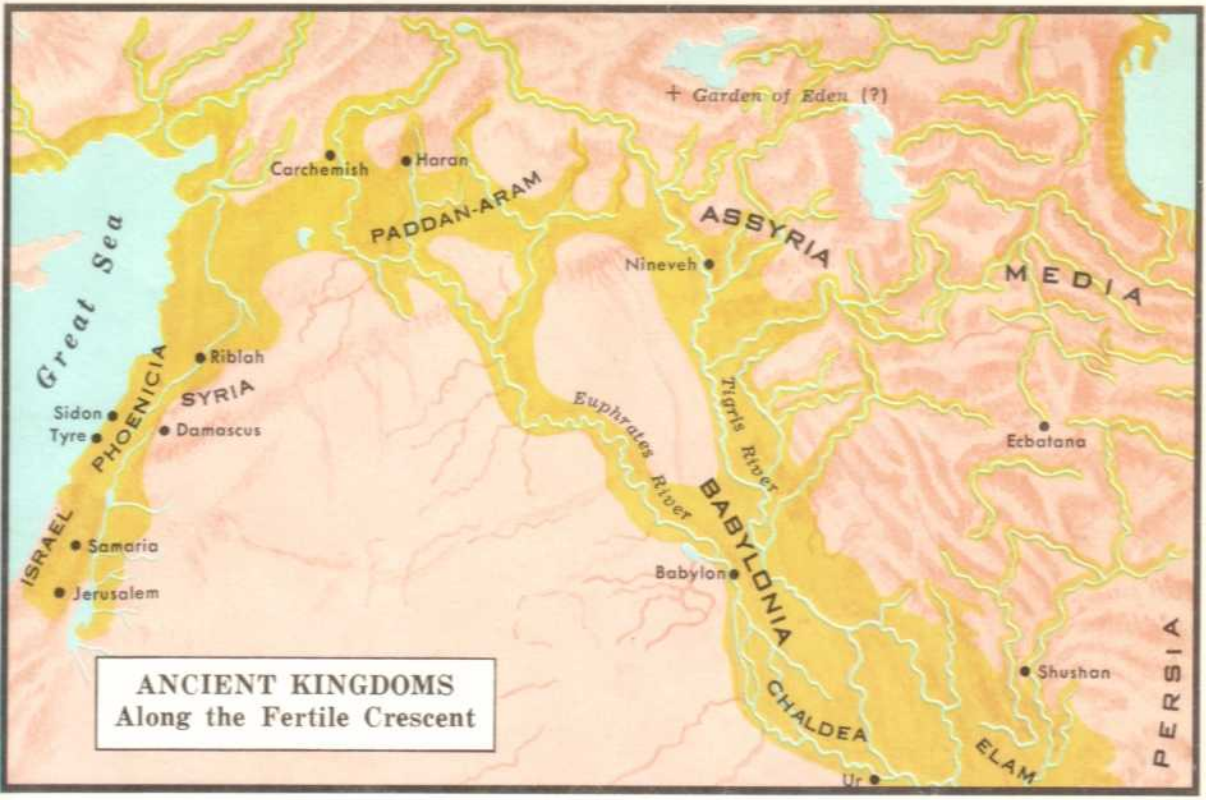
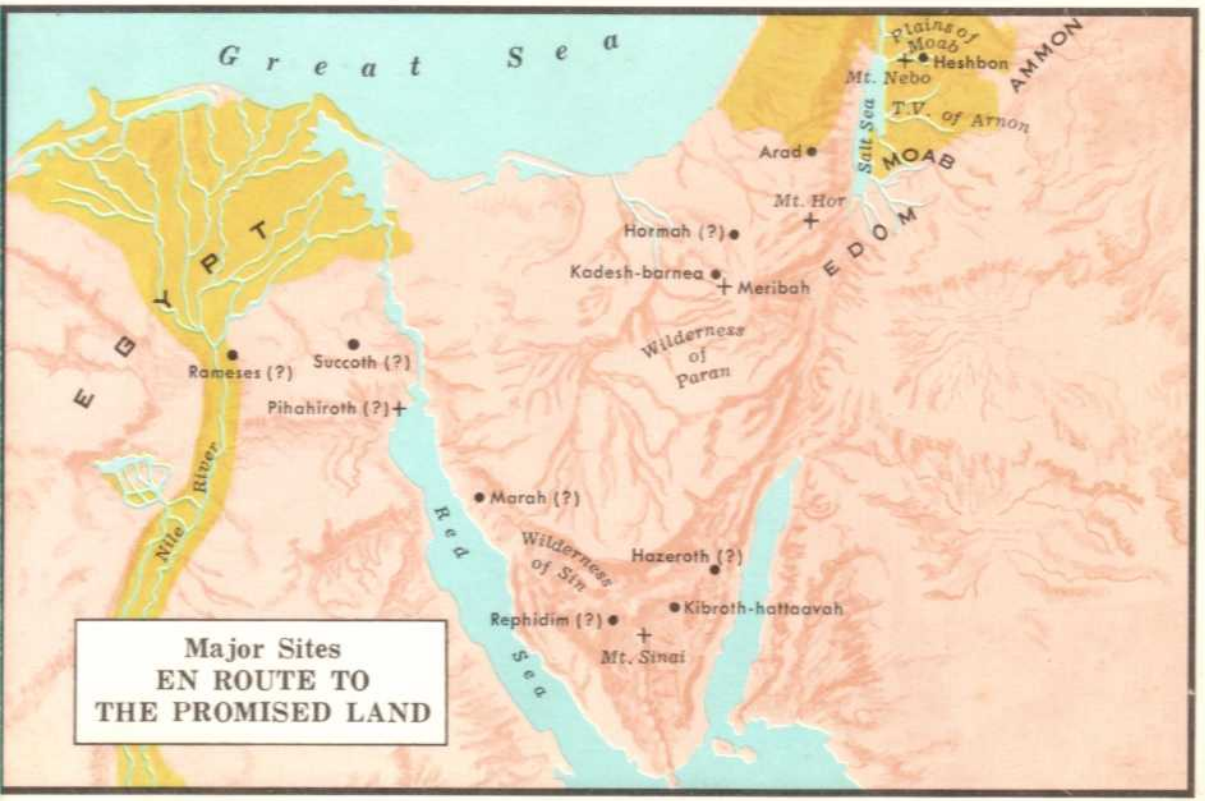
Aid to Bible Understanding


Territory of the TRIBES OF ISRAEL
Sidon
Damascus
Zarephath
Mt. Hermon
Tyre
Dan
ASHER
NAPHTALI
Kedesh
Sea of Chinnereth
Mt. Carmel
ZEBULUN
Mt. Tabor
ISSACHAR
MANASSEH
Golan
En-dor
Megiddo
Shunem
Jezreel
Ramoth
Mt. Gilboa
Dothan
River
MANASSEH
Samaria
Tirzah
Mt. Ebal
Mt. Gerizim
Shechem
T.V. of Jabbok
GAD
AMMON
The Great Sea
EPHRAIM
Ramah
Shiloh
Joppa
Jordan
Bethel
Gibeon
Ai
Gilgal
DAN
BENJAMIN
Gibeah
Jericho
Ekron
Kiriath-jearim
Jerusalem
Mt. Nebo
Bezer
Ashdod
Bethlehem
REUBEN
Ashkelon
Low Plain of Elah
Adullam
Salt Sea
Gaza
JUDAH
(SIMEON)
Hebron
T.V. of Arnon
En-gedi
Ziklag
MOAB
Beer-sheba
T.V. of Egypt
EDOM



ANCIENT KINGDOMS
Along the Fertile Crescent



Major Sites
EN ROUTE TO
THE PROMISED LAND

Aid to Bible Understanding

CONTAINING HISTORICAL, GEOGRAPHICAL, RELIGIOUS AND SOCIAL FACTS CONCERNING BIBLE PERSONS, PEOPLES, PLACES, PLANT AND ANIMAL LIFE, ACTIVITIES, AND SO FORTH

"Wisdom is the prime thing. Acquire wisdom; and with all that you acquire, acquire understanding."
--Prov. 4:7.

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FOREWORD

God's message for mankind, contained in the Bible, was meant to be understood. Unfortunately, such understanding is notably rare today. The faith of many has been weakened by the pressures of modern times. Nevertheless, a steadily increasing number of persons now feel a definite and urgent need for gaining a clear understanding of the Bible. They want knowledge that is solid and reliable, facts on which to base their convictions and hope. They seek a guide for solving the everyday problems of life and for making right decisions in times of crisis. Above all, they are interested in God's promise of everlasting life and in knowing his requirements. (John 17:3) This information the Bible will give them, but they need to understand what they read. (Prov. 4:7-9) As a help, this publication *Aid to Bible Understanding* has been prepared.

The Bible account is made up of many features. *People* of many races and nations: what they said and did, their customs, emotions and their right or wrong worship; *places:* including lands, cities and villages, mountains, rivers and torrent valleys, with their native trees and plants, birds and animals; *notable events:* the rise and fall of empires and kingdoms, political conspiracies and oppressions, major battles; and, most important, the *record of God's dealings with men:* his mercy and miraculous saving acts, his judgments, promises and prophecies—all these things and many more have their place in the Bible record. They all have significance, and the more we know about them the clearer God's overall purpose can become to us.

Aid to Bible Understanding contains thousands of articles on these subjects, prepared over a period of about five years. Some 250 researchers in more than 90 countries contributed to the work. The resulting material was sent to the international headquarters of the Watch Tower Bible and Tract Society in Brooklyn, New York. In checking and editing the information gathered, the facilities of the Watch Tower Society's own libraries of thousands of volumes, as well as various large libraries in New York City, were used. Some forty translations of the Bible in many different languages were consulted, and these are cited in the various articles. In this way the best scholarship, including the results of the most recent research, could be brought to bear on each subject.

BASIS FOR MATERIAL

The principal authority on which all the articles are based is the Bible itself. It is in this respect that this work differs from other publications of a similar kind. It is true that knowledge of the original languages of the Bible—Hebrew, Aramaic and Greek—has been greatly increased by the research of lexicographers. Likewise the archaeological investigations in all Bible lands, including Egypt, Palestine, Syria, Assyria, Babylon, Persia and many others, have unearthed ancient writings and records, as well as interesting artifacts from the time that the Bible was being written. Yet, in our considering such material, care was exercised to evaluate properly the views advanced and the conclusions drawn by secular researchers and other scholars, in this way distinguishing between mere theory and clear fact. The superior reliability of the Bible record itself was recognized. The editors of this volume thus were not influenced solely by what is simply the presently "popular view" among lexicographers, archaeologists and religious commentators, especially since such popular views often fail to harmonize with the Bible account. Yet even such contrary views are not entirely ignored, and the reasons for rejecting them are often presented.

In our concern for reliability we have also been careful to sift out what is often presented as archaeological evidence supporting the Bible but which has only a superficial appearance of support and in reality presents no solid claim to any relationship with the Bible. As an example, the layer of silt (in some areas, several feet thick) that a well-known British archaeologist discovered in certain excavations in the Mesopotamian valley has been used in the past as "evidence" of the Noachian flood. But this silt is found only in the region of the Tigris and Euphrates Rivers and therefore indicates a local flood (or floods) and not a deluge of global proportions as was the case in Noah's day. Thus, in the article on DELUGE such superficial support is not presented, but other evidence, much weightier and more substantial, is given, pointing to a flood of truly global extent.

In dealing with historical events, we have recognized the difference between true history and reconstructed accounts. We have sought to determine the actual *sources* for statements

regarding ancient events. The conquest of Babylon by Cyrus may be taken as an example. Discussions of this event by modern historians may be found in many publications. Yet the historians are all obliged to draw from the same basic sources for the picture they present, a picture that frequently varies from historian to historian. Instead of the modern historians' sometimes imaginative description, we have shown what these basic sources themselves say. In this way the reader can see the general agreement of the ancient sources as well as the details on which they disagree.

By such a balanced approach to matters we have endeavored to "keep holding the pattern of healthful words," staying true to the Bible facts while taking into account other sources of information. (2 Tim. 1:13) We believe the reader will find the information presented to be both factual and thought-provoking.

ITS AIM

Aid to Bible Understanding is not intended to be a doctrinal commentary or an interpretative work. However, many words are employed in the Bible in both a literal and a figurative sense. The figurative usage is often more important to understanding than the literal meaning, as in the prophetic symbolisms of Daniel and Revelation. In its aim to aid *understanding,* this book shows the sense of the figurative expressions by means of a study of the context, related texts and surrounding circumstances, and endeavors to make clear the doctrinal subjects and the application of prophetic symbolism, not arbitrarily or to conform to a creed, but, rather, on the basis of other Bible texts and the known facts of history. These texts and facts are cited so that the reader may give consideration to their application and reach a satisfying conclusion. In this way, hundreds of Bible texts are clarified to the individual's understanding and the Bible is seen to be a unified and harmonious book, "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3: 16, 17.

This does not mean that this publication attempts to resolve all problems or to clarify every detail in the Bible record. While the reader will find satisfactory explanations for many so-called "contradictions" (which are only superficially so), yet there are many points that cannot presently be resolved with certainty. This is so for the simple reason that the Bible does not provide detailed information on the subject or because reliable facts are not available from secular sources. (See, for example, DARIUS No. 1.) Where this is the case frank acknowledgment is made.

HOW TO USE THIS BOOK

The student of the Bible will find *Aid to Bible Understanding* a very helpful instrument. In private Bible reading and study, when coming across a term that is unfamiliar, or about which he is not fully informed, he will find it profitable to look up the term in this publication. With very few exceptions, the subjects contained are words and expressions found in the Bible. In the complete work, we have endeavored to consider every person, place, plant and creature mentioned in the Bible. For the saving of space and in order to give the reader a greater wealth of information, some closely related subjects are not treated separately, but are grouped together under a general heading, such as ARMS, ARMOR; ATTITUDES AND GESTURES; and DRESS.

In giving the present-day location of Biblical sites that are generally not so well known, we have tried to make it easier to find these on the maps by including the distance from other better-known places. Historical background or geographical features that help in forming a mental picture of the place are often given where these will contribute to the understanding of the Bible passage involved.

The dates given may not in all cases coincide with the popularly accepted chronology found in many Bible dictionaries, encyclopedias and commentaries. This is because this publication follows the Bible closely and gives superior weight to the Bible reckoning as compared with the chronology based on ancient secular sources, many of which are clearly unreliable.—See CHRONOLOGY.

In the articles dealing with persons, we have endeavored to draw the reader's attention to relation or association with well-known individuals, to particular qualities or attitudes displayed; also to underscore any issues involved, and to bring to bear details of time, place and circum-

stance that throw light on the actions, speech or attitude of the individual—points that might otherwise pass unnoticed.—See AARON; ADONIJAH; BARNABAS.

The Bible is the most absorbing and interesting book on earth, and the most profitable to read and study. We have designed *Aid to Bible Understanding* with the aim of increasing, not only Bible knowledge and understanding, but also heart appreciation for its Author, Jehovah God, to bring praise to his name in the minds and on the lips of all who use this work. It is our earnest prayer that it may serve to help hundreds of thousands of persons to open their hearts more widely toward Jehovah God in full confidence and devotion to him.—Isa. 40: 8.

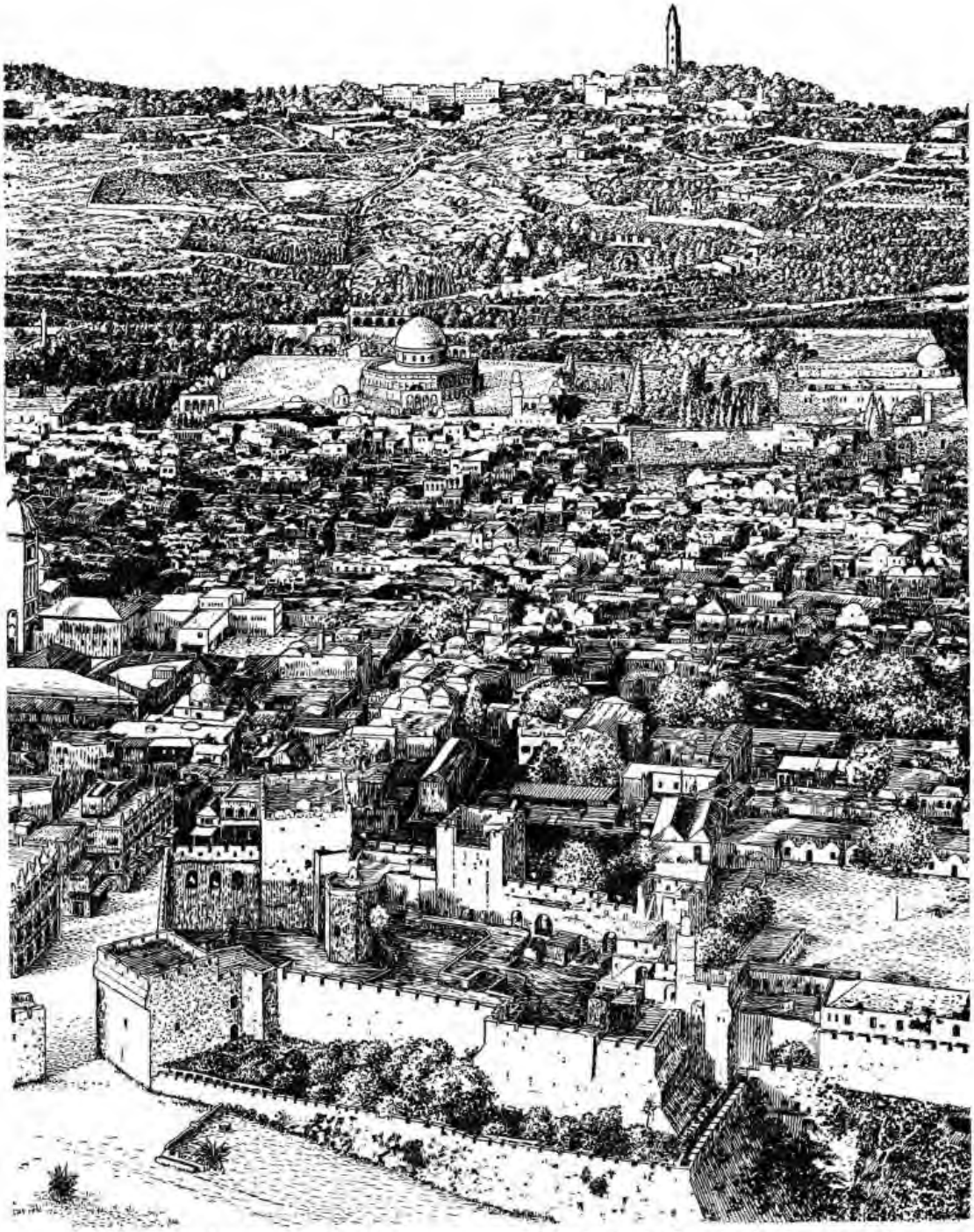
BIBLE VERSIONS USED

Unless otherwise indicated, Bible quotations are from the modern-English *New World Translation of the Holy Scriptures*, revised edition of 1961. The spelling of Bible names throughout this publication is likewise based on the *New World Translation of the Holy Scriptures*, and this spelling is generally the same as is found in the *Revised Standard Version* and other recent translations.

The renderings of numerous other Bible translations have also been considered and cited in connection with the subjects discussed. To save space, the following abbreviations have been used for the translations most frequently cited:

An - *The Anchor Bible* (1964), W. F. Albright and D. N. Freedman, general editors.
AS - *American Standard Version* (1901), American Revision Committee.
AT - *The Bible - An American Translation* (1935), J. M. Powis Smith and Edgar J. Goodspeed.
AV - *Authorized* or *King James Version* (1611).
BC - *Versión Crítica* (1947), José María Bover and Franciso Cantera Burgos.
CBW - *A Translation in the Language of the People* (1950), Charles B. Williams.
CC - *Catholic Confraternity Version* (1941, 1952).
CKW - *A New Translation in Plain English* (1963), Charles K. Williams.
Cr - *La Sainte Bible* (1923), A. Crampon.
Da - *The 'Holy Scriptures'* (1882), J. N. Darby.
Dr - *La Sainte Bible* (1884), Drioux.
Dy - Catholic *Douay Version* (1609).
ED - *The Emphatic Diaglott* (1942), Benjamin Wilson.
El - *Elberfelder Bibel* (1905).
ER - *English Revised Version* (1885).
Fn - *The Holy Bible in Modern English* (1903), Ferrar Fenton.
JB - *The Jerusalem Bible* (1966), Alexander Jones, general editor.
JP - *The Holy Scriptures* (1917), Jewish Publication Society of America.
Kx - *The Holy Bible* (1955), Ronald A. Knox.
La - *The Holy Bible from Ancient Eastern Manuscripts* (1957), George M. Lamsa.
Le - *The Twenty-four Books of the Holy Scriptures* (1853), Isaac Leeser.
LXX - Greek *Septuagint Version*.
Mo - *A New Translation of the Bible* (1935), James Moffatt.
MR - *The Modern Reader's Bible* (1907), Richard G. Moulton, editor.
NC - *Sagrada Biblia* (1944), Eloíno Nácar Fuster and Alberto Colunga.
NE - *The New English Bible* (1961).
NW - *New World Translation of the Holy Scriptures* (1961).
Ph - *The New Testament in Modern English* (1958), J. B. Phillips.
Ro - *The Emphasised Bible* (1897), Joseph B. Rotherham.
RS - *Revised Standard Version* (1952).
Sam - Samaritan *Pentateuch*.
Sd - *The Authentic New Testament* (1958), Hugh J. Schonfield.
Sh - *The New Testament* (1859), Samuel Sharpe.
Sp - *The New Testament of Our Lord and Saviour Jesus Christ* (1937), Francis Aloysius Spencer.
Sy - Syriac *Peshitta*.
Sym - Greek translation made by Symmachus.
TC - *The Twentieth Century New Testament* (1898, 1900, 1901).
TEV - *Today's English Version* (1966), Robert G. Bratcher.
Vg - Latin *Vulgate*, Jerome.
VM - *Versión Moderna* (1893).
We - *The New Testament in Modern Speech* (1902), Richard Francis Weymouth.
Yg - *The Holy Bible* (1862), Robert Young.

Directions are also frequently abbreviated: N—north; S—south; E—east; W—west; N-NW—north-northwest; etc.



Modern-day Jerusalem viewed from the west, with the Jaffa Gate in the foreground.
Farther back is the temple area and, beyond it, the Mount of Olives

Aid to Bible Understanding

AARON (Aar'on) [lofty, enlightened]. Aaron was born in Egypt in 1597 B.C.E. to Amram and Jochebed of the tribe of Levi, Aaron's great-grandfather. (Ex. 6:13, 16-20) Miriam was his elder sister and Moses was his younger brother by three years. (Ex. 2:1-4; 7:7) Aaron married Elisheba, daughter of Amminadab, and had four sons, Nadab, Abihu, Eleazar and Ithamar. He died in 1474 B.C.E. at the age of 123 years. —Num. 33:39.

The first mention of Aaron occurs at Exodus 4:14-16. Owing to Moses' reluctance because he found it difficult to speak fluently, Jehovah assigned Aaron to act as Moses' spokesman before Pharaoh, saying of Aaron: "I do know that he can really speak." Aaron went to meet Moses at Mount Sinai and was informed of the far-reaching proportions of the divinely outlined program of action involving Israel and Egypt, and the brothers then journeyed back to Egypt.—Ex. 4:14, 27-30.

Aaron now began serving as "a mouth" to Moses, speaking for him to the older men of Israel and performing miraculous signs as proof of the divine origin of their messages. Came the time for their appearance at Pharaoh's court, and the eighty-three-year-old Aaron, as Moses' spokesman, had to face up to that arrogant ruler. As Jehovah thereafter told Moses: "See, I have made you God to Pharaoh, and Aaron your own brother will become your prophet." (Ex. 7:1, 7) It was Aaron who performed the first miraculous sign before Pharaoh and his magic-practicing priests; and, later, it was Aaron who, at Moses' order, stretched forth Moses' rod and signaled the start of the ten plagues. (Ex. 7:9-12, 19, 20) He continued to work in united coordination with Moses and in obedience to God during the succeeding plagues, until liberation finally came. In this he was a good example for Christians who serve as "ambassadors substituting for Christ, as though God were making entreaty through us."—Ex. 7:6; 2 Cor. 5:20.

Aaron's activity as spokesman for Moses evidently diminished during the forty years of the exodus travels, since Moses appears to have done more of the speaking himself. (Ex. 32:26-30; 34:31-34; 35:1, 4) The rod also returned to Moses' hands after the third plague, and at the battle of Amalek Aaron, along with Hur, merely supported Moses' arms. (Ex. 9:23; 17:9, 12) However, Jehovah generally continued to associate them both when giving instruction, and the two are spoken of as acting and speaking together right up to the time of Aaron's death.—Num. 20:6-12.

Aaron, in his subordinate position, did not accompany Moses to the top of Mount Sinai to receive the Law covenant, but, together with two of his sons and seventy of the older men of the nation, he was permitted to approach the mountain and behold a magnificent vision of God's glory. (Ex. 24:9-15) In the Law covenant Aaron and his house received honorable mention, and God designated Aaron for the position of high priest.—Ex. 28:1-3.

HIGH PRIEST

By a seven-day installation ceremony Aaron was invested with his sacred duties by Moses as God's agent, and his four sons were also installed as underpriests. Moses dressed Aaron in beautiful garments of gold, blue, purple and scarlet materials, including shoulder pieces and a breastpiece that were encrusted with precious gems of varied colors. On his head was placed a turban of fine linen with a plate of pure gold on it engraved with the words "Holiness belongs to Jehovah." (Lev. 8:7-9; Ex. chap. 28) Aaron was then anointed in the manner described at Psalm 133:2, and could thereafter be called the *Ma·shi'ahh* or Messiah (*LXX, khri·stos'*), that is, the "anointed one." (Lev. 4:5, 16; 6:22) He was not only placed over all the priesthood but was also divinely declared to be the one from whose line or house all future high priests must come. Yet Aaron himself had not received the priesthood by inheritance, and so the apostle Paul could say of him: "A man takes this honor, not of his own accord, but only when he is called by God, just as Aaron also was. So too the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my son; I, today, I have become your father.'" (Heb. 5:4, 5) Paul thereafter demonstrates the way in which the priestly office, first filled by Aaron, was typical of that which Christ Jesus fills as a superior and heavenly high priest. This being so, the priestly functions of Aaron's high office take on added meaning for us.—Heb. 8:1-6; 9:6-14, 23-28.

As high priest, Aaron was responsible for directing all features of worship at the tabernacle and supervising the work of the thousands of Levites engaged in its service. (Num. 3:5-10) On the annual day of atonement he offered sin-offerings for the priesthood and Levites and for the people of Israel, and he alone was permitted to enter the Most Holy of the tabernacle with the sacrificial blood of the animals. (Lev. chap. 16) The daily offering up of incense, the presentation of the firstfruits of the grain harvest, and many other features of the worship were exclusive prerogatives of Aaron and his sons as priests. (Ex. 30:7, 8; Luke 1:8-11; Lev. 23:4-11) His anointing, however, sanctified him to perform not only sacrificial duties for the nation but other duties as well. He was responsible to teach the nation the Word of God. (Lev. 10:8-11; Deut. 24:8; Mal. 2:7) He and his successors served as the chief officer under Jehovah the King. On high state occasions he wore the costly garments and the "shining plate" of gold on his linen turban. He also wore the breastpiece that contained the Urim and Thummim, enabling him to receive Jehovah's "Yes" or "No" to national problems; although, for the duration of Moses' life and mediatorship, this feature appears to have received little use.—Ex. 28:4, 29, 30, 36; see HIGH PRIEST.

Aaron's devotion to pure worship was early put to the test by the death of his sons Nadab and Abihu, who suffered destruction by God for making profane use of their priestly positions. The record says: "And Aaron kept silent." When he and his two surviving sons were instructed not to mourn over the dead transgressors, "they did according to Moses' word." —Lev. 10:1-11.

During nearly forty years Aaron represented the twelve tribes before Jehovah in his capacity as high priest. While in the wilderness, a serious rebellion broke out against the authority of Moses and Aaron. It was led by a Levite named Korah, together with Dathan and Abiram and On of the tribe of Reuben, who complained against their leadership. Jehovah caused the earth to open beneath the tents of the rebels and their households, swallowing them up, while Korah and 250 of his coconspirators were destroyed by fire. (Num. 16:1-35) Murmuring broke out now on the part of the congregation against Moses

and Aaron; and in the divine plague that ensued. Aaron showed great faith and courage in obediently going out with his fire holder and making atonement for the people while "standing between the dead and the living," until the scourge was stopped. (Num. 16:46-50) God now directed that twelve rods, each representing one of the twelve tribes, be placed in the tabernacle, and the rod for the tribe of Levi was inscribed with Aaron's name. (Num. 17:1-4) On the following day Moses entered the tent of the Testimony and found that Aaron's rod had budded, blossomed with flowers and bore ripe almonds. (Num. 17:8) This established beyond denial Jehovah's choice of the Levite sons of Aaron for priestly service and His authorization of Aaron as high priest. Thereafter, the right of Aaron's house to the priesthood was never seriously challenged. The budded rod of Aaron was placed in the ark of the covenant as a "sign to the sons of rebelliousness," though it appears that after the death of these rebellious ones and the entry of the nation into the Land of Promise the rod was removed, having served its purpose.—Num. 17:10; Heb. 9:4; 2 Chron. 5:10; 1 Ki. 8:9.

MAJOR SHORTCOMINGS

Despite his privileged position, Aaron had his shortcomings. During Moses' first forty-day stay on Mount Sinai, "the people congregated themselves about Aaron and said to him: 'Get up, make for us a god who will go ahead of us, because as regards this Moses, the man who led us up out of the land of Egypt, we certainly do not know what has happened to him.'" (Ex. 32:1) Aaron acceded and cooperated with these rebellious ones in making a golden calf statue. (Vss. 2-6) When later confronted by Moses, he gave a weak excuse. (Vss. 22-24) However, Jehovah did not single him out as the prime wrongdoer but told Moses: "So now let me be, that my anger may blaze against *them* and I may exterminate *them*." (Vs. 10) Moses brought the matter to a showdown by crying: "Who is on Jehovah's side? To me!" (Vs. 26) All the sons of Levi responded, and this undoubtedly included Aaron. Three thousand idolaters, probably the prime movers of the rebellion, were slain by them. Nevertheless, Moses later reminded the rest of the people that they too bore guilt. (Vs. 30) Aaron, therefore, was not alone in receiving God's mercy. His subsequent actions indicate that he was not in heart harmony with the idolatrous movement but simply gave in to the pressure of the rebels. (Vs. 35) Jehovah showed that Aaron had received his forgiveness by maintaining as valid Aaron's appointment to become high priest. —Ex. 40:12, 13.

After having loyally supported his younger brother through many difficult experiences and having recently been installed as high priest by Moses as God's representative, Aaron foolishly associated himself with his sister Miriam in criticizing Moses for his marriage to a Cushite woman and in challenging Moses' unique relationship and position with Jehovah God, saying: "Is it just by Moses alone that Jehovah has spoken? Is it not by us also that he has spoken?" (Num. 12:1, 2) Jehovah swiftly took action, brought the three before him in front of the tent of meeting, and strongly castigated Aaron and Miriam for disrespecting God's appointment. The fact that only Miriam was stricken with leprosy may mark her as the instigator of the action and may indicate that Aaron again had shown weakness by being induced to join her. However, if Aaron had been similarly struck with leprosy, it would have invalidated his appointment as high priest, according to God's law. (Lev. 21:21-23) His right heart attitude manifested itself by his immediate confession and apology for the foolishness of their act and by his agonized plea for Moses' intercession on leprous Miriam's behalf.—Num. 12:10-13.

Aaron again shared responsibility for wrong when he, along with Moses, failed to sanctify and honor God before the congregation in the incident involving the providing of water at Meribah in Kadesh. For this action God decreed that neither of them would enjoy the privilege of seeing the nation enter the Land of Promise.—Num. 20:9-13.

On the first day of the month Ab, in the fortieth year of the exodus, the nation of Israel lay encamped on the frontier of Edom before Mount Hor. Within a matter of months they would be crossing over the Jordan; but not the 123-year-old Aaron. At Jehovah's instruction, and with all the camp watching, he and Moses and Aaron's son Eleazar went climbing to the top of Mount Hor. There Aaron let his brother remove his priestly garments from him and put them on his son and successor to the high priesthood, Eleazar. Then Aaron died. He was probably buried there by his brother and his son, and for thirty days Israel mourned his death.—Num. 20:24-29.

It is noteworthy that in each of his three deflections, Aaron does not appear as the principal initiator of the wrong action, but, rather, seems to have allowed the pressure of the circumstances or the influence of others to sway him from a course of rectitude. Particularly in his first trespass, he could have applied more fully the principle underlying the command: "You must not follow after the crowd for evil ends." (Ex. 23:2) Nevertheless, his name is thereafter used in the Scriptures in an honorable way, and, God's Son, during his earthly lifetime, recognized the legitimacy of the Aaronic priesthood.—Pss. 115:10, 12; 118:3; 133:1, 2; 135:19; Matt. 5:17-19; 8:4.

AARONITES (Aar'on·ites). The expression "Aaronites" appears in *AV* and *Mo* at 1 Chronicles 12:27; 27:17. The Masoretic text in Hebrew simply uses the name Aaron. *LXX* (at 1 Chron. 12:27) says "of the family of Aaron." It is evident that the word "Aaron" is here used in a collective sense, much as is the name "Israel," and stands for the house of Aaron or his male descendants in David's time who were of the tribe of Levi and were serving as priests. (1 Chron. 6:48-53) *NW* reads: "And Jehoiada was the leader [of the sons] of Aaron, and with him were three thousand seven hundred" (1 Chron. 12:27), bracketing the words "of the sons" to denote that they are supplied.

AB. The postexilic name of the fifth lunar month of the Jewish sacred calendar, but the eleventh of the secular calendar. It corresponds to part of July and part of August. The meaning of the name "Ab" is uncertain. In the Bible it is mentioned, not directly by name, but only as the "fifth month." The name does appear, however, in the Jewish Talmud and their postexilic writings.

Ab was a month of summer heat, a time when the olives ripened on the trees in the lowlands of Palestine.

It was on the first day of Ab that Aaron died on Mount Hor. (Num. 33:38) Second Kings 25:8 says that it was on the seventh day of this month that Nebuzar-adan, the servant of the king of Babylon, "came to Jerusalem." However, Jeremiah 52:12 tells us that it was on the tenth day of this month that Nebuzar-adan "came into Jerusalem." *The Soncino Books of the Bible* (1949) (Volume of Jeremiah, p. 353) comments on this, saying: "The interval of three days may be accounted for as representing the date of Nebuzaradan's arrival on the scene and the commencement of operations." It would appear, then, that Nebuzar-adan arrived at Jerusalem on the seventh day, made his survey from his camp outside the city walls, directed the demolition of the city fortifications, the plundering of its treasures, and, finally, on the tenth day of the month, entered the city and its holy temple. According to Josephus (*Wars of the Jews*, Book VI, chap. IV, pars. 5 and 8), Herod's temple was burned by the Romans on the tenth day of the fifth month (70 C.E.), and Josephus makes note of the precise correspondency of this date with the burning of the first temple on the same day by the Babylonians.

During the following seventy-year Babylonian exile, this fifth month was a time of fastings and wailings by the Jews in memory of the destruction of the temple in Jerusalem. (Zech. 7:3, 5; 8:19) It was also in the month Ab that Ezra returned to the restored Jerusalem to instruct the Jews in the law of Jehovah. —Ezra 7:8, 9, 25; see CALENDAR.

ABADDON (A·bad'don). At Revelation 9:11 this Hebrew word is transliterated into the English text. There we read concerning the symbolic plague of locusts that they have "a king, the angel of the abyss. In Hebrew his name is Abaddon, but in Greek he has the name Apollyon."

In Hebrew the word *'avad·dohn'* means "destruction." It appears in the original Hebrew text a total of six times, and in five of the occurrences it is used to parallel "the burial place," "Sheol" and "death." (Ps. 88:11; Job 26:6; 28:22; Prov. 15:11; 27:20) Thus Psalm 88:11 says: "Will your loving-kindness be declared in the burial place itself, your faithfulness in the place of destruction [*'avad·dohn'*]?" The usage of the word in these texts shows that it here refers to the destructive processes that ensue with human death, and serves to describe the place where such decay takes place, namely, Sheol or the common grave of all mankind. At Job 31:12, speaking of his avoidance of loose conduct and immorality, Job uses *'avad·dohn'* to describe the damaging effect of such a course by saying: "For that is a fire that would eat clear to destruction [*'avad·dohn'*], and among all my produce it would take root."—Compare Proverbs 6:26-28, 32; 7:26, 27.

At Revelation 9:11, however, the word "Abaddon" is used as the name of "the angel of the abyss." The corresponding Greek name "Apollyon" means "Destroyer." In the past century there were efforts made to show that this text prophetically applied to individuals such as Emperor Vespasian, Mohammed, and even Napoleon, and the angel was generally regarded as "satanic." It should be noted, however, that at Revelation 20:1-3 the angel having "the key of the abyss" is shown to be God's representative from heaven and, rather than being "satanic," he binds and hurls Satan into the abyss. Commenting on Revelation 9:11, *The Interpreter's Bible* (Vol. 12, p. 434) says: "Abaddon, however, is an angel not of Satan but of God, performing his work of destruction at God's bidding."

In the Hebrew scriptures, just considered, it is evident that *'avad·dohn'* is paralleled with "Sheol" and "death." At Revelation 1:18 we find Christ Jesus stating: "I am living forever and ever, and I have the keys of death and of Hades." His power with regard to the abyss is shown at Luke 8:31. That he has destroying power, including the power of destruction over Satan, is evident from Hebrews 2:14, which says that Jesus partook of blood and flesh in order that "through his death he might bring to nothing the one having the means to cause death, that is, the Devil." At Revelation 19:11-16 he is clearly represented as God's appointed Destroyer or Executioner.—See APOLLYON.

ABAGTHA (A·bag'tha). The name of one of seven court officials who ministered to the Persian king Ahasuerus, the husband of the Jewess Esther, in his palace in Shushan, the capital of Persia. The name is evidently Persian, and some connect it with the Sanskrit word *bagadata* and thereby give its meaning as "given by fortune."—Esther 1:10.

In the *King James Version* Abagtha is said to be one of seven "chamberlains," and the marginal reading says "eunuchs." While eunuchs were frequently used as trusted servants within royal households in Eastern countries, yet the original Hebrew word *sa·ris'* primarily has the meaning of "court official," and only secondarily, a castrated person. Since these seven court officials were attendants of the king and apparently not assigned as guardians of the women (as was Hegai, the king's eunuch mentioned at Esther 2:3), they may not have been eunuchs in the physical sense.

ABANAH (A·ba'nah) [probably, stony]. One of the two rivers of Damascus referred to by the Syrian army commander Naaman when scorning Elisha's instructions to bathe himself in the waters of the Jordan as a cure for his leprosy.—2 Ki. 5:12.

This river is generally identified with the Nahr Barada, which rises in the Anti-Lebanon mountains to the NW of Damascus and, after traversing the mountains, emerges from a gorge just to the W of Damascus. Then it courses through the northern part of the city and fans out to irrigate a large area before finally losing itself in a body of marshes to the E of the city. Its waters, used to irrigate fields and orchards by means of canals and conduits, create an extensive verdant oasis. It can well be said that Damascus owes its existence to the Barada. It has long been the source of water for the city's cisterns, fountains and baths. Classical writers called it "Golden River" (Chrysorrhoas). So, Naaman's high opinion of the river appears to have had a solid basis.

The word "Amana" or "Amanah" is used instead of "Abanah" at 2 Kings 5:12 in *An American Translation* and also in the *Jewish Publication Society of America* translation, and the margin of the Masoretic text as well as the Syriac version so read. At Song of Solomon 4:8 reference is made to "Amana" in many translations, and it is understood to refer to the Anti-Lebanon mountains in which the river here discussed has its source. So, the river may have taken on the name of the mountains in which it originated.

ABARIM (Ab'a·rim) [the borderland, or regions beyond]. This name doubtless applies to a region E of the Jordan River and, more particularly, of the Dead Sea. At Jeremiah 22:20 it is mentioned along with regions of Lebanon and Bashan. In the other occasions where it appears in the Bible record, it is connected with a range or system of mountains. The term "Abarim," as referring to the "regions beyond," may indicate that the ones originating the term were located on the *western* side of the Jordan; and it is possible that this term was originally used by Abraham, and still retained by the Israelites on leaving Egypt.

It was near the end of the forty-year trek through the wilderness that the Israelites reached this territory and encamped "in the mountains of Abarim." (Num. 33:47, 48) Thereafter they descended to the plains of Moab, which lie in Transjordan at the northern end of the Dead Sea. Here they made their final encampment before crossing the Jordan River. Here, too, Jehovah said to Moses: "Go up into this mountain of Abarim, Mount Nebo, which is in the land of Moab, which fronts toward Jericho, and see the land of Canaan, which I am giving to the sons of Israel as a possession."—Deut. 32:49; Num. 27:12.

It would appear from this that the region of Abarim, and its range of mountains, was in the NW part of the territory of Moab. However, it may possibly have extended the full length of the chain of mountain bluffs that rise along the entire eastern side of the Dead Sea from N to S. At Numbers 21:11 and 33:44 reference is made to a stopping point on the route of the Israelites called "Iye-abarim," and the context places this to the S of Moab and at the southern end of the Dead Sea. It may have marked the southernmost point of the region called "Abarim." —See IYE-ABARIM.

Mount Nebo was evidently one of the higher, if not the highest, of the mountains of Abarim.—See NEBO.

ABBA (Ab'ba). This Aramaic word appears three times in the Scriptures, always in transliterated form in the original Greek, and in most English translations. Each time it is followed immediately by the translation *ho pa·ter'* in Greek, "Father" in English.

In each case it is used with reference to the heavenly Father, Jehovah.

The word *'ab·ba"* in Aramaic means "father" and corresponds to the Hebrew *'av* (father) but is the emphatic or definite form of *'av* = "the father." It was the intimate name used by children for their fathers and combines some of the intimacy of the English word "papa" while retaining the dignity of the word "father," being both informal and yet respectful. It was, therefore, an endearing form of address rather than a title and was among the first words a child learned to speak. According to the Jewish Gemara, household slaves were not permitted to use the expression *'ab·ba"* when addressing the head of the house.

Mark records that Jesus used the term when praying to Jehovah God in Gethsemane shortly before his death, saying: *"Abba,* Father, all things are possible to you; remove this cup from me. Yet not what I want, but what you want." (Mark 14:36) Here is the fervent appeal of a son to a beloved father, followed quickly by an assurance that, in any event, he would remain obedient. The two other occurrences are in Paul's letters, at Romans 8:15 and Galatians 4:6. In both places the word is used in connection with Christians called to be spirit-begotten sons of God and indicates the intimacy of their relationship with their Father. While they are "slaves to God" and "bought with a price," yet they are also sons in the house of a loving Father, and they are made positively aware of this status by holy spirit through their Lord Jesus. (Rom. 6:22; 1 Cor. 7:23; Rom. 8:15; Gal. 4:6) Rather than as just a translation from Aramaic into Greek, some see in the use of both *'Ab·ba"* and "Father" together, first, the trust, confidence and submissiveness of a child, followed by a mature appreciation of the filial relationship and its responsibilities. It seems evident from these texts that, in apostolic times, the Christians made use of the term *'Ab·ba"* in their prayers to God.

The word *'Ab·ba"* came to be applied as a title of honor to the Jewish rabbis in the early centuries of the Common Era and is found as such in the Babylonian Talmud. The "vice-president" of the Jewish Sanhedrin already held the title of *'Av* or 'Father of the Sanhedrin.' In later periods the title was also applied to the bishops of the Coptic, Ethiopic and Syrian churches and, more particularly, became the title of the Bishop of Alexandria, thereby making him the "papa" or "pope" of that part of the Eastern church. Our English words "abbot" and "abbey" are both derived from the Aramaic *'ab·ba".* Jerome, the translator of the Latin *Vulgate,* objected to the use of the title "abbot" as applied to the Catholic monks in his time and did so on the basis that it violated Jesus' instructions at Matthew 23:9: "Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One."

ABDA (Ab'da) [servant].

1. The father of Adoniram. (1 Ki. 4:6) His son, Adoniram, was a prince over those conscripted for forced labor during David's and Solomon's reigns, and is evidently the Adoram or Hadoram referred to in other texts. (2 Sam. 20:24; 1 Ki. 12:18; 2 Chron. 10:18) Hence, Abda probably was a contemporary of King David.

2. A descendant of Jeduthun, of the tribe of Levi. (Neh. 11:17, 18) Abda the Levite is evidently the same as the "Obadiah" mentioned at 1 Chronicles 9:16. He was among the exiles to return to Jerusalem from Babylon.

ABDEEL (Ab'de·el) [servant of God]. Father of Shelemiah, one of three men sent by King Jehoiakim to seize the prophet Jeremiah and his secretary Baruch.—Jer. 36:26.

ABDI (Ab'di) [probably, a contracted form of "servant of Jah"].

1. A Levite of the house of Merari. He was the father of Kishi and probably a contemporary of Saul, whose reign ran from 1117 to 1077 B.C.E.—1 Chron. 6:31, 33, 39, 44.

2. Also a Levite of the house of Merari. He was the father of Kish. (2 Chron. 29:12) Because of the similarity of their sons' names some Bible dictionaries represent this Abdi and the one described above as being the same person. However, the fact that this second Abdi's son, Kish, lived in the time of King Hezekiah some 250 years after David's time, makes such a conclusion illogical. This second Abdi was probably a contemporary of Kings Jotham and Ahaz, whose reigns cover the period from 777 B.C.E. to 745 B.C.E.

3. One of six sons of Elam who lived in post-captivity times. (Ezra 10:26) They were among those Israelites who had taken foreign wives but who put them away in response to Ezra's exhortation following his return to Jerusalem in the seventh year of King Artaxerxes I (468 B.C.E.).—Ezra 7:8; 10:1-4, 10-12, 26, 44.

ABDIEL (Ab'di·el) [servant of God]. The son of Guni and the father of Ahi, of the tribe of Gad. (1 Chron. 5:15) He lived in the region of Gilead and Bashan in Transjordan, an area prominent for cattle raising.—Vs. 16.

ABDON (Ab'don) [servile].

1. A judge, the son of Hillel the Pirathonite of Ephraim. (Judg. 12:13-15) According to Josephus, his rule of eight years was one of peace, and the Bible record gives no mention of wars during that period. Abdon's forty sons and thirty grandsons all "rode on seventy full-grown asses," a sign of considerable wealth and rank at that time. At the end of his judgeship Abdon was buried in his native Ephraim.

Some would connect Abdon with "Bedan," mentioned at 1 Samuel 12:11; however, Bedan is more likely identified with Barak, whose name appears in this text in both the *Septuagint* and the Syriac *Peshitta Version.*

2. A Benjamite, firstborn son of Jeiel and evidently a brother of Ner, Saul's grandfather.—1 Chron. 8:30; 9:36, 39.

3. An official in King Josiah's court (2 Chron. 34:20), called Achbor at 2 Kings 22:12.—See ACHBOR No. 2.

4. A son of Shashak of the tribe of Benjamin; a headman dwelling in Jerusalem.—1 Chron. 8:23-28.

5. One of four cities in the territory of Asher given to the Levites of the family of Gershon. (Josh. 21:27-30; 1 Chron. 6:71-74) It is identified with Khirbet 'Abdeh about four miles (6.4 kilometers) E of Achzib. Abdon lies on the N side of the Wadi Qarn and at the foot of the hills of Galilee, and hence near the northern end of the plain of Asher.

ABEDNEGO (A·bed'ne·go) [servant of Nego, the Chaldaic Mercury]. The name given to Azariah, one of the youths of the Jewish royalty or nobility taken captive by Nebuchadnezzar in 617 B.C.E. (Dan. 1:3, 4, 7) Some authorities believe "Nego" to be an intentional corruption of the name Nebo, a Babylonian god, so as not to offend Azariah. The name "Azariah" means "Jah Has Helped," and, among themselves, it appears that these Hebrews continued to use their original names. (Dan. 2:17) In Babylon he, along with Daniel, Hananiah and Mishael, passed, with high honors, a three-year training course and a regal examination personally conducted by Nebuchadnezzar, after having first demonstrated religious integrity in matters of food and drink. (Dan. 1:4, 5, 8-20) Later, at Daniel's request, the king made Azariah and his two companions administrators over the jurisdictional district of Babylon.—Dan. 2:49.

Abednego (Azariah), along with his two Hebrew companions, was subsequently denounced before the king by certain Chaldeans for refusing to bow down

to the king's golden image in response to particular music. (Dan. 3:5, 8, 12) When they were questioned by the enraged king, their firm refusal to violate their conscience and their expression of faith in Jehovah resulted in the king's having them thrown into a superheated furnace, where they were miraculously protected by God's angelic representative. Following their release by the shaken king, and after physical examination and observation by the king's court, they were restored to royal favor.—Dan. 3:15-30; *see* MESHACH; SHADRACH.

ABEL (A'bel) [a breath; vapor; transitoriness].

1. The second son of Adam and his wife Eve, and the younger brother of their firstborn son Cain. (Gen. 4:2) It is probable that, while yet alive, Abel had sisters, since the record mentions the birth of daughters to his parents, but their names are not recorded. (Gen. 5:1-4) As a man he became a herder of sheep; his brother, a farmer.—Gen. 4:2.

After an indefinite period of time, Abel made an offering to Jehovah God. Cain did likewise. Each brought of what he had: Abel, of the firstlings of his flocks; Cain, of his produce. (Gen. 4:3, 4) They both had belief in God. They undoubtedly learned of Him from their parents and must have known why they all were outside the Garden of Eden and denied entry to it. Their offerings indicate a recognition of their alienated state and an expression of desire for God's favor. God expressed favor toward Abel's offering but not Cain's. How the approval and the rejection were manifested the record does not show. But the reason for God's approval of only Abel's offering is made clear by later writings. The apostle Paul lists Abel as the first man of faith, at Hebrews 11:4, and shows that this resulted in his sacrifice being of "greater worth" than Cain's offering. By contrast, 1 John 3:11, 12 shows Cain's heart attitude to have been bad; and his later rejection of God's counsel and warning, and his premeditated murder of his brother Abel demonstrated this.

While it cannot be said that Abel had any foreknowledge of the eventual outworking of the divine promise at Genesis 3:15 concerning the promised "seed," yet his offering of the firstlings of his flock certainly was appropriate and undoubtedly was also a factor in God's expression of approval. To the Giver of life, Abel gave as his gift life, even though it was only from among his flocks.—Compare John 1:36.

Jesus shows Abel to have been the first martyr and object of religious persecution waged by his intolerant brother Cain. In doing so Jesus speaks of Abel as living at the "founding of the world." (Luke 11:48-51) The word "world" in this text comes from the Greek *ko'smos* and in its use here means the 'world of mankind.' By the expression "the founding [Greek, *ka·ta·bo·les'*] of the world," Jesus manifestly referred to the birth of children by Adam and Eve, thereby producing a world of mankind. Paul includes Abel among the "cloud of witnesses" of pre-Christian times. —Heb. 11:4; 12:1.

Because of his faith and divine approval, the record of which continues to bear witness, it could be said that Abel, "although he died, yet speaks." (Heb. 11:4) At Hebrews 12:24 the apostle refers to "Jesus the mediator of a new covenant, and the blood of sprinkling, which speaks in a better way than Abel's blood." Abel's blood, though shed in martyrdom, did not ransom or redeem anyone, anymore than did the blood of his sacrificed sheep. His blood in effect cried to God for vengeance upon assassin Cain. The blood of Jesus, here presented as validating the new covenant, speaks in a better way than Abel's in that it calls to God for mercy upon all persons of faith like Abel, and is the means by which their ransoming is possible.

Since Seth was evidently born shortly after Abel's death and when Adam was 130 years of age, it is possible that Abel may have been as much as 100 years old at the time of his martyrdom.—Gen. 5:3.

2. A town also called Abel-beth-maacah or Abel of Beth-maacah. Elsewhere used as a prefix to the names of various places.—2 Sam. 20:18; *see* ABEL-BETH-MAACAH.

3. At 1 Samuel 6:18 the *Authorized Version* refers to "the great stone of Abel," while the marginal reading says, "Or, great Abel, that is, mourning." However, modern translations generally read here simply "the great stone." (Compare *AT*, *JB*, *NC* [Spanish], *NW* and others.) While the Masoretic Hebrew text uses the word *'a·vel'* in this verse, the Greek *Septuagint* and the Aramaic Targum translate it as if it were *'e'ven*, that is, "a stone." This agrees with verse 14 of the same chapter. It could not refer to Abel of Beth-maacah, since the incident recorded at 1 Samuel 6:18 took place near Beth-shemesh in Judah.

ABEL-BETH-MAACAH (A'bel-beth-ma'a·cah) and Abel of Beth-maacah [meadow of the house of oppression], or simply Abel [meadow]. A fortified city of Naphtali in northern Palestine probably four miles (6.4 kilometers) W of Dan, identified with the modern village of Tell Abil. It was favorably located on the road from Hazor northward at the intersection of the E-W route from Damascus to Tyre. David's men under Joab besieged the city when the rebel Sheba fled there. Thereupon a wise woman, speaking for the "peaceable and faithful ones of Israel," pleaded with Joab not to destroy Abel, from of old the place to inquire for wise judgments, hence a "mother in Israel"; meaning also, probably, a metropolis or city having dependent towns. Heeding this woman's advice, the inhabitants pitched Sheba's head over the wall and the city was spared.—2 Sam. 20:14-22.

Instigated by Asa of Judah, Syrian Ben-hadad struck down Abel-beth-maacah to divert Baasha of Israel from building Ramah. (1 Ki. 15:20; see RAMAH.) Abel of Beth-maacah was captured by Tiglath-pileser of Assyria during the reign of Pekah, and its inhabitants were sent into exile. (2 Ki. 15:29) While the passage is mutilated, it evidently appears in the inscriptions of Tiglath-pileser in the list of cities he conquered. The surrounding fertile, well-watered fields doubtless gave rise to another merited name, Abel-maim [meadow of waters]. Its situation made it a good storage place.—2 Chron. 16:4.

ABEL-KERAMIM (A'bel-ker'a·mim) [meadow of vineyards]. The most distant point to which Jephthah pursued the Ammonites in their defeat. (Judg. 11:33) It is generally held to be situated between Heshbon and Rabbah or Rabbath-ammon (modern Amman). Eusebius (*Onomastica* 32.15-16) located it as about six miles (9.7 kilometers) from Rabbath-ammon, but the direction is uncertain. It is generally identified today with Khirbet es-Suq, about five miles (8 kilometers) S and a little W of Rabbath-ammon, though some recommend Na'ur, about nine miles (14.5 kilometers) W of Rabbath-ammon as the probable location.

ABEL-MAIM. See ABEL-BETH-MAACAH.

ABEL-MEHOLAH (A'bel-me·ho'lah) [meadow of dancing or dance place by a perennial stream]. The home of Elisha, where Elijah found him plowing and anointed him prophet successor.—1 Ki. 19:16-19.

At an earlier date Abel-meholah figures in the account of the defeat of the Midianites by Gideon's small band of warriors. The disorganized flight of the Midianites is reported to have carried them "as far as the outskirts of Abel-meholah by Tabbath."—Judg. 7:22.

Because Tabbath lies E of the Jordan River, effort has been made since 1951 to identify Abel-meholah with Tell el-Maqlub on the Wadi el-Yabis. Additional argument adduced for this now popular identification has been that Elijah, after leaving Horeb, stopped at Abel-meholah to anoint Elisha and had the further

commission to travel to "the wilderness of Damascus" to anoint Hazael as king over Syria. (1 Ki. 19:15) The ancient highways leading from Horeb to Damascus lay E of the Jordan.

However, the account of Gideon's pursuit of the Midianites in reality indicates that they were W (rather than E) of the Jordan at the point of Judges 7:22, as Gideon thereafter sent word to the men of Ephraim: "Go down to meet Midian and capture ahead of them the waters as far as Beth-barah and the Jordan." (Judg. 7:24) And, as regards Elijah's trip to the wilderness of Damascus, the record shows that this was not effected immediately but, rather, was made sometime after by his successor Elisha. (1 Ki. 19:15-19; 2 Ki. 8:7-13) In view of this, some modern geographical texts (*The Geographical and Topographical Texts of the Old Testament* by Jans Jozef Simons [1959], *The Geography of the Bible* by Denis Baly [1957], and the *Atlas of the Bible* by L. H. Grollenberg [1956]) continue to recommend a site W of the Jordan rather than E of it. Both Jerome and Eusebius of the early centuries of the Common Era identified Abel-meholah with a site ten Roman miles (9.2 English miles [14.8 kilometers]) S of Beth-shean (W of the Jordan). The suggested location is Tell Abu Sifri, located at the junction of the Wadi Malih (which may preserve some trace of the name Abel-meholah) and the Wadi el-Helweh. Its position nearly opposite the proposed site of Tabbath could allow for its being referred to as "by Tabbath." The nearby plain of Beth-shean is well suited for large-scale farming, such as Elisha was apparently engaged in with the "twelve spans" of bulls.—1 Ki. 19:19.

Further indication in favor of such a site W of the Jordan is the fact that Abel-meholah later formed part of Solomon's fifth administrative district and is listed with other places W of the Jordan. (1 Ki. 4:12) It was evidently the home of Adriel the Meholathite, a son-in-law of Saul. (1 Sam. 18:19; 2 Sam. 21:8) Festal dancing in harvest celebrations perhaps accounts for this name Abel-meholah.

ABEL-MIZRAIM. See ATAD.

ABEL-SHITTIM. See SHITTIM.

ABHORRENT THING. The Hebrew word *nid·dah'* occurs some twenty-seven times in the Hebrew Scriptures and is derived from the root word *na·dhadh'*, which means, in its causative sense, "to excommunicate, to exclude, to put out of mind (refuse to think of)." *Nid·dah'*, then, indicates impurity, something abhorrent, whether physically, as, for example, from menstruation (Lev. 12:2, 5; 15:20, 24, 25, 33), or morally, as from idolatry. (Ezra 9:11; 2 Chron. 29:5) The same Hebrew word is used with regard to the "water for *cleansing*" (Num. 19:9-21; 31:23, *NW;* "water of separation," *AV;* "water for impurity [i.e., for removing impurity]," *RS, AT;* "lustral water," *JB*), and this phrase might also be rendered "water used in case of menstruation," as indicating water used to remove that which is impure or unclean.

Thus, at Lamentations 1:17, Jeremiah says that Jerusalem in her desolation "has become an abhorrent thing [as a menstruous woman, *AV; 'objeto de abominacion,' NC;* abhorrent, *AT*] in among them [that is, among the surrounding nations]."

Prior to Jerusalem's destruction by Babylon, Jehovah said of the people of Israel through his prophet Ezekiel: "The house of Israel are dwelling upon their soil, and they keep making it unclean with their way and with their dealings. Like the uncleanness of menstruation [*nid·dah'*] their way has become before me." (Ezek. 36:17) Due to idolatrous practices, Israel was spiritually impure, and would thus be avoided by her husbandly owner, Jehovah God, and would be reunited with him spiritually only after cleansing. Thus, at verse 25, Jehovah says: "And I will sprinkle upon you clean water, and you will become clean; from all your impurities and from all your dungy idols I shall cleanse you."—Compare Ezekiel 18:6.

At Ezekiel 7:19, 20 God expresses his anger against Israel for having made religious images with their silver and their gold and says that he will, therefore, cause them to throw their silver and their gold into the streets as an "abhorrent thing [*nid·dah'*]."—Compare Isaiah 30:22; see DISGUSTING THING.

ABI. See ABIJAH No. 7.

ABI-ALBON (A'bi-al'bon) [father of strength, valiant]. A Benjamite and an outstanding warrior listed among thirty-seven of King David's most valiant fighters. (2 Sam. 23:31) He is evidently the Abiel referred to in a parallel passage at 1 Chronicles 11:32. He is called "the Arbathite," perhaps because of coming from the city of Beth-arabah, which lay near the frontier between Benjamin and Judah above the northern end of the Dead Sea. (Josh. 15:6; 18:18, 21, 22) His fighting valor was in accord with Jacob's deathbed prophecy concerning the tribe of Benjamin. —Gen. 49:27.

ABIASAPH (A·bi'a·saph) [the father has gathered, or added]. One of the three sons of Korah the Levite, and a descendant of Kohath. (Ex. 6:16-24) His brothers were Elkanah and Assir. He is apparently referred to as Ebiasaph at 1 Chronicles 6:37 and perhaps at 1 Chronicles 9:19 and 1 Chronicles 6:23.

It appears that Korah's sons did not join their father in his rebellion, along with Dathan and Abiram, against Moses and Aaron. Hence, these sons did not die with their father at that time. (Num. 26:9-11) Thus, at a later time, we find reference made to "the sons of Korah" in the superscriptions of many of the Psalms (42, 44-49, 84, 85, 87, 88), although this term has, basically, the meaning of "the descendants of Korah," or "the house of Korah."

ABIATHAR (A·bi'a·thar) [father of excellence or of abundance]. A son of High Priest Ahimelech, of the tribe of Levi and of the line of Eli. (1 Sam. 14:3; 22:11; 23:6) He lived during the reigns of Saul, David and Solomon, and during David's reign he became high priest. He had two sons, Jonathan and Ahimelech (the same name as Abiathar's father).—2 Sam. 15:27, 36; 8:17.

Abiathar was living in the priest city of Nob, a short distance from Jerusalem, when King Saul had Doeg the Edomite slaughter Abiathar's father, the high priest, and other priests (eighty-five in all), as well as the other residents of the city, because of their supposed support of David. Only Abiathar escaped. He fled to David, himself a fugitive, evidently at Keilah several miles to the south. David, feeling a certain personal responsibility for the tragedy, told Abiathar: "I well knew on that day, because Doeg the Edomite was there, that he would without fail tell Saul. I personally have wronged every soul of the house of your father. Just dwell with me. Do not be afraid, for whoever looks for my soul looks for your soul, for you are one needing protection with me."—1 Sam. 22:12-23; 23:6.

Abiathar now traveled with David during the remainder of his outlawed state and served as priest for David's forces. First Samuel 23:6 shows that Abiathar had brought with him an ephod, and, while the priests in general wore an ephod of linen (1 Sam. 22:18), verses 9-12 of chapter 23 indicate that this was apparently the ephod of Abiathar's father, the high priest, containing the Urim and Thummim.

POSITION DURING KINGSHIPS OF DAVID AND SOLOMON

It appears that when David finally gained the throne, Abiathar was made the high priest. Some authorities suggest that, after High Priest Ahimelech's death, King Saul had Zadok installed as high priest to replace Ahimelech, thereby not recognizing Abia-

thar, who was in the company of Saul's future successor, David. They hold that, following his ascension to the throne, David made Abiathar an associate high priest along with Zadok. Such view is evidently taken due to the fact that Zadok and Abiathar are regularly mentioned together as though sharing a high position in the priesthood. (2 Sam. 15:29, 35; 17:15; 19:11; 20:25; 1 Ki. 1:7, 8, 25, 26; 4:4; 1 Chron. 15:11) However, the inspired record nowhere mentions any appointment of Zadok as high priest under King Saul. It is possible that Zadok's prominence is due to his being a seer or prophet, just as the priestly prophet Samuel received greater mention in the divine record than the high priest of his time. (2 Sam. 15:27) The evidence indicates that Abiathar was the sole high priest during David's reign and that Zadok then occupied a position secondary to him.—1 Ki. 2:27, 35; Mark 2:26.

The text at 2 Samuel 8:17 has caused some question in this regard, since it says that "Zadok the son of Ahitub and Ahimelech the son of Abiathar were priests" then, but does not mention Abiathar as high priest. Some suggest that the names of Ahimelech and Abiathar were transposed by a scribal error so that the text should read "Abiathar, the son of Ahimelech," even as it does in the Syriac version. However, the record at 1 Chronicles (18:16; 24:3, 6, 31) confirms the order of the names in this verse as found in the Masoretic text. It therefore appears more likely that Zadok and Ahimelech are mentioned simply as secondary priests under High Priest Abiathar, and that Abiathar's position was, in this instance, assumed to be understood.—1 Chron. 16:37-40; compare Numbers 3:32.

Abiathar shared in the privilege of bringing the ark of Jehovah up from Obed-edom's home to Jerusalem along with others of the priests. (2 Sam. 6:12; 1 Chron. 15:11, 12) In addition to being high priest he was included in David's official "cabinet."—1 Chron. 27:33, 34.

Toward the latter part of David's reign, David's son Absalom formed a conspiracy against his father. Abiathar again stayed by David when circumstances forced the king to flee from Jerusalem. As part of a plan to thwart the counsel of traitorous Ahithophel, David's previous counselor, Abiathar and Zadok as loyal priests were sent back to Jerusalem to serve as liaison officers to keep David advised of his rebellious son's plans. (2 Sam. 15:24-36; 17:15) After Absalom's death, Abiathar and Zadok served as intermediaries to arrange David's return to the capital.—2 Sam. 19:11-14.

In view of his faithful record of enduring many hardships in David's company during his time as a fugitive from Saul and again during Absalom's rebellion, and considering his having enjoyed David's confidence, friendship and favor during some four decades, it is surprising to find Abiathar linking himself up with another son of David, Adonijah, in a later conspiracy for the throne. Though the plot also had the support of Joab as head of the army, it failed; and Solomon was appointed as king, with loyal priest Zadok doing the anointing at David's instruction. (1 Ki. 1:7, 32-40) Abiathar's son Jonathan, who had previously served as a runner to bear news to David during Absalom's insurrection, now went to advise Adonijah of the plot's miscarriage. King Solomon took no immediate action against Abiathar, but, when evidence showed that the plot was still smoldering, he ordered Adonijah's and Joab's death and banished priest Abiathar from Jerusalem, saying: "Go to Anathoth to your fields! For you are deserving of death; but on this day I shall not put you to death, because you carried the ark of the Lord Jehovah before David my father, and because you suffered affliction during all the time that my father suffered affliction." (1 Ki. 2:26) Zadok was now assigned to replace Abiathar in his priestly position, and with this the office of high priest passed again to the line of Aaron's son Eleazar; and the priestly line of the house of Eli came to a complete end, in fulfillment of the prophecy at 1 Samuel 2:31. —1 Ki. 2:27; 1 Sam. 3:12-14.

While the record later, at 1 Kings 4:4, again refers to "Zadok and Abiathar" as priests of Solomon's reign, it is likely that Abiathar is listed only in an honorary capacity, or in a historical sense. Some authorities suggest that Solomon, after demoting Abiathar, then assigned him to serve as Zadok's deputy, and that, while one officiated on Mount Zion, where the Ark was kept, the other served at the tabernacle, which continued in Gibeon prior to the building of the temple. (See 1 Chronicles 16:37-40.) However, 1 Kings 2:26 shows that Solomon sent Abiathar to his fields in Anathoth and, while Anathoth was not far from Gibeon, Solomon's order indicates that Abiathar was being removed from any active participation in the priesthood.

At Mark 2:26 most versions have Jesus saying that David went into the house of God and ate the showbread "when Abiathar was high priest." Since Abiathar's father, Ahimelech, was the high priest when that event took place, such translation would result in a historical error. It is noteworthy that a number of early textual authorities omit the above phrase, and it is not found in the corresponding passages at Matthew 12:4 and Luke 6:4. However, a similar Greek structure occurs at Mark 12:26 and Luke 20:37, and here many translations use the phrase "in the passage about." (*RS; AT; JB*) So, it appears that Mark 2:26 properly allows for the translation given in the *New World Translation*, which reads: "How he entered into the house of God, *in the account* about Abiathar the high priest." Since the account of the first exploits of Abiathar begins immediately following the record of David's entering the house of God to eat the showbread, and since Abiathar did later become Israel's high priest in David's reign, this translation maintains the historical accuracy of the record.

ABIB (A'bib). The original name of the first lunar month of the Jewish sacred calendar and of the seventh month of the secular calendar. (Ex. 13:4; 23:15; 34:18; Deut. 16:1) It corresponds, generally, with part of March and part of April. The name is understood to mean "ripening grain" or "green ears," and it was during this month that the barley harvest took place, followed some weeks later by the wheat harvest. The latter or spring rains also began and these helped to bring the Jordan River to flood stage. (Josh. 3:15) It was designated by Jehovah as the initial month of the sacred year at the time of the exodus from Egypt. (Ex. 12:1, 2; 13:4) Following the Babylonian exile this name was replaced by the name "Nisan."—See NISAN.

ABIDA (A·bi'da) [father of knowledge]. Abida was a son of Midian, and a grandson of Abraham by his wife Keturah. He had four brothers, named Ephah, Epher, Hanoch and Eldaah.—Gen. 25:1, 2, 4; 1 Chron. 1:33.

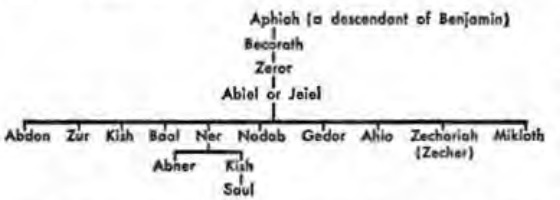
ABIDAN (Ab'i·dan) [father of judgment]. The chieftain of the tribe of Benjamin at the time of the census of Israel in the second year of the exodus from Egypt. He was the son of Gideoni. (Num. 1:11, 16) He was the head over the 35,400 men of Benjamin over twenty years of age who camped on the W side of the tabernacle.—Num. 2:18, 22, 23.

At the completion of the tabernacle and its inauguration (1512 B.C.E.), during twelve days each chieftain presented a noncompetitive offering of silver and gold dishware, worth about $224, in addition to offerings of grain, oil, incense and livestock, and it was on the ninth day that Abidan represented the tribe of Benjamin in this manner. (Num. 7:10, 60-65) He died during the forty-year journey in the wilderness.—Num. 14:29, 30.

ABIEL (A·bi'el) [my father is God; God is father].

1. A son of Zeror, and descendant of Bechorath and Aphiah, of the tribe of Benjamin. A comparison of 1 Chronicles 8:29-33 and 9:35-39 with 1 Samuel 9:1, 2 and 14:50, 51 gives basis for believing that Abiel is also called "Jeiel" in the Chronicles account, since Jeiel is there shown to be the father of Ner, who became the father of Kish, Saul's father. First Samuel 14:50, 51 also shows Abiel (or Jeiel) to be the father of Ner. The record in Chronicles indicates that Jeiel (or Abiel) had nine other sons, of whom one was named Kish, and this older Kish would thus be the uncle of the son of Ner who bore the same name.

Assuming Abiel and Jeiel both to be names of the same person, we arrive at a genealogy such as is set forth in this chart.



Therefore, when we read at 1 Samuel 9:1 that Kish (that is, the second Kish, the father of Saul) was "the son of Abiel," it appears that the meaning is that he was 'the grandson of Abiel,' as is often the case in Bible genealogy where one or more links in the genealogy are simply omitted. (Thus, while the "family of the Matrites" is mentioned at 1 Samuel 10:21 as including Kish and Saul, the name of Matri does not appear in the accounts we are considering, nor in the rest of the Bible.)

The record in 1 Chronicles (8:33; 9:39) seems quite definite in presenting Ner as the immediate father of the second Kish, and this is clearly the more explicit of the two accounts.—See KISH.

2. Also a Benjamite.—See ABI-ALBON.

ABI-EZER (A'bi-e'zer) [father of help; helpful].

1. One of the "sons of Gilead" the grandson of Manasseh, Joseph's firstborn. A comparison of the accounts at Numbers 26:28-30 and Joshua 17:1, 2 shows that he is also called Iezer (Jeezer, *AV*), which is a shortened form of Abi-ezer, the prefix "Ab" (father) being removed.

Abi-ezer was a family head and an ancestor of Judge Gideon. (Judg. 6:11, 24, 34; 8:2) It appears that after the division of land among the tribes of Israel, Abi-ezer's family either originally or at a later time settled in the area of Ophrah, in the territory of Manasseh W of the Jordan.

The name is also used to stand for the "house of Abi-ezer" in a collective sense.—Judg. 8:2.

2. A son of Hammolecheth, who was sister of Manasseh's grandson Gilead. (1 Chron. 7:18) Some commentators view this Abi-ezer as being the same as No. 1 above.

3. A Benjamite from Anathoth, one of King David's thirty-seven most valiant fighters. (2 Sam. 23:27, 39) He was head of a paternal house, and divisional head over a force of 24,000 fellow tribesmen, serving the king during the ninth month of each year. (1 Chron. 11:28; 27:1, 12) Along with other Benjamites, by his valor in war he fulfilled the prophecy at Genesis 49:27. His town of Anathoth lay a few miles NE of Jerusalem, within the territory of Benjamin.—1 Chron. 6:60.

ABI-EZRITE (A'bi-ez'rite). A descendant of Abi-ezer; of the family of Abi-ezer. (Judg. 6:11, 24; 8:32) Numbers 26:30 reads: "Iezerites" (Jeezerites in *AV*), which is a contraction of Abi-ezrites. This term is applied in the Bible to those descended from Abi-ezer the 'son of Gilead,' rather than to the Abi-ezer of David's time. —See ABI-EZER No. 1.

ABIGAIL (Ab'i-gail) [father (i.e., source) of joy; or, the father is rejoicing].

1. A wife of David. Originally, a woman of the city of Carmel who became the wife of wealthy Nabal from neighboring Maon, both places being on the edge of the wilderness of Judah, W of the Dead Sea. (1 Sam. 25:2, 3; Josh. 15:20, 55) She was "good in discretion and beautiful in form," while her first husband, whose name means "Senseless" or "Stupid," was "harsh and bad in his practices."

Following the prophet Samuel's death, David and his men moved into the area where the flocks of Abigail's husband were pastured. David's men thereafter were like a protective "wall" around Nabal's shepherds and flocks, night and day. So, when shearing time came, David sent some young men up to Carmel to call Nabal's attention to the good service rendered him and to request an offering of food from him. (1 Sam. 25:4-8, 15, 16) But miserly Nabal screamed rebukes at them and insulted David as if he were an inconsequential person, and all of them as if they were possibly runaway slaves. (Vss. 9-11, 14) This so angered David that he girded on his sword and led about four hundred men toward Carmel to wipe out Nabal and the men of his household.—Vss. 12, 13, 21, 22.

Abigail, hearing of the incident through a disturbed servant, showed her wise perception by immediately rounding up an ample supply of food and grain and then sent these ahead of her in care of her servants, much as Jacob had done before making contact with Esau. (1 Sam. 25:14-19; Gen. 32:13-20) Without saying anything to her husband, she rode to meet David and, in a long and fervent plea, which manifested wisdom and logic as well as respect and humility, she convinced David that her husband's senseless words did not justify the unrighteous shedding of blood nor the failure to trust in Jehovah to settle the matter in a right way himself. (1 Sam. 25:14-20, 23-31) David thanked God for the woman's good sense and quick action.—Vss. 32-35; compare Proverbs 25:21, 22; 15:1, 2.

Returning home, Abigail waited for her husband to sober up from a drunken feast and then informed him of her actions. Now "his heart came to be dead inside him, and he himself became as a stone" and after ten days Jehovah caused him to expire. When the news reached David he sent a marriage proposal to Abigail, which she did not hesitate to accept. She shared David's affections along with Ahinoam, a Jezreelitess, whom David had previously taken as wife. David's first wife, Michal, had already been given by her father Saul to another man.—1 Sam. 25:36-44.

Abigail was with David in Gath on the plains of Philistia and later back in the hill country at Ziklag. During David's absence a raiding party of Amalekites from the S burned Ziklag and carried off all the women and children, including Abigail and Ahinoam. Assured by Jehovah of success, David led his men in pursuit and, in a surprise attack, overcame the Amalekites and retrieved the captives and possessions. —1 Sam. 30:1-19.

Back at Ziklag, three days later, the news arrived of Saul's death. (2 Sam. 1:1, 2) Abigail now accompanied her husband to Hebron of Judah, where David was first anointed as king. Here she gave birth to a son, Chileab (2 Sam. 3:3), also called Daniel at 1 Chronicles 3:1. David's wives increased to six in Hebron, and neither Abigail nor her son receive further mention in the account.—2 Sam. 3:2-5.

2. One of David's two sisters. (1 Chron. 2:13-17) Some authorities believe that she was only a half sister, being related by mother but not by father. At 2 Samuel 17:25 Abigail is called "the daughter of Nahash." Rabbinical tradition holds that Nahash is simply another name for Jesse, David's father. The *Septua-*

gint Version (Lagardian edition) has "Jesse" instead of "Nahash" in this verse. A number of modern translations also read this way. (See *AT; JB; NC* [Spanish].) However, it is noteworthy that the record at 1 Chronicles 2:13-16 does not call Abigail and Zeruiah 'daughters of Jesse' but rather "sisters" of Jesse's sons, including David. This allows for the possibility that their mother had first been married to a man named Nahash, to whom she bore Abigail and Zeruiah before becoming Jesse's wife and the mother of his sons. It cannot, therefore, be stated dogmatically that Abigail was the daughter of Jesse.

Abigail, David's sister, is mentioned as giving birth to only one son, Amasa. Her husband is referred to as Ithra the Israelite at 2 Samuel 17:25 but elsewhere is called Jether (1 Ki. 2:5, 32) and at 1 Chronicles 2:17 is spoken of as "Jether the Ishmaelite." (See JETHER.) It is possible that Abigail contracted marriage with Jether during the time Jesse and his family were dwelling in the land of Moab. (1 Sam. 22:3, 4) Her son, Amasa, received no apparent attention during David's reign until Absalom's rebellion. His cousin Absalom then made him the head of his armed forces. Nevertheless, following Absalom's death, Abigail's brother, King David, dealt with her son Amasa in obtaining support for his return to the throne, and thereafter made Amasa the head of the army, replacing Joab. (2 Sam. 19:11-14) This appointment soon brought death to Abigail's son, at the hands of his embittered cousin Joab.—2 Sam. 20:4-10.

ABIHAIL (Ab'i·hail) [father is strength; or, possessor of might]. A name used in the Bible for three men and two women.

1. A man of the tribe of Levi and of the family (or clan) of Merari. He was the father of Zuriel, chieftain of the paternal house of the clan at the time of the exodus.—Num. 3:35.

2. The wife of Abishur, who was of the tribe of Judah. (1 Chron. 2:29) She had two sons, Ahban and Molid.

3. A man of the tribe of Gad who settled in Bashan and Gilead. He was the son of Huri and a family chief or head.—1 Chron. 5:14-17.

4. The daughter of Eliab, David's oldest brother. (Though the Hebrew word *bath* [daughter] at 2 Chronicles 11:18 may also mean "granddaughter.") The *Authorized Version* at 2 Chronicles 11:18 says: "And Rehoboam took him Mahalath the daughter of Jerimoth the son of David to wife, and Abihail the daughter of Eliab the son of Jesse." This would make Abihail appear to be the second wife of Rehoboam. However, the original Hebrew allows for a different rendering and hence many modern translations here read: "Mahalath the daughter of Jerimoth the son of David, *and of* Abihail the daughter of Eliab the son of Jesse." (See *RS, AT, JP, NW, JB.*) Concerning this, the *Soncino Books of the Bible*, page 212, says in its footnote on 2 Chronicles: "The conjunction is implied. Mahalath was the daughter of Jerimoth and Abihail. Some commentators regard Abihail as the name of another of Rehoboam's wives." The singular pronouns used in the following verses (19, 20) support the view that only one wife of Rehoboam is meant in verse 18. It therefore appears most probable that Abihail was the mother of Rehoboam's wife Mahalath.

5. The father of Queen Esther and a descendant of Benjamin. He was the uncle of Esther's cousin, Mordecai. (Esther 2:5, 15; 9:29) Esther 2:7 indicates that he and his wife died when their daughter Esther was quite young and thus sometime before her marriage to King Ahasuerus (c. 480 B.C.E.).

ABIHU (A·bi'hu) [father of him; my father is he]. One of Aaron's four sons by his wife Elisheba; the brother of Nadab, Eleazar and Ithamar. (Ex. 6:23; 1 Chron. 6:3; 24:1) Born in Egypt, Abihu, as the second son of Aaron, was a mature man by the time of the exodus, his father then being eighty-three. —Num. 33:39.

As older sons, Nadab and Abihu were permitted by Jehovah to accompany their father and seventy of the older men of Israel in approaching Mount Sinai and there to see from a distance a magnificent vision of God's glory. (Ex. 24:1, 9-11) Jehovah honored Aaron's sons, appointing them to serve as priests with their father, the high priest, and ordaining that from among them should come Aaron's eventual successor. They would wear priestly robes and headgears "for glory and beauty." Moses was to "anoint them and fill their hand with power and sanctify them" for their service to God. (Ex. 28:1, 40-43) The priesthood would become theirs "as a statute to time indefinite." (Ex. 29:8, 9) Thereafter they were continually included in God's instructions regarding the priesthood and its functions. (Ex. 29:10-46; 30:26-38) Also, God emphatically impressed upon them, as well as upon the entire nation, the vital importance of respecting the sanctity of the things related to his worship, including the altar of incense and incidental equipment. Their lives depended upon their respecting the divine regulations.

Now, one year from the start of the exodus, came the time for setting up of the tabernacle and the installation of the priesthood (1512 B.C.E.). The entire nation assembled before the entrance of the tent of meeting for the installation ceremonies and saw Aaron and Abihu and his brothers, washed and turbaned, receive the anointing as priests of God to represent the nation before him. Thereafter the newly installed priests remained at the entrance of the tent of meeting for seven days to complete their installation and, as Moses said, " 'to fill your hand with power.' . . . And Aaron and his sons proceeded to do all the things that Jehovah had commanded by means of Moses."—Lev. 8:1-3, 13-36.

On the eighth day Aaron began to officiate, with Abihu and his brothers assisting. (Lev. 9:1-24) They witnessed the glorious manifestation of God's presence. But, evidently before the day was over, the account says that "Nadab and Abihu [the oldest of the four sons] took up and brought each one his fire holder and put fire in them and placed incense upon it, and they began offering before Jehovah illegitimate fire, which he had not prescribed for them. At this a fire came out from before Jehovah and consumed them, so that they died before Jehovah." (Lev. 10:1, 2) Their corpses were carried outside the camp by Aaron's cousins at Moses' instruction. Their father and remaining brothers were instructed by God to refrain from any display of grief over their being cut off thus from the congregation.—Lev. 10:4-7.

Immediately thereafter God gave Aaron a warning against the use of intoxicating liquor by him or his sons at the time of serving at the tabernacle, "that you may not die." Commenting on this verse, *The Pentateuch and Haftorahs*, edited by J. H. Hertz (Leviticus, p. 446), says: "The Rabbis connected the incident of Nadab and Abihu with this injunction against intoxicating liquors before officiating in the Sanctuary." So, the matter of intoxication may have been involved in their grave sin but the actual cause of their death was the violation of God's requirement for pure worship by offering "illegitimate fire, which he had not prescribed for them."

Abihu enjoyed great honor from God and outstanding prominence before all the nation for a short while; but, whether from ambition, an inflated ego, or due to a trifling attitude toward God's instructions, his privileges were short-lived, and he died childless. —Num. 3:2-4; 26:60, 61; 1 Chron. 24:1, 2.

ABIHUD (A·bi'hud) [the father is majesty; or, the father of renown]. A descendant of Benjamin through his firstborn, Bela.—1 Chron. 8:1-3.

ABIJAH (A·bi'jah) [my father is Jah]. In 2 Kings 18:2 Abi occurs as an abbreviation. Abijam is another variant found in the Masoretic text at 1 Kings 14:31; 15:1, 7, 8. However, in these verses in about twelve

Hebrew manuscripts and in the Bomberg edition of the Hebrew Bible of Jacob ben Chajim (1524-1525 C.E.), it is Abijah.

1. A grandson of Benjamin, listed in seventh position among Becher's nine sons.—1 Chron. 7:8.

2. The wife of Hezron, a grandson of Judah by his daughter-in-law Tamar. This Abijah was the mother of Ashhur the father of Tekoa.—1 Chron. 2:4, 5, 24.

3. The prophet Samuel's second son, who, together with his elder brother Joel, was appointed by his aging father to be a judge of Israel at Beer-sheba. Because they perverted judgment, accepted bribes and extorted unjust profits, the older men of Israel demanded that Samuel appoint a king to rule over them.—1 Sam. 8:1-5; 1 Chron. 6:28.

4. A priestly descendant of Aaron, who in King David's day (about 1050 B.C.E.) was recognized as head of one of the paternal houses of Israel. David divided the priesthood into twenty-four divisions, each to serve at the sanctuary for a one-week period every six months. The paternal house of Abijah was chosen by lot to head the eighth division and thereafter it was known as the "division of Abijah." (1 Chron. 24:3-10) So it is said that priest Zechariah, the father of John the Baptist, belonged to the "division of Abijah." —Luke 1:5.

5. One of Rehoboam's twenty-eight sons, also called Abijam, who became the second king of the two-tribe kingdom of Judah and reigned from 980 to 977 B.C.E. (1 Ki. 14:31–15:8) He was a regal descendant of David on both his father's and mother's side, the sixteenth generation from Abraham in the royal lineage of Jesus Christ. (1 Chron. 3:10; Matt. 1:7) Of all Rehoboam's eighteen wives and sixty concubines, Maacah (called Micaiah in 2 Chronicles 13:2), the granddaughter of Absalom, was his most beloved, and was favored above the others by having her son Abijah chosen as successor to the throne, although he was not Rehoboam's firstborn son.—2 Chron. 11:20-22.

With the ascension of Abijah to the throne in the eighteenth year of King Jeroboam I of Israel, the hostilities between the northern and southern kingdoms resumed, and a bloody war ensued. Drawn up in battle formation against Judah's chosen army of 400,000 mighty men of war were Jeroboam's 800,000 warriors. Undaunted by such odds, Abijah, in an impassioned speech, addressed himself to Jeroboam's crowd, condemning their idolatrous calf worship and reminding them that Jehovah's covenant with David was for a never-ending kingdom. "With us there is at the head the true God," declared Abijah, therefore "do not fight against Jehovah . . . , for you will not prove successful." (2 Chron. 12:16; 13:1-12) In the violent battle that ensued Jeroboam's ambush was providentially thwarted and half a million of his men were destroyed, thus breaking Jeroboam's military power. Even the city of Bethel, where one of the detestable golden calves together with an apostate priesthood had been installed, was captured. And all of this, because Abijah had "leaned upon Jehovah." (2 Chron. 13:13-20) Nevertheless, Abijah went on walking in the sins of his father Rehoboam by allowing the high places, sacred pillars and even the male temple prostitutes to continue in the land. "His heart did not prove to be complete with Jehovah his God." (1 Ki. 14:22-24; 15:3) During his lifetime he had fourteen wives and thirty-eight children, and upon his death his son Asa succeeded him upon the throne. —2 Chron. 13:21; 14:1.

6. The son of King Jeroboam I of Israel who died in his youth as a judgment from Jehovah. With Jeroboam's apostasy, adversity began plaguing his house, including the desperate sickness of young Abijah. Thereupon Jeroboam disguised the identity of his queen and sent her to consult the aged and blind prophet Ahijah at Shiloh. But Jehovah cannot be deceived. Through his prophet Ahijah, Jehovah declared that He would exterminate the male heirs of Jeroboam "just as one clears away the dung until it is disposed of." (1 Ki. 14:10; 15:25-30) Abijah, however, was the only descendant of Jeroboam who was honorably buried "for the reason that something good toward Jehovah" was found in him.—1 Ki. 14:1-18.

7. The wife of King Ahaz of Judah and the mother of King Hezekiah. She was the daughter of Zechariah. At 2 Kings 18:2 her name is abbreviated as Abi. —2 Chron. 29:1.

8. One of the family heads of priests in the days of Zerubbabel and Jeshua following the Babylonian exile. Abijah is listed among more than twenty "heads of the priests and their brothers" who returned to Jerusalem with Zerubbabel. (Neh. 12:1-7) Quite likely he was on hand at the laying of the temple foundation in the second year when the priestly services were reorganized "according to the direction of David." (Ezra 3:8-10) A generation later, in the days of Joiakim and Nehemiah, Abijah's priestly family was represented by Zichri.—Neh. 12:12, 17, 26.

9. A priest, or the forefather of one, who, in the days of Nehemiah, participated in the sealing of the "trustworthy arrangement" or resolution to Jehovah. (Neh. 9:38; 10:1-8) If this was the same Abijah listed as No. 8, as suggested by some, then he would have been more than one hundred years old.

ABIJAM. See ABIJAH No. 5.

ABILENE (Ab·i·le'ne) [Greek, land of meadows; probably from Hebrew *'a·vel'*, meadow]. A Roman district, or tetrarchy, in the region of Anti-Lebanon N of Mount Hermon. It was named after its capital, Abila, a city situated in a picturesque gorge by the bank of the river Abanah (modern Barada), eighteen miles (29 kilometers) NW of Damascus, at the site of the modern village of es-Suk.—See map of "Roman Divisions of Palestine."



At Luke 3:1 we are told that in the fifteenth year of Tiberius Caesar (28/29 C.E.) the district was ruled by Lysanias. This fact is confirmed by an inscription found at Abila in connection with a temple dedication dating from the reign of Tiberius and which inscription bears the name "Lysanias the tetrarch." Prior to this, Abilene had formed part of the kingdom of Herod the Great, but following his death, about the year 1 B.C.E., it was included in the province of Syria. Josephus records that the "tetrarchy of Lysanias" was joined to Palestine, in 37 C.E., under Herod Agrippa I, and that it was thereafter bestowed upon Herod Agrippa II by Claudius, in 53 C.E.

Still to be seen around the site of Abila are the ruins of temples, tombs, aqueducts and roads, evidencing its Greco-Roman culture. The so-called 'tomb of Abel' is located in Abila, but this tradition is doubtless the result of confusing the name of Cain's brother (*He'vel*, Hebrew) with *'a·vel'*, "a meadow."

ABIMAEL (A·bim'a·el) [my father is God; God is father]. A descendant of Shem through Arpachshad. His father was Joktan, whose brother, Peleg, was an ancestor of Abraham. (Gen. 10:28; 1 Chron. 1:17-27) It is likely that Abimael and his twelve brothers were the sources from which thirteen different Arabian tribes developed, settling in the Arabian peninsula.

ABIMELECH (A·bim'e·lech) [my father is Melek (king)]. Either a personal name or an official title of several Philistine kings, similar to the title "Pharaoh" among the Egyptians and "Caesar" among the Romans.

1. The king of the city of Gerar, where Abraham and Sarah took up temporary residence in 1919 B.C.E. Thinking the couple were brother and sister, he took Sarah to become his wife, but, providentially, did not touch her. Sarah was probably already in her first months of pregnancy with Isaac at this time. Warned by Jehovah in a dream, the king returned Sarah to Abraham together with compensation consisting of livestock and slaves, and, in addition, a thousand shekels of silver ($475) as a guarantee of Sarah's chastity. Sometime later this king concluded a covenant of peace and mutual confidence with Abraham at Beer-sheba.—Gen. 20:1-18; 21:22-34.

2. Possibly another king of Gerar at the time Isaac went there because of a famine. This was after the death of Abraham in 1843 B.C.E. Isaac, like his father Abraham, attempted to pass Rebekah off as his sister, but when the king, by accident, discovered she was Isaac's wife, he issued a public decree granting them protection. Isaac's God-given prosperity, however, became the object of envy, and so the king requested Isaac to move out. Sometime later this king of Gerar concluded a covenant of peace with Isaac similar to the one his predecessor had made with Abraham.—Gen. 26:1-31.

3. The Philistine king of the city of Gath in David's day.—Psalm 34, superscription.

4. A son of Judge Gideon born to his concubine at Shechem. After his father's death, Abimelech with presumptuous impudence sought to make himself king. Cunningly, he appealed to the landowners of Shechem through his mother's influential family. Upon obtaining their financial support he hired some ruffians, went to his father's house at Ophrah and there massacred his seventy half brothers upon a single stone, with only the youngest, Jotham, escaping the slaughter.

Abimelech was then proclaimed king, but Jehovah allowed a bad spirit to develop between the Shechemites and their new "king," in order to avenge the bloodguilt of all those connected with the conspiracy. A revolt was organized by Gaal. Abimelech quickly crushed it, captured and destroyed the city of Shechem and sowed it with salt. Then he attacked the vault or sanctuary of the house of El-berith and set it afire, and in the conflagration about a thousand of his previous collaborators, the landowners of the tower of Shechem who had taken refuge there, were burned to death. Immediately Abimelech followed up this success by attacking Thebez to the north, only to have a woman on the city tower hurl an upper millstone down upon his head. Abimelech's three-year "reign" came to an end when his armor bearer, in compliance with his dying request, ran him through with the sword, so that it could not be said that a woman had killed him.—Judg. 8:30, 31; 9:1-57; 2 Sam. 11:21.

5. The *Authorized Version* reads "Abimelech" in 1 Chronicles 18:16, due to a copyist's error, for the *Septuagint*, *Vulgate*, Syriac *Peshitta* and twelve Hebrew manuscripts read "Ahimelech," and this is in agreement with 2 Samuel 8:17.

ABINADAB (A·bin'a·dab) [my father is noble, father of liberality].

1. An inhabitant of the city of Kiriath-jearim in the territory of Judah about eight miles northwest of Jerusalem, in whose home the ark of the covenant was kept for a time. When the sacred Ark was brought up from Beth-shemesh after its disastrous seven-month sojourn among the Philistines, it was deposited in the home of Abinadab, and his son Eleazar was sanctified to guard it. Here in this home the Ark remained for some seventy years, until David arranged to transfer it to Jerusalem. During the transfer another of Abinadab's sons, Uzzah, dropped dead in his tracks when Jehovah's anger blazed against him, due to touching the Ark in disregard of the command at Numbers 4:15.—1 Sam. 6:20-7:1; 2 Sam. 6:1-7; 1 Chron. 13:6-10.

2. The second son of Jesse, and one of David's three older brothers who went to war with Saul against the Philistines.—1 Sam. 16:8; 17:13.

3. One of the sons of King Saul who was slain by the Philistines at Mount Gilboa.—1 Sam. 31:2; 1 Chron. 9:39.

4. The father of one of King Solomon's twelve food-supply deputies. This deputized "son of Abinadab," who is also called Ben-abinadab, married Solomon's daughter Taphath, and was assigned to provide food for Solomon's household one month out of the year from all the mountain ridge of Dor.—1 Ki. 4:7, 11.

ABINOAM (A·bin'o·am) [father of pleasantness]. The father of Judge Barak, and a descendant of Naphtali. He was evidently a resident of the refuge city of Kedesh in the territory of Naphtali.—Judg. 4:6, 12; 5:1, 12.

ABIRAM (A·bi'ram) [father of elevation, pride or lordliness; proud].

1. A Reubenite, the son of Eliab and brother of Dathan and Nemuel. He was a family head and one of the principal men in Israel at the time of the exodus from Egypt.—Num. 26:5-9.

Abiram and his brother Dathan supported Korah the Levite in his rebellion against the authority of Moses and Aaron. A third Reubenite, named On, is also included in the initial stage of the rebellion but thereafter receives no mention. (Num. 16:1) Having gathered a group of 250 chieftains, who were "men of fame," these men accused Moses and Aaron of arbitrarily elevating themselves over the rest of the congregation. (Vss. 1-3) From Moses' words to Korah it is clear that Korah and his followers among the Levites sought the priesthood that had been conferred on Aaron (vss. 4-11); but this was evidently not the case with Abiram and Dathan, who were Reubenites. Moses dealt separately with them, and their rejection of his call for them to appear before him contains accusations directed solely against Moses, with no mention made of Aaron. They decried Moses' leadership of the nation and said that he was 'trying to play the prince over them to the limit,' and that he had failed in making good the promise of leading them into any land flowing with milk and honey. Moses'

prayer to Jehovah in answer to these accusations likewise contains a defense of his own actions, not those of Aaron.—Vss. 12-15.

From this it would appear that the rebellion was two-pronged and aimed not only at the Aaronic priesthood but also at Moses' position as administrator of God's instructions. (Ps. 106:16) The situation may have seemed opportune for organizing popular sentiment toward a change, since shortly before this the people had severely complained against Moses, had talked of appointing a new head to lead the nation back to Egypt, and had even talked of stoning Joshua and Caleb for upholding Moses and Aaron. (Num. 14:1-10) Reuben was Jacob's firstborn son but lost his right to the inheritance as such because of wrong action. (1 Chron. 5:1) Thus, Dathan and Abiram may have been expressing resentment at Moses the Levite's exercise of authority over them, because of desiring to regain the lost primacy of their forefather. Numbers 26:9, however, shows that their struggle was not only against Moses and Aaron but also "a struggle against Jehovah," who had divinely commissioned Moses and Aaron to occupy positions of authority.

Since the family of the Kohathites (in which Korah's family was included) encamped on the S side of the tabernacle, the same side as did the Reubenites, it is possible that Korah's tent was nearby those of Dathan and Abiram. (Num. 2:10; 3:29) At the time of God's expression of judgment, Dathan and Abiram stood at the entrances of their tents, while Korah and two hundred and fifty rebel supporters were gathered at the entrance of the tent of meeting with their incense holders in their hands. Then, following Moses' call to the rest of the people to withdraw from around the tents of the three ringleaders of the rebellion, God manifested his condemnation of their disrespectful course by causing the ground to open up beneath the tents of these men, swallowing up Dathan and Abiram, and their households. (Num. 16:16-35; Deut. 11:6; Ps. 106:17) Korah's household, with the exception of his sons, likewise perished. Korah himself died with the two hundred and fifty rebels, destroyed by fire before the tabernacle. (Num. 16:35; 26:10, 11) Thus the rebellion against divinely assigned authority came to a swift termination, and, for his share in it, Abiram's name was wiped out of Israel.

2. The firstborn son of Hiel the Bethelite. At Joshua 6:26 Joshua's oath is recorded concerning the destroyed city of Jericho, foretelling that whoever should rebuild it would do so at the loss of his firstborn son. Abiram's father, Hiel, ignored this oath and, during the reign of King Ahab (940-919 B.C.E.) some five centuries after Joshua's time, he laid Jericho's foundations. Abiram, his son, died, evidently prematurely as a historically recorded fulfillment of the prophecy.—1 Ki. 16:34.

ABISHAG (Ab'i·shag) [father of error or levity]. A young virgin from the town of Shunem, N of Jezreel and Mount Gilboa, in the territory of Issachar. (Josh. 19:17-23) She was "beautiful in the extreme," and was chosen by David's servants to become the nurse and companion of the king during his final days. (1 Ki. 1:1-4) David was now about seventy years of age (2 Sam. 5:4, 5), and the rigors of his eventful life had evidently left him greatly debilitated so that he had little body heat. Abishag waited on him during the day, doubtless brightening the surroundings with her youthful freshness and beauty and at night she 'lay in the king's bosom' to give him warmth, but "the king himself had no intercourse with her." Nevertheless, the attitude later manifested by Solomon regarding her indicates that Abishag was viewed as being in the position of wife or concubine of David. As such, by ancient custom, she would become the property of David's heir at the time of his death.

The account concerning Abishag directly precedes the account of the attempt at gaining the crown by the one who was probably David's oldest surviving son, Adonijah, and would seem to be so placed to give understanding to Adonijah's subsequent action during Solomon's reign. Solomon, after ascending the throne, had placed Adonijah on conditional pardon. Now Adonijah persuaded Solomon's mother, Bath-sheba, to ask Solomon to give him Abishag as his wife. Solomon, convinced that Adonijah's request was not due alone to Abishag's beauty but, rather, indicated a subtle effort to strengthen Adonijah's claim to the throne, reacted angrily, revoked Adonijah's pardon and ordered his death. (1 Ki. 2:13-25) No further mention is made of Abishag, but it is probable that she continued as one of Solomon's wives.—See ADONIJAH No. 1.

ABISHAI (A·bish'ai) [my father is Jesse, father of a gift, i.e., probably, generous].

The son of David's sister Zeruiah and brother of Joab and Asahel. (2 Sam. 2:18; 1 Chron. 2:15, 16) Abishai came to be more distinguished for his prowess than the thirty mighty warriors over whom he served as chief, his reputation even rivaling those of David's three most mighty men, for he once struck down 300 of the enemy single-handed, but "to the rank of the first three he did not come."—2 Sam. 23:18, 19.

Abishai loyally supported his uncle David in all his military campaigns, but tended to be impulsive and ruthless, and, on occasions, had to be restrained. For example, when he and David stole into Saul's military camp by night he would have pinned sleeping Saul, the "anointed of Jehovah," to the earth with Saul's own spear had not David restrained him. (1 Sam. 26:6-9) When Absalom rebelled, Abishai had to be held back twice from beheading king-cursing Shimei. However, David was not able to prevent Abishai from collaborating in the death of Abner.—2 Sam. 3:30; 16:9-11; 19:21-23.

Abishai was noted for his taking the lead in striking down 18,000 Edomites and, again, in leading in the rout of the Ammonites. He also cooperated in putting down the rebellion of Sheba, a good-for-nothing Benjaminite. In David's last recorded battle had it not been for Abishai, he would have lost his life at the hand of an overtowering Philistine. —1 Chron. 18:12; 19:11-15; 2 Sam. 20:1, 6; 21:15-17.

ABISHALOM. See ABSALOM.

ABISHUA (Ab·i·shu'a) [father of safety or welfare].

1. A Benjamite of the family of Bela. (1 Chron. 8:1-4) Though he appears to be a son of Bela, the variance between the accounts at Numbers 26:40, 1 Chronicles 7:7, and 1 Chronicles 8:1-4 cause some to believe the word "sons" may mean, rather, "descendants."

2. The son of Phinehas and a great-grandson of Aaron. He was the father of Bukki. (1 Chron. 6:4, 5, 50, 51) At Ezra 7:1-5 he is shown to have been one of Ezra's forefathers. Josephus (*Antiquities of the Jews*, Book V, chap. XI, par. 5; Book VIII, chap. I, par. 3) refers to Abishua (called Abiezer in Book V) as the high priest, which, if accepted, would make him the fourth high priest of Israel. This would harmonize with Jehovah's promise made to Abishua's father, Phinehas, that the priesthood would remain in his family.—Num. 25:11-13.

ABISHUR (A·bi'shur) [the father is a wall]. A descendant of Judah through the family line of Hezron, of the house of Jerahmeel. He was evidently the second son of Shammai and became the father of two sons by his wife Abihail.—1 Chron. 2:28, 29.

ABITAL (A·bi'tal) [the father is dew]. One of six wives through whom David had sons during the seven and a half years he reigned in Hebron (1077-1070 B.C.E.). Her son was named Shephatiah.—2 Sam. 3:4; 1 Chron. 3:3.

ABITUB (A·bi'tub) [the father is goodness; or, father of goodness]. A Benjamite, evidently the son of Shaharaim by his wife Hushim. (1 Chron. 8:8, 11)

The meaning of the original Hebrew at 1 Chronicles 8:8-11 is not entirely clear.

ABIUD (A·bi'ud) [probably from the Hebrew *'Avi·hudh'*, meaning "the father of renown" or "the father is majesty"]. The Greekized or Anglicized form of the Hebrew name Abihud. A descendant of Zerubbabel and an ancestor of Christ Jesus. (Matt. 1:13) The term "father" as used by Matthew may have the meaning of "forefather." Some authorities suggest that he may be the same as "Joda" at Luke 3:26. However, it is not necessary to relate these persons as being the same individual, since the genealogical lines given by Matthew and Luke are only parallel, not identical, while those at 1 Chronicles are independent. Abiud's son, Eliakim, is also included in the line of descent of the Messiah.—Matt. 1:13.

ABNER (Ab'ner) [father of lamp, enlightening]. The son of Ner, of the tribe of Benjamin. First Samuel 14:50, 51 evidently refers to Abner as the "uncle of Saul," though this phrase in the Hebrew can properly be applied either to Abner or to Ner, his father. Josephus speaks of Abner as Saul's cousin, and of their fathers, Ner and Kish, as brothers. (*Antiquities of the Jews*, Book VI, chap. VI, par. 6) However, the inspired history at 1 Chronicles 8:33 and 9:39 seems to weigh heavily in favor of Kish as being the son of Ner and, hence, the brother of Abner. This would make Abner the uncle of Saul.—See also the chart under ABIEL.

Abner served as chief of the army for Saul and his fighting force sometimes assumed major proportions, upward of 200,000 men. (1 Sam. 15:4) On special occasions he sat next to the king at the banquet table. (1 Sam. 20:25) Though undoubtedly a powerful and valiant man, Abner did not feel himself a match for the towering Philistine Goliath, but stood by and witnessed young David's matchless demonstration of courage in dispatching that formidable opponent. (1 Sam. 17:48-58) Later, when David was a fugitive in the wilderness of Ziph, Abner came in for chiding from David for having failed in properly guarding Saul's person as his lord and "the anointed of Jehovah."—1 Sam. 26:14-16.

Following Saul's death in the crushing defeat administered by the Philistines, Abner withdrew across the Jordan to Mahanaim in Gilead, taking Saul's son Ish-bosheth with him. Though David had been proclaimed king in Hebron by the tribe of Judah, Abner set up Ish-bosheth as a rival king in Mahanaim. Abner was clearly the power behind the throne and in time obtained the support of all the tribes except Judah on behalf of Ish-bosheth.—2 Sam. 2:8-10.

Eventually, the armies of the two opposing kings met in a test of strength at the pool of Gibeon in the territory of Benjamin, about a third of the way from Hebron to Mahanaim. After the two armies had sized each other up, Abner proposed a contest between a dozen young warriors from each side. The sides were so evenly matched that a mutual slaughter resulted, provoking a full-scale combat between the two armies. Abner's forces lost eighteen men for every one of Joab's soldiers and retreated toward the wilderness. (2 Sam. 2:12-17, 30, 31) Abner, pursued by Joab's fleet-footed brother Asahel, urged him repeatedly to turn his attention elsewhere and avoid a deadly encounter with him. When Asahel kept refusing, Abner finally made a powerful backstroke and killed Asahel with the butt end of his spear, running him through the abdomen. (2 Sam. 2:18-23) At Abner's appeal, Joab finally called a halt to the pursuit at sundown, and the two armies began marches back to their respective capitals. Their stamina can be seen from the fifty or more miles (80 or more kilometers) that Abner's forces traveled, down into the basin of the Jordan, fording the river, then up the Jordan valley to the hills of Gilead, where they made their way to Mahanaim. After burying Asahel in Bethlehem (perhaps on the following day), Joab's men had a night-long hike of over fifteen miles (24 kilometers) through the mountains to Hebron.—2 Sam. 2:29-32.

Abner supported Ish-bosheth's declining regime but also strengthened his own position, perhaps with an eye on the kingship, since he was, after all, the brother of Saul's father. When taken to task by Ish-bosheth for having relations with one of Saul's concubines (an act allowable only to the dead king's heir), Abner angrily announced the transfer of his support to David's side. (2 Sam. 3:6-11) He made overtures to David, stressing his own position as virtual ruler of the rest of Israel outside Judah. Satisfying David's requirement of the return of his wife Michal, Abner now privately approached the heads of the eleven tribes to build up their favor toward Jehovah's appointed king, David. (2 Sam. 3:12-19) Thereafter he was warmly received by David at his capital in Hebron, and that same day set out to persuade all the tribes to make a covenant with David. But Joab, absent on a raid, returned, and, after denouncing Abner as a conniving spy, personally called him back and tricked Abner into a position where he could kill him. —2 Sam. 3:20-27.

With Abner's death, any hoped-for support for Ish-bosheth collapsed and Ish-bosheth was soon assassinated by traitorous men. With this the rule of the house of Saul came to a complete end.—2 Sam. 4:1-3, 5-12.

Many years later, while nearing the time of his own death, David remembered Abner's death (as well as Amasa's) and charged Solomon with the responsibility of removing the stain of bloodguilt that Joab had brought on David's house. (1 Ki. 2:1, 5, 6) Shortly thereafter, Abner's slayer, Joab, was executed by Solomon's order.—1 Ki. 2:31-34.

Only one son of Abner is listed, Jaasiel, who was a leader in the tribe of Benjamin during David's reign. (1 Chron. 27:21) First Chronicles 26:28 also mentions Abner's contributions toward the tabernacle from spoils won as chief of the army.

ABOMINATION. The words "abomination," "abominable," and "abominably" are used in the *Authorized Version* in translating eight Hebrew words and four Greek words. Later translations are usually more specific in rendering the original words, and this is helpful since the word "abomination" is rather broad in meaning and is drifting into disuse in everyday speech.

The words most frequently translated as "abomination" or "abominable" in the *Authorized Version* are *ta·'av'* and *toh·'e·vah'*. These are considered under the heading DETESTABLE THING.

The Hebrew word *ba·'ash'* is translated once as "abomination" in the *Authorized Version* at 1 Samuel 13:4. It there describes the effect of Saul's attack on the Philistines, and the *Authorized Version* says that the Israelites were "had in abomination with the Philistines." Other translations use the words "odious" (*RS*), "bad odor" (*AT*), or "foul-smelling" (*NW*), and the marginal reading in the *Authorized Version* says "did stink." This is more in harmony with the basic meaning of *ba·'ash'*, which literally means "to stink," though it is often used in a metaphorical sense, as in the above text, to indicate that one has become odious to another or others because of his actions.—Gen. 34:30; Ex. 5:21; 1 Sam. 27:12; 2 Sam. 10:6; 16:21; 1 Chron. 19:6; for its literal usage, see Exodus 7:18, 21; 8:14; 16:20-24; Psalm 38:5; Ecclesiastes 10:1; Isaiah 50:2.

In the *Authorized Version* the word *za·'am'* is also translated just once as "abominable" at Micah 6:10, but the *Revised Standard Version* here has "accursed." It literally means "to foam" and is used in Hebrew to mean "to be angry, indignant; to curse." In other texts the *Authorized Version* translates it with "abhor," "abhorred," "be angry with," "curse," and "indignation." In the *New World Translation* *za·'am'* is uniformly translated with the words "denounce," "denounced," and "denunciation(s)."—Num. 23:7, 8;

Ps. 7:11; Prov. 22:14; 24:24; 25:23; Isa. 66:14; Dan. 11:30; Zech. 1:12; Mal. 1:4.

Pig·gul' occurs only four times in the Hebrew Scriptures and is regularly translated in the *Authorized Version* as "abomination" or "abominable," but it has the basic meaning of "impure," "fetid," or "foul." At Leviticus 7:18 and 19:7 *pig·gul'* is used to describe the meat of a sacrificial offering that was left after three days from the time of its being offered. The *Authorized Version* says the Israelites were instructed by God to consider such flesh as an "abomination," but *An American Translation* here uses the word "refuse," and the *New World Translation* says "a foul thing."—See also Isaiah 65:4 and Ezekiel 4:14.

The three related Hebrew words *sha·qats', she'qets* and *shiq·uts'*, generally translated "abomination(s)" or "abominable" in the *Authorized Version*, basically refer to that which is "disgusting" and are considered under the heading DISGUSTING THING.

In the Greek Scriptures the word *a·the'mi·tos* is translated "abominable" at 1 Peter 4:3 in the *Authorized Version* but is correctly rendered "lawless" in the *Revised Standard Version* and "illegal" in the *New World Translation*.—Compare its use at Acts 10:28.

The related words *bde·lys'so, bde'lyg·ma* and *bde·ly·ktos'* come from a Greek word meaning "to stink," and imply "disgust." The word *bde'lyg·ma* is used in the expression "abomination [*bde'lyg·ma*] of desolation." (Matt. 24:15, *AV*) This word is also dealt with under the heading DISGUSTING THING.

ABOMINATION OF DESOLATION. See DISGUSTING THING.

ABORTION. The expulsion of an embryo or fetus before it can live on its own. Common use often distinguishes between *abortion* and *miscarriage*, the former being defined as the deliberate and induced emptying of a pregnant uterus, the latter being considered as the accidental and unavoidable interruption of pregnancy. If deemed a "medical necessity," the abortion is said to be "artificial"; if induced for purely selfish reasons, it is called "criminal abortion." However, the distinction between abortion and miscarriage is not made in the Bible; there the terms are used in a broader and interchangeable sense.

Unavoidable abortion or miscarriage may be caused by accident, infectious disease, mental or physical stress and strain, or because of a general organic weakness on the part of the mother. The waters near Jericho were death dealing, causing miscarriages, until Jehovah's prophet Elisha healed them.—2 Ki. 2:19-22.

Deliberately to induce abortion or miscarriage by artificial means, by the use of drugs or by medical operation, the sole purpose of which is to avoid the birth of an unwanted child, is an act of high crime in the sight of God. Life as a precious gift from God is sacred. Hence God's law to Moses protected the life of an unborn baby against more than criminal abortion, for if in a fracas between men a pregnant woman suffered an accident fatal to the child, "then you must give soul for soul." (Ex. 21:22-25) Dr. J. Glenn comments: "The viable embryo in the uterus is a human individual, and therefore destroying it, is a violation of the sixth commandment."—*The Bible and Modern Medicine*, 1963, p. 176.

Properly viewed, the fruitage of the womb is a blessing of Jehovah. (Lev. 26:9; Ps. 127:3) Hence in promising to prosper Israel, God gave assurance of successful culmination of pregnancy and the bringing forth of children, saying: "Neither a woman suffering an abortion nor a barren woman will exist in your land." (Ex. 23:26) As indicated in the prayer of the righteous, on the other hand, evidence of God's disfavor to his enemies would be their having miscarrying wombs and their becoming like miscarriages that never see the sun.—Ps. 58:8; Hos. 9:14.

Job in his misery contemplated that it would have been better had he been an abortion, "a hidden miscarriage." "Why from the womb did I not proceed to die?" this tormented man cried out. (Job 3:11-16) Solomon, too, reasoned that a prematurely expelled fetus is better off than the person who lives a long time but who never comes to enjoy life.—Eccl. 6:3.

Among animals such as cattle, horses, sheep and goats contagious abortion, a disease characterized by premature birth, may occur. Accidental abortion due to neglect or disease of domestic animals has also been known since the days of the patriarchs Jacob and Job.—Gen. 31:38; Job 21:10.

ABRAHAM (A'bra-ham) [father of a multitude]. The name given by Jehovah to *Abram* (meaning father of exaltation) when he was ninety-nine years old, and when God was reaffirming His promise that Abraham's offspring would become many.—Gen. 17:5.

FAMILY ORIGIN AND EARLY HISTORY

Abraham was the tenth generation from Noah through Shem and was born 352 years after the Deluge, in about 2018 B.C.E. Although listed first among the three sons of Terah, at Genesis 11:26, Abraham was not the firstborn. The Scriptures show that Terah was seventy years old when his first son was born, and that Abraham was born sixty years later when his father Terah was 130 years old. (Gen. 11:32; 12:4) Evidently Abraham is listed first among his father's sons due to his outstanding faithfulness and prominence in the Scriptures, a practice that is followed in the case of several other outstanding Bible characters such as Shem and Isaac. —Gen. 5:32; 11:10; 1 Chron. 1:28.

Abraham was a native of the Chaldean city of Ur, a thriving metropolis located in the land of Shinar, near the present junction of the Euphrates and Tigris Rivers. It was about 150 miles (241.4 kilometers) SE of Nimrod's onetime royal city of Babel or Babylon, so notorious for its unfinished tower of Babel. Now, some 170 years later in Abraham's time, the city of Ur was still steeped in Babylonish idolatry and the worship of its patron moon-god Sin. (Josh. 24:2, 14, 15) Nevertheless, Abraham proved to be a man of faith in Jehovah God, even as his forefathers Shem and Noah; and, as a consequence, he earned the reputation "the father of all those having faith." (Rom. 4:11) Since true faith is based on accurate knowledge, Abraham apparently received his understanding by personal association with Shem (their lives overlapped by 150 years). Abraham knew and used the name of Jehovah; to quote him: "Jehovah the Most High God, Producer of heaven and earth," "Jehovah, the God of the heavens and the God of the earth."—Gen. 14:22; 24:3.

While Abraham was still living in Ur, "before he took up residence in Haran," Jehovah commanded him to move out to a strange land, leaving behind friends and relatives. (Acts 7:2-4; Gen. 15:7; Neh. 9:7) There in that country that He would show Abraham God said he would make out of him a great nation. At the time, Abraham was married to his half-sister Sarah, but they were childless and both were old. So it would take great faith to obey, but obey he did.

Terah, now around 200 years old and still the family's patriarchal head, agreed to accompany Abraham and Sarah on this long journey, and it is for this reason that Terah as father is credited with making the move toward Canaan. (Gen. 11:31) It appears that fatherless Lot, Abraham's nephew, was adopted by his childless uncle and aunt, and so accompanied them. Northwestward the caravan moved, over 600 miles (965 kilometers), until they reached Haran, which was an important junction on the E-W trade routes, located on the Belikh River, more than sixty-five miles (105 kilometers) above where it empties into the Euphrates. Here Abraham remained until the death of his father Terah.

SOJOURN IN CANAAN

Now seventy-five years old, Abraham began to move his household out of Haran to the land of Canaan,

where he was destined to live out the remaining hundred years of his life in tents as a temporary and migratory resident. It was at that time that the covenant between Jehovah and Abraham went into effect, and the 430-year period of temporary residence until the making of the law covenant with Israel began. —Ex. 12:40-42; Gal. 3:17.

Abraham went out from Haran in 1943 B.C.E. and crossed the Euphrates River, evidently on the fourteenth day of the month that later became known as Nisan, following the death of his father Terah. (Gen. 11:32; Ex. 12:40-43, *LXX*) If the years of the lives of the men whose ages are listed in Genesis chapters 5 and 11 are all to be figured on a strictly autumn-to-autumn basis (according to the most ancient calendars), then the completion of Terah's 205th and final full year of life would be counted as falling in the autumn of 1944 B.C.E., and not when Abraham left Haran. That would mean that the autumn of 1944 B.C.E. marked the end of 2,083 years of human existence since Adam's creation. This would have the effect of increasing by one the number of years B.C.E. as shown in this publication for each date from this point all the way back to Adam's creation, thus making that date 4027 B.C.E. How many months beyond his 205th year Terah lived is not stated. Nor does the Bible indicate the month in which Abraham actually became seventy-five years of age. But Abraham no doubt stayed in Haran for a suitable length of time after his father's death before leaving Haran in the spring, and, according to Genesis 12:4, "Abram was seventy-five years old when he went out from Haran."

Evidently Abraham, with his flocks and herds, traveled down through Damascus until he finally got to Shechem (now the site of Nablus), located thirty miles (48 kilometers) N of Jerusalem near the big trees of Moreh. Here Jehovah appeared again to Abraham, confirming and enlarging his covenant promise by declaring: "To your seed I am going to give this land." (Gen. 12:7) Abraham not only built an altar to Jehovah there, but, as he moved southward through the land toward the southern part of Palestine, he built other altars along the way; and he called on the name of Jehovah. (Gen. 12:8, 9) In time a severe famine compelled Abraham to move temporarily to Egypt, and, to protect his life, he represented Sarah as his sister. And, just as Abraham had feared, Pharaoh took beautiful Sarah into his household to be his wife, but, before he could violate her, Jehovah had Pharaoh give her back. Abraham then returned to Canaan to the campsite between Bethel and Ai, and again called "on the name of Jehovah."—Gen. 12:10–13:4.

It now became necessary, due to the increasing size of their flocks and herds, for Abraham and Lot to separate. Lot selected the basin of the lower Jordan, a well-watered region "like the garden of Jehovah," and later established his camp near Sodom. (Gen. 13:5-13) Abraham, for his part, after being told to travel about through the length and breadth of the land, came to dwell among the big trees of Mamre in Hebron, about twenty miles (32.2 kilometers) SW of Jerusalem.—Gen. 13:14-18.

When four allied kings, headed by Mesopotamian King Chedorlaomer, were successful in crushing a revolt of five Canaanite kings, Sodom and Gomorrah were sacked and Lot was taken captive together with all his property. Abraham, upon learning of this, quickly mustered 318 of his trained household servants, made a forced march in hot pursuit more than a hundred and fifty miles (241 kilometers) northward to beyond Damascus, and, with Jehovah's help, defeated a far superior force. Lot was thus rescued and the stolen property recovered. (Gen. 14:1-16) As Abraham was returning from this great victory a "priest of the Most High God," Melchizedek, who was also the king of Salem, came out and blessed him, and Abraham, in turn, "gave him a tenth of everything."—Gen. 14:17-20.

APPEARANCE OF THE PROMISED SEED

Since Sarah continued to be barren, it appeared that Eliezer the faithful house steward from Damascus would receive Abraham's inheritance. Nevertheless, Jehovah again reassured Abraham that his own offspring would become uncountable, as the stars of heaven, and so Abraham "put faith in Jehovah; and he proceeded to count it to him as righteousness," even though this occurred years before he was circumcised. (Gen. 15:1-6; Rom. 4:11) Jehovah then concluded a formal covenant over animal sacrifices with Abraham, and, at the same time, he revealed that Abraham's offspring would be afflicted for a period of 400 years, even being taken into slavery. —Gen. 15:7-21; see COVENANT.

Time passed. They had now been in Canaan for ten years, yet Sarah continued barren. She therefore proposed to substitute her Egyptian maidservant Hagar, that she might have a child by her. Abraham consented. And so in 1932 B.C.E. Ishmael was born when Abraham was eighty-six years old. (Gen. 16:3, 15, 16) More time passed. In 1919 B.C.E., when Abraham was ninety-nine years old, as a sign or seal to testify to the special covenant relationship existing between himself and Abraham, Jehovah commanded that all the males of Abraham's household be circumcised. At the same time Jehovah changed his name from Abram to Abraham, "because a father of a crowd of nations I will make you." (Gen. 17:5, 9-27) Soon after, three materialized angels, whom Abraham received hospitably in the name of Jehovah, promised that Sarah herself would conceive and give birth to a son, yes, within the coming year!—Gen. 18:1-15.

And what an eventful year it proved to be! Sodom and Gomorrah were destroyed. Abraham's nephew and his two daughters barely escaped. A famine drove Abraham and his wife, possibly pregnant by now, to Gerar, only to have the king of that Philistine city take Sarah for his harem. Jehovah intervened; Sarah was released; and at the appointed time, 1918 B.C.E., Isaac the long-promised heir was born when Abraham was a hundred years old and Sarah was ninety! (Gen. 18:16–21:7) Five years later, when Isaac's nineteen-year-old half-brother Ishmael poked fun at him, Abraham was compelled to dismiss Ishmael and his mother Hagar. It was then, in 1913 B.C.E., that the 400 years of affliction upon Abraham's offspring began.—Gen. 21:8-21; 15:13.

The supreme test of Abraham's faith came about twenty years later. Isaac was now a strong young man about twenty-five years old. In obedience to Jehovah's instructions Abraham took Isaac and traveled N from Beer-sheba at the Negeb to Mount Moriah, situated directly N of Salem. There he built an altar and prepared to offer up Isaac, the promised seed, as a burnt sacrifice. And indeed Abraham "as good as offered up Isaac," for "he reckoned God was able to raise him up even from the dead." Only at the last moment did Jehovah intervene and provide a ram as a substitute for Isaac on the sacrificial altar. It was, therefore, this implicit faith backed up by complete obedience that moved Jehovah to reinforce his covenant with Abraham with a sworn oath, a special legal guarantee. —Gen. 22:1-18; Heb. 6:13-18; 11:17-19.

When Sarah died at Hebron in 1881 B.C.E. at the age of 127, it was necessary for Abraham to purchase a burial plot, for indeed he was only a temporary resident owning no land in Canaan. So he bought a field with its cave at Machpelah near Mamre from the sons of Heth. (Gen. 23:1-20) (See PURCHASE.) Three years later, when Isaac reached the age of forty, Abraham sent Eliezer back to Mesopotamia in order to find a suitable wife, one who was also a true worshiper of Jehovah, for his son. Now Rebekah, the grandniece of Abraham, proved to be Jehovah's choice.—Gen. 24:1-67.

"Furthermore, Abraham again took a wife," Keturah, and thereafter fathered six additional sons, so that from Abraham sprang not only the Israelites, Ishmaelites and Edomites, but also Medanites and Midianites, and so forth. (Gen. 25:1, 2; 1 Chron. 1:28, 32, 34) Thus it was that Jehovah's prophetic utterance was fulfilled in Abraham: "A father of a crowd of nations I will make you." (Gen. 17:5) Finally, at the good old age of 175, Abraham died, in 1843 B.C.E., and was buried by his sons Isaac and Ishmael in the cave of Machpelah. (Gen. 25:7-10) Prior to his death Abraham gave gifts to the sons of his secondary wives and sent them away, so that Isaac would be the sole heir of "everything he had."—Gen. 25:5, 6.

PATRIARCHAL HEAD AND PROPHET

Abraham was a very wealthy man with great flocks and herds and much silver and gold, and a very large household numbering many hundreds of servants. (Gen. 12:5, 16; 13:2, 6, 7; 17:23, 27; 20:14; 24:35) For this reason the kings of Canaan considered him a powerful "chieftain" and one with whom covenants of peace should be made. (Gen. 23:6; 14:13; 21:22, 23) Yet at no time did Abraham allow materialism to blind his vision of Jehovah and his promises, or cause him to become proud, high-minded or selfish.—Gen. 13:9; 14:21-23.

The first occurrence of the word "prophet" in the Hebrew Scriptures refers to Abraham, though others like Enoch lived before him. (Gen. 20:7; Jude 14) The first identified in the Scriptures as a "Hebrew" is Abraham. (Gen. 14:13) Abraham, like Abel, Enoch and Noah, was a man of faith. (Heb. 11:4-9) But the first occurrence of the expression "put faith in Jehovah" is in reference to Abraham (Gen. 15:6), in agreement with Romans 4:11: "[Abraham is] the father of all those having faith."

Indeed, this man of unusual faith walked with God and was in constant communication with him by means of visions and dreams, even entertaining his angelic messengers. (Gen. 12:1-3, 7; 15:1-8, 12-21; 18:1-15; 22:11, 12, 15-18) He was well acquainted with the name of God even though Jehovah had not at that time revealed the full significance of the greatest name in the universe. (Ex. 6:2, 3) Time after time Abraham built altars and offered up sacrifices in the name of and to the praise and glory of his God Jehovah.—Gen. 12:8; 13:4, 18; 21:33; 24:40; 48:15.

As patriarchal head, Abraham allowed no idolatry or ungodliness in his household, but constantly taught all his sons and servants to "keep Jehovah's way to do righteousness and judgment." (Gen. 18:19) Every male member of Abraham's household was bound by Jehovah's law to submit to circumcision. The Egyptian slave girl Hagar called on Jehovah's name in prayer, and the household servant Eliezer of Damascus in a very heart-touching prayer to Jehovah demonstrated his own faith in Abraham's God. Isaac too, in his early manhood, proved his faith and obedience to Jehovah by allowing himself to be bound hand and foot and placed atop the altar for sacrifice.—Gen. 17:10-14, 23-27; 16:13; 24:2-56.

HISTORICITY

Jesus and his disciples referred to Abraham more than seventy times in their conversations and writings. In his illustration of the rich man and Lazarus, Jesus referred to Abraham in a symbolic sense. (Luke 16:19-31) When his opponents boasted that they were the offspring of Abraham, Jesus was quick to point out their hypocrisy, saying: "If you are Abraham's children, do the works of Abraham." (John 8:31-58; Matt. 3:9, 10) No, it is not fleshly descent that counts, but, rather, having the faith like that of Abraham that enables one to be declared righteous, so said the apostle Paul. (Rom. 9:6-8; 4:1-12) Paul also identified the true seed of Abraham as Christ, along with those who belong to Christ as "heirs with reference to a promise." (Gal. 3:16, 29) He also speaks of Abraham's kindness and hospitality to strangers, and in his long list in Hebrews chapter 11 of illustrious witnesses of Jehovah, Paul does not overlook Abraham. Paul it is that points out that Abraham's two women, Sarah and Hagar, were actually making a symbolic drama illustrating Jehovah's two covenants. (Gal. 4:22-31; Heb. 11:8) The Bible writer James adds that Abraham backed up his faith by righteous works and, therefore, was known as "Jehovah's friend." —Jas. 2:21-23.

Archaeological discoveries have also confirmed many matters related in the Biblical history of Abraham: The geographical locations of many places, the many customs of that period of time, such as the purchase of the field from the Hittites, the choice of Eliezer as heir, the treatment of Hagar, and so forth.

ABRAM. See ABRAHAM.

ABRONAH (A·bro'nah) [a passage, or a place opposite]. The site of one of the encampments of the Israelites on their wilderness trek from Egypt. (Num. 33:34, 35) It lay between Jotbathah and Ezion-geber and has been identified with the oasis 'Ain Defiyeh, which lies seven and a half miles (12.1 kilometers) N of Ezion-geber.

ABSALOM (Ab'sa·lom) [father of peace]. The third of six sons born to David at Hebron. His mother was Maacah the daughter of Talmai the king of Geshur. (2 Sam. 3:3-5) Absalom fathered three sons and one daughter (2 Sam. 14:27), but it appears that his sons died at an early age, in view of the statement at 2 Samuel 18:18. He is evidently called Abishalom at 1 Kings 15:2, 10.—See 2 Chronicles 11:20, 21.

Physical beauty ran strong in Absalom's family. He was nationally praised for his outstanding beauty; his luxuriant growth of hair, doubtless made heavier by the use of oil or ointments, weighed some 200 shekels (about 5 pounds or 2.3 kilograms) when annually cut. His sister Tamar was also beautiful, and his daughter, named for her aunt, was "most beautiful in appearance." (2 Sam. 14:25-27; 13:1) Rather than being of benefit, however, this beauty contributed to some ugly events that caused immense grief to Absalom's father, David, as well as to others, and produced great turmoil for the nation.

MURDER OF AMNON

The beauty of Absalom's sister Tamar caused his older half-brother Amnon to become infatuated with her. Pretending illness, Amnon contrived to have Tamar sent to his quarters to cook for him, and then forcibly violated her. Amnon's erotic love turned to contemptuous hate and he had Tamar put out into the street. Ripping apart her striped gown that had distinguished her as a virgin daughter of the king, and with ashes on her head, Tamar was met by Absalom. He quickly sized up the situation and voiced immediate suspicion of Amnon, indicating a prior alertness to his half brother's passionate desire. Absalom instructed his sister to raise no accusation, however, and took her into his home to reside. —2 Sam. 13:1-20.

According to John Kitto, Absalom's taking charge of Tamar, rather than her father's doing so, was in harmony with the Oriental custom, whereby, in a polygamous family, children of the same mother are the more closely knit together and the daughters "come under the special care and protection of their brother, who, . . . in all that affects their safety and honor, is more looked to than the father himself." (*Kitto's Daily Bible Illustrations*, Saul, David, p. 384) Much earlier, it was Levi and Simeon, two of Dinah's full brothers, who took it upon themselves to avenge their sister's dishonor.—Gen. 34:25.

Hearing of his daughter's humiliation, David reacted with great anger but, perhaps due to the fact that no direct or formal accusation was made with the support of evidence or witnesses, took no judicial action against

the offender. (Deut. 19:15) Absalom may have preferred not to have an issue made of Amnon's violation of the Levitical law (Lev. 18:9; 20:17), to avoid unsavory publicity for his family and name, but he, nevertheless, nursed a murderous hatred for Amnon while outwardly controlling himself until the propitious moment for exacting vengeance in his own way. (Compare Proverbs 26:24-26; Leviticus 19:17.) From this point forward his life is a study in perfidy, occupying the major part of seven chapters of Second Samuel.—2 Sam. 13:21, 22.

Two years passed. Sheepshearing time came, a festive occasion, and Absalom arranged a feast at Baal-hazor some twenty miles (32 kilometers) N of Jerusalem, inviting the king's sons and David himself. When his father begged off from attending, Absalom pressed him to agree to send Amnon, his firstborn, in his stead. (Prov. 10:18) At the feast, when Amnon was in a "merry mood with wine," Absalom ordered his servants to slay him. The other sons headed back to Jerusalem, and Absalom went into exile with his Syrian grandfather in the kingdom of Geshur to the east of the Sea of Galilee. (2 Sam. 13:23-38) The "sword" foretold by the prophet Nathan had now entered David's "house" and would continue there for the rest of his life.—2 Sam. 12:10.

RESTORATION TO FAVOR

When three years' time had eased the pain of the loss of his firstborn, David felt paternal longing for Absalom. Joab, reading his royal uncle's thoughts, by means of stratagem opened the way for David to extend a probationary pardon allowing Absalom to be repatriated but without the right to appear in his father's court. (2 Sam. 13:39; 14:1-24) Absalom endured this ostracized status for two years and then began maneuvering for full pardon. When Joab, as an official of the king's court, refused to visit him, Absalom peremptorily had Joab's barley field burned and, when the indignant Joab came, told him he wanted a final decision by the king and "if there is any error in me, he must then put me to death." When Joab remitted the message, David received his son, who thereupon fell on the ground in symbol of complete submission, and gave him the kiss of full pardon.—2 Sam. 14:28-33.

TREASONOUS ACTIVITY

Any natural or filial affection that Absalom had for David, however, had apparently vanished during the five years of separation from his father. (Compare 2 Timothy 3:3.) Three years of association with pagan royalty may have cultivated the corroding influence of ambition. Absalom might have viewed himself as destined for the throne because of 'royal blood' on both sides of the family. Since Chileab (Daniel), who was second in line of David's sons, is not mentioned after the account of his birth, it is also possible that he had died, thereby leaving Absalom as David's oldest surviving son. (2 Sam. 3:3; 1 Chron. 3:1) Nevertheless, God's promise to David of a future "seed" to inherit the throne was given *after* Absalom's birth and hence he should have known that he was not Jehovah's choice for the kingship. (2 Sam. 7:12) At any rate, once restored to royal rank, Absalom began an underhanded political campaign. With consummate skill he feigned great concern for the public welfare and presented himself as a warmhearted 'man of the people.' He carefully insinuated to the people, particularly those of the tribes outside Judah, that the king's court was lacking in interest in their problems and was greatly in need of a man of Absalom's qualities.—2 Sam. 15:1-6.

The phrase "at the end of forty years" found at 2 Samuel 15:7 is uncertain in its application, and in the Syriac and in some other ancient versions it is rendered as "four years." But it is not likely that Absalom would wait a total of six years to fulfill a vow, if the "four years" were viewed as counting from the time of his complete reinstatement. (2 Sam. 14:28) Since a three-year famine, a war with the Philistines, and Adonijah's attempt at the throne all took place during David's reign but after the events now considered, it is evident that the writer's starting point of "forty years" would have to have begun considerably prior to the beginning of David's forty-year reign, and probably means forty years from his first anointing by Samuel. This would then allow for Absalom's being still a "young man" at this point of the account, since he was born sometime between 1077 and 1070 B.C.E.

While David would be only about sixty at this time, Absalom, feeling satisfied that he had built up a strong following throughout the realm, obtained permission from his father by means of a pretext to go to Hebron, the original capital of Judah. From there he quickly organized a full-scale conspiracy for the throne, including a nationwide web of spies to proclaim his kingship. After having invoked God's blessing on his rule by offering sacrifices, he obtained the support of his father's most respected counselor, Ahithophel. Many now swung to Absalom's side.—2 Sam. 15:7-12.

Faced with a major crisis and anticipating a large-scale attack, David chose to evacuate the palace along with all his household, although he had the loyal support of a large body of faithful men, including the principal priests, Abiathar and Zadok. These two he sent back to Jerusalem to serve as liaison agents. While ascending the Mount of Olives, barefoot, head covered, and weeping, David was met by Hushai, the king's "companion," whom he likewise dispatched to Jerusalem to countermine Ahithophel's counsel. (2 Sam. 15:13-37) Beset by opportunists, one seeking favor, another filled with partisan spirit and venting stored-up hatred, David stands in sharp contrast to Absalom by his quiet submission and refusal to render evil for evil. Rejecting his nephew Abishai's plea for permission to cross over and 'take off the head' of the stone-throwing, cursing Shimei, David reasoned: "Here my own son, who has come forth out of my own inward parts, is looking for my soul; and how much more now a Benjaminite! Let him alone that he may call down evil, for Jehovah has said so to him! Perhaps Jehovah will see with his eye, and Jehovah will actually restore to me goodness instead of his malediction this day."—2 Sam. 16:1-14.

Occupying Jerusalem and the palace, Absalom accepted Hushai's apparent defection to his side after first making a sarcastic reference to Hushai's being the faithful "companion" of David. Then, acting on Ahithophel's counsel, Absalom publicly had relations with his father's concubines as proof of the complete break between himself and David and of his unrelenting determination to maintain control of the throne. (2 Sam. 16:15-23) In this way the latter part of Nathan's inspired prophecy saw fulfillment. —2 Sam. 12:11.

Ahithophel now urged Absalom to charge him with authority to lead a force against David that very night so as to administer the deathblow before David's forces could get organized. Pleased, Absalom still thought it wise to hear Hushai's opinion. Realizing David's need for time, Hushai painted a vivid picture, possibly designed to play on any lack of genuine courage in Absalom (who, till now, had displayed more arrogance and craftiness than manly valor), as well as to appeal to Absalom's vanity. Hushai recommended the taking of time first to build up an overwhelming force of men to be then commanded by Absalom himself. By Jehovah's direction, Hushai's counsel was accepted over Ahithophel's, evidently causing this latter one to view the revolt now as a lost cause and to commit suicide.—2 Sam. 17:1-14, 23.

As a precautionary measure, Hushai sent word to David of Ahithophel's counsel and, despite Absalom's efforts to catch the clandestine couriers, David received the warning and crossed over the Jordan and went up into the hills of Gilead to Mahanaim (where Ish-bosheth had had his capital). Here he was received with expressions of generosity and kindness.

Preparing for the conflict, David organized his expanding forces into three divisions under Joab, Abishai and Ittai the Gittite. Urged to remain in the city, as his presence would be of more value there, David submitted and again displayed an amazing lack of rancor toward Absalom by publicly requesting his three captains to "deal gently for my sake with the young man Absalom."—2 Sam. 17:15-18:5.

DECISIVE BATTLE AND DEATH

Absalom's newly formed forces were administered a crushing defeat by David's experienced fighters. The battle reached into the forest of Ephraim. Absalom, riding away on his royal mule, passed under the low branches of a large tree and apparently got his head enmeshed in the fork of a branch so that he was left suspended in the air. The man who reported to Joab that he had seen him said he would not have disobeyed David's request by slaying Absalom for a "thousand pieces of silver," but Joab felt no such restraint and drove three shafts into Absalom's heart, after which ten of his men joined their captain in sharing the responsibility for Absalom's death. Absalom's body was thereafter thrown into a hollow and covered with a mound of stones as unworthy of burial. —2 Sam. 18:6-17; compare Joshua 7:26; 8:29.

When messengers reached David in Mahanaim, his first concern was for his son. Learning of Absalom's death, David paced the floor of the roof chamber, crying: "My son Absalom, my son, my son Absalom! O that I might have died, I myself, instead of you, Absalom my son, my son!" (2 Sam. 18:24-33) Only Joab's blunt, straightforward speech and reasoning brought David out of his great grief due to the tragic course and end of this physically attractive and resourceful young man, whose driving ambition led him to fight against God's anointed and to ruin. —2 Sam. 19:1-8; compare Proverbs 24:21, 22.

Psalm 3 is considered to have been written by David at the time of Absalom's revolt, according to the superscription that heads the psalm.

ABSALOM'S MONUMENT. A pillar erected by Absalom in the "Low Plain of the King," also called the "Low Plain of Shaveh," near Jerusalem. (2 Sam. 18:18; Gen. 14:17) The monument was erected by him due to his having no sons to keep his name alive after his death. It thus appears that his three sons mentioned at 2 Samuel 14:27 had died when young. Absalom was not buried at the place of his monument but was left in a hollow in the forest of Ephraim. —2 Sam. 18:6, 17.

There is a pillar cut out of the rock in the valley of Kidron that has been called the "Tomb of Absalom," but its architecture indicates it is from the Graeco-Roman period, perhaps of the time of Herod. So there is no basis for associating the name of Absalom with it.

ABUSIVE SPEECH. As noted under the heading BLASPHEMY, the original Greek word *bla·sphe·mi'a* has a broader meaning than the present English word "blasphemy." The *Greek-English Lexicon* of Liddell and Scott shows that *bla·sphe·mi'a* and the verb *bla·sphe·me'o* basically indicate "defamatory, calumnious, abusive language." In English, only when such speech is directed against God, not against his creatures, is it properly termed "blasphemy." Concerning this, *The Popular and Critical Bible Encyclopædia* (Vol. I, p. 291, col. 2, sec. 1, par. 3) says: "Our English translators [that is, primarily those of the *AV*] have not adhered to the right use of the term. They employ it with the same latitude as the Greek; but it is generally easy to perceive, from the connection and subject of a passage, whether *blasphemy*, properly so called, be meant, or only defamation."

Thus, while the *Authorized Version* uses "blasphemy" and "blasphemed" in Acts 18:6, Colossians 3:8, 1 Timothy 6:1, and Titus 2:5, later translations say "slander," "abusive talk [or 'speech']," "reviled," "defamed," "abused," "speak abusively of," and similar expressions. (See *RS*, *AT*, *NW*, and others.) The *Authorized Version*, however, does recognize this distinction elsewhere in the Greek Scriptures.

As the following texts and surrounding verses show, abusive speech was directed against Christ at the time of his impalement by passersby, who said, "Bah! You would-be thrower-down of the temple and builder of it in three days' time, save yourself by coming down off the torture stake." Similar words came from one of the evildoers alongside. (Mark 15:29, 30; Matt. 27:39, 40; Luke 23:39) Paul and his fellow Christians were objects of such speech by those who falsely construed their purpose, message and Christian conscience (Acts 18:6; Rom. 3:8; 14:16; 1 Cor. 4:13; 10:30; 1 Pet. 4:4), yet they themselves were to "speak injuriously of no one," and by their conduct gave no true grounds for their work or message to be spoken of abusively. (Eph. 4:31; Col. 3:8; 1 Tim. 6:1; Titus 2:5; 3:2; compare 2 Peter 2:2.) Even the angels "do not bring . . . an accusation in abusive terms, not doing so out of respect for Jehovah." (2 Pet. 2:11) But such talk *can* be expected from those who indulge in loose conduct, those who are proud and mentally diseased over questionings and debates, and those who disregard or disrespect God's appointments.—1 Tim. 6:4; 2 Pet. 2:10-12; Jude 8-10.

The word *ga·dhaph'* is used in a corresponding way in the Hebrew Scriptures. Basically meaning "to hack" or "to cut," it is used metaphorically to mean "to cut with reproachful words." It is found at Numbers 15:30; 2 Kings 19:6, 22; Psalm 44:16; Isaiah 37:6, 23, and Ezekiel 20:27. Two other related words are found at Isaiah 43:28; 51:7; Ezekiel 5:15, and Zephaniah 2:8. In all these cases harsh or coarse speech is indicated, directed against either Jehovah God himself or his people. A study of the context makes clear the nature of such "abusive speech." —See EXECRATION; MALEDICTION; REVILING.

ABYSS (A·byss'; in *AV* "bottomless pit; deep") [Greek, *a'bys·sos*]. In the Greek this word is formed by the intensifying prefix *a* and *bys·sos'*, the Ionic form of *by·thos'* (2 Cor. 11:25), meaning "depth" or "extent." It means "very or exceedingly deep" (Parkhurst) or "unfathomable, boundless" (Liddell and Scott). The *Septuagint* translation uses it regularly to translate the Hebrew *t·hohm'* (watery deep), as at Genesis 1:2; 7:11.

A'bys·sos occurs nine times in the Christian Greek Scriptures, seven of them being in the book of Revelation. It is from the "abyss" that the symbolic locusts come forth under the headship of their king, Abaddon or Apollyon, "the angel of the abyss." (Rev. 9:1-3, 11) The "wild beast" that makes war against the "two witnesses" of God and kills them is also spoken of as coming "out of the abyss." (Rev. 11:3, 7) Revelation 20:1-3 describes the future casting of Satan into the abyss for a thousand years; something that a legion of demons urged Jesus not to do to them on a certain occasion.—Luke 8:31.

SCRIPTURAL SIGNIFICANCE

It is noteworthy that the *Septuagint* does not use *a'bys·sos* to translate the Hebrew *she'ohl'*, and, in view of the fact that spirit creatures are cast into it, it cannot properly be limited in meaning to Sheol or Hades, inasmuch as these two words clearly refer to the common earthly grave of mankind. (Job 17:13-16; see HADES; SHEOL.) It does not refer to the "lake of fire," since it is after Satan's release from the abyss that he is thereupon hurled into the lake of fire. (Rev. 20:1-3, 7-10) Paul's statement at Romans 10:7, in which he speaks of Christ as being in the abyss, also precludes such possibility, and shows as well that the abyss is not the same as Tartarus. —See TARTARUS.

Romans 10:6, 7 aids in clearing up the meaning of the "abyss" in stating: "But the righteousness resulting from faith speaks in this manner: 'Do not say in your

heart, "Who will ascend into heaven?" that is, to bring Christ down; or, "Who will descend into the abyss?" that is, to bring Christ up from the dead.'" (Compare Deuteronomy 30:11-13.) It seems evident that the "abyss" here refers to the place in which Christ Jesus spent part of three days and from which place his Father resurrected him. (Compare Psalm 71:19, 20; Matthew 12:40.) Revelation 20:7 refers to the abyss as a "prison," and the confinement of absolute restraint resulting from death certainly harmonizes with this.—Compare Acts 2:24; 2 Samuel 22:5, 6; Job 38:16, 17; Psalms 9:13; 107:18; 116:3.

Concerning the root meaning "unfathomable" as characteristic of the "abyss," it is of interest to note the statement in Hasting's *Encyclopædia of Religion and Ethics* (1913, Vol. I, p. 54), which, in commenting on Romans 10:6, 7, says: "The impression conveyed by St. Paul's language is of the vastness of that realm, as of one that we should vainly attempt to explore." Paul contrasts the inaccessibility of "heaven" and of the "abyss" with the accessibility of righteousness by faith. The use of the related word *ba'thos* made by Paul at Romans 11:33 illustrates this: "O the depth [*ba'thos*] of God's riches and wisdom and knowledge! How unsearchable his judgments are and *past tracing out* his ways are!" (See also 1 Corinthians 2:10; Ephesians 3:18, 19.) So, in harmony with Romans 10:6, 7, the place that is represented by the "abyss" would also evidently imply being 'out of reach' of anyone but God or his appointed angel with the "key of the abyss." (Rev. 20:1) One of the meanings assigned to the word *a'bys·sos* in Liddell and Scott's *Greek-English Lexicon* is "the infinite void."

ACACIA [Heb., *shit·tah', shit·tim'*]. The Bible references to this tree are confined almost entirely to the period of Israel's wandering in the wilderness and to its use as a building material for the portable tabernacle, constructed in the Sinai Peninsula. This requires that the tree be one that grew well in the wilderness, where the Israelites sojourned, and was capable of providing rather large boards (nearly 15 feet [4.6 meters] long, according to Exodus 36:20, 21). Since this tree practically disappears from the Bible record after the entry into the Promised Land, this may also indicate a tree not commonly found throughout Palestine. Such description fits the acacia types known as *Acacia seyal* and *Acacia tortilis* far better than any other plant life in the area. These acacia trees are still common in the Negeb and the Sinai area and some are found along the Jordan valley S of the Sea of Galilee, but not in northern Palestine.



"Acacia seyal," with its long thorns and pods

It is interesting to note that the word *seyal* is Arabic for "torrent," and the habitat of the acacia is in the torrent valleys or wadies, down which water rushes during the rainy season and which are found in the otherwise arid, desert regions around the Dead Sea area and southward into the Arabian Desert and the Sinai Peninsula. Thus Joel's prophecy (3:18) says: "Out of the house of Jehovah there will go forth a spring, and it must irrigate the torrent valley of the Acacia Trees," which is clearly a place that would otherwise usually be dry. At Isaiah 41:19 Jehovah says: "In the wilderness I shall set the cedar tree, the acacia and the myrtle and the oil tree." Here three trees that normally grow in rich and fertile soils are prophesied to become the companions of the desert-loving acacia, as a result of divine provision for irrigation.—Isa. 41:17, 18.

The Hebrew *shit·tah'* comes from a root word meaning "to pierce," and, hence, a prickly or thorny tree is denoted. This well describes the acacia with its many long thorns extending out from the widely spreading branches. These branches usually interlace with those of the neighboring acacias to form tangled thickets, which doubtless explains why the plural form *shit·tim'* is almost always used in the Bible record. The acacia may grow to heights of twenty to twenty-five feet (6 to 7.6 meters), but often is bushlike in appearance. It has soft feathery leaves and is covered with pleasingly fragrant yellow blossoms, producing curved tapering pods as its fruit. The rough black bark covers a very hard, fine-grained and heavy wood that is immune to insect attack. These characteristics and its availability in the desert made the acacia especially well suited for a building material for the tabernacle and its furnishings. It was employed to construct the ark of the covenant (Ex. 25:10; 37:1), the table of showbread (Ex. 25:23; 37:10), altars (Ex. 27:1; 37:25; 38:1), poles for carrying these items (Ex. 25:13, 28; 27:6; 30:5; 37:4, 15, 28; 38:6), pillars for the curtain and screen (Ex. 26:32, 37; 36:36) and the panel frames (Ex. 26:15; 36:20) and their connecting bars (Ex. 26:26; 36:31).

Acacia is still prized for cabinet work because of its fine grain, rich orange-brown color and durability. The ancient Egyptians clamped their mummy coffins shut with acacia, and used it in the construction of their boats. Certain types of the tree also produce the gum arabic of commerce.

ACCAD (Ac'cad) [fortress]. One of the four cities founded by Nimrod that formed the "beginning of his kingdom." (Gen. 10:10) Accad (or Akkad) has been identified with the ancient city of Agade, which archaeological evidence indicates to have been situated on the Euphrates River near Sippar, about thirty miles (48.3 kilometers) from Babylon, in the area where the Euphrates and the Tigris Rivers draw close together. The precise location, however, is uncertain.

The name Akkad is also applied to the whole northern region of what later was called Babylonia. Akkad appears to have received prominence as the principal or royal city of that region under an ancient king named Sargon (not the Sargon of Isaiah 20:1). The southern region of Mesopotamia was known as Sumer. Babylonia grew out of these two areas, and in Babylonian texts her rulers were still called "king of

Akkad" down to the time of Babylon's fall in 539 B.C.E. On the Cyrus Cylinder, Babylon's conqueror takes over the title of "King of Babylon, king of Sumer and Akkad."

The Akkadians appear to have surpassed the Sumerians in fine sculpture work and intricate seal-cutting. The name "Akkadian" today is used to describe the ancient Assyrian and Babylonian cuneiform writing.

ACCEPTABLE TIME. At 2 Corinthians 6:2 the apostle Paul quotes from the prophecy of Isaiah 49:8, which says: "This is what Jehovah has said: 'In an acceptable time I have answered you, and in a day of salvation I have helped you; and I kept safeguarding you that I might give you as a covenant for the people, to rehabilitate the land, to bring about the repossessing of the desolated hereditary possessions.'"

In its original setting this statement was evidently made to Isaiah as representing or personifying the nation of Israel. (Isa. 49:3) It was clearly a restoration prophecy and, hence, had its first fulfillment at the time of the liberation of Israel from Babylon when the call went to the Israelite prisoners to "Come out!" They thereafter returned to their homeland and rehabilitated the desolated land.—Isa. 49:9.

However, the words "that I might give you as a covenant for the people" in verse 8 of this chapter and the preceding statement in verse 6 that this "servant" of Jehovah would be given as a "light of the nations, that [God's] salvation may come to be to the extremity of the earth," definitely mark the prophecy as Messianic and as therefore applying to Christ Jesus as God's "servant." (Compare Isaiah 42:1-4, 6, 7 with Matthew 12:18-21.) Since the "acceptable time" was a time when Jehovah would 'answer' and 'help' his servant, it must apply to Jesus' earthly life when he "offered up supplications and also petitions to the one who was able to save him out of death, with strong outcries and tears, and he was favorably heard for his godly fear." (Heb. 5:7-9; compare John 12:27, 28; 17:1-5; Luke 22:41-44; 23:46.) It was, therefore, a "day of salvation" for God's own Son, during which period of opportunity he demonstrated perfection of integrity and, as a result, "became responsible for everlasting salvation to all those obeying him."—Heb. 5:9.

Additionally, Paul's quotation from this prophecy indicates a still further application to those Christians whom Paul urges "not to accept the undeserved kindness of God and miss its purpose," and to whom he says (after quoting Isaiah 49:8): "Look! Now is the especially acceptable time. Look! Now is the day of salvation." (2 Cor. 6:1, 2) Such Christians had become the spiritual "Israel of God" from Pentecost forward (Gal. 6:16), but there was a need for them to prove worthy of God's undeserved kindness, so that the "acceptable time" might indeed prove to be a "day of salvation" for them.

The fact that the prophecy in its original application was one of restoration would likewise indicate an application to a time of release from spiritual captivity and of restoration to full favor with God. —Compare Psalm 69:13-18.

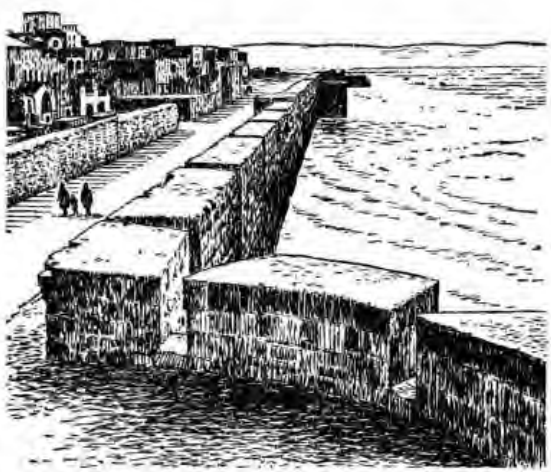
To natural Jews who failed to appreciate the favorableness of the time and the opportunity that was theirs for entry into 'spiritual Israel,' Paul announced that he was turning to the non-Jewish nations, and quoted Isaiah 49:6 in support, saying: "In fact, Jehovah has laid commandment upon us in these words, 'I have appointed you as a light of nations, for you to be a salvation to the extremity of the earth.'" (Acts 13:47) Since "time" and "day" are terms indicating temporariness, they imply urgency and the need to use wisely an opportune period or season of favor before its end comes bringing the withdrawal of divine mercy and offer of salvation.—Rom. 13:11-13; 1 Thess. 5:6-11; Eph. 5:15-20.

ACCIDENT, ACCIDENTAL. Unforeseen occurrences resulting from ignorance, carelessness or unavoidable events causing loss or injury are commonly called accidents. Jacob feared that unforeseen circumstances might overtake his beloved son Benjamin if allowed to go to Egypt with his brothers. (Gen. 42:4, 38) The Philistines returned the ark of Jehovah to prove whether the plague of piles they suffered really was from Jehovah, or just "an accident." (1 Sam. 6:9) Solomon recognized that anyone may become a victim of unforeseen occurrences.—Eccl. 9:11.

The Scriptures draw a sharp distinction between committing sins in ignorance, and doing so willfully with full knowledge. (Acts 17:30; Rom. 4:15; 5:13; Eph. 4:18) The Mosaic law made a difference between an accident that proved fatal and one that was not. (Ex. 21:22-25) It also distinguished between killing intentionally and unintentionally. For deliberate murder, capital punishment was mandatory; for those guilty of accidental homicide, cities of refuge were set up. (Num. 35:11-25, 31; see CITIES OF REFUGE.) The law applied equally to native Israelite and alien resident, and instructions for the necessary sacrifices to atone for accidental or unintentional sins were provided.—Lev. 4:1-35; 5:14-19; Num. 15:22-29.

ACCO (Ac'co) [sultriness, hot sand]. A seaport city located at the northern point of the yawning crescent-shaped bay of Acco (or Acre), which is formed by the cape of Mount Carmel jutting out into the Mediterranean Sea about eight miles (13 kilometers) to the S. Situated about thirty miles (48.3 kilometers) S of Tyre, Acco was the most important seaport on the harbor-shy Palestinian coast until Herod the Great ran seawalls out from the shore to produce an artificial port at Caesarea. Acco was inferior to the Phoenician ports to the N and provided but poor shelter from the sea winds. However, it was strategically located close to the approach to the rich Plain of Esdraelon, and several commercial trade routes connected the port with Galilee, the valley of the Jordan, and other points to the E. Timber, artistic commodities and grain were exported through Acco.

Acco pertained to the territorial division assigned to Asher in the Promised Land, but Asher failed to drive out the Canaanites who were then living there.



Waterfront of the city located on the site of ancient Acco

(Judg. 1:31, 32) Mentioned only once in the Hebrew Scriptures, the city is more frequently referred to in non-Biblical records. Its name occurs several times in the el-Amarna Letters. Other records show that it was subjugated by Assyrian kings Shalmaneser, Sennacherib and Ashurbanipal. The city is mentioned in the Apocrypha as a center of opposition during the rule of the Maccabees. (1 Maccabees 5:15, 22, 55; 12:45-48; 13:12) By then its name had been changed to Ptolemais, a name attributed to certain of the Ptolemies ruling Egypt.

Under Emperor Claudius the city of Ptolemais (Acco) became a Roman *colonia*, and in apostolic times there was a group of Christians there. When returning from his third missionary tour, Paul put in at Acco and spent the day visiting the brothers there before traveling on to Caesarea and Jerusalem.—Acts 21:7.

Today Acco is eclipsed in importance by the modern city of Haifa, located directly across the bay.

ACCUSATION. A charge of wrongdoing. The one accused is called to account. One might be called to account and charged with wrong, yet be entirely innocent, blameless, the victim of a false accuser. Hebrew law, therefore, set forth the responsibility each one in the nation had to bring to account wrongdoers, and at the same time it adequately provided protection for the accused.

A few examples will serve to illustrate these principles. If one heard another cursing publicly or blaspheming he had to bring the accusation before the proper authorities. (Lev. 5:1; 24:11-14) The authorities, in turn, were to "search and investigate and inquire thoroughly" into the accusations to determine their validity before administering punishment. (Deut. 13:12-14) An observer was not to hide wrongdoing or fail to bring an accusation against a guilty one, even if the person was a close relative like a brother, son, daughter or a marriage mate. (Deut. 13:6-8; 21:18-20; Zech. 13:3) The testimony of two or three witnesses was required, and not just the word of a single accuser.—Num. 35:30; Deut. 17:6; 19:15; John 8:17; Heb. 10:28.

The law of Moses also gave the accused the right to face his accuser before a court of justice, that the truth of the charges might be fully established. (Deut. 19:16-19; 25:1) A classic instance of this was the case of the two prostitutes who, with a baby, appeared before wise King Solomon to decide which one was its mother.—1 Ki. 3:16-27.

Roman law likewise required the accusers to appear in court. So when the Roman citizen Paul stood trial before Governors Felix and Festus his accusers were ordered to appear also. (Acts 22:30; 23:30, 35; 24:2, 8, 13, 19; 25:5, 11, 16, 18) Paul's appearance before Caesar in Rome, however, was on his own appeal that he might win an acquittal, and not that he might accuse his own nation. (Acts 28:19) Not Paul, not even Jesus, but Moses it was who, by his conduct and by what he wrote, accused the Jewish nation of wrongdoing.—John 5:45.

The three Hebrews were accused of not worshiping Nebuchadnezzar's gold image, and were pitched into the furnace. The accusation was true, though based on a bad law. However, they were innocent of wrongdoing, and upon appeal to the Supreme Court of Heaven they were cleared of any guilt by Jehovah. (Dan. 3:8-25) Similarly, Daniel was delivered from death, and the accusers who hatched the plot against him were thrown to the lions. (Dan. 6:24) Opposers of the reconstruction of the temple in Jerusalem wrote a letter accusing the builders with wrongdoing, and a ban against the work based on the false accusation was imposed, a ban that later was proved unlawful. (Ezra 4:6–6:12) In like manner the religious leaders sought out ways of accusing Jesus as a lawbreaker. (Matt. 12:10; Luke 6:7) They finally succeeded in having the innocent man arrested, and at the trial they were most vehement in their false accusation of the Righteous One, Jesus. (Matt. 27:12; Mark 15:3; Luke 23:2, 10; John 18:29) These examples show how wrong it is to accuse others falsely, especially if the accusers are in positions of authority.—Luke 3:14; 19:8.

In the Christian congregation overseers and ministerial servants should not only be innocent of bearing false witness against others, but they themselves must be free from accusation. (1 Tim. 3:10; Titus 1:6) Hence, if accusations are brought against an older man, there should be two or three witnesses to back them up. (Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19) The whole congregation must be free from accusation (1 Cor. 1:8; Col. 1:22), though this does not mean they will be free from false accusations, for, indeed, the great Adversary, Satan the Devil, is "the accuser of our brothers . . . who accuses them day and night before our God!"—Rev. 12:10.

ACHAIA (A·cha'ia). In Homeric poetry Greeks in general are spoken of under the name of "Achaians." However, prior to the Roman conquest in 146 B.C.E., Achaia properly referred only to a small region in the Peloponnesus, stretching across the southern coast of the Gulf of Corinth, in a position somewhat similar to that occupied today by the section of the same name.

Due to the prominence of the Achaean League, a confederacy of cities, as the most powerful political body in Greece at the time of its conquest, the Romans thereafter generally spoke of all Greece as "Achaia."

In 27 B.C.E., when Caesar Augustus reorganized the two provinces of Greece, Macedonia and Achaia, the name "Achaia" then applied to all the Peloponnesus and to part of continental Greece. The province of Achaia was under the administration of the Senate of Rome and was ruled through a proconsul from its capital Corinth. (2 Cor. 1:1) Other cities of the province of Achaia were Athens and Cenchreae. Achaia and its neighboring province to the N, Mac-



edonia, were often linked together in common usage. —Acts 19:21; Rom. 15:26; 1 Thess. 1:7, 8.

In the year 15 C.E., in response to complaints over the severity of taxation, Tiberius placed Achaia and Macedonia under imperial control, to be governed from the province of Moesia. This continued until 44 C.E. when Emperor Claudius restored these provinces to senatorial control, thereby causing a proconsul again to take up governing powers in Corinth. Due to ignorance of these facts, in the past some critics objected to the Bible's reference to Gallio as the "proconsul of Achaia," before whom Paul was brought. (Acts 18:12) However, the discovery of an inscription at Delphi made it evident that there was indeed a proconsul at Achaia named Gallio at the time described by historian Luke, the writer of Acts.—See GALLIO.

At Romans 15:26 the apostle Paul speaks of the generosity of the Christians in the province of Achaia in providing help for their needy brothers in Jerusalem. In Paul's second and third missionary journeys a considerable part of his time was spent in Achaia, and he expressed strong love for the brothers of that region.—2 Cor. 11:10.

ACHAICUS (A·cha'i·cus) [belonging to Achaia]. One of the mature associates of the Corinthian congregation, who, together with Stephanas and Fortunatus, visited Paul while he was at Ephesus.—1 Cor. 16:17, 18.

ACHAN (A'chan) (**ACHAR,** 1 Chron. 2:7) [trouble, troubler]. The son of Carmi of the household of Zabdi of the family of Zerah of the tribe of Judah. When the Israelites crossed the Jordan, Jehovah explicitly commanded that the firstfruits of the conquest, the city of Jericho, "must become a thing devoted to destruction; . . . it belongs to Jehovah." Its silver and gold were to be given to the treasury of Jehovah. (Josh. 6:17, 19) Achan, however, upon finding a costly garment from Shinar and some $739 in the form of a fifty-shekel gold bar and 200 silver shekels, secretly buried them beneath his tent. (Josh. 7:21) Actually he had robbed God! Because of this violation of Jehovah's explicit instructions, when the next city, Ai, was attacked Jehovah withheld his blessing, and Israel was put to flight. Who was guilty? No one confessed. All Israel was then put on trial. Tribe by tribe, then family by family of the tribe of Judah, and, finally, man by man of the house of Zabdi, they passed before Jehovah until the troublemaker Achan "got to be picked." (Josh. 7:4-18) Only then did he admit his sin. Execution quickly followed. Achan and his family and livestock were first stoned to death, and then burned with fire, together with all his possessions, in the valley of Achor, also meaning "trouble."—Josh. 7:19-26.

ACHAR. See ACHAN.

ACHBOR (Ach'bor) [a springing mouse].

1. The father of Baal-hanan, who is listed as the seventh king of Edom.—Gen. 36:38, 39; 1 Chron. 1:49.

2. The son of Micaiah and a trusted official of King Josiah's court. (2 Ki. 22:12) He is called "Abdon the son of Micah" at 2 Chronicles 34:20. Upon learning of Jehovah's burning rage expressed in the ancient book of the law, only recently discovered, Josiah sent Achbor as one of a committee of five to the prophetess Huldah to learn what should be done. (2 Ki. 22:8-14) Achbor was the father of Elnathan, a prince of the court of King Jehoiakim, and very likely was the great-grandfather of King Jehoiachin.—Jer. 26:22; 36:12; 2 Ki. 24:8.

ACHIM (A'chim) [Greek form of Hebrew *Jachin* or *Jakim* ("He will firmly establish"), contractions of *Jehoiachin* ("Yah(u) firmly establishes")]. A royal descendant of David through Solomon and an ancestor of Joseph the foster father of Jesus.—Matt. 1:14.

ACHISH (A'chish) [perhaps, anger]. A Philistine king of Gath who reigned during the time of David and Solomon. He was the son of Maoch or Maacah, and in the superscription of Psalm 34 is called Abimelech, perhaps a title similar to Pharaoh or Czar. (1 Sam. 27:2; 1 Ki. 2:39) Twice when David was in flight from Saul he found refuge in the domain of King Achish. On the first occasion, when suspected of being an enemy, David feigned insanity, and Achish let him go as a harmless idiot. (1 Sam. 21:10-15; Psalms 34, 56, superscriptions) On the second visit David was accompanied by 600 warriors and their families, and so Achish assigned them to live in Ziklag to the S of Gath. During the year and four months that they were there Achish believed that David's band was making raids on Judean towns, whereas David was actually pillaging the Geshurites, Girzites and Amalekites. (1 Sam. 27:1-12) So successful was the deception that Achish actually made David his personal bodyguard when the Philistines were organizing an attack on King Saul, and only at the last moment upon the insistence of the other "axis lords" of the Philistines were David and his men sent back to Ziklag. (1 Sam. 28:2; 29:1-11) When David became king and warred against Gath, Achish apparently was not killed, but lived into Solomon's reign. —1 Ki. 2:39-41.

ACHOR (A'chor) [ostracism; trouble]. A valley or low plain forming part of the NE boundary of the tribal territory of Judah. (Josh. 15:7) The valley's name, meaning "trouble," resulted from its being the place where Achan and his household were stoned to death. Achan, by his stealing and hiding some booty from the capture of Jericho, had brought trouble on the nation of Israel, including defeat at the first attack on Ai.—Josh. 7:5-26.

Some have identified the valley of Achor with the Wadi Qilt, a ravine-like torrent valley that passes near Jericho. However, the description of its position as given at Joshua 15:7 appears to place it more to the S, and the statement at Isaiah 65:10 would indicate a broader, more spacious area. In view of this it is tentatively identified with the "Baca" (el-Buqe'ah), a barren, low-lying plateau or basin, that stretches N and S across the Wadi Qumran near the northwestern corner of the Dead Sea. Archaeological investigation there has revealed sites of ancient towns or forts as well as systems of dams.

At Hosea 2:15 Jehovah recalls Israel's youth at the time of the exodus and, in a prophecy of restoration from future captivity, he promises that the "low plain of Achor," once a place of ostracism or trouble, will then become "as an entrance to hope." And, although the area is one of wilderness, in a similar restoration prophecy God foretells that the low plain of Achor will become "a resting place for cattle." —Isa. 65:10.

ACHSAH (Ach'sah) [anklet, bangle]. The daughter of the Judean spy Caleb whom he offered in marriage as a prize to whoever captured the stronghold of Debir in Judah's newly acquired territory. Caleb's nephew Othniel (see OTHNIEL), who evidently became the first judge after Joshua (Judg. 3:9, 10), captured it and, as a reward, married his cousin Achsah. When Achsah left for her new home, she requested and received from her father an additional choice gift, a section containing the Upper and Lower Gulloth. (Josh. 15:15-19; Judg. 1:12-15) Achsah may have been the mother of Hathath.—1 Chron. 4:13.

ACHSHAPH (Ach'shaph) [sorcery or place of magic]. A royal city of Canaan whose king responded to the call of Jabin, king of Hazor, and joined the encampment of kings at the waters of Merom to fight against Israel. (Josh. 11:1, 5) He was killed in the battle that followed. (Josh. 12:7, 20) The city of Achshaph was later included in the territory assigned as an inheritance to the tribe of Asher.—Josh. 19:25.

Achshaph may possibly be identified with Tell Kisan, a site about six miles (9.7 kilometers) SE of Acco (present-day Acre). Its name appears in the Karnak list of towns that were conquered by Thutmose III, as well as among the Tell el-Amarna Letters.

ACHZIB (Ach'zib) [deceitful]. The name of two cities.

1. A city in southern Palestine in the territory of Judah. (Josh. 15:44) It is understood to be the same as "Chezib" (Gen. 38:5, *AV*), the birthplace of Judah's son Shelah. Joshua 15:33 shows it to be in the hilly country of the Shephelah, and it is considered to correspond with Tell el-Beida to the SW of Adullam. Lachish, Moresheth-gath and Mareshah (mentioned along with Achzib in Micah 1:13-15) are all in that area.

2. A Phoenician coastal city in the territory of the tribe of Asher. (Josh. 19:29) Asher, however, never succeeded in conquering it, nor the more important city of Acco (Acre) to the S, perhaps due to hindering action on the part of the Phoenician fleet. (Judg. 1:31, 32) Sennacherib of Assyria overran it in King Hezekiah's time and mentions it in his annals under the name Aksibi. In Greek and Roman times it was called Ekdippa. The modern village of ez-Zib continues at the location of the ancient city, some nine miles (14.5 kilometers) N of Acre at the mouth of the Wadi Qarn.

ACRE. As used in the Scriptures, "acre" is understood to denote the measure of land that a span of bulls can plow in a day, since the Hebrew word thus rendered (*tse'medh*) literally means "span." (1 Sam. 14:14; Isa. 5:10) Likely this measure was somewhat less than an English acre. The word *jugerum*, found in the Latin *Vulgate*, refers to an area of .62 acre (.25 hectare).

ACTS OF APOSTLES. This is the title by which one of the Bible books has been called since the second century C.E. It covers primarily the activity of Peter and Paul, rather than that of the twelve apostles in general; and it provides us with a most reliable and comprehensive history of the spectacular beginning and rapid development of the Christian organization, first among the Jews and then among the Gentile nations. The overriding theme of the entire Bible, Jehovah's kingdom, dominates the book (Acts 1:3; 8:12; 14:22; 19:8; 20:25; 28:31), and we are constantly reminded of how the apostles bore "thorough witness" concerning Christ and that kingdom and fully accomplished their ministry. (2:40; 5:42; 8:25; 10:42; 20:21, 24; 23:11; 26:22; 28:23) The book also provides a superb historical background against which to view the inspired letters of the Christian Greek Scriptures.

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  A. Peter preaches to Cornelius and other uncircumcised Gentiles, who believe, receive holy spirit and are baptized (10:1-48)
  B. Apostle's report thereof prompts expansion among nations (11:1-30)
  C. Herod kills James, imprisons Peter; Peter freed by angel (12:1-19)
  D. Herod dies for not giving God glory; Jehovah's word spreads (12:20-25)

IV. Paul's first evangelizing tour, with Barnabas (13:1–14:28)
  A. From Antioch, Syria, to Cyprus and cities in Asia Minor
    1. Jews persecute Paul from city to city
    2. Congregations established
  B. Further travels; return to Antioch, Syria

V. Dispute on need for circumcision of Christians settled (15:1-35)
  A. Apostles and older men in Jerusalem decide, guided by holy spirit
  B. Believers to keep free from idolatry, blood and fornication

VI. Paul's second evangelizing tour (15:36–18:22)
  A. Paul and Silas travel from Antioch through Syria and Asia Minor (15:36–16:8)
  B. Responding to a vision, Paul visits Macedonia (16:9–17:15)
    1. Paul and Silas imprisoned in Philippi; jailer becomes believer
    2. Paul and Silas preach in Thessalonica and Beroea; Jews incite riots
  C. In Athens, Paul speaks on Mars Hill; some believe (17:16-34)
  D. Paul preaches in Corinth for 18 months (18:1-17)
  E. Returns, through Ephesus and Caesarea, to Antioch, Syria (18:18-22)

VII. Paul's third tour, arrival in Jerusalem (18:23–21:17)
  A. Paul's Ephesian ministry is fruitful; uproar develops over it (18:23–19:41)
  B. He visits believers in Macedonia, Greece and Troas (20:1-16)
  C. Apostle meets and admonishes Ephesian older men at Miletus (20:17-38)
  D. He arrives in Jerusalem, despite danger there (21:1-17)

VIII. Paul witnesses despite opposition, imprisonment (21:18–28:31)
  A. After mobbing in Jerusalem, Paul appears before Sanhedrin (21:18–23:10)
  B. He is taken to Felix; appears often before him (23:11–24:27)
  C. In defense before Festus, Paul appeals to Caesar (25:1-12)
  D. Apostle makes a defense before King Agrippa (25:13–26:32)
  E. Trip to Rome is marked by shipwreck on Malta (27:1–28:16)
  F. A prisoner in Rome, Paul preaches Christ and Kingdom (28:17-31)

THE WRITER

The opening words of Acts refer to the Gospel of Luke as "the first account." And since both accounts are addressed to the same individual, Theophilus, we know that Luke, though not signing his name, was the writer of Acts. (Luke 1:3; Acts 1:1) Both accounts have a similar style and wording. The Muratorian Fragment of about 170 C.E. also attributes the writership to Luke. Other ecclesiastical writings of the second century C.E. by Irenaeus of Lyons, Clement of Alexandria and Tertullian of Carthage, when quoting from Acts, cite Luke as the writer.

WHEN AND WHERE WRITTEN

The book covers a period of approximately twenty-eight years, from Jesus' ascension in 33 C.E. to the end of the second year of Paul's imprisonment in Rome about 61 C.E. During this period four Roman emperors ruled in succession: Tiberius, Caligula, Claudius and Nero. Since it relates events down to the year 61 it could not have been completed earlier. Had the account been written later than 61, it is reasonable to expect that Luke would have provided more information about Paul; if written after the year 64, mention surely would have been made of Nero's violent persecution that began then; and if written after 70 C.E., as some contend, we would expect to find Jerusalem's destruction recorded. The writer Luke accompanied Paul much of the time during his travels, including the perilous voyage to Rome, which is apparent from his use of the first-person plural pronouns "we," "our," and "us" in Acts 16:10-17; 20:5-15; 21:1-18; 27:1-37; 28:1-16. Paul, in his letters written from Rome, mentions that Luke was also there. (Col. 4:14; Philem. 24) It was, therefore, in Rome that the book of Acts was written.

As already observed, Luke himself was an eyewitness to much of what he wrote, and in his travels he contacted fellow Christians who either participated in or observed certain events described. For example, John Mark could tell him of Peter's miraculous prison release (Acts 12:12), while the events described in chapters six through eight could have been learned from the missionary Philip. And Paul, of course, as an eyewitness, was able to supply many details of events that happened when Luke was not with him.

AUTHENTICITY

The accuracy of the book of Acts has been verified over the years by a number of archaeological discoveries. For example, Acts 13:7 says that Sergius Paulus was the proconsul of Cyprus. Now it is known that shortly before Paul visited Cyprus it was ruled by a propraetor or legatus, but the discovery of Cyprian coins proves that when Paul was there the island was under the direct rule of the Roman Senate in the person of a provincial governor called a proconsul. Moreover, an inscription found at Soli on the northern coast of Cyprus dated "in the proconsulship of Paulus" testifies to Luke's exactness and accuracy. Similarly in Greece, during the rule of Augustus Caesar, Achaia was a province under the direct rule of the Roman Senate, but when Tiberius was emperor it was ruled directly by him. Later, under Emperor Claudius, it again became a senatorial province, according to Tacitus. A fragment of a rescript from Claudius to the Delphians of Greece has been discovered, which says "in Gallio's proconsulship . . . Claudius being Imperator for the 26th time." Therefore, Acts 18:12 is correct in speaking of Gallio as the "proconsul" when Paul was there in Corinth the capital of Achaia. Also, an inscription on an archway in Thessalonica shows that Acts 17:8 is correct in speaking of the "city rulers" ("politarchs," governors of the citizens), even though this title is not found in classical literature.

To this day in Athens the Areopagus, or Mars Hill, where Paul preached, stands as a silent witness to the truthfulness of Acts. (Acts 17:19) Medical terms and expressions found in Acts are in agreement with the Greek medical writers of that time. Modes of travel used in the Near East in the first century were essentially as described in Acts: overland, by walking, horseback or horse-drawn chariots (23:24, 31, 32; 8:27-38); overseas, by cargo ships. (21:1-3; 27:1-5) Those ancient vessels did not have a single rudder but were controlled by two large oars, hence accurately spoken of in the plural number. (27:40) The description of Paul's voyage by ship to Rome (27:1-44) as to the time taken, the distance traveled and the places visited is acknowledged by modern seamen familiar with the region as completely reliable and trustworthy.

Acts of Apostles was accepted without question as inspired Scripture and canonical by Scripture cataloguers from the second through the fourth centuries C.E. Portions of the book, along with fragments of the four Gospels, are found in the Chester Beatty No. 1 papyrus manuscript (P^{45}) of the early third century C.E. The Michigan No. 1571 manuscript of the third or fourth century contains portions of chapters 18 and 19, and a fourth-century manuscript, Aegyptus No. 8683, contains parts of chapters 4 through 6. The book of Acts was quoted from by Polycarp of Smyrna about 115 C.E., by Ignatius of Antioch about 110 C.E., and by Clement of Rome perhaps as early as 95 C.E. Athanasius, Jerome and Augustine of the fourth century all confirm the earlier listings that included Acts.

See the book *"All Scripture Is Inspired of God and Beneficial."*

ADADAH (A·da'dah) [festival, or bordering]. One of the cities in the southern part of the territory originally assigned to Judah, lying toward the border of Edom.—Josh. 15:22.

ADAH (A'dah) [ornament].

1. The first of Lamech's two living wives. She was the mother of Jabal and Jubal, the founders of nomadic herdsmen and musicians respectively.—Gen. 4:19-23.

2. A Canaanite daughter of Elon the Hittite, and one of Esau's wives. As such she was "a source of bitterness of spirit to Isaac and Rebekah." Her son's name was Eliphaz, the father of Amalek. She may be the one called Basemath in Genesis 26:34.—Gen. 26:35; 36:2, 4, 10, 12.

ADAIAH (A·dai'ah) [Jehovah has adorned himself].

1. A descendant of Levi's son Gershom and an ancestor of Asaph.—1 Chron. 6:39-43.

2. A Benjaminite, son of Shimei.—1 Chron. 8:1, 21.

3. The father of Maaseiah, who was one of "the chiefs of hundreds" that helped Jehoiada the priest overthrow wicked Athaliah's rule and set Jehoash upon the throne of Judah.—2 Chron. 23:1.

4. The father of Jedidah, who was the mother of King Josiah. (2 Ki. 22:1) He was a native of Bozkath, located in the Shephelah in the territory of Judah due W of Hebron.—Josh. 15:21, 33, 39.

5. A son of Joiarib of the tribe of Judah.—Neh. 11:4, 5.

6. A priest dwelling in Jerusalem after the return from Babylonian exile, the son of Jeroham.—1 Chron. 9:10-12; Neh. 11:12.

7. An Israelite, one of the sons of Bani who divorced their foreign wives and sent away their sons after the Babylonian exile.—Ezra 10:29, 44.

8. Another of the Israelites who sent away their foreign wives and sons, his father being Binnui. —Ezra 10:38, 39, 44.

ADALIA (A·da'li·a) [perhaps of Persian origin, honorable]. One of Haman's ten sons.—Esther 9:7-10; see HAMAN.

ADAM (Ad'am) [earthling man, mankind; from a root meaning "red" or "ruddy"]. The Hebrew word occurs as "man," "mankind" or "earthling man"

some 560 times in the Scriptures, and is applied to individuals and mankind in general. It is also used as a proper name.

1. God said: "Let us make *man* in our image." (Gen. 1:26) What a historic pronouncement! And what a singular position in history "Adam, the son of God," holds—the first human creature! (Luke 3:38) Adam was the crowning glory of Jehovah's earthly creative works, not only because of the timing near the close of six creative epochs, but, more importantly, because "in God's image he created him." (Gen. 1:27) This is why the perfect man Adam, and his degenerate offspring to a much lesser degree, possessed mental powers and abilities far superior to all other earthly creatures.

Made in the likeness of his Grand Creator, Adam had the divine attributes of love, wisdom, justice and power; hence he possessed a sense of morality involving a conscience, something altogether new in the sphere of earthly life. In the image of God, Adam was to be a global administrator and have in subjection the sea and land creatures and the fowl of the air. It was, therefore, not necessary for Adam to be a spirit creature, in whole or in part, to possess Godlike qualities. Jehovah formed man out of the dust particles of the ground, put in him the force of life so that he became a living soul and gave him the ability to reflect the image and likeness of his Creator. "The first man is out of the earth and made of dust." "The first man Adam became a living soul." (Gen. 2:7; 1 Cor. 15:45, 47) That was in the year 4026 B.C.E. It was likely in the fall of the year, for mankind's most ancient calendars began counting time in the autumn around October 1, or at the first new moon of the lunar civil year.—See YEAR.

Adam's home was a very special paradise, a veritable garden of perfection and pleasure called Eden (see EDEN No. 1), providing him with all the necessary physical things of life, for "every tree desirable to one's sight and good for food" for his perpetual sustenance was there. (Gen. 2:9) All about Adam were peaceful animals of every kind and description. But Adam was alone. There was no other creature 'according to his kind' with which to talk. Jehovah recognized that "it is not good for the man to continue by himself." So by divine surgery, the first and only case of its kind, Jehovah took a rib from Adam and fashioned it into a female counterpart to be his wife and the mother of his children. Overjoyed with such a beautiful helper and constant companion, Adam burst forth in the first recorded poetry, "This is at last bone of my bones and flesh of my flesh," and she was called *woman* "because from man this one was taken." Later Adam called his wife Eve. (Gen. 2:18-23; 3:20) The truthfulness of this account is attested to by Jesus and the apostles. (Matt. 19:4-6; Mark 10:6-9; Eph. 5:31; 1 Tim. 2:13) Furthermore, Jehovah blessed these newlyweds with plenty of enjoyable work. They were not cursed with idleness. They were to keep busy and active dressing and taking care of their garden home, and as they multiplied and filled the earth with billions of their kind, they were to expand this paradise to earth's limits. This was a divine mandate.—Gen. 1:28.

"God saw everything he had made and, look! it was very good." (Gen. 1:31) Indeed, from the very beginning Adam was perfect in every respect. He was equipped with the power of speech and with a highly developed vocabulary. He was able to give meaningful names to the living creatures all about him. He was capable of carrying on a two-way conversation with his God and his wife.

For all these reasons and many more, Adam was under obligation to love, worship and strictly obey his Grand Creator. More than that, the Universal Lawgiver spelled out for him the simple law of obedience and fully informed him of the just and reasonable penalty for disobedience: "As for the tree of the knowledge of good and bad you must not eat from it, for in the day you eat from it you will positively die." (Gen. 2:16, 17; 3:2, 3) Notwithstanding this explicit law carrying severe penalty for disobedience, he did disobey.

RESULTS OF SIN

Eve was thoroughly deceived by Satan the Devil, but not so her husband. "Adam was not deceived," says the apostle Paul. (1 Tim. 2:14) With full knowledge Adam willfully and deliberately chose to disobey and then as a criminal he tried to hide. When brought to trial, instead of showing sorrow or regret or asking for forgiveness, Adam attempted to justify himself and pass the responsibility off on others, even blaming Jehovah for his willful sin. "The woman whom *you* gave to be with me, she gave me fruit from the tree and so I ate it." (Gen. 3:7-12) So out of Eden Adam was cast, into an unsubdued earth that was cursed to produce thorns and thistles, there to sweat out an existence harvesting the bitter fruits of his sin. Outside the garden, awaiting execution, Adam fathered sons and daughters, the names of only three being preserved—Cain, Abel and Seth. To all of Adam's children he passed on hereditary sin and death, since he himself was sinful.—Gen. 3:23; 4:1, 2, 25.

This was the tragic start Adam gave the human race. Paradise, happiness and everlasting life were forfeited, and in their place sin, suffering and death were acquired through disobedience. "Through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." "Death ruled as king from Adam down." (Rom. 5:12, 14) But Jehovah in his wisdom and love provided a "second man," the "last Adam," who is the Lord Jesus Christ. By means of this obedient "Son of God" the way was opened up whereby descendants of the disobedient "first man Adam" could regain Paradise and everlasting life, the church or congregation of Christ even gaining heavenly life. "For just as in Adam all are dying, so also in the Christ all will be made alive."—John 3:16, 18; Rom. 6:23; 1 Cor. 15:22, 45, 47.

After sinner Adam's expulsion from Eden he lived to see murder, murder of his own son, banishment of his killer-son, abuse of the marriage arrangement and profanation of Jehovah's sacred name. He witnessed the building of a city, the development of musical instruments, and the forging of tools out of iron and copper. He watched and was condemned by the example of Enoch, "the seventh man in line from Adam," one who "kept walking with the true God." He even lived to see Noah's father Lamech of the ninth generation. Finally, after 930 years, all but a very little of which was spent in the slow process of dying, Adam returned to the ground from which he was taken, in the year 3096 B.C.E., just as Jehovah had said.—Gen. 4:8-26; 5:5-24; Jude 14.

2. A city mentioned at Joshua 3:16 as being at the side of Zarethan. It is generally identified with Tell ed-Damieh, a site on the E bank of the Jordan River just below the mouth of the torrent valley of Jabbok, about eighteen miles (29 kilometers) N of Jericho. The name of the city may be derived from the color of the alluvial clay, which is abundant in that region. —1 Ki. 7:46.

The Bible record indicates that the damming up of the river Jordan's waters at the time of Israel's crossing the river took place at Adam. The Jordan valley narrows considerably, beginning at the site of Tell ed-Damieh northward, and history records that in the year 1267 a blockage of the river occurred at this very point due to the falling of a lofty mound across the river, stopping the flow of water for some sixteen hours. In modern times, earth tremors in the summer of 1927 again caused landslides that dammed up the Jordan so that the flow of water was cut off for twenty-one and a half hours. (See *The Foundations of Bible History—Joshua-Judges*, by John Garstang, pp. 136, 137.) If this was the means God saw fit to employ, then such a damming of the river in the days of Joshua was miraculously timed and effected so as

to synchronize with the crossing of the Jordan on the day previously announced by Jehovah through Joshua. —Josh. 3:5-13.

ADAMAH (Ad'a·mah). One of the fortified cities in the territory assigned to the tribe of Naphtali. Its location is not definitely known.—Josh. 19:32, 36.

ADAMI-NEKEB (Ad'a·mi-ne'keb) [red earth of the narrow pass]. A place in the southern part of Naphtali. (Josh. 19:33) Its site is generally identified as modern Khirbet ed-Damiyeh, about five miles (8 kilometers) SW of the Sea of Galilee and approximately midway between Tiberias and Mount Tabor. Its position commanded a pass on an old caravan route between Gilead and the Plain of Acco.

ADAR (A·dar'). The postexilic name of the twelfth Jewish lunar month of the sacred calendar, but the sixth of the secular calendar. (Esther 3:7) It corresponds to part of February and part of March. The name is thought by some to mean "dark" or "clouded." It is after the month Adar that the intercalary month, called Veadar or Adar Sheni or Second Adar, is added in leap years.—See VEADAR.

During this month, which came at the close of the winter season and led into spring, the carob trees began to blossom in parts of Palestine, and in the warm lowlands the orange and lemon trees were ready for harvesting.

By a royal decree of King Ahasuerus of Persia the thirteenth day of Adar was to mark the destruction of all the Jews in the jurisdictional districts of his domain, this at the instigation of his prime minister, Haman. A new decree, issued through Queen Esther's mediation, enabled the Jews to gain a victory over their would-be assassins, and thereafter Mordecai ordered the fourteenth and fifteenth days of Adar to be celebrated in commemoration of their deliverance. (Esther 3:13; 8:11, 12; 9:1, 15, 20, 21, 27, 28) This Jewish festival is known as "Purim," a name derived from "Pur, that is, the Lot."—Esther 9:24-26; see PURIM.

Adar is also the month in which Governor Zerubbabel finished the reconstruction of the temple in Jerusalem. (Ezra 6:15) Elsewhere in the Bible it is mentioned only as the "twelfth month."—2 Ki. 25:27; 1 Chron. 27:15; Jer. 52:31; Ezek. 32:1.

ADBEEL (Ad'be·el) [disciplined or invited by God]. A grandson of Abraham, listed third among the twelve sons of Ishmael, his mother being an Egyptian. He was the chieftain of a tribal clan bearing his name. —Gen. 21:21; 25:13-16; 1 Chron. 1:29.

ADDAR (Ad'dar) [amplitude, or wide, open place].

1. A son of Bela, a Benjamite.—1 Chron. 8:1, 3.

2. A southern border town of Judah located near Kadesh-barnea. (Josh. 15:3) In Joshua's account it is listed as lying between Hezron and Karka, but at Numbers 34:4 it appears that the name "Hezron" (meaning "enclosure") is combined with Addar to form Hazar-addar, since the accounts are parallel. The book *Biblical Archaeology* (by G. Ernest Wright, p. 71) suggests as a possible location that of 'Ain el-Qudeirat, where a perennial spring waters a small but fertile valley. It lies about five miles (8 kilometers) from 'Ain Qedeis, the possible location of Kadesh-barnea.

ADDI (Ad'di) [ornament]. The son of Cosam and father of Melchi. As a descendant of David through Nathan, Addi was an ancestor of Jesus.—Luke 3:28, 31.

ADDON (Ad'don). Apparently an unidentified location in Babylonia, from which some returning to Jerusalem in 537 B.C.E., at the end of the seventy-year desolation of Judah, were unable to establish their genealogy from the public records. As a consequence, they were disqualified from serving in the priesthood. Other authorities think Addon was an individual who was unable to prove his ancestry.—Ezra 2:59-62; Neh. 7:61-64.

ADIEL (Ad'i·el) [an ornament is God].

1. The father of Azmaveth, whom King David appointed to be over his royal treasure house. —1 Chron. 27:25, 31.

2. One of the chieftains of the tribe of Simeon, who, in the days of King Hezekiah of Judah in the eighth century B.C.E., shared in the dispossession of the Hamites from the region near Gedor.—1 Chron. 4:36, 38-41.

3. An Aaronic priest of the paternal house of Immer whose father was Jahzerah. His son Maasai served at Jerusalem after the Babylonian exile. —1 Chron. 9:12.

ADIN (A'din) [pleasure-given, voluptuous]. One of the paternal heads of Israel, several hundred of whose descendants returned from Babylonian exile with Zerubbabel. (Ezra 2:15; Neh. 7:20) Later, fifty-one more of his lineage returned with Ezra in 468 B.C.E. (Ezra 8:6) A princely representative of Adin's paternal house was among those who attested to the "trustworthy arrangement" drawn up in the days of Nehemiah.—Neh. 9:38; 10:1, 16.

ADINA (Ad'i·na) [ornament, delicate]. The son of Shiza, and an officer over thirty other Reubenites in David's army.—1 Chron. 11:26, 42.

ADINO. See JOSHEB-BASSHEBETH.

ADITHAIM (Ad·i·tha'im) [perhaps, double crossing]. One of the cities of Judah located in the Shephelah or lowlands. (Josh. 15:33, 36) The exact site is uncertain.

ADJUTANT [Heb., *sha·lish'*, third man, referring to the third warrior in a war chariot]. The word *sha·lish'* has been translated in various Bible versions as "captain," "chariot-leader," "lord," "warrior," "adjutant."

Some monumental inscriptions illustrating "Hittite" and Assyrian war chariots show three men: one, the driver; another, the fighter with the sword, lance or bow, and a third, the carrier of the shield. Though no monuments have been found showing Egyptian three-manned chariots, the term is used at Exodus 14:7 with respect to Pharaoh's charioteers. The third chariot warrior, usually the one carrying the shield, was an assistant commander in the war chariot, an adjutant. The English word "adjutant" literally means "one that helps: assistant."

After mentioning that none of the sons of Israel were constituted slaves by Solomon, 1 Kings 9:22 states: "For they were the warriors and his servants and his princes and his adjutants and chiefs of his charioteers and of his horsemen." C. F. Keil, in *Biblical Commentary on the Old Testament*, states that the term *sha·li·shim'* (plural), used in this passage, could be understood as "royal adjutants, captains over the royal war-chariots and cavalry."

In the days of King Jehoram of Israel, the Syrians put Samaria under siege, which in time caused famine conditions within the city. When Elisha prophesied that there would be plenty of food, Jehoram's special adjutant ridiculed the prophecy. As Elisha had foretold, the adjutant saw the fulfillment of the prophecy but did not get to eat any of the food, being trampled to death in the gateway.—2 Ki. 7:2, 16-20.

At Jehu's command, his runners and adjutants, likely including Bidkar, struck down the Baal worshipers. (2 Ki. 9:25; 10:25) Pekah, another adjutant referred to in the Scriptures, assassinated Pekahiah the king of Israel and succeeded him to the throne. —2 Ki. 15:25; see Ezekiel 23:15, *NW*, ftn., 1960 ed.

ADLAI (Ad'lai) [justice of Jehovah]. Father of Shaphat, who served as overseer of the herds of David in the low plains.—1 Chron. 27:29.

ADMAH (Ad'mah) [red earth]. One of the five cities in the region of the "Low Plain of Siddim" inhabited by Canaanites. (Gen. 10:19; 14:1-3) This low plain or vale was evidently at the southern end of the Salt Sea, below the Lisan or "tongue" that extends out into the sea. Along with the neighboring cities of Sodom, Gomorrah, Zeboiim and Bela (Zoar), Admah and its king, Shinab, suffered defeat at the time of the invasion by four eastern kings. (Gen. 14:8-11) Deuteronomy 29:23 shows that Admah was later destroyed along with Sodom, Gomorrah and Zeboiim when Jehovah caused a rain of fire and sulphur to descend upon the entire basin. (Gen. 19:25) At Hosea 11:8 it is referred to, along with Zeboiim, as a warning example.

It is probable that the original sites of Admah and the other "cities of the District" now lie submerged beneath the waters of the Salt Sea.

ADMATHA (Ad·ma'tha) [Persian name, probably meaning unconquered]. One of the seven princes in the kingdom of Persia and Media who had access to King Ahasuerus. These princes concurred in the judgment against Queen Vashti, and apparently such a committee of seven regularly served the Persian kings as counselors.—Esther 1:14; Ezra 7:14.

ADMINISTRATION. The concept and exercise of administration is evident throughout the Bible record. From the start of human history God authorized perfect man to care for the earth and have in subjection its creatures. (Gen. 1:26-28) After man's rebellion a patriarchal system of administering family affairs, property and the enforcement of standards of conduct developed and became prominent, particularly from the Flood forward.

The administration of Israel's national affairs by Moses according to the divine will during the forty-year wilderness trek provides a brilliant example of administration, including the delegation of authority to reliable subordinates. (Ex. 18:19-26) Within the priesthood the prime responsibility for administration rested on the high priest (Num. 3:5-10); however, others were given the responsibility of the oversight and supervision of certain departments of service. (Num. 3:25, 26, 30-32, 36, 37; 4:16) Following Israel's entry into the Promised Land judges acted as administrators of the nation, with divine backing. (Judg. 2:16, 18; Ruth 1:1) With the establishment of the kingdom in Israel a more complete system of administration developed. Under King David the administrative structure was quite detailed, with officials directly under the king and with divisional administrators serving throughout the country. (1 Chron. 26:29-32; 27:1, 16-22, 25-34) The priesthood was also thoroughly organized during David's reign, with supervisors for the tabernacle work, officers and judges, gatekeepers, singers and musicians, and the setting up of twenty-four priestly divisions for handling the service at the tabernacle. (1 Chron. 23:1-5; 24:1-19) Solomon's administration was even more extensive and provides an outstanding example of capable administration in the construction of the temple.—1 Ki. 4:1-7, 26, 27; 5:13-18.

Other nations also developed complex systems of administration, as indicated by the classes of officials called up by King Nebuchadnezzar at the time of inaugurating his golden image. (Dan. 3:2, 3) Daniel himself was made "ruler" [from *shʹlet'* Aramaic, related to the word "sultan"] over the jurisdictional district of Babylon and under him civil administration (*'avi·dhah'*) was given to Shadrach, Meshach and Abednego.—Dan. 2:48, 49.

In the Greek Scriptures proper use of the delegated authority and responsibility resting upon those charged with overseeing the application and execution of God's expressed will among his people is often discussed; and this is often done by references to stewardship and oversight. (Luke 16:2-4; 1 Cor. 9:17; Eph. 3:2; Col. 1:25; Titus 1:7) While responsibility to God is shown to be of paramount importance (Ps. 109:8; Acts 1:20), the interests of those who serve under such administration are also stressed.—1 Pet. 4:10; see STEWARD.

For all the legislative, judicial and executive details that the Mosaic law code produced for the nation of Israel, the end result was an administration (*di·a·ko·ni'a*) of condemnation for those under it. (2 Cor. 3:7-9) Nevertheless, it foreshadowed the benefits of the new covenant of surpassing glory.—2 Cor. 3:6, 11; Heb. 10:1.

In his undeserved kindness God has purposed to have "an administration [Gr., *oi·ko·no·mi'a*, from which our English word "economy" is derived] at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth."—Eph. 1:10; 3:9, 10; see GOVERNMENT; KINGDOM.

ADNA (Ad'na) [pleasure].

1. An Israelite, descendant of the paternal house of Pahath-moab, who agreed to send his non-Israelite wife away during the cleansing that took place following the counsel of Ezra the priest.—Ezra 10:30, 44.

2. A priest belonging to the paternal house of Harim, during the days of high priest Joiakim, and of Nehemiah and Ezra the priest.—Neh. 12:12-15, 26.

ADNAH (Ad'nah) [pleasure].

1. A valiant military officer of Manasseh, who deserted from Saul to David's army at Ziklag. He fought at David's side in the pursuit of the marauding band of Amalekites that ravaged David's camp at Ziklag, and came to be a chief in David's army. —1 Chron. 12:20.

2. A Judean general of the armies during the reign of King Jehoshaphat, commanding 300,000 valiant, mighty warriors, and exercising control over an additional 480,000 troops under the command of generals Jehohanan and Amasiah, all of whom ministered to the king at Jerusalem.—2 Chron. 17:13-16, 19.

ADON (A'don; Heb., *'a·dhohn'*) [lord, master]. The Hebrew word *'a·dhohn'* carries the thought of ownership or headship. It is used of God and of men, in that both own or are head over others. The plural form *'adho·nim'* sometimes denotes the simple numerical plural and is then translated "lords" or "masters." (Ps. 136:3; Isa. 26:13) At other places the plural form denotes excellence or majesty, whether of God or man (Ps. 8:1; Gen. 39:2), and in such cases any appositional pronouns or modifying adjectives are in the singular number. (Ps. 45:11; 147:5) In some places two plurals are used side by side to distinguish Jehovah by the plural of excellence from the numerous other lords.—Deut. 10:17; Ps. 136:3; compare 1 Corinthians 8:5, 6.

'A·dhohn' and *'adho·nim'* are used in referring to kings (1 Sam. 26:17), government officials (Gen. 45:9), owners of slaves (Gen. 39:2), husbands (Gen. 18:12), and fathers (Gen. 31:35). They are also used in respectful address (with the pronoun "my" affixed), corresponding to the English "sir." (Gen. 19:2; 23:6) Angels who appeared to men were thus addressed also. —Judg. 6:13; Dan. 12:8.

The titles *'A·dhohn'* and *'Adho·nim'* are applied to Jehovah twenty-five times in the Scriptures. In nine places *'A·dhohn'* has the definite article *ha* before it, so limiting application of the title to Jehovah. (Ex. 23:17; 34:23; Isa. 1:24; 3:1; 10:16, 33; 19:4; Mic. 4:13; Mal. 3:1) At all six places where *'A·dhohn'* without the definite article refers to Jehovah it describes him as Lord (Owner) of the earth and so is not ambiguous. (Josh. 3:11, 13; Ps. 97:5; 114:7; Zech. 4:14; 6:5) At the ten places where *'Adho·nim'* is used of Jehovah the immediate context makes certain his identity.—Deut. 10:17; Neh. 8:10; 10:29; Ps. 8:1, 9; 135:5; 136:3; 147:5; Isa. 51:22; Hos. 12:14; see ADONAY.

ADONAY (A·do·nay'; Heb., *'Adho·nay'*) [Lord]. The ending *ay* added to the Hebrew word *'a·dhohn'* (see ADON) is a different form of the plural of excellence. It is used exclusively of Jehovah and implies that he is Sovereign. Its use by men in addressing him suggests submissive acknowledgment of that great fact.—Gen. 15:2, 8; Deut. 3:24; Josh. 7:7.

Evidently by early in the Common Era the divine name, YHWH, had come to be regarded by the Jewish rabbis as too sacred to be pronounced. Instead, they substituted *'Adho·nay'* (sometimes *'Elo·him'*) when reading the Scriptures aloud. The sopherim or scribes went even farther by replacing the divine name in the written text with *'Adho·nay'* 134 times. Later, the Masoretes, who copied the text with great care from the fifth to the ninth centuries of our Common Era, noted in the Masorah (their notes on the text) where the sopherim had made such changes. Hence, these 134 changes are known. (For a list see the *New World Translation of the Holy Scriptures*, 1961 edition, page 1453.) Taking this into account, there remain 298 places where *'Adho·nay'* did originally appear in the text.

The title *'Adho·nay'* is used mostly by the prophets, and much more frequently by Ezekiel than any other. Nearly every time he combines it with the divine name to form *'Adho·nay' Yeho·wih'*, "Lord Jehovah." Another combination title, appearing sixteen times, is *'Adho·nay' Yeho·wih' tseva·'ohth'*, "Sovereign Lord, Jehovah of armies," and all but two of its occurrences (Ps. 69:6; Amos 9:5) are in Isaiah and Jeremiah. The title is used to reveal Jehovah as the One with the power and determination to avenge his oppressed people, but also to punish their unfaithfulness.

ADONI-BEZEK (A·do'ni-be'zek) [lord of Bezek, or lord of lightning]. A powerful ruler, who, prior to the Israelite attack at Bezek, had humbled seventy pagan kings by cutting off their thumbs and great toes. A similar practice was employed at one time by the ancient Athenians, who decreed that prisoners of war should lose their thumbs. Thereafter they could row but were unfit to handle a sword or spear.

Soon after Joshua's death the combined forces of Judah and Simeon clashed with 10,000 troops of the Canaanites and Perizzites at Bezek, causing Adonibezek to flee from the defeat. Upon being captured, his thumbs and great toes were also severed, at which time he declared: "Just the way I have done, so God has repaid me." He was transported to Jerusalem, where he died.—Judg. 1:5-7.

ADONIJAH (Ad·o·ni'jah) [Jah is my Lord].

1. David's fourth son, born of Haggith in Hebron. (2 Sam. 3:4) Though of a different mother, Adonijah was quite similar to Absalom in being "very good-looking in form" and in his ambition. (1 Ki. 1:5, 6; compare 2 Samuel 14:25; 15:1.) He becomes prominent in the Bible record during David's waning years. Despite Jehovah's declaration that the kingship would go to Solomon (1 Chron. 22:9, 10), Adonijah began boasting that he would be Israel's next king. Though there was neither law nor precedent in Israel to show that the eldest son should be the king's heir, Adonijah doubtless founded his claim on this basis, since Amnon and Absalom, and probably Chileab, were dead. Like Absalom, he made a showy display of his pretensions and went uncorrected by his father. He built up party support by gaining the favor of the head of the army, Joab, and the head of the priesthood, Abiathar. (1 Ki. 1:5-8) He then held a sacrificial feast near En-rogel, a short distance from the city of Jerusalem, inviting most of the royal household, but not Solomon, Nathan the prophet, and Benaiah. His obvious purpose was to have himself declared king.—1 Ki. 1:9, 10, 25.

Nathan the prophet acted promptly to block Adonijah's scheme. He counseled Solomon's mother Bath-sheba to remind David of his oath in favor of Solomon's kingship and then appeared after her at the king's quarters to confirm her words and alert David to the gravity of the situation, also, in effect, indicating that he felt David may have been acting behind the backs of his close associates. (1 Ki. 1:11-27) This stirred the old king to action and he promptly gave orders for the immediate anointing of Solomon as coregent and successor to the throne. This action provoked a joyful uproar by the people, which was heard at Adonijah's banquet. Soon a runner, priest Abiathar's son, appeared with the disquieting news of David's proclamation of Solomon as king. Adonijah's supporters quickly dispersed and he fled to the tabernacle courtyard seeking refuge. Solomon then granted him pardon on the provision of his good behavior.—1 Ki. 1:32-53.

However, following David's death, Adonijah approached Bath-sheba and induced her to act as his agent before Solomon to request David's youthful nurse and companion, Abishag, as his wife. Adonijah's statement that "the kingship was to have become mine, and it was toward me that all Israel had set their face for me to become king" indicates that he felt he had been deprived of his right, even though he professedly acknowledged God's hand in the matter. (1 Ki. 2:13-21) While his request may have been based solely on the desire for some compensation for the loss of the kingdom, it strongly suggested that the fires of ambition continued in Adonijah, since by Oriental custom the wives and concubines of a king could only become those of his legal successor. (Compare 2 Samuel 3:7; 16:21.) Solomon so viewed this request made through his mother and ordered Adonijah's death, which order was promptly carried out by Benaiah.—1 Ki. 2:22-25.

2. A Levite sent by Jehoshaphat to teach in the cities of Judah.—2 Chron. 17:8.

3. One of the "heads of the people" whose descendant, if not himself, joined certain princes and Levites in attesting by seal the confession contract made by the returned Israelites in the days of Nehemiah and Ezra. (Neh. 9:38; 10:1, 14, 16) He is suggested by some to be the same as Adonikam at Ezra 2:13, whose descendants, numbering six hundred and sixty-six, returned from Babylon under Zerubbabel in 537 B.C.E. A comparison of the names of those whose representatives sealed the resolution at Nehemiah chapter 10 and of those listed as heads of the returning exiles at Ezra chapter 2 seems to bear this out.—See ADONIKAM.

ADONIKAM (Ad·o·ni'kam) [the lord is risen]. A founder of one of the paternal houses of Israel. More than 600 members of this family returned to Jerusalem with Zerubbabel after the exile at Babylon. (Ezra 2:13; Neh. 7:18) An additional sixty-three members of this paternal house accompanied Ezra to Jerusalem in 468 B.C.E. (Ezra 8:13) When the representatives of the paternal houses attested to the "trustworthy arrangement" or resolution drawn up in Nehemiah's day, this family was apparently listed by the name Adonijah.—Neh. 9:38; 10:16.

ADONIRAM (Ad·o·ni'ram) [my lord is exalted]. A prince, able administrator, and the son of Abda. Adoniram served as overseer of those conscripted for forced labor during the reigns of David, Solomon and Rehoboam, playing an important part in Solomon's many building projects. Later, when the ten tribes revolted against the harsh dictates of Rehoboam at Shechem in 997 B.C.E., the king sent this conscriptor for forced labor to the people, but they "pelted him with stones, so that he died." (2 Chron. 10:18) He is variously referred to as Adoniram (1 Ki. 4:6; 5:14), Adoram (2 Sam. 20:24; 1 Ki. 12:18) and as Hadoram.—2 Chron. 10:18.

ADONIS (A·do'nis). In Greek mythology, the handsome youth beloved of Aphrodite the goddess of sensual love. The name "Adonis," however, is derived from the Semitic word *'a·dhohn'*, "lord," indicating that his worship did not originate in Greece. This deity

has commonly been identified with the Babylonian Tammuz, and it is believed that the worship of Adonis was adopted by the Greeks from the Semites of Syria and Babylonia as early as the seventh century B.C.E.

Various mythological accounts tell of the violent death of Adonis and his return to life. These myths are generally interpreted as representing the death of vegetation in winter and its return to life in the spring.

In Syria, Phoenicia, Greece and other places, chiefly the women annually bewailed the death of Adonis and carried images of his body as in funeral procession, later tossing them into the sea or springs. In the territory of Byblos in Phoenicia, women even shaved their heads, and those refusing to have their heads shaved were forced to prostitute themselves to strangers, the money acquired thereby being dedicated to Astarte (Ashtoreth).

The ancients evidently believed that their engaging in these rituals promoted the growth of vegetation and that throwing the images of Adonis into the water ensured a good supply of rain for their crops. Even some of the Israelites may have become ensnared by these practices of neighboring peoples. This seems to be indicated by a possible alternate rendering of Isaiah 17:10 (*NW*, 1958 ed., ftn. b). Israel had forgotten Jehovah and was planting "pleasant plantations" or "plantations to Adonis," containers filled with earth in which were planted various kinds of seeds that quickly sprouted and then rapidly withered, symbolic of the life and death of Adonis.—See TAMMUZ.

ADONI-ZEDEK (A·do'ni-ze'dek) [lord of righteousness]. A king of Jerusalem at the time of the Israelite conquest of the Promised Land, who joined with other petty kingdoms W of the Jordan in a consolidated effort to halt Joshua's conquering forces. (Josh. 9:1-3) However, the Hivite inhabitants of Gibeon made peace with Joshua. In a retaliatory measure designed to stop further desertion to the enemy, Adoni-zedek united his army with those of four additional kings of the Amorites, and laid siege against Gibeon and warred against it. Joshua's spectacular rescue of the Gibeonites and the shattering defeat of these combined forces caused the five kings to flee to Makkedah, where they were trapped in a cave. Joshua himself slew Adoni-zedek and the other four kings before his troops, and hanged them upon stakes, stating that "it is like this that Jehovah will do to all your enemies against whom you are warring." Their corpses were finally thrown back into the cave, which came to be their tomb.—Josh. 10:1-27.

ADOPTION. The placing as a son or daughter one who is not such by natural relationship.

In the Hebrew Scriptures adoption is not dealt with from the viewpoint of legal procedure, but the basic idea is set forth in several cases. It appears that Abraham, prior to the birth of Ishmael and Isaac, considered his slave Eliezer as at least in line for a position similar to that of an adopted son and as the likely inheritor of Abraham's house. (Gen. 15:2-4) The practice of adopting slaves as sons has long been a common Oriental practice, and as such they had inheritance rights, though not above those of children descended naturally from the father.

Rachel and Leah both considered the children born to Jacob by their handmaids as their own sons, 'born upon their knees.' (Gen. 30:3-8, 12, 13, 24) These children inherited along with those born directly of Jacob's legal wives. They were natural sons of the father and, since the slave girls were property of the wives, Rachel and Leah had property rights in these children.

The child Moses was later adopted by Pharaoh's daughter. (Ex. 2:5-10) Whether or not this practice was common in Egypt is not certain, but men and women are said to have had equal rights under Egyptian law, hence Pharaoh's daughter was in position to exercise such right.

Within the nation of Israel adoption does not appear to have been widely practiced. The law of levirate marriage doubtless eliminated to a great extent a basic reason for adoption of children: the continuance of the parental name.—Deut. 25:5, 6.

CHRISTIAN SIGNIFICANCE

In the Greek Scriptures the figure of adoption is employed several times by the apostle Paul with regard to the new status of those called and chosen by God. Such ones, born as descendants of the imperfect Adam, were in slavery to sin and did not possess inherent sonship of God. Through purchase by means of Christ Jesus they receive the adoption as sons and also become heirs with Christ, the only-begotten Son of God. (Gal. 4:1-7; Rom. 8:14-17) They do not come by such sonship naturally but by God's choice and according to his will. (Eph. 1:5) While acknowledged as God's children or sons from the time of God's begetting them by his spirit (1 John 3:1; John 1:12, 13), their full realization of this privilege as spirit sons of God is shown to be dependent on their ultimate faithfulness. (Rom. 8:17; Rev. 21:7) Thus, Paul speaks of them as "earnestly waiting for adoption as sons, the release from our bodies by ransom."—Rom. 8:23.

Such adopted state brings benefits of freedom from "a spirit of slavery causing fear," replacing it with the confidence of sons; of hope of a heavenly inheritance assured by the witness of God's spirit. At the same time such spiritual sons are reminded by their adoption that such position is by God's undeserved kindness and selection rather than by their inherent right.—Rom. 8:15, 16; Gal. 4:5-7.

At Romans 9:4 Paul speaks of the fleshly Israelites as those "to whom belong the adoption as sons and the glory and the covenants and the giving of the Law," and this evidently refers to the unique position granted Israel while they were God's covenant people. Thus, God, on occasion, spoke of Israel as "my son." (Ex. 4:22, 23; Deut. 14:1, 2; Isa. 43:6; Jer. 31:9; Hos. 1:10; 11:1; compare John 8:41.) Actual sonship, however, awaited the ransom provision made through Christ Jesus and was dependent on acceptance of that divine arrangement and faith in it.—John 1:12, 13; Gal. 4:4, 5; 2 Cor. 6:16-18.

ADORAIM (Ad·o·ra'im) [perhaps, two mounds]. One of the cities of Judah rebuilt and fortified by King Rehoboam in the tenth century B.C.E. (2 Chron. 11:9) It is identified with the modern village of Dura, located on a hillside about five miles (8 kilometers) W-SW of Hebron.

ADORAM. See ADONIRAM.

ADORNMENT. That which is put on to decorate, beautify, embellish, add luster to and make the person himself or that which he represents pleasing or attractive. It may be for a good or for a deceptive purpose.

The Scriptures do not condemn physical adornment if it is properly done, and they highly recommend spiritual adornment. Jehovah himself is described as clothed in light and surrounded by beauty. (Ps. 104:1, 2; Ezek. 1:1, 4-28; Rev. 4:2, 3) He has richly ornamented his creation with color, variety and majestic magnificence.—Luke 12:27, 28; Ps. 139:14; 1 Cor. 15:41.

In Bible times the bridegroom and bride adorned themselves for the marriage feast. In preparation the bride decked herself with the finest clothing and the best of the ornamental things that she possessed to present herself before the bridegroom. (Ps. 45:13, 14; Isa. 61:10) Jehovah speaks to Jerusalem, figuratively describing her as a girl whom he decked with fine, costly clothing and jewelry but who used her beauty and adornment unfaithfully as a prostitute. (Ezek. 16:10-19) Jehovah's prophet Hosea condemned Israel

for adorning herself for the wrong purpose of attracting passionate lovers and engaging in false worship. (Hos. 2:13) Through his prophets Jehovah foretold a restoration of Israel when she would come out of Babylonish captivity and again adorn herself to express her joy and exultation.—Isa. 52:1; Jer. 31:4.

The temple of Solomon and Solomon's governmental buildings were beautifully adorned, to the delight of the queen of Sheba. (1 Ki. chaps. 6, 7, 10) The temple built by Herod was a magnificent edifice adorned with fine stones and dedicated things. But Jesus showed that these material adornments would be of no avail when God's judgment came upon Jerusalem for her unfaithfulness.—Luke 21:5, 6.

CHRISTIAN COUNSEL ON PERSONAL ADORNMENT

Jesus and his apostles counseled constantly against putting trust in physical things and putting on a false show by means of material adornment. The apostle Paul said that Christian women should "adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb." (1 Tim. 2:9) During the days of the apostles it was a custom among women in that world of Greek culture to go in for elaborate coiffures and other adornment. This gives point to Peter's counsel to women in the Christian congregation to put emphasis, not on the 'external braiding of the hair and the putting on of gold ornaments or the wearing of outer garments,' but to let their adornment be, as with the faithful women of old, "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit."—1 Pet. 3:3-5.

The apostle Paul points out that the Christian can, by fine works of incorruptibleness in his teaching, seriousness, wholesome speech and right conduct in all his ways of life, beautify and make the teachings of God attractive to others. (Titus 2:10) In this spiritual way, the Christian congregation, the bride of Christ, eventually appears in her full beauty to her husband Jesus Christ, similarly described at Revelation 21:2 as "prepared as a bride adorned for her husband." Her spiritual beauty is a direct contrast to the adornment of Babylon the Great, spoken of as adorned with material things, the wage of her prostitution.—Rev. 18:16; see DRESS; JEWELS AND PRECIOUS STONES; ORNAMENTS.

The Proverbs show that if a great number of people choose to live under and delight in the rule of a king it is one measure of his success. It is an adornment to him, recommending and adding luster to him as a ruler. (Prov. 14:28) Jehovah is such a ruler by his Messianic kingdom.—Ps. 22:27-31; Phil. 2:10, 11.

ADRAMMELECH (A·dram'me·lech) ["Adar is king," or "the lordship of Melech"].

1. A son of Assyrian king Sennacherib. Adrammelech and his brother Sharezer killed their father while he was bowing down at the house of his god Nisroch at Nineveh following the failure of his attack of Jerusalem. They then escaped to the land of Ararat, apparently in the location of ancient Armenia in the mountainous region to the W of what is now known as the Caspian Sea. (2 Ki. 19:35-37; Isa. 37:36-38) An inscription of Esar-haddon, another son of Sennacherib, relates that as his father's successor he engaged and defeated the armies of his father's murderers at Hanigalbat in that region.

2. A god worshiped by the Sepharvites, one of the subjugated peoples the king of Assyria brought into the territory of Samaria after his taking the Israelites of the ten-tribe kingdom into exile. It was to Adrammelech and Anammelech that the Sepharvites sacrificed their sons in the fire.—2 Ki. 17:22-24, 31, 33.

On the basis of the name "Adrammelech," a number of varying conclusions have been drawn concerning the nature of this deity. Believing the name actually to be "Adad-melekh," some suggest that he was the Babylonian god of storm and rain, Adad, worshiped in the manner of the Ammonite god Melekh (Molech). (Compare 1 Kings 11:7; 2 Kings 23:10; Jeremiah 7:31.) Others regard Adrammelech as a sun-god, interpreting his name to mean "fire-king."

ADRAMYTTIUM (Ad·ra·myt'ti·um). A seaport city on the Aegean Sea, located in Mysia at the NW corner of Asia Minor, N of Pergamum. In modern Turkey the harbor site is now called Karatash, while the inland town of Edremit preserves the earlier name.

Adramyttium was part of the province of Asia under Roman rule and was evidently at one time a maritime commercial center of some importance, since it lay on the Roman road that passed through Pergamum and Ephesus to the south and Assos, Troas and the Hellespont to the west and north. It is likely that Paul passed through Adramyttium on his third missionary tour. The only direct Bible reference to the place, however, is at Acts 27:2. At Caesarea, Paul, as a prisoner in the custody of the Roman officer Julius, boarded a ship from Adramyttium that was sailing to points along the coast of Asia Minor. Paul's party left the ship at Myra in Lycia, transferring to a grain boat from Alexandria that was sailing for Italy. (Acts 27:3-6) The Adramyttium vessel likely continued on around the coast heading for its home port.

ADRIA (A'dri·a). At Acts 27:27 reference is made to the "sea of Adria," in which Paul spent fourteen turbulent days before being shipwrecked on the island of Malta. Strabo, a Greek geographer of the first century B.C.E., says this name is derived from the city of Atri, located at the mouth of the Po River on what is now called the Gulf of Venice. The present Italian city of Adria lies somewhat back from the coast. It appears that the name "Adria" came to apply to the waters in that vicinity and was progressively extended to include all the present Adriatic Sea, the Ionian Sea and those waters of the Mediterranean E of Sicily (and Malta) and W of Crete. So the name covered some waters that today are considered as outside the Adriatic Sea; but in Paul's day the island of Malta could properly be said to be bounded by the "sea of Adria."

ADRIEL (A'dri·el) [flock of God]. The son of Barzillai, from the city of Abel-meholah. Adriel was given Saul's oldest daughter Merab as wife, though she had previously been promised to David. (1 Sam. 18:17-19) All five of Adriel's five sons were later surrendered for execution to help atone for Saul's attempted annihilation of the Gibeonites. (2 Sam. 21:8, 9) In this account Michal rather than Merab is spoken of as the mother of Adriel's five sons. Since Michal died childless (2 Sam. 6:23) and is nowhere spoken of as having been the wife of Adriel, some translators view the appearance of Michal's name as a scribal error. Nearly all Hebrew manuscripts, however, use Michal's name, and the traditional explanation is that Merab, Michal's older sister, died early after having borne five sons to Adriel and that Michal thereafter undertook the bringing up of her sister's five boys, thus resulting in their being spoken of as her sons. The Isaac Leeser translation (7th ed., 1922, Bloch Publishing Co.) reads at 2 Samuel 21:8: "And the five sons of Michal the daughter of Saul, whom she had brought up for Adriel."

ADULLAM (A·dul'lam) [retreat, refuge]. A city of Judah in the fertile lowland or Shephelah, about halfway between Bethlehem and Lachish. (Josh. 15:35) It is identified with Tell esh-Sheikh Madhkur, about nine miles (14.5 kilometers) N-NE of modern Beit Jibrin (Eleutheropolis). The original name seems to be preserved in the name of the nearby ruins of 'Aid el-Miyeh. The site of Adullam dominates the Wadi (torrent valley) es-Sur and the approach from that part of the Shephelah into the interior of Judah, thus making it a strategic location. It is primarily

known for the "cave of Adullam," where David fled before King Saul. There are numerous limestone caves in this area.

Adullam was evidently an ancient city. Its first Biblical mention is in connection with Hirah "the Adullamite," who became a companion of Judah prior to the transfer of Jacob's family to Egypt. (Gen. 38:1, 2, 12, 20) At the time of Joshua's invasion some three centuries later, Adullam was one of the thirty-one petty kingdoms that were vanquished by him. (Josh. 11:1-15; 12:15) Adullam was thereafter allotted to Judah along with other cities of the Shephelah.—Josh. 15:33-35.

David, as a fugitive from King Saul, escaped from the Philistine king Achish of Gath and went up to Adullam to a cave, where he was eventually joined by some 400 men. (1 Sam. 22:1-5) Some thirteen miles (21 kilometers) SW of Bethlehem, the area may have been known to David from his shepherd days. Its relative inaccessibility appears to have recommended it as David's stronghold. In later times, in his kingdom David used it as an operational site in wars against the Philistines. It was from this point that the three warriors made their sortie into Bethlehem to obtain the cistern water that David later refused to drink as representing their blood risked to obtain it.—1 Chron. 11:15-19; 12:16; 2 Sam. 5:17, 18.

Adullam was one of the chain of fifteen fortress cities reinforced by Rehoboam of Judah. (2 Chron. 11:5-12) This chain, intended to provide protection from the W and S, was overrun by Sennacherib's troops during Hezekiah's rule (732/731 B.C.E.). (2 Ki. 18:13) Adullam is mentioned in the days of Nehemiah as among the cities resettled by the repatriated Jews who returned from the Babylonian exile.—Neh. 11:30.

ADULTERY. As used in the Bible, adultery generally refers to voluntary sexual intercourse by a married person with one of the opposite sex other than one's mate, or such intercourse by any man with a married woman. Certain primitive societies allow free relations within the same tribe, but promiscuity outside tribal bounds is considered adultery. On the history of adultery, *The Standard Dictionary of Folklore, Mythology and Legend*, Vol. One, p. 15, says: "It occurs in all parts of the world and though it is considered reprehensible by many cultures it has enjoyed a considerable popularity in all cultures and at all times." Monuments attest to its prevalence in ancient Egypt; Potiphar's wife, who proposed that Joseph have relations with her, was such an Egyptian. (Gen. 39:7, 10) Historically as well as at present, adultery is generally forbidden, but in the world penalties are seldom imposed.

Jehovah's law separated Israel and raised the moral status of marriage and family life to a much higher level than that of the surrounding nations. The seventh commandment of the Decalogue stated in direct, unmistakable language: "You must not commit adultery." (Ex. 20:14; Deut. 5:18; Luke 18:20) Adulterous invasion of another man's domain was prohibited, as were other forms of sexual misconduct. —See FORNICATION; PROSTITUTE.

Under the law of Moses the penalty for adultery was severe—death for both guilty parties: "In case a man is found lying down with a woman owned by an owner, both of them must then die together." This applied even to a betrothed woman, it being considered that she had committed adultery if she had relations with a man other than the one to whom she was duly engaged. (Deut. 22:22-24) If suspected of adultery, a wife had to stand trial.—Num. 5:11-31; see FALLING AWAY.

Christians, not under Mosaic law, must also refrain from adultery. "For the law code, 'You must not commit adultery,' . . . is summed up in this word, namely, 'You must love your neighbor as yourself.'" There can be no hypocrisy in this matter. (Rom. 13:9; 2:22) In teaching Bible principles, Jesus raised the moral standard still higher for spiritual Israel. He broadened out the matter of adultery, saying it was not limited to sexual contact a man might have with a woman not his mate: "Everyone [that is to say, every man married] that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." Such men are among those who "have eyes full of adultery."—Matt. 5:27, 28; 2 Pet. 2:14.

Jesus also pointed out that if a divorce was obtained by either husband or wife, except on the ground of adultery, the remarriage of either one would constitute adultery. Even a single man who took such a divorced woman as his wife would be guilty of adultery. —Matt. 5:32; 19:9; Mark 10:11, 12; Luke 16:18; Rom. 7:2, 3.

Adultery is "actually sin against God." (Gen. 39:9) Jehovah will judge those guilty of adultery, and none who persist in such a course "will inherit God's kingdom." (Mal. 3:5; 1 Cor. 6:9, 10; Heb. 13:4) How true the proverb: "Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin."—Prov. 6:32-35.

In a spiritual sense, "adultery" denotes unfaithfulness to Jehovah on the part of those who are joined to him in a covenant. Natural Israel in the Law covenant was, therefore, guilty of spiritual adultery due to false religious practices, some of which included sex-worship rites and disregard for the seventh commandment. (Jer. 3:8, 9; 5:7, 8; 9:2; 13:27; 23:10; Hos. 7:4) For similar reasons Jesus denounced the adulterous generation of Jews in his day. (Matt. 12:39; Mark 8:38) Likewise, if Christians who are dedicated to Jehovah and who are in the new covenant today defile themselves with the present system of things, they commit spiritual adultery.—Jas. 4:4.

ADUMMIM (A·dum'mim) [red places or objects]. The Ascent of Adummim is a steep pass about midway between the cities of Jericho and Jerusalem, leading up from the low Jordan valley to the mountainous region of Judah. From ancient times till the present the road between the two cities has gone through this pass. It is mentioned in the Bible record, however, only as a boundary mark between the territories of Judah and Benjamin.—Josh. 15:7; 18:17.

The pass today is called Tal'at ed-Damm, meaning "Ascent of blood." While some ancient writers have ascribed the name's origin to the spilling of blood by robbers and highwaymen, the more likely explanation is the reddish color of the soil due to exposed patches of ocher. The route was always a dangerous one because of the desolateness of the region and the prevalence of thievery, and from early times a fort was maintained there to protect travelers. Because of this the site has been suggested as the scene of the attack on the traveler 'on his way down to Jericho,' as mentioned in Jesus' illustration of the "Good Samaritan." (Luke 10:30-37) The "torrent valley" mentioned at Joshua 15:7, in relation to which the Ascent of Adummim lay to the S, is evidently the Wadi el Qilt that runs fairly parallel to the road and passes just to the S of Jericho on its way to the Jordan River.

ADVERSARY (Heb., *tsar;* Gr., *an·ti'di·kos*). An enemy that contends with or resists; an antagonist or opponent. The most wicked adversary, Satan the Devil, caused men and angels (see DEMON) to join his opposition to God and man. Satan first showed his opposition in the Garden of Eden, where, through cruel and underhanded action, he turned Eve and then Adam into a course of rebellion that brought sin and death upon all mankind. In the courts of heaven Satan displayed his antagonism, charging Jehovah with bribing Job for his loyalty, a charge which, in effect, became an issue of universal importance.—Job 1:6-11; 2:1-5; see SATAN.

Worshipers of Jehovah in all ages have endured similar opposition from the Adversary by means of his agents. For example, when the remnant of God's

people returned from Babylon, there were those who tried to prevent rebuilding the temple and the city wall. (Ezra 4:1; Neh. 4:11) Hateful Haman, having the spirit of the Devil, proved a wicked adversary of the Jews in the days of Queen Esther. (Esther 7:6) Christians today must be alert, watchful, on guard, and must put up a hard fight for the faith against the Adversary's machinations. (Eph. 6:11, 12; Jude 3) Peter counsels: "Keep your senses, be watchful. Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone. But take your stand against him, solid in the faith." (1 Pet. 5:8, 9) Eventually, Jehovah's power will triumph over all opposers. —Jer. 30:16; Mic. 5:9.

When God's people were unfaithful He allowed their adversaries to plunder and defeat them. (Ps. 89:42; Lam. 1:5, 7, 10, 17; 2:17; 4:12) The enemy, however, drew wrong conclusions from these victories, taking credit for themselves and praising their gods. (Deut. 32:27; Jer. 50:7) Jehovah was therefore obliged to humble these proud and boasting adversaries (Isa. 1:24; 26:11; 59:18; Nah. 1:2); and this he did for his holy name's sake.—Isa. 64:2; Ezek. 36:21-24.

The Greek word *an·ti'di·kos* (adversary) is used in other places to describe a complainant or adversary in a legal case.—Matt. 5:25; Luke 12:58; 18:3.

AENEAS (Ae·ne'as) [praise, or laudable]. A man of Lydda, alongside the plains of Sharon, healed by Peter after being paralyzed for eight years.—Acts 9:32-35.

AENON (Ae'non) [springs, (natural) fountains]. A place having "a great quantity of water" available, where John the Baptist did baptizing following the Passover of 30 C.E. (John 3:23) It was near the apparently better known place named Salim. The exact locations of these places are uncertain; however, Eusebius, bishop of Caesarea in the third and fourth centuries C.E., indicates a location in the Jordan valley about eight miles (13 kilometers) S of Bethshan (Scythopolis). In this area is Tell Ridgha, also called Tell Sheikh Selim, and nearby are several springs that might fit the description of the place called Aenon.

Commenting on John's selection of this place, *Harper's Bible Dictionary* (1952), on page eight, says: "The abundance of water suggests that the candidates for baptism may have been here immersed, as they were at the Jordan."

AGABUS (Ag'a·bus). A Christian prophet who, together with other prophets, came down from Jerusalem to Antioch of Syria during the year of Paul's stay there. Agabus foretold through the spirit "that a great famine was about to come upon the entire inhabited earth [Gr., *oi·kou·me'nen*]." (Acts 11:27, 28) Concerning the use of the word *oi·kou·me'ne* in this text, *Barnes' Notes on the New Testament* (p. 451) states: "The word here used . . . usually denotes the inhabitable world, the parts of the earth which are cultivated and occupied. It is sometimes limited, however, to denote an *entire land* or *country*, in contradistinction from *the parts* of it; thus, to denote *the whole* of the land of Palestine in distinction from its parts, or to denote that an event would have reference to *all* the land, and not be confined to one or more parts, as Galilee, Samaria, etc."—Compare Luke 2:1.

It appears that the brothers in Antioch understood this prophecy as applying to the land of Palestine, since the next verse (Acts 11:29) states that they determined "to send a relief ministration to the brothers *dwelling in Judea*." As the account states, the prophecy was fulfilled during the reign of Emperor Claudius I (41-54 C.E.). The Jewish historian Josephus (*Antiquities of the Jews*, Book XX, chap. II, par. 5; chap. V, par. 2) refers to this "great famine" and indicates that it lasted for three or more years.

Toward the close of Paul's last missionary tour (about 56 C.E.), he was met in Caesarea by Agabus, who illustrated a prophecy of Paul's future arrest in Jerusalem by binding his own hands and feet with Paul's girdle.—Acts 21:8-11.

AGAG (A'gag).

1. Balaam, in his third prophetic utterance, foretold that a king of Israel would be "higher than Agag, and his kingdom will be lifted up." (Num. 24:7) These words were spoken about 1473 B.C.E. and no subsequent reference is made to Agag until the reign of King Saul (1117-1077 B.C.E.). Because of this some authorities suggest that "Agag" was a title used by the kings of the Amalekites similar to the title of Pharaoh used by the kings of Egypt. It may also be simply a case of the repeated use of a personal name. At any rate the manner of Balaam's reference to Agag indicates that his kingdom was at that time a powerful one.—Num. 24:20; see AMALEK, AMALEKITES.

2. The king of Amalek who was defeated by King Saul in fulfillment of Jehovah's decree. (Ex. 17:14; Deut. 25:17-19; 1 Sam. 15:1-7) However, Saul failed to execute Agag and allowed the people to keep some of the spoil, and this resulted in Samuel's pronouncement of God's rejection of Saul as king. (1 Sam. 15:8-29) Agag was then executed by Samuel, who told him: "Just as your sword has bereaved women of children, in that way your mother will be most bereaved of children among women."—1 Sam. 15:32, 33; compare Judges 1:5-7.

AGAGITE (Ag'ag·ite) [belonging to Agag]. A term applied to Haman and to his father, Hammedatha, at Esther 3:1, 10; 8:3, 5. It apparently designates them as descendants of Agag and hence of Amalekite descent. The Jews traditionally have understood the expression in this way and take the Agag to be the monarch mentioned at 1 Samuel 15:8-33. Josephus (*Antiquities of the Jews*, Book XI, chap. VI, par. 5) refers to Haman as "by birth an Amalekite." Mordecai was a descendant of Kish of the tribe of Benjamin, thus making him and Haman, in a sense, traditional enemies.—Esther 2:5.

AGATE. A precious ornamental stone that is a form of chalcedony, a variety of colored quartz. Most agates form as nodules in stratified deposits of silica found in certain rock cavities. The agate layers vary from clear to opaque, and they assume many shades of color due to the presence of microscopic particles of iron salts. The colors appear in combinations of yellow, brown, gray, blue or black and these may be attractively distributed in patterns of stripes, bands or cloudy blends. Agate is slightly harder than steel and can be polished to a high gloss.

Agate used by the Israelites in the wilderness may have been brought from Egypt. According to Pliny the Elder, red agates veined with white were found in the vicinity of Thebes. Such a red agate may have been the variety that was mounted on the high priest's "breastpiece of judgment" to represent one of the twelve tribes of Israel. The center stone of the third row on Aaron's breastpiece was an agate (Heb., *shevoh'*, a kind of precious stone).—Ex. 28:2, 15, 19, 21; 39:12.

AGE. The time one has lived, usually counted by years, months and days; also the mature age. (Gen. 21:2; 48:10; Num. 8:25; 1 Ki. 14:4; John 9:21; Heb. 11:11) The *Authorized Version* employs the word "age" in translating the Hebrew words *hhe'ledh* and *dohr* (or *dor*) in some texts, where more modern translations prefer such terms as "lifetime" or "life's duration [Heb., *hhe'ledh*]," "generation [Heb., *dor*]." —Job 8:8; 11:17; Ps. 39:5; see OLDER MAN.

Under the Law, at the age of twenty years the men qualified for military service. (Num. 1:3) The man blind from his birth to whom Jesus gave sight must have been at least twenty years old, since his parents told their interrogators: "Ask him. He is of age. He must speak for himself." (John 9:21, 23) Sarah is spoken of as being "past the age limit" for

the bearing of children, as she was then some ninety years of age.—Heb. 11:11.

An age limit was set for qualification to temple service, as well as an age limit at which obligatory service ceased. Some have alleged a discrepancy in the statements at Numbers 4:3, 30, 31 and 8:24-26, since the age for beginning Levitical service is stated first as from thirty years of age and thereafter as from twenty-five years. However, the case seems to be that of two categories of service involved. Thus, certain rabbinical sources present the view that at the age of twenty-five a Levite was introduced into the tabernacle service but only to perform lighter tasks, and then, on reaching the full age of thirty, entered into the heavier tasks. They point out that the references to the "work," "laborious service and the service of carrying loads" mentioned in Numbers 4:3, 47, do not appear at Numbers 8:24, where the age limit is twenty-five. Others add the suggestion that those serving from the age of thirty years up had to do with the transporting of the tabernacle and its equipment when on the move, while those serving between the ages of twenty-five and thirty served only when the tabernacle was erected and standing at an encampment site. Those favoring the view that only at the age of thirty were assignments to heavier tasks given, advance the reason that at that age greater strength, intellectual maturity and soundness of judgment would have been attained. Later, in David's time, the age limit was dropped to twenty years for beginning tabernacle service, thereafter replaced by temple service.—1 Chron. 23:24-32; compare also Ezra 3:8.

As to retirement from obligatory service, this took place when the Levites reached the age of fifty. The statement at Numbers 8:25, 26 indicates that at this age the Levites could still voluntarily assist those still eligible for assigned duties but they themselves were given no direct assignment nor were they held accountable to fill such. The suggestion is made that the reason for the retirement limit for Levitical service was not merely out of consideration for their age but to prevent overcrowding of such offices. This age limit for Levites did not apply to the Aaronic high priest, for the high priest himself served in his holy office until death if he continued capable. (Num. 35:25) Aaron, Israel's first high priest, was chosen for service when he was more than eighty and served for almost forty years afterward.—Ex. 7:7; Num. 33:39.

THE GREEK "AION"

"Age" may also refer to a period of time in man's history, whether having or not having datable bounds. It is frequently used to translate the Greek word *ai·on'* (plural, *ai·o'nes*) in some translations. Greek lexicographers show the word to mean *"space of time* clearly defined and marked out, *epoch, age,"* and also "lifetime, life," or "age, generation." Since an epoch or age can begin and end or it can go on forever, it follows that *ai·on'* could refer to a period of time that is endless, though having a beginning. Thus, as recorded at Mark 3:29, Jesus said that the blasphemer against the holy spirit was guilty of "everlasting [agelong, perpetual, eternal] sin," or a sin never to be canceled out at any future time. A similar expression was used with regard to the fruitless fig tree, where "forever" in the Greek is literally "to [for] the age." (Matt. 21:19) At Jesus' birth the angelic promise was that "he will rule as king over the house of Jacob forever [literally, to (for) the ages]."—Luke 1:33; see TIME INDEFINITE.

However, *ai·on'* can also refer more particularly to the consistent state of things or the current state of affairs or features that distinguish a certain period of time, epoch or age rather than to the matter of time itself. As Archbishop R. C. Trench states in *New Testament Synonyms* (1901, p. 202): "Thus signifying time, it comes presently to signify all which exists in the world under conditions of time; . . . and then, more ethically, the course and current of this world's affairs." For such use of the word *ai·on'* in other texts see SYSTEMS OF THINGS.

AGEE. (A'gee) [fugitive]. A Hararite, the father of Shammah, who was one of David's mighty men. —2 Sam. 23:8, 11.

AGRICULTURE. Agriculture had its beginning in Eden, since Adam, after his creation by God, was placed in the garden "to cultivate it and to take care of it." (Gen. 2:5, 15) However, due to the unfaithfulness of the first human pair, extension of the Edenic paradise did not result; to the contrary, the ground came under God's curse. Sweat and toil were required to eke out a living from the soil.—Gen. 3:17-19.

Adam and Eve's first son, Cain, became a "cultivator of the ground"; Abel, a herder of sheep. (Gen. 4:2-4) Following the flood "Noah started off as a farmer" and planted a vineyard. (Gen. 9:20) At a later period Abraham, Isaac and Jacob led essentially a nomadic and pastoral life with their flocks, somewhat like pre-Flood Jabal (Gen. 4:20), though in the case of Isaac and Jacob there is also evidence of their raising crops, wheat being specifically mentioned.—Gen. 26:12; 27: 37; 30:14; 37:7.

ISRAELITE AGRICULTURE

Excavations by archaeologists show the Palestine area to have been one of the earliest centers of agriculture. The Land of Promise was a very fertile land. Lot, in his day, compared the district of the Jordan to "the garden of Jehovah, like the land of Egypt as far as Zoar." (Gen. 13:10) Prior to the Exodus, the nation of Israel had been well acquainted with agriculture down in Egypt, where wheat, flax, barley, cucumbers, watermelons, leeks, onions, garlic and other products were grown. (Ex. 9:25, 26, 31, 32; Num. 11:5; Deut. 11:10) Then for forty years the nation led an unsettled way of life in the wilderness, though relatively free from the corrupting association of pagan peoples. Upon their entry into the Land of Promise, the nation settled down to a life of cultivation of crops and of herding. There was definite advantage to their possessing a land already under cultivation. The great majority of the Hebrews familiar with agriculture in Egypt had by now perished in the wilderness and, hence, few if any qualified, proficient farmers with practical experience were available to begin farming in a land that was new and strange to them. (Num. 14:22-30; Heb. 3:16, 17) So, it was greatly to their advantage to now inherit 'houses full of all good things, cisterns hewn out, vineyards and olive trees already planted and producing.'—Deut. 6:10, 11; 8:6-9.

Following the division of the land into tribal territories, plots of ground were apportioned out, evidently by use of a measuring rope. (Ps. 78:55; Ezek. 40:3; Amos 7:17; Mic. 2:4, 5) Once established, such boundaries were to be honored and respected.—Deut. 19:14; 27:17; Prov. 22:28; Hos. 5:10; compare Job 24:2.

Agriculture occupied an important place in the legislation given Israel. The land belonged to Jehovah and as such was not to be abused. (Lev. 25:23) The land could not be sold in perpetuity and, with the exception of properties within walled cities, land sold due to misfortunes and economic reverses was to be returned to the original possessor in the Jubilee year. (Lev. 25:10, 23-31) A sabbath rest was required every seventh year, during which the land lay fallow and its fertility was restored, thus accomplishing what is today done by rotation of crops. (Ex. 23:10, 11; Lev. 25:3-7) Such requirement might have appeared hazardous and was certainly a test of the nation's faith in God's promise to provide in sufficient abundance to carry them through till the harvest of the succeeding year. At the same time it encouraged prudence and foresight. The Jubilee year (every fiftieth year) also was a year of rest for the land.—Lev. 25:11, 12.

The three annual festivals commanded to be cele-

brated were timed to coincide with agricultural seasons; the barley harvest at the time of the festival of unfermented cakes, the wheat harvest at Pentecost, and the harvest ingathering of the summer fruits at the time of the festival of booths. (Ex. 23:14-16) For the Israelites the seasons and harvest were date factors and time indicators and were used more commonly as such than the names of the calendar months. Such agricultural life also protected the Israelites in a spiritual way, since it made them largely independent of other peoples for their needs and maintained at a minimum the need for commercial intercourse with the surrounding nations.

Though it was to be a land "flowing with milk and honey" for them under God's blessing, nevertheless, there were agricultural problems to be worked out. On condition of their obedience, there would be no need for large-scale irrigation. (Deut. 8:7; 11:10-17) The rainy season began with the early rains about the middle of October and continued until the time of the later rains, which ended about the middle of April. (Deut. 11:14) Then followed five rainless months, the heat and dryness of which were alleviated by heavy dews that settled at night and refreshed the soil and plants. (Gen. 27:28; Deut. 33:28; see DEW.) For soil conservation on slopes, terraces were apparently employed with stone walls to contain them and prevent the washing away of the vital topsoil. Archaeological excavations show as many as sixty or more of such terraces rising one above another on some hillsides. To ensure the safety of the crops, booths or huts or even permanent towers were built in the vineyards and fields so that a watchman could be stationed to survey the surrounding areas.—Isa. 1:8; 5:2; Matt. 21:33.

King Uzziah is particularly mentioned as "a lover of agriculture."—2 Chron. 26:10.

Though subsequent disobedience led to a withdrawal of God's blessing and brought as a consequence agricultural disasters through crop failures, droughts, locust plagues, mildew and other problems, and though the destruction of much of the woodlands and the failure to maintain systems of terracing over a period of many centuries has led to a washing away of vast amounts of topsoil in much of Palestine, the remaining soil generally continues to be of great fertility to the present time.—See HARVEST; SOWER, SOWING; THRESHING; and similar related subjects under their individual headings.

AGRIPPA. See HEROD.

AGUR (A'gur) [hireling, or collector]. The son of Jakeh and writer of the thirtieth chapter of the book of Proverbs. (Prov. 30:1) Nothing further is stated to enable further identification. He probably lived sometime during the period from Solomon's reign (1037-997 B.C.E.) to Hezekiah's reign (745-716 B.C.E.).

Some rabbinical scholars have considered the name Agur to be allegorical, applying to Solomon. Thus the footnote on Proverbs 30:1 in the *Soncino Books of the Bible* (Proverbs) quotes from the Midrash as saying: "He was called *Agur* because he stored up (*agar*) knowledge of Torah, and *the son of Jakeh* because he spewed it out (*hikki*) in that he ignored the warning against multiplying wives." Even among the Jewish commentators, however, this view was not unanimous, many holding that the change of style, language and content indicates a different writer.

AHAB (A'hab) [father's brother].

1. Son of Omri and a king of the northern kingdom of Israel. He ruled in Samaria twenty-two years, from 940 to 919 B.C.E., and was succeeded at his death by his son Ahaziah.—1 Ki. 16:28, 29; 22:40, 51.

CONDONES FALSE WORSHIP

Ahab's record was one of the worst as regards the vital area of true worship. Not only did the corrupted worship of Jehovah by means of Jeroboam's golden calves continue, but Ahab also allowed Baal worship to infect Israel on an unprecedented scale due to his early marriage to Jezebel, the daughter of Ethbaal, king of Sidon. Josephus, quoting ancient historian Menander, refers to Ethbaal as Ithobalus, and the account (*Against Apion*, Book I, par. 18) relates that he was the priest of Astarte before ascending to the throne by murdering the king. Ahab allowed his pagan wife Jezebel to lead him into Baal worship, to build a temple for Baal and a sacred pole in honor of Ashtoreth (Astarte). (1 Ki. 16:30-33) Before long there were four hundred and fifty prophets of Baal and four hundred prophets of the sacred pole, all being fed from Jezebel's royal table. (18:19) True prophets of Jehovah were slain by the sword and only the action of Ahab's house manager Obadiah, a man of faith, preserved the life of one hundred of them by hiding them in caves, where they subsisted on bread and water—18:3, 4, 13; 19:10.

As a result of his turning to Baal worship, Ahab was informed by Elijah of the coming of a severe drought which, according to Luke 4:25 and James 5:17, covered a period of three years and six months. (1 Ki. 17:1; 18:1) Only at Elijah's word the rains would return, and, though Ahab searched for him in all the surrounding nations and kingdoms, Elijah stayed out of his reach until the due time. (17:8, 9; 18:2, 10) Ahab now endeavored to place the blame on Elijah for the drought and famine, an accusation that Elijah refuted, showing the real cause to be the Baal worship patronized by Ahab. A test held on top of Mount Carmel proved Baal to be a nonentity and manifested Jehovah as the true God; the prophets of Baal were slain at Elijah's command, and shortly thereafter a drenching downpour brought an end to the drought. (18:17-46) Ahab headed back to Jezreel and to his wife, whom he informed of Elijah's actions against Baalism. Jezebel reacted with a violent threat to Elijah, resulting in his flight to Mount Horeb. —19:1-8.

CAPITAL CONSTRUCTION AND VICTORIES OVER SYRIA

It is believed that Ahab's construction works included the completing of the city of Samaria's fortifications, revealed by archaeology to have consisted of three immensely strong walls of superior workmanship. Excavations have revealed a palace platform measuring some three hundred and fifteen feet (96 meters) from N to S, with walls giving evidence of having been faced with white marble. Numerous ivory panels for decorating furniture and wall panels were found, perhaps connected with Ahab's "house of ivory" mentioned at 1 Kings 22:39. (Compare Amos 3:15; 6:4.) But the wealth of the city and the strength of its position were soon put to the test by a siege set against Samaria by Syrian Ben-hadad at the head of a coalition of thirty-two kings. At first meekly acquiescing to the aggressor's demands, Ahab then balked at agreeing to allow the virtual plunder of his palace voluntarily. Peace negotiations fell through and, by divine direction, Ahab employed a battle stratagem that caught the enemy off guard and led to their slaughter, though Ben-hadad escaped.—1 Ki. 20:1-21.

Convinced that Jehovah was a 'mountain god' only, Ben-hadad returned the following year with a military force of equal size, but drew up for battle at Aphek in the valley of Esdraelon rather than advancing into the mountainous region of Samaria. (See also APHEK 4.) Aphek lay near Jezreel, where Ahab had his preferred residence and a palace. (1 Ki. 21:1) The Israelite forces advanced to the battle site but looked like "two tiny flocks of goats" compared to the massive Syrian encampment. Reassured by Jehovah's promise to demonstrate that his power was not controlled by geography, Ahab's forces dealt a crushing defeat to the enemy. (20:26-30) However, much like King Saul with Agag the Amalekite, Ahab let Ben-hadad survive and concluded a covenant with him by which captured cities would be returned to Israel

and streets in Damascus would be assigned to Ahab, evidently for the establishment of resident Israelite commissioners who would look out for the commercial and political interests of Ahab's kingdom in that Syrian capital. (20:31-34) Similar to Saul, Ahab was condemned by Jehovah for this, with future calamity foretold for him and his people.—20:35-43.

MURDER OF NABOTH, AND CONSEQUENCES

During a three-year interval of peace, Ahab turned his attention to the acquisition of the vineyard of Naboth of Jezreel, a piece of land much desired by Ahab because it bordered his residential palace grounds there. When Naboth refused the request on the basis of God's law regarding the inviolability of hereditary possessions, Ahab petulantly withdrew to his house, where he lay on his couch with his face to the wall, refusing to eat. Learning the cause of his dejection, pagan Jezebel arranged the murder of Naboth under guise of a trial for blasphemy, using letters written in Ahab's name. When Ahab went to take possession of the coveted plot of ground he was met by Elijah, who scathingly denounced him as a murderer and as one who sold himself to do wickedness at the constant prodding of his pagan wife. As the dogs licked up Naboth's blood so dogs would lick up Ahab's blood, and Jezebel herself and Ahab's descendants would become food for dogs and scavenger birds. These words hit home, and in deep grief Ahab fasted in sackcloth, alternately sitting and pacing the floor in despondence. On this basis a measure of mercy was extended to him as regards the time when the calamity would come on his house.—1 Ki. 21:1-29.

Ahab's relations with Judah to the S were strengthened through a marriage alliance in which Ahab's daughter Athaliah was married to King Jehoshaphat's son Jehoram. (1 Ki. 22:44; 2 Ki. 8:18, 26; 2 Chron. 18:1) During a friendly visit by Jehoshaphat to Samaria, Ahab induced him to support him in an effort to retake Ramoth-gilead from the Syrians, who evidently had not carried out to the the full the terms of the covenant made by Ben-hadad. While a body of false prophets chorused their assurances of success, at Jehoshaphat's insistence the prophet Micaiah, hated by Ahab, was called and predicted certain calamity. Ordering Micaiah's arrest, Ahab stubbornly went ahead with the attack, though taking the precaution to disguise himself, but he was hit by a Syrian archer so that he slowly died. His body was brought to Samaria for burial and when "they began to wash off the war chariot by the pool of Samaria . . . the dogs went licking up his blood." A large artificial basin has been excavated on the N side of the spacious palace courtyard in Samaria, and this may be the location of this fulfillment of prophecy. —1 Ki. 22:1-38.

MOABITE AND ASSYRIAN INSCRIPTIONS

Mention is made of the rebuilding of Jericho during Ahab's reign, perhaps as part of a program for strengthening Israel's control over Moab. (1 Ki. 16:34; compare 2 Chronicles 28:15.) The Moabite Stone by King Mesha of Moab speaks of the domination of Moab by King Omri and his son (Ahab).

Assyrian inscriptions describing the battle waged between Shalmaneser III and a coalition of twelve kings at Qarqar include the name *A-ha-ab-bu* as a member of the coalition. This is generally accepted by most scholars as a reference to King Ahab of Israel; however, for evidence showing that such identification is subject to question, see the article on SHALMANESER.

2. The son of Kolaiah and a false prophet among the exiles in Babylon. Jeremiah predicted that this immoral and lying prophet and his associate would be roasted in the fire by Nebuchadnezzar.—Jer. 29:21-23.

AHARAH (A·har'ah) [brother of Rach, or after a brother]. The third son of Benjamin. (1 Chron. 8:1) Probably the same as Ehi in Genesis 46:21 and Ahiram in Numbers 26:38.

AHARHEL (A·har'hel) [brother of Rachel, or after might]. Descendant of Judah, a son of Harum. —1 Chron. 4:8.

AHASBAI (A·has'bai). A Maacathite whose "son" Eliphelet was an outstanding fighter for David. (2 Sam. 23:34) The Maacah from which Ahasbai came could refer to Abel-beth-maacah in the territory of Naphtali or to the Syrian kingdom of Maacah. (2 Sam. 20:14; 10:6, 8) In the parallel list at 1 Chronicles 11:35, 36 the name "Ur" appears in place of Ahasbai.

AHASUERUS (A·has·u·e'rus) [the chief of rulers]. The name or title applied in the Hebrew Scriptures to three different rulers.

1. The father of Darius the Mede mentioned at Daniel 9:1. Some, on the basis of Greek historian Xenophon's writings, would identify him with Astyages, the last king of the Median Empire. This identification, however, finds no other support. The Bible record does not state whether Darius' father was a king or of the royal line. According to Herodotus and Ctesias (of the fifth century C.E.), Astyages died leaving no male heir. Hence, it is not presently possible to make any conclusive identification of Ahasuerus, the father of Darius the Mede, with any person in secular history.

2. The Ahasuerus of Ezra 4:6 in the beginning of whose reign an accusation was written against the Jews by their enemies may have been Cambyses, the successor of Cyrus the conqueror of Babylon and liberator of the Jews. Cambyses reigned from 529 to 522 B.C.E.

3. The Ahasuerus of the book of Esther is believed to be Xerxes I, the son of the Persian Darius Hystaspes by his wife Atossa, the daughter of Cyrus. The city of Shushan was his capital during major portions of his rule. His reign covered the years 486-474 B.C.E., according to the most reliable historians for that period, including Thucydides.—See ARTAXERXES No. 3; CHRONOLOGY.

In the account of Esther, Ahasuerus (Xerxes I) is shown as ruling over 127 jurisdictional districts, from India to Ethiopia. (Esther 1:1, 2) In the third year of his reign, at a sumptuous banquet, he ordered lovely Queen Vashti to present herself and display her beauty to the people and princes. Her refusal caused his anger to flare up and he thereafter dismissed her as his wife. (Esther 1:3, 10-12, 19-21) Later, he selected Esther, a Jewess, as his choice out of the many virgins brought in as prospects to replace Vashti. (Esther 2:1-4, 16, 17) The fact that Ahasuerus' selection of Esther as queen did not take place until the seventh year of his reign (four years later) is doubtless due to his absence while prosecuting war against the Greeks. In 490 B.C.E. Xerxes' father, Darius Hystaspes, had suffered a defeat at Marathon and Xerxes now sought revenge. He marshaled a huge army from the entire empire and moved against Greece in the spring of 480 B.C.E. Following a costly victory at Thermopylae and the destruction of Athens, his forces met defeat at Salamis and later at Plataea, causing Xerxes to return to Persia. Apparently it was at this point that he now turned his attention to selecting a successor to Vashti. In the twelfth year of his reign he allowed his prime minister Haman to use the king's signet ring to sign a decree that would result in a genocidal destruction of the Jews. This scheme was thwarted by Esther and her cousin Mordecai, Haman was hanged, and a new decree was issued allowing the Jews the right to fight their attackers. —Esther 3:1-8, 11; 8:3-14; 9:5-10.

Xerxes I also appears to be the "fourth [king]" mentioned at Daniel 11:2, the three preceding ones being Cyrus the Great, Cambyses, and Darius Hystaspes. While seven other kings followed Xerxes on the throne of the Persian Empire, Xerxes was the last

Persian emperor to carry war into Greece, whose rise as the dominant world power is described in the verse immediately following.—Dan. 11:3.

Xerxes was eventually murdered by a courtier and was succeeded to the throne by Artaxerxes Longimanus.—See ESTHER, BOOK OF.

AHAVA (A·ha'va). The name given to a river or canal located in Babylonia, NW of Babylon, where Ezra gathered together certain Jews and held a fast during the trek toward Jerusalem. (Ezra 8:15, 21, 31) It evidently was about eight or nine days' journey from Babylon. (Compare Ezra 7:9; 8:15, 31.) Herodotus (*The History of Herodotus*, Book I, p. 67) speaks of a small stream called the Is, which flows into the Euphrates, and states that it is about eight days' journey from Babylon. The city by the same name has been identified with the modern Hit, and some suggest this as the probable location of Ahava.

Concerning the town of Hit, *The Encyclopædia Britannica* (1910, 11th ed., Vol. XIII, p. 533) says: "From time immemorial it has been the chief source of supply of bitumen for Babylonia, the prosperity of the town depending always upon its bitumen fountains. . . . In the Bible (Ezra 8:15) it is called Ahava; the original Babylonian name seems to have been *Ihi*, . . ." This source of bitumen may correspond with the Biblical account of the construction of the Tower of Babel, in which bitumen served for mortar.—Gen. 11:3.

AHAZ (A'haz) [he, i.e., Jehovah, has grabbed hold].

1. The son of King Jotham of Judah. He began to reign at the age of twenty and continued for sixteen years, until 745 B.C.E. (2 Ki. 16:2; 2 Chron. 28:1) Since Ahaz' son Hezekiah was twenty-five when he began to reign, this would mean that Ahaz was less than twelve years of age when fathering him. However, one Hebrew manuscript and also the *Septuagint* and *Peshitta* versions of 2 Chronicles 28:1 give "twenty-five years" as the age of Ahaz on beginning to reign. Whatever his exact age, Ahaz died relatively young and left a record of consistent delinquency. —See CHRONOLOGY (From the division of the kingdom to the desolation of Jerusalem and Judah).

Despite the fact that Isaiah, Hosea and Micah all actively prophesied during Ahaz' time, rank idolatry marked his reign. He not only allowed it among his subjects but also personally and regularly engaged in pagan sacrificing, to the extent of offering up his own sons in fire in the valley of Hinnom. (2 Ki. 16:3, 4; 2 Chron. 28:3, 4) Because of this abandonment to false worship, Ahaz' rule was beset by a flood of troubles. Syria and the northern kingdom of Israel combined to attack Judah from the N, the Edomites seized the opportunity to hit from the SE, and the Philistines invaded from the W. The valuable port of Elath on the Gulf of Aqabah was lost. Zichri, a mighty Ephraimite, killed a son of the king and two of Ahaz' principal men in the northern kingdom's raid that resulted in the slaughter of a hundred and twenty thousand in Judah and some two hundred thousand Judeans being taken captive. Only the intervention of the prophet Oded, with the support of certain leading men of Ephraim, caused these captives to be released to return to Judah.—2 Chron. 28:5-15, 17-19; 2 Ki. 16:5, 6; Isa. 7:1.



Seal that says "Belonging to Ushna, servant of Ahaz"

Ahaz' 'quivering heart' should have been strengthened by the prophet Isaiah's message from God assuring him that Jehovah would not allow the Syro-Israelite combine to destroy Judah and place a man not of the Davidic line upon the throne. But, when invited to request a sign from God, idolatrous Ahaz replied: "I shall not ask, neither shall I put Jehovah to the test." (Isa. 7:2-12) Nevertheless, it was foretold that, as a sign, a maiden would give birth to a son, Immanuel (God is with us), and that before the boy grew up the king of Assyria would eliminate the threat to Judah.—Isa. 7:13-17; 8:5-8.

With regard to the "sixty-five years" at Isaiah 7:8, which Isaiah prophesied would be the period within which Ephraim would be "shattered to pieces," the *Commentary on the Whole Bible* by Jamieson, Fausset and Brown states (p. 437): "*One* deportation of Israel happened within one or two years from this time [the time of Isaiah's prophecy], under Tiglath-pileser (2 Ki. 15:29). *Another* in the reign of Hoshea, under Shalmaneser (2 Ki. 17:1-6), was about twenty years after. But the final one which utterly 'broke' up Israel so as to be 'not a people,' accompanied by a colonization of Samaria with foreigners, was under Esar-haddon, who carried away Manasseh, king of Judah, also, in the twenty-second year of his reign, sixty-five years from the utterance of this prophecy. (cf. Ezra 4:2, 3, 10, with 2 Kings 17:24; 2 Chronicles 33:11)."

VASSALAGE TO ASSYRIA, AND DEATH

Rather than put faith in Jehovah, however, Ahaz' fear of the conspiracy led him to choose the short-sighted policy of bribing Tiglath-pileser III of Assyria to come to his aid. Whatever temporary relief the ambitious Assyrian king now brought to Ahaz by smashing Syria and Israel, in the end it only "caused him distress, and did not strengthen him" (2 Chron. 28:20), since Ahaz had now brought the heavy yoke of Assyria on Judah. As a vassal king, Ahaz was apparently summoned to Damascus to render homage to Tiglath-pileser and, while in that city, admired the pagan altar there, copied its design and had priest Urijah build a duplicate to be placed before the temple in Jerusalem. Ahaz then presumed to offer sacrifices on this "great altar." The original copper altar was set to one side until the king should decide what use to make of it. (2 Ki. 16:10-16) Meanwhile he mutilated much of the copper temple equipment and rearranged other features in the temple area all "because of the king of Assyria," perhaps to pay the heavy tribute imposed on Judah or possibly to conceal some of the temple wealth from the greedy Assyrian's eyes. The temple doors were closed and Ahaz "made altars for himself at every corner in Jerusalem."—2 Ki. 16:17, 18; 2 Chron. 28:23-25.

After sixteen years of misrule and rank apostasy, Ahaz died and, though buried as his forefathers were "in the city of David" (2 Ki. 16:20), his body was not placed in the royal burial places of the kings. (2 Chron. 28:27) His name is listed in the royal genealogies.—1 Chron. 3:13; Matt. 1:9.

The name of Ahaz appears in an inscription of Tiglath-pileser III as Yauhazi, corresponding to the full form of the Hebrew name Jehoahaz (Jehovah has grabbed hold).

2. A great-grandson of Jonathan, son of King Saul. —1 Chron. 8:35, 36.

AHAZIAH (A·ha·zi'ah) [Yah(u) has taken hold]. The name of two kings, one of Israel, the other of Judah.

1. Son of Ahab and Jezebel and king of Israel for two years (920-918 B.C.E.). He followed his idolatrous parents in Baal worship. (1 Ki. 22:51-53) Upon the death of Ahaziah's father, Moab seized the opportunity to revolt and thereby free itself from the heavy tribute of one hundred thousand lambs and an equal number of male sheep with their wool. (2 Ki. 1:1; 3:4, 5)

This revolt is described by King Mesha of Moab in the Moabite Stone inscription. Perhaps due to his subsequent accident and early death, Ahaziah made no effort to subjugate the Moabites.

Ahaziah did form a maritime alliance with Jehoshaphat of Judah for a shipbuilding enterprise at Ezion-geber on the Gulf of Aqabah. The project was disapproved by God due to Ahaziah's wickedness, and the ships became wrecked. (2 Chron. 20:35-37) The account at 1 Kings 22:48, 49 shows that Ahaziah wanted Jehoshaphat's authorization for Israelite mariners to man the ships jointly along with those of Judah, a request that Jehoshaphat refused. If this request was made prior to the wrecking of the ships it may simply indicate Jehoshaphat's distrust of Ahaziah and caution against encroachment by the northern kingdom. If the request came after the failure of the fleet, it may have been an insinuation on Ahaziah's part that Jehoshaphat's men were lacking in ability and responsible for the wreckage of the ships and hence the suggestion that the ships be refitted and sent out again with Israelite sailors also on board. In that case Jehoshaphat's refusal may have been in acknowledgment of God's manifest disapproval of the project.

A house accident, in which the king fell through a grating (perhaps one covering a daylight shaft) in his roof chamber, left him bedridden and seriously ill. (2 Ki. 1:2) As if the true God no longer existed, Ahaziah sent messengers to inquire of the Philistine god Baal-zebub (Lord or owner of flies) as to his prospects of recovery. Intercepted by the prophet Elijah, the messengers turned back and delivered the message to the king that his sickbed would become his deathbed. Instead of humbling himself, Ahaziah sent a force of fifty men under their captain to bring Elijah in to him. That force and a second one were both destroyed by fire upon approaching the mountain where Elijah was and giving him the king's order to "come down." A third force sent by the stubborn king escaped only by virtue of the captain's respectful plea that he and his men's lives "be precious in [Elijah's] eyes." Elijah thereafter descended and delivered the death message to Ahaziah's face. He gradually died and, being sonless, was succeeded by his brother Jehoram.—1:2-17.

2. Son of Jehoram and Athaliah and listed as king of Judah for one year (905 B.C.E.). During his father's reign the Philistines and Arabs invaded Judah and took captive all Jehoram's sons except Jehoahaz (Ahaziah), the youngest. (2 Chron. 21:16, 17; 22:1) He was a young man of twenty-two years when ascending to the throne and his domineering mother Athaliah, daughter of Ahab and Jezebel, influenced him to wickedness. (2 Ki. 8:25-27; 2 Chron. 22:2-4) He accompanied King Jehoram of Israel (his maternal uncle) in a fight against Syria at Ramoth-gilead, which resulted in Jehoram's being wounded. Later, Ahaziah visited the convalescing Jehoram at Jezreel. (2 Ki. 8:28, 29; 9:15; 2 Chron. 22:5, 6) Coordinating the two accounts (2 Ki. 9:21-28; 2 Chron. 22:7-9), the following evidently took place: Jehu, on nearing Jezreel, met Jehoram and Ahaziah. Jehu struck down Jehoram but Ahaziah fled. At this time Jehu did not pursue Ahaziah, but continued to Jezreel to finish his executional work there. Meanwhile, the fleeing Ahaziah tried to make his way back to Jerusalem; however, he only got as far as Samaria, where he tried to hide himself. Jehu's men, pursuing Ahaziah, discovered him in Samaria and captured him, and he was brought to Jehu, who was near the town of Ibleam, not far from Jezreel. When Jehu saw Ahaziah, he ordered his men to kill him in his chariot. They struck and wounded him on the way up to Gur, near Ibleam; but Ahaziah was allowed to escape, and he fled to Megiddo, where he died of his wounds. He was then taken to Jerusalem and buried there. As Douglas' *New Bible Dictionary* (p. 21) observes: "The accounts of his death . . . are complementary and not contradictory."

2 Chronicles 22:7 points out that Ahaziah's death "was from God," and thus Jehu acted as God's executioner in slaying this man who fellowshiped with the condemned house of Ahab. Ahaziah is also referred to as "Azariah" at 2 Chronicles 22:6 (though here fifteen Hebrew manuscripts read "Ahaziah"), and as "Jehoahaz" at 2 Chronicles 21:17, which is simply a case of transposing the divine name (Jah) to serve as a prefix instead of as a suffix.

AHBAN (Ah'ban) [brother of intelligence, or brother that has discerned]. Son of Abishur and Abihail of the tribe of Judah.—1 Chron. 2:29.

AHER (A'her) [another, following]. A descendant of Benjamin (1 Chron. 7:12), possibly the same as Ahiram (Num. 26:38) or Aharah (1 Chron. 8:1), for which names Aher could be a contracted form.

AHI (A'hi) [my brother].

1. Son of Abdiel, a family head from the tribe of Gad.—1 Chron. 5:15.

2. One of four sons of Shemer, a chieftain of the tribe of Asher from the family of Beriah.—1 Chron. 7:30, 31, 34.

AHIAM (A·hi'am) [perhaps, mother's brother]. The son of Sharar (or Sacar) the Hararite; one of David's thirty mighty men of the military forces.—2 Sam. 23:33; 1 Chron. 11:35.

AHIAN (A·hi'an) [perhaps, little brother]. A son of Shemida, from the tribe of Manasseh.—1 Chron. 7:14, 19.

AHIEZER (A·hi·e'zer) [my brother is help].

1. Son of Ammishaddai and chieftain of the tribe of Dan selected a year after the Exodus. (Num. 1:1, 4, 12) In this capacity he assisted Moses with the census, commanded the rearguard three-tribe division when on the march, and presented his tribe's offering on the tenth day of the inauguration of the altar at the tabernacle.—Num. 2:25; 7:66, 71; 10:25.

2. (*Ahi-ezer*) A son of Shemaah the Gibeathite, and head of the mighty Benjamites that came to David's support at Ziklag.—1 Chron. 12:1-3.

AHIHUD (A·hi'hud). Differences in Hebrew spelling and vowel pointing change the meaning of the names of the two different individuals below.

1. [*'Ahhi·hudh'*, brother of honor or majesty]. Son of Shelomi; as chieftain of the tribe of Asher, he was chosen to assist in dividing the Promised Land among the people.—Num. 34:18, 27, 29.

2. [*'Ahhi·hhudh'*, brother of mystery]. Brother of Uzza, of the tribe of Benjamin.—1 Chron. 8:7.

AHIJAH (A·hi'jah) (**AHIAH**, *AV*, in 2, 3, 6 below) [brother of Yah(u)].

1. The fifth-named son of Jerahmeel, of the tribe of Judah.—1 Chron. 2:25.

2. A family head in the tribe of Benjamin. (1 Chron. 8:6, 7) Some think he is the same as Ahoah in verse 4.

3. Son of Ahitub and great-grandson of Eli. He served as high priest in Shiloh when Saul was king. (1 Sam. 14:3, 18) Some suggest that he was either a brother of Ahimelech, or, by substituting "melech" for "jah" in his name, was Ahimelech.—1 Sam. 22:9.

4. One of the mighty men in David's army, a Pelonite.—1 Chron. 11:36.

5. A Levite appointed over the treasures of Jehovah's house in David's reign.—1 Chron. 26:20.

6. Son of Shisha. He and his brother Elihoreph were Solomon's princely secretaries.—1 Ki. 4:2, 3.

7. A prophet of Jehovah residing in Shiloh who foretold how Solomon's kingdom would be split. Ripping a new garment into twelve parts, Ahijah gave ten pieces to Jeroboam promising that, if Jeroboam proved faithful, Jehovah would build him "a lasting house." (1 Ki. 11:29-39; 12:15; 2 Chron. 10:15) After years of wicked rule Jeroboam sent his wife to inquire

of Ahijah concerning the welfare of his sick son. The prophet, now old and blind, foretold that the boy would soon die and that Jehovah would "make a clean sweep behind the house of Jeroboam, just as one clears away the dung." (1 Ki. 14:2-18; 15:29) "The prophecy of Ahijah," one of the written records including Solomon's affairs, survived to the time of Ezra's compilation of Chronicles.—2 Chron. 9:29.

8. Father of Baasha, who conspired against Nadab and made himself king of Israel; of the tribe of Issachar.—1 Ki. 15:27, 33; 2 Ki. 9:9.

9. One of the forty-four heads of the people whose descendants, if not himself, joined in sealing Nehemiah's "trustworthy arrangement" to walk in Jehovah's laws.—Neh. 10:26; 9:38.

AHIKAM (A·hi'kam) [my brother has risen]. Son of Shaphan the royal secretary during Josiah's reign. Ahikam was one of the five sent to the prophetess Huldah by Josiah to inquire concerning what they had read in the recently discovered Book of the Law. (2 Ki. 22:12, 14; 2 Chron. 34:20) Later he protected Jeremiah's life when it was threatened. (Jer. 26:24) Ahikam's son Gedaliah was governor of Judah after Jerusalem's destruction in 607 B.C.E.—2 Ki 25:22; Jer. 40:5.

AHILUD (A·hi'lud) [a brother is born]. Father of David's royal recorder Jehoshaphat. (2 Sam. 8:16; 1 Chron. 18:15) Likely the father of Baana, a deputy of food supplies under Solomon.—1 Ki. 4:7, 12.

AHIMAAZ (A·him'a·az) [the brother is wrath].

1. Father of Saul's wife Ahinoam.—1 Sam. 14:50.

2. Son of priest Zadok and father of Azariah. (1 Chron. 6:8, 9, 53) When Absalom rebelled against his father David and usurped the throne, young Ahimaaz served a vital role in communicating intelligence to David. When about to be caught on one occasion, he and his companion hid in a well, the mouth of which a woman camouflaged with grain. (2 Sam. 15:27, 36; 17:17-21) When Absalom was killed, a Cushite runner was picked to take the news to David. Ahimaaz kept insisting that he too be allowed to run. Permission granted, he overtook the first runner and, upon approaching the city, was recognized by his running style. "This is a good man, and with good news he should come," exclaimed David. It proved to be so; Ahimaaz reported good news and left the bad for the second courier to deliver. (2 Sam. 18:19-32) Whether Ahimaaz was ever high priest is not certain. Some suggest he may have died before his father, thereby allowing Ahimaaz' son Azariah to succeed Zadok.—1 Ki. 4:2; 1 Chron. 6:8-10.

3. Husband of Solomon's daughter Basemath, and one of the twelve deputies appointed to provide food for the king's household one month out of the year from the territory of Naphtali. (1 Ki. 4:7, 15) Some suggest that he was the same individual as No. 2 above.

AHIMAN (A·hi'man) [my brother is a gift (?)]. Because the name appears to be compound, the meaning is obscure.

1. Son of the long-necked Anak, and brother of Sheshai and Talmai, all residents of Hebron when Canaan was spied out by the Israelites in 1512 B.C.E. (Num. 13:22, 28, 33) Many years later he and his brothers were driven out and put to death by Caleb and the conquering Israelites.—Josh. 14:10-15; 15:13, 14; Judg. 1:10.

2. A Levite and one of the trusted gatekeepers of Jerusalem after the return from Babylonish captivity. —1 Chron. 9:17, 18; Neh. 11:19.

AHIMELECH (A·him'e·lech) [brother of the king; my brother is king].

1. Son of Ahitub and great-grandson of Eli; high priest at the tabernacle located at Nob. Because of giving aid to David, not knowing he was a fugitive from Saul, Ahimelech, eighty-four other priests of Jehovah and the men, women and children of Nob were massacred by the Edomite Doeg at Saul's command. Abiathar was the only son of Ahimelech to escape. (1 Sam. chaps. 21, 22) David, later composing Psalm 52, recounted Doeg's heinous act. (Psalm 52, superscription) Jesus too recalled David's experience with Ahimelech.—Matt. 12:3, 4; Mark 2:25, 26; Luke 6:3, 4; see AHIJAH No. 3.

2. Son of Abiathar and grandson of Ahimelech, whom Doeg killed.—1 Chron. 18:16; 24:3, 6, 31.

3. A Hittite who was invited but did not accompany David when he slipped into Saul's camp at night. —1 Sam. 26:6, 7.

AHIMOTH (A·hi'moth) [brother of death]. A Levite son of Elkanah of the family of Kohath.—1 Chron. 6:25.

AHINADAB (A·hin'a·dab) [brother of liberality or willingness]. One of the twelve deputies responsible to provide food for Solomon's royal household on a monthly rotation basis. (1 Ki. 4:7, 14) Mahanaim, his assigned territory, was in southern Transjordan.

AHINOAM (A·hin'o·am) [my brother is delight, joy].

1. King Saul's wife, daughter of Ahimaaz, and apparently the mother of Jonathan.—1 Sam. 14:49, 50.

2. The Jezreelite wife of David. (1 Sam. 25:43; 2 Sam. 2:2) She accompanied David in his exile to Philistia, was captured by Amalekite raiders at Ziklag, and was rescued unharmed. (1 Sam. 27:3; 30:5, 18) Later, in Hebron, she became the mother of David's firstborn, Amnon.—2 Sam. 3:2; 1 Chron. 3:1.

AHIO (A·hi'o) [his brother, brotherly].

1. Apparently a son of Beriah and grandson of Elpaal, of the tribe of Benjamin.—1 Chron. 8:12-14.

2. A Benjamite, son of Jeiel by his wife Maacah. —1 Chron. 8:29, 31; 9:35-37.

3. Son of Abinadab of Kiriath-jearim. The ark of the covenant was being moved to Jerusalem on a new wagon; Ahio was walking ahead when his brother Uzzah was struck down for touching the Ark.—2 Sam. 6:3, 4; 1 Chron. 13:7-10.

AHIRA (A·hi'ra) [brother of evil or misfortune]. The son of Enan and the chieftain of the tribe of Naphtali during the wilderness wandering. Following the other chieftains, he made the final contribution on behalf of his tribe at the inauguration of the altar. —Num. 1:15; 2:29; 7:1-3, 78; 10:27.

AHIRAM (A·hi'ram) [brother of height; high]. A son of Benjamin and founder of a family. (Num. 26:38) Apparently the same as Ehi at Genesis 46:21 and Aharah at 1 Chronicles 8:1.

AHIRAMITES (A·hi'ram·ites). A family descended from Ahiram, a son of Benjamin.—Num. 26:38.

AHISAMACH (A·his'a·mach) [my brother has supported, sustained]. Danite father of Oholiab, who was the skilled craftsman associated with Bezalel in constructing the tabernacle.—Ex. 31:2-6; 35:34; 38:23.

AHISHAHAR (A·hish'a·har) [brother of the dawn]. Last-named son of Bilhan and descendant of Benjamin.—1 Chron. 7:6, 10, 11.

AHISHAR (A·hi'shar) [my brother has sung or is a singer]. The princely steward in charge of Solomon's palace household.—1 Ki. 4:2, 6.

AHITHOPHEL (A·hith'o·phel) [foolish brother; brother of folly]. A native of Giloh in the hills of Judah (2 Sam. 15:12), father of one of David's mighty men named Eliam, and possibly the grandfather of Bath-sheba. (11:3; 23:34) As David's personal adviser Ahithophel's sagacious counsel was esteemed as if it were the direct word of Jehovah. (16:23) Later this

once-close companion treacherously turned traitor and joined David's son Absalom in a coup against the king. As a ringleader in the rebellion he advised Absalom to violate David's concubines, and he asked permission to raise an army of 12,000 and immediately hunt down and kill David while in his disorganized and weakened state. (15:31; 16:15, 21; 17:1-4) When Jehovah thwarted this bold scheme by the counsel of Hushai, Ahithophel's pride was offended. (15:32-34; 17:5-14) He committed suicide and was buried with his forefathers. (17:23) Apart from wartime, this is the only case of suicide mentioned in the Hebrew Scriptures. His traitorous act is apparently recalled in Psalm 55:12-14.

AHITUB (A·hi'tub) [the (divine) brother is good].

1. A descendant of Aaron's son Ithamar; son of Phinehas and grandson of high priest Eli. (1 Sam. 14:3; 1 Chron. 24:3) Following the death of his father and grandfather on the same day, Ahitub possibly officiated as high priest. (1 Sam. 4:17, 18) His son, high priest Ahimelech, was slain by Saul —1 Sam. 22:9-20.

2. Son of Amariah, a descendant of Aaron's son Eleazar. (1 Chron. 6:3-8) There is no indication that he acted as high priest; this office was in the line of Ithamar at the time. Ahitub's son Zadok served as a secondary priest, not as high priest, during the reign of David, and then was assigned to replace Abiathar as high priest during the reign of Solomon. —2 Sam. 8:17; 1 Chron. 18:16; 1 Ki. 1:8; 2:27.

3. Another priest who descended from Ahitub (2) above. Genealogical listings are interrupted to call him "a leader of the house of the true God." (1 Chron. 9:11; Neh. 11:11) His father's name was also Amariah, and from 1 Chronicles 9:11 and Nehemiah 11:11 it appears that his son was Meraioth and his grandson Zadok.—1 Chron. 6:11, 12; 9:11; Ezra 7:2.

AHLAB (Ah'lab) [fat, fruitful]. Identified with modern Khirbet el-Mahalib, about four miles (6.4 kilometers) NE of Tyre, this Canaanite town was located in Asher's territory. (Judg. 1:31) The tribe, however, failed to drive out the Canaanites, who subsequently continued to inhabit the city. Assyrian inscriptions show it was captured by Sennacherib in his third campaign.

AHLAI (Ah'lai) [O! would that!].

1. Likely the daughter of Sheshan of the tribe of Judah, given in marriage to her father's Egyptian servant Jarha for whom she bore Attai. However, Ahlai, if actually a *son* of Sheshan, may have died early.—1 Chron. 2:31, 34, 35.

2. Father of Zabad who was a mighty man in David's army.—1 Chron. 11:41.

AHOAH, AHOHI, AHOHITE (A·ho'ah, A·ho'hi, A·ho'hite) [brotherly; a brother's reed]. A descendant of Benjamin through Bela. (1 Chron. 8:1-4) There are some who think he is the same as Ahijah in 1 Chronicles 8:7. Some of his descendants, Ahohites, were prominent fighters in David's army.—2 Sam. 23:9, 28; 1 Chron. 11:12, 29; 27:4.

AHUMAI (A·hu'mai) [brother of water, i.e., neighbor to water]. First-named son of Jahath in the genealogies of Judah.—1 Chron. 4:1, 2.

AHUZZAM (A·huz'zam) [a taking fast hold; possessor]. First-named son of Ashhur, of the tribe of Judah, by his wife Naarah.—1 Chron. 4:5, 6; 2:3-5, 24.

AHUZZATH (A·huz'zath) [possession; seized]. The "confidential friend" who accompanied Abimelech, Philistine king of Gerar, on a visit to Isaac at Beersheba. (Gen. 26:23, 26) This is the first reference to "confidential friend," the trusted inner circle position of one consulted for advice or authorized as spokesman. (See FRIEND OF THE KING.) The *'ath'* ending (Ahuzz*ath*) is characteristic of Philistine names.

AHZAI (Ah'zai) [whom Jehovah holds]. Son of Meshillemoth and ancestor of certain priests in Jerusalem after the Babylonian exile. (Neh. 11:13) Some believe he is the Jahzerah listed in 1 Chronicles 9:12.

AI (A'i) [heap of ruins]. In the *Authorized Version* also called "Hai," with the definite article prefixed, as it always is in the Hebrew. The name also occurs in the feminine forms Aiath and Aija.—Isa. 10:28; Neh. 11:31.

1. A royal city of the Canaanites, the second city taken during the Israelite invasion. Some 470 years earlier Abraham had pitched his tent "with Bethel on the west and Ai on the east," shortly after arrival in Canaan (1943 B.C.E.). He built an altar there and revisited the place after his sojourn in Egypt. (Gen. 12:8; 13:3) In 1473 B.C.E., following the victory over Jericho, Ai was attacked by a small force of about 3,000 Israelite soldiers, since the spies said of the inhabitants of Ai, "they are few." (Josh. 7:2, 3) However, due to Achan's sin Israel suffered defeat. (Josh. 7:4-15) After correction of this matter, Joshua employed a stratagem against Ai, setting an ambush at the rear of the city, on its W side. The main force was deployed before the city to the N, where a valley or low desert plain lay, and from here Joshua prepared for a frontal attack on Ai. Having lured the king of Ai and a body of men out of Ai, Joshua's force feigned retreat until their pursuers were far from their fortress. Then the ambush was signaled into action, the city captured and set on fire. (Josh. 8:1-27) Ai's king was executed and the city was reduced to "an indefinitely lasting mound [Heb., *tel*], as a desolation down to this day."—Josh. 8:28, 29.

By Isaiah's time (c. 778-732 B.C.E.) the city, or perhaps an adjoining site, was inhabited and was prophesied to be the first to be taken by the king of Assyria in his march on Jerusalem. (Isa. 10:28) Following the Babylonian exile, Benjamites from Ai returned with Zerubbabel's caravan.—Ezra 2:28; Neh. 7:32; 11:31.

Ai is shown to have been situated "close by Beth-aven, to the east of Bethel," with a valley plain to the N. (Josh. 7:2; 8:11, 12) Michmash apparently lay to the S. (Isa. 10:28) Ai has been generally identified with the site et-Tell ("the heap, or mound"), which preserves the meaning of the ancient name. It is two miles (3.2 kilometers) SE of Bethel (modern Beitin). However, excavations made there in 1933-1935 indicate that it was a large city, devastated about 2000 B.C.E. and thereafter uninhabited until about 1050 B.C.E. (according to archaeological methods of dating). Because of this, various attempts have been made by archaeologists to alter the sense of the Scriptural references to Ai. However, archaeologist J. Simons finds the identification with et-Tell unacceptable on the basis of the city's size (Josh. 7:3), that there is no broad valley to the N of et-Tell (Josh. 8:11), and on other grounds. (*Archaeological Digest*, July-September, 1947, p. 311) If the archaeological dating is correct, then the site must be located elsewhere. The name itself would not necessarily identify the place, since as Sir Frederic Kenyon states: "The transference of a name from a ruined or abandoned site to another near by is a common phenomenon in Palestine." —*The Bible and Archaeology*, p. 190.

2. A city mentioned along with Heshbon in Jeremiah's prophecy against the Ammonites. (Jer. 49:3) The location is unknown.

AIAH (A'iah) [bird of prey; falcon; hawk].

1. First named of two sons of Hivite sheik Zibeon and uncle to one of Esau's wives, Oholibamah.—Gen. 36:2, 20, 24, 29; 1 Chron. 1:40; see ANAH.

2. Father of Saul's concubine Rizpah. His two grandsons from this union were executed.—2 Sam. 3:7; 21:8-11.

AIATH. See AI No. 1.

AIJA. See Ai No. 1.

AIJALON (Ai'ja·lon) [place of deer or harts].

1. A city of the Shephelah or hilly lowlands of Palestine, on a hill at the S end of the beautiful low plain or valley of Aijalon. The village at this site is now called Yalo and is situated just N of the road from Jerusalem to Jaffa, about fourteen miles (22.5 kilometers) NW of Jerusalem.

The valley of Aijalon is the northernmost of several valleys cutting across the hills of the Shephelah and was an important pass leading from the coastal plains up into the central mountainous region. Joshua was evidently near this plain when he called for the sun and the moon to stand "motionless" over Gibeon and over the "low plain of Aijalon," when he was completing his victorious battle against the five Amorite kings who had warred against Gibeon. (Josh. 10: 12-14) After the end of Joshua's conquest of Canaan, Aijalon was assigned to the tribe of Dan. (Josh. 19:40-42) It was later assigned to the sons of Kohath as a Levite city. (Josh. 21:24) The Danites at first proved unable to oust the Amorites from Aijalon, but it appears that Ephraim from the N came to their aid and "the hand of the house of Joseph got to be so heavy that they [the Amorites] were forced into task work." (Judg. 1:34, 35) This may be the reason why 1 Chronicles 6:69 lists Aijalon as belonging to Ephraim and as given by them to the Kohathites. (See, however, the corresponding case of GATH-RIMMON.) Later on, perhaps after the division of the kingdom, it is spoken of as the city of certain prominent Benjamites.—1 Chron. 8:13.

At Aijalon Saul won his first victory over the Philistines, when Israel "kept striking down the [fleeing] Philistines from Michmash to Aijalon." (1 Sam. 14:31) Many years after that, when the kingdom had been divided after King Solomon's death (997 B.C.E.), his son and successor Rehoboam fortified Aijalon and made it one of his strongholds against the N and W. (2 Chron. 11:5-12) Almost two and a half centuries later, Aijalon was lost to the Philistines during the reign of unfaithful King Ahaz (761-745 B.C.E.).—2 Chron. 28:18.

Aijalon is apparently mentioned in one of the Tell el-Amarna Letters as Aialuna.

2. A place in the territory of Zebulun, where Judge Elon of that tribe was buried. (Judg. 12:12) Its site is not known today, but it is thought by some to be Tell el-Butmeh, situated in the plain of Asochis in Galilee, not far from Rimmon.

AIN (A'in) [spring, natural fountain]. The word literally means an "eye," but by analogy is used to mean a natural spring or fountain as distinguished from a man-made well or tank, which latter water source is expressed by the terms "Beer" and "Bor." (Gen. 49:22; Deut. 8:7) It is often written "En-" when used in compounds, as En-rimmon, En-gedi, En-gannim.

1. A place mentioned by Jehovah when setting out the E boundary of Israel to Moses. (Num. 34:11) The "Riblah" mentioned in this text as being "on the east of Ain" evidently does not refer to the Riblah in the land of Hamath considerably to the N of Damascus, inasmuch as Ain is named in relation to the Sea of Chinnereth (or Sea of Galilee). It lay to the N of that sea, but its exact location is uncertain.

2. Originally assigned to the tribe of Judah as one of its southernmost cities (Josh. 15:32), then assigned to the tribe of Simeon when part of Simeon's allotment was taken out from Judah's overly large territory. (Josh. 19:1, 7, 9; 1 Chron. 4:24, 32) Ain was near the city of Rimmon, and it appears that when it was resettled following the exile in Babylon the names of the two places were combined as one: En-rimmon. (Neh. 11:29) As such, it is usually identified with Khirbet Umm er-Ramamin, lying about nine miles (14.5 kilometers) N-NE of Beer-sheba.—See EN-RIMMON; RIMMON No. 2.

3. At Joshua 21:16 Ain is listed as one of the cities given to the Levites; however, a comparison of this text with Joshua 15:42; 19:7; and 1 Chronicles 6:59 indicates that the city here referred to is elsewhere called "Ashan."—See ASHAN.

AKAN (A'kan) [acute, twisted]. Last named of three sons of Sheik Ezer of the Seirites. (Gen. 36:20, 21, 27) The Masoretic text reads "Jaakan" at 1 Chronicles 1:42, but the Alexandrine and twenty-two Hebrew manuscripts read Akan in agreement with Genesis.

AKELDAMA (A·kel'da·ma) [Aramaic, field of blood]. The name applied by the Jews to the plot of land whose purchase resulted from "the wages for unrighteousness" paid to Judas Iscariot for his betrayal of Christ Jesus. (Acts 1:18, 19) At least since the fourth century C.E. it has been identified as the Hakk-ed-Dumm on the S side of the Valley of Hinnom, on the "Hill of Evil Counsel," which is a level plot of land a short distance up the slope. As *Barnes' Notes on the New Testament* points out, the statement at Acts 1:18 that Judas "purchased a field" does not mean that he made the contract and payment but, rather, that he furnished the means, or was the occasion of purchasing the field. The record at Matthew 27:3-10 shows that the priests used the thirty pieces of silver thrown into the temple by Judas to make the actual purchase and that this "Field of Blood" was previously a potter's field and was obtained by them "to bury strangers." The suggested location has been used as a burial site from early centuries.

The fulfillment of prophecy recorded by Matthew is based on "what was spoken through Jeremiah the prophet." Jeremiah was at times placed first in the "Book of the Prophets," and this section of prophecies therefore included not only Jeremiah's writings but also those of Zechariah. (Compare Luke 24:44.) The quotation made by Matthew appears to be drawn principally from Zechariah 11:12, 13, but paraphrased by Matthew and applied to the circumstances fulfilling it, this under inspiration by God's spirit. As a "potter's field" the land would be considered as worn out and of little value, worth only the price of a slave.

AKKUB (Ak'kub) [follower; insidious].

1. Father of a family of Nethinim who returned from Babylon with Zerubbabel, 537 B.C.E.—Ezra 2:1, 2, 45.

2. A postexilic Levitical gatekeeper and family head of gatekeepers.—1 Chron. 9:17; Ezra 2:42; Neh. 7:45; 11:19; 12:25.

3. One of the thirteen Levites who assisted Ezra with "explaining the law to the people" and "putting of meaning into it."—Neh. 8:7, 8.

4. Fourth named of seven sons of Elioenai, among the last descendants of David enrolled in Hebrew Scripture genealogy.—1 Chron. 3:24.

AKRABBIM (A·krab'bim) [scorpions]. An upward slope or ascent on the SE frontier of Judah that constituted a boundary division when Canaan was apportioned to Israel. (Num. 34:4; Judg. 1:36) It was situated about eighteen miles (29 kilometers) SW of the southern end of the Dead Sea and near the Wilderness of Zin. The area has been identified with present-day Neqb es-Safa, where the road from Beer-sheba to the Arabah descends abruptly into the Wadi Murra. The name may have derived from the abundance of scorpions in this desert country or perhaps from the way the road repeatedly curves back on itself like the tail of a scorpion. It was evidently an ancient route used to go down to Edom and S to Aqabah on the Gulf of Aqabah.

ALABASTER (al'a·bas·ter). The name of small perfume vaselike vessels originally made of a stone found near Alabastron, Egypt. The stone itself, a form

of calcium carbonate, also came to be known by the same name. David collected "alabaster stones in great quantity" for the building of Jehovah's temple in Jerusalem. (1 Chron. 29:2) This ancient or "oriental alabaster" should not be confused with a modern alabaster, a hydrated calcium sulfate that is easily scratched. The original alabaster is usually white, and, due to being a stalagmite formation, sometimes has streaks of various colors. It approaches the hardness of marble but will not receive quite as high a polish. The solid alabaster was bored or drilled out to contain as much as a pound (.45 kilogram) of liquid. (John 12:3) It was usually fashioned with a narrow neck that could be effectively sealed to prevent the escape of the precious scent. When less costly materials such as gypsum were used to make such cases, these too were called alabasters simply because of the use to which they were put. However, cases made from geniune alabaster were used for the more costly ointments and perfumes, like those with which Jesus was anointed on two occasions—once in the house of a Pharisee in Galilee (Luke 7:37), and once in the house of Simon the leper in Bethany. —Matt. 26:6, 7; Mark 14:3.

ALAMOTH (Al'a·moth) [Heb., *'ala·mohth'*]. Evidently a term of musical execution, its apparent meaning being "the voice of young women" or "in the style of maiden[s]," suggesting the higher tones of the musical scale. In 1 Chronicles 15:20, stringed instruments are described as being "tuned to Alamoth," the term being transliterated. However, in the superscription to Psalm 46 *'ala·mohth'* is translated "Maidens."

At 1 Chronicles 15:21, the verse following the above citation, another musical expression is transliterated, namely, *sh'mi·nith'*, referring to "harps tuned to Sheminith." In the superscriptions of Psalms 6 and 12 (*NW*) this word is translated "lower octave." While the two terms Alamoth and Sheminith are not necessarily opposites in meaning, some scholars believe they do stand in contrast to each other. The contents of the respective Psalms seem to indicate this also: Both Psalms (6 and 12), containing *sh'mi·nith'* in their superscriptions, are somewhat plaintive and would accordingly be accompanied in a more somber, lower range; whereas Psalm 46, containing *'ala·mohth'* in its superscription, is joyous and reasonably would have accompaniment or be sung in a higher register.—See HARP; MUSIC.

ALEMETH (Al'e·meth) [a covering, from the root "to conceal"].

1. Listed as the last of nine sons of Becher born in Egypt some time after 1728 B.C.E.—1 Chron. 7:8; Gen. 46:21, 26.

2. A son of Jehoaddah (or Jarah) and a direct descendant of King Saul. His two brothers were Azmaveth and Zimri.—1 Chron. 8:36; 9:42.

3. A town of Benjamin. See ALMON.

'A'LEPH [א] The first letter of the Hebrew alphabet. The name assigned to this letter means "bull (cattle)." The letter is also later used outside the Hebrew Bible as a number and, when so used, denotes unity or one.

The Greek name *al'pha* is derived from this Hebrew letter's name, and our letter "a" is, in turn, drawn from the Greek letter. However, in Hebrew *'a'leph* is not a vowel but a *consonant* and has no true equivalent in English. It is transliterated in writing by a raised comma ('). As pronounced in Hebrew it is the softest of guttural sounds (that is, sounds pronounced in the throat), and is like the slight guttural sound given to the silent "h" at the beginning of the English word "hour," or like with the second "o" in "cooperate."

In the Hebrew, the first eight verses in Psalm 119 begin with *'a'leph*.—see ALPHABET.

ALEXANDER (Al·ex·an'der) [man's defender].

1. Alexander the Great, son of Phillip II of Macedonia and his wife Olympias, born in Pella about October 356 B.C.E. Although not mentioned by name in the Bible, his rule of the fifth world empire was foretold two centuries before his birth.—Dan. 8:5-7, 20, 21.

Ascending the throne following the assassination of his father, Alexander, two years later when in his early twenties, set out to conquer the world. (Dan. 8:5) This dashing young military strategist deployed his comparatively small army in deep-ranked phalanx formation, a tactic introduced by his father and which he developed to a high degree of efficiency. Rather than pursuing the fleeing Persians after two decisive victories in Asia Minor (the first at the Granicus River; the second on the plain of Issus, where a great Persian army estimated at half a million met utter defeat), Alexander turned his attention to the island city of Tyre. Centuries earlier it had been foretold that the walls, towers, houses, and the very dust of Tyre would be pitched into the sea. (Ezek. 26:4, 12) It is, therefore, quite significant that Alexander took the rubble of the old mainland city destroyed by Nebuchadnezzar some years before and built with it a half-mile (.8 kilometer) causeway out to the island city. The pounding by his navy and engines of war destroyed that proud mistress of the sea in July 332 B.C.E.

Jerusalem, on the other hand, opened its gates in surrender and (if we are to believe Josephus) the high priest showed Alexander the book of Daniel's prophecy, presumably chapter 8, where a mighty Greek king would subdue and conquer the Persian Empire. Thereupon, Alexander spared Jerusalem and pushed S into Egypt, where he was greeted as a deliverer. There he founded the city of Alexandria, the seat of learning where the *Septuagint* version was made. Looking eastward, Alexander returned from Egypt through Palestine, and with 47,000 men overpowered a reorganized Persian army of 1,000,000 near Gaugamela. In quick succession Darius III was murdered by one-time friends, Babylon surrendered, and Alexander pushed on to secure Susa and Persepolis. From there he continued his campaign into India before looking westward again.

POST-CONQUEST EVENTS

Alexander had great plans for rebuilding Babylon and making it his capital, but they were never realized. As Daniel had foretold, he was cut down and broken in death. (Dan. 8:8) Alexander's ambition to rebuild Babylon failed to materialize not simply because he suddenly died of malarial fever complicated by his reckless living in the prime of life, at thirty-two, in 323 B.C.E.; Jehovah had determined long before that Babylon would never be rebuilt.—Jer. 50:35-40.

During his short career Alexander married Roxana, the daughter of the conquered Bactrian king, and also Statira, a daughter of the Persian king Darius III. By Roxana he had a son who was named Alexander (Allou). And by a certain Barsine he had an illegitimate son named Heracles (Hercules). However, the prophecy of Daniel had foretold that "not to his posterity" would his empire be left; so it was that all Alexander's family and heirs were done away with before many years passed. (Dan. 11:3, 4) Furthermore, it was written: "And that one having been broken, so that there were four that finally stood up instead of it, there are four kingdoms from his nation that will stand up, but not with his power." (Dan. 8:22) It was, therefore, no mere historical coincidence that the empire was divided among four of Alexander's generals: Seleucus Nicator taking Mesopotamia and Syria; Cassander, Macedonia and Greece; Ptolemy Lagus, Egypt and Palestine; and Lysimachus, Thrace and Asia Minor.

Alexander's conquest left its greatest mark on history by spreading the Greek language and culture far and

wide. Common or *koi·ne'* Greek became the international language, hence the latter portion of the Bible was written in *koi·ne'* Greek rather than Hebrew.

2. Son of Simon of Cyrene and brother of Rufus. Their father was compelled to carry Jesus' torture stake.—Mark 15:21; Luke 23:26.

3. A relative of chief priest Annas present at the trial of Peter and John.—Acts 4:6.

4. A Jew in Ephesus present when the silversmiths stirred up a riot against Paul. When Alexander attempted to speak to them, the wild mob shouted him down.—Acts 19:33, 34.

5. One who, with Hymenaeus, 'experienced shipwreck concerning his faith,' and was disfellowshiped because of his blasphemy. (1 Tim. 1:19, 20) Possibly the same as 6, below.

6. The coppersmith against whom Timothy was warned because of inflicting "many injuries" on Paul. —2 Tim. 4:14, 15.

ALEXANDRIA (Al·ex·an'dri·a). Chief city and famed metropolis of Egypt during the time of Jesus and his apostles. Modern Alexandria (called in Arabic al-Iskandariyah) stands on the ancient site and is a seaport but has little of the ancient splendor.

Only brief reference is made to Alexandria in the Bible. Among those disputing with Stephen before his trial were "Alexandrians," or Jews from Alexandria. Alexandria was the native city of the eloquent Apollos. And two of the ships on which Paul traveled as a prisoner headed for Rome were out of Alexandria, doubtless large grain ships of the great Alexandrian fleet that crossed the Mediterranean Sea to Puteoli, Italy, though at times doing coastwise sailing to the ports of Asia Minor.—Acts 6:9; 18:24; 27:6; 28:11.

The city derived its name from Alexander the Great, who ordered it to be built in 332 B.C.E. In time it became the principal city of Egypt, and under the Ptolemies, the Hellenistic kings of Egypt, Alexandria was made Egypt's capital. It remained such when Rome took control in 30 B.C.E. and served as the administrative center of Egypt on through the Roman and Byzantine epochs down to the Arabic conquest in the seventh century C.E.

LOCATION AND DESCRIPTION

Its site was well chosen. To the W of the fan-shaped Nile delta, Lake Mareotis lies close to the Mediterranean, with a narrow isthmus separating it from the sea. Alexandria was built on this stretch of land where previously the small village of Rakotis stood. Since Lake Mareotis was then connected with the Canopic branch of the Nile (the westernmost of the ancient Nile's seven mouths), this meant that the city could serve as a port on both sides of the isthmus, with oceangoing vessels docking on the N and Egyptian Nile boats on the S. Just N of the city the small island of Pharos lay a short distance into the Mediterranean and a mole or causeway was constructed from the mainland to the middle of the island and was called the Heptastadion (meaning "Seven Stadia," the length of the causeway [about seven-eighths of a Roman mile or 1.3 km.]). This causeway also served to divide the harbor into two spacious basins. At the E of the island of Pharos a four-hundred-foot-high (121.9 meters) lighthouse was built, considered one of the seven wonders of the ancient world.



About fifteen miles (24 kilometers) long and only about one mile (1.6 kilometers) broad, Alexandria was well laid out in city-block form with regular broad streets, in places lined with colonnades. One-third of the area is said to have been occupied by palaces and public grounds. Its splendor and its magnificent buildings were acclaimed by ancient writers. Particularly famous was its great library associated with the Alexandrian "Museum," a sort of state-sponsored university where all branches of arts and sciences were studied by scholars of many countries. The library had been founded and enlarged under the first two Ptolemies and sought to collect copies of all books written in Greek and Latin. Eventually it was said to possess some 900,000 volumes or papyrus rolls. However, the library was heavily damaged by fire during Julius Caesar's time and was finally destroyed by the Arabs in the seventh century C.E.

JEWISH CENTER

It was here in Alexandria that the first translation of the Hebrew Scriptures was made: the Greek *Septuagint* version produced by Alexandrian Jews, evidently beginning during the reign of Ptolemy Philadelphus (285-246 B.C.E.).

The Jews for long had formed a sizable portion of the population of Alexandria, which, at its height, reached about 800,000 persons. Many of the Jews were descendants of the refugees who fled to Egypt after Jerusalem's fall in 607 B.C.E. In Tiberius' time they were said to compose about one-third of the city's total population. With their own section or quarter called Regio Judæorum, the Jews were allowed to live according to their own laws and have their own governor or Alabarch. From the start they had been granted equal rights with the Greeks. Their commercial ability contributed to the economy of Alexandria, which, situated as it was at a strategic point for trade with three continents, came to rival Rome in its wealth. It was a great banking center and from its industries and ports flowed papyrus, glass, perfumes, woven fabrics, wheat and other commodities.

CHRISTIAN ACTIVITY

At what date or in what manner Christianity was introduced to Alexandria is not known. Tradition credits Mark the evangelizer with this, but proof is lacking. In the second century C.E. a center of Christian study was prominent there and two of its leaders, Clement and his disciple Origen, have provided valuable testimony as to the canonicity of the writings of the Christian Greek Scriptures. Similar evidence comes from the later bishop of Alexandria, Athanasius, in the fourth century C.E.

ALIEN RESIDENT [Heb., *ger*]. In its general meaning the Hebrew noun *ger* refers to anyone residing as an alien outside his native land and who is restricted in civil rights. He may or may not have religious connections with the natives of the land in which he resides. Abraham, Isaac, Jacob and their descendants were referred to as such before they were given legal title to the Promised Land.—Gen. 15:13; 17:8; Deut. 23:7.

When referring to a person of non-Israelite origin in relation to the Israelite commonwealth, in the Bible the designation "alien resident" sometimes applies to one of these who had become a proselyte or a full worshiper of Jehovah. Sometimes it refers to a settler in the land of Palestine who was content to live among the Israelites, obeying the fundamental laws of the land but not fully accepting the worship of Jehovah. The context determines to which class the term applies.

The *Septuagint* translates *ger* as proselyte (Gr., *pro·se'ly·tos*) more than seventy times. Some suggest that often the alien resident attached himself to a Hebrew household for protection, and was somewhat of a dependent but still distinguished from a slave. This is inferred from the expression "your alien resident." (Deut. 5:14; compare Deuteronomy 1:16; also Leviticus 22:10, where the term *toh·shav'*, "settler," is used.)

When the Law covenant was transmitted at Mount Sinai, special legislation was embodied governing, in a very loving spirit, the relationship of the alien resident to the natural Israelite. Being at a disadvantage due to his not being a natural-born Israelite, the alien resident was given special consideration and protection under the Law covenant, which had many provisions for the weak and vulnerable. Regularly Jehovah called Israel's attention to the fact that they themselves knew the afflictions that beset an alien resident in a land not his own and hence should extend to the alien residents among themselves the generous and protective spirit that they had not received. (Ex. 22:21; 23:9; Deut. 10:18) Basically, the alien resident, especially the proselyte, was to be treated as a brother.—Lev. 19:33, 34.

Although the terms of the Law covenant allowed for persons of all national backgrounds to come into membership of the congregation of Israel by accepting the true worship of Jehovah and becoming circumcised, there were exceptions and restrictions. The Egyptians and Edomites could not enter into the congregation until the third generation, that is, the third generation living in the land of Israel. (Deut. 23:7, 8) Illegitimate sons and their descendants were denied entry into the congregation "to the tenth generation." (Deut. 23:2) Ammonites and Moabites were prohibited "to the tenth generation . . . to time indefinite . . . You must not work for their peace and their prosperity all your days to time indefinite." (Deut. 23:3-6) These restrictions all applied to males of these nations. Also, no male mutilated in his sexual parts could ever become a member of the congregation.—Deut. 23:1.

The alien resident who had become a circumcised worshiper was bound to one law with the Israelites, that is, to obey all the terms of the Law covenant. (Lev. 24:22) A few examples are: He was required to celebrate the Passover (Num. 9:14; Ex. 12:48, 49) and the Festival of Unfermented Cakes (Ex. 12:19), the Festival of Weeks (Deut. 16:10, 11), the Festival of Booths (Deut. 16:13, 14) and the Day of Atonement (Lev. 16:29, 30), and to keep the sabbath. (Ex. 20:10; 23:12) He could offer sacrifices (Num. 15:14) and had to do so in the same manner as prescribed for the natural Israelite. (Num. 15:15, 16) His offerings were to be unblemished (Lev. 22:18-20) and brought to the entrance of the tent of meeting just as was done by the natural Israelite. (Lev. 17:8, 9) He could not engage in any false worship. (Lev. 20:2; Ezek. 14:7; Lev. 24:16) He was required to drain blood out of game killed in hunting and would be "cut off" if he ate it undrained. (Lev. 17:10-14) He could receive forgiveness along with natural Israel for community responsibility for sins. (Num. 15:26, 29) He had to observe the purification procedures, for example, if unclean by touching a human corpse. (Num. 19:10, 11) The alien resident who could be given the body of an animal that had died of itself was evidently one who had not become a full-fledged worshiper of Jehovah. —Deut. 14:21.

Judicially, the alien resident was guaranteed impartial justice in judgments involving a natural Israelite. (Deut. 1:16, 17) He was not to be defrauded or subjected to perverted judgment or have his garment seized as a pledge. (Deut. 24:14, 17) Curses were laid on those who rendered injustice to alien residents. (Deut. 27:19) The cities of refuge for the unintentional manslayer were available for the alien resident and the settler as well as the natural Israelite.—Num. 35:15; Josh. 20:9.

Alien residents, not having any land inheritance, might be merchants or hired laborers. Some were slaves. (Lev. 25:44-46) There was a possibility of their becoming wealthy. (Lev. 25:47; Deut. 28:43) Generally, however, the Law classified them as among the poor and outlined arrangements for protecting and providing for them. The alien resident could share in the tithes provided every third year. (Deut. 14:28, 29; 26:12) Gleanings of the field and of the vineyard were to be left for him. (Lev. 19:9, 10; 23:22; Deut. 24:19-21) He could receive the benefits of what grew during sabbath years. (Lev. 25:6) He was given equal protection with a native Israelite as a hired laborer. A poor Israelite might sell himself to a wealthy alien resident, in which case the Israelite was to be treated kindly, like a hired laborer, and could be repurchased at any time by himself or by a kinsman, or, at the latest, was released on the seventh year of his service or at the Jubilee.—Lev. 25:39-54; Ex. 21:2; Deut. 15:12.

During the period of the kings the alien residents continued to enjoy favorable relations. At the time of the construction of the temple at Jerusalem they were drawn on as construction workers. (1 Chron. 22:2; 2 Chron. 2:17, 18) When King Asa acted to restore true worship in Judah, alien residents from all over the Promised Land assembled at Jerusalem along with natural Israelites, to enter jointly into a special covenant to search for Jehovah with all their heart and soul. (2 Chron. 15:8-14) After cleansing the temple, King Hezekiah declared a Passover celebration in Jerusalem in the second month, sending the invitation throughout Israel, to which many alien residents responded.—2 Chron. 30:25.

Following the restoration of the remnant of Israelites from the Babylonian exile alien residents are again found with them associated in true worship at the temple, being comprised of such groups as the Nethinim ("given ones"), slaves, professional male and female singers, and the sons of the servants of Solomon. The Nethinim included the Gibeonites who had been assigned by Joshua to permanent temple service. (Ezra 7:7, 24; 8:17-20; Josh. 9:22-27) Down to the last mention of them these alien residents were inseparable adherents to the true worship of Jehovah with the remnant of faithful natural Israelites who had returned from Babylon. (Neh. 11:3, 21) In the postexilic period prophets of Jehovah reiterated the principles of the Law covenant safeguarding the rights of the alien resident.—Zech. 7:10; Mal. 3:5.

The prophet Ezekiel foretold a time when the alien resident would receive an inheritance in the land like a native among the sons of Israel. (Ezek. 47:21-23) After the coming of Jesus Christ the good news of the Kingdom was preached to Jews and proselytes, and these could equally become members of the Christian congregation. Then, in the time of Cornelius (36 C.E.), an uncircumcised Gentile and his household were accepted by Jehovah, receiving gifts of the spirit. (Acts chap. 10) From that time on, uncircumcised Gentiles, upon accepting Christ, were admitted into the Christian congregation, "where there is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all." (Col. 3:11; Gal. 3:28) Revelation 7:2-8 describes spiritual Israel as made up of twelve tribes of 12,000 each, after which verses 9 to 17 tell

of a great crowd that no man could number, associates out of all nations and tribes and peoples and tongues who hail the enthroned King and his Lamb and receive God's favor and protection.

SETTLER

A *settler* [Heb., *toh·shav'*, settler, sojourner] was an inhabitant of a land or country not his own. Evidently some of the settlers in Israel became proselytes; others were content to dwell with the Israelites and to obey the fundamental laws of the land, but did not become worshipers of Jehovah as did circumcised proselytes. The settler was distinguished from the "foreigner," who was generally a transient and was only extended the hospitality that is usually accorded guests in the Orient.

The settler who was an uncircumcised dweller in the land did not eat of the passover or of anything holy. (Ex. 12:45; Lev. 22:10) He received benefits along with the alien residents and the poor during the sabbath year and the Jubilee year by being able to share in what the land produced. (Lev. 25:6, 12) He or his offspring could be purchased as slaves by the Israelites and passed on as a permanent inheritance without the right of repurchase or benefit of Jubilee release. (Lev. 25:45, 46) On the other hand, an Israelite might sell himself as a slave to a settler or to members of the settler's family, maintaining the right of repurchase at any time, as well as release in his seventh year of servitude or at the Jubilee. —Lev. 25:47-52; Ex. 21:2; Deut. 15:12.

While only the natural Israelites had a hereditary possession in the land, Jehovah was the actual owner and could put them in or out of the land as it suited his purpose. Regarding the sale of land he said: "So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint."—Lev. 25:23.

STRANGER

The considering of persons as strangers was done in matters pertaining to the Aaronic family and the tribe of Levi, and it affected both the natural Israelite and the alien resident, as well as all other persons. Priestly functions were committed by the Law to the family of Aaron (Ex. 28:1-3), and other temple matters were assigned to the tribe of Levi in general. (Num. 1:49, 50, 53) All other persons, including the natural Israelites of the twelve non-Levitical tribes, were likened to 'strangers' with respect to the Levitical tribe in certain affairs. (Ex. 29:33, *NW* ftn. [1953], "non-Aaronite, that is, a man not of the family of Aaron"; *AV* margin, "every one not a Levite"; Num. 3:38, *NW* ftn. [1953], "that is, a non-Levite"; *AV*, *JB*, "layman." See also Leviticus 22:10; Numbers 3:10.) According to the context "stranger," in most occurrences in the Pentateuch, refers to anyone not of the family of Aaron or not of the tribe of Levi, because priestly or ministerial privileges and duties were not assigned to him.

The stranger (non-Aaronite) could not eat of the installation sacrifice (Ex. 29:33), nor be anointed with holy anointing oil (Ex. 30:33), nor eat anything holy. (Lev. 22:10) A non-Aaronite stranger could not handle any priestly duties. (Num. 3:10; 16:40; 18:7) A non-Levite stranger, that is, even those of any of the other twelve tribes, could not have anything to do with coming near the tabernacle to set it up or for any purpose other than when he came to offer sacrifices or to approach the priests at the gate of the tent of meeting. (Lev. 4:24, 27-29) The daughter of a priest who married a non-Aaronite stranger could not eat of the contribution of the holy things, nor could her "stranger" husband.—Lev. 22:12, 13.

Another sense in which the word stranger was used was in connection with unlawful conduct or hostile attitude, those who turned aside from what was in harmony with the Law. Thus the prostitute is referred to as a "strange woman." (Prov. 2:16; 5:17; 7:5) Israel was led away into idolatry by following the ways of the "stranger."—Jer. 2:25; 3:13.

Strangers in the sense of persons with whom one is unacquainted, or foreigners, are also referred to in the Hebrew Scriptures.—1 Ki. 3:18; Job 19:15.

Christian principles regarding strangers

In the Christian Greek Scriptures love toward the stranger is strongly emphasized as a quality the Christian must exercise. The apostle Paul says: "Do not forget hospitality [Gr., *phi·lo·xe·ni'as*, love of strangers], for through it some, unknown to themselves, entertained angels." (Heb. 13:2) Jesus showed that those extending hospitality to his brothers, strangers or unacquainted though they may be at the time, he counts as extending it toward him. (Matt. 25:34-46) The apostle John wrote commending Gaius for his good works toward Christian men, strangers to Gaius, sent to visit the congregation of which Gaius was a member, and condemns Diotrephes, who showed them no respect.—3 John 5-10; 1 Tim. 5:10.

Christians are termed "aliens" and "temporary residents" in the sense that they are no part of this world. (John 15:19; 1 Pet. 1:1) They are aliens in that they do not conform to the practices of the world hostile to God. (1 Pet. 2:11) Those of the Gentile nations, once "strangers to the covenants of the promise," without hope and "without God in the world," are, through Christ, "no longer strangers and alien residents," but "fellow citizens of the holy ones and are members of the household of God." (Eph. 2:11, 12, 19) The "other sheep" that Jesus said he would gather into the "one flock" likewise take a position separate from the world, with favor of God and hope of life.—John 10:16; Matt. 25:33, 34, 46; compare Revelation 7:9-17.

One who attempts to gather religious followers to himself is termed by Christ as a thief and a stranger, one dangerous to Christ's "sheep," and is considered a false shepherd. Jesus' true "sheep" will give no recognition to a false shepherd's voice, just as the ancient Israelites kept themselves separate from the foreigner who advocated strange gods.—John 10:5; see FOREIGNER.

ALKALI. See LAUNDRYMAN.

ALLAMMELECH (Al·lam'me·lech) [the king's massive tree]. A town in the territory allotted the tribe of Asher (Josh. 19:26), N of the torrent valley of Kishon. The exact site is unknown, but was probably in the S part of the Plain of Acco, perhaps on the Wadi el-Melek, which empties into the river Kishon.

ALLIANCE. A uniting together of different parties or families or individuals or states, whether by marriage, mutual agreement or legal compact. An alliance usually implies resultant mutal benefit or the joint pursuit of a desired purpose.

Abraham appears to have entered into an early alliance with Mamre, Eshcol and Aner of the Amorites. The nature of the confederacy is not stated, but they joined him in his march to rescue his nephew Lot from invading kings. (Gen. 14:13-24) Abraham was then dwelling as an alien in land controlled by petty kingdoms and, in this case, some formal declaration in the form of a covenant may have been required of him as a prerequisite for peaceful residence in their midst. However, Abraham avoided unnecessarily obligating himself to such political rulers, as is manifest by his statement to the king of Sodom at Genesis 14:21-24. Later, at Gerar, Philistine king Abimelech reminded Abraham of his alien status in which he resided in the land of Philistia by Abimelech's consent and requested of him the swearing of an oath guaranteeing faithful conduct. Abraham acquiesced and later, following a water-rights dispute, made a covenant with Abimelech.—20:1, 15; 21:22-34.

Abraham's son, Isaac, also came to dwell in Gerar, although he was later asked by Abimelech to move

out of the immediate vicinity, and he willingly complied. Disputes over water rights again occurred, but thereafter Abimelech and his chief associates approached Isaac requesting an oath of obligation and a covenant, doubtless as a renewal of that made with Abraham. Sworn statements were made by both parties guaranteeing reciprocal peaceful conduct. (Gen. 26:16, 19-22, 26-31; compare Genesis 31:48-53.) The apostle Paul states that these early patriarchs publicly declared themselves strangers and temporary residents tenting in the land, awaiting a city having real foundations, whose builder and creator is God.—Heb. 11:8-10, 13-16.

A different situation prevailed with the entry of the nation of Israel into Canaan, the Land of Promise. The Sovereign God had given Israel full right to the land in fulfillment of his promise to their forefathers. They were, therefore, not entering as alien residents, and Jehovah prohibited their making alliances with the pagan nations in the land. (Ex. 23:31-33; 34:11-16) They were to be subject only to God's laws and statutes, not those of the nations due for eviction. (Lev. 18:3, 4; 20:22-24) They were particularly warned against forming marriage alliances with such nations. Such alliances would intimately involve them, not only with pagan wives, but with pagan relatives and their false religious practices and customs, and this would result in apostasy and a snare. —Deut. 7:2-4; Ex. 34:16; Josh. 23:12, 13.

MARRIAGE ALLIANCES

Much earlier Abraham had insisted that Isaac's wife not be taken from among the Canaanites. (Gen. 24:3, 4) Isaac gave similar instruction to Jacob. (Gen. 28:1) At the time of Dinah's violation by Shechem the Hivite, the family of Jacob was urged by Hamor to enter into marriage alliances with that tribe. Though Jacob's sons did not follow through with their apparent acceptance, they did take the Hivite women and children captive after avenging Dinah's honor. (Gen. 34:1-11, 29) Judah later married a Canaanite woman (Gen. 38:2), and Joseph's wife was an Egyptian. (Gen. 41:50) Moses married Zipporah, a Midianite (evidently called a "Cushite" at Numbers 12:1). These marriages, however, were contracted before the giving of the Law and hence could not be considered a violation of its requirements.—Ex. 2:16, 21; Num. 12:1.

In the battle with Midian, the Israelites preserved alive only virgins from among the women and girls. (Num. 31:3, 18, 35) The Law allowed for the taking of a wife from among such parentless female war captives. (Deut. 21:10-14) Within the Promised Land itself God's warning concerning marriage alliances with pagans was often ignored, with resulting problems and apostasy.—Judg. 3:5, 6.

Marriage alliances were sometimes arranged with a view toward achieving certain ends, as when David was invited by King Saul to form a marriage alliance with him by taking his daughter Michal as wife. (1 Sam. 18:21-27) One of the six wives who later bore David sons at Hebron was the daughter of the king of Geshur (2 Sam. 3:3), and some consider this as a marriage alliance entered into by David with a view to weakening rival Ish-bosheth's position, since Geshur was a petty kingdom lying on the other side of Ish-bosheth's capital, Mahanaim. Early in his reign King Solomon formed a marriage alliance with Pharaoh, taking his daughter as wife. (1 Ki. 3:1; 9:16) This marriage, along with others to Moabite, Ammonite, Edomite, Sidonian and Hittite women, eventually caused Solomon to succumb to gross idolatry. (1 Ki. 11:1-6) King Ahab's marriage alliance with the king of Sidon by marrying his daughter Jezebel brought similar disastrous results for the northern kingdom of Israel. (1 Ki. 16:31-33) King Jehoshaphat thereafter formed an unwise marriage alliance with the idolatrous house of Ahab, with lasting bad consequences for the kingdom of Judah.—2 Chron. 18:1; 21:4-6; 22:2-4.

Following the exile, Ezra was shocked to find that even the priests and Levites had made marriage alliances with the Canaanites and others, a situation that was promptly eliminated. (Ezra 9:1-3, 12-14; 10:1-5, 10-14, 44) Yet, in Nehemiah's time Tobiah the Ammonite again used marriage alliances to develop strong relations with the priestly family in Jerusalem and fostered a strong faction of allies among the nobles of Judah, to the point that, in defiance of the Law (Deut. 23:3), priest Eliashib made a dining hall in the temple courtyard for this Ammonite. Nehemiah, however, indignantly threw all Tobiah's furniture outside.—Neh. 6:18; 13:4-9, 25-27; see MARRIAGE.

COVENANTS

Other alliances aside from marriage alliances were made and these were generally in the form of a covenant. The covenant made with the Gibeonites was, of course, entered into by Israel because of a deception. (Josh. 9:3-15) Nevertheless, once made, the covenant was thereafter respected so that Israel was willing to fight to protect the Gibeonites. (Josh. 9:19-21; 10:6, 7) A personal alliance by covenant existed between Jonathan and David (1 Sam. 18:3; 20:11-17), a relationship that Saul condemned as a conspiracy. (1 Sam. 22:8) King Hiram of Tyre showed friendship toward David when he succeeded Saul as king, and Hiram became a "lover of David." (2 Sam. 5:11; 1 Ki. 5:1) Friendly relations continued, and on Solomon's accession to the throne a league was made with King Hiram that contracted for the supply of much of the materials needed for the temple construction. (1 Ki. 5:2-18) Under this contract thousands of Israelite laborers were allowed entry into Lebanon and its forests. Hiram even addressed Solomon as "my brother." (1 Ki. 9:13) Tyre furnished seamen for Solomon's fleet of ships operating out of Ezion-geber. (1 Ki 9:26, 27) When the kingdom of Tyre later turned against Israel and handed over Israelite exiles to Edom, it was accused of having violated "the covenant of brothers."—Amos 1:9.

UNWISE ALLIANCES WITH OTHER NATIONS

Though God's prophets gave strong warnings against the forming of alliances with other nations, in times of danger or under the pressure of ambition the kings of Judah and Israel frequently ignored such warnings. (Isa. 30:2-7; Jer. 2:16-19, 36, 37; Hos. 5:13; 8:8-10; 12:1) The end results were never good. King Asa of Judah used the royal treasures to buy King Ben-hadad of Syria out of a covenant with King Baasha of Israel. (1 Ki. 15:18-20) As a result of this 'leaning on Syria' rather than on Jehovah, Asa was rebuked by the prophet Hanani with the words: "You have acted foolishly respecting this, for from now on there will exist wars against you." (2 Chron. 16:7-9) King Ahab of Israel later made a covenant with defeated Ben-hadad and received similar condemnation from a prophet of God. (1 Ki. 20:34, 42) Jehoshaphat allied himself with Ahab in an unsuccessful attack against Syria and was thereafter asked by the prophet Jehu: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah." (2 Chron. 18:2, 3; 19:2) Later Jehoshaphat made a commercial shipbuilding partnership with wicked King Ahaziah of Israel, but prophetic condemnation was fulfilled when the ships were wrecked. (2 Chron. 20:35-37) Obeying divine counsel, Amaziah of Judah wisely decided against the use of mercenary troops from Israel though it meant a loss of one hundred talents of silver (about $142,359) paid them as a fee. —2 Chron. 25:6-10.

As Assyria began to rise as a dominant world power, in the eighth century B.C.E., its menacing shadow drove lesser kingdoms into many alliances and conspiracies. (Compare Isaiah 8:9-13.) A buildup of new weapons of warfare among the nations also

caused increased fear. (Compare 2 Chronicles 26:14, 15.) Menahem of Israel bribed the attacking Pul (Tiglath-pileser III) of Assyria. (2 Ki. 15:17-20) Rezin of Syria and Pekah of Israel formed a conspiratorial alliance against Ahaz of Judah, who, in turn, used the royal treasures and those from the temple to buy protection from Assyrian Tiglath-pileser III, resulting in the fall of Syrian Damascus. (2 Ki. 16:5-9; 2 Chron. 28:16) Hoshea of Israel made a conspiratorial alliance with King So of Egypt in the false hope of throwing off the Assyrian yoke imposed by Shalmaneser, with the consequent fall of Israel in 740 B.C.E. (2 Ki. 17:3-6) Faithful Hezekiah of Judah, however, though falsely accused of trusting in Egypt, relied solely on Jehovah and was saved from the Assyrian Sennacherib's attack.—2 Ki. 18: 19-22, 32-35; 19:14-19, 28, 32-36; compare Isaiah 31:1-3.

In its closing years, the kingdom of Judah fluctuated between Egypt and Babylon, "prostituting" itself with both powers. (Ezek. 16:26-29; 23:14) It came under the dominance of Egypt during Jehoiakim's reign (2 Ki. 23:34), but was soon made subject to Babylon. (2 Ki. 24:1, 7, 12-17) The last king, Zedekiah, made a futile attempt to free Judah from Babylon by a vain alliance with Egypt. Destruction of Jerusalem resulted. (2 Ki. 24:20; Ezek. 17:1-15) They had failed to accept Isaiah's inspired advice: "By coming back and resting you people will be saved. Your mightiness will prove to be simply in keeping undisturbed and in trustfulness."—Isa. 30:15-17.

During the Maccabean period many treaties and alliances were made with the Syrians and the Romans for political advantage, but freedom from bondage did not result for Israel. In a later period the religious Sadducees were especially prominent in favoring political collaboration as a means toward ultimate national independence. Neither they nor the Pharisees accepted the Kingdom message proclaimed by Christ Jesus but allied themselves with Rome, declaring: "We have no king but Caesar." (John 19:12-15) Their religio-political alliance with Rome, however, ended in the disastrous destruction of Jerusalem in 70 C.E.—Luke 19:41-44; 21:20-24.

Political and religious alliances are indicated in the symbolisms of Revelation 17:1, 2, 10-18; 18:3. (Compare James 4:1-4.) Thus, throughout the Scriptural record the principle stated by Paul is stressed: "Do not become unevenly yoked with unbelievers. For what sharing do righteousness and lawlessness have? Or what fellowship does light have with darkness? . . . get out from among them, and separate yourselves."—2 Cor. 6:14-18.

ALLON (Al'lon) [big tree]. A Simeonite, descendant of Shemaiah.—1 Chron. 4:37.

The Hebrew word is also used to refer to certain places, as Allon-bacuth, meaning "big tree of weeping," at Genesis 35:8, and the "big tree" in Zaanannim. —Josh. 19:33; Judg. 4:11; see BIG TREES, MASSIVE TREES.

ALLON-BACUTH (Al'lon-bac'uth) [big tree of weeping]. A big tree at the "foot" of Bethel, below the hill occupied by the city, named thus because under it Jacob buried "Deborah the nursing woman of Rebekah."—Gen. 35:8; see BIG TREES, MASSIVE TREES.

ALMIGHTY GOD. The word "Almighty" is translated from the Hebrew word *Shad·day'* and the Greek word *Pan·to·kra'tor*. Both words evidently convey the idea of strength or power.

ALMIGHTINESS IN HEBREW SCRIPTURES

In the Hebrew text *Shad·day'* is used seven times along with *'El* (God), forming the title "God Almighty." (Gen. 17:1; 28:3; 35:11; 43:14; 48:3; Ex. 6:3; Ezek. 10:5) In the other forty-one occurrences it stands alone and is translated "the Almighty" or "the Almighty One." Similar to *'Adho·nay'* (Lord) and *'Elo·him'* (God), *Shad·day'* is in the plural to denote the plural of excellence.—Gen. 49:25; Num. 24:4; Ps. 68:14.

Root meaning

The exact derivation of the word *Shad·day'* is a matter of discussion. The translators of the *Septuagint* used several Greek words in translating it, but did employ the word *Pan·to·kra'tor* (all powerful) sixteen times for *Shad·day'* in translating the book of Job. In a few cases they rendered it by a Greek term (*hi·ka·nos'*) meaning "sufficient" or "fit" (Ruth 1:20, 21; Job 21:15; 31:2; 40:2), and several later Greek translators followed this interpretation, thereby presenting *Shad·day'* as the "Sufficient (Fit) One."

The view of some modern critics is expressed in the comment on Genesis 17:1 in the Catholic translation known as *The Jerusalem Bible* (footnote *b*), which states: "The usual translation 'Almighty God' is inaccurate; 'Mou[n]tain God' is the probable meaning." Such extreme view, however, is based on an imagined linkage of *Shad·day'* with the Akkadian term *shadu* (mountain). *Unger's Bible Dictionary* (p. 1000) comments: "This view, however, is unacceptable and Shaddai is best taken from the root *shadad* [*sha·dhadh'*], 'to be strong or powerful,' as in Arabic."—See also *The Analytical Hebrew and Chaldee Lexicon*, by Benjamin Davidson, p. 702.

Sha·dhadh' in the Bible text commonly implies violent power, as used in devastating or despoiling. (Compare Psalm 17:9; Proverbs 11:3.) Isaiah 13:6 states: "Howl, you people, for the day of Jehovah is near! As a despoiling [*shodh*] from the Almighty [*Shad·day'*] it will come." While the idea of violent action is basic in the Biblical use of this root word, some authorities suggest that its original sense or primary meaning was simply "to be strong" or "to act strongly." *The Jewish Encyclopedia* (1909 ed.; Vol. IX, p. 162) states: "It is possible, however, that the original significance was that of 'overmastering' or 'overpowering strength,' and that this meaning persists in the divine [title]."

Irresistible power related to divine purpose

Jehovah used this title (*'El Shad·day'*) when making his promise to Abraham concerning the birth of Isaac, a promise requiring great faith on Abraham's part in God's power to carry out his promise. It was thereafter used with reference to Isaac and Jacob as heirs of the Abrahamic covenant.—Gen. 17:1; 28:3; 35:11; 48:3.

In harmony with this, Jehovah could later say to Moses: "I used to appear to Abraham, Isaac and Jacob as God Almighty [*'El Shad·day'*], but as respects my name Jehovah I did not make myself known to them." (Ex. 6:3) This could not mean that the name Jehovah was unknown to these patriarchs since it was frequently used by them, as well as by others before them. (Gen. 4:1, 26; 14:22; 27:27; 28:16) In fact, in the book of Genesis, which relates the lives of the patriarchs, the word "Almighty" occurs only six times, whereas the personal name Jehovah occurs 171 times in the primitive Hebrew Bible text. The names of some of the offspring of Jacob's sons even included the name of Jehovah, as Jahleel and Jahzeel. (Gen. 46:14, 24) Yet, while these patriarchs had come to appreciate by personal experience God's right and qualifications for the title of "the Almighty One," they had not had opportunity to appreciate the full meaning and implications of his personal name, Jehovah. In this regard, after pointing out that *'El Shad·day'* is *not* a name, Douglas' *New Bible Dictionary* comments (p. 479): "The former revelation, to the Patriarchs, concerned promises belonging to a distant future; it supposed that they should be assured that He, Yahweh, was such a God (*'el*) as was competent (*sadday*) to fulfill them. The revelation at the bush was greater and more intimate, God's power and immediate and continuing presence

with them being all wrapped up in the familiar name of Yahweh."

Might implies strength or power to perform and to accomplish a thing purposed, as well as to overcome obstacles or opposition, and Jehovah's almightiness manifests his irresistible power to accomplish his purpose. At times violent action is presented in connection with God's title of "the Almighty One," as at Psalm 68:14, when he 'scatters abroad the kings,' at Joel 1:15, which describes the "despoiling [*shodh*] from the Almighty One [*Shad·day'*]" to come in the "day of Jehovah," and at Isaiah 13:6, quoted earlier. It also gives assurance of his ability to bless (Gen. 49:25) and is a guarantee of security to those trusting in him: "Anyone dwelling in the secret place of the Most High will procure himself lodging under the very shadow of the Almighty One." —Ps. 91:1.

In the book of Job, *Shad·day'* occurs thirty-one times, being used by all the characters in the drama there presented. Jehovah's power to punish or to afflict are set forth (Job 6:4; 27:13-23), so that the ones saying, "What does the Almighty amount to, that we should serve him, and how do we benefit ourselves in that we have come in touch with him?", and who therefore trust in their own power, can expect to drink of "the rage of the Almighty." (21:15, 16, 20) The Almighty, therefore, merits awe, even dread, since his will cannot be ignored nor his law violated with impunity (6:14; 23:15, 16; 31:1-3), even though the expression of his might is not immediately seen. (24:1-3, 24; compare Exodus 9:14-16; Ecclesiastes 8:11-13.) Yet his power and might are always used in strict accord with justice and righteousness, never in an uncontrolled, wanton, erratic or irresponsible manner. (Job 34:10, 12; 35:13; 37:23, 24) Hence, there is no just cause for men to contend or find fault with him. (40:2-5) Those practicing righteousness can confidently approach him, and enjoy a personal relationship with him. (13:3; 29:4, 5; 31:35-37) As the Creator he is the Source of life and wisdom.—32:8; 33:4.

In the prophecy concerning the Messiah at Isaiah 9:6 the title "Mighty God" is applied to the promised Prince of Peace. This expression, however, translates the Hebrew *'El Gib·bohr'*, not *'El Shad·day'*, as in the above scriptures.

CORRESPONDING GREEK TERM

In the Christian Greek Scriptures the word *Pan·to·kra'tor* occurs ten times, nine of them in the book of Revelation. The word basically means the Almighty One, or Ruler of all, the One who has all power. Its use in the Christian Scriptures lends weight to the understanding of the Hebrew term *Shad·day'* as meaning "Almighty One," since otherwise there would be no corresponding term for *Pan·to·kra'tor* in the Hebrew Scriptures.

At 2 Corinthians 6:18 Paul quotes from the Hebrew Scriptures in urging Christians to avoid false worship and the use of lifeless, powerless idols, thus qualifying as children of "the Almighty [*Pan·to·kra'tor*]." In view of the apostle's quotations, it is obvious that the title here applies to Jehovah God.

Similarly, throughout Revelation the title *Pan·to·kra'tor* is applied to the Creator and King of Eternity, Jehovah, as in the "song of Moses the slave of God and the song of the Lamb [Jesus Christ]," which acclaims Jehovah God as the One worthy of worship and fear by all nations. (Rev. 15:3; compare Revelation 21:22.) The title's application to Jehovah God is made obvious at Revelation 19:6 by the use of the expression Hallelujah ("Praise Jah"). Likewise, the expression "the One who is and who was and who is coming" (Rev. 1:8; 4:8) clearly points to the God of eternity (Ps. 90:2), who not only "was" the Almighty in ancient times but continues to be so and "is coming" as such with an expression of his all-powerfulness. Again, violent action is indicated, following his 'taking his great power' to rule as king, by the expression of his wrath against the opposing nations, at the "war of the great day of God the Almighty." (Rev. 11:17, 18; 16:14) His Son, Christ Jesus, the "Word of God," is shown as expressing this "wrath of God the Almighty" against the nations in his position as God's anointed king. (Rev. 19:13-16) Yet such mighty expressions of God's judicial decisions continue to be in full accord with his standards of truth and righteousness.—Rev. 16:5-7; see GOD.

ALMODAD (Al·mo'dad) [the beloved; or, God is beloved]. First of Joktan's thirteen sons; fourth generation after Shem; nephew of Peleg, through whom the Messianic lineage is traced. Almodad fathered one of the seventy post-Flood families, settling in Arabia. (Gen. 10:26, 32; 1 Chron. 1:20) Arabian tradition has him chief of the tribe Jurham and father of a wife of Ishmael.

ALMON (Al'mon) [hidden]. A Levite city within the territory of Benjamin assigned to the sons of Aaron in the days of Joshua and Eleazar the priest. (Josh. 21:1, 18) It is called Alemeth in 1 Chronicles 6:60. The ancient site is at the village ruins of Khirbet Almit, a few miles NE of Jerusalem and just a little beyond Anathoth, another Levite city.

ALMOND [Heb., *sha·qedh'*]. The almond or *Amygdalus communis* is a tree native to Palestine, Lebanon and some areas of Mesopotamia. A member of the peach family, it grew both wild and as a cultivated fruit tree. Interestingly, the Hebrew name means, literally, "the waker," and this is quite fitting since the almond is one of the earliest trees to bloom following the winter rest, blossoming as early as late January or early February. Note the play on words



Almond branches—one in bloom, the other bearing fruit

at Jeremiah 1:11, 12, where the word "almond," [*sha·qedh'*] is followed by the expression "keeping awake" [*sho·qedh'*]. The tree may grow up to sixteen feet (4.87 meters) in height and, when blossoming, is covered with lovely pink and sometimes white flowers arranged in pairs. At Ecclesiastes 12:5 the blossoming almond tree is used to picture the white-headedness of old age. The leaves are oval-shaped and serrated on the edges. The almond fruit has an oblong shape, rounded on one end and pointed on the other. It has always been considered a delicacy and was used by Jacob as part of a gift sent to Egypt with his returning sons. (Gen. 43:11) The kernel is a source of desirable oil, a hundred pounds (45.4 kilograms) of the fruit producing some forty-five pounds (20.4 kilograms) of oil.

Doubtless due to their delicate beauty, the flowers of the almond were used as a pattern for the cups on the branches of the tabernacle lampstand. (Ex. 25:33, 34; 37:19, 20) Aaron's rod was also an almond branch and miraculously budded overnight, producing ripe almonds as proof of God's approval on him as anointed high priest.—Num. 17:8.

At Genesis 30:37 the Hebrew word *luz* occurs and is translated "almond" in later translations. (The same word in Arabic means "almond tree.")

ALMON-DIBLATHAIM (Al'mon-dib·la·tha'im) [hidden fig cakes]. A place between Dibon-gad and the plains of Moab, where the Israelites encamped in the fortieth year of their going out from Egypt (1473 B.C.E.). It was one of the last encampments during their wanderings. (Num. 33:46, 47) Usually identified with Khirbet Deleilat el-Gharbiyeh, a double ruin controlling three roads two and a half miles (4 kilometers) NE of Khirbet Libb. Possibly identical with Beth-diblathaim.—Jer. 48:22.

ALMUG [Heb., *'al·mog'*]. A tree included by Solomon in his request to Hiram of Tyre for timbers for the construction of the temple and from which stairs and supports were constructed as well as harps and stringed instruments.—2 Chron. 2:8, 9; 9:10, 11; 1 Ki. 10:11, 12.

The almug tree of this account cannot be identified with certainty. It is traditionally suggested to be the red sandalwood (*Pterocarpus santalinus*) now found in India and Ceylon, although some favor the white sandalwood (*Santalum album*), perhaps due to Josephus' statement that it is like pinewood, "but . . . whiter, and more shining." (Josephus, *Antiquities of the Jews*, Book VIII, chap. VII, par. 1) The red sandalwood grows to heights of about twenty-five or thirty feet (7.6 or 9.1 meters) and has a hard, fine-grained, reddish-brown wood that takes a high polish. It is suggested as suitable for musical instruments of the type mentioned in the Bible account. The wood has a sweet scent and is highly resistant to insects. The red sandalwood does not grow in Lebanon at the present time. However, the record is not definite as to whether the "almug" trees were native to Lebanon or not. At any rate, Hiram later saw fit to bring them from Ophir, and, here again, the timbers may have been imports even in Ophir, as it was in position to act as a trading center dealing with India, Egypt and other places in Africa. (1 Ki. 10:22) The rarity and preciousness of the wood delivered by Hiram is indicated by the statement that "timbers of almug trees like this have not come in nor have they been seen down to this day."—1 Ki. 10:12.

In view of the uncertainty involved it appears best to simply transliterate the Hebrew name as "almug" until such time as more certain identification becomes possible.

ALOE, ALOESWOOD [Heb., *'aha·lim'* (plural) and *'aha·loth'* (plural), *'aha·loth' qe·tsi·'oth'*; Gr., *a·lo'e*]. A name applied to a variety of tree containing a fragrant or aromatic substance used as a perfume in the Biblical period. (Ps. 45:8; Prov. 7:17; Song of Sol. 4:14) Most commentators consider the aloe tree of the Bible to be the *Aquilaria agallocha*, sometimes called the "eaglewood tree" and now found principally in India and neighboring regions. The tree is large and spreading, at times reaching a height of over 100 feet (30.5 meters). The inner core of the trunk and branches is impregnated with resin and an odoriferous oil, from which comes the highly prized perfume. Apparently attaining its most aromatic state when in decay, the wood is sometimes buried in the ground to hasten the decaying process. In a finely powdered condition it is then sold commercially as "aloes."

The prophet Balaam's comparison of the tents of Israel with "aloe plants that Jehovah has planted, like cedars by the waters," may relate to the spreading shape of these lofty trees, a cluster of aloe trees resembling an encampment of tents. (Num. 24:6) This text, however, has occasioned some discussion, since the *Aquilaria agallocha* trees usually identified with the aloes of the Bible are not found in Palestine. Their absence today, of course, would not necessarily prove that such trees were not present in that land over 2,500 years ago. On the other hand, Balaam's reference to the trees does not require that they be growing right in the area where he spoke. If the "cedars" mentioned immediately afterward in this text were cedars of Lebanon, then they would be trees growing outside that area, and the same could be true of the aloes. Balaam could have been acquainted with them from the place of his residence near the Euphrates River (Num. 22:5), although they are evidently not now indigenous to that region either. Whatever the case, the other texts dealing with aloes refer only to their aromatic qualities and would allow for them to have been foreign imports.

Following the death of Christ Jesus, Nicodemus brought "a roll of myrrh and aloes" weighing about a hundred pounds (45.4 kilograms), to be used in preparing Jesus' body for burial. (John 19:39) Since Herodotus, the Greek historian, states that aloeswood at one time was worth its weight in gold, Nicodemus' contribution must have represented a considerable outlay of money on his part, although the proportion of the less expensive myrrh included in the one hundred pounds is not stated. While some apply the term "aloes" in this text to the plant of the lily family that now bears the botanical name of *Aloe vera* or *Aloe succotrina*, the product of this plant (a thick juice from the leaves) is mainly employed as a purgative, used today by veterinarians for treating horses. Thus most modern commentators consider the aloes brought by Nicodemus to be the same aloeswood product as that referred to in the Hebrew Scriptures.

ALPHA [A, α]. The first letter in the Greek alphabet, from which the English "a" is derived. It originates from the Hebrew *'a'leph* but differs in that *al'pha* is a vowel while *'a'leph* is a consonant.

The vowel *al'pha* can be either long or short; however, at the time of Christ this distinction was disappearing.

It appears three times in the Bible in conjunction with *o·me'ga* to make up a title referring to Jehovah. —Rev. 1:8; 21:6; 22:13; see ALPHA AND OMEGA; ALPHABET.

ALPHA AND OMEGA. These are the names of the first and last letters of the Greek alphabet and are used as a title three times in the book of Revelation. The occurrence of this phrase in the *Authorized Version* rendering of Revelation 1:11, however, does not receive support from some of the oldest Greek manuscripts, including the Alexandrine, Sinaitic and Codex Ephraemi Rescriptus. It is, therefore, omitted in many modern translations.

While many commentators apply this title both to God and to Christ, a more careful examination of its use restricts its application to the supreme God. The first verse of Revelation shows that the revelation

was given originally by God and through Jesus Christ, hence the one speaking (through an angelic representative) at times is God himself and at other times Christ Jesus. (Rev. 22:8) Thus Revelation 1:8, *RS*, says: "'I am the Alpha and the Omega,' says the Lord God [*AT*; "Jehovah God," *NW*], who is and who was and who is to come, the Almighty." Although the preceding verse speaks of Christ Jesus, it is clear that in verse 8 the application of the title is to the "Almighty" God. In this regard Albert Barnes in *Barnes' Notes on the New Testament* observes: "It cannot be absolutely certain that the writer meant to refer to the Lord Jesus specifically here . . . There is no real incongruity in supposing, also, that the writer here meant to refer to God as such."

The title occurs again at Revelation 21:6, and the following verse (21:7) identifies the speaker by saying: "Anyone conquering will inherit these things, and I shall be his God and he will be my son." Inasmuch as Jesus referred to those who are joint heirs with him in his kingdom as "brothers," not "sons," the speaker must be Jesus' heavenly Father, Jehovah God.—Matt. 25:40; compare Hebrews 2:10-12.

The final occurrence of the title is at Revelation 22:13, which states: "I am the Alpha and the Omega, the first and the last, the beginning and the end." It is evident that a number of persons are represented as speaking in this chapter of Revelation; verses 8 and 9 show that the angel spoke to John, verse 16 obviously applies to Jesus, the first part of verse 17 is credited to "the spirit and the bride," and the one speaking in the latter part of verse 20 is manifestly John himself. The "Alpha and the Omega" of verses 12-15, therefore, may properly be identified as the same one who bears the title in the other two occurrences: Jehovah God. The expression, "Look! I am coming quickly," in verse 12, does not require that these aforementioned verses apply to Jesus, inasmuch as God also speaks of himself as "coming" to execute judgment. (Compare Isaiah 26:21.) Malachi 3:1-6 speaks of a *joint* coming for judgment on the part of Jehovah and his "messenger of the covenant."

The title "the Alpha and the Omega" carries the same thought as "the first and the last," and it is appropriately applied to Jehovah God in an *unlimited* way as being the first of all things, their Beginner, and also the Almighty whose power is capable of bringing all things to a successful end or realization. —Compare Isaiah 44:6.

ALPHABET. This English name of the system of letters employed to set down in writing the phonetic sounds used in speech derives from the first two Greek letters *al'pha* and *be'ta*, which, in turn, come from the Hebrew *'a'leph* and *behth*.

ORIGIN

There are many theories as to the origin of the alphabet; the Sumerian and Babylonian cuneiform, the "Hittite" hieroglyphs, and the Egyptian forms of writing all being suggested as possible sources. However, a prominent authority, Dr. David Diringer, states in his book *The Story of the Aleph Beth* (1958, p. 31): "It is now generally agreed that all existing alphabets, and those no longer used, derived from one original alphabet." On page 39 he quotes G. R. Driver as saying: "It was one, and only one, of the gifts of the Semites to mankind," and then states: "It was this alphabet which became the ancestor of all alphabetic scripts the world has known."

With regard to archaeological discoveries, among the earliest preserved examples of the alphabet, according to the methods of dating used by archaeologists, are the inscriptions discovered at Serabit el-Khadem on the Sinai Peninsula, believed to be from the nineteenth or eighteenth century B.C.E., the Ugaritic clay tablets found at Ras Shamra in Syria, containing a cuneiform alphabet and assigned to the fifteenth and fourteenth centuries B.C.E., and the inscriptions at Byblos in Phoenicia, considered as dating from about 1100 B.C.E. The Phoenician letters are nearly identical with those of the early Hebrew alphabet, whereas those from Sinai have considerable variation. The earliest preserved Hebrew inscriptions include a fragmentary inscription from Lachish ascribed to the twelfth or eleventh century B.C.E., the so-called "Gezer Calendar" (see CALENDAR) thought to be of the eleventh or tenth century B.C.E., the beautifully written Samarian ostraca recorded in cursive style or running hand and ascribed to the reign of Jeroboam II (844-803 B.C.E.), and the Siloam tunnel inscription evidently from the reign of King Hezekiah (745-716 B.C.E.). It is not until about the third century B.C.E. that a wealth of material of early Jewish scripts becomes available.

On the basis of these discoveries the tendency is to view the Phoenician and Sinaitic alphabets as antedating the Hebrew. This, of course, does not of necessity logically follow, and in the above-mentioned publication Dr. Diringer asks the question: "Is it possible that the ancient Hebrews who presented the world with the Bible and Monotheism, also gave it the Alphabet? The possibility certainly exists." (*The Story of the Aleph Beth*, p. 37) The relative scarcity of ancient Hebrew inscriptions does not argue against this, inasmuch as the Hebrews were not given to the erection of monuments or the making of plaques memorializing the feats of kings and heroes, as were other ancient peoples. The climate and soil of Palestine likewise are not such as contribute to the preservation of papyrus writings, as is the case with the land of Egypt.

The Hebrew order of the letters of the alphabet is clearly indicated in acrostic writings in the Psalms (34, 111, 112, 119 and others), Proverbs 31:10-31, and Lamentations chapters 1-4 (except for a reversal of the letters *'a'yin* and *pe'* in chaps. 2-4). In these writings the letters of the alphabet appear in consecutive order as the initial letters of each successive verse, section or stanza. The Hebrew alphabet, then as now, consisted of twenty-two letters, all consonants, and probably represented some twenty-eight sounds. It appears that it was not until about the sixth century C.E. that a system of signs was developed to indicate vowel sounds. Some seven different "vowel points" were employed, singly and in combination, by the Jewish scholars known as Masoretes, to represent the Hebrew vowel sounds.

PICTOGRAPHIC-WRITING THEORY

The common theory is that the Hebrew alphabet derived from pictographic writing. This theory seeks support in the fact that the names for the Hebrew letters are often the same as or similar to the Hebrew names of certain objects, *'a'leph* meaning "bull," *behth* meaning "house," *gi'mel* being similar to the Hebrew *ga·mal'* or "camel," and so forth. However, difficulties arise in following this through with all the letters, and the supposed similarity between the form of the letters and the suggested meaning of the name is often such as requires considerable imagination. Thus, while some believe that the letter *gi'mel* originally represented a camel (or a camel's neck), others suggest that it originally pictured a "throw stick"; some, that *da'leth* represented a door, others, perhaps originally a fish; *za'yin*, a weapon or perhaps an olive tree; *tehth*, a serpent or perhaps a basket, and so forth. It is, therefore, interesting to note Dr. Diringer's statement on page 40 of *The Story of the Aleph Beth*, where, after showing that the phonetic value of each Hebrew letter corresponds to the initial sound of the name applied to it, he points out: "It would be wrong to assume that [this] necessarily indicates the use of pictorial representations of the objects whose names the letters bore: in other words, there is no clear evidence that the symbols were originally pictographic." Thus, in teaching someone the English alphabet the teacher might say that *A* stands for "apple," *B* stands for "boat," *C* stands for "cat," and by that merely mean

that the *sound value* of the letter is represented by the initial letter of the following word, *not* that the letter's form resembles in any sense the shape or characteristics of the object identified by that word.

There is no sound basis for the theory that the alphabet is the result of a gradual evolution through pictographic, ideographic, or syllabic writings. Although the ancient Egyptians eventually used a number of their phonetic signs to stand for specific consonants, they never did isolate them as a distinct alphabet, and they continued to use their ideograms and syllabic phonograms until the time of the Common Era. Thereafter they adopted the Greek alphabet. There is no history of a pictographic writing independently developing into an alphabet. In addition to the case of the Egyptian writing, other peoples, such as the Mayas, evidently employed pictographic writing for millenniums, with no evolution into an alphabet. Till this day the Chinese have not developed an alphabet from their originally pictographic writing.

LATER DEVELOPMENTS

Referring to the one original alphabet, Dr. Diringer shows that other peoples or civilizations later developed their own variations of that basic alphabetic script, which variations, with the passing of time, eventually came to be almost unrecognizable in their relation to other members of the same family (as well as to the original script). He adds: "Thus, the Brahmi script, the great mother-script of India, the Korean alphabet, the Mongolian scripts are derived from the same source as the Greek, the Latin, the Runic, the Hebrew, the Arabic, and the Russian alphabets, although it is practically impossible for a layman to see a real resemblance between them."—*The Story of the Aleph Beth*, p. 39.

Following the captivity in Babylon the Aramaic style of letters was adopted by the Jews and from this developed the square style of letters characteristic of the modern Hebrew alphabet. Nevertheless, there is evidence indicating that the early Hebrew script continued to be used in postexilic times.

The Greek alphabet is derived from the Semitic alphabet. The Greeks made a valuable addition to it in that they took the surplus letters for which they had no corresponding consonants (*'a'leph, he', hheth, 'a'yin, waw,* and *yohdh*) and employed these to represent the vowel sounds *a, e* (short), *e* (long), *o, y, i*. Of the two styles of Greek writing, the Eastern and the Western, the latter became the source of the Latin alphabet and, in turn, of our English alphabet. —See the individual letters by name; also WRITING.

ALPHAEUS (Al·phae'us) [perhaps, leader or chief].

1. The father of the apostle Matthew Levi, the tax collector.—Matt. 9:9; Mark 2:14.

2. The father of James the Less, the ninth listed of the twelve apostles. (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13) Many authorities are supported by tradition in the general belief that Alphaeus was the same person as Clopas (John 19:25), which would also make him the husband of "the other Mary." (Matt. 27:56; 28:1; Mark 15:40; 16:1; Luke 24:10) Either a variation in pronunciation of the root word, or the individual's having had two names, a common thing in those days, would explain this difference.

ALTAR [Heb. and Gr., "place of sacrifice"]. Basically, a raised structure or place on which sacrifices are offered or incense is burned in worship of the true God or of another deity. The first mention of an altar occurs after the flood when "Noah began to build an altar to Jehovah" and offered burnt offerings thereon. (Gen. 8:20) The only offerings mentioned prior to the Flood were those of Cain and Abel and, though it is likely that they did so, it is not stated whether they used altars or not.—Gen. 4:3, 4.

Abraham built an altar at Shechem (Gen. 12:7), at a point between Bethel and Ai (12:8; 13:3), at Hebron (13:18), and also at Mount Moriah, where he sacrificed a ram given him by God in substitution for Isaac. (22:9-13) Only in this last case is a sacrifice specifically mentioned as being offered on these altars by Abraham. However, the basic meaning of the Hebrew word indicates that offerings were likely made in each case. Isaac later built an altar at Beer-sheba (26:23, 25) and Jacob built altars at Shechem and at Bethel. (33:18, 20; 35:1, 3, 7) These altars made by the patriarchs were doubtless of the type later mentioned by God in the Law covenant, either mounds of earth or platforms made up of natural (unhewn) stones.—Ex. 20:24, 25.

Following the exodus from Egypt, Moses first constructed an altar following the victory over Amalek, naming it Jehovah-nissi (Jehovah is my signal, or, perhaps, Jehovah is my refuge). (Ex. 17:15, 16) At the making of the Law covenant with Israel an altar was built by Moses at the foot of Mount Sinai and sacrifices were offered up on it. Blood from the sacrifices was sprinkled on the altar, on the book and on the people, thereby validating and putting in force the covenant.—Ex. 24:4-8; Heb. 9:17-20.

TABERNACLE ALTARS

With the setting up of the tabernacle, two altars were constructed according to divine pattern. The altar of burnt offering (also called the "altar of copper" [Ex. 39:39]) was made of acacia wood in the form of a hollow chest, apparently without top or bottom. It was about seven and a quarter feet (2.2 meters) square and about four and a third feet (1.3 meters) high with "horns" projecting from the upper four corners. All its surfaces were overlaid with copper. A grating or network of copper was placed below the altar's rim "down within," "toward the center." Four rings were placed at the four extremities near the grating, and these appear to be the same rings through which the two copper-sheathed acacia-wood poles were passed for carrying the altar. This might mean that a slot was cut through two sides of the altar allowing for a flat grating to be inserted, with the rings extending out on both sides. There is considerable difference of opinion among scholars on the subject, and many consider it likely that two sets of rings were involved, the second set, for insertion of the carrying poles, being attached directly to the outside of the altar. Copper equipment was made in the form of cans and shovels for the ashes, bowls for catching the blood of the animals, forks for handling the flesh, and fire holders. All of this was made by Bezalel and Oholiab.—Ex. 27:1-8; 31:2, 6, 8, 9; 38:1-7, 30; Num. 4:14.

This copper altar for burnt offerings was placed before the entrance of the tabernacle. (Ex. 40:6, 29) While it was of relatively low height, thus not necessarily requiring a means of approach, for ease of handling the sacrifices placed within it, the earth may have been raised around it, or there may have been a ramp leading up to it. (Compare Leviticus 9:22, which states that Aaron "came down" from making offerings.) Since the animal was sacrificed "at the side of the altar to the north" (Lev. 1:11), the "place for the fatty ashes" removed from the altar was to the E (Lev. 1:16), and the basin of copper for washing was located to the W (Ex. 30:18), this would logically leave the S as the open side on which such a means of approach might be placed.

Altar of incense

The altar of incense (also called the "altar of gold" [Ex. 39:38]) was likewise made of acacia wood, the top and sides being overlaid with gold. A border of gold ran around the top. The altar measured about 17.5 inches (44.5 centimeters) square and about 2 feet 11 inches (89 centimeters) high, and also had "horns" extending out from the four top corners. Two gold rings were made for the insertion of the acacia carrying poles overlaid with gold, and these rings were placed underneath the gold border on opposite sides of the altar. (Ex. 30:1-5; 37:25-28) A

special incense was burned on this altar twice daily, in the morning and in the evening. (Ex. 30:7-9, 34-38) The use of a censer or a fire holder is elsewhere mentioned for burning incense and evidently such was employed also in connection with the altar of incense. (Lev. 16:12, 13; Heb. 9:4; Rev. 8:5; compare 2 Chronicles 26:16, 19.) The position of the altar of incense was within the tabernacle just before the curtain of the Most Holy so that it is spoken of as being "before the ark of the testimony."—Ex. 30:1, 6; 40:5, 26, 27.

Sanctification and use of tabernacle altars

At the time of the installation ceremonies, both altars were anointed and sanctified. (Ex. 40:9, 10) At that time, as also in subsequent sacrifices of certain sin offerings, blood of the sacrificed animal was put upon the horns of the altar of burnt offering and the rest was poured out at its base. (Ex. 29:12; Lev. 8:15; 9:8, 9) Some of the anointing oil and blood on the altar was spattered upon Aaron and his sons and their garments to sanctify them toward the conclusion of the installation ceremony. (Lev. 8:30) In all, seven days were required for the sanctification of the altar of burnt offering. (Ex. 29:37) In other burnt offerings, communion sacrifices and guilt offerings the blood was sprinkled about upon the altar, while the blood of fowls sacrificed was spattered or drained at the side of the altar. (Lev. 1:5-17; 3:2-5; 5:7-9; 7:2) Grain offerings were made to smoke upon the altar as a "restful odor" to Jehovah. (Lev. 2:2-12) Remaining portions of the grain offering were eaten by the high priest and his sons alongside the altar. (Lev. 10:12) Annually on the atonement day the altar was cleansed and sanctified by the high priest's placing some of the sacrificial animals' blood on the horns of the altar and by spattering it seven times upon the altar.—Lev. 16:18, 19.

In all the animal sacrifices presented, portions of the animal were made to smoke upon the altar, and for this purpose a fire was maintained on the altar and was never allowed to go out. (Lev. 6:9-13) From here the fire was obtained for the burning of incense. (Num. 16:46) Only Aaron and those of his descendants who were free from defects were permitted to serve at the altar. (Lev. 21:21-23) The other Levites were only assistants. Any man not of the seed of Aaron drawing near was to be put to death. (Num. 16:40; 18:1-7) Korah and his assembly were destroyed for failing to recognize this divine assignment and the copper fire holders that they had taken were made into thin metal plates and overlaid on the altar as a sign that no one not of the offspring of Aaron should draw near.—Num. 16:1-11, 16-18, 36-40.

Once a year the golden altar of incense was also atoned for by the placing of sacrificial blood upon its horns. Other occasions in which it was so treated were in the sin offerings made for members of the priesthood.—Ex. 30:10; Lev. 4:7.

When being transported by the sons of Kohath both the altar of incense offerings and the altar of burnt offerings were covered, the first with a blue cloth and sealskins, the second with a reddish-purple wool cloth and sealskins.—Num. 4:11-14.

TEMPLE ALTARS

Prior to the dedication of Solomon's temple, the copper altar made in the wilderness served for Israel's sacrificial offerings at the high place in Gibeon. (1 Ki. 3:4; 1 Chron. 16:39, 40; 21:29, 30; 2 Chron. 1:3-6) The copper altar thereafter made for the temple covered an area sixteen times as large as the one made by Bezalel, measuring about 29 feet 2 inches (8.9 meters) square and about 14 feet 7 inches (4.5 meters) high. (2 Chron. 4:1) In view of its height some means of approach was essential. God's law prohibited the use of steps to the altar to prevent exposure of nakedness. (Ex. 20:26) Some believe that the linen drawers worn by Aaron and his sons served to obviate this command and thus make steps allowable. (Ex. 28:42, 43) However, it seems likely that an inclined ramp was used to approach the top of the altar of burnt offering. Josephus (*Wars of the Jews*, Book V, chap. V, par. 6) indicates that such an approach was used for the temple altar later built by Herod. If the arrangement of the altar of the temple followed that of the tabernacle, the ramp was probably on the S side of the altar. The "molten sea" in which the sacrifices were washed would thus be convenient, as it also lay toward the S. In other respects the altar constructed for the temple apparently was modeled after that of the tabernacle and no detailed description of it is given.

It was located where David had earlier built his temporary altar on Mount Moriah. (2 Sam. 24:21, 25; 1 Chron. 21:26; 2 Chron. 3:12; 15:8) This is also traditionally held to have been the location where Abraham had attempted to offer up Isaac. (Gen. 22:2) The blood of sacrificial animals was poured out at the altar's base, and it is likely that some kind of conduit existed for carrying the blood away from the temple area. Herod's temple is reported to have had such a conduit connected with the SW horn of the altar (compare Zechariah 9:15) and, in the rock of the temple area where the altar is believed to have stood, an opening has been found that leads to an underground channel going out to the Kidron valley.

The altar of incense for the temple was made of cedarwood, but this seems to be the only difference between it and that of the tabernacle. It was likewise overlaid with gold.—1 Ki. 6:20, 22; 7:48; 1 Chron. 28:18; 2 Chron. 4:19.

At the temple inauguration Solomon's prayer was offered before the altar of burnt offering, and at its conclusion fire came down from the heavens and consumed the sacrifices on the altar. (2 Chron. 6:12, 13; 7:1-3) Despite the fact that it covered an area of over 850 square feet (79.2 square meters), this copper altar proved too small for the immense quantity of sacrifices made then and so a portion of the courtyard was sanctified for that purpose.—1 Ki. 8:62-64.

In the latter part of Solomon's reign, and in the reigns of Rehoboam and Abijam, the altar of burnt offerings came into neglect so that King Asa found it necessary to renew it. (2 Chron. 15:8) King Uzziah was stricken with leprosy for attempting to burn incense on the golden altar of incense. (2 Chron. 26:16-19) King Ahaz moved the copper altar of burnt offering to one side and put a pagan altar in its place. (2 Ki. 16:14) His son Hezekiah, however, had the copper altar and its utensils cleansed, sanctified, and restored to service.—2 Chron. 29:18-24, 27.

POSTEXILIC ALTARS

The first thing built in Jerusalem by the returning exiles under Zerubbabel and high priest Jeshua was the altar for burnt offerings. (Ezra 3:2-6) In due time a new altar of incense was also made.

The Syrian king Antiochus Epiphanes carried off the golden altar of incense and two years later (168 B.C.E.) he built an altar over the great altar of Jehovah and offered up a sacrifice to Zeus thereon. (1 Maccabees 1:20-64) Judas Maccabaeus thereafter built a new altar of unhewn stones and also restored the altar of incense.—1 Maccabees 4:44-49.

The altar of burnt offerings of Herod's temple was made of unhewn stones, and, according to Josephus (*Wars of the Jews*, Book V, chap. V, par. 6), was fifty cubits square and fifteen cubits high, though the Jewish Mishnah gives smaller dimensions for it. It was to this altar, therefore, that Jesus made reference in his day. (Matt. 5:23, 24; 23:18-20) The altar of incense of that temple is not described, but Luke 1:11 shows that an angel was standing to the right of it when he appeared to John's father Zechariah.

ALTAR OF EZEKIEL'S TEMPLE

In the visionary temple seen by Ezekiel the altar for

burnt offerings was similarly positioned before the temple (Ezek. 40:47), but it had a different design than the previous altars. The altar consisted of several sections successively indented or recessed. Its dimensions are given in measurements of the long cubit of about 20.4 inches (51.8 centimeters). The base of the altar was one cubit thick and had a "lip" of one span (about 8.8 inches or 22.2 centimeters) as a border around the top, thus forming a sort of gutter or channel, perhaps for receiving blood poured out. (Ezek. 43:13, 14) Resting on the base itself, but set in one cubit from its outer edge, was another section and it measured two cubits (40.8 inches or 103.6 centimeters) in height. A third section was stepped in one cubit (20.4 inches or 51.8 centimeters) and was four cubits (81.6 inches or 207.2 centimeters) in height. It also had a border surrounding it of a half cubit (about 10.2 inches or 25.9 centimeters), perhaps forming a second channel or a protective ledge. Finally, the altar hearth extended up yet another four cubits and was also stepped in one cubit from the preceding section; out from it extended four horns. Stairs from the E provided approach to the altar hearth. (Ezek. 43:14-17) As with the altar built in the wilderness, a seven-day period of atonement and installation was to be observed. (Ezek. 43:19-26) Annual atonement was to be made for the altar along with the rest of the sanctuary on the first day of Nisan. (Ezek. 45:18, 19) The river of healing waters seen by Ezekiel flowed eastward from the temple and passed S of the altar.—Ezek. 47:1.

The altar of incense is not mentioned by name in the vision. However, the description of the "wooden altar" at Ezekiel 41:22, particularly the reference to it as the "table that is before Jehovah," indicates that this corresponded to the altar of incense rather than the table of showbread. (Compare Exodus 30:6, 8; 40:5; Revelation 8:3.) This altar was three cubits high and evidently two cubits square.

OTHER ALTARS

Since the post-Flood population did not continue with Noah in pure worship, it follows that many false altars were produced, and excavations in Canaan, Mesopotamia and other sites indicate that these existed from the earliest periods. Balaam had seven altars erected successively at three different sites in his vain attempts at calling down a curse on Israel.—Num. 22:40, 41; 23:4, 14, 29, 30.

The Israelites were instructed to tear down all pagan altars and destroy the sacred pillars and poles customarily built alongside them. (Ex. 34:13; Deut. 7:5, 6; 12:1-3) They were never to imitate these nor offer up their children by fire as did the Canaanites. (Deut. 12:30, 31; 16:21) Instead of a multiplicity of altars Israel was to have just *one* altar for the worship of the one true God, and this would be located at the place Jehovah would choose. (Deut. 12:2-6, 13, 14, 27; contrast this with Babylon, where there were 180 altars to the goddess Ishtar alone.) They were at first instructed to make an altar of unhewn stones following the crossing of the Jordan River (Deut. 27:4-8), and this was built by Joshua on Mount Ebal. (Josh. 8:30-32) Following the division of the conquered land, the tribes of Reuben and Gad and the half tribe of Manasseh built a conspicuous altar by the Jordan, which provoked a temporary crisis among the other tribes until it was determined that the altar was no sign of apostasy but only a memorial of faithfulness to Jehovah as the true God. —Josh. 22:10-34.

Other altars were constructed, but these appear to have been built for specific occasions, not for continual use, and usually were built in connection with angelic appearances or by angelic instruction. The one at Bochim and those of Gideon and Manoah were such. (Judg. 2:1-5; 6:24-32; 13:15-23) The record concerning the altar set up at Bethel by the people when considering how to prevent the disappearance of the tribe of Benjamin does not indicate whether such had divine approval or was simply a case of their 'doing what was right in their own eyes.' (Judg. 21:4, 25) As God's representative, Samuel offered sacrifice at Mizpah and also built an altar at Ramah. (1 Sam. 7:5, 9, 10, 17) This may have been due to the fact that Jehovah's presence was no longer in evidence at the tabernacle in Shiloh, following the removal of the Ark.—1 Sam. 4:4, 11; 6:19-21; 7:1, 2; compare Psalm 78:59-64.

Royal construction and use of altars

Saul offered sacrifice at Gilgal and built an altar at Aijalon. (1 Sam. 13:7-12; 14:33-35) In the first case he was condemned for not waiting on Samuel, but the propriety of the locations as places for sacrificing is not considered, though the statement regarding the latter altar, that "with it he started altar building to Jehovah," might indicate an improper multiplying of altars for worship.—Compare Genesis 4:26.

David instructed Jonathan to explain his absence at Saul's table on the day of the new moon by saying that David was attending an annual family sacrifice at Bethlehem; however, since this was a subterfuge, it cannot definitely be known whether such was really celebrated. (1 Sam. 20:6, 28, 29) Later, as king, David built an altar on the threshing floor of Araunah (Ornan) and this was at divine command. (2 Sam. 24:18-25; 1 Chron. 21:18-26; 22:1) The statement at 1 Kings 9:25 with regard to Solomon's 'offering up sacrifices on the altar' clearly refers to his *causing* such to be done through the authorized priesthood.—Compare 2 Chronicles 8:12-15.

With the setting up of the temple at Jerusalem, it appears that the altar was now definitely at "the place that Jehovah your God will choose . . . and there you must come." (Deut. 12:5) Aside from the altar used by Elijah on Mount Carmel in the fire test with the Baal priests (1 Ki. 18:26-35), only apostasy now caused the setting up of other altars. Solomon himself was the first to be guilty of such apostasy due to the influence of his foreign wives. (1 Ki. 11:3-8) Jeroboam of the newly formed northern kingdom endeavored to divert his subjects from going to the temple in Jerusalem by setting up altars at Bethel and Dan. (1 Ki. 12:28-33) A prophet then foretold that in the reign of King Josiah of Judah the bones of the prophets officiating at the altar in Bethel would be burned thereon. The altar was ripped apart as a sign and the prophecy was later completely fulfilled.—1 Ki. 13:1-5; 2 Ki. 23:15-20; compare Amos 3:14.

During King Ahab's rule in Israel pagan altars flourished. (1 Ki. 16:31-33) In the time of King Ahaz of Judah there were altars "at every corner in Jerusalem," as well as in the many "high places." (2 Chron. 28:24, 25) Manasseh went so far as to build altars within the house of Jehovah and altars for astrology in the temple courtyard.—2 Ki. 21:3-5.

Though faithful kings periodically destroyed these false altars (2 Ki. 11:18; 23:12, 20; 2 Chron. 14:3; 30:14; 31:1; 34:4-7), prior to Jerusalem's fall Jeremiah could still say: "Your gods have become as many as your cities, O Judah; and as many altars as the streets of Jerusalem you people have placed for the shameful thing, altars to make sacrificial smoke to Baal."—Jer. 11:13.

During exile and in apostolic period

During the period of the exile the Jews who fled to Elephantine in Upper Egypt set up a temple and an altar, according to the Elephantine papyri; and some centuries later the Jews near Leontopolis did likewise. (Josephus, *Antiquities of the Jews*, Book XIII, chap. III, par. 1; *Wars of the Jews*, Book VII, chap. X, pars. 2 and 3) This latter temple and altar were built by Priest Onias in an attempt at fulfilling Isaiah 19:19, 20.

In the Common Era, the apostle Paul in speaking to the Athenians referred to an altar inscribed "To

an Unknown God." (Acts 17:23) Ample historical information is available to corroborate this. Apollonius of Tyana, who visited Athens sometime after Paul, wrote: "It is a much greater proof of wisdom and sobriety to speak well of all the gods, especially at Athens, where altars are set up in honor even of unknown gods." Geographer Pausanias in his *Description of Greece* in the second century C.E. reported that on the road from the Phaleron Bay harbor to the city of Athens he had observed "altars of the gods named Unknown, and of heroes." He also spoke of "an altar of Unknown Gods" at Olympia. A similar altar was discovered in 1909 at Pergamum in the precincts of the temple of Demeter. And in Rome on the Palatine Hill is an altar dating from about 100 B.C.E., with the inscription "Sacred to a god or goddess."

SIGNIFICANCE OF ALTARS

In Hebrews chapters 8 and 9 the apostle Paul clearly shows all the things related to the tabernacle and temple service to have been typical, though, as he states, he does not take the time to explain the significance of all the details. (Heb. 8:5; 9:5, 23) The significance of the two altars is made evident by information in the Christian Greek Scriptures. The altar of burnt offerings served as the point of mediation between God and man and hence points to God's arrangement for the ransom sacrifice of his Son. (Compare 1 Corinthians 10:16-21.) Its situation in front of the entrance to the sanctuary emphasizes the requirement of faith in that ransom sacrifice as a prerequisite for acceptance by God. (John 3:16-18) The insistence upon a single altar of sacrifice is in harmony with Christ's declaration: "I am the way and the truth and the life. No one comes to the Father except through me," as well as with the many texts declaring the unity to be manifest in the Christian faith. (John 14:6; Matt. 7:13, 14; 1 Cor. 1:10-13; Eph. 4:3-6; note also Isaiah's prophecy, at Isaiah 56:7; 60:7, that people of all nations would come to God's altar.) It likewise relates to the "spiritual sacrifices" offered up by Christian worshipers.—1 Pet. 2:5; Heb. 13:15; compare 1 Corinthians 9:13, 14.

It is notable that, though some individuals fled to the altar, taking hold of its horns, in hope of gaining protection, God's law prescribed that the willful murderer was to be taken "even from being at my altar to die." (Ex. 21:14; compare 1 Kings 1:50-53; 2:28-34.) The psalmist sang: "I shall wash my hands in innocency itself, and I will march around your altar, O Jehovah."—Ps. 26:6.

Although Hebrews 13:10 has been used as basis for erection of literal altars by professed Christians, the context shows that the "altar" spoken of by Paul is not literal but symbolic. (Heb. 13:10-16) M'Clintock and Strong's *Cyclopædia* (Vol. I, p. 183) says concerning the early Christians: "When the ancient apologists were reproached with having no temples, no altars, no shrines, they simply replied, 'Shrines and altars we have not.' " Commenting on Hebrews 13:10, Vincent's *Word Studies in the New Testament* (Vol. IV, p. 567) says: "It is a mistake to try to find in the Christian economy some specific object answering to *altar*—either the cross, or the eucharistic table, or Christ himself. Rather the ideas of approach to God, —sacrifice, atonement, pardon and acceptance, salvation,—are gathered up and generally represented in the figure of the altar, even as the Jewish altar was the point at which all these ideas converged."

The multiplying of altars was strongly condemned by the Hebrew prophets. (Isa. 17:7, 8) Hosea said that Ephraim "multiplied altars in order to sin" (Hos. 8:11; 10:1, 2, 8; 12:11); Jeremiah stated that the sin of Judah was engraved "on the horns of their altars" (Jer. 17:1, 2); and Ezekiel foretold the slaughter of false worshipers "all around their altars." —Ezek. 6:4-6, 13.

Expressions of divine judgment are also prophetically associated with the true altar. (Isa. 6:5-12; Ezek. 9:2; Amos 9:1) It is from "underneath the altar" that the souls of those slaughtered for witnessing for God symbolically cry out: "Until when, Sovereign Lord, holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?"—Rev. 6:9, 10; compare 8:5; 11:1; 16:7.

At Revelation 8:3, 4 the golden altar of incense is expressly related to the prayers of the righteous. It was customary among the Jews to pray at "the hour of offering incense." (Luke 1:9, 10; compare Psalm 141:2.) The single altar for offering incense also corresponds with the one avenue of approach outlined in the Christian Greek Scriptures.—John 10:9; 14:6; 16:23; Eph. 2:18-22; see OFFERINGS; TABERNACLE; TEMPLE.

ALUSH (A'lush) [perhaps, crowding]. A place on the Sinai Peninsula, between Dophkah and Rephidim, where the Israelites encamped. The site is not known. —Num. 33:13, 14.

ALVAH (Al'vah) [high, tall]. A sheik of Edom and descendant of Esau. (Gen. 36:40, 43; 1 Chron. 1:51) Possibly a place and a tribe were also called Alvah. —See TIMNA No. 3.

ALVAN (Al'van) [high, tall]. First-named son of Sheik Shobal, a Seirite.—Gen. 36:20, 23, 29; 1 Chron. 1:40.

AMAD (A'mad) [people of time or duration, station]. A city of the fertile coastal plain N of the Carmel range, assigned to the tribe of Asher. (Josh. 19:26) Although there are several ruins in this area called 'Amud, the exact location of this city is not known.

AMAL (A'mal) [trouble, labor, toil]. Last named of four sons of Helem listed among "the sons of Asher, heads of the house of the forefathers, select, valiant, mighty men, heads of the chieftains."—1 Chron. 7:35, 40.

AMALEK, AMALEKITES (Am'a·lek, A·mal'ek·ites) [warlike, dweller in the vale]. Son of Esau's firstborn Eliphaz, by his concubine Timna. (Gen. 36:12, 16) Amalek, a grandson of Esau, was one of the fourteen sheiks of Edom. (Gen. 36:15, 16) Amalek's name also designated his tribal descendants.—Deut. 25:17; Judg. 7:12; 1 Sam. 15:2.

The belief of some that the Amalekites were of a much earlier origin and not descendants of Esau's grandson Amalek is not founded on solid factual ground. Identification of the Amalekites with those living in Melukhkha collapsed when archaeological discoveries revealed that land to be in India instead of in the Sinai Peninsula as supposed. About the only support left for the notion that the Amalekites predated Amalek is Balaam's proverbial utterance: "Amalek was the first one of the nations, but his end afterward will be even his perishing." (Num. 24:20) This, however, is a weak argument, for Balaam was not speaking of history in general and the origin of nations seven and a half centuries earlier. He was speaking of history only in connection with the Israelites, whom he was hired to curse and who were about to enter the Promised Land. Hence, after listing Moab, Edom and Seir as Israel's opponents Balaam declares that the Amalekites were actually "the first one of the nations" to rise up in opposition to the Israelites on their march out of Egypt toward Palestine, and for this reason, the end of Amalek "will be even his perishing."

Moses, therefore, in relating events of Abraham's day before Amalek was born, spoke of "the whole field of the Amalekites," evidently doing so proleptically, that is, he was describing the *region* as understood by people of Moses' time, rather than implying that Amalekites predated Amalek. (Gen. 14:7) The center of this Amalekite territory was

north of Kadesh-barnea in the Negeb desert in the southern part of Palestine, with their tributary camps radiating out into the Sinai Peninsula and northern Arabia. (1 Sam. 15:7) At one time their influence extended into the hills of Ephraim.—Judg. 12:15.

The Amalekites were "the first one of the nations" to launch an unprovoked attack on the Israelites after the Exodus, at Rephidim near Mount Sinai. As a consequence, Jehovah decreed ultimate extinction for the Amalekites. (Num. 24:20; Ex. 17:8-16; Deut. 25:17-19) A year later when the Israelites attempted to enter the Promised Land contrary to Jehovah's word they were repulsed by the Amalekites. (Num. 14:41-45) Twice during the days of the judges these adversaries of Israel shared in assaulting Israel. They did it in the days of Eglon king of Moab. (Judg. 3:12, 13) Again, with the Midianites and Easterners, they pillaged the land of Israel seven years before Gideon and his 300 dealt them a smashing defeat.—Judg. 6:1-3, 33; 7:12; 10:12.

Because of this persistent hatred, during the period of the kings Jehovah 'called to account' the Amalekites, commanding King Saul to strike them down, which he did "from Havilah as far as Shur, which is in front of Egypt." However, Saul, overstepping Jehovah's order, spared Agag their king. But God was not mocked, for "Samuel went hacking Agag to pieces before Jehovah in Gilgal." (1 Sam. 15:2-33) Some of David's raids included Amalekite villages, and when they in return attacked Ziklag and carried off David's wives and goods, he and 400 men overtook them, recovering all that was stolen. (1 Sam. 27:8; 30:1-20) During the reign of Hezekiah, some of the tribe of Simeon annihilated the remnant of the Amalekites. —1 Chron. 4:42, 43.

There is no further direct mention of the Amalekites in Biblical or secular history. However, "Haman the son of . . . the Agagite" was probably a descendant, for "Agag" was the title or name of certain Amalekite kings. (Esther 3:1; Num. 24:7; 1 Sam. 15:8, 9) Thus the Amalekites, along with others mentioned by name, were exterminated in order "that people may know that you, whose name is Jehovah, you alone are the Most High over all the earth."—Ps. 83:6-18.

AMAM (A'mam) [gathering spot or place]. A village in the Negeb, in the southern part of the territory of Judah. (Josh. 15:26) F.-M. Abel (*Géographie de la Palestine*, Vol. II, p. 242) suggests a site on the Wadi es-Sini, but the identification is uncertain.

AMANAH (A·ma'nah) [firm or constant]. This name appears in the Hebrew at Song of Solomon 4:8 in connection with Lebanon and Mount Hermon. Most translations simply transliterate the Hebrew word; however, lexicographers Koehler and Baumgartner understand it to refer to the Anti-Lebanon range, while Brown, Driver and Briggs apply it to that portion of the Anti-Lebanons in which the Nahr Barada has its source.—See ANTI-LEBANON.

AMARIAH (Am·a·ri'ah) [said or promised by Jehovah].

1. A priestly descendant of Aaron's son Eleazar through Phinehas; son of Meraioth; father of Ahitub; grandfather of Zadok, who served as a secondary priest during the reign of David and high priest during the reign of Solomon. (1 Chron. 6:7, 52) It cannot be stated definitely that Amariah officiated as high priest, since the office temporarily switched to the house of Eli during his period.

2. A Levite descendant of Kohath's son Hebron, listed in David's reorganization of temple service. —1 Chron. 23:1, 12, 19; 24:23.

3. Chief priest "for every matter of Jehovah," especially legal cases, during Jehoshaphat's reign. —2 Chron. 19:11.

4. Another descendant of Eleazar who lived at a later time than No. 1 above. Son of Azariah and father of another Ahitub.—1 Chron. 6:11; Ezra 7:3.

5. A Levite who assisted in distributing the tithes to the priests in their cities during the reign of Hezekiah.—2 Chron. 31:14, 15.

6. Son of Hezekiah (probably the king of Judah) and great-grandfather to the prophet Zephaniah. —Zeph. 1:1.

7. One of the principal priests returning from Babylon with Zerubbabel, 537 B.C.E. (Neh. 12:1, 2, 7) In the days of Governor Nehemiah there was a 'paternal house' of priests by his name.—12:12, 13, 26.

8. A descendant of Binnui; one of those who sent away their pagan wives and sons in the days of Ezra.—Ezra 10:10-12, 38, 42, 44.

9. A priest, or the forefather of one, who attested to the "trustworthy arrangement" during Nehemiah's governorship. (Neh. 9:38; 10:1, 3) He would have been more than 112 years old if the same as No. 7 above.

10. Ancestor of residents of Jerusalem in Nehemiah's time; of the tribe of Judah.—Neh. 11:4.

AMASA (A·ma'sa) [burden, burden bearer].

1. Son of David's sister Abigail and Jether (Ithra), and cousin of Absalom and Joab. (2 Sam. 17:25; 1 Chron. 2:16, 17) Jether is called an Israelite in Samuel and an Ishmaelite in Chronicles, perhaps because he lived in Ishmaelite territory. Some contend that Amasa is a shortened form of Amasai, one of those who joined David's army at Ziklag, but such an identification is uncertain.—1 Chron. 12:18.

Years later, when Amasa threw his lot in with Absalom's rebellion against David he was put over Absalom's army in place of Joab. (2 Sam. 17:25) The rebellion was suppressed, David's son Absalom was killed by Joab, and Amasa was offered the place of Joab as David's army chief, for as David said, he is "my bone and my flesh."—2 Sam. 18:9-15; 19:13.

Again rebellion broke out, this time Sheba wanted no share in David. (2 Sam. 20:1, 2) Amasa was given three days to assemble an army. When he did not come at the fixed time, Abishai was told to take David's servants and pursue after the rebels. Abishai's brother Joab and his men were with them in the pursuit of Sheba. Finally, when the latecomer Amasa met them, Joab, pretending to give an affectionate kiss, grabbed Amasa by the beard with one hand and with his sword in the other ripped his abdomen open. (2 Sam. 20:4-12) This may have been just recompense for Amasa's siding with Absalom, but certainly not at the hand from which it came. David therefore commanded Solomon that Amasa should be avenged through the death of Joab.—1 Ki. 2:5, 32.

2. Son of Hadlai. Following victory over Judah, when Israelite warriors were bringing their brothers back as servants, Amasa was one of four headmen of Ephraim who heeded the plea of the prophet Oded to return the captives. He also assisted those of Judah with supplies and transportation needed for their repatriation.—2 Chron. 28:8-15.

AMASAI (A·ma'sai) [burdensome; carrier of a load].

1. A Levite of the family of Kohath; son of Elkanah and ancestor of the prophet Samuel and the temple singer Heman of David's day.—1 Chron. 6:25, 35, 36.

2. The head of thirty men from the tribes of Judah and Benjamin who joined David at Ziklag. To allay David's fear of treachery "spirit itself enveloped Amasai" as he pledged their whole-hearted support, acknowledging that Jehovah was David's helper. —1 Chron. 12:16-18.

3. One of seven priests "loudly sounding the trumpets before the ark of the true God" when David had it brought to Jerusalem.—1 Chron. 15:24.

4. A Levite of the family of Kohath whose son Mahath assisted in cleansing and sanctifying the temple in the days of Hezekiah.—2 Chron. 29:12-18.

AMASHSAI (A·mash'sai) [carrying spoil, burdensome]. Son of Azarel and one of the priests residing in Jerusalem in Nehemiah's time.—Neh. 11:13.

AMASIAH (Am·a·si'ah) [Jehovah has borne]. Son of Zichri. During Jehoshaphat's reign he headed one of the Judean army divisions numbering 200,000. —2 Chron. 17:16.

AMAZIAH (Am·a·zi'ah) [Yah(u) is mighty].

1. A Levite of the family of Merari; son of Hilkiah, father of Hashabiah. One of his descendants shared in directing the singing before the tabernacle in David's time.—1 Chron. 6:31, 32, 45.

2. King of Judah who, in 858 B.C.E., came to the throne at twenty-five and ruled for twenty-nine years from the assassination of his father Jehoash until his own death in 829. His mother was Jehoaddin (Jehoaddan), his wife Jecoliah. (2 Ki. 14:1, 2; 15:2; 2 Chron. 25:1; 26:3) With the kingdom firm in his hand, he executed those that had murdered his father, but heeded the law of Moses not to punish their sons. (2 Ki. 14:5, 6; Deut. 24:16) His reign was marked by some enthusiasm for true worship, but not with a "complete heart" and not without serious shortcomings that brought disaster both to himself and the nation of Judah. The record of his rule deals primarily with two military campaigns.—2 Chron. 25:2.

Amaziah was first successful against Edom or Seir, using a force of 300,000 from Judah and Benjamin. He had also hired 100,000 mercenaries from Israel, but upon the advice of a man of God he paid them off and sent them home. Jehovah gave Amaziah a smashing victory in the Valley of Salt, allowing him to kill off 20,000 of the enemy, and capture Sela (Petra), which he renamed Joktheel. However, Amaziah brought the gods of Seir and began worshiping them, causing Jehovah's anger to blaze against him: "Why have you searched for the people's gods that did not deliver their own people out of your hand?" Amaziah only compounded the injury by silencing Jehovah's prophet.—2 Ki. 14:7; 2 Chron. 25:5-16.

Amaziah's second campaign was tragic from start to finish. The 100,000 from Israel who were dismissed raided towns of Judah on their return north. Perhaps it was this that provoked Amaziah foolishly to challenge Jehoash of the strong northern kingdom: "Do come. Let us look each other in the face." Jehoash's response: How foolish for a thorny weed to confront a massive cedar only to be trampled by a wild beast! Amaziah refused to listen; apparently being puffed up with his recent victory, but actually because Jehovah had doomed Amaziah to defeat due to his idolatry. The battle was joined at Beth-shemesh; Judah fled; Amaziah was captured; a breach of about 583 feet (178 meters) was made in Jerusalem's wall; and a great amount of temple treasures and hostages were carried back to Samaria.—2 Ki. 14:8-14; 2 Chron. 25:13, 17-24.

From the time that Amaziah turned away from Jehovah's worship a conspiracy was formed against him that finally forced Amaziah to flee to Lachish. There the conspirators put him to death. Amaziah was succeeded by his sixteen-year-old son Azariah (Uzziah).—2 Ki. 14:17-21; 2 Chron. 25:25-28.

3. A priest of the calf worship at Bethel who complained to Jeroboam II that the prophet Amos was a seditionist. He personally tried to frighten Amos into going back to Judah. The prophet, however, stood his ground, telling Amaziah that his wife would become a prostitute, his children would fall by the sword, and Amaziah himself would die on unclean ground.—Amos 7:10-17.

4. Father of Joshah; of the tribe of Simeon. Joshah was one of the chieftains numbered among those clearing the valley near Gedor, of Hamitic and Meunim settlers in the days of Hezekiah.—1 Chron. 4:24, 34, 38-41.

AMBASSADOR [Gr., *pre'sbys*, older man]. In Bible times older, mature men were chosen as ambassadors.

Jesus Christ came as Jehovah God's "apostle" or "sent one." He it is who "shed light upon life and incorruption through the good news."—Heb. 3:1; 2 Tim. 1:10.

After Christ had been resurrected to the heavens, being no longer on earth in person, his faithful followers were appointed to act in his place, "substituting for Christ" as ambassadors of God. Paul specifically mentions his office of ambassadorship. (2 Cor. 5:18-20) He, like all the anointed followers of Jesus Christ, was sent to nations and people who were alienated from Jehovah God the Supreme Sovereign—ambassadors to a world not at peace with God. (John 14:30; 15:18, 19; Jas. 4:4) As an ambassador Paul bore a message of reconciliation to God through Christ and therefore spoke of himself while in prison as an "ambassador in chains." (Eph. 6:20) His being in chains is a demonstration of the hostile attitude of this world toward God and Christ and the Messianic kingdom government, for ambassadors have since time immemorial been considered inviolate. It revealed the greatest hostility and was the grossest of insults on the part of the nations when they disrespected the ambassadors sent to represent the kingdom of God under Christ.

In fulfilling his role as an ambassador, Paul respected the laws of the land but remained strictly neutral toward the world's political and military activities. This was in harmony with the principle that ambassadors of worldly governments must obey the law but are exempt from allegiance to the country to which they are sent.

Like the apostle Paul, all of Christ's faithful anointed, spirit-begotten followers, who have a heavenly citizenship, are "ambassadors substituting for Christ."—2 Cor. 5:20; Phil. 3:20.

How a person receives these ambassadors of God determines how God will deal with him. Jesus Christ set forth the principle in his illustration of the man who owned a vineyard and who sent his slaves first as his representatives, then his son, whom the cultivators of the vineyard killed. For this the owner of the vineyard brought destruction on the hostile cultivators. (Matt. 21:33-41) Jesus gave another illustration, of the king whose slaves were killed while acting as messengers inviting guests to a marriage feast. The ones receiving his representatives in such a manner were counted as enemies of the king. (Matt. 22:2-7) Jesus stated the principle clearly when he said: "He that receives anyone I send receives me also. In turn he that receives me, receives also him that sent me."—John 13:20; see also Matthew 23:34, 35; 25:34-46.

Jesus also used the peace-promoting work of an ambassador to illustrate our individual need to sue for peace with Jehovah God and give up all to follow in the footsteps of his Son in order to get God's favor and everlasting life. (Luke 14:31-33) Conversely, he illustrated the folly of being associated with those sending ambassadors to speak against the one on whom God confers kingly power. (Luke 19:12-14, 27) The Gibeonites are good examples of taking action in a tactful, successful suit for peace.—Josh. 9:3-15, 22-27.

PRE-CHRISTIAN ENVOYS

In pre-Christian times there was no official governmental office corresponding exactly with the modern-day ambassador. There was no resident official representing a foreign government. Hence, the terms "messenger" and "envoy" more accurately describe their duties in Bible times. However, their rank and status were in many respects similar to ambassadors, and some of these aspects will be considered here. Such men were official representatives who carried messages between governments and individual rulers.

Unlike modern-day ambassadors, ancient envoys or messengers, since they did not reside in foreign

capitals, were dispatched only on special occasions for specific purposes. Often they were persons of rank (2 Ki. 18:17, 18) and their office was highly respected. Consequently, they were accorded inviolability of person when they visited other rulers.

The treatment accorded a ruler's messengers or envoys was considered as done toward the ruler and his government. Thus, when Rahab showed favor to the messengers sent as spies to Jericho by Joshua, she really was acting as she did because she recognized that Jehovah was the God and King of Israel. Jehovah, through Joshua, showed her favor accordingly. (Josh. 6:17; Heb. 11:31) A flagrant violation of the unwritten international custom of respect toward envoys was the action of Hanun the king of Ammon, to whom King David sent some servants in a gesture of friendship. The king of Ammon listened to his princes, who falsely called the messengers spies, and publicly humiliated them, demonstrating his disrespect for David and his government. This disgraceful action led to war.—2 Sam. 10:2–11:1; 12:26-31.

Opposite to the modern-day practice of recalling an ambassador when diplomatic relations are broken with a government, the people of ancient times sent messengers or envoys as spokesmen to one another during times of strain in an effort to reestablish peaceful relations. Isaiah speaks of such "messengers of peace." (Isa. 33:7) Hezekiah sent a peace appeal to Sennacherib the king of Assyria. Although Sennacherib was threatening the fortified cities of Judah, the messengers were given freedom of passage by the Assyrians because they were acting as Hezekiah's envoys. (2 Ki. 18:13-15) Another example of this can be seen in the record about Jephthah, a judge in Israel. He dispatched messengers with a letter of remonstration against wrong action on the part of the king of the Ammonites and to clear up a dispute over territorial rights. If possible, Jephthah, through his envoys, would have settled the matter without war. These messengers were permitted to pass back and forth between the armies without hindrance. —Judg. 11:12-28; see MESSENGER.

AMBUSH. Ambuscades, in which troops were posted in concealed locations to surprise the enemy, were employed on various occasions by the Israelites. Joshua skillfully employed an ambush against Ai, posting five thousand men to the W of the city at night, while deploying the main body of his forces to the N. The following morning he drew the city's defenders away from the city by feigning defeat, thus allowing the ambush to rise up and take the city. (Josh. 8:2-21) Ambushes were involved in the dispute between the landowners of Shechem and Gideon's son Abimelech. (Judg. 9:25, 31-45) Samson was the object of ambushes by the Philistines. (Judg. 16:1-12) Saul set an ambush against Amalek and later accused David of lying in ambush for him. (1 Sam. 15:5; 22:8) Other ambushes were those in the fight of Israel against the tribe of Benjamin (Judg. 20:29-44), the unsuccessful ambush of Judah by Jeroboam (2 Chron. 13:13-19), the ambush producing confusion among Judah's attackers in the days of Jehoshaphat (2 Chron. 20:22, 23), those mentioned in describing the fall of Jerusalem (Lam. 4:19), and the ambush decreed against Babylon by Jehovah. (Jer. 51:12) The returning Jewish exiles were protected from ambush by Jehovah.—Ezra 8:31; see WAR.

The Hebrew word *'a·rav'*, meaning "to lie in wait or to ambush," is also used in describing the hunting tactics of animals (Job 38:39, 40; Lam. 3:10), and, figuratively, to describe the prostitute as she waylays men (Prov. 7:12; 23:27, 28), and to describe the tactics of wicked ones against the innocent and the righteous. (Job 31:9; Ps. 10:8, 9; Prov. 1:11, 18; 12:6; 24:15; Jer. 9:4-9; Mic. 7:2; compare Psalms 56:1-6; 83:3, 4.) In Israel the death penalty was decreed for the man found guilty of killing another after lying in wait to do it.—Deut. 19:11, 12.

The more than forty Jews who "bound themselves with a curse" plotted an ambush against the apostle Paul but were foiled by Paul's nephew.—Acts 23:12-35.

AMEN (Heb., *'a·men'*; Gr., *a·men'*). This word is a transliteration from the Hebrew in both English and Greek. The original meaning is "sure," "truly," "so be it," "truth." The Hebrew root word from which it is drawn (*'a·man'*) means, literally, "to build, support," and, figuratively, "to be firm, faithful."

In the Hebrew Scriptures the word is used as a solemn expression to obligate oneself legally to an oath or covenant and its consequences (Num. 5:22; Deut. 27:15-26; Neh. 5:13), as a solemn expression to subscribe to an expressed prayer (1 Chron. 16:36), to an expression of praise (Neh. 8:6) or to an expressed purpose. (1 Ki. 1:36; Jer. 11:5) Each of the first four books or collections of the Psalms concludes with this expression, perhaps indicating that it was customary for the congregation of Israel to join in at the end of the song or psalm with an "Amen."—Ps. 41:13; 72:19; 89:52; 106:48.

The Hebrew word *'a·man'* is applied to Jehovah as the "*faithful* God" (Deut. 7:9; Isa. 49:7), and describes his reminders and promises as "trustworthy" and "faithful." (Ps. 19:7; 89:28, 37) In the Christian Greek Scriptures the title "Amen" is applied to Christ Jesus as the "faithful and true witness." (Rev. 3:14) Jesus made singular use of the expression in his preaching and teaching, using it very often to preface a statement of fact or a promise or prophecy, thereby to emphasize the absolute truthfulness and reliability of what he said. (Matt. 5:18; 6:2, 5, 16; 24:34 and others) In these cases the Greek word (*a·men'*) is translated as "truly" (*AV*, "verily") or, when doubled, as throughout the book of John, "most truly." (John 1:51) Jesus' use of "amen" in this way is said to be unique in sacred literature, and it was consistent with his divinely given authority.—Matt. 7:29.

However, as Paul shows at 2 Corinthians 1:19, 20, the title "Amen" applies to Jesus not merely in the sense of a truth speaker or true prophet and spokesman of God, but also as the one in whom all of God's promises find fulfillment and whose course of faithfulness and obedience even to a sacrificial death confirms and makes possible the bringing to reality all such promises and declarations of purpose. He was the living Truth of those revelations of God's purpose, the things to which God had sworn.—Compare John 1:14, 17; 14:6; 18:37.

The expression "amen" is used many times in letters, especially those of Paul, when the writer has expressed some form of praise to God (Rom. 1:25; 16:27; Eph. 3:21; 1 Pet. 4:11), or expresses the wish that God's favor be manifested in some manner toward the recipients of the letter. (Rom. 15:33; Heb. 13:20, 21) It is also used where the writer earnestly subscribes to what is expressed.—Rev. 1:7; 22:20.

The prayer expressed at 1 Chronicles 16:36 and those contained in the Psalms (41:13; 72:19; 89:52; 106:48), as well as the expressions contained in the canonical letters, all indicate the correctness of the use of "Amen" at the close of prayers. It is true that not all the prayers recorded show such conclusion, such as David's closing prayer for Solomon (1 Chron. 29:19) or Solomon's dedication prayer at the inauguration of the temple (1 Ki. 8:53-61), although such expression may well have been made. (Note 1 Chronicles 29:20.) Similarly, its use is not recorded in Jesus' prayers (Matt. 26:39, 42; John 17:1-26), nor in the prayer of the disciples at Acts 4:24-30. However, the weight of the prior evidence presented strongly indicates the rightness of the use of "Amen" as a conclusion to prayer, and Paul's statement at 1 Corinthians 14:16 in particular shows that it was customary for those in Christian assembly to join in the Amen to a prayer. Additionally, the examples of those in heaven, recorded at Revelation 5:13, 14; 7:10-12; and 19:1-4, all give support to its use in

subscribing to prayers or solemn statements and thereby, through the use of this one word, expressing the confidence, strong approval and earnest hope that is in their hearts.

AMETHYST (am'e·thyst). A semiprecious variety of crystallized quartz, purple or violet in color and used for jewelry. It occurs in the form of hexagonal crystals, and the color is attributed to traces of manganese or iron. One type of amethyst is the quartz variety (Occidental), whereas precious amethyst (Oriental) is a variety of corundum or sapphire. The name "amethyst" is taken from the Greek word *a·me'thy·stos*, meaning "not to intoxicate."

Israel's high priest wore an amethyst stone in the third position of the third row of stones on his embroidered "breastpiece of judgment." (Ex. 28:2, 15, 19, 21; 39:12) In his vision of "New Jerusalem," John observed that the twelfth foundation of the holy city's wall was amethyst.—Rev. 21:2, 10, 19, 20.

'AM HA-'A'RETS [people of the earth or land]. This expression occurs some fifty or more times in the Hebrew Scriptures. In Jesus' day it was employed by the religious leaders as a term of contempt, but originally this was not the case.

The Hebrew and Aramaic lexicon by Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 711) explains this Hebrew phrase as meaning "the citizens possessing the full rights." *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 106) states that the term "in the strict sense includes only the responsible male citizenry, the married men who live on their own land and have full rights and duties, including the duty of serving in the army and of participating in judicial proceedings and . . . festivals." (Compare Leviticus 20:2-5; 2 Kings 15:5; 16:15; Ezekiel 45:16, 22; 46:3, 9.) Thus, originally, the term was one of respect. It did not apply only to a lowly class or those of the poorer element.

In bargaining for the property rights to the cave of Machpelah, Abraham dealt with the Hittite "people of the land." (Gen. 23:7, 13, *RS*) In these verses both *An American Translation* and the *New World Translation* render the Hebrew *'am ha-'a'rets* as "natives." Pharaoh, in speaking to Moses and Aaron, referred to the Israelites dwelling in Goshen as "the people of the land." (Ex. 5:5) The term was used in the singular to embrace all the people of Canaan (Num. 14:9), and with the plural of *'am* (*'am·meh'*, "peoples") to describe them as forming separate tribes or peoples within that land. (Neh. 9:24, 30) Sennacherib used the full plural form (*'am·meh' ha-'ara·tsohth'*, "peoples of the lands") as applying to the many peoples or nations conquered by the Assyrian forces. (2 Chron. 32:13, 19) It is used in a similar way as referring to the subject peoples within the Persian Empire in Queen Esther's time.—Esther 8:17.

Within the nation of Israel the phrase *'am ha-'a'rets* often distinguished the general citizenry from governmental or priestly officials. (2 Ki. 11:14, 18-20; Jer. 1:18; 34:19; 37:2; 44:21; Ezek. 7:27; Dan. 9:6; Zech. 7:5) However, it is evident that it embraced not merely the poor laboring class but also included persons of means, since Ezekiel, after decrying the injustices committed by greedy prophets, priests and princes, thereafter inveighs against the "people of the land" who have "carried on a scheme of defrauding and have done a tearing away in robbery, and the afflicted one and the poor one they have maltreated, and the alien resident they have defrauded without justice." (Ezek. 22:25-29) To pay the heavy duties imposed by Pharaoh Nechoh, King Jehoiakim "exacted the silver and the gold from the people of the land" by means of taxation. Thus the *'am ha-'a'rets* that struck down the conspirators against King Amon and made Josiah king or that later made Jehoahaz king were no so-called "rabble element." (2 Ki. 23:30, 35; 21:24) When Nebuchadnezzar conquered Judah, sixty men of the "people of the land" were included along with the high court officials who were taken to Riblah and executed, these sixty doubtless being among the more prominent or leading citizens. (2 Ki. 25:19-21) Of course, the phrase *'am ha-'a'rets* did embrace the poor and lowly citizens as well, and the king of Babylon designated a number of such to remain in Judah, as he had done earlier in Jerusalem. —2 Ki. 24:14; 25:12; Jer. 40:7; 52:15, 16.

In post-captivity times Ezra and Nehemiah condemned the wrong practice of the returned exiles in mingling with the "peoples of the land," marrying their women, allowing them to carry on commerce within the city on the sabbath, and learning their detestable practices. (Ezra 9:11; 10:2, 11; Neh. 10:28, 31) The expression here referred to the surrounding non-Israelite peoples specified at Ezra 9:1, 2, and the reason for separating from them was not because of any low social or economic position on their part but because of God's law requiring purity of worship. —Neh. 10:28-30.

AS A TERM OF CONTEMPT

In course of time, however, the religious leaders of Judah began to use the term as designating those persons, Jewish or non-Jewish, who were unlearned in the Law and more particularly those who were ignorant of or who failed to observe in detail the great body of rabbinic traditions that now developed. (Matt. 15:1, 2) The term expressed the contemptuous attitude exemplified in the statement of the Pharisees at John 7:49: "This crowd that does not know the law are accursed people." Rabbi Hillel said: "No *'am ha-'a'rets* is truly religious." Other rabbinical statements applying to such nonobservers of Jewish traditions were: "Let not a man associate with sinners even to bring them near to the Torah [or Law]"; "the ignorant is impious; only the learned shall have part in the resurrection." (Compare Matthew 9:11; Luke 15:2; 18:11.) Jesus, however, said that he "came to call . . . sinners" and he showed affection for the people who were "thrown about like sheep without a shepherd."—Matt. 9:13, 36.

Thus the sense of *'am ha-'a'rets* changed from one of general respect to one of religious opprobrium, much as the Latin term *paganus*, from which our English word "pagan" derives, originally meant simply a dweller in a rural community, but, since those country people were often the last to be converted, it came to be used by city dwellers as applying to all who did not adopt their professed Christian beliefs. In a similar way the term "heathen" at first meant simply one who lived out on the "heath" or field.

AMI. See AMON No. 3.

AMITTAI (A·mit'tai) [true; faithful]. Father of the prophet Jonah, from Gath-hepher in Zebulun.—2 Ki. 14:25; Jonah 1:1.

AMMAH (Am'mah) [cubit]. A hill "in front of Giah on the way to the wilderness of Gibeon." Here Abner, Saul's former chief of the army and now fighting for Saul's son and heir, Ish-bosheth, made his "last stand" against the pursuing forces of Joab and Abishai, after they had defeated Abner in the battle at the pool of Gibeon. At this hill Abner persuaded Joab to stop pursuing him, and the battle ended. (2 Sam. 2:12-32) While it probably lay to the E of Gibeon, it is not known exactly which of the hills of this region bore this name.

AMMIEL (Am'mi·el) [my kinsman is God].

1. Son of Gemalli of the tribe of Dan. One of twelve sent out by Moses to spy out the land of Canaan. (Num. 13:12) He was among the ten spies who gave a bad report of the Promised Land and died by the scourge from Jehovah.—14:36, 37.

2. Father of Machir of Lo-debar in Transjordan. It was in the house of Machir that Mephibosheth, son of

Jonathan, was lodging when David desired to extend loving-kindness to him.—2 Sam. 9:4, 5, 7; 17:27.

3. Father of Bath-sheba, Uriah's wife later taken by David. (1 Chron. 3:5) At 2 Samuel 11:3, he is called Eliam, which is simply a transposition of the same Hebrew letters. He was possibly the son of Ahithophel, the Gilonite, who was David's counselor but who turned traitor.—2 Sam. 23:34; 15:31.

4. A Levite, the sixth son of Obed-edom. He was a gatekeeper who shared responsibility for the storehouses of the house of Jehovah, during David's time. —1 Chron. 26:4, 5, 12-15.

AMMIHUD (Am·mi'hud) [my kinsman is majesty].

1. An Ephraimite, and father of Elishama, who was chieftain of the tribe of Ephraim in the second year after coming out of Egypt (1512 B.C.E.). (Num. 1:10; 2:18) He was an ancestor of Joshua (or Jehoshua). —1 Chron. 7:26, 27.

2. A Simeonite, father of the Shemuel who was the chieftain appointed for the tribe of Simeon at the time when Canaan was divided among the tribes of Israel (after 1473 B.C.E.).—Num. 34:20.

3. Of the tribe of Naphtali, and father of Pedahel, who was the chieftain appointed shortly before Moses' death to share in dividing the land of Canaan among the tribes of Israel.—Num. 34:28.

4. Father of Talmai, king of Geshur, and grandfather of Maacah the mother of Absalom, David's son. Absalom fled to Geshur after killing his half-brother Amnon.—2 Sam. 3:3; 13:37.

5. Son of Omri and a descendant of Perez, the son of Judah. He was the father of Uthai, who is listed as being among the first inhabitants to dwell in Jerusalem following the exile in Babylon.—1 Chron. 9:2, 4.

AMMINADAB (Am·min'a·dab) [my kinsman is generous].

1. A son of Ram of the family of Hezron, tribe of Judah. (1 Chron. 2:10) His son, Nahshon, was chieftain of Judah during the wilderness trek (Num. 1:7; 7:11, 12), and his daughter, Elisheba, became Aaron's wife. (Ex. 6:23) Amminadab was an ancestor of King David and of Christ Jesus.—Ruth 4:19-22; Matt. 1:4-16; Luke 3:23-33.

2. Perhaps an alternative name for Izhar, a son of Kohath and father of Korah. (1 Chron. 6:22; compare verses 2, 18, 37, 38; Exodus 6:18, 21; Numbers 3:19, 27.) Some copies of the *Septuagint* give "Izhar" instead of "Amminadab" at 1 Chronicles 6:22.

3. A Levite, of the sons of Uzziel; a family head in David's time. He helped to bring the ark of the covenant to Jerusalem.—1 Chron. 15:10-12.

AMMISHADDAI (Am·mi·shad'dai) [people of the Almighty]. Father of Ahiezer, who, as chieftain of the tribe of Dan, was with Moses when he numbered the assembly of Israel in the second year after coming out of Egypt (1512 B.C.E.).—Num. 1:12; 2:25.

AMMIZABAD (Am·miz'a·bad) [my kinsman (people) has endowed (made a present)]. Son of Benaiah, who was King David's mighty man over the thirty outstanding fighters. Ammizabad acted for his father, Benaiah, in overseeing the third royal service group, for the third month of the year.—1 Chron. 27:5, 6.

AMMON (Am'mon) [relative; kinsman]. Lot's son by his younger daughter and the progenitor of the Ammonites. (Gen. 19:38) As in the case of the older daughter, so also Lot's younger daughter had relations with her father while they were residing in a cave in a mountainous region, Lot having first been given much wine to drink by his daughters. (Gen. 19:30-36) The name given to Ammon by his mother was Ben-am'mi, meaning, literally, "son of my people," that is, 'son of my relatives' and not of foreigners like the Sodomites. The name thus evidently was associated with the concern voiced by the older daughter that the two daughters could not find anyone of their own people or family line to marry in the land they were inhabiting.—See MOAB.

"Ammon" is also used at Psalm 83:7 to refer to the nation of his descendants. The usual term is "sons of Ammon," which, to the Hebrew mind, would literally mean "sons of my kinsman," thereby recalling to the Israelites the relationship existing between them and the Ammonites, a relationship that even Jehovah took into account, as evidenced by his directing the Israelites not to molest Ammon nor to engage in strife with them since they were sons of Lot, Abraham's nephew.—Deut. 2:19; see AMMONITES.

AMMONIM (Am'mon·im). At 2 Chronicles 20:1 the Masoretic text refers to some of "the Ammonim [Heb., *'Am·moh·nim'*]" as being joined with the sons of Moab and of Ammon against Jehoshaphat king of Judah in war. The *Authorized Version* inserts the word "other" to make the text read "the children of Moab, and the children of Ammon, and with them other beside the Ammonites"; while some other translations render the phrase in question as reading "some of the Ammonites" (*MR, JP, Dy*), though this seems illogical since the Ammonites are already mentioned in the verse. Most modern translations (*Ro, Mo, AT, RS, JB, NW* [1955 ed.]) consider the text as referring to the Meunim of 1 Chronicles 4:41 and 2 Chronicles 26:7. This view supposes that a scribal error resulted in the first two consonants (מע) of the Hebrew *Me'u·nim'* being transposed, thus giving *'Am·moh·nim'*. This identification with the Meunim may find support in the fact that the remainder of the account of the fight against Jehoshaphat refers to "the mountainous region of Seir" (in place of "the Ammonim") as joined with the Ammonite-Moabite forces. (2 Chron. 20:10, 22, 23) The translators of the *Septuagint* version used the same Greek word (*Mi·nai'on*) to render the Hebrew term at 2 Chronicles 20:1 as they did in the texts referring to the Meunim, showing that they understood them to be the same. —See MEUNIM.

Since the matter is not certain, however, some translations, such as that of Isaac Leeser and the 1961 edition of the *New World Translation*, prefer simply to transliterate the term into English, thereby retaining the wording found in the Masoretic text.

AMMONITES (Am'mon·ites). Descendants of Ammon, Lot's son by the younger of his two daughters. (Gen. 19:36-38) They were close relatives of the Moabites, descended from Lot's other son, Moab, and are regularly mentioned in Biblical and ancient secular history along with the Moabites. They were also more distantly related to the Israelites, and this Biblical relationship is supported by the fact that the Ammonite language was a dialect or variant of Hebrew. With rare exceptions, however, the Ammonites displayed violent enmity toward the nation of Israel.

TERRITORY OCCUPIED

Evidently out of consideration for their faithful forefather Lot, Jehovah God enabled the Ammonites to take possession of the territory previously held by the Rephaim, a towering people called the Zamzummim by the Ammonites. (Deut. 2:17-21) This land lay E of the southern end of the Jordan River and, at one time, the territory of the Ammonites joined with that of the Moabites in the plateau region on the eastern side of the Dead Sea. Sometime prior to Israel's entry into Canaan, however, the Amorites had dispossessed the Ammonites of some of their land and pushed them to the N and E, thereby driving a wedge between them and the Moabites (who also suffered the loss of considerable territory). (Num. 21:26; Josh. 12:2; Judg. 11:13, 22) Thereafter the land of the sons of Ammon generally extended from the upper reaches of the curving Jabbok River eastward toward the desert (Num. 21:24; Josh. 12:2),

with their capital located at Rabbah (modern Amman) by the Jabbok's headwaters. (Deut. 3:11) Archaeologists have discovered ancient Ammonite sites and border fortresses in this region.

Under divine orders, the Israelites were careful not to trespass on the landholdings of the Ammonites when conquering the neighboring Amorites. (Deut. 2:37; Josh. 13:8-10) Thus, whereas Joshua 13:25 states that the tribe of Gad received "half of the land of the sons of Ammon" as part of their tribal inheritance, the reference is evidently to that portion of land previously taken from the Ammonites by the Amorites, territory apparently situated between the Jordan River and the upper Jabbok.

CONFLICTS WITH ISRAEL

Although the Ammonites appear to have joined the Moabites in hiring the mercenary prophet Balaam to curse Israel, they made no immediate military effort against Israel. (Deut. 23:3, 4) It was not until the time of King Eglon of Moab that the Ammonites, together with the Amalekites, joined with the Moabites in attacking Israel, driving westward to Jericho on the Jordan. (Judg. 3:12-14) After Judge Ehud erased the effects of this assault (vss. 26-30), the Ammonites did not again constitute a major threat to Israel until the days of Jephthah. By then the Israelites had returned to serving the gods of the nations and an eighteen-year period of oppression had ensued, with the Ammonites pushing at Israel from the E while the Philistines menaced from the W. Ammonite forces not only terrorized the Israelites living in Gilead but even sallied W of the Jordan to harass the tribes of Benjamin, Judah and Ephraim. (10:6-10) Finally cleansed of false worship, the Israelites rallied under the headship of Jephthah and, after Jephthah legally refuted the Ammonite charges of a usurpation of land rights by Israel, the Ammonites were severely defeated.—10:16–11:33; see JEPHTHAH.

Some scholars have viewed Jephthah's reference to "Chemosh your god" as erroneous, claiming that Chemosh was the national god of Moab, not Ammon. (Judg. 11:24; Num. 21:29) While the god of the Ammonites is variously referred to as Molech, Milcom, or Malcham (1 Ki. 11:5, 7; Jer. 49:1, 3), these terms (meaning "king" or "their king") are considered by some authorities to be titles rather than proper names, and could have been applied to the god Chemosh. At any rate, the Ammonites were polytheistic (Judg. 10:6) and the worship of Chemosh may have been nearly as prominent among them as among their relatives, the Moabites.

About one month after Saul's being designated king of Israel, King Nahash of Ammon besieged the city of Jabesh in Gilead, demanding the city's surrender, with the cruel requirement that its men could have peace only by each one's allowing his right eye to be bored out. Learning of the siege, Saul proved his merit as king, marshaled the Israelite forces and routed the Ammonites. (1 Sam. 11:1-4, 11-15) Samuel's later statement reveals that it was the growing menace of the Ammonites under Nahash that ultimately provoked the Israelites' request for a king. —1 Sam. 12:12.

During David's rule

The Ammonites also suffered defeats at the hands of David, spoils or tribute being taken from them. (1 Chron. 18:11) The account of this at 2 Samuel 8:11, 12 forms part of a summary of David's conquests, and this summary may not necessarily be in complete chronological order with the preceding and subsequent accounts. Thus 2 Samuel 10:1, 2 suggests a comparatively peaceful relationship existing between Ammon and Israel during David's rule up to the time of King Nahash's death. Hanun, Nahash's son and successor, greatly angered David, however, by humiliating the messengers David sent to him as bearers of consolation. Becoming aware of the seriousness of the affront committed, the Ammonites sought out mercenary troops from the Syrians and prepared for an offensive against Israel, but were outmaneuvered and defeated by Israelite general Joab and his brother Abishai.—2 Sam. 10:1-14; 1 Chron. 19:6-15.

The following spring Rabbah, the capital city of Ammon, came under siege by David's forces. During one desperate sally by the besieged Ammonites, Uriah the Hittite died. (2 Sam. 11:1, 17, 24, 26, 27) The length of the siege is difficult to determine. The record of the birth of the adulterine child to Bath-sheba and the later birth of Solomon may fit chronologically within the period of the siege or may simply be given in complete form in order to terminate the account involving Bath-sheba, even though one or both of the births could have taken place after the siege. While the account at 1 Chronicles 20:1, 2 does not seem to indicate a protracted period, it would not be unusual if the siege had lasted into the following year. The full conquest of the Ammonite capital was finally effected by David.—2 Sam. 12:26-29; see RABBAH.

The "crown of Malcam," referred to in the capture of Rabbah, was evidently a crown placed on the head of the Ammonite idol god, elsewhere called Molech or Milcom. While the *Revised Standard Version* translates the Hebrew term *Mal·kam'* here as "their king," it does not seem logical that a human king is referred to, inasmuch as the crown weighed "a talent of gold" or about 91.5 troy pounds (34.2 kilograms). It also seems likely that the crown's being placed on David's head was only a momentary act, perhaps to demonstrate the victory over this false god.—2 Sam. 12:30.

Due to the *King James, American Standard* and *Douay* translations of 2 Samuel 12:31 some have understood that the defeated Ammonites were cruelly sawed, axed and burned to death by David. Later translations (*RS, AT, NW, JB*), however, give the correct sense, showing that the Ammonites were put to forced labor working with saws and axes and in making bricks. This is substantiated by the fact that the Hebrew term rendered "brickkiln" in some translations is now known to refer instead to a wooden mold in which the clay was formed into a brick shape.

When David withdrew to Mahanaim due to Absalom's intrigue, it is noteworthy that one of those offering him aid was "Shobi the son of Nahash from Rabbah," possibly the brother of Hanun. Further evidence that not all Ammonites were bitter enemies of Israel is the presence of Zelek the Ammonite among David's mighty men. (2 Sam. 17:27-29; 23:37) King Solomon had Ammonite women among his foreign wives, including the mother of Rehoboam. (1 Ki. 11:1; 14:31) This, however, contributed to Solomon's apostasy and his setting up of "high places" for the worship of Milcom and other gods, these places being finally ruined by faithful King Josiah.—1 Ki. 11:5; 2 Ki. 23:13.

During the divided kingdom

The Ammonites regained their independence from the Davidic kings and during Jehoshaphat's reign (936-911 B.C.E.) joined the Moabites and the inhabitants of the mountainous region of Seir in a combined offensive against Judah, but the alliance suffered a crushing defeat. (2 Chron. 20:1-4, 10-26) The inscriptions of Assyrian emperor Shalmaneser III, who ruled in the time of King Jehu (905-876 B.C.E.) of Israel, list the forces of "Ba'sa, son of Ruhubi, from Ammon" among a coalition of kings opposing Assyria in the battle of Qarqar. One of the conspirators in the death of King Jehoash of Judah (898-858 B.C.E.) was an Ammonite servant, Zabad. (2 Chron. 24:22, 26) The strong government of Uzziah (829-777 B.C.E.) once more made the Ammonites tributaries of Judah (2 Chron. 26:8) and Uzziah's son Jotham reimposed this dominance over Ammon, exacting from them a hundred silver talents (approximately $142,359) and ten thousand cor measures (about 62,000 bushels or 2,200,000 liters) of wheat and ten thousand of barley. (2 Chron. 27:5) The ability of the Ammonites

to pay this large sum during three successive years may have been due to their favorable position along one of the major trade routes from Arabia to Damascus and the relative fertility of the Jabbok valley region, wheat and barley still being principal products in this area.

Evidently the increasing intervention of Assyrian power in Palestine during the reign of Jotham's successor Ahaz (761-745 B.C.E.) allowed the Ammonites to break free of Judean domination but only to exchange it for Assyrian oppression, for the records of Tiglath-pileser III list "Sanipu of Bit-Ammon [the house of Ammon]" as paying tribute to Assyria, along with Ahaz of Judah and Salamanu of Moab. Sennacherib's prism, recounting his invasion of Judah in Hezekiah's time, likewise shows Ammon as bringing gifts to the Assyrian invader, while Sennacherib's son Esar-haddon, a contemporary of Manasseh, includes "Puduil, king of Beth-Ammon," among those providing materials for building the city of Nineveh.

It appears likely that, following the deporting of the people of the northern kingdom of Israel by Tiglath-pileser and subsequent Assyrian rulers (2 Ki. 15:29; 17:6), the Ammonites began occupying the territory of the tribe of Gad, for which they had unsuccessfully fought against Jephthah. (Compare Psalm 83:4-8.) Thus in Jehovah's prophetic message through Jeremiah, the Ammonites are rebuked for seizing the Gadites' inheritance and warned of a coming desolation upon Ammon and its god Malcham (Milcom). (Jer. 49:1-5) The Ammonites went yet further by sending marauder bands to harass Judah under King Jehoiakim during the closing years of the Judean kingdom.—2 Ki. 24:2, 3.

BABYLONIAN INVASION

With the Babylonian overthrow of Judah (607 B.C.E.) some Jews fled into Ammon, Moab and Edom, but returned upon hearing of the appointment of Gedaliah over the land. (Jer. 40:11, 12) King Baalis of Ammon, however, conspired with Judean army chief Ishmael in the assassination of Gedaliah (2 Ki. 25:23; Jer. 40:14; 41:1-3) and Ishmael thereafter took refuge in Ammon.—Jer. 41:10-15.

Although Ammon rejoiced at the fall of Jerusalem, Jehovah's "day of accounting" with the circumcised Ammonites finally came upon them due to their uncircumcised hearts. (Jer. 9:25, 26; Ezek. 25:1-10) True to the prophecies proclaimed by Jeremiah, Ezekiel and Amos, the Ammonites began to drink the cup of Jehovah's wrath and experienced sword, famine, pestilence and the desolation of their land.—Jer. 25:17, 21; 27:1-8; Ezek. 25:1-10; Amos 1:13-15.

That Ammon did not willingly submit to the Babylonian yoke is indicated by Ezekiel's description of the king of Babylon (Nebuchadnezzar) standing at the crossways and using divination to decide whether to go against Rabbah of Ammon or against Judah. (Ezek. 21:19-23, 28-32) Though the choice came out for attack first upon Jerusalem, Jewish historian Josephus records that, in the fifth year after desolating Jerusalem, Nebuchadnezzar returned to war against Coelesyria, Ammon and Moab and thereafter attacked Egypt. (*Antiquities of the Jews*, Book X, chap. IX, par. 7) That Ammon did become "a resting place of a flock" and Rabbah "a pasture ground of camels" (Ezek. 25:5) is substantiated by the archaeological evidence showing that "Transjordan was largely depopulated before the middle of the sixth century B.C., and that sedentary occupation of Ammon ceased almost completely until the third century." (*The Interpreter's Dictionary of the Bible*, 1962, Vol. I, p. 112) Thus the camel-riding Orientals were able to possess the land and tent therein.—Ezek. 25:4.

It is likely that Ammonite exiles, along with those of other nations, were allowed to return to their homeland by Cyrus, the conqueror of Babylon, in fulfillment of Jeremiah 49:6.

INTERMARRIAGE WITH ISRAELITES

Following the return of the Jews from captivity (537 B.C.E.), an Ammonite named Tobiah took a leading part in endeavoring to obstruct the rebuilding of Jerusalem's walls. (Neh. 4:3, 7, 8) Yet later he had the arrogant audacity to make use of a dining hall within the temple precincts, until Nehemiah indignantly threw his furniture out. (Neh. 13:4-8; see TOBIAH No. 2.) Many of the returned Jewish exiles also had taken wives of Ammonite and other foreign extraction and were severely rebuked for this, resulting in a general dismissal of such wives.—Ezra 9:1, 2; 10:10-19, 44; Neh. 13:23-27.

After Tobiah's ejection from the temple grounds God's law at Deuteronomy 23:3-6 prohibiting the entry of Ammonites and Moabites into the congregation of Israel was read and applied. (Neh. 13:1-3) This restriction, imposed some one thousand years earlier because of the Ammonite and Moabite refusal to succor the Israelites when they were approaching the Promised Land, is generally understood to mean that these races could not enter into full legal membership in the nation of Israel with all the concomitant rights and privileges that such membership would signify. It does not mean, of necessity, that Ammonite and Moabite individuals could not associate themselves with or reside among the Israelites and thereby benefit from the divine blessings upon God's people, and this is evident from the inclusion of Zelek, mentioned earlier, among David's chief warriors, as well as from the record concerning Ruth the Moabitess.—Ruth 1:4, 16-18.

As to this latter case, Ruth's marriage to Boaz shows that females of these races, upon turning to the worship of the true God, could be acceptable for marriage by Jewish males. Because the terms "Ammonite" and "Moabite" in the Hebrew text of Deuteronomy 23:3-6 are in the masculine gender the Jewish Talmud argues that only male Ammonites and Moabites were excluded from Israel. Nevertheless, Ezra's insistence that the Jewish men send away their foreign wives and Nehemiah's similar attitude, previously mentioned, indicate that the admission of Ammonite and Moabite females into association with Israel was dependent upon their acceptance of true worship.

Though historical evidence, including the apocryphal book of 1 Maccabees (5:6), shows that Ammon continued to be a distinct territory down till the second century B.C.E., by the first century B.C.E. the region appears to have become part of the Nabataean kingdom and by the third century C.E. the Ammonites as a race disappear from history, doubtless absorbed by the Arabic tribes. As Zephaniah had prophesied, the sons of Ammon had become "like Gomorrah, . . . a desolate waste."—Zeph. 2:8-10.

In view of the disappearance of the Ammonites early in the Common Era, Daniel's mention of Ammon in his prophecy of the "time of the end" must apply in a spiritual sense and would logically refer to those who are among the hard-set enemies of the spiritual Israel of God, the Christian congregation.—Dan. 11:40, 41.

AMNESTY. At Esther 2:18 it is related that the Persian monarch Ahasuerus, after making Esther his queen, held a great banquet in her honor and granted "an amnesty for the jurisdictional districts" of his domain. The Hebrew word *hana·hhah'* here used occurs but once in the Scriptures. It is variously translated as "release" (*AV*), "remission of taxes" (*RS*), "holiday" (*AT*), "*un jour de repos* [a day of rest]" (*JB* [French]); and commentators suggest that the release or amnesty may have involved a remission of tribute, a remission of military service, release from prison, or a combination of these.

A different Hebrew word (*shemit·tah'*) is used elsewhere in the Scriptures to describe a releasing from debt or suspension of labor. (Deut. 15:1, 2, 9;

31:10; see SABBATH YEAR.) As to a release of prisoners, it may be noted that during the reign of Xerxes the Great, believed to be the Ahasuerus of the book of Esther, a number of revolts occurred. An inscription from Persepolis attributed to Xerxes states: "After I became king, there were some among these countries . . . which revolted but I crushed these countries . . . and I put them again into their former political status." Political prisoners doubtless resulted from such suppression of uprisings, and the festive time of Esther's being made queen may have been the occasion for Ahasuerus to efface the charges against such ones and grant them an amnesty or release. (Compare Matthew 27:15.) The precise nature of the amnesty, however, remains undetermined.

AMNON (Am'non) [faithful].

1. David's firstborn son by Ahinoam the Jezreelitess, born at Hebron. (2 Sam. 3:2; 1 Chron. 3:1) Amnon developed a passionate desire for lovely Tamar, Absalom's sister, to the point of lovesickness. Following the advice of his cousin Jehonadab, Amnon feigned illness and induced King David to send Tamar to Amnon's private quarters to prepare "bread of consolation" in his presence. He then used the opportunity forcibly to violate his half sister, despite her pleading and reasoning with him. His case illustrates how extremely selfish erotic love can be, for, having satisfied his desire, Amnon then had Tamar put out into the street as someone repugnant to him, someone whose very presence doubtless made him feel unclean. —2 Sam. 13:1-19.

Tamar's full brother, Absalom, nursed a hatred of Amnon for this act and two years later at a sheepshearing festival Absalom had his servants murder Amnon when he was "in a merry mood with wine." (2 Sam. 13:20-29) Since Amnon, as David's eldest son, was heir apparent to the throne, his death may also have been viewed as desirable by Absalom to better thereby his possibilities of gaining the kingship. With this event the prophecy made by Nathan following David's own misconduct with the wife of Uriah began to undergo fulfillment.—2 Sam. 12:10; see ABSALOM.

2. The first in the list of four sons of Shimon, of the tribe of Judah.—1 Chron. 4:1, 20.

AMOK (A'mok) [deep, inscrutable]. A principal priest who returned with Zerubbabel from captivity in Babylon. (Neh. 12:1, 7) His family was represented by his son Eber in the time of Joiakim.—Neh. 12:12, 20.

AMON (A'mon) [master workman or builder].

1. A chief of the city of Samaria when Ahab, king of Israel, was ruling. (940-919 B.C.E.) The prophet Micaiah was put in his care while Ahab warred against Ramoth-gilead.—1 Ki. 22:10, 26; 2 Chron. 18:25.

2. A king of Judah and son of wicked King Manasseh. He began to rule at the age of twenty-two years (661 B.C.E.) and followed the idolatrous course of his father's earlier years. The bad conditions described at Zephaniah 1:4; 3:2-4 doubtless were developing at this time. After two years on the throne he was murdered by his own servants (659 B.C.E.). The "people of the land [*'am ha-'a'rets*]" put the conspirators to death, placed his son Josiah on the throne, and buried Amon in "the garden of Uzza." (2 Ki. 21:19-26; 2 Chron. 33:20-25) The genealogy of Jesus bears his name.—Matt. 1:10.

3. The family head of certain returned exiles included among the "sons of the servants of Solomon." (Neh. 7:57-59) He is referred to as "Ami" in Ezra 2:57.

4. A local god of Thebes or No-Amon who rose to the position of "king of the gods" under the name Amon-Ra and whose high priest became head of all the Egyptian priesthoods. The Egyptian name of this god apparently means "the hidden one." Amon is generally represented as a man wearing a crown surmounted by two tall parallel plumes. Like many of the other Egyptian deities, he is frequently shown holding the crux ansata, the "sign of life." Amon, his wife Mut and Khonsu (his son by her) made up the Theban triad.



Amon-Ra, as depicted on temple pillar in Thebes

In addition to many gifts, a large part of Egypt's spoils of war found its way into the treasury of Amon (Amon-Ra) the "king of the gods." The priests devoted to the service of this deity, therefore, became very powerful and wealthy. Since they benefited from Egypt's warfare, it may very well be that they encouraged it. This is suggested by the English archaeologist E. A. Wallis Budge in his work *The Gods of the Egyptians*, Vol. II, p. 12: "There is reason to think that many of the great Egyptian raids in Syria and Nubia were made as much for the purpose of supplying funds for the maintenance of the temples, and services, and priests of Amen-Ra as for the glory and prestige of Egypt. The slavish homage which the Thothmes kings, and the Amen-heteps, and the Ramessids paid to Amen-Ra, and their lavish gifts to his sanctuaries suggest that it was his priests who were, in reality, the makers of war and peace." According to ancient Egyptian records, in the time of Ramses III the estate and revenue of Amon were second only to those of Pharaoh himself.

In time the high priests of Amon, whose office had become hereditary, exercised even greater power than the pharaohs. One of them, Hrihor, succeeded the last of the Ramses to the throne. Concerning the extent to which governmental affairs were determined by the oracle of Amon during the rule of Hrihor, James H. Breasted, in *A History of the Ancient Egyptians*, pp. 357, 358, writes: "Whatever the High Priest wished legally to effect could be sanctioned by special oracle of the god [Amon] at any time, and by prearrangement the cultus image before which the High Priest made known his desires invariably responded favourably by violent nodding of the head, or even by speech. All wills and property conveyances of members of the High Priest's family were oracles of Amon, and civil documents thus became divine decrees. Banished political exiles were recalled by oracle of the god, criminal cases were tried before him, and by his decision the convicted were put to death. Priestly jugglery, ruling if necessary in utter disregard of law and justice, thus enabled the High

Priest to cloak with the divine sanction all that he wished to effect."

However, a number of adversities came to Thebes and her god Amon. Two of these are mentioned in the Scriptures. In the seventh century B.C.E., the conquering Assyrians under the command of Ashurbanipal razed Thebes to the ground, stripping her of all her wealth. The prophet Nahum refers to this event, using it as an illustration of Nineveh's coming destruction. (Nah. 3:8) Thebes recovered somewhat from the blow meted out to her by Assyria, regaining a measure of prosperity, but even this was to be short-lived. Jeremiah indicated that Jehovah's judgment was against Egypt and her gods, including Thebes and her god Amon. Into the hand of Nebuchadnezzar Egypt would be given, bringing shame to her and to her gods, especially to Amon from No (Thebes).—Jer. 46:25, 26; see No, No-Amon.

AMORITE (Am'o-rite) [perhaps, mountain dweller]. The "Amorite" appears among the list of the sons of Canaan, but elsewhere this term, always in the singular in the Hebrew text, is used collectively of the Canaanite tribe descended from the original Amorite. They were, therefore, a Hamitic race.—Gen. 10:6, 15, 16; 1 Chron. 1:13, 14.

In Abraham's time a coalition of Mesopotamian kings raided to the S of Canaan and defeated some of the Amorites dwelling at Hazazon-tamar, thought to be located SW of the Dead Sea. Three Amorite men living near or in Hebron were then "confederates of Abram," and as such aided him in pursuing and defeating the invading kings, thereby rescuing his nephew Lot. (Gen. chap. 14) Still, sometime thereafter God advised Abraham that, when the error of the Amorites had finally "come to completion," Abraham's descendants would return to Canaan from an alien land and would take possession of the Amorites' land.—Gen. 15:13-21.

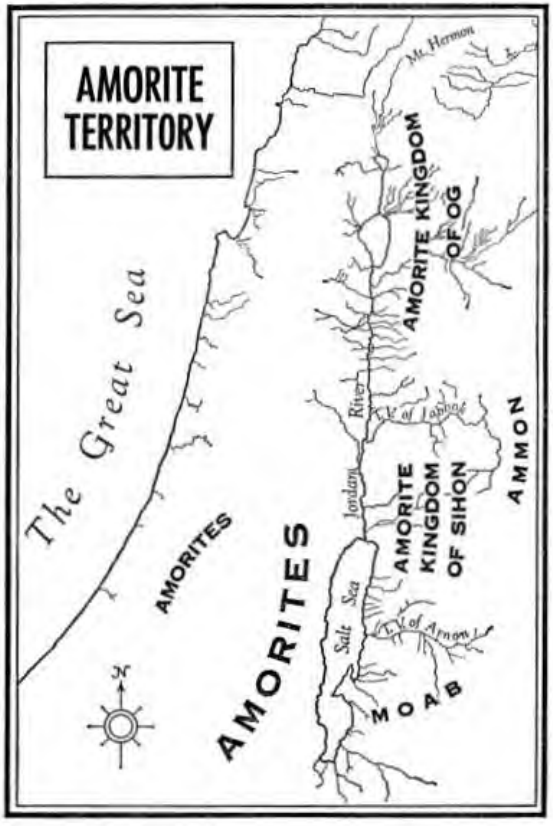
Shortly before Jacob's death in Egypt, that patriarch promised Joseph: "I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow." (Gen. 48:22) Since the word rendered "shoulder" in this text is *Shechem* in Hebrew, some have claimed that Jacob was here referring to the plot of ground he had purchased near that city. (Gen. 33:18, 19) The purchase was a peaceable transaction, however, and there is no record of any battle waged by Jacob in connection with the land. While Jacob's sons later did make a savage attack on the people of Shechem, Jacob disavowed responsibility for the act at the time (Gen. 34:30); and, now on his deathbed, he cursed the anger of Simeon and Levi that had motivated the attack. (Gen. 49:5-7) Thus, it seems more reasonable to understand Jacob's promise as a prophetic utterance in which he envisioned by faith the future conquest of Canaan as though it were already effected, with Jacob 'taking the land of the Amorites' vicariously through the sword and bow of his descendants.

A DOMINANT TRIBE IN CANAAN

Some commentators consider that the term "Amorites" is used at Genesis 15:16 and 48:22 as representing the peoples of Canaan as a whole. The Amorites do appear to have been the principal or dominant tribe in Canaan at the time of the Israelite exodus from Egypt. (Compare Deuteronomy 1:6-8, 19-21, 27; Joshua 24:15, 18; Judges 6:10.) If this is so, then it would be understandable that, at times, other subordinate and related tribes should be referred to under the name of the dominant tribe of the Amorites. Thus, at Numbers 14:44, 45 the account states that "Amalekites" and "Canaanites" handed the Israelites their first military defeat, whereas Moses' recapitulation of the events of the exodus at Deuteronomy chapter 1 simply says "the Amorites" administered the defeat. (Deut. 1:44) Likewise, Jerusalem is called an Amorite kingdom at Joshua 10:5 (compare Ezekiel 16:3, 45), but is shown elsewhere to be inhabited by Jebusites. (Josh. 15:8, 63; Judg. 1:21; compare also the case of Gibeon at Joshua 9:7 and 2 Samuel 21:2.) In a similar manner, the name of one tribe of the nation of Israel, Judah, came to apply to all Israelites through the appellative "Jew."

Nevertheless, the Amorites are also listed separately among the independent Canaanite tribes. (Ex. 3:8; 23:23, 24; 34:11-15) They composed one of the "seven nations more populous and mighty" than Israel, all devoted to destruction, with whom Israel was to make no covenant, form no marriage alliance, nor share in false worship.—Deut. 7:1-4.

The twelve spies Moses sent into Canaan found the mountainous region occupied by Amorites, Hittites and Jebusites, while the Amalekites resided in the Negeb, and the Canaanites dwelt by the sea and by the Jordan. (Num. 13:1, 2, 29) As previously in Abraham's time, Amorites still resided at Hebron as well as other cities in the mountains W of the Jordan. (Josh. 10:5) However, by the time of Israel's exodus they had invaded Moabite and Ammonite territory E of the Jordan, taking possession of the region from the torrent valley of Arnon in the S (thereafter the border of Moab), up to the torrent valley of Jabbok in the N (the border of Ammon). (Num. 21:13, 24, 26; Josh. 12:2; Judg. 11:22) This was the realm of Amorite King Sihon, described by Josephus the Jewish historian as 'a land lying between three rivers [the Jordan, the Arnon and the Jabbok] after the manner of an island.' (*Antiquities of the Jews*, Book IV, chap. V, par. 2) Additionally, to the N of Sihon's realm, there was another Amorite kingdom centered in



Bashan under King Og. The southern border of his kingdom seems to have been contiguous with the territories of Sihon and of the Ammonites, thus extending from the Jabbok in the S up to Mount Hermon in the N.—Deut. 3:1, 8.

CONQUEST BY ISRAEL

Drawing near the Promised Land and under divine orders not to trespass the territories of Moab and Ammon (Deut. 2:9, 37), the Israelites requested a transit permit from King Sihon at his capital city, Heshbon, offering stringent guarantees: "Let me pass through your land. We shall not turn off into a field or a vineyard. We shall drink water of no well. On the king's road we shall march until we pass through your territory." Instead, Sihon struck at Israel with his combined forces and was summarily defeated a few miles S of Heshbon, at Jahaz, his entire territory falling into Israelite possession. (Num. 21:21-32; Deut. 2:24-36) Invading neighboring King Og's territory, Israel also vanquished this Amorite ruler, capturing sixty fortified cities. (Num. 21:33-35; Deut. 3:1-7) The fall of these powerful Amorite kingdoms to Israel caused a sense of sickening dread to pervade Moab (Num. 22:2-4) and also the people of Canaan, as revealed by Rahab's words to the Israelite spies. (Deut. 2:24, 25; Josh. 2:9-11) The territory of the two defeated Amorite kings now became the inheritance of the tribes of Reuben and Gad and half the tribe of Manasseh.—Num. 32:31-33, 39; Deut. 3:8-13; see Og; Sihon.

As for the Amorites W of the Jordan, "their hearts began to melt" upon hearing of the Israelites' miraculous crossing of the Jordan. This miracle, combined with the smashing victories Israel had already obtained, may explain, in part, why the Amorites made no attack upon the Israelite camp during the ensuing period in which the Israelite males were circumcised nor while the Passover was celebrated. (Josh. 5:1, 2, 8, 10) However, after the destruction of Jericho and Ai, a massive alliance of the tribes of Canaan was formed to present a united front against Israel. (Josh. 9:1, 2) When the Hivite men of Gibeon elected to seek peace with Israel, they were promptly attacked by "five kings of the Amorites" and only escaped destruction through an all-night march by Joshua's forces and Jehovah's miraculous intervention.—Josh. 10:1-27.

After this battle and after Joshua's succeeding campaign throughout the land, the power of the Amorites in the S of Palestine was evidently broken. Still, the Amorites in the northern regions joined with other tribes in an alliance that engaged Israel in battle at the "waters of Merom" N of the Sea of Galilee. Disastrously overwhelmed, the Amorites are never again mentioned as constituting a major danger to Israel. (Josh. 11:1-9) A remnant remained, but their territory was greatly reduced and in course of time they came into forced labor under Israelite domination. (Josh. 13:4; Judg. 1:34-36) Amorite women were taken as wives by Israelites, resulting in apostasy (Judg. 3:5, 6), and the Amorites generally seem to have continued to be troublesome for some time, for it is mentioned that in Samuel's day, after a decisive defeat of the Philistines, "there came to be peace between Israel and the Amorites." (1 Sam. 7:14) Amorites were again among those put to forced labor during Solomon's reign. (1 Ki. 9:20, 21) Their idolatry and wickedness, evidently representative of that of all the Canaanites, was proverbial. (1 Ki. 21:26; 2 Ki. 21:11) The taking of Amorite wives still constituted a thorny problem among the returned Israelites after the Babylonian exile. (Ezra 9:1, 2) Eventually, however, the Amorite people, once the foremost ones of all Canaan, passed completely out of existence, like a tall, massive tree with its fruit removed and its roots destroyed.—Amos 2:9, 10.

THE "AMURRU"

Secular historians regularly associate the Amorites of the Bible with the people called the *Amurru* in early Akkadian (Assyro-Babylonian) cuneiform texts. The *Amurru* are represented as invading Mesopotamia early in the second millennium B.C.E. and having had a kingdom in Babylonia for several centuries. Hammurabi, famed lawgiver of that period, is often referred to as of "Amorite" origin.

The evidence concerning the *Amurru*, however, does not appear to warrant the strong conclusions that are advanced as to their positive identification with the Biblical Amorites. *Amurru* in the ancient cuneiform texts basically meant "west" as referring to the region W of Mesopotamia. A. H. Sayce, in *The International Standard Bible Encyclopaedia* (Vol. I, p. 120), says of the name *Amurru* that it "included in the Bab[ylonian] period all the settled and civilized peoples west of the Euphrates to whatever race they might belong." While Mari, an ancient city on the Euphrates in northern Mesopotamia, is referred to by modern secular historians as a "center" of the expansion of the *Amurru* into Mesopotamia, the thousands of tablets recovered there were almost all in the Semitic Akkadian (Assyro-Babylonian) language, with some names appearing of West Semitic origin. As noted, however, the Biblical Amorites were Hamitic, not Semitic, and, while the adoption of a Semitic tongue by some branch of them is not an impossibility, it is equally possible that the early *Amurru* were simply "westerners" from among the Semitic peoples living to the W of Babylonia. Professor John Bright in *A History of Israel* (p. 43) says: "For some centuries [of the late third millennium and early second millennium B.C.E.] the people of northwestern Mesopotamia and northern Syria had been referred to in cuneiform texts as Amurru, i.e., 'Westerners.' This became, apparently, a general term applying to speakers of various Northwest-Semitic dialects found in the area including, in all probability, those strains from which later sprang both Hebrews and Arameans."

The Encyclopædia Britannica (1959 ed., Vol. 1, p. 829) refers to these *Amurru* as "forerunners of the Aramaeans"; and G. Ernest Wright (*Biblical Archaeology*, p. 42) also says that some of the *Amurru* "may well have been early Arameans who settled in Paddan-Aram, or at least a group from which the later Arameans descended." Finally, referring to the Babylonian dynasties of the *Amurru* (including that of Hammurabi), Douglas' *New Bible Dictionary* (1962, p. 31) states: ". . . While these dynasties were clearly of western origin, their right to the name 'Amorite' is disputed."

It may also be noted that the time when the *Amurru* dynasties were in power in Mesopotamia (according to the chronological calculations of modern authorities) is the same period when the four kings from Mesopotamia threatened Palestine and there, after defeating the five kings around the Salt Sea, attacked "the Amorites who were dwelling in Hazazon-tamar." (Gen. 14:7) This seems unlikely if the ruling element of Mesopotamia were of the same race as the Biblical Amorites.

Later historical references

In a later time period of secular history, toward the middle and latter half of the second millennium B.C.E., Egyptian texts refer to a city-state of *Amor* located N of Palestine in the region of Syria-Lebanon. Also of that period, cuneiform tablets found at Tell el-Amarna in Egypt use the term *Amurru*, but always with reference to such a region N of Palestine. In the Assyrian inscriptions of the early part of the first millennium B.C.E. the name *Amurru* was also used to refer to an individual city or city-state in the vicinity of Lebanon. Some associate these references with Biblical mention of Amorites to the N of Palestine at Joshua 13:4, where the "border of the Amorites" is listed in connection with the Sidonians

of Phoenicia (Lebanon). Whether such connection exists or not, it is of interest to note that on the Egyptian monuments "the Amorites are depicted as a tall race, with fair skins, light (also black) hair, and blue eyes . . . They thus resembled the Libyans (the Berbers of today), . . ." (Hastings' *Dictionary of the Bible*, Vol. I, pp. 84, 85) The Libyans of North Africa were also apparently descended from Ham, probably through the Lehabim (descendants of Ham's son Mizraim).—Gen. 10:13.

Thus, it can be seen that the term *Amurru* was early used in a very broad and general way and later came to apply to a specific political region or state. In view of this flexibility, there can be no real certainty as to whether it applied, even in the later periods, to the Biblical Amorites.

AMOS (A'mos) [being a load; carrying a load].

1. A prophet of Jehovah and writer of the book bearing his name, who lived in the ninth century B.C.E. (See AMOS, BOOK OF.) He was not, however, born as the son of a prophet, nor did he belong to that organized society known as "the sons of the prophets." (1 Ki. 20:35; 2 Ki. 2:3; 4:1; Amos 7:14) His home was the town of Tekoa, some ten miles S of Jerusalem, at an elevation of 2,700 feet. To the E, and sloping toward the Dead Sea, which lay about 4,000 feet below, was the bleak wilderness of Judea, where, in his early life, the prophet found employment as a humble sheep raiser. (Amos 1:1) The Hebrew word *noq·dhim'* here translated "sheep raisers" occurs in only one other place in the Bible (2 Ki. 3:4), and denotes a special breed of sheep called *naqad* by the Arabs, rather unattractive but highly valued for its fleece. Out in that wild country Amos also engaged in menial seasonal work as a nipper of sycamore figs, a variety considered food only for the poor. The practice of pinching or puncturing the figs was to hasten the ripening and increase the size and sweetness of the fruit.—Amos 7:14.

Like the shepherd David, who was called to public service by God, so also "Jehovah proceeded to take [Amos] from following the flock" and made him a prophet.—Amos 7:15.

From the solitude in the wilderness of the south, Amos was sent to the idolatrous ten-tribe kingdom in the north with its capital Samaria.

Amos began his prophetical career two years before the great earthquake that occurred during the reign of Uzziah, king of Judah. At the same time Jeroboam II, son of Joash, was king of Israel. (Amos 1:1) Amos' prophecy is, therefore, placed sometime within the twenty-six-year period from 829-803 B.C.E., when the reigns of these two kings of Judah and Israel overlapped. The great earthquake that occurred two years after Amos was commissioned to be a prophet was of such magnitude that nearly 300 years later Zechariah made particular mention of it.—Zech. 14:5.

How long Amos served as a prophet in the northern kingdom is uncertain. Amaziah, the wicked calf-worshiping priest of the state religion centered at Bethel, attempted to have him thrown out of the country on the grounds he was a threat to the security of the state. (Amos 7:10-13) Whether Amaziah succeeded is not disclosed. At any rate, when Amos' prophetic mission to Israel was completed, he presumably returned to his native tribal territory of Judah. Jerome and Eusebius report that the prophet's sepulcher was located at Tekoa in their day. It also seems that after returning to Judah, Amos wrote down the prophecy, which at first had been delivered orally. He is often called one of the twelve "minor" prophets (his book is catalogued third among the twelve), yet the message he delivered is by no means of minor significance.

2. One of Jesus' ancestors, the eighth generation before Mary.—Luke 3:25.

AMOS, BOOK OF. The prophecy of this Hebrew book of the Bible was directed primarily to the northern kingdom of Israel. Apparently it was first delivered orally during the reigns of Jeroboam II and Uzziah, kings of Israel and of Judah respectively, whose periods of kingship overlapped between 829 and 803 B.C.E. (Amos 1:1) By about 803 it was committed to writing, presumably after the prophet returned to Judah. For details about the prophet himself, see AMOS No. 1.

The canonicity of this book or its claim to a rightful place in the Bible has never been questioned. From early times it has been accepted by the Jews, and it appears in the earliest Christian catalogues. Justin Martyr of the second century C.E. quoted from Amos in his *Dialogue with Trypho*. The book itself is in complete agreement with the rest of the Bible, as shown by the writer's many references to Bible history and the laws of Moses. (Amos 1:11; 2:8-10; 4:11; 5:22, 25; 8:5) Christians of the first century accepted the writings of Amos as inspired Scripture, as, for example, the martyr Stephen (Acts 7:42, 43; Amos 5:25-27), and James the half brother of Jesus (Acts 15:13-19; Amos 9:11, 12), who pointed to fulfillment of some of the prophecies.

Other historical events likewise attest to the truthfulness of the prophet. It is a matter of history that all the heathen nations condemned by Amos were in due time devoured by the fire of destruction. The highly fortified city of Samaria itself was besieged and fell in 740 B.C.E., and the conquering Assyrian army took the inhabitants "into exile beyond Damascus," as foretold by Amos. (Amos 5:27; 2 Ki. 17:5, 6) Judah to the south likewise received her due punishment when she was destroyed in 607 B.C.E. (Amos 2:5) And true to Jehovah's word through Amos, captive descendants of both Israel and Judah returned in 537 to rebuild their homeland.—Amos 9:14; Ezra 3:1.

Biblical archaeology also confirms Amos as a truthful historian of his time, when, in describing the ostentatious luxury of the rich, he referred to their "houses of ivory" and "couches of ivory." (Amos 3:15; 6:4) Commenting on some of these findings, one authority says: "It is of much interest that numerous ivories were found in excavation of Samaria. These are mostly in the form of plaques or small panels in relief and presumably were once attached to furniture and inlaid in wall paneling." (*Light from the Ancient Past*, Finegan, 1959, pp. 187, 188) Another authority says: "The famous Samaria ivories include thousands of fragments. . . . These small objects, fashioned in the 9th or 8th centuries B.C., put moderns in touch with what . . . the protesting prophet Amos knew of the 'ivory houses' and the ivory-trimmed furnishings and paneled palaces of King Ahab (Amos 3:15, 6:4). These ivory fragments, among the most valuable finds in the costly excavations in Samaria, once formed borders and inlay for couches, thrones, and stools."—*Harper's Bible Dictionary*, 1952, p. 295.

Jehovah's spirit moved Amos to employ simple, direct, picturesque language in a dignified manner befitting a prophet of God. Simple words, powerful words, words full of meaning, were chosen so both the high and the low could understand and get the sense of what he said. He used a variety of illustrations, some with rural flavor, to give vitality and force to his message. (Amos 2:13; 4:2; 9:9) Historical events are accurately recalled. (1:9, 11, 13; 4:11) Allusions are made to familiar practices and customs of the people. (2:8; 6:4-6) The whole is a well-ordered composition with definite form and purpose.

As one of Jehovah's servants Amos magnified the Word and Name, the righteousness and sovereignty of the Almighty. Twenty-one times he refers to "Lord Jehovah," in addition to the sixty-four other times he uses the Divine Name. He describes how "the Sovereign Lord, Jehovah of the armies" is infinitely great, that nothing is beyond His reach or power. (Amos 9:2-5) Even the sun, moon, constellations and the elements are subject to Jehovah's commands.

(5:8; 8:9) It is, therefore, a small matter for God to demonstrate his supremacy over the nations.—1:3-5; 2:1-3; 9:7.

In keeping with the meaning of his name, Amos bore a weighty message laden with woe and denunciation against the pagan nations as well as Judah and Israel. He also carried a comforting message of restoration in which those faithful to Jehovah could put their hope.

OUTLINE OF CONTENTS

I. The approaching judgment (1:1–2:16)
  A. Syria, Philistia, Tyre, Edom, Ammon, Moab (1:1–2:3)
    1. Syria, Philistia and Tyre for cruel treatment to Israel
    2. Edom (related through Esau), Ammon (related through Lot), for hatred and mistreatment of their brother Israelites; Moab for burning the bones of the king of Edom for lime
  B. Judah and Israel for revolts and gross violations of God's law (2:4-16)

II. Publishing the judgment (3:1–6:14)
  A. Jehovah reveals judgment, warns through his prophets (3:1–4:3)
    1. As a horn blown and a lion's roar, the news will make the people afraid
    2. The judgment is sure to come, with great calamity
  B. Israel unrepentant, rebellious despite Jehovah's disciplinary acts (4:4-13)
  C. The woes due the house of Israel (5:1–6:14)
    1. Jehovah's kind appeal for Israel to do good ignored
    2. Israel will find no way to turn for escape
    3. Their sacrifices and songs Jehovah will not accept
    4. Princes of Samaria live luxuriously, putting calamitous day out of mind; therefore they will go into exile at the head of the exiles
    5. Destruction to be thorough

III. Visions and prophecies show Israel's end near (7:1–8:14)
  A. Figurative locust desolation, stayed by prophet's intercession (7:1-3)
  B. Symbolic destructive fire also stayed (7:4-6)
  C. The plummet; no further excusing of Israel, so Amos does not intercede (7:7-9)
  D. Priest of Bethel commands Amos to stop prophesying; Amos prophesies calamity for him when the destruction comes (7:10-17)
  E. A basket of summer fruit, signifying Israel's near end (8:1-3)
  F. The famine for hearing the words of Jehovah (8:4-14)

IV. Destruction of the sinful kingdom and reconstruction of booth (royal house) of David (9:1-15)
  A. No place of hiding for sinners (9:1-10)
  B. Prosperity and permanent security for regathered captives (9:11-15)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 148-151 on the prophecy of Amos.

AMOZ (A'moz) [strong]. Father of Isaiah the prophet. (2 Ki. 19:2; Isa. 1:1) Though Rabbinical literature traditionally presents him as a son of King Joash, and brother of King Amaziah, there is no information given concerning him in the inspired record.

AMPHIPOLIS (Am·phip'o·lis) [around the city]. A city of Macedonia, about three miles (4.8 kilometers) from the Aegean Sea and the seaport of Eion. Paul passed through here on his second missionary tour. (Acts 17:1) It was built on a hill surrounded on three sides by the curving river Strymon, which situation doubtless gave name to the city. Amphipolis lay about thirty miles (48.3 kilometers) W-SW of Philippi and, due to its position on the famous Roman highway Via Egnatia and its control of the bridge over the river Strymon, was of considerable importance strategically and commercially. Originally founded as an Athenian colony in the fifth century B.C.E., it later came under the Macedonians. Thereafter Rome took control and made it a free city and capital of the first district of Macedonia. The village of Neochori is now found there.

AMPLIATUS (Am·pli·a'tus) [enlarged]. A beloved Christian brother in the congregation at Rome, to whom the apostle Paul sent greetings.—Rom. 16:8.

AMRAM (Am'ram) [people exalted].

1. A grandson of Levi through Kohath. (Ex. 6:16, 18; Num. 3:19; 26:58; 1 Chron. 6:18) He is stated to have married "his father's sister" Jochebed, an act then allowable but later prohibited in the Mosaic law. (Lev. 18:12) Some translations, however, endeavor to show her as his cousin. (See JOCHEBED.) His children were Aaron, Miriam and Moses.—Ex. 6:20; Num. 26:59; 1 Chron. 6:2, 3; 23:12, 13.

2. One of the "sons of Bani," who, along with other returned exiles, responded to the call to put away foreign wives in 468-467 B.C.E.—Ezra 10:34, 44.

3. Name given to a Seirite, a son of Dishon, in the *Authorized Version* rendering of 1 Chronicles 1:38, 41.—See HEMDAN.

AMRAMITES. The descendants of Amram, the grandson of Levi by Kohath. They composed a subdivision of the family of Kohathites. During the trek through the wilderness they encamped on the S of the tabernacle with all the families of the sons of Kohath. The service assignment of the Kohathites was the Ark, the table, the lampstand, the altars and utensils, as well as the screen between the Holy and the Most Holy.—Num. 3:27-31.

AMRAPHEL (Am'ra·phel) [powerful people]. King of Shinar in southern Mesopotamia, and an ally and supporter of King Chedorlaomer of Elam in the invasion and victory over the five kings of Sodom and Gomorrah and other cities of the Low Plain of Siddim. Amraphel and his allies were later overtaken by Abram, in his rescue of Lot, and completely routed. (Gen. 14:1-16) There have been attempts to identify Amraphel with Hammurabi, but the evidence is not strong.

AMULET. An object possessed or worn as a charm or for protection against sorcery or evil. Amulets of ancient times consisted of various articles, including beads, gems, ornaments, and parchments bearing inscriptions. At times the amulet was inscribed with a prayer or magical incantation. The superstitious possessor thought that the amulet would guard him against such things as accidents, illness and the demons. While amulets were not always worn on one's person, they were usually pierced and hung around the neck.

Faithful Hebrews and Christians did not use amulets. However, it appears that the unfaithful and haughty "daughters of Zion" wore certain objects not only as ornaments but as amulets. Among their appurtenances were "moon-shaped ornaments," which may have been amulets of inverted crescent shape and were possibly symbols of the goddess Astarte. (Isa. 3:18) The moon-shaped ornaments possessed by the Midianites had been of similar form. Some of them were hung on the necks of their camels, possibly with the thought of increasing their fertility. (Judg. 8:21, 26) The "daughters of Zion" also wore "headbands," or, more literally, "little suns." Their moon-shaped ornaments and "little suns" may have been similar to the lunar crescents and solar discs found at Ras Shamra and were possibly linked with the worship of a fertility goddess.

"Ornamental humming shells," or charms, were also

possessed by the "daughters of Zion." (Isa. 3:20) While these ornaments are not described in the Scriptures, the Hebrew word used to designate them (*lᵉhha·shim'*) is from a root meaning "to whisper, to pronounce an incantation." Whether they were worn as earrings or on a necklace is not known.—See CHARM.

While faithful Hebrews did not use amulets, surrounding nations did, and amulets of various kinds have been discovered in Palestine. Most of these are of Egyptian type, some being statuettes of Egyptian deities such as Osiris and Isis, emblems such as the Eye of Horus, the *ankh* (Egyptian symbol of life) or animals such as cats. However, small models of human arms and legs have also been discovered, and these may have been used with the thought of obtaining cures. Some of such amulets were found at Megiddo.

Egyptian amulets were often made in the form of creatures associated with various false deities; they consisted of miniature bulls, crocodiles, dogs, falcons, jackals, hippopotamuses, and so forth. For instance, the goddess Bast was represented by the cat, the god Anubis by the jackal, and the emblem of Horus was the falcon's head. When the scarab beetle became sacred in Egypt, Egyptian jewelers fashioned many of them out of semiprecious stones and other materials. Sometimes the cartouche of a pharaoh (a figure containing the characters of his name) appeared on the flat side of such an ornament. Fashioned scarabs were frequently mounted in seal rings, some of these being swivel rings. Of the thirteen bracelets found on the mummy of Egyptian pharaoh Tutankhamen, eight are amulets, with the Eye of Horus on five and the scarab (denoting protection by Isis and Ra) on three of them. Scarab amulets inscribed with the name of a pharaoh or a god were thought to bring good luck or protection and were very common. The Egyptians wore certain amulets for protection against the "evil eye," as did the Greeks and Romans. The most common amulet the Romans used for this purpose apparently was the phallus, hung around children's necks to protect them.

In later periods of Jewish history, the mezuzah came to be viewed as a protective amulet. Superstitious Jews at times also hung amulets around the necks of sick persons, hoping for cures. Some of these consisted of pieces of parchment on which words or names (often the Tetragrammaton) thought to have magical power were written. Very common was the hexagonal cabalistic figure (a six-pointed star) called "the shield of David" and "the seal of Solomon."

Jesus Christ said that the scribes and Pharisees "broaden the scripture-containing cases that they wear as safeguards." (Matt. 23:1, 2, 5) Christ thus referred to phylacteries worn on the forehead or the arm, not only for showy display to gain esteem among the people, but evidently as amulets that would 'safeguard' the wearer against evil influences and demons.—See SCRIPTURE-CONTAINING CASE.

The effectiveness of many amulets of ancient times was thought to depend upon their construction under particular astronomical conditions, and chief among their uses was that of supposedly averting bad luck. However, the Scriptures condemn astrology (see ASTROLOGERS) and do not approve of trusting in luck. (Isa. 65:11) While the Bible does not specifically say that the "earrings" Jacob disposed of along with the "foreign gods" under the big tree close by Shechem were amulets taken from the Shechemites, as some have suggested, that is possible. At any rate, they were put away and the incident certainly indicates they were undesirable. (Gen. 35:4) Nor do the injunctions of Proverbs (3:3; 6:21; 7:3) or the words of Exodus 13:9, 16 recommend the use of phylacteries or amulets containing inscriptions, as is obvious from the very wording of these texts. The Scriptures condemn the placing of trust in amulets and charms, the casting of spells and all occult practices.—Deut. 18:9-13; Isa. 3:1-3; 47:8-15.

AMUSEMENTS. As expressed by the writer of Ecclesiastes: "For everything there is an appointed time, . . . a time to weep and a time to laugh; a time to wail and a time to skip about." (Eccl. 3:1, 4) The word "laugh" here translates the Hebrew word *sa·hhaq'*. Though the basic meaning is "laugh" or "laughter," *sa·hhaq'* and the related words *sᵉhhoq'* and *tsa·hhaq'* are also translated by expressions such as "celebrate," "play," "make sport," 'offer amusement,' and "have a good time." (2 Sam. 6:21; Job 41:5; Judg. 16:25; Ex. 32:6; Gen. 26:8) A form of the verb *sa·hhaq'* is used at Proverbs 8:30, 31 with regard to the "master worker [wisdom]" as "being glad [*mᵉsa·hhe'qeth*]" before Jehovah following the earth's creation, as well as to describe the "play" of the animal creation in the sea and in the fields.—Ps. 104:26; Job 40:20.

MANNERS AND OCCASIONS OF EXPRESSING JOY AND PLEASURE

The amusements and diversion of the Israelites are not prominently portrayed in the Bible record. Nevertheless, it shows them to be viewed as both proper and desirable when in harmony with the religious principles of the nation. The principal forms of recreation were the playing of musical instruments, singing, dancing, conversation, as well as some games. The propounding of riddles and difficult questions was much esteemed.—Judg. 14:12.

Singing, dancing and the use of tambourines broke forth in praise of Jehovah right after Israel's deliverance at the Red Sea. (Ex. 15:20, 21) Later, when Aaron proclaimed a "festival to Jehovah" after having made the golden calf, the people ate and drank and then "got up to have a good time [*tsa·hheq'*]." Their dancing and singing in this case, however, were coupled with false worship, causing disgrace.—Ex. 32:5, 6, 18, 19, 25.

The three annual festivals provided occasion for enjoyment along with the observance of the requirements of worship set forth in the Law. "Circle dances" are mentioned with regard to the yearly festival held in Shiloh. (Judg. 21:21) Other occasions were the victory celebrations (Judg. 11:34; 1 Sam. 18:6, 7), and the coronation of a king. (1 Ki. 1:40) While dancing was engaged in more particularly by women, men also danced on occasions, as did David when bringing the Ark up to Jerusalem. (2 Sam. 6:5, 14, 21; 1 Chron. 13:8; 15:29) The vintage time and also sheepshearing time were occasions of joy and feasting. (Jer. 25:30; 2 Sam. 13:23-28) Marriages, too, were times for enjoyment, and Jesus contributed toward such at a marriage held in Cana. (Jer. 7:34; 16:9; John 2:1-10) At Luke 15:25 a music concert and dancing are mentioned as part of the festivities celebrating the return of the prodigal son.

In Egypt slaves were taught music and dancing to entertain the family and their guests. The Greeks also employed professional women dancers and musicians to entertain guests. There was dancing for entertainment on Herod's birthday when he was asked for the head of John the Baptist. (Matt. 14:6-8) Dancing was popular among the Greeks as an amusement even though Greek dancing was originally associated with religious worship.

PROPER BALANCE IN AMUSEMENT

Warnings against improper forms of amusement and the need for keeping entertainment in its place are set forth in certain texts. Proverbs describes the stupid one to whom the carrying on of loose conduct is like "sport [*sᵉhhoq'*]," and the man who tricks his fellow and says, "Was I not having fun [*mᵉsa·hheq'*]?" (Prov. 10:23; 26:19) Showing amusement's relative worth to be small, Proverbs 14:13 says: "Even in laughter [*sᵉhhoq'*] the heart may be in pain; and grief is what rejoicing ends up in." (Compare Ecclesiastes 2:2; 7:2, 3, 6.) The merry Philistines called out blind Samson to offer them amusement

[*sa·hhaq'*], only to have him bring the house down upon them.—Judg. 16:25-30.

Jeremiah, aware of the seriousness of the times and undergoing persecution for his preaching, states that he did not sit down with "those playing jokes [*mᶜsa·hhaqim'*]" and exulting. (Jer. 15:17) Though he foretold doom for Jerusalem, he also prophesied of the time when her inhabitants would again go forth with rejoicing in the dance of those laughing, decked with tambourines. (Jer. 30:19; 31:4) Zechariah similarly foretold the day when the public squares of restored Jerusalem would be filled with children playing.—Zech. 8:5; see DANCING; GAMES; THEATER.

AMZI (Am'zi) [my strength].

1. A Levite of the family of Merari and an ancestor of Ethan, who was one of the singers appointed by David at Jehovah's house.—1 Chron. 6:31, 46.

2. A priest, son of Zechariah, and an ancestor of Adaiah, who is listed as residing in Jerusalem and doing service at the temple in the time of Nehemiah. —Neh. 11:12.

ANAB (A'nab) [grapes]. A town in the S part of the hill country of Judah from which the giant Anakim were expelled by Joshua. (Josh. 11:21; 15:48, 50) The site is identified with the modern village of 'Anab or the nearby ruins of Khirbet 'Anab. It lies on the Wadi el-Khalil about fifteen miles (24 kilometers) SW of Hebron or about halfway between Hebron and Beer-sheba.

The original name of the city may have been Kiriath-anab, since Egyptian texts apparently mention it as Qrt'nb.

ANAH (A'nah) [answer]. A son of Zibeon and the father of Esau's wife Oholibamah. (Gen. 36:2, 14, 18, 20, 24, 25; 1 Chron. 1:34, 40, 41) At Genesis 36:2 the Hebrew text reads "Oholibamah the daughter of Anah the *daughter* of Zibeon." The Syriac *Peshitta*, the Samaritan *Pentateuch* and the Greek *Septuagint* versions here all read "son of Zibeon," in agreement with verse 24, which shows Anah to be Zibeon's son. Some modern translations follow this rendering and say 'son of Zibeon' in both verse 2 and verse 14. (*RS, AT, JB*) However, the Hebrew word for "daughter" here also allows for the broader meaning of granddaughter and may thus apply to Oholibamah rather than to Anah. Hence the *New World Translation* at verse 2 reads: "Oholibamah the daughter of Anah, the granddaughter of Zibeon the Hivite."

Some believe the name Anah applies to two persons, inasmuch as Anah is spoken of as a "Hivite" in verse 2 while the Anah of verses 20 and 29 is called a "Horite." However, there is evidence to show that the term "Horite" can mean simply a "cave dweller" (see *The Anchor Bible* [1964], Genesis, page 283) and may thus be used to describe the cave-dwelling habits of the Seirites rather than being used in a genealogical sense. The word "sons" in verse 20 thus appears to have the more general meaning of descendants. As the *Cyclopædia* of M'Clintock and Strong (Vol. I, p. 212) states: "The intention of the genealogy plainly is not so much to give the lineal descent of the Seirites as to enumerate those descendants who, being heads of tribes, came into connection with the Edomites. It would thus appear that Anah, from whom Esau's wife sprang, was the head of a tribe independent of his father, and ranking on an equality with that tribe."

ANAHARATH (A·na·ha'rath) [narrow way, pass]. A city of the tribe of Issachar. (Josh. 19:18, 19) It has been identified with en-Na'urah, about five and a half miles (8.8 kilometers) NE of Jezreel, in the eastern part of the Plain of Esdraelon. Anaharath is also mentioned in the ancient records of places captured by Thutmose III, as well as Amenhotep II on his second campaign. It apparently lay near the "Via Maris" in the important section leading back to the sea of Chinnereth.

ANAIAH (A·nai'ah) [Jehovah has answered].

1. One of the men who stood at Ezra's right hand when he read the law to the people, on the first day of the seventh month. Probably a priest or prince. —Neh. 8:4.

2. One of the headmen of the people whose descendant, if not himself, attested to the confession contract of Nehemiah.—Neh. 10:1, 22.

ANAK (A'nak) [long-necked]. The name applied to the progenitor of a tribe of unusually tall men, and probably to the tribe itself, since at Numbers 13:22 and 28 the article is used with the name in Hebrew. While it seems to be the personal name of the son of "Arba . . . the father of Anak" (Josh. 15:13), it may be, instead, a descriptive name that first applied to Arba himself (as the original "long-neck") and thereafter to his progeny. (Compare Joshua 15:14 with 14:15, where Arba is called "the great man among the Anakim.")—See ANAKIM.

ANAKIM (An'a·kim). A race of people of extraordinary size who inhabited the mountainous regions of Canaan, as well as some coastal areas, particularly in the S thereof. Three prominent men of the Anakim, Ahiman, Sheshai and Talmai, resided at Hebron. (Num. 13:22) It was here that the twelve Hebrew spies first saw the Anakim, and ten of the spies subsequently gave a frightening report of the experience, alleging that these men were descendants of the pre-Flood Nephilim and that, by comparison with them, the Hebrews were like "grasshoppers." (Num. 13:28-33; Deut. 1:28) Their great stature caused them to be used as a standard of comparison in describing even the giantlike men of the Emim and the Rephaim. Their strength apparently produced the proverbial saying: "Who can make a firm stand before the sons of Anak?"—Deut. 2:10, 11, 20, 21; 9:1-3.

In Joshua's rapid sweep through Canaan he gained victories over the Anakim in the mountainous regions, destroying their cities, but others remained in the Philistine cities of Gaza, Ashdod and Gath. Whether the Anakim were related to the Philistines, as some suggest, or were only associated with them, is not stated in the record. (Josh. 11:21, 22) Later, Caleb requested the city of Hebron (or Kiriath-arba) and its territory, as promised him by God. (Josh. 14:12-15; Num. 14:24) It appears that the Anakim had reestablished themselves in this area, perhaps while Joshua and his army were continuing their conquest in the northern parts of Canaan, and hence Caleb was now obliged to reconquer the territory.—Judg. 1:10, 20.

Egyptian Execration Texts (from pottery on which the names of enemies of the pharaoh were written and which was then broken as a curse) make reference to a tribe of Anak in Palestine.

ANAMIM (An'a·mim). Hamitic descendants of Mizraim. Since Mizraim became synonymous with Egypt, it is probable that the Anamim settled there or in that area. (Gen. 10:13; 1 Chron. 1:11) A cuneiform text considered as of the time of Sargon II of Assyria (latter part of the eighth century B.C.E.) apparently refers to them under the name *Anami*.

ANAMMELECH (A·nam'me·lech). A deity of the Sepharvites that proved unable to deliver them from the Assyrian aggressors. (2 Ki. 18:34) The worship of Anammelech included the revolting practice of child sacrifice.—2 Ki. 17:31.

It has been suggested that the name "Anammelech" may be understood to mean "Anu-melekh," that is, the Babylonian sky-god Anu worshiped in the manner of the Ammonite god Melekh (Molech).—Compare 1 Kings 11:7; 2 Kings 23:10; Jeremiah 7:31.

ANAN (A'nan) [cloud]. One of the heads of the people of Israel, whose representative, if not himself, together with Nehemiah and others, sealed the

nation's resolution to serve Jehovah faithfully (455 B.C.E.).—Neh. 10:1, 26.

ANANI (A·na'ni) [cloudy; or, perhaps, a contraction of Ananiah, protected by Jehovah]. A son of Elioenai and a post-captivity descendant of King David. —1 Chron. 3:24.

ANANIAH (A·na·ni'ah) [protected by Jehovah].

1. Father of Maaseiah and grandfather to Azariah, who assisted Nehemiah in rebuilding the walls of Jerusalem.—Neh. 3:23.

2. A city inhabited by members of the tribe of Benjamin after the return from exile. (Neh. 11:32) It is believed to be the same as Bethany (modern el-'Azariyeh) about two miles (3.2 kilometers) E of Jerusalem. The name "Bethany" may mean "house of Ananiah."—See BETHANY No. 1.

ANANIAS (An·a·ni'as) [Gr. form of the Heb. name Hananiah, Jehovah has shown favor].

1. A member of the early Christian congregation of Jerusalem. Following Pentecost of 33 C.E. the physical needs of the believers who remained in Jerusalem were cared for by mutual assistance among the Christians. A common fund was set up for this purpose, sustained by contributions representing the price of fields and houses sold by members of the congregation and then voluntarily donated. (Acts 4:34-37) Ananias sold a field and, with his wife's full knowledge, presented a part of the money obtained, while giving the appearance of turning in the entire sum. The donation of the entire amount would doubtless have qualified him and his wife for support from the common fund and might reasonably have been expected also to gain him a measure of commendation and esteem within the congregation. However, through a special gift of knowledge by the spirit, Peter discerned his pretense, exposed him as 'playing false to the holy spirit and to God,' and Ananias fell down and expired. When the men who buried him returned in about three hours, they found his wife Sapphira also dead for having tried to keep up the same false pretense. —Acts 5:1-10.

2. A Christian disciple of Damascus. Following the conversion of Saul, Ananias was given a vision in which Jesus gave him Saul's name and address with instructions to visit him. Though at first hesitant due to knowing of Saul's fiery persecution of the Christians, Ananias thereafter responded and went to Saul, caused him to recover his sight, informed him of his commission to be God's witness, and arranged for his baptism. Saul (Paul), in a later defense before opposing Jews, referred to Ananias as a man "reverent according to the Law, well reported on by all the Jews dwelling there [in Damascus]." In view of his being a Christian, such Jewish commendation was indeed a remarkable testimony to his right conduct. —Acts 9:10-18; 22:12-16.

3. Jewish high priest from about 48 to 58 C.E. He was the son of Nebedus and was appointed to office by Herod, king of Chalcis, the brother of Herod Agrippa I. (*Antiquities of the Jews*, Book XIX, chap. V, par. 1; Book XX, chap. V, par. 2) He was sent to Rome in 52 C.E. to stand trial because of certain difficulties that had arisen between the Jews and the Samaritans, but was acquitted by Claudius Caesar.

In 56 C.E., while presiding at Paul's trial before the Sanhedrin, Ananias ordered Paul to be struck in the face. Paul reacted to this by predicting that God would repay such wrong action, and referred to Ananias as a "whitewashed wall." Called to account for this, Paul excused himself as being unaware of the fact that the source of the order to strike him was the high priest and quoted Exodus 22:28 in acknowledgment of his obligation to show due respect in court. Some suggest that Paul's plea of ignorance was due to Ananias' position as high priest not being legally certain following his return from Rome, but proof for this is not substantial. It could be simply an additional evidence of poor eyesight on Paul's part, as appears to be indicated in other texts. (See PAUL.) Ananias' command may have been brief enough and sufficiently charged with emotion to make it difficult for Paul to identify the speaker.—Acts 23:2.

Following the Sanhedrin trial Ananias, accompanied by certain older men and a public orator, traveled to Caesarea to press charges against Paul before Governor Felix. (Acts 24:1) No further mention of him is made in the Scriptural record. Secular history, however, represents him as a haughty and cruel person, whose conduct, both during his high priesthood and in the years following his removal, was marked by greed. Toward the beginning of the Jewish revolt of 66-70 C.E., Ananias was pursued by elements of the Jewish population because of his collaboration with the Roman authorities. Though hiding out in an aqueduct, he was discovered and murdered.

ANATH (A'nath) [answer, i.e., to prayer]. The father of one of Israel's judges, Shamgar. (Judg. 3:31; 5:6) This was also the name of one of the three principal Canaanite goddesses. She is presented as both the sister and spouse of Baal and a symbol of lustful sex and war. There is no evidence, however, to show that the name of Shamgar's father was drawn from that of the goddess Anath; although the apostasies of Israel during this period could allow for that.—Compare the case of Gideon at Judges 6:25-27.

ANATHOTH (An'a·thoth) [answers, that is, to prayers].

1. A Benjamite, son of Becher.—1 Chron. 7:8.

2. One of the heads of the people whose descendant, if not himself, attested to and sealed a trustworthy arrangement in the days of Nehemiah, to walk in the path of true worship of Jehovah.—Neh. 9:38; 10:1, 19.

3. A Levite city in the territory of Benjamin. (Josh. 21:17, 18; 1 Chron. 6:60) The name continues in that of the small village of Anata about three miles (4.8 kilometers) N-NE of Jerusalem, while the original site has been identified with Ras el-Kharrubeh about half a mile (.8 kilometer) to the SW of the village. From its position on the hills a view can be had of the Jordan valley and the northern part of the Salt Sea. Anathoth was the home of two of David's mighty men. (2 Sam. 23:27; 1 Chron. 12:3) It was to Anathoth that Solomon banished Abiathar, thus bringing to an end the line of high priests from the house of Eli. (1 Ki. 2:26) Anathoth was one of the afflicted cities in the line of attack of invading Assyrian armies.—Isa. 10:30.

Jeremiah was from Anathoth, but became a 'prophet without honor' among his own people, as they threatened his life for speaking Jehovah's message of truth. (Jer. 1:1; 11:21-23; 29:27) As a result, Jehovah foretold calamity for the city, and this came in due course of time when Babylon overran the land. (Jer. 11:21-23) Prior to Jerusalem's fall, Jeremiah exercised his legal rights to purchase his cousin's tract of land at Anathoth as a sign that there would be a restoration from exile. (Jer. 32:7-9) A hundred and twenty-eight men of Anathoth were among the first band of those returning from exile with Zerubbabel; and Anathoth is included among the towns that were resettled, thus fulfilling Jeremiah's prophecy.—Ezra 2:23; Neh. 7:27; 11:32.

ANATHOTHITE (An'a·thoth·ite). An inhabitant of Anathoth, a priestly city in the territory of Benjamin. —2 Sam. 23:27; 1 Chron. 11:28; 12:3; 27:12.

ANCHOR. See SHIP.

ANCIENT OF DAYS. A translation of the Aramaic expression *'at·tiq' yoh·min'*, which literally means "one advanced or aged in days." This title of Jehovah appears only at Daniel 7:9, 13, and 22, and alternates with the title "Supreme One" (verses 18, 22, 25, 27). The scene is a courtroom where the Ancient of Days

sits to judge the world powers, described under the symbolism of huge beasts. Their lease of rulership over the earth is taken away and the "rulership and dignity and kingdom" are given to one "like a son of man" to whom all peoples are commanded to render obedience.

The title "Ancient of Days" appropriately contrasts the Everlasting God with the successive world powers that rise and fall, and portrays Jehovah in his role as the Majestic and Venerable Judge of all.—Ps. 90:2; 75:7.

ANDREW (An'drew) [manly]. A brother of Simon Peter and son of Jonah (John). (Matt. 4:18; 16:17) While Andrew's native city was Bethsaida, he and Simon were living together in Capernaum at the time Jesus called them to become "fishers of men." (Mark 1:16, 17, 21, 29; John 1:44) Both cities were on the N shore of the Sea of Galilee, where the two brothers engaged in the fishing business in partnership with James and John.—Matt. 4:18; Mark 1:16; Luke 5:10.

Andrew was first a disciple of John the Baptist. (John 1:35, 40) In the fall of 29 C.E. he was at Bethany on the E side of the Jordan River and heard John the Baptist introduce Jesus as "the Lamb of God." He, along with another disciple (likely John), followed Jesus to his residence and was soon convinced he had found the Messiah. He then found and informed his brother Simon and led him to Jesus. (John 1:36-41) The two brothers returned to their fishing business, but between six months and a year later, after the arrest of John the Baptist, they, along with James and John, were invited by Jesus to become "fishers of men." They immediately abandoned their nets and took up the full-time ministry. (Matt. 4:18-20; Mark 1:14, 16-20) In time these four became apostles, and it is notable that Andrew is always listed as among the first four in all the apostolic lists.—Matt. 10:2; Mark 3:18; Luke 6:14.

Andrew thereafter receives but brief mention. He and Philip discuss with Jesus the problem of feeding a crowd of about 5,000 men, and Andrew offers a suggestion that he himself considers of little practical value about some available food. (John 6:8, 9) At the time of the last Passover festival that they celebrated, Philip comes to Andrew for advice about a request of some Greeks to see Jesus, and the two then approach Jesus on the matter. (John 12:20-22) He is among the four on the Mount of Olives who ask Jesus for the sign that would mark the conclusion of the existing system of things. (Mark 13:3) The final mention of Andrew by name is shortly after Jesus' ascension.—Acts 1:13.

ANDRONICUS (An·dron'i·cus) [man-conquering]. A faithful Jewish Christian in the congregation at Rome to whom Paul sent greetings. Paul calls Andronicus and Junias "my relatives." While the Greek word used here (*syg·ge·nes'*) in its broader sense can mean "fellow-countrymen," the primary meaning is "blood relative of the same generation." The context indicates that Andronicus likely was so related to Paul. Like Paul, Andronicus had suffered imprisonment, was now a 'man of note' among the apostles, and had become a Christian prior to Paul.—Rom. 16:7.

ANEM (A'nem) [two springs or fountains]. A city near the S border of Issachar, given as a Levite city to the Gershonites. (1 Chron. 6:71, 73) In the corresponding list at Joshua 21:29 Anem appears to be referred to as En-gannim, probably the complete name.—See EN-GANNIM No. 2.

ANER (A'ner) [perhaps, a boy].

1. A Canaanite. He and his two brothers, "Mamre the Amorite" and Eshcol, were "confederates" ("allies," *AT; RS*) of Abraham. (Gen. 14:13) The word "confederates" is here translated from the Hebrew *ba·'aleh' v·rith'*, which literally means "owners of a covenant"; but "confederate" is from the Latin *foederia*, meaning "of a covenant, compact or agreement," and hence properly translates the idea, the word *foedus* occurring in Genesis 14:13 in the Latin *Vulgate*. As to the terms of this agreement between these three brothers and Abraham, little indication is given in the record as to whether it was one of mutual defense against their warlike neighbors or simply one of peaceful coexistence. When Abraham's nephew Lot was taken captive by a league of kings, this confederacy saw action, as Aner with his brothers accompanied Abraham and his 318 trained servants from the "big trees" of Mamre (where Abraham was tenting) up to Dan, some 100 miles (160 kilometers) to the N, and then on beyond Damascus. After the victory, Abraham refused any part of the spoil, but saw to it that the three confederates were given a share for honoring this "confederacy."—Gen. 14:24; see ALLIANCE.

2. A town of the territory of Manasseh given to the families of the sons of Kohath. (1 Chron. 6:70; Josh. 21:26) Some scholars believe it is the same as Taanach at Joshua 21:25.—See TAANACH.

ANGEL. Both the Hebrew *mal·'akh'* and the Greek *ag'ge·los* literally mean "messenger." From the first book of the Bible to the last, these words occur nearly four hundred times. When spirit messengers are indicated, the words are translated "angels," but if the reference is to human creatures, the rendering is "messengers." (Gen. 16:7; 32:3; Jas. 2:25; Rev. 22:8; see MESSENGER.) Of course, the highly symbolic book of Revelation is an exception, where certain references to angels may indicate human creatures.—Rev. 2:1, 8, 12, 18; 3:1, 7, 14.

Angels are sometimes termed spirits; that which is spirit is invisible and powerful. Thus we read: "A spirit came out and stood before Jehovah"; "He makes his angels spirits"; "Are they not all spirits for public service?" (1 Ki. 22:21; Heb. 1:7, 14; Ps. 104:4) Having invisible spiritual bodies, they make their abode "in the heavens." (Mark 12:25; 1 Cor. 15:44, 50) They are also termed "sons of the true God," "morning stars" and "holy myriads" (or "holy ones").—Job 1:6; 2:1; 38:7; Deut. 33:2.

Not being creatures that marry and reproduce their own kind, the angels were individually created by Jehovah through his firstborn Son, "the beginning of the creation by God." (Matt. 22:30; Rev. 3:14) "By means of him [this firstborn Son, the Word] all other things were created in the heavens . . . the things invisible . . . Also, he is before all other things and by means of him all other things were made to exist." (Col. 1:15-17; John 1:1-3) The angels were created long before man's appearance, for with the 'founding of the earth,' "the morning stars joyfully cried out together, and all the sons of God began shouting in applause."—Job 38:4-7.

As for the number of the angelic hosts of heaven, Daniel said he saw "a thousand thousands that kept ministering to [God], and ten thousand times ten thousand that kept standing right before him."—Dan. 7:10; Heb. 12:22; Jude 14.

ORDER AND RANK

As with the visible creation, so also in the invisible realm there is order and rank among the angels. The foremost angel, both in power and authority, is Michael, the archangel. (Dan. 10:13, 21; 12:1; Jude 9; Rev. 12:7; see ARCHANGEL; MICHAEL.) Because of his preeminence, and due to being "the great prince who is standing in behalf of the sons of [God's] people," he is presumed to be the angel that led Israel through the wilderness. (Ex. 23:20-23) Ranking very high among the angels in privileges and honor are the seraphs. (Isa. 6:2, 6; see SERAPHS.) More frequently (some ninety times), the Scriptures mention the cherubs, and from the description of their duties and responsibilities it is apparent they too hold a special position among the angels. (Gen. 3:24; Ezek. 10:1-22; see CHERUB No. 1.) Then there

is the great body of angelic messengers who serve as a means of communication between God and man. However, they do more than simply relay messages. As agents and deputies of the Most High God, they serve as responsible executioners of the divine purpose, be it protection and deliverance of God's people or destruction of the wicked.—Gen. 19:1-26.

PERSONALITY

Some may deny distinct personality of individual angels, claiming they are impersonal forces of energy dispatched to accomplish the will of God, but the Bible teaches otherwise. Individual names imply individuality. The fact that two of their names, Michael and Gabriel, are given sufficiently establishes the point. (Dan. 12:1; Luke 1:26) The lack of more names was a safeguard against giving undue honor and worship to these creatures. They were dispatched by God as agents to act in his name, not in their own name. Hence, when Jacob asked the angel's name, he refused to give it. (Gen. 32:29) The angel that approached Joshua, when asked to identify himself, replied only that he was "prince of the army of Jehovah." (Josh. 5:14) When Samson's parents asked for the angel's name, he withheld it, saying: "Just why should you ask about my name, when it is a wonderful one?" (Judg. 13:17, 18) The apostle John attempted to worship angels and was twice rebuked: "Be careful! Do not do that! . . . Worship God."—Rev. 19:10; 22:8, 9.

As personalities, angels have the power to communicate with one another (1 Cor. 13:1), the ability to talk various languages of men (Num. 22:32-35; Dan. 4:23; Acts 10:3-7), the thinking ability with which to glorify and praise Jehovah. (Ps. 148:2; Luke 2:13) It is true that angels are sexless, because Jehovah made them so, not because they are simple impersonal forces. Angels are generally represented as males, and when materializing it was always in the male form, because God and his Son are spoken of as males. However, when certain materialized angels indulged in the pleasure of sex in the days of Noah, they were expelled from Jehovah's heavenly courts. Here was a display of angelic individuality, for, like humankind, they too are free moral agents, with the power of personal choice between right and wrong. (Gen. 6:2, 4; 2 Pet. 2:4) By personal choice hordes of angels joined Satan in his rebellion. —Rev. 12:7-9; Matt. 25:41.

POWERS AND PRIVILEGES

Since God created man "a little lower than angels" (Heb. 2:7), it follows that angels have a greater mental capacity than man. They are superhuman in power too. "Bless Jehovah, O you angels of his, mighty in power, carrying out his word." Angelic knowledge and power were displayed when two angels brought flaming destruction upon Sodom and Gomorrah. A single angel killed 185,000 of the Assyrian army. —Ps. 103:20; Gen. 19:13, 24; 2 Ki. 19:35.

Angels too can travel at tremendous speeds, far exceeding the limits of the physical world. Thus when Daniel was praying, God dispatched an angel to answer his prayer; and the angel arrived within moments, even before the prayer was concluded.—Dan. 9:20-23.

But for all their higher mental and spiritual powers, angels are limited in many respects. They did not know the "day and hour" when this system of things would be swept away, Jesus said. (Matt. 24:36) They take a keen interest in the outworking of Jehovah's purposes, yet there are some things they do not understand. (1 Pet. 1:12) They rejoice at the repentance of a sinner, and they watch the "theatrical spectacle" furnished by Christians here on the world stage of public activity. They also observe the proper example of Christian women who wear a sign of authority upon their heads.—Luke 15:10; 1 Cor. 4:9; 11:10.

As Jehovah's ministers the angels have enjoyed many privileges during the aeons of passing time. Angels ministered on behalf of Abraham, Jacob, Moses, Joshua, Isaiah, Daniel, Zechariah, Peter, Paul and John, to mention but a few. (Gen. 22:11; 31:11; Josh. 5:14, 15; Isa. 6:6, 7; Dan. 6:22; Zech. 1:9; Acts 5:19, 20; 7:35; 12:7, 8; 27:23, 24; Rev. 1:1) Their messages contributed toward the writing of the Bible. In Revelation angels are mentioned far more times than in any other Bible book. Innumerable angels were seen around the great throne of Jehovah; seven blew the seven trumpets, while another seven poured out the seven bowls of God's anger; an angel flying in midheaven had "everlasting good news"; but another proclaimed, "Babylon the great has fallen." —Rev. 5:11; 7:11; 8:6; 14:6, 8; 16:1.

Ministration to and support of Christ and followers

From beginning to end, the holy angels of God followed the earthly sojourn of Jesus with extreme interest. They announced his conception and birth, and ministered to him after the forty-day fast. An angel strengthened him when he prayed in Gethsemane on his final night as a human. When the mob came to arrest him, no less than twelve legions of angels were at his command had he chosen to use them. Angels also announced his resurrection and were present at his ascension into heaven.—Matt. 4:11; 26:53; 28:5-7; Luke 1:30, 31; 2:10, 11; 22:43; Acts 1:10, 11.

Thereafter God's spirit messengers continued ministering to his servants on earth, even as Jesus promised: "Do not despise one of these little ones; for I tell you that their angels in heaven always behold the face of my Father." (Matt. 18:10) "Are they not all spirits for public service, sent forth to minister for those who are going to inherit salvation?" (Heb. 1:14) No longer do these mighty angelic ones appear visibly in behalf of Jehovah's servants on earth, as when they delivered the apostles from prison; nevertheless, God's servants are assured of the ever-present invisible protecting armies, as real as those that surrounded the prophet Elisha and his servant. "He will give his own angels a command concerning you, to guard you in all your ways." Yes, "the angel of Jehovah is camping all around those fearing him, and he rescues them."—Ps. 91:11; 34:7; Acts 5:19; 2 Ki. 6:15-17.

Angels are further shown accompanying Jesus Christ when he comes for judgment, separating the wheat from the weeds and the sheep from the goats. Angels joined with Michael in his war on the dragon and the demons at the birth of God's kingdom in heaven. They will also support the King of kings in fighting the war of the great day of God the Almighty. —Matt. 13:41; 25:31; Rev. 12:7-10; 19:14-16.

ANGER. In the Bible the Hebrew and Greek words basically meaning "nostrils" (because of the violent breathing [or snorting] of a passionate person), "heat," "excitement," "anger," "rage," "overflowing [of temper]," "a natural impulse or desire," are translated into English by the words "anger," "indignation," "wrath," "heated opposition," "rage" and "fury," according to their shades of meaning and the context.

GOD'S ANGER

Anger may be justified or unjustified. On God's part, his anger is always justified, being based on principle dictated by his right to exclusive devotion and his constancy in upholding truth, and governed by his love for righteousness and for those practicing righteousness. Divine anger does not stem from a momentary whim, to be later regretted. Jehovah sees all the issues involved in a matter and has complete, entire knowledge of a situation. (Heb. 4:13) He reads the heart, he notes the degree of ignorance, negligence or willful sin, and he acts with impartiality. —Deut. 10:17, 18; 1 Sam. 16:7; Acts 10:34, 35.

Principles controlling divine wrath

God's anger is always under control and in harmony with his attributes of love, wisdom and justice. Because of his almighty power it is expressible to the degree he desires. (1 John 4:8; Job 12:13; 37:23) God's anger is not futile. It is fully based on sufficient cause and always takes effect. His anger is satisfied and quieted only by the application of his principles. For example, in Israel a willful murderer could not be ransomed. Only by the shedding of his blood could the land be cleansed and free from God's displeasure. (Num. 35:16-18, 30-33) But an arrangement was made on the basis of sacrifices and the services of the high priest to satisfy justice and to allay the anger of the God-ordained avenger of blood, whose heart may have been "hot." This was the provision of the cities of refuge.—Deut. 19:4-7.

The anger of Jehovah can be allayed or satisfied only when justice is fully carried out. God's wrath is against all unrighteousness. He will not tolerate unrighteousness nor exempt from punishment one deserving it. (Ex. 34:7; Hab. 1:13) His anger may be relieved and turned away, however, on the basis of the sacrifice of Jesus Christ, who bore the pains and chastisement justly due to those who come to exercise faith. (Isa. 53:5) By means of this arrangement, Jehovah God is able to exhibit his own righteousness, "that he might be righteous even when declaring righteous the man that has faith in Jesus." (Rom. 3:26) In this way justice is fully satisfied and yet God has a basis on which to extend mercy. Anyone who is disobedient has the wrath of God remaining upon him. (John 3:36) But when one exercises faith, the sacrifice of Jesus Christ saves him from the wrath of God.—1 Thess. 1:10.

Means for expressing and causes of anger

God's anger may be expressed directly or indirectly. He may use his laws governing natural things, or he may use other persons as instruments to express his anger. Those who violate his moral laws are under his wrath and receive in themselves "the full recompense, which was due for their error." These suffer a disapproved mental state, degradation, diseases, strife and death. (Rom. 1:18, 24, 27-32) When a person violates laws of the land that are in harmony with God's laws and is punished by the governmental authority, this is an indirect expression of God's wrath against that one. (Rom. 13:1-4) Jesus Christ is the chief executioner of God's anger, and will completely express God's wrath to fulfill his anger against the wicked.—Jer. 30:23, 24; Rev. 19:7-16, 19-21.

Wrong attitudes and actions toward God's chosen ones will provoke his anger. The Egyptians were plagued because of not letting Israel worship Jehovah. (Ps. 78:43-50) Miriam and Aaron felt the heat of divine anger because of disrespect for Moses' God-appointed position. (Num. 12:9, 10) Jehovah's anger was against judges who oppressed the lowly. (Isa. 10:1-4) Those who hinder the preaching of the "good news" are in line for God's wrath.—1 Thess. 2:16.

Jehovah is provoked to anger by false worship, especially when his professed people turn away to other gods. (Ex. 32:7-10; Num. 25:3, 4; Judg. 2:13, 14, 20; 1 Ki. 11:8, 9) His anger is aroused by immorality, by suppression of the truth, unrepentance, disobedience to the "good news," despising his words and mocking at his prophets, covetousness, injuriousness, envy, murder, strife, deceit, malicious disposition, those who are whisperers, backbiters, haters of God, insolent ones, haughty, self-assuming, inventors of injurious things, disobedient to parents, false to agreements, merciless, spiritists, liars—all of these and the practice of any other unrighteousness are causes for God's anger.—Col. 3:5, 6; 2 Thess. 1:8; Rom. 1:18, 29-31; 2:5, 8; 2 Chron. 36:15, 16; Rev. 22:15.

Anger not a dominant quality

However, Jehovah God is "slow to anger and abundant in loving-kindness." (Ex. 34:6; Num. 14:18) If one fears Jehovah and works righteousness, he will receive mercy from Jehovah, for the Almighty recognizes man's inherited imperfection and shows mercy to him on this account and on the basis of Jesus' sacrifice. (Ps. 103:13, 14; Gen. 8:21; see also Zephaniah 2:2, 3.) He checks his anger in behalf of his name and in order to carry out his purpose toward his chosen people. (Isa. 48:9; Joel 2:13, 14) Jehovah's anger in time passes from those who truly serve him and acknowledge their sin and repent. (Isa. 12:1; Ps. 30:5) He is not an angry God but a happy God, not unapproachable, but pleasant, peaceful and calm toward those who properly approach his presence. (1 Tim. 1:11; Ps. 16:11; compare Revelation 4:3.) This is in contrast to the angry, merciless, cruel characteristics ascribed to the false gods of the pagans and portrayed in images of these gods.

MAN'S ANGER

Man's expression of anger may be proper if it is based on principle. One may rightly express righteous indignation. We are commanded to "abhor what is wicked." (Rom. 12:9) The Bible provides numerous examples of righteous indignation.—Ex. 11:8; 32:19; Num. 16:12-15; 1 Sam. 20:34; Neh. 5:6; Esther 7:7; see also 2 Samuel 12:1-6.

However, the anger of man is more often unjustified and many times uncontrolled. It is often based on insufficient causes and expressed without due regard for the consequences. After Jehovah had spared Nineveh, Jonah was displeased, "and he got to be hot with anger." Jonah lacked mercy and had to be corrected by Jehovah. (Jonah 4:1-11) King Uzziah of Judah became enraged when corrected by the priests of Jehovah and went ahead in his presumptuous course, for which he was punished. (2 Chron. 26:16-21) Naaman's ill-advised pride caused indignation and rage on his part, almost costing him the loss of a blessing from God.—2 Ki. 5:10-14.

Vital need for control

Unjustified and uncontrolled anger has led many persons into greater sin, even acts of violence. "Cain grew hot with great anger" and slew Abel. (Gen. 4:5, 8) Esau wanted to kill Jacob, who received the blessing of their father. (Gen. 27:41-45) Saul in his rage hurled spears at David and Jonathan. (1 Sam. 18:11; 19:10; 20:30-34) Those in attendance at the synagogue in Nazareth, aroused to anger by Jesus' preaching, endeavored to hurl him from the brow of a mountain. (Luke 4:28, 29) Angered religious leaders "rushed upon [Stephen] with one accord" and stoned him to death.—Acts 7:54-60.

Anger, even when justified, if not controlled, may be dangerous, producing bad results. Simeon and Levi had reason to be indignant at Shechem for violating their sister Dinah, though some of the blame was hers. But the wanton slaughter of the Shechemites was over and beyond the proper penalty to inflict. Hence their father Jacob denounced their uncontrolled anger, cursing it. (Gen. 34:1-31; 49:5-7) When under heavy provocation one should control his anger. The complaint and rebelliousness of the Israelites provoked Moses, the meekest man on the earth, to an uncontrolled act of anger in which he failed to sanctify Jehovah, and for which he was punished.—Num. 12:3; 20:10-12; Ps. 106:32, 33.

Fits of anger are classified along with other detestable works of the flesh, such as loose conduct, idolatry, practice of spiritism and drunken bouts. Such will keep one from inheriting God's kingdom. (Gal. 5:19-21) Angry talk is to be kept out of the congregation. Carrying on of prayer will help to accomplish this. (1 Tim. 2:8) Christians are commanded to be slow about wrath, being told that man's wrath does not work out God's righteousness. (Jas. 1:19, 20) They are counseled to "yield place to the wrath" and

to leave vengeance to Jehovah. (Rom. 12:19) One cannot be used as an overseer in the congregation of God if he is prone to wrath.—Titus 1:7.

While one may on occasion be angry and sometimes justifiably so, he should not let it become sin to him by harboring it or maintaining a provoked state. He should not let the sun set with him in such a condition, for he would thereby allow place for the Devil to take advantage of him. (Eph. 4:26, 27) Especially if it is a case of anger between Christian brothers, he should take proper steps to make peace or get the matter settled in the God-provided way. (Lev. 19:17, 18; Matt. 5:23, 24; 18:15; Luke 17:3, 4) The Scriptures counsel that we should watch our associations in this regard, not having companionship with anyone given to anger or fits of rage, thereby avoiding a snare for our souls.—Prov. 22:24, 25.

Jesus Christ, when a man on earth, gave us the perfect example. The records of his life do not recount one occasion where he had a fit of uncontrolled anger or where he allowed the lawlessness, rebelliousness and harassment of the enemies of God to upset his spirit and cause him to reflect such a thing toward his followers or others. On one occasion he was "thoroughly grieved" at the insensibility of the hearts of the Pharisees and looked upon them with indignation. His next act was an act of healing. (Mark 3:5) When he, in another instance, drove out those who were defiling God's temple as well as violating the law of Moses by making Jehovah's house a house of merchandise, it was through no uncontrolled, unjustified fit of anger. Rather, the Scriptures show that it was properly directed zeal for the house of Jehovah.—John 2:13-17.

Avoiding the damaging effects

Not only does anger have an adverse effect upon our spiritual health, but it produces profound effects on the physical organism. It can cause rise in blood pressure, arterial changes, respiratory trouble, liver upsets, changes in the secretion of gall, effects on the pancreas. Anger and rage, as strong emotions, have been listed by physicians as contributing to, aggravating or even causing such ailments as asthma, eye afflictions, skin diseases, hives, ulcers and dental and digestive troubles. Rage and fury can upset thinking processes so that one cannot form logical conclusions or pass sound judgment. The aftermath of a fit of rage is often a period of extreme mental depression. It is therefore wisdom not only in a religious sense but in a physical sense to keep anger under control and to pursue peace and love.—Prov. 14:29, 30; Rom. 14:19; Jas. 3:17; 1 Pet. 3:11.

According to the Scriptures, the "time of the end" is a time of rage and fury, with the nations becoming angry at Jehovah's taking over his power to reign, and the Devil being hurled to the earth, "having great anger, knowing he has a short period of time." (Rev. 11:17, 18; 12:10-12) With such strenuous conditions, the Christian will do well to control his spirit, avoiding the destructive emotion of anger.—Prov. 14:29; Eccl. 7:9.

ANIAM (A·ni'am) [lament of the people, or I am kinsman]. A son of Shemida of the tribe of Manasseh.—1 Chron. 7:14, 19.

ANIM (A'nim) [fountains]. A city in the mountainous region of southern Judah, mentioned in the distribution of land in the days of Joshua. (Josh. 15:48, 50) It has been identified with Khirbet Ghuwein, a double ruin situated about three miles (c. 5 kilometers) S of Eshtemoa and about eleven miles (c. 18 kilometers) S of Hebron.

ANIMALS. Jehovah God formed all the animals, each family kind having its own originally created representatives, for the record assures us that God made them each one "according to its kind." (Gen. 1:25) In this article we shall consider particularly land animals.

In view of God's granting perfect man dominion over the various creatures of the earth, it was most appropriate that Adam was privileged to name these creatures. (Gen. 1:26; 2:19, 20) Man's having the animals in subjection placed upon him a stewardship for which he would always be accountable to God.—Luke 12:48.

Animals were so created that they would have a fear and dread of man as their superior. (Gen. 9:2, 3) According to naturalists, wild creatures, such as the leopard and the king cobra, normally prefer to retreat from man's presence, although attacking when provoked, wounded, cornered or suddenly surprised. It has been suggested that man-eating tigers, for example, have become such by force of circumstances, among such being old age or injury that greatly limit the tiger's ability to procure its normal game, and the depletion of the tiger's game through man's hunting.

Already prior to the Flood, animals were killed to provide clothing for man and for sacrificial purposes. (Gen. 3:21; 4:4) However, not until after the Deluge did Noah and his family receive permission from Jehovah to add to their diet flesh, with the stipulation that it must be drained of its blood. (Gen. 9:3, 4) While this made it proper for man to kill animals for necessary food, he was not authorized thereby to indulge in needless slaughter for the sheer thrill of the hunt or to display personal prowess, as Nimrod, the rebel against God, undoubtedly did. —Gen. 10:9.

Some have contended that the presence of animals in isolated islands like Australia and New Zealand is an indication that not all land animals outside the ark perished in the Deluge. However, the findings of oceanographers indicate that there is a basis for believing that at one time land ridges connected what are now isolated land areas. For example, oceanographic studies reported on by Dr. René Malaise tell of findings that indicate that there was once a "Mid-Atlantic Ridge," crossing that ocean above the surface. Possibly there were also other ridges, and animals could have migrated by means of these before such ridges sank below the surface of the ocean. Other oceanographic studies have turned up evidence that once there existed a huge South Pacific continent that took in Australia and many of the South Sea isles. If such was the case, then, of course, the animals had no difficulty in migrating to these lands.

CLEAN AND UNCLEAN ANIMALS

A classification of animals is to be noted in God's instructions to Noah to take with him into the ark seven of each clean animal and two of each unclean animal. (Gen. 7:2, 3, 8, 9) Since a flesh diet had not yet been authorized, this distinction between clean and unclean was probably determined upon the basis of what was acceptable to Jehovah as a sacrifice. Hence, upon emerging from the ark Noah knew which creatures were clean and suitable for offering upon the altar. (Gen. 8:20) At that time no restriction existed with respect to the type of animals that Noah and his family could eat, as indicated by Jehovah's words: "*Every* moving animal that is alive may serve as food for you."—Gen. 9:3.

God's law to the Israelites, therefore, introduced a new distinction when it ruled certain animals to be fit for food and others as unclean and prohibited as food. The scripture specifies: "Every creature that splits the hoof and forms a cleft in the hoofs and chews the cud among the beasts, that is what you may eat." (Lev. 11:3) And again: "You must eat no detestable thing of any sort. This is the sort of beast that you may eat: the bull, one of the flock of sheep and one of the flock of goats, the stag and gazelle and roebuck and wild goat and antelope and wild bull and chamois; and every beast that splits

the hoof and that forms a cleft into two hoofs, chewing the cud among the beasts."—Deut. 14:3-6.

Animals lacking one or both of the above-mentioned features were not to be eaten by those under the terms of the Law covenant. The prohibited animals included the rock badger, the hare, the pig, the camel. Also, creatures 'going upon their paws' were prohibited, this doubtless embracing such creatures as the lion, the bear and the wolf.—Lev. 11:4-8, 26, 27; Deut. 14:7, 8.

These dietary limitations applied only to those who were under the terms of the Mosaic law, for the statement of Leviticus 11:8 is: "They are unclean for you," that is, the Israelites. With the abrogation of the Law on the basis of the sacrificial death of Christ Jesus, the prohibitions were canceled, and once more all humans could consider themselves under the same broad provision announced to Noah following the Deluge.—Col. 2:13-17; Gen. 9:3, 4.

Since the restriction concerning unclean foods was taken out of the way with the rest of the Law, a question may arise as to why Peter, about three and a half years later, still had not eaten any "unclean" animals. (Acts 10:10-15) It must be remembered that the cancellation of the Law resulted in great changes in the lives of Christ's followers and, therefore, it reasonably took some time for them to appreciate all that was involved.

ILLUSTRATIVE USAGE

The outstanding traits of animals are alluded to and used by Bible writers to symbolize a variety of qualities and powers. At times animal features may portray excellent qualities, divine as well as human. (Ezek. 1:10, 11; Rev. 4:6, 7) In other instances animals may be employed to represent wild, beastlike ruling powers that oppress and crush peoples.—Dan. 7:2-7; 8:5-8, 20, 21; Rev. 13:1-17.

PROPER USE AND VIEW OF ANIMAL CREATION

In connection with worship under the Mosaic law, cattle, sheep and goats were among the creatures acceptable for sacrifice. Such animals were to be sound ones, and no castrated animal was admissible. (Lev. 22:23-25) The use of animal blood for food or for any purpose other than sacrifice was prohibited. (Lev. 17:13, 14) Worship of any representation of any animal or other created thing was strictly forbidden.—Ex. 20:4, 5.

The Bible inculcates just and merciful treatment of the lower creatures. Indeed, Jehovah represents himself as the loving Provider for their lives and well-being. (Prov. 12:10; Ps. 145:15, 16) The Mosaic law enjoined proper care of domestic animals. When found straying, domestic animals were to be returned safely to their owner; when crushed under a burden, they were to be relieved. (Ex. 23:4, 5) They were to be worked humanely. (Deut. 22:10; 25:4) They as well as man were to benefit from the sabbath rests. (Ex. 20:10; 23:12; Deut. 5:14) Dangerous animals were to be controlled or destroyed. (Gen. 9:5; Ex. 21:28, 29) Cross-breeding of different sorts was forbidden.—Lev. 19:19.

God-fearing men see in animals part of God's generous provision for human welfare. Animals have served man as burden bearers, as sources of food and clothing, as sanitation agents, as helpers in the vital activities of plowing and harvesting. Their variety of form and color has delighted his eye; their habits and instincts have been and still provide an extensive field for inquiry into the marvels of God's creative power. Though animals die in the same manner as men, they do not share his hope of a resurrection. —2 Pet. 2:12; additionally, see individual animals, birds, insects, reptiles by name; see BEASTS, SYMBOLIC; BIRDS; FISH; INSECTS.

ANKLET. Ankle bracelets or ornamental rings worn on the legs above the ankles were in common use in the ancient Middle East. They were made of such materials as brass, gold, silver, iron, glass and ivory. On Egyptian monuments persons of both sexes are depicted as wearing them, and in Egypt anklets and bracelets were frequently made as matching ensembles. Many anklets have been found by archaeologists throughout Palestine, among them bronze anklets varying in diameter from two and a half to four and a half inches (c. 6.4 to 11.4 centimeters). Excavations at Beth-shemesh have yielded a pair of iron anklets that may have been made in David's day.

Heavy anklets might make a ringing sound as they knocked together while the wearer walked along. However, at times pebbles were placed in hollow bangles or anklets in order to produce a sound, and Arabian girls of more recent times have also occasionally worn anklets with small bells attached to them. Too, ankle chainlets were sometimes fastened to the anklets worn by a woman, thus tying these ornaments together. The chainlets would make tinkling sounds as the wearer walked and, of course, they and the anklets themselves would attract attention. Ankle chainlets or step chains would also restrict or shorten the woman's step, so that she would walk with tripping steps and what might be considered a graceful or genteel feminine gait.

"Ankle chainlets" were among pieces of jewelry the Israelites took from the Midianites as war booty and contributed as "Jehovah's offering." (Num. 31:50, 51) The haughty "daughters of Zion" of later times are described as women who "go walking with tripping steps, and with their feet they make a tinkling sound," or "on their feet they shake bangles." Through Isaiah, Jehovah warned them that he would take away their ornamental articles and "the beauty of the bangles," or anklets, as well as their "step chains." (Isa. 3:16, 18, 20) The Babylonian conquest of Judah and Jerusalem in 607 B.C.E. surely made inroads into the lives of these women, resulting in the loss of their many ornaments and their freedom. —See ORNAMENTS.

ANNA (An'na) [favor; charm; grace]. A prophetess, daughter of Phanuel of the tribe of Asher. Her name is the Greek form of Hannah.

Anna had become a widow after just seven years of married life and, at the time of the child Jesus' presentation at the temple, was eighty-four years of age. Nevertheless, she was constant in her attendance at the temple, evidently from the time of the morning service until the evening service, and, as a result, was privileged to see the young child Jesus and bear witness about him. Her "fastings and supplications" indicate a mourning attitude and an earnest longing on her part. The centuries-long period of Jewish subjection, coupled with the deteriorating religious conditions of that period that reached even to the temple and its priesthood, could well explain this. At any rate, though she might not likely expect to be alive when the child became grown, she now joyfully witnessed to others of the liberation due to be effected through this coming Messiah.—Luke 2:36-38.

ANNAS (An'nas) [Greek abbreviation of Hebrew Hananiah, meaning "Jehovah has been gracious"].

Appointed high priest about 6 or 7 C.E. by Quirinius, the Roman governor of Syria, and serving until the year 15. (Luke 2:2) Annas was therefore high priest when Jesus, at the age of twelve, amazed the rabbinical teachers at the temple. (Luke 2:42-49) Procurator Valerius Gratus removed Annas as high priest, for reportedly overstepping his Roman-assigned jurisdiction. Though he no longer had the official title, yet it was quite evident that he continued to exercise great power and influence as high priest emeritus and predominant voice of the Jewish hierarchy. Five of his sons, as well as his son-in-law Caiaphas, were each in turn high priest. Bible writers were careful to recognize Annas' dominant position, calling him the "chief priest," whereas they referred to Caiaphas by his title "high priest." (Matt. 26:3; Luke 3:2)

Jesus when arrested was first taken to Annas for questioning, and then was sent to Caiaphas for trial. (John 18:13) The name of Annas heads the list of the foremost opponents of the apostles of Jesus Christ.—Acts 4:6.

The wealthy and powerful house of Annas was of the tribe of Levi, and the sale of sacrifices at the commercial bazaars inside the temple grounds was one of their chief sources of income—reason enough why they sought to kill Jesus, who twice cleansed the temple, which they had made a "cave of robbers." (John 2:13-16; Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46) An additional reason for Annas' hatred of Jesus and his apostles was likely Jesus' teaching of the resurrection, the raising of Lazarus in living proof, and the preaching and teaching of the same doctrine by the apostles, for Annas, if a Sadducee, would not believe in the resurrection.—Acts 23:8.

ANOINTED, ANOINTING. The Bible indicates a difference between the common practice of rubbing the body with oil and the special anointing with oil of dedicated things and people. This distinction is maintained quite consistently by different original-language words, both in the Hebrew and in the Greek. Some versions of the Bible do not maintain this fine distinction but translate all such words by the one term "anoint."

RUBBING OR GREASING WITH OIL

In the lands of the Near East it was a common practice to rub oil on the body, and, among other things, this helped to protect the exposed portions from the intense rays of the sun. The oil also helped to keep the skin supple. Olive oil was generally used and often perfume was added to it. The customary practice was to apply the oil after bathing. (Ruth 3:3; 2 Sam. 12:20) Esther underwent a course of six months' massage treatment with oil of myrrh and six months with oil of balsam before being presented in the presence of King Ahasuerus. (Esther 2:12) Oil was also rubbed on the body in preparing a person for burial.—Mark 14:8; Luke 23:56.

When Jesus sent the twelve apostles out by twos, they greased with oil many whom they healed. The healing of the ailment was not due to the oil itself but the miraculous operation of God's holy spirit. Oil, which did have some healing and refreshing properties, was symbolic of the healing and refreshing experienced.—Mark 6:13; Luke 9:1; compare Luke 10:34.

Greasing the head with oil was a sign of favor. (Ps. 23:5) The headmen of Ephraim took favorable action toward the captured Judean soldiers by greasing them and returning them to Jericho, as advised by the prophet Oded. (2 Chron. 28:15) Jehovah spoke of bringing about a lack of oil for rubbing as a sign of his displeasure. (Deut. 28:40) To refrain from rubbing one's body with oil was regarded as a sign of mourning. (2 Sam. 14:2; Dan. 10:2, 3) To grease the head of a guest with oil was regarded as an act of hospitality and courtesy, as indicated by Jesus' words regarding a woman who greased his feet with perfumed oil.—Luke 7:38, 46.

Jesus told his disciples to grease their heads and wash their faces when fasting so as to appear normal, not making a show of sanctimoniousness and self-denial as the hypocritical Jewish religious leaders did to impress others.—Matt. 6:16, 17.

James speaks of a spiritual 'greasing with oil' in the name of Jehovah for spiritually sick ones as the proper procedure for one needing spiritual help. That he refers to spiritual sickness is indicated by his statements: "Let him call the older men of the congregation," not doctors, and, "if he has committed sins, it will be forgiven him." (Jas. 5:13-16) Jesus makes a spiritual application of the practice when he tells the Laodicean congregation to "buy from me . . . eyesalve to rub in your eyes that you may see." —Rev. 3:18.

ANOINTING

The Bible often uses the Hebrew *sukh* and the Greek *a·leiʹpho* for the commonplace rubbing on of oil. But for a special anointing with oil, it generally uses the Hebrew word *ma·shahhʹ*, from which the word *ma·shiʹahh* ("Messiah") comes, and the Greek word *khriʹo*, from which comes *khriʹstos* ("Christ"). The original meaning of *ma·shahhʹ* seems to have been "to daub" or "smear." A form of this word is used at Jeremiah 22:14 with respect to applying vermilion to paneling. However, the term is used in the Bible almost exclusively with regard to being anointed with oil in a sacred or ceremonial way.

When a person was anointed with oil, the oil was put on his head and allowed to run down on his beard and onto the collar of his garments. (Ps. 133:2) During the times of Biblical history both the Hebrews and some of the non-Hebrews ceremonially anointed rulers. This constituted the confirmation of their official appointment to office. (Judg. 9:8, 15; 1 Sam. 9:16; 2 Sam. 19:10) Samuel anointed Saul as king after God had designated Saul as his choice. (1 Sam. 10:1) David was anointed as king on three different occasions: once by Samuel, later by the men of Judah and finally by all the tribes. (1 Sam. 16:13; 2 Sam. 2:4; 5:3) Aaron was anointed after his appointment to the office of high priest. (Lev. 8:12) Afterward, Aaron and his sons had some of the anointing oil along with the blood of the sacrifices spattered upon their garments, but Aaron was the only one who had the oil poured over his head. —Lev. 8:30.

Things dedicated as sacred were also anointed. Jacob took the stone on which he rested his head when he had an inspired dream, set it up as a pillar and anointed it, thus marking that place as sacred, and he called the place Bethel, meaning "house of God." (Gen. 28:18, 19) A short time later Jehovah acknowledged this stone as having been anointed. (Gen. 31:13) In the wilderness of Sinai, Moses anointed, at Jehovah's command, the tabernacle and its furnishings, indicating that they were dedicated holy things.—Ex. 30:26-28.

There are instances in which a person was regarded as being anointed because of being appointed by God, even though no oil was put on his head. This principle was demonstrated when Jehovah told Elijah to anoint Hazael as king over Syria, Jehu as king over Israel and Elisha as prophet in place of himself. (1 Ki. 19:15, 16) The Scriptural record goes on to show that one of the sons of the prophets associated with Elisha did anoint Jehu with literal oil, to be king over Israel. (2 Ki. 9:1-6) But there is no record of anyone anointing with oil either Hazael or Elisha. Moses was called a Christ or Anointed One, although not anointed with oil, because Moses was appointed by Jehovah to be the mediator of the Law covenant and the leader and deliverer of Israel. (Heb. 11:24-26) Another case in point is the Persian king Cyrus, who had been foretold by Isaiah as being one whom Jehovah would use as his anointed. (Isa. 45:1) Cyrus was not actually anointed with oil by one of Jehovah's representatives, but because he was appointed by Jehovah to do a certain work he could be said to be anointed.

In the law Jehovah gave to Moses he prescribed a formula for the anointing oil. It was of a special composition of the choicest ingredients, myrrh, sweet cinnamon, sweet calamus, cassia and olive oil. (Ex. 30:22-25) It was a capital offense for anyone to compound this mixture and to use it for any common or unauthorized purpose. (30:31-33) This figuratively demonstrated the importance and sacredness of an appointment to office that had been confirmed by anointing with sacred oil.

Fulfilling many prophecies in the Hebrew Scriptures, Jesus of Nazareth proved to be the Anointed One of Jehovah and could properly be called Messiah or Christ, which titles convey that thought. (Matt. 1:16;

Heb. 1:8, 9) Rather than being anointed with literal oil, he was anointed with Jehovah's spirit. (Matt. 3:16) This was Jehovah's appointment of him as king and so he was referred to as Jehovah's anointed. (Ps. 2:2; Acts 4:26, 27) In his hometown of Nazareth, Jesus acknowledged this anointing when he applied to himself the prophecy of Isaiah 61:1, where the phrase appears: "Jehovah has anointed me." (Luke 4:18) Jesus Christ is the only one in the Scriptures who holds an anointing to all three offices, prophet, high priest and king. Jesus was anointed with the "oil of exultation more than [his] partners" (the other kings of the line of David). This was by reason of his receiving the anointing directly from Jehovah himself, not with oil but with holy spirit, not to an earthly kingship but to a heavenly one combined with the office of heavenly High Priest. —Heb. 1:9; Ps. 45:7.

Like Jesus, his footstep followers who have been spirit begotten and anointed with holy spirit can be spoken of as anointed ones. (2 Cor. 1:21) Just as Aaron was directly anointed as head of the priesthood, but his sons did not have the oil poured on their heads individually, so Jesus was anointed directly by Jehovah and his congregation of spiritual brothers receive their anointing as a body of people through Jesus Christ. (Acts 2:1-4, 32, 33) They have thereby received an appointment from God to be kings with Jesus Christ in the heavens. (2 Cor. 5:5; Eph. 1:13, 14; 1 Pet. 1:3, 4; Rev. 20:6) The apostle John indicated that the anointing by holy spirit that Christians receive teaches them. (1 John 2:27) It commissions and qualifies them for the Christian ministry of the new covenant.—2 Cor. 3:5, 6.

Jehovah has great love and concern for his anointed ones and watches carefully over them. (1 Chron. 16:22; Ps. 2:2, 5; 20:6; 105:15; Luke 18:7) David recognized that God was the one who chose and appointed his anointed ones and that it was God who would judge them. To raise one's hand to do harm to Jehovah's anointed ones or any whom he appoints would bring Jehovah's displeasure.—1 Sam. 24:6; 26:11, 23; see CHRIST; KING; MESSIAH; PRIEST.

ANOINTED ONE. See CHRIST.

ANT [Heb., *n'ma·lah'*] A small but extremely numerous and widespread insect, living in colonies, and noted in the Bible for its industriousness and instinctive wisdom. (Prov. 6:6-8; 30:24, 25) It is estimated that there are some 15,000 varieties of ants, these insects being found in all parts of the earth with the exception of the polar regions.

"A PEOPLE"

The ants are called "a people" [Heb., *'am*] in Proverbs, even as Joel referred to the locusts as "a nation" (Joel 1:6), and this expression is very suitable for these small creatures. While some ant colonies may contain only a few dozen ants, others have a huge population running into the hundreds of thousands, and, although generally of moderate size, the nest or tunneled area may grow until it is as much as an acre in size. Within each colony there are three basic castes: the "queen" or "queens," the males, and the workers (sexually undeveloped females). Yet, as the proverb states, the ant "has no commander, officer or ruler." The "queen" is not such in a governmental sense and more fittingly can be called the "mother" ant, for her essential function is that of egg-laying. Whereas a "queen" ant may live as much as fifteen years, the males live only long enough to mate and then die. The worker ants, whose life-span may reach six years, have various duties to perform, such as searching for and gathering in food for the colony, feeding the "queen," acting as nurses for the larvae, cleaning the nest or digging new chambers as expansion is needed, and defending the nest. Worker ants may be of different sizes and proportions, even within the same colony, in some cases the larger ones acting as "soldiers" in the event of invasion of the nest. Still, despite the fairly precise division of work (which in some colonies is arranged according to the age of the workers and in others according to size) and the relatively complex social organization existent, there is no sign of any superior "officer" or taskmaster.

INSTINCTIVE WISDOM

The 'wisdom' of the ants is not the product of intelligent reasoning but results from the instincts with which they are endowed by their Creator. Thus, it has been demonstrated that an ant that comes upon a scented path (made by another ant) that accidentally leads in a circle may continue walking around the path until it dies from exhaustion. The different ant varieties display their 'instinctive wisdom' in various ways. While many build their nests in the earth, some ants ("carpenter" ants) excavate tunnels and chambers in wood. Others make leaf houses in trees, the worker ants, in effect, "sewing" the leaves together by taking ant larvae in their jaws and carrying them back and forth so that the silk spun by the larvae (which silk the adult ants cannot produce) binds the edges of the leaves together. Still others build nests of "carton," a mixture of wood fibers and saliva with, at times, some sand added.

It was once thought that all ants were basically carnivorous, living off other insects and small creatures, and that they did not 'store' food for the winter months because of remaining in a torpid state during that season; hence some scholars took issue with the Bible's reference to the ant as 'preparing its food and gathering its supplies in the harvest.' (Prov. 6:8) It is now known, however, that certain ants, living in arid regions, feed almost entirely on seeds. The black ant (*Atta barbara*) and a brown ant (*Atta structor*) are two of the most common varieties found in Palestine and are seed feeders that store up a large supply of grain in the summer and make use of it in seasons, including winter, when the obtaining of food becomes difficult. These "harvester" or "agricultural" ants are usually found in the vicinity of threshing floors, where seeds and grain are plentiful. If rain causes dampness to reach the stored seeds, the harvester ants will thereafter carry the grains out into the sun for drying. One type of ant (*Messor semirufus*) is even known to bite off the germ part of the seed so that it will not germinate while stored.

The 'instinctive wisdom' of other ants is also notable in their ways of obtaining food. Many types obtain part of their food from aphids and scale insects, which, when stroked (or "milked") by the ants, exude a nectarlike fluid called "honeydew" from their abdomens. Some ants maintain "herds" of these aphids, caring for the aphid eggs during the winter and then, when the growing season begins, carrying the aphids to feed on the roots of plants. (*The Smithsonian Series*, Vol. 5, pp. 172, 173) A type called the "honey ant" solves the problem of storing supplies of honeydew by feeding it to certain worker ants until these become veritable storage tanks, their abdomens swelling up like a pea as they hang stationary from the ceiling of the nest chamber. These storage ants later regurgitate honeydew for the other ants of the community when outside supplies become depleted. The "leaf cutter" or "parasol" ants are gardeners, transporting pieces of leaves down into the nest, chewing and then using them as a garden bed for planting the spores of certain types of fungus. The crop of fungi is carefully tended. If a new nest is formed, the "queen" ant will carry a small quantity of the fungus in her mouth cavity for planting as a starter in the new underground "gardens."

EXEMPLARY CHARACTERISTICS

Thus, a brief investigation of the ant gives force to the exhortation: "Go to the ant, you lazy one; see its ways and become wise." Not only is their instinctive

preparing for the future notable but also their persistence and determination, often carrying or tenaciously dragging objects weighing twice their own weight or more, doing everything possible to fulfill their particular task, and refusing to turn back even though they may fall, slide or roll down some steep precipice. Remarkably cooperative, they keep their nests very clean and show concern for their fellow workers, at times assisting injured or exhausted ants back to the nest.

ANTELOPE [Heb., *di·shon'*, from a root meaning "to spring, leap"; rendered in *AV*, *AS* and *Dy* as "pygarg," meaning "white-rumped"]. A cud-chewing animal and a splitter of the hoof, sole mention of which is made at Deuteronomy 14:5, where it is included in the list of animals permitted to the Israelites for food. There is uncertainty as to which animal is meant by the Hebrew word *di·shon'*.

The Addax antelope, a native of the desert regions of North Africa and the Egyptian Sudan, is often suggested as corresponding to the *di·shon'* of the Hebrew Scriptures. This antelope measures about forty inches (c. one meter) high at the shoulder. Its spreading, cloven hoofs equip it admirably for travel in the loose sands of the desert, where it can go without water for extremely long periods. The widespread horns of this animal are twisted like a screw, sometimes making over three turns, and measure about forty inches (c. one meter) along the curve. With the exception of the belly, tail and hindquarters, which always remain white, the color of the Addax antelope becomes darker in winter, changing from a sandy color to brownish.

Another possibility is the Arabian Oryx, also a desert antelope. Unlike the Addax antelope, the Arabian Oryx has slightly back-curved horns. Aside from dark-brown stockings and facial markings, its coat is white in color.

ANTHOTHIJAH (An·tho·thi'jah) [answers of Jah; or belonging to Anathoth]. A son of Shashak of the tribe of Benjamin.—1 Chron. 8:24, 25.

ANTICHRIST (Gr., *an·ti'khri·stos*) [against or instead of Christ]. This expression, singular and plural, occurs five times, all of them in two of John's epistles.

The subject was not new among the Christians when John wrote his letters (about 98 C.E.). 1 John 2:18 states: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour." John's statement shows that there are many individual antichrists, though all together they may form a composite person designated "the antichrist." (2 John 7) The use of the expression "hour" as referring to a period of time, either relatively brief or of undetermined length, is exemplified in other writings of John. (See John 2:4; 4:21-23; 5:25, 28; 7:30; 8:20; 12:23, 27.) He thus does not restrict the appearance, existence and activity of such antichrist to some future time only but shows it as then present and due to continue on.—1 John 4:3.

IDENTIFICATION

Although there has been much effort in the past to identify the "antichrist" with an individual, such as Pompey, Nero or Mohammed (this latter person being suggested by Pope Innocent III in 1213 C.E.), or with a specific organization, as in the Protestant view of the "antichrist" as applying to the papacy, John's inspired statements show the term to be broad in its application, embracing all those who deny that "Jesus is the Christ," and who deny that Jesus is the Son of God who came "in the flesh."—1 John 2:22; 4:2, 3; 2 John 7; compare John 8:42, 48, 49; 9:22.

Denial of Jesus as the Christ and as the Son of God of necessity embraces the denial of any or all of the Scriptural teachings concerning him: his origin, his place in God's arrangement, his fulfillment of the prophecies in the Hebrew Scriptures as the promised Messiah, his ministry and teachings and prophecies, as well as any opposition to or efforts to replace him in his position as God's appointed High Priest and King. This is evident from other texts, which, while not using the term "antichrist," express essentially the same idea. Thus, Jesus stated: "He that is not on my side is against me, and he that does not gather with me scatters." (Luke 11:23) 2 John 7 shows that such ones might act as deceivers, and hence the "antichrist" would include those who are "false Christs" and "false prophets," as well as those who perform powerful works in Jesus' name and yet are classed by him as "workers of lawlessness."—Matt. 24:24; 7:15, 22, 23.

In view of Jesus' rule that what is done to his true followers is done to him (Matt. 25:40, 45; Acts 9:5), the term must include those who persecute such ones, including the symbolic "Babylon the Great," and those described as the "evil slave" in Jesus' parable. —Luke 21:12; Rev. 17:5, 6; Matt. 24:48-51.

John specifically mentions apostates as among those of the antichrist by referring to those who "went out from us," abandoning the Christian congregation. (1 John 2:18, 19) It therefore includes the "man of lawlessness" or "son of destruction" described by Paul, as well as the "false teachers" Peter denounces for forming destructive sects and who "disown even the owner that bought them."—2 Thess. 2:3-5; 2 Pet. 2:1.

Kingdoms, nations and organizations are similarly shown to be part of the antichrist in the symbolic description at Revelation 17:8-15; 19:19-21; compare Psalm 2:1, 2.

In all the above cases those composing the antichrist are shown to be headed for eventual destruction as a recompense for their opposing course.—See MAN OF LAWLESSNESS.

ANTI-LEBANON. The easternmost of the two ranges forming the mountain system of Lebanon. The Anti-Lebanon range parallels the Lebanon range for about sixty-five miles (104 kilometers), extending from the plateau of Bashan, E of Dan, up to the great plain of Emesa, not far from the site of Riblah. Between the two ranges lies a long valley formed by the Orontes and Litany (Leontes) Rivers and called Coele-Syria ("Hollow Syria") or the Biqa'.—Josh. 11:17.

In the N the ridge is narrow and broken by a series of prominent peaks. The central mass is broader, higher and rougher, while the southern zone is cut by long torrent valleys that lead off to the E and S. To the E of the main ridge there is a series of descending plateaus that gradually drop to the level of the Plains of Damascus. The southern zone includes Mount Hermon, which reaches over 9,000 feet (2,743 meters). The geology of these mountains is similar to that of the Lebanon range, and they are composed mainly of limestone, having gray cliffs and round gray summits.

The Anti-Lebanon range is evidently referred to in the Hebrew by the name "Amanah" at Song of Solomon 4:8, where it is mentioned in connection with Mount Hermon. While some have considered Amanah to be a particular mountain peak, it appears rather to refer either to the entire Anti-Lebanon range or some part of it. The mountain ranges of "Libana" and "Ammanana" are mentioned jointly in inscriptions of Assyrian monarchs Tiglath-pileser III and Sennacherib. The Abanah River (modern Barada) is also called "Amanah" at 2 Kings 5:12 in some texts, and this river, the principal one of Damascus, has its source in the southern part of the Anti-Lebanon mountains. Hence the name may refer either to that part of the range or to the range as a whole.

Since the major part of the Anti-Lebanon range is not snowcapped, it has few rivers or streams. Little vegetation grows, but thin forests of dwarf oak and

juniper trees are seen on various parts of the slopes. Few cedars remain today. The lower slopes still support vineyards, olive groves and orchards, as they did in Bible times.

ANTIOCH (An'ti·och).

1. The city of Antioch in Syria was founded by Seleucus Nicator shortly after he and Generals Cassander and Lysimachus won the decisive battle of Ipsus in Phrygia, Asia Minor, in 301 B.C.E. He selected the site due to its military advantages and named it after his father or his son, both named Antiochus. At the location of what today is called Antakya in Turkey, Antioch was founded on the S side of the navigable Orontes River at a bend some twenty miles (32 kilometers) from the Mediterranean Sea. It was so situated geographically that it could easily dominate the trade of all NW Syria that traversed the routes between the Euphrates River and the Mediterranean Sea. It soon became a commercial center and its manufacture of luxury goods brought prosperity and wealth to the cosmopolitan city. As a seaport for Antioch, Seleucus also founded the coastal city of Seleucia, named after himself. Before he was assassinated in 280 B.C.E. he transferred his seat of government from Babylon to his new Syrian capital, Antioch, where the Seleucid dynasty of kings continued in power until 64 B.C.E., when Roman General Pompey made Syria a Roman province. Not only was Antioch made the capital of the Roman province of Syria but it also became the third-largest city in the empire, after Rome and Alexandria.

The physical structure of the city had been laid out according to the plan of Alexandria, with great colonnaded streets that intersected, lending impressive beauty to the splendor of the surrounding buildings. It was called "The Queen of the East," "Antioch the Beautiful," "The Third Metropolis of the Roman Empire," and was unique in possessing a regular system of street lighting. Despite this outward show of beauty and industriousness it gained a reputation for being morally corrupt due to the defiling practice of orgiastic rites in the name of religion. It was said that the Antiochenes were "notoriously dissolute." Juvenal said that 'the Orontes River had flowed into the Tiber River flooding Rome with the superstition and immorality of the East.'

BIBLICAL CONNECTIONS AND LATER HISTORY

Josephus records that the Seleucids encouraged Jews to settle in Antioch and gave them full citizenship rights, thus establishing a sizable Jewish population. The first mention of Antioch in the Bible is in connection with Nicolaus from Antioch, who became a Christian after becoming a proselyte to the Jewish religion. (Acts 6:5) Direct Christian activity began there when some of the disciples were scattered as far as Antioch by the tribulation that arose following Stephen's death. (Acts 11:19, 20) When the congregation at Jerusalem heard that many Greek-speaking people were becoming believers they dispatched Barnabas as far an Antioch and, when he observed the thriving interest manifested there, he brought Paul in from Tarsus to help. (Acts 11:21-26) They both dwelt there for a year teaching the people, and Paul thereafter used Antioch as a home base for his missionary tours. It was in Antioch that, by divine providence, the disciples were first called "Christians." (Acts 11:26) The generosity of the congregation was expressed when they sent a relief ministration (Acts 11:29) by the hands of Paul and Barnabas to the governing body in Jerusalem about 46 C.E. This coincided with a great famine occurring in the time of Claudius, as prophesied by Agabus. (Acts 11:27, 28) After they returned to Antioch the holy spirit directed that Paul and Barnabas be set aside for special work, so they were sent on Paul's first missionary tour, 47-48 C.E. Before he started on his second missionary tour and while he was in Antioch, the matter of circumcision for Gentiles arose in 49 C.E., and the decree of the governing body at Jerusalem, presided over by James, was delivered by Paul and Barnabas to the congregation at Antioch. (Acts 15:13-35) Paul's second missionary journey, 49-52 C.E., likewise began and ended at Antioch and here also was where Paul corrected Peter's compromising action of discriminating between Jews and Gentiles.—Gal. 2:11, 12.

Although the city was said to have reached its greatest size and prosperity during the fourth century C.E., with a population of up to 800,000, Antioch was destroyed shortly thereafter, in the sixth century C.E., by the Persians. Roman Emperor Justinian rebuilt it, and from 635 C.E. it was controlled by the Moslems and the Turks, with the exception of a period of domination by the Crusaders during the eleventh to the thirteenth centuries.



2. Antioch in Pisidia was also founded by Seleucus Nicator and named in honor of his father, Antiochus. The ruins of the city are located near Yalvaç in modern Turkey. It was situated on the border of Phrygia and Pisidia and so might be reckoned to one or the other of these provinces at different times. Thus, Greek geographer Strabo of the early part of the first century C.E. refers to it as a city of Phrygia toward Pisidia, but, as Funk and Wagnalls' *New Standard Bible Dictionary* (p. 51) observes, "the majority of writers speak of it as Pisidian," even as did Luke. This identification served to distinguish it from Antioch in Syria. (See PISIDIA.) Under Roman rule it was made a free city (189 B.C.E.), and Augustus later conferred upon it the status of a Roman colony. Thus it became the center of civil and military administration in south Galatia. In 39 B.C.E. Antioch and all of Pisidia were given by Mark Antony to Amyntas, king of Galatia, showing again its connection with Pisidia. The ruins testify to the fact that it was a strongly fortified city. Due to its location it became part of the trade route between Cilicia and Ephesus and contained a mixed population including many Jews, who had established a synagogue there. It was a thoroughly Hellenized Greek-speaking city. Paul twice visited it with Barnabas on his first evangelistic journey 47-48 C.E. and preached in the synagogue, finding much interest. (Acts 13:14; 14:19-23) However, becoming jealous of the crowds that were attending, the Jews stirred up some of the leading men and women of the city and threw Paul and Barnabas outside.—Acts 13:45, 50; 2 Tim. 3:11.

ANTIPAS (An'ti·pas) [perhaps, a shortened form of Antipater, in place of the father].

1. A martyr of the early Christian congregation at Pergamum in the first century C.E.—Rev. 2:12, 13; see PERGAMUM.

2. Herod Antipas and son of Herod the Great.—See HEROD.

ANTIPATRIS (An·tip'a·tris) [belonging to Antipater]. A city rebuilt by Herod the Great in 9 B.C.E. and named after his father Antipater. It is identified with Ras el-'Ain in a well-watered and fertile section of the Plain of Sharon. It was here that the main body of the Roman army escort conducted Paul, traveling some forty miles (64 kilometers) down the mountains from Jerusalem by night. (Acts 23:31) The place lay at the junction of the Roman military roads leading from Jerusalem and Lydda respectively to the Roman capital of Caesarea. From Antipatris the seventy cavalrymen took Paul the remaining distance of some twenty-five miles (40 kilometers) across the plain to Caesarea.

Antipatris is believed to be the location of the earlier city of Aphek, mentioned at 1 Samuel 4:1. Excavations conducted there in 1946 appear to confirm this.—See APHEK No. 3.

ANTONIA, CASTLE OF. A fortified structure in Jerusalem serving both as an official residence of Roman procurators and as a soldiers' quarters. According to Josephus it had apartments, baths, barracks and courtyards.

The Castle of Antonia was situated at the NW corner of the temple court and evidently occupied the site where Nehemiah earlier had constructed the Castle or fortress mentioned at Nehemiah 2:8. Herod the Great did extensive and costly repair work on it and increased its fortifications. Previously known as the Baris, Herod named it Antonia in honor of Mark Antony. As the Jewish high priest and ruler John Hyrcanus had done before him, Herod had the priestly garments kept there, apparently as a means of maintaining a certain check or control on the high priest.

The fortress was built on a rocky eminence about seventy-three feet (22.3 meters) high. It had stone walls more than fifty-eight feet (17.8 meters) high and four corner towers, three of them about seventy-three feet (22.3 meters) high and the other, at the SE corner overlooking the whole temple area, over a hundred feet (31.2 meters) high. Prior to Herod's time the fortress served primarily against incursions from the N, but thereafter it mainly served as a point of control over the Jews and a means of policing the activities in the temple area, to which there was direct access from the fortress.

The square layout of the fortress would indicate that it had a central court. Some believe that it was in such a central court within this castle that Jesus appeared before Pilate for judgment. (John 19:13) A stone pavement found in this area is suggested, therefore, to be that referred to as *"Gabbatha."* Others, however, believe that Jesus' judgment by Pilate took place before Herod's palace.

A more certain reference to the Castle of Antonia is that recorded in the account at Acts 21:30-40 and 22:24. Paul appears to have delivered his defense and witness to a religious mob from the steps of the fortress and thereafter was taken into the soldiers' quarters for examining. Probably Paul was returned to this place after his stormy session with the Sanhedrin and was here when his nephew came to warn him of the conspiracy against his life.—Acts 23:10, 16.

The Castle of Antonia came to final ruin when it was destroyed along with the temple and city by Roman General Titus in 70 C.E.

ANUB (A'nub) [perhaps, joined together]. A descendant of Judah and son of Koz.—1 Chron. 4:1, 8.

APE [Heb., *qohph*, linked with the Sanskrit *kapi* and the Egyptian *gif*]. Apes and peacocks were imported by King Solomon. (1 Ki. 10:22; 2 Chron. 9:21) One suggestion is that the apes were a species of long-tailed monkey referred to by ancient writers as being native to Ethiopia. The fact that the Hebrew word *qohph* may derive from the Sanskrit word *kapi* and that peacocks are considered to be native to SE Asia has given rise to the conclusion that the apes were brought by Solomon's fleet from India or Ceylon. However, the imported items need not necessarily have come directly from the country of origin nor from the same land, in view of the indications that commercial intercourse existed between India and Africa even before Solomon's time.—See PEACOCK; TARSHISH No. 1; OPHIR.

APELLES (A·pel'les) [from the Lat., *appello*, I call]. A Christian in the congregation at Rome to whom Paul sent greetings as "the approved one in Christ."—Rom. 16:10; compare 2 Corinthians 10:18; 2 Timothy 2:15.

APHEK (A'phek) [fortress].

1. A town evidently N of Sidon mentioned to Joshua by Jehovah as among the places yet to be conquered. (Josh. 13:4) It is presently identified with Aphaca (modern Afqa) about twenty-three miles (37 kilometers) NE of Beirut. It lies at the source of the Nahr Ibrahim, anciently known as the river Adonis, which flows down to Byblos on the Mediterranean coast.

2. A town within the territory of Asher but which the tribe was unsuccessful in possessing. (Josh. 19:24, 30) It is called "Aphik" at Judges 1:31. A suggested identification is Tell Kurdaneh, about six miles (9.7 kilometers) S-SE of Acco.

3. A city that, on the basis of the cities mentioned with it, was evidently in the Plain of Sharon. Its king was among those slain by Joshua. (Josh. 12:18) Centuries later, but prior to Saul's kingship, the Philistines encamped here before their victory over Israel, drawn up at nearby Ebenezer. (1 Sam. 4:1) Its location is considered to be at Ras el-'Ain at the source of the Yarkon River. At this site the town of Antipatris, mentioned at Acts 23:31, was later built. Josephus (*Wars of the Jews*, Book II, chap. XIX, par. 1) mentions an "Aphek" in connection with Antipatris. Shiloh, from which the Israelites brought the ark of the covenant, is about twenty miles (32 kilometers) distant.

4. A town apparently located in the Plain of Jezreel between the towns of Shunem and Jezreel. In the battle between the Philistines and the Israelites that resulted in King Saul's death, the original position of the Philistines was at Shunem, while the Israelites took a position on Mount Gilboa. (1 Sam. 28:4) The account thereafter indicates that the Philistines advanced to Aphek while Israel descended to the spring at Jezreel. At Aphek the axis lords of the Philistines now reviewed their marshaled forces and discovered David and his men accompanying Achish in the rear. David's forces were ordered to leave on the following morning and then the Philistines advanced to the battle site at Jezreel. (1 Sam. 29:1-11) From there they pushed the defeated Israelites back up into Mount Gilboa, where the slaughter was completed and Saul and his three sons died.—1 Sam. 31:1-8.

This Aphek may be the same location mentioned at 1 Kings 20:26 as the site of the defeat of the Syrian Ben-hadad. The retreating Syrians pulled back to the city, only to have its wall fall upon twenty-seven thousand of them. (1 Ki. 20:29, 30) It likewise seems to be the place prophetically indicated to King Jehoash by the dying prophet Elisha as the point where the Syrians would suffer future defeats at the hands of Israelites. (2 Ki. 13:17-19) Some authorities, however, would place the Aphek mentioned in these texts as lying in Transjordan about three miles (5 kilometers) E of the Sea of Galilee, where the modern village of Afik or Fik is found.

APHEKAH (A·phe'kah) [strong place, fortress]. A city in the mountainous region of southern Judah, mentioned as in the neighborhood of Hebron. (Josh.

15:48, 53) The name is the feminine form of Aphek, but the towns mentioned as in its vicinity do not seem to allow for identifying it with any of the several towns called Aphek.

APHIAH (A·phi'ah) [perhaps, renewed or breeze]. A Benjamite and one of King Saul's ancestors.—1 Sam. 9:1.

APHIK. See APHEK No. 2.

APHRAH (Aph'rah) [dust]. A place mentioned by Micah (1:10) evidently in the Shephelah or the Plains of Philistia, according to the other towns mentioned in the context. Micah evidently makes a play on words in saying: "In the house of Aphrah [dust] wallow in the very dust."

APOCRYPHA (A·poc'ry·pha) [things hidden or concealed]. The Greek word *a·po'kry·phos* is used in its original sense in three Bible texts as referring to things "carefully concealed." (Mark 4:22; Luke 8:17; Col. 2:3) As applied to writings, it originally referred to those publications not read publicly, hence "concealed" from others. Later, however, the word took on the meaning of spurious or uncanonical, and today is used most commonly to refer to the eleven additional writings declared as forming part of the Bible canon by the Roman Catholic Church at the Council of Trent (1546). Catholic writers refer to these books as *deutero-canonical*, meaning "of the second (or later) canon," as distinguished from *proto-canonical*.

These eleven additional writings are Tobit, Judith, Wisdom (of Solomon), Ecclesiasticus (*not* Ecclesiastes), Baruch, 1 and 2 Maccabees, supplements to Esther and three additions to Daniel: The Song of the Three Holy Children, Susanna and the Elders, and The Destruction of Bel and the Dragon. The exact time of their being written is uncertain, but the evidence points to a time no earlier than the second or third century B.C.E.

EVIDENCE AGAINST CANONICITY

While in some cases they have certain historical value, any claim for canonicity on the part of these writings is without any solid foundation. The evidence points to a closing of the Hebrew canon following the writing of the books of Nehemiah and Malachi in the fifth century B.C.E. The apocryphal writings were never included in the Jewish canon of inspired Scriptures and do not form part of it today.

The first-century Jewish historian Josephus shows the recognition given only to those few books (of the Hebrew canon) viewed as sacred, stating: "For there are not with us myriads of books, discordant and discrepant, but only two and twenty [the equivalent of the thirty-nine books of the Hebrew Scriptures according to modern division], comprising the history of all time, which are justly accredited." He thereafter clearly shows an awareness of the existence of apocryphal books and their exclusion from the Hebrew canon by adding: "From the time of Artaxerxes up to our own everything has been recorded, but the records have not been accounted equally worthy of credit with those written before them, because the exact succession of prophets ceased."—*Against Apion*, Book I, par. 8 (according to the translation in *The Interpreter's Dictionary of the Bible*, Vol. 1, p. 163).

Inclusion in Septuagint does not prove canonicity

Arguments in favor of the canonicity of the writings generally revolve around the fact that these apocryphal writings are to be found in many early copies of the Greek *Septuagint Version* of the Hebrew Scriptures, which translation was begun in Egypt about 280 B.C.E. However, since no original copies of the *Septuagint* are extant, it cannot be stated categorically that the apocryphal books were originally included in that work. Many, perhaps most, of the apocryphal writings were admittedly written *after* the commencement of the translation work of the *Septuagint* and so were obviously not on the original list of books selected for translation by the translating body. At best, then, they could rate only as accretions to that work.

Additionally, while the Greek-speaking Jews of Alexandria eventually inserted such apocryphal writings into the *Septuagint Version* and apparently viewed them as part of an enlarged canon of sacred writings, the statement by Josephus quoted earlier shows that they were never brought into the Jerusalem or Palestinian canon and were, at the most, viewed as only secondary writings and not of divine origin. Thus, the Jewish Council of Jamnia (about 90 C.E.) specifically excluded all such writings from the Hebrew canon.

The need for giving due consideration to the Jewish stand in this matter is clearly stated by the apostle Paul at Romans 3:1, 2.

Additional ancient testimony

One of the chief external evidences against the canonicity of the Apocrypha is the fact that none of the Christian Bible writers quoted from these books. While this of itself is not conclusive, inasmuch as their writings are also lacking in quotations from a few books recognized as canonical, such as Esther, Ecclesiastes and The Song of Solomon, yet the fact that not one of the eleven writings of the Apocrypha is quoted even once is certainly significant.

Not without weight also is the fact that leading Bible scholars and "church fathers" of the first centuries of the Common Era, on the whole, gave the Apocrypha an inferior position. Origen, of the early third century C.E., as a result of careful investigation made such a distinction between these writings and those of the true canon. Athanasius, Cyril of Jerusalem, Gregory Nazianzen, and Amphilochius, all of the fourth century C.E., prepared catalogues listing the sacred writings in accord with the Hebrew canon and either ignored these additional writings or placed them in a secondary class.

Jerome, who is described as "the best Hebrew scholar" of the early church and who completed the Latin Vulgate translation of the Bible in 405 C.E., took a definite stand against such apocryphal books and was the first, in fact, to use the word "apocrypha" explicitly in the sense of noncanonical as referring to these writings. Thus, in his *Prologus Galeatus* to the *Vulgate*, Jerome lists the inspired books of the Hebrew Scriptures in harmony with the Hebrew canon (in which the thirty-nine books are grouped as twenty-two) and then states: "Thus there are twenty-two books . . . This prologue of the Scriptures can serve as a fortified approach to all the books which we translate from the Hebrew into Latin; so that we may know *that whatever is beyond these must be put in the apocrypha.*" In writing to a lady named Læta on the education of her daughter, Jerome counseled: "All apocryphal books should be avoided; but if she ever wishes to read them, not to establish the truth of doctrines, but with a reverential feeling for the truths they signify, she should be told that they are not the works of the authors by whose names they are distinguished, that they contain much that is faulty, and that it is a task requiring great prudence to find gold in the midst of clay."

Differing Catholic views

The trend toward including these additional writings as canonical was primarily initiated by Augustine (354-430 C.E.), although even he in later works acknowledged that there was a definite distinction between the books of the Hebrew canon and such "outside books." However, the Catholic church, following Augustine's lead, included such additional writings in the canon of sacred books determined by the Council of Carthage in 397 C.E. It was, however, not until as late as 1546 C.E., at the Council of

Trent, that the Roman Catholic Church definitely confirmed its acceptance of these additions into its catalogue of Bible books, and this action was deemed necessary due to the fact that, even within the church, opinion was still divided over these writings. John Wycliffe, the Roman Catholic priest and scholar who, with the subsequent help of Nicholas of Hereford, in the fourteenth century made the first translation of the Bible into English, did not include the Apocrypha in his work, and the preface to this translation declared such writings to be "without authority of belief." Dominican Cardinal Cajetan, foremost Catholic theologian of his time (1469-1534 C.E.) and called by Clement VII the "lamp of the Church," also discriminated between the books of the true Hebrew canon and the apocryphal works, appealing to the writings of Jerome as an authority.

It is to be noted as well that the Council of Trent did not accept all the writings previously approved by the earlier Council of Carthage but dropped three of these: the Prayer of Manasses and 1 and 2 Esdras (not the 1 and 2 Esdras that, in the Catholic Douay Bible version, correspond with Ezra and Nehemiah). Thus, these three writings that had appeared for over 1,100 years in the approved Latin *Vulgate* version were now excluded.

Internal evidence

The internal evidence of these apocryphal writings weighs even more heavily against their canonicity than does the external. They are completely lacking in the prophetic element. Their contents and teachings at times contradict those of the canonical books and are also contradictory within themselves. They are rife with historical and geographical inaccuracies and anachronisms. The writers in some cases are guilty of dishonesty in falsely representing their works as those of earlier inspired writers. They show themselves to be under Greek influence, and at times resort to an extravagance of language and literary style wholly foreign to the inspired Scriptures. Two of the writers imply that they were not inspired. (See the Prologue to Ecclesiasticus; 2 Maccabees 2:24-32; 15:38-40, *Dy*.) Thus, it may be said that the best evidence against the canonicity of the Apocrypha is the Apocrypha itself. A consideration of the individual books here follows:

TOBIT (TOBIAS)

The account of a pious Jew of the tribe of Naphtali who is deported to Nineveh and who becomes blinded by having bird's dung fall in both of his eyes. He sends his son, Tobias, to Media to collect a debt and Tobias is led by an angel, impersonating a human, to Ecbatana (Rages). En route he acquires the heart, liver and gall of a fish. He encounters a widow who, though married seven times, remains a virgin due to each husband's having been killed on the marriage night by Asmodeus, the evil spirit. Encouraged by the angel, Tobias marries the widowed virgin and, by burning the fish's heart and liver, he drives away the demon. Upon returning home he restores his father's sight by use of the gall of the fish.

The story was probably written originally in Aramaic and is estimated to be of about the third century B.C.E. It is obviously not inspired by God because of the superstition and error found in the narrative. Among the inaccuracies it contains are these: The account states that in his youth Tobit saw the revolt of the northern tribes, which occurred after Solomon's death in 997 B.C.E. (Tobit 1:4, 5, *JB*), also that he was later deported to Nineveh with the tribe of Naphtali, in 740 B.C.E. (Tobit 1:11-13, *Dy*) That would mean that he lived more than 257 years. Yet Tobit 14:1-3 (*Dy*) gives the age of Tobit as 102 years at the time of his death.

JUDITH

This is the account of a beautiful Jewish widow of the city of "Bethulia." Nebuchadnezzar sends his officer Holofernes on a campaign to the W to destroy all worship except that of Nebuchadnezzar himself. The Jews are besieged in Bethulia by the tremendous host, but Judith pretends to be a traitoress to the Jews' cause and is admitted to the camp of Holofernes, where she gives him a false report of the conditions in the city. At a feast, in which Holofernes becomes drunk, she is able to behead him with his own sword and then return to Bethulia with his head. The following morning the enemy camp is thrown into confusion and the Jews gain complete victory.

As the Catholic translation, *The Jerusalem Bible*, comments in its introduction to the writing: "The book of Judith in particular shows a bland indifference to history and geography." Some of the inconsistencies pointed out in that introduction are: The events are stated as occurring during the reign of Nebuchadnezzar, who is called the king "who reigned over the Assyrians in the great city of Nineveh." (Judith 1:1, 7 [1:5, 10, *Dy*]) The introduction and footnotes of this translation point out that Nebuchadnezzar was king of Babylon and never reigned in Nineveh, since Nineveh had been destroyed earlier by Nebuchadnezzar's father Nabopolassar.

Concerning the traveling itinerary of Holofernes, this introduction states that it is "a geographical impossibility." *The New Bible Dictionary*, by Douglas (p. 45), comments: "The story is frank fiction—otherwise its inexactitudes would be incredible."

The book is thought to have been written in Palestine during the Greek period toward the end of the second century or the start of the first century B.C.E. It is believed to have been originally written in Hebrew.

ADDITIONS TO THE BOOK OF ESTHER

These form six additional passages. Preceding the first chapter in some ancient Greek and Latin texts (but 11:2–12:6 in *Dy*) is the first portion, of seventeen verses, presenting a dream of Mordecai and his exposing a conspiracy against the king. Following 3:13 (but 13:1-7 in *Dy*) the second addition presents the text of the king's edict against the Jews. At the close of chapter four (but 13:8–14:19 in *Dy*) prayers by Mordecai and Esther are related as the third addition. The fourth is made to follow 5:2 (but 15:1-19 in *Dy*) and recounts Esther's audience with the king. The fifth comes after 8:12 (but 16:1-24 in *Dy*) and consists of the king's edict allowing the Jews to defend themselves. At the close of the book (but 10:4–11:1 in *Dy*) the dream presented in the apocryphal introduction is interpreted.

The placement of these additions varies in different translations, some placing them all at the end of the book (as did Jerome in his translation) and others interspersing them throughout the canonical text.

In the first of these apocryphal sections Mordecai is presented as having been among the captives taken by Nebuchadnezzar, in 617 B.C.E., and as being an important man in the king's court in the second year of Artaxerxes' reign a century and a third later. This statement that Mordecai occupied such important position so early in the king's reign contradicts the canonical part of Esther. The apocryphal additions are believed to be the work of an Egyptian Jew and to have been written during the second century B.C.E.

WISDOM (OF SOLOMON)

This is a treatise extolling the benefits to those seeking divine wisdom. Wisdom is personified as a celestial woman, and Solomon's prayer for wisdom is included in the text. The latter part reviews the history from Adam to the conquest of Canaan, drawing upon it for examples of blessings for wisdom and calamities for lack of it. The folly of image worship is discussed.

Though not mentioning him directly by name, in certain texts the book presents Solomon as its author. (9:7, 8, 12) The Catholic translation, *The Jerusalem*

Bible, states in its introduction that such is a "literary device." Thus, while claiming Solomon as its author, the book cites passages from Bible books written centuries after Solomon's death (997 B.C.E.) and does so from the Greek *Septuagint Version*, which began to be translated in 280 B.C.E. The writer is believed to have been a Jew in Alexandria, Egypt, who wrote about the middle of the first century B.C.E.

The writer manifests a strong reliance on Greek philosophy. He employs Platonic terminology in advancing the doctrine of the immortality of the human soul. (2:23; 3:2, 4) Other pagan concepts presented are the preexistence of human souls; and the view of the body as an impediment or hindrance to the soul. (8:19, 20; 9:15) The presentation of the historical events from Adam to Moses is embellished with many fanciful details, often at variance with the canonical record.

While some reference works endeavor to show certain correspondencies between passages from this apocryphal writing and the later works of the Christian Greek Scriptures, the similarity is often slight, and, even where somewhat stronger, would not indicate any drawing upon this apocryphal work by the Christian writers but, rather, their drawing upon the canonical Hebrew Scriptures, which the apocryphal writer also employed.

ECCLESIASTICUS
(ALSO CALLED THE WISDOM OF JESUS, THE SON OF SIRACH)

This book has the distinction of being the longest of the apocryphal books and the only one whose author is known, Jesus ben-Sirach of Jerusalem. The writer expounds upon the nature of wisdom and its application for a successful life. Observance of the Law is strongly emphasized. Counsel on many areas of social conduct and daily life is given, including comments on table manners, dreams and travel. The concluding portion contains a review of important personages of Israel, ending with high priest Simon II (about 200 B.C.E.).

Contradicting Paul's statement at Romans 5:12-19, which places the responsibility for sin upon Adam, Ecclesiasticus says: "From the woman came the beginning of sin, and by her we all die." (25:33, *Dy*) The writer also prefers "any wickedness, but the wickedness of a woman."—25:19, *Dy*.

The book was originally written in Hebrew in the early part of the third century B.C.E. Quotations from it are found in the Jewish Talmud.

BARUCH
(INCLUDING THE EPISTLE OF JEREMIAS)

The first five chapters of the book are made to appear as written by Jeremiah's friend and scribe, Baruch; the sixth chapter is presented as a letter written by Jeremiah (Jeremias) himself. The book relates the expressions of repentance and prayers for relief on the part of the captive Jews in Babylon, exhortations to follow wisdom, encouragement to hope in the promise of deliverance, and the denunciation of Babylonish idolatry.

Baruch is represented as being in Babylon (Baruch 1:1, 2), whereas the Bible record shows he went to Egypt, as did Jeremiah, and there is no evidence that Baruch was ever in Babylon. (Jer. 43:5-7) Contrary to Jeremiah's prophecy that the desolation of Judah during the Babylonian exile would last seventy years (Jer. 25:11, 12; 29:10), Baruch 6:2 tells the Jews that they will be in Babylon for seven generations and then experience release.

Jerome, in his preface to the book of Jeremiah, states: "I have not thought it worth while to translate the book of Baruch." The introduction to the book in *The Jerusalem Bible* (p. 1128) suggests that the composition was written as late as the first and second centuries B.C.E.; hence by an author (or authors) other than Baruch. The original language was probably Hebrew.

THE SONG OF THE THREE HOLY CHILDREN

This addition to Daniel is made to follow Daniel 3:23. It consists of sixty-seven verses presenting a prayer supposedly uttered by Azariah within the fiery furnace, followed by an account of an angel's putting out the fiery blaze, and finally a song sung by the three Hebrews inside the furnace. The song is quite similar to Psalm 148. Its references to the temple, priests and cherubim, however, do not fit the time to which it alleges to conform. It may have been originally written in Hebrew and is considered to be of the first century B.C.E.

SUSANNA AND THE ELDERS

This short story relates an incident in the life of the beautiful wife of Joakim, a wealthy Jew in Babylon. While bathing, Susanna is approached by two Jewish elders who urge her to commit adultery with them and, upon her refusal, frame a false charge against her. At the trial she is sentenced to die, but youthful Daniel adroitly exposes the two elders, and Susanna is cleared of the charge. The original language is uncertain. It is considered to have been written during the first century B.C.E. In the *Septuagint* it was placed before the canonical book of Daniel and in the *Vulgate* it was placed after it. Some versions include it as a thirteenth chapter of Daniel.

THE DESTRUCTION OF BEL AND THE DRAGON

A third addition to Daniel, some versions placing it as a fourteenth chapter. In the account King Cyrus requires of Daniel that he worship an idol of the god Bel. That the food supposedly eaten by the idol is really consumed by the pagan priests and their families, Daniel proves by sprinkling ashes on the floor of the temple and thus detecting their footprints. The priests are killed and Daniel smashes the idol. Daniel is asked by the king to worship a living dragon. Daniel destroys the dragon but is thrown into the lions' den by the enraged populace. During the seven days of his confinement, an angel picks up Habakkuk by his hair and carries him and a bowl of stew from Judea to Babylon to provide Daniel with food. Habakkuk is then returned to Judea, Daniel is released from the den and his opponents are thrown in and devoured. This addition is also considered to be from the first century B.C.E. These additions to Daniel are referred to in *The New Bible Dictionary* by Douglas as "pious legendary embroidery."

FIRST MACCABEES

A historical account of the Jewish struggle for independence during the second century B.C.E., from the beginning of Antiochus Epiphanes' reign (175 B.C.E.) to the death of Simon Maccabaeus (about 134 B.C.E.). It deals particularly with the exploits of priest Mattathias and his sons, Judas, Jonathan and Simon, in their battles with the Syrians.

This is the most valuable of the apocryphal works due the historical information it supplies for this period. However, as *The Jewish Encyclopedia* comments, in it "history is written from the human standpoint." Like the other apocryphal works, it did not form part of the inspired Hebrew canon. It was evidently written in Hebrew about the latter part of the second century B.C.E.

SECOND MACCABEES

Though placed after First Maccabees, this account relates to part of the same time period (about 180 B.C.E. to 160 B.C.E.) and was written by a different author than First Maccabees. The writer presents the book as a summary of the previous works of a certain Jason of Cyrene. It describes the persecutions of the Jews under Antiochus Epiphanes, the plundering of the temple, and its subsequent rededication.

The account represents Jeremiah, at the destruction of Jerusalem, as carrying the tabernacle and the ark of the covenant to a cave in the mountain from which

Moses viewed the land of Canaan. (2 Maccabees 2:1-16) The tabernacle had, of course, been replaced by the temple some 420 years previously.

Various texts are employed in Catholic dogma as support for doctrines such as punishment after death (2 Maccabees 6:26); intercession by the saints (15:12-16); and the propriety of prayers for the dead (12:41-46).

In its introduction to the Maccabees, *The Jerusalem Bible* says concerning Second Maccabees: "The style is that of hellenistic writers, though not of the best: at times it is turgid, frequently pompous." The writer of Second Maccabees makes no pretense of writing under divine inspiration and devotes part of the second chapter to justifying his choice of the particular method used in handling the subject material. (2 Maccabees 2:24-32) He concludes his work by saying: "Here, then, I will make an end of writing; if it has been done workmanly, and in historian's fashion, none better pleased than I; if it is of little merit, I must be humoured none the less." —2 Maccabees 15:38, 39, Msgr. Knox' translation.

The book was evidently written in Greek sometime between 134 B.C.E. and the fall of Jerusalem in 70 C.E.

LATER APOCRYPHAL WORKS

Particularly from the second century C.E. forward there has developed an immense body of writings making claim to divine inspiration and canonicity and pretending to relate to the Christian faith. Frequently referred to as the "Apocryphal New Testament," they represent efforts at imitating the Gospels, Acts, letters and the revelations contained in the canonical books of the Christian Greek Scriptures. A large number of these are known only through fragments extant or by quotations from them or allusions to them by other writers.

These writings manifest an attempt to provide information that the inspired writings deliberately omit, such as the activities and events relating to Jesus' life from his early childhood on up to the time of his baptism, or an effort to manufacture support for doctrines or traditions that find no basis in the Bible or are in contradiction to it. Thus the so-called "Gospel of Thomas" and the "Protevangelium of James" are filled with fanciful accounts of miracles supposedly wrought by Jesus in his childhood. But the whole effect of the picture they draw of him is to cause Jesus to appear as a capricious and petulant child endowed with impressive powers. (Compare the genuine account at Luke 2:51, 52.) The apocryphal "Acts," such as the "Acts of Paul" and the "Acts of Peter," lay heavy stress on complete abstinence from sexual relations and even depict the apostles as urging women to separate from their husbands, thus contradicting Paul's authentic counsel at 1 Corinthians 7.

Commenting on such post-apostolic apocryphal writings, *The Interpreter's Dictionary of the Bible* (Vol. I, p. 166) states: "Many of them are trivial, some are highly theatrical, some are disgusting, even loathsome." Funk and Wagnalls' *New Standard Bible Dictionary* (p. 56) comments: "They have been the fruitful source of sacred legends and ecclesiastical traditions. It is to these books that we must look for the origin of some of the dogmas of the Roman Catholic Church."

Just as the earlier apocryphal writings were excluded from among the accepted pre-Christian Hebrew Scriptures, so also these later apocryphal writings were not accepted as inspired nor included as canonical in the earliest collections or catalogues of the Christian Greek Scriptures.—See CANON.

APOLLONIA (Ap·ol·lo'ni·a) [pertaining to Apollo, place of Apollo]. A city of Macedonia, named after the Greek sun-god Apollo, as were a number of other cities in the Mediterranean area. It was situated in the district of Mygdonia about thirty miles (48 kilometers) from Amphipolis and thirty-eight miles (61 kilometers) from Thessalonica, or about one day's travel from each. It lay on the great Roman highway Via Egnatia, S of Lake Bolbe, but does not receive prominence in history. Paul and Silas passed through it on Paul's second missionary tour, most likely in the spring or early summer of the year 50 C.E.—Acts 17:1.

APOLLOS (A·pol'los) [abbreviation of Apollonius; a destroyer]. A Jew of Alexandria, Egypt, possessed of notable eloquence in speaking and a sound knowledge of the Hebrew Scriptures. He seems to have been witnessed to by disciples of John the Baptist or else by Christian witnesses prior to Pentecost, since he was "acquainted with only the baptism of John." (Acts 18:24, 25) Yet he was fired with conviction and, on arriving in Ephesus about 52 C.E., he began witnessing in the local synagogue. This brought him in contact with Aquila and Priscilla, who filled in some of the gaps in his understanding of Christian teaching. From Ephesus he went over to Achaia, supplied with a letter of introduction, and there he seems to have centered his activity in Corinth, where Paul had preceded him. His intensity and his powerful Scriptural confutations of the arguments of the unbelieving Jews proved of great aid to the brothers there. He thus 'watered what Paul had planted.' —Acts 18:26-28; 19:1; 1 Cor. 3:6.

Unfortunately, by the time Paul wrote his first letter to the Corinthians (about 55 C.E.), factions had developed in the Corinth congregation, with some viewing the eloquent Apollos as their leader, while others favored Paul or Peter or held only to Christ. (1 Cor. 1:10-12) Paul's letter corrected their wrong thinking, showing the vital need for unity and the relative unimportance of individuals as only ministers serving under God and Christ. (1 Cor. 3:4-9, 21-23; 4:6, 7) It appears that Apollos must then have been in or near Ephesus, where Paul evidently wrote First Corinthians, for Paul tells of his urging Apollos to visit the Corinth congregation. (1 Cor. 16:12) Apollos' reluctance to go may have been due to the improper attitudes existing in Corinth or simply due to having a field of activity that he felt required his continued attention a while longer. At any rate, Paul's brief statement shows that these two active missionaries had not allowed matters to produce a breach in their own unity. The final mention of Apollos is at Titus 3:13, where Paul asks Titus, then in Crete, to supply Apollos' needs for a certain trip.

APOLLYON (A·pol'ly·on). The Greek name used by the apostle John to translate the Hebrew "Abaddon" at Revelation 9:11. Apollyon means "Destroyer," and is given as the name of the "angel of the abyss." Though most reference works apply this name to some evil personage or force, the whole setting of the apocalyptic vision is to the contrary, as it consistently portrays angels being used by God to bring woes upon His enemies.

The use of the related verb *a·pol'ly·mi* illustrates this, as at James 4:12, which says of God: "One there is that is lawgiver and judge, he who is able to save and to *destroy*." (Compare Matthew 10:28.) The unclean spirit cast out of a man by Jesus in a synagogue at Capernaum acknowledged Jesus as God's agent and said: "What have we to do with you, Jesus you Nazarene? Did you come to *destroy* us?" (Mark 1:24; Luke 4:34) Jesus warned unrepentant opposers among his listeners of the danger of being destroyed. (Luke 13:3-5; 20:16) These and other texts point to the glorified Christ Jesus as the one most likely referred to by this title.—Compare Revelation 19:11-16; Luke 8:31; see ABADDON.

APOSTASY (Gr., *a·po·sta·si'a*). This term in Greek comes from the verb *a·phi'ste·mi* and means, literally, "a standing away from" but has the sense of "desertion, abandonment or rebellion." In classical Greek it was used to refer to political defection, and

the verb is evidently employed in this sense at Acts 5:37, concerning Judas the Galilean who "drew off" (*a·pe'ste·se*, form of *a·phi'ste·mi*) followers. The Greek *Septuagint* uses the term at Genesis 14:4 with reference to such a rebellion. However, in the Christian Greek Scriptures it is used primarily with regard to religious defection; a withdrawal or abandonment of the true cause, worship and service of God, and hence an abandonment of what one has previously professed and a total desertion of principles or faith. The religious leaders of Jerusalem charged Paul with such an apostasy against the Mosaic law.—Acts 21:21.

It may properly be said that God's adversary was the first apostate, as indicated by the name "Satan." He caused the first human pair to apostatize. (Gen. 3; John 8:44) Following the Flood there was a turning away from the words of the God of Noah. (Gen. 11:1-9) Job later found it necessary to defend himself against the charge of apostasy on the part of his three supposed comforters. (Job 8:13; 15:34; 20:5) In his defense Job showed that God grants no audience to the apostate (13:16), also, the hopeless state of one cut off in apostasy. (27:8; compare also Elihu's statement at 34:27, 30; 36:13.) In these cases the Hebrew word *hha·neph'* is used, meaning "to be alienated from God" or "inclined away from the right relation to God," or, as a verb, "to pollute, lead to apostasy."—Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros*, p. 317.

APOSTASY IN ISRAEL

The first two commandments of the Law condemned all apostasy. (Ex. 20:3-6) And before Israel's entry into the Promised Land they were warned against the grave danger of apostasy resulting from marriages with the people of the land. (Deut. 7:3, 4) Even though a person who was inciting others to apostasy was a close relative or marriage mate, he was to be put to death for having "spoken of revolt against Jehovah your God." (Deut. 13:1-15) The tribes of Reuben, Gad and Manasseh were quick to exonerate themselves of a charge of apostasy that arose due to their construction of an altar.—Josh. 22:21-29.

Many of the kings of Israel and of Judah followed an apostate course; for example, Saul (1 Sam. 15:11; 28:6, 7), Jeroboam (1 Ki. 12:28-32), Ahab (1 Ki. 16:30-33), Ahaziah (1 Ki. 22:51-53), Jehoram (2 Chron. 21:6-15), Ahaz (2 Chron. 28:1-4), and Amon (2 Chron. 33:22, 23). In due time a nation of apostates developed due to the people's listening to apostate priests and prophets (Jer. 23:11, 15) and other unprincipled men who, by smooth words and false sayings, led them into loose conduct, immorality and desertion of Jehovah, "the source of living water." (Isa. 10:6; 32:6, 7; Jer. 3:1; 17:3) According to Isaiah 24:5, the very land became "polluted [*hhan·phah'*] under its inhabitants, for they have bypassed the laws, changed the regulation, broken the indefinitely lasting covenant." No mercy was to be granted them in the predicted destruction.—Isa. 9:17; 33:11-14; Zeph. 1:4-6.

APOSTASY FROM CHRISTIANITY

An apostasy among professed Christians was foretold by the apostle Paul at 2 Thessalonians 2:3. He specifically mentioned certain apostates, such as Hymenaeus, Alexander and Philetus. (1 Tim. 1:19, 20; 2 Tim. 2:16-19) Among the varied causes of apostasy set forth in apostolic warnings were: lack of faith (Heb. 3:12), lack of endurance in the face of persecution (Heb. 10:32-39), abandonment of right moral standards (2 Pet. 2:15-22), the heeding of the "counterfeit words" of false teachers and "misleading inspired utterances" (2 Pet. 2:1-3; 1 Tim. 4:1-3; 2 Tim. 2:16-19; compare Proverbs 11:9), and trying "to be declared righteous by means of law." (Gal. 5:2-4) Such ones willfully abandoning the Christian congregation thereby become part of the "antichrist." (1 John 2:18, 19) As with the apostate Israelites, destruction is likewise foretold for apostates from the Christian congregation.—2 Pet. 2:1; Heb. 6:4-8.

During the period of persecution that the early Christian congregation experienced at the hands of the Roman Empire, professed Christians were at times induced to deny their Christian discipleship, and those who did so were required to signify their apostasy by making an incense offering before some pagan god or by openly blaspheming the name of Christ.

It is evident that there is a distinction between a 'falling' due to weakness and the 'falling away' that constitutes apostasy. The latter implies a definite and willful withdrawal from the path of righteousness. (1 John 3:4-8; 5:16, 17) Whatever its apparent basis, whether intellectual, moral or spiritual, it constitutes a rebellion against God and a rejection of his Word of truth.—2 Thess. 2:3, 4; see MAN OF LAWLESSNESS.

APOSTLE [Gr., *a·po'sto·los;* one sent forth to represent the sender; envoy]. This word is derived from the common Greek verb *a·po·stel'lein*, meaning simply "to send forth or off." Its basic sense is clearly illustrated in Jesus' statement: "A slave is not greater than his master, nor is one that is sent forth [*a·po'sto·los*] greater than one that sent him." (John 13:16) In this sense the word also applies to Christ Jesus as the "apostle and high priest whom we confess." (Heb. 3:1; compare Matthew 10:40; 15:24; Luke 4:18, 43; 9:48; 10:16; John 3:17; 5:36, 38; 6:29, 57; 7:29; 8:42; 10:36; 11:42; 17:3, 8, 18, 21-25; 20:21.) Jesus was sent forth by God as his appointed and commissioned representative.

The term is principally applied, however, to those disciples whom Jesus personally selected as a body of twelve appointed representatives. The names of the original twelve selected are given at Matthew 10:2-4; Mark 3:16-19 and Luke 6:13-16. One of the original twelve, Judas Iscariot, proved to be a traitor, thereby fulfilling earlier prophecies. (Ps. 41:9; 109:8) The remaining eleven faithful apostles are again listed at Acts 1:13.

Some of the apostles had been disciples of John the Baptist before becoming Jesus' disciples. (John 1:35-42) Eleven of them were evidently Galileans (Acts 2:7), Judas Iscariot being considered the sole Judean. They were from the working class; four were definitely fishermen by trade; one had been a tax collector. (Matt. 4:18-21; 9:9-13) At least two of them appear to have been cousins of Jesus (James and John, the sons of Zebedee). They were men who were viewed by the religious leaders as "unlettered and ordinary," indicating that their education was elementary and not from the schools of higher learning. A number of them, including Peter (Cephas), were married men.—Acts 4:13; 1 Cor. 9:5.

Of the twelve, Peter, James and John seem to have enjoyed the closest relationship with Jesus. They alone witnessed the resurrection of Jairus' daughter (Mark 5:35-43) and the transfiguration of Jesus (Matt. 17:1, 2), and accompanied him farther into the Garden of Gethsemane than the other apostles on the night of his arrest. (Mark 14:32, 33) A special affinity appears to have existed between Jesus and John, and John is accepted as being the one referred to as "the disciple whom Jesus used to love." —John 21:20-24; 13:23.

SELECTION AND EARLY MINISTRY

The twelve were selected out of a larger group of disciples and named as "apostles" by Jesus, "that they might continue with him and that he might send them out [*a·po·stel'lei*] to preach and to have authority to expel the demons." (Mark 3:13-15) Thereafter they did "continue with him" in very close association during the remainder of his earthly ministry, receiving extensive personal instruction and ministerial training. (Matt. 10:1-42; Luke 8:1) Since they continued to be Jesus' pupils, they were still called "disciples," particularly until Pentecost. (Matt. 11:1; 14:26; 20:17;

John 20:2) Thereafter they are consistently called "apostles." At the time of their appointment Jesus gave them miraculous powers to heal, as well as to expel demons, and they used these powers to some extent during Jesus' ministry. (Mark 3:14, 15; 6:13; Matt. 10:1-8; Luke 9:6; compare Matthew 17:16.) This activity, however, is shown to be always subordinate to their principal work of preaching. Though forming an inner circle of followers, their instruction and training included no mysterious rituals or ceremonies.

HUMAN WEAKNESSES

Though greatly favored as apostles of God's Son, they manifested normal human failings and weaknesses. Peter inclined to be rash and impetuous (Matt. 16:22, 23; John 21:7, 8); Thomas was slow to be convinced (John 20:24, 25); James and John manifested youthful impatience. (Luke 9:49, 54) They quarreled over the issue of their future greatness in the earthly kingdom they expected Jesus to establish. (Matt. 20:20-28; Mark 10:35-45; compare Acts 1:6; Luke 24:21.) They acknowledged their need for greater faith. (Luke 17:5; compare Matthew 17:20.) Despite their years of intimate association with Jesus and though knowing him to be the Messiah, they all abandoned him at the time of his arrest (Matt. 26:56); the matter of his burial was handled by others. The apostles were slow at first to accept the testimony of the women who first saw Jesus after his resurrection. (Luke 24:10, 11) Due to fear they met behind locked doors. (John 20:19, 26) The resurrected Jesus gave them further enlightenment and, following his ascension to heaven on the fortieth day from his resurrection, they manifested great joy and "were continually in the temple blessing God."—Luke 24:44-53.

ACTIVITY IN CHRISTIAN CONGREGATION

The outpouring of God's spirit upon them at Pentecost greatly strengthened the apostles. The first five chapters of the Acts of Apostles testify to the great fearlessness of the apostles and their boldness in declaring the good news and the resurrection of Jesus in spite of jailing, beatings and threats of death from their rulers. During those early days after Pentecost the dynamic leadership of the apostles, under the power of the holy spirit, resulted in amazing expansion in the Christian congregation. (Acts 2:41; 4:4) Their ministry was at first concentrated in Jerusalem, then extended to Samaria, and, in time, throughout the known world.—Acts 5:42; 6:7; 8:5-17, 25; 1:8.

Their primary function as apostles was to be witnesses as to Jesus' fulfillment of Jehovah God's purposes and prophecies, particularly of his resurrection and exaltation, and to do a discipling work among all nations, and this commission was emphasized to them by Jesus just before his ascension to heaven. (Matt. 28:19, 20; Acts 1:8, 22; 2:32-36; 3:15-26) Their testimony concerning the resurrection was that of eyewitnesses.—Acts 13:30-34.

Miraculous powers

Additionally, to fortify the strength of their testimony, the apostles continued to exercise the miraculous powers previously granted them by Jesus, and also other gifts of the spirit received from Pentecost forward. (Acts 5:12; 9:36-40) While others, too, received such miraculous gifts of the spirit, the account shows that such was the case only when one or more of the apostles were present, or by the laying on of the hands of the apostles. (Acts 2:1, 4, 14; 8:14-18; 10:44; 19:6) Thus the power of transmittal as regards these gifts was unique with the apostles. Such miraculous gifts would therefore pass away with the passing away of the apostles and of those who had received these gifts through the apostles (1 Cor. 13:2, 8-11), and thus we read that these powers were "missing in the 2nd-century Church, the writers of those days speaking of them as a thing in the past—in the apostolic age, in fact."—*The New Bible Dictionary* by Douglas, p. 49; see GIFTS FROM GOD, Gifts of the Spirit.

Administrative position

In the formation, organization and subsequent direction of the Christian congregation the apostles occupied a primary position. (1 Cor. 12:28; Eph. 4:11) Although they were joined by others of the "older men" in such supervision, they formed a principal part of the governing body of the expanding Christian congregation, and this body was recognized by the early Christians everywhere as the channel of communication used by God to render decisions and direct the affairs of the congregation throughout the earth. (Acts 2:42; 8:14-17; 11:22; 15:1, 2, 6-31; 16:4, 5) This was possible for these men only because of the fulfillment of the promises made of guidance by God's holy spirit. (John 15:26, 27) Such help enabled them to recall Jesus' instructions and teachings and to clarify points of doctrine and be progressively guided "into all the truth" revealed through them at that apostolic period. (John 14:26; 16:13-15; compare John 2:22; 12:16.) They made appointments to positions of service within the congregation and also designated areas in which certain ones would engage in missionary activity.—Acts 6:2, 3; Gal. 2:8, 9.

The apostles, therefore, served as a foundation, resting on Christ Jesus himself as the cornerstone, for the building up of the spiritual temple. (Eph. 2:20-22; 1 Pet. 2:4-6; Rev. 21:14) There is no evidence of the primacy of any one apostle in the established Christian congregation. Peter and John appear to have been especially prominent at Pentecost and immediately thereafter, with Peter acting as the principal spokesman. (Acts 2:14, 37, 38; 3:1, 4, 11; 4:1, 13, 19; 5:3, 8, 15, 29) However, in the decisions made at that time neither of these appears to have a superiority over the others of the governing body, and, when news arrived of the baptisms taking place in Samaria, the apostles in Jerusalem "dispatched [*a·pe·stei'lan*] Peter and John to them," so that these two served, in effect, as apostles of the apostles. (Acts 6:2-6; 8:14, 15) Following the death of the apostle James, the disciple of the same name, James the half brother of Jesus, appears to have presided in the governing body, and Paul speaks of this James and also Peter (Cephas) and John as "the ones who seemed to be pillars." (Acts 12:1, 2, 16, 17; Gal. 1:18, 19; 2:9, 11-14) It was James who announced the final decision on the important issue of circumcision as involving the Gentile believers, at which meeting Peter and Paul both presented testimony.—Acts 15:1, 2, 6-21; see PETER.

REPLACEMENT FOR JUDAS ISCARIOT

Due to the defection of Judas Iscariot, who died unfaithful, there were only eleven apostles remaining, and during the forty days from Jesus' resurrection until his ascension to heaven he made no appointment of replacement. Sometime during the ten days between Jesus' ascension and the day of Pentecost it was viewed as necessary that another be selected to fill the vacancy left by Judas, not simply on the basis of his death but, rather, on the basis of his wicked defection, as the Scriptures quoted by Peter indicate. (Acts 1:15-22; Ps. 69:25; 109:8; compare Revelation 3:11.) Thus, by contrast, when the *faithful* apostle James was put to death, there is no record of any concern to appoint anyone to succeed him in his position of apostle.—Acts 12:2.

It is evident from Peter's statements that it was then considered that any individual filling the position of an apostle of Jesus Christ must have the qualifications of having been personally conversant with him, having been an eyewitness of his works, his miracles, and particularly of his resurrection. In view of this it can be seen that any apostolic succession would in course of time become an impossibility, unless there were divine action to supply these requirements

in each individual case. At that particular time before Pentecost, however, there were men meeting these requirements and two were put forth as suitable for replacing unfaithful Judas. Doubtless having in mind Proverbs 16:33, lots were cast and Matthias was selected and was thereafter "reckoned along with the eleven apostles." (Acts 1:23-26) He is thus included among "the twelve" who settled the problem concerning the Greek-speaking disciples (Acts 6:1, 2), and evidently Paul includes him in referring to "the twelve" when speaking of Jesus' post-resurrection appearances at 1 Corinthians 15:4-8. Thus, when Pentecost arrived, there were twelve apostolic foundations on which the spiritual Israel then formed could rest.

Congregational apostleships

Matthias was, of course, not directly chosen by Jesus Christ as were the other eleven. (John 6:70; 15:16; Matt. 10:1-5) Yet he was not for that reason a mere apostle of the Jerusalem congregation, any more than the remaining eleven directly chosen apostles were. His case is different from that of the Levite Joseph Barnabas who became an apostle of the congregation of Antioch, Syria. (Acts 13:1-4; 14:4, 14; 1 Cor. 9:4-6) Other men also are referred to as "apostles of congregations" in the sense that they were sent forth by such congregations to represent them. (2 Cor. 8:23) And, in writing to the Philippians, Paul speaks of Epaphroditus as "your envoy [*a·po'sto·lon*] and private servant for my need." (Phil. 2:25) The apostleship of these men was clearly not by virtue of any apostolic succession, nor did they form part of "the twelve" as did Matthias.

The correct understanding of the wider application of the term "apostle" can help to clear away any apparent discrepancy between Acts 9:26, 27 and Galatians 1:17-19, when applied to the same occasion. The first account states that Paul, on arriving in Jerusalem, was led "to the apostles" by Barnabas. In the account in Galatians, however, Paul states that he visited with Peter and adds: "But I saw no one else of the apostles, only James the brother of the Lord." James (not the original apostle James the son of Zebedee nor James the son of Alphæus, but the half brother of Jesus) was evidently viewed as an "apostle" in the wider sense, namely, as "one sent forth" by the Jerusalem congregation. This would allow for the Acts account to use the title in the plural in saying that Paul was led "to the apostles" (i.e., Peter and James).—Compare 1 Corinthians 15:5-7; Galatians 2:9.

The selection of Paul

Probably about the year 34 or 35 C.E. Saul of Tarsus was converted and later is referred to as Paul. He did become a true apostle of Jesus Christ and was the direct choice of the resurrected and ascended Jesus Christ. (Acts 9:1-22; 22:6-21; 26:12-23; 13:9) He argued on behalf of his apostleship and presented as his qualification the fact of his having seen the resurrected Lord Jesus Christ and his having performed marvelous miracles; and he had served as a channel for imparting the holy spirit to baptized believers. (1 Cor. 9:1, 2; 15:9, 10; 2 Cor. 12:12; 2 Tim. 1:1, 11; Rom. 1:1; 11:13; Acts 19:5, 6) Since the apostle James (the brother of John) was not killed until about the year 44 C.E., "the twelve" were yet alive at the time of Paul's becoming an apostle. He nowhere includes himself among such "twelve," while at the same time he admits of no inferiority in his apostleship to that of such ones. —Gal. 2:6-9.

Though Matthias' and Paul's apostleships were both valid for the purpose for which they were "sent forth," yet when the apostle John saw the vision of the heavenly New Jerusalem in the Revelation (given about 96 C.E.) he saw only twelve foundation stones and on them inscribed "the twelve names of the twelve apostles of the Lamb." (Rev. 21:14) If this vision applied as of the day of Pentecost of 33 C.E., then those twelve names would, of necessity, include that of Matthias. However, if the expression "twelve apostles of the Lamb" is restrictive in applying only to the twelve men directly chosen and personally ordained by Jesus Christ to be apostles, then the "twelve names" would include that of Paul instead of Matthias. The evidence points to this latter conclusion. —See PAUL.

Though the Bible does not relate the death of the twelve apostles, aside from that of James, the evidence available indicates that they maintained their faithfulness until death and therefore needed no replacement. Concerning history in the following centuries, the observation is made that "whenever it [the term "apostle"] is applied to individuals in later Christian literature, the use of the term is metaphorical. The church has never had apostles in the N[ew] T[estament] sense since the first century."—*The Interpreter's Dictionary of the Bible*, Vol. 1, p. 172.

During their lifetime the apostles' presence served as a restraint upon the influences of apostasy, holding back the forces of false worship within the Christian congregation. It is evidently to this "restraint" that the apostle Paul referred at 2 Thessalonians 2:7: "True, the mystery of this lawlessness is already at work; but only till he who is right now acting as a restraint gets to be out of the way." (Compare Matthew 13:24, 25; Acts 20:29, 30.) This apostolic influence, including the authority and powers unique with them, continued until the death of John about 100 C.E. (1 John 2:26; 3 John 9, 10) The rapid influx of apostasy and false doctrine and practices after their death shows that any pretended apostolic successors had none of the restraining influence of the apostles.

The reference to Andronicus and Junias at Romans 16:7 as "men of note among the apostles" does not indicate them to be apostles but, rather, men held in high repute *by* the apostles. That some made false pretenses of being 'apostles of Christ' is shown at 2 Corinthians 11:5, 13; 12:11, 12; Revelation 2:2.

APPAIM (Ap'pa·im) [nostrils]. A son of Nadab and descendant of Jerahmeel of the tribe of Judah. —1 Chron. 2:25, 30, 31.

APPARITION. The Greek word *phan'ta·sma* occurs only in the two accounts of Jesus' walking over the waters of the Sea of Galilee to his disciples who were in a boat. (Matt. 14:26; Mark 6:49) The frightened disciples are quoted as saying: "It is an apparition!" The meaning of the word *phan'ta·sma* is 'a mere image, an unreality, a spectral vision.' It is variously translated as "spirit" (*AV*), "ghost" (*AS, AT, RS, Mo*), "phantom" (*Fn*), "false vision" (*La*), and "apparition" (*Da, ED, Dy, Kx, MR, NW*).

An apparition is an illusion; something actually not present but temporarily believed in due to excited imagination or other cause. Assuring the disciples that such was not the case and that he was real, Jesus said: "It is I; have no fear."—Matt. 14:27; Mark 6:50.

This was, therefore, a different situation from the occasion when the resurrected Jesus suddenly appeared in the midst of his disciples, causing them to imagine they beheld "a spirit [Gr., *pneu'ma*]." (Luke 24:36, 37) Jesus' words in this situation evidently were not designed to convince them merely of his *reality* but to assure them that he was appearing before them in a fleshly human form and not in spirit form; hence, he told them to "feel me and see, because a spirit does not have flesh and bones just as you behold that I have." (Luke 24:38-43; compare Genesis 18:1-8; 19:1-3.) There was, therefore, no need for them to fear the effect produced on Daniel by an awesome angelic appearance of a completely different nature. (Compare Daniel 10:4-9.) The situation was likewise very different for them than for Saul of Tarsus, who was later blinded by Jesus' appearance to him on the

road to Damascus.—Acts 9:1-9; 26:12-14; see VISION; TRANSFIGURATION.

APPHIA (Ap'phi·a) [a Phrygian name, common in W Asia]. A Christian woman mentioned along with Philemon and Archippus in Paul's letter directed to these three and the congregation in Philemon's house. (Philem. 2) It is possible she was the wife of Philemon.

APPIUS, MARKET PLACE OF (Ap'pi·us). Also called "Appii Forum." A marketplace forty-three Roman miles (39.6 statute miles or 63.6 kilometers) SE of Rome. It was a well-known station on the famous Roman highway Via Appia, running from Rome to the Bay of Naples where the seaport of Puteoli lay. Both the road and the marketplace draw their name from the founder, Appius Claudius Caecus, of the fourth century B.C.E.

As the usual point at which travelers halted at the close of the first day's journey out of Rome, this post station became a busy trading center. Adding to its importance was its location at the northern terminus of a canal that ran alongside the road, traversing the Pontine marshes. Travelers reportedly were conveyed over this canal by night in barges pulled by mules. The poet Horace describes the discomforts of the journey, complaining of the frogs and gnats and depicting the marketplace of Appius as crammed with "boatmen and extortionate innkeepers."

It was at this busy junction that the apostle Paul, traveling from Puteoli to Rome as a prisoner, first met the delegation of Christian brothers who, on hearing the news of his coming, had journeyed from Rome to meet him. The ruins of the town have been identified at Treponti, where the old forty-third milestone is still found.—Acts 28:15.

APPLE [Heb., *tap·pu'ahh*]. There is much conjecture as to the identification of the tree and fruit denoted by the Hebrew word *tap·pu'ahh*. The word itself indicates that which is distinguished by its *fragrance* or *scent*. Several fruits have been suggested in place of the apple, including the orange, the citron, the quince and the apricot, the main objection raised to the apple being that the hot, dry climate of most of Palestine is unfavorable to apple culture. However, the related Arabic word *tuffakh* primarily means "apple," and it is notable that the Hebrew place-names Tappuah and Beth-tappuah (probably so named due to prevalence of this fruit in their vicinity) have been preserved in their Arabic equivalents by the use of this word. (Josh. 12:17; 15:34, 53; 16:8; 17:8) These places were not in the lowlands but in the hill country, where the climate is generally somewhat moderated. Additionally, the possibility of some climatic variations in the past cannot be completely ruled out, as is pointed out by Denis Baly in his book *The Geography of the Bible* (pp. 72, 74). Apple trees do grow in Palestine today and thus seem to fit the Bible description satisfactorily. Dr. Thomson, who spent forty-five years in Syria and Palestine in the past century, even reported finding apple orchards in the area of Ashkelon on the plains of Philistia. —*The Land and the Book*, Vol. II, chap. XXXVI, pp. 328, 329.

The apple tree is considered mainly in the Song of Solomon, where the expressions of love by the Shulammite's shepherd companion are likened to the pleasant shade of the apple tree and the sweetness of its fruit. (Song of Sol. 2:3, 5) In turn, he compares her breath to the fragrance of apples. (7:8; see also 8:5.) In the Proverbs (25:11) appropriate, opportune speech is likened to "apples of gold in silver carvings." The only other reference to the apple is at Joel 1:12. The common tradition as to the apple's being the forbidden fruit of Eden is without any Scriptural basis whatsoever. Similarly, the expression "apple of the eye" is found in the *Authorized Version* (Ps. 17:8; Prov. 7:2; and others) but is not a Hebrew expression, the literal translation being "the pupil of [one's] eyeball."

APPOINTED TIMES OF THE NATIONS. After discussing the destruction due to come upon the city of Jerusalem, Jesus then made the statement: "And Jerusalem will be trampled on by the nations, until the appointed times of the nations ["times of the Gentiles," *AV*, *RS*] are fulfilled." (Luke 21:24) The period indicated by the expression "times of the nations [Gr., *kai·roi' e·thnon'*]" has occasioned considerable discussion as to its meaning and implication.

MEANING OF "TIMES"

The word "times" here comes from the Greek word *kai·ros'* (plural, *kai·roi'*), which, according to *An Expository Dictionary of New Testament Words* (by W. E. Vine, 1962, Vol. IV, p. 138), "signified a fixed or definite period, a season, sometimes an opportune or seasonable time." The *Greek-English Lexicon* of Liddell and Scott (9th ed., p. 859) gives the further definition of "exact or critical time." Thus, *kai·ros'* is used with reference to the "harvest season," "the season of the fruits," and the "season of figs" (Matt. 13:30; 21:34; Mark 11:13); the "proper time" for dispensing food (Matt. 24:45; Luke 12:42); the due time for Jesus' ministry to begin and the period of opportunity it brought (Mark 1:15; Matt. 16:3; Luke 12:56; 19:44); and the appointed time of his death. (Matt. 26:18) The demons, about to be cast out of certain men, screamed at Jesus: "Did you come here to torment us before the appointed time?"—Matt. 8:29.

Kai·ros' is also used with reference to future times or occasions within God's arrangement or 'timetable,' particularly in relation to Christ's second presence and his kingdom. (Acts 1:7; 3:19; 1 Thess. 5:1) Thus, the apostle Paul speaks of the "sacred secret" revealed by God "for an administration at the full limit *of the appointed times* [*kai·ron'*], namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10) In view of the meaning of the word "times" (*kai·roi'*) as used in the Bible text it can properly be expected that the expression "the appointed times of the nations" refers, not to something vague or indefinite, but, rather, to a "fixed or definite period," an "exact or critical time," one having a definite beginning and a definite end.

THE "NATIONS" AND "JERUSALEM"

The significance of Jesus' statement is necessarily bound up in his reference to the 'trampling on Jerusalem,' which he stated would continue until the fulfillment of the "appointed times of the nations." The term "nations" or "Gentiles" translates the Greek word *e'thne*, which means "peoples" or "nations" and was used by the Bible writers to refer specifically to the non-Jewish nations. On this basis some have considered the prophecy to apply to the period of time during which the geographical site of the ancient city of Jerusalem would be under Gentilic domination and control.

While the literal city of Jerusalem is obviously referred to in Jesus' description of the destruction that was to come and did come upon that city in the year 70 C.E. when the Romans demolished Jerusalem, yet the statement concerning "the appointed times of the nations" carries the prophecy far beyond that point, as many commentators have noted. Thus, the well-known commentary by F. C. Cook says of this part of the text: ". . . it serves to separate the strictly eschatological portion [that is, the portion relating to the last days] of the great prophecy, from the part belonging properly to the destruction of Jerusalem." So, it becomes essential to determine what significance the inspired Scriptures attach to "Jerusalem" in order to ascertain whether the "appointed times of the nations" relate only to

the literal city of Jerusalem or to something additional and greater.

Jerusalem was the capital of the nation of Israel, whose kings of the line of David were said to "sit upon Jehovah's throne" (1 Chron. 29:23), and as such represented the seat of the divinely constituted government or typical kingdom of God operating through the house of David. With its Mount Zion, it was "the town of the grand King." (Ps. 48:1, 2) Hence, Jerusalem came to stand for the kingdom of the dynasty of King David, much as Washington, London, Paris and Moscow represent the ruling powers of present-day nations and are so referred to in news communiqués.

Beginning of 'trampling'

The 'trampling' on that kingdom of the dynasty of Davidic rulers did not first begin with the Roman devastation of the city of Jerusalem in 70 C.E. It began centuries earlier with the Babylonian overthrow of that dynasty in 607 B.C.E. when Nebuchadnezzar destroyed Jerusalem and took captive the dethroned King Zedekiah, and the land was left desolate. (2 Ki. 25:1-26; see CHRONOLOGY.) This accorded with the prophetic words directed to Zedekiah at Ezekiel 21:25-27, namely: "Remove the turban, and lift off the crown. This will not be the same. . . . A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." The one who has the "legal right" to the Davidic crown lost by Zedekiah is demonstrated in the Christian Greek Scriptures to be Christ Jesus, of whom the angel, announcing his future birth, said: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom."—Luke 1:32, 33.

With Jerusalem's fall in 607 B.C.E. the Gentile powers exercised domination over the entire earth. The Davidic dynasty and rule suffered interruption and so Jerusalem or what it stood for would continue to be 'trampled on' as long as God's kingdom, as functioning through David's house, was kept in a low inoperative condition under the Gentile powers. Observing this connection with rulership *Unger's Bible Dictionary* (p. 398) comments: "Consequently Gentiles move on as 'the nations' to the end of their stewardship as earth rulers. The termination of this period will be the end of the 'times of the Gentiles.' (Luke 21:24; Dan. 2:36-44)."—Compare Ezekiel 17:12-21; also the description of Medo-Persia's fall at Daniel 8:7, 20.

RELATION TO DANIEL'S PROPHECIES

At least twice in this prophecy concerning the time of the end Jesus referred to the contents of the book of the prophet Daniel. (Compare Matthew 24:15, 21 with Daniel 11:31; 12:1.) In the book of Daniel we find a picture drawn of the domination of the earth by the Gentile powers during their "appointed times." The second chapter of Daniel contains the prophetic vision (received by King Nebuchadnezzar) of the great image that Daniel by inspiration showed to represent the march of Gentile world powers, ending with their destruction by the kingdom set up by "the God of heaven," which kingdom then rules earth wide. (Dan. 2:31-45) It is of note that the image begins with the Babylonian Empire, the first world power to 'trample Jerusalem' by overthrowing the Davidic dynasty and leaving "Jehovah's throne" in Jerusalem vacant. This also confirms the start of the "appointed times of the nations" in the year of Jerusalem's destruction, 607 B.C.E.

Dream vision of tree at Daniel chapter 4

Again in the book of Daniel we find a close parallel to Jesus' use of the word "times" with regard to the "nations" or Gentile powers. And again it is Nebuchadnezzar, the dethroner of David's descendant Zedekiah, who was given another vision interpreted by Daniel as relating to divinely appointed kingship. The symbolic vision was of an immense tree that an angel from heaven commanded to be chopped down. Its stump was then banded with iron and copper and had to stay that way among the grass of the field until "seven times" passed over it. "Let its heart be changed from that of mankind, and let the heart of a beast be given to it, and let seven times pass over it. . . . to the intent that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it and he sets up over it even the lowliest one of mankind."—Please read the complete vision at Daniel 4:10-17.

Fulfillment related to "appointed times of the nations"

The vision definitely had a fulfillment in Nebuchadnezzar himself. (See Daniel 4:31-35.) Therefore, some view it as having direct prophetic application only to him and see in this vision merely the presentation of the eternal verity of 'God's supremacy over all other powers human or supposedly divine.' They acknowledge the application of that *truth* or *principle* beyond Nebuchadnezzar's own case, but do not see it as relating to any specific time period or divine schedule. Yet, an examination of the entire book of Daniel reveals that the element of time is everywhere prominent in the visions and prophecies it presents, and the world powers and events described in each such vision are shown, not as isolated or occurring at random with the time element left ambiguous, but, rather, as fitting into a historical setting or time sequence. (Compare Daniel 2:36-45; 7:3-12, 17-26; 8:3-14, 20-25; 9:2, 24-27; 11:2-45; 12:7-13.) Additionally, the book repeatedly points forward toward the conclusion that forms the theme of its prophecies: the establishment of a universal and eternal Kingdom of God exercised through the rulership of the "son of man." (2:35, 44, 45; 4:17, 25, 32; 7:9-14, 18, 22, 27; 12:1) The book is also distinctive in the Hebrew Scriptures for its references to the "time of the end." —8:19; 11:35, 40; 12:4, 9.

In view of the above, it does not seem logical to evaluate the vision of the symbolic "tree" and its reference to "seven times" as having no other application than to the seven years of madness and subsequent recovery and return to power experienced by one Babylonian ruler, particularly so in the light of Jesus' own prophetic reference to the "appointed times of the nations." The *time* at which the vision was given: at the critical point in history when God, the Universal Sovereign, had allowed the very kingdom that he had established among his covenant people to be overthrown; the *person* to whom the vision was revealed: the very ruler who served as the divine instrument in such overthrow and who thereby became the recipient of world domination by divine permission, that is, without interference by any representative kingdom of Jehovah God; and the whole *theme* of the vision, namely: "that people living may know that the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it and he sets up over it even the lowliest one of mankind" (Dan. 4:17)—all this gives strong reason for believing that the lengthy vision and its interpretation were included in the book of Daniel because of their revealing the duration of the "appointed times of the nations" and the time for the establishment of God's kingdom by his Christ.

The tree symbolism and God's sovereignty

The symbolisms used in this prophetic vision are by no means unique. Trees are elsewhere used to represent ruling powers, including that of God's typical kingdom at Jerusalem. (Compare Judges 9:6-15; Ezekiel 17:1-24; 31:2-18.) A stump's being caused to sprout, and the symbol of a "twig" or "sprout" are found a number of times as representing the renewal of rulership in a certain stock or line, particularly in the Messianic prophecies. (Isa. 10:33–11:10; 53:2-7;

Jer. 23:5; Ezek. 17:22-24; Zech. 6:12, 13; compare Job 14:7-9.) Jesus spoke of himself as both "the root and the offspring of David."—Rev. 5:5; 22:16.

The fact is evident that the key point of the vision is Jehovah God's exercise of irresistible sovereignty in the "kingdom of mankind," and this provides the guide to the full meaning of the vision. The tree is shown to have an application to Nebuchadnezzar, who at that point in history was the head of the dominant world power, Babylon. Yet, prior to Nebuchadnezzar's conquest of Jerusalem, the typical kingdom of God ruling out of that city was the agency by which Jehovah expressed his rightful sovereignty toward earth. It thus constituted a divine block or impediment for Nebuchadnezzar in attaining his goal of world domination. By allowing that typical kingdom at Jerusalem to be overthrown, Jehovah permitted his own visible expression of sovereignty through the Davidic dynasty of kings to be cut down. The expression and exercise of world domination in "the kingdom of mankind," unhindered by any representative kingdom of God, now passed into the hands of the Gentile nations. (Lam. 1:5; 2:2, 16, 17) In the light of these facts the "tree" is seen to represent, beyond and above its application to Nebuchadnezzar, world sovereignty or domination by God's arrangement.

Renewal of world domination by divine right

God, however, here makes clear that he has not forever delivered up such world domination to the Gentile powers. The vision shows that God's self-restraint (represented by the bands of iron and copper around the "stump" of the tree) would continue until "seven times pass over it." (Dan. 4:16, 23, 25) Then, since "the Most High is Ruler in the kingdom of mankind," God would give world domination "to the one whom he wants to." (Dan. 4:17) The prophetic book of Daniel itself shows that one to be the "son of man" to whom are given "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." (Dan. 7:13, 14) Jesus' own prophecy, in which the reference to the "appointed times of the nations" occurs, points definitely toward Christ Jesus' exercise of such world domination as God's chosen king, the heir of the Davidic dynasty. (Matt. 24:30, 31; 25:31-34; Luke 21:27-31, 36) Thus, the symbolic "stump," representing God's retention of the sovereign right to exercise world domination in the "kingdom of mankind," was due to sprout again in his Son's kingdom.—Ps. 89:27, 35-37.

SEVEN SYMBOLIC TIMES

In Nebuchadnezzar's personal experience of the vision's fulfillment the "seven times" were evidently seven years, during which he admits that he became mad, with symptoms like those of lycanthropy, abandoning his throne to eat grass like a beast in the field. (Dan. 4:33-36) Notably, the Biblical description of the exercise of world domination by the Gentile powers is presented through the figure of beasts, in opposition to the holy people of God and their "Prince of princes." (Compare Daniel 7:2-8, 12, 17-26; 8:3-12, 20-25; Rev. 11:7; 13:1-11; 17:7-14.) Concerning the word "times" (from Aramaic *'id·dan'*), as used in Daniel's prophecy, lexicographers show it here to mean "years." (See *Lexicon in Veteris Testamenti Libros* by Koehler and Baumgartner, p. 1106; *A Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs, p. 1105.) The duration of a year as so used is indicated to be 360 days, inasmuch as three and a half times are shown to equal "a thousand two hundred and sixty days" at Revelation 12:6, 14. (Compare also Revelation 11:2, 3.) "Seven times," according to this count, would equal 2,520 days. That a specific number of days may be used in the Bible record to represent prophetically an equivalent number of years can be seen by reading the accounts at Numbers 14:34 and Ezekiel 4:6. Only by applying the formula there expressed of "a day for a year" to the "seven times" of this prophecy can the vision of Daniel chapter four have significant fulfillment beyond the now extinct Nebuchadnezzar's day, as the evidence thus far presented gives reason to expect. They therefore represent 2,520 years.

It is a historical fact worth noting that, on the basis of the points and evidence above presented, the year 1914 was identified as the time for the close of the "appointed times of the nations" (and the end of the lease of power granted the Gentile rulers) in the March 1880 edition of the *Watch Tower* magazine. This was some thirty-four years before the arrival of that year and the momentous events it initiated. In the August 30, 1914, edition of *The World*, a leading New York newspaper at that time, a feature article in the paper's Sunday magazine section commented on this as follows: "The terrific war outbreak in Europe has fulfilled an extraordinary prophecy. For a quarter of a century past, through preachers and through press, the 'International Bible Students' . . . have been proclaiming to the world that the Day of Wrath prophesied in the Bible would dawn in 1914."

The events that took place from and after the fall of the year 1914 C.E. are well-known history to all, beginning with the great war that erupted, the first *world* war in mankind's history and the first to be fought over the issue, not of the domination of Europe alone, nor of Africa, nor of Asia, but of *the domination of the world*.—Luke 21:7-33; Rev. 11:15-18; see LAST DAYS; PRESENCE.

APPROACH TO GOD. In an ancient Oriental court any approach to the presence of the monarch by an individual could be made only in accord with established regulations and with the monarch's permission. In most cases an intermediary acted for petitioners desiring an audience with the ruler, introducing them and vouching for the genuineness of their credentials. To enter the inner courtyard of Persian King Ahasuerus without being called meant death; but Queen Esther, when risking her life to gain access to the king's presence, was favored with approval. (Esther 4:11, 16; 5:1-3) The actions and words of Joseph's brothers illustrate the care employed to avoid causing offense before a king, for Judah said to Joseph: "It is the same with you as with Pharaoh." (Gen. 42:6; 43:15-26; 44:14, 18) Thus, to gain access to the presence of an earthly ruler, though only an imperfect human, was often a very difficult matter and a rare privilege.

SANCTITY OF GOD'S PRESENCE

Although Paul stated in Athens that God "is not far off from each one of us" (Acts 17:27), and his accessibility is presented throughout his Word, the Bible, the one approaching Him must also meet definite requirements and have his divine permission or approval. Daniel's vision of the majestic heavenly court of the "Ancient of Days" to whom the "son of man" "gained access" and was "brought . . . up close even before that One," illustrates the dignity, respect and order associated with the presence of the Sovereign Ruler of the universe. (Dan. 7:9, 10, 13, 14; compare Jeremiah 30:21.) The record at Job 1:6 and 2:1 indicates that God's angelic sons are also invited into his immediate presence at appointed times, and Satan's appearance among them must reasonably have been only by Sovereign permission.

Man, having been made in his Creator's image and likeness by being endowed with a measure of the divine attributes and having the responsibility of caring for the planet Earth and the animal creation on it, would need to be in communication with his God and Father. (Gen. 1:26, 27) Such communication is described at Genesis 1:28-30; 2:16, 17.

As perfect creatures, and hence with no guilt complex or consciousness of sin, Adam and Eve could originally approach God in conversation without feeling the need for an intercessor between them and their Creator, doing so as children to their Father.

(Gen. 1:31; 2:25) Their sin and rebellion lost for them this relationship, bringing condemnation of death. (Gen. 3:16-24) Whether they made future attempts at approaching God is not stated.

ACCESS GAINED THROUGH FAITH, RIGHT WORKS AND SACRIFICES

The account of the approach to God on the basis of offerings by Cain and Abel manifested that access to God had the prerequisites of faith and right works. Hence, Cain was debarred from divine acceptance until he should "turn to doing good." (Gen. 4:5-9; 1 John 3:12; Heb. 11:4) The start that was later made of "calling on the name of Jehovah" in Enosh's time does not appear to have been sincere (Gen. 4:26), inasmuch as the next man of faith mentioned after Abel is not Enosh but Enoch, whose 'walking with God' shows his approach was approved. (Gen. 5:24; Heb. 11:5) Enoch's prophecy, recorded at Jude 14, 15, however, indicates rampant disrespect for God as existing in his day.—See ENOSH.

Noah's righteous and faultless course among his contemporaries gained him access to God and preservation. (Gen. 6:9-19) Following the Flood, he, like Abel, approached God on the basis of a sacrifice, was blessed, and was advised of added requirements for divine approval and of God's covenant with all flesh guaranteeing that there would be no future global deluge. (Gen. 8:20, 21; 9:1-11) The expression "Jehovah, Shem's God," apparently indicates this son's having gained a position of greater favor with God than his two brothers.—Gen. 9:26, 27.

Melchizedek's priesthood

Although Noah officiated at the altar on behalf of his family, there is no specific mention of a "priest" as acting on behalf of men in their approach to God until Melchizedek's time. Melchizedek's priesthood was recognized by Abraham, who "gave him a tenth of everything." (Gen. 14:18-20) Melchizedek is presented as a prophetic type of Christ Jesus at Hebrews 7:1-3, 15-17, 25.

Approach by other patriarchs

Abraham's relations with God were such as qualified him to be called 'God's friend' (Isa. 41:8; 2 Chron. 20:7; Jas. 2:23), and his faith and obedience, coupled with his respectful approach through altars and offerings, are emphasized as the basis for this. (Gen. 18:18, 19; 26:3-6; Heb. 11:8-10, 17-19) He was taken into covenant relationship with God. (Gen. 12:1-3, 7; 15:1, 5-21; 17:1-8) Circumcision was given as a sign of this, for a time becoming a requirement for divine acceptance. (Gen. 17:9-14; Rom. 4:11) Abraham's position qualified him to make supplication even on behalf of others (Gen. 20:7), yet his deep respect is always manifest before Jehovah's presence or his representative. (Gen. 17:3; 18:23-33) Job, a descendant of Abraham, acted as priest for his family, offering up burnt sacrifices for them (Job 1:5), and made supplication on behalf of his three "companions," and "Jehovah accepted Job's face."—Job 42:7-9.

Isaac and Jacob, heirs of the promise to Abraham, approached God by calling on "the name of Jehovah" in faith, and by the construction of altars and the presentation of offerings.—Heb. 11:9, 20, 21; Gen. 26:25; 31:54; 33:20.

Moses was instructed by God's angel not to approach the burning bush and was ordered to remove his sandals because of standing on "holy ground." (Ex. 3:5) As God's appointed representative in the nation of Israel, Moses had unique access to Jehovah's presence during his life, as Jehovah spoke "mouth to mouth" with him. (Num. 12:6-13; Ex. 24:1, 2, 12-18; 34:30-35) Moses, like Melchizedek, served as a prophetic type of Christ Jesus.—Deut. 18:15; Acts 3:20-23.

Vital importance of approved approach stressed at Sinai

Prior to the giving of the Law covenant Jehovah instructed the entire nation of Israel to sanctify themselves for three days, washing their clothes. Bounds for approach were set and no one, man or beast, was to touch the mountain of Sinai under penalty of death. (Ex. 19:10-15) Moses then "brought the people out of the camp to meet the true God," stationing them at the base of the mountain, and he ascended the mountain to receive the covenant's terms amidst the thunder and lightning, smoke and fire, and trumpet sounds. (19:16-20) Moses was ordered not to let "the priests and the people break through to come up to Jehovah, that he may not break out upon them." (19:20-25) The "priests" here mentioned (19:22, 24) were perhaps a principal male of each family of Israel and as such would "regularly come near to Jehovah," like Job, on behalf of the family.

UNDER THE LAW COVENANT

Through the Law covenant an arrangement was set up that provided for individual and national approach to God through an appointed priesthood and with legally prescribed sacrifices, connected with a sacred tabernacle and later a temple. The sons of Aaron the Levite acted as priests on behalf of the people. For others, even the Levites not of Aaron's line, to presume to draw near to the altar or the holy utensils to effect such service would result in death. (Lev. 2:8; Num. 3:10; 16:40; 17:12, 13; 18:2-4, 7) The priests had to meet strict requirements as to cleanness, physically and ceremonially, as well as having on approved attire, when approaching the altar or the "holy place." (Ex. 28:40-43; 30:18-21; 40:32; Lev. 22:2, 3) Any disrespect or violation of divine instructions in approaching the Sovereign God brought the death penalty, as in the case of two of Aaron's own sons. (Lev. 10:1-3, 8-11; 16:1) Of the entire nation only Aaron, and those succeeding him as high priest, could enter the Most Holy before the ark of the covenant symbolizing Jehovah's presence; but even he was allowed to enter on but one day in the year, on the Atonement day. (Lev. 16:2, 17) In this privileged position Aaron prefigured Christ Jesus as God's High Priest.—Heb. 8:1-6; 9:6, 7, 24.

At the dedication of the temple in Jerusalem, King Solomon approached Jehovah on behalf of the nation, and his prayer was that Jehovah's eyes would prove to be opened day and night toward that house where he had placed his name, and that he would hear the entreaties made by the king, the nation, and also foreigners joining themselves to Israel, who would "pray *toward this house.*" Thereby, Jehovah was accessible to all, from the king to the least person in the nation.—2 Chron. 6:19-42.

In Israel, approach to God on matters affecting the entire nation was made by king, priest and prophet, according to God's own indication, the Urim and Thummim of the high priest being employed on occasions to determine God's direction. (1 Sam. 8:21, 22; 14:36-41; 1 Ki. 18:36-45; Jer. 42:1-3) Violation of Jehovah's law regarding proper approach brought punishment, as in the case of Uzziah (2 Chron. 26:16-20), and could result in a complete cutting off of communication with God, as in the case of Saul. (1 Sam. 28:6; 1 Chron. 10:13) That Jehovah would permit no trifling with regard to his Sovereign Presence is illustrated in the case of Abinadab's non-priestly son Uzzah, who took hold of the ark of the covenant to steady it, with the result that "Jehovah's anger blazed against Uzzah and the true God struck him down there for the irreverent act."—2 Sam. 6:3-17.

Mere ritual and sacrifice insufficient

While it has been argued that the worship of Jehovah developed from one of ritual and sacrifice to one of moral requirement, the evidence is all to the contrary. Mere ritual and sacrifice in themselves never sufficed and provided only a token legal basis for approach to God. (Heb. 9:9, 10) In the final

analysis Jehovah himself decided whom to receive; thus Psalm 65:4 states: "Happy is the one you choose and cause to approach, that he may reside in your courtyards." Faith, righteousness, justice, freedom from bloodguilt, truthfulness and obedience to God's expressed will were continually stressed as the credentials required for approach to God, so that, not simply the one bearing gifts to the Universal Sovereign, but the one "innocent in his hands and clean in heart" could ascend into the mountain of Jehovah. (Ps. 15:1-4; 24:3-6; 50:7-23; 119:169-171; Prov. 3:32; 21:3; Hos. 6:6; Mic. 6:6-8) Where these qualities were lacking, sacrifices, fasting, and even prayers became detestable and worthless in God's eyes. (Isa. 1:11-17; 58:1-9; 29:13; Prov. 15:8) When wrongdoing had been committed, a broken spirit and a crushed heart had to be first manifested before approach was approved. (Ps. 51:16, 17) Priestly office could not gain favorable reception by God if such priests showed despite for his name and offered unacceptable sacrifices.—Mal. 1:6-9.

Approach to God is also set forth as in the sense of presenting oneself before a court and coming near before the judge for judgment. (Ex. 22:8; Num. 5:16; Job 31:35-37; Isa. 50:8) At Isaiah 41:1, 21, 22 Jehovah tells the national groups to approach, with their controversial case and arguments, for judgment by him.

SUPERIOR BASIS FOR APPROACH UNDER NEW COVENANT

The Law covenant arrangement with its animal sacrifices, as a pictorial legal basis, pointed toward a superior basis for approach to God. (Heb. 9:8-10; 10:1) This came by means of the new covenant through which all were to 'know Jehovah, from the least one even to the greatest one.' (Jer. 31:31-34; Heb. 7:19; 8:10-13) As the sole mediator of that new covenant, Christ Jesus became "the way . . . No one comes to the Father except through me." (John 14:6, 13, 14) The barrier separating the Jews from the uncircumcised Gentile nations outside God's national covenant with Israel was removed by means of Christ's death, so that "through him we, both peoples, have the approach to the Father by one spirit." (Eph. 2:11-19; Acts 10:35) Faith in God as "the rewarder of those earnestly seeking him" and in the ransom is the prerequisite for peaceful approach and a kindly reception by God through Jesus Christ. (Heb. 11:6; 1 Pet. 3:18) Those approaching through Christ Jesus as their high priest and intercessor know that "he is always alive to plead for them" (Heb. 7:25), and they can confidently "approach with freeness of speech to the throne of undeserved kindness." (Heb. 4:14-16; Eph. 3:12) They do not approach in fear of condemnation. (Rom. 8:33, 34) Yet they retain the godly fear and awe that such approach to God "the Judge of all" merits.—Heb. 12:18-24, 28, 29.

The Christian's approach to God involves sacrifices and offerings of a spiritual kind. (1 Pet. 2:4, 5; Heb. 13:15; Rom. 12:1) Material temples and gold, silver and stone images are shown to be of no benefit in approaching the true God. (Acts 7:47-50; 17:24-29; compare Ephesians 2:20-22.) Friends of the world are God's enemies, the haughty he opposes, but humble ones with 'clean hands' and a 'pure heart' can "draw close to God, and he will draw close to you."—Jas. 4:4-8.

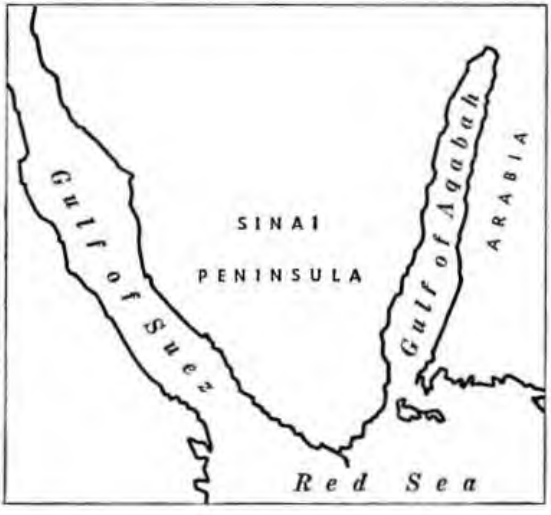
Anointed Christians called to a heavenly hope have a "way of entry into the holy place by the blood of Jesus," and, knowing well the "great priest over the house of God," they can "approach with true hearts in the full assurance of faith."—Heb. 10:19-22.

As to the importance of one's trustfully approaching God, the psalmist aptly sums up the matter in saying: "For, look! the very ones keeping away from you will perish. You will certainly silence every one immorally leaving you. But as for me, the drawing near to God is good for me. In the Sovereign Lord Jehovah I have placed my refuge, to declare all your works." —Ps. 73:27, 28; see PRAYER.

APRON. The Greek word *si·mi·kin'thi·on* denotes a thing girded around half the body, a half-girding and a narrow covering. (Acts 19:12) It seems to have been tied around the waist to cover part of the body for a distance below the waist. It may have been worn to protect other garments, perhaps by tradesmen such as fishermen, potters, water carriers, grocers, bakers, carpenters, craftsmen, and so forth. The ephod of the priests was considerably different, being an apronlike garment that hung from the shoulders, having front and back sections.—Ex. 28:6-8; see HIGH PRIEST.

AQABAH, GULF OF (A'qa·bah). One of two northern arms of the Red Sea. The Gulf of Aqabah borders the Sinai Peninsula on the E as the Gulf of Suez does on the W. The Gulf of Aqabah is about 100 miles (161 kilometers) long and varies from twelve to seventeen miles (19.3 to 27.4 kilometers) in width. It is part of the great geological fault, called the Rift Valley, that continues northward to include the Dead Sea, the Jordan valley, the Sea of Galilee and the Lebanon valley. Rising from the shores on each side of the gulf are precipitous and barren mountains that sometimes reach a height of 2,000 feet (609 meters) above the shore. Numerous coral reefs line the coasts.

The narrow gulf runs nearly straight for its entire length, with the Sinai Peninsula on its western side and Arabia on its eastern side. At its southern end, where it joins the main body of the Red Sea, the island of Tiran, other islands and coral reefs narrow the entrance into it. The depth of the water ranges from 100 to 200 fathoms (600 to 1,200 feet or 183 to 366 meters) and the gulf has been called a "fisherman's paradise."



The Israelites had early contact with the gulf when they passed by its N shore during the exodus from Egypt. "While the Amalekites and the Canaanites are dwelling in the low plain, you people make a turn tomorrow and pull away to march to the wilderness by way of the Red Sea [Heb., *yam suph*]." (Num. 14:25; Deut. 1:40; 2:1) While the Hebrew phrase *yam suph* can apply to the Red Sea in general or to either of its arms, the reference here clearly points to the eastern arm or Gulf of Aqabah,

as is also the case at Numbers 21:4 and 1 Kings 9:26.

Later in the history of the Israelites the gulf became very important to them because it proved to be a valuable trade route. Here were the ports of Eloth and Ezion-geber, through which gold and spices flowed into Palestine from Arabia, Africa and India, while land routes led back into the Sinai Peninsula, Palestine and Transjordan. Understandably, domination of the gulf and its straits in the S was of great economic importance. It, therefore, was a source of constant contention between the Israelites and the Edomites.

At 1 Kings 9:26 mention is made of a fleet of ships that Solomon made at Ezion-geber, located on the Gulf of Aqabah. Later, at 1 Kings 22:48, the Scriptures tell about an attempt made by Jehoshaphat to send ships to Ophir, but they were wrecked at Ezion-geber.

Fierce winds blow from the N-NW during most of the year, sweeping down the Arabah or Rift Valley from the hot desert lands above the gulf. These and the sudden squalls that sweep down from the mountains on the sides of the gulf make navigation very hazardous. Yet, while Jehoshaphat's ships could have been caught in the tricky winds of the gulf and swept upon the rocks that lie in the shallows, the Bible record shows that the disaster was actually due to Jehovah's disapproval of the venture, so that 'he broke down Jehoshaphat's works.'—2 Chron. 20:37.

AQUILA (Aq'ui·la) [Latin, eagle]. A natural Jew and native of Pontus in northern Asia Minor. Priscilla, his wife and loyal companion, is always mentioned in association with him. Banished from Rome by Emperor Claudius' decree against Jews as of January 25, 50 C.E., they took up residence in Corinth. (Acts 18:1, 2) When Paul arrived there in the autumn of 50 C.E., Aquila and Priscilla kindly received him into their home. A very close friendship developed among them as they worked together at their common trade of tentmaking and as Aquila and Priscilla doubtless aided Paul in building up the new congregation there. —Acts 18:3.

When Paul sailed for Syria at the end of his second missionary tour in the spring of 52 C.E., Aquila and Priscilla went as far as Ephesus with him. (Acts 18:18, 19) They remained there at least until Paul wrote to the Corinthians from there about 55 C.E. Their home was used as the local meeting place for the congregation and there they had the privilege of assisting the eloquent Apollos to a more accurate understanding of the way of God. (1 Cor. 16:19; Acts 18:26) By the time Paul wrote to the Romans, about 56 C.E., Claudius' rule had ended and Aquila and Priscilla had returned to Rome, for Paul conveyed his greetings to them, his "fellow workers." (Rom. 16:3) Here, also, the congregation met in their house. (Rom. 16:5) Sometime during their relationship with Paul, Aquila and Priscilla had "risked their own necks" in behalf of Paul, thus meriting the thanks of all the congregations. (Rom. 16:4) Later they again moved back to Ephesus, for Paul, while in Rome just before suffering martyrdom (about 65 C.E.), asked Timothy to convey his greetings to them there.—1 Tim. 1:3; 2 Tim. 4:19.

AR [city]. A city of Moab, possibly its capital. It was on the S side of the Arnon valley, but its precise location is uncertain. (Num. 21:15) At times Ar is used as synonymous for Moab. (Deut. 2:18, 9, 29) At one time the limits of Moab extended N of the Arnon, but this region was taken from them by King Sihon of the Amorites. (Num. 21:26-28) The Israelites did not attack Moab, since Jehovah had forbidden them to do so, having given "the territory of Moab, that is, Ar," to the sons of Lot as "a holding." (Deut. 2:9, 18, 29) In his pronouncement of desolations against Moab, Isaiah foretold that Ar would be "silenced" along with the other principal cities of Moab.—Isa. 15:1.

Since the name "Ar" means "city," some suggest that the "city of Moab" (Heb., *'ir Moh·'av'*) mentioned at Numbers 22:36 and also the "city" of Deuteronomy 2:36 both refer to Ar.

ARA (A'ra) [strong]. A son of Jether of the tribe of Asher.—1 Chron. 7:30, 38.

ARAB (A'rab) [ambuscade]. A town in the mountains of Judah, mentioned along with Hebron, Dumah and other cities. (Josh. 15:48, 52) It is identified with modern el-Rabiyeh, lying between Dumah and Carmel, about eight miles (13 kilometers) S-SW of Hebron. Paarai the Arbite (2 Sam. 23:35) was evidently from this town.

See ARABIA.

ARABAH (Ar'a·bah) [desert plains; from a root word meaning dry, burnt up]. That part of the extraordinary depression or rift valley that extends toward the S from the slopes of Mount Hermon, cradles the Sea of Galilee and the Jordan River, drops far below sea level to form the basin of the Dead Sea, and then continues on southward to the Gulf of Aqabah at the Red Sea.—Deut. 3:17; Josh. 3:16; 11:16; Jer. 52:7.

This long, narrow, N-S valley, often dry, and containing few cities, is limited on each side by a long row of mountains. From a half-mile to ten miles (.8 kilometers to 16.1 kilometers) wide, and some 270 miles (434 kilometers) long, the valley owes its existence to a "fault" line, or long fracture in the earth's crust. The Jordan winds through the northern part of this straight valley, and its steady flow waters a green belt down the center of the valley's floor. South of the Dead Sea, however, the Arabah is fed only by seasonal torrent streams that are insufficient to bring life to the dry soil.

Some commentators limit the word "Arabah" to the part of this great rift valley S of the Dead Sea, but it also refers to the region at least as far N as the Sea of Galilee, or Chinnereth. (Josh. 12:3; 2 Sam. 2:29) The part of this valley N of the Dead Sea is now called the Ghor, meaning "depression," while the word "Arabah" is more particularly applied to the far drier region to the S.

The Dead Sea is called the "sea of the Arabah." (Deut. 3:17; 4:49; 2 Ki. 14:25) Without the definite article the word *'ara·vah'* is also used in a general sense and may be properly translated as "desert plain." The plural (*'ara·vohth'*) is frequently applied to the desert plains of Jericho and Moab, the part of the Jordan valley just N of the Dead Sea.—Num. 22:1; 26:3, 63; 31:12; Josh. 4:13; 5:10; Jer. 39:5.

ARABAH, TORRENT VALLEY OF. At Amos 6:14 the prophet warns the kingdoms of Judah and Israel that the land will be oppressed by a foreign power all the way from "Hamath down to the torrent valley of the Arabah [desert plain]." (Compare 2 Kings 14:25.) While the term "Arabah" is applied to the entire Rift Valley region from the Sea of Galilee on down to the Red Sea, it has particular application to the area S of the Dead Sea down to the Gulf of Aqabah. Thus, while the expression "torrent valley of the Arabah" might have reference to a wadi emptying into the Dead Sea ("the sea of the Arabah," Deut. 3:17), such as the torrent valley of Zered, which empties into the S end of the Dead Sea, it is notable that the expression used by Amos is the exact equivalent of the Arabic name applied to the region running from the S end of the Dead Sea to the Gulf of Aqabah, namely "Wadi el-'Arabah." Amos' prophecy indicated a complete overrunning of the entire land once controlled by Judah and Israel, from north to south. During the following century this prophecy saw fulfillment in the invasions of Assyrian kings, including Tiglath-pileser III, Shalmaneser, Sargon II and Sennacherib.

ARABIA. The Arabian Peninsula forms part of the Asiatic continent at its extreme SW corner. It is bounded on the E by the Persian Gulf and the Gulf of Oman, on the S by the Indian Ocean and the Gulf of Aden, and on the W by the Red Sea, while the Fertile Crescent of Mesopotamia, Syria and Palestine curves around its northern end. Surrounded as it is on three sides by water, in part it resembles a huge island and is commonly called by its people the "Island of the Arabs" (*Jazirat al-'arab*).

With an area of nearly 1,000,000 square miles (2,590,000 square kilometers), or the equivalent of about one-third the land surface of the continental United States, Arabia is the world's largest peninsula. The western coastline stretches some 1,800 miles (2,900 kilometers) and, at its widest point, the peninsula is about 1,200 miles (1,930 kilometers) across.

The name "Arabia" is of Semitic origin and is believed to be drawn from a root word meaning "to be arid." (Compare the "desert plain" [Heb., *'arav'*; "Arabia," *AV*] at Isaiah 21:13.) The peninsula consists of a rocky tableland sloping eastward down toward the Persian Gulf from its backbone formed by the mountain range running parallel to the W coast. One peak in the SW corner reaches an altitude of over 12,000 feet (3,657.6 meters).

Across the interior of the southern end of the peninsula lies the great desert known as al-Rab' al-Khali, the largest continuous stretch of sandy area on earth, known as the "Empty Quarter." To the N of the Najd or central plateau is the smaller al-Nufud Desert region, which culminates in the Syrian Desert, a stony plateau extending from the Transjordanian area over to the Euphrates River. From the early centuries of the Common Era geographers described the sections of Arabia as *Arabia Petrea*, embracing the Sinai Peninsula, Edom, and Moab; *Arabia Deserta*, the Syrian Desert; and *Arabia Felix*, or South Arabia.

WATER SOURCES GOVERN HUMAN AND ANIMAL LIFE

The small streams found along the outer edges of the peninsula and in the high central plateau (or Najd) are not numerous and their flow is only during certain seasons. Job, who evidently lived in what is today the Syrian Desert region, describes the drying up of such "winter torrents."—Job 6:15-20.

Though so much of this vast tableland is arid, yet sufficient rainfall does occur along the western mountain range, the central plateau, and in the S to sustain a considerable population. Here and around the larger oases the "fellahin" or peasant farmers can produce crops of millet, wheat, barley and corn, and here are found date palms (Ex. 15:27) and fig trees. Acacia trees, producing the resinous gum known as gum arabic, and other balsamic and aromatic trees and plants formed a major part of the ancient Arabian economy, as they do to a lesser extent in modern times, being eclipsed today by the "black gold" of petroleum.—Gen. 2:12; see BALSAM.

Even the al-Nufud Desert in the N at times receives enough winter rain to bring forth a growth of grass on which the camels and sheep of the roving Bedouins can feed. In large sections, however, the general scarcity of water allows only for a nomadic life dependent upon scattered oases, water holes and wells. Temperatures are extreme, reaching as much as 130° F. (54° C.) during the day in certain parts, while dropping sharply to chilly levels at night.

With such existing conditions, animal and bird life is necessarily reduced, yet sheep, goats, camels, wild asses, jackals, falcons and eagles live there today, as they did in Bible times. (Ezek. 27:21; 2 Chron. 17:11; Judg. 6:5; Job 39:5-8, 26, 27; Isa. 60:7; 34:13) Some wildlife, such as the lion, the wild bull and the ostrich, have now become extinct in this territory. (Job 38:39, 40; 39:9-18) Arabic horses are renowned for their beauty and strength to this day.—Compare Job 39:19-25.

ARABIAN TRIBES

Arabia eventually became the home of many of the post-Flood families listed at Genesis chapter ten. In the Semitic branch, Joktan fathered the heads of some thirteen different Arabian tribes; while three of Aram's descendants, Uz, Gether and Mash, appear to have settled in the area of N Arabia and the Syrian Desert. The tent-dwelling Ishmaelites ranged from the Sinai Peninsula, across N Arabia and as far as Assyria. (Gen. 25:13-18) The Midianites located mainly in the NW part of Arabia just E of the Gulf of Aqabah. (Gen. 25:4) Esau's descendants were based in the mountainous region of Edom to the SE of the Dead Sea. (Gen. 36:8, 9, 40-43) From the Hamitic branch several descendants of Cush, including Havilah, Sabtah, Raamah and his sons Sheba and Dedan, and Sabteca, seem to have occupied mainly the southern part of the Arabian Peninsula.—Gen. 10:7.

EARLY BIBLICAL CONNECTIONS

Abraham skirted around Arabia in migrating from Ur of the Chaldees to the land of Canaan. When later obliged to go down to Egypt he may have passed through part of Arabia by traversing the northern portion of the Sinai Peninsula (rather than following the route along the Mediterranean coast), as also on his return trip. (Gen. 12:10; 13:1) The drama of the book of Job has its setting in the land of Uz in northern Arabia (Job 1:1), and the Sabean raiders who attacked the property of this "greatest of all the Orientals" were doubtless an Arabian tribe descended from Joktan. (Job 1:3; Gen. 10:26-28) Job's three "comforters" and Elihu also appear to have come from Arabian sectors. (Job 2:11; 32:2) Moses spent forty years in Arabia when sojourning with the Midianite Jethro. (Ex. 2:15–3:1; Acts 7:29, 30) The next event of major importance to occur in Arabia was the giving of the Law covenant at Mount Sinai in the southern part of the Sinai Peninsula, where the liberated nation of Israel had congregated. (Ex. 19:1, 2) Thus, the apostle Paul some fifteen centuries later referred to the event as taking place at "Sinai, a mountain in Arabia."—Gal. 4:25.

In view of the present state of Arabia in general, the picture of perhaps two million Israelites living for forty years in the wilderness may seem a near impossibility. (Ex. 12:37, 38) The major factor, of course, was the miraculous provision of food and water assured them by Jehovah. (Deut. 8:2-4; Num. 20:7, 8) Although the conditions were clearly difficult and the scarcity of water is obviously indicated in the Scriptural account (Num. 20:4, 5), there is, nevertheless, reason to believe that at that time, some three thousand four hundred years in the past, the water supply in Arabia was to some extent superior to what it is at the present time. (See WILDERNESS OF THE WANDERING.) As the Funk and Wagnalls' *New Standard Bible Dictionary* (p. 58) comments: "It is possible that desert routes may have been practicable for large caravans or even armies which now can be traversed only by small companies." The existence of many deep dry wadis or valleys, which were once riverbeds, gives evidence that at some time in the past there was sufficient rainfall to produce streams of water coursing through them. The disappearance of certain forms of animal life may be due in part to the decrease in the water supply. Yet, basically, Arabia was then just what its name implies: an arid land or steppe.

RAIDERS AND CAMEL CARAVANS

Out of Arabia during the period of the Judges came hordes of camel-riding Midianites, Amalekites and "Easterners" to ravage the land of Israel. (Judg. 6:1-6) Such razzias or sudden raids have always been the principal method of warfare in Arabia. (2 Chron. 22:1) The camel, whose domestication is believed to have been effected in Arabia, was in use as a mode of transportation at least as early as the time of Abraham. (Gen. 24:1-4, 10, 61, 64) Due to the

great superiority of the camel over the ass for extended desert travel, its domestication is considered to have accomplished somewhat of an economic revolution for Arabia, contributing to the development of the so-called "Spice Kingdoms" of South Arabia.

Camel caravans out of the more fertile S wound along the desert routes that ran parallel to the Red Sea, moving from oasis to oasis and from well to well until reaching the Sinai Peninsula, from which point they could branch off to Egypt or continue up into Palestine or to Damascus. Besides their highly prized spices and aromatic resins, such as frankincense and myrrh (Isa. 60:6), they might carry gold and almug wood from Ophir (1 Ki. 9:28; 10:11) and precious gems, as did the queen of Sheba on her visit to King Solomon. (1 Ki. 10:1-10, 15; 2 Chron. 9:1-9, 14) The waters off the coast of Bahrain abound with pearl oysters. Since the SW corner of Arabia is separated from Africa by a narrow strait of water only about twenty miles (32 kilometers) across, products from Ethiopia (2 Chron. 21:16), such as ivory and ebony wood, could also be included in the wares of these traveling merchants.—Ezek. 27:15.

ANCIENT ARABIAN KINGDOMS

Secular history indicates four major kingdoms located in South Arabia: the Minaean, Sabean, Qatabanian and Hadhramautian. The Minaean Kingdom is believed to have existed from the second millennium B.C.E. to 650 B.C.E., with its capital at Karnaw NE of San'a, the present capital of Yemen. The Sabean Kingdom was evidently located somewhat S of the Minaean, in the eastern part of present-day Yemen. If, as seems likely, it was the land of the queen of Sheba, it was then in existence at the time of Solomon's reign (1037-997 B.C.E.). (Matt. 12:42) Its capital, Ma'rib, was situated about sixty miles (97 kilometers) E of San'a on the eastern side of the mountain range, several thousand feet above sea level. This kingdom lasted until about 115 B.C.E. (See SHEBA.) The Qatabanian Kingdom had its capital at Timna' and occupied part of the area once known as the Aden Protectorate. It seems to have been contemporaneous with that of Sheba. Hadhramaut is usually identified with Hazarmaveth of Genesis 10:26. The Wadi Hadhramaut, a long valley running parallel to the S coast of Arabia, was the center of the kingdom with its capital at Shabwa. Other Biblical names occurring as places in Arabia are Dedan, Tema, Dumah and Buz.—Isa. 21:11-14; Jer. 25:23, 24.

Ancient Assyrian and Babylonian inscriptions also make mention of various tribes of Arabia. Shalmaneser III, who was a contemporary of King Ahab (940-919 B.C.E.), lists "Gindibu', from Arabia" and his one thousand camel riders as among the coalition opposing the Assyrians at the battle of Qarqar. "Zabibe" and "Samsi" are mentioned as Arabian queens in the inscriptions of Tiglath-pileser III and Sargon II. This latter queen, as well as a Sabean monarch, is reported as paying tribute of "gold in the form of dust, precious stones, ivory, ebony-seeds, all kinds of aromatic substances, horses (and) camels." Other cuneiform inscriptions refer to the Sabai; the Nabaiti, the Qidri, and the Idibaili; the Masai, and the Temai. (Compare Genesis 25:3, 13-15.) Nabonidus, the Babylonian king whose son Belshazzar was ruling in Babylon at the time of its fall (539 B.C.E.), spent ten years in the oasis city of Taima' (Tema) in the northern part of the central plateau of Arabia.—See TEMA.

During the fifth century B.C.E. Palestine was subject to considerable influence from Arabia, as seen by the references to "Geshem the Arabian" at Nehemiah 2:19 and 6:1-7.

The Himyarite Kingdom, which gained control of South Arabia about 115 B.C.E., had its capital at Zafar (suggested by some to be the Sephar of Genesis 10:30; however, see SEPHAR). To the N the Nabataeans (possibly descended from Nebaioth of Genesis 25:13), with their capital at Petra in the rocky gorges of Edom, became powerful from the fourth century B.C.E. onward. In time they extended their control throughout the S part of the Negeb and up through Moab and the region of Transjordan. During some years of the first century B.C.E. and again in the first century C.E. they ruled over Damascus. Their king Aretas IV (c. 9 B.C.E.–40 C.E.) is mentioned at 2 Corinthians 11:32 with regard to Paul's escape from Damascus, described at Acts 9:23-25. Herod Antipas married the daughter of Aretas IV but divorced her in order to marry Herodias.—Mark 6:17; see ARETAS.

Paul, following his conversion, says that he "went off into Arabia, and . . . came back again to Damascus." (Gal. 1:17) Such journey may have been in the neighboring area of the Syrian Desert, though the term would also allow for its being in any part of the Arabian Peninsula.

During the first century B.C.E. Palmyra to the NE of Damascus began to develop as an Arab center and in time surpassed Petra as a trading state. In 270 C.E., under Queen Zenobia, the Palmyrene army occupied Egypt and became a serious rival to Rome until defeated in 272 C.E.

LANGUAGE AND RELIGION

The language of the peoples of Arabia is a member of the South Semitic group and has remained more stable than the other Semitic languages. It has, therefore, proved helpful in improving the understanding of many expressions and words in the ancient Hebrew of the Bible. Many thousands of inscriptions in the South Arabian script have also been discovered, giving information especially as to the political and religious activity of the people.

The religion of Arabia appears to have centered around astral worship, as did that of ancient Babylon. (Isa. 47:13) Ranking first among their gods were those of the Arabian trinity: 'Ilumquh (the moon, whose light at night allowed for comfortable grazing of flocks); Dat-Himyam (the sun-goddess and consort of 'Ilumquh); and 'Attar (the planet Venus, corresponding to Ishtar, and viewed as the offspring of 'Ilumquh and Dat-Himyam). Beneath these was a pantheon of minor deities.

Both Judaism and Christianity penetrated into Arabia, the latter doubtless as a result of the Arabian converts at Pentecost. (Acts 2:11) The last king of the South Arabian Himyarite Kingdom, described previously, professed Judaism and in 523 C.E. ordered a massacre of Christians in his territory. Thereafter the Abyssinian campaigns of 523 and 525 C.E. brought an end to his kingdom. In the seventh century Mohammed produced the religion of Islam, which, in time, spread throughout all Arabia and, by aggressive warfare, established an Arabian empire stretching from Spain, across North Africa and Egypt, through to the Punjab in India.

In view of the very limited knowledge of Arabia (and particularly of South Arabia) that prevailed until recent times, one cannot but be impressed with the accurate knowledge of its geography and tribes set forth in the Biblical record.

ARABIAN (A·ra'bi·an). The names "Arab" and "Arabian" in the Scriptures are used chiefly in a broad sense as applying to an inhabitant of Arabia, that immense land to the E and S of Palestine. At times the context and use infer a specific tribe or ethnic group.—1 Ki. 10:15; 2 Chron. 9:14; 21:16.

A number of Arabian tribes were Semitic, descending from Shem through Joktan; others were Hamitic, descending through Ham's son Cush. (Gen. 10:6, 7, 26-30) Some of Abraham's descendants by Hagar and Keturah also came to dwell in Arabia, as the sons of Ishmael who "took up tabernacling from Havilah near Shur, which is in front of Egypt, as far as Assyria." (Gen. 25:1-4, 12-18) Esau's offspring, dwelling in the mountainous region of Seir, also came within the general classification of Arabian.—Gen. 36:1-43.

For the most part the Arabians were a wandering people who led a pastoral life, dwelling in tents. (Isa. 13:20; Jer. 3:2) Others, however, were traders and some are mentioned as merchants for Tyre. (Ezek. 27:21) God's servants had numerous contacts with them. The Midianite merchants on their way to Egypt to whom Joseph was sold were Arabian, as were the Sabeans from S Arabia who raided Job's cattle and she-asses. (Gen. 37:28; Job 1:1, 15) During their forty-year trek in the wilderness the Israelites came into calamitous contact with the Baal-worshiping Midianites (Num. 25:6, 14-18), and, during the period of the Judges, hordes of camel-riding Arabians regularly raided Israel for seven years, until Judge Gideon administered them a severe defeat. —Judg. 6:1-6; 7:12-25.

Rulers of Arabian kingdoms paid tribute to King Solomon. (1 Ki. 10:15; 2 Chron. 9:14) The Arabs paid Jehoshaphat a tribute of 7,700 rams and an equal number of he-goats, but later allied themselves with the Philistines against Jehoshaphat's son and successor Jehoram, their marauder bands killing many of his sons. (2 Chron. 17:11; 21:16; 22:1) Uzziah waged successful warfare against them during his reign. (2 Chron. 26:1, 7) Arabian opposers were among those causing difficulty to Nehemiah during the restoration of Jerusalem's walls.—Neh. 2:19; 4:7, 8; 6:1.

Though nomadic, generally independent, and often quite isolated from the mainstream of activity of those times, the Arabs came in for prophetic attention and judgment by God. (Isa. 21:13; Jer. 25:17-24) Centuries later, some Arabians were perhaps among those becoming members of the early Christian congregation at Pentecost.—Acts 2:11, 41; see ARABIA.

ARAD (A'rad) [fugitive].

1. One of the headmen of the tribe of Benjamin who at one time lived in Jerusalem.—1 Chron. 8:15, 28.

2. A city on the southern border of Canaan, whose king attacked Israel as they approached Canaan. The Israelites devoted the district to destruction and called it "Hormah," meaning "ban." (Num. 21:1-3; 33:40) They did not then settle there, however, and evidently some of the inhabitants escaped destruction. Hence, the king of Arad is included in the list of thirty-one kings later vanquished in Joshua's whirlwind campaign. (Josh. 12:14) The Kenites later settled in the wilderness area to the S of Arad.—Judg. 1:16.

The site is identified with Tell 'Arad, one of the most imposing mounds in the Negeb region. It lies on a somewhat rolling plain about twenty-two and a half miles (36 kilometers) E-NE of Beer-sheba. It is one of the few sites in the Negeb that have retained their same names for the past three thousand years.

ARAH (A'rah) [wayfarer or traveler].

1. A son of Ulla of the tribe of Asher.—1 Chron. 7:30, 39.

2. Head of a family whose members returned to Jerusalem from Babylon with Zerubbabel. (Ezra 2:1, 2, 5; Neh. 7:6, 7, 10) Probably the father of Shecaniah, the father-in-law of Tobiah the Ammonite.—Neh. 6:18.

ARAM (A'ram) [highland, high, exalted].

1. The last son listed of Shem's five sons. Aram and his four sons, Uz, Hul, Gether and Mash, constituted five of the seventy post-Flood families, and their descendants were the Aramaeans and Syrians. —Gen. 10:22; 1 Chron. 1:17.

2. The son of Kemuel and a grandson of Nahor, the latter being Abraham's brother. Aram was, therefore, a grandnephew of Abraham and a first cousin once removed of Isaac. Rebekah, the daughter of Aram's uncle Bethuel, was Aram's first cousin. Nahor's family did not leave Mesopotamia with Abraham, but years later "the report got through to Abraham" of Nahor's progeny, including news of Aram.—Gen. 22:20-23; 11:27, 31; 24:4, 10.

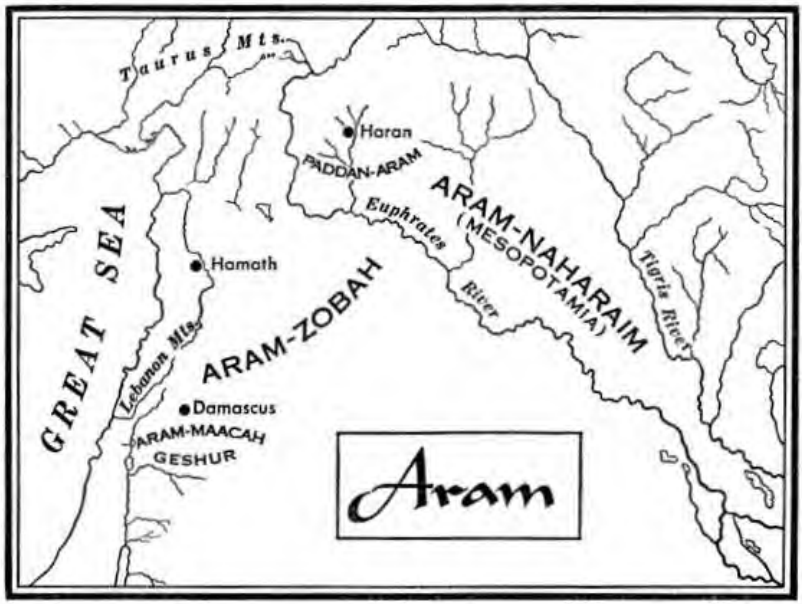
3. One of the four "sons" of Shomer of the tribe of Asher, and listed among the "heads of the house of the forefathers, select, valiant, mighty men, heads of the chieftains." (1 Chron. 7:34, 40) Both Aram and his father were born in Egypt, since his grandfather and great-grandfather were numbered among the offspring of Jacob who 'came into Egypt.'—Gen. 46:8, 17.

4. In the *Authorized Version* Aram occurs at Matthew 1:3, 4 and at Luke 3:33.—See ARNI; RAM No. 1.

5. The name "Aram" is used in a geographical sense, by itself and in conjunction with other terms, to refer to regions in which the descendants of Aram were concentrated.

Aram, used alone, basically applies to Syria and is generally so translated. (Judg. 10:6; 2 Sam. 8:6, 12; 15:8; Hos. 12:12) It then included the region from the Lebanon mountains across to Mesopotamia and from the Taurus mountains in the N down to Damascus and beyond in the S.—See SYRIA.

Aram-naharaim (Ps. 60, title) literally means "Aram of the two rivers" and is generally translated with the Greek word of related meaning, "Mesopotamia." The two rivers were the Euphrates and the Tigris. Stephen speaks of Abraham as living in Mesopotamia while yet down in Ur of the Chaldees (Acts 7:2), and, when sending his servant to seek a wife for Isaac many years later, Abraham told him to go to the city of Nahor in (Upper) Mesopotamia (Aram-naharaim). (Gen. 24:2-4, 10) Balaam of Pethor



was also from a mountainous region in the northern part of Mesopotamia.—Deut. 23:4; compare Numbers 23:7; see MESOPOTAMIA.

Paddan-aram, meaning "the plain (flatlands) of Aram," is used particularly with reference to the area around the city of Haran in Upper Mesopotamia. —Gen. 25:20; 28:2-7, 10; see PADDAN.

The Aramaeans, Semitic descendants of Aram, were to be found throughout all these areas. Additionally, the name of Uz, one of Aram's four sons, is applied to the area of the Arabian Desert E of the Promised Land and touching on the borders of Edom. (Job 1:1; Lam. 4:21) Aramaic, the language of the Aramaeans, was closely related to Hebrew and in time became an international language of both trade and diplomacy throughout the regions of the Fertile Crescent.—2 Ki. 18:26; see ARAMAIC.

It was doubtless due to Jacob's twenty-year residence in Aram with his Aramaean father-in-law Laban that Deuteronomy 26:5 speaks of him as a "Syrian" (literally, an "Aramaean"). Additionally, Jacob's mother Rebekah was an Aramaean, as were his wives Leah and Rachel. The Israelites were therefore closely related indeed to the Aramaeans.

ARAMAEAN KINGDOMS

Aramaean kingdoms begin to be mentioned in the Bible record contemporaneously with the development of the nation of Israel. Cushan-rishathaim, a king from Aram-naharaim (Mesopotamia), subjugated Israel for eight years until Judge Othniel liberated them.—Judg. 3:8-10.

Aram-Zobah was another Aramaean kingdom and is referred to as an enemy of Saul's rule (1117-1077 B.C.E.). (1 Sam. 14:47) It appears to have been situated to the N of Damascus and exercised dominion as far N as Hamath and E to the Euphrates. When David was fighting Israel's enemies he came into conflict with Hadadezer, powerful king of Aram-Zobah, and defeated him. (2 Sam. 8:3, 4; 1 Chron. 18:3; compare Psalm 60, superscription) Subsequent to this, the Aramaean marauder Rezon moved into power at Damascus and this city soon became the most prominent Aramaean city (1 Ki. 11:23-25) and "the head of Syria." (Isa. 7:8) As such it manifested active hostility toward Israel throughout the entire history of the northern kingdom.—See DAMASCUS; SYRIA.

Aram-maacah is mentioned along with Zobah, Rehob and Ishtob as among the Aramaean kingdoms from which the Ammonites hired chariots and horsemen to war against David. The king of Aram-maacah joined these mercenary forces, which David's army soon put to flight. (1 Chron. 19:6-15; 2 Sam. 10:6-14) The kingdom of Maacah probably lay E of the Jordan and with Mount Hermon on its N side.—Josh. 12:5; 13:11.

Geshur was a small Aramaean kingdom in Transjordania evidently just below Maacah and with its S boundaries extending down to the E side of the Sea of Galilee. Like Maacah, it lay within the territory assigned to the tribe of Manasseh.—Deut. 3:14; Josh. 13:11; see GESHUR.

By David's conquest of Aramaean kingdoms he extended the boundaries of the typical kingdom far to the N so that his kingdom reached to the Euphrates River, not far from Haran of Paddan-aram. He thus fulfilled Jehovah's promise concerning the extent of Israel's inheritance in the Promised Land.—Deut. 1:7; 11:24; Josh. 1:4.

For further information concerning Israel's relations with Aram, see SYRIA.

ARAMAEAN. See ARAM Nos. 1, 5.

ARAMAIC (Ar·a·ma'ic). An ancient Semitic language having a close relationship with Hebrew and originally spoken by the Aramaeans. (See ARAM.) With the passing of time, however, it came to embrace various dialects (some of them viewed as separate languages) and enjoyed wide use, especially in southwestern Asia. Aramaic was employed particularly from the second millennium B.C.E. to about 500 C.E. It is named at Ezra 4:7 and Daniel 2:4, and is one of the three languages in which the Bible was originally written.

The Aramaic portions of the Scriptures include Ezra 4:8 to 6:18 and 7:12-26; Jeremiah 10:11 and Daniel 2:4b to 7:28. Aramaic words also appear in Genesis, Esther, Job, certain Psalms, The Song of Solomon, Jonah and the Hebrew parts of Daniel. The Hebrew book of Job is strongly Aramaic and Ezekiel shows Aramaic influences. Quite a number of Aramaic proper and common nouns are found in the Christian Greek Scriptures, and particularly do Aramaic expressions appear in the Gospel accounts by Mark and Matthew.

All of this is not surprising, for the Hebrews had close contact with the Aramaeans and with the Aramaic language throughout their Biblically recorded history. In fact, the progenitor of the nation of Israel, Jacob (or Israel), was referred to as a "perishing Syrian," or "Aramaean." (Deut. 26:5) Jacob had sojourned for twenty years in Aram with his Aramaean father-in-law Laban and could therefore be called a Syrian or Aramaean. Furthermore, his mother was an Aramaean, being brought from an Aramaean district to marry his father Isaac. (Gen. 24:1-4, 10) Among the earliest renditions of the Hebrew Scriptures into other languages were the Aramaic Targums, though they were not put into writing until several centuries after the production of the Greek *Septuagint Version* commenced, about 280 B.C.E.

The Melqart stele is possibly the oldest extant example of Aramaic outside of the Bible and it goes back to perhaps the ninth century B.C.E. The next oldest appears to be the Zenjirli inscriptions of the eighth century B.C.E., in one of which Tiglath-pileser (III) is mentioned. (2 Ki. 15:29) There are other ancient specimens of Aramaic, including the fifth century B.C.E. papyri discovered on the Nile River island of Elephantine.

THE LANGUAGE

Aramaic, Hebrew and Phoenician comprised the northern division of the Semitic family of languages, which seem to have been the only ones written with an alphabet in early times. Though Aramaic differs considerably from Hebrew, it is a cognate language having the same letters in its alphabet with the same names as the Hebrew. Like Hebrew, it is written from right to left and, originally, the Aramaic script was consonantal. However, the Aramaic employed in the Bible was vowel-pointed later by the Masoretes, just as they vowel-pointed the Hebrew. Quite a number of Aramaic words found their way into the Hebrew language and even the modern form of the Hebrew letters, termed "square," may derive from Aramaic. On the other hand, Aramaic has been influenced by its contact with other languages. Not only are various Hebrew, Akkadian and Persian proper names of localities and persons found in Biblical Aramaic, but it shows Hebrew influence in religious terms, Akkadian influence particularly in political and financial terms, and Persian influence in such terms as those relating to political and legal matters.

Aramaic, in addition to having the same script as Hebrew, bears a similarity to it in verbal, nominal and pronominal inflections. The verbs have two tense aspects, the imperfective (denoting incompleted action) and the perfective (signifying completed action). Aramaic employs singular, dual and plural nouns and has two genders, the masculine and the feminine. It differs from other Semitic languages by displaying a preference for the vowel sound *a*, and in other ways, including certain consonantal preferences, such as *d* for *z* and *t* for *sh*.

Basic divisions

Aramaic is generally divided into Western and

Eastern groups. However, from a historical standpoint the following four groups have been recognized: Old Aramaic, Official Aramaic, Levantine Aramaic and Eastern Aramaic. It has been suggested that likely various dialects of Aramaic were spoken around and within the Fertile Crescent and Mesopotamia during the second millennium B.C.E. A difference between early forms of Aramaic and Hebrew may be noted at Genesis 31:47. After Jacob and Laban effected a reconciliation, a heap of stones was set up as a witness between them. Laban called it Je'gar-sa-ha-du'tha in Aramaic (Syrian), while Jacob called it Gal'e-ed in Hebrew, both expressions meaning "witness heap."

Old Aramaic is a name applied to certain inscriptions discovered in northern Syria and said to date from the tenth to the eighth centuries B.C.E. Gradually, however, a new dialect of Aramaic became the *lingua franca* or the international auxiliary language during the time of the Assyrian Empire, supplanting Akkadian as the language used for official governmental correspondence with outlying areas of the empire. In view of its use, this standard form of Aramaic is referred to as "Official Aramaic." It continued to be employed during the time Babylon was the world power (625-539 B.C.E.) and thereafter, during the time of the Persian Empire (538-331 B.C.E.). Especially did it then enjoy wide usage, being the official language of government and business over a wide area, as archaeological discoveries attest, for it appears in dockets on cuneiform tablets, on ostraca, papyri, seals, coins, in inscriptions on stone, and so forth. These artifacts have been found in such lands as Mesopotamia, Persia, Egypt, Anatolia, northern Arabia and regions as far N as the Ural Mountains and to the E as distant as Afghanistan and Kurdistan. The use of Official Aramaic continued during the Hellenistic period (330-30 B.C.E.).

It seems that it is this Official Aramaic that is found in the writings of Ezra, Jeremiah and Daniel. The Scriptures also give evidence of the fact that Aramaic was a *lingua franca* of those ancient times. Thus, in the eighth century B.C.E. an appointed spokesman for King Hezekiah of Judah, appealed to Assyrian King Sennacherib's representative Rab-shakeh, saying: "Speak, please, to your servants in the Syrian [Aramaean, and hence Aramaic] language, for we are listening; and do not speak to us in the Jews' language in the ears of the people that are on the wall." (Isa. 36:11; 2 Ki. 18:26) The officials of Judah understood Aramaic, or Syrian, but evidently it was not understood by the common people among the Hebrews at that time in Jerusalem.

A number of years after the Jews returned from Babylonian exile Ezra the priest read the book of the law to Jews assembled in Jerusalem, and various Levites explained it to the people, Nehemiah 8:8 stating: "They continued reading aloud from the book, from the law of the true God, it being expounded, and there being a putting of meaning into it; and they continued giving understanding in the reading." This expounding or interpreting may have involved paraphrasing the Hebrew text into Aramaic, Aramaic possibly having been adopted by the Hebrews when in Babylon. However, the expounding could have involved exposition so that the Jews, even if understanding the Hebrew, would comprehend the deep significance of what was being read.

WHAT LANGUAGE DID JESUS SPEAK WHEN ON EARTH?

On this question there is considerable difference of opinion among scholars. However, concerning languages used in Palestine when Jesus Christ was on earth, Professor G. Ernest Wright states: "Various languages were undoubtedly to be heard on the streets of the major cities. Greek and Aramaic were evidently the common tongues, and most of the urban peoples could probably understand both even in such 'modern' or 'western' cities as Caesarea and Samaria where Greek was the more common. Roman soldiers and officials might be heard conversing in Latin, while orthodox Jews may well have spoken a late variety of Hebrew with one another, a language that we know to have been neither classical Hebrew nor Aramaic, despite its similarities to both." Commenting further, on the language spoken by Jesus Christ, Professor Wright says: "The language spoken by Jesus has been much debated. We have no certain way of knowing whether he could speak Greek or Latin, but in his teaching ministry he regularly used either Aramaic or the highly Aramaized popular Hebrew. When Paul addressed the mob in the Temple, it is said that he spoke Hebrew (Acts 21:40). Scholars generally have taken this to mean Aramaic, but it is quite possible that a popular Hebrew was then the common tongue among the Jews."—*Biblical Archaeology*, p. 240.

It is possible that Jesus and his early disciples, such as the apostle Peter, at least at times spoke Galilean Aramaic, Peter being told on the night Christ was taken into custody: "Certainly you also are one of them, for, in fact, your dialect gives you away." (Matt. 26:73) This may have been said because the apostle was using Galilean Aramaic at the time, though that is not certain and he may have been speaking a Galilean Hebrew that differed dialectically from that employed in Jerusalem or elsewhere in Judea. Earlier, when Jesus came to Nazareth in Galilee and entered the synagogue there, he read from the prophecy of Isaiah, evidently as written in Hebrew, and then said: "Today this scripture that you just heard is fulfilled." Nothing is said about Jesus' translating this passage into Aramaic. So it is likely that persons present on that occasion could readily understand Biblical Hebrew. (Luke 4:16-21) It may also be noted that Acts 6:1, referring to a time shortly after Pentecost 33 C.E., mentions Greek-speaking Jews and Hebrew-speaking Jews in Jerusalem.

Professor Harris Birkeland (in *The Language of Jesus*, 1954, pp. 10, 11) points out that Aramaic's being the written language of Palestine when Jesus was on earth does not necessarily mean that it was spoken by the masses, and the fact that the Elephantine papyri belonging to a Jewish colony in Egypt were written in Aramaic does not prove that it was their chief or common tongue in their homeland, for Aramaic was then an international literary language. Of course, the Christian Greek Scriptures contain a number of Aramaisms, Jesus using some Aramaic words, for instance. However, as Birkeland argues, perhaps Jesus ordinarily spoke the popular Hebrew, while occasionally using Aramaic expressions.

While it may not be provable, as Birkeland contends, that the common people were illiterate as far as Aramaic was concerned, it does seem that when Luke, an educated physician, records that Paul spoke to the Jews 'in Hebrew' and when the apostle said the voice from heaven spoke to him 'in Hebrew,' a form of Hebrew was actually meant (though perhaps not the ancient Hebrew) and not Aramaic.—Acts 22:2; 26:14.

Lending further support to the use of a form of Hebrew in Palestine when Jesus Christ was on earth are early indications that the apostle Matthew first wrote his Gospel account in Hebrew. For instance, Eusebius (of the third and fourth centuries C.E.) said: "The evangelist Matthew delivered his Gospel in the Hebrew tongue." And Jerome (of the fourth and fifth centuries C.E.) stated: "Matthew, who is also Levi, and who from a publican came to be an Apostle, first of all the Evangelists, composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. . . . Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the Martyr Pamphilus so diligently collected." (*Catalogue of Ecclesiastical Writers*) Hence, Jesus Christ as a man on earth could well have used

a form of Hebrew and a dialect of Aramaic.—See HEBREW.

ARAM-MAACAH. See ARAM No. 5.

ARAM-NAHARAIM. See ARAM No. 5.

ARAM-ZOBAH. See ARAM No. 5.

ARAN (A'ran) [mountain goat]. A son of Sheik Dishan and descendant of Seir the Horite.—Gen. 36: 20, 28; 1 Chron. 1:42.

ARARAT (Ar'a·rat) [holy ground, highlands]. The name applied to a region and also to a mountain range in what is now eastern Turkey, lying close to the borders of Iran and the U.S.S.R.

Following the flood, Noah's ark settled on the "mountains of Ararat." (Gen. 8:4) In the reign of King Hezekiah, it was to the "land of Ararat" that Sennacherib's sons, Adrammelech and Sharezer, fled after murdering their father. (2 Ki. 19:37; Isa. 37:38) Jeremiah foretold that Ararat would be among the "kingdoms" to come up against Babylon at the time of her destruction in the sixth century B.C.E. (Jer. 51:27) These latter Scriptural references indicate a land N of Assyria. Eusebius and Jerome and the majority of other early Christian writers considered Ararat as equivalent to Armenia, and the *Septuagint* and *Vulgate* translations so represent it. Numerous Assyrian inscriptions from the reigns of Ashurnasir-pal II, Shalmaneser, Tiglath-pileser III, and Sargon in the ninth and eighth centuries B.C.E. make reference to Ararat as "Urartu." An inscription of Esar-haddon, another son of Sennacherib and successor to the Assyrian throne, says that he defeated his parricidal brothers' armies at Hanigalbat, in the area of Armenia. On the basis of these inscriptions and the association by Jeremiah of Ararat with the kingdoms of Minni and Ashkenaz, it appears that the land of Ararat was centered on the mountainous region of Lake Van in ancient Armenia, with the headwaters of the Tigris River to the S and the Caucasus Mountains to the N.

The name Ararat is specifically applied to the culminating mountain of this region and it is the traditional resting-place of Noah's ark. There are two conical peaks about seven miles (11.3 kilometers) apart and separated by a deep depression. The higher of the peaks rises some 16,946 feet (5,165 meters) above sea level and is covered with perpetual snow for the last 3,000 feet (914 meters) up to its summit. The lower peak, to the SE, is 12,840 feet (3,913 meters) above sea level. The loftier peak is of particularly difficult ascent and was first ascended by Parrot in 1829. Many place-names in the region recall the Biblical account. Mount Ararat itself is called by the Turks *Aghri Dagh* (Mount of the Ark) and by the Persians *Kuhi-Nuh* (Noah's Mountain). —See ARK No. 1.

ARAUNAH (A·rau'nah) [meaning uncertain]. The Jebusite owner of the threshing floor purchased by King David for building an altar to Jehovah. This action resulted as the divinely indicated means of ending a scourge provoked by David's numbering the people.—2 Sam. 24:16-25; 1 Chron. 21:15-28.

Araunah apparently offered the place, along with cattle and wood implements for the sacrifice, without charge, but David insisted on paying a price. The record at 2 Samuel 24:24 shows that David purchased the threshing floor and the cattle for fifty silver shekels (about $23.75). However, the account at 1 Chronicles 21:25 speaks of David's paying 600 gold shekels (about $7,732.20) for the site. The writer of Second Samuel deals only with the purchase as it relates to the altar location and the materials for the sacrifice then made, and it thus appears that the purchase price referred to by him was restricted to these things. On the other hand, the writer of First Chronicles discusses matters as relating to the temple later built on the site and associates the purchase with that construction. (1 Chron. 22:1-6; 2 Chron. 3:1) Since the entire temple area was very large, it appears that the sum of 600 gold shekels applies to the purchase of this large area rather than to the small portion needed for the altar first built by David.

A natural stone scarp still exists today under the Muslim "Dome of the Rock" occupying part of the original temple site and this stone may represent the early threshing floor of Araunah.

In the Chronicles record Araunah is called Ornan. —1 Chron. 21:18-28; 2 Chron. 3:1.

ARBA (Ar'ba) [four or fourfold]. He is called the "father" or "great man" of the Anakim and appears to have been the founder of Kiriath-arba (city of Arba or fourfold city), later called Hebron. (Josh. 14:15; 15:13; 21:11) Some consider "Anak" as a name applying to the giant race descended from Arba rather than as the personal name of Arba's son and thus view Arba as the actual progenitor of the Anakim. —See ANAK; ANAKIM.

ARBATHITE (Ar'bath·ite). One belonging to the wilderness city of Beth-arabah (Josh. 15:61), a city situated near Jericho in the District of the Jordan Valley. (Josh. 18:21, 22) One of David's mighty men of war, Abi-albon or Abiel, was an Arbathite.—2 Sam. 23:8, 31; 1 Chron. 11:10, 32.

ARBEL (Ar'bel). A "house" ("Beth-arbel," *AT, JB, RS*) despoiled at some unspecified time by Shalman. (Hos. 10:14) It is usually linked with modern Irbid, located about eighteen miles (29 kilometers) E-SE of the Sea of Galilee, hence in Gilead. Some scholars, however, attempt to connect Biblical Arbel with "Arbela" in Galilee, referred to in the apocryphal book of 1 Maccabees (9:2, *JB*).

ARBITE (Ar'bite). A native of the city of Arab, located near Hebron in the mountainous region of Judah. Paarai, one of David's mighty men, was an Arbite.—2 Sam. 23:8, 35.

ARCHAEOLOGY (Gr., *ar·khai·o·lo·gi'a*, speaking of ancient things). Biblical archaeology is the study of the peoples and events of the Bible through the intriguing record buried in the earth. The archaeologist digs up and analyzes rock, ruined walls and buildings, and shattered cities, uncovers pottery, clay tablets, written inscriptions, tombs and other ancient remains or "artifacts" from which he gleans information. Such studies often improve understanding of the circumstances under which the Bible was written and under which ancient men of faith lived, as well as the languages they, and the peoples around them, employed. They have expanded our knowledge of all the regions touched by the Bible: Palestine, Egypt, Persia, Assyria, Babylon, Asia Minor, Greece and Rome.

Considerable background information has been gained that aids in the understanding of Biblical references to many facets of life: the family, children, clothing, homes, climate, vegetation, animals, crops, trade relations, national groups and religious customs. Of considerable benefit has been the identification of the geographical locations of cities, towns and places mentioned in the Bible history. Archaeology reveals much about the depraved religion of the Canaanite peoples. It vividly illustrates the pagans' belief in immortality of the human soul. It confirms the Bible's picture of ancient Palestine as being ruled by numerous local kings, constantly at war with one another. It has uncovered Assyrian reliefs that show how Semites dressed, and it contributes toward our visualizing life in Jacob's day, Elisha's time, and during Christ's ministry.

Archaeological discoveries have refuted many alle-

gations of critics of the Bible, as, for example, their claim that Moses did not know the art of writing, their denial of the historicity of Belshazzar (Dan. chap. 5) and their claim that the Bible's record of the Hebrew patriarchs was 'a fiction based on Bedouin life of eighth- or ninth-century Israel.' Whereas critics once said that Israel's worship was a mere development of ideas held by neighboring pagans, archaeology has shown how strikingly different its divinely inspired worship was from that of the surrounding nations.

The reliability of the historical records and events presented in the Bible as relating to the very times and periods indicated is also borne out by these discoveries. Thus, the supplement to the classic French *Dictionnaire Biblique* by Vigoroux (Vol. 1, col. 928) says that the Bible's "authenticity finds an unshakable support in the impossibility of the rationalists to adapt the sacred history satisfactorily to a different circumstance from the one it is assigned" by the Bible itself.

Biblical archaeology is relatively a new science. Only in 1822 did decipherment of the Rosetta Stone unlock Egyptian hieroglyphics. Assyrian cuneiform was decoded more than twenty years later. Systematic excavations were begun in Assyria in 1843 and in Egypt in 1850, but truly scientific expeditions in the modern sense did not begin in Egypt until 1883, nor in Palestine until 1890.

METHODS OF EXCAVATION

The archaeologist's discoveries come by patient digging. Sometimes the ruins of ancient kingdoms and nations lie buried only a few feet beneath the surface of the earth. Ancient Near Eastern cities were rebuilt many times. New floors were laid over crumbled walls, earlier remains and the foundations of ancient buildings, until these cities became great mounds. In such mounds, or *"tells,"* each new level served to seal the history of earlier epochs beneath it. Thus modern archaeologists often need merely to start at the top of a mound to dig down through city after city, in effect digging back through time to the earliest town built thousands of years ago. they can be understood they tell the continuing history of the town over hundreds, perhaps thousands of years. Also like a book, they must be studied in their proper sequence. Thus the archaeologist starts removing, in a specific area, only one layer at a time, to keep from mixing different periods. He carefully analyzes and records each object, sometimes even sifting the dirt with sieves to discover small items. Even more important, he notes the exact circumstances in which each item was found, in an effort to attribute it to the right epoch.

Hundreds of men may be employed, clearing away squares approximately as wide as they will be deep. Walls and rooms begin to appear. When the top building has been uncovered, its plan drawn, its contents accurately noted and photographed, and everything has been learned that can be learned about it, the building and its foundations are usually swept away so excavation on the next and older level can begin.

The analysis presents many problems and difficulties. Cities were rebuilt many times, and each generation dug holes in the previous layers. Pits and ditches, postholes and wall foundations disturbed the record. Old walls were dug out by people looking for stones for new construction. Ancient artifacts (objects made by man) were dropped on the surface after being brought up by people digging cisterns and wells. Ground containing rubbish of an entirely different epoch was used to fill holes, thus introducing objects from a far later period almost at floor level of earlier buildings. Such action usually can be deduced from the way it breaks up the layers, but the interpretation of the clues this activity left depends on the archaeologist's skill, judgment and integrity. And he destroys the previous evidence when he digs on down to earlier levels, leaving only the records he has drawn up.

PRESERVING THE FINDS

Often great ingenuity is required to preserve what the archaeologist finds. Traces of a long narrow trench may show where a wall once existed, but was carefully dug out by someone to get stones as

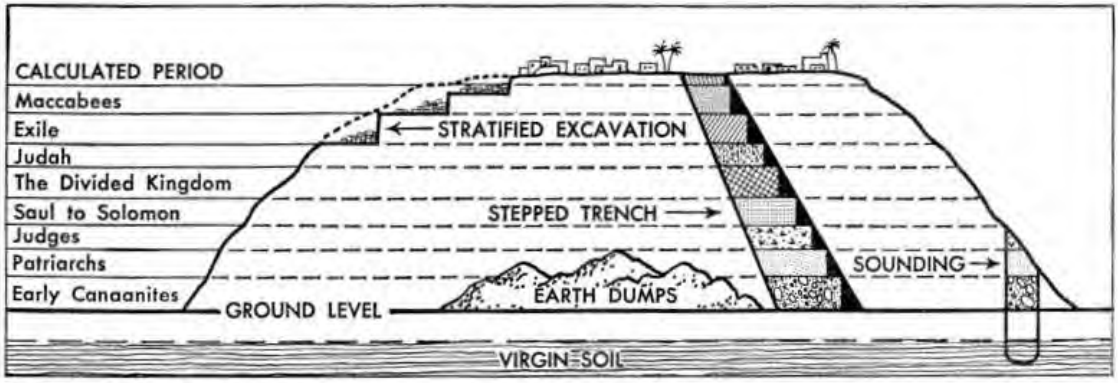


Diagram of an archaeological excavation. Mounds on which some cities are located resulted from repeated building on the ruins of former cities.

Having chosen a *tell*, or mound, in which to dig, the excavator cuts a preliminary trench to identify the existing layers. Each period of habitation is identified by a clearly visible stratum in the earth. Each surface walked on for any length of time, and each layer of debris, is marked by changes in consistency, color and texture of the soil, and is visible as a distinct line in the earth when looked at in the side of a cutting. (See accompanying illustration.) Successive levels are somewhat like the pages in a book: to the extent that material for later structures. A patterned stain in carefully excavated earth may mark the remains of long-decayed timbers. Woolley found a "simple hole in the ground" in a grave at Ur, then found another. Sensing something unusual, he poured in plaster-of-Paris, and thus filled a void decaying wood had left. The result was "a complete plaster cast of a harp whose substance had long since vanished," except for decorations later found sticking to the plaster. (*Digging Up the Past*, p. 93) Loose materials are

secured with hot wax and muslin, enabling restorers later faithfully to reproduce originals that have been decayed for thousands of years.

Skeletons crushed almost flat are covered with boiling wax and linen, then transported halfway around the world, where they are cleaned, hardened and shown in museums exactly as found. Clay tablets that have become softer than cheese during millennia in damp soil are dried, baked until they become hard and strong, and then are easily cleaned to reveal ancient messages.

INTERPRETATION

Much depends upon the archaeologist's observation. From the thickness of a pillar he may try to estimate a room's original height. From a building's shape, its use may be fairly evident. The broken pottery he finds may identify the branch of culture to which the people belonged. Sudden appearance of well-made copper tools of a type found in another country is considered strong evidence of commercial contact. A quick change in pottery style (since pottery-making was mostly a local activity) possibly marks a foreign conquest. If the new pottery style is a known one, it may identify the ancient conquerors. Ashes spread over a site, with fire marks on the walls, may tell of the town's destruction. A layer of wind-blown sand probably indicates that the site was abandoned for a time. In Palestine such changes are found at the estimated time of Egyptian conquests, as well as that of the Israelite conquest.

Ornaments made of precious stones, found far from their place of origin, may show the extent of ancient commerce. Bones scattered in ruins indicate what domestic animals were kept, as well as what wild animals were hunted and eaten. Dried contents of ancient jars show what grains and fruits people ate. As regards all such methods of interpretation, however, it must be said that conclusions vary among the archaeologists and views once held may later be rejected.

DATING

Buildings are dated by what is found in their walls, or immediately under their floors. From the fifth century B.C.E., and especially from the third century, coins become abundant, and greatly aid in dating the buildings in which they are found. Mesopotamian temples may be dated by bricks that often bear, not only the name of the temple and the god to whom it was dedicated, but also the name of the king it honors. Egyptian cornerstones and foundation deposits may give the name of the Pharaoh under whom the building was constructed.

A more ingenious method of determining relative dates was discovered in 1890 by the famed archaeologist Flinders Petrie. At the old Biblical city of Lachish he carefully studied the cups and mugs, jugs and jars from which generations of people ate and drank—things used in daily life, which were readily discarded when broken. He discovered that the styles of this pottery changed in succeeding levels, and he worked out a chart in which every type of vessel was assigned its place in a historic sequence. Lowly potsherds (pieces of broken pottery) are found in quantity on any excavation, sometimes as many as fifty to a hundred basketsful in a single day. When a type found on Petrie's chart is also found in a neighboring city, it is assumed to be of approximately the same epoch.

SOME MAJOR SITES AND FINDS

Archaeology has served to confirm many historical features of the Biblical account with regard to these lands and to substantiate points once held in question by modern critics. Skepticism as regards the Tower of Babel, denials of the existence of a Babylonian king named Belshazzar and of an Assyrian king named Sargon (whose names, up until the nineteenth century C.E., were not found in sources independent of the Bible record), and other adverse criticisms as to Bible data relating to these lands, have all been demonstrated to be without foundation. Contrariwise, a wealth of evidence has been unearthed that harmonizes fully with the Scriptural account.

Babylonia

Excavations in and around the ancient city of Babylon have revealed the sites of several ziggurats, or pyramidlike, staged temple-towers, including the ruined temple of Etemenanki inside Babylon's walls. Records and inscriptions found concerning such temples often contain the words, "Its top shall reach the heavens," and King Nebuchadnezzar is recorded as saying: "I raised the summit of the Tower of stages at Etemenanki so that its top rivalled the heavens." One fragment found north of Marduk temple in Babylon related the fall of such a ziggurat in these words: "The building of this temple offended the gods. In a night they threw down what had been built. They scattered them abroad, and made strange their speech. The progress they impeded." The ziggurat located at Uruk (Biblical Erech) was found to be built with clay, bricks and asphalt.—Compare Genesis 11:1-9.

Near the Ishtar Gate in Babylon some three hundred cuneiform tablets were uncovered relating to the period of King Nebuchadnezzar's reign. Among lists of the names of workers and captives then living in Babylon to whom provisions were given appears that of "Yaukin, king of the land of Yahud," that is, "Jehoiachin, the king of Judah," who was taken to Babylon at the time of Nebuchadnezzar's conquest of Jerusalem in 618-617 B.C.E., but was released from the house of detention by Evil-merodach, Nebuchadnezzar's successor, and given a daily allowance of food for the rest of his life. (2 Ki. 25:27-30) Five of his sons are also mentioned on these tablets. —1 Chron. 3:17, 18.

Abundant evidence has been found of Babylon's pantheon of gods, including the chief god Marduk, commonly referred to later as Bel, and the god Nebo, both mentioned at Isaiah 46:1, 2. Much of the information on Nebuchadnezzar's own inscriptions deals with his vast building program that made Babylon



Nabunaid Chronicle

such a magificent city. (Compare Daniel 4:30.) The name of his successor Amel-Marduk (called Evil-merodach at 2 Kings 25:27) appears on a vase discovered at Susa (Elam).

Near modern Baghdad excavations in the latter half of the nineteenth century produced numerous clay tablets and cylinders, including the now famous Nabunaid Chronicle. All objections to the record at Daniel chapter 5 as to Belshazzar's ruling in Babylon at the time of its fall were dispelled by this document, which proved that Belshazzar, eldest son of Nabonidus, was coregent of his father and that in the latter part of his reign Nabonidus entrusted the government of Babylon to his son Belshazzar.

Ur, the ancient home of Abraham (Gen. 11:28-31), similarly proved to have been a prominent metropolis with a highly developed civilization. A Sumerian city, it was located on the Euphrates near the Persian Gulf. Excavations there by Sir Leonard Woolley indicate that it was at the height of its power and prestige at the time of Abraham's departure for Canaan. (Before 1943 B.C.E.) Its ziggurat temple is the best preserved of those found. The royal tombs of Ur yielded an abundance of gold objects and jewelry of very high artistic caliber; also musical instruments, such as the harp. (Compare Genesis 4:21.) A small steel (not merely iron) ax was also found. (Compare Genesis 4:22.) Here, too, thousands of clay tablets revealed much of the details of life nearly four thousand years in the past. As a result of these discoveries, Woolley expressed himself thus: "We must radically alter our view of the Hebrew patriarch [Abraham] when we see that his earlier years were passed in such sophisticated surroundings." —See UR.



Sennacherib's Prism

At the site of ancient Sippar on the Euphrates about twenty miles (32 kilometers) from Baghdad, a clay cylinder of King Cyrus the conqueror of Babylon was found. Cyrus, whose conquest is also described in the Nabunaid Chronicle, recounts his easy capture of the city and also outlines his policy of restoring to their native lands the captive peoples residing in Babylon, thus harmonizing with the Biblical account of Cyrus as the prophesied conqueror of Babylon and of the restoration of the Jews to Palestine during Cyrus' reign.—Isa. 44:28; 45:1; 2 Chron. 36:23.

Assyria

At Khorsabad, on a northern tributary of the Tigris River, in 1843 the palace of Assyrian King Sargon II, covering some twenty-five acres (10 hectares), was discovered and subsequent archaeological work there brought this king, mentioned at Isaiah 20:1, out of secular obscurity to a position of historical prominence. In one of his annals he describes the capture of Samaria (740 B.C.E.) as an outstanding point of his reign. He also records the capture of Ashdod, described at Isaiah 20:1. Once considered nonexistent by many prominent scholars, Sargon II is now one of the best known of the kings of Assyria.

Nineveh, Assyria's capital, was the site of excavations that unearthed the immense palace of Sennacherib, containing some seventy-one rooms with sculptured slabs lining 9,880 feet (3,011 meters) of the walls, one depicting Judean prisoners being led into captivity following the fall of Lachish in 732 B.C.E. (2 Ki. 18:13-17; 2 Chron. 32:9) Of even greater interest, here at Nineveh (modern Kuyunjik) were the annals of Sennacherib found recorded on prisms (clay cylinders). On one prism Sennacherib describes the Assyrian campaign against Palestine in Hezekiah's reign (732 B.C.E.), but, notably, the boastful monarch makes no claim of having taken the city, thus confirming the Bible account. (See SENNACHERIB.) The account of Sennacherib's assassination at the hands of his sons is also recorded on an inscription of Esar-haddon, Sennacherib's successor, and referred to in an inscription of the following king, Ashurbanipal. (2 Ki. 19:37) In addition to the mention of King Hezekiah by Sennacherib, the names of Judean Kings Ahaz and Manasseh, and the names of Israelite Kings Omri, Jehu, Menahem and Hoshea, and also Hazael of Damascus, all appear on cuneiform records of various Assyrian emperors.

Persia

Near Behistun, Iran (ancient Persia), King Darius I (521-485 B.C.E.; Ezra 6:1-15) had an immense inscription carved high up on a limestone cliff, describing his unification of the Persian Empire and attributing his success to his god Ahura Mazda. Of primary value is the fact that the inscription was recorded in three languages, Babylonian (Akkadian), "Elamite" and old Persian, thus serving as a key for the deciphering of the Assyro-Babylonian cuneiform, till then undeciphered. Thousands of clay tablets and inscriptions in the Babylonian language can now be read as a result of this work.

Shushan, the scene of the events recorded in the book of Esther, was excavated by French archaeologists between 1880 and 1890. The royal palace of Xerxes, covering some two and a half acres (about one hectare), was uncovered, revealing the splendor and magnificence of the Persian kings. The finds confirmed the exactitude of details set down by the writer of Esther as relating to the administration of the Persian kingdom and the construction of the palace. The book *The Monuments and the Old Testament* (1925) by Ira Price (p. 408) comments: "There is no event described in the Old Testament whose structural surroundings can be so vividly and accurately restored from actual excavations as 'Shushan the Palace.' "

Mari and Nuzi

The ancient royal city of Mari (Tell Hariri) on the Euphrates River, some 150 miles (240 kilometers) above the town of Hit, was the site of excavations from 1933 on. An enormous palace covering some fifteen acres (6.1 hectares) and containing three hundred rooms was discovered, and its archives yielded more than twenty thousand clay tablets. The palace complex included not only the royal apartments but also administrative offices and a school for scribes. Great mural paintings or frescoes decorated many of the walls, the bathrooms were equipped with tubs, and cake molds were found in the kitchens. The city appears to have been one of the most outstanding and brilliant of the period in the early second millennium B.C.E. The texts on the clay tablets included royal decrees, public notices, accounts, orders for construction of canals, locks, dams and other irrigation projects as well as correspondence concerning imports and exports and foreign affairs. Frequent censuses were taken involving taxation and military enrollment. Religion was prominent, partic-

ularly the worship of Ishtar, the goddess of fertility, whose temple was also found. Divination was practiced as in Babylon, by observation of livers, astronomy and similar methods. The city was largely destroyed by Babylonian King Hammurabi. Of particular interest was the appearance of the names of Peleg, Serug, Nahor, Terah and Haran, all listed as cities of northern Mesopotamia and reflecting the names of the relatives of Abraham.—Gen. 11:17-32.

Nuzi, an ancient city to the E of the Tigris and SE of Nineveh, excavated during 1925-31, yielded an inscribed clay map, the oldest yet discovered, as well as evidence of buying and selling on the installment plan as early as the fifteenth century B.C.E. Some twenty thousand clay tablets were unearthed, considered to have been written by Hurrian scribes in the Babylonian language. These contain a wealth of detail regarding the legal jurisprudence at that time, involving such things as adoption, marriage contracts, rights of inheritance, and wills. Certain aspects show a relatively close parallel to customs described in the Genesis account concerning the patriarchs. The practice of a childless couple's adopting a son, whether freeborn or slave, to care for them, bury them, and be their heir, shows a similarity to the statement by Abraham concerning his trusted slave Eliezer at Genesis 15:2. The selling of birthrights is described, recalling the case of Jacob and Esau. (Gen. 25:29-34) The texts also show that possession of the family gods, often small clay figurines, was viewed as similar to holding a title deed, so that the one possessing the gods was considered to hold the right to the property or the inheritance thereof. This may illustrate the situation involving Rachel's taking her father's teraphim and his grave concern for their recovery.—Gen. 31:14-16, 19, 25-35.

Egypt

The closest view given in the Bible of Egypt centers around Joseph's entry there and the subsequent arrival and sojourn of the entire family of Jacob in that land. Archaeological finds show this picture to be an extremely accurate one, and one that could not reasonably have been thus presented by a writer living at a much later time (as some critics have tried to say was the case with the recorder of that portion of the Genesis account). As the book *New Light on Hebrew Origins* by Garrow Duncan (p. 174) states concerning the writer of the account about Joseph: "He employs the correct title in use and exactly as it was used at the period referred to, and, where there is no Hebrew equivalent, he simply adopts the Egyptian word and transliterates it into Hebrew." The Egyptian names, the position of Joseph as Potiphar's house manager, the prison houses, the titles "the chief of the cupbearers" and "the chief of the bakers," the importance placed on dreams by the Egyptians, the practice of Egyptian bakers of carrying baskets of bread on their heads (Gen. 40:1, 2, 16, 17), the position as prime minister and food administrator accorded Joseph by Pharaoh, the manner of inducting him into office, the Egyptian detestation of herders of sheep, the strong influence of magicians in the Egyptian court, the settling of the sojourning Israelites in the land of Goshen, the Egyptian burial practices—all these and many other points described in the Bible record are clearly substantiated by the archaeological evidence produced in Egypt.—Gen. 39:1–47:27; 50:1-3.

At Karnak (ancient Thebes), several hundred miles up the Nile River, a vast Egyptian temple contains an inscription on its S wall confirming the campaign of Egyptian King Shishak (Sheshonk I) in Palestine, described at 1 Kings 14:25, 26 and 2 Chronicles 12:1-9. The giant relief depicting his victories shows 156 manacled Palestinian prisoners, each representing a city or village, the name of which is given in hieroglyphics. Among the names identifiable are those of Rabbith (Josh. 19:20), Taanach, Beth-shean and Megiddo (where a portion of a stele or inscribed pillar of Shishak has been excavated) (Josh. 17:11), Shunem (Josh. 19:18), Rehob (Josh. 19:28), Hapharaim (Josh. 19:19), Gibeon (Josh. 18:25), Beth-horon (Josh. 21:22), Aijalon (Josh. 21:24), Socoh (Josh. 15:35) and Arad (Josh. 12:14). He even lists the "Field of Abram" as one of his captures, the earliest reference to Abraham in Egyptian records. Also found in this area was a monument of Merneptah, son of Ramses II, containing a hymn in which the only occurrence of the name "Israel" in Egyptian texts is to be found.

At Tell el-Amarna, about 300 miles (483 kilometers) N on the Nile from Karnak, a peasant woman accidentally discovered clay tablets that led to the uncovering of some 377 documents in Akkadian from the royal archives of Amen-hotep III and his son Akh-en-aton. The tablets comprise correspondence to Pharaoh from the vassal princes of the numerous city-kingdoms of Syria and Palestine, including some from the governor of Urusalim (Jerusalem), and reveal a picture of warring feuds and intrigue completely concordant with the Scriptural description of those times. The "Habiru," about whom numerous complaints are made in these letters, have been related by some with the Hebrews, but the evidence tends to indicate that they were, rather, simply diverse nomadic peoples occupying a low social status in the society of that period.

Elephantine, an island in the Nile to the extreme S of Egypt (near Aswan) bearing this Greek name, was the site of a Jewish colony following the fall of Jerusalem in 607 B.C.E. A large number of documents, mainly on papyrus, were found here in 1903 dating from the fifth century B.C.E. and the reign of the Medo-Persian Empire. Written in Aramaic, the documents make mention of Sanballat, the governor of Samaria. (Neh. 4:1) However, they have been of interest principally because they are nearly contemporaneous with the writing of the letters presented in chapter four of Ezra, as passing between the Persian king and the opponents of the Jews around the year 522 B.C.E. Eminent scholars had previously criticized the Bible record of these letters as not being authentic and as not being representative of those times. The Elephantine Papyri, however, substantiate the Bible record in showing that the Aramaic used in the book of Ezra is characteristic of that period and that the recorded letters are written in style and language similar to these papyri.

Undoubtedly the most valuable finds produced in Egypt have been the papyrus fragments and portions of Bible books, both of the Hebrew and Greek Scriptures, dating all the way back to the second and third centuries C.E. Egypt's dry climate and sandy soil made it an unexcelled storehouse for preserving such papyrus documents.—See MANUSCRIPTS OF THE BIBLE.

Palestine and Syria

Some six hundred datable sites have been excavated in these areas. Much of the data obtained is of a general nature, supporting the Bible record on a broad basis rather than specifically relating to certain details or events. As an example, in the past, efforts were made to discredit the Bible's account of the complete desolation of Judah during the Babylonian captivity. The excavations, however, collectively substantiate the Bible. As W. F. Albright states: "There is not a single known case where a town of Judah proper was continuously occupied through the exilic period. Just to point the contrast, Bethel, which lay just outside the northern boundary of Judah in pre-exilic times, was not destroyed at that time, but was continuously occupied down into the latter part of the sixth century."—*The Archaeology of Palestine*, p. 142.

Beth-shan (Beth-shean), an ancient fortress city that guarded the approach to the Valley of Esdraelon from the E, was the site of major excavations that revealed eighteen different levels of occupation, re-

quiring digging to a depth of over seventy feet (21.3 meters). The Scriptural account shows that Beth-shan was not among the towns originally occupied by the invading Israelites and that at the time of Saul it was occupied by the Philistines. (Josh. 17:11; Judg. 1:27; 1 Sam. 31:8-12) The excavations in general support this record and indicate a destruction of Beth-shan sometime after the Israelites' defeat near Shiloh. (Jer. 7:12) Of particular interest was the discovery of certain Canaanite temples at Beth-shan. First Samuel 31:10 states that the Philistines put King Saul's armor "in the house of the Ashtoreth images, and his corpse they fastened on the wall of Beth-shan," while 1 Chronicles 10:10 says "they put his armor in the house of their god, and his skull they fastened to the house of Dagon." Two of the temples unearthed were of the same time period and one gives evidence of being the temple of Ashtoreth, while the other is thought to be that of Dagon, thus harmonizing with the above texts as to the existence of two temples in Beth-shan.

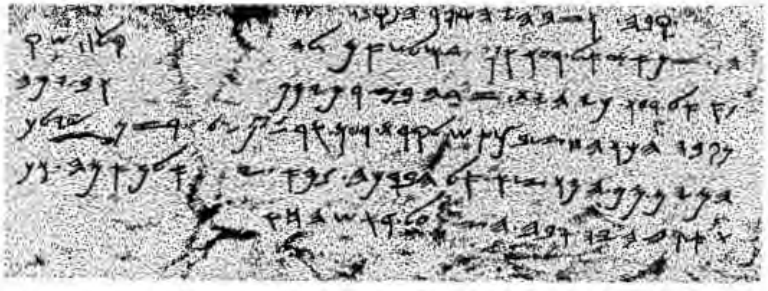
At Debir (Tell Beit Mirsim) in southern Judah the archaeologists dug through ten strata within an area of seven acres (2.8 hectares). The site showed signs of heavy destruction, followed by what is considered to be evidence of Israelite occupation. Later strata indicated a partial destruction in the time of Sennacherib; signs of two invasions by Nebuchadnezzar were found, with the second showing complete destruction, after which the site continued uninhabited. (2 Ki. chaps. 24, 25) Debir was also found to have been a major center of the weaving and dyeing industry, with some twenty or more dye plants. On one inscribed pillar unearthed, a Canaanite serpent goddess was depicted.

Ezion-geber, Solomon's seaport city on the Gulf of Aqabah, excavated during 1937-1940, produced evidence of a copper-smelting site, copper slag and bits of copper ore being found on a low mound in that region. However, the original conclusions of archaeologist Nelson Glueck concerning the site have recently been radically revised by him in an article in *The Biblical Archaeologist* (Vol. XXVIII, September 1965). His opinion that there was a "blast furnace" system of smelting employed there was based on the finding of what were thought to be "flue-holes" in the principal building excavated. He now has come to the conclusion that these holes in the building's walls are the result of "the decay and/or burning of wooden beams laid across the width of the walls for bonding or anchoring purposes." The building, previously thought to be a smelter, is now believed to be a storehouse-granary structure. While it is still believed that metallurgical operations did take place here, they are not now considered to be of the dimensions previously conjectured. This underscores the fact that archaeological data are dependent primarily upon the individual interpretation of the archaeologist, which interpretation is by no means infallible. The Bible itself mentions no copper industry at Ezion-geber, describing only the casting of copper items at a site in the Jordan valley.—1 Ki. 7:45, 46.

Hazor in Galilee was described as being "the head of all these kingdoms," in Joshua's time. (Josh. 11:10) Excavations there showed that the city once covered some 150 acres (61 hectares), with a large population, making it one of the major cities of that region. Solomon fortified the city, and the evidence from that period indicates it to have been a chariot city with stable units and chariot sheds similar to those found at Megiddo.—1 Ki. 9:15, 19.

Jericho has been subjected to excavations during three different expeditions (1907-1909; 1930-1936; 1952-1958) and the successive interpretations of the findings demonstrate again the fact that archaeology, like other fields of human science, is not a source of positively stable information. Each of the three expeditions has produced data but each has arrived at differing conclusions as to the history of the city and particularly as to the date of its fall before the Israelite conquerors. At any rate, the combined results may be said to present the general picture set forth in the book *Biblical Archaeology* (1957) by G. Ernest Wright (p. 78), which states: "The city underwent a terrible destruction or a series of destructions between the 16th and 13th centuries B.C., and remained virtually unoccupied for centuries." The destruction was accompanied by intense fire, as shown by the excavated evidence.—Compare Joshua 6:20-26.

In Jerusalem in 1867 an old water tunnel was discovered, running from the fountain of Gihon back into the hill behind, with a vertical shaft there leading up into what was once the old city of Jebus. This may illustrate the account of David's capture of the city at 2 Samuel 5:6-10. In 1909-1911 the entire system of tunnels connected with the Gihon spring was cleared. One tunnel, known as the Siloam tunnel, averaged six feet (1.8 meters) in height and was cut through solid rock for a distance of some 1,749 feet (533 meters) from Gihon to the pool of Siloam in the Tyropoean Valley (within the city). It thus seems to be the project of King Hezekiah described at 2 Kings 20:20 and 2 Chronicles 32:30. Of great interest was the ancient inscription found on the tunnel wall in early Hebrew monumental script describing the cutting of the tunnel and its length. This inscription is used for comparison in dating other Hebrew inscriptions found.



Taken from the Siloam inscription, apparently from the days of King Hezekiah

Lachish, about thirty miles (48 kilometers) SW of Jerusalem, was a principal fortress protecting the Judean hill country. At Jeremiah 34:7 the prophet tells of Nebuchadnezzar's forces fighting against "Jerusalem and against all the cities of Judah that were left remaining, against Lachish and against Azekah; for they, the fortified cities, were the ones that remained over among the cities of Judah." Excavations at Lachish produced evidence of destruction by fire twice within a period of a few years, believed to represent two attacks by the Babylonians (618-617 and 609-607 B.C.E.), after which it lay uninhabited for a long period.

In the ashes of the second burning were found eighteen ostraca (pieces of pottery inscribed with writing), believed to represent correspondence shortly before the destruction of the city in Nebuchadnezzar's final assault. Known as the Lachish Letters, these writings reflect a period of crisis and anxiety and appear to have been written from remaining outposts of Judean troops to Yaosh, a military commander in Lachish. Letter number IV contains the statement:

"May YHWH [Tetragrammaton, Jehovah] let my lord hear even now tidings of good. . . . we are watching for the signal-stations of Lachish, according to all the signs which my lord gives, because we do not see Azekah." This passage remarkably expresses the situation described at Jeremiah 34:7, quoted above, and apparently indicates that Azekah had already fallen or at least was failing to send out the fire or smoke signals expected.

Letter number III, written by "Hoshaiah," includes the following: "May the Lord [YHWH] cause my lord to hear tidings of peace! . . . And it hath been reported to thy servant saying: 'The commander of the host, Coniah son of Elnathan, hath come down in order to go into Egypt and unto Hodaviah son of Ahijah and his men hath he sent me to obtain supplies from him.' " This portion could well represent the fact of Judah's turning to Egypt for help, as condemned by the prophets. (Isa. 31:1; Jer. 46:25, 26) The names Elnathan and Hoshaiah, occurring in the complete text of this letter, are also found at Jeremiah 36:12 and Jeremiah 42:1. Other names appearing in the letters also occur in the book of Jeremiah: Gemariah (36:10), Neriah (32:12) and Jaazaniah (35:3). Whether in any case they represent the same individual or not cannot be said, but the coincidence in itself is notable in view of Jeremiah's being a contemporary of that period.

Of special interest is the frequent use of the name Jehovah as represented by the Tetragrammaton in these letters, thus manifesting that at that time the Jews held no aversion toward the use of the divine name. Also of interest is a clay seal impression found that refers to "Gedaliah who is over the house." Gedaliah is the name of the governor appointed over Judah by Nebuchadnezzar after Jerusalem's fall and many consider it likely that the seal impression refers to him.—2 Ki. 25:22; compare Isaiah 22:15; 36:3.



Clay seal impression from Lachish refers to "Gedaliah, who is over the house"

Megiddo was a strategic fortress city commanding an important pass to the Valley of Esdraelon. It was rebuilt by Solomon and is mentioned with the storage and chariot cities of his reign. (1 Ki. 9:15-19) Excavations at the site (Tell el-Mutesellim), a thirteen-acre (5,3-hectare) mound, uncovered what appears to be a group of stables with stone hitching posts and mangers capable of caring for some 450 horses and housing about 150 chariots. The stratum on which some of these were found is assigned to the general period of Solomon's rule.

The Moabite Stone was one of the earliest discoveries of importance in Transjordan. Found in 1868 at Dibon, N of the Arnon Valley, it presents Moabite King Mesha's version of his revolt against Israel. (Compare 2 Kings 1:1; 3:4, 5.) In part the inscription says: "I am Mesha, son of Chemosh . . . king of Moab, the Dibonite. . . . Omri, king of Israel . . . oppressed Moab many days because Chemosh [the god of Moab] was angry with his land. And his son succeeded him, and he also said, I will oppress Moab. In my days, he spoke. But I saw my desire upon him and upon his house, and Israel perished forever." "And Chemosh said unto me, Go, take Nebo against Israel. And I went by night and fought against it from the break of dawn until noon. And I took it and slew the whole of it. . . . And I took thence the vessels of *Yahweh* and I dragged them before Chemosh." Thus the stone not only mentions the name of King Omri of Israel but also, in the eighteenth line, contains the tetragrammaton form of the name Jehovah and is the oldest preserved extra-biblical document containing the divine name in the ancient script used.

The Moabite Stone also mentions numerous places referred to in the Bible: Ataroth and Nebo (Num. 32:34, 38), the Arnon, Aroer, Medeba and Dibon (Josh. 13:9), Bamoth-baal, Beth-baal-meon, Jahaz and Kiriathaim (Josh. 13:17-19), Bezer (Josh. 20:8), Horonaim (Isa. 15:5), Beth-diblathaim and Kerioth. (Jer. 48:22, 24) It thus supports the historicity of all these places.

Ras Shamra (ancient Ugarit), on the N Syrian coast opposite the island of Cyprus, has provided information about worship quite similar to Canaan's, including its gods and goddesses, temples, "sacred" prostitutes, rites, sacrifices and prayers. A room was found between a temple to Baal and another temple devoted to Dagon that contained a library of hundreds of religious texts considered to date from the fifteenth and early fourteenth centuries B.C.E. The mythological poetical texts reveal much about the Canaanite divinities El, Baal and Asherah and the degrading form of idolatry that accompanied their worship. Merrill F. Unger in his book *Archaeology and the Old Testament* (1954, p. 175) comments: "The Ugaritic epic literature has helped to reveal the depth of depravity which characterized Canaanite religion. Being a polytheism of an extremely debased type, Canaanite cultic practice was barbarous and thoroughly licentious." Images of Baal and other gods were also found. (See GODS AND GODDESSES, Canaanite Deities.) A previously unknown type of alphabetic cuneiform writing (different from the Akkadian cuneiform) distinguished these texts. It follows the same order as Hebrew but adds other letters to make a total of thirty. As at Ur, a steel battle-ax was also unearthed.

Samaria, the strongly fortified capital of the northern kingdom of Israel, was built on a hill rising some three hundred feet (91 meters) above the valley floor. Proof of its strength to resist long sieges, such as those described at 2 Kings 6:24-30 in the case of Syria, and 2 Kings 17:5 in the case of the powerful Assyrian host, is evidenced by the remains of sturdy double walls, at some points forming a bulwark thirty-two feet (9.8 meters) wide. The stone masonry found on the site, considered as of the time of Kings Omri, Ahab and Jehu, is of splendid workmanship. What appears to be the palace platform measures some 315 feet (96 meters) from N to S. Large quantities of ivory pieces, plaques and panels were found in the palace area and may relate to Ahab's house of ivory mentioned at 1 Kings 22:39. (Compare Amos 6:4.) At the NW corner of the summit a large cemented pool was found measuring some thirty-three feet (10 meters) in length and about seventeen feet (5.2 meters) in width. It could be the "pool of Samaria," in which Ahab's chariot was washed of his blood.—1 Ki. 22:38.

Of interest were some sixty or so potsherds with ink inscriptions (ostraca) considered as dating from the eighth century B.C.E. Receipts for shipments of wine and oil to Samaria from other towns show an Israelite system of writing numbers by use of vertical, horizontal and slanted strokes. A typical receipt reads as follows:

In the tenth year.
To Gaddiyau [probably the steward of the treasury].
From Azah [perhaps the village or district sending the wine or oil].
Abi-ba'al 2
Ahaz 2

Sheba 1
Meriba'al 1

These receipts also reveal a frequent use of the name "Baal" as part of the names, about seven names including this name for every eleven containing some form of the name Jehovah, likely indicating the infiltration of Baal worship as described in the Bible account.

The fiery destruction of Sodom and Gomorrah and the existence of pits of bitumen (asphalt) in that region are described in the Bible. (Gen. 14:3, 10; 19:12-28) It is thought that the waters of the Dead Sea may have risen in the past and extended the southern end of the sea for a considerable distance, thus covering what may have been the sites of these two cities. However, explorations conducted show the area to be a burnt-out region of oil and asphalt. Concerning the matter, the book *Light from the Ancient Past* by Jack Finegan (1946, p. 126) states: "A careful survey of the literary, geological and archeological evidence points to the conclusion that the infamous 'cities of the Plain' (Genesis 19:29) were in the area which now is submerged . . . and that their ruin was accomplished by a great earthquake, probably accompanied by explosions, lightning, ignition of natural gas and general conflagration."

Archaeological evidence relating to the Christian Greek Scriptures

Luke's account (2:1-3) concerning the registration that caused Joseph and Mary to go to Bethlehem was at one time viewed by many as inaccurate as regards the census itself, the position of Quirinius as governor of Syria at the time indicated, and the requirement for all registrants to go to their ancestral homes. However, papyrus documents have been found showing such a census was carried out periodically and that Quirinius was governor in Syria not once but twice, and also an edict of the year 104 C.E. by the Roman governor of Egypt illustrating the requirement that those being registered had to do so at their ancestral homes.

The use by Jesus of a denarius coin bearing the head of Tiberius Caesar (Mark 12:15-17) is confirmed by the finding of a silver denarius coin bearing the head of Tiberius and put in circulation about the year 15 C.E. (Compare Luke 3:1, 2.) The fact that Pontius Pilate was then Roman governor of Judea is also demonstrated by a stone slab found at Caesarea bearing the Latin names *Pontius Pilatus* and *Tiberius*.

The Acts of Apostles, which gives clear evidence of having been written by Luke, contains numerous references to cities and their provinces and to officials of different types and with varying titles, holding office at a particular time, a presentation fraught with possibility of error on the part of the writer. (Note also Luke 3:1, 2.) Yet the archaeological evidence produced demonstrates to a remarkable degree Luke's accuracy. Thus, at Acts 14:1-6, Luke places Lystra and Derbe within the territory of Lycaonia but implies that Iconium was in another territory. Roman writers, including Cicero, referred to Iconium as being in Lycaonia. However, a monument discovered in 1910 shows that Iconium was considered to be indeed a city of Phrygia rather than of Lycaonia.

Similarly, at Soli, on the N coast of the island of Cyprus, an inscription was found referring to "Paulus proconsul" (Acts 13:7); an inscription discovered at Delphi confirms that Gallio was proconsul of Achaia in 52 C.E. (Acts 18:12) Some nineteen inscriptions dating from the second century B.C.E. to the third century C.E. confirm the correctness of Luke's use of the title "city rulers" (singular, *po·li·tar'khes*) as applying to the officials of Thessalonica (Acts 17:6, 8), five of these inscriptions referring specifically to that city; likewise, the reference to Publius as the "principal man" (*pro'tos*) of Malta (Acts 28:7) is the exact title to be used, as shown by its appearance on two Maltese inscriptions, one in Latin and one in Greek. Magical texts were found at Ephesus, as well as the temple of Artemis (Acts 19:19, 27); excavations there also unearthed a theater capable of holding some twenty-five thousand persons and inscriptions referring to the "commissioners of festivals and games," like those who intervened on Paul's behalf, and also to a "recorder," like the one who quieted the mob on that occasion.—Acts 19:29-31, 35, 41.

Some of such findings moved Charles Gore to write of Luke's accuracy in the *New Commentary on Holy Scripture:* "It should, of course, be recognized that modern archaeology has almost forced upon critics of St. Luke a verdict of remarkable accuracy in all his allusions to secular facts and events."

COMPARATIVE VALUE OF ARCHAEOLOGY

Archaeology has produced beneficial information that has aided in the identification (often tentative) of Biblical sites, has unearthed written documents that have contributed to a better understanding of the original languages in which the Scriptures were written, and has shed light on the living conditions and activities of ancient peoples and rulers referred to in the Bible. Yet, insofar as it relates to the authenticity and reliability of the Bible and to faith in the Bible, its teachings and its revelation of God's purposes and promises, it must be said that archaeology is a nonessential supplement and an unrequired confirmation of the truth of God's Word. As the apostle Paul expresses it: "Faith is the assured expectation of things hoped for, the evident demonstration of realities though not beheld. By faith we perceive that the systems of things were put in order by God's word, so that what is beheld came to be out of things that do not appear." (Heb. 11:1, 3) "We are walking by faith, not by sight."—2 Cor. 5:7.

This does not mean that Christian faith does not have any basis in what can be seen or that it deals only with intangibles. But it is true that in every period and age there has been ample contemporary evidence surrounding people, as well as within themselves and their own experiences, that could convince them that the Bible is the true source of divine revelation and that it contains nothing that is out of harmony with provable facts. (Rom. 1:18-23) The knowledge of the past in the light of archaeological discovery is interesting and appreciated, but not vital. The knowledge of the past in the light of the Bible is, alone, essential and solidly reliable. The Bible, with or without archaeology, gives true meaning to the present and illuminates the future. (Ps. 119:105; 2 Pet. 1:19-21) It is, in reality, a weak faith that must rely on moldering bricks, broken vases and crumbling walls to bolster it up and serve as a crutch.

Uncertainty underlying archaeological conclusions

While archaeological discoveries at times have provided a convenient answer to those who have carped at Bible accounts or criticized the historicity of certain events, and have helped to disencumber the minds of sincere persons who have been overly impressed by the arguments of such critics, yet archaeology has not silenced Bible critics nor is it a truly sound foundation for basing one's belief in the Bible record. The conclusions drawn from the majority of the excavations made depend mainly upon the deductive and inductive reasoning of the investigators, who, somewhat like detectives, assemble a case for which they argue. Even in modern times, although detectives may uncover and amass an impressive array of circumstantial and material evidence, any case founded purely upon such evidence while lacking in the testimony of creditable witnesses directly relating to the matter in question would, if brought to court, be considered very weak. Decisions based solely on such evidence have resulted in gross error and

injustice. How much more so must this be the case when two or three thousand years intervene between the investigators and the time of the event.

A similar parallel is drawn by archaeologist R. J. C. Atkinson, who says: "One has only to think how difficult would be the task of future archaeologists if they had to reconstruct the ritual, dogma and doctrine of the Christian Churches from the ruins of the church buildings alone, *without the aid of any written record or inscription*. We have thus the paradoxical situation that archaeology, the only method of investigating man's past in the absence of written records, becomes increasingly less effective as a means of inquiry the more nearly it approaches those aspects of human life which are the more specifically human."—*Stonehenge*, p. 167 (quoted in the book *Fair Gods and Stone Faces* by Constance Irwin, 1963, pp. 161, 162).

Illustrating the wide difference of opinion or interpretation that authorities may give to evidence unearthed are the ruins of certain large pillared buildings with paved courtyard found at both Megiddo and Hazor. Most reference works identify these as the remains of stables, likely of Solomon's chariot horses. Yet, D. J. Wiseman, professor of Assyriology at the University of London, in an article in *The New Bible Dictionary* (J. D. Douglas, Organizing Editor; p. 77) suggests that these "may well be public chancelleries and other offices rather than military establishments."

Complicating the matter further is the fact that, in addition to their obvious inability to bring the ancient past into focus with anything more than approximate accuracy, and in spite of their endeavoring to maintain a purely objective viewpoint in considering the evidence they unearth, the archaeologists, like other scientists, are nonetheless subject to human failings and personal leanings and ambitions, which can stimulate fallible reasoning. Pointing up the problem, Professor W. F. Albright comments: "On the other hand, there is danger in seeking new discoveries and novel points of view at the expense of more solid earlier work. This is particularly true in fields like Biblical archaeology and geography, where mastery of tools and of methods of investigation is so arduous that there is always a temptation to neglect sound method, substituting clever combinations and brilliant guesses for slower and more systematic work."—*The Westminster Historical Atlas to the Bible*, Revised Edition, p. 9.

Differences in dating

It is important to realize this when considering the dates offered by archaeologists with regard to their finds. H. H. Rowley, an authority in the field, states: "Undue weight should not be given to archeologists' estimates of dates, since they depend in part, at any rate, on subjective factors, as the wide differences between them sufficiently prove." (*Archaeology and the Old Testament*, Unger, p. 152) Illustrating this, Merrill F. Unger says (p. 164, ftn. 15): "For example, Garstang dates the fall of Jericho c. 1400 B.C. . . . ; Albright subscribes to the date c. 1290 B.C. . . . ; Hugues Vincent, the celebrated Palestinian archeologist, holds to the date 1250 B.C. . . . ; while H. H. Rowley views Rameses II as the Pharaoh of the Oppression, and the Exodus as having taken place under his successor Marniptah [Merneptah] about 1225 B.C." While arguing on behalf of the reliability of modern archaeological process and analysis, Professor Albright acknowledges that "it is still very difficult for the non-specialist to pick his way among the conflicting dates and conclusions of archaeologists."—*The Archaeology of Palestine*, p. 253.

It is true that the "radiocarbon clock" has been employed, along with other modern methods, for dating the artifacts found. However, that this method is not completely accurate is evidenced in the following statement by G. Ernest Wright in *The Biblical Archaeologist* (Vol. XVIII, 1955, p. 46): "It may be noted that the new Carbon 14 method of dating ancient remains has not turned out to be as free from error as had been hoped. . . . Certain runs have produced obviously wrong results, probably for a number of reasons. At the moment, one can depend upon the results without question only when several runs have been made which give virtually identical results and when the date *seems correct from other methods of computation* [italics ours]." The continued variance of opinion among archaeologists as to conclusions reached shows that this method has not solved the problem of dating.—See CHRONOLOGY.

Relative worth of inscriptions

Thousands upon thousands of ancient inscriptions have been found and are being interpreted. Albright states: "Written documents form by far the most important single body of material discovered by archaeologists. Hence it is extremely important to gain a clear idea of their character and of our ability to interpret them." (*The Westminster Historical Atlas to the Bible*, Revised Edition, p. 11) They may be written on broken pottery, clay tablets, papyrus, or carved in granite rock. Whatever the material, the information they convey must still be weighed and tested as to its reliability and worth. Error or outright falsehood can be and frequently has been set down in stone as well as on paper.—See CHRONOLOGY; SARGON.

As an illustration, the Bible record states that King Sennacherib of Assyria was killed by his two sons, Adrammelech and Sharezer, and was succeeded to the throne by another son, Esar-haddon. (2 Ki. 19:36, 37) Yet, the Babylonian Chronicle found by archaeologists stated that, on the twentieth of Tebet, Sennacherib was killed by his son in a revolt. Both Berossus, Babylonian priest of the third century B.C.E., and Nabonidus, Babylonian king of the sixth century B.C.E., in their writings gave the same account, to the effect that Sennacherib was assassinated by only one of his sons. However, in a more recently discovered fragment of the prism of Esarhaddon, the son who succeeded Sennacherib, he clearly states that his brothers (plural) revolted and killed their father and then took flight. Commenting on this, Philip Biberfeld, in *Universal Jewish History* (1948, p. 27), says: "The Babylonian Chronicle, Nabonaid, and Berossus were mistaken; only the Biblical account proved to be correct. It was confirmed in all the minor details by the inscription of Esarhaddon and proved to be more accurate regarding this event of Babylonian-Assyrian history than the Babylonian sources themselves. This is a fact of utmost importance for the evaluation of even contemporary sources not in accord with Biblical tradition."

Problems in deciphering and translating

There is also need for due caution on the part of the Christian as to accepting without question the interpretation made of the many inscriptions found in the diverse ancient languages. In some cases, as with the Rosetta Stone and the Behistun inscription, the decipherers of the languages have been given considerable insight into a previously unknown language by parallel presentations of that language alongside another known language. Yet, it should not be expected that such helps solve all problems or allow for a full understanding of the language with all its shades of meanings and idiomatic expressions. Even the understanding of the basic Bible languages, Hebrew, Aramaic and Greek, has progressed considerably in recent times and these languages are still under study. As to the inspired Word of God, we can rightly expect that the Bible's Author would enable us to obtain the correct understanding of its message through the available translations into the modern languages. This is not the case, however, with the uninspired writings of the pagan nations.

Illustrating this need for caution and also manifesting again that an objective approach to the problems existing in the deciphering of the ancient inscriptions is often not as prominent as one might think, the book *The Secret of the Hittites* by C. W. Ceram contains the following information concerning a prominent Assyriologist who worked at decoding the "Hittite" language (pp. 106-109): "His work is absolutely phenomenal—a brilliant intermingling of wild blunders with remarkable perceptions, . . . Some of his errors were supported by arguments so cogent that decades of study were necessary to overcome them. His ingenious reasoning was backed by such a wealth of philological learning that winnowing the chaff from the wheat was no easy affair." The writer then describes the strong obstinacy of this scholar about any modification of his findings; after many years he finally did agree to make some changes —only to change the very readings that later proved to be the correct ones! In relating the violent dispute, fraught with personal recriminations, that arose between this scholar and another decipherer of the "Hittite" cuneiform, the author states: "Yet the very fanaticism which brings on such quarrels is a necessary motive force if scholars are to make discoveries." Hence, although time and study have eliminated many errors in the understanding of ancient inscriptions, we do well to realize that further investigation may likely bring additional corrections.

The preeminence of the Bible as the source of reliable knowledge, truthful information and sure guidance is enhanced by these facts. As a body of written documents it gives us the clearest picture of man's past and it has reached us, not by excavation, but through its preservation by its Author, Jehovah God. It is "alive and exerts power" (Heb. 4:12) and is the "word of the living and enduring God." "All flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever."—1 Pet. 1:23-25.

ARCHANGEL (arch'an·gel). The prefix *arch*, meaning "chief" or "principal," would seem to imply that there is only one archangel, the chief or head of the angelic host; in the Scriptures, "archangel" is never found in the plural. First Thessalonians 4:16, in speaking of the preeminence of the archangel and the authority of his office, does so in reference to the resurrected Lord Jesus Christ: "The Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first." It is, therefore, not without significance that the only name directly associated with the word archangel is Michael.—Jude 9; *see* MICHAEL.

ARCHELAUS (Ar·che·la'us) [ruler of the people]. Ruler of Judea; son of Herod the Great by his fourth wife, Malthace. Archelaus became king while young Jesus was down in Egypt with Joseph and Mary. Rather than face his tyrannical rule in Judea on their return, Joseph settled his family outside Archelaus' jurisdiction, up in Nazareth of Galilee. —Matt. 2:22, 23.

Archelaus' father Herod the Great willed to him the rulership of Judea, Samaria and Idumaea, a share of the kingdom twice that given to each of the other two sons, and which included the important cities of Jerusalem, Samaria, Joppa and Caesarea. After Herod's death, Archelaus endeavored to make his rulership more secure by appearing before Augustus in Rome; in spite of opposers to his claim, including his brother and a delegation of Jews, Archelaus was allowed to retain his power, though Augustus made him, not a king, but an "ethnarch," a tributary prince ranking higher than a tetrarch. Matthew, however, is not wrong in referring to him as a "king," for the local army, including Herod's mercenaries, had previously proclaimed him such.

Archelaus was a cruel ruler and very unpopular with the Jews. In quelling a riot, he once had 3,000 of them ruthlessly slain in the temple grounds; he twice deposed the high priest; his divorce and remarriage were also contrary to Jewish law. Complaints from the Jews and Samaritans to Augustus finally resulted in an investigation and Archelaus' banishment in the ninth or tenth year of his reign. Judea thereafter was under Roman governors.—*See* HEROD.

ARCHER. The use of the bow and arrow after the Flood enabled man to kill animals that were too fast and dangerous to be taken otherwise, for food, clothing and shelter. With the rise of Nimrod, archers likely were pressed into his service.

In the twentieth century B.C.E., Abraham's firstborn son Ishmael "became an archer" to sustain himself in the wilderness. (Gen. 21:20) Similarly, Esau, the grandson of Abraham, could handle the bow with skill. (Gen. 27:3) Monuments testify that from the earliest times Egypt's principal offensive warriors were archers, and there are also Babylonian sculptures of archers. In the days of Joshua (Josh. 24:12) and David (1 Chron. 12:1, 2), and thereafter, archers were an important part of Israel's army. (2 Chron. 14:8; 26:14) Archers of the Philistines, Syrians and Egyptians shot Kings Saul, Ahab and Josiah respectively.—1 Sam. 31:1-3; 1 Ki. 22:34, 35; 2 Chron. 35:20, 23.



Egyptian archer standing in a chariot, as depicted in painting found in tomb at Thebes

Reliefs in Nineveh illustrate Assyrian archers in chariots carrying two bows, one long, one short. When shooting one arrow they held extras in the hand, thus increasing the rapidity of their fire. The Assyrian plan of attack seemed to be to overwhelm the enemy under a flood of arrows, and then use the sword and spear in pursuit.

The Persians have been called the most expert archers in the world. Reliefs from Persepolis and Susa show Median and Persian soldiers equipped with bows and quivers. From the age of five until twenty Persian boys were taught archery and riding; their cavalry were experts even when shooting backward. Mobility and freedom of movement of the archers was the basic plan of Persian strategy in storming the foe under a hail of arrows.

The Western empires of Greece and Rome did not esteem the bow and arrow as highly as the Eastern nations, though at times archers played a significant role in their victories. This may have been due to the Greek method of drawing the bow to the body, a less effective style, instead of drawing to the cheek or eye as did the Egyptians and Persians. Mercenary Cretans and Asiatics seemed to have supplied the skilled bowmen, while the Greeks and Romans relied on the sword and spear.

See ARMS, ARMOR.

ARCHIPPUS (Ar·chip'pus) [master of the horse]. In his letter to the Colossian Christians Paul exhorts Archippus to faithfulness in the ministry, and in his letter to Philemon affectionately refers to him as a "fellow soldier." (Col. 4:17; Philem. 2) Both letters, written near the end of Paul's first imprisonment in Rome (c. 60-61 C.E.), indicate that Archippus was then living in or near Colossae in Asia Minor.

ARCHITE (Ar'chite). Although the term could refer to a member of an unidentified Canaanite tribe, it appears more likely that it refers to a well-known family or clan located in the area of Ataroth, SW of Bethel. (Josh. 16:2) A town named 'Ain 'Arik to the W of Bethel is suggested by some as the source or the remaining evidence of the name. Hushai, David's faithful counselor, was an Architе.—1 Chron. 27:33; see HUSHAI.

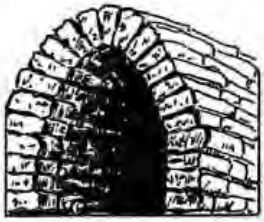
ARCHITECTURE. The art or science of building. The Bible shows a diversification of dwelling places and living habits early in human history, during the 1,656 years prior to the flood of Noah's day. Cain, after the murder of Abel, is spoken of as 'taking up residence' in a certain area, and there "he engaged in building a city." (Gen. 4:16, 17) Yet, one of his descendants, Jabal, became the "founder of those who dwell in tents and have livestock." Another became a "forger of every sort of tool of copper and iron." (Gen. 4:20, 22) The descendants of Cain perished at least by the time of the Flood; however, constructive ability and the use of tools did not perish with them.

The outstanding work of building of that pre-Flood period was done by descendants of Seth: the ark constructed by Noah and his sons. While the basic plans and dimensions were provided by God, yet some architectonic ability must doubtless be attributed to Noah as the human director of works. It was 43.8 feet (13.4 meters) high, with a length of 437.5 feet (133.5 meters), and a width of 72.9 feet (22.3 meters). It could have had about 2.1 acres (.9 hectares) of floor space. The three floors, plus the wide roof span probably required the use of some wooden columns and beams, in addition to the 'compartment' divisions, to support the weight, as well as to give the structure necessary stability. Although the ark was caulked with tar, there would also be need for careful fitting of the timbers to ensure a reasonably watertight construction.—Gen. 6:13-16; see ARK.

EARLY POST-FLOOD CONSTRUCTION

In the post-Flood era Nimrod is described as a prominent builder of several cities. (Gen. 10:8-12) Another major building project was now put forward, the Tower of Babel, disapproved by God. Here, new materials are mentioned, kiln-baked bricks with bitumen serving as mortar. The tower was intended to be the highest structure up till that time.—Gen. 11:3, 4.

Abraham, the forefather of the Israelites, doubtless saw fairly advanced styles of architecture in Ur of the Chaldeans. (Gen. 11:31) Excavations there reveal evidences of city streets, two-story houses with brick stairs, and complexes of temples and palaces, considered as dating back to the third millennium B.C.E. Here, too, is found some of the earliest evidence of the use of the corbelled vault or cantilever arch (formed by building the two sides of a wall closer and closer together until the gap between them can be bridged with a row of stones or bricks), as well as of the true curved arch with keystone.



Chaldean arch with keystone

Later, during his stay in Egypt (Gen. 12:10), Abraham may have witnessed some of the architectural splendors of that land. The step-pyramid of King Djoser at Saqqara is supposed to date from the third millennium B.C.E. and is one of the earliest examples remaining of major constructions using cut stone. The Great Pyramid of Cheops, built somewhat later at Gizeh, has a huge base of thirteen acres (5.3 hectares) and was made of some 2,300,000 blocks of limestone, each weighing two and a half tons (2,268 kilograms) on the average. It was originally 481 feet (146.6 meters) high. Not only the size but also the precision achieved makes it a project amazing even modern engineers. Several centuries later at Karnak, farther up the Nile, the Egyptians produced the largest known temple built by man. The roof of its great hall was supported by 134 enormous columns, each over ten feet (3 meters) in diameter, decorated with richly colored reliefs.

ISRAELITE ARCHITECTURE

During the oppression of the Israelites in Egypt they did considerable building work as slaves under Egyptian taskmasters. (Ex. 1:11-14) Later, in the wilderness Jehovah gave them precise instructions for the construction of the tabernacle, with panel frames, socket pedestals, bars and pillars, which also required considerable architectonic ability on their part. (Ex. 25:9, 40; 26:15-37; Heb. 8:5) While the majority of those doing such work, and who had done building in Egypt, undoubtedly died before reaching the Promised Land, a concept of building methods and the use of tools was surely carried over by the survivors. (Compare Deuteronomy 27:5.) The Mosaic law prescribed at least one requirement for construction. (Deut. 22:8) The Israelites, upon conquering the land, of course, did take over entire cities and villages with their completed constructions, but they also did building themselves. (Num. 32:16; Deut. 6:10, 11; 8:12) At the time of their entry (1473 B.C.E.), Palestine was a land with numerous walled cities and strong fortifications. —Num. 13:28.

While it is true that no striking constructions remain to indicate Israelite originality or ingenuity as to architecture, it does not logically follow that they were lacking in such ability. Unlike the pagan nations, they did not erect huge monuments in honor of political rulers or military heroes. The one temple constructed was at Jerusalem, although apostasy produced other religious sites. Nothing remains of the original temple nor of its successor. Among the more impressive ruins uncovered are those of the identical city gates of ancient Megiddo and Gezer, thought to have been built in Solomon's time. (1 Ki. 9:15) In each case the sixty-six-foot-long (20 meters) external walls were made with carefully drafted stones. Within the gate passage there were three successive pairs of jambs or extended piers, thus producing six recessed chambers flanking the passage on either side, in which business might be transacted or from which soldiers could harass any attempting to force their way through the gates. (See GATE.) At Megiddo and at Samaria examples of expert masonry have been found, the stones being carefully chiseled and laid and joined with fine precision, in some cases so exactly that even a thin knife blade cannot be inserted between the joined stones. Undoubtedly the work on the temple built by Solomon was of the same high quality.—1 Ki. 5:17; 6:7.

On the basis of archaeological investigation it appears that Israelite houses were generally of very modest construction, some authorities holding that they were quite crude. Yet the evidence on which such opinions are based is very meager. As *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 209) comments: "Modern knowledge of the subject is restricted both by the inattention of ancient writers to matters of architectural interest and by the scanty survival of the buildings themselves, most of which time and succeeding generations of builders have utterly destroyed." Thus, it is rare to find more than one or two courses of masonry above the foundations of any ruined building in Palestine. It is also logical that the better homes would suffer most at the hands of destroyers and, subsequently, of those seeking building materials.

ANCIENT BUILDING MATERIALS AND METHODS

Stone foundations were common from the earliest times. Whereas rough stones might be employed, they were aligned and bonded by the cornerstones, which were carefully smoothed and fitted. (Compare Psalm 118:22; Isaiah 28:16.) Clay mortar or plaster inside Israelite stone houses is mentioned at Leviticus 14:40-48. If the remainder of the house was not completed in stone, sun-dried or kiln-baked bricks were frequently used above the foundation. (Compare Isaiah 9:10.) Wood was at times interspersed with the bricks. The materials employed depended principally on what was locally available. The lack of wood and stone in Mesopotamia resulted in most constructions' being made of mud brick, whereas in Palestine limestone or other stones were generally abundant. An early method of forming an economical wall was that of the "wattle and daub." Stakes were driven into the ground and reeds or flexible branches were interwoven between them horizontally to form a mesh framework upon which clay could be spread. After the clay had been thoroughly dried and hardened by the sun, plaster was applied periodically to preserve the walls from the elements.—See WALLS.

The roof of a building was generally formed by laying long stones or timbers across the supporting walls. Posts or pillars might be introduced to increase the span of the roof, the common "post and lintel" method. Since the corbelled vault and the curved arch were both known from ancient times, it is probable that in large buildings these were used to support such flat roofs as were capable of supporting considerable weight. In these larger buildings one or two rows of pillars were often used; the wood or stone pillars were set in a stone plinth or base, and it is suggested by some that the pillars in the house of Dagon to which the Philistines brought blind Samson were of this type. In addition to those gathered within the building, some three thousand persons were on the roof observing when Samson dislodged the two main pillars, causing the collapse of the house.—Judg. 16:25-30.

The roofs of smaller buildings and domestic dwellings were frequently formed of branches or reeds bound together and laid across the beams and then packed and covered with mud or clay, which was then rolled smooth. A slight slope given to the roof allowed the rain to run off. Such roofs are still to be found in the Jordan valley in present-day dwellings.

The basic type of building in Palestine was of rectangular form; if a dwelling, there was usually a somewhat loose arrangement of small rectangular rooms within. The limited space available within cities, often crowded, determined the size and shape of the buildings. If space allowed, there might be an inner courtyard with all the rooms opening off it and with only one entranceway from the street. The same basic rectangular style was used, not only for the domestic house, but also for the royal house (palace), the storehouse, the house of assembly (synagogue), the house of God (temple), and the house of the dead (tomb).

ARCHITECTURAL WORKS OF THE KINGS OF JUDAH AND ISRAEL

The only particular construction mentioned as of King David's reign appears to be the "house of cedars," built with materials and by workers supplied by Phoenician King Hiram of Tyre (1 Chron. 14:1; 17:1), although David continued building other houses in Jerusalem. (1 Chron. 15:1) David also made great preparations for the temple construction to be done by his son Solomon, including the hewing of squared stones, the fashioning of iron nails, preparing of copper and of cedar timbers "in great quantity," as well as supplies of gold, silver, precious stones and mosaic pebbles. (1 Chron. 22:1-4; 29:1-5) He was also used to provide the divinely inspired "architectural plan" for the entire temple layout and equipment. —1 Chron. 28:11-19.

Under Solomon, Israelite architecture reached its high point. (2 Chron. 1:15; Eccl. 2:4-6) Although the Phoenician workers of King Hiram were employed in the cutting of timbers in Lebanon for the temple construction, the record does not support the view often advanced that the temple at Jerusalem was primarily and essentially the work of Phoenicians. An Israeli-Phoenician named Hiram is mentioned as contributing to the immediate construction, but this mainly in decorative work and metal work, done after the building was erected and according to the plans provided by King David. (1 Chron. 28:19) King Hiram of Tyre acknowledged that there were "skillful men" among the Israelites as well. (1 Ki. 7:13-40; 2 Chron. 2:3, 8-16; compare 1 Chronicles 28:20, 21.) Solomon himself is presented as the one acting as the "director of works" of the temple structure itself. (1 Ki. 6:1-38; 2 Chron. 3:1-4:22; compare 1 Corinthians 3:10.) Additionally, he built the temple courtyard, the House of the Forest of Lebanon, noteworthy for its forty-five pillars of cedarwood and special illumination features, the Porch of Pillars, the Porch of the Throne, as well as his own house and the house for Pharaoh's daughter, all constructed of expensive stones hewn "according to measures."—1 Ki. 7:1-12.

Other kings prominent in building were Asa (1 Ki. 15:23), Baasha (15:17), Omri (16:24), Ahab (22:39), Jehoshaphat (2 Chron. 17:12), Uzziah (2 Chron. 26:6-10, 15), Jotham (2 Chron. 27:3, 4) and Hezekiah (2 Ki. 20:20). The tunnel of Siloam (1,749 feet or 533.1 meters in length), attributed to Hezekiah, and those found at Lachish (144 feet or 43.9 meters long), Gibeon, Gezer and Megiddo were remarkable engineering feats.

POSTEXILIC BUILDING IN PALESTINE

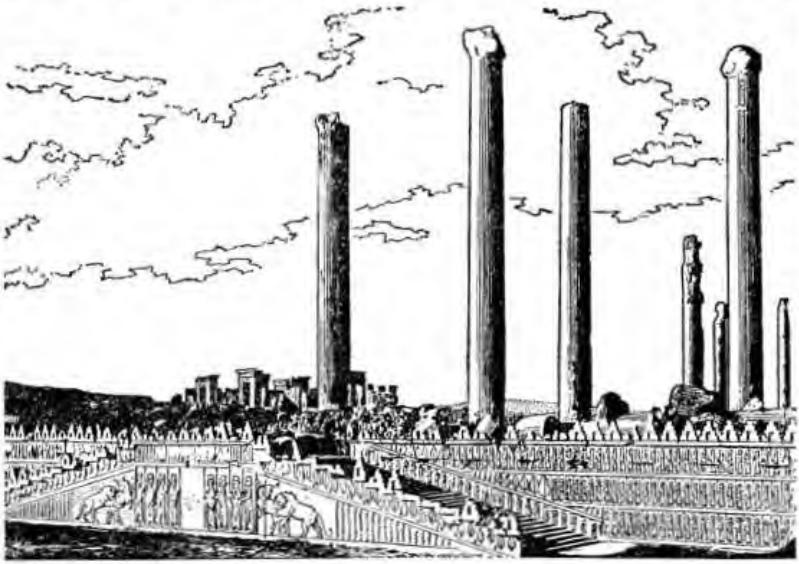
The postexilic period seems to have seen only modest construction among the Jews. However, Herod the Great (first century B.C.E.), and his successors, engaged in great architectural projects, including the reconstruction of the temple at Jerusalem (Mark 13:1, 2; Luke 21:5), the harbor at Caesarea, the great viaduct spanning the central part of Jerusalem, as well as public buildings, theaters, hippodromes and baths. A most remarkable feat was Herod's development of the fortress on the 1,000-foot-high (304 meters) hill of Masada. Besides the fortifications, Herod built an elegant three-tiered hanging palace with terrace and bathing pools, as well as another palace with a Roman bathhouse having heating pipes in the walls, and a sit-down lavatory with flushing system. He equipped the huge rock fortress with a dozen great cisterns able to hold an estimated 8,000,000 gallons (30,282,400 liters) of water.

ASSYRIAN, BABYLONIAN AND PERSIAN ARCHITECTURE

As a result of the fall of the northern kingdom of Israel (740 B.C.E.) and the overthrow of the southern kingdom of Judah (607 B.C.E.), the Jewish people became acquainted with the architectural

splendors of the Assyrian, Babylonian and Persian Empires. The palace of Sargon II at Khorsabad was notable for its regularity and use of symmetry, as well as its splendid reliefs, glazed bricks and enameled tile paintings. Sennacherib's palace at Nineveh was an immense structure of some seventy rooms, with almost 10,000 feet (3,048 meters) of wall space lined with sculptured slabs. (2 Ki. 19:36; compare Jonah 3:2, 3.) Sennacherib is also believed to have built the thirty-mile (48.3 kilometers) aqueduct that carried water from the Gomer River to the gardens of Nineveh. At Mari, on the Euphrates in eastern Syria, an enormous three-hundred-room palace complex covered some fifteen acres (6 hectares). The ruins of ancient Babylon likewise indicate the one-time magnificence of that city with its formidable walls, famous streets, and numerous splendid palaces and temples.

Under Persian rule, Jews in Shushan might view the splendor of the palace of Darius I there, with its interiors beautified by splendidly colored glazed bricks. At Persepolis the grandeur was perhaps yet more impressive, from the Gate of Xerxes, with its colossal bulls, to the palace and huge audience halls



Impressive construction begun by Darius, found at Persepolis

of Darius and Xerxes, including the hall of one hundred columns. The Persian columns were more graceful and slender than the famed Ionic columns of the Greeks. The ratio of height to diameter of the columns in the Hall of Xerxes was 12 to 1 as compared to a ratio of 10 to 1 maximum for Corinthian columns, and only 6 to 1 for Egyptian columns. Likewise, the span attained between the columns in Persian buildings was as much as twice that of the Greek buildings, thus creating a greater sense of spaciousness than found in similar ancient structures.

GRECIAN AND ROMAN STYLES AND METHODS

Greek architecture entered its "golden period" from the seventh century on down to the fourth century B.C.E. Athens became the site for majestic temples and buildings erected in honor of the Greek gods and goddesses, including the Parthenon, the Temple of the Wingless Victory, and the Erechtheum; while at Corinth the Temple of Apollo and the vast marketplace (or *a·go·ra'*) were outstanding. The style of architecture is generally designated by the three main orders of beautiful Greek columns developed: the Doric, the Ionic, and the Corinthian.

The Romans were much indebted to the Greeks as to architectural style. Roman architecture was generally more functional than the Greek, while lacking some of its subtle beauty. They also benefited from the Etruscans, who were noted for their true arch formed with wedge-shaped stones. In the sixth century B.C.E. such true arches were used in a most impressive way in the construction of the great sewers of Rome. The Roman architects are to be credited also with the development of the double arch and the dome, both of which they used in producing enormous column-free rotundas and spacious halls. The Greek masons had built majestic structures without the use of mortar or cement due to their surpassing skill and precision in fitting and joining the marble blocks used. Roman masons made use of a volcanic earth combined with lime called *pozzolana*, a hydraulic cement of great cohesive strength. With *pozzolana* as mortar, the Romans could extend the span of their arches as well as construct multistoried edifices, including the mammoth four-story Coliseum, built in the first century C.E., with a seating capacity variously estimated as accommodating from 40,000 to 87,000 persons. Among the more valuable Roman constructions were the great military roads and splendid aqueducts built particularly from the third century B.C.E. forward. The apostle Paul made much use of these Roman highways and undoubtedly saw the aqueduct of Emperor Claudius along the Appian Way when traveling to Rome.

CHRISTIAN BUILDING

Even as the nation of Israel was not noted for architectural splendor or pomp, so too the early Christians of spiritual Israel constructed with modesty. *Unger's Bible Dictionary* (pp. 84, 85) comments: "As early as in the 3rd century buildings erected by them existed, but they were neither substantial nor costly." It was not until the time of Emperor Constantine, when encouragement was given to those so inclined to enter relations with the political state, that nominal Christians began to produce a particular style of architecture, eventually constructing some of the most ornate and pompous edifices known.

ARCHITECTURE IN PROPHECY AND FIGURE

There are numerous uses of architectural terms in Biblical prophecies and figures. The restoration prophecies deal to a great extent with the building (or rebuilding) of God's people and their cities. (Isa. 58:12; 60:10; 61:4; Ezek. 28:26; 36:36) Zion is foretold to be built upon stones laid with hard mortar, with sapphire foundations, ruby battlements, and gates of fiery glowing stones. (Isa. 54:11, 12) Wisdom is described as building its own house (Prov. 9:1) and, along with discernment and knowledge, as being the means for building up a household. (Prov. 14:1; 24:3, 4) The wicked are likened to one who builds a roomy house by unrighteousness and injustice, and the one who builds a city with bloodshed. (Jer. 22:

13-15; Hab. 2:12) Their efforts at achieving peace are compared to the building of a plastered partition wall that Jehovah blasts with the windstorm and hail of his rage, tearing it down and revealing its foundations. (Ezek. 13:10-16) The psalmist assures that unless Jehovah builds the house, the builders labor in vain. (Ps. 127:1) Prior to the "great day of Jehovah," those who disregard God will build, but will not come to occupy their buildings. (Zeph. 1:12-14; compare Amos 5:11.) By contrast, God's servants are to "build houses and have occupancy" and "use to the full" the work of their hands.—Isa. 65:17-23; compare Ecclesiastes 3:3.

In the Christian Greek Scriptures, the importance of making a "cost estimate" before beginning construction is used by Jesus in counseling on the decision to become his follower. (Luke 14:28-30) The need for a solid foundation is used in a number of illustrations. (Matt. 7:24-27; Luke 6:48, 49; 1 Tim. 6:17-19; 2 Tim. 2:19; Heb. 11:10) Christ Jesus speaks of founding his congregation on a rock-mass (*pe'tra*) (Matt. 16:18), and Jesus himself is shown to be the one foundation, besides which "no man can lay any other"; yet, "the stone that the builders rejected." (1 Cor. 3:11; Matt. 21:42; Acts 4:11; Ps. 118:22) As the chief cornerstone, all the other "living stones" of the spiritual temple are founded on and aligned with him, with justice as the "measuring line" and righteousness as the "leveling instrument." (Eph. 2:20, 21; 1 Pet. 2:4-8; Isa. 28:16, 17) On such basis Jesus could speak of the temple, of which he was the chief part, as being raised up "in three days," although the literal temple and surrounding buildings at Jerusalem in his day had taken forty-six years to build, and still were not finished. (John 2:18-22) Paul, as a "wise director of works," admonished concerning the use of high-quality, noncombustible materials in building on Christ as the foundation. (1 Cor. 3:10-17) Love is described as a prime element of building. (1 Cor. 8:1; compare Psalm 89:2.) John's vision of the New Jerusalem presents it as a radiant city formed of precious stones with its walls resting on foundation stones inscribed with the names of the "twelve apostles of the Lamb." (Rev. 21:9-27) God himself is presented as the great Constructor of all things; hence as not residing in buildings made by men.—Heb. 3:4; Acts 7:48-50; 17:24, 25; Isa. 66:1.

ARD (Ard) [perhaps, humpbacked]. One of the 'seventy souls of the house of Jacob who came into Egypt.' (Gen. 46:21, 27) In the Genesis account he is called a son of Benjamin, but in view of Numbers 26:40 it seems likely that the meaning here is "grandson." If this is the case, then he is also probably the same as Addar in 1 Chronicles 8:3.

ARDITES (Ard'ites). A Benjamite family descended from Ard, a son of Bela.—Num. 26:40.

ARDON (Ar'don). One of the sons of Caleb the son of Hezron; of the tribe of Judah.—1 Chron. 2:18.

ARELI, ARELITES (A·re'li, A·re'lites) [perhaps, lioness of God, hearth of God]. Seventh-named son of Gad, who was one of those who came into Egypt with Jacob's family in 1728 B.C.E. He became family head of the Arelites, who were included in the wilderness census shortly before entering the Promised Land.—Gen. 46:8, 16; Num. 26:17.

AREOPAGUS (Ar·e·op'a·gus) [Hill of Ares, Mars Hill]. A hill to the NW of the towering Athenian Acropolis, separated from it by a shallow valley. This rather narrow, barren ridge of limestone is about 370 feet (112.8 meters) high, and the Acropolis to its



The Areopagus (low hill in the foreground)

SE rises over 140 feet (42.7 meters) higher. The approach to Mars Hill is gentle from the N; on the S it is abrupt. Crowning this hill at one time were Grecian altars, temple sanctuaries, statues, and the open-air supreme court of the Areopagus. Today all this is faded away and only a few of the benchlike seats carved in the rock remain.

On one of the apostle Paul's visits to Athens, certain Athenians laid hold of him and led him to the Areopagus, saying: "Can we get to know what this new teaching is which is spoken by you? For you are introducing some things that are strange to our ears." (Acts 17:19, 20) In reply Paul carefully laid one solid fact of truth upon another, building up as he went along, a logical, persuasive and convincing argument. Paul never completed his speech, for "when they heard of a resurrection of the dead" mockers began to jeer. However, by the time this interruption came the apostle had succeeded in splitting his audience three ways in their opinions. While some mocked, and some said they would hear more later, others "became believers, among whom also were Dionysius, a judge of the court of the Areopagus, and a woman named Damaris, and others besides them." (Acts 17:22-34) Today a bronze plaque on Mars Hill commemorating the event contains this speech of the apostle Paul. It cannot be stated for a certainty that Paul spoke on that occasion before the court of the Areopagus, but he did have at least one member of that noted court in his audience.

The hill on which this famous court once held forth derived its name from the mythological Greek god *A'res* (Roman, *Mars*). The court of the Areopagus was itself of great antiquity, predating 740 B.C.E. Though its duties and jurisdiction were modified and changed from time to time through the centuries, it commanded the highest honor and respect down to the time of the Caesars.

ARETAS (A·re'tas) [virtuous, excellence]. The last of several Arabian kings of this name controlled Damascus when its governor joined a plot of the Jews to do away with Paul. Paul escaped in a wicker basket lowered from a window in the city wall.—Acts 9:23-25; 2 Cor. 11:32, 33.

Aretas had given his daughter in marriage to Herod Antipas (see HEROD), who divorced her to marry Herodias—the adulterous affair that John the Baptist condemned. (Matt. 14: 3, 4) Further aggravated by border disputes, Aretas attacked and totally defeated Antipas. Emperor Tiberius then ordered the governor of Syria, Vitellius, to take Aretas dead or alive. Vitellius, himself no friend of Antipas, mobilized his forces, but in 37 C.E. Tiberius died and the campaign against Aretas was called off. Tiberius'

successor Caligula reversed this foreign policy, installed Agrippa in place of Antipas, and permitted Aretas to rule Damascus. A coin of Damascus bearing an inscription of Aretas is dated in this period.

ARGOB (Ar'gob) [mound, stoneheap, region of clods].

1. One of the men assassinated with King Pekahiah of Israel in 778 B.C.E., by a usurper named Pekah, who was assisted in the crime by fifty Gileadites. —2 Ki. 15:23-25.

2. A region of Bashan that was conquered while Israel was still E of the Jordan and that became part of the territory of the tribe of Manasseh. It appears to have been the seat of the kingdom of Og and is described as having sixty fortified cities besides very many rural towns. (Deut. 3:4, 5, 13, 14) This was the "land of the Rephaim" or "land of giants."

Argob lay E of the Sea of Galilee. Although the traditional site for Argob is that of el-Leja, a lava-covered area about twenty miles (32 kilometers) S of Damascus, the description in Deuteronomy of an area with rural towns would seem to favor the fertile plain to the W of el-Leja. On this broad tableland the cities had no natural defenses and would have need for the "high walls" mentioned. There are ruins of such great cities studding the entire territory of Bashan.

In King Solomon's time Argob was part of one of twelve districts placed under deputies responsible for providing food for the royal household.—1 Ki. 4:7, 13.

ARIDAI (Ar'i·dai) [perhaps of Persian origin, delight of Hari]. One of Haman's ten sons.—Esther 9:9; see HAMAN.

ARIDATHA (A·ri·da'tha) [perhaps of Persian origin, given by Hari]. One of Haman's ten sons.—Esther 9:8; see HAMAN.

ARIEH (A·ri'eh) [lion]. A man assassinated in Samaria in 778 B.C.E. together with King Pekahiah of Israel, by usurper Pekah.—2 Ki. 15:25.

ARIEL (Ar'i·el) [perhaps, the altar hearth of God, or the lion of God].

1. A Moabite whose two sons were killed by Benaiah.—2 Sam. 23:20; 1 Chron. 11:22.

2. One of the nine head ones especially used by Ezra in obtaining qualified "ministers for the house of our God." This was in the spring of 468 B.C.E. when about 1,500 Israelite males under Ezra were about to depart from the river Ahava for Jerusalem. —Ezra 8:15-17, 31.

3. A cryptic name applied five times to Jerusalem at Isaiah 29:1, 2, 7. It here likely means the "altar hearth of God."

Jerusalem was the location of God's temple that had within its precincts the sacrificial altar. Because of this the city was, in effect, God's altar hearth. It was also supposed to be the center of Jehovah's pure worship. However, the message in Isaiah 29:1-4 is ominous in content and predicts the destruction due to come to Jerusalem at the hands of Babylon in 607 B.C.E. So, the meaning of verse 2 may be that Jerusalem (Ariel) would then become an "altar hearth" in a different sense: as a city running with shed blood and consumed by fire and filled with the bodies of victims of the fiery destruction. The underlying causes for this calamity are stated in verses 9 to 16. Verses 7 and 8, however, show that the nations wreaking such destruction on Jerusalem would fail in their ultimate purpose or goal.

ARIMATHEA (Ar·i·ma·the'a) [Gr. form of Heb. *Ra·mah'*, height]. A "city of the Judeans" in the time of Jesus, and the native city of Joseph, the secret disciple who obtained Jesus' corpse for burial. (Luke 23:50-53; Matt. 27:57-60; Mark 15:43-46; John 19:38-42) The location of Arimathea is generally considered to be at the site of modern Rentis, about twenty miles (32 kilometers) NW of Jerusalem and about sixteen miles (26 kilometers) E of Joppa (modern Jaffa).

ARIOCH (Ar'i·och) [perhaps of Sumerian origin; servant of the moon-god].

1. The king of Ellasar who, in league with Chedorlaomer and two other kings, shared in crushing the rebellion of Sodom and Gomorrah and carried off Lot and his household. Abraham then overtook the victors, defeated Arioch and his confederates, and rescued Lot. (Gen. 14:1-16; see CHEDORLAOMER.) The ancient location of Ellasar is not certain.—See ELLASAR.

2. The chief of Nebuchadnezzar's bodyguard, who was under orders to kill all the wise men of Babylon after they failed to reveal and interpret the king's dream. Upon learning that Daniel was prepared to reveal the dream and give the interpretation, "Arioch, in a hurry, took Daniel in before the king."—Dan. 2:12-25.

ARISAI (Ar'i·sai) [perhaps, lionlike, arrow of Aria]. One of Haman's ten sons.—Esther 9:9; see HAMAN.

ARISTARCHUS (Ar·is·tar'chus) [best ruler]. One of Paul's close associates, a traveling companion and fellow prisoner, a Macedonian from Thessalonica. (Acts 20:4; 27:2) He is introduced in the account of Paul's third missionary journey; at the height of the Ephesian riot Aristarchus and Gaius were forcibly dragged into the theater. (Acts 19:29) He could have been the "brother" who assisted Paul with the contribution for the Judeans that was collected in Macedonia and Greece.—2 Cor. 8:18-20.

Aristarchus accompanied Paul on the voyage to Rome, but how he secured passage is uncertain, perhaps as a slave for Paul. (Acts 27:2) While in Rome he further assisted and encouraged Paul and for a time shared his prison bonds. Greetings from Aristarchus are conveyed in Paul's letters to the Colossians (4:10) and Philemon (23, 24).

ARISTOBULUS (A·ris·tob'u·lus) [best counselor]. An individual, some of whose household in Rome were sent greetings by Paul.—Rom. 16:10.

See HEROD.

ARK [chest, box, vessel].

1. Noah's ark was the provision by which forefathers of all mankind survived the global deluge of 2370-2369 B.C.E. (See DELUGE; NOAH No. 1.) Detailed instructions were given to Noah by Jehovah as to its size, shape, design for light and ventilation, and materials to be used for its construction.—Gen. 6:14-16.

DESIGN AND SIZE

The ark was a rectangular chestlike vessel presumably having square corners and a flat bottom. It needed no rounded bottom or sharp bow to cut rapidly through the water; it required no steering; its only functions were to be watertight and stay afloat. A vessel so shaped is very stable, cannot be easily capsized, and contains about one-third more storage space than ships of conventional design. The roof was likely flat or perhaps angled slightly if at all.

In size the ark was 300 cubits long, 50 cubits wide and 30 cubits high. Conservatively calculating the cubit as 17.5 inches (some think the ancient cubit was nearer twenty-two or twenty-four inches), the ark measured 437 feet 6 inches by 72 feet 11 inches by 43 feet 9 inches (133.5 meters by 22.3 meters by 13.4 meters), less than half the length of the ocean liner "United States." Incidentally, this proportion of length to width (6 to 1) is used by modern naval architects. This gave the ark over one and a fifth million cubic feet in gross volume. It is estimated that such a vessel would have a displacement nearly equal that of the

mighty 882½-foot Titanic of this twentieth century. No cargo vessel of ancient times even slightly resembled the ark in its colossal size. Internally strengthened by adding two floors, the three decks thus provided gave a total of more than 91,000 square feet of space.

"You will make a *tso'har* (roof; or, window) for the ark," Noah was told. (Gen. 6:16) Just what this was or how it was constructed is not altogether clear. Some authorities think *tso'har* is related to *light* and translate it "window" (*AV, Mo*), "light" (*AS, JP*), "a place for light" (*Ro*). Other scholars, however, associate *tso'har* with a later Arabic root meaning "back (of the hand)," "back (of a beast)," that is, the part away from the ground, hence the top of a ship (the part away from the water), and for this reason translate it "roof." (*AT, RS, JB*) This *tso'har*, Noah was told, was to be completed "to the extent of a cubit upward." (Gen. 6:16) It is, therefore, thought that the *tso'har* provided for adequate light and ventilation, not just a single cubit-square "peephole," but a cubit in height near the roof, and extending around the four sides to give an opening of perhaps 1,400 square feet (130 square meters). The rain was no doubt kept out of the ark by the roof's overhanging eaves. In addition, there was a door provided in the side of the ark for loading and unloading the cargo.

Of what this huge ark was to be built was made plain by the Master Designer: "Make for yourself an ark out of wood of a resinous tree [literally, "of the *go'pher* tree"]." (Gen. 6:14) This resinous wood here prescribed is thought by some to be cypress or a similar tree. In that part of the world what today is called cypress was in abundant supply; it was particularly favored for shipbuilding by the Phoenicians and by Alexander the Great, as it is even down to the present time; and it is especially resistant to water and decay. Doors and posts made of cypress are reported to have lasted 1,100 years. In addition, Noah was told not merely to caulk the seams but to "cover [the ark] inside and outside with tar."—See BITUMEN.

AMPLE CARRYING CAPACITY

The passenger list of this boat was quite formidable. Besides Noah, his wife, his three sons and their wives, living creatures "of every sort of flesh, two of each," were to be taken aboard. "Male and female they will be. Of the flying creatures according to their kinds and of the domestic animals according to their kinds, of all moving animals of the ground according to their kinds, two of each will go in there to you to preserve them alive." Of the clean beasts and fowls, seven of each kind were to be taken. A great quantity and variety of food for all these creatures, to last for more than a year, also had to be stowed away.—Gen. 6:18-21; 7:2, 3.

The "kinds" of animals selected had reference to the clear-cut and unalterable boundaries or limits set by the Creator, within which creatures are capable of breeding "according to their kinds." It has been estimated by some that the more than 750,000 species of animals today could be reduced to a comparatively few family "kinds"—the horse kind and the cow kind, to mention but two. The breeding boundaries according to "kind" established by Jehovah were not and could not be crossed. With this in mind some investigators have said that, had there been as few as forty-three "kinds" of mammals, seventy-four "kinds" of birds and ten "kinds" of reptiles in the ark, they could have produced the variety of species known today. Others have been more liberal in estimating that seventy-two "kinds" of quadrupeds and less than two hundred bird "kinds" were all that were required. That the great variety of animal life known today could have come from inbreeding within so few "kinds" following the Flood is proved by the endless variety of human*kind*—short, tall, fat, thin, with countless variations in the color of hair, eyes and skin—all of whom sprang from the one family of Noah.

These estimates may seem too restrictive to some, especially since the noted zoologist Theodosius Dobzhansky (based on the work of taxonomist Ernst Mayr) says there are one million species of animals. (*Genetics and the Origin of Species*, 3d ed., 1957, pp. 6, 7) However, about three-fourths of the one million are insects. Breaking his figures down further, of the 17,600 vertebrate animals other than fishes, 8,600 are birds, 5,500 are reptiles and amphibians, many of which could have survived outside the ark, and only 3,500 are mammals, including whales and porpoises, which would have also remained outside the ark. Other authorities estimate that there are only about 290 species of land mammals larger than sheep and nearly 1,400 smaller than rats. (*The Deluge Story in Stone*, B. C. Nelson, 1949, p. 156; *The Flood in the Light of the Bible, Geology, and Archaeology*, A. M. Rehwinkel, 1957, p. 69) So, even if estimates are based on these expanded figures, the ark could easily have accommodated a pair of all these animals.

Five months after the Deluge began, "the ark came to rest on the mountains of Ararat," not likely, however, atop the uppermost 17,000-foot peak, but on suitable terrain where everyone aboard lived comfortably for some months more. Finally, after a year and ten days from the time the Deluge began, the door again was opened and all aboard disembarked. —Gen. 7:11; 8:4, 14.

EFFORTS TO LOCATE REMAINS

Just where the remains of the ark are today in "the mountains of Ararat" is not certain. (Gen. 8:4) Berossus and Abydenus, both of the third century B.C.E., are quoted by Josephus and Eusebius respectively as reporting that part of the ark remained in their time. During the past century many expeditions have probed the Ararat range in search of it, and some returned with what are purported to be samples of that ancient craft. In the early 1880's the Turkish government sponsored an expedition that claims it found a vessel and inspected its chambers. Another deduced in 1892 that the vessel lay partly exposed in summer months, covered with ice and snow the remainder of the year. A Russian flier claimed to have seen the ark from the air during the first world war; an ascent followed, by a team that is said to have inspected many of the interior chambers, made pictures and found some of the walls to be two feet thick. The report was filed with the Czarist government, which was soon overthrown by the Communist revolution. It was not until 1942 that one man published the account and five years later the Moscow radio broadcast the story. Some, however, have discounted this whole account.

During World War II several aerial glimpses were reported. In 1956 a Frenchman and his son succeeded in bringing back some wood. In the 1950's and 1960's searches have been almost continuous. Timbers brought down from Ararat in 1955 and 1958 were figured to be 4,000 to 5,000 years old. Wide publicity was given to a 1959-1960 investigation of an unusual topographical feature about twenty miles from Ararat, but this proved to be attributable to a landslide—no ark there. The year 1962 yielded more wood. In 1964 four expeditions from various nations were organized. The year 1965 saw, among others, a quarter-million-dollar expedition sponsored by a scientific organization. In 1966 it was reported that a team of archaeologists were still drilling through the ice, hoping to make "one of history's greatest discoveries." Modern electronic equipment has joined picks and shovels in the search. However, the truthfulness of the Bible's account does not depend on their finding a vessel that corresponds with the Biblical description of the ark. The ark itself could possibly have been dis-

mantled over a period of time after the Flood, and the materials used for other construction.

2. The small chest in which Jochebed concealed her three-month-old "good-looking" baby later named Moses, and which was found by Pharaoh's daughter among the reeds by the bank of the Nile, in 1593 B.C.E. It was made of papyrus and was waterproofed with a coating of bitumen and pitch.—Ex. 2:2-4, 10; 6:20.

3. The container made of acacia wood in which the second set of stone tablets of the law given Moses on Mount Sinai were temporarily kept until the ark of the testimony was constructed some months later. —Deut. 10:1-5.

See ARK OF THE COVENANT.

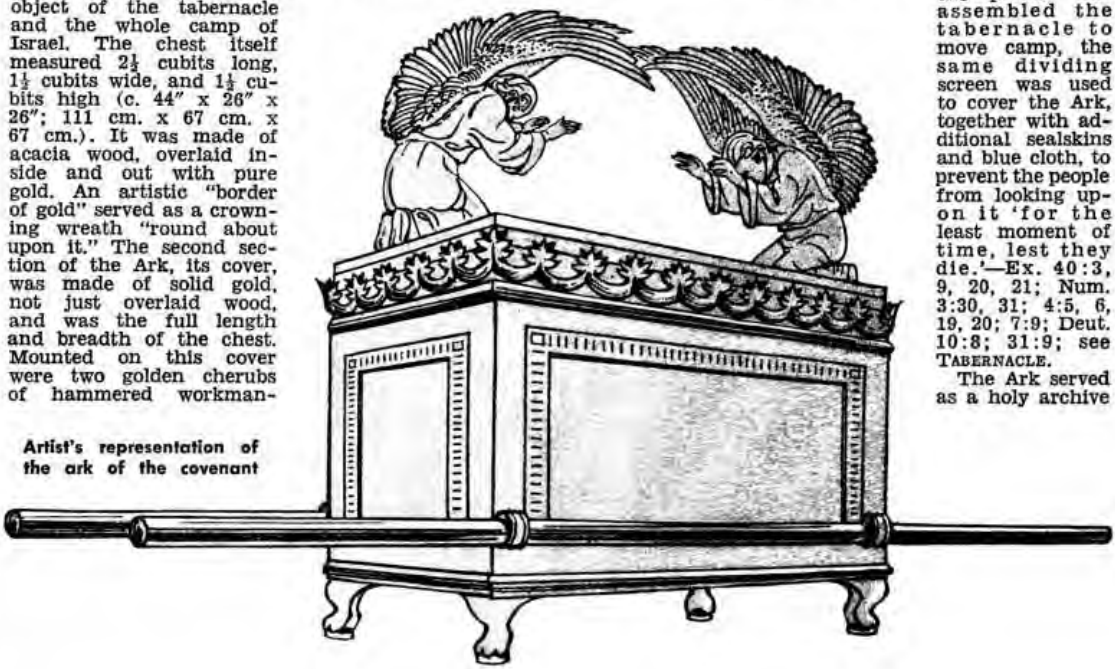
ARKITE (Ark'ite). Descendants of Ham through Canaan and one of the seventy post-Flood families. (Gen. 10:17; 1 Chron. 1:15) They settled along the Mediterranean coast N of the Lebanon mountains.

ARK OF THE COVENANT. The sacred chest located in the Most Holy of the tabernacle; made at Jehovah's command and according to his design. The Hebrew word *'aroh'n'* refers to this ark of the covenant, and is elsewhere rendered "coffin" (Gen. 50:26) and "chest." (2 Ki. 12:10) A different Hebrew word, *te·vah'*, designates Noah's ark and the ark of reeds in which Moses floated on the Nile. (Gen. 6:14; Ex. 2:3) In the Greek Scriptures, however, the one term *ki·bo·tos'* is equivalent to both Hebrew terms.—Heb. 9:4; 11:7.

Bible writers designate the ark of the covenant in more than twenty different ways. The more common of these expressions, "the ark of the covenant" (Josh. 3:6; Heb. 9:4) and "the ark of the testimony" (Ex. 25:22), are not peculiar to any certain writer and are used interchangeably.

PATTERN AND DESIGN

The first thing Jehovah gave Moses, when instructing him to build the tabernacle, was the pattern and design of the Ark, for indeed it was the central and paramount object of the tabernacle and the whole camp of Israel. The chest itself measured 2½ cubits long, 1½ cubits wide, and 1½ cubits high (c. 44" x 26" x 26"; 111 cm. x 67 cm. x 67 cm.). It was made of acacia wood, overlaid inside and out with pure gold. An artistic "border of gold" served as a crowning wreath "round about upon it." The second section of the Ark, its cover, was made of solid gold, not just overlaid wood, and was the full length and breadth of the chest. Mounted on this cover were two golden cherubs of hammered workmanship, one at each end of the cover facing each other, with heads bowed and wings extending upward and overspreading the Ark. (Ex. 25:10, 11, 17-22; 37:6-9) This cover was also known as the "mercy seat" or "propitiatory cover."—Ex. 25:17, 1953 ed.; Heb. 9:5.



Artist's representation of the ark of the covenant

Long poles were provided for carrying the Ark. They were also made of acacia wood covered with gold and were inserted through two rings of gold on each side of the chest. These poles were not to be removed from their rings; hence there was never a necessity for bearers of the Ark to touch it. Where the rings were located on each side of the Ark is not certain. There were four feet, "walking feet, feet bent as if for walking" (Keil & Delitzsch *Biblical Commentary on the Old Testament*, The Pentateuch, Vol. II, p. 167), located at the corners to raise the Ark off the floor, how high is not disclosed. It seems the rings were mounted immediately above the feet, if not on the feet themselves, for the lower the rings were located, the higher the Ark would ride when being carried on the shoulders of the Levites.—Ex. 25:12-16; Num. 4:5, 15; 1 Ki. 8:8; 1 Chron. 15:15.

INAUGURATION AND USE

Bezalel and the wise-hearted ones assisting him followed the plans explicitly, constructing the Ark from the materials contributed by the people. (Ex. 35:5, 7, 10, 12; 37:1-9) When the tabernacle was completed and set up a year after the Exodus, Moses took the two stone tablets of the Law and put them into the Ark. (Deuteronomy 10:1-5 indicates that a temporary ark made of acacia wood housed the tablets during only the few months' interval from the time Moses received them in the mountain until they were transferred to the Ark made by Bezalel.) Next, Moses inserted the poles in the rings of the Ark, laid the cover on, brought it into the tent, and put up the screen that was to separate the Holy from the Most Holy. Then, as part of the inauguration ceremony Moses anointed the Ark and all other furnishings with oil. From then on, when the priests disassembled the tabernacle to move camp, the same dividing screen was used to cover the Ark, together with additional sealskins and blue cloth, to prevent the people from looking upon it 'for the least moment of time, lest they die.'—Ex. 40:3, 9, 20, 21; Num. 3:30, 31; 4:5, 6, 19, 20; 7:9; Deut. 10:8; 31:9; see TABERNACLE.

The Ark served as a holy archive

for the safekeeping of sacred reminders or testimony, the principal contents being the two tablets of the testimony or the Ten Commandments. (Ex. 25:16) A "golden jar having the manna and the rod of Aaron that budded" were added to the Ark, but were later removed sometime before the building of Solomon's temple. (Heb. 9:4; Ex. 16:32-34; Num. 17:10; 1 Ki. 8:9; 2 Chron. 5:10) Just before Moses died, he gave a copy of the "book of the law" to the Levitical priests with instructions that it should be kept, not within, but "at the side of the ark of the covenant of Jehovah your God, . . . as a witness there against you."—Deut. 31:24-26.

Symbolic of God's presence

The Ark represented God's presence throughout its history. Jehovah promised: "I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony." "In a cloud I shall appear over the cover." (Ex. 25:22; Lev. 16:2) Samuel wrote that Jehovah "is sitting upon the cherubs" (1 Sam. 4:4); hence the cherubs served as "the representation of the chariot" of Jehovah. (1 Chron. 28:18) Accordingly, "whenever Moses went into the tent of meeting to speak with [Jehovah], then he would hear the voice conversing with him from above the cover that was upon the ark of the testimony, from between the two cherubs; and he would speak to him." (Num. 7:89) Later, Joshua and High Priest Phinehas also inquired of Jehovah before the Ark. (Josh. 7:6-10; Judg. 20:27, 28) However, only the high priest actually entered the Most Holy and saw the Ark, once a year, not to communicate with Jehovah, but in carrying out the Atonement Day ceremony. —Lev. 16:2, 3, 13, 15, 17; Heb. 9:7.

In other ways the presence of Jehovah as represented by the Ark brought blessings to Israel. It was customary when Israel moved camp for the Ark with its overhead cloud to lead the way. (Num. 10:33, 34) So, at the crossing of the Jordan, when the priests carrying the Ark stepped into the river's water, Jehovah stopped its flow, allowing them to pass. (Josh. 3:1–4:18) In the line of march around Jericho, the war-equipped forces were followed by seven priests blowing horns, then the Ark, and behind was the rear guard. (Josh. 6:3-13) In contrast to the victory at Jericho was the defeat suffered when certain rebels presumptuously pushed ahead in an attempt to take the Promised Land contrary to divine instructions, and when "the ark of Jehovah's covenant and Moses did not move away from the midst of the camp." (Num. 14:44, 45) Interestingly, even the enemy Philistines recognized the presence of Jehovah when the Ark appeared on the battlefield. In their fright they cried out: "God has come into the camp [of Israel]!" "Woe to us, for such a thing as this never occurred before! Woe to us! Who will save us from the hand of this majestic God? This is the God that was the smiter of Egypt with every sort of slaughter in the wilderness."—1 Sam. 4:6-8.

Jehovah's presence continued to be demonstrated when the Philistines captured the Ark and took it to Ashdod to sit alongside the image of Dagon. That night, Dagon fell on his face; the next night he again toppled before the ark of Jehovah and his head and both palms of his hands were cut off. During the next seven months, as the Ark circulated among the Philistine cities, the people were plagued with piles and the city of Ekron was plunged into "a death-dealing confusion," until finally the Ark was returned to Israel with proper offering.—1 Sam. 5:1–6:12.

The presence of Jehovah demanded that due respect and high regard be given the Ark. Hence, when the Ark set out on the move and when it came to rest, Moses proclaimed words of praise to Jehovah. (Num. 10:35, 36) High Priest Eli was so shocked to hear that the Philistines had captured the Ark that he lost his balance, fell over backward and broke his neck; also his daughter-in-law in the throes of death lamented, "Glory has gone away from Israel into exile, because the ark of the true God has been captured." (1 Sam. 4:18-22) King Solomon acknowledged that "the places to which the ark of Jehovah has come are something holy."—2 Chron. 8:11.

Not a magic charm

However, the Ark was not a magic charm. Its presence alone did not guarantee success; Jehovah's blessings depended on the spiritual standing and faithful obedience of those possessing the Ark. Hence, the Israelites under the leadership of Joshua suffered defeat at Ai due to unfaithfulness, despite the presence of the Ark in their camp. (Josh. 7:1-6) Similarly, Israel's trusting in the presence of the Ark among the very fighting forces did not prevent the Philistines from killing 30,000 Israelites and capturing the Ark. (1 Sam. 4:1-11) On the other hand, when Saul had the Ark brought near, victory came because of the clean standing Saul and the Israelites then enjoyed with Jehovah, and not just because of the Ark's presence. (1 Sam. 14:18, 23) The return of the Ark from the Philistines was an occasion for great rejoicing, offering of sacrifices and thanksgiving, yet Jehovah "struck down the people with a great slaughter." Why? "Because they had looked upon the ark of Jehovah" in violation of his command. (1 Sam. 6:11-21; Num. 4:6, 20) Exactly how many died on that occasion is not certain. The Masoretic text reads: "So he struck down among the people seventy men—fifty thousand men." This ambiguous construction suggests some copyist's error, the "fifty thousand men" possibly being an interpolation. The Syriac and Arabic say that "five thousand and seventy men" were struck down. The Targum of Jonathan reads: "And he struck down seventy men among the older men of the people, and fifty thousand among the congregation." The *Septuagint* says that "seventy men among them, and fifty thousand of the men" were struck down. Josephus mentions only seventy men as being killed.—*Antiquities of the Jews*, Book VI, chap. I, par. 4.

LOCATIONS WHERE THE ARK WAS KEPT

The Ark had no permanent resting-place until the erection of Solomon's temple. With the major conquest of the land completed (c. 1467 B.C.E.), it was moved to Shiloh, where it apparently remained (with the exception of a time when it was at Bethel) until captured by the Philistines. (Josh. 18:1; 1 Sam. 3:3; 6:1) Upon its return to Israelite territory it rested successively at Beth-shemesh and Kiriath-jearim, at this latter place for about seventy years. (1 Sam. 6:11-14; 7:1, 2) The only mention of its being moved from Kiriath-jearim before King David's day was the time Saul had it brought to his campsite when fighting the Philistines.—1 Sam. 14:18.

David's desire to have the Ark brought to Jerusalem was a good one, but the method he first used led to disaster. Instead of having it carried by the poles on the shoulders of the Kohathite Levites as instructed, David let it be placed on a wagon. This caused a near upset, and Uzzah's death, because he touched it, contrary to God's law.—2 Sam. 6:2-11; 1 Chron. 13:1-11; 15:13; Num. 4:15.

The Ark was finally brought to Jerusalem, properly carried by the Levites (1 Chron. 15:2, 15), and there it remained in a tent during the remainder of David's reign. (2 Sam. 6:12-19; 11:11) The priests attempted to take the Ark along when they fled Absalom's rebellion, but David insisted that it remain in Jerusalem, trusting that Jehovah would bring them all back safely to it. (2 Sam. 15:24, 25, 29; 1 Ki. 2:26) David desired to build a permanent house for the Ark, but Jehovah postponed such construction until Solomon's reign. (2 Sam. 7:2-13; 1 Ki. 8:20, 21; 1 Chron. 28:2, 6; 2 Chron. 1:4) On the occasion when the temple was dedicated the Ark was moved from the tent on Zion into the Most Holy of the temple

up on Mount Moriah, where it was placed under the overshadowing wings of two large cherubs. It was the only piece of furniture from the original tabernacle that became part of Solomon's temple.—1 Ki. 6:19; 8:1-11; 1 Chron. 22:19; 2 Chron. 5:2-10; 6:10, 11; see TEMPLE, Solomon's; CHERUB No. 1.

The only post-Solomonic historical reference to the ark of the covenant, nearly nine hundred years after it was made, is at 2 Chronicles 35:3 where King Josiah, about 642 B.C.E., commanded that it be returned to the temple. How it had come to be removed is not stated. Josiah came to the throne following some very apostate kings, one of whom had put an image in the house of Jehovah, and possibly one of these wicked kings removed the Ark. (2 Chron. 33:1, 2, 7) On the other hand, Josiah sponsored extensive repairs of the temple, during which time the Ark might have been kept elsewhere for its own protection against damage. (2 Chron. 34:8-35:19) There is no mention of the Ark's being taken to Babylon. The Ark is not enumerated among the temple articles carried off. Likewise, there is no mention of its being returned and placed in Zerubbabel's rebuilt temple; neither was a replacement made for it. When and under what circumstances the Ark disappeared is unknown.—2 Ki. 25:13-17; 2 Chron. 36:18; Ezra 1:7-11; 7:12-19.

Jeremiah foretold a time when the ark of the covenant would be no more, but that it would not be missed and Jehovah's worshipers would experience no hardship because of not having it. Instead 'Jerusalem itself will be called the throne of Jehovah.' (Jer. 3:16, 17) In the symbolic book of Revelation John says that "the ark of his covenant was seen in his temple sanctuary" in heaven, probably indicating the presence of Jehovah.—Rev. 11:19.

ARM. A limb of the human body, often used figuratively in the Bible to represent the ability to exert strength or power. The "arm" of Jehovah God is immeasurably powerful, able to do marvelous creative works. (Jer. 27:5; 32:17) By his "arm" Jehovah also rules (Isa. 40:10; Ezek. 20:33); saves those in distress (Ps. 44:3; Isa. 52:10); delivers his people (Ex. 6:6; Isa. 63:12; Acts 13:17); supports and cares for them (Deut. 33:27; Isa. 40:11; Hos. 11:3); judges (Isa. 51:5); and scatters his enemies. (Ps. 89:10; Luke 1:51) Breaking the arm represents shattering one's might. (Job 38:15; Ps. 10:15; Jer. 48:25) Through Jesus Christ, clothed with authority and power, and acting as Judge and Executioner, Jehovah manifests His might, represented by His "arm."—Isa. 53:1; John 12:37, 38.

The arm of flesh, representing human power, is described in the Bible as unreliable and failing the one trusting in it. Jehovah warns his people of the fallacy and disaster of trusting in the human arm. (2 Chron. 32:8; Jer. 17:5) He will break the arm of the wicked, which is described as resting oppressively on their victims.—Job 35:9; 38:15; Ps. 10:15.

In King Nebuchadnezzar's dream image, the breast and arms of silver represent Medo-Persia, the kingdom succeeding Babylon, the head of gold, as world power.—Dan. 2:32, 39.

ARMAGEDDON. See HAR-MAGEDON.

ARMONI (Ar·mo'ni) [pertaining to the palace]. One of two sons born to Saul by his concubine Rizpah. To expiate Saul's bloodguilt, seven of his offspring, including Armoni, were given to the Gibeonites, who put them to death and exposed their corpses on the mountain. Rizpah kept watch, not letting fowl or beast molest them, until David had the bones buried. —2 Sam. 21:5-14.

ARMS, ARMOR. Defensive and offensive arms are often mentioned in the Bible, though it was not intended to be a glossary of such equipment and hence does not provide extensive details on their manufacture and utilization. Some concept of armor and weaponry employed in Biblical days can be gleaned from 1 Samuel 17:4-7, which mentions equipment possessed by the Philistine giant Goliath at the time of his final encounter, when the shepherd lad David, with confidence in Jehovah, vanquished this mighty antagonist.

While the Hebrew Scriptures in particular tell repeatedly of the use of the literal sword, spear, shield and other arms, they also consistently emphasize the vital necessity and advantage of trusting in Jehovah. (Gen. 15:1; Ps. 76:1-3; 115:9-11; 119:114; 144:2) Reliance upon him was evident in David's words to Goliath: "You are coming to me with a sword and with a spear and with a javelin, but I am coming to you with the name of Jehovah of armies, the God of the battle lines of Israel, whom you have taunted. This day Jehovah will surrender you into my hand . . . And all this congregation will know that neither with sword nor with spear does Jehovah save, because to Jehovah belongs the battle." (1 Sam. 17:45-47) Dependence upon Jehovah's spirit and not military force is shown to be essential and effective. (Zech. 4:6) And in confirming His love for his figurative wife, Zion, Jehovah assured: "Any weapon whatever that will be formed against you will have no success."—Isa. 54:17.

In the Christian Greek Scriptures literal armor and weapons receive little attention, whereas spiritual Israelites are admonished: "The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light." (Rom. 13:12) The apostle Paul was girded with "the weapons of righteousness on the right hand and on the left," and he told fellow members of spiritual Israel: "The weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things."—2 Cor. 6:7; 10:4.

Paul also enables us to get a rather complete view of armor of ancient times in speaking of such spiritual equipment as the "large shield of faith" and the "helmet of salvation," after urging Christians: "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil."—Eph. 6:11-17.

Especially significant are the inspired promises made by Jehovah God through the prophets Isaiah and Micah, which assure that in the "final part of the days" persons who are instructed by Jehovah will "beat their swords into plowshares and their spears into pruning shears." (Isa. 2:2, 4; Mic. 4:3) Like righteously disposed inhabitants of ancient Israel who longed for such peace and placed their reliance upon Jehovah, members of spiritual Israel and their peace-loving companions depend upon Jehovah God, who is "a sun and a shield." (Ps. 84:11) They know that under his kingdom the promise will be fulfilled: "He is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces." (Ps. 46:9) It was, therefore, fitting for the psalmist to declare: "It was not in my bow that I kept trusting and it was not my sword that was saving me. For you [Jehovah] saved us from our adversaries, and those intensely hating us you put to shame. In God we will offer praise all day long, and to time indefinite your name we shall laud." —Ps. 44:6-8.

ARMOR-BEARER

A military attendant of a king or other leader who carried his armor and weapons, stood by him in danger and did his bidding. Foes wounded by a prominent warrior might be given the final deathblow by his armor-bearer. (1 Sam. 14:13) These attendants were selected from among valiant soldiers, and some were evidently very devoted to their commanders. —1 Sam. 14:6, 7; 31:5.

Mortally wounded Abimelech had the attendant bearing his weapons put him to death that it might

not be said, "It was a woman that killed him." (Judg. 9:52-54) David once served as King Saul's armor-bearer (1 Sam. 16:21); while another armor-bearer, who refused to put the dying ruler to death, followed him in the course of suicide. (1 Sam. 31:3-6) Armor-bearers also attended Jonathan and Joab (1 Sam. 14:6-14; 2 Sam. 18:15; 23:37; 1 Chron. 11:39) and chief warriors of various ancient nations, such as the Philistine giant Goliath. (1 Sam. 17:7, 41) And, due to their unwieldiness, virtually man-sized shields employed by Assyrian archers were carried by shield bearers.

ARROW, BOW, QUIVER

From early times the bow was used in hunting and warfare. (Gen. 21:20; 27:3; 48:22) It was a standard weapon among the Israelites (2 Chron. 26:14, 15), those who fought for Egypt (Jer. 46:8, 9), the Assyrians (Isa. 7:24; 37:33) and the Medo-Persians. —Jer. 50:14; 51:11; see also ARCHER.

In Mesopotamia bows were made of wood, horn or bones. Among the Israelites they were generally made of seasoned wood and sometimes of horn, though "a bow of copper" is mentioned. (2 Sam. 22:35) Egyptian bows found at Thebes are about five feet (1.5 meters) long and are round pieces of wood that are nearly straight, though tapering to a point at both ends. Others, as depicted on tomb paintings, curved inward at the center. Assyrian warriors carried two bows: one long and somewhat curved, the other short and nearly angular.

The expression 'to bend the bow' (literally, 'to tread the bow') refers to stringing the bow. (Ps. 7:12; 37:14; Jer. 50:14, 29) This might be done by firmly planting the foot against the middle of the bow; or one end of the bow with the string attached might be held to the ground by the foot while the other end was bent to receive the free end of the string.

Arrow shafts were generally made of reed or light wood. Some Egyptian arrows were winged with feathers, as are modern arrows. Feathers would enable the arrow to maintain smooth flight on a straight course. A bundle of thin iron rods found at Nimrud may have been the shafts of arrows. Arrows tipped with metal or flint were widely used by the Egyptians, Persians and other Eastern peoples at times simply used stone-tipped arrows in battle. Sometimes arrows were barbed, were dipped in poison (Job 6:4), or were dressed with combustible material. (Ps. 7:13) Such an incendiary arrow was found at Shechem. Oil-soaked tow was placed into holes along the edge of its metal head, to be ignited when the arrow was used.

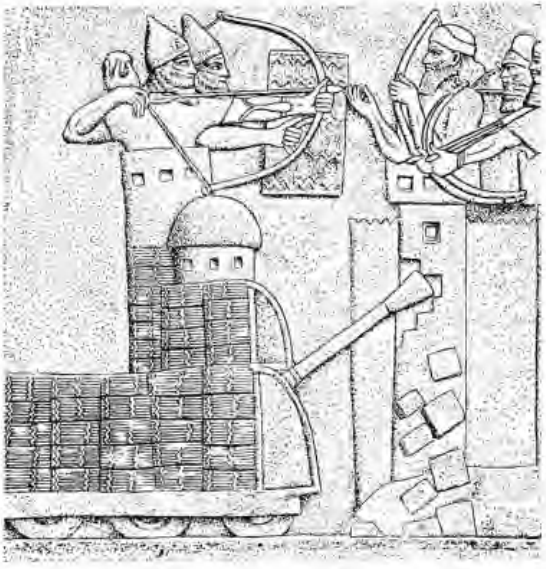
Arrows were carried in quivers on chariots (Isa. 22:6) or were hung on the back or at the warrior's left side. The Egyptians carried their quiver in a nearly horizontal position, drawing the arrows from it under the arm, while the Assyrians slung it on the back, thus drawing the arrows from behind, over the shoulder.

BATTERING RAM

An instrument of warfare used by besiegers to breach or break down the gates and walls of a city or fortress. In its simplest form, it was a heavy beam of timber with an iron tip resembling the head of a ram. Perhaps due to this or because of its butting action when in use, it is designated by the same Hebrew word (*kar*) as the animal.

Besiegers would cast up a mound, or siege rampart, against the city walls to serve as an inclined plane on which battering rams and other engines of war might be brought against them. Towers as high as the city walls might be pushed up the rampart, thus placing attackers on the same level as defenders. The defending soldiers would endeavor to put the battering rams out of action by dropping firebrands on them or by catching them with chains or grapnels.

Joab and his men cast up a siege rampart against Abel of Beth-maacah and may have used a battering ram in an attempt to throw down its wall. (2 Sam. 20:15) Ezekiel was told to make a model of Jerusalem under siege, with battering rams set against it. (Ezek. 4:1, 2) Battering rams were part of the siege equipment the Babylonians possessed for use against Jerusalem.—Ezek. 21:22.



Battering ram with domed turret and protruding battering pole. Behind it is a mobile assault tower with archer and shield bearer. Exact copy from relief in palace of Assyrian King Ashurnasirpal II

The Egyptians and Assyrians were well acquainted with the battering ram. It often was long enough to require one or two hundred men to lift and wield it. In other cases it was suspended from a support allowing it to swing within a framework.

A scene on a relief from the palace of Assyrian King Ashurnasirpal II in Nimrud shows him attacking a city and depicts a battering ram mounted in a heavy machine with six wheels. It has a "prefabricated" body consisting of many rectangular wicker shields and a domed turret, below which a metal-tipped battering pole protrudes. Also represented is a tall mobile assault tower, from which an archer covers the men operating the ram. He is protected by a shield bearer holding a wicker shield like those covering the battering-ram structure.

Tyre was forewarned that Nebuchadnezzar would direct "the strike of his attack engine" against her walls (Ezek. 26:7-9), apparently indicating the use of the battering ram. The Romans developed battering-ram engines 150 feet (c. 46 meters) in length. According to Josephus, they used one against Jerusalem that was so enormous that 300 oxen were needed to move it and 1,500 men were required to drive it against the walls.

BATTLE-AX

A weapon usually having a relatively short wooden or metal handle and a stone or metal head with a sharp blade. It was used for cutting and piercing in hand-to-hand combat, though besieging warriors might also employ it to split the doors of city gates or fell trees to construct assault engines. While the battle-ax was often used by the Egyptians, Assyrians, Babylonians, Elamites and others, it does not seem to have been of major importance to the Israelites.

Battle-axes of Biblical lands and times were of two basic types, though there were variations of these.

One kind, having a long blade ending with a short sharp edge, was used for piercing. The other, with a short blade and wide edge, was for cutting. The cutting kind would be effective against foes not wearing armor, whereas against armored soldiers the piercing type would be useful. A kind used for cutting was the "epsilon ax," so named because its semicircular blade with three "tangs" or projections that were fitted into the handle resembles the Greek letter *e'psi·lon* (or, from the other side, the figure 3). It seems that in Palestine and Syria this type underwent changes until, for increased effectiveness, the blade was lengthened and the edge narrowed, forming what has been called the "duck-bill ax," given that name due to its elongated shape and general appearance. At times, the rear part of the battle-ax blade bore likenesses of animal heads, a horse's mane or the extended fingers of a hand. Sometimes a figure such as that of an animal or a boat was inscribed on the Egyptian ax blade.

Battle-axes with heads of various shapes are depicted on Egyptian and Assyrian monuments, the epsilon ax being one of the types represented on Egyptian monuments. Egyptian battle-axes were generally about two or two and a half feet (c. 0.6 or 0.8 meter) in length. Among them was the pole-ax, about three feet (c. 1 meter) long and consisting of a handle to which a metal ball with a projecting blade was affixed. The ball might be as much as four inches (c. 10 centimeters) in diameter and the blade from ten to fourteen inches (c. 25 to 36 centimeters) long by two to three inches (c. 5 to 8 centimeters) wide.

The battle-ax handle often tapered toward the head and was widest where it was gripped; or it was curved, so that it would not escape the wielder's grip. It was either fitted into a socket in the axhead or the head had one or more tangs at the rear that extended into the handle. In the case of an Egyptian epsilon ax, the tangs have holes through which the blade could be fastened to the haft or handle by nails or cord, or both. One such ax discovered has a bronze blade and silver haft.

In 1961 more than 450 copper objects, including axheads, were found in a cave in the Judean desert between Masada and 'Ain Jidi. These are considered to be of the period prior to Abraham.

The employing of battle-axes against Egypt may be indicated at Jeremiah 46:22-24. Psalm 74:5, 6 also appears to have reference to the use of the battle-ax, and there is figurative allusion to some type of double-bladed battle-ax at Psalm 35:3, where Jehovah is asked by David to "draw spear and double ax to meet those pursuing me."

BREASTPLATE

An armored breast protector for warriors, consisting of scales, chains or solid metal. It might be worn over the coat of mail, sometimes being attached to it and constituting its front panel.

One type of protective cuirass worn by Greek and Roman soldiers consisted of two solid metal plates, one protecting the breast, the other the back. It was fitted with shoulder bands, was hinged on the right side and buckled on the left.

The "breastplate [Gr., *tho'ra·ka*] of righteousness" is part of the Christian's spiritual armor from God, according to the apostle Paul. (Eph. 6:14) He urged the Thessalonians: "Let us keep our senses and have on the breastplate of faith." (1 Thess. 5:8) The symbolic locusts of Revelation are described as having "breastplates like iron breastplates" and members of symbolic cavalry are also said to wear breastplates. —Rev. 9:9, 17.

COAT OF MAIL

A coat worn for protection during battle. It consisted of a cloth or leather cloak to the surface of which hundreds of small adjoining pieces of metal (somewhat like fish scales) were attached. Often it covered the breast, back and shoulders, though it sometimes reached to the knees or even the ankles.

Among the Hebrews the coat of mail (Heb., *shir·yan'*) was frequently made of leather covered with metal scales or plates. The wearer enjoyed considerable protection thereby, but, nonetheless, would be vulnerable where the scales were connected or where the coat of mail adjoined other parts of the armor. Thus, King Ahab was mortally wounded by a bowman who "got to strike the king of Israel between the appendages and the coat of mail."—1 Ki. 22:34-37.

The Bible provides no detailed description of coats of mail used by the Israelites or others in ancient times. It has been suggested that originally in Israel such protective coverings were worn only by kings and chiefs. However, their use was not thus restricted at a later date, for Uzziah supplied his entire army with coats of mail.—2 Chron. 26:14.

David's Philistine antagonist Goliath "was clad with a coat of mail, of overlapping scales, and the weight of the coat of mail was five thousand shekels of copper," equaling about 126 pounds or 57 kilograms. (1 Sam. 17:5) David donned but subsequently rejected the coat of mail offered him by King Saul, vanquishing the giant without such cumbersome attire. —1 Sam. 17:38-51.

In the face of enemy opposition, half the men associated with Nehemiah in rebuilding Jerusalem's walls were holding weapons and coats of mail ("habergeons," *AV*), for use in the event of an attack. (Neh. 4:16) Coats of mail ("brigandines," *AV*) comprised part of the battle equipment of the Egyptians, according to Jehovah's words for Egypt through Jeremiah. (Jer. 46:1-4) By means of this same prophet, the Babylonians were told, "Let no one raise himself up in his coat of mail," to defend the doomed city.—Jer. 51:3, 4.

The more ancient Egyptian coats of mail covered the breast, back and upper arms. Later types mainly protected the shoulders and the abdomen. However, at times the Egyptian coat of mail extended nearly to the knee and was bound with a girdle at the waist so that it would not rest too heavily on the shoulders. Assyrian chariot-warriors who held the shield to defend the king are depicted on bas-reliefs of Nineveh as clothed in coats of mail descending to the knee or the ankle.

The Scriptures use the coat of mail figuratively. According to Isaiah (59:17), Jehovah is said to have "put on righteousness as a coat of mail."

ENGINE

Engines of warfare in Biblical times included battering rams and large devices designed to hurl missiles such as arrows or stones, as distinguished from light arms carried by soldiers. Various types were employed by the Hebrews, Egyptians, Assyrians, Babylonians, Romans and others. Often such engines were set up on siege ramparts adjacent to city walls.

Large catapults for hurling stones, arrows or other missiles operated on the principle of the sling, the bow or the spring. The latter, consisting of an elastic bar bent back by a screw or cable of sinews, had a trigger to release it and send the projectile forward. Catapults to hurl missiles apparently appeared later than the fifth century B.C.E. among the Greeks, first being mentioned in connection with Dionysius I of Syracuse (430-367 B.C.E.), who supplied himself with engines for an expedition against Carthage. Such devices were used by the forces of Alexander the Great (356-323 B.C.E.), and thereafter by most Hellenistic armies, also being standard equipment of Roman legions. However, centuries earlier and for purposes of defense, Judean King Uzziah (829-777 B.C.E.) "made in Jerusalem engines of war, the invention of engineers, that they might come to be upon the towers and upon the corners, to shoot arrows and great stones." (2 Chron. 26:15) It is said that elsewhere in the Mediterranean area such weapons were not in general use until a later period.

It can be appreciated that in the days of walled cities and such weapons as the bow and arrow, sword, spear and mace, immense engines of warfare could strike inhabitants of a beleaguered town with terror.

GIRDLE

The military girdle of ancient times was a leather belt worn around the waist or hips. It varied in width from two to six inches (5.1 to 15.2 centimeters) and was often studded with plates of iron, silver or gold. The warrior's sword was suspended from it and at times the belt was supported by a shoulder strap. (1 Sam. 18:4; 2 Sam. 20:8) Daggers were generally stuck in the girdle, even as some persons in the Middle East today might carry a dagger or pistol in that manner. Also, a cuirass or coat of mail might thus be secured at the waist.

Before going in to Moabite King Eglon, Ehud made a sword and "girded it underneath his garment upon his right thigh." (Judg. 3:15-17) The Messianic King was also to gird his sword upon his thigh and "ride in the cause of truth and humility and righteousness." —Ps. 45:3-6.

Whereas a loosened girdle denoted leisure (1 Ki. 20:11), girding up the loins or hips indicated readiness for action or battle. (Ex. 12:11; 1 Ki. 18:46; 1 Pet. 1:13, 1950 ed. *NW*, ftn. c) Christians equipped with God-given spiritual armor were fittingly admonished by the apostle Paul: "Stand firm, therefore, with your loins girded about with truth."—Eph. 6:14.

GREAVES

Armor consisting of thin plates of metal, covering the leg between the ankle and the knee. The only Biblical reference to them is at 1 Samuel 17:6, where it is shown that the giant Philistine warrior Goliath from Gath had "greaves of copper above his feet." While metal greaves have not been found in Philistine tombs, they have been discovered at Carchemish on the northern reaches of the Euphrates.

As indicated by their sculptures, Assyrian greaves protected the leg and also the upper part of the foot, apparently being laced up in the front. In some instances, they seem to have covered the entire thigh. The Greeks and Romans had metal greaves. These had leather, felt or cloth linings and were usually fastened by means of straps around the ankle and the calf. The Israelites may also have used greaves to some extent.

HANDSTAVE

A wooden staff, perhaps tipped with a metal point, that was used as a weapon.—Ezek. 39:9.

HELMET

A military headgear designed to protect a fighter during battle and a very basic part of defensive armor. In very early times helmets were made of rushes and were in the form of beehives or of skullcaps. Skins of animal heads were also worn on the head, perhaps to conceal the soldier, to terrify the enemy, or the wearer may have thought thereby to acquire the animal's strength. It appears that the Elamites (to the E of Babylonia) first developed the metal helmet.

Shapes of helmets varied considerably and their forms often served particular desired purposes. Round or cone-shaped helmets, for instance, made penetration difficult or deflected arrows. Forms and decorations of helmets also made it possible to distinguish between friend and foe on the battlefield. Sometimes different kinds were worn by the various units of the same army, thus enabling the commander to see where each was situated at all times. However, in other instances, tradition rather than military purpose apparently influenced helmet shapes and decorations.

Originally, Israelite helmets were probably made of leather. Later these were covered with copper or iron and were worn over woolen, felt or leather bonnets. Copper helmets were used in Israel as early as the days of King Saul. (1 Sam. 17:38) While helmets may at first have been reserved for kings and other leaders, later they seem to have been in general use, Uzziah furnishing his entire army with them. (2 Chron. 26:14) The Bible itself gives us no description of the actual form of the Israelite helmet.

Among the Egyptians, helmets were usually made of quilted linen cloth, though they also used leather helmets. The Philistines possessed metal helmets, Goliath wearing one of copper. (1 Sam. 17:5) A relief in the temple of Ramses III at Medinet Habu depicts a dead Philistine warrior in full armor, complete with a plumed helmet. Assyrian helmets varied in shape in different periods. As indicated on ancient monuments, some were plain round caps and may have resembled those worn by the Israelites. Other Assyrian helmets were of iron and terminated in a point at the top to deflect the blows of assailants. To protect the ears and the back of the head, they sometimes had flaps with metal scales descending over the shoulders. Babylonian helmets also had earflaps.

Ezekiel mentioned helmets in connection with Persians, Ethiopians and others. (Ezek. 27:10; 38:5) Greek and Roman helmets of Herodian times were commonly made of either leather or bronze. The early Greek helmet enclosed the whole head, but it was later reduced and provided with a visor, a crest and often a plume. Roman helmets had movable earflaps and plumes.

Isaiah wrote that Jehovah put on a figurative "helmet of salvation." (Isa. 59:15-17) The apostle Paul cited as part of the Christian's "suit of armor from God" the "helmet of salvation." (Eph. 6:13, 17) He also urged wearing "as a helmet the hope of salvation."—1 Thess. 5:8.

LADDER

Wooden siege ladders were often employed in warfare in ancient times, being used by attackers to scale city walls. On some monuments, as at Thebes, soldiers equipped with them are shown assaulting fortifications. Similar representations appear on Assyrian monuments. An Egyptian wall painting from a tomb at Saqqara depicts the use by warriors of a unique wheeled and hence mobile scaling-ladder.

During an assault, troops carrying spears and shields might attempt to mount a city's walls by means of strategically placed ladders, while their fellow besiegers showered defenders on the walls with a barrage of arrows. Some features of this type of attack are shown on a relief from Nineveh depicting Assyrian King Ashurbanipal attacking an Egyptian city. In the face of such an onslaught the city's defenders frequently retaliated with flaming arrows, stones or boiling water or oil. The only mention of a ladder in the Scriptures is the one Jacob saw in his dream.—Gen. 28:12; see LADDER.

SHIELD

A broad piece of defensive armor used by all ancient nations. It was equipped with an inside handle and was carried by the warrior during battle, usually on the left arm or in the left hand, although during the march it may have been hung from a shoulder strap. Isaiah 22:6 indicates that some may have been provided with a cover that was removed at time of combat. In peacetime shields were often placed in arsenals.—Song of Sol. 4:4.

Shields used in ancient times were often made of wood covered with leather, and such shields could be burned. (Ezek. 39:9) Shields were oiled to make them pliable and moisture resistant, to keep the metal from rusting, or to make them smooth and slippery. (2 Sam. 1:21; Isa. 21:5) The leather shield was often decked with a heavy center boss (a knob or stud) of metal, which gave added protection. (Job 15:26) Since Near Eastern shields were generally made of perishable materials, their nature and various forms are known, not because of actual discovery,

but from numerous Egyptian and Assyrian reliefs.

Whereas wooden and leather shields were in general use, it appears that metal shields were less common, being used especially by leaders, royal guards or possibly for ceremonial purposes. (2 Sam. 8:7; 1 Ki. 14:27, 28) Solomon made 200 large shields and 300 bucklers (small shields) of alloyed gold and put them in the House of the Forest of Lebanon. (1 Ki. 10:16, 17; 2 Chron. 9:15, 16) In the fifth year of King Rehoboam, Egyptian King Shishak came against Jerusalem and took the treasures of the house of Jehovah and of the house of the king, including all the gold shields Solomon had made, obliging Rehoboam to replace them with copper shields.—1 Ki. 14:25-28.

The large shield (Heb., *tsin·nah'*, from a root meaning "to protect") was carried by the heavily armed infantry (2 Chron. 14:8) and sometimes by a shield bearer. (1 Sam. 17:7, 41) It was either oval or else rectangular like a door. Apparently a similar large shield is designated at Ephesians 6:16 by the Greek word *thy·re·os'* (from *thy'ra*, a door). The *tsin·nah'* was large enough to cover the entire body. (Ps. 5:12) It was sometimes used to set up solid-front battle lines with lances protruding. The large shield (*tsin·nah'*) is sometimes mentioned with the lance or spear as a form of reference to weapons in general. —1 Chron. 12:8, 34; 2 Chron. 11:12.

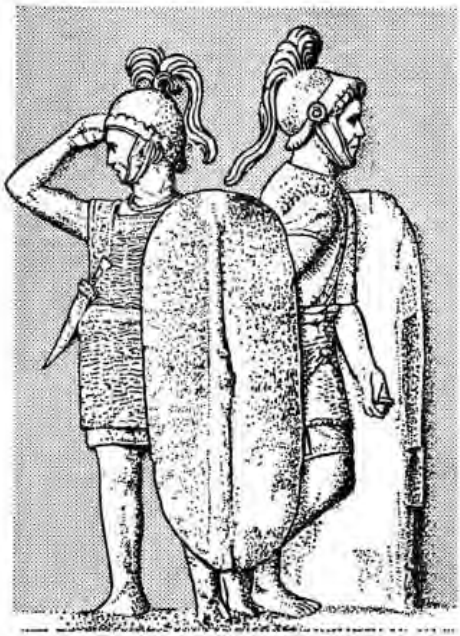
The small shield or buckler (Heb., *ma·ghen'*, from a root meaning to "defend" or "cover") was customarily carried by archers and is usually associated with light weapons, such as the bow. For instance, it was carried by Benjamite bowmen of Judean King Asa's military force. (2 Chron. 14:8) The small shield was usually round and more common than the large shield (*tsin·nah'*), probably being used chiefly in hand-to-hand fighting. That the Hebrew *tsin·nah'* and *ma·ghen'* differed considerably in size seems to be indicated by the gold shields Solomon made, the large shield (*tsin·nah'*) being overlaid with four times as much gold as the small shield or buckler (*ma·ghen'*). (1 Ki. 10:16, 17; 2 Chron. 9:15, 16) *Ma·ghen'*, like *tsin·nah'*, seems to be used as part of a formula for weapons of war.—2 Chron. 14:8; 17:17; 32:5.

The Scriptures make specific reference to the circular shield (Heb., *she'let*). Such shields were used by the Hebrews, Syrians, Medes and others.—2 Sam. 8:7; 1 Chron. 18:7; 2 Ki. 11:10; 2 Chron. 23:9; Song of Sol. 4:4; Jer. 51:11; Ezek. 27:11.

The common Egyptian shield seems to have consisted of a wooden frame covered with hide, the hair being turned outward. It had one or more metal rims and studs, a rounded top and squared bottom and was about half the soldier's height. The circular shield was another type in use, as indicated on a relief from the tomb of Ramses II, in which a soldier of the bodyguard is depicted as holding one of this kind.

Many types of shields were used by the Assyrians. Circular and oblong shields appear on ancient Assyrian bas-reliefs. They were often of hide-covered wickerwork. Bowmen were protected by nearly man-sized large shields, evidently made of bundles of plaited and padded osiers (shoots of willows or similar plants) bound together. A shield bearer was required to carry such a shield, due to its size. The top curved backward, forming a canopy over the head of the archer for protection from spent enemy arrows that might descend upon him almost vertically, or perhaps as protection against enemies high up on walls. Circular bronze shields were found at Nimrud, one of which was about two and a half feet (c. 0.8 meter) in diameter. Iron handles were fastened to the inside of the shields by six bosses or nails, the heads of which ornamented the outer face. Job 15:26 may allude to a similar type of shield. A relief from the palace of King Sennacherib in Nineveh shows Assyrian soldiers carrying round shields that, at the center, converge into a projecting point, which probably served to deflect blows of enemy weapons and missiles.

The large shield (Gr., *a·spis'*; Lat., *clipeus*) of the early Greeks and Romans was originally round and sometimes made of osiers twisted together, or it consisted of a wooden frame covered with several layers of oxhide. A center projection, at times terminating in a spike, made it like a weapon, while the point itself would cause missiles to glance off the shield. In the case of the Roman soldier, the *clipeus* was eventually discontinued for the oval or oblong shield called a *scutum*, which was curved so as partly to encircle the body. The name of each Roman soldier (and sometimes that of his commander) was



Large Roman shield, as shown on a frieze believed to be from the first century B.C.E.

inscribed on his shield, thus facilitating prompt identification when the order was given to unpile arms. Possibly the apostle Paul had in mind large Roman shields (*scuta longa*) when mentioning "the large shield [Gr., *thy·re·on'*] of faith" at Ephesians 6:16. This type of Roman shield is said to have been four feet by two and a half feet (c. 1.2 by .8 meters).

The Scriptures use the shield figuratively in connection with nobles or rulers as protectors of people (Ps. 47:9), Jehovah's trueness (Ps. 91:4), God's protection (Gen. 15:1; Deut. 33:29; 2 Sam. 22:3, 31; Ps. 3:3; 18:2, 30; 28:7; 33:20; 59:11; 84:11; 115:9-11; 144:2) and salvation from Jehovah. (2 Sam. 22:36; Ps. 18:35) Spiritual armor from Jehovah God includes "the large shield of faith," needed by the Christian "to quench all the wicked one's burning missiles."—Eph. 6:16.

SLING

From ancient times the sling (Heb., *qe'la'*) has been the weapon of shepherds (1 Sam. 17:40) and warriors. (2 Chron. 26:14) It was a leather thong or was a band woven of such materials as animal sinews, rushes or hair. The "hollow of the sling," a widened center

piece, held the projectile. (1 Sam. 25:29) One end of the sling might be tied to the hand or wrist while the other was held in the hand, to be freed when the sling was swung. The loaded sling was whirled overhead, perhaps several times, and then one end was suddenly released, sending the missile forward with considerable force and speed.

Smooth, round stones were especially desired for slinging, though other projectiles were also used. (1 Sam. 17:40) Acorn-shaped lead plummets employed by Greek slingers could be sent some 600 feet (183 meters). A number of baked clay pellets found at Tell Hassuna may have been used by slingers. Flint slingstones as much as four inches (10 centimeters) in diameter and weighing about two pounds (1 kilogram) have been discovered at Megiddo, Tell Beit Mirsim and other sites in Palestine.

Slingstones might be carried in a bag at the slinger's side or be heaped at his feet. David selected five smooth stones, placed them in his shepherds' bag and went forth to meet Goliath. As the lad ran toward the battle line, he took a stone from his bag and slung it with telling effect. Thus "with a sling and a stone" David struck down the Philistine giant.—1 Sam. 17:40, 48-50.



Slingstone

Slingers were a regular part of the armies of Judah (2 Chron. 26:14) and Israel. (2 Ki. 3:25) According to Josephus, there were slingers among the Jews as late as the first century C.E., during the war with the Romans. (*Wars of the Jews*, Book II, chap. XVII, par. 5; Book IV, chap. I, par. 3) Some of the Benjamites seem to have been especially skillful with the sling, being able to use it equally well with the left or the right hand. (1 Chron. 12:2) Of seven hundred left-handed Benjamite warriors Judges 20:16 says: "Everyone of these was a slinger of stones to a hairbreadth and would not miss." The sling was also a common weapon of war among the Egyptians, Assyrians, Babylonians, Persians, Greeks, Romans and others. Slingers are often depicted among Assyrian troops in bas-reliefs of Kouyunjik. Generally, a heap of slingstones is shown at the slinger's feet, while he holds a second stone in his left hand, ready for prompt use.

Jehovah told Job that for Leviathan slingstones have been changed "into mere stubble." (Job 41:1, 28) The Bible also uses the sling and slingstones figuratively, as at Jeremiah 10:18, where sudden and forcible removal of inhabitants of the earth seems to be likened to the violence with which slingstones are projected. Abigail said of Jehovah's action against and rejection of David's foes: "As for the soul of your enemies, he will sling it forth as from inside the hollow of the sling."—1 Sam. 25:29.

SPEAR, LANCE, JAVELIN, DART

Weapons used for thrusting or hurling, consisting of a shaft fitted with a sharp point or head. (1 Sam. 18:11; Judg. 5:8; Josh. 8:18; Job 41:26) Various kinds were used by all the nations of antiquity. Precise delineation between them, as designated by different Hebrew words, is somewhat uncertain.

Spear

The spear (Heb., *hhanith'*) was apparently the largest of these four weapons, having a long wooden shaft and generally a sharp stone or metal head. In importance it ranked second to the sword. The giant Goliath carried a spear with a blade weighing "six hundred shekels of iron" (15 pounds or 6.8 kilograms) and with a wooden shaft "like the beam of loom workers." (1 Sam. 17:7; compare 2 Samuel 21:19; 1 Chronicles 11:22, 23; 20:5.) In fits of anger, King Saul hurled spears at both David and Jonathan. —1 Sam. 18:10, 11; 19:9, 10; 20:32, 33.

Some spears had a metal point at the butt end by which they might be fixed in the ground. Hence, this end, and not just the spearhead, could be used effectively by a warrior. Abner, apparently with a powerful backward thrust, struck Asahel "in the abdomen with the *butt end* of the spear, so that the spear came out from his back; and he fell there and died where he was."—2 Sam. 2:19-23.

A spear stuck in the earth might denote a king's temporary abode, even as a spear thrust into the ground in front of a tent today indicates it is the halting place of a Bedouin sheik. On one occasion, King Saul slept in a camp enclosure "with his spear stuck into the earth at his head." (1 Sam. 26:7) When outlawed David and Abishai stealthily entered the camp and there was an opportunity to kill Saul with the spear, David would not allow the murder of sleeping Saul, as the "anointed of Jehovah," though Abishai pleaded: "Let me, please, pin him to the earth with the spear just once, and I shall not do it to him twice."—1 Sam. 26:8-16.

Lance

The lance (Heb., *ro'mahh*), a weapon with a long shaft and a sharp point, was used for thrusting. With it Phinehas executed an Israelite offender and his consort, a Midianite woman, thus ending a scourge that had come upon Israel for attaching itself to the Baal of Peor. (Num. 25:6-8) Among David's supporters were Gadites 'keeping the lance in readiness,' as well as men of Judah bearing lances. (1 Chron. 12:8, 24) When ten tribes of Israel rebelled, Rehoboam fortified Judah, placing large shields and lances in all the different cities. (2 Chron. 11:12) Arms possessed by Judah's soldiers in the days of Asa and of Uzziah included the lance (2 Chron. 14:8; 26:14), and, upon registering the warriors of Judah and Benjamin, King Amaziah "found them to be three hundred thousand choice men going out to the army, handling lance and large shield." (2 Chron. 25:5) In the days of Elijah, frenzied Baal worshipers on Mount Carmel used lances as well as daggers to cut themselves when beseeching their false god to act. (1 Ki. 18:28) Also, Nehemiah posted men with lances during the reconstruction of the walls of Jerusalem. (Neh. 4:13, 16, 21) So the lance was a standard weapon of the Hebrews.

Javelin

The javelin (Heb., *ki·dhohn'*) had a pointed metal head and was usually thrown. It was apparently smaller and lighter than the conventional spear, which would allow for it to be held outstretched and utilized as described at Joshua 8:18-26, where we learn that the javelin was used by Joshua in the battle against Ai. Besides his spear (*hhanith'*) Goliath carried a javelin (*ki·dhohn'*) of copper between his shoulders. (1 Sam. 17:6, 7, 45) The javelin was not customarily carried in the hand but on the back, warriors sometimes having several in a quiver. Javelins were somewhat like large arrows and had bodies of wood or reed. To increase this weapon's range, a cord with a loop might be attached to it. This was wound around the shaft, the loop being retained by the

soldier's fingers when the javelin was hurled. Rapid unwinding of the cord caused it to spin, which resulted in steadier flight. In some cases the javelin had a metal point at the base, enabling it to be stuck in the ground during rest periods and adding to its speed and balance in flight. The javelin was apparently also employed in the hunt, being thrown at the prey from a safe distance. At Job 41:29 Leviathan is said to laugh "at the rattling of a javelin." The Babylonians ravaging Judah and Jerusalem brandished javelins (Jer. 6:22, 23), and Medo-Persian forces also wielded the javelin when they, in turn, mercilessly overran Babylon.—Jer. 50:41, 42.

Darts and shafts

The dart, possibly designated by more than one Hebrew word (i.e., *mas·sa"*, *she'lahh*), was evidently a short pointed missile similar to the arrow. There were various types. Jehovah informed Job that the dart (*mas·sa"*) is ineffective against Leviathan.—Job 41:26.

Among the Romans darts were made of hollow reeds, and on the lower part, under the point, there was an iron receptacle that could be filled with burning naphtha. The dart was then shot from a slack bow, as projecting it from a taut bow would put out the fire. Endeavoring to extinguish such a missile with water would just increase the flame, and the only way to put it out was by covering the destructive projectile with earth. The Hebrews may also have used flaming darts in battle. The apostle Paul was evidently acquainted with fiery darts, and may have alluded to them when admonishing Christians: "Above all things, take up the large shield of faith, with which you will be able to quench all the wicked one's burning missiles [fiery darts, *AV*]."—Eph. 6:16.

The account at 2 Samuel 18:14 states that Joab "took three shafts in his palm and proceeded to drive them through the heart of Absalom while he was yet alive in the heart of the big tree." The Hebrew word *she'vet*, used for these implements, carries the thought of a rod, staff or shaft.

Egyptian, Assyrian, Greek and Roman spears and lances

The Egyptian spear had a wooden shaft, five to six feet (c. 1.5 to 1.8 meters) long, tipped with a head of bronze or iron, generally double-edged. Egyptian javelins were lighter and shorter, with two-edged metal heads usually of elongated diamond or leaf shape. At the butt end was a bronze knob with a ball to which two tassels or thongs were attached, evidently as ornaments and to counterbalance the heavy point. At times, the Egyptian javelin was used as a spear for thrusting, and the knob prevented the weapon from slipping from the warrior's grasp. Through Jeremiah, Jehovah told the Egyptians under Pharaoh Necho: "Polish the lances." (Jer. 46:4) A relief from Medinet Habu, near Thebes, depicts an Egyptian attack on a fortified Syrian town. Within battlements on the walls stand numerous defending soldiers wielding lances and ready for the fray.

Assyrian foot soldiers used spears the length of which hardly exceeded the height of the soldier; the horseman's spear seems to have been considerably longer. A relief from Nineveh depicts the assault of Assyrian King Sennacherib's forces on the city of Lachish and behind the besieging archers are Assyrian spearmen carrying large round shields and holding the spear in hand, poised for action.

The spear (Gr., *log'khe*) is mentioned only once in the Christian Greek Scriptures. After Jesus Christ died, "one of the soldiers jabbed his side with a spear." (John 19:33, 34) Since this was a Roman soldier, the Roman *pilum* was probably used. Such a weapon was about six feet (c. 1.8 meters) long, with a barbed iron head extending halfway down the length of the wooden shaft. It is interesting to note that two hundred spearmen initially formed part of the formidable escort taking the apostle Paul from Jerusalem to Governor Felix in Caesarea.—Acts 23:23, 24; see SPEARMEN.

Figurative and prophetic usage

David, speaking of his devouring adversaries, figuratively describes their teeth as "spears and arrows, and whose tongue is a sharp sword." (Ps. 57:4) Nineveh, "the city of bloodshed," in its doom was to see "the lightning of the spear, and the multitude of slain ones," at the hands of the Medes and Chaldeans. (Nah. 3:1, 3) Habakkuk associated the effects of God's wrath with "the lightning of your spear," saying further: "With denunciation you went marching through the earth. In anger you went threshing the nations."—Hab. 3:11, 12.

Yet, the spear is also used Biblically with respect to divine protection.—Ps. 35:3.

To the nations who have scattered his people, God throws down the challenge: "Beat your plowshares into swords and your pruning shears into lances." (Joel 3:9-12) Lances are listed among the weapons remaining with which "to light fires seven years" after "Gog and all his crowd" meet their end.—Ezek. 39:1-11.

SWORD, DAGGER, SHEATH

The Bible first refers to the sword (Heb., *hhe'rev*) at Genesis 3:24, in the account about the posting of cherubs at the east of the garden of Eden along with "the flaming blade of a sword." The sword was used in patriarchal times (Gen. 27:40; 31:26; 34:25) and was employed by the Israelites during the conquest of Canaan.—Josh. 6:21; 8:24; 10:28, 30-39; 11:10-14.

In the Scriptures the sword is the most frequently mentioned weapon of offense and defense. It had a handle and a metal blade, which might be made of brass, copper, iron or steel. Swords were employed for cutting (1 Sam. 17:51; 1 Ki. 3:24, 25) and thrusting or running through. (1 Sam. 31:4) Some swords were short, others long, being single- or double-edged. The two basic kinds in the Near East were the straight, thrusting or stabbing sword, sharp at the edges and at the point (thus serving equally well for cutting and stabbing), and the striking sword with just one sharp edge (used for cutting or hacking). The latter sometimes had a slight curve; in other cases it curved considerably and is often called the sickle sword because of its appearance. However, these implements are dissimilar in that the sickle's inner edge is sharp, whereas it was the outer edge of the sickle sword that was sharpened. The Bible itself furnishes no detailed description of Hebrew or other swords, though this weapon was widely used by nations of antiquity.

Archaeologists separate daggers from swords by length, the point of differentiation being about 16 inches (40 centimeters). However, it is not known whether the Hebrews made a similar distinction. During the fire test atop Mount Carmel, prophets of Baal cut themselves with daggers in a futile attempt to elicit action on the part of their false god. (1 Ki. 18:28, 29) Ehud's double-edged sword was a cubit long, which may mean that it was about 17.5 inches (44.5 centimeters) in length. Though it may have been relatively short, it was no mere dagger and is appropriately called a "sword."—Judg. 3:16, 17, 21, 22.

It has been suggested, partly on the basis of the length of Ehud's sword and because David was able to wield the sword of the giant Goliath (1 Sam. 17:51), that the weapon designated by the Hebrew word *hhe'rev* was lighter and shorter than common swords of more recent times. Nonetheless, it was a formidable weapon in the hand of a skilled swordsman. When Joab struck Amasa in the abdomen with his sword, Amasa's "intestines spilled out to the earth, and he did not have to do it to him again."—2 Sam. 20:10.

Generally the sword was suspended on the left side from the girdle (1 Sam. 25:13) and was worn in a sheath, a leather case or covering for the sword or

the dagger. Specific Biblical reference is made to sheaths worn by Goliath, Joab, and the apostle Peter. (1 Sam. 17:51; 2 Sam. 20:8; John 18:11) Second Samuel 20:8 allows for the possibility that Joab deliberately adjusted his sword so that it fell from its sheath and then merely held the weapon in his hand instead of sheathing it once again. Unsuspecting Amasa perhaps thought it had fallen accidentally, and he was unconcerned. That proved fatal.

Jesus' words at Luke 22:36, "let the one having no sword sell his outer garment and buy one," have been explained by some as indicating that his disciples were about to enter into a hazardous life. It is true that the country of Palestine was even then infested with robbers as well as wild beasts. Paul spoke of experiencing "dangers from highwaymen" and "dangers in the wilderness" in his travels there and in other surrounding lands (2 Cor. 11:26), although there is nothing to show that he relied upon a sword to frighten off would-be attackers. The fact that two swords were available among the disciples on that night of Jesus' betrayal, therefore, was certainly not unusual for those times (Luke 22:38), and there is evidence that for Galileans in particular it was not uncommon to carry arms. (Josephus, *Wars of the Jews*, Book III, chap. III, par. 2) Additionally, it should be realized that a sword can be utilitarian, serving similarly to an ax or a large knife when necessary.

However, in view of the subsequent Christian teaching regarding weapons, showing that the "weapons of our warfare are not fleshly" but spiritual, it seems very probable that Christ was desirous of having a sword available among his followers on that night in order to demonstrate clearly that, though they would come into circumstances that could easily provoke armed resistance, he did not intend to resort to the sword but would give himself up voluntarily in harmony with God's will. (2 Cor. 10:4) Thus, when Peter did react and try to put up armed resistance, lopping off the ear of Malchus, Jesus ordered him: "Return your sword to its place, for all those who take the sword will perish by the sword." (Matt. 26:52; John 18:10, 11) Certainly, Peter's sword and the other one at hand would have availed little against such a large group of armed men, and by trying to use them they would undoubtedly have 'perished by the sword.' (Matt. 26:47) More importantly, such attempted delivery of Jesus would have failed, being completely contrary to Jehovah God's purpose. (Matt. 26:53, 54) As it was, later that day Jesus could plainly state to Pilate: "If my kingdom were part of this world, my attendants would have fought that I should not be delivered up to the Jews. But, as it is, my kingdom is not from this source."—John 18:36.

The Greek word *ma'khai·ra* is usually used for the sword in the Christian Scriptures (Matt. 26:47), though *hrom·phai'a*, denoting a large, broad sword, is also employed. (Rev. 1:16) In both the Hebrew and Greek Scriptures the sword is used in a literal and a figurative sense. When employed figuratively, it may symbolize war (Lev. 26:25; Ezek. 7:15), divisions (Matt. 10:34, 35), wicked speech (Ps. 55:21; 59:7), sharp words thoughtlessly spoken (Prov. 12:18), executional authority (Rom. 13:4), divine judgment (Deut. 32:41; Isa. 34:5, 6), God's protection (Deut. 33:29), and so forth. Whereas drawing the sword denotes war and destruction (Lev. 26:33; Ezek. 21:3, 4), sheathing it indicates peace.—Jer. 47:6.

The word of God is said to be "sharper than any two-edged sword." (Heb. 4:12) Christian spiritual armor includes "the sword of the spirit, that is, God's word." (Eph. 6:17) A "great sword" was given to the second horseman of the Apocalypse, who was foretold to take peace away from the earth. (Rev. 6:3, 4; compare Matthew 24:7.) According to the apocalyptic vision, from the mouth of the one called "Faithful and True," who wages righteous war and is also named "The Word of God," "there protrudes a sharp long sword, that he may strike the nations with it." (Rev. 19:11-15; compare Psalm 45:3-5.) As for persons taught by Jehovah, even now they "beat their swords into plowshares," employing resources formerly used in war for purposes of peace.—Mic. 4:3.

WAR CLUB

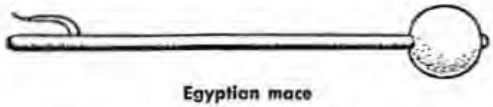
The "war club" was evidently a heavy club or mace, sometimes studded with metal. At Proverbs 25:18 a false witness is likened to a "war club" ("maul," *AV*), a sword and an arrow. The same Hebrew word (*me·phits'*, literally meaning "shatterer, disperser") may also apply to a hammer, such as that used by a coppersmith, and to a club carried by shepherds in the Middle East today.

The Hebrew word *map·pets'*, derived from another root, appears at Jeremiah 51:20 and is rendered "club" ("battle ax," *AV*). There Nebuchadnezzar in particular, as head of the Babylonian forces, is referred to as a "club" and as war weapons whereby God would "dash nations to pieces" and "bring kingdoms to ruin." A similar Hebrew word (*map·pats'*) is employed at Ezekiel 9:2, where divinely appointed executioners are said to be equipped with a "weapon for smashing."

Jehovah told Job that a club has been regarded as mere stubble by Leviathan. (Job 41:29) And the club (Gr., *xy'lon*) was among the weapons carried by those who came to arrest Jesus Christ in the Garden of Gethsemane.—Matt. 26:47, 55; Mark 14:43, 48; Luke 22:52.

In addition, there was the more elaborate mace that generally consisted of a heavy socketed stone or metal head into which a relatively short handle was fitted. Sometimes the handle was bound with cord where it was gripped, probably to prevent its slipping from the wielder's grasp. The mace was used to beat and smash during hand-to-hand combat. Its head might be pear- or saucer-shaped, or spherical. With the development and use of the helmet and other armor, the mace nearly disappeared from the battlefield.

The mace is frequently represented on Egyptian monuments. One type consisted of a wooden handle to which a bronze ball was attached. Egyptian maces



Egyptian mace

were about two and a half feet (c. 0.8 meter) long and were carried by the heavy-armed infantry and charioteers. Egyptian heavy- and light-armed troops and archers also used a curved stick, which was probably hurled at the enemy or employed in hand-to-hand fighting. This device is represented on both Egyptian and Assyrian monuments. According to Herodotus (Book VII, sec. 63), Assyrians in Xerxes' army "had wooden clubs knotted with iron."

Maceheads of various kinds have been discovered. For example, excavations near Beer-sheba have yielded round copper maceheads considered to be of the time before Abraham. Pear-shaped and fluted Mesopotamian limestone maceheads, held to be of the same period, have also been found.

In smashing enemy nations the Messianic king was foretold to wield a figurative "iron scepter" with telling effect.—Ps. 2:6-9; compare Revelation 19:15.

ARMY. A large body of men organized and trained for warfare on land. From the time of Abraham, Jehovah's pre-Christian servants engaged in armed warfare. After the Elamite Chedorlaomer and his allies carried off Abraham's nephew Lot and his household, Abraham mustered his army of "trained men, three hundred and eighteen slaves," and with his neighboring confederates went in pursuit up to

Dan, about 120 miles (193 kilometers) N. He then divided the forces and attacked by night, a strategy repeatedly employed in Biblical times.—Gen. 14:13-16.

ISRAELITE

The nation of Israel, over 400 years later, left Egypt in great haste, but in well-organized "battle formation," possibly like a five-part army composed of a main body with vanguard, rear guard and two wings. (Ex. 6:26; 13:18) The Egyptian army in pursuit consisted of "six hundred chosen chariots and all the other chariots of Egypt." Each chariot usually carried three men, one to manage the horses and two to fight, likely archers, since the bow was the principal offensive weapon of the Egyptians. The cavalry accompanied them. (Ex. 14:7, 9, 17) According to Josephus' claim, the Egyptian force numbered some 250,000.

Soon after the exodus the Israelites engaged in their first military combat as a freed people. The Amalekites attacked them at Rephidim, in the region of Mount Sinai. At Moses' direction, Joshua quickly assembled a fighting force. The battle lasted the major part of the day, and in spite of their inexperience in the art of warfare, Jehovah gave Israel the victory.—Ex. 17:8-14.

About a year after the exodus, a count was taken of those eligible for service in the army, males twenty years old and upward. The census totaled 603,550. (Num. 1:1-3, 45, 46) A similar count toward the end of the wilderness journey showed that the army strength had dropped slightly to 601,730. (Num. 26:2, 51) The Levites were exempt from army duty, hence not included in these figures but were numbered separately.—Num. 1:47-49; 3:14-39; 26:57, 62.

Exemptions

Besides the tribe of Levi, the following exemptions from military service were granted: (1) the man who "has built a new house and has not inaugurated it"; (2) "the man that has planted a vineyard and not begun to use it"; (3) "the man that has become engaged to a woman and has not taken her"; (4) the one who marries "should not go out into the army, [but] . . . should continue exempt at his house for one year"; (5) "the man that is fearful and faint-hearted."—Deut. 20:5-8; 24:5.

Army arrangements after conquest of Canaan

After the general settlement in Canaan there was little need for a large standing army; border skirmishes were usually handled by the local tribes involved. When it was necessary to assemble a larger unified fighting force from several tribes, Jehovah raised up judges to take command. The call to arms was accomplished in different ways: trumpet signals, messengers, or tokens were sent to stir the fighting men to action.—Num. 10:9; Judg. 3:27; 6:35; 19:29; 1 Sam. 11:7.

Warriors appear to have furnished their own weapons: swords, spears, lances, darts, slings, bows and arrows. The men generally were responsible for their own foodstuffs; hence Jesse sent provisions for his sons in Saul's army. (1 Sam. 17:17, 18) There is one case, however, when 10 percent of the volunteers were set aside to procure provisions for the rest.—Judg. 20:10.

Jehovah's presence in Israel's camp called for sanctity, ceremonial cleanness on the part of the soldiers. (Deut. 23:9-14) As sexual intercourse made a man unclean until the next day, under the Law, both David and Uriah carefully avoided sex relations while on active duty. (Lev. 15:16-18; 1 Sam. 21:1-6; 2 Sam. 11:6-11) The armies of pagan nations often raped the women of conquered cities, but not so the victorious soldiers of Israel. Nor were they permitted for a month to marry a captive woman. —Deut. 21:10-13.

Israel's ultimate victories depended on Jehovah, yet good handling of the army was necessary. This responsibility rested on appointed officers and chiefs over thousands and over hundreds. Priests were assigned to encourage and give direction and purpose to the campaigns. (Num. 31:6, 14; Deut. 20:2-4, 9) During the days of the judges, the one whom Jehovah raised up led the army personally into battle. The judge also planned the tactics and strategy. He deployed his forces in various ways: division into units (usually three), attack by surprise, ambush, frontal assault, securing river fords, and so forth. —Josh. 8:9-22; 10:9; 11:7; Judg. 3:28; 4:13, 14; 7:16; 9:43; 12:5.

Under the monarchy

Not satisfied with the theocratic arrangement under the judges, the people wanted to be "like all the nations," having a king to "go out before us and fight our battles." (1 Sam. 8:20) Samuel, however, warned them that such a king would not fight single-handed; he would take their sons "and put them as his in his chariots and among his horsemen, and some will have to run before his chariots." (1 Sam. 8:11, 12; see RUNNERS.) The king was commander in chief, with the chief of the army second in authority. —1 Sam. 14:50.

The size and strength of Saul's army varied according to the demands. On one occasion he selected 3,000 men, 1,000 of whom were under the command of his son Jonathan. (1 Sam. 13:2) For another exploit 330,000 were assembled. (1 Sam. 11:8) But compared with the highly mechanized armies of the Philistines, who were capable of mustering 30,000 chariots, 6,000 horsemen and "people like the grains of sand . . . for multitude," as they did at Michmash, Israel appeared ill equipped. "It happened on the day of battle that not a sword or a spear was found in the hand of any of the people," except Saul and Jonathan.—1 Sam. 13:5, 22.

During the reign of David the army of Israel was greatly improved, both in size and efficiency. There were some 332,500 men equipped for war that came to Hebron and turned the kingship of Saul over to David. (1 Chron. 12:23-38) Non-Israelites also served in David's army.—2 Sam. 15:18; 20:7.

David retained many of the older organizational plans of the army, such as holding the position of commander in chief himself, appointing field commanders like Joab, Abner and Amasa, and having under them the heads over thousands and over hundreds. (2 Sam. 18:1; 1 Ki. 2:32; 1 Chron. 13:1; 18:15) However, David instituted some novel plans of his own. A system of monthly rotation provided twelve groups of 24,000 (a total of 288,000), so that a soldier normally served only one month a year. (1 Chron. 27:1-15) This does not mean that all 24,000 for one month came from the same tribe, but, rather, each tribe furnished its share of the monthly quota throughout the year.

Cavalry and chariot units

A strong force in ancient armies was the chariots, mobile firing platforms highly prized by the Babylonians, Assyrians and Egyptians for their speed and maneuverability. They thus became fitting symbols of military power of the leading world empires. Under David, Israel's greatest military commander, the army in its entirety was composed of the foot soldier with his hand weapons—sword, spear, bow or sling. David must have remembered that Jehovah counseled against relying on the horse for victory (Deut. 17:16; 20:1); that Pharaoh's horses and chariots were "pitched into the sea" by Jehovah (Ex. 15:1, 4); and that Jehovah opened the floodgates of heaven on Sisera's "nine hundred war chariots with iron scythes" so that "the torrent of Kishon washed" the enemy away.—Judg. 4:3; 5:21.

Therefore, as Joshua hamstrung captured horses and burned enemy chariots, so likewise David did with horses seized from Hadadezer king of Zobah. He hamstrung all except a hundred of the many

horses captured from the king of Zobah. (Josh. 11:6-9; 2 Sam. 8:4) In a song David explained how his enemies concerned themselves with chariots and horses, "but, as for us, concerning the name of Jehovah our God we shall make mention." "The horse is a deception for salvation." (Ps. 20:7; 33:17) As the proverb says: "The horse is something prepared for the day of battle, but salvation belongs to Jehovah."—Prov. 21:31.

With the rule of Solomon a new chapter was written in the annals of Israel's army. His reign was comparatively peaceful, yet he multiplied horses and chariots. For the most part these horses were purchased and imported from Egypt. Whole cities had to be built throughout the territory to accommodate these new military divisions. (1 Ki. 4:26; 9:19; 10:26, 29; 2 Chron. 1:14-17) However, Jehovah never blessed this innovation of Solomon, and with his death and the dividing of the kingdom came the decline in Israel's army. As Isaiah later wrote: "Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Jehovah himself."—Isa. 31:1; see CHARIOT.

During the divided kingdom

Following the division of the kingdom there was constant hostility between Judah and Israel. (1 Ki. 12:19, 21) Rehoboam's successor Abijah had only 400,000 men in his army when Jeroboam came against him with 800,000. In spite of being outnumbered two to one, the southern kingdom proved successful "because they leaned upon Jehovah." Israel lost 500,000 men.—2 Chron. 13:3-18.

In addition to intertribal strife, there was the external antagonism from the pagan nations round about. Israel was obliged to maintain a standing army due to the provocative foreign relations with Syria to the north. (2 Ki. 13:4-7) Judah also had to resist the advances of pagan armies. On one occasion Egypt invaded Judah and took away much booty. (1 Ki. 14:25-27) At another time Ethiopia came against Judah with an army of a million men and three hundred chariots. King Asa's forces were only 580,000, but when he "began to call to Jehovah his God," "Jehovah defeated the Ethiopians," and not a single one was left alive.—2 Chron. 14:8-13.

Again, when Moab, Ammon and the Ammonim came up against Jehoshaphat, although he had a force numbering 1,160,000, Jehoshaphat "set his face to search for Jehovah," who assured him, "The battle is not yours, but God's." (2 Chron. 17:12-19; 20:1-3, 15) Military history was made on that occasion, for a chorus of trained voices "went out ahead of the armed men," singing, "Give praise to Jehovah." In confusion the enemy forces destroyed each other.—2 Chron. 20:21-23.

ROMAN

The Roman army, estimated to number 300,000 during Augustus' reign, was organized quite differently from those of former empires. The principal part of the Roman military establishment was the *legion*. It was a large independent unit, a complete army in itself, rather than a specialized portion of a greater force. Sometimes legions fought together, merging their resources and strength under a central command, as when four legions combined under Titus for the siege of Jerusalem, 70 C.E. But usually the legion stood alone with its individual commission of duty. Supplementing the legionnaires were noncitizens from all parts of the empire who made up the *auxilia*, often volunteers from the local district. Auxiliaries, backed up by the legions, were stationed along the borders. Upon honorable discharge one in the *auxilia* was granted Roman citizenship.

The number of legions varied at different times, from twenty-five or less to as many as thirty-three. Likewise the number of soldiers comprising the legion fluctuated from 4,500 to 7,000, though in the first century the force usually numbered 6,000. For this reason "legion" as used in the Scriptures means an indefinite large number. (Matt. 26:53; Mark 5:9; Luke 8:30) Each legion had its own commander, responsible solely to the emperor, and under him were six tribunes, called chiliarchs (military commanders, *NW*).—Mark 6:21; John 18:12; Acts 21:32–23:22; 25:23; see MILITARY COMMANDER.

The legion was divided into ten cohorts or bands. Thus the Scriptures speak of "the Italian band" and "the band of Augustus." (Acts 10:1; 27:1; see AUGUSTUS, BAND OF.) When Herod Agrippa died, 44 C.E., there were five cohorts in Caesarea. Further subdivided, the legion had sixty centuries, usually 100 men each, under the leadership of a centurion (army officer, *NW*). These officers were especially valuable, having the responsibility of training soldiers. (Matt. 8:5-13; 27:54; Acts 10:1; 21:32; 22:25, 26; 23:17, 23; 24:23; 27:1, 6, 11, 31, 43; see CENTURION.) In each legion there were ten officers of a special rank who acted as body guardsmen, couriers and sometimes as executioners.—Mark 6:27.

The Roman legions had their various standards and ensigns bearing images of eagles or some animals; later small statues of the emperor were added. These banners had religious significance, were considered sacred and holy to the point of being worshiped, and were guarded at the cost of human life. It was for such reasons that the Jews violently opposed their presence in Jerusalem.

At the time of enlistment in the Roman legions a vow of loyalty was recited by a spokesman and the soldiers agreed to keep it. Formerly the vow was taken annually, but this was later replaced by one lifetime vow. The term of service was measured either by years or by the number of campaigns in which the soldier had engaged. The age of the soldiers was generally between seventeen and forty-six. These armies were maintained by tax money; soldiers' pay, about 16 cents a day. Whereas the Greeks generally felt that harsh discipline caused resentment, the Romans enforced discipline in every aspect of a soldier's life. Training included walking up to twenty miles (32.2 kilometers) a day carrying an eighty-pound (36.3-kilogram) pack. Marriage was either discouraged or forbidden. Cowardice and disobedience were punished with death. Psychological indoctrination and "brainwashing" were part of the discipline and training.

EARLY CHRISTIANS

Early Christians refused to serve in the Roman army, both in the legions and *auxilia*, considering such service as wholly incompatible with the teachings of Christianity. Says Justin Martyr (110-165 C.E.) in his "Dialogue with Trypho": "We who were filled with war, and mutual slaughter, and every wickedness, have each through the whole earth changed our warlike weapons,—our swords into ploughshares, and our spears into implements of tillage." There is no doubt where Tertullian stood in 204 C.E. on the question of military service for Christians. In his treatise *De Corona*, chapter XI, discussing "whether warfare is proper at all for Christians," he argued from Scripture "the unlawfulness even of a military life itself," concluding, "I banish from us the military life." "Origen [185-254] . . . remarks that 'the Christian Church cannot engage in war against any nation. . . . ' In that period many Christians were martyred for refusing military service. On March 12, 295, Maximilian, the son of a famous Roman veteran, was called upon to serve in the Roman army and he refused, saying simply: 'I am a Christian.' "—H. Ingli James, quoted in *Treasury of the Christian World*, 1953, edited by A. Gordon Nasby, p. 369.

"A careful review of all the information available goes to show that, until the time of Marcus Aurelius

[121-180] no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service." (*The Rise of Christianity*, 1947, E. W. Barnes, p. 333) "It will be seen presently that the evidence for the existence of a single Christian soldier between 60 and about 165 A.D. is exceedingly slight; . . . up to the reign of Marcus Aurelius at least, no Christian would become a soldier after his baptism." (*The Early Church and the World*, 1955, C. J. Cadoux, pp. 275, 276) "In the second century, Christianity . . . had affirmed the incompatibility of military service with Christianity." (*A Short History of Rome*, 1919, G. Ferrero and C. Barbagallo, p. 382) "The behavior of the Christians was very different from that of the Romans. . . . Since Christ had preached peace, they refused to become soldiers." (*Our World Through the Ages*, 1961, N. Platt and M. J. Drummond, p. 125) "The first Christians thought it was wrong to fight, and would not serve in the army even when the Empire needed soldiers." (*The New World's Foundations in the Old*, 1929, R. and W. M. West, p. 131) "The Christians . . . shrank from public office and military service." ("Persecution of the Christians in Gaul, A.D. 177," F. P. G. Guizot) "Zealous Christians did not serve in the armed forces or accept political offices." (*World History, The Story of Man's Achievements*, Habberton, Roth and Spears, 1962, p. 117) "While they [the Christians] inculcated the maxims of passive obedience, they refused to take any active part in the civil administration or the military defence of the empire. . . . It was impossible that the Christians, without renouncing a more sacred duty, could assume the character of soldiers, of magistrates, or of princes."—*The Decline and Fall of the Roman Empire*, Edward Gibbon, Vol. I, p. 416.

HEAVENLY

Heavenly armies, in the sense of well-organized multitudes, refer, not only to the physical stars, but more frequently to the mighty hosts of angelic spirit creatures under the supreme command of Jehovah God. (Gen. 2:1; Neh. 9:6) The expression "Jehovah of armies" occurs 281 times in the Hebrew Scriptures, first at 1 Samuel 1:3, and twice its equivalent is found in the Greek Scriptures. (Rom. 9:29; Jas. 5:4) In discussing the angelic warriors such military terms are used as "legions," "war chariots," "horsemen," and so forth. (2 Ki. 2:11, 12; 6:17; Matt. 26:53) In size, the camp of Jehovah's invisible armies includes "tens of thousands, thousands over and over again," of war chariots. (Ps. 68:17) As a fighting force they are invincible. "The prince of the army of Jehovah" with drawn sword appeared to Joshua and gave instructions on how Jericho would be captured. (Josh. 5:13-15) One angel of these heavenly armies slew 185,000 Assyrians in a single night. (2 Ki. 19:35) When war broke out in heaven Michael and his angels hurled Satan and his demons down to the vicinity of the earth. (Rev. 12:7-9, 12) Furthermore, there will be no escape when "the armies . . . in heaven" follow the "King of kings and Lord of lords" as he brings destruction upon "the wild beast and the kings of the earth and their armies." (Rev. 19:14, 16, 19, 21) At the same time, however, this mighty invisible army of Jehovah gives protection to His faithful servants on earth.—2 Ki. 6:17; Ps. 34:7; 91:11; Dan. 6:22; Matt. 18:10; Acts 12:7-10; Heb. 1:13, 14.

See ARMS, ARMOR; SOLDIER; WAR.

ARNAN (Ar'nan) [Arabic, quick]. The son of Rephaiah and father of Obadiah; postexilic descendant of David; fourth generation after Zerubbabel. —1 Chron. 3:19, 21.

ARNI (Ar'ni). A person named in the human ancestry of Jesus Christ. Presumably a variant of the Greek equivalent of the Hebrew name Ram; in the *Septuagint* (Bagster) the Hebrew name Ram is rendered Aram.—Luke 3:33; 1 Chron. 2:10; see RAM No. 1.

ARNON, TORRENT VALLEY OF (Ar'non) [rushing, roaring torrent]. About halfway down the eastern side of the Dead Sea the deep gorge of the Arnon valley cuts through the high plateau region. This torrent, the modern Wadi el-Mojib, is fed by numerous tributaries (Num. 21:14) and, after the Jordan, is the only important stream emptying into the Dead Sea. The sheer red and yellow sandstone cliffs drop down abruptly to flank the sides of the narrow valley with its small perennial stream of limpid waters, plentiful with fish. Alongside grow willows, oleanders and other



Gorge through which the river Arnon flows into the Dead Sea

vegetation in abundance. Where the stream leaves the steep chasm walls to enter the flat shore of the Dead Sea its size varies from forty to one hundred feet (12.2 to 30.5 meters) in width, with a flow of from one to four feet (0.3 to 1.2 meters) deep.

This formidable canyon, which, at the top, measures some two miles (3.2 kilometers) in width and is nearly 1,700 feet (518 meters) deep, was crossed by only a few passages (Isa. 16:2) and hence became an obvious natural boundary. At the time of the Israelite conquest it separated the Amorites on the N from the Moabites on the S (Num. 21:13), but Jephthah's message to the Ammonites shows that the side to the N had once been under Ammonite control and had been invaded by the Amorites prior to Israel's arrival. (Judg. 11:12-27) Israel, having skirted the territory of Moab, reached the Arnon, probably at its upper reaches. Attacked by Sihon, the Amorite king, Israel gained the victory and took possession of the land from the Arnon up to the Jabbok. (Num. 21:21-24; Deut. 2:24-36) This first conquest thereafter became the territory of the tribes of Reuben and Gad.—Deut. 3:16; Josh. 12:1, 2; 13:8, 9, 15-28; see JABBOK, TORRENT VALLEY OF.

Due to Jehu's failure to walk strictly according to Jehovah's law, this region was later overrun by the invading forces of Hazael of Syria. (2 Ki. 10:32, 33)

The Arnon is referred to on line 26 of the famed Moabite Stone, King Mesha of Moab there boasting that he had constructed a highway through the valley. Archaeological discoveries of evidence of a number of forts and bridges in the area testify to the strategic importance of the Arnon. Its name figures in prophecies directed against Moab.—Isa. 16:2; Jer. 48:20.

AROD, ARODI, ARODITES (Ar'od, Ar·o'di, Ar'odites) [hunchbacked]. Sixth-named son of Gad and one of the souls who came into Egypt with Jacob's family in 1728 B.C.E. He became family head of the Arodites included in the wilderness census of 1473 B.C.E.—Gen. 46:8, 16; Num. 26:17.

AROER (A·ro'er) [nakedness; or, perhaps, juniper].

1. A city located on the N rim of the deep gorge forming the torrent valley of the Arnon. At the time of the conquest by Israel (c. 1474 B.C.E.) it was the southernmost city of the Amorite kingdom. (Deut. 2:36; 4:47, 48; Josh. 12:2) Thereafter it passed to the tribe of Reuben, although the tribe of Gad is mentioned as building (probably, repairing) the city. (Num. 32:33, 34; Deut. 3:12; Josh. 13:8, 9, 15, 16; 1 Chron. 5:8) It marked the southern boundary of Israel E of the Jordan and so corresponded to Beer-sheba, a major southern city W of the Jordan.

After some three hundred years of Israelite occupation, the Ammonites pressed a claim for the region lying between the Arnon and the Jabbok, but Judge Jephthah refuted their claim by showing that Israel had taken the land, including Aroer, from the Amorites.—Judg. 11:13, 22, 26.

This city of Aroer appears to have been the starting point for the census ordered by King David, which thereafter swung N to Dan-jaan and looped over to Tyre and Sidon and then S to Beer-sheba in the Negeb. (2 Sam. 24:4-8) The mention of "the city that is in the middle of the torrent valley" coincides with similar references at Deuteronomy 2:36 and Joshua 13:9, 16. This unnamed city is considered by some to correspond to Khirbet el-Medeiyineh, about seven miles (11.3 kilometers) SE of Aroer.

During the reign of King Jehu of Israel (905-876 B.C.E.), King Hazael of Syria overran the territories of Gad and Reuben, as far S as Aroer on the Arnon. (2 Ki. 10:33) Perhaps during this time, Moabite King Mesha fortified the city and built his road by the Arnon, as related on line 26 of the Moabite Stone. At the time of Jeremiah's prophecy against Moab the city was under Moabite control.—Jer. 48:19; Josephus, *Antiquities of the Jews*, Book X, chap. IX, par. 7.

The site of the ancient city is located near the modern village of 'Ara'ir, about fourteen miles (22.5 kilometers) E of the Dead Sea, a few miles S of Dibon, and close by the King's Highway, the main N-S route on that side of the Jordan. The ruins contain evidences of an ancient fortress, which, from its vantage point on the edge of the impressive gorge, could likely control the passages over the Arnon.

2. A town of the territory of Gad, described as "in front of Rabbah" (modern 'Amman), the chief city of the Ammonites. (Josh. 13:24, 25) It is possibly the Aroer mentioned in the description of Jephthah's conquest over the Ammonites at Judges 11:33. The location of the place is uncertain since the expression "in front of" is not particularly restrictive, though often considered as meaning "to the east of."

3. A town in the southern part of the territory of Judah. After David's victory over the Amalekite raiders he distributed portions of the spoil to the older men of the city. (1 Sam. 30:26, 28) It is identified with modern 'Ar'arah, about twelve miles (19.3 kilometers) SE of Beer-sheba, where the ruins of a fort remain. It may be the same place as the "Adadah" of Joshua 15:22, the Hebrew letter *da'leth* (ד) being substituted for *rehsh* (ר) in both instances.

The reference to the "cities of Aroer" at Isaiah 17:2 could apply to either of the first two cities here considered. The prophecy primarily deals with Damascus and, in view of the Syrian conquest of Israel reaching as far as Aroer on the Arnon, the expression may refer to this southernmost point of their extension of power E of the Jordan.—2 Ki. 10:33.

AROERITE (A·ro'er·ite) An inhabitant of one of the cities named Aroer. At 1 Chronicles 11:44 Hotham, the father of two of David's mighty men named Shama and Jeiel, is referred to as an Aroerite. His sons' association with David may place their father's home city in the territory of Judah.—See AROER No. 3.

ARPACHSHAD (Ar·pach'shad). A son of Shem, born two years after the global Flood (about 2368 B.C.E.) and died 438 years later. He was an ancestor of the Hebrews through his grandson Eber. (Gen. 10:22, 24; 11:10-13; 1 Chron. 1:17-27) He is shown to be the father of Shelah, although Luke's account (3:35, 36), by the inclusion of Cainan, apparently would make him Shelah's grandfather; but see CAINAN No. 2.—Gen. 10:24; 11:12; 1 Chron. 1:24.

The meaning of the name Arpachshad has been the subject of much discussion, but it is generally conceded to have some relation to the early Chaldeans. *The Soncino Books of the Bible* (Chronicles) in commenting on 1 Chronicles 1:18 states: "It may be noted that the Hebrew for *chshad* (the second half of the noun) represents the first part of *Casdim*, 'the Chaldeans,' and Arpachshad may be intended as the originator of that people who are not otherwise mentioned in the list." Lexicographers Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 89) relate the name to the country referred to as "Arrapachitis" in the writings of Ptolemy, a land situated between Urmia and Lake Van, hence in the region of Armenia.

ARPAD (Ar'pad). A royal city of N Syria always associated in the Bible with the city of Hamath. Arpad has been identified with Tell Erfad about twenty-five miles (40 kilometers) NW of Aleppo. Situated on the road leading S to Hamath and Damascus, it came under frequent attack from the Assyrians and was eventually conquered by Tiglath-pileser III and later by Sargon. Thus Sargon's son, Sennacherib, when threatening Jerusalem in 732 B.C.E., had his spokesman Rabshakeh refer to the fate of Arpad as an evidence of the inability of the gods of the nations to resist Assyria's mighty power. (2 Ki. 18:34; 19:12, 13) The prophet Isaiah had earlier foretold such boasting. (Isa. 10:9; 36:19; 37:13) Later Jeremiah prophesied that Hamath and Arpad would become ashamed and disintegrate before the "bad report," evidently concerning the conquests of Babylonian King Nebuchadnezzar.—Jer. 49:23.

ARROW. See ARMS, ARMOR.

ARROW SNAKE [Heb., *qip·pohz'*]. A snake so called from its darting and springing on its prey, in the manner of the rattlesnake. The Hebrew root from which the name is derived means "to jump" or "leap." The arrow snake is mentioned in the prophecy of Isaiah (34:15) as one of the creatures to inhabit Edom. This would emphasize the fact that Edom was to become such a desolate ruin that it would become a safe place for the arrow snake to 'make its nest and lay eggs and hatch them and gather them together under its shadow.' Most snakes lay eggs, and this text may refer to the practice of some snakes of coiling around their eggs. Says H. W. Parker in his book *Snakes* (pp. 105, 106): "Coiling around the eggs which is also practised by several cobras and kraits and some pit-vipers assists incubation by interposing a thermal insulation layer and so maintaining a more uniform temperature, but its major advantage undoubtedly lies in the protection it gives against marauders."

Albert Barnes says: "Bochart in Hieroz. t. ii. lib. iii. c. xi. pp. 408-419, has examined the meaning of the word [*qip·pohz'*] at length, and comes to the conclusion that it means the serpent which the Greeks called *acontias*, and the Latins *jaculus*:—the arrow-snake."—*The Book of the Prophet Isaiah*, pp. 339, 340.

ART. Art, as it relates to painting, sculpture and design, receives relatively little attention in the Bible. Yet man's life began, not in a barren field, but in a garden, a paradise with trees not only "good for food" but also "desirable to one's sight." (Gen. 2:9) Man was made to appreciate beauty, and the unsurpassed beauty, artistry and design manifest in creation —flowers, trees, mountains, valleys, lakes, waterfalls, birds, animals, as well as in the human form itself —evoke praise of their divine Creator. (Ps. 139:14; Eccl. 3:11; Song of Sol. 2:1-3, 9, 13, 14; 4:1-5, 12-15; 5:11-15; Rom. 1:20) Art, as here discussed, implies, basically, the representation of such things by use of various materials and the use of different forms and expression.

Already in Abraham's time the Bible makes mention of gifts of a "gold nose ring," golden bracelets, and other articles of silver and gold, bestowed on Rebekah. (Gen. 24:22, 53) The Royal Tombs of Ur, in which city Abraham once lived, have given up many exquisite ornaments of high artistic skill. However, most of the art objects recovered through archaeological explorations in the lands of Mesopotamia, Assyria, Palestine, Egypt and adjacent regions seem to bear some relation to the idolatrous pagan religions or the proud political rulers, thus indicating an early perversion of the use of art.

Sumeria is suggested as the area where sculpture or carving in relief or in the round began. Also, in southern Mesopotamia, in a temple, were found the earliest fresco paintings (that is, painting on a freshly plastered surface before it dries). Terra-cotta figurines found in an early stratum of the city of Ur manifest excessive emphasis placed on sex. Astarte figurines uncovered in all lands of the Fertile Crescent manifest the lewdness associated with pagan cultic rites. The ancient Assyrians carved out enormous stone reliefs depicting the exploits of their monarchs, and produced massive winged statues for their royal palaces.

The Egyptians, by contrast, were exceptionally skillful in depicting lifelike people and scenes and showed enthusiasm and verve for drawing and making designs of all manner of animals, birds, plants and objects of the Nile valley. Their bright-colored paintings on walls often presented cheerful scenes of feasting and social activities, work and play, as drawn from city and farm.

The island of Crete with its Minoan culture produced abundant fresco paintings during the second millennium B.C.E. In Palestine itself, excavations at Teleilat Ghassul in the lower Jordan valley revealed the use of mineral pigments to produce fresco wall paintings of geometric patterns in black, red and yellow ocher, dark red and white. The work is considered to be from before the time of Abraham.

VARIETY OF MATERIALS

Glass appears to have been produced as far back as the second millennium B.C.E. by the Egyptians and perhaps the Phoenicians. Yet, evidently it originated in Mesopotamia, where pieces of well-made glass have been found believed to date from as early as the third millennium B.C.E. Job (c. 1600 B.C.E.) spoke of glass as being very precious. (Job 28:17) Though opaque, it was used in making animal figurines, perfume boxes, necklaces and other jewelry. The Romans were among the first to produce transparent glass.—Compare Revelation 4:6; see GLASS.

Thus the ancient artists worked with a considerable variety of materials, including clay, terra-cotta, wood, bronze or copper, iron, gold, silver, precious and semiprecious gems, glass, ivory, limestone and marble.

HEBREW ART

There is little material evidence remaining to present any clear picture of Hebrew art, yet art appreciation is manifest in the Bible record. On coming out of Egypt the people brought with them gold and silver articles obtained from the Egyptians. (Ex. 12:35) They gladly contributed such items for the decoration of the tabernacle in the wilderness. (Ex. 35:21-24) The work of producing the tabernacle with its decorations and equipment gave outlet for their artistic ability in woodworking, metalworking, embroidery, jewel work and design, Bezalel and Oholiab particularly taking the lead and instructing. It is notable that credit for their artistic ability is given to Jehovah.—Ex. 35:30-35; 36:1, 2.

Prior to the tabernacle work, Aaron had employed artistic ability for a perverse use in using a graving tool to make a molten image of a calf for worship. (Ex. 32:3, 4) Moses (or someone assigned by him) also showed such ability, though properly, when making the serpent of copper at a later time. (Num. 21:9) However, the provisions in the Law forbidding the making of images for worship, while not prohibiting all representational art, doubtless exercised a restrictive influence on painting or sculpturing among the Hebrews. (Ex. 20:4, 5) In view of the gross idolatry so prevalent in all nations and the widespread use of art to foster such idolatry, it is evident that paintings or carvings of figures, human or animal, would be viewed as suspect by those keeping the Law provisions and those charged with enforcing it. (Deut. 4:15-19; 7:25, 26) Even the cherubs of the tabernacle were covered over with a cloth when being transported and thus were hid from the gaze of the populace (Num. 4:5, 6, 19, 20), while those of the later temple were seen only by the high priest on one day a year. (1 Ki. 6:23-28; Heb. 9:6, 7) Additionally, after their entry and establishment in the Promised Land, the basically agricultural life of the Israelites was seldom such as allowed for the leisure time and funds necessary for extensive artwork.

During the period of the judges the only artwork indicated was involved in apostate religious practices. —Judg. 2:13; 6:25; 8:24-27; 17:3-6; 18:14.

Artwork under the monarchy

While the ancient nation of Israel is not renowned today for its works of art, yet the evidence indicates that, when occasion arose, they were able to produce work of artistic quality such as gained wide attention and admiration. The prophet Ezekiel depicts the manner in which Jehovah adorned and beautified Jerusalem so that " 'a name began to go forth among the nations because of your prettiness, for it was perfect because of my splendor that I placed upon you,' is the utterance of the Lord Jehovah." (Ezek. 16:8-14) However, the succeeding verses (15-18, 25) show that such prettiness was put to a perverted use, as Jerusalem prostituted herself with the surrounding political nations. Jeremiah, too, describes those looking on Jerusalem after her fall to Babylon as saying: "Is this the city of which they used to say, 'It is the perfection of prettiness, an exultation for all the earth'?" (Lam. 2:15; compare Psalm 48:2; 50:2; Isaiah 52:1.) The temple built by Solomon was evidently an artistic work of consummate beauty and is called a "house of holiness and beauty."—Isa. 64:11; 60:13.

In dealing with the construction of the temple in King Solomon's time, much comment has been made in reference works of the assumed lack of artistic skill on the part of the Israelites, to the point of giving practically all the credit to the Phoenicians. The record, however, shows that only one artisan was requested of the Phoenicians by Solomon, aside from the lumbermen employed in King Hiram's own forests of Lebanon and the stone quarriers. (1 Ki. 5:6, 18; 2 Chron. 2:7-10) This artisan, also named Hiram, was an Israeli-Phoenician skilled in working with

precious metals, weaving and engraving. Yet, the record refers to Solomon's own skilled men, and King Hiram likewise spoke of these and the skilled men of Solomon's father David. (2 Chron. 2:13, 14) Contrary to the often expressed opinion that "Solomon's Temple was probably Phoenician in design" (*Harper's Bible Dictionary*, p. 44), 1 Chronicles 28:11-19 shows that the architectural plan of the temple and all its features was delivered to Solomon by David, providing "insight for the entire thing in writing from the hand of Jehovah . . . , even for all the works of the architectural plan." By contrast, unfaithful King Ahaz did become enamored with the pagan altar at Damascus and sent "the design of the altar and its pattern" to priest Urijah to have a copy of it made.—2 Ki. 16:1-12.

King Solomon also made a great ivory throne, overlaid with gold, of unique design, figures of lions standing by the armrests and lining the six steps of approach. (1 Ki. 10:18-20) The extensive use of ivory in the royal palace is indicated at Psalm 45:8. In the northern kingdom of Israel, with its capital at Samaria, ivory carving in furniture, paneling and art objects was apparently popular in the days of King Ahab and thereafter. (1 Ki. 22:39; Amos 3:12, 15; 6:4) Archaeological excavations turned up large quantities of ivory pieces, plaques and panels in what is believed to have been the palace area. Inlaid work of gold, lapis lazuli and glass occur in some pieces. In Megiddo some four hundred ivory pieces were found, including beautifully carved panels and ivory inlaid boxes and gaming boards, estimated as dating from about the twelfth century B.C.E.

In a vision, Ezekiel saw carved representations of reptiles, animals and idols on a wall of the temple area in apostate Jerusalem (Ezek. 8:10), and symbolic Oholibah (representing unfaithful Jerusalem) is spoken of as seeing images of Chaldeans carved on a wall and painted with vermilion, a bright-red pigment. —Ezek. 23:14; compare Jeremiah 22:14.

RELATIONSHIP TO CHRISTIANITY

Paul was a witness of the artistic splendor of Athens, developed around the worship of the Grecian gods and goddesses, and he showed an audience there how illogical it was that humans, owing their life and existence to the true God and Creator, should imagine that "the Divine Being is like gold or silver or stone, like something sculptured by the art and contrivance of man." (Acts 17:29) He thus demonstrated again that artistic beauty, no matter how impressive or attractive, does not of itself recommend any religion as being true worship.—Compare John 4:23, 24.

There is no record or existing evidence of artwork among the Christians of the first century C.E. It is only during the second and third centuries C.E. that some paintings and sculptures appear in the catacombs attributed to nominal Christians. After the union of church and state in the fourth century, however, art began to be given a prominence that in time equaled that of the pagan religions and was often related to or in direct imitation of such religions, both in its symbolisms and its forms. Louis Réau, who held the chair of the History of Art of the Middle Ages at the Sorbonne University of France, demonstrates in his work *Iconographie de l'Art Chrétien* (Vol. I, p. 10) that such paganism has long been recognized by historians of art and that the responsibility for it is to be placed, not merely on the artists, but on the policies that were followed by the church itself. He points out (p. 50) that, rather than really convert the pagans from their old practices and forms of worship, the church chose to respect "the ancestral customs and continue them under another name."

Thus, it is not surprising to find the signs of the zodiac, so prominent in ancient Babylon, displayed on cathedrals such as that of Notre Dame in Paris, where they appear on the left doorway and surround Mary in the huge centrally located rose window. (Compare Isaiah 47:12-15.) Similarly, a guidebook to the cathedral at Auxerre, also in France, states that in the central entrance to the cathedral, "the sculptor there mixed certain pagan heroes: an Eros [Greek god of love] nude and sleeping . . . a Hercules and a Satyr [one of the Greeks' semihuman demigods]! The register at the lower right represents the parable of the Prodigal Son."

Similarly at the entrance of Saint Peter's cathedral in Rome appear not only the figure of Christ and the "Virgin" but also that of Ganymede "carried off by the eagle" to become cupbearer of Zeus, king of the gods, and "Leda [who bore Castor and Pollux] fertilized by the swan" Zeus. Commenting further on such pagan influence, Réau asks: "But what is one to say then of the Final Judgment of the Sistine Chapel, the principal chapel of the Vatican, where one sees the nude Christ of Michelangelo lance the lightning like a thundering Jupiter [the Roman father of the gods] and the Damned cross the Styx [the river over which the Greeks believed the dead were ferried] in Charon's barque?" As he states: "An example that came from so high [i.e., approved by the papacy] could not fail to be followed."

In contrast with this, as has been seen, art was not given major attention by fleshly Israel and is virtually absent from the record of the early congregation of spiritual Israel of the first century C.E. It is, rather, in the field of literature that they surpassed all other peoples, being used by God to produce a work of superb beauty, not only in form but primarily in content: the Bible. Their inspired writings are "as apples of gold in silver carvings," with crystal-clear truths of such brilliance as to rival the finest gems, and word pictures that convey visions and scenes of a grandeur and loveliness beyond the ability of human artists to portray.—Prov. 25:11; 3:13-15; 4:7-9; 8:9, 10; see SEAL.

ARTAXERXES (Ar·ta·xerx'es) [Persian, *Artakhshatra*]. A name or title applied to several Persian kings. The suggested meaning is "he whose empire is perfected," or simply "great kingdom."

1. The Persian ruler who caused the building of Jehovah's temple at Jerusalem to be stopped. (Ezra 4:7-24) Between the reigns of Cyrus the Great, who allowed the Jews to return to Jerusalem (537 B.C.E.), and of Darius I (Persian), who removed (520 B.C.E.) the ban imposed on the temple construction, two kings ruled: Cambyses and the Magian Gaumata, who (at least according to King Darius) pretended to be Smerdis and who obtained the throne by imposture and usurpation. Cambyses is evidently represented by the "Ahasuerus" mentioned at Ezra 4:6 to whom the first protest was made by the opposers of the temple reconstruction. Therefore, beginning with Ezra 4:7, the ruler referred to as "Artaxerxes" is evidently Gaumata, whose rule lasted but eight months (522 B.C.E.). He was thereafter put to death by Darius Hystaspis, who succeeded him to the Persian throne.

2. The Greek *Septuagint* translation refers to Ahasuerus, the husband of Esther, as "Artaxerxes." (Esther 1:1 to 2:23) He is believed to be the king known in secular history, however, as Xerxes I (486-474 B.C.E.).—See AHASUERUS No. 3.

3. Artaxerxes Longimanus (474-423 B.C.E.), the son of Xerxes I, is considered to be the king referred to at Ezra 7:1-28 and Nehemiah 2:1-18; 13:6. Modern secular historians, not taking into account the two kings previously considered (Gaumata and Xerxes I), designate Longimanus as Artaxerxes I. According to the ancient historian Plutarch, the name Longimanus derives from the fact that the king's right hand was longer than his left.

During Longimanus' reign he extended permission to priest Ezra and also to Nehemiah to make trips to Jerusalem. (Ezra 7:1-7; Neh. 2:1, 7, 8) Ancient historians credit him with a generally benign and

generous character. This coincides with his actions during the seventh year of his reign (468 B.C.E.), when Longimanus granted Ezra "all his request" in a decree that provided for silver and gold and vessels for temple use (gifts that totaled some $4,946,000 at modern values), in addition to provisions of wheat, wine, oil and salt. (Ezra 7:6, 12-23; 8:25-27) This generous contribution may explain why Artaxerxes (Longimanus) is included along with Cyrus and Darius at Ezra 6:14 as one of those whose orders contributed to the 'building and finishing' of the temple, although the actual construction was completed by 515 B.C.E., some forty-seven years previous. The king's decree even authorized Ezra to appoint magistrates and judges to teach God's law (as well as that of the king), and to use capital punishment against violators where necessary.—Ezra 7:25, 26.

ARTAXERXES LONGIMANUS' TWENTIETH YEAR

During the twentieth year of his reign, Artaxerxes Longimanus granted permission to Nehemiah to return to Jerusalem to rebuild the walls and gates of the city. (Neh. 2:1-8) Because this edict is referred to at Daniel 9:25 as relating to the time of the promised coming of the Messiah, the date of Artaxerxes' twentieth year has been a matter of considerable study. Whereas most secular works fix the date of the start of his reign at 465 or 464 B.C.E., there is sound reason for placing it at an earlier date, as follows:

The first year of the reign of Xerxes, father and predecessor of Longimanus, ran from December of 486 B.C.E. to the spring of 485 B.C.E. During 480-479 B.C.E. (the seventh year of his reign) he attempted an invasion of Greece but suffered defeats due to the tactics of the Athenian general Themistocles. The book of Esther (which calls him Ahasuerus) refers to the twelfth year of Xerxes' rule (Esther 3:7) and indicates that his rule likely extended on into its thirteenth year (474 B.C.E.). Though modern historians generally extend Xerxes' reign on to include a total of twenty-one years, and although some clay tablets referring to a sixteenth, twentieth and twenty-first year have been assigned by certain scholars to his reign, there is strong testimony to show that Xerxes' rule ended in 474 B.C.E. and that he was then replaced by his son, Artaxerxes Longimanus.—See CHRONOLOGY.

The key to the matter relates to the flight of Athenian general Themistocles to the Persian capital, because of being accused of treason in his own land. The Greek historian Thucydides of Athens lived during the reign of Artaxerxes, and he records that Themistocles fled to Persia when Artaxerxes had but "lately come to the throne." (See Thucydides in Book I, chapter 137.) Nepos, a Roman historian of the first century B.C.E., supports this statement, saying: "I know that most historians have related that Themistocles went over into Asia in the reign of Xerxes, but I give credence to Thucydides in preference to others, because he, of all who have left records of that period, was nearest in point of time to Themistocles, and was of the same city. Thucydides says that he went to Artaxerxes." (Nepos, *Themistocles*, chap. 9) Similarly, the Greek biographer Plutarch, of the first century C.E., says: "Thucydides, and Charon of Lampsacus, say that Xerxes was dead, and that Themistocles had an interview with his son, Artaxerxes; but Ephorus, Dinon, Clitarchus, Heraclides and many others, write that he came to Xerxes. The chronological tables better agree with the account of Thucydides."—Themistocles, c. 27; see also *The Encyclopedia Americana*, 1956 ed., Vol. 26, p. 507.

The weight of historical evidence, therefore, points to Themistocles' flight as occurring in the reign of Artaxerxes, not of Xerxes. As to the date of that flight, Jerome's *Eusebius* places Themistocles' arrival in Asia in the fourth year of the 76th Olympiad (four-year periods beginning in 776 B.C.E.), that is, in the year 473/472 B.C.E. Confirming this are the annals or chronology of Diodorus the Sicilian, a Greek historian of the first century B.C.E., which place the date of Themistocles' death in 471 B.C.E. Since after his arrival Themistocles is reported to have requested one year's time in which to learn Persian before receiving audience with the king, it fits well that his arrival would reasonably have taken place about two years before his death or by the year 473 B.C.E. And since, as Thucydides records, Themistocles arrived when Artaxerxes had but "lately come to the throne," then the first year of Artaxerxes' reign evidently began in 474 B.C.E. The noted German scholar Ernst Wm. Hengstenberg (1802-1869) in his work entitled "Christology of the Old Testament" (Vol. 2, p. 395) states: "Krueger . . . places the death of Xerxes in the year 474 or 473, and the flight of Themistocles a year later." Archbishop James Ussher, of Ireland (1581-1656), as a chronologist, also held that Artaxerxes Longimanus ascended the Persian throne in 474 B.C.E., as did the celebrated writer Vitringa (1659-1722).

Accepting the year 474 B.C.E. on this basis as the initial year of Artaxerxes' reign, we conclude that the twentieth year of his rule should have been the year 455 B.C.E., at which time his decree sent to Palestine by Nehemiah for the rebuilding of the city of Jerusalem would go into effect, thus marking the start of the "seventy weeks" of Daniel's prophecy. (Dan. 9:24) Hengstenberg sums up the matter in saying (Vol. 2, p. 394): "The difference [of opinion] concerns only the year of the commencement of the reign of Artaxerxes. Our problem is completely solved, when we have shown that this year falls in the year 474 before Christ. For then the twentieth year of Artaxerxes is the year 455 before Christ, according to the usual reckoning." Undoubtedly the strongest proof for the date of 455 B.C.E. as the twentieth year of the reign of Artaxerxes, however, is the fact of the Messiah's appearance in the year 29 C.E., and his death in 33 C.E., in fulfillment of the time period indicated in Daniel's prophecy.—Dan. 9:25, 26; see MESSIAH.

Nehemiah 13:6 refers to the "thirty-second year of Artaxerxes," at which time (443-442 B.C.E.) Nehemiah returned to Babylon for a time. Artaxerxes Longimanus evidently died in 424 or 423 B.C.E. (according to *Babylonian Chronology 626 B.C.—A.D. 75* by Parker and Dubberstein, page 18) and was succeeded by Darius II.

ARTEMAS (Ar'te·mas) [Gr., contraction of Artemidoros, gift of Artemis]. A companion whom Paul considered sending to Titus in Crete (Titus 3:12), perhaps as a replacement in order that Titus might join Paul in Nicopolis. Since Paul's choice was to be between Artemas and Tychicus, Artemas was evidently well esteemed, as indicated by Paul's remarks about Tychicus at Ephesians 6:21, 22.

ARTEMIS (Ar'te·mis). The Greek virgin goddess of hunting, identified by the Romans with Diana. According to classical mythology, Artemis was the daughter of Zeus and twin sister of Apollo, born of Leto as a result of an adulterous relationship with Zeus. Equipped with bow and arrows, Artemis is depicted as pursuing game, especially stags. Her worshipers believed, not only that she at times sent plagues, but also that she used her power to cause death. Additionally, healing powers were ascribed to her, and she was regarded as the protectress of the young, both of humans and animals.

Although the Greeks identified her with their own Artemis, the Artemis of Ephesus, worshiped in cities throughout Asia Minor, has little in common with the above-described Greek deity of classical mythology. (Acts 19:27) The Ephesian Artemis was a fertility goddess represented as having multiple breasts, a turreted crown and a kind of nimbus behind her head. The mummylike lower half of her body was decorated with various symbols and animals.

The Artemis worshiped at Ephesus has been closely connected with prominent goddesses of other peoples, and it is suggested that they have a common origin. *A Dictionary of the Bible*, edited by James Hastings, Volume I, page 605, observes: "Artemis presents such close analogies with the Phrygian Cybele, and with other feminine envisagements of the divine power in Asiatic countries, like the Cappadocian Ma, the Phoenician Astarte or Ashtaroth, the Syrian Atargatis and Mylitta, as to suggest that these are all mere varieties of one ultimate religious conception, presenting in different countries certain differences, due to varying development according to local circumstances and national character."



Image of the goddess Artemis of Ephesus

The ancients ranked the temple of Artemis at Ephesus as one of the seven wonders of the world. It was an imposing structure made of cedar, cypress, white marble and gold. So sacred was it believed to be that treasures could be deposited in it without any fear of thievery, and criminals could find asylum within an area extending around the temple for a distance of about 600 feet (c. 183 meters), although this varied considerably at different periods. A great number of virgin priestesses and eunuch priests served at this temple, married women not even being permitted to enter it under penalty of death.

For the great festivals held in the month of Artemision (March-April) visitors numbering up to 700,000 arrived at Ephesus from all of Asia Minor. One feature of the celebration was the religious procession, with the image of Artemis being paraded about the city in a most jubilant manner.

The making of silver shrines of Artemis proved to be a profitable enterprise for Demetrius and other Ephesian silversmiths. Therefore, when the apostle Paul's preaching in Ephesus caused a considerable number of persons to forsake the unclean worship of this goddess, Demetrius stirred up the other craftsmen, telling them that Paul's preaching not only posed a threat to their financial security, but also the danger existed that the worship of the great goddess Artemis would come to nothing. This culminated in a riot that was finally dispersed by the city recorder. —Acts 19:23-41; see EPHESUS.

ARUBBOTH (A·rub'both) [the lattices]. A town that served as an administrative center under one of the twelve deputies assigned by King Solomon to provide food for the royal household. The son of Hesed functioned there, having oversight over Socoh and the land of Hepher. (1 Ki. 4:7, 10) Arubboth is presently identified with modern 'Arrabeh, situated near Dothan and about nine miles (14.5 kilometers) N of Samaria, hence in the territory of Manasseh. Hepher lies W of it on the Plains of Sharon and Socoh to the SW.

ARUMAH (A·ru'mah) [height]. A town in the territory of Ephraim in which Abimelech, the son of Jerubbaal, resided and from which he launched his attack on the Shechemites. (Judg. 9:41) It is tentatively identified with El 'Ormeh, about six miles (9.7 kilometers) SE of Shechem. Some suggest that it is the same as the "Rumah" referred to at 2 Kings 23:36.—See RUMAH.

ARVAD (Ar'vad) [perhaps, wandering]. In Ezekiel's prophetic dirge concerning Tyre reference is made to men from Arvad who served as skilled rowers in Tyre's navy and as valorous warriors in her army. (Ezek. 27:8, 11) Arvad is identified with the small rocky island today known as Ruad, lying about two miles (3.2 kilometers) off the coast of northern Syria (Phoenicia), some 125 miles (201 kilometers) N of Tyre. The inhabitants were descendants of Canaan. —Gen. 10:15, 18.

ARVADITE (Ar'vad·ite). A member of the family descended from Ham through Canaan and that evidently inhabited Arvad, an island just off the N Phoenician coast. (Gen. 10:6, 15, 18; 1 Chron. 1:16) The only other mention of them is Ezekiel's reference to Arvadites as being skilled sailors and valiant soldiers for Tyre.—Ezek. 27:8, 11.

ARZAH (Ar'zah) [perhaps, earthiness; or, firm; or gracious]. Steward of the household of Elah, king of Israel (952-951 B.C.E.), in whose house in Tirzah the king was "drinking himself drunk" when assassinated by Zimri.—1 Ki. 16:9, 10.

ASA (A'sa) [perhaps, physician; or contraction for Jehovah has healed].

1. The third king of Judah following the division of the nation into two kingdoms. Asa was the son of Abijam and grandson of Rehoboam. Since his father's three-year rule began in the eighteenth year (980 B.C.E.) of the reign of Jeroboam, king of Israel, and Asa's began in the twentieth year of Jeroboam, apparently Abijam died before completing his third full year and Asa completed that year as an accession period, followed by his forty-one-year rule (977-936 B.C.E.).—1 Ki. 15:1, 2, 9, 10.

ASA'S ZEAL FOR PURE WORSHIP

The twenty years since the national split had steeped Judah and Benjamin in apostasy. Asa demonstrated a zeal for pure worship "like David his forefather," and courageously set about to clean the male temple prostitutes and the idols out of the land. He removed his grandmother, Maacah, from her position as a sort of 'first lady' of the land because of her making a "horrible idol" to the sacred pole or Asherah, and he pulverized the religious idol.—1 Ki. 15:11-13.

The record at 2 Chronicles 14:2-5 states that Asa "removed the foreign altars and the high places and broke up the sacred pillars and cut down the sacred poles." However, 2 Chronicles 15:17 and 1 Kings 15:14 say that 'the high places he did not remove.' It therefore appears that the high places referred to in the earlier Chronicles account were those of the adopted pagan worship that infected Judah, while the Kings account refers to high places at which the people engaged in worship of Jehovah. Even after the setting up of the tabernacle and the later establishment of the temple, occasional sacrificing was done to Jehovah on high places, which was acceptable to him under special circumstances, as in the cases of Samuel, David and Elijah. (1 Sam. 9:11-19; 1 Chron. 21:26-30; 1 Ki. 18:30-39) Nevertheless, the regular approved place for sacrifice was that authorized by Jehovah. (Num. 33:52; Deut. 12:2-14; Josh. 22:29) Improper modes of high-place worship were also carried on in Jehovah's name (compare Exodus 32:5), and such may have continued in spite of the removal of the pagan high places, perhaps because the king did not pursue their elimination with the same vigor as the removal of the pagan sites. Or it is possible that Asa did effect a complete removal of all high places but that such cropped up again in due time and were

not removed at the time of the conclusion of his reign, allowing for their being smashed by his successor Jehoshaphat.

Asa's zeal for right worship brought blessings of peace from Jehovah during the first ten years of his reign. (2 Chron. 14:1, 6) Later Judah was subjected to attack by a force of a million warriors under Zerah the Ethiopian. Though greatly outnumbered, Asa went out to meet the invasion at Mareshah to the SW of Jerusalem in the Judean lowlands. His fervent prayer before the battle was joined acknowledged God's power to deliver and pleaded for Jehovah's help, saying: "Upon you we do lean, and in your name we have come against this crowd. O Jehovah, you are our God. Do not let mortal man retain strength against you." Total victory resulted.—2 Chron. 14:8-15.

Asa is thereafter met by the prophet Azariah, who reminds him that "Jehovah is with you as long as you prove to be with him," and that "if you leave him he will leave you." He calls to mind the internecine strife the nation experienced when alienated from Jehovah and urges Asa to continue his activity courageously on behalf of pure worship. (2 Chron. 15:1-7) Asa's ready response and strengthening of the nation in true service to Jehovah results in a great number of persons from the northern kingdom abandoning that region to join in a grand assembly at Jerusalem in Asa's fifteenth year of rule (963 B.C.E.), at which assembly a covenant is made declaring their determination to seek Jehovah and providing the death penalty for those not keeping this covenant. —2 Chron. 15:8-15.

INTRIGUE AND WARFARE AGAINST BAASHA

King Baasha of Israel set out to block the path of any inclining toward a return to Judah by fortifying the frontier city of Ramah, located on the main road to Jerusalem and only a short distance N of that city. Asa, by some process of human reasoning or due to heeding bad counsel, now failed to rely solely on Jehovah and resorted to diplomacy and conspiratorial maneuvering to remove this threat. He took the temple treasures and those from the royal house and sent them as a bribe to King Ben-hadad of Syria to induce him to divert Baasha's attention through an attack on Israel's northern frontier. Ben-hadad accepted, and his raid on Israelite cities in the N disrupted Baasha's building work and brought a withdrawal of his forces from Ramah. Asa now conscripted all the available manpower from the entire kingdom of Judah and carried off all Baasha's supplies of building materials, using them to build up the cities of Geba and Mizpah.—1 Ki. 15:16-22; 2 Chron. 16:1-6.

For this, Asa was confronted by Hanani the seer, who pointed out Asa's inconsistency in not leaning upon the God who had delivered him from the vast Ethiopian force, reminding Asa that "as regards Jehovah, his eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him." For his foolishness, Asa would now face continued warfare. Resenting correction, Asa unjustly jailed Hanani and showed himself oppressive to others of the people.—2 Chron. 16:7-11.

The statement at 2 Chronicles 16:1 that Baasha came up against Judah "in the thirty-sixth year of the reign of Asa" has caused some question, since Baasha's rule, beginning in the third year of Asa and lasting only twenty-four years, had terminated ten years prior to Asa's thirty-sixth year of rule. (1 Ki. 15:33) While some suggest a scribal error and believe the reference is to the sixteenth or the twenty-sixth year of Asa's reign, the assumption of such error is not required to harmonize the account. Jewish commentators quote the *Seder Olam*, which suggests that the thirty-sixth year was reckoned from the existence of the separate kingdom of Judah (997 B.C.E.) and corresponded to the sixteenth year of Asa (Rehoboam ruling seventeen years, Abijah three years and Asa now in his sixteenth year). (*Soncino Books of the Bible*, footnote on 2 Chronicles 16:1) This was also the view of Archbishop Ussher. So, too, the apparent difference between the statement at 2 Chronicles 15:19 to the effect that, as for "war, it did not occur down to the thirty-fifth [actually, the fifteenth] year of Asa's reign," and the statement at 1 Kings 15:16 to the effect that "warfare itself took place between Asa and Baasha the king of Israel all their days," may be explained in that once conflicts began between the two kings they were thereafter continuous, even as Hanani had foretold.—2 Chron. 16:9.

ILLNESS AND DEATH

Asa's last three years brought suffering due to an illness of the feet (perhaps gout), and he unwisely sought physical healing over spiritual healing. At his death he was given an honorable burial in his personally prepared tomb in the city of David.—1 Ki. 15:23, 24; 2 Chron. 16:12-14.

Despite the unwisdom he displayed and the lack of spiritual insight he manifested at times, Asa's good qualities and freedom from apostasy evidently outweighed his errors, and he is viewed as one of the six faithful kings of the line of Judah. (2 Chron. 15:17) The forty-one-year reign of Asa touched or covered the reigns of eight kings of Israel: Jeroboam, Nadab, Baasha, Elah, Zimri, Omri, Tibni (who ruled a segment of Israel in opposition to Omri) and Ahab. (1 Ki. 15:9, 25, 33; 16:8, 15, 16, 21, 23, 29) Upon Asa's death his son Jehoshaphat became king.—1 Ki. 15:24.

2. A son of the Levite Elkanah and the father of Berechiah, who is listed as dwelling in the "settlements of the Netophathites" following the return from the Babylonian exile.—1 Chron. 9:16.

ASAHEL (As'a·hel) [God has made or God is a doer].

1. A son of David's sister or half-sister Zeruiah and the brother of Abishai and Joab; hence, David's nephew. (1 Chron. 2:15, 16) Honored as among the thirty outstanding warriors under David, Asahel was particularly noted for his fleetness, "like one of the gazelles that are in the open field." (2 Sam. 2:18; 23:24) This proved his undoing. Following the test struggle at the pool of Gibeon and the subsequent rout of the Israelite forces under Abner, Asahel doggedly pursued the fleeing Abner. After pleading twice with Asahel to desist, the powerful Abner rammed the butt end of his spear through Asahel's abdomen and he died on the spot. Though Asahel's brother Joab finally called off the Judean forces in response to Abner's remonstrations, Asahel's death caused bitterness to rankle within Joab so that at a later opportunity he craftily maneuvered into position to put Abner to death by the sword.—2 Sam. 2:12-28; 3:22-27.

At 1 Chronicles 27:7 Asahel is listed as a divisional commander of the month-by-month arrangement of troops. Since Asahel died before David's becoming king over all Israel, his mention here may be rather with reference to his house, represented in his son Zebadiah, who is referred to in the text as Asahel's successor. A further suggestion is that given by *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 244): "It is possible that we may have here the prototype of the Davidic militia, organized early in the Judean rule of the king, and that this original list has been brought up to date by the inclusion of Zebadiah, son and successor of Asahel in this command."—Compare 1 Chronicles chapter 12.

2. One of the Levites assigned to teach the Law throughout Judah, beginning in the third year of Jehoshaphat's reign (934/933 B.C.E.).—2 Chron. 17:7, 8; compare Deuteronomy 33:8-10.

3. A commissioner serving at the temple during Hezekiah's reign (745-716 B.C.E.) in connection with the contributions and tithes.—2 Chron. 31:13.

4. The father of a certain Jonathan who, with others, opposed a proposal with regard to the putting away of foreign wives among the returned exiles (after 468 B.C.E.).—Ezra 10:10, 11, 15.

ASAIAH (A·sai'ah) [Jah has made].

1. A descendant of Merari, Levi's third son, and a head of a paternal house. He was one of the chief men among the Levites who formed part of the group of 862 chosen to share in bringing up the ark of the covenant to Jerusalem at the time of David's second (and successful) attempt.—1 Chron. 6:29, 30; 15:6, 11, 12.

2. A chieftain of the tribe of Simeon in the days of King Hezekiah (745-716 B.C.E.). He was among those Simeonites who took part in conquering a rich valley in the area of Gedor, till then occupied by Hamites and the Meunim.—1 Chron. 4:36-41.

3. Called "the king's servant," he was one of a commission of five, headed by Hilkiah, whom King Josiah sent to the prophetess Huldah to inquire of Jehovah about the meaning of the recently discovered book of the Law (about 642 B.C.E.).—2 Ki. 22:12-14; 2 Chron. 34:20, 21.

4. The firstborn of the Shilonites (1 Chron. 9:1-3, 5), listed among those returning from Babylon after the exile. At Nehemiah 11:5 mention is made of Maaseiah as a "Shelanite" descendant of Judah, and due to the similar meaning of the names (Maaseiah meaning "work of Jehovah") some consider them to be the same and descended from Shelah, the youngest son of Judah by the daughter of Shua the Canaanite. —Gen. 38:2, 5; See MAASEIAH No. 17.

ASAPH (A'saph) [collector, assembler; or, perhaps, Jehovah has gathered].

1. A son of Levi through Gershom. (1 Chron. 6:39, 43) During King David's reign (1077-1037 B.C.E.) Asaph was appointed by the Levites as a chief singer and player of cymbals, accompanying the Ark as it was brought up from Obed-edom's home to the "city of David." (1 Chron. 15:17, 19, 25-29) Thereafter Asaph, along with Heman and Ethan, served before the tabernacle in directing the music and singing. (1 Chron. 6:31-44) Like Heman and Jeduthun (perhaps the same as Ethan), Asaph is called a "visionary," who did "prophesying with the harp."—1 Chron. 25:1-6; 2 Chron. 29:30; 35:15.

Asaph's sons continued to form a special group in the orchestral and choral arrangements, taking a prominent part at the time of the temple's inauguration and the bringing up of the Ark from Zion to the temple location (2 Chron. 5:12); at the time of King Hezekiah's reforms (2 Chron. 29:13-15); and at the time of the great Passover celebrated during King Josiah's reign. (2 Chron. 35:15, 16) Some of his descendants were also among the first group returning to Jerusalem from Babylonian exile.—Ezra 2:1, 41; Neh. 7:44.

The traditional superscriptions for Psalms 50, 73-83 credit these songs to Asaph. However, it seems likely that the name is there used as referring to the house of which he was paternal head, since some of the psalms (Pss. 79, 80) evidently describe events later than Asaph's day.

2. A descendant of Levi's son Kohath. His descendants were gatekeepers in the tabernacle service in King David's time.—1 Chron. 26:1; Num. 16:1.

3. Among the officials of King Hezekiah (745-716 B.C.E.) is mentioned "Joah the son of Asaph the recorder." (2 Ki. 18:18, 37; Isa. 36:3, 22) While Kitto's *Cyclopædia of Biblical Literature* (Vol. I, p. 233) applies the phrase "the recorder" to Asaph, most authorities view it as applying to Joah (thus, Joah ben Asaph, the recorder). Since the term "son" is often used in the sense of "descendant," some suggest that this Asaph is the same as No. 1 above.

4. The "keeper of the park" for King Artaxerxes at the time of Nehemiah's return to Jerusalem (455 B.C.E.). (Neh. 2:8) The park was a wooded area, perhaps in Lebanon, which was also under Persian control. The park keeper's Hebrew name may indicate that he was a Jew occupying this official position, even as Nehemiah had served in the relatively important position of the king's cupbearer.—Neh. 1:11.

ASAREL (As'a·rel) [God has bound]. One of four sons of Jehallelel of the tribe of Judah.—1 Chron. 4:16.

ASCENSION. The ascension of Jesus Christ to heaven was a very essential event of his post-resurrection activity.

Jesus' ascension took place forty days from the time of his resurrection, according to Acts 1:3-9. Therefore, there is a time lapse involved between the events recorded at Luke 24:1-49 as occurring on Jesus' resurrection day and the ascension of Jesus as described in verse 51 of that chapter. It may also be noted that the words "and began to be borne up to heaven," appearing in that verse, are lacking in some ancient manuscripts and are therefore omitted in some modern translations (*RS*, *AT*). They do appear, however, in the Alexandrine Manuscript and the Vatican Manuscript No. 1209 and in other ancient manuscripts.

The scene of Jesus' ascension was the Mount of Olives (Acts 1:9, 12), near the town of Bethany (Luke 24:50), which town lies on the eastern side of the Mount of Olives. Those witnessing the ascension formed a limited group, his faithful apostles. (Acts 1:2, 11-13) The record states that, "while they were looking on, he was lifted up and a cloud caught him up from their vision." They continued looking into the sky until advised otherwise by the angels, who informed them: "This Jesus who was received up from you into the sky will come thus in the same manner as you have beheld him going into the sky." —Acts 1:9-11.

It is to be noted that the angels referred to the "manner" (Gr., *tro'pos*) not the form (Gr., *mor·phe'*) in which Jesus departed. The Acts account shows the manner of his ascension to have been without ostentation or fanfare, discerned by only a few faithful followers and that for only the initial part of the ascension. It appears that the manner of his ascension was such as would qualify the apostles to serve as witnesses of that fact, even as they were of Jesus' resurrection. (Acts 1:3) Thus, he did not simply 'disappear' from them, as he did earlier from the two disciples at Emmaus, nor as the angel who had appeared to Gideon "vanished from his sight." (Luke 24:31; Judg. 6:21, 22) To an extent, his ascension was more like that of the angel who appeared to Manoah and his wife and had them prepare a sacrifice, and "as the flame ascended from off the altar heavenward, then Jehovah's angel ascended in the flame of the altar while Manoah and his wife were looking on."—Judg. 13:20, 21.

EFFECT ON DISCIPLES

Up until the day of Jesus' ascension it appears that the disciples still thought in terms of an earthly kingdom ruled by him, as seen by their statement at Acts 1:6. By beginning his ascension in a visible way and allowing his disciples to witness the initial portion of it, Jesus thus made obvious to them that his kingdom was heavenly and that, different from David who "did not ascend to the heavens," Jesus' position from then onward would be at 'God's right hand,' as Peter boldly testified on the day of Pentecost.—Acts 2:32-36.

Such action likewise should call to their mind and cause them to comprehend Jesus' many previous statements pointing to such a heavenly position. He had shocked some by saying: "What, therefore, if you should behold the Son of man ascending to where he was before?" (John 6:62); and he told the Jews: "You are from the realms below; I am from the realms above." (John 8:23) On the night of his

final meeting with his apostles he told them he was 'going his way to the Father to prepare a place for them' (John 14:2, 28); while in prayer among them on his last night of life as a human, he reported to his Father that he had 'finished the work on earth' assigned to him and prayed to be glorified "alongside yourself with the glory that I had alongside you before the world was," saying also, "I am coming to you." (John 17:4, 5, 11) When arrested, he gave similar indication before the Sanhedrin. (Matt. 26:64) After his resurrection, he told Mary Magdalene: "Stop clinging to me. For I have not yet ascended to the Father. But be on your way to my brothers and say to them, 'I am ascending to my Father and your Father and to my God and your God.' " (John 20:17) Yet, despite all this, it is evident that the significance of these statements was 'brought home' to the disciples only at the occasion of the ascension. Later, Stephen was given a vision of Jesus at God's right hand (Acts 7:55, 56), and Paul experienced the effect of Jesus' heavenly glory.—Acts 9:3-5.

NONPHYSICAL INAUGURATION OF A 'NEW AND LIVING WAY'

While Jesus began his ascent in a physical form, thus making possible his being seeable by his watching disciples, there is no basis for assuming that he continued to retain a material form after the cloud interposed itself. The apostle Peter states that Jesus died in the flesh but was resurrected "in the spirit." (1 Pet. 3:18) Paul declares the rule that "flesh and blood cannot inherit God's kingdom" (1 Cor. 15:50; compare also Jesus' statement at John 12:23, 24 with 1 Corinthians 15:35-45). Paul likens Jesus' ascent to God's presence in the heavens to the entry of the high priest into the Most Holy compartment of the tabernacle on the day of atonement, and specifies that on such occasion the high priest carried only the blood (not the flesh) of the sacrificial victims. (Heb. 9:7, 11, 12, 24-26) Paul then compares the curtain, which separated the first compartment from the Most Holy compartment, to Christ's flesh. The high priest in passing into the Most Holy into God's typical presence did not carry the curtain with him but passed through that barrier and beyond it, so that it was behind him. Thus, Paul states that "we have boldness for the way of entry into the holy place *by the blood of Jesus*, which he inaugurated for us as a new and living way through the curtain, that is, his flesh."—Heb. 9:3, 24; 10:10, 19, 20; compare John 6:51; Hebrews 6:19, 20.

That Jesus' ascension to heaven with the ransoming value of his lifeblood did inaugurate "a new and living way" harmonizes with Jesus' own statement to the effect that, prior thereto, "no man has ascended into heaven but he that descended from heaven, the Son of man." (John 3:13) Thus, neither Enoch nor Elijah inaugurated this way, any more than David had. (Gen. 5:24; 2 Ki. 2:11; Acts 2:34) As Paul states: "The holy spirit makes it plain that the way into the holy place had not yet been made manifest while the first tent was standing."—Heb. 9:8; see ELIJAH No. 1; ENOCH No. 2.

CORRECTNESS OF THE TERM

Some raise objections to the account of the ascension, saying that it conveys the primitive concept that heaven is "up" from the earth, thus manifesting ignorance of the structure of the universe and of the earth's rotation. However, to satisfy such critics would, in effect, require the virtual elimination of the words "up," "above," and so forth, from human language. Even in this "space age," we still read of astronauts orbiting the earth as having "*ascended* to 739 nautical miles" above the earth (New York *Times*, September 16, 1966), whereas we know that technically they "moved out or away" from the earth's surface that distance. Interestingly, the account of the angelic delegation that chorused the announcement of Jesus' birth reports that, when their mission was completed, "the angels . . . *departed* from them into heaven." (Luke 2:15; compare Acts 12:10.) Thus Jesus' ascension, while beginning with an upward movement, as related to the earthly locality where his disciples were, may have thereafter taken any direction required to bring him into his Father's heavenly presence. It was an ascension, not only in a directional sense, but, more importantly, as to the sphere of activity and level of existence in the spirit realm and in the lofty presence of the Most High God, a realm not governed by human dimensions or directions.—Compare Hebrews 2:7, 9.

WHY ESSENTIAL

Jesus' ascension to the heavenly realm was essential for several reasons or purposes. He had stated that it was necessary for him to 'go his way' in order that he might send God's holy spirit as helper to his disciples. (John 16:7-14) The outpouring of that spirit by Jesus on the day of Pentecost was to the disciples an evident demonstration of the fact of Jesus' having reached God's presence, and having presented his ransom sacrifice to Him. (Acts 2:33, 38) This presentation of the value of his lifeblood also made such ascension vital, for it was not to be made on earth, in the Most Holy of the temple in Jerusalem, but only in "heaven itself . . . before the person of God." (Heb. 9:24) It was also made necessary by Jesus' being appointed and glorified as the "great high priest who has passed through the heavens." (Heb. 4:14; 5:1-6) Paul explains that "if, now, he were upon earth, he would not be a priest," but that, having "sat down at the right hand of the throne of the majesty in the heavens," Jesus has now "obtained a more excellent public service, so that he is also the mediator of a correspondingly better covenant." (Heb. 8:1-6) Because of this, Christians subject to inherited sin are comforted in knowing they "have a helper with the Father, Jesus Christ, a righteous one."—1 John 2:1; Rom. 8:34; Heb. 7:25.

Finally, the ascension was necessary for Jesus' administration of the kingdom to which he became heir, with "angels and authorities and powers . . . made subject to him." (1 Pet. 3:22; Phil. 2:6-11; 1 Cor. 15:25; Heb. 10:12, 13; compare Daniel 7:14.) Having "conquered the world" (John 16:33), Jesus took part in fulfilling the prophecy at Psalm 68:18, 'ascending on high and carrying away captives,' the significance of which Paul explains at Ephesians 4:8-12.

ASCENTS. The Hebrew expression *Shir ham·ma·'alohth'*, forming the superscription for fifteen psalms (120-134), is variously translated as "A Song of degrees" (*AV*), "A gradual canticle" (*Dy*), "A Song of Ascent by Steps" (*LXX*, translation of Charles Thomson), "A Song of [or, "for the"] Ascents" (*AT*, *RS*). Four of these psalms are attributed to David and one to Solomon. The exact meaning of the title "A Song of the Ascents" is a subject of discussion.

At one time Jewish tradition held that these fifteen songs were sung by the Levites in ascending the fifteen steps from the Court of Women to the Court of Israel at the temple in Jerusalem, but this view is generally discounted today. Some suggest that the phrase refers to the exalted contents of these psalms, though there seems to be little reason thus to elevate them above the other inspired psalms. Most commentators believe the title derives from the use of these psalms by the Israelite worshipers when traveling or "ascending" to the lofty city of Jerusalem situated high in the mountains of Judah as they joyfully attended the three great annual festivals there. (Deut. 12:5-7; 16:16; Ps. 42:4; Isa. 30:29) The word *ma·'alah'* is used in a similar way at Ezra 7:9 when referring to the "going up" of the Israelites from Babylon to Jerusalem after the exile. The expressions in Psalm 122:1-4 lend themselves well to this view, while the content of the other

psalms of this group is of such varied nature as to leave the matter still uncertain.

ASENAPPAR (As'e·nap·par) [Asshur is the creator of the heir]. This name appears in a portion of the book of Ezra (4:10) recorded in Aramaic and is evidently a clipped rendering of the name of the Assyrian king Ashurbanipal and, like the Persian, which has no letter *l*, substitutes an *r* for the final *l*. In Greek he was called "Sardanapallos" and in Latin "Sardanapalus." Further basis for applying the name to Ashurbanipal is the reference at Ezra 4:9, 10 to inhabitants of Susa (capital of Elam) as being transplanted to Samaria by Asenappar. (Compare 2 Kings 17:24-28.) History shows Ashurbanipal to be the only Assyrian king in position to carry out such action as regards the inhabitants of Elam.

Ashurbanipal was the son of Esar-haddon (Ezra 4:2) and grandson of the mighty Sennacherib. He seems to have been a contemporary of King Manasseh of Judah (716-661 B.C.E.), whose name is found on a prism of Ashurbanipal listing some twenty kings as tributaries of Assyria. (Compare 2 Chronicles 33:10-13.) Under him, Assyria reached its greatest heights. Apparently appointed as crown prince three or four years earlier, Ashurbanipal took the throne of Assyria upon his father's death; his brother, Shamash-shumukin, assumed the subordinate throne of Babylon. There is great uncertainty as to the length of Ashurbanipal's reign.—See CHRONOLOGY.

Ashurbanipal quelled an uprising in Egypt, conquering and ravaging the city of Thebes (No-amon; compare Nahum 3:8-10). Later he was engaged in a lengthy conflict with his brother, the king of Babylon, and, after subduing Babylon, destroyed Susa, the capital of Elam. It is this conquest that is the historical basis for relating him to Asenappar of Ezra 4:9, 10.

Ashurbanipal is best known, however, for his literary interests, a unique trait among the formidable Assyrian monarchs. Beginning in 1845 C.E., excavations revealed a great library formed by Ashurbanipal at Nineveh, containing some 22,000 clay tablets and texts. In one inscription he says of himself: "I, Ashurbanipal, learned the wisdom of Nabu, the entire art of writing on clay tablets. . . . I received the revelation of the wise Adapa, the hidden treasure of the art of writing. . . . I considered the heavens with the learned masters. . . . I read the beautiful clay tablets from Sumer and the obscure Akkadian writing which is hard to master. I had my joy in the reading of inscriptions on stone from the time before the flood." —*Light from the Ancient Past* (1946), Jack Finegan, p. 181.

Ashurbanipal sent scribes to all the ancient temples of Babylon to copy the literary works contained there. Among the texts found in his royal library are those of the Babylonian accounts of the Creation and of the Flood. In addition to incantations, prayers and hymns, the thousands of cuneiform writings include treatises on history, geography, astronomy, mathematical tables, medicine, grammar, as well as business documents involving contracts, sales and loans. Some of the tablets are as small as one inch square (6.5 square centimeters) while others measure up to fifteen inches by eight and a half inches (38.1 by 21.5 centimeters). They are viewed as the principal source of information for secular history of the Assyrian Empire and its monarchs.

Historical information about the end of Ashurbanipal's reign is uncertain. In discussing this, *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 257) states: "With the year 639, the sources for Assyrian history cease, . . . No explanation can be given for this curious blackout. With appalling suddenness, the Empire disintegrated."—See ASSYRIA.

ASENATH (As'e·nath) [belonging to (the goddess) Neith]. The daughter of the Egyptian priest Potiphera of On, given by Pharaoh to Joseph as his wife (1737 B.C.E.). She became the mother of Manasseh and Ephraim.—Gen. 41:45, 50-52; 46:20.

ASH [Heb., *tidh·har'*]. The name of this tree occurs twice in the Hebrew Scriptures, at Isaiah 41:19 and 60:13. In the first text it is included among trees such as the juniper and cypress, which are to flourish in the desert plain under foretold paradisaic conditions, and in the latter text it is included among the same trees as part of the "glory of Lebanon." The identification of this tree is conjectural, but there is some evidence through comparison with the Arabic and Aramaic that favors the ash tree.—See Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros*, p. 1019; Brown-Driver-Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 187; Hastings, *A Dictionary of the Bible*, Vol. I, p. 163.

Two varieties of ash, *Fraxinus ornus* and *Fraxinus oxycarpa*, are found in the mountains of Lebanon and the upper extremity of Palestine, though not throughout Palestine generally. If, as some authorities hold, the root meaning of the tree's name means to "spring" or "bound (as a horse)," then the springy elasticity of the tough wood of the ash would make the name a fitting one. (See Parkhurst's Hebrew *Lexicon*, 9th ed., p. 128.) It could also qualify as part of the "glory of Lebanon," for it is a large tree growing up to fifty feet (15.2 meters) high, thriving in elevated areas in Syria and Lebanon where other trees find survival difficult, and of such beauty as to have been called, by some, the "Venus" of the forest. It has light-green foliage and ash-colored branchlets. It is of the same family botanically as the olive, but is unlike the olive, the leaves of which are ever green, because the ash sheds its leaves each fall.

ASHAN (A'shan) [smoke]. A city in the Shephelah or lowland region of Judah. Originally assigned to Judah, it was thereafter given to Simeon, due to Judah's territory being overly large. (Josh. 15:42; 19:7, 9; 1 Chron. 4:32) From them it passed to the Levite family of the Kohathites. (1 Chron. 6:54, 59) First Samuel 30:30 refers to "Borashan" (well of smoke) as one of the cities in that general region to which David sent spoils after his victory over the Amalekites, and this is thought by some to be the same as Ashan. At Joshua 21:16 the list of cities given to the Kohathites, corresponding to that at 1 Chronicles 6:59, is presented, but "Ain" appears in the Joshua list in place of Ashan. *The Soncino Books of the Bible*, commenting on the text, suggests that the full name of the city may have been Ain-ashan (spring of Ashan), thus corresponding to Borashan (well of Ashan). Others view "Ain" as a scribal error, preferring the *Septuagint* reading of "Ashan" in this text.

Ashan is presently identified with Khirbet 'Asan, located about one and a half miles (2.4 kilometers) NW of Beer-sheba, alongside the dry wadi 'Ashan.

ASHARELAH (Ash·a·re'lah) [perhaps, God has fulfilled with joy]. A son of Asaph serving in the service groups of musicians and singers at the house of Jehovah in the time of David. (1 Chron. 25:1, 2) It is probable that Jesharelah of verse 14 is a variation of his name.

ASHBEA (Ash·be'a) [fullness (plenty), or, let me swear (one) in]. The house of Ashbea descended from Judah's son Shelah and was noted for its production of fine fabric. (1 Chron. 4:21) The Targums add that their linen was made for kings and priests.

ASHBEL, ASHBELITES (Ash'bel, Ash'bel·ites) [perhaps, a secondary form of Ishbaal, man of the Lord]. Son of Benjamin, listed third at Genesis 46:21, but

second at 1 Chronicles 8:1. In 1728 B.C.E. he came into Egypt with Jacob's family. He appears to be called Jediael at 1 Chronicles 7:6, 10. The Ashbelites, his descendants, were registered in the census taken on the desert plains of Moab about 1473 B.C.E. —Num. 26:38.

ASH CONSTELLATION [Heb., *'Ash* or *'A'yish;* meaning, perhaps, lion, lioness]. These Hebrew words occur at Job 9:9 and 38:32. The fact that these and other terms are used in association with sun, stars and heaven in both cases indicates that they refer to some celestial constellation. (See Job 9:7, 8; 38:33.) It is impossible at present to specify which constellation they refer to and hence it is safer to transliterate the name (as in our heading) rather than to translate the Hebrew with specific names such as "Arcturus" (Gr., *Ar·ktou'ros,* literally meaning "guardian of the bear") (*AV*), or "Bear" (*RS*).

The fact that Job 38:32 refers to Ash "alongside its sons" strengthens the basis for believing that a constellation is involved. Ursa Major (the Great Bear) is the constellation most often suggested, having seven main stars in it that could be "its sons." Koehler and Baumgartner's Hebrew and Aramaic Lexicon (*Lexicon in Veteris Testamenti Libros,* p. 702), however, sees a connection with the constellation Leo (Lion), based on Arabic associations. The important point in the text is not the precise identification of the constellation, but the question there raised: "Can you conduct them?" Jehovah God thus impresses upon Job the wisdom and power of the Creator, inasmuch as it is utterly impossible for man to govern the movements of these immense stellar bodies.

ASHDOD (Ash'dod) [fortress, stronghold]. One of the five principal cities of the Philistines under their "axis lords" and evidently the religious center of Philistia with its worship of the false god Dagon. The other cities were Gath, Gaza, Ashkelon and Ekron. (Josh. 13:3) Situated about halfway between Gaza and Joppa, or about ten miles (16 kilometers) NE of Ashkelon, the ancient site of Ashdod is today represented by a mud village called Esdud, built on the eastern slope of a small knoll, and separated from the Mediterranean shore by about three miles (5 kilometers) of sand dunes.

It is first mentioned at Joshua 11:22 as the residing place, along with Gaza and Gath, of the remnant of the giantlike Anakim. Due to the eminence on which it was built and its position on the military road running along the coast from Egypt through Palestine, Ashdod occupied a strategic location militarily. At the time of the Israelite conquest it was assigned, along with its suburban villages, to Judah (Josh. 15:46, 47); but evidently it is included among the "inhabitants of the low plain" who could not be dispossessed "because they had war chariots with iron scythes."—Judg. 1:19.

The Philistine cities seem to have been at the peak of their power during the time of King Saul (1117-1077 B.C.E.). Before Saul's kingship the Philistines inflicted a severe defeat upon the Israelites at Ebenezer and captured the ark of the covenant, which they then transported to Ashdod and placed in the temple of Dagon, alongside the image of their god. After two humiliations miraculously executed on Dagon's image, the Ashdodites then began to experience a plague of piles of such gravity as to create panic among them. A conference of Philistine axis lords brought a transferal of the Ark to the city of Gath, with a resulting extension of the plague there. Within seven months the Ark was on its way back to Israel, accompanied by an offering in gold. —1 Sam. 5:1–6:18; see PHILISTIA, PHILISTINES.

Although King David administered several defeats to the Philistines, their principal cities evidently remained independent until the time of King Uzziah (829-777 B.C.E.). Uzziah is described as the maker of "engines of war" (2 Chron. 26:15) and 2 Chronicles 26:6 tells us that Uzziah "proceeded to go out and fight against the Philistines and break through the wall of Gath and the wall of Jabneh and the wall of Ashdod, after which he built cities in Ashdod territory and among the Philistines."

Evidently the territory of Ashdod did not remain under Judean control, for in later periods inscriptions show Assyrian King Sargon as deposing the local king Azuri and installing Ahimiti in his place. A revolt caused Sargon to campaign against Philistia, conquering Gath, "Asdudu" (Ashdod) and "Asdudimmu" (Ashdod-by-the-Sea, evidently a separate place located on the seacoast). This may be the campaign referred to at Isaiah 20:1 and a partial fulfillment of the prophecy at Amos 1:8. In the following century Herodotus records that Ashdod was subjected to a siege lasting twenty-nine years laid against the city by Pharaoh Psammetichus during the reign of Ashurbanipal.—Herodotus, Book II, sec. 157.

A stone prism of Sennacherib of Assyria speaks of "Mitinti of Ashdod" as bringing him costly gifts and obeisance, and adds concerning King Hezekiah of Judah (745-716 B.C.E.): "His [Hezekiah's] cities which I had sacked, I took away from his country and gave them to Mitinti, king of Ashdod." Ashdod seems to have been in a weakened state by the time of Jeremiah (after 647 B.C.E.) so that he spoke of the "remnant of Ashdod." (Jer. 25:20) Nebuchadnezzar, whose rule began in 625 B.C.E., makes mention of the king of Ashdod as one of the prisoners at the Babylonian court.—Compare Zephaniah 2:4.

In the postexilic period Ashdod was still a focal point of opposition to the Israelites (Neh. 4:7), and Nehemiah severely reprimanded those Jews who had married Ashdodite wives, resulting in sons who were "speaking Ashdodite, and there were none of them knowing how to speak Jewish." (Neh. 13:23, 24) During the Maccabean period idolatrous Ashdod (called "Azotus") came under attack by Judas Maccabaeus about 163 B.C.E., and later by Judas' brother Jonathan about 148 B.C.E., the temple of Dagon being burned down in this second attack.—1 Maccabees 5:68; 10:84.

The city was rebuilt by the Romans about the year 55 B.C.E. and was generally known by its Greek name Azotus. Philip the evangelist passed through Ashdod in his preaching tour recorded at Acts 8:40.

The once proud city of Ashdod is today evidently buried under coastal sands, its name represented only in the insignificant village of Esdud.—Zech. 9:6.

ASHDODITE. An inhabitant of the Philistine city of Ashdod. (Josh. 13:3) Like the other Philistines, they were descendants of Ham through Mizraim and Casluhim, reaching Canaan apparently from the island of Crete.—Gen. 10:6, 13, 14; Amos 9:7; see ASHDOD; PHILISTIA, PHILISTINES.

At Nehemiah 13:24 the term "Ashdodite" is also applied to their language. Whether they were still speaking the ancient Philistine language or a dialect resulting from centuries of foreign domination cannot be determined, in view of the absence of any record of their speech.

ASHER (Ash'er) [happiness].

1. The eighth son of Jacob and second of two sons through Zilpah, Leah's maidservant. (Gen. 35:26) Thus Asher's only full brother was Gad. Asher's four sons and one daughter are listed at 1 Chronicles 7:30, though his wife is not named. He was not prominent among the twelve sons of Jacob. However, in his father's deathbed prophecy, Asher was promised a life blessed with an abundance of rich foods (Gen. 49:20), and the history of his descendants demonstrates the fulfillment of this prediction.

2. The name applies as well to the tribe descended from Asher. A year after the exodus from Egypt the tribe's adult male descendants of Asher numbered 41,500 (Num. 1:41) and, about thirty-nine years

later, had increased to 53,400, making it the fifth most populous tribe. (Num. 26:47) In the camp of Israel Asher occupied a position on the north side of the tabernacle, with the tribes of Dan and Naphtali. —Num. 2:25-30.

Prior to entry into Canaan, Moses' prophetic blessing again predicted a prosperous portion for Asher. The tribe was figuratively to 'dip its foot in oil.' (Deut. 33:24, 25; compare Job 29:6.) Their allotment of territory stretched along the Mediterranean coastal plains from below the town of Dor, S of Mount Carmel, on up to the N boundary of Palestine at Sidon. (Josh. 17:7-11; 19:24-31) This included some of the most fertile land in all Palestine, where olive trees would provide abundant oil, while other fruits would provide dainties fit to grace a royal table. (Gen. 49:20; Deut. 33:24) The territories of Zebulun and Naphtali lay along Asher's E boundary, with Manasseh and Issachar to the S and SE.

3. Asher appears to be the name of a town listed as on the boundary of the tribe of Manasseh. (Josh. 17:7) The suggested location is Teyasir about eleven miles (17.7 kilometers) NE of Shechem on the road to Beth-shean. However, it may be noted that Asher is also referred to in this same account at verse 10, where it clearly refers to the tribal territory of Asher.

ASHERAH. See SACRED POLE.

ASHERITE. A descendant of Asher, Jacob's second son by Leah's maidservant Zilpah (Gen. 30:12, 13), and a member of the tribe of Asher.—Judg. 1:31, 32; see ASHER.

ASHES. The term often employed in the Scriptures for the residue from the burning of materials and frequently having symbolic or figurative connotations. The word "ashes" is rendered from the Hebrew words *'e'pher* (light, fine, as dust) and *de'shen* (fatness) and the Greek words *spo·dos'* (hot ashes, embers) and *te·phro'o* (to turn into ashes). The residue from burning could also be referred to as dust (*'a·phar'*). —Num. 19:17; 2 Ki. 23:4.

Each day a Levitical priest removed the fatty ashes (*de'shen*) resulting from the burning of animal sacrifices upon the altar and took them "out to a clean place outside the camp." (Lev. 6:9-11) According to Numbers chapter 19, a sound red cow without defect and upon which no yoke had come was also slaughtered and burned outside the camp. The ashes of this "sin offering" were deposited in a clean place outside the camp (vs. 9) and thus a portion was available for mixing with water and for sprinkling some of this mixture on unclean persons or things so as to purify them. (Vs. 17) The apostle Paul referred to the figurative cleansing of the flesh by "the ashes [Gr., *spo·dos'*] of a heifer" to highlight the far greater cleansing of "consciences from dead works" possible through "the blood of the Christ."—Heb. 9:13, 14.

Jeremiah 31:40 refers to "the low plain of the carcasses and of the fatty ashes [*de'shen*]," probably some part of the valley of the son of Hinnom. Until relatively recent times a mound of ashes near the Kidron Valley was a familiar landmark. It is said to have been about 500 feet long, 200 feet wide and 60 feet deep (c. 152 by 61 by 18 meters), and is considered by some to relate to the place mentioned by Jeremiah. A part of the valley of the son of Hinnom could have been set aside for the disposal of ashes left after burning sacrifices (Lev. 4:12), before Topheth in the valley was made unfit for worship by Josiah. (2 Ki. 23:10) But animal carcasses and the dead bodies of vile criminals might also have been cast into the valley, and a mound there might even include the ashes of humans once sacrificed in false religious rites.—Jer. 32:35.

In Biblical times it was customary to burn captured cities, so that 'reducing a place to ashes' was indicative of its complete destruction, as shown in the cases of Tyre, Sodom and Gomorrah.—Ezek. 28:18; 2 Pet. 2:6.

Ashes also served as a figure of what was insignificant or valueless, Abraham acknowledging before Jehovah, for instance, "I am dust and ashes." (Gen. 18:27; see also Isaiah 44:20; Job 30:19.) And Job likened the sayings of his false comforters to "proverbs of ashes."—Job 13:12.

It was a practice in Biblical days to sit in ashes or to scatter them upon oneself in symbol of mourning, humiliation and repentance. (Esther 4:1-3; Jer. 6:26; 2 Sam. 13:19) Deep misery and affliction are figuratively linked with the 'eating of ashes' (Ps. 102:9), and afflicted Job sat "in among the ashes."—Job 2:8.

Sackcloth and ashes were sometimes associated with fasting, weeping or sorrow. (Esther 4:3; Isa. 58:5; Ezek. 27:30, 31; Dan. 9:3) A national example of humiliation and repentance is furnished in the case of Nineveh in Jonah's day, even her king covering himself with sackcloth and sitting down in the ashes. (Jonah 3:5, 6) Repenting in sackcloth and ashes was a circumstance referred to by Jesus Christ (Matt. 11:21), and in answering Jehovah, Job contritely declared: "I do repent in dust and ashes." —Job 42:6.

During the seventy-year desolation of Judah the Jews in Babylon mourned over the desolation of Zion or Jerusalem and its temple. But through Isaiah assurance had been given that under the power of Jehovah's spirit there would be action "to assign to those mourning over Zion, to give them a headdress instead of ashes." Jesus Christ applied the passage of Isaiah 61:1-3 to himself as the Messianic Liberator who would be instrumental in relieving greater spiritual desolation and mourning. (Luke 4:16-21) It was also foretold that the wicked would become like pulverized, powdery ashes to the righteous, for Malachi wrote: "'And you people will certainly tread down the wicked ones, for they will become as powder [*'e'pher*] under the soles of your feet in the day on which I am acting,' Jehovah of armies has said."—Mal. 4:3.

ASH-HEAPS, GATE OF THE. See GATE, GATEWAY.

ASHHUR (Ash'hur) [perhaps, blackness]. Son of Hezron, born after his father's death, and great-grandson of Judah. (1 Chron. 2:4, 5, 24) By his two wives he fathered seven sons. (1 Chron. 4:5-7) He is also said to be the father of Tekoa, which some construe to mean that he was the founder of the town by that name.

ASHIMA (A·shi'ma). A deity worshiped by the people from Hamath whom the king of Assyria settled in Samaria after his taking the Israelites into captivity. (2 Ki. 17:24, 30) Although numerous attempts have been made to identify Ashima with another deity, nothing can be stated with any certainty aside from what is contained in the Bible. Ashima, according to the Babylonian Talmud, was represented as a hairless he-goat, and for this reason some have identified Ashima with Pan, a pastoral god of fertility. Another suggestion is that the name Ashima may be a deliberate alteration of "Ashera" (the Canaanite fertility goddess) to combine it with the Hebrew word *'a·sham'* (guilt).

ASHKELON (Ash'ke·lon) [perhaps, weighing place or market]. A seaport on the Mediterranean and one of the five principal Philistine cities. (Josh. 13:3) Located about twelve miles (19 kilometers) N of Gaza, the city was situated in a naturally formed rocky amphitheater, the concave part facing toward the Mediterranean. The countryside is fertile, producing apples, figs, and the small onion known as the "scallion," which apparently derives its name from that of the Philistine city.

Ashkelon was assigned to the tribe of Judah and was captured by them, but it apparently did not remain subject to them for long. (Judg. 1:18, 19)

It was a Philistine city in the time of Samson and of Samuel. (Judg. 14:19; 1 Sam. 6:17) David mentions it in his lament over the death of Saul and Jonathan. (2 Sam. 1:20) In King Uzziah's conquest of Philistine cities, Ashkelon is not listed as among those taken. —2 Chron. 26:6.

In the prophecy of Amos (about 803 B.C.E.) prediction was made of defeat for the ruler of Ashkelon. (Amos 1:8) Secular history shows that in the succeeding century Tiglath-pileser III of Assyria made *Asqalluna* (Ashkelon) a vassal city. Jeremiah (after 647 B.C.E.) uttered two prophecies involving Ashkelon. While Jeremiah 47:2-7 could have seen some fulfillment when Nebuchadnezzar sacked the city early in his reign (c. 624 B.C.E.), yet the prophecy at Jeremiah 25:17-20, 28, 29 clearly indicates a fulfillment subsequent to the fall of Jerusalem in 607 B.C.E. Zephaniah's prophecy (written before 648 B.C.E.) also foretold a coming desolation for Ashkelon, along with other Philistine cities, after which the remnant of Judah would eventually occupy the "houses of Ashkelon." (Zeph. 2:4-7) Finally, about 518 B.C.E., Zechariah proclaimed doom for Ashkelon in connection with the time of Tyre's desolation (332 B.C.E.). —Zech. 9:3-5.

Ashkelon was a center of false worship of the goddess Derceto, represented as having the body of a fish. Traditionally, it was the birthplace of Herod the Great and the residence of his sister Salome. Today it is only a desolate site.

ASHKELONITE (Ash'ke·lon·ite). A resident of the Philistine city of Ashkelon.—Josh. 13:3; see PHILISTIA, PHILISTINES.

ASHKENAZ (Ash'ke·naz). The first named of three sons of Gomer, the son of Japheth.—Gen. 10:3; 1 Chron. 1:6.

Jeremiah 51:27 mentions a kingdom of Ashkenaz as allying itself with the kingdoms of Ararat and Minni against Babylon at the time of her downfall (539 B.C.E.). Since Ararat is believed to have been located in the region of Lake Van in Armenia and Minni (referred to as *Mannai* in Assyrian inscriptions) is considered to have been SE of Lake Van, it is likely that the kingdom of Ashkenaz lay near these regions, probably somewhat to the N in the area between the Black and Caspian Seas.

The name Ashkenaz is considered by archaeologists as equivalent to the Assyrian *Ashguza*, which term was evidently applied to the ancient Scythians of the Black Sea and Caspian Sea area. Cuneiform tablets record an alliance between this tribe and the Mannai (Minni) in a revolt against Assyria in the seventh century B.C.E.

In Jewish writings of medieval times (and even thereafter) the term Ashkenaz was applied to the Teutonic race, and more specifically to Germany. Thus, even today Jews from Germanic countries are referred to as *Ashkenazim* in contrast to the *Sephardim*, Jews from Spain and Portugal.

ASHNAH (Ash'nah) [hard, firm].

1. A town of Judah in the Shephelah mentioned among other cities, including Eshtaol and Zorah. (Josh. 15:33) A tentative identification is the village of 'Aslin, between Eshtaol and Zorah, near the edge of the Judean coastal plain.

2. A second town of Judah, listed among nine cities and evidently farther to the S than the first Ashnah. (Josh. 15:43) The identification is uncertain; a suggested site is Idhna, located about midway between Hebron and Lachish, and about five miles (8 kilometers) from Mareshah, which appears in the same list.

ASHPENAZ (Ash'pe·naz). The chief court official, or, more literally, the master of the eunuchs, in Babylon during Nebuchadnezzar's reign. (Dan. 1:3) The title in time came to designate a high official in the royal court who doubtless headed the corps of eunuchs but who himself may not have been a eunuch. Such official had as one of his duties the training of youths to serve as pages of the monarch.

ASHTAROTH (Ash'ta·roth).

A city in the region of Bashan, generally identified today with Tell 'Ashterah about twenty miles (32 kilometers) E of the Sea of Galilee. The low hill there is surrounded by a well-watered plain. Its name would indicate that it was a center of worship of the goddess Ashtoreth or Astarte.

Biblical references to it are principally with regard to giant King Og of Bashan, who is spoken of as reigning "in Ashtaroth, in Edrei." (Deut. 1:4; Josh. 9:10; 12:4; 13:12) The conquered territory of Og's kingdom was originally assigned to the Machirites of the tribe of Manasseh, but Ashtaroth later passed to the Gershonites as a Levitical city. (Josh. 13:29-31; 1 Chron. 6:71) At Joshua 21:27, which corresponds with the account at 1 Chronicles 6:71, the city is called Beeshterah, understood to mean "house of Astarte."

The city is referred to in Assyrian inscriptions and in the Tell el-Amarna Letters.

ASHTERATHITE (Ash'te·rath·ite). An inhabitant of Ashtaroth. Only Uzzia, one of David's mighty men, is so designated.—1 Chron. 11:44.

ASHTEROTH-KARNAIM (Ash'te·roth-kar·na'im). The site of the defeat of the Rephaim by Chedorlaomer, king of Elam. (Gen. 14:5) Some have supposed it to be the full name for Ashtaroth and that the addition of "karnaim" (horns) refers to the two horns of the crescent moon symbolizing the goddess Astarte, or to twin peaks adjacent to the town. However, it is also suggested that the name means 'Ashteroth near Karnaim' and that it thus refers to the city of Ashtaroth with Karnaim being mentioned as a separate but adjacent town. Reference is made to Karnaim during the Maccabean period (1 Maccabees 5:26, 43, 44; 2 Maccabees 12:21, 26), and the site is considered to be located at Sheikh Sa'ad, which lies about three miles (5 kilometers) N of Tell 'Ashterah, the generally accepted site of Ashtaroth. —See ASHTAROTH.

Tiglath-pileser III of Assyria makes mention of *Qarnini* in his conquest of the region, evidently referring to Karnaim.

ASHTORETH (Ash'to·reth). A goddess of the Canaanites, considered to be the wife of Baal. Ashtoreth is often represented as a nude female with rudely exaggerated sex organs. The worship of this goddess was widespread among various peoples of antiquity, and the name "Ashtoreth" was common in one form or another. The Greek name is Astarte. Ashtoreth is thought to be but another manifestation of the ancient Babylonian mother goddess of sensual love, maternity and fertility, and has been linked with Ishtar and similar fertility goddesses.

The worship of Ashtoreth possibly existed in Canaan as early as Abraham's time, for one of the cities there was called "Ashteroth-karnaim." (Gen. 14:5) Also mentioned in Scripture is the city of Ashtaroth, the dwelling place of the giant King Og of Bashan. Its name would indicate that this city may have been a center of Ashtoreth worship.—Deut. 1:4; Josh. 9:10; 12:4.

The singular form *'ash·to'reth* (Ashtoreth) first appears in the Bible with reference to King Solomon's apostatizing toward the latter part of his reign. At that time Israelites began worshiping the Ashtoreth of the Sidonians. (1 Ki. 11:5, 33) The only other occurrence of the singular form is in connection with King Josiah's tearing down the high places that Solomon had built to Ashtoreth and other deities. (2 Ki. 23:13) It has been suggested that the Hebrew form *'ash·to'reth* is probably an artificial combination

of the Phoenician form of the name of this goddess, *'strt*, and the vowels of the Hebrew word *bo'sheth* (shame), to denote abhorrence. The plural *'ash·ta·rohth'* ("Ashtoreth images," *NW*; "Ashtarts," *AT*) probably refers to the images or manifestations of this pagan goddess.—Judg. 2:13; 10:6; 1 Sam. 7:3, 4.

The name "Ashtoreth," according to Gesenius, may be derived from the Persian word *sitara*, meaning star. Ashtoreth was identified by some ancient writers with the moon and by others with the planet Venus. The Scriptural references to the worship of the sun, moon and stars in connection with the practice of Baalism in Israel suggest that this goddess, viewed as Baal's wife, may have been identified with one or more heavenly bodies. (2 Ki. 23:5; Jer. 7:9; 8:2) Possibly Ashtoreth is the goddess referred to as the "queen of the heavens" at Jeremiah 7:18 and 44:17, where she is reported as being worshiped by burning incense, pouring out drink offerings and making sacrificial cakes.—See QUEEN OF HEAVEN.

It is commonly recognized that the three major goddesses of Baalism (Asherah, Ashtoreth and Anath) are closely linked, and are frequently confused with one another in their overlapping roles. War, violence and depraved sex practices are closely associated with them.—See SACRED POLE.

Although in the Ras Shamra texts Anath is represented principally as the goddess of war, apparently Ashtoreth also figured in this role. Among the Philistines, Ashtoreth was evidently viewed as a goddess of war, as indicated by the fact that the armor of defeated King Saul was placed in the temple of the Ashtoreth images.—1 Sam. 31:10.

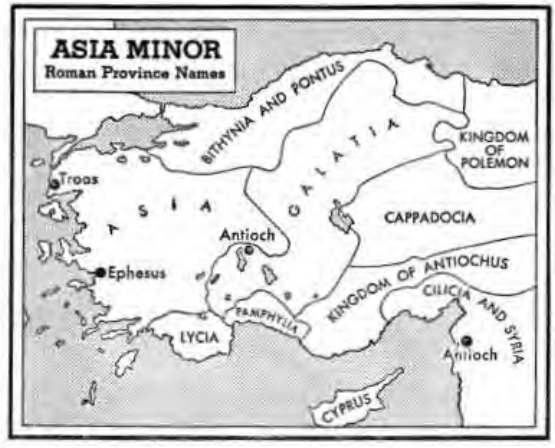
Chiefly, however, Ashtoreth was apparently a fertility goddess. The most prominent part of her worship consisted of sex orgies in the temples or high places devoted to Baal worship, where male and female prostitutes served.—1 Ki. 14:24; Hos. 4:14; see CANAAN, CANAANITE.

ASHURBANIPAL. See ASENAPPAR.

ASHURITE (Ash'ur·ite). A people subject to the kingship of Ish-bosheth, Saul's son. At 2 Samuel 2:9 they are listed between Gilead and Jezreel. The *Vulgate* and Syriac versions here read "Geshurites," while the Targums say "Asherites." (Compare Judges 1:32.) The name Asshurim is used at Genesis 25:3, but there refers to Arabic descendants of Abraham through Dedan. The identification of the "Ashurites" is therefore conjectural.

ASHVATH (Ash'vath). A man of the tribe of Asher, house of Japhlet.—1 Chron. 7:33.

ASIA. In the Christian Greek Scriptures the term Asia is used as referring, not to the continent of Asia, nor to the peninsula called Asia Minor, but to the Roman province occupying the western part of that peninsula.



EARLY HISTORY

The Romans wrested control of Asia Minor from Antiochus the Great by their victory at Magnesia (near Ephesus) in 190 B.C.E., and the territory W of the Taurus Mountains was given as a reward to Rome's ally, the king of Pergamum. In 133 B.C.E. when King Attalus III of Pergamum died he bequeathed his kingdom to Rome. The Roman province of Asia was thereafter formed from this kingdom and included the older countries of Mysia, Lydia, Caria and, at times, part of Phrygia, as well as the adjacent islands. It was thus bounded by the Aegean Sea and the provinces of Bithynia, Galatia (which embraced part of Phrygia) and Lycia. The precise borders, however, are difficult to define due to repeated shifting.

Initially, the capital was located at Pergamum in Mysia, but during the reign of Augustus it was transferred to Ephesus, farther to the S. In the year 27 B.C.E. the province was made senatorial and thereafter governed by a proconsul. (Acts 19:38) It was also divided into nine judicial districts and subdivided into forty-four city districts.

NATIVE CULTS AND WORSHIP

An 'Asian League' was formed by the cities of the province, and their delegates met annually. The prime function of the league, however, was in relation to the worship of Rome and of the emperor, prayers and sacrifices being offered on behalf of the emperor, the Senate, and the Roman people, and games and festivals were arranged. The cult of emperor worship had originally been instituted at Pergamum, the Roman province of Asia being among the first to request permission to worship the living emperor. (Compare Revelation 2:12, 13.) Concerning this, one reference work states: "A[sia] M[inor] was also the home of the imperial cult, the attitude of Christians to which caused their faith to be proscribed and brought upon themselves bloody persecutions, which raged with greatest severity in A[sia] M[inor]." —Funk and Wagnalls, *A New Standard Bible Dictionary*, p. 74.

Among the native cults and rites was that of the worship of the Great Mother. (See *The Interpreter's Dictionary of the Bible*, Vol. 1, p. 259.) Concerning this we read: "From time immemorial among the Hittites and the Aryan invaders of A[sia] M[inor] the premier place was given in religion to a great Mother-Goddess, the representative of the powers of reproduction in all nature, with whom was associated a lesser male deity as spouse or son. . . . This divine personage was to make its contribution to the Christian Madonna."—Funk and Wagnalls, *A New Standard Bible Dictionary*, p. 74; see EPHESUS; PHRYGIA.

Such native worship doubtless contributed toward the preference later shown toward the female deity Artemis, whose Roman counterpart was Diana, and whose worship was centered at the capital of the province of Asia, Ephesus.—Acts 19:23-35; see ARTEMIS.

The province of Asia had many Jews among its mixed population of Greeks, Romans, Persians, Lydians, Mysians, and others. In the first century C.E. their synagogues were found in many cities of the province.

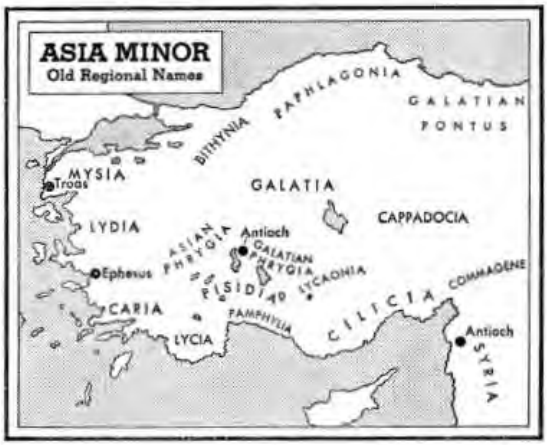
RESOURCES

The province was famous for its woolen industries and dyeing factories, as also for its banks. Of it, Cicero wrote: "In the richness of its soil, in the variety of its products, in the extent of its pastures,

and in the number of its exports, it surpasses all other lands." (*De. Imp. Cn. Pomp.* 14) Its corrugated coastline provided many excellent harbors and seaports.

BIBLICAL HISTORY

These historical facts are illustrated in the account contained in the book of Acts. Luke, in describing the regions from which the Jews had come to Jerusalem at Pentecost time in the year 33 C.E., lists Asia along with the provinces of Cappadocia, Pontus and Pamphylia. (Acts 2:9; compare 1 Peter 1:1.) He there lists Phrygia apart from Asia, as he does again at Acts 16:6. Pliny the Elder, Roman author of the first century C.E., did likewise. (*Historia Naturalis*, v. 28) The account at Acts 16:6, 7 states that Paul was "forbidden by the holy spirit to speak the word in the district of Asia" when traveling westward on his second missionary tour (49-52 C.E.). He therefore moved through Phrygia and Galatia northward toward the province of Bithynia, but he was again diverted westward through Mysia to the seaport of Troas, the natural point for embarking to Macedonia. Here Paul received his vision inviting him to "step over into Macedonia and help us." So, whereas Paul actually passed through the northern part of the province of Asia, he did not spend time there until his return trip after completing his work in Macedonia and Achaia. He now spent a short time



in Ephesus, preaching in the synagogue, and then departing with the promise to return.—Acts 18:19-21.

During his third journey (52-56 C.E.) Paul spent over two years in that capital city of Asia, with the result that "all those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:1-10, 22) It was evidently at this time (about 55 C.E.), in Ephesus, that Paul wrote his first letter to the Corinthians, to whom he sent greetings from the "congregations of Asia," thereby indicating good progress. (1 Cor. 16:19) He makes reference to the difficulties and grave danger experienced in that province, in his second letter to the Corinthians written later from Macedonia. (Acts 19:23-41; 2 Cor. 1:8) On his return voyage, not wanting to spend further time in Asia, Paul sailed past Ephesus, touching in at the island of Samos and landing at Miletus in Caria, part of the province of Asia, to which point he invited the "older men" of the Ephesian congregation to come for a meeting with him.—Acts 20:15-18.

When traveling to Rome for his first trial (60-61 C.E.), a trial that resulted from a mob action at Jerusalem instigated by "Jews from Asia" (Acts 21:27, 28; 24:18, 19; compare 6:9), Paul initially embarked on a ship that was going to "places along the coast of the district of Asia," but then transferred to another ship at Myra in the neighboring province of Lycia.—Acts 27:2-6.

Paul's words at 2 Timothy 1:15, evidently written from Rome about the year 65 C.E., may indicate that the strong persecution then beginning to rage against the Christians on the part of the Roman authorities had now caused many of the Christian 'men of Asia' to shun association with the imprisoned apostle Paul, turning away from Paul at a critical time. That the expression "all the men in the district of Asia" does not imply a total turning away of all Christians in Asia is seen by Paul's commendation immediately thereafter of Onesiphorus, who was evidently a resident of Ephesus.—2 Tim. 1:16-18; 4:19.

A continuation of Christian faith is also manifest in the Revelation and the seven messages sent by John to seven congregations in prominent cities of Asia: Ephesus, Smyrna, Pergamum, Thyatira, Sardis, Philadelphia, and Laodicea, most of these congregations being commended for having endured tribulation. (Rev. 1:4, 11; 2:2, 3, 9, 10, 13, 19; 3:10) John was then (about 96 C.E.) in the island of Patmos, a short distance off the coast of the province of Asia. It is generally believed that John's gospel account and three letters were written in or near Ephesus, subsequent to his release from Patmos.

Other cities of the province of Asia mentioned Scripturally are Colossae, Hieropolis, Adramyttium, and Assos.

ASIA MINOR

Asia Minor, of which the *province* of Asia formed only the western part, comprises the entire peninsula bounded by the Black Sea, the Aegean and the Mediterranean on the N, W, and S, and on the E by the mountains lying to the W of the upper course of the Euphrates River. Branching out from the main body of the continent of Asia just N of Syria, Asia Minor formed a land bridge between SE Europe and Central Asia, and hence a strategic area that was the theater of war in many struggles between the world powers of East and West. Today it is occupied by the Republic of Turkey.

Two especially vital points of this region were located in the NW section: the straits of Bosporus (with the Black Sea on one side and the Sea of Marmara on the other), and the Hellespont (or Dardanelles), both of which separate Asia from Europe by very narrow margins.

Asia Minor was the scene of much of Paul's missionary activity, and the names of most of its provinces and regions appear in the Bible account. In all, the peninsula included such regions as Bithynia and Pontus (earlier, Paphlagonia), Mysia, Lydia, Caria, Lycia, Pamphylia, Pisidia, Phrygia, Lycaonia, Galatia, Cappadocia, and Cilicia, many, but not all, of these becoming Roman provinces.

In a wider sense the term "Asia" was used, in some ancient writings, to refer to the Seleucid Empire of the third century B.C.E. as ruled by Antiochus the Great, which then included Syria, Mesopotamia, and much of Asia Minor. Both the apocryphal book of First Maccabees and the Jewish historian Josephus of the first century C.E. refer to Antiochus the Great as king of "Asia."—1 Maccabees 8:6; *Antiquities of the Jews*, Book XII, chap. 3, par. 3.

The term "Asia Minor" did not itself come into use until the fourth century of the Common Era. The name "Anatolia" (meaning "rising of the sun") was later given to this region by the Greeks.

ASIEL (As'i·el) [made by God]. Simeonite forefather of Jehu, a chieftain in the days of King Hezekiah. —1 Chron. 4:35, 38, 41.

ASNAH (As'nah) [thornbush]. The family head of certain Nethinim who returned from Babylonian exile to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:1, 50) They are, however, omitted from a similar list in Nehemiah 7:52.

ASP [Gr., *a·spis'*]. A name popularly used today for several unrelated poisonous snakes such as the European asp or asp viper, the horned viper of the desert and the Egyptian cobra. The latter is a snake of about four to six feet (1.2 to 1.8 meters) in length, of medium-brown color and with or without faint markings.

The word "asps" appears once in the Holy Bible, at Romans 3:13, where the apostle Paul, speaking of sinners, says: "Poison of asps is behind their lips." Here the apostle is quoting from Psalm 140:3: "The venom of the horned viper is under their lips." Concerning the "asp" of ancient times, Webster's *Third New International Dictionary* (1961 ed.) says, "Variously identified as the horned viper or a small African cobra."—See COBRA; VIPER.

ASPATHA (As·pa'tha). One of Haman's ten sons. —Esther 9:7; see HAMAN.

ASRIEL (As'ri·el) [perhaps, vow of God, God has filled with joy or (the object of) joy is God]. A male descendant of Manasseh who became the family head of the Asrielites. Numbers 26:29-31 indicates that he was the great-grandson of Manasseh through Machir and his son Gilead. According to 1 Chronicles 7:14, Asriel was a son of Manasseh born to him by his Syrian concubine. However, part of an apparent parenthetical statement that follows reads: "She bore Machir the father of Gilead." Hence, as is not uncommon in Biblical genealogies, Asriel may here be termed a "son" of Manasseh only in the sense of being one of his later descendants (through Machir, Manasseh's son by his Syrian concubine). But it is possible that Manasseh had both a direct son and a great-grandson bearing the same name. The "sons of Asriel" were among the descendants of Manasseh to whom Joshua made territorial allotments in the Promised Land.—Josh. 17:1-4.

ASRIELITES (As'ri·el·ites). A Manassite family descended from Asriel.—Num. 26:28, 31.

ASS. A hard-hoofed animal of the horse family, distinguished from the horse by its smaller size, shorter mane, longer ears and shorter tail hair, only the end half of the tail having a brush. Since its little, sharp hoofs make it more surefooted than the horse, the ass is better adapted to the rough and mountainous terrain so frequently encountered in Palestine. Although the ass's stupidity and stubbornness are proverbial, its intelligence is actually considered to be superior to that of the horse, and it is a patient, long-suffering creature that, like other animals, has often experienced abuse at man's hand.

The ass has long served man as a beast of burden, a means of transport and a draft animal, first mention of it being made in the Scriptures in connection with Abraham. (Gen. 12:16; 22:3; Josh. 15:18; 2 Chron. 28:15; Isa. 30:24) Evidently from the standpoint of the hard work of burden-bearing done by the ass, Jacob likened his son Issachar to this animal. (Gen. 49:14) On the other hand, reference is made to the sexual heat of asses in connection with Judah's prostituting herself to the nations. —Ezek. 23:20.

In one of his visions the prophet Isaiah saw "a war chariot of asses." (Isa. 21:7) This would indicate that asses were also used in warfare, probably as pack animals, if not also to carry warriors into the actual fight. In this regard it is of interest that the Greek historian Herodotus (Book IV, sec. 243) tells of the use of asses by the Persian army.

According to the Law, the ass was an unclean animal. Hence, since all the firstborn belonged to Jehovah and the firstborn of an ass could not be sacrificed, it either had to be redeemed by substituting a sheep in its place or its neck was to be broken. (Ex. 13:13; 34:20) The latter stipulation ensured the carrying out of the Law, since an ass would be more valuable to an Israelite than a sheep. Although unclean, asses were not only eaten because of the severity of the famine in Samaria during King Ben-hadad's siege of the city, but the most inedible part, the bony, thinly fleshed head of an ass, in effect, became a luxury food costing eighty silver pieces ($38.60, if the "silver pieces" were shekels).—2 Ki. 6:24, 25.

God's law prescribed humane treatment for domestic animals, such as the ass. An ass lying down under its load was to be relieved thereof, and an ass and a bull were not to be yoked together. (Ex. 23:5; Deut. 22:10) Being inferior in size and strength and different in nature, the ass would have suffered as a result of such an unequal yoking.

The number of asses the Israelites had must have been very great, in view of the fact that in their campaign against the Midianites alone they took a total of 61,000 asses as spoils of war. (Num. 31:3, 32-34) The frequent mention of this creature in the Scriptures suggests that few households were without one. (Deut. 5:21; 22:4; 1 Sam. 12:3) This is also borne out by the fact that there was one of these animals for about every six persons (not including the slaves and singers) returning with Zerubbabel from Babylonian exile. (Ezra 2:1, 2, 64-67; Neh. 7:66-69) The recognition on the part of the ass of its place in relation to its master was employed as an example to rebuke unfaithful Israel, because of her failure to recognize Jehovah.—Isa. 1:3.

The ass, at death, was simply dragged unceremoniously outside the city and thrown on the refuse heap. Thus God's prophet foretold the debasement of proud and faithless Jehoiakim, son of Josiah, king of Judah: "With the burial of a he-ass he will be buried, with a dragging about and a throwing away, out beyond the gates of Jerusalem." —Jer. 22:19.

Both men and women, even prominent Israelites, rode asses. (Josh. 15:18; Judg. 5:10; 10:3, 4; 12:14; 1 Sam. 25:42) Solomon, the son of David, rode to his anointing to office on his father's she-mule, a hybrid offspring of a male ass. (1 Ki. 1:33-40) It was therefore most appropriate that Jesus, the one greater than Solomon, fulfilled the prophecy of Zechariah 9:9 by riding, not a horse, but an ass's colt "on which none of mankind ever sat."—Luke 19:30, 35.

Some consider the Gospel accounts to be at variance with respect to the animal Jesus rode on his triumphal entry into Jerusalem. Mark (11:7), Luke (19:35) and John (12:14, 15) indicate that Jesus rode upon a colt or a young ass, but they make no mention of an older ass being present. Yet Matthew (21:7) writes that the disciples "brought the ass and its colt, and they put upon these their outer garments, and he seated himself upon them." Jesus obviously did not seat himself on the two animals, but upon the garments that were laid upon the colt. Evidently, since he did not ride the ass, but, rather, its colt, Mark, Luke and John do not mention the presence of the parent ass in their accounts.

WILD ASS

The wild ass is distinguished from the domestic ass, not by its appearance, but by its wild and intractable disposition. This harmonizes completely with the Bible's description of an animal with 'loosened bands,' as it were.—Job 39:5.

The home of the wild ass is the desert plain and the salt country, far away from the turmoil of a town. It instinctively avoids places inhabited by man, so "the noises of a stalker it does not hear." Not that the wild ass cannot hear well; it is exceedingly wary because of its keen senses of hearing, sight and smell.

Should a man try to stalk this creature, it would dart off with utmost rapidity. Restlessly wild asses migrate in search of greenery, even exploring mountain areas for pasturage. They feed on every sort of green plant, gnawing even down into the roots. Salt also constitutes a part of their diet. (Job 39:5-8) The preference of the wild ass for free and unrestricted life far from human habitation adds significance to the fact that Nebuchadnezzar's dwelling was with these creatures during his seven years of insanity. —Dan. 5:21; see ZEBRA.

ASSEMBLY. As the Universal Sovereign, Jehovah God has the right to decree that his servants should assemble and to specify the time and place of assembly. In these ways he acts for their benefit. Assemblies of God's people of ancient times varied as to purpose. Yet they surely contributed to unity, for all in attendance had the opportunity to hear the same things at the same time. Such gatherings resulted in many spiritual benefits and were often occasions of great joy.

HEBREW AND GREEK TERMS

Several Hebrew and Greek words are employed in the Bible to denote a gathering. One that is common in the Hebrew text is *'e·dhah'*. It is from a root meaning "to appoint," thus designating a group assembled by appointment. *'E·dhah'* is often applied to the community of Israel and is used in the expressions "the assembly" (Lev. 8:4, 5; Judg. 21:10), "all the assembly" (Lev. 8:3; Judg. 21:13), "assembly of Israel" (Ex. 12:3; Num. 32:4; 1 Ki. 8:5), "assembly of the sons of Israel" (Ex. 16:9, 10), "assembly of Jehovah" (Num. 31:16) and "Jehovah's assembly." —Num. 27:17.

The Hebrew word *moh·'edh'* is from the same root as *'e·dhah'* and means "appointed time" or "appointed place." It is used 223 times in the Hebrew Scriptures, as in the expression "the tent of meeting." (Ex. 27:21) *Moh·'edh'* is employed in connection with festivals. (Lev. 23:2, 4, 37, 44) It appears at Isaiah 33:20, where Zion is called "the town of our festal occasions."

A different Hebrew term (*miq·ra"*) occurs at Isaiah 4:5, which mentions Mount Zion's "convention place." Frequent is the use of this word in the expression "holy convention" (Ex. 12:16; Lev. 23:2, 3); during such a "holy convention" no work of a secular sort was to be done.

Another Hebrew word used to designate gatherings is *qa·hal'*, from a root meaning "assemble together." It is often used to represent a congregation as an organized body. Sometimes *qa·hal'* (congregation) seems to be used interchangeably with *'e·dhah'* (assembly). (Num. 20:8, 10) Forms of both words appear in the expression "congregation [*qᵉhal'*] of the assembly [*'adhath'*]." (Ex. 12:6) At Leviticus 4:13 a distinction between *'e·dhah'*, as the entire community, and *qa·hal'*, as a select judicial body of older men, may be intended, but this is uncertain.

Intimate gatherings of various kinds are designated by the Hebrew word *sohdh*, meaning "intimate, friendly conversation." It is rendered "intimate group" at Psalm 89:7, which states: "God is to be held in awe among the intimate group of holy ones; he is grand and fear-inspiring over all who are round about him."

The Greek word *ek·kle·si'a* (from *ek*, "out of," and *kle'sis*, "a calling") is usually used in the *Septuagint* to translate the Hebrew word *qa·hal'* (congregation) and is sometimes employed for *'e·dhah'* (assembly), though for the latter the Greek word *sy·na·go·ge'* (meaning "a bringing together," from *syn*, "together," and *a'go*, "to bring") is also used. In the Christian Greek Scriptures, *ek·kle·si'a* is generally rendered "congregation." At Acts 7:38 it is used with reference to the congregation of Israel. The Greek word *sy·na·go·ge'* appears at Acts 13:43 ("synagogue assembly") and at James 2:2 ("public assembly"). Another Greek word, *pa·ne'gy·ris* (from *pan*, "all," and *a·go·ra'*, designating any kind of assembly) is rendered "general assembly" at Hebrews 12:23.—*NW*, *AV*, *AS*.

The Scriptures have much to say about spiritually upbuilding assemblies, though they also mention assemblies of wicked or unrighteous character. Partisans of rebellious Korah are called "his entire assembly." (Num. 16:5) In prayer to Jehovah, David said "the very assembly of tyrannical ones have looked for my soul." (Ps. 86:14) Also, when the silversmith Demetrius fomented opposition to Paul in Ephesus and a crowd gathered, "some were crying out one thing and others another; for the assembly was in confusion, and the majority of them did not know the reason why they had come together."—Acts 19:24-29, 32.

Having considered Scriptural terms relating to gatherings, we can beneficially give closer examination to Biblically reported assemblies. It will be noted that order prevailed during gatherings of Jehovah's people, such assemblies were well supported, they were occasions of spiritual benefit and were often times of great rejoicing.

In accord with the divine will, Moses and Aaron assembled all the older men of Israel in Egypt. The words of Jehovah were related, signs were performed and the people believed. (Ex. 4:27-31) Thereafter, as God ordered, the Israelites assembled at the base of Mount Sinai (Horeb), experienced a thrilling spectacle and witnessed the giving of the Law.—Ex. 19:10-19; Deut. 4:9, 10.

While the Israelites were in the wilderness, Jehovah instructed Moses to make two silver trumpets, to be blown for convening the assembly and to break up the camp. If both were sounded, the whole assembly would keep their appointment with Moses; if only one was blown, the chieftains alone would thus be summoned. In the wilderness, the specified place of assembly was "the entrance of the tent of meeting." (Num. 10:1-4; Ex. 29:42) Later, it was Jehovah's will that the Israelites assemble regularly at the temple in Jerusalem, gathering there for the three major annual festivals.—Ex. 34:23, 24; 2 Chron. 6:4-6.

REPRESENTATIVE ASSEMBLIES

At times, the people of Israel were represented in gatherings by "chieftains of the assembly" (Ex. 16:22; Num. 4:34; 31:13; 32:2; Josh. 9:15, 18; 22:30), or "older men." (Ex. 12:21; 17:5; 24:1) When judicial matters required attention, a number of persons might assemble at the city gate. However, whether gathered there or elsewhere, they would not all vote on the case under consideration in a democratic fashion. Instead, theocratically, respected older men would weigh matters in the light of God's law and then announce their decision. (Deut. 16:18; 17:8-13) Similarly, the early Christian congregation was represented in such matters by those placed in positions of responsibility by the holy spirit. (Acts 20:28) In Israel, if the wrongdoing required the death sentence, the whole assembly might execute it. —Lev. 24:14; Num. 15:32-36; Deut. 21:18-21.

GENERAL ASSEMBLIES

Occasions of general assembly in Israel included religious festivals and solemn assemblies (2 Chron. 34:29, 30; Joel 2:15), or events of great national significance, runners sometimes summoning the populace. (1 Sam. 10:17-19; 2 Chron. 30:6, 13) The weekly sabbath, a day of "complete rest, a holy convention" (Lev. 23:3), was a time to consider God's Word, as in the later synagogues where 'Moses was read aloud on every sabbath.' (Acts 15:21) There was also the new moon observance (Num. 28:11-15; Ezek. 46:1), the festival of trumpets (Num. 29:1-6), the annual atonement day (Lev. chap. 16), the passover (commemorating Israel's deliverance from Egypt; Ex. 12:14), and, later, the festival of Purim (commemorating the Jews' deliverance from threatened annihilation in the Persian Empire; Esther 9:20-24) and the festival of Dedication (in remembrance of the

temple's rededication on Chislev 25, 165 B.C.E.; John 10:22, 23). Additionally, there were three annual "seasonal festivals of Jehovah": the festival of unfermented cakes, the festival of weeks (later called Pentecost) and the festival of booths (Lev. chap. 23), respecting which festivals God decreed: "On three occasions in the year every male of yours will appear before the face of the Lord Jehovah." (Ex. 23:14-17) Recognizing the high spiritual value of these festivals, many men saw to it that their entire family attended. (Luke 2:41-45) Also, Moses expressly stated that every seven years, during the festival of booths, the men, women, children and alien residents of Israel should be congregated in the place Jehovah chose "in order that they may listen and in order that they may learn, as they must fear Jehovah your God and take care to carry out all the words of this law." (Deut. 31:10-12) Hence, provision was made for the Israelites to assemble very frequently to consider Jehovah's word and purposes.—See FESTIVAL.

Following the completion of the temple, Solomon convened a grand assembly in Jerusalem in connection with the dedication of that splendid religious structure. That assembly lasted for many days, and when the people were sent home they were "joyful and feeling good at heart over the goodness that Jehovah had performed toward David and toward Solomon and toward Israel his people."—2 Chron. 5:1–7:10.

Doubtless throngs assembling at the temple during the annual festivals experienced great delight and spiritual benefit, as at the passover celebration of King Hezekiah's time, when "there came to be great rejoicing in Jerusalem." (2 Chron. 30:26) In Nehemiah's day an assembly was called that proved to be an occasion of "very great rejoicing." (Neh. 8:17) To the people assembled in Jerusalem, Ezra read from the book of the law of Moses, doing so before "all intelligent enough to listen," and they were attentive. (Neh. 8:2, 3) As a result of the instruction then imparted by Ezra and other Levites, all the people rejoiced, "for they had understood the words that had been made known to them." (Neh. 8:12) They thereafter commemorated the festival of booths, and on the eighth day "there was a solemn assembly, according to the rule."—Neh. 8:18; Lev. 23:33-36.

DEVELOPMENT OF SYNAGOGUES AS ASSEMBLY PLACES

While the Jews were exiles in Babylon, or shortly thereafter, synagogues or buildings that were Jewish places of assembly came into use. Eventually these were established in various places, large cities having more than one. Primarily, synagogues were schools where the Scriptures were read and taught. They were also places of prayer and the giving of praise to God. It was customary for Jesus Christ and his disciples to go to them to instruct and encourage persons present. (Matt. 4:23; Luke 4:16; Acts 13:14, 15; 17:1, 2; 18:4) Because the Scriptures were regularly read in the synagogues, James was able to say to the Christian governing body in Jerusalem: "From ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:21) The basic features of worship in the synagogue were carried over into Christian assembly places (though not with ritualistic accretions that had developed in time), where Scripture reading and exposition, encouragement, praise-giving and prayer were to be found. —1 Cor. 14:26-33, 40; Col. 4:16; see SYNAGOGUE.

CHRISTIAN ASSEMBLIES

On various occasions, large crowds assembled before Jesus Christ, realizing many benefits, as in the case of the Sermon on the Mount. (Matt. 5:1–7:29) While these were not like specially arranged assemblies, at times they lasted long enough to make necessary the feeding of the congregated multitudes, a circumstance that Jesus met with miraculous multiplication of food. (Matt. 14:14-21; 15:29-38) Often Christ gathered his disciples and gave them spiritual instruction, and after his death his followers met together, as on the day of Pentecost 33 C.E., when the holy spirit was bestowed upon such assembled ones.—Acts 2:1-4.

It was the custom of early Christians to meet together, generally in small groups. However, sometimes at their gatherings "quite a crowd" would assemble. (Acts 11:26) Jesus' half-brother James found it appropriate to give spiritual Israelites of the Christian congregation counsel against showing favoritism toward the rich at their "public assembly" (Gr., *sy·na·go·ge'*).—Jas. 2:1-9.

IMPORTANCE OF ASSEMBLING

The importance of taking full advantage of Jehovah's provisions for assembling to gain spiritual benefits is emphasized in connection with the annual passover observance. Any male who was clean and was not on a journey but neglected to keep the passover was to be cut off in death. (Num. 9:9-14) When King Hezekiah called inhabitants of Judah and Israel to Jerusalem for a passover celebration, his message was, in part: "You sons of Israel, return to Jehovah . . . do not stiffen your neck as your forefathers did. Give place to Jehovah and come to his sanctuary that he has sanctified to time indefinite and serve Jehovah your God, that his burning anger may turn back from you. . . . Jehovah your God is gracious and merciful, and he will not turn away the face from you if you return to him." (2 Chron. 30:6-9) Willful failure to attend would certainly have indicated a forsaking of God. And, while such festivals as the Passover are not observed by Christians, Paul fittingly urged them not to abandon regular assemblies of God's people, stating: "Let us consider one another to incite to love and fine works, not forsaking the gathering of ourselves together, as some have the custom, but encouraging one another, and all the more so as you behold the day drawing near."—Heb. 10:24, 25; see CONGREGATION.

ASSHUR (As'shur) [perhaps, prosperous, strengthened].

1. A son of Shem, named second at Genesis 10:22 and 1 Chronicles 1:17. He was the forefather of the Assyrians, and the same Hebrew word is rendered both "Asshur" and "Assyria(n)." Either their nation or one of its main cities, Asshur (modern Qal'at Sherqat), is meant at Ezekiel 27:23.

2. The foremost divinity of the Assyrians, their god of military prowess, to whom this warlike people prayed for aid. Asshur was a sort of "deified patriarch," and in venerating him the Assyrians may actually have worshiped their ancestor, Asshur, the son of Shem. The name Asshur is incorporated in such Assyrian names as those of Esar-haddon ("Asshur has given brother[s]") (2 Ki. 19:37; Isa. 37:38; Ezra 4:2) and Ashurbanipal ("Asshur is the creator of the heir"), who appears to be the one called Asenappar at Ezra 4:10.

The false god Asshur was believed to be the chief protector of the Assyrians, being represented in their art by the winged sun disk. It was in their god Asshur's name and with his approval (indicated by favorable omens) that Assyrian troops entered battle, carrying his sacred symbol into the fray. Their kings ascribed victories "to the help of Asshur."

Asshur's temple in the city of Asshur was named E-khar-sag-gal-kur-kurra, meaning "house of the great mountain of the lands." A similar concept of religious buildings seems to have existed in Babylonia, where Bel's temple at Nippur was named E-kur ("mountain house"), and E-sagila ("lofty house") was the name applied to the temple of Marduk at Babylon and that of Ea at Eridu.—See ASSYRIA.

ASSHURIM (As·shu'rim) [mighty ones]. Descendants of Dedan, son of Jokshan, one of Abraham's sons by Keturah. (Gen. 25:1-3) The use in the

Hebrew text of the plural ending (*im*) with this name may indicate that Asshurim represents a tribe or people. Specific identification is not possible, but some north Arabian tribe is probably meant. They should not be confused, however, with the Assyrians who were descendants of Shem's son Asshur.

ASSIR (As'sir) [prisoner, captive].

1. A Levite born in Egypt who was one of the sons of Korah.—Ex. 6:24; 1 Chron. 6:22.

2. 1 Chronicles 6:23, 37 appears to indicate a second Assir as a son or descendant of Ebiasaph.

The *Authorized Version* uses the name Assir at 1 Chronicles 3:17; however, many modern translations (*AS, AT, Mo, NW, Ro, RS*) view the Hebrew word here, not as a proper name, but, rather, as a common adjective descriptive of Jeconiah (or, Jehoiachin) as a captive or prisoner in Babylon. (2 Ki. 24:12-15; 25:27-30) The *New World Translation* fittingly reads: "And the sons of Jeconiah as prisoner ['*as·sir*'] were Shealtiel . . ."

ASSOCIATION. An organization of people with a common purpose and having a formal structure. Such an association of individuals may share in performing activities religious, social or industrial, subjecting themselves to some form of government or organizational control. An association may be referred to as a society. At 1 Peter 2:17; 5:9 a form of the Greek word *a·del·pho'tes* ("association of brothers") is applied to the united body of Christians throughout the earth, even though it is composed of small groups, congregations or physically isolated individuals.

The Bible refers to the organized association of Nimrod's time as "one people." (Gen. 11:6) Israel is repeatedly referred to by the collective term "people," the context indicating that it is an organized association of people that is meant. (Deut. 33:29; 1 Sam. 12:22; Isa. 62:10) The Hebrew Scriptures refer to the united worshipers of God earth wide as "[people of] the earth." (Ps. 66:4; 96:1) Humankind as a family, though not in unity, is sometimes referred to as the "earth" because of their association in a general framework or system of things that controls them. —2 Pet. 3:7; Gen. 18:25; Ps. 96:13.—See WORLD.

ASSOS (As'sos). A seaport town in Mysia on the N shore of the Gulf of Adramyttium, hence within the Roman province of Asia. On his third missionary tour, the apostle Paul was heading back to Jerusalem and had stopped at Troas. From here he sent Luke and others by boat to Assos, where he planned to join them. The boat had to travel out around Cape Lectum to get to Assos (on the other side of the promontory from Troas) and this enabled Paul to walk the shorter distance (about twenty miles [32 kilometers]) on foot and still arrive at Assos in time to board the ship, which then traveled to Mitylene on the island of Lesbos, S of Assos.—Acts 20:6, 13, 14.

Assos was built on the terraced sides of a volcanic rock formation about seven hundred feet (213 meters) high, about a half mile (805 meters) back from the sea. The site commanded a splendid view of the surrounding area. The road leading from Assos to Troas was well paved in ancient times. The site is today known as Behramköy.

ASSYRIA. The name applied to the country anciently occupying the northern end of the Mesopotamian plain or the extreme northern portion of what is today the modern country of Iraq. Basically, it lay within the triangle formed by the Tigris and Little Zab Rivers, these rivers constituting generally its western and southern boundaries, while the mountains of ancient Armenia formed the northern boundary, and the Zagros mountain range and the land of Media the eastern boundary. It should be noted, however, that these boundaries were quite fluid, Assyria spreading S of the Little Zab when Babylon weakened, but retreating when Assyrian political fortunes were low and those of Babylon were in ascendancy. Such fluctuation was true of the other boundaries and particularly that of the Tigris, as Assyria early extended its influence W of that river. The Assyrian Empire, of course, came to embrace a far larger area.

There was a continued close relationship between Assyria and Babylon throughout their history. They were neighboring states jointly occupying a region with no real natural division to serve as a frontier between their territories. The region of Assyria proper, however, was mostly a highlands area, generally of rugged terrain and with a more invigorating climate than that of Babylonia. The people appear to have been more energetic and aggressive than the Babylonians. They are represented in carved reliefs as of strong physique, dark complexioned, with heavy eyebrows and beard, and prominent nose.

The city of Asshur, the only city of Assyria proper located W of the Tigris, is considered to have been the original capital of the region. Thereafter, however, Nineveh became its most prominent capital, while both Calah and Khorsabad were used at times by Assyrian monarchs as capital cities. A trade route to the Mediterranean and to Asia Minor ran along the northern part of Assyria, and other routes branched off into Armenia and the region of Lake Urmiah. Much of Assyria's warring was in order to gain or maintain control of such trade routes.

MILITARISM

Assyria was essentially a military power and the historical picture left of its exploits is one of great cruelty and rapaciousness. One of their warrior monarchs, Ashurnasirpal, describes his punishment of a rebellious city in this way:

"I built a pillar over against his city gate and I flayed all the chiefs who had revolted, and I covered the pillar with their skin. Some I walled up within the pillar, some I impaled upon the pillar on stakes, . . . And I cut the limbs of the officers, of the royal officers who had rebelled. . . .

"Many captives from among them I burned with fire, and many I took as living captives. From some I cut off their noses, their ears and their fingers, of many I put out the eyes. I made one pillar of the living and another of heads, and I bound their heads to tree trunks round about the city. Their young men and maidens I burned in the fire.

"Twenty men I captured alive and I immured them in the wall of his palace . . .



Sculpture showing cruel treatment of Assyrian captives, found at Khorsabad

"The rest of their warriors I consumed with thirst in the desert of the Euphrates. . . ."

Reliefs often show their captives being led by cords attached to hooks that pierced the nose or the lips, or having their eyes put out at the point of a spear. Thus, sadistic torture was a frequent feature of Assyrian warfare, about which they shamelessly boasted and which they carefully recorded. The knowledge of their cruelty doubtless served them to an advantage militarily, striking terror into the hearts of those in their line of attack and often causing resistance to crumble. Assyria was aptly described by the prophet Nahum as a 'lair of lions' and their capital, Nineveh, as "the city of bloodshed."—Nah. 2:11, 12; 3:1.

ASSYRIAN RELIGION

Assyria's religion was largely inherited from Babylon and, although their own national god Asshur was viewed as supreme by the Assyrians, Babylon continued to be viewed by them as the chief religious center. The Assyrian king served as the high priest of Asshur. One seal, found by A. H. Layard in the ruins of an Assyrian palace and now preserved in the British Museum, represents the god Asshur with three heads. The belief in triads of gods was prominent in Assyrian worship, as well as that of a pentad, or five gods. The chief triad was formed of Aner, representing heaven; Bel, representing the region inhabited by man, animals and birds; and Ea, representing the terrestrial and subterranean waters. A second triad was composed of Sin, the moon; Shamash, the sun; and Ramman, god of the storm, although his place was often filled by Ishtar, the queen of the stars, symbolized by the crescent moon. (Compare 2 Kings 23:5, 11.) Then followed the five gods representing five planets. Commenting on the gods forming the trinitarian groups, *Unger's Bible Dictionary* (p. 102) states: "These gods are invoked at times severally in phrases which seem to raise each in turn to a position of supremacy over the others." Their pantheon, however, included innumerable other minor deities, many serving as patrons of towns. Nisroch is mentioned as being worshiped by Sennacherib at the time of his assassination.—Isa. 37:37, 38.

The religion practiced in connection with these gods was animistic, that is, the Assyrians believed every object and natural phenomenon to be animated by a spirit. It was somewhat distinguished from other nature worship prevalent in surrounding nations in that war was the truest expression of the national religion. Thus, Tiglath-pileser I said of his fighting, "My Lord, Asshur, urged me on"; while in his annals, Ashurbanipal says: "By the command of Ashur, Sin, Shamash, Ramman, Bel, Nabu, Ishtar of Nineveh, Ninib, Nergal, and Nusku, I entered the land of Mannai and marched through it victoriously." Sargon regularly invoked Ishtar's help before going to war. The armies marched behind the standards of the gods, apparently wooden or metal symbols on poles. Great importance was attached to omens, ascertained by examination of livers of sacrificed animals, by the flight of birds, or the position of the planets. The book *Ancient Cities*, by W. B. Wright (p. 25), states: "Fighting was the business of the nation, and the priests were incessant fomenters of war. They were supported largely from the spoils of conquest, of which a fixed percentage was invariably assigned them before others shared, for this race of plunderers was exceedingly religious."

CULTURE, LITERATURE AND LAWS

The Assyrians, however, were not mere barbarians. They built impressive palaces, lining the walls with sculptured slabs portraying with quite powerful realism scenes of war and peace. Human-headed, winged bulls, carved from a single block of limestone weighing as much as forty tons (36.3 metric tons), adorned the entranceways. Their cylinder seals show intricate



Winged bull with king's head, believed to be from throne room of Sargon II

engraving. (See ARCHAEOLOGY.) Their metal-casting indicated considerable knowledge of metallurgy. Their kings built aqueducts and developed systems of irrigation, produced royal botanical and zoological parks containing plants, trees and animals from many lands. Their palace buildings often gave evidence of a well-planned drainage system and quite good sanitation.

Of particular interest have been the great libraries built up by certain Assyrian monarchs, containing tens of thousands of cuneiform inscribed clay tablets, prisms, and cylinders setting out major historical events, religious data, and legal and commercial matters. Certain laws dating from one period of Assyrian history, however, illustrate again the harshness so frequently characterizing the nation. Mutilation is provided as punishment for certain crimes. Thus, a slave girl was not allowed to go veiled in public, and for violating such ordinance her ears were to be cut off. The lack of legal protection available for a married woman is evidenced by one law stating: "Leaving aside the penalties relating to a married woman which are inscribed on the tablet, a man may flog his wife, pull out her hair, split and injure her ears. There is no legal guilt (involved) in it."

BIBLICAL AND SECULAR HISTORY

The first reference to Assyria in the Bible record is at Genesis 2:14, where the Hiddekel River (the Tigris), originally one of the four heads of the river "out of Eden," is described by Moses in his day as "going to the east of Assyria."—Gen. 2:10, 14.

The land derived its name from Shem's son Asshur. (Gen. 10:22) It thus appears to have been first populated by Shemites shortly after the Flood. However, it was early subjected to infiltration, as Ham's grandson Nimrod entered into Assyria and built "Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city." (Gen. 10:11, 12; compare Micah 5:6.) Whether this was subsequent to the erection of the Tower of Babel and the resulting confusion of tongues is not stated (Gen. 11:1-9), although different "tongues" are already mentioned in this tenth chapter of Genesis. (Gen. 10:5, 20, 31) Nevertheless, it is established that Nineveh, the capital of Assyria, was developed from

Babylon, and secular history harmonizes with this. At a later date, the tribes that descended from Abraham's son Ishmael are described as reaching up to Assyria in their nomadic movements.—Gen. 25:18.

Due to the recovery of thousands of clay tablets from Assyrian sites the names of a large number of the Assyrian monarchs are known, and historians have arrived at some conclusion as to the general history of the country. It is held that the period between about 1100-900 B.C.E. (following the rule of Tiglath-pileser I) was a period of decline for Assyria, and this is often suggested as a favorable circumstance for the extension of the boundaries of the nation of Israel under the rule of David (1077-1037 B.C.E.) and the further extension of its influence under Solomon's reign (1037-997 B.C.E.). The success of such expansion was, of course, due primarily to God's backing and hence not dependent on Assyrian weakness.—2 Sam. chaps. 8, 10; 1 Ki. 4:21-24.

In the consideration of Assyrian history as it relates to the Biblical record no attempt is made here to fix the dates for the beginning and the end of each of the successive reigns of the Assyrian monarchs; rather, they are shown as they relate to the various kings of Judah and Israel, whose reigns are indicated after their respective names. For further information as to the reason for this and for the considerable difference between the dates hereinafter listed for the reigns of Judean and Israelite kings as compared with many reference works, please see the article on CHRONOLOGY.

Ashurnasirpal and Shalmaneser III

Assyrian aggression began drawing close to Israel during the rule of Ashurnasirpal, who was noted for his ruthless warring campaigns and cruelty, already mentioned. Inscriptions show him crossing the Euphrates and overrunning northern Syria and exacting tribute from the cities of Phoenicia. His successor, Shalmaneser III, is the first king who records direct contact with the northern kingdom of Israel. Assyrian records show Shalmaneser advancing to Qarqar on the Orontes River, where he is reported to have fought against a coalition of kings, including the forces of Hadad-ezer of Damascus. King Ahab of Israel is thought by many to be listed among the kings forming the coalition; however, see the article on SHALMANESER. The result of the battle was indecisive. Shalmaneser's Black Obelisk at Nimrud lists Jehu (c. 905-876 B.C.E.) as a later king paying tribute to him and carries a carving in relief evidently depicting Jehu's emissary delivering the tribute to the Assyrian monarch.

After Shamshi-adad V, Shalmaneser III's successor, Adad-nirari III came to the Assyrian throne. Inscriptions report his attacking Damascus during the reign of Hazael, successor to Ben-hadad (1 Ki. 19:15; 2 Ki. 8:12-15), who ruled during and perhaps beyond the reigns of Kings Jehu (905-876 B.C.E.) and Jehoahaz (876-860 B.C.E.) of Israel. (2 Ki. 10:31-34; 13:1-3) He also includes 'Omri-land' (the northern kingdom of Israel) as paying tribute to him, the name of Omri being used at this late date evidently due to the still-remembered prowess of that powerful Israelite king, the builder of Samaria.—1 Ki. 16:23-27.

Jonah's mission to Assyria

Sometime around the middle of the ninth century B.C.E. (c. 844 B.C.E.), the prophet Jonah was sent on a mission to Assyria's capital Nineveh, and, as a result of his warning of coming destruction, the entire city, including its king, responded with repentance. History records three kings following Adad-nirari III: Shalmaneser IV, Ashur-dan III, and Ashur-nirari V; but there is no certainty as to which, if any, of these is the king referred to in the book of Jonah. It is of interest, however, to note that this period is one of decline as far as Assyrian aggressiveness is concerned.

Tiglath-pileser III

The first Assyrian king to be mentioned by name in the Bible is Tiglath-pileser (III) (2 Ki. 15:29; 16:7, 10), also called "Pul" at 2 Kings 15:19. At 1 Chronicles 5:26 both names are used and this caused some in the past to view them as separate kings. However, Babylonian inscriptions refer to "Pulu" and indicate that both names apply to the same individual. The suggestion is made by some that this king was originally known as Pul and that he assumed the name Tiglath-pileser upon ascending to the Assyrian throne.

It was during the reign of Menahem of Israel (791-780 B.C.E.) that Tiglath-pileser III entered the domain of that northern kingdom. Menahem made a payment to him of one thousand silver talents (about $1,423,590) and thus obtained the withdrawal of the Assyrian. (2 Ki. 15:19, 20) Later, however, King Pekah of Israel (778-758 B.C.E.) joined together with King Rezin of Syria against Judean King Ahaz (761-745 B.C.E.). Despite Isaiah's prophecy foretelling the certain elimination of this Syro-Israelite threat through the power of the king of Assyria (Isa. 7:1-9, 16, 17; 8:3, 4), Ahaz chose the unwise course of sending a bribe to Tiglath-pileser so that he might attack that combine and thus relieve the pressure upon Judah. The Assyrian monarch responded by capturing a number of cities in the northern part of the kingdom of Israel, as well as the regions of Gilead, Galilee and Naphtali. Earlier in his reign, Tiglath-pileser III had inaugurated the policy of transplanting the populations of conquered areas, thus to reduce the possibility of future uprisings, and he now proceeded to deport some of the Israelites. (1 Chron. 5:6, 26) Additionally, Judah was now in a subservient position toward Assyria, and Ahaz of Judah traveled to Damascus, which also had fallen to the Assyrians, and evidently rendered



Black Obelisk of Shalmaneser, showing him receiving tribute from Jehu, perhaps by means of an emissary

homage to Tiglath-pileser.—2 Ki. 15:29; 16:5-10, 18; 2 Chron. 28:16, 20, 21, compare Isaiah 7:17-20.

Shalmaneser V

Shalmaneser V succeeded Tiglath-pileser. Hoshea (758-740 B.C.E.), who usurped the throne of Israel, at first submitted to Assyria's exaction of tribute. Later he conspired with Egypt to free Israel from the Assyrian yoke and Shalmaneser began a three-year siege of the city of Samaria that eventually brought its fall (740 B.C.E.) and Israel's exile. (2 Ki. 17:1-6; 18:9-11; Hos. 7:11; 8:7-10) Most reference works state that Shalmaneser died before completing the conquest of Samaria and that Sargon II was king by the time the city finally fell.—See, however, SARGON; SHALMANESER No. 2.

Sargon II

Sargon's records speak of the deportation of 27,290 Israelites to locations in the Upper Euphrates and Media. Description is also given of his campaign in Philistia in which he conquered Gath, Ashdod and Asdudimmu. It was at the time of this campaign that the prophet Isaiah was instructed to warn of the futility of putting trust in Egypt or Ethiopia as a means of protection against the Assyrian aggressor. (Isa. 20:1-6) It was evidently first during Sargon's reign that people from Babylon and Syria were brought into Samaria to repopulate it, the Assyrian king later sending an Israelite priest back from exile to instruct them in "the religion of the God of the land." —2 Ki. 17:24-28; see SAMARIA.

Sennacherib

Sennacherib, the son of Sargon, attacked the kingdom of Judah during Hezekiah's fourteenth year (732-731 B.C.E.). (2 Ki. 18:13; Isa. 36:1) Hezekiah had rebelled against the Assyrian yoke imposed as a result of the action of his father Ahaz. (2 Ki. 18:7) Sennacherib reacted by sweeping through Judah, reportedly conquering forty-six cities (compare Isaiah 36:1, 2), and then, from his camp at Lachish, demanded of Hezekiah a tribute of thirty gold talents and three hundred silver talents (approximately $1,586,907). (2 Ki. 18:14-16; 2 Chron. 32:1; compare Isaiah 8:5-8.) Though this sum was paid, Sennacherib sent his spokesmen to demand unconditional surrender of Jerusalem. (2 Ki. 18:17–19:34; 2 Chron. 32:2-20) Jehovah's subsequently causing the destruction of 185,000 of his troops in one night obliged the boasting Assyrian to withdraw and return to Nineveh. (2 Ki. 19:35, 36) There he was later assassinated by two of his sons and replaced on the throne by another son, Esar-haddon. (2 Ki. 19:37; 2 Chron. 32:21, 22; Isa. 37:36-38) These events, with the exception of the destruction of the Assyrian troops, are also recorded on Sennacherib's prism and a prism of Esar-haddon.

Esar-haddon

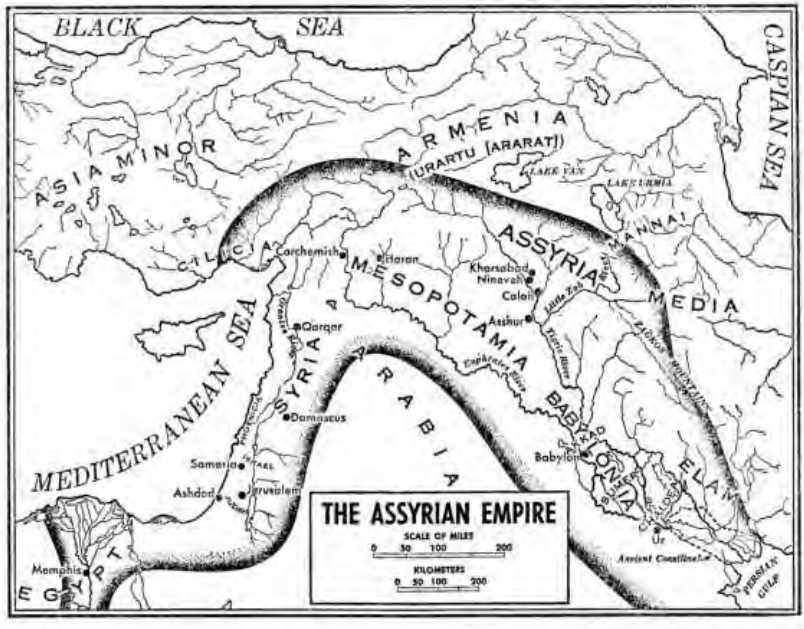
During Manasseh's reign (716-661 B.C.E.), Assyrian army chiefs were permitted by Jehovah to take this Judean king captive to Babylon (then under Assyrian control). (2 Chron. 33:11) Some think this may have been at the time of Esar-haddon's victorious campaign against Egypt. At any rate, *Menasi* (Manasseh) of Judah is named in inscriptions as one of those paying tribute to Esar-haddon. Manasseh was later restored to Jerusalem. (2 Chron. 33:10-13) It appears from Ezra 4:2 that the transplanting of people from and to the northern kingdom of Israel was still continuing in the days of Esar-haddon, which may explain the period of "sixty-five years" in the prophecy at Isaiah 7:8.—See AHAZ No. 1; ESAR-HADDON.

Ashurbanipal and the fall of the empire

Ashurbanipal, Esar-haddon's son, was the last great king of Assyria and the one who brought about the greatest expansion of the empire. He put down an uprising in Egypt and sacked the city of Thebes (No-amon; compare Nahum 3:7, 8). The boundaries of the Assyrian Empire now embraced the regions of Elam, part of Media up into Ararat, as far W as Cilicia in Asia Minor, through Syria and Palestine, down into Egypt, Arabia, and Babylonia. He appears to be the "great and honorable Asenappar" referred to at Ezra 4:10.—See ASENAPPAR.

Prior to Esar-haddon's death he had appointed his son Ashurbanipal as 'king of the realm' and another son, Shamashshumukin, as king of Babylon. Shamash-shumukin later rebelled against his brother, and Ashurbanipal overcame the rebellion and sacked the city of Babylon. The remainder of Ashurbanipal's reign, and, in fact, that of the Assyrian Empire, is obscure. Commenting on this *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 274) says: "Whether this fight taxed the strength of Assyria too much or whether it was for other, unknown reasons, a strange period of silence blacks out the last twenty years of the reign of Ashurbanipal. . . . the country seems to have fallen with appalling suddenness into obscurity."

As will be noted in our article on NINEVEH, we have accepted the year 632 B.C.E. as the probable date for the fall of Nineveh, whereas most reference



works place it at the year 612 B.C.E., or some twenty years thereafter. The uncertainty of the history of that period as found in secular records is acknowledged, and, as is demonstrated in our article on CHRONOLOGY, we have relied on the chronological framework indicated in the Bible record and have accommodated secular history to it, rather than give precedence to what may be presently accepted and popular in the way of chronology but which is often conjectural or based on evidence that is undeniably weak.

The Babylonian Chronicles (B.M. [British Museum] 21901) recount the fall of Assyria's capital Nineveh following a siege carried out by the combined forces of Nabopolassar, the king of Babylon ("king of Akkad"), and of Cyaxares the Mede. The city is described as being turned "into a ruin-mound and heaps of debri[s . . .]." (*Chronicles of Chaldaean Kings* by D. J. Wiseman, p. 61) Thus the fierce Assyrian rule came to an ignominious end, though Ashur-uballit is referred to as attempting, briefly and unsuccessfully, to continue Assyrian rule from Haran as his capital city.—Isa. 10:12, 24-26; 23:13; 30:30-33; 31:8, 9; Nah. 3:1-19; Zeph. 2:13.

The Babylonian Chronicles (B.M. 21901) indicate an alliance of Assyrian troops and Egyptian troops against Babylon at this point, and this factor is in harmony with the account relative to the activity of Pharaoh Nechoh recorded at 2 Kings 23:29 (see footnote of *NW*, 1955 ed.), resulting in the death of King Josiah of Judah (629/628 B.C.E.). This text states that "Pharaoh Nechoh the king of Egypt came up against the king of Assyria by the river Euphrates," but the "king of Assyria" against whom Nechoh came is doubtless the Babylonian conqueror of Assyria, Nabopolassar, who, by virtue of his conquest, could now properly be styled the true "king of Assyria." (See NECHO.) A few years later (625 B.C.E.), Nechoh was thoroughly defeated by the Babylonians in the battle of Carchemish.—Jer. 46:2.

The title "king of Assyria" was similarly applied to the Persian king (Darius I [Hystaspis]) who dominated Assyria in the time of the rebuilding of the temple at Jerusalem (completed in 515 B.C.E.).—Ezra 6:22.

ASSYRIA IN PROPHECY

Assyria figured in the prophecy uttered by Balaam about the year 1473 B.C.E. (Num. 24:24) Numerous references to Assyria are found in the prophecies of Isaiah, Jeremiah, Ezekiel, Micah, Nahum, Zephaniah and Zechariah, while the warning about Assyria's ravaging of the northern kingdom of Israel is interwoven throughout the entire prophecy of Hosea. Frequent condemnation was made of the reliance placed upon such pagan nations by apostate Israel and Judah, often vacillating between Egypt and Assyria, like "a simple-minded dove without heart." (Jer. 2:18, 36; Lam. 5:6; Ezek. 16:26, 28; 23:5-12; Hos. 7:11) The disastrous results of such course are vividly described. (Ezek. 23:22-27) The fall of Assyria into Sheol, likened to the crash of a great and lofty tree, and the subsequent restoration of the exiled Israelites to their homeland were also prophesied. (Isa. 11:11-16; 14:25; Jer. 50:17, 18; Ezek. 31:3-15; 32:22; Zech. 10:10, 11) Finally, the time is even foretold when peaceful relations will exist between the lands of Assyria and Egypt and they will be united with Israel in God's favor and constitute "a blessing in the midst of the earth."—Isa. 19:23-25.

ASTROLOGERS (As·trol'o·gers). The word *g'zar'* occurs only in that part of Daniel written in Aramaic (2:4b–7:28), and has the root meaning "to divide," the reference being thought to point to those who divide the heavens into configurations. Some English versions (*Dy, AV, Le, AS*) translate the original Aramaic word *g'zar'* as "soothsayers." (Dan. 2:27; 4:7 [vs. 4, *Dy; Le*]; 5:7, 11) This astrological cult consisted of those "who, from the position of the stars at the hour of birth, by various arts of computation and divining, determined the fate of individuals." (Tregelles' revision of Gesenius' *Lexicon*, pp. 166, 167) Astrology is essentially polytheistic; its birth in the lower Mesopotamian valley likely dates back to shortly after the Flood when men turned away from the pure worship of Jehovah. The name "Chaldean" in time became practically synonymous with "astrologer."

In this pseudoscience of astrology a different god was believed to rule over each section of the heavens. Every celestial movement and phenomenon, such as the rising and setting of the sun, the equinoxes and solstices, moon phases, eclipses and meteors, were said to be the doings of these gods. These cosmic movements were therefore regularly noted, elaborate charts and tables of their occurrences were made, and from these, human affairs and terrestrial events were predicted. All matters, both public and private, were believed to be controlled by these gods of the heavens. As a consequence, political or military decisions were not made until the astrologers were called to read and interpret the omens and give their advice. In this way the priestly class grew to have great power and influence over the lives of the people. They claimed supernatural power, insight and great wisdom. No great temple was erected among the Babylonians that was not equipped with its own celestial observatory.

In the eighth century B.C.E., the prophet Isaiah, in foretelling the destruction of Babylon, challenged the stargazing astrological counselors of that doomed city to save her: "You [Babylon] have grown weary with the multitude of your counselors. Let them stand up, now, and save you, the worshipers of the heavens, the lookers at the stars, those giving out knowledge at the new moons concerning the things that will come upon you."—Isa. 47:13.

In the course of history Daniel and his three companions became captives in this land of the astrologers. Put to the test "as regards every matter of wisdom and understanding," these Hebrews were found by the Babylonian king to be "ten times better than all the magic-practicing priests and the conjurers that were in all his royal realm." (Dan. 1:20) Daniel was thereafter called "chief of the magic-practicing priests" (Dan. 4:9), but it is important to note that he never gave up Jehovah's worship to become a stargazing 'divider of the heavens.' For example, Nebuchadnezzar was so infuriated when the astrologers and the rest of the "wise men" failed to reveal his dream that he exclaimed: "Dismembered is what you will be, and into public privies your own houses will be turned." (Dan. 2:5) Daniel and his companions were included in this sweeping order, but before the execution was carried out, Daniel was brought in before the king with this message: "There exists a God in the heavens who is a Revealer of secrets," but "as for me, it is not through any wisdom that exists in me more than in any others alive that this secret is revealed to me."—Dan. 2:28, 30.

MAGI VISIT JESUS

Astrologers (Greek, *ma'goi;* "Magi," *AS* margin, *Confraternity, Weymouth;* "magicians," *Diaglott*) brought gifts to the young child Jesus. (Matt. 2:1-16) Commenting on who these *ma'goi* were, *The Imperial Bible Dictionary* (Vol. II, p. 139) says: "According to Herodotus the magi were a tribe of the Medes, who professed to interpret dreams, and had the official charge of sacred rites; they were, in short, the learned and priestly class, and having, as was supposed, the skill of deriving from books and the observation of the stars a supernatural insight into coming events. . . . later investigations tend rather to make Babylon than Media and Persia the centre of full-blown magianism. 'Originally, the Median priests were not called magi. . . . From the Chaldeans, however, they received the name of magi for their priestly caste, and it is thus we are to explain what

Herodotus says of the magi being a Median tribe.' (J. C. Muller in Herzog's Encl.)"

Rightly, then, Justin Martyr, Origen and Tertullian, when reading Matthew 2:1, thought of *ma'goi* as astrologers. Wrote Tertullian: "We know the mutual alliance of magic and astrology. The interpreters of the stars, then, were the first . . . to present Him [Jesus] 'gifts.'" ("On Idolatry," chap. ix) The name "Magi" became current "as a generic term for astrologers in the East."—*The New Funk & Wagnalls Encyclopedia,* Vol. XXII, p. 8076.

So the circumstantial evidence is strong that the *ma'goi* who visited the infant Jesus were astrologers. Thus *The New Testament* by Charles B. Williams reads "star-gazers," with a footnote in explanation: "This is, students of stars in relation to events on earth." Fittingly, then, modern English translations read "astrologers" at Matthew 2:1.—*AT, NE, NW, Ph.*

How many of these astrologers "from eastern parts" brought "gold and frankincense and myrrh" to the child Jesus is not disclosed; there is no factual basis for the traditional notion that there were three. (Matt. 2:1, 11) As astrologers they were servants of false gods, and wittingly or unwittingly led by what appeared to them as a moving "star." They alerted Herod to the fact that the "king of the Jews" had been born, and Herod, in turn, sought to have Jesus killed. The plot, however, failed. Jehovah intervened and proved superior to the demon gods of the astrologers, so instead of returning to Herod, they headed home another way after being given "divine warning in a dream."—Matt. 2:2, 12.

LIVER DIVINATION AND ASTROLOGY

The practice of 'looking into the liver' appears to have been a special aspect of astrology. (Ezek. 21:21) A clay model of a liver was found in a temple school in Babylon dating back to the time of Hammurabi. One side of it was divided into areas representing "day" and "night." The edge was divided into sixteen parts, and corresponding names of the deities of the heavens were given to each section. So, as this brand of divination divided up the heavens in a purely imaginary way, similarly they divided up the liver of their sacrificial victims. When offering these sacrifices they looked at the liver, considering it a miniature reflection of the heavens, in order to see what omens the gods were revealing to them.—See DIVINATION.

MOLECH AND THE PRACTICE OF ASTROLOGY IN ISRAEL

There is evidence to show that astrology was closely allied with the worship of Molech, a god sometimes depicted with a bull's head. The bull was worshiped by the Babylonians, Canaanites, Egyptians and others as a symbol of their deities—Marduk, Molech, Baal, and so forth. The bull was one of the most important signs of the Zodiac, Taurus. The sun-god was often represented by bulls, the horns signifying the rays, and the bull's strong reproductive power, the sun's power as "giver of life." The female, the cow, was given equal honor as a symbol of Ishtar or Astarte, as she was variously called. So when Aaron and Jeroboam introduced in Israel such worship of the bull (calf worship) it was indeed a great sin in Jehovah's eyes.—Ex. 32:4, 8; Deut. 9:16; 1 Ki. 12:28-30; 2 Ki. 10:29.

The apostate ten-tribe kingdom of Israel was denounced for joining this astrology cult, for "they kept leaving all the commandments of Jehovah their God and proceeded to make for themselves molten statues, two calves, and to make a sacred pole, and they began to bow down to all the army of the heavens and to serve Baal; and they continued to make their sons and their daughters pass through the fire and to practice divination and to look for omens."—2 Ki. 17:16, 17.

The two-tribe kingdom to the south was no better. Wicked King Ahaz and his grandson Manasseh both took the lead in worshiping the star gods and in fiendishly offering up their children to be burned alive as sacrifices. (2 Ki. 16:3, 4; 21:3, 6; 2 Chron. 28:3, 4; 33:3, 6) Good King Josiah, however, "put out of business the foreign-god priests" who were "making sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens," and he tore down the high places and made Topheth unfit for worship so "that no one might make his son or his daughter pass through the fire to Molech." (2 Ki. 23:5, 10, 24) Jehovah, by his prophets Zephaniah and Jeremiah, denounced them for their astrological practices, as "those who are bowing down upon the roofs to the army of the heavens," and as those "making sworn oaths by Malcham [Molech]."—Zeph. 1:5; Jer. 8:1, 2; 19:13.

Further showing the interconnection of Molech worship, calf worship and astrology is Stephen's account of the rebellion of the Israelites in the wilderness. When they cried out to Aaron, "Make gods for us to go ahead of us," Jehovah "handed them over to render sacred service to the army of heaven, just as it is written in the book of the prophets, 'It was not to me that you offered victims and sacrifices . . . But it was the tent of Moloch and the star of the god Rephan that you took up.'" —Acts 7:40-43.

Stephen apparently quoted from the *Septuagint* translation of Amos 5:25, 26, which in the Masoretic text reads, in part: "You will certainly carry Sakkuth your king and Kaiwan, your images, the star of your god." Sakkuth (literally, *Sik·kuth'*) was purposely vocalized in this way in Hebrew to correspond with *shiq·quts'*, meaning "disgusting thing." It evidently refers to a star god. In the *Septuagint Version* Sakkuth is rendered "tent," that is, tabernacle, house or constellation. "Your king" is identified and rendered by the *Septuagint* as "Moloch." Kaiwan refers to the star *kaimanu* or *kaiwanu*, found in Akkadian inscriptions as the name of the star god Saturn. Hence, in the *Septuagint* this word Kaiwan in the Masoretic text is rendered *Hrai·phan'* (Rephan), which was the local Egyptian name for the planet Saturn.

On this point *Jahn's Biblical Archaeology* says: "The Prophet Amos calls this god both a *star* and a *king;* as in fact Saturn was both a planet, and a king or idol-deity, who was otherwise called MOLEC, MOLOC, MILCOM, AND MALCOM. This double character of Saturn, as a star in heaven and a monarch on earth, may perhaps be recognized in the Hebrew words . . . *Annamelech* and *Adrammelech,* (2 Ki. 17:31.) since it appears, that both of the deities thus named were worshipped by the offering up to them of human sacrifices."—Translated from Latin by Thomas C. Upham, 3d ed., p. 528.

DIVINE CONDEMNATION OF ASTROLOGY

A great truth is simply stated: "In the beginning God created the heavens and the earth," including the planets of our solar system and the fixed stars in their constellations. (Gen. 1:1, 16; Job 9:7-10; Amos 5:8) In such grand creation, however, it was not Jehovah's will that man make gods out of these things. He, therefore, strictly forbade his people to worship a "form like anything that is in the heavens above." (Ex. 20:3, 4) Astrology in every form was outlawed.—Deut. 18:10-12.

ASYNCRITUS (A·syn'cri·tus) [incomparable, unlike]. A Christian in Rome to whom the apostle Paul sent a greeting in his inspired letter to the Romans written from Corinth about 56 C.E. (Rom. 16:14) Further information on Asyncritus is not provided in the Scriptures; however, archaeological evidence in inscriptions and papyri indicates that the name Asyncritus was used to some extent at that time.

ATAD (A'tad) [thorny bush or bramble]. A place of uncertain location in the region of the Jordan was called "the threshing floor of Atad." There Jacob's funeral cortege stopped for seven days of mourning while en route from Egypt to the cave of the field of Machpelah in Canaan. Atad may have been a person, but the name itself appears to designate a thorny locale. The funeral party included Pharaoh's servants and the older men of Egypt, and when the Canaanites saw the mourning rites, they exclaimed: "This is a heavy mourning for the Egyptians!" Hence, the place was called Abel-mizraim, meaning "mourning of the Egyptians."—Gen. 50:7-13.

Various translations (for example, *AS, AT, RS*) use "beyond the Jordan" at Genesis 50:10, 11, and some conclude that the threshing floor of Atad was situated E of the Jordan River. This would mean that the procession took, not a direct, but a circuitous route, around the Dead Sea, which it could have done in order to avoid contact with the Philistines. However, the Hebrew word *'e'ver*, translated "beyond," can refer to a region either E or W of the Jordan. From Moses' viewpoint in the land of Moab at the time of the completion (and possible final editing) of the Pentateuch, "beyond the Jordan" could mean W of the river. Yet, all difficulties are overcome by *NW*, which accurately renders the Hebrew text "in the region of the Jordan" in these verses.

ATARAH (At'a·rah) [a crown or wreath]. One of the wives of Jerahmeel of the tribe of Judah and the mother of Onam.—1 Chron. 2:3-5, 25, 26.

ATAROTH (At'a·roth) [crowns; wreaths].

1. A town on the E side of the Jordan, among those requested by the tribes of Gad and Reuben as their possession. The section was considered especially suitable for the livestock of these tribes. (Num. 32:1-5) The town was thereafter rebuilt by the Gadites. —Num. 32:34.

The Moabite Stone of King Mesha also mentions this place, in lines 10 and 11 of the inscription. In part it says: "Now, the people of Gad had dwelt in the land of Ataroth from ancient times and the king of Israel had built Ataroth. And I fought against the city, and I captured it and killed all the people of the city . . . And I carried away from there the altar of his God . . . And I peopled it with men from Sharon and Maharath."

The location of this site is generally considered to be present-day Khirbet 'Attarus, about ten miles (16 kilometers) E of the Dead Sea and some eight miles (13 kilometers) NW of Dibon (mentioned after Ataroth in Numbers 32:3). The ruins are located on the western slope of a mountain bearing the same name and about 2,500 feet (760 meters) high. Although this location is within the territory of Reuben, it appears that there was some mutual sharing of tribal territory between Gad and Reuben.

2. A town along the boundary between the territories of Ephraim and Benjamin. (Josh. 16:2) It is evidently the same as Ataroth-addar referred to at Joshua 16:5 and 18:13. In this latter verse it is presented as forming part of the N boundary of Benjamin and as located "upon the mountain that is on the south of Lower Beth-horon." It is tentatively identified with the site of Kefr 'Aqab, about seven miles (11 kilometers) N of Jerusalem, and about eight miles (10 kilometers) E-SE of Lower Beth-horon (modern Beit 'Ur et-Tahta).

3. A town on the NE boundary of the tribe of Ephraim. (Josh. 16:7) The most recent identification places it at Tell el-Mazar, located on an eminence at the edge of the Jordan valley, near the confluence of the Jabbok and Jordan Rivers. The point is strategic, as the site dominates the entrance to the Wadi el-Far'ah, which leads up into the hill country of Samaria.

ATAROTH-ADDAR (At'a·roth-ad'dar) [glorious crown]. A town in Ephraim. (Josh. 16:5; 18:13) The position described indicates it to be the same as Ataroth in Joshua 16:2.—See ATAROTH No. 2.

ATER (A'ter) [perhaps, crippled one, left-handed one, or bound].

1. A man of Israel, ninety-eight of whose sons or descendants returned from Babylonian captivity with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 16; Neh. 7:21) They are listed thus: "The sons of Ater, of Hezekiah, ninety-eight," perhaps indicating that they were offspring of Ater, the descendant of a certain Hezekiah (but probably not the Judean king of that name), or that they were Ater's descendants *through* one Hezekiah. It may be a descendant of this Ater who was one of the headmen of the people attesting by seal the "trustworthy arrangement" of Nehemiah's day.—Neh. 9:38; 10:1, 17.

2. A family head whose offspring were among the Levitical "sons of the gatekeepers" of the temple who returned from Babylon to Jerusalem with Zerubbabel.—Ezra 2:42; Neh. 7:45.

ATHACH (A'thach) [lodging place]. A town of Judah mentioned among the places to which David sent portions of the spoil resulting from his victory over the raiding Amalekites. (1 Sam. 30:26, 30) The location is uncertain.

ATHAIAH (A·thai'ah) [Jehovah has succored]. A man of the tribe of Judah, a descendant of Perez, listed with other residents of Jerusalem in Nehemiah's time, after the release from Babylonian captivity. —Neh. 11:4-6.

ATHALIAH (Ath·a·li'ah) [possibly, Yah(u) is great, exalted].

1. Queen of Judah, daughter of King Ahab of Israel and his wife Jezebel, and granddaughter of Omri. (2 Ki. 8:18, 26) She was the sister of Israel's King Jehoram, and sister or half sister of the other seventy sons of Ahab, all of whom Jehu ordered killed. (2 Ki. 3:1, 2; 10:1-9) Athaliah was given in a marriage of political expediency to Jehoram, the eldest son of Jehoshaphat of Judah. (2 Ki. 8:27; 2 Chron. 18:1) She was the mother of Ahaziah, who in time became king of Judah.

Like her mother Jezebel, Athaliah egged on her husband Jehoram to do what was bad in Jehovah's eyes during his eight-year reign. (1 Ki. 21:25; 2 Chron. 21:4-6) And like her mother, Athaliah wantonly shed the blood of the innocent. When her wicked son Ahaziah died after a one-year reign, she killed off all the others of the royal line, except the infant Jehoash, who had been hidden by the high priest and his wife, who was Jehoash's aunt. Thereupon Athaliah installed herself as queen for six years, 904-898 B.C.E. (2 Chron. 22:11, 12) During this time she robbed Jehovah's temple of the holy things and offered them up to Baal.—2 Chron. 24:7.

When Jehoash reached seven years of age, God-fearing high priest Jehoiada brought the lad out of secrecy and crowned him rightful heir to the throne. Hearing the tumult, Athaliah rushed to the temple and, upon seeing what was happening, cried, "Conspiracy! Conspiracy!" High Priest Jehoiada ordered her taken outside the temple grounds to be executed at the horse gate of the palace; she was perhaps the last of Ahab's abominable house. (2 Ki. 11:1-20; 2 Chron. 22:1–23:21) How true it proved to be: "Nothing of Jehovah's word will fall unfulfilled to the earth that Jehovah has spoken against the house of Ahab"!—2 Ki. 10:10, 11.

2. A Benjamite of the house of Jeroham who dwelt in Jerusalem.—1 Chron. 8:26-28.

3. Father of one who returned to Jerusalem with Ezra in 468 B.C.E.; of the family of Elam.—Ezra 8:1, 7.

ATHARIM (Ath'a·rim). The Israelites are reported to have traveled "by the way of Atharim" when journeying to the Promised Land from Kadesh-barnea by way of Mount Hor. (Num. 21:1) They were thereupon attacked by the king of Arad in the Negeb region. Atharim may refer to a place or to a particular route, but as yet the location is unknown. In the itinerary of the nation's travel through the wilderness compiled by Moses at Numbers chapter 33, Atharim does not appear as one of the stopping places. Lexicographers Brown, Driver and Briggs (*Hebrew and English Lexicon of the Old Testament*, p. 87) relate Atharim to an Arabic word meaning footprint or track and suggest that Atharim may refer to a caravan route. One such trade route passed near Kadesh-barnea and then turned north, passing through Beer-sheba, not far from the proposed site of Arad.

ATHENS (Ath'ens) [likely named after the mythical Greek goddess Athena, corresponding to the Roman Minerva]. The modern capital of Greece and its most prominent city in ancient times. It is located toward the southern end of the plain of Attica, about four and a half miles (7 kilometers) from the Aegean Sea, being served by its neighboring seaport Piraeus, with which it was connected in pre-Christian times by long, nearly parallel walls. Its geographical location contributed much to its greatness in history. The mountains surrounding the city provided a natural defense, and the mountain passes were sufficiently far away to avoid the possibility of a surprise land attack. It was also far enough from the sea to be safe from an invading fleet, yet its three natural harbors in neighboring Piraeus were readily accessible from the city.

CULTURAL AND RELIGIOUS CENTER

Although Athens enjoyed some military fame as the capital of a small empire and strong naval power in the fifth century B.C.E., it was distinguished primarily as the center of Greek learning, literature and art. It became a university city filled with professors, lecturers and philosophers, being the home of such famous philosophers as Socrates, Plato and Aristotle. Four schools of philosophy were established there, the Platonic, Peripatetic, Epicurean and Stoic (Acts 17:18), and these were attended by students from throughout the empire in Roman times.

Athens was also a very religious city, provoking the apostle Paul's comment that Athenians "seem to be more given to the fear of the deities than others are." (Acts 17:22) In fact, according to the Greek writer Hesiod of the eighth century B.C.E., the ancient Greeks had upward of 30,000 deities. The State controlled religion and encouraged it by paying for public sacrifices, rites and processions in honor of the gods. Idols were to be found in temples, public squares and on the streets, and people regularly prayed to the gods before engaging in their intellectual feasts or "symposiums," political assemblies and athletic contests. In order not to offend any of the gods, the Athenians even built altars "To an Unknown God," to which fact Paul refers in Acts 17:23. Second-century geographer Pausanias confirms this, explaining that while he was traveling along the road from Phaleron Bay harbor to Athens (perhaps traversed by Paul on his arrival) he noticed "altars of the gods named Unknown, and of heroes."

EARLY HISTORY

The origin of the city is shrouded in uncertainty, although archaeology indicates that it has been inhabited since very early times. The city grew up around the Acropolis, an oblong hill about 500 feet (152 meters) high, which rises sheer on three sides. During the seventh century B.C.E. it was ruled by a hereditary nobility or aristocracy known as the Eupatridae, who had a monopoly of the political power and also had control of the Areopagus, the chief criminal court at the time. During the early part of the sixth century B.C.E., however, a legislator named Solon made constitutional reforms that improved the lot of the poor and laid the foundation for a democratic government. His principles of government were implemented by Cleisthenes toward the end of the century when he divided the state of Attica into artificial tribes and formed a council of 500, with 50 representatives elected from each tribe. Thus Athens became the center of the first state to experiment with a democratic form of government. It may be noted, however, that it was democracy for only the free citizens of the land, as a large section of the population was made up of slaves.

As the fifth century B.C.E. began, the Athenians came into conflict with the then ruling world power by joining the Ionians in revolt against Persia. This caused Persian King Darius (Hystaspis) to organize a campaign against Greece, resulting in his being defeated at Marathon in 490 B.C.E., chiefly by the Athenians. In 480 B.C.E. Athens had to be evacuated and abandoned to the Persian king Xerxes, but an Athenian naval victory at Salamis soon forced him to withdraw his troops.

FROM THE IMPERIAL PERIOD TO CONTROL BY ROME

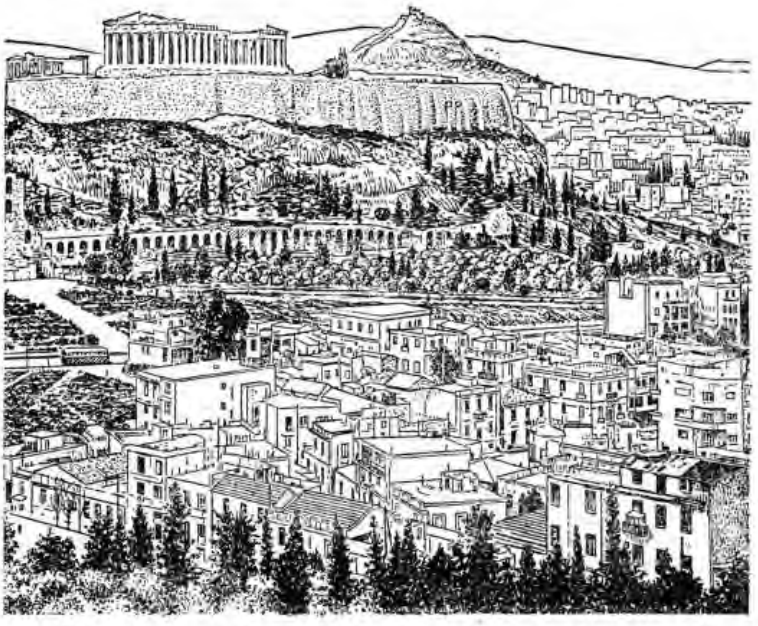
A period of great prosperity followed as a result of these victories, during which time Athens became the capital of a small empire, controlling most of the coastal areas around the Aegean Sea and extending its trade and influence from Italy and Sicily in the W to Cyprus and Syria in the E. Under the able leadership of Pericles, the city became the cultural leader of the ancient world, enjoying brilliant achievements in literature and art. It was at this time too that many beautiful public buildings and temples were erected, including the Parthenon (the temple of Athena) and the Erechtheum, the ruins of which can still be seen atop the Acropolis in modern Athens. The Parthenon was considered the principal architectural monument of ancient pagan religion and was ornamented by a thirty-foot (9.14-meter) gold and ivory statue of Athena.

This material beauty, however, did not produce true spiritual uplift for the Athenians, for the gods and goddesses honored by it were themselves depicted in Greek mythology as practicing every immoral and criminal act known to humans. Thus, in Paul's day, the Greek philosopher Apollonius criticized the Athenians for their orgiastic dances at the festival of Dionysus (Bacchus) and for their enthusiasm for the shedding of human blood at the gladiatorial contests.

The Athenian Empire dissolved after its defeat by the Spartans in the Peloponnesian wars at the end of the fifth century B.C.E., but its conquerors showed consideration to the city on account of its culture and did not totally ruin it. Even when Macedonian Kings Philip and Alexander controlled the city during the fourth century B.C.E., they treated it with favor and permitted it to continue as the home of democracy and philosophy. It was conquered by the Romans in 86 B.C.E. and stripped of its trade and commerce and so, by the time Jesus and the early Christians came on the Palestinian scene, Athens' importance lay primarily in its universities and schools of philosophy. Its fame as a university city surpassed that of its two major rivals, Tarsus and Alexandria. Many of Rome's prominent men traveled to Athens to study in her schools, and the city was allowed virtual autonomy.

PAUL'S ACTIVITY IN ATHENS

It was in this condition that the apostle Paul found the city in about 50 C.E. when he visited it on his second missionary tour. He had left Silas and Timothy behind in Beroea with instructions to follow as soon as possible. (Acts 17:13-15) While waiting for them, he became irritated at the many false gods of the city and so began to reason with



Modern-day Athens, showing the Parthenon on the Acropolis and, beyond it, the hill known as Lykavittos

the people, both in the Jewish synagogue and in the marketplace. (Acts 17:16, 17) In recent years this marketplace or agora to the N of the Acropolis has been fully excavated by the American School of Classical Studies. The agora was evidently not only a location for transacting business but also a place to debate and conduct civic affairs. The inquisitive attitude of the Athenians described in the account at Acts 17:18-21 is reflected in the criticism by Demosthenes of his fellow Athenians for their love of moving around the marketplace continually inquiring, "What news?"

While in the marketplace Paul was accosted by Stoic and Epicurean philosophers and was viewed suspiciously as being a "publisher of foreign deities." (Acts 17:18) This was a serious matter under Roman law, which provided that 'no person shall have any separate gods, or new ones; nor shall he privately worship any strange gods unless they be publicly allowed.' Paul likely knew this law, having perhaps encountered difficulty with it in the Romanized city of Philippi. (Acts 16:19-24) He was taken to the Areopagus, but whether this means the hill of that name or the court known as the Areopagus cannot be definitely stated. Some say that in Paul's day the court itself was no longer meeting on the hill but in the agora.

Paul's eloquent testimony before these learned men of Athens is a lesson in tact and discernment. He showed that, rather than a new deity, he was preaching about the very Creator of heaven and earth who does not dwell in temples of human construction, and tactfully made reference to the "Unknown God," whose altar he had seen, and even quoted from the works of Aratus, a Cilician poet, and from the *Hymn to Zeus* by Cleanthes. (Acts 17:22-31) Although the majority ridiculed him, some Athenians, including Areopagus judge Dionysius and a woman named Damaris, became believers. (Acts 17:32-34) Whether a Christian congregation was formed in Athens at that time is not stated in the account.

It is possible that Timothy joined Paul at Athens and then was sent back to Thessalonica; but it appears more likely that Paul sent word to him at Beroea to make this trip, thus leaving Paul without companions in Athens. The expression "we" at 1 Thessalonians 3:1, 2 appears to be used in the editorial sense by Paul as applying simply to himself. (Compare 1 Thessalonians 2:18; 3:6.) If such was the case, then Paul departed alone from Athens, going on to Corinth, where Silas and Timothy eventually rejoined him. (Acts 18:5) It is likely that Paul revisited Athens on his third missionary tour (55 or 56 C.E.), since the record states that he spent three months in Greece at that time.—Acts 20:2, 3.

LATER HISTORY

Athens continued to enjoy fame as a cultural center long after Paul's day. Emperor Hadrian did final work on the building of the massive temple of Zeus known as the Olympieion in 129 C.E., a task begun by Pisistratus in the sixth century B.C.E. and rebuilt by Antiochus IV between 174 and 164 B.C.E. This temple, 318 feet (96.9 meters) long and 132 feet (40.2 meters) wide, was the largest in Greece and one of the largest in the world. Its ruins can still be seen to the SE of the Acropolis. Hadrian also began the construction of an aqueduct, still in use in Athens today.

In 529 C.E., however, Emperor Justinian forbade the study and teaching of philosophy in Athens and thus ended the glory of the ancient city. After this it sank into insignificance as a provincial town during the Byzantine period, when the Parthenon and the Erechtheum were converted into churches of Christendom. Over 250 years of Latin rule followed, after which the Moslem Turks controlled it for 375 years. The Parthenon was now transformed into a mosque. When the last Turkish stronghold was captured by the Greeks in 1833, Athens was chosen as the capital of the newly formed kingdom of Greece. Since then, from a mere village of less than 5,000 inhabitants in 1834, Athens has developed rapidly into a thriving, modern city of over 600,000 inhabitants, with a metropolitan area population of over 1,800,000.

ATHLAI (Ath'lai) [shortened form of Athaliah, Jah is exalted]. Son of Bebai; one of the Israelites who dismissed their foreign wives after Ezra came to Jerusalem in 468 B.C.E.—Ezra 10:28, 44.

ATONEMENT. The English word "atonement" is derived from the expression "at one" and, as applied Biblically, means a covering of sins. In the Hebrew Scriptures terms pertaining to atonement appear many times, especially in the books of Leviticus and Numbers. *Ka·phar'* is the Hebrew word for making atonement, and probably it originally meant "cover," though "wipe off" has also been suggested.

MAN'S NEED FOR ATONEMENT

Man is in need of sin covering or atonement, due to inherited sin (1 Ki. 8:46; Ps. 51:5; Eccl. 7:20; Rom. 3:23), responsibility for which rests, not with God, but with man himself. (Deut. 32:4, 5) Adam,

who lost everlasting life in human perfection, bequeathed sin and death to his offspring (Rom. 5:12), and Adam's descendants therefore came under condemnation to death. God's just law that like should go for like (Deut. 19:21) required exact atonement for what was thus lost, if man was to regain the opportunity to enjoy everlasting life.

As used in the Bible, "atonement" has the basic thought of "cover" or "exchange," and that which is given in exchange for or as a "cover" for another thing must be its duplicate. Thus, anything making satisfaction for something that is lost or forfeited must be "at one" with that other thing, completely covering it as its exact equivalent. There must be no overlapping and no coming short. No imperfect human could provide such a covering or atonement to restore perfect human life to any or all of mankind. (Ps. 49:7, 8) To make adequate atonement for what was forfeited by Adam, a sin offering having the precise value of a perfect human life would have to be provided.

Jehovah God instituted an arrangement for atonement among the Israelites that typified a greater atonement provision. It is Jehovah and not man who is to be credited with determining and revealing the means of atonement for covering inherited sin and providing relief from the resulting condemnation to death.

TYPICAL ATONEMENT SACRIFICES

As God directed, the Israelites were to offer sacrifices as sin offerings in order to make atonement. (Ex. 29:36; Lev. 4:20) Of particular significance was the annual atonement day, when Israel's high priest offered animal sacrifices and made atonement for himself, for the other Levites and for the nonpriestly tribes of Israel. (Lev. chap. 16) Sacrificial animals were to be unblemished, indicating the necessity of perfection on the part of their antitype. Also, that atonement is a costly matter is shown in that the victim's life was given, its blood being shed to make atonement. (Lev. 17:11) Sin offerings made by the Israelites and the various features of the yearly day of atonement undoubtedly impressed upon their minds the seriousness of their sinful state and their great need of complete atonement. However, animal sacrifices could not completely atone for human sin, beasts being inferior to man, who was given dominion over them.—Gen. 1:28; Ps. 8:4-8; Heb. 10:1-4; see ATONEMENT DAY; OFFERINGS.

FULFILLMENT IN CHRIST JESUS

The Christian Greek Scriptures plainly link complete atonement for human sins with Jesus Christ. In him the types and shadows of the Mosaic law find fulfillment, he being the very one to whom the various animal sacrifices thereof pointed forward. As a perfect, sinless human, Jesus was the sin offering for all of Adam's descendants who eventually are delivered from inherited sin and death. (2 Cor. 5:21) Christ "offered one sacrifice for sins perpetually" (Heb. 10:12) and he is unquestionably "the Lamb of God that takes away the sin of the world." (John 1:29, 36; 1 Cor. 5:7; Rev. 5:12; 13:8; compare Isaiah 53:7.) Forgiveness is dependent on the pouring out of blood (Heb. 9:22), and Christians who are walking in the light are assured that "the blood of Jesus [God's] Son cleanses us from all sin."—1 John 1:7; Heb. 9:13, 14; Rev. 1:5.

Jesus' perfect human life offered in sacrifice is the antitypical sin offering. It is the valuable thing that accomplishes the purchase of mankind, redeeming them from inherited sin and death. (Titus 2:13, 14; Heb. 2:9) Christ himself declared: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom [Gr., *ly'tron*] in exchange for many." (Mark 10:45) His sacrifice atoned exactly for what was forfeited by the sinner Adam, Jesus being perfect and hence Adam's equal prior to the first man's sin.—1 Tim. 2:5, 6; Eph. 1:7; see RANSOM.

Reconciliation made possible

Human sin causes division between God and man, for Jehovah does not approve of sin. Only by fulfillment of the requisite of a true 'covering' or atonement for such sin could the breach between man and his Creator be healed. (Isa. 59:2; Hab. 1:13; Eph. 2:3) But Jehovah God has made reconciliation between himself and sinful mankind possible through the perfect man Jesus Christ. Thus, the apostle Paul wrote: "We are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:11) To come into Jehovah's favor, it is necessary to accept God's provision for reconciliation through Christ. Only by this means is it possible to come into a position comparable to that of Adam prior to his sin. God's love is displayed in making such reconciliation possible.—Rom. 5:6-10; see RECONCILIATION.

Justice satisfied by propitiation

Still, justice required satisfaction. Man, though created perfect, fell from that state through sin and thus Adam and his offspring came under God's condemnation. Justice and fidelity to principles of righteousness necessitated that God execute the sentence of his law against disobedient Adam. But love moved God to purpose a substitutional arrangement whereby justice would be satisfied and yet, without any violation of justice, repentant offspring of sinner Adam could be forgiven and could achieve peace with God. (Col. 1:19-23) So it is that Jehovah "sent forth his Son as a propitiatory sacrifice for our sins." (1 John 4:10; Heb. 2:17) Propitiation is that which makes propitious, or favorable. Jesus' propitiatory sacrifice removes the reason for God to condemn a human creature and makes possible the extending to him of God's favor, mercy and loving-kindness. This propitiation removes the charge of sin and resulting condemnation to death in the case of spiritual Israel and all others availing themselves of it.—1 John 2:1, 2; Rom. 6:23.

The idea of substitution is prominent in certain Biblical texts relating to atonement. For instance, Paul observed that "Christ died for our sins according to the Scriptures" (1 Cor. 15:3), and that "Christ by purchase released us from the curse of the Law by becoming a curse instead of us [Jews], because it is written: 'Accursed is every man hanged upon a stake.'" (Gal. 3:13; Deut. 21:23) Peter commented: "He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And 'by his stripes you were healed.'" (1 Pet. 2:24; Isa. 53:5) The same apostle declared: "Why, even Christ died once for all time concerning sins, a righteous person for unrighteous ones, that he might lead you to God."—1 Pet. 3:18.

Loving provision calls for response of faith

Love has been exemplified by God and Christ in connection with the provision of complete atonement for inherited human sins. (John 3:16; Rom. 8:32; 1 John 3:16) However, to benefit therefrom one must be truly repentant and he must exercise faith. Jehovah was not pleased with Judah's sacrifices when offered without the proper attitude. (Isa. 1:10-17) God sent Christ forth "as an offering for propitiation through faith in his blood." (Rom. 3:21-26) Those who in faith accept God's provision for atonement through Jesus Christ can gain salvation; those who spurn it cannot. (Acts 4:12) And, for any who "practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment."—Heb. 10:26-31.

ATONEMENT DAY [Heb., *yohm hak·kip·pu·rim'*, day of the coverings or propitiations]. The day

of atonement was one of propitiation or sin covering, commemorated by Israel on the tenth day of the seventh month of the sacred year, or on Tishri 10. (Tishri corresponds approximately to September-October.) On this day Israel's high priest offered sacrifices as a sin covering for himself, for the other Levites and for the people. It was also a time for cleansing the tabernacle or the later temples from the polluting effects of sin.

The atonement day was a time of holy convention and of fasting, as is indicated by the fact that the people were then to 'afflict their souls.' This was the only fast enjoined under the Mosaic law. It was also a sabbath, a time to abstain from regular labors. —Lev. 16:29-31; 23:26-32; Num. 29:7; Acts 27:9.

On only one day a year, on the atonement day, was the high priest permitted to enter the Most Holy compartment of the tabernacle or of the temple. (Heb. 9:7) Interesting, too, is the fact that the Jubilee year, when due, began with the day of atonement.—Lev. 25:9.

Moses' brother Aaron was Israel's high priest when this observance was instituted in the wilderness of the Sinai Peninsula in the sixteenth century B.C.E. What he was instructed to do furnished the pattern for later observances of the atonement day. Visualizing the impressive events of the day makes possible a better understanding of what it meant to the Israelites. Undoubtedly, they were then moved to greater consciousness of their sinfulness and need of redemption and to fuller appreciation of Jehovah's abundant mercy in making this arrangement to cover their sins of the past year.

FEATURES OF THE ATONEMENT DAY

Aaron was to come into the holy place with a young bull for a sin offering and a ram for a burnt offering. (Lev. 16:3) On the atonement day he set aside his regular priestly garb, bathed in water and dressed himself in holy linen garments. (16:4) Lots were next drawn by the high priest over two goats (male kids) that were exactly alike in their sound and unblemished condition, these having been obtained from the assembly of the sons of Israel. (16:5, 7) The high priest drew lots over them to determine which of the two would be sacrificed to Jehovah as a sin offering and which would be released in the wilderness bearing their sins as the 'goat for Azazel.' (16:8, 9; compare Leviticus 14:1-7; see AZAZEL.) He then sacrificed the young bull as a sin offering for himself and his house, which included the entire tribe of Levi, of which his household was a part. (16:6, 11) He thereafter took perfumed incense and the fire holder full of burning coals from off the altar and went inside the curtain, entering the Most Holy. The incense was burned in this innermost room, where the ark of the testimony was located, the cloud of the burning incense overspreading the golden Ark cover on which were two cherubs fashioned in gold. (16:12, 13; Ex. 25:17-22) This act paved the way for Aaron afterward safely to reenter the Most Holy.

Aaron, returning from the Most Holy, obtained some of the bull's blood, entered this compartment with it and spattered some of the blood with his finger seven times in front of the Ark cover eastward. Thus was completed the atonement for the priesthood, which rendered the priests clean and able to mediate between Jehovah and his people.—Lev. 16:14.

The goat on which the lot fell "for Jehovah" was sacrificed as a sin offering for the people. (Lev. 16:8-10) The high priest then took the blood of the goat for Jehovah into the Most Holy, using it there to make atonement for the twelve nonpriestly tribes of Israel. In a manner similar to the handling of the bull's blood, the blood of the goat was sprinkled "toward the cover and before the cover" of the Ark.—16:15.

Aaron was also to make atonement for the holy place and the tent of meeting. Then, taking some of the blood of the bull and of the 'goat for Jehovah,' he made atonement for the altar of burnt offering, putting some of such blood upon the horns of the altar. He was also to "spatter some of the blood upon it with his finger seven times and cleanse it and sanctify it from the uncleannesses of the sons of Israel." (Lev. 16:16-19) The high priest now turned his attention to the remaining goat, the one for Azazel. He laid his hands upon its head, confessed over it "all the errors of the sons of Israel and all their revolts in all their sins," put these upon its head, and then sent it away "by the hand of a ready man into the wilderness." Thus, the goat carried the errors of the Israelites into the wilderness, where it disappeared. (16:20-22) Thereafter the man who led the goat away had to wash his garments and bathe his flesh in water before reentering the camp.—16:26.

Aaron now came into the tent of meeting, stripped off the linen garments, bathed, and put on his usual attire. He next rendered up his burnt offering and the people's burnt offering to make atonement (using the rams mentioned in verses 3 and 5), and made the fat of the sin offering smoke upon the altar. (Lev. 16:23-25) Jehovah God always claimed the fat of a sacrifice for himself and the Israelites were prohibited from eating it. (3:16, 17; 4:31) The remains of the carcasses of the bull and the goat of the sin offering were taken from the court of the tabernacle to a place outside the camp, where they were burned. The one doing the burning had to wash his garments and bathe his flesh in water, after which he could come into the camp. (16:27, 28) Additional sacrifices of the day are mentioned at Numbers 29:7-11.

CESSATION OF LEGITIMATE OBSERVANCE

While adherents of Judaism still celebrate the day of atonement, such celebration has little resemblance to that instituted by God, for they have no tabernacle, no altar, no ark of the covenant, there is failure to sacrifice bulls and goats and there exists no Levitical priesthood. Christians, however, realize that servants of Jehovah are now under no such obligation. (Rom. 6:14; Heb. 7:18, 19; Eph. 2:11-16) Furthermore, the destruction of Jerusalem's temple in 70 C.E. forced the cessation of services of the true Levitical priesthood, and there is now no way to establish who could properly act as such priests. *The Encyclopedia Americana* (Vol. 17, 1956 ed., p. 294) states concerning the Levites: "After the destruction of the temple in the dispersion, they disappeared from history, being merged in the crowd of captives scattered over the Roman world."

ANTITYPICAL FULFILLMENT

When it was suitably observed, the annual atonement day, like other features of the Mosaic law, served as a picture of something far greater. Careful examination of this observance in the light of the apostle Paul's inspired remarks shows that Jesus Christ and his redemptive work in behalf of mankind were typified by Israel's high priest and by the animals used in connection with the ceremony. In his letter to the Hebrews, Paul shows that Jesus Christ is the great antitypical high priest. (Heb. 5:4-10) The apostle also indicates that the high priest's entry into the Most Holy once a year with the blood of sacrificial animals foreshadowed the entrance of Jesus Christ into heaven itself with his own blood, thus to make atonement for those exercising faith in his sacrifice. Of course, Christ, being sinless, did not have to offer sacrifice for any personal sins, as did Israel's high priest.—Heb. 9:11, 12, 24-28.

Aaron sacrificed the bull for the priests and the rest of the tribe of Levi, sprinkling its blood in the Most Holy. (Lev. 16:11, 14) Christ comparably presented the value of his human blood to God in heaven, where it could be applied to benefit those who would come to rule with him as priests and kings. (Rev. 14:1-4; 20:6) The goat for Jehovah was also sacrificed and its blood was spattered before the Ark in the

Most Holy, this to benefit Israel's nonpriestly tribes. (Lev. 16:15) Similarly, the one sacrifice of Jesus Christ also benefits mankind aside from priestly spiritual Israel. Two goats were needed, for just one goat could not serve as a literal sacrifice and still be used to carry away the sins of Israel, as in the case of the goat for Azazel. Both goats were referred to as one sin offering (Lev. 16:5) and the animals were treated similarly until the casting of lots over them, which tends to indicate that together they could form one symbol. Not only was Jesus Christ sacrificed; he also carries away the sins of those for whom he died sacrificially.

The apostle Paul demonstrated that, while it was not possible for the blood of bulls and of goats to take away sins, God prepared a body for Jesus (which he showed a willingness to sacrifice when presenting himself for baptism), and, according to the divine will, Christ's followers "have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:1-10) As the remains of the bodies of the bull and the goat offered on the day of atonement were finally burned outside the camp of Israel, the apostle notes that Christ suffered (being impaled) outside the gate of Jerusalem.—Heb. 13:11, 12.

Hence it is evident that, while the Jewish atonement day did not produce complete and permanent removal of sin even for Israel, the various features of that annual celebration were typical in character. They foreshadowed the grand atonement made for sins by Jesus Christ, the 'high priest whom Christians confess.'—Heb. 3:1; see ATONEMENT; RANSOM.

ATROTH-BETH-JOAB (At'roth-beth-jo'ab) [crowns of the house of Joab]. A name appearing among the "sons of Salma" in the genealogy of the tribe of Judah. (1 Chron. 2:54) Commentators generally consider this to be the name of a town in Judah, pointing to the inclusion of such names as Kiriath-jearim, Beth-gader, Bethlehem and others in these genealogies. However, the mere correspondency of a name with that of a town is not a certain indication that the town is referred to, since there are numerous instances of persons and towns bearing the same name. Nevertheless, the form or meaning of certain names in the genealogies does seem to be of a geographical nature rather than a personal one. The solution may rest in the view held by many scholars that it is more precisely to the *inhabitants* of the town that reference is made, rather than to the geographical site itself. Thus, the expression "father of" in certain occurrences is understood to mean the "founder of" or "chief settler of" the particular population dwelling in the place indicated.

It may be noted that the word "father" appears in the original Hebrew at Genesis 4:20, 21 but in some translations is rendered "ancestor" (*AT; JB*) or "founder" (*NW*). Hebrew lexicons include among the possible meanings of the Hebrew term "father" that of "ruler, chief" (Brown, Driver and Briggs, *A Hebrew and English Lexicon of the Old Testament*, p. 3), "forefather, ancestor of tribe, nation . . . of a place . . . founder of a class or station, . . . of a trade . . . founder, chief magistrate of a place . . ." (Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros*, p. 1).—Compare Isaiah 22:20-22.

ATROTH-SHOPHAN (At'roth-sho'phan) [crowns of Shophan]. A city rebuilt by the tribe of Gad from among those captured from the realms of Kings Sihon and Og. (Num. 32:33, 35) A suggested location is that of Rujm 'Atarus, about one and a half miles (2.4 kilometers) NE of the site of Ataroth, this identification being based on a presumed relationship with the latter city. Others, however, consider it likely to have been located farther N in the same area as Jazer and Jogbehah, mentioned after Atroth-shophan.

ATTAI (At'tai) [timely].

1. Grandson of Sheshan, a descendant of Judah through Hezron. Sheshan had daughters only, one of whom he gave in marriage to his Egyptian slave Jarha, who fathered Attai. In turn Attai was the father of Nathan.—1 Chron. 2:25, 34-36.

2. One of the eleven valiant Gadites who crossed the overflowing Jordan to join David's army in the wilderness.—1 Chron. 12:8, 11-15.

3. Second of the four sons that Rehoboam's favorite wife Maacah, the granddaughter of Absalom, bore to him. Attai was therefore grandson of Solomon and brother of King Abijah (Abijam).—2 Chron. 11:20, 21.

ATTALIA (At·ta·li'a). At the close of Paul's first missionary tour he embarked from the seaport town of Attalia on the coast of Pamphylia in Asia Minor, heading for Antioch in Syria, about three hundred miles (480 kilometers) distant.—Acts 14:24-26.

Attalia, modern Antalya, was founded by Attalus II, king of Pergamos (159-138 B.C.E.), at the mouth of the Cataractes River. It became the chief port of the province of Pamphylia, serving as an outlet for the rich interior region of SW Phrygia and being the natural point of embarkation from central Asia Minor to Syria and Egypt. Originally the port for the nearby city of Perga, which lies a few miles inland, Attalia had displaced that city in importance in apostolic times.

ATTITUDES AND GESTURES. The Scriptures richly abound in references to forms of posture and gestures, the descriptions in the Bible being sufficient to show that they were much the same as those practiced in the Middle East today. These Orientals are considerably more demonstrative and less inhibited in the expression of their feelings than are many of the Western peoples. Either accompanied by words or without words, attitudes and gestures carried considerable force and meaning.

PRAYER AND HOMAGE

Standing. Among the Hebrews and many of the other nations mentioned in the Bible there was no set form of posture for prayer. All the attitudes assumed were highly respectful. Standing was a common posture. Jesus spoke of this position for prayer. (Mark 11:25) Jesus was evidently standing immediately after being baptized and was praying when the heaven was opened up and the holy spirit in bodily shape like a dove came down upon him, God's own voice speaking from the heavens.—Luke 3:21, 22.

Kneeling was a common attitude of prayer. Jesus himself knelt in the Garden of Gethsemane. (Luke 22:41) In representing the nation of Israel in prayer Solomon knelt at the inauguration of the temple. (1 Ki. 8:54) While many of the instances in the Bible use the word "knees" in the plural, it may be that at times a person would kneel upon one knee, as is done sometimes by modern Orientals. —Acts 9:40; 20:36; 21:5; Eph. 3:14.

Bowing. The Jews, wherever they were found, when worshiping turned their faces toward the city of Jerusalem and its temple. (1 Ki. 8:42, 44; Dan. 6:10) In Ezekiel's vision he saw twenty-five men with their backs toward the temple of Jehovah, bowing with their faces toward the E. (Ezek. 8:16) Temples of the sun worshipers were built in such a manner that the entrance was on the W side, making the worshipers face E on entering. But the temple of Jehovah was built with the entrance in the E so that the worshipers of Jehovah there turned their backs on the place of the rising of the sun.

Extending the arms. In both the postures of standing and kneeling, the palms of the hands would sometimes be spread out to the heavens or the hands would be lifted up or extended forward as in supplication. (1 Ki. 8:22; 2 Chron. 6:13; Neh. 8:6) The face would sometimes be uplifted (Job 22:26), or

one might lift up his eyes toward the heavens. —Matt. 14:19; Mark 7:34; John 17:1.

Sitting and prostrating. Sitting was another posture employed in prayer, the petitioner evidently kneeling and then sitting back upon his heels. (1 Chron. 17:16) From this position he could bow his head or rest it on his bosom. Or, as Elijah did, he might crouch to the earth and put his face between his knees. (1 Ki. 18:42) 'Falling down' or 'falling on one's face' is often the way the Scriptures express one's prostrating himself. This was usually done by falling on the knees and bowing forward, resting on the hands or, more often, the elbows, with the head touching the ground. (Gen. 24:26, 48; Neh. 8:6; Num. 16:22, 45; Matt. 26:39) In great sorrow or very fervent prayer the petitioner might actually lie on his face with his body outstretched. In cases of extreme distress, the petitioner might wear sackcloth. (1 Chron. 21:16) False worshipers also bowed down before their idols. (Ex. 20:5; Num. 25:2; 2 Ki. 5:18; Dan. 3:5-12) Additionally, false worshipers would often kiss their idols.—1 Ki. 19:18.

Religious gestures toward an object. Job pointed out the danger of letting one's heart be enticed toward some object of reverence such as the sun or the moon to the point of making a gesture toward it, placing one's hand to one's mouth in a kiss as was done by pagan moon worshipers and those giving homage to idols. Job realized that this was a denial of the true God and would require an accounting for such error.—Job 31:26-28.

Christian postures for prayer. Jesus prayed publicly, in sincerity, as did Paul and others. He also recommended private prayer. (Matt. 6:5, 6) But Jesus condemned ostentatiousness in making long prayers for a pretense, a practice into which some of the scribes had fallen. (Mark 12:40; Luke 20:47) However, Christians adopted many of the customs and practices of the Jewish synagogue of which God did not disapprove, and the same attitudes and postures of prayer are mentioned in the Christian Greek Scriptures. Nowhere do they give support to the facial or bodily attitude of assumed piety and sanctimoniousness, making any given posture essential, such as placing the palms together or clasping the hands when offering prayer, as many of the artists of Christendom have depicted. In fact, prayers can be made silently and completely without outward manifestation, when the individual is carrying on an assigned duty or is faced with an emergency. Christians are told to carry on prayer "with every form of prayer and supplication."—Eph. 6:18.

RESPECT, HUMILITY

Kneeling. The attitudes and postures of the Orientals in expressing respect for one another and especially when petitioning superiors were much the same as the attitudes practiced in prayer. We find examples of kneeling in supplication before others. This was not in worship of the superior person, but in acknowledgment of that one's position or office, with deep respect.—Matt. 17:14; Mark 1:40; 10:17; 2 Ki. 1:13.

Bowing was more frequently used in greeting others or in approaching them on a matter of business or in displaying a high degree of respect. Jacob bowed seven times on meeting Esau. (Gen. 33:3) Solomon, even though he was king, showed respect to his mother by bowing to her.—1 Ki. 2:19.

Bowing could also be a symbol of acknowledgment of defeat. (Isa. 60:14) Those persons defeated might appear before their conqueror in sackcloth and, additionally, with ropes upon their heads in an appeal for mercy. (1 Ki. 20:31, 32) Some think that the ropes mentioned were put about their necks to symbolize their captivity and submission.

Although it was a common thing for the Jews to bow before authority to show respect, Mordecai refused to bow before Haman. This was because Haman, as an Agagite, was very likely an Amalekite, concerning whom Jehovah had said that he would completely wipe out their remembrance from under the heavens and that he would have war with Amalek from generation to generation. (Ex. 17:14-16) Since bowing down or prostration would have a connotation of peace toward Haman, and possibly because the Persians considered such act a gesture of homage or worship, Mordecai refused to perform this act, because he would have violated God's command in doing so. —Esther 3:5.

Prostrating. Joshua prostrated himself before an angel, "as prince of the army of Jehovah," not in worship, but in acknowledgment of the superior office the angel held and of the fact that the angel was obviously sent from Jehovah with a command for him.—Josh. 5:14.

When Jesus was on earth, persons would prostrate themselves before him to petition and to do obeisance to him and he did not reprove them. This was because he was the appointed King, the King-designate, as he himself said: "God's royal majesty has approached" (*ED*); "The kingdom of God has drawn near." (*NW*, Mark 1:15) Jesus was the heir to the throne of David and therefore was rightfully honored as a king. —Matt. 21:9; John 12:13-15.

However, the apostles of Jesus Christ refused to permit others to prostrate themselves before them. This was for the reason that, in the instances described, prostration was done as an attitude of worship, as though the power of the holy spirit in the apostles, which performed the healing and other powerful works, was their own. The apostles realized that the power was from God and that credit for these things should be given to him and all worship directed toward Jehovah through Jesus Christ, of whom they were merely the representatives.—Acts 10:25, 26.

In connection with the respect paid to Jesus, the word often used is *pro·sky·ne'o*, a word having the basic meaning of doing obeisance, but variously translated as "to worship, bow to the ground, fall prostrate." Jesus was not accepting worship, which belongs to God alone (Matt. 4:10), but recognized the act of the one doing obeisance as recognition of the authority given Him by God. The angel whom Jesus Christ sent to bring the Revelation to John expressed the principle that man's worship belongs only to God, when he refused to accept worship from John. —Rev. 19:10; see WORSHIP.

Covering the head was a sign of respect on the part of women. This custom was followed in the Christian congregation. In discussing the principle of Christian headship the apostle Paul stated: "Every woman that prays or prophesies with her head uncovered shames the one who is her head . . . That is why the woman ought to have a sign of authority upon her head because of the angels."—1 Cor. 11:3-10; see HEADSHIP.

Removing one's sandals was a gesture of respect or reverence. Moses was commanded to do this at the burning bush and Joshua in the presence of an angel. (Ex. 3:5; Josh. 5:15) Since the tabernacle and the temple were holy places, the priests are said to have performed their duties at the sanctuary barefooted. Likewise, the loosening of the laces of another person's sandals or bearing his sandals for him was considered a menial duty and an expression of one's humility and consciousness of insignificance when contrasted with his master. It is still a practice in the East that, when one enters a house, his sandals are taken off, sometimes by a servant.—Matt. 3:11; John 1:27; see SANDAL.

Pouring water on another's hands. Elisha was identified as the minister or servant of Elijah by the expression "[he] poured out water upon the hands of Elijah." This was a service performed particularly after meals. In the East it was not the

custom to use knives and forks, but fingers, and the servant would afterward pour water over the hands of his master to wash them. (2 Ki. 3:11) A similar practice was the washing of feet, performed as an act of hospitality, also of respect and, in certain relationships, of humility.—John 13:5; Gen. 24:32; 43:24; 1 Tim. 5:10.

AGREEMENT, SHARING TOGETHER

Handshaking or *striking the palms* of the hands were gestures employed to express agreement, ratification or confirmation of a contract or bargain. (Ezra 10:19) The Scriptures warn against doing this in guaranteeing security of a loan for another person. (Prov. 6:1-3; 17:18; 22:26) Joint participation or sharing together was also denoted by a handshake or grasping of another's hand.—2 Ki. 10:15; Gal. 2:9.

BLESSING

Putting hands on head; lifting hands. Since the Hebrew word *ba·rakh'* has to do with both bending the knees and kneeling and blessing, it is probable that persons when receiving a blessing knelt down and bowed themselves toward the one giving the blessing. Then the one blessing would put his hands on the head of the one being blessed. (Gen. 48:13, 14; Mark 10:16) In bestowing a blessing upon a group of people, it was common to lift the hands toward them as the blessing was uttered.—Lev. 9:22; Luke 24:50.

SWEARING

Raising hand; placing hand under thigh. In making an oath it was customary to raise the right hand. God speaks of himself as doing this, symbolically. (Deut. 32:40; Isa. 62:8) The angel in Daniel's vision raised both his right hand and his left to heaven to utter an oath. (Dan. 12:7) Another method of confirming an oath was to place one's hand under the other's thigh (hip), as Abraham's steward did in swearing that he would get a wife for Isaac from Abraham's relatives (Gen. 24:2, 9), and as Joseph did for Jacob in swearing not to bury Jacob in Egypt.—Gen. 47:29-31.

There is some obscurity about the exact significance of this method of swearing. The word "thigh" is from the Hebrew *ya·rekh'*, which in its appearances in the Hebrew Scriptures is most often translated "thigh," sometimes "side," as at Exodus 40:22, 24, and less often "loins," in which cases it usually is used in a euphemistic sense. It applies to the upper part of the leg from the hip to the knee, in which the femur is located.

A form of the same Hebrew word is also used in the case of Jacob where the angel "touched the socket of Jacob's thigh joint by the sinew of the thigh nerve" and left him crippled.—Gen. 32:32.

We can be sure that there was no phallic connotation in the actions of Abraham and Jacob, as some claim, for all phallic practices were abhorred by the faithful Hebrews. According to the Jewish rabbi Rashbam, this method was used when a superior adjured an inferior, such as a master his servant or a father his son, who also owes him obedience. And according to another Jewish scholar, Abraham Ibn Ezra, it was the custom in those days for a servant to take an oath in this manner, placing his hand under his master's thigh, the latter sitting upon his hand. This signified that the servant was under his master's authority.

GRIEF, SHAME

Throwing dust on the head; ripping garments; wearing sackcloth. Grief was usually accompanied by weeping (Gen. 50:1-3; John 11:35), often by bowing the head sadly (Isa. 58:5), throwing dust on one's head (Josh. 7:6), or by sitting on the ground. (Job 2:13; Isa. 3:26) Grief was often expressed by the ripping of garments (1 Sam. 4:12; Job 2:12) and sometimes by putting ashes on the head. (2 Sam. 13:19) When the Jews were condemned to destruction at the hands of their enemies by the order of King Ahasuerus, "sackcloth and ashes themselves came to be spread out as a couch for many." (Esther 4:3) Jehovah warned Jerusalem to gird on sackcloth and wallow in ashes for the trouble coming against her. (Jer. 6:26) Micah told those of the Philistine city of Aphrah to "wallow in the very dust."—Mic. 1:10.

Cutting off or pulling out hair; beating breast. Cutting off the hair (Job 1:20), pulling some of the hair out of one's own beard (Ezra 9:3), covering the head (2 Sam. 15:30; Esther 6:12), covering the mustache (Ezek. 24:17; Mic. 3:7) and laying one's hands on his own head denoted grief or shame, even to the point of being stunned. (2 Sam. 13:19; Jer. 2:37) Some believe that the latter gesture signified that the heavy hand of God's affliction was resting on the mourner. Isaiah walked about naked and barefoot as a sign of the same to come upon Egypt and Ethiopia. (Isa. 20:2-4) Under the feeling of unusual grief or contrition one might beat the breast in grief (Matt. 11:17; Luke 23:27), or slap the thigh for regret, shame and humiliation or mourning. —Jer. 31:19; Ezek. 21:12.

ANGER, CONTEMPT, RIDICULE, INSULT AND CALLING DOWN EVIL

Wagging the head; slapping another's face. Generally accompanied by words, various gestures denoted strong expressions of anger, animosity, derision, reproach, and so forth, toward others. Among them were gestures with the mouth and wagging the head (2 Ki. 19:21; Ps. 22:7; 44:14; 109:25), a slap in the face (Job 16:10; Matt. 5:39; John 18:22) and pulling out the hair of another's beard. (Isa. 50:6) Jesus suffered the highest forms of indignity before the Jewish high court by being spit on, slapped, having his face covered and then being hit with their fists and taunted with the words: "Prophesy to us, you Christ. Who is it that struck you?" (Matt. 26:67, 68; Mark 14:65) Afterward he was given similar treatment by the soldiers.—Matt. 27:30; Mark 15:19; John 19:3.

Dust-throwing was another form of contempt. Shimei employed this against David along with cursing and throwing stones at him. (2 Sam. 16:13) As an evidence of the fury of the mob as Paul made his defense before them in Jerusalem, they raised their voices, crying out and throwing their outer garments about and tossing dust into the air.—Acts 22:22, 23.

Clapping the hands might be a gesture merely to command attention, as at Joshua 15:18. More often it was a sign of anger (Num. 24:10), contempt or ridicule (Job 27:23; Lam. 2:15), sorrow (Ezek. 6:11), or animosity, rejoicing at bad that befell a rival or hated enemy or an oppressor, sometimes accompanied by stamping of the feet.—Ezek. 25:6; Nah. 3:19.

APPOINTING

Anointing. Certain gestures were employed to represent an appointment to office or authority. At the inauguration of the priesthood, Aaron was anointed with the holy anointing oil. (Lev. 8:12) Kings were anointed. (1 Sam. 16:13; 1 Ki. 1:39) King Cyrus of Persia was not literally anointed by a representative of God but was figuratively spoken of as Jehovah's anointed one because of his appointment to conquer Babylon and to release God's people. (Isa. 45:1) Elisha was 'anointed' by being appointed but was never literally anointed with oil. (1 Ki. 19:16, 19) Jesus was anointed by his Father Jehovah, not with oil, but with holy spirit. (Isa. 61:1; Luke 4:18, 21) Through him, his spirit-begotten brothers making up the Christian congregation are anointed. (2 Cor. 1:21; Acts 2:33) This anointing appoints, commissions and qualifies them as ministers of God.—1 John 2:20; 2 Cor. 3:5, 6; see ANOINTED, ANOINTING.

The laying on of hands was a method of designating the appointment of a person to an office or duty, as in the case of the seven men who were appointed by the apostles to care for the food distribution in the congregation at Jerusalem. (Acts 6:6) Timothy was appointed to a position of oversight by the body of older men in the congregation. (1 Tim. 4:14) He, in turn, was delegated by the apostle Paul to make appointments of others, which he was admonished to do only after careful consideration.—1 Tim. 5:22.

The laying on of hands also had other significances, one being the acknowledgment of something, as at Exodus 29:10, 15, where Aaron and his sons acknowledged the sacrifices as being offered in their behalf. Similar meaning is found in Leviticus 4:15.

The laying on of hands was also used to designate certain ones to whom benefits or power would flow, as in Jesus' healing (Luke 4:40) and in the holy spirit's coming upon those upon whom Paul laid his hands. (Acts 19:6) This does not mean that the spirit passed through the hands of Paul, but that as Christ's representative he was authorized to designate, in harmony with the requirements laid down, who would receive gifts of the spirit. (See also Acts 8:14-19.) That it was not necessary to lay on hands to transmit the gifts of the spirit was shown by the fact that in the case of Cornelius and his household the apostle Peter was merely present when they were given holy spirit and the gift of tongues.—Acts 10:44-46.

FAVOR

Standing before a superior. Favor and recognition were represented by standing before an authority, since permission was required to enter into the presence of a king. (Prov. 22:29; Luke 1:19; 21:36) At Revelation, chapter seven, a great crowd is shown as standing before the throne, indicating that they have favored recognition before God.—Rev. 7:9, 15.

To speak of lifting up another person's head was, at times, a symbolic way of signifying his being raised or restored to favor.—Gen. 40:13, 21; Jer. 52:31.

FILLING HANDS WITH POWER

The filling of the hands of the priests with power of the priestly office was represented by Moses when, as mediator, he put the various items to be sacrificed on the hands of Aaron and his sons and waved them to and fro before Jehovah. The waving to and fro represented constant presentation before Jehovah. —Lev. 8:25-27.

FRIENDSHIP

Kissing; washing feet; anointing head. Friendship was expressed by a kiss (Gen. 27:26; 2 Sam. 19:39), and on occasions of greater emotion, falling on the neck in embrace along with kissing and tears. (Gen. 33:4; 45:14, 15; 46:29; Luke 15:20; Acts 20:37) There were three gestures that were always considered necessary as marks of hospitality toward a guest: kissing him in greeting, washing his feet and anointing his head.—Luke 7:44-46.

In the reclining manner of eating that was practiced during the days Jesus was on earth, to *lean on another's bosom* was an attitude of intimate friendship or favor, and this was known as the "bosom position." (John 13:23, 25) This custom was the basis of the illustrations in Luke 16:22, 23 and John 1:18.

Eating another's bread with him was symbolic of friendship and peace toward him. (Gen. 31:54; Ex. 2:20; 18:12) To turn thereafter to do him harm was considered the vilest treachery. Of this the traitor Judas was guilty.—Ps. 41:9; John 13:18.

INNOCENCE, DENIAL OF RESPONSIBILITY

Washing hands. Innocence in a matter or the act of relieving oneself of responsibility was figuratively demonstrated by one's washing one's hands. The psalmist thus declares his innocence at Psalm 73:13; see also Psalm 26:6. Pilate tried to evade his responsibility in connection with the death of Jesus by washing his hands before the crowd, saying: "I am innocent of the blood of this man. You yourselves must see to it."—Matt. 27:24.

Shaking out the garments. Disclaiming of further responsibility was shown by Paul when he shook out his garments before the Jews in Corinth to whom he had preached and who opposed him, saying: "Let your blood be upon your own heads. I am clean. From now on I will go to people of the nations." (Acts 18:6) When Nehemiah shook out his "bosom," that is, the bosom of his garment, he was signifying utter casting out by God.—Neh. 5:13.

Shaking dust from feet. Shaking the dirt or the dust off of one's feet likewise indicated disclaiming of responsibility. Jesus instructed his disciples to take this action toward a place or city that would not receive them or hear them.—Matt. 10:14; Luke 10:10, 11; Acts 13:51.

JOY

Clapping hands. Joy was demonstrated by clapping the hands (Ps. 47:1), by dancing, often accompanied by music. (Judg. 11:34; 2 Sam. 6:14) Shouting and singing at work, particularly during the grape harvest, were expressions of happiness or of grateful joy. —Isa. 16:10; Jer. 48:33.

OPPOSITION

Waving the hand (threateningly) against someone indicated opposition. (Isa. 10:32; 19:16) One's lifting up his head was the figurative description of an attitude having the significance of taking action, usually to oppose, fight or oppress.—Judg. 8:28; Ps. 83:2.

Licking the dust is symbolic of defeat and destruction.—Ps. 72:9; Isa. 49:23.

Hand or foot on the back of the neck of one's enemies is a figurative way of describing the defeat of an enemy, his being put to rout and fleeing away, being pursued and caught.—Gen. 49:8; Josh. 10:24; 2 Sam. 22:41; Ps. 18:40.

TAKING AUTHORITY OR ACTION

To stand up or to rise carried with it the significance of taking authority, power or action. Kings are spoken of as standing up when they take their kingly authority or begin to exercise it. (Dan. 8:22, 23; 11:2, 3, 7, 21; 12:1) Jehovah is represented as rising up to carry out judgment of the people. (Ps. 76:9; 82:8) Satan is described as standing up against Israel when he incited David to take a census of them.—1 Chron. 21:1.

Girding up of the loins implies preparation for action. This had reference to the custom in Bible times of binding up one's flowing garments with a belt or girdle so as not to be hampered in connection with doing work, running, and so forth.—Job 40:7; Jer. 1:17; Luke 12:37; 1 Pet. 1:13, ftn. c, 1950 ed.

MISCELLANEOUS

Lying down at feet. When Ruth wanted to remind Boaz of his position as repurchaser, she came at night, uncovering his feet and lying down by them. When he awoke, she said to him: "I am Ruth your slave girl, and you must spread out your skirt over your slave girl, for you are a repurchaser." Ruth hereby indicated that she was willing to undergo brother-in-law marriage.—Ruth 3:6-9.

Appearance when fasting. 'Afflicting one's soul' most likely referred to fasting, and could represent mourning, acknowledgment of sins, repentance or contrition. (Lev. 16:29, 31; 2 Sam. 1:12; Ps. 35:13; Joel 1:13, 14) Hypocritical persons of Jesus' day on earth put on a sad face, disfiguring their faces so as to make a show in appearing to be carrying out holiness by fasting, but Jesus told his disciples that when fasting they should grease their heads and wash their faces so

that they would appear normal to men, knowing that the Father looks upon the heart. (Matt. 6:16-18) Fasting was sometimes practiced by Christians so as to give undivided attention to spiritual matters.—Acts 13:2, 3; see FAST.

Laying hand on eyes of deceased. Jehovah's expression to Jacob, "Joseph will lay his hand upon your eyes" (Gen. 46:4), was a way of saying that Joseph would be the one favored to close Jacob's eyes after his death, which was a duty of the firstborn son. Jehovah here indicated to Jacob that the right of firstborn should go to Joseph.—1 Chron. 5:2.

Whistling. To "whistle at" something represented astonishment or wonderment. Such was the attitude produced in those viewing the awesome desolation of Judah, and later, the fearsome ruin of Babylon. —Jer. 25:9; 50:13; 51:37.

It was the custom of kings or men of authority to *lean on the arm* of a servant or one in an inferior position, as did King Jehoram of Israel. (2 Ki. 7:2, 17) King Ben-hadad supported himself on the hand of his servant Naaman as he bowed down at the house of his god Rimmon.—2 Ki. 5:18.

ILLUSTRATIVE USAGE

Washing another's feet. Jesus employed one of the Oriental customs in an illustrative way when, giving his disciples a lesson in humility and serving one another, he washed his disciples' feet. Peter spoke up, asking him to wash not only his feet but also his hands and his head. But Jesus replied: "He that has bathed does not need to have more than his feet washed, but is wholly clean." (John 13:3-10) Here Jesus was referring to the fact that after one had been to the bath he would, on returning from the bath to his house, need only to wash the dust of the road from his sandaled feet. He used this cleanness as figurative of spiritual cleanness.

Walking. Another illustrative expression is "to walk," meaning to follow a certain course of action, as "Noah walked with the true God." (Gen. 6:9; 5:22) Those walking with God followed the life course outlined by God and found his favor. The Christian Greek Scriptures, using this same expression, picture the two contrasting courses of action pursued by one before and after becoming a servant of God. (Eph. 2:2, 10; 4:17; 5:2) In a similar manner "running" is used to symbolize a course of action. (1 Pet. 4:4) God said that the prophets in Judah "ran" though not sent by him, meaning that they took the prophetic course falsely, unauthorized. (Jer. 23:21) Paul describes the Christian course in terms of "running." He likens it to a race that one can run either well or poorly and in which one must run according to the rules in order to win the prize.—1 Cor. 9:24; Gal. 2:2; 5:7.

AUGUSTUS (Au·gus'tus) [August One; applied to things most noble, venerable, sacred; Latin, *augere*, "to increase"; Greek, *Se·ba·stos'*, "Reverend One"]. This title implying divinity was given to Gaius Octavius. Later Roman emperors also assumed the title (Acts 25:21, 25), but by itself when used as a name, it refers to Octavius, the first emperor of the Roman Empire.

Octavius was born on September 23, 63 B.C.E., the son of Octavius and his wife Atia, both of noble families. His father's death four years later led to Octavius' secret adoption by his mother's uncle Julius Caesar. After the death of Julius, the adoption was made public and young Octavius soon joined a triumvirate with Mark Antony and Lepidus. These three quickly moved in a ruthless manner to have 300 senators and 2,000 knights assassinated. They then successfully defeated Caesar's assassins at Philippi in 42 B.C.E., and Octavius granted Roman citizenship to the people of this city, where Paul preached about a century later. (Acts 16:12) Lepidus was sent to Africa, and Antony made an alliance with Cleopatra, the queen of Egypt. The strained relations between Octavius and Antony reached a showdown at the battle of Actium, September 31 B.C.E., where Antony and Cleopatra were defeated. Octavius thus emerged the undisputed ruler of the Roman Empire.



Naval trophy showing head of Augustus

Octavius declined the titles "king" and "dictator" but accepted the special title "Augustus" bestowed upon him by the Senate, January 16, 27 B.C.E. After the death of Lepidus in 12 B.C.E., Augustus assumed the title "Pontifex Maximus." With his rise in power he made reforms in government, reorganized the army, established the Praetorian Guard (Phil. 1:13), built and repaired many temples.

In 2 B.C.E. "a decree went forth from Caesar Augustus for all the inhabited earth to be registered; . . . and all people went traveling to be registered, each one to his own city." (Luke 2:1, 3) This decree resulted in Jesus' being born in Bethlehem in fulfillment of Bible prophecy. (Dan. 11:20; Mic. 5:2) Aside from this registration of the people for taxation and army conscription, appointment of rulers like King Herod, and execution of the death penalty, Augustus interfered very little with local government. His policy, which continued after his death, granted the Jewish Sanhedrin sweeping powers. (John 18:31) This imperial leniency gave the subjects less provocation to rebel.

Augustus had little choice for a successor. His nephew, two grandsons, a son-in-law and a stepson all died, leaving only his stepson Tiberius, whom he made coregent a year before dying. Augustus died August 19, 14 C.E., Julian calendar (August 17, Gregorian calendar), the month he had named after himself. This event is so universally recognized that it is reckoned as a pivotal date in calculating chronology of the Greek Scriptures. Augustus reigned forty-four years and enjoyed a popularity not equaled by any other Roman emperor. A month after his death, he was deified by the Senate.

AUGUSTUS, BAND OF. When, as a result of his appeal to Caesar, the apostle Paul was sent to Rome, he was put under the charge of an army officer (centurion) of the "band of Augustus" named Julius. (Acts 27:1) The transmission of Paul and other prisoners to the army officer's charge took place at Caesarea.—Acts 25:13; 26:30–27:1.

It is not possible to identify positively the "band of Augustus" from which Julius came. Because the word "Augustus" here translates the Greek word *Se·ba·stos'*, some have endeavored to identify the band with Samaria, which at that time was called Sebaste, and thus they claim this was a body of soldiers drawn from Samaritan recruits. Josephus does mention a "troop of Sebaste." (*Wars of the Jews*, Book II, chap. XII, par. 5) However, there does not seem to be much justification for placing such a construction on this term as used by the writer of Acts.

Another view is that the Augustan band refers to the *frumentarii*, a special imperial corps of officers with the rank of centurion who served as a sort of liaison department of couriers between the emperor and the military establishments in the provinces, and whose members are said to have acted in conducting prisoners. This view, in part at least, seeks support in the *Authorized Version* rendering of Acts 28:16, which includes a doubtful portion stating that "the centurion delivered the prisoners to the captain of the guard." Those advancing this view presume this "captain of the guard" to be the chief over the *frumentarii*. This phrase, however, does not appear in most modern translations of the verse.

The *Revised Standard Version* calls this band the

"Augustan Cohort," as do a number of other translations. Greek lexicons (see Vine; Liddell and Scott) show that the word *spei'ra* ("band"), when used in a military sense, generally stood for a Roman *manipulus*, a detachment equal to three "centuries," or up to three hundred men. However, they show that the term is also used for a larger body of men and, as used in the Greek Scriptures, is believed to represent a Roman "cohort" (the tenth part of a legion, with from 400 up to 1,000 men). In addition to the regular Roman legions made up of Roman citizens and divided into cohorts, there were also second-grade troops or *auxilia*, formed of cohorts recruited from among the Roman subjects (not citizens). These were independent infantry units and generally served along the frontiers of the empire. While the cohorts within the regular Roman legions were not given distinctive names, these auxiliary cohorts were often named. Inscriptions have been found of a *Cohors I Augusta* (Latin) and *Spei'ra Au·gou'ste* (Greek), though not necessarily identified with the band under discussion. *The Interpreter's Bible* (Vol. 9, p. 332), commenting on Acts 27:1, says of the band of Augustus: "Most probably it is an auxiliary cohort which we know to have been stationed in Syria about this time."

AUNT. The sister of one's mother or father; the wife of one's uncle. Only in the Hebrew Scriptures is this kinship mentioned. There, sexual intercourse with such a near relative as an aunt is classified as incest, and is strictly forbidden under the Mosaic law.—Lev. 18:12-14; 20:19, 20.

Concerning Moses' parents, the Masoretic text reads: "Now Amram took Jochebed his father's sister as his wife." (Ex. 6:20; Num. 26:59) Such a marriage at that time was permissible, as it occurred over eighty years before the Law was given.—See JOCHEBED.

AVEN (A'ven) [trouble; wickedness; idolatry].

1. Aven appears in the Hebrew Masoretic text at Ezekiel 30:17 and is so rendered in *AV*. Many modern translations here read "On," the city in Egypt called Heliopolis by the Greeks. The Hebrew consonants for Aven are the same as for On but the vowel pointing differs. Some commentaries suggest that the change in the vowel pointing was a deliberate play on words in order to express contempt for the idolatrous city of On, the center of Egyptian sun worship.—See ON.

2. At Hosea 10:8 Aven appears in the Hebrew text evidently as an abbreviation for Beth-aven.—Compare Hosea 4:15; 5:8; 10:5; see BETH-AVEN No. 2.

3. Amos 1:5 refers to the "valley plain of Aven," and this expression from the Hebrew is rendered "Bikath-aven" in *NW*, *JP* and *JB*.—See BIKATH-AVEN.

AVENGER OF BLOOD. The Hebrew word *go·'el'* (which has been applied to a blood avenger) is a participle of *ga·'al'*, meaning "to recover, reclaim, repurchase or redeem." In Hebrew law the term originally applied to the nearest male relative, who was under obligation to avenge the blood of one who had been killed. (Num. 35:19) In time *go·'el'* was expanded in meaning to include a "kinsman with the right to repurchase (or redeem)."—Lev. 25:48, 49; see REPURCHASE, REPURCHASER.

The avenging of blood is based on the mandate regarding the sanctity of blood and human life stated to Noah wherein Jehovah said: "Your blood of your souls shall I ask back. . . . from the hand of each one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:5, 6) A deliberate murderer was to be put to death by the "avenger of blood," and no ransom was to be accepted for such a murderer. (Num. 35:19-21, 31) David was displeased when Joab and Abishai killed Abner on the pretext of avenging the blood of their brother Asahel, for, as a matter of fact, Abner in battle killed Asahel in self-defense and only after due warning; hence no avenging of blood was required.—2 Sam. 2:22, 23; 3:27-30.

Jehovah will see to it that the innocent blood of all his faithful servants is avenged in due time. —Deut. 32:43; Rev. 6:9-11.

Jehovah's just laws made a clear distinction between willful and accidental killing. For the latter, cities of refuge were lovingly provided for the protection of accidental manslayers from avengers of blood. (Num. 35:6-29; Deut. 19:2-13; Josh. 20:2-9) Also, legal courts were established to hear cases involving questions of bloodguilt.—Deut. 17:8, 9; 2 Chron. 19:10.

AVITH (A'vith). The royal city or home of Hadad, the fourth king of the Edomites, who defeated the Midianites in battle. (Gen. 36:35; 1 Chron. 1:46) It is presently identified with Khirbet el-Jiththeh, located in the ancient Edomite territory between Ma'an and Khirbet el-Bastah, about sixty-five miles (104 kilometers) S-SE of the Dead Sea. The mountain of the same name (Jebel el-Jiththeh) rises there to an elevation of some 4,370 feet (1,332 meters).

AVRÉKH (*A·vrekh'*). The term of honor and dignity called out before the chariot of Joseph after Pharaoh made him second in the kingdom. (Gen. 41:43) If of Hebrew origin, as the ancient translator Aquilla conjectured and as supported by the *Vulgate*, then it could mean "bow the knee," and is so translated in many versions. (*AS*, *AV*, *Da*, *Dy*, *ER*, *Ro*, *RS*) However, this view is rejected by many in favor of similar words in other languages. For example, some think it may be a Babylonian or Assyrian title of a high official, meaning "seer" or "grand vizier." Some turn to the Coptic and say it means "bow the head"; others observe that the Arabs say something similar in commanding their camels to kneel down. The Syriac *Peshitta* reads: "Father and Ruler!" Other investigators believe that it is strictly Egyptian. Origen, a native of Egypt, and Jerome think it means "a native Egyptian," and because of the disregard Egyptians had for foreigners, they reason that it was a public proclamation of naturalization. A similar expression, appearing in a papyrus finding, means 'your command is our desire,' that is, 'we are at your service.'

The exact meaning of this expression has therefore not yet been determined, hence it is left untranslated in *NW*, *JP*, *JB* and other versions. This non-Hebrew custom of making public acclamation before an honored one as he rode through town also finds an example in Esther 6:11, when Mordecai was publicly honored at the command of Persian King Ahasuerus.

AVVA (Av'va) [ruin]. A town on the Orontes River S of Hamath in northern Syria, under the control of Assyria in the eighth century B.C.E. Apparently the same as Ivvah. (2 Ki. 17:24; 18:34; 19:13; Isa. 37:13; see AVVITES.) Some authorities identify it with Tell Kefr 'Aya near Riblah.

AVVIM (Av'vim) [villagers, the ruins].

1. Early settlers in that part of the land of Canaan that lay westward toward Gaza. Forty years after the exodus, Moses told how, for the most part, these Avvim had been dispossessed by the Caphtorim. (Deut. 2:23) Shortly before Joshua's death, in about the middle of the fifteenth century B.C.E., a remnant of the Avvim still remained.—Josh. 13:1, 3.

2. A city of Benjamin, listed between Bethel and Parah at Joshua 18:21-23. It may have been populated by remaining members of the tribe of the Avvim. F.-M. Abel (*Géographie de la Palestine*, Vol. II, p. 257) identifies it with Khirbet Haiyan SE of Bethel.

AVVITES (Av'vites). Inhabitants of Avva (see AVVA), who were among the peoples whom the Assyrians used to replace exiled Israelites after capturing Samaria in 740 B.C.E. (2 Ki. 17:24) All these transplanted

inhabitants came to be known as Samaritans. The Avvites, though learning the fear of Jehovah to some degree, nevertheless, made and worshiped the gods Nibhaz and Tartak.—2 Ki. 17:29-33.

AXIS LORDS. The Hebrew word *s'ra·nim'* (singular, *se'ren*), apparently a Philistine loan word, variously rendered "lords" (*AV*); "tyrants" (*AT*); "axis lords" (*NW*); "princes" (*Dy*); and "chiefs" (*LXX*), has the same spelling as the Hebrew word for "axles" at 1 Kings 7:30. It is a title that is applied to the five lords ruling the Philistine cities of Gaza, Ashkelon, Ashdod, Ekron and Gath, apparently because of their being in a coalition or alliance. The Philistines, according to Amos 9:7, came to the coast of Canaan from Crete, near the Aegean Sea, so it is thought by some that *se'ren* is an Aegean word.

The axis lords dominated Philistia as rulers of individual city-states and as a council of coequals with regard to matters of mutual interest. Achish is called king of Gath. (1 Sam. 21:10; 27:2) Apparently he was not a king in the usual sense but, rather, was a prince. Consequently the title of "prince" (Heb., *sar*) is occasionally applied to these rulers.—1 Sam. 18:30; 29:2-4.

These officials are frequently found cooperating in some cause. They were called together, and, in turn, consulted their priests and diviners as to what to do with the captured ark of the covenant after its presence had brought a severe plague of piles, the axis lords themselves being affected. (1 Sam. 5:9–6:4) They collaborated when their armies would go up against Israel. (1 Sam. 7:7) In the case of Samson we see them working together to overcome him. (Judg. 16:5) They all gathered at the house of the god Dagon at Gaza to celebrate their capture of Samson, at which time the five axis lords then in power were killed.—Judg. 16:21-30.

However, the independent city-states under them never united to form one kingdom subject to one ruler. Instead, the five chief cities with their dependent towns functioned somewhat like a confederacy, an axis. When making decisions that affected them all, the axis lords did what was agreed upon by the majority. This is seen in the decision to reject David and his men from the Philistine army, although Achish, the axis lord of Gath, with whom David had dwelt as a refugee from King Saul, was in favor of David's force being accepted to fight with them against Saul.—1 Sam. 29:2, 6, 7, 9.

Throughout Israel's history, especially until they were subdued by David, they were the determined enemies of Jehovah's people, entering many times into alliance with other nations against Israel, often having Israel under oppressive domination. David reduced their power so that they were no longer a major threat. After David's time, the term "axis lords" is no longer found, but the term "king" is applied to their rulers.—Jer. 25:20; Zech. 9:5; see PHILISTIA, PHILISTINES.

'A'YIN, or, as commonly anglicized, ayin [ע]. The sixteenth letter of the Hebrew alphabet, later used also outside the Hebrew Scriptures as a number to denote seventy.

The Greek vowel *o'mi·kron* (from which we get our English "o") is derived from *'a'yin;* however, the Hebrew letter is not a vowel but a *consonant.* It represents a peculiar guttural sound pronounced at the back of the throat and has no equivalent in English. It is transliterated in writing by a raised, reversed comma (ʿ). It appears as the initial letter in each of the verses of Psalm 119:121-128, Hebrew text.

AZALIAH (Az·a·li'ah) [helped by Jah]. Son of Meshullam and father of Shaphan the secretary of the house of Jehovah.—2 Ki. 22:3; 2 Chron. 34:8.

AZANIAH (Az·a·ni'ah) [heard by Jah]. Father of the Levite Jeshua whose descendant, if not himself, lived in Nehemiah's time.—Neh. 10:9.

AZAREL (Az'ar·el) [God has helped].

1. One of the mighty men who joined David at Ziklag.—1 Chron. 12:1, 6.

2. Head of the eleventh of the twenty-four divisions of temple singers in David's time; also called Uzziel. (1 Chron. 25:1, 4, 18) Similarly, King Azariah was also known as Uzziah.

3. Son of Jeroham and prince of the tribe of Dan under David's rule.—1 Chron. 27:22; 28:1.

4. One of the descendants of Binnui who, at Ezra's urging, sent away their foreign wives and sons.—Ezra 10:19, 38-41, 44.

5. Father or ancestor of the Amashsai who dwelt in Jerusalem under Governor Nehemiah. He was of the priestly house of Immer.—Neh. 11:1, 13.

6. A musician in the procession headed by Ezra as they walked atop Jerusalem's rebuilt wall at its inauguration. Perhaps the same as No. 5 above. —Neh. 12:31, 36.

AZARIAH (Az·a·ri'ah) [Yah(u) has helped].

1. A descendant of Judah by Tamar; of the house of Ethan.—1 Chron. 2:4, 6, 8.

2. A Levite through Kohath; son of Zephaniah and forefather of the prophet Samuel.—1 Chron. 6:33, 36.

3. A descendant of Aaron in the line of Eleazar; son of Ahimaaz.—1 Chron. 6:9.

4. One of Solomon's princes. (1 Ki. 4:2) He is referred to as the son of priest Zadok; he may be the brother of Ahimaaz.—1 Chron. 6:8.

5. Son of Nathan and the prince that Solomon appointed head over the twelve food-supply deputies of the king's household.—1 Ki. 4:5, 7, 19.

6. A prophet, son of Oded, who helped arouse Asa in 963 B.C.E. to "search for Jehovah." As a result, the king removed the "disgusting things" from all the land and brought the people into an oath-bound covenant, so that "anyone that would not search for Jehovah the God of Israel should be put to death."—2 Chron. 15:1-15.

7, 8. Two of Jehoshaphat's seven sons, listed second and fifth. They were given many gifts and fortified cities by their father, but when their elder brother, Jehoram, became king, these sons were killed. (2 Chron. 21:1-4) "It seems far-fetched to suppose [as some have] that the name was used twice because the boys were only half brothers or because one had already died in infancy." (*The Interpreter's Dictionary of the Bible,* Vol. 1, p. 325) It is unusual for two brothers to have apparently the same name, but in Hebrew there is a slight difference between the two in spelling and pronunciation, *'Azar·yah'* and *'Azar·ya'hu.*

9. Son of a certain Jehu and father of Helez; of the tribe of Judah, seven generations removed from his Egyptian forefather Jarha.—1 Chron. 2:3, 34-39.

10. King of Judah, the youngest son of Jehoram and Athaliah; also called Jehoahaz and Ahaziah. —2 Ki. 8:25-29; 2 Chron. 21:17; 22:1, 6; see AHAZIAH No. 2.

11. Son of Jeroham. One of the five chiefs of hundreds who helped overthrow usurper Athaliah and place Jehoash on the throne of Judah in 898 B.C.E.—2 Chron. 23:1-15.

12. Son of Obed. One of the five chiefs of hundreds who helped enthrone Jehoash in place of usurper Athaliah, 898 B.C.E.—2 Chron. 23:1-15.

13. King of Judah for fifty-two years (829-777 B.C.E.). Son of Amaziah and Jecoliah. (2 Ki. 14:21; 15:1, 2) He is called Uzziah in 2 Kings 15:13.—See UZZIAH.

14. A high priest, son of Johanan, descendant of Aaron. (1 Chron. 6:1-10) When King Uzziah presumptuously attempted to offer incense in the temple, perhaps it was this Azariah who then ordered

him out, and when he resisted, Jehovah struck the king with leprosy. (2 Chron. 26:16-21) Some three decades after Uzziah died, during the first year of Hezekiah's reign (745 B.C.E.), Azariah, still serving as high priest, acknowledged Jehovah's blessing on the king's reforms.—2 Chron. 31:9, 10, 13.

15. A prince of Ephraim, son of Jehohanan. After defeating Judah in the middle of the eighth century B.C.E., Israel was leading 200,000 captives back when Azariah and other princes of Ephraim effected their release and assisted materially in their return. —2 Chron. 28:5-15.

16. A descendant of Levi through Kohath whose son Joel helped cleanse the temple at the command of Hezekiah in 745 B.C.E.—2 Chron. 29:1-12, 15.

17. A descendant of Levi through Merari; son of Jehallelel; one of those sharing in temple cleansing as ordered by Hezekiah.—2 Chron. 29:1-12, 15.

18. Son of Hilkiah the high priest under Josiah and father of Seraiah (2 Ki. 22:3, 4; 1 Chron. 6:13, 14); forefather of Ezra the copyist.—Ezra 7:1.

19. Son of Hoshaiah. (Jer. 43:2) He is also called Jezaniah (Jer. 40:8; 42:1) and Jaazaniah (2 Ki. 25:23). Azariah was one of the chiefs of the military forces who supported Gedaliah (Jer. 40:7-10); one who requested Jeremiah to pray in their behalf for direction (Jer. 42:1-3); and, finally, one of the "presumptuous men" who repudiated Jehovah's answer by the mouth of Jeremiah.—Jer. 43:1-3.

20. One of the Hebrew youths taken captive to Babylon in 617 B.C.E., whose name was changed to Abednego, meaning "Servant of Nego (or Mercury)." (Dan. 1:3-7) After a special three-year training course, Azariah and his companions (Daniel, Hananiah, Mishael) were found to be "ten times better than all the magic-practicing priests and the conjurers" of Babylon. (1:5, 14-20) First threatened with death (2:13-18), then promoted to the office of administrator (2:49), Azariah's supreme test of loyalty to Jehovah came when he was thrown into a superheated furnace for refusing to worship the image set up by Nebuchadnezzar. (3:12-30) Indeed a man of faith, he is alluded to by the apostle Paul as one who "stayed the force of fire."—Heb. 11:34.

21. One who returned to Jerusalem with Zerubbabel in 537 B.C.E. following exile in Babylon. (Neh. 7:6, 7) Called Seraiah at Ezra 2:2.

22. One of the priests who lived in Jerusalem following the exile. (1 Chron. 9:11) In a parallel list (Neh. 11:11) the name is Seraiah. Possibly the same as No. 21 above.

23. Son of Maaseiah the son of Ananiah. Under Nehemiah's oversight, he repaired a section of Jerusalem's wall near his home in 455 B.C.E.—Neh. 3:23, 24.

24. One appointed by Nehemiah to walk with Ezra and others in the procession upon the rebuilt wall of Jerusalem at its inauguration; perhaps the same as No. 26 below.—Neh. 12:31-36.

25. One of the thirteen Levites who assisted Ezra in explaining the Law as it was read to the people. —Neh. 8:7, 8.

26. A priest, or the forefather of one, who in the days of Governor Nehemiah attested by seal to the "trustworthy arrangement."—Neh. 9:38; 10:1, 2, 8.

AZAZ (A'zaz) [strong]. A descendant of Jacob's firstborn son Reuben.—1 Chron. 5:8.

AZAZEL (A·za'zel) [possibly, powerful against God]. The word "Azazel" occurs four times in the Bible, in regulations pertaining to the atonement day.—Lev. 16:8, 10, 26.

Two goats (male kids) were obtained from the assembly of the sons of Israel by the high priest for use on the annual atonement day. By the casting of lots, one goat was designated "for Jehovah," the other "for Azazel." After a bull had been sacrificed for the high priest and his household (doubtless including all the Levites), the goat for Jehovah was sacrificed as a sin offering. However, the goat for Azazel was preserved alive for a time "before Jehovah to make atonement for it, so as to send it away for Azazel into the wilderness." (Lev. 16:5, 7-10) Atonement for this live goat issued from the blood of the goat for Jehovah, which had just been killed as a sin offering, the life of the flesh being in the blood. (Lev. 17:11) The blood value or life value of the slain goat was thus transferred to the live goat or the goat for Azazel. Thus, though it was not killed by the priest, this live goat bore upon it a sin-atoning merit or a value of life. The fact that it was presented before Jehovah evidently indicates that he recognized this transfer of merit or sin-atoning power. A possible correspondency with this was the prescribed manner of cleansing an Israelite who was healed of leprosy (or of cleansing an entire house healed of that plague). In this case a living bird was dipped in the blood of a bird that had been killed. The living bird was then permitted to fly away to the unknown, carrying away sin.—Lev. 14:1-8, 49-55.

After sacrificing the goat for Jehovah, the high priest laid his hands upon the head of the living goat although not applying to it any of the blood of the "goat for Jehovah." Then he confessed the sins of the people over it. This goat was then sent away, being taken into the wilderness by a "ready man." (Lev. 16:20-22) The goat for Azazel thus symbolically carried off the people's sins of the past year, disappearing with them into the wilderness, where it would probably be killed by wild beasts.

Both goats were to be unblemished, sound, and as much alike as possible. Before the casting of lots over them either goat stood the chance of being selected as the goat for Jehovah. In later times, Jewish rabbis endeavored to purchase the goats on the same day, twin goats being obtained when possible. In the temple rebuilt by Herod, the high priest reportedly cast lots over the goats by drawing from a basket two lots made of boxwood or gold, one in each hand, and placing these on the heads of the goats, one lot marked "for Jehovah" and the other "for Azazel." The rabbis of the time when Jesus Christ was on earth are said to have made certain that the goat for Azazel died by having it led to a rocky precipice at the edge of the wilderness and then having it pushed over the cliff to meet death below.

According to its early derivation, the word "Azazel" has been held to signify either "strength of God" (if applied to a good angel) or "powerful against God" (if applied to such a spirit creature who had fallen). "Azazel" is *'Za·za·e·il'* (the strong one against God), according to the Syriac *Peshitta Version*. The view that "Azazel" is an epithet for Satan the Devil has been widely held, by many Jews, by nominal Christians such as Origen, and by scholars of recent times. Satan is God's chief opponent and hence is 'strong against God.' Of course, it should be realized that the goat sent away into the wilderness was not offered as a propitiation to the Devil. Both goats were "for a sin offering" to God.—Lev. 16:5.

Two goats were needed on the atonement day because it would not be possible to kill the goat for Jehovah as an atonement and yet keep it alive to serve a further purpose. On the atonement day the living goat became the 'goat for Azazel,' that is, for the one "powerful against God," Satan the Devil, who was prophesied to bruise the Seed of God's "woman" in the heel.—Gen. 3:15.

On the annual atonement day the 'goat for Azazel' was sent off into the desolate wilderness bearing the sins of the people, there to disappear forever. Likely, it died a violent death, being killed by wild beasts in the wilderness.

AZAZIAH (Az·a·zi'ah) [strengthened by Jah].

1. One of six harpists in the procession that brought the ark of the covenant to Jerusalem. —1 Chron. 15:21.

2. Father of Hoshea, the prince of the tribe of Ephraim in David's time.—1 Chron. 27:16, 20, 22.

3. A Levite, one of the ten commissioners appointed by King Hezekiah to bring in the contributions to Jehovah's house.—2 Chron. 31:12, 13.

AZBUK (Az'buk) [strong devastation]. Father of prince Nehemiah, who lived at the same time, but is not the same individual, as the governor and Bible writer.—Neh. 3:16.

AZEKAH (A·ze'kah) [perhaps, hoed ground]. A city in the Shephelah region, guarding the upper reaches of the Valley of Elah. Libnah, about five miles (8 kilometers) to the W on the Plains of Philistia, dominated the entrance to the valley. The site is identified as Tell ez-Zakariyeh.

The first mention of the city occurs at Joshua 10:5-11 with regard to the combined attack of five Canaanite kings against Gibeon. Joshua and his army, coming to the relief of Gibeon, chased the Canaanitish armies "as far as Azekah and Makkedah," a distance of over twenty miles (32 kilometers). The city was thereafter assigned to the tribe of Judah. —Josh. 15:20, 35.

During the reign of King Saul (1117-1077 B.C.E.) the Philistines massed their forces between Socoh and Azekah, putting forth Goliath as their champion. When the Israelites arrived, the two armies faced each other across the Valley of Elah until David's surprise victory over Goliath put the Philistines to flight.—1 Sam. 17:1-53.

At the division of the nation following Solomon's death (997 B.C.E.), King Rehoboam of Judah fortified Azekah along with Lachish and other strategic cities. (2 Chron. 11:5-10) Excavations made at Tell ez-Zakariyeh reveal the remains of walls and towers and evidence of a fortified citadel at the location's highest point.

When Nebuchadnezzar's Babylonian troops overran the kingdom of Judah (609-607 B.C.E.), Azekah and Lachish were the last two fortified cities to fall before the overthrow of Jerusalem itself. (Jer. 34:6, 7) Apparent confirmation of this was revealed by the discovery of the inscribed ostraca called the "Lachish Letters," one of them containing the following message, evidently directed by a military outpost to the military commander at Lachish, which reads in part: " . . . we are watching for the signal-stations of Lachish, according to all the signs which my lord gives, because we do not see Azekah." If, as seems to be the case, this letter was written at the time of the Babylonian attack it would indicate that Azekah had already fallen so that no signals were being received from that fortress.

Following the seventy-year period of desolation of the land, Azekah was one of the cities resettled by the returning Jewish exiles.—Neh. 11:25, 30.

AZEL (A'zel).

1. A descendant of Saul through Jonathan; he had six sons.—1 Chron. 8:37, 38; 9:43, 44.

2. A place mentioned in Zechariah 14:5 as the point to which the valley would reach as a result of the prophesied cleavage of the Mount of Olives. It must, therefore, refer to a site near Jerusalem and there may be an echoing of the name in that of the Wadi Yasul, which is an afflux to the Kidron valley from the Mount of Olives.

AZGAD (Az'gad) [Gad is mighty]. The head of a paternal house, some of whose members returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:12; Neh. 7:17), and some with Ezra in 468 B.C.E. (Ezra 8:12) It was probably one of his descendants who attested to the "trustworthy arrangement" negotiated by Nehemiah.—Neh. 9:38; 10:1, 14, 15.

AZIEL. See JAAZIEL.

AZIZA (A·zi'za) [strong, the strong one]. One of those who, at Ezra's urging, dismissed their foreign wives and sons.—Ezra 10:27, 44.

AZMAVETH (Az'ma·veth) [death is strong].

1. One of David's valiant men who was a Barhumite (Baharumite). (2 Sam. 23:31; 1 Chron. 11:33) Possibly the same as No. 2 below.

2. The father of Jeziel and Pelet of the tribe of Benjamin, who were among the mighty men that joined David's forces at Ziklag. (1 Chron. 12:1-3) Possibly the same as No. 1 above.

3. A son of Adiel who, in the days of King David, was in charge of the king's treasures.—1 Chron. 27:25.

4. A descendant of, and sixth in line from, Saul through Jonathan.—1 Chron. 8:33-36; 9:39-42.

5. A town situated within the territory of Benjamin, also called Beth-azmaveth. Exiles from there were among those returning after the exile. (Ezra 2:1, 24; Neh. 7:28) At the inauguration of the wall of restored Jerusalem, the town provided some of the singers for the occasion. (Neh. 12:29) It is identified with modern Hizmeh, about five miles (8 kilometers) N-NE of Jerusalem, between Geba and Anathoth.

AZMON (Az'mon) [strong]. A place forming part of the southern boundary of the Promised Land, between Hazar-addar and the Torrent Valley of Egypt. (Num. 34:3-5; Josh. 15:1-4) A suggested location is that of 'Ain el-Qoseimeh, NW of Kadesh-barnea. There is a small spring at this location.

AZNOTH-TABOR (Az'noth-ta'bor) [the ears (i.e., slopes or peaks) of Tabor]. A town or location on the southern boundary of the territory of Naphtali. (Josh. 19:34) Umm Jebeil, a short distance N of Mount Tabor, is suggested as the possible location.

AZOR (A'zor) [help]. A postexilic ancestor of Jesus' foster father Joseph.—Matt. 1:13, 14, 16.

AZRIEL (Az'ri·el) [my help is God].

1. Father of prince Jerimoth, tribe of Naphtali, in David's time.—1 Chron. 27:19, 22.

2. A household head of the half tribe of Manasseh E of the Jordan, one of the "valiant, mighty fellows" whose descendants were taken captive by the Assyrian king Tiglath-pileser due to worshiping false gods. —1 Chron. 5:23-26.

3. Father of Seraiah, who was one of the three sent to arrest Baruch and Jeremiah.—Jer. 36:26.

AZRIKAM (Az·ri'kam) [my help has arisen].

1. One of Azel's six sons, a descendant of King Saul through Jonathan of the tribe of Benjamin. —1 Chron. 8:38; 9:44.

2. The "leader of the household" of wicked King Ahaz of Judah. He was killed by the Ephraimite Zichri when King Pekah of Israel battled Judah. —2 Chron. 28:6, 7.

3. A Levite of the Merari family whose descendant Shemaiah lived in Jerusalem after the return from captivity.—1 Chron. 9:2, 14; Neh. 11:15.

4. The third-listed son of Neariah and a descendant of David through Zerubbabel.—1 Chron. 3:23.

AZUBAH (A·zu'bah) [forsaken].

1. One of the wives of Caleb the son of Hezron. —1 Chron. 2:18, 19; see JERIOTH.

2. Daughter of Shilhi and mother of King Jehoshaphat son of Asa.—1 Ki. 22:41, 42; 2 Chron. 20:31, 32.

AZZAN (Az'zan) [strong]. Father of Paltiel, whom Jehovah chose to represent the tribe of Issachar at the division of the Promised Land.—Num. 34:26, 29.

AZZUR (Az'zur) [help, helpful].

1. Father of the false prophet Hananiah from Gibeon.—Jer. 28:1.

2. Father of Jaazaniah, who was one of the

"princes of the people" among the twenty-five men Ezekiel envisioned "scheming hurtfulness and advising bad counsel" against Jerusalem.—Ezek. 11:1, 2.

3. One of the "heads of the people" whose descendant, if not himself, attested by seal to Nehemiah's "trustworthy arrangement."—Neh. 10:1, 17; 9:38.

BAAL (Ba'al) [master, owner].

1. The fourth-listed son of Jeiel, a Benjamite.—1 Chron. 8:30, 32; 9:35, 36.

2. A Reubenite whose son Beerah was among those taken captive by Assyrian "Tilgath-pilneser" (Tiglath-pileser).—1 Chron. 5:5, 6, 26.

3. A Simeonite enclave city within the territory of Judah, apparently the same as Baalath-beer and Ramah of the Negeb.—Compare 1 Chronicles 4:32, 33 and Joshua 19:7-9.

4. In the Scriptures, the Hebrew word *ba"al* is employed with reference to (1) a husband as owner of his wife (Gen. 20:3), (2) landowners (Josh. 24:11), (3) "owners of the nations" (Isa. 16:8), (4) confederates (literally, "owners of a covenant") (Gen. 14:13), (5) owners or possessors of tangibles (Ex. 21:28, 34; 22:8; 2 Ki. 1:8), (6) persons or things having something that is characteristic of their nature, manner, occupation and the like; for example, an archer (literally, "owner of arrows") (Gen. 49:23), a "creditor of [a] debt" (literally, "owner of [a] debt") (Deut. 15:2), "given to anger" (literally, "owner of anger") (Prov. 22:24), "my judicial antagonist" (literally, "owner of my judgment") (Isa. 50:8), "possessing the two horns" (literally, "owner of the two horns") (Dan. 8:6), (7) Jehovah (Hos. 2:16), (8) false gods.—Judg. 2:11, 13.

Whenever the term *ba"al* applies to the false god Baal, it is generally distinguished from the common noun by the definite article. In the Scriptures, the expression *hab-Be'a·lim'* ("the Baals") seems to refer to the local deities thought of as owning or possessing and having influence over a particular place, whereas *hab-Ba"al* ("the Baal") is the designation applied to a specific Canaanite god. It has been suggested that the designation "Baal" was originally a title and that this title in time came to be used almost exclusively instead of the name of the god.

At times in Israel's history Jehovah was referred to as "Baal," in the sense of his being the Lord or Husband of the nation. (Isa. 54:5) Also, the Israelites may have improperly associated Jehovah with Baal in their apostasy. The latter appears to be borne out by Hosea's prophecy that the time would come when Israel, after going into and being restored from captivity, would repentantly call Jehovah "My husband," and no more "My owner" ("My Baal," *AT*). The context suggests that the designation "Baal" and its associations with the false god would never again pass the lips of the Israelites. (Hos. 2:9-17) The bad connotation that appears to have become attached to the Hebrew word *ba"al* because of its association with the degraded worship of Baal is thought by some to be the reason why the writer of Second Samuel used the names "Ish-bosheth" and "Mephibosheth" (*bo'sheth* means shame) instead of "Eshbaal" and "Merib-baal."—2 Sam. 2:8; 9:6; 1 Chron. 8:33, 34.

BAAL ACCORDING TO BIBLICAL AND EXTRABIBLICAL SOURCES

Little was known about Baal worship aside from the many Scriptural references to it until excavations at Ugarit (the modern Ras Shamra on the Syrian coast opposite the northeastern tip of the island of Cyprus) brought to light many religious artifacts and hundreds of clay tablets. Many of these ancient documents, now known as the Ras Shamra texts, are thought to be the liturgies of or words spoken by those participating in the rituals at the religious festivals.



Stele of Baal, a Canaanite god, found at Ras Shamra in 1932

In the Ras Shamra texts Baal (also called Aliyan [the one who prevails] Baal) is referred to as "Zabul [Prince], Lord of the Earth" and "the Rider of the Clouds." This harmonizes with a representation of Baal, showing him as holding a club or mace in his right hand and a stylized lightning flash with a spearhead in his left. He is also depicted as wearing a helmet with horns, suggesting an intimate connection with the bull, a symbol of fertility.

Normally from late April to September there is hardly any rain in Palestine. In October the rains start and continue throughout winter and into April, resulting in abundant vegetation. The changes of the seasons and the resulting effects were thought to come in cycles because of the never-ending conflicts between the gods. The cessation of the rains and the dying of vegetation were attributed to the triumph of the god Mot (death and aridity) over Baal (rain and fertility), compelling Baal to withdraw into the depths of the earth. The beginning of the rainy season was believed to indicate that Baal had awakened to life. This, it was thought, was made possible by the triumph of Baal's sister Anath over Mot, allowing her brother Baal to return to his throne. The mating of Baal with his wife, presumably Ashtoreth, was believed to ensure fertility for the coming year.

The farming and cattle-raising Canaanites probably thought that their engaging in a prescribed ritual, a sort of sympathetic magic, helped to stimulate their gods to action according to the pattern enacted at their religious festivals and was necessary to ensure productive crops and herds in the coming year and to avert droughts, locust plagues, and so forth. Hence Baal's coming to life again to be enthroned and mated with his consort apparently was celebrated with licentious fertility rites, marked by sexual orgies of unrestrained debauchery.

Undoubtedly each Canaanite city built its Baal sanctuary in honor of its local patron Baal. Priests were appointed to conduct the worship at these sanctuaries and the many shrines on neighboring hilltops known as "high places." (Compare 2 Kings 17:32.) Inside the shrines there may have been images or representations of Baal, whereas near the altars outside were to be found stone pillars (likely phallic symbols of Baal), sacred poles representing the goddess Asherah, and incense stands. (Compare 2 Chronicles 34:4-7.) Male and female prostitutes served at the high places and, besides ceremonial prostitution, even child sacrifice was practiced. (Compare 1 Kings 14:23, 24; Hosea 4:13, 14; Isaiah 57:5; Jeremiah 7:31; 19:5.) Worship of Baal was also carried out right on the housetops of the people,

from where sacrificial smoke to their god was frequently seen to rise.—Jer. 32:29; see SACRED POLE.

There are indications that Baal and other gods and goddesses of the Canaanite pantheon were associated in the minds of their worshipers with certain heavenly bodies. For instance, one of the Ras Shamra texts mentions an offering to "Queen Shapash (the Sun) and to the stars," and another alludes to "the army of the sun and the host of the day." Baal, too, has been viewed as a sun-god, as noted by *The International Standard Bible Encyclopaedia*, Volume 1, page 345: "The Bab[ylonian] Bel-Merodach was a Sun-god, and so too was the Can[aanite] Baal whose full title was Baal-Shemaim, 'lord of heaven.'"

It is, therefore, noteworthy that the Bible makes several references to the heavenly bodies in connection with Baal worship. Describing the wayward course of the kingdom of Israel, the Scriptural record states: "They kept leaving all the commandments of Jehovah . . . , and they began to bow down to all the army of the heavens and to serve Baal." (2 Ki. 17:16) Concerning the kingdom of Judah, it is noted that right in the temple of Jehovah there came to be "utensils made for Baal and for the sacred pole and for all the army of the heavens." Also, the people throughout Judah made "sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens." —2 Ki. 23:4, 5; 2 Chron. 33:3; see also Zephaniah 1:4, 5.

Each locality had its own Baal or divine "lord," and the local Baal was often given a name denoting his being attached to a specific locality. For instance, the Baal of Peor (Baal-peor), worshiped by Moabites and Midianites, took his name from Mount Peor. (Num. 25:1-3, 6) The names of these local Baals later came to be transferred by a figure of speech (metonymy) to the localities themselves, as, for example, Baal-hermon, Baal-hazor, Baal-zephon, Bamoth-baal. However, although there were many local Baals, officially, among the Canaanites, it was understood that there was actually just one god Baal.

BAAL WORSHIP AMONG THE ISRAELITES

Baalism is implied early in the Bible, although apparently it had not reached the level of degradation in the days of the patriarchs that existed when the Israelites entered the land of Canaan. (Compare Genesis 15:16; 1 Kings 21:26.) The listing of the city of Ashteroth-karnaim, possibly named after Baal's consort Ashtoreth, gives the first suggestion of it. (Gen. 14:5) Before the Israelites crossed the Red Sea, the location Baal-zephon could be seen in the wilderness. (Ex. 14:2, 9) With respect to the inhabitants of Canaan, specific warnings were given to Moses on Mount Sinai, to pull down their altars, shatter their sacred pillars and cut down their sacred poles. (Ex. 34:12-14) Thus all appendages of Baal worship were to be eradicated from the Promised Land.

While the Israelites were camped on the plains of Moab, King Balak took Balaam up to Bamoth-baal (meaning "High places of Baal") to see the mighty throng. (Num. 22:41) After proving unsuccessful in bringing a curse directly upon the Israelites, Balaam advised Balak to lure them into idolatry through temptation to commit sexual immorality with the female idol worshipers of Baal of Peor. Thousands of Israelites succumbed to this temptation and lost their lives.—Num. 22:1–25:18; Rev. 2:14.

Despite this bitter experience and the clear warnings by Moses and Joshua (Deut. 7:25, 26; Josh. 24:15, 19, 20), the Israelites, in taking up residence in the land, began to imitate the remaining Canaanites, apparently with a view to ensuring fertility in their cattle and crops. At the same time, they carried on a pretense of worshiping Jehovah. Following the death of Joshua, wholesale apostasy set in. (Judg. 2:11-13; 3:5-8) The people kept altars, poles and other appendages of Baal worship in their fields, and apparently listened to their Canaanite neighbors as to how they might please the "owner" or Baal of each piece of land. The Israelites were also ensnared by the immoral practices associated with Baal worship. As a result Jehovah abandoned them to their enemies.

However, when the people turned back to him, Jehovah mercifully raised up judges to deliver them, such as Gideon, whose name was changed to Jerubbaal (meaning, "Let Baal make a legal defense against him"). (Judg. 6:25-32; 1 Sam. 12:9-11) But no permanent reform then took place. (Judg. 8:33; 10:6) Baalism continued to be practiced even beyond the days of Samuel, although it is written that, at his urgings, the people put away the Baals and Ashtoreth images and began serving Jehovah alone.—1 Sam. 7:3, 4.

Although we do not hear of Baalism again until the end of Solomon's reign, it may have lingered on in parts of the kingdom. Many varieties of Baalism were introduced into the country as Solomon married his many heathen wives, and they induced him and their children to serve other gods and goddesses associated with Baal worship, such as Ashtoreth and Molech.—1 Ki. 11:4, 5, 33; Jer. 32:35.

With the split of the kingdom in 997 B.C.E., Jeroboam set up calf worship in the northern kingdom of Israel at Dan and Bethel. The native Baalism and the calf worship were carried on side by side, just as in Judah a semblance of true worship was carried on at Jerusalem as Baalism was also practiced throughout the land.—1 Ki. 14:22-24.

A different Baal cult was introduced into Israel in King Ahab's day (c. 940-919 B.C.E.), that of Melkart, the Baal of Tyre. Ahab formed a marriage alliance with the daughter of the king of Tyre, named Ethbaal (meaning "with Baal"). This resulted in Ethbaal's daughter, Jezebel, importing this more virile cult into Israel, with many priests and attendants. (1 Ki. 16:31-33) Finally, a famous showdown came at Mount Carmel between Jehovah and Baal.

Likely because Baal, believed to be the 'lord of the sky,' was regarded by his worshipers as the giver of rains and fertility, a drought was ordered by Elijah in the name of Jehovah. (1 Ki. 17:1) After three years and six months of drought, Baal having proved unable to bring an end to the drought in answer to the many appeals undoubtedly made by his priests and worshipers, Elijah summoned all the people to Mount Carmel to witness the great test as to who is the true God. The test resulted in the humiliation of the Baal worshipers and the slaughter of 450 Baal prophets. Jehovah, and not Baal, then brought rain to end the drought.—1 Ki. 18:18-46; Jas. 5:17.

Ahab's son and successor, Ahaziah, continued to serve Baal. (1 Ki. 22:51-53) Ahaziah's brother, Jehoram, succeeded him and it is reported that he removed the sacred pillar of Baal that his father had made, although he persisted in calf worship.—2 Ki. 3:1-3.

Later (c. 905 B.C.E.) Jehu was anointed king. He avenged the murder of Jehovah's prophets by killing off Jezebel and the house of her husband Ahab. All the worshipers of Baal were then summoned to Samaria under pretense of holding "a solemn assembly for Baal." At Jehu's command all the Baal worshipers were killed. The sacred poles were burned and the sacred pillar and house of Baal were pulled down, the house being set aside for a public privy. With this it is said that Jehu "annihilated Baal out of Israel." (2 Ki. 10:18-28) So, at least for the time, Baal worship was suppressed. However, it was on account of such Baalistic religion that Jehovah finally let the ten-tribe kingdom of Israel go into exile.—2 Ki. 17:16-18.

In Judah Baalism evidently remained entrenched, despite the efforts of the fifth Judean king, Asa, to remove its appendages. (2 Chron. 14:2-5) When Ahab married off Athaliah, his daughter by Jezebel, to

Jehoram, the seventh Judean king, her wicked influence established Tyrian Baalism among the royal family in Judah. Even reforms at the beginning of the reign of Athaliah's grandson, King Jehoash, and those later by King Hezekiah, did not effect permanent removal of Baal worship. (2 Ki. 11:18; 18:4) Hezekiah's son Manasseh rebuilt the very high places that his father had destroyed. (2 Ki. 21:3) While apparently most of the Judean kings were contaminated with Baal worship, Manasseh was excessive in his pursuit of this degraded cult. (2 Ki. 21:9-11) King Manasseh's later reform and even the extensive purge by his grandson, King Josiah, did not bring about a permanent return to true worship. Punishment by exile and desolation of the land was the result of this thorough contamination with false worship.—2 Chron. 33:10-17; 2 Ki. 23:4-27; Jer. 32:29.

Jeremiah, carrying on his prophetic work from the days of Josiah to the captivity to Babylon, denounced Israel for degrading herself by Baal worship, likening Israel to an adulterous wife who prostituted herself under every luxuriant tree and on every high place, committing adultery with stones and trees, and forgetting Jehovah, "the husbandly owner of you people." (Jer. 2:20-27; 3:9, 14) After the captivity to Babylon and the return of the Jews to Palestine, Baalism is not mentioned in the Bible as being practiced by the Israelites.—See CANAAN, CANAANITE; GODS AND GODDESSES.

BAALAH (Ba'al·ah) [mistress, possessor].

1. A city on the N border of Judah, also called Kiriath-baal but better known as Kiriath-jearim. —Josh. 15:9, 10, 60; 18:14; 1 Chron. 13:6; see KIRIATH-JEARIM.

2. A mountain in the NW corner of Judah, between the towns of Shikkeron and Jabneel, forming part of the N boundary of Judah's territory. (Josh. 15:11) It may possibly be identified with the hill of Mughar just N of the Valley of Sorek and about seven miles (11 kilometers) in from the Mediterranean coast.

3. A town in the Negeb region of Judah (Josh. 15:29), evidently referred to as Balah in Joshua 19:3, and Bilhah in 1 Chronicles 4:29. It was subsequently allotted to the tribe of Simeon as an enclave city. Its specific location is unknown, but evidently it lay to the SE of Beer-sheba.

BAALATH (Ba'al·ath) [mistress]. A border town of the original territory of Dan, mentioned at Joshua 19:44, 45 as being between Gibbethon and Jehud. It is evidently the same place that Solomon later included in his rebuilding program. (2 Chron. 8:5, 6) Its identification geographically is uncertain; Josephus (*Antiquities of the Jews*, Book VIII, chap. VI, par. 1) refers to it along with Beth-horon as not far from Gezer, another fortified city.—1 Ki. 9:17, 18.

BAALATH-BEER (Ba'al·ath-be'er) [mistress of a well]. An enclave city of Simeon within the territorial limits of Judah. (Josh. 19:1, 8) Also called "Ramah of the south" (or Negeb), it is evidently referred to simply as Baal at 1 Chronicles 4:33 and may be the same as the "Ramoth of the south" at 1 Samuel 30:27. The references to it would place it S of Beer-sheba, well into the Negeb.

BAAL-BERITH (Ba'al-be'rith) [lord of a covenant; alternately, El-berith, God of a covenant]. The Baal of Shechem, whom the Israelites began worshiping after the death of Judge Gideon. (Judg. 8:33) The designation "Baal-berith" may denote that this particular Baal was believed to watch the keeping of covenants.

A kind of treasury was evidently attached to the house or temple of Baal-berith at Shechem. (Judg. 9:4) In connection with the grape harvest, the Shechemites apparently held a festival in honor of Baal-berith, climaxed by a kind of sacrificial meal in the temple of their god. It was in the temple of Baal-berith on the occasion of their eating and drinking and cursing Abimelech, likely under the influence of wine, that Gaal incited the Shechemites to revolt against King Abimelech. (Judg. 9:27-29) Later, when threatened by Abimelech, the landowners of the tower of Shechem (Migdal-Shechem, *AT*) sought refuge in the vault of the house of El-berith (Baal-berith), only to perish in the conflagration when Abimelech and his men set the vault on fire.—Judg. 9:46-49.

BAALE-JUDAH. See KIRIATH-JEARIM.

BAAL-GAD (Ba'al-gad) [lord of good fortune]. A town in the valley plain of Lebanon at the base of Mount Hermon, on its W side. It is used to describe the most northerly point of Joshua's conquest of the land of Canaan, as compared with the southerly point of Mount Halak in the Negeb. (Josh. 11:17; 12:7; 13:5) The exact location is uncertain, but it is generally identified with Hasbeya in the Wadi et-Teim or a site nearby.

BAAL-HAMON (Ba'al-ha'mon) [lord (or owner) of abundance, or, of wealth]. A place mentioned at Song of Solomon 8:11 as the location of a productive vineyard of King Solomon. No indication is given as to its site. While many view it as a literal location, some suggest that it is used in this poetic writing figuratively to represent the realm over which Solomon ruled and which produced great wealth.—Compare 1 Kings 4:20, 21.

BAAL-HANAN (Ba'al-ha'nan) [Baal is gracious].

1. Son of Achbor; the seventh of eight kings of Edom who ruled "before any king reigned over the sons of Israel."—Gen. 36:31, 38, 39; 1 Chron. 1:49, 50.

2. The Gederite whom David made chief "over the olive groves and the sycamore trees that were in the Shephelah."—1 Chron. 27:28, 31.

BAAL-HAZOR (Ba'al-ha'zor) [lord of the enclosure, or, owner of a village]. A place near "Ephraim" (perhaps the city of Ephrain(m) mentioned at 2 Chronicles 13:19; compare John 11:54) that served as the site of Absalom's sheepshearing festival in which he maneuvered the death of his brother Amnon. (2 Sam. 13:23, 28) It is identified with the 3,333-foot (1,016-meter) high mountain Jebel 'Asur, about four and a half miles (7.2 kilometers) NE of Bethel. There may have been a village by the same name at the base of the mountain. From Baal-hazor Absalom fled to the small kingdom of Geshur, E of the Sea of Galilee.

BAAL-HERMON (Ba'al-her'mon) [lord of Hermon, or, of the sacred mountain]. This name appears at Judges 3:3 and 1 Chronicles 5:23. In the first instance it describes a point in the region inhabited by the Sidonians and the Hivites who remained unconquered by the Israelites, and it is here referred to as "Mount Baal-hermon." It is usually identified with Mount Hermon itself, but may refer to the Hermon range in general or to some portion thereof. At 1 Chronicles 5:23 "Baal-hermon" is used along with Senir and Mount Hermon and the region of Bashan to outline the territory occupied by the half tribe of Manasseh. While it may refer to a town or place near Mount Hermon, it may likewise be a designation for the mountainous region of Hermon.—See HERMON.

BAALIS (Ba'a·lis) [perhaps, son of delight]. King of Ammon, who reportedly sent Ishmael to murder Governor Gedaliah of Judah, 607 B.C.E.—Jer. 40:14.

BAAL-MEON (Ba'al-me'on) [lord or master of the habitation]. A prominent town on the tableland of N Moab assigned to the tribe of Reuben along with Nebo, Kiriathaim and other towns of the region.

(Num. 32:37, 38; 1 Chron. 5:8) The Reubenites, desiring the region for its good grazing land, evidently rebuilt and renamed the towns. In the earlier list at Numbers 32:3, 4 Baal-meon may be represented by the name "Beon." Joshua thereafter refers to it as Beth-baal-meon, likely the full name of the place. —Josh. 13:17.

Baal-meon seems to have been retaken by the Moabites during the reign of King Mesha of Moab, evidently in the latter part of the tenth century B.C.E. The Moabite Stone inscription (line 9) states that Mesha "built [perhaps, fortified] Baal-meon, making a reservoir in it," and on line 30 he refers to it by the fuller name of "Beth-baal-meon." Additionally, on a piece of inscribed pottery found in Samaria (Ostraca 27 of Samaria) mention is made of a certain "Baala the Baalmeonite."

In the seventh century B.C.E. the prophet Jeremiah issued a divine warning to Moab foretelling the despoiling of the land by Babylon, specifically mentioning certain towns, including Beth-meon (likely Baal-meon). (Jer. 48:20-23) Ezekiel includes Baal-meon as one of the Moabite sites to be possessed by the "Orientals" (or "sons of the East"). (Ezek. 25:9, 10) Secular history and archaeological investigation confirm the fulfillment of these prophecies. —See MOAB, MOABITES.

Baal-meon is identified with the ruins of Ma'in, forming a mound of considerable size about four miles (6.4 kilometers) SW of Medeba. The plateau on which Ma'in lies is about 2,600 feet (some 800 meters) in elevation.

BAAL OF PEOR (Ba'al of Pe'or). The particular Baal worshiped at Mount Peor by both Moabites and Midianites. (Num. 25:1, 3, 6) It has been suggested that Baal of Peor may actually have been Chemosh, in view of the fact that the latter deity was the chief god of the Moabites. (Num. 21:29) As with Baalism generally, grossly licentious rites were probably connected with the worship of Baal of Peor. The Israelites, while encamped at Shittim on the high plains of Moab, were enticed into immorality and idolatry by the female worshipers of this god. —Num. 25:1-18; Deut. 4:3; Ps. 106:28; Hos. 9:10; Rev. 2:14.

Israel's sin in connection with Baal of Peor resulted in Jehovah's sending a death-dealing scourge that killed thousands of Israelites. A question arises as to the number of those actually killed by the scourge in view of a seeming discrepancy between Numbers 25:9 and 1 Corinthians 10:8. Apparently 23,000 were directly killed by the scourge, whereas 1,000 "head ones" or ringleaders were killed by the judges of Israel and then hung.—Num. 25:4, 5; see BAAL No. 4.

BAAL-PERAZIM (Ba'al-pe·ra'zim) [lord or master of breakings through]. The site of a complete victory by King David over the combined forces of the Philistines, sometime after David's conquest of the stronghold of Jerusalem. (2 Sam. 5:9, 17-21) The record states that, upon hearing of the Philistines' aggressive approach, David and his men "went down to the place hard to approach," while the Philistines were "tramping about in the low plain of Rephaim." Receiving assurance from Jehovah of his support, David attacked, and the Philistines fled, leaving their idols behind. Attributing the victory to Jehovah, David said: "Jehovah has broken through my enemies ahead of me, like a gap made by waters"; and for this reason he "called the name of that place Baal-perazim." The account at 2 Samuel 5:21 says that David and his men 'took the Philistines' abandoned idols away'; however, the parallel account at 1 Chronicles 14:12 shows the final action taken, stating: "Then David said the word, and so they [the idols] were burned in the fire."

The low plain of Rephaim is considered to be the plain of the Baqa' to the SW of Jerusalem, which, after sloping downward for about a mile (c. 1.6 kilometers), contracts into a narrow valley, the Wadi el Werd. On this basis, most scholars suggest the site of Baal-perazim to be Sheikh Bedr, on the promontory Ras en-Nadir, overlooking the "spring of the waters of Nephtoah [modern Lifta]" (Josh. 15:8, 9) to the NW of Jerusalem.

Mount Perazim referred to by Isaiah is considered to be the same location. Its use in his prophecy recalls Jehovah's victory through David at Baal-perazim, cited as an example of the strange deed due to be effected, in which, Jehovah declares, he will break in upon his enemies like an overflowing flash flood. —Isa. 28:21.

BAAL-SHALISHAH (Ba'al-shal'i·shah) [lord or master of three things or of the third part]. A place from which a man brought twenty barley loaves of the firstfruits of his harvest and some fresh grain to present to the prophet Elisha. (2 Ki. 4:42-44) It was a time of famine and Elisha was at Gilgal. The humble supply proved sufficient for the hundred "sons of the prophets" there, with leftovers.—2 Ki. 4:38, 43; compare Matthew 14:20; Mark 8:8.

Baal-shalishah is considered to have been near Gilgal and probably in the "land of Shalishah," through which Saul passed when searching for his father's she-asses. (1 Sam. 9:4) There is a reference to Baal-shalishah in the Talmud, describing it as a place where the fruits ripened especially early. The suggested location is that of Kefr Thilth in the foothills of Ephraim, the name Thilth being the precise equivalent in Arabic of the Hebrew Shalishah. Kefr Thilth is located about thirteen and a half miles (22 kilometers) NW of Gilgal.

BAAL-TAMAR (Ba'al-ta'mar) [lord of the palm tree]. A site near Gibeah where Israelite fighting men drew up in formation against the tribe of Benjamin in a costly battle provoked by a revolting sex crime. Some of Israel's forces were massed at Baal-tamar, while others were placed as an ambush against the Benjamites.—Judg. 19:25-28; 20:33.

The location of Baal-tamar is uncertain; some suggest Ras et-Tawil, a peak about a mile (1.6 kilometers) NE of Gibeah (modern Tell el-Ful), while others associate it with "Deborah's palm tree," situated between Bethel and Ramah.—Judg. 4:5.

BAAL-ZEBUB (Ba'al-ze'bub) [owner (lord) of flies]. The Baal worshiped by the Philistines at Ekron. There are indications that it was a common practice among the Hebrews to change the names of false gods to something similar but degrading. Hence, the ending "zebub" may be an alteration of one of the titles of Baal shown in the Ras Shamra texts as "Zebul [Prince or Exalted], Lord of the Earth." Some authorities, however, suggest that the name was given to the god by his worshipers because of his being viewed as the producer of flies and therefore able to control this common pest of the Middle East. Since the giving of oracles was associated with Baal-zebub, others favor the view that Baal-zebub was a god who was regarded as giving oracles by the flight or buzzing of a fly.—2 Ki. 1:2.

Ahaziah the king of Israel sent messengers to inquire of Baal-zebub as to whether he would recover from his serious injury or not. Through his prophet Elijah, Jehovah rebuked Ahaziah, saying: "Is it because there is no God at all in Israel that you are sending to inquire of Baal-zebub the god of Ekron? Therefore, as regards the couch upon which you have gone up, you will not come down off it, because you will positively die."—2 Ki. 1:2-8.

The designation "Beelzebub" (possibly meaning "lord of the habitation" or "lord of dung"), appearing in the Christian Greek Scriptures with reference to the ruler of the demons, may be an alteration of "Baal-zebub."—Matt. 12:24.

BAAL-ZEPHON (Ba'al-ze'phon) [lord of the north, or, lord of the watchtower]. A geographical point used to define or give the situation of the camping site of the Israelites at Pihahiroth prior to their crossing the Red Sea. (Ex. 14:2; Num. 33:1-7) Having left Rameses, they first camped at Succoth, then at Etham "at the edge of the wilderness." (Ex. 13:20) At this point Jehovah told them to "turn back and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon." It was here that Pharaoh's charioteers, cavalry, and military forces began to overtake them.—Ex. 14:2, 9.

The location of Baal-zephon is uncertain. It was evidently a familiar place at that time, thus serving to identify clearly the position of the Israelites at that point of the historic event. Some have tried to identify the place by connecting the name with that of a Canaanite god Baal-zephon and places in Egypt where his worship was practiced. However, the evidence shows his worship to have been practiced in numerous parts of Egypt as far south as Memphis, so that this gives little basis for identifying the site.

The major factor is, of course, the Israelite's crossing of the Red Sea, the account of which shows that they went through a body of water of considerable depth. Such situation is found only when reaching as far S as the northern end of the Gulf of Suez. On this basis some scholars associate Baal-zephon with the mountains in that region. *A Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs (p. 128) says: "near Red Sea in Egypt, prob[ably] Mt. *'Ataka*, . . . " This mountain lies near the head of the Gulf of Suez, a short distance to the SW of the present city of Suez. Others suggest Jebel el Galala, some twenty-five miles (40 kilometers) or so farther S. Those favoring this site believe that Migdol, mentioned along with Baal-zephon in the accounts, was a watchtower located strategically on Jebel (Mount) Ataka.—See EXODUS; PIHAHIROTH.

BAANA (Ba'a·na) [son of distress].

1. One of the twelve deputies whom Solomon appointed to secure food for the king's household. Baana's assignment was the fifth-listed district, primarily the fertile valleys of Megiddo and Jezreel. Son of Ahilud, and possibly the brother of Solomon's recorder Jehoshaphat.—1 Ki. 4:3, 7, 12.

2. Another of Solomon's twelve food deputies, responsible for the ninth-listed district, in northern Palestine. Son of Hushai, David's companion.—1 Ki. 4:7, 16; 2 Sam. 15:32-37.

3. Father of the Zadok who assisted Nehemiah to repair Jerusalem's walls, 455 B.C.E.—Neh. 3:3, 4.

BAANAH (Ba'a·nah) [son of distress].

1. A son of Rimmon the Benjamite. He and his brother Rechab were chiefs of marauding bands belonging to Saul's son Ish-bosheth. Baanah and his brother murdered Ish-bosheth while he was taking a siesta, but when they brought his head to David, who had recently been installed as king, he ordered them killed and their hands and feet cut off, and had them hanged by the pool in Hebron.—2 Sam. 4:2-12.

2. Father of one of David's mighty men, Heleb the Netophathite.—2 Sam. 23:29; 1 Chron. 11:30.

3. One who was possibly a leader of those returning from Babylonian captivity with Zerubbabel.—Ezra 2:2; Neh. 7:7.

4. One of the "heads of the people" whose descendant, if not himself, attested to Nehemiah's "trustworthy arrangement." (Neh. 9:38; 10:14, 27) He may be the same as No. 3, above.

BAARA (Ba'a·ra) [brutish]. One of the wives of Shaharaim the Benjamite.—1 Chron. 8:1, 8.

BAASEIAH (Ba·a·se'iah) [work of Jah]. A descendant of Levi through Gershom and ancestor of temple musician Asaph.—1 Chron. 6:39, 40, 43.

BAASHA (Ba'a·sha) [bold; offensive]. Third king of the ten-tribe kingdom of Israel; son of Ahijah of the tribe of Issachar and of insignificant background. He usurped the throne by killing his predecessor Nadab, after which he struck down the entire house of Jeroboam, as had been prophesied. (1 Ki. 15:27-30; 14:10) Baasha, however, continued Jeroboam's calf worship, and for this his own house also was promised extermination. (1 Ki. 16:1-4) When he waged war against Judah, Asa induced the king of Syria to harass Baasha from the N. The fortified city of Ramah, which Baasha was building, Asa then razed. (1 Ki. 15:16-22; 2 Chron. 16:1-6) After having ruled twenty-four years (975-952 B.C.E.), Baasha died and was buried in his capital, Tirzah. His son Elah succeeded him, but in two years Zimri rebelled and wiped out Baasha's house, fulfilling Jehovah's decree. —1 Ki. 16:6-13.

BABEL (Ba'bel) [confusion]. One of the first cities to be built after the Flood. Here God "confused the language of all the earth." (Gen. 11:9) The name is derived from the verb *ba·lal'*, meaning "to mingle, mix, confuse, confound." Local citizens, thinking of their city as God's seat of government, claimed that the name was compounded from *Bab* (Gate) and *El* (God), signifying "Gate of God." From antiquity the word "Bab" ("Gate") is the designation given in the Near East to a seat of government.

The beginning of the kingdom of wicked Nimrod, the "mighty hunter in opposition to Jehovah," was here at Babel, "in the land of Shinar," on the alluvial plain built up by silt from the flooding Euphrates and Tigris Rivers. (Gen. 10:9, 10) Stones were not available for construction, so the builders made use of the great deposits of clay. "Let us make bricks and bake them with a burning process," they said. Due to an absence of lime, the mortar consisted of bitumen, probably transported down the Euphrates from natural deposits at Hit, 140 miles (225.3 kilometers) NW.—Gen. 11:3.

Babel's God-defying program centered around construction of a religious tower "with its top in the heavens." It was not built for the worship and praise of Jehovah, but was dedicated to false man-made religion, with a motive of making a "celebrated name" for the builders.—Gen. 11:4.

The approximate time of such building may be drawn from the following information: Peleg lived from 2269 to 2030 B.C.E. His name meant "division; part," for "in his days the earth [that is, "earth's population"] was divided"; Jehovah "scattered them from there over all the surface of the earth." (Gen. 10:25; 11:9) A text of Skarkalisharri, king of Agade (Accad) in patriarchal times, mentions his *restoring* a temple-tower at Babylon, implying that such a structure existed prior to his reign.

See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*, pp. 11-31.

BABYLON (Bab'y·lon) [confusion]. The later name given to Babel. This city of renown was located along the Euphrates River on the Plains of Shinar, later called Babylonia, approximately 540 miles (869 kilometers) E of Jerusalem and some fifty miles (80 kilometers) S of modern Baghdad.—See BABYLONIA; SHINAR.

Nimrod, who lived in the latter part of the third millennium B.C.E., founded Babylon as the capital of man's first political empire. Construction of this city, however, suddenly came to a halt when confusion in communications occurred. (Gen. 11:9) Later generations of rebuilders came and went. Hammurabi enlarged and strengthened the city and made it the capital of the Babylonian Empire under Semitic rule.

Under the control of the Assyrian World Power, Babylon figured in various struggles and revolts. Then with the decline of the second world empire, the Chaldean Nabopolassar founded a new dynasty in Babylon about 645 B.C.E. His son Nebuchadnezzar II,



who completed the restoration and brought the city to its greatest glory, boasted, "Is not this Babylon the Great, that I myself have built?" (Dan. 4:30) In such glory it continued as the capital of the third world power under the successive reigns of Nebuchadnezzar's son Evil-merodach (Amel-Marduk), his son-in-law Neriglissar and Neriglissar's son Labashi-Marduk, and finally with Nebuchadnezzar's son-in-law Nabonidus on the throne. The latter's son, Belshazzar, was ruling with his father as coregent up until the night of October 5/6, 539 B.C.E. (Gregorian calendar), when Babylon fell before the invading armies of the Medes, Persians and Elamites under the command of Cyrus the Great.

That fateful night in the city of Babylon Belshazzar held a banquet with a thousand of his grandees. Nabonidus was not there to see the ominous writing on the plaster wall: "MENE, MENE, TEKEL and PARSIN." (Dan. 5:5-28) Ancient historical records indicate what followed. After suffering defeat at the hands of the Persians, he had taken refuge in the city of Borsippa to the SW. Neither was Cyrus' army sleeping in their encampment around Babylon's impregnable walls that night of October 5/6. For them it was a night of great activity. In brilliant strategy Cyrus' army engineers diverted the mighty Euphrates River from its course through the city of Babylon. Then down the riverbed the Persians moved, up over the riverbanks, to take the city by surprise through the gates along the quay. Quickly passing through the streets, killing all who resisted, they captured the palace and put Belshazzar to death. It was all over. In one night Babylon had fallen, ending centuries of Semitic supremacy; control of Babylon became Aryan, and Jehovah's word of prophecy was fulfilled.—Isa. 44:27; 45:1, 2; Jer. 50:38; 51:30-32; see CYRUS.

From that memorable date, 539 B.C.E., Babylon's glory began to fade as the city declined. Twice it revolted against the Persian Emperor Darius I (Hystapis), and on the second occasion was dismantled. A partially restored city rebelled against Xerxes I (c. 482 B.C.E.) and was plundered. Alexander the Great intended to make Babylon his capital, but he suddenly died in 323 B.C.E. Nicator conquered the city in 312 B.C.E. and transported much of its material to the banks of the Tigris for use in building his new capital of Seleucia. However, the city and a settlement of Jews remained in early Christian times, giving the apostle Peter reason to visit Babylon, as noted in his letter. (1 Pet. 5:13) Inscriptions found there show that Babylon's temple of Bel existed as late as 75 C.E. About the fourth century C.E. the city appears to have passed out of existence. It became nothing more than "piles of stones." (Jer. 51:37) Today, even those stones have moldered and nothing remains but mounds and ruins, a veritable wasteland on which nothing grows. As André Parrot, Curator-in-Chief of the French National Museums, who visited the ruins several times between 1930 and 1950, remarks, "The impression it always made on me was one of utter desolation." (Foreword to *Babylone et l'ancien testament*, as translated into English by B. E. Hooke) Surely its desolate condition stands in stark fulfillment of such prophecies as Isaiah 13:19-22; 21:9; 47:1-3; 48:14; Jeremiah 50:13, 23; 51:41-44, 64.

From the testimony of historians and archaeologists it is possible to reconstruct a fair resemblance of their concept of the appearance of Babylon as it stood in Nebuchadnezzar's day. A system of double walls surrounded the city, the outer wall buttressed by towers. Streets ran through the city from gates in the massive walls. Procession Street, the main boulevard, was paved and its walls alongside were decorated with lions, dragons and bulls in symbol of the honored gods. According to Herodotus, the great Euphrates River was flanked on either side with a continuous quay, which was separated from the city proper by walls having twenty-five gateways. The city's great builder, Nebuchadnezzar II, repaired and enlarged the old palace and built a summer palace one and a half miles (2.41 kilometers) to the N. He also built a great structure of vaulted archways, tier upon tier, famed as a "wonder of the world," the hanging gardens of Babylon.

The accompanying diagram, based on Eckhard Unger's description (published in *Babylon die heilige Stadt nach der Beschreibung der Babylonier*, "Babylon the Holy City according to the Description of the Babylonians," 1931, plate 2, based on excavations and ancient Babylonian texts), sharply differs from Herodotus' description in several respects. Unger shows Babylon to be much smaller in size, with no quay wall lining the immediate western bank of the river.

This sprawling metropolis astride the watercourse of the Euphrates was a commercial and industrial center of world trade. More than an important manufacturing center, it was a commercial depot for trade between the peoples of the East and the West, both by land



Ruins in area of Ishtar Gate of ancient Babylon

and by sea. Babylon, it is said, had a fleet of three thousand galleys that plied not only the city's canal system but also the great Tigris and Euphrates Rivers. This means that her fleet had access to the Persian Gulf and the seas far beyond.

BABYLON'S RELIGION

Babylon was a most religious place; remains of no less than fifty-three temples have been discovered. The god of the imperial city was Marduk. His temple was E-sagila, meaning "Lofty House"; its tower E-teme-nanki, meaning "House of the Foundation of Heaven and Earth." Marduk is called Merodach in the Bible, and various authorities identify Nimrod with the god Marduk; it was ancient custom for a city to deify its founder. Triads of deities were also prominent in the Babylonian religion. One of these, made up of two gods and a goddess, was Sin (the moon god), Shamash (the sun god) and Ishtar; these were said to be the rulers of the Zodiac. And still another triad was composed of the devils Labartu, Labasu and Akhkhazu. Idolatry was everywhere in evidence. Babylon was indeed "a land of graven images," filthy "dungy idols." (Jer. 50:1, 2, 38) The Babylonians believed in the immortality of the human soul. Nergal was their god of the underworld, the "land of no return," and his wife Eresh-kigal its sovereign lady.

The Babylonians developed the pseudoscience of astrology in an effort to discover man's future in the stars. (See ASTROLOGERS.) Magic, sorcery and astrology played a prominent part in their religion. (Isa. 47:12, 13; Dan. 2:27; 4:7) Many heavenly bodies, for example, planets, were named after Babylonian gods. In the fourth century C.E., Epiphanius opined that it was 'Nimrod who established the sciences of magic and astronomy.' Divination continued to be a basic component of Babylonian religion in the days of Nebuchadnezzar, who used it to reach decisions. —Ezek. 21:20-22.

ISRAEL'S AGE-OLD ENEMY

The Bible makes many references to Babylon, beginning with the Genesis account of the original city of Babel. (Gen. 10:10; 11:1-9) Included in the spoil taken by Achan from Jericho was "an official garment from Shinar," (Josh. 7:21) After the fall of the northern kingdom of Israel in 740 B.C.E., people from Babylon were brought in to replace the captive Israelites. (2 Ki. 17:24, 30) Hezekiah made the mistake of showing messengers from Babylon the treasures of his house; these same treasures as well as some of Hezekiah's "sons" were later taken to Babylon. (2 Ki. 20:12-18; 24:12; 25:6, 7) King Manasseh (716-661 B.C.E.) was also taken captive to Babylon, but because he humbled himself Jehovah restored him to his throne. (2 Chron. 33:11) Under Nebuchadnezzar Babylon was a "golden cup" in the hand of Jehovah to pour out indignation against unfaithful Judah and Jerusalem. King Nebuchadnezzar took the precious utensils of Jehovah's house to Babylon, along with thousands of captives.—2 Ki. 24:1–25:30; 2 Chron. 36:6-20; Jer. 25:17; 51:7.

In the book of Daniel are recounted the experiences of Daniel and his three companions in Babylonish captivity, including the interpreting of the king's dreams and the receiving of visions. The books of Ezra and Nehemiah tell how nearly 50,000 came up out of captivity with Zerubbabel and Jeshua in 537 B.C.E., and about another 1,800 with Ezra in 468. The temple utensils were restored to Jerusalem. (Ezra 2:64-67; 8:1-36; Neh. 7:6, 66, 67) In 455, Persian King Artaxerxes I, also called "the king of Babylon," commissioned Nehemiah to go to Jerusalem as governor and rebuild its walls. (Neh. 2:7, 8) Mordecai was a descendant of a Benjamite who was taken captive to Babylon.—Esther 2:5, 6.

The Christian Greek Scriptures tell how Jeconiah (Jehoiachin), taken prisoner to Babylon, was a link in the lineage to Jesus. (Matt. 1:11, 12, 17) The apostle Peter's first canonical letter was written from Babylon. (1 Pet. 5:13) That "Babylon" was the city on the Euphrates, and not Rome as claimed by some, —See PETER, LETTERS OF.

"Babylon the Great" is included in the symbolisms of the book of Revelation. There she is described as "the mother of the harlots and of the disgusting things of the earth" (17:5) and as making "all the nations drink of the passion-arousing wine of her fornication." (14:8) She is given the "cup of the wine of the anger" of God's wrath (16:19); "in one hour" her judgment comes (18:10); the ten horns of the scarlet-colored wild beast unseat her as a rider on its back, make her naked, eat her fleshy parts and completely burn her with fire. (17:16) She is hurled down with a swift pitch, like a great millstone. (18:21) Thus the desolation of "Babylon the Great" becomes as complete as that of the iniquitous city on the banks of the Euphrates River.—See BABYLON THE GREAT.

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BABYLONIA (Bab·y·lo'ni·a). That ancient land in the lower Mesopotamian valley through which the Tigris and Euphrates Rivers flow, and which corresponds to the southeastern part of modern Iraq. It extends about 30 miles (48.3 kilometers) W of the Euphrates, joining the Arabian Desert. East of the Tigris it is bounded by the Persian hills; on the SE by the Persian Gulf. Its northern boundary is a natural one marked by a noticeable rise in elevation near Baghdad. Here in the N the two rivers approach to within twenty-five miles (40.2 kilometers) of each other. The plain extends about 250 miles (402 kilometers) to the S, and is 100 miles (160.9 kilometers) across at its widest point. This area of about 8,000

square miles (20,720 sq. kilometers) is similar in size to Wales or the state of New Jersey. So flat is this country that from the northern limits to the Gulf there is a fall of only 125 feet (38 meters) in the level of the rivers.

Sometimes historians subdivide Babylonia, calling the northern part Akkad (Accad) and the southern part Sumer or Chaldea. Originally this territory was designated in the Scriptures as "the land of Shinar." (Gen. 10:10; 11:2; see SHINAR.) Later, when dominating rulers made Babylon their capital, it was known as Babylonia. Because Chaldean dynasties sometimes held sway it was also called "the land of the Chaldeans." (Jer. 24:5; 25:12; Ezek. 12:13) Some of the ancient cities in Babylonia were Adab, Akkad, Babylon, Borsippa, Erech, Kish, Lagash, Nippur and Ur.

Composed of alluvial soil deposits from the flooding of the two great rivers, the land as a whole was quite fertile. An extensive canal system for both irrigation and drainage made it possible to produce bumper crops of barley, corn, dates, figs and pomegranates. Herodotus reported that two- and three-hundredfold yields of wheat from semiannual harvests were reaped in the long growing season. The climate today is very hot; rainfall is low and so is the humidity except along the seacoast. As a result the land has no great forests. Native building material since the days of Nimrod consisted of clay bricks mortared together with bitumen, found upstream near the city of Hit.

Archaeological excavation here in the cradle of civilization has brought to light many interesting facts about people of the past and their way of life. Decipherment of thousands of clay tablets and inscriptions reveals that people long ago made contracts, signed leases and carried on trade with other nations. They had a system of weights and measures and a knowledge of the science of mathematics. Astronomy, although exploited by the demon-worshiping astrologers, was, nevertheless, able to keep track of time and movement of the heavenly bodies, and thereby useful calendars were developed.

Out of these excavations have also come the names of dynasties and rulers, together with meager accounts of their exploits and conquests in ancient Babylonia. For the most part this archaeological information is only fragmentary, and though scholars have spent much time and effort piecing it all together, the result is only a quilted pattern of secular history, very ragged in its details. Their chronology is largely a matter of conjecture and guesswork requiring periodic revision. However, some of the events of the eighth century B.C.E., when Assyria dominated Babylonia, are illuminated by Biblical testimony.

About the first half of the eighth century B.C.E., an Assyrian king by the name of Tiglath-pileser III (Pul) ruled Babylonia. (2 Ki. 15:29; 16:7; 1 Chron. 5:26) Later, during Sargon II's reign, a Chaldean called Merodach-baladan proclaimed himself king of Babylon with the backing of Elam and some Aramaeans, but after some years he was ousted by Sargon. Sennacherib, in succeeding Sargon II, faced another Babylonian revolt led by Merodach-baladan. After Sennacherib's unsuccessful attempt to capture Jerusalem in 732 B.C.E., Merodach-baladan sent envoys to Hezekiah of Judah possibly to seek support against Assyria. (Isa. 39:1, 2; 2 Ki. 20:12-18) Some years later Sennacherib drove out Merodach-baladan and crowned himself ruler of Babylon, a position he held until death. His son, Esar-haddon, rebuilt Babylon; he, in turn, was succeeded by Ashurbanipal, who governed Babylonia through a viceroy. After the death of Ashurbanipal the Babylonians rallied around Nabopolassar and bestowed the kingship on him. This, then, was the beginning of the Neo-Babylonian dynasty that was to continue until Belshazzar.

Evidently in 632 B.C.E. Assyria was subdued by this new Chaldean dynasty, with the assistance of Median and Scythian allies. In 625, Nabopolassar's son defeated Pharaoh Necho of Egypt at the battle of Carchemish, and later that year he assumed the helm of government as Nebuchadnezzar II. (Jer. 46:1, 2) In 620 he compelled Jehoiakim to pay tribute, but after two years Jehoiakim revolted. In 618, or during Jehoiakim's third year as tributary ruler, Nebuchadnezzar came against Jerusalem. (2 Ki. 24:1; 2 Chron. 36:6) However, before he could be taken by the Babylonians, Jehoiakim died. Jehoiachin, having succeeded his father, quickly surrendered and was taken captive along with other nobility to Babylon in 617. (2 Ki. 24:12) Zedekiah was next appointed to the throne of Judah, but he too rebelled; and in 609 the Babylonians again laid siege to Jerusalem and finally breached its walls in 607 B.C.E.—2 Ki. 25:1-10; Jer. 52:3-12.

At least one cuneiform tablet has been found referring to a campaign against Egypt in Nebuchadnezzar's thirty-seventh year (588/587 B.C.E.). This may be the occasion when mighty Egypt was brought under Babylonian control, as foretold by the prophet Ezekiel evidently in the year 591 B.C.E. (Ezek. 29:17-19) Finally, after a forty-three-year reign, which included both conquest of many nations and a grand building program in Babylonia itself, Nebuchadnezzar II died and was succeeded by his son, Evil-merodach (Amel-Marduk), in 581. This new ruler showed kindness to captive King Jehoiachin. (2 Ki. 25:27-30) The following period of Babylonian history is quite obscure. Archaeologists have been able to find only one strictly historical tablet for the reign of Neriglissar, evidently the successor of Evil-merodach. Historians are reliant on Ptolemy's canon and quotations that Josephus claims to have made from Berossus, a Babylonian priest, for the reigns of these kings and that of Labashi-Marduk, the apparent successor of Neriglissar. On this basis, and that of some contract tablets, they assign two years for the reign of Evil-merodach, four for Neriglissar, and nine months for Labashi-Marduk. Reasons for doubting that these sources present the whole picture are considered under the heading CHRONOLOGY.

More complete historical information is available for Nabonidus and his son Belshazzar, who were evidently ruling as coregents at the time of Babylon's fall. See the articles under their respective names for fuller details.

By now the Medes and Persians under command of Cyrus the Great were on the march to take over control of Babylonia and become the fourth world power. During the night of October 5/6, 539 B.C.E. (Gregorian calendar), Babylon was seized and Belshazzar slain. Within two years Cyrus issued his famous decree permitting nearly 50,000 captives to return to Jerusalem. Some two hundred years later, Persian domination of Babylonia came to an end when Alexander the Great captured Babylon in 331. By the middle of the second century B.C.E. the Parthians under their king Mithradates I, were in control of Babylonia. Since Jewish communities had been flourishing in this land, Peter the apostle to the Jews went to Babylon, and it was from there that he wrote at least one of his inspired letters. (Gal. 2:7-9; 1 Pet. 5:13) Jewish leaders in these Eastern communities also developed the Babylonian Targum, otherwise known as the Targum of Onkelos, as well as producing a number of manuscripts of the Hebrew Scriptures. One of the most important of the Eastern or Babylonian line of texts is catalogued as the Codex Babylonicus Petropolitanus of 916 C.E., now in Leningrad, U.S.S.R. In 226 C.E. the Parthian rule of Babylonia was replaced by the Sassanian (Persian) dynasty, and around 640 C.E., Moslem Arabs took over control of Babylonia.—See BABYLON.

See the book *"Babylon the Great Has Fallen!" God's Kingdom Rules!*

BABYLON THE GREAT. Among John's visions recorded in the book of Revelation appear pronouncements of judgment against "Babylon the Great," as well as a description of her and of her downfall. —Rev. 14:8; 16:19; chaps. 17 and 18; 19:1-3.

In Revelation 17:3-5, Babylon the Great is described as a woman arrayed in purple and scarlet, richly adorned, and sitting upon a scarlet-colored wild beast having seven heads and ten horns. Upon her forehead a name is written, "a mystery: 'Babylon the Great, the mother of the harlots and of the disgusting things of the earth.'" She is also depicted as sitting on "many waters" representing "peoples and crowds and nations and tongues."—Rev. 17:1-15.

The luxury and the dominion attributed to Babylon the Great do not allow for simply equating her with the literal city of Babylon in Mesopotamia. After ancient Babylon fell to Cyrus the Persian in 539 B.C.E., it lost its position as a dominant world power, its captives, including the Jews, being freed. Although the city continued to exist even beyond the days of the apostles, and hence existed in John's day, it was no longer a city of world importance, and it eventually fell into decay and utter ruin. Thus, Babylon the Great must be viewed as a symbolic city, one of which the literal city of Babylon was the prototype. Because the ancient city gives the mystic city its name, it is helpful to consider briefly the outstanding features of Babylon on the Euphrates, features that provide clues as to the identity of the symbolic city of John's vision.

CHARACTERISTICS OF ANCIENT BABYLON

The founding of the city of Babylon on the Plains of Shinar was concurrent with the attempt at building the Tower of Babel. (Gen. 11:2-9) The popular cause to be advanced by the tower and city construction was, not the exaltation of God's name, but that the builders might "make a celebrated name" for themselves. The "ziggurat" towers uncovered not only in the ruins of ancient Babylon but elsewhere in Mesopotamia would seem to confirm the essentially religious nature of the original tower, whatever its form or style. The decisive action taken by Jehovah God to overthrow the temple construction clearly condemns it as of a false religious origin. Whereas the Hebrew name given the city, Babel, means "confusion," the Sumerian name (*Ka-dingirak*) and the Akkadian name (*Bab-ilim*) both mean "Gate of God." Thus the remaining inhabitants of the city altered the form of its name to avoid the original condemnatory sense, but the new or substitute form still identified the city with religion.

The Bible lists Babel first when giving the 'beginning of Nimrod's kingdom.' (Gen. 10:8-10) Josephus records the Jewish tradition that "Nimrod, the son of Chus [Cush], [stayed] and tyrannized at Babylon" (*Antiquities of the Jews*, Book I, chap. IV; chap. VI, par. 2), after the scattering of the people took place due to God's confusing the people's language. As to Nimrod, *The International Standard Bible Encyclopaedia* (Vol. IV, ed. of 1939, p. 2147) says: "Nimrod has not been identified with any mythical hero or historic king of the [cuneiform] inscriptions. Some have sought identification with Gilgamesh, the flood hero of Babylonia. . . . ; but the most admissible correspondence is with Marduk, chief god of Babylon, probably its historic founder, just as Asshur, the god of Assyria, appears . . . as the founder of the Assyrian empire." Whatever the case, throughout the Hebrew Scriptures the ancient city of Babylon is featured prominently as the long-time enemy of Jehovah God and his people.

Though Babylon became the capital of a political empire in the seventh and sixth centuries B.C.E., it was outstandingly prominent during its entire history as a religious center, as can be seen from the evidence presented in the article headed BABYLON. And from this center its religious influence radiated out in many directions.

Professor Morris Jastrow, in his authoritative work *The Religion of Babylonia and Assyria* (pp. 699-701), says regarding this: "In the ancient world, prior to the rise of Christianity, Egypt, Persia, and Greece felt the influence of the Babylonian religion. . . . In Persian, the Mithra cult reveals the unmistakable influence of Babylonian conceptions; and if it be recalled what a degree of importance the mysteries connected with this cult acquired among the Romans, another link will be added connecting the ramifications of ancient culture with the civilization of the Euphrates Valley. The strong admixture of Semitic elements both in early Greek mythology and in Grecian cults is now so generally admitted by scholars as to require no further comment. These Semitic elements are to a large extent more specifically Babylonian. The spread of the Gilgamesh epic and of the Ishtar cult into Asia Minor and Greece may be instanced as illustrations of Babylonian influence." In conclusion he refers to "the profound impression made upon the ancient world by the remarkable manifestations of religious thought in Babylonia and by the religious activity that prevailed in that region."

Babylon's religious influence is traced eastward to India in the book *New Light on the Most Ancient East*, by archaeologist V. Gordon Childe (1953 ed., pp. 184, 185). Among other points he states: "The swastika and the cross, common on stamps and plaques, were religious or magical symbols as in Babylonia and Elam in the earliest prehistoric period, but preserve that character also in modern India as elsewhere." Thus, ancient Babylon's religious influence spread out to many peoples and nations, much farther and with greater potency and endurance than did her political strength.

Like mystic Babylon, the ancient city of Babylon, in effect, sat on the waters, located, as it was, astride the Euphrates River and having various canals and water-filled moats. (Jer. 51:1, 13; Rev. 17:1, 15) These waters served as a defense to the city as well as providing the thoroughfares upon which ships brought wealth and luxuries from many sources. Notably, the water of the Euphrates is depicted as drying up prior to Babylon the Great's experiencing the wrath of divine judgment.—Rev. 16:12, 19.

DISTINGUISHING FEATURES OF MYSTIC BABYLON

The description of Babylon the Great given by the apostle John is, of course, the primary material indicating her identification. Consider the following points:

The symbolic woman bearing the name Babylon the Great "means the great city that has a kingdom over the kings of the earth," a kingdom that allows her, in effect, to sit on "peoples and crowds and nations and tongues." (Rev. 17:1, 15, 18) A kingdom over other kingdoms and nations is what is defined as an "empire": "A group of nations or states under a single sovereign power; . . . A state characterized by having great extent of territories and variety of peoples united under one rule." (*Webster's Collegiate Dictionary*, 5th ed.) She places herself above earthly kings, exercising power and influence over them. She rides the symbolic seven-headed beast, beasts being used elsewhere in the Bible as symbols of political world powers.—See BEASTS, SYMBOLIC.

Some scholars assume that Babylon the Great is a political empire, either Babylon or Rome. We have already seen that Babylon as a political empire had long since ceased to exist when John received his prophetic vision. As to Rome, the nature of its political rule does not harmonize with the description of Babylon the Great's course and her methods of dominating. She is a harlot, committing fornication with the kings of the earth, making them drunk with the wine of her fornication, misleading the nations by her "spiritistic practice." (Rev. 17:1, 2; 18:3, 23) Rome's dominion, by contrast, was gained and maintained by its ironlike military might and its firm

application of Roman law among its provinces and colonies. Recognizing this fact, *The Interpreter's Dictionary of the Bible*, Volume 1, page 338, says: " . . . it is not sufficient to identify Rome and Babylon. Babylon embraces more than one empire or culture. It is defined rather by dominant idolatries than by geographical or temporal boundaries. Babylon is coextensive with the kingdom of that beast which has corrupted and enslaved mankind, and whom the Lamb must conquer (Rev. 17:14) if mankind is to be freed."

The symbol of a harlot or a fornicatrix is used frequently in the Hebrew Scriptures. The nation of Israel was warned against entering into covenant relations with the nations of Canaan because this would lead them to commit "immoral intercourse ["play the harlot," *RS*] with their gods." (Ex. 34:12-16) Both Israel and Judah apostatized from the true worship of Jehovah God and were condemned by him as having engaged in harlotry, prostituting themselves to the political nations and their gods. (Isa. 1:21; Jer. 3:6-10, 13; Ezek. 16:15-17, 28, 29, 38; Hos. 6:10; 7:11; 8:9, 10) It may be noted here that God was not viewing Israel or Judah as mere political entities entering into relations with other political governments. Instead God reprimanded them on the basis of their being in a sacred covenant with him, hence responsible to be a holy people devoted to him and his pure worship.—Jer. 2:1-3, 17-21.

A similar usage of this figure is found in the Christian Greek Scriptures. The Christian congregation is likened to a virgin espoused to Christ as her Head and King. (2 Cor. 11:2; Eph. 5:22-27) The disciple James warned Christians against committing spiritual adultery through friendship with the world. (Jas. 4:4; compare John 15:19.) It is reasonable to believe that the fornications of Babylon the Great and her "daughters" are of a similar nature and not some unique exception. (The term "daughters" at times is employed in the Bible to refer to the suburbs or surrounding towns of a city or metropolis, as the "dependent towns" [literally, "daughters" in Hebrew] of Samaria and Sodom; see Ezekiel 16:46-48.)

An additional significant factor is that when Babylon the Great goes down under the devastating attack of the ten horns of the symbolic wild beast, her fall is mourned by her companions in fornication, the kings of the earth, and also by the merchants and shippers who dealt with her in supplying luxurious commodities and gorgeous fineries. While these political and commercial representatives survive her desolation, notably no religious representatives are depicted as still on the scene to share in mourning her downfall. (Rev. 17:16, 17; 18:9-19) The kings of the earth are shown as having judgment executed upon them sometime after mystic Babylon's annihilation, and their destruction comes, not from the "ten horns," but from the sword of the King of kings, the Word of God.—Rev. 19:1, 2, 11-18.

A further distinguishing characteristic of Babylon the Great is her drunkenness, she being pictured as "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." (Rev. 17:4, 6; 18:24; 19:1, 2) She thus is the spiritual counterpart of the ancient city of Babylon, expressing the same enmity toward the true people of God. Significantly, it was to the charge of religious leaders that Jesus laid the responsibility for "all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah." While those words were addressed to religious leaders from among Jesus' own race, the Jewish nation, and while persecution against Jesus' followers was particularly intense from that sector for a time, history shows that thereafter the opposition to genuine Christianity came from other sources (the Jews themselves suffering considerable persecution).—Matt. 23:29-35.

All the above factors are significant and they must all be considered in arriving at a true picture of symbolic Babylon the Great and what it represents.

BACA (ba'ca) [Heb., *ba·kha"*]. The plant that played such an important role in David's encounter with the Philistines "in the low plain of Rephaim." (2 Sam. 5:22-25; 1 Chron. 14:13-16) The only other reference to the plant is at Psalm 84:6: "Passing along through the low plain of the baca bushes, they turn it into a spring itself." This may refer to the same "low plain of Rephaim" where David's fight took place and which plain is believed to be SW of Jerusalem.

The Hebrew word used comes from a root meaning "to weep" or "to drip." It therefore seems to indicate a plant, shrub or tree that exudes tears of gum or perhaps a milky sap. Its identification is uncertain. There is no apparent foundation for the Rabbinical view that relates it to the mulberry tree (as also translated in *AV*). Since balsam trees (of which there are several in the different tree families) exude gum or resin, these have been suggested by many scholars. A balsam tree of the poplar family (*Populus euphratica*) is recommended by some botanists, due primarily to the ease with which its leaves are stirred by any breeze, producing a rustling sound. However, the Bible does not specify how the "sound of a marching" was produced (whether by means of the leaves, the branches, or by some other part of the plant such as pods or nettles), and simply indicates that it occurred in the "tops" of the plants. It could have been a mere rustling sound that served as a signal, or, as suggested by some, it may have been a noise of some volume produced by a rushing wind that served to cover up or even to simulate the sound of a marching army.

In view of the variant opinions and lack of clear evidence as to the identity of the plant, it would seem well simply to transliterate this Hebrew word, as is done in the *New World Translation*, here used.

BADGER. See SEALSKIN.

BAG. In Bible times, even as today, bags were used extensively. Composed of various types of skins, cloth and woven materials, bags in ancient times were used to hold grains and food, stone weights, valuables, lumps of gold and silver, and, in later periods, minted coins. Bags used for water and wine were usually made from tanned skins of animals.—Josh. 9:4; Matt. 9:17.

Our English word "sack" is derived from the Hebrew *saq* and, though used in the Bible primarily with reference to sackcloth (Lev. 11:32), this Hebrew word is also used as today to refer to containers of food and grains. (Gen. 42:25, 27, 35) The Hebrew word *'am·ta'hhath* ("bag," *NW*; "sack," *AV*; derived from a verb meaning "to spread out") is employed in the account concerning the visit of Joseph's brothers to Egypt, and appears to be more or less synonymous with *saq*, perhaps describing the form of the "bag" rather than the material from which it was made.—Gen. 42:27, 28; 43:18-23.

When approaching his encounter with Goliath, David placed five stones in his shepherds' bag (Heb., *k*li'*), which receptacle is suggested to have been a sort of haversack carried across the shoulder and usually made from undressed skins of animals. (1 Sam. 17:40, 49) The Hebrew word here used is of very general meaning and more frequently refers simply to a receptacle, vessel or utensil of earthenware, wood, metal or skin.—Lev. 6:28; 11:32, 33; Num. 31:20; 1 Ki. 10:21.

Syrian army officer Naaman gave greedy Gehazi "two talents of silver in two bags [Heb., *khari·tim'*], with two changes of garments, and gave them to two of his attendants, that they might carry them." Since a talent was equal to about 91.5 pounds (troy) or about 34.2 kilograms, it is evident that such container (*khа·rit'*) must have been of ample size

and strength to hold a talent plus a change of garment, and, hence, when filled, was about as much as one man could carry. (2 Ki. 5:23) However, the same word is also used to refer to the purses used as articles of luxurious adornment by the haughty daughters of Zion.—Isa. 3:16, 22.

There was also the smaller 'merchants' bag' (Heb., *kis*), doubtless much like those that have continued to be used in Oriental lands till recent times. Judging from these later types, they were likely made of woven cotton or flexible rushes, or of leather. These bags were used by traders or merchants for carrying weights required in business transactions where products, grains or precious metals had to be weighed out. Referring to the *kis*, a warning against fraudulent business practices in the Mosaic law stated: "You must not come to have in your bag two sorts of weights." (Deut. 25:13) Through his prophet, Jehovah asked: "Can I be morally clean with wicked scales and with a bag of deceptive stone weights?" (Mic. 6:11; Prov. 16:11) Such bag could also be used for carrying money and valuables. —Prov. 1:13, 14; Isa. 46:6.

The Hebrew word *tserohr'* is derived from a verb meaning "to bind, wrap or tie" and describes a common form of receptacle tied with a cord or string, either as a "bundle" (Gen. 42:35), or as a pouch or purse with the neck only being drawn together and tied. (Prov. 7:20; Song of Sol. 1:13) It appears that the money received from the chest of temple contributions was bound into such bundles, doubtless of uniform quantities. (2 Ki. 12:10) In ancient times, in business transactions involving large sums of money, the pieces were at times weighed and then put in such bundles or bags, the knot thereafter being sealed. If desired the bag could then pass from one person to another as warranted to contain the stipulated amount. The unbroken seal thus could serve as a "voucher" for the amount of silver, gold or other metal contained. Job apparently uses such a figure at Job 14:17, saying to God: "Sealed up in a bag is my revolt, and you apply glue over my error." Abigail expressed confidence in Jehovah's protection of David, stating that when an enemy pursued David his soul would "prove to be wrapped up in the bag of life with Jehovah [his] God."—1 Sam. 25:29.

In the Christian Greek Scriptures reference is made to a "food pouch" (*NW*) or "bag" (*AT, RS*). (Matt. 10:10; Luke 9:3) The Greek word *pe'ra* here used to refer to a bag corresponding with the shepherds' bag mentioned at 1 Samuel 17:40. Thus, Vine's *Expository Dictionary of New Testament Words* describes the *pe'ra* as "a traveller's leathern bag or pouch for holding provisions."—See FOOD POUCH.

At John 12:6; 13:29 in the *Authorized Version* Judas is spoken of as carrying a "bag"; however, most modern translations render the Greek word *glos·so'ko·mon* as "box" or "money box." Originally used to refer to a case for keeping the mouthpiece of a wind instrument, the Greek word came to stand for a small box used for any purpose, including the keeping of money. The translators of the *Septuagint Version* used this word to refer to the chest mentioned at 2 Chronicles 24:8, 10. For the "purse" (Luke 10:4) or "girdle purses" (Matt. 10:9), see PURSE.

BAGGAGE. See LUGGAGE.

BAGPIPE. Although the Aramaic word *sum·pon·yah'*, appearing in Daniel 3:5, 10 (mar.), 15, has been translated "dulcimer" (a stringed instrument) (*AV, Kx*) and "symphony" (*Dy, Yg*), modern Bible translations generally render the expression as "bagpipe," since lexicographers indicate that *sum·pon·yah'* refers to a musical instrument having a double pipe in its construction. (*AT, Da, JB, Le, Mo, NW, RS*) It is noteworthy that the Italian word *zampogna* (derived from *sum·pon·yah'*) identifies a type of bagpipe still used in that country and is the expression employed in the Italian *Versione Riveduta* (1925) to translate *sum·pon·yah'* in all of its occurrences.

Sum·pon·yah' may have resembled present-day simple Oriental bagpipes. The required airtight bag is made from a goatskin, without the feet, tail or head, but which, many times, has the hair still covering it. Into this bag are inserted flutelike pipes that are made from reeds and the tips of cows' horns, as well as a tube to fill the bag with air.

BAHARUMITE (Ba·ha'rum·ite). A native of the village of Bahurim, Azmaveth, one of David's mighty men, was from this place and is called both the "Baharumite" at 1 Chronicles 11:33 and the "Barhumite" at 2 Samuel 23:31. Shimei, the reviler of fleeing King David, was also a Baharumite.—2 Sam. 19:16; 1 Ki. 2:8; see BAHURIM.

BAHURIM (Ba·hu'rim) [young men]. A village by the Mount of Olives, situated on the N side of an ancient road leading to Jericho and the Jordan. It is generally identified with Ras et-Tmim, a short distance NE of Jerusalem.

Weeping Paltiel walked after Saul's daughter Michal as far as Bahurim when she was being returned to King David. General Abner's order: "Go, return!" sufficed to turn him back at that point. (2 Sam. 3:16) Later, David, when abandoning Jerusalem due to his son Absalom's conspiracy, crossed the torrent valley of Kidron, went up "the ascent of the Olives," crossed beyond the summit and came to Bahurim. (2 Sam. 15:23, 30; 16:1, 5) Here Shimei, the Benjamite relative of Saul, began walking along the mountainside cursing David, throwing stones and tossing dust. (2 Sam. 16:5-13; 19:15-23) Bahurim was also the point at which Ahimaaz and Jonathan, the sons of Zadok and Abiathar, had to hide in the well of a certain man when on their way to deliver a message to King David.—2 Sam. 15:27; 17:17-20.

BAKBAKKAR (Bak·bak'kar) [investigator]. A Levite who dwelt in Jerusalem after the Babylonian captivity. —1 Chron. 9:3, 14, 15, 34.

BAKBUK (Bak'buk) [flask]. Forefather of certain Nethinim who returned to Jerusalem with Zerubbabel, 537 B.C.E.—Ezra 2:51; Neh. 7:53.

BAKBUKIAH (Bak·bu·ki'ah) [pouring of Jah].

1. A Levite who returned to Jerusalem with Zerubbabel and served as a guard. (Neh. 12:1, 9) Possibly the same as No. 2 below.

2. A Levite guard recorded as the head of a paternal house.—Neh. 12:23, 25; see No. 1 above.

3. A Levite, possibly of the singers, selected to reside in Jerusalem under Nehemiah.—Neh. 11:17.

BAKE, BAKER. In the Hebrew home the baking of bread and cakes was a chief duty of the women, though slaves did the baking in some larger households. Speaking for Jehovah, Samuel told the Israelites, who had requested a human king: "Your daughters he will take for ointment mixers and cooks and bakers." (1 Sam. 8:13) Yet, men might oversee the work or do some baking themselves, as indicated by the fact that when two angels visited Lot in Sodom "he baked unfermented cakes, and they went to eating" the prepared feast.—Gen. 19:1-3.

Bread was generally baked in ovens in Bible times. (See OVEN.) Occasionally, however, baking was done by kindling a fire on stones that had been laid together. When they were well heated, the cinders were swept aside and dough was placed on the stones. After a while, the cake was turned and then left on the stones until the bread was thoroughly baked. (Hos. 7:8) Travelers might bake coarse bread in a shallow pit filled with hot pebbles, upon which a fire had been built. After the embers were removed, dough was laid on the heated stones, perhaps being turned several times while the bread was baking. (1 Ki.

19:6) Bedouins still bake bread in this way, or do so on a heated iron disk, the Arabic *sadj*.

Grain offerings made by the Israelites were often "something baked in the oven," came "from off the griddle," or from "out of the deep-fat kettle." (Lev. 2:4-7) The griddle was a thick pottery plate having depressions (comparable to a modern waffle iron), though iron griddles were also used.—Ezek. 4:3.

Professional bakers were in business in the cities. While Jeremiah was in custody in the Courtyard of the Guard in Jerusalem during the time of scarcity prior to that city's overthrow in 607 B.C.E., he was given a daily ration of a round loaf of bread "from the street of the bakers," as long as the supply lasted. (Jer. 37:21) So, commercial bakers evidently occupied a particular street in Jerusalem. Years later, when Jerusalem's walls were restored under Nehemiah's supervision, the "Tower of the Bake Ovens" was also repaired. (Neh. 3:11; 12:38) Just how the tower came to be named is uncertain, but it is possible that it was given its unusual name because the ovens of commercial bakers were located there.

In modern times, the professional Oriental baker does not customarily prepare the dough. Instead, it is made by the house baker and is then sent to the public baker. So it is not uncommon to observe the baker's boy walking along with trays of freshly baked bread balanced on his head, delivering the bread to customers' homes. In Bible times, too, the professional baker may often have baked the dough (and even meat and vegetables) brought to him. After removing the bread or cakes from his oven with a long shovel, the baker at times greased them. The fine quality of bread baked in the larger oven of the Oriental commercial baker seems to be indicated by this proverb of the Arabs: "Send your bread to the oven of the baker, though he should eat the half of it."

Bakers in ancient Egypt had to render to the overseer of granaries strict accounts of the materials they had in stock. The Greek historian Herodotus of the fifth century B.C.E. spent some time in Egypt and provides a detailed account of Egyptian baking processes. He says the Egyptians kneaded bread with their feet, a procedure confirmed in a wall painting from the tomb of Ramses III.

The royal baker was evidently a man of some importance in ancient Egypt. The above-mentioned wall painting from Ramses III's tomb in the Valley of the Kings at Thebes depicts an Egyptian royal bakery in full operation, showing such steps as the kneading of dough with the feet, the making of cakes of bread and the preparing of the oven. As reported in Genesis, one Egyptian royal baker gained particular notoriety because he sinned against the king and was cast into prison. There he had a dream in which he saw himself carrying three baskets of bread on his head, with fowls eating from the topmost basket. This "chief of the bakers" was taken out on the third day and "hung up," thus fulfilling Joseph's interpretation: "The three baskets are three days. In three days from now Pharaoh will lift up your head from off you and will certainly hang you upon a stake; and the fowls will certainly eat your flesh from off you."—Gen. 40:1-3, 16-22.

BALAAM (Ba'laam) [perhaps, devouring or devourer]. A son of Beor of the fifteenth century B.C.E., who lived in the Aramaean town of Pethor in the upper Euphrates valley and near the Sajur River. Though not an Israelite, Balaam had some knowledge and recognition of Jehovah as the true God, speaking of him on one occasion as "Jehovah my God." (Num. 22:5, 18) This may have been because devout worshipers of Jehovah (Abraham, Lot and Jacob) formerly lived in the vicinity of Haran, not far from Pethor.—Gen. 12:4, 5; 24:10; 28:5; 31:18, 38.

Balaam turned down the offer of the first delegation from the Moabite king Balak, who brought with them "payments for divination," saying: "Jehovah has refused to let me go with you." (Num. 22:5-14) When "other princes in greater number and more honorable" came (Num. 22:15), and Balaam again sought God's permission to go, Jehovah said: "Get up, go with them. But only the word that I shall speak to you is what you may speak."—Num. 22:16-21; Mic. 6:5.

On the way Jehovah's angel three times stood in the road, causing Balaam's ass first to turn into a field, then to squeeze Balaam's foot against a wall, and at last to lie down. Three times Balaam beat the animal, which then miraculously uttered a spoken protest. (Num. 22:22-30) Finally, Balaam himself saw Jehovah's angel, who announced: "I have come out to offer resistance, because your way has been headlong against my will." Yet Jehovah once again allowed Balaam to continue in his chosen course. —Num. 22:31-35.

From start to finish God unalterably disapproved any cursing of Israel, insisting that if Balaam went he would have to bless, not curse. (Josh. 24:9, 10) However, God permitted him to go. It was as in the case of Cain, when Jehovah expressed his disapproval, but at the same time allowed the individual personal choice, either to abondon his bad way or plunge ahead in his wicked course. (Gen. 4:6-8) Balaam, then, like Cain, was headstrong in disregarding Jehovah's will in the matter, determined to gain his own selfish objective. In Balaam's case it was greed of reward that blinded him to the wrong of his way, as Jude writes: 'Balaam rushed into the erroneous course for reward.' The apostle Peter comments: "Balaam, the son of Beor, . . . loved the reward of wrongdoing, but got a reproof for his own violation of what was right. A voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course."—Jude 11; 2 Pet. 2:15, 16.

Upon reaching Moabite territory and meeting King Balak on the bank of the Arnon, Balaam wasted no time in going to work for these opposers of Jehovah's people the next day. Balaam then withdrew, hoping to "come upon any unlucky omens" (Num. 23:3; 24:1), but the only message received was a blessing for Israel from Jehovah. The same sacrificial procedure was again followed atop Pisgah, and again "no unlucky spell against Jacob," only blessings. Finally, the performance was repeated atop Peor, and again for the third time "God changed the malediction into a benediction."—Num. 22:41–24:9; Neh. 13:2.

At this turn of events, "Balak's anger blazed against Balaam," and, clapping his hands in a rage, he exclaimed: "It was to execrate my enemies that I called you, and, look! you have blessed them to the limit these three times. And now run your way off to your place. I had said to myself I was without fail going to honor you, but, look! Jehovah has held you back from honor." (Num. 24:10, 11) Balaam tried to excuse himself, blaming Jehovah for his failure at cursing Israel, saying he was not "able to pass beyond the order of Jehovah," and that 'whatever Jehovah said is what he had to speak.' So with a few more proverbial pronouncements against Israel's enemies, "Balaam got up and went and returned to his place."—Num. 24:12-25.

When it says that Balaam "returned to his place" it does not necessarily mean he actually reached his home back in Pethor. The words themselves do not imply that Balaam left more than the immediate vicinity of Mount Peor. As Cook's *Commentary* observes on Numbers 24:25: "*Returned to his own place*. Not to his own land, for he remained amongst the Midianites to plot by new means against the people of God, and to perish in his sin. . . . The phrase, which is of frequent recurrence (cf. *e.g.* Gen. xviii. 33, xxxi. 55; 1 S. xxvi. 25; 2 S. xix. 39), is idiomatic, meaning merely that Balaam went away whither he would."

Balaam still entertained hope of having that rich reward for which he had come so far and for which

he had worked so hard. If he could not curse Israel, he reasoned, perhaps God himself would curse his own people, if only they could be seduced to engage in sex worship of the Baal of Peor. So "Balaam . . . went teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication." (Rev. 2:14) "By Balaam's word," the daughters of Moab and Midian "served to induce the sons of Israel to commit unfaithfulness toward Jehovah over the affair of Peor, so that the scourge came upon the assembly of Jehovah." (Num. 31:16) The result: 24,000 men of Israel died for their sin. (Num. 25:1-9) Neither did Midian, nor Balaam, for his part, escape divine punishment. Jehovah commanded that all their men, women and boys be executed; only virgins were spared. "And they killed Balaam the son of Beor with the sword." (Num. 25:16-18; 31:1-18) As for the Moabites, they were barred from the congregation of Jehovah "to the tenth generation."—Deut. 23:3-6.

BALADAN (Bal'a·dan) [he has given a son]. The father of Merodach-baladan (Isa. 39:1; "Berodach-baladan" at 2 Kings 20:12). Baladan's son Merodach-baladan was king of Babylon during at least part of the reign of King Hezekiah of Judah (745-716 B.C.E.).

In the past, some viewed this mention of Baladan as in error, since the Assyrian inscriptions of King Sargon II refer to Merodach-baladan as the son of "Yakin." However, in the inscriptions of Assyrian King Shalmaneser III, King Jehu of Israel is called the "son of Omri," whereas Jehu was actually the son of Jehoshaphat and grandson of Nimshi. (2 Ki. 9:2) Though Omri's dynasty ended with the death of Jehoram (2 Ki. 9:24), the Assyrians continued to refer to the kingdom of Israel as "Bit Humri" (House of Omri, or, Omri-land) and, correspondingly, the land of Merodach-baladan is referred to as "Bit Yakin." So it appears that Merodach-baladan was the "son of Yakin" primarily in the sense of successor to his throne or dynasty.

Some consider "Baladan" to be an abbreviation of a fuller name, suggesting that Merodach-baladan's father bore the same name as his son. Such abbreviation of names is not unusual in the Biblical record (as, for example, the abbreviation of "Jehoahaz" to "Ahaz"), nor is it unusual in the Assyrian and Babylonian texts.

BALAH. See BAALAH No. 3.

BALAK (Ba'lak) [devastator]. Baal-worshiping king of Moab in the fifteenth century B.C.E.; son of Zippor. Balak's people were frightened and filled with a "sickening dread" when they saw what Israel had done to the Amorites. In league with Midian, Balak sent to the town of Pethor by the Euphrates River for Balaam to come from Mesopotamia and curse Israel with "uncanny power," hoping thereby to gain a military advantage. "Look!" Balak said to Balaam, "[the Israelites] have covered the earth as far as one can see, and they are dwelling right in front of me." At first Balaam declined to go, but after Balak sent a more honorable delegation of princes and raised his offer, the greedy prophet finally accepted, with Jehovah's allowance. Upon coming to the bank of the Arnon River, Balak chided him with: "Why did you not come to me [at first]? Am I not really and truly able to honor you?"—Num. 22:2-37.

Balak took Balaam to three vantage points from which to view the host of Israel. At each point the same sacrificial procedure was followed; Balak was directed to construct seven altars upon which seven bulls and seven rams were sacrificed. However, at each place, instead of cursing Israel, Balaam blessed them.—Num. 22:41-24:9; Mic. 6:5.

Well, at this turn of events "Balak's anger blazed against Balaam." Clapping his hands in a rage, he exclaimed: "It was to execrate my enemies that I called you, and, look! you have blessed them to the limit these three times. And now run your way off to your place." But before this prophet from Pethor departed, he foretold the Messianic "star" coming through Jacob's seed.—Num. 24:10-17; Josh. 24:9, 10; Judg. 11:25.

Subsequent events show that Balaam also "went teaching Balak to put a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication."—Rev. 2:14; Num. 25:1-18.

BALDNESS. The absence of hair on the head, although not necessarily a total loss of hair. Often baldness occurs in spots or patches, while on other parts of the head the hair grows normally. This kind of hair loss is called pattern baldness and accounts for about 90 percent of all cases. The Bible makes mention of crown baldness and forehead baldness. (Lev. 13:41-44) The exact cause of baldness is unknown. Heredity is considered the primary contributing factor, while infection, hormone imbalance, aging, nervous disorders and syphilis are also factors.

Baldness is a defect that interferes with personal attractiveness and so among peoples of ancient times was associated with shame, mourning and distress. (Isa. 3:24; 15:2; Jer. 47:5; Ezek. 27:31; Amos 8:10; Mic. 1:16) However, under the law of Moses, baldness was not considered as uncleanness. (Lev. 13:40) The Law given through Moses does not list baldness as a defect that would prevent one from being allowed to serve as priest, but the Hebrew Mishnah lists it as a disqualifying factor. In the prophet Ezekiel's vision the command was given that the priests should wear their hair neither loose nor shaved, but clipped. —Ezek. 44:20.

Jehovah's prophet Elisha was bald. After he had succeeded to the prophetic office of Elijah, he was proceeding uphill from Jericho toward Bethel when he was mocked by a mob of children who cried: "Go up, you baldhead! Go up, you baldhead!" The primary reason for their jeers seems to have been not that Elisha was baldheaded but that they saw a baldheaded man wearing Elijah's familiar official garment. They did not want any successor of Elijah around. He should either keep going his way up to Bethel or get off the earth altogether by making an ascent into the heavens as the former wearer of that official garment had done. To answer this challenge of his being Elijah's successor and to teach these young people and their parents proper respect for Jehovah's prophet, Elisha called down evil upon the jeering mob in the name of the God of Elijah. It was a test of his prophetship. Jehovah manifested his approval of Elisha by causing two she-bears to come out of the nearby woods and to tear to pieces forty-two of them. —2 Ki. 2:23, 24.

Some peoples made a practice of artificially imposing baldness by shaving in time of sorrow for a dead relative or for religious reasons, but the Israelites were forbidden to practice this. (Deut. 14:1) Priests were given a specific command that they should not make themselves bald or shave the extremities of their beards for the dead. (Lev. 21:5) Israel was commanded that they should not cut the side locks or extremity of their beards.—Lev. 19:27; Jer. 9:26.

In Egypt, the men generally shaved their heads, and they looked upon beards as a sign of slovenliness. For this reason Joseph, when taken out of prison, shaved before being brought into the presence of Pharaoh. (Gen. 41:14) However, the Egyptians covered baldness with wigs, and many who shaved their heads and beards wore wigs and tied on false beards. In the Papyrus Ebers, an Egyptian medical treatise from the second millennium B.C.E., there are eleven prescriptions for preventing baldness.

In the Law, one with head leprosy was to shave his head at the beginning of his quarantine period and on the day of purification and again on the seventh day. (Lev. 13:33; 14:8, 9) If a Nazirite became defiled, then at the time of establishing his purification he shaved his head. (Num. 6:9) A captive woman whom

an Israelite soldier was to take as a wife had to shave her head.—Deut. 21:12.

Nebuchadnezzar's troops experienced temporary baldness during the strenuous and difficult siege of the land city of Tyre. Their heads were made bald by the chafing of helmets and their shoulders from the rubbing of materials (for the construction of towers and fortifications). Jehovah through Ezekiel had foretold that "every head was one made bald, and every shoulder was one rubbed bare" as Nebuchadnezzar's military force performed a "great service" in rendering God's judgment on Tyre.—Ezek. 26:7-12; 29:17, 18.

In some places in the days of the apostles, such as in the immoral city of Corinth, women caught committing adultery or fornication were punished by having their hair shaved off. Slave girls had their hair clipped short. Paul apparently draws on this circumstance for illustration, showing that a woman in the Christian congregation who would pray or prophesy with her head uncovered, even though she had her hair as a covering, might as well go the whole way and show her shame in disprespecting God's headship principle by having her hair completely shaved off.—1 Cor. 11:3-10; see BEARD.

BALSAM, BALSAM OF GILEAD [Heb., *be'sem* or *bo'sem; tsori'*]. The term *balsam* applies to any of the many plants, shrubs and trees producing an aromatic and, commonly, oily and resinous substance. There are balsamiferous trees among the fir, spruce, poplar and other tree families. The balsamic oil is used medicinally (usually containing benzoic or cinnamic acid) and as a perfume.

Balsam plants and trees were always highly prized by the peoples of the Orient. The first mention of balsam oil occurs at Exodus 25:6 with reference to its use as an ingredient in the holy anointing oil of the tabernacle. (Also Ex. 35:8) The Hebrew word here used (*be'sem*) derives from a root word (*ba·sam'*), meaning "to be fragrant" or "to have a sweet odour," and hence is sometimes translated as "perfume," "sweet," or "spices," according to the context. (Ex. 30:23; Song of Sol. 4:10, 14, 16; 5:13; 6:2; 8:14) At Isaiah 3:24 its aromatic fragrance is contrasted with a "musty smell."

The balsam used for the tabernacle service in the wilderness evidently came from outside of Palestine, perhaps from Egypt. During King Solomon's reign the preciousness of balsam oil caused it to be ranked along with the gold and precious stones among the treasures that the queen of Sheba brought as gifts, as also in the tribute paid by the kings of many lands to the wise king in Jerusalem. (1 Ki. 10:2, 10, 25; 2 Chron. 9:1, 9, 24) It was among the precious things stored in the king's treasure-house that Hezekiah unwisely showed to the emissaries from Babylon. (2 Ki. 20:13; 2 Chron. 32:27; Isa. 39:2) It was used in the embalming (though not in the Egyptian way) of King Asa's body (2 Chron. 16:14) and, interestingly, our English word "embalm" appears to be originally derived from the Hebrew *ba·sam'*. Esther was massaged with aromatic balsam oil during the final six-month period prior to her appearance before King Ahasuerus.—Esther 2:12.

The "balsam [Heb., *tsori'*] in Gilead" appears to have been of a unique quality and possessed of special medicinal properties. (Jer. 8:22; 46:11) The Hebrew word used is from a root meaning "to bleed," perhaps indicating the process by which the oil or gum was extracted or "bled" from the balsam plant. Such balsam is first mentioned as among the articles carried by the caravan of Ishmaelites coming out of the Transjordanian region of Gilead and to whom Joseph was subsequently sold. (Gen. 37:25-28) Jacob later included it in with the "finest products of the land" when sending a gift to Egypt with his returning sons. (Gen. 43:11) According to Ezekiel 27:17, the wealthy merchants of Tyre imported it from the kingdom of Judah.

References to the healing virtues of such balsam are common in ancient literature, chiefly as a cure for wounds. All references to such healing properties in the Scriptures are made by Jeremiah. He uses these, however, in a figurative sense, first when lamenting the spiritual breakdown in Judah (Jer. 8:14, 15, 21, 22; compare James 5:14, 15), then in chiding Egypt as to her vain efforts to avoid defeat by Babylon (Jer. 46:11-13), and, finally, in pronouncing God's judgment of calamity against Babylon.—51:8-10.

Identification of the specific plants or trees represented by the Hebrew words *be'sem* and *tsori'* is not definite. The name of Gilead has been applied to a shrublike evergreen tree called *Balsamodendron opobalsamum* or *gileadense*. Its greenish-yellow oily resin is gathered by making incisions in the stem and branches, and the little balls of sap that form are later collected. While this particular tree is found chiefly in S Arabia and does not presently grow in Palestinian territory, the Jewish historian Josephus indicates that it was cultivated around Jericho in Solomon's time, while the Greek geographer Strabo records that in Roman times it was also grown beside the Sea of Galilee.

Another balsamic plant suggested is an evergreen named *Pistacia lentiscus*, which produces a pale-yellow fragrant gum called "mastic," as well as an oil used for medicinal purposes obtained from the bark, leaves and berries. Mastic continues to be used by Arabs as a flavoring agent in coffee and sweets. The tree is common in Palestine and its name in Arabic is very similar to the Hebrew *tsori'*.

BAMOTH (Ba'moth) [heights, or, high place]. One of the encampment stages of the nation of Israel on its approach to the land of Canaan. (Num. 21:19, 20) Bamoth is listed as between Nahaliel and "the valley that is in the field of Moab, at the head of Pisgah." It is probably a shortened form of Bamoth-baal. —See BAMOTH-BAAL.

BAMOTH-BAAL (Ba'moth-ba'al) [high places of Baal]. A town in Moab to which Balak, the king of Moab, conducted the prophet Balaam so that he might see the camp of Israel and call down a curse upon it. (Num. 22:41) Balak's selection of this location for the enacting of the curse and the accompanying sacrifices may indicate that it was a center for Baal worship, evidently situated in an elevated place. (Num. 23:1-9) Thereafter, Bamoth-baal and other towns "on the tableland" were assigned to the tribe of Reuben as an inheritance. (Josh. 13:15, 17) In the latter part of the tenth century B.C.E. King Mesha of Moab states that he rebuilt "Beth-bamoth, for it had been destroyed." (Line 27 of the Moabite Stone) It seems likely that Bamoth, Bamoth-baal and Beth-bamoth were all names of the same place.—Compare Baal-meon, Beon, Beth-baal-meon in the article on BAAL-MEON.

The description given in the Bible account indicates a place on the plateau region toward the NE corner of the Dead Sea. While the identification is only tentative, a suggested location is that of Khirbet el-Quweiqiyeh, about nine miles (14.5 kilometers) E of the Dead Sea, near the probable location of Mount Nebo.

BAN. This word is used in certain modern translations (*JB, NW*) to translate the Hebrew *hhe'rem*, also rendered in the *New World Translation* as "thing devoted to destruction." The Hebrew word refers to that which is irrevocably and irredeemably devoted to God and thus separated out for sacred use, but is most frequently used with reference to things thus separated for complete destruction. It can apply to an individual person (Ex. 22:20; *The Jerusalem Bible* here reading: "Anyone who sacrifices to other gods shall come under the ban [be devoted to destruction, *NW*]"; Lev. 27:29); or apply to his possessions (Ezra 10:8); to an animal, field, or any article so devoted

to sacred use (Lev. 27:21, 28), or to an entire city and all things therein.—Deut. 13:15-17; Josh. 6:17.

Sacred bans figured in certain prophecies. (Mic. 4:13; Zech. 14:11) For a complete discussion of the subject, see DEVOTE.

BANGLE. See ANKLET.

BANI (Ba'ni) [build].

1. A Levite in the line of Merari, and ancestor of the Ethan whom David appointed to temple service. —1 Chron. 6:46.

2. One of David's mighty men, a Gadite.—2 Sam. 23:36.

3. A descendant of Judah through Perez whose descendants lived in Jerusalem after the captivity. (1 Chron. 9:3, 4) It is possible that this family head was the same as Nos. 4 and 5 or as 4 and 6 below.

4. A family head whose descendants, over six hundred in number, returned to Jerusalem with Zerubbabel. (Ezra 2:1, 10) He is called Binnui at Nehemiah 7:15.—See No. 3 above.

5. A family head six of whose descendants dismissed their foreign wives and sons in Ezra's time. Not the same as No. 6 below.—Ezra 10:29, 44; see No. 3 above.

6. A family head in Israel who apparently had twelve descendants who dismissed their foreign wives and sons in Ezra's day. Not the same as No. 5 above.—Ezra 10:34, 44; see No. 3 above.

7. A Levite whose son Rehum helped repair Jerusalem's wall in 455 B.C.E. Compare Nos. 8-10, 12 below.—Neh. 3:17.

8. A Levite who assisted Ezra with reading and explaining the Law to the people.—Neh. 8:7; 9:4, 5; see No. 7 above.

9. The second-listed of two Levites named Bani who were on the platform when public confession of Israel's sins was made in 455 B.C.E.—Neh. 9:4.

10. A Levite whose descendant, if not himself, attested by seal to Nehemiah's "trustworthy arrangement."—Neh. 9:38; 10:13.

11. One of the "heads of the people" whose descendant, if not himself, also attested to the "trustworthy arrangement."—Neh. 9:38; 10:14.

12. A Levite descendant of Asaph whose son Uzzi was overseer of the Levites in Jerusalem in the days of Nehemiah.—Neh. 11:22; see No. 7 above.

BANK, BANKER. In Jesus' parables of the talents and the minas he referred to bankers and to a bank as giving interest on money deposited with them. (Matt. 25:27; Luke 19:23) Much like the English word "bank" (which derives from the Italian word [*banca*] for bench or counter), the Greek word translated bank (*tra'pe·za*) literally meant a table (Matt. 15:27), or, when associated with financial operations, as with the money changers, it referred to a counter for money.—Matt. 21:12; Mark 11:15; John 2:15.

Jesus' reference to "bankers" (Gr., *tra·pe·zi'tes* [singular]) as accepting deposits and paying interest indicates a larger operation than that generally performed by the money brokers (Gr., *ker·ma·ti·stes'* [singular] from *ker·ma·ti'zo*, to make small change) or money changers (*kol·ly·bi·stes'* [singular] from *kol'ly·bos*, a small coin or rate of exchange) whose main operations were to exchange local money for foreign money and provide coins of lesser value in exchange for ones of greater value, receiving a certain fee for each such service. (See MONEY CHANGER.) Some of these men may also have done banking, accepting deposits and making loans, while in other cases these financial transactions were handled by men of wealth, such as merchants and owners of large estates.

Evidence of such banking activity goes back apparently to the time of Abraham, for the ancient Sumerians of the Plains of Shinar are said to have carried on "a surprisingly complex system of lending, borrowing, holding money on deposit, and providing letters of credit . . ." (*The Encyclopedia Americana*, 1956 ed., Vol. 3, p. 152) In Babylon, as later in Greece, the banking activities centered around the religious temples whose sacrosanct position in the minds of the people provided security against assault by thieves. The temple of Shamash, the sun-god, at Sippar has been called "the oldest financial establishment in the world." (*Nebuchadnezzar*, G. R. Tabouis, p. 317) Funds were loaned for commercial enterprises, mortgages on property, or in cases of financial emergency. Transactions were put in written form on clay tablets in the presence of witnesses, acknowledged as valid by the mark or seal of the parties, and protected against falsification by the placing of a duplicate text within a clay envelope, which was not to be broken unless some dispute required it. Private groups also acted as bankers, and the Egibi family of Babylon was very prominent in the banking business during King Nebuchadnezzar's time (in the latter half of the seventh and the early part of the sixth century B.C.E.), hundreds of commercial documents bearing their name being issued in the form of clay tablets, unearthed in recent times by archaeologists. The bankers of Babylon received interest ranging from 12 to 20 percent on loans. Houses, lands, furniture, even wives and children were pledged as security.

In Greece, by the fourth century B.C.E., the temples, private groups and firms were engaged in financial activities similar to those of banks of modern times, including the arrangement of credit transactions between cities, investment of funds and exchange of foreign currency. In ancient Troy depositors of money for the public service of the State evidently received as much as 10 percent interest on their deposits. Similar banking activity was carried on throughout the Roman Empire.

Inasmuch as the economy of the nation of Israel was fundamentally agricultural, the need for such financial enterprises was considerably less than in such commercial centers as Babylon, Tyre and Sidon. While the taking of interest on loans made to their fellow Israelites is condemned at Deuteronomy 23:19, this appears to have been primarily in cases of borrowing done by needy and impoverished persons. (Compare Exodus 22:25; Leviticus 25:35-37; 2 Kings 4:1-7.) Interest was specifically allowable on loans to non-Israelites. (Deut. 23:20) Valuables were often left in the care of some trusted persons for safekeeping (Ex. 22:7), while others resorted to burying them in the ground, as did the sluggish slave of Jesus' parable. (Matt. 25:25; compare Matthew 13:44.) Evidence of this practice is seen in the large quantities of valuables and coins unearthed by both archaeologists and farmers in Bible lands.

Following the exile in Babylon (607-537 B.C.E.) there is some evidence in the form of papyrus documents that Jewish bankers and brokers were active in Egypt. Certain ones of the Israelites who returned from Babylon to the land of Judah were condemned for applying harsh banking practices toward their needy brothers, exacting security in the form of their homes, lands and vineyards, and even their children, and charging an interest rate of 12 percent annually (one hundredth part per month). Those debtors who defaulted due to insolvency thus suffered the loss of their properties. (Neh. 5:1-11) Such improper action, however, did not place a blanket condemnation on the receiving of interest, as evidenced by Jesus' later expression of implied approval of the use of capital to obtain increased funds.—See INTEREST.

BAPTISM [Gr., *ba'pti·sma*, the process of immersion, including submersion and emergence; from *ba'pto*, to dip]. In the Bible, "to immerse" is the same as "to baptize." In illustration of this, *The Holy Bible, An Improved Edition*, published in 1913, renders Romans 6:3, 4 as follows: "Or, are you ignorant, that all we who were baptized (immersed) into Christ

Jesus were baptized (immersed) into his death? We were buried therefore with him through our baptism (immersion) into his death." (See also *Ro; ED.*) This is perfectly proper, for the word "baptize" is taken from the Greek word *ba·pti'zein,* meaning "to dip, to plunge." (*A Greek-English Lexicon,* by Liddell and Scott, Vol. I, reprinted in 1948) The Greek *Septuagint Version* uses a form of the same word for "dip" at Leviticus 14:16. When one is immersed in water, one is temporarily "buried" out of sight and then lifted out.

We shall consider four different aspects of baptism, together with related questions: (1) John's baptism, (2) water baptism of Jesus and his followers, (3) baptism into Christ Jesus and into his death, (4) baptism with fire.

JOHN'S BAPTISM

The first human authorized by God to perform water baptism was John the son of Zechariah and Elizabeth. (Luke 1:5-7, 57) The very fact that he was known as "John the Baptist" or "the baptizer" (Matt. 3:1; Mark 1:4) implies that baptism or water immersion came to the attention of the people especially through John, and the Scriptures prove that his ministry and baptism came from God; they were not of John's origin. His works were foretold by the angel Gabriel as from God (Luke 1:13-17), and Zechariah prophesied by holy spirit that John would be a prophet of the Most High to make Jehovah's ways ready. (Luke 1:68-79) Jesus confirmed that John's ministry and baptism were from God. (Luke 7:26-28) The disciple Luke records that "God's declaration came to John the son of Zechariah in the wilderness. So he came . . . preaching baptism." (Luke 3:2, 3) The apostle John states of him: "There arose a man that was sent forth as a representative of God: his name was John."—John 1:6.

Further understanding of the meaning of John's baptism is gained by comparing various translations of Luke 3:3. John came "preaching baptism in symbol of repentance for forgiveness of sins" (*NW*); "baptism conditioned on repentance" (*CBW*); "baptism whereby men repented, to have their sins forgiven" (*Kx*); "baptism in token of repentance for the forgiveness of sins" (*NEB*); "'Change your ways and be baptized,' he preached, 'and God will forgive your sins.'" (*TEV,* 1966 ed.) These renderings make plain that the baptism did not wash away their sins, but the repentance and changing of their ways did, and of this, baptism was a symbol.

The baptism performed by John was therefore not a special cleansing from God through his servant John, but a public demonstration and symbol of the individual's repentance over his sins against the Law, which was to lead them to Christ. (Gal. 3:24) John thereby prepared a people to "see the saving means of God." (Luke 3:6) His work served to "get ready for Jehovah a prepared people." (Luke 1:16, 17) Such a work had been prophesied by Isaiah and Malachi.—Isa. 40:3-5; Mal. 4:5, 6.

Some scholars try to read anticipation of John's baptism and the Christian baptism in ancient purification ceremonies under the Law (Ex. 29:4; Lev. 8:6; 14:8, 31, 32) or in individual acts. (Gen. 35:2; Ex. 19:10) But these instances bear no analogy to the real meaning of baptism. They were washings for ceremonial cleanness. In only one instance is there anything approaching a dipping of the body completely under water. This is in the case of Naaman the leper, and the plunging into water was done *seven* times. (2 Ki. 5:14) It did not bring him into any special relationship to God, but merely cured him of leprosy. Besides, Scripturally, proselytes were circumcised, not baptized. To partake of the passover or engage in worship at the sanctuary one had to be circumcised.—Ex. 12:43-49.

Neither are there any grounds for the assertion made by some that John's baptism was probably borrowed from the Jewish sect the Essenes or from the Pharisees. Both of these sects had many requirements for ablutions to be performed often. But they were washings of hands and of vessels, not baptism of people. Jesus showed such to be mere commandments of men who overstepped the commandments of God by their tradition. (Mark 7:1-9; Luke 11:38-42) John baptized in water because, as he said, he was sent by God to baptize in water. (John 1:33) He was not sent by the Essenes or the Pharisees. His baptism was of those who were already members of the Jewish congregation, not to make Jewish proselytes.—Luke 1:16.

John knew that his works were merely a preparing of the way before God's Son and Messiah and would give way to the greater ministry of that One. The reason for John's baptizing was that the Messiah might be made manifest to Israel. (John 1:31) According to John 3:26-30, the Messiah's ministry would increase, but John's ministry was to decrease. Those who were baptized by Jesus' disciples during Jesus' earthly ministry and who therefore also became Jesus' disciples were baptized in symbol of repentance in the manner of John's baptism.—John 3:25, 26; 4:1, 2.

JESUS' BAPTISM IN WATER

The baptism of Jesus himself as performed by John must of necessity have had a meaning and purpose quite different from "John's baptism," as Jesus "committed no sin, nor was deception found in his mouth." (1 Pet. 2:22) So he could not submit to an act symbolizing repentance. Undoubtedly it was for this reason that John objected to baptizing Jesus. But Jesus said: "Let it be, this time, for in that way it is suitable for us to carry out all that is righteous."—Matt. 3:13-15.

Luke states that Jesus was praying at the time of his baptism. (Luke 3:21) Further, the writer of the letter to the Hebrews says that when Jesus Christ came "into the world" (that is, not when he was born and could not read and say these words, but when he presented himself for baptism and began his ministry) he was saying, in accord with Psalm 40:6-8 (*LXX*): "Sacrifice and offering you did not want, but you prepared a body for me. . . . Look! I am come (in the roll of the book it is written about me) to do your will, O God." (Heb. 10:5-9) Jesus was by birth a member of the Jewish nation, which nation was in a national covenant with God, namely, the Law covenant. (Ex. 19:5-8; Gal. 4:4) Jesus, by reason of this fact, was therefore already in a covenant relationship with Jehovah God when he thus presented himself to John for baptism. Jesus was there doing something more than was required of him under the Law. He was presenting himself to his Father Jehovah to do his Father's "will" with reference to the offering of his own "prepared" body and with regard to doing away with animal sacrifices that were offered according to the Law. The writer of the letter to the Hebrews comments: "By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:10) Jehovah accepted and acknowledged this presentation of his Son, anointing him with holy spirit and saying: "You are my Son, the beloved; I have approved you."—Mark 1:9-11; Luke 3:21-23; Matt. 3:13-17.

WATER BAPTISM OF JESUS' FOLLOWERS

John's baptism was due to be replaced by the baptism commanded by Jesus: "Make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit." (Matt. 28:19) This was the only water baptism having God's approval from Pentecost, 33 C.E., forward. Some years after 33 C.E., Apollos, a zealous man, was teaching correctly about Jesus, but had an understanding of only John's baptism. On this matter he had to be corrected, as did the disciples whom

Paul met at Ephesus. These men in Ephesus had undergone John's baptism, but evidently after its valid performance had ended, since Paul's visit to Ephesus was about twenty years after the termination of the Law covenant. They were then baptized correctly in the name of Jesus and received holy spirit.—Acts 18:24-26; 19:1-7.

That Christian baptism required an understanding of God's Word and an intelligent decision to present oneself to do the revealed will of God was evident when, at Pentecost, 33 C.E., the Jews and proselytes there assembled and who already had a knowledge of the Hebrew Scriptures heard Peter speak about Jesus the Messiah, with the result that three thousand "embraced his word heartily" and "were baptized." (Acts 2:41; 3:19–4:4; 10:34-38) Those in Samaria first believed Philip's preaching of the good news and then were baptized. (Acts 8:12) The Ethiopian eunuch, a devout Jewish proselyte who, as such, also had knowledge of Jehovah and the Hebrew Scriptures heard first the explanation of the fulfillment of these scriptures in Christ, accepted it and then wanted to be baptized. (Acts 8:34-36) Peter explained to Cornelius that "the man that fears [God] and works righteousness is acceptable" (Acts 10:35) and that everyone putting faith in Jesus Christ gets forgiveness of sins through his name. (Acts 10:43; 11:18) All this is in harmony with Jesus' command to "make disciples . . . teaching them to observe all the things I have commanded you." Those who accept the teaching and who become disciples properly get baptized.—Matt. 28:19, 20; Acts 1:8.

That the water baptism does not in itself cleanse one of sins, but expresses a request to God for a good conscience, is shown by the apostle Peter, who reaches back into history for an illustration, calling attention to the eight persons who were carried through the flood in the ark under Noah's direction, and says: "That which corresponds to this is also now saving you, namely, baptism, (not the putting away of the filth of the flesh, but the request made to God for a good conscience,) through the resurrection of Jesus Christ."—1 Pet. 3:20, 21.

At Pentecost, Jews who bore community responsibility for Jesus' death, and who doubtless knew of John's baptism, were "stabbed to the heart" by Peter's preaching and asked: "Brothers, what shall we do?" Peter answered: "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit." (Acts 2:37, 38) Notice that Peter pointed out something new to them, that, not repentance and baptism in "John's baptism," but repentance and baptism *in the name of Jesus Christ* was necessary for forgiveness of sins. He did not say that baptism itself washed away sins. Peter knew that "the blood of Jesus [God's] Son cleanses us from all sin." (1 John 1:7) Later, after speaking of Jesus as "the Chief Agent of life," Peter said to Jews at the temple: "Repent, therefore, and turn around so as to get your sins blotted out, that seasons of refreshing may come from the person of Jehovah." (Acts 3:15, 19) Here he instructed them that repenting of their bad deed against Christ and 'turning around,' to recognize him, was what brought forgiveness of sin; he did not at this point mention baptism.

As for the Jews, the Law covenant was abolished on the basis of Christ's death on the torture stake (Col. 2:14), and the new covenant became operative at Pentecost, 33 C.E. (Compare Acts 2:4; Hebrews 2:3, 4.) Nevertheless, God extended special favor to the Jews about three and a half years longer. During this time Jesus' disciples confined their preaching to Jews and Jewish proselytes. But about 36 C.E. God directed Peter to go to the home of the Gentile Cornelius, a Roman army officer, and by pouring out his holy spirit on Cornelius and his household, showed Peter that Gentiles could now be accepted for water baptism. (Acts 10:34, 35, 44-48) Since God no longer recognized the Law covenant with the circumcised Jews but now recognized only his new covenant mediated by Jesus Christ, natural Jews, whether circumcised or uncircumcised, were not considered by God as being in any special relationship to him. They could not attain to a status with God by observation of the Law, which was no longer valid, nor by John's baptism, which had to do with the Law, but were obliged to approach God through faith in his Son and be baptized in water in the name of Jesus Christ in order to have Jehovah's recognition and favor.—See SEVENTY WEEKS.

Consequently, after 36 C.E., all, Jews and Gentiles, have had the same standing in God's eyes. (Rom. 11:30-32; 14:12) The people of the Gentile nations, except for those who had been circumcised Jewish proselytes, were not in the Law covenant and had never been a people having a special relationship with God the Father. Now the opportunity was extended to them as individuals to become God's people. Before they could be baptized in water they, therefore, had to come to God as believers in his Son Jesus Christ. Then, according to Christ's example and command, they would properly submit to water baptism.—Matt. 3:13-15; 28:18-20.

NO INFANT BAPTISM

In view of the fact that 'hearing the word,' 'embracing the word heartily' and 'repenting' precede water baptism (Acts 2:14, 22, 38, 41) and that baptism requires the individual to make a solemn decision, it is apparent that one must at least be of age to hear, to believe and to make this decision. An argument is made by some in favor of infant baptism. They refer to the instances where 'households' were baptized, such as the households of Cornelius, Lydia, the Philippian jailer, Crispus and Stephanas. (Acts 10:48; 11:14; 16:15, 32-34; 18:8; 1 Cor. 1:16) They believe that this implies that small babies in those families were also baptized. But, in the case of Cornelius, those who were baptized were those who had heard the word and received the holy spirit, and they spoke in tongues and glorified God; these things could not apply to infants. (Acts 10:44-46) Lydia was "a worshiper of God, . . . and Jehovah opened her heart wide to pay attention to the things spoken by Paul." (Acts 16:14) The Philippian jailer had to "believe on the Lord Jesus," and this implies that the others in his family also had to believe in order to be baptized. (Acts 16:31-34) Of Crispus and "all his household," it is stated that they 'became *believers* in the Lord.' (Acts 18:8) All this demonstrates that associated with baptism were such things as hearing, believing and glorifying God, things infants cannot do. At Samaria when they heard and believed "the good news of the kingdom of God and of the name of Jesus Christ, they proceeded to be baptized." Here the Scriptural record specifies that the ones baptized were, not infants, but "men and women."—Acts 8:12.

The statement made by the apostle Paul to the Corinthians that children were "holy" by reason of a believing parent is no proof that infants were baptized; rather, it implies the opposite. Minor children below the age of reason and ability to make such a decision would come under a form of merit because of the believing parent, not because of any so-called "sacramental" baptism, imparting independent merit. If infants could properly be baptized, they would not need to have the merit of the believing parent extended to them.—1 Cor. 7:14.

It is true that Jesus said: "Stop hindering [the young children] from coming to me, for the kingdom of the heavens belongs to suchlike ones." (Matt. 19:13-15; Mark 10:13-16) But Jesus did not baptize them; he blessed them, and there is nothing to indicate that his laying his hands upon them was a religious ceremony. He further showed that the reason 'the kingdom of God belongs to such' was not because they were baptized but because they were teachable

and trusting. Christians are commanded to be "babes as to badness," yet "full-grown in powers of understanding."—Matt. 18:4; Luke 18:16, 17; 1 Cor. 14:20.

Regarding the practice of infant baptism, *The Encyclopædia Britannica*, Vol. III, ed. of 1946, p. 84, states: "The whole early period knows baptism only for adults, who join themselves of their own resolve to the Christian community. Infant baptism appears sporadically towards the end of the second century and was indeed practised also during the following centuries, yet only as an exception."

The religious historian Neander writes of the first-century Christians "that the practice of infant baptism was unknown at this period. . . . That not till so late a period as (at least certainly not earlier than) Irenaeus [140-204 C.E.], a trace of infant baptism appears, and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of apostolic origin."

COMPLETE IMMERSION THE ONLY PROPER BAPTISM

From the definition of baptism as stated earlier, it is clear that baptism is complete immersion or submersion in water, not a mere pouring or sprinkling. The Bible examples of baptism corroborate this fact. Jesus was baptized in a sizable river, the Jordan, and after being baptized he came "up out of the water." (Mark 1:10; Matt. 3:13, 16) John selected a location in the Jordan valley near Salim to baptize, "because there was a great quantity of water there." (John 3:23) The Ethiopian eunuch asked to be baptized when they came to a "body of water." They both "went down into the water." Afterward they came "up out of the water." (Acts 8:36-40) All these instances imply a large body of water in and out of which they would have to walk, not a small ankle-deep pool. Further, the fact that baptism was also used to symbolize a burial indicates complete submersion.—Rom. 6:4-6; Col. 2:12.

Other historical authorities show that the early Christians baptized by immersion. On this subject *The Catholic Encyclopedia*, Vol. II, ed. of 1907, pp. 261 and 262, states: "The most ancient form usually employed was unquestionably immersion. . . . In the Latin Church, immersion seems to have prevailed until the twelfth century." *Larousse du XX^e Siècle*, a widely known encyclopedia in France, says: "The first Christians received baptism by immersion everywhere where water was found." Other historians also give testimony to the same effect.

BAPTISM INTO CHRIST JESUS AND INTO HIS DEATH

Jesus knew at the time of his baptism in the Jordan River that he was entering upon a sacrificial course. He knew that his 'prepared body' must be put to death, that he must die in innocence as a perfect human sacrifice with ransoming value for mankind. (Matt. 20:28) Jesus understood that he must be plunged into death, but that he would be raised out of it on the third day. (Matt. 16:21) So he likened his experience to a baptism into death. (Luke 12:50) He explained to his disciples that he was already undergoing this baptism during his ministry. (Mark 10:38, 39) He was baptized *fully* into death when he was plunged into death by being impaled on the torture stake on Nisan 14, 33 C.E. His resurrection by his Father Jehovah God on the third day completed this baptism, which includes a raising up. Jesus' baptism into death is clearly distinct and separate from his water baptism, for he had completely undergone water baptism at the beginning of his ministry, at which time his baptism into death only began.

The faithful apostles of Jesus Christ were baptized in water (John 1:35-37; 4:1), all of them by John's baptism (except Paul, later). But they had not yet been baptized with holy spirit when Jesus pointed out that they were also to be baptized in a symbolic baptism like his, a baptism into death. (Mark 10:39) So baptism into Jesus Christ and into his death is something apart from water baptism. Paul expressed himself in his letter to the Christian congregation at Rome, saying: "Do you not know that all of us who were baptized into Christ Jesus were baptized into his death?"—Rom. 6:3.

It is Jehovah God who is responsible for the performing of this greater baptism. He anointed Jesus, making him the Christ or Anointed One. (Acts 10:38) Thus God baptized Jesus with the holy spirit in order that, through Jesus, his followers might thereafter be baptized with holy spirit. Therefore, those who become joint heirs of his, with heavenly hopes, have to be "baptized into Christ Jesus," not just into a human Jesus, but into *Christ* Jesus, that is, into the *Anointed* Jesus who, at the time of his anointing, was also begotten to be a spiritual son of God. They thereby become united to him, their Head, and they become members of the congregation that is the body of Christ.—1 Cor. 12:12, 13, 27; Col. 1:18.

The course of these Christian followers who are baptized into Christ Jesus is a course of integrity-keeping under test from the time they are baptized into Christ, a daily facing of death and finally a death of integrity, as described by the apostle Paul when he explained to the Roman Christians: "Therefore we were buried with him through our baptism into his death, in order that, just as Christ was raised up from the dead through the glory of the Father, we also should likewise walk in a newness of life. For if we have become united with him in the likeness of his death, we shall certainly also be united with him in the likeness of his resurrection."—Rom. 6:4, 5; 1 Cor. 15:31-49.

Clarifying the matter still further, Paul, in writing to the congregation at Philippi, described his own course as a "sharing in [Christ's] sufferings, submitting myself to a death like his, to see if I may by any means attain to the earlier resurrection from the dead." (Phil. 3:10, 11) Only the Almighty God the heavenly Father, who is the Baptizer of those who are baptized in union with Jesus Christ and into his death, can complete the baptism. This He does through Christ by raising them up out of death to be united with Jesus Christ in the likeness of his resurrection, which is to heavenly, immortal life. —1 Cor. 15:53, 54.

That a congregation of people can, so to speak, be baptized or immersed into a liberator and leader is illustrated by the apostle Paul when he describes the congregation of Israel as being "baptized into Moses by means of the cloud and of the sea." There they were covered with a protecting cloud and with the walls of water on each side of them, being, symbolically speaking, immersed. Moses foretold that God would raise up a prophet like himself; Peter applied this prophecy to Jesus Christ.—1 Cor. 10:1, 2; Deut. 18:15-19; Acts 3:19-23.

BAPTIZED FOR THE PURPOSE OF BEING DEAD ONES

The passage at 1 Corinthians 15:29 is variously rendered by translators: "Why are they then baptized for the dead?" (*AV*); "on behalf of their dead?" (*AT*); "on behalf of the dead?" (*NEB*) Some argue that Paul was referring to the custom of vicarious baptism, that is, baptizing living "proxies" in the place of those who died unbaptized. The existence of such a practice by either Christians or apostates in Paul's day cannot be proved, nor would it be in accord with the Scriptural requirements of *personal* belief, faith and decision on the part of the individual. The entire verse (29) reads, in the *New World Translation of the Holy Scriptures:* "Otherwise, what will they do who are being baptized for the purpose of being dead ones? If the dead are not to be raised up at all, why are they also being baptized for the purpose of

being such?" Paul's words following this statement may shed light on the matter. He goes on to say that he and his companions were in peril every hour, and that he himself faced death daily. (1 Cor. 15:30, 31) Again this brings to mind Paul's statements at Romans 6:3-5 and Philippians 3:10, 11, when he points out that he is submitting himself to a death like Christ's, being buried through baptism into his death with the hope of a resurrection like his.

GOD DETERMINES THE BAPTIZED ONE'S PLACE IN HIS PURPOSE

It should be noted that the one being baptized in water enters a special relationship as Jehovah's servant, to do His will. The individual does not determine what the will of God is for him, but it is God who makes the decision as to the use of the individual and the placing of such one in the framework of His purposes. For example, in times past, the entire nation of Israel was in special relationship with God; they were Jehovah's property. (Ex. 19:5) But only the tribe of Levi was selected to perform the services at the sanctuary, and out of this tribe only Aaron's family constituted the priesthood. (Num. 1:48-51; Ex. 28:1; 40:13-15) The kingship came to be established exclusively in the line of David's family by Jehovah God.—2 Sam. 7:15, 16.

Likewise those who undergo Christian baptism become God's property, his slaves, to employ as he sees fit. (1 Cor. 6:20) An example of God's direction of such matters is found at Revelation chapter 7, where it is stated that there is a definite number of persons "sealed," namely, 144,000. (Rev. 7:4-8) Paul explained that that seal is God's holy spirit and that it gives those sealed a token in advance of their inheritance, a heavenly one. (Eph. 1:13, 14; 2 Cor. 5:1-5) He also told these having such a hope: "God has set the members in the body [of Christ], each one of them, just as he pleased."—1 Cor. 12:18, 27.

Jesus called attention to another group when he said: "I have other sheep, which are not of this fold; those also I must bring, and they will listen to my voice, and they will become one flock, one shepherd." (John 10:16) These not of the "little flock" (Luke 12:32) are gathered as the work of making disciples of people of all the nations progresses "until the conclusion of the system of things." (Matt. 28:20) These must approach Jehovah through Jesus Christ and be baptized in water.

The vision given to the apostle John, as recorded in Revelation chapter 7, harmonizes with this when, after showing John the 144,000 "sealed" ones, it turns his eyes to "a great crowd, which no man was able to number." These are shown as having "washed their robes and made them white in the blood of the Lamb," indicating faith in the ransom sacrifice of Jesus Christ the Lamb of God. (Rev. 7:9, 14) They are therefore given favorable recognition, "standing before [God's] throne," but are not those whom God selects to be the "sealed" 144,000. As to this "great crowd," the vision goes on to point out that they serve God day and night, and will be protected and cared for by him.—Rev. 7:15-17.

BAPTISM WITH FIRE

John the Baptist, when many Pharisees and Sadducees came out to his baptism, called them "offspring of vipers." He spoke of the coming One and said: "That one will baptize you people with holy spirit and with fire." (Matt. 3:7, 11; Luke 3:16) The baptism with holy spirit took place as described earlier. The fiery baptism could not be, as some say, the tongues of fire at Pentecost, for the disciples there were not immersed in fire. (Acts 2:3) John told his listeners that there would be a division, there would be a gathering of the wheat, after which the chaff would be burned up with fire that could not be put out. (Matt. 3:12) He pointed out that the fire would be, not a blessing or a reward, but because 'the tree did not produce fine fruit.'—Matt. 3:10; Luke 3:9.

Using fire as a symbol of destruction, Jesus foretold the execution of the wicked to take place during his second presence, saying: "On the day that Lot came out of Sodom it rained fire and sulphur from heaven and destroyed them all. The same way it will be on that day when the Son of man is to be revealed." (Luke 17:29, 30; Matt. 13:49, 50) Other instances of fire representing, not a saving force, but a destructive one, are found at 2 Thessalonians 1:8; Jude 7 and 2 Peter 3:7, 10.

BARABBAS (Bar·ab'bas) [son of the father, master or teacher]. The imprisoned criminal guilty of robbery, sedition and murder whom Pilate set free in place of Jesus. Pilate did this, "wishing to satisfy the crowd" who clamored for his release at the insistence of the chief priests and older men. The name Barabbas suggests that he may possibly have been the son of a rabbi or Jewish leader.—Matt. 27:15-26; Mark 15:6-15; Luke 23:16-25; John 18:39, 40; Acts 3:14.

This unique custom of releasing a prisoner on the eve of the Passover every year finds no basis or precedent in the Hebrew Scriptures and little support, if any, in Roman or other pagan practices. However, certain Rabbinical writings indicate that this custom may have been from a Jewish source that predated the Roman occupation of Palestine. This explains why Pilate said to the Jews: *"You have a custom* that I should release a man to you at the passover."—John 18:39.

BARACHEL (Bar'a·chel) [God blesses]. Father of Job's friend Elihu; a Buzite, likely a descendant of Abraham's nephew Buz.—Job 32:2, 6; Gen. 22:20, 21.

BARACHIAH (Bar·a·chi'ah) [Jah blesses]. Father of the Zechariah who was murdered "between the sanctuary and the altar."—Matt. 23:35; Luke 11:50, 51.

As to the words "son of Barachiah," they are not found in Luke's account and they are omitted from Matthew's account in the Codex Sinaiticus. Some scholars believe that they are possibly an addition to the text made by a "corrector" who confused this Zechariah with Zechariah the prophet "the son of Berechiah." (Zech. 1:1) However, there is no evidence that the latter prophet was murdered. Another suggestion is that Jehoiada, the father of a Zechariah who was murdered, may have had two names, as is the case with other Bible characters. (Compare Matthew 9:9 and Mark 2:14; Matthew 10:2, 3.) The meaning of Barachiah is much like that of Jehoiada, which means "Jehovah knows."

It is generally understood that Jesus here referred to Zechariah "the son of Jehoiada the priest." (2 Chron. 24:20-22) This is the most logical conclusion, since Chronicles is listed last in the traditional Jewish canon, thereby making Abel the first and Zechariah the last righteous man recorded in the Hebrew Scriptures as murdered. According to 2 Chronicles 24:21, Zechariah was murdered "in the courtyard of Jehovah's house." The altar of burnt offering was in the inner courtyard, outside of and in front of the entrance to the sanctuary. This would correspond with Jesus' location of the incident "between the sanctuary and the altar."

In the cases of both Abel and Zechariah a reckoning for shedding of blood was foretold. (Gen. 4:10; 2 Chron. 24:22) Also, there is a strong parallel between the circumstances and events in the days of Zechariah the son of Jehoiada and those of the generation living when Jesus spoke these words. As Zechariah was dying he said: "Let Jehovah see to it and ask it back." Very soon his prophetic words began to be fulfilled. A small Syrian force came up and Jehovah delivered a great military force of Judah into their hand, the princes of Judah being greatly ruined and despoiled. The Syrians executed acts of judgment on Jehoash and left him with many diseases, after which he was murdered by his servants. (2 Chron. 24:23-25) After describing the bloodguilt of those to whom he

was talking, Jesus said: "All these things will come upon this generation." (Matt. 23:36) Jesus' prophecy was fulfilled in a major scale on Jerusalem and Judea in 70-73 C.E.

If, indeed, the name Barachiah was inserted by a "corrector" at Matthew 23:35, based on the tradition that Isaiah and Jeremiah were martyred later, as some believe is the case, this would betray an unfamiliarity of such a "corrector" with the order of the Hebrew canon, and it does not seem to be the likely solution.

Another suggestion, based on the old age of Jehoiada, is that Jehoiada may have been the grandfather, not the father, of Zechariah and that the name of the father (Barachiah) was preserved in the genealogies of the priests. But this is not generally given wide acceptance.

BARAK (Ba'rak) [lightning-flash]. Son of Abinoam of Kedesh in the territory of Naphtali. During an early period in the time of the judges the Israelites fell away from true worship and so for twenty years God permitted them to be oppressed by Jabin, the king of Canaan. They cried out to Jehovah for relief and it was then that Barak became their God-appointed leader. (Judg. 4:1-3) Whereas the Israelites' Canaanite oppressors were heavily armed, "a shield could not be seen, nor a lance, among forty thousand in Israel." (Judg. 5:8) However, in Barak's day, Jehovah gave Israel victory over their foes, a triumph that was not forgotten. (Ps. 83:9) The two accounts of these matters in Judges (chapter four, and in the exultant song of Deborah and Barak in chapter five) complement each other and paint a vivid picture of what occurred at that time.

The prophetess Deborah, who was then judging Israel, spurs Barak to take the initiative in freeing his people. Barak consents, but on the condition that Deborah accompany him. She agrees, though telling Barak that Jehovah will sell Sisera, chief of Jabin's forces, into the hand of a woman.—Judg. 4:4-9.

Barak recruits ten thousand men from Naphtali, Zebulun and other tribes of Israel (Judg. 5:9-18) and ascends Mount Tabor. Hearing of this, Sisera and his forces, equipped with nine hundred chariots having iron scythes, advance toward the Israelites along the dry riverbed in the torrent valley of Kishon (the area generally known as the Plain of Esdraelon, also being near Megiddo). With Barak in the lead, the Israelite army, being only lightly equipped, courageously descends from Mount Tabor, ready for the fray with the fully armored Canaanites. However, the Kishon became an overwhelming torrent, immobilizing the enemy chariots. Indeed, "from heaven did the stars fight, from their orbits they fought against Sisera. The torrent of Kishon washed them away." Barak and his men press their advantage, and the account states: "All the camp of Sisera fell by the edge of the sword. Not as much as one remained." —Judg. 5:20-22; 4:10-16.

Sisera himself, having abandoned his chariot and his beleaguered army, flees and finds refuge in the tent of Jael, the wife of Heber, a Kenite who is at peace with Jabin. Jael extends hospitality to Sisera, but while he sleeps, she kills him by driving a tent pin through his temples and into the earth. When Barak comes along, Jael invites him into the tent, where he sees that Jehovah's word has come true; Sisera has actually been sold into the hand of a woman. (Judg. 4:17-22; 5:24-27) Thereafter, the hand of the victorious Israelites "went on getting harder and harder against Jabin the king of Canaan, until they had cut off Jabin." Consequently, that area of Israel "had no further disturbance for forty years."—Judg. 4:23, 24; 5:31.

Barak may be the "Bedan" of 1 Samuel 12:11 (if *LXX* and the Syriac *Peshitta Version* are followed). Barak is also cited as a faithful example among those "who through faith defeated kingdoms in conflict, . . . became valiant in war, routed the armies of foreigners."—Heb. 11:32-34; see BEDAN No. 1.

BARBARIAN (Bar·bar'i·an) (Gr., *bar'ba·ros*). The repetition of *"bar bar"* conveyed the idea of stammering, babble, or unintelligible speech; hence the term "barbarian" was originally applied by the Greeks to a foreigner, particularly one speaking a different tongue. At that time it did not indicate lack of civilization, refinement or good manners, nor convey any feeling of hostile contempt. "Barbarian" simply distinguished especially non-Greeks from Greeks, much the same as "Gentile" divides off non-Jews from Jews. These non-Greeks did not object or feel insulted because they were called barbarians. Some Jewish writers, including Josephus, recognized themselves as being designated by the term; Romans called themselves barbarians until they adopted Greek culture. It is in this not unfavorable light, then, that Paul in writing to the Romans used an all-inclusive expression: "Both to Greeks and to Barbarians."—Rom. 1:14.

The principal factor separating Greeks from the "barbarian" world was their language; hence the term had special reference to those who did not speak Greek, as, for example, the inhabitants of Malta who spoke an unrelated tongue. In this instance the *New World Translation* gives meaning to *bar'ba·roi* by rendering it "foreign-speaking people." (Acts 28:1, 2, 4) Writing on the gift of tongues, Paul twice calls one speaking in an unintelligible tongue *bar'ba·ros* ("foreigner"). (1 Cor. 14:11; see also Colossians 3:11.) Similarly, the *Septuagint* uses *bar'ba·ros* at Psalm 113:1 (114:1 in Hebrew and English versions) and Ezekiel 21:31.

Because the Greeks felt their language and culture superior to all others, and because of indignities suffered at the hand of their enemies, "barbarian" gradually assumed its common disparaging connotation.

BAR-HUMITE (Bar-hu'mite). A variant reading of Baharumite; a resident of the village of Bahurim. —Compare 2 Samuel 23:31 and 1 Chronicles 11:33; see BAHURIM; BAHARUMITE.

BARIAH (Ba·ri'ah) [fugitive]. Distant descendant of David through Solomon and Zerubbabel.—1 Chron. 3:1, 10, 19, 22.

BAR-JESUS (Bar-Je'sus) [son of Jesus]. A certain Jew of Paphos on the island of Cyprus in the first century C.E., who was "a sorcerer, a false prophet." (Acts 13:6) He assumed the professional name or title "Elymas," a Greek form of an Arabic word meaning "magi; sorcerer."—See ELYMAS.

This was an appropriate name for Bar-Jesus to take since it appears he held the influential position as court magician and adviser to Sergius Paulus, the Roman proconsul at Paphos. As a "priest" of the divination cult, Bar-Jesus was naturally against Christianity, and, wanting to protect his own lucrative position, he was adamant in his opposition to the preaching of Paul and Barnabas. So, when Sergius Paulus "earnestly sought to hear the word of God," Elymas "began opposing them, seeking to turn the proconsul away from the faith."—Acts 13:7, 8.

Thereupon, Paul looked this Satanic sorcerer in the eye and, "filled with holy spirit," responded: "O man full of every sort of fraud and every sort of villainy, you son of the Devil, you enemy of everything righteous, will you not quit distorting the right ways of Jehovah? Well, then, look! Jehovah's hand is upon you, and you will be blind, not seeing the sunlight for a period of time." Instantly Bar-Jesus was struck with blindness. The proconsul, upon witnessing this first recorded miracle of Paul, "was astounded at the teaching of Jehovah," and he immediately accepted the message and "became a believer."—Acts 13:9-12.

BARKOS (Bar'kos). Forefather of some Nethinim who returned to Jerusalem with Zerubbabel.—Ezra 2:43, 53; Neh. 7:46, 55.

BARLEY (bar'ley) [Heb., *s'o·rah'*; Gr., *kri·the'*]. An important cereal and widespread in its cultivation from ancient times till now. It was one of the valuable products awaiting the Israelites in the Promised Land, and that region continues to be a "land of wheat and barley" to this day. —Deut. 8:8.



Heads of barley

The Hebrew name for barley (*s'o·rah'*) is derived from the word for "hair" and literally means "the hairy thing," thus describing the long slender bristles or awns forming the characteristic beard of the barley head. It is a very hardy plant, better able to withstand drought and adapting to a wider range of climates than any other grain. When mature it stands about three feet (91.4 centimeters) high, with somewhat broader leaves than those of wheat.

The barley harvest figures prominently in the dramatic events of the book of Ruth. Sowing of barley was done in Palestine during the month of Bul (October-November) after the early rains had begun to fall and the ground could be plowed. (Isa. 28:24, 25) Barley matures more rapidly than wheat (Ex. 9:31, 32), and the harvest began in the early spring during the month of Nisan (March-April), commencing in the hot Jordan valley and continuing into the higher, more temperate sections until it reached the highland plateau region E of the Jordan in the month of Ziv (April-May). Barley harvest thus marked a definite time of the year (Ruth 1:22; 2 Sam. 21:9) and its start corresponded with Passover time, the sheaf waved by the priest on the sixteenth day of Nisan being of the barley firstfruits. (Lev. 23:10, 11) Some suggest that the barley harvest was the time-indicator by which the Jews determined when there was need to insert an intercalary month to maintain the calendar months in their proper relation to the seasons, so that if, at the close of the month of Adar, the barley was judged not sufficiently advanced to maturity for its firstfruits to be presented by the time of the festival of unfermented cakes, a thirteenth month (Veadar) was added.

Barley was esteemed as of less value than wheat, just one-third that of wheat in John's vision at Revelation 6:6. It was sufficiently common and abundant that it could be used as fodder for Solomon's horses (1 Ki. 4:28), a purpose that it still serves in modern times. It was ground into flour and made into bread, often in the form of a round cake (2 Ki. 4:42; Ezek. 4:12; John 6:9, 13), and sometimes mixed with other grains.—Ezek. 4:9.

Though undoubtedly more frequently used among the poor due to its lower cost, there is nothing to indicate that barley was viewed with disdain among the Israelites, even by those able to afford wheat. Thus, it was included in the provisions suitable for offering to King David's company upon their arrival in Gilead during the time of Absalom's revolt. (2 Sam. 17:27-29) Solomon provided twenty thousand cor measures (124,000 bushels [440,000 decaliters]) of barley, along with a corresponding quantity of wheat, and large amounts of oil and wine to Hiram as supplies for the Tyrian king's servants preparing temple materials. (2 Chron. 2:10, 15) King Jotham of Judah exacted tribute of the king of Ammon that included ten thousand cor measures (62,000 bushels [220,000 decaliters]) of barley. (2 Chron. 27:5) Men seeking to avoid death at the hands of assassin Ishmael after the fall of Jerusalem assured him they had "hidden treasures in the field, wheat and barley and oil and honey."—Jer. 41:8.

Nevertheless, barley was a common and a humble food and some commentators suggest that these qualities are represented in the figure of "a round cake of barley bread" seen in the Midianite's dream as symbolizing Gideon's humble army. (Judg. 7:13, 14) It may be noted that Bedouins of modern times refer contemptuously to their enemies as "cakes of barley bread." In Roman times barley was the basic food of soldiers when being subjected to correction.

Hosea paid fifteen silver pieces ($7.13) and one and a half homer measures (9.3 bushels [33 decaliters]) of barley to buy back the adulterous woman Gomer as his wife (Hos. 1:3; 3:1, 2), a price that some commentators consider to total the price of a slave, thirty silver shekels ($14.25). (Ex. 21:32) The "offering of jealousy" required by the Law in the case of a man suspecting his wife of sexual infidelity was to be a tenth of an ephah of barley flour.—Num. 5:14, 15.

Barley was also used in measuring, the amount required for sowing a field being the legal means for determining the field's value. (Lev. 27:16) Rabbinical writings show it to have been used among the Hebrews in later times for linear measurement; thus seven barleycorns laid side by side equaled one "finger-breadth."

BARNABAS (Bar'na·bas) [son of comfort]. This prominent figure of first-century Christianity is first introduced to us in the Scriptures by the historian Luke in Acts 4:34-36. There we learn that this devout man was a Levite and a native of the island of Cyprus, but who, at the time of his being introduced, is in Jerusalem. Of the many believers who shortly after Pentecost sold their fields and houses and gave the price to the apostles for the advancement of the Christian work, this man was one mentioned by name. His given name was Joseph, but the apostles surnamed him Barnabas, meaning "Son of Comfort." This practice of giving surnames in keeping with one's characteristics was not uncommon.

The portrait of Joseph Barnabas, as painted for us in the book of Acts, is one of a very warmhearted and generous person, one who did not hesitate to offer both himself and his material possessions willingly for the advancement of the Kingdom interests. He gladly 'came to the aid' of his brothers (9:27), and in the presence of newly interested persons "he rejoiced and began to encourage them all to continue in the Lord with hearty purpose." Barnabas "was a good man and full of holy spirit and of faith" (11:23, 24), a prophet and teacher in Antioch. (13:1) The apostles spoke of Barnabas as among those "that have delivered up their souls for the name of our Lord Jesus Christ." Little wonder the apostles themselves spoke of him as "our beloved Barnabas." (15:25, 26) Although he was not one of the twelve apostles, he was properly called an apostle (14:14), for, indeed, he was one "sent out by the holy spirit."—13:4, 43.

The close association that Barnabas had with Paul, and that extended over the years, had its beginning about three years after Paul's conversion when he wanted to get in touch with the Jerusalem congregation. How Barnabas knew Paul, whether being an old acquaintance or as a fellow student at the feet of Gamaliel, as certain traditions say, or whether quite by chance in the marketplace, is not revealed, but it was Barnabas who had the privilege of first introducing Paul to Peter and the disciple James. —Acts 9:26, 27; Gal. 1:18, 19.

In the meantime a great deal of interest in Christianity had been aroused in Antioch of Syria by certain Greek-speaking Jews from Cyprus and Cyrene. As a result, the governing body at Jerusalem sent Barnabas down to Antioch to encourage and build up these new believers further. The choice of Barnabas for this work was a good one, since he was a Greek-speaking Cypriot. Well, when "a considerable crowd was added to the Lord" in Antioch, Barnabas hastened over to Tarsus and persuaded Paul to come and help out in the ministry. About that time divine warning of a coming famine caused the brothers in Antioch to gather many provisions that, in due time, were sent to the Jerusalem congregation in the hands of Barnabas and Paul.—Acts 11:22-24, 27-30; 12:25.

This relief work accomplished, the two were back in Antioch by 47 C.E., and from there left on a missionary assignment under the direction of the holy spirit. This took Barnabas and Paul first to Cyprus, where they were instrumental in bringing God's truth to the proconsul Sergius Paulus. From there they traveled through the interior of Asia Minor. At times they were severely persecuted by the mobs. Once, when they cured a lame man in Lystra, they had no sooner succeeded in restraining "the crowds from sacrificing to them," (thinking that Barnabas was the god Zeus and Paul, "the one taking the lead in speaking," was Hermes or Mercury) than the Jews "persuaded the crowds, and they stoned Paul and dragged him outside the city."—Acts 13:1-12; 14:1-20.

In 49 C.E. Barnabas and Paul took the burning question of circumcision of non-Jews up to the governing body in Jerusalem, and, with that settled, they were soon back in Antioch preparing for their next missionary tour. (Acts 15:2-36) However, because they could come to no agreement over taking John Mark along, they each departed for separate territories. Barnabas took his cousin Mark to Cyprus and Paul took Silas through the districts of Syria and Cilicia. (Acts 15:37-41) Thus ends the record made of Barnabas in the Scriptures, except for brief mention of him in some of Paul's letters.—1 Cor. 9:6; Gal. 2:1, 9, 13; Col. 4:10.

BARRENNESS. Jehovah's original mandate to Adam and Eve, later repeated to Noah's sons, included the command, "Be fruitful and become many." (Gen. 1:28; 9:7) Failure on the part of a married woman to bring forth children was therefore viewed in ancient times as a reproach, an affliction, a punishment, one of the greatest misfortunes. "Give me children or otherwise I shall be a dead woman," pleaded Rachel with her husband Jacob.—Gen. 30:1.

That Jehovah is capable of making a barren woman fruitful is shown by the words of Jacob to Rachel: "Am I in the place of God, who has held back the fruit of the belly from you?" Finally, we are told, "God remembered Rachel, and God heard and answered her in that he opened her womb. And she became pregnant and brought a son to birth." (Gen. 30:2, 22, 23) Other cases demonstrating Jehovah's power to give children to women afflicted with natural barrenness over a long period of time may be cited: Sarah (Gen. 11:30; 17:19; 21:1, 2); Rebekah (Gen. 25:21); Samson's mother (Judg. 13:2, 3); Hannah (1 Sam. 1:10, 11; 2:5); a Shunammite woman (2 Ki. 4:14-17); and Elizabeth. (Luke 1:7, 36) With Jehovah's blessing the Israelites during their sojourn in Egypt became so prolific that the Egyptians were alarmed, thinking they would soon be outnumbered. (Ex. 1:7-12, 18-21) Jehovah was also given credit for granting conception to Ruth the ancestress of David.—Ruth 4:13.

When Jehovah withheld his blessing even the land would become a barren and desolate waste. On the other hand, with divine blessing the land was capable of bringing forth much fruitage. (Lev. 26:3-5) Similarly, with Jehovah's rich blessing, it was promised, "neither a woman suffering an abortion nor a barren woman will exist in your land." (Ex. 23:26; Deut. 7:13, 14; 28:4, 11; Ps. 127:3-5; 128:3) Conversely, Jehovah, on one occasion, "tightly shut up every womb" of Abimelech's house when he contemplated taking Sarah as wife.—Gen. 20:17, 18.

Due to the terrible distress foretold to come on first-century Jerusalem, Jesus said "barren women" would be happy, relieved, not having the anguish of seeing their children suffer.—Luke 23:29.

Isaiah and the psalmist prophesied of a barren woman whose reproach and shame are to be forgotten, for she will bring forth many sons, all of them taught by Jehovah. (Ps. 113:9; Isa. 54:1-15) The apostle Paul applies Isaiah's words to the "free woman," that is, "the Jerusalem above."—Gal. 4:26-31.

BARSABBAS (Bar'sab·bas). The meaning of the name is uncertain: *Bar*, "son of"; *sab·bas'*, variously interpreted as "oath," "conversion," "captivity," "quiet," "rest"; hence the suggestion, "born (son) on the sabbath."

It may have been a family name, or just an added name given to two individuals: *Joseph*, surnamed Justus, who was the rejected candidate for the apostleship vacated by Judas Iscariot; and *Judas*, who accompanied Paul, Barnabas and Silas from Jerusalem to Antioch in 49 C.E. There is no evidence that the two men were brothers.—Acts 1:23; 15:22; see JOSEPH; JUDAS.

BARTHOLOMEW (Bar·thol'o·mew) [son of Tolmai]. One of Jesus' twelve apostles, generally thought to be Nathanael. A comparison of the Gospel accounts shows that Matthew and Luke link Bartholomew and Philip together in the same way that John associates the name Nathanael with Philip. (Matt. 10:3; Luke 6:14; John 1:45, 46) For details on this apostle's activity, see NATHANAEL.

BARTIMAEUS (Bar·ti·mae'us) [son of Timaeus]. A blind beggar whose sight Jesus restored. Bartimaeus and an unidentified companion were sitting outside Jericho when Jesus and a crowd came along. Bartimaeus inquired what the excitement was, and, when told, he began shouting: "Son of David, Jesus, have mercy on me!" Others sternly told him to be silent, but he was even more persistent. When Jesus called, he threw off his outer garment, hurried to the Master, and begged for recovery of his sight. Jesus, discerning the man's faith and moved to pity, cured Bartimaeus, who then followed him, glorifying God.—Mark 10:46-52; Matt. 20:29-34; Luke 18:35-43.

In reporting this event, Mark and Matthew say it occurred when Jesus was "going out of Jericho," but Luke says it was "as he [Jesus] was getting near to Jericho." Some have said that these refer to two separate incidents. On this, Joseph P. Free writes: "Archaeology, however, has thrown additional light on this apparent discrepancy. Early in the twentieth century A.D., excavations were made at Jericho by Ernest Sellin of the German Oriental Society (1907-1909). The excavations showed that the Jericho of Jesus' time was a double city. The old Jewish city was about a mile away from the Roman city. In the light of this evidence, it is possible that Matthew is speaking of the Jewish city which Christ had left, whereas Luke is speaking of the Roman, at which Christ had not yet arrived. Thus, on His way from the old to the new city, Christ met and healed the blind Bartimaeus."—*Archaeology and Bible History*, p. 295.

BARUCH (Bar'uch) [blessed].

1. The scribal secretary of Jeremiah. Baruch was the son of Neriah and brother of Seraiah, Zedekiah's quartermaster who read Jeremiah's scroll alongside the Euphrates.—Jer. 32:12; 51:59.

In the fourth year of King Jehoiakim, 625 B.C.E., Baruch began writing in a scroll the prophetic

message of Jerusalem's doom, dictated by Jeremiah. In the late fall of the following year, 624, Baruch read the scroll aloud "in the ears of all the people" at the entrance of Jehovah's house. He was then summoned to read it to an assembly of the princes, who, moved by what they heard and fearing the consequences when the word got to the king's ears, urged Baruch and Jeremiah to hide. Jehoiakim, upon hearing the denunciation, burned the scroll piece by piece, and commanded that Baruch and Jeremiah be brought before him, "but Jehovah kept them concealed." At Jeremiah's dictation, Baruch then wrote another scroll like the first, but containing "many more words" from the mouth of Jehovah.—Jer. 36:1-32.

Sixteen years later, in the tenth year of Zedekiah, only months before Jerusalem was sacked, Baruch took the deeds for the property Jeremiah purchased from a cousin and put them in an earthenware vessel for preservation and safekeeping.—Jer. 32:9-16.

At one point during the writing of the first scroll, when Baruch complained of his weariness, Jehovah warned him: 'Do not keep on seeking great things for yourself.' Nevertheless, because of his faithfulness he was promised preservation and safety "in all the places to which you may go," not only during the terrible siege of Jerusalem, but afterwards when the rebellious populace compelled him and Jeremiah to go down to Egypt with them.—Jer. 45:1-5; 43:4-7.

There is a large amount of contradictory tradition concerning Baruch's later life, and his name has been erroneously attached to apocryphal writings, all of which are of little or no account. (See APOCRYPHA.) However, it is quite certain that Baruch was a man of ability and a very capable assistant to Jeremiah. This conclusion is supported by the fact that on one occasion Azariah and others accused him of being the real instigator that engineered Jeremiah's warning messages from behind the scenes.—Jer. 43:1-3.

2. Son of Zabbai; Baruch "worked with fervor" assisting Nehemiah to rebuild Jerusalem's walls. (Neh. 3:20) Possibly the same as No. 3 below.

3. A priest whose descendant, if not himself, attested to Nehemiah's "trustworthy arrangement." (Neh. 9:38; 10:1, 6, 8) If Baruch himself was the one sealing this agreement, he may have been the same as No. 2 above.

4. Father or forefather of Maaseiah, who lived in Jerusalem in Nehemiah's time. A descendant of Judah.—Neh. 11:4-6.

BARZILLAI (Bar·zil'lai) [man of iron].

1. A Meholathite whose son Adriel married Saul's daughter Merab.—1 Sam. 18:19; 2 Sam. 21:8.

2. A wealthy Gileadite, "a very great man," of the town of Rogelim. Barzillai was one of three who assisted David and his army with supplies of food and bedding during Absalom's rebellion. (2 Sam. 17:27-29) When David returned to Jerusalem, Barzillai escorted the party to the Jordan, but due to his age ("I am eighty years old today"), he declined David's offer to become part of the royal court, sending Chimham in his place. In saying farewell, David kissed and blessed him. (2 Sam. 19:31-40) Shortly before dying, David remembered Barzillai and requested Solomon to show kindness toward his sons, and that they "be among those eating at your table." —1 Ki. 2:7.

3. A priest who married a daughter of Barzillai the Gileadite (most likely No. 2 above) and adopted his father-in-law's name. His descendants, on return from Babylonian exile, were unable to find their registration in the genealogical records, and so were disqualified from the priesthood.—Ezra 2:61, 62; Neh. 7:63, 64.

BASEMATH (Bas'e·math) [fragrant].

1. A wife of Esau. She was a daughter of Elon the Hittite, therefore either the same person as Adah or her sister. Basemath was "a source of bitterness" to Isaac and Rebekah.—Gen. 26:34, 35; 27:46; 28:8; 36:2.

2. Another wife of Esau, possibly the same as Mahalath. She was a daughter of Abraham's son Ishmael, sister of Nebaloth, and therefore Esau's first cousin. Esau took her as wife after seeing his father's great displeasure over his Canaanite wives. She bore his son Reuel.—Gen. 28:8, 9; 36:3, 4, 10.

3. A daughter of Solomon and wife of Ahimaaz, one of Solomon's food deputies.—1 Ki. 4:7, 15.

BASHAN (Ba'shan) [fruitful country; even and smooth land]. A large region in northern Transjordan. Bashan was N of Gilead and was bounded on the E by the mountainous region of Jebel Hauran and on the W by the hills bordering the eastern side of the Sea of Galilee.—Deut. 3:3-14; Josh. 12:4, 5.

Bashan was located mainly on a high plateau, with an average height of about 2,000 feet (610 meters). The land is generally flat, though containing some mountain ridges, and is of volcanic origin with much hard black basalt rock, which provides good retention of moisture. The soil is a mixture of tufa and red-brown earth. Water and melted snow flowing down from Mount Hermon helped to turn the entire region into an excellent agricultural area. The great fertility of this plain, stretching roughly some fifty miles (80 kilometers) N and S and about twenty miles (32 kilometers) in width, made the area a rich granary and provided fine pasture lands. This, in turn, contributed to the production of splendid strains of cattle and sheep. The bulls of Bashan and its male sheep were the subjects of song and poetry and symbols of richness, strength and prosperity.—Deut. 32:14; Ezek. 39:18; Ps. 22:12.

The plain of Bashan appears to have been, in the main, treeless, but the mountain ridges were well wooded and contained massive trees, probably oaks (which are still to be found in that area today). In prophecy, these trees are used as symbols of great loftiness. (Isa. 2:13; Zech. 11:1, 2) Ezekiel 27:5, 6 indicates that the Phoenician boat builders of Tyre used the juniper trees of Senir for their planks, the tall cedars of Lebanon for their masts, but fashioned their powerful oars from the sturdy trees of Bashan.

Bashan's fertility and productivity are doubtless the reason for its being associated with other productive areas such as Carmel and Lebanon. (Jer. 50:19; Isa. 33:9) Jeremiah links the heights of Bashan with Lebanon as a vantage point from which to view the calamity due to come upon the land of the Israelites because of their forsaking Jehovah. (Jer. 22:20) The reference to the "mountain of God" and the "mountain of peaks" of Bashan, at Psalm 68:15, 16, may refer to the triple summits of Mount Hermon or may describe the many broken cones of extinct volcanoes that break the level plains of Bashan.

The region of Bashan apparently first enters the Bible record at Genesis 14:5 in the reference to the Rephaim (giants) in Ashteroth-karnaim, who were defeated by the invading kings of Abraham's time (b. 1933 B.C.E.). At the time of the Israelite invasion (1473 B.C.E.), Og, the king of Bashan and the last-remaining one of the giantlike men of that area, was defeated and slain and the land was occupied by Israel. (Num. 21:33-35; Deut. 3:1-3, 11; Josh. 13:12) The tribe of Manasseh received Bashan as its inheritance, although it appears that a southern portion of it was allotted to the tribe of Gad.—Josh. 13:29-31; 17:1, 5; 1 Chron. 5:11, 16, 23.

The principal cities of Bashan were: Ashtaroth (a city of Og and later a Levite city), Edrei (the frontier city where Israel defeated Og), Golan (which also became a Levite city and one of the three cities of refuge E of the Jordan) and Salecah. (Deut. 4:41-43; Josh. 9:10; 12:4, 5; 20:8, 9; 1 Chron. 6:64, 71) In the region of Argob alone there were sixty walled cities, and ruins of ancient towns still dot the entire area today.—Deut. 3:3-5.

During Solomon's reign one of the twelve commissariat districts placed under deputies and assigned to provide food for the royal tables included Bashan. —1 Ki. 4:7, 13.

The principal route through Transjordan from N to S, called "The King's Highway," ran through Bashan at the city of Ashteroth-karnaim, and this fact, together with Bashan's great fertility and its proximity to Damascus, made it the goal of military conquest. King Hazael of Damascus captured Bashan during Jehu's reign (909-881 B.C.E.), but it was evidently recovered in the reign of Jehoash (2 Ki. 10:32, 33; 13:25) or at least by the time of Jeroboam II (852-811 B.C.E.). (2 Ki. 14:25) Tiglath-pileser III of Assyria overran the whole area in the reign of Pekah (775-755 B.C.E.).—2 Ki. 15:29; 1 Chron. 5:26.

In postexilic times Bashan came under Greek control and later became one of the major wheat granaries of the Roman Empire. It was divided into four districts and, with the exception of the NE district called Trachonitis, these districts preserved to some extent original names from the area: the district of Gaulanitis in the W drew its name from Golan, Auranitis in the S from Hauran, and central Batanea from Bashan. Aside from a reference to Trachonitis (Luke 3:1), Bashan is not mentioned in the Greek Scriptures.—See ARGOB No. 2; HAURAN.

BASIN. The Scriptures do not provide a detailed description of basins used in ancient times, though such vessels were commonly earthenware, or were made of wood or metal. Some basins served a domestic purpose, like those that were among the provisions brought to David and the people with him when they fled from Absalom. (2 Sam. 17:27-29) The Hebrew word *saph* is used for a basin of this kind. It is also employed for the basin into which the Israelites in Egypt put the blood of the passover victim (Ex. 12:22) and for the temple basins that Nebuchadnezzar took to Babylon. (2 Ki. 25:15; Jer. 52:19) This word may also be rendered "bowl," and thus Jehovah is represented as saying prophetically: "Here I am making Jerusalem a bowl [*saph*] causing reeling to all the peoples round about." (Zech. 12:1, 2) Among the larger basins used at meals was the banquet bowl (Heb., *tsal·la'hhath*). —Prov. 26:15.

SANCTUARY USE

Basins were also used for sacred purposes in connection with Jehovah's worship at the tabernacle and the later temples. As Jehovah instructed Moses, the tabernacle articles included a large basin that was to be filled with water. It was made of copper, rested on a copper stand, and was placed between the tent of meeting and the altar to provide the high priest and the other priests with water for washing their hands and feet either before entering the tent of meeting or before ministering at the altar. (Ex. 30:17-21; 31:9; 40:30, 31) This basin, called a laver in some translations (*AS; AT; AV; RS*), was made "by the use of the mirrors of the women servants who did organized service at the entrance of the tent of meeting."—Ex. 38:8.

The thought has been advanced that the priests did not actually wash in the tabernacle basin itself, for this would have made the water unclean and defiled. So it has been suggested that the basin had taps through which streams of water would flow and that the priests washed by holding their hands and feet under the flowing water. But this is not specifically stated in the Scriptures.

According to the Masoretic text, there is no specific instruction given on the transporting of the tabernacle basin. However, the *Septuagint Version* (which agrees with the ancient Samaritan *Pentateuch*) adds to Numbers 4:14 the words: "And they will take a purple cloth and cover the basin and its stand and put it in a blue skin covering and put it upon poles."

The Hebrew words *ki·yohr'* and *ki·yor'*, which evidently designate something round, are used for the tabernacle basin and for the ten basins Solomon had made for temple use. Things having to do with the burnt offering were rinsed in the latter.—2 Chron. 4:6, 14.

Each of the ten copper basins (lavers, *AT; RS*) Hiram made for temple use could hold "forty bath measures," or about 232 gallons (U.S.A.; about 878 liters) of water. If these basins were hemispherical in shape this would mean that they had a diameter of about six feet (1.8 meters). Of course, if they bulged and tapered somewhat toward the top, the measurements would be different, and it must be observed that the Bible does not provide detailed information on their form, though it says "each basin was four cubits." Each basin was placed on a four-wheeled carriage skillfully made with ornamental work and engravings, five being placed on the right and five on the left side of the house.—1 Ki. 7:27-39.

Another basin of great size was the large ornamented molten sea that stood upon twelve fashioned bulls and was "placed at the right side, to the east, toward the south" of the house. Stored therein was water the priests used. It was circular, ten cubits (c. 14.6 feet or 4.4 meters) from brim to brim and five cubits (c. 7.3 feet or 2.2 meters) high.—2 Chron. 4:2-6, 10.

BASKET. A container made of such materials as palm-leaf fibers, reeds, rushes, rope, twigs and willows was often used by persons in ancient times for agricultural, domestic or other purposes. Their baskets varied greatly in shape, size and construction. There were those with an open weave and others with a close weave. Some had handles and lids, whereas other baskets lacked either or both of these things.

The Scriptures do not provide detailed descriptions of the different kinds of baskets used in antiquity in Bible lands, and various Hebrew and Greek words are used for baskets. The Hebrew word most often employed to denote a basket is *sal*. It is used for the three baskets containing white bread that Pharaoh's chief of the bakers dreamed he was carrying on his head, a dream Joseph rightly interpreted as signifying death for the dreamer. (Gen. 40:16-19, 22) *Sal* is also used for the basket in which unfermented bread, cakes and wafers were placed for use when installing Israel's priesthood, it further being called the "installation basket." (Ex. 29:3, 23, 32; Lev. 8:2, 26, 31) This same Hebrew term was used for the basket containing the unfermented cakes and wafers used ceremonially on the day that one's Naziriteship came to the full. (Num. 6:13, 15, 17, 19) Also, it was into a *sal* that Gideon put the meat he set before Jehovah's angel. (Judg. 6:19) While the Scriptures do not describe the *sal*, it seems that this type of basket was of fine weave and, in later times at least, was made of peeled willows or palm leaves. It may have been fairly large and flat, thus being a type convenient for carrying bread, as in the royal baker's prophetic dream. In the British Museum there is a painted wooden model of a woman balancing a large flat and open basket on her head, it being filled with food provisions supposedly for the dead. This Egyptian tomb model is fifteen inches (c. 38 centimeters) high and has been dated as of about 2000 B.C.E.

During the Israelites' bondage in Egypt and their "hard slavery at clay mortar and bricks" (Ex. 1:14), they evidently used baskets to carry construction materials, clay for bricks and bricks themselves. Reflecting on the way in which Jehovah effected the release of Israel from Egyptian slavery, the psalmist Asaph represents God as saying: "His own hands got to be free even from the basket [*dudh*]." (Ps. 81:4-6) This same Hebrew term (*dudh*) is applied to a basket for carrying figs.—Jer. 24:1, 2.

The Hebrew *te'ne'* was the basket in which the harvest firstfruits were placed for presentation to God, being deposited before the altar of Jehovah.

(Deut. 26:2, 4) This basket served as a container for products of the soil and was probably a large, deep receptacle. It may have been like one type used by modern-day Palestinian peasants, a basket made of straw and clay. This basket, having the general form of a jar, serves as a receptacle for grain that is put into it through a mouth at the top and that can be withdrawn by means of an opening at the bottom, which can thereafter be closed up with a cloth. However, the actual form of the *te'ne'* is uncertain, though the *Septuagint Version* renders it *kar'tal·los*, a term signifying a basket tapering downward, one of inverted cone form. The Hebrew term *te'ne'* was used for "basket" by Moses when he apprised Israel of the consequences of obedience and of disobedience to Jehovah and said, "Blessed will be your basket and your kneading trough," if a course of obedience was pursued, but, "Cursed will be your basket and your kneading trough," if Israel was disobedient. —Deut. 28:5, 17.

The Hebrew word *k·luv'* may denote a basket woven of rushes or leaves. This term is employed for "basket" at Amos 8:1, 2, where the prophet reports that Jehovah caused him to see "a basket of summer fruit." Just how this basket may have differed from the *dudh* of Jeremiah 24:1, 2 (used for figs) is not revealed in the Scriptures.

After Jesus Christ miraculously multiplied loaves and fishes to feed five thousand men, besides women and young children, there were twelve baskets full of surplus fragments. (Matt. 14:20; Mark 6:43; Luke 9:17; John 6:13) For the type of basket used to gather the leftovers, all four Gospel writers use the Greek word *ko'phi·nos*. This type may have been a relatively small wicker hand basket in which to carry provisions on a journey, or, possibly, it had a cord serving as a handle by which the basket could be carried on one's back. Its general capacity may be deduced from the fact that this Greek term is also used for the Boeotian measure of approximately two gallons (c. 7.6 liters).

After Matthew and Mark tell of Jesus' feeding four thousand men, besides women and young children, from the seven loaves and a few little fishes, they show that seven baskets of surplus fragments were collected. But they use a different Greek word, *sphu·ris'* (or *spuiris'*); this denotes a large provision basket or hamper. (Matt. 15:37; Mark 8:8) Whereas the smaller *ko'phi·nos* would suffice when one was traveling in Jewish territory and away from home only a short time, a larger basket would be needed when going on an extended journey through foreign areas. The *sphu·ris'* (or *spu·ris'*) denotes something round and folded or twisted together. So the term would apply to a plaited reed basket. At times this type was quite large, big enough to hold a man. Gospel writers draw a distinction between the *ko'phi·nos* and *spu·ris'* (or *sphu·ris'*) (*NW* using "baskets" for the former and "provision baskets" for the latter) when reporting Jesus Christ's later references to his acts of miraculously multiplying food.—Matt. 16:9, 10; Mark 8:19, 20.

The *sphu·ris'* (or *spu·ris'*) is the kind of basket in which Paul was lowered to the ground through an opening in the wall of Damascus. (Acts 9:25) In telling the Corinthian Christians about this escape, the apostle used the Greek word *sar·ga'ne*, which denotes a plaited or wicker basket made of rope or entwined twigs. Both of these Greek terms can be used for the same type of basket.—2 Cor. 11:32, 33.

Jesus Christ, after identifying his disciples as "the light of the world," told them: "People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house." Such a "measuring basket" (Gr., *mo'di·os*) was a dry measure that had a capacity of nearly one peck (.96 peck, or 7.68 U.S. dry quarts [c. 8.8 liters]), but Christ used it illustratively as a covering. Rather than hide their spiritual light under a figurative "measuring basket," Jesus admonished his disciples, saying: "Let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens."—Matt. 5:1, 2, 14-16; see also Mark 4:21; Luke 11:33.

BAT. A flying mammal that, apart from its large wings of membranous skin, resembles the mouse. The Scriptures classify the bat among the unclean flying creatures that were not to be eaten by the Israelites. (Lev. 11:19; Deut. 14:18) The varieties encountered in the Near East may have a wingspread of a few inches to more than twenty inches (50.8 centimeters). Both insect-eating and fruit-eating bats are found in Palestine.

The bat can fly under the darkest conditions, for it is equipped with a sort of built-in "sonar" system that enables it, when in flight, to avoid obstacles even as small as a wire as well as to locate insect prey. Through its nostrils the bat emits high-frequency pulses of sound far above the range of human hearing. Its ears are specially designed so as to permit the bat to detect the reflections of its own sounds, thus determining the proximity of surrounding objects, animate or inanimate. The sound emitted is not confused with the echo, since a tiny ear muscle contracts at the precise moment the bat broadcasts its high-pitched sound. Even when tens of thousands of these creatures mill around for hours in a dark cave, there are no collisions. Each bat apparently recognizes its own signals and does not confuse them with those of his neighbors.

During the daylight hours bats generally roost head downward in dark caves or deserted buildings, then come forth at dusk to hunt for food during the hours of darkness. Where large numbers of them roost in one place there is a repulsive, mousy odor. In some caves bat manure has built up into layers of considerable thickness, providing a valuable source of fertilizer. It is doubtless because of the bat's habit of roosting in dark places that the prophet Isaiah speaks of throwing gods of gold and silver to the bats. A place of darkness and uncleanness is all such idols deserve, instead of the places of honor and prominence accorded them by their deceived worshipers.—Isa. 2:20.

BATH. A liquid measure amounting to a tenth of a homer and corresponding to the dry-measure ephah. (Ezek. 45:10, 11) On the basis of jar fragments bearing the designation "bath" in ancient Hebrew characters, it has been estimated that the bath measure equaled 5.81 gallons (22 liters). This approximate capacity of the bath would better fit the Bible's description of the "molten sea" than that of the much larger bath (10.3 gallons, c. 40 liters) derived from Josephus' writings.—See MOLTEN SEA.

BATHING. The Hebrew word *ra·hhats'* is rendered either "bathe" or "wash" and applies to the human body and other objects that are cleansed by dipping or having water poured over them. (Ex. 40:31; Lev. 16:24) However, to describe the washing of clothes when they are pounded under water, the Hebrew word *ka·vas'* (meaning "to trample") is used. We, therefore, read in Leviticus 14:8: "And the one cleansing himself must wash [a form of *ka·vas'*] his garments and shave off all his hair and bathe [*ra·hhats'*] in water and must be clean."—See also Leviticus 15:5-27; Numbers 19:19.

Physical cleanliness is required of those who worship Jehovah in holiness and purity. This was demonstrated in connection with the tabernacle arrangement and the later temple service. At their installation, High Priest Aaron and his sons bathed before donning the official garments. (Ex. 29:4-9; 40:12-15; Lev. 8:6, 7) The copper basin in the courtyard of the tabernacle, and later the huge molten sea at Solomon's temple, served for washing of hands and feet of the priests. (Ex. 30:18-21; 40:30-32; 2 Chron. 4:2-6) On the day of atonement the high priest bathed twice.

(Lev. 16:4, 23, 24) Those who took the goat for Azazel, the remains of the animal sacrifices and the sacrificial red cow outside the camp had to bathe their flesh and wash their garments before reentering the camp.—Lev. 16:26-28; Num. 19:2-10.

Ceremonial bathing on the part of the Israelites in general was required for various reasons. Anyone who recovered from leprosy, or who contacted things touched by those with a "running discharge," or a man who had an emission of semen, or a woman after menstruation or hemorrhaging, or any having sexual intercourse, were "unclean" and had to bathe. (Lev. 14:8, 9; 15:4-27) One in a tent with, or touching a human corpse was "unclean" and had to be purified with cleansing water. If anyone refused to comply with this regulation he "must be cut off from the midst of the congregation, because it is Jehovah's sanctuary that he has defiled." (Num. 19:20) Appropriately, then, washing is used figuratively to denote a clean standing before Jehovah. (Ps. 26:6; 73:13; Isa. 1:16; Ezek. 16:9) Bathing with Jehovah's word of truth, symbolized by water, has power to cleanse. —Eph. 5:26.

Passing references in the Bible are made to individuals bathing: Pharaoh's daughter in the Nile (Ex. 2:5); Ruth before presenting herself to Boaz (Ruth 3:3); Bath-sheba unwittingly in the sight of David (2 Sam. 11:2, 3); David before prostrating himself in the house of Jehovah (2 Sam. 12:20); prostitutes at a pool in Samaria. (1 Ki. 22:38) Leprous Naaman, at Elisha's command, 'Bathe and be clean,' did so seven times in the Jordan River. (2 Ki. 5:9-14) It was a custom to bathe newborn babes, and the bodies of the dead before burial.—Ezek. 16:4; Acts 9:37.

In the hot climate of the Near East where people walked dusty roads in open sandals, it was a mark of hospitality and kindness to provide for washing the feet of one's guests. Abraham extended this kindness to angels (Gen. 18:1-4); other examples included Lot, Laban and Abigail. (Gen. 19:1, 2; 24:29-32; 1 Sam. 25:41; Luke 7:38, 44; 1 Tim. 5:10) Jesus also washed the feet of his disciples.—John 13:5-17; see WASHING OF FEET.

The Pharisees washed "their hands up to the elbow," not for hygienic reasons, but strictly because of Rabbinical traditions.—Mark 7:1-5; Matt. 15:1, 2.

Archaeology also supplies some information on ancient bathing customs; for example, bathtubs have been found in the ancient palace of Mari in Babylonia, some even equipped with drains, though common people bathed in canals and cisterns. Findings in Egypt indicate bathrooms, but no elaborate public bathhouses; Egyptian priests bathed four times a day. Remains of baths have also been discovered in Palestine, but only dating back to the time that Grecian influence penetrated the land. Herod the Great, in rebuilding the temple, provided bathrooms for the priests. Toward the end of his life, he went to the hot baths at the Dead Sea. Antipas established a health resort at the Sea of Galilee, and at Emmaus there were hot baths.

The Athenians originated the public baths as we understand them in connection with their *gy·mna·si'a;* the Romans made them more attractive with added luxuries of the times. Christians reportedly did not frequent these Roman baths because of the corrupt morals and lewd entertainment that were part of the institution. Diocletian built a luxurious bath to accommodate 18,000 persons at the expense of 10,000 professed Christians who were employed as forced labor during the seven years of its construction about 300 C.E.

BATH-RABBIM (Bath-rab'bim) [daughter of multitudes, or, of the many]. In the Song of Solomon the Shulammite maiden's eyes are likened to "the pools in Heshbon, by the gate of Bath-rabbim." (7:4) Heshbon was a city in the territory of Gad but assigned to the Levites. (Josh. 21:38, 39) While some believe the name Bath-rabbim is the name of a gate of Heshbon facing toward the city of Rabbah (modern Amman) to the NE, others suggest that Bath-rabbim (daughter of multitudes) is used figuratively to mean the populous city of Heshbon itself and that the gate is so called because of the multitude passing in and out of the city or gathering at the gate for assembly. Around the present ruins of the city, evidence remains of ancient pools as well as of a large reservoir. The poetic description gives an apt picture of limpid, serene beauty seen in the shining eyes of the Shulammite, the city gate perhaps representing the forehead.

BATH-SHEBA (Bath-she'ba) [daughter of an oath; daughter of abundance]. Daughter of Eliam (Ammiel, 1 Chron. 3:5); possibly a granddaughter of Ahithophel. (2 Sam. 11:3; 23:34) First the wife of Uriah the Hittite, one of David's mighty men; later married to David after being involved in one of the blackest episodes of David's life.—2 Sam. 23:39.

Late one spring day, Bath-sheba was bathing herself, when a neighbor, King David, on the rooftop of his palace, caught sight of this beautiful woman, described as "very good in appearance." Upon learning that her husband was off to war, the passion-aroused king had Bath-sheba brought to the palace, where he cohabited with her. "Later she returned to her house," and after some weeks informed David she was pregnant. Thereupon David plotted to have Uriah sleep with his wife as a cover-up for the adulterous crime, but when this scheme failed, the king had Uriah killed in battle. Her mourning period over—probably a week (1 Sam. 31:13)—Bath-sheba became David's wife and bore the child.—2 Sam. 11:1-27.

"But the thing . . . appeared bad in the eyes of Jehovah." His prophet Nathan rebuked the king with an illustration in which he represented Bath-sheba as the "one female lamb" of the poor man, Uriah, that the rich man, David, took to entertain a visitor. In great sorrow David repented (Psalm 51), but by divine decree the adulterine child, which remains nameless, died. Further distress also came to David for his sin, his own concubines being defiled by his son Absalom.—2 Sam. 11:27-12:23; 16:21, 22.

Bath-sheba found comfort in her repentant husband, repeatedly addressed him as "my lord," as Sarah had done to her husband (1 Ki. 1:15-21; 1 Pet. 3:6), and in time bore him a son named Solomon, whom Jehovah loved and blessed. (2 Sam. 12:24, 25) She also had three other sons, Shimea, Shobab and Nathan, the latter being an ancestor of Jesus' mother Mary. Since Joseph descended from Solomon, both Jesus' earthly parents traced their ancestry to Bath-sheba as well as David.—1 Chron. 3:5; Matt. 1:6, 16; Luke 3:23, 31.

Bath-sheba comes forward in the account again toward the close of David's forty-year reign. David had sworn to her: "Solomon your son is the one that will become king after me." So when Solomon's older half-brother Adonijah attempted to usurp the throne just before David's death, Bath-sheba, on the suggestion of the prophet Nathan, reminded David of his oath. Immediately David put Solomon on the throne and Bath-sheba thus became the queen mother.—1 Ki. 1:5-37.

After Solomon's throne was firmly established, Bath-sheba appeared before him as an influential intermediary with a request in behalf of Adonijah. Solomon immediately "rose to meet her and bowed down," and ordered that a throne be placed for his mother, "that she might sit at his right."—1 Ki. 2:13-25.

BATTERING RAM. See ARMS, ARMOR.

BATTLE-AX. See ARMS, ARMOR.

BAVVAI (Bav'vai). A Levite worker on Nehemiah's wall-rebuilding project in Jerusalem. He was from

the district of Keilah; the son of Henadad and possibly a brother of Binnui.—Neh. 3:18, 24.

BAZLUTH (Baz'luth) or **BAZLITH** (Baz'lith) [stripping]. A family head whose descendants were among the Nethinim returning to Jerusalem with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 52; Neh. 7:54.

BDELLIUM GUM [Heb., *b'dho'lahh;* Gr., *bdel'li·on*]. A fragrant resinous gum resembling myrrh in appearance and sometimes used to adulterate it. (See also MYRRH.) It is obtained from a tree (*Commiphora africana*) found in NW Africa and Arabia and also from a related type in NW India. This is a genus of small trees or bushes with a scrubby, spiny appearance and little foliage, growing in hot sunny places. When the bark is cut, a fragrant, resinous juice or gum oozes out and forms into a rounded or oval



Source of the aromatic bdellium gum

"tear" from one to two inches (2.5 to 5 centimeters) in diameter. After the gum is removed from the tree it soon hardens, becomes waxlike and transparent, and is similar to a pearl in appearance.

In describing the land of Havilah encircled by the river Pishon (one of the four rivers branching off from the river of Eden), mention is made of its valuable things: gold, bdellium gum and onyx stone. (Gen. 2:11, 12) Its inclusion along with two minerals caused some early translators (including those of *LXX*) to consider the Hebrew word as meaning "a precious stone." However, this is not necessarily indicated, in view of the high value placed by the Orientals on similar aromatic gums and perfumes. (See BALSAM, BALSAM OF GILEAD.) At Numbers 11:7 the manna that the Israelites gathered during the wilderness trek is said to have had "the look of bdellium gum." Manna had previously been likened to "hoarfrost upon the earth." (Ex. 16:14) This corresponds with the near-white color of bdellium gum. Josephus (*Antiquities of the Jews*, Book III, chap. I, par. 6), in discussing the provision of the manna, refers to bdellium as "one of the sweet spices."

BEADS. Small perforated ornaments made of such materials as glass, gems, gold and silver, usually worn as necklaces, have been found on Egyptian mummies, in Greek and Roman graves and in Assyrian temple ruins. The Royal Tombs at Ur, the city where Abraham once resided, have yielded many items of jewelry (evidently dating from patriarchal times) that once belonged to Queen Shub-ad and the court ladies buried with her. Beads formed part of the ornamentation on the queen's diadem, her network cape, and garters. Glass beads also decked certain bracelets found on the mummy of Egyptian Pharaoh Tutankhamen.

Concerning the lovely Shulammite girl of The Song of Solomon it is said: "Your cheeks are comely among the hair braids, your neck in a string of beads." (Song of Sol. 1:10) Clearly, then, strings of beads were among the articles of adornment used by Hebrew women of ancient times.—See ORNAMENTS.

BEALIAH (Be·a·li'ah) [Jah is lord]. A Benjamite warrior who joined up with David at Ziklag.—1 Chron. 12:1, 2, 5.

BEALOTH (Be'a·loth) [ladies, mistresses].

1. A city in the extreme S of Judah, referred to at Joshua 15:24. The location is unknown.

2. A district in the vicinity of Asher under Baana as Solomon's commissariat. Called Aloth in *AV*.—1 Ki. 4:16.

BEAR. The Syrian brown bear is the animal formerly encountered in Palestine, and is still found in N Syria, NW Iran and S Turkey. It is most often light brown in color and averages about three hundred pounds (136 kilograms) in weight. Despite seeming awkwardness, the bear can move with great rapidity even over rough ground, some varieties attaining a speed of nearly thirty miles (48 kilometers) an hour for a short distance. Bears are also good swimmers, and most of them can climb.

The idea that bears hug or squeeze their victims to death is not borne out by the facts. When engaged in a struggle, the bear strikes with its huge paws, and its powerful, heavy arms drive the nonretractile claws deep into the body of its opponent. A single blow may be sufficient to kill an animal such as a deer. Most appropriately, therefore, the Scriptures allude to the bear's dangerousness in parallel with that of the lion. (Amos 5:19; Lam. 3:10) Naturalists, in fact, consider the bear to be even more dangerous than the large cats. Usually, however, the bear, like other animals, does not molest humans but avoids them, although it may attack when provoked or surprised.



Syrian bear

The ferocity of the female bear when its young are lost or endangered is mentioned several times in the Scriptures. (2 Sam. 17:8; Prov. 17:12; Hos. 13:8) Bears, on one occasion, served as God's executioners against the delinquent youths who mocked the prophet Elisha.—2 Ki. 2:24.

Bears subsist on a varied diet, feeding on leaves and roots of plants, fruits, berries, nuts, eggs, insects, fish, rodents and the like, and have a special fondness for honey. Although there are exceptions, bears seem to prefer a vegetarian diet. Nonetheless, in ancient Israel, in the season when fruits and other nonflesh items of the bear's diet were scarce, herders of sheep and goats had to be on guard against the depredations of bears. In his youth David had to brave the attack of a bear in order to protect his father's flock. —1 Sam. 17:34-37.

When bears are hungry, and get the scent of prey, they are known to make an impatient groaning sound. So the prophet Isaiah describes the Israelites as 'groaning like bears' in expectation of justice and salvation, only to be disappointed repeatedly. (Isa. 59:11) An onrushing bear is also fittingly likened to a wicked ruler who harries and oppresses his lowly subjects.—Prov. 28:15.

In Daniel's vision of terrible beasts symbolizing mighty ruling dynasties of earth, the bear represented the Medo-Persian dynasty and its greed for territorial conquest and pillage. (Dan. 7:5, 17) Rapacious like this, the wild beast out of the sea, having ten horns and seven heads, is seen in John's vision to have feet "as those of a bear." (Rev. 13:2) Suitably, then, the peacefulness among Jehovah's regathered people, under Messiah's rule, is indicated by the prophecy that the bear will feed with the cow.—Isa. 11:7.

BEARD. The hair growing on a man's chin and cheeks, sometimes including that growing on the upper lip. In the Hebrew Scriptures, *za·qan'* is the word for "beard," while *sa·pham'*, pertaining to the lip, is variously rendered by translators as "beard," "mustache" and "upper lip."

Among many ancient peoples of the East, including the Israelites, a beard was cherished as an evidence of manly dignity. God's law to Israel prohibited the cutting off of the "side locks," the hair between the ear and the eye, and the extremity of the beard. (Lev. 19:27; 21:5) This was doubtless because among some pagans it was a religious practice.

During extreme grief, shame or humiliation, one might pluck hairs from his beard or leave the beard or the mustache untended. (Ezra 9:3) It may have been the untended beard of Mephibosheth, son of Jonathan, that indicated to David that Mephibosheth was perhaps telling the truth when he said that his servant Ziba had slandered him, and that Mephibosheth was actually mourning while David was a refugee from Absalom, contrary to what Ziba had reported. (2 Sam. 16:3; 19:24-30) The removing of the beard was viewed in figurative expression to illustrate great mourning because of calamity.—Isa. 7:20; 15:2; Jer. 48:37; Ezek. 5:1.

After the destruction of Jerusalem in 607 B.C.E., men from Shechem, Shiloh and Samaria expressed their distress by shaving their beards, ripping their garments apart and cutting themselves. Even though they were bringing offerings to the house of Jehovah, they were bloodless offerings, apparently to be offered at the place where the temple had been. (Jer. 41:5) That the practices of these men were not fully in harmony with the law of God is shown by the fact that they made cuts upon themselves, a practice sternly prohibited by the Law.—Lev. 19:28; 21:5.

The importance of the beard and its being well groomed played a part in the attitude of Achish the king of Gath toward David when the latter disguised his sanity by letting his saliva run down upon his beard. This served to help convince King Achish that David was insane. (1 Sam. 21:13) Later, when Hanun the king of Ammon grossly insulted David's ambassadors by cutting off half their beards, David sympathetically told his men to stay in Jericho until their beards grew abundantly again. The Ammonites knew that it was a signal insult to David and that they had become foul smelling in his eyes over the incident, and so they prepared for war.—2 Sam. 10:4-6; 1 Chron. 19:1-6.



Assyrian



Syrian

It was customary for men to wear beards, even before the Law covenant was made. While the Hebrews did not make monuments with figures of themselves, many monuments and inscriptions have been found in Egypt and Mesopotamia and other Near Eastern lands, in which the Assyrians, Babylonians and Canaanites are pictured with beards, and even some representations dated as far back as the third millennium B.C.E. show beards of varying styles. Among the above-named peoples eunuchs were mainly the ones depicted beardless. The making of eunuchs was not a practice in Israel, however, because the Law excluded eunuchs from the congregation of Israel.—Deut. 23:1.

Since most Semites are pictured as wearing beards, even prior to the time of the Law, it would logically follow that the faithful men of the line of Shem, who continued to speak the language of Eden and who doubtless followed more closely the original customs from the time of their forefather Seth, possessed beards. Consequently, there is good reason to believe that Noah, Enoch, Seth and Seth's father Adam likewise were bearded men.

Herodotus says the Egyptians shaved both the hair of the face and of the head. To them a beard betokened grief or an undesirable condition. One writer states that whenever an Egyptian artist wanted to convey the idea of a man of low condition or a slovenly person, he would depict the man with a beard. This helps one to appreciate why Joseph shaved before appearing in the presence of Pharaoh. (Gen. 41:14; compare Jeremiah 9:26; 25:23.) However, false beards as well as wigs were worn by the Egyptians. The beard of the common man was short; that of the monarch, long and square-bottomed, and those on the figures of their gods were curled up at the end. In two Egyptian representations of the Philistines these men are also pictured beardless.

Did Jesus, when on earth, wear a beard? Certainly it was a custom strictly held by the Jews. Jesus, born a Jew, "came to be under law" and he fulfilled the Law. (Gal. 4:4; Matt. 5:17) Like all other Jews, Jesus was dedicated to Jehovah God from his birth, by reason of the Law covenant, and was under obligation to keep the whole law, including the prohibition on

shaving the extremity of the beard. Also, at the time that Jesus was on earth, the Roman custom was beardlessness. Therefore, if Jesus had been beardless, he would have been challenged as either a eunuch or a Roman. Significantly, a prophecy concerning Jesus' suffering states: "My back I gave to the strikers, and my cheeks to those plucking off the hair."—Isa. 50:6.



Egyptian



Babylonian

There is no support for believing, contrary to Biblical evidence, that Jesus was beardless, as represented in pictures found in the Roman catacombs and purported to be early Christian drawings of the likeness of Christ. Not only is the earliest drawing effaced to the point of being practically obliterated, but in this and other catacombs there are so many pictures and inscriptions representing pagan or false religious ideas that they cease to have authenticity as being truly Christian drawings.

Likewise, no credence can be given to the claims that Christ is pictured in a figure on the so-called "Chalice of Antioch." Wide disagreement as to the identity of the figures of men in a silver network of vines on the cup has arisen among archaeologists, and its dating is generally believed to be no earlier than the fourth century C.E. —See *The Biblical Archaeologist*, December 1941, and February 1942.

Early Christian writers, Justin Martyr, Origen, Clement of Alexandria and others, clearly indicate that no satisfactory record of the physical likeness of Jesus and the apostles existed in their time. They made references to the Hebrew Scriptures when the question as to the appearance of Christ arose. "The earthly image of Christ was buried so completely with those who had seen Him," says H. Harvard Arnason, in *The Biblical Archaeologist*, "that Saint Augustine, writing about A.D. 400 (*De Trinitate*, VIII, 4) could describe each man as having his own picture of Christ's appearance, and the conceptions as being infinite."

BEASTS, SYMBOLIC. From time immemorial mankind has observed the characteristics and habits of animals and has applied them in a figurative or symbolic sense to persons, peoples, governments and organizations. The Bible makes good use of this effective means of illustration. Some examples where the qualities residing in an animal or suggested by its characteristics are used figuratively are listed in the accompanying charts.

BEASTS AS SYMBOLS OF GOVERNMENTS

Certain major world powers of history appear directly in the Biblical record, and all of these, as well as other nations, have used animals as symbols of their governments. In Egypt, the serpent figured prominently, the *Uraeus*, the sacred asp, appearing on the headdress of the Pharaohs. However, Egypt was also represented by the bull, as was Assyria. Medo-Persia used the eagle (the shields of the Medes bore the golden eagle; the Persians bore an eagle fixed to the end of a lance). Athens was designated by the owl; Rome, the eagle; Great Britain, the lion; the United States, the eagle. Besides these powers, China from the most remote times has been symbolized by the dragon. Familiar also are the Russian "bear" and the German "two-headed eagle."

THE WILD BEASTS OF DANIEL AND REVELATION

That the beasts described in these books represent political kingdoms or governments, exercising rulership and authority, is clearly stated. (Dan. 7:6, 12, 23; 8:20-22; Rev. 16:10; 17:3, 9-12) A consideration of the Biblical passages reveals that, while these political 'wild beasts' vary in symbolic form, yet all have certain characteristics in common. All are shown as standing in opposition to God's rule by the Messianic kingdom over mankind. They are also depicted as in opposition to God's "holy ones," his covenant people, first the Jewish nation, then the Christian congregation. Those specifically named (Medo-Persia and Greece) were major world powers, and the great size attributed to the others, or the description of their actions, indicates that these too were not minor kingdoms. (It may be noted that subordinate kingdoms are symbolized by horns in some cases.) All the beasts are represented as very aggressive, seeking the dominant position over the nations or peoples within the reach of their power. —Compare Daniel 7:17, 18, 21; 8:9-11, 23, 24; Revelation 13:4-7, 15; 17:12-14.

Many commentators endeavor to limit the fulfillment of the visions of the beasts in the book of Daniel so that it does not extend beyond the time when Jesus Christ was on the earth, at which time the Roman Empire was the dominant power. The prophecies themselves, however, make plain that they extend beyond that time. The final forms of the beasts are shown as reaching down to the 'arrival of the definite time for God's holy ones to take possession of the kingdom' in the "appointed time of the end." Then the Messiah destroys such beastly opposition for all time. (Dan. 7:21-27; 8:19-25; compare also Revelation 17:13, 14; 19:19, 20.) It may be noted that Christ Jesus expressly foretold that opposition to the Messianic kingdom would continue into the time of the end, so that his disciples then preaching that kingdom would be "objects of hatred by all the nations." (Matt. 24:3, 9-14) This obviously does not allow for any nation, particularly such as are world powers, to be excluded from possible identification with the final forms or expressions of the symbolic wild beasts.

Daniel's vision of the beasts out of the sea

After Egypt and Assyria had finished their respective periods of dominance, and toward the close of the Babylonian Empire, Jehovah God gave Daniel a vision of "four huge beasts" coming up out of the vast sea. (Dan. 7:1-3) It is of interest to note that "waters" are used at Revelation 17:15 to symbolize "peoples and crowds and nations and tongues," the body of mankind that covers the habitable earth as the waters cover the sea basins. Isaiah 57:20 records a like simile in describing persons alienated from God, saying: "But the wicked are like the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire."

Bible commentators regularly link this vision with that of the colossal image in the second chapter of

Daniel. As a comparison of the chapters (two and seven) shows, there are definite similarities. The colossal image had four principal parts or sections, to compare with the four beasts. The metals of the image began with the most precious, gold, becoming successively inferior, while the beasts began with the majestic lion. In both visions the fourth part or "kingdom" receives particular consideration, shows the greatest complexity of form, introduces new elements, and continues down till the time when divine judgment is executed upon it for standing in opposition to God's rule.

Briefly the four beasts were: *lion*, first having eagle's wings, then losing them and taking on human qualities; a *bear* (a less majestic and more ponderous creature than the lion), devouring much flesh; a *leopard* with four wings (adding to its great speed) and four heads; and a fourth *wild beast* not corresponding to any actual animal, unusually strong, with large iron teeth, ten horns and another horn developing with eyes and a "mouth speaking grandiose things." Much of the chapter relates to the fourth beast and its unusual horn. While each beast was "different from the others," this was especially true of the fourth one. —Dan. 7:3-8, 11, 12, 15-26.

There are, of course, various explanations offered by scholars as to the application of these symbols. It is an aid to understanding, however, simply to review what history and the Bible show as to the major powers that had direct relations with God's covenant people from Daniel's time forward.

Babylon itself was the dominant power in the Near East when the vision was received. After having gained the ascendancy over Assyria, the Babylonian kingdom swiftly extended its domain over Syria and Palestine, overthrowing the kingdom of Judah with its line of Davidic rulers who sat on the glorious throne of Jehovah in Jerusalem. (1 Chron. 29:23) It may be observed that, when warning Judah of its impending fall to Babylon, the prophet Jeremiah likened the future conqueror to 'a lion going up out of a thicket.' (Jer. 4:5-7; compare 50:17.) After the fall of Jerusalem, Jeremiah said that Babylon's forces had been "swifter than the eagles" in their pursuit of the Judeans. (Lam. 4:19) History shows that Babylon's expansion, at one time reaching as far as Egypt, before long came to a halt and, in the latter part of the empire,

SYMBOLISM OF DESIRABLE THINGS

ANIMAL	CHARACTERISTIC OR QUALITY	SYMBOLISM
Ass	Ability to do hard work	Tribe of Issachar lending itself to labor (Gen. 49:14,15)
Bull	Strength, power (Job 39:9-11)	Attribute of "living creature" near Jehovah's throne (Rev. 4:7)
Young bull (calf)	Sacrificial animal	Fruit of lips, sacrifices of praise (Hos. 14:2; Heb. 13:15)
Dove (turtle-dove)	Lovableness, beauty, innocence	Shulammite girl (Song of Sol. 1:15; 5:2)
		God's servants innocent, not lawbreakers (Matt. 10:16)
	Homing quality	Jehovah's people being gathered (Isa. 60:8)
Eagle	Farsightedness	Wisdom, attribute of "living creature" near Jehovah's throne (Rev. 4:7)
		Discernment, prophetic forevision of God's servants (Matt. 24:28; Luke 17:37)
Eagle's wings	Power of flight	Refreshing vigor, endurance (Ps. 103:5; Isa. 40:31)
	Care, protection	Jehovah's care for Israel (Ex. 19:4) and for his "woman" (Rev. 12:14)
Fish	Some fish clean according to the Law (Lev. 11:9-12)	People fine, righteous, suitable for the Kingdom (Matt. 13:47-50)
Gazelle (and related animals)	Beauty, lovableness	Shepherd lover of the Shulammite (Song of Sol. 2:9)
	Speed	Speed of Gadite warriors (1 Chron. 12:8)
Hen	Protectiveness of young	Jesus' tender care (Matt. 23:37; Luke 13:34)
Hind	Swiftness	Tribe of Naphtali swift in battle; elegant (Gen. 49:21)
	Surefootedness	Stability and guidance of one's steps by Jehovah (2 Sam. 22:34; Ps. 18:33)
	Lovableness	One's own wife (Prov. 5:19)
Horned snake (serpent)	Dangerousness	Tribe of Dan, competent rear guard of Israel (Gen. 49:17)
Horse (white)	War mount	Righteous warfare (Rev. 19:11, 16)
Lamb	Sacrificial animal	Jesus Christ, the "Lamb of God" (John 1:29; Rev. 5:6; 14:1; 22:3)
Lion	Majesty, courage, destructiveness to enemies	Justice, attribute of "living creature" near Jehovah's throne (Rev. 4:7)
		Jesus as royal majesty, king, executor of justice (Gen. 49:9; Rev. 5:5)
		Jehovah (Isa. 31:4; Hos. 11:10)
		Jehovah's people (Mic. 5:8)
Serpent	Cautiousness (Gen. 3:1)	Cautiousness of God's servants (Matt. 10:16)
Sheep	Meekness, docility, gregariousness	Jehovah's flock of people (Ps. 79:13; John 10:7; Heb. 13:20)
		Persons who do good toward Christ's spiritual brothers, and who enter into Kingdom blessings (Matt. 25:32-34)
Wolf	Fighter	Tribe of Benjamin, fighter against God's enemies (Gen. 49:27)

SYMBOLISM OF THAT WHICH IS BAD AND UNDESIRABLE

ANIMAL	CHARACTERISTIC OR QUALITY	SYMBOLISM
Animals in general	Lack of reasoning	Wicked men (2 Pet. 2:12; Jude 10)
Ass	Strong sexual desire	Faithless Judah in turning to Assyria and Egypt (Ezek. 23:20)
Bear	Ferocity	Wicked rulers (Prov. 28:15)
Bull	Ferocity	Wicked enemies of David (Ps. 22:12)
Camel (female)	Aimless seeking of fulfillment of desire	Israel's unfaithful seeking after pagan nations and their gods (Jer. 2:23)
Crocodile ("sea monster"—Isa. 27:1, NW)	Haughtiness, hard-heartedness, inspiring terror (Job 41:9, 15, 24, 25)	Pharaoh, king of Egypt (Ezek. 29:3-5)
Dog	Ferocity, uncleanness, operating in packs, unsatisfied in sexual desire	Wicked enemies of David (Ps. 22:16; 59:6, 14) Wicked men (Phil. 3:2; Rev. 22:15) Sexual pervert (Deut. 23:18) Worthless individual (2 Sam. 16:9) Wicked shepherds of Israel (Isa. 56:10, 11) Ancient Jewish view of uncircumcised Gentiles (Matt. 15:26, 27) Apostates (2 Pet. 2:22)
Dove	Easily distracted, unstable, simple-minded	Ten-tribe kingdom of Israel (Hos. 7:11)
Dragon	Devouring, crushing, swallowing	Satan the Devil (Rev. 12:9) King of Babylon (Jer. 51:34, NW, footnote)
Eagle	Rapacious, predatory	Kings of Babylon and Egypt (Ezek. 17:3, 7, 12, 15)
Fish	Some fish unclean according to the Law (Lev. 11:9-12)	Wicked persons, unsuitable for Kingdom (Matt. 13:47-50)
Fox	Craftiness, slyness	Treacherous King Herod Antipas (Luke 13:32)
Goat	Stubbornness, independent spirit, tendency to butt	Persons not friendly toward Christ's spiritual brothers, "cursed" ones going into destruction (Matt. 25:32, 41, 46)
Horse	Usefulness in battle (Job 39:19-25)	Warfare, war equipment (Ps. 33:17; 147:10; Isa. 31:1; Jer. 4:13)
	Strong sexual desire	Sex-mad Israelites of Jeremiah's day (Jer. 5:8)
Leopard	Speed	Rapidity of Chaldean conquest (Hab. 1:8)
Lion	Fierce, rapacious, predatory	Wicked enemies of David (Ps. 22:13) Devil (1 Pet. 5:8)
Serpent	Cunning, deceptiveness (2 Cor. 11:3)	Satan the Devil (Rev. 12:9)
Sow	Uncleanness	Apostates (2 Pet. 2:22)
Wolf	Ferocity, rapacity, viciousness, craftiness	False prophets (Matt. 7:15) Wicked false Christians; false teachers (Acts 20:29) Wicked men of the world (Matt. 10:16)

Babylon's rulers showed little of the earlier aggressiveness.

Babylon fell to the Medo-Persian kingdom, with its heartland in the hills to the east of the plains of Mesopotamia. The Medo-Persian Empire was quite different from the Shemitic Babylonian Empire, being the first Japhetic (or Aryan) power to gain the dominant position in the Near East. The Jews, though allowed to return to Judah, continued as a subject people under the Medo-Persian yoke. (Neh. 9:36, 37) This empire showed an even greater appetite for territory than had the Babylonian, extending its domain from "India to Ethiopia."—Esther 1:1.

Medo-Persia's domination was ended by the lightning conquest of the Grecian forces headed by Alexander the Great. In a few short years he built up an empire that embraced parts of Europe, Asia and Africa. This was the first European-based power to hold such a position. After Alexander's death, his generals struggled for control of the empire, four of them eventually gaining the rulership of different sections. Palestine was fought over by the rival Seleucid and Ptolemaic kingdoms.

The Grecian Empire was eventually taken over completely by Rome. The Roman Empire surpassed all the preceding empires, not only in the extent of its domain (covering the entire Mediterranean area and in time reaching to the British Isles), but also in the efficiency of its military machine and the firmness of its application of Roman law to the provinces of its far-flung empire. Rome, of course, was the political instrument used to execute the Messiah, Christ Jesus, as well as to persecute the early Christian congregation. The empire extended for nearly a thousand years thereafter in different forms, but eventually broke up into various nations, with England finally gaining the dominant position.

In *A Short History of the World*, historian H. G. Wells makes the following interesting observations on the distinctiveness of the Roman Empire: "Now this new Roman power which arose to dominate the western world in the second and first centuries B.C. was in several respects a different thing from any of the great empires that had hitherto prevailed in the civilised world. It was not at first a monarchy, and it was not the creation of any one great conqueror. . . . it was the first republican empire that escaped extinction and went on

to fresh developments. . . . its population was less strongly Hamitic and Shemitic than that of any preceding empire. . . . It was so far a new pattern in history, it was an expanded Aryan republic. . . . It was always changing. It never attained to any fixity. In a sense the [administrative] experiment failed. In a sense the experiment remains unfinished, and Europe and America today are still working out the riddles of world-wide statecraft first confronted by the Roman people."—Chapter 33, "The Growth of the Roman Empire," pp. 149-151.

ANIMAL	CHARACTERISTIC OR QUALITY	SYMBOLISM
Worm	Low, weak, insignificant	God's nation Israel (Jacob) weak in itself, strong by Jehovah's power (Isa. 41:13-15)
Zebra (female)	Craving sexual satisfaction from any quarter	Israel unfaithfully seeking after pagan nations and their gods (Jer. 2:24)

The ram and the male goat

In the vision Daniel received two years later (Dan. 8:1), the powers represented by the two symbolic beasts involved are clearly named. The kingdom of Medo-Persia is here pictured as a male sheep (a ram) having two horns, the taller horn coming up afterward. History shows that the Medes first were the stronger and the Persians thereafter gained the ascendancy, though both peoples remained united in a dual power. A he-goat, moving very fast across the earth, symbolized the world power of Greece. (Dan. 8:3-8, 20, 21) The prophetic vision shows that the goat's "great horn" located between its eyes, representing the first king, was broken "as soon as it became mighty," four kingdoms resulting, though of inferior strength. (Dan. 8:5, 8, 21, 22) The amazingly quick conquest of the Medo-Persian Empire by Alexander has already been commented upon, as well as the division of his kingdom among four of his generals.

It is worthy of mention here that the same nation may be represented by different animal symbols in different prophecies. Thus, Babylon (as well as Assyria) is represented by lions at Jeremiah 50:17, while at Ezekiel 17:3-17 both Babylon and Egypt are pictured by great eagles. Ezekiel elsewhere likens Egypt's Pharaoh to a "great sea monster" lying in the Nile canals. (Ezek. 29:3) Hence the fact that Medo-Persia and Greece are represented by certain symbolisms in Daniel chapter 8 does not eliminate the possibility of their being represented by other symbolisms in the earlier vision (chapter 7) nor in subsequent prophecies.

The seven-headed wild beast out of the sea

In the vision had by the apostle John and recorded at Revelation chapter 13 a seven-headed, ten-horned wild beast comes up out of the sea, leopard-like, yet with feet of a bear and the mouth of a lion. It is thus a composite form of several of the symbols appearing in Daniel's vision of the four beasts. The dragon, identified at Revelation 12:9 as Satan the Devil, gives it its authority and power. (Rev. 13:1, 2) This beast's seven heads (bearing ten horns) distinguish it from the one-headed beasts of Daniel's vision. Seven (and ten) are commonly acknowledged as Biblical symbols of completeness. (See NUMBER, NUMERAL.) This is corroborated by the extent of this beast's domain, for it exercises authority, not over one nation or a group of nations, but "over every tribe and people and tongue and nation." (Rev. 13:7, 8; compare 16:13, 14.) Noting these factors, *The Interpreter's Dictionary of the Bible* comments: "The first of these beasts [of Revelation chapter 13] combines in itself the joint characteristics of the four beasts of Daniel's vision . . . Accordingly, this first beast represents the combined forces of all political rule opposed to God in the world."—Vol. 1, p. 369.

Two-horned beast out of the earth

Then John saw a beast with two horns like those of a harmless lamb yet speaking as a dragon, exercising the full authority of the first wild beast, just described. It directs making an image of the globally ruling seven-headed beast, putting all persons under compulsion to accept its "mark."—Rev. 13:11-17.

It may be recalled that the two-horned ram of Daniel chapter 7 represented a dual power, Medo-Persia. Of course, that power had long disappeared in the apostle John's day, and his vision was of things yet future. (Rev. 1:1) Other dual powers have existed since John's day, but among these the historical association of Britain and the United States is particularly notable and of long duration.

The other notable characteristic of the two-horned beast, its speaking like a dragon, recalls the "mouth speaking grandiose things" on the outstanding horn of the fourth beast of Daniel 7 (vss. 8, 20-26); while its "misleading" earth's inhabitants compares with the deception practiced by the 'fierce king' described at Daniel 8:23-25.—Rev. 13:11, 14.

The scarlet-colored wild beast

At Revelation 17 the apostle records his vision of a scarlet-colored beast with seven heads and ten horns, mounted by the symbolic woman "Babylon the Great." This beast thus resembles or is in the image of the first beast of Revelation 13 but is distinct due to its scarlet color and the fact that no crowns are seen on its ten horns. Beholding the beast, John is told that five of the seven kings represented by the seven heads had already fallen, while one existed at that time and the seventh was yet to come. The scarlet-colored beast itself is an eighth king but springs from or is a product of the previous seven. The "ten kings" represented by the ten horns exist and exercise authority in association with the scarlet beast for a short time. Warring against the Lamb, Jesus Christ, and those with him, they go down in defeat.—Rev. 17:3-5, 9-14.

Some scholars would apply this vision to pagan Rome and the seven heads to seven emperors of Rome, followed by an eighth emperor. They disagree, however, as to which emperors should be included. The Bible itself does not treat of more than two Roman emperors by name, with a third (Nero) being mentioned under the title of "Caesar." Other scholars understand the "heads" or "kings" to represent world powers, as in the book of Daniel. It is noteworthy that the Bible does name five world powers in the Hebrew Scriptures, namely, Egypt, Assyria, Babylon, Medo-Persia, and Greece, while the Greek Scriptures name a sixth, Rome, ruling in John's day. While this would leave the seventh 'king' unnamed, the fact that it had not yet appeared when John recorded the Revelation would allow for such anonymity. At any rate, the eighth king, the symbolic scarlet beast, in some way unites in itself these seven heads while at the same time springing from them.

BEATING. The Mosaic law provided for punishment by beating. This was with a stick or a rod. The judges were to decide the number of strokes to be given according to the misdeed committed, considering also the motive, circumstances, and so forth. The position was prescribed: "The judge must also have him laid prostrate and given strokes before him by number to correspond with his wicked deed." The punishment was limited to forty strokes. (Deut. 25:2, 3) The reason given for such limitation was that more than this would disgrace the person in the eyes of his

fellow countrymen. This is one of the examples showing that the Law given through Moses allowed for no cruel or unusual punishment. The purpose of the punishment was corrective, not vindictive and vicious as were the punishments meted out by the nations. The one administering the beating would be punished if he exceeded the legal number of strokes. Therefore, the Jews restricted the strokes to thirty-nine, so as not to go beyond the limit by mistake and thereby violate the law.—2 Cor. 11:24.

A Hebrew slave owner was permitted to strike his slave man or slave girl with a stick if the slave was disobedient or rebellious. But if the slave died under the beating, the slave owner was to be punished. If the slave lived for a day or two afterward, however, this would be evidence tending to indicate that the slave owner did not have murder in his heart. He had the right to mete out disciplinary punishment, for the slave was "his money." A man would be very unlikely to want to destroy completely his own valuable property, thereby suffering a loss. Also, if the slave died after the passage of a day or more, it would not be certain whether death was from the beating or from some other cause. So if the slave continued alive a day or two, the master would not be punished. (Ex. 21:20, 21) Jewish commentators say this law applied to foreign slaves, who only could be looked on as property, "his money."

If a man charged his wife with deceptively claiming to be a virgin at the time of marriage and his charge was false, the older men of the city, as judges, were to discipline him and also impose a fine, because he brought a bad name upon a virgin of Israel. This discipline might have been the administering of a certain number of strokes.—Deut. 22:13-19.

The Scriptures repeatedly emphasize the value of strokes as a disciplinary measure. Proverbs 20:30 shows that discipline can go very deep, resulting in good to the individual. It reads: "Bruising wounds are what scours away the bad; and strokes, the innermost parts of the belly." One being disciplined in this way should recognize that he has acted foolishly and should change. (Prov. 10:13; 19:29) A really wise person can be corrected by words and will avoid the need of strokes.

Since all mankind are brought forth "with error" and conceived "in sin" (Ps. 51:5), the Scriptures counsel that the parental rod of authority must be strictly exercised, sometimes in the form of the literal rod. (Prov. 22:15) Thereby the child may be saved from disfavor and death.—Prov. 23:13, 14.

It appears that the Jews did not continue to confine themselves to the rod but later used the scourge. (Heb. 11:36) This is a more severe punishment than beating with rods and, while it was a legalized punishment in Jesus' day on earth, it was not based on the Law. (Matt. 10:17; 23:34) The Mishnah, which is supposed to be a development of the oral tradition, describes the procedure of scourging:

"They bind his two hands to a pillar on either side, and the minister of the synagogue lays hold on his garments—if they are torn they are torn, if they are utterly rent they are utterly rent—so that he bares his chest. A stone is set down behind him on which the minister of the synagogue stands with a strap of calf-hide in his hand, doubled and re-doubled, and two [other] straps that rise and fall [are fastened] thereto.

"The handpiece of the strap is one handbreadth long and one handbreadth wide; and its end must reach to his navel. He gives him one-third of the stripes in front and two-thirds behind; and he may not strike him when he is standing or when he is sitting, but only when he is bending low, for it is written, *The judge shall cause him to lie down.* And he that smites, smites with his one hand with all his might.

" . . . If he dies under his hand, the scourger is not culpable. But if he gave him one stripe too many and he died, he must escape into exile because of him. . . .

"How many stripes do they inflict on a man? Forty save one, for it is written, *By number forty;* [that is to say,] a number near to forty."—*Mishnah* Makkoth, 3:12-14, 10.

An unusual form of scourging was adopted by Gideon toward the seven princes and older men of Succoth, who refused to give provision to his men when he was chasing after the kings of Midian. He apparently made scourges of the thorns and briers of the wilderness to thresh them. It is said that he put them "through an experience."—Judg. 8:7, 14, 16.

Other nations used a more severe form of beating and they did not limit themselves to forty strokes. The Israelites in Egypt were beaten by their Egyptian overseers, no doubt very severely. (Ex. 5:14, 16; 2:11, 12) It is said that the Greeks permitted a criminal to be beaten to death.

Romans used rods for beating, the outer garments first being stripped off. (Acts 16:22, 23) They also used the scourge. The victim was stretched out, apparently having his hands tied to a post with thongs. (Acts 22:25, 29) To scourge a Roman citizen was illegal. The Porcian and Sempronian laws of 248 B.C.E. and 123 B.C.E., respectively, exempted Roman citizens from scourging.—Acts 22:25.

The most terrible instrument for scourging was known as the *flagellum.* It consisted of a handle into which several cords or leather thongs were fixed. These thongs were weighted with jagged pieces of bone or metal to make the blow more painful and effective.

The number of strokes administered was altogether up to the commander. Depending upon the viciousness of the executioner of the beating, the blows were applied to the back and sometimes even to the loins, the face or the bowels. It was not unusual for a victim to die under such scourging. The Romans used the scourge at times to 'examine' victims in order to obtain confessions or testimony.—Acts 22:24.

The punishment of scourging usually preceded impaling. After Pilate gave in to the Jews' insistent cry for Jesus' impalement, and he released Barabbas to them, we are told: "At that time, therefore, Pilate took Jesus and scourged him." (John 19:1; Matt. 20:19; 27:26; Mark 15:15) Jesus told his disciples that for his name's sake they would be beaten in the synagogues. (Mark 13:9) This prophecy was fulfilled numerous times. Some of the apostles were arrested and brought before the Jewish Sanhedrin and were flogged after they had refused to agree to stop their preaching work. (Acts 5:40) Saul, who afterward became the apostle Paul, was a fierce persecutor of Christians before his conversion, imprisoning them and flogging them in one synagogue after another. (Acts 22:19) Paul himself, after becoming a Christian, was given many beatings by the Jews.—2 Cor. 11:24; Acts 21:32.

Paul was flogged with rods in the city of Philippi. He turned this incident against his persecutors, using the opportunity to defend and establish the good news that he preached. He had been publicly beaten and thrown into prison, but when the magistrates found out that he was a Roman citizen, they were very fearful, for they not only had flogged a Roman citizen but had done so even before he had been condemned by trial. In this case too, Paul and Silas had been publicly displayed as malefactors. So when the magistrates ordered the jailer to release Paul and Silas, Paul replied: "They flogged us publicly uncondemned, men who are Romans, and threw us into prison; and are they now throwing us out secretly? No, indeed! but let them come themselves and bring us out." The magistrates must personally acknowledge their error. "So the constables reported these sayings to the civil magistrates. These grew fearful when they heard that the men were Romans. Consequently they came and entreated them and, after bringing them out, they requested them to depart

from the city." (Acts 16:22-40) Thereby, the preaching of the good news was vindicated as being no violation of the law, for the magistrates themselves, by taking this action, made it a matter of public record that Paul and Silas had done no wrong. Paul acted in this way because it was his desire 'legally to establish the good news.'—Phil. 1:7.

FIGURATIVE USAGE

King Rehoboam compared his rule with his father Solomon's by metaphorically referring to the more serious punishment of the scourge as contrasted with whips. (In the Hebrew, the word for "scourges" means "piercers, stingers" or "scorpions" and apparently was a type of whip with knots, or barbed ends like a scorpion's sting, or perhaps with knotted or thorny twigs.)—1 Ki. 12:11-14.

Jehovah spoke to David in making a covenant with David for a kingdom. He told David that the throne would be established in his line but that if his dynasty or any of his line of descent should do wrong, Jehovah would "reprove him with the rod of men and with the strokes of the sons of Adam." (2 Sam. 7:14; Ps. 89:32) This did take place when Jehovah allowed the kings of the Gentile nations to defeat the kings of Judah, particularly when Nebuchadnezzar the king of Babylon removed Zedekiah from the throne in Jerusalem.—Jer. 52:1-11.

Jehovah said that the nations the Israelites failed to dispossess would become "a scourge on your flanks." (Josh. 23:13) Isaiah 10:24-26 shows that, while the Assyrian used the rod to strike Zion unjustly, Jehovah was to brandish "a whip" against the Assyrian. A plague, disease or calamity sent out from Jehovah as a punishment was referred to as a scourge. (Num. 16:43-50; 25:8, 9; Ps. 106:29, 30) Discipline from Jehovah is likened to scourging. —Heb. 12:6.

Jesus foretold that at the time of his second coming he would appoint a "faithful and discreet slave" to care for his servants and that there would be an "evil slave" that would not be alert and anxiously watching for his coming. This "evil slave" would say: "My master is delaying." He would not only eat and drink with the confirmed drunkards, but he would go farther by beating his fellow slaves and opposing their work of providing the spiritual food at the proper time for God's faithful slaves. This one, in turn, would be punished with the greatest severity and assigned a part with the hypocrites. (Matt. 24:45-51; Luke 12:42-46) Jesus went on then to show that one who has greater responsibility and fails to take care of it is more reprehensible than one who does not know or understand his duties so well. Such one's punishment, the number of "strokes," would be proportionate to his responsibility.—Luke 12:47, 48.

Isaiah prophesied concerning the Messiah, that he would bear the sicknesses and pains of those who would exercise faith in him. He said: "Because of his wounds there has been a healing for us." (Isa. 53:3-5) Peter applies this prophecy to Jesus Christ, saying: "He himself bore our sins in his own body upon the stake, in order that we might be done with sins and live to righteousness. And 'by his stripes you were healed.' "—1 Pet. 2:24.

BEAUTIFUL GATE. See GATE, GATEWAY.

BEBAI (Be'bai) [fatherly].

1. A household head whose descendants, over six hundred, returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 11; Neh. 7:16) Twenty-nine more came with Ezra in 468. (Ezra 8:11) Four of the first group had taken foreign wives, which they put away at the insistence of Ezra.—Ezra 10:28, 44.

2. A prominent man or a representative of the sons of Bebai (No. 1, above), who attested to Nehemiah's agreement of faithfulness.—Neh. 9:38; 10:1, 15.

BECHER (Be'cher) [young camel; firstborn].

1. The second-named son of Benjamin in the list of Jacob's descendants at Genesis chapter 46. (See verse 21; 1 Chronicles 7:6.) It is omitted in the genealogical lists at Numbers 26:38 and 1 Chronicles 8:1, 2. His descendants through his nine sons as family heads numbered 20,200 "valiant, mighty men," according to the account recorded at 1 Chronicles 7:8, 9.

2. Family head of Becherites (Bachrites, *AV*) of the tribe of Ephraim.—Num. 26:35.

BECHERITES (Be'cher·ites). An Ephraimite family descended from Becher.—Num. 26:35.

BECORATH (Be·co'rath) [firstborn]. Ancestor of King Saul; of the tribe of Benjamin.—1 Sam. 9:1.

BED. During Bible times, as today, the facilities for sleeping varied in type, style and structure according to the people's wealth, status in life and customs. The bare ground, sometimes cushioned with a pad or pallet, often sufficed for the poor, the herdsman and the traveler; very costly and ornate furnishings were used by rulers and the rich in their permanent dwellings. Bible writers did not always make a distinction between a *bed, cot, divan, couch* or *lounge*. They frequently used two or more of these terms for the same thing, calling a bed a divan (Job 7:13), a bed a cot (Matt. 9:6; Mark 2:11), a couch a divan (Ps. 6:6), a bed a lounge. (Gen. 49:4) These were used by those sleeping at night or taking a siesta (2 Sam. 4:5-7; Job 33:15), by those sick and by ones having intercourse (Ps. 41:3; Ezek. 23:17), and as a resting-place for the dead in a grand tomb. (2 Chron. 16:14) The custom of reclining at a meal required couches in banquet halls. (Esther 7:8; Matt. 26:20; Luke 22:14) A couch especially designed to carry one about in regal style was called a *litter*.—Song of Sol. 3:7-10; see LITTER.

Certain accessories are usually associated with beds, for example, a pillow. Jesus, when crossing the Sea of Galilee, fell asleep "upon a pillow" in the stern of the boat. (Mark 4:38) During the colder season a "woven sheet" or other covering was used (Isa. 28:20), but it was common to sleep in everyday garments; hence the Mosaic law forbade keeping another person's garments after sunset: "It is his only covering. . . . In what will he lie down?"—Ex. 22:26, 27.

The Oriental bed was often a simple mat made of straw or rushes, and perhaps quilting or a mattress of some sort for added comfort. When not in use, these were rolled up and stored away. A more permanent arrangement employed a wooden frame or bedstead that elevated the sleeper off the ground or floor. (Mark 4:21) These served as couches or divans upon which to sit during the daytime. The simplest cotlike beds were lightweight, easily picked up and carried about.—Luke 5:18, 19; John 5:8; Acts 5:15.

The wealthy had beds draped with elegant decorations of rich embroidery work. "With coverlets I have bedecked my divan, with many-colored things, linen of Egypt. I have besprinkled my bed with myrrh, aloes and cinnamon," the seductive prostitute declared. (Prov. 7:16, 17) Like the "couches of gold and silver" of a Persian palace, so also "a splendid couch," "a Damascene divan" and "couches of ivory," were described by the prophet as the furnishings of rebellious Israel.—Esther 1:6; Amos 3:12; 6:4.

Separate bedrooms or inner bedrooms were used by those who could afford large houses. (Ex. 8:3; 2 Ki. 6:12; 11:2) During the hot summer, the cooler rooftops frequently served as sleeping quarters.

Also in a figurative sense, beds, couches and lounges are referred to in the Scriptures. The state of the dead, for example, is as those lying in a bed. (Job 17:13; Ezek. 32:25) Jehovah's loyal ones "cry out joyfully on their beds," in contrast with wayward ones who keep howling and scheming what is bad while

lying in bed. (Ps. 149:5; Hos. 7:14; Mic. 2:1) Unlike Reuben, who with reckless license had relations with his father Jacob's concubine and in this sense profaned his father's bed (Gen. 35:22; 49:4), Christians must not defile the sacred marital arrangement, "the marriage bed," in any way.—Heb. 13:4.

BEDAD (Be'dad) [isolation]. Father of Edomite King Hadad, who ruled in Avith before any king ruled over Israel.—Gen. 36:31, 35; 1 Chron. 1:43, 46.

BEDAN (Be'dan).

1. Listed with Gideon (Jerubbaal), Jephthah and Samuel as delivering Israel from enemies. (1 Sam. 12:11) However, nowhere else in the Bible nor in secular history is mention made of such a Bedan. C. F. Keil and F. Delitzsch, in their *Biblical Commentary on the Books of Samuel*, p. 118, remark: "It is extremely improbable that Samuel should have mentioned a judge here, who had been passed over in the book of Judges on account of his comparative insignificance."

Bedan is by some understood to refer to Barak. The context of 1 Samuel 12:11 denotes a major deliverer and recalls the oppression by Sisera and the deliverance that followed, a deliverance in which Jehovah used Barak. Barak is named along with Gideon and Jephthah in Hebrews 11:32. The *Septuagint* and Syriac *Peshitta* read "Barak" at 1 Samuel 12:11. Nevertheless, others believe Bedan refers to Judge Abdon. Both names, Barak and Abdon, bear certain similarities to "Bedan" in Hebrew.—See BARAK.

2. A descendant of Manasseh.—1 Chron. 7:17.

BEDEIAH (Be·dei'ah) [servant of Jah]. One of the twelve sons of Bani who, at Ezra's urging, sent away their foreign wives and sons.—Ezra 10:10, 11, 34, 35, 44.

BEE [Heb., *d'voh·rah'*]. The description of Canaan as a "land flowing with milk and honey" of itself indicates that bees were very numerous in that land from early times. (Ex. 3:8) The warm climate and abundance of flowers continues to make it a land suitable for a large bee population, and beekeeping is very popular there in modern times.

On the basis of a relief in the "Temple of the Sun," beekeeping among the Egyptians is believed to date from before the time of Abraham. The first definite evidence, however, for the domestication of bees in Palestine comes in the time of the Jewish Mishna (committed to writing about the second century C.E.), at which time it was quite common. The Biblical references in the main quite evidently relate to wild honeybees. The honey eaten by Jonathan during one military campaign was found in the woods, the bees' nest likely being in a hollow tree. (1 Sam. 14:25-27) Wild honeybees of the Jordan valley provided John the Baptist with a large proportion of his food. (Matt. 3:4) Bees nest not only in trees but also in other hollow cavities, such as clefts of rocks and walls.—Deut. 32:13; Ps. 81:16.

The account at Judges 14:5-9 has caused some question. Samson, having slain a lion, returned to find "a swarm of bees in the lion's corpse, and honey." The strong aversion of most bees to dead bodies and carrion is well known. It should be noted, however, that the account states that Samson returned "after a while" or, literally in the Hebrew, "after days," a phrase that can refer to a period of even a year. (Compare 1 Samuel 1:3 [The expression "from year to year" in the Hebrew is literally "from days to days."]; compare Nehemiah 13:6.) The time elapsed would allow for the scavenger birds or animals and also insects to have consumed much of the flesh and for the burning rays of the sun to dessicate the remainder. That a fair amount of time had passed is also evident from the fact that the swarm of bees not only had formed their nest within the lion's corpse but also had collected a quantity of honey.

The ferocity of attack by a disturbed hive of bees is used to describe the way in which the Amorites chased the Israelite forces out of their mountainous domain. (Deut. 1:44) The psalmist similarly describes enemy nations as surrounding him "like bees," held off only by his exercise of faith in Jehovah's name. (Ps. 118:10-12) Research by Cornell University has demonstrated that bee venom is proportionately as toxic as that of a cobra, and, although the sting of an individual bee injects only a relatively small portion of venom into the victim, the attack of a swarm of several hundred bees can be fatal to a human. A large colony of bees may have as many as 60,000 members.

The prophet Isaiah graphically foretold the invasion of the Promised Land by the armies of Egypt and Assyria, likening their troops to swarms of flies and bees for which Jehovah God 'whistles' so that they come in and settle on the torrent valleys and the clefts of the crags. (Isa. 7:18, 19) Most commentators do not consider the 'whistling' to denote an actual practice among those keeping bees but simply as indicating that Jehovah attracts the attention of the aggressive nations to the land of his covenant people. The fact that not only figurative "bees" but also "flies" are called would likewise imply that no literal mode of calling bees is involved.

Of the more than 10,000 varieties of bees known, the kind most common to the Promised Land today is a dark bee called *Apis mellifica syriaca*. A beehive commonly constructed by native people in this region has been that of a wicker cylinder plastered with mud or cow dung; large water jars have also been used.

The meaning of the Hebrew name for these insects is understood by some lexicographers to derive from a root meaning "to speak," perhaps as indicating the humming noise made by bees. Others suggest the root meaning to be "to arrange, or, to follow," possibly relating to the high degree of organization evident within bee colonies.

Two women in the Bible bore the name of Deborah (bee), the nursing woman of Rebekah (Gen. 35:8) and the prophetess who cooperated with Judge Barak in the defeat of Canaanite King Jabin.—Judg. 4:4.

BEELIADA (Be·e·li'a·da) [Baal (that is, Master or Owner) knows]. A son of David born after his coming to Jerusalem. (1 Chron. 14:3-7) Without the first two letters of *Be*eliada, the contracted form Eliada ("God knows") occurs at 2 Samuel 5:16 and 1 Chronicles 3:8.

This difference in the spelling of the name has been the subject of much discussion. Some say that "Eliada" was probably the original form, that it is improbable David named a son after the pagan god Baal, and note that "Beeliada" appears only in the most recent of the three listings of David's sons, and that in this verse (1 Chron. 14:7) the *Septuagint* reads *E·li·a·de'* and the Syriac *Peshitta* (Lamsa's) says "Eliada."

On the other hand, there are those who take the position that the literal meaning of *ba"al* is not offensive, that it simply means "master" or "owner," and that in this good sense David himself used the name, for example, when he called the place of battle "Baal-perazim." (2 Sam. 5:20) Possibly, they say, David named this son in commemoration of the great victory Jehovah gave him at that place. There are several manuscripts that confirm "Beeliada" in the Masoretic text. The *Codex Alexandrinus* of the fifth century, which reads *Bal·li·a·da'*, the *Friderico-Augustanus* of the fourth century, where *Ba·leg·da·e'* is given, and the *Vulgate*, which reads *Baaliada*, all support the Masoretic. Those who say the name originally was "Beeliada" account for the shortened form "Eliada" as a later scribal change made out of deference to David at a time when *ba"al* had taken on an odious meaning. This, however, may be just another example where the Hebrews shortened a

name simply for brevity's sake, a common practice even today the world over.

BEELZEBUB (Be·el'ze·bub) [alternately, Beelzeboul and Beezeboul; possibly meaning, "Lord of the habitation"; or, if a play on the late Hebrew word *ze'vel* (dung), "lord of dung." The name may also be an alteration of Baal-zebub, the Baal worshiped by the Philistines at Ekron.] "Beelzebub" is a designation applied to Satan the prince or ruler of the demons. The religious leaders blasphemously accused Jesus Christ of expelling demons by means of Beelzebub.—Matt. 10:25; 12:24-29; Mark 3:22-27; Luke 11:15-19.

BEER, I (Be'er) [well or pit]. The Hebrew word *be'er'* usually refers to a well in contrast to a natural spring (Heb., *'a'yin*). It commonly occurs in place-names as a prefix.—Compare BEER-ELIM, BEER-SHEBA.

1. After passing the Arnon River on their approach to the Promised Land, the Israelites came to Beer. (Num. 21:13-16) Here a well was dug, apparently by the princely heads of the tribes, using their own staffs, and water sprang up. This event was cause for the poetic song set forth in verses 17, 18.

Due to the part played by the princes in the digging of the well, some suggest that this is the same place as Beer-elim (well of the foremost men or chiefs). (Isa. 15:8) The location is uncertain, but it is considered likely to have been in the torrent valley called the Wadi eth-Thamad, N of the Arnon and some thirty-five miles (56 kilometers) E of the Dead Sea. Water is often found here quite easily by scooping out the soil.

2. A place to which Jotham, Gideon's (Jerubbaal's) son, fled after exposing Abimelech's treachery. (Judg. 9:3-5, 21) El-Bireh, about seven miles (11 kilometers) N of Beth-shan and SE of Mount Tabor, is suggested by some as the probable location; others connect it with Beeroth. (See BEEROTH.) In view of the absence of any indication of the direction of Jotham's flight from Mount Gerizim, however, the identification is uncertain.

BEER, II. A beverage rather low in alcohol content, brewed by slow fermentation from wheat or other grain.

Cuneiform tablets reveal that the art of brewing beer from grain was practiced in ancient Mesopotamia as early as the third millennium B.C.E. When Abraham first arrived in Egypt he probably found that beer was already a common drink there. At a later date, it is said, Ramses III prized beer so highly that he offered up 30,000 gallons (113,560 liters) a year to his gods. Many Philistine beer mugs with their strainer spouts have been found. Those various nations, it seems, had a great variety of beers to suit every taste—sweet beer, dark beer, perfumed beer, sparkling beer, spiced beer—served either hot or cold, watered down or thick and sticky. —Isa. 1:22; Hos. 4:18; Nah. 1:10; see WINE AND STRONG DRINK.

BEERA (Be·e'ra) [a well]. A family head and descendant of Asher.—1 Chron. 7:30, 37, 40.

BEERAH (Be·er'ah) [a well]. A Reubenite chieftain taken into exile by Assyrian King Tiglath-pileser apparently during the reign of Pekah (778-758 B.C.E.). —1 Chron. 5:6.

BEER-ELIM (Be'er-e'lim) [well of the foremost men or chiefs]. A place named in Isaiah's pronouncement against Moab. (Isa. 15:8) The foretold desolation is to cause "howling" clear to Eglaim and to Beer-elim. The location is unknown; many scholars relate it to Beer, mentioned at Numbers 21:16.—See BEER, I, No. 1.

BEERI (Be·e'ri) [my well].

1. Hittite father of Esau's wife Judith.—Gen. 26:34.
2. Father of the prophet Hosea.—Hos. 1:1.

BEER-LAHAI-ROI (Be'er-la'hai-roi) [well of the living one who sees me]. Hagar, Sarai's Egyptian maidservant, when fleeing from her mistress' wrath followed the "way to Shur," leading through the Negeb down to Egypt. Reaching a certain fountain (Heb., *'a'yin*), however, she was reassured by an angel, instructed to return to her mistress, and told of the birth and future of Ishmael (whose name means "God hears"). Therefore, the well there was called "Beer-lahai-roi," Hagar saying of Jehovah, "You are a God of sight."—Gen. 16:7-14.

Later, Isaac was coming from "the way that goes to Beer-lahai-roi" in the Negeb when he caught sight of the camel caravan bringing his future bride, Rebekah. (Gen. 24:62, 63) Following Abraham's death Isaac resided "close by Beer-lahai-roi."—Gen. 25:11.

Beer-lahai-roi is stated to have been "between Kadesh and Bered." (Gen. 16:14) A Bedouin tradition places it at 'Ain Muweileh, about twelve miles (19 kilometers) NW of 'Ain Qedeis (the probable site of Kadesh-barnea), but the absence of any clear identification of the site of Bered leaves the matter uncertain.

BEEROTH (Be·er'oth) [wells]. One of four Hivite cities that astutely arranged a covenant with Joshua, the men of the city of Gibeon apparently taking the lead in the matter. (Josh. 9:3-17) The city thereafter was included within the inheritance of the tribe of Benjamin. (Josh. 18:21, 25) In describing the assassination of Saul's son Ish-bosheth by men from Beeroth, the statement is made that "Beeroth, too, used to be counted as part of Benjamin." This may indicate that the city lay near the border line of a neighboring tribe, hence the need to specify the tribal territory in which it was situated. (2 Sam. 4:2-6) Mention is made of the flight of its residents to Gittaim, but the reason is not explained; it may have been due to Philistine raids following their victory over Saul's forces at Mount Gilboa or it may have taken place after the assassination of Ish-bosheth, the flight being to avoid acts of vengeance in reprisal for that murder. However, following the exile in Babylon, men of Beeroth are listed among those returning to Palestine.—Ezra 2:1, 25; Neh. 7:29.

Though some suggest a site farther S, Beeroth is generally identified with el-Bireh, a neighboring town of modern Ramallah, located about nine miles (14.5 kilometers) N of Jerusalem and about four and a half miles (7 kilometers) N-NE of Gibeon, hence, near the border of Ephraim. A spring there provides a fine supply of water. Traces of an old caravansary indicate that it was a stopping place for caravans.

BEEROTH BENE-JAAKAN (Be·er'oth Ben'e-ja'a-kan) [wells of the sons of Jaakan]. A place at which the Israelites camped perhaps more than once during their wanderings in the wilderness, the last time being shortly before Aaron's death on Mount Hor. (Deut. 10:6) It is tentatively identified with el-Birein, about forty miles (approximately 65 kilometers) SW of Beer-sheba. There are wells here and the probable location of Kadesh-barnea is but a few miles S. Archaeologist Nelson Glueck comments that there are a "strikingly large number of antiquity sites in this district." (*Rivers in the Desert*, p. 97) Beeroth Bene-jaakan is evidently referred to as simply Bene-jaakan at Numbers 33:31.—See BENE-JAAKAN.

BEEROTHITE (Be·er'oth·ite). A resident or native of Beeroth. At the time of the Israelites' entry into Canaan its inhabitants were Hivites. The territory was thereafter assigned to Benjamin, and the Hivite residents became "gatherers of wood and drawers of water." (Josh. 9:17, 27; 18:21, 25; see BEEROTH.) The assassins of Ish-bosheth, namely, Baanah and Rechab,

were "sons of Rimmon the Beerothite, of the sons of Benjamin." (2 Sam. 4:2, 5, 9) Naharai, one of David's mighty men, is also listed as a Beerothite.—2 Sam. 23:37; called "the Berothite" at 1 Chronicles 11:39.

BEER-SHEBA (Be'er-she'ba) [well of the oath or of seven]. The place of a well and, later, of a city in southern Judah. It is usually identified with modern Bir es-Saba' on the N side of the Wadi es-Saba', or with Tell es-Saba' a couple of miles to the E. It thus lies about midway between the Mediterranean coast and the southern end of the Dead Sea, about twenty-eight miles (45 kilometers) SW of Hebron and about the same distance SE of Gaza. Beer-sheba came to stand for the southernmost point in describing the length of Palestine, as expressed in the proverbial phrase "from Dan down to Beer-sheba" (Judg. 20:1), or, in a converse direction, "from Beer-sheba to Dan." (1 Chron. 21:2; 2 Chron. 30:5) After the division of the nation into two kingdoms, Beer-sheba continued to be used to indicate the southern extremity of the kingdom of Judah in the expressions "from Geba as far as Beer-sheba" (2 Ki. 23:8) and "from Beer-sheba to the mountainous region of Ephraim" (where the northern kingdom of Israel began). (2 Chron. 19:4) In postexilic times the expression was used in a yet more limited form to refer to the area occupied by the repatriated men of Judah, extending from Beer-sheba "clear to the valley of Hinnom."—Neh. 11:27, 30.

In reality, there were other towns of the Promised Land that lay to the S of Beer-sheba, even as there were Israelite towns N of Dan. However, both Dan and Beer-sheba were situated at natural frontiers of the land. In the case of Beer-sheba, its position was below the mountains of Judah on the edge of the desert. Additionally, it was one of the principal cities of Judah (along with Jerusalem and Hebron), and this was not only because it had an excellent supply of water as compared with the surrounding region, thus allowing for both farming and grazing of herds and flocks, but also because important roads converged on it from several directions. From Egypt an ancient route led up by the "Way of the Wells" through Kadesh-barnea to Beer-sheba, being joined by another road over which traveled the camel caravans from the "Spice Kingdoms" of the Arabian Peninsula, heading for Philistia or Judah. From Ezion-geber, at the head of the Gulf of Aqabah, another route led up through the Arabah and then turned W, climbing the Ascent of Akrabbim to Beer-sheba. At Gaza, in the Philistine Plain, a road branching from the highway led SE to Beer-sheba. And, connecting it with the rest of Judah, a road ran from Beer-sheba to the NE, climbing the plateau up into the mountains of Judah to Jerusalem and points farther N.

The site is first mentioned in connection with Hagar, who wandered with her son Ishmael "in the wilderness of Beer-sheba" when dismissed by Abraham. (Gen. 21:14) Expecting her son to die of thirst, she withdrew from Ishmael, but God heard the boy and directed Hagar to a well. (Gen. 21:19) This may have been a well dug earlier by Abraham, but at that time still unnamed, in view of the account that follows. Some of the Philistines had seized a well in this area by violence, seemingly unknown to Abimelech the king of Gerar, who approached Abraham with Phicol the chief of his army to propose a covenant of peace. When Abraham severely criticized Abimelech for his servants' act of violence, Abimelech avowed his ignorance, concluded a covenant with Abraham and accepted seven female lambs from him in evidence of Abraham's title to the well. To commemorate the event, Abraham called the place "Beer-sheba" because there "both of them had taken an oath." (Gen. 21:31) Abraham then planted a tamarisk tree there and called upon "the name of Jehovah the indefinitely lasting God." (Gen. 21:33) It was from here that Abraham went to Moriah to offer Isaac as a sacrifice and here he returned to dwell.—Gen. 22:19.

When Abraham died, the Philistines stopped up the wells he had dug, but when Isaac later took up dwelling here he began to reopen them and call them by the names that his father had given them. (Gen. 26:18) Opposed by the Philistines, he withdrew from place to place until he found ample room at Rehoboth and later returned to Beer-sheba. (Gen. 26:22, 23) While Isaac's servants were excavating a well at Beer-sheba, Abimelech, possibly another king of Gerar (by the same name or title as the one that had covenanted with Abraham, or perhaps the same one), came with Phicol the chief of his army to Isaac to propose a covenant of peace with him. After feasting and drinking, they arose early the next morning and made sworn statements one to another. That same day the well produced water, and Isaac called its name Shibah, meaning "seven" and referring to an oath or statement sworn to by seven things. (Gen. 26:33; see SHIBAH.) It would seem that Isaac was thus preserving the name, Beer-sheba, that Abraham had given to the place, and the possibility of this being the same well previously dug by Abraham and re-excavated by Isaac's men is shown by Genesis 26:18, previously cited. During the years that Isaac lived here he blessed Jacob in place of Esau and sent him away to Haran to take a wife from the daughters of Laban, his mother's brother. (Gen. 28:1, 2, 10) Fifty-three years later Jacob, now known as Israel, offered sacrifices to the God of Isaac at Beer-sheba on his way to join Joseph, his son, in Egypt.—Gen. 46:1-5.

In the 261 years that intervened until Canaan was apportioned to the twelve tribes of Israel, a city had grown up at Beer-sheba (Josh. 15:21, 28), which was assigned to the tribe of Simeon as an enclave city in the territory of Judah. (Josh. 19:1, 2) Here Samuel's sons officiated as judges. (1 Sam. 8:1, 2) Elijah, fleeing from Queen Jezebel's wrath, left his attendant at Beer-sheba and headed southward across the Negeb toward Horeb. (1 Ki. 19:3) Zibiah, the mother of King Jehoash of Judah, came from this place. (2 Ki. 12:1) Beer-sheba was named as the terminating point of David's registering of the people throughout Israel (2 Sam. 24:2, 7) and the starting place of Jehoshaphat's reforms in worship. (2 Chron. 19:4) The references of Amos to Beer-sheba in his day strongly suggest that it was then a place of unclean religious activities (Amos 5:5; 8:14), perhaps associated in some way with the idolatrous northern kingdom. Figurines of the goddess Astarte have been excavated there, as in many other parts of Palestine. From this time forward, except for the brief mention of the reoccupation of the city and its dependent towns after the Babylonian exile (Neh. 11:27), the name disappears from the Bible record.

Beer-sheba is described by secular writers of the fourth century C.E. as then existing as a large village or town and a Roman garrison. Today, it retains its position as a crossroads town and an important meeting and market place. Though the Beer-sheba basin is steppeland, receiving only about six to eight inches (15 to 20 centimeters) of rainfall a year, the soil is productive and there are good farms in the area. Some seven wells are to be found there, the largest of which is about twelve feet (3.7 meters) in diameter, the lower part being cut through sixteen feet (almost 5 meters) of solid rock.

BEESHTERAH (Be·esh'te·rah) [house of Ashterah]. A city E of the Jordan, given to the Gershonites of the tribe of Levi. (Josh. 21:27) The parallel passage at 1 Chronicles 6:71 indicates it to be the same as Ashtaroth. Beeshterah is evidently a contraction of Beth-ashtoreth, comparable to the contraction of Beth-shan to the modern form Beisan.—See ASHTAROTH.

BEGGAR, BEGGING. While the English word "begging" may mean simply to implore or plead, the discussion here deals primarily with begging in the

sense of the habitual practice of publicly asking for charity.

The patriarchal arrangement, which the Bible indicates existed prior to and after the global flood of Noah's day, doubtless served greatly to prevent situations where individuals would find themselves isolated, in dire straits, and dependent upon public charity, and thus it worked against the development of a pauper class. From ancient times hospitality to strangers or travelers seems to have been quite freely practiced; such hospitality is at least reflected in the Biblical accounts, with rare exceptions. (Gen. 19:1-3; Ex. 2:18-20; Judg. 19:15-21) The development of cities is considered to have contributed to the weakening of the patriarchal arrangement and possibly this, together with a selfish tendency to take undue advantage of the hospitality or charity of others, led to the development of begging among humankind.

Begging or mendicancy is apparently of very ancient origin in the lands of the Orient. This makes all the more notable the fact that in the Hebrew Scriptures there is no indication that begging existed to any degree or constituted a particular problem in the nation of Israel from the time of its formation until its going into exile in Babylon. When moving out of Egypt and their slavery in that land, the Israelites "went asking [a form of the Hebrew verb *sha·'al'*] from the Egyptians articles of silver and articles of gold and mantles. . . . and they stripped the Egyptians." (Ex. 12:35, 36) This, however, was in accord with God's command and prophecy and was evidently viewed as just compensation for their long years of slave labor and the injustices endured by them at the hands of the Egyptians. (Ex. 3:21, 22; compare Deuteronomy 15:12-15.) It set no precedent for the practice of begging.

The Mosaic law contained forceful legislation on behalf of the poor, which, when observed, removed all cause for begging. (Lev. 19:9, 10; Deut. 15:7-10; 24:19-21; see GIFTS OF MERCY.) The Hebrew Scriptures strongly express trust in God's providence for those adhering to righteousness, even as David in his old age exclaimed: "I have not seen anyone righteous left entirely, nor his offspring looking for ["begging," *AV*; a form of the Hebrew *ba·qash'*] bread," even though such righteous ones themselves are shown to be openhanded in their generosity. (Ps. 37:25, 26; contrast with the experience of apostate Jerusalem at Lamentations 1:11; 4:4.) On the other hand, Proverbs (20:4) portrays the lazy man as "begging in reaping time," and the psalmist (109:10) describes the execution of punishment on the wicked as obliging "his sons [to] go wandering about; and they must do begging, and they must look for food from their desolate places." In these two latter texts the word "begging" translates the Hebrew *sha·'al'*, which term basically means simply to ask or request (as at Exodus 3:22); however, in these two cases the implication is that the asking is done in the active, and perhaps public, manner characterizing begging.

It appears that, during the period from the time of the Jews' return from exile (537 B.C.E.) down to the time of Jesus' appearance on the earthly scene, the concept developed among the Jews that the act of giving "alms" or gifts of charity had merit in itself toward salvation. This is evidenced by the statement contained in the apocryphal book of Ecclesiasticus (3:30) (believed to have been written about the second century B.C.E.) that "almsgiving atones for sins." Such view undoubtedly served to encourage begging. (Compare the much publicized giving denounced by Jesus in Matthew 6:2.)

Domination by the foreign powers brought oppression to the Jewish people and doubtless caused considerable disruption of the application of the Mosaic law concerning ancestral land rights and similar provisions. This, together with false religious philosophies, which failed to inculcate a genuine and principled love of neighbor (Matt. 23:23; Luke 10:29-31), also likely shared responsibility for the growth of begging in Palestine. Thus we find a number of references in the Christian Greek Scriptures to beggars in that land.

The blind, the lame and the diseased figure among the beggars described in the time of Jesus and the apostles. Ophthalmia (a disease of the eyes still common in the Near East) perhaps caused some of the blindness among these men. (Mark 10:46-49; Luke 16:20, 22; 18:35-43; John 9:1-8; Acts 3:2-10) Like beggars today, they often situated themselves along public thoroughfares or near places frequented by crowds, as at the temple. Despite the prominence given to almsgiving, beggars were looked down upon, so that the steward of Jesus' parable said, "I am ashamed to beg [from Gr., *e·pai·te'o*, an intensified form of the verb *ai·te'o*, meaning 'to ask']."—Luke 16:3.

The Greek word *pto·khos'*, used by Luke (16:20, 22) in recording Jesus' reference to Lazarus as a beggar, describes one who crouches and cringes and refers not merely to the poor but to the very poor, the destitute, the beggars. It is noteworthy that this same term is used at Matthew 5:3 with regard to those "conscious of their spiritual need ['those who are beggars for the spirit,' ftn. 1950 ed.]" ("poor in spirit," *AV*), and concerning the use of *pto·khos'* in this text Vincent's *Word Studies in the New Testament* comments: " . . . it is very graphic and appropriate here, as denoting the *utter spiritual destitution*, the consciousness of which precedes the entrance into the kingdom of God, and which cannot be relieved by one's own efforts, but only by the free mercy of God."

This same term is also used by Paul at Galatians 4:9 in expressing his concern over those who were "turning back again to the weak and beggarly [*pto·kha'*] elementary things" formerly practiced. Such things were "beggarly" in comparison with the spiritual riches obtainable through Christ Jesus.

Although Jesus and his apostles showed kindness to beggars, they did not encourage begging; though they gratefully accepted hospitality, they did not beg. Jesus told those who followed him merely to obtain bread that their concern should be, not for "the food that perishes, but for the food that remains for life everlasting." (John 6:26, 27) Peter told a lame beggar at the temple: "Silver and gold I do not possess, but what I do have is what I give you," using his spiritual gifts to heal the man. (Acts 3:6) Though at times hungry, lacking clothing and homeless, the apostles toiled, 'working with their own hands, night and day, so as not to be a burden on others.' (1 Cor. 4:11, 12; 1 Thess. 2:9) The standard among Christians was: "If anyone does not want to work, neither let him eat."—2 Thess. 3:10-12.

BEHEADING. A mode of capital punishment not prescribed by the Mosaic law. It was one form of execution that existed in most of the nations. In Israel, when a beheading was performed, it was usually after slaying the individual and was generally done to bring the person's death before public attention as a reproach or as a public notice of judgment or warning.

Pharaoh 'lifted up the head from off' his chief baker, evidently beheading him. (Gen. 40:19) David, after felling Goliath with a stone from his sling, took Goliath's sword and "definitely put him to death" by beheading him before the armies of Israel and the Philistines. This threw great fear into the Philistine army and resulted in a mighty rout. (1 Sam. 17:51, 52) The Philistines cut Saul's head from his body after his death, then hung his body with that of his sons on the wall of the city of Beth-shan. (1 Sam. 31:9, 12) Rechab and Baanah, wicked men, killed Saul's son Ish-bosheth, and beheaded him in order to take his head to David, thinking they would gain David's favor. For this David had them put to death. (2 Sam. 4:5-12) In order to save their city, the people of the city of Abel of Beth-maacah acted on the counsel of a wise

woman, to cut off the head of Sheba the son of Bichri, which they pitched over the wall to Joab. Whether Sheba was killed before beheading is not stated. (2 Sam. 20:15, 21, 22) The older and distinguished men of Samaria slaughtered the seventy sons of Ahab and sent their heads in baskets to Jehu at Jezreel, where they were displayed in two heaps at the city gate as evidence of the fulfillment of Jehovah's judgment spoken by Elijah.—2 Ki. 10:6-10; 1 Ki. 21:20-22.

The Bible records that Herod Antipas had John the Baptist beheaded in prison at the request of the daughter of Herodias. (Matt. 14:8-11; Mark 6:24-28; Luke 9:9) Herod Agrippa I did away with James the brother of John and son of Zebedee by the sword, whether by beheading or not is not revealed. (Acts 12:1, 2; Matt. 4:21) According to tradition, the apostle Paul was put to death by Emperor Nero for preaching the good news of the Kingdom. Beheading is thought to have been the means used, since it was not lawful to put a Roman citizen to death by scourging or impaling. John, in a vision, "saw the souls of those executed with the ax for the witness they bore to Jesus and for speaking about God." —Rev. 20:4.

Many men were doubtless killed in battle by beheading or were beheaded after falling. An Assyrian monumental bas-relief shows numerous decapitated bodies of fallen soldiers near a burning enemy city, with the chariot of victorious King Sargon rolling over them.—See CRIME AND PUNISHMENT.

BEHEMOTH (Be·he'moth). The designation "Behemoth," appearing at Job 40:15, has been variously viewed as (1) a derivative of an Egyptian word for "water ox," (2) a word possibly of Assyrian origin meaning "monster" and (3) an intensified plural of the Hebrew word *bʰhe·mah'* (wild beast) that is understood to denote "great" or "huge beast." In the *Septuagint Version* the Greek word *the·ri'a* (wild beasts) translates the Hebrew *bʰhe·mohth'*. (Job 40:10, *Bagster's*) Evidently, though, a single animal is meant, as indicated by the fact that the description given of behemoth is not that of several creatures but only of one, generally considered to be the hippopotamus. In fact, a number of Bible translations (see *AT, Lamsa, Ro, NW* 1957 ed., *JB, RS*) use the word "hippopotamus" in the main text or in footnotes to identify the creature referred to by God.

The hippopotamus is a huge, thick-skinned, almost hairless mammal that frequents rivers, lakes and swamps. It is noted for its short legs, huge jaws and large head, which is said to weigh up to a ton. So great is the power in its jaw and teeth that one bite can pierce the armor of a crocodile. Full grown it may be twelve to fourteen feet (3.7 to 4.3 meters) long and may weigh up to 8,000 pounds (3,629 kilograms). An amphibious creature, the hippopotamus, in spite of its prodigious size, can move relatively fast both in and out of water. It feeds on soft water plants, grass, reeds and bushes, taking more than 200 pounds (90 kilograms) of greenery into its forty- or fifty-gallon (151- or 189-liter) stomach every day.

Some of the marvelous equipment of the hippopotamus to fit it for its amphibious life is worthy of note. The skin of the hide, especially that of the belly, is extremely tough, hence able to withstand bumping and scraping as the hippopotamus drags its low body over sticks and stones of riverbeds. The nostrils are strategically located at the tip of the snout and the eyes high up on the front of the head, enabling the hippopotamus both to breathe and to see while it is almost completely submerged. The ears and valvelike nostrils close when it submerges. Even while sleeping, when the carbon dioxide in the blood reaches a certain level, the animal automatically surfaces for fresh air and then submerges again. The skin of this creature exudes large drops of oil that, in sunlight, take on a pink color. This oily substance seems to keep its skin moist and pliable under the hot sun and, at the same time, forms a protective veneer when the hippopotamus submerges.

At one time the hippopotamus was found in most of the large lakes and rivers of Africa, but, as a result of man's hunting, it has disappeared from many regions and is said to be unknown N of the cataract at Khartoum, in the Anglo-Egyptian Sudan. In ancient times the hippopotamus may even have frequented the Jordan. In fact, it is reported that tusks and bones of this creature have been found in various parts of Palestine.

The description in the fortieth chapter of the book of Job offers a vivid word picture of this huge mammal, behemoth. It is accurately described as being herbivorous. (Vs. 15) Then, the sources of its tremendous power and energy are noted to be in the hips and in the tendons of its belly, that is, the muscles of its back and those of its belly. (Vs. 16) The tail of behemoth is like a cedar. Since the tail is fairly short, measuring about eighteen to twenty inches (46 to 51 centimeters), this is likely to be understood as meaning that the animal can set its thick tail rigidly upright or swing it about like a tree. "The sinews of its thighs are interwoven," so that the fiber and tendons of muscles of its thighs are twisted together and braided like powerful cables. (Vs. 17) The bones of its legs are as strong as "tubes of copper," thus being able to support the ponderous weight of the body. The bones and ribs are like wrought-iron rods. (Vs. 18) The behemoth's immense consumption of food is alluded to (vs. 20), and mention is made of its relaxing under the thorny lotus trees or concealing itself in a swampy place, beneath the shade of the poplars. (Vss. 21, 22) Even when a river overflows its banks, this creature does not panic, for it can still keep its head above the level of water and swim against the force of the deluge. (Vs. 23) Since behemoth is so mighty and formidably equipped with jaws and teeth, would a man have the hardihood to try to confront such a monster before its eyes and try to pierce its nose with a hook?—Vs. 24.

BEHTH, or, as commonly anglicized, beth [ב]. The second letter in the Hebrew alphabet. The name assigned to the letter means "house." Later, as a number, outside the Hebrew Scriptures, it denoted two.

It has a labial sound similar to the English "b" when the *dagesh lene* (a dot placed in the middle of this Hebrew character used to harden the letter's pronunciation, as בּ) is added. Without the dot it has a softer sound close to "v," as in the word "vine."

In the Hebrew, the opening word in each of the eight verses of Psalm 119:9-16 begins with this letter, in keeping with the style of the psalm.—See ALPHABET.

BEL [Lord]. A title that may have been first applied to the god Enlil, meaning "chief demon." Worshiped as the god of the earth, air and storm, Bel or Enlil, together with Anu the "god of the sky" and Ea the "god of the waters," constituted a triad. When Hammurabi became king and made Babylon the principal city of all Babylonia, naturally greater importance came to be attached to Marduk (Merodach) the patron god of Babylon. Finally, Marduk was given the attributes of the earlier gods and even displaced them in the Babylonian myths. For example, the triumph over Tiamat, believed to have been ascribed to Enlil in an earlier, though not extant, account, came to be attributed to Marduk. Also, Enlil's title "Bel" was transferred to Marduk. In later periods his proper name "Marduk" was displaced by the title Belu ("Lord"), so that finally he was commonly spoken of as Bel. His consort was called Belit ("Lady," *par excellence*).

The following parts of a prayer addressed to Bel give some insight as to how the Babylonians viewed this god:

"O Bel, who has no equal when angry,
O Bel, excellent king, lord of the countries,
Who makes the great gods friendly,
O Bel, who fells the mighty with his glance,
Lord of the kings, light of mankind, who divides the portions—"
"Who (does not speak) of you, does not speak of your valor?
Who does not speak of your glory, does not glorify your sovereignty?"—*Ancient Near Eastern Texts*, by James B. Pritchard, p. 331.

When one considers the high esteem in which Bel was held, it becomes evident why Jehovah's prophets, under inspiration, made reference to him as one of the deities to be humiliated at Babylon's fall. Almost two hundred years before Babylon fell to the Medes and Persians, Isaiah foretold that Bel would have to bend down and Nebo would have to stoop over in shameful defeat. Their idol images were for the wild beasts to carry off; and for the domestic animals, to be loaded on these like mere pieces of luggage, "a burden for the tired animals." But Bel and Nebo would not escape. Their "own soul," that is, they themselves, would go into captivity. (Isa. 46:1, 2; see also Jeremiah 50:2.) Jehovah would force Bel to give up what he had swallowed by means of his worshipers, who attributed their victories to him. Especially would Bel have to give up Jehovah's exiled people and the sacred utensils of His temple. No more would the people of the nations whom Babylon had conquered stream to the worship of Bel or surrender to his worshipers as if to the chief god of the world. —Jer. 51:44; see MERODACH.

BELA (Be'la) [swallowing up; devouring; a thing swallowed].

1. The firstborn son of Benjamin, and one of Jacob's household that "came to Jacob into Egypt." He became the family head of the Belaites.—Gen. 46:8, 21; Num. 26:38; 1 Chron. 7:6; 8:1-5.

2. The son of Beor and the first-named king of Edom. Long before Israel had a king, Bela reigned in his capital city of Dinhabah.—Gen. 36:31, 32; 1 Chron. 1:43.

3. A son of Azaz of the tribe of Reuben.—1 Chron. 5:8.

4. A variant, and apparently earlier, name for the city of Zoar and mentioned along with other cities of the plain at Genesis 14:2, 8; see ZOAR.

BELAITES (Be'la·ites). A family descended from Bela, Benjamin's firstborn.—Num. 26:38.

BELIAL (Be'li·al) [worthlessness; a compound of *bᵉlî'* "not, without," and *ya'al'*, "worth, use, profit"]. The quality or state of being useless, base, good-for-nothing. The Hebrew term *bᵉli·ya"al* is applied to ideas, words and counsel (Deut. 15:9; Ps. 101:3; Nah. 1:11), to circumstances (Ps. 41:8), and, most frequently, to good-for-nothing men of the lowest sort. For example, men who induce worship of other gods (Deut. 13:13); those of Benjamin who committed the sex crime at Gibeah (Judg. 19:22-27; 20:13); the wicked sons of Eli (1 Sam. 2:12); insolent Nabal (1 Sam. 25:17, 25); opposers of God's anointed, David (2 Sam. 20:1; 22:5; 23:6; Ps. 18:4); Rehoboam's unsteady associates (2 Chron. 13:7); Jezebel's conspirators against Naboth (1 Ki. 21:10, 13); and men in general who stir up contention. (Prov. 6:12-14; 16:27; 19:28) There will be a complete end of such creatures, for Jehovah promises: "No more will any good-for-nothing person pass again through you. In his entirety he will certainly be cut off."—Nah. 1:15; see also 1 Samuel 1:16; 10:27; 30:22; Job 34:18.

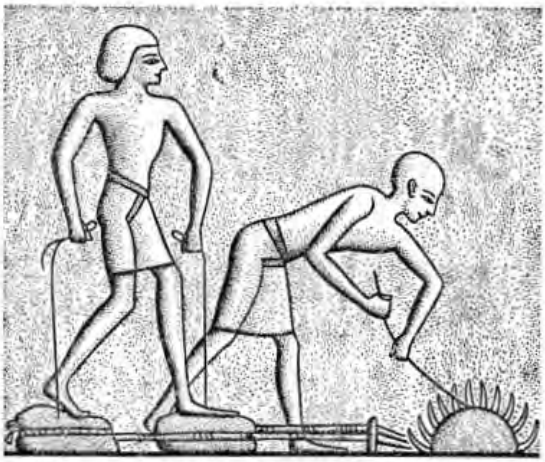
By the time Bible writing resumed in the first century, "Belial" was used as a name for Satan. So when Paul wrote at 2 Corinthians 6:15 in his series of parallel contrasts, "what harmony is there between Christ and Belial?" the conclusion usually drawn is that "Belial" is Satan; the Syriac *Peshitta* so translates the passage.

BELL. A hollow metallic vessel. This instrument is usually pear-shaped or cuplike, and gives a dominant musical note when struck. The sizes and shapes of bells and the uses to which they have been put by peoples of all times are legion. Their ringing has assembled people for civic and social reasons, and for war.

The first mention of bells in the Bible is in connection with the tabernacle service. On the hem of the solid-blue coat of the high priest were attached golden bells alternated with pomegranates of blue, purple and scarlet material.—Ex. 28:33-35; 39:25, 26.

Pagan worshipers have used the bell for a variety of superstitious reasons: to drive away evil spirits, to break the power of thunderstorms, to announce deaths, and for fertility purposes.

BELLOWS. A device that can be alternately expanded and contracted, first drawing in air through a valve, then forcibly expelling it out an exit tube. For giving furnaces a forced draft, the bellows are more efficient than mere fanning, or the antiquated lung-powered hollow reeds and blowtubes also used for this purpose. The construction of bellows was simple: A



Representation of foot-operated bellows, from Egyptian tomb

bag mounted on a frame or base was attached to a tube leading to the furnace, which tube may have been of iron, or reed tipped with fire-resistant clay. Hand-operated bellows were useful for small forges, but for large high-temperature furnaces dual foot-powered bellows were employed, one under each foot of the operator, who pumped down alternately, first one foot and then the other, each time pulling a cord to refill the compressed one. To give these big furnaces a constant draft, two men worked two pairs of bellows. This instrument is specifically mentioned only once in the Scriptures (Jer. 6:29), though perhaps alluded to at Isaiah 54:16 and Ezekiel 22:20, 21. In these texts the references are figurative and the illustrations are drawn from the methods used for refining metals. —See REFINE, REFINER.

BELLY [Heb., *be'ten*]. The front part of the human trunk not enclosed by the ribs, and containing the digestive system, and so forth; generally considered synonymous with the abdomen.

Besides being used to denote the general area of the abdomen (Judg. 3:21, 22; Prov. 13:25), the word is used several times in connection with the formation of a child in its mother's body. (Gen. 25:23, 24; Job 1:21; Ps. 127:3; Eccl. 11:5; Isa. 44:2; Hos. 9:11) Children are the fruitage of the womb, located in the belly. However, another Hebrew word, *re'hhem* (*ra'hham*), specifically refers to the womb, as can be noted at Job 31:15: "Did not the One making me in the *belly* make him, and did not just One proceed to prepare us in the womb?"—See also Genesis 49:25; Psalm 22:10; Proverbs 30:16.

"Belly" is also used as an architectural term at 1 Kings 7:20, referring to a protuberance, a "rounded projection."

In the Christian Greek Scriptures the word *koi·li'a* means a "cavity" and is variously rendered "belly" (1 Cor. 6:13; Phil. 3:19), "womb" (Luke 1:15, 41), "intestines" (Matt. 15:17) and "inmost part" (John 7:38), according to the context.

"Belly" is used figuratively to denote fleshly appetite or desire (Rom. 16:18; Phil. 3:19), and as a source of speech or argument. (Job 15:2; 32:19) Jonah referred to himself as being in the common grave of mankind when he said, in the fish's belly, "Out of the belly of Sheol I cried for help," because he was as good as dead unless Jehovah would deliver him miraculously.—Jonah 2:2; see BOWELS; WOMB.

BELSHAZZAR (Bel·shaz'zar) [Akkad., *Bel-shar-usur;* Bel protect the king]. The firstborn son of Nabonidus, and coregent of Nabonidus in the last years of the Babylonian Empire. He is mentioned in the Bible account only by the prophet Daniel and for long his position as "king of Babylon" was denied by Bible critics. (Dan. 5:1, 9; 7:1; 8:1) However, archaeological evidence in the form of ancient texts has since demonstrated forcefully the historicity of the Bible account.

There is some historical evidence indicating that Belshazzar was the son of Nabonidus through his wife Nitocris, a daughter of Nebuchadnezzar. Belshazzar's being thus a grandson of Nebuchadnezzar would harmonize with the Biblical references to Nebuchadnezzar as the "father" of Belshazzar (the term "father" also being used to mean grandfather), and to Belshazzar as Nebuchadnezzar's "son" (also used for grandson). (Dan. 5:11, 18, 22; compare the usage at Genesis 28:10, 13.) This was not only a Biblical practice but also a Neo-Babylonian custom. (Assyrian inscriptions refer to certain kings as 'sons' of their predecessors even though not actually related by blood.)

A cuneiform tablet dated as from the accession year of Neriglissar, who followed Amel-Marduk (Evil-merodach) on the Babylonian throne, refers to "Belshazzar, the chief officer of the king," in connection with a money transaction. Some scholars believe this to refer to the Belshazzar of the Bible, thereby indicating that he attained to some prominence even before Nabonidus' coming to the throne. The connection is by no means certain, however.

In 1924 publication was made of the decipherment of an ancient cuneiform text described as "A Persian Verse Account of Nabonidus" and through it valuable information was brought to light clearly corroborating Belshazzar's kingly position at Babylon and explaining the manner of his becoming coregent with Nabonidus. Concerning Nabonidus' conquest of Tema in his third year of rule, a portion of the text says: "He entrusted a camp to his eldest, firstborn son; the troops of the land he sent with him. He freed his hand; he entrusted the kingship to him. Then he himself [Nabonidus] undertook a distant campaign; the power of the land of Akkad advanced with him; towards Tema in the midst of the Westland he set his face." Thus, Belshazzar definitely exercised royal authority from Nabonidus' third year on, and this event likely corresponds with Daniel's reference to "the first year of Belshazzar the king of Babylon."—Dan. 7:1.

In another document, the Nabonidus Chronicle, the statement: "The king (was) in the city of Tema. The son of the king, the princes (and) his troops (were) in the land of Akkad [Babylonia]," is repeated with regard to Nabonidus' seventh, ninth, tenth and eleventh regnal years. The record concerning the intervening and the succeeding years of Nabonidus are lacking, but it is apparent that he spent much of his reign away from Babylon, and, while not relinquishing his position as supreme ruler, he entrusted administrative authority to his son Belshazzar to act during his absence. This is evident from a number of texts recovered from the ancient archives proving that Belshazzar exercised royal prerogatives, issuing orders and commands. Matters handled by Belshazzar in certain documents and orders were such as would normally have been handled by Nabonidus, as supreme ruler, had he been present. However, Belshazzar remained only second ruler of the empire and thus he could offer to make Daniel only "the third one in the kingdom."—Dan. 5:16.

Those who wielded sovereign power in Babylonia were expected to be exemplars in reverencing the gods. There are six cuneiform texts concerning events from the fifth to the thirteenth years of Nabonidus' reign that demonstrate Belshazzar's devotion to Babylonian deities. As acting king in Nabonidus' absence, Belshazzar is shown in the documents to have offered gold, silver and animals to the temples in Erech and Sippar, thereby comporting himself in a manner consistent with his royal position.

On the night of October 5-6, 539 B.C.E. (Gregorian calendar, or October 11-12, Julian), Belshazzar celebrated a great feast for a thousand of his grandees, as chapter 5 of Daniel relates. (Dan. 5:1) Babylon was then menaced by the besieging forces of Cyrus the Persian and his ally Darius the Mede. According to Jewish historian Josephus (who, in turn, quotes the Babylonian Berossus), Nabonidus had holed up in Borsippa after having been defeated by the Medo-Persian forces on the field of battle. If so, this would leave Belshazzar as the acting king in Babylon itself. The holding of a feast when the city was in state of siege is not so unusual when it is remembered that the Babylonians confidently regarded the city's walls as impregnable. Historians Herodotus and Xenophon also state that the city had abundant supplies of necessary items and hence was not concerned with shortages. Herodotus describes the city as in a festive mood on that night, with dancing and enjoyment.

During the feast and under the influence of wine, Belshazzar called for the vessels from the temple of Jerusalem to be brought so that he and his guests and his wives and concubines might drink from them while praising the Babylonian gods. Obviously, this request was due to no shortage of drinking vessels, but, rather, it constituted a deliberate act of contempt by this pagan king in reproach of the God of the Israelites, Jehovah. (Dan. 5:2-4) He thereby expressed defiance of Jehovah, who had inspired the prophecies foretelling Babylon's downfall. While Belshazzar seemed lighthearted about the siege set by the enemy forces, he was now severely shaken when a hand suddenly appeared and began writing on the palace wall. His knees knocking, he called upon all his wise men to provide an interpretation of the written message, but to no avail. The record shows that "the queen" now gave him sound counsel, recommending Daniel as the one able to give the interpretation. Basing their conclusions on the general tone of her conversation with Belshazzar and on her knowledge of things relating to the earlier times of Nebuchadnezzar, certain scholars consider "the queen" to be, not Belshazzar's wife, but his mother, believed to be Nebuchadnezzar's daughter, Nitocris.

Daniel, by inspiration, revealed the meaning of the miraculous message, predicting the fall of Babylon to the Medes and the Persians. Though Daniel's interpretation was certainly not encouraging, and although the aged prophet had condemned Bel-

shazzar's blasphemous act in using vessels of Jehovah's worship in praising see-nothing, hear-nothing, know-nothing gods, Belshazzar held to his offer and proceeded to invest Daniel with the position of third ruler in the doomed kingdom.

Belshazzar did not live out the night, being killed as the city fell during the night of October 5-6, 539 B.C.E., when, according to the Nabonidus Chronicle, "the troops of Cyrus without fighting entered Babylon." (Dan. 5:30) In his history, Xenophon (c. 434–c. 355 B.C.E.) also connects Belshazzar's death with the actual capture of Babylon. With the death of Belshazzar and the apparent surrender of Nabonidus to Cyrus, the dynasty beginning with Nabopolassar and his son Nebuchadnezzar came to a close, and with it ended the dominion of Mesopotamia by Semitic rulers. —See CYRUS; NABONIDUS.

BELT. See DRESS.

BELTESHAZZAR (Bel·te·shaz'zar) [protect his life]. The Babylonian name given to Daniel after he was taken captive in 617 B.C.E.—not to be confused with Belshazzar. (Dan. 1:7) The name is in the form of an invocation to Bel and hence was selected, as Nebuchadnezzar said, "according to the name of my god." (Dan. 4:8; 5:12) The purpose was evidently to effect Daniel's naturalization and alienate him from the worship of Jehovah. However, the Babylonians continued to speak of him also by his name Daniel. —Dan. 4:18, 19; 5:12, 13; see DANIEL No. 2.

BEN [Heb., *ben*, "son of"].

1. A Levite musician of David's day who accompanied the ark of the covenant to Jerusalem.—1 Chron. 15:15, 18.

2. The Hebrew prefix *ben* often occurs in names such as Benjamin (son of the right hand) or Ben-ammi (son of my people). It is equivalent to *bar* in Aramaic names such as Barnabas (son of comfort). (Acts 4:36) It is frequently used also to define relationships other than parental, such as race, "sons [*bᵉneh'*] of Israel," "sons [*bᵉneh'*] of the Cushites" (2 Chron. 35:17; Amos 9:7); location, "sons [*bᵉneh'*] of the jurisdictional district" (Ezra 2:1); or condition, "sons [*bᵉneh'*] of youth," "sons [*bᵉneh'*] of unrighteousness."—Ps. 127:4; Hos. 10:9.

BENAIAH (Be·nai'ah) [Jah has built].

1. Son of a Levitical chief priest named Jehoiada, and father of at least two sons, Ammizabad and Jehoiada. (1 Chron. 27:5, 6, 34) Benaiah was a mighty warrior of great valor and courage, "distinguished even more than the thirty" mighty men of David's forces, though "to the rank of the three he did not come."—2 Sam. 23:20-23.

Benaiah demonstrated his prowess in a threefold way: by striking down two of Moab's powerful heroes, by fearlessly descending into a water pit and killing a lion, and by overcoming exceptional odds to slay an Egyptian giant with the victim's own spear. (1 Chron. 11:22-24) David put this courageous man over his personal bodyguard. (1 Chron. 11:24, 25) The Cherethites and Pelethites, headed by Benaiah, remained loyal to the king during the rebellions of Absalom and Adonijah. (2 Sam. 8:18; 15:18; 20:23; 1 Ki. 1:8, 10, 26; 1 Chron. 18:17) Additionally, Benaiah was appointed over the third rotating division of the army, a force of 24,000 men. (1 Chron. 27:5, 6) In David's old age Benaiah and the Cherethites and Pelethites supported the coronation of Solomon. (1 Ki. 1:32-40) Later, under Solomon's reign he was assigned to carry out the execution of Adonijah, Joab and Shimei, and was also put in command of the army by Solomon.—1 Ki. 2:24, 25, 28-46; 4:4.

2. One of David's mighty men, commander of the eleventh rotational army division; a Pirathonite of the tribe of Ephraim.—2 Sam. 23:30; 1 Chron. 11:31; 27:14.

3. A Levite musician who played his stringed instrument accompanying the ark of the covenant when it was brought to Jerusalem and placed in the tent David had prepared for it.—1 Chron. 15:18, 20; 16:1, 5.

4. A priest who played a trumpet when the Ark was brought to Jerusalem during David's reign. —1 Chron. 15:24; 16:6.

5. A Levite descendant of Asaph.—2 Chron. 20:14.

6. A Simeonite, possibly a contemporary of King Hezekiah.—1 Chron. 4:24, 36-43.

7. A Levite appointed by Hezekiah to help care for the bounteous contributions to Jehovah's house. —2 Chron. 31:12, 13.

8. Father of Pelatiah, one of the wicked princes seen in Ezekiel's vision.—Ezek. 11:1, 13.

9, 10, 11, 12. Four men who, at Ezra's admonition, dismissed their foreign wives and sons. These four were descendants of Parosh, Pahath-moab, Bani and Nebo respectively.—Ezra 10:25, 30, 35, 43, 44.

BEN-AMMI (Ben-am'mi) [son of my people, that is, son of my relatives]. Son of Lot by his younger daughter, hence half brother of Moab. Modern findings attest to the common use of the name during this period. Ben-ammi was forefather of the Ammonites. —Gen. 19:31-38; see AMMON.

BENE-BERAK (Ben'e-be'rak) [sons of lightning]. A city of Dan, presently identified with Ibn Ibraq, now a suburb in the NE of Tel Aviv–Jaffa (Joppa). (Josh. 19:45) The Arabic name Ibn Ibraq corresponds to the Hebrew Bene-berak. In the Taylor Prism of Sennacherib that emperor's account of the Assyrian campaign against Hezekiah states that he "sacked Beth-dagon, Joppa, Banai-barqa [Bene-berak], Azuru . . . ."

BENE-JAAKAN (Ben'e-ja'a·kan) [sons or children of Jaakan]. A station of the Israelites on their journey through the wilderness. (Num. 33:31, 32) Jaakan appears to be the Akan of Genesis 36:27 and 1 Chronicles 1:42 (where the Masoretic text reads "Jaakan"). The account in the book of Numbers states that the Israelites "pulled away from Moseroth and went camping in Bene-jaakan. After that they pulled away from Bene-jaakan and went camping in Hor-haggidgad."

At Deuteronomy 10:6 reference is made to Beeroth Bene-jaakan in connection with "Moserah" (singular of Moseroth), probably indicating that Beeroth Bene-jaakan (wells of the sons of Jaakan) is the same location as Bene-jaakan. However, the account at Deuteronomy lists the direction of travel of the Israelites in reverse order from the Numbers account, stating that "the sons of Israel pulled away from Beeroth Bene-jaakan for Moserah." In view of the many years spent in the wilderness it is quite possible that the Israelites passed twice through this region. As *The Pentateuch and Haftorahs* (Deuteronomy) commentary on Deuteronomy 10:6 suggests: "A probable explanation is that the Israelites, after journeying in a southern direction to the land of Edom, had to turn sharply to the north. . . . They may have had to retrace their steps for a short distance, and revisit some of the places they had passed through, this time in the reverse order." It is to be noted that the record of Deuteronomy (10:6) refers to Aaron's death immediately after referring to the station of Moserah, whereas the Numbers account (33:31-39) describes the Israelites' travels to Ezion-geber and then NW to Kadesh before dealing with the matter of the death of Aaron. This, together with the long period of years involved, would certainly allow for a measure of backtracking, if such were the case.

Bene-jaakan (Beeroth Bene-jaakan) is usually identified with a site a few miles N of Kadesh-barnea.—See BEEROTH BENE-JAAKAN.

BEN-HADAD (Ben-ha'dad) [son of (the god) Hadad]. The name of three kings of Syria mentioned in the Bible record. Hadad was the storm god worshiped throughout Syria and other surrounding regions.

1. The first king of Syria named Ben-hadad in the Biblical account was the son of Tabrimmon and grandson of Hezion. He had entered into a covenant with King Baasha of Israel, but King Asa of Judah, alarmed when Baasha began fortifying Ramah just a few miles N of Jerusalem, bribed Ben-hadad to break his covenant and attack the northern kingdom, thereby forcing Baasha to withdraw. In exchange for the royal treasures of Judah and those from the temple sanctuary, Ben-hadad invaded Israel, overrunning various cities in the territory of Naphtali and in the region of the Sea of Galilee. As expected, Baasha withdrew to his capital in Tirzah. (1 Ki. 15:16-21; 2 Chron. 16:1-6) This action took place about 962-961 B.C.E. (the "thirty-sixth year" at 2 Chronicles 16:1 evidently refers to the thirty-sixth year from the division of the kingdom in 997 B.C.E.). —See ASA No. 1.

A stele, known as the Melqart Stele, was found in 1939 about four miles (6.4 kilometers) N of Aleppo in northern Syria and, although the inscription is not entirely legible, it is translated by W. F. Albright as saying: "The stele which Bir-Hadad, son of Tab-Ramman son of Hadyan, king of Aram, set up for his lord Milqart, (the stele) which he vowed to him when (lit., and) he hearkened to his voice." Bir-Hadad is the Aramaic form of Ben-hadad and, if the rest of the translation is correct, this would identify Ben-hadad I very much as the Bible presents him.

2. The next mention of a Syrian king named Ben-hadad occurs during the reign of King Ahab of Israel (c. 940-919 B.C.E.). Evidently about the fifth year before Ahab's death (c. 923 B.C.E.) "Ben-hadad the king of Syria" led the combined forces of thirty-two kings, evidently vassals, against Samaria, besieging the city and calling on King Ahab to surrender unconditionally. (1 Ki. 20:1-6) Ahab called a council of the older men of the land, who advised him to resist. Then, while the Syrian forces were preparing for an assault on the city and Ben-hadad and the other kings were drinking themselves drunk in the booths they had erected, Ahab, following divine counsel, used strategy to initiate a surprise attack on the Syrian camp and successfully routed them. —1 Ki. 20:7-21.

Accepting his counselors' theory that Jehovah was "a God of mountains" and that therefore the Israelites could be defeated on level land, the following year Ben-hadad led his army to Aphek in the Valley of Esdraelon. The Syrian forces had been reorganized, the thirty-two kings being replaced by governors as heads of the troops, evidently due to considering that the governors would fight more unitedly and obediently, and perhaps also have stronger incentive for winning promotion to higher rank than the more independent kings. Ben-hadad's religious and military theories, however, proved worthless against the Israelite forces who, though vastly outnumbered, were forewarned by a prophet of the attack and had the backing of the King of the universe, Jehovah God. The Syrian forces were cut to pieces and Ben-hadad fled into Aphek. Ahab, however, let this dangerous enemy go free, with this promise from Ben-hadad: "The cities that my father took from your father I shall return; and streets you will assign to yourself in Damascus the same as my father assigned in Samaria."—1 Ki. 20:22-34.

There is considerable difference of opinion as to whether this Ben-hadad is the same Syrian king of Baasha and Asa's day or whether he is instead a son or grandson of that king. For Ben-hadad I (of Asa's time) to be the Ben-hadad of Ahab's and even of Jehoram's time (c. 917-905) would require a reign of some forty-five years or more. This, of course, is not impossible.

However, those who hold that the Syrian king of Ahab's day should be called Ben-hadad II, point to the promise made by Ben-hadad to Ahab, quoted above. (1 Ki. 20:34) On the face of it, it appears to say that Ben-hadad's father had taken cities from Omri, Ahab's father, although no conflict between Syria and Israel is recorded during Omri's reign. The only recorded Syrian seizure of Israelite cities was earlier, during Baasha's rule, and it was effected by Ben-hadad I, as described under No. 1 above. If this is the seizure referred to, then that would make Ben-hadad I the father (or, in view of the frequently broad use of the term, possibly the grandfather) of the Ben-hadad (II) of Ahab's reign. On the other hand, Baasha was not Ahab's "father" nor even his forefather. Some commentators would explain this by saying that "father" in this case may refer to a royal predecessor on the throne even though not related by blood as a lineal ancestor.

Nevertheless, the fact that Ben-hadad's promise to Ahab made reference to "Samaria" would appear to limit the Syrian capture of the Israelite cities to the reign of Omri, since Samaria was built by him and thereafter made Israel's capital. The "streets" assigned apparently relate particularly to trade and commercial relations between the two kingdoms.

Whatever the circumstances and time of the capture of the Israelite cities, the Scriptural evidence would seem to point to a different Ben-hadad as ruling by Ahab's time and hence he may be referred to as Ben-hadad II. It appears that the promise of Ben-hadad II to return the cities taken from Israel by his father was not completely fulfilled, for in Ahab's final year of rule this Israelite king formed an alliance with Jehoshaphat in a vain attempt to recover Ramoth-gilead (E of the Jordan) from the Syrians. Ben-hadad II is evidently the anonymous "king of Syria" who ordered his "thirty-two chiefs of the chariots" to concentrate their attack on Ahab in that battle. (1 Ki. 22:31-37) He must also be the king who sent his leprous army chief Naaman to be cured by Elisha during Jehoram's reign. The Syrian king worshiped the god Rimmon (whose name forms part of that of Tabrimmon, the father of Ben-hadad I), considered by many to be the same as the god Hadad.—2 Ki. 5:1-19; see RIMMON No. 5.

Despite the healing service rendered his general, Ben-hadad maintained his animosity toward Israel and sent invading parties into Israel. (2 Ki. 6:8; compare verse 23.) However, Elisha consistently warned the king of Israel in advance as to the route of the invading parties so that Ben-hadad began to suspect the presence of a traitor among his own servants. Learning that Elisha was the one informing the king of Israel about 'the things that Ben-hadad spoke in his inner bedroom,' the Syrian king sent a heavy military force to capture Elisha at Dothan. Elisha, however, caused the troops to be miraculously stricken with a form of blindness, and led them right into the middle of the Israelite capital, Samaria. This experience, perhaps along with the merciful treatment and release granted the Syrians there, brought a halt to the marauding activity, though it did not eliminate Ben-hadad's aggressive attitude.—2 Ki. 6:9-23.

Still bent on overthrowing the Israelite kingdom, Ben-hadad later massed his forces and besieged Samaria, provoking famine conditions of the gravest kind. (2 Ki. 6:24-29) Yet, when Jehovah one evening caused the Syrian camp to hear the sound of a large approaching army, they hastily concluded that Jehoram had hired the Hittites and Egyptians to rescue him and thereupon they fled back to Syria in the darkness, leaving behind all their equipment and provisions.—2 Ki. 7:6, 7.

Ben-hadad II was on his sickbed when Elisha traveled to Damascus carrying out the divine commission given to his predecessor Elijah. (1 Ki. 19:15) Sending forty camel loads of gifts to the prophet, Ben-hadad inquired as to the possibilities of recovery from his illness. Elisha's answer, delivered to Hazael,

showed that the king would die, with Hazael taking the kingship. The following day Hazael caused Ben-hadad to suffocate to death and then Hazael took the throne as king.—2 Ki. 8:7-15.

Ben-hadad II appears to be the Hadadezer (Assyr., *Adad-'idri*) referred to in the inscriptions of Shalmaneser III of Assyria. Some scholars suggest that Hadadezer was Ben-hadad's "throne name," similar to the name "Pul" used for Tiglath-pileser III, and the name Zedekiah given to Mattaniah when he was made king by Nebuchadnezzar. (2 Ki. 15:19; 24:17) Others offer the view that Ben-hadad's full name was Ben-hadadezer and that both Ben-hadad (as in the Hebrew Scriptures) and Hadadezer (or *Adad-'idri* as in the Assyrian cuneiform texts) were shortened forms of this name. At any rate, an inscription of Shalmaneser III seems to confirm this identification when, after relating a conflict with the Syrians, it states: "Hadadezer (himself) perished. Hazael, a commoner (literally: son of nobody), seized the throne."

3. The son of Hazael, king of Syria. (2 Ki. 13:3) Ben-hadad III was evidently associated with his father in the oppression of Israel in the days of Jehoahaz (c. 876-860 B.C.E.), and in the Syrian capture of Israelite cities. Jehovah, however, raised up "a savior" for Israel, apparently in the persons of Jehoahaz' son Jehoash (c. 860-844 B.C.E.) and his successor Jeroboam II (c. 844-803 B.C.E.). (2 Ki. 13:4, 5) In fulfillment of Elisha's final prophecy, Jehoash recaptured "from the hand of Ben-hadad the son of Hazael the cities that he had taken from the hand of Jehoahaz," defeating the Syrian forces on three occasions. (2 Ki. 13:19, 23-25) Jeroboam II followed up his father's victories over Syria, returning Israel's boundaries to their former state, thus serving as a "savior" for Israel. (2 Ki. 14:23-27) Ben-hadad III is not mentioned in connection with Jeroboam's conquests, and may not have been living by that time.

The Zakir Stele, discovered in 1903, describes a punitive effort launched by "Birhadad son of Hazael, king of Aram," at the head of a coalition of Syrian kings against "Zakir king of Hamath and Lu'ash," thereby adding archaeological testimony to the existence of Ben-hadad III, son of Hazael.

The expression "the dwelling towers of Ben-hadad" used by the prophet Amos (who prophesied during Jeroboam II's reign) to refer to the royal palaces in Damascus (Amos 1:3-5; compare 2 Kings 16:9), continued to be used in a similar way by Jeremiah some two centuries later.—Jer. 49:23-27.

BEN-HAIL (Ben-ha'il) [son of strength]. One of the five princes sent by Jehoshaphat in the third year of his reign to teach the law to the inhabitants of Judah.—2 Chron. 17:7, 9.

BEN-HANAN (Ben-ha'nan) [son of a gracious one]. One of the four sons of Shimon; descendant of Judah. —1 Chron. 4:1, 20.

BENINU (Be·ni'nu) [our son]. A Levite, or forefather of one, who attested by seal to Nehemiah's "trustworthy arrangement."—Neh. 9:38; 10:1, 13.

BENJAMIN (Ben'ja·min) [son of the right hand].

1. Jacob's twelfth son and the full brother of Joseph. Benjamin appears to be the only son born to Jacob in the land of Canaan, the other sons being born in Paddan-aram. (Gen. 29:31–30:25; 31:18) Rachel gave birth to Benjamin, her second son, while on the way from Bethel to Ephrath (Bethlehem), achieving the difficult childbirth at the cost of her life. While dying, she called this son Ben-oni, meaning "son of my sorrow"; but her bereaved husband thereafter named him Benjamin, meaning "son of the right hand."—Gen. 35:16-19; 48:7.

From the time of his birth nothing further is told us about Benjamin until after his brother Joseph's being sold into slavery in Egypt. As Jacob's youngest son by his beloved wife Rachel (Gen. 44:20), Benjamin was obviously the object of great affection by his father, particularly so now that Jacob assumed Joseph to be dead. Jacob was therefore extremely reluctant to let Benjamin go with his brothers to Egypt, doing so only after much persuasion. (Gen. 42:36-38; 43:8-14) It should be noted that, although Judah at this time referred to Benjamin as a "boy," Benjamin by now was actually a grown man, perhaps in his early thirties, inasmuch as his brother Joseph was now nearly forty. (Gen. 41:46, 53; 45:6) The record at Genesis 46:8, 21 presents Benjamin as the father of children at the time of Jacob's taking up residence in Egypt. Nevertheless, he was Jacob's beloved "child of his old age," upon whom the elderly parent leaned in many more ways than one. (Gen. 44:20-22, 29-34) Joseph also manifested deep affection for his younger brother.—Gen. 43:29-31, 34.

The genealogy of Benjamin's descendants is presented in several places, some apparently more complete than others. Genesis 46:21 lists ten persons as "sons of Benjamin" and the absence of the names of several of these in succeeding lists has led some to suggest that certain sons may have died at an early age or may not have fathered sons who produced family lines. There are evidently some variations in spelling of the names in these lists (compare Ehi, Ahiram, Aharah), and some of those listed at Genesis 46:21 may be merely descendants. (Num. 26:38-40; 1 Chron. 7:6; 8:1) Objections have been raised to the possibility of Benjamin's having so many sons or even having grandsons by this time, yet it should be kept in mind that the reference to them as among "the souls who came to Jacob into Egypt" does not necessarily require that they be born before actual entry into the country. They may have 'come into Egypt' by being born there during the seventeen years of Jacob's residence in Egypt prior to his death, even as Joseph's two sons born there are listed among "the souls of the house of Jacob who came into Egypt." (Gen. 46:26, 27) By the time of his father's death Benjamin was apparently in his late forties and hence of ample age to have grandchildren.

The parental blessing pronounced upon Benjamin as one of the heads of the twelve tribes of Israel is considered below.—Gen. 49:27, 28.

2. The name Benjamin also designates the tribe descended from Jacob's son. At the time of the exodus from Egypt it was the next smallest (after Manasseh) as to male population of all the tribes. (Num. 1:36, 37) In the census taken later on the Plains of Moab, the tribe of Benjamin had moved up to seventh place. (Num. 26:41) When encamped in the wilderness, the tribe occupied a place on the W side of the tabernacle, along with the tribes descended from Joseph's sons Manasseh and Ephraim, and this three-tribe division occupied third place in the order of march.—Num. 2:18-24.

Within Canaan, the territory assigned to the tribe of Benjamin lay between that of the tribes of Ephraim and Judah, while the territory of Dan bordered it on the W. Its frontier in the N ran from the Jordan River near Jericho, crossed the mountainous terrain by Bethel and continued westward to a point near Lower Beth-horon; proceeding from there the western frontier ran down to Kiriath-jearim, then, on the S, turned eastward and passed Jerusalem through the Valley of Hinnom, wound down the rugged eastern slopes to the Jordan again at the N end of the Dead Sea, the Jordan River thus forming its eastern boundary. (Josh. 18:11-20; compare Judah's N boundary at Joshua 15:5-9 and the S boundary of "the sons of Joseph" at Joshua 16:1-3.) From N to S the area measured about twelve miles (19 kilometers) and from E to W about twenty-eight miles (45 kilometers). With the exception of the portion of the Jordan valley around the Jericho oasis, the territory was hilly and broken, though having some

fertile areas on the western slopes. The torrent valleys running westward toward the Philistine plain and eastward toward the Jordan made this section a principal way of approach to the highland region, both for commercial and for military purposes. The warring forces of the Philistines surged up into this area during the early part of Saul's reign, pillaging the Israelites at will from their encampment at Michmash, a short distance N of Saul's home in Gibeah (1 Sam. 13:16-18), until Jonathan's exploit at Michmash initiated their rout and flight back down toward the coastal plains. —1 Sam. 14:11-16, 23, 31, 46.

Among the prominent cities listed as originally assigned to Benjamin are Jericho, Bethel, Gibeon, Gibeah and Jerusalem. The conquest of Bethel, however, was effected by the house of Joseph, and at a later time Bethel became a prominent city of neighboring Ephraim and a center of idolatrous calf worship. (Judg. 1:22; 1 Ki. 12:28, 29; see BETHEL No. 1.) While Jerusalem was also part of Benjamin's territory, it lay on the border with Judah; and it was this tribe that initially captured and burned the city. (Judg. 1:8) Neither Judah nor Benjamin was successful in driving the Jebusites out of Jerusalem's citadel however (Josh. 15:63; Judg. 1:21), and it was only during King David's reign that complete control was gained and the city made Israel's capital. —2 Sam. 5:6-9.

During the period of the judges the tribe of Benjamin displayed a spirit of obstinacy in refusing to deliver up the perpetrators of a vile act performed in the city of Gibeah. This led to civil war with the other tribes, who were determined not to let the wrong go unpunished, and resulted in the near extermination of the tribe of Benjamin. (Judg. chaps. 19-21) Nevertheless, by the method devised by the other tribes for preserving the tribe, Benjamin recovered and grew from about six hundred men to nearly sixty thousand warriors by the time of David's kingship.—1 Chron. 7:6-12.

The fighting ability of Benjamin's descendants was pictured in Jacob's deathbed prophecy in which he said of this beloved son: "Benjamin will keep on tearing like a wolf. In the morning he will eat the animal seized and at evening he will divide spoil." (Gen. 49:27) Benjamite fighters were noted for their ability with the sling, slinging stones with either the right hand or the left and hitting the mark "to a hairbreadth." (Judg. 20:16; 1 Chron. 12:2) Left-handed Judge Ehud, the slayer of oppressive King Eglon, was of Benjamin. (Judg. 3:15-21) It may also be noted that it was "in the morning" of the kingdom of Israel that the tribe of Benjamin, though one "of the smallest of the tribes," provided Israel's first king, Saul the son of Kish, who proved to be a fierce fighter against the Philistines. (1 Sam. 9:15-17, 21) Likewise "at evening" time, as far as the nation of Israel was concerned, the tribe of Benjamin provided Queen Esther and Prime Minister Mordecai, who served to save the Israelites from annihilation under the Persian Empire.—Esther 2:5-7.

Though certain men of the Benjamites supported the outlawed David while he was pursued by King Saul (1 Chron. 12:1-7, 16-18), when Saul died the majority of the tribe gave Saul's son Ish-bosheth their initial support. (2 Sam. 2:8-10, 12-16) Thereafter, however, they acknowledged David's kingship and thenceforth remained loyal to the kingdom of Judah, with rare exceptions. A partisan spirit continued among some, such as Shimei and Sheba, resulting in temporary alienation (2 Sam. 16:5; 20:1-22); but at the time of the division of the nation, in which the neighboring tribe of Ephraim (descended from Benjamin's nephew) became the prominent tribe of the northern kingdom, the tribe of Benjamin faithfully adhered to Judah in recognition of Jehovah's decree.—1 Ki. 11:31, 32; 12:21; 2 Chron. 11:1; Gen. 49:8-10.

Following the captivity in Babylon, the tribes of Benjamin and Judah were most prominent among the restored Israelites in Palestine. (Ezra 4:1; 10:9) Benjamin's loyal association with Judah and Jerusalem doubtless contributed to its position in Ezekiel's vision of the division of the land under the promised kingdom, in which vision the tribe of Benjamin is pictured as located right on the southern border of the "holy contribution," while the tribe of Judah is placed on the northern border.—Ezek. 48:8, 21-23.

Among the loyal followers of Jesus, the "Lion of the tribe of Judah," was the apostle Paul, a Benjamite who proved himself a fierce fighter in the spiritual warfare against false doctrine and practice. (Rom. 11:1; Phil. 3:5) The tribe of Benjamin is rightly represented among the tribes of spiritual Israel described at Revelation 7:8.

Because ancient letters, found at Mari on the Euphrates River and considered to be of the eighteenth century B.C.E., make mention of a fierce tribe of nomads called *Binu-jamina*, some scholars have tried to relate them to the Israelite tribe of Benjamin. However, as *The New Bible Dictionary* by Douglas (p. 141) comments: " . . . the difference in time and origin makes such an identification very uncertain." It is pointed out that such a name, which in this case evidently means "Sons of the Right," or, "Sons of the South," is paralleled by the use of the name "Sons of the Left," or, "Sons of the North" in other ancient inscriptions and hence is doubtless a geographical designation rather than a genealogical one.

3. A Benjamite, descendant of Jediael through Bilhan.—1 Chron. 7:10.

4. One of the "sons of Harim" who sent away their foreign wives in Ezra's day. (Ezra 10:31, 32, 44) He may be the same as the Benjamin mentioned at Nehemiah 3:23 and 12:34, but this is uncertain.

BENJAMITES. See BENJAMIN No. 2.

BENO (Be'no) [his son]. A Levite of David's time, descendant of Merari.—1 Chron. 24:20, 26, 27.

BEN-ONI (Ben-o'ni) [son of my sorrow]. The name given by Rachel to her second son as she was dying during the delivery. Jacob changed his name to Benjamin, meaning "son of the right hand."—Gen. 35:18; see BENJAMIN No. 1.

BEN-ZOHETH (Ben-zo'heth) [son of Zoheth (proud)]. Listed among the posterity of Judah as the son of Ishi and brother of Zoheth. But since the prefix of his name (Ben-) means "son of," he may have been the son of Zoheth and grandson of Ishi.—1 Chron. 4:20.

BEON. See BAAL-MEON.

BEOR (Be'or) [torch, burning].

1. An Edomite whose son Bela is listed as Edom's first king.—Gen. 36:31, 32; 1 Chron. 1:43.

2. Father of the prophet Balaam.—Num. 22:5; 2 Pet. 2:15.

BERA (Be'ra) [possibly, gift, ascend, or, excel]. King of Sodom whom Chedorlaomer subjugated along with four other kings of the valley of Siddim in the twentieth century B.C.E. (Gen. 14:1-3) Thirteen years after that, the "king of Sodom," together with the other four kings, organized a rebellion against Chedorlaomer. In the battle that resulted during the next year, the forces of Sodom and Gomorrah were defeated upon being caught in the nearby bitumen pits when attempting to flee. Abraham pursued the victors in order to free his nephew Lot, recovered the spoil and returned it to the king of Sodom rather than keeping it for himself. Abraham did this, he says, in order that the king of Sodom could never boast: "It was I who made Abram rich."—Gen. 14:4-24.

BERACAH (Ber'a·cah) [blessing].

1. One of the mighty men skilled in the use of the bow, from the tribe of Benjamin, who joined up with David at Ziklag. This was at the time David was still under restrictions because of Saul.—1 Chron. 12:1-3.

2. A low plain in Judah lying between Bethlehem and Hebron. It is presently identified with the Wadi el-'Arrub, and the ruins of the nearby village of Bereikut seem to preserve evidence of the original name. This valley runs E-W, connecting the hill country of Judah with the wilderness area W of the Salt Sea.

Following the miraculous victory over the combined forces of Ammon, Moab and Edom, Jehoshaphat congregated the people at this low plain there to bless Jehovah, hence the name of the Low Plain of Beracah (blessing).—2 Chron. 20:26.

BERAIAH (Be·ra'iah) [Jah has created]. Son of Shimei, and head of a paternal house of Benjamites living in Jerusalem.—1 Chron. 8:21, 28.

BERECHIAH (Ber·e·chi'ah) [blessed by Jehovah].

1. The son of Shimea, in the line of descent from Levi through Gershom. Berechiah's son Asaph was the principal leader of the singers appointed by King David, and through him sprang many succeeding generations of temple singers. This Berechiah may have been the same as No. 2 below.—1 Chron. 6:39; 15:17; 25:1-9; Ezra 2:41; Neh. 7:44.

2. One of the four Levite gatekeepers for the Ark when David was king. He may have been the same as No. 1 above.—1 Chron. 15:23, 24.

3. The son of Meshillemoth. (2 Chron. 28:12) At the time that Ahaz was king of Judah this southern kingdom suffered a terrible defeat at the hands of the northern kingdom, but when 200,000 were being taken captive to Samaria, Berechiah and three other headmen of Ephraim acted quickly on the counsel of Jehovah's prophet Oded. Not only did they prevent the victors from enslaving their brothers; they went so far as to clothe, feed and assist in returning the captives.—2 Chron. 28:6-15.

4. A descendant of David through Solomon. —1 Chron. 3:1, 10, 20.

5. A Levite who lived after the Babylonian exile; the son of Asa.—1 Chron. 9:16.

6. The son of Meshezabel. Berechiah's son Meshullam worked on the rebuilding of Jerusalem's walls in Nehemiah's time, and his granddaughter married the son of Tobiah.—Neh. 3:4, 30; 6:18.

7. The son of the prophet Iddo and the father of the prophet Zechariah.—Zech. 1:1, 7.

BERED (Be'red) [hail, seed place].

1. A grandson of Ephraim through Shuthelah. —1 Chron. 7:20.

2. A place in southern Palestine mentioned in the account of Hagar's fleeing from Sarai. (Gen. 16:14) The well of Beer-lahai-roi, at which Hagar stopped, lay in the wilderness between Bered and Kadesh, on the way to Shur. (Gen. 16:7) The wilderness of Shur is a region SW of Philistia and on the way to Egypt, which may indicate that Hagar was heading back to her homeland.—Ex. 15:22.

The present site of Bered is indefinite, although the name may be preserved in that of the Wadi Umm el-Bared.

BERI (Be'ri) [possibly, belonging to a well]. Son of Zophah and family head in the tribe of Asher. —1 Chron. 7:36, 40.

BERIAH (Be·ri'ah). The meaning of this name is obscure. If derived from Hebrew, it would mean "evil" or "calamity," and that would explain why Ephraim so named his son. (See No. 2 below.) Some authorities, however, think it is of Arabic origin and means "prominent" or "excellent," and that the name of Ephraim's son was a play upon words due to similarity with the Hebrew.

1. The fourth-listed son of Asher who, perhaps with his own two sons Heber and Malchiel, came to Egypt with Jacob's household in 1728 B.C.E. (Gen. 46:8, 17) He and his two sons are listed as ancestral family heads, his descendants being Beriites. —Num. 26:44, 45; 1 Chron. 7:30, 31.

2. A son of Ephraim, born after men of Gath had killed his older brothers. Ephraim "called his name Beriah, because it was with calamity that she [Beriah's mother] happened to be in his house." —1 Chron. 7:20-23; see first paragraph above.

3. One of the five sons of Elpaal and one of the Benjamite family heads who chased away the inhabitants of Gath.—1 Chron. 8:12, 13.

4. The last-named son of Shimei, a Levite descendant of Gershon. Beriah and his brother Jeush "did not have many sons; so they became a paternal house for one official class."—1 Chron. 23:6-11.

BERIITES (Be·ri'ites). An Asherite family descended from Beriah.—Num. 26:44.

BERNICE (Ber·ni'ce) [victorious]. Daughter of Herod Agrippa I by his wife Cypros; born about 28 C.E.; sister of Drusilla and Herod Agrippa II. (See HEROD.) Bernice and her brother Agrippa visited Governor Festus at Caesarea in 58 C.E., where the two of them, at the invitation of Festus, "came with much pompous show and entered into the audience chamber together with military commanders as well as men of eminence in the city." The prisoner Paul was then brought in and allowed to make his powerful and eloquent defense before all these dignitaries.—Acts 25:13, 23; 26:1-30.

Secular history tells of the immoral life of this shameless woman. She was engaged to a certain Marcus at a very early age, but he died before the marriage, and at the age of thirteen she married her uncle. By him she had two boys before he died in 48 C.E. She then incestuously lived with her brother until public scandal pressured her into marrying Polemon the king of Cilicia. Soon, however, she deserted him and again became her brother's consort, and it was during this time that she and Agrippa visited Caesarea. Though Bernice attempted to defend the Jews in 66, she did not hesitate in taking an oath of allegiance to the Romans with whom she had at least two affairs, first as the mistress of Vespasian and then as the mistress of his son Titus. The latter would have married Bernice except for Roman anti-Semitism.

BERODACH-BALADAN. See MERODACH-BALADAN.

BEROEA (Be·roe'a).

A populous city of the province of Macedonia visited by the apostle Paul during his second missionary journey. (Acts 17:10-14) Modernly called Verria, it was located in a fertile area at the base of Mount Bermios about fifty miles (80 kilometers) W-SW of Thessalonica. It thus lay some twenty-four miles (39 kilometers) inland from the Aegean Sea.

It was probably about 50 C.E. when Paul and Silas arrived at Beroea after a nighttime departure from Thessalonica made necessary by mob violence. Beroea had a Jewish community and a synagogue in which the two missionaries preached. The readiness of the Beroeans to give ear to their message, and their diligence in examining the Scriptures in search of confirmation of the things learned, earned them the commendation found at Acts 17:11. A number of converts resulted from among these "noble-minded" persons, both Jews and Greeks. Paul's work was cut short, however, by the arrival of fanatical Jews from Thessalonica bent on causing further mob activity. He sailed for Athens, leaving Silas and Timothy behind to care for the new group of believers in Beroea.—Acts 17:12-15.

Paul doubtless passed through or near Beroea on his third missionary journey, which brought him again into Macedonia. Among his companions at that time was a Christian from Beroea, Sopater.—Acts 20:1-4.

BEROTHAH (Be·ro'thah) [wells]; **BEROTHAI** (Be·ro'thai) [my wells]. In Ezekiel's vision concerning the territorial inheritance of Israel Berothah is listed as on the northern boundary in the area between Hamath and Damascus. (Ezek. 47:16) It appears to be the same as Berothai of 2 Samuel 8:8, a city belonging to Hadadezer king of Zobah, from which David carried away "copper in very great quantity." In the parallel record at 1 Chronicles 18:8 the name Cun appears in its place. Berothah (or Berothai) is generally identified with modern Bereitan, about seven miles (11 kilometers) S of Baalbek in the valley known as the Beqa, lying between the Lebanon and Anti-Lebanon mountains.—See CUN.

BEROTHITE. See BEERothITE.

BERYL. A translucent or opaque mineral composed of a silicate of aluminum and beryllium. It is harder than quartz and is usually yellow-green, but sometimes green, yellow, blue, white, pale red or colorless. Dark-green beryl is classed as emerald, the blue-green is aquamarine and the rose variety is called morganite. Beryl is found normally in granitic rocks in the form of six-sided crystals. Individual beryl crystals weighing over twenty-five tons have been discovered.

Beryl was a very popular gemstone in ancient times. The Greeks made fine intaglios from it and the Romans worked the natural crystals into ear pendants. Beryl is mentioned once in the Scriptures, it being the eighth foundation of the wall of New Jerusalem. —Rev. 21:2, 19, 20.

BESAI (Be'sai) [perhaps, downtrodden]. Forefather of certain Nethinim who returned to Jerusalem from Babylon, 537 B.C.E.—Ezra 2:1, 2, 43, 49; Neh. 7:6, 7, 46, 52.

BESODEIAH (Bes·o·dei'ah) [in the secret council of Jah]. Father of the Meshullam who helped repair "the Gate of the Old City" under Nehemiah's direction. —Neh. 3:6.

BESOR, TORRENT VALLEY OF (Be'sor) [perhaps, cold water]. A torrent valley mentioned only in connection with David's pursuit of the raiding Amalekites who had captured and burned the city of Ziklag. (1 Sam. 30:1, 10, 21) It is evident that the raiders then headed south toward their home territory in the Negeb, but their precise direction of movement is not stated. Hence, the torrent valley of Besor, the point at which two hundred of David's army stopped due to exhaustion, cannot be identified with any certainty. Generally, however, it is considered likely to be connected with the Wadi Ghazzeh, a large wadi to the SW of Ziklag that empties into the Mediterranean below Gaza, or else with Wadi esh Sheri'a, one of its tributaries.

David's action, following his victory over the Amalekites, in sharing the spoils with those of his warriors who had remained in the valley guarding the baggage, evidently followed the principle stated earlier by Jehovah at Numbers 31:27, after the Israelite victory over Midian. David, thereafter, kept this practice "set as a regulation and a judicial decision for Israel."—1 Sam. 30:21-25.

BESTIALITY. Unnatural sexual intercourse of a man or a woman with an animal. The Mosaic law emphatically condemned this perverted practice, sentencing the guilty person and the beast to death. "Where a man gives his seminal emission to a beast, he should be put to death without fail, and they should kill the beast. And where a woman approaches any beast to have a connection with it, you must kill the woman and the beast."—Lev. 20:15, 16; 18:23; Ex. 22:19; Deut. 27:21.

This prohibition, together with the rest of God's laws governing sex relations, lifted the Israelites to a much higher moral level than their neighbors. In Egypt, bestiality constituted a part of idolatrous animal worship; historians attest to the cohabitation of women with goats, for example. Similar practices were also prevalent among the Canaanites (Lev. 18:23-30), and reportedly in Rome.

Despite its depravity, bestiality is not the same as adultery or fornication, and hence does not constitute Scriptural grounds for divorce. (Matt. 19:9) However, anyone indulging in such filthy practice is morally unclean, and, if a member of the Christian congregation were to indulge in such a practice, that one would be subject to disfellowshiping.—Eph. 5:3; Col. 3:5.

BE'TA [B, β]. The second letter in the Greek alphabet. A labial consonant that corresponds closely to the English "b."

Be'ta is derived from the Hebrew *behth*. When it has an accent (β′) it means two or second, with a subscript (,β), 2,000.—See ALPHABET.

BETAH (Be'tah) [trust, security]. A town mentioned along with Berothai in connection with David's defeat of Hadadezer, king of Zobah. (2 Sam. 8:8) The site is unknown, although the Aramaean kingdom of Zobah is considered to have been to the N of Damascus. In a parallel account of David's victory, 1 Chronicles 18:8 refers to "Tibhath," and some lexicographers consider Tibhath to be the more correct rendering. The Syriac version reads "Tebah" instead of Betah at 2 Samuel 8:8. It is to be noted that simply by an inversion of the first two Hebrew consonants Betah becomes Tebah. Since Betah (or Tibhath) was an Aramaean city, some scholars relate it with Tebah, the son of Nahor.—Gen. 22:24; see TEBAH; TIBHATH.

BETEN (Be'ten) [belly, or, perhaps, basin]. A city named only at Joshua 19:25; one of the boundary towns of Asher. Its location is not certain, since the sites of several of the other towns mentioned in the list are unknown. However, it is generally identified with Khirbet Abtun, about eleven miles (18 kilometers) S of Acco and eight miles (13 kilometers) SE of Haifa, in the southern end of the Plain of Acco.

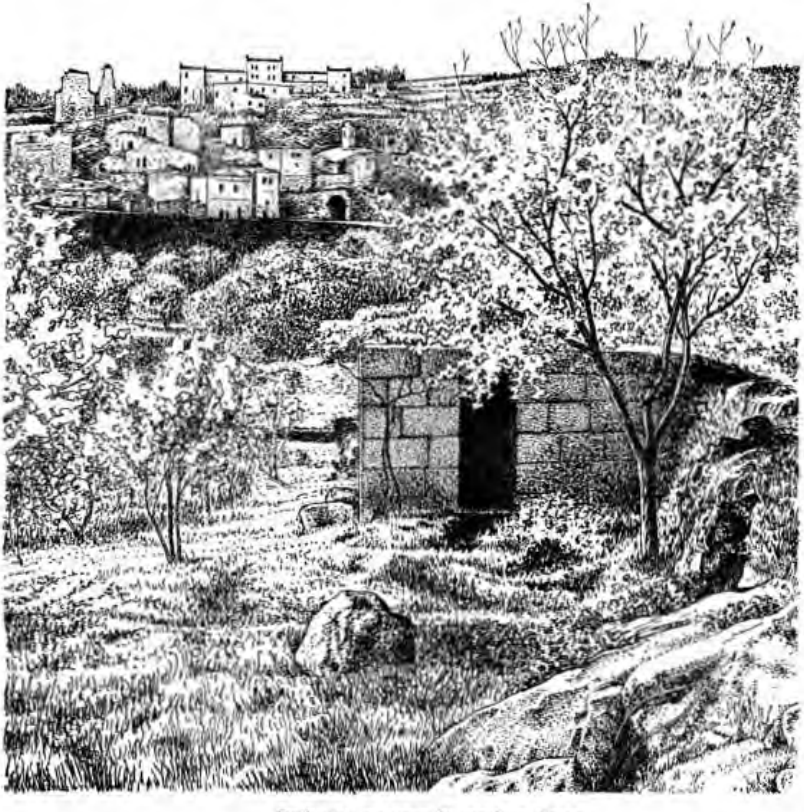
BETHABARA (Beth·ab'a·ra) [house of the ford]. This name appears in the *Authorized Version* rendering of John 1:28 in place of Bethany. Some ancient manuscripts read thus, but it appears that the responsibility for this name rests primarily with Origen (c. 250 C.E.), who favored it over Bethany because this latter place was unknown to him as a site E of the Jordan. The oldest and most reliable manuscripts support the use of the name Bethany in this text. As for the Bethabara of Origen's day, though known in his time, its identification has since also become uncertain. Most geographers recommend a site E of the Jordan opposite Jericho, while some suggest a ford called 'Abarah some twelve miles (19 kilometers) S of the Sea of Galilee and a short distance NE of Beth-shean.—See BETHANY No. 2.

BETH-ANATH (Beth-a'nath) [house of (the goddess) Anath]. One of the fortified cities assigned to the tribe of Naphtali (Josh. 19:38, 39), but from which they did not drive out the Canaanite inhabitants, reducing them instead to forced labor. (Judg. 1:33) It is tentatively identified with el-Ba'neh, about twelve miles (19 kilometers) E of Acco on the edge of a fertile valley running between upper and lower Galilee. The town is mentioned in the lists of various Egyptian rulers of the "New Kingdom" period.

BETH-ANOTH (Beth-a'noth) [house of (the goddess) Anath, or, perhaps, house of answers]. One of the cities assigned to the tribe of Judah in the mountainous region of that tribe's territory. (Josh. 15:59) It is presently identified with Khirbet Beit 'Ainun, about three miles (5 kilometers) N-NE of Hebron.

BETHANY (Beth'an·y) [perhaps, house of Ananiah, or, house of afflicted ones].

1. A village "about two miles" away from Jerusalem, the measurement used by the Gospel writer at that time being the Roman stade, with the "fifteen stades" mentioned by him equaling about 1.8 miles (2.8 kilometers). (John 11:18, *NW*, 1950 ed., ftn.) It lay on the E slope of the Mount of Olives on an ancient approach to Jerusalem from Jericho and the Jordan. (Mark 10:46; 11:1; Luke 19:29) Today the site is marked by the small village of el-'Azariyeh, an Arabic name meaning "the place of Lazarus." Though the village is poor, olive, fig and almond trees add a measure of pleasantness to the surroundings.



Bethany, as seen in modern times

If Capernaum was Jesus' home in Galilee (Mark 2:1), Bethany might be called his 'home in Judea.' It was the "certain village" that Jesus visited during his later Judean ministry (approximately October to December, 32 C.E.), the location of the home of Martha, Mary and Lazarus, who became beloved friends of Jesus. (Luke 10:38) Here Jesus later performed the miracle of Lazarus' resurrection (John 11:1, 38-44), and a tomb with a round stone to close it, similar to that indicated in the Bible account, is to be found at Bethany. (*Harper's Bible Dictionary*, p. 67) Six days before Jesus' final Passover (or on Nisan 8, of 33 C.E.), he came up from Jericho to Bethany, the news of his presence bringing a crowd of Jews out to the village to see him and the resurrected Lazarus. (John 12:1, 9) From then till the final day of his earthly life, Jesus spent the days in activity at Jerusalem, but at night he and his disciples would leave the big city to lodge in the unpretentious village of Bethany on the Mount of Olives, doubtless at the home of Martha, Mary and Lazarus.—Mark 11:11; Matt. 21:17; Luke 21:37.

Evidently Jesus' triumphal ride into Jerusalem (Nisan 9) was over the Mount of Olives along the path from Bethany. (Matt. 21:1-11; Mark 11:1-11; Luke 19:29-38) It was on the way from Bethany to Jerusalem on Nisan 10 that Jesus cursed the barren fig tree, which had completely withered by the time he and his disciples passed it the following day (Nisan 11). (Mark 11:12-14, 19, 20) Back in Bethany, the night of Nisan 12, Jesus enjoyed an evening meal in the home of Simon the leper, with Martha, Mary and Lazarus participating. This was the scene of Mary's anointing him with costly oil, provoking Judas' hypocritical objections and the rebuke administered to him by Jesus. Apparently, from Bethany Judas headed out to arrange Jesus' betrayal. —Matt. 26:6-16; Mark 14:1-10; John 12:2-8.

Forty days after Jesus' resurrection, when the time came for him to part from his disciples, he led them, not to the temple that was now abandoned by God, but, rather, "out as far as Bethany" on the Mount of Olives, where his ascension began. —Luke 24:50-53; Acts 1:9-12.

It is generally believed that the Benjamite city of Ananiah (Neh. 11:32) was the ancient site corresponding to the village of Bethany in Jesus' day.

2. Bethany across the Jordan is mentioned but once (John 1:28) as the place where John was baptizing and, apparently, the place where John identified Jesus to his disciples as the "Lamb of God." (John 1:35, 36) In the third century Origen substituted the name Bethabara for Bethany and the *Authorized Version* follows this rendering; however, the most reliable manuscripts read Bethany. The site of this Bethany beyond or E of the Jordan is uncertain. Some, favoring the traditional location for Jesus' baptism, would place it across the Jordan opposite Jericho. However, the record at John 1:29, 35, 43; 2:1 seems to indicate a place no more than a day's journey from Cana of Galilee; while that of John 10:40 and 11:3, 6, 17 may suggest that it lay about two days' journey from the Bethany that was the home of Lazarus. Thus, a site somewhat S of the Sea of Galilee seems the most likely, but no positive identification is possible.

BETH-ARABAH (Beth-ar'a·bah) [house of the desert plains, or, perhaps, house of the depression]. One of the six cities within Judah's territory described as "in the wilderness." (Josh. 15:61) It is used in describing the mutual boundaries of the tribes of Benjamin and Judah. (Josh. 15:6) Though listed as within the tribal assignment of Judah, it is thereafter spoken of as pertaining to Benjamin, perhaps indicating the site as an enclave city of the Benjamites. (Josh. 18:22) Remaining evidence of the name may be seen in 'Ain el-Gharbah, a spring on the N side of the Wadi el-Qelt about three miles (5 kilometers) SE of Jericho. This location would place it in the desert region at the N end of the Dead Sea.

BETH-AVEN (Beth-a'ven) [house of nothingness or idolatry].

1. A town in the territory of the tribe of Benjamin, close by the ancient city of Ai. (Josh. 7:2; 18:11, 12) It was in the wilderness, located E of Bethel and W of Michmash, and became involved in an outstanding battle when Saul and Jonathan routed the Philistines from this latter city.—1 Sam. 13:5; 14:23.

2. In lamenting the idolatrous conditions to which Israel had turned in his time, the prophet Hosea mentions Beth-aven together with Gibeah and Ramah, other prominent cities of Benjamin. (Hos. 4:15; 5:8; 10:5, 8) However, it appears that the prophet does not refer to the original town of Beth-aven, but, rather, applies the name in a derogatory sense to the city of Bethel, which at one time had been a 'house of God' but had now become a 'house of idolatry' due to the calf worship instituted there. —1 Ki. 12:28-30.

BETH-AZMAVETH. See AZMAVETH No. 5.

BETH-BAAL-MEON. See BAAL-MEON.

BETH-BARAH (Beth-bar'ah) [house of the ford or passage]. When Gideon's forces were pursuing the fleeing Midianites, Gideon sent word to the men of Ephraim to capture "the waters as far as Beth-barah and the Jordan" (Judg. 7:24), evidently to prevent the enemy from crossing the Jordan. Since the battle took place in the low plain of Jezreel (Judg. 6:33), this would indicate a site W of the Jordan. The identification is uncertain, but a location near the mouth of the Wadi Far'ah is suggested as a likely and strategic site. A similar tactic was employed by Ehud in the fight against the Moabites and they "got to capture the fords of the Jordan against the Moabites." —Judg. 3:27, 28.

BETH-BIRI (Beth-bir'i). A town in the Negeb region of Judah but assigned to the sons of Simeon. (1 Chron. 4:24, 31) In the parallel list of towns at Joshua 19:6 it appears as Beth-lebaoth, and some suggest that Beth-biri may be a postexilic name for the same place, used by Ezra as the writer of the Chronicles. Some evidence of the name may remain in that of Jebel el-Biri, about twenty-five miles (40 kilometers) SW of Beer-sheba.—See BETH-LEBAOTH.

BETH-CAR [house of a lamb, or, sheep house]. A point mentioned in the account of Israel's defeat of the Philistines at Mizpah. The Israelites pursued the fleeing Philistines "as far as south of Beth-car." (1 Sam. 7:11) Some relate Beth-car to Beth-haccherem (Jer. 6:1; Neh. 3:14), generally identified with 'Ain Karim, some four miles (6 kilometers) W of Jerusalem. Such route, if followed, would lead the Philistines from Mizpah through the deep Wadi beit Hanina down to the Valley of Sorek, and through it to the Plains of Philistia.—See BETH-HACCHEREM.

BETH-DAGON (Beth-da'gon) [house of Dagon].

1. A town in the allotment of territory assigned to the tribe of Judah. (Josh. 15:21, 41) Although it is listed along with other towns of the Shephelah or lowlands region, the suggested location is on the Plains of Philistia at Khirbet Dajun, a short distance SW of modern Beit Dagan and about six miles (10 kilometers) SE of Jaffa. In this regard, it may be noted that other cities of the Philistine plain are listed in subsequent verses. (Josh. 15:45-47) Such location would make it an enclave city within the territory of Dan, as was also apparently the case with Gederah.—Josh. 15:36.

2. A town in the territory of Asher, evidently in the eastern part thereof and near its border with Zebulun. (Josh. 19:24, 27) Identification is uncertain; Jelamet el-Atiqa, at the foot of the Mount Carmel range and about eight miles (13 kilometers) SE of Haifa, is suggested by some.

BETH-DIBLATHAIM (Beth-dib·la·tha'im) [house of fig cakes]. A city in Moab (Jer. 48:22) the location of which is unknown. However, it may be the place called Almon-diblathaim mentioned at Numbers 33:46. This has been identified with Deleilat el-Gharbiyeh, some fourteen miles (22.5 kilometers) E of the Dead Sea. A city called Beth-diblathen is mentioned in the inscription of the Moabite Stone as having been built by Mesha king of Moab.—See ALMON-DIBLATHAIM.

BETH-EDEN (Beth-e'den) [house of Eden, or, house of delight]. A city or region of Syria referred to at Amos 1:5 in that prophet's message against Damascus. It is now generally associated with the Bit-adini of the Assyrian inscriptions, a region located between the Euphrates and Balikh Rivers. Such identification can be acceptable, however, only if "Damascus" in the prophecy is understood to represent the Aramaean (Syrian) kingdoms in general, inasmuch as the kingdom of Bit-adini lay some 300 miles (about 480 kilometers) to the N of Damascus. Damascus is, indeed, called "the head of Syria" at Isaiah 7:8.

Amos' prediction (likely before 803 B.C.E.) that "the people of Syria will have to go as exiles to Kir" is shown to have been fulfilled at least by the time of the Assyrian monarch Tiglath-pileser III, during the reign of King Ahaz (761-745 B.C.E.).—2 Ki. 16:9.

The "sons of Eden" mentioned at 2 Kings 19:12 and Isaiah 37:12 may refer to the people of Beth-eden, perhaps the "Eden" of Ezekiel 27:23.—See EDEN No. 2.

BETHEL (Beth'el) [house of God].

1. A prominent city of Palestine, more frequently mentioned in the Bible than any other except Jerusalem. It is identified with the ruins by the modern village of Beitin, about twelve miles (19 kilometers) N of Jerusalem. It thus lay on a rocky ridge in the extreme southern part of the mountainous region of Ephraim at about 3,000 feet (914 meters) above sea level. The surrounding area today is quite barren, consisting of a stony plateau with sparse vegetation. Yet the existence of four springs there shows that the ancient city had an excellent water supply.

Bethel's position was strategic and contributed greatly to its importance. Situated on the 'backbone' of the central mountain range, it was on the important N-S route that followed the watershed line, running all the way from Shechem southward through Bethel, Jerusalem, Bethlehem, Hebron and down to Beer-sheba. (Compare Judges 21:19.) Another route connected Bethel with Joppa to the W on the Mediterranean and with Jericho to the E near the Jordan. Bethel was thus a crossroads town, as were Samaria, Jerusalem, Hebron and Beer-sheba. Additionally, the evidence indicates that the area between Jerusalem and Bethel was a region of dense population, having a greater concentration of towns than any other part of Palestine.

Archaeological excavations at Beitin reveal it to be a site of great antiquity, the suggestion being given that the original settlement dated back to about the twenty-first century B.C.E. Evidence was also found of a severe destruction and conflagration leaving debris

and ashes five feet (1.5 meters) deep in some places, and this is believed likely to have occurred during the conquest of Canaan by Israel.

Upon Abraham's entry into Canaan (1943 B.C.E.) he stopped at Shechem and then moved S "to the mountainous region to the east of Bethel and pitched his tent with Bethel on the west and Ai on the east." (Gen. 12:8) After spending some time in Egypt due to a famine in Canaan, Abraham again settled to the E of Bethel, in company with his nephew Lot. Since in both cases Abraham pitched tent to the E of Bethel, it is suggested that the site of his encampment was at Burj Beitin, a short distance E of Beitin, which has been called "one of the great view-points of Palestine." (*Encyclopædia Biblica*, Vol. I, col. 552) It may have been from such a vantage point that Abraham invited Lot to select the direction in which he would go upon separating from Abraham, with the result that Lot "raised his eyes and saw the whole District of the Jordan" and decided in favor of that region. (Gen. 13:8-11) Jehovah thereafter invited Abraham to view the land in all directions, assuring him that it would be for an inheritance to him and his seed.—Gen. 13:14, 15.

Although Moses, in compiling the Genesis account, speaks of the town near which Abraham camped as "Bethel," the subsequent record shows its original Canaanite name to have been "Luz." Jacob spent the night near the city when traveling from Beer-sheba to Haran (about 1781 B.C.E.), and, after having a dream of a ladder reaching to the heavens and hearing God's confirmation of the Abrahamic promise, he thereafter set up a pillar and called the name of the place "Bethel," although "Luz was the city's name formerly." (Gen. 28:10-19) Some twenty years later God spoke to Jacob at Haran, identifying himself as the one who had addressed Jacob at Bethel, and instructed him to return to Canaan.—Gen. 31:13.

Following Dinah's defilement at Shechem and the act of vengeance executed by Jacob's sons against the Shechemites, Jacob received God's instruction to return to Bethel. After eliminating false religious articles from his household and servants, he traveled to Bethel under divine protection, built an altar there and restated the name he had given the place earlier, calling it "El-bethel," meaning "the God of Bethel." Here Rebekah's nursing woman Deborah died and was buried. Here, too, Jehovah confirmed the change of Jacob's name to Israel, restating the Abrahamic promise.—Gen. 35:1-16.

Centuries later, upon the entry of the nation of Israel into Canaan (1473 B.C.E.), the name Bethel is again used to refer to the city previously called Luz rather than to the camping site of Abraham and Jacob. In the account of the attack upon Ai, the record indicates that the Canaanite men of Bethel endeavored to support the men of that neighboring city, but to no avail. If not at that point, then at a later time Bethel's king met defeat by Joshua's forces. (Josh. 7:2; 8:9, 12, 17; 12:9, 16) Bethel thereafter appears as a boundary city between the territories of the tribes of Ephraim and Benjamin. It is listed as assigned to Benjamin, but the record shows that it was the house of Joseph (of which Ephraim was a part) that effected the conquest of the city. (Josh. 16:1, 2; 18:13, 21, 22; Judg. 1:22-26) From this point forward the name Luz is no longer applied to the city.

During the period of the judges, the dwelling place of Deborah the prophetess was located "between Ramah and Bethel in the mountainous region of Ephraim." (Judg. 4:4, 5) It appears that, at the time of meting out justice to the tribe of Benjamin for the crime committed by its members, the ark of the covenant had been temporarily transported from Shiloh to Bethel, this latter city being considerably nearer the scene of the conflict centering around Gibeah, about seven miles (11 kilometers) S of Bethel.—Judg. 20:1, 18, 26-28; 21:2.

Bethel was on the circuit visited by Samuel as he judged the people annually at that city and at Gilgal and Mizpah, and was still viewed as a place favored for worship. (1 Sam. 7:16; 10:3) However, from then till the division of the kingdom (997 B.C.E.), Bethel is mentioned only in connection with King Saul's stationing of troops in preparation for combat with the Philistines.—1 Sam. 13:2.

As a major city of the northern kingdom under Jeroboam, Bethel, once prominent as a place of revelation by the true God, now became renowned as a center of false worship. At Bethel, in the extreme S of the newly formed kingdom of Israel, and at Dan in the extreme N thereof, Jeroboam set up the golden calves in his effort to dissuade the people of his realm from going to the temple at Jerusalem. (1 Ki. 12:27-29) With its own religious house and altar, a specially invented festival time, and priests selected from among the non-Levitical tribes, Bethel became a symbol of rank apostasy from true worship. (1 Ki. 12:31-33) Jehovah God did not delay in expressing his disapproval through "a man of God" sent to Bethel to foretell its future desolation, and by ripping Bethel's altar apart. After leaving Bethel, however, this "man of God" allowed himself to be induced by an old prophet of Bethel to accept and act on a supposed message from an angel in violation of the direct orders from God, with disastrous consequences to himself. Slain by a lion, he was buried at Bethel in the personal burial place of the old prophet who saw in all these events the certainty of the fulfillment of Jehovah's word and thus requested that his own body be buried at death in the same burial site.—1 Ki. 13:1-32.

King Abijah of Judah temporarily wrested Bethel and other towns from the control of the northern kingdom (2 Chron. 13:19, 20), but it appears that Bethel had been restored to the northern kingdom at least by the time of King Baasha of Israel, since he endeavored to fortify Ramah, considerably to the S of Bethel. (1 Ki. 15:17; 2 Chron. 16:1) Even though King Jehu later eradicated Baal worship from Israel, the golden calves continued undisturbed at Dan and Bethel.—2 Ki. 10:28, 29.

Despite the prevalence of false worship there, the record shows Bethel as the location of a group of prophets in the time of Elijah and Elisha. Bethel was also the home of the group of jeering boys who mocked Elisha, this at the cost of the lives of many of them due to divine execution.—2 Ki. 2:1-3, 23, 24.

The prophets Amos and Hosea, in the late ninth and early eighth centuries B.C.E., proclaimed God's condemnation of the religious corruption centered at Bethel. Although Hosea makes direct mention of Bethel ("house of God") only when recalling God's revelation of himself to faithful Jacob there (Hos. 12:4), he evidently employs the name "Beth-aven," meaning "house of nothingness or idolatry," as applying to that city and expressing God's contempt for its false religious practices. (Hos. 4:15; 5:8) He warns that its calf idol served by foreign-god priests will come to be a cause for mourning to idolatrous Israel, its high places will be annihilated and thorns and thistles will cover its altars; while the people, faced with exile in Assyria, cry out to the mountains, "Cover us!" and to the hills, "Fall over us!" (Hos. 10:5-8; compare Luke 23:30; Revelation 6:16.) The prophet Amos spoke in similar vein, showing that, no matter how frequent the sacrifices offered by the people at Bethel's altars, their pious pilgrimages to that place only constituted the commission of transgression, and warning that Jehovah's burning anger would blaze against them inextinguishably. (Amos 3:14; 4:4; 5:5, 6) Angered at this prophesying done by Amos right in Bethel, the apostate priest Amaziah accused Amos of seditious talk and ordered him to 'go back to Judah where he came from' and there do his prophesying: "But at Bethel you must no longer do any further prophesying,

for it is the sanctuary of a king and it is the house of a kingdom."—Amos 7:10-13.

Despite these warnings, Bethel continued as an idolatrous sanctuary till the fall of the northern kingdom to Assyria in 740 B.C.E. Thus Jeremiah, over a century later, could refer to it as a warning example to those trusting in false gods to their eventual shame. (Jer. 48:13) Even thereafter Bethel continued as a religious center, for the king of Assyria sent one of the exiled priests back to Israel to teach the lion-plagued people "the religion of the God of the land," and this priest settled in Bethel, teaching the people "as to how they ought to fear Jehovah." The record does not state whether he was a Levitical priest or a 'calf-god' priest, but the results seem to indicate the latter, since "it was of Jehovah that they became fearers, but it was of their own gods that they proved to be worshipers," and things continued on the same false and idolatrous basis initiated by Jeroboam.—2 Ki. 17:25, 27-33.

In fulfillment of Hosea's prophecy the golden calf of Bethel had been carried off to the king of Assyria (Hos. 10:5, 6), but the original altar of Jeroboam was still there in the time of King Josiah of Judah. It appears that not all the Israelites had been removed yet from the northern kingdom by the Assyrians, for during Josiah's reign he extended his purge of false religion up into Bethel and also to the cities of Samaria. This took place during or following Josiah's eighteenth year of rule (c. 642 B.C.E.), and such bold action may have been possible due to the fact that the Assyrian Empire was then occupied with internal problems. Whatever the case, Josiah destroyed the site of idolatrous worship in Bethel, first burning the bones from nearby tombs on the altar, thereby desecrating it in fulfillment of the prophecy given by the "man of God" over three centuries earlier. The only grave spared was that of the "man of God," in that way sparing also the bones of the old prophet occupying the same grave. —2 Ki. 22:3; 23:15-18.

Men of Bethel were among the Israelites returning from exile in Babylon (Ezra 2:1, 28; Neh. 7:32), and Bethel was resettled by Benjamites. (Neh. 11:31) During the Maccabean period it was fortified by Syrian General Bacchides (c. 160 B.C.E.) and was captured later by Roman General Vespasian prior to his becoming emperor of Rome.—See Luz No. 1.

2. One of the cities to which David sent gifts following his victory over the Amalekites. (1 Sam. 30:18, 26, 27) The fact that it is included among "the places where David had walked about, he and his men," seems to indicate that it is the place elsewhere called Bethul or Bethuel, a Simeonite city in the territory of Judah.—1 Sam. 30:31; Josh. 19:1, 4; 1 Chron. 4:30; see BETHUEL No. 2.

BETH-EMEK (Beth-e'mek) [house of the valley or plain]. A town in the territory of the tribe of Asher. (Josh. 19:24, 27) It is presently identified with Tell Mimas, about six miles (10 kilometers) NE of Acco. The original name appears to be reflected in that of the nearby village of 'Amqa.

BETH-EZEL (Beth-e'zel) [nearby house or place]. A town, evidently in Judah, mentioned only in Micah's prophecy foretelling the disaster due to come upon unfaithful Judah. (Mic. 1:11) The prophet repeatedly makes a play on words in the use of the names of several towns in this portion of the prophecy, so that in reality he says: "In the house of Aphrah [dust] wallow in the very dust. Make your way across, O inhabitress of Shaphir [beautiful (city)], in shameful nudity. The inhabitress of Zaanan [migrating or departure] has not gone forth. The wailing of Beth-ezel [nearby place or 'neighboring town'] will take from you people its standing place." (Vss. 10, 11) The prophet's warning, directed to those due to experience the disaster, thus in effect tells them that the mourning heard from Beth-ezel will cause them to realize that they can find no refuge there, or else that the calamity will not stop at Beth-ezel, hence allowing no stopping of the lamentation over Judah.

Though the identification is only tentative, Beth-ezel is generally considered to have been located at the site of present-day Deir el-'Asal, about eleven miles (18 kilometers) SW of Hebron.

BETH-GADER (Beth-ga'der) [house or place of a wall]. A name appearing in the genealogy of Judah. (1 Chron. 2:50, 51) The meaning of the name appears to be more geographical than personal, causing some scholars to consider it as relating to a town in Judah. (See ATROTH-BETH-JOAB.) Beth-gader may possibly be linked with Geder, a town whose king was among those conquered by Joshua in the region W of the Jordan.—Josh. 12:13.

BETH-GAMUL (Beth-ga'mul) [house of recompense]. A city mentioned in connection with Jehovah's pronouncements against Moab. It is listed together with Dibon and other cities of "the land of level country" of Moab. (Jer. 48:21, 23) It is generally identified with Khirbet el-Jemeil, on the tableland region of Moab about eight miles (13 kilometers) E of Dibon. This region just N of the river Arnon shows evidence of intense cultivation in ancient times.

BETH-GILGAL. See GILGAL No. 1.

BETH-HACCHEREM (Beth-hac·che'rem) [house or place of the vineyard]. A place near Jerusalem mentioned by Jeremiah as a place suitable for raising a fire signal to warn of advancing enemy forces out of the N. (Jer. 6:1) In postexilic times a district of Judah bore this name, with Malchijah as "prince" over it. (Neh. 3:14) Due to the mention of Tekoa together with Beth-haccherem at Jeremiah 6:1, some consider Beth-haccherem to have been situated to the S of Jerusalem, between that city and Tekoa. Jerome, of the fourth century C.E., referred to it at such location under the name of Bethacharma. In harmony with such views, since 1956 the site of Ramet Rahel, about two miles (3 kilometers) S of Jerusalem, has been proposed. Others, however, do not consider the mention of Tekoa as necessarily indicating a geographical proximity of Beth-haccherem and hold to the more generally suggested site of 'Ain Karim (meaning "spring of the vineyard") about four miles (6 kilometers) to the W of Jerusalem. This is in a fertile section with olive groves and vineyards and it lies at the foot of Jebel 'Ali, from which height may be seen the Mount of Olives, part of Jerusalem, and, to the W, the Mediterranean Sea. Large stone mounds found on the summit are suggested by some to have been used for lighting signal fires such as those mentioned by Jeremiah.—See BETH-CAR.

BETH-HARAN (Beth-ha'ran), also **BETH-HARAM.** A city on the eastern side of the Jordan in the territory requested by the tribe of Gad because of its good pastureland. It was either built or rebuilt by the Gadites and, although situated in a low plain, it became one of their fortified cities.—Num. 32:1, 36; Josh. 13:27.

The name seems to have continued in that of Tell er-Rameh on the Wadi er-Rameh (Wadi Hesban) in the Plains of Moab, but the original site of Beth-haran (Beth-haram) is considered to have been a few miles E at Tell Iktanu, about eight miles (13 kilometers) NE of the point where the Jordan flows into the Dead Sea. The site has imposing remains and was in position to dominate the surrounding region. It was also near a source of renowned hot springs, which may partly account for King Herod's having built a palace in this area. In the first part of the Common Era the site of Tell er-

Rameh was known as Livias, a name given it by Herod Antipas, and later changed to Julias.

BETH-HOGLAH (Beth-hog'lah) [house or place of the partridge]. A Benjamite border town situated in the southeastern corner of this tribe's territory and on the boundary between Benjamin and Judah. (Josh. 15:1, 6; 18:11, 19, 21) Evidence of the name is still preserved at 'Ain Hajla, located about four miles (6.4 kilometers) SE of modern Jericho.

BETH-HORON (Beth-ho'ron) [house or place of the hollow]. Two towns, Upper and Lower Beth-horon, were strategically situated on the ancient route leading from Joppa and the maritime plain up the Valley of Aijalon to Bethel or to Gibeon and Jerusalem. The original names are preserved in those of the modern villages of Beit 'Ur el-Foqa ("the upper") and Beit 'Ur et-Tahta ("the lower"). Upper Beth-horon thus lies about ten miles (16 kilometers) NW of Jerusalem, with Lower Beth-horon a couple of miles (3.2 kilometers) beyond, both sites occupying hilltops.

The building (or founding) of these places is credited originally to Sheerah, a daughter or granddaughter of Ephraim. (1 Chron. 7:22-24) The towns formed part of the southern boundary of the tribe of Ephraim (Josh. 16:3, 5), while the boundary of the tribe of Benjamin is stated to have come to "the mountain that is on the south of Lower Beth-horon." (Josh. 18:13, 14) This appears to place both towns fittingly as within the inheritance of Ephraim. Beth-horon, perhaps just one of the towns, thereafter was given to the Levites of the sons of Kohath.—Josh. 21:22; 1 Chron. 6:68.

Situated as they were on a principal route from the maritime plain up into the hill country, these towns frequently saw the passing of warring forces. At the time of the Israelite conquest, Joshua defeated five Amorite kings who had combined to war against Gibeon, "pursuing them by way of the ascent of Beth-horon." Here Jehovah caused great hailstones to strike down many of the Amorites as they fled along "the descent of Beth-horon." (Josh. 10:6-12) The "descent of Beth-horon" is considered by some to refer to the descent from Upper Beth-horon to Lower Beth-horon, there being about eight hundred feet (244 meters) difference in altitude between the two places.

Later, during King Saul's reign, "the road of Beth-horon" was one of three routes used by pillaging bands of Philistines making raids from Michmash. (1 Sam. 13:16-18) King Solomon built or fortified both towns, strengthening them with walls, doors and bar, doubtless considering that they served as a block to invading forces from Egypt or Philistia. (2 Chron. 8:5) Shishak of Egypt, who invaded Judah during Rehoboam's reign, listed "Beth-horon" as one of the towns on his list of cities claimed as conquered or under his domination. (1 Ki. 14:25; 2 Chron. 12:2-9) When King Amaziah of Judah dismissed Ephraimite mercenary troops before engaging in battle with the Edomites, these soldiers from the northern kingdom with its capital in Samaria expressed their hot anger over their dismissal by raiding Judean cities as far as Beth-horon.—2 Chron. 25:5-13.

During the Maccabean period, Beth-horon was the scene of two defeats of the Syrians by Judas Maccabaeus. (1 Maccabees 3:23, 24; 7:39) The Jewish historian Josephus claims that in the year 66 C.E. the retreating forces of Roman General Cestius Gallus were nearly annihilated at Beth-horon by the pursuing Jewish forces.—*Wars of the Jews*, Book II, chap. XIX, pars. 7-9.

BETH-JESHIMOTH (Beth-jesh'i-moth) [place of the desert or house of the wastes]. The southernmost point to which the encampment of the Israelites reached as they camped on the Plains of Moab before crossing the Jordan into Canaan. (Num. 33:48, 49) The camp reached from Beth-jeshimoth to Abel-shittim, a distance of about five miles (8 kilometers) according to the suggested sites for these places. Beth-jeshimoth is presently identified with Tell el-'Azeimeh near the NE corner of the Dead Sea and about eleven miles (18 kilometers) SE of Jericho. Nearby is Khirbet Sweimeh, which, as a Roman settlement, was known by the Greek name of Besimoth. A strong spring is also found in the vicinity. Tell el-'Azeimeh is situated on a "platform" of land overlooking the plains below, and is in position to guard the exit from one of the torrent valleys leading down from the mountains to the E.

Beth-jeshimoth formed part of the realm of King Sihon of the Amorites and, after the Israelite conquest of that region, was assigned to the tribe of Reuben. (Josh. 12:1-3; 13:15-21; compare Judges 11:13-27.) In the time of the prophet Ezekiel it is included with certain cities of Moab located on the slope of his frontier and described as "the decoration of the land." (Ezek. 25:8-10) The prophecy indicates that Jehovah would cause these frontier cities to be opened up, exposing Moab to attack by the "Orientals" or "sons of the East," the nomadic tribes living in the Arabian Desert. (Compare Judges 6:3; 8:10.) If not earlier, Moab likely took over Beth-jeshimoth and other cities of Reuben following the deportation of that tribe to Assyria.—1 Chron. 5:26.

BETH-LEBAOTH (Beth-le·ba'oth) [house or place of lionesses]. A city listed among the places given to the tribe of Simeon as enclave cities within the territory of Judah. (Josh. 19:1, 6) It is named between Hazar-susah and Sharuhen, and this indicates a location in the Negeb region, evidently to the W or SW of Beer-sheba. At Joshua 15:32 it evidently appears simply as Lebaoth, while at 1 Chronicles 4:31 Beth-lebaoth is replaced by the name "Beth-biri." This latter name could be a postexilic name for the same location.—See BETH-BIRI.

BETHLEHEM (Beth'le·hem) [house of bread].

1. A town in the Judean highlands located about five miles (8 kilometers) S of Jerusalem, overlooking the principal highway leading from Jerusalem down to Beer-sheba. It is situated at an altitude of some 2,550 feet (777 meters) above sea level and hence at a higher elevation than Jerusalem itself. The countryside, though rocky, produces olives, grapes and different cereals.—Ruth 1:22.

The earlier name of Bethlehem appears to have been Ephrath, meaning "fruitfulness; fertility." Jacob buried Rachel "on the way to Ephrath, that is to say, Bethlehem." (Gen. 35:19; 48:7) Among the early descendants of Jacob's son Judah are mentioned "Salma the father of Bethlehem" (1 Chron. 2:51, 54) and "Hur the first-born of Ephrathah the father of Bethlehem." (1 Chron. 4:4) This expression may point to these men as forefathers of the Israelites who later occupied Bethlehem. (See ATROTH-BETH-JOAB; EPHRATHAH No. 2.) When the Israelites entered Canaan, Bethlehem fell within the territory of Judah, though it is not specifically mentioned in any list of Judean cities nor is there anything to indicate its size or prominence at that time. Since there was another Bethlehem in the territory of Zebulun (Josh. 19:10, 15), the town in Judah was usually distinguished by reference to Ephrath, or by calling it "Bethlehem in Judah."—Judg. 17:7-9; 19:1, 2, 18.

Thus Judge Ibzan may have been from Bethlehem in Judah, but the absence of any reference to Judah or Ephrath causes many to view him as from Bethlehem in Zebulun. (Judg. 12:8-10) Elimelech, his wife Naomi and their sons were from Bethlehem, and here Naomi returned with Ruth the Moabitess. (Ruth 1:1, 2, 19, 22) Boaz was also of Bethlehem, and the remaining events of the book of Ruth involving



Bethlehem as it now appears

ancestors of Jesus (Matt. 1:5, 6) center around this town and its fields.—Ruth 2:4; 4:11.

David the son of "Jesse the Bethlehemite" was born in Bethlehem of Judah, tended his father's sheep in that area, and was later anointed there by Samuel to be Israel's future king. (1 Sam. 16:1, 4, 13, 18; 17:12, 15, 58; 20:6) Later, as a fugitive, David longed for a drink of water from a cistern at Bethlehem, then the site of a Philistine outpost. (2 Sam. 23:14, 15; 1 Chron. 11:16, 17) It may be noted that three wells are still found on the N side of the town. Elhanan, one of David's outstanding warriors, was the son of a man of Bethlehem (2 Sam. 23:24), as were David's nephews Joab, Abishai and Asahel. Fleet-footed Asahel was buried there following his being slain by powerful Abner.—2 Sam. 2:18-23, 32.

Despite its being in a central location on a major highway and in a good position militarily (since it was at a high altitude and built on a site commanding a limestone ridge), and although it was David's hometown, Bethlehem was not chosen to be David's capital. It is not until the reign of Solomon's son Rehoboam that Bethlehem is directly mentioned again, as included among the cities fortified by that king. (2 Chron. 11:5, 6) Near Bethlehem the remnant of the people left in Judah after the fall of Jerusalem to Babylon made a stopover before going on down to Egypt. (Jer. 41:17) Men of Bethlehem were among those returning from Babylon following the exile. —Ezra 2:21; Neh. 7:26.

As noted previously, Bethlehem was not listed among the cities of Judah in the accounts of the tribal divisions; though Bible books mention it in connection with certain individuals, it does not otherwise seem to have been a prominent town nor did it have a large population—a "village" when Jesus was on earth. (John 7:42) Hence the prophet Micah in his Messianic prophecy at Micah 5:2 could refer to Bethlehem Ephrathah as "the one too little to get to be among the thousands of Judah." Yet his prophecy showed that small Bethlehem would have the singular honor of being the town from which the Messiah would proceed. The Jewish people understood this prophecy as meaning that the Messiah or Christ would be born in and proceed from that town (John 7:40-42), a belief also expressed by their chief priests and scribes.—Matt. 2:3-6.

Thus, though Mary became pregnant in Nazareth of Galilee, she gave birth to Jesus in Bethlehem of Judea, in order to fulfill the divine prophecy. (Luke 1:26-38; 2:4-7) This meant a trip that, on present roads, covers a distance of some ninety miles (145 kilometers) through hilly country.

At the time of the birth, shepherds were living outdoors in the fields and keeping watches at night over their flocks. (Luke 2:8) While sheep may be led out to pasture during the daytime at any season of the year, the fact that the shepherds were living out in the fields and spending the night there with their flocks provides a definite time indication for the period of Jesus' birth. The rainy season for Palestine begins in the latter part of October, lasting several months. By December Bethlehem, like Jerusalem, experiences frequent frost at night. Thus the fact that shepherds of Bethlehem were in the fields at night points to a time prior to the start of the rainy season. It is also most unlikely that Caesar Augustus would unnecessarily provoke the Jews by ordering a registration in the wintry and rainy month of December, when traveling is particularly difficult. —Luke 2:1-6; compare Matthew 24:20.

Sometime after Jesus' birth when his parents were residing, not in a stable, but in a house, Bethlehem was visited by some Oriental astrologers searching for the "young child." (Matt. 2:1-12) Although divine action prevented their visit from bringing death to the child Jesus, the town of Bethlehem and its surrounding territory suffered the loss of all its male children of two years of age and under, murdered at the order of King Herod. (Matt. 2:12, 16) The

inspired writer here quoted the prophecy at Jeremiah 31:15 as applying, so that Rachel, whose grave lay near Bethlehem, and whose children through Benjamin had throughout Israelite history been loyal supporters of the Davidic dynasty, is in effect represented as rising up and weeping over these slaughtered infants.—Matt. 2:17, 18.

The original location of the stable in Bethlehem in which Jesus was born is unknown. While what is called the "Church of the Nativity" is built over a cave located about twenty feet (6 meters) below the floor of the church, this cave, to which one must descend by steps, hardly fits the description of a stable into which cattle could be led. Additionally, history shows that Emperor Hadrian devastated Bethlehem along with Jerusalem in the early part of the second century C.E. and is said to have planted a grove to the god Adonis in the area then traditionally held to have been the place of Jesus' birth. This grove is stated to have remained there for some two centuries, after which Constantine's mother, Helena, erected the church called the "Church of the Nativity." Thus, the identification of the exact place of the stable is quite conjectural.

2. A town in the territory of Zebulun. (Josh. 19:10, 15) As noted above, it was probably from this Bethlehem that Judge Ibzan proceeded and in which he was buried, since no mention is made of Ephrath nor of Judah in the account. (Judg. 12:8-10) Bethlehem of Zebulun is located some seven miles (11 kilometers) W-NW of Nazareth.

BETHLEHEMITE (Beth'le·hem·ite). An inhabitant of Bethlehem. In three of its four occurrences in the Bible, "Bethlehemite" is applied to Jesse, David's father.—1 Sam. 16:1, 18; 17:58; 2 Sam. 21:19.

BETH-MAACAH. See ABEL-BETH-MAACAH.

BETH-MARCABOTH (Beth-mar'ca·both) [place of chariots]. One of the enclave cities of Simeon given them within the territory of the tribe of Judah. (Josh. 19:1, 5; 1 Chron. 4:31) In the parallel account of the cities originally assigned to Judah (Josh. 15:31), Beth-marcaboth's place is possibly taken by Madmannah. If Beth-marcaboth is the same as Madmannah, then it evidently lay on the main highway leading from Beer-sheba to Jerusalem and points N, and the name "place of chariots" may be a secondary name for Madmannah. The name of the town listed after Beth-marcaboth, Hazar-susah (or Hazar-susim), means "village of the mare." Some suggest that both places were depots and stations for horses and chariots such as traveled the ancient routes between Palestine and Egypt. Chariots were also used for war (Judg. 1:19), and Beth-marcaboth may have been a fortress city of the Canaanites from which their war chariots could proceed out onto the flatlands in the area of Beer-sheba.—See MADMANNAH No. 2.

BETH-MEON (Beth-me'on) [house of the habitation]. A city of Moab mentioned at Jeremiah 48:23, likely the same as Baal-meon or Beth-baal-meon. —See BAAL-MEON.

BETH-MERHAK (Beth-mer'hak) [the far house, or, the most remote house]. When King David withdrew from Jerusalem due to the rebellion of his son Absalom, he stopped at Beth-merhak, perhaps the last house of Jerusalem in the direction of the Mount of Olives before crossing the Kidron valley. (2 Sam. 15:17, 23) It appears that at this point King David passed review of his forces as they were crossing over the valley, thus indicating that David was not engaged in a wild, panicky flight, but, rather, was making an orderly withdrawal from the city in harmony with divinely guided strategy.—2 Sam. 15:18-26.

BETH-NIMRAH (Beth-nim'rah) [place of the leopard or house of pure water]. A town assigned to the tribe of Gad on the E side of the Jordan, also called simply Nimrah. (Num. 32:3, 36) It is described as in the "low plain" and as previously forming part of the realm of King Sihon. (Josh. 13:27) The ancient name seems to be preserved in modern Tell Nimrin, situated on the S side of the Wadi Nimrin, but the original site is evidently at Tell Beibil, a short distance away, where investigations show evidence of occupation during the Israelite period followed by abandonment. It thus lay about twelve miles (19 kilometers) E-NE of Jericho.—See NIMRIM.

BETH-PAZZEZ (Beth-paz'zez) [house or place of dispersion]. A boundary town of Issachar. (Josh. 19:21) The location is uncertain, some favoring Kerm el-Hadetheh near the suggested site of En-haddah mentioned along with Beth-pazzez.

BETH-PELET (Beth-pel'et) [place of refuge or escape]. A town in the southern part of Judah's inheritance. (Josh. 15:21, 27) It was among the Judean cities reoccupied after the Babylonian exile. (Neh. 11:26) The other towns listed with it indicate a location in the vicinity of Beer-sheba, but the identification is uncertain; some suggest Khirbet el-Meshash, about ten miles (16 kilometers) E of Beer-sheba.

BETH-PEOR (Beth-pe'or) [house of Peor]. In the final year of their wilderness journey the nation of Israel was encamped "in the valley in front of Beth-peor." (Deut. 3:29) The name Beth-peor links this place to "the Baal of Peor," in the immoral rites of which the Israelites became ensnared.—Num. 25:1-3; see BAAL OF PEOR.

It was on the Plains of Moab, in the region of the Jordan, that Moses restated the Law to Israel, and thereafter Moses was buried "in the valley in the land of Moab in front of Beth-peor." Beth-peor thus appears to have been in the "land of Moab," that is, in land they had occupied, but in the territory more recently controlled by King Sihon of the Amorites, that is, until his defeat by the nation of Israel. (Deut. 4:46; 34:6) It was later assigned to the tribe of Reuben, being mentioned along with the "slopes of Pisgah and Beth-jeshimoth."—Josh. 13:15, 20.

These texts all indicate a location near the NE end of the Dead Sea and facing the Plains of Moab. The precise location is uncertain. Nevertheless, Eusebius of the third century C.E. referred to such a place about six miles (10 kilometers) E of Livias (modern Tell er-Rameh). On this basis some suggest an identification with Khirbet esh-Sheikh-Jayil about five miles (8 kilometers) N-NE of the traditional site of Mount Nebo. This site is on the slope of a summit that may have been the "Peor" to which Balaam was taken as the final place to do cursing of Israel. If the above location is correct, then the "valley in front of Beth-peor" would likely be the Wadi Hesban. —Num. 23:28; Deut. 4:46; see PEOR.

BETHPHAGE (Beth-pha'ge) [house of unripe figs]. The name of this place is believed to derive from that of the late-season figs, which, even when mature, do not give the appearance of being ripe.

Bethphage figures in the account of Jesus' approach to Jerusalem and as the point from which he sent out his disciples to obtain the ass upon which he rode during his triumphal entry into Jerusalem, Nisan 9, of the year 33 C.E. (Matt. 21:1, 2; Mark 11:1, 2; Luke 19:29, 30) The references show it to be near Jerusalem, also near Bethany, and located on the Mount of Olives. While some consider Bethphage to have been located across the ravine to the SE of Bethany at present-day Abu-Dis, the traditional location is between Bethany and Jerusalem at Kefr et-Tur, on the SE slope of the Mount of Olives. From

this point it is but a short distance to the summit of the Mount of Olives, descending from which point the city of Jerusalem would be in full view.—Compare Luke 19:37, 41.

Talmudic references to Bethphage indicate it to have been considered as at the limit of the sabbatical zone around the city of Jerusalem.—Compare Acts 1:12.

BETH-RAPHA (Beth-ra'pha) [house of Rapha, or, perhaps, house of a giant]. The name appears at 1 Chronicles 4:12 where Eshton is said to have become "father to Beth-rapha." The use of "Beth" (house) in the name has led many commentators to view it as applying to a family "house" or a place. Thus, Keil and Delitzsch's *Commentaries on the Old Testament* (Chronicles, p. 88) observes: "Eshton begat the house (the family) of Rapha, of whom also nothing further is said; for they can be connected neither with the Benjamite Rapha (viii. 2) nor with the children of Rapha (xx. 4, 6, 8)."—See ATROTH-BETH-JOAB.

BETH-REHOB (Beth-re'hob) [place of open space or market]. Evidently the name of a small Aramaean kingdom, perhaps applied primarily to its principal city. In the account of the attack on Laish by six hundred Danites, Laish is described as "in the low plain that belonged to Beth-rehob." (Judg. 18:7, 28) Later, in David's time, the Ammonites hired Syrian mercenaries from Beth-rehob in a vain attempt to defend themselves against the Israelite forces. (2 Sam. 10:6) It was also called simply "Rehob" (2 Sam. 10:8) and is, therefore, thought to be the same place mentioned as among the points reached by the twelve Israelite spies in their preliminary investigation of the land of Canaan.—Num. 13:21.

Beth-rehob's association with the "low plain" in which Laish (later Dan) was situated and the statement at Numbers 13:21, that Rehob was in the direction of the "entering in of Hamath," likely point to a location in the southern part of the Biqa' valley, which lies between the Lebanon and Anti-Lebanon mountains. The fortress city of Hunin, some six and a half miles (10.5 kilometers) W of Tell el-Qadi (the probable location of Dan), and the city of Banyas, about two and a half miles (4 kilometers) E of Tell el-Qadi, have both been suggested as possible locations of Beth-rehob; however, the evidence for either is insufficient for positive identification.

BETHSAIDA (Beth·sa'i·da) [house or place of fishing]. The city from which Philip, Andrew and Peter came (John 1:44), although Simon Peter and Andrew seem to have taken residence in Capernaum by the time of Jesus' ministry. (Matt. 8:5, 14; Mark 1:21, 29) It was a city "of Galilee." (John 12:21) Following the death of John the Baptist, Jesus withdrew to Bethsaida with his disciples and, at an isolated grassy place in its vicinity, he miraculously provided food for five thousand men, besides women and children, who had gathered to hear him. (Luke 9:10-17; compare Matthew 14:13-21; John 6:10.) Outside Bethsaida Jesus later restored sight to a blind man. (Mark 8:22) Since these powerful works were done in their neighborhood, the people of Bethsaida in general came in for merited reproach due to their unrepentant attitude, along with the population of Chorazin.—Luke 10:13.

The identification of the "village" (Mark 8:22, 23) or "city" (Luke 9:10) of Bethsaida has been a subject of some discussion. The Scriptural references point to a place on the N shores of the Sea of Galilee. The name is connected by Josephus with a populous village lying a short distance to the E of the point where the Jordan River enters the Sea of Galilee. This village was elevated to the status of a city during the rule of tetrarch Herod Philip and named Julias in honor of the daughter of Caesar Augustus. (Josephus, *Antiquities of the Jews*, Book XVIII, chap. 2, par. 1) The ancient ruins of the site of Julias itself are to be found at et-Tell, about two miles (3 kilometers) from the sea; however, remains of a smaller fishing settlement are located at el-'Araj right on the shore. Here a natural harbor was used by fishermen up until recent times, so the place geographically fits the meaning of the name Bethsaida.

While accepting this identification as applying to Bethsaida in some of the texts, a number of commentators contend for a second Bethsaida somewhere to the W of the Jordan. This view is due to the understanding, based on statements by Josephus and others, that the territorial limitation of Galilee did not extend E of the Jordan. Josephus himself speaks of Julias as in "lower Gaulonitis," the region to the E of the Sea of Galilee. Yet Bethsaida is said to be "of Galilee." (John 12:21) However, the region of Galilee does not seem to have always been so precisely defined, Josephus even referring to one Judas of Gaulonitis as a "Galilean." (*Antiquities of the Jews*, Book XVIII, chap. 1, par. 1; *Wars of the Jews*, Book II, chap. 8, par. 1) It is also quite possible that the city of Bethsaida had some of its population extending as far as the W bank of the Jordan, less than a mile (1.6 kilometers) distant.

Additionally, since the *Authorized Version* rendering of Mark 6:45 states that Jesus instructed his apostles "to go [by boat] to the other side before unto Bethsaida," while the parallel passage at John 6:17 gives their destination as Capernaum, some have held that this likewise requires a second Bethsaida on the W side of the Jordan near Capernaum. Modern translations of the text at Mark 6:45, however, allow for the understanding that the apostles began their trip toward Capernaum by first going coastwise "toward Bethsaida" (the point from which they left Jesus evidently being near the site of the miraculous feeding of the five thousand, likely some distance S of Bethsaida [Julias] and on the opposite side of the sea from Capernaum), and thereafter crossing over the northern end of the sea heading for the ultimate destination, Capernaum. They landed on the shores of the land of Gennesaret, apparently somewhat S of the city of Capernaum.—Mark 6:53.

Thus, while various locations have been suggested for a second Bethsaida, the Biblical accounts do not seem to require this. It may also be noted that these suggested sites are all near Capernaum and it seems quite unlikely that two cities bearing the name of Bethsaida would be situated but a few miles apart.

BETH-SHEAN (Beth-she'an), also **BETH-SHAN** [house of security, or, place of quiet]. Initially, a major fortified city of the Canaanites, located at a strategic point commanding the entrance to the Valley of Jezreel from the Jordan valley. The name is continued in that of modern Beisan, while the ancient site is located nearby at Tell el-Husn. The land in the area of Beth-shean is about 400 feet (122 meters) below sea level and to the E drops off sharply to a point some 785 feet (239 meters) below sea level by the banks of the Jordan River, about three miles (4.8 kilometers) away. Built on a large mound on the rim of this declivity, Beth-shean was in an excellent position militarily. To the W of Beth-shean the flat valley plain, through which the River Jalud courses, is well-watered and fertile and steadily rises until it reaches Jezreel some eleven miles (18 kilometers) distant.

Beth-shean was also a junction town on the favored route leading from the Mediterranean seacoast through to the Jordan valley and on to Damascus and Arabia.

Archaeological excavations at Beth-shean have revealed numerous different strata or levels of ancient ruins, the earliest evidently dating back before the time of Abraham. Toward the middle of the second millennium B.C.E., Beth-shean appears to have come

under Egyptian domination as a result of Thutmose III's victory at Megiddo. Archaeological evidence indicates that it was an Egyptian outpost throughout the reigns of several Pharaohs, and three stelae or monumental stones have been unearthed there, relating to Seti I and Ramses II, and also a statue of Ramses III. At level No. 7 of the excavations, assigned to the time of the reign of Amenhotep III, what are believed to be the remains of the commandant's residence were found, indicating the existence of a lavatory, a spacious kitchen, and alongside this a silo capable of holding over 1,100 bushels of grain.

At the time of the Israelite conquest of Canaan (1473-1467 B.C.E.), Beth-shean was located within the territory allotted to Issachar but was assigned to the tribe of Manasseh for a possession. (Josh. 17:11; 1 Chron. 7:29) The men of Manasseh failed to drive out the Canaanites in Beth-shean and other towns of the valley, presenting as their reason the military advantage exercised by the Canaanites with their war chariots equipped with iron scythes, which reason, however, did not satisfy their commander Joshua. The Canaanites, though not dispossessed, nevertheless were eventually subjugated to the point of rendering forced labor.—Josh. 17:12, 13, 16-18; Judg. 1:27, 28.

Beth-shean was in the possession of the Philistines at the time of the reign of King Saul (1117-1077 B.C.E.), and following Saul's defeat at adjacent Mount Gilboa the Philistine victors placed Saul's armor in the "house of the Ashtoreth images" and his head on the house of Dagon, and hung the dead bodies of Saul and his sons on the wall of Beth-shan (Beth-shean), evidently on the interior side facing the city's public square. Courageous and daring Israelites of Jabesh-gilead, about ten miles (16 kilometers) away on the other side of the Jordan, retrieved the bodies, perhaps penetrating the city at night in order to do so.—1 Sam. 31:8-13; 2 Sam. 21:12; 1 Chron. 10:8-12.

In harmony with the above account, in the excavations at Tell el-Husn the ruins of two temples were uncovered, one of which is considered to be the temple of Ashtoreth, while the other, farther to the S, is suggested by some to be the temple of Dagon. The temple of Ashtoreth is estimated to have continued in use until about the tenth century B.C.E. Evidence indicates an earlier worship of a Baal god referred to in one stele as "Mekal the lord [Baal] of Beth-shan."

The city was eventually conquered by the Israelites, doubtless during the time of David's reign, and during the reign of Solomon Beth-shean was included in one of the twelve royal supply districts. (1 Ki. 4:12) Following the division of the kingdom, Pharaoh Shishak (called Sheshonk by the Egyptians) invaded Palestine during King Rehoboam's fifth year (993 B.C.E.). (1 Ki. 14:25) A relief on a wall at Karnak in Egypt depicts Shishak's victorious campaign and conquest of numerous towns, including Beth-shean.

By the time of the Maccabees the name of Beth-shean had been changed to Scythopolis, and it is referred to by Jewish historian Josephus as one of the largest cities of the Decapolis. It was the only one of these ten cities lying W of the Jordan.

BETH-SHEMESH (Beth-she'mesh) [house of the sun]. The name of four cities in the Biblical account.

1. A city located on the northern boundary of Judah, listed between Chesalon and Timnah. (Josh. 15:10) It is evidently called Ir-shemesh (city of the sun) at Joshua 19:41, where it appears as a boundary town of the tribe of Dan, Judah's neighbor to the N. Judah subsequently bequeathed Beth-shemesh to the Levites as a priestly city.—Josh. 21:13, 16; 1 Chron. 6:59.

Beth-shemesh is identified with Tell er-Rumeileh near present-day 'Ain Shems, this latter place partly preserving the ancient name. Beth-shemesh thus lay about sixteen miles (26 kilometers) W of Jerusalem and was situated on the main road from that city to the Philistine cities of Ashdod and Ashkelon. It was evidently a strategic point militarily as it guarded the upper portion of the Valley of Sorek and one of the main approaches from the coastal plains into the Shephelah region and the mountains of Judah. Excavations carried out at the site indicate an ancient history for the city, with considerable evidence of Philistine influence.

When the Philistines, plagued by disease, sent the ark of Jehovah back to Israel the cows pulling the wagon of their own accord headed for this Levite city of Beth-shemesh. However, the improper action of some of the inhabitants of Beth-shemesh in looking upon the ark of the covenant brought death to seventy of them. (1 Sam. 6:9-20) The phrase "fifty thousand men" occurring at 1 Samuel 6:19 in the Hebrew is not connected with the "seventy men" by any conjunction and this is considered by some to indicate an interpolation. Josephus (*Antiquities of the Jews*, Book VI, chap. 1, par. 4) in discussing the Biblical account mentions only seventy men as killed, omitting all reference to the fifty thousand.

Beth-shemesh was one of the cities connected with King Solomon's administrative arrangement for providing food for the royal table. (1 Ki. 4:7, 9) Long narrow rooms believed to have been used for grain storage have been found there, and also a huge stone-lined silo some twenty-three feet (7 meters) in diameter and almost nineteen feet (5.7 meters) deep. Numerous grape and olive presses unearthed indicate that the area was very productive in oil and wine.

King Amaziah (858-829 B.C.E.) unwisely challenged Jehoash of Israel and suffered defeat and capture at Beth-shemesh. (2 Ki. 14:9-13; 2 Chron. 25:18-23) During the reign of Ahaz (761-745 B.C.E.) national degradation and infidelity resulted in the loss of Beth-shemesh to the Philistines. (2 Chron. 28:18, 19) A stamped jar handle bearing the inscription "belonging to Eliakim, steward of Jaukin [a shortened form of the name Jehoiachin]," was excavated at Beth-shemesh and is suggested to relate to the king of that name, perhaps indicating that the kingdom of Judah in time regained control of the city from the Philistines. The city was finally destroyed by Nebuchadnezzar of Babylon about 607 B.C.E.

2. A fortified city in the territory of Naphtali. (Josh. 19:35-39) Though not driven out, the Canaanites residing in this city became subject to forced labor for the Naphtalites. (Judg. 1:33) The ancient site remains unidentified.

3. A town of Issachar near the Jordan. (Josh. 19:22, 23) While different sites have been suggested, modern authorities prefer an identification with el-'Abeidiyeh on the banks of the Jordan just a couple of miles (3 kilometers) S of the Sea of Galilee and about ten miles (16 kilometers) E of Mount Tabor. The ancient name is possibly preserved at nearby Khirbet Shamsawi.

4. A city in Egypt included in Jeremiah's prophecy of coming devastation upon that nation. (Jer. 43:13) It is considered to be the same as Heliopolis (a Greek name also meaning "city of the sun"), located a few miles E-NE of modern Cairo. It is elsewhere referred to in the Scriptural account by its Egyptian name, On. —See ON No. 2.

BETH-SHEMITE (Beth-she'mite). An inhabitant of Beth-shemesh of Judah. The term is applied to Joshua, the owner of the field where the ark of the covenant rested on a "great stone," exposed to view, after being brought there on a Philistine wagon. —1 Sam. 6:14, 18.

BETH-SHITTAH (Beth-shit'tah) [house of the acacia]. A town mentioned in describing the line of flight followed by the Midianites after their rout in the low plain of Jezreel by Judge Gideon. (Judg. 7:22)

Since the Midianites were heading for the region of the Jordan, Beth-shittah must be located somewhere to the E or SE of the hill of Moreh and the well of Harod, in which vicinity the battle took place. (Judg. 7:1) Shattah, about three miles (5 kilometers) E of modern 'En-Harod, is suggested by some as the likely location and one giving evidence of the original name. Others consider it too near to the scene of the battle and recommend a location more to the SE, though offering no definite identification.

BETH-TAPPUAH (Beth-tap'pu·ah) [house or place of apples]. A city in the hill country near Hebron and part of Judah's territorial inheritance. (Josh. 15:20, 48, 53) Some suggest it received its name from the Judean named Tappuah (1 Chron. 2:42, 43); however, it is also possible that Beth-tappuah (place of apples) was named from the apples that likely once grew there in abundance. It is identified today with modern Taffuh, four miles (6 kilometers) W-NW of Hebron, on a hill even today fruitful with olive trees and vineyards.—For information regarding TAPPUAH in the Shephelah of Judah and TAPPUAH and EN-TAPPUAH on the boundary of Ephraim and Manasseh, see those subjects.

BETHUEL (Be·thu'el) [perhaps, abode of God].

1. Abraham's nephew, born to his brother Nahor by Milcah. (Gen. 22:20, 22) Bethuel became father to Rebekah and Laban. (Gen. 22:23; 24:15, 24, 29) He later acknowledged the divine direction that brought Abraham's slave to his home in search of a wife for Isaac, saying, along with Laban, "From Jehovah this thing has issued." (Gen. 24:50) He is called a Syrian or Aramaean, dwelling in the flatlands of Aram.—Gen. 25:20; 28:2, 5.

2. A comparison of the lists of towns given at Joshua 15:30; 19:4 and 1 Chronicles 4:30 indicates that this town is also called Bethul and Chesil. It was in the southern part of the territory of Judah but assigned to the tribe of Simeon as an enclave city. It, therefore, appears also to be the "Bethel" referred to at 1 Samuel 30:27 as one of the places to which David sent portions of spoil as a gift. A tentative identification is with Khirbet el-Qaryatein, about twelve miles (19 kilometers) S of Hebron; although some prefer Khirbet er-Ras about fourteen miles (23 kilometers) to the W of this site.—See CHESIL.

BETHUL. See BETHUEL No. 2.

BETHZATHA (Beth·za'tha) [house of olives]. The *Authorized Version* renders this as "Bethesda" (house of mercy), but the oldest manuscripts give Bethzatha. The name occurs with reference to a pool bearing this name at which Jesus healed a man who had been ill for thirty-eight years. (John 5:1-9) The pool is described as having five colonnades, in which large numbers of sick, blind and lame persons congregated, evidently attributing healing powers to the waters, particularly so immediately after the waters were disturbed. The last seven words of verse three as found in the *Authorized Version* and the fourth verse of this chapter, attributing the disturbing of the waters to an angel, are not to be found in some of the oldest Greek manuscripts and are viewed as an interpolation. Thus the Bible does not give any indication as to the cause of the water disturbance but merely shows the people's belief in the curative powers of the waters.

The location of the pool is indicated by the evident reference to the "sheepgate" (although in the original Greek the word "gate" must be supplied), which gate is generally held to have been in the north part of Jerusalem. Nehemiah 3:1 shows that this gate was built by the priests and hence it is assumed to have been an entrance near the temple area. Additionally, the name Bethzatha is associated with the section of ancient Jerusalem called Bezetha, located to the north of the temple area. In Jesus' day this sector lay outside the city walls, but Herod Agrippa I (who died 44 C.E.) added a third northern wall to the city during the rule of Claudius (41-54 C.E.), and this placed Bezetha within the city walls, so that John could properly speak of the pool as being "in Jerusalem," as he had known the city before its destruction in 70 C.E.

In 1888 excavations just to the N of the temple site revealed a double pool divided by a rock partition and embracing an overall area about 150 feet by 300 feet (45.7 meters by 91.4 meters). Evidence of five colonnades existed and a faded fresco portraying an angel moving the waters, although the painting may well have been a later addition. The location thus seems to fit the Biblical description very well.

Some, however, would place the pool of Bethzatha at what is known as the Virgin's Fountain to the south of the temple area and somewhat above the pool of Siloam. This identification, nevertheless, relies mainly upon the supposition that the disturbing of the waters was due to a spring with an intermittent flow. Since this pool is presently the only one fed by such a spring, they hold it to be the likely location. It should be noted, however, that the Bible record gives no indication as to the cause of the disturbance of the waters. This southern pool does not give evidence of accommodating large numbers of people, nor have any remains of colonnades been found there. Thus the weight of evidence favors the pool to the north.

BETH-ZUR (Beth-zur) [house of a rock or cliff house]. A town in the mountainous region of Judah listed between Halhul and Gedor. (Josh. 15:58) The name is still preserved at modern Beit Sur, while excavations have shown the actual site of the ancient city to be at nearby Khirbet et-Tabeika. This location is about four and a half miles (7.2 kilometers) N of Hebron, with Gedor about three miles (4.8 kilometers) farther N and Halhul less than a mile to the S. It is described as the highest ruined town in Palestine, being situated on a hill some 3,325 feet (1,013.5 meters) above sea level. As it was near the highway leading N-S along the ridge of the watershed route and also guarded the routes leading to Mareshah and Libnah in the W, Beth-zur occupied a position of strategic importance.

Following the division of the kingdom, Beth-zur was one of fifteen cities rebuilt and fortified by King Rehoboam as a means of protecting Judah and Benjamin against invasion. (2 Chron. 11:5-12) It was among the cities reinhabited by the Jews returning from the Babylonian exile. (Neh. 3:16) During the Maccabean period Beth-zur (then called Bethsura) figured prominently in the Jews' struggle against the Seleucid kings of Syria, the apocryphal book of First Maccabees describing a signal victory won there by Judas Maccabaeus against the Syrian forces (165 B.C.E.), following which he fortified the city again. (1 Maccabees 4:61; 6:26) In 162 B.C.E. the Syrians besieged the city and it eventually capitulated due to lack of food supplies. (1 Maccabees 6:30-50) It became a Syrian garrison, and General Bacchides strengthened its fortifications.—1 Maccabees 9:52.

Archaeological excavations at Beth-zur in 1931 revealed evidence of strong fortifications. Numerous coins were found dating from the fourth to the second century B.C.E., including silver Jewish coins believed to date from the Persian period or about the fourth century B.C.E.

The name Beth-zur appears in a genealogical list of the descendants of Caleb the brother of Jerahmeel at 1 Chronicles 2:45. Maon is there said to be "the father of Beth-zur." Many commentators understand Beth-zur to refer to the town of that name, Maon in such case being the father of those settling there, or perhaps the chief or principal one of the city. —See ATROTH-BETH-JOAB.

BETONIM (Bet'o·nim) [pistachios]. A city E of the Jordan that Moses gave as "a gift" to the tribe of Gad. (Josh. 13:24-27) Betonim is generally held to be the present-day Khirbet Batneh in the mountainous country some seventeen miles (27 kilometers) NE of the point where the Jordan River empties into the Dead Sea. The name may originally have derived from there having been a large number of pistachio trees in that vicinity.

BEULAH (Beu'lah) [owned as a wife, or, owned by a husband]. A Hebrew word (*Bᵉ'u·lah'*) transliterated as a name at Isaiah 62:4 in some translations (*AS; AV; Ro*), whereas in others it is rendered "Married" (*AT; RS*), "Espoused" (*Le*), "my wedded wife" (*Mo*) and "Owned as a Wife" (*NW*).

The spiritual woman Zion was in a desolate state for seventy years (from 607 to 537 B.C.E.), following the destroying of Jerusalem by the Babylonians and the complete desolation of Judah. However, this restoration prophecy given by Jehovah through Isaiah, one of great import to Jewish captives in ancient Babylon and to members of spiritual Israel, assured restoration and repopulating of the land, a changed condition. Once-desolate Zion would be "a woman left entirely" no more, and her land would no longer be desolate, it being promised: "But you yourself will be called My Delight Is in Her [Heb., *Hheph·tsi-vah'*], and your land Owned as a Wife [Heb., *Bᵉ'u·lah'*]. For Jehovah will have taken delight in you, and your own land will be owned as a wife." Zion's returning "sons," released from Babylonian captivity, would settle in her once again, also 'taking ownership of her as a wife.' Zion's, or Jerusalem's, restoration meant a new condition for her, one that contrasted with her former desolate state. Because of this restored condition Jehovah, who delights in Zion, declared that she would be called "My Delight Is in Her" and her land "Owned as a Wife."—Isa. chap. 62; compare Isaiah 54:1, 5, 6; 66:8; Jeremiah 23:5-8; 30:17; Galatians 4:26-31.

BEZAI (Be'zai) [possibly a shortened form of Bezalel, meaning, in the shadow (protection) of God].

1. An Israelite whose descendants numbering over 300 returned to Jerusalem with Zerubbabel in 537 B.C.E.—Ezra 2:17; Neh. 7:23.

2. One by this name, or a representative of such a family group, who attested to Nehemiah's "trustworthy arrangement."—Neh. 9:38; 10:1, 14, 18.

BEZALEL (Bez'al·el) [in the shadow (protection) of God].

1. Chief artisan and builder of the tabernacle, "the son of Uri the son of Hur of the tribe of Judah." (Ex. 31:1, 2; 1 Chron. 2:20) Jehovah himself appointed Bezalel and promised to "fill him with the spirit of God in wisdom and in understanding and in knowledge and in every kind of craftsmanship, for designing devices, for working in gold and silver and copper, and in working of stones to set them and in working of wood to make products of every kind." (Ex. 31:3-5; 35:30-33) These costly materials that Bezalel worked with were supplied by the generous contributions of the "willing-hearted" people, and they proved "more than enough."—Ex. 35:4-9, 20-29; 36:3-7.

Bezalel had as his chief assistant Oholiab (Ex. 31:6), and there were many "wise-hearted" ones who worked along with them, yet the responsibility of directing the complicated work remained on Bezalel. (Ex. 35:10-19, 25, 26, 34; 36:1, 2) This is evident by the interchange of the pronouns "he," meaning Bezalel, and "they," his assistants. (Ex. chaps. 36-39) The great diversity of Bezalel's skills, filled as he was "with the spirit of God," enabled him to oversee making the tent cloths and their embroidery, gold and copper hooks, the outer coverings of skins, wooden panel frames overlaid with gold, the interior screen (Ex. chap. 36); the overlaid ark of the covenant and its cherubs, the table and its utensils, the golden lampstand and incense altar, the prescribed anointing oil and incense (Ex. chap. 37); the altar of burnt offering, the copper basin and stand, the courtyard (Ex. chap. 38); the ephod and its breastpiece set with precious stones, and priestly robes. (Ex. chap. 39) Some four hundred and seventy-five years later, the tabernacle tent, the ark of the covenant and the copper altar were still in use when Solomon came to the throne.—2 Chron. 1:1-6.

2. One of the sons of Pahath-moab who dismissed their foreign wives and sons at Ezra's urging.—Ezra 10:30, 44.

BEZEK (Be'zek) [lightning, or, perhaps, scattering, sowing].

1. The site at which Judah and Simeon defeated 10,000 Canaanite and Perizzite troops under Adoni-bezek. (Judg. 1:3-7) Some identify this Bezek with that of 1 Samuel 11:8 (No. 2, below) though such a view requires the assumption that Adoni-bezek came S to join other Canaanite forces but was met by Judah and Simeon, was chased N to Bezek and was defeated there. The context, however, seems to indicate a place in the general area of Jerusalem, whereas the Bezek of 1 Samuel 11:8 is in an extreme northern location in relation to Jerusalem and the territory occupied by Judah and Simeon. In view of these circumstances, Bezek, the city of Adoni-bezek, is tentatively located in the Shephelah region at the site of Khirbet Bezka, about three miles (4.8 kilometers) NE of Gezer.

2. The location where Saul assembled the sons of Israel and Judah to fight against the Ammonites who were camped against Jabesh in Gilead. (1 Sam. 11:8-11) The fact that this place was no more than a night's march from Jabesh substantiates the view that it was located at the modern site of Khirbet Ibzik, thirteen miles (20.9 kilometers) NE of Shechem. A mountain W of Khirbet Ibzik rises 2,337 feet (713 meters) above sea level and may have provided a suitable place for Saul to reconnoiter his forces.

BEZER (Be'zer) [fortress].

1. One of the "sons of Zophah" of the tribe of Asher.—1 Chron. 7:30, 36, 37.

2. A Levite city of refuge, one of the three on the E side of the Jordan, designated primarily for the tribe of Reuben. (Deut. 4:41-43; Josh. 20:8; 21:36; 1 Chron. 6:78) It is spoken of as "on the tableland" and "at Jericho to the east of the Jordan . . . in the wilderness." Bezer is generally identified with modern Umm el-'Amad, located on the plateau region, seventeen miles (27 kilometers) E of the northern end of the Dead Sea. It is mentioned in the ancient Moabite Stone as being one of the cities captured and fortified by King Mesha of Moab, in his revolt against Israel after the death of King Ahab in 919 B.C.E.—2 Ki. 3:5.

BIBLE. The Holy Scriptures, the Inspired Word of Jehovah, acknowledged as the greatest book of all times due to its antiquity, its total circulation, the number of languages into which it has been translated, its surpassing greatness as a literary masterpiece, and because of its overwhelming importance to all mankind. Independent of all other books, it imitates no other and copies none. It stands on its own merits, giving credit to its unique Author. The Bible also is distinguished as having survived more violent controversy than any other book, hated as it is by enemies legion in number.

NAME

The English word "Bible" comes through the Latin from the Greek word *bi·bli'a*, which is, in turn, derived from *bi'blos*, a word that describes the inner part of the papyrus plant out of which a primitive form of paper was made. The Phoenician city of Gebal, famous for its papyrus papermaking, was called by the Greeks "Byblos." In time *bi·bli'a* came to

describe various writings, scrolls, books, and eventually the collection of little books that make up the Bible. Jerome called this collection *Bibliotheca Divina*, the Divine Library.

Jesus and writers of the Christian Scriptures referred to the collection of sacred writings as "the Scriptures," or "the holy Scriptures," "the holy writings." (Matt. 21:42; Mark 14:49; Luke 24:32; John 5:39; Acts 18:24; Rom. 1:2; 15:4; 2 Tim. 3:15, 16) The collection is the written expression of a communicating God, the Word of God, and this is acknowledged in phrases such as "expression of Jehovah's mouth" (Deut. 8:3), "sayings of Jehovah" (Josh. 24:27), "commandments of Jehovah" (Ezra 7:11), "law of Jehovah," "reminder of Jehovah," "orders from Jehovah" (Ps. 19:7, 8), "word of Jehovah" (Isa. 38:4), 'utterance of Jehovah' (Matt. 4:4), "Jehovah's word." (1 Thess. 4:15) Repeatedly these writings are spoken of as "sacred pronouncements of God."—Rom. 3:2; Acts 7:38; Heb. 5:12; 1 Pet. 4:11.

DIVISIONS

Sixty-six individual books from Genesis to Revelation make up the Bible canon. The choice of these particular books, and the rejection of many others, is evidence that the divine Author not only inspired their writing but also carefully guarded their collection and preservation within the sacred catalog. (See APOCRYPHA; CANON.) Thirty-nine of the sixty-six books, making up three-quarters of the Bible's contents, are known as the Hebrew Scriptures, all having been initially written in that language with the exception of a few small sections written in Aramaic. (Ezra 4:8–6:18; 7:12-26; Jer. 10:11; Dan. 2:4b–7:28) By combining some of these books, the Jews had a total of only 22 or 24 books, yet these embraced the same material. It also appears to have been their custom to subdivide the Scriptures into three parts, as 'the law of Moses, the Prophets, and the Psalms.' (Luke 24:44; see HEBREW SCRIPTURES.) The last quarter of the Bible is known as the Christian Greek Scriptures, so designated because the twenty-seven books composing this section were written in Greek. The writing, collecting and arrangement of these books within the Bible's canon, also demonstrate Jehovah's supervision from start to finish.—See CHRISTIAN GREEK SCRIPTURES.

Subdividing the Bible into chapters and verses (*AV* has 1,189 chapters and 31,173 verses) was not done by the original writers, but was a very useful device added centuries later. The Masoretes divided the Hebrew Scriptures into verses; then in the thirteenth century of our Common Era chapter divisions were added. Finally, in 1555 Robert Estienne's edition of the Latin *Vulgate* was published as the first complete Bible with the present chapter and verse divisions.

The sixty-six Bible books all together form but a single work, a complete whole. As the chapter and verse marks are only convenient aids for Bible study, and are not intended to detract from the unity of the whole, so also is the sectioning of the Bible according to the predominant language in which the manuscripts have come down to us. We, therefore, have both the Hebrew and Greek Scriptures, with "Christian" added to the latter to distinguish them from the *Septuagint Version*, which is the Hebrew portion of the Scriptures translated into Greek.

AUTHORSHIP

The accompanying table shows that about forty human secretaries or scribes were used by the one Author to record the *inspired* Word of Jehovah. "*All* Scripture is inspired of God," and this includes the writings in the Christian Greek Scriptures along with "the rest of the Scriptures." (2 Tim. 3:16; 2 Pet. 3:15, 16) This expression "inspired of God" translated the Greek phrase *The·o'pneu·stos*, meaning "God-breathed." By 'breathing' on faithful men, God caused his own spirit or active force to become operative upon them and actively directed what Jehovah wanted recorded, for, as it is written, "prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." —2 Pet. 1:21; John 20:21, 22; see INSPIRATION.

This unseen holy spirit of God is his symbolic "finger." Therefore, when men saw Moses perform supernatural feats they exclaimed: "It is the finger of God!" (Ex. 8:18, 19; compare with Jesus' words at Matthew 12:22, 28; Luke 11:20.) In a similar display of divine power "God's finger" began the writing of the Bible by carving out the Ten Commandments on stone tablets. (Ex. 31:18; Deut. 9:10) It would, therefore, be a simple matter for Jehovah to use men as his scribes even though some were "unlettered and ordinary" in scholastic training (Acts 4:13), and regardless of whether by trade he was a shepherd, farmer, tentmaker, fisherman, tax collector, physician, priest, prophet or king. Jehovah's active force put the thoughts into the writer's mind, and in certain instances allowed him to express the divine thought in his own words, thus permitting personality and individual traits to show through the writing, yet at the same time maintaining a superb oneness in theme and in purpose throughout. In this way the resultant Bible exceeded in wealth and in scope the writings of mere men, reflecting as it does the mind and will of Jehovah. The Almighty God saw to it that his written Word of truth was in language easily understood and easily translated into practically any tongue.

No other book took so long to complete as the Bible. In 1513 B.C.E. Moses began Bible writing. Until sometime after 443 B.C.E. when Nehemiah and Malachi completed their books, other sacred writings were added to the inspired Scriptures. Then there was a gap in Bible writing for almost five hundred years, until the apostle Matthew penned his historic account. Nearly sixty years later John, the last of the apostles, contributed his Gospel and three letters to complete the Bible's canon. So, all together, a period of some 1,610 years was involved in producing the Bible. All the co-writers were Hebrews and, hence, part of that people "entrusted with the sacred pronouncements of God."—Rom. 3:2.

The Bible is not an unrelated assortment or collection of heterogeneous fragments from Jewish and Christian literature. Rather, it is an organizational book, highly unified and interconnected in its various segments, which indeed reflect the systematic orderliness of the Creator-Author himself. God's dealings with Israel in giving them a comprehensive Law code as well as regulations governing matters even down to small details of camp life—things that were later mirrored in the Davidic kingdom as well as in the congregational arrangement among first-century Christians—reflect and magnify this organizational aspect of the Bible.

CONTENTS

In contents this Book of Books reveals the past, explains the present and foretells the future—matters that only He who knows the end from the beginning could author. (Isa. 46:10) Starting at the beginning by telling of the creation of heaven and earth in the indefinite past, the Bible then gives a sweeping account of more than 42,000 years during which the earth was being prepared for man's habitation. Then the truly scientific explanation of the origin of man is revealed—how life comes only from a Life-giver—facts that only the Creator now in the role of Author could explain. (Gen. 1:26-28; 2:7) With the account of why men die, the overriding theme that permeates the whole Bible was introduced. This theme, the sanctification and vindication of Jehovah's name, was wrapped up in the first prophecy concerning 'the seed of the woman.' (Gen. 3:15) More than two thousand years passed before this promise of a "Seed" was again mentioned, God telling Abra-

ham: "By means of your seed all nations of the earth will certainly bless themselves." (Gen. 22:18) Over eight hundred years later renewed assurance was given to Abraham's descendant King David, and with the passing of more time Jehovah's prophets kept this flame of hope burning brightly. (2 Sam. 7:12, 16; Isa. 9:6, 7) Another thousand years after David, more than 4,000 years after the original prophecy in Eden, and the Promised Seed himself appeared, Jesus Christ, the legal heir to "the throne of David his father." (Luke 1:31-33; Gal. 3:16) Bruised in death by the earthly seed of the "serpent," this "Son of the Most High" provided the ransom purchase price for the life rights lost to Adam's offspring, thus providing the only means whereby mankind can get everlasting life. He was then raised on high, there to await the appointed time to hurl "the original serpent, the one called Devil and Satan," down to the earth, where he finally is to be destroyed forever. Thus the magnificent theme announced in Genesis and developed and enlarged upon throughout the balance of the Bible is in the closing chapters brought to a glorious climax as Jehovah's grand purpose by means of his kingdom is made apparent.—Rev. 11:15; 12:1-12, 17; 19:11-16; 20:1-3, 7-10; 21:1-5; 22:3-5.

This kingdom under Christ the Promised Seed is the means by which the sanctification and vindication of God's name *Jehovah* will be accomplished. Following through on this theme, the Bible magnifies Jehovah's name to a greater extent than any other book; the name occurs more than 6,800 times in the Hebrew Masoretic text, in addition to the abbreviated form "Jah," and in scores of instances where it combines to form other names like "Jesus," meaning "Jehovah is salvation." We would not know the Creator's name, or the great issue raised by the Edenic rebellion involving this name, or God's purpose to sanctify and vindicate that name before all creation, were these things not revealed in the Bible.

In this library of sixty-six books the theme of the Kingdom and Jehovah's name are closely interwoven with information on many subjects. Its reference to such fields of knowledge as agriculture, architecture, astronomy, chemistry, commerce, engineering, ethnology, government, hygiene, music, poetry, philology and tactical warfare is only incidental to development of the theme; not as a treatise. Nevertheless, it contains a veritable treasure-house of information for the archaeologists and paleographers. In a general way this vast field of information may be divided into four subjects: (1) History and prophecy; (2) Basic truths and doctrines; (3) Fundamental principles; (4) Christian ministry.

As an accurate historical work and one that penetrates the past to great depths, the Bible far surpasses all other books. However, it is of much greater value in the field of prophecy, foretelling as it does the future that only the King of Eternity can reveal with accuracy. The march of world powers down through the centuries, even to the rise and ultimate demise of present-day institutions, were prophetically related in the Bible's long-range prophecies.

God's Word of Truth in a very practical way sets men free from ignorance, superstitions, philosophies and senseless traditions of men. (John 8:32) "The word of God is alive and exerts power." (Heb. 4:12) Without the Bible we would not know Jehovah, would not know the wonderful benefits resulting from Christ's ransom sacrifice, would not understand the

TABLE OF BIBLE BOOKS IN ORDER COMPLETED

(The order in which the Bible books were written and where each stands in relation to the others is approximate; some dates [and places written] are uncertain. The symbol a. means "after"; b., "before"; and c., "circa" or "about.")

Hebrew Scriptures (B.C.E.)

Book	Writer	Date Completed	Time Covered	Place Written
Genesis	Moses	1513	After chapter 1, verse 2: 46,026-1657	Wilderness
Exodus	Moses	1512	1657-1512	Wilderness
Leviticus	Moses	1512	1 month (1512)	Wilderness
Job	Moses	c. 1473	Over 140 years between 1657-1473	Wilderness
Numbers	Moses	1473	1512-1473	Wilderness and Plains of Moab
Deuteronomy	Moses	1473	2 months (1473)	Plains of Moab
Joshua	Joshua	c. 1450	1473-c. 1450	Canaan
Judges	Samuel	c. 1100	c. 1450-c. 1120	Israel
Ruth	Samuel	c. 1090	11 years of judges' rule	Israel
1 Samuel	Samuel; Gad; Nathan	c. 1077	c. 1180-1077	Israel
2 Samuel	Gad; Nathan	c. 1040	1077-c. 1040	Israel
Song of Solomon	Solomon	c. 1020		Jerusalem
Ecclesiastes	Solomon	b. 1000		Jerusalem
Jonah	Jonah	c. 844		
Joel	Joel	c. 820 (?)		Judah
Amos	Amos	c. 803		Judah
Hosea	Hosea	a. 745	b. 803-a. 745	Samaria (District)
Isaiah	Isaiah	c. 732	c. 778-732	Jerusalem
Micah	Micah	b. 716	c. 777-716	Judah
Proverbs	Solomon; Agur; Lemuel (perhaps same as Solomon, or Hezekiah)	c. 716		Jerusalem
Zephaniah	Zephaniah	b. 648		Judah
Nahum	Nahum	b. 632		Judah
Habakkuk	Habakkuk	c. 628 (?)		Judah
Lamentations	Jeremiah	607		Near Jerusalem
Obadiah	Obadiah	c. 607		
Ezekiel	Ezekiel	591	613-c. 591	Babylon
1 and 2 Kings	Jeremiah	580	c. 1040-580	Judah and Egypt

requirements that must be met in order to get everlasting life in or under God's righteous kingdom.

The Bible is a most practical book in other ways too, for it gives sound counsel to Christians on how to live now, how to carry on their ministry, and how to survive this anti-God, pleasure-seeking system of things. Christians are told to "quit being fashioned after this system of things" by making their minds over from thinking like worldlings, and this they can do by having the same mental attitude of humility "that was also in Christ Jesus," and by stripping off the old personality and putting on the new personality. (Rom. 12:2; Phil. 2:5-8; Eph. 4:23, 24; Col. 3:5-10) This means displaying the fruitage of God's spirit, "love, joy, peace, long-suffering, kindness, goodness, faith, mildness, self-control"—subjects on which so much is written throughout the book.—Gal. 5:22, 23; Col. 3:12-14.

Jeremiah	Jeremiah	580	647-580	Judah and Egypt
Daniel	Daniel	c. 536	618-c. 536	Babylon
Haggai	Haggai	520	112 days (520)	Jerusalem
Zechariah	Zechariah	518	520-518	Jerusalem
Esther	Mordecai	c. 474	c. 484-474	Shushan
1 and 2 Chronicles	Ezra	c. 460	After 1 Chronicles chapter 9, 1077-537	Jerusalem (?)
Ezra	Ezra	c. 460	537-c. 467	Jerusalem
Psalms	David, Moses, and others	c. 460		
Nehemiah	Nehemiah	a. 443	456-a. 443	Jerusalem
Malachi	Malachi	a. 443		Jerusalem

Christian Greek Scriptures (C.E.)

Book	Writer	Date Completed	Time Covered	Place Written
Matthew	Matthew	c. 41	2 B.C.E.-33 C.E.	Palestine
1 Thessalonians	Paul	c. 50		Corinth
2 Thessalonians	Paul	c. 51		Corinth
Galatians	Paul	c. 50-52		Corinth or Syrian Antioch
1 Corinthians	Paul	c. 55		Ephesus
2 Corinthians	Paul	c. 55		Macedonia
Romans	Paul	c. 56		Corinth
Luke	Luke	c. 56-58	3 B.C.E.-33 C.E.	Caesarea
Ephesians	Paul	c. 60-61		Rome
Colossians	Paul	c. 60-61		Rome
Philemon	Paul	c. 60-61		Rome
Philippians	Paul	c. 60-61		Rome
Hebrews	Paul	c. 61		Rome
Acts	Luke	c. 61	33-c. 61	Rome
James	James	b. 62		Jerusalem
Mark	Mark	c. 60-65	29-33	Rome
1 Timothy	Paul	c. 61-64		Macedonia
Titus	Paul	c. 61-64		Macedonia (?)
1 Peter	Peter	c. 62-64		Babylon
2 Peter	Peter	c. 64		Babylon (?)
2 Timothy	Paul	c. 65		Rome
Jude	Jude	c. 65		Palestine (?)
Revelation	John	c. 96		Patmos
John	John	c. 98	After prologue, 29-33	Ephesus, or near
1 John	John	c. 98		Ephesus, or near
2 John	John	c. 98		Ephesus, or near
3 John	John	c. 98		Ephesus, or near

AUTHENTICITY

The veracity of the Bible has been assailed from many quarters, but none of these efforts has undermined or weakened its position in the least. Sir Isaac Newton once said: "I find more sure marks of authenticity in the Bible than in any profane history whatever." Its integrity to truth proves sound on any point that might be tested. Its *history* is accurate and can be relied upon. For example, what it says about the fall of Babylon to the Medes and Persians cannot be successfully contradicted. (Jer. 51:11, 12, 28; Dan. 5:28) Or what it says about persons like Babylonian Nebuchadnezzar (Jer. 27:20; Dan. 1:1), Egyptian King Shishak (1 Ki. 14:25; 2 Chron. 12:2), Assyrians Tiglath-pileser and Sennacherib (2 Ki. 15:29; 16:7; 18:13), or the Roman Emperors Augustus, Tiberius or Claudius (Luke 2:1; 3:1; Acts 18:2), or Romans such as Pilate, Felix or Festus (Acts 4:27; 23:26; 24:27), or its remarks about the great temple of Artemis at Ephesus and the Areopagus at Athens (Acts 19:35; 17:19-34)—what the Bible says about these or any other places, persons or events is historically accurate in every detail. —See ARCHAEOLOGY.

What the Bible says about *races* and *languages* of mankind is also true. All peoples, regardless of stature, culture, color or tongue, are one species of creatures. The threefold division of the human family into the Japhetic, Hamitic and Shemitic races, all descending from Adam through Noah, cannot be successfully disputed. (Gen. 9:18, 19; Acts 17:26) Says Sir Henry Rawlinson: "If we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, we should still be led to fix on the plains of Shinar, as the focus from which the various lines had radiated."—*The Historical Evidences of the Truth of the Scripture Records*, p. 287.

The Bible's teachings, examples and doctrines are most *practical* for modern man. The righteous principles and high moral standards contained in this book set it apart as far above all other books. Not only does the Bible answer important questions, it also provides many practical suggestions which, if followed, will do much to raise the physical and mental health of earth's population. The Bible lays down principles of right and wrong that serve as a straightedge for just business dealings (Lev. 19:35, 36; Prov. 20:10; 22:22, 23; Matt. 7:12), industriousness (Eph. 4:28; Col. 3:23; 1 Thess. 4:11, 12; 2 Thess. 3:10-12), clean moral conduct (Ex. 20:14-17; Lev. 20:10-16; Gal. 5:19-23), upbuilding associations (Prov. 5:3-11; 13:20;

1 Cor. 15:33; Heb. 10:24, 25), good family relationships—duties of husband toward wife and children, wife toward husband and children, and children toward parents. (Deut. 6:4-9; Prov. 13:24; Eph. 5:21-33; 6:1-4; Col. 3:18-21) Peace of mind, contentment and security are benefits enjoyed by Bible lovers. As the famous educator, William Lyon Phelps, once said: "I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible." "It is a book," to quote John Quincy Adams, "which neither the most ignorant and weakest, nor the most learned and intelligent mind can read without improvement."

When it comes to *scientific accuracy* the Bible is not lacking. Whether describing the progressive order of earth's preparation for habitation (Gen. 1:1-31), or speaking of the earth as being spherical and hung on "nothing" (Job 26:7; Isa. 40:22), or mentioning the 'skin of the teeth' (Job 19:20), or classifying the hare as a cud chewer (Lev. 11:6), or declaring, "the soul of the flesh is in the blood" (Lev. 17:11-14)—in all these and many more details the Bible is scientifically sound.

On points relating to *cultures* and *customs*, in no regard is the Bible found to be wrong. In political matters the Bible always speaks of a ruler by the proper title that he bore at the time of the writing. For example, Herod Antipas and Lysanias are referred to as district rulers ("tetrarchs"), Herod Agrippa as king, Sergius Paulus and Gallio as proconsuls. (Luke 3:1; Acts 25:13; 13:7; 18:12) Triumphant marches of victorious armies, together with their captives, were common during Roman times. (2 Cor. 2:14) In other details the Bible is accurate. For example, the hospitality shown to strangers, the Oriental way of life, the manner of purchasing property, legal procedures in making contracts, and the practice of circumcision among the Hebrews and other peoples. —Gen. 18:1-8; 23:7-18; 17:10-14; Jer. 9:25, 26.

Bible writers displayed a *candor* that is not found among other ancient writers. From the very outset, Moses frankly reported his own sins as well as the sins and errors of his people, a policy followed by the other Hebrew writers. (Ex. 14:11, 12; 32:1-6; Num. 14:1-9; 20:9-12; 27:12-14; Deut. 4:21) The sins of great ones such as David and Solomon were not covered over, but were reported. (2 Sam. 11:2-27; 1 Ki. 11:1-13) Jonah told of his own disobedience. (Jonah 1:1-3; 4:1) The other prophets likewise displayed this same straightforward, candid quality. Writers of the Christian Greek Scriptures showed the same regard for truthful reporting as displayed in the Hebrew Scriptures. Paul tells of his former sinful course in life; Mark's error of conduct and also Peter's are related. (Acts 22:19, 20; 15:37-39; Gal. 2:11-14) Such frank, open reporting builds confidence in the Bible's claim to honesty and truthfulness.

Facts testify to the *integrity* of the Bible. The Bible narrative is inseparably interwoven with the history of the times. It gives straightforward truthful instruction in the simplest manner. The guileless earnestness and fidelity of its writers, their burning zeal for truth, their painstaking effort to attain accuracy in details recommend the Bible for what it is, God's Word of Truth.—John 17:17.

If there is a single point that alone proves the Bible to be the Inspired Word of Jehovah it is the matter of *prophecy*, for what man can even foretell with accuracy the weather more than a few hours in advance? Yet there are scores of long-range prophecies in the Bible that have been fulfilled. For a partial listing and a consideration of some of the more important ones, see the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 343-346.

PRESERVATION

Today none of the original writings of the Holy Scriptures are known to exist. Jehovah, however, saw to it that copies were made to replace the aging originals. Also, from and after the Babylonian exile, with the growth of many Jewish communities outside Palestine, there was an increasing demand for more copies of the Scriptures. This demand was met by professional copyists who made extraordinary efforts to see that accuracy was attained in their handwritten manuscripts. Ezra was just such a man, "a skilled copyist in the law of Moses, which Jehovah the God of Israel had given."—Ezra 7:6.

For hundreds of years handwritten copies of the Scriptures continued to be made, during which period the Bible was expanded with the addition of the Christian Greek Scriptures. Translations or versions of these Holy Writings also appeared in other languages. Indeed, the Hebrew Scriptures are honored as the first book of note to be translated into another language. Extant today are thousands of these Bible manuscripts and versions.—See MANUSCRIPTS OF THE BIBLE; VERSIONS.

The first printed Bible came off Gutenberg's press about the middle of the fifteenth century. Today distribution of the Bible (whole or part) has reached over two billion copies in upward of 1,300 languages. But this has not been accomplished without great opposition from many quarters. Indeed, the Bible has had more enemies than any other book; popes and councils even prohibited the reading of the Bible under penalty of excommunication. Thousands of Bible lovers lost their lives and thousands of copies of the Bible were committed to the flames. One of the victims in the Bible's fight to live was translator William Tyndale, who once declared: 'If God gives me life, ere many years the ploughboys shall know more of the Scriptures than the clergy.'

All credit and thanksgiving for the Bible's survival in view of such violent opposition is due Jehovah, the Preserver of his Word. This fact gives added meaning to the apostle Peter's quotation from the prophet Isaiah: "All flesh is like grass, and all its glory is like a blossom of grass; the grass becomes withered, and the flower falls off, but the saying of Jehovah endures forever." (1 Pet. 1:24, 25; Isa. 40:6-8) We, therefore, do well to pay "attention to it as to a lamp shining in a dark place" in this twentieth century. (2 Pet. 1:19; Ps. 119:105) The man whose "delight is in the law of Jehovah, and in his law he reads in an undertone day and night," and who puts in practice the things he reads, is the one who prospers and is happy. (Ps. 1:1, 2; Josh. 1:8) To him Jehovah's laws, reminders, orders, commandments and judicial decisions contained in the Bible are "sweeter than honey" and the wisdom derived therefrom is "more to be desired than gold, yes, than much refined gold," for it means his very life.—Ps. 19:7-10; Prov. 3:13, 16-18.

BICHRI (Bich'ri) [firstborn]. The Benjamite father or forefather of the good-for-nothing fellow named Sheba who rebelled against David. In this action the Bichrites (Berites, *AV*) supported Sheba.—2 Sam. 20:1-22.

BICHRITES (Bich'rites). Apparently descendants of the Benjamite Bichri or members of his family. They supported the insurrectionist "Sheba the son of Bichri" in his rebellion against King David.—2 Sam. 20:1, 2, 14, 15.

BIDKAR (Bid'kar) [possibly, son of piercing]. Jehu's adjutant who, "according to the word of Jehovah," threw the body of King Jehoram of Israel into the field of Naboth.—2 Ki. 9:25, 26.

BIGTHA (Big'tha) [possibly, gift of God]. One of seven court officials sent by King Ahasuerus to bring his queen, Vashti, before him.—Esther 1:10, 11; see COURT OFFICIAL.

BIGTHAN, BIGTHANA (Big'than, Big·tha'na) [possibly, gift of God]. One of two doorkeepers in the Persian palace who conspired against the life of King Ahasuerus. Mordecai learned of the plot, Queen

Esther revealed it to the king, Bigthan was hanged, and the incident was recorded in the royal archives. —Esther 2:21-23; 6:2.

BIG TREES [Heb., *'e·lah'*; *'e·lohn'*], **MASSIVE TREES** [Heb., *'al·lah'*, *'al·lohn'*]. These Hebrew words are variously rendered oak, elm and teil tree in *AV*, also terebinth in *AS*. However, many authorities acknowledge that these words may have been applied in Bible times simply to big trees in general.

At Amos 2:9 the Amorite people were likened to the cedar for height and to "massive trees [*'al·lohn'*]" for vigor. These "massive trees" were especially abundant in Bashan in Transjordan and are used in comparisons along with the cedars of Lebanon. (Isa. 2:13; Zech. 11:1, 2) Oars were fashioned from their wood. (Ezek. 27:6) Deborah was buried under such a tree at Bethel, resulting in the name Allon-bacuth, which means "Big tree of weeping." (Gen. 35:8) The location of such trees on hills and high places made them popular places of shade under which false worshipers could engage in idolatrous practices.—Hos. 4:13.

Doubtless the massive trees of Bashan included the oak. Renowned for their sturdiness and strength, oak trees live to a very great age. Several kinds of oaks continue to grow in Bashan as well as in the lofty parts of the Hauran, Gilead, Galilee and Lebanon, some of them evergreens; while others are deciduous (that is, losing their leaves each fall). Their fruit, the acorn, is set in a cup and is rich in tannin. It is believed that the color for the "coccus scarlet" material used in the sanctuary (Ex. 25:4; 26:1) was obtained from a scale insect that infects the branches of a species of oak.—See DYES, DYEING.

Another tree considered likely to be among the "big trees" of the Bible is the terebinth or turpentine tree. It is a common tree in Palestine, has a thick trunk and widespreading branches and may attain to heights of as much as fifty feet (15.2 meters), providing excellent shade. By making incisions in the bark a perfumed resin is obtained, from which turpentine is produced.

BIGVAI (Big'vai) [possibly, fortunate, happy].

1. Forefather of some two thousand "sons of Bigvai" who returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:14; Neh. 7:19) Later, in 468, more of his descendants made the trip with Ezra. —Ezra 8:1, 14.

2. One listed prominently among those returning to Jerusalem from Babylonian exile with Zerubbabel. —Ezra 2:1, 2; Neh. 7:7.

3. One by this name, or a representative of the family group mentioned in No. 1 above, who attested to Nehemiah's "trustworthy arrangement."—Neh. 9:38; 10:1, 16.

BIKATH-AVEN (Bik'ath-a'ven) [valley of idolatry or wickedness]. A place or valley plain associated with Damascus and Beth-eden in Jehovah's prophecy through Amos foretelling the exile of the people of Syria. (Amos 1:5) In the absence of any record of a Syrian city or town by that name, many authorities connect Bikath-aven with el-Biqa', the valley between Lebanon and Anti-Lebanon. This valley has a history of idolatrous Baal worship so that the meaning of the name Bikath-aven would aptly describe it. The predicted 'cutting-off' of the inhabitants of Bikath-aven evidently came about as a result of Assyrian King Tiglath-pileser III's conquest of Syria.—2 Ki. 16:9, 10.

BILDAD (Bil'dad) [son of contention, that is, quarrelsome; or, Bel has loved]. One of Job's three companions, called the Shuhite; a descendant of Shuah, the son of Abraham by Keturah. (Job 2:11; Gen. 25:2; 1 Chron. 1:32) Taking his second-place turn in the three rounds of debate, Bildad usually followed the general theme set by Eliphaz; his speeches were shorter and more biting, though not to the degree of Zophar's. Bildad is the first to accuse Job's children of wrongdoing and therefore meriting the calamity that befell them. With misguided reasoning he made this illustration: As papyrus and reeds dry up and die without water, likewise "all those forgetting God"—a statement true in itself, but most erroneous in the intimation that it applied to God-fearing Job. (Job chap. 8) Like Eliphaz, Bildad falsely classified Job's afflictions as those coming upon the wicked: "no posterity and no progeny" for poor Job, Bildad implied. (Job chap. 18) In his third speech, a short one in which Bildad argues that man is "a maggot" and "a worm" and hence unclean before God, the words of "comfort" from Job's three companions came to an end. (Job chap. 25) Finally, Bildad, along with the other two, is divinely instructed to offer a burnt sacrifice and have Job pray in their behalf.—Job 42:7-9.

BILEAM (Bil'e·am) [perhaps, greed, or, destruction]. A town assigned to the Levites of the family of Kohath, given to them from the territory of the half tribe of Manasseh located W of the Jordan River. (1 Chron. 6:70) The listing of Levite cities at Joshua 21:11-39 does not include Bileam but many scholars believe that a scribal error caused Gath-rimmon to be repeated in verse 25 in place of Bileam. Most authorities agree that Bileam is a variant spelling of Ibleam, this latter form being more frequently used.—See IBLEAM.

BILGAH (Bil'gah) [cheerfulness].

1. Head of the fifteenth of the twenty-four priestly service divisions when David reorganized the sanctuary service.—1 Chron. 24:1, 14.

2. A priest who returned to Jerusalem with Zerubbabel in 537 B.C.E. (Neh. 12:1, 5, 7) In the following generation the head of his paternal house was Shammua.—Neh. 12:12, 18, 26.

BILGAI (Bil'gai) [cheerfulness]. A priest, or forefather of one, who agreed to the covenant Nehemiah arranged.—Neh. 10:1, 8.

BILHAH (Bil'hah) [possibly, simple, simplicity].

1. One of the maidservants of Laban's household whom he gave to his daughter Rachel to be her maidservant at the time of her marriage to Jacob. (Gen. 29:29) That occurred in the year 1774 B.C.E. in Paddan-aram, which was in the northern plateau region of Mesopotamia. When, with the passing of time, Rachel proved to be barren, she gave Bilhah to Jacob as a secondary wife, that by means of her maidservant Rachel might have children, even as Sarah had done. (Gen. 16:2) Jacob by that time was at least eighty-eight years old. In this way Bilhah had the privilege of becoming the mother of two sons, Dan and Naphtali, whose descendants formed two of the twelve tribes of Israel. (Gen. 30:3-8; 35:25; 1 Chron. 7:13) When Jacob returned to the land of Canaan, Bilhah, together with her children, was personally introduced to Jacob's twin brother Esau. After the death of Rachel, the oldest son of Jacob, Reuben, committed fornication with Bilhah.—Gen. 35:22; 49:3, 4.

2. A town belonging to the tribe of Simeon located within the Negeb region of Judah (1 Chron. 4:29), evidently the same as Baalah in Joshua 15:29.—See BAALAH No. 3.

BILHAN (Bil'han) [perhaps, foolish, simple].

1. First-listed son of Sheik Ezer, a Horite.—Gen. 36:20, 21, 27; 1 Chron. 1:42.

2. Son of Jediael, a Benjamite. Bilhan's seven sons were family heads whose descendants on one occasion numbered 17,200 "valiant, mighty men." —1 Chron. 7:6, 10, 11.

BILLHOOK. This translates the Hebrew word *ma·'atsadh'*, which denotes a tool used for shaping wood, and even iron. (Jer. 10:3; Isa. 44:12) The root from which this Hebrew term is considered to be drawn has been linked with words in related languages meaning "reap," "cut off." Consequently Koehler (*Lexicon in Veteris Testamenti Libros*, p. 550) defines *ma·'atsadh'* as "billhook." The modern billhook consists of a handle and a blade with a hook-shaped point. However, others understand *ma-'atsadh'* to designate a kind of ax, since this is its meaning in late Hebrew, and suggest that it may refer to an adz.

BILSHAN (Bil'shan) [perhaps, inquirer; or, their lord]. One of the prominent ones who returned to Jerusalem with Zerubbabel, 537 B.C.E.—Ezra 2:2; Neh. 7:7.

BIMHAL (Bim'hal) [son of circumcision]. A prominent descendant, a head of the chieftains, in the tribe of Asher.—1 Chron. 7:30, 33, 40.

BINDING HOUSE OF THE SHEPHERDS [Heb., *behth 'e'qedh ha·ro·'im'*]. A place on the road from Jezreel to Samaria, at which place Jehu met and slew the brothers of King Ahaziah of Judah by a cistern. (2 Ki. 10:12-14) Its name apparently indicates a house where the sheep were bound to facilitate the work of shearing. Some versions render *behth 'e'qedh* as "meeting house," indicating an inn where shepherds (*ha·ro·'im'*) met; others simply transliterate the Hebrew name, viewing it as the name of a town. It is generally identified with Beit-Qad about three miles (4.8 kilometers) E of En-gannim (modern Jenin). There are several cisterns at this place.

BINEA (Bin'e·a). A descendant of Saul's son Jonathan; of the tribe of Benjamin.—1 Chron. 8:33-37, 40; 9:39-43.

BINNUI (Bin'nu·i) [a building up].

1. A forefather in Israel whose descendants, over six hundred in number, returned to Jerusalem in 537 B.C.E. (Neh. 7:6, 7, 15) He is called Bani at Ezra 2:10.

2. A Levite who returned with Zerubbabel, 537 B.C.E. (Neh. 12:1, 8) Apparently it was his son Noadiah who helped care for the additional temple utensils when Ezra delivered them to the temple in Jerusalem in 468 B.C.E.—Ezra 8:33.

3. One of the sons of Pahath-moab who, at Ezra's encouragement, sent away their foreign wives and sons.—Ezra 10:30, 44.

4. An Israelite, several of whose sons dismissed their foreign wives.—Ezra 10:38, 44.

5. An Israelite who assisted Nehemiah with rebuilding Jerusalem's wall. (Neh. 3:24) This son of Henadad may have been the same as No. 6 below.

6. One of the Levitical sons of Henadad. Possibly the forefather of one who concurred in the "trustworthy arrangement" in the days of Nehemiah; in which case he could be the same as No. 2 above. (Neh. 9:38; 10:1, 9) If, on the other hand, Binnui himself sealed this agreement, instead of one of his descendants, he could have been the same as No. 5 above. Or he may have simply been another person with that name.

BIRDCATCHER. A person engaged in the capture of birds. (Prov. 6:5; Ps. 124:7) Among the Hebrews, this seems to have been done primarily by means of traps, snares or nets, although other means may well have been used, such as bow and arrow, sling and, perhaps, as in Egypt, by throw sticks.

After the Flood, birds, properly bled, were made available to man as food. (Gen. 9:2-4) Although the Mosaic law later proscribed the eating of certain kinds, a great variety of birds was counted as "clean" for eating. (Deut. 14:11-20) Birds caught in hunting were to have their blood 'poured out and covered with dust.' (Lev. 17:13, 14) In addition to use as food (Neh. 5:18; 1 Ki. 4:22, 23), some of the captured birds, specifically male pigeons and turtledoves, could be used in sacrifices (Lev. 1:14), and birdcatchers probably supplied some of the doves sold at the temple in Jerusalem during Jesus' days on earth. (John 2:14, 16) Some birds of lovely plumage or attractive song were likely sold for caging or as pets.—Compare Job 41:5; 1 Ki. 10:22.

Of the Hebrew terms used to designate traps and snares, two (*moh·qesh'* and *pahh*) are considered to relate primarily to those used by birdcatchers. Some authorities suggest that *moh·qesh'* (Amos 3:5; "snare," *NW*) denotes a snare that was operated by the birdcatcher (or a team of them), while *pahh* (Job 22:10; Ps. 91:3) describes a trap that was sprung automatically upon the bird's entry therein. The bird was drawn into the trap by means of bait or lure. —Prov. 7:23.

Although used figuratively in most cases, the abundant references to snares, traps and nets in the Hebrew Scriptures are an indication of considerable activity in birdcatching. The birdcatcher of ancient times had to study the various habits and peculiarities of each kind of bird and employ clever methods of concealment and camouflage in placing his traps. (Compare Job 18:10; Ps. 64:5, 6; 140:5.) Even the common sparrow (Matt. 10:29) has vision that is twice as keen as that of man, while certain birds can discern objects at a distance that would require the use of binoculars by humans. This acute vision, added to the natural cautiousness of birds, points up the truth of the proverb that "it is for nothing that the net is spread before the eyes of anything owning wings."—Prov. 1:17.

Based on examples found in ancient Egyptian reliefs and also on methods employed in recent times in Egypt and Arabic lands, it appears that one kind of trap had a wooden base with two nets on hoops or half frames attached to a common axis. These were drawn back and set with a trigger. The trap could be triggered by the birdcatcher or was activated by the bird's touching the bait in the center of the trap, causing the nets to spring up and enclose the victim. (Job 19:6) An Egyptian clap-net used for capturing geese or other waterfowl might be as much as ten feet (3 meters) long and five feet (1.5 meters) wide, requiring four or five assistants to snap it quickly shut by pulling on a rope at the birdcatcher's signal. The victims were then placed in cages awaiting sale or slaughter.—Compare Jeremiah 5:26, 27.

Nets were also suspended loosely between two poles near the nesting place of a number of birds and at night the birdcatchers frightened the birds by shouts or lanterns, causing them to leave their perch and become enmeshed in the net. Sometimes nets were also thus suspended to catch birds in flight during nocturnal migrations; others were cast as dragnets over bushes where the birds rested.—Hos. 7:11, 12.

Another very common method was the use of a snare consisting of a string noose attached to a supple twig. The twig was bent to the ground and lightly fastened with bait so placed that, when touched by the bird, the twig flew up, jerking the noose around the bird's neck or legs and lifting it off the ground. In writing to Christians, the apostle Paul evidently refers to a similar device when assuring the Corinthians that his counsel on marriage is not to "cast a noose [Gr., *bro'khon*]" on them. —1 Cor. 7:35.

The throw stick, appearing in Egyptian wall paintings, was a type of boomerang about eighteen inches (45.7 centimeters) in length. It was thrown at the feet of birds that feed on the ground in flocks, such as partridges, quails and others.—Compare 1 Samuel 26:20.

Although falcons and eagles, as well as dogs, appear to have been used for hunting birds by the Assyrians, Persians and Egyptians, there is no evidence for their

use by the Israelites. This would be most unlikely inasmuch as these creatures were ceremonially unclean according to the Mosaic law and also might be expected to tear or rend the victim, making it unfit for eating.—Lev. 11:3, 13-16; 17:15.

A provision of the Mosaic law required that the mother bird could not be taken along with her eggs or offspring, and this doubtless served as a conservation measure for certain varieties of birds.—Deut. 22:6, 7.

Man, unable to foresee the future and limited in his ability to cope with calamity, is likened to "birds that are being taken in a trap [Heb., *pahh*], . . . ensnared at a calamitous time, when it falls upon them suddenly." (Eccl. 9:12) The righteous are confronted with subtle snares, hidden traps, attractive lures and bait placed in their path to draw them into the domain of the wicked who seek to bring them to moral and spiritual ruin. (Ps. 119:110; 142:3; Hos. 9:8) False prophetesses are condemned for "hunting down . . . souls as though they were flying things." (Ezek. 13:17-23) However, because Jehovah proves to be with his faithful servants, their "soul is like a bird that is escaped from the trap of baiters. The trap is broken, and we ourselves have escaped." (Ps. 124:1, 7, 8) The psalmist prayed: "Keep me from the clutches of the trap [*pahh*] that they have laid for me and from the snares [*moq·shohth'*, feminine plural form of *moh·qesh'*] of those practicing what is hurtful. The wicked will fall into their own nets all together, while I, for my part, pass by." —Ps. 141:9, 10.

BIRDS. Birds are warm-blooded feathered vertebrates and are oviparous, that is, egg-laying. There are some three hundred references to birds in the Bible, with about thirty different varieties being specifically named. Reference is made to their flight, often in escaping their enemies (Ps. 11:1; Prov. 26:2; 27:8; Isa. 31:5; Hos. 9:11); their roosting in trees (Ps. 104:12; Matt. 13:32); nesting (Ps. 84:3; Ezek. 31:6); their uses, particularly male pigeons and turtledoves, in sacrifice (Lev. 1:14; 14:4-7, 49-53), as food (Neh. 5:18), including their eggs (Isa. 10:14; Luke 11:11, 12); and God's provision and care for them. —Matt. 6:26; 10:29; compare Deuteronomy 22:6, 7.

Of the general terms used in the Bible that apply to birds, the Hebrew word *'ohph* is the most frequent. Basically it means any winged flying creature (Gen. 1:21), and thus may include not only birds but also winged insects. (Compare Leviticus 11:13, 21-23.) G. Driver suggests that *'ohph* is onomatopoeic, imitating the sound made by the bird's wings as they beat the air.

The Hebrew *tsip·pohr'* also occurs in a large number of texts and is a generic term applying to birds in general. (Gen. 7:14) *Tsip·pohr'* literally means "twitterer" or "chirper" and hence the name imitates the "tsip" sound so characteristic of many small birds, especially the sparrow.

A third Hebrew term, *'a'yit*, is applied solely to the birds of prey. *'A'yit* is understood to mean "the screamer" (compare the use of the verb at 1 Samuel 25:14), and fittingly described many of the carnivorous birds with their piercing shrieks.—Jer. 12:9.

Two general terms are found in the Greek Scriptures: *or'ne·on*, meaning simply "a bird" (Rev. 18:2), and *pte·nos'*, meaning "flier."—1 Cor. 15:39.

At Acts 17:18 Athenian philosophers referred to the apostle Paul as a "chatterer." The Greek word here (*sper·mo·lo'gos*) literally means a crow that picks up seeds, while figuratively it was used of a person who picks up scraps by begging or stealing, or, as in the case cited, one who repeats scraps of knowledge; an idle babbler.

Birds were among the earliest conscious living things on earth, coming into existence on the fifth creative "day" along with the marine creatures. (Gen. 1:20-23) The "flying creatures" then created included not only small birds but also very large flying creatures, and also many insect forms of life.

A thoughtful study of birds gives convincing proof of the Biblical teaching that they are of divine creation. The theory advanced by evolutionists that birds evolved from reptiles is clearly fictional and could be given credence only by the most imaginative of minds. While birds and reptiles are both oviparous, reptiles are cold-blooded, often sluggish, whereas birds are warm-blooded and among the most active of all earth's creatures, with an unusually rapid heartbeat. The evolutionary view that reptilian scales and fins eventually developed into feathered wings (as a result of air pressure against the scales caused by billions of years of leaping and hopping by certain reptiles) is both fanciful and foundationless. The fossils of birds called by scientists Archaeopteryx (or, ancient one with wings) and Archaeornis (or, ancient bird), though showing teeth and a long vertebrated tail, also show that they were completely feathered, had feet equipped for perching, and had fully developed wings. Thus, no "intermediate" specimens, exhibiting scales developing into feathers or front legs into wings, exist to give any semblance of support to the evolution theory. As expressed by the apostle Paul, birds are of a distinct "flesh" from others of earth's creatures.—1 Cor. 15:39.

The psalmist called upon the "winged birds" to praise Jehovah (Ps. 148:1, 10), and birds do this by their very structure and their complex design. A single bird may have as many as 2,000 to over 6,000 feathers. Yet each feather is composed of a shaft from which branch out hundreds of barbs forming an inner web, each barb containing several hundred pairs of smaller barbules and each barbule having still more minute divisions known as barbicels. A single six-inch wing feather of a pigeon is thus estimated to contain some 990,000 barbules and literally millions of barbicels. The aerodynamic principles built into birds' wings and body design surpass in complexity and efficiency that of modern-day aircraft. A bird's hollow bones contribute to its lightness and thus the skeleton of a frigate bird with a seven-foot (2.1-meter) wingspan may weigh only four ounces (114.4 grams). Certain wing bones of large soaring birds even have trusslike supports within the hollow portions like the struts inside airplane wings.

At the time of the flood, Noah introduced into the ark for preservation pairs of birds "according to their kinds." (Gen. 6:7, 20; 7:3, 23) There is no certain way of knowing how many different "kinds" of birds then existed, some types of birds having become extinct even in recent times. However, it is of interest to note that the listing of birds according to present-day scientific classification presented in *The Encyclopædia Britannica* (1959 ed., Vol. 16, pp. 930-932) gives a total of only 204 bird "families," including some that are now extinct or known only in fossil form. There are, of course, thousands of varieties included within these "families."—See ARK No. 1.

Following the global flood Noah offered up "clean flying creatures" along with animals as a sacrifice. (Gen. 8:18-20) Birds were thereafter made allowable by God for inclusion in man's diet, as long as the blood was not eaten. (Gen. 9:1-4; compare Leviticus 7:26; 17:13.) The 'cleanness' of certain birds at that time therefore evidently relates to some divine indication of acceptableness for sacrifice; the Biblical record shows that, as regards their being used as food, none of the birds were designated as "unclean" until the introduction of the Mosaic law. (Lev. 11:13-19, 46, 47; 20:25; Deut. 14:11-20) The factors determining which birds were designated ceremonially "unclean" are not expressly stated in the Bible. Thus, while most of those so designated were birds of prey or scavengers, not all of them were. (See HOOPOE.) This prohibition was lifted following the establishment of the new covenant, as God made evident to Peter by a vision.—Acts 10:9-15.

The identification of the birds specifically named presents a difficult problem in some cases. Lexicographers generally are guided by the root meaning of the name, since this is usually descriptive, by indications in the context as to the bird's habits and habitat, and by observation of the birds known to be found in the Bible lands. In many cases the names are believed to be onomatopoeic, that is, imitating the sound produced by the bird. As in English, words such as "hoot," "quack," "cluck," "caw-caw" are quickly associated with owls, ducks, chickens and crows, so likewise onomatopoeic names given to certain birds in the Hebrew text aid in identifying them. —See CUCKOO; EAGLE; SWIFT; TURTLEDOVE.

The variegated topography of Palestine, ranging from cool mountain peaks to deep sweltering valleys, from arid deserts to maritime plains, all hugged together on the SE corner of the Mediterranean Sea, make it a focal point for a great variety of bird types. Mount Hermon, in the N, is perpetually snow-capped, while just 120 miles (193 kilometers) to the S along the lower Jordan valley and near the Dead Sea is a hot tropical region. Each of these zones contains birds peculiar to its own environment, either alpine or tropical, as do also the temperate zones and the desert regions. (Ps. 102:6; 104:16, 17) Additionally, Palestine is on one of the major migrational routes followed annually by birds (storks, turtledoves, quails, swifts, swallows, bulbuls, cuckoos and others) traveling N from Africa in the spring or S from Europe and Asia in the fall. (Song of Sol. 2:11, 12; Jer. 8:7) Thus it is estimated that nearly four hundred varieties of birds may be found in Palestine at some time during the course of a year. In view of the deterioration of Palestinian forests and vegetation over the centuries, it is likely that in Biblical times the bird population was even greater.

Particularly notable are the great numbers of birds of prey (Heb., *'a'yit*) found in Palestine, including eagles, hawks, falcons, kites and vultures. Back in Abraham's time, birds of prey tried to descend upon Abraham's sacrifice of certain animals and birds, obliging him to drive them off until the sun began to set. (Gen. 15:9-12; compare 2 Samuel 21:10.) In their search for food these birds rely on their powerful telescopic sight, rather than on their relatively weak sense of smell.

The well-known sight of a cluster of scavenger birds gathered around a carcass often served as the basis for an ominous warning to an enemy, as in the case of David and Goliath (1 Sam. 17:44, 46), and repeatedly formed part of divinely inspired prophetic warnings to the nation of Israel and its rulers (Deut. 28:26; 1 Ki. 14:11; 21:24; Jer. 7:33; 15:3), as well as to foreign nations. (Isa. 18:1, 6; Ezek. 29:5; 32:4) Thus, the one used by Jehovah to execute judgment was figuratively represented by a "bird of prey." (Isa. 46:11) Desolation of a city or land was depicted by its becoming the habitat of certain birds of solitary nature. (Isa. 13:19-21; compare Revelation 18:2), or by the disappearance of all bird life. (Jer. 4:25-27; 9:10; 12:4; Hos. 4:3; Zeph. 1:3) The proclamation calling all the birds to gather to feast upon the dead bodies of "Gog of Magog" and his crowd (Ezek. 39:1-4, 17-21) is paralleled by that recorded in Revelation in which the bodies of national rulers and their armies become food for "all the birds that fly in midheaven" as a result of the executional work of Christ Jesus as King. —Rev. 19:11-21; contrast this with God's comforting words to his people, at Hosea 2:18-20.

Worship of birds as representing the true God was prohibited to the nation of Israel (Deut. 4:15-17) but was prominent among the pagan nations, particularly in Egypt. (Rom. 1:23) Hundreds of bird mummies have been found in Egyptian tombs, principally of birds such as the falcon, the vulture and the ibis, all of which were sacred among the Egyptians. Egyptian hieroglyphics contain some twenty-two different bird signs.

BIRSHA (Bir'sha) [ugly, disagreeable in taste]. King of Gomorrah whom Chedorlaomer made his subject together with four other nearby kings. He may be the same "king of Gomorrah," though unnamed, whose rebellion against Chedorlaomer thirteen years later was crushed, many of his forces having been driven into nearby bitumen pits.—Gen. 14:1-11.

BIRTH. There is "a time for birth," Solomon said, and normally in humans it occurs about 280 days after conception. For parents, the day their baby is born is usually one of great rejoicing, though for the individual, according to wise King Solomon, the day of one's death, with a lifetime of good accomplishments behind him and a good name with God, can be even better than the day of his birth.—Luke 1:57, 58; Eccl. 7:1.

From early times midwives assisted in childbirth. Birthstools of some sort were used as an assistance to the mother and as an aid to the midwife in making the delivery. Such may have been two stones or bricks upon which the mother crouched or squatted during parturition. (Ex. 1:16) Ancient hieroglyphics confirm that such childbirth stools were used in Egypt. The Hebrew word translated "stool for childbirth" in Exodus occurs only one other time in the Bible (Jer. 18:3), where it is rendered "potter's wheels."

Postnatal procedures, most often performed by midwives, are mentioned at Ezekiel 16:4, though in a figurative sense. The navel cord was cut, the baby was washed and rubbed with salt, and then wrapped in swaddling bands. The use of salt may have been to dry the skin and make it firm and tight. Wrapping the baby in swaddling bands from head to foot, as was done with Jesus (Luke 2:7), gave the infant an almost mummy-like appearance, served to keep the body warm and straight, and by passing the bands under the chin and around the top of the head, it is said, the child was trained to breathe through its nostrils. Caring for newborn infants in this way dates far back into antiquity, for Job was familiar with swaddling wrappings.—Job 38:9.

After the immediate needs of the mother and child were cared for, the baby was presented to the father, or the news of the birth announced, and he acknowledged it as his. (Jer. 20:15) So too when a maidservant as a substitute had a child fathered by the husband of her barren mistress, the offspring was acknowledged as belonging to the mistress. (Gen. 16:2) This is evidently what Rachel meant when she requested that her slave girl Bilhah "give birth upon my knees" so that she might "get children from her." (Gen. 30:3; compare Genesis 50:23.) Not that the delivery was literally to be upon the knees of Rachel, but that she might dandle the child on her knees as if it were her very own.

When the baby was born or eight days later when circumcised, the infant was named by either parent, but if there was a difference of opinion the father's decision on a name was final. (Gen. 16:15; 21:3; 29:32-35; 35:18; Luke 1:59-63; 2:21) The baby was ordinarily suckled by the mother (Gen. 21:7; Ps. 22:9; Isa. 49:15; 1 Thess. 2:7), although it appears that other women were sometimes used. (Ex. 2:7) Usually the child was not weaned until two or three years old or older; Isaac, it seems, was five, and in his case the event called for celebration and feasting. —Gen. 21:8; 1 Sam. 1:22, 23.

Under the Mosaic law a woman giving birth to a boy was ceremonially unclean for seven days, with an additional thirty-three days required for her purification. If the child was a girl, then the mother was considered unclean for fourteen days, requiring sixty-six days more for purification. At the conclusion of this period a burnt offering and a sin offering were to be made for her: a young ram and a male turtledove or a male pigeon, or two turtledoves or two male pigeons, as the circumstances of the parents allowed. (Lev. 12:1-8; Luke 2:24) If the son was the firstborn he had to be redeemed by the payment of

five silver shekels (c. $2.38).—Num. 18:15, 16; see FIRSTBORN, FIRSTLING.

Many times the Scriptures use terms relating to natural birth in a figurative sense. (Ps. 90:2; Prov. 27:1; Isa. 66:8, 9; Jas. 1:15) The severity of labor pangs well describes inescapable suffering coming from other sources. (Ps. 48:6; Jer. 13:21; Mic. 4:9, 10; Gal. 4:19; 1 Thess. 5:3) In the sense of regeneration and a spiritual birth, Jesus said that one must be "born from water and spirit" in order to enter the Kingdom. (John 3:3-8; 2 Cor. 5:17; 1 Pet. 1:3, 23) Revelation, in symbolic language, describes the "birth of a son, a male," in heaven after a period of agonizing pain.—Rev. 12:1-5; see LABOR PAINS.

BIRTHDAY. The day or anniversary of one's birth. The Hebrews kept a record of birth dates, as the Bible's genealogical and chronological data reveal. (Num. 1:2, 3; Josh. 14:10; 2 Chron. 31:16, 17) The ages of Levites, priests and kings were not left to guesswork. (Num. 4:3; 8:23-25; 2 Ki. 11:21; 15:2; 18:2) This was also true in the case of Jesus. (Luke 2:21, 22, 42; 3:23) According to the Scriptures, the day the baby was born was usually one of rejoicing and thanksgiving on the part of the parents, and rightly so, for "look! sons are an inheritance from Jehovah; the fruitage of the belly is a reward." (Ps. 127:3; Jer. 20:15; Luke 1:57, 58) However, there is no indication in the Scriptures that faithful worshipers of Jehovah ever indulged in the pagan practice of annually celebrating birthdays. Josephus wrote that Herod Agrippa I celebrated his birthday, like his uncle Antipas, but these supposed Jewish proselytes were notorious for imitating pagan customs instead of conforming to the Hebrew Scriptures.—*Antiquities of the Jews*, Book XIX, chap. VII, par. 1.

The Bible makes direct reference to only two birthday celebrations, those of Pharaoh of Egypt (eighteenth century B.C.E.) and Herod Antipas (first century C.E.). These two accounts are similar in that both occasions were marked with great feasting and granting of favors; both are remembered for executions, the hanging of Pharaoh's chief baker in the first instance, the beheading of John the Baptist in the latter.—Gen. 40:18-22; 41:13; Matt. 14:6-11; Mark 6:21-28.

While the expression "on the day of our king," at Hosea 7:5, may possibly indicate a birthday party for the apostate king of Israel when the princes "sickened themselves . . . because of wine," it could as easily be the anniversary day of his accession to the throne when similar festivities were held.

When Job's sons "held a banquet at the house of each one on his *own day*" it should not be supposed that they were celebrating their birthdays. (Job 1:4) "Day" in this verse translates the Hebrew word *yohm*, possibly from a root meaning "to be hot," and therefore meaning a period of time from sunrise to sunset. On the other hand, "birthday" is a compound of the two Hebrew words *yohm* (day) and *hul·le'dheth*, from *ya·ladh'*, a Hebrew root meaning "to bear young," hence referring to the day of one's birth. This distinction between "day" and one's birthday may be noted in Genesis 40:20, where both expressions appear: "Now on the third day [*yohm*] it turned out to be Pharaoh's birthday [literally, "the day (*yohm*) of the birth (*hul·le'dheth*) of Pharaoh"]." So it is certain that Job 1:4 does not refer to a birthday, as is unquestionably the case at Genesis 40:20. It would seem that Job's seven sons held a family gathering (possibly a spring or harvest festival) and as the feasting made the week-long circuit, each son hosted the banquet in his own house "on his own day."

With the introduction of Christianity the viewpoint of birthday celebrations did not change. Jesus inaugurated a binding Memorial, not of his birth, but of his death, saying: "Keep doing this in remembrance of me." (Luke 22:19) If early Christians did not celebrate or memorialize the birthday of their Savior, much less would they celebrate their own day of birth. Historian Augustus Neander writes: "The notion of a *birthday festival* was far from the ideas of the Christians of this period." (*The History of the Christian Religion and Church, During the First Three Centuries*, translated by Henry John Rose, New York, 1848, p. 190) "Origen [a writer of the third century C.E.] . . . insists that 'of all the holy people in the Scriptures, no one is recorded to have kept a feast or held a great banquet on his birthday. It is only sinners (like Pharaoh and Herod) who make great rejoicings over the day on which they were born into this world below.' "—*The Catholic Encyclopedia*, 1911, Vol. X, p. 709.

Clearly, then, the festive celebration of birthdays does not find its origin in either the Hebrew or the Greek Scriptures. Additionally, M'Clintock & Strong's *Cyclopædia* (Vol. I, p. 817) says the Jews "regarded birthday celebrations as parts of idolatrous worship . . . , and this probably on account of the idolatrous rites with which they were observed in honor of those who were regarded as the patron gods of the day on which the party was born."

Astrology teaches that the life and fortune of a person largely depend on the position of the heavenly bodies at the time of birth, hence the need to observe annually the return of the stars to that position. The horoscope is accordingly consulted by such cultists to learn of one's future. Astrology, however, is emphatically condemned by the Scriptures.—Deut. 18:10-12; Job 31:26-28; Isa. 47:13.

Certain primitive societies view birthdays as danger periods when one is susceptible to attack by evil spirits. Hence, parties and good wishes of friends, bringing gifts to appease the evil spirits, and offering sacrifices to "their protective spirits" are all part of the birthday celebration. (Funk and Wagnalls *Dictionary of Folklore, Mythology and Legend*, Vol. One, p. 144) "Every Egyptian attached much importance to the day, and even to the hour of his birth; and it is probable that, as in Persia . . . each individual kept his birthday with great rejoicings, welcoming his friends with all the amusements of society, and a more than usual profusion of delicacies of the table." —M'Clintock & Strong's *Cyclopædia*, Vol. I, p. 817.

BIRTHRIGHT. The right that naturally belonged to the father's firstborn son. Under the patriarchal system the oldest son became the head of the family upon the death of the father, with authority over the others as long as they were in the household. He was responsible to care for the members of his father's household. He also succeeded to the father's position in representing the family before Jehovah. The firstborn generally received the father's special blessing. (Gen. 27:4, 36; 48:9, 17, 18) Moreover, he was entitled to two parts of the father's estate; that is, he received twice as much as each of his brothers. Under the Mosaic law a man with more than one wife could not take the birthright from the oldest son and give it to the son of a specially loved wife.—Deut. 21:15-17.

In patriarchal times the birthright could be transferred by the father to another son for a cause, as in the case of Reuben, who lost his right as firstborn due to fornication with his father's concubine. (1 Chron. 5:1, 2) The firstborn could sell his birthright to one of his brothers, as did Esau, who despised his birthright and sold it to his brother Jacob in exchange for something to eat. (Gen. 25:30-34; 27:36; Heb. 12:16) There is no record that Jacob asserted his purchased birthright in getting a double share of Isaac's property (which was movable or personal property, for Isaac owned no land, except the field of Macpelah, in which was a cave for a burial place). Jacob was interested in the passing on of spiritual things to his family, that is, the promise given to Abraham concerning the seed.—Gen. 28:3, 4, 12-15.

With respect to the kings of Israel, the birthright seems to have carried with it the right of succession to the throne. (2 Chron. 21:1-3) However, Jehovah,

as Israel's real King and their God, set aside such right when it suited his purposes, as in the example of Solomon.—1 Chron. 28:5.

Jesus Christ, as the "first-born of all creation," always faithful to his Father Jehovah God, has the birthright through which he has been appointed "heir of all things."—Col. 1:15; Heb. 1:2; see INHERITANCE.

BIRZAITH (Bir'za·ith) [well of the olive tree]. A name in the genealogy of Asher of the family of Malchiel. (1 Chron. 7:30, 31) Some commentators suggest it to be the name of a woman; however, women were rarely included in Jewish genealogies and, when they were for special reasons, they were generally clearly identified as women. (1 Chron. 7:24, 30, 32) Because Birzaith is the only name of those listed in 1 Chronicles 7:30, 31 that is not found in the parallel genealogical record of Genesis 46:17, and also because of the meaning of the name, others consider Birzaith to refer to a site around which the descendants of Malchiel settled, or an area in which Malchiel was a chief inhabitant, even as Shobal is spoken of as the "father of Kiriath-jearim" and Salma as the "father of Bethlehem." (1 Chron. 2:51, 52) Supposing Birzaith to have been the name of a place, some would identify it with Birzeit (4.3 miles [6.9 kilometers] N of Ramallah); but, despite the similarity of the names, Birzeit's location near the southern border of Ephraim (instead of in the territory of Asher) does not lend much support to such a conclusion.—See ATROTH-BETH-JOAB.

BISHLAM (Bish'lam) [possibly, son of peace]. An opposer of the postexilic temple rebuilding who shared in writing a letter of false accusation against the Jews to Persian King Artaxerxes.—Ezra 4:6, 7.

BITHIAH (Bi·thi'ah) [daughter (that is, worshiper) of Jehovah]. Daughter of a Pharaoh and wife of Mered of the tribe of Judah.—1 Chron. 4:1, 18.

BITHYNIA (Bi·thyn'i·a). A Roman province in the northern part of Asia Minor. It was located in what is now NW Turkey, extending eastward from Istanbul along the southern shore of the Black Sea. On Paul's second missionary journey, after he and Silas had been joined by Timothy at Lystra, they endeavored to travel into Bithynia, but "the spirit of Jesus did not permit them." (Acts 16:7) The area is not mentioned as being the scene of apostolic preaching, but there obviously were Christians there when Peter wrote his first canonical letter about 62-64 C.E. (1 Pet. 1:1) Pliny the Younger, writing from Bithynia to the Roman emperor while Pliny was special commissioner, makes mention of numerous Christians in the province, stating that at the beginning of the second century Christianity was "not confined to the cities only, but has spread its infection among the neighbouring villages and country."

In pre-Christian times the area was governed by a line of independent kings, the last of whom, Nicomedes III, bequeathed it to the Roman Republic in 74 B.C.E. In the days of the apostles it was bounded by Propontis and Mysia on the W, by Asia and Galatia on the S and by Pontus on the E, although the latter territory had been added to it by the Romans to make the one province of Pontus and Bithynia (65-63 B.C.E.). Bithynia contains fertile, generally mountainous country that lends itself to the cultivation of the vine. The southern "Mysian" Olympus range is thickly wooded with oak, beech, chestnut and walnut trees.

At later times Bithynia was accorded some prominence by professed Christians, two of its cities, Nicaea and Chalcedon, being selected as centers for notable councils. The former was the site of the formulation of the Nicene Creed in 325 C.E.

BITTER GREENS [Heb., *m'ro·rim'*]. Along with the roasted lamb and unleavened bread, the Israelites were to eat bitter greens or herbs on the Passover night (Ex. 12:8), and this continued to be the arrangement in all future Passover celebrations. (Num. 9:11) Nothing specific is stated as to the kind or kinds of bitter greens. The significance of the bitter greens is thought by some as intended to remind the Israelites of the bitterness of the experience during the Egyptian bondage.

The same Hebrew term (*m'ro·rim'*) occurs at Lamentations 3:15 and is usually rendered "bitterness," or "bitter things," though some suggest "bitter herbs (or greens)" as a suitable translation to correspond with the mention of wormwood in the same verse.

BITUMEN (Bi·tu'men). The same black or brownish mineral asphaltum is referred to by three Hebrew words. Two of these describe the difference in hardness: pitch (*ze'pheth*), its liquid form; bitumen (*hhe·mar'*), its solid state. The third word, tar (*ko'pher*), describes its usage: how it is applied in overlaying woodwork.

Neither the discoveries of the centuries nor the technology of modern science have found a natural substance more waterproof and verminproof. Because of these qualities its usefulness to man predates the flood, for Noah, on being instructed to build the Ark, was told to "cover it inside and outside with tar."—Gen. 6:14.

The papyrus ark in which the baby Moses floated among the Nile reeds was watertight because it had been impregnated with both "bitumen and pitch." (Ex. 2:3) The Egyptians used bitumen for sealing their boats and perhaps in embalming. The word "mummy" is from the Persian *mumiai*, meaning asphalt.

The city builders of Babylon learned that bitumen's waterproof characteristics were combined with adhesive qualities that made it a most useful mortar for their kiln-dried bricks.—Gen. 11:3.

At one time the Valley of Siddim, located near Sodom and Gomorrah at the southern end of the Dead Sea, was noted for its "pits upon pits of bitumen" (slimepits, *AV*). (Gen. 14:10) Even today bitumen is occasionally washed ashore, suggesting that Siddim is presently located beneath the waters of the Dead Sea. Bitumen is also a flammable material and is so described by Isaiah, who prophesied that the land of Edom would "become as burning pitch."—Isa. 34:9.

BIZIOTHIAH (Biz·i·o·thi'ah). Listed after Beer-sheba as one of the towns in Judah's tribal inheritance in the Negeb region. (Josh. 15:21, 28) The location is unknown. The *Septuagint* here reads "and their villages" instead of the proper name Biziothiah.

BIZTHA (Biz'tha) [possibly, eunuch, or, bound]. One of seven court officials whom King Ahasuerus sent to bring Queen Vashti.—Esther 1:10, 11; see COURT OFFICIAL.

BLACK. See COLORS.

BLACK CUMMIN. See CUMMIN.

BLACK MULBERRY TREE [Gr., *sy·ka'mi·nos*]. This tree is mentioned but once, in Jesus' statement to the apostles relative to their faith. (Luke 17:5, 6) The Greek word used was regularly applied to the mulberry tree, and the black mulberry (*Morus nigra*) is commonly cultivated in Palestine. It is a sturdy tree growing to a height of about twenty feet (6 meters), with large heart-shaped leaves and dark-red or black fruit resembling the blackberry. The white mulberry (*Morus alba*) is used to feed silkworms, and their culture was evidently introduced into Syria during Roman times and continues there.

BLASPHEMY. This is the anglicized form of the Greek word *bla·sphe·mi'a*. The Greek term basically means injurious, defamatory or abusive speech and was used with reference to such speech whether directed against God or against humans. The English word blasphemy, however, is usually restricted to irreverent or abusive speech against God and sacred things. It is thus the antithesis of words of worship directed to the Divine Person.—See ABUSIVE SPEECH.

In view of the name *Di·a'bo·los* (Devil or slanderer) given to him, it is evident that the first one guilty of blasphemy was God's original adversary. Though his speech to Eve in Eden was veiled and employed subtlety, it, nevertheless, portrayed the Creator as untruthful. (Gen. 3:1-5) Satan is, therefore, the prime instigator of blasphemy from then till now.—John 8:44-49.

The "calling on the name of Jehovah" that started in the time of Enosh during the pre-Flood period must not have been of an upright and proper nature, for Abel long before that had undoubtedly been directing himself to God by that Sacred Name. (Gen. 4:26; Heb. 11:4) If, as some traditional views hold, this calling on God's name was in the sense of misusing it and improperly applying Jehovah's name to humans or to idolatrous objects, then this would constitute a blasphemous act.—See ENOSH.

Faithful Job was concerned lest his children had at some time "cursed God in their heart" by sinful actions or course; and, when made to undergo great adversity, Job himself "did not sin or ascribe anything improper to God" in spite of the Adversary's blasphemous attempts to cause him to 'curse God to his very face.' (Job 1:5, 11, 20-22; 2:5-10) Job's three "companions," either wittingly or unwittingly, misrepresented God and 'pronounced God wicked,' while insinuating that Job had spoken and acted blasphemously.—Job 15:6, 25; 32:3; 42:7, 8.

BLASPHEMY UNDER THE LAW COVENANT

The first three commandments of the "Ten Words" or ten commandments set forth Jehovah God's unique position as Universal Sovereign and his exclusive right to worship, warning also "You must not take up the name of Jehovah your God in a worthless way, for Jehovah will not leave the one unpunished who takes up his name in a worthless way." (Ex. 20:1-7) The calling down of evil upon God and the cursing of a chieftain were condemned. (Ex. 22:28) Thereafter the first recorded instance of spoken blasphemy was that of a son of mixed parentage who, in a struggle with an Israelite man, "began to abuse the Name and to call down evil upon it." Jehovah decreed the penalty of death by stoning for the offender, and established this as the due punishment for any future "abuser of Jehovah's name," whether a native Israelite or an alien resident among them.—Lev. 24:10-16.

Soon thereafter the great majority of Israelites became guilty of disrespectful murmuring against Jehovah, resulting in their being sentenced to wander during forty years and, for those from twenty years old upward, to die in the wilderness. (Num. 14:1-4, 11, 23, 29; Deut. 1:27, 28, 34-39) Their blasphemous attitude brought them to the point of talking of stoning God's faithful servants. (Num. 14:10) While the abusive speech of Korah, Dathan and Abiram was actually directed against God's representatives, Moses and Aaron, yet, before God's execution of these men, and those of their households before their tents, Moses told those observing that "you will then know for certain that these men have *treated Jehovah disrespectfully*," by disdaining his theocratic appointments.—Num. 16:1-3, 30-35.

Even where there were no spoken expressions against God, one's actions against the laws of God's covenant evidently could constitute a "speaking abusively of Jehovah" or blaspheming him. Thus, while merciful consideration was given to the unintentional violator of God's law, the individual committing deliberate, willful offenses, whether native Israelite or alien resident, was to be put to death as having spoken abusively of Jehovah and having despised his word and commandment.—Num. 15:27-31; compare Deuteronomy 31:20; Nehemiah 9:18, 26.

Other acts of blasphemy recorded in the Hebrew Scriptures were those of priest Eli's sons (1 Sam. 3:12, 13) and that of the pagan Assyrian official Rabshakeh. (2 Ki. 19:4-6, 22, 23) Innocent Naboth was convicted of blasphemy and put to death on the basis of testimony by false witnesses. (1 Ki. 21:10-13) In later times, God condemned the false prophets who assured those disrespectful of Jehovah that they would have 'peace and freedom from calamity.' (Jer. 23:16, 17) Jehovah gave positive warning that his reproachers would be rendered their due reward "into their own bosom." (Isa. 65:6, 7; compare Psalm 10:13; Isaiah 8:20-22.) Because of Israel's apostate course, Jehovah's name came under reproach among the nations.—Isa. 52:4, 5; Ezek. 36:20, 21.

"BLASPHEMY" IN CHRISTIAN GREEK SCRIPTURE TIMES

The apostle Paul showed the basic meaning of *bla·sphe·mi'a* by using the related Greek verb *bla·sphe·me'o* at Romans 2:24 when quoting from Isaiah 52:5 and Ezekiel 36:20, 21, cited above.

Blasphemy includes the act of claiming the attributes or prerogatives of God, or ascribing these to another person or thing. (Compare Acts 12:21, 22.) The Jewish religious leaders accused Christ Jesus of blasphemy because of his pronouncing forgiveness of sins to certain persons (Matt. 9:2, 3; Mark 2:5-7; Luke 5:20, 21), and tried to stone him as a blasphemer because of his declaring himself to be God's Son. (John 10:33-36) When tried by the Sanhedrin, Jesus' statement of God's purpose toward him and the high position to be granted him served as the basis for the high priest's ripping his garments and accusing Jesus of blasphemy, for which Jesus was condemned as worthy of death. (Matt. 26:63-66; Mark 14:61-64) Having no authority from the Romans to implement the death sentence, the Jewish religious leaders shrewdly changed their accusation of blasphemy to that of sedition when taking Jesus before Pilate.—John 18:29–19:16.

Since Jesus was God's Son and direct representative, the things spoken against him may also properly be defined as blasphemy. (Luke 22:65) So, too, the holy spirit or active force emanates from God and is intimately connected with God's person and hence Jesus could speak of "blasphemy against the spirit." This is stated to be the unforgivable sin. (Matt. 12:31; Mark 3:28, 29; Luke 12:10) Since blasphemy is shown to originate within one's heart (Matt. 15:19; Mark 7:21, 22), then the motive or heart condition, and the degree of negligence and willfulness involved, must relate to such blasphemy against the spirit. The incident that led to Jesus' statement concerning the unpardonableness of such sin demonstrates that it refers to opposing the operation of God's spirit, not because of deception, human weakness or imperfection, but doing so knowingly, willfully and deliberately. The Pharisees clearly saw God's spirit at work in Jesus to accomplish good, yet for selfish reasons they attributed this power to Beelzebub, Satan the Devil, thereby blaspheming God's holy spirit.—Matt. 12:22-32; compare Hebrews 6:4-6; 10:26, 27.

Like Jesus, Stephen was martyred on a charge of blasphemy. (Acts 6:11-13; 7:56-58) Paul, as Saul, had been a blasphemer and tried to force Christians to make "a recantation" (literally, "to blaspheme") but, upon becoming a disciple himself, suffered blasphemous contradictions from the Jews and, in Ephesus, his teaching was possibly labeled by certain elements as blasphemous against the pagan goddess Artemis (Diana). (Acts 13:45; 19:37; 26:11; 1 Tim. 1:13) By a disfellowshiping, Paul handed Hymenaeus

and Alexander "over to Satan that they [evidently the observers of the action in the congregation] may be taught by discipline not to blaspheme." (1 Tim. 1:20; compare 2 Timothy 2:16-18.) James showed that the rich, as a class, were prone to "blaspheme the fine name" by which the disciples were called. (Jas. 2:6, 7; compare John 17:6; Acts 15:14.) In the "last days" blasphemers would abound (2 Tim. 3:1, 2), as the book of Revelation also foretells by statement and by symbol.—Rev. 13:1-6; 16:9-11, 21; 17:3.

TRADITIONAL VIEWS OF BLASPHEMY

Evidently toward the start of the Common Era, rabbinical teaching fostered the erroneous view that Leviticus 24:10-23 prohibited as blasphemous the very pronunciation of the name Jehovah. Talmudic tradition also prescribed that when the religious judges heard testimony setting forth blasphemous words supposedly used by the accused, they were to rend their garments, following the example at 2 Kings 18:37; 19:1-4. (*The Jewish Encyclopedia* [1903], Vol. III, p. 237; compare Matthew 26:65.) Among professed Christians of the early centuries, apostates and also those who denied the faith under persecution were considered as blasphemers. In the early part of the second century C.E., Governor Pliny's letter to Emperor Trajan concerning the prosecution of Christians relates that certain alleged Christians were made to offer up pagan sacrifices and even reviled the name of Christ; whereas Pliny observes, "there is no forcing, it is said, those who are really Christians into any of these compliances." (*Harvard Classics*, Vol. 9, pp. 426, 427) Somewhat later, Polycarp, known as the bishop of Smyrna, when ordered by a consul to renounce Christ is said to have replied: "These eighty-six years I have served him, and he never did me any harm: how, then, can I blaspheme my King and my Saviour?"

BLASTUS (Blas'tus) [sprout, shoot]. The man in charge of the bedchamber of King Herod Agrippa I. Because of his position of influence, the people of Tyre and Sidon first won him over, perhaps by bribery, when they sued for peace with Herod.—Acts 12:20.

BLEMISH. A physical or moral defect, imperfection; unsoundness; "anything bad." (Deut. 17:1) In contrast with Jehovah, who is "perfect in his activity ["without blemish (spotless) are his works," Sy]," of Israel God said: "They have acted ruinously on their own part; they are not his children, the defect is their own."—Deut. 32:4, 5.

A Levitical priest ministering before the God of perfection, therefore, had to be free from such physical blemishes as blindness, lameness, a slit nose, abnormalities such as an elongated hand, a hunched back, fractured hand, consumptive thinness, eye or skin diseases, a broken hand or foot, and broken or crushed testicles. (Lev. 21:18-20) Free from such defects, Israel's high priest well represented the great High Priest Jesus Christ, who is "guileless, undefiled." —Heb. 7:26.

Soundness, freedom from blemish, was required of the sacrificial animals under the Mosaic law. (Ex. 12:5; Lev. 4:3, 28; Deut. 15:21) The same was also true of the sacrifices in connection with the pictorial temple envisioned by Ezekiel. (Ezek. 43:22, 23) In like manner, Christ, "an unblemished and spotless lamb," "offered himself without blemish to God."—1 Pet. 1:19; Heb. 9:14.

Among persons whose physical appearance is described as having "no defect" were Absalom, the Shulammite girl, and certain sons of Israel in Babylon. (2 Sam. 14:25; Song of Sol. 4:7; Dan. 1:4) Everyone under the Law was encouraged to watch out for and protect one another, lest they become blemished in any way. "In case a man should cause a defect in his associate, then just as he has done, so it should be done to him. Fracture for fracture, eye for eye, tooth for tooth; the same sort of defect he may cause in the man, that is what should be caused in him." (Lev. 24:19, 20) The apostle expressed concern over keeping the Christian congregation free from blemishes in a spiritual sense.—Eph. 1:4; 5:27; Col. 1:22; see also Jude 24.

BLESSING. A making or pronouncing holy; a request of God for the bestowal of divine favor; bestowing goodness; favor; extolling as holy; glorifying; speaking well of; protecting or guarding from evil; bringing happiness.

The various forms of the Hebrew words generally translated "bless" or "blessing" occur about 400 times in the Scriptures. The verb *ba·rakh'*, usually rendered "bless," is sometimes translated "kneel" or "kneel down." (Gen. 24:11; 2 Chron. 6:13; Ps. 95:6) In a few passages the word is rendered "salute" (*AV*), "wish . . . well" (*NW*) (1 Sam. 25:14); "congratulate" (*NW*) (1 Chron. 18:10); "greet" (*NW*) (2 Ki. 4:29). The noun form of the Hebrew word is found in the name of the Low Plain of Beracah ("Blessing"), for it was here that Jehoshaphat and his people blessed Jehovah.—2 Chron. 20:26.

The Jewish Sopherim or Scripture copyists emended several passages to read "bless" instead of "curse" (1 Ki. 21:10, 13; Job 1:5, 11; 2:5, 9), holding the view that it was blasphemous even to note anyone's cursing God.

The Greek verb *eu·lo·ge'o* literally means "to speak well of," a combination of *eu*, meaning "well," and *lo'gos*, "word." It occurs in the verb, noun and adjective forms more than sixty-five times in the Christian Greek Scriptures. In only one place (Rom. 16:18) is the term used in an unfavorable sense, as "complimentary speech" to seduce one's heart. Another Greek word, *ma·ka'ri·os*, translated "blessed" in some versions, conveys the thought of happiness, and is so rendered in several translations.—Matt. 5:3-11; compare *AV; AT; Ro; ED; NW; Yg.*

The Scriptures use "bless" and "blessing" in at least four principal aspects: (1) God to man, Jehovah's blessing bestowed upon humankind in general and upon individuals; (2) man to God, humans blessing God; also blessing Christ; (3) men to other men, men blessing other men and (4) a person being a blessing to others.

BLESSINGS FROM JEHOVAH

"The blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) Jehovah blesses those whom he approves by protecting, prospering, guiding, giving success and supplying their needs, with a beneficial outcome for them.

Jehovah's goodwill toward his earthly creations was expressed at the time he brought them forth. To the animal kinds created on the fifth day, God's blessing was a pronouncement of his purpose regarding them. (Gen. 1:22) When God blessed Adam and Eve at the end of the sixth day, this was a bestowal of goodness that would enable them, if obedient, to remain in his favor, for he provided all their spiritual and material needs.—Gen. 1:28; 2:9; 5:2.

After Jehovah had completed his earthly creative work on the six creative days, nothing was lacking for the welfare of his creation. (Gen. 1:31) Then God rested or desisted from this work, blessing the seventh day, declaring it sacred, holy. Happiness with endless blessing was the prospect set before human creation.—Gen. 2:3; Ex. 20:11.

When Noah and his family came out of the ark, Jehovah looked with favor on them, blessing them and giving them a statement of his will for them. By doing Jehovah's will they would prosper with his favor and protection.—Gen. 9:1.

Of vital importance to all mankind is the blessing concerning Abraham and his Seed. (Gen. 12:3; 18:18; 22:18) Jehovah blessed Abraham and Sarah by miraculously renewing their reproductive powers,

enabling them to have a son in their old age. (Gen. 17:16; 21:2) He prospered Abraham and used him in a pictorial way to foreshadow greater things. (Gal. 4:21-26) Therefore, God's blessing in providing a seed for Abraham has higher significance in the promise that the people of all nations will be blessed by means of the One Isaac foreshadowed, Jesus Christ.—Gal. 3:8, 14; Acts 3:25, 26; Heb. 6:13-20.

The blessing of Jehovah on a person or a people is contingent upon obedience to him. (Ex. 23:25) The sharp contrasts drawn at Deuteronomy, chapters 27 and 28, clearly show that Jehovah's curse, resulting in severe punishment, is upon the disobedient ones, whereas his blessing rests upon the obedient ones, producing spiritual prosperity and filling their material needs, making itself evident in their homes, their land, their offspring, their animals, their food supply, their traveling, their every deed. "Blessings are for the head of the righteous one." (Prov. 10:6, 7) When Jehovah's people are faithfully obedient, He is pleased to 'open the floodgates of the heavens and actually empty out a blessing until there is no more want.' —Mal. 3:10.

MAN BLESSING JEHOVAH

Man blesses Jehovah primarily by praising him. Expressions of gratitude, acknowledging him as the One from whom all blessings flow, speaking well of him on every occasion, and performing acts of adoration and service also bless Jehovah. Preaching the good news is a way of blessing Jehovah, since it praises his name and purposes.—Heb. 13:15.

Men have blessed Jehovah for delivering his people from oppression (Ex. 18:9, 10); for providing their needs (Deut. 8:10); for his dignity, mightiness, rulership and beauty as Head over all (1 Chron. 29:10-12, 20); for moving his people to support his worship (2 Chron. 31:8); in prayer of confession because of his covenant-keeping and mercy (Neh. 9:5, 31, 32); for giving wisdom and might (Dan. 2:19-23); for protecting his servants and demonstrating his sovereignty. (Dan. 3:28; 4:34) The book of Psalms constantly blesses Jehovah and calls for all in heaven and earth to praise his name for his many magnificent qualities.—Ps. 16:7; 103:1, 20-22; 145:2, 10; compare Acts 2:8-11; Revelation 7:11, 12; 14:6, 7.

Another reason for man's blessing Jehovah is the gift of his Son Jesus Christ. (John 3:16) Jesus himself is also to be blessed by all. Elizabeth blessed Jesus' mother Mary and the yet unborn fruit of her womb. (Luke 1:42) Jesus' heavenly origin, his coming in Jehovah's name as his Son, his ministry, his sacrifice, his priesthood, his kingship, his undeserved kindness, all justly warrant his being hailed as a blessed one. (John 12:13; 2 Cor. 8:9; Heb. 1:2; 7:24-26) In fulfillment of Psalm 118:26, the crowd welcomed him as the blessed one of Jehovah on his triumphal entry into Jerusalem. (Matt. 21:9) Angelic creatures and earthlings all are to bless him.—Rev. 5:12, 13.

MAN BLESSING MAN

In contrast to Jehovah, who always fulfills the blessing He speaks, many times when a man pronounces a blessing on another person he may not have the ability to fulfill it. In the Bible, man's pronouncement of a blessing often amounts to an appeal for divine blessing, even though not necessarily expressed in a prayer. So while man may be the intended object of such a blessing, the source is admittedly God himself. Again, man's blessing of other men may often constitute an expression of gratitude, an appreciative acknowledgment of fine qualities or of a job well done.

It is with reference to being able to bless with effectiveness, to have the authority from God to bless, or the power to carry out the blessing, that Paul, in arguing the superiority of Melchizedek's priesthood over that of Levi, expresses the principle: "Now without any dispute, the less is blessed by the greater." (Heb. 7:7) Melchizedek was a priest of God and a king and could speak for God authoritatively and prophetically in giving Abraham a blessing. —Gen. 14:18-20; Heb. 7:1-4.

When individuals have done something that contributes to Jehovah's praise, others have seen fit to pronounce a blessing on them. Moses blessed Bezalel and the other workers at their completion of the tabernacle construction. (Ex. 39:43) The priests and Levites, as spiritual leaders of Israel, were appointed to bless the people on numerous occasions. (Num. 6:23-27; Lev. 9:22, 23; Deut. 10:8; 21:5; 1 Chron. 23:13; 2 Chron. 30:27) High Priest Eli blessed Samuel's parents for the gift of their child to temple service. (1 Sam. 2:20, 21) David blessed the people after he had brought the Ark to Jerusalem. (2 Sam. 6:18; 1 Chron. 16:2) Solomon wisely followed the same course when he dedicated the temple to Jehovah. (1 Ki. 8:14, 55) Aged Simeon blessed Jesus' parents. (Luke 2:34) Jesus blessed the children who came to him.—Mark 10:16.

OCCASIONS FOR EXPRESSING BLESSING

In prayer, one praises and thanks God, blessing him and, in turn, speaks on behalf of those united in faith and those seeking God, blessing them. "Saying a blessing" or "asking a blessing," blessing that which is to be partaken of, before eating a meal is usually done in prayer. In such prayer thanks and praise are given to Jehovah for his spiritual and material provisions, asking that Jehovah will direct the nourishment to be used for the benefit of those partaking and to strengthen them to serve him. (1 Sam. 9:13; Matt. 14:19; Luke 9:16) In blessing the bread and the wine at the Lord's evening meal praise and thanks are given to God with the request that all partaking may benefit spiritually from the things that these symbolize and may remain in unity and integrity as the body of Christ.—Matt. 26:26; 1 Cor. 10:16.

In patriarchal society a father often blessed his sons shortly before his death. This was a matter of great importance, and was highly valued. Thus Isaac blessed Jacob, thinking he was the firstborn Esau. Isaac pronounced favor and prosperity for Jacob ahead of his brother Esau, undoubtedly petitioning Jehovah to carry out the blessing, as Isaac himself was blind and old. (Gen. 27:1-4, 23-29; 28:1, 6; Heb. 11:20; 12:16, 17) Later Isaac knowingly confirmed and enlarged on the blessing. (Gen. 28:1-4) Before dying, Jacob blessed first Joseph's two sons, then his own. (Gen. 48:9, 20; 49:1-28; Heb. 11:21) Similarly, Moses, before his death, blessed the whole nation of Israel. (Deut. 33:1) In all these cases the results prove that they spoke prophetically. In some instances, when pronouncing such blessings, the blesser's hand was placed upon the head of the blessed one.—Gen. 48:13, 14.

As a greeting, one's offering a blessing was a wish for the other's welfare. Jacob, on being brought in before Pharaoh, blessed him. (Gen. 47:7; see also 1 Samuel 13:10; 25:14; 1 Kings 1:47; 2 Kings 10:15.) Blessings might be bestowed on departing. Rebekah, for example, was blessed by her family when leaving Mesopotamia to go marry Isaac.—Gen. 24:60; see also Genesis 28:1; 2 Samuel 19:39; 1 Kings 8:66.

Giving a gift was also associated with blessings. (Gen. 33:11; Josh. 14:13; 15:18, 19) Understandably the gift itself might come to be called the blessing, a "gift blessing." Gifts might be offered as expressions of well-wishing toward a loved one, or in an endeavor to find favor, or as an expression of gratitude. —1 Sam. 25:27; 30:26.

Blessings can be bestowed in the form of compliments. Boaz blessed Ruth for her loving-kindness. (Ruth 3:10) Men volunteering to perform a service in behalf of Jehovah's worship were blessed by observers. (Neh. 11:2) Parents are entitled to blessing from their children.—Prov. 30:11.

A blessing can consist of favorable or upbuilding

speech. Jesus admonished "to bless those cursing you." (Luke 6:28) "Keep on blessing those who persecute; be blessing and do not be cursing." (Rom. 12:14) This does not mean to praise opposers, but good conduct toward such ones, coupled with kind, considerate, truthful speech that would be beneficial to them if heeded, may result in winning their goodwill. (1 Cor. 4:12; 1 Pet. 3:9) The manner of speaking must also be considered. (Prov. 27:14) To turn someone away from wicked deeds is indeed a blessing, working for that person's best interests and to Jehovah's praise.—Acts 3:26.

BEING A BLESSING TO OTHERS

One can be a blessing to his fellowman by following a course of obedience to God. The association of such ones whom Jehovah blesses brings blessings to others. Laban was blessed because Jacob kept his flocks. (Gen. 30:27, 30) Potiphar's household and field prospered due to Joseph's oversight. (Gen. 39:5) The presence of ten righteous citizens could have caused God to spare Sodom. (Gen. 18:32) The dedicated servant of God can bring God's favorable consideration to an unbelieving mate and their young children. (1 Cor. 7:14) Jesus said that, in the world's time of greatest tribulation, "on account of the chosen ones those days will be cut short," otherwise "no flesh would be saved." (Matt. 24:21, 22; compare Isaiah 65:8.) To imitate the example of God's blessed ones brings even greater blessings. (Gal. 3:9; Heb. 13:7; 1 Cor. 11:1; 2 Thess. 3:7) Doing good to Christ's brothers, God's "chosen ones," brings Jehovah's blessings to the "sheep," with the reward of everlasting life.—Matt. 25:34, 40, 46.

BLINDNESS. Blindness appears to have been quite a common affliction in the ancient Near East. Besides a sizable number of references to it in the Bible, secular writings, such as the Ebers Papyrus from Egypt, frequently refer to the condition, describing several forms of the disease and its symptoms, prescribing eyewashes and naming some of the surgical instruments used.

The standard of cleanliness set by the Law must have made eye diseases less prevalent among the Israelites than among the Egyptian and Arabian peoples; and we cannot assume that the situation in these lands now is an accurate picture of the condition of Israel in Bible times. Today a large percentage of people in the Near East are afflicted with some form of eye trouble and many are blind. Among some of these peoples it is considered "bad luck" to disturb the flies that infest the dried secretion on the eyes, even those of infants. This spreads the most highly infectious eye diseases. The breaking of God's law concerning sexual morality spreads syphilis and gonorrhea, which diseases can cause blindness and are the source of much congenital blindness, the conjunctiva or mucous membrane of the eyes receiving the infection from the mother at the time of birth.

Israel's law of retaliation requiring soul for soul, *eye* for *eye*, tooth for tooth, hand for hand, foot for foot, not only emphasized the sanctity of life, but also impressed strongly upon the Israelites the need for extraordinary care to avoid doing injury to another and also to be sure that any testimony they presented in court was true and accurate, since the one bearing false testimony would suffer the very punishment he would have brought on an innocent person. (Ex. 21:23, 24; Deut. 19:18-21; Lev. 24:19, 20) If a master caused his slave to lose an eye, the master did not have one of his own eyes put out, but the slave was set free. (Ex. 21:26) While slaves could be required to work and could be beaten if rebellious, yet the master was thereby kept conscious of the need to refrain from being unduly severe.

It was a common practice of the Assyrians and Babylonians to put out the eyes of those whom they defeated in warfare. Blindness was induced by passing a red-hot copper plate before the eyes or by piercing the eyes with spears or hot irons. It may be that at times a dagger or sword was used. Samson was blinded by the Philistines, and King Zedekiah by Nebuchadnezzar. (Judg. 16:21; 2 Ki. 25:7; Jer. 39:7) Nahash, the king of the Ammonites, said that he would accept the surrender of the city of Jabesh in Gilead "on the condition of boring out every right eye of yours, and I must put it as a reproach upon all Israel." (1 Sam. 11:2) For certain crimes Persian law punished the guilty by blinding.

The Bible records several cases of blindness from senility or old age, where the eyes were not diseased, but "dim" or "set." Because of it Isaac was led to bestow the blessing on the deserving one, Jacob. High Priest Eli began to lose his vision sometime before his death at the age of ninety-eight years. Jeroboam's wife schemed to take advantage of the aged prophet Ahijah's blindness, but Jehovah thwarted the plot. (Gen. 27:1; 1 Sam. 3:2; 4:14-18; 1 Ki. 14:4, 5) However, at the advanced age of 120 years it is reported of Moses that "his eye had not grown dim." —Deut. 34:7.

Jehovah, who made the eye, can also bring about blindness. (Ex. 4:11) He warned the nation of Israel that if they rejected his statutes and violated his covenant he would bring upon them burning fever, causing the eyes to fail. (Lev. 26:15, 16; Deut. 28:28) He inflicted temporary blindness in the cases of the wicked men of Sodom and the sorcerer Elymas. (Gen. 19:11; Acts 13:11) Saul of Tarsus was blinded by the brilliance of the light when Jesus appeared to him "as if to one born prematurely." He regained sight when Ananias laid his hands on him and "there fell from his eyes what looked like scales." (1 Cor. 15:8; Acts 9:3, 8, 9, 12, 17, 18) In a prophetic utterance by the prophet Zechariah, Jehovah points out that the horses of those who come against Jerusalem will be stricken with loss of sight (Zech. 12:4), and that in the day belonging to Jehovah all the peoples that will actually do military service against Jerusalem will experience a scourge in which their very eyes will "rot away in their sockets." —Zech. 14:1, 12.

The blindness that was brought on the military force of the Syrians at the word of Elisha was evidently mental blindness. If the entire army had been stricken with physical blindness, they would all have had to be led by hand. But the account simply says that Elisha told them: "This is not the way, and this is not the city. Follow me." On this phenomenon William James in his *Principles of Psychology*, Volume 1, page 48, states: "A most interesting effect of cortical disorder is *mental blindness*. This consists not so much in insensibility of optical impressions, as in *inability to understand them*. Psychologically it is interpretable as *loss of associations* between optical sensations and what they signify; and any interruption of the paths between the optic centres and the centres for other ideas ought to bring it about." This was possibly the kind of blindness removed by Jehovah when the Syrian army reached Samaria.—2 Ki. 6:18-20.

Blindness disqualified a man from serving as a priest at Jehovah's sanctuary. (Lev. 21:17, 18, 21-23) The sacrifice of an animal that was blind was also unacceptable to Jehovah. (Deut. 15:21; Mal. 1:8) But Jehovah's law reflected consideration and sympathy for the blind. The one who put an obstacle in the way of a blind man or misled him was cursed. (Lev. 19:14; Deut. 27:18) God's righteous servant Job said: "Eyes I became to the blind one." (Job 29:15) Jehovah himself indicates that in time he will do away with blindness.—Isa. 35:5.

When Jesus Christ was on earth, he miraculously restored the sight of many blind persons. (Matt. 11:5; 15:30, 31; 21:14; Luke 7:21, 22) When Jesus was near Jericho he cured blind Bartimaeus and his companion. (Matt. 20:29-34; Mark 10:46-52; Luke

18:35-43) On another occasion he healed two blind men at the same time. (Matt. 9:27-31) Again he cured a demon-possessed man who was both blind and dumb. (Matt. 12:22; compare Luke 11:14.) One man's sight was restored gradually. This may have been to enable the man so used to being in darkness to accommodate his eyes to the brilliance of sunlight. (Mark 8:22-26) Another man blind from birth, on having his sight restored, became a believer in Jesus. (John 9:1, 35-38) In the latter two cases Jesus used saliva or saliva mixed with clay, but this purported resemblance to folk remedies does not diminish the miraculous aspect of the healings. In the case of the man blind from birth, he was told to go wash in the Pool of Siloam before he received his sight. This was undoubtedly for a test of his faith, just as Naaman was required to bathe in the Jordan River before he was freed from his leprosy.—2 Ki. 5:10-14.

FIGURATIVE USES

Many times the groping about of the blind serves as a simile of helplessness. (Deut. 28:29; Lam. 4:14; Isa. 59:10; Zeph. 1:17; Luke 6:39) The Jebusites taunted David that their own feeble blind, weak though they were, could defend the fortress of Zion against Israel, so confident were they of the impregnable strength of the citadel.—2 Sam. 5:6, 8.

Miscarriage of justice through judicial corruption was symbolized by blindness and many are the exhortations in the Law against bribery, gifts or prejudice, as such things can blind a judge and prevent the impartial administration of justice. "The bribe blinds clear-sighted men." (Ex. 23:8) "The bribe blinds the eyes of wise ones." (Deut. 16:19) A judge, no matter how upright and discerning, may be consciously or even unconsciously affected by a gift from those involved in the case. God's law thoughtfully considers the blinding effect, not only of a gift, but also of sentiment, as it states: "You must not treat the lowly with partiality, and you must not prefer the person of a great one." (Lev. 19:15) So, for sentimentality or popularity with the crowd, a judge was not to render his verdict against the rich merely because they were rich.—Ex. 23:2, 3.

SPIRITUAL BLINDNESS

The Bible attributes far greater importance to spiritual sight than to the physical. Jesus used the occasion of healing the man blind from birth to point out the reprehensibility of the Pharisees because they professed to be those with spiritual sight and willfully refused to come out of their blind condition. They were like those who loved darkness rather than light. (John 9:39-41; 3:19, 20) The apostle Paul spoke to the Ephesian congregation about having the eyes of their heart enlightened. (Eph. 1:16, 18) Jesus points out that those who profess to be Christians but who are not conscious of their spiritual need are blind and naked, not discerning their pitiful, groping condition. (Rev. 3:17) Just as being in darkness for a long period of time will cause blindness to the natural eyes, the apostle John points out that a Christian who hates his brother is walking aimlessly in a blinding darkness (1 John 2:11), and Peter warns that one not developing Christian fruitages, the highest of which is love, is "blind, shutting his eyes to the light." (2 Pet. 1:5-9) The source of such darkness and spiritual blindness is Satan the Devil, who, transforming himself into an angel of light, actually is "the god of this system of things" and the god of darkness who has blinded the minds of the unbelievers so that they do not discern the good news about the Christ.—Luke 22:53; 2 Cor. 4:4; 11:14, 15.

BLOOD. "The fluid which circulates in the principal vascular system of animals, carrying nourishment and oxygen to all parts of the body, and bringing away waste products to be excreted." (*Webster's New International Dictionary*, 2d ed., Unabridged) Thus the blood both feeds and cleanses the body. The chemical makeup of blood is so exceedingly complex that there is a great deal that to scientists is still in the realm of the unknown.

In the Bible, the soul is said to be in the blood because blood is so intimately involved in the life processes. God's Word says: "For the soul of the flesh is in the blood, and I myself have put it upon the altar for you to make atonement for your souls, because it is the blood that makes atonement by the soul in it." (Lev. 17:11) For like reason, but making the connection even more direct, the Bible says: "The soul of every sort of flesh is its blood." —Lev. 17:14.

Life is sacred. Therefore, blood, in which the creature's life resides, is sacred and is not to be tampered with. Noah, the progenitor of all persons today living on the earth, was allowed by Jehovah to add flesh to his diet after the Flood, but he was strictly commanded not to eat blood. At the same time he was commanded to show respect for the life, the blood, of his fellowman.—Gen. 9:3-6.

TAKING LIFE

With Jehovah is the source of life. (Ps. 36:9) Man cannot give back a life that he takes. "All the souls —to me they belong," says Jehovah. (Ezek. 18:4) Therefore, to take life is to take Jehovah's property. Every living thing has a purpose and a place in God's creation. No man has the right to take life except where God permits and in the way that he instructs. When, after the Flood, God kindly allowed man to add flesh to his diet, God required that man acknowledge the life of the creature as belonging to God by pouring out on the ground the blood of any wild animal caught in hunting and covering the blood with dust. This was like giving it back to God, not using it for one's own purpose. (Lev. 17:13) In the case of animals brought to the sanctuary as communion offerings, in which the priest and the one bringing the sacrifice (and his family) had a share as a meal, the blood was drained out on the ground. When Israel got settled in Palestine and the sanctuary was too far away, a man could slaughter an animal for food at home but had to pour the blood on the ground.—Deut. 12:15, 16.

Man was entitled to enjoy the life that God granted him and anyone who deprived him of that life would be answerable to God. This was shown when God said to the murderer Cain: "Your brother's blood is crying out to me from the ground." (Gen. 4:10) Even one hating his brother, and so wishing him dead, or slandering him or bearing false witness against him, so as to endanger his life, would bring guilt upon himself in connection with the blood of his fellowman. —Lev. 19:16; Deut. 19:18-21; 1 John 3:15.

The value of life is considered so sacred by God that the blood of a murdered person is viewed by Him as defiling the earth, and such defilement can be cleansed only by shedding the blood of the murderer. On this basis the Bible authorizes capital punishment for murder, through duly constituted authority. (Num. 35:33; Gen. 9:5, 6) In ancient Israel no ransom could be taken to deliver the deliberate murderer from the death penalty.—Num. 35:19-21, 31.

Even in cases where the manslayer could not be found on investigation, the city nearest the site where the body was found was counted bloodguilty. To remove the guilt, the responsible city elders had to perform the procedure required by God and to disclaim any guilt or knowledge of the murder and pray to God for his mercy. (Deut. 21:1-9) If an accidental manslayer was not seriously concerned over the taking of a life and did not follow God's arrangement for his protection by fleeing to the city of refuge and remaining there, the dead man's nearest of kin was the avenger authorized and obligated to kill him so as to remove bloodguilt from the land. —Num. 35:26, 27; see AVENGER OF BLOOD.

EATING BLOOD

Some ancient pagan nations drank animal blood and, among certain peoples, warriors drank the blood of vanquished enemies in the belief that they would thereby appropriate the qualities of courage and strength possessed by the enemy. There was a religious significance attached to the act, much as cannibalism is a religious rite.

In the Law covenant made by Jehovah with the nation of Israel, he incorporated the law given to Noah. He made it clear that "bloodguilt" attached to anyone who ignored the procedure stipulated by God's law even in the killing of an animal. (Lev. 17:3, 4) The blood of an animal to be used for food was to be poured out on the ground and covered with dust. (Lev. 17:13, 14) Anyone who ate blood of *any sort* of flesh was to be 'cut off from among his people.' Deliberate violation of this law regarding the sacredness of blood meant "cutting off" in death.—Lev. 17:10; 7:26, 27; Num. 15:30, 31.

Commenting on Leviticus 17:11, 12, M'Clintock and Strong's *Cyclopædia*, Volume I, page 834, column 1, reads: "This strict injunction not only applied to the Israelites, but even to the strangers residing among them. The penalty assigned to its transgression was the being 'cut off from the people,' by which the punishment of death appears to be intended (comp. Heb. x, 28), although it is difficult to ascertain whether it was inflicted by the sword or by stoning."

Jehovah caused Israel to be extremely careful about things having to do with blood. A woman during menstruation was considered "unclean" to the touch, and anything she had sat on or lain on was unclean. The uncleanness continued throughout the duration of her flow of blood. (Lev. 15:19-27) If intercourse was indulged in deliberately during a period of blood flow, both the man and the woman were subject to the death penalty.—Lev. 18:19, 29.

ONE PROPER USE UNDER MOSAIC LAW

There was only one proper use of blood, one legally proper under the Law. That was its use for sacrifice. Since life belongs to God, the blood was his and it was offered as a sin atonement. (Lev. 17:11) Pouring out of blood of animals used for food prevented misuse of blood, such as eating it or offering it to other gods. The man pouring the blood on the ground thereby acknowledged God as the Giver of life and the need of sin atonement through the offering of a life.—Lev. 16:6, 11.

USE UNDER CHRISTIAN LAW

The lifesaving application of Christ's blood was constantly prefigured in the Hebrew Scriptures, since the entire Law given through Moses foreshadowed and pointed to the Messiah. (Heb. 10:1; Gal. 3:24) At the time of the first Passover, in Egypt, the blood on the upper part of the doorway and on the doorposts of the Israelite homes protected the firstborn inside from death at the hand of God's angel. (Ex. 12:7, 22, 23) The Law covenant, which had a typical sin-removing feature, was validated by the blood of animals. (Ex. 24:5-8) The numerous blood sacrifices, particularly those offered on the day of atonement, were for typical sin atonement, pointing to the real sin removal by the sacrifice of Christ.—Lev. 16:11, 15-18.

The legal power that blood has in God's sight as accepted by him for atonement purposes was illustrated by the pouring of blood at the base or "foundation" of the altar and the putting of it on the horns of the altar. The atonement arrangement had its basis or foundation in blood and the power (represented by horns) of the sacrificial arrangement rested in blood.—Lev. 9:9; Heb. 9:22; 1 Cor. 1:18.

In the Christian arrangement, the sanctity of blood was even more strongly emphasized. No longer was animal blood to be offered, for those animal offerings were only a shadow of the reality, Jesus Christ. (Col. 2:17; Heb. 10:2-4, 8-10) The high priest in Israel took a token portion of the blood into the Most Holy of the earthly sanctuary. (Lev. 16:14) Jesus Christ as the real High Priest entered into heaven itself, not with his blood, which was poured out on the ground (John 19:34), but with the value of his perfect human life as represented by blood. This life right he never forfeited by sin, but retained it as usable for sin atonement. (Heb. 7:26; 8:3; 9:11, 12) For these reasons the blood of Christ cries out for better things than the blood of righteous Abel. Only the blood of the perfect sacrifice of the Son of God can call for mercy, while the blood of Abel as well as the blood of martyred followers of Christ cries out for vengeance.—Heb. 12:24; Rev. 6:9-11.

The visible governing body of the first-century Christian congregation, including the apostles, the secondary foundations of the temple of God, ruled on the matter of blood. (Rev. 21:14) Their decree states: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things, to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication. If you carefully keep yourselves from these things, you will prosper. Good health to you!" (Acts 15:6, 20, 28, 29; 21:25) The prohibition included flesh with the blood in it ("things strangled"). Such decree rests, in turn, on God's command to Noah and, therefore, to all mankind, not to eat blood.—Gen. 9:4.

HUMAN BLOOD

Some argue that this prohibition does not include human blood. However, if animal blood is sacred, how much more is that of a human, and how much more reprehensible is cannibalism! The Law given to Israel forbade the eating of "blood of *any sort of flesh*," which includes the blood of human flesh. (Lev. 17:14) The value of human life is far superior to that of animal lives. (Matt. 10:31; Luke 12:7) When David's men risked their lives to bring him a drink of water, he poured it out on the ground, for, in his eyes, to drink that water would be like drinking the human blood of his soldiers, which drinking of human blood he knew would violate God's law. —2 Sam. 23:16, 17.

NOT TEMPORARY

Others claim that the prohibition on blood was only temporary because of the Jews in the Christian congregation who, having been under the Law, would be offended or would have their susceptibilities hurt if Gentile Christians, unused previously to such a law, should eat blood or a blood preparation. This would prompt one to ask, Why, then, did the governing body not recommend circumcision for Gentile Christians, which was a much more burning and divisive issue of that day? The circumcision issue was the cause for the conference of the governing body in Jerusalem and the moving cause for writing the letter. There was strong opposition to the governing body's decree about circumcision, by the Jews and even by Judaizers, Jews who falsely claimed to be Christians and who insisted on staying under the Law. Why would the apostles conciliate them on one point and raise greater opposition on another?—Acts 15:1, 2, 4-6; compare Galatians 5:3-6, 11, 12; 6:12-15; Rom. 2:25-29; 4:9-12; Phil. 3:2-4.

Moreover, if the blood issue was only a matter of conciliation with regard to the Jews' feelings, why did the apostles classify eating blood along with idolatry and fornication, things extremely offensive to God? Furthermore, the governing body did not make the decision alone, but it was "the *holy spirit* and we ourselves." The holy spirit here acted in harmony with what had been stated by Almighty God centuries before the Law covenant came into existence, namely, the law to Noah (Gen. 9:4), which is universal, applying to mankind at all times and places since it was given. The Mosaic law was

canceled (Col. 2:14), but that did not cancel the law that preceded it, for the Mosaic law had merely incorporated and outlined in detail the universal law that came centuries beforehand.

On these points M'Clintock and Strong's *Cyclopædia*, Volume I, page 834, column 2, observes: "In the New Testament, instead of there being the least hint intimating that we are freed from the obligation, it is deserving of particular notice that at the very time when the Holy Spirit declares by the apostles (Acts xv) that the Gentiles are free from the yoke of circumcision, abstinence from blood is explicitly enjoined, and the action thus prohibited is classed with idolatry and fornication." And Benson's *Commentary*, Volume I, notes: "It ought to be observed, that this prohibition of eating blood, given to Noah and all his posterity, and repeated to the Israelites, in a most solemn manner, under the Mosaic dispensation, has never been revoked, but, on the contrary, has been confirmed under the New Testament, Acts xv.; and thereby made of perpetual obligation." And Dr. Franz Delitzsch, noted Bible commentator, in agreement with this, says that this is not a requirement of the Jewish law to be abolished with it; it is binding on all races of men and was never revoked; there must be a sacred reverence for that principle of life flowing in the blood.

VIEW OF EARLY CHRISTIANS

Early Christians respected this Scriptural injunction even when efforts were made by judges in Rome to force them to break it. Tertullian, a Christian writer of the second century, speaking out against these efforts to get Christians to compromise, said: "We do not include even animals' blood in our natural diet. We abstain on that account from things strangled or that die of themselves, that we may not in any way be polluted by blood, even if it is buried in the meat. Finally, when you are testing Christians, you offer them sausages full of blood; you are thoroughly well aware, of course, that among them it is forbidden; but you want to make them transgress." Even as late as the year 692 C.E., a religious council in Constantinople (The Synod of Troullos) prohibited the eating of any food made of blood on pain of excommunication for the layman, and of unfrocking for a priest.

The practice of drinking human blood, which was prevalent in ancient times, was especially repugnant to Christians. M'Clintock and Strong's *Cyclopædia*, Volume I, page 834, column 2, observes: "So far were they from drinking human blood, it was unlawful for them to drink the blood even of irrational animals. Numerous testimonies to the same effect are found in after ages."

BLOODGUILT

The Christian Greek Scriptures outline three distinct ways in which a Christian could become bloodguilty before God: (1) by bloodshed, murder; this would include those actively or tacitly supporting the activities of a bloodguilty organization (such as Babylon the Great [Rev. 17:6; 18:2, 4], or other organizations that have shed much innocent blood [Rev. 16:5, 6; Isa. 26:20, 21]); (2) by eating or drinking blood in any way (Acts 15:20) and (3) by failing to preach the good news of the Kingdom, imparting the lifesaving information it contains to others.—Acts 18:6; 20:26, 27; compare Ezekiel 33:6-8.

HEALTH CONSIDERATIONS

While Jehovah God's prohibition on the use of blood for other than sacrificial purposes (in our time, for Christians, this sacrifice has already been made by Jesus Christ) was primarily because of the sacredness of life to God, yet there are health and hygienic benefits by obeying that law. Medical men speak of the deadly hazards faced, including the transmission of malaria, hepatitis, syphilis, and the greatest danger of all, circulatory overload, which "drowns" a patient by forcing the transfused blood into his lungs. These are only a few of the hazards that continue to increase as more widespread use of blood transfusions spreads diseases and produces, as the *Journal of the Florida Medical Association* of September 19, 1952, stated, "a weird assortment of antibodies, which may prove to be the cause of crossmatching difficulties and may even endanger the life of the patient if he is given more blood."

It is interesting to note that the concluding words of the letter sent by the governing body to Christians in Jerusalem were: "Good health to you!" While these men were mainly concerned with the spiritual health of Christians, yet it is evident that there are physical health factors involved. On the eating of blood, Dr. Jacob B. Glenn, in his book *The Bible and Modern Medicine*, page 18, says: "Outstanding hematologists have found that the circulating blood in humans and animals alike harbors more, if not all, pathogenic agents, the bacteria, viruses and certain types of protozoans. Of course, the white blood cells in the circulating blood and in the lymphatic system serve as guards for the protection of the human body in warding off these harmful agents; but the *massive concentration of the toxic material in blood is always potentially dangerous for human consumption.*"

Regarding the hygienic aspect of the Mosaic law's injunction concerning a menstruous woman, Doctor Glenn says, on pages 56 and 57: "It was known for some time that the incidence of cancer of the cervix (neck) of the womb, was seven times larger in the Gentile woman than in the Jewish—the average Jewish woman, practicing and observing the regulations governing the menstrual period (Niddah) and observing the Mikveh rites in connection with menstruation. This condition existed up to and about 1925." Further, he states: "The female genital tract, especially during periods of lowered resistance (menstruation), is particularly vulnerable to irritation and stimulation; hence, the strict law among Jewish people forbidding cohabitation during this period. The rite of t'vilah also serves sanitary purposes of preventing any possible injury and spread of infection to the internal organs of the female. Thus, with the slackening of adherence to these laws, a corresponding (and alarmingly high) rise in the incidence of cancer of the genital tract of Jewish women, has taken place, becoming almost equal to that of the non-Jewish female."

INTEGRITY INVOLVED

Christians recognize the fact that they are under the new covenant, which was inaugurated over the blood of Jesus Christ. They recognize the life-giving value of this blood through Jehovah's arrangement and through Jesus as the great High Priest who "entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us." Through faith in the blood of Christ, Christians have had their consciences cleansed from dead works so that they may render sacred service to the living God. They are concerned about their physical health, but primarily and far more seriously concerned with their spiritual health and their standing before the Creator. They want to maintain their integrity to the living God, not denying or counting as of no value the sacrifice of Jesus or trampling it underfoot. For they are seeking, not the life that is transitory, but everlasting life.—Heb. 9:12, 14, 15; 10:28, 29.

BLOODGUILT. "Hands that are shedding innocent blood" have been one of the most detestable things to Jehovah ever since righteous Abel's blood cried out from the ground before 3896 B.C.E. (Prov. 6:16, 17; Gen. 4:10; Ps. 5:6) Men also have long been aware of the sacredness of blood; when Noah and his family came out of the ark they were informed of the dire consequences befalling those upon whom there was bloodguilt.—Gen. 9:6; 37:21, 22; 42:22.

In due time laws were published, spelling out what constituted crimes worthy of death, and, in this way, everyone could avoid doing that which would bring bloodguilt upon his own head. Other legislation was enacted as preventive safeguard to protect people from spilling innocent blood. Parapets had to be built around the edge of the flat-topped houses so people would not fall off. (Deut. 22:8) A man had to provide safeguards to prevent his bull from goring people. (Ex. 21:29) If a thief was killed while breaking in at night, there was no bloodguilt; but if he was killed during the daylight, it was a different matter. (Ex. 22:2, 3) Cities of refuge were set up to protect the accidental manslayer from the avenger of blood. (Num. 35:25; Deut. 19:9, 10; Josh. 20:2, 3) If Ezekiel failed in his duty as a watchman to Israel, the blood of the inhabitants would be upon him. (Ezek. 3:18, 20; 33:6, 8) With this in mind we find understandable what the apostle Paul meant when he said that he was innocent of bloodguilt.—Acts 18:6; 20:26.

The Bible lists both those that were free and those that were not free of bloodguilt, and these well serve as warning examples. There was Saul, who at one time escaped bloodguilt because he refrained from killing David; yet later Saul brought bloodguilt upon his whole household when he foolishly killed off some of the Gibeonites. (1 Sam. 19:5, 6; 2 Sam. 21:1) There were others too that became stained with bloodguilt. (Judg. 9:24; 2 Sam. 1:16; 4:6-12) David, on the other hand, escaped such guilt when he heeded Jehovah's warning sent to him through Abigail. (1 Sam. 25:24-26, 31, 33) The city of Jerusalem was destroyed in 607 B.C.E. because of gross bloodguilt. (Ezek. 22:2-4; 23:37, 45) The false religious leaders of Jesus' day could not deny their bloodguiltiness any more than the leaders of Jeremiah's time, for, in both instances, their skirts were crimson red with the blood of Jehovah's faithful ones. (Jer. 2:34; Matt. 23:35, 36; 27:24, 25; Luke 11:50, 51) The great "harlot" Babylon the Great is so bloodguilty she is said to be drunk with the blood of Jehovah's people. —Rev. 17:5, 6; 18:24.

Truly such bloodguilty ones are not worth living half their lives, as David said. (Ps. 55:23) As David did, all should likewise pray that Jehovah will deliver them both from bloodguiltiness and from the bloodguilty ones. (Ps. 51:14; 59:2; 139:19) As the Revelation prophecy foretold, the time will shortly come when a mighty chorus of praise will ascend to Jehovah because the last elements of Babylon the Great will have been destroyed and the blood of all these innocent ones will have been forever avenged.—Rev. 19:1, 2.

See AVENGER OF BLOOD.

BLUE. See COLORS.

BOANERGES (Bo·a·ner'ges) [sons of thunder]. An Aramaic expression found, with its translation, only at Mark 3:17. Jesus gave it as a surname to the sons of Zebedee, James and John, likely reflecting the fiery enthusiasm of these two apostles. (Luke 9:54) Unlike Simon's new name Peter, Boanerges does not appear to have been commonly used.

BOAR. This animal is mentioned but once in the Scriptures, namely, at Psalm 80:13, where there is allusion to its depredations on unguarded vineyards. It is believed that the wild boar (not to be confused with the male of the domesticated hog, to which it is related) is meant. This animal is still to be found in the swamps of Palestine.

A large wild boar may weigh some 350 pounds (159 kilograms), measure nearly five feet (1.5 meters) in length, and may stand over three feet (.9 meter) high at the shoulder. The snout of the wild boar is specially suited to rooting for food amid forest undergrowth. The tusks, especially those of the male, constitute a formidable weapon, with which it can easily rip up a horse. This animal is not only dangerous but also destructive, it being said that a group of them can ruin an entire vineyard in one night. Its diet, although basically vegetarian, includes a great variety of foods, roots, grain, earthworms, snails, small animals, birds' eggs and the like.



Wild boar

BOAZ, I (Bo'az) [possibly, in strength].

A landowner of Bethlehem in Judah, "a man mighty in wealth" of about the fourteenth century B.C.E. Boaz was the son of Salma (Salmon) and Rahab, and the father of Obed. (Matt. 1:5) He was a link in the family line of the Messiah, the seventh in line of descent from Judah. (1 Chron. 2:3-11; Luke 3:32, 33) How this very unusual turn of events came about, allowing Boaz to fill the threatened breach in the genealogy of Jesus, is preserved for us in the book of Ruth.

Boaz had a close relative named Elimelech, who, along with his two sons, died leaving no male heirs. Of the widows of the two sons, one, Ruth, stuck by Elimelech's widow Naomi. It was harvesttime and Ruth was gleaning "by chance" in the field belonging to Boaz. (Ruth 2:3) Now Boaz was a true Judean, a devout worshiper of Jehovah. He not only greeted his harvesters with "Jehovah be with you," but, after observing Ruth's loyalty toward Naomi, he said to her, "May Jehovah reward the way you act, and may there come to be a perfect wage for you from Jehovah." (2:4, 12) When Ruth reported these things to her mother-in-law, Naomi exclaimed: "Blessed be he of Jehovah . . . He is one of our repurchasers." (2:20) Furthermore, when the harvest ended, Naomi explained to Ruth the customary way of bringing this matter to Boaz' attention. As Boaz was sleeping near his threshing floor he was awakened to find Ruth lying down at his uncovered feet, asking that he repurchase Elimelech's estate by levirate marriage. (See BROTHER-IN-LAW MARRIAGE.) Ruth was to be the substitute for Naomi who was beyond the age of childbearing. Wasting no time, Boaz the next morning summoned another kinsman more closely related, but this person, referred to in the Bible only as So-and-so, refused to conform with the divine arrangement. Boaz, however, was quick to do so, and with the blessing of the townspeople Boaz took Ruth as his wife, and she bore him a son named Obed, the grandfather of King David.—3:1–4:17.

Throughout the account, from his first kind greeting to the workers to his acceptance of the responsibility for preserving the family name of Elimelech, Boaz is observed to be an outstanding man—a man of action and authority yet having good self-control, generous and kind, morally chaste, having faith and integrity, fully obedient to Jehovah's commandments in all respects.

BOAZ, II. The northern of the two huge copper pillars erected before the porch of Solomon's glorious temple was named Boaz, possibly meaning "In strength." The southern pillar was called Jachin, meaning "He will firmly establish." So, putting the two together and reading from right to left as one

faced the E would convey the thought 'Jehovah will firmly establish the temple in strength.'—1 Ki. 7:15-21.

BOCHERU (Bo'che-ru) [his firstborn]. A descendant of King Saul and Jonathan; tribe of Benjamin. —1 Chron. 8:38; 9:44.

BOCHIM (Bo'chim) [weepers]. A site at which Jehovah's angel addressed the Israelites, reproving them for having disregarded Jehovah's warning against entering into relations with the pagan inhabitants of the land. The weeping that thereafter resulted among the people gave the place its name. (Judg. 2:1-5) The site is unknown but the expression "went up from Gilgal to Bochim" would indicate a location W of Gilgal, Gilgal evidently lying in the low valley of the Jordan.

BODY. The physical structure of a human or an animal. The different kinds of physical bodies are composed of different kinds of flesh, together with the life force.—1 Cor. 15:39; Jas. 2:26; Gen. 7:22; see SOUL.

SPIRITUAL BODIES

While there are physical bodies visible and palpable, there are also spiritual bodies, invisible to human eyes and entirely beyond human senses. (1 Cor. 15:44) The bodies of spiritual persons (God, Christ, the angels) are glorious. "At no time has anyone beheld God." (1 John 4:12) Man cannot see God and live. (Ex. 33:20) When the apostle Paul had only a glimpse of the manifestation of Jesus Christ after Jesus' resurrection, he fell to the ground and was blinded by the brilliance, a miracle being required to restore his sight. (Acts 9:3-5, 17, 18; 26:13, 14) Likewise, angels are far more powerful than men. (2 Pet. 2:11) They are glorious, brilliant ones and have appeared as such in physical manifestations. (Matt. 28:2-4; Luke 2:9) These spirit sons of God have vision strong enough to see and endure the brilliance of the Almighty God.—Luke 1:19.

Because we cannot see God with physical eyes, he uses certain metaphorical expressions to help us to understand and appreciate things about himself. The Bible speaks of him as having eyes (Ps. 34:15; Heb. 4:13); arms (Job 40:9; John 12:38); feet (Ps. 18:9; Zech. 14:4); heart (Gen. 8:21; Prov. 27:11); hands (Ex. 3:20; Rom. 10:21); fingers (Ex. 31:18; Luke 11:20); nose, nostrils (Ezek. 8:17; Ex. 15:8); and ears. (1 Sam. 8:21; Ps. 10:17) It is not to be supposed that he literally possesses these organs in a physical way or in appearance as we know them. The apostle John, who had hope of life in heaven, said to fellow heirs of heavenly life: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is." (1 John 3:2) It will be an organism conformed to the "glorious body" of Jesus Christ (Phil. 3:21), who is "the image of the invisible God," "the reflection of his glory and the exact representation of his very being." (Col. 1:15; Heb. 1:3) They will, therefore, receive organisms that are incorruptible, having the life principle of immortality, as distinguished from angels in general and from mankind, who are mortal, able to die.—1 Cor. 15:53; 1 Tim. 1:17; 6:16; Mark 1:23, 24; Heb. 2:14.

CHRIST'S BODY OF FLESH

At the institution of the Lord's evening meal Jesus offered the unfermented bread to the eleven faithful apostles, saying: "This means my body which is to be given in your behalf." (Luke 22:19) He had said beforehand: "The bread that I shall give is my flesh in behalf of the life of the world."—John 6:51; Heb. 10:10; 1 Pet. 2:24; see LORD'S EVENING MEAL.

Jesus' fleshly body, in order for him to be the "last Adam" (1 Cor. 15:45) and to be a "corresponding ransom for all [mankind]," had to be a real human body, no incarnation. (1 Tim. 2:5, 6; Matt. 20:28) It had to be perfect, for it was to be sacrificed to provide before Jehovah God the purchase price. (1 Pet. 1:18, 19; Heb. 9:14) No imperfect human could provide the needed price. (Ps. 49:7-9) For this reason Jesus said to his Father when presenting himself for baptism, to begin his sacrificial course: "You prepared a body for me."—Heb. 10:5.

The physical body of Jesus Christ was not allowed to decay into dust as did the bodies of Moses and David, men used to foreshadow Christ. (Deut. 34:5, 6; Acts 13:35, 36; 2:27, 31) When his disciples went to the tomb early on the first day of the week, Jesus' body had disappeared and the grave clothes were left in the tomb, his body doubtless being disintegrated without passing through the process of decaying.—John 20:2-9; Luke 24:3-6.

After Jesus' resurrection he appeared in different bodies. Mary mistook him for the gardener. (John 20:14, 15) He again appeared, entering a room with locked doors, having a body with wound marks. (John 20:24-29) Several times he manifested himself and was recognized, not by his appearance, but by his words and actions. (Luke 24:15, 16, 30, 31, 36-45; Matt. 28:16-18) Once a miracle performed at his direction opened his disciples' eyes to his identity. (John 21:4-7, 12) Jesus, now being resurrected as a spirit (1 Pet. 3:18), could materialize a body for the occasion as the angels did in past times, when they appeared as messengers. (Gen. 18:2; 19:1, 12; Josh. 5:13, 14; Judg. 13:3, 6; Heb. 13:2) During the days before the Flood the angels that "did not keep their original position but forsook their own proper dwelling place" performed an incarnation and married human wives. That these were not truly human but were materialized bodies is shown by the fact that the Flood did not destroy these angels, but they dematerialized and returned to the spirit realm.—Jude 6; Gen. 6:4; 1 Pet. 3:19, 20; 2 Pet. 2:4.

SYMBOLIC USAGE

Jesus Christ is spoken of as the Head of "the congregation, which is his body." (Eph. 1:22, 23; Col. 1:18) This Christian body of people has no divisions racially, nationally or otherwise, Jews and people of all nations being represented in it. (Gal. 3:28; Eph. 2:16; 4:4) All are baptized by holy spirit into Christ and into his death. They are, therefore, all baptized into one body. (1 Cor. 12:13) Thus all the body follows the head, dying his kind of death and receiving his kind of resurrection.—Rom. 6:3-5; see BAPTISM.

The apostle Paul uses the functioning of the human body to illustrate the operation of the Christian congregation, likening the members living on earth at any particular time to a body, with Christ as the invisible Head. (Rom. 12:4, 5; 1 Cor. chap. 12) He emphasizes the importance of the place each member occupies, the interdependency, the mutual love and care and the accomplishment of work. God has set each one in his position in the body and through the various operations of the holy spirit the body performs what is necessary. The Head Jesus Christ, as liaison member, supplies the members of the body the things they need by means of "its joints," which may have reference to the appointed overseers and ministerial servants, or those with special responsibilities, and through the "ligaments," which may mean the connective and communicative provisions and directives, so that the "body" is spiritually well fed and each part informed of the movements and spiritual well-being of the rest of the body.—Col. 2:19.

PROPER USE OF ONE'S BODY

The Christian should appreciate the body God has given him and should love himself to the extent of caring properly for his body so that he may be able to present it in acceptable, sacred

service to God. (Rom. 12:1) This requires the use of reason and the maintenance of the body with food and other necessities along with physical cleanliness, but other types of care are even more important. These involve spirituality, seeking God's kingdom and his righteousness, and the practice of moral uprightness. (Matt. 6:25, 31-33; Col. 2:20-23; 3:5) The apostle counsels: "Bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come."—1 Tim. 4:8.

One who is a member of the Christian congregation, the body of Christ, and who commits fornication, is taking a member of the Christ away and making it a member of a harlot. Any Christian committing fornication not only is bringing in moral defilement but is also "sinning against his own [fleshly] body." He is putting himself in peril of being removed from the body of Christ, the temple organization, and is exposing himself to the danger of syphilis and other venereal diseases. (1 Cor. 6:13, 15-20; Prov. 7:1-27) He may be 'handed over by the congregation to Satan for the destruction of the flesh.'—1 Cor. 5:5.

One who is a member of the body of Christ, as well as other dedicated persons who are associated with these spiritually begotten body members, must also avoid spiritual fornication. The Scriptures call one who has friendship with the world an 'adulteress.' (Jas. 4:4) Jesus said of his disciples: "They are no part of the world, just as I am no part of the world." (John 17:16) Therefore, Jesus is careful that those who make up the members of his body are clean morally and spiritually. (Eph. 5:26, 27) They are said to have their "bodies bathed with clean water." (Heb. 10:22) As the apostle Paul says, speaking of human husbands: "In this way husbands ought to be loving their wives as their own bodies. He who loves his wife loves himself, for no man ever hated his own flesh; but he feeds and cherishes it, as the Christ also does the congregation, because we are members of his body. 'For this reason a man will leave his father and his mother and he will stick to his wife, and the two will become one flesh.' This sacred secret is great. Now I am speaking with respect to Christ and the congregation."—Eph. 5:28-32; see parts of the body under their individual headings.

BODYGUARD. See CARIAN BODYGUARD; GUARD.

BOHAN (Bo'han) [thumb, stumpy].

1. A descendant of Reuben after whom a boundary stone for the territory of Judah was named.—Josh. 15:6; 18:17.

2. "The stone of Bohan" served as a boundary marker for the tribes of Benjamin and Judah. (Josh. 15:6; 18:17) It lay near the NW corner of the Salt Sea and evidently toward the foot of the plateau-like Low Plain of Achor.—See ACHOR.

BOIL. Generally, a furuncle, a localized, painful swelling of the skin resulting, not from a previous wound, but from infection caused by bacteria that invade hair follicles or sweat or sebaceous glands. Beginning with a small red swelling, the boil eventually discharges some pus and, subsequently, its hard center core. At times, a number of boils develop in an affected area. A "carbuncle" is more dangerous than a furuncle, covers a larger area, sometimes produces greater pain and may be attended by such symptoms as headache, fever and prostration. It is sometimes fatal.

The Hebrew word *sh^ehhin'*, translated "boil," is derived from a root that probably means "to burn." *Sh^ehhin'* can denote a "boil," an "eruption," an "inflamed spot" or an "inflamed ulcer."

At the time of Jehovah's sixth blow against Egypt, the Egyptians and their beasts were plagued by painful "boils with blisters." (Ex. 9:8-11) These may have been severe raised skin eruptions filled with pus, and such blisterlike pustules possibly covered a large area. However, the brief Scriptural description makes definite identification with a specific modern-day disorder impossible.

The Israelites were warned that the consequences of disobedience to God would include his striking them with the "boil of Egypt." It was further said: "Jehovah will strike you with a malignant boil [combining Heb. *sh^ehhin'*, "boil," and *ra'*, "malignant, noxious"] upon both knees and both legs, from which you will not be able to be healed, from the sole of your foot to the crown of your head."—Deut. 28:15, 27, 35.

The Law indicated that a healed boil might be the place of development of a leprous eruption or blotch. In some cases, the symptoms were such that the victim was immediately declared unclean and leprous; in others, a seven-day quarantine was imposed. If it was thereafter found that the condition had not spread, it was identified merely as "the inflammation of the boil" and the priest pronounced the person clean.—Lev. 13:18-23.

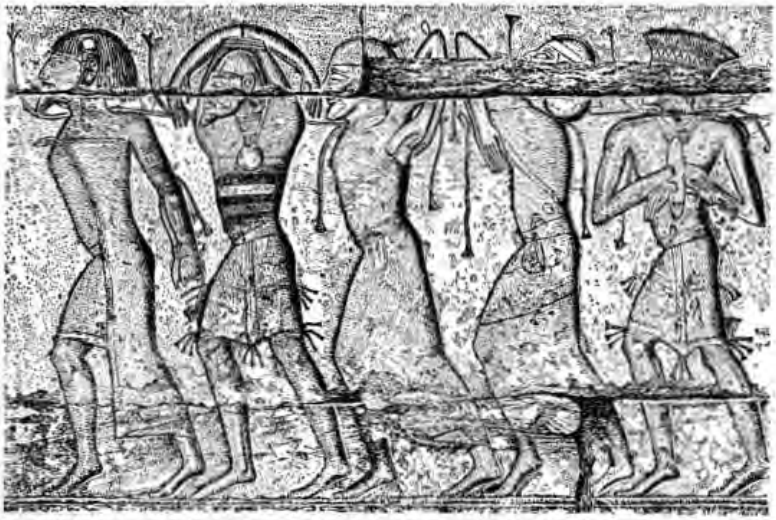
Satan struck Job "with a malignant boil [Heb., *sh^ehhin' ra'*] from the sole of his foot to the crown of his head." (Job 2:7) It has often been suggested that Job was afflicted with black leprosy, or elephantiasis (so named because the victim's swollen limbs and darkened, scabrous skin look somewhat like those of an elephant), though various other diseases have also been suggested. Among other things, the Scriptures disclose that in agony Job scraped himself with a fragment of earthenware (2:8) and that his flesh was covered with maggots, his skin formed crusts (7:5), his breath was loathsome (19:17), he was wracked with pain and his skin blackened and dropped off. (30:17, 30) Still, such symptoms do not make possible a positive identification of Job's malady with a specific present-day disease.

King Hezekiah of Judah was afflicted with a "boil" (Heb., *sh^ehhin'*) and "got sick to the point of dying." At Isaiah's suggestion, a cake of pressed dried figs was applied to the boil as a poultice, after which Hezekiah gradually revived. (2 Ki. 20:1, 7; Isa. 38:1, 21) Some have conjectured that Hezekiah had a carbuncle, which can be fatal. Since a carbuncle has been defined, in part, as "a group of adjacent furuncles" (*The Merck Manual of Diagnosis and Therapy*, 10th ed., p. 1438) and the Hebrew word *sh^ehhin'* can denote an "inflamed spot" or an "eruption," perhaps Hezekiah's boil was of this type. Nonetheless, his recovery was due, not to natural healing alone, but to cure by Jehovah.—2 Ki. 20:5.

BOND. A thing that confines or restrains from liberty, as a fetter or chain; a shackle; manacle; also confinement (plural); a binding force or influence; a cause of union; a uniting tie.

In Bible times various means were employed for restraint of prisoners, including fetters, stocks, shackles and handcuffs as well as prison houses. Egyptian bas-reliefs show prisoners with elbows bound together with cords, either in front, behind or over the head. Sometimes the wrists are bound, and all the prisoners are tied together by a cord encircling the neck of each. Others are wearing wooden manacles apparently made of two pieces of wood fastened together, with rectangular openings for the wrists. Manacles varied in construction; they were often suspended from the prisoner's neck by a cord. In some Egyptian reliefs the prisoners are bound differently according to their nationality. Assyrian reliefs depict prisoners with shackles consisting of rings or bands around the ankles fastened together by a bar.

In the Scriptures, the Hebrew word for "copper" (usually plural in such cases) is frequently translated "fetters," according to the context, because fetters were often made of copper or bronze, although wood and iron were also employed. In the British Museum there is a pair of bronze fetters from Nineveh in the form of a bar with a ring at each



Partially damaged Egyptian relief depicting five methods of binding prisoners

end. The rings were cut so that they could be hammered together to embrace the ankles after the feet of the prisoner had passed through them. One of the rings is broken off, but, when whole, the fetters may have weighed about nine pounds (4.1 kilograms).

Roman custom was to attach the right hand of a prisoner by a chain to the left hand of his soldier guard or, for double security, to chain each hand to a soldier on either side. This was true not only when the prisoner was being taken to prison, but also during his imprisonment.

Many of the faithful pre-Christian witnesses suffered bonds and imprisonment. (Heb. 11:36) Of Jacob's son Joseph in Egypt it is said "with fetters they afflicted his feet, into irons his soul came." (Ps. 105:18) Delilah used seven still-moist sinews and later new ropes as bonds in an attempt to bring Samson into captivity to the Philistines, but these he broke easily. Finally, after he lost his strength and was captured, he was bound with two fetters of copper. (Judg. 16:6-12, 21) Jeremiah was put in stocks by Pashhur the temple commissioner, and was imprisoned by the princes of Judah in the "house of fetters."—Jer. 20:2, 3; 37:15.

The Hebrew word *mah·pe'kheth*, translated "stocks" (Jer. 20:2; 29:26; 2 Chron. 16:10), has the meaning of "twisting, distortion." These stocks evidently held a person in a bent or unnatural position, and may have confined the neck and arms as well as the legs. No exact description of these stocks is available. Another form of stocks (Heb., *sadh*) seems to have been used to hold just the feet. (Job 13:27; 33:11) The stocks into which Paul and Silas were put in the inner prison at Philippi held their feet. (Acts 16:24) Roman stocks were wooden frames with several holes spaced so that the legs could be stretched apart. Eusebius tells of imprisoned martyrs whose feet were forced apart in stocks separated "to the fifth hole." The pillory was an instrument that confined the neck and possibly the arms. (Jer. 29:26) None of such instruments were prescribed by the law of God to Israel, nor did the Law provide for prisons.

Because of unfaithfulness, Jehovah allowed King Manasseh of Judah to be put in fetters of copper by the king of Assyria. King Nebuchadnezzar led King Zedekiah captive to Babylon confined by fetters of copper. (2 Ki. 25:7; 2 Chron. 33:11; Jer. 39:7; 52:11) Jeremiah was in bonds in the Courtyard of the Guard, but was released and his handcuffs were removed by Nebuchadnezzar's chief bodyguard Nebuzaradan.—Jer. 40:1, 4.

Jesus was bound by the men who seized him in the garden of Gethsemane and was led to Annas and sent away in the same condition to Caiaphas. After his trial before the Sanhedrin he was bound at their order and taken to Pilate. (John 18:12, 13, 24, 28; Mark 15:1) Saul, before he was converted to Christianity to become the apostle Paul, was hunting out Christians to bring them bound to the Jewish high court. (Acts 9:2, 21) Peter was bound in chains between two soldiers by Herod, according to Roman custom.—Acts 12:6, 7.

During his first imprisonment in Rome, Paul, in several of his letters written from there, mentions being in prison bonds and he refers to himself as an "ambassador in chains." (Eph. 6:20; Phil. 1:7, 13-17; Col. 4:18; Philem. 10, 13) However, as the description of his situation in Acts 28:16-31 indicates, he was granted considerable freedom of movement, writing, receiving and preaching to guests and visitors. Paul was set free but later rearrested. During his second imprisonment in Rome, which ended with his execution, Paul was again confined in chains.—Philem. 22; 2 Tim. 1:16; 2:9; 4:6-8.

METAPHORICAL AND SYMBOLIC USES

The expressions "bonds" and "chains" are often used metaphorically in the Scriptures for imprisonment or some form of confinement. When Israel was in Babylonian captivity she was spoken of as being in bonds or as having bands on her neck (Isa. 52:2), although many of them had their own houses and considerable freedom.—Jer. 29:4, 5.

God has restricted the disobedient angels in "eternal bonds under dense darkness." (Jude 6) They are also said to be delivered into "pits of dense darkness." (2 Pet. 2:4) Scriptural evidence shows that they are not denied all freedom of movement, inasmuch as they have been able to get possession of humans and even had access to the heavens until they were cast out by Michael and his angels and hurled down to the earth. (Mark 1:32; Rev. 12:7-9) Satan the Devil is to be bound with a great chain by the angel having the key of the abyss and hurled into the abyss for a thousand years, after which he is to be loosed for a little while. (Rev. 20:3) Since angels are not creatures of flesh and blood, these chains undoubtedly have reference to some binding force of which we have no knowledge.

The woman whom Jesus healed, who had been bent double through a spirit of weakness for eighteen years, Jesus spoke of as bound by Satan. (Luke 13:11, 16) Peter called Simon, who was attempting to buy the gift of holy spirit, a "bond of unrighteousness." —Acts 8:23.

The hands of an immoral woman are likened to fetters, and the man who goes after her is just as one who is "fettered for the discipline of a foolish man."—Eccl. 7:26; Prov. 7:22.

In a favorable sense, Ezekiel speaks of the "bond of the covenant" because of a covenant's binding force. (Ezek. 20:37) Those in the marriage covenant are viewed as "bound" by it. (Rom. 7:2; 1 Cor. 7:27, 39) Love is spoken of as a "perfect bond of union." —Col. 3:14.

BONES. Composed of living tissues, bones form a strong framework in the bodies of vertebrates. Too complicated in construction to be fully understood by scientists, man is 'woven together' with a skeleton of more than two hundred bones and their connecting sinews. (Job 10:11; Eccl. 11:5) Pound for pound, bone is stronger than steel and its construction is comparable to reinforced concrete.

In the light of this fact, Jehovah's statement to Job is scientifically accurate when he says, in describing "Behemoth": "Its bones are tubes of copper; its strong bones are like wrought-iron rods." (Job 40:18) The description aptly fits the hippopotamus, the bones of whose short, powerful legs and heavily built hips support his massive weight of from 5,000 to 8,000 pounds (2,268 to 3,629 kilograms).

A network of connecting tissue called "marrow" is found in the interior of bones. In adults the marrow is red in the flatter bones and yellow in the long, rounder bones. It is in the red marrow, particularly in the flat bones of the skull, the ribs, the sternum and pelvis, that red blood corpuscles (erythrocytes) are manufactured. Recent studies have indicated that the marrow also has a share in producing white corpuscles (leucocytes), which fight disease infections, as well as blood platelets, which have a key role in bringing about clotting. Bones are also storehouses of calcium and phosphorus, ready to be supplied to the bloodstream as the need arises. A constant reconstruction goes on in the bones, old cells and materials being replaced by new. In infancy bones are very flexible, becoming more firm in maturity and finally becoming very brittle in an aged person.

Eve, the first woman, was formed from a rib taken from Adam. This was appropriate in view of the fact that bones are the body's foundation, are wholly made up of living cells and are blood-cell producers. Adam could truly say of Eve: "This is at last bone of my bones and flesh of my flesh." She was the closest possible relative of Adam. (Gen. 2:22, 23) A like expression is used several times in the Scriptures to denote close kinship.—Gen. 29:14; Judg. 9:2; 2 Sam. 5:1; 19:12; 1 Chron. 11:1.

FAITH-STRENGTHENING ATTESTATIONS

Joseph knew that it would be some time before God would lead Israel up out of Egypt and establish them in Canaan. In faith, as a testimony to Israel, he commanded that his bones be taken up when Israel went out. (Gen. 50:25; Heb. 11:22) Israel kept this in mind, and Moses followed out the injunction when he led Israel up out of Egypt. (Ex. 13:19) Joseph's bones were finally buried in Shechem in the tract that Jacob had bought. Located in the inheritance of the sons of Joseph "in the mountainous region of Ephraim," Shechem became one of the cities of refuge.—Josh. 24:32; 20:7.

A miracle performed in connection with Elisha (posthumously) was the immediate raising to life of a man whose dead body was thrown into Elisha's burial place and touched his bones. This was proof that it was God's power, not Elisha's, that performed the miracles Elisha had accomplished, and was a powerful attestation or a seal of God as to the genuineness of his faithful prophet.—2 Ki. 13:20, 21.

After Jesus' resurrection he appeared to some of his disciples, who thought they were beholding an apparition. To reassure them Jesus said: "Feel me and see, because a spirit does not have flesh and bones just as you behold that I have." (Luke 24:39) Jesus' not saying he was flesh and blood has caused some to say that he had a "spiritualized" body of flesh and bones but no blood. There is no foundation for this argument, for the disciples could see that he had bones and flesh but no blood was running from his body for him to call to their attention. Jesus thereby provided evidence by the mouth of eleven apostles and many others that he was truly resurrected to life and that the disciples were suffering no hallucination in declaring his resurrection.—1 Cor. 15:3-6.

UNCLEANNESS

Under the Law given through Moses, a person was religiously "unclean" if he touched a corpse or a bone of a man or a burial place. (Num. 19:16) Other righteous kings of Judah had fought false worship by tearing down the altars and sacred poles. But King Josiah adopted a more effective method. He filled the places of sacred poles of pagan worship with human bones and burned the bones from burial places on the altars, making them defiled and unfit for use. This he did to the altar of calf worship at Bethel, as well as the other altars and high places of pagan worship in Samaria and Judah. Josiah's actions had been foretold by Jehovah's prophet about three centuries earlier. When Josiah came to the place where the bones of the prophet who had foretold this were buried, he respected them and did not uncover them and use them in this way.—1 Ki. 13:2; 2 Ki. 23:14, 16-20; 2 Chron. 34:5.

It was a custom to whitewash graves so that persons would not accidentally touch them and become unclean. The tombs near Jerusalem were whitewashed one month before Passover to avoid uncleanness by accidentally touching them at this special period of worship. Jesus used this custom as a basis for an illustration of the scribes and Pharisees as appearing righteous outwardly but being within "full of hypocrisy and lawlessness."—Matt. 23:27, 28.

PROVERBIAL USAGE

Since the bones are essential to hold up the body and to protect the organs and since the life (soul) is in the blood (Lev. 17:11, 14), the Bible in its references to bones and marrow highlight their vitalness to the health of the individual and, figuratively and symbolically, to his spiritual health. Of the man who is living in sufficiency and at ease it is said that "the very marrow of his bones is being kept moist." (Job 21:24) The fear of Jehovah is 'a refreshment to the bones.' (Prov. 3:8) "A report that is good makes the bones fat." (Prov. 15:30) "Pleasant sayings are . . . a healing to the bones." (Prov. 16:24) On the other hand, a "spirit that is stricken makes the bones dry" (Prov. 17:22), and "jealousy is rottenness to the bones." (Prov. 14:30) A wife that acts shamefully is said to be to her husband "as rottenness in his bones." (Prov. 12:4) While it is true that nourishment and the psychosomatic principle have to do with the actual condition of the human system, including the bones, it is also true that a healthful physical condition, a happy mind and a good spirit can make a person stand straighter and move with liveliness and spring in his step. Conversely, bad mental attitudes bow one down spiritually. A wife being as one flesh with her husband can greatly affect his spiritual standing by showing either respect or disrespect through her course of action and her speech.

By way of wise counsel for us, the power of patience and kind words to overcome stiff, firm opposition is expressed in the Proverbs: "By patience a commander is induced, and a mild tongue itself can break a bone."—Prov. 25:15.

PROPHETIC

At the institution of the Passover, Jehovah commanded that the lamb (or goat) be roasted whole and "you must not break a bone in it." (Ex. 12:46) This was fulfilled in Jesus Christ, "the Lamb of God," who is the antitypical passover sacrifice. (John 1:29; 1 Cor. 5:7) Jesus died on the torture stake. The soldiers came around to break the legs of those who were impaled that day, as was the custom in order to hasten death. They broke the legs of the two evildoers. However, they found that Jesus had already died, so they did not break his legs, but

one jabbed his side with a spear.—John 19:31-36; Ps. 34:20.

Jehovah gave Ezekiel, in Babylon, a vision in which he likened Israel to dry bones lying in a valley plain. In the vision, as Ezekiel prophesied to the bones, they miraculously came together and flesh came upon them. Then he prophesied to the wind and it brought breath into their bodies so that they stood up as a great army. Jehovah explained the vision as applying to Israel who, swallowed up in Babylonish captivity, were as people whose hope had perished. (Ezek. 37:1-11) Similarly, Jeremiah likened the king of Assyria, who took the ten-tribe kingdom into captivity, and Nebuchadnezzar king of Babylon, who carried away Judah, to lions devouring His people and gnawing on their bones. (Jer. 50:17) God had permitted this because of Israel's apostasy. But Jehovah was going to remember them and put into them his spirit, which would revive and revitalize them, and bring them back to be settled in Palestine. —Ezek. 37:12-14.

After Jehovah's destruction of Gog and his hordes who come up in attack against Jehovah's people, there will be continual employment for seven months in marking the places of the bones of Gog's crowd and burying them in order to cleanse the surface of the earth from all uncleanness and defilement. —Ezek. 39:14-16.

Jehovah figuratively describes the rich blessings he will bring to his people when he wipes out death, saying that he will make for them a banquet of "well-oiled dishes filled with marrow."—Isa. 25:6.

BOOK [Heb., *se'pher*, book, scroll, letter, writing, document, register; Gr., *bi'blos* (the center or substance of the papyrus stem), *bi·bli'on*, book, scroll].

An early "book" might be a tablet or a collection of tablets made of clay, stone, wax, wood covered with wax, metal, ivory, or perhaps even a group of potsherds (Greek, *o'stra·ka*), and so forth. Handwritten scrolls (rolls) were formed of attached sheets of papyrus, parchment (skin of animals, such as sheep and goats) or the finer material vellum, made of the skin of young calves, and, still later, linen, linen paper, and so forth. Finally a book became a collection of consecutive handwritten or printed, folded sheets, strung, sewn, glued, stitched or otherwise fastened together to form a bound volume.

As to scrolls, usually only one side was written on (when on leather, the originally hairy side). The writing material was sometimes wound on a stick. The reader would begin reading at one end, holding the scroll in his left hand and winding it around the stick with his right hand (if reading Hebrew; reverse if reading Greek). If the record was lengthy, the roll might be wound on two sticks, with the middle part of the text visible when picked up to read. Hence the word "volume," derived from the Latin word *volvere*, meaning "to roll," and *volumin*, meaning a "roll."

A common size for the sheets that were used in making scrolls was nine to eleven inches (23 to 28 centimeters) high and six to nine inches (15 to 23 centimeters) horizontally. A number of these sheets were joined together side by side with paste. However, the Dead Sea Scroll of Isaiah, of the first or second century B.C.E., was made of seventeen parchment strips averaging ten and five-sixteenth inches (26.2 centimeters) in height and varying in length from about ten inches (25.4 centimeters) to almost twenty-five inches (63.5 centimeters), totaling twenty-four feet and five-sixteenth inches (7.32 meters) in length in its present state of preservation. A common length of scroll in the time of Pliny (probably those on sale commercially) was twenty sheets. An Egyptian papyrus roll chronicling the reign of Ramses II, called the Harris Papyrus, is 133 feet (40.5 meters) in length. The gospel of Mark would have required a roll about nineteen feet (5.8 meters) long, Luke, about 31 or 32 feet (c. 9.4 to 9.7 meters).

The edges of the roll were trimmed, smoothed with pumice stone and colored, generally black. Dipping in cedar oil protected the scroll from insects. The writing was usually done on one side of the scroll unless there was more information than could be put on the inside. Then at times some writing might be on the outside or the reverse side. The visionary scrolls containing judgments that were seen by the prophets Ezekiel and Zechariah and the apostle John were written on both sides. This seems to indicate that the judgments were great, extensive and weighty.—Ezek. 2:10; Zech. 5:1-3; Rev. 5:1.

Important documents were sealed with a lump of clay or wax having the impression of the seal of the writer or maker, attached to the document by strings. The apostle John saw in vision a scroll with seven seals, handed by the one on the throne to the Lamb.—Rev. 5:1-7.

Earlier scrolls appear to have had up to four columns per page, while later ones generally contained one column. Jeremiah's scroll consisted of "page-columns." As three or four columns were read, King Jehoiakim cut that portion off the scroll and threw it into the fire. (Jer. 36:23) The seventeen strips of the Dead Sea Scroll of Isaiah contained fifty-four columns of text, each having from twenty-eight to thirty-two lines.

In the papyrus scrolls the sheets were made of two layers of papyrus at right angles to each other. The sheets were pasted together so that horizontal strips formed the inside surface of the scroll, presenting a smooth writing surface and a guide for level writing. The title on a small strip of papyrus was attached to the top edge, which could be easily read whether the roll stood on end or laid on a shelf. Parchment or vellum scrolls were often ruled to guide the pen of the writer. Such lines appear on the Isaiah scroll.—See PAPYRUS; WRITING.

The scroll form of book served the Israelites down to the period of the Christian congregation. The records in the ancient national archives of Israel and Judah as well as the inspired writings of Jehovah's prophets, though sometimes called "books," were actually in this scroll form.—1 Ki. 11:41; 14:19; Jer. 36:4, 6, 23.

Each synagogue, a development after the Babylonian exile, kept and utilized scrolls of the Sacred Scriptures, and there was public reading from them on every sabbath. (Acts 15:21) Jesus himself read from that type of scroll, probably one like the Dead Sea Scroll of Isaiah.—Luke 4:15-20.

It appears that Christians used mainly the roll or scroll form of book at least until about the end of the first century C.E. The apostle John wrote the Revelation about 96 C.E., and the book calls itself a scroll at chapter 22, verses 18 and 19. But the scroll form of book was very unwieldy. It would be hard to carry around several Bible books in scroll form. It would be even more inconvenient, in fact, practically impossible, to make quick reference to certain statements in a large scroll. The indications are that the Christians were quick to adopt the use of the codex or leaf-book, because they were interested in preaching the "good news" and consulted and pointed out many references in the Scriptures in their Bible study and preaching.

As to the fact that the Christians, if they did not invent the leaf-book, took the lead in the use of it, Professor E. J. Goodspeed in his book *Christianity Goes to Press*, pages 75, 76, says: "There were men in the early church keenly alive to the part publication was playing in the Graeco-Roman world, who, in their zeal to spread the Christian message over that world, seized upon all the techniques of publication, not just the old traditional threadbare ones, but the newest and most progressive ones, and made use of them to the full in their Christian propaganda. In doing this they began the use on any large scale of the leaf-book, now in universal use. Their gospel was not an esoteric, secret mystery, but something

to be proclaimed upon the housetops, and they made it their business to carry into effect the old slogan of the prophets, 'Publish good tidings.' The writing of the individual gospels was a great matter, of course, but the collecting of them, together with their publication as a collection, was an altogether different act, and one of almost as much importance as the writing of some of them."

Professor Goodspeed quotes from the presidential address of Professor Henry A. Sanders before the American Philological Association, in December of 1937, on the rise of the codex or leaf-book, saying: "By the end of the first century B.C. and still more in the first century A.D. codices were appearing in the book trade. For the Christian literature, codices were probably used from the first." Based on this address of Professor Sanders, published in the *University of Michigan Quarterly Review*, 1938, page 109, Professor Goodspeed sets forth in his book (p. 71) a table comparing the findings of classical and of Christian works of the second, third and fourth centuries C.E., as to the number of fragments of roll-books and of codex or leaf-books found in each group:

	CLASSICAL		CHRISTIAN	
Century	*Roll*	*Codex*	*Roll*	*Codex*
II			1?	4
III	291	20	9?	38
IV	26	49	6?	64

Of early Christians as publishers of books, Professor Goodspeed goes on to say (p. 78): "They were not only abreast of their times in such matters, they were in advance of them, and the publishers of the subsequent centuries have followed them." He further states (p. 99): "It was the publication of the Bible that had stimulated the development of the leaf-book for literary purposes in the second century, and it was the publication of the Bible that stimulated the invention of printing."

Professor Goodspeed ventures (p. 81): "The curious remark in II Tim. 4:13 'Bring . . . the books, especially the parchments,' (the Greek words are *biblia, membranas*) makes one wonder whether the biblia does not mean the scrolls of Jewish scripture, and the membranal the newer leaf-books of Christian origin—the gospels and Paul. Professor Sanders' argument strongly suggests that north of the Mediterranean, leaf-books were at first more likely to be made of parchment."—See CODEX.

PALIMPSESTS

Because of the cost or scarcity of writing material, manuscripts were sometimes partially erased by scraping, sponging or removing by various preparations as much as possible of the original, and writing over it. With papyrus, sponging was done if the ink was fairly fresh; otherwise the old writing was crossed out, or the back of the material used for the writing surface. On some palimpsests, due to atmospheric action, and so forth, the original writing might appear clearly enough to be deciphered. A number of Bible manuscripts are among these, a notable one of which is the Codex Ephraemi, containing, under what was probably twelfth-century writing, a part of the Hebrew and Greek Scriptures in writing thought to be of the fifth century C.E.

OTHER BOOKS REFERRED TO IN THE BIBLE

A number of uninspired books are referred to in the Bible. Some were source material for inspired writers. Some appear to be journals compiled from state records. Among them are the following:

Book of the Wars of Jehovah

Quoted by Moses at Numbers 21:14, 15. This was undoubtedly a reliable record or history of the wars of God's people. It may have begun with Abraham's successful warfare against the four allied kings who captured Lot and his family.—Gen. 14:1-16.

Book of Jashar

This book is cited at Joshua 10:12, 13, which passage deals with the appeal of Joshua for the sun and the moon to stand still during his fight with the Amorites, and at 2 Samuel 1:18-27, setting forth a poem, called "The Bow," a dirge over Saul and Jonathan. It is thought, therefore, that the book was a collection of poems, songs and other writings. They were undoubtedly of considerable historical interest and were widely circulated among the Hebrews.

Other historical writings

Several other uninspired historical writings are referred to in the books of Kings and Chronicles, one being the "book of the affairs of the days of the kings of Israel." (1 Ki. 14:19; 2 Ki. 15:31) "The book of the affairs of the times of the kings of Judah" is its counterpart for the kings of the southern kingdom, starting with Solomon's son Rehoboam and ending with Jehoiakim. It is referred to fifteen times. (1 Ki. 14:29; 2 Ki. 24:5) Another record of Solomon's rule is mentioned at 1 Kings 11:41 as "the book of the affairs of Solomon."

In compiling and writing Chronicles after the captivity, Ezra refers at least fourteen times to other sources, including the "Book of the Kings of Israel," the "account of the affairs of the days of King David" and the "Book of the Kings of Judah and of Israel." (1 Chron. 9:1; 27:24; 2 Chron. 16:11; 20:34; 24:27; 27:7; 33:18) Ezra also made reference to books by previous inspired writers. (1 Chron. 29:29; 2 Chron. 26:22; 32:32) Ezra notes that other prophets of Jehovah made written records that are not preserved in the inspired Holy Scriptures. (2 Chron. 9:29; 12:15; 13:22) A "book of the affairs of the times" is mentioned by Nehemiah. (Neh. 12:23) Persian governmental records are noted in the Bible. In these were included reports of services rendered to the king, such as Mordecai's disclosure of an assassination plot.—Ezra 4:15; Esther 2:23; 6:1; 10:2.

The wise writer of Ecclesiastes warns against the endless procession of books that do not instill the fear of the true God and the keeping of his commandments. (Eccl. 12:12, 13) An example of such was found in Ephesus, where spiritism and demonism were rampant. After the preaching of the good news about Christ, the believers brought their books of magic and burned them publicly, the calculation of their price being perhaps $8,000.—Acts 19:19.

In Exodus 17:14 is Jehovah's command to write his judgment against Amalek in "the book," indicating that the writings of Moses, the first writings known to be inspired, were already under way in 1513 B.C.E.

Some other references to the Bible or parts of it are: "The book of the covenant," apparently containing the legislation set out at Exodus 20:22 to 23:33 (Ex. 24:7); "Moses had finished writing the words of this law in a book" (now called the Pentateuch) (Deut. 31:24, 26); "the roll of the book," the Hebrew Scriptures.—Heb. 10:7.

BOOTH [Heb., *suk·kah'*]. A rooflike shelter constructed of tree branches and leaves, sometimes with a wooden floor elevated off the ground. During the annual Festival of Booths at Jerusalem, booths were built on housetops, in courtyards, public squares, even on the temple grounds and around the roads near Jerusalem. Branches of poplar, olive and oil trees and the leaves of the palm and the fragrant myrtle were used in their construction. This was to remind Israel that Jehovah made them dwell in booths when he brought them up out of Egypt. —Lev. 23:34, 40-43; Neh. 8:15; see FESTIVAL OF BOOTHS.

Booths were also used for a number of practical purposes. Jacob made booths under which to shelter his herd, and he affixed to that place the name

Succoth, meaning "booths." (Gen. 33:17) Booths were used by armies in the field, especially by the officers. —1 Ki. 20:12, 16.

A booth or hut was often built in a vineyard or in the center of a field so that the watchman could have shelter from the hot sun as he kept guard against thieves or animals. (Isa. 1:8) There the harvesters enjoyed their noonday meals in the shade and saved time otherwise lost by going in from the field. Thickly thatched leaves kept the rain off those beneath. (Isa. 4:6) Jonah made himself such a booth so that it might protect him from the sun as he waited to see what would become of Nineveh, against which he had prophesied.—Jonah 4:5.

FIGURATIVE USES

Isaiah illustrates the desolated condition of Judah and Jerusalem in Jehovah's eyes, likening it to a mere hut, in contrast to a populous, built-up city. (Isa. 1:8) Jehovah pictures himself as dwelling in a booth of clouds when he temporarily descends from heaven to earth. There majestic omnipotence conceals itself, and from there come the crashings of thunder. (Ps. 18:9, 11; 2 Sam. 22:10, 12; Job 36:29) David likens the place of concealment for those trusting in Jehovah to Jehovah's "booth."—Ps. 31:20.

Amos refers to the rebuilding of the "booth of David that is fallen." (Amos 9:11) David was promised by Jehovah that David's kingdom would be steadfast to time indefinite. Regarding the overthrow of the kingdom of Judah and its last king Zedekiah of the line of David, Ezekiel was inspired to prophesy: "A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." (Ezek. 21:27) From this time on no king of the line of David occupied "Jehovah's throne" in Jerusalem. But Peter on the day of Pentecost, 33 C.E., pointed out that Jesus Christ was of David's line and the one of whom God really spoke as being the permanent King. Peter informed the Jews gathered there at Jerusalem that, in their time, Jehovah had raised Jesus up and made him both Lord and Christ. (Acts 2:29-36) Later, the disciple James applied Amos' prophecy as undergoing fulfillment in the gathering of disciples of Christ (Kingdom heirs) from both the Jews and the Gentile nations.—Acts 15: 14-18; Rom. 8:17.

BORASHAN (Bor'a·shan) [well of smoke]. One of the places that David and his men frequented during his time as a fugitive. (1 Sam. 30:30, 31) Some authorities consider it to be the same as Ashan (Josh. 19:7), a Simeonite enclave city in the southern part of Judah's territory, a short distance NW of Beer-sheba.—See ASHAN.

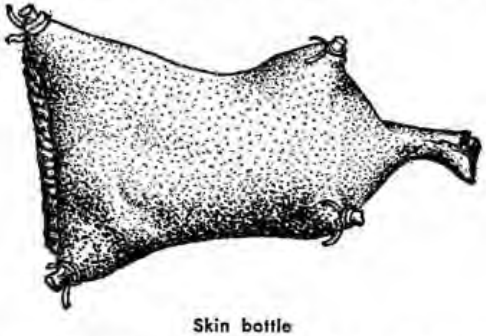
BOSOM POSITION (Bosom, *AV*). In a parable Jesus spoke of a poor beggar named Lazarus who was carried at his death to the "bosom position of Abraham," and John refers to Jesus as being in the "bosom position with the Father." (Luke 16:22, 23; John 1:18) The expression "bosom position" alludes to one's reclining in front of another person on the same couch at a meal.

The Jews adopted this custom of reclining at meals from the Romans, who had gotten it, in turn, from Carthage after the Punic wars. The guests reclined on their left side with a pillow supporting their left elbow, leaving the right arm free. Usually three persons occupied each couch, but there could be as many as five. The head of each one would be on or near the breast or bosom, as it were, of the person behind him. The person with no one at his back was considered in the highest position and the one next to him in the second place of honor. In view of the nearness of the guests to one another, it was the custom that friend be placed next to friend, which made it rather easy to engage in confidential conversation if desired. To be in such a "bosom position" of another at a banquet was indeed to occupy a special place of favor with that one. So the apostle John, whom Jesus dearly loved, "was reclining in front of Jesus' bosom," and in such a position he "leaned back upon the breast of Jesus" and privately asked him a question at the celebration of the last Passover. —John 13:23, 25; 21:20.

For these reasons John, in describing the very special position of favor enjoyed by Jesus, said that he was in the "bosom position" of his Father Jehovah. Likewise, in Jesus' illustration, Lazarus was carried to the "bosom position" of Abraham, denoting that this beggar finally came into a position of special favor with one who was his superior.—See MEAL.

BOTTLE. A container used to hold such things as water, oil, milk, wine, butter and cheese. Bottles of ancient times varied greatly in size and shape, some of them being leather bags and others narrow-necked containers with stoppers. The Egyptians had ornamented vases that served as bottles and these were made out of alabaster, bone, bronze, glass, gold, ivory, porcelain, silver or stone. Glass bottles were in use in ancient Assyria, and earthenware bottles were common in various Biblical lands of antiquity. However, especially did the ancients use skin bottles.

The common way to make a skin bottle was to kill an animal, cut off its head and feet, and then carefully draw it out of the hide in such a way that it was unnecessary to cut open the creature's belly. The skin would be tanned and then all openings but one would be sewed up. The neck, or perhaps one



Skin bottle

of the projections for the legs, would be left unsewn, and this served as the opening, which could be closed with a plug or a string. The hides of sheep, goats and sometimes of oxen, were used for this purpose, and, in some instances, the hair was left on the skins used to hold milk, butter, cheese and water. However, a more thorough tanning process was required when the skin bottles were to be used for oil and wine. Even in more recent times many skin bottles have been made similarly in the Middle East. When skin water bottles are not tanned, they impart an unpleasant taste to the water kept in them.

The Gibeonites told Joshua: "These are the wine skin-bottles that we filled new, and, look! they have burst." (Josh. 9:13) Such a thing could happen in time because of pressure built up due to active fermentation of the wine. Suffering Job said: "Look! My belly is like wine that has no vent; like new skin bottles it wants to burst open." (Job 32:19) Generally, however, new wineskins would be able to withstand the internal pressure developed due to fermentation of the wine. Yet, old wineskins would in time become hard and lose their elasticity, and they were then likely to burst. Hence, Jesus Christ fittingly said: "Neither do people put new wine into old wineskins; but if they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people

put new wine into new wineskins, and both things are preserved."—Matt. 9:17.

David, a fugitive beleaguered by foes, referred to the skin bottle figuratively. Requesting God, in whom he placed his trust, not to forget his tears, David said: "Do put my tears in your skin bottle." (Ps. 56:8) It is said that skins filled with wine were sometimes hung where they could be smoked so as to protect them from insects or to impart quickly certain desired properties to the wine. On the other hand, when not in use, skin bottles might be hung in a room without a chimney and thus become darkened by smoke from fires built there. These wineskins would soon lose their elasticity and shrivel up. Perhaps with this in mind, the psalmist who was beset with trials said: "For I have become like a skin bottle in the smoke."—Ps. 119:83; see POTTER; VESSELS.

BOTTLE-GOURD PLANT [Heb., *qi·qa·yohn'*]. The Hebrew term represents the plant that Jehovah caused to grow miraculously overnight to provide shade for the prophet Jonah as he sat in a booth awaiting the results of his prophesying against Nineveh. The plant brought great relief to Jonah until Jehovah caused a worm to attack it, resulting in its withering away, thereby leaving the prophet exposed to the beating rays of the sun.—Jonah 4:5-11.

Two plants are commonly suggested as possible translations of the Hebrew *qi·qa·yohn'*. Some Bible translations (*RS*, mar; *JB*) prefer the "castor-oil plant" (*Ricinus communis*), a perennial plant of rapid growth attaining a height of ten feet (3 meters) or more, and having large leaves. This preference is based on a conjectural association of the Hebrew term with the Graeco-Egyptian name for the castor-oil plant, *kiki*. Other scholars and translators suggest the "gourd" (*AT*) or "bottle-gourd plant" (*NW*; see Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament*, page 884), a broad-leafed plant classified botanically as *Cucurbita lagenaria*. The *Septuagint* and *Peshitta Versions* give some support to this translation. The bottle-gourd plant not only is fast growing but also has the characteristic of withering very quickly when damaged. Those favoring an identification with the gourd plant consider the context in the book of Jonah to indicate a vinelike plant that 'came up over' the booth that Jonah had constructed, rather than a treelike plant, such as the castor-oil plant. The bottle gourd is often planted by such booths in Near Eastern countries. However, there is an absence of any detailed description of the plant in the Biblical account.

BOUNDARY. The Hebrew word *g'vul'* is from a root meaning originally to 'twist or wind as a cord,' and, according to etymologists, came to mean "boundary," or, that "determined by measuring cord." It may also mean the territory or land enclosed within a border or boundary. Thus, Joshua 13:23 states: "And the boundary [Heb., *g'vul'*] of the sons of Reuben came to be the Jordan; and this as a territory [*g'vul'*] was the inheritance."

THE "SET LIMITS" OF MEN'S DWELLING

Paul told his Athenian listeners that God "decreed the appointed seasons and the set limits [Gr., *ho·ro·the·si'as*, literally, a 'setting of the bounds'] of the dwelling of men." (Acts 17:26) While some commentators would, on the basis of this statement, make God responsible for all the political borders and frontiers in the past and present, it is evident that Paul was speaking in Biblical terms, and had in mind God's dealings as recorded there.

Prior to the global flood, God had expelled the first human pair from the garden of Eden, obliging them to live outside of it (Gen. 3:23, 24), had banished Cain from the immediate "ground" from which Abel's blood was "crying out" (Gen. 4:10, 11), and later had set a limit of "a hundred and twenty years" (Gen. 6:3) in which the pre-Flood population could continue dwelling upon the earth before the destruction of the vast majority of them. (Gen. 6:13) He decreed that the Flood survivors should "fill the earth" and when an attempt was made to hold back from spreading abroad in the earth, God overruled such action and compelled men to carry out that decree.—Gen. 9:1, 19; 11:1-9.

Centuries later, to Abraham and his seed God promised a certain land with definitely stated boundaries. (Gen. 15:18-21; Ex. 23:31) God permitted the resident Canaanites to continue dwelling in that Promised Land for a foretold period of "four hundred years" more before enforcing an eviction decree when the "error of the Amorites" came to completion. (Gen. 15:13-16) On the other hand, Jehovah God also decreed that the Israelites should not encroach on the boundaries of the nations of Edom, Moab and Ammon, anciently descended from relatives of the Israelites' forefathers. (Deut. 2:4, 5, 18, 19) In the light of these facts, the sense of Paul's statement, quoted earlier, is well expressed in Moses' song at Deuteronomy 32:8: "When the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, he proceeded to fix the boundary of the peoples *with regard for the number of the sons of Israel*."

It was on the basis of Jehovah's sovereign right to decree the set limits of men's dwellings that Judge Jephthah later defended Israel's right to its established boundaries. (Judg. 11:12-15, 23-27) However, due to Israel's failure to adhere devotedly to God's commands, Jehovah allowed some of the enemy peoples to remain within Israel's borders (Num. 33:55; Judg. 2:20-23), and it was not until King David's reign, some four centuries from the nation's entry into Canaan, that Israel gained dominion over all the territory within the promised boundaries.—2 Sam. 8:1-15.

Eventually, in accord with his earlier warning pronouncement, Jehovah allowed the pagan nations to overrun the boundaries of the Promised Land and lead Israel into exile, as a punishment upon an apostate people. (Deut. 28:36, 37, 49-53; Jer. 25:8-11) By his prophets Isaiah, Jeremiah, Ezekiel and Daniel, God foretold the rise and fall of the world powers from Babylon forward and the order of their appearance. (Isa. 13:1–14:4; 44:28–45:5; Jer. 25:12-29; Ezek. 21:18-27; Dan. chaps. 2, 7, 8, and 11:1–12:4) Though tolerating the existence and domination of the earth by the political nations for an 'appointed season,' Jehovah also foretold their ultimate destruction and the wiping out of the boundaries of their political dominion, this by the kingdom of the Messiah.—Dan. 2:44; compare Revelation 11:17, 18; 19:11-16.

ISRAEL'S TRIBAL BOUNDARIES

At the time of Israel's conquest of the Promised Land, the tribes of Reuben, Gad and the half tribe of Manasseh had been granted the right to receive their inheritance of land "from the side of the Jordan toward the sunrising." (Num. 32:1-5, 19, 33-42; 34:14, 15; Josh. 13:8-13, 15-32) Following six years of warfare in subduing the Canaanites, the time came for determining the tribal boundaries W of the Jordan for the other nine tribes and the remaining half tribe of Manasseh. Joshua, Eleazar the priest and one chieftain out of each tribe were appointed by Jehovah to serve as a 'land committee' overseeing the distribution. (Num. 34:13-29; Josh. 14:1) The procedure followed was according to God's earlier command to Moses: "According to the great number you should increase one's inheritance, and according to the fewness you should reduce one's inheritance. Each one's inheritance should be given in proportion to his registered ones. Only by the lot should the land be apportioned."—Num. 26:52-56; 33:53, 54.

It thus appears that the distribution of the land among the tribes was governed by two factors: the

result of the casting of the lot, and the size of the tribe. It is generally suggested (and is the traditional Jewish view) that the lot established only the approximate location of the land inheritance each tribe would have. That is, that it designated an inheritance in one section or another of the land, such as to the N or S, E or W, along the coastal plain, or in the mountainous region. The decision of the lot proceeded from Jehovah and hence would serve to prevent jealousy or quarreling among the tribes. (Prov. 16:33) By this means God would also guide matters so that the situation of each tribe fell in accordance with the inspired deathbed prophecy of the patriarch Jacob recorded at Genesis 49:1-33.

After the casting of the lot had determined the geographical location of a tribe it would then be necessary to determine the extent of its territory on the basis of the second factor: its proportionate size. "You must apportion the land to yourselves as a possession by lot according to your families. To the populous one you should increase his inheritance, and to the sparse one you should reduce his inheritance. To where the lot will come out for him, there it will become his." (Num. 33:54) The decision of the lot as to the basic geographical location would stand, but adjustment could be made as to the size of the inheritance. Thus, when Judah's territory was found to be too large, its land area was reduced by assigning portions of it to the tribe of Simeon.—Josh. 19:9.

The 'increasing' or 'decreasing' of the inheritance does not seem to have been merely on the basis of land area, for the tribe of Dan, though second most populous, received one of the smaller portions as to actual dimensions. Other factors such as the number of cities, the type of land, the quality of the soil, and so forth, may have been considered.—Compare Joshua 17:14-18.

When the more precise boundaries of the tribal divisions had been worked out, then the individual family holdings could be assigned and this appears to have been done, not by lot, but by the direction of the appointed 'committee,' composed of Eleazar, Joshua and the chieftains. (Josh. 17:3, 4) So, Deuteronomy 19:14 states that "when the *ancestors* will have set the boundaries in your inheritance" they should not be moved back.

The account of the division of the territory W of the Jordan shows that first the lots for Judah (Josh. 15:1-63), Joseph (Ephraim) (16:1-10) and the half tribe of Manasseh settling W of the Jordan (17:1-13) were determined, their boundaries and cities being enumerated. After this there appears to have been an interruption of the dividing of the land, since the camp of Israel is shown to have moved from Gilgal to Shiloh. (Josh. 14:6; 18:1) The length of time involved is not stated, but Joshua eventually reprimanded the remaining seven tribes for their dilatory attitude as to settling the rest of the land. (Josh. 18:2, 3) Various explanations have been offered as to the cause of this delinquency on the part of the seven tribes, some commentators reasoning that the abundance of spoil obtained during the conquest and the relative freedom from any immediate threat of attack by the Canaanites may have caused these tribes to feel no particular urgency about taking possession of the remaining portion of the territory. A reluctance to face up to the problem of dealing with the pockets of strong enemy resistance there may have contributed to this tardiness. (Josh. 13:1-7) Also, their knowledge of this portion of the Promised Land may have been considerably more limited than in those sections already allotted.

To expedite the matter, Joshua sent out a delegation of twenty-one men, three from each of the seven tribes, to "map out the land into seven shares," and after the men had "mapped it out by cities" Joshua drew lots for them in order to obtain Jehovah's decision. (Josh. 18:4-10) The individual inheritances allotted are discussed in Joshua 18:11–19:49.

The priestly tribe of Levi was not given a particular region as its allotment, but was granted forty-eight scattered cities and pasture grounds located within the boundaries of other tribes.—Josh. 13:14, 33; 21:1-42.

OTHER BOUNDARIES

By the Law covenant God 'divided Israel off' as his chosen people for 1,545 years (Lev. 20:26), but by the sacrificial death of his Son he destroyed the figurative "wall in between" that fenced off the Gentile peoples from the Jews, abolishing the Law of commandments. At Ephesians 2:12-16, Paul likely alluded to the barrier or wall in the temple area beyond which boundary Gentiles were prohibited under penalty of death, such wall serving the apostle as an apt illustration of the division created by the Law covenant.

Under the new covenant mediated by Christ Jesus a spiritual demarcation, far more impressive than any geographical boundary, was made, separating off the spiritual nation of the Christian congregation from the rest of the world of mankind. (John 17:6, 14-19; 1 Pet. 2:9-11) Jehovah had long before prophesied that he would build Zion with precious gems and make all her boundaries of "delightsome stones," and Jesus quoted from this prophecy applying the succeeding verse to those becoming his disciples. (Isa. 54:12, 13; John 6:45; compare Revelation 21:9-11, 18-21.) These spiritual boundaries are to be held inviolate, for God warns that those invading them will meet with destruction.—Compare Isaiah 54:14, 15; 60:18 with 1 Corinthians 3:16, 17.

Conversely, those forming that spiritual nation are required to remain within its confines, recognizing the moral limitations set forth (1 Cor. 5:9-13; 6:9, 10; 1 Thess. 4:3-6) and the spiritual boundaries separating them from false worship and worldly systems (2 Cor. 6:14-18; Jas. 4:4; Rev. 18:4), as well as governing proper relationships between Christians and the "superior authorities" of the existing governments (Rom. 13:1, 5; 1 Pet. 2:13-16; Acts 4:19, 20; 5:29), husband and wife (1 Cor. 7:39; 1 Pet. 3:1, 7), and in many other respects. Paul also shows there were boundaries governing the territory assigned for ministerial activity. —2 Cor. 10:13-16; see BOUNDARY MARK.



Babylonian boundary marker

BOUNDARY MARK. When the Israelites occupied Canaan, a plot of land was given to each family and such holdings were marked off by landmarks or boundary marks. These are not described in the Bible, but they may have been posts, stones or even furrows in the ground. It is possible that at least some boundary marks in Palestine bore inscriptions of identification. Elaborate inscriptions do appear on landmarks or boundary stones in Egypt and Mesopotamia. For example, an inscribed boundary stone of Nebuchadnezzar I was discovered at Nippur.

Regardless of the way in which the Hebrews marked off their inheritance or landholdings, Jehovah's law prohibited the moving back of boundary marks. (Deut. 19:14; see also Proverbs 22:28.) In fact, cursed was the one moving back "the boundary mark of his fellow man."

(Deut. 27:17) Since landholders generally were dependent upon the produce of their plots of ground, moving back a boundary mark would mean depriving another person of some of his means of sustenance. Doing this was equivalent to theft and was so viewed in ancient times. (Job 24:2) But there were unscrupulous persons who were guilty of such abuses, and princes of Judah in Hosea's time were likened to those moving back a boundary.—Hos. 5:10.

Removal of landmarks or boundary marks was viewed as a crime, not only under the Mosaic law, but according to Babylonian law. This action was also prohibited by the Egyptian ruler Amen-em-opet and in Greek and Roman legislation.

God is considerate of the widowed and fatherless. Thus it is said that Jehovah will tear down the house of the self-exalted, "but he will fix the boundary of the widow." (Prov. 15:25) Then, too, Proverbs 23:10, 11 declares: "Do not move back the boundary of long ago, and into the field of fatherless boys do not enter. For their Redeemer is strong; he himself will plead their cause with you."

BOW. See ARMS, ARMOR.

BOWELS. The intestines or entrails. The word may refer to the deep or remote part of anything, as the "bowels" of the earth. The Hebrew words frequently translated "bowels" in the older Bible versions are also rendered in more modern translations as "intestines," or "entrails," where the context clearly indicates that they have that connotation. (Compare 2 Samuel 20:10; 2 Chronicles 21:15, 18, 19; Job 20:14, in various Bible versions.) Where the Hebrew terms are not confined to "intestines" the English words "belly," "inward parts," "body," "stomach," "womb," and related expressions are sometimes used in modern translations.—Gen. 15:4; 25:23; Ps. 71:6; Isa. 16:11; 49:1.

Physical food is assimilated by the intestines. This fact was metaphorically used to represent mental or spiritual digestion when, in vision, Ezekiel was told to eat a scroll, filling his intestines or bowels with it. Ezekiel was to gain spiritual strength by meditating upon and storing in his memory the words written in the scroll. He was thereby nourished spiritually and provided with a message to speak. —Ezek. 3:1-6; compare Revelation 10:8-10.

Since deep emotions have a marked effect on one's literal bowels, the same Hebrew words or forms of the words are sometimes used figuratively as "inward emotions," "pity," "inward parts," "mercies," and the like, as at Genesis 43:14, 30; Lamentations 3:22; Isaiah 48:19.

In the Christian Greek Scriptures the word *splag'khna* literally means "bowels." It is used once (in the plural) to refer to the literal intestines. (Acts 1:18) Elsewhere the forms of the word denote "tender affections" and similar emotions.—2 Cor. 6:12; Phil. 1:8; 2:1; Col. 3:12; 1 John 3:17.

BOWING DOWN. See ATTITUDES AND GESTURES.

BOWL. See BASIN; VESSELS.

BOWMAN. See ARCHER; ARMS, ARMOR.

BOY. See CHILD, CHILDREN; SON.

BOZEZ (Bo'zez) [perhaps, shining]. One of two rocks or toothlike crags associated with Jonathan's victory over the Philistines recorded at 1 Samuel 14:4-14. Jonathan, looking for a passage to cross over to attack the Philistine outpost, saw the two crags, one on the N facing Michmash (where the Philistines were encamped), the other on the S facing Geba. (1 Sam. 13:16; 14:5) Between these two cities the Wadi Suweinit descends toward the Jordan and becomes a deep gorge with nearly vertical cliffs somewhat to the E of the cities. The location of the two crags is considered to have been at the point where the wadi makes a sharp bend, though the precise identification of the crags is conjectural. Nevertheless, in the book *The Romance of the Last Crusade*, by Major Vivian Gilbert of the British Army, the author presents the account of a brigade major in General Allenby's army in Palestine who, upon receiving orders to take the village of Michmash, successfully employed the information in 1 Samuel chapters 13 and 14 regarding these two crags to locate a pass up to the rocky prominence on which Michmash lay.

BOZKATH (Boz'kath) [elevated, stony ground]. A town in the inheritance of Judah (Josh. 15:39) and home of King Josiah's maternal grandfather Adaiah. (2 Ki. 22:1) Listed between Eglon and Lachish, it was apparently in the lowlands or Shephelah region. Its identification is uncertain; some would place it at present-day ed-Dawa'ime, about eleven and a half miles (19 kilometers) W of Hebron, and SW of Lachish.

BOZRAH (Boz'rah) [fortified place].

1. A prominent city of Edom, the home of the father of Jobab, an Edomite king in the second millennium B.C.E. (Gen. 36:31, 33; 1 Chron. 1:44) Its prominence is evident from the fact that the prophets Isaiah, Jeremiah and Amos under inspiration referred to it as representative of all Edom, due for desolation.—Isa. 34:5, 6; 63:1-4; Jer. 49:12, 13, 17, 22; Amos 1:11, 12.

Bozrah's name indicates it to have been a fortress city. It is identified with modern Buseira, about twenty-four miles (39 kilometers) SE of the southern extremity of the Dead Sea, and situated on the main road to Petra. It thus occupied a fairly central position in the Edomite kingdom and guarded the approaches to the copper mines in the Arabah. The ancient ruins at Buseira show Bozrah to have been a strongly fortified city built on a narrow spur jutting out from the Jebel esh-Shera' with deep wadis on either side so that its position was nearly impregnable.

The rendering of Micah 2:12 in the *Authorized Version* contains the name "Bozrah" but most modern translations view this as referring, not to a town, but an enclosure or "pen" for sheep.

2. In prophesying against Moab, Jeremiah 48:24 refers to Bozrah as among cities "of the land of Moab." It is included among other cities of the tableland or "land of level country [Heb., *mi·shor'*]" (vs. 21), and the use of this same Hebrew word in connection with Bezer (Deut. 4:43) causes some scholars to view them as likely the same place. Since Jeremiah's prophesying took place about a century after the fall of the northern kingdom, this would allow for Moab's expansion northward to take in the cities previously held by Reuben. Others would identify this Bozrah with Bosora in the Hauran, but this site seems too far to the N and too removed from the other cities mentioned to fit the description. —See BEZER No. 2.

BRACELET. A decorative circlet worn on the wrist or upper arm, sometimes forming a complete circle, though in other instances having an opening or clasp. The term "armlet" can be applied to such a band for the upper arm, but this can also be called a bracelet. In ancient times bracelets were worn by both men and women, sometimes



Bracelets found in Israelite tombs

on just one arm, but occasionally on both. Bracelets of antiquity were made of bronze, glass, iron, silver and gold and were often highly ornamented, sometimes being studded with jewels.

Enameled bracelets of various colors were among those used in ancient Egypt. On the arms of the mummy of Egyptian pharaoh Tutankhamen there were thirteen bracelets made of gold, glass beads and semiprecious stones, eight of these ornaments being amulets. (See AMULET.) Assyrian monarchs wore armlets and bracelets, and bracelets were also common among other peoples, such as the Medes, Persians, Greeks and Romans. In Rome it was customary for women of high station to wear them for adornment and as amulets. Bracelets were sometimes given to Roman soldiers for acts of valor. The Hebrews wore bracelets and they were in general use from early times in Palestine, where archaeologists have found a number of them, made of various materials, particularly bronze.

Abraham's servant gave Rebekah a gold nose ring and also two bracelets having a weight of ten shekels of gold. (Gen. 24:22, 30, 47) Among the items taken as war booty from the Midianites were bracelets, which were among the valuable articles the Israelites presented to God.—Num. 31:50.

Through Ezekiel, God represented himself as decking Jerusalem with bracelets and other ornaments. But since she had used such beautiful articles idolatrously and had prostituted herself, Jehovah foretold that he would punish her and would have these things taken from her.—Ezek. 16:11, 17, 38, 39.

Armlets or bracelets for the upper arm (ornaments usually decked with jewels) have been worn by monarchs as one of their insignia of regal authority or sovereign power. The bracelet King Saul of Israel wore upon his arm may have had such significance. —2 Sam. 1:10; see ORNAMENTS.

BRAMBLE [Heb., *'a·tadh'*]. There are various suggestions as to the plant referred to by the Hebrew term. In Arabic the cognate word at times is used for the buckthorn (any of the variety of thorny shrubs classified under the botanical name of *Rhamnus*) and this identification is supported by the Greek *Septuagint* and Latin *Vulgate* renderings of the Hebrew word. The buckthorn of Palestine is a straggling bush, growing from two to six feet (.6 to 1.8 meters) high, its twigs lined with sharp, strong prickles. Though frequent in the lower warmer regions of the country, it is also found in mountainous regions, as at Jerusalem. Another suggestion is the *Rubus sanctus* or Palestine blackberry, a bushlike plant with long arching stems, armed with prickles and thorns. The third plant recommended is the boxthorn or *Lycium europaeum*, a thorny shrub growing three to six feet (.9 to 1.8 meters) high, blossoming with small violet flowers and bearing small, round, edible red berries.

The bramble appears most prominently in the account of Judges 9:8-15 in which the olive tree, the fig tree and the vine are contrasted with the lowly bramble. As the rest of the chapter makes evident, the valuable plants represent those worthy persons, such as Gideon's seventy sons, who did not seek the position of kingship over their fellow Israelites, while the bramble, useful only for fuel, represents the kingship of Abimelech, the murderer of all the sons of Gideon, his brothers, except one. (Judg. 9:1-6, 16-20) Jotham's suggestion that the other figurative "trees" seek refuge in the shadow of the bramble was doubtless ironical, as the low-growing bramble obviously could not provide shadow for trees, especially the stately cedars mentioned.

The warning was given by Jotham that fire might come out of the bramble "and consume the cedars of Lebanon," perhaps alluding to the ease with which the dry and leafless plant might catch fire during the hot summer months. Psalm 58:9 also shows the use of brambles for fuel, and these are still used by Arabs for that purpose.

The Hebrew word *'a·tadh'* also appears as the name of a place at Genesis 50:10.—See BRIERS, BRIER HEDGE; THORN.

BRANCH, SPROUT. In the Bible several Hebrew and Greek words are variously translated branch, sprout, sprig, shoot, offshoot, bough, twig and treetop. Branches of trees played a part in the worship of Israel. During the Festival of Booths, in the seventh month Ethanim or Tishri, branches of trees, including palm, olive, myrtle and poplar were used in constructing booths in which the people resided for the duration of the festival.—Lev. 23:40; Neh. 8:15.

At Jesus' entry into Jerusalem on Nisan 9, 33 C.E., the crowd that had come to Jerusalem for the Passover and the Festival of Unfermented Cakes greeted him by waving palm branches, hailing him as the king of Israel. (John 12:12, 13) Likewise, the "great crowd" of John's vision at Revelation, chapter 7, are shown waving palm branches as they attribute salvation to God, who is on the throne, and to the Lamb.—Rev. 7:9, 10.

FIGURATIVE USAGE

Jesus was brought up in the small town of Nazareth, meaning "Branch-town." The apostle Matthew calls attention to Jesus' being called a Nazarene (probably from the Hebrew *ne'tser*, "branch or sprout") as a fulfillment of prophecy, likely referring to the prophecy at Isaiah 11:1.—Matt. 2:23.

The apostle Paul likens the congregation of the Jewish candidates *naturally* in line for the heavenly kingdom to an olive tree with a definite number of branches attached to the tree trunk. Wild olive branches (people of the nations, Gentiles) were grafted in to replace "broken off" natural branches (Jews) because only a few accepted Christ, the majority failing. Thus the full God-ordained number is completed, in its final state being composed of Jews and Gentiles.—Rom. 11:17-24.

"Offshoot" or "bough" and the related terms mentioned above are used in the Scriptures to denote a son or offspring, a descendant. In Jacob's blessings to his sons he calls Joseph an offshoot (Heb., *ben*, son). (Gen. 49:22) Destruction leaving neither root nor bough symbolizes the wiping out of the family or of all of a certain kind, or complete destruction beyond possibility of revival.—Mal. 4:1; compare Isaiah 5:24; Hosea 9:16.

Sprout. Jesus Christ is prophetically spoken of in the Hebrew Scriptures as Jehovah's servant "Sprout" (*NW, Le*) or the "Branch" (*AV, AT*), "Bud" (*Ro*). (Zech. 3:8) At Zechariah 6:12, 13, "the man whose name is Sprout" is described as building the temple of Jehovah and sitting as a priest upon his throne. This can apply to none other than Jesus Christ, since he alone could fill the office of king and priest under God's arrangement. Jesus Christ is promised as a righteous "sprout" raised up to David. This One will execute righteousness and justice. (Jer. 23:5; 33:15; compare Isaiah 53:2; Revelation 22:16.) He is also called a twig and a sprout out of Jesse, David's father.—Isa. 11:1.

The end of the dynasty of the kings of Babylon was pictured by likening it to a "detested sprout," thrown away and not deserving of a burial.—Isa. 14:19.

Just as Jehovah the Creator causes the sprouting growth in garden plants and trees, so "sprout," "bough" and similar terms are associated with prosperity, increase and blessings from Jehovah. (Isa. 4:2; 60:21, 22; Job 29:19) He has promised that "just like foliage ["a branch," *AV;* "a green leaf," *RS*] the righteous ones will flourish."—Prov. 11:28.

BRAND MARKS [Gr., *stig'ma·ta*, marks burnt in, brands, tattoos]. Among some pagans brand marks of various designs were burnt or inscribed into the

flesh of slaves in order to prevent escape. Paul mentions a branding iron at 1 Timothy 4:2. Idol worshipers on occasion had the name, emblem or image of their idol god reproduced upon themselves to display the fact that they were devoted to that god. Deliberate disfigurement of the flesh was prohibited under the Mosaic law. (Lev. 19:28) Under the Law the only mark ever put on a slave was the piercing of the ear of one who voluntarily requested slavery to his master "to time indefinite."—Deut. 15:16, 17.

Paul wrote to the Galatians: "I am carrying on my body the brand marks of a slave of Jesus." (Gal. 6:17) Many were the physical abuses administered to Paul's fleshly body because of his Christian service, some of which undoubtedly left him scarred, testifying to the authenticity of his claim as a faithful slave of Jesus Christ. (2 Cor. 11:23-27) These things may have been the marks alluded to. Or he may have had reference to the life he lived as a Christian, under influence of holy spirit, 'browbeating his body and leading it as a slave,' displaying the fruitage of the spirit, carrying out the work of his Christian ministry.—1 Cor. 9:27; see MARK II.

BRASS. See COPPER.

BRAZIER. Generally, a heating device consisting of a panlike receptacle elevated off the ground by means of legs and designed for holding burning coals or charcoal. The Hebrew word rendered brazier (*'ahh*) is thought to be of Egyptian origin, suggesting that the brazier itself may have been an innovation from Egypt.

It appears that in the better homes the brazier was preferred to a depression in the floor of the house, in which a fire could be built. King Jehoiakim had a brazier, likely one made of metal, in his winter house.—Jer. 36:22, 23.

Some suggest that the brazier was a pitcherlike container placed in a depression in the center of the floor. In more recent times such an arrangement for heating has been used in the Middle East. After the fire goes out in the container, a tablelike frame is placed over it and this frame is, in turn, covered by a carpet. Those desiring to warm themselves stick their feet and legs and sometimes the lower part of their body under the carpet.

BREAD. Bread was a staple in the diet of the Jews and other peoples of antiquity, the art of bread making being common knowledge among the Israelites, Egyptians, Greeks, Romans and others. Even in modern times in some parts of the East bread is of chief importance and other types of food are of secondary significance. At times the Bible seems to use "bread" for food in general, as at Genesis 3:19 and in the model prayer, which contains the request: "Give us today our bread for this day."—Matt. 6:11.

In making bread the Hebrews generally used wheat flour or barley flour. Wheat was more expensive, so persons might often have to content themselves with barley bread. Reference is made to barley bread at Judges 7:13; 2 Kings 4:42 and John 6:9, 13. Some flour was rather coarse, being prepared by the use of pestle and mortar. However, "fine flour" was also in use. (Gen. 18:6; Lev. 2:1; 1 Ki. 4:22) The manna Jehovah God provided for the Israelites during their wilderness trek was ground in hand mills or pounded in a mortar.—Num. 11:8.

It was customary to grind the grain and bake fresh bread daily, and often the bread was unleavened (Heb., *mats·tsah'*). The flour was simply mixed with water, and no leaven was added before the kneading of the dough. In making leavened bread the general practice was to take a piece of dough retained from a previous baking and use it as a leavening agent by crumbling it into the water prior to the mixing in of the flour. Such a mixture would be kneaded and permitted to stand until it leavened. —Gal. 5:9; see LEAVEN; LOAF.

Offerings made to Jehovah by the Israelites consisted of some baked things. (Lev. 2:4-13) It was not permissible to use leaven in offerings made by fire to Jehovah, though certain offerings were not burned on the altar and could contain leaven. (Lev. 7:13; 23:17) The use of leavened bread was not allowed during the Passover and the festival of unfermented cakes associated with it.—Ex. 12:8, 15, 18.

The prominence of bread in the daily diet of Biblical times is indicated by repeated references to it throughout the Scriptures. For example, Melchizedek "brought out bread and wine" before blessing Abram. (Gen. 14:18) When Abraham sent away Hagar and Ishmael he "took bread and a skin water bottle and gave it to Hagar." (Gen. 21:14) Imprisoned Jeremiah was given a daily ration of "a round loaf of bread." (Jer. 37:21) On two occasions Jesus Christ miraculously multiplied bread to feed vast crowds. (Matt. 14:14-21; 15:32-37) Jesus taught his followers to pray for "bread for the day according to the day's requirement." (Luke 11:3) And the psalmist fittingly identified Jehovah God as the One providing "bread that sustains the very heart of mortal man."—Ps. 104:15.

FIGURATIVE USE

The term "bread," as used in the Bible, has a number of figurative applications. For instance, Joshua and Caleb told the assembled Israelites that the inhabitants of Canaan "are bread to us," apparently meaning that they could easily be conquered and that the experience would sustain or strengthen Israel. (Num. 14:9) Great sorrow that might be associated with divine disfavor seems to be reflected in Psalm 80:5, where it is said of Israel's Shepherd Jehovah: "You have made them eat the bread of tears." Jehovah is also spoken of as giving his people "bread in the form of distress and water in the form of oppression," evidently referring to conditions they would experience under siege and that would be as common to them as bread and water.—Isa. 30:20.

In speaking of those who are so wicked that they "do not sleep unless they do badness," the book of Proverbs says: "They have fed themselves with the bread of wickedness." (Prov. 4:14-17) Yes, they seem to sustain themselves on wicked deeds. Of one who may acquire the material provisions for life by deceit or fraud, Proverbs 20:17 states: "Bread gained by falsehood is pleasurable to a man, but afterward his mouth will be filled with gravel." But regarding the good and industrious wife it is said: "The bread of laziness she does not eat."—Prov. 31:27.

The Bible also uses "bread" figuratively in a favorable sense. Isaiah 55:2 shows that Jehovah's spiritual provisions are far more important than material things, stating: "Why do you people keep paying out money for what is not bread, and why is your toil for what results in no satisfaction? Listen intently to me, and eat what is good, and let your soul find its exquisite delight in fatness itself."

When instituting the new meal that would commemorate his death (on Nisan 14, 33 C.E.), "Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.'" (Matt. 26:26) The loaf meant Jesus' own fleshly body "which is to be given in your behalf." (Luke 22:19; 1 Cor. 11:23, 24) Earlier, Jesus Christ had contrasted "bread that comes down from heaven" with the manna eaten by the Israelites in the wilderness and had plainly stated: "I am the bread of life." He showed that he was the "living bread that came down from heaven," adding: "If anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world." (John 6:48-51) Jesus presented the merit of his ransom sacrifice to his Father Jehovah God upon his ascension to heaven. By means of this merit Christ can give life to all

obedient ones of mankind. As foretold under divine inspiration, Jesus was born in Bethlehem, which means 'house or place of bread' (Mic. 5:2; Luke 2:11), and through Jesus Christ life-giving "bread" is provided for all believing mankind.—John 6:31-35; see SHOWBREAD.

BREAST, BOSOM. The human breast is used figuratively in the Scriptures to denote closeness, intimacy and favor (Song of Sol. 1:13; John 13:25; 21:20); maturity (Song of Sol. 8:8, 10; Ezek. 16:7); beauty, symbolic of spiritual beauty (Song of Sol. 4:5; 7:3, 7, 8); sexual intercourse ("between her breasts" [Hos. 2:2]; "breasts were squeezed," 'bosoms pressed' [Ezek. 23:3, 21]); fertility (Gen. 49:25; Hos. 9:14); exultation and prosperity. (Isa. 60:16; 66:11) 'Beating the breasts' or 'tearing out the breasts' signified extreme humiliation, distress and grief.—Isa. 32:12; Ezek. 23:34; Luke 18:13; 23:48.

A woman hearing Jesus speak cried out: "Happy is the womb that carried you and the breasts that you sucked!" Since it was every woman's desire to have a worthy son, and Jewish women desired the privilege of being the mother of a prophet and particularly the Messiah, it is understandable that this Jewish woman made such a remark. But Jesus' answer, "No, rather, Happy are those hearing the word of God and keeping it!" showed that it was not being close to Jesus in a fleshly way that counted; spirituality was the important thing. This principle precludes any veneration of Mary as the mother of our Lord.—Luke 11:27, 28.

Because of the nearness of Jerusalem's destruction, accompanied by the appalling slaughter of its inhabitants, Jesus said: "Look! days are coming in which people will say, 'Happy are the barren women, and the wombs that did not give birth and the breasts that did not nurse!'"—Luke 23:29; compare Jeremiah 16:1-4.

The Hebrew Scriptures, by using a different term, make a distinction between the human breast and the breast of animals, which is anatomically different. The breast of a sacrificial animal was the portion that became the priest's for his food, in communion sacrifices made by the Israelites.—Lev. 7:29-35; 10:14, 15.

BOSOM

The word is used in a manner very similar to the usage of breast, although it has more specific reference to the fold in the upper part of the robe than to the breast itself. A dearly beloved or cherished one would be held close to one's bosom, as Naomi did with Ruth's baby Obed, in acknowledging him as the legal heir of Naomi's dead husband Elimelech. (Ruth 4:16) In the custom of reclining at meals the one in front of the bosom of another was in a position of intimacy with him, generally the favored position. (John 13:23) Jesus employed this well-known custom in illustrating Lazarus as being in "the bosom position of Abraham," signifying favor with God. (Luke 16:22, 23) The apostle John described Jesus as being "in the bosom position with the Father," as *the intimate* of Jehovah, the one person who could explain God to a fuller and more thorough extent than any other.—John 1:18.

The garment worn by Israelites in Bible times was quite voluminous over the chest, so that in its folds a person could hide his hands, place money or other articles and even carry a baby or a young lamb. (Ex. 4:6, 7; Num. 11:12; 2 Sam. 12:3) Jehovah says he will carry his lambs in his bosom, an illustration of his tender love and care for them. (Isa. 40:11) The expression "wife of [one's] bosom," as in some translations (*AV; Ro; RS; AT*), is given clearer meaning when rendered, "wife thou dost cherish in thy bosom" (*Kx*), "your cherished wife." (*NW*) (Deut. 13:6; 28:54; Mic. 7:5) Intercourse is sometimes referred to.—Gen. 16:5; 2 Sam. 12:8.

To "render the reward into their own bosom" or to 'measure out their wages into their own bosom' are understandable expressions when we appreciate that the pockets of garments were not in one's skirts or the lower part of the garment as today. (Isa. 65:6, 7; Ps. 79:12; Jer. 32:18) Similarly, the expressions 'carrying reproach in one's bosom,' 'raking fire together into his bosom,' 'taking a bribe from the bosom' and "a bribe in the bosom" have reference to the use of the upper folds of the garment. —Ps. 89:50; Prov. 6:27; 17:23; 21:14; see BOSOM POSITION.

BREASTBAND. A sash or girdle worn by a bride on her wedding day. It marked her status as a married woman. Jehovah as a "husband" to Israel illustrates the sin and extreme disregard of Israel toward him, saying: "Can a virgin forget her ornaments, a bride her breastbands? And yet my own people—they have forgotten me days without number." Israel's God should have been her greatest ornament, but she had forsaken him for other gods.—Jer. 2:32; Isa. 3:20; compare Isaiah 49:18.

BREASTPIECE. The sacred embroidered pouch worn by Israel's high priest over his heart whenever he entered the Holy. The breastpiece was to serve as a "memorial," and was apparently referred to as the "breastpiece of judgment" because of containing the Urim and Thummim by means of which Jehovah's judgments were revealed.—Ex. 28:15, 29, 30.

Like the ephod, the breastpiece was made of the finest materials, gold, blue thread, wool dyed reddish purple, coccus scarlet material and fine twisted linen. (Ex. 28:15) The same fabrics were used in making the ten tent cloths embroidered with cherubs, the curtain separating the Holy from the Most Holy and the screen for the entrance of the tent, the needed materials having been voluntarily contributed by the Israelites and fashioned into final form either directly by Bezalel and Oholiab or under their direction.—Ex. 26:1, 31, 36; 31:2-6; 35:21-29.

The fabric for the breastpiece was evidently a cubit in length and a span in width so as to make a square when folded, thus forming a pouch into which the Urim and Thummim may have been placed. The front of the breastpiece was adorned with twelve precious stones fitted into sockets of gold and arranged in four rows of three stones each. On each stone the name of one of the tribes of Israel was engraved. (Ex. 28:15-21, 28; 39:8-14; Lev. 8:8) The jewels in each row may have been arranged as listed from right to left (as in reading Hebrew). It cannot be stated with any certainty which precious stone corresponded to which tribe. All attempts to do so are merely conjectures.—See the precious stones under their individual headings.

The breastpiece was securely mounted on the ephod in the following manner: Two wreathed chains of pure gold were attached to two gold rings at opposite corners of the upper part of the breastpiece. These chains, in turn, were fastened to the two gold settings of the shoulder pieces of the ephod. Two other gold rings were affixed at opposite extremities of the bottom edge of the breastpiece upon the side facing the ephod. These rings were tied by means of a blue string to the two gold rings on the forefront of the ephod just above its girdle.—Ex. 28:22-28; 39:15-21.

BREASTPLATE. See ARMS, ARMOR.

BREATH. See SPIRIT.

BRIBE. Generally a valuable consideration given with a view to influencing its recipient to act, usually unjustifiably or corruptly, in behalf of the giver. The Scriptures indicate that the accepting of bribes led not only to the perversion of justice but even to bloodshed.—Deut. 16:19; 27:25; Ezek. 22:12.

Accepting bribes was specifically prohibited by

God's law to Israel, and Jehovah, as the Supreme Judge, set the perfect example by always rendering impartial decisions and never accepting bribes. (Ex. 23:8; 2 Chron. 19:7) Hence, those who would be guests in Jehovah's tent must imitate him in this respect.—Ps. 15:1, 5; see also Isaiah 33:15, 16.

The Bible contains numerous examples of those who were not free from bribery. Delilah was bribed to betray Samson, each axis lord of the Philistines paying 1,100 silver pieces ($522.50, if the "silver pieces" were shekels). (Judg. 16:5) The sons of Samuel the prophet and judge, unlike their father, accepted bribes and perverted judgment. (1 Sam. 8:3; 12:3) David speaks of those whose right hand, which should have been supporting the cause of right, was full of bribery. (Ps. 26:10) Likely the two witnesses whose false testimony, at the instigation of Jezebel, resulted in Naboth's being stoned, had been bribed. (1 Ki. 21:9-13) Kings Asa and Ahaz bribed the king of Syria and the king of Assyria respectively for military aid. (1 Ki. 15:18, 19; 2 Ki. 16:8) The head ones or princes of unfaithful Jerusalem proved to be lovers of bribes. (Isa. 1:23; 5:23; Mic. 3:11) Unlike ordinary prostitutes who receive hire, unfaithful Jerusalem actually bribed others to come to her. —Ezek. 16:33.

In the first century C.E., Judas Iscariot, in effect, accepted a bribe to betray Jesus Christ (Matt. 26:14-16, 47-50), and Governor Felix withheld justice in Paul's case in the hope of receiving a bribe from the apostle.—Acts 24:26, 27.

The expressions "a bribe from the bosom" and "a bribe in the bosom" can be better understood when considering that in Hebrew the word "bosom" may also refer to the fold of a garment above the belt. Therefore, these expressions indicate that the bribe apparently was hidden in the upper fold of the garment and then given in secrecy to another who, in turn, likewise concealed it.—Prov. 17:23; 21:14; see GIFTS, PRESENTS.

BRICK. Generally, a building block made of hardened mud or clay. From earliest times brick has been widely used in Bible lands. The builders of ancient Babel found no stone in the vicinity of the site they chose for their city and, therefore, utilized bricks instead of stone, and bitumen instead of mortar. Apparently the bricks were kiln-dried, that is, hardened "with a burning process." (Gen. 11:3) In ancient Egypt, the enslaved Israelites labored at brickmaking. Their lot was made more difficult by having to gather the straw themselves and still produce the same number of bricks. (Ex. 5:7-19) In the Promised Land, the Israelites continued using bricks in construction work, although it appears that stone was preferred. (Isa. 9:10) While abundant in the hills of Palestine, in some sections little good-quality building stone is available. Hence in the lowlands, at cities such as Jericho and Ezion-geber, brick was used not only for the city walls but also for dwellings. In modern times, in parts of Syria and Palestine, houses have been built partly of hewn stone and the remainder of sun-dried brick, the hewn stone being used for the walls most exposed to winter storms.

In the manufacture of bricks, after foreign substances were removed from the mud or clay, it was generally mixed with finely chopped straw or other vegetable matter. This is borne out by the Papyrus Anastasi, an ancient Egyptian document, which reads: "I am without equipment. There are no people to make bricks, and there is no straw in the district." Although bricks made without straw have been found in Egypt, this was evidently an exception and provides no valid basis for concluding that the Israelites resorted to making bricks without straw when forced to obtain it themselves. Experiments conducted in recent years indicate that adding straw to clay makes it easier to work and triples the strength of the bricks produced therefrom.

The mixture of mud or clay and straw was moistened with water, trampled underfoot and then molded by hand or pressed into four-sided wooden molds. (Compare Nahum 3:14.) So that the molds could be slipped off easily, the sides thereof, as today, were probably dusted with dry earth. Often, while the brick was still wet, it was stamped with the mark of the reigning monarch. (Bricks bearing the stamp of King Nebuchadnezzar can still be found in present-day peasant houses near ancient Babylon.) The bricks were then left to dry in the sun or were kiln-dried.

In Babylonia bricks were commonly kiln-dried and such bricks were generally used for city walls and the walls and floors of palaces. Sometimes sun-dried bricks were used in the interiors of buildings or laid with burnt bricks in alternate layers several feet thick. In Egypt, Assyria and Palestine sun-drying appears to have predominated. Kiln-processed bricks are superior in quality to those dried in the sun. The latter tend to disintegrate when subjected to floods and shrivel under the intense heat of the summer sun. In certain cases, however, sun-dried bricks have proved to be very substantial, such as those at Ezion-geber, which have remained for centuries.—See KILN.



Making sun-dried bricks, near the Tigris River

The extensive use of sun-dried brick explains why the sites of certain ancient cities have remained undiscovered for centuries. Mounds of earth much like the surrounding soil were formed by the crumbled bricks of former cities. In Palestine and Syria such mounds frequently contain the ruins of several cities.

Bricks varied considerably in size and shape. In Egypt the rectangular shape was common, and wedge-shaped bricks were used in the construction of arches. Egyptian bricks were approximately 14 to 20 inches (36 to 51 centimeters) in length, 6 to 9 inches (15 to 23 centimeters) in width and 4 to 7 inches (10 to 18 centimeters) in thickness. In Babylonia, square, oblong, triangular and wedge-shaped bricks have been found. However, brick of later periods, as that from the time of Nebuchadnezzar, was generally

square-shaped, measuring about a foot (.3 meter) across.

The Hebrew word for "brick" appears to be derived from a root meaning "to be white," suggesting that, in their natural state, bricks were whitish in color and hence made from light-colored clay. The Assyrians, Babylonians and other ancient peoples at times enameled or painted their bricks various colors. At Babylon, blue enameled bricks, and fragments of brick covered with a yellow glaze, have been found. An interesting example of the use of painted bricks by the Assyrians is the ziggurat at Khorsabad. The indications are that, starting from the bottom, its seven stories were consecutively painted white, black, red, white, reddish orange, silver and gold.

Isaiah's reference to Israel's making sacrificial smoke upon the bricks may have reference to the pavement of the place for offering sacrifice, or the roof tiles.—Isa. 65:3.

BRIDE PRICE. See MARRIAGE.

BRIDLE. The headgear with which a horse is governed and restrained, consisting of a headstall, a bit and reins, often with other appurtenances.

The word is generally used figuratively in the Bible, or in drawing an illustration. The psalmist says: "Do not make yourselves like a horse or mule without understanding, whose spiritedness is to be curbed even by bridle or halter before they will come near to you." (Ps. 32:9) Men should not be like unreasoning beasts, unable to guide themselves properly. However, as such brute beasts require correction by whip and bridle, the rod is serviceable for use on the stupid person.—Prov. 26:3.

In Revelation the "vine of the earth" is thrown into a winepress and trodden roughly with the shod feet of horses, the blood coming "as high up as the bridles of the horses, for a distance of a thousand six hundred furlongs [184 miles; 296 kilometers]." (Rev. 14:18-20) So great a depth of blood covering such a distance represents the tremendous scope of the destruction wrought by the angels and reflects the fact that the winepress is big enough to catch all and allow escape for none who make up the symbolic "vine of the earth" at the time of the fullness of its guiltiness.

Jehovah told King Sennacherib of Assyria: "I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you back by the way by which you have come." (2 Ki. 19:28; Isa. 37:29) Not willingly, but by Jehovah's hand, Sennacherib was forced to forgo any siege of Jerusalem and to return to Nineveh, where he was assassinated by his own sons. (2 Ki. 19:35-37; Isa. 37:33-38) Jehovah illustrates the protection he provides for his people by saying that he will put "a bridle bit that causes one to wander about" in the jaws of the peoples who are his enemies, just as beasts are controlled contrary to their desires.—Isa. 30:28.

Job, lamenting his sorrowful condition in sickness and under ridicule, says of his persecutors: "The bridle they left loose on my account." (Job 30:11) Job's enemies went ahead full speed, unbridled, in complete disrespect and unrestraint, in venting their hostility upon him.

James the half brother of Jesus gives counsel on the proper use of the tongue, likening the control of it to a bridle. If one has self-control through the application of Scriptural principles, and by this can control the tongue, he can control his entire body. (Jas. 3:2, 3) A bridle on the tongue itself is necessary for one professing to be a worshiper of God, or else his form of worship will be futile. —Jas. 1:26.

BRIERS, BRIER HEDGE [Heb., *bar·qa·nim'; hhe'dheq*]. The brier is a plant with a woody stem bearing thorns or prickles and the name may refer to numerous plants of this type. Some authorities identify the first-listed Hebrew term (*bar·qa·nim'*) with that designated by a cognate noun in Arabic: the *Centaurea scoparius*, a common thistlelike plant with thorny heads. Gideon used some type of brier in punishing the men of Succoth for their refusal to supply bread to his hungry soldiers during his fight against the Midianites.—Judg. 8:6, 7, 16.

Proverbs 15:19 likens the path of the lazy man to a "brier hedge," (or, *hhe'dheq*) perhaps in the sense of his envisioning or imagining difficulties and thorny problems in every undertaking and thus excusing himself from moving ahead on that basis; whereas the righteous one finds his course well laid out and allowing for good progress. (Compare Isaiah 40:3.) Thorny plants were often used as hedges to protect orchards and vineyards against thieves and animals. (Isa. 5:5) Since brier plants served for little else than hedges and for fuel, the moral decay of the nation of Israel caused the prophet Micah to say of the people that their "best one is like a brier, their most upright one is worse than a thorn hedge." (Mic. 7:4) Several thorny plants are used as hedges in the Palestinian region, one of the most common being the oleaster or *Eleagnus hortensis*, a plant of dense growth and strong, sharp thorns. The boxthorn (*Lycium europaeum*) was also used widely as a hedge, especially in the coastal regions.—See BRAMBLE; NETTLE; THORN.

BROAD BEANS [Heb., *pohl*]. The Hebrew term corresponds with the Arabic *fûl* and is identified with the broad bean, *Vicia faba* L., an annual plant extensively cultivated in Syria and Palestine. This type of bean has been found in Egyptian mummy coffins, indicating the use of it in Egypt from ancient times.

The plant is hardy and erect, reaches a height of about three feet (.9 meter), and produces a sweet perfume when in blossom. The ripe pods are large and thick and the beans are brown or black in color. Planted after the early rains in the autumn, they are usually harvested in the late spring toward the close of the barley and wheat harvest. The plants are winnowed much like grain.

As a food, the green immature pods may be boiled whole as a vegetable, while the ripe beans are often cooked with oil and meat. When David moved out of Jerusalem and across the Jordan due to Absalom's revolt, his company was greeted in Mahanaim by a delegation voluntarily offering equipment and foodstuffs, including broad beans. (2 Sam. 17:24-29) Ezekiel was instructed to mix broad beans with lentils and grains to make a coarse bread to be eaten by weight, depicting famine conditions.—Ezek. 4:9, 10.

BRONZE. See COPPER.

BROOCH. A decorative clasp made of metal and having a pin or tongue by which it can be fastened to a person's clothing. In ancient times, brooches were worn by both men and women, as among the Greeks and Romans. The Roman brooch or fibula sometimes consisted of a curved piece of metal with a hook at one end and a pin extending from the other end, in safety-pin fashion. Being not only ornamental but useful, the brooch was often used for such purposes as pinning together two parts of a scarf or cloak. Brooches of antiquity were made of bronze, iron, gold and silver. Their use in early Palestine has been established by archaeological finds, among these being bow-shaped brooches discovered at Tell el-Nasbeh.

When the Israelites were granted the privilege of contributing toward the construction of the tabernacle, the men and women brought various ornaments including "brooches" or "buckles." (Ex. 35:21, 22) These brooches were evidently hooked ornaments of some type, for the same Hebrew word used for them (*hhahh*) is rendered "hook(s)" elsewhere. (2 Ki.

19:28; Ezek. 29:4) However, the Scriptures do not describe these brooches.—See ORNAMENTS.

BROOM TREE [Heb., *ro'them*]. The broom tree is in reality a desert shrub of the pea family. The corresponding Arabic name (*ratam*) aids in identifying the plant and shows the *Authorized Version* translation of "juniper tree" to be incorrect.

This bush is one of the most abundant plants of the Judean wilderness, the Sinai Peninsula, as well as the rest of Arabia, and is found in ravines, rocky places, on hillsides, and even in open sand stretches of desert areas, where its roots sink deep to draw up moisture. It grows from three to twelve feet (.9 to 3.7 meters) in height, with numerous thin, rodlike branches and narrow straight leaves. When blossoming, the small clusters of delicate flowers, ranging in color from white to pink, make a lovely sight as they carpet the otherwise barren hillsides. The Hebrew name for the plant (*ro'them*) comes from a root word meaning "to bind," and, according to Pliny (of the first century C.E.), its pliant branches were used for binding and even for basket weaving.

When Elijah fled into the wilderness to escape Jezebel's wrath, the record at 1 Kings 19:4, 5 says, he "sat down under a certain broom tree" and then slept there. While the smaller broom trees would provide very scant shade from the burning sun of the wilderness, one of good size could give welcome relief. This desert bush also served as fuel. The wood of the broom tree makes excellent charcoal, which burns with an intense heat, and it is highly valued till this day in Arabic lands.

Because the roots of the broom tree are bitter and nauseous, some have suggested that the reference by Job (30:4) to these as being used for food by persons starving in barren desolation perhaps refers to an edible parasitic plant (called *Cynomorium coccineum*) that grows like a fungus on these roots. While this may be the case, it is also possible that another variety of this plant existed in Job's day (some three thousand years ago) rather than just the present white broom tree (*Retama raetam*) that now grows. Then, too, it should be remembered that a poisonous variety of plant can successfully be treated in such a way as to make it safe for food, as is the cassava plant eaten by the Indians of the Caribbean and of South America.

BROTHER. A male having the same parent or parents as another. Full brothers mentioned in the Bible, sons of the same father and the same mother, include Cain and Abel, sons of Adam and Eve (Gen. 4:1, 2; 1 John 3:12); Jacob and Esau, twin sons of Isaac and Rebekah (Gen. 25:24-26); James and John, sons of Zebedee and his wife. (Matt. 4:21; 27:56; compare Judges 8:19.) Moses and Aaron were brothers of Miriam (Num. 26:59); Lazarus was brother to Martha and Mary. (John 11:1, 19) "Brothers" also designates half brothers, those with the same father but a different mother, as in the case of Jacob's twelve sons by four different women (Gen. 35:22-26; 37:4; 42:3, 4, 13); also, offspring of the same mother but of different fathers, as in the case of Jesus and his brothers, and possibly in that of David's relationship to his sisters.—Matt. 13:55; 1 Chron. 2:13-16; 2 Sam. 17:25; see "Brothers of Jesus" below.

The term "brother," however, was not limited to the immediate fleshly relationship. Abraham and Laban referred to their nephews Lot and Jacob respectively as brothers. (Gen. 11:27; 13:8; 14:14, 16; 29:10, 12, 15; compare Leviticus 10:4.) Fellow members of the same tribe in Israel enjoyed a brotherly relationship (2 Sam. 19:12, 13; Num. 8:26), and in a still larger sense the entire nation of Israel were brothers, offspring as they were from one common father Jacob, and united in worship of the same God Jehovah. (Ex. 2:11; Deut. 15:12; Matt. 5:47; Acts 3:17, 22; 7:23; Rom. 9:3) Even the Edomites, who descended from Abraham, thereby being distantly related to Israel, were called brothers. (Num. 20:14) The reunited kingdoms of Judah and Israel were referred to as in a "brotherhood."—Zech. 11:14.

"Brother" is also applied to those united in a general cause and having similar aims and purposes. For example, King Hiram of Tyre called King Solomon his brother, not simply because he was an equal in rank and position, but also perhaps because of mutual interests in supplying timbers and other things for the temple. (1 Ki. 9:13; 5:1-12) "Look! How good and how pleasant it is for brothers to dwell together in unity!" David wrote, inferring that it is not blood relations alone that make for peace and unity between fleshly brothers. (Ps. 133:1) In fact, mutual affection and interest, not common parentage, prompted David to call Jonathan his brother. (2 Sam. 1:26) Companions having similar natures and dispositions, even when such are bad, are properly called "brothers."—Prov. 18:9.

In the patriarchal society and under the Mosaic law, certain privileges and obligations were assumed by fleshly brothers. With the death of the father, the oldest brother, the firstborn, received a double share of the family inheritance and the responsibility of acting as head for the family. A fleshly brother was first in line for the right of repurchase, levirate marriage, and avenging blood. (Lev. 25:48, 49; Deut. 25:5) Incestuous relations between brother and sister were strictly forbidden by the Mosaic law.—Lev. 18:9; Deut. 27:22.

In the Christian congregation members enjoy a common spiritual relationship analogous to that of brothers. Jesus called his disciples brothers. (Matt. 25:40; 28:10; John 20:17) He strongly emphasized this relationship, saying: "Whoever does the will of my Father . . . , the same is my brother, and sister, and mother." (Matt. 12:48-50) Hence blood relatives must be loved less than Christ and left behind on his account if necessary. (Matt. 10:37; 19:29; Luke 14:26) Indeed, brother may deliver brother over to death. (Mark 13:12) The term "brother" extends out beyond the immediate associates of Jesus to include the whole congregation of believers (Matt. 23:8; Heb. 2:17), the "whole association of brothers" "who have the work of witnessing to Jesus." (1 Pet. 2:17; 5:9; Rev. 19:10) Such an association of spiritual brothers shows "brotherly love" in its fullest measure.—Rom. 12:10; Heb. 13:1.

Peter at Pentecost addressed those from faraway lands, including proselytes, all as "brothers." (Acts 2:8-10, 29, 37) Sometimes male Christian believers were distinguished as "brothers" and females as "sisters" (1 Cor. 7:14, 15), but generally "brothers" was the accepted greeting to mixed groups and was not restricted to males. (Acts 1:15; Rom. 1:13; 1 Thess. 1:4) The term is used in this sense in all but three of the inspired Christian letters (Titus, 2 John, Jude), and in the writings of other early Christians. The apostles warned against "false brothers" who infiltrated the congregations.—2 Cor. 11:26; Gal. 2:4.

BROTHERS OF JESUS

The four Gospels, the Acts of Apostles, and two of Paul's letters mention "the Lord's brothers," "the brother of the Lord," "his brothers," "his sisters," naming four of the "brothers": James, Joseph, Simon and Judas. (Matt. 12:46; 13:55; Mark 3:31; Luke 8:19; John 2:12; Acts 1:14; 1 Cor. 9:5; Gal. 1:19) The majority of Bible scholars accept the cumulative evidence that Jesus had at least four brothers and two sisters, and that all were offspring of Joseph and Mary by natural means after the miraculous birth of Jesus.

The arbitrary notions that these brothers of Jesus were sons of Joseph by a former marriage, or by levirate marriage with Joseph's sister-in-law, must be classified as fictitious, since there is no factual confirmation or even a suggestion to this effect in the Scriptures. The claim that "brother" (*a·del·phos'*)

here means "cousin" (*a·ne·psi·os'*) is a theoretical contention, the invention of which is credited to Jerome, and dates back no earlier than 383 C.E. Not only does Jerome fail to cite any traditional support for his newborn hypothesis; in later writings he wavers in his opinions and even expresses misgivings about his "cousin theory." As Lightfoot comments: "St Jerome pleaded no traditional authority for his theory, and that therefore the evidence in its favour is to be sought in Scripture alone. I have examined the scriptural evidence, and the . . . combination of difficulties . . . more than counterbalances these secondary arguments in its favour, and in fact must lead to its rejection."—*St. Paul's Epistle to the Galatians*, 1874, p. 258.

In the Greek Scriptures where the account involved a nephew or cousin *a·del·phos'* is not used. Rather, the relationship is explained, as "the son of Paul's sister" or "Mark the cousin [*a·ne·psi·os'*] of Barnabas." (Acts 23:16; Col. 4:10) The Greek words *syg·ge·non'* ("relatives," such as cousins) and *a·del·phon'* ("brothers") both occur in the same text, showing that the terms are not used loosely or indiscriminately in the Greek Scriptures.—Luke 21:16.

When, during Jesus' ministry, "his brothers were, in fact, not exercising faith in him," it would certainly rule them out from being his brothers in a spiritual sense. (John 7:3-5) Jesus contrasted these fleshly brothers with his disciples, who believed in him and who were his spiritual brothers. (Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21) This lack of faith on the part of his fleshly brothers prohibits identifying them with apostles of the same names: James, Simon, Judas; they are explicitly distinguished from Jesus' disciples.—John 2:12.

The relationship these fleshly brothers of Jesus had with his mother Mary also indicates they were her children rather than more distant relatives. They are usually mentioned in association with her. Statements to the effect that Jesus was Mary's "*first-born*" (Luke 2:7), and that Joseph "had no intercourse with her *until* she gave birth to a son," also support the view that Joseph and Mary had other children. (Matt. 1:25) Even Nazarene neighbors recognized and identified Jesus as "the brother of James and Joseph and Judas and Simon," adding, "And his sisters are here with us, are they not?"—Mark 6:3.

In the light of these scriptures the question is aked: Why, then, should Jesus just before his death entrust the care of his mother Mary to the apostle John instead of his fleshly brothers? (John 19:26, 27) Manifestly because Jesus' cousin, the apostle John, was a man who had proved his faith, he was the disciple whom Jesus loved so dearly, and this spiritual relationship transcended that of the flesh; at the time, remember, there is no indication that his fleshly brothers were, as yet, disciples of Jesus.

After Jesus' death on the torture stake his fleshly brothers changed their doubting attitude, for they were present with their mother and the apostles when assembled for prayer after Jesus' ascension. (Acts 1:14) This suggests that they were present also at the outpouring of the holy spirit on the day of Pentecost. James, who was singled out prominently among the older men of the governing body in Jerusalem and who, even though not an apostle, wrote the letter bearing his name, is believed to be Jesus' brother. (Acts 12:17; 15:13; 21:18; Gal. 1:19; Jas. 1:1) Jesus' brother Jude, not the apostle, is believed to have penned the book by his name. (Jude 1, 17) Paul indicates that at least some of Jesus' brothers were married.—1 Cor. 9:5.

BROTHER-IN-LAW MARRIAGE (also known as levirate marriage, from Latin *levir*, meaning a husband's brother). The law regarding this at Deuteronomy 25:5, 6 reads: "In case brothers dwell together and one of them has died without his having a son, the wife of the dead one should not become a strange man's outside. Her brother-in-law should go to her, and he must take her as his wife and perform brother-in-law marriage with her. And it must occur that the first-born whom she will bear should succeed to the name of his dead brother, that his name may not be wiped out of Israel." This doubtless applied whether the surviving brother was married or not.

Jehovah is the one "to whom every family in heaven and on earth owes its name." (Eph. 3:15) He believes in the preservation of the family name and line. This principle was followed in patriarchal times and was later incorporated into the Law covenant with Israel. The woman was not to become a strange man's outside, that is, she should not marry anyone outside the family. When her brother-in-law took her, the firstborn would bear, not the name of the brother-in-law, but that of the deceased man. This does not mean that the child always bore the same given name but that he carried on the family line and the hereditary possession remained in the father's household.

"In case brothers dwell together" apparently did not mean that they lived in the same house but in the same vicinity. Of course, living at a great distance would make it difficult for the brother to take care of his own and his brother's inheritance until an heir could do it. However, the Talmud says that it meant not in the same community but at the same time.

An example of this practice in patriarchal times is the case of Judah. He took a wife, Tamar, for Er his firstborn, and when Er proved wicked in Jehovah's eyes, Jehovah put him to death. "In view of that Judah said to Onan [Er's brother]: 'Have relations with your brother's wife and perform brother-in-law marriage with her and raise up offspring for your brother.' But Onan knew that the offspring would not become his; and it occurred that when he did have relations with his brother's wife he wasted his semen on the ground so as not to give offspring to his brother." (Gen. 38:8, 9) Because Onan refused to fulfill his obligation in connection with the arrangement of brother-in-law marriage, Jehovah put him to death. Judah then told Tamar to wait until his third son Shelah matured, but Shelah was not required by his father to perform his duty toward Tamar.

In due time, after the death of Judah's wife, Tamar maneuvered so as to get an heir from her father-in-law. This she did by disguising herself, putting on a shawl and a veil and seating herself by the road along which she knew Judah would be passing. Judah took her for a harlot and had relations with her. She obtained tokens from him as evidence of their relations, and when the truth came out, Judah did not blame her but declared that she was more righteous than he was. The record states that he did not have further intercourse with her when he learned who she was. Thus Judah himself unwittingly produced an heir to Er through his daughter-in-law. —Gen. chap. 38.

Under the Law, in case a brother-in-law did not want to perform his duty, the widow was to take the matter to the older men of the city and inform them of this fact. He was to appear before them and state that he did not want to marry her. At that the widow was to draw off his sandal from his foot and spit in his face. After this the man's "name must be called in Israel 'The house of the one who had his sandal drawn off,'" an expression of reproach toward his household.—Deut. 25:7-10.

The practice of taking off the sandal may have arisen from the fact that when anyone took possession of landed property he did so by treading upon the soil and asserting his right of possession by standing upon it in his sandals. In taking off his sandal and handing it to another, he was renouncing his position and property before the constituted older witnesses at the city gate.

Further light is thrown on the matter in the book of Ruth. A Judean man named Elimelech died, as

did his two sons, leaving his widow Naomi and two widowed daughters-in-law. There was a man referred to in the Bible as "So-and-so" who was a close relative of Elimelech, perhaps a brother. This one, being nearest of kin, was the one called the *go·'el'* or the repurchaser. This one refused to carry out his duty, drawing off his sandal, leaving Boaz the next nearest of kin with the right of repurchase. Boaz then bought Elimelech's land and thereby took Naomi, but since she was too old for childbearing, the widowed daughter-in-law Ruth was actually the one becoming the wife to Boaz to raise up a child to the name of Elimelech. When the child Obed was born, neighbor ladies said: "A son has been born to Naomi," considering the child the son of Elimelech and Naomi. Boaz and Ruth performed a service to Jehovah, the name given to their son meaning "servant." Jehovah blessed this arrangement, for Obed became the ancestor of David and was, therefore, in the direct lineage of Jesus Christ. —Ruth chap. 4.

The right of levirate marriage evidently descended to the nearest male relative as outlined in the law governing inheritance of property, namely, the oldest brother, other brothers according to age, then the paternal uncle, and so forth. (Num. 27:5-11) In the reference made to brother-in-law marriage at Matthew 22:23-28 and Luke 20:27-33, it is indicated that the duty to marry the childless man's widow would pass from one brother to the next in the event of their successive deaths. Another brother evidently could not run ahead of the older brother, who had the prior obligation, unless the older brother refused to exercise it.

The Sadducees interpreted brother-in-law marriage to apply only to betrothed virgins, but the Pharisees held to the view that it applied to widows. In the account in the book of Ruth, Naomi was actually a *widow* who had borne two sons. These had both died, leaving no one to inherit.

BROWN. See COLORS.

BUILDER, BUILDING. Jehovah God as Creator of all things is the Builder *par excellence*. (Heb. 3:4; Job 38:4-6) His Word the Logos, who became Jesus Christ, is the Master Worker that he used in creating all things. (John 1:1-3; Col. 1:13-16; Prov. 8:30) Man cannot create, but must build with materials already existent. The ability to plan, to manufacture instruments and to build was planted in man at his creation and was manifested early in human history.—Gen. 1:26; 4:20-22.

Cain, the first son of Adam and Eve, is the first man mentioned in the Bible as the builder of a city, giving it the name of his son Enoch. (Gen. 4:17) Noah was the builder of an ark, the pattern of which was given to him by Jehovah. Resinous wood was the material used for this ark of three stories, which was covered inside and outside with tar. (Gen. 6:14-16; see ARK No. 1.) Nimrod, a "mighty hunter in opposition to Jehovah," was the builder of several cities, namely, Babel, Erech, Accad, Calneh and also Nineveh, Rehoboth-Ir, Calah and Resen.—Gen. 10: 9-12.

When the Israelites were in slavery in Egypt they built cities as storage places for Pharaoh, namely, Pithom and Raamses. (Ex. 1:11) When they were led by Jehovah into the Promised Land they there found cities that had been built by the Canaanite inhabitants. Many of these cities with their houses were taken and used by the Israelites.—Deut. 6:10, 11.

Moses supervised the building of the tabernacle in the wilderness, with all its utensils, the pattern being divinely provided. (Ex. 25:9) Taking the lead in the fabrication and construction were Bezalel and Oholiab, whose abilities were accentuated by God's holy spirit so that the finished work was done exactly as God had commanded Moses.—Ex. 25:40; 35:30–36:1.

After David took the city of Jerusalem from the Jebusites he did considerable building there, including a house for himself. (2 Sam. 5:9-11) His son Solomon was a builder of renown, the temple of Jehovah being his foremost project. The architectural plans for this temple had been given to David by inspiration. (1 Chron. 28:11, 12) David had gathered much of the material for the temple building, gold, silver, copper, iron, timbers, stones and precious stones, contributed by the people and also from David's own funds. (1 Chron. 22:14-16; 29:2-8) Hiram, king of Tyre, acted toward Solomon as he had toward David by supplying materials, particularly cedar and juniper timbers, as well as supplying many workmen. (1 Ki. 5:7-10, 18; 2 Chron. 2:3) King Hiram also sent a man named Hiram (Hiram-abi), son of a Tyrian man and an Israelite woman, a very skilled worker in gold, silver, copper, iron, stones, timbers and fabrics.—1 Ki. 7:13, 14; 2 Chron. 2:13, 14.

Solomon did other extensive building works, including a house for himself as well as the House of the Forest of Lebanon, the Porch of Pillars and the Porch of the Throne. The building of the temple and other governmental buildings occupied twenty years. (1 Ki. 6:1; 7:1, 2, 6, 7; 9:10) Following this, Solomon embarked on a nationwide building program, including Gezer and Lower Beth-horon, Baalath and Tamar (Tadmor) in the wilderness, along with storage cities, chariot cities and cities for the horsemen. (1 Ki. 9:17-19) Excavations in Palestine, particularly at Hazor, Megiddo and Gezer, have uncovered city gates and fortifications that archaeologists attribute to Solomon.

A notable builder among the kings of Israel and Judah was Solomon's son Rehoboam. His works included the rebuilding of Bethlehem, Etam, Tekoa, Beth-zur, Soco, Adullam, Gath, Mareshah, Ziph, Adoraim, Lachish, Azekah, Zorah, Aijalon and Hebron. Rehoboam also reinforced and provisioned the fortified places. (2 Chron. 11:5-11) Other builders were King Baasha of Israel, who "began to build Ramah"; King Asa of Judah, building at Geba in Benjamin and Mizpah; Hiel the Bethelite, who rebuilt ruined Jericho at the forfeit of Abiram his firstborn at the laying of its foundation, and of Segub his youngest son at the putting up of the doors, in fulfillment of Joshua's prophecy (1 Ki. 15:17, 22; 16:34; Josh. 6:26); and King Ahab of Israel, who constructed a house of ivory, besides several cities. (1 Ki. 22:39) Some archaeologists believe that the heavy fortifications and the constructions at Megiddo, formerly thought to be Solomon's stables, actually belonged to Ahab, whose rule began about fifty-seven years after Solomon's death. Building works uncovered in the stratum below these are now considered to be Solomon's fortifications.

King Uzziah of Judah was an extensive builder. (2 Chron. 26:9, 10) Uzziah displayed evidence of military genius in fortifying Jerusalem with "engines of war, the invention of engineers." (2 Chron. 26:15) Scenes of wall reliefs depicting Sennacherib's assault on Lachish show special kinds of fortifications on the towers, attributed by archaeologists to Uzziah.

Jotham did a great deal of building. (2 Chron. 27:3, 4) And Hezekiah did considerable fortifying of Jerusalem, in connection with which he dug a water tunnel from the spring of Gihon to bring water inside the city. (2 Chron. 32:2-5, 30) This water tunnel can still be viewed by visitors to Jerusalem. —See the names of the kings under their respective headings.

After the exile, Zerubbabel traveled from Babylon with a company of nearly 50,000 persons and began the rebuilding of the temple of Jehovah in Jerusalem. It was completed in the year 516 B.C.E. Later, in 455 B.C.E., Nehemiah came from Shushan to rebuild the wall of the city.—Ezra 2:1, 2, 64, 65; 6:15; Neh. 6:1; 7:1.

King Nebuchadnezzar of Babylon is known mainly for his military exploits. Nonetheless, he was a great

builder. Though he never built a temple to Jehovah, at Babylon he built fifty-four temples to false gods. He was also a notable builder of public works. His inscriptions concern themselves not with his military exploits but with his building projects, including temples, palaces, streets, embankments and walls. He made Babylon the wonder city of the ancient world, and in all of Babylonia no building compared with the famous hanging gardens that King Nebuchadnezzar built to satisfy the homesick longings of his Median queen. Those gardens were rated as one of the seven wonders of the ancient world.

King Herod the Great rebuilt the second temple of Jehovah at Jerusalem. Because of the distrust of the Jews, he was compelled to bring the materials in first, then to raze the second temple piecemeal as he constructed the new one. For this reason and for dislike of Herod, the Jews do not consider it the third temple, although it is often designated as such by others. By the year 30 C.E. reconstruction in the temple area had been under way for forty-six years (John 2:20), and it continued for many more years. Herod also built an artificial harbor city, Caesarea, rebuilt Samaria and carried on other vast building projects within Palestine and in other lands.

Jesus, when on earth, was in the building trade, being referred to as a "carpenter."—Mark 6:3.

Building materials used in Bible times were earth, wood of various sorts, stone, precious stones, metals, fabrics, plaster, mortar, bitumen, whitewash made of lime, coloring for decorating wood and dyes for fabrics. At times bricks were painted or enameled.

A number of building tools and instruments are mentioned in the Bible, including the ax (Deut. 19:5), hammer (Judg. 4:21), forge hammer and anvil, nails and a soldering or joining process (Isa. 41:7), saw (Isa. 10:15), stone-saw (1 Ki. 7:9), measuring line or rope (Zech. 1:16; 2:1), measuring reed (Ezek. 40:3; Rev. 21:15), plummet (Amos 7:7, 8; Zech. 4:9, 10), leveling instrument (2 Ki. 21:13; Isa. 28:17), wood scraper and compass (Isa. 44:13), billhook (Isa. 44:12; Jer. 10:3), chisel (Ex. 20:25) and scales. —Isa. 40:12.

FIGURATIVE USAGE

The Christian congregation is considered a house or temple built upon the foundation of the apostles and prophets, with Christ Jesus as the foundation cornerstone. It is called "God's building," "a place for God to inhabit by spirit." (1 Cor. 3:9; Eph. 2:20-22) Jesus applied the fulfillment of Psalm 118:22 to himself, as being the "stone" that the Jewish religious leaders and their followers, as "builders," rejected. (Matt. 21:42; Luke 20:17; Acts 4:11; 1 Pet. 2:7) The individual members of the congregation are spoken of as "living stones." (1 Pet. 2:5) The congregation, also known as the bride of Jesus Christ, is pictured as a city, the New Jerusalem. (Rev. 21:2, 9-21) At Hebrews 11:10, 16, Jehovah is called the builder of this city.

Jesus likened his hearers to two kinds of builders, one of which built his personality and way of life on the rock-mass of obedience to Christ and was, therefore, able to withstand the storms of opposition and tribulation. The other, building on sand, was unable to stand when pressure came. (Matt. 7:24-27) Building of Christian personalities in others also is discussed by the apostle Paul, a "director of works." (1 Cor. 3:10-15) On one occasion Jesus said to the Jews: "Break down this temple, and in three days I will raise it up." (John 2:19) The Jews thought he was speaking of the temple of Herod and used this against him at his trial, witnesses against him saying: "We heard him say, 'I will throw down this temple that was made with hands and in three days I will build another not made with hands.'" (Mark 14:58) Jesus was using figurative speech, referring to the "temple of his body." He was put to death and on the third day rose again. (John 2:21; Matt. 16:21; Luke 24:7, 21, 46) He was resurrected by his Father Jehovah God in another body not made with hands like the temple of Jerusalem, but a spirit body made (built) by his Father. (Acts 2:24; 1 Pet. 3:18) This usage of building as applied to one's body is not unique, for, speaking of Eve's creation, it was said: "And Jehovah God proceeded to build the rib that he had taken from the man into a woman." —Gen. 2:22.

Jesus Christ foretold that in the "last days" people would be involved in building operations and other activities of life, oblivious of the real meaning of the times, just as they were in the days of Lot, and that destruction would come upon them unawares in the midst of these activities.—Luke 17:28-30; see ARCHITECTURE; BRICK; FORTIFICATIONS.

BUKKI (Buk'ki) [shortened form of Bukkiah, "proved of Jah"].

1. A chieftain from the tribe of Dan whom Jehovah appointed to assist with the tribal division of the Promised Land. Son of Jogli.—Num. 34:16-18, 22.

2. Descendant of Aaron through Eleazar and Phinehas, and ancestor of the skilled copyist Ezra. (1 Chron. 6:4, 5, 50, 51; Ezra 7:1-6) He may have served as high priest sometime during the period of the judges.

BUKKIAH (Buk·ki'ah) [proved of Jah]. Son of Heman of the tribe of Levi. Bukkiah was chosen by lot to head the sixth of twenty-four musician groups that David organized for service at Jehovah's sanctuary. He with his sons and brothers assisting him totaled twelve.—1 Chron. 25:1, 4, 9, 13, 31.

BUL. The eighth lunar month of the sacred calendar of the Israelites corresponding to the second month of the secular calendar. (1 Ki. 6:37, 38; Gen. 7:11) It included part of October and part of November. Following the Babylonian exile this month was called Marheshvan or Marchesvan, later abbreviated to Heshvan. These postexilic names do not appear in the Bible but are found in the Jewish Talmud, the writings of Josephus, and other works.

The name "Bul" is generally believed to mean "rain [month]," and it did come at the start of the rainy season in the autumn. (Deut. 11:14; Joel 2:23; Jas. 5:7) It was a month in which the sowing of barley and wheat went on, and in northern Galilee olives were gathered. The shepherds were now bringing their flocks of sheep back in from the open fields to put them under cover during the winter months of cold and rain.

According to Genesis 7:11 and 8:14, the flood of Noah's day began on the seventeenth day of the "second month," and by the same month a lunar year and ten days later the earth had dried off. Concerning this, the Jewish historian Josephus (*Antiquities of the Jews*, 1825, Book I, chap. III, par. 3) comments: "This calamity happened in the six hundredth year of Noah's government, in the second month, called by the Macedonians *Dius*, but by the Hebrews *Marchesuan;* for so did they order their year in Egypt." So, the second month in Noah's time corresponded to the month Bul or Marheshvan.

Following the exodus from Egypt, Bul became the eighth month in the sacred calendar, and it was during this month that Solomon completed the construction of the temple at Jerusalem. (1 Ki. 6:38) Jeroboam, the founder of the separatist northern kingdom of Israel, arbitrarily made this month a festival month, as part of his plan to divert the people's attention from Jerusalem and its feasts. —1 Ki. 12:26, 31-33.

BULBUL (Bul'bul) [Heb., *'a·ghur'*]. The name of a number of types of medium-sized thrushlike birds found in Africa and southern Asia, including Palestine. The bulbul characteristically has a short neck, short wings and a long tail. The Arabic name for the bulbul corresponds to the Hebrew word *'a·ghur'*, at Isaiah 38:14 and Jeremiah 8:7. While many trans-

lations render *'a·ghur'* as "crane," Hezekiah's reference to the bird's "chirping [from *tsa·phaph'*]" hardly seems to describe the deep trumpeting sound made by that large bird. In his book *Kleine Lichter*, lexicographer Ludwig Koehler says the Hebrew *'a·ghur'* describes a bird that 'ruffles or bristles its feathers' and says concerning the bulbul that "during the pauses (of its song) . . . from time to time it lifts the extended crestlike feathers of the back of the head." (*Kleine Lichter* [German], pp. 38, 39) Unlike the somewhat bellowing sound of the crane, the song of the bulbul is rather flutelike in tone and described as a combination chirp and warble.

Jeremiah (8:7) evidently refers to the seasonal arrival of migratory birds in his censuring the Israelites for not discerning the time of God's judgment on them. Pointing out that many songbirds use the Jordan valley as a migration corridor, *Harper's Bible Dictionary* (p. 74) states that the birds using such corridor "include the bulbul (E[astern] song thrush)." It is described as a bird of gardens and wooded valleys and streams, gracing the early spring air with its pleasant song.

BULL. Several original-language words, for instance, the Hebrew term *par*, have been variously translated "bull," "bullock," "calf," and "ox." In modern English usage "ox" has come to apply especially to a castrated bull, but the original-language words often rendered "ox" and "oxen" in various translations are not to be understood in this restricted sense. Although castration is the method ordinarily employed for breaking bulls for service as draft animals, apparently this was not practiced by the Israelites, for a mutilated animal was unfit for sacrifice. (Lev. 22:23, 24; Deut. 17:1; compare 1 Kings 19:21.) It has, therefore, been suggested that the breed used by the Israelites may have been of a gentle temper.

The male of beef cattle has occupied a prominent place in the religions of many pagan peoples. Whether because of its great strength or its potential as sire of a numerous progeny, it has been honored, even worshiped. The Babylonians employed the bull as the symbol of their principal god, Marduk. In Egypt living bulls, such as Apis at Memphis and Mnevis at Heliopolis, were venerated as incarnations of a god. In Greece the bull was prominently associated with the worship of Dionysus. The occurrence of the bull, Taurus, as one of the primary signs of the Zodiac, offers additional evidence of the important place accorded the bull in pagan religions.

Shortly after the Exodus, even the Israelites, likely because of being contaminated by the religious concepts with which they became acquainted while in Egypt, exchanged Jehovah's glory for a "representation of a bull." (Ps. 106:19, 20) Later, the first king of the ten-tribe kingdom, Jeroboam, set up calf worship at Dan and Bethel.—1 Ki. 12:28, 29.

According to God's law to Israel, no veneration whatsoever, not even in a representative way, was to be given to the bull or any other animal. (Ex. 20:4, 5; compare Exodus 32:8.) Of course, bulls were offered in sacrifice (Ex. chap. 29; Lev. 22:27; Num. chap. 7; 1 Chron. 29:21), and at certain times the Law specifically directed that bulls were to be sacrificed. If the high priest committed a sin that brought guiltiness upon the people, he was required to offer a bull, the largest and most valuable sacrificial victim, this undoubtedly in keeping with his responsible position as leader of Israel in true worship. A bull also had to be offered when the entire assembly of Israel made a mistake. (Lev. 4:3, 13, 14) On Atonement Day a bull was to be offered in behalf of the priestly house of Aaron. (Lev. chap. 16) In the seventh month of their sacred calendar the Israelites were required to offer more than seventy bulls as burnt offerings.—Num. chap. 29.

The bull was also used by the Israelites in the work related to farm operations, for plowing and threshing. (Deut. 22:10; 25:4) The creature was to be treated humanely. The apostle Paul applied to God's Christian servants the principle embodied in the Law with respect to not muzzling a bull while it is threshing, indicating that just as the working bull was entitled to feed on the grain it was threshing, likewise the one sharing spiritual things with others is worthy of receiving material provisions. (Ex. 23:4, 12; Deut. 25:4; 1 Cor. 9:7-10) Legislation covered cases of theft of a bull and of damage done to persons and property by an untended bull.—Ex. 21:28 to 22:15.

The bulls sacrificed by the Israelites symbolized the one unblemished offering of Christ as the only adequate sacrifice for the sins of mankind. (Heb. 9:12-14) Sacrificial bulls are also representative of a superior sacrifice, one that in all times and circumstances Jehovah delights in, namely, the spontaneous fruitage of lips that, like vigorous young bulls, is used to praise God's name.—Ps. 69:30, 31; Hos. 14:2; Heb. 13:15.

In Bible symbolism the bull is used to denote power and strength. The molten sea in front of Solomon's temple rested upon representations of twelve bulls, in groups of three facing each of the cardinal directions. (2 Chron. 4:2, 4) The four living creatures seen in vision by the prophet Ezekiel accompanying the chariotlike throne of Jehovah each had four faces, one of which was that of a bull. (Ezek. 1:10) In the vision of the apostle John, one of the four living creatures around the throne was like a young bull. (Rev. 4:6, 7) Hence, the bull would fitly represent one of Jehovah's basic attributes, namely, unlimited power. "Strength belongs to God," is the declaration of the psalmist.—Ps. 62:11.

In the Scriptures the bull also figures as a symbol of the aggressive enemies of Jehovah and his worshipers, who would seek to enslave or destroy God's servants but who would themselves be annihilated at Jehovah's day of vengeance.—Ps. 22:12; 68:30; Isa. 34:7, 8; Ezek. 39:18; see CALF; OFFERINGS.

WILD BULL

There is good reason for rendering the Hebrew word *re'em'* as "wild bull," since this is the animal designated by the very similar Akkadian word *rimu*. Representations of the *rimu* in the art of the Assyrians indicate this creature to be the aurochs, a fierce massive bovine measuring about six feet (1.8 meters) high at the shoulder. The remains of these mighty creatures have been found in various parts of Europe, while their existence in the Palestine of earlier times is indicated by the finding of their teeth in caves in Lebanon. The ancients evidently considered the wild bull to be a very fierce animal. Observes the English archaeologist Sir Austen Layard, in *Nineveh and Its Remains*, page 326: "The wild bull, from its frequent representation in the bas-reliefs, appears to have been considered scarcely less formidable and noble game than the lion. The king is frequently seen contending with it, and warriors pursue it both on horseback and on foot."

That the wild bull was much larger and more dangerous than the largest domesticated bulls is borne out by the statements of Julius Caesar in his *Commentaries* (*De bello Gallico*): "They are little inferior in size to elephants; they are bulls in their nature, color and figure. Great is their strength and great is their swiftness, neither do they spare man or beast, which they have caught sight of. . . . [They] can not be habituated to man, or made tractable, not even when caught very young. The great spread of the horns as well as the shape and quality of them differ much from the horns of our oxen."

In Scripture, allusion is made to several of the wild bull's characteristics: its untractable disposition (Job 39:9-12), its swiftness and invincibility (Num. 23:22; 24:8), the power of its great horns (Deut. 33:17; Ps. 22:21; 92:10) and its friskiness in youth. (Ps. 29:6) Wild bulls are also used to represent the untractable enemies of Jehovah against whom the

execution of his judgments is directed.—Isa. 34:7.

The Hebrew word *te'oh'*, appearing at Deuteronomy 14:5 with reference to an animal acceptable for food according to the Law, has been variously understood as denoting "wild bull," "antelope" or possibly "wild sheep."

BUNAH (Bu'nah) [intelligence]. Son of Jerahmeel in the tribe of Judah; brother of Ram through whom the Messianic lineage is traced.—1 Chron. 2:3, 25.

BUNNI (Bun'ni) [perhaps, built].

1. A Levite whose descendant was chosen by lot to live in Jerusalem after the wall rebuilding by Nehemiah.—Neh. 11:1, 15.

2. A leading Levite in the days of Ezra and Nehemiah who was among those on the platform 'crying out with a loud voice' in repentance to Jehovah.—Neh. 9:4.

3. One of the "heads of the people" whose descendant, if not himself, concurred with the covenant of faithfulness that Nehemiah sponsored.—Neh. 10:1, 14, 15.

BURDEN. Something carried; a load, literal or figurative. Various Hebrew and Greek words are used in the Scriptures to denote a "burden" or "load," sometimes relating to material that is carried, but often to such figurative things as responsibility, guilt or a message from God. A burden is generally viewed as a heavy load.

Chiefs of forced labor were placed over the Israelites in Egypt "for the purpose of oppressing them in their burden-bearing," and compelling them to carry and use such building materials as clay mortar and bricks. (Ex. 1:11-14; 2:11) But, Jehovah brought them "out from under the burdens of the Egyptians." (Ex. 6:6; Ps. 81:6) When the tabernacle and its articles were moved from place to place, the Kohathite, Gershonite and Merarite Levites had their specific loads to carry. (Num. chap. 4) Later, Solomon came to have seventy thousand burden bearers in his large work force. (1 Ki. 5:15; 2 Chron. 2:18) Burden bearers were also needed and used when King Josiah repaired the temple (2 Chron. 34:12, 13), and years later when Nehemiah supervised the rebuilding of Jerusalem's wall.—Neh. 4:17; see COMPULSORY SERVICE.

Animals were also often used to carry loads in ancient times, and the Israelites were told that upon seeing the ass of someone hating them lying down under its load, rather than leave it, one was "without fail to get it loose." (Ex. 23:5) The amount of material an animal can carry can also be called a load, such as "the load of a pair of mules."—2 Ki. 5:17.

FIGURATIVE USE

The Hebrew word *mas·sa"*, often used for a literal load or a burden, can denote a "weighty message," such as the one King Lemuel's mother gave him in correction. (Prov. 31:1) It can also pertain to a pronouncement. (Isa. 13:1; 14:28; Ezek. 12:10; Nah. 1:1) Usually the pronouncement is one of denunciation for wickedness and thus is like a heavy burden of judgment. However, a pronouncement can also be a prophetic utterance involving something good that gives rise to joy. (Zech. 12:1; Mal. 1:1) In this sense *mas·sa"* has been defined as meaning "something taken up with solemnity upon the lips, whether threatening or not."—*The International Standard Bible Encyclopaedia*, Vol. I, p. 528.

The person faithful to God can throw his figurative burden, or the lot that has been given to him in such things as trials and cares, upon Jehovah. Thus, David declared: "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." (Ps. 55:22; compare 1 Peter 5:6, 7.) David was also moved to exclaim: "Blessed be Jehovah, who daily carries the load for us, the true God of our salvation."—Ps. 68:19.

A "burden" can be a burden of responsibility imposed by Christ. (Rev. 2:24) The holy spirit and the Christian governing body favored adding no further "burden" to Christians except necessary things, that is, "to keep yourselves free from things sacrificed to idols and from blood and from things strangled and from fornication." (Acts 15:28, 29) In another sense, Paul assured the Corinthians that he would not become a burden to them and was not seeking their possessions, but would "most gladly spend and be completely spent" for their souls. (2 Cor. 12:14-18) As an apostle of Christ, Paul justifiably could have been an "expensive burden" on Christians in Thessalonica. However, he did not even eat food from anyone free and could remind them that "by labor and toil night and day we were working so as not to impose an expensive burden upon any one of you," not because of lacking authority to do so but to serve as an example they could imitate.—2 Thess. 3:7-10.

Jesus scored the scribes and Pharisees, saying: "They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger." (Matt. 23:2, 4) Jesus was evidently referring to minute rules and burdensome traditions that these men laid upon the common people, being unwilling to lift even one small regulation to make things easier for them.—Matt. 23:13, 23, 24.

On the other hand, Jesus freed persons spiritually from such oppressive traditions. (John 8:31, 32) He invited those who were toiling and loaded down to come to him, to take his yoke upon them and to become his disciples, for he was mild-tempered and lowly in heart and they would thus find refreshment for their souls. He said: "My yoke is kindly and my load is light." (Matt. 11:28-30) Christ was not harsh or oppressive, but kind, and those coming to him would receive proper treatment. Christ's yoke, by comparison with that placed upon the people by religious traditionists, would be a comparatively light one. Jesus may also have meant that those weary of the burden of sin and error should come to him for spiritual refreshment. Carrying Jesus' light "load" evidently involved acquaintance with and the fulfilling of divine requirements, something Jesus did with delight in his earthly life and ministry. (John 17:3; 4:34) Paul later likened the Christian career to being on a racecourse and urged fellow believers to unburden themselves, telling them to put off "every weight and the sin that easily entangles us," and to "run with endurance the race that is set before us," while looking intently at "the Chief Agent and Perfecter of our faith, Jesus."—Heb. 12:1, 2.

CARRYING OTHERS' BURDENS

Paul wrote to the Galatians: "Go on carrying the burdens [or "troublesome things"] of one another, and thus fulfill the law of the Christ." (Gal. 6:2) Here for "burdens" the apostle used *ba're*, the singular form of which is *ba'ros*, a Greek word always used to denote something burdensome or heavy. Certainly the sin and hence the burden of a man taking some "false step" (referred to in the preceding verse) would not be light but heavy. However, in verse five the apostle states: "For each one will carry his own load," or "load of responsibility." (Compare *NW*, 1950 and 1961 editions.) For "load" Paul here used the Greek word *phor·ti'on*, signifying something that is to be borne or carried, without any reference to the thing's weight. So he drew a distinction between "burdens" and "load" or "load of responsibility" in these verses. Likely, this was done to show that if a Christian got into spiritual difficulty that was very hard for him to bear, fellow believers should aid him, thus helping to bear another's burden. Such persons would be displaying love and would thus fulfill the law of Christ. (John 13:34, 35) This harmonizes with

what Paul had just said, as recorded in Galatians 6:1, about endeavoring to restore a man spiritually, something that may be possible through love, kindness and prayer. (Compare James 5:13-16.) Yet, as the apostle proceeded to show, bearing the burdens of one another does not mean carrying another person's load of spiritual responsibility to God. In the same context, Paul makes clear that a person is deceiving his own mind if he thinks that he is something when he is nothing, and the apostle urged the Christian to "prove what his own work is," for "then he will have cause for exultation in regard to himself alone, and not in comparison with the other person." (Gal. 6:3, 4; compare 2 Corinthians 10:12.) It was then that the apostle observed that "each one will carry his own load" of responsibility before the Supreme Judge, Jehovah God.

BURIAL, BURIAL PLACES. The interment of the body of a deceased person was an act of considerable importance to people in the Biblical period. Thus, Abraham, the first person directly mentioned in the record as performing a burial, was willing to spend a fair sum of money in order to obtain a suitable place as a burial ground. (See PURCHASE.) The Hittites (sons of Heth), from whom the purchase was made, had their own 'choice' burial places. (Gen. 23:3-20) The cave obtained by Abraham became a family burial site, receiving his wife's body and, eventually, his own, and those of Isaac, Rebekah, Leah and Jacob. (Gen. 25:9; 49:29-32) Jacob was seriously concerned that his body not be buried in Egypt but, rather, with his forefathers. (Gen. 47:29-31) This necessitated the embalming of his body, which otherwise would have experienced putrefaction during the hot journey from Egypt to the cave of Machpelah. (Gen. 50:1-3, 13) Joseph expressed a similar desire and his body was likewise embalmed and placed in a coffin, awaiting the time of the exodus for transferal. (Gen. 50:24-26; Josh. 24:32) This desire doubtless related to their sharing the same faith in God's promises and was an expression of their conviction as to the eventual fulfillment of these.—Heb. 11:13-22, 39.

Following the model of Abraham, family burial places seem to have been preferred. (2 Sam. 19:34-37) Gideon, Samson and Asahel are each spoken of as being buried 'in the burial place of his father.' (Judg. 8:32; 16:31; 2 Sam. 2:32) However, the frequent expression 'to lie down or be buried with his forefathers' does not necessarily imply a sharing of the same burial site, for this phrase is used concerning men who were clearly not buried in the same place as their forefathers. (Gen. 15:15; Deut. 31:16; 32:50; 1 Ki. 2:10; Acts 13:36) It must thus refer to their common entrance into Sheol (Hades), the common grave of all mankind. Such common grave is called the "house of meeting for everyone living."—Job 30:23.

The act of burying another's body was viewed as an expression of loving-kindness, and the men of Jabesh-gilead risked their lives to effect such a burial for Saul and his sons. (1 Sam. 31:11-13; 2 Sam. 2:4-6) To be deprived of burial was considered calamitous (Jer. 14:16) and is stated as being a divine means of expressing God's repudiation of persons due to their wrong course. (Jer. 8:1, 2; 9:22; 25:32, 33; Isa. 14:19, 20; compare Revelation 11:7-9.) The body was thereby exposed to be consumed as food by animals and carrion-eating birds. (Ps. 79:1-3; Jer. 16:4) The pathetic picture of Rizpah's refusing to abandon her dead sons' bodies, perhaps for months, until they were finally accorded a burial vividly portrays the importance attached to the matter.—2 Sam. 21:9-14.

Jehovah's law through Moses even provided for burial of criminals. (Deut. 21:23; compare Joshua 8:29.) Ahithophel, though a suicide, received burial. (2 Sam. 17:23) At the same time that Solomon ordered Joab's execution he also gave instructions for his burial. (1 Ki. 2:31) Jehu intended to give wicked Jezebel a burial out of consideration for her being "the daughter of a king," but he was overruled by the fulfillment of Jehovah's prophecy that she should become "as manure upon the face of the field." (2 Ki. 9:10, 34-37; compare 2 Chronicles 22:8, 9.) King Jehoiakim was given "the burial of a he-ass," his body dragged out of the city and thrown away. (Jer. 22:18, 19) It is said that, in Jesus' day, the bodies of criminals considered too vile to merit a resurrection were thrown over the walls of Jerusalem into the Valley of Hinnom or Gehenna, there to be consumed by fire or eaten by worms.

Aside from the cases of Jacob and Joseph, burial was evidently effected by the Israelites on the same day of the death. Early interment was necessary due to rapid decomposition in the usually warm climate of Bible lands. Lying Ananias was buried within about three hours of his death. (Acts 5:5-10) Additionally, under the Mosaic law the dead body was viewed as making those touching it unclean for a seven-day period. Whereas death's being the result of sin and imperfection was doubtless the underlying basis for such law, it also worked for the prevention of the spread of disease and benefited its observers hygienically. Those failing to observe the purifying procedure prescribed in the Law were subject to the death penalty. (Num. 19:14-20; compare Deuteronomy 21:22, 23.) Josiah used the bones of idol worshipers to make their religious altars unfit for worship and also desecrated their burial places.—2 Ki. 23:14-16; 2 Chron. 34:4, 5.

In view of the Biblical attitude toward dead bodies, it is evident that the veneration of the bodies of prominent servants of God was not practiced nor countenanced. Moses' body was buried by God himself in an unknown site and this also made impossible any future pilgrimages to his burial place.—Deut. 34:5, 6; compare Jude 9.

The places selected for burial purposes were varied. Burial in the soil, the common method in the Occident, though certainly practiced, was not as highly favored in the Near East. Rebekah's nursing woman Deborah and also, initially at least, King Saul and his sons were buried under large trees. (Gen. 35:8; 1 Chron. 10:12) Natural caves or artificial ones excavated in the soft limestone rock so common in Palestine seem to have been preferred, as in Abraham's case. The burial place was often personally prepared well in advance. (Gen. 50:5; Isa. 22:16; 2 Chron. 16:14) The site might be near the person's house, perhaps in a garden (1 Sam. 25:1; 1 Ki. 2:34; 2 Ki. 21:25, 26), the expression "at his house" not meaning within the building, as shown by a comparison of 2 Chronicles 33:20 and 2 Kings 21:18.

Archaeological investigations give an idea of the type of burial places used in ancient times. Aside from simple earthen graves, in Palestine these were often vaults or chambers cut in the rock, often on hillsides. Elevated places seem to have been preferred. (Josh. 24:33; 2 Ki. 23:16; 2 Chron. 32:33; Isa. 22:16) The chamber might be for a single burial, the body being laid in an excavated place in the floor. Or it might be arranged for multiple burials, with long slots, large enough to accommodate one body each, cut into the sides of the chamber at right angles to the walls. The narrow opening through which the body was inserted was then covered with a stone cut to fit. In other cases a benchlike niche or shelf was cut into the rear and side walls (Mark 16:5) or there might be a double row of such shelves, thus increasing the capacity of the burial place. The tomb might even consist of more than one chamber, although the single chamber seems to have been the common type among the Jews. Where the body lay exposed on a shelf, it was, of course, necessary to seal off the entrance against the depredations of wild animals. Thus, the main entrance to the chamber was closed off with a large stone, at times hinged as a door, and occasionally with a circular one set in a track and rolled in front of the

entrance. Such circular stones, not frequently found, might weigh as much as a ton or more.—Matt. 27:60; Mark 16:3, 4.

Simplicity marks the earlier Jewish burial places. They thus contrasted greatly with the pagan tombs, which often had paintings on the walls and other ornamentation. *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Vol. II, p. 308) comments: "Wherever in Jewish tombs rich ornamentation is found, foreign influence (generally Greek) is recognized . . . the stern opposition . . . to ancestor-worship discouraged adornment of burial-places, which thus differed widely from Egyptian and Phenician tombs. This and the lack of inscriptions make it difficult to determine the date of Jewish graves." Although Jacob erected a pillar over Rachel's grave, perhaps a single stone (Gen. 35:20), this seems to have simply been a marker, not a monument. (1 Sam. 10:2) A "gravestone" is also mentioned at 2 Kings 23:17 as marking a burial spot. Jesus referred to tombs "not in evidence, so that men walk upon them and do not know it." (Luke 11:44) Due to the ceremonial defilement associated with the dead, burial places of the Jewish people were frequently whitewashed, thereby advising the passersby of their presence. (Matt. 23:27) This whitewashing is said to have been done annually following the latter rains, prior to the Passover.

Following the death of an individual, the body was generally washed (Acts 9:37) and anointed with aromatic oils and ointments, which, if considered a type of embalming, was not the kind done by the ancient Egyptians. (Mark 14:3-8; John 12:3, 7) The body was then wrapped in cloth, generally linen. (Matt. 27:59; John 11:44) Spices such as myrrh and aloes were customarily included in with such bandages (John 19:39, 40), or the body might be laid in oil and ointment, as was done with King Asa's body. (2 Chron. 16:14) The great "funeral burning" mentioned in this latter case was evidently a burning of such spices, giving off an aromatic incense. The head might be covered by a separate cloth.—John 20:7.

The women who went to Jesus' tomb on the third day to grease his body with spices may have done so due to the hurried circumstances under which Jesus was buried and hence with the purpose of doing a more complete work as a means of preserving the body for a longer period or simply because of the fragrance thus produced.—Mark 16:1; Luke 23:55, 56.

The body was likely carried to the burial site on a bier or funeral litter, perhaps made of wickerwork, and a considerable procession might accompany it, perhaps including musicians playing mournful music. (Luke 7:12-14; Matt. 9:23) Amid weeping, some expression concerning the deceased might be spoken at the gravesite.—2 Sam. 3:31-34; 2 Chron. 35:23-25.

In course of time cemeteries came into existence as the number of dead multiplied. These were customarily outside the city walls. But Judean kings were buried in the "city of David" and those of Israel were buried in the capital city of the northern kingdom. (1 Sam. 25:1; 1 Ki. 22:37; 2 Chron. 9:31; 24:15, 16; see BURIAL PLACES OF THE KINGS, OR, OF DAVID.) J. G. Duncan in the book *Digging Up Biblical History* (1931, Vol. II, p. 186) writes: "As a rule the Hebrews, though they sometimes buried within the city walls, excavated their rock-tombs on a hill-slope near to their city. The presence of rock-tombs on one hill-slope is often a sure indication that the hill opposite or near had had a settlement on it, and, on the other hand, the absence of any indication of burials near a site is a sure proof that the site had not been occupied." The cliffs surrounding Jerusalem abound with burial places. (Compare Isaiah 22:16.) The reference to the "graveyard of the sons of the people" ("burial place of the common people," *RS*) in the valley of Kidron is believed to refer to a graveyard for the poorer class. (Jer. 26:23; 2 Ki. 23:6) Mention is also made of "the potter's field" for the burial of strangers.—Matt. 27:7; see AKELDAMA.

Cremation, widely practiced by the later Babylonians, Greeks and Romans, was rare among the Jews. The corpses of Saul and his sons were burned, the bones, however, remaining.—1 Sam. 31:8-13; note also Amos 6:9, 10.

The ancient pyramids of Egypt were huge burial places for royal personages. The Great Pyramid covers an area of some thirteen acres (5.3 hectares) and is composed of 2,300,000 blocks of stone, each block weighing about two and a half tons (2.3 metric tons) on the average. The Egyptian belief in immortality of the soul was the prime reason for mummification, and they also made elaborate provisions of food, furniture and equipment for use by the deceased royalty in the "afterlife."

Also notable as burial places were the catacombs of Rome, used for both Jewish and Christian burials. The catacombs consisted of a network of subterranean passages with burial niches excavated in the walls of the passages. While the greater part of Rome remains unexcavated, it is believed that there are over five hundred miles (805 kilometers) of such passages or galleries, containing as many as two million graves. During times of intense persecution these Roman catacombs served as meeting places for the Christians.

In the Hebrew Scriptures the words *qe'ver* and *qe·vu·rah'* are used to refer to burial places and are distinct in meaning from the Hebrew *she'ohl'*, which refers, not to an individual grave or graves but to the common grave of all mankind, gravedom. Likewise, in the Christian Greek Scriptures the Greek word *ta'phos*, the common word for burial place or grave, and the words *mne'ma* and *mne·mei'on*, meaning "tomb" and "memorial tomb," are distinct from the word *hai'des*, the Greek equivalent of *she'ohl'*.—See HADES; MEMORIAL TOMB; SHEOL.

BURIAL PLACES OF THE KINGS, OR, OF DAVID. Peter on Pentecost stated: "David . . . both deceased and was buried and his tomb is among us to this day." (Acts 2:29) This indicates that the burial place of King David was still in existence as of the year 33 C.E.

1 Kings 2:10 tells us that David was buried in "the city of David," and apparently this became the customary burial place of later kings of Judah. Twelve of the twenty kings following David are directly mentioned as being buried in the city of David, though not all of these were placed in "the burial places of the kings"; Jehoram, Joash (Jehoash), and Ahaz being specifically mentioned as not buried there. (2 Chron. 21:16, 20; 24:24, 25; 28:27) Rather than being one common tomb of many chambers, the "burial places of the kings" may have constituted a particular area within the city of David where the memorial tombs of the kings were located. King Asa was buried in a "grand burial place that he had excavated for himself in the city of David" (2 Chron. 16:14), and Hezekiah is spoken of as being buried "in the ascent to the burial places of the sons of David." (2 Chron. 32:33) Leprous King Uzziah was buried "with his forefathers, but in the burial field that belonged to the kings, for they said: 'He is a leper.'" This would seem to indicate the placement of his diseased body in the ground rather than in a rock-hewn tomb.—2 Chron. 26:23.

Of the other kings of Judah, Manasseh and Amon were evidently buried in a different location, in "the garden of Uzza." (2 Ki. 21:18, 23, 26) The statement that Amon's son, faithful King Josiah, was buried in "the graveyard of his forefathers" may refer either to the royal tombs in the city of David or to the burial places of Manasseh and Amon. (2 Chron. 35:23, 24) Three kings died in exile: Jehoahaz (in Egypt), Jehoiachin and Zedekiah (probably in Babylon). (2 Ki. 23:34; 25:7, 27-30) Jehoiakim received the "burial of a he-ass," "thrown out to the heat by day and to the frost by night" in fulfillment of Jeremiah's prophecy.—Jer. 22:18, 19; 36:30.

Righteous High Priest Jehoiada was accorded the

honor of a burial in the "city of David along with the kings," the only person not of the royal line mentioned as receiving such distinction.—2 Chron. 24:15, 16.

The location of these royal burial places has not been determined. On the basis of the reference to the "Burial Places of David" at Nehemiah 3:16 and the mention of the "ascent to the burial places of the sons of David" at 2 Chronicles 32:33, some believe the likely location to have been on the SE hill of the city near the Kidron valley. A number of what appear to be ancient rock-cut tombs have been found along a 350-foot (106.7-meter) strip of ground in this area, their entrances being in the form of sunken rectangular shafts. However, no positive identification can be made, such effort being complicated, not only due to the destruction of the city in the year 70 C.E. and again in 135 C.E., but also because the southern part of the city was used by the Romans as a stone quarry. Hence, the above-mentioned tombs are in a greatly deteriorated state.

The mausoleum of Queen Helena of Adiabene, located in the N of the modern city of Jerusalem, has acquired the misleading name of the "Tombs of the Kings." It was actually built in the first century C.E. and should not be confused with the royal burial grounds mentioned in the Bible account.

At Ezekiel 43:7-9 Jehovah condemned the house of Israel and their kings for defiling his holy name by "their fornication and by the carcasses of their kings at their death," and said, "Now let them remove their fornication and the carcasses of their kings far from me, and I shall certainly reside in the midst of them to time indefinite." Some commentators have taken this to indicate that the Jews were guilty of having made the burial places of certain kings near the temple area. About twenty Hebrew manuscripts and editions and the Targums contain the phrase "at their death," while the Masoretic text reads, instead, "their high places," and the *Septuagint Version* says "in the midst of them."

Even if the phrase "at their death" is the correct reading here, this seems to be no solid basis for believing that any of the kings of Judah were buried near the temple grounds. Since the dead body of a person was unclean according to the Law, to bury anyone near the temple would be an open affront to God, and such an obvious and gross violation of the temple's sanctity is not even hinted at in the histories of the kings. Those kings not accorded a burial in the "burial places of the kings" or "of the sons of David" are not likely to have been given a more exalted place of burial, such as near the temple, but, rather, a less prominent and less honorable place.

A closer consideration of the text indicates that the discussion involved idolatry and that, even as the "fornication" is primarily figurative, so too the "carcasses of their kings" represent the dead idols that the house of Israel and their rulers had worshiped. Thus, at Leviticus 26:30 Jehovah warned the Israelites that their disobedience would cause him to "annihilate your sacred high places and cut off your incense stands and lay your own carcasses upon *the carcasses of your dungy idols*." (Compare Jeremiah 16:18; Ezekiel 6:4-6.) The record shows that such idols were introduced into the temple area. (Ezek. 8:5-17) It may also be noted that some of these idol gods were designated as kings, the word for "king" being included within the names Molech (1 Ki. 11:7), Milcom (1 Ki. 11:5), and Malcham. (Jer. 49:1) Concerning the idol gods of the northern kingdom the prophet Amos (5:26) wrote: "And you will certainly carry Sakkuth your king and Kaiwan, your images, the star of your god, whom you made for yourselves." So, there seems to be greater weight for viewing the text as being a condemnation of idolatry rather than of a desecration of the dedicated ground by improper burial of literal rulers.

BURNT OFFERING. See OFFERINGS.

BUSH [Heb., *si'ahh*]. The Hebrew term has the root meaning "to bring out, to put forth, to produce," and so would indicate a putting forth of shoots or buds. It occurs only four times, at Genesis 2:5; 21:15; Job 30:4, 7. The word "bush" usually refers to a low, densely branched shrub or a cluster of shrubs. Some trees in the Palestine region may properly be designated as bushes, including the dwarf juniper, the thorny lotus, the broom tree; while others are often or usually shrublike in size and appearance, such as the acacia, myrtle, storax, tamarisk, and willow trees.

In the wilderness of Beer-sheba, despairing Hagar threw Ishmael under a bush (Gen. 21:15), while Job describes persons living in a waterless region "plucking the salt herb by the bushes," and crying out from among the bushes.—Job 30:4, 7.

The burning bush by which Jehovah's angel attracted Moses' attention and spoke with him is understood to have been some type of thornbush (Heb., *s'neh'*). (Ex. 3:2-5; Deut. 33:16) In referring to this event, the Christian writers of the Greek Scriptures employed the Greek word *ba'tos*, which means a bramble or any thorny bush. (Mark 12:26; Luke 20:37; Acts 7:30, 35) In Greek the blackberry is called *ba'ton* (derived from *ba'tos*), and hence some lexicographers connect the thorny bush (*s'neh'*) with the blackberry bush (*Rubus sanctus*), which is common throughout Syria and much of Palestine. It is not found growing wild in the Sinai Peninsula in modern times, however. For this reason others favor an association with some type of acacia tree, as these thorny, often bushlike trees are very common throughout the Sinai region. However, no certain identification can be made.

BUTTER. In Bible times this milk product was unlike that of the modern Western world, for instead of being solid it was in a semifluid state. (Job 20:17) Hence, the Hebrew word is defined as "sweet, new butter, still weak [soft]." (Koehler-Baumgartner *Lexicon in Veteris Testamenti Libros*, p. 308) The same Hebrew word is rendered "curdled milk" at Judges 5:25.

"The churning [literally, squeezing] of milk is what brings forth butter." (Prov. 30:33) This was done by putting the milk in a skin bottle and rocking it upon the knees, or suspending it between poles and swinging it back and forth abruptly until the desired consistency was reached. To prevent the butterfat from turning rancid in the hot climate, natives of the East boil it over a slow fire and clarify it during the cooking with coarsely ground meal.

Butter, though considered a delicacy, has been eaten and enjoyed since patriarchal times. Abraham included it in the feast he spread for the angelic visitors (Gen. 18:8); David's friends came to him with butter and other gifts of sustenance. (2 Sam. 17:29) The intrinsic value of butter made it a medium of exchange; Hittite laws set the price for butter. In Ur of the Chaldees butter was part of the religious offerings made to their gods.

A related word translated "butter" at Psalm 55:21 is figurative of the pleasant, smooth, oily words of a traitor.

BUZ [contempt].

1. Son of Abraham's brother Nahor by his wife Milcah; Rebekah's uncle. (Gen. 22:20-23) His descendants were presumably Buzites, Elihu's father being described as such.—Job 32:2, 6; see No. 3 below.

2. A family head and descendant of Jacob's son Gad.—1 Chron. 5:11, 14.

3. A place in Arabia against which Jeremiah foretells doom. (Jer. 25:17, 23) It was presumably inhabited by the descendants of No. 1 above. Some authorities suggest that Buz may correspond to "Bazu," which is described in Assyrian inscriptions as "a

district which is far away" and "a waterless region" to which a certain queen of Arabia fled.

BUZI (Bu'zi) [descendant of Buz]. The Levitical and priestly father of the prophet Ezekiel.—Ezek. 1:3.

BUZITE. See Buz No. 1.

CAB. A measure that, according to rabbinical sources, was one-eighteenth of an ephah (2 Ki. 6:25), and hence also one-eighteenth of a bath measure. (Ezek. 45:11) If the bath measure is to be viewed as having a capacity of 5.81 gallons (22 liters), as archaeological evidence seems to indicate, then the cab measure would have a capacity of 2.58 pints (2.2 dry pints, 1.22 liters).

CABBON (Cab'bon) [wrap around, surround]. One of the cities of Judah in the Shephelah. (Josh. 15:40) The *Septuagint Version* reads "Chabra" instead of Cabbon at Joshua 15:40, and this has led some to relate the town with Hebra, E of Lachish. On the basis of the Hebrew name, however, others suggest an identification with Qubeibeh, SW of Beit Jibrin.

CABUL (Ca'bul) [perhaps, fettered land].

1. A town assigned to the tribe of Asher as part of its inheritance. (Josh. 19:24, 27) It is thought to be the same as modern Kabul, situated about nine miles (14.5 kilometers) E-SE of Acre (Acco).

2. The name applied to a district of twenty cities given by Solomon to King Hiram of Tyre, the gift likely deriving from Solomon's appreciation for Hiram's assistance in his building program. Hiram, however, on inspecting the cities, found them "not just right in his eyes," saying to Solomon: "What sort of cities are these that you have given me, my brother?" Thereafter they came to be called the "Land of Cabul."—1 Ki. 9:10-13.

According to Josephus (*Antiquities of the Jews*, Book VIII, chap. V, par. 3), the cities "lay not far from Tyre." Galilee is called by Isaiah (9:1) "Galilee of the nations," and certain scholars consider it probable that the twenty cities were inhabited by a pagan population. It does not seem likely that Solomon would turn them over to a foreign king if they were inhabited by Israelites, and they may indeed have been outside the boundaries actually inhabited by Israel, though still within the limits of the original area promised Israel by God and conquered by Solomon's father David. (Ex. 23:31; 2 Sam. 8:1-15) The propriety of Solomon's action has been questioned due to God's law at Leviticus 25:23, 24. This law may have been considered as applying only to the region actually occupied by God's covenant people, in which case Solomon's gift would not have been improper. If otherwise, then it would be an additional example of his failure to adhere completely to divine counsel, as in the case of his multiplying horses and also taking many wives from the foreign nations.—Compare Deuteronomy 17:16, 17 with 1 Kings 4:26; 11:1-8.

The account does not give the reason for Hiram's lack of satisfaction with the cities; some suggest that the pagan inhabitants kept them in poor condition; others, that their geographical situation was undesirable. At any rate his displeasure with them resulted in their receiving the name the "Land of Cabul." The meaning of Cabul in this text has been a subject of considerable discussion. Josephus (as above) says that "according to the language of the Phœnicians, [it] denotes *what does not please*," but modern scholars find no other evidence to support this interpretation. Lexicographers generally advance the suggestion that a form of pun is involved, Cabul being used in the sense of the similar-sounding Hebrew phrase *k·val'*, meaning as "good as nothing."

In the parallel account of events following the completion of Solomon's building project, 2 Chronicles 8:2 mentions cities "that Hiram had given to Solomon," which cities Solomon rebuilt for use by the Israelites. Whether or not these were the same cities that Solomon had first presented as a gift to Hiram is not stated. If so, then this text would indicate that Hiram rejected the gift. It is also suggested by some that an exchange of gifts of cities was involved, though this is not mentioned in the account at First Kings 9.

CAESAR (Cae'sar). A Roman family name that became a title. In 46 B.C.E., Gaius Julius Caesar became dictator of Rome, though not quelling all opposition till 44 B.C.E. Caesar was the name of his family (Gaius being his personal name and Julius that of his clan or house). The family name passed to his adopted son and ultimate successor Gaius Julius Caesar Octavianus (Octavian). Octavian established his rulership over the realm in 31 B.C.E. and in 27 B.C.E. was accorded the title of Augustus by the Roman Senate, becoming known as Caesar Augustus. —Luke 2:1-7.

Thereafter, the next four Roman emperors (Tiberius, Gaius [Caligula], Claudius, and Nero) laid claim to the name either on the basis of actual relationship or of adoption. The family name thus became so closely associated with the position of Sovereign ruler that, even after the end of the Caesarean dynasty, the name was retained as a regal title equivalent to that of Emperor, producing the later forms Kaiser (German) and Czar (Russian).

The Caesars ruling during the period covered by the Christian Greek Scriptures, along with their reigns and the major events of the Bible taking place during these, are listed on the accompanying chart. Of these, only three are mentioned by name in the Bible itself: Augustus, Tiberius and Claudius. For fuller discussion, see articles under their names.

GOD AND CAESAR

Jesus' only recorded reference to Caesar is when laying down the principle: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:17-21; Mark 12:14-17; Luke 20:22-25) The question evoking this statement was with regard to the payment of "head tax" by Jews to the Roman state. It therefore dealt with an established law or regular practice and hence neither the question nor the answer was evidently intended to be restricted to Tiberius, then ruling. (Compare Matthew 17:25.) "Caesar" meant or symbolized the civil authority, the state, represented by its duly appointed representatives, called the "superior authorities" by Paul and expressed by Peter as "the king" and his "governors."—Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13-17; see SUPERIOR AUTHORITIES.

Caesar's "things" were therefore the payment due for services rendered by the secular government and for which services the government levied taxes or tribute. Despite its imperialistic nature, the Roman state provided numerous services for its subject peoples, including the construction of highways, and a form of mail service, as well as the maintenance of civil order and protection from criminal elements. The people paid for these services by taxes. This is underscored by Jesus' reference to Caesar's coin, called the "head tax coin."—Matt. 22:19.

That "Caesar's" authority to exact payment even from Christians could not be allowed to infringe upon the Christian's service to God was shown by Jesus' statement that 'God's things should be paid back to God.' (Matt. 22:21) Jesus' apostles showed that they understood that their duty toward human authorities was limited (relative) and not absolute, for when later brought before the Jewish high court

NAME	YEARS OF RULE	MAJOR BIBLICAL EVENTS DURING REIGN
Augustus (Octavian)	31 B.C.E.-14 C.E.	Birth of John (the Baptist); decree of registration, and birth of Jesus at Bethlehem (Luke 2:1); death of Herod the Great
Tiberius	14 C.E.-37 C.E.	Ministries of both John and Jesus (Luke 3:1); also their deaths. Pentecost of 33 C.E. and initial activity of newly established Christian congregation. Probably the conversion of Saul (Paul)
Gaius (Caligula)	37 C.E.-41 C.E.	
Claudius	41 C.E.-54 C.E.	Paul's first two missionary tours and part of third. A major famine; Jews banished from Rome (Acts 11:28; 18:2)
Nero	54 C.E.-68 C.E.	Paul's first trial in Rome. Start of strong official persecution against Christians following the great fire in Rome; likely also Paul's second trial and execution. Beginning of Jewish revolt (66 C.E.) (Acts 25:21; 26:32)
Galba	68 C.E.-69 C.E.	
Otho	69 C.E.	
Vitellius	69 C.E.	
Vespasian	69 C.E.-79 C.E.	Destruction of Jerusalem (70 C.E.)
Titus	79 C.E.-81 C.E.	
Domitian	81 C.E.-96 C.E.	Exile of apostle John to Patmos (Rev. 1:9)
Nerva	96 C.E.-98 C.E.	
Trajan	98 C.E.-117 C.E.	Bible canon likely completed during first year of his reign

they firmly declared: "We must obey God as ruler rather than men," that is, when human laws or requirements clashed with those of God.—Acts 5:29.

JESUS' TRIAL

When Jesus was brought to trial before the Roman governor Pontius Pilate, he was charged by the religious leaders with grave offenses: "subverting [the Jewish] nation and forbidding the paying of taxes to Caesar and saying he himself is Christ a king." (Luke 23:1, 2) This three-pronged charge actually meant they were accusing Jesus of high treason or, as the Romans expressed it, *crimen laesae majestatis* (today called "lese majesty"). Pilate recognized this when later saying, "You brought this man to me as one inciting the people to revolt." (Luke 23:13, 14) In 48 B.C.E., the statute called *Lex Julia Majestatis* had made it an offense to engage in any activity against the sovereign power or the Commonwealth of Rome. This law was given broad application so that, by Jesus' time, virtually any insult to Caesar or any activity giving an outward appearance of sedition could be the basis for the charge of treason. Tiberius, the Caesar then reigning, was particularly sensitive to criticism or opposition, and his rule was noted for the encouragement of "informers" who would bring accusations against supposed traitors.

Throughout the Roman Empire no king could rule without Caesar's consent and appointment. Thus, Pilate, in questioning Jesus, apparently concentrated his interrogation on the issue of Jesus' kingship. (Matt. 27:11; Mark 15:2; Luke 23:3; John 18:33-37) Pilate endeavored to free Jesus as guiltless but the Jewish leaders cried out: "If you release this man, you are not a friend of Caesar. Every man making himself a king speaks against Caesar." (John 19:12) The term "friend of Caesar" was a title of honor often bestowed on provincial governors; but the Jewish leaders here evidently used it in a general way, implying that Pilate was laying himself open to the charge of condoning high treason. Fear of a jealous emperor was a factor influencing Pilate in pronouncing the death sentence on an innocent man. Meanwhile the priests loudly proclaimed their loyalty to the imperial throne, saying, "We have no king but Caesar," thereby rejecting any theocratic rule. (John 19:13-16; compare Isaiah 9:6, 7; 33:22.) They objected in vain to the title of "King of the Jews" that Pilate had placed on Jesus' stake. (John 19:19-22) The Romans customarily posted a sign identifying the crime for which a criminal was condemned.

PAUL'S APPEAL AND IMPRISONMENT

When the Jewish religious leaders of Thessalonica formed a mob to try to stop the preaching of Paul and Silas, they also trumped up a similar charge of treason against the imperial throne. (Acts 17:1-9) By now Claudius (41-54 C.E.) was ruling as Caesar, having succeeded Caligula (Gaius), Tiberius' successor, in 41 C.E.—Acts 11:28.

The remainder of the Biblical references to Caesar apply to Nero, who ruled from 54 to 68 C.E. He was the fifth and last emperor who could lay claim to blood descent in the Caesar family. Through the maneuvering of his mother, Agrippina, Nero was adopted by Emperor Claudius in 50 C.E. Claudius is believed to have been poisoned in 54 C.E., and Nero, in his seventeenth year, took the throne, even over Claudius' own son, Britannicus. Britannicus was murdered the following year. For five years Nero submitted to guidance by Seneca the philosopher, Burrus, the head of the Praetorian Guard, and Agrippina, his ambitious mother. Then his passionate and savage disposition broke loose; he had his mother murdered and thereafter devoted himself to an egotistical career in the arts and to debauchery. Due to his fear of plots against him, a series of murders and executions were carried out at his order. Condemned by the Senate in a period of revolt, Nero committed suicide in 68 C.E., at about the age of 31.

It was to Nero that Paul referred when on trial in Caesarea before Festus, evidently about 58 C.E. Paul denied any guilt due to acts against Caesar and refused to submit to a trial in Jerusalem, saying: "I am standing before the judgment seat of Caesar, where I ought to be judged. . . . I appeal to Caesar!" (Acts 25:1, 6-11) Paul was here exercising his rights as a Roman citizen. Such appeal to Caesar could be made not only after the pronouncement of judgment but at any earlier point in the trial. Since Festus gave evidence of not wanting to decide the matter himself, and since a trial in Jerusalem held virtually no hope of justice, Paul made this formal petition to be judged by the highest court of the empire. It appears that in some cases the appeal could be denied, as, for example, in the case of a thief, pirate or seditionist caught in the act. Likely for this reason Festus conferred first with "the assembly of counselors" before admitting the appeal. The subse-

quent hearing before visiting King Agrippa was in order that Festus might have clearer information to submit in transmitting Paul's case to "the August One," Nero. (Acts 25:12-27; 26:32; 28:19) Paul's appeal served a further purpose, that of taking him to Rome, fulfilling an intention expressed earlier. (Acts 19:21; Rom. 15:22-28) Jesus' prophetic promise and the angelic message later received both show divine direction in the matter.—Acts 23:11; 27:23, 24.

It was apparently during Paul's first imprisonment in Rome or about 60-61 C.E. that he wrote his letter to the Philippians. At the letter's close, Paul includes the greetings of the brothers in Rome and "especially those of the household of Caesar." (Phil. 4:21, 22) The term "household of Caesar" does not necessarily refer to the immediate family of Nero, then reigning, but may apply to those in government service, Caesar's slaves and minor officials. Whether these Christians from Caesar's household were products of Paul's preaching is not stated. If his prison quarters were at all connected with the Praetorian Guard (Phil. 1:13), this would place him, and the preaching he there did, in the proximity of Nero's palace, hence near many of the "household of Caesar." (Acts 28:16, 30, 31) Whatever the manner of his meeting these Christians of Caesar's household, they apparently had special interest in the brothers of Philippi. Since Philippi was a Roman colony with many retired soldiers and government servants, it may be that a number of the Christians there were related to or were friends of those on whose behalf Paul conveyed greetings.

A great fire ravaged Rome in 64 C.E., destroying about a fourth of the city. The rumor circulated that Nero was responsible and, according to Roman historian Tacitus, Nero tried to protect himself by placing the blame on "a class hated for their abominations, called Christians by the populace." (Tacitus' *Annals* XV, 44) Mass arrests followed and Christians, or suspected Christians, were put to death in large numbers, among other tortures some being burned alive in public. This appears to have marked the start of a great wave of persecution, not from religious opposers, but from political sources bent on exterminating the Christian congregation. Likely Paul, who evidently was freed after two years' imprisonment in Rome (c. 59-61 C.E.), now experienced his second imprisonment (c. 64 or 65 C.E.). It is generally held that he thereafter was put to death at Nero's order. —Compare 2 Timothy 1:16, 17; 4:6-8.

The Jewish revolt began in 66 C.E., two years before Nero's death, but was not suppressed until 70 C.E. in the reign of Vespasian (69-79 C.E.). The apostle John is thought to have been exiled to the island of Patmos during the rule of Domitian (81-96 C.E.), a harsh opponent of Christianity.—Rev. 1:9.

CAESAREA (Caes·a·re'a). An important seaport city built by Herod the Great on the Mediterranean seacoast during the latter part of the first century B.C.E. The original site was previously known as Straton's or Strato's Tower, thought to be so named after a Sidonian ruler. Now called Keisariyeh, it is situated about twenty-three miles (37 kilometers) S of Mount Carmel and about fifty-four miles (86.9 kilometers) N-NW of Jerusalem.

The Jewish historian Josephus is the prime source of information about the construction and early history of the city. Herod the Great had received the site along with Samaria and other towns, as a gift from Caesar Augustus. After rebuilding Samaria, which he named Sebaste, he turned his attention to the seacoast and proceeded to build a magnificent port and city at Strato's Tower, the construction covering a period of ten to twelve years, and the time of its dedication coming about the year 10 B.C.E. (according to some authorities). These projects were named in honor of Caesar Augustus, the city being called Caesarea Sebastos. The city was built in Grecian style with colonnades, arches, a temple, theater, amphitheater, and a hippodrome with seating capacity for some 20,000 persons. An aqueduct supplied Caesarea with fresh water, and a drainage system underneath the city carried water and sewage out to the sea.

The major feat, however, was the construction of the city's artificial harbor. The coastline in this area is very regular, affording virtually no protection for ships against the prevailing winds from the SW. Herod built a mole or breakwater some 200 feet (61 meters) wide out into the sea by lowering huge stones, described by Josephus as fifty feet (15.2 meters) long, eighteen feet (5.5 meters) wide, and nine feet (2.7 meters) high, setting them into water twenty fathoms (36 meters) deep and on top of reefs. The harbor entrance lay toward the N and, according to modern investigation, was 180 yards (164.6 meters) wide. Caesarea thereafter rivaled Joppa in importance as a principal seaport on the Palestinian coast S of Phoenicia. It was also situated on the caravan route running from Tyre down to Egypt and had excellent communications with the cities inland as well.



Ruins of the ancient coastal city of Caesarea

Following the removal of Herod the Great's son, Archelaus, in the year 6 C.E., Caesarea became the official residence of the Roman procurators who governed Judea. In the Bible account of the Acts of Apostles the city figures prominently both as a seaport and a seat of government.

Philip, who had accomplished successful missionary service in Samaria, subsequently engaged in "declaring the good news" in the coastal territory from the city of Ashdod in Philistia through all the cities on up to Caesarea, about fifty-five miles (88.5 kilometers)

to the N. (Acts 8:5-8, 40) Shortly thereafter, Paul's conversion took place and, due to a plot against him when he began preaching in Jerusalem, the disciples there took their new brother to the seaport of Caesarea and sent him off to his hometown, Tarsus. (Acts 9:28-30) As the main headquarters for the Roman military forces, Caesarea was a natural place for the centurion Cornelius to have his residence. The city, though having a substantial number of Jewish residents, is considered to have been mainly of Gentile population. It was thus a significant site for Peter to be divinely directed to in the year 36 C.E. for the purpose of witnessing to uncircumcised Cornelius and his relatives and intimate friends and for their baptism as the first uncircumcised Gentiles to be admitted into the Christian congregation.—Acts 10:1-48.

It was to Caesarea that Herod Agrippa I withdrew after his unsuccessful imprisonment of Peter, and here he received the delegations from Tyre and Sidon and shortly thereafter died (44 C.E.), as an expression of God's adverse judgment. (Acts 12:18-23) Paul went through Caesarea on returning to Palestine when nearing completion of his second and third missionary tours. (Acts 18:21, 22; 21:7, 8) At the time of his second visit, Paul and his companions lodged with Philip the evangelizer, who possibly settled in Caesarea at the close of his earlier preaching tour. Some of the local disciples now accompanied the apostle from that seaport up to Jerusalem, though Paul had been warned by the prophet Agabus while in Caesarea of the danger awaiting him.—Acts 21:10-16.

Due to an assassination plot against him in Jerusalem, Paul, under arrest, was later taken to Caesarea under heavy guard and delivered to Governor Felix for trial. (Acts 23:23, 24) The notable contrast between the emotional religious prejudice and riotous conditions in Jerusalem and the relatively orderly conditions in Caesarea are considered as evidence of the strong Roman influence in the latter city as well as its position as the chief garrison of Roman troops. Governor Festus, who succeeded Felix, obliged Paul's Jewish opposers in Jerusalem to come down to Caesarea to present their charges against him, at which time Paul appealed to Caesar rather than face trial in Jerusalem. (Acts 25:1-12) While still in Caesarea awaiting transfer to Rome, Paul was able to give a strong witness concerning Christianity before Festus and his royal visitors, King Agrippa II and his sister (and incestuous companion) Bernice. (Acts 25:13, 22-27; 26:1-32) From Caesarea Paul, as prisoner, set sail on the voyage that would eventually bring him to Rome.—Acts 27:1, 2.

During the reign of Nero, bitter rivalry broke out between the Jewish and Syrian inhabitants of Caesarea, and incidents there are considered to have served to ignite the flame of revolt that eventually led to the destruction of Jerusalem in 70 C.E. The year before Jerusalem's fall, Vespasian was proclaimed emperor of Rome at Caesarea, where he was exercising command of the Roman forces suppressing the Jewish revolt.

In 1961 a stone was found in the theater of Caesarea bearing a Latin inscription that includes the name of Pontius Pilate, the first such inscription to be found.

CAESAREA PHILIPPI (Caes·a·re'a Phi·lip'pi) [Caesarea of Philip]. A town situated at the headwaters of the Jordan River, today represented by the small village of Banyas. At an elevation of 1,150 feet (350.5 meters) above sea level, its location is one of great natural beauty. The village is enclosed on three sides by mountains, with the snowcapped peak of Mount Hermon rising majestically to the NE, while to the W extends a lush green plain watered by one of the principal sources of the Jordan springing from a nearby cavern.

It was on the way to "the villages of Caesarea Philippi" that Jesus questioned his disciples: "Who are men saying the Son of man is?" giving rise to the meaningful conversation regarding the Christian congregation's rock-mass foundation and the use of the keys of the kingdom of the heavens.—Mark 8:27; Matt. 16:13-20.

The town's earliest appearance in history is as the site of a battle between Egypt and the victorious forces of Antiochus the Great (c. 200 B.C.E.). It was then known as Paneas, a name given the town in honor of the pagan god Pan, a fertility deity, who was worshiped there. In the year 20 B.C.E. Augustus Caesar gave Paneas to Herod the Great, who thereafter built a white marble temple in the place, dedicating it to Augustus. Herod's son, Philip the tetrarch, later enlarged and beautified the city in honor of Tiberius Caesar. It was then given the name Caesarea and, to distinguish it from the seaport city of the same name, was called Caesarea Philippi. Still later the city was again enlarged and adorned by Agrippa II and its name changed to Neronias, though this name quickly passed into disuse following the death of Nero. Josephus relates that, after the destruction of Jerusalem in 70 C.E., General Titus staged gladiatorial events there, using captive Jews as victims.

In course of time the name of the city reverted to its ancient name of Paneas, and in Arabic (which uses no "p") this became Banyas.

CAGE. An enclosure used for confining birds or other animals. (Jer. 5:27; compare Amos 8:2, where the same Hebrew word, *k'luv'*, is rendered "basket.") The prophet Ezekiel evidently alluded to King Jehoiachin of Judah under the figure of a lion that was put in a cage (Heb., *su·ghar'*) and brought to the king of Babylon. (Ezek. 19:9; compare 2 Kings 24:12-15.) As illustrated on Assyrian bas-reliefs, lions were caged and then released for the hunt. The wooden cages had stout, wide horizontal bars and were topped by a smaller barred cabin, in which stood the man that raised the door to release the lion.

CAIAPHAS (Ca'ia·phas) [depression]. Joseph Caiaphas was the high priest during Jesus' ministry. (Luke 3:2) He was the son-in-law of high priest Annas (John 18:13; see ANNAS) and was appointed to office by the predecessor of Pontius Pilate, Valerius Gratus, about the year 18 C.E., although some say as late as the year 26. He held the office until the year 36 or 37, longer than any of his immediate predecessors, this being due to his skillful diplomacy and cooperation with Roman rule. He and Pilate were reportedly good friends. Caiaphas was a Sadducee. —Acts 5:17.

A ringleader in the plot to do away with Jesus, Caiaphas prophesied, though not of his own originality, that Jesus would shortly die for the nation, and to that end he gave his whole-hearted support. (John 11:49-53; 18:12-14) At Jesus' trial before the Sanhedrin, Caiaphas ripped his garments and said: "He has blasphemed!" (Matt. 26:65) When Jesus was before Pilate Caiaphas was undoubtedly there crying: "Impale him! Impale him!" (John 19:6, 11); he was there asking for the release of Barabbas instead of Jesus (Matt. 27:20, 21; Mark 15:11); he was there shouting: "We have no king but Caesar" (John 19:15); he was also there protesting the sign over Jesus' head: "The King of the Jews."—John 19:21.

The death of Jesus did not mark the end of Caiaphas' role as a chief persecutor of infant Christianity. The apostles were next haled before this religious ruler, and they were sternly commanded to stop their preaching, were threatened and even flogged, but to no avail. "Every day in the temple and from house to house they continued without letup," Caiaphas notwithstanding. (Acts 4:5-7; 5:17, 18, 21, 27, 28, 40, 42) The blood of righteous Stephen was soon added to Jesus' bloodstains on the skirts of Caiaphas, who also armed Saul of Tarsus with

letters of introduction so the murderous campaign could be extended to Damascus. (Acts 7:1, 54-60; 9:1, 2) However, not long thereafter Vitellius, a Roman official, removed Caiaphas from office, whereupon this humiliated man, unable to bear the reproach, reportedly committed suicide.

CAIN [acquisition, or, something acquired]. The first child born on earth to the original human pair, Adam and Eve. (Gen. 4:1) The name Cain (Heb., *Qa'yin*) apparently is derived from the root word *qa·nah'*, "to acquire." God had not taken away the reproductive powers of sinful Adam and Eve. Also, Eve's statement, "I have acquired [form of *qa·nah'*] a man with the aid of Jehovah," could be made by her on the basis of God's declaration, given in his judgment upon her, that he would greatly increase the pain of her pregnancy and that in birth pangs she would bring forth children.—Gen. 3:16.

Cain became a cultivator of the ground and, "at the expiration of some time," he, as well as his younger brother Abel, brought offerings to present to Jehovah, feeling the need to gain God's favor. Cain's offering of "some fruits of the ground," however, was not 'looked upon with any favor' by God. (Gen. 4:2-5; compare Numbers 16:15; Amos 5:22.) While some point out that Cain's offering is not said to be of the choicest fruits whereas Abel's offering is specified to have been of the "firstlings of his flock, even their fatty pieces," other texts of the Bible do not seem to view Cain's offering as having been inferior as to the quality of the products. Rather, as Hebrews 11:4 points out, Cain's offering lacked the motivation of faith that made Abel's sacrifice acceptable. The inferiority of Cain's offering may also be because his offering was bloodless, whereas Abel's represented a life poured out.

The manner in which the distinction between the approved and the disapproved offerings was made is not stated, but it was undoubtedly evident to both Cain and Abel. Jehovah, who reads the heart of man (1 Sam. 16:7; Ps. 139:1-6), knew the wrong attitude of Cain, and His rejection of Cain's sacrifice resulted in that wrong disposition being made clearly manifest. The "works of the flesh" now began to be openly produced by Cain: "hatreds, strife, jealousy, fits of anger." (Gal. 5:19, 20) Jehovah showed the sullen man that exaltation could be his by simply turning to doing good. He could have humbled himself to imitate his brother's approved example, but he chose to ignore God's counsel to get the mastery over the sinful desire that 'lurked at the door,' craving to dominate him. (Gen. 4:6, 7; compare James 1:14, 15.) This disrespectful course was the "path of Cain." —Jude 11.

The statement: "Let us go over into the field" (Gen. 4:8), is not included in the Masoretic text of the Hebrew Scriptures, but a number of Hebrew manuscripts have the sign of omission here, while the *Samaritan Pentateuch*, the *Septuagint Version*, the Syriac *Peshitta* and Old Latin texts all include these words as spoken by Cain to Abel. In the field Cain attacked Abel, killing him and thereby becoming the first human murderer. As such he could be said to have "originated with the wicked one" who is the "father" of manslayers as well as of the lie. (1 John 3:12; John 8:44) Cain's callous response to Jehovah's inquiry as to Abel's whereabouts was further evidence of his attitude; it was not an expression of repentance or remorse but a lying retort: "I do not know. Am I my brother's guardian?"—Gen. 4:8, 9.

God's sentencing of Cain to banishment from the ground evidently meant his eviction from the neighborhood of the garden of Eden, and the curse already upon the earth would be increased in Cain's case, the earth not responding to his cultivation of it. Cain expressed regret over the severity of his punishment and anxiety as to the possibility of Abel's murder being avenged upon him, but still no sincere repentance. Jehovah "set up a sign for Cain" to prevent his being killed, but the record does not say that this sign or mark was placed on Cain's person in any way. The "sign" likely consisted of God's solemn decree itself, known and observed by others.—Gen. 4:10-15; compare verse 24 where that decree is referred to by Lamech.

Cain went into banishment in "the land of Fugitiveness to the east of Eden," taking with him his wife, an anonymous daughter of Adam and Eve. Gen. 4:16, 17; compare 5:4, also the much later example of Abraham's marriage to his half-sister Sarah, 20:12.) Following the birth of his son Enoch, Cain "engaged in building a city," naming it for his son. Such city may have been but a fortified village by present standards and the record does not state when it was completed. His descendants are listed in part and include men who distinguished themselves in nomadic stock raising, the playing of musical instruments, the forging of metal tools, also practicing polygamy and violence. (4:17-24) Cain's line ended with the global flood of Noah's day.

CAINAN (Ca·i'nan).

1. Son of Enos (Enosh); an ancestor of Jesus' earthly mother Mary. (Luke 3:37) Cainan is evidently called Kenan at Genesis 5:9-14 and 1 Chronicles 1:2.—See KENAN.

2. One listed in Luke's genealogy of Jesus Christ as the son of Arphaxad. (Luke 3:36) The name "Cainan" appears in present copies of the *Septuagint*, such as the Alexandrine Manuscript of the fifth century C.E. (Gen. 10:24; 11:12, 13; 1 Chron. 1:18 but not 1:24), although it is not found in extant Hebrew manuscripts of the Hebrew Scriptures. Hence, Luke may have inserted the name Cainan between the names of Shelah and Arphaxad on the basis of the *Septuagint* reading, but there is some question as to whether this name actually appeared in the original text of Luke's Gospel. The name "Cainan" is, in fact, missing at Luke 3:36 in the Cambridge Manuscript of the sixth century C.E. This omission is in harmony with the Masoretic text at Genesis 10:24; 11:12 and 1 Chronicles 1:18, according to which Shelah, not Cainan, is the son of Arpachshad. On the other hand, the name "Cainan" is possibly a variant of the word "Chaldean," and therefore the Greek text of Luke 3:36 may once have read: "the son of the Chaldean Arphaxad."—See ARPACHSHAD.

CAKE. Among the Hebrews and other Oriental peoples of ancient times bread was often baked in the form of flat disks, and it was not uncommon to refer to such bread by the term "cake." In fact, one of the Hebrew words translated "cake" is from a root that means "to be round."

However, cakes were of various shapes. For instance, ring-shaped cakes were used at the time of the installing of Israel's priesthood (Ex. 29:2, 23) and Tamar prepared heart-shaped cakes. (2 Sam. 13:8; see LOAF.) Abraham told Sarah to make "round cakes" to feed the materialized angels that visited him. —Gen. 18:6; see also Numbers 11:8; Judges 7:13; 1 Kings 19:6; Ezekiel 4:12.

Through the prophet Hosea, Jehovah said: "Ephraim himself has become a round cake not turned on the other side." (Hos. 7:8) Ephraim (Israel) had mingled with pagan peoples, adopting their ways and also seeking alliances with heathen nations and consequently was like a cake not turned. It was not uncommon to bake cakes on hot ashes or hot stones. If such cakes were not turned, they might be baked or even burned on one side and not baked at all on the other side.

During Israel's Passover celebration unfermented cakes (yeastless or unleavened bread) were to be eaten, and associated with this observance was the "festival of unfermented cakes." (Ex. 12:8, 15, 17-20; 13:3-7; 23:15; 34:18; Deut. 16:3, 8, 16) Unfermented ring-shaped cakes moistened with oil or unfermented wafers that were smeared with oil were among the offerings Israel was to make to Jehovah God. (Lev.

2:4-7, 11, 12) In the law of the communion sacrifice to be presented to Jehovah, provision was also made for offering ring-shaped cakes of leavened bread. —Lev. 7:13.

After the ark of the covenant had been brought to Jerusalem, David "apportioned to all the people, to the whole crowd of Israel, man as well as woman, to each one a ring-shaped cake of bread and a date cake and a raisin cake, after which all the people went each to his own house." (2 Sam. 6:19) The raisin cake consisted of compressed dried grapes or raisins. However, it is possible that at least some of the raisin cakes prepared in ancient times were made from raisins and flour.

In Jeremiah's day the people of Judah and Jerusalem engaged in false worship and the women among them were "kneading flour dough in order to make sacrificial cakes to the 'queen of the heavens.'" (Jer. 7:18) Reference is also made to this false deity and "sacrificial cakes" made for her in Jeremiah 44:19. Just what these sacrificial cakes consisted of is uncertain, but they were evidently put on the altar as an offering. It has been suggested that this "queen of the heavens" was a moon goddess. Jeremiah 44:19 mentions making sacrificial cakes "in order to make an image of her." It is possible that these cakes had the form of a crescent or that of the full moon, like offerings made in Athens during the full moon to the goddess Artemis.

CALAH (Ca'lah) [vigor]. A city founded by Nimrod in Assyria and originally part of "the great city" composed of Nineveh, Calah, Resen and Rehoboth-Ir, the latter three places apparently being "suburbs" of Nineveh. (Gen. 10:9-12) Calah appears as *Kalhu* on Assyrian cuneiform texts, and during the period of the Assyrian Empire it became one of the three principal cities of the realm, along with Nineveh and Asshur. Calah was situated at the NE angle of the junction of the Great Zab River with the Tigris, about twenty miles (32.2 kilometers) S-SE of Nineveh. The present modern town now found on the site is called Nimrud, thereby preserving the name of the ancient founder of the city.

Assyrian texts state that Calah was rebuilt by Emperor Shalmaneser I of the latter half of the second millennium B.C.E. Then, in the ninth century, Ashurnasirpal II claims to have restored the city from a decayed condition and made it his capital, building massive walls fortified with scores of towers, a royal palace and temples, including a ziggurat tower some 126 feet (38.4 meters) high. Research indicates that the city covered an area of 884 acres (358 hectares) and contained, not only palaces, temples and houses, but also gardens and orchards, watered by a canal dug from the Zab River. The banquet provided by Ashurnasirpal at the completion of his new capital is stated to have included all the city's residents plus visiting dignitaries, to a total of 69,574 persons.

When excavated, the ruins of Calah produced some of the finest examples of Assyrian art, including colossal winged man-headed lions and winged bulls, many huge bas-reliefs that lined the palace walls, and also a rich find of beautifully carved ivory objects. An excellently preserved statue of Ashurnasirpal was uncovered, as well as the so-called "Black Obelisk" of Shalmaneser III, which names King Jehu of Israel as paying tribute to Assyria. —See SHALMANESER No. 1.

Calah enjoyed great prominence for about 150 years during the peak of the Assyrian power but suffered desolation along with the other royal cities of the realm with the downfall of the empire. Xenophon, in the fifth century B.C.E., found the city deserted. —Compare Isaiah 30:30-33; 31:8, 9.

CALAMUS, CANE [Heb., *qa·neh'*]. The Hebrew *qa·neh'* is the original source of the English word "cane" (as well as of the word "canon") and *qa·neh'* is often translated as "stalk" (Gen. 41:5, 22), 'branch' (Ex 25:31, 32), or "reed" (1 Ki. 14:15). In certain texts, however, either the context or a modifying word indicates that an aromatic plant is referred to and *qa·neh'* is thus translated "calamus," "cane," "sweet cane" (Heb., *qᵉneh vo'sem*), or "good cane" (*qa·neh' hat-tohv'*).

Among the ingredients used in preparing the holy anointing oil was "sweet calamus," the sweetness referring to its odor, not its taste. (Ex. 30:22-25) The Song of Solomon (4:14) includes "cane" among other odoriferous spices. Jehovah through his prophet Isaiah (43:24) reproved the spiritually weary Israelites for 'having bought' (Heb., *qa·ni'tha*) for his temple service no "sweet cane" (*qa·neh'*), thereby making a play on words in Hebrew. Jeremiah (6:20) refers to "good cane" received from a "land far away," while Ezekiel (27:3, 19) includes cane among the products for which wealthy Tyre traded.

The English word "calamus" is derived from the Greek *ka'la·mos*, used by the translators of the *Septuagint Version* to render the Hebrew *qa·neh'*. Like the Hebrew word, *ka'la·mos* also has the basic meaning of reed or cane, whereas the English word calamus today is used principally to refer to the sweet flag (*Acorus calamus*) or its aromatic root. The sweet flag grows in wet places and along streams. Both the plant's flat, sword-shaped leaves and its root have a sweet scent. Not all scholars or lexicographers, however, are agreed that the sweet flag is the plant referred to in the Bible. It is pointed out that sweet calamus (*Acorus calamus*) is not found in the Palestinian region nor in Syria at the present time. Nevertheless, the ancient Roman writer Pliny stated that "scented calamus, also, which grows in Arabia, is common both in India and Syria, that which grows in the last country being superior to all the rest."

Many authorities prefer an identification of the calamus or sweet cane with an aromatic reed grass of India, such as *Cymbopogon martini*, a perennial grass whose leaves when crushed produce a fragrant oil known as ginger-grass oil. Other varieties of these Indian grasses produce citronella oil and lemon-grass oil. The view that one or more of such sweet-scented grasses is represented by the sweet cane or calamus of the Hebrew Scriptures is based mainly on Jeremiah's reference to the product as coming from a "land far away," which in this case would be India. Other areas, however, may have been producers of the aromatic "cane" or "calamus," as indicated by Ezekiel's prophecy. (27:19) Thus, while some kind of aromatic reed or cane is meant, the plant's precise identification remains uncertain.

CALCOL (Cal'col) [possibly, short and nimble]. One whose wisdom, though great, was exceeded by King Solomon's (1 Ki. 4:31); possibly the same as the descendant of Judah through Zerah.—1 Chron. 2:4, 6.

CALEB (Ca'leb) [dog, or, snappish].

1. Son of Hezron, brother of Jerahmeel and great-grandson of Judah and Tamar (1 Chron. 2:3-5, 18); also called Chelubai (vs. 9). One of his descendants was Bezalel, the skilled craftsman assigned to oversee building the tabernacle. (1 Chron. 2:19, 20; Ex. 35:30) It appears that No. 2 below was his descendant.

2. Son of Jephunneh the Kenizzite of the tribe of Judah, uncle of Othniel, and likely a descendant of No. 1 above. (Num. 32:12; Josh. 15:17; 1 Chron. 4:13, 15; see OTHNIEL.) When forty years old, Caleb was one of the twelve spies sent out by Moses on a forty-day preview of the land of Canaan, and, upon returning, Caleb together with Joshua stood up against the opposition of all the others to give a favorable report, saying: "Let us go up directly, and we are bound to take possession of it." (Num. 13:6, 30; 14:6-9) Because he had 'followed Jehovah his God fully' he was the only one of that adult generation besides Joshua and some Levites to enter the Promised

Land in 1473 B.C.E. Six years later, when asking for his inheritance, Caleb declared: "Now here Jehovah has preserved me alive, just as he promised, these forty-five years since Jehovah made this promise to Moses when Israel walked in the wilderness, and now here I am today eighty-five years old. Yet I am today as strong as on the day of Moses' sending me out. As my power was then, so my power is now for the war, both to go out and to come in."—Josh. 14:6-11.

The city of Hebron (the stronghold called Kiriath-arba, which was held by Anak's giant sons, the Anakim) and its surrounding territory, including nearby Debir, was assigned to Caleb for his possession. In 1 Samuel 30:13, 14, where it tells about the Amalekites making a raid "upon the south of Caleb," it evidently does not refer to a city by that name, but, rather, to this area assigned to and called by Caleb's name; hence the raid was 'upon the south of Caleb's territory.'

Upon receiving this possession, Caleb declared: "Whoever strikes Kiriath-sepher [also called Debir] and does capture it, I shall certainly give him Achsah my daughter as a wife." Othniel his nephew (the first judge of Israel after the death of Joshua) captured the city and won the prize. Caleb then gave his daughter, at her request, the Upper and Lower Gulloth as a wedding present, in addition to the "piece of land to the south."—Josh. 15:13-19; Judg. 1:11-15; 3:9-11.

Why is Achsah listed as the daughter of "Caleb the brother of Jerahmeel" (No. 1 above) who lived about a century and a half before "Caleb the son of Jephunneh"? (1 Chron. 2:42, 49) Some commentators say there was only one Caleb. But the great lapse of time between Judah's grandson Hezron and the settlement of Canaan precludes such a conclusion. Others say that both Calebs must have had daughters by the same name. However, as C. F. Keil in his *Commentary* on Chronicles (p. 72) observes: "Women occur in the genealogies only when they have played an important part in history." And since there was only one famous Achsah of history, she must have been the daughter of the second Caleb, the son of Jephunneh. Still other commentators would drop this statement about Achsah from the verse (1 Chron. 2:49) as a misplaced scribal addition, but they have no textual authority. However, it is more reasonable to think that the original writer intentionally included this abrupt notice in verse 49 for a special purpose, using "daughter" in its wider sense to mean a descendant to call attention to the fact that Achsah was not only the daughter of Caleb the son of Jephunneh but also a direct descendant of Caleb the son of Hezron.

The "good-for-nothing" Nabal was a "Calebite," that is, a descendant of the house of Caleb.—1 Sam. 25:3, 17.

CALEB-EPHRATHAH (Ca'leb-eph'ra·thah). This name appears at 1 Chronicles 2:24 as the place of the death of Hezron of the tribe of Judah. No further mention is made of it, nor has any identification been made with a geographical site.

CALEBITE (Ca'leb·ite). A designation identifying foolish Nabal as a descendant of Caleb.—1 Sam. 25:3.

CALENDAR. A calendar is an orderly system of dividing time into years, months, weeks and days. Long before man's creation God provided the basis for such measuring of time. Genesis 1:14, 15 tells us that one of the purposes of the "luminaries in the expanse of the heavens" is that they might serve for "seasons and for days and years." The solar day, the solar year and the lunar month are thus natural divisions of time, governed respectively by the daily turning of the earth on its axis, by its annual orbit around the sun, and by the monthly phases of the moon in its relation to earth and sun. The division of time into weeks and the division of the day into hours, on the other hand, are arbitrary ones.

From the Bible record we know that from the first man Adam forward time has been measured in terms of years. So we read that Adam was "a hundred and thirty years" of age when he became father to Seth.—Gen. 5:3.

Monthly divisions also came into use. By the time of the Flood we find time divided into months of thirty days, since a period of five months is shown to equal 150 days. (Gen. 7:11, 24; 8:3, 4) The same record also indicates that Noah divided the year into twelve months.—See YEAR.

Seven-day periods are mentioned at this time and may even have been in regular use since early in human history. (Gen. 7:4, 10; 8:10, 12) There is, however, no evidence of a divinely required weekly sabbath observance by man until God's positive instructions to Israel following their exodus from Egypt.—See WEEK.

Various calendar systems have been developed by men in the past and a number continue in use today. Early calendars were mainly lunar calendars, that is, the months of the year were counted by complete cycles of the moon, as, for example, from one new moon to the next new moon. On the average, such lunation takes 29 days, 12 hours, 44 minutes and 2.78 seconds. The months were usually counted as of either 29 or 30 days, but in the Bible record the term "month" generally means 30 days.—Compare Deuteronomy 21:13; 34:8; also Revelation 11:2, 3.

A year of twelve lunar months falls nearly eleven days short of a solar year of 365¼ days. Since the solar year determines the return of the seasons, there was need to adjust the calendar to this solar year, and this resulted in what are called "lunisolar" or "bound solar" years; that is, years in which the months were lunar but the years were solar. This was done by the addition of a number of days each year or of an additional month during certain years to compensate for the shortness of the twelve lunar months.

HEBREW CALENDAR

The Israelites used such a lunisolar or bound solar year calendar. This is evident from the fact that Jehovah God established the beginning of their sacred year with the month Abib in the spring and specified the celebration of certain festivals on fixed dates, festivals that were related to harvest seasons. For these dates to have coincided with the particular harvests, there had to be a calendar arrangement that would synchronize with the seasons by compensating for the difference between the lunar and solar years.—Ex. 12:1-14; 23:15, 16; Lev. 23:4-16.

The Bible does not indicate what method was originally used to determine when additional days or an additional or intercalary month should be inserted. It is logical, however, that either the vernal or the autumnal equinox served as a guide to indicate when the seasons were falling behind sufficiently to require calendar adjustment. (See YEAR.) Though not specifically mentioned in the Bible, a thirteenth month that was added by the Israelites to accomplish this adjustment was called, in post-captivity times, Veadar, or Adar Sheni (II).

In written history we do not find record of a definitely fixed or standardized form of Jewish calendar until the fourth century of our Common Era (about 359 C.E.), when Hillel II specified that the leap years of thirteen months should be the 3d, 6th, 8th, 11th, 14th, 17th and 19th of each nineteen years. Such a nineteen-year cycle is commonly called the Metonic cycle, after the Greek mathematician Meton (of the fifth century B.C.E.), although there is also evidence that such a cycle was perfected before him by the Babylonians. (See *Babylonian Chronology* by Parker and Dubberstein [1956 ed.], pp. 1, 3, 6.) This cycle takes into account that every nineteen

THE CALENDAR MONTHS OF THE ISRAELITES

POSITION OF MONTH		NAME	FIXED DAYS (359 C.E.)	CORRESPONDENCE TO ENGLISH CALENDAR	FESTIVALS AND CELEBRATIONS		WEATHER	CROPS, ETC.
Sacred	Secular				Days	Occasion		
1st	7th	Abib or Nisan	30	March-April	14 15-21 16	Passover Unfermented cakes Offering of firstfruits	Latter or spring rains begin and snows from Lebanon Mountains melt, bringing Jordan River to flood stage.	Harvests of barley, flax in some sections. Wheat becomes ripe in Jordan valley. Carob trees bearing pods. Flocks now going out to fields.
2nd	8th	Ziv or Iyyar	29	April-May	14	Passover for those unable to keep regular one	Dry season now extends till about October; generally cloudless skies.	Wheat harvest in lower areas; barley harvest general. Grape vines flowering. Flowers abundant in uplands. Apricots ripening.
3rd	9th	Sivan	30	May-June	6	Festival of weeks (Pentecost)	Summer heat approaching. Air very clear. Occasional sirocco winds.	Wheat harvest in uplands. Early figs, almonds ripening. Honey gathered in Jordan valley. Apples on seacoast. Oleanders blossoming.
4th	10th	Tammuz	29	June-July			Heat increases. Heavy dews form at night in some sections.	First ripe grapes. Vegetation and springs generally drying up.
5th	11th	Ab	30	July-August			Heat reaching maximum.	Grape harvest begins.
6th	12th	Elul	29	August-September			Heat still strong.	Vintage general. Dates ripe. Cotton and pomegranates ripening. Summer figs gathered.
7th	1st	Ethanim or Tishri	30	September-October	1 10 15-21 22	Trumpet blast Day of atonement Festival of booths or ingathering Solemn assembly	Summer ending. Beginning of transition to winter or rainy season. Early rains begin.	Harvest generally complete. Plowing begins.
8th	2nd	Bul or Heshvan, Marheshvan	29 or 30	October-November			Generally rainy.	Sowing of wheat and barley. Shepherds bring flocks back in from fields for winter. Olive harvest.
9th	3rd	Chislev	29 or 30	November-December	25	Festival of dedication	Rainfall increases. In highlands nights frosty. Some snow on mountaintops.	Grass developing.

10th	4th	Tebeth	29	December-January			Cold reaches maximum. Rainfall heavy, some hail, and in higher altitudes occasional snow.	In lowlands pastures green; grain developing. Many wild flowers.
11th	5th	Shebat	30	January-February			Cold weather diminishing. Still rainy.	Almond trees blossom. Oranges ripen. Fig trees beginning to bud.
12th	6th	Adar	29; 30 in leap year	February-March	14, 15	Purim	Frequent thunder and hail.	Carob trees in blossom. Barley ripening in Jordan valley. Citrus fruit harvest.
Intercalary		Veadar or Second Adar	29	Added after Adar				

years the new and the full moons fall again on the same days of the solar year.

The Jewish months ran from new moon to new moon. (Isa. 66:23) Thus, one Hebrew word, *hho'dhesh*, rendered "month," comes from a root meaning "new," while the other principal word for month, *ye'rahh*, means "lunation." In later periods, fire signals were used or messengers were dispatched to advise the people of the new month's beginning.

In the Bible the individual months are usually designated simply by numbering according to their position in the year, from the first through to the twelfth. (Josh. 4:19; Num. 9:11; 2 Chron. 15:10; Jer. 52:6; Num. 33:38; Ezek. 8:1; Lev. 16:29; 1 Ki. 12:32; Ezra 10:9; 2 Ki. 25:1; Deut. 1:3; Jer. 52:31) Only four months are named prior to the exile in Babylon, namely, *Abib*, the first month (Ex. 13:4), *Ziv*, the second (1 Ki. 6:37), *Ethanim*, the seventh (1 Ki. 8:2), and *Bul*, the eighth (1 Ki. 6:38). The meanings of these names are strictly seasonal, thus giving additional proof of a lunisolar year.—See the individual months by name.

In postexilic times the names of the months used in Babylon were employed by the Israelites, and seven of these are mentioned: *Nisan*, the first month, replacing Abib (Esther 3:7), *Sivan*, the third month (Esther 8:9), *Elul*, the sixth (Neh. 6:15), *Chislev*, the ninth (Zech. 7:1), *Tebeth*, the tenth (Esther 2:16), *Shebat*, the eleventh (Zech. 1:7), and *Adar*, the twelfth (Ezra 6:15).

The postexilic names of the remaining five months appear in the Jewish Talmud and other works. They are *Iyyar*, the second month; *Tammuz*, the fourth; *Ab*, the fifth; *Tishri*, the seventh; and the eighth month was called *Heshvan*. The thirteenth month, which was intercalated periodically, was named *Veadar*, that is, the additional Adar, or Adar Sheni, the second Adar.

Eventually the length of most of the months was fixed as having a specific number of days. Abib, Sivan, Ab, Ethanim (Tishri) and Shebat regularly had thirty days each; Ziv (Iyyar), Tammuz, Elul and Tebeth regularly had twenty-nine days each. Bul (Heshvan), Chislev and Adar, however, could have either twenty-nine or thirty days. The variations in these latter months served to make necessary adjustments with the lunar calendar, but also were used to prevent certain festivals from occurring on days viewed as "prohibited" by later Jewish religious leaders.

Whereas the sacred year began in the spring with the month Abib (or Nisan) by God's decree at the time of the exodus (Ex. 12:2; 13:4), the Bible record indicates that prior to this the Jews had counted the year as running from fall to fall. God gave recognition to this arrangement so that, in effect, there was a dual system of a sacred and a secular or agricultural calendar used by his people. (Ex. 23:16; 34:22; Lev. 23:34; Deut. 16:13) In postexilic times, Tishri 1, in the last half of the year, marked the beginning of the secular year, and the Jewish New Year, or Rosh Hashanah (Hebrew, "head of the year") is still celebrated on that date.

In 1908 the only approximation of an ancient written Hebrew calendar was found at the site of Gezer, and it is believed to be from the tenth century



The Gezer calendar

B.C.E. It is an agricultural calendar and describes agricultural activity beginning with the autumn. In brief, it describes two months each of storage, sowing and spring growth, followed by one month each of pulling flax, barley harvest and a general harvest, then two months of pruning the vines and, finally, one month of summer fruit.—Lev. 26:5.

The chart set out following this article shows the months in their relation to both the sacred and secular calendars and also their approximate correspondence to the months of our present calendar.

The frequent references in the Gospel accounts and the book of Acts to the various festival seasons show that the Jewish calendar continued to be observed by the Jews during the time of Jesus and the apostles. These festival seasons serve as a guide to measuring the relative time of the Biblical events of that day.—Matt. 26:2; Mark 14:1; Luke 22:1; John 2:13, 23; 5:1; 6:4; 7:2, 37; 10:22; 11:55; Acts 2:1; 12:3, 4; 20:6, 16; 27:9.

It should be noted that Christians, under the new covenant, are not governed by any sacred or religious calendar specifying certain holy days or festivals, a point that is clearly stated by the apostle Paul at Galatians 4:9-11 and Colossians 2:16, 17. The one event that they are required to observe annually is the Lord's evening meal, at Passover time and so governed by the lunar calendar.—Matt. 26:2, 26-29; 1 Cor. 11:23-26; see LORD'S EVENING MEAL.

JULIAN AND GREGORIAN

In the year 46 B.C.E., the 708th year from the traditional date of the founding of the city of Rome, Julius Caesar issued a decree changing the Roman calendar from a lunar to a solar year. This Julian calendar, based on the calculations of the Greek astronomer Sosigenes, had twelve months of arbitrary length and a regular year of 365 days beginning on January 1. It also brought in the use of leap years by the addition of an extra day every four years, to compensate for the extra fraction of a day in the length of the tropical year, which has a little less than 365¼ days.

The Julian calendar year was actually a little more than eleven minutes and fourteen seconds longer than the true solar year. Thus, by the sixteenth century a discrepancy of ten full days had accumulated. In 1582 C.E., Pope Gregory XIII introduced a slight revision of the Julian calendar, whereby the leap years every four years were retained but with the exception that only those century years with a number divisible by 400 were to be counted as leap years. By papal bull on March 1, 1582, ten days were to be omitted in that year, so that the day after October 4 became October 15. This Gregorian calendar is now in general use in most parts of the world. It is the basis for the historical dates used throughout this publication.

OTHER CALENDARS

In a number of countries today the Muslim people continue to use a religious calendar based solely on the lunar cycles and with no intercalary month to adjust the year to the true solar year. This results in a steady retrogression of all the seasons during a cycle of about every thirty-two and a half years.

In the western hemisphere an ancient calendar was developed centuries before our Common Era and used by both the Mayan and Aztec Indians of Mexico and Central America. It was an astronomical calendar and, as regards the length of the solar year, was slightly more accurate than the present Gregorian calendar.

Whereas Christians today customarily use the calendar in effect in their particular land, they are aware that the God of eternity, Jehovah, has his own calendar of events not governed by human systems of reckoning. As his prophet Daniel wrote: "He is changing times and seasons, removing kings and setting up kings, giving wisdom to the wise ones and knowledge to those knowing discernment. He is revealing the deep things and the concealed things, knowing what is in the darkness; and with him the light does dwell." (Dan. 2:21, 22) So, in his position as Universal Sovereign he stands far above our spinning Earth, with its day and night, its lunar cycles and its solar year. However, in his Word, the Bible, he does helpfully relate his actions and purposes to such measurements of time, thereby allowing his creatures on earth to learn where they stand in relation to God's grand calendar of events. —See CHRONOLOGY.

CALF. The Hebrew word *'e'ghel*, generally rendered "calf" in various Bible translations, denotes a male young neat, a young bull. Calves were offered in sacrifice (Lev. 9:2, 3), and on special occasions or under special circumstances the fattened calf was slaughtered and prepared for the table. (Gen. 18:7, 8; 1 Sam. 28:24; Luke 15:23) In Scripture repeated mention is also made of the calf in connection with idolatrous calf worship.—Ex. 32:4, 8, 19, 20; 1 Ki. 12:28, 32; 2 Chron. 11:15; Neh. 9:18; Hos. 8:5, 6; 13:2; see CALF WORSHIP.

'Cutting the calf in two and passing between its parts' alludes to an ancient mode of entering into a solemn obligation or covenant. (Compare Genesis 15:9-21.) Doubtless Jeremiah used this expression to stress the sacredness of the covenant into which the Jews had entered before God, and by the terms of which they were obligated to liberate fellow Israelites whom they had enslaved.—Jer. 34:17-19.

The calf is also spoken of illustratively in the Scriptures. For instance, unfaithful Israel was corrected like an inexperienced 'calf that had not been trained' to the yoke. (Jer. 31:18) Egypt's mercenary soldiers are likened to fattened calves that would prove to be unable to resist the Babylonians and would take to flight. (Jer. 46:21, 26) At the time the wicked and presumptuous ones are reduced to dust, the fearers of God's name are shown going forth and pawing the ground like fattened calves released from the stall.—Mal. 4:1, 2; see BULL; COW.

CALF WORSHIP. The first form of idolatry mentioned in the Bible to which the Israelites succumbed after the exodus from Egypt. While Moses was in the mountain receiving God's law, the people became impatient and approached Aaron with the request that he make a god for them. From the gold earrings contributed by the Israelites, Aaron formed a molten statue of a calf, undoubtedly a young bull. (Ps. 106:19, 20) It was regarded as representing Jehovah, and the festival held the following day was designated a "festival to Jehovah." The Israelites sacrificed to the golden calf, bowed before it, ate and drank and enjoyed themselves in song and dance. —Ex. 32:1-8, 18, 19.

The molten calf was not necessarily made of solid gold. This is indicated by the fact that Isaiah, when referring to the making of a molten image, mentions that the metalworker overlays it with gold. (Isa. 40:19) Hence, it has been suggested that the golden calf was formed of wood and then overlaid with gold and, therefore, when Moses subjected the image to a burning process the wooden center was reduced to charcoal and the gold layer either entirely or partially melted. Whatever was left was crushed and ground to pieces until it was fine like dust, and this dust, composed of charcoal and gold, Moses scattered upon the surface of the water. Other commentators advance the thought that by means of the burning process the molten calf was cast into ingots of a size that could afterward have been beaten into gold leaf and then crushed and ground to pieces.—Ex. 32:20; Deut. 9:21.

Idolatrous Egyptian worship, which associated gods

with cows, bulls and other animals, likely had influenced the Israelites to a great extent, causing them to adopt calf worship so soon after being liberated from Egypt. This is confirmed by Stephen's words: "In their hearts they turned back to Egypt, saying to Aaron, 'Make gods for us to go ahead of us. . . .' So they made a calf in those days and brought up a sacrifice to the idol and began to enjoy themselves in the works of their hands."—Acts 7:39-41.

The first king of the ten-tribe kingdom, Jeroboam, fearing that his subjects would revolt and go back to the house of David if they continued going up to Jerusalem for worship, had two golden calves made. (1 Ki. 12:26-28) The Bible record does not reveal to what extent Jeroboam's choice of a calf to represent Jehovah was influenced by earlier calf worship in Israel or by what he had observed while in Egypt (1 Ki. 12:2) or by the religion of the Canaanites and others, who often represented their gods as standing upon an animal, such as a bull.

One of the golden calves Jeroboam set up at the far northern city of Dan, the other at Bethel about twelve miles (c. 19 kilometers) N of Jerusalem. He told his subjects that it was too much for them to go up to Jerusalem to worship and that the calf represented the God who had brought them up out of the land of Egypt. (Compare Exodus 32:8.) Since the priests of the tribe of Levi stayed loyal to Jehovah's worship at Jerusalem (2 Chron. 11:13, 14), Jeroboam appointed his own priests to lead the false worship before the idol calves at Dan and Bethel. He also arranged for a festival similar to the Festival of Booths, but it was celebrated a month later than in Jerusalem.—1 Ki. 12:28-33; 2 Chron. 13:8, 9; Lev. 23:39.

Jehovah condemned this calf worship and, through his prophet Ahijah, foretold calamity for the house of Jeroboam. (1 Ki. 14:7-12) Nevertheless, calf worship remained entrenched in the ten-tribe kingdom. Even King Jehu, who eradicated Baal worship in Israel, let calf worship remain, likely in order to keep the ten-tribe kingdom distinct from the kingdom of Judah. (2 Ki. 10:29-31) In the ninth century B.C.E., Jehovah raised up his prophets Amos and Hosea to proclaim His condemnation of calf worship, which included kissing the idol calves, and also to foretell doom for the ten-tribe kingdom. The golden calf of Bethel was to be carried away to the king of Assyria, giving cause for the people as well as the foreign-god priests to mourn. The high places would be annihilated, and thorns and thistles would grow upon the altars that had been used in false worship. (Hos. 10:5-8; 13:2; Amos 3:14; 4:4; 5:5, 6) Calamity did come when the ten-tribe kingdom fell to Assyria in 740 B.C.E. About a century later, Jeremiah prophesied that the Moabites would be just as ashamed of their god Chemosh as the Israelites had become of their center of idolatrous calf worship Bethel.—Jer. 48:13; see BETHEL No. 1; IDOL, IDOLATRY.

CALNEH (Cal'neh).

1. A city founded by Nimrod in the land of Shinar. (Gen. 10:10) It thus evidently lay in southern Mesopotamia, but the location is uncertain. Nippur, an ancient Babylonian city about fifty-six miles (90.1 kilometers) E-SE of Babylon, has long been suggested as its site, based on Talmudic tradition and other factors. Some scholars, however, prefer an identification with *Kulunu*, the early name of a city of some importance near Babylon. A third possibility is a twin city of Kish called Hursagkalama, the latter part of the name (-kalama) supposedly representing Calneh. Some translations (*RS*, *JB*) render Calneh not as a place-name but as the phrase "all of them" so that the text reads "Babel, Erech, and Accad, *all of them* in the land of Shinar" (*RS*), but this requires an adjustment in the pointing as found in the Masoretic text.

2. A place mentioned by the prophet Amos, along with the cities of Hamath and Gath, when warning the people of Israel and Judah of coming calamity. (Amos 6:2) While some commentators consider it to be the same as No. 1 above, most scholars view its association with Hamath and Gath as indicating a location in the region adjacent to the eastern Mediterranean Sea, rather than in Mesopotamia. They suggest an identification with *Kullani* in northern Syria (apparently represented today by modern Kullan Köy, about ten miles [16 kilometers] SE of Arpad), mentioned by Tiglath-pileser III as among the places subjugated during an Assyrian campaign in the west. If this identification is correct, then Calneh here may be the same as Calno of Isaiah 10:9. —See CALNO.

CALNO (Cal'no). A city listed in Isaiah's prophecy concerning the boasting of the Assyrians as to their conquests and the futility of trying to withstand their might. (Isa. 10:5, 9-11) Most authorities consider Calno to be an alternate spelling of Calneh. (Amos 6:2) Calno's mention in connection with Carchemish would harmonize with the identification of Calneh with *Kullani* of the Assyrian texts, located between Carchemish and Aleppo in northern Syria. Kullani was conquered by Tiglath-pileser III, a contemporary of King Ahaz of Judah.—See CALNEH No. 2.

CALVARY. See GOLGOTHA.

CAMEL. An animal that has long served man as a beast of burden and a means of transport, especially in desert regions. There are two varieties of camel, the Bactrian and the Arabian. The former has two humps on its back, is stronger than the latter and is able to carry greater loads; the latter, thought to be the one generally referred to in the Bible, has only one hump.

The camel's characteristics ideally fit it for life in desert regions, where it fills the place usually assigned the horse or donkey in other lands. This animal's thick hair shields it from desert heat. Its long slitlike nostrils can close at will, a useful precaution against the blowing sand. Its eyes are shielded from blistering sandstorms by heavy eyelids and long eyelashes. The camel's feet are provided with a hardened skin and are padlike, remarkably shaped for walking on soft and yielding sand. Callous pads on which the animal rests protect its chest and knees. These pads are present at birth. The camel's strong teeth enable it to chew practically anything. This creature needs little grain and can subsist on the common plants of the desert, making it an animal quite economical to use.

The camel's hump serves as a sort of portable pantry. Here most of its food reserve is stored. If the camel is required to draw nourishment from its stored-up food supply for too long a time, the skin of the hump, instead of standing up, falls over, and hangs like an empty bag on the side of the dorsal ridge. In ancient times, as today, loads were placed on the humps of camels. (Isa. 30:6) Mention is also made in Scripture of a "woman's saddle basket of the camel," which undoubtedly was placed on the camel's hump.—Gen. 31:34.

Contrary to popular belief, the camel needs almost as much water as does a horse. If water is available, it will drink from five to seven gallons (c. 19 to c. 26 liters) a day. However, the remarkable feature about the camel is its endurance when forced to go without water. Carrying a load of 400 pounds (c. 181 kilograms) and traveling at a rate of twenty-five to thirty miles (c. 40 to c. 48 kilometers) a day, a camel may go without water for eight days. One camel is known to have continued for thirty-four days without drinking water, but this is an exception.

Views differ as to the reason for the camel's ability to go for long periods without water. Although folklore has it that the camel stores water in its hump, this is not the case. The idea that the camel stores water in its stomach has been presented

by authorities even in recent years, but this is disputed. It is now generally thought that the camel can get along without water for a prolonged period because of retaining most of the water that it drinks. Its body temperature can rise 11° Fahrenheit (c. 6° Centigrade) without marked effects. The camel can tolerate a loss of water of more than 30 percent of its weight, in contrast to about 10 percent for humans. It does not lose moisture by perspiration as rapidly as do other creatures. Its blood is unique in that loss of fluid is minimal even when water is in short supply for several days.

Some camels are known to have traveled at an amazing speed. In one recorded instance a camel made a journey of about 530 miles (c. 853 kilometers) in two and a half days. However, at any fast pace the camel's movements are violent and jarring, since it moves the two right legs at the same time and then the two left legs. At 1 Samuel 30:17, an allusion to swift camels may be noted. It was only the four hundred young men that rode camels who escaped when David struck down the Amalekite raiders.

According to the Law, the camel was an unclean animal and, therefore, was not used by the Israelites for food. (Lev. 11:4; Deut. 14:7) However, camel's hair was woven into cloth. John the Baptist wore a garment of this material. (Matt. 3:4; Mark 1:6) Even today the cloth made from camel's hair is used for making articles of clothing.

USE FROM EARLY TIMES

The first Bible mention of the camel relates to Abraham's temporary residence in Egypt, where he acquired a number of these beasts of burden. (Gen. 12:16) Some have taken the view that this early reference to camels is an anachronism and cite the absence of monumental evidence for the existence of the domestic camel in proof of their claim. However, on this point, Professor J. P. Free, in his book *Archaeology and Bible History* (p. 170), writes: "To set aside the reference to Abraham's having camels in Egypt (Gen. 12:16) is presumptuous, in the light of such evidence as camel statuettes, bones, and other evidences which appear in archaeological materials" of an even earlier date.

When Abraham's faithful servant was sent to Mesopotamia to procure a wife for Isaac, a train of ten camels, with all sorts of gifts, accompanied him. (Gen. 24:10) It was to a camel caravan of Ishmaelites bound for Egypt that Joseph was sold by his half brothers.—Gen. 37:25-28.

Job is introduced as "the greatest of all the Orientals." His material possessions included three thousand camels, and following the test of his integrity Jehovah blessed Job, so much so that he came to possess six thousand camels and a vast quantity of other livestock.—Job 1:3; 42:12.

In common with other livestock of Egypt, the camels suffered from the plagues God brought upon Pharaoh's domain. (Ex. 9:3, 10, 25; 12:29) Whether any camels went with the Israelites on the trek through the wilderness is not indicated in the Bible record, but likely this was the case.

The first reference to camels after Israel's settling in the Promised Land is in connection with their use by invaders. When Midianite hordes and their 'camels without number' spread over the land and impoverished it, a critical situation faced God's people Israel. (Judg. 6:5; 7:12) At times, with Jehovah's help, the Israelites defeated their enemies and captured vast numbers of camels, on one occasion 50,000.—1 Chron. 5:21; 2 Chron. 14:15.

While outlawed from Saul's court, David and his men warred against the Geshurites, the Girzites and the Amalekites, striking down all the men and women but taking domestic animals, including camels, as booty. (1 Sam. 27:8, 9) During the reign of David, a special official, Obil, was in charge of his camels. (1 Chron. 27:30) The queen of Sheba brought gifts to David's son and successor to the throne, Solomon, in a camel train, and Ben-hadad of Syria sent presents to the prophet Elisha loaded upon forty camels.—1 Ki. 10:1, 2; 2 Ki. 8:9.

In foretelling the fall of Babylon, the prophet Isaiah alluded to the conquering armies under the symbol of a "war chariot of camels." (Isa. 21:7) According to the Greek historian Herodotus (i, 80), Cyrus did make use of the camel in his military campaigns. Another of Jehovah's prophets described the oncoming doom of Rabbah, capital city of the Ammonites, by declaring that it would become "a pasture ground of camels." (Ezek. 25:5) Also, the faithless house of Israel, in its adulterous course, having illicit relations with pagan nations round about, was likened to a young she-camel in heat aimlessly running to and fro.—Jer. 2:23, 24.

Reminiscent of the plagues that struck the livestock of Egypt, Zechariah foretold a scourge that would come upon the camels and other livestock of the nations who fight against Jehovah's people on earth. (Zech. 14:12, 15) After their restoration from captivity God's people are depicted as being covered by a "heaving mass of camels," all bearing tribute. Camels are also mentioned among the beasts of burden bringing the brothers of God's servants to Jerusalem out of all the nations "as a gift to Jehovah." (Isa. 60:6; 66:20) It is of interest that, in the first fulfillment of Isaiah's restoration prophecy, there were 435 camels among the livestock of the Jews returning from Babylon in 537 B.C.E.—Ezra 2:67; Neh. 7:69.

ILLUSTRATIVE USE

Jesus made reference to the camel in an illustrative way. On one occasion he pointed out that it would be easier for a camel to go through a needle's eye than for a rich man to get into the Kingdom. (Matt. 19:24; Mark 10:25; Luke 18:25) A question has arisen as to whether "camel" should not be more correctly rendered "rope" in this instance. In fact, George M. Lamsa's translation uses the word "rope" in the main text, and a footnote on Matthew 19:24 reads: "The Aramaic word *gamla* means *rope* and *camel*." Also, the Greek words for rope (*ka'mi·los*) and camel (*ka'me·los*) are very similar, and it has been suggested that there was a confusion of the Greek words. It is noteworthy, though, that *A Greek-English Lexicon* by Liddell and Scott defines *ka'mi·los* as "rope," but adds, "perhaps coined as an emendation of the phrase, 'It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God,' " thus indicating that *ka'me·los*, rather than *ka'mi·los*, appeared in the Greek text.

In the oldest extant Greek manuscripts of the Gospel of Matthew, the Sinaitic Manuscript, the Vatican Manuscript No. 1209 and the Alexandrine Manuscript, the word *ka'me·los* appears. The indications are that Matthew wrote his account of the life of Jesus first in Hebrew and then translated it into Greek. He knew, therefore, exactly what Jesus said and meant, and hence he knew the proper Greek word, and that word, according to the oldest extant Greek manuscripts, was *ka'me·los*. There is good reason, therefore, for believing "camel" to be the correct rendering.

By means of this extravagant illustration Jesus was pointing out that, just as it was not possible for a literal camel to go through the eye of a literal needle, it was even less possible for a rich man to enter into the kingdom of God, retaining his riches.

In his condemnation of the hypocritical Pharisees, Jesus spoke of their 'straining out the gnat but swallowing the camel.' Interestingly, those men used to strain out the gnat from their wine, not merely because it was an insect, but because it was ceremonially unclean; yet they figuratively gulped down camels, which were also unclean. While insisting upon compliance with the minutest of the Law's requirements, they entirely overlooked the weightier matters —justice, mercy and faithfulness.—Matt. 23:23, 24.

CAMP. The term is used to designate a transitory site of nomadic people (Gen. 32:21; 33:18), the temporary and mobile tenting arrangement of the Israelites on their trek through the wilderness (Num. 2:17), or an army.—2 Ki. 25:1.

CAMP OF ISRAEL

Israel's exodus from Egypt was not one of tumultuous confusion but in well-ordered "battle formation" befitting the "armies of Jehovah." (Ex. 13:18; 12:41; 6:26) Such battle formation was probably like that of an army consisting of five parts, with a van or forward detachment, a main body, a rear guard and two wings. At the time, the Israelites were still under patriarchal arrangements, and this would be reflected in assigning tribes and families their places in the order of march. According to such customs, the servants, retainers and others attached to the family were reckoned as part of the household, and so the "vast mixed company" that left Egypt likely were intermingled with the various tribes, clans and families.—Ex. 12:38; Num. 11:4; Deut. 29:11.

With the establishment of the tabernacle, the camp arrangement was reorganized according to divine instructions toward the beginning of the second year. The camp center, both in location and in importance, was the tent of Jehovah's presence, the tabernacle with its surrounding courtyard. Its entrance faced the E, where Moses, Aaron and the priests encamped. (Num. 3:38) The rest of the Levites (numbering 22,000 males, a month old and up) camped on the three remaining sides: the Kohathites on the S, the Gershonites to the W, and the Merarites on the N. (Num. 3:23, 29, 35, 39) With these latter two groups, certain baggage, wagons and animals used for transporting the tabernacle and its equipment were associated. Thus those assigned to serve at Jehovah's sanctuary lived nearer to and surrounding the tabernacle, providing a protective cordon from intrusion by non-Levites, "that no indignation may arise against the assembly."—Num. 1:53; 7:3-9.

Out and beyond the Levitical tents, the twelve tribes camped in a quadrilateral arrangement oriented by the four points of the compass. It appears that the people in general were removed a considerable distance from the tabernacle; some commentators suggest 3,000 feet (914 meters), basing such conclusions on the distance of "about two thousand cubits" specified to be between the people and the ark of the covenant when the crossing of the Jordan began. (Josh. 3:4) The twelve tribes were divided into four grand divisions, each called by the name of the central tribe of the division. So the three-tribe division to the E of the tabernacle was called Judah, with Issachar on the one side and Zebulun on the other side of Judah. (Num. 2:3-8) When this arrangement was set up in 1512 B.C.E. this three-tribe division of Judah numbered 186,400 able-bodied males twenty years old and up. (Num. 1:1-3; 2:9) Clockwise to the S was the three-tribe division of Reuben, with Simeon and Gad alongside Reuben, and numbering 151,450 men of war. (Num. 2:10-16) These two divisions on the E and S, together with the Levites, were Jacob's descendants by Leah and her handmaid Zilpah. (Gen. 35:23, 26) Incidentally, with both Reuben and the Kohathites camping S of the sanctuary, the physical association between the Reubenite rebels Dathan and Abiram and the Kohathite Korah is explained. (Num. 16:1) Around to the W was the three-tribe division of Ephraim, flanked by Manasseh and Benjamin, all descendants of Rachel, and numbering 108,100 army men. (Num. 2:18-24) Finally, on the N was the three-tribe division of Dan, associated with Asher and Naphtali, and totaling 157,600 fighting men. (Num. 2:25-31) Dan and Naphtali were descendants of Rachel's handmaid Bilhah, but Asher was of Leah's maidservant Zilpah.—Gen. 35:25, 26.

The size of this camp of Israel was very great. The above register figures total 603,550 fighting men, plus women and children, old folks and handicapped, 22,000 Levites, and a "vast mixed company" of aliens—perhaps all together 3,000,000 or more. (Ex. 12:38, 44; Num. 3:21-34, 39) How much area such an encampment would cover is not certain; estimates vary greatly. When the camp was pitched opposite Jericho on the Plains of Moab it is described as extending "from Beth-jeshimoth to Abel-shittim." —Num. 33:49.

The plan or layout of the camp is usually illustrated as being rectangular or square, a position suggested as being superior in efficiency and security. Definite camp boundaries are indicated by reference to going outside or entering the camp. (Lev. 13:46; 16:26, 28; 17:3) And there were "gates" or ports of entrance to the camp. (Ex. 32:26, 27) Josephus described the lanes or streets for traffic within the camp. All of this required engineering and organization to set up camp quickly on a new location with minimal effort and delay.

"Signs for the house of their fathers" were provided to help one find his proper place in the camp. (Num. 2:2) Since the Hebrew expression *de'ghel*, rendered "three-tribe division," also means "standard" or "banner," it is possible that there were tribal markers as well as family ensigns. The Bible gives neither the number nor a description of these signs.

The government of the camp of Jehovah was most efficient. Under the theocratic arrangement chiefs were appointed over tens, fifties, hundreds and thousands. These were "capable men, fearing God, trustworthy men, hating unjust profit." (Ex. 18:21; Deut. 1:15) Under their direction, good supervision and maintenance as well as an equitable judicial system were provided; also through them quick communication with all the people was achieved. Coded trumpet blasts signaled the assembly of just the chieftains of the tribes, or the entire assembly as represented by all the appointed representatives of the congregation.—Num. 1:16; 10:2-4, 7, 8.

An elaborate code of laws regulated every aspect of camp life. The health and purity of the camp were preserved through various sanitary regulations. Lepers, anyone with an infectious disease or running discharge, and those who had touched a dead body were excluded from the camp until pronounced clean. (Num. 5:2, 3) The dead were buried outside the camp. (Lev. 10:4, 5) Ashes from the burnt sacrifices, also the carcasses of certain sacrifices, were disposed of outside the camp. (Lev. 4:11, 12; 6:11; 8:17) Criminals were executed outside (Lev. 24:14; Num. 15:35, 36), and captives of war and returning warriors were kept outside for a cleansing period.—Num. 31:19.

Movement of this vast camp from one site to another (about forty such encampments are reviewed by Moses in Numbers 33) was also a marvelous display of organization. As long as the cloud rested over the tabernacle the camp remained in place. When the cloud moved, the camp moved. "At the order of Jehovah they would encamp, and at the order of Jehovah they would pull away." (Num. 9:15-23) Two hammered silver trumpets communicated these orders of Jehovah to the camp in general. (Num. 10:2, 5, 6) Special fluctuating blasts signaled the breaking up of the camp. The first time this occurred was "the second year [1512 B.C.E.], in the second month, on the twentieth day." With the ark of the covenant in the lead, the first three-tribe division headed by Judah and followed by Issachar, then Zebulun, moved out. They were followed by the Gershonites and Merarites carrying their assigned parts of the tabernacle. Next came the three-tribe division headed by Reuben and followed by Simeon and Gad. After them came the Kohathites with the sanctuary, then the third three-tribe division, of Ephraim, followed by Manasseh and Benjamin. Finally, in the rear guard was the division headed by Dan and accompanied by Asher and Naphtali. Thus the two most numerous and powerful divisions took

the positions of forward and rear guard.—Num. 10:11-28.

"So they went marching from the mountain of Jehovah for a journey of three days . . . And Jehovah's cloud was over them." (Num. 10:33, 34) How long a line this cloud-led column of marchers formed is not disclosed; nor the speed or distance covered in a day. With their little children and flocks, they probably traveled slowly. While on this march, which took three days, there was probably no formal camp layout with a setting up of the tabernacle for the temporary overnight encampment; rather, just the adjustments necessary for eating and sleeping.

MILITARY CAMPS

In connection with warfare, use of the term "camp" varies. It may, for example, denote the headquarters or base of operations from which raiding parties sally forth; Gilgal and Shiloh are such examples. (Josh. 4:19; 5:10; 9:6; 10:6, 15, 43; 18:9; Judg. 21:12) Or "camp" sometimes means the army itself, rather than the place where they pitch their tents at night. (Josh. 10:5; 11:4, 5) "Camping against" a city had the meaning of warring against the city, just as "pitching camp" also indicated preparation for war.—Judg. 9:50; 1 Sam. 11:1; 28:4; 2 Ki. 25:1.

Several factors influenced the selection of a site for an army encampment. High ground with limited access afforded natural protection and required less guarding than open and vulnerable spots. (1 Sam. 26:3) The camp must also have access to water. (2 Ki. 3:9) Joshua defeated a federation of kings camped at the waters of Merom. (Josh. 11:5) Gideon's forces camped at the well of Harod (Judg. 7:1), and one-third of David's army camped at the torrent valley of Besor until their companions returned from the victory.—1 Sam. 30:9, 10.

A protective enclosure, as around Saul's camp, may have been made of baggage, wagons and animals. (1 Sam. 26:5, 7) Armies having chariots may have used them to encircle their camps. More permanent campsites were sometimes protected by trenches and dirt mounds round about. Battles were not usually fought at the campsite, except in cases of surprise attack. (Josh. 11:7) Hence extensive entrenchment and strong walled enclosures were not usually built.

Secular histories give glimpses of army camp life among the pagans as it was in Bible days. The Egyptian camp of Rameses II, for example, was fenced with shields, with Pharaoh's tent further protected by its own heavily guarded enclosure. The Assyrian fortified camp, generally circular and strengthened with walls and towers, is described as a scene of activity, with soldiers caring for horses and doing the cooking. The tents in Persian camps all faced the E, and their encampments were protected by trenches and embankments. Greek military camps were also circular, with the commanding officer tented in the middle of the camp. When the Roman army pitched camp a sizable ditch was dug around the whole of the new campsite.

CANA (Ca'na) [probably from Hebrew *qa·neh'*, meaning "reed," hence, a place of reeds]. The hometown of Nathanael. (John 21:2) Evidently it was just the third day after Nathanael's introduction to Jesus and his becoming a disciple that Jesus was in Cana and attended a marriage feast, at which his mother and brothers were also present. Here he performed his first miraculous sign, that of changing water into fine wine. From here he and his family and disciples "went down to Capernaum." (John 1:43-49; 2:1-12) Later, when again in Cana, Jesus was approached by an attendant of the king, begging him to "come down" to Capernaum to heal his dying son. Without making the trip Jesus performed the cure.—John 4:46-54.

The town is called "Cana of Galilee" in each case, evidently to distinguish it from Kanah in Asher. (Josh. 19:28) Kefr Kenna, a town about four miles (6.4 kilometers) NE of Nazareth, is the traditional site of Cana. Springs provide an ample water supply there. However, lexicographers consider the form Kenna to be a very unlikely transition from Cana (or *Qa·nah'* in Hebrew), particularly due to the doubling of the "n." Even though Kenna could be shown to be a possible derivation of Cana, the name would not be descriptive of the present site, as it is not a "place of reeds." There is reason to believe that Kefr Kenna's claim to being Cana stems largely from its being easily accessible to pilgrims from Nazareth, causing it to have the favor of church authorities.

Hence, the balance of opinion and the weight of evidence favor an identification with Khirbet Qana, about nine miles (14.5 kilometers) N of Nazareth. Here the ruins of an ancient village lie on a hill at the edge of the Plain of Asochis, modernly called el-Battuf. Reeds are abundant in a nearby marshy plain, making the name Cana very fitting. It is still known in Arabic as Qana el-Jelil, equivalent of Cana of Galilee. Josephus, the Jewish historian of the first century C.E., speaks of residing "in a city of Galilee, which is named *Cana*" and later makes mention of the "great plain, wherein I lived, the name of which was *Asochis*." (*The Life of Flavius Josephus*, pars. 16, 41) This testimony would also favor the location of Cana of Galilee at the site of Khirbet Qana, rather than Kefr Kenna. Although no spring is found at Khirbet Qana, the ruins reveal the remains of ancient cisterns; potsherds (fragments of earthen vessels) and coins believed to date from the first century C.E. have also reportedly been found there.

In ancient times a road led past Khirbet Qana down to the shores of the Sea of Galilee and along the shoreline to Capernaum, which lay some 676 feet (206 meters) below sea level; hence the expression to "come down" to Capernaum. The distance by road was about twenty-five miles (40.2 kilometers).

CANAAN (Ca'naan), **CANAANITE** [likely from the Hebrew *ka·na"*, to 'be humble'; hence, low, humbled].

1. The fourth-listed son of Ham and grandson of Noah. (Gen. 9:18; 10:6; 1 Chron. 1:8) He was the progenitor of eleven tribes who eventually inhabited the region along the eastern Mediterranean between Egypt and Syria, thereby giving it the name "the land of Canaan."—Gen. 10:15-19; 1 Chron. 16:18; see No. 2 below.

Following the incident regarding Noah's drunkenness, Canaan came under Noah's prophetic curse foretelling that Canaan would become the slave of both Shem and Japheth. (Gen. 9:20-27) Since the record mentions only that "Ham the father of Canaan saw his father's nakedness and went telling it to his two brothers outside," the question arises as to why Canaan rather than Ham became the object of the curse. Commenting on verse 24, which states that when Noah awoke from his wine he "got to know what his *youngest son* had done to him," a footnote in Rotherham's translation says: "Undoubtedly Canaan, and not Ham: Shem and Japheth, for their piety, are blessed; Canaan, for some unnamed baseness, is cursed; Ham, for his neglect, is neglected." Similarly, a Jewish publication, *The Pentateuch and Haftorahs*, edited by J. H. Hertz, suggests that the brief narrative "refers to some abominable deed in which Canaan seems to have been implicated." And, after noting that the Hebrew word translated "son" in verse 24 may mean "grandson," this source states: "The reference is evidently to Canaan." *The Soncino Chumash*, edited by A. Cohen, also points out that some believe Canaan "indulged a perverted lust upon [Noah]," and that the expression "youngest son" refers to Canaan, who was the youngest son of Ham.

These views, of necessity, are conjectural since the Biblical record does not give any details as to Canaan's implication in the offense against Noah. Yet some implication seems definitely intended by the

fact that, just before relating the case of Noah's drunkenness, Canaan is abruptly introduced into the account (vs. 18) and, in describing Ham's actions, the record refers to him as "Ham the father of Canaan." (Vs. 22) That the expression "saw his father's nakedness" may indicate some abuse or perversion involving Canaan, is a reasonable conclusion. For in most instances incest or other sexual sins are meant when the Bible speaks of 'laying bare' or 'seeing the nakedness of another.' (Lev. 18:6-19; 20:17) So, it is possible that Canaan had committed or attempted to commit some abuse on the unconscious Noah and that Ham, though having knowledge of this, either failed to prevent it or to take disciplinary action against the offender, and compounded the wrong by making known to his brothers Noah's disgrace.

The prophetic element of the curse must also be considered. There is no evidence to indicate that Canaan himself became the slave of Shem or Japheth during his lifetime. But, God's foreknowledge was at work, and, since the curse expressed by Noah was divinely inspired, and since God's disfavor is not expressed without just cause, it is likely that Canaan had already manifested a definitely corrupt trait, perhaps of a lustful nature and that God foresaw the bad results in which this characteristic would eventually culminate among Canaan's descendants. In the earlier case of Cain, Jehovah had noted a wrong heart attitude and had warned Cain of the danger of being overcome by sin (Gen. 4:3-7); God also had discerned the unreformable bent toward wickedness on the part of the majority of the pre-Flood population, making their destruction warranted. (Gen. 6:5) The most obvious evidence of the justness of the curse placed on Canaan is thus seen in the later history of his descendants, for they built up a particularly sordid record of immorality and depravity, as both Biblical and secular history testify. The curse on Canaan saw its fulfillment some eight centuries after its pronouncement, when Canaan's descendants were subjugated by the Semitic Israelites, later coming under the domination of the Japhetic powers of Medo-Persia, Greece and Rome.

2. The name Canaan also applies to the race descended from Ham's son and to the land of their residence. Canaan was the earlier and native name of that part of Palestine lying W of the Jordan River (Num. 33:51; 35:10, 14), although the Canaanitish Amorites did invade the land E of the Jordan sometime prior to the Israelite conquest. —Num. 21:13, 26.

BOUNDARIES AND EARLY HISTORY

The earliest description of the boundaries of Canaan show it as extending from Sidon in the N down to Gerar near Gaza in the SW and over to Sodom and the neighboring cities in the SE. (Gen. 10:19) In Abraham's time, however, Sodom and the other "cities of the District" seem to be viewed as distinct from Canaan proper. (Gen. 13:12) The later territories of Edom and Moab, inhabited by descendants of Abraham and Lot, were also apparently considered as outside the land of Canaan. (Gen. 36:6-8; Ex. 15:15) The territory of Canaan as promised to the nation of Israel is outlined in fuller detail at Numbers 34:2-12 and evidently began farther N than Sidon, and extended S as far as the "torrent valley of Egypt" and Kadesh-barnea. The Philistines, who were not Canaanites (Gen. 10:13, 14), had occupied the coastal region S of the Plain of Sharon, but this, too, had previously been "reckoned" as Canaanite land. (Josh. 13:3) Other tribes, such as the Kenites (descendants of Midian; Num. 10:29; Judg. 1:16) and the Amalekites (descended from Esau; Gen. 36:12) had also penetrated the territory.—Gen. 15:18-21; Num. 14:45.

Whether the descendants of Canaan migrated to and settled in this land directly after the breakup at Babel (Gen. 11:9) or whether they first accompanied the main body of Hamites to Africa and then worked their way back up into the Palestinian region, the Bible does not say. At any rate, by 1943 B.C.E. when Abraham left Haran in Paddan-aram and traveled to that land, the Canaanites were settled there and Abraham had certain dealings with both Amorites and Hittites. (Gen. 11:31; 12:5, 6; 13:7; 14:13; 23:2-20) Abraham received repeated promises from Jehovah God that his seed or descendants would inherit the land, and was instructed to "go about in the land through its length and through its breadth." (Gen. 12:7; 13:14-17; 15:7, 13-21; 17:8) On the basis of this promise and out of respect for God's curse, Abraham was careful that his son Isaac's wife should not be a Canaanite. —Gen. 24:1-4.

The relative ease with which Abraham and, later, Isaac and Jacob were able to move about the land with their large herds and flocks indicates that the region was not as yet thickly populated. (Compare Genesis 34:21.) Archaeological investigations also give evidence of a rather sparse settlement at that time, with most of the towns located along the coast, in the Dead Sea region, the Jordan valley and the Plain of Esdraelon. W. F. Albright says of Palestine in the early part of the second millennium B.C.E.: "The hill country was in the main still unoccupied by sedentary population, so the Biblical tradition is absolutely correct in making the patriarchs wander over the hills of central Palestine and the dry lands of the south, where there was still plenty of room for them." (*Old Testament Commentary*, p. 140) Canaan was evidently subject to some Mesopotamian (and hence Semitic) influence and domination at this time, as indicated by the Biblical record at Genesis 14:1-7 and also by secular history.

Among the towns around which Abraham, Isaac and Jacob camped were Shechem (Gen. 12:6), Bethel and Ai (12:8), Hebron (13:18), Gerar (20:1) and Beer-sheba (22:19). Though no great animosity seems to have been manifested by the Canaanites toward the Hebrew patriarchs, divine protection nevertheless was the prime factor in their freedom from attack. (Ps. 105:12-15) Thus, after the assault by Jacob's sons on the Hivite city of Shechem, it was because "the terror of God" came to be upon the neighboring cities that "they did not chase after the sons of Jacob."—Gen. 33:18; 34:2; 35:5.

During the great famine that resulted in Jacob's transferring to Egypt with his family, the land of Canaan became impoverished and was notably dependent on Egypt for food. (Gen. 47:4, 13-16) Secular history indicates that Egypt exercised suzerainty over Canaan for some two centuries prior to the Israelite conquest. During this period, messages (known as the Tell el-Amarna letters), sent by vassal rulers in Syria and Palestine to Pharaohs Amenhotep III and Akh-en-Aton, present a picture of considerable intercity strife and political intrigue in the region. At the time of Israel's arrival at its frontier (1473 B.C.E.), Canaan was a land of numerous city-states or petty kingdoms, though still showing some cohesion according to tribal relations. The spies who had searched out the land nearly forty years earlier found it to be a land rich in fruitage and its cities well fortified.—Num. 13:21-29; compare Deuteronomy 9:1; Nehemiah 9:25.

DISTRIBUTION OF THE TRIBES OF CANAAN

Of the eleven Canaanite tribes, the Amorites appear to have occupied a principal position in the land. (See AMORITE.) Aside from the land conquered by them E of the Jordan in Bashan and Gilead, the references to the Amorites show that they were strong in the mountainous country of Canaan proper, both in the N and in the S. (Josh. 10:5; 11:3; 13:4) Perhaps second in strength were the Hittites, who, though found as far S as Hebron in Abraham's time (Gen. 23:19, 20), later seem to have been mainly to

the N, in the direction of Syria.—Josh. 1:4; Judg. 1:23-26; 1 Ki. 10:29.

Of the other tribes, the Jebusites, Hivites and Girgashites are next most frequently mentioned at the time of the conquest. The Jebusites were evidently centered in the mountainous region around Jerusalem. (Num. 13:29; Josh. 18:16, 28) The Hivites were scattered from as far S as Shechem (Gen. 33:18; 34:2) on up to the base of Mount Hermon in the N. (Josh. 11:3) The territory of the Girgashites is not indicated.

The remaining six tribes, the Sidonians, Arvadites, Hamathites, Arkites, Sinites, and the Zemarites, may well be included in the comprehensive term "Canaanites" frequently used in association with the specific names of other tribes, unless the expression is simply used to refer to cities or groups that were of mixed Canaanite population. (Ex. 23:23; 34:11; Deut. 7:1; Num. 13:29) All of these six tribes seem to have been primarily located N of the region originally conquered by the Israelites and receive no specific mention in the account of the conquest.

CONQUEST OF CANAAN BY ISRAEL

In the second year after the Exodus the Israelites had made an initial attempt to penetrate the southern borders of Canaan, but without divine backing, and they were routed by the Canaanites and allied Amalekites. (Num. 14:42-45) Toward the close of the forty-year period of wandering, Israel again moved toward the Canaanites and were attacked by the king of Arad in the Negeb, but this time the Canaanite forces were defeated and their cities were destroyed. (Num. 21:1-3) Still the Israelites did not follow up this victory with an invasion from the S but circled around to approach from the E. This brought them into conflict with the Amorite kingdoms of Sihon and Og, and the defeat of these kings put all of Bashan and Gilead under Israelite control, including sixty cities "with a high wall, doors and bar" in Bashan alone. (Num. 21:21-35; Deut. 2:26–3:10) The defeat of these powerful kings had a weakening effect on the Canaanite kingdoms W of the Jordan and the subsequent miraculous crossing of the Jordan dryshod by the Israelite nation caused the Canaanites' hearts to 'begin to melt.' Thus, the Canaanites made no attack upon the Israelite camp at Gilgal during the period of the recovery of many of the Israelite males from circumcision and during the subsequent celebration of the Passover.—Josh. 2:9-11; 5:1-11.

Able now to obtain ample water from the Jordan and to draw food supplies from the conquered region E of the Jordan, the Israelites at Gilgal had a good base from which to proceed with the conquest of the land. The nearby outpost city of Jericho, now tightly shut up, was their first target, and its mighty walls fell by Jehovah's power. (Josh. 6:1-21) Then the invading forces ascended some 3,000 feet (914.4 meters) into the mountainous region N of Jerusalem and, after an initial setback, captured Ai and burned it. (Josh. 7:1-5; 8:18-28) While the Canaanite kingdoms throughout the land began to form a massive coalition to repulse the Israelites, certain Hivite cities now sought peace with Israel by means of a subterfuge. This secession of Gibeon and three other neighboring cities evidently was viewed by the other Canaanite kingdoms as an act of treason endangering the unity of the entire 'Canaanite league.' Five Canaanite kings, therefore, united to fight, not against Israel, but against Gibeon, and an all-night march by Israelite troops under Joshua was undertaken to save the beleaguered city. Joshua's defeat of the five attacking kings was accompanied by a miraculous downpour of huge hailstones and also by God's causing the delay of the setting of the sun.—Josh. 9:17, 24, 25; 10:1-27.

The victorious Israelite forces then made a sweep through the entire southern half of Canaan (with the exception of the Plains of Philistia), conquering cities of the Shephelah, the mountainous region, and the Negeb, and then returned to their base camp at Gilgal by the Jordan. (Josh. 10:28-43) Now the Canaanites in the northern sector under the leadership of the king of Hazor began to mass their troops and war chariots, uniting their forces at a rendezvous by the waters of Merom, N of the Sea of Galilee. Joshua's army, however, made a surprise attack on the Canaanite confederacy and put them to flight, thereafter marching on to capture their cities as far N as Baal-gad at the base of Mount Hermon. (Josh. 11:1-20) The campaign evidently covered a considerable period of time and was followed by another offensive action in the mountainous region in the S, this attack being directed at the giantlike Anakim and their cities.—Josh. 11:21, 22; see ANAKIM.

By now some six years had passed since the start of the fighting. (See CHRONOLOGY.) The major conquest of Canaan had been accomplished, and the strength of the Canaanite tribes was broken, thus allowing for the distribution of the land among the Israelite tribes to begin. (See BOUNDARY.) However, a number of regions remained yet to be subdued, including such major sections as the territory of the Philistines, who, though not Canaanites, were nevertheless usurpers of the land promised to the Israelites; the territory of the Geshurites (compare 1 Samuel 27:8); territory from the area around Sidon on up to Gebal (Byblos), and all the region of Lebanon. (Josh. 13:2-6) Besides these, there were pockets of resistance scattered throughout the land, some of which were later captured by the inheriting tribes of Israel, while others remained unconquered or were allowed to remain and made to perform forced labor for the Israelites.—Josh. 15:13-17; 16:10; 17:11-13, 16-18; Judg. 1:17-21, 27-36.

Though so many of the Canaanites survived the major conquest and resisted subjugation, it could still be said that "Jehovah gave Israel all the land that he had sworn to give to their forefathers," that he had given them "rest all around," and that "not a promise failed out of all the good promise that Jehovah had made to the house of Israel; it all came true." (Josh. 21:43-45) All around the Israelites, the enemy peoples were cowed and offered no genuine threat to their security. God had stated earlier that he would drive the Canaanites out "little by little" so that the wild beasts would not multiply in a suddenly desolated land. (Ex. 23:29, 30; Deut. 7:22) Despite the superior war equipment of the Canaanites, including war chariots with iron scythes, any failure of the Israelites finally to take certain areas could not be charged up to Jehovah's account as a failure on his part to fulfill his promise. (Josh. 17:16-18; Judg. 4:13) Rather, the record shows that the Israelites' only defeats were due to unfaithfulness on their part.—Num. 14:44, 45; Josh. 7:1-12.

BASIS FOR EXTERMINATION

The historical account shows that the populations of the Canaanite cities conquered by the Israelites were subjected to complete destruction. (Num. 21:1-3, 34, 35; Josh. 6:20, 21; 8:21-27; 10:26-40; 11:10-14) This fact has been used by some critics as a means for depicting the Hebrew Scriptures or "Old Testament" as imbued with a spirit of cruelty and wanton slaughter. The issue involved, however, is clearly that of whether God's sovereignty over the earth and its inhabitants is acknowledged or not. He had deeded over the right of tenure of the land of Canaan to the 'seed of Abraham,' doing so by an oath-bound covenant. (Gen. 12:5-7; 15:17-21; compare Deuteronomy 32:8; Acts 17:26.) But more than a mere eviction or dispossessing of the existing tenants of that land was purposed by God. His right to act as "Judge of all the earth" (Gen. 18:25) and to decree the sentence of capital punishment upon those found meriting it, as well as his right to implement and enforce the execution of such decree, was also involved.

As noted earlier, the justness of God's prophetic

curse on Canaan found full confirmation in the conditions that had developed in Canaan by the time of the Israelite conquest. Jehovah had allowed four hundred years from Abraham's time for the 'error of the Amorites to come to completion.' (Gen. 15:16) The fact that Esau's Hittite wives were a "source of bitterness of spirit to Isaac and Rebekah" to the extent that Rebekah had 'come to abhor her life because of them' is certainly an indication of the badness already manifest among the Canaanites. (Gen. 26:34, 35; 27:46) During the centuries that followed, the land of Canaan became saturated with detestable practices of idolatry, immorality and bloodshed. The Canaanite religion was extraordinarily base and degraded, their "sacred poles" evidently being phallic emblems and many of the rites at their "high places" involving gross sexual excesses and depravity. (Ex. 23:24; 34:12, 13; Num. 33:52; Deut. 7:5) Incest, sodomy and bestiality were part of 'the way of the land of Canaan' that made the land unclean and for which error it was due to "vomit its inhabitants out." (Lev. 18:2-25) Magic, spellbinding, spiritism and sacrifice of their children by fire were also among the Canaanites' detestable practices.—Deut. 18:9-12.

A picture of Canaanite religion that harmonizes well with Biblical references is derived mainly from the writings of Phoenician scholar Philo (who lived toward the close of the first century and the start of the second century C.E.), from religious literature discovered at Ras Shamra (ancient Ugarit) on the N Syrian coast, and from archaeological artifacts found in Canaanite territory. Although the name "Canaan" was applied to all the Phoenician coast in ancient texts (both Egyptian and Phoenician), Ras Shamra (Ugarit) appears to have been situated beyond the region actually assigned to the Canaanites in the Bible. However, the information obtained from the Ugaritic texts, considered as dating from about the middle of the second millennium B.C.E., presents clearly the worship of Baal and related deities and doubtless reflects well the Canaanitish beliefs.

From these secular sources, it is deduced that the head of the Canaanite pantheon of gods and goddesses was the god El, though he is treated as a rather remote and vague personage overshadowed by the god Baal and by the goddesses Astarte, Asherah and Anath. Philo presents El as a cruel, bloodthirsty tyrant who dethroned his own father and castrated him, killed his own son, and decapitated his daughter. Though a god, he is described as seducing earthly women.

Baal is the most prominent of the deities presented in these secular sources, even as the Bible record shows to have been the case in Canaan. (Judg. 2:12, 13; compare Judges 6:25-32; 1 Kings 16:30-32.) A god of fertility, Baal is described as going through recurrent cycles of dying and reviving, corresponding with the seasonal cycles of growth and decay or dormancy of the vegetation on earth.

The principal Canaanite goddesses, Ashtoreth (Judg. 2:13; 10:6; 1 Sam. 7:3, 4), Asherah and Anath, are presented in an Egyptian text as both mother-goddesses and as sacred prostitutes who, paradoxically, remain ever-virgin (literally, "the great goddesses who conceive but do not bear"). Their worship apparently was invariably involved with the services of temple prostitutes. These goddesses symbolized not only the qualities of sexual lust but also that of sadistic violence and warfare. Thus, the goddess Anath is depicted in the Baal Epic from Ugarit as effecting a general slaughter of men and then decorating herself with suspended heads and attaching men's hands to her girdle while she joyfully wades in their blood. The figurines of the goddess Ashtoreth that have been discovered in Palestine are of a nude woman with rudely exaggerated sex organs. Of their phallic worship, archaeologist Albright observes that: "At its worst, . . . the erotic aspect of their cult must have sunk to extremely sordid depths of social degradation."—See ASHTORETH; BAAL No. 4.

The basic religious beliefs of the Canaanites are traced back to ancient Babylon, Baal being the counterpart of the Babylonian Tammuz, and Ashtoreth (Astarte) the counterpart of Ishtar. This association may bear on the linking of the land of Canaan with the Chaldeans in Ezekiel's condemnation of Jerusalem's spiritual prostitution.—Ezek. 16:29.

Added to their other degrading practices was that of child sacrifice. According to Merrill F. Unger (*Archaeology and the Old Testament*, p. 279): "Excavations in Palestine have uncovered piles of ashes and remains of infant skeletons in cemeteries around heathen altars, pointing to the widespread practice of this cruel abomination."

Jehovah had exercised his sovereign right to execute the sentence of death toward the wicked population of the entire planet at the time of the global Flood; he had done so with regard to the entire District of the cities of Sodom and Gomorrah because of the 'loud cry of complaint about them and their very heavy sin' (Gen. 18:20; 19:13); he had executed a decree of destruction upon Pharaoh's military forces at the Red Sea; and had also exterminated the households of Korah and other rebels among the Israelites themselves. However, in these cases, God had employed natural forces to accomplish the destruction. By contrast, Jehovah now assigned to the Israelites the sacred duty of serving as principal executioners of his divine decree, guided by his angelic messenger and backed by God's almighty power. (Ex. 23:20-23, 27, 28; Deut. 9:3, 4; 20:15-18; Josh. 10:42) The results, nevertheless, were precisely the same to the Canaanites as if God had chosen to destroy them by some phenomenon such as a flood, fiery explosion, or earthquake, and the fact that human agents effected the putting to death of the condemned peoples, however unpleasant their task may seem, cannot alter the rightness of the divinely ordained action. (Jer. 48:10) By using this human instrument, pitted against "seven nations more populous and mighty" than they were, Jehovah's power was magnified and his Godship proved.—Deut. 7:1; Lev. 25:38.

The Canaanites were not ignorant of the powerful evidence that Israel was God's chosen people and instrument. (Josh. 2:9-21, 24; 9:24-27) However, with the exception of Rahab and her family and the cities of the Gibeonites, those who came in for destruction neither sought mercy nor availed themselves of the opportunity to flee, but instead chose to harden themselves in rebellion against Jehovah. He did not force them to bend and give in to his expressed will but, rather, "let their hearts become stubborn so as to declare war against Israel, in order that he might devote them to destruction, that they might come to have no favorable consideration, but in order that he might annihilate them" in execution of his judgment against them.—Josh. 11:19, 20.

Joshua wisely "did not remove a word from all that Jehovah had commanded Moses" as to the destruction of the Canaanites. (Josh. 11:15) But the Israelite nation failed to follow up his good lead and completely eliminate the source of pollution of the land. The continued presence of the Canaanites among them brought infection into Israel that, in the course of time, undoubtedly contributed toward more deaths (not to mention crime, immorality and idolatry) than the decreed extermination of all the Canaanites would have produced had it been faithfully effected. (Num. 33:55, 56; Judg. 2:1-3, 11-23; Ps. 106:34-43) Jehovah had warned the Israelites that his justice and his judgments would not be partial, and that for the Israelites to enter into relations with the Canaanites, intermarry with them, practice interfaith and adopt their religious customs and degenerate practices would inevitably bring down upon such Israelites the same decree of annihilation

and result in their being 'vomited out of the land' also.—Ex. 23:32, 33; 34:12-17; Lev. 18:26-30; Deut. 7:2-5, 25, 26.

Judges 3:1, 2 states that Jehovah let some of the Canaanite nations stay "so as by them to test Israel, that is, all those who had not experienced any of the wars of Canaan; it was only in order for the generations of the sons of Israel to have the experience, so as to teach them war, that is, only those who before that had not experienced such things." This does not contradict the earlier statement (Judg. 2:20-22) that Jehovah did not drive out these nations due to Israel's unfaithfulness and also to "test Israel, whether they will be keepers of Jehovah's way." Rather, it harmonizes with that reason and shows that later generations of Israelites would thereby be faced with the opportunity to demonstrate obedience to God's commands concerning the Canaanites, putting their faith to the test to the point of endangering their lives in war in order to prove obedient. The wars with the nations of Canaan described thereafter in the book of Judges, and the later wars fought by Saul and David, exemplify this purpose.

In view of all of this, it is clear that opinions held by some Bible critics that the destruction of the Canaanites by Israel is not in harmony with the 'spirit' of the Christian Greek Scriptures does not accord with the facts, as a comparison of such texts as Matthew 3:7-12; 22:1-7; 23:33; 25:41-46; Mark 12:1-9; Luke 19:14, 27; Romans 1:18-32; 2 Thessalonians 1:6-9; 2:3; Revelation 19:11-21 will demonstrate.

LATER HISTORY

Following the conquest, the situation between the Canaanites and the Israelites gradually became one of relatively peaceful coexistence, though to Israel's detriment. (Judg. 3:5, 6; compare Judges 19:11-14.) Syrian, Moabite and Philistine rulers successively gained temporary domination over the Israelites, but it was not until the time of Jabin, called "the king of Canaan," that the Canaanites regained sufficient power to accomplish a twenty-year subjugation of Israel. (Judg. 4:2, 3) After Jabin's ultimate defeat by Barak, Israel's difficulties during the pre-kingdom period came principally from non-Canaanite sources, the Midianites, Ammonites and Philistines. Likewise during Saul's reign, of the Canaanite tribes only the Amorites are briefly mentioned. (1 Sam. 7:14) King David evicted the Jebusites from Jerusalem (2 Sam. 5:6-9), but his major campaigns were against the Philistines, Ammonites, Moabites, Edomites, Amalekites and the Syrians. Thus, the Canaanites, though still possessing cities and holding land in Israel's territory (2 Sam. 24:7, 16-18), had evidently ceased to be a threat militarily. Two Hittite warriors are mentioned among David's fighting force.—1 Sam. 26:6; 2 Sam. 23:39.

During Solomon's rule he put the remnants of the Canaanite tribes to forced labor in his many projects (1 Ki. 9:20, 21), extending his building work even to the far northern Canaanite city of Hamath. (2 Chron. 8:4) But Canaanite wives later contributed to Solomon's downfall, the loss of much of the kingdom for his heir, and the religious corruption of the nation. (1 Ki. 11:1, 13, 31-33) From Solomon's reign (1037-997 B.C.E.) down to the rule of Jehoram of Israel (c. 917-905 B.C.E.) only the Hittites appear to have maintained a considerable measure of prominence and strength as a tribe, though evidently located to the N of Israel's territory and adjacent to, or in, Syria.—1 Ki. 10:29; 2 Ki. 7:6.

Intermarriage with Canaanites still was a problem among the returned Israelite exiles following the Babylonian captivity (Ezra 9:1, 2), but the Canaanite kingdoms, including those of the Hittites, had evidently disintegrated under the impact of Syrian, Assyrian and Babylonian aggression. The term "Canaan" came to refer primarily to Phoenicia, as in Isaiah's prophecy concerning Tyre (Isa. 23:1, 11, *NW*, 1958 ed., ftn.) and in the case of the "Phoenician" (literally, Canaanite [Gr., *Kha·na·naí'os*]) woman from the region of Tyre and Zidon (Sidon) who approached Jesus.—Matt. 15:22; compare Mark 7:26.

COMMERCIAL AND GEOPOLITICAL IMPORTANCE

Canaan formed a land bridge connecting Egypt with Asia and, more particularly, Mesopotamia. Though the economy of the country was basically agricultural, commercial trade was also engaged in and the seaport cities of Tyre and Sidon became major trade centers with fleets of ships that were renowned throughout the then known world. (Compare Ezekiel chapter 27.) Thus, as far back as Job's time, the word "Canaanite" had become synonymous with 'tradesman' or 'merchant' and is so translated. (Job 41:6; Zeph. 1:11; note also the reference to Babylon as "the land of Canaan," Ezekiel 17:4, 12.) Canaan thus occupied a very strategic place in the "Fertile Crescent" and was the target of the great empires of Mesopotamia, Asia Minor and Africa seeking to control military passage and commercial traffic through its confines. God's placing of his chosen people in this land, therefore, was certain to draw the attention of the nations and have far-reaching effects; in a geographical sense, though more importantly in a religious sense, the Israelites could be said to dwell "in the center of the earth."—Ezek. 38:12.

LANGUAGE

Although the Bible record clearly shows the Canaanites to be Hamitic, the majority of reference works speak of them as of Semitic origin. This classification is based on the evidence of a Semitic language spoken by the Canaanites. The evidence most frequently appealed to is the large number of texts found at Ras Shamra (Ugarit) written in a Semitic language or dialect and considered to date from as far back as the fourteenth century B.C.E. However, as already stated, Ugarit apparently did not come within the Biblical boundaries of Canaan. An article in *The Biblical Archaeologist* (Vol. XXVIII, 1965, 4, p. 105) by A. F. Rainey states that on ethnic, political, and, probably, linguistic bases "it is now clearly a misnomer to call Ugarit a 'Canaanite' city." He gives further evidence to show that "Ugarit and the land of Canaan were separate and distinct political entities." Hence, these tablets provide no clear rule by which to determine the language of the Canaanites.

Many of the Tell el-Amarna letters found in Egypt do proceed from cities in Canaan proper, and these letters, considered as predating the Israelite conquest, are written mainly in cuneiform Babylonian, a Semitic language. This, however, was the diplomatic language of the entire Near East at that time, so that it was used even when writing to the Egyptian court. Thus, it is of considerable interest to note the statement by Professor Alfred Haldar (writing in *The Interpreter's Dictionary of the Bible*, Vol. 1, p. 495) that "the Amarna Letters contain evidence for the opinion that *non-Semitic ethnic elements* settled in Palestine and Syria at a rather early date, for a number of these letters show *a remarkable influence of non-Semitic tongues*." [Italics ours.]

The facts are that the *original* language spoken by the first inhabitants of Canaan is as yet unknown. As the *Encyclopædia Britannica* (1959 ed., Vol. 4, p. 689) states of Canaan, prior to the time of the Tell el-Amarna tablets: "But ancient Canaan is a 'dumb' country; there are no inscriptions. This is due to the perishable nature of their writing material. Papyrus, wood and leather disappeared in the wet soil." So there are no writings available from Canaanite sources for a period of some seven centuries after the Flood by which to determine their original language.

It is true, however, that the Bible account itself appears to show that Abraham and his descendants

were able to converse with the people of Canaan without the need of an interpreter, and it may also be noted that, while some place-names of a non-Semitic type were used, most of the towns and cities captured by the Israelites already bore Semitic names. Still, Philistine kings in Abraham's time and also, evidently, David's time, were called "Abimelech" (Gen. 20:2; 21:32; Psalm 34, superscription), a thoroughly Semitic name (or title), whereas it is nowhere contended that the Philistines were a Semitic race. So, it would appear that the Canaanite tribes, over a period of some centuries from the time of the confusion of tongues at Babel (Gen. 11:8, 9), apparently changed over to a Semitic tongue from their original Hamitic language. This may have been due to their close association with the Aramaic-speaking peoples of Syria, or as a result of Mesopotamian domination for a period of time, or for other reasons not now apparent. Such a change would be no greater than that of other ancient nations, such as the ancient Persians, who, though of Indo-European (Japhetic) stock, later adopted the Semitic Aramaean language and alphabet.

The "language of Canaan" referred to at Isaiah 19:18 would by then (eighth century B.C.E.) be the Hebrew language, the principal language of the land.

CANALS. Waterways, usually artificial, for irrigation, flood control, navigation and water supply for towns and cities. Canals have been used from very early times.

PALESTINE

In Palestine, irrigation was not so vital to the economy as in Egypt and Babylonia, where there was less rainfall, and where fewer springs, streams and wells existed. (Deut. 11:10, 11) There was little opportunity for irrigation in the wilderness of Judah or in southern Judah. Nevertheless, some irrigating of gardens was done in Palestine, and conduits were built to carry water into Jerusalem particularly.

Tradition ascribes to Solomon the construction of a conduit from the "Pools of Solomon," beyond Bethlehem, to the temple enclosure at Jerusalem. At Ecclesiastes 2:6, Solomon says: "I made pools of water for myself, to irrigate with them the forest." So large an undertaking of the building of the pools could well have included such a conduit for the larger supply of water needed at Jerusalem when the temple services were instituted. However, there is no evidence, other than tradition, to support the Solomonic origin of this conduit. At a later date a conduit was constructed to carry water from the springs in the modern-day Wadi el-'arrub in the plain of Berachah a little S of Tekoa. The conduit ran N, by Tekoa, to Jerusalem. It is called the "low-level aqueduct." This conduit is apparently the one alluded to by Josephus, who says that it was constructed by Pontius Pilate. (*Antiquities of the Jews*, Book XVIII, chap. III, par. 2; *Wars of the Jews*, Book II, chap. IX, par. 4) Part of this conduit has existed to modern times.

The "high-level aqueduct," which probably entered Jerusalem at the Jaffa Gate, is thought by some to have been built by Herod the Great, beginning at the Wadi el-Biyar N of Tekoa. It may have been made to supply Herod's citadel and palace and the canals in his palace gardens. (Josephus' *Wars of the Jews*, Book V, chap. IV, par. 4) This aqueduct ran through a tunnel and passed over the valley in which were located the "Pools of Solomon." The siphon principle was apparently employed at one point.

Other canals, aqueducts and conduits, cisterns, pools and reservoirs were built by the early inhabitants of Palestine, by the kings of Israel and Judah, and by the Romans.—2 Ki. 18:17; 20:20; 2 Chron. 32:30; Isa. 7:3; 22:9-11; 36:2; see GIHON No. 2; FORTIFICATIONS.

EGYPT

Egypt, being virtually without rain, depended on the overflow of the Nile River for water. Each year it spread over the flat land and deposited silt brought down from the Upper Nile watershed, giving the land a new layer of soil. Crops grew abundantly. To control the water and to preserve it between the Nile inundations, an irrigation system of dikes, canals, pools and ditches was constructed, controlled by the government. One method of raising the water to a higher level, in use until this day, was the *shaduf*. A container suspended on one end of a counter-balanced pole was lowered into the river or canal and raised by the operator, emptying the water into a basin or canal at the next height. The Bible speaks of the Israelites in Egypt as doing irrigating with the foot, which may have reference to the use of a foot-powered waterwheel or to the practice of turning the water into different channels by pushing the earth with the foot or opening the wall of a channel to divert the flow.—Deut. 11:10, *NW*, ftn., 1953 ed.

A canal that seems to have been in existence in the time of Seti I (latter half of the second millennium B.C.E.) is thought by some to have extended from the northern tip of the Red Sea to the eastern branch of the Nile Delta. This would enable Pharaoh's ships to sail from the Mediterranean down the Nile branch into the Red Sea. Later, Pharaoh Necho, in the seventh century B.C.E., began to build another canal, but this was uncompleted. Later rulers did work on the channel. Finally, Ptolemy Philadelphus (285-246 B.C.E.) connected the canal with the Red Sea. In Cleopatra's time (51-30 B.C.E.) it was in disuse. Later work on the canal is attributed by some to Trajan (98-117 C.E.) and by others to the Moslems.

MESOPOTAMIA

The land between the Euphrates and the Tigris Rivers receives very little rainfall, but during the rainy season the rivers rise menacingly and overflow the land, making the southern part of Mesopotamia a wilderness "sea." To avoid catastrophic floods and to retain some of the water for later use, an elaborate system of dikes, sluices, canals and catch basins was built. In digging a canal the earth from it was thrown up on each side as an embankment. Large sluices regulated the water flow. Channels cut in the embankment could be quickly blocked or opened to control the flow into small trenches that watered the gardens. The *shaduf* and other means were used to raise the water to areas with an elevation higher than the canal. While the land between the rivers is desolate without water, it is exceedingly fertile when irrigated.

Traces of canals and embankments, long ago filled with silt, are faintly visible. In an effort to preserve a canal, from time to time the reeds choking the channel were cut, partial dredging was done and the embankments made higher. But it was a gradually losing battle. Finally, the fast flow of silt would raise the level of the canal bottom so high that it was necessary to abandon it and dig a new canal bed.

Documents unearthed in archaeological diggings reveal that the rulers of Mesopotamia regarded it as a duty and an act of piety to maintain and improve the canal system, and, indeed, it was essential to the economy. The digging of a canal was an event of outstanding importance, comparable to a victory in battle, the acquisition of territory or the building of a temple. Prisoners captured in warfare were used as forced labor to maintain the canal systems.

The canals also furnished Babylonia with a means of communication and transportation of goods. Shallow basketlike vessels and rafts carried merchandise to and from the sea. By means of these the products of the fertile land to the N of Babylon were brought down for sale. Ancient Babylon was a commercial depot between the Eastern and Western world, having many ships in the Persian Gulf. It is said to have

had a fleet of 3,000 galleys in its heyday.—Isa. 43:14.

The canal system being the means of communication between towns, business offices were set up along the riverbanks in the cities. From these the conducting of business was controlled and rates of exchange, and so forth, were regulated. The river Chebar may have been a part of a canal system in the area of the Euphrates with the Tigris. (Ezek. 1:1) The river Ahava mentioned at Ezra 8:21 may also have been a canal.

The remains of an aqueduct built by King Sennacherib of Assyria demonstrates the concern of rulers for a water supply for their cities. This canal was part of Sennacherib's great irrigation project for conveying water from the northern mountains to Nineveh, a distance of thirty miles (48 kilometers). In one place it was elevated like a bridge to cross a small river, the valley of which was about 1,000 feet (305 meters) wide.

CANANAEAN (Ca·na·nae'an) [jealous one, zealot]. A designation distinguishing the apostle Simon from the apostle Simon Peter. (Matt. 10:4; Mark 3:18) The term "Cananaean" is thought to be of Aramaic origin and apparently corresponds to the Greek word *ze·lo·tes'* meaning "zealot; enthusiast."—Luke 6:15; Acts 1:13.

CANDACE (Can·da'ce) [perhaps, queen]. A queen of Ethiopia whose treasurer became a Christian. (Acts 8:27) Rather than being a specific personal name, "Candace," like "Pharaoh" and "Caesar," is considered to be a title. Ancient writers, including Strabo, Pliny the Elder and Eusebius, used this designation in referring to queens of Ethiopia. Pliny the Elder (c. 23-79 C.E.), in his *Natural History*, writes: "The edifices of the city [Meroe, capital of ancient Ethiopia] were few; a woman reigned there of the name of Candace, which name had been transmitted to these queens for many years."

CANE. See CALAMUS, CANE.

CANNEH (Can'neh). A place mentioned between Haran and Eden as among the traders of ancient Tyre. (Ezek. 27:23) Its association with Haran and Eden would seem to place it in northern Mesopotamia, along the middle course of the Euphrates River. Many authorities view the name as a contracted form of Calneh.

CANON (of the Bible) [Heb., *qa·neh'*, "reed"; Gr., *ka·non'*, "reed, measuring rod, straightedge"]. Originally the reed served as a rule or measuring device. (Ezek. 40:3-8; 41:8; 42:16-19) The apostle Paul applied *ka·non'* to the "boundary" of territory measured out as his assignment, and again to the "rule of conduct" by which Christians were to measure how they acted, the "routine" according to which they were to walk orderly. (2 Cor. 10:13-16; Gal. 6:16; compare Philippians 3:16.) The "Bible canon" came to denote the catalog of inspired books worthy of being used as a straightedge in measuring faith, doctrine and conduct.—See BIBLE.

The mere writing of a religious book, its preservation for hundreds of years, and its esteem by millions, do not mean it is of divine origin or canonical. It must bear credentials of Divine Authorship demonstrating that it was inspired by God. The apostle Peter states: "Prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:21) An examination of the Bible canon shows that its contents measure up to this criterion in every respect.

HEBREW SCRIPTURES

The Bible began with the writings of Moses, 1513 B.C.E. In these are preserved God's commandments and precepts to Adam, Noah, Abraham, Isaac and Jacob, and the regulations of the Law covenant. What is called the *Pentateuch* includes the five books of Genesis, Exodus, Leviticus, Numbers and Deuteronomy. Job, likely written also by Moses, fills in history after the death of Joseph (1657 B.C.E.) and before the birth of Moses (1593 B.C.E.), a time when there was "no one like [Job] in the earth." (Job 1:8; 2:3) Moses, it is believed, also wrote Psalms 90 and 91.

That these writings of Moses were of divine origin, inspired of God, canonical and a safe guideline for pure worship, there can be no doubt, in the light of internal evidence. It was not through Moses' initiative that he became the leader and commander of the Israelites; at first Moses drew back at the suggestion. (Ex. 3:10, 11; 4:10-14) Rather, God raised Moses up and invested in him such miraculous powers that even Pharaoh's magic-practicing priests were compelled to acknowledge that what Moses did originated with God. (Ex. 4:1-9; 8:16-19) So it was not Moses' personal ambition to be an orator and writer. Rather, in obedience to God's command, and with the divine credentials of holy spirit, Moses was moved first to speak and then to write down part of the Bible canon.—Ex. 17:14.

Jehovah himself set the precedent for having laws and commandments written down. After speaking to Moses in Mount Sinai Jehovah "proceeded to give Moses two tablets of the Testimony, tablets of stone written on by God's finger." (Ex. 31:18) Later we read, "And Jehovah went on to say to Moses: 'Write down for yourself these words.'" (Ex. 34:27) Jehovah, therefore, was the one who communicated with Moses and instructed him to write down and preserve the first five books of the Bible canon. No council of men made them canonical; from their inception they had divine approval.

"As soon as Moses had finished writing the words of this law in a book," he commanded the Levites, saying: "Taking this book of the law, you must place it at the side of the ark of the covenant of Jehovah your God, and it must serve as a witness there against you." (Deut. 31:9, 24-26) It is noteworthy that Israel acknowledged this record of God's dealings and did not deny these facts as historical. Since the contents of the books in many instances were a discredit to the nation generally, the people might well have been expected to reject them if possible, but this never seems to have been an issue.

Like Moses, the priestly class were used by God both to preserve these written commandments and to teach them to the people. When the Ark was brought into Solomon's temple (1027 B.C.E.), nearly five hundred years after Moses began writing the Pentateuch, the two stone tablets were still in the Ark (1 Ki. 8:9), and 385 years after that, when "the very book of the law" was found in the house of Jehovah during Josiah's eighteenth year (642 B.C.E.), the same high regard for it was still shown. (2 Ki. 22:3, 8-20) Similarly, there was "great rejoicing" when, after the return from Babylonian exile, Ezra read from the book of the law during an eight-day assembly.—Neh. 8:5-18.

Following Moses' death, the writings of Joshua, Samuel, Gad and Nathan (Joshua, Judges, Ruth, 1 and 2 Samuel) were added. Kings David and Solomon also made contributions to the growing canon of Holy Writings. Then came the prophets from Jonah to Malachi, each contributing to the Bible canon, each endowed with miraculous prophetic ability from God, each in turn meeting the requirements of true prophets as outlined by Jehovah, namely, they spoke in the name of Jehovah, their prophecy came true, and they turned the people toward God. (Deut. 13:1-3; 18:20-22) When Hananiah and Jeremiah were tested on the last two points (both spoke in Jehovah's name), only the words of Jeremiah came to pass. Thus Jeremiah proved to be Jehovah's prophet.—Jer. 28:10-17.

Just as Jehovah inspired men to write, it logically follows that he would direct and watch over the

collecting and preserving of these inspired writings in order that mankind would have an enduring canonical straightedge for true worship. According to Jewish tradition, Ezra had a hand in this work after the exiled Jews were resettled in Judah. He was certainly qualified for the work, being one of the inspired Bible writers, a priest, and also "a skilled copyist in the law of Moses." (Ezra 7:1-11) Only the books of Nehemiah and Malachi remained to be added. The canon of the Hebrew Scriptures, therefore, was well fixed by the end of the fifth century B.C.E., containing the same writings that we have today.

The canon of the Hebrew Scriptures was traditionally divided into three sections: the Law, the Prophets and the Writings or Hagiographa, contained in twenty-four books. The twelve "Minor Prophets" were counted as one book. By combining Ruth with Judges, and Lamentations with Jeremiah, there were only twenty-two, the same as the number of letters in the Hebrew alphabet. Jerome, though seeming to favor counting twenty-two, said: 'Some count both Ruth and Lamentations among the Hagiographa, and so get twenty-four.'

The Jewish historian Josephus, in answering opponents in his *Against Apion* (Book I, par. 8) around the year 100 C.E., confirms that by then the canon of the Hebrew Scriptures had been fixed for a long time. He wrote: "For we have not an innumerable multitude of books among us, disagreeing from and contradicting one another [as the Greeks have,] but only twenty-two books, which contain the records of all the past times; which are justly believed to be divine; and of them, five belong to Moses, which contain his laws and the traditions of the origin of mankind till his death. . . . As to the time from the death of Moses till the reign of Artaxerxes king of Persia, who reigned after Xerxes, the prophets, who were after Moses, wrote down what was done in their times in thirteen books. The remaining four books contain hymns to God, the precepts for the conduct of human life."

Canonicity of a book therefore does not rest in whole or in part on whether some council, committee or community accepts or rejects it. The voice of such noninspired men is valuable only as witness to what God himself has already done through his accredited representatives. As the noted Hebrew scholar W. H. Green is quoted as saying: "No formal declaration of their canonicity was needed to give [the books of the Hebrew Scriptures] sanction. . . . The writings of the prophets, delivered to the people as a declaration of the Divine Will, possessed canonical authority from the moment of their appearance. . . . The canon does not derive its authority from the church, whether Jewish or Christian; the office of the church is merely that of a custodian and a witness."—*The International Standard Bible Encyclopaedia*, Vol. I, p. 554.

The exact *number* of books in the Hebrew Scriptures is not important (whether a certain two are combined or left separated), nor the particular order in which they follow one another, since the books remained as separate rolls long after the canon was closed. Ancient catalogues vary in the order the books are listed, as, for example, one listing places Isaiah after the book of Ezekiel. What is most important, however, is *what* books are included. In reality, only those books now in the canon have any solid claim for canonicity. From ancient times efforts to include other writings have been resisted. For example, neither Josephus, who clearly recognized the existence of apocryphal writings, nor Philo, a learned Jew of Alexandria (c. 20 B.C.E. to 50 C.E.), gave any credence to the apocryphal books. Two Jewish councils held at Jabne or Jamnia, a little S of Joppa (about 90 and 118 C.E. respectively), when discussing the Hebrew Scriptures, expressly excluded all apocryphal writings.

Josephus bears witness to this general Jewish opinion of the apocryphal writings when he says: "It is true, our history hath been written since Artaxerxes, very particularly [as, for example, in the books of Maccabees], but hath not been esteemed of the like authority with the former [twenty-two canonical books] by our forefathers, because there hath not been an exact succession of prophets since that time; and how firmly we have given credit to those [twenty-two] books of our own nation, is evident by what we do; for during so many ages as have already passed, no one has been so bold as either to add any thing to them, or take any thing from them, or to make any change in them; but it becomes natural to all Jews, immediately and from their very birth, to esteem those books to contain divine doctrines, and to persist in them, and, if occasion be, willingly to die for them."—*Against Apion*, Book I, par. 8.

This long historical position of the Jews toward the Hebrew Scripture canon is very important, in view of what Paul wrote to the Romans. The Jews, the apostle says, "were entrusted with the sacred pronouncements of God," which included writing and protecting the Bible canon.—Rom. 3:1, 2.

Acknowledging, but by no means establishing the Bible canon that God's holy spirit had authorized, were early councils (Laodicea, 367 C.E.; Chalcedon, 451 C.E.) and so-called "church fathers" who were singularly unanimous in accepting the established Jewish canon and in rejecting the apocryphal books. Examples of such men include: Justin Martyr, Christian apologist (died c. 165 C.E.); Melito, "bishop" of Sardis (2d century C.E.); Origen, Biblical scholar (185?-?254 C.E.); Hilary, "bishop" of Poitiers (died 367? C.E.); Epiphanius, "bishop" of Constantia (from 367 C.E.); Gregory, "one of four great fathers of the Eastern Church" (257?-332 C.E.); Rufinus of Aquileia, "the learned Translator of Origen" (345?-410 C.E.); Jerome (340?-420 C.E.), Biblical scholar of the Latin church and compiler of the *Vulgate*. In his preface to the *Vulgate*, after enumerating the twenty-two books of the Hebrew Scriptures, Jerome says: "Whatever is beyond these must be put in the Apocrypha."

The most conclusive testimony on the canonicity of the Hebrew Scriptures is the unimpeachable word of Jesus Christ and the writers of the Christian Greek Scriptures. Though they nowhere give an exact number of books, the unmistakable conclusion drawn from what they said is that the canon of the Hebrew Scriptures did not contain the apocryphal books.

If there was not a definite collection of Holy Writings known and recognized by them and those to whom they spoke and wrote, they would not have used such expressions as: "the Scriptures" (Matt. 22:29; Acts 18:24), "the holy Scriptures" (Rom. 1:2), "the holy writings" (2 Tim. 3:15), the "Law," often meaning the whole body of Scripture (John 10:34; 12:34; 15:25), "the Law and the Prophets," used as a generic term meaning the entire Hebrew Scriptures and not simply the first and second sections of those Scriptures. (Matt. 5:17; 7:12; 22:40; Luke 16:16) When Paul referred to "the Law," he quoted from Isaiah.—1 Cor. 14:21; Isa. 28:11.

It is most unlikely that the original *Septuagint* contained apocryphal books. (See APOCRYPHA.) But even if some of these writings of doubtful origin crept into subsequent copies of the *Septuagint* circulated in Jesus' day, neither he nor the writers of the Christian Greek Scriptures quoted from them even though using the *Septuagint;* they never cited as "Scripture" or the product of holy spirit any apocryphal writing. So, not only do the apocryphal books lack internal evidence of divine inspiration and attestation by ancient inspired writers of Hebrew Scriptures, they also lack the stamp of approval by Jesus and his divinely accredited apostles. However, Jesus did approve the Hebrew canon, referring to the entire Hebrew Scriptures when he spoke of "all the things written in the *law* of Moses and in the

Prophets and *Psalms*," the Psalms being the most important book in the third section called the "writings."—Luke 24:44.

Jesus' words at Matthew 23:35 (and at Luke 11:50, 51) are also very significant: "That there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar." Timewise, the prophet Urijah was put to death during the reign of Jehoiakim more than two centuries after Zechariah's murder near the end of Jehoash's reign. (Jer. 26:20-23) So if Jesus wanted to cite the whole list of martyrs, why did he not say 'from Abel to *Urijah'?* Evidently it was because the instance concerning Zechariah is found at 2 Chronicles 24:20, 21, and hence near the *end* of the traditional Hebrew canon. So in this sense Jesus' statement did embrace all the murdered witnesses of Jehovah mentioned in the Hebrew Scriptures, from Abel listed in the first book (Genesis) to Zechariah cited in the last book (Chronicles), which, by illustration, would be like our saying "from Genesis to Revelation."

CHRISTIAN GREEK SCRIPTURES

The writing and collecting of the twenty-seven books comprising the canon of the Christian Greek Scriptures was similar to that of the Hebrew Scriptures. Christ "gave gifts in men," yes, "he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers." (Eph. 4:8, 11-13) With God's holy spirit upon them they set forth sound doctrine for the Christian congregation and, "by way of a reminder," repeated many things already written in the Scriptures.—2 Pet. 1:12, 13; 3:1; Rom. 15:15.

Outside the Scriptures themselves there is evidence that, as early as 90-100 C.E., at least ten of Paul's letters were collected together. It is certain that at an early date Christians were gathering together the inspired Christian writings. We read: "Just when and to what extent 'collections' of our NT books began to be made it is impossible to say, but it is fair to infer that a collection of the Pauline epistles existed at the time Polycarp wrote to the Phil[ippians] and when Ignatius wrote his seven letters to the churches of Asia Minor, i.e. about 115 AD. There is good reason to think also that the four Gospels were brought together in some places as early as this."—*The International Standard Bible Encyclopaedia*, Vol. I, p. 563.

Early writers such as Clement of Rome (30?-?100 C.E.), Polycarp (69?-?155 C.E.) and Ignatius (late 1st and early 2d centuries C.E.), wove in quotations and extracts from various books of the Christian Greek Scriptures, showing their acquaintance with such canonical writings. Clement of Rome in his Second Epistle, chapter 2, speaks of the Gospels and epistles as "Scripture." Justin Martyr (died c. 165 C.E.) in his *Dialogue with Trypho*, chapter 49, used the expression "it is written" when quoting from Matthew, in the same way the Gospels themselves do when referring to the Hebrew Scriptures. The same is also true in an earlier work, the Epistle of Barnabas, chapter 4. Justin Martyr in his first "Apology" (chaps. 66, 67) calls the 'Memoirs of the Apostles' "Gospels."

Theophilus of Antioch (169 C.E.) declared: "Concerning the righteousness which the law enjoined, confirmatory utterances are found both with the prophets and in the Gospels, because they all spoke inspired by one Spirit of God." Theophilus then uses such expressions as "the Gospel says" (quoting Matthew 5:28, 32, 44, 46; 6:3) and "the divine word gives us instructions" (quoting 1 Timothy 2:2 and Romans 13:7, 8).—*Theophilus to Autolycus*, Book III, chaps. 12-15.

By the end of the second century there was no question but that the canon of the Christian Greek Scriptures was closed, and we find such ones as Irenaeus, Clement of Alexandria and Tertullian recognizing the writings comprising the Christian Scriptures as carrying authority equal to that of the Hebrew Scriptures. Irenaeus in appealing to the Scriptures makes no fewer than two hundred quotations from Paul's letters. Clement says he will answer his opponents by "the Scriptures which we believe are valid from their omnipotent authority," that is, "by the law and the prophets, and besides by the blessed Gospel."—*The Stromata, or Miscellanies*, Book IV, chap. 1.

The canonicity of certain individual books of the Christian Greek Scriptures has been disputed by some, but the arguments against them are very weak. For critics to reject, for example, the book of Hebrews simply because it does not bear Paul's name and because it differs slightly in style from his other letters is shallow reasoning. As Dr. B. F. Westcott observes, "The apostolic authority [hence the canonicity] of the Epistle is independent of its Pauline authorship." (*The Epistle to the Hebrews*, Greek Text and Notes, 1889, p. lxxi) Objection on the grounds of unnamed writership is far outweighed by the presence of Hebrews in the Chester Beatty Papyrus No. 2 (dated within a hundred and fifty years of Paul's death), contained therein along with eight other letters of Paul.

Sometimes the canonicity of small books such as James, Jude, Second and Third John, and Second Peter is questioned on the grounds that these books are quoted very little by early writers. However, they make up all together only a thirty-sixth part of the Christian Greek Scriptures, and were therefore likely less circulated with less probability of being referred to. In this connection it may be observed that Second Peter is quoted by Irenaeus as bearing the same evidence of canonicity as the rest of the Greek Scriptures. (*Irenaeus Against Heresies*, Book V, chap. 23, par. 2, and chap. 28, par. 3) The same is true of Second John. (Book I, chap. 16, par. 3, and Book III, chap. 16, par. 8) Revelation, also rejected by some, was attested to by many early commentators, including Papias, Justin, Melito and Irenaeus.

The real test of canonicity, however, is not how many times or by what non-apostolic writer a certain book has been quoted. The contents of the book itself must give evidence that it is a product of holy spirit. Consequently, it cannot contain superstitions or demonism, or encourage creature worship. It must be in total harmony and complete unity with the rest of the Bible, thus supporting the authorship of Jehovah God. Each book must conform to the divine "pattern of healthful words," and be in harmony with the teachings and activity of Christ Jesus. (2 Tim. 1:13; 1 Cor. 4:17) The apostles clearly had divine accreditation and they spoke in attestation of such other writers as Luke and James, the half brother of Jesus. By holy spirit the apostles had "discernment of inspired utterances" as to whether such were of God or not. (1 Cor. 12:4, 10) With the death of John, the last apostle, this reliable chain of divinely inspired men came to an end, and so with the Revelation, John's Gospel and his epistles, the Bible canon closed.

The sixty-six canonical books of our Bible in their harmonious unity and balance testify to the oneness and completeness of the Bible, and recommend it to us as indeed Jehovah's Word of inspired truth, preserved until now against all its enemies. (1 Pet. 1:25) For a complete listing of the sixty-six books that make up the entire Bible canon, the writers, when the books were completed, and the time covered by each, see "Table of Bible Books in Order Completed" under BIBLE.—See also individual article for each Bible book.

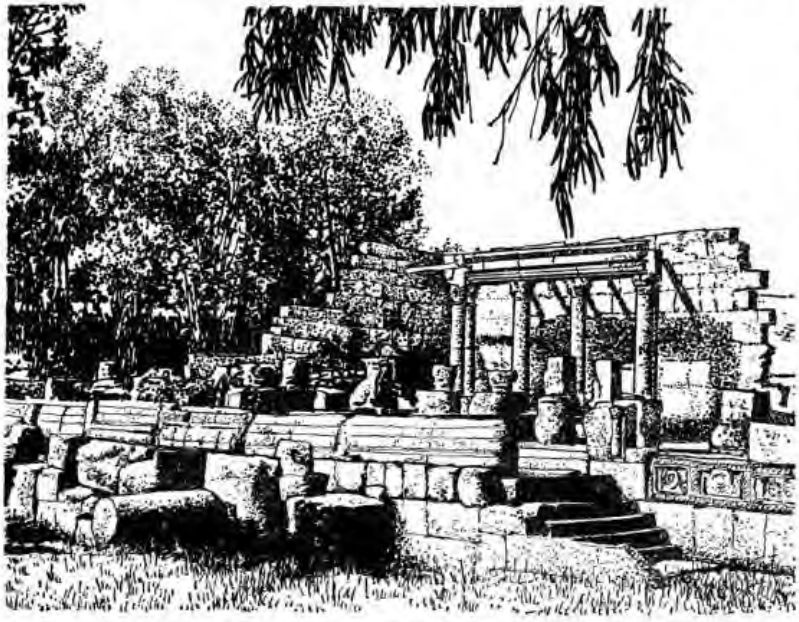
CAPER BERRY [Heb., *'avi·yoh·nah'*]. Some translations of Ecclesiastes 12:5 render this Hebrew term as "desire" so that the passage is made to read "and desire fails." (*RS;* see also *AV; Ro.*) However, many

modern translators (*AT; JB; JP; NW; NC* [Spanish]) consider that the writer of Ecclesiastes, in this chapter describing the conditions of man in his old age, used a metaphor, as is the case throughout the description, and that *'avi·yoh·nah'* refers to the caper berry (as stimulating desire or appetite). This latter view finds support in the renderings of *LXX, Vg, Sy* and Arabic translations.

The caper plant (*Capparis spinosa*) may reach a height of three feet (0.9 meter) but usually spreads over the ground in vinelike fashion. It is abundant throughout the Palestine region, often growing from clefts in rocks or spreading over walls or ruins much like ivy. The spiny branches bear rich green oval leaves. The plant flowers in May with large white blossoms, yellow-tipped purple filaments extending out from their centers.

The berries of the plant are not used as much as the small young buds. These are pickled and eaten as a condiment to stimulate appetite, a quality for which they have been known from ancient times. Thus the writer of Ecclesiastes seems to be saying that, when an old man's sense of taste diminishes and his appetite weakens, even the stimulation of the caper berry is unable to awaken his desire for food.

CAPERNAUM (Ca·per'na·um) [village of Nahum, or, town of consolation]. A city of major importance in Jesus' ministry, located on the NW shores of the Sea of Galilee. It had a tax office, where Jesus called Matthew to be his disciple (Matt. 9:9), and perhaps a military post, for a centurion resided there. (Matt. 8:5) These indications, plus the fact that an attendant of the king, wealthy enough to have slaves, lived there (John 4:46-53), all seem to make it likely that Capernaum was of some size and importance and hence worthy of being called a "city of Galilee."—Luke 4:31.



Synagogue ruins at Capernaum

Two principal sites have been suggested as the original location of Capernaum. The ruins of Khan Minyeh, situated on the Sea of Galilee at the NE corner of the Plain of Gennesaret, were viewed by many as the probable location of Capernaum, but excavations there indicate that the ruins are of Arabic origin. This leaves Tell Hum, an extensive ruin somewhat less than three miles (4.8 kilometers) farther along the shore to the NE from Khan Minyeh, and about that same distance SW of the point where the Jordan River enters the Sea of Galilee. The coastal plain here is quite narrow, but in ancient times a road led from the Jordan down past Capernaum and through the Plain of Gennesaret to connect with the great Trunk Road, the major highway leading from Mesopotamia and Damascus, through Palestine and on to Egypt. A number of springs flow across the Plain of Gennesaret, emptying into the blue waters of the Sea of Galilee, and the large amount of vegetable matter these springs carry draws large numbers of fish, making the area an excellent location for fishermen.

Early in his ministry, following the marriage at Cana, where his first miracle was performed, Jesus, together with his mother, brothers and disciples, traveled from Cana down to Capernaum, spending a few days there before going up to Jerusalem for the Passover of the year 30 C.E.—John 2:12, 13.

Later, after beginning his great Galilean ministry and while again in Cana, Jesus performed a long-distance miraculous cure of the son of a member of the royal court of Herod Antipas, the sick child being healed in Capernaum though about sixteen miles (25.7 kilometers) away from Cana. (John 4:46-54) The news of this miracle evidently spread quickly to the neighboring towns so that, when Jesus moved on from Cana to his hometown of Nazareth, he could say to his listeners in that city that they would likely ask him to do in Nazareth "the things we heard as having happened in Capernaum." (Luke 4:16, 23) Leaving Nazareth, where the people had attempted to kill him, Jesus "took up residence in Capernaum beside the sea in the districts of Zebulun and Naphtali" (Matt. 4:13-16; Luke 4:28-31), thereby fulfilling Isaiah's prophecy (9:1, 2) that a great light would be seen in that region by those walking in darkness.

It was possibly along the nearby Plain of Gennesaret, SW of Capernaum, that Jesus again met Peter and Andrew (already his disciples, John 1:35-42) and gave them the express invitation to become his active followers in the ministry, doing the same thereafter for James and John. (Mark 1:16-21) Following this, Jesus preached in the synagogue of Capernaum, healing a demonized man in attendance, and from this strategically located city the report of his preaching and miracles "kept going out into every corner of the surrounding country." (Luke 4:31-37; Mark 1:21-28) Fishermen Peter and Andrew's home was in Capernaum, and here Jesus healed Peter's mother-in-law, and after this the house was besieged by persons bringing ill and demon-possessed persons to him for healing.—Mark 1:29-34; Luke 4:38-41.

Following a preaching tour of Galilee, accompanied by the four disciples called from the Capernaum

vicinity, Jesus returned to Capernaum, which by now could be called "his own city," the place where he could be said to be "at home." (Matt. 9:1; Mark 2:1) Again the crowds flocked around the house and on this occasion Jesus healed a paralytic who was lowered through an opening in the roof. (Mark 2:2-12) Later, coming upon Matthew in the tax office, Jesus issued the call to him, and Matthew became the fifth disciple to join in the active ministry with Jesus. At Matthew's house in Capernaum Jesus attended a big reception feast with many tax collectors, so despised by the Pharisees, present. —Matt. 9:9-11; Luke 5:27-30.

After going into Judea and Jerusalem and attending the Passover of 31 C.E., Jesus returned to Galilee, and it seems likely that it was on a mountain in the neighborhood of Capernaum that he chose the twelve to be his apostles and delivered the renowned Sermon on the Mount. (Luke 6:12-49) Entering Capernaum, he was met by Jewish elders acting as intermediaries on behalf of an army officer who had demonstrated love for the Jewish nation, even building a synagogue in the city for them. This Gentile officer's unquestioning faith in Jesus' power to heal a sick slave even from a distance away (as he had earlier healed the child of the king's attendant) caused Jesus to marvel and resulted in Jesus' prophecy that persons "from eastern parts and western parts" would recline at the table along with Abraham, Isaac and Jacob in the kingdom of the heavens.—Matt. 8:5-13; Luke 7:1-10.

Toward the close of his second preaching tour in Galilee and after activity in the country of the Gerasenes (or Gadarenes) SE of the Sea of Galilee, Jesus "crossed back again . . . to the opposite shore," likely to the vicinity of Capernaum. (Matt. 8:28; Mark 5:1, 21; Luke 8:26, 40) Among the expectant crowd gathered on the shore a woman was healed simply by touching Jesus' garment, after which Jesus performed a far greater miracle by bringing to life the deceased daughter of Jairus, a presiding officer of the synagogue. Again, though Jesus gave orders against telling others of this resurrection, "the talk about this spread out into all that region." (Matt. 9:18-26; Mark 5:22-43; Luke 8:40-56) Possibly in Capernaum or its vicinity Jesus also healed two blind men as well as a dumb man possessed of a demon.—Matt. 9:27-34.

At the close of his third Galilean preaching tour and shortly before the Passover of 32 C.E. (John 6:4), Jesus walked on the waters of the Sea of Galilee during a crossing to the shores of Gennesaret near Capernaum. After entering Capernaum, he was located by crowds who had followed him from across the sea. Jesus' discourse identifying the true "bread of life," designed to correct the basically materialistic interest in him shown by the majority, resulted in many of his disciples defecting from the ranks of his followers, leaving a reduced faithful nucleus. (Matt. 14:23-34; Mark 6:53; John 6:17-71) It was likely in Capernaum, after having attended the Passover of 32 C.E. in Jerusalem, that Jesus rebuked the Pharisee traditionalists for criticizing Jesus' disciples while at the same time making God's Word void by their traditions.—Matt. 15:1-20; Mark 7:1-23; John 7:1.

Finally, it was in Capernaum, sometime prior to the festival of booths in the year 32 C.E., when his major activity in Galilee and the northern part of the country was nearing its conclusion, that Jesus caused the miraculous provision of money for the temple tax, and presented illustrations concerning greatness in the kingdom of the heavens, strayed sheep, and the settling of difficulties.—Matt. 17:24–18:35; Mark 9:33-50; Luke 9:46-50.

Capernaum was included by Jesus with the nearby cities of Chorazin and Bethsaida as one of the places in which most of his powerful works had been performed. (Matt. 11:20-24; Luke 10:13-15) Capernaum had been exalted heaven high in a spiritual way by the presence, preaching, and miracles of Jesus, but would now be abased, as it were, to Hades, here representing the depth of its abasement. Ancient Sodom would have certainly produced ten righteous persons if it had been so highly favored as was Capernaum. Today Capernaum, like Sodom, no more exists as a city, its ruins at Tell Hum stretching out for about a mile (1.6 kilometers) along the seacoast.

One of the finest synagogue ruins yet discovered has been excavated at Tell Hum, the edifice originally having two stories and measuring some sixty-five feet (19.8 meters) in length. Though of the second or third century C.E., it is suggested that it may have been built on the site of an earlier synagogue dating back to the time of Jesus' earthly ministry.

CAPHTOR (Caph'tor), **CAPHTORIM** (Caph'to·rim). Among the descendants of Ham through Mizraim are the Caphtorim. (Gen. 10:6, 13, 14; 1 Chron. 1:12) At some unspecified time prior to the Israelite exodus from Egypt (1513 B.C.E.), the Caphtorim had taken over land in the SW part of Canaan, dispossessing a people known as the Avvim. (Deut. 2:23) Elsewhere, the name Caphtor (also "Crete," *NW*) is applied to the "island" or "coastland" (*RS, AT,* others) from which the Philistines migrated to Canaan.—Jer. 47:4; Amos 9:7.

The identification of Caphtor has been a subject of much discussion. Among the places suggested are the delta region of Egypt; the southeastern coast of Asia Minor (including Cilicia); Cappadocia; and Crete. The majority of authorities today favor an identification with the island of Crete, lying off the SE coast of Greece. Some authorities would also include neighboring islands and coastlands under the name "Caphtor." Caphtor is understood to be represented by the name *Kaptara,* found in the Assyro-Babylonian texts, and by *keftiu* in Egyptian inscriptions. There is evidence indicating that the Egyptians (also descendants of Mizraim) carried on trade with the Cretans from early times, perhaps from a period contemporaneous with Abraham.

Many scholars consider that the reference to the "Caphtorim" at Deuteronomy 2:23 actually applies to the Philistines. However, since the Philistines are shown to have gone forth from among the Casluhim (another branch of Mizraim's descendants) the Philistines could only be called "Caphtorim" in a geographical (and not a genealogical or racial) sense, that is, in the sense of their having lived in the territory of Caphtor before coming to Canaan. They would then be called "Caphtorim" in the same way that the Hebrew Jacob was called a "Syrian" (or "Aramaean"). (Deut. 26:5) Otherwise, it must be understood that the Philistines are not meant at Deuteronomy 2:23 and that the national group of the Caphtorim had its own emigrants to Canaan.

CAPITAL. The uppermost section and crowning decoration of a building's column. Other than a passing reference to Nineveh's pillar capitals, the only ones mentioned in the Bible are the massive ones that topped Jachin and Boaz, the pillars that stood in front of Solomon's temple. (Zeph. 2:13, 14; 2 Chron. 3:15-17) These capitals and the pillars upon which they rested were made by the craftsman Hiram at the time of the temple's construction (1034-1027 B.C.E.) and survived over 400 years until Jerusalem was sacked by the Babylonians in 607 B.C.E.—2 Chron. 4:11-13; Jer. 52:17, 22.

The pillars themselves were of cast copper, about five feet seven inches (1.7 meters) in diameter and eighteen cubits (26 feet 3 inches; 8 meters) high. In addition, the capitals were five cubits (7 feet 3 inches; 2.2 meters) high. (1 Ki. 7:15, 16) The account at 2 Kings 25:17 says that each capital was three cubits (4 feet 4 inches; 1.3 meters) high; but this figure apparently does not include the network of twisted ornamental chainwork, described separately in this account, and which must have

been two cubits (2 feet 11 inches; 89 centimeters) high, making a total of five cubits (7 feet 3 inches; 2.2 meters). Since the pillars were hollow, with walls about three inches (7.6 centimeters) thick, it is reasonable to suppose that the capitals were of similar construction, and were also cast in clay molds "in the District of the Jordan."—2 Chron. 4:17; Jer. 52:21.

From the limited description of these bowl-shaped capitals, it is impossible to describe their exact appearance or design. Around the bottom part of each there were seven nets of copper network, and from these hung two rows of one hundred copper pomegranates each, suspended on copper chains. These were arranged like necklaces around the capitals. (1 Ki. 7:17, 18, 20, 42; 2 Chron. 3:16) It appears that on the side of the capital next to the temple, four pomegranates in each chain of one hundred were rather obscured from view, for Jeremiah says there "came to be ninety-six, on the sides" (literally, "windward"; "on the outside," *AT*; "being visible," *Mo*). (Jer. 52:23) Above these pomegranate decorations there was "lily work" of four cubits (6 feet 10 inches; c. 1.8 meters).—1 Ki. 7:22.

CAPPADOCIA (Cap·pa·do'ci·a) [land of the Tucha or Land of Beautiful Horses]. A large inland region in the eastern part of Asia Minor. It occupied a plateau with elevations of 3,000 feet (914.4 meters) throughout much of the region. Though the boundaries fluctuated throughout its history, basically they were Pontus on the N, Galatia and Lycaonia in the W, Cilicia and the Taurus mountain range on the S, and Armenia and the upper Euphrates River on the E. With a generally cold climate and rather sparse woodlands, extensive pasturing of sheep was done, and cattle and fine horses were also abundant. Wheat was the major grain product.

Cappadocia was made part of the Persian Empire under Cyrus and the original region was formed into the two satrapies of Pontus and Cappadocia. During the Seleucid dynasty of Syria, tributary kings were allowed to rule. Roman Emperor Tiberius ended this in 17 C.E., and Cappadocia became a Roman province under the administration of a procurator. Vespasian enlarged the province in 70 C.E., combining it with Armenia, thereby forming a major frontier province in the E. Cappadocia held strategic importance due to the roads traversing the region, one of these running from Tarsus on the Mediterranean, through the gap in the Taurus range known as the "Cilician Gates," then across Cappadocia to the province of Pontus and to ports on the Black Sea.

The natives of Cappadocia were evidently Aryans of Japhetic stock, but Jewish settlements were in evidence by the second century B.C.E. Jews from Cappadocia were present at Jerusalem on Pentecost of 33 C.E. (Acts 2:9) Likely as a result of this, Christianity spread into Cappadocia at an early date, and Cappadocian Christians were among those addressed by Peter in his first letter.—1 Pet. 1:1.

CAPTAIN OF THE TEMPLE. The officer, second in dignity to the high priest (Acts 4:1), who had charge over the officiating priesthood and the Levites who were organized under lesser captains to guard the temple in Jerusalem and to keep order. (Luke 22:4, 52) There were twenty-four divisions of the Levites, which divisions served a week at a time in rotation, twice a year. Each division likely also had a captain over it, with several captains of smaller groups.

The captains were men of influence. They conspired with the chief priests in hiring Judas to betray Jesus. They brought their forces along with the priests to arrest Jesus. (Luke 22:3, 4, 52) It was the temple captain who lent official flavor to the arrest of Peter and John in the temple. (Acts 4:1, 3) On a later occasion, after Peter and some of the apostles had been released from prison by an angel, the temple captain went with his officers to bring them before the Sanhedrin in an apparently legal way without violence.—Acts 5:24-26.

It may have been the men under the direction of these captains that Pilate made reference to when he said to the chief priests and Pharisees regarding the watch over Jesus' tomb: "You have a guard. Go make it as secure as you know how." But an earthquake took place, unsealing the tomb, and Jehovah's angel appeared to these watchmen, who trembled and became as dead men. When they reported what happened, the chief priests bribed them to say that Jesus' disciples came in the night and stole him while the watchmen were asleep.—Matt. 27:65–28:15.

Some have thought that the captain had Roman soldiers from the Castle of Antonia at his command to keep the peace and guard the temple precincts, but this does not seem probable, since Gentiles (not proselytes) were not allowed in the temple. Certainly, therefore, no uncircumcised Gentile would have the full run of the temple precincts. Biblical commentator Lightfoot at first supported the idea that Roman soldiers were used, but later withdrew this viewpoint.

The Mishnah gives an interesting description of the night watch at the temple and speaks of the officer of the Temple Mount. This officer may have been the captain of the division officiating at the time. The Mishnah tells us that the priests kept watch at three places in the temple while the Levites guarded twenty-one places.

According to the Mishnah: "The officer of the Temple Mount used to go round to every watch with lighted torches before him, and if any watch did not stand up and say to him, 'O officer of the Temple Mount, peace be to thee!' and it was manifest that he was asleep, he would beat him with his staff, and he had the right to burn his raiment. And they would say, 'What is the noise in the Temple Court?' 'The noise of some levite that is being beaten and having his raiment burnt because he went to sleep during his watch.' Rabbi Eliezer ben Jacob said: 'They once found my mother's brother asleep and burnt his raiment.' "—Middoth ("Measurements"), chap. 1, pars. 1, 2.

Jesus may have been using this custom as an illustration at Revelation 16:15, when he said: "Look! I am coming as a thief. Happy is the one that stays awake and keeps his outer garments, that he may not walk naked and people look upon his shamefulness." The watchman caught asleep while on duty at the temple was deprived of his ministerial garments and suffered the shame of nakedness. It provides a fitting warning to Christians, who are required to be awake as watchmen when Jesus comes for inspection. (Luke 21:36) Jesus' warning, sandwiched as it is between two verses (Rev. 16:14, 16) dealing with the war of the great day of God Almighty at Har-Magedon, applies to Christ's final inspection of his people. They must be awake to keep their ministerial identity in order to be saved.

CAPTIVE. A person in bondage, exile, confinement or under restraint, especially one seized and carried off as a result of war. (Num. 21:1) In ancient times the spoils of war often included, besides captured livestock, the populace of conquered cities and territories. (1 Chron. 5:21; 2 Chron. 14:14, 15; Amos 4:10) On one occasion the ark of the covenant was carried off as booty, with dire consequences to its Philistine captors. (1 Sam. 4:11–5:12) References to captives date back to patriarchal times; the first mentioned in the Bible is Lot, who was rescued from the forces of Chedorlaomer by Abraham. (Gen. 14:14; 31:26; 34:25-29) In a sense, Job, although no war casualty, was in a "captive condition" until Jehovah rescued him from his misery.—Job 42:10.

When the Israelites moved in to possess the Promised Land, certain cities, including their popu-

lations, were entirely devoted to destruction, as, for example, Jericho, the firstfruits of the conquest. (Josh. 6:17, 21) When capturing other cities not devoted to destruction, the Israelites, unlike the pagan nations, were not allowed to rape the women. If they desired a captive woman for a wife, certain requirements had to be met first.—Lam. 5:11; Num. 31:9-19, 26, 27; Deut. 21:10-14.

However, when enemy nations came up against the Israelites, Jehovah sometimes allowed his people to be carried off captive when they had been unfaithful to him. (2 Chron. 21:16, 17; 28:5, 17; 29:9) The most notable examples of this were in the eighth and seventh centuries B.C.E., when thousands of Israelites were exiled as captives by the Assyrian and Babylonian World Powers. (See CAPTIVITY.) Ahijah and Jeremiah foretold this coming national disaster. (1 Ki. 14:15; Jer. 15:2) Moses too had warned that their sons and daughters would "go off into captivity" as a penalty for disobedience to Jehovah, adding that, if they repented, such captives would in time return. (Deut. 28:41; 30:3) Solomon foresaw captivity resulting from unfaithfulness and he prayed for Jehovah to release the captives if they repented.—1 Ki. 8:46-52; 2 Chron. 6:36-39; see also 2 Chronicles 30:9; Ezra 9:7.

The treatment of captives varied a great deal, depending on many circumstances. Sometimes they were permitted to remain in their own land on condition that they pay tribute and not rebel against their new master. (Gen. 14:1-4; 2 Sam. 8:5, 6; 2 Ki. 17:1-4) A conquered monarch was sometimes permitted to continue reigning as a vassal king, or he might be replaced. (2 Ki. 23:34; 24:1, 17) In some instances great numbers of captives were put to death, like the 10,000 who were thrown down from a crag so "they, one and all, burst apart." (2 Chron. 25:12) Some conquerors were very cruel and fiendish in their treatment of captives, hanging them "by just their hand" (Lam. 5:12), cutting off their noses and ears (Ezek. 23:25), blinding them with red-hot irons or boring out their eyes with spears or daggers (Judg. 16:21; 1 Sam. 11:2; Jer. 52:11), or "slitting open the pregnant women" of a captured town. (Amos 1:13) The sadistic Assyrians, particularly noted for their extreme cruelty, are depicted in monuments as tying captives down and then skinning them alive.

Captives were often led away to forced labor (2 Sam. 12:29-31; 1 Chron. 20:3), taken into slavery, or sold as chattel. (1 Sam. 30:1, 2; 2 Ki. 5:2; Isa. 14:3, 4) Often conquerors delighted in roping captives together around the neck or head (compare Isaiah 52:2), or binding them in fetters (2 Ki. 25:7), and leading them off "naked and barefoot, and with buttocks stripped," to their humiliation and shame.—Isa. 20:4.

Release and return of the Jewish captives was the happy theme of many prophecies. (Isa. 49:24, 25; Jer. 29:14; 46:27; Ezek. 39:28; Hos. 6:11; Joel 3:1; Amos 9:14; Zeph. 3:20) The psalmist also looked toward the time when "Jehovah gathers back the captive ones of his people." (Ps. 14:7; 53:6; 85:1; 126:1, 4) Many of these prophecies were fulfilled in a miniature way from and after 537 B.C.E., when a remnant of the captives that had come under control of the Persian Empire began streaming back to Jerusalem to rebuild the city and its great temple. (Ezra 2:1; 3:8; 8:35; Neh. 1:2, 3; 7:6; 8:17) Certain enemies of Jehovah's people were especially mentioned as destined for captivity themselves, nations such as Babylon (Isa. 46:1, 2; Jer. 50:1, 2), Egypt (Jer. 43:11, 12; Ezek. 30:17, 18) and Moab.—Jer. 48:46.

Jesus quotes from Isaiah 61:1, 2, applying it to himself as sent by Jehovah "to preach a release to the captives and a recovery of sight to the blind." (Luke 4:16-21) The apostle Paul draws illustrations from the ancient practice of conquerors' taking captives. (Eph. 4:8; 2 Cor. 10:5) In the last book of the Bible the principle is set forth: "If anyone is for leading into captivity, he goes away into captivity." —Rev. 13:10.

CAPTIVITY. In Biblical history a number of different captivities are mentioned. (Num. 21:29; 2 Chron. 29:9; Isa. 46:2; Ezek. 30:17, 18; Dan. 11:33; Nah. 3:10; Rev. 13:10; see CAPTIVE.) However, "The Captivity" generally refers to the great exiling of Jews from the Promised Land in the eighth and seventh centuries B.C.E. by the Assyrian and Babylonian World Powers, and is also called "the Exile" and "the deportation."—Ezra 6:21; Matt. 1:17.

Jeremiah, Ezekiel and other prophets warned of this great calamity in statements like these: "Whoever is for the captivity, to the captivity!" "As for you, O Pashhur, and all the inhabitants of your house, you will go into captivity; and to Babylon you will come." "There is this pronouncement against Jerusalem and all the house of Israel . . . 'Into exile, into captivity they will go.'" (Jer. 15:2; 20:6; Ezek. 12:10, 11) Later, concerning the return from Babylonian captivity, Nehemiah (7:6) relates: "These are the sons of the jurisdictional district who came up out of the captivity of the exiled people whom Nebuchadnezzar the king of Babylon had taken into exile and who later returned to Jerusalem and to Judah."—See also Ezra 2:1; 3:8; 8:35; Nehemiah 1:2, 3; 8:17.

Assyria, it seems, was the first to introduce the policy of uprooting and removing the entire populations of captured towns from their homeland and repopulating the territory with captives from other parts of the empire. This deportation policy of Assyria was enforced against not only the Jews, for when Damascus, the capital of Syria, fell under the crushing military onslaught of this second world power, its people were banished to Kir, as foretold by the prophet Amos. (2 Ki. 16:8, 9; Amos 1:5) The practice had a twofold effect: It discouraged the few remaining ones from subversive activity; and the surrounding nations that may have been friendly with those taken captive were less inclined to give aid and assistance to the new foreign element brought in from distant places.

In both the northern ten-tribe kingdom of Israel and the southern two-tribe kingdom of Judah, the root cause leading up to captivity was the same: abandonment of true worship of Jehovah in favor of false gods. (Deut. 28:15, 62-68; 2 Ki. 17:7-18; 21:10-15) Jehovah, for his part, continually sent his prophets to warn them both but to no avail. (2 Ki. 17:13) None of the ten-tribe kingdom of Israel's kings ever made a complete purge of the false worship instituted by that nation's first king, Jeroboam. Judah, her sister kingdom to the S, failed to heed both Jehovah's direct warnings and the example of the captivity into which Israel fell. (Jer. 3:6-10) The inhabitants of both kingdoms eventually were carried away into exile, each nation in more than one principal deportation.

BEGINNING OF THE EXILE

During the reign of Israelite King Pekah at Samaria (c. 778-758 B.C.E.), Assyrian King Pul (apparently his more official title was Tiglath-pileser III) came against Israel, captured a large section in the N and deported its inhabitants to eastern parts of his empire. (2 Ki. 15:29) This same monarch also captured territory E of the Jordan and from that area "he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan to continue until this day."—1 Chron. 5:26.

When Samaria fell to the Assyrians in 740 B.C.E., thus ending the ten-tribe kingdom, its inhabitants were taken into exile "in Halah and in Habor at the river Gozan and in the cities of the Medes." This was because, as the Scriptures say, "they had not

listened to the voice of Jehovah their God, but kept overstepping his covenant, even all that Moses the servant of Jehovah had commanded. They neither listened nor performed." (2 Ki. 18:11, 12; 17:6) However, the credit for the city's fall Assyrian King Sargon II claimed for himself. In his Annals it is written: "I besieged and conquered Samaria (*Sa-me-ri-na*), led away as booty 27,290 inhabitants of it. I formed from among them a contingent of 50 chariots and made remaining (inhabitants) assume their (social) positions. I installed over them an officer of mine and imposed upon them the tribute of the former king."—*Ancient Near Eastern Texts*, Pritchard, 1955, pp. 284, 285; see SARGON.

Captives from other widely scattered places were then brought in and settled in the cities of Samaria. "Subsequently the king of Assyria brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel; and they began to take possession of Samaria and to dwell in its cities." (2 Ki. 17:24) This foreign element imported with them their pagan religion; "each different nation came to be a maker of its own god." And because they showed no regard or respect for Jehovah, he "sent lions among them, and they came to be killers among them." The king of Assyria then returned one of the Israelite priests "and he came to be a teacher of them as to how they ought to fear Jehovah." So, as the account then says, "It was of Jehovah that they became fearers, but it was of their own gods that they proved to be worshipers, according to the religion of the nations from among whom they had led them into exile."—2 Ki. 17:25-33.

During the century and more that followed the overthrow of the northern kingdom, other notable exiles began. Before Sennacherib's humiliating defeat at God's hand in 732 B.C.E., he attacked other places in Judah. It is claimed by Sennacherib in his Annals that he captured 200,150 from towns and fortresses in Judah's territory, though, judging from the tone of the Annals, the number is probably an exaggeration. (2 Ki. 18:13) His successor Esar-haddon and the Assyrian monarch that followed him, Asenappar (Ashurbanipal), both transported captives to foreign territories.—Ezra 4:2, 10.

In 628 B.C.E., Egypt's Pharaoh Necho put Josiah's son Jehoahaz of the southern kingdom in bonds and carried him captive to Egypt. (2 Chron. 36:1-5) But it was more than a decade later, in 617 B.C.E., that the first captives from Jerusalem were taken into exile at Babylon. Nebuchadnezzar came against the rebellious city and carried off the upper class of the population, including King Jehoiachin and his mother, and men such as Ezekiel, Daniel, Hananiah, Mishael and Azariah, together with the "princes and all the valiant, mighty men—ten thousand he was taking into exile—and also every craftsman and builder of bulwarks. No one had been left behind except the lowly class of the people . . . court officials and the foremost men of the land he led away as exiled people from Jerusalem to Babylon. As for all the valiant men, seven thousand, and the craftsmen and the builders of bulwarks, a thousand, all the mighty men carrying on war, the king of Babylon proceeded to bring them as exiled people to Babylon." He also took much of the treasure from the temple. (2 Ki. 24:12-16; Esther 2:6; Ezek. 1:1-3; Dan. 1:2, 6) Jehoiachin's uncle Zedekiah was left behind as a vassal king. A few others of note, including the prophet Jeremiah, also remained in Jerusalem. In view of the large number of captives recorded at 2 Kings 24:14, the figure 3,023 given at Jeremiah 52:28 apparently refers to those of a certain rank, or to those who were family heads—their wives and children, numbering thousands, not being included in the figure.

The second and final capture of Jerusalem by Nebuchadnezzar was completed in 607 B.C.E., after an eighteen-month siege. (2 Ki. 25:1-4) This time the city was emptied of most of its inhabitants. Some of the lowly ones of the land were allowed to remain "as vinedressers and as compulsory laborers" under the governorship of Gedaliah at Mizpah. (Jer. 52:16; 40:7-10; 2 Ki. 25:22) Those taken captive to Babylon included "some of the lowly ones of the people and the rest of the people that were left remaining in the city and the deserters . . . and the rest of the master workmen." The expression "that were left remaining in the city" apparently indicates that great numbers had died either from the famine, disease or fire, or were slaughtered in the war. (Jer. 52:15; 2 Ki. 25:11) Zedekiah's sons, the princes of Judah, court officials, certain priests and many other prominent citizens were put to death on the order of the king of Babylon. (2 Ki. 25:7, 18-21; Jer. 52:10, 24-27) All of this could account for the rather low number of those actually listed as exiles that were led off, the number given being only 832, probably heads of households, their wives and children not counted.—Jer. 52:29.

Some two months later, after the assassination of Gedaliah, the rest of the Jews left behind in Judah fled to Egypt, taking Jeremiah and Baruch along with them. (2 Ki. 25:8-12, 25, 26; Jer. 43:5-7) Some of the Jews also may have fled to other nations round about. Probably from among these nations and Egypt were the 745 captives, as household heads, exiled five years later when Nebuchadnezzar, as Jehovah's symbolic club, dashed to pieces the nations bordering Judah. (Jer. 51:20; 52:30) Josephus says that five years after the fall of Jerusalem, Nebuchadnezzar overran Ammon and Moab and then went on down and took vengeance on Egypt.—*Antiquities of the Jews*, Book X, chap. 9, par. 7.

The situation with Jerusalem was different from that of other conquered cities. Unlike Samaria, which was reinhabited with imported captives from other parts of the Assyrian Empire, and as was the usual policy of the Babylonians toward the cities they conquered, in this particular case Jerusalem and its vicinity were emptied and left desolate, just as Jehovah had predetermined. Bible critics may question that Judah's once-prosperous land was suddenly made "a desolate waste, without an inhabitant," but there is admittedly no historical evidence, no records from this period, to prove otherwise. (Jer. 9:11; 32:43) Archaeologist G. E. Wright declares: "The violence visited upon Judah is clear . . . from archaeological surveys which show that city after city ceased to be inhabited at this time, many never to be reoccupied." (*Biblical Archaeology*, 1957, p. 179) W. F. Albright agrees: "There is not a single known case where a town of Judah proper was continuously occupied through the exilic period."—*The Archaeology of Palestine*, 1949, p. 142.

CONDITION OF THE EXILES

The captivity was regarded in general as a period of oppression and bondage. Jehovah said that, instead of showing mercy to Israel, "upon the old man you [Babylon] made your yoke very heavy." (Isa. 47:5, 6) No doubt certain payments (tax, tribute, toll), based on what they were able to produce or earn, were exacted of them the same as was levied on other captives. (Ezra 4:20) Also, the very fact that the great temple of Jehovah in Jerusalem had been stripped and destroyed, its priesthood either killed or taken into exile, and its worshipers carried away into captivity and made subjects to a foreign power, certainly constituted a state of oppression.

However, being exiled to a foreign land was not as bad as being sold into cruel perpetual slavery, or executed in the sadistic manner typical of Assyrian and Babylonian conquests. (Isa. 14:4-6; Jer. 50:17) The captive Jews, it seems, enjoyed a certain measure of freedom to move around, and they exercised some degree of internal administration of their affairs. (Ezra 8:1, 16, 17; Ezek. 1:1; 14:1; 20:1) "To all the

exiled people, whom I have caused to go into exile from Jerusalem to Babylon," Jehovah said: "Build houses and inhabit them, and plant gardens and eat their fruitage. Take wives and become father to sons and to daughters; and take wives for your own sons and give your own daughters to husbands, that they may give birth to sons and to daughters; and become many there, and do not become few. Also, seek the peace of the city to which I have caused you to go into exile, and pray in its behalf to Jehovah, for in its peace there will prove to be peace for you yourselves." (Jer. 29:4-7) Some of them developed skills in various trades that proved useful after the captivity ended. (Neh. 3:8, 31, 32) Engaging in commercial enterprises and general merchandising became their specialties. The findings concerning a well-known Jewish family in Nippur indicate a flourishing banking, real estate and insurance business; many Jewish names were found among their business records. Such commercial intercourse and social contact with non-Jews in time tended to infiltrate the Hebrew language with Aramaic.

The period of captivity, amounting to eighty years for some, naturally affected community worship of the true God Jehovah. With no temple, no altar and no organized priesthood, the offering of daily sacrifices was not possible. However, the practice of circumcision, abstention from unclean foods, sabbath observance and constancy in prayer were things the faithful could do in spite of the scorn and ridicule of others. Captive Daniel's "serving with constancy" his God was well-known by King Darius and others. Even when an interdict was legalized forbidding under the penalty of death the making of a petition to anyone except the king, "even three times in a day [Daniel] was kneeling on his knees and praying and offering praise before his God, as he had been *regularly* doing prior to this." (Dan. 6:4-23) Such faithfulness in their limited worship helped to prevent these exiles from losing their national identity. They could also profit from the contrast they observed between the pure simplicity of Jehovah's worship and the ostentatious idolatrous materialism of Babylon. No doubt they also benefited from the presence of Jehovah's prophets, Ezekiel and Daniel.—Ezek. 8:1; Dan. 1:6; 10:1, 2.

As the local synagogue arrangement developed among the Jews, the need for copies of the Scriptures in the communities of Jewish exiles all over Media, Persia and Babylonia intensified. Ezra was known as "a skilled copyist in the law of Moses," indicating that copies of Jehovah's law had been brought from Judah, reproductions of which were made. (Ezra 7:6) Without doubt these precious scrolls of past generations included the book of Psalms, with the probability that Psalm 137, and perhaps also Psalm 126, were composed during or shortly after the captivity. The six so-called Hallel Psalms (113 to 118) were sung at the great Passover feasts following the return of the remnant from Babylon.

RESTORATION AND THE DISPERSION

Hope of release from the captivity was not to be found in Babylon's policy of 'no return.' Egypt, to whom Israel had once looked for assistance, was in no position militarily or otherwise to help, and the other nations were likewise helpless, if not outright hostile toward the Jews. Only in Jehovah's prophetic promises was there any basis for hope. Moses and Solomon, centuries before, had spoken of restoration that would follow captivity. (Deut. 30:1-5; 1 Ki. 8:46-53) Other prophets also gave reassurance of a deliverance from exile. (Jer. 30:10; 46:27; Ezek. 39:25-27; Amos 9:13-15; Zeph. 2:7; 3:20) Isaiah, in the last eighteen chapters (49-66) of his prophecy, developed this restoration theme to a sweeping climax. The false prophets, however, proved wrong in predicting an early release, and any who trusted in them were sadly disappointed.—Jer. 28:1-17.

Faithful Jeremiah proved to be the one giving the correct length of the desolation of Jerusalem and Judah as seventy years, after which restoration would come. (Jer. 25:11, 12; 29:10-14; 30:3, 18) Concerning this, Daniel, in the first year of Darius the Mede (c. 538 B.C.E.), "discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the devastations of Jerusalem, namely, seventy years."—Dan. 9:1, 2.

Early in 537 B.C.E., Persian King Cyrus II issued a decree instructing the captives to return to Jerusalem and rebuild the temple. (2 Chron. 36:20, 21; Ezra 1:1-4) Preparations were soon under way. With the direction of Governor Zerubbabel and High Priest Jeshua, "the sons of the Exile" (Ezra 4:1), numbering 42,360 in addition to 7,537 slaves and singers, made the trip of about four months and, by the seventh month, in the fall, were settled in their cities. (Ezra 1:5–3:1) Providentially, the royal line of David leading to Christ had been preserved through Jehoiachin (Jeconiah) and Zerubbabel. Also, the lineage of the Levitical high priest continued unbroken through Jehozadak and, in turn, his son Jeshua.—Matt. 1:11-16; 1 Chron. 6:15; Ezra 3:2, 8.

Later, more captives returned to Palestine. In 468 B.C.E., Ezra was accompanied by more than 1,750, which figure apparently includes only adult males. (Ezra 7:1–8:32) A few years later Nehemiah made at least two trips from Babylon to Jerusalem, but how many Jews returned with him is not disclosed. —Neh. 2:5, 6, 11; 13:6, 7.

The captivity put an end to the separation of Judah and Israel. The conquerors made no distinction according to tribal origins when deporting the exiles. "The sons of Israel and the sons of Judah are being oppressed together," Jehovah observed. (Jer. 50:33) When the first contingent returned in 537 B.C.E., representatives of all the tribes of Israel were among them. Later, at the completion of the temple rebuilding, a sacrifice of twelve male goats was made, "according to the number of the tribes of Israel." (Ezra 6:16, 17) Such reunification after the captivity was indicated in prophecy. For example, Jehovah promised to "bring Israel back." (Jer. 50:19) Furthermore, Jehovah said: "I will bring back the captives of Judah and the captives of Israel, and I will build them just as at the start." (Jer. 33:7) Ezekiel's vision of the two sticks being made one (37:15-28) indicated that the two kingdoms would again become one nation. Isaiah foretold that Jesus Christ would become a stumbling stone "to both the houses of Israel," hardly meaning that Jesus, or the twelve whom he sent out during his third tour of Galilee, would have to visit settlements of captives in far-off Media in order to preach to descendants of the northern kingdom. (Isa. 8:14; Matt. 10:5, 6; 1 Pet. 2:8) The prophetess Anna, in Jerusalem at the time of Jesus' birth, was of the tribe of Asher, which tribe was once numbered with the northern kingdom. (Luke 2:36) All of this shows the Anglo-Israelite theory false in its claim that none of the ten tribes were restored to Palestine but were "lost."

Not all the Jews returned to Jerusalem with Zerubbabel, only a "mere remnant." (Isa. 10:21, 22) Among these returning there were very few who had seen the original temple. Old age prevented many from risking the hardships of the trip. Others who could have made the trip from a physical point of view chose to remain where they were. Many, no doubt, had gained a little material success over the years and were satisfied to remain where they were. If the rebuilding of Jehovah's temple did not occupy the first place in their lives they would not be inclined to make the hazardous trip, with an uncertain future awaiting them. And, of course, those who had proved apostate had no incentive to go back.

This means that, as a people, part of the Jews remained scattered and came to be known as the *Di·a·spo·ra'* or "Dispersion." In the fifth century B.C.E. communities of Jews were found throughout

the 127 jurisdictional districts of the Persian Empire. (Esther 1:1; 3:8) Even certain descendants of the exiles still found positions high in government office: for example, Mordecai and Esther under the Persian king Ahasuerus (Xerxes I), and Nehemiah as royal cupbearer to Artaxerxes I. (Esther 9:29-31; 10:2, 3; Neh. 1:11) Ezra, when compiling Chronicles, wrote that many of those dispersed in various eastern cities "continue until this day" (c. 460 B.C.E.). (1 Chron. 5:26) With the rise of the Grecian Empire, a considerable number of Jews was brought by Alexander the Great to his new Egyptian city of Alexandria, where they learned to speak Greek. It was there that translating the Hebrew Scriptures into Greek to produce the *Septuagint Version* was begun in the third century B.C.E. The Syro-Egyptian wars brought about the transferal of many Jews into Asia Minor and into Egypt respectively. Pompey, upon conquering Jerusalem in 63 B.C.E., took Jews to Rome as slaves.

The great dispersion of Jews throughout the Roman Empire was a factor contributing to the rapid spread of Christianity. Jesus Christ limited his own preaching to the soil of Palestine, but commanded his followers to reach out and spread their ministry "to the most distant part of the earth." (Acts 1:8) Jews from different parts of the Roman Empire were in Jerusalem attending the Pentecost festival in 33 C.E., and heard the spirit-begotten Christians preaching about Jesus in the languages of Parthia, Media, Elam, Mesopotamia, Cappadocia, Pontus, the district of Asia, Phrygia, Pamphylia, Egypt, Libya, Crete, Arabia and Rome. Thousands, upon returning to their lands, took with them their newly found Christianity. (Acts 2:1-11) In most of the cities Paul visited he found synagogues where he could readily speak to Jews of the Dispersion. In Lystra Paul met Timothy, whose mother was a Jewess. Aquila and Priscilla were newly arrived from Rome when Paul got to Corinth, c. 50 C.E. (Acts 13:14; 14:1; 16:1; 17:1, 2; 18:1, 2, 7; 19:8) The great numbers of Jews in Babylon made it worth Peter's effort to go there to carry on his ministry among "those who are circumcised." (Gal. 2:8; 1 Pet. 5:13) This community of Jews in Babylon continued as the most important center of Judaism for quite some time after the destruction of Jerusalem in 70 C.E.

CARCHEMISH (Car'che·mish). An important trade center situated on the W bank of the upper Euphrates at one of the main fords of that river. A principal trade route ran from Nineveh up to Haran (only about 55 miles [88.5 kilometers] E of Carchemish), then crossed the Euphrates at Carchemish and continued on to the Orontes valley in Lebanon, from which point other routes led to the Mediterranean or S to Palestine and Egypt. Caravans passing through provided revenue in the form of taxes, and the city evidently became quite wealthy.

Due to its strategic position, both commercially and militarily, control of Carchemish was sought by aggressor kingdoms from early times. Pharaoh Thutmose III (of the middle of the second millennium B.C.E.) obtained plunder from it and Ramses III also records an assault on the city. Ashurnasirpal II (of the ninth century B.C.E.) describes his crossing of the Euphrates on rafts buoyed up with inflated goatskins and claims to have received tribute from the king of Carchemish that included 20 talents of silver, 100 talents of copper, 250 talents of iron, plus gold objects, furniture inlaid with ivory, garments of linen and wool, and other booty.

Carchemish figures in the Biblical account at Isaiah 10:9, where Jehovah foretold the Assyrian attack against Israel and Judah. The boastful Assyrian ruler is described as listing Carchemish among the kingdoms that could not withstand his might. This doubtless refers to the Assyrian conquest of the independent kingdom of Carchemish by Sargon II, a contemporary of King Hezekiah. Thereafter Carchemish was ruled by an Assyrian governor.

Then, after the fall of Nineveh, the Assyrian capital, Pharaoh Necho marched through Canaan en route to Carchemish to block the victorious Babylonians from driving W of the Euphrates into Syria and Canaan. King Josiah of Judah unwisely tried to turn the Egyptian forces back at Megiddo and was killed in the attempt (c. 629 B.C.E.). (2 Chron. 35:20-24) About four years later, in 625 B.C.E., a decisive battle was fought at Carchemish between the Egyptian and Babylonian armies. Nebuchadnezzar led the Babylonians to a smashing victory over Pharaoh Necho's forces and swept over Syria and Canaan. This battle marked the end of Egyptian imperial strength in these regions. The Bible account at Jeremiah 46:2 is paralleled by that of the Babylonian Chronicles (B.M. 21946), both describing the defeat of the Egyptian army.

Excavations have been made at the site of Carchemish at Jerablus on the border of Turkey and Syria, about 63 miles (101.4 kilometers) NE of Aleppo. A large number of documents in the language presently called "Hittite" were found, and it is believed that Carchemish was dominated by the "Empire of Hattusha" for about two centuries during the latter part of the second millennium B.C.E. (See, however, HITTITES.) Also found were reliefs bearing, among other things, the image of a sphinx, as well as the "crux ansata" symbol or *'ankh*, indicating strong Egyptian influence.

CARIAN BODYGUARD (Ca'ri·an). A body of troops that aided Jehoiada in the overthrow of Athaliah and the installation of Jehoash as king of Judah. —2 Ki. 11:4, 13-16, 19.

Many scholars consider the "Carian bodyguard" to be another name for the "Cherethites" (Heb., *ke're·thim'*), mentioned as serving in the military forces of David and Solomon. In the view of some scholars the Cherethites also functioned as a special bodyguard for these kings. (2 Sam. 8:18; 1 Ki. 1:38; 1 Chron. 18:17) This connection of the Carian bodyguard with the Cherethites is additionally based on the fact that the Masoretic text says "Cherethites" at 2 Samuel 20:23 while its marginal reading has "Carian."

There is an ancient district of Caria in the SW part of Asia Minor. Certain authorities conjecture that the Philistines migrated to Canaan from that district via the island of Crete. (Amos 9:7) Because Ezekiel 25:16 and Zephaniah 2:5 associate the Cherethites with the Philistines, and because the *Septuagint* rendering of these texts has "Cretans" instead of Cherethites, some believe that this district of Caria was the original homeland of those in the Carian bodyguard.

While this association of the Carian bodyguard with the Cherethites and with the district of Caria possibly has some basis, a number of lexicographers prefer to treat the Hebrew word as simply meaning "foreigners."

CARKAS (Car'kas). One of King Ahasuerus' seven court officials by whom he sent the unheeded demand for Vashti's presence.—Esther 1:10-12; see COURT OFFICIAL.

CARMEL (Car'mel) [orchard or fruitful land]. The name of both a mountain range and a city. The Hebrew word (*kar·mel'*), however, is also used to refer to "new grain" (2 Ki. 4:42) or, more frequently, to any fruitful field or orchard.—Isa. 16:10; 32:15; Jer. 2:7.

1. The Carmel range is a wedge-shaped spur of the central mountain range of Canaan, running out therefrom in a N-NW direction with its NW headland coming to within two hundred yards (182.9 meters) of the Mediterranean Sea. The entire range measures some thirty miles (48.3 kilometers) in length, stretching from the Mediterranean down to

the Plain of Dothan, beyond which lie the hills of Samaria. The range has three distinct sections, the ridges of the NW and SE being separated by a lower rocky basin or plateau in the center. The NW section has the highest point, some 1,791 feet (546 meters) above sea level. It is not certain whether the name Carmel in Bible times applied to the entire range or only to the NW ridge, which is about 13 miles (20.9 kilometers) long. In modern times the name "Mount Carmel" (Jebel el-Karmal) is assigned to this latter part. Jokneam, a royal Canaanite city, lay at the SE end of this upper section and it is spoken of as "in Carmel." Megiddo and Taanach, on the E slopes of the SE section, are not so designated.—Josh. 12:22.

The land of Canaan (Palestine) may be divided geographically into three basic sections, each running the length of the land from N to S: the Jordan valley, the hill country, and the coastal plain. The Carmel range, however, makes a definite break in this general pattern. Interrupting the continuity of the N-S mountain ranges, it produces the well-known Valley of Jezreel or Esdraelon, which flanks the SE side of the Carmel range. Similarly, the headland or promontory of Carmel, jutting into the Mediterranean coastal plain, divides it into the Plain of Asher (N of Carmel) and the Plains of Sharon and Philistia (S of Carmel). Immediately N of the Carmel headland, the coastline cuts back sharply to form the Bay of Acco, where modern Haifa now constitutes a major seaport.

Carmel formed a natural roadblock to caravans and armies passing through Canaan on their way to or from either Mesopotamia or Egypt. Not only do the eastern slopes (facing the Plain of Asher and the Valley of Jezreel) rise very steeply, but, from ancient times, the Carmel range has been covered by a thick growth of trees and shrubs making passage difficult. There is a narrow strip of land between the foot of the Carmel headland and the sea, but to take this route meant a considerable detour and also placed advancing armies in a vulnerable position. There were mountain passes leading from the Valley of Jezreel across the range by the fortress cities of Jokneam and Taanach, but the pass at Megiddo, between these two, was much easier to traverse and so more vital. Another principal route, however, ran S from the crossroads town of Megiddo, skirted the remainder of the Carmel range, and then swung W over to the coast via the Plain of Dothan.

Carmel fully merited its name for fruitfulness in ancient times and hence is often associated with other notably fertile regions such as Lebanon, Sharon and Bashan. (Isa. 35:2; Jer. 50:19) King Uzziah, a "lover of agriculture," had farmers and vinedressers in Carmel (2 Chron. 26:10), and the remains of numerous rock-hewn wine and olive presses are found there. The prophets symbolized the disastrous effects of Jehovah's adverse judgment against Israel by the withering up of Carmel's abundant vegetation. (Isa. 33:9; Amos 1:2; Nah. 1:4) Its slopes, washed by the sea winds, still contain fruit orchards, olive groves and vines, and in the spring are carpeted with a magnificent display of flowers. The Shulammite maiden's king in the Song of Solomon (7:5) likened her head to Carmel, the simile referring either to the luxuriance of her hair or to the way in which her shapely head rose majestically upon her neck. The majestic appearance of Carmel, particularly the headland that sweeps dramatically upward from the coast, even as Mount Tabor rises impressively in the Valley of Jezreel, was also used to represent the imposing figure of Nebuchadnezzar advancing to the conquest of Egypt.—Jer. 46:18.

Carmel was evidently one of the principal places to which people of Samaria fled when seeking refuge. Though by no means the highest of the ranges, its sparse population, its dense forest cover, and also the numerous caves in the soft limestone of its rocky slopes, served to hide the refugees. Yet, the prophet Amos showed that such refuge would prove futile to those fleeing from Jehovah's righteous judgment. —Amos 9:3.

Carmel formed one of the boundary markers in the territory of the tribe of Asher. (Josh. 19:24-26) Historically, it figures primarily in the activities of the prophets Elijah and Elisha. It was to Mount Carmel that Elijah had King Ahab assemble the people to witness the test between Baal, represented by the 450 prophets of Baal, and the true God Jehovah, represented by Elijah. (1 Ki. 18:19-39) After the test, Elijah had the false prophets brought down to the torrent valley of Kishon, which courses along the eastern foot of Carmel before ending in the Bay of Acco, and there slaughtered them. (Vs. 40) From the summit of Carmel, Elijah prayed for the end of the three-and-a-half-year drought and from there his attendant saw the small cloud that was the precursor of the mighty rainstorm that followed. (Vss. 42-45; Jas. 5:17) From here Elijah ran perhaps as much as twenty miles (32.2 kilometers) to Jezreel, by Jehovah's help outpacing Ahab's chariot all the way.—1 Ki. 18:46.

Elijah's successor, Elisha, after their separation at the Jordan River, traveled to Carmel from Jericho via Bethel. (2 Ki. 2:15, 23, 25) Elisha was again at Mount Carmel when the woman of Shunem (a short distance N of Jezreel) came seeking his help for her dead child.—2 Ki. 4:8, 20, 25.

2. A city in the mountainous region of Judah (Josh. 15:1, 48, 55), identified by most geographers with el-Kirmil some seven and a half miles (12.1 kilometers) S-SE of Hebron.

King Saul erected a "monument [Hebrew, *yadh*]" at Carmel apparently commemorating his victory over the Amalekites. (1 Sam. 15:12) Although the Hebrew word *yadh* appearing in this text is usually translated "hand," it can also refer to a "monument" or standing memorial, as is shown by the use of the accompanying verb phrase "was erecting" in connection with Saul's act and by the fact that years later "Absalom's Monument" or *yadh* is specifically called a "pillar."—2 Sam. 18:18.

At the time David was a fugitive from murderous Saul, "Nabal the Carmelite" (though apparently a resident of nearby Maon) grazed his large flocks in Carmel's rolling mountainous pastoral regions. (1 Sam. 25:2; 30:5; 2 Sam. 2:2; 3:3) When Nabal refused to repay David's protective forces with deserved provisions, the initiative and tact of Nabal's wife, "Abigail the Carmelitess," served to restrain David from possible bloodguilt. (1 Sam. 25:2-35) Abigail later became David's wife.—1 Sam. 25:36-42; 27:3; 1 Chron. 3:1.

"Hezro the Carmelite" was among the mighty men of David's military forces.—2 Sam. 23:8, 35; 1 Chron. 11:26, 37.

CARMELITE. See CARMEL No. 2.

CARMI (Car'mi) [vinedresser].

1. A son of Reuben and the brother of Hanoch, Pallu and Hezron; forefather of the Carmites. Carmi, with the rest of Jacob's household, came to Egypt in 1728 B.C.E.—Gen. 46:9; Ex. 6:14; Num. 26:6; 1 Chron. 5:3.

2. Father of Achan; a descendant of Judah and Tamar through Zerah and Zabdi. (Josh. 7:1, 18) The designation "sons of Judah" at 1 Chronicles 4:1, where Carmi is listed, evidently is to be understood as including later descendants.—Compare 1 Chronicles 2:4-7.

CARMITES (Car'mites). A family descended from Carmi, a son of Reuben.—Num. 26:5, 6.

CAROB POD [Gr., *ke·ra'ti·on*]. In the illustration of the prodigal son, Jesus describes the starving lad as desiring to eat the carob pods that were fed

to the pigs. (Luke 15:16) These pods grow on the carob tree, an attractive evergreen that grows throughout Palestine as well as in the rest of the Mediterranean area. The tree reaches a height up to thirty feet (9 meters), with small glistening leaves resembling those of the ash. The fruit or pods have a shiny leathery shell of a purplish-brown color and, in harmony with their name in Greek (*ke·ra'ti·on*, meaning "little horn"), have a curved horn shape. They measure from six to ten inches (15 to 25 centimeters) in length and about one inch (2.54 centimeters) wide. Inside are several pealike seeds separated from one another by a sweet sticky pulp.

They are widely used till this day as a food for horses, cattle and pigs. The island of Cyprus alone now produces an annual crop of some thirty to forty thousand tons (27,216,000 to 36,288,000 kilograms) of carobs. Grafting of the trees is employed to produce a fruit of improved quality, equal in nutrition to wheat. People also eat them, and the dried-up pods are ground up and used in making candy. The ungrafted carob trees, however, produce fruit that is poor in sugar, thin and dry. It may be that the carob pods that Jesus had in mind in his illustration were of this kind. The carob tree is also known as the "locust tree," and the pods are frequently called "Saint-John's-bread" due to the erroneous idea that it was this fruit that John the Baptist ate, rather than insect locusts.

At one time the beans of the carob tree (Gr., *ke·ra·te'a*) were used as standards of weight, and hence the word "carat" is derived from their name.

CARPENTER. An artisan, craftsman or worker in wood. The Hebrew and Greek equivalents are general terms applying to an artificer in stone, iron or copper as well as wood. The context often determines the application.

Noah and his three sons had much carpenter work to do in building the huge ark of wood of a resinous tree, according to the pattern given by Jehovah. (Gen. 6:14-16) Egyptian illustrations also show carpenters using saws and wood-carving instruments.

The carpenter in Israel would be employed in building houses and buildings such as synagogues. Although buildings were for the most part made of stone or earth, some wood was used, for example, in beams and doors. The things constructed by the carpenter in Bible times included furniture, such as tables, stools and benches. In the construction of the tabernacle and its furnishings, Bezalel and Oholiab were especially guided by Jehovah God. His spirit accentuated their ability to do the finest work in wood, as well as other materials. (Ex. 31:2-11) Skilled workers in wood were brought from Tyre for the building of David's house. (2 Sam. 5:11) Zerubbabel used carpenters in building the second temple in Jerusalem.—Ezra 3:7.

The boats of the Tyrians were made of juniper and cypress, with masts of cedarwood and oars carved from wood. (Ezek. 27:5, 6) Ezra spoke standing on a podium made of wood. (Neh. 8:4) Many implements were partly or entirely made of wood, including plows, threshing sledges, and so forth. (2 Sam. 24:22) Some woodworkers also were carvers or sculptors. (Isa. 44:13) Idols were often carved of wood.—Deut. 29:17; 2 Ki. 19:18; Isa. 37:19; 45:20.

Jesus was called, not only the "carpenter's son" (Matt. 13:55), but the "carpenter" as well. (Mark 6:3) Since the Hebrew father usually taught his son his trade, Jesus no doubt learned carpentry from his foster-father Joseph.

CARPUS (Car'pus) [possibly, fruit]. A Christian residing at Troas, with whom Paul had left his cloak. Likely Carpus was Paul's host when the apostle visited there.—2 Tim. 4:13.

CARSHENA (Car·she'na) [possibly, black]. The first listed of the seven princes of Media and Persia consulted by Ahasuerus on the matter of Vashti's disobedience.—Esther 1:14; see MEMUCAN.

CARVING. The art of sculpturing wood, stone, metal and clay is of great antiquity. Under the broad aspects of this subject, carving and engraving are terms used interchangeably to translate a number of Hebrew words. However, the most frequently used Hebrew word, *pe'sel*, occurs only with reference to carved or engraved images.

The prohibition to Israel against making carved images for the purpose of worshiping them was first stated in the Decalogue (Ex. 20:4) and was later repeated. "Cursed is the man who makes a carved image." (Deut. 27:15; 4:16, 23; 5:8) The prophets over and over again condemned the foolishness of making and worshiping carved idols. (Ps. 97:7; Isa. 42:17; 44:9-20; 45:20; Jer. 10:14, 15; Nah. 1:14; Hab. 2:18) For God's covenant people to give reverential regard to carved images in their worship was to divide the exclusive devotion that was due Jehovah. So, whenever Israel fell away from God and worshiped the carvings of their own hands they understandably lost divine favor.—Judg. 18:18, 30, 31; 2 Ki. 21:7-9; 2 Chron. 33:7, 22; Ezek. 8:10; 23:14.

On the other hand, the carving work done for the tabernacle and the great temple of Solomon was not to be worshiped but was intended for decorative purposes and to convey symbolic meaning. Jehovah himself commanded that these carvings be made, and God placed his spirit on Bezalel and Oholiab, the skilled craftsmen chosen to oversee the tabernacle construction. (Ex. 35:30, 31, 34) Objects such as the lampstand, the cherubs on the Ark's cover, the engraving on the jewels of the breastpiece and the gold plate on the turban of the high priest, are some examples of carved objects of gold and precious stones in the tabernacle arrangement. (Ex. 25:18, 19, 31-40; 28:2, 21, 36) In Solomon's temple there were cedarwood carvings of cherubs, palm-tree figures, blossoms and gourd-shaped ornaments, all overlaid with gold. (1 Ki. 6:18-35; 2 Chron. 2:7) Similarly, there was a great array of carvings in the pictorial temple envisioned by Ezekiel.—Ezek. 41:17-20.

Because of the divine condemnation of carved idols and images for worship, it is no surprise that those found in Palestine by archaeologists show pagan origin or influence. Not only did the Israelites abstain from carving monuments of their great leaders, they also refrained from cutting reliefs depicting their military victories. However, reliefs, statues and other carved replicas from Egypt, Assyria, Babylonia and Persia shed light on the worship, warfare and daily life of those ancient people. Some of the more common things that have been found reveal that stone, clay, wood, glass, ivory, precious gems, bone, plaster, shell, metals, ebony and alabaster were used by the carver in making thrones, lions, columns, jewelry, signets and seals, sarcophagi, stone tablets, furniture, wall decorations and utensils.

The Greek word *en·ty·po'o* occurs only once, where Paul described the Law code as "engraved [a form of *en·ty·po'o*] in letters in stones."—2 Cor. 3:7.

CASIPHIA (Ca·si·phi'a) [possibly, place of silversmiths]. A "place" evidently situated in Babylonia and apparently near the gathering point of the exiles returning with Ezra to Jerusalem in 468 B.C.E. (Ezra 8:17-20) Other than stating that it was the area from which Ezra recruited Levites and Nethinim while encamped at the river Ahava, the Bible does not precisely identify Casiphia as either a city or a district. Some authorities suggest Ctesiphon as the possible ancient site in view of the orthographical similarity and its suitable location on the Tigris River.

CASLUHIM (Cas·lu'him). A son or people descended from Mizraim, the son of Ham. The Biblical record shows that it was the Casluhim "from among whom the Philistines went forth." (Gen. 10:6, 13, 14; 1 Chron. 1:8, 11, 12) Since other texts speak of the Philistines as coming from Caphtor or Crete (Jer. 47:4; Amos 9:7), some scholars suggest that the above phrase should be transposed so as to come after the last-named descendant of Mizraim, Caphtorim. However, there is no need to assume a contradiction in these texts. The record at Genesis (paralleled by that in Chronicles) is genealogical. The other references to the Philistines as proceeding from Caphtor are likely geographical, indicating a migration from the territory of the Caphtorim.

The Casluhim do not appear elsewhere in the Bible and have left no definite mark in secular history. Aside from their descending from Mizraim, whose name was equivalent to Egypt in Bible times, there is no information to show where they settled.

CASSIA [Heb., *qid·dah'; qᵉtsi·yah'*]. Although two Hebrew words are used to refer to this plant in the Bible, the Syriac and Targum versions indicate that they apply to the same tree or a product of it. The cassia bark tree (*Cinnamomum cassia*) now grows in east Asia and is of the same family as the cinnamon tree. It may reach a height of forty feet (12 meters) and has glossy, stiff leaves. The inner bark of the branches (called *Cassia lignea*), when cut, dries and peels off, rolling itself into tubes, which are then sent to market. The cassia bark is considered inferior to cinnamon bark, being coarser and more pungent. The buds are used as cloves in preparing food dishes, and the mature flowers, when dried, serve for an aromatic incense. The sennas, although also known as cassia, are of a different family and should not be confused with the cassia bark tree.



Cassia leaves and buds

When the holy anointing oil was prepared at the time of making the tabernacle, cassia was included among the ingredients as one of the "choicest perfumes." (Ex. 30:23-25) Cassia was prominent among the products in which the merchants and traders of the city of Tyre dealt. (Ezek. 27:19) At Psalm 45:8 the word *qᵉtsi·yah'* is used to describe the garments of the king as giving off delightful fragrance at the time of his marriage. The only other occurrence of this word is as the name of Job's second daughter, born after his recovery from illness.—Job 42:14.

CASTLE. The Hebrew word *bi·rah'*, defined as "citadel, acropolis, castle, fortified town, temple," occurs only in the books of Daniel, Esther, Chronicles and Nehemiah, which were completed between 536 and sometime after 443 B.C.E., following the Babylonish captivity.

Writing in the language of his day, Ezra records David's calling Solomon's temple a "castle" when he encouraged the people fully to support its construction.—1 Chron. 29:1, 19.

Nehemiah built a castle or fortress just to the NW of the rebuilt temple, the direction from which the grounds were most vulnerable. (Neh. 2:8; 7:2) Evidently this castle was replaced by the Maccabees and rebuilt by Herod the Great, who named it the Castle of Antonia. It was here that Paul was interrogated by the Roman military commander.—Acts 21:31, 32, 37; 22:24; see ANTONIA, CASTLE OF.

"Shushan the castle," some 225 miles (362 kilometers) E of Babylon, was a part-time residence of the Persian king. Here Nehemiah worked as a royal cupbearer before leaving for Jerusalem. (Neh. 1:1) Here also was the setting of one of Daniel's visions. (Dan. 8:2) But "Shushan the castle" is best known as the background for the book of Esther. (Esther 1:2, 5; 3:15; 8:14) "Shushan the castle," it seems, was not one particular building, but was a complex of royal edifices within a fortified area. This is supported by certain details given in the account. The "house of the women," where the virgins were prepared for presentation to Ahasuerus, was located there. (Esther 2:3, 8) Before his elevation in the government, Mordecai was daily stationed "in the king's gate" located "in Shushan the castle."—Esther 2:5, 21; 3:2-4; see SHUSHAN.

CASTOR (Cas'tor) and **POLLUX** (Pol'lux). In classical mythology the sons of Leda, also called Dioscuri, "Sons of Zeus," indicating both to be offspring of Zeus, who was worshiped as the supreme deity of the Greeks.

Castor and Pollux were venerated by both the Greeks and the Romans. The Gemini constellation, in which Castor and Pollux are the two brightest stars, was viewed as being especially favorable to mariners. Castor and Pollux were, in fact, the patron deities of sailors and were believed to render assistance in time of distress at sea, manifesting themselves during storms in the form of St. Elmo's fire. Quite in keeping with the nature of these deities, the boat on which Paul as a prisoner set sail from the island of Malta bore the figurehead "Sons of Zeus," the twin brothers Castor and Pollux.—Acts 28:11.

CATERPILLAR. The larval stage of butterflies or moths. "Caterpillar" translates the Hebrew word *ga·zam'*, thought to be derived from a root meaning "to cut" or one denoting "to shear." In numbers, caterpillars, like locusts, literally cut or shear away the leaves of vegetation piece by piece, leaf by leaf, until the plant is almost denuded of its greenery. (Joel 1:4; 2:25; Amos 4:9) While the traditional view is that the Hebrew term *ga·zam'* signifies "locust," the translators of the *Septuagint Version* used the Greek word *kam'pe*, meaning caterpillar. Also, a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner favors translating *ga·zam'* as caterpillar. It is thus rendered, at Joel 1:4; 2:25, in the translation by Isaac Leeser and the *New World Translation;* "palmerworm" in the *Authorized Version;* "shearer" in *An American Translation.*

The colors of caterpillars generally blend in with the immediate surroundings, although some are brightly colored and adorned with striking designs. The caterpillar's head has short antennae, from two to six simple eyes on each side and strong biting jaws. Aside from the head, it generally has twelve segments or rings, with a pair of jointed, clawed legs attached to each of the first three segments, which legs later develop into those of the adult insect. The six front legs serve for locomotion as well as for holding food in place when the caterpillar is feeding. Most caterpillars have five additional pairs of false or stump legs, each being equipped with a series of hooks. Four pairs of these legs are situated on the sixth to the ninth segments respectively and one pair on the last segment.

Caterpillars are almost exclusively vegetarian. Their appetites are voracious, some caterpillars consuming twice their own weight of greenery in a day. Hence, in large numbers they cause no little damage to

vegetation. However, many birds largely subsist on this larval stage of butterflies or moths.

CAUDA (Cau'da). An island off the SW coast of Crete passed by the apostle Paul and Luke on the voyage to Rome in the fall of 58 C.E. Having lifted anchor at Fair Havens, their ship hugged the S coast of Crete until, likely after rounding Cape Matala, they were caught and driven by a tempestuous wind that could have forced the boat into the quicksands off the shores of North Africa. However, they came into the shelter of "a certain small island called Cauda" and the island's position evidently broke the force of the wind, providing them smoother waters, likely along its SW shore. This gave the crew sufficient time to hoist in the skiff, undergird the boat and lower its gear.—Acts 27:13-17.

The Cauda of Luke's narrative is today called Caudos or Gozzo, an island seven miles (11 kilometers) long by three miles (5 kilometers) broad, lying about forty miles (64 kilometers) W-SW of Fair Havens.

CAVE. An underground hollow or cavern with an opening to the surface. Caves abound in the limestone of Palestine; Mount Carmel and the vicinity of Jerusalem, for example, were undermined with many caves. Accordingly, they are frequently mentioned in Scripture, sometimes in a figurative sense. Some of them were so large as to hold hundreds of persons, and were used for permanent dwellings, as at Petra, or as temporary shelters, burial sites, cisterns, stables and storehouses. Many valuable artifacts have been recovered from these natural shelters.

Caves provided refuge in times of danger. The first mention of such a place concerns Lot and his two daughters living in a cave after leaving Zoar because of fear. (Gen. 19:30) At Makkedah five confederate Amorite kings hid from Joshua in a cave that afterward became their common tomb. (Josh. 10:16-27) Fleeing the Philistines in the days of King Saul, some Israelites hid in caves. (1 Sam. 13:6; 14:11) To escape the wrath of Saul, David took refuge in a cave near Adullam and was there joined by "about four hundred men." (1 Sam. 22:1, 2) Again pursued by Saul, David concealed himself in a cave in the wilderness of En-gedi, and it was here that David cut off the skirt of Saul's coat when he "came in to ease nature." (1 Sam. 24:1-15) It may have been David's experiences on these two occasions that prompted him to compose Psalms 57 and 142, as their superscriptions show. After David was made king, it seems that the cave of Adullam served as military headquarters during a campaign against the Philistines. (2 Sam. 23:13; 1 Chron. 11:15) When wicked Jezebel attempted to kill off all Jehovah's prophets, Obadiah fed a hundred of them who were hiding "in a cave." (1 Ki. 18:4, 13) Elijah also fled from the anger of Jezebel to a cave at Horeb, and it was there that he received divine instructions to return and anoint Hazael and Jehu. (1 Ki. 19:1-17) So from these examples Paul had ample support for writing that men of faith "wandered about in . . . dens and caves of the earth." (Heb. 11:38) Many years later the catacombs of Rome served as underground refuges and meeting places for persecuted Christians.

The dead were often buried in caves. The very rocky soil in much of Palestine made digging graves difficult. The Bible's second mention of a cave is concerning the one of Machpelah at Hebron that Abraham bought and used as a burial site, and where Sarah, Abraham, Isaac, Rebekah, Jacob and Leah were all buried. (Gen. 23:7-20; 25:9, 10; 49:29-32; 50:13) The memorial tomb of Jesus' friend Lazarus "was, in fact, a cave."—John 11:38.

Caves often served as excellent storehouses, especially in times of danger. Thus, to protect their crops from Midianite raiders during the days of Gideon, "the sons of Israel made for themselves the underground store places that were in the mountains, and the caves and the places difficult to approach." (Judg. 6:2) Similarly, the Dead Sea Scrolls were evidently hidden for safekeeping in caves near the Wadi Qumran NW of the Dead Sea, where they remained undisturbed for many centuries until their discovery began in 1947.

In a figurative sense caves are also referred to. Jesus accused the money changers of making the temple "a cave of robbers." (Matt. 21:13; Jer. 7:11) The prophecies of both Isaiah and Revelation tell that some will try to escape God's judgment, "the dreadfulness of Jehovah," by hiding themselves in "the caves," but according to Ezekiel the "caves" they make their strongholds will furnish no protection from God.—Isa. 2:19-21; Rev. 6:15-17; Ezek. 33:27.

CEDAR [Heb., *'e'rez*]. The cedar trees, and particularly those of Lebanon, were renowned in Bible times and are especially prominent in the account of the temple construction by Solomon.

The cedar of Lebanon (*Cedrus libani*) is a majestic tree of massive proportions, with deep, strong roots, and thus the Hebrew name, derived from a root word meaning "to be firm," is very appropriate. Large forests of these cedars once blanketed the mountains of Lebanon, but today only a few small groves remain due to indiscriminate use and failure to replenish the trees by proper conservation and reseeding. The ravages of war doubtless contributed to this depletion as well. (Isa. 14:5-8) However, the remaining trees still present an impressive sight. —Compare Song of Solomon 5:15.

The cedars sometimes reach a height of 120 feet (37 meters) and the trunk may have a circumference of up to 40 feet (12 meters). The long, spreading branches, stretching out horizontally from the trunk, may give a total circumference of as much as 200 to 300 feet (60 to 91 meters). The trees are somewhat pyramid-shaped when young but tend to flatten out on top as they mature. The foliage grows in distinct horizontal tiers or layers (rather than interlacing), the boughs bearing round flowerlike sprays of bright-green needles about half an inch (1.27 centimeters) in length, and tan-colored cones that exude a fragrant resin. The bark is reddish brown in color and quite rough. The trunk becomes gnarled with age.

The wood of the cedar has a warm red tone, is free from knots and was valued highly for building purposes because of its beauty, fragrance, durability and resistance to attack by insects. (Song of Sol. 1:17; 4:11) The Phoenician shipbuilders used it for their masts. (Ezek. 27:5) King Hiram of Tyre supplied men and materials for David when David built a "house of cedars" in Jerusalem. (2 Sam. 5:11; 2 Chron. 2:3) Solomon later used cedarwood in the temple, for the beams (1 Ki. 6:9), for overlaying the altar of incense (1 Ki. 6:20), and for paneling the interior of the temple in its entirety so that "there was no stone to be seen." (1 Ki. 6:15-18) The "House of the Forest of Lebanon," constructed later, was probably so named because of its forty-five pillars of cedarwood. (1 Ki. 7:2, 3) Cedar was also used in the Porch of the Throne and in the temple courtyard.—1 Ki. 7:7-12.

Such extensive use of cedarwood required the labor of thousands of workers in cutting the trees, transporting them to Tyre or Sidon on the Mediterranean seacoast, forming them into rafts and floating them down the coast, probably to Joppa. They were then hauled overland to Jerusalem. This was worked out by a contract between Solomon and Hiram. (1 Ki. 5:6-18; 2 Chron. 2:3-10) Thereafter the flow of lumber continued so that it could be said that Solomon made 'cedarwood like the sycamore tree for quantity' during his reign.—1 Ki. 10:27; compare Isaiah 9:9, 10.

Following the captivity, cedar timbers from Lebanon were again obtained for reconstruction work on the temple.—Ezra 3:7.

Elsewhere in the Scriptures the majestic cedar is

used figuratively to represent stateliness, loftiness and strength, either real or apparent. (Ezek. 31:2-14; Amos 2:9; Zech. 11:1, 2; Job 40:17) Thus, King Jehoash of Israel intended his reply to King Amaziah of Judah to be a withering insult when he compared Amaziah's kingdom to a "thorny weed" while likening his own kingdom to a mighty cedar of Lebanon. (2 Ki. 14:9; compare Judges 9:15, 20.) The cedar figures dramatically in Ezekiel's riddle (chap. 17), wherein the king and princes of Judah are likened to the treetop of a cedar of Lebanon carried off by Babylon. (Ezek. 17:1-4, 12, 13) Thereafter the Messiah is prophetically pictured as a twig from the very top of the cedar, which Jehovah then plants on a lofty mountain.—Ezek. 17:22-24; compare Isaiah 11:1; Jeremiah 23:5; 33:15; Psalm 2:6; Revelation 14:1; Daniel 4:17.

The cedarwood used in the wilderness by the Israelites was possibly from another type of cedar than that of Lebanon. The brown-berried cedar (*Juniperus oxycedrus*) is well known in the Sinai desert region. Certain purification rites, including that of a cured leper, required the use of cedarwood, and it may be that, due to its well-known resistance to decay, it was there used to symbolize freedom from corruption or disease.—Lev. 14:2-7, 49-53; Num. 19:6.

That the cedar served figuratively in both an adverse as well as favorable sense is evident. It became a "status symbol" among the unfaithful materialistic kings of Judah and symbolized their self-exaltation and false security. (Jer. 22:13-15, 23; Isa. 2:11-13) Yet, the growth and development of the righteous man is likened to that of the firmly rooted cedar. (Ps. 92:12; compare Isaiah 61:3 with Psalm 92:12; 104:16.) So, while on the one hand Jehovah promises to manifest his power by breaking the mighty cedars of Lebanon and making them 'skip about the mountains like calves' (Ps. 29:4-6), on the other hand he foretells the time when he will make the cedar grow even in the wilderness regions (Isa. 41:19, 20) and singles it out among the trees as one of the many creations that will praise his lofty Name. —Ps. 148:9, 13.

CENCHREAE (Cen'chre·ae). The account at Acts 18:18 relates that in Cenchreae Paul had his hair clipped because he had made a vow, and afterward he apparently sailed from Cenchreae to Ephesus accompanied by Priscilla and Aquila (in the spring of 52 C.E.). Writing to Rome about four years later, the apostle referred to "the congregation that is in Cenchreae." Paul's letter to the Romans may have been carried to its destination by Phoebe of the city of Cenchreae.—Rom. 16:1, 2.

Cenchreae lay on the Saronic Gulf side of a narrow isthmus about seven miles (11.3 kilometers) E of Corinth, and was linked to that city by a chain of military fortifications. Cenchreae was Corinth's port for points E of Greece, while Lechaeum, on the opposite side of the isthmus, served as Corinth's port for Italy and the W. According to Greek geographer Strabo, the mastery of these two ports made Corinth the most splendid commercial city of ancient Greece.

Pausanias, a Greek geographer and traveler of the second century C.E., described Cenchreae as having religious temples on each side of its harbor and a bronze image of the Greek god Poseidon on a jetty running out to sea; coin inscriptions verify this description. Ruins in the area today include buildings and moles near the present village of Kechriais.

CENSER. See FIRE HOLDER.

CENSUS. See REGISTRATION.

CENTURION (Army Officer). An officer in command of a hundred soldiers. The Roman legion, regardless of its size, was always divided into sixty centuries, each under the command of a centurion. If the legion shrank below 6,000, still one-sixtieth, even when less than a hundred, was under a centurion. These army officers were nominated by tribunes and were approved by higher government authorities. The office of centurion was the highest rank the common soldier could reach, though there were opportunities for some advancement within the ranks of the centurions themselves.

The centurions were key men and served a most important function in the legion. While they were under the authority of the tribunes and responsible to carry out their orders, the army officer was the real and immediate head of the soldiers. He drilled the soldiers; worked with them; inspected their arms, supplies and food; regulated their conduct. He was the disciplinarian who supervised scourgings and capital punishment, the one who authorized punishment of his troops. The readiness and efficiency of the Roman army, for the most part, depended more on centurions than on anyone else; they were, generally speaking, the most experienced and valuable men in the Roman army.—See ARMY.

On at least five occasions army officers appear in the Christian Greek Scripture narratives.

1. The army officer from Capernaum who sought Jesus' healing power on behalf of his slave was commended by the Master for his exemplary faith. (Matt. 8:5-13) The statement of the Jews, "He loves our nation and he himself built the synagogue for us," the centurion's acknowledgment that "I am not fit to have you come in under my roof," and Jesus' comment, "Not even in Israel have I found so great a faith," all indicate that the army officer was a Gentile. If he was a Roman, this was all the more remarkable, for Romans were not noted for their compassion toward slaves.—Luke 7:1-9.

2. The army officer that headed the four soldiers who put Jesus to death. (John 19:23) This centurion likely had been present when the claim of divine Sonship was discussed before Pilate. (John 19:7) Observing this trial and the other circumstances surrounding the impalement, plus the miraculous phenomena accompanying Jesus' death, the "army officer began to glorify God," saying, "Really this man was righteous," "Certainly this was God's Son." (Luke 23:47; Matt. 27:54) Undoubtedly it was of him that Pilate inquired as to whether Jesus was dead before giving the body over for burial.—Mark 15:44, 45.

3. Cornelius, a centurion of the Italian band, stationed in Caesarea, was the first uncircumcised Gentile to become a Christian. (Acts 10:1-48) The fact that he had his own house and attendant soldiers indicates that officers of this rank were allowed to live detached from the regular troops.—See CORNELIUS.

4. Army officers stationed in the Castle of Antonia, together with their soldiers and the military commander, rushed down to the adjoining temple grounds and rescued Paul from a mob, 56 C.E. (Acts 21:32) Later, Paul escaped scourging on the order of the military commander by disclosing to an attending army officer that he was a Roman citizen. (Acts 22:25, 26) Upon learning of a plot against his life, Paul called an army officer to lead his nephew to the military commander with this report. In turn, two army officers were ordered to ready a force of 470 soldiers, cavalry and spearmen to ensure Paul's safe conduct out of Jerusalem.—Acts 23:17, 23.

5. Julius, an army officer of the band of Augustus (see AUGUSTUS, BAND OF), was responsible for Paul's passage from Adramyttium to Rome. He treated Paul with kindness, though at first ignoring the apostle's advice. Eventually, however, this centurion learned to respect Paul's judgment, and was instrumental in saving the apostle's life.—Acts 27:1, 6, 11, 31, 43.

CEPHAS. See PETER.

CHAFF. The thin protective covering or husk on the kernels of cereal grains such as barley and wheat. Though the Biblical references to chaff are figurative, they reflect the threshing practices common in ancient

times. After harvesting, this inedible membrane covering of the valuable grain was useless, and hence was an appropriate symbol of something light, worthless and undesirable, something to be separated from the good and disposed of.

First, the threshing operation broke the chaff loose from the kernel. Then by winnowing, the light chaffy part was carried away like dust in the wind. (See WINNOWING.) This well illustrates how Jehovah God both removes the apostates from among his people and disposes of wicked persons and opposing nations. (Job 21:18; Ps. 1:4; 35:5; Isa. 17:13; 29:5; 41:15; Hos. 13:3) God's kingdom will crush its enemies into such small particles that they will be easily blown away like the chaff.—Dan. 2:35.

The worthless chaff was often gathered and burned to prevent it from blowing back and contaminating the piles of grain. Similarly, John the Baptist foretold the coming burning destruction of the wicked false religionists—the Thresher, Jesus Christ, will gather in the wheat, "but the chaff he will burn up with fire that cannot be put out."—Matt. 3:7-12; Luke 3:17; see THRESHING.

CHAINS. See BOND.

CHALCEDONY (chal·ced'o·ny). The modern stone bearing this name is a transparent or translucent cryptocrystalline variety of quartz used for ornaments and gems. It is not quite as hard as pure quartz and it occurs in masses in the cavities of volcanic rocks. The common kind of chalcedony is partially transparent and figured with milky-white swirls and spots. It appears in many colors, such as white, gray, yellow, blue and brown.

Chalcedony was a stone commonly used for engraved gems in ancient times. It was named after an old Greek city called Chalcedon (in Asia Minor), which once was a source of the mineral. The only Biblical text referring to this stone states that the third foundation of New Jerusalem's wall was chalcedony. —Rev. 21:2, 19; see JEWELS AND PRECIOUS STONES.

CHALDEA (Chal·de'a), **CHALDEAN** (Chal·de'an). Originally the land and people occupying the southern portion of the Babylonian alluvial plain, that rich delta area of the Tigris and Euphrates Rivers. At one time these rivers may have emptied into the Persian Gulf separately, the cities of Eridu and Ur being seaports. But over the years the river silts gradually filled in the bay, pushed the coastline 130 miles (209.2 kilometers) to the SE, and allowed the Tigris and Euphrates to join together before emptying into the sea. In early times the region's most important city was Ur, the hometown of Abraham, from which he and his family departed at God's command before 1943 B.C.E. (Gen. 11:28, 31; 15:7; Neh. 9:7; Acts 7:2-4) In the last quarter of the seventeenth century B.C.E. Satan the Devil caused Chaldean raiders to inflict heavy losses on faithful Job.—Job 1:17.

As the influence of the Chaldeans spread northward, the whole territory of Babylonia became known as "the land of the Chaldeans." Isaiah in his prophecies anticipated this Chaldean rise to power and their subsequent fall. (Isa. 13:19; 23:13; 47:1, 5; 48:14, 20) Particularly was this domination manifest during the seventh and sixth centuries B.C.E., when Nabopolassar, a native of Chaldea, and his successors, Nebuchadnezzar II, Evil-merodach, Neriglissar, Labashi-Marduk, Nabonidus and Belshazzar, ruled the third world empire, Babylon. (2 Ki. 24:1, 2; 2 Chron. 36:17; Ezra 5:12; Jer. 21:4, 9; 25:12; 32:4; 43:3; 50:1; Ezek. 1:3; Hab. 1:6) That dynasty came to its end when "Belshazzar the Chaldean king was killed." (Dan. 5:30) Later Darius the Mede was "king over the kingdom of the Chaldeans."—Dan. 9:1.

From early times the Chaldeans were noted for their knowledge of mathematics and astronomy. In the days of Daniel a special cult of prognosticators who considered themselves skilled in the so-called "science" of divination were called "Chaldeans."—Dan. 2:2, 5, 10; 4:7; 5:7, 11.

CHALK. The only occurrence of the Hebrew word *se'redh* in the Bible is at Isaiah 44:13, and it has reference to the red chalk used by wood craftsmen for marking purposes.

CHALKSTONE. Outcroppings of this very soft, easily powdered rock are found in various parts of Palestine. Because it is worthless as a building stone, and can be so readily crumbled and pulverized, the prophet Isaiah used it in an effective simile to show what must be done to the idolatrous altars of Israel if forgiveness was to be attained.—Isa. 27:9.

CHAMELEON [Heb., *tin·she'meth*]. The name of this reptile is included among the "swarming creatures" that were "unclean" under the Mosaic law. (Lev. 11:29, 30) The name is considered to have been derived from a root word meaning "to pant" or "to blow." Koehler-Baumgartner's *Lexicon in Veteris Testamenti Libros* (p. 1035), by comparison with Arabic, suggests the meaning of "snorter." While identification is uncertain, the name may apply to the chameleon. The common *Chamæleon vulgaris* is frequently found in Egypt and Palestine.

The chameleon is a slow-moving, tree-dwelling lizard noted for its color-changing ability, which is due to the expansion and contraction of pigment-bearing cells in the skin, controlled by the nervous system. Color response is primarily determined by temperature and light intensity.

At Leviticus 11:18 the same name is applied to the swan as among "unclean" fowl.

CHAMOIS [Heb., *ze'mer*]. A small goatlike antelope characterized by its hook-tipped horns and noted for its agility and surefootedness at dizzying heights. The grown male may measure thirty-two inches (.8 meter) at the shoulder, and may weigh about sixty-five pounds (29.5 kilograms). The summer coat of the chamois is a tawny color that gets darker with the advent of the winter season. The chamois is listed among the animals suitable for food according to the requirements of the Law.—Deut. 14:5.

There is uncertainty as to the animal meant by the Hebrew word *ze'mer*, variously rendered "chamois" (*AV, AS, ER, NW, Yg*), "mountain goat" (*La*), "mountain sheep" (*AT, JB, Mo, Ro*), "antelope" (*Le*), and simply transliterated as "zemer." (*Kx*) The Hebrew root from which the word *ze'mer* is thought to be derived suggests a bouncing, leaping animal, hence likely a kind of gazelle. Authorities who maintain that the chamois was never found in Palestine consider the rendering of *ze'mer* as "chamois" to be in error. However, it may be noted that local varieties of this animal are to be found in the Carpathian and Caucasian Mountains, thus allowing for the possibility that at one time a variety of the chamois may have existed in the ranges of Lebanon.

CHARCOAL. A black, brittle and porous form of carbon, usually the residue of partially burned wood. In ancient times it was made by covering a pile of wood with earth, and burning it slowly for several days with only a sufficient amount of air to burn off the gases, leaving behind a relatively pure form of carbon. It was a time-consuming process requiring careful supervision, but charcoal was a favored fuel when intense, sustained heat without smoke was desired. There is no evidence that natural mineral coal was used in ancient Palestine. Diggings in the rubble of old Jericho have revealed charred timbers and pieces of charcoal—evidence of the fiery holocaust that once destroyed that city.—Josh. 6:24.

Charcoal, in an open fire or in a brazier, was used to warm oneself in cold weather. (Isa. 47:14; Jer. 36:22; John 18:18) Its even heat with an absence

of flame and smoke also highly recommended it for cooking. (John 21:9) For smelting and refining metals, charcoal was indispensable; without it, to reach and sustain the great temperatures required to reduce the ores to basic metals was hardly possible. (Isa. 44:12; 54:16; see REFINE, REFINER.) Much the same as is done today in charging an iron blast furnace, the ore was sandwiched in between layers of charcoal. This practice probably gave rise to the proverb: kindness toward an enemy is like coals of fire upon his head; it softens his anger and brings out the good in him. (Prov. 25:22; Rom. 12:20) The glow of slow-burning charcoal was used by the "wise woman" of Tekoa as an illustration of living posterity. —2 Sam. 14:1-7.

However, the Hebrew words *ga·hhe'leth* and *pe·hham'* are not always rendered "charcoal," for oftentimes they simply mean "coals" or burning embers. Wood was used as fuel for the tabernacle altar (Lev. 1:7, 8; 3:5), and on the day of atonement "burning coals of fire from off the altar" made the incense overspread the ark of the covenant like a cloud. (Lev. 16:12, 13) Isaiah described the idolater that makes a god out of part of the same tree with which he builds a fire, the coals of which bake his bread.—Isa. 44:14, 15, 19.

In a number of Scripture passages "coals" are used in a somewhat figurative or illustrative sense, indicating any kind of glowing hot burning substance. (2 Sam. 22:9; Job 41:21; Ps. 18:8, 12, 13; 140:10; Isa. 6:6; Ezek. 1:13; 10:2; 24:11) The hot "burning coals of the broom trees" were used to represent the retribution upon one with a "tricky tongue."—Ps. 120:2-4.

CHARIOT. A two-wheeled horse-drawn vehicle, developed primarily for the battlefield rather than for troop movement behind the lines. It provided fast transport in combat, gave soldiers a mobile firing platform, and furnished them with psychological shock power when charging into ranks of foot soldiers. Chariots with many variations of design are widely illustrated on ancient monuments, attesting to both their antiquity and widespread use.

Basically, the chariot usually consisted of a semicircular platform mounted on a single axle, with sides thigh-high and curved around the front; the open back of the car provided quick and easy entrance. The chariot car had a tongue and yoke harnessed to speedy horses. A floor of rope network gave better footing than a smooth wooden surface. Often chariots were outfitted with auxiliary equipment consisting of quiver and bow cases, shields and spears. An added menace to foot soldiers were the iron scythes that sometimes extended from the hubs of the wheels. (Josh. 17:16, 18; Judg. 1:19) When there was only one charioteer, the reins were held around his waist or hips in battle, leaving his hands free to handle the weapons. Larger and heavier chariots with multiple spans of horses had crews of two, three or four, with a driver and one or two fighters, and perhaps a shield-man.

Speed, maneuverability and stability were prime factors that were improved with continued development. For example, by moving the axle toward the rear, greater maneuverability and stability were achieved. Replacing solid wheels with spoked ones lightened the weight and increased the speed. (1 Ki. 7:33) The six-spoke wheel became the most common, though some wheels were designed with four, eight or more. Using lightweight woods, with only the fittings of leather, bronze or iron, made chariots light enough that one or two men could carry them over rough terrain or small streams.

War chariots were employed by many of the pagan nations who opposed Israel. At the Red Sea in 1513 B.C.E. Pharaoh's entire army including his six hundred special war chariots, "and all the other chariots of Egypt," were destroyed by Jehovah. (Ex. 14:6, 7; 15:4, 19; Josh. 24:6) When conquering the Promised Land, the Israelites routed the enemy and burned many of their captured chariots. (Josh. 11:4-9) Jabin the king of Canaan held the Israelites in bondage for twenty years until Jehovah pinned down and destroyed his fleet of 900 chariots equipped with iron scythes and commanded by Sisera, at the Kishon River. (Judg. 4:2, 3, 13, 15, 16; 5:28) During the period of Israel's kings, at one time or another, the Philistines, Egyptians, Ethiopians, Syrians, Assyrians and Babylonians battled against them with large chariot forces, as many as 30,000 and 32,000 chariots on different occasions. (1 Sam. 13:5; 2 Sam. 1:6; 1 Chron. 19:6, 7, 18; 2 Chron. 12:2, 3; 14:9; 16:8; Isa. 37:21, 24) In pronouncements of doom, the prophets sometimes mentioned the chariots in which such nations prided themselves.—Jer. 50:37; 51:21; Mic. 5:10, 15.

The more level places, such as the plains of Philistia and the broad valley of Jezreel, were better suited for chariot warfare than the hilly country. On one occasion the Syrians boasted that their chariots would overcome Israel if the latter could be lured out of the mountains to fight on the flat land, for, as they thought, "[Israel's] God is a God of mountains." However, the great defeat suffered by the Syrians proved that Jehovah is also "a God of low plains."—1 Ki. 20:23-30.

In Israel no sizable national chariot force developed until the time of Solomon. This was due in large measure to God's warning that the king was not to multiply horses, as if the nation's security depended on them. This restriction limited the use of chariots, since at that time horses were used to power such vehicles. (Deut. 17:16) However, when Samuel warned of the burden that human kings would inflict on the people, he told them: "Your sons he will take and put them as his in his chariots . . . and some will have to run before his chariots." (1 Sam. 8:11) Both Absalom and Adonijah, in attempting to usurp the kingship, had chariots made for themselves and put fifty men to run before each chariot. (2 Sam. 15:1; 1 Ki. 1:5) When David defeated the king of Zobah, he preserved a hundred chariot horses.—2 Sam. 8:3, 4; 10:18.

King Solomon, in building up the army of Israel, expanded the number of chariots to 1,400. (1 Ki. 10:26, 29; 2 Chron. 1:14, 17) In addition to Jerusalem, other towns known as "chariot cities" had special facilities for taking care of all this mechanized war equipment.—1 Ki. 9:19, 22; 2 Chron. 8:6, 9; 9:25.

After Solomon's death, chariots were common in both the northern and southern kingdoms. The northern kingdom had a "chief of half the chariots," indicating that there were two principal divisions of chariots. (1 Ki. 16:9) Archaeologists believe they have found the remains of large stables at Megiddo, some possibly of Solomon's time, others suggested to be of Ahab's reign. King Jehu was recognized by his furious chariot driving. (2 Ki. 9:20) Several kings, of both Judah and Israel, were fatally wounded in their chariots, namely, Ahab, Jehoram, Ahaziah and Josiah.—1 Ki. 22:34-38; 2 Ki. 9:21, 24, 27; 2 Chron. 18:33, 34; 35:23, 24.

The prophet Isaiah declared to rebellious Israel: "Woe to those going down to Egypt for assistance, those who rely on mere horses, and who put their trust in war chariots, because they are numerous, and in steeds, because they are very mighty, but who have not looked to the Holy One of Israel and have not searched for Jehovah himself."—Isa. 31:1.

Though the chariot was primarily a war implement, and was also useful in the chase of wild animals, there are also instances where it was used for peaceful purposes. Joseph as a food administrator of Egypt rode in a chariot of honor, second only to that of Pharaoh. In his chariot he rode out to meet his father Jacob when he entered Egypt. (Gen. 41:43; 46:29) Upon Jacob's death many chariots were in

the funeral procession that went from Egypt to Machpelah, the burial place that Abraham had purchased. (Gen. 50:7-14) As a means of transportation, chariots were also employed by Kings Rehoboam and Ahab, Naaman the Syrian army chief and the Ethiopian official who invited the evangelist Philip to ride with him on the road down to Gaza. (1 Ki. 12:18; 18:44, 45; 2 Ki. 5:21, 26; Acts 8:28-31, 38) Richly decorated and shaded chariots carried victorious rulers in processions. Sacred chariots and the horses that drew them were dedicated to sun worship by apostate Judean rulers, and were probably used in ceremonial driving to meet the rising sun. (2 Ki. 23:11) At a later date, chariot races became popular among the Greeks and Romans.

In a figurative and prophetic sense, chariots are symbols of war just like the bow and sword. (Isa. 21:7, 9; Zech. 9:10) "The war chariots of God" are said to be "in tens of thousands, thousands over and over again," denoting God's invincible power to destroy his enemies.—Ps. 68:17; 2 Ki. 6:17.

CHARIOT CITIES. Cities of ancient times set apart as places to station chariots, particularly chariots of war. (2 Chron. 1:14; 9:25) Solomon had various of such cities.—1 Ki. 9:17-19; 10:26; 2 Chron. 8:5, 6.

CHARM. The Hebrew word *hhen* has the meaning of favor, charm or elegance, in form and conduct, and is generally rendered "favor" (Gen. 6:8), though in certain instances is translated "charm." For example, a prostitute may be "attractive with charm" (Nah. 3:4), but as observed in the Proverbs: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself." Also, "a woman of charm is the one that takes hold of glory." (Prov. 31:30; 11:16; see also Proverbs 5:18, 19.) Divine wisdom and understanding can be a real ornamental charm (Prov. 3:21, 22; 4:7-9), as is also true of proper speech. (Ps. 45:2; Prov. 22:11) When the Jews returned from exile in Babylon, Governor Zerubbabel was encouraged to press forward with the temple building, being assured that with the laying of the headstone, "there will be shoutings to it: 'How charming! How charming!' "—Zech. 4:7.

Additionally, the English word "charm" has an altogether different meaning than noted above. It can also mean a magical formula spoken, sung or written as a spell, or an object kept or worn by a person in the belief that it has occult power either for good or for protection against evil. Such spiritistic practices were among "the detestable things" that Jehovah forbade his people to indulge in. (Deut. 18:9-11; Isa. 3:1-3) The ancient Babylonians, Egyptians and others were notorious for their trust in charms and the casting of spells.—Isa. 19:3; 47:9, 12.

Written charms were also thought to have power to ward off evil spirits, or the evil eye. Magical words and sayings were engraved on amulets (see AMULET) made of lead, gold, precious stones, or even leather, and these "good luck" trinkets were worn on the head, or around the neck, arms and ankles as a protection to the wearer. Sometimes mystic words were put on plaques and hung over the doors of houses. Even to this day, the "mezuzah" on the doorposts at the entrance of Jewish homes is a relic of this ancient pagan custom. M'Clintock & Strong's *Cyclopædia* (Vol. VI, p. 208) says: "Like the Greeks and Romans, who attached amulets to the jambs of the doors, and ascribed to them magic power, the Jews from a very early period believed that *the Mezuzah* guarded the house against the entrance of diseases and evil spirits, as may be seen from the remarks in the Talmud." (See MEZUZAH.) In the books "of those who practiced magical arts" at Ephesus, there were probably written some of the spellbinding magical formulas. (Acts 19:19) More recently "lucky bowls" for drinking purposes, inscribed with words from the Koran, have replaced older charm pieces in modern Egypt.

Sometimes amulets or trinkets, even without an inscription, took on the attributes of a charm and were worn for protection against harm. "The most popular of the amulets worn as a protection against the evil eye were of phallic import. Any such amulet was called a *fascinum*, probably after the Roman lascivious god Fascinus. . . . The ancient Romans, almost without exception, wore in plain view, on their persons, amulets and charms of phallic form. . . . Even children had phallic emblems hung upon their bodies and attached to their dress."—*Phallic Worship*, George R. Scott, pp. 107, 109.

It is said that by the time of Christ the rabbis attached magic power to the correct pronunciation of the Tetragrammaton. Hence, common use of the name was suppressed. One of the Talmud fables was to the effect that Jesus' miracles were made possible because of his knowing the secret pronunciation of the divine name.

SNAKE CHARMING

So-called snake charming is another form of spiritism, and is a survival of the ancient cult of serpent worshipers. The charmer is supposed to cast a spell over the serpent, often a hooded cobra, so it appears enchanted with the playing of music, usually on a flute or pipe instrument. Snakes are not deaf or hard of hearing, as some may think, but as Psalm 58:4, 5 implies, they are able to hear the voice of charmers as well as the music. One might think that it is a mere trick of training the snake as one would train an animal or bird, by placing it in a basket with a lid, playing soft music, quickly dropping the lid if any attempt is made to escape, until the snake finally learns to raise itself upright in obedience to the music without trying to escape. While this may be true in some instances, it appears that snake charming by a devout occultist is more than a simple circus trick. Asked by what power he was able to charm snakes, and whether it was a form of hypnotism, a "skilled charmer" (Isa. 3:3) by the name of Sheik Moussa explained that spiritistic forces were involved, for, as he said:

"By the honour of Islam, I can only say that it is a power which is passed down from master to disciple at initiation. To utter the invocations alone will not be sufficient to conquer the snakes. The talismans, prayers and commands are all necessary and great helps, as is also the secret invocation which is communicated to the disciple for mental use only, but the principal power to charm the snakes comes from this force which is given over to the pupil by his teacher . . . the disciple receives the power over snakes which is invisibly passed into him. It is this force which really enables him to control the snakes."—*A Search in Secret Egypt*, Paul Brunton, Sixth printing, 1953, p. 248.

Attesting to the antiquity of this spiritistic practice is its mention in the Bible.—Ps. 58:4, 5; Eccl. 10:11; Jer. 8:17.

CHEBAR (Che'bar) [perhaps, powerful, mighty]. A "river" in the "land of the Chaldeans" near which Jews of the community of Tel-abib were exiled. (Ezek. 1:1-3) In 613 B.C.E. it was the site of the prophet Ezekiel's first recorded vision, the stunning effects of which lasted seven days, and of his commissioning as "a watchman . . . to the house of Israel." (Ezek. 1:1–3:21) Similar visions on later occasions reminded the prophet of his experience at Chebar.—Ezek. 10:15, 20, 22; 43:3.

Some commentators have advanced the view that the Chebar may have been the modern Khabur, which enters the Euphrates about 290 miles (466.6 kilometers) N of Babylon. However, it should be noted that the exiles taken by Nebuchadnezzar's forces were removed to "Babylon" (2 Ki. 24:16;

2 Chron. 36:20) and the river Chebar is spoken of as being "in the land of the Chaldeans" (Ezek. 1:3), terms which designate lower or southern Mesopotamia, not an area as far N as the modern Khabur River.

Most scholars agree that when speaking of the "river Chebar" Ezekiel used the Hebrew term *na·har'* (usually rendered "river") apparently in its widest sense to include the numerous Babylonian canals that once intersected the fertile area between the lower courses of the Euphrates and Tigris Rivers. This usage would be consistent with the corresponding Babylonian word that also describes either a river or a canal. Engineers are believed to have devised Babylon's impressive irrigational canal system early in Mesopotamian history to control the otherwise destructive Tigris and Euphrates Rivers, which started rising during the rainy season each year, not only causing destructive floods, but depositing layers of soil-ruining salt over agricultural areas. Many of these canals were also broad enough for large sailing vessels, serving thereby to enhance Babylon's already renowned commercial and economic position.—See CANALS.

Which canal of the vast network that laced Mesopotamia is the Biblical river Chebar cannot be determined with certainty. Some hold that since the Hebrew *Kʿvar'* (Chebar) may be derived from a word meaning 'to be great or mighty,' this would fit Babylonia's *Nahr Malcha* or "Royal River," an ancient, broad, deep canal connecting the Tigris and Euphrates Rivers. Although apparently first dug in the days of Hammurabi, it was reopened by Nebuchadnezzar and is said to have been large enough to afford passage to merchant ships. The *Nahr Malcha* was rated one of the chief canals of Babylonia, running from a point N of Babylon on the Euphrates to Opis near Seleucia at the Tigris.

Most modern Biblical geographers, however, prefer some connection of the "river Chebar" with the Shatt en-Nil, which has been identified with the *naru Kabari* (or "Grand Canal") mentioned in cuneiform contract tablets found at the city of Nippur, about fifty-three miles (85.3 kilometers) SE of Babylon. The Shatt en-Nil branches off the Euphrates above Babylon and runs in a SE direction, passing near Nippur, to rejoin the Euphrates S of Ur, about 150 miles (241.4 kilometers) below Babylon. Considered the canal *par excellence* of ancient Babylonia proper, it is said to have been fifteen to twenty feet (4.6 to 6.1 meters) deep in places, a sufficient depth to make it navigable by certain vessels. There are indications that Jews may have lived in this area about the time of the exile. Cuneiform tablets, believed to be from the archives of a Babylonian brokerage firm of the fifth century B.C.E. and containing many Jewish names among their list of clientele, have been found at Nippur along with the tablets that mention the *naru Kabari*.

The identification of the Chebar with the Shatt en-Nil is, of course, not positive. Shiftings and floodings of the Euphrates River are known to have greatly altered the topography of the country over the centuries. Skilled archaeologists admit uncertainty as to where the ancient canals lay, and they acknowledge that ruins of canals found may date back only to the Arab rule of the Middle Ages. This makes any definite locating of the ancient "river Chebar" an impossibility at this time.

CHEDORLAOMER (Ched·or·la·o'mer). A king of ancient Elam who, prior to Abraham's entry into the Promised Land in 1943 B.C.E., had extended his power westward to the borders of Egypt. After twelve years of servitude, five kings near the southern end of the Dead Sea rebelled against their eastern overlord. In the fourteenth year, Chedorlaomer and three allies, Amraphel of Shinar, Arioch from Ellasar and Tidal of Goiim, came W to put down the rebellion. Beginning in the N and sweeping S, they annihilated all the cities along the trade routes E of the Jordan, and S of the Dead Sea in territory later occupied by the Amalekites. It was then an easy matter to put to flight the five kings that formed the core of the insurrection.

Among Chedorlaomer's captives was Abraham's nephew Lot, who had been living nearby. Abraham, learning of this, quickly set out in hot pursuit with 318 of his armed servants. At Dan they surprised the enemy's far superior forces, and, successfully pursuing them as far as Hobah north of Damascus, recovered Lot and his possessions.—Gen. 14:1-17.

The name Chedorlaomer itself has not been found in listings of ancient rulers of Babylonia. It is recognized as Elamite. Kudur, a possible variation of *Chedor*, appears in many compound names. Lagamar, bearing a resemblance to *laomer*, was an Elamite deity. Some therefore conclude that Chedorlaomer means "servant of Lagamar."

CHEEK. The Bible speaks of striking the cheek, not so much to inflict physical harm, but to chastise, reproach or insult. Thus Jehovah's prophet Micaiah was struck on the cheek for prophesying bad consequences against wicked King Ahab of Israel. (1 Ki. 22:24; 2 Chron. 18:23) Job was reproachfully struck on the cheeks by those who disrespected and ridiculed him during his trial at Satan's hands.—Job 16:10.

The prophets Isaiah and Micah prophesied relative to the Messiah's being struck on the cheek and the hair being pulled from the cheeks, all significant of the bitter reproach that his enemies would heap upon him. (Isa. 50:6; Mic. 5:1) This was fulfilled on Jesus Christ by the Jews at his trial before the Sanhedrin and by the Roman soldiers later on, just before he was put to death on the torture stake. (Matt. 26:67, 68; John 18:22, 23; 19:3) But Jesus did not retaliate in kind nor suffer loss of equilibrium and answer with bitter, angry words.

Jesus had given his disciples counsel: "You heard that it was said, 'Eye for eye and tooth for tooth.' However, I say to you: Do not resist him that is wicked; but whoever slaps you on your right cheek, turn the other also to him." (Matt. 5:38, 39) Here Jesus was not teaching pacifism nor denying the right of self-defense from bodily harm, but he was teaching that a Christian does not need to pay back blow for blow, retaliating, taking vengeance. He was inculcating the principle of avoiding quarrels by not replying or reacting in kind. A slap on the cheek is not intended to injure physically but only to insult or provoke into a fight. Jesus did not say that if someone strikes a Christian on the jaw that he should get up off the floor and hold the other side of his face for a target. What Jesus was saying was that if anyone tried to provoke a Christian into a fight or argument by either bitterly slapping him with an open hand or stinging him with insulting words it would be wrong to retaliate. This is in harmony with the statements of the apostles, giving further emphasis to this principle.—Rom. 12:17-21; 1 Pet. 3:9; see FACE.

CHEESE. The first reference to cheese making was about 3,600 years ago when Job in poetic language figuratively described how he had been formed in his mother's womb, saying to the Grand Creator: "Did you not proceed to pour me out as milk itself and like cheese to curdle me?"—Job 10:10.

Making cheese differed from making butter; the latter was obtained by churning. To make cheese in ancient times milk was quickly curdled with rennet from an animal's stomach or with juice of certain leaves or roots. After curdling, the whey was drained off and the fresh curds were eaten.

David was instructed to take "ten portions of milk" to the chief of the thousand under whom his brothers served in Saul's army. (1 Sam. 17:17, 18) The literal reading of the original is "ten cuts of milk," which may have meant "ten fresh-milk

cheeses." Rotherham's rendering based on certain manuscripts is "ten slices of soft cheese." During the civil war instigated by Absalom, friends sent David provisions of food, including "curds of cattle," and these too may have been soft cheeses. (2 Sam. 17:29) In apostolic times, according to Josephus, there was the "valley of the cheesemakers" separating the upper and lower sections of Jerusalem.

CHELAL (Che'lal) [perfection]. A former exile of the sons of Pahath-moab among those who put away their foreign wives at Ezra's instruction.—Ezra 10:16, 17, 30, 44.

CHELUB (Che'lub) [basket; cage].

1. Descendant of Judah; brother of Shuhah and father of Mehir. (1 Chron. 4:1, 11) The rendering of the name as "Chelub" is based on the Masoretic text and appears in this form in *AV*, *NW* (1961 ed.), *Ro*, *AT* and other translations. However, he is called "Caleb" in *LXX*, *SY*^{p} and *Vg*, and, therefore, this form is found in *NW* (1955 ed.) and other translations, such as those by *Knox* and *Lamsa*.

2. Father of Ezri, one serving under King David as overseer of those cultivating the fields.—1 Chron. 27:26.

CHELUBAI. See CALEB No. 1.

CHELUHI (Chel'u·hi) [possibly, Jah is perfect]. Descendant of Bani; one of those dismissing their foreign wives in the time of Ezra.—Ezra 10:34, 35, 44.

CHEMOSH (Che'mosh). The chief deity of the Moabites, who are referred to as the "people of Chemosh." (Num. 21:29; Jer. 48:46) Some authorities identify this deity with the Baal of Peor because of the latter's association with the Moabites. (Num. 25:1-3) If not generally practiced, at least in cases of extreme stress children were probably sacrificed to Chemosh. —2 Ki. 3:26, 27.

The black basalt stele, commonly known as the "Moabite Stone," erected by King Mesha of Moab to commemorate his revolt against Israel, provides further insight as to how the Moabites viewed their god Chemosh. According to this monument, Chemosh gave the victories in battle, and warfare was undertaken at his command. King Mesha attributed the deliverance from Israelite oppression to Chemosh and the actual affliction at the hands of Omri the king of Israel to the god's anger with his land.

Jephthah referred to Chemosh as the god of the Ammonites. (Judg. 11:24) Some scholars question the correctness of Jephthah's statement in view of the fact that Chemosh is elsewhere always associated with the Moabites. It must, however, be remembered that the Ammonites worshiped numerous gods. (Judg. 10:6) Furthermore, considering that the Ammonites and the Moabites were neighboring peoples, with a common ancestry through Lot the nephew of Abraham, there is nothing unusual about both nations worshiping Chemosh.

The worship of Chemosh was evidently introduced into Israel during the reign of Solomon. Undoubtedly under the influence of his Moabite wives, Solomon built a high place to Chemosh "on the mountain that was in front of Jerusalem." (1 Ki. 11:1, 7, 8, 33) During Josiah's extensive religious reform, some three centuries later, this high place was made unfit for worship.—2 Ki. 23:13.

The prophet Jeremiah, in foretelling calamity for Moab, indicated that her principal god Chemosh as well as his priests and princes would go into exile. The Moabites would become ashamed of their god because of his impotence, just as the Israelites of the ten-tribe kingdom had become ashamed of Bethel, likely because of its association with calf worship. —Jer. 48:7, 13, 46.

CHENAANAH (Che·na'a·nah) [possibly, Canaan].

1. Father of Zedekiah the false prophet contemporaneous with Kings Ahab and Jehoshaphat.—1 Ki. 22:11, 24; 2 Chron. 18:10, 23.

2. Descendant of Benjamin through Jediael and Bilhan.—1 Chron. 7:6, 10.

CHENANI (Che·na'ni) [contraction of Chenaniah, meaning Jehovah is firm]. A Levite making confession to Jehovah prior to the sealing of the "trustworthy arrangement" contracted during Nehemiah's governorship.—Neh. 9:3, 4, 38.

CHENANIAH (Chen·a·ni'ah) [Jehovah is firm].

1. A Levite contemporaneous with King David. "Chenaniah the chief of the Levites in carrying" was an expert, qualified to instruct others concerning the proper handling of the sacred Ark.—1 Chron. 15:22, 25-27.

2. A Kohathite of the family of Izhar. Chenaniah and his sons had been designated for the "outside business," evidently consisting of service as judges and officers, of whom there were 6,000 at the time of David's numbering the Levites. (1 Chron. 26:29; 23:1-4, 12) Since the Kohathites carried the utensils of the sanctuary in Moses' day, possibly this Chenaniah is the same as No. 1 above.—Num. 4:4, 5, 15.

CHEPHAR-AMMONI (Che'phar-am'mo·ni). A city in the tribal inheritance of Benjamin. (Josh. 18:21, 24) The location is uncertain; some connect it with Khirbet Kefr Ana, a ruined site about three miles (5 kilometers) N-NE of Bethel.

CHEPHIRAH (Che·phi'rah) [village]. A Hivite city (Josh. 9:7, 17), and one of the four cities represented by the Gibeonite ambassadors that falsely claimed to be from a distant land and by means of this trick were able to conclude a covenant with the Israelites under Joshua. (Josh. 9:3-27) Chephirah is easily identifiable today with the impressive uninhabited remains at Khirbet Kefireh, five miles (8 kilometers) W-SW of el-Jib (Biblical Gibeon) at the summit of what was once a series of armed terraces. This strategic position of Chephirah served to guard against the approach of enemy forces to Gibeon from the W. At the time of the land distribution Chephirah came within Benjamin's inheritance (Josh. 18:26) and after the exile was among those cities resettled. —Ezra 2:1, 25; Neh. 7:29.

CHERAN (Che'ran) [possibly, lamb]. A son of Horite sheik Dishon.—Gen. 36:26; 1 Chron. 1:41.

CHERETHITES (Cher'e·thites). The name of a people connected with the Philistines. (Ezek. 25:16; Zeph. 2:5) Some Cherethites served with the military forces of Jehovah's chosen nation.—2 Sam. 8:18; 20:23; 1 Chron. 18:17.

Certain Hebrew lexicographers believe that *ke·re·thi'* comes from the root word *ka·rath'* (meaning "cut off") and should be rendered into English as "executioner." The majority of Bible commentators, however, consider the Hebrew term for "Cherethites" (*ke·re·thi'*, or, *ke·re·thim'* [plural]) to refer to nationality. But they do acknowledge that *ka·rath'* may be the correct root of *ke·re·thi'* and that Jehovah, at Ezekiel 25:16, may be making an alliterative play on words when pledging, "I will cut off [*hikh·rat·ti'*] the Cherethites [*ke·re·thim'*]," or, in effect, 'I will slay the slayers.'

An affinity between the Cherethites and the Philistines seems indicated by their mention together at Ezekiel 25:15-17 and Zephaniah 2:5-7. The *Septuagint* rendering of these verses substitutes the term "Cretans" for "Cherethites," perhaps attempting thereby to link them with the Philistines who came "out of Crete [Caphtor]." (Amos 9:7) Because of this, and the apparent connection of the Cherethites with "the land of the Philistines" at 1 Samuel 30:14, 16,

most scholars conclude that the Cherethites and Philistines were either the same people or two closely associated peoples. Others reason that the Cherethites may have been a "principal Philistine tribe."

One suggestion advanced is that, though originally two peoples, the Philistines were either the more powerful of the two or were the earlier arrivals in Canaan. And so they eventually predominated, giving their name to the section of land called Philistia, although the name "Cherethites" did not entirely fade out. According to this view, the meaning of the above-cited prophecies of Ezekiel and Zephaniah would be that Jehovah was going to bring "vengeance" and "woe" upon all the inhabitants of the cities of Philistia, both the Philistines and the Cherethites, prophecies apparently brought to fulfillment by the Babylonians.

Some of the Cherethites came to be among David's armed forces and they and the Pelethites (often mentioned with them) may have served as the royal bodyguard under Benaiah. (2 Sam. 8:18; 20:23; 1 Chron. 18:17; compare 2 Samuel 23:22, 23; 1 Chronicles 11:25.) In view of this, scholars often seek to connect them with the "Carian bodyguard" of the time of priest Jehoiada, more than a hundred years later. (2 Ki. 11:4, 19; see CARIAN BODYGUARD.) Though apparently foreign born, the Cherethites of David's day were not mere mercenaries, acting solely out of personal gain (as is often wrongly argued), but were genuinely devoted to David as Jehovah's anointed. This was amply demonstrated by their faithfully sticking with David when he was forced to evacuate Jerusalem because "the heart of the men of Israel" had come to be with rebel Absalom. (2 Sam. 15:13, 18) Similarly, the Cherethites later obediently aided in suppressing the revolt of Sheba the Benjamite, and in supporting Solomon, David's choice as Israel's royal successor.—2 Sam. 20:7; 1 Ki. 1:38, 39, 44.

CHERITH, TORRENT VALLEY OF (Che'rith) [perhaps, cut]. A site where Elijah concealed himself and was fed by ravens after announcing a coming drought to Israel's King Ahab.—1 Ki. 17:1-7.

Some geographers, on the basis of the expression "east [Hebrew, *'al p'neh'*] of the Jordan" (17:3, *AT, JB, NW, RS*), have tentatively identified Cherith with the Wadi el-Yabis in Gilead, a stream flowing into the Jordan about eight miles (12.9 kilometers) SE of Beth-shean. Others, however, hold the view that this same Hebrew expression may also be rendered "on the front of" or "*before* the Jordan" (*Yg, AS*), implying that Cherith could have been situated on either side of the Jordan River. Additionally, they consider it unlikely that the torrent valley of Cherith would be identified with a location so near Elijah's Gilead home (17:1), for such a hiding place would obviously be investigated by Ahab's forces in their search for the prophet. (18:10) In view of these factors, the location remains unidentifiable.

CHERUB.

1. (cher'ub). An angelic creature of high rank having special duties, distinguished from the order of seraphs. The first of some ninety times they are mentioned in the Bible is at Genesis 3:24; after God's driving Adam and Eve out of Eden cherubs were posted at the E entrance with a flaming blade of a sword "to guard the way to the tree of life." Whether more than two were stationed there is not disclosed.

Representative figures of cherubs were included in the furnishings of the tabernacle set up in the wilderness. Rising above each end of the Ark's cover were two cherubs of hammered gold. They were facing each other and bowing toward the cover in an attitude of worship. Each had two wings that spread upward and screened over the cover in a guarding and protecting manner. (Ex. 25:10-21; 37:7-9) Also, the inner covering of tent cloths for the tabernacle and the curtain dividing the Holy from the Most Holy had embroidered cherub figures.—Ex. 26:1, 31; 36:8, 35.

These were not grotesque figures fashioned after the monstrous winged images worshiped by pagan nations round about, as some contend. Rather, they had human form according to the unanimous testimony of ancient Jewish tradition (the Bible is silent on this matter), were finest works of art, representing angelic creatures of glorious beauty, and were made in every detail "according to . . . the pattern" Moses received from Jehovah himself. (Ex. 25:9) The apostle Paul describes them as "glorious cherubs overshadowing the propitiatory cover." (Heb. 9:5) These cherubs in reality depicted the presence of Jehovah: "And I will present myself to you there and speak with you from above the cover, from between the two cherubs that are upon the ark of the testimony." (Ex. 25:22; Num. 7:89) Hence, Jehovah was said to be "sitting upon [or, between] the cherubs." (1 Sam. 4:4; 2 Sam. 6:2; 2 Ki. 19:15; 1 Chron. 13:6; Ps. 80:1; 99:1; Isa. 37:16) In symbol, the cherubs served as "the representation of the chariot" of Jehovah upon which he rode (1 Chron. 28:18), and the wings of the cherubs offered both guarding protection and swiftness in travel. So David, in poetic song, described the speed with which Jehovah came to his aid, yes, like one who "came riding upon a cherub and came flying" even "upon the wings of a spirit."—2 Sam. 22:11; Ps. 18:10.

The detailed architectural plans for Solomon's magnificent temple called for two huge cherubs in the Most Holy. They were made of oil-tree wood overlaid with gold, each standing ten cubits high. They both stood facing the E on a N-S line running presumably through the center of the room. Although standing ten cubits apart, one wing of each cherub reached to touch the tip of the other's extended wing in the center of the room, overshadowing the ark of the covenant and its poles, which rested beneath. The outer wings of each cherub touched the N and S walls respectively. Thus the wings of the cherubs spanned the twenty-cubit width of the room. (See TEMPLE.) Engraved carvings of cherubs, overlaid with gold, also decorated the walls and doors of the temple. Likewise the sides of the copper water carriages were ornamented with cherubs. (1 Ki. 6:23-35; 7:29-36; 8:6, 7; 1 Chron. 28:18; 2 Chron. 3:7, 10-14; 5:7, 8) In a similar manner, carved cherubs ornamented the walls and doors of the temple that Ezekiel envisioned. —Ezek. 41:17-20, 23-25.

Ezekiel also relates a number of visions in which symbolic cherubs of unusual description were seen. After speaking of them as "living creatures" (1:5-28), he later identifies them as "cherubs." (9:3; 10:1-22; 11:22) In these pictorial visions the cherubs are intimately associated with the glorious personage of Jehovah and constantly attendant upon him.

In this prophetic book, Ezekiel was also told to "lift up a dirge concerning the king of Tyre," in which he calls the king a glorious covering cherub that was once "in Eden, the garden of God," but who was stripped of his beauty and made as ashes upon the ground. "This is what the Lord Jehovah has said: . . . 'You are the anointed cherub that is covering, and I have set you. On the holy mountain of God you proved to be. In the midst of fiery stones you walked about. You were faultless in your ways from the day of your being created until unrighteousness was found in you. . . . I shall put you as profane out of the mountain of God, and I shall destroy you, O cherub that is covering [O protecting cherub, *Vg*].' "—Ezek. 28:11-19.

2. (pronounced *ke'rub*). A city in Babylonia from which certain exiles returned to Jerusalem in 537 B.C.E., but who were unable to trace their genealogy, whether they were Israelites.—Ezra 2:59; Neh. 7:61.

CHESALON (Ches'a·lon) [possibly, back]. A city mentioned with Mount Jearim and serving to mark part of the N boundary of Judah. (Josh. 15:10) It is today commonly identified with Kesla, located about eleven miles (17.7 kilometers) W of Jerusalem, and its situation on a mountain ridge or "back" may help explain its Biblical name.

CHESED (Che'sed) [possibly, Chaldean]. One of the eight sons Milcah bore to Nahor the brother of Abraham.—Gen. 22:20-22.

CHESIL (Che'sil) [stupidity]. The name of a town appearing in the list of places within the territory of Judah. (Josh. 15:21, 30) A comparison of Joshua 15:30 with Joshua 19:4 and 1 Chronicles 4:30 indicates that Chesil may be the same as Bethuel, perhaps being an uncomplimentary name applied to the place because of idolatrous practices carried on there. Some lexicographers view "Chesil" as a copyist's error. —See BETHUEL No. 2.

CHESULLOTH (Che·sul'loth) [loins or slopes]. A boundary city of Issachar (Josh. 19:18) and probably the same as Chisloth-tabor. (Josh. 19:12) It is generally identified with Iksal, situated at the base of the hills of Nazareth and less than three miles (5 kilometers) SE of that city. Hence it lay in the plains of Esdraelon to the W of Mount Tabor. —See CHISLOTH-TABOR.

CHIDON (Chi'don) [javelin]. The name of the owner of the threshing floor or the threshing floor itself where Uzzah was struck down by Jehovah when an attempt was made to move the ark of the testimony in an improper manner from Kiriath-jearim to the city of David. The threshing floor was apparently located someplace between these two points and near the house of Obed-edom. (1 Chron. 13:6-14) Despite various attempts to identify it, most modern geographers consider its precise location unknown. The parallel narrative at 2 Samuel 6:6 says "Nacon," which possibly indicates that one account uses the name of the location of the threshing floor, while the other uses the name of its owner, or that one term may represent a scribal alteration of the other. In either case, after the above incident the place came to be called Perez-uzzah, meaning "rupture against Uzzah."—See PEREZ-UZZAH.

CHIEFTAIN [Heb., *na·si'*]. A man in a ruling position, such as the hereditary head of a tribe or a paternal house. The Hebrew word is variously translated in Bible versions as "prince," "leader," "ruler," "chieftain." The heads of the twelve paternal houses or tribes of Israel were termed "chieftains." (Num. 1:16; Josh. 22:14) The term is also applied to the heads of the twelve clans springing from Ishmael. (Gen. 17:20; 25:16) The title was used regarding Kings Solomon and Zedekiah as rulers. (1 Ki. 11:34; Ezek. 21:25) The high standing that Abraham the family head had with God is indicated in his being called a "chieftain of God," by the Hittites. —Gen. 23:6.

In the days of Moses, the chieftains acted as representatives of the people before Moses, the priests and Jehovah, taking a lead in worship. Moses selected a chieftain from each of the tribes (except the tribe of Levi) to spy out the Promised Land. The bad report of the ten unfaithful spies had a great influence upon the people. (Num. 13:2-16, 25-33) Two hundred and fifty chieftains of the sons of Israel were in the rebellion led by Korah to take over the priesthood from Aaron's house. (Num. 16:2, 10, 17, 35) The chieftains had a share in making a covenant for Israel with the Gibeonites. (Josh. 9:15, 18) After Joshua had led Israel into Canaan, and had defeated the nations there, the chieftains played a prominent role in dividing up the land. (Num. 34:18; Josh. 14:1) Eleazar, the son of Aaron, was appointed as chieftain over the heads of the paternal houses of the tribe of Levi, making him a "chieftain of the chieftains." (Num. 3:32) King Solomon called all the chieftains of the tribes together to Jerusalem at the time that he had the ark of the covenant brought into the newly built temple. (1 Ki. 8:1) Ezekiel speaks prophetically of a chieftain, at Ezekiel, chapter 46.

The people were to give a chieftain proper respect, never subjecting him to verbal abuse. (Ex. 22:28) When the apostle Paul was on trial before the Sanhedrin the high priest Ananias ordered those standing by Paul to strike him on the mouth. Then Paul said to him: "God is going to strike you, you whitewashed wall," not knowing that it was the high priest to whom he was speaking. When this was called to his attention, he said: "Brothers, I did not know he was high priest. For it is written, 'You must not speak injuriously of a ruler of your people.'" —Acts 23:1-5.

Although chieftains were to be respected, they were not above obedience to the law of God. When they sinned against the Law, they were required to meet its regulations regarding such sins. Because of their responsible position and the effect their conduct would have on others due to their example and influence, a distinction was made in the individual sin offerings made by them for unintentionally violating a command of God. The high priest was required to offer a young bull, a chieftain was to offer a male goat, and anyone of the rest of the people, either a female goat or a female lamb.—Lev. 4:3, 22, 23, 27, 28, 32; see LEADER, NOBLE, PRINCE.

CHILD, CHILDREN. The Creator, Jehovah, arranged for the multiplication of the human race by the birth of children who, in turn, would become adults and, in time, become parents themselves. The procreation mandate is expressed at Genesis 1:28. It is a normal desire of people to have children. The ancient Israelites were especially concerned about bringing forth children because of God's promise to make them a mighty nation and because through them would come the seed of Abraham to bless all the families of the earth. (Gen. 28:14) Having many children was considered a blessing from God. (Ps. 127:3-5; 128:3-6) Sterility was looked on as a reproach.—Gen. 30:23.

In Bible times a boy's birth was usually a happier occasion than a girl's, although in the family circle a girl was just as much loved by the parents as the boy. The preference for a boy lay in the fact that it assured (1) a continuance of the family line and name, and (2) the holding of family property. The priority of the male is indicated also by the fact that the purification period under the law was twice as long for female births. (Lev. 12:2-5) The firstborn son belonged to Jehovah and was to be redeemed by an offering.—Ex. 13:12, 13; Num. 18:15.

Anciently, at birth the infant was first washed with water, then rubbed with salt. (Ezek. 16:4) This was done to make the skin dry, tight and firm. Swaddling clothes or cloth bands were tightly wrapped around the infant. (Job 38:9; Luke 2:12) The mother breast-fed it for two and a half or three years, or longer. Isaac was weaned, apparently, at the age of about five years. (Compare Genesis 12:4; 21:5; 15:13, 14; Galatians 3:17.) Under exceptional circumstances, such as a mother's dying or being unable to furnish milk, nurses were employed.

In earlier history names were given to children at birth, either by the father (Gen. 5:29; 16:15; 21:3; 35:18) or by the mother (Gen. 4:25; 29:32; 1 Sam. 1:20), but in later times in Israel names were given to the boys at the time of circumcision, which was on the eighth day. (Luke 1:59; 2:21) Sometimes the name of a boy was the same as that of the father, but usually the name had to do with circumstances preceding or accompanying the birth, or it was a name in connection with the name of Jehovah, or, as time elapsed, certain names became merely tra-

ditional and had nothing to do with the original meaning.

Mothers used various methods to transport their young children. At times the child was bundled on the back or carried on the shoulder. Jehovah through Isaiah refers to the mothers as clutching their children to their bosom, hoisting them on their shoulders, or carrying them on the flank, just above the hip. (Isa. 49:22; 66:12) Young children are still carried by Arab mothers astride the hip or shoulder. Also, Moses speaks of children as being carried in the bosom.—Num. 11:12.

Boys were mainly cared for by the mother until about five years of age. Of course, the father had the primary responsibility of teaching the Scriptures from the child's infancy, with the mother's assistance. (Deut. 6:7; Prov. 1:8; Eph. 6:4; 2 Tim. 3:15) As they grew older they were taught by the father and given practical training in agriculture, cultivating the fields, attending to the sheep or cattle or caring for the vineyard, or learning to perform the father's trade if it was something different from these, such as carpentry, pottery, and so forth. Both Joseph and David were young shepherd lads.—Gen. 37:2; 1 Sam. 16:11.

Girls were under the immediate care of the mother, subject, of course, to the father's jurisdiction. While at home they were taught the domestic arts, which would be of value to them in adult life. Rachel was a shepherdess. (Gen. 29:6-9) Young women worked with Ruth in the fields gleaning ears of grain (Ruth 2:5-9), and the Shulammite girl says that her brothers made her keeper of the vineyards.—Song of Sol. 1:6.

Young children in Israel knew the joy of relaxation and amusements. Jesus spoke of children playing in the marketplace, imitating things they had observed while watching grown-ups. (Matt. 11:16, 17) The Scriptures speak of children playing in the public squares.—Zech. 8:5.

But the well-trained Israelite youths remembered their Creator in the days of their young manhood and some even served him as ministers. Samuel as a boy was used to minister to Jehovah at the tabernacle. (1 Sam. 2:11) Jesus was very concerned with the service of his Father when he was only twelve years of age, learning all that he could by talking to the teachers in the temple. (Luke 2:41-49) A little Hebrew girl, who had implicit faith in Jehovah and his prophet Elisha, was the one responsible for directing Naaman to Elisha to be healed of leprosy. (2 Ki. 5:2, 3) At Psalm 148:12, 13 both boys and girls are commanded to praise Jehovah. Due to their training in the Bible, boys were able to cry out when they saw Jesus at the temple, saying: "Save, we pray, the Son of David!" and Jesus commended them.—Matt. 21:15, 16.

The parents were the ones responsible for the education and training of their children, they themselves being the instructors and guides, both by word and by example. The educational program was as follows: (1) Fear of Jehovah was taught. (Ps. 34:11; Prov. 9:10) (2) The child was admonished to honor his father and mother. (Ex. 20:12; Lev. 19:3; Deut. 27:16) (3) Discipline or instruction in the Law, its commandments and doctrines and education in the activities and revealed truths of Jehovah were diligently inculcated in the impressionable minds of the young offspring. (Deut. 4:5, 9; 6:7-21; Ps. 78:5) (4) Respect for older persons was stressed. (Lev. 19:32) (5) Obedience was indelibly stamped upon the youngster's mind. (Prov. 4:1; 19:20; 23:22-25) (6) Practical training for adult living was stressed, such as learning to do things around the home, if a girl, or learning the trade of his father or some other trade, if a boy. (7) Education in reading and writing was given.

After the Babylonian exile, synagogues existed in most cities, and in later times boys were instructed by teachers there. Additionally, religious instruction was given as the parents gave heed to the divine injunction to take their children with them when going to the assemblies that were held for the purpose of worshiping and praising Jehovah. (Deut. 31:12, 13; Neh. 12:43) Jesus' parents had taken him up to Jerusalem for the Passover. When on the return trip they missed him and found him in the temple, "sitting in the midst of the teachers and listening to them and questioning them."—Luke 2:41-50; see EDUCATION.

If an occasion arose where a son became absolutely rebellious and incorrigible after repeated warnings and the necessary discipline, a still sterner measure was taken. The son was brought before the older men of the city, and after testimony from the parents that he was an irreformable offender, the delinquent suffered capital punishment by stoning. Such arrangement evidently had reference to a son beyond the age of what is usually considered a young child, for this one the Scriptures describe as "a glutton and a drunkard." (Deut. 21:18-21) One striking his father or mother, or calling down evil upon his parents, was put to death. The reason for such strong measures was that the nation might clear away what was bad from their midst and so that "all Israel [would] hear and indeed become afraid." Therefore, any tendency in the nation toward juvenile delinquency or disrespect of parental authority would be greatly retarded by the punishment inflicted upon such offenders.—Ex. 21:15, 17; Matt. 15:4; Mark 7:10.

Great disrespect was shown to God's appointed prophet Elisha by a group of small boys who derided him, crying out: "Go up, you baldhead! Go up, you baldhead!" Either they wanted Elisha, who was wearing Elijah's familiar garment, to go on his way up to Bethel or to get off the earth altogether by making an ascent into the heavens as Elijah had done. They did not want him around. Elisha finally turned and called down evil upon them in the name of Jehovah. "Then two she-bears came out from the woods and went tearing to pieces forty-two children of their number."—2 Ki. 2:23, 24.

Jesus prophesied that children would rise up against their parents and parents against their children because of the stand that they would take as followers of him. (Matt. 10:21; Mark 13:12) The apostle Paul foretold that one of the major problems marking the "last days" would be children who would be disobedient to parents, and that there would be an absence of natural affection.—2 Tim. 3:1-3.

In setting forth the qualifications for overseers and ministerial servants in the Christian congregation, the apostle Paul specified that men selected for these positions were to have "believing children that were not under a charge of debauchery nor unruly," but that they must be in subjection with all seriousness; for, says Paul, "if indeed any man does not know how to preside over his own household, how will he take care of God's congregation?"—Titus 1:6; 1 Tim. 3:4, 5, 12.

PARENTAL AUTHORITY

The authority of the parents, particularly the father in the family, was quite broad in scope. As long as the father was alive and able to manage the household the sons were subject to him. However, if a son finally set up an independent home, then he became the head of his own household. Children could be sold into temporary bondage by a father for the payment of debts contracted. (Ex. 21:7; 2 Ki. 4:1; Matt. 18:25) The father's authority over the daughter was such that he could annul a vow made by the daughter. However, his authority could not interfere with his daughter's worship of Jehovah or cause failure to obey Jehovah's commands, for the reason that the father as a member of the nation of Israel was dedicated to God and fully under God's law. (Num. 30:3-5, 16) A widow or a divorced woman could return to her father's house and again become his property. (Gen. 38:11) Parental authority

was also manifest in marriage inasmuch as the parents selected wives for their sons or made arrangements for the marriage.—Gen. 21:21; Ex. 21:8-11; Judg. 14:1-3.

The inheritance rights came through the father. A childless wife often endeavored to acquire children from her maidservant as her husband's concubine. Such a child was welcomed by the barren wife as her own. (Gen. 30:1-8) An illegitimate child could not be a member of the congregation of Israel. (Deut. 23:2) In the birth of twins, great care was exercised to distinguish the child that came into the world first (Gen. 38:28), since the firstborn son received two portions of his father's inheritance, while the other son received only one portion. (Deut. 21:17; Gen. 25:1-6) Usually the older son assumed the responsibility of supporting the females in the family after his father had died. A son born through levirate marriage was raised up as the son of the dead man and inherited his property.—Deut. 25:6; Ruth 4:10, 17.

FIGURATIVE USES

The words "child" and "children" as used in the Bible have considerable latitude in meaning. The descendants of Israel are referred to as "children in the flesh," also as "children of transgression" by Isaiah because of their rebellious ways against Jehovah. (Rom. 9:8; Isa. 57:4) In the days of the apostles wicked persons were classified as "accursed children" and "children of the Devil." (2 Pet. 2:14; 1 John 3:10) In contrast, persons exercising faith in Christ and becoming spirit-begotten ones are called "God's children." (John 1:12; Rom. 8:16) Disciples are often called children.—John 13:33; Heb. 2:13.

Individuals privileged to receive a resurrection from the dead are spoken of as "children of the resurrection" (Luke 20:36); also those who are joint heirs with Christ are "the children by the promise" (Rom. 9:8) or children "of the free woman." (Gal. 4:31) All those desiring to attain life in the kingdom of heaven must display the childlike qualities of humility, receptiveness and trust. (Matt. 18:2-4) Men and women who strive to obey God by using the light of truth in their lives are described as "obedient children" and as "children of light."—1 Pet. 1:14; Eph. 5:8.

Paul counseled the congregation at Corinth as he would children, to "widen out" in affection; prior to this he had encouraged them not to become children in powers of understanding.—2 Cor. 6:13; 1 Cor. 14:20.

CHILDBEARING. A privilege granted exclusively to womankind by the Creator, and for which he especially designed and equipped the female. The Edenic mandate given to the first human couple and later repeated to the survivors of the Flood included conceiving and bearing children. (Gen. 1:28; 9:7) However, because of sin and disobedience, Jehovah said to Eve, in connection with childbearing: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children."—Gen. 3:16; see BIRTH; LABOR PAINS.

Concerning childbearing and motherhood, the apostle Paul recommended that younger widows, who may be greatly distracted if their motherly instincts are not satisfied, get married and bear children rather than spend their time gadding about as "gossipers and meddlers in other people's affairs." (1 Tim. 5:11-15) Concerning women in the Christian congregation, Paul said that they "will be kept safe through childbearing, provided they continue in faith and love and sanctification along with soundness of mind." —1 Tim. 2:15.

CHILEAB (Chil'e·ab). David's second son born in Hebron. His mother Abigail was the former wife of Nabal. (2 Sam. 3:2, 3) Chileab is called Daniel at 1 Chronicles 3:1.—See DANIEL No. 1.

CHILION (Chil'i·on) [frailty]. A son of Naomi and Elimelech and the brother of Mahlon the husband of Ruth. In Moab, where the family had moved from Bethlehem, in Judah, to escape a famine that occurred in the time of the judges, Chilion, after the death of his father, married the Moabitess Orpah. Both he and his brother died childless in Moab.—Ruth 1:1-5; 4:9, 10.

CHILMAD (Chil'mad) [meaning uncertain]. Evidently a place listed among those trading with Tyre in the sale of fine clothing, dyed materials, carpets and ropes.—Ezek. 27:2, 23, 24.

In the phrase "Asshur and Chilmad were your traders," the word "and" is supplied, not appearing in the Hebrew text. Because of this the version of the Jewish Publication Society prefers the rendering: "Asshur was as thine apprentice in traffic," thereby not translating Chilmad as a proper name. Most translations, however, treat Chilmad as a place-name. Some authorities suggest an identification with Kalwadha, a city near Baghdad. The changing of an "m" for a "w" is common in Assyro-Babylonian.

CHIMHAM (Chim'ham) [pale]. Presumably a son of Barzillai. When the aged Barzillai declined the invitation to become part of King David's court and recommended that Chimham go in his place, David replied: "With me Chimham will go across [the Jordan], and I myself shall do to him what is good in your eyes; and all that you may choose to lay upon me I shall do for you." (2 Sam. 19:33, 37-40) Apparently Chimham remained in the royal court, as indicated by David's final instructions to Solomon. (1 Ki. 2:7) Reference is made at Jeremiah 41:17 to the "lodging place of Chimham" near Bethlehem. It is not known whether this refers to the Chimham of David's time or to a later man by the same name. Some commentators say that Chimham may have been given a tract of land for his services to David, or that it was a place where Chimham had built a lodging place for travelers.

CHINNERETH (Chin'ne·reth) [perhaps, lute, harp].

1. A fortified city of Naphtali. (Josh. 19:32, 35) It is presently identified with Khirbet el-'Oreimeh, situated on a mound about two miles (3.2 kilometers) SW of Capernaum, overlooking the NW portion of the Sea of Galilee. The name el-'Oreimeh means "harp" or "lyre." Chinnereth appears on the temple walls of Karnak at Thebes, Egypt, in the list of Canaanite cities conquered by Thutmose III (whose reign historians assign to the sixteenth century B.C.E.).

2. A district or region of Israel attacked by Syrian King Ben-hadad at the instigation of King Asa of Judah. (c. 962/961 B.C.E.) (1 Ki. 15:20; compare 2 Chronicles 16:4.) The expression "all Chinnereth" is usually considered to refer to the fertile Plain of Gennesaret, a small, well-watered triangular area extending S of the suggested site of the city of Chinnereth.

3. The early name of the Sea of Galilee. (Num. 34:11) Associating the name with the Hebrew word for harp (*kin·nohr'*), some suggest that it is applied to the lake because of the harp-shaped form of this body of water. Gennesaret, probably the Greek form of the name, was used when Jesus was on earth (Luke 5:1), as well as the names Sea of Galilee and Sea of Tiberias.—John 6:1.

In addition to being included among the boundaries of the Promised Land (Num. 34:11), the lake formed part of the W boundary of the Amorite kingdom of Og, and, following the Israelite conquest, figured in the W boundary of the tribe of Gad. (Deut. 3:16, 17; Josh. 13:24-27) The reference to "the desert plains [Heb., *'ara·vah'*] south of Chinnereth" (Josh. 11:2) evidently means the section of the Jordan valley S of the Sea of Galilee, known as the Ghor.—See GALILEE, SEA OF.

CHIOS (Chi'os). One of the larger islands in the Aegean Sea and separated from the western coast of Asia Minor by a strait five miles (8 kilometers) or more wide. The island measures some thirty-two miles (51.5 kilometers) in length (N to S) and varies between eight and eighteen miles (12.9 to 29 kilometers) in breadth (E to W).

Chios is mentioned in the account in Acts 20 concerning Paul's return trip to Jerusalem at the close of his third missionary journey, in the spring of 56 C.E. The ship on which Paul was traveling left Mitylene (vs. 14) some sixty miles (96.5 kilometers) to the NE, probably in the morning, and "arrived opposite Chios" (vs. 15), likely by sunset. Then, the following day, the voyage continued to Samos, approximately sixty-five miles (104.6 kilometers) farther down the coast.

This may seem like a slow trip by modern travel standards; however, Luke's eyewitness narrative accords well with the geography of the area and the nautical procedures of that time. The intricate passage through the island-studded waters of the Aegean would require as much light as possible for safe navigation. It has been suggested that sailing at night would have been hazardous for, even if the skies were not overcast, the moon would not have been in its brightest phase and would have set soon after midnight, since this was about three weeks after the full or near-full moon of Passover. (Vss. 6, 7, 13-15) Also, interestingly, it has been observed that the winds on the Aegean about this time of year blow generally from the N during the day and as a calm southerly breeze at night. So, understandably, a ship on a south-bound journey would likely weigh anchor at sunset and set sail with the first breath of N wind the following day.

At the time of Paul's journey Chios was considered a free city-state of the Roman province of Asia, a status it maintained until the reign of Emperor Vespasian (69-79 C.E.). Both the island and its chief city are today called Khios by the Greeks and Scio by the Italians.

CHISLEV (Chis'lev). The postexilic name of the ninth Jewish lunar month, which falls within November and December. (Neh. 1:1; Jer. 36:9; Zech. 7:1) It corresponded with the third month of the secular calendar. The meaning of the name is uncertain.

This was a winter month, a month of cold and rain. So we read of King Jehoiakim that he was "sitting in the winter house, in the ninth month, with a brazier burning before him." (Jer. 36:22) In postexilic Jerusalem, the people who gathered for the assembly ordered by priest Ezra beginning on the twentieth day of this month "kept sitting in the open place of the house of the true God, shivering because of the matter and on account of the showers of rain." (Ezra 10:9, 13) Quite obviously there were no shepherds sleeping in the fields at night at this time of the year, nor for some time afterward.

The festival of dedication, held in the wintertime at Jerusalem, is mentioned at John 10:22. As shown in the Apocryphal book of 1 Maccabees (4:52-59), this eight-day festival was instituted by Judas Maccabaeus on the twenty-fifth day of Chislev in the year 165 B.C.E. to commemorate the rededication of the temple in Jerusalem. This festival is today known as Hanukkah.—See FESTIVAL OF DEDICATION.

CHISLON (Chis'lon) [slow]. A Benjamite of Moses' day whose son Elidad assisted with the division of the Promised Land into inheritance portions.—Num. 34:17, 21.

CHISLOTH-TABOR (Chis'loth-ta'bor) [loins or flanks of Tabor]. A city marking Zebulun's boundary and apparently a variant form of Chesulloth. (Josh. 19:12, 18) It is usually identified with Iksal, less than three miles (4.8 kilometers) SE of Nazareth, at the foot of Mount Tabor, which location may account for its name.—See CHESULLOTH.

CHITLISH (Chit'lish) [a man's wall]. A city in the Shephelah in the inheritance of Judah. (Josh. 15:33, 40) Since the *Septuagint* uses the term *Ma·a·khos'* instead of Chitlish, it is usually identified with modern-day Khirbet el-Meqhaz five miles (8 kilometers) SW of Lachish. Some authorities associate Chitlish with the name Kentisha mentioned in the Palestinian list of Pharaoh Thutmose III, and a similar name found on an ostracon from a later date at Lachish.

CHLOE (Chlo'e) [first green shoot of plants]. A woman through whose household Paul received reports concerning the dissensions existing in the Corinthian congregation. (1 Cor. 1:11) Though Paul's letter does not state that Chloe was a Christian residing at Corinth or at Ephesus where the letter was penned, in view of the apostle's reference to this household by name, evidently at least some members thereof, either family members or slaves, were Christians known to the Corinthians.

CHORAZIN (Cho·ra'zin). A city among those reproached by Jesus and located at the NW end of the Sea of Galilee. (Matt. 11:21) It is usually identified by geographers with Khirbet Kerazeh, only about two miles (3.2 kilometers) N of the suggested site of ancient Capernaum (vs. 23), the city that Jesus apparently used as a base of operations during his great Galilean ministry of over two years' duration. Jesus pronounced coming "woe" for the Jewish inhabitants of Chorazin who, during that period, were witnesses of "powerful works" that would have moved the pagans of Tyre and Sidon to repentance, yet who failed to act on Jesus' message. After this, in the fall of 32 C.E., when dispatching the seventy disciples during the later Judean ministry, Jesus inserted a reference to Chorazin's impenitent attitude into his discussion apparently to illustrate verbally how his disciples were to 'wipe the dust' of those cities that 'disregarded' them off their feet.—Luke 10:10-16.

CHRIST [Gr., *Khri·stos'*, anointed; the Anointed One]. This title is equivalent to the Hebrew *Mashi'ahh*, "Messiah," and in the Authorized Version of the Christian Greek Scriptures it appears 571 times. The title is most often used alone, but is also compounded as "Jesus Christ('s)" 113 times, "Lord Jesus Christ('s)" 85 times, "Christ Jesus" 58 times, "the [very] Christ" 20 times. "Christ" is not a mere appellative added to distinguish the Lord Jesus from others of the same name; it is an official title.—See JESUS CHRIST; MESSIAH.

The coming of Christ or Messiah, the one whom Jehovah would anoint with his spirit to be the universal king, had been foretold centuries before Jesus' birth. (Dan. 9:25, 26) However, at his birth Jesus was not yet the Anointed One or Christ. In foretelling his birth the angel instructed Joseph: "You must call his name Jesus." (Matt. 1:21) But when the shepherds near Bethlehem were given the angelic announcement, in anticipation of Jesus' future role they were told: "There was born to you today a Savior, who is Christ the Lord," that is, "who *is to be* Christ the Lord."—Luke 2:11, *NW*, 1950 ed., ftn. a.

The personal name of Jesus followed by the title "Christ" may call attention to the person himself and that he is the one who became the Anointed One of Jehovah. This occurred when he reached thirty years of age, was baptized in water, and was anointed with Jehovah's spirit visibly observed in the form of a dove descending upon him. (Matt. 3:13-17) This is the point Peter made at Pentecost: "God made him both Lord and Christ, this Jesus," evidently recalling the expression he had heard from the lips of Jesus, who first used the term "Jesus Christ." (Acts 2:36-38;

John 17:3) This expression "Jesus Christ" is also used in the opening and closing words of the Christian Greek Scriptures.—Matt. 1:1; Rev. 22:21.

On the other hand, putting the title ahead of the name and saying "Christ Jesus" instead of "Jesus Christ" places greater emphasis on the office or position held by Jesus. It focuses attention primarily on the office, secondarily on the office holder, as in saying King David or Governor Zerubbabel. It would remind one of the singular official position Jesus holds as the Anointed One of Jehovah, an honored position not shared by others of his followers who are also anointed. Never do we hear of Christ Peter, Christ John or Christ Paul. Only Jehovah's beloved Son is entitled "Christ Jesus." Paul used this expression in his first inspired letter. (1 Thess. 2:14) Older manuscripts show that Luke also used it, once, at Acts 24:24 (*NW; RS*), when speaking about Paul. It appears at 1 Peter 5:10, 14 in the *Authorized Version*, but is not found there in the Westcott and Hort Greek text, hence is not in the *New World Translation*.

The use of the article "the" with the title in some twenty instances where "the Christ" (*ho Khri·stos'*) occurs in the *Authorized Version* is another way attention is sometimes drawn to the office as held by Jesus. (Matt. 16:16; Mark 14:61) The grammatical structure of the sentence, however, may be a factor determining whether the article is used or not, for says W. E. Vine: "Speaking generally, when the title [Christ] is the subject of a sentence it has the article; when it forms part of the predicate the article is absent."—*An Expository Dictionary of New Testament Words*, 1966, Vol. I, p. 190.

In the Scriptures titles are never multiplied before or after Jesus' name; but if one title precedes the personal name, then any other title is added only after the name. We never find a combination like the *Lord Christ* Jesus or the *King Christ* Jesus, but we do find the *Lord* Jesus *Christ*. The expression "our Savior, Christ Jesus," at 2 Timothy 1:10, in the Greek text has the expression "of us" between Savior and Christ to identify who the Savior is, in keeping with the expression "Christ Jesus our Savior [literally, "Christ Jesus the Savior of us"]." (Titus 1:4) In the text at 1 Timothy 2:5 mention is made of "a man Christ Jesus" as the mediator, but "a man" is not a title. The expression only explains that Christ Jesus was at one time a man on earth.

An exceptional use of the title "Christ" is Paul's reference to Moses rather than Jesus, when he writes: "He [Moses] esteemed the reproach of the Christ [*Khri·stou'*, anointed] as riches greater than the treasures of Egypt; for he looked intently toward the payment of the reward." (Heb. 11:26) Moses was never anointed with any literal oil as were the high priests and kings of Israel. (Ex. 30:22-30; Lev. 8:12; 1 Sam. 10:1; 16:13) But neither was Jesus nor his followers, and yet the Scriptures speak of them as having been anointed. (Acts 10:38; 2 Cor. 1:21) In these latter cases their anointing with God's holy spirit served as an appointment by God or a commission even though literal anointing oil was not used. So in a similar sense Moses received a special appointment. Paul, therefore, could say of Moses that he was Jehovah's anointed one or Christ, the recipient of a commission given to him at the burning bush, which appointment he considered to be greater riches than all the treasures of Egypt.—Ex. 3:2–4:17.

The term "Christ" is also used when speaking of the Christian congregation and its relationship to the Lord Jesus Christ. "Now you are Christ's body, and members individually," in a spiritual sense. (1 Cor. 12:27) Those "baptized into Christ Jesus were baptized into his death," with hope of being "joint heirs with Christ" of the heavenly kingdom. (Rom. 6:3-5; 8:17) They share in the "sufferings of the Christ," being "reproached for the name of Christ." (1 Pet. 4:13, 14; 5:1) A number of times this relationship is described as being "in union with Christ" or "in Christ," and also the reverse expression "Christ in union with you," with its different implications, is used. (Rom. 8:1, 2; 16:10; 1 Cor. 15:18; 1 Thess. 4:16; Col. 1:27) Weak ones in such association, who should be strong, are called "babes in Christ." (1 Cor. 3:1) In the course of time all things in heaven and earth are gathered again "in the Christ."—Eph. 1:10.

FALSE CHRISTS

In his prophecies on the conclusion of the system of things, Christ warned his followers: "Look out that nobody misleads you; for many will come on the basis of my name, saying, 'I am the Christ,' and will mislead many. For false Christs [Gr., *pseu·do'khri·stoi*] and false prophets will arise and will give great signs and wonders so as to mislead, if possible, even the chosen ones." (Matt. 24:4, 5, 24; Mark 13:21, 22) Such wicked persons who falsely lay claim to the title and office of the Lord Jesus Christ are included in the *an·ti'khri·stos* (Greek for "antichrist") mentioned five times by the apostle John.—1 John 2:18, 22; 4:3; 2 John 7; see ANTICHRIST.

All false Christs are antichrists, but not all antichrists claim to be the Messiah, though a number have claimed to be such. Joseph C. Dylks in 1828, at Salesville, Ohio, was one who pretended to be the Christ who died on Calvary, the perfect Messiah and Savior. In 1863 the Persian Husayn Ali ascended the Messianic throne of Bahaism and took the title of Bahaullah. Adherents of this Bahai cause say that Bahaullah is "Christ returned" and that the prophecies concerning Jesus Christ apply to him. Francis Schlatter, a "healer" operating mainly in Colorado in the 1890's, was hailed as the "second Messiah." When asked, "Are you the Christ?" he invariably answered, "I am." In a document dated 1901 of the Russian Doukhobor sect that settled in Canada, the claim was made that their leader Peter Vasilyevitch Verigin, was the "Lord," Christ the Savior. John Hugh Smyth-Pigott of England announced in 1902: "I am that Lord Jesus Christ who died and rose again and ascended into heaven. . . . Yes, I am He that liveth, and behold I am alive for evermore." (*English Messiahs*, R. Matthews, p. 187) Incidentally, he died in 1927. "Father Divine" (George Baker) began to be hailed by his followers in New York during the 1930's with slogans reading "Father Divine Is the Messiah," "Father Divine Is King of Kings and Lord of Lords," "Father Divine Is the Only Redemption for Man." More recently, Kwame Nkrumah, one-time dictator of Ghana, set himself up as a self-styled Messiah with his slogan "Seek ye first the political kingdom and all else shall be added unto you." The *Evening News*, pro-government paper under his control, headlined a front-page article: "Nkrumah is our Messiah." Beneath, it stated: "When our history is recorded the man Kwame Nkrumah will be written of as the liberator, the Messiah, the Christ of our day, whose great love for mankind wrought changes in Ghana, in Africa, and in the world at large."—London *Daily Express*, October 16, 1961.

OTHER USES OF THE TERM "CHRIST"

It is interesting to note that the *Septuagint Version* of the Hebrew Scriptures uses the same Greek word *khri·stos'* more than forty times, frequently as a title of anointed priests, kings and prophets. Aaron the high priest was "the anointed one," commissioned and "appointed in behalf of men over the things pertaining to God." (Lev. 4:3, 5, 16; 8:12; Heb. 5:1) Expressing his judgment on the house of Eli, Jehovah promised to raise up a faithful priest who would walk before God's anointed one (*khri·stos'*) for all time.—1 Sam. 2:35.

The kings shared this same honored title because of their relationship to Jehovah in their kingly office. So Samuel spoke of Saul as *khri·stos'* at

1 Samuel 12:3, the *Septuagint Version*. "It is unthinkable, on my part," exclaimed David, "to thrust my hand out against [Saul] the anointed [*LXX, khri·ston'*] of Jehovah!" (1 Sam. 26:11) Neither would David allow his nephew Abishai to touch Saul. (1 Sam. 26:8, 9) David also had the Amalekite slain because he said he killed Saul "the anointed [*LXX, khri·ston'*] of Jehovah." (2 Sam. 1:13-16) This title and commission to be king was also bestowed on David, and thereafter he spoke of himself as Jehovah's "anointed one [*LXX, khri·stoi'*]." (1 Sam. 16:12, 13; 2 Sam. 22:51) King Zedekiah, who sat on the throne as an heir of David, was also called "the anointed one [*khri·stos'*] of Jehovah." —Lam. 4:20.

The prophets too were titled Jehovah's anointed ones, as indicated by the parallelism in Psalm 105:15. Jehovah gave the command to his prophet Elijah: "Elisha . . . you should anoint as prophet in place of you," though the details of the actual anointing are not recorded.—1 Ki. 19:16.

There are other instances where the *Septuagint* uses *khri·stos'* prophetically. There are ten references to *khri·stos'* in the book of Psalms, the one in Psalm 2:1, 2 being particularly noteworthy: Nations in tumult and kings of the earth massing together "against Jehovah and against his anointed one." The apostles quoted this prophecy and applied the title to the 'holy servant Jesus, whom Jehovah had anointed.' (Acts 4:24-27) A more unusual example is where the term is applied to the Persian king Cyrus. Before his birth, the prophecy of Isaiah (45:1-3) declared: "This is what Jehovah has said to his anointed one [*LXX, khri·stoi'*], to Cyrus, whose right hand I have taken hold of." Cyrus was never literally anointed with holy oil as were the kings of Israel, but, as in other instances in the Bible, the expression "anointed one" is a titled form of address given to him because of his commission and appointment from God.—See ANOINTED, ANOINTING.

CHRISTIAN. The Latinized Greek term *Khri·sti·a·nos'*, found only three times in the Christian Greek Scriptures, designates followers of Christ Jesus, the exponents of Christianity.—Acts 11:26; 26:28; 1 Pet. 4:16.

"It was first in Antioch [Syria] that the disciples were by divine providence called Christians." (Acts 11:26) It is possible, then, that this name was used as early as the year 44 C.E. when the events surrounding this text occurred, although the grammatical structure of this phrase does not necessarily make it so; some think it was a little later. At any rate, by 58 C.E., in the city of Caesarea, nearly 300 miles (482.7 kilometers) S of Antioch, the term was well known and used even by public officials, for, at that time, King Agrippa II said to Paul: "In a short time you would persuade me to become a Christian." —Acts 26:28.

Bible writers in addressing fellow believers or describing followers of Christ used expressions such as "believers in the Lord," "brothers" and "disciples" (Acts 5:14; 6:3; 15:10), "chosen ones" and "faithful ones" (Col. 3:12; 1 Tim. 4:12), "slaves to God" and "slaves of Christ Jesus" (Rom. 6:22; Phil. 1:1), "holy ones," "congregation of God" and "those who call upon the Lord." (Acts 9:13; 20:28; 1 Cor. 1:2; 2 Tim. 2:22) These terms with doctrinal meaning were used primarily as internal congregational designations. To outsiders Christianity was referred to as "The Way" (Acts 9:2; 19:9, 23; 22:4), and opponents called it "the sect of the Nazarenes" or just "this sect."—Acts 24:5; 28:22.

It was first in Syrian Antioch that Christ's followers became known as Christians. It is most unlikely that the Jews first styled Jesus' followers "Christians" (Greek) or "Messianists" (Hebrew), for they would not reject Jesus as being the Messiah or Christ, and then tacitly recognize him as the Anointed One or Christ by stamping his followers "Christians." Some think the heathen population may have nicknamed them Christians out of jest or scorn, but the Bible shows that it was a God-given name; they "were *by divine providence* called Christians."—Acts 11:26.

The Greek verb *khre·ma·ti'zo* in this text is generally rendered simply "were called." A check of some fifty translations in several modern languages reveals that only the *New World Translation* and *Young's* indicate that God had anything to do with selecting the name "Christian"; *Young's* reads: "The disciples also were *divinely called* first in Antioch Christians."

This is an example of careful scholarship, for *khre·ma·ti'zo* as used in the Christian Greek Scriptures is always associated with something supernatural, oracular or divine. Strong's *Greek Lexicon* defines it as "to utter an oracle, . . . i.e. *divinely* intimate." Robinson's *Greek Lexicon* gives the meaning: "Spoken in respect to a *divine* response, oracle, declaration, to give response, to speak as an oracle, to *warn from God*." Thayer's *Greek-English Lexicon:* "to give a *divine* command or admonition, to teach from heaven . . . to be *divinely* commanded, admonished, instructed . . . to be the mouthpiece of *divine* revelations, to promulge the commands of God." Thomas Scott in his *Commentary* on this text says: "The word implies that this was done by divine revelation: for it has generally this signification in the New Testament, and is rendered 'warned from God' or 'warned of God,' even when there is no word for God in the Greek." Clarke's *Commentary* says: "The word [*khre·ma·ti'sai*] in our common text, which we translate *were called*, signifies in the New Testament, to *appoint, warn*, or *nominate*, by *Divine direction*. In this sense, the word is used, Matt. ii. 12. . . . If, therefore, the name was given by *Divine appointment*, it is most likely that Saul and Barnabas were directed to give it; and that, therefore, the name *Christian* is from God."—See Matthew 2:12, 22; Luke 2:26; Acts 10:22; Hebrews 8:5; 11:7; 12:25, where this Greek verb occurs.

The Scriptures speak of Jesus Christ as the bridegroom, the Head and Husband of his anointed followers. (2 Cor. 11:2; Eph. 5:23) Appropriately, then, as a wife is happy to take her husband's name, so this "bride" class of Christ was pleased to receive a name identifying them as belonging to him. In this way observers of these first-century Christians readily recognized them not only by their activity but also by their name as altogether different from the practitioners of Judaism; here was a growing association where there was neither Jew nor Greek but all were one under their Head and Leader Jesus Christ. —Gal. 3:26-28; Col. 3:11.

WHAT IT MEANS TO BE A CHRISTIAN

Jesus extended the invitation to be his follower, saying: "If anyone wants to come after me, let him disown himself and pick up his torture stake and continually follow me." (Matt. 16:24) Those who are true Christians have full faith that Jesus Christ is God's specially Anointed One and only-begotten Son, the Promised Seed who sacrificed his human life as a ransom, was resurrected and exalted to the right hand of Jehovah, and the one who received authority to subdue his enemies and vindicate Jehovah's name. (Matt. 20:28; Luke 24:46; John 3:16; Gal. 3:16; Phil. 2:9-11; Heb. 10:12, 13) Christians view the Bible as the inspired Word of God, absolute truth, beneficial for teaching and disciplining mankind.—John 17:17; 2 Tim. 3:16; 2 Pet. 1:21.

More is required of true Christians than mere confession of faith. It is necessary that belief be demonstrated by works. (Rom. 10:10; Jas. 2:17, 26) Born as sinners, those who become Christians repent, turn around, dedicate their lives to Jehovah's worship and service, and submit to water baptism. (Matt.

28:19; Acts 2:38; 3:19) From then on they keep themselves clean from fornication, idolatry and from eating blood. (Acts 15:20, 29) They strip off old personalities with their fits of anger, obscene talk, lying, stealing, drunkenness, and "things like these," and bring their lives into accord with Bible principles. (Gal. 5:19-21; 1 Cor. 6:9-11; Eph. 4:17-24; Col. 3:5-10) "Let none of you," wrote Peter to Christians, "suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters." (1 Pet. 4:15) Christians are to be kind and considerate, mild-tempered and long-suffering, lovingly exercising self-control. (Gal. 5:22, 23; Col. 3:12-14) They provide and care for their own and love their neighbors as themselves. (1 Tim. 5:8; Gal. 6:10; Matt. 22:36-40; Rom. 13:8-10) The main identifying quality by which true Christians are recognized is the outstanding love they have toward one another. "By this," Jesus said, "all will know that you are my disciples, if you have love among yourselves."—John 13:34, 35; 15:12, 13.

True Christians imitate Jesus' example as the Great Teacher and Faithful Witness of Jehovah. (John 18:37; Rev. 1:5; 3:14) "Go . . . make disciples of people of all the nations," 'teaching them to do the same things I taught you to do,' is their Leader's command, and in carrying it out Christians urge people everywhere to flee out of Babylon the Great and put their hope and confidence in God's kingdom. (Matt. 28:19, 20; Acts 1:8; Rev. 18:2-4) This is really good news, but proclaiming such a message brings upon Christians great persecution and suffering, even as was experienced by Jesus Christ. His followers are not above him; it is enough if they are like him. (Matt. 10:24, 25; 16:21; 24:9; John 15:20; 2 Tim. 3:12; 1 Pet. 2:21) If one "suffers as a Christian, let him not feel shame, but let him keep on glorifying God in this name," counseled Peter. (1 Pet. 4:16) Christians render to "Caesar" what belongs to the superior authorities of this world—honor, respect, tax—but at the same time they remain separate from this world's affairs (John 17:16; Rom. 13:1-7), and for this the world hates them.—John 15:19; 18:36; 1 Pet. 4:3, 4; Jas. 4:4; 1 John 2:15-17.

It is understandable why people with such high Christian principles of morality and integrity, accompanied by an electrifying message delivered with fiery zeal and outspokenness, quickly gained attention in the first century. Paul's missionary travels, for example, were like a spreading prairie fire that set city after city ablaze—Antioch in Pisidia, Iconium, Lystra, Derbe, Perga, on one trip; Philippi, Thessalonica, Beroea, Athens and Corinth on another—causing people to stop, think and take their stand, either accepting or rejecting the good news of God's kingdom. (Acts 13:14–14:26; 16:11–18:17) Many thousands abandoned their false religious organizations, wholeheartedly embraced Christianity, and zealously took up the preaching activity in imitation of Christ Jesus and the apostles. This, in turn, made them objects of hatred and persecution, which was instigated chiefly by the false religious leaders and misinformed political rulers. Their leader Jesus Christ, the Prince of Peace, had been put to death on the charge of sedition; now peace-loving Christians were accused of "disturbing our city," 'overturning the inhabited earth,' and being a people 'that everywhere is spoken against.' (Acts 16:20; 17:6; 28:22) By the time Peter wrote his first letter (c. 62-64 C.E.) it seems that the activity of Christians was well known in places such as "Pontus, Galatia, Cappadocia, Asia, and Bithynia."—1 Pet. 1:1.

NON-CHRISTIAN TESTIMONY

Secular writers of the first two centuries also acknowledged the presence and influence of early Christians in their pagan world. For example, Tacitus, a Roman historian born about 55 C.E., tells of the rumor charging Nero as responsible for burning Rome (64 C.E.), and then says: "Consequently, to get rid of the report, Nero fastened the guilt and inflicted the most exquisite tortures on a class hated for their abominations, called Christians by the populace. . . . Accordingly, an arrest was first made of all who pleaded guilty; then, upon their information, an immense multitude was convicted, not so much of the crime of firing the city, as of hatred against mankind. Mockery of every sort was added to their deaths. Covered with the skins of beasts, they were torn by dogs and perished, or were nailed to crosses, or were doomed to the flames and burnt, to serve as a nightly illumination, when daylight had expired." (*The Annals*, Book XV, par. 44, translated by Church and Brodribb) Suetonius, another Roman historian, born toward the end of the first century C.E., relates events that occurred during Nero's reign, saying: "Punishments were also inflicted on the Christians, a sect professing a new and mischievous religious belief."—*The Twelve Caesars*, Nero, p. 217, par. 16; translated by Robert Graves.

The Jewish historian Flavius Josephus, in his *Antiquities of the Jews* (Book XVIII, chap. iii, par. 3; translated by Whiston), mentions certain events in the life of Jesus, adding: "And the tribe of Christians, so named from him, are not extinct at this day [about 93 C.E.]." Pliny the Younger, governor of Bithynia in 111 or 112 C.E., faced with the 'Christian problem,' wrote to Emperor Trajan outlining the methods he was using, and asking for advice. "I asked them whether they were Christians," wrote Pliny. If they admitted it they were punished. However, others "upon examination denied they were Christians, or had ever been so." Put to the test, these not only offered up pagan sacrifices, they "even reviled the name of Christ: whereas there is no forcing, it is said, those who are really Christians into any of these compliances." In answering this letter Trajan commended Pliny on the way he handled the matter: "You have adopted the right course . . . in investigating the charges against the Christians who were brought before you."—*Harvard Classics*, Vol. IX, pp. 425-428.

Primitive Christianity had no temples, built no altars, used no crucifixes, sponsored no garbed and betitled ecclesiastics. Early Christians celebrated no state holidays, and refused all military service. In his *Apology* (chap. 38) Tertullian wrote: "Among us [Christians] nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theatre, the atrocities of the arena, the useless exercises of the wrestling-ground." "A careful review of all the information available goes to show that, until the time of Marcus Aurelius [who ruled 161-180 C.E.], no Christian became a soldier; and no soldier, after becoming a Christian, remained in military service." —*The Rise of Christianity*, Ernest W. Barnes, 1947, p. 333.

Nevertheless, as indicated in Pliny's letter, not all who bore the name "Christian" were uncompromisingly such when put to the test. Just as had been foretold, the spirit of apostasy was already at work before the apostles fell asleep. (Acts 20:29, 30; 2 Pet. 2:1-3; 1 John 2:18, 19, 22) Within a period of less than three hundred years the wheat field of Christianity had been overrun with the weeds of apostate antichrists to the point where wicked Constantine the Great (himself incriminated in the murder of no less than seven close friends and relatives) was able to set up a state religion disguised as "Christianity."

CHRISTIAN GREEK SCRIPTURES. So designated to distinguish them from the pre-Christian Greek Scriptures, that is, the Greek Septuagint translation of the Hebrew Scriptures. It is a common practice to call this latter portion of the Bible "The New Testament."

There are twenty-seven canonical books that make up the Christian Greek Scriptures. Under inspiration the twenty-seven selected were penned after the death of Jesus by eight men: Matthew, Mark, Luke, John, Paul, James, Peter and Jude. Not all these men followed Jesus during his ministry; in fact, as far as is known for a certainty, only the three apostles Matthew, John and Peter did. Mark may have been the "certain young man" present at Jesus' arrest. (Mark 14:51, 52) At Pentecost James, Jude and perhaps Mark were present along with them. (Acts 1:13-15; 2:1) Later the apostle Paul was converted. All these writers became closely associated with the governing body of the first-century congregation in Jerusalem.

In what language were these books originally written? Paul wrote his letter to the Romans in Greek, not in Latin. Peter, who especially worked among the Jews, wrote his two letters in Greek, as also did John and Jude. James the brother of Jesus, who took the lead in the Jerusalem congregation and resided there until his death, wrote his letter in Greek, even though he addressed it to "the twelve tribes that are scattered about" and surely meant to include the natural Jews residing in Judea. (Jas. 1:1) So with the possible exception of the book of Matthew, which was the first of the Christian Scripture writings, thought to have been written originally in Hebrew and later translated by Matthew into Greek, all the other twenty-six books were written in the common (*koi·ne'*) Greek, the international language of the day.

Nor was it a mere coincidence that these inspired Christian men, all of them natural-born Jews (Rom. 3:1, 2), had their writings sent out in Greek. These were not private communications, but were intended for wide circulation, to be read and studied by all the congregations. (Col. 4:16; 1 Thess. 5:27; 2 Pet. 3:15, 16) The writers were under divine command to spread this good news and teaching to the most distant parts of the earth, to places where Hebrew and Latin were not read. (Matt. 28:19; Acts 1:8) Even in territories closer to Palestine, there was an increasingly large number of non-Jews coming into the local congregations. Also, when quoting the Hebrew Scriptures, these writers frequently allowed themselves to be influenced by the *Septuagint Version*, or they directly quoted from that common Greek version of their day.

The books of the Christian Greek Scriptures, listed according to the approximate year (C.E.) written, are as follows: Matthew, 41; 1 and 2 Thessalonians, 50 and 51; Galatians, 50-52; 1 and 2 Corinthians, 55; Romans, 56; Luke, 56-58; Ephesians, Philippians, Colossians, Philemon, 60-61; Hebrews, Acts, 61; James, before 62; Mark, 60-65; 1 Timothy, Titus, 61-64; 1 Peter, 62-64; 2 Peter, 64; 2 Timothy, Jude, 65; Revelation, 96; John and 1, 2, 3 John, 98. This era of less than sixty years is quite a contrast with the Hebrew writings, which took nearly eleven centuries to complete.

When it came time to combine these books of the Christian Greek Scriptures together into a single volume, they were not assembled in the order in which they were written. Rather, they were put in a logical arrangement according to subject matter, which can be classified as (1) the five historical books of the Gospels and Acts, (2) the twenty-one letters, and (3) the Revelation.

The four Gospels (the word "Gospel" meaning "good news"), written by Matthew, Mark, Luke and John, give us a fourfold historical account of the life and activity of Jesus, each account being an independent report. The first three of these are sometimes called "synoptic" (meaning "like view") because they have a relatively similar approach to Jesus' ministry in comparison with John's Gospel, yet each reflects individualism on the part of the writer. John's Gospel fills in certain details omitted by the other three. The Acts of Apostles then follows in logical sequence, carrying the history of the Christian congregation as established at Pentecost on down nearly thirty years after the death of Jesus.

The congregation's inner workings, its problems, its public preaching, its other privileges and its hopes, are dealt with in the twenty-one letters that follow the historical section. Paul is named as the writer of thirteen letters. The letter to the Hebrews is also generally ascribed to Paul. Following these writings is a group of letters most of which were written to all the congregations in general, by James, Peter, John and Jude. Lastly, and as a delightful climax to the whole Bible, is the Revelation with its preview of profound events of the future.

The writers of the Christian Greek Scriptures directly quoted the Hebrew Scriptures more than 365 times, and made about 375 additional references and allusions to them. Examples are drawn from the Hebrew Scriptures by all the inspired Christian writers. (1 Cor. 10:11) These Christian writers undoubtedly employed the Divine Name *Jehovah* when they were quoting from the Hebrew Scriptures. These later writers acknowledge and include the Hebrew Scriptures as inspired of God and beneficial for completely equipping the man of God for every good work.—2 Tim. 3:16, 17; 2 Pet. 1:20, 21.

After the death of the apostles, uninspired writers profusely quoted from the Greek Scriptures, just as the inspired Christian Bible writers had quoted from what came before them.

There are, however, more than 13,600 papyrus and vellum manuscripts in whole or in part of the Christian Greek Scriptures available for comparative study, dating from the second to the fifteenth century. Of these, 4,600 are in Greek, 8,000 in Latin, and the remainder in various other languages. More than 2,000 of the ancient copies contain the Gospels, and more than 700, the letters of Paul. While the original writings themselves are not currently extant, copies date back to the second century, which is very close to the time the originals were written. This vast number of manuscripts has enabled Greek scholars in the course of years to produce a highly refined Greek text of the Scriptures, confirming in many respects the dependability and integrity of our present-day translations of the Christian Greek Scriptures.—See MANUSCRIPTS OF THE BIBLE.

This vast mountain of manuscripts caused one authority to remark: "The great bulk of the words of the New Testament stand out above all discriminative processes of criticism, because they are free from variation, and need only to be transcribed. . . . If comparative trivialities, such as changes of order, the insertion or omission of the article with proper names, and the like, are set aside, the words in our opinion still subject to doubt can hardly amount to more than a thousandth part of the whole New Testament." (Westcott and Hort, *The New Testament in the Original Greek*, 1957, pp. 564, 565) To this may be added the observation of Jack Finegan: "The close relationship in time between the oldest New Testament manuscripts and the original texts is also nothing less than amazing. . . . For our knowledge of the writings of most of the classical authors we are dependent upon manuscripts the oldest of which belong to a time between the ninth and eleventh centuries A.D. . . . Thus it is that the certainty with which the text of the New Testament is established exceeds that of any other ancient book. The words which the New Testament writers addressed to their world and time have crossed the further miles and centuries to us substantially unchanged in form and certainly undiminished in power."—*Light from the Ancient Past*, 1959, pp. 449, 450.

As an integral part of the written Word of God, the Christian Greek Scriptures are of inestimable value. They contain four accounts of the ministry of God's only-begotten Son, including his origin, his

teaching, his example, his sacrificial death and resurrection. The historic record of the formation of the Christian congregation, the outpouring of the holy spirit, which enabled it to grow so successfully, its problems and how they were resolved—all of this is so essential for the operation of the true Christian congregation today. The separate books that were independently written for particular persons or situations or with a special view and purpose in mind, all merge to form a great unified complete entity with no details lacking, complementing and completing the Bible canon, and presently of universal importance, interest and concern primarily to spiritual Israel, the congregation of God, but, additionally, to all persons who seek the approval of God.

For information on the contents of the twenty-seven books, their writers, the time written, proof of authenticity, see the individual books by name.

CHRONICLES, THE BOOKS OF THE. Two inspired books of the Hebrew Scriptures that were apparently one volume in the original Hebrew canon. The Masoretes regarded them as one single work and they are reckoned as one book in the counts that regard the Hebrew Scriptures as made up of twenty-two or twenty-four books, and as two books in the count that regards the total number of books as thirty-nine. The division into two books seemingly originated with the translators of the *Septuagint*. In modern Hebrew Bibles the twofold division did not become effective until the sixteenth century. In the Hebrew Bible Chronicles appears at the end of the section called "Writings." The Hebrew name, *Div·reh' Hay-ya·mim'*, means "The Affairs of the Days." Jerome suggested the name "Chronicon," from which we get "Chronicles" in the English Bible. A chronicle is a record of happenings in the order in which they occurred. The Greek title (in the *Septuagint*) is *Pa·ra·lei·po·me'non*, meaning "Things passed over, left untold or omitted" (from the books of Samuel and Kings), but since the Chronicles are by no means a mere supplement to those books, the terminology was inaccurate.

WRITER, TIME, PERIOD COVERED

The Jewish priest Ezra is recognized, for a number of reasons, as the writer. Jewish tradition has long held to this view. It is also supported by the striking resemblance between the writing style of Chronicles and the style of the book of Ezra. Furthermore, there is repetition at the close of Second Chronicles and at the beginning of Ezra that is virtually word for word. Moreover, the statement of Cyrus' decree found at the end of Second Chronicles is given in full in the book of Ezra, indicating that the writer closed the book of Chronicles with the intention of writing another book (Ezra) that would deal with the decree and its execution more fully. Chronicles was completed about 460 B.C.E. With the possible exception of the Psalms, only three books of the Hebrew canon were completed afterward, namely, Ezra, Nehemiah and Malachi.

Aside from the genealogical lists that run from Adam, the Chronicles cover the period from the death of King Saul to the carrying away of exiles to Babylon, with a conclusion telling of Cyrus' decree at the end of the seventy-year exile.

SOURCES

Ezra assumed his readers to be familiar with the books of Kings and therefore did not try to cover the same ground. The material he used, which in some instances reads exactly or nearly like portions of Kings, is included only in order to retain that which, by its relationship, gives meaning to the additional information in Chronicles. It may be that Ezra used the books of Samuel and Kings as well as some other parts of the Bible as sources, but it seems that in most, if not all cases, he had access to writings not now known to be in existence. Some of these may have been documents of state from both Israel and Judah, some genealogical records, and historical works written by prophets, also documents possessed by tribal or family heads. A portion of the sources used were no doubt the work of professional recorders. (1 Ki. 4:3) In the Apocrypha at 2 Maccabees 2:13 it is said that Nehemiah gathered together books to make a library. If this is true, these books may have been consulted by Ezra, who was not only "a skilled copyist in the law of Moses," but also a researcher extraordinary.—Ezra 7:6.

There are many documentary sources listed by Ezra. Some believe the sources may have gone as high as twenty-five or more. Sources doubtless included Kings and other canonical books. Ezra names or describes some of the sources he used by the following designations:

(1) The Book of the Kings of Judah and of Israel (2 Chron. 16:11; 25:26)
(2) The Book of the Kings of Israel and of Judah (2 Chron. 27:7; 35:27)
(3) The Book of the Kings of Israel (2 Chron. 20:34)
(The above-listed sources may be the same collection of state documents, with varied ways of stating the title, or could possibly refer to the books of Kings in our Bible.)
(4) The Book of the Kings of Israel (evidently a genealogical work) (1 Chron. 9:1)
(5) The exposition of the Book of the Kings (2 Chron. 24:27) (for information on Jehoash of Judah)
(6) The affairs of the kings of Israel (2 Chron. 33:18) (for information on Manasseh)
(7) The words of Samuel the seer and of Nathan the prophet and of Gad the visionary (1 Chron. 29:29) (for information on David) (This may be one work, or two or three; or it may refer to Judges and the books of Samuel.)
(8) The words of Nathan the prophet (2 Chron. 9:29) (for information on Solomon)
(9) The prophecy of Ahijah the Shilonite (2 Chron. 9:29) (about Solomon)
(10) "Shemaiah . . . wrote" (1 Chron. 24:6) (about David), and the words of Shemaiah the prophet and of Iddo the visionary by genealogical enrollment (2 Chron. 12:15) (about Rehoboam) (perhaps two or three sources)
(11) The words of Jehu the son of Hanani, which were inserted in the Book of the Kings of Israel (2 Chron. 20:34) (Jehoshaphat)
(12) The rest of the affairs of Uzziah, by Isaiah the son of Amoz the prophet (2 Chron. 26:22)
(13) The words of (Manasseh's) visionaries (2 Chron. 33:19)
(14) Dirges (of Jeremiah, and possibly of singers) (2 Chron. 35:25) (about Josiah)
(15) The exposition of the prophet Iddo (2 Chron. 13:22) (about Abijah)
(16) The account of the affairs of the days of King David (1 Chron. 27:24)
(17) The commandment of David and of Gad and of Nathan the prophet (2 Chron. 29:25) (as enforced by Hezekiah)
(18) The writing of David and of Solomon his son (2 Chron. 35:4) (as referred to by Josiah)
(19) The commandment of David and of Asaph and of Heman and of Jeduthun the visionary of the king (2 Chron. 35:15) (referred to in connection with Josiah's acts)
(20) The writing of Elijah to King Jehoram of Judah (2 Chron. 21:12-15)

(Some of the above may refer to the same book or to books in our Bible, especially the prophetic works. There are also references in Chronicles to writings, particularly genealogies, that may designate other sources used by Ezra.)

It is evident that Ezra was no inaccurate historian, but that he was extremely careful, doing meticulous research, going through all the documentary sources accessible to him, evidently investigating every docu-

ment that would shed light on the subject. He documents his writings, not merely as proof of accuracy as to what he has written, but also to direct the reader of that time to other sources for more detail. Ezra's painstaking thoroughness should commend the Chronicles as worthy of our utmost confidence in their accuracy and historical authenticity. But, above all, the knowledge that Ezra wrote under inspiration (2 Tim. 3:16), and the fact that the Chronicles are included in the Hebrew canon, fully accepted by Jesus and the apostles (Luke 24:27, 44) ensure their reliability. Moreover, the Chronicles constitute part of the complete written Word of God, the purity of which he has guarded for the followers of his Son, Jesus Christ. These facts recommend Chronicles highly as a source of faith.

PURPOSE

Ezra's work was not merely to fill in what was left out by the books of Samuel and Kings; rather, he discerned among the returned exiles the need of such a summary of their national history. The work was undoubtedly prepared for those recently returned from exile, as they would be greatly lacking in knowledge of their sacred history and customs. They needed to know about temple worship and the duties of Levites, and Ezra provided this information. And to the returned exiles few things would have greater interest than their ancestral genealogies, to which Ezra devoted much attention. Israel was functioning again as a nation, in their land, with temple, priesthood and governor, even though without a king. They would continue as a nation down to the Messiah's coming. They needed the information Chronicles provided for unity and true worship.

Both Samuel and Jeremiah were historical writers, but they were also Levites. Jeremiah was a prophet and a priest. Ezra was a priest. But it is a mistake to say that Jeremiah would be especially interested in the fulfillment of prophecies and not so interested in the matters of temple worship and that Ezra would be especially interested in Levitical work and not so interested in prophecies, for they were both servants of God, concerned with his words and dealings with his people and every feature of his worship. The fact is that Ezra had a special purpose as he wrote and was not guided by any bias but was actually inspired by Jehovah to produce his works of Chronicles and Ezra. As Willis J. Beecher writes, in *The International Standard Bible Encyclopaedia:*

"[Ezra's] purpose was to preserve what he regarded as historical materials that were in danger of being lost, materials concerning the temple-worship, but also concerning a large variety of other matters. He had the historian's instinct for laying hold of all sorts of details, and putting them into permanent form. His inspiration from God . . . led him this way. He wanted to save for the future that which he regarded as historical fact."—Vol. I, p. 632.

C. F. Keil, in his *Biblical Commentary on the Old Testament* (*Chronicles*, p. 19), says: "We clearly see that the chronicler had in view not only the Levitic worship, but also and mainly the attitude of the people and their princes to the Lord and to His law; and that it is from this point of view that he has regarded and written the history of his people before the exile. But it is also not less clear, from the quotations we have made, in so far as they contain practical remarks of the historian, that it was his purpose to hold up to his contemporaries as a mirror the history of the past, in which they might see the consequences of their own conduct towards the God of their fathers. He does not wish, as the author of the books of Kings does, to narrate the events and facts objectively, according to the course of history; but he connects the facts and events with the conduct of the kings and people towards the Lord, and strives to put the historical facts in such a light as to teach that God rewards fidelity to His covenant with happiness and blessing, and avenges faithless defection from it with punitive judgments."

The Jews who returned from Babylon in 537 B.C.E. did so, not to establish political independence, but to restore true worship, the first work being to erect the altar and then to rebuild the temple. It was appropriate, therefore, that much be said by Ezra concerning worship and the services of the priesthood and the Levites. Also, the genealogies were important. Ezra 2:59-63 shows that some, including certain of the sons of the priests, were unable to find the register to establish their genealogy publicly. While in Babylon these genealogies might not be so important, now they were the means of regaining possession of the heritage of their fathers. This is one of the reasons for the lists of genealogies compiled by Ezra, which are also of great value to Bible scholars today.

Thus we see that Ezra in writing Chronicles was possibly more subjective than Jeremiah was in writing Kings, for he wished to strengthen his contemporaries in fidelity to Jehovah. He encouraged them to fulfill their covenant duties by focusing on the past history of Israel and, particularly by the use of actual historical examples, he emphasized the results of faithful adherence to true worship on the one hand, and, on the other hand, the calamity of forsaking the worship of Jehovah God.

AUTHENTICITY

The foregoing information argues much for the authenticity of the Chronicles. Those who have questioned the reliability of the historical accounts are, for the most part, those who deny the historical trustworthiness of practically all parts of the Bible. From an archaeological standpoint Professor W. F. Albright says: "Chronicles contains a considerable amount of original material dealing with the history of Judah which is not found in Kings and . . . the historical value of this original material is being established by archaeological discoveries."—*Bulletin of the American Schools of Oriental Research* No. 100, 1945, p. 18.

VALUE OF THE BOOKS

It is a fine thing for our faith and understanding of the Bible that the books of Chronicles were written. Ezra has added much concerning the temple worship and the arrangements of the priests, Levites, doorkeepers, singers and musicians. He has given us many details that bear on the true worship: the bringing of the Ark to Jerusalem by David (1 Chron. chaps. 15, 16); David's preparations for the temple and its service (1 Chron. chaps. 22-29); the fact that the priests stayed with Rehoboam at the time of the secession of the ten tribes (2 Chron. 11:13-17); the war between Abijah and Jeroboam (2 Chron. chap. 13); the reforms in favor of true religion under Asa (2 Chron. chaps. 14, 15), Jehoshaphat (2 Chron. chaps. 17, 19, 20), Hezekiah (2 Chron. chaps. 29-31) and Josiah (2 Chron. chaps. 34, 35); Uzziah's being stricken with leprosy for his presumptuousness (2 Chron. 26:16-21) and Manasseh's repentance. —2 Chron. 33:10-20.

Ezra shows that he is interested not only in priestly affairs but also in the prophets. (2 Chron. 20:20; 36:12, 16) He uses the words prophet, seer or visionary at least forty-five times and gives added information on many prophets and persons whose names are not otherwise mentioned in the Scriptures. A few are Iddo, Eliezer the son of Dodavahu, Jahaziel the son of Zechariah, a number of Zechariahs and Oded of the time of King Ahaz of Judah.

There are a great many pieces of information in Chronicles that help to round out our knowledge of the history of Israel, for example, the record of the sickness and burial of Asa and of the bad conduct of Jehoash after Jehoiada the high priest

died. Then there are the genealogies that are vital in establishing the lineage of Christ and other important matters. The books are also of assistance in establishing an accurate chronology. Here we can see the wisdom of Jehovah the Author of the Bible in having his servant Ezra write these things to fill in that which is necessary so that believers in the Bible have the most complete and harmonious record of man's history.—See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 75 to 84.

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R. Jehoiakim's bad reign (11 years); Nebuchadnezzar comes against him; he dies (36:5-8)

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T. Zedekiah's bad reign (11 years) (36:11-23)
1. Rebels against Nebuchadnezzar; with priests and people, despises God and his prophets; Jerusalem, with temple, destroyed (36:11-19)
2. People carried into exile; land desolate seventy years (36:20, 21)
3. Cyrus king of Persia, in his first year, issues decree liberating Jews for return to Jerusalem to rebuild temple (36:22, 23)

CHRONOLOGY. The English word "chronology" comes from the Greek *khro·no·lo·gi'a* (from *khro'nos*, time, and *le'gein*, to say or tell), that is, "the computation of time." Chronology makes possible the placing of events in their orderly sequence or association and the assigning of proper dates to particular events.

Jehovah is the "Ancient of Days" and the God of Eternity. (Dan. 7:9; Ps. 90:2; 93:2) That he is an accurate Timekeeper is evident, not only from the superb precision manifest in the movements of the stellar bodies, but also from the divine record of his acts. In fulfillment of his promises or prophecies, he caused events to occur at the exact time foretold, whether the intervening time was of only a day (Ex. 9:5, 6), a year (Gen. 17:21; 18:14; 21:1, 2; 2 Ki. 4:16, 17), decades (Num. 14:34; 2 Chron. 36:20-23; Dan. 9:2), centuries (Gen. 12:4, 7; 15:13-16; Ex. 12:40, 41; Gal. 3:17), or millenniums (Luke 21:24; see APPOINTED TIMES OF THE NATIONS). We are assured that his purposes for the future are certain of execution at the predetermined time, right down to the day and hour designated.—Hab. 2:3; Matt. 24:36.

God purposed that man, made in his Creator's image and likeness (Gen. 1:26), should measure the flow of time. The Bible early states that the "luminaries in the expanse of the heavens" were to serve in making "a division between the day and the night; and . . . as signs and for seasons and for days and years." (Gen. 1:14, 15; Ps. 104:19) (A discussion of the way in which these divisions have been observed since the beginning of man's history may be found under the headings CALENDAR; DAY; MOON; WEEK; YEAR.) Human reckoning and recording of time periods has continued from Adam's day till the present hour.—Gen. 5:1, 3-5.

ERAS

Accurate chronology requires that some point in the stream of time be set as the marker from which to count either forward or backward in time units (such as hours, days, months, years). That starting point could be simply the sunrise (for measuring the hours of a day), or a new moon (for measuring the days of a month), or the start of the spring season (for measuring the span of a year). For counting longer periods, men have resorted to the establishing of a particular "era," using some outstanding event as their starting point from which to measure periods of many years. Thus, in nations of Christendom, when a person says that 'today is October 1, 1969 C.E. (Common Era),' he means that 'today is the first day of the tenth month of the one thousand nine hundred and sixty-ninth year counting from what was believed by some to be the time of the birth of Jesus.'

Such use of an era in secular history is of rather late inception. The Greek era, supposedly the earliest secular case of such chronological reckoning, apparently was not put into practice until about the fourth century B.C.E. (Before the Common Era). The Greeks figured time by means of four-year periods called "Olympiads," starting from the first Olympiad, calculated as beginning in 776 B.C.E. Additionally, they often identified specific years by referring to the term of office of some particular official. The Romans eventually established an era, reckoning the years from the traditional date of the founding of the city of Rome (753 B.C.E.). They also designated specific years by reference to the names of two consuls holding office in that year. It was not until the sixth century C.E. that a monk named Dionysius Exiguus calculated what is now popularly known as the "Christian Era," or, more correctly, "Common Era." Among the Mohammedan (Islamic) peoples the years are dated from the Hegira (Mohammed's flight from Mecca in 622 C.E.). The early Egyptians, Assyrians and Babylonians, however, give no evidence of having used such an era system consistently over any considerable period of time.

As to the Biblical record, no one era arrangement is expressly set forth as the starting point by which all events are thereafter dated. This of itself does not mean that no "timetable" existed for assigning to past events their specific and correct location in the stream of time. The fact that the Bible writers, when relating particular events, could cite precise figures involving periods of several centuries demonstrates that chronological interest was not lacking among the people of Israel or their ancestors. Thus, Moses could write that "it came about at the end of the four hundred and thirty years [counting here from the time of Abraham's entry into the land of Canaan and God's establishment of his covenant with him], it even came about on this very day that all the armies of Jehovah went out of the land of Egypt." (Ex. 12:41; see EXODUS; compare Galatians 3:16, 17.) Again, at 1 Kings 6:1, the record states that it was "in the four hundred and eightieth year after the sons of Israel came out from the land of Egypt" that King Solomon began to construct the temple at Jerusalem. Still, neither the establishing of the Abrahamic covenant nor the Exodus came to be commonly used as the start of an era in recording other events.

Chronological factors in the Bible, therefore, should not be expected to conform exactly to modern systems whereby all events are mathematically dated in relation to one fixed point in the past, such as the start of the Common Era. More often, events were located in the stream of time in much the same way as people do naturally in everyday life. Just as today one might fix an event by saying it took place "the year after the drought," or "five years after World War II," so the Bible writers related the events they recorded to relatively current time markers.

A definite conclusion cannot be reached for some chronological points, since we do not always know precisely the starting point or time marker used by the Bible writer. Then, too, a writer might use more than one such starting point to date events during the course of treating a certain historical period. (See the section on the period "From the division of the kingdom to the desolation of Jerusalem and Judah.") This variation in starting points does not imply vagueness or confusion on the part of the writer; we cannot properly judge his methods simply on the basis of our own opinion as to the proper way of recording events based on present-day procedures.

And while copyists' errors could be involved in some of the more difficult points, to assume these where no sound evidence exists in the form of variant readings in ancient manuscript copies of the Scriptures is not wise. The evidence already at hand convincingly demonstrates the remarkable accuracy and care that distinguished the copying of the Bible books, resulting in the preservation of their internal integrity.—See MANUSCRIPTS OF THE BIBLE; SCRIBE.

BIBLE CHRONOLOGY AND SECULAR HISTORY

Concern is often expressed over the need to "harmonize" or "reconcile" the Biblical account with the chronology found in ancient secular records. Since truth is that which conforms to fact or reality, such coordinating would indeed be vital—*if* the ancient secular records could be demonstrated to be unequivocally exact and consistently reliable, hence a standard of accuracy by which to judge. Since the Biblical chronology has so often been represented by critics as inferior to that of the pagan nations, it is worth while to examine some of the ancient records of nations and peoples whose activities and life touch on and connect with the people and events recorded in the Bible.

The Bible is a historical book, preeminently so among ancient writings. The histories of the ancient Egyptians, Assyrians, Babylonians, Medes, Persians and others are, in the main, fragmentary, their earlier periods either obscure or, as presented by them, obviously mythical. Thus, the ancient document known as "The Sumerian King List" begins: "When kingship was lowered from heaven, kingship was (first) in Eridu. (In) Eridu, A-lulim (became) king and ruled 28,800 years. Alalgar ruled 36,000 years. Two kings (thus) ruled it for 64,800 years. . . . (In) Bad-tibira, En-men-lu-Anna ruled 43,200 years; En-men-gal-Anna ruled 28,800 years; the god Dumu-zi, a shepherd, ruled 36,000 years. Three kings (thus) ruled it for 108,000 years."

What is known from secular sources of these ancient nations has been laboriously pieced together from bits of information obtained from monuments and tablets or from the later writings of the so-called "classical" historiographers of the Greek and Roman period. While archaeologists have recovered tens of thousands of clay tablets bearing Assyro-Babylonian cuneiform inscriptions, as well as large numbers of papyrus scrolls from Egypt, the vast majority of these are religious texts or business documents consisting of contracts, bills of sale, deeds, and similar matter. The considerably smaller number of *historical* writings of the pagan nations, preserved either in the form of tablets, cylinders, stelae or monumental inscriptions, consist chiefly of material glorifying their emperors and recounting their military campaigns in grandiose terms.

The Bible, by contrast, gives an unusually coherent and detailed history stretching through some four thousand years, for it not only records events with remarkable continuity from man's beginning down to the time of Nehemiah's governorship in the fifth century B.C.E., but it may also be considered as providing a basic coverage of the period between Nehemiah and the time of Jesus and his apostles by means of Daniel's prophecy (history written in advance) at Daniel chapter 11. The Bible presents a graphic and true-to-life account of the nation of Israel from its birth onward, portraying with candor its strength and its weaknesses, its successes and its failures, its right worship and its false worship, its blessings and its adverse judgments and calamities. While this honesty alone does not ensure accurate chronology, it does give sound basis for confidence in the integrity of the Biblical writers and their sincere concern for recording truth.

Detailed records were manifestly available to Bible chroniclers, such as the writers of First and Second Kings and of First and Second Chronicles. This is seen by the lengthy genealogies they were able to compile, amounting to many hundreds of names; also the connected and factual presentation of the reigns of each of the kings of Judah and Israel, including their relations with other nations and with one another. Modern historians still express uncertainty as to the correct positioning of certain Assyrian and Babylonian kings, even some in the later dynasties. But there is no such uncertainty regarding the sequence of the kings of Judah and Israel.

There are references to the "book of the Wars of Jehovah" (Num. 21:14, 15), the "book of the affairs of the days of the kings of Israel" (1 Ki. 14:19; 2 Ki. 15:31), the "book of the affairs of the days of the kings of Judah" (1 Ki. 15:23; 2 Ki. 24:5), the "book of the affairs of Solomon" (1 Ki. 11:41), as well as the fourteen or more references to similar annals or official records cited by Ezra and Nehemiah. These show that the data set down was not based upon mere remembrance or oral tradition but was carefully researched and fully documented. Governmental records of other nations are also cited by the Biblical historians, even as some portions of the Bible were written in lands outside of Palestine, including Egypt, Babylon and Persia.—See BOOK; ESTHER, BOOK OF; EZRA, BOOK OF.

A factor that doubtless contributed toward an accurate count of the passage of years, at least to the extent that the Israelites faithfully kept the Mosaic law, was their observance of sabbatical years and Jubilee years, thereby dividing the time up into seven-year and fifty-year periods.—Lev. 25:2-5, 8-16, 25-31.

Particularly distinguishing the Biblical record from the contemporaneous writings of the pagan nations is the sense, not only of the past and the present, but also of the future, that runs through its pages. (Dan. 2:28; 7:22; 8:18, 19; Mark 1:15; Rev. 22:10) The unique prophetic element made chronological accuracy a matter of far greater importance to the Israelites than to any of the pagan nations, because the prophecies often involved specific time periods. As God's Book, the Bible stresses his punctuality in carrying out his word (Ezek. 12:27, 28; Gal. 4:4) and shows that accurate prophecies were proof of his Godship.—Isa. 41:21-26; 48:3-7.

True, some of the non-Biblical documents are several centuries older than the oldest manuscript copies of the Bible thus far discovered. Engraved in stone or inscribed in clay, the ancient pagan documents may seem very impressive, but this does not ensure their correctness and freedom from falsehood. Not the material but the writer, his purpose, his respect for truth, his devotion to righteous principles —these are the important factors that give sound basis for confidence, in chronological as well as other matters. The great age of the secular documents is certainly outweighed by the vastly inferior quality of their contents when compared with the Bible. Because the Bible records were evidently made on perishable materials, such as papyrus and vellum, their continued use and the deteriorating effect of weather conditions in much of Palestine (different from the extraordinarily dry climate of Egypt) may well explain the absence of extant original copies today. Yet, because it is Jehovah's inspired Book, the Bible has been carefully copied and preserved in full form until today. (1 Pet. 1:24, 25; see WRITING.) Divine inspiration, by which the Bible historians were able to set down their records, assures the reliability of Bible chronology.—2 Pet. 1:19-21.

Well illustrating why secular histories do not qualify as the standard of accuracy by which to judge Bible chronology is this statement by archaeological writer C. W. Ceram, commenting on the modern science of historical dating: "Anyone approaching the study of ancient history for the first time must be impressed by the positive way modern historians date events which took place thousands of years ago. In the course of further study this wonder will, if anything, increase. For as we examine the sources of ancient

history we see how scanty, inaccurate, or downright false, the records were even at the time they were first written. And poor as they originally were, they are poorer still as they have come down to us: half destroyed by the tooth of time or by the carelessness and rough usage of men." He further describes the framework of chronological history as a "purely hypothetical structure, and one which threatens to come apart at every joint."—*The Secret of the Hittites*, 1955, pp. 133, 134.

This evaluation may seem extreme, but, as regards the secular records, it is not without basis. The information that follows will make clear why there is no reason to feel doubt about the accuracy of the Biblical chronology simply because certain secular records are at variance with it. To the contrary, it is only when the secular chronology harmonizes with the Biblical record that one may rightly feel a measure of confidence in such ancient secular dating. When considering the records of these pagan nations that had relations with the nation of Israel, it should be kept in mind that some of the apparent discrepancies in their records may simply be due to the inability of modern historians to interpret correctly the methods anciently used, similar to their inability to interpret correctly the methods used by the Biblical historians. There is, however, considerable evidence of definite carelessness and inaccuracy or even of deliberate falsification on the part of the pagan historians and chronologers.

EGYPTIAN CHRONOLOGY

Egyptian history meshes with that of Israel at various points. In this volume we show the date 1728 B.C.E. for Israel's entry into Egypt, and for the Exodus, 215 years later, 1513 B.C.E. Pharaoh Shishak's attack on Jerusalem came during Rehoboam's fifth year in 993/992; King So of Egypt was contemporary with Hoshea's reign (c. 758-740); and Pharaoh Necho's battle resulting in Josiah's death came c. 629. (1 Ki. 14:25; 2 Ki. 17:4; 2 Chron. 35:20-24) The difference between the above dates and those generally assigned by modern historians amounts to as much as a century or more for the Exodus and then narrows down to about twenty years by Pharaoh Necho's time. The following information shows why we prefer to hold to the chronology based on the Biblical reckoning.

Sources of Egyptian chronology

Modern historians rely principally on certain documents in the form of Egyptian king lists or annals. Among these are: the fragmentary Palermo Stone, presenting what are considered to be the first five "dynasties" of Egyptian history; the Turin Papyrus, very fragmentary and giving a list of kings and their reigns from the "Old Kingdom" into the "New Kingdom"; and additional inscriptions in stone, likewise fragmentary. These separate lists and other independent inscriptions have been coordinated in chronological order by means of the writings of Manetho, an Egyptian priest of the third century B.C.E. His works, dealing with Egyptian history and religion, arrange the reigns of the Egyptian monarchs into thirty-one dynasties, an arrangement still used by modern Egyptologists.

These sources, together with astronomical calculations, based on Egyptian texts dealing with lunar phases and the rising of the Dog Star (Sothis), have been used to produce a chronological table. It begins with the "Predynastic Cultures" (placed by modern historians at about 3000 B.C.E. to 2850 B.C.E.), and assigns Dynasties I to VI to the period of c. 2850-2200 B.C.E., Dynasties VII to XII c. 2200-1786 B.C.E.; Dynasties XIII to XX c. 1786-1085 B.C.E., and Dynasties XXI to XXXI c. 1085-332 B.C.E.

Problems and weaknesses of Egyptian chronology

These are multiple. The works of Manetho, used to give order to the fragmentary lists and other inscriptions, are preserved only in the writings of later historians, such as Josephus (first century C.E.), Sextus Julius Africanus (third century C.E., hence over five hundred years from Manetho's time), Eusebius (fourth century C.E.), and Syncellus (late eighth or early ninth century C.E.). As stated by Professor W. G. Waddell, their quotations of Manetho's writings are fragmentary and often distorted and hence "it is extremely difficult to reach certainty in regard to what is authentic Manetho and what is spurious or corrupt." After showing that Manetho's source material included some unhistorical traditions and legends which "introduced kings as their heroes, without regard to chronological order," he says: ". . . there were many errors in Manetho's work from the very beginning: all are not due to the perversions of scribes and revisers. Many of the lengths of reigns have been found impossible: in some cases the names and the sequence of kings as given by Manetho have proved untenable in the light of monumental evidence."—*Manetho*, 1940, pp. vii, xvii, xx, xxi, xxv.

The probability that *concurrent* reigns rather than *successive* reigns are responsible for many of Manetho's excessively long periods is shown in the book *Studies in Egyptian Chronology* (T. Nicklin, 1928-29, p. 39): "The Manethonian Dynasties are not lists of rulers over all Egypt, but lists partly of more or less independent princes, partly of princely lines from which later sprang rulers over all Egypt." Professor Waddell (pp. 1-9) observes that "perhaps several Egyptian kings ruled at one and the same time; . . . thus it was not a succession of kings occupying the throne one after the other, but several kings reigning at the same time in different regions. Hence arose the great total number of years."

Since the Bible points to the year 2370 B.C.E. as the date of the global Flood, Egyptian history must have begun after that date. The problems in Egyptian chronology shown above are doubtless responsible for the figures advanced by modern historians who would run Egyptian history all the way back to the year 3000 B.C.E.

Illustrating the unreliability of the quotations from Manetho made by ancient writers is this example: For a certain Egyptian period, Syncellus quotes figures from Africanus (who, in turn, quoted from Manetho), which figures Syncellus says total 253 years. By actual count they total 263 years. Syncellus then gives figures from Eusebius (based on Manetho) that he says total 252 years; but the figures actually total 258 years. Then, the Armenian version of Eusebius gives figures for the same period with the "Total for the dynasty, 252 years," but the actual figures add up to only 228 years. These discrepancies led Egyptologist T. E. Peet to say: "The astonishing variations between their figures are an eloquent testimony to what may happen to numbers in a few centuries through textual corruption."—*Egypt and the Old Testament*, 1922, p. 25f.

Greater confidence is placed by Egyptologists in the ancient inscriptions themselves. Yet, the carefulness, truthfulness and moral integrity of the Egyptian scribes are by no means above suspicion. As Professor J. A. Wilson states (*The World History of the Jewish People*, 1964, Vol. One, "At the Dawn of Civilization," pp. 280, 281): "A warning should be issued about the precise historical value of Egyptian inscriptions. That was a world of . . . divine myths and miracles." Then after suggesting that the scribes were not above juggling the chronology of events to add praise to the particular monarch in power, he says: "The historian will accept his data at face value, unless there is a clear reason for distrust; but he must be ready to modify his acceptance as soon as new materials put the previous interpretation in a new light."

Absence of information concerning Israel in Egyptian records

This is not surprising since the Egyptians not only refused to record matters uncomplimentary to them-

selves, but were also not above effacing records of a previous monarch if the information in such records proved distasteful to the then reigning pharaoh. Thus, after the death of Queen Hatshepsut, Thutmose III had her name and representations chiseled out of the monumental reliefs. This practice doubtless explains why there is no known Egyptian record of the 215 years of Israelite residence in Egypt or of their Exodus.

The pharaoh ruling at the time of the Exodus is not named in the Bible; hence, efforts to identify him are based on conjecture. This partly explains why modern historians' calculations of the date of the Exodus vary from 1441 B.C.E. to 1225 B.C.E., a difference of over 200 years. Similarly, Egyptologists differ greatly on the date for the supposed unification of Egypt by King Menes, the following dates having been advanced by the authorities listed: Champollion, 5867 B.C.E.; Mariette, 5004; Lauth, 4157; Lepsius, 3892; Breasted, 3400; Meyer, 3180; Wilkinson, 2320; Palmer, 2224. The date presently popular among historians is about 2900 B.C.E. It is apparent that Egyptian chronology is still in a state of flux.—See EGYPT, EGYPTIAN; EXODUS.

ASSYRIAN CHRONOLOGY

From the time of Shalmaneser III (early part of first millennium B.C.E.), Assyrian inscriptions mention contacts with the Israelites, at times naming certain kings of Judah and Israel. The Assyrian inscriptions include "display" inscriptions, such as are found on the walls of palaces; royal annals; "king lists," such as that from Khorsabad; and the *limmu* or eponym lists, described later. While acknowledging considerable uncertainty for Assyrian chronology during the second millennium B.C.E., historians claim they can make chronological calculations to the very year for the period from 911 to 649 B.C.E., primarily on the basis of the eponym lists. They endeavor to make the Biblical chronology conform to their interpretation of the Assyrian records for that period. Their confidence gives the impression that the Assyrians produced the chronologers *par excellence* of the ancient world. Logically, one might expect to find a *consistent* concern for accuracy by the Assyrian scribes in their treatment of all historical events, and not alone in matter of dates. Such accuracy would be essential for a correct synchronization of the reigns of the Assyrian kings with those of Judah and Israel or of other nations. But, as will be seen, this is hardly the case.

Evaluation of Assyrian "display" inscriptions and annals

Professor A. T. E. Olmstead, until his death in 1945 one of the foremost authorities on the ancient Near East, showed the dubious nature of Assyrian historical writings in general. In his *Assyrian Historiography* (University of Missouri Studies, Social Science Series, Vol. III, pp. 5, 6) he described the Assyrian "display" inscriptions as follows: "We may . . . use the Display inscription to fill gaps in the Annals [royal chronicles listing events annually], but it has not the slightest authority when it disagrees with its original." After showing that the main purpose of these display inscriptions was not the giving of a connected history of the reign, he adds: "Equally serious is it that they rarely have a chronological order. . . . That they are to be used with caution is obvious."

Of the annals, he says: "We have here a regular chronology, and if errors, intentional or otherwise, can sometimes be found, the relative chronology at least is generally correct. . . . But it would be a great mistake to assume that the annals are always trustworthy. Earlier historians have too generally accepted their statements unless they had definite proof of inaccuracy. In the past few years, there has been discovered a mass of new material which we may use for the criticism of the Sargonide documents. . . . Add to this the references in foreign sources such as Hebrew or Babylonian, and we hardly need internal study to convince us that the annals are far from reliable."

To this may be added the testimony of Professor D. D. Luckenbill (*Ancient Records of Assyria and Babylonia*, Vol. I, p. 7): "One soon discovers that the accurate portrayal of events as they took place, year by year during the king's reign, was not the guiding motive of the royal scribes. At times the different campaigns seem to have been shifted about without any apparent reason, but more often it is clear that royal vanity demanded playing fast and loose with historical accuracy."

The royal annals usually went through a series of editions as the king's reign progressed. Later editions presented new events, but they also seem to have juggled the facts and figures of the previous years to suit the king's fancy. Professor Olmstead makes reference to the "cool taking by [Ashurbanipal] of bit after bit of the last two Egyptian campaigns of his father until in the final edition there is nothing that he has not claimed for himself."—*Assyrian Historiography*, pp. 7, 8.

Examples of such evident unreliability, deliberate or otherwise, could be multiplied many times over. The compilers of "tribute lists" were not above listing a vassal king as paying tribute even though other records showed him to be dead at the time. George Smith, in the *Assyrian Eponym Canon* (p. 179), after citing an instance where the same tribute list of Esar-haddon is credited to his son Ashurbanipal thirteen years later, says that this later list is "most probably a literal copy of the earlier document, without any attempt to ascertain if these kings were still reigning, and if they really paid tribute."

It seems evident that either the Assyrian records and dating methods are misunderstood by modern historians or else there is strong evidence of carelessness, dishonesty and simple confusion in the display inscriptions, annals and other records.

Eponym (limmu) lists

Despite the above evidence, modern chronologers generally hold that the eponym or *limmu* lists somehow escaped any such corruption so as to be virtually impeccable in their freedom from error. These eponym lists are simply lists of officials' names and ranks or lists of such names accompanied by some brief mention of a warring campaign or other noteworthy event. For example, one section of the eponym list reads:

Bel-harran-bel-usur	(governor) of Guzana	against Damascus
	Shalmaneser	took his seat on the throne
Marduk-bel-usur	(governor) of Amedi	in the land
Mahde	(governor) of Nineveh	against [Samaria]
Assur-ishmeani	(governor) of [Kakzi]	against [Samaria]
Shalmaneser	king of Assyria	against [Samaria]

From this it can be seen that no actual dates are given, but it is considered that each name represents a year, thereby apparently allowing for a year-by-year count. Since the names of Assyrian kings appear in these eponym lists, historians count the names from one king to the next to determine the length of a king's reign, comparing this count with whatever figures are obtainable from Assyrian "king lists."

Modern historians endeavor to synchronize Assyrian and Biblical history by means of these eponym lists, particularly for the period from 911 to 649 B.C.E., to which they assign the names or eponyms on the lists. For a pivotal point, they rely on the reference to an eclipse of the sun mentioned in an entry opposite the name of a certain Pur-Sagale, governor

of Gozan. The eclipse was in the month of Sivan (May-June) and historians generally fix it as taking place on June 15, 763 B.C.E. The reliability of this date, and the synchronization of Assyrian history with that of Judah and Israel they base on it, will be discussed later under the heading "Astronomical Calculations."

We here discuss the reliability of the chronology based on the eponym lists themselves, however, since difficulties result in attempting to harmonize it with the Bible's account of contacts between the Assyrian Empire and the kingdoms of Judah and Israel. Thus, in this volume we show King Menahem of Israel as ruling from c. 791 to c. 780 B.C.E. and Judean King Ahaz' reign as counting from 761 to 745 B.C.E. Assyrian King Tiglath-pileser III (Pul) exacted tribute from Menahem and was bribed by Ahaz. (2 Ki. 15:19, 20; 16:7, 8) But Assyriologists today, using the eponym lists, generally place Tiglath-pileser's reign at 744-727 B.C.E. Similarly, their dates for the fall of Samaria and Sennacherib's attack on Judah in Hezekiah's fourteenth year differ from our dates by twenty to thirty years.—2 Ki. 17:3-6; 18:9-13.

Due to the extremely reduced amount of information involved in the eponym lists (as compared with the annals and other inscriptions), it is obvious that the means for discovering error is considerably diminished. When apparent contradictions are found between the eponym lists and the annals, such as the placing of a certain campaign in a different year of a king's reign or during a different eponymy, the modern historians usually charge the error to the annals rather than to the eponym lists. Yet, even with regard to the so-called Assyrian "synchronistic history," a famous tablet containing a terse account of the relations between Assyria and Babylonia during a period of centuries, no such claim for positive accuracy is made. Professor Olmstead, after presenting evidence to show that this document is only a copy of an earlier "display inscription," says: "So we can consider our document not even a history in the true sense of the word, merely an inscription erected to the glory of Ashur [Assyria's chief god] and of his people, . . . When we take this view, we are no longer troubled by the numerous mistakes, even to the order of the kings, which so greatly reduce the value of the document where its testimony is most needed."—*Assyrian Historiography*, p. 32.

Claim is made for great regularity in the eponym arrangement as a whole, with a set order being used in listing the eponyms (officials), starting with the king and, in succeeding years, listing such officials as the "field marshal," "chief cupbearer," "high chamberlain," respectively as succeeding eponyms. Investigation, however, shows that this order is not consistently followed and that in later periods, from the rule of Sargon onward, the high officials no longer appear in the lists by these titles, and, after the rule of Sennacherib, even the names of new kings are not listed.

Not only this, but the modern historians do not hold consistently to the view that the length of a king's reign can be determined by counting the number of eponyms from his name to that of the following king. They say that Shalmaneser V ruled only five years. Yet the number of eponyms counting from the record of his 'taking his seat on the throne' to the name of his successor (Sargon) is eight. This they explain by saying that Sargon departed from the regular arrangement and had himself declared eponym in his third regnal year instead of his first. Likewise, historians today credit Sargon with a rule of seventeen years, yet the number of eponyms listed counting from Sargon's name to that of his successor (Sennacherib) is thirty-two. So, in addition to the exception already made in Sargon's case, the historians say that Sennacherib departed even farther from the general rule and waited until his eighteenth year of rule to declare himself eponym!

It should be clear that such variable arrangement as is apparent in the eponym lists would make it extremely difficult for modern scholars to arrive at an exact chronology, especially when the compilation of data covering several centuries was done by scribes to whom care and historical accuracy apparently meant so little. It is also evident that the modern historians feel justified in 'adjusting' or overruling the count of the Assyrian eponym lists when other factors or evidence make such action advisable.

The above information points to the conclusion that Assyrian historiography either is not correctly understood by modern historians or is of very low caliber. In either case, we do not feel compelled to attempt to 'coordinate' the Biblical chronology with history as presented in the Assyrian records. Therefore, in our chart we show only the more definite synchronisms between Assyria and Israel and Judah as indicated in the Bible account.

BABYLONIAN CHRONOLOGY

Babylon enters the Biblical picture principally from the time of Nebuchadnezzar onward. The reign of Nebuchadnezzar's father Nabopolassar marked the start of what is called the Neo-Babylonian Empire; it ended with the reigns of Nabonidus and his son Belshazzar and the overthrow of Babylon by Cyrus the Persian. This period is of great interest to Bible scholars since it embraces the time of the Babylonian destruction of Jerusalem and the greater part of the seventy-year period of Jewish exile.

Jeremiah 52:28 says that in the seventh year of Nebuchadnezzar (or Nebuchadrezzar) the first group of Jewish exiles was taken to Babylon. In harmony with this, a cuneiform inscription of the Babylonian Chronicle (B.M. 21946) states: "In the seventh year, the month of Kislev, the king of Akkad mustered his troops, marched to the Hatti-land, and encamped against the city of Judah and on the second day of the month of Adar he seized the city and captured the king [Jehoiachin]. He appointed there a king of his own choice [Zedekiah], received its heavy tribute and sent (them) to Babylon." (Compare 2 Kings 24:1-17; 2 Chronicles 36:5-10.) However, for the final thirty-three years of Nebuchadnezzar's reign no historical records have been found, aside from a fragmentary inscription of a campaign against Egypt in Nebuchadnezzar's thirty-seventh year. Thus, there is no Babylonian account of the destruction of Jerusalem in Nebuchadnezzar's eighteenth year (Jer. 52:29; his nineteenth year if counting from his "accession year," the year of his father's death; compare 2 Kings 25:8-10). The Bible is the sole source of definite information on this event.

For Nebuchadnezzar's son Amel-Marduk (Evil-merodach, 2 Ki. 25:27, 28), tablets dated up to his second year of rule have been found but do not contain other information about him or his reign; so they give no indication as to how or when his reign actually ended. Similarly, for Neriglissar, considered to be the successor of Evil-merodach, only one strictly historical tablet of his reign has been found, dated to his third year, although contract tablets are known dated to his fourth year.

What is thought to be a memorial written either for the mother or the grandmother of Nabonidus, gives some chronological information for this period, but many portions of the text are damaged. In the following translation of one section (taken from Pritchard's *Ancient Near Eastern Texts*, pp. 311, 312), the words and figures in brackets represent the historian's attempts at restoring the damaged parts of the text. To appreciate how truly fragmentary the text is, read it passing over these bracketed words and figures.

"[*During* the time from Ashurbanipal], the king of Assyria, [in] whose [rule] I was born—(to wit): [21 years] under Ashurbanipal, [4 years under Ashur]-etillu-ilani, his son, [21 years under Nabupola]-

ssar, 43 years under Nebuchadnezzar, [2 years under Ewil-Merodach], 4 years under Neriglissar, [in summa 95 yea]rs, [the god was away] till Sin, the king of the gods, [*remembered the temple*] . . . of his [great] godhead, his clouded face [shone up], [and he listened] to my prayers, [forgot] the angry command [which he had given, and decided to return t]o the temple é-hul-hul, the temple, [the mansion,] his heart's delight. [With regard to his impending return to] the [temp]le, Sin, the king of [the gods, said (to me)]: 'Nabonidus, the king of Babylon, the son [of thy womb] [shall] make [me] en[ter/sit down (again)] in (to) the temple é-hul-hul!' I care[fully]obeyed the orders which [Sin], the king of the gods, had pronounced (and therefore) I did see myself (how) Nabonidus, the king of Babylon, the offspring of my womb, reinstalled completely the forgotten rites of Sin." Farther along in the text Nabonidus' mother (or grandmother) is represented as crediting Sin with granting her long life "from the time of Ashurbanipal, king of Assyria, to the 6th year of Nabonidus, king of Babylon, the son of my womb, (that is) for 104 happy years."

It can be seen that the only figures actually stated in the first part are the 43 years of Nebuchadnezzar's reign and 4 years of Neriglissar's reign. The text does not actually say that Neriglissar's reign ended at 4 years. It could indicate merely that it was at this point in his reign that the alleged promise from the god Sin was given. At any rate, there is no definite way of knowing from this damaged text how far within the reign of Ashurbanipal the birth of Nabonidus' mother (or grandmother) is supposed to have taken place, nor the length of the reigns of Ashur-etillu-ilani, Nabopolassar or Evil-merodach. So, this fragmentary text does little toward providing definite information for the chronology of this period. It does not mention Labashi-Marduk, who is acknowledged to have ruled between Neriglissar and Nabonidus. And, interestingly, the conjectured total of 95 years, supplied by the historian on the basis of Ptolemy's canon, when added to the "6th year of Nabonidus" gives a total of 100 or at most 101 years instead of 104 years as stated in the text.

Ptolemy's canon

Due to the lack of information from Babylonian sources, modern historians base their chronology for the Neo-Babylonian Empire largely upon what is known as the canon of Ptolemy. Claudius Ptolemy lived in Egypt during the second century C.E., or over 600 years after the close of the Neo-Babylonian period. His canon assigns 21 years to the rule of Nabopolassar, 43 years to Nebuchadnezzar, 2 years to Evil-merodach, 4 years to Neriglissar, and 17 years to Nabonidus, or a total of 87 years. Counting back from Nisan of 538 B.C.E., historians therefore date Nabopolassar's first year as beginning in 625 B.C.E., Nebuchadnezzar's first year in 604, and the destruction of Jerusalem is placed by some in 586, by others in 587. These dates are some 20 years later than those presented in the chart accompanying this article (that is, 624 for Nebuchadnezzar's first regnal year and 607 for the destruction of Jerusalem). This is because we accept the Biblical information, particularly as regards the seventy-year desolation of Judah (running from 607 to 537 B.C.E.), as accurate and as superior in reliability to the ancient secular records. In addition to the evidence already presented on the weaknesses manifest in the non-Biblical records, the following may be noted:

Ptolemy was not a historian and is known primarily for his works on astronomy and geography. As E. R. Thiele states: "Ptolemy's canon was prepared primarily for astronomical, not historical, purposes. It did not pretend to give a complete list of all the rulers of either Babylon or Persia, nor the exact month or day of the beginning of their reigns, but it was a device which made possible the correct allocation into a broad chronological scheme of certain astronomical data which were then available."—*The Mysterious Numbers of the Hebrew Kings*, 1951, p. 293, ftn.

Even though Ptolemy's geocentric theory (that is, that the earth is the center point around which the stars and planets revolve) was proved false by Copernicus' time, modern historians generally credit Ptolemy with accuracy in his astronomical computations relating to certain historical dates.

Even though this be so and even though the reigns of the kings of Babylon and Persia as set forth in Ptolemy's canon may be basically correct, there seems to be no reason for holding that the canon is necessarily accurate in every respect or for all periods. As has already been shown, Babylonian historical records that could either substantiate or undermine Ptolemy's figures for the lengths of the reigns of certain kings are largely lacking. So, while it may be held that the date 607 B.C.E. used in this publication for Jerusalem's destruction leaves a "gap" in the Babylonian chronology, it may be noted that secular historians who hold to a strict Ptolemaic reckoning also are obliged to try to explain a sizable gap of their own. This develops when they attempt to synchronize Assyrian and Babylonian history so as to arrive at the year 625 B.C.E. for the start of the Neo-Babylonian Empire. Consider these points:

The Babylonian Chronicle (B.M. 21901) states that Nineveh, Assyria's capital, fell to Babylonian forces in Nabopolassar's fourteenth year. Following Ptolemy, the secular historians date Nineveh's fall as in 612 B.C.E. However, on the basis of astronomical calculations, they also hold to the year 763 B.C.E. as an absolute date representing the ninth year of Assyrian King Assur-dan III. So, they should be able to count forward from that year and show that Assyrian rule at Nineveh did indeed extend down to 612 B.C.E. On the basis of eponym and king lists, as well as other tablets, they are able without great difficulty to reach as far as 668 B.C.E. (the year they assign for the start of the reign of King Ashurbanipal). But thereafter their efforts to make the chronological data (for Ashurbanipal and his successors) stretch sufficiently to reach 612 B.C.E. result in considerable confusion.

This can be seen from the fact that the *Encyclopædia Britannica* (1959 edition, Vol. 2, p. 569) gives the reign of Ashurbanipal as from 668 to 625 B.C.E., then on page 851 of the same volume it gives the years of his reign as 669-630 B.C.E., and in Volume 5 of the same edition (p. 655) it lists them as "668-638 (?)." The 1965 edition of the same work says "669-630 or 626." (Vol. 2, p. 573) Other suggested dates for the end of Ashurbanipal's reign are: 633 (Bright), 631 (Roux), 629 (Oppenheim), c. 631-627 (Wiseman), 626 (Luckenbill; Davis-Gehman). (These dates are from the following works: *A History of Israel*, by John Bright, 1964, p. 293; *Ancient Iraq*, by Georges Roux, 1964, p. 273; *The Interpreter's Dictionary of the Bible*, 1962, Vol. 1, p. 256; *The New Bible Dictionary*, 1962, p. 104; D. D. Luckenbill's *Ancient Records of Assyria and Babylonia*, 1926, Vol. II, p. 442; *The Westminster Dictionary of the Bible*, 1944, p. 48.)

Similarly, for the reign of Ashurbanipal's successor Ashur-etillu-ilani the figures suggested by the above sources include: 633-629; 632-628; 631-630; 627-612; and 626-612. (Cuneiform tablets dated to this king's fourth year have been found.) And for the reign of Sin-shar-ishkun, apparently the king at the time of Nineveh's fall, the estimates in the same publications include: 629-612, 628-612, 627-612, 620-612. Thus, some historians would give Sin-shar-ishkun a rule of as much as eighteen years, whereas dated tablets have been found only up to his seventh year.

The above shows that modern historians are willing to exhibit much flexibility in order to hold to both the Ptolemaic chronology and their pivotal date of 763 B.C.E., even to the point of filling the existing

gap by conjecturing a longer reign for these final rulers of the Assyrian Empire than the evidence at hand actually shows. As will be shown later, the Bible gives far stronger reason for holding to the year 607 B.C.E. as the date of the fall of Jerusalem.

Berossus

In preparing his canon Ptolemy is thought to have used the writings of Berossus, believed to have been a Babylonian priest of the god Bel. In the third century B.C.E. he wrote a history of Babylon in the Greek language, evidently based on cuneiform records. Of his writings, Professor Olmstead said: ". . . only the merest fragments, abstracts, or traces, have come down to us. And the most important of these fragments have come down through a tradition almost without parallel. Today we must consult a modern Latin translation of an Armenian translation of the lost Greek original of the Chronicle of Eusebius, who borrowed in part from Alexander Polyhistor who borrowed from Berossus direct, in part from Abydenus who apparently borrowed from Juba who borrowed from Alexander Polyhistor and so from Berossus. To make a worse confusion, Eusebius has in some cases not recognized the fact that Abydenus is only a feeble echo of Polyhistor, and has quoted the accounts of each side by side! And this is not the worst. Although his Polyhistor account is in general to be preferred, Eusebius seems to have used a poor manuscript of that author." (*Assyrian Historiography*, pp. 62, 63) Josephus, Jewish historian of the first century C.E., also claims that he quotes from Berossus. But it seems evident that chronological data supposedly from Berossus could hardly be considered conclusive. *The Encyclopædia Britannica* (11th ed., Vol. 3, p. 100) says: ". . . his 8 postdiluvian dynasties are difficult to reconcile with the monuments, and the numbers attached to them are probably corrupt."

Other factors allowing for differences

Casual students of ancient history often labor under the misconception that the cuneiform tablets (such as may have been used by Berossus) were always written at the same time or shortly after the events recorded on them. But, aside from the many cuneiform business documents that were truly contemporary, the Babylonian historical texts and even many astronomical texts often give evidence of being of a much later period. Thus, according to Assyriologist D. J. Wiseman, one portion of the so-called Babylonian Chronicle, covering the period from the rule of Nabunasir to Shamash-shum-ukin (a period dated by secular historians as from 747-648 B.C.E.), is "a copy made in the twenty-second year of Darius [footnote says: 'I.e. 500-499 B.C. if Darius I'] from an older and damaged text." (*Chronicles of Chaldean Kings*, p. 1) So this writing not only was separated from the events recorded on it by anywhere from 150 to 250 years, but it was also a copy of a defective earlier document, perhaps an original, perhaps not. Of the Neo-Babylonian Chronicle texts, covering the period from Nabopolassar to Nabonidus, the same author states: "The Neo-Babylonian Chronicle texts are written in a small script of a type which does not of itself allow any precise dating but which can mean that they were written from any time almost contemporary with the events themselves to the end of the Achaemenid rule." This allows for the possibility that they were written as late as the close of the Persian Empire, which occurred in 331 B.C.E. some 200 years after the fall of Babylon. We have already seen that data, including numbers, can easily suffer change and even perversion at the hands of pagan scribes in the course of a few centuries.

In view of all these factors it is certainly not wise to insist that the traditional figures for the reigns of the Neo-Babylonian kings be received as definite, nor that Ptolemy necessarily had access to reliable and accurate sources for all his dates. As against 2 years for Evil-merodach (in Ptolemy's canon), Polyhistor gives him 12 years, and Josephus says 18 years. Syncellus, who is, however, far removed from the time, would give Nabonidus a rule of 34 years instead of 17.

Both the lack of contemporary historical records and the ease with which data could be altered definitely allow for the possibility that one or more of the Neo-Babylonian rulers had a longer reign than the Ptolemaic reckoning shows. The fact that no tablets have been discovered that would cover the later years of such reign cannot consistently be used as a strong argument against this possibility. There are cases of kings whose reigns come much farther along in the stream of time and for whom no such confirming tablets have been found. For example, for both Artaxerxes III (who, historians say, ruled for 21 years [358 to 338 B.C.E.]) and Arses (credited with a 2-year rule [338/37 to 336/35]) there is no known contemporary cuneiform evidence to help establish the length of their reigns.

In reality, historians do not know where to place certain Babylonian kings for whom records do exist. Professor A. W. Ahl (*Outline of Persian History*, 1922, p. 84) states: "On the Contract Tablets, found in Borsippa, appear the names of Babylonian kings which do not occur elsewhere. In all probability they belong to the last days of Darius I, extending into the first days of Xerxes I, as Ungnad conjectures." Still, this remains only conjecture.

PERSIAN CHRONOLOGY

A number of important Biblical events took place during the Persian period: the fall of Babylon, followed by Cyrus' release of the Jews and the end of the 70-year desolation of Judah; the reconstruction of the temple at Jerusalem, completed "in the sixth year of the reign of Darius [I, Persian]"; and the rebuilding of Jerusalem's walls by Nehemiah according to the decree given in Artaxerxes' twentieth year. —2 Chron. 36:20-23; Ezra 3:8-10; 4:23, 24; 6:14, 15; Neh. 2:1, 7, 8.

As with much of the Neo-Babylonian period, chronology for the reigns of the kings of the Persian Empire is dependent largely on the Ptolemaic canon and also other "classical" sources. With some exceptions, it harmonizes well with the Biblical chronology. The date of 539 B.C.E. for the fall of Babylon can be arrived at not only by Ptolemy's canon but by other sources as well. Historians such as Diodorus, Africanus and Eusebius show that Cyrus' first year as king of Persia corresponded to Olympiad 55, year 1 (560/59 B.C.E.) while Cyrus' last year is placed at Olympiad 62, year 2 (531/30 B.C.E.). Cuneiform tablets give Cyrus a rule of 9 years over Babylon, which would therefore substantiate the year 539 as the date of his conquest of Babylon.—*Handbook of Biblical Chronology*, by Jack Finegan, pp. 112, 168-170; *Babylonian Chronology, 626 B.C.—A.D. 75*, by Parker and Dubberstein, p. 14.

End of Xerxes' rule and beginning of Artaxerxes' reign

On this point there is a major difference between the generally accepted chronology and that which is presented in this publication. Following Ptolemy, historians credit Xerxes with a 21-year rule, from 486 to 465 B.C.E. His son Artaxerxes' twentieth year (in which Nehemiah received the commission to return to Jerusalem and rebuild its wall) is therefore placed at 445/444 B.C.E. (Neh. 2:1-11) On the basis of the prophecy of Daniel 9:24-27 and its fulfillment in Christ Jesus, as well as the testimony of several ancient historians, we hold to the date of 455 B.C.E. as the time of Nehemiah's being commissioned. This would place the start of Artaxerxes' rule at about 474 B.C.E. (See ARTAXERXES No. 3.) As to why the popular date of 465 B.C.E. for the end of Xerxes' rule need not be considered as absolute, consider the following factors:

Dated commercial tablets or papyrus scrolls of the Persian period are relied upon to confirm the figures given by Ptolemy, since Persian inscriptions

themselves do not give the length of the rules of the various kings. These tablets are "dated" in the sense that they refer to the year, month and day of a particular king's rule, for example: "On the 18th of Paophi [the name of an Egyptian month], in the 4th year of Artaxerxes the king." They are *not* dated in relation to an era covering several centuries.

A number of uncertainties, moreover, are involved in such dating method. In some cases the same name was used by more than one king. The example quoted in the previous paragraph is from a papyrus scroll found in Egypt and, along with the translation of this scroll, A. Cowley assigns it to the fourth year of Artaxerxes I. But in a footnote he says: "Probably Artaxerxes I. If it is Artaxerxes II the date will be 400 B.C. [that is, more than half a century later than the date first suggested]."—*Jewish Documents of the Time of Ezra*, 1919, p. 34.

The numeral sign is not very clear at times, due to the extreme age of the documents. This requires the historian to conjecture what number it represents. In the above-mentioned publication (p. 27) another papyrus scroll is presented as beginning with the phrase "On the 2nd day of the month Epiphi of the 27th year of King Darius," and Cowley's footnote says: "Darius I, since Darius II did not reign so long. Year 27 is more probable than 17."

Dating methods could differ from one scribe to another, particularly so from country to country or city to city. This is strikingly illustrated in the case of Alexander the Great, the conqueror of the Persian Empire. Parker and Dubberstein's *Babylonian Chronology, 626 B.C.—A.D. 75* (p. 19) says on this: "Alexander was recognized [as king] in Egypt probably shortly after his invasion, late in 332 [B.C.E.]. He was recognized in Babylon after [the battle of] Gaugamela in October, 331. Cuneiform evidence for the period of Alexander is confused, since two systems of dating were used. One system reckoned year 1 of Alexander as beginning April 3, 330; the other counted from his Macedonian accession, with year 1 as 336, since Macedonian usage did not have an 'accession year.' The few dated business tablets are not decisive in determining contemporary practice." This means that, under this system, a tablet dated to 'year seven' of Alexander's reign and another dated to 'year one' of his reign could actually refer to the same year.

Another example of a double system of dating is found in Egypt (where Ptolemy lived), following its conquest by Persian King Cambyses. Similar to the case of Alexander, one system dated Cambyses' first year from the time of the conquest of Egypt; the other dated it from the start of his Persian rule. Showing the result, Professor Parker says: "It can be seen, then, that any date falling in years 1-5 of Cambyses might be off three years, and other data must be used to determine it accurately."—*The American Journal of Semitic Languages and Literatures*, Vol. LVIII, January-October, 1941, p. 301.

Coregencies also might affect dating methods. This is the usual explanation offered for the chronological problems involving records of Cyrus and his son Cambyses. Available history indicates that, shortly before the campaign that resulted in his death, Cyrus appointed Cambyses as official "king of Babylon," while Cyrus himself continued as king over the entire Persian Empire ("king of lands"). Commenting on the apparent effect on such coregency, Waldo H. Dubberstein says that some scribes evidently now began to date documents to "year *one* of the combined reign begun officially on the first day of the year." Then, when Cyrus died, documents began to be dated as to the *"accession year of Cambyses, king of Babylon, king of Lands*. Yet the confusion inaugurated by the unusual dual kingship continued, and some documents were still dated to the two rulers, or at Babylon still to Cambyses, as *king of Babylon*." —*The American Journal of Semitic Languages and Literatures*, Vol. LV, January-October, 1938, pp. 417-419.

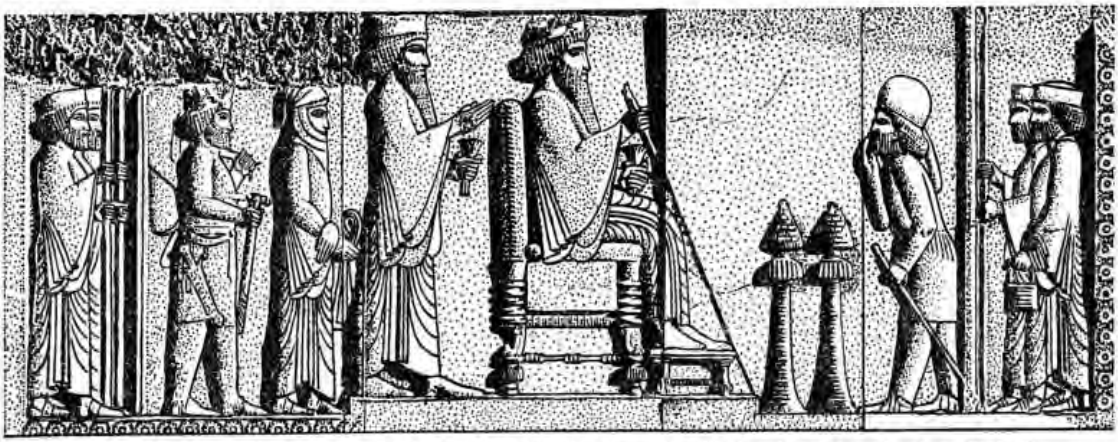
This explanation of the apparently contradictory documents found for that period is, of course, only the author's interpretation in attempting to harmonize matters; it may simply be a case of the dating methods not being understood today. Nevertheless, it shows the possibility that the regnal years of a king given on a certain tablet could actually date back to the time of his becoming coregent, rather than just to the time of his becoming sole ruler.

An artificially longer rule might be involved. That is, the king might want his rule to be dated as though having begun at an earlier date than was actually the case. Doctor Kraeling suggests that Amyrtaeus, who ruled Egypt after that country temporarily freed itself from Persian domination in the reign of Artaxerxes II, had his reign dated as though beginning two years earlier than it actually did (to correspond with the end of the reign of Darius II). (*The Biblical Archaeologist*, Vol. XV, 1952, 3d quarter, p. 62) In a reverse direction, tablets were sometimes evidently dated to a king after his reign had ended. Of the reign of Kandalanu, who preceded Nabopolassar as king of Babylon, some tablets are dated as to the 21st or the 22d year "after" Kandalanu, and it is suggested by some that Kandalanu's reign "was carried artificially on to fill the interregnum up to the accession of Nabopolassar." (Parker and Dubberstein, *Babylonian Chronology, 626 B.C.—A.D. 75*, p. 11) Also, in explaining the fact that some documents are dated to the *ninth* and *tenth* years of the reign of Alexander IV, whereas Greek sources indicate a rule of only about *six* years (from 316 to 310/9 B.C.E.), the suggestion is given: "Apparently the fiction of kingship was carried on after the death of the young Alexander."—*Ibid.*, p. 20.

Again it may be said that the above explanations are the modern historians' attempts to accommodate apparent discrepancies so as to fit the accepted chronology (based primarily on Ptolemy). It may be that the "accepted" chronology is inaccurate or that the ancient methods are being misunderstood. Where such explanations fail, the historians do not hesitate to suggest a scribal error, perhaps due to the scribe's having "his attention diverted for a moment," or by an error in copying so that a "3" became a "12" (numbers that are quite similar in cuneiform writing), or that the scribe "continued to date tablets in the old reign, forgetting for the moment the advent of the new reign."

Returning, then, to the case of Xerxes, we find that the confirmation for Ptolemy's figure of a 21-year reign for Xerxes rests upon only a few tablets. Though these appear to substantiate that figure, a review of the information already presented illustrates the many possibilities that exist for the meaning of such tablets to be other than that understood by historians, who are, of course, desirous of establishing a "fixed chronology." One of the documents sometimes referred to is a papyrus text from Assuan, Egypt, carrying the date "year 21, the accession year of Artaxerxes." Xerxes' name, however, is not mentioned. Even though the "year 21" were to be accepted as applying to Xerxes in this case (and in others), the possibility remains that the date used by the scribe could have as its starting point some time other than the first year of Xerxes' sole rule. Since we have already seen that a coregency could affect the scribal dating, consider the following information:

Xerxes' father, Darius the Great, took great pains to make known which of his sons was to be his successor. Hence, in one relief (at Persepolis) Xerxes is represented as standing behind his father's throne, dressed in clothing identical to that of Darius, and with his head on the same level as Darius' head. This is very unusual, since the rule in royal pictures was that the king's head should always be shown



Crown Prince Xerxes standing behind Darius (on the throne), with head on same level as that of his father the king (from Persepolis Treasury)

higher than that of all others. The historical evidence is that Darius selected Xerxes to be crown prince and viceroy of Babylon by about 498 B.C.E. or shortly thereafter, and that a palace was completed for him in that city by about 496 B.C.E. (*Medes and Persians* by William Culican, pp. 80, 100; *History of the Persian Empire* by A. T. Olmstead, pp. 215, 216) Counting from this latter date to the year 474 B.C.E. (the year we accept for the start of the reign of Artaxerxes I) would give a total of up to 22 years during which Xerxes ruled part of the time as viceroy and part of the time (from 486 B.C.E. onward) as sole ruler of the empire. This could have some bearing on the reference to his twenty-first year as is claimed for certain tablets.

Also not to be overlooked is that, while historians would extend Xerxes' sole rule to 21 years (down to 465 B.C.E.), their information from ancient sources regarding the events of his reign runs out soon after the year 479 B.C.E., his eighth year.

Length of Artaxerxes' reign

If Xerxes' reign ended about 474 B.C.E. (thus limiting it to some 12 years), then that of his successor Artaxerxes I would apparently run 51 years (to 424/23 B.C.E.) or 10 years beyond the 41 years assigned him by Ptolemy's canon and by modern historians. It is of interest, then, to note that one cuneiform text (reproduced in *The Babylonian Expedition of the University of Pennsylvania*, Series A: Cuneiform Texts, edited by H. V. Hilprecht, Vol. VIII, Part I, by Albert T. Clay, 1908, published by Department of Archaeology, University of Pennsylvania) is dated "51st year, accession year, 12th month [of] Darius, king of lands." (Darius II followed Artaxerxes I to the throne.) Historians, however, reject the figure 51 as a 'scribal error' and favor instead two other tablets which, they say, refer to Artaxerxes' "41st year, [and] accession year" of his successor, Darius II.

Similarly, the accession date of Darius II is reckoned by historians as February 13 (Shebat 4), 423. But when they find a tablet dated to February 26 (Shebat 17) of the forty-first year of Artaxerxes (or thirteen days after Artaxerxes' rule supposedly ended) they then say: "The scribe made a mistake. Either the tablet belongs to the fortieth year, . . . or having been accustomed, for so many years, to date tablets in the reign of Artaxerxes, in writing this tablet [the scribe] failed to remember that a new king had begun to reign." (Business Documents of Murashû Sons of Nippur, by A. T. Clay, 1904, published in *The Babylonian Expedition of the University of Pennsylvania*, Vol. X, p. 2; see also *Babylonian Chronology, 626 B.C.—A.D. 75*, p. 18.) Thus, evidence not harmonizing with the chronological structure founded principally on Ptolemy's canon is generally rejected by the historians as erroneous, even though it may accord more accurately with the Biblical indications.

ASTRONOMICAL CALCULATIONS

The claim is made that "astronomical confirmations can convert a relative chronology [one that merely establishes the sequence of events] into an absolute chronology, specifically, a system of dates related to our calendar." (*The Old Testament World* by Martin Noth, p. 272) While the celestial bodies are the means provided by man's Creator for human measurement of time, nevertheless the correlation of astronomical data with human events in the past is subject to various factors and human interpretation allowing for error.

Many of the so-called synchronizations of astronomical data with events or dates of ancient history are based on solar or lunar eclipses. However, any "particular town or city would on the average experience about 40 lunar eclipses and 20 partial solar eclipses in 50 years, [although] only one total solar eclipse in 400 years." (*The Encyclopædia Britannica*, 1965 ed., Vol. 7, p. 907) So, only in the case of a *definitely stated total* solar eclipse visible in a *specific area* would there be little reason for doubt in the fixing of a particular historical date by such means. In many cases the data from the ancient cuneiform texts (or other sources) concerning eclipses does not provide such specific information.

An example is the solar eclipse relied upon by historians to correlate Assyrian chronology with Biblical chronology. It is mentioned in the Assyrian eponym lists as taking place in the third month (counting from the spring) of the ninth year of King Assur-dan III. Modern chronologists calculate it to be the eclipse occurring on June 15, 763 B.C.E. Counting back 90 years (or 90 names on the eponym lists) from this date, they arrive at 853 B.C.E. as the date for the battle of Qarqar in Shalmaneser III's sixth year. They claim that Shalmaneser lists King Ahab of Israel as in the enemy coalition facing Assyria in that battle, and that twelve years afterward (Shalmaneser's eighteenth year) the Assyrian king refers to King Jehu of Israel as paying tribute. They then deduce that the year 853 B.C.E. marked the date of Ahab's last year and 841 the start of Jehu's reign. How sound are these calculations?

First, though it is assumed that the solar eclipse

was total, the eponym list does not state this. And, whereas most historians today would apply this reference to the eclipse of 763 B.C.E., not all scholars have done so, some preferring the year 809 B.C.E., during which year an eclipse occurred that would have been at least partially visible in Assyria (as was also the case in 817, 857, etc.). (Oppolzer's *Canon of Eclipses*, Charts 17, 19, 21, in 1962 ed.) Though modern historians object to any change from the solar eclipse of 763 on the grounds that it would 'introduce confusion into Assyrian history,' we have already seen that the Assyrians themselves introduced considerable confusion into their own history.

Moreover, the presence of King Ahab at the battle of Qarqar is very unlikely. Thus, even if the reigns of Ahaziah and Jehoram (which intervened between Ahab and Jehu) could be reduced to just twelve years (compare 1 Kings 22:40, 51; 2 Kings 1:2, 17; 3:1), the evidence is against any precise synchronization of the battle of Qarqar with Ahab. Shalmaneser's mention of Jehu, therefore, may very well not relate to Jehu's first year of rule. The accusation that the Assyrians juggled the years of their campaigns and credited kings with receiving tribute from persons no longer living might reduce even more the supposed value of the synchronization. The chart accompanying this article shows Ahab's death as occurring c. 919 B.C.E. with the start of Jehu's reign coming about 905 B.C.E.

Lunar eclipses

These have been used to try to substantiate the dates given for particular years of the Neo-Babylonian kings on the basis of Ptolemy's canon and data in the cuneiform records. But even though Ptolemy may have calculated accurately or recorded the dates of certain eclipses in the past (a modern astronomer found three-fifths of Ptolemy's dates correct), this does not prove that his transmission of historical data is correct, that is, that his correlation of eclipses with the reigns of certain kings is consistently based on true historical fact. Additionally, the frequency of lunar eclipses certainly does not add great strength to such type of confirmation.

For example, while a lunar eclipse in 621 B.C.E. (on April 22) is used as proof of the correctness of the Ptolemaic date for Nabopolassar's fifth year, another eclipse could be cited twenty years earlier, in 641 B.C.E. (on June 1), to correspond with the date our chart would indicate as Nabopolassar's fifth year. This earlier eclipse was *total* (i.e., 12 digits or more) as compared to the very minor one of only 1.6 digits in 621 B.C.E.—Oppolzer's *Canon of Eclipses*, pp. 333, 334.

Perhaps the date of Herod the Great's death provides the best illustration of the uncertainty involved in dating by lunar eclipses. Josephus' writings (*Antiquities of the Jews*, Book XVII, chap. VI, par. 4, and chap. VIII, par. 1, to chap. IX, par. 3) show Herod's death occurring shortly after a lunar eclipse and not long before the start of the Passover season. Many authorities date Herod's death as in 4 B.C.E. and cite as proof the lunar eclipse of the night of March 12/13 in that year. Due to this reckoning, many modern chronologers place the birth of Jesus as early as 5 B.C.E. However, W. E. Filmer, writing in *The Journal of Theological Studies* (October 1966, Vol. XVII, Part 2, pp. 283, 284), shows the weakness of this reckoning, pointing out that eclipses also took place on both January 9 and December 29 of the year 1 B.C.E. and that either of these could fit the requirements of an eclipse not long before the Passover. He gives further evidence to show that the eclipse of January 9, 1 B.C.E. (a total eclipse, as compared to only four digits for that of 4 B.C.E.), would fit the circumstances considerably better than the one popularly accepted. Summing up the matter, he says: "Thus, so far as the evidence of lunar eclipses goes, Herod may have died in either of the years 4 or 1 B.C., or even in A.D. 1." Either of the latter two dates would harmonize with the date of Jesus' birth in the year 2 B.C.E., shown later in this article.

Not all the texts historians use to date events and periods of ancient history are based on eclipses, however. Astronomical "diaries" have been found that give the position (in relation to certain stars or constellations) of the moon at its first and last visibility on a specific day in Babylon (for example, "the moon was one cubit in front of the rear foot of the lion"), along with the positions of certain of the planets at these same times. Modern chronologers point out that such a combination of astronomical positions would not be duplicated again in thousands of years. These astronomical diaries contain references to the reigns of certain kings and appear to coincide with the figures given in Ptolemy's Canon. While to some this might seem like incontrovertible evidence, there are factors greatly reducing its strength.

The first is that the observations made in Babylon may have contained errors. The Babylonian astronomers showed greatest concern for celestial events or phenomena occurring close to the horizon, at the rising or setting of the moon or of the sun. However, the horizon as viewed from Babylon is frequently obscured by sandstorms. Commenting on these factors, Professor Neugebauer (*The Exact Sciences in Antiquity*, p. 98) states that Ptolemy complained about "the lack of reliable planetary observations [from ancient Babylon]. He [Ptolemy] remarks that the old observations were made with little competence, because they were concerned with appearances and disappearances and with stationary points, phenomena which by their very nature are very difficult to observe."

Secondly, the fact is that the great majority of the astronomical diaries found were written, not in the time of the Neo-Babylonian or Persian Empires, but in the Seleucid period (312-64 B.C.E.), although they contain data relating to those earlier periods. Historians assume that they are copies of earlier documents. Actually *contemporaneous* astronomical texts are lacking by which to establish the full chronology of the Neo-Babylonian and Persian periods (late seventh to late fourth centuries).

Finally, as in the case of Ptolemy, even though the astronomical data (as now interpreted and understood) on the texts discovered is basically accurate, this does not prove that the historical data accompanying it is accurate. Even as Ptolemy used the reigns of ancient kings (as he understood them) simply as a framework in which to place his astronomical data, so, too, the writers (or copyists) of the astronomical texts of the Seleucid period may have simply inserted in their astronomical texts what was then the accepted or "popular" chronology of that time. That accepted or popular chronology may well have contained errors at the critical points dealt with earlier in this article. To illustrate, an ancient astronomer (or a scribe) might state that a certain celestial event took place in the year that, according to our calendar, would be 465 B.C.E. and his statement may prove correct when accurate computations are made to verify it. But he may also state that the year in which the celestial event took place (465 B.C.E.) was the twenty-first year of King Xerxes and be entirely wrong. Simply stated, accuracy in astronomy does not prove accuracy in history.

ARCHAEOLOGICAL DATING

Dating methods based on artifacts found in excavations are discussed under the heading ARCHAEOLOGY. Briefly, it may be said that, in the absence of actually dated inscriptions, dating by artifacts, such as pottery sherds, can never be more than comparative. That is, the archaeologist can only say that 'this particular stratum and its contents in *this* mound evidently belong to the same general period as a certain stratum in *that* mound (or before it or after it).' Thus a general chronological sequence is

built up, but always subject to correction and change, the changes sometimes amounting to hundreds of years. For example, in 1937 archaeologist Barton assigned "Early Bronze Age" pottery to the period 2500-2000 B.C.E., whereas the following year Professor Albright listed the same period as 3200-2200 B.C.E.

Hence, as G. Ernest Wright stated: "In this area we can seldom work with certainties. Instead, it is necessary to construct hypotheses which always possess greater or lesser degrees of probability. The truth in them rests upon [the archaeologist's] ability to interpret and hold together a variety of disparate data, but new information at any moment may make it necessary to change a given hypothesis, or cause a scholar to express it somewhat differently."—*Shechem, The Biography of a Biblical City*, Foreword pp. xv, xvi.

Further illustrating this is a statement in *Chronologies in Old World Archaeology* by Robert Ehrich, printed in 1965 to supersede an earlier work of 1954, and containing a compendium of views on "the floating network of relative chronologies" as expressed by prominent archaeologists. The Foreword (p. vii) says: "The purpose of this book is to present, in series, the chronologies of various contiguous areas as they appear in 1964 to the eyes of regional specialists. Despite the new information, the overall situation is still fluid, and forthcoming data will render some conclusions obsolete, possibly even before this volume appears in print." This may be kept in mind when evaluating the dates archaeologists give for the age of certain cities, such as Jericho, or the period to which they assign the conquest of Palestine by Israel.

HISTORIANS OF THE CLASSICAL PERIOD

The term "classical" here applies to the period and culture of the ancient Greeks and Romans. Besides being a source of Greek and Roman history, the writings of certain classical historians are relied on by modern historians to fill in gaps or to confirm certain data in the record of ancient Egypt, Assyria, Babylon, Persia, Syria and Palestine. Included among ancient Greek historians are: Herodotus (c. 484-425 B.C.E.); Thucydides (c. 471-?); Xenophon (c. 434-355 B.C.E.); Ctesias (fifth century B.C.E.); and, later, Strabo, Diodorus Siculus, and Alexander Polyhistor of the first century B.C.E., and Plutarch of the first and second centuries C.E. Roman historians include Titus Livius or Livy (59 B.C.E.–17 C.E.); Gnaeus Pompeius Trogus, a contemporary of Livy; Pliny the Elder (c. 23-79 C.E.); and Sextus Julius Africanus (third century C.E.), probably born in Libya. Aside from these, major sources of information are Manetho and Berossus (already discussed), Josephus, a Jewish historian whose writings (though at times contradictory in their present form) are quite helpful for the first century C.E., and Eusebius, ecclesiastical historian and bishop of Caesarea (c. 260-c. 340 C.E.).

All of these lived after the Assyrian and Neo-Babylonian period and only the first four mentioned lived during the period of the Persian Empire. For the Assyrian and Neo-Babylonian periods, then, none of these writers present information based on personal knowledge but record, rather, the traditional views they heard, or, in some cases, may have read and copied. The accuracy of their data obviously depends on the accuracy of the sources used.

Not only this, but what we know of their writings is today dependent upon copies of copies, the oldest copy often dating no farther back than the medieval period of the Common Era. We have already seen how the chronologies of Manetho and Berossus were mutilated by copyists. As to the qualifications and reliability of the other ancient historians of the classical period, we find statements such as these:

Reference is made to Herodotus' "credulity, his love of effect and his loose and inaccurate habits of thought"; it is said "he has no claim to rank as a critical historian," belonging "distinctly to the romantic school," so was as much a storyteller as a historian. (*The Encyclopædia Britannica*, 11th ed., Vol. 13, p. 383) Moreover, "a large number of inaccuracies are found in his reports, especially in those relating to Thebes and upper Egypt." (*Outline of Persian History*, Professor A. W. Ahl, p. 15) As to Xenophon, his *Cyropaedia* is called "a political and philosophical romance." "A distinct moral purpose, to which literal truth is sacrificed, runs through the work. For instance, Cyrus is represented as dying peacefully in his bed, whereas, according to Herodotus, he fell in a campaign against the Massagetae." (*The Encyclopædia Britannica*, 11th ed., Vol. 28, p. 886) Rawlinson (*The Seven Great Monarchies*, Vol. II, p. 85) accuses Ctesias of deliberately extending the period of the Median monarchy "by the conscious use of a system of duplication." "Each king, or period, in Herodotus occurs in the list of Ctesias twice—a transparent device, clumsily cloaked by the cheap expedient of a liberal invention of names."

Concerning Roman history of the kingly period (preceding the establishment of the Republic) we read that it "stretches back into the regions of pure mythology. It is little more than a collection of fables told with scarcely any attempt at criticism, and with no more regard to chronological sequence than was necessary to make the tale run smoothly or to fill up such gaps as that between the flight of Aeneas from Troy and the supposed year of the foundation of Rome." Even in the period after the establishment of the Republic (c. 509 B.C.E.), historians were still ready to set down popular tradition alongside historical fact without particularly distinguishing between them. "Pedigrees were invented, imaginary consulships [Roman dating was often done by consulships] and fictitious triumphs inserted, and family traditions . . . were formally incorporated with the history of the state." Of the Roman annalists, we are told: "What they found written they copied; the gaps they supplied, where personal experience failed, by imagination."—*The Encyclopædia Britannica*, 11th ed., Vol. 16, pp. 820-822.

Thucydides

Under ARTAXERXES No. 3, we refer to Thucydides in determining the date for the start of Artaxerxes' reign. It is therefore of interest to note that Thucydides is widely regarded as an exception to the general rule of inaccuracy and carelessness with which the classical historians are so often charged. Thucydides is noted for his meticulous research. Of him, *The Encyclopædia Britannica* (11th ed., Vol. 26, p. 894) says: "Thucydides stands alone among the men of his own days [fifth century B.C.E.], . . . in the width of mental grasp which could seize the general significance of particular events. . . . The vice of the 'chroniclers,' in his view, is that they cared only for popularity, and took no pains to make their narrative trustworthy. . . . In contrast with these predecessors Thucydides has subjected his materials to the most searching scrutiny. The ruling principle of his work has been strict adherence to carefully verified facts. 'As to the deeds done in the war, I have not thought myself at liberty to record them on hearsay from the first informant or on arbitrary conjecture. My account rests either on personal knowledge or on the closest possible scrutiny of each statement made by others. The process or research was laborious, because conflicting accounts were given by those who had witnessed the several events, as partiality swayed or memory served them.' "

The classical historians must be resorted to at times for necessary information, particularly for the Persian period (as dealt with in the books of Ezra, Nehemiah and Esther) and on down to apostolic times. Their writings also are an aid in determining the time and events in fulfillment of parts of Daniel's prophetic visions (chaps. 7-9, 11), which extend even beyond the apostolic period. However, the information presented earlier shows there is no reason for placing their histories and chronologies on a par with the

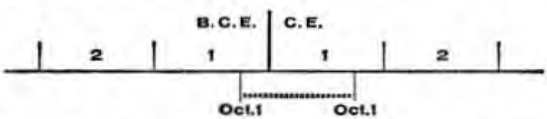
Bible itself. Where differences appear, one can confidently rely on the Biblical record, set down either by eyewitnesses or by those who, like Luke, "traced all things from the start with accuracy." (Luke 1:1-4) The accurate chronological information in the accounts of Luke and others makes possible the fixing of the dates for principal events of Jesus' life and of the apostolic period.—Matt. 2:1, 19-22; Luke 3:1-3, 21-23; and many others.

THE BIBLICAL COUNT OF TIME

The ancient secular records obviously must all be used with due caution. They are known to have inaccuracies in many matters and it is most unlikely that their chronologies should somehow have escaped such inaccuracies. By contrast, the Bible has proved true in all fields dealt with, giving by far the most accurate picture of the ancient times it treats. Its chronology is also reliable.—See BIBLE.

When measuring Biblical periods in harmony with modern dating methods it should be remembered that cardinal and ordinal numbers differ. Cardinal numbers, such as 1, 2, 3, 10, 100, and so forth, have full value. But with ordinal numbers, such as third, fifth, twenty-second, it is necessary to subtract one to obtain the full number. Thus, in the reference to the "thirty-seventh year of the exile of Jehoiachin the king of Judah," the term "thirty-seventh" is an ordinal number and represents thirty-six full years plus some days, weeks or months (whatever time had elapsed from the end of the thirty-sixth year).—Jer. 52:31.

When counting a number of years from a calendar date in the "B.C.E." period to one in the "C.E." period, it should be kept in mind that from a date such as October 1 of the year 1 B.C.E. to October 1 of the year 1 C.E. is only one year, not two, as can be seen in this diagram:



This is because the year dates are ordinal numbers. Thus, from about October 1 of the year 2 B.C.E. (the approximate time of Jesus' birth) to October 1 of 29 C.E. (the approximate date of Jesus' baptism) is a total of thirty years, that is, one full year plus three months in the B.C.E. period and 28 full years plus 9 months in the C.E. period.—Luke 3:21-23.

COUNTING FROM THE TIME OF HUMAN CREATION TO THE PRESENT

Modern historians are unable to determine any certain date for the beginning of the "historical period" of mankind. Whether they turn to the history of Assyria, Babylon or Egypt, the chronology becomes increasingly uncertain and unstable as they work their way back through the second millennium B.C.E., and in the third millennium B.C.E. they are faced with confusion and obscurity. By contrast, the Bible provides a connected history that allows for a methodical count back to the beginning of human history, a count that is facilitated by Biblical references to certain eras or large periods of time, such as the 479 full-year period from the Exodus to the start of the temple construction during Solomon's reign.—1 Ki. 6:1.

To make the count in terms of modern calendar dating we must use some fixed point or pivotal date with which to commence, that is, a date in history that has sound basis for acceptance and that corresponds with a particular event recorded in the Bible. From this date as a pivotal point we can figure backward or forward and assign calendar dates to many of the events referred to in the Bible.

One such date, harmonizing with both Biblical and secular history, is the year 29 C.E., representing the fifteenth year of Tiberius Caesar, whose rule began after the death of Augustus on August 17, 14 C.E. (Gregorian calendar). It was in the year 29 C.E. that John the Baptist began his preaching and also when, six months later, he baptized Jesus.—Luke 3:1-3, 21, 23; 1:36.

Another date that can be used as a pivotal point is the year 539 B.C.E., supported by various historical sources as the year for the overthrow of Babylon by Cyrus the Persian. (As has been shown, secular sources for Cyrus' reign include Diodorus, Africanus, Eusebius and Ptolemy, as well as the Babylonian tablets.) During Cyrus' first year his decree releasing the Jews from exile was given. And, as considered in the article on CYRUS, it is very probable that the decree was made by the winter of 538 or toward the spring of 537 B.C.E. This would permit the Jews time to make necessary preparations, effect the four-month journey to Jerusalem, and still arrive there by the seventh month (Tishri, or about October 1) of 537 B.C.E.—Ezra 1:1-11; 2:64-70; 3:1.

Using such pivotal dates, we can then relate a very large number of the Bible events to specific calendar dates. The basic framework into which such chronology fits is as follows:

EVENT	CALENDAR DATE	TIME PERIOD BETWEEN EVENTS
From the creation of Adam	4026 B.C.E.	
To the start of the Flood	2370 B.C.E.	1,656 years
To the establishing of the Abrahamic covenant	1943 B.C.E.	427 years
To the exodus from Egypt	1513 B.C.E.	430 years
To the start of the temple construction	1034 B.C.E.	479 years
To the division of the kingdom	997 B.C.E.	37 years
To the desolation of Judah	607 B.C.E.	390 years
To the return of the Jews from exile	537 B.C.E.	70 years
To the rebuilding of Jerusalem's walls	455 B.C.E.	82 years
To the baptism of Jesus	29 C.E.	483 years
To the present	1969 C.E.	1,940 years
Total time period from Adam's creation to the present year, 1969 C.E.		5,994 years

What, then, is the Biblical basis and, in some cases, the secular history supporting such chronology? We here give further details showing how each of the time periods listed is determined.

From Adam's creation to the Flood

The 1,656 years of this period are set out in Genesis 5:1-29; 7:6, and may be outlined as follows:

From Adam's creation to the birth of Seth	130 years
Then to the birth of Enosh	105 "
To the birth of Kenan	90 "
To the birth of Mahalalel	70 "
To the birth of Jared	65 "
To the birth of Enoch	162 "
To the birth of Methuselah	65 "
To the birth of Lamech	187 "
To the birth of Noah	182 "
To the Flood	600 "
Total	1,656 years

The figures shown for the pre-Flood period are those found in the Masoretic text, on which modern translations of the Hebrew Scriptures are based. The figures found in the book of Genesis in the known copies of the *Septuagint Version*, however, differ from those of the Masoretic text. In giving the fathers' ages at the time of the birth of their sons, the *Septuagint* increases the ages by 100 years for all those from Adam to Enoch, with the exception of Jared. However, it then decreases by 100 the number of years each lived *after* becoming father to the stated son, so that the *total* ages of these men come out equal in both the Masoretic text and the *Septuagint*. This difference, nevertheless (plus a difference in the ages of Methuselah and Lamech at the time of their sons' births), would make the time from Adam's creation to the Flood equal 2,242 years, according to the *Septuagint*. A similar addition of years appears in the *Septuagint* for the chronology after the Flood from Arpachshad to Nahor.—Gen. 11:14-22.

The evidence for accuracy of transmission in this matter clearly favors the Hebrew Masoretic text. For, as M'Clintock and Strong's *Cyclopædia* (Vol. II, p. 299) states: "There is every reason to think that the Rabbins have been scrupulous in the extreme in making alterations; the Sept[uagint], on the other hand, shows signs of a carelessness that would almost permit change." The *Critical Doctrinal and Homiletical Commentary* by Schaff-Lange, comments (Genesis, p. 272, ftn.): "The internal evidence is shown to be decidedly in favor of the Hebrew from its proportional consistency. The numbers in the LXX evidently follow a plan to which they have been conformed. This does not appear in the Hebrew, and it is greatly in favor of its being an authentic genealogical record. . . . On physiological grounds, too, the Hebrew is to be preferred; since the length of the life does not at all require so late a manhood as those numbers [in the *Septuagint*] would seem to intimate. . . . the added 100 years, in each case, by the Septuagint, shows a design to bring them to some nearer proportional standard, grounded on some supposed physiological notion, ... To all this must be added the fact that the Hebrew has the best claim to be regarded as the original text, from the well-known scrupulous, and even superstitious, care with which it has been textually preserved."

There is evidence that the Israelites originally counted the year as beginning in the fall, and Jewish tradition holds that Adam's creation took place in the fall. At any rate, if counting from the fall of the year, the 'second month and the seventeenth day of the month,' on which the Flood began, would correspond more or less to the first part of November. —Gen. 7:11.

It may be noted that Genesis 7:6 refers to Noah as "six hundred years old" (a cardinal or whole number), while verse 11 speaks of the "six hundredth year" (an ordinal number) of Noah's life. It has been suggested that this could mean that Noah entered the ark while yet in his six hundredth year and then completed it shortly thereafter, perhaps during the forty-day period "when the deluge of waters occurred on the earth."—Vs. 6.

The duration of the floodwaters upon the earth until their drying up and the subsequent departure of Noah and his family from the ark was a period of 1 year and 10 days. (Gen. 7:11; 8:13, 14) For the length of the year as measured by Noah, see YEAR.

While modern historians would extend the period of human habitation on the earth much farther back than 4026 B.C.E., the facts are decidedly against the position they maintain. The thousands of years of "prehistory" they argue for are dependent on speculation, as can be seen from this statement by prominent scientist Dr. P. E. Klopsteg, who stated: "Come, now, if you will, on a *speculative* excursion into prehistory. *Assume* the era in which the species sapiens emerged from the genus Homo . . . hasten across the millenniums for which present information depends for the most part on *conjecture* and *interpretation* to the era of the first inscribed records, from which some facts may be gleaned." [Italics ours.] —*Science*, December 30, 1960, p. 1914.

The period of the post-Flood era begins with the year 2369 B.C.E. Whereas some would assign certain pictographic writings to the period 3300 to 2800 B.C.E. (*New Discoveries in Babylonia About Genesis*, by P. J. Wiseman, 1949, p. 36), these are not actually dated documents and their supposed age is based only on archaeological conjecture. That there are no dated documents prior to the year 2000 B.C.E., and that no archaeological finds contain any datable astronomical phenomena beyond the first millennium B.C.E. (with the possible exception of data on the so-called "Venus tablets of Ammisaduga," tentatively placed just before the middle of the second millennium B.C.E.), are facts acknowledged by some of the most prominent archaeologists and astronomers.

While appeal is sometimes made to datings based on the radiocarbon (C-14) technique, its unreliability is illustrated in the following statement from *Science* magazine of December 11, 1959: "What bids to become a classical example of 'C-14 irresponsibility' is the 6000-year spread of 11 determinations for Jarmo, a prehistoric village in northeastern Iraq, which, on the basis of all archaeological evidence, was not occupied for more than 500 consecutive years." There is thus no solid or provable evidence to favor an earlier date than 2369 B.C.E. for the start of the post-Flood human society. In the book *The Secret of the Hittites* (by C. W. Ceram, p. 150) the author states that the "earliest computed date in history which can be considered 'very probably correct'" is 2350 B.C.E., the supposed date for the beginning of the reign of Sargon I, and even his historicity is questioned.

From the Flood to the establishing of the covenant with Abraham (2370 to 1943 B.C.E.)

The chronological structure of this period may be summed up as follows:

From the beginning of the Flood to Arpachshad's birth	2	years
Then to the birth of Shelah	35	"
To the birth of Eber	30	"
To the birth of Peleg	34	"
To the birth of Reu	30	"
To the birth of Serug	32	"
To the birth of Nahor	30	"
To the birth of Terah	29	"
To the death of Terah, when Abraham was 75 years old	205	"
Total	427	years

The basis for these figures is Genesis 11:10 to 12:4. The expression "after the deluge" (Gen. 11:10) used in connection with Arpachshad's birth would logically refer to the actual falling of the waters that marked the *start* of the Flood, rather than simply to the continuance of the waters upon the earth for a period of time thereafter. The Hebrew term for "deluge" also indicates this.—Compare Genesis 6:17; 7:4-6, 10-12, 17; 9:11.

The date of the attempt at building the Tower of Babel is not stated in the record. Genesis 10:25 indicates that the division resulting from the confusion of the languages there occurred sometime during 'the days of Peleg.' It does not necessarily follow that this event occurred at Peleg's birth. The expression

"in his days" would in fact indicate that the division took place, not at or immediately subsequent to Peleg's birth, but sometime during his life-span, which extended from 2269 B.C.E. to 2030 B.C.E. If each post-Flood male parent at the age of thirty were to begin fathering children at the rate of one child every three years, with an average of one male child every six years, and continued this until the age of ninety, then in a period of about one hundred and eighty years from the end of the Flood (that is, by 2189 B.C.E.) the population could have grown to a total of over 4,000 adult males. This conservative number would be ample to fit the circumstances relating to the tower construction and the dispersal of the peoples.

By compliance with God's instruction, Abraham, upon crossing the Euphrates on his way to the land of Canaan, became the recipient of God's promise and was brought into the covenant known as the Abrahamic covenant. As his departure from Haran and his entry into Canaan followed Terah's death, the date of the establishing of this covenant is set at 1943 B.C.E. (Gen. 11:32; 12:1-7) However, as to another factor that may affect dates prior to this, see ABRAHAM.

From the establishing of the Abrahamic covenant to the Exodus (1943 to 1513 B.C.E.)

Exodus 12:40, 41, states that "the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt." Whereas most translations render verse 40 so as to make the 430 years apply entirely to the dwelling in Egypt, the original Hebrew allows for the above translation. Also, Paul's statement at Galatians 3:17 shows that the 430-year period applies from the time when the Abrahamic covenant took effect on his entry into Canaan until the exodus from Egypt and the giving of the Law covenant in that same year. Evidence that such understanding of the text prevailed from early times is indicated by the *Septuagint* rendering, which reads: "But the dwelling of the sons of Israel which they dwelt in the land of Egypt and in the land of Canaan [was] four hundred and thirty years long."

The period from Abraham's entry into Canaan until Jacob's going down into Egypt was 215 years. This figure derives from the fact that 25 years passed from Abraham's departure from Haran to the birth of Isaac (Gen. 12:4; 21:5); from then to the birth of Jacob was 60 years (25:26); and Jacob was 130 at the time of his entry into Egypt (47:9); thus giving a total of 215 years (from 1943 to 1728 B.C.E.). This means that an equal period of 215 years was thereafter spent by the Israelites in Egypt (from 1728 to 1513 B.C.E.). That the Israelites could have multiplied sufficiently in 215 years to have a population including 600,000 "able-bodied men" is demonstrated under the heading EXODUS.—Ex. 12:37.

Jehovah told Abram (Abraham): "You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years." (Gen. 15:13; see also Acts 7:6, 7.) This was stated prior to the birth of the promised heir or "seed," Isaac. By 1932 B.C.E. Ishmael was born to Abram by the Egyptian servant girl Hagar, and in 1918 B.C.E. Isaac was born. (Gen. 16:16; 21:5) Counting back 400 years from the Exodus, which marked the end of the 'afflicting' (Gen. 15:14), would bring us to 1913 B.C.E., and at that time Isaac would be about five years old. It appears that Isaac was weaned then, and, already "an alien resident" in a land not his, he now experienced the start of the foretold affliction in the form of Ishmael's "poking fun," Ishmael being about nineteen. (Gen. 21:8, 9) Although in modern times Ishmael's mocking of Abraham's heir might be viewed as inconsequential, such was not the case in patriarchal times. This is evidenced by Sarah's reaction and God's approval of her insistence that Hagar and her son Ishmael be sent away. (Gen. 21:10-13) The very fact of this incident's being recorded in detail in the divine record also points to its marking the commencement of the prophesied 400-year period of affliction that would not end until the Exodus.—Gal. 4:29.

From the Exodus to the division of the kingdom (1513 to 997 B.C.E.)

It was in the "four hundred and eightieth year after the sons of Israel came out from the land of Egypt," in the fourth year of Solomon's reign, that construction began on the temple at Jerusalem. (1 Ki. 6:1) "Four hundred and eightieth" is an ordinal number representing four hundred and seventy-nine full years plus some additional time, in this case one month. Counting 479 years from the Exodus (Nisan 1513 B.C.E.) brings us to 1034 B.C.E., with the temple construction beginning in the second month, Ziv (corresponding to part of April and part of May). Since this was the fourth year (another ordinal number) of Solomon's rule, his reign began three full years earlier in 1037 B.C.E. His forty-year rule evidently ran from Nisan 1037 to Nisan 997 B.C.E., with the division of the kingdom taking place in the latter year. The chronological structure for this period would therefore be as follows:

EVENT	DATE	TIME PERIOD BETWEEN EVENTS
From the Exodus	1513 B.C.E.	
to		40 years
the entry of Israel into Canaan	1473 "	
to		356 "
the close of the period of the Judges and the beginning of Saul's reign	1117 "	
to		40 "
the beginning of David's reign	1077 "	
to		40 "
the beginning of Solomon's reign	1037 "	
to		40 "
the division of the kingdom	997 "	
Total years from the Exodus to the division of the kingdom (1513 to 997 B.C.E.)		516 years

These figures find their basis in texts such as Deuteronomy 2:7; 29:5; Acts 13:21; 2 Samuel 5:4; 1 Kings 11:42, 43; 12:1-20. Some critics call attention to the four periods of forty years each, occurring in this period, claiming that this is evidence of a 'mere seeking after symmetry' on the part of the Bible writers rather than an accurate chronology. To the contrary, whereas the period of Israelite wandering before their entry into Canaan was almost exactly forty years in fulfillment of the divine judgment recorded at Numbers 14:33, 34 (compare Exodus 12:2, 3, 6, 17; Deuteronomy 1:31; 8:2-4; Joshua 4:19), the other three periods may have all included fractional figures. Thus, David's reign is shown to have actually lasted for forty and a half years, according to 2 Samuel 5:5. If, as seems to have been the practice, regnal years of these kings were counted on a Nisan-to-Nisan basis, this could mean that King Saul's reign lasted only thirty-nine and a half years, but with the months remaining until the following Nisan being credited to Saul's

reign and hence not *officially* included in David's forty regnal years. Such, at least, was the known practice among Semitic rulers in Mesopotamia, the months intervening between the death of a king and the following Nisan being termed the "accession period" of the succeeding king, but his official first year of rule not beginning to count until the arrival of the month of Nisan.

The length of the period from the entry into Canaan till the end of the period of the Judges is not directly stated, being arrived at only by deduction. That is, by subtracting the 123 years of the known periods (of the wilderness wandering, of Saul and David, and the first three years of Solomon's reign) from the 479 years intervening between the Exodus and Solomon's fourth year, 356 years remain.

The manner in which these 356 years (from Israel's entry into Canaan in 1473 B.C.E. until the start of Saul's reign in 1117 B.C.E.) are to be apportioned is not shown. Apparently the initial conquest of Canaan under Joshua's leadership took some six years. This is indicated by Caleb's statement that he was forty years old when sent out as a spy in the second year of the Exodus (1512 B.C.E.) and was eighty-five (a cardinal number meaning he had completed eighty-five years) when the tribal inheritances were distributed after the principal warring campaigns had ended, which would then be 1467 B.C.E., or six years after the entry into Canaan in 1473 B.C.E. (Num. 9:1; 10:11, 12; 13:1-3, 6; Josh. 14:6, 7, 10) From the distribution of the land to the first oppression, under Syrian Cushan-rishathaim, comes an unstated period in which Joshua and also the other "older men" died and a new generation unacquainted with Jehovah's miraculous works for Israel grew up. (Judg. 2:7, 10; 3:8) While the record speaks of "many days after Jehovah had given Israel rest from all their enemies," when Joshua gathered the heads of the people for final counsel and then died at the age of 110, the "many days" need not refer to a very long period. (Josh. 23:1; 24:29-31) This is seen from the following facts:

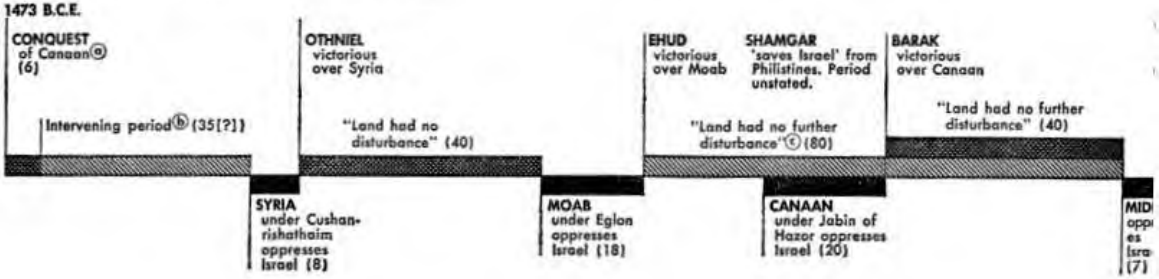
Since he and Caleb gave a faithful report after the spying trip, Joshua was exempt from the divine judgment sentencing those twenty years old and upward to die in the wilderness. (Num. 14:5-9, 26-30) While some translations (*AV*, *RS*) of Exodus 33:11 refer to Joshua as a "young man," the Hebrew term used (*na"ar*) may also be translated "servant" (*AT*) or "attendant" (*NW*). (Compare Isaiah 36:4 and 37:6, the Hebrew *na"ar* being applied to men such as Rabshakeh.) Though it can mean a young child, *na"ar* ("young") can also apply to a man forty-one years old, as in Rehoboam's case. (2 Chron. 12:13; 13:7) Hence, Joshua could feasibly have been forty or over at the time of the Exodus. He was then one of the "heads of the sons of Israel" and commander of the army, positions not ordinarily held by one of much less age.—Ex. 16:1; 17:1, 8-13; Num. 13:3-8.

So, Joshua's death may have occurred within twenty or thirty years after the conquest. It may be noted that, immediately after the summation of the principal warring campaigns, he is described as already "old . . . advanced in years." (Josh. 13:1) In the chart presented herewith a span of thirty-five years after the conquest is allowed for the death of Joshua and other "older men" and the rising up of a new generation, but this figure is intended to be viewed only as a reasonable suggestion.

Beginning with the oppression by Cushan-rishathaim, the book of Judges lists periods of oppression and periods of judgeships and of peace. Counted in succession, the figures in the different accounts would total 410 years. Evidently some periods were concurrent rather than successive, and this is the view of most commentators. Thus, *The Interpreter's Dictionary of the Bible* (1962, Vol. 1, p. 584) suggests: "It is doubtless necessary to recognize that in many cases the judges were contemporaries of

PERIOD FROM THE START OF THE CONQUEST OF CANAAN TO THE REIGN OF SAUL

This chart is presented to illustrate one of a number of ways in which the chronological periods stated in the book of Judges could fit within the span of time indicated elsewhere in the Biblical record.



[a] Compare Numbers 10:11; 13:2, 6; 14:34-38; Joshua 14:6-10.

[b] Period between conquest of Canaan and first oppression of Israel. During this period Joshua died, other "older men" died, and another generation rose. (Judg. 2:7-11) This period is left indeterminate in the Bible. The figure given in the chart is only a suggestion.

[c] This expression may refer only to the "land" now relieved of oppression. Compare the regional use of the word "land" at Judges 1:27, 31-33. Or the expression may mean no further disturbance 'from that quarter,' in this case, Moab. As noted, the Biblical record does not say that Ehud judged for 80 years. The oppression by Jabin, apparently affecting primarily the northern tribes of Israel, is stated to have begun after Ehud's death, not after the 80 years. (Judg. 3:30; 4:1, 2) However, while it seems certain that some of the periods mentioned in the book of Judges were concurrent rather than successive, the example given in this chart is simply an illustration of a possibility and is not intended to be viewed as definite.

one another, exercising authority over limited tribal areas."

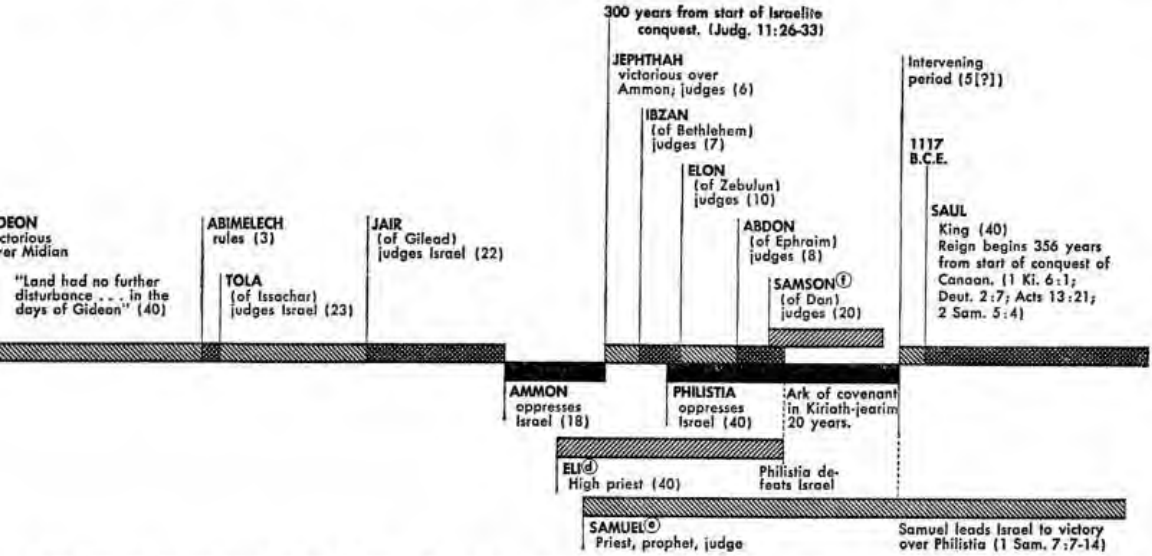
The circumstances described lend themselves to this explanation. The oppressions involved different areas of the land and affected different tribes. Cushan-rishathaim came down from Syria; the Moabites under Eglon came from the SE; Jabin of Hazor from N of the Sea of Galilee; Midian and the Ammonites likely from the E; and the Philistines from the SW. Thus the expression "and the land had no further disturbance," used after recounting the Israelites' victories over their oppressors, may not in every case embrace the entire area occupied by all twelve tribes but may apply to the portion that the particular oppression primarily affected.—Judg. 3:11, 30; 5:31; 8:28; compare Joshua 14:13-15.

As an example, the oppression by King Eglon of Moab seems to have affected mainly the tribes E of the Jordan and only Benjamin and Ephraim to the W of the Jordan. (Judg. 3:12-15, 27-30) On the other hand, the oppression by King Jabin of Hazor appears to have been localized mainly in the northern and central tribes W of the Jordan, particularly Naphtali and Zebulun, with the men of Issachar, Ephraim and Benjamin lending support in Barak's victory over Jabin's forces. The other tribes evidently took no part in the fight.—Judg. 4:1-7; 5:14-18.

After Ehud's victory over Moab, an 80-year period of 'no disturbance' followed. The record does not say that Ehud lived to the end of that 80-year period. He could have died within the first part of that peaceful period, even as Jephthah died six years after his victory. (Judg. 3:30; 4:1; 12:7) So, the 20 years of King Jabin's oppression and the 40-year period of peace that followed it could have run concurrently, either totally or partially, with the '80 years of peace' resulting from Ehud's defeat of Moab. That there were one or more overlappings somewhere along the line is indicated by Jephthah's later reference to a '300-year' period in which the Israelites had occupied land now claimed by the Ammonites, for the figures given in the book of Judges up to that point (including the six years of conquest of Canaan) would already total about 325 years, *plus* whatever time is to be allowed between the conquest and the death of Joshua and the other older men.—Judg. 11:26.

Even though the '300 years' mentioned by Jephthah may have been a round number, if it is taken to be reasonably close to the actual time, then there would remain approximately 56 years from the time of his victory over Ammon until the reign of Saul. The chart presented shows how the judgeships of Jephthah, Ibzan, Elon, Abdon, and Samson, as well as the Philistine oppression and the priestly activity of Eli and Samuel, might fit into this period. Again it may be stated that this is intended to show only a reasonably harmonious arrangement, since the lack of specific chronological data for many points makes impossible any conclusive presentation. Even as the years between the tribal distribution of Canaan and the initial oppression by Cushan-rishathaim are indeterminate, so too the time elapsing between Samuel's leading Israel to victory over the Philistines and the beginning of Saul's kingship is indeterminate, though it may have been relatively short. The evidence presented, however, shows that a 356-year figure for the period from the entry into Canaan to the beginning of Saul's reign is not inconsistent with the record.

At Acts chapter 13 the apostle Paul reviewed God's dealings with Israel from the 'choosing of the forefathers' on through the period in Egypt, the Exodus, the wilderness wandering, the conquest of Canaan, and the distribution of the land, and then stated: "All that during about four hundred and fifty years. And after these things he gave them judges until Samuel the prophet." (Acts 13:20) Considerable misunderstanding has resulted from the *Authorized Version* rendering of this text, which reads: "And after that



(d) Eli's priesthood must have begun more than 60 years prior to Saul's reign, since Eli 'judged Israel for forty years' (1 Sam. 4:18), and since the ark of the covenant was in Kiriath-jearim for 20 years subsequent to his death and up to the Israelite victory over Philistia, which preceded Saul's reign. (1 Sam. 6:1; 7:1, 2) Eli's judging as a priest would not prevent other judges from serving contemporaneously, even as Samuel appointed his own sons to serve as judges in Beer-sheba.—1 Sam. 8:1, 2.

(e) Samuel began service at the temple as a young child, perhaps no more than five years of age. (1 Sam. 1:24, 25) He likely died not long before Saul's death. (Compare 1 Samuel 19:18-20; 28:3-5; 31:1-5.) His suggested position as above would make him about 35 by Eli's death (1 Sam. 3:19-21; 4:15-18) and about 60 when Saul became king. —1 Sam. 8:1-5.

(f) Samson's judging seems to have consisted mainly of his campaigns waged single-handedly against the Philistines. Thus his judgeship could have run concurrently with that of others, including Samuel. While his activity is not said to have ended the Philistine oppression, yet it was foretold that he would "take the lead in saving Israel out of the hand of the Philistines." (Judg. 13:5) Hence, it seems likely that he died not long before the decisive Israelite victory over the Philistines achieved under Samuel's direction.

he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet." However, the most ancient manuscripts (including the Sinaitic, Vatican MS. No. 1209, and the Alexandrine), as well as most modern translations (such as *AS, RS, AT, Kx, JB* and others), all favor the previous translation, which shows the period of the judges coming *after* the 450 years. Since the period of "about 450 years" had its start with God's 'choosing the forefathers' of Israel, it would seem to have begun in the year 1918 B.C.E. with the birth of Isaac, the original "seed" promised to Abraham. It would therefore end about 1467 B.C.E., when the initial conquest of Canaan reached its conclusion, allowing for the distribution to proceed. Inasmuch as the figure is stated to be approximate, a difference of a year or so would not be of consequence.

(The chronological framework for events down to the year 997 B.C.E. is constructed on basically the same line of evidence as is set out in the book *"All Scripture Is Inspired of God and Beneficial,"* published in 1963.)

From the division of the kingdom to the desolation of Jerusalem and Judah (997 to 607 B.C.E.)

This period of the northern and southern kingdoms (Israel and Judah) is one of the more complex periods when viewed from the standpoint of modern reckoning. It must therefore be recalled that the Biblical chronologers of the kings' reigns were not viewing time periods in the same way as is generally done today, that is, as fitting into a standardized calendar system of counting years from a certain fixed starting point or beginning of an era. Their starting point could vary according to the point of view adopted by the chronologer when considering a particular reign or certain features of that reign.

Thus, when 2 Chronicles 16:1 states that, "in the thirty-sixth year of the reign of Asa, Baasha the king of Israel came up against Judah," the thirty-six years do not count from Asa's first year of rule. This is made obvious by Biblical statements showing that Baasha began to reign in Asa's third year and ruled only twenty-four years, hence dying in Asa's *twenty-sixth* year. (1 Ki. 15:27, 28, 33; 16:8) It therefore appears that the thirty-six years start counting from the beginning of the divided kingdom in 997 B.C.E., Asa's reign being viewed by the chronologer as a continuation of the rule of the kingdom of Judah in its reduced state that began in that year.

A king's reign might also be viewed as if continuing on in that of his successor, as is evidently the case with the reference to the "twentieth year of Jotham," since Jotham is shown to have actually ruled only sixteen years, his "twentieth year" thus being represented by the fourth year of his son and successor, Ahaz.—2 Ki. 15:30-33; 16:1.

The point in a king's reign in which he became a tributary or vassal to some foreign monarch might also serve as the starting point used by the chronologer. Thus, Jehoiakim's "third year" mentioned by Daniel (1:1) is shown to refer to his third year as vassal of the king of Babylon, whereas, counting from the actual start of Jehoiakim's rule, it was his eleventh year.—2 Ki. 24:1; 2 Chron. 36:5-7.

These methods are not without their approximate counterpart in the chronological records of other ancient nations, and they may, indeed, cast light on some of the apparent difficulties in some of those secular records.

A helpful guide as to the overall length of this period of the kings is found at Ezekiel 4:1-7 in the mimic siege of Jerusalem that the prophet Ezekiel carried out at God's direction. Ezekiel was to lie on his left side for 390 days to "carry the error of the house of Israel," and on his right side for forty days to "carry the error of the house of Judah," and each day was shown to stand for a year. The two periods (of 390 years and of 40 years) thus symbolized evidently stood for the length of Jehovah's forbearance with the two kingdoms in their idolatrous course. The Jewish understanding of this prophecy, as presented in *The Soncino Books of the Bible* (Commentary on Ezekiel, pp. 20, 21) is: "The guilt of the Northern Kingdom extended over a period of 390 years ([according to the] Seder Olam [the earliest postexilic chronicle preserved in the Hebrew language], [and Rabbis] Rashi and Ibn Ezra). Abarbanel, quoted by Malbim, reckons the period of Samaria's guilt from the time when the schism took place under Rehoboam . . . until the fall of Jerusalem. . . . The *right* [side, on which Ezekiel lay] indicates the south, i.e. the Kingdom of Judah which lay to the south or right. . . . Judah's corruption lasted forty years beginning soon after Samaria's fall. According to Malbim, the time is reckoned from the thirteenth year of the reign of Josiah . . . when Jeremiah began his ministry. (Jer.1.2)."

From the division of the kingdom in 997 B.C.E. to the fall of Jerusalem in 607 B.C.E. was 390 years. While it is true that Samaria, the capital of the northern kingdom, had already fallen to Assyria in 740 B.C.E. in Hezekiah's sixth year (2 Ki. 18:9, 10), it is probable that some of the population fled into the southern kingdom before the Assyrians' advance. (Note also the situation in Judah following the division of the kingdom as described at 2 Chronicles 10:16, 17.) But, more importantly, the fact that Jehovah God continued to keep the Israelites of the exiled northern kingdom in view, and that the messages of his prophets continued to include them long beyond the fall of Samaria, shows that their interests were still represented in the capital city of Jerusalem and that its fall in 607 B.C.E. was an expression of Jehovah's judgment, not alone against Judah, but against the nation of Israel as a whole. (Jer. 3:11-22; 11:10-12, 17; Ezek. 9:9, 10) When the city fell, the hopes of the nation as a whole (with the exception of the few who maintained true faith) suffered collapse.—Ezek. 37:11-14, 21, 22.

In the chart that follows, this 390-year period is adhered to as a sound chronological guide. A summation of the years listed for all the reigns of the kings of Judah from Rehoboam to Zedekiah gives a total of 393 years. Whereas some Biblical chronologers endeavor to synchronize the data concerning the kings by means of numerous coregencies and "interregnums" on the Judean side, it appears necessary to show only one coregency. This is in the case of Jehoram, who is stated (at least in the Masoretic text and some of the oldest MSS. of the Bible) to have become king "while Jehoshaphat was king of Judah," thus giving some basis for assuming a coregency. (2 Ki. 8:16) In this manner the overall period comes within the 390-year limit.

The reigns of the kings of Judah, as representing the official Davidic line, were allowed to govern in the chart, and the data given concerning the kings of Israel was conformed to this reckoning. In view of the preeminence given to the reigns of the Judean kings in the books of Chronicles, it would appear that such assigning of primary value to them is justified.

The years of reign assigned to the Judean kings in the books of Kings and Chronicles were therefore considered to be full regnal years running from Nisan to Nisan (basically, spring to spring). This means that any particular year of the reign would include approximately nine months of one of our calendar years and three months of the next. Hence in stating the first year of Rehoboam the date would be given as 997/996 B.C.E.

Synchronisms are frequent, that is, statements to the effect that a certain king of Judah became king in a particular year of the reign of a king of Israel. Where these synchronisms required it, the time when an individual "became king" in Judah was viewed as having taken place during the last year of his predecessor (generally due to the death of that

predecessor; compare 2 Chronicles 16:13). However, that entire final year was credited in the chart as forming part of the official reign of the predecessor, and the first year of the succeeding king was not counted as beginning officially until the following Nisan. As noted already, David actually ruled forty and a half years, yet is evidently officially credited with just a forty-year reign. (2 Sam. 2:11; 5:3-5; 1 Ki. 2:11) Possibly the extra six months were prior to Nisan of 1077 B.C.E. and so were credited to Saul's reign, conforming to the arrangement described previously. The Jewish Talmud expresses the tradition that if a king ruled one day beyond the first of Nisan and then died, the entire year was nevertheless credited to him. This may or may not have been the case.

In a few instances it appears that the expression "became king" refers to the anointing or official appointing of a son as the heir to the throne while the reigning king yet lived, as was done in Solomon's case. (1 Ki. 1:32-48) Secular records show this to have been the practice among Mesopotamian and Persian kings to ensure the desired line of succession. Such anointing could take place several years before the individual assumed sole rulership.

In the chart, the stated figures of the years of rule of the kings of Israel were not viewed as having the same precise value as those of the kings of Judah, since the synchronisms in the record do not allow this. For example, Nadab is said to have become king in Asa's second year and to have ruled for two years, yet he is shown to have been put to death in Asa's third year. (1 Ki. 15:25-28) Hence the "two years" evidently mean 'parts of two years.' The fact that the northern kingdom did not have Jehovah's approval and was only tolerated by him could have resulted in the inspired Biblical chroniclers' treating the reigns of that kingdom on such a general basis. It is also possible that, since the northern kingdom isolated itself from the temple at Jerusalem, the annual festivals were not consistently observed there and the system of reckoning the kings' reigns was not as well regulated or as systematically chronicled as in Judah.—Compare 1 Kings 12:26-33.

While difficulties exist, it should be kept in mind that we do not know all the circumstances of the times and explicit details are not always given. As an example, Ahaz is shown to have 'become king' at the age of twenty and to have ruled for sixteen years. (2 Ki. 16:2) Yet his son Hezekiah was twenty-five years old when he succeeded Ahaz. (2 Ki. 18:1, 2) This means that Ahaz must have been under twelve years of age when he fathered Hezekiah. Though this may seem rare, it is by no means impossible. Whereas puberty in males is usually reached between the ages of twelve and fifteen in temperate climates, it may come earlier in warmer climates. Marriage customs also vary. A report on *Marriage Conditions in a Palestinian Village* published in 1931 by Hilma Granqvist and quoted in the book *The Mysterious Numbers of the Hebrew Kings* (E. R. Thiele, p. 119, ftn. 17) shows that child marriage is frequent in Palestine even in recent times, one case being cited of two brothers aged eight and twelve who were married, the wife of the older attending school with her husband.

The chart set forth is not intended to be viewed as an "absolute" chronology but, rather, as a suggested presentation of the reigns of the two kingdoms. The ancient inspired writers were dealing with facts and figures well known to them and to the Jewish people then, and the different chronological viewpoints adopted by the writers at certain points presented no problem. Such is not the case today and hence we may be satisfied with simply setting out an arrangement that harmonizes reasonably with the Biblical record. The footnotes at the bottom of each page of the chart show how certain texts are considered as applying.

As shown in the section on "Babylonian Chronology," the available Babylonian records harmonize with the Bible record of Nebuchadnezzar's first siege of Jerusalem, in Jehoiakim's third year of vassalship to Babylon (618/617 B.C.E.). The Bible record shows that, before Nebuchadnezzar's capture of the city, Jehoiakim died and was succeeded by Jehoiachin. On taking the city, Nebuchadnezzar sent Jehoiachin into exile and placed Zedekiah on the throne. Only the Bible provides information on the subsequent events leading to the destruction of Jerusalem. For further information as to how the year 607 B.C.E. (as the date for that destruction) harmonizes with and is confirmed by Bible prophecy, see APPOINTED TIMES OF THE NATIONS. The events leading up to the destruction of Jerusalem are considered under the headings JEHOIAKIM; JEHOIACHIN; NEBUCHADNEZZAR; ZEDEKIAH.

From the desolation of Jerusalem and Judah to the Jewish return from exile (607 to 537 B.C.E.)

The length of this period is fixed by God's own decree concerning Judah, that "all this land must become a devastated place, an object of astonishment, and these nations will have to serve the king of Babylon seventy years."—Jer. 25:8-11.

Various attempts have been made to harmonize this seventy-year period with the Ptolemaic dates used by modern historians, such as counting the seventy years from the initial exile, when King Jehoiachin, Daniel, and others were taken captive (2 Ki. 24:12-17), or by considering the seventy years as counting from the time of the temple's desolation until the time of its completed reconstruction in the sixth year of Darius I. (Ezra 6:15) Endeavoring to uphold this seventy-year temple destruction theory (supposedly running from 586 to 516 B.C.E.), some scholars cite Zechariah 7:5-7. Jehovah there refers to the fasting done by the Jews in certain months of each year for seventy years. But nothing is said in this text as to this seventy-year period terminating with the completion of the rebuilt temple in 516/515 B.C.E. Rather, it is quite evident that Jehovah is referring to the past practice of the Jews, when they fasted at those specific times during the seventy years *prior* to their return to Jerusalem and Judah in 537 B.C.E. This is evident also from the fact that these words were spoken in the "fourth year of Darius the king," whereas the temple was not completed until Darius' "sixth year."—Ezra 6:15; Zech. 7:1.

The Bible prophecy does not allow for the application of the seventy-year period to any time other than that between the desolation of Judah, accompanying Jerusalem's destruction, and the return of the Jewish exiles to their homeland as a result of Cyrus' decree. It clearly specifies that the seventy years would be years of *devastation of the land of Judah*. The prophet Daniel so understood the prophecy, for he states: "I myself, Daniel, discerned by the books the number of the years concerning which the word of Jehovah had occurred to Jeremiah the prophet, for fulfilling the *devastations* of Jerusalem, namely, seventy years." (Dan. 9:2) After describing the conquest of Jerusalem by Nebuchadnezzar, 2 Chronicles 36:20, 21 states: "Furthermore, he carried off those remaining from the sword captive to Babylon, and they came to be servants to him and his sons until the royalty of Persia began to reign; to fulfill Jehovah's word by the mouth of Jeremiah, *until the land had paid off its sabbaths*. All the days of lying desolated it kept sabbath, to fulfill seventy years."

Jerusalem came under final siege in Zedekiah's ninth year (609 B.C.E.) and the city fell in his eleventh year (607), corresponding with Nebuchadnezzar's nineteenth year of actual rule (counting from his accession year in 625). (2 Ki. 25:1-8) In the fifth month of that year (the month of Ab, corresponding to parts of July and August) the city was

JUDAH

PROPHETS: **SHEMAIAH** 1 Ki. 12:22, 23; 2 Chron. 11:2, 3; **IDDO** 2 Chron. 12:15

KINGS: **REHOBOAM (17)** 1 Ki. 14:21; 2 Chron. 12:13

Solid line indicates reasonably definite time of rule.
Broken line indicates uncertain period of rule.

B.C.E. • 997 • 996 • 995 • 994 • 993 • 992 • 991 • 990 • 989 • 988 • 987 • 986 • 985 • 984 • 983

ISRAEL

KINGS: **JEROBOAM (22)** 1 Ki. 12:20; 14:20; 2 Chron. 10:12-19

PROPHETS: **AHIJAH** 1 Ki. 11:29-31; 14:1-6; **MAN OF GOD** 1 Ki. 13:1, 2

Explanatory Notes:

(a) Rehoboam's 5th year; Shishak of Egypt comes against Jerusalem.—1 Ki. 14:25; 2 Chron. 12:2.

JUDAH

JEHOSHAPHAT (25) 1 Ki. 22:41, 42; 2 Chron. 20:31

(ASA)

(j) (k) (l) (m) (n) (o) (p)

• 957 • 956 • 955 • 954 • 953 • 952 • 951 • 950 • 949 • 948 • 947 • 946 • 945 • 944 • 943 • 942 • 941 • 940 • 939 • 938 • 937 • 936 • 935 • 934 • 933 •

(BAASHA)

OMRI (12) 1 Ki. 16:21-23

ISRAEL

TIBNI 1 Ki. 16:21-23

AHAB (22) 1 Ki. 16:29; 22:34-38

ELAH (2) 1 Ki. 16:8, 10

ZIMRI (7 days) 1 Ki. 16:10, 15, 18

ELIJAH 1 Ki. 17:1

(j) Asa's 26th year; Baasha possibly dies and Elah begins to reign.

(k) Asa's 27th year; Zimri murders Elah and later commits suicide; Omri assumes kingship during this year, with Tibni opposing him.

(l) Asa's 31st year; Omri overcomes Tibni's opposition and becomes sole ruler.—1 Ki. 16:23.

(m) Omri rules from Samaria.—1 Ki. 16:23, 24.

(n) Asa's 38th year; in it Omri evidently dies and Ahab becomes king.

(o) Ahab's fourth year of ruling; Asa dies in his 41st year (2 Chron. 16:13) and Jehoshaphat becomes king.

(p) Jehoshaphat's third year; priests begin teaching in Judah.—2 Chron. 17:7-9.

IDDO
2 Chron. 13:22

AZARIAH
2 Chron. 15:1, 2

HANANI
2 Chron. 16:1, 7

ABIJAM (ABIJAH) (3)
1 Ki. 15:1, 2; 2 Chron. 13:1, 2

REHOBOAM)

ASA (41)
1 Ki. 15:9, 10; 2 Chron. 16:12, 13

| (b) | | (c) | | (d) | (e) | | | (f) | (g) | | | (h) | (i) |

982 • 981 • 980 • 979 • 978 • 977 • 976 • 975 • 974 • 973 • 972 • 971 • 970 • 969 • 968 • 967 • 966 • 965 • 964 • 963 • 962 • 961 • 960 • 959 • 958 •

JEROBOAM)

BAASHA (24)
1 Ki. 15:27, 28, 33

NADAB (2)
1 Ki. 15:25, 27

JEHU (son of Hanani)
1 Ki. 16:1, 7, 12, 13

(b) Jeroboam's 18th year; Abijam of Judah becomes king.
(c) Jeroboam's 20th year; during it Abijam possibly dies and Asa begins ruling, although regnal years do not begin counting until Nisan of following year.
(d) Asa's 2d year; Jeroboam perhaps dies and Nadab becomes king of Israel.
(e) Asa's 3d year; Nadab evidently is killed during this year (his second) and Baasha begins to reign.
(f) Asa's 10th year; peace till this point.—2 Chron. 14:1.
(g) Following ten years of peace, Zerah the Ethiopian comes against Judah.—2 Chron. 14:1, 9.
(h) 35th year from division of kingdom.—2 Chron. 15:19.
(i) 36th year from division; Asa's 16th year; Baasha comes up to build Ramah.—2 Chron. 16:1.

JEHU (son of Hanani)
2 Chron. 18:34; 19:1, 2

ELIJAH
2 Chron. 21:1, 12

ELIEZER
2 Chron. 20:35-37

JAHAZIEL
2 Chron. 20:14-17

JEHOSHAPHAT)

JEHORAM (8)
2 Ki. 8:16; 2 Chron. 21:1, 5, 18-20

| (q) | (r) | (s) | | | | (t) |

32 • 931 • 930 • 929 • 928 • 927 • 926 • 925 • 924 • 923 • 922 • 921 • 920 • 919 • 918 • 917 • 916 • 915 • 914 • 913 • 912 • 911 • 910 • 909 • 908 •

AHAZIAH (2)
1 Ki. 22:40, 51; 2 Ki. 1:2, 17

AHAB)

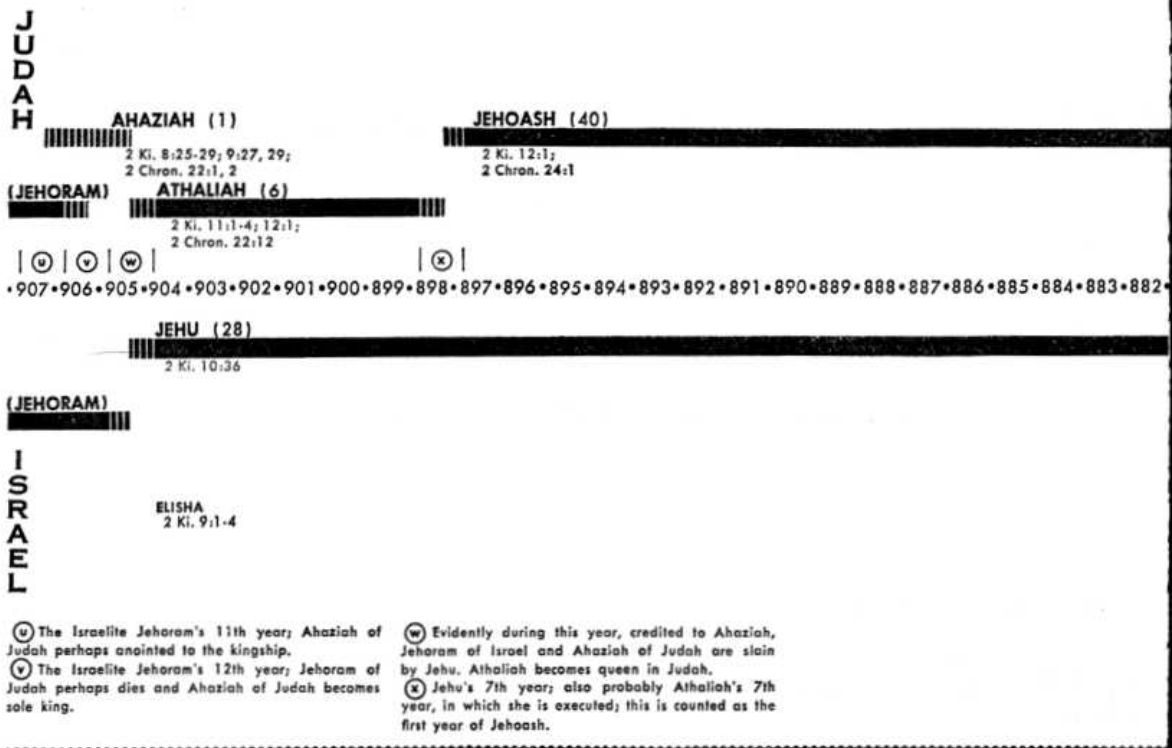
JEHORAM (12)
2 Ki. 1:17; 3:1

ELIJAH
2 Ki. 1:2, 3, 17

MICAIAH
1 Ki. 22:8; 2 Chron. 18:7-28

ELISHA
2 Ki. 3:1, 11-14

(q) Jehoshaphat's 17th year; Ahaziah 'becomes king' in Israel evidently while Ahab still living.
(r) Jehoshaphat's 18th year; Ahab perhaps dies, leaving Ahaziah as sole king. Jehoram of Israel is stated to have become king in this year; it is possible that the brief reign of his brother, Ahaziah, who died sonless, may here be credited to Jehoram so that Jehoram's reign is counted from the death of Ahab in Jehoshaphat's 18th year. (Compare references to 35th and 36th years of Asa's reign at 2 Chronicles 15:19; 16:1, which evidently must refer to the 35th and 36th years from the start of the divided kingdom.) It also appears, in this 18th year of Jehoshaphat, Jehoram of Judah became associated in some way with his father in the kingship, since Jehoram of Israel is stated to have become king in "the second year of Jehoram the son of Jehoshaphat."—2 Ki. 1:17.
(s) The 2d year of the Judean Jehoram's association with Jehoshaphat in the kingdom.
(t) The Israelite Jehoram's 5th year; Jehoram of Judah becomes king "while Jehoshaphat was king of Judah." (2 Ki. 8:16) The words "while Jehoshaphat was king of Judah" appear in the Masoretic text, as well as in the Vatican No. 1209 and Alexandrine manuscripts. They are lacking in the Syriac and are omitted in some modern translations (AT, RS, Mo).

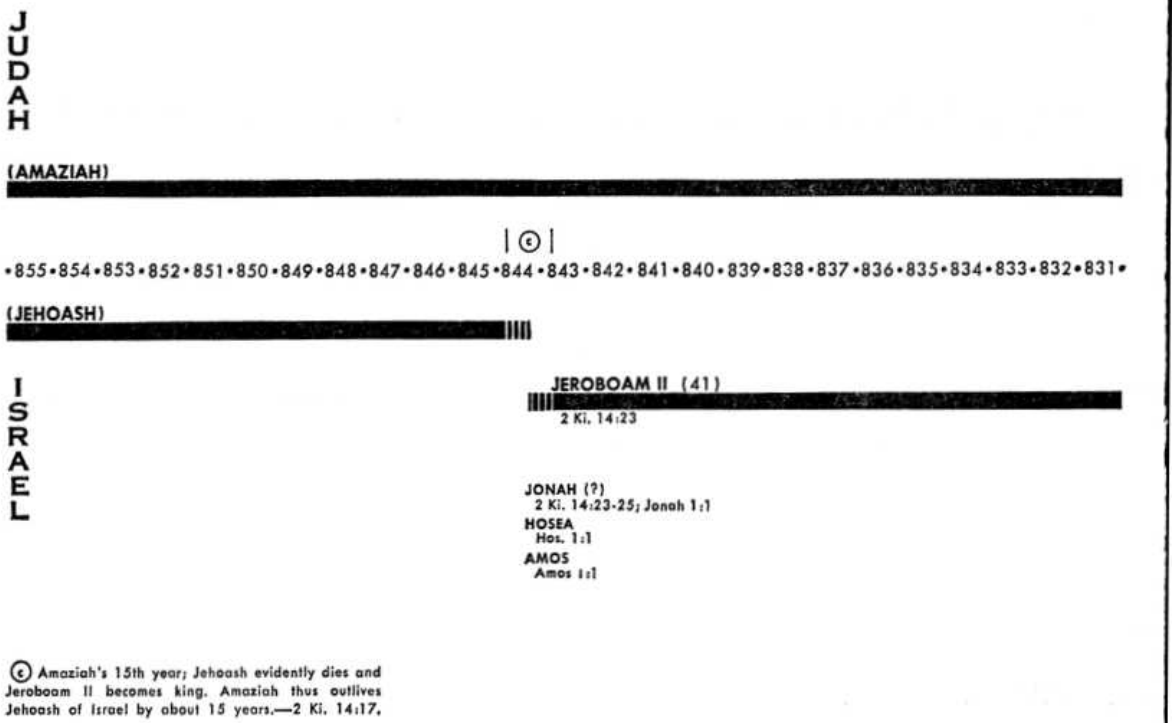


(u) The Israelite Jehoram's 11th year; Ahaziah of Judah perhaps anointed to the kingship.

(v) The Israelite Jehoram's 12th year; Jehoram of Judah perhaps dies and Ahaziah of Judah becomes sole king.

(w) Evidently during this year, credited to Ahaziah, Jehoram of Israel and Ahaziah of Judah are slain by Jehu. Athaliah becomes queen in Judah.

(x) Jehu's 7th year; also probably Athaliah's 7th year, in which she is executed; this is counted as the first year of Jehoash.



(c) Amaziah's 15th year; Jehoash evidently dies and Jeroboam II becomes king. Amaziah thus outlives Jehoash of Israel by about 15 years.—2 Ki. 14:17.

ZECHARIAH
2 Chron. 24:17-25

MAN OF GOD
2 Chron. 25:7-9, 15, 16

(JEHOASH)

AMAZIAH (29)
2 Ki. 14:1, 2; 2 Chron. 25:1

(y) (z) (o) (b)

881 • 880 • 879 • 878 • 877 • 876 • 875 • 874 • 873 • 872 • 871 • 870 • 869 • 868 • 867 • 866 • 865 • 864 • 863 • 862 • 861 • 860 • 859 • 858 • 857 • 856 •

(JEHU)

JEHOASH (16)
2 Ki. 13:10; 2 Chron. 25:25

JEHOAHAZ (17)
2 Ki. 13:1

ELISHA
2 Ki. 13:14-20

(y) Jehoash's 23d year; repairs temple at Jerusalem (2 Ki. 12:6); Jehoahaz of Israel becomes king.

(z) The Judean Jehoash's 37th year; during it Jehoash of Israel evidently became associated in the kingship with his father, Jehoahaz, though his sixteen years of rule do not appear to count until after his father's seventeen-year reign.

(o) Perhaps toward the close of this year, Jehoahaz' 17-year rule of Israel ends and Jehoash of Israel becomes sole king.

(b) The Israelite Jehoash's 2d year of sole rule; Amaziah becomes king of Judah.

AMOS
Amos 1:1

HOSEA
Hos. 1:1

JOEL (?)
Joel 1:1

UZZIAH (AZARIAH) (52)
2 Ki. 14:21; 15:2; 2 Chron. 26:1, 3

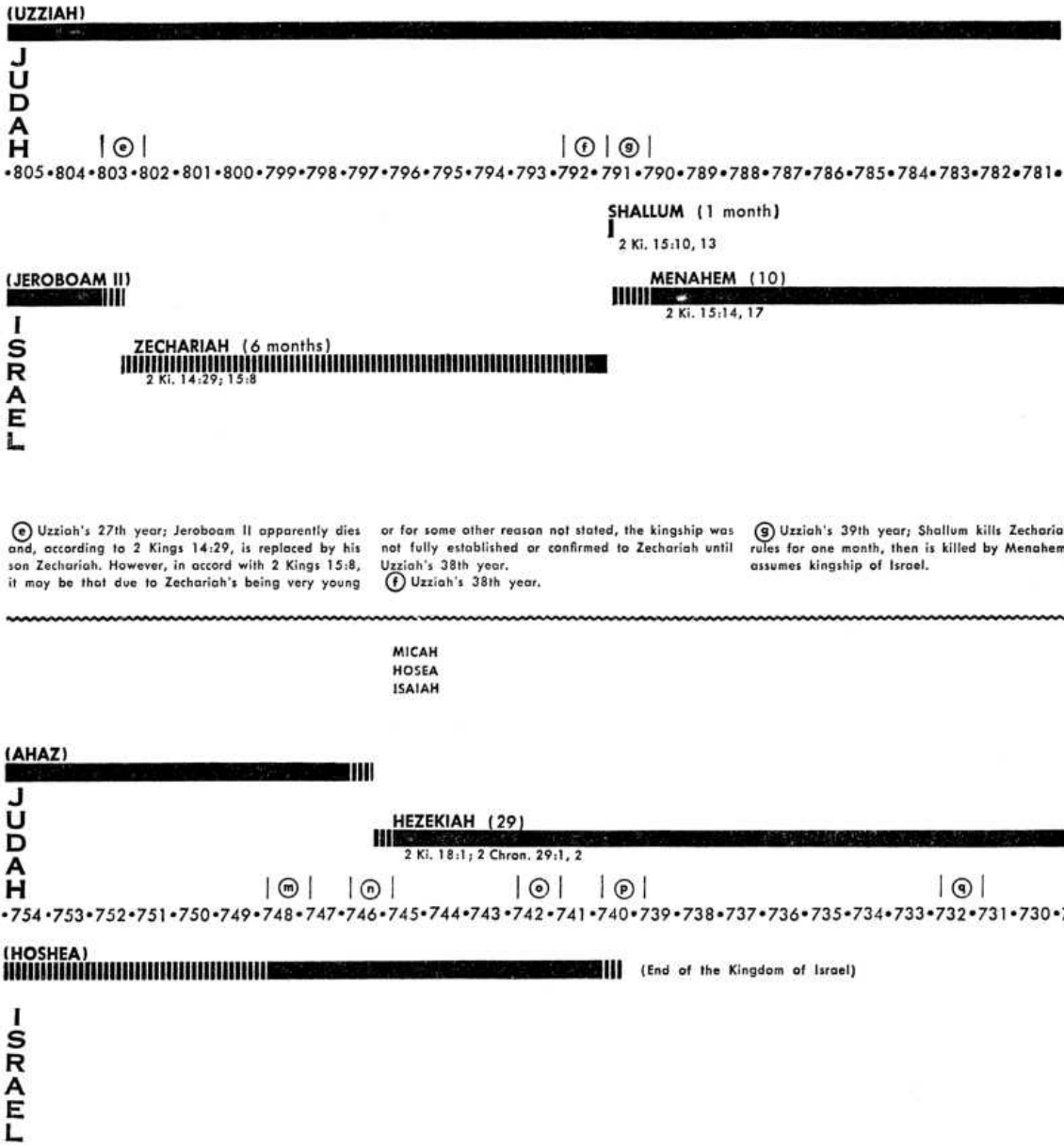
(AMAZIAH)

(d)

830 • 829 • 828 • 827 • 826 • 825 • 824 • 823 • 822 • 821 • 820 • 819 • 818 • 817 • 816 • 815 • 814 • 813 • 812 • 811 • 810 • 809 • 808 • 807 • 806 •

(JEROBOAM II)

(d) Approximate 27th year of Jeroboam II (2 Ki. 15:1); in this year Uzziah 'becomes king' in some special sense, possibly now free from domination of Jeroboam II, a domination that may have begun during the reign of Jehoash of Israel.—2 Chron. 25:23, 24.



ⓔ Uzziah's 27th year; Jeroboam II apparently dies and, according to 2 Kings 14:29, is replaced by his son Zechariah. However, in accord with 2 Kings 15:8, it may be that due to Zechariah's being very young or for some other reason not stated, the kingship was not fully established or confirmed to Zechariah until Uzziah's 38th year.

ⓕ Uzziah's 38th year.

ⓖ Uzziah's 39th year; Shallum kills Zechariah and rules for one month, then is killed by Menahem, who assumes kingship of Israel.

MICAH
HOSEA
ISAIAH

ⓜ Hoshea is again stated as 'becoming king' in Ahaz' twelfth year. (2 Ki. 17:1) The year indicated by the letter "m" is the 14th year of Ahaz' actual reign. However, it may represent the 12th year of his being a tributary king to Tiglath-pileser, as described in the preceding chapter. (2 Ki. 16:7-18; compare Daniel 1:1, which evidently refers to the third year of Jehoiakim as a vassal king, that year being the eleventh year of his actual reign.) In this "twelfth year" of Ahaz, Hoshea perhaps fully established his control over Israel, or it might be that at this point Assyrian monarch Tiglath-pileser gave his backing to Hoshea, since his inscriptions make the claim that he put Hoshea on the throne.

ⓝ Hoshea's 3d year in the sense just described; during it Ahaz evidently dies and Hezekiah becomes king, counting his reign officially from the following Nisan.

ⓞ The 4th year of Hezekiah's official reign and the 7th year of Hoshea. Siege of Samaria begins.

ⓟ The 6th year of Hezekiah's official reign and the 9th year of Hoshea. During this year Samaria falls and the northern kingdom of Israel comes to an end.

ⓠ Hezekiah's 14th year; Sennacherib invades Judah.—2 Ki. 18:13.

ISAIAH
Isa. 1:1; 6:1; 2 Chron. 26:22
MICAH
Mic. 1:1
HOSEA
ISAIAH

MICAH
HOSEA
ISAIAH

(UZZIAH)

AHAZ (16)

2 Ki. 16:1; 2 Chron. 28:1

JOTHAM (16)

2 Ki. 15:32; 2 Chron. 26:21, 23; 27:1, 8

| (h) | | (i) | (j) | | |

(MANASSEH)

JUDAH

•702•701•700•699•698•697•696•695•694•693•692•691•690•689•688•687•686•685•684•683•682•681•680•679•678•677

JEREMIAH
Jer. 1:1-3

HULDAH
2 Ki. 22:3, 14, 15;
2 Chron. 34:1, 8, 22

HABAKKUK (?)
Hab. 1:4-6; 2:20

JEREMIAH
Jer. 25:1-3

JUDAH

JEHOAHAZ (3 mos.)
2 Ki. 23:31;
2 Chron. 36:1, 2

(JOSIAH)

JEHOIAKIM (11)
2 Ki. 23:34, 36;
2 Chron. 36:5

|⑨|①|

•650•649•648•647•646•645•644•643•642•641•640•639•638•637•636•635•634•633•632•631•630•629•628•627•626•

⑨ Josiah's 12th year; he cleans high places out of the land.—2 Chron. 34:3.
① Josiah's 13th year; start of 40 years of Ezekiel 4:6; 23 years before Jehoiakim's 4th year.—Jer. 25:3.

NAHUM (?)
Nah. 1:1; 3:7,8
ZEPHANIAH
Zeph. 1:1

MANASSEH)

AMON (2)
2 Ki. 21:19;
2 Chron. 33:21

JOSIAH (31)
2 Ki. 22:1; 2 Chron. 34:1

| ⓣ |

676 • 675 • 674 • 673 • 672 • 671 • 670 • 669 • 668 • 667 • 666 • 665 • 664 • 663 • 662 • 661 • 660 • 659 • 658 • 657 • 656 • 655 • 654 • 653 • 652 • 651 •

ⓥ Josiah's 8th year; he starts to search for Jeho-
ah.—2 Chron. 34:3.

DANIEL
Dan. 1:1-6; 10:1, 4
DANIEL
JEREMIAH

EZEKIEL
Ezek. 1:1, 2

OBADIAH
Obad. 11-14

JEHOIACHIN (3 months, 10 days)
2 Ki. 24:6, 8, 12; 2 Chron. 36:9, 10

JEHOIAKIM)

ZEDEKIAH (11)
2 Ki. 24:17, 18; 2 Chron. 36:11

| ⓤ | | ⓥ | | ⓦ | | ⓧ | | ⓨ |

625 • 624 • 623 • 622 • 621 • 620 • 619 • 618 • 617 • 616 • 615 • 614 • 613 • 612 • 611 • 610 • 609 • 608 • 607 • 606 •

ⓤ Nebuchadnezzar defeats Egypt in Battle of Carchemish during Jehoiakim's 4th year; becomes king of Babylon but does not start first regnal year until following Nisan.—Jer. 46:2.

ⓥ Jehoiakim begins vassalship to Babylon.—2 Ki. 24:1.

ⓦ Jehoiakim's 3d year of vassalship (11th year of reign); rebels against Babylon. (2 Ki. 24:1; compare Daniel 1:1.) Nebuchadnezzar's 7th regnal year; takes Jehoiachin and others into exile (Jer. 52:28); makes Mattaniah (Zedekiah) king of Judah.

ⓧ Zedekiah's 9th year since becoming king; Jerusalem comes under siege.—2 Ki. 25:1, 2.

ⓨ Ninth of Tammuz, walls of Jerusalem breached (2 Ki. 25:2-4); 7th of Ab, city burned (2 Ki. 25:8, 9); land of Judah abandoned and left desolate in the seventh month (Ethanim) by about October 1, in 19th year since Nebuchadnezzar assumed the kingship of Babylon but in his 18th regnal year.—2 Ki. 25:22-26; Jer. 41:1-3; 43:1-7; 52:29.

set afire, the walls were pulled down, and the majority of the people led off into exile. However, "some of the lowly people of the land" were allowed to remain and these did so until the assassination of Gedaliah, Nebuchadnezzar's appointee, whereupon they fled into Egypt, finally leaving Judah completely desolate. (2 Ki. 25:9-12, 22-26) This was in the seventh month, Ethanim (or Tishri, corresponding to parts of September and October). Hence the count of the seventy years of desolation must have begun about October 1, 607 B.C.E., ending in 537 B.C.E. It was in the seventh month of this latter year that the first repatriated Jews arrived back in Judah, exactly seventy years from the start of the full desolation of the land.—2 Chron. 36:21-23; Ezra 3:1.

From the Jewish return from exile to the conversion of Cornelius (537 B.C.E. to 36 C.E.)

In the second year of the return from exile (536 B.C.E.), the foundation of the temple was relaid in Jerusalem, but the rebuilt temple was not completed until the sixth year of the reign of Darius. (Ezra 3:8-10; 6:14, 15) Since Darius I (Persian) did not establish himself in Babylon until defeating the rebel Nebuchadnezzar III in December of 522 and shortly afterward capturing and killing him in Babylon, the year 522 B.C.E. may be viewed as the accession year of King Darius I. His first regnal year, then, began in the spring of 521 B.C.E. (*Babylonian Chronology 626 B.C.—A.D. 75*, Parker and Dubberstein, page 30) Darius' sixth year therefore began April 11/12, 516 B.C.E., and continued until the end of March of 515 B.C.E. On this basis, the rebuilding of the temple was completed by Zerubbabel on March 5/6 of 515 B.C.E.

The next date of major importance is the commissioning of Nehemiah in the twentieth year of Artaxerxes I. (Neh. 2:1, 5-8) The reasons for favoring the date of 455 B.C.E. for this year as against the popular date of 445 B.C.E. have been considered earlier in this article and particularly in the article on ARTAXERXES No. 3. This commissioning, and the rebuilding of Jerusalem and its walls resulting from it, form the starting point of the prophecy concerning the "seventy weeks" at Daniel 9:24-27. The weeks there are clearly "weeks of years" (Dan. 9:24, *RS, AT, Mo*), totaling 490 years. As demonstrated under the heading SEVENTY WEEKS, the prophecy pointed to Jesus' appearance as the Messiah in the year 29 C.E.; his death at the "half of the week" or in the middle of the last week of years, that is, in 33 C.E.; and the end of the period of God's special favor to the Jews in 36 C.E. Thus, the seventy weeks of years closed with the conversion of Cornelius, 490 years from the year 455 B.C.E.—Acts 10:30-33, 44-48; 11:1.

Jesus' appearance as the Messiah came in the precise year foretold, six months after John the Baptist began his preaching in the "fifteenth year of the reign of Tiberius Caesar." (Luke 1:36; 3:1, 2, 21-23) Since, as has been shown, Tiberius began his rule on August 17, 14 C.E. (Gregorian calendar), his fifteenth year ran from August 17, 28 C.E., to August 16, 29 C.E. The evidence, then, is that Jesus' baptism and anointing took place in the fall of the year 29 C.E.

Since Jesus was thirty years of age in 29 C.E. at the time of his baptism (Luke 3:23), his birth took place thirty years earlier, or about the fall of the year 2 B.C.E. He was born during the reign of Caesar Augustus and the Syrian governorship of Quirinius. (Luke 2:1, 2) Augustus' rule ran from 27 B.C.E. to 14 C.E. P. Sulpicius Quirinius, Roman senator, was governor of Syria twice, the first time evidently coming after P. Quintilius Varus, whose term as legate of Syria ended in 4 B.C.E. Some authorities place Quirinius' first governorship in 3-2 B.C.E. (See REGISTRATION.) Herod the Great was then king of Judea, and we have seen that there is evidence pointing to the year 1 B.C.E. as the likely time of his death. Thus, all the available evidence, and particularly the Scriptural references, indicate the fall of 2 B.C.E. for the human birth of God's Son.

The later apostolic period (36 to c. 100 C.E.)

It is possible to fix approximate dates for a number of the events taking place during this period. The prophecy of a great famine spoken by the Christian prophet Agabus, and the subsequent persecution instigated by Herod Agrippa I, resulting in the apostle James' death and the jailing of Peter, evidently took place in 44 C.E. (Acts 11:27-30; 12:1-4) Herod Agrippa died that year and there is evidence that the foretold famine came in the year 46 C.E. This latter date (or shortly thereafter) probably marks the time of the relief ministration effected by Paul and Barnabas.—Acts 12:25.

Paul's first visit to Corinth can be dated through the proconsulship of Gallio. (Acts 18:1, 11-18) As explained in the article on GALLIO, this proconsulship ran from the summer of 51 to the summer of 52 C.E. Thus, Paul's eighteen-month activity in Corinth likely began in the autumn of 50 C.E., ending in the spring of 52 C.E. This is further confirmed by the fact that two of Paul's associates in Corinth, Aquila and Priscilla, had recently arrived there from Italy due to Emperor Claudius' edict requiring all Jews to depart from Rome. (Acts 18:2) Paulus Orosius, historian of the fifth century, states that this order was given in Claudius' ninth year, early in 50 C.E.

The two years Paul spent in prison at Caesarea were during the last two years of the governorship of Felix, Paul thereafter being sent on to Rome by Felix' successor Porcius Festus. (Acts 21:33; 23:23-35; 24:27) The date of the accession of Festus is somewhat uncertain, historical evidence not being in full agreement. However, the most probable time appears to narrow down to the years from 57 to 60 C.E., with some modern authorities favoring either 59 or 60 C.E. At any rate, Paul's subsequent arrival in Rome may be placed between 59 and 61 C.E.

The great fire that ravaged Rome came in July of 64 C.E. and was followed by fierce persecution of Christians, Nero being the instigator. It is probable that Paul's second imprisonment and his execution took place shortly thereafter. (2 Tim. 1:16; 4:6, 7) The exiling of John to the isle of Patmos is generally considered to have taken place during the reign of Emperor Domitian. (Rev. 1:9) The persecution of Christians reached a peak during his rule (81-96 C.E.), particularly in the last three years. The traditional view is that John was released from exile following Domitian's death and died in Ephesus about the close of the first century C.E. Thus, by John's writing his epistles about this time, the Bible canon was completed and the apostolic period came to its close.

CHRYSOLITE (chrys'o·lite). A transparent or translucent, yellow or green semiprecious stone composed of silicates of magnesium and iron. It generally occurs in volcanic rocks (also, in dolomite and some types of limestone) in solid, crystalline or granular form. "Chrysolite" is from the Greek word *khry·so'li·thos*, meaning "gold stone," and it seems that at least some ancients applied this name to various yellow-colored gems. Fine-quality chrysolite crystals are found in Egypt.

In compliance with Jehovah's instructions, a chrysolite (Heb., *tar·shish'; LXX*, "chrysolite") was placed in the first position in the fourth row on Aaron's "breastpiece of judgment" to represent one of the twelve tribes of Israel. (Ex. 28:2, 15, 20, 21; 39:13) Chrysolite was also included among the precious stones that served as a "covering" for the king of Tyre.—Ezek. 28:12, 13.

When Ezekiel received two separate visions involving four wheels, he noted that the appearance of the wheels was "like the glow of chrysolite." (Ezek. 1:15-21; 10:9) The Shulammite girl likened the hands

of her shepherd lover to "cylinders of gold, filled with chrysolite." (Song of Sol. 5:14) Similarly, Daniel used chrysolite to describe the body of "a certain man clothed in linen" who came to tell the prophet what would befall his people "in the final part of the days." (Dan. 10:5, 6, 14) In his vision of New Jerusalem, the apostle John observed that the seventh foundation of the city's wall was chrysolite and engraved upon it was the name of one of the "twelve apostles of the Lamb."—Rev. 21:2, 10, 14, 20; see JEWELS AND PRECIOUS STONES.

CHRYSOPRASE (chrys'o·prase). A semiprecious, translucent gemstone, an apple-green variety of chalcedony. The color is caused by a trace of nickel oxide in the mineral. Superstitious persons once believed that the stone possessed power to cure eye diseases.

The only Biblical reference to chrysoprase is in Revelation, where it is mentioned as constituting the tenth foundation of the wall of "the holy city, New Jerusalem."—Rev. 21:2, 20.

CHUB. An unidentified people included among those allied with Egypt. Chub is listed with Ethiopia, Put, Lud and "the sons of the land of the covenant" (who may refer to Israelites who fled to Egypt after the murder of Gedaliah in 607 B.C.E.), all of whom are destined to "fall by the very sword." (Ezek. 30:4, 5) Some commentators think that Chub refers to Libya, and it is so rendered by some translations. —*LXX; RS.*

CHUZA (Chu'za) [little jug]. Herod Antipas' "man in charge," possibly of the domestic affairs. Chuza's wife Joanna ministered to Jesus.—Luke 8:3; see JOANNA.

CILICIA (Ci·li'cia). A relatively small and narrow region of SE Asia Minor. On the S lay the Mediterranean Sea, to the W was Pamphylia, on the N the Taurus mountain range separated it from Lycaonia and Cappadocia, and to the E the Amanus mountain range (which forms a southern branch of the Taurus) divided it off from Syria. These, at least, were its boundaries during much of its ancient history. Its name is believed to come from the Assyrian *Hilakku*, found in inscriptions of the ninth century B.C.E.

Basically the region was divided into two natural sections: the western, called Cilicia Tracheia (Cilicia the Rugged) and the eastern, called Cilicia Pedias (Plain Cilicia). Cilicia Tracheia was a wild plateau region of the Taurus Mountains, rich in forest land. Its rugged seacoast, broken by rocky headlands, provided numerous sheltered harbors and inlets. From early times it was a haven for robbers and for pirates, who preyed on the coastal shipping. Cilicia Pedias embraced the broad coastal plain, a well-watered, extremely fertile section. In Roman times this plain was dotted with some sixteen semiautonomous cities, the most prominent of which was Tarsus, the birthplace of Saul (Paul).—Acts 21:39; 22:3; 23:34.

In addition to such products as wheat, flax and fruits, a principal product of Cilicia was its famous goats' hair, known as *cilicium* in Roman times. Its use in the manufacture of tents may partly account for Paul's early experience as a tentmaker.

Cilicia occupied a strategic position, both militarily and commercially. The principal trade route from Syria passed through the Syro-Cilician Gates, a high pass through the Amanus range about twenty miles (32.2 kilometers) N of Antioch, then traversed Cilicia to Tarsus and ascended the Taurus Mountains to the Cilician Gates, the sharp defiles or clefts that give access into central and western Asia Minor. These narrow passes provided easily defensible borders. Yet military forces of many nations marched over this route. Assyria and Persia successively dominated Cilicia, and in 333 B.C.E. Macedonian Alexander's forces passed through the Cilician Gates and defeated the Persian army at the battle of Issus.

Under the Romans, Cilicia did not become an organized province until 67 B.C.E., when Pompey subdued the pirates of western Cilicia. In 27 B.C.E. the province was divided, part of the western portion being included with Cappadocia and part being turned over to the rule of local dynasties, while the eastern part was combined with Syria and Phoenicia as one province. It was not until the time of Vespasian (72 C.E.) that the eastern and western sections of Cilicia were reunited in a single province. So, during the early part of apostolic times there was an especially close relationship between Cilicia and Syria, and this seems to be reflected at Acts 15:23, 41 and Galatians 1:21, some authorities suggesting that "Cilicia" in these texts refers to Cilicia Pedias. On the other hand, when Acts 27:5 says that Paul sailed "through the open sea along Cilicia and Pamphylia" on his way to be tried in Rome, "Cilicia" there apparently includes the entire region of eastern and western Cilicia.

Jews from Cilicia were among those disputing with Stephen prior to his death. (Acts 6:9) By about 49 C.E. there were already congregations in Cilicia to whom the Christian council in Jerusalem sent a letter. (Acts 15:23) The route for Paul's second and third missionary tours would naturally take him through Cilicia and the Cilician Gates.

CINNAMON [Heb., *qin·na·mohn'*; Gr., *kin·na'mo·mon*]. The cinnamon tree is part of the laurel family, to which both the cassia and the camphor trees belong. It grows best in light, sandy, moist soil, and is abundant in Ceylon and Java. The Hebrew name is possibly of foreign origin, and the product seems to have been an import into Palestine.

The cinnamon grows to a maximum height of about thirty feet (9.1 meters), has a smooth ash-colored bark and wide-spreading branches. The lancehead-shaped evergreen leaves are green on top but white on the bottom and measure about eight or nine inches (20.3 to 22.8 centimeters) in length and about two inches (5 centimeters) in width. The flowers are small, white or yellowish and grow in clusters. The white or grayish outer bark is almost odorless and of little value. The commercial cinnamon is obtained from the darker inner bark. This is done by first making two lengthwise incisions on each side of a branch with a sharp knife. The cylinder of bark or "quill" is then removed and tied in bundles of about a pound (453 grams) and marketed. Golden-yellow cinnamon oil is obtained by soaking small pieces of bark in seawater and then distilling this solution. It has a very agreeable, aromatic odor and is used as a perfume.

Cinnamon was used in the preparation of the holy anointing oil as one of the "choicest perfumes." (Ex. 30:23) It was sprinkled on beds (Prov. 7:17), was figuratively used in describing the beloved Shulammite girl (Song of Sol. 4:13, 14), and is included among the products the traveling merchants sold to "Babylon the Great" before her destruction.—Rev. 18:11-13.

CIRCUMCISION. Removal of the prepuce or foreskin from the male penis or the clitoris or internal labia of females. Circumcision literally means "cutting around" and is a relatively simple operation when performed on infant boys, but more painful when done to adult men. (Gen. 34:24, 25) Circumcision of females, although practiced among certain pagan societies, sometimes in a most brutal fashion, is not mentioned in the Scriptures.

Jehovah God made circumcision mandatory for Abraham in 1919 B.C.E., a year before Isaac's birth. God said: "This is my covenant that you men will keep . . . : Every male of yours must get circumcised." Every male in Abraham's household of both his descendants and dependents was included, and so

Abraham, his thirteen-year-old son Ishmael, and all his slaves took upon themselves this "sign of the covenant." New slaves brought in also had to be circumcised. From then on, any male of the household, slave or free, was to be circumcised the eighth day after birth. Disregard for this divine requirement was punishable by death.—Gen. 17:1, 9-14, 23-27.

Circumcision was practiced in Egypt, as illustrated in wall paintings and observed in mummies, but when it was first introduced in that country, and to what extent it was performed, is uncertain. Some say that Joseph as food administrator introduced it to Egypt. Others cite Herodotus as authority for their claim that Abraham simply borrowed the custom from the Egyptians. Answering these latter claims, W. M. Thomson says: "As to the testimony of Herodotus, who came into Egypt *fifteen centuries* after, and, with great learning and research, often writes a good deal of nonsense, I refuse utterly to put it in the same category with that of Moses. The great founder of the Jewish commonwealth—the greatest lawgiver on record—born and bred in Egypt, states the facts in relation to the introduction of circumcision among his people. A mere traveller and historian—a foreigner and a *Greek*—comes along very much later, and makes statements which are partly true, partly erroneous, as Josephus shows in his answer to Apion; and then sceptical authors, more than twenty centuries later than Herodotus, bring up his imperfect statements, and, twisting and expanding them, attempt to prove that Abraham did not receive circumcision from God (as Moses plainly says he did), but from the Egyptians! Not with such weapons can the veracity of Moses be successfully assailed."—*The Land and the Book*, pp. 590, 591.

The Assyrians, Babylonians, Greeks and notably the Philistines did not practice circumcision. The latter in particular, rather than the Canaanites in general, are derogatorily spoken of as "the uncircumcised," and it was from fighting with them that trophies of foreskins were brought.—Judg. 14:3; 15:18; 1 Sam. 14:6; 17:26; 18:25-27; 2 Sam. 1:20; 1 Chron. 10:4.

Abraham's descendants through Isaac and Jacob faithfully kept the covenant of circumcision. "Abraham proceeded to circumcise Isaac his son when eight days old, just as God had commanded him." (Gen. 21:4) The great-grandsons of Abraham told Shechem and his fellow townsmen: "We cannot possibly . . . give our sister [Dinah] to a man who has a foreskin . . . Only on this condition can we give consent to you, that you *become like us*, by every male of yours getting circumcised." (Gen. 34:13-24) When Moses neglected to circumcise his son, he incurred God's wrath until his wife Zipporah did it for him.—Ex. 4:24-26.

PERFORMED ON THE EIGHTH DAY

Circumcision was made a mandatory requirement of the Mosaic law. "On the eighth day [after the birth of a male] the flesh of his foreskin will be circumcised." (Lev. 12:2, 3) So important was it that, if the eighth day fell on the highly regarded sabbath, circumcision was to be performed anyway. (John 7:22, 23) Examples of parents under this Law who faithfully had their children circumcised on the eighth day include the parents of John the Baptist, Jesus and Paul. (Luke 1:59; 2:21; Phil. 3:4, 5) The Law also required aliens to be circumcised before they were allowed to eat the passover.—Ex. 12:43-48.

Why was the *eighth* day specified for circumcision? Jehovah did not explain, nor was it necessary that he do so. His ways are always right; his reasons the best. (2 Sam. 22:31) However, in recent years man has learned some of the physical reasons why the eighth day was a good time to circumcise. Normal amounts of the blood-clotting element called "vitamin K" are not found in the blood until the *fifth* to the *seventh* day after birth. Another clotting factor known as prothrombin is present in amounts only about 30 percent of normal on the third day, but on the eighth day is higher than at any other time in the child's life—as much as 110 percent of normal. So, following Jehovah's instructions would help to avoid the danger of hemorrhage. As Dr. S. I. McMillen observes: "From a consideration of vitamin K and prothrombin determinations the perfect day to perform a circumcision is the *eighth* day . . . [the] day picked by the Creator of vitamin K."—*None of These Diseases*, 1963, pp. 22, 23.

Circumcision was usually, though not always, performed by the head of the house. In later times an official designated and trained for this operation was used. By the first century it appears to have become the custom to name the boy when he was circumcised. —Luke 1:59, 60; 2:21.

During the forty-year wilderness wandering, circumcision of the baby boys was not performed. So after crossing the Jordan, Joshua had all those males circumcised with flint knives at Gilgal, and Jehovah protected them until they recuperated.—Josh. 5:2-9.

AFTER THE EXILE

Two centuries after the Jews returned from Babylon, Greek influence began to dominate the Near East, and many peoples abandoned circumcision. But when Syrian King Antiochus IV Epiphanes proscribed circumcision, he found Jewish mothers willing to die rather than deny their sons the "sign of the covenant." (Gen. 17:11) Years later Roman Emperor Hadrian got the same results when forbidding the Jews to circumcise their boys. Some Jewish athletes, however, who thought more of participating naked in the Hellenistic games than remaining faithful to Jehovah, endeavored to become "uncircumcised" by an operation aimed at restoring some semblance of a foreskin and thus avoid scorn and ridicule. Paul may have alluded to such a practice when he counseled Christians: "Was any man called circumcised? Let him not become uncircumcised."—1 Cor. 7:18.

NOT REQUIRED OF CHRISTIANS

After Jehovah had shown his acceptance of Gentiles into the Christian congregation, and since many from the nations were responding to the preaching of the good news, a decision had to be made by the governing body at Jerusalem on the question, Is it necessary for Gentile Christians to get circumcised in the flesh? The conclusion of the matter: The "necessary things" for Gentiles and Jews alike did not include circumcision.—Acts 15:6-29.

Paul circumcised Timothy shortly after the decree was issued, not as a matter of faith, but to avoid prejudicing Jews to whom they were going to preach. (Acts 16:1-3; 1 Cor. 9:20) The apostle dealt with the subject in several letters. (Rom. 2:25-29; Gal. 2:11-14; 5:2-6; 6:12-15; Col. 2:11; 3:11) "We are those with the *real circumcision* [of the heart], who are rendering sacred service by God's spirit," Paul wrote Gentile Christians at Philippi. (Phil. 3:3) And to those in Corinth this same apostle wrote: "Circumcision does not mean a thing, and uncircumcision means not a thing, but observance of God's commandments does."—1 Cor. 7:19.

In a symbolic sense "circumcision" is used as a figure of speech in a number of ways. After planting a tree in the Promised Land, for example, "for three years it will continue uncircumcised for you"; its fruit was considered its "foreskin" and not to be eaten. (Lev. 19:23) Moses said to Jehovah: "Look! I am uncircumcised in lips, so how will Pharaoh ever listen to me?" (Ex. 6:12, 30) In a figurative way "uncircumcised ones" describes with repulsive contempt those worthy only of burial in a common place with slain ones of the lowest sort.—Ezek. 32:18-32.

Circumcision of the heart was a divine requirement of even the Israelites who were already circumcised in the flesh. Moses told Israel: "You must circumcise the foreskin of your hearts and not harden your

necks any longer." "Jehovah your God will have to circumcise your heart and the heart of your offspring, that you may love Jehovah your God with all your heart and all your soul for the sake of your life." (Deut. 10:16; 30:6) Jeremiah reminded that wayward nation in his day of the same thing. (Jer. 4:4) 'Circumcision of the heart' means getting rid of anything in one's affections or motives that is displeasing and unclean in Jehovah's eyes and which makes the heart unresponsive. Similarly, ears that are not sensitive or responsive are spoken of as "uncircumcised."—Jer. 6:10; Acts 7:51.

HYGIENIC BENEFITS

Characteristic of the various health regulations of the Mosaic law, there are numerous hygienic advantages resulting from circumcision. The folds of the foreskin allow accumulations to collect that, together with the warmth and moisture, provide a fertile breeding ground for microorganisms of various diseases. Circumcision removes such a condition. Cancer of both the male penis, and, in turn, of the wife's cervex is drastically reduced. Reports *Science News Letter* (October 31, 1964, p. 281): "The reason for circumcision is cleanliness, to prevent accumulation of an irritating mixture called smegma in the narrow space between the male glans and the overlying foreskin. There is little cervical cancer among Jewish women, studies have shown, and this is believed due to the fact that Jewish males are customarily circumcised." Recently, uncircumcision has also been implicated as a factor in epilepsy. These good health and sociological merits, therefore, were additional advantages enjoyed by the descendants of Abraham who respected God's covenant and took upon themselves the sign or seal of circumcision. —Acts 7:8; Rom. 4:9-12.

CISTERN. An artificial underground cavity usually used for the storage of water. Cisterns, unlike wells that are dug down to tap natural underground water, are usually designed to catch and retain rainfall or the runoff from springs. Not open like pools, they are usually covered over at the top. The Hebrew word *bohr*, rendered "cistern," is also translated "waterpit," especially when it appears to be empty of water (Gen. 37:20-29; 2 Sam. 23:20), as "prison hole" when used for that purpose (Gen. 40:15), and as "pit" when it refers to or is in parallel with "Sheol." —Ps. 30:3; Prov. 1:12; Ezek. 31:14, 16.

Cisterns were vital in Biblical Palestine. Frequently they were the only means of maintaining a sufficient water supply, because wells and springs were not plentiful in the mountainous country and, where found, often dried up toward the end of summer. These man-made water cisterns even permitted villages to spring up in places where the water supply was otherwise too scant, such as in the Negeb. Assuringly, Jehovah promised his people that they would find cisterns already dug when they entered the Promised Land. (Deut. 6:10, 11; Neh. 9:25) King Uzziah is mentioned as hewing out "many cisterns" throughout all Judah. (2 Chron. 26:1, 10) From upper Galilee down to the Negeb, cisterns numbered literally in the thousands, and multitudes of them have been discovered, practically honeycombing parts of the terrain. It seemed the desirable thing for each household to have its own cistern, even among the Moabites. Their tenth-century-B.C.E. king Mesha, according to the Moabite Stone, declared: "There was no cistern inside the town at Qarhoh, so I said to all the people, 'Let each of you make a cistern for himself in his house!'" (*Ancient Near Eastern Texts*, 1955, p. 320) Sennacherib attempted to entice the inhabitants of Jerusalem by promising that if they capitulated to him, they would "drink each one the water of his own cistern."—2 Ki. 18:31; Isa. 36:16.

Cisterns were most commonly hewn out of rock. If the rock was solid and without cracks, there was little problem with leakage, but in the porous limestone that covered much of Palestine, it was necessary to waterproof the inside walls with plaster. Cisterns dug in earth were lined with brick or stone and then plastered to give them solid walls. These cisterns were commonly pear-shaped, wider at the bottom and narrowing at the top; sometimes the mouth was only a foot or two across. When natural caves were modified or enlarged to serve as cisterns, pillars of native rock were allowed to support the roof, or, as in some of those discovered in the Negeb, arches were built inside the cistern to serve the same purpose. Channels in the hillside directed the runoff from rainfall into the underground reservoir. Illustrating the great size of some cisterns, one of several in the temple area in Jerusalem had a capacity of between two and three million gallons (c. 7,500 to 11,300 kiloliters); it was over 40 feet (12 meters) deep and 700 feet (213 meters) in circumference, and was fed by an aqueduct from Solomon's pools.

Ecclesiastes 12:6 refers to "the water wheel for the cistern," but usually the water was drawn up by means of jars suspended with ropes. Occasional breakage of such jars accounts for the pottery fragments that are found in the bottom of most cisterns. The primitive custom of throwing earth in a cistern having stagnant or polluted water in order to settle the scum explains in part why many are partially filled with dirt. Coverings over the openings guarded to some extent against contamination of the water, and prevented persons or animals from falling in, although a dead body that might accidentally fall in did not make the waters ceremonially unclean; the one removing the dead body, however, was unclean. (Ex. 21:33; Lev. 11:35, 36) Additionally, the cover on a cistern aided in keeping the water cool and reduced loss from evaporation. (Jer. 6:7) Some large cisterns had several openings from which the water was drawn. In cisterns of great size and depth, stairs led down into them as much as a hundred feet (30 meters) or more.

OTHER USES

There are a few instances where cisterns were used for purposes other than water storage. In dry locations, and if sealed against moisture, rats and insects, they were fine storage areas for grain, being also easily camouflaged against thievery; some cisterns found in terrain where there is no natural source of water were apparently built especially as granaries. Empty cisterns were sometimes employed as prisons. (Zech. 9:11) Joseph's brothers threw him into such a waterpit (Gen. 37:20-24), and later he found himself in a similar prison hole (literally, "the cistern") down in Egypt. (Gen. 40:15; 41:14) The tenth plague on Egypt reached "to the first-born of the captive who was in the prison hole [literally, "the house of the cistern"]." (Ex. 12:29) Jeremiah was imprisoned in "the house of the cistern," and later was thrown into the miry pit itself. (Jer. 37:16; 38:6-13) Once when the Israelites were fleeing from the Philistines, some hid themselves in the cisterns (waterpits), and on another occasion, Asa's large cistern became a burial tomb for seventy bodies. (1 Sam. 13:6; Jer. 41:4-9) Because of their permanent nature, some cisterns served as geographical markers. —1 Sam. 19:22; 2 Sam. 3:26; 2 Ki. 10:14.

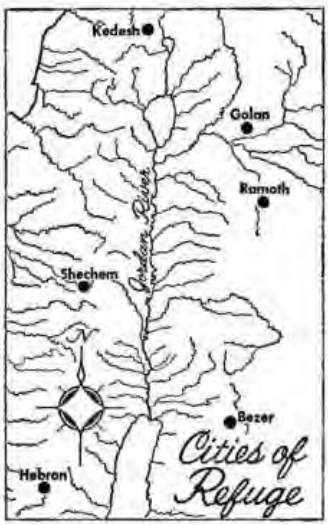
In two noteworthy passages, "cistern" is used figuratively. Jehovah says that people who have forsaken him to worship false gods have actually left "the source of living water, in order to hew out for themselves cisterns, broken cisterns, that cannot contain the water." (Jer. 2:13) Solomon, admonishing marital fidelity, said: "Drink water out of your own cistern."—Prov. 5:15.

CITIES OF REFUGE. Jehovah's law on the sanctity of blood was very explicit. The shedding of human blood polluted the land in which Jehovah was residing and it could be atoned for only by the blood of the

one shedding it. (Gen. 9:5, 6; Num. 35:33, 34) So, in the case of a murderer, the blood of his victim was avenged and the law of 'life for life' was satisfied when the murderer was put to death "without fail" by the avenger of blood. (Ex. 21:23; Num. 35:21) But what about the unintentional manslayer, the one, for example, who killed his brother when the axhead accidentally flew off while chopping wood? (Deut. 19:4, 5) For such unfortunate ones Jehovah lovingly provided cities of refuge, six in number, where the accidental shedder of blood could find protection and asylum from the avenger of blood. —Num. 35:6-32; Josh. 20:2-9.

LOCATIONS

Before his death Moses appointed three of these cities E of the Jordan. The first, *Bezer*, in the S on the tableland of the territory that belonged to the tribe of Reuben, was E of the northern end of the Dead Sea; the second, *Ramoth*, in Gilead, belonged to the tribe of Gad and was about in the middle of the eastern section of Palestine; the third, *Golan*, in Bashan, was to the N in the territory of Manasseh. (Deut. 4:43; Josh. 21:27, 36, 38) After the Israelites crossed over to the W side of the Jordan, Joshua designated three more cities of refuge: *Hebron*, to the S in Judah's territory; *Shechem*, in the central mountainous regions of Ephraim; and, to the N, *Kedesh*, in the territory of Naphtali, which was later known as the region of Galilee. (Josh. 21:13, 21, 32) All these cities were Levite cities and one, Hebron, was a priestly city. Additionally, because of being set aside as cities of refuge, they received a sacred status.—Josh. 20:7.



LEGAL PROCEDURE

Upon reaching a city of refuge the fugitive was to state his case to the older men at the city gate, to be received hospitably. To prevent willful murderers from taking cover under this provision, the fleeing one, after entering the city, had to stand trial at the city gates in the city having jurisdiction where the killing occurred, in order to prove his innocence. If found innocent, he was returned to the city of refuge. However, his safety could be guaranteed only if he remained in the city the rest of his life or until the death of the high priest. No ransom could be accepted to alter these terms. (Num. 35:22-29, 32; Josh. 20:4-6) Even Jehovah's sacred altar provided no protection for murderers, as was illustrated in the case of Joab.—Ex. 21:14; 1 Ki. 1:50; 2:28-34; see AVENGER OF BLOOD.

How different, then, Jehovah's arrangement for the protection of unintentional manslayers was from the so-called cities of refuge and other sanctuaries set up by ancient pagan nations and by Christendom's churches down through the ages! Whereas the latter sanctuaries offered shelter for criminals of every sort along with the innocent, and thus encouraged wanton killing, Israel's cities of refuge gave protection to only the innocent and then only under restrictions, and thus promoted respect for the sanctity of life.

CITIZEN, CITIZENSHIP. A citizen is a native-born or naturalized inhabitant of a city or state who is entitled to certain rights and privileges denied others, and who, in turn, assumes the responsibilities attached to such rights by the authorities granting the citizenship. In the Bible the terms "citizen" and "citizenship" occur only in the Christian Greek Scriptures.

In the Hebrew Scriptures, though the terms "citizen" and "citizenship" are not found, nevertheless, the concept of citizen and noncitizen is there in terms such as "native" and "alien resident." (Lev. 24:22) Under the Mosaic Law arrangement the congregation was in reality the commonwealth into which aliens could, with certain restrictions, be admitted, there to enjoy many benefits common to the natural-born Israelites. Naturalization, it might be said, came when a male alien resident became circumcised, thus granting him the opportunity of fully entering into the greater privileges in Jehovah's worship, even to the extent of participating in the annual Passover festival.—Ex. 12:43-49; Num. 9:14; see ALIEN RESIDENT; FOREIGNER.

Roman citizenship secured for a person special rights and immunities recognized and honored throughout the empire. For example, it was illegal to torture or scourge a Roman citizen for the purpose of extracting a confession from him, these forms of punishment being considered very servile and fit only for slaves. At Jerusalem, Roman soldiers rescued Paul from a Jewish mob. Paul did not at first identify himself as a Roman citizen, but when he was about to be scourged, he said to an army officer standing by: "Is it lawful for you men to scourge a man that is a Roman and uncondemned?" "Well," the account continues, "when the army officer heard this, he went to the military commander and made report, saying: 'What are you intending to do? Why, this man is a Roman.'" When the truth of the matter was learned, immediately "the men that were about to examine him with torture withdrew from him; and the military commander became afraid on ascertaining that he was a Roman and that he had bound him." —Acts 21:27-39; 22:25-29; see also Acts 16:37-40.

Another advantage and privilege enjoyed under Roman citizenship was the right to appeal the decision of a provincial governor to the emperor of Rome in cases of capital offense. So it was, when arguing his case before Festus, that Paul declared: "I am standing before the judgment seat of Caesar, where I ought to be judged. . . . no man can hand me over to [the Jews] as a favor. I appeal to Caesar!" (Acts 25:10-12) Once the right of appeal to Rome was claimed and requested, it could not be withdrawn. So after reviewing Paul's case, King Agrippa II said to Festus: "This man could have been released if he had not appealed to Caesar."—Acts 26:32.

Roman citizenship could be obtained in a number of ways. Sometimes the emperors extended this special favor to whole cities or districts, or to individuals, for services rendered. It was also possible at times to purchase citizenship outright for a sum of money, this being the case with the military commander, Claudius Lysias, who told Paul: "I purchased these rights as a citizen for a large sum of money." Many Jews possibly were granted Roman citizenship by Julius Caesar for their services rendered to the state during the Egyptian war. This may have been the way the Jewish father of 'Saul of Tarsus' (Paul) became a Roman citizen, an honor and distinction he passed on as a hereditary privilege to his son. For this reason Paul countered Claudius Lysias' response of having purchased citizenship rights, saying, "But I was even born in them."—Acts 13:7; 22:28; 23:26.

SPIRITUAL CITIZENSHIP

In his letters Paul also refers to spiritual citizenship. He describes uncircumcised Gentiles who became spiritual Israelites as those who were at one time without Christ, alienated from Israel and strangers to the covenants, without hope, without God, but who are "now in union with Christ Jesus." "Certainly, therefore," he continues in this vein of thought, "you are no longer strangers and alien residents, but you are fellow citizens of the holy ones." (Eph. 2:12, 13, 19) It was especially significant when Paul wrote to the Christians at Philippi, one of those cities granted Roman citizenship, where ten years earlier his Roman citizenship had been trampled on: "As for us, our citizenship exists in the heavens." —Phil. 3:20.

CITY. A compact settled area, greater in size, population or importance than a town or village. The Hebrew word *'ir*, translated "city," occurs nearly eleven hundred times in the Scriptures. Sometimes the word *qir·yah'* (town) is used as a synonym or in a parallelism. For example, "After this you will be called City [*'ir*] of Righteousness, Faithful Town [*qir·yah'*]," or "How is it that the city [*'ir*] of praise has not been abandoned, the town [*qir·yath'*] of exultation?"—Isa. 1:26; Jer. 49:25.

"Settlements," "dependent towns" and "villages," also mentioned in the Hebrew Scriptures, were distinguished from "cities" and "towns" in that they were not walled-in communities, but were associated with the open country. (1 Sam. 6:18) If located in the suburbs or immediate vicinity of a fortified city or town these communities were described as "dependent towns," literally "daughters" of the walled-in city. (Num. 21:25; see DEPENDENT TOWNS.) The law of Moses also made a legal distinction between the walled cities and towns, and the unwalled settlements and villages. If a person living in an unwalled settlement sold his house he always retained the right to buy it back, but, if unable to, it was returned to him during the year of Jubilee. When, on the other hand, a house in a walled city was sold, the seller had to repurchase it during the coming year or the property remained irrevocably that of the purchaser, except in the case of Levite cities. (Lev. 25:29-34) John called Bethlehem "the village where David used to be," and Luke (aware that Rehoboam fortified the village) spoke of it as a city.—John 7:42; Luke 2:4; 2 Chron. 11:5, 6.

The first city builder seems to have been Adam's murderous son Cain, who named the city after his son Enoch. (Gen. 4:17) If there were other cities before the Flood, their names disappeared along with them in the Deluge in 2370 B.C.E. After the Flood, the cities of Babel, Erech, Accad and Calneh in the land of Shinar formed the initial nucleus of Nimrod's kingdom. He then expanded this by building Nineveh, Rehoboth-Ir, Calah and Resen (collectively described as "the great city") to the N in the Mesopotamian valley. (Gen. 10:10-12) On the other hand, the patriarchs Abraham, Isaac and Jacob built no cities, but lived as temporary residents in tents even when visiting towns and villages in Canaan and Egypt; landless Abraham had to purchase the field of Machpelah just to bury his dead. (Heb. 11:9; Gen. 23:10-13) The spies who entered Canaan reported that there were many strongly fortified cities in the land. —Num. 13:28; Deut. 9:1.

PURPOSE IN BUILDING

There seem to be a number of contributing reasons why people began to build cities: for protection, industry, commerce and religion. Judging from the number and size of the temples uncovered by the archaeologists, religion was undoubtedly one of the principal motivations behind the construction of many ancient cities. The city of Babel with its religious tower is one example. "Come on!" said its builders to one another, "Let us build ourselves a city and also a tower with its top in the heavens, and let us make a celebrated name for ourselves, for fear we may be scattered over all the surface of the earth." (Gen. 11:4-9) The danger of enslavement to warlike individuals bent on conquest was another compelling reason for fearful people to band together into cities. These cities they invariably fenced in and walled up; the gateways they closed at night and in times of danger.—Josh. 2:5; 2 Chron. 26:6.

The basic occupation of city dwellers was often agriculture and livestock raising carried on beyond the walls of the city, the typical farmer still residing inside the city rather than on his farm. Other segments of the community were employed in other pursuits, such as making weapons, chariots, armaments, pottery; or they occupied themselves in weaving and dyeing. The products of handicraft industries furnished the medium of exchange for needed raw materials, such as metals from far-off places, and this, in turn, stimulated commerce. The cities served as storage depots, trade centers and markets for distribution. Cities like Tyre, Sidon, and Joppa came to be primarily shipping and exchange centers between the traffic of the sea lanes and the overland caravans.—Ezek. chap. 27.

Many cities began as simple villages, grew to the size of a town or the status of a city, and sometimes became great city-states controlling the lives of hundreds of thousands of people. With such growth, government and judicial power became concentrated in the hands of a few political and military leaders, and quite often the overriding power dictating the urban way of life resided in a hierarchy of priestly despots. It was, therefore, a striking contrast when Israelite cities began to appear on the world stage, the rule of which was in the hands of theocratically appointed administrators bound by duty to enforce God-given constitutional laws. Jehovah was that nation's King, Lawgiver and Judge, and when his visible representatives faithfully carried out their duties the people rejoiced.—Isa. 33:22; Ezra 7:25, 26; Prov. 29:2.

SELECTION OF SITES

Selecting the location for a city depended on several factors. Since defense was generally of prime importance, ancient cities were usually placed on high elevations. Though this exposed them to open view, they were difficult to reach. (Matt. 5:14) Coastal cities and those along the banks of rivers were exceptions. In addition to the natural barriers, often massive walls, or a complex of walls and towers and, in some instances, moats were built around the city. (2 Ki. 9:17; Neh. 3:1–4:23; 6:1-15; Dan. 9:25) As cities grew, it was sometimes necessary to extend the walls to include greater perimeters. Entrances through the walls were secured with strong gates that could withstand prolonged siege. (See FORTIFICATIONS; GATE, GATEWAY; WALLS.) Outside and beyond the walls were the fields, pasture grounds and suburbs that were often undefended during attack.—Num. 35:1-8; Josh. 21:41, 42.

A good nearby water supply was absolutely essential and not to be overlooked when selecting a site for a city. For this reason it was counted ideal when cities had springs or wells enclosed within their limits. In certain instances, notably Megiddo, Gezer and Jerusalem, there were underground water tunnels, aqueducts and conduits to bring water inside the walls from sources outside. (2 Sam. 5:8; 2 Ki. 20:20; 2 Chron. 32:30) Reservoirs and cisterns were often constructed for catching and holding water during the wet season for use at a later time. In some instances the terrain was honeycombed with cisterns, as each household endeavored to have its own supply of water.—2 Chron. 26:10.

Common aims and purposes in building ancient cities led to great similarities in their design and

layout. And, since centuries of passing time have made little change, certain cities today are very much as they were two or three millenniums ago. On entering the gates one found himself in a large open place, the city's marketplace, the public square, where all kinds of selling and buying were carried on, and where contracts were made and sealed before witnesses. (Gen. 23:10-18; 2 Ki. 7:1; Neh. 2:4) Here was the public forum where news was received and passed on (Neh. 8:1, 3; Jer. 17:19), where the elders and city judges held court (Ruth 4:1-10) and where the traveler might spend the night if perchance private hospitality was not extended to him. (Judg. 19:15-21) Sometimes other accommodations were available in the city for the visitor. —Josh. 2:1; Judg. 16:1; Luke 2:4-7; 10:35; see INN.

Certain cities were built to serve special functions, as, for example, Pithom and Raamses, built by Israelite slave labor as storage places for Pharaoh (Ex. 1:11), also Solomon's storage cities, chariot cities and cities for his horsemen (1 Ki. 9:17-19), as well as Jehoshaphat's storage cities. (2 Chron. 17:12) Forty-eight cities were set aside for the Levites, thirteen of which were for the priests, and six were designated refuge cities for the unintentional manslayer.—Num. 35:6-8; Josh. 21:19, 41, 42; see CITIES OF REFUGE; PRIESTS' CITIES.

The size of many ancient cities can be figured from the remains of their walls, but population figures can only be estimated. Archaeologist W. F. Albright estimated that Debir covered seven and a half acres (3 hectares), having 150 to 250 houses. If this is taken as a basis, Megiddo with 13 acres may have had a population between 3,500 and 5,000, and Lachish with 18 acres, between 6,000 and 7,500. On the other hand, we are told that Nineveh was a very large metropolis: "Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left." —Jonah 4:11; 3:3.

The name given to cities mentioned in the Bible usually had meaning and purpose—locality, character or ancestry of the inhabitants, even prophetic significance is disclosed by many of their names. (Gen. 11:9; 21:31; Judg. 18:29) Sometimes to distinguish one city from another of the same name, the tribal location was added, as in the case of "Bethlehem in Judah," for there was also a Bethlehem in Zebulun. (Judg. 17:7; Josh. 19:10, 15) Enclave cities were those belonging to one tribe that lay in the territory of another tribe.—Josh. 16:9; see ENCLAVE CITIES.

FIGURATIVE USE

In the Hebrew Scriptures, cities are used figuratively. (Prov. 21:22; Jer. 1:18) We find Jesus employing cities in his illustrations (Matt. 12:25; Luke 19:17, 19), and Paul likewise in a figure of speech. (Heb. 11:10, 16; 12:22; 13:14) In Revelation cities are used to illustrate a number of things: "the holy city" trampled by the nations (11:2), "the great city" called Sodom and Egypt in a spiritual sense (11:8), the "great city, Babylon" (18:10-21; 17:18), and "the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband."—21:2-27; 22:14, 19; 3:12.

CITY RECORDER [Gr., *gram·ma·teus'*, a scribe, a man of letters]. In the municipal government of the free cities in Asia Minor under the Roman Empire, the city recorder was the most important public officer. He was apparently elected to office by the people and functioned as the leading member of the municipal government. We might compare him in some respects to a modern-day mayor, as some translations render the term. Consequently, he was very influential in city affairs, and his dignified office was held in esteem by the people to a greater degree than is implied by the word "clerk" or "town clerk," as used in several Bible translations at Acts 19:35, where *gram·ma·teus'* appears in a setting and connotation differing from its usual usage as applied to the Jewish scribes. The influence the city recorder wielded is shown by the manner in which this official in Ephesus quieted the mob that gathered against Paul and his companions.—Acts 19:35-41.

The city recorder had direct access to the proconsul of the province and served as the liaison between the city government and Rome's provincial administration of which Ephesus was one of the centers. This enabled the recorder to act as a buffer between the power of the Roman authorities and the people of the city.

His duties and responsibilities included (1) supervision of the city archives, reading all legal and state papers that were to be made public at the assemblies, recording the minutes of senate and assembly sessions, properly recording and filing copies of decrees as well as treaties and edicts from Roman officialdom and, in general, attending to all the miscellaneous paper work associated with administering the affairs of the city. (2) He might draft into proper form the official decrees of the city council or senate before they were presented to the public assembly, and would preside as chairman at the assemblies.

As an executive officer, the city recorder also had charge of public funds, a responsibility that included administering the endowment for doles to the citizens, and, after the first century C.E., he had charge of the distribution of money gifts from the city treasury on the birthday of the Roman emperor Antoninus Pius. Another task he had was the supervision of the erection of monuments to various men that the senate and people decided to honor.

The high station of the city recorder is attested to by many inscriptions and coins. They reveal that he was allowed to mint coins for the city with his name on them. On occasion, he assumed some of the responsibilities of the commissioners of festivals and games.

In the Asian cities, the city recorder was held accountable by the Roman authority for maintaining law and order within his jurisdiction. This accounts, in part at least, for the concern expressed by the city recorder when the people of Ephesus had been stirred up by the Ephesian silversmiths over the preaching done by the apostle Paul. It was a disorderly mob, an illegal assembly in the theater. There was the liability of a charge of sedition, as the city recorder pointed out to the people. He feared that the Romans would hold him personally responsible.

In Grecian cities outside Asia Minor, there were public servants who had the title *gram·ma·teus'*, but they did not have the rank and dignity of those in the free cities of Asia Minor. Instead, they were true menial clerks or secretaries and, in many cases, were slaves.

CLAN. A large social group having a common inheritance, and resembling a tribe in magnitude.

In all three instances where the Hebrew word *'um·mah'* occurs, it refers to a large group of non-Israelites and is translated "clan" (*NW*). Descendants of Ishmael's twelve sons, for example, are described as "clans" early in the history of that ethnic group. (Gen. 25:16) The same is true of the descendants of Midian. (Num. 25:15) The term is also found in Hebrew poetry at Psalm 117:1, where it appears in a parallelism with "nations."

The Hebrew word *she'vet*, which is usually rendered "tribe," is translated "clan" at Numbers 18:2 (*NW*). This is an exceptional instance to show the distinction the Hebrew text makes, for in this verse two different words (*mat·teh'* and *she'vet*) appear, both of which are normally rendered "tribe."

CLAUDIA (Clau'di·a). A Christian woman at Rome whose greetings Paul included in his second letter to Timothy.—2 Tim. 4:21.

CLAUDIUS (Clau'di·us). Fourth emperor of Rome; son of Drusus the brother of Tiberius, and uncle of Caligula, whom he followed to the throne in January of 41 C.E. Claudius was not very strong physically or in willpower, and though he was interested in history, writing and other academic pursuits, his predecessors thought him mentally incompetent of handling the reins of power, and therefore favored others as successors. However, during the tumult following Caligula's assassination, the Praetorian Guard prevailed and had Claudius proclaimed Emperor. One of his key supporters in this power struggle was Herod Agrippa I, whom Claudius rewarded with the kingship of Palestine. Claudius also managed to win the favor of the Senate.

With the conquest of Britain, Claudius extended the empire and at the same time pursued various public works. Yet he was by no means free of the usual intrigue, gluttony and drunkenness, lust and suspicion typical of Roman emperors. On the whole, he was generally a mild ruler, but because he was easily influenced by his advisers and his wives, he was not considered a very capable emperor. One of his wives reportedly poisoned him with mushrooms in October 54 C.E., in the fourteenth year of his reign. Nero then came to rule.



Coin bearing the likeness of Claudius

"A great famine . . . upon the entire inhabited earth" was foretold by the prophet Agabus, "which, for that matter, did take place in the time of Claudius." This precipitated a "relief ministration" on the part of the Christians in Antioch for their brothers in Jerusalem and Judea. (Acts 11:27-30) Such a famine in Palestine in the reign of Claudius is called by Josephus (*Antiquities of the Jews*, Book XX, chap. II, par. 5; and chap. V, par. 2) the "great famine," and is dated about 46 C.E.—See AGABUS.

"Claudius . . . ordered all the Jews to depart from Rome," issuing his decree on January 25, 50 C.E., in the ninth year of his reign. The Latin historian Suetonius corroborates this banishment of Jews from Rome. As a consequence, two Christian Jews, Aquila and Priscilla, left Rome for Corinth, where not long after their arrival they met the apostle Paul upon his reaching there in the fall of the year. (Acts 18:1-3) Toward the beginning of his reign, Claudius had been favorably disposed toward the Jews, even ordering toleration in their behalf and granting them various freedoms throughout the empire. It appears, however, that numerous Jews in Rome were rather riotous, resulting in Claudius' expelling them from the city.

CLAUDIUS LYSIAS (Clau'di·us Lys'i·as). Military commander of the Roman garrison at Jerusalem when the apostle Paul last visited there, about 56 C.E. As a military commander (chiliarch), Claudius Lysias had 1,000 men under his command. His Greek name "Lysias" suggests that he was a Greek by birth. Probably he acquired Roman citizenship for a large sum of money during the reign of Claudius, at which time, as was customary among those procuring citizenship, he adopted the name of the ruling emperor, "Claudius." (Acts 22:28; 23:26) According to the Roman historian Dio Cassius (c. 150-235 C.E.), early in the reign of Emperor Claudius Roman citizenship was often sold for large sums.

Claudius Lysias figures in the account of Acts because of his dealings with the apostle Paul. He and the soldiers and army officers with him rescued Paul from death at the hands of a rioting mob. Taking hold of Paul, Claudius Lysias directed that the apostle be bound and, when unable, because of the tumult, to ascertain through inquiry the nature of the accusation against him, commanded that the apostle be brought to the soldiers' quarters located in the fortress of Antonia.—Acts 21:30-34.

Claudius Lysias mistakenly concluded that Paul was the Egyptian who had previously stirred up sedition and led the 4,000 "dagger men" into the wilderness. But, upon learning otherwise, he granted the apostle's request to address the crowd from the steps, likely those of the fortress. When violence started anew immediately after Paul's mentioning his commission to go to the nations, Claudius Lysias ordered that he be brought inside the soldiers' quarters and closely examined under scourging.—Acts 21:35-40; 22:21-24.

On receiving report that Paul was a Roman and then making personal inquiry, Claudius Lysias became afraid because of having violated the rights of a Roman by having him bound. (Acts 22:25-29) His acceptance of Paul's claim to Roman citizenship on the basis of the apostle's own statement can be better understood when considering that there was little likelihood of a person falsely claiming Roman citizenship rights, as such a thing would render the one doing so liable to capital punishment. Says the historian Suetonius in his *The Twelve Caesars*, under the account of Claudius, page 197, paragraph 2, of the book translated by Robert Graves: "It now became illegal for foreigners to adopt the names of Roman families, and any who usurped the rights of Roman citizens were executed on the slopes of the Esquiline Hill."

Still desiring to arrive at the truth concerning the accusation against Paul, Claudius Lysias commanded the Sanhedrin to assemble. On that occasion Paul's introducing the subject of the resurrection resulted in such dissension among the members of the Sanhedrin that Claudius Lysias, fearing that Paul would be pulled to pieces by them, ordered soldiers to snatch the apostle out of their midst.—Acts 22:30; 23:6-10.

Later, upon learning from Paul's own nephew of a Jewish plot to kill the apostle, Claudius Lysias summoned two of his army officers and commanded them to get ready two hundred soldiers, seventy horsemen and two hundred spearmen to leave for Caesarea at about 9 p.m. in order to take Paul to Governor Felix. (Acts 23:16-24) In compliance with Roman law, he also sent a statement of the case to Governor Felix. This letter was, however, not altogether factual. Although acknowledging Paul's innocence, Claudius Lysias gave the impression that he rescued Paul because of having learned that the apostle was a Roman, whereas in reality he had violated Paul's citizenship rights by having him bound and even ordering that he be examined under scourgings.—Acts 23:26-30.

The very fact that Claudius Lysias represented himself in the most favorable light as a protector of a Roman citizen argues for the genuineness of the letter. Insofar as Luke's knowledge of the letter's contents is concerned, it may be that the letter itself was read at the time Paul's case was heard, and the apostle may even have received a copy of it after his appeal to Caesar.

CLAY. A finely divided earthy material that is plastic when wet but hard when dried, particularly by fire. It is largely made up of hydrous aluminum silicates called kaolin. In the lowlands of Palestine there is an abundance of clay, and in Bible times it was used for making pottery and bricks. (Jer. 18:4, 6; Ex. 1:14; Nah. 3:14) (See POTTER.) Due to its ability to receive an impression when moist and retain the same when dry, it was useful for making clay tablets and seal impressions on documents and letters. Some have suggested that clay was used to seal the tomb of Jesus. (Matt. 27:66) Clay was used for sealing pottery used for wine or for safe-

keeping of valuable records, such as the deed to Jeremiah's property. (Jer. 32:14) The preservation of the Dead Sea Scrolls was due in large measure to the clay jars in which they were found. Jesus made use of clay in healing a blind man.—John 9:6, 11, 14, 15.

The earthy nature of clay is alluded to in expressions such as 'the clay of the streets,' 'man is made of clay,' or man is 'brought down to the clay.' (Job 10:9; 30:19; 33:6; Isa. 10:6) Another metaphorical significance attached to the saying that man is made of clay is the fact that Jehovah is the Potter. (Isa. 29:16; 45:9; 64:8; Rom. 9:21) Clay, even when baked hard, is not a strong material, and a mixture of iron and clay is worthless. (Dan. 2:33-35, 41-43, 45) Clay affords little or no protection. (Job 4:19; 13:12; Isa. 41:25) Being a very common commodity, its commercial value is rather insignificant.—Job 27:16.

CLEAN, CLEANNESS. A number of Hebrew and Greek words describe that which is clean and pure, or the act of purification, that is, restoring to a condition without blemish, spotless, free from anything that soils, adulterates or corrupts. All together these words in their different forms occur more than two hundred times in the Scriptures and describe not only the state of physical cleanliness but, more often, moral or spiritual cleanness. Often physical and ceremonial cleanness overlap.

PHYSICAL CLEANNESS

Their personal habits made the nation of Israel a comparatively healthy people, notwithstanding their nomadic wanderings in the wilderness for forty years. God's laws governing their camp life, including the diagnosis and treatment of diseases, were unquestionably responsible for this. The importance of clean water was emphasized under this arrangement. Not all animals were classified as clean for food. (See ANIMALS.) Precautionary regulations governed the handling and disposal of dead bodies. Quarantines acted as barriers against the spread of contagious diseases. The law of circumcision also had hygienic merits. (See CIRCUMCISION.) Sewage disposal by burying excreta was a sanitation requirement far in advance of the times. (Deut. 23:12-14) Frequent bathing and washing of clothes were also beneficial provisions in that nation's code of laws.

The Scriptures often use physical cleanness as a symbol or representation of spiritual cleanness. For example, mention is made of "bright, clean, fine linen," and it is said to represent "the righteous acts of the holy ones." (Rev. 19:8) Jesus also drew upon a principle of physical cleanness when pointing out the spiritual uncleanness and hypocrisy of the Pharisees. Their deceitful conduct was likened to cleaning the outside of a cup or dish without doing the same thing to the inside. (Matt. 23:25, 26) Jesus used a similar illustration during the last Passover meal when talking to his disciples with Judas Iscariot present. Even though they had bathed and had their feet washed by the Master, and were therefore "wholly clean" physically, yet spiritually speaking, "Not all of you are clean," Jesus said.—John 13:1-11.

The Bible lists some seventy causes of physical uncleanness and ceremonial defilement. To mention but a few: contact with dead bodies (Lev. 11:32-40; Num. 19:11-19); contact with unclean persons or things (Lev. 15:4-12, 20-24; Num. 19:22); leprosy (Lev. 13:1-59); physical discharges of the sex organs, including emission of semen during sexual intercourse (Lev. 15:1-3, 16-19, 32, 33); childbirth (Lev. 12:1-5); eating the flesh of unclean birds, fish or animals. (Lev. 11:41-47) The priests were especially obligated to be physically as well as ceremonially clean when serving before Jehovah. (Ex. 30:17-21; Lev. 21:1-7; 22:2-8) In a special sense the land could be polluted by acts of murder and idolatry.—Num. 35:33, 34; Ezek. 22:2-4; 36:25.

CEREMONIAL CLEANNESS

This was observed among the Israelites under the penalty of death. "You must keep the sons of Israel separate from their uncleanness, that they may not die in their uncleanness for their defiling of my tabernacle, which is in their midst." (Lev. 15:31) Cleansing was usually performed by the use of water and ashes of a red cow, and the ceremony was administered in behalf of persons, places and things. (Num. 19:2-9) Three of the most common causes of uncleanness involving persons are enumerated at Numbers 5:2 as, "[1] every leprous person and [2] everyone having a running discharge and [3] everyone unclean by a deceased soul."

Leprosy

This was the most loathsome of all diseases and required severe measures of control, including prolonged isolation with careful and repeated examination to determine when a cure had been effected. (Lev. 13:1-46; Deut. 24:8) It, therefore, required a great deal of faith for the unclean leper to say to Jesus: "Lord, if you just want to, you can make me clean." Jesus not only wanted to, he showed he had the ability to cure this loathsome disease by commanding: "Be made clean." Jesus then told this restored man: "Go, show yourself to the priest, and offer the gift that Moses appointed."—Matt. 8:2-4; Mark 1:40-44; see LEPROSY.

Originally, under the prescribed regulations of the Law, before a cured victim of leprosy could return to normal living, an elaborate two-part ceremony was necessary, the first part involving the use of water, cedarwood, coccus scarlet material, hyssop and two birds. These things were supplied by the recovered leper when he presented himself to the priest outside the camp of Israel. One of the birds was then killed over running water and its blood was caught in an earthenware vessel. The cedar, scarlet material, hyssop and the living bird were dipped in the blood; the cured leper was spattered seven times by the priest with the blood, and the live bird was turned loose. Upon being pronounced clean, the man shaved, bathed and washed his garments and entered the camp, but was required to dwell seven days outside his tent. On the seventh day he again shaved off all his hair, including his eyebrows. The next day he brought two rams and a female lamb, less than a year old, together with a little flour and oil, as a guilt offering, sin offering, burnt offering and grain offering. The guilt offering consisting of one ram and the oil was first presented as a wave offering before Jehovah by the priest, who then killed the ram, put some of its blood on the lobe of the right ear, the right thumb and the right big toe of the one being cleansed. Similarly, some of the oil was then placed on top of the blood in the three above-mentioned places; some of the oil was also sprinkled seven times before Jehovah, and the balance of it was put on the head of the one being cleansed. The priest then offered up the sin, burnt and grain sacrifices, making atonement and pronouncing the cured leper clean. If, because of circumstances, the candidate was very poor, he could substitute two turtledoves or two male pigeons for the lamb and one of the rams used as the sin and burnt offerings.—Lev. 14:1-32.

Discharges

There were laws governing both the natural and diseased discharges from the bodies of both sexes, that is, discharges from the sex organs. If a man had an involuntary emission of semen during the night, he was to bathe and wash his garments and remain unclean until the following evening. A woman was to count seven days as the period of uncleanness for her regular menstruation.

However, if a woman had an irregular, abnormal or prolonged flow, then she was to count also seven days after it stopped. So also the male was to count seven days after a running discharge

had stopped. (Such diseased condition of his urinary system is not to be confused with his normal expulsion of semen.) Anything that the man or woman might touch or sit on (beds, chairs, saddles, garments, and so forth) during their state of uncleanness was itself made unclean, and, in turn, anyone touching these articles or the unclean person himself was required to bathe, wash his garments and remain unclean until evening time. In addition to bathing and washing their garments, both the male and female on the eighth day were to bring two turtledoves or two male pigeons to the tent of meeting, and the priest was to offer them, one as a sin offering and the other as a burnt sacrifice to make atonement for the cleansed person.—Lev. 15:1-17, 19-33.

When a man and his wife had intercourse in which there was an emission of semen, they were required to bathe and were unclean until evening. (Lev. 15:16-18) If inadvertently a wife's flow began during intercourse, then the husband was unclean seven days the same as his wife. (Lev. 15:24) If they deliberately showed contempt for God's law and had sexual relations while she was menstruating, the penalty of death was imposed on the male and the female. (Lev. 20:18) For the above reasons, when ceremonial cleanness was required, as, for example, when men were sanctified for a military expedition, they were obliged to refrain from having intercourse with their wives.—1 Sam. 21:4, 5; 2 Sam. 11:8-11.

Giving birth also meant a period of uncleanness for the mother. If the baby was a boy she was unclean for seven days, the same as during her menstrual period. The eighth day the child was circumcised, but for another thirty-three days the mother was unclean as to touching anything holy or coming into the sanctuary, though not making unclean everything she touched. If the baby was a girl, this forty-day period was doubled: fourteen days plus sixty-six days. Thus, from birth, the Law distinguished between the male and female, assigning to the latter a subordinate position. In either case, at the end of the period of purification she was to bring a ram less than a year old for a burnt offering and a male pigeon or a turtledove for a sin offering. If the parents were too poor to afford a ram, as was the case with Mary and Joseph, then two doves or two pigeons served for the cleansing sacrifices.—Lev. 12:1-8; Luke 2:22-24.

The question arises: Why were such normal, proper things as menstruation, sexual intercourse between married persons and childbirth viewed in the Law as making one "unclean"? For one thing it raised the most intimate relations of marriage to the level of sanctity, teaching both mates self-control, discipline, a high regard for the reproductive organs, and respect for the sacredness of life and blood. The hygienic benefits that accrued from scrupulous observance of these regulations have also been commented on. Medical studies attribute the low incidence of uterine cancer, irritation and infection of the genital tract among Jewish women to observance of the menstrual regulations of the Law. But there is another aspect of the matter.

In the beginning God created the sex impulses and generative powers in the first man and woman and commanded them to cohabit and bring forth children. It was therefore no sin for the perfect pair to have sexual intercourse. However, when Adam and Eve disobeyed God in eating the forbidden fruit, not in the matter of sex relations, drastic changes took place. Suddenly their guilty sin-stricken consciences made them aware of their nakedness and they immediately covered their genital organs from God's sight. (Gen. 3:7, 10, 11) From then on men could not carry out the procreative mandate in perfection, but, instead, the hereditary blemish of sin and the penalty of death would be transmitted from the parents to children. Even the most upright and God-fearing parents produce sin-infected children. —Ps. 51:5.

Animals, not under this condemnation, have no necessity to cover their genital organs or hide their sex activity. However, with mankind in general it is instinctive to hide the nakedness of their secret parts. Thereby, whether admitted or not, they demonstrate that it is only by divine concession and tolerance that they exercise their reproductive powers, and that through them and to their shame (as with the first pair who hid their nakedness), they too pass on to their offspring Adamic sin and death. The populating of the earth since Adam's fall has only been by God's undeserved kindness. In fact, since the fall of Adam the majority of children have been born to those not worshiping Jehovah, untold numbers of such babies being conceived in rank immorality.

So in the light of such a situation, the Law covenant pertaining to the functions of the reproductive organs taught men and women self-discipline, restraint of passions, and respect for God's means of propagation. The Law's regulations forcefully reminded creatures of their sinful state, and were not merely health measures to ensure cleanliness or prophylactic safeguards against the spread of diseases. As a reminder of man's inherited sinfulness it was fitting that both the male and female with genital discharges due to normal functions of their bodies observe a period of uncleanness. If suffering abnormal prolonged discharges due to defective conditions a more extensive period of uncleanness was demanded, and in the end, as also when a mother gave birth, in addition to bathing, a *sin offering* was necessary, that God's priest might make atonement in his or her behalf. Jesus' mother Mary thus confessed to her hereditary sinfulness, acknowledging that she was not immaculate, by offering a sin-atoning sacrifice after giving birth to her firstborn.—Luke 2:22-24.

Dead bodies

Under the Mosaic law governing dead bodies, there were different degrees of uncleanness: touching a dead beast made one unclean for only the day; touching a dead man resulted in uncleanness for a week. In the first instance a person was required only to wash his garments, or in the case he ate an animal that had died of itself or had been torn by a wild beast, then he had to bathe in addition to washing his garments. (Lev. 5:2; 11:8, 24, 27, 31, 39, 40; 17:15) The same injunction was imposed upon the priests, with the further command that if while in an unclean state they ate anything holy they were to be put to death.—Lev. 22:3-8.

For persons who touched a human corpse a more involved purification ceremony was necessary. For this purpose ashes were prepared by slaughtering a red cow outside the camp. The priest spattered some of its blood seven times toward the tent of meeting. The whole cow (skin, flesh, blood, dung) was then burned, and into the blaze, the cedarwood, hyssop and coccus scarlet material were cast. The ashes were kept and used "for the water for cleansing," which on the third and seventh days was sprinkled for purification on the one touching the human corpse. At the end of the seven days he was to wash his garments and bathe and was then pronounced clean.—Num. 19:1-13.

Under this statute all persons who were in the house or tent when death occurred, as well as the dwelling itself and all open vessels, were made unclean. Touching even a bone of a dead man on the battlefield, or touching any burial place or sepulcher, likewise made one unclean. This is why in Jesus' day it was customary to whitewash the graves a month before Passover as a precaution against anyone inadvertently stumbling upon a grave and thus becoming disqualified to partake of the feast. (Num. 19:14-19; Matt. 23:27; Luke 11:44) For human death to occur in the presence or alongside of one under a Nazirite vow canceled out the time he had already spent under the vow, and necessitated the offering of a sacrifice.—Num. 6:8-12; see SAMSON.

Under the Law covenant, *places* and *things* that were contaminated had to be cleansed. If a murder was committed by an unknown assailant, it was first determined by measurement which was the nearest city to the crime. The elders of that city then had to take a young unworked cow (as a substitute for the murderer) and break its neck in a torrent valley with running water, and over the animal they had to cleanse themselves symbolically of any responsibility by washing their hands in innocence, pleading that the charge of guilt be not laid to their account. —Deut. 21:1-9.

Garments and vessels that came in contact with dead bodies or were polluted in other ways had to be cleansed according to prescribed formulas. (Lev. 11: 32-35; 15:11, 12) The development of leprosy in a garment or in the walls of a house was a much more serious matter, for if it could not be contained and seemed to spread, it was necessary to destroy the garment or tear down the house completely.—Lev. 13:47-59; 14:33-53.

Spoils of war had to be cleansed before they could be brought in. Combustible articles were washed with water, but metal objects had to pass through the fire.—Num. 31:21-24.

Christian cleanness

Christians are not under the Law and its cleansing requirements even though such Law and its customs were still in force in the days when Jesus was on earth. (John 11:55) The Law had "a shadow of the good things to come"; 'the reality belongs to Christ.' (Heb. 10:1; Col. 2:17) Hence, Paul wrote concerning these purification matters: "Yes, nearly all things are cleansed with blood according to the Law [Moses sprinkled the book, the people, the tent and the vessels with blood], and unless blood is poured out no forgiveness takes place. Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means." "For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?"—Heb. 9:19-23, 13, 14.

So it is the blood of the Lord Jesus Christ that cleanses Christians from all sin and unrighteousness. (1 John 1:7, 9) Christ "loved the congregation and delivered up himself for it, that he might sanctify it, cleansing it with the bath of water by means of the word" in order for it to be spotless, holy and without blemish, "a people peculiarly his own, zealous for fine works." (Eph. 5:25-27; Titus 2:14) Every member of this Christian congregation, therefore, should not "become forgetful of his cleansing from his sins of long ago," but should continue to manifest the fruitage of God's spirit (2 Pet. 1:5-9), remembering that "every one bearing fruit he [God] cleans, that it may bear more fruit."—John 15:2, 3.

Christians must, therefore, maintain a high standard of physical, moral and spiritual cleanness, guarding against "every defilement of flesh and spirit." (2 Cor. 7:1) Placing the greater emphasis on spiritual cleanliness, in view of what Jesus said, that it is 'not what enters a man but what comes forth from him that defiles,' these beneficiaries of the cleansing blood of Christ maintain "a clean heart" and "a clean conscience" before God. (Mark 7:15; 1 Tim. 1:5; 3:9; 2 Tim. 1:3) To such ones with a clean conscience "all things are clean," in contrast with faithless persons who are defiled in conscience, to whom "nothing is clean." (Titus 1:15) Those who want to remain clean and pure in heart heed the counsel of Isaiah 52:11, which says: "Touch nothing unclean; . . . keep yourselves clean, you who are carrying the utensils of Jehovah." (Ps. 24:4; Matt. 5:8) Doing this, their "hands" in a figurative sense are cleansed (Jas. 4:8), and God deals with them as clean persons. —2 Sam. 22:27; Ps. 18:26; see also Daniel 11:35; 12:10.

Notwithstanding all that Paul wrote on these matters and the spiritual application that they bear, yet on one occasion he observed the old Law's requirements by ceremonially cleansing himself at the temple. However, he did so that the Jews might not find any excuse to mob him except for the name of Christ; in this Paul proved himself innocent of charges of being a 'Lawbreaker.' (Acts 21:23, 24; 24:18) In a similar vein the apostle also argued that food in itself may be clean, but if his eating of it stumbled his brother, then he would refrain from eating. (Rom. 14:14, 15, 20, 21; 1 Cor. 8:13) In all of this Paul showed a great concern for the salvation of others and did everything in his power to bring this about. He therefore could say: "I am clean from the blood of all men."—Acts 20:26; 18:6.

CLEMENT (Clem'ent) [mild, merciful]. A faithful Christian who fought side by side with the apostle Paul, presumably at Philippi, for the sake of the "good news." (Phil. 4:3) The name "Clement" was quite common and therefore provides no valid basis for connecting him with Clement of Rome, as is done by Origen.

CLEOPAS (Cle'o·pas) [renowned father, perhaps a contraction of Cleopatros]. One of the two disciples, neither of whom were apostles, who traveled to Emmaus on Jesus' resurrection day. When Jesus joined them as a stranger and asked what they were debating, Cleopas replied: "Are you dwelling as an alien by yourself in Jerusalem and so do not know the things that have occurred in her in these days?" After Jesus explained many scriptures to them and then identified himself, Cleopas and his companion, instead of staying overnight in Emmaus, hastened back to Jerusalem and reported these things to the others. (Luke 24:13-35) This Greek name Cleopas should not be confused with the Aramaic name Clopas.—John 19:25.

CLOPAS (Clo'pas). The husband of one of the Marys that stood beside Jesus as he hung on the torture stake. (John 19:25) Presumably he was the husband of "the other Mary," and father of the apostle James the Less and his brother Joses. (Matt. 27:56; 28:1; Mark 15:40; 16:1; Luke 24:10) It is quite probable and generally recognized that Clopas was the same person that was called Alphaeus (Matt. 10:3; Mark 3:18; Luke 6:15; Acts 1:13), the difference being explained either as a variation in the pronunciation of the Aramaic root or because the same individual had two names used interchangeably, a practice not uncommon at the time. That Clopas was a brother of Joseph, the foster father of Jesus, is a conjecture based entirely on tradition.

CLOTH. While little is known about the spinning and weaving processes used by the Israelites, it is evident that they were well acquainted with these crafts. In Egypt, archaeologists have unearthed wall paintings with illustrations of women weaving and spinning, showing the kind of loom that was used. An Egyptian model of a weaving shop with a horizontal loom was found near Girgeh, Upper Egypt. —See WEAVING.

The robe of fine white linen worn by the Aaronic high priest was to be woven in checker work, evidence that the Israelites were well acquainted with the art, being able to weave patterns into their fabrics.—Ex. 28:39.

In the construction of the tabernacle Bezalel and Oholiab were experts and their ability was increased and sharpened by God's holy spirit, so that they could do the required work exactly according to the pattern given by Jehovah. (Ex. 35:30-35) Also, there were women with fine ability in this direction, spinning

thread from flax and wool. (Ex. 35:25, 26) In making the fabric for the ephod of Aaron the high priest, the workmen "beat plates of gold to thin sheets, and . . . cut out threads to work in among the blue thread and the wool dyed reddish purple and the coccus scarlet material and the fine linen, as the work of an embroiderer."—Ex. 39:2, 3.

The Greek Scriptures mention fabrics made of camel's hair and of silk. (Matt. 3:4; Rev. 18:12) It is not known whether the Hebrews used cotton. Cotton is mentioned at Esther 1:6 as being used in the Persian palace at Shushan. Cotton was known in India, probably at least as early as 800 B.C.E. and the historian Pliny says that it was used in Egypt. It is grown today in the area of ancient Palestine. However, certain materials not native to Palestine could be obtained by the Hebrews from traveling merchants from both East and West passing through Palestine.

Linen has much longer fibers than cotton and is easier to spin, but it is harder to dye. Linen was a cherished item in the wardrobes of kings and high officials. Joseph was clothed with "garments of fine linen" when he was made a ruler in Egypt. (Gen. 41:42) Also, Mordecai went out from before the Persian king in royal apparel of blue and linen. (Esther 8:15) Women valued clothing made of linen. —Prov. 31:22.

Other materials used for garments were skins and leather and hair. Tents were made of skins or of goat's hair. (Ex. 26:7, 14) Samples of wool felt have been found. At 1 Samuel 19:13, a net of goats' hair is mentioned.

COLORS

The people of Bible lands were doubtless able to make a great variety of colors of fabrics. In describing the curtains for the tabernacle and the garments in connection with the sanctuary, the Bible mentions blue, scarlet and reddish purple. (Ex. 26:1; 28:31, 33) A wide variety of shades and colors could be produced by using these three colors of dye on fabrics of originally different colors and shades. Joseph was given a striped garment by his father Jacob. (Gen. 37:3, 32) David's daughter Tamar wore a striped robe, "for that was the way the daughters of the king, the virgins, used to dress with sleeveless coats." (2 Sam. 13:18) By using different colors in the warp from those in the woof a variegated pattern could be produced.—See DYES, DYEING.

THE TABERNACLE

In the construction of the tabernacle, ten tent cloths of fine twisted linen and wool, embroidered with cherubs, constituted the immediate covering of the panel frames, so that these frames served as "shadow boxes" in which the cherubs could be seen by the priests serving inside the tabernacle. (Ex. 26:1, 2) Goat's-hair cloth formed the next covering. (Ex. 26:7, 8) It was probably woven of only the very finest, softest part of the goat's hair, which we might speak of as the "down," far excelling the wool of lambs and sheep. Lustrous and soft like silk, it served as a fine protection for the embroidered linen. The curtains or screens hanging at the entrances of the Holy and Most Holy compartments were also of linen and wool, the screen of the Most Holy being embroidered with cherubs. (Ex. 26:31-37) The linen tent cloths were four cubits (about 6 feet or 1.8 meters) wide and twenty-eight cubits (about 41 feet or 12.5 meters) long. The N and S sides of the courtyard were one hundred cubits (about 146 feet or 44.5 meters).—Ex. 27:9-11.

Cloths of blue and of coccus scarlet material and of wool dyed reddish purple were used to cover the ark of the covenant, the table of showbread, the lampstand, the altar of incense, the altar of burnt offering and the other utensils of the ministry when the tabernacle was moved from one location to another. (The color or colors for each item were specified.)—Num. 4:4-14.

OTHER USES

When Lazarus was resurrected he came out of the tomb with his countenance still bound up with the cloth that had been placed over his head at burial, apparently a long piece of linen fabric. (John 11:44) In accordance with custom a cloth was also put upon Jesus' head at his burial. The Jews had the custom of preparing bodies for burial by binding them with bandages of clean linen along with spices (not an embalming process such as the Egyptians practiced). (John 19:40; Matt. 27:59) After Jesus' resurrection John and Peter found the bandages and the cloth that had been upon Jesus rolled up separately lying in the tomb. (John 20:5-7) Cloth bands were used as "swaddling bands" for newborn babies.—Luke 2:7.

Cloth was used in a murder on at least one occasion, when Hazael assassinated his master King Benhadad of Syria by dipping a coverlet of thick cloth in water and spreading it over the sick king's face so that he died.—2 Ki. 8:15.

Money was sometimes kept wrapped in a cloth. This was the way the wicked slave referred to in one of Jesus' illustrations kept his mina instead of investing it. (Luke 19:20) Money was often carried in the voluminous folds of the bosom of the garment, probably wrapped in such cloths.

God showed his recognition of Paul as his representative and put his seal of approval on Paul's preaching by performing extraordinary works of power through cloths and aprons that were borne from Paul's body to ailing people, curing them of diseases and throwing out wicked spirits from them. (Acts 19:11, 12) That this was due to God's power and not to any magical power on the part of Paul himself is shown by the fact that seven sons of Sceva, a Jewish chief priest, who were not representing Jehovah and Jesus Christ, tried to exorcise demons but were overcome by a demonized man. Additionally, the effect of these powerful works of Jehovah was against magic, causing those who practiced magical arts to burn their books publicly. —Acts 19:13-20.

God's law to Israel commanded: "You must not wear mixed stuff of wool and linen together." (Deut. 22:11) This likely meant two kinds of yarn fibers spun together. God desired Israel to be a special people, separate from the other nations, pure and holy to him. In this respect this prohibition was similar to the listing of certain animals as "unclean" and not to be eaten. There may have been other practical considerations. It may have prevented fraud and misrepresentation by merchants. It may also have worked toward greater durability of the cloth, avoiding the difficulty that would arise in washing a cloth, for example, made of linen and wool together.

The Scriptures describe a "leprosy" that could develop in a garment of either wool or linen. This may have been some form of mildew or mold. Leviticus 13:47-59 deals with the detection and identification of leprosy in a garment and the process of dealing with the plague.—See LEPROSY.

FIGURATIVE USAGE

Because of the cleanness and purity of white linen it is used in the Scriptures to symbolize righteousness. The garments next to the high priest's body, namely, the drawers, robe and turban, were made of fine white linen, as were the drawers, robes and headgears for the underpriests. (Ex. 28:39-42; compare Job 29:14.) The bride of the Lamb is arrayed in bright, clean, fine linen, for "the fine linen stands for the righteous acts of the holy ones." (Rev. 19:8) The armies following Jesus Christ in heaven are represented as being clothed in white, clean, fine linen. (Rev. 19:14) Babylon the Great has been rich in the traffic of merchandise, which

includes fine linen. Also, she has put on an appearance of righteousness, being "clothed with fine linen," while at the same time carrying on harlot activities. —Rev. 18:3, 16; see COTTON; DRESS.

CLOTHING. See DRESS.

CLOUD. In Palestine, from mid-June until mid-September, the skies are generally clear, with the exception of dust clouds, especially toward the end of the dry season, due to the hot E wind from the desert. Also, particularly in August, there are occasional cirrostratus clouds from the W that do not bring rain. Even these are welcomed by the inhabitants, for they afford some shadow for slight relief from the heat. (Isa. 25:5; compare Job 7:2.) In September or October clouds begin to appear more frequently on the western horizon, forming over the Mediterranean, although it is often mid-October before the rainy season really begins. But during the summer there is, in some sections of the country, a mist cloud in the mornings that vanishes soon with the rising of the sun.—Hos. 6:4.

During the rainy season a storm can come up very quickly, starting with a very small cloud in the W. (1 Ki. 18:44, 45) The hopes of the farmer were raised by a cloud rising in western parts. (Luke 12:54) However, one hesitating to reap because of looking at the uncertain clouds would lose out. This fact is used as an admonition to God's servants to go ahead with their work under all conditions. —Eccl. 11:4.

It appears from the Bible account of the creative days that there were no rain clouds during mankind's history prior to the Flood, for a description of what appears to have been the situation before the appearance of man reads: "Now there was as yet no bush of the field found in the earth and no vegetation of the field was as yet sprouting, because Jehovah God had not made it rain upon the earth and there was no man to cultivate the ground. But a mist would go up from the earth and it watered the entire surface of the ground." (Gen. 2:5, 6) Rain clouds were evidently prevented by the water or cloud canopy high up above the earth. (Prov. 8:28) This canopy fell at the time of the Flood, making cloud formations possible. This circumstance would give special point to Jehovah's appointing the rainbow in the cloud as a symbol of his covenant with Noah and every living soul, after the Flood.—Gen. 9:12-16.

The wisdom and mightiness of Jehovah God the Creator are represented in his control over the clouds. He speaks of them as "water jars" that tip over and empty their contents on the earth. He says: "Who can exactly number the clouds in wisdom, or the water jars of heaven—who can tip them over?" (Job 38:37) He describes the process of evaporation and condensation, saying: "He draws up the drops of water; they filter as rain for his mist, so that the clouds trickle, they drip upon mankind abundantly. Indeed, who can understand the cloud layers, the crashings from his booth?"—Job 36:27-29.

ILLUSTRATIVE USAGE

Invisible presence

Jehovah, whom no man can see and yet live, symbolizes his presence by a cloud. At Mount Sinai, at the time of giving the Law to Israel, a dark cloud covered the mountain; out of the cloud came lightnings and thunder, the blare of a trumpet and a loud voice. (Ex. 19:16-19; 24:15; Heb. 12:18, 19) Jehovah told Moses that he appeared in this manner in order that he might speak to Moses and that the people, seeing, might put faith in Moses as God's representative. (Ex. 19:9) Jehovah sent an angel in a cloud as "his own personal messenger" to lead Israel out of Egypt and through the wilderness. (Isa. 63:9) A cloud by day, which became a pillar of fire by night, lighted the way of the Israelites. By means of the angel Jehovah representatively looked out of the cloud to throw the camp of the Egyptians into confusion. (Ex. 13:21, 22; 14:24, 25) Jehovah also used the cloud to baptize them as a nation into Moses, the waters being at the sides of them and the cloud above and behind. Thus they were "baptized into Moses by means of the cloud and of the sea."—1 Cor. 10:2; see also Numbers 14:14.

When the tabernacle was set up in the wilderness a cloud resided over it and "Jehovah's glory filled the tabernacle," so that Moses was unable to enter. (Ex. 40:34, 35; compare 1 Kings 8:10-12; Revelation 15:8.) After this the cloud stood over the Most Holy, in which was the ark of the covenant. Doubtless this cloud was visible from any part of the camp, marking the camp's center. When it rose, Israel prepared to break camp. When it moved, they followed its direction to the next camping place, although the exact site to set up the camp may have been selected with the help of Hobab, who knew the land well, including watering places and other features necessary to a camp of such tremendous proportions.—Ex. 40:34-38; Num. 10:29-32.

Inside the Most Holy, over the ark of the covenant, was a cloud, very brilliant, the only light to illuminate that compartment. It was called by later writers the Shekinah. (Lev. 16:2) When the high priest went into the Most Holy on Atonement Day with the blood of animals, he was symbolically standing in the presence of Jehovah. At other times, when he did not go into the Most Holy but stood before the curtain to present a matter of importance to Jehovah for his answer, he was considered as standing before Jehovah.—Num. 27:21.

In one instance Jehovah's own voice was heard out of a bright cloud, expressing approval of his only-begotten Son. This was the brilliant cloud overshadowing Jesus and his three apostles Peter, James and John on the mount of the transfiguration. —Matt. 17:5.

When Jesus ascended into heaven, according to the record, "a cloud caught him up from their vision." (Acts 1:9) The disciples did not see Jesus riding away on a cloud, but, rather, the cloud obscured their vision of him. This helps us to understand Jesus' words concerning his second presence: "They will see the Son of man coming in a cloud with power and great glory," and Revelation's statement: "He is coming with the clouds, and every eye will see him." (Luke 21:27; Rev. 1:7) In past cases clouds represented invisible presence; but observers could "see" the meaning with their mental "eyes." In this case the physical occurrences that are visible would cause the one looking to "see" or realize that Christ is invisibly present.—See also Matthew, chapter 24; Mark, chapter 13, and Revelation 14:14.

When Jesus came to earth, with all the identifications of the Messiah, the Jews selfishly refused to acknowledge him because they demanded as a proof of his Messiahship that he literally fulfill the vision at Daniel 7:13, 14, where the Son of man is shown coming with the clouds of the heavens before the Ancient of Days, Jehovah God, to receive his kingdom. They confused his second presence with his first. He told them that no such sign would be given them.—Luke 11:29.

Trouble

Since storm clouds are foreboding and from them comes distress, a time of trouble on earth is symbolized by clouds. The evidence of Jesus Christ's invisible presence would be manifested by increasing troubles on earth.—Matt. 24:30; Rev. 1:7.

Favor

"Clouds" have a good connotation toward those who please God. Proverbs 16:15 says that the king's goodwill is "like the cloud of spring rain." A cloud's effect of covering or hiding from visibility is used

to describe Jehovah's action toward the sins of his people, wiping their transgressions out "just as with a cloud." (Isa. 44:22) Conversely, he blocks the approach of those who are rebellious as with a cloud mass that their prayer may not pass through. —Lam. 3:44.

Transitoriness, unreliableness

The misty morning clouds that quickly vanish away are used metaphorically for the fickle, short-lived loving-kindness of Ephraim and Judah toward God, as well as for the short-livedness Ephraim would experience for turning to false worship. (Hos. 6:4; 13:3) The man who boasts about giving, but who never does so, is as disappointing as a cloud with no rain. (Prov. 25:14) Those who apostatize from Christianity and those who are professed Christians but who carry on immorality, practicing corruption and contaminating the congregation, are likened, in their avid following of fleshly desires, to unstable clouds, mists, tossed by the wind and waterless, unfruitful, unprofitable and deserving only of extinction.—Jude 12; 2 Pet. 2:17.

Christians are reminded to take Jehovah into account in all their plans, not bragging about what they will do, but remembering the transitoriness and uncertainty of life in the present system of things, that they are like a mist that quickly disappears.—Jas. 4:14.

CNIDUS (Cni'dus). A city situated on a peninsula extending out from the SW corner of Asia Minor into the Aegean Sea, between the islands of Rhodes and Cos. Part of the city was built on a small island connected to the mainland by a causeway and bridge. According to Greek geographer Strabo (of the first century C.E.), the waters on each side of the causeway served the city as twin harbors, and this made Cnidus' location of great commercial importance, a fact further indicated by impressive ruins found there in the last century.

Though Cnidus is not named on either occasion, the apostle Paul likely passed the city when returning from his second missionary journey, in the spring of 52 C.E. (Acts 18:21, 22), and again toward the close of his third trip, in 56 C.E., when his ship came to Rhodes and Cos. (Acts 21:1) However, it is specifically mentioned in Acts chapter 27 in connection with Paul's voyage in 58 C.E. to appear before Emperor Nero in Rome. Leaving Myra (vss. 5, 6), the ship on which Paul and other prisoners were traveling came to Cnidus (vs. 7). With favorable winds this trip of about 130 geographical miles (209.2 kilometers) might be only a day's voyage, but the adverse wind mentioned in the account explains why "quite a number of days" were involved for that particular run. The "boat from Alexandria" on which they were sailing was a grain boat (vs. 38), perhaps one of many that regularly brought agricultural products from Egypt to Rome and which may have ordinarily sailed on a more direct route from Alexandria across the Mediterranean Sea to Rome. However, the strong wind mentioned in verses four and seven may have obliged this boat to alter course and put in at Myra. A large unwieldy craft loaded with grain would make slow progress against the wind and, understandably, would finally arrive at Cnidus "with difficulty."

After referring to the arrival at Cnidus the record states that "because the wind did not let us get on, we sailed under the shelter of Crete at Salmone." (Vs. 7) Some have understood this to mean that the wind did not allow the boat to make harbor and anchor at one of Cnidus' well-equipped harbors, obliging them to continue on. However, the meaning may rather be that they could not "get on" with their proposed route of crossing the Aegean Sea past the southern tip of Greece and then on to Rome, being forced by the adverse winds to take a southerly route to Crete and sail under lee of its shores. At any rate, as verse nine shows, it was the fall of the year and those in charge of the vessel doubtless felt the need of urgency to make as much progress as possible before seasonal conditions made sailing even more hazardous.

Cnidus was, like Chios, a free city in Paul's day. Jewish settlers are said to have been there in the second century B.C.E.

COAT OF MAIL. See ARMS, ARMOR.

COBRA [Heb., *pe'then*]. An extremely poisonous snake of Asia and Africa. The cobra mentioned in six passages of the Bible is undoubtedly the Egyptian cobra or asp, one commonly used in snake charming, both in Bible times and today. Like the common cobra of India and the Asiatic king cobra, the Egyptian cobra inflates its neck when angered. In fact, this species is known for being a quick and irritable serpent, and it will rear and hiss when even slightly disturbed. The Egyptian cobra has a misleading name, since it has a wide range outside Egypt; in fact, it has the widest range of any cobra in Africa. It is not limited to Africa, however; and Raymond Ditmars in his book *Reptiles of the World* says that this cobra is common not only in countries bordering the Sahara Desert but also in Arabia. The Egyptian cobra, however, is now extremely rare in southern Palestine.

The Israelites were thus well acquainted with this snake, not only while they were in Egypt, but also during their wandering through the wilderness. Moses, in addressing the Israelites in the wilderness, referred to the cobra's venom, "the cruel poison of cobras." (Deut. 32:33) The term "cruel" aptly describes the effect of the cobra's venom, concerning which H. W. Parker says in his book *Snakes* (p. 133): "The symptoms immediately following a bite are pain out of all proportion to the damage caused merely by the wounds, followed at once by much local swelling with blood and serum oozing from the fang punctures. These symptoms, produced by the tissue-destroying and anti-coagulant substances, may appear within thirty seconds, and they spread as the venom disperses through the body, with haemorrhages developing at other points. Simultaneously the nerve poisons begin to take effect; weakness of the legs, drooping of the head and eyelids, paralysis of the tongue, lips and throat . . . nausea and increasing difficulty in breathing follow in succession with, though not inevitably, death from respiratory and heart failure."

The cobra's poison acts on the nerves and causes a paralysis of the respiratory system and is frequently fatal to man, unless antivenom is promptly given. Zophar speaks of "the gall of cobras" and "the venom of cobras."—Job 20:14, 16.

The cobra strikes with a forward sweep of its raised body accompanied by a sharp hiss. When biting, the cobra's jaw grasps the object tenaciously and then begins a peculiar chewing motion; that is necessary because the fangs are relatively short and a larger amount of poison can enter the wound with the longer contact. Because of this biting habit and the extreme toxicity of the venom, cobras are among the most dangerous of all creatures. Thus the psalmist, using figurative speech, links the cobra with the lion and says concerning those who have made Jehovah their trust: "Upon the young lion and the cobra you will tread; you will trample down the maned young lion and the big snake." (Ps. 91:13) Isaiah, in speaking of the regathering of Jehovah's people, prophesies of changed conditions for them, describing a time when "the sucking child will certainly play upon the hole of the cobra; and upon the light aperture of a poisonous snake will a weaned child actually put his own hand."—Isa. 11:8, 11, 12.

The Bible refers to the cobra's ear and alludes to the cobra's ability to "listen to the voice of

charmers." (Ps. 58: 4, 5) Though some naturalists claim snakes cannot hear, the Bible is in harmony with the latest findings that demonstrate that snakes have an internal sound mechanism and that they can hear fairly well. Thus the New York *Times* of January 10, 1954 (Sec. 4, p. 9), reported under the heading "Are Snakes 'Charmed' by Music?":

"Dr. David I. Macht, research pharmacologist of the Mount Sinai Hospital in Baltimore, is one of the world's leading authorities on cobra snake venom. . . . Dr. Macht reported that in working with cobras and cobra venom he became acquainted with a number of Hindu physicians, well educated, and from different parts of India. All agreed that cobras respond to some musical tones, from musical pipes or fifes. Some forms of music excite the animals more than other forms, the physicians reported. Indian children, playing in the dark in the countryside, are even warned not to sing lest their sounds attract cobras, he said. Dr. Macht commented that Shakespeare, who repeatedly referred to serpents as deaf . . . merely repeated a common misunderstanding. On the other hand, Dr. Macht said, the psalmist was right who implied conversely, in Psalm 58, Verse 5, that serpents can hear: . . . Contrary to the claims of some naturalists, Dr. Macht said, snakes are 'charmed' by sounds, not by movements of the charmer. Revise the textbooks, the physicians recommended."

The snake can best hear a vibration on the ground or notes of high pitch. Some of its most common preys make high-pitched sounds; these high-pitched notes produce great uneasiness and alarm in the snake. Thus notes produced by flutes only signify food or danger to the snake and do not meet with an appreciation of the music played. When a snake charmer starts playing on his flute, this immediately gets a reaction from the snake and it lifts itself erect, alert to danger. Recognizing the sound as coming from the flute, it will naturally fix its attention on that object and the one playing it. If the charmer moves or sways back and forth, the snake will do the same. If he moves around the snake in a circle, the snake will, of course, turn to keep its eyes on the source of the sound.

Pharaoh Tutankhamen, whose tomb was discovered in 1922, used the Egyptian cobra (*Naja haje*) as his imperial symbol.

Some cobras, such as the black-necked or spitting cobra of Africa, can spit or spray venom a distance of six to twelve feet (1.8 to 3.7 meters). The spitting cobras aim at the eyes of the victim and seldom miss their target. Spitting cobras appear to be able to eject their venom in rapid-fire salvos. One observer reports that in Tanganyika a black-necked cobra sprayed venom between a dozen and twenty times —in rapid succession.

COCK [Gr., *a·le'ktor;* Lat., *gallus*]. A rooster or male chicken. Due to the widespread domestication of the chicken, the jaunty figure of the cock with its bright-colored plumage, long tail feathers arched over its back, and red wavy fleshlike comb topping its head, with two similar appendages hanging beneath the beak and throat, is a generally familiar sight. From early times it appears to have been prominent in India, Persia and Babylon, and is mentioned by Greek writers of the classical period.

The cock is not mentioned in the Hebrew Scriptures and appears in the Christian Greek Scriptures only in connection with its crowing (Gr., *a·le·kto·ro·pho·ni'a*), as at Mark 13:35, where Jesus shows "cock-crowing" to have marked a definite period of the night. The most frequent references, however, relate to Jesus' prophecy concerning Peter's denials of him, fulfilled on the night prior to Jesus' death and recounted by all four writers of the Gospel accounts. (Matt. 26:34, 74, 75; Mark 14:30, 72; Luke 22:34, 60, 61; John 13:38; 18:27) For a full consideration of these reports see COCKCROW.

While the Jewish Mishnah contains a prohibition against the keeping of domestic fowl by the Jews, due to the probability of their causing ceremonial defilement, Rabbinical sources indicate that they were kept as much by the Jews as by the Romans. An onyx seal bearing the figure of a cock was found near Mizpah and contains the inscription "belonging to Jaazaniah, servant of the king." If, as some suggest, this Jaazaniah is the one mentioned at 2 Kings 25:23 and Jeremiah 40:8-10, this would indicate the keeping of cocks in Palestine back in the seventh century B.C.E. The figure of a cock has also been found on a sherd of a cooking pot excavated at ancient Gibeon.

The cock was a symbol of watchfulness and may have been used as such on the above-mentioned seal. The Greek name for it is similar to the Greek word *a'le·ktros*, meaning "one without a bed" or "the sleepless one." Among the Romans the third watch of the night was called the *gallicinium* or "cockcrowing." Some claim that the prime purpose for keeping such cocks in ancient times was not to provide food but, rather, for their service as natural alarm clocks, rousing men for the day's activities. The cruel "sport" of cockfighting, however, was popular among the Greeks and Romans for centuries before the Common Era, though nothing indicates its practice in Palestine.

Both the hen, with its chicks, and the egg are used by Jesus in his illustrations, indicating that the domestic fowl was well known by his listeners.—Matt. 23:37; Luke 11:12; 13:34; see HEN, II.

COCKCROW (Greek: *a·le·kto·ro·pho·ni'a*). This was the name given to the third watch period of the night, according to the Grecian and the Roman division. (Mark 13:35) It corresponded to the time from midnight to three o'clock in the morning.

There has been some discussion of the subject of cockcrowing owing to Jesus' reference to it in connection with his prediction of Peter's denying him on three occasions. (Matt. 26:34, 74, 75; Mark 14:30, 72; Luke 22:34; John 13:38) On the basis of statements made in the Jewish Mishnah, some argue that cocks were not bred in Jerusalem, since they caused ceremonial uncleanness by their scratching up the ground. They say that the cockcrowing mentioned by Jesus actually refers to the Roman *gallicinium*, a time signal said to be made with bugles by the Roman guard stationed on the ramparts of the castle of Antonia in Jerusalem that sounded out at the close of the third night watch.

However, the Jewish Talmud contains definite indications that cocks were bred in Jerusalem in those times. Further indication is that Jesus, when mourning over the city of Jerusalem, chose the simile of a 'mother hen gathering her chicks under her wings' to express the desire he had held toward it. (Matt. 23:37) His choice of illustrations was always such as would be readily appreciated by his listeners. So, in his statement to Peter, there seems to be no good reason for assuming that Jesus meant anything other than a literal cockcrowing.

Others point out an apparent contradiction in the four accounts, since Matthew, Luke and John mention only one cockcrowing, while Mark quotes Jesus as saying: "Truly I say to you, You today, yes, this night, before a cock crows twice, even you will disown me three times." He repeats this statement in relating what happened later.—Mark 14:30, 72.

This is evidently a matter of one writer giving a more detailed account than the others rather than a contradiction. The incident involves Peter, and since Mark was his close companion over a period of time and doubtless wrote his Gospel account with Peter's aid or on the basis of his testimony, it is reasonable that Mark's account would be the more explicit one. (At other times Matthew gave the more detailed description of certain events, as seen by a comparison of Matthew 8:28 with Mark 5:2 and

Luke 8:27, and of Matthew 20:30 with Mark 10:46 and Luke 18:35.) So, while Mark quoted Jesus' statement concerning the two cockcrowings, the other three writers only mentioned the second and last one, which provoked Peter's giving way to tears; but by this they did not deny that there was an earlier cockcrowing.

It is generally agreed that cockcrowing has long been and still is a time indicator in the lands to the E of the Mediterranean, and that there is an early cockcrowing around midnight and a later one toward the dawning; while some indicate an additional one between these two. *Clarke's Commentary*, Vol. V, p. 620, col. 2, says: "The Jews, and some other nations, divided the cock-crowing into the *first*, the *second*, and the *third* times." While it may not be possible now to assign specific times to these periodic cockcrowings, it is sufficient to know that they existed and that before two such cockcrowings Peter's three denials took place.

COCKROACH [*hha·sil'*, considered to be derived from a root meaning "to finish off," "to consume," "to cut off," "to devour"]. There is uncertainty as to the particular insect referred to by the Hebrew word *hha·sil'*. It has been variously rendered "caterpillar," "cricket," "stripper," "shearer," "locust," "grasshopper" and "cockroach." (Compare Isaiah 33:4 and Joel 1:4 in *AS, AT, JB, Le* and *NW*.) According to a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner, the noxious insect designated by the Hebrew word *hha·sil'* is different from the locust (*'ar·beh'*), probably the cockroach.

The cockroach has long, strong legs, enabling it to run with amazing speed. It is, in fact, one of the fastest of insect runners. This insect has a flat face and a short head, equipped with long threadlike antennae or feelers, and gives the appearance of looking slightly downward. Its compact-shaped body enables the cockroach to slip into narrow openings. Most of the species are somberly colored in black or brown and have a flattened, slippery body covered with a shiny casing. Disliking bright light, cockroaches usually come out only at night to feed. Considering that the cockroach devours almost anything, including vegetation, garbage, clothing and furniture, it may well be the insect corresponding to the Hebrew *hha·sil'*.

The prophet Joel foretold a devastating onslaught by a horde of insects that would desolate the land, mentioning the *hha·sil'* last, as the insect that consumes whatever has been left behind by the others. (Joel 1:4) Later, the prophet tells of the time when there will be blessings and forgiveness. The invader will be turned back and compensation made for what the *hha·sil'* and the other members of God's "great military force" have eaten. (Joel 2:25) With respect to such a divinely sent plague of insects, including the *hha·sil'*, Solomon prayed that Jehovah might forgive his people if they repented of their sins. (1 Ki. 8:37-40; 2 Chron. 6:28-31) The *hha·sil'* also figured in the devastation Jehovah brought upon Egypt during the plague of locusts.—Ps. 78:46.

In chapter thirty-three of Isaiah, the prophet takes note of the terrifying days of the Assyrian aggression. King Sennacherib's army had been ravaging cities, and Isaiah asks for God's favor, recalling that Jehovah had risen up against nations before, and assures the people that the Almighty will smite the enemy, forcing him to leave behind great spoil. The plunder of the Assyrian army would be collected by the Israelites, just as the *hha·sil'* spread over a land, moving to and fro without molestation, gathering in whatever is in their way, consuming everything —thus God's people would gather in the spoils of the Assyrian army. (Isa. 33:1-4) This would be a very striking figure of speech in a land that knew such devastation by hordes of *hha·sil'*.

CODEX. The word "codex" is derived from the Latin word *caudex* and is applied to early types of tablets, notebooks and book forms. Originally the word meant a tree trunk, but later it conveyed the thought of a block of wood split into tablets or leaves. The early codex was a wood or ivory writing tablet smeared over with wax, which formed a surface on which one could write with a stylus. The individual tablets were bound together by cords, rings or clasps and, when assembled, were called a codex because they looked similar to a tree trunk. Various Bible references may pertain to single tablets of this type used in ancient times for letters, memorandums, schoolwork, bookkeeping and the like. (Isa. 8:1; 30:8; Luke 1:63) However, the early codices were very unwieldy and were impractical for large literary works.

Near the approach of the Common Era, the Romans began to use parchment instead of wood for their notebooks, and they designated such parchment notebooks by the Latin word *membranae*, meaning "skin prepared for writing." The apostle Paul used the Greek word *mem·bra'nas* when he requested Timothy to bring the "parchments." (2 Tim. 4:13) With the change in material, the codex began to develop rapidly, due to the flexibility of the parchment leaves and the portability of the volume.

The construction of the improved codex was simple and similar in many respects to that of books today. Basically, it consisted of leaves that were often bound between two lids or covers. The leaves were sewed together in groups called "quires" (also known as signatures, or gatherings). The later codices generally contained quires prepared by folding several sheets of papyrus or parchment in half and thus forming twice as many leaves. In time, four or five sheets, which made a quire of eight to ten pages, were found to be most convenient for binding. The sheets of each quire were sewed together before they were stacked and bound between the two lids, to complete the codex. Early experiments produced some extreme types of codices. One was composed of one large single quire that was sewed down the center fold. The edge of this type of codex had to be trimmed, because when it was closed the center pages protruded like a wedge beyond the outer pages. This created a problem, since these center pages were much narrower than the others. Another early type was made up of single-sheet quires. Each sheet was folded individually and stacked one on top of the other before they were sewed together to form a single codex. But neither of these types achieved popularity, the multiple-quire codex becoming the most acceptable.

After the transition of the codex from notebook to book form, the superiority of the codex over the traditional scroll became apparent. For example, a scroll 104 feet (c. 31.7 meters) long might be needed to contain the four Gospels, whereas one compact codex could accommodate them all. In addition, the codex was more economical, since it was possible to write on both sides of a page. Furthermore, the lids afforded excellent protection for the contents, and various references could be located quickly without the tedious manipulation of scrolls.

Archaeological findings, especially at Fayum and Oxyrhynchus in Egypt, vouch for the rapid development of the codex by the early Christians. Although papyrus deteriorates quickly in damp earth, Egypt's very dry soil has preserved over one hundred papyrus codices of the Scriptures (or fragments thereof) written before the end of the fourth century C.E. It is observed that practically all second-century papyrus Bible manuscripts are codices, whereas only 2.4 percent of the total pagan literature finds of the same period were codices. This strongly suggests that the early Christians discarded the conventional scroll for the more convenient codex very early in Christian times, and this was a factor that played an important part in its development.

Because of the perishable nature of papyrus, vellum or parchment superseded it as a writing material for Bible manuscripts during the fourth century C.E. This durable codex material was used until the fourteenth century, when paper became popular. Most of the important Bible manuscripts extant today are those written on vellum. In making the codex, vellum was used like papyrus, except that the leaves of the quires were arranged so that the sides of the skins matched each other. When the vellum codex was opened, both pages facing the reader would be either the flesh side or the hair side. Guidelines were often drawn with a sharp tool to create impressions on both sides of the page to guide the writer's pen.—See BOOK; MANUSCRIPTS OF THE BIBLE.

COLHOZEH (Col·ho'zeh) [every seer].

1. An Israelite whose son Shallun assisted in repairing Jerusalem's wall in Nehemiah's day.—Neh. 3:15.

2. Son of Hazaiah of the tribe of Judah. (Neh. 11:4, 5) Perhaps the same as No. 1 above.

COLLECTION. Paul, while in Ephesus about 55 C.E., wrote to the Corinthians: "Now concerning the collection that is for the holy ones, just as I gave orders to the congregations of Galatia, do that way also yourselves." (1 Cor. 16:1, 2) The Greek word *lo·gi'a* ("collection") is not found in classical Greek writings and occurs only in these two verses of the Bible.

Matthew 17:24 describes "men *collecting* the two drachmas tax," but here a different word (*lam·ba'no*) is used, which conveys the idea of "receiving." Likewise, the expression "collect tithes" in Hebrews 7:5 stems from another word (*a·po·de·ka·to'o*) altogether different from *lo·gi'a*. However, comparatively recent finds of certain Greek papyri and inscriptions down in Egypt containing this word *lo·gi'a* show that Paul did not use an unknown expression. It was a common business term, and was used chiefly with reference to collections of money for gods and temples, in the form of taxes, assessments or voluntary offerings.

So, from Paul's choice of words, we learn that the collection was evidently money and not food or clothing, and when he says "*the* collection" it indicates a special collection and one already known to the Corinthians. Paul's instructions were only about the *manner* in which the collection was to be made; the *reasons* for it are not here covered. It was to be in a private manner at each one's "own house," on a voluntary basis as each "may be prospering," the same as was being done in "the congregations of Galatia."

Paul was giving "orders," not in the sense of arbitrary, compulsory commands, but as one taking the lead and supervising the whole affair, which involved several congregations. He and others had carefully planned this project. Paul always had the physical needs of the Lord's poor in mind, as well as their spiritual needs, and it appears that this collection was especially in behalf of the Judean Christians who were hard pressed at the time. (Gal. 2:10) Elsewhere Paul referred to this collection by expressions such as "a contribution to the poor of the holy ones in Jerusalem" (Rom. 15:26), "the ministry . . . for the holy ones" (2 Cor. 9:1), "your bountiful gift previously promised," "this public service" (2 Cor. 9:5, 12), "gifts of mercy." (Acts 24:17) Such love and concern for the needs of fellow Christians was one of the identifying marks of first-century Christianity.—John 13:35; see CONTRIBUTION.

COLONNADE OF SOLOMON. According to the writings of Josephus, this colonnade was originally built by Solomon on an artificial embankment on the E side of the temple. The colonnade existing in the first century C.E., however, is ascribed to Herod's rebuilding work. (*Antiquities of the Jews*, Book VIII, chap. III, par. 9; Book XX, chap. IX, par. 7; *Wars of the Jews*, Book I, chap. XXI, par. 1; Book V, chap. V, par. 1) At the festival of dedication in the wintertime of 32 C.E., Jesus was confronted by the Jews in the colonnade of Solomon with the demand that he identify himself as the Christ. (John 10:22-24) After Jesus' ascension into the heavens, his disciples continued to frequent this area, evidently to preach to the Jews there.—Acts 3:11; 5:12.

COLORS. Bible words and expressions denoting color do not use the scores of precise terms found in modern color charts. Sometimes a root word is used for different shades of the same color family. This is not because Bible writers were insensible to color differences or were handicapped by a limited vocabulary. Rather, they had a remarkable ability to convey ideas of color simply by relying on the subject under consideration, or by comparing unfamiliar objects with well-known things. (Ex. 16:31; Rev. 1:14) The appearance of such common things as blood, snow, certain birds, fire, precious stones, and so forth, were used as color references. (2 Ki. 3:22; Ps. 51:7; Song of Sol. 5:11; Matt. 16:2, 3; Rev. 9:17) Colors may also be employed with figurative meaning, and definite ideas are sometimes associated with specific colors.

Black is mentioned in describing hair (Lev. 13:31; Matt. 5:36), horses (Zech. 6:2, 6), marble (Esther 1:6) and eye-shadow paint. (Jer. 4:30) At Revelation 6:5, 6, the black horse represents famine.

Blue describes dyed materials in various forms, such as thread, string, cloth and apparel. (Ex. 26:4, 31, 36; 39:22; Num. 4:7) A blue string was to be put above the fringed edges of every Israelite's garment. (Num. 15:38, 39) *Hyacinth blue* is one of the beautiful colors decorating the breastplates of the heavenly armies.—Rev. 9:17.

Brown is found only in a description of sheep. —Gen. 30:32, 33, 35, 40.

Crimson was one of the colors of costly dyed material. (2 Chron. 2:7, 14; 3:14; Nah. 2:3) Sins are also likened to the deep color of crimson.—Isa. 1:18.

Fiery-colored symbolically describes the appearance of the great dragon, Satan the Devil. (Rev. 12:3) A horse of this color symbolizes warfare between nations, as depicted at Revelation 6:4.

Gold is not mentioned as a color, but always with reference to the metal itself.

Gray is usually employed with reference to the gray hair of aging persons. (Gen. 42:38; Lev. 19:32; Prov. 20:29) Costly wool was sometimes reddish gray. —Ezek. 27:18.

Green is frequently found in the Scriptures, but seldom refers strictly to color. Rather, it brings to mind the freshness and vigor of growing vegetation, or denotes a healthy and prosperous condition of things. (Gen. 1:30; 9:3; Ex. 10:15; 2 Ki. 19:26; Rev. 8:7) Yellowish green is used with reference to the color of such things as leprous spots in cloth and in stone-and-mortar houses, or to refined gold. —Lev. 13:49; 14:37; Ps. 68:13.

Purple and *reddish purple* are often referred to in the Scriptures, although there are no distinctions drawn between the many varieties of purple shades produced by the different dyes or dye methods used. (Ex. 25:4; Num. 4:13; Ezek. 27:7, 16; Dan. 5:7, 29; Mark 15:17, 20; Luke 16:19; Rev. 17:4) Because of its costliness this color was often associated with or symbolized riches, honor and royal majesty.

Red, fire-red and *yellowish-red* are terms used to describe various articles, as hair (Gen. 25:25), dyed ram skins (Ex. 25:5), animals (Num. 19:2; Judg. 5:10; Zech. 1:8), and clothing (Isa. 63:2), and as a weather indicator.—Matt. 16:2, 3.

Scarlet, a red of brilliant hue, is found in many references, most of which are to cord or thread, cloth and apparel; also to sin. (Gen. 38:28, 30; Num. 4:8; Josh. 2:18; Jer. 4:30; Matt. 27:28; Isa. 1:18) The "wild beast" described at Revelation,

chapter 17, is scarlet-colored (vs. 3), distinguishing it from the "wild beast" of chapter 13. The harlot sitting on the scarlet beast is arrayed in purple and scarlet. (Rev. 17:3-5) The vision thus pictorially symbolizes the royal claims of the "beast" and the luxury and royalty enjoyed by the woman riding it.

Vermilion (Jer. 22:14; Ezek. 23:14) has reference to a reddish type of paint made from oxides of iron or lead. It seems to have been first introduced by the Phoenicians, who imported it from natural deposits found in North Africa. At a later time similar deposits in the Middle East were developed.

White is the color most often mentioned in the Scriptures. Besides its descriptive use, it also serves as a symbol of righteousness and spiritual cleanness. (Rev. 3:4; 7:9, 13, 14) The white horse, as portrayed at Revelation 6:2 and 19:11, symbolizes clean, righteous warfare under Jesus Christ's direction.

White garments were worn by the poor and also by those of superior rank. Where their attire is mentioned, angels are usually depicted as being clothed in white. (Mark 16:5; John 20:12; Rev. 19:14) A few of the other things described as white are hair (Lev. 13:3; Matt. 5:36), flesh (Lev. 13:16), fields of grain ready for harvest (John 4:35), and God's throne of righteous judgment. (Rev. 20:11) Jesus likened the scribes and Pharisees to whitewashed graves. (Matt. 23:27) He drew this illustration from the custom of whitewashing the graves in the vicinity of Jerusalem before the Passover to protect people coming to celebrate the Passover from becoming unclean by touching them. Degrees of whiteness are distinguished in the Bible, as, for example, reddish-white (Lev. 13:19, 24) and dull white.—Lev. 13:39.

Yellow and *sulphur yellow* are also mentioned. —Lev. 13:30, 32, 36; Rev. 9:17.

Mixed colors. Besides the more specific colors there are a number of expressions in the Bible that describe objects having rather indefinite colors or having a mixture of colors. For example: color-patched (Gen. 30:32, 33), glowing colors (Isa. 63:1), many-colored (Jer. 12:9), parti-colored (Zech. 6:3, 7), ruddy (1 Sam. 16:12; Song of Sol. 5:10), speckled (Zech. 6:3, 6), spotty (Gen. 31:10, 12), striped (Gen. 37:3; 2 Sam. 13:19), swarthy (Song of Sol. 1:6), two-colored (Ezek. 27:24), "of varied colors" (Ezek. 16:16), having "color variety" (Ezek. 17:3), and in "various colors."—Ezek. 27:7, 16, 24.

CHRIST'S CLOAK

The color of the cloak with which Jesus Christ was clothed on the day of his execution has caused some persons to argue that a discrepancy exists in the Bible record with reference to this garment. Matthew said that the soldiers "draped him with a *scarlet* cloak" (27:28), while Mark and John say that it was purple. (Mark 15:17; John 19:2) However, rather than being a discrepancy, such a variation in describing the garment's color merely gives evidence of the individuality of the Gospel writers and the fact that they were not in collusion. Matthew described the cloak as it appeared to him, that is, according to his evaluation of color, and he emphasized the garment's red hue. John and Mark subdued the red tint, calling it purple. "Purple" can be applied to any color having components of both blue and red. So, Mark and John agree with Matthew that the garment was red to some extent. Of course, background and light reflection could have given it different casts. The Gospel writers merely recorded what seemed to be the strongest color to them or to those from whom they obtained their information. A body of water varies in color at different times, depending upon the particular color of the sky and the reflection of light at a given time. So, when such factors are considered, it is seen that the Gospel writers were not in conflict in describing the color of the cloak with which Christ was clothed by mocking Roman soldiers on the last day of his human life.—See DYES, DYEING.

COLOSSAE (Co·los'sae). A city of southwestern Asia Minor. In the apostle Paul's day Colossae was in the Roman province of Asia, though it formed part of the ancient region of Phrygia. It lay near the upper end of the Lycus River valley, about eleven miles (17.7 kilometers) E of Laodicea (modern Denizli). The Lycus River valley is narrow in the region of Colossae, walled in by great cliffs, but broadens out as it progresses to the NW and the junction of the Lycus with the Maeander (Menderes) River. Through this valley passed the main road leading from Ephesus and the Aegean coast to the E as far as the Euphrates. From the writings of Herodotus and Xenophon (fifth century B.C.E.), Colossae appears to have been then the principal city in the valley. A road branched off from there to Sardis and Pergamum to the NW. During the Roman period, however, the road system was changed, and Laodicea and neighboring Hierapolis (Col. 4:13) came to surpass Colossae in importance. Nevertheless, Colossae continued to be known as a textile center, noted for its fine wool of unusual hue, called *collossinus*. It lay on the edge of the lonely steppe country, where flocks of sheep were pastured. Just to the S some three miles (4.8 kilometers) Mt. Cadmus rose 8,250 feet (2,514.6 meters), its snows feeding streams that flowed past Colossae.

Phrygians were present in Jerusalem on the day of Pentecost, 33 C.E., perhaps some of them being from Colossae. (Acts 2:10) Although Colossae was on the principal E-W route, most scholars believe that Paul followed a more northerly route on his third missionary tour, which took him by land to Ephesus. (Acts 18:22, 23; 19:1) His letter to the Colossians indicates that he had not visited Colossae and that the congregation there was the fruitage of the work of Epaphras, whom Paul describes as representing him and his co-workers by faithfully ministering to the believers in Colossae. (Col. 1:7, 8; 2:1; 4:12) Paul, however, knew several Christians of Colossae. He names Onesimus, Archippus, Philemon and Apphia.—Col. 4:9, 17; Philem. 1, 2, 10-12.

Added to the original Phrygian population of Colossae were Greek and Jewish elements. (Compare Colossians 3:11.) The early Phrygians displayed a strong tendency toward spiritistic fanaticism, the Greeks indulged in much speculation and philosophical arguments, the Jews were advocates of the Mosaic law and its dietary and sabbath requirements. All these attitudes were dealt with in Paul's counsel to the Colossian congregation.—Col. 2:4, 8, 16, 18, 20-23; see COLOSSIANS, LETTER TO THE.

COLOSSIANS, LETTER TO THE. The inspired letter of the apostle Paul to Christians in Colossae. As usually placed in modern English versions of the Bible, it is the twelfth book of the Christian Greek Scriptures.

WRITER AND REASONS FOR THE LETTER

Paul identifies himself as the writer of this inspired letter by opening it with the words: "Paul, an apostle of Christ Jesus through God's will, and Timothy our brother to the holy ones and faithful brothers in union with Christ at Colossae." (Col. 1:1, 2) The apostle's writership is also established by the final greeting, written in his own hand.—Col. 4:18.

Besides Paul's own statements in the letter itself, external testimony to his writership is furnished in the works of early authorities such as Justin Martyr, Irenaeus, Clement of Alexandria, Tertullian and Origen. Internal evidence is also very strong, the style certainly being Paul's. There is quite a similarity between Colossians and Ephesians, another of Paul's letters. While this may be due to the close proximity in the time of composition and the possibility that similar circumstances prevailed in each

of these cities, such correspondency would also mean that if Paul is accepted as the writer of Ephesians, he must also be acknowledged as the writer of Colossians. (For example, compare Colossians 1:24-29 with Ephesians 3:1-7; Colossians 2:13, 14 with Ephesians 2:1-5, 13-16; Colossians 2:19 with Ephesians 4:16; Colossians 3:8-10, 12, 13 with Ephesians 4:20-25, 31, 32; Colossians 3:18-25; 4:1 with Ephesians 5:21-23; 6:1-9.) Furthermore, the inclusion of the letter to the Colossians with other letters of Paul in the Chester Beatty Papyrus No. 2 (of the third century C.E.) clearly shows that the early Christians viewed Colossians as one of Paul's inspired writings.

Two factors apparently motivated Paul to write his letter to the Colossians. For one thing, Epaphras had brought the apostle a report of the congregation's spiritual state. Some of the information caused concern; but there was good news too, for Paul said Epaphras "disclosed to us your love in a spiritual way." (Col. 1:7, 8) Though there were problems in the congregation, the situation was not critical and there was also much to commend. Then, too, Philemon's slave Onesimus was returning to his master in Colossae. So Paul took advantage of this circumstance by sending his letter to the congregation there by means of Onesimus and his companion Tychicus.—Col. 4:7-9.

PLACE AND DATE OF COMPOSITION

Where Paul was when he wrote to the Colossians is not directly stated. Some have suggested Ephesus. However, the letter indicates that the apostle was in prison (Col. 1:24; 4:10, 18), and there is no Scriptural account of his being incarcerated in Ephesus. The comments Paul makes at Colossians 4:2-4, 11 seem to be most compatible with the apostle's circumstances during his first imprisonment in Rome (60-61 C.E.). True, Paul was in prison at Caesarea (Acts 23:33-35), and Felix ordered that the apostle have some relaxation of custody. (Acts 24:23) But evidently this was not as great as the freedom Paul had during his first imprisonment in Rome, when he remained for two years in his own hired house and was able to preach the kingdom of God to those who visited him there.—Acts 28:16, 23, 30, 31.

Another factor that seems to point to the letter's composition in Rome is that Onesimus was present at the place where Paul wrote it and was going to accompany Tychicus in delivering it to Colossae. Certainly Rome, with its teeming population, would be a very likely refuge for a fugitive slave. The letter to the Colossians was evidently written toward the end of Paul's first imprisonment in Rome, or about 60-61 C.E., when he also composed the letter to Philemon. Tychicus and Onesimus delivered not only the letter to the Colossians but also the apostle's letter to Philemon. (Philem. 10-12) Since Paul expresses hope in Philemon (vs. 22) of being released, it may be concluded that, like Philemon, the letter to the Colossians was written toward the end of Paul's first imprisonment in Rome.

FALSE VIEWS COUNTERED

A deceptive philosophy was being fostered by false teachers in Colossae. Emphasis was being placed on the observance of ordinances of the Mosaic law. The practice of asceticism was also being urged. The apostle warned Colossian Christians to look out, so that someone would not carry them off "as his prey through the philosophy and empty deception according to the tradition of men, according to the elementary things of the world and not according to Christ." (Col. 2:8) Paul also urged his fellow believers to let no one judge them in eating and drinking "or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:16, 17) The apostle recognized mock humility for what it was and scored asceticism, saying: "Those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh." —Col. 2:20-23.

Paul placed emphasis on the God-given position of superiority Christ enjoys. (Col. 1:13-20) This truth would counteract paganistic philosophy, Jewish tradition and another practice, "a form of worship of the angels." (Col. 2:18) The Scriptures do not say whether those involved in it pretended to carry on the form of worship angels were supposed to practice, thought they were emulating the reverential attitude of angels, or were actually worshiping those spirit creatures.

OUTLINE OF CONTENTS

I. Position of Christ, head of the congregation
  A. Paul gives thanks for Colossians' faith in Christ and love (1:1-14)
    1. Prays they be filled with accurate knowledge
    2. They have been transplanted into kingdom of the Son
  B. He is the image of God, firstborn of creation, head of congregation (1:15-20)
  C. Through him reconciliation to God is effected (1:21-23)
  D. As minister of the sacred secret, Paul works to "present every man complete in union with Christ" (1:24-29)

II. Wisdom, knowledge, concealed in Christ; "reality" belongs to him
  A. Paul struggles that they gain knowledge of Christ (2:1-5)
  B. Urges that they walk in union with Christ and not be misled (2:6-12)
  C. God forgave those once "dead"; blotted out document of the Law (2:13-17)
    1. Should let none judge them in eating, drinking, observances
    2. These are a shadow, but "the reality belongs to the Christ"
  D. Should let no man deprive them of prize (2:18-23)
    1. Self-imposed worship, mock humility, and severe treatment of body, valueless in combating the satisfying of flesh

III. Seek things above; clothe selves with new personality
  A. Deaden body members on earth; put on new personality (3:1-11)
  B. Clothe selves with compassion, kindness, lowliness of mind, mildness, long-suffering, love (3:12-17)
    1. Let the peace of Christ control; aid one another
    2. Do everything in Jesus' name, thanking God through him
  C. Instructions given to wives, husbands, children, slaves (3:18-25)

IV. Further exhortation and personal greetings
  A. Masters urged to deal righteously and fairly with slaves (4:1)
  B. Admonition given to pray, walk in wisdom, and on how to answer (4:2-6)
  C. Tychicus and Onesimus being sent; will report "all the things here" (4:7-9)
  D. Paul and associates send greeting; he closes with instruction and the wish that undeserved kindness attend the Colossians (4:10-18)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 224-227.

COMMANDER'S STAFF. A long rod serving as a token of power to command. The staff of a commander is a symbol of his right to issue orders. The expression "commander's staff" appears four times in the *New World Translation*, translating the

participle *mᵉhho·qeq'*, which is from a Hebrew root meaning to inscribe or engrave and hence, by implication, to decree or enact. In ancient times, laws that were enacted were inscribed or engraved on stone or metal tablets. The same Hebrew word can apply to a commander who issues decrees, a "statute-giver." (Deut. 33:21) Without peer among legislators is Jehovah, the supreme "Statute-giver." —Isa. 33:22.

When a commander was seated, his long staff would often rest upon the ground and lie back against the fold of his robe, between his knees. This fact lends meaning to Jacob's deathbed blessing of Judah: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes." (Gen. 49:10) Here the Hebrew word *mᵉhho·qeq'* has been rendered "lawgiver" in some translations (*AV; Yg*), but its other meaning, "commander's staff" (*NW; Ro*), is more appropriate in this case and has the support of modern lexicographers. (*Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, 1953, p. 328; *A Hebrew and English Lexicon of the Old Testament*, by Brown, Driver and Briggs, p. 349) That an object and not a person is evidently intended at Genesis 49:10 is the understanding conveyed in various translations, which have renderings such as "ruler's staff" (*AS; RS*), "staff of sway" (*Mo*) and "staff" (*AT*). A staff of some type, a "commander's staff," also nicely parallels the "scepter" and goes with the phrase "from between his feet" appearing in the same verse. Similar usage is found at Numbers 21:17, 18, where a well is said to be excavated "with a commander's staff, with their own staffs," though a possible reading there is, "with a commander, with their rulers." At Genesis 49:10 an alternate, though not preferable, reading for "neither the commander's staff" is "neither a commander."

In ancient sculptures certain monarchs have been represented with a long staff or a scepter in hand. For instance, in a relief at his palace in Khorsabad, Assyrian King Sargon II was shown holding a staff. Since a "scepter" is a staff or rod, some might conclude that there is no difference between the "scepter" and the "commander's staff" of Genesis 49:10. However, it appears that Jacob intended to make a distinction between them. Parallel terms are often employed in poetic expressions. Though they are similar, upon closer examination one term is seen to convey to the mind a slightly different thought than the other, frequently enhancing one's understanding of what has been said. Jacob seems to have used such a device in blessing his sons. For example, he stated that Dan would "prove to be a *serpent* by the roadside, a *horned snake* at the wayside" (Gen. 49:17), using these parallel expressions in a good sense to indicate that Dan would be a peril to the foes of Israel.

God himself is identified as saying: "Judah is my commander's staff." (Ps. 60:7; 108:8) While holding the "commander's staff" seems to indicate that the possessor would be a leader with the power to command, a scepter in a monarch's hand signifies his possession of regal sovereignty or prerogative as a royal ruler. (Ps. 45:6) Therefore, the use of the terms "scepter" and "commander's staff" at Genesis 49:10 evidently indicates that significant authority and power would reside with the tribe of Judah. But that more than tribal authority and dominance were involved seems clear since Shiloh, to whom "the obedience of the people will belong," was to come from the tribe of Judah. That circumstance betokens royal authority and power over the people. When Judah's descendant David became the king of Israel, the scepter and commander's staff proved to be in the possession of the tribe of Judah and these would not depart from it before the coming of Shiloh, the Messiah. (2 Sam. 7:8-16) God has indeed given the Shiloh to come, Jesus Christ, a descendant of Judah and David, as "a leader and commander to the national groups." (Isa. 55:4) It was foretold that the Messianic Ruler would exercise dominance and power over the nations and peoples. (Ps. 2:8, 9; Dan. 7:13, 14) Hence, he not only holds the "scepter" or royal sovereignty but also possesses the "commander's staff," having the power to command.—See SHILOH.

COMMUNICATION. Information and ideas were transmitted from person to person in a variety of ways in Bible lands of antiquity. To a great extent, ordinary local and foreign news was communicated by word of mouth. (2 Sam. 3:17, 19; Job 37:20) Travelers, who often journeyed with caravans, related news from distant places when they stopped for food, water and other provisions at cities or points along the caravan routes. In its unique position with relation to Asia, Africa and Europe, the land of Palestine was traversed by caravans traveling to and from distant points. So its residents could readily acquire information regarding significant events in foreign lands. News, both national and foreign, could often be obtained in the city marketplace.—See MARKET PLACE.

Short-range communication was sometimes achieved through the use of audible or visual signals or by word of mouth. (Josh. 8:18, 19; 1 Sam. 20:20-22, 35-39) After Israel departed from Egypt, Moses was instructed to make two silver trumpets for communication purposes. Blasts on these trumpets by the Aaronic priests signaled such things as the convening of the assembly, or the gathering of chieftains, the orderly breaking up of camp and a call for war against an enemy. (Num. 10:1-10) The blowing of a horn by Gideon served as a signal to his men to begin the victorious battle against Midian.—Judg. 7:18-22; see HORN; TRUMPET.

Oral or written messages sent out by officials would frequently be carried by runners. (2 Sam. 18:19-32) Runners carrying letters from King Hezekiah went throughout Israel and Judah summoning the people to Jerusalem for a Passover celebration. (2 Chron. 30:6-12) Couriers in the service of Persian King Ahasuerus rode speedy post horses and in that way circulated the royal counterdecree that foiled Haman's scheme to annihilate the Jews in the Persian Empire. (Esther 8:10-17) Written letters and documents were used by most governments of antiquity for effective administration. Depending upon time and place, these were usually written on such materials as clay tablets, papyrus and animal skins. Archaeologists have found many ancient governmental communications or business documents. Royal decrees were proclaimed by heralds. (Dan. 3:4-6) Of course, messengers were also used by persons other than rulers.—See COURIER; HERALD; MESSENGER.

Communication within a country or over some greater distance came to depend greatly on roads or highways. There were good roads in early Israel and Judah and they were kept in serviceable condition. Later, the Romans constructed fine roads leading from Rome to all parts of the Empire, these facilitating official communication and the movement of troops. When Jesus Christ was on earth, people traveled over such roads in great numbers. Christians, especially Paul and his fellow missionaries, enjoyed their use when journeying to Asia Minor and Europe to establish and revisit Christian congregations.

Official communications, along with general news, were also carried by ships that sailed the Mediterranean Sea, putting in at various ports. The Roman government used ships on some occasions (usually in summer) to carry official messages, but it seems that the bulk of such communication was transmitted on the overland routes. These were more dependable.

An official postal service was developed by the Romans, but it was used only for governmental communications. The people in general had to depend upon acquaintances to deliver their letters. When the circumcision issue was resolved by the governing

body in Jerusalem and a letter was sent out as a means of communication, it was delivered in a direct personal way. (Acts 15:22-31) That was also the case with such inspired letters as the one Paul sent to Christians in Colossae, it being carried by Tychicus and Onesimus.—Col. 4:7-9; see LETTERS.

Jehovah is a communicative God and has recognized the need for his people to have written communication. He himself was responsible for the composition of the Ten Commandments on stone tablets. (Ex. 31:18) By means of divine inspiration a number of faithful Hebrew men (commencing with Moses in 1513 B.C.E.) were moved to write down Jehovah's communications. Of course, included in the resulting Holy Scriptures are the various inspired letters that supplemented oral communications provided to help establish proper Christian views as to doctrine and deportment.

COMPASS. An instrument used by a carpenter or other craftsman to mark or inscribe a circle or arc on wood or some other material. The compass is also employed in making various geometric figures. Doubtless, compasses of antiquity were quite similar to those in use today and consisted of a pair of pointed legs joined at the top in a way that allowed them to be adjusted to vary the distance between the points. In modern times, a pencil or pen can sometimes be attached to one leg so as to pivot and mark paper or other material when the other, pointed leg, is set in a stationary position. When compasses have two sharp points, one of them can be used to scratch or scribe arcs or circles. Yet, draftsmen sometimes call such compasses "dividers" because the two sharp points can be used to measure off equal spaces on drawings or can be employed to transfer a certain measurement from one place to another. Hence, many artisans and mathematicians use the compass today, and a similar instrument was employed by the early Egyptians and Babylonians in their mathematical calculations.

The only Biblical reference to a compass is at Isaiah 44:13. There the idolatrous wood-carver is said to use the measuring line, red chalk and a wood scraper to fashion an idol. And, "with a compass he keeps tracing it out [evidently to make sure it is well-proportioned], and gradually he makes it like the representation of a man, like the beauty of mankind, to sit in a house."

COMPENSATION. Under the Law given to Israel through Moses, compensation was demanded where there was injury or loss in any field of human relations. Compensation also had to be made for work done or services rendered. Hired laborers, whether Israelites or alien residents or others, were to be paid their wages on the same day.—Lev. 19:13; Deut. 24:14, 15.

INJURIES TO PERSONS

One who injured another in a quarrel by striking him was required to make compensation to him for time lost from work, until the person was completely healed.—Ex. 21:18, 19.

If, in the process of a fight between men, a pregnant woman was injured or her child(ren) 'came out,' but no fatal accident occurred, the guilty man was to have damages imposed on him by the owner of the woman. (In case the husband made an exorbitant claim, the judges would fix the sum to be paid.)—Ex. 21:22.

If a bull was in the habit of goring and its owner had been warned of this fact but did not keep the animal under guard, then, in the event that it gored a slave to death, the slave's master was to receive a thirty-shekel compensation from the bull's owner. This applied to foreign slaves, not Hebrews, according to Jewish commentators. If the bull gored a free person, the owner was to die. However, if, in the eyes of the judges, circumstances or other factors allowed for a more lenient penalty, a ransom could be imposed on him. In such a case the owner of the goring bull had to pay whatever amount the judges imposed. Additionally, the owner suffered the loss of the bull, which was stoned to death. Its flesh could not be eaten. (Ex. 21:28-32) This law also evidently applied in the case of other animals able to inflict mortal wounds.

If a man seduced an unengaged virgin, he had to take her as his wife; or if the father flatly refused to give her to him, he had to pay her father the purchase price for virgins (50 shekels), the usual bride price, because her diminished value as a bride would now have to be compensated for.—Ex. 22:16, 17; Deut. 22:28, 29.

SLANDER

A man falsely charging his wife with deceptively claiming to be a virgin at the time of marriage was required to pay her father double the price for virgins (2 x 50 shekels) for bringing a bad name upon a virgin of Israel.—Deut. 22:13-19.

A form of compensation was also involved in the case of a man falsely charging his wife with unfaithfulness. If the charge had been true, she would have suffered the wasting away of her reproductive organs, losing the privilege of childbearing, whereas, when she was found innocent, her husband was required to make her pregnant. Thus she could be blessed with a child.—Num. 5:11-15, 22, 28.

STEALING

Stealing was deterred by the Law. Concerning a thief, it read: "He is to make compensation without fail. If he has nothing, then he must be sold for the things he stole. If there should be unmistakably found in his hand what was stolen, from bull to ass and to sheep, alive, he is to make double compensation." This included money or other articles as well as animals. If the thief had slaughtered the stolen animal, or had sold it, then he would have to make heavier compensation, namely, for a bull five of the herd, and for a sheep four of the flock. (Ex. 22:1, 3, 4, 7) This law had the effect of protecting and recompensing the victim and made the thief work to pay for his crime, rather than sit in a jail as an economic burden to the community, with the victim uncompensated for his loss.

INJURIES, AND PROPERTY DAMAGES

A man who killed another's animal was required to pay for it. (Lev. 24:18, 21) When one animal killed another, the live one was sold and the price of both it and the dead animal was equally divided between the owners. However, if the animal was known to be a vicious one, the owner compensated the other by giving the other a live bull and taking the dead and, consequently, much less valuable one. —Ex. 21:35, 36.

The best of one's own field or vineyard was to be given up as compensation for the damage done by an animal's trespassing and grazing on another's field. If one started a fire that got into another person's field, causing damage, the owner had to be compensated equally. The heavier judgment for damage by the trespassing animal was because animals are easier to control than fire, also because the grazing animal was receiving gain unjustly like a thief; therefore more than equal compensation was required.—Ex. 22:5, 6.

BAILMENTS

When items or goods were left with another for safekeeping and during this time were stolen, the thief, if found, had to make the usual double compensation. Things such as money, articles, and so forth, would not require special care, but only a safe place. In the case of a domestic animal kept for another, the one keeping the animal (bailee) was to exercise the same care that he did for his own flock. Such bailees were usually paid for food the

animals needed, and sometimes they were probably paid also for the extra trouble of keeping the animals. If an animal died of itself, was torn by a wild beast or was taken by a band of marauders, the bailee was free from blame. The loss was beyond his control. This might happen to his own animals, but if it was stolen (by someone whom the bailee could have prevented, or through his negligence) the bailee was responsible and was required to make compensation. —Ex. 22:7-13; see Genesis 31:38-42.

A man who borrowed an animal from another person for his own use had to compensate for any damages incurred. (Ex. 22:14) If its owner was with it, no compensation was required, on the principle that the individual would be watching his own property. If it was a hired item, the owner would stand the loss because he supposedly would consider the risk in setting a hiring price.—Ex. 22:15.

COMPULSORY SERVICE. The Hebrew word for "compulsory service" is *se'vel*, which has to do with a literal or figurative load, an enforced burden, or burdensome labor. It can apply to corvée, that is, unpaid or partially unpaid work that an authority imposes on certain people, such as residents of a particular area.

The psalmist, in reflecting on the deliverance of Israel from Egyptian bondage, represented Jehovah as saying: "I turned aside his shoulder even from the burden" or "even from compulsory service." (Ps. 81:6; compare *NW*, 1957 edition; Ex. 1:11.) King Solomon conscripted men for forced labor for various building projects and placed foremen over them. (1 Ki. 5:13; 9:15, 23) When Solomon observed that the young man Jeroboam was a hard worker, "he proceeded to make him overseer over all the compulsory service of the house of Joseph," that is, over the men conscripted from the tribes of Ephraim and Manasseh.—1 Ki. 11:26-28.

Associated with the Hebrew word *se'vel* is *sab·bal'*, meaning burden bearer. After taking a census of the men who were temporary residents in Israel, Solomon put them in service, and seventy thousand of their number became burden bearers. (2 Chron. 2:2, 17, 18) Many years later King Josiah repaired the temple, and "the burden bearers" were among those doing the work.—2 Chron. 34:12, 13.

The Hebrew word *tsa·va"*, which often applies to military service or service in war, also means "compulsory labor," that is, to pay off debt or guilt. Thus Jerusalem was to be told that her "military service" had been fulfilled and her error had been paid off. (Isa. 40:1, 2) When under test, distressed and pain-wracked Job likened life to hard, fatiguing service or "compulsory labor," asking: "Is there not a compulsory labor for mortal man on earth, and are not his days like the days of a hired laborer?" (Job 7:1) With similar sentiment, he later said to God: "You will make your vexation with me greater; hardship after hardship is with me," or "one shift of compulsory labor after another is with me." Job evidently felt that God was adding to his affliction by bringing one new hardship after another upon him. Nevertheless, Job said: "All the days of my compulsory service I shall wait, until my relief comes."—Job 10:2, 17; 9:1; 14:13-15.

CONANIAH (Con·a·ni'ah) [Jehovah has established].

1. The Levite in charge of the contributions for temple service during Hezekiah's reign.—2 Chron. 31: 4, 12, 13.

2. A Levite chief among those generously contributing sheep, goats and cattle for the great Passover celebration held in the eighteenth year of Josiah's reign.—2 Chron. 35:9, 19.

CONCUBINE. Among the Hebrews a concubine occupied a position in the nature of a secondary wife, and was sometimes spoken of as a wife. It appears that concubines were slave girls, one of three kinds: (1) a Hebrew girl sold by her father (Ex. 21:7-9), (2) a foreign slave girl purchased or (3) a foreign girl captured in warfare. (Deut. 21:10-14) Some were the slave girls or handmaids of the free wife, as in the cases of Sarah, Leah and Rachel.—Gen. 16:3, 4; 30:3-13; Judg. 8:31; 9:18.

Concubinage was in existence before the Law covenant and was recognized and regulated by the Law, which protected the rights of both wives and concubines. (Ex. 21:7-11; Deut. 21:14-17) Concubines did not have all the rights in the household that the regular wife had, and a man might have a plurality of wives along with concubines. (1 Ki. 11:3; 2 Chron. 11:21) In cases where the wife was barren she sometimes gave her handmaid to the husband as a concubine, and the child born of the concubine would then be considered as the child of the free wife, her mistress. (Gen. 16:2; 30:3) Sons of concubines were legitimate, not bastards, and could inherit.—Gen. 49:16-21; compare Genesis 30:3-12.

It seems that in the days of the kings one of the first acts of a usurper was to violate the concubines of the king, as did Absalom, who demonstrated the greatest disrespect for David and tried to strengthen his efforts to get the kingship by having relations with the ten concubines of his father David. (2 Sam. 16:21, 22) After King Solomon was enthroned, Adonijah, an older brother of Solomon, who had already made an attempt for the kingship, approached Solomon's mother, Bath-sheba, saying: "You yourself well know that the kingship was to have become mine," and then asked her to request of Solomon Abishag the Shunammite, who appears to have been viewed as a wife or a concubine of David. Solomon angrily answered: "Request also for him the kingship," and then he ordered that Adonijah be put to death, indicating that he construed Adonijah's request as an effort to get the kingdom.—1 Ki. 1:5-7; 2:13-25.

God did not see fit to restore the original standard of monogamy as he had established it in the garden of Eden until the appearance of Jesus Christ, but he did protect the concubine by legislation. Concubinage logically worked toward a more rapid increase of the population in Israel.—Matt. 19:5, 6; 1 Cor. 7:2; 1 Tim. 3:2; see MARRIAGE.

FIGURATIVE USE

The apostle Paul likens Jehovah to the husband of a free wife, the "Jerusalem above," who is the "mother" of spirit-begotten Christians, as Abraham was husband to Sarah. He compares the relationship of Jehovah to the nation of Israel represented by its capital city Jerusalem to that of a husband and a concubine. Through the Law covenant Jehovah was 'married' to Jerusalem as a "servant girl," a 'concubine,' analogous to the marriage of Abraham to the slave girl and concubine Hagar.—Gal. 4:22-29; compare Isaiah 54:1-6.

CONGREGATION. A group of people gathered together for a particular purpose or activity. The Hebrew word usually rendered "congregation" in the *New World Translation* is *qa·hal'*, which is from a root meaning "assemble together." It is frequently used for an organized body, being found in the expressions "congregation of Israel" (Lev. 16:17; Josh. 8:35; 1 Ki. 8:14), "congregation of the true God" (Neh. 13:1), "congregation of Jehovah" (Deut. 23:2, 3; Mic. 2:5), and "Jehovah's congregation." (Num. 20:4; 1 Chron. 28:8) *Qa·hal'* designates various kinds of human gatherings, as for religious purposes (Deut. 9:10; 18:16; 1 Ki. 8:65; Ps. 22:25; 107:32), for dealing with civil affairs (1 Ki. 12:3) and for warfare. (1 Sam. 17:47; Ezek. 16:40) In the book of Ecclesiastes Solomon is identified as the "congregator" (Heb., *qo·he'leth*). (Eccl. 1:1, 12) As the king he congregated or assembled the people to the worship of Jehovah, one notable instance being when he gathered his subjects to the newly constructed temple in Jerusalem.—1 Ki. 8:1-5; 2 Chron. 5:2-6.

In the Christian Greek Scriptures the Greek word rendered "congregation" is *ek·kle·si'a,* from which the English word "ecclesia" is derived. *Ek·kle·si'a* comes from two Greek root words, *ek,* meaning "out," and *ka·lein',* meaning "to call." Hence, it pertains to a group of persons called out or called together, either officially or unofficially. It is the word used with reference to the congregation of Israel at Acts 7:38 and is also employed for the "assembly" stirred up by the silversmith Demetrius against Paul and his associates in Ephesus. (Acts 19:23, 24, 29, 32, 41) Most often, however, it is used with reference to the Christian congregation. It is applied to the Christian congregation in general (1 Cor. 12:28), to a congregation in some city such as Jerusalem (Acts 8:1), Antioch (Acts 13:1) or Corinth (2 Cor. 1:1), or to a specific group meeting in someone's home. (Rom. 16:5; Philem. 2) Accordingly, individual Christian congregations or "congregations of God" are also mentioned. (Acts 15:41; 1 Cor. 11:16) Some English versions use "church" in texts pertaining to the Christian congregation, as at 1 Corinthians 16:19. *(AS; AV)* Since many persons think of a "church" as a building for religious services rather than a congregation engaging in worship, the rendering "church" can be misleading. The Greek word *ek·kle·si'a* is employed in the *Septuagint* at times to translate the Hebrew word *qa·hal',* as at Psalm 22:22.

THE CONGREGATION OF ISRAEL

From the time of Moses onward, the nation of Israel was referred to as a congregation. Jehovah arranged for the congregation to be ruled, not democratically by the people, but theocratically, by God himself. To that end the nation was taken into the Law covenant. (Ex. 19:3-9; 24:6-8) As Moses was the mediator of that covenant, it could be said: "Moses laid as a command upon us a law, a possession of the congregation of Jacob." (Deut. 33:4) Jehovah was their Judge, Statute-giver and King. (Isa. 33:22) Thus, the nation was a congregation of God and could be referred to as the "congregation of Jehovah" and "Jehovah's congregation."—Num. 16:3; 1 Chron. 28:8.

At times, the Hebrew word *qa·hal'* (congregation) appears to be employed interchangeably with the Hebrew word *'e·dhah'* (assembly). (Num. 20:8, 10) *'E·dhah'* is from a root meaning "to appoint," thus signifying a group assembled by appointment, and is frequently applied to the community of Israel, as in the expression "assembly of Israel." (Ex. 12:3) In the nation of Israel those who actually constituted the Hebrew population made up the congregation *(qa·hal';* Num. 15:15), whereas the assembly *('e·dhah')* seems to have embraced both the Israelites and alien residents associated with them. (Ex. 12:19) So membership in the congregation, in an extended general application, seems to have included circumcised alien residents. —Num. 15:14-16.

However, there were exceptions as to membership in the "congregation of Jehovah." No castrated man or one "having his male member cut off" could enter it, and illegitimate sons, male Ammonites and Moabites were barred therefrom "even to the tenth generation." But sons born to Edomites and Egyptians "as the third generation" could "come for themselves into the congregation of Jehovah." (Deut. 23:1-8) The exclusion of an illegitimate's sons "to the tenth generation" upheld Jehovah's law against adultery. (Ex. 20:14) And though the sexually mutilated were excluded from the "congregation of Jehovah," such ones could draw comfort from words recorded by Isaiah, as found at Isaiah 56:1-7. Of course, individuals excluded from the "congregation of Jehovah" in ancient Israel had the possibility of coming under provisions and blessings Jehovah made for people of the nations in general.—Gen. 22:15-18.

Persons who were members of the congregation of Israel were shown mercy if they sinned by mistake. But they were cut off in death for doing something wrong deliberately. (Num. 15:27-31) For instance, an individual would be cut off from the congregation, and from life itself, for refusing to purify himself when he was ceremonially "unclean," for eating some of the flesh of the communion sacrifice while in that condition, for partaking of fat of offerings, or blood, or eating holy things while "unclean." (Num. 19:20; Lev. 7:21-27; 17:10, 14; 22:3) Persons were also cut off for working on the sabbath day (Ex. 31:14), for giving their offspring to Molech, for turning to spirit mediums and professional foretellers of events, for sexual immorality, and for not 'afflicting' themselves on the annual atonement day.—Lev. 20: 1-6, 17, 18; 23:27-30; see also Exodus 30:31-33; Leviticus 17:3, 4, 8, 9; 18:29; 19:5-8.

While individuals made up the congregation of Israel, the nation itself was comprised of tribes, families and households. The incident involving Achan seems to show this organizational arrangement, for in this case Israel came forward, first tribe by tribe, then family by family, next household by household and finally able-bodied man by able-bodied man, until Achan was picked as the wrongdoer. —Josh. 7:10-19.

In Israel responsible representatives often acted in behalf of the people. (Ezra 10:14) Thus, "chieftains of the tribes" made presentations after the setting up of the tabernacle. (Num. 7:1-11) Also, representatively attesting by seal the "trustworthy arrangement" of Nehemiah's day were priests, Levites and the "heads of the people." (Neh. 9:38–10:27) During Israel's wilderness trek there were "chieftains of the assembly, summoned ones of the meeting, men of fame," two hundred and fifty of whom joined Korah, Dathan, Abiram and On in congregating themselves against Moses and Aaron. (Num. 16:1-3) In keeping with divine direction, Moses selected seventy of the older men of Israel who were officers to help him carry "the load of the people" that he was unable to bear alone. (Num. 11:16, 17, 24, 25) Leviticus 4:15 mentions "the older men of the assembly," and it appears that the representatives of the people were the nation's older men, its heads, its judges, and its officers.—Num. 1:4, 16; Josh. 23:2; 24:1.

In the wilderness, two silver trumpets were used to convene the assembly and to break up the camp. Then the assembly would keep their appointment with Moses at the entrance of the tent of meeting if blasts were blown on both of these trumpets. If just one was sounded, "the chieftains as heads of the thousands of Israel" would put in an appearance there. (Num. 10:1-4) Sometimes kings convened gatherings (1 Ki. 8:5; 2 Chron. 20:4, 5), Hezekiah using runners to summon the people to Jerusalem for the grand Passover celebration of his day.—2 Chron. 30:1, 2, 10-13.

In later times, considerable power was wielded by the judicial body known as the Sanhedrin, composed of seventy-one members, the high priest and seventy other principal men of the nation, the "assembly of older men."—Matt. 26:59; Luke 22:66.

During the Jews' Babylonian captivity, or shortly thereafter, synagogues came into general use as buildings where the Jews congregated. In time, synagogues were established in various places, Jesus imparting instruction at the synagogue in Nazareth, for example. (Luke 4:16-21) Synagogues were actually schools where the Scriptures were read and taught and were places of prayer and the giving of praise to God.—Acts 15:21; see SYNAGOGUE.

The congregation of Israel was in a unique position. Moses reminded them: "You are a holy people to Jehovah your God. It is you Jehovah your God has chosen to become his people, a special property, out of all the peoples that are on the surface of the ground." (Deut. 7:6) But the Jewish congregation ceased to be the congregation of God, being cast off due to rejecting his Son.—Acts 4:24-28; 13:23-29; Matt. 21:43; 23:37, 38; Luke 19:41-44.

THE CHRISTIAN CONGREGATION OF GOD

Prior to the rejection of the Jewish nation and the end of its position as the congregation of God, Jesus Christ identified himself as the "rock-mass" upon which he would build what he termed "my congregation." (Matt. 16:18) This is as Peter, to whom he spoke, understood matters, for the apostle later identified Jesus as the figurative "stone" that was rejected by men but was "chosen, precious, with God" and as the "foundation cornerstone" on which one could rest his faith without disappointment. (1 Pet. 2:4-6; Ps. 118:22; Isa. 28:16) Paul also definitely identified Jesus Christ as the foundation upon which the Christian congregation is built. (Eph. 2:19-22; 1 Cor. 3:11) And, belonging to Jehovah as it does, it is appropriately referred to as "the congregation of God."—Acts 20:28; Gal. 1:13.

This Christian congregation (Gr., *ek·kle·si'a*) founded on Christ, also has him as its head. Thus it is stated: "He [God] also subjected all things under his feet, and made him head over all things to the congregation, which is his body, the fullness of him who fills up all things in all." (Eph. 1:22, 23; see also Colossians 1:18.) This congregation is referred to as "the congregation of the first-born who have been enrolled in the heavens," the full number of which, under Christ the head, is 144,000. (Heb. 12:23; Rev. 7:4) These called-out ones are "bought from among mankind" to carry out a special work here on earth and then to be with Christ in heaven as his Bride. As there were requirements for membership in the Hebrew congregation of God, so there are requisites for membership in the Christian "congregation of God." Those making it up are spiritual virgins who keep following the Lamb, Jesus Christ, no matter where he goes, "and no falsehood was found in their mouths; they are without blemish."—Rev. 14:1-5.

While the Christian congregation of God took the place of the congregation of Israel at Pentecost of 33 C.E., when holy spirit was poured out on Jesus' followers in Jerusalem, the first prospective members of that congregation were chosen shortly after Jesus' baptism, at the beginning of his ministry on earth. (Acts 2:1-4; John 1:35-43) From among his early followers Jesus selected twelve apostles (Luke 6:12-16), and later he chose Saul of Tarsus, who became "an apostle to the nations." (Acts 9:1-19; Rom. 11:13) The twelve faithful apostles of the Lamb Jesus Christ constitute secondary foundations of the Christian congregation.—Rev. 21:1, 2, 14.

The members of the Christian congregation of God are selected by Jehovah. (Rom. 8:30; 2 Thess. 2:13) The first members thereof were called out from the rejected Jewish congregation, which had not accepted God's Son as their Messiah. However, beginning with Cornelius in 36 C.E., members of the Christian congregation were also called out from the nations in general, so that Paul could say: "There is neither Jew nor Greek, there is neither slave nor freeman, there is neither male nor female; for you are all one person in union with Christ Jesus." (Gal. 3:28; Acts 10:34, 35; Rom. 10:12; Eph. 2:11-16) Whereas the Law covenant mediated by Moses and under which the congregation of Israel was regulated was fulfilled by Christ and taken out of the way by Jehovah God (Matt. 5:17; 2 Cor. 3:14; Col. 2:13, 14), members of the Christian congregation of God partake of the benefits of the new covenant mediated by the Greater Moses, Jesus Christ. (Matt. 26:28; Heb. 12:22-24; Acts 3:19-23) Also, while the priests and kings of Israel were anointed with oil (Ex. 30:22-30; 2 Ki. 9:6), those chosen by God to be members of the Christian congregation are anointed with holy spirit (2 Cor. 1:21, 22; 1 John 2:20) and are adopted by Jehovah God as his sons.—Eph. 1:5.

Basically the Hebrew congregation was composed of natural Israelites. Persons comprising the anointed Christian congregation of God are spiritual Israelites, forming the tribes of spiritual Israel. (Rev. 7:4-8) Inasmuch as the majority of the natural Israelites rejected Jesus Christ, "not all who spring from Israel are really 'Israel,'" that is, spiritual Israel. (Rom. 9:6-9) And, regarding the Christian congregation of God comprised of spiritual Jews, Paul stated: "He is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit."—Rom. 2:28, 29.

Usually when the Christian Greek Scriptures mention "the congregation" in a general sense reference is being made to the 144,000 members thereof, the anointed followers of Christ exclusive of Jesus himself. (Eph. 5:32; Heb. 12:23, 24) However, the inspired application of David's words recorded at Psalm 22:22 to Jesus Christ at Hebrews 2:12 shows that the term "congregation" can be applied in a more inclusive way, so as to include the head thereof, Jesus Christ. Partly quoting David, the writer to the Hebrews stated: "For both he who is sanctifying and those who are being sanctified all stem from one, and for this cause he [Jesus Christ] is not ashamed to call them 'brothers,' as he says: 'I will declare your name to my brothers; in the middle of the congregation I will praise you with song.'" (Heb. 2:11, 12) Like David, who was a member of the congregation of Israel in the middle of which he praised Jehovah, Jesus Christ can, in this instance, be viewed as one of the spiritual congregation, the others in it being called his "brothers." (Compare Matthew 25:39, 40.) David belonged to the Israelite congregation of Jehovah God and Jesus Christ was also a member of it while on earth, preaching amidst its members. A remnant of that congregation became part of Jesus' congregation.

ORGANIZATION OF THE CHRISTIAN CONGREGATION

While Christian congregations of God were established in various places, they did not function independently of one another. Instead, they all recognized the authority of the Christian governing body at Jerusalem. This governing body was comprised of the apostles and older men of the Jerusalem congregation, there being no rival bodies elsewhere seeking to supervise the congregation. It was to the faithful Christian governing body of the first century C.E. that the issue of circumcision was submitted for consideration. When the governing body made its decision, as directed by the holy spirit, that decision was accepted and became binding upon all Christian congregations, these willingly submitting to it.—Acts 15:22-31.

The Christian body in Jerusalem sent out traveling representatives. Thus, Paul and others delivered the governing body's decision just mentioned, it being stated: "Now as they traveled on through the cities they would deliver to those there for observance the decrees that had been decided upon by the apostles and older men who were in Jerusalem." Concerning the effects produced, it is said: "Therefore, indeed, the congregations continued to be made firm in the faith and to increase in number from day to day." (Acts 16:4, 5) Earlier, when the apostles in Jerusalem "heard that Samaria had accepted the word of God, they dispatched Peter and John to them; and these went down and prayed for them to get holy spirit."—Acts 8:14, 15.

The individual congregations adhered closely to the direction of the Christian governing body, which supervised the appointment of older men to serve in the various congregations. (Titus 1:1, 5) So it was that, as directed by the Christian governing body under the influence of the holy spirit, an overseer was appointed for each congregation, as well as assistants, ministerial servants. The men placed in these positions of trust and responsibility had to meet specific qualifications. (1 Tim. 3:1-13; Titus 1:5-9)

Traveling representatives of the governing body, such as Paul, followed Christ and set a fine example to be imitated. (1 Cor. 11:1; Phil. 4:9) In fact, all of those in the position of spiritual shepherds were to become "examples to the flock" (1 Pet. 5:2, 3), were to show loving concern for individuals within the congregation (1 Thess. 2:5-12) and were to be of real assistance to those spiritually sick. (Gal. 6:1; Jas. 5:13-16) However, for a further consideration of their privileges and responsibilities, please see OVERSEER and MINISTER.

Hence, just as Jehovah organized the congregation of Israel under older men, heads, judges and officers (Josh. 23:2), He saw to the supervision of the Christian congregation by having older men appointed to positions of trust therein. (Acts 14:23) And, as responsible men sometimes acted representatively for the entire congregation of Israel, as in judicial matters (Deut. 16:18), God arranged for each individual Christian congregation to be similarly represented in such matters by responsible men placed in positions of authority by the holy spirit. (Acts 20:28; 1 Cor. 5:1-5) However, should difficulties develop between members of the Christian congregation of God, the words of Jesus Christ recorded at Matthew 18:15-17 (spoken before the Jewish congregation of God had been rejected by Jehovah and thus initially applicable to it) served as a basis for settling or handling such problems.

Jehovah God has set the members in the spiritual "body" of Christ "just as he pleased." And Paul stated: "God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services, abilities to direct, different tongues." Not all performed the same functions, but all were needed by the Christian congregation. (1 Cor. 12:12-31) Paul explained that the supplying of apostles, prophets, evangelizers, shepherds and teachers for the Christian congregation was "with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ, until we all attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ."—Eph. 4:11-16.

The congregation of Israel was provided with the laws of God and was made to appreciate that "not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:1-3) Jesus Christ also recognized that man could not live on bread alone "but on every utterance coming forth through Jehovah's mouth." (Matt. 4:1-4) Hence, adequate provision has been made for the Christian congregation to have needed spiritual food, Christ himself mentioning the "slave" through whom such food is dispensed to Christian "domestics." Jesus, as part of his prophecy concerning his own second presence and "the conclusion of the system of things," showed that, on arriving, the "master" would appoint this "faithful and discreet slave" "over all his belongings."—Matt. 24:3, 45-47.

Gatherings for the worship of Jehovah and a consideration of his law were important in the congregation of Israel. (Deut. 31:12; Neh. 8:1-8) Similarly, meetings for the worship of Jehovah and a study of the Scriptures are an essential feature of the Christian congregation of God, the writer to the Hebrews admonishing the recipients of his letter not to be forsaking such gathering of themselves together. (Heb. 10:24, 25) Activities in the synagogues of later Jewish history included the reading and teaching of the Scriptures, the offering of prayers and the giving of praise to God. Such features were carried over into places of Christian assembly, though without the ritualistic accretions that had eventually developed in synagogue services. In the synagogue no sacerdotal class was set apart, sharing in Scripture reading and exposition being open to any devout male Jew. Comparably, no clergy-laity or similar division existed within the early Christian congregation. Of course, neither therein nor in the synagogue did the women teach or exercise authority over the men.—1 Tim. 2:11, 12.

The maintaining of proper order at meetings of the Christian congregation of God harmonized with the fact that Jehovah, who made provision for the congregational arrangement among Christ's followers, is a "God, not of disorder, but of peace." This orderliness also worked to the great spiritual benefit of all in attendance.—1 Cor. 14:26-35, 40; see ASSEMBLY.

CONIAH. See JEHOIACHIN.

CONJURER (con'jur·er). The Hebrew and Aramaic word *'ash·shaph'* (rendered "astrologers," *AV*) is properly defined *conjurer, necromancer, enchanter.* (Brown, Driver, Briggs' *Lexicon*, pp. 80, 1083; Koehler-Baumgartner *Lexicon*, pp. 95, 1055) "To conjure" means "to swear together" by oath or invocation, as when one solemnly calls up or calls upon so-called spirits of the dead. A necromancer literally means a diviner of the dead, one who attempts to foretell and control future events through communication with the dead. *'Ash·shaph'* is from a root that C. F. Keil defines as "to breathe, to blow, to whisper; for they practised their incantations by movements of the breath."

Any manner of purported communication with the dead was condemned by God. "And in case they should say to you people: 'Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones,' is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons?" (Isa. 8:19) Though outlawed in Israel, the "mistress of spirit mediumship in En-dor" whom unfaithful King Saul visited was one who contacted the demons as a conjurer of the dead.—1 Sam. 28:7; Lev. 20:27.

Conjurers flourished particularly among the Babylonians. Concerning that people's ideas about the dead and their ability to communicate with departed ones, Morris Jastrow, Jr., in his book *The Religion of Babylonia and Assyria*, pp. 559, 560, writes: "The stem underlying Shuâlu [the Babylonian place of the dead] signifies 'to ask.' Shuâlu is a place of inquiry, and the inquiry meant is of the nature of a religious oracle. The name, accordingly, is an indication of the power accorded the dead, to aid the living by furnishing them with answers to questions, just as the gods furnish oracles through the mediation of the priests. . . . The dead not only dwell near the gods, but, like the gods, they can direct the affairs of mankind. Their answers to questions put to them have divine justification."

When Daniel and his three companions were taken captive to Babylon in the seventh century B.C.E., and after being given a special three-year schooling in all the wisdom of the Babylonians, they proved to be "ten times better than all the magic-practicing priests and the conjurers" in the realm.—Dan. 1:3-20.

Nebuchadnezzar, therefore, called in all branches of diviners, not the conjurers alone, and demanded that they first reveal the dream he had had and then give the interpretation. (Dan. 2:1-3, 27) The king was suspicious of them, for he said: "It is a lying and wrong word that you have agreed to say before me." He also was well aware of their stalling for time, hoping that circumstances would change. So, in order that Nebuchadnezzar might have some guarantee that his wise men were able to give a true interpretation to his awesome vision, he insisted that they first tell him the dream. "Tell me the very dream," the king declared, "and I shall know that you can show the very interpretation of it." (Dan. 2:4-9) The conjurers and their fellow diviners failed to come up with the answer. Fortunately, Daniel learned of the king's edict to kill off all Babylon's wise men

(which would have included Daniel and his companions), so after "the secret was revealed" to him by God, Daniel hastened to tell the king, disclaiming any credit for himself, for, as he said, "it is not through any wisdom that exists in me more than in any others alive that this secret is revealed to me." —Dan. 2:19-30.

Decades later Nebuchadnezzar's grandson Belshazzar was shocked by 'handwriting on the wall' that he could not read. After "calling out loudly to bring in the conjurers, the Chaldeans and the astrologers," the king made a most generous offer: "Any man that will read this writing and show me its very interpretation, with purple he will be clothed, with a necklace of gold about his neck, and as the third one in the kingdom he will rule." (Dan. 5:5-7) Miserable counselors indeed! These conjurers, along with the rest of the spiritistic diviners, failed, and again Daniel's God Jehovah gave the interpretation. —Dan. 5:8-29.

CONSCIENCE [Gr., *sy·nei'de·sis; syn* = with; *oi'da* = I know: a co-knowledge (with oneself), the witness borne to one's conduct by conscience]. The apostle Paul expresses the operation of his conscience in this manner: "My conscience bears witness with me in holy spirit."—Rom. 9:1.

Conscience is inherent in man, having been made part of him by God. It is an inward realization or sense of right and wrong that excuses or accuses one. Hence conscience judges. It also can be trained by the thoughts and acts, convictions and rules that are implanted in a person's mind by study and experience. Based on these things it makes a comparison with the course of action being taken or contemplated. Then it sounds a warning when the rules and the course conflict, unless the conscience is "seared," made unfeeling by continued violations of its warnings. Conscience can be a moral safety device, in that it imparts pleasure and inflicts pain for one's own good and bad conduct.

From the very start man has had a conscience. Adam and Eve manifested this as soon as they broke God's law and hid themselves. (Gen. 3:7) In Romans 2:14, 15 we read: "For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." Thus it can be seen that conscience has not been wiped out even among non-Christians. This is because all mankind descended from Adam and Eve and through the line of Noah, in whom conscience was inherent. Many laws of the nations are in harmony with a Christian's conscience, yet such nations and lawmakers may not have been influenced by Christianity at all. The laws were according to the leadings of their own consciences. All persons have the faculty of conscience, and it is to this that the life course and preaching of Christians appeal.—2 Cor. 4:2.

Conscience must be enlightened; if not, it can deceive. It is an unsafe guide if it has not been trained in right standards, according to the truth. Its development can be wrongly influenced by local environment, customs, worship and habits. It might judge matters as right or wrong by these incorrect standards or values. An example of this is shown in John 16:2, where Jesus foretold that men would even kill God's servants, thinking that they were doing Him a service. Saul (later Paul the apostle) actually went out with murderous intent against Christ's disciples, believing he zealously served God. (Acts 9:1; Gal. 1:13-16) The Jews were seriously misled into fighting against God because of lack of knowledge of God's Word. (Rom. 10:2, 3; Hos. 4:1-3; Acts 5:39, 40) Only a conscience properly trained by God's Word can correctly assess and set matters of life thoroughly straight. (2 Tim. 3:16; Heb. 4:12) We must have a stable, right standard—God's standard.

GOOD CONSCIENCE

One must approach Jehovah with a cleansed conscience. (Heb. 10:22) He must constantly strive for an honest conscience in all things. (Heb. 13:18) When Paul stated: "I am exercising myself continually to have a consciousness of committing no offense against God and men" (Acts 24:14, 16), he meant that he continually steered and corrected his course of life according to God's Word and Christ's teachings, for, in the final analysis, God, and not his own conscience, was his ultimate judge. (1 Cor. 4:4) Following a Bible-trained conscience may result in persecution, but Peter comfortingly counsels: "For if someone, because of conscience toward God, bears up under grievous things and suffers unjustly, this is an agreeable thing." (1 Pet. 2:19) A Christian must "hold a good conscience" in the face of opposition.—1 Pet. 3:16.

The Law with its animal sacrifices could not so perfect a person as regards his conscience that he could consider himself free from guilt, but through the application of Christ's ransom to those having faith, their consciences can be cleansed. (Heb. 9:9, 14) Peter indicates that those who receive salvation have to have this good, clean, right conscience, not by putting away the filth of the flesh by their own efforts, but by requesting it from God.—1 Pet. 3:21.

CONSIDERATION FOR CONSCIENCES OF OTHERS

In view of the fact that a conscience must be fully and accurately trained in God's Word to make proper evaluations, an untrained conscience may be weak. That is, it may be injured easily, or the person may become offended by the actions or words of others, even in instances where no wrongdoing may exist. Paul gave examples of this in connection with eating and drinking, and the observing of certain days as above others. (Rom. 14:1-23; 1 Cor. 8:1-13) The Christian with knowledge and whose conscience is trained is commanded to give consideration and allowance to the one with a weak conscience, not using all his freedom or insisting on all his personal "rights," always doing just as he pleases. (Rom. 15:1) Because, the Scriptures say, one who wounds the weak conscience of a fellow Christian is "sinning against Christ." (1 Cor. 8:12) On the other hand, Paul implies that while he would not want to do something by which the weak brother would be offended, thereby causing him to judge Paul, the weak one should likewise consider his brother, striving for maturity by getting more knowledge and training so that his conscience will not be easily offended, causing him to view others wrongly.—1 Cor. 10:29, 30; Rom. 14:10.

BAD CONSCIENCE

Conscience can be so abused that it no longer is clean and sensitive to sound out warnings and give safe guidance. (Titus 1:15) Man's conduct is then controlled by fear of exposure and punishment rather than by a good conscience. (Rom. 13:5) Paul's reference to a conscience that is marked as with a branding iron indicates that it would be like seared flesh that is covered over with scar tissue and void of nerve endings and, therefore, without sense of feeling. (1 Tim. 4:2) Persons with such a conscience cannot sense right or wrong. They do not appreciate the freedom God grants them and, rebelling, become slaves to a bad conscience. It is easy to defile one's conscience. A Christian's aim should be as shown in Acts 23:1: "Brothers, I have behaved before God with a perfectly clear conscience down to this day."

CONSTABLE. An official attendant assigned to escort a Roman magistrate in public and to execute his instructions. The Roman term was *lictor*, which meant "a rod holder." As a mark of office and a

symbol of the magistrate's authority the *lictor* in a Roman colony carried the *fasces*. This consisted of a bundle of elm or birch rods bound around the handle of an ax, with the blade of the ax projecting from the side of the bundle.

Some of the duties of the Roman constables were police-like in their nature but they differed from modern-day policemen in that the constables were attached strictly to the magistrate, with the responsibility of being in constant attendance upon him. They were not directly subject to the call of the people but only to the orders of their magistrate.

When the magistrate appeared in public his constables announced his approach, cleared his passage through the crowd and saw that he received the respect due his rank. They mounted guard at his house. They delivered magisterial messages, ordered offenders before the magistrate and seized lawbreakers, binding them and scourging them.

The constables were technically nominated for one year, but in actuality they often served longer. The majority of them were freedmen. Roman constables were exempted from military service and were given a salary for their service.

Since Philippi was a Roman colony, it was governed by imperial civil magistrates whose constables did their bidding in beating Paul and Silas. Paul refused to accept relief from the constables but demanded that their superiors, the civil magistrates, acknowledge the wrong done.—Acts 16:19-40; see MAGISTRATE.

CONTRIBUTION. The gift, money, or assistance, and so forth, given by a person or persons to another or others. A contribution may or may not involve material giving. Paul thanked God because of the contribution the Philippian Christians made to the good news. In addition to their personal part in spreading the good news, they had materially assisted Paul and probably others, thus loyally supporting the preaching of the good news in this way too. —Phil. 1:3-5; 4:16-18.

The Israelites were privileged to make contributions for erecting and equipping structures for true worship. They donated materials for the tabernacle and its furnishings (Ex. 25:1-9; 35:4-9), "a voluntary offering to Jehovah" that had to be halted because the things given "proved to be enough for all the work to be done, and more than enough." (Ex. 35:20-29; 36:3-7) King David's contributions for the construction of the prospective temple included his "special property" of gold and silver, to the amount of more than $125,000,000. In turn, the princes and the chiefs of the people happily contributed well over $200,000,000, in gold and silver, besides copper, iron and stones.—1 Chron. 29:1-9.

Some contributions were required under the Law. When Moses took a census of the Israelites, each male twenty years old and upward was to give a ransom for his soul, "a half shekel [probably about 24 cents] by the shekel of the holy place." It was "Jehovah's contribution" so as to make atonement for their souls and "in behalf of the service of the tent of meeting." (Ex. 30:11-16) According to the Jewish historian Josephus, as well as the Jewish Mishnah, this "sacred tax" was thereafter paid annually. —2 Chron. 24:6-10; Matt. 17:24; see TAXATION.

For the support of the Levites, the priestly tribe, God provided that the Israelites contribute "tenth parts" of the land's produce. The Levites, in turn, contributed a tenth part to the high priest, to support him and his family. (Num. 18:26-28) Jehovah gave Aaron the high priest custody of the contributions the Israelites made to God, allowing him and his sons to partake of their offerings and of the oil, wine, grain and first ripe fruits of the land, which the people gave to Jehovah, as well as granting them portions of animal sacrifices. A tax from the spoils of war was given to the high priest as "Jehovah's contribution," and a portion of the spoils likewise went to the Levites.—Num. 31:1, 2, 28-30.

The Israelites made various offerings and sacrifices to Jehovah, some of which were specifically required by the Law. Others, however, were entirely voluntary, such as thanksgiving and vow offerings.—Lev. 7:15, 16; see OFFERINGS.

In the days of King Jehoash, a chest was placed at the gate of the house of Jehovah to receive contributions for extensive repair work on the temple. The princes and the people then rejoiced to bring in the "sacred tax," with which it was possible to make the house of God strong, and to make temple utensils.—2 Chron. 24:4-14.

Non-Israelites also contributed to true worship. When Ezra and the Jewish remnant left Babylon for Jerusalem in 468 B.C.E. they carried with them silver, gold and utensils, a contribution to the house of God made by King Artaxerxes of Persia, his counselors and princes, and by Israelites in Babylon. These valuable articles were entrusted to the care of selected men during the journey.—Ezra 7:12-20; 8:24-30.

In performing the ministry, Jesus Christ and his apostles accepted material aid that was contributed. (Luke 8:1-3) Christians in Macedonia and Achaia especially showed eagerness to assist their needy brothers, being "pleased to share up their things by a contribution to the poor of the holy ones in Jerusalem," evidently by contributing money.—Rom. 15:26; see COLLECTION.

At Romans 15:26 and 2 Corinthians 9:13, the Greek word for "contribution" (*koi·no·ni'a*) may literally be viewed as meaning to "put fellowship into activity." This same Greek word is used at Hebrews 13:16: "Do not forget the doing of good and the *sharing of things with others*, for with such sacrifices God is well pleased."

It appears that many Jews and proselytes from other places who had become Christians during the time of Pentecost, 33 C.E., remained for a time in Jerusalem in order to learn more about the faith. That none might come to want, they contributed their belongings voluntarily so that "they had all things in common." (Acts 4:32-37; compare Acts 5:1-4.) Later on, the Jerusalem congregation made a daily distribution of food to needy widows. (Acts 6:1-3) Paul gave instructions as to the use of contributed funds in caring for widows who were truly worthy of help.—1 Tim. 5:9, 10; see RELIEF.

There was no compulsion to make contributions in the early Christian congregation, about which Tertullian wrote: "Even if there is a chest of a sort, it is not made up of money paid in entrance-fees, as if religion were a matter of contract. Every man once a month brings some modest coin—or whenever he wishes, and only if he does wish, and if he can; for nobody is compelled; it is a voluntary offering." (*Apology*, XXXIX, 5) An arrangement of this kind harmonized with Paul's words: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." —2 Cor. 9:7.

The size of a contribution does not necessarily give a true picture of the giver's generosity. Once Jesus Christ watched as persons deposited money in the temple's treasury chests. Rich individuals dropped in many coins, but Jesus was impressed with the wholehearted generosity of a needy widow who dropped in only two small coins of very little value, saying: "This widow, although poor, dropped in more than they all did. For all these dropped in gifts out of their surplus, but this woman out of her want dropped in all the means of living she had." (Luke 21:1-4; Mark 12:41-44) When it came to making contributions to aid poor fellow believers, Paul observed: "If the readiness is there first, it is especially acceptable according to what a person has, not according to what a person does not have."—2 Cor. 8:12.

Although no one can actually enrich Jehovah, who owns all things (1 Chron. 29:14-17), contributing is

a privilege that affords the worshiper opportunity to display his love for Jehovah. Contributions given, not for publicity or selfish motives, but with the proper attitude and to advance true worship bring happiness, along with God's blessing. (Acts 20:35; Matt. 6:1-4; Prov. 3:9, 10) One can assure himself of a share in this happiness by setting aside something from his material belongings regularly for the support of true worship and the aid of deserving ones. —1 Cor. 16:1, 2.

Jehovah furnishes the best example of giving, for he has bestowed upon humanity "life and breath and all things" (Acts 17:25), he has given his only-begotten Son for mankind (John 3:16) and he enriches Christians for every sort of generosity. (2 Cor. 9:10-15) Indeed, "every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights."—Jas. 1:17; see GIFTS, PRESENTS.

CONVENTION. A gathering or meeting together of people for a specific purpose; an assembly. In the Scriptures the term "convention" is a translation of the Hebrew word *miq·ra'*, meaning "a calling together" or "convoking." An alternate rendering of this Hebrew word is "convocation." Bearing out its basic meaning is its use at Numbers 10:2 to convey the thought of convening the assembly of Israel.

The "holy conventions" were scheduled as follows: (1) Every sabbath (Lev. 23:3); (2) the first and seventh days of the festival of unfermented cakes during Nisan, the first month (March-April) (Num. 28:18, 25; Lev. 23:6-8); (3) the festival of weeks or festival of harvest, later known as Pentecost, held in the third month, Sivan (May-June) (Lev. 23:15-21); (4) the first and tenth days of the seventh month, Ethanim or Tishri (September-October), the latter day being the day of atonement (Lev. 23:23-27; Num. 29:1, 7); (5) the first day of the festival of booths, which began on the fifteenth day of the seventh month, Ethanim or Tishri, also the day after that seven-day festival.—Lev. 23:33-36.

A unique feature of all of these "holy conventions" was that during them the people were to do no laborious work. For instance, the first and seventh days of the festival of unfermented cakes were "holy conventions," concerning which Jehovah stated: "No work is to be done on them. Only what every soul needs to eat, that alone may be done for you." (Ex. 12:15, 16) However, during "holy conventions" the priests were busy offering sacrifices to Jehovah (Lev. 23:37, 38), certainly no violation of any command against doing normal daily work. These occasions were not periods of idleness for the people in general either, but were times of great spiritual benefit. On the weekly sabbath day, the people met together for public worship and instruction. They were then edified by the public reading and explanation of God's written Word, as in the later synagogues. (Acts 15:21) Therefore, while the people did not do laborious work during the sabbath day or the other "holy conventions," they would then devote themselves to prayer and meditation on the Creator and his purposes.—See ASSEMBLY.

COOKING, COOKING UTENSILS. Cooking and baking in general were usually considered the duties of the women in the Hebrew household, but on certain occasions meals were prepared by men. (Gen. 18:6-8; 27:3-9, 14, 30, 31; 1 Sam. 8:13; 2 Sam. 13:8) When living in tents the Hebrews probably did most of their cooking outdoors. When settled in Canaan, living in stone houses, they did some cooking in the home, particularly during inclement weather. (Judg. 6:19; 2 Sam. 13:7-11) The bulk of the cooking done was for the evening meal, the major meal of the day. (Luke 14:12; Rev. 3:20) Nothing could be cooked on the regular sabbath day, for the Law forbade even the lighting of a fire.—Ex. 35:3.

The Hebrews used various utensils and pieces of equipment in preparing food. There was the hand mill, operated by the women of the household. (Deut. 24:6; Matt. 24:41; see MILL.) For spices or smaller quantities of grain the mortar and pestle sufficed. (Num. 11:8; see MORTAR, I.) Bread dough was mixed in a kneading trough (Ex. 12:34) and baked on a hearth or in an oven.—Ex. 8:3; 1 Chron. 9:31.

Forks were employed at the tabernacle and, later on, at the temple. (Ex. 27:3; 2 Chron. 4:16) Mention is made of a three-pronged fork used by the priests. (1 Sam. 2:12-14) Household cooks may have used a similar fork to take meat out of a pot. They had knives of various kinds to cut up meat for cooking. There is no Scriptural indication that they used knives and forks when eating.

Vessels designed for cooking were generally made of earthenware, although some of them were of copper, such being particularly mentioned in connection with the sanctuary. (Lev. 6:28) Among household cooking utensils were pots, round containers, varying considerably in size. Bronze cooking pots that stood on legs are depicted in Egyptian tomb paintings, and it is possible that the complaining Israelites in the wilderness had such vessels in mind when they spoke of "sitting by the pots of meat" in Egypt. (Ex. 16:3) The Hebrew word translated "pots" in this passage is the one generally used to designate the widemouthed pot, which might be used for washing (Ps. 60:8) or cooking. (2 Ki. 4:38-41; Ezek. 24:3-5) These came in varied sizes, from the average-sized one about twelve inches (c. 30:5 centimeters) in diameter on up to very large ones. Early specimens of this relatively shallow type of pot lacked handles, but during the time of the divided kingdom in Israel a two-handled variety came into use.

Narrow-mouthed cooking pots having one or two handles have been found. They were of more-or-less spherical shape, from about four to fourteen inches (c. 10.5 to 35.5 centimeters) in diameter.

The Israelites also possessed deep-fat kettles or deep pans and also griddles. Grain offerings were frequently prepared in these. (Lev. 2:5, 7; 7:9; 1 Chron. 23:29) Examples of earthenware griddles have been discovered at Gezer. These had small depressions, comparable to the waffle iron of today. Iron griddles were also in use.—Ezek. 4:1-3.

The Scriptures sometimes use cooking pots in a figurative sense. Jerusalem, which was due to be destroyed in 607 B.C.E., was likened to a widemouthed cooking pot, with its inhabitants as the flesh in it. —Ezek. 11:1-12; 24:6-14; see VESSELS.

COPPER (Brass, Bronze). A soft metal easily beaten and shaped into many forms. There is no evidence that the ancients had a secret method for hardening pure copper by tempering, but they knew how to harden the cutting edge of tools simply by cold hammering. When alloyed with other metals hardness is greatly increased. One such alloy is bronze, copper containing tin (ancient findings having from 2 to 18 percent tin). Brass is an alloy of copper and zinc. (1 Cor. 13:1) In the *Authorized Version* the words "brass" and "steel" are usually mistranslations for "copper" or "bronze."

Copper in the free state was not plentiful; metal-bearing ores consisting of oxides, carbonates or sulfides had to be smelted to release the metallic copper. Copper mines have been located in the Wadi Arabah, that arid part of the Rift Valley that extends S from the Dead Sea to the Gulf of Aqabah at the eastern head of the Red Sea. (Job 28:2-4) Solomon exploited the copper deposits near Succoth in Palestine proper, which deposits Moses anticipated in describing the Promised Land. (Deut. 8:9) There large castings were made in clay molds. (1 Ki. 7:14-46; 2 Chron. 4:1-18) Copper was found in abundance on Cyprus. The Bible also speaks of Javan, Tubal and Meshech as sources of copper.—Ezek. 27:13.

Copper and its alloys had many varied and practi-

cal uses. It being one of the oldest metals known, Tubal-cain prior to the Noachian flood forged tools out of copper. (Gen. 4:22) Household and sanctuary utensils included pots, basins, pans, shovels and forks. (Ex. 38:3; Lev. 6:28; Jer. 52:18) Copper was used for doors, gates, pillars and musical instruments (2 Ki. 25:13; 1 Chron. 15:19; Ps. 107:16; Isa. 45:2); armor, shields, weapons and fetters. (1 Sam. 17:5, 6, 38; 2 Sam. 22:35; 2 Ki. 25:7; 2 Chron. 12:10) The metal was also used in the making of idols. (Rev. 9:20) Copper coins were in circulation in Jesus' day. (Matt. 10:9) The Scriptures also speak of copper in a figurative or symbolic sense.—Lev. 26:19; Job 6:12; Isa. 48:4; 60:17; Jer. 1:18; Ezek. 1:7; Dan. 2:32; Rev. 1:15; 2:18.

See METALWORKER; MINE, MINING; REFINE, REFINER.

COPPER SERPENT. The copper figure or representation of a serpent made by Moses during Israel's trek in the wilderness. Near the border of Edom the people showed a rebellious spirit, complaining about the miraculously provided manna and the water supply. Jehovah therefore punished them by sending poisonous serpents among them and many persons died from serpent bites. After the people showed repentance and Moses interceded for them, Jehovah told him to make a figure in the form of a serpent and to place it upon a signal pole. Moses complied, and "it did occur that if a serpent had bitten a man and he gazed at the copper serpent, he then kept alive."—Num. 21:4-9; 1 Cor. 10:9.

The Scriptures do not identify the type of venomous serpent Jehovah sent among the people. The Hebrew expression for "poisonous serpents" (*han-nᵉhha·shim' has·sᵉra·phim'*) at Numbers 21:6 can denote a "fiery serpent," perhaps from the burning or inflammation-causing effect of its poison. This may indicate that the bite caused a burning sensation because of inflammation or thirst.

The Israelites kept the copper serpent and later improperly began to worship it, making sacrificial smoke to it. Hence, as part of his religious reforms, Judean King Hezekiah (745-716 B.C.E.) had the now more than seven-hundred-year-old copper serpent crushed to pieces because the people had made an idol of it. According to the Hebrew text the account at 2 Kings 18:4 reads in part quite literally, "one (he) began to call it Ne·hush'tan." Some translations leave the word "Nehushtan" untranslated (*AT; Ro; RS*), and suggested meanings of the Hebrew term *nᵉhhush·tan'* are "only a bit of bronze" or "a bronze thing" and, probably, "bronze-god." The *New World Translation* appropriately says that the copper serpent "used to be called the *copper serpent-idol.*" —See *Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner, p. 610.

Jesus Christ made clear the prophetic meaning of the wilderness event involving the copper serpent when he told Nicodemus: "Moreover, no man has ascended into heaven but he that descended from heaven, the Son of man. And just as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, that everyone believing in him may have everlasting life." (John 3:13-15) Like the copper serpent Moses placed on a pole in the wilderness, the Son of God was impaled or fastened on a stake, thus appearing to many as an evildoer and a groveling sinner, like a snake, being in the position of one cursed. (Deut. 21:22, 23; Gal. 3:13; 1 Pet. 2:24) In the wilderness a person who had been bitten by one of the poisonous serpents Jehovah sent among the Israelites evidently had to gaze at the copper serpent in faith. Similarly, to gain everlasting life through Christ it is necessary to exercise faith in him.

COPYIST. Biblically speaking, the term "copyist" applies to a transcriber or person who made copies of written material, specifically of the Scriptures. The Hebrew word rendered "copyist" is *so·pher'*, which has to do with counting and recording and has various meanings. It can denote a scribe (Judg. 5:14), a secretary (Jer. 36:32) and a recorder. (Ezek. 9:2, 3) A "scribe" is either a public writer penning compositions dictated by various persons, a secretary, or copyist or teacher of the Law. However, the term "copyist" is especially apropos when applied to individuals who worked at copying the Law and other portions of the Holy Scriptures. Particularly identified as copyists are Shaphan, a certain Zadok and the priest Ezra.—Jer. 36:10; Neh. 13:13; 12:26, 36.

The priest Ezra, who went from Babylon to Jerusalem with the Jewish remnant in the seventh year of Persian King Artaxerxes (468 B.C.E.), is identified as "a skilled copyist in the law of Moses" and as "a copyist of the words of the commandments of Jehovah and of his regulations toward Israel." (Ezra 7:6, 7, 11) In his time the Jewish scribes first became prominent as a group of Scripture copyists. Thousands of Jews had remained in Babylon and others had been scattered about because of migrations and for business purposes. Local assembly halls known as synagogues sprang up in different places and, for these, copyists had to make handwritten copies of Biblical manuscripts. They did so with great care. —See SCRIBE.

It was Ezra, the skillful priestly copyist, who read "the book of the law of Moses" to a congregation in restored Jerusalem. Competent explanation and instruction given by Ezra and his assistants on that occasion led to "great rejoicing" and rich blessings for the assembled people.—Neh. chap. 8.

The psalmist, his heart "astir with a goodly matter" concerning God's Messianic King, said: "May my tongue be the stylus of a skilled copyist." (Ps. 45:1-5) His wish, it seems, was that his tongue prove to be eloquent, a match for the exalted theme of his composition, which was inspired of God. Thus, the psalmist desired that his tongue function efficiently, like a stylus in the hand of a trained and skillful copyist, one with ability.

COR. A dry measure and also one used for measuring oil. The cor corresponded to the homer and contained ten bath measures. (1 Ki. 4:22; 5:11; 2 Chron. 2:10; Ezek. 45:14) If the bath measure is to be reckoned at 5.81 gallons (22 liters), as favored by archaeological evidence, the cor measure would equal 58.1 gallons (220 liters).

CORAL. The limestone deposits of certain sea organisms called polyps. Living in colonies, these



Shrublike coral growth

tiny warm-water creatures take the calcium salts from the sea and build out of them beautifully branched shrublike structures that are as hard as stone. In time these formations may amount to great coral reefs and the foundations of coral islands. There are different colors of coral, varieties of white, black and red, the latter being the most costly and most desired in ancient times. Tyre at one time was noted for her trade in coral, which was harvested from the Mediterranean, the Red Sea and the Indian Ocean. (Ezek. 27:16) Out of the raw coral, craftsmen artistically fashioned various ornaments that were highly prized by the wealthy.

Recognizing the esteemed value of coral, the Bible makes several interesting comparisons. Knowledge and wisdom certainly outrate the value of coral. (Job 28:18; Prov. 3:15; 8:11; 20:15) The same is true of a capable wife, "her value is far more than that of corals."—Prov. 31:10.

CORBAN (cor'ban). As explained at Mark 7:11, "corban" is "a gift dedicated to God." The Greek word there rendered "corban" is *kor·ban'*, the equivalent of the Hebrew word *qor·ban'*, meaning an offering. *Qor·ban'* is used in Leviticus and Numbers and applies both to offerings containing blood and those that are bloodless. (Lev. 1:2, 3; 2:1; Num. 5:15; 6:14, 21) This Hebrew word is also employed at Ezekiel 20:28 and 40:43. Akin to the Greek word *kor·ban'* is *kor·ba·nan'*, appearing at Matthew 27:6, where the chief priests are reported as saying that it would not be lawful to take the betrayal money Judas had thrown into the temple and drop these silver pieces into the "sacred treasury [*kor·ba·nan'*]," because they were "the price of blood."

By the time of Jesus Christ's ministry on earth, a culpable practice had developed in connection with corban, it especially being fostered by the Pharisees. They taught that money, property or anything dedicated to the temple as "corban," or a votive gift, thereafter belonged to the temple and could not be used for some other purpose. Actually the gift or devoted thing was kept by the person who made the vow. Yet, according to this practice, a son could avoid his responsibility to support his old and indigent parents merely by saying that his property, or some portion of it, was "corban," a gift dedicated to God or to the temple. He would say, "Be it corban," or, "It is corban," and he would not have to use such property to support his parents who might be in desperate straits and request or need his aid in the future. In later Judaism, even if a person rashly employed the term "corban" and thereafter changed his mind, the gift so designated was never to be used in any other way.—Mark 7:9-13.

The historian Josephus reports that Pontius Pilate caused a great disturbance "by expending that sacred treasure which is called corban upon aqueducts" to help supply Jerusalem with water. (*Wars of the Jews*, Book II, chap. IX, par. 4) Josephus also associated "corban" with persons, stating: "Such also as dedicate themselves to God, as a corban, which denotes what the Greeks call a *gift*, when they are desirous of being freed from that ministration, are to lay down money for the priests." (*Antiquities of the Jews*, Book IV, chap. IV, par. 4) However, the term "corban" was more generally used for property dedicated as a gift to God. Of some interest is an Aramaic inscription appearing on the lid of an ossuary found in a Jewish tomb (said to date from the beginning of the Common Era) discovered at Jebel Hallet et-Tûri, SE of Jerusalem. The inscription uses the Aramaic word for "corban" and, while its wording is somewhat uncertain, a suggested reading is: "All that a man may find-to-his-profit in this ossuary (is) an offering to God from him who is within it."

CORD, ROPE. Several Hebrew words and one Greek word are used in the Scriptures to denote thread, string, cord and rope of various kinds. Most often employed is the Hebrew word *hhe'vel* (from a root word meaning "to twist"). *Hhe'vel* is used both literally and figuratively to denote cord and rope. (2 Sam. 17:13; Eccl. 12:6; Hos. 11:4) It can, among other things, signify a measuring line (2 Sam. 8:2) and thus is sometimes employed as a topographical term for a measured area, an allotment (Josh. 17:5, 14; 19:9) or a region.—Deut. 3:4, 13, 14; see MEASURING LINE.

The only Greek word used in the Scriptures to signify rope is *skhoi·ni'on*, which is applied to a cord or rope and may denote a rope made of reeds or rushes. In righteous indignation, "after making a whip of ropes," Jesus Christ "drove all those with the sheep and cattle out of the temple," evidently using the whip of ropes, not on the men, but on the animals.—John 2:13-17.

Some cords and ropes of ancient times were made from flax, others from hemp fiber, the fiber of ramie, or that of the date palm. Strong, thick rope made of palm tree bark fiber was discovered at Ezion-geber. Rushes and reeds of various kinds were also evidently used, and among the materials employed by the Egyptians were twisted leather strips that made a powerful rope. The fibers of ramie (*Boehmeria nivea*, an Asiatic plant of the nettle family) made a very strong rope, quite useful for fishnets.

Cords were sometimes used as articles of attire. For instance, Judah seems to have carried his seal ring on a cord. (Gen. 38:18, 25) "Wreathed chains, in rope work, of pure gold" were put through the two rings at the extremities of the breastpiece worn by Israel's high priest. (Ex. 39:15-18) Palace articles of Persian King Ahasuerus included "linen, fine cotton and blue held fast in ropes of fine fabric."—Esther 1:6.

Cords were used to fasten tents. (Isa. 54:2; Ex. 39:40) There were wagon cords (Isa. 5:18) and cords used for bowstrings. (Job 30:11; Ps. 11:2) Ropes and cords were also used to bind captives. (Judg. 15:13-15; Ezek. 3:25) Ropes served as tackling for ships. —Isa. 33:23.

FIGURATIVE USAGE

The congregator said: "A threefold cord cannot quickly be torn in two." (Eccl. 4:12) By untwisting a cord made up of three strands, each strand alone can quickly be broken. But if they are plaited, the resulting "threefold cord" cannot easily be torn in two. Similarly, God's servants entwined with one another, as it were, in unity of view and purpose have greater spiritual strength, such as is needed to cope with opposition. The congregator also urged remembering the Creator in youth, "before the silver cord is removed" (Eccl. 12:1, 6), the "silver cord" possibly meaning the spinal cord, the severing of which results in death.

David, referring to a time when a violent death appeared imminent and it seemed certain that Sheol awaited him, said "the ropes of death encircled me" and "the very ropes of Sheol surrounded me." Apparently, he felt as if ropes had been cast around him and were pulling him down into the grave, drawing him into death and Sheol.—Ps. 18:4, 5.

Isaiah said: "Woe to those drawing error with ropes of untruth, and as with wagon cords sin," perhaps to indicate their attachment to error and sin in a way similar to that in which animals are bound with ropes, or by cords, to wagons they draw behind them. —Isa. 5:18.

In an act evidently symbolic of abject subjection and humiliation, defeated Syrians "girded sackcloth upon their loins, with ropes upon their heads, and came in to the king of Israel," seeking Ahab's indulgence toward Syrian King Ben-hadad. Each may have worn a rope as a band around his head.—1 Ki. 20:31-34.

As pagan rulers and nations who did not want to become vassals of the Israelites gathered together

against God and his anointed one in ancient times, so Messianic prophecy foretold that kings of the earth and high officials would mass together as one "against Jehovah and against his anointed one, saying: 'Let us tear their bands apart and cast their cords away from us!'" Any restrictions imposed by Jehovah and his anointed one would be opposed by the rulers and nations. However, their efforts to tear apart such bands and cast away such cords were to be futile.—Ps. 2:1-9.

Tent cords torn in two and thus no longer able to hold a tent erect are used figuratively in a description of desolation. (Jer. 10:20) But there is prophetic assurance of just the opposite, restoration and Jehovah's favor, in the words: "Behold Zion, the town of our festal occasions! Your own eyes will see Jerusalem an undisturbed abiding place, a tent that no one will pack up. Never will its tent pins be pulled out, and none of its ropes will be torn in two."—Isa. 33:20.

CORIANDER SEED (Heb., *gadh*). The manna eaten by the Israelites in the wilderness was said to be "white like coriander seed" (Ex. 16:31), evidently resembling it not only in color but also in general appearance.—Num. 11:7.

The coriander (*Coriandrum sativum*, L.) is an annual plant growing about sixteen to twenty inches (40.6 to 50.8 centimeters) high with parsley-like leaves and umbelliferous pink or white flower clusters. The fruit consists of globular seeds, of a grayish-white color and about the size of peppercorn. The Hebrew name is thought to derive from a root word (*ga·dhadh'*), meaning "to penetrate or cut" and hence may describe the fine grooves or furrows that characterize the seeds. The seeds contain an aromatic oil having a pleasant flavor and are used as spice in Oriental cooking and on bakery products, as well as medicinally for minor stomach ailments.



Coriander leaves and blossoms

Coriander seed was used in Egypt from ancient times and so was undoubtedly well known to the Israelites before the Exodus. It grows wild in that country as well as in the Palestine area.

CORINTH (Cor'inth). One of the oldest and most prominent cities of ancient Greece. Corinth's importance resulted in large degree from its immensely strategic location at the western side of the isthmus or narrow neck of land connecting the central or mainland part of Greece with the southern peninsula, the Peloponnesus. All land traffic, commercial or otherwise, going N and S had to pass Corinth in traversing the isthmus, which at its narrowest point measures only three and a half miles (5.6 kilometers) across. But international maritime traffic was drawn to Corinth as well, for navigators generally preferred to make use of this isthmus between the Gulf of Corinth and the Saronic Gulf rather than risk the dangerous two-hundred-mile (321.8-kilometer) trip around the storm-swept capes at the southern end of the peninsula. Thus, ships from Italy, Sicily and Spain sailed across the Ionian Sea, through the hundred-mile-long (c. 161-kilometer-long) Gulf of Corinth, and docked at the deep-water harbor of Lechaeum, the western port city tied in with Corinth by long walls. Ships from Asia Minor, Syria and Egypt came through the Aegean Sea and anchored at the eastern port facilities of Cenchreae, or perhaps at the smaller port of Schoenus. (Rom. 16:1) Merchandise from large vessels was unloaded at one harbor and transported the few miles overland to the other, there to be transshipped. Smaller vessels, with their cargoes aboard, were hauled across the isthmus by means of some kind of shipway called the *di'ol·kos* (Gr., "haul-across"). With good reason the isthmus of Corinth was known as "the bridge of the sea."

Adding to Corinth's strategic importance, particularly in a military sense, was its position at the northern foot of the Acrocorinth, a steep rocky hill that towers some 1,500 feet (457.2 meters) above the city and 1,857 feet (c. 566 meters) above sea level. Its flat top provided an impregnable site for military installations. From here, on a clear day, one can see the Acropolis of Athens, some forty miles (64.4 kilometers) distant.

HISTORY

The initial history of this ancient city is obscure. It was already flourishing in the seventh century B.C.E., when the Isthmian Games, celebrated every two years and drawn on by the apostle Paul for some of his most striking illustrations, were established at the isthmian Temple of Poseidon (the Greek god of the sea and counterpart of the Roman Neptune). (1 Cor. 9:24-27) From the fourth century B.C.E. onward Corinth was generally under Macedonian domination until its liberation by the Romans in 196 B.C.E. As an independent city-state it joined other cities in the Achaean League, became involved in opposition to Rome and was destroyed by Roman consul L. Mummius in 146 B.C.E., its men slaughtered and its women and children sold into slavery. For a century it lay relatively desolate until Julius Caesar, in 44 B.C.E. (some say 46 B.C.E.), refounded the city as a Roman colony, Colonia Laus Julia Corinthiensis. Achaia, as the Romans called Greece apart from Macedonia, became a Roman senatorial province during the reign of Caesar Augustus and Corinth was made the capital.

INDUSTRY AND BUILDINGS

The city of Corinth at which Paul arrived about the year 50 C.E., therefore, was a bustling crossroads of commerce and a political center. The tolls levied on the cargoes flowing across the isthmus contributed much to Corinth's wealth, but it was also an industrial center, famous for its pottery and bronzeware. The city itself was built on two terraces, one about one hundred feet (30.5 meters) above the other. At its center was the spacious Agora or marketplace, lined with colonnades and public buildings. Rows of



Bema in foreground, with Acrocorinth in background

shops opened out onto the marketplace, some of the remains discovered giving evidence of shops used for the sale of meat and other foodstuffs, as well as wine. The word *macellum* was applied to one shop in an inscription. This term is the Latin equivalent of the Greek *ma'kel·lon*, used by Paul in referring to the "meat market" at 1 Corinthians 10:25. Another inscription found on a step read "Lucius, the butcher." An unusual feature was that all these shops were serviced with fresh water flowing from a natural fountain through subterranean channels into individual wells in each shop. Evidently this allowed for cooling perishable products.

Near the center of the Agora, excavations revealed an elevated outdoor speakers' stand called the Bema or Rostra, extending out from the terrace that divided the upper and lower levels of the Agora. Built of white and blue marble and richly decorated with delicate carvings, the stand had two waiting rooms alongside with mosaic floors and marble benches. The Bema is believed to be the "judgment seat" where Jews opposed to the Christian message brought Paul for a hearing before proconsul Gallio. (Acts 18:12-16) An inscription found at Delphi, a city on the N side of the Bay of Corinth, bears the name of Gallio and indicates that he was proconsul at Corinth during 51 and 52 C.E.—See GALLIO.

To the NW of the marketplace stood two theaters, once capable of holding some eighteen thousand persons. Corinthian Christians could well appreciate Paul's reference to the apostles' being "a theatrical spectacle to the world." (1 Cor. 4:9) In a plaza near the theater, archaeologists found an inscription mentioning a certain Erastus who bore the Latin title of *aedile*, translated by some as "commissioner of public works." This Erastus could be the "city steward" of the same name mentioned by Paul when writing to the Romans from Corinth. (Rom. 16:23) The Greek term used by Paul (*oi·ko·no'mos*) means, basically, "one who manages" or "an administrator."—See ERASTUS No. 2.

RELIGION AND CULTURE

Notable as Corinth was as a seat of governmental authority and as the leading commercial city of Greece, in the minds of many persons the city symbolized licentiousness and wanton luxury, so much so that the expression "to corinthianize" came into use as meaning "to practice whoredom." This sensuality was a product of Corinthian worship, particularly of the goddess Aphrodite (counterpart of the Roman Venus, the Phoenician and Canaanite Astarte, and the Babylonian Ishtar). A temple dedicated to her worship sat on top of the Acrocorinthus and one thousand female slaves served Aphrodite as temple prostitutes. Paul had good reason for giving the Corinthian Christians strong counsel and warning regarding moral conduct. (1 Cor. 6:9–7:11; 2 Cor. 12:21) Corinth, of course, had temples to many other gods and goddesses. At the temple of Asklepios, the god of healing, archaeologists have found flesh-colored terra-cotta representations of parts of the human body. These were left at the temple as votive offerings by worshipers, each offering representing the particular afflicted member (hand, foot, breast, and so forth) of the worshiper.

The population of Corinth at the peak of its power has been estimated as 200,000 free residents, with perhaps twice that many slaves. In Paul's day it was a cosmopolitan city, with people from many lands and races. Besides the Greeks, there was a considerable segment of Italians, descended from the earlier colonizers. Many of the Corinthian disciples bore Latin names, such as Justus, Tertius, Quartus, Gaius, Crispus, Fortunatus, and Achaicus. (Acts 18:7; Rom. 16:22, 23; 1 Cor. 1:14; 16:17) A large number of Jews had settled there and established a synagogue, drawing some Greek adherents. (Acts 18:4) There was also a constant flow of travelers and merchants, besides those seeking pleasure at this entertainment and athletic center. Doubtless this contributed to a more broad-minded attitude than that prevailing in other cities visited by the apostle, including Athens, the center of Greek culture. Paul received a vision assuring him that Corinth contained many righteously disposed persons and so he spent a year and six months at this strategic meeting place of the East and the West. (Acts 18:9-11) During this time he likely wrote his two letters to the Thessalonians.

CHRISTIAN CONGREGATION

Paul's associates in tentmaking and fellow Christians, Aquila and Priscilla, went with him when he finally sailed from the eastern port of Cenchreae heading across the Aegean Sea to Ephesus in Asia Minor. (Acts 18:18, 19) Eloquent Apollos, however, followed up Paul's activity, watering the seeds sown in Corinth. (Acts 18:24-28; 19:1; 1 Cor. 3:6) Paul showed deep concern for the congregation he had formed in Corinth, dispatching Titus to represent him there on two visits, as well as writing his two weighty letters to the Corinthian congregation. (2 Cor. 7:6, 7, 13; 8:6, 16, 17; 12:17, 18) Unable to make a planned stopover visit with them in transit to Macedonia (2 Cor. 1:15, 16, 23), Paul, nevertheless, did spend three months in Greece later on, probably in 55-56 C.E., and spent part of the time in Corinth, writing his letter to the Romans from there.—Acts 20:2, 3; Rom. 16:1, 23; 1 Cor. 1:14; see CORINTHIANS, LETTERS TO THE.

CORINTHIANS, LETTERS TO THE. Two inspired canonical letters written by the apostle Paul to the Christians in Greece during the first century C.E. The letters stand in seventh and eighth places, respectively, in most English versions of the Christian Greek Scriptures. Paul identifies himself as the writer of both letters, addressing First Corinthians to "the congregation of God that is in Corinth," and Second Corinthians to "the congregation of God that is in Corinth, together with all the holy ones who are in all of Achaia."—1 Cor. 1:1, 2; 2 Cor. 1:1.

That Paul did indeed write First and Second Corinthians cannot be seriously questioned. In addition to the apostle's own testimony, the authenticity and general acceptance of both letters are attested by external testimony. The two letters are ascribed to Paul by prominent writers of the first to the third centuries. Also, what is known as "The Canon of Athanasius" (367 C.E.) lists, among "fourteen letters of Paul the apostle," "two to the Corinthians." This list is the first example of the catalogue of books of the Christian Greek Scriptures as we have them today, preceding by thirty years the list published by the Council or Synod of Carthage, Africa, in 397 C.E.

CORINTH, AND PAUL'S MINISTRY THERE

In the days of Paul, Corinth was a great commercial center, known for its wealth, as well as being the capital of Achaia. (See CORINTH.) Gross immorality was practiced there, and it once even affected the Christian congregation in that city, the apostle finding it necessary to rebuke the congregation because among them arose a case of "such fornication as is not even among the nations," for a certain man had taken his father's wife. (1 Cor. 5:1-5) Corinth was noted for the splendor of its public buildings, theaters, temples and images of false gods and goddesses. According to the Greek geographer Strabo (who lived perhaps between 63 B.C.E. and 24 C.E.), there were no fewer than a thousand prostitutes or courtesans to be found at the temple of Aphrodite. In public prayers, the gods were petitioned to multiply the number of the city's prostitutes.

The Isthmian Games were held on the isthmus where Corinth was situated. Being acquainted with such athletic contests, the Corinthian Christians would well appreciate Paul's encouragement to run the

Christian race with determination, the apostle informing them: "The way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air."—1 Cor. 9:24-27.

Paul arrived in Corinth about 50 C.E. Initially he gave a talk in the synagogue every sabbath "and would persuade Jews and Greeks," the Greeks in this case evidently being proselytes to the Jews' religion. (Acts 18:1-4) However, after encountering opposition and abusive speech among those in the synagogue, the apostle turned his attention to "people of the nations," the Gentiles in Corinth, and many "began to believe and be baptized." Told by the Lord in a vision, "I have many people in this city," the apostle remained there for a year and six months "teaching among them the word of God." (Acts 18:5-11) Because Paul had been instrumental in establishing a Christian congregation in Corinth, he could say to them: "Though you may have ten thousand tutors in Christ, you certainly do not have many fathers; for in Christ Jesus I have become your father through the good news."—1 Cor. 4:15.

FIRST CORINTHIANS

Time and place, and reasons for writing

During his third missionary tour Paul spent some time in Ephesus. (Acts 19:1) Probably during the last year of his stay there, the apostle received disturbing news about conditions in the Corinthian congregation. Paul had been told "by those of the house of Chloe" that dissensions existed among the Corinthians. (1 Cor. 1:11) Stephanas, Fortunatus and Achaicus had also come from Corinth and may have provided some information about the situation there. (1 Cor. 16:17, 18) Also, Paul had received a letter of inquiry from the Christian congregation in Corinth. (1 Cor. 7:1) Hence, out of deep regard for the spiritual welfare of his fellow believers there, Paul wrote this first letter to the Christian congregation in Corinth, about 55 C.E. That Ephesus was the place of composition is made certain by Paul's words recorded at 1 Corinthians 16:8: "But I am *remaining* in Ephesus until the festival of Pentecost."

In the introduction to First Corinthians Paul mentions an associate, Sosthenes, who may have penned the letter as dictated by Paul. This is likely, since toward its conclusion we read: "Here is my greeting, Paul's, in my own hand."—1 Cor. 1:1; 16:21.

OUTLINE OF CONTENTS

I. Encouragement (1:1-9)

II. Exhortation to unity (1:10–4:21)
- A. Following men is foolish worldly wisdom, brings divisions (1:10-21)
- B. Boast in God, who supplies all things through Christ, not in men (1:22–4:21)
  1. Wisdom of God taught to holy ones by God's spirit (chap. 2)
  2. Spiritual building work to be tested, inferior work destroyed (chap. 3)
  3. God's dealing with apostles as "subordinates of Christ" reveals foolishness of being puffed up with worldly wisdom (chap. 4)

III. Cleaning out immorality (5:1–6:20)
- A. Expelling the incestuous man (5:1-13)
- B. Brother should not take brother to worldly court (6:1-8)
- C. Spiritual or moral uncleanness defiles God's temple, prevents entering Kingdom (6:9-20)
  1. Fornication makes member of Christ's body one flesh with harlot
  2. Fornication a sin against one's body

IV. Marriage and singleness (7:1-40)
- A. Sexual due of marriage to be rendered, but with consideration (7:1-7)
- B. Marriage better course if passion inflames one (7:8, 9)
- C. Christian not to depart from unbelieving mate (7:10-16)
  1. Family merit to mate and children
  2. May eventually help mate to accept truth
- D. Not necessary to change one's status when becoming Christian (7:17-35)
  1. Circumcised or uncircumcised, single or married, free or slave
  2. Remaining single gives more freedom for full devotion to God
- E. Proper to marry, but marry "only in the Lord" (7:36-40)

V. Consideration for conscience and circumstances of brothers (8:1–10:33)
- A. Love superior to knowledge (8:1-3)
- B. Matter of eating food offered to idols (8:4-13)
- C. Right of minister to receive material help; Paul did not exercise this right (9:1-27)
- D. Warning against complacency, immorality, idolatry (10:1-22)
- E. All things lawful, but not all things build up (10:23-33)

VI. Congregational order (11:1–14:40)
- A. Headship (11:1-16)
- B. Lord's evening meal (11:17-34)
- C. Gifts of the spirit (12:1-31)
- D. The surpassing way of love (13:1-13)
- E. Decency and arrangement in congregational meetings (14:1-40)

VII. The resurrection (15:1-58)
- A. Christ's resurrection a guarantee (15:1-34)
- B. The physical body and the spiritual body (15:35-49)
- C. Immortality and incorruption (15:50-58)

VIII. General exhortation, salutations, commendation of faithful brothers (16:1-24)

SECOND CORINTHIANS

Time and place of writing

Paul wrote his second letter to the Corinthians probably during the late summer or early autumn of 55 C.E. The apostle had written the first letter in Ephesus, where he probably stayed as planned, until Pentecost of that year, or longer. (1 Cor. 16:8) Paul then departed for Troas, where he was disappointed in not meeting Titus, who had been sent to Corinth to assist in the collection for the holy ones in Judea. So Paul proceeded to Macedonia, where Titus joined him with a report on the Corinthians' reaction to his first letter. (2 Cor. 2:12, 13; 7:5-7) Paul then wrote the second letter to them from Macedonia, evidently dispatching it by the hand of Titus. Then, after a few months, his efforts to visit Corinth materialized. So Paul actually visited the Corinthians twice. After his first visit, at which time he established the congregation, he made a plan for a second visit, which failed. But "the third time" that he planned or got "ready" he was successful, for he was able to see them again in 56 C.E. (2 Cor. 1:15; 12:14; 13:1) During this second visit in Corinth he wrote his letter to the Romans.

Reasons for writing

Titus brought Paul a favorable report. The first letter to the Corinthians had awakened in them sadness in a godly way, repentance, earnestness, a desire to clear themselves, indignation, fear and a righting of the wrong. Paul responded in his second letter commending them for their favorable reception and application of counsel, urging them to "kindly forgive and comfort" the repentant man they had evidently expelled from the congregation. (2 Cor. 7:8-12; 2:1-11; compare 1 Corinthians 5:1-5.) Paul also wanted to encourage them to proceed further with the relief work for their needy fellow believers in Judea. (2 Cor. 8:1-15) Then, too, there were persons in the congregation who continued to challenge Paul's position and authority as an apostle,

making it necessary for him to defend his apostolic position; really, it was not for himself, but "it was for God," that is, to save the congregation that belonged to God, that Paul spoke very strongly in his letter, and 'boasted' of his credentials as an apostle.—2 Cor. 5:12, 13; 10:7-12; 11:16-20, 30-33; 12:11-13.

OUTLINE OF CONTENTS

I. Paul's attestation of sincerity and love for the Corinthians (1:1–7:16)
  A. Reason for not visiting a second time until now (1:15-24)
  B. His concern for their welfare (2:1-13)
    1. Admonishes forgiveness of man previously rebuked, so that they will not become harsh and unforgiving toward repentant ones
    2. Paul's unrest in spirit because of not finding Titus at Troas
  C. Paul and his associates no peddlers of God's word, but adequately qualified ministers of the new covenant (2:14–7:16)
    1. Corinthians are letter of recommendation written on hearts (3:1-3)
    2. Paul and associates have freeness of speech from Jehovah the Spirit and reflect his glory (3:4–4:6)
    3. Although enduring much, as earthen vessels, they continue doing everything possible to carry out commission as "ambassadors substituting for Christ" (4:7–6:10)
    4. With widened hearts they appeal to the Corinthians to "widen out" in their affections (6:11–7:4)
      a. Paul and associates have set proper example in love
      b. Corinthians should respond by separateness from unbelievers and from every uncleanness
    5. Paul's great comfort at report of response to first letter—their sadness, repentance, righting of the wrong (7:5-16)

II. Exhortation to help distressed brothers in Judea (8:1–9:15)
  A. Macedonians set a good example (8:1-9)
  B. Paul appreciates Corinthians' readiness on this point; sends Titus and other faithful brothers to assist in the arrangements (8:10-24)
  C. Give from the heart; Jehovah the Supplier will multiply the products of such righteousness (9:1-10)
  D. Their generosity will result in mutual love and thanks and glory to God on part of those assisted (9:11-15)

III. Argument against troublesome false apostles (10:1–12:21)
  A. Paul will use spiritual weapons against them to bring every thought of the Corinthians in obedience to the Christ (10:1-6)
  B. Answer to opposers as to Paul's being "weak," 'in territory belonging to them,' "inferior," "unskilled in speech," "unreasonable," and their claim that he proved he is not an apostle like they are when he humbled himself by doing some secular work for support (10:7–12:21)
    1. False apostles really ministers of Satan (11:12-15)
    2. They take what the brothers have, exalt selves over them, 'strike them in the face,' and boast unreasonably over fleshly connections (11:16-20)
    3. Paul equal in genealogy, superior in marks of persecution for Christ, in care for the congregations, visions and signs of apostleship (11:21–12:21)
      a. Vision of paradise
      b. Portents and powerful works
  C. Coming second time after previous attempt (13:1-14)
    1. Hopes to find them in better spirit; if necessary he will take strong action
    2. Prays for their well-being; explains that he wrote in this strong way to restore them, bring unity

LIGHT SHED ON SCRIPTURES PREVIOUSLY WRITTEN

Paul fortified his arguments by use of the Hebrew Scriptures in his inspired letters to the Corinthians. When exposing the foolishness of worldly wisdom as displayed by the false apostles he proved the importance of getting the superior wisdom of God by pointing out what the psalmist had said to a generation centuries before, that "the thoughts of men . . . are as an exhalation" (Ps. 94:11; 1 Cor. 3:20), and by asking what Isaiah had asked the rebellious Jews: "Who has taken the proportions of the spirit of Jehovah, and who . . . can make him know anything?" (Isa. 40:13; 1 Cor. 2:16) Paul proved that the Christian minister has a right to receive material aid by showing that Deuteronomy 25:4, "You must not muzzle a bull while it is threshing," really was written primarily for the ministers' sakes. (1 Cor. 9:9, 10) He demonstrated that God had long ago promised a resurrection, by calling on the statements at Isaiah 25:8 and Hosea 13:14, about swallowing up death. (1 Cor. 15:54, 55) Additionally, he shed much light on the Lord's evening meal by his detailed discussion of Jesus' words spoken at the time He established the observance.—Luke 22:19, 20; 1 Cor. 11:23-34.

Paul demonstrated what God's attitude had always been as to spiritual cleanness by quoting from or alluding to Deuteronomy 17:7; Leviticus 26:11, 12; Isaiah 43:6; 52:11 and Hosea 1:10. (1 Cor. 5:13; 2 Cor. 6:14-18) He showed that the matter of material giving had not been overlooked by God's servants in the past and that the generous Christian is viewed favorably by Jehovah. (Ps. 112:9; 2 Cor. 9:9) And he indicated that the principle in the Law of establishing every matter at the mouth of two or three witnesses applies in the Christian congregation. (Deut. 19:15; 2 Cor. 13:1) These and other references to scriptures written beforehand illustrate these texts and clarify their application for us.—See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 208-216.

CORMORANT (Cor'mo·rant) [Heb., *sha·lakh'*, plunger]. This bird appears only in the list of unclean birds under the Mosaic law, a list that prohibits the eating of birds most of which basically are birds of prey and carrion eaters, although there appear to be exceptions, such as the hoopoe and the swan. (Lev. 11:17; Deut. 14:17) The verb from which the name is drawn means "to throw, fling or cast"; thus the Egyptian fishers at the Nile are described as "casting [from Heb., *sha·lakh'*] fishhooks" into the river. (Isa. 19:8) The translators of the Greek *Septuagint* understood the bird to be the *ka·ta·ra'ktes*, the Greek name of a bird that dives into the water and swims in pursuit of fish, while the Latin *Vulgate* uses *mergulus* (the "diver") to indicate the bird. It, therefore, seems evident that some fish-eating, diving bird is represented by the Hebrew term, and most translations consider the cormorant to be the most likely type, since it is quite common in Palestine, particularly along the Mediterranean coast and also in certain in-



Adult cormorant

land waters such as the Sea of Galilee. A smaller "pygmy cormorant," though not so frequent, is to be found along lakes and rivers.

The cormorant is of the pelican family and somewhat resembles a duck. Usually long bodied and dark colored, the cormorant is swift and agile in the water, swimming under water mainly by use of its webbed feet but also at times employing its relatively long wings in darting after its prey. Its sharp, hooked beak makes it a splendid fisher, and from ancient times cormorants have been trained by fishermen in the Orient and parts of India to catch fish for their owners, a band being placed fairly loosely around the bird's throat to prevent it from swallowing anything but very small fish. One observer describes the bird as seen sitting on a tree in the area where the Jordan River empties into the Dead Sea and satisfying its voracious appetite by swooping down into the water to catch fish that are dazed by being carried into the salty sea.

CORNELIUS (Cor·ne'lius). An army officer (centurion, *AV*) in command of 100 soldiers of the Italian band. (See CENTURION.) Stationed at Caesarea, he had his own house. His Roman name suggests that he may have belonged to a noble family in the imperial city. He was "a devout man" who "made many gifts of mercy to the people and made supplication to God continually," "a man righteous and fearing God and well reported by the whole nation of the Jews." It was to such a man that an angel appeared in a vision in the fall of 36 C.E., saying: "Your prayers and gifts of mercy have ascended as a remembrance before God." The angel also told Cornelius to send to Joppa for Peter.—Acts 10:1-22.

When Peter arrived, Cornelius, in the presence of "his relatives and intimate friends," said to the apostle: "We are all present before God to hear all the things you have been commanded by Jehovah to say." (Acts 10:24, 33) "While Peter was yet speaking . . . the holy spirit fell upon all those hearing the word." Thus this group of which Cornelius is named as the most notable became the first uncircumcised Gentiles or non-Jews to receive "the free gift of the holy spirit." (Acts 10:44, 45) Water baptism immediately followed. Nothing more is known of the life and activity of Cornelius after this.

Cornelius was not a proselyte member of the Jewish communion as some contend, even though he was acquainted with the writings of the prophets, gave gifts of mercy to the Jews, feared God, prayed continually, and used the name Jehovah. The Scriptures prove conclusively that this army officer was an uncircumcised Gentile in the fullest sense. If Cornelius had been a proselyte, Peter would not have said it was unlawful for him, a Jew, to associate with this "man of another race," in view of what was written in the Law concerning an alien resident. (Lev. 19:33, 34; Acts 10:28) If he had been a proselyte, the six other Jews with Peter would not have been "amazed" at seeing the holy spirit poured out "upon people of the nations." (Acts 10:45; 11:12) If he had been a proselyte, why did "supporters of circumcision" contend with Peter over this matter? —Acts 11:2.

In reality, Cornelius was the firstfruits of the uncircumcised non-Jews to become a Christian, showing that by this time it was not necessary for Gentiles to become Jewish proselytes like the Ethiopian eunuch before being accepted into the Christian congregation. "For a certainty," Peter exclaimed on that historic occasion, "I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) As Peter was the first to open up The Way to the Jews at Pentecost, so in this instance he was the first to bring good news of salvation to the uncircumcised Gentiles. James also agreed that it was "the first time" that God turned his attention to "the nations."—Acts 15:7, 14.

CORNER GATE. See GATE, GATEWAY.

CORNERSTONE. A stone placed at an angle or corner of a building where two walls meet, of great importance in joining and binding them together. Usually cut as rectangular blocks, cornerstones are customarily laid endways and sideways alternately from the foundation to the top or roof of a structure. Thus, at an angle or corner, the side of one stone appears below or above the end of the next stone. However, Assyrian architecture at Nineveh exemplifies the use, generally, of one angular stone to form a corner.

The principal cornerstone was the foundation cornerstone, a particularly strong one generally being chosen for public buildings and city walls. The foundation cornerstone would be used as a guide as other stones were put in place, a plummet being dropped to it to align them. Every other stone had to conform to the foundation cornerstone for the building to be properly constructed. Sometimes, foundation cornerstones were quite massive and frequently two slabs were used, though not joined with mortar. The foundation cornerstone also served to bind the parts of a structure together.

Another important cornerstone was the "head of the corner" (Ps. 118:22), this expression possibly alluding to the topmost and hence the crowning stone of a structure. By means of it the two walls meeting at the corner would be held together at the top so that they would not fall apart and the structure collapse.

Concerning the founding of the earth, God asked Job: "Who laid its cornerstone?" The earth, on which man resides and has erected many buildings, was thus likened to a gigantic edifice, a building with a cornerstone. The laying of it, which could be ascribed to no man, for mankind had not yet been created, made the heavenly "sons of God" shout in applause. (Job 38:4-7) Joy and the praising of Jehovah marked the laying of the temple's foundation in Zerubbabel's day. (Ezra 3:10, 11) Also, it was foretold that when Zerubbabel would "bring forth the headstone" there would be shoutings to it of "How charming! How charming!" (Zech. 4:6, 7) However, just the opposite, sorrow and devastation, were in store for Babylon, Jehovah foretelling: "People will not take from you a stone for a corner or a stone for foundations, because desolate wastes to time indefinite are what you will become."—Jer. 51:26.

FIGURATIVE AND SYMBOLIC USE

Some translations use "cornerstone(s)" to render a Hebrew word (*pin·nah'*) that carries the basic thought of "corner" but is also used metaphorically for a chief as a 'corner' of defense or support, hence for a key man. Thus, at Isaiah 19:13 certain translations use "cornerstone(s)" (*AS; AT; RS*), whereas others use "chiefs" (*Le*) and "leaders" (*Mo*), agreeing basically with the *New World Translation* rendering "key men." (See also Judges 20:2; 1 Samuel 14:38, where the Hebrew is literally "the corner towers," these being pictorial of important or vital men, or chiefs.) Such an application of 'corner' to a key man seems significant in view of the symbolic application of "cornerstone" in Messianic prophecy.

Jesus Christ is Scripturally spoken of as the "foundation cornerstone" of the Christian congregation, which is likened to a spiritual house. Through Isaiah, Jehovah foretold that He would lay in Zion as a foundation "a stone, a tried stone, the precious corner of a sure foundation." (Isa. 28:16) Peter quoted and applied to Jesus Christ this prophecy regarding the "foundation cornerstone" on which individual anointed Christians are built up as "living stones," to become a spiritual house or temple for

Jehovah. (1 Pet. 2:4-6) Similarly, Paul showed that members of the Christian congregation had been built up "upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone," in union with whom the whole building harmoniously joined together "is growing into a holy temple for Jehovah," a place for Him to inhabit by spirit.—Eph. 2:19-22.

Psalm 118:22 discloses that the stone rejected by the builders would "become the head of the corner." Jesus quoted and applied this prophecy to himself as "the chief cornerstone." (Matt. 21:42; Mark 12:10, 11; Luke 20:17) Just as the topmost stone of a building is conspicuous, so Jesus Christ is the crowning stone of the spiritual temple. Peter also applied Psalm 118:22 to Christ, showing that he was the "stone" rejected by men but chosen by God to become "the head of the corner."—Acts 4:8-12; see also 1 Peter 2:4-7.

COS. The capital city at the NE end of an island bearing the same name and off the SW coast of Asia Minor. Its advantageous position gave Cos high commercial and naval importance at an early date.

Though the apostle Paul apparently sailed past this city when traveling from Ephesus to Caesarea at the conclusion of his second missionary journey in the spring of 52 C.E. (Acts 18:21, 22), it was not until the close of his third tour, about four years later, that the island received mention by name in Acts (21:1). After Paul 'tore himself away' from the Ephesian overseers to whom he had spoken at Miletus (Acts 20:17, 36-38), the ship that he and Luke boarded "ran with a straight course," that is, it sailed before the wind, without tacking, and under fair winds, until it "came to Cos," a journey of some thirty-five geographical miles (56.3 kilometers) down the coast. It has been estimated by some commentators that, with the Aegean's usual prevailing NW winds, such a distance could be covered in about six hours, allowing, as Luke indicates, for Paul's ship to arrive at Cos on the same day as that of departure from Miletus. It seems likely that this ship spent the night anchored off the E coast of Cos and arrived at Rhodes "the next day," after departing in the morning on the relatively short journey of fifty geographical miles (80.5 kilometers).

The island of Cos is reputed to have long been a Jewish center in the Aegean. It was a free Roman state in the province of Asia and, according to Tacitus, was granted immunity from taxation by Claudius in 53 C.E.

COSAM (Co'sam) [diviner]. A seventh-century B.C.E. descendant of David's son Nathan; son of Elmadam and father of Addi; and ancestor of Jesus' mother Mary.—Luke 3:28.

COSMETICS. Substances or treatments applied to the face or other parts of the human body to alter one's appearance, to beautify or to promote attractiveness. Such preparations can be applied to the skin, the nails or the hair. The English word "cosmetic" is derived from the Greek word *ko·sme·ti·kos'*, which means "skilled in decorating." In the distant past physicians were suppliers of cosmetics (as among the Greeks and Romans), but eventually the making of these preparations became a separate trade. To some extent, in ancient times, cosmetics were used by both women and men, though particularly by women.

There were ointment makers and mixers among the Israelites (Ex. 30:25; 1 Sam. 8:13; Neh. 3:8), and ointments (often scented) were widely used, perhaps more so than other cosmetics. When applied to the skin or the hair in a hot, dry climate, ointments would help to cope with dryness. Perfumed oils were in use, a sinful woman once anointing Jesus Christ's feet with such oil. (Luke 7:37, 38) Also, shortly before Jesus' death, Mary, the sister of Lazarus, "came with an alabaster case of perfumed oil, genuine nard, very expensive," and anointed him.—Mark 14:3; John 12:3; Matt. 26:6, 7; see OINTMENT AND PERFUMES.

Prominent women in ancient Egypt enjoyed the services of hairdressers who took care of their coiffures and their wigs. Hair pins were in use there. Egyptian women sometimes tinted their hair, fingernails, toenails, and even their hands and feet, with the orange dye or stain acquired by crushing the leaves of the henna plant.

When Jehu came to Jezreel, Jezebel, in addition to attending to her coiffure or doing her head up beautifully, "proceeded to paint her eyes with black paint." (2 Ki. 9:30) At least some women in Israel, like those in other Middle Eastern lands of antiquity, used eye paint. (Ezek. 23:40) Eye paint was often black, which color would contrast with the white of the eye and tend to make the eyes look larger. (Jer. 4:30) Scriptural references to eye painting do not associate the practice with faithful women of Israel in general, though one of Job's daughters was named Keren-happuch, which means "horn of antimony" or "horn of eye paint." (Job 42:14) Horns were sometimes used to hold eye paint. The compound antimony trisulfide, found in the ore stibnite, was widely employed as a cosmetic eye shadow, it being black when powdered. According to Sennacherib's annals, antimony (probably stibnite, perhaps to be used as eye paint) was part of the tribute paid him by Judean King Hezekiah. Various other substances were also employed by the Egyptians and Babylonians for painting the eyes.

Modest and tasteful use of cosmetics and articles of adornment is not Scripturally condemned. However, Paul and Peter admonished Christian women to adorn themselves "with modesty and soundness of mind, . . . in the way that befits women professing to reverence God," and to let their adornment be "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God." (1 Tim. 2:9, 10; 1 Pet. 3:3, 4) And, in the inspired appraisal of the good wife, it is fittingly stated: "Charm may be false, and prettiness may be vain; but the woman that fears Jehovah is the one that procures praise for herself." —Prov. 31:30.

COTTON [Heb., *kar·pas'*]. The original Hebrew word corresponds with the Persian word *kirpas* and the Greek *kar'pa·sos*, which may mean either fine cotton or fine linen; and many modern translations favor the rendering of "cotton" at Esther 1:5, 6. Cotton is there mentioned as among the materials used for decorating the palace courtyard during King Ahasuerus' seven-day banquet at Shushan. The growing of cotton in Persia and in India extends far back into ancient times. While linen seems to have been more widely used in Egypt and Palestine, evidence for the use of cotton there also exists from the first millennium B.C.E. on.

The cotton plant of the Bible account is thought to have been the type classified as *Gossypium herbaceum*. The bush grows to a height of about five feet (1.5 meters), blossoms with yellow or sometimes pink flowers, and, following the drying up of the flowers, produces the cotton bolls or seed capsules. When ripe, the bolls split open, allowing the fluffy cotton to push out. After the cotton has been collected, the seeds must be picked out or combed out by passing the cotton through a gin. The cotton fibers are then ready for final processing and for weaving. Some authorities suggest that the "white fabrics" of the loom workers of Egypt mentioned at Isaiah 19:9 were probably of cotton.—See CLOTH.

COURIER. A man especially selected from the royal bodyguard to deliver royal decrees and other urgent correspondence from a king to distant areas of his realm. The speed of delivery by couriers was of prime importance. From early times such men were referred

to as "runners." They are called this at 2 Chronicles 30:6, 10; Jeremiah 51:31.

In the Persian Empire fast horses were used, along with relay stations, or posts, where fresh couriers and horses waited to carry important messages on their way. (Esther 3:13-15; 8:10, 14) They rushed messages to their destinations night and day and in all kinds of weather. In the Roman Empire there were stations placed every five or six miles for the couriers where forty horses were constantly kept. Roman couriers could travel a hundred miles (161 kilometers) a day, a considerable speed in those times. With this system of post horses royal messages could be dispatched to the ends of an empire in a relatively short period of time. The only messages they carried were official ones. Letters by private individuals were carried to their destination by private means.

COURT, JUDICIAL. Jehovah God as the Creator of the universe has the supreme sovereignty. As acknowledged by the ancient nation of Israel, so he is to the universe, namely, Judge, Statute-giver and King. (Isa. 33:22) The family head Abraham acknowledged him as "Judge of all the earth." (Gen. 18:25) Jehovah portrays himself as Supreme Judge in a legal case against Israel (Mic. 6:2), also in a legal case in behalf of his people against the nations. (Isa. 34:8) He calls on his people as witnesses in a case involving a challenge of his Godship by the worshipers of false gods.—Isa. 43:9-12.

PATRIARCHAL SOCIETY

After the flood Noah emerged as the family head or patriarch and God made a covenant with him and his sons as representatives of the human race. (Gen. 9:12-16) Noah also received basic laws in addition to what God had stated previously. (Gen. 9:3-6) As patriarch Noah made decisions that affected not only his immediate household but also his married sons and their offspring.—Gen. 9:20-27.

The family head was judge of the family, which included the slaves and all those living under the household of the family head, just as Jehovah God is the great family Head and Judge. (Gen. 38:24) Disputes between families were settled between family heads when it was possible to settle them peaceably.

Among the worshipers of the true God, Jehovah was always acknowledged as the Supreme Judge. The family head as judge was reckoned as accountable to God, who himself sat in judgment in the cases of Adam and Eve (Gen. 3:8-24); of Cain (Gen. 4:9-15); of humankind at the time of the Flood (Gen. 6:1-3, 11-13, 17-21); of the builders of the Tower of Babel (Gen. 11:1-9); of Sodom and Gomorrah (Gen. 18:20-33); and of Abimelech.—Gen. 20:3-7.

Jacob acted as judge for those in his household when Laban brought accusations that his teraphim had been stolen by someone in Jacob's camp. Jacob said: "Whoever it is with whom you may find your gods, let him not live." (Gen. 31:32) However, Jacob did not know that Rachel had taken them, and Laban did not find them, so Rachel was not accused. When Joseph's brothers had sold him into Egypt and presented Joseph's blood-soaked garment to make it appear that he had been killed by a wild beast, Jacob sat in judgment, examined the evidence and made a judicial decision: "Joseph is surely torn to pieces!" (Gen. 37:33) Judah sat in judgment when he found that Tamar was pregnant, sentencing her to be put to death. But when he found that she had maneuvered him into performing that which he legally should have caused his son Shelah to perform, he pronounced Tamar more righteous than himself.—Gen. 38:24-26.

UNDER THE LAW

With the exodus of the Israelites from Egypt, Moses as Jehovah's representative became judge. At first he was trying to handle all the cases, which were so numerous that he was busy from morning to evening. On the counsel of Jethro he appointed capable men as chiefs of thousands, of hundreds, of fifties and of tens. (Ex. 18:13-26) Moses thereby established an efficient judicial system to administer justice to the body of approximately three million people under his care. If we take the figure of 600,000 able-bodied men as a basis for the divisions and appointments, this would mean the appointing of 78,600 judges. (Ex. 12:37) These were to handle ordinary cases, but anything unusually complicated or difficult, or a matter of national importance, was to be brought to Moses or to the sanctuary before the priests.

These hard matters for judgment included the following: Where the husband was suspicious of the chastity of his wife (Num. 5:11-31); a case of bloodshed where there was a dispute (Deut. 17:8, 9); and certain cases where revolt was charged against a man but where the evidence was unclear or suspicious. (Deut. 19:15-20) The priests would officiate in a case of unsolved murder.—Deut. 21:1-9.

There were no regular provisions for appeal from the lower courts to the higher, but if the chiefs of tens could not decide a case they could refer it to the chiefs of fifties, and so on, or directly to the sanctuary or to Moses.—Ex. 18:26; Deut. 1:17; 17:8-11.

The men selected as judges were to be capable, trustworthy men, fearing Jehovah, hating unjust profit. (Ex. 18:21) They were generally family heads and heads of tribes, older men of the city in which they acted as judges. The Levites, who were set aside by Jehovah as special instructors in the Law, served prominently also as judges.—Deut. 1:15.

Many are the admonitions against the perversion of judgment, taking of bribes, or partiality. (Ex. 23:6-8; Deut. 1:16, 17; 16:19; Prov. 17:23; 24:23; 28:21; 29:4) A poor man was not to be favored merely because he was poor, nor was the rich man to be given advantage over the poor. (Lev. 19:15) The rights of the alien resident were to be regarded and they were not to be treated unjustly. The judges were not to oppress such ones, nor widows and orphans, who seemed to have no protector, for Jehovah was their fatherly Judge and Protector. (Lev. 19:33, 34; Ex. 22:21; 23:9; Deut. 10:18; 24:17, 18; 27:19; Ps. 68:5) Accordingly, the alien residents were required to respect the law of the land. (Lev. 18:26) But these statutes and counsels from Jehovah came to be disregarded by the princes and judges in Israel, being one of the causes for God's adverse judgment of the nation.—Isa. 1:23; Ezek. 22:12; 1 Sam. 8:3; Ps. 26:10; Amos 5:12.

Since the judges were to be upright men, judging according to Jehovah's law, they represented Jehovah. Therefore, standing before the judges was considered as standing before Jehovah. (Deut. 1:17; 19:17; Josh. 7:19; 2 Chron. 19:6) The term "assembly" or "congregation" in most cases means the general assembly of the people, but in speaking of taking cases for judgment before the assembly or congregation the Bible refers to the representative members thereof, the judges, as at Numbers 35:12, 24, 25 and Matthew 18:17.

The local court was situated at the gate of a city. (Deut. 16:18; 21:19; 22:15, 24; 25:7; Ruth 4:1) By "gate" is meant the open space inside the city near the gate. The gates were places where the law was read to the congregated people and where ordinances were proclaimed. At the gate it was easy to acquire witnesses to a civil matter, such as property sales, and so forth, as most persons would go in and out of the gate during the day. Also, the publicity that would be afforded any trial at the gate would tend to influence the judges toward carefulness and justice in the trial proceedings and in their decisions. Evidently there was a place provided near the gate where the judges could comfortably preside. (Job 29:7) Samuel traveled in a circuit of Bethel, Gilgal

and Mizpah and "judged Israel at all these places," also at Ramah, where his house was located.—1 Sam. 7:16, 17.

The judges were to be treated with respect, inasmuch as they stood in a position representing Jehovah. (Ex. 22:28; Acts 23:3-5) When a decision was handed down by the priests, the Levites at the sanctuary or by the judge who was acting in those days (for example, Moses or Samuel), it was binding, and anyone who refused to abide by the decision was put to death.—Deut. 17:8-13.

If a man was sentenced to receive a beating with rods, he was to be laid prostrate before the judge and beaten in his presence. (Deut. 25:2) Justice was administered speedily. The only instances where a person was held for a time was when a matter was difficult and the judgment had to be received from Jehovah. Then the accused was held in custody until the decision was received. (Lev. 24:12; Num. 15:34) The Law did not provide for imprisonment. Only later on, as the nation deteriorated, and also during the time of Gentile domination, was imprisonment practiced.—2 Chron. 18:25, 26; Jer. 20:2; 29:26; Ezra 7:26; Acts 5:19; 12:3, 4.

DURING THE PERIOD OF THE KINGS

After the kingdom was established in Israel the cases of the most difficult nature were taken either to the king or to the sanctuary. The Law, at Deuteronomy 17:18, 19, required the king, upon taking his throne, to write out for himself a copy of the Law and to read in it daily, so that he would be properly qualified to judge difficult cases. David was maneuvered by the prophet Nathan into sitting in judgment in his own case in the matter of Bath-sheba and Uriah the Hittite. (2 Sam. 12:1-6) Joab shrewdly sent a Tekoite woman to present a case to David in behalf of Absalom. (2 Sam. 14:1-21) Before David's death he appointed six thousand qualified Levites to act as officers and judges in Israel. (1 Chron. 23:4) King Solomon was renowned for his wisdom in judging. A case that brought him widespread fame was the maternity case of two prostitutes. (1 Ki. 3:16-28) Jehoshaphat conducted a religious reform in Judah and strengthened the judicial arrangement.—2 Chron. 19:5-11.

THE SANHEDRIN

The Sanhedrin was the Jewish high court. It was located in Jerusalem. Seventy-one members constituted this high court called the Great Sanhedrin. In the time of Jesus' earthly ministry the seventy-one members included the high priest and others who had held the office of high priest (a number of such might be living at one time, for the office had become an appointive one under Roman rule). It also included members of the high priestly families, older men, the heads of the tribes and families, and scribes, men versed in the law. (Acts 4:5, 6) These men were members of the sects of the Pharisees and the Sadducees.—Acts 23:6.

According to Jewish tradition the Sanhedrin was set up by Moses (Num. 11:16-25), and reorganized by Ezra immediately after the return from the exile. But there is no historical evidence to support the idea that seventy older men sat as a single court to hear cases in these early times. Rather, the Sanhedrin seems to have come into existence during the time of Greek rule in Palestine. Under Roman rule the Sanhedrin exercised great power over the Jews, its religious authority being recognized even among the Jews of the Dispersion. (See Acts 9:1, 2.) Under the Roman rule the Sanhedrin in time may have lost the legal authority to execute the death penalty, unless they got the permission of the Roman governor (procurator). (John 18:31) After the destruction of Jerusalem in 70 C.E. the Sanhedrin was abolished.

According to the Mishnah (Nezikin, Sanhedrin, sec. 4, par. 3): "The Sanhedrin was arranged like the half of a round threshing-floor so that they all might see one another. Before them stood the two scribes of the judges, one to the right and one to the left, and they wrote down the words of them that favoured acquittal and the words of them that favoured conviction." In Jerusalem there were lower courts composed of twenty-three members each. According to the Mishnah, these smaller courts were also located in other cities of sufficient size throughout Palestine. The full number of judges comprising the court did not sit on every case. The number varied according to the seriousness of the matter to be judged and the difficulty in reaching a verdict. Additionally, there was the village court consisting of three men, and a court consisting of seven older men of the village.

The head and president of the Sanhedrin was the high priest, who called the assembly together. (Acts 5:17, 21, 27; 7:1; 22:5; 23:2) Caiaphas the high priest presided at the trial of Jesus, although Jesus was first brought for questioning before Annas, referred to as the chief priest. (Matt. 26:3, 57; Mark 14:53, 55, 60, 63; 15:1; Luke 22:54; John 18:12, 13, 19-24) Ananias was the high priest presiding over the Sanhedrin at the time of Paul's trial.—Acts 23:2.

In the time of Jesus' ministry the Roman government allowed the Sanhedrin a great measure of independence, granting it civil and administrative authority. It had officers at its disposal and the power of arrest and imprisonment.—Matt. 26:47; Acts 4:1-3; 9:1, 2.

According to the Talmud, the Sanhedrin sat from the time of the offering of the daily morning sacrifice until the evening sacrifice. It did not sit in judgment on sabbath or feast days. In capital cases the Sanhedrin held trial during the daytime and the verdict had to be reached during the daytime. If it was a verdict of conviction, it had to be issued on the following day. Therefore, trials could not be held on the eve of a sabbath or on the eve of a festival day. However, this procedure was ignored in the case of Jesus' trial.

The synagogues, which were used primarily for education, were also used to some extent as places for courts, having the power to inflict the penalties of scourging and excommunication.—Matt. 10:17; 23:34; Mark 13:9; Luke 21:12; John 9:22; 12:42; 16:2.

THE CHRISTIAN CONGREGATION

The Christian congregation, while having no secular authority as a court, may take action against disorderly members who require spiritual discipline and can even expel them from the congregation. Therefore, the apostle Paul tells the congregation that they, that is, the representative members thereof, those having oversight, must judge those inside the organization. (1 Cor. 5:12, 13) In writing to congregations and to overseers both Paul and Peter point out that the mature ones should keep a close watch on the congregation's spiritual condition and should assist and admonish anyone who is taking an unwise or wrong step. (Gal. 6:1; 2 Tim. 4:2; 1 Pet. 5:1, 2) Those who are causing divisions or sects are to be warned a first and a second time before congregational action is taken. (Titus 3:10, 11) Insistent practicers of sin are to be removed, expelled from the congregation. This constitutes discipline for the other members of the congregation who observe the action. (1 Tim. 1:20; 5:20) Paul instructs those men in the congregation having the responsibility to act as judges (1 Cor. 6:1-5) to gather together to hear such a matter. (1 Cor. 5:4) They are to accept the accusation as true only when there are two or three eyewitnesses, weighing the evidence without prejudgment, doing nothing according to a biased leaning.—1 Tim. 5:19, 21.

Jesus commanded his disciples that if one sinned against another, efforts should first be made to settle the matter personally between themselves. If these efforts failed and the issue was of a serious nature,

they should take it to the congregation for settlement (that is, to those appointed to responsible positions of governing the congregation). Paul later admonished Christians to settle difficulties in this manner and not be taking one another before worldly courts.—Matt. 18:15-17; 1 Cor. 6:1-8; see LEGAL CASE.

COURT OFFICIAL [Heb., *sa·ris'*, eunuch, courtier, royal minister; Gr., *eu·nou'khos*, bed keeper, keeper of the bedchamber, eunuch]. Translators render *sa·ris'* "eunuch," "court official," "officer," "commissioner," "chamberlain," and by related terms, according to the meaning indicated by the context. At Genesis 37:36 (*AV*) it is translated "officer" and a marginal note states: "But the word doth signify not only eunuchs, but also chamberlains, courtiers, and officers."

It is generally thought that court officials were the men in charge of the private chambers or apartments of a palace or mansion, as was Blastus, chamberlain of King Herod. (Acts 12:20) (However, the Greek expression *epi tou koi·to'nos*, the one "over the bedchamber," is used here.) But the duties of officials of the king's court varied greatly. Bigthan and Teresh were Medo-Persian court officials who were trusted servants, their duty seemingly being to guard the door of King Ahasuerus' private apartment. (Esther 2:21) Others ministered to the person of the king. (Esther 1:10, 11) The Bible identifies some court officials as being men who held military offices. (2 Ki. 25:19) A "principal court-official" in Babylon had the responsibility to appoint a guardian over Daniel, Hananiah, Mishael and Azariah after they arrived in Babylon when Nebuchadnezzar took King Jehoiachin and certain of the Jews to Babylon in 617 B.C.E.—Dan. 1:3, 7, 11.

It appears that not all court officials were eunuchs in the literal sense, that is, emasculated men. Literal eunuchs were often in charge of the women's quarters, or harem of a king. But the duties of officers such as chief cupbearer (a high position) and baker would not necessarily give rise to the requirement of emasculation for that office, although they could have been eunuchs who rose to those positions. (Gen. 40:2) In Pharaoh's court, Potiphar, a court official and chief of the bodyguard, was a married man. (Gen. 39:1) The Ethiopian "eunuch" baptized by Philip the evangelizer was a man in power, over all the treasure of Queen Candace. He was a proselyte of the Jewish religion, a worshiper of Jehovah, under the Law. He could not have been a literal eunuch, for no castrated man could come into the congregation of Israel and no others aside from Jews and proselytes were baptized prior to Cornelius' conversion. (Acts 8:26-38; 10:24, 34, 35, 44-47; Deut 23:1) David called together his court officials (who would logically not be literal eunuchs in view of the Jewish attitude and the Law), along with the princes and mighty men, to inform them that his son Solomon was designated to build the temple of Jehovah. —1 Chron. 28:1-6; see CUPBEARER; STEWARD.

COUSIN. The child of one's aunt or uncle. The only occurrence of the Greek word *a·ne·psi·os'* (cousin) is at Colossians 4:10, where Paul calls Mark "the cousin of Barnabas." The Greek term means primarily "first cousin," but in a wider sense, any cousin. *A·ne·psi·os'* also occurs in the *Septuagint* at Numbers 36:11 (plural), but the Hebrew expression in the Masoretic text is rendered "sons of their father's brothers."

The *King James Version* calls Mary and Elizabeth cousins (*syg·ge·nes'*) at Luke 1:36, and while tradition supports this relationship, *syg·ge·nes'* is more accurately rendered "relative" or "kinswoman," consistent with its other occurrences, as is done in modern versions. (Luke 2:44; 21:16; Acts 10:24; *AT, CC, ED, NW, We*) *Syg·ge·nes'* occurs five times in the *Septuagint*, again meaning "relatives" in general rather than the modern restricted designation "cousin."—Lev. 18:14; 20:20; 25:45; 2 Sam. 3:39; Ezek. 22:6; *LXX*.

Though no word for cousin is found in the Hebrew Scriptures, this relationship is there indicated by expressions such as "the sons of . . . Aaron's uncle," "the son of his uncle." (Lev. 10:4; 25:49) Jeremiah bought the field belonging to Hanamel "the son of [his] paternal uncle." (Jer. 32:7-9, 12) Marriages to cousins are reported: Jacob and Rachel, and the daughters of Zelophehad. (Gen. 28:2; 29:10-12; Num. 36:11) Such marriages to cousins were not included in the Mosaic prohibitions against incest. (Lev. 18:8-16) Today civil laws are at variance on this matter; some states and nations allow cousins to marry, others forbid it.

COVENANT [Heb., *berith'*; Gr., *di·a·the'ke*]. An agreement between two or more persons to do or refrain from doing some act; a compact; a contract. The Hebrew word *berith'* appears at least 279 times in the Hebrew Scriptures, more than 80 of which occurrences are in the five books of Moses. It is variously translated "covenant," "confederacy," "league" and "arrangement." That its basic meaning is "covenant," comparable to our modern legal word "contract," is seen from cuneiform tablets found in 1927 at Qatna, an ancient non-Israelite city SE of Hamath. "The contents of the two tablets [of fifteen found] are simple. Tablet A contains a list of names . . . Tablet B is a ration list, . . . List A is thus a *compact* in which the men in question . . . agree to enter someone's service or to carry out certain obligations. List B, written by the same scribe, then illustrates the nature of the *compact;* the men were to receive specified rations in return for their services. . . . the Israelite concept of *berith'*, 'covenant,' was a central theme in Yahwist theology. Here we have the first published extra-biblical occurrence of the word from early times—not later than the first third of the fourteenth century B.C."—*Bulletin of the American Schools of Oriental Research*, February 1951, p. 22.

Berith' is taken from a root meaning "to cut," from the custom of ratifying or confirming a covenant by killing animals, cutting them in two and having the parties to the covenant walk between the parts. (Gen. 15:9-11, 17, 18; Jer. 34:18, 19) The root sometimes bears the signification "to eat," since among Orientals to eat together amounts almost to a covenant of friendship. (Compare Genesis 31:44-47, where Jacob and Laban piled up stones and ate on them at the time of making a covenant, also Obadiah 7.)

In some translations of the Christian Greek Scriptures the word *di·a·the'ke* is variously rendered "covenant," "will," "testament" (*testamentum*, Vg). However, M'Clintock and Strong's *Cyclopædia* says, under "Covenant": "There seems, however, to be no necessity for the introduction of a new word [other than 'covenant'] conveying a new idea. The Sept[uagint] having rendered *berith'* (which never means *will* or *testament*, but always *covenant* or *agreement*) by *di·a·the'ke* consistently throughout the O.T., the N.T. writers, in adopting that word, may naturally be supposed to intend to convey to their readers, most of them familiar with the Greek O.T., the same idea. Moreover, in the majority of cases, the same thing which has been called a 'covenant' (*berith'*) in the O.T. is referred to in the N.T. (e.g. 2 Cor. iii,14; Heb. vii, ix; Rev. xi,19); while in the same context the same word and thing in the Greek are in the English [in *AV*] sometimes represented by 'covenant,' and sometimes by 'testament' (Heb. vii,22; viii,8-13; ix,15)."

In more than ten places in the book of Hebrews (Heb. 7:22; 8:6, 8, 9, 10; 9:4, 15, 16, 17, 20) the writer uses the word *di·a·the'ke* with undeniable reference to a *covenant* in the old Hebrew sense, even quoting from Jeremiah 31:31-34 and referring to the "ark of the covenant." In translating these verses of Jeremiah the Greek *Septuagint* uses *di·a·the'ke* for the ancient Hebrew *berith'*, meaning *covenant*.

Also, Hebrews 9:20 quotes from Exodus 24:6-8, where a covenant is unmistakably spoken of.

APPLICATION OF THE WORD

Covenants always involved two or more parties. They could be *unilateral* (where the party on one side was solely responsible to carry out the terms) or *bilateral* (where parties on both sides had terms to carry out). Besides the covenants in which God is a party, the Bible records the making of covenants between man and man, and between tribes, nations or groups of persons.

To break a covenant was a grievous sin. (Ezek. 17:11-20; Rom. 1:31, 32) The marriage compact is called a covenant. (Mal. 2:14) "Covenant" is a term applied to a sure ordinance, such as that concerning the showbread (Lev. 24:8), or to God's creation governed by his laws, as the unchangeable succession of day and night (Jer. 33:20); it is also used figuratively, as in the expression "covenant with Death." (Isa. 28:18) Jehovah also speaks of a covenant in connection with the wild beasts. (Hos. 2:18) The expression "owners (masters) of a covenant" has the sense of "confederates," as at Genesis 14:13.

In effect, any promise made by Jehovah is a covenant; it is certain to be carried out; it can be relied on with confidence for its fulfillment. (Heb. 6:18) A covenant is in force as long as the terms of it are operative and obligation to perform rests on one or both parties. The results or the blessings brought about by the covenant may continue, even forever.

METHODS OF RATIFYING OR CONFIRMING A COVENANT

God was often invoked as a witness. (Gen. 31:50; 1 Sam. 20:8; Ezek. 17:13, 19) An oath was sworn. (Gen. 31:53; 2 Ki. 11:4; Ps. 110:4; Heb. 7:21) Men at times arranged a sign or witness, such as a gift (Gen. 21:30), a pillar or heap of stones (Gen. 31:44-54) or the naming of a place. (Gen. 21:31) Jehovah used a rainbow in one instance. (Gen. 9:12-16) One method was to kill and divide animals, the covenanting parties passing between the pieces. (Gen. 15:9-11, 17, 18; Jer. 34:18, 19) At times festivities accompanied the making of alliances. (Gen. 26:28, 30) A communion meal might be participated in, as in conjunction with the making of the Law covenant. (Ex. 24:5, 11) The superior party might present to the other some article of his dress or arms. (1 Sam. 18:3, 4) Some pagan nations followed the custom of drinking one another's blood or blood mixed with wine (in violation of God's prohibition to all persons, at Genesis 9:4, and to Israel under the Law) and the covenanters uttered the strongest curses on the party who should later violate the covenant.

The Bible uses the expression "covenant of salt" to denote the permanence and immutability of a covenant. (Num. 18:19; 2 Chron. 13:5; Lev. 2:13) Among ancient peoples it was a sign of friendship to eat salt together and denoted enduring fidelity and loyalty; the eating of salt with communion sacrifices symbolized perpetual loyalty.

WRITTEN INSTRUMENTS

The Ten Commandments were written on stone by "God's finger" (Ex. 31:18; 32:16); Jeremiah wrote a deed, affixed a seal and took witnesses (Jer. 32:9-15); clay tablets of ancient peoples have been found, setting forth the terms of contracts. Often these were sealed within clay envelopes.

THE EDENIC PROMISE

Jehovah God, at Genesis 3:15, stated his purpose prophetically in the garden of Eden in the presence of Adam and Eve and the "serpent," about 4026 B.C.E.

As to the identity of those involved in this promise and prophecy: The vision given to the apostle John, at Revelation 12:9, informs us that the "serpent" is Satan the Devil. Evidence indicates that the "seed" of the "woman," long looked for by righteous men, is to be identified with the "seed" of Abraham, Jesus Christ. (Gal. 3:16; Matt. 1:1) The "seed" was to be bruised in the heel by the serpent. Jesus Christ was put to death, a wound that proved not to be permanent, however, for God raised Jesus out of death. But the "seed" is, in turn, to bruise the serpent's head, defeating him permanently.

Who is the "woman" involved in the covenant? Certainly not Eve, who had become God's enemy. In order to defeat, "bring to nothing," the *spirit* creature Satan the Devil, the "seed" would have to be, not human, but spirit. (Heb. 2:14) Jesus at birth was a human Son of God, but at the time of Jesus' baptism God acknowledged him as His Son, sending holy spirit down upon him. Jesus here became the *spirit-begotten* Son of God. (Matt. 3:13-17; John 3:3-5) Later, at his resurrection, he was "made alive in the *spirit*." (1 Pet. 3:18) Who, then, was his "mother," not as the human babe Jesus, but as the spiritual Son of God? The apostle Paul says that Abraham, Sarah, Isaac, Hagar and Ishmael performed a symbolic drama, in which Isaac represented those who had heavenly hopes, as Paul himself did. Paul then states that their "mother" is "the Jerusalem above." Jesus Christ calls these his "brothers," indicating they have the same mother. (Heb. 2:11) This provides a basis for identifying the "woman" of Genesis 3:15 with "the Jerusalem above."—Gal. 4:21-29.

The terms of the promise imply a lapse of time during which the "serpent" would bring forth a "seed," and enmity would develop between the two 'seeds.' Almost 6,000 years have passed since the statement of the promise. Just prior to Christ's thousand-year reign the "serpent" will be hurled into the abyss of inactivity, and following the end of the thousand years he will be annihilated forever. —Rev. 20:1-3, 7-10; Rom. 16:20.

COVENANT WITH NOAH

Jehovah God made a covenant with Noah, who represented his family, with regard to Jehovah's purpose to destroy the wicked world of that day. (Gen. 6:17-21; 2 Pet. 3:6) Noah had begun to have sons after he was 500 years old, in 2470 B.C.E. (Gen. 5:32) At the time God revealed this purpose to Noah, his sons were grown and married. Noah, on his part, was to build the ark and take in his family, animals and food; Jehovah was to preserve flesh on earth, both of man and animals. Noah's obediently keeping the terms of the covenant resulted in Jehovah's preservation of human and animal life. The covenant was completely fulfilled in 2369 B.C.E., after the Flood, when men and animals were again able to live on the ground and to reproduce their kind.—Gen. 8:15-17.

RAINBOW COVENANT

The rainbow covenant was made between Jehovah God and all flesh, as represented by Noah and his family, in November 2369 B.C.E., in the mountains of Ararat. Jehovah stated that he would never again destroy all flesh by means of a flood. The rainbow was then given as a sign of the covenant, which endures as long as mankind lives on earth, that is, forever.—Gen. 9:8-17; Ps. 37:29.

COVENANT WITH ABRAHAM

The covenant with Abraham apparently went into effect when Abram (Abraham) crossed the Euphrates and entered Canaan. The Law covenant was made 430 years later. (Gal. 3:17) Jehovah had spoken to Abraham when he was living in Mesopotamia, in Ur of the Chaldeans, telling him to travel to the country that God would show him. (Acts 7:2, 3; Gen. 11:31; 12:1-3) Exodus 12:40, 41 (*LXX*) tells us that at the end of 430 years of dwelling in Egypt and in the land of Canaan, "on this very day" Israel, who had been in slavery in Egypt, went out. The day they

began their march out of Egypt was Nisan 14, 1513 B.C.E., after celebrating the Passover the night previously. (The same calendar day, for the Jews counted the day as running from evening to evening.) (Ex. 12:2, 6, 7) This would seem to indicate that Abraham entered Canaan on Nisan 14, 1943 B.C.E., and evidently that is when the Abrahamic covenant took effect. God appeared to Abraham again after he had traveled into Canaan as far as Shechem and enlarged on the promise, saying, "To your *seed* I am going to give this land," thereby giving an indication of the connection of this covenant with the promise in Eden, and revealing that the "seed" would take a human course, that is, would run through a human line of descent. (Gen. 12:6, 7) Other enlargements by Jehovah were later expressed, as recorded at Genesis 13:14-17; 15:18; 17:2-8, 19; 22:15-18.

The covenant promises were passed on to Abraham's posterity through Isaac (Gen. 26:2-4) and Jacob. (Gen. 28:13-15; 35:11, 12) The apostle Paul says that Christ (as primary one) and those in union with Christ are the real "seed."—Gal. 3:16, 28, 29.

God revealed the purpose and accomplishments of the Abrahamic covenant, saying that through Abraham the seed of promise would come; this seed would possess the gate of his enemies; Abraham's seed through Isaac would number many, uncountable to man at that time; Abraham's name would be made great; the seed would possess the Promised Land; all families of the earth would bless themselves by means of the seed. (See above texts from Genesis.) There was a literal fulfillment of these things, which were typical of the greater fulfillment through Christ. Paul gives additional information as to the symbolic and prophetic nature of the terms of this covenant when he says that Abraham, Sarah, Isaac, Hagar and Ishmael enacted a symbolic drama.—Gal. 4:21-31.

The Abrahamic covenant is "a covenant to time indefinite." Its terms require that it extend on until the destruction of all God's enemies and the blessing of the families of the earth have been accomplished. —Gen. 17:7; 1 Cor. 15:23-26.

COVENANT OF CIRCUMCISION

The covenant of circumcision was made in 1919 B.C.E., when Abraham was 99 years of age. Jehovah made the covenant with Abraham and his natural seed; all males of the household, including slaves, were to be circumcised; anyone refusing was to be cut off from his people. (Gen. 17:9-14) Later, God stated that the alien resident who desired to eat the passover (one who wished to become a worshiper of Jehovah with Israel) would have to circumcise the males of his household. (Ex. 12:48, 49) Circumcision served as a seal of the righteousness Abraham had by faith while in the uncircumcised state, and as a physical sign of the covenant relationship of Abraham's descendants through Jacob, with Jehovah. (Rom. 4:11, 12) God recognized circumcision until the ending of the Law covenant, in 33 C.E. (Rom. 2:25-28; 1 Cor. 7:19; Acts chap. 15) Even though physical circumcision was carried on under the Law, Jehovah repeatedly showed that he was more concerned with its symbolic significance, counseling Israel to 'circumcise the foreskin of their hearts.'—Deut. 10:16; Lev. 26:41; Jer. 9:26; Acts 7:51.

LAW COVENANT

The Law covenant between Jehovah and the nation of natural Israel was made in the third month after leaving Egypt, in 1513 B.C.E. (Ex. 19:1) It was a national covenant. One born a natural Israelite was, by birth, in the Law covenant, and was thus in this special relationship with Jehovah. The Law was in the form of a code, arranged in an orderly way, its statutes grouped together. The Law, transmitted through angels by the hand of a mediator, Moses, was made operative by a sacrifice of animals at Mount Sinai. (Gal. 3:19; Heb. 2:2; 9:16-20) At that time Moses sprinkled half the blood of the sacrificed animals on the altar, then he read the book of the covenant to the people, who agreed to be obedient. Afterward he sprinkled the blood upon the book and upon the people. (Ex. 24:3-8) Under the Law, a priesthood was established in the house of Aaron, of the family of Kohath of the tribe of Levi. (Num. 3:1-3, 10) The high priesthood passed by descent from Aaron to his sons, Eleazar succeeding Aaron and Phinehas succeeding Eleazar, and so forth. —Num. 20:25-28; Josh. 24:33; Judg. 20:27, 28.

The terms of the Law covenant were that if the Israelites kept the covenant they would be a people for the name of Jehovah, a kingdom of priests and a holy nation, with His blessing (Ex. 19:5, 6; Deut. 28:1-14); if they violated the covenant they would be cursed. (Deut. 28:15-68) Its purposes were: to make transgressions manifest (Gal. 3:19); to lead the Jews to Christ (Gal. 3:24); to serve for a shadow of the good things to come (Heb. 10:1; Col. 2:17); to protect the Jews from false, pagan religion and preserve the true worship of Jehovah; to protect the line of the seed of promise. Added to the covenant with Abraham (Gal. 3:17-19), it organized the natural seed-nation of Abraham through Isaac and Jacob.

The Law covenant extended benefits to others not of natural Israel, for they could become proselytes, getting circumcised, and could receive many of the Law's benefits. (Ex. 12:48, 49) The Law covenant became "obsolete," and was canceled on the basis of Christ's death on the torture stake (Col. 2:14), the new covenant replacing it.—Heb. 7:12; 8:1, 2, 13; 9:15; Acts 2:1-4.

COVENANT WITH THE TRIBE OF LEVI

Jehovah made a covenant with the tribe of Levi, that the entire tribe should be set aside to constitute the tabernacle service organization, including the priesthood. This occurred in the wilderness of Sinai, in 1512 B.C.E. (Ex. 40:2, 12-16; Mal. 2:4) Aaron and his sons, of the family of Kohath, were to be priests, the remaining families of Levi taking care of other duties, such as setting up the tabernacle, moving it, and other matters. (Num. 3:6-13; chap. 4) Later, they served likewise at the temple. (1 Chron. chap. 23) The installation services for the priesthood were carried out Nisan 1-7, 1512 B.C.E., and they began serving on Nisan 8. (Lev. chaps. 8, 9) The Levites had no inheritance in the land, but received tithes from the other tribes, and had enclave cities in which to dwell. (Num. 18:23, 24; Josh. 21:41) On account of Phinehas' zeal for exclusive devotion to Jehovah, God made a covenant of peace with him, a covenant for the priesthood to time indefinite for him and his offspring. (Num. 25:10-13) The covenant with Levi continued in operation until the ending of the Law covenant.—Heb. 7:12.

COVENANT WITH ISRAEL AT MOAB

Just before Israel entered the Promised Land, in 1473 B.C.E., Jehovah made a covenant with natural Israel at Moab. (Deut. 29:1; 1:3) It might be called 'the covenant of the repeated law,' for much of the Law was here repeated by Moses. The purpose of the covenant was to encourage faithfulness to Jehovah and to make adjustments and set forth certain laws necessary for the Israelites as they changed from a life of wandering to a settled life in the land. (Deut. 5:1, 2, 32, 33; 6:1; compare Leviticus 17:3-5 with Deuteronomy 12:15, 21.) This covenant ended with the abolition of the Law covenant, for it was an integral part of the Law.

COVENANT WITH KING DAVID

The covenant with David was made at some time during David's reign in Jerusalem (1070-1037 B.C.E.), the parties being Jehovah and David as representative of his family. (2 Sam. 7:11-16) The terms of this covenant were that a son from David's line would possess the throne forever, and that this son

would build a house for Jehovah's name. God's purpose in this covenant was to provide a kingly dynasty for the Jews and to give Jesus, as David's heir, the legal right to the throne of David, "Jehovah's throne" (1 Chron. 29:23; Luke 1:32), and to provide identification for Jesus as the Messiah. (Ezek. 21:25-27; Matt. 1:6-16; Luke 3:23-31) This covenant included no priesthood; the Levitical priesthood served in conjunction with kings of David's line; priesthood and kingship were strictly separate under the Law. Since Jehovah acknowledges this kingship and works through it forever, the covenant has everlasting duration.—Isa. 9:7; 2 Pet. 1:11.

COVENANT WITH CHRIST TO BE PRIEST ACCORDING TO THE MANNER OF MELCHIZEDEK

This covenant is expressed at Psalm 110:4, and the writer of the Bible book of Hebrews applies it to Christ at Hebrews 7:1-3, 15-17. It is a covenant made by Jehovah with Jesus Christ alone. By Jehovah's oath Jesus Christ, the heavenly Son of God, would be a priest according to the manner of Melchizedek. Melchizedek was king and priest of God on earth. Jesus Christ would hold both offices of King and High Priest, not on earth, but in heaven. He was installed permanently into office after his ascension to heaven. (Heb. 6:20; 7:26, 28; 8:1) The covenant is forever in operation, since Jesus will act under Jehovah's direction as King and High Priest forever. —Heb. 7:3.

NEW COVENANT

Jehovah foretold the new covenant by the prophet Jeremiah in the seventh century B.C.E., stating that it would not be like the Law covenant, which Israel broke. (Jer. 31:31-34) On the night before his death, Nisan 14, 33 C.E., when he established the celebration of the Lord's evening meal, Jesus Christ announced the new covenant, to be validated by his sacrifice. (Luke 22:20) On the fiftieth day from his resurrection and ten days after he had ascended to his Father, he poured out the holy spirit, which he had received from Jehovah, on his disciples gathered in an upper room in Jerusalem.—Acts 2:1-4, 17, 33; 2 Cor. 3:6, 8, 9; Heb. 2:3, 4.

The parties to the new covenant are Jehovah, on one side, and the "Israel of God," the spirit-begotten ones in union with Christ, making up his congregation or body, on the other side. (Heb. 8:10; 12:22-24; Gal. 6:15, 16; 3:26-28; Rom. 2:28, 29) The new covenant is made operative by the shed blood (the sacrifice of the human life) of Jesus Christ. (Matt. 26:28) When one is selected by God for the spiritual or heavenly calling (Heb. 3:1) God brings that one into His covenant over Christ's sacrifice. (Ps. 50:5; Heb. 9:14, 15, 26) Jesus Christ is the Mediator of the new covenant (Heb. 8:6; 9:15) and is the primary Seed of Abraham. (Gal. 3:16) By means of Jesus' mediatorship of the new covenant he assists those in the covenant to become part of the *real* seed of Abraham (Heb. 2:16; Gal. 3:29) through forgiveness of their sins. Jehovah declares them righteous.—Rom. 5:1, 2; 8:33; Heb. 10:16, 17.

These spirit-begotten, anointed brothers of Christ become underpriests of the High Priest, a "royal priesthood." (1 Pet. 2:9; Rev. 5:9, 10; 20:6) These do a priestly work, a "public service" (Phil. 2:17), and are called "ministers of a new covenant." (2 Cor. 3:6) These called ones must follow Christ's steps closely, faithfully, until laying down their lives in death; Jehovah will then make them a kingdom of priests, making them sharers in divine nature, and will reward them with immortality and incorruption as joint heirs in the heavens with Christ. (1 Pet. 2:21; Rom. 6:3, 4; 1 Cor. 15:53; 1 Pet. 1:4; 2 Pet. 1:4) The purpose of the covenant is to take out a people for Jehovah's name as a part of Abraham's "seed." (Acts 15:14) They become the "bride" of Christ, and are the body of persons whom Christ takes into a covenant for the Kingdom, to rule with Him. (John 3:29; 2 Cor. 11:2; Rev. 21:9; Luke 22:29; Rev. 1:4-6; 5:9, 10; 20:6) The purpose of the new covenant requires that it continue in operation until all of the "Israel of God" are resurrected to immortality in the heavens.

JESUS' 'COVENANT FOR A KINGDOM' WITH HIS FOLLOWERS

On the night of Nisan 14, 33 C.E., after celebrating the Lord's evening meal Jesus made this covenant with his faithful apostles. To the eleven faithful apostles he promised that they would sit on thrones. (Luke 22:28-30; compare 2 Timothy 2:12.) Later, he showed that this promise extended to all spirit-begotten 'conquerors.' (Rev. 3:21; see also Revelation 1:4-6; 5:9, 10; 20:6.) On the day of Pentecost he inaugurated this covenant toward them by the anointing with holy spirit of those disciples present in the upper room in Jerusalem. (Acts 2:1-4, 33) Those who would stick with him through trials, dying his kind of death (Phil. 3:10; Col. 1:24) would reign with him, sharing his kingdom rule. The covenant remains operative between Jesus Christ and these associate kings forever.—Rev. 22:5.

VARIOUS OTHER COVENANTS

a. Joshua and the chieftains of Israel made a covenant with the inhabitants of the city of Gibeon to let them live and, though they were cursed Canaanites, whom the Israelites were to destroy, yet a covenant was considered so binding that the Gibeonites were allowed to live, the curse being performed by making them gatherers of wood and drawers of water for the assembly of Israel. (Josh. 9:15, 16, 23-27) b. Joshua, not long before his death, made a covenant with Israel to serve Jehovah. (Josh. 24:25, 26) c. The older men of Gilead made a covenant with Jephthah at Mizpah to make him head over the inhabitants of Gilead if Jehovah gave him victory over the Ammonites. (Judg. 11:8-11) d. Covenant between Jonathan and David. (1 Sam. 18:3; 23:18) e. Jehoiada the priest with the chiefs of the Carian bodyguard and of the runners. (2 Ki. 11:4; 2 Chron. 23:1-3) f. Covenant of Israel with Jehovah to put away foreign wives. (Ezra 10:3) g. Jehovah to give his servant as a covenant of (for) the people. (Isa. 42:6; 49:8) h. David with all the older men of Israel, at Hebron. (1 Chron. 11:3) i. A covenant of the people, during Asa's reign, to search for Jehovah with all their heart and soul. (2 Chron. 15:12) j. Josiah with Jehovah to keep Jehovah's commandments, according to the Law. (2 Chron. 34:31) k. Jehovah spoke of the "braggarts" who ruled Jerusalem as erroneously thinking they were safe in a "covenant with Death."—Isa. 28:14, 15, 18.

COW. The cow filled an important role in the economy of the Israelites. Besides serving as a draft animal, the cow was valued for its production of milk, from which other common items of diet were prepared, including cheese, butter and buttermilk. (Num. 19:2; Isa. 7:21, 22) Also, the hide could be used in making a variety of leather goods.

Cows or heifers were at times sacrificed. (Gen. 15:9; 1 Sam. 6:14; 16:2) The ashes of an entire red cow, burned outside the camp, came to be an ingredient in Israel's "water for cleansing." (Num. 19:2, 6, 9) In the case of an unsolved murder, the representative older men of the town nearest the slain one were required to kill a young cow in an uncultivated torrent valley and then wash their hands over the carcass while testifying to their innocence of the crime.—Deut. 21:1-9.

In the Scriptures numerous illustrative uses of the cow or heifer may be noted. The seven fat-fleshed and seven thin-fleshed cows of Pharaoh's dream were explained as referring to seven years of plenty to be followed by seven years of famine. (Gen. 41:26,

27) Samson spoke of his betrothed as his young cow, with which the thirty groomsmen had plowed in order to arrive at the solution to his riddle.—Judg. 14:11, 12, 18.

The fraudulent, oppressive, luxury-loving despoilers dwelling in Samaria are referred to as "cows of Bashan." (Amos 3:15; 4:1) Ephraim is likened to a "trained heifer loving to thresh." (Hos. 10:11) This comparison takes on added meaning when considering that the animals doing the threshing were not muzzled and, therefore, could eat of the grain, thus receiving direct and immediate benefits from their labor. (Deut. 25:4) Because of becoming fat as a result of God's blessing, Israel "kicked," rebelled against Jehovah (Deut. 32:12-15), and is, therefore, appropriately referred to as a stubborn cow, one that is unwilling to bear the yoke. (Hos. 4:16) Egypt is compared to a pretty heifer that would come to disaster at the hand of the Babylonians. (Jer. 46:20, 21, 26) The Babylonians, in their pillaging 'God's inheritance,' Judah, are likened to a frisky heifer pawing in the tender grass.—Jer. 50:11.

In prophecy the peaceful conditions that result from the reign of the Messiah, Christ Jesus, are appropriately represented by amicable relations between the relatively harmless cow and the rapacious bear.—Isa. 11:7; see BULL; CALF.

COZBI (Coz'bi) [voluptuousness]. Daughter of Zur, a Midianite chieftain. At the time 24,000 Israelites died for immorality in connection with Baal of Peor, Cozbi was killed along with the Simeonite Zimri, who had brought her into his tent, by having her genital parts pierced through by Phinehas. (Num. 25:1, 6-9, 15, 18) Shortly afterward Cozbi's father was also killed.—Num. 31:7.

COZEBA (Co·ze'ba). A site in Judah where descendants of Shelah the son of Judah resided. (1 Chron. 4:21, 22) Most authorities consider Cozeba to be the same as Achzib ("Chezib" in some versions) mentioned at Genesis 38:5 and Joshua 15:44, and on this basis it is tentatively identified with Tell el-Beida, somewhat less than sixteen miles (25.7 kilometers) SW of Bethlehem between the suggested locations of Adullam and Lachish. The men of Cozeba are apparently included in the expression "they were the potters."—1 Chron. 4:23; see ACHZIB No. 1.

CRAFTSMAN. One skilled in a manual trade or art. The Hebrew word *hha·rash'* is most frequently translated *(NW)* by the general term "craftsman," but when it occurs along with some particular material, the phrase is rendered more specifically, for example, "wood-and-metal worker" (Deut. 27:15), "workers in wood and workers in stone" (2 Sam. 5:11), "carver of iron," "wood carver" (Isa. 44:12, 13), also as "smith" (1 Sam. 13:19) and "manufacturers." (Isa. 45:16) Further illustrating the many specialties that come under the designation "craftsmanship" is the description of Bezalel who, along with Oholiab, was a worker with metals, precious stones, wood, a weaver and dyer, skilled "in every sort of craftsmanship." —Ex. 35:30-35; see also 2 Kings 12:11, 12.

Many crafts, such as toolmaking, carpentry, brickmaking, spinning, weaving, textile finishing, making pottery and jewelry, to mention a few, were at one time simple household duties performed by ordinary men or women. Settled communal living, however, with emphasis on developing higher skills, brought about specialization. Even before the Flood certain men were known as specialized craftsmen. (Gen. 4:21, 22) Nebuchadnezzar took the craftsmen along with the princes and military engineers captive to Babylon in 617 B.C.E., the second time he came against Jerusalem. (2 Ki. 24:14, 16; Jer. 24:1; 29:2) In some towns craftsmen of a particular trade lived together in the same section where they eventually associated together in guilds, and became known by their occupation and exercised great influence in the affairs of the town. (Neh. 3:8, 31, 32; 11:35; Jer. 37:21; Acts 19:24-41) Details of how these specialized craftsmen carried on their work are not too well preserved, except those writings and artworks that come from Egypt and which vividly describe and illustrate the various craftsmen at work.

The prohibition against idolatry incorporated into the law of Moses kept the Jews from much of the then-common art of making figurines and the like as objects of devotion. (Ex. 20:4; Deut. 4:15-18; 27:15) Indeed, image worship and the development of art and carving grew side by side in nations such as Assyria and Babylonia. (Ps. 115:2, 4-8; Isa. 40:19, 20; 44:11-20; 46:1, 6, 7; Jer. 10:2-5) Demetrius and his fellow craftsmen in Ephesus made a living by manufacturing silver shrines of Artemis.—Acts 19: 24-27.

For detailed considerations of the various crafts themselves, see the individual subjects such as CARPENTER; CARVING; DYES, DYEING; MASON; METALWORKER; POTTER; TANNER and others.

CRAG. See ROCK.

CREATION. The act of creating or causing the existence of someone or something, or the state or fact of having been created or brought into existence.

Throughout the Scriptures Jehovah God is identified as the Creator. He is "the Creator of the heavens, . . . the Former of the earth and the Maker of it." (Isa. 45:18) He is "the Former of the mountains and the Creator of the wind" (Amos 4:13), and is "the One who made the heaven and the earth and the sea and all the things in them." (Acts 4:24; 14:15; 17:24) "God . . . created all things." (Eph. 3:9) Jesus Christ recognized Jehovah as the One who created humans, making them male and female. (Matt. 19:4; Mark 10:6) Hence, Jehovah is fittingly and uniquely called "the Creator."—Isa. 40:28.

It is because of God's will that all things "existed and were created." (Rev. 4:11) Jehovah, who has existed for all time, was alone before creation had a beginning.—Ps. 90:1, 2; 1 Tim. 1:17.

While Jehovah, who is a Spirit (John 4:24; 2 Cor. 3:17), has always existed, the matter of which the universe is made is not eternal. Hence, when creating the literal heavens and earth, Jehovah did not use preexistent material. This is clear from Genesis 1:1, which says: "In the beginning God created the heavens and the earth." If matter had always existed, it would have been inappropriate to use the term "beginning" with reference to material things. However, after creating the earth, God did form "from the ground every wild beast of the field and every flying creature of the heavens." (Gen. 2:19) He also formed man "out of dust from the ground," blowing into his nostrils the breath of life so that the man became a living soul.—Gen. 2:7.

Appropriately Psalm 33:6 says: "By the word of Jehovah the heavens themselves were made, and by the spirit of his mouth all their army." While the earth was yet "formless and waste" with "darkness upon the surface of the watery deep," it was God's active force that was moving to and fro over the surface of the waters. (Gen. 1:2) Thus, God used his active force or "spirit" (Heb., *ru'ahh*) to accomplish his creative purpose. The things he has created testify not only to his power but to his Godship. (Jer. 10:12; Rom. 1:19, 20) And, as Jehovah "is a God, not of disorder, but of peace" (1 Cor. 14:33), orderliness, rather than chaos or chance, marks his creative work. Jehovah reminded Job that He had taken specific steps in founding the earth and barricading the sea and indicated that there exist "statutes of the heavens." (Job 38:1, 4-11, 31-33) Furthermore, God's creative and other works are perfect.—Deut. 32:4; Eccl. 3:14.

Jehovah's first creation was his "only-begotten Son" (John 3:16), "the beginning of the creation by God." (Rev. 3:14) This one, "the first-born of all creation,"

was used by Jehovah in creating all other things, those in the heavens and those upon the earth, "the things visible and the things invisible." (Col. 1:15-17) John's inspired testimony concerning this Son, the Word, is that "all things came into existence through him, and apart from him not even one thing came into existence," and the apostle identifies the Word as Jesus Christ, who had become flesh. (John 1:1-4, 10, 14, 17) As wisdom personified, this One is represented as saying, "Jehovah himself produced me as the beginning of his way," and tells of his association with God the Creator as Jehovah's "master worker." (Prov. 8:12, 22-31) In view of the close association of Jehovah and his only-begotten Son in creative activity and because that Son is "the image of the invisible God" (Col. 1:15; 2 Cor. 4:4), it was evidently to His only-begotten Son and master worker that Jehovah spoke in saying, "Let us make man in our image."—Gen. 1:26.

After creating his only-begotten Son, Jehovah used him in bringing the heavenly angels into existence. This preceded the founding of the earth, as Jehovah revealed when questioning Job and asking him: "Where did you happen to be when I founded the earth . . . when the morning stars joyfully cried out together, and all the sons of God began shouting in applause?" (Job 38:4-7) It was after the creation of these heavenly spirit creatures that the material heavens and earth and all elements were made or brought into existence. And, since Jehovah is the one primarily responsible for all this creative work, it is ascribed to him.—Neh. 9:6; Ps. 136:1, 5-9.

The Scriptures, in stating, "In the beginning God created the heavens and the earth" (Gen. 1:1), leave matters indefinite as to time. Their reference to "the beginning" is therefore unassailable, regardless of the age scientists may seek to attach to the earthly globe and to the various planets and other heavenly bodies. The actual time of creation of the material heavens and earth may have been billions of years ago.

FURTHER CREATIVE ACTIVITIES INVOLVING THE EARTH

Genesis, chapter one through chapter two, verse three, after telling about the creation of the material heavens and earth (1:1, 2), provides an outline of further creative activities on the earth. Chapter two of Genesis, from verse five onward, is a parallel account that supplies details not furnished in the broad outline found in Genesis 1:1–2:3. The inspired Record tells of six creative periods called "days," and of a seventh period or "seventh day" in which time God desisted from earthly creative works and proceeded to rest. (Gen. 2:1-3) While the Genesis account of creative activity relating to the earth does not set forth detailed botanical and zoological distinctions such as those current today, the terms employed therein adequately cover the major divisions of life and show that these were created and made so that they reproduce only according to their respective "kinds."—Gen. 1:11, 12, 21, 24, 25; see KIND.

The following chart may make it easier to grasp God's creative activities during the six "days" outlined in Genesis.

EARTHLY CREATIVE WORKS OF JEHOVAH

Day No.	*Creative Works*	*Texts*
1	Light; division between day and night	Gen. 1:3-5
2	Expanse, a division between waters on earth and watery canopy above	Gen. 1:6-8
3	Dry land; vegetation	Gen. 1:9-13
4	Heavenly luminaries become discernible from earth	Gen. 1:14-19
5	Marine souls and flying creatures	Gen. 1:20-23
6	Land animals; man	Gen. 1:24-31

Genesis 1:1, 2 relates to a time before the six "days" outlined above. When these "days" commenced, the sun, moon and stars were already in existence, their creation being referred to at Genesis 1:1. However, prior to these six "days" of creative activity "the earth proved to be formless and waste and there was darkness upon the surface of the watery deep." (Gen. 1:2) Just what caused this "darkness" and what process resulted in the "watery deep" covering the earthly globe the Bible does not say. But such circumstances were in accord with the divine will for that time. (Isa. 45:6, 7) Nonetheless, on Day One the obstruction causing the darkness, or the darkness itself, was dispelled when God proceeded to say: "Let light come to be." In response to his words, "then there came to be light," which God saw to be good. The source of this light evidently was the sun, already in existence, but now that light could reach earth's vicinity. God brought about a division between the light and the darkness, calling the light Day and the darkness Night. This indicates that the earth was rotating on its axis as it revolved around the sun, so that its hemispheres, eastern and western, could enjoy periods of light and darkness. —Gen. 1:3, 4.

On Day Two God made an expanse by causing a division to occur "between the waters and the waters." Some waters remained on the earth, but a great amount of water was raised high above the surface of the earth, and in between these two there came to be an expanse. God called the expanse Heaven, but this was with relation to the earth, as the waters suspended above the expanse are not said to have enclosed stars or other bodies of the outer heavens. —Gen. 1:6-8; see EXPANSE.

On Day Three by God's miracle-working power the waters on the earth were brought together and dry land appeared, God calling it Earth. It was also on this day that, through no chance factors or evolutionary processes, God acted to superimpose the life principle upon atoms of matter, so that grass, vegetation and fruit trees were brought into existence or created. Each of these three general divisions was capable of reproducing according to its "kind."—Gen. 1:9-13.

The divine will concerning luminaries was accomplished on Day Four, it being stated: "God proceeded to make the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. Thus God put them in the expanse of the heavens to shine upon the earth, and to dominate by day and by night and to make a division between the light and the darkness." (Gen. 1:16-18) In view of the description of these luminaries, the greater luminary was quite apparently the sun and the lesser luminary the moon, though the sun and moon are not specifically named in the Bible until after its account of the Flood of Noah's day.—Gen. 15:12; 37:9.

It is noteworthy that at Genesis 1:16 the Hebrew verb *ba·ra'*, meaning "create," is not used. Instead, the Hebrew verb *'a·sah'*, meaning "make," is employed. Since the sun, moon and stars are included in the "heavens" mentioned in Genesis 1:1, they were created long before Day Four. On the fourth day God proceeded to "make" these celestial bodies occupy a new relationship toward earth's surface and the expanse above it. When it is said, "God put them in the expanse of the heavens to shine upon the earth," this seems to indicate that they now became discernible through the water canopy surrounding the earth, as though they were in the expanse. Perhaps because the atmosphere in the expanse had cleared of murkiness, their light reached the earth's surface. Also, the luminaries were to "serve as signs and for seasons and for days and years," thus later providing guidance for man in various ways.—Gen. 1:14.

Day Five was marked by the creation of the first conscious life on earth. Not just *one* creature purposed by God to evolve into other forms, but literally

swarms of living souls were then brought forth by divine power. It is stated: "God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind." Pleased with what He had produced, God blessed them and, in effect, told them to "become many," which was possible, for these creatures of many different family kinds were divinely endowed with the ability to reproduce "according to their kinds."—Gen. 1:20-23.

On Day Six "God proceeded to make the wild beast of the earth according to its kind and the domestic animal according to its kind and every moving animal of the ground according to its kind," such work being good, as were all of God's previous creative works.—Gen. 1:24, 25.

Toward the end of the sixth day of creative activity, God brought into existence an entirely new kind of creature, superior to the animals even though lower than the angels. This was man, created in God's image and after his likeness. While Genesis 1:27 briefly states concerning humankind "male and female he [God] created them," the parallel account at Genesis 2:7-9 shows that Jehovah God formed man out of the dust of the ground, blew into his nostrils the breath of life, and the man came to be a living soul, for whom a paradise home and food were provided. In this case Jehovah used the elements of the earth in creative work and then, having formed man, He created the female of humankind using one of the man Adam's ribs as a base. (Gen. 2:18-25) With the creation of the woman, man was complete as a "kind."—Gen. 5:1, 2.

God then blessed mankind, telling the first man and his wife: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." (Gen. 1:28; compare Psalm 8:4-8.) For humankind and other earthly creatures, God made adequate provision by giving them "all green vegetation for food." Reporting on the results of such creative work, the inspired Record states: "After that God saw everything he had made and, look! it was very good." (Gen. 1:29-31) The sixth day having come to its successful conclusion and God having completed this creative work, "he proceeded to rest on the seventh day from all his work that he had made."—Gen. 2:1-3.

Concluding the review of accomplishments on each of the six days of creative activity is the statement, "And there came to be evening and there came to be morning," a first, second, third day, and so forth. (Gen. 1:5, 8, 13, 19, 23, 31) Since the length of each creative day exceeded twenty-four hours (as will be discussed hereinafter), this expression does not apply to literal night and day but is figurative. During the evening period things would be indistinct; but in the morning they would become clearly discernible. During the "evening" of each creative period or "day" God's purpose for that day, though fully known to Him, would be indistinct to any angelic observers. However, when the "morning" arrived there would be full light as to what God had purposed for that day, it having been accomplished by that time.—Compare Proverbs 4:18.

LENGTH OF CREATIVE DAYS

The Bible does not specify the length of each of the creative periods. Yet all six of them have ended, it being said with respect to the sixth day (as in the case of each of the preceding five days): "And there came to be evening and there came to be morning, a sixth day." (Gen. 1:31) However, this statement is not made regarding the seventh day, on which God proceeded to rest, indicating that it continued. (Gen. 2:1-3) Also, more than 4,000 years after the seventh day or God's rest day commenced, Paul indicated that it was still in progress. At Hebrews 4:1-11 he referred to the earlier words of David and also urged: "Let us therefore do our utmost to enter into that rest." By the apostle's time, the seventh day had been continuing for thousands of years, and had not yet ended. The thousand-year reign of Jesus Christ, who is Scripturally identified as "Lord of the sabbath" (Matt. 12:8), is evidently part of the great sabbath, God's rest day. (Rev. 20:1-6) This would indicate the passing of thousands of years from the commencement of God's rest day to its end. The week of days set forth at Genesis 1:3 to 2:3, the last of which is a sabbath, seems to parallel the week into which the Israelites divided their time, observing a sabbath on the seventh day thereof, in keeping with the divine will. And, as the week of the Israelites was composed of seven individual days of equal length, it may reasonably be concluded that each of the six creative periods or days was the same length as the seventh day or God's great rest day.—Ex. 20:8-11.

That a day can be longer than twenty-four hours is indicated by Genesis 2:4, which speaks, in part, of "the day that Jehovah God made earth and heaven." Also indicative of this is Peter's inspired observation that "one day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8) Ascribing not just twenty-four hours but a longer period of time, thousands of years, to each of the creative days better harmonizes with the geological evidence found in the earth itself.

MAN LEARNS FROM CREATED THINGS

There are many evidences to prove that men of science have actually learned much by observing and studying creatures. In this way modern-day man has been able to solve complex problems associated with the development and use of certain devices. Frequently, though, man is completely at a loss to reproduce by technical means the characteristics inherent in creatures. For instance, a bird known as the Tasmanian shearwater yearly circles the Pacific, flying across Japan and the Aleutians and returning to its home nest the same week every year. Man would like to know how birds can fly great distances over unfamiliar terrain and unerringly return to familiar surroundings. Such a navigational system would be of immense value to fog-bound ships and those in waters where no navigational guide exists.

With keen interest scientists have observed the speed attainable by the dolphin. It seems that this creature's elastic, ducted, hydraulic skin prevents eddies of turbulence from forming and growing in intensity as they would if its skin were rigid. The creature's skin, having such elasticity, "gives" where an eddy forms, quashing the turbulence and allowing the dolphin to attain great speed. Also, built-in sonic devices enable owls, bats and porpoises to navigate with an effectiveness that far outreaches that of devices man can construct. Illustrations of this kind are numerous, attesting to the supreme wisdom of the Creator, Jehovah God.

NOT BORROWED FROM PAGAN CONCEPTS

Some persons seek to associate the Biblical account of creation with mythological pagan accounts, such as the well-known Babylonian Creation Epic. Actually, there were various creation stories in ancient Babylon, but the one that has become best known is a myth having to do with Marduk, Babylon's national god. Briefly, the story tells of the existence of the goddess Tiamat and the god Apsu, who became the parents of other deities. The activities of these gods became so distressing to Apsu that he determined to destroy them. However, Apsu was killed by one of these gods, Ea, and when Tiamat sought to avenge Apsu, she was killed by Ea's son Marduk, who then split her body, using half of it to form the sky and the other half in connection with the earth's establishment. Marduk's subsequent acts included creating

mankind (with Ea's aid), using the blood of another god, Kingu, the director of Tiamat's hosts.

In his book *Creation Revealed in Six Days*, P. J. Wiseman points out that, when the Babylonian creation tablets were first discovered, some scholars expected further discovery and research to show that there was a correspondency between them and the Genesis account of creation. Some thought that it would become apparent that the Genesis account was borrowed from the Babylonian. However, further discovery and research have merely made apparent the great gulf between the two accounts. They do not parallel each other. Wiseman quotes *The Babylonian Legends of the Creation and the Fight between Bel and the Dragon*, issued by the Trustees of the British Museum, who hold that "the fundamental conceptions of the Babylonian and Hebrew accounts are essentially different." He also cites the words of Sir Ernest Budge, who stated: "It must be pointed out that there is no evidence at all that the two accounts of the creation, which are given in the early chapters of Genesis, are derived from the seven tablets." (See *Babylonian Life and History*, page 85.) Then Wiseman himself observes: "It is more than a pity that many theologians, instead of keeping abreast with modern archaeological research, continue to repeat the now disproved theory of Hebrew 'borrowings' from Babylonian sources."—*Creation Revealed in Six Days*, London, 1948, p. 58.

While some have pointed to what seemed to them to be similarities between the Babylonian epic and the Genesis account of creation, it is readily apparent from the preceding consideration of the Biblical creation narrative and the foregoing epitome of the Babylonian myth that they are not really similar. Therefore, a detailed analysis of them side by side is unnecessary. However, in considering seeming similarities and differences (such as the order of events) in these accounts, Professor George A. Barton observed in his book *Archæology and the Bible:* "A more important difference lies in the religious conceptions of the two. The Babylonian poem is mythological and polytheistic. Its conception of deity is by no means exalted. Its gods love and hate, they scheme and plot, fight and destroy. Marduk, the champion, conquers only after a fierce struggle, which taxes his powers to the utmost. Genesis, on the other hand, reflects the most exalted monotheism. God is so thoroughly the master of all the elements of the universe, that they obey his slightest word. He controls all without effort. He speaks and it is done. Granting, as most scholars do, that there is a connection between the two narratives, there is no better measure of the inspiration of the Biblical account than to put it side by side with the Babylonian. As we read the chapter in Genesis today, it still reveals to us the majesty and power of the one God, and creates in modern man, as it did in the ancient Hebrew, a worshipful attitude toward the Creator."—Fifth printing of seventh edition, July, 1949, pp. 297, 298.

Regarding ancient creation myths in general, it has been stated: "No myth has yet been found which explicitly refers to the creation of the universe, and those concerned with the organization of the universe and its cultural processes, the creation of man and the establishment of civilization are marked by polytheism and the struggles of deities for supremacy in marked contrast to the Hebrew monotheism of Gn. i, ii."—*The New Bible Dictionary*, J. D. Douglas, Organizing Editor, p. 272.

The "history of the heavens and the earth in the time of their being created" (Gen. 2:4) preceded any Sumerian, Assyrian, Babylonian or other mythological stories relating to creation. The account preserved in the Scriptures was written down and originally possessed by Adam. By means of preservation by faithful patriarchs of ancient times it came into the possession of Moses, who, under divine inspiration, used it when compiling Genesis. This being an account possessed by the first man long before the confusion of the language of mankind (Gen. 11:1-9), it could not have been borrowed from mythological tales developed by later peoples. Nations such as Assyria and Babylon did not even come into existence until after the flood of Noah's day (hence not until after 2370 B.C.E.). Of course, it is not surprising that various peoples should endeavor to account for creation in some way, ascribing certain creative activities to their deities. However, the time element alone is sufficient to show reasonable persons that the truthful Genesis account of creation was not based on legendary stories contrived at a later date, partially, perhaps, on the basis of traditions passed on from generation to generation that bore some resemblance to what ancient patriarchs had learned about creative activities involving the earth.

So, peoples of antiquity had their mythological stories about creation and humankind and doubtless often stood in awe when contemplating such things. Modern-day man studies his own biological nature, observes the animal creation and thus learns much, being moved with wonder at the way he is made and such things as the unerring accuracy with which birds migrate to and from distant points. Thinking persons agree with David's sentiments: "I shall laud you [Jehovah] because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." (Ps. 139:14) Yet despite man's advancing knowledge about created things, he cannot fully comprehend the creative works of Jehovah. (Eccl. 3:11) For instance, man is "not aware of what is the way of the spirit in the bones in the belly of her that is pregnant"; he does not know "the work of the true God, who does all things." (Eccl. 11:5) Thus, the congregator also fittingly declared: "I saw all the work of the true God, how mankind are not able to find out the work that has been done under the sun; however much mankind keep working hard to seek, yet they do not find out. And even if they should say that they are wise enough to know, they would be unable to find out." —Eccl. 8:17.

THE "NEW CREATION"

After the sixth creative period or "day" Jehovah ceased from earthly creative work. (Gen. 2:2) But that does not mean that God's activity having to do with the invisible realm came to an end, for Jesus said: "My Father has kept working until now, and I keep working." (John 5:17) During His rest day or sabbath, Jehovah has worked in spiritual ways, as indicated by Paul's words: "Consequently if anyone is in union with Christ, he is a new creation; the old things passed away, look! new things have come into existence." (2 Cor. 5:17) Before speaking of "a new creation," the apostle mentioned the dissolving of "our earthly house," pointed out that anointed Christians would have "a building from God, a house not made with hands, everlasting in the heavens," and showed that God had given such ones "the token of what is to come, that is, the spirit." (2 Cor. 5:1-5) Paul also showed that Christ died for them and was raised up, and stated: "Even if we have known Christ according to the flesh, certainly we now know him so no more." (2 Cor. 5:14-16) So the apostle was discussing those who, like himself, had a heavenly hope.

A plant that rises from a seed in the ground is a new body differing from the seed itself in appearance. Similarly, those resurrected to heavenly life have a resurrected body that differs from the fleshly body planted in death. Each one of them, already called a "new creation" in union with Christ, is resurrected as a new creature with a spirit body in the heavenly realm. Such a "called and chosen and faithful" one takes a position with Jesus Christ as an associate ruler with him in the heavenly kingdom for the blessing of obedient mankind.—Rev. 17:14; 20:4-6; 1 Cor. 15:35-57; see RESURRECTION.

Great blessings under Kingdom rule are assured to obedient mankind due to Jehovah's promise: "For here I am creating new heavens and a new earth; and the former things will not be called to mind, neither will they come up into the heart." (Isa. 65:17-25) In that system of things promised and created by God "righteousness is to dwell." (2 Pet. 3:13) The certainty of its establishment is emphasized by John's apocalyptic vision and his statement: "I *saw* a new heaven and a new earth." —Rev. 21:1-5.

CREEPING THING [Heb., *re'mes;* Gr., *her·pe·ton'*]. The verbal root of the Hebrew term means "to creep" or "to move about." The Hebrew and Aramaic lexicon of Koehler and Baumgartner suggests that the term indicates a rather aimless movement. (*Lexicon in Veteris Testamenti Libros,* p. 895; compare Habakkuk 1:14.) The noun *re'mes* appears to embrace a broad variety of living creatures and, in its usage in the different texts, generally distinguishes such "moving animals" from the wild and domestic beasts, the birds and the fish. (Gen. 1:24, 25; 6:7, 20; 7:14, 23; 8:17, 19; 9:3; Ezek. 8:10; 38:20) This would allow for its including reptilic and other forms of animal life not within those other more prominent categories. It can apply not only to land creatures but also to aquatic creatures.—Ps. 104:25.

Among wise King Solomon's three thousand proverbs were some about "the beasts and about the flying creatures and about the moving things and about the fishes." (1 Ki. 4:33; compare Proverbs 30:19, 24-28.) Hosea 2:18 describes a covenant made with the wild beast, flying creature and the creeping thing of the ground, and Psalm 148:10 includes them among the creatures serving to their Creator's praise.

The Greek *her·pe·ton'* corresponds closely to the Hebrew *re'mes,* being used frequently with reference to reptiles. It is used with regard to the vision Peter had at Joppa (Acts 10:12; 11:6), by Paul in discussing man's idolatry (Rom. 1:23), and by James as to creatures being tamable by man.—Jas. 3:7.

CRESCENS (Cres'cens) [increasing]. One mentioned by Paul in his second letter to Timothy as having gone to Galatia.—2 Tim. 4:10.

CRETE, CRETANS. The fifth-largest island of the Mediterranean and its inhabitants. The island measures some 160 miles (257.4 kilometers) long and varies in breadth from seven and a half to thirty-six miles (12.1 to 57.9 kilometers). Crete lies at the southern end of the Aegean Sea about sixty-five miles (104.6 kilometers) SE of Greece, about twice that distance from Asia Minor, and nearly three times that distance from the North African coast. Casos, Carpathos and Rhodes form a chain of smaller islands connecting Crete with the SW corner of Asia Minor. Mountains, some covered with snow during part of the year, run the full length of the narrow island. Near the center of Crete, Mount Ida rises 8,058 feet (2,456 meters) above sea level. The N coast has some good harbors, but the southern coastline is more regular and along much of it the mountains drop off steeply to the sea. So, the S coast provides few favorable harboring sites, as indicated in the account of Paul's voyage to Rome, considered later.

The climate of Crete is quite mild and, despite the generally rugged terrain, there are some fertile valleys, upland basins and low-lying plains where wheat, barley, olives and grapevines could be cultivated in ancient times and where flocks of sheep and goats were pastured. Crete's woodlands were anciently renowned, but the once abundant stands of cypress and other trees are now vastly reduced.

Crete is generally accepted to be the "Caphtor" referred to in the Hebrew Scriptures, and hence the place from which the Philistines migrated to Canaan. (Jer. 47:4; Amos 9:7) Some scholars also connect the "Cherethites" with the Cretans; the *Septuagint Version* reads "Cretans" instead of "Cherethites" at both Ezekiel 25:15-17 and Zephaniah 2:5-7. (See CHERETHITES.) If the identification of Caphtor with Crete is accepted, as seems reasonable, then the early inhabitants of the island were descendants of Mizraim, whose name is Biblically equivalent to Egypt. —Gen. 10:13, 14.

HISTORY

Little is known definitely of the history of the early Cretans. Tablets found in Crete consist primarily of palace inventories and similar records but provide no history. While many historians suggest an initial migration to Crete from the S coast of Asia Minor, there is also some evidence indicating that early immigrants arrived there from Egypt, perhaps at the time of the claimed unification of Egypt under Menes. Archaeological excavations reveal objects imported from Egypt throughout the early period of Cretan civilization. During the first half of the second millennium B.C.E. the Cretans apparently were carrying on regular maritime trade, not only with Egypt, some 300 miles (482.7 kilometers) to the SE, but also with the Syrian coast and with the islands and coastlands of the Aegean.

The language spoken by the original people of Crete is unknown. Similar to the Egyptians, the Cretans had a hieroglyphic system of writing but, unlike the Egyptian, the earliest forms have not yet been deciphered. A later type of hieroglyphic script is believed to have been adapted for Greek, perhaps due to increased association with or infiltration by Greek-speaking people, particularly the Mycenaeans (of the eastern part of the Peloponnesus).

Buildings and art

Because Greek writers such as Homer, Herodotus and Aristotle referred to a Cretan king named Minos, modern historians have given the name "Minoan" to the early civilization of Crete, dividing up the periods of its history on the basis of pottery finds and connections with Egypt. The civilization the Cretans developed was very distinctive from those of Mesopotamia and Egypt but equally resplendent. Archaeologists have unearthed the capital city of Knossos with its splendid palace remains. The 200-room palace was apparently multistoried, its architecture surpassing that of the Mesopotamian emperors. Towns excavated, such as Knossos, Phaestus, and Hagia Triada, gave evidence of well-kept streets, ample water supply, with royal buildings and larger homes even having baths and toilet facilities equipped with drainage and sewage disposal. Evidently due to the strength of the Cretan fleet and the skill of its mariners, the people of the island's ancient capital felt no need to build protective walls against invaders.

Vividly colored wall paintings in the richly decorated royal buildings depict clean-shaven men wearing patterned loincloths and elegantly dressed women dressed in narrow-waisted, flaring skirts, tight bodices with bared breasts, elaborate coiffures, and large conical hats. The Cretan religion clearly placed emphasis on the female element with a Mother Goddess receiving greatest prominence. As with other fertility religions, the serpent is regularly present in the representations of the goddess, either held in her hands or coiled around her body. A minor male deity is usually associated with her, perhaps in the mother-son relationship frequently found in this type of cult. At Knossos a marble cross was found, the cross likewise being an ancient sex symbol. Fresco paintings, bronzework and ivory carvings also show a daring sport or religious ritual in which young men and women do a somersault via the horns and back of a charging bull.

Ancient civilization disappears

A wholesale destruction of uncertain causes seems to have struck the cities of Crete about the middle of the second millennium B.C.E. The island is thought

to have been dominated by Mycenaean or Dorian Greeks thereafter, and the ancient civilization disappeared from view toward the last centuries of the second millennium. While many scholars suggest that the Philistine emigration took place about the time of the destruction of Cretan cities, the Bible record shows that they entered the land of Canaan at a much earlier date.

During the first millennium B.C.E. Crete came finally under Greek domination. It is given little importance in the "Classical period," being renowned at that time only for the exporting of expert archers as mercenaries. By the second century B.C.E. the island had become a center and hideout for pirates who preyed on Mediterranean shipping. Then, in 67 B.C.E. Pompey subdued Crete and it was made a Roman province together with Cyrene in North Africa.

PAUL'S ACTIVITY THERE

Cretan Jews and/or proselytes were among those in Jerusalem on Pentecost of 33 C.E. (Acts 2:5, 11) Perhaps as a result of this, Christianity was introduced into Crete.

The apostle Paul, on his way to Rome for trial, passed by Crete aboard a grain ship of Alexandria, about the fall of the year 58 C.E. The ship, with 276 passengers on board, "sailed under the shelter of Crete," that is along the southern leeward side of the island where the ship was protected from the adverse northwesterly winds. From Salmone on the E coast



of Crete, the ship worked its way slowly westward until reaching Fair Havens, a small bay providing anchorage at a point just before the southern coastline makes a sharp turn to the N. Here, contrary to Paul's counsel, the decision was made to try to reach Phoenix, another harbor some forty miles (64.4 kilometers) farther up the coast. Rounding Cape Littinos (Matala), the ship "began coasting inshore" when a tempestuous E-NE wind, suddenly sweeping down from the mountainous heights, struck the ship, forcing it to heave to and run before the wind. From here the boat was driven past the island of Cauda, some thirty-five miles (56.3 kilometers) from Fair Havens.—Acts 27:6-16, 37, 38.

The evidence is that, following his two years of imprisonment in Rome, Paul visited Crete and engaged in Christian activity there during the final period of his ministry. On departing, he assigned Titus to remain in Crete to correct certain conditions among the congregations, making appointments of older men "in city after city." (Titus 1:5) Later, when discussing congregational problems in a letter to Titus, Paul quoted the words of a Cretan prophet to the effect that "Cretans are always liars, injurious wild beasts, unemployed gluttons." (Titus 1:10-12) These words are thought to proceed from Epimenides, a Cretan poet of the sixth century B.C.E. This estimate of the ancient Cretans was shared by the Greeks, among whom the name Cretan became synonymous with lying.

CRICKET [*hhar·gol'*]. A kind of leaping insect related to the grasshopper, though differing from the latter in that it has prominent feelers at the tip of its abdomen. Both the house cricket and the field cricket are to be found in Bible lands. Sole mention is made of this insect at Leviticus 11:22, where it is listed as being clean for food.

A number of Bible translations (*AV; Yg*) render the Hebrew term *hhar·gol'* as "beetle," the most typical species of which creep rather than jump. But it is generally agreed that the Hebrew word refers to a kind of leaping insect, as indicated by its being listed along with the locust. There is uncertainty, though, as to the exact leaping insect meant. Translators have variously rendered *hhar·gol'* as "dropping locust" (*Mo*); "flying locust" (*AT*) and "cricket" (*AS; NW; RS*), and at times the Hebrew word has simply been transliterated.—*Da; JB; Le.*

CRIME AND PUNISHMENT. From the very earliest times man, made in the image of the God of justice (Ps. 37:28; Mal. 2:17), has possessed the attribute of justice. (Gen. 1:26; Isa. 58:2; Rom. 2:13-15) Jehovah's first pronouncement of a sentence as the enforcement of justice was given to the first human pair and to the serpent, representing the Devil. The sanction for disobedience to God, which amounted to rebellion against the sovereignty of the Ruler of the universe, was death. (Gen. 2:17) Later on, knowing that men possessed the attribute of justice, Cain realized that they would want to kill him to avenge the murder of his brother Abel. But Jehovah did not appoint or authorize anyone to execute Cain, reserving the administration of retribution to himself, which he carried out by cutting off Cain's line at the Flood. (Gen. 4:14, 15) About 900 years before the Flood Enoch declared God's coming execution against those who had committed ungodly deeds. —Gen. 5:21-24; Jude 14, 15.

AFTER THE FLOOD

After the Flood God issued further laws, among them being the first authorization to man to execute the penalty for murder. (Gen. 9:3-6) Later Jehovah stated concerning Abraham: "For I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment." (Gen. 18:19) This shows that that patriarchal society was under the laws of God, with which they were familiar. God's view of adultery and his punishment therefor was stated to Abimelech when he told Abimelech that he was as good as dead for taking Sarah with intentions of making her his wife (although Abimelech did not know that she belonged to Abraham). (Gen. 20:2-7) Judah decreed the death penalty for Tamar for harlotry.—Gen. 38:24.

GOD'S LAW FOR ISRAEL

When Israel was organized as a nation God became their King, Legislator and Judge. (Isa. 33:22) He gave them the "Ten Words" or "Ten Commandments," as they are often called, setting forth the principles upon which the body of about 600 other laws was based. He began the "Ten Words" with the statement: "I am Jehovah your God, who have brought you out of the land of Egypt." (Ex. 20:2) This serves as the primary reason for obedience to the entire Law. Disobedience was not only a violation of the law of the Head of government but also an offense against the Head of religion, their God, and blasphemy of God was lese majesty, treason.

Under the Law, the same principles applied as had governed patriarchal society. The Law, however, was more detailed and covered the whole scope of man's activities. A. S. Diamond, in *Primitive Law* (1950, 2d ed., p. 90), says of the book of Deuteronomy that the rules written therein are "of a very high order of morality." The entire Law, which is set forth in the Pentateuch, was so real and of such a *high standard of morality* that no man could

attempt to follow the complete Law without finding that he was convicted by it as a sinner, imperfect. "The commandment is holy and righteous and good" and "the Law is spiritual," says the apostle Paul. "It was added to make transgressions manifest." (Rom. 7:12, 14; Gal. 3:19) It was the whole law of God for Israel, laying down the principles and official decisions of Jehovah, not just a mere gathering of a set of cases that might arise or that had already arisen.

The sanctions under the Law, therefore, would help to show sin to be "far more sinful." (Rom. 7:13) The law of talion, like for like, set out a standard of exact justice. The Law served for the peace and tranquillity of the nation, preserved the nation when Israel obeyed it, and protected the individual against the wrongdoer, compensating him when his property was stolen or destroyed.

The Ten Commandments as stated at Exodus, chapter 20, and Deuteronomy, chapter 5, do not expressly state the sanction for every violation. However, these penalties are definitely stated in other places. For a violation of the first seven commandments, the penalty was death. The punishment for stealing was restitution and compensation to the one whose property had been stolen; for false witness, retribution. The last commandment, against covetousness or wrong desire, carried with it no sanction enforceable by the judges. It transcended man-made laws in that it made every man his own spiritual policeman and got at the root or source of the violation of all the commandments. If wrong desire was indulged in, it would eventually manifest itself in a violation of one of the other nine commandments.

Major crimes under the law

Capital crimes. Under the Law the death penalty was prescribed for (1) blasphemy (Lev. 24:14, 16, 23); (2) worship of any god other than Jehovah, and idolatry in any form (Lev. 20:2; Deut. 13:6, 10, 13-15; 17:2-7; Num. 25:1-9); (3) witchcraft, spiritism (Ex. 22:18; Lev. 20:27); (4) false prophecy (Deut. 13:5; 18:20); (5) sabbath breaking (Num. 15:32-36; Ex. 31:14; 35:2); (6) murder (Num. 35:30, 31); (7) adultery (Lev. 20:10; Deut. 22:22); (8) woman marrying with false claim of being a virgin (Deut. 22:21); (9) intercourse with engaged girl (Deut. 22:23-27); (10) incest (Lev. 18:6-17, 29; 20:11, 12, 14); (11) sodomy (Lev. 18:22; 20:13); (12) bestiality (Lev. 18:23; 20:15, 16); (13) kidnaping (Ex. 21:16; Deut. 24:7); (14) striking or reviling a parent (Ex. 21:15, 17); (15) bearing false witness, in a case where the penalty for the one testified against would be death (Deut. 19:16-21); (16) coming near to the tabernacle if not authorized.—Num. 17:13; 18:7.

In many instances the penalty named is 'cutting off,' usually executed by stoning. Besides this being prescribed for willful sin and abusive, disrespectful speech against Jehovah (Num. 15:30, 31), many other things are named that bear this penalty. Some of them are: failure to be circumcised (Gen. 17:14; Ex. 4:24); willful neglect of Passover (Num. 9:13); neglect of Atonement Day (Lev. 23:29, 30); making or using the holy anointing oil for ordinary uses (Ex. 30:31-33, 38); eating blood (Lev. 17:10, 14); eating sacrifice in an unclean condition (Lev. 7:20, 21; 22:3, 4, 9); eating leavened bread during festival of unfermented cakes (Ex. 12:15, 19); offering a sacrifice elsewhere than at the tabernacle (Lev. 17:3, 9); eating of communion offering on third day from day of sacrifice (Lev. 19:7, 8); neglect of purification (Num. 19:13-20); touching holy things illegally (Num. 4:15, 18, 20); intercourse with menstruating woman (Lev. 20:18); eating fat of sacrifices. —Lev. 7:25; see CUTTING OFF.

Punishments imposed by the law

Punishments under the Law given by Jehovah through Moses served (1) to keep the land clean from defilement in God's sight. Those who practiced detestable things were cleaned out from among the people. (2) The punishments deterred crime, maintained respect for the sanctity of life, for the law of the land and its Lawgiver, God, and for one's fellowman and, when obeyed, preserved the nation from economic failure and from moral decay with its subsequent loathsome diseases and physical deterioration.

There were no barbarous punishments prescribed by the Law. No man could be punished for another's wrongs. The principles were clearly set forth. The judges were granted latitude, considering each case on its own merits, examining circumstances, motives and the attitudes of those accused. Justice had to be strictly rendered. (Heb. 2:2) A willful murderer could not escape the death penalty by any payment of money. (Num. 35:31) If a man was an accidental manslayer he could flee to one of the cities of refuge provided, but, confined within the boundary of the city, he was forced to realize that life is sacred and that even accidental killing could not be taken lightly, but required some compensation. Yet, working productively in the city of refuge, he was not a financial burden on the community.—Num. 35:26-28.

The sanctions for offenses were designed to give relief and compensation to the victim of a thief or damager of property. If the thief could not pay the stipulated amount he could be sold as a slave, either to the victim or to another, thus reimbursing the victim and making the criminal work for his upkeep, so that the State would not have him on its hands, as is the case where imprisonment is practiced. These laws were just and served toward the rehabilitation of the criminal.—Ex. 22:1-6.

Under the Law the death sentence was carried out by stoning. (Lev. 20:2, 27) The sword was occasionally used, especially where a large number were to be executed. (Ex. 32:27; 1 Ki. 2:25, 31, 32, 34) If a city turned apostate, all in the city were to be devoted to destruction by the sword. (Deut. 13:15) At Exodus 19:13, death by the spear or lance, or possibly the arrow, is alluded to. (See Numbers 25:7, 8.) Beheading is mentioned, although it may be that execution was carried out by another means and the corpse beheaded. (2 Sam. 20:21, 22; 2 Ki. 10:6-8) For the more detestable crimes the Law prescribed burning and hanging. (Lev. 20:14; 21:9; Josh. 7:25; Num. 25:4, 5; Deut. 21:22, 23) These sentences were carried out only after a person had been first put to death, as the cited scriptures plainly state.

Captives of war were usually executed by the sword if they were persons devoted to destruction by God's command. (1 Sam. 15:2, 3, 33) Others who surrendered were put to forced labor. (Deut. 20:10, 11) Older translations of the passage at 2 Samuel 12:31 make it appear that David tortured the inhabitants of Rabbah of Ammon, but modern translations make it clear that he merely put them to forced labor. —See *NW; AT; Mo* and others.

Precipitation, that is, throwing one off a cliff or high place, was not enjoined by law, but King Amaziah of Judah inflicted this punishment on ten thousand men of Seir. (2 Chron. 25:12) The people of Nazareth attempted to do this to Jesus.—Luke 4:29.

Strict justice was enforced by the law of talion or retaliation, like for like, where injuries were deliberately inflicted. (Deut. 19:21) There is at least one recorded instance of the execution of this penalty. (Judg. 1:6, 7) But the judges had to determine on the basis of the evidence whether the crime was deliberate or due to negligence or accident, and so forth. An exception to the law of retaliation was the law dealing with a situation in which a woman tried to help her husband in a fight by grabbing hold of the privates of the other man. In this case, instead of her reproductive organs being destroyed, her hand was to be amputated. (Deut. 25:11, 12) This law

demonstrates God's regard for the reproductive organs. Also, since the woman was owned by a husband, this law mercifully took into consideration the right of the husband to have children by his wife.

The Mishnah mentions four methods of inflicting the death penalty: stoning, burning, beheading and strangling. But these latter three methods were never authorized nor commanded under the Law. The methods prescribed in the Mishnah are part of the traditions that were added, overstepping the commandment of God. (Matt. 15:3, 9) An example of the barbarous practices to which it led them is their method of executing the penalty of burning. "The ordinance of them that are to be burnt [is this]: they set him in dung up to his knees and put a towel of coarse stuff within one of soft stuff and wrapt it around his neck; one [witness] pulled one end towards him and the other pulled one end towards him until he opened his mouth; a wick [according to the Gemara (52a) it was a strip of lead] was kindled and thrown into his mouth, and it went down to his stomach and burnt his entrails."—The Mishnah, Nezikin, Sanhedrin, p. 391, sec. 7, par. 2.

Since man has been governed by law from the beginning, either by divine law or by the law of conscience divinely implanted, it has been true that the closer men held to true worship, the more reasonable and humane were the punishments administered by their laws, and the farther away they strayed the more corrupt their sense of justice became. This becomes evident when the laws of ancient nations are compared with those of Israel.

EGYPTIAN

Little is known about the punishments imposed by the Egyptians. They administered beatings (Ex. 5:14, 16), drowning (Ex. 1:22), beheading and afterward hanging on a stake (Gen. 40:19, 22) and execution by the sword, as well as imprisonment.

ASSYRIAN

Punishments under the Assyrian Empire were very severe. They included death, mutilation (by cutting off ears, nose, lips, castration), impalement upon a stake, deprivation of burial, strokes of the rod, payment of a certain weight of lead, and royal corvee (forced labor). Under Assyrian law a murderer was handed over to the next of kin of the one murdered and, according to his choice, he could put the murderer to death or take his property. This could lead to blood feuds, for there was little control of the matter, and no cities of refuge were provided, as in Israel. The punishment for adultery was left to the husband. He could either put his wife to death, mutilate her or punish her as he saw fit, or let her go free. As he did to the wife, he was required to do also to the adulterous man. Many prisoners of war were flayed (skinned) alive, blinded or had their tongues torn out; they were impaled, burned and otherwise put to death.

BABYLONIAN

Hammurabi's "code" (so called, but not a code as defined by lawyers today), admittedly based on earlier legislation, is a collection of decisions or "casebooks" on clay tablets, copied later (perhaps in a different style of writing) on a stele placed in the temple of Marduk in Babylon. Copies were probably placed in other cities. This stele, carried later to Susa by a conqueror, was discovered there in 1902. It is not, as has been thought by some, an ancestor of the Mosaic law. It does not seek to establish principles. Rather, its object appears to be to help the judges to decide certain cases by giving them precedents or altering previous decisions to show what ought to be done in future cases. For example, it does not set forth a sanction for murder, because there was already a recognized punishment for that, and doubtless for other common crimes. Hammurabi was not attempting to cover the whole scope of law. Each of the rules of the "code" starts off with the formula: 'If a man does thus and so.' Because it relates to specific instances, rather than laying down principles, it merely tells what judgment must be given to fit a certain simple set of facts. It is based mainly on laws already in existence, merely particularizing to fit certain difficult situations current in Babylonian civilization at the time.

According to some scholars' calculations, Hammurabi ruled for forty-three years, from 1728 to 1686 B.C.E., which was over a hundred years after Abraham's time and during the Israelites' stay in Egypt. In no way does Hammurabi's code prove to be an ancestor of the Mosaic law; in fact, in examining its sanctions we find it inferior. For example, there existed in Hammurabi's "code" a "sympathetic" punishment. One of the rules states: "If [a builder] has caused the son of the owner of the house to die [because the house is faulty and collapses], one shall put to death the son of that builder." God's law through Moses, to the contrary, stated: "Fathers should not be put to death on account of children, and children should not be put to death on account of fathers." —Deut. 24:16.

The penalty for theft of valuables was generally not restitution, as in the Mosaic law, but death. In certain cases of theft, restitution up to thirtyfold was required. If the man was unable to pay, he was to be put to death. Nebuchadnezzar employed dismemberment, also he used punishment by fire, as in the case of the three young Hebrew men whom he threw alive into a superheated furnace.—Dan. 2:5; 3:19, 21, 29; Jer. 29:22.

PERSIAN

We have some information about the laws of the Persians from the Bible. Under Darius the Mede, Daniel was sentenced to the lions' pit, and his false accusers suffered retribution when they and their sons and their wives died by this means. (Dan. 6:24) Later on, King Artaxerxes of Persia instructed Ezra that he could execute judgment upon everyone not a doer of the law of Ezra's God or of the king, "whether for death or for banishment, or for money fine or for imprisonment." (Ezra 7:26) Ahasuerus used a stake fifty cubits high to hang Haman. Whether he put Haman to death prior to hanging is not stated. Ahasuerus also hanged the two doorkeepers who had conspired against his life.—Esther 7:9, 10; 2:21-23.

A few tablets have been found that contain the laws laid down by Darius I of Persia. In it the punishment of lashing with a whip from five stripes up to two hundred is prescribed for the man who attacks another with a weapon and injures or kills him. Impalement was the punishment sometimes administered. According to the Greek writers on Persian laws, offenses against the state, the king or his family or property, usually carried the death penalty. These punishments were often horrible. For ordinary crimes there is not much information, but mutilation of the hands or feet or blinding appear to have been common punishments.

NATIONS IN THE PALESTINE AREA

Aside from Israel, the nations in and around Palestine generally followed practices very similar to those of Assyria and Babylon: imprisonment and bonds, mutilation, blinding, killing captives of war by the sword, ripping up pregnant women and dashing their little ones to death against a wall or a stone.—Judg. 1:7; 16:21; 1 Sam. 11:1, 2; 2 Ki. 8:12.

ROMAN

Besides execution by the sword, which included beheading (Matt. 14:10), among the more common punishments were: beating with the *tympanum*, a wooden cudgel, the name also being applied to the post to which the prisoner was tied; scourging with a whip, sometimes knotted with bones or heavy

pieces of metal or terminated with hooks; the use of *crates*, a panel-like or latticed wooden implement, like a shield, the prisoner being thrown into a pit, the *crates* laid over him and stones heaped upon it; impalement, in which some were nailed, others tied to a stake; hanging; throwing one off of a high rock; drowning; exposure to wild beasts in the arena; forcing one into gladiatorial contests; and burning. Prisoners were often confined in stocks (Acts 16:24) or chained to a soldier guard. (Acts 12:6; 28:20) The Porcian law exempted Roman citizens from flogging.

GREEK

Greek punishments were in many cases the same as those imposed by the Romans. Precipitation off a cliff or into a deep cavern, beating to death, drowning, poisoning and death by the sword were inflicted on criminals.—See crimes and punishments under individual names.

CRIMSON. See Colors.

CRISPUS (Cris'pus) [curled]. The presiding officer of the synagogue at Corinth whom the apostle Paul personally baptized and whose entire household became Christians.—Acts 18:8; 1 Cor. 1:14.

CROCODILE. While the crocodile is not specifically named in most translations, at Job 41:1 *Mo* and *AT* translate the Hebrew *liw·ya·than'* as "crocodile" (as *AT* does also at Psalm 104:26) and the *RS* includes "crocodile" in a footnote. The description that follows this verse fits closely the crocodile, one of the largest reptiles extant. The evidence indicates that crocodiles once inhabited the Nile from its mouth at the Mediterranean Sea on up to the river's source, though they are now found only in its upper reaches. Additionally, Professor W. Corswant, in his book *A Dictionary of Life in Bible Times* (1956, p. 89) gives evidence of the existence of crocodiles in ancient Palestine in the marshes that lay at the mouth of the Nahr es-Zerka (river Jabbok), "called by the ancients the 'river of crocodiles,' and near to the town of Crocodilon [mentioned by Roman historian Pliny]." He also mentions the killing of a crocodile in Palestine as late as 1877. *Unger's Bible Dictionary* (p. 61) suggests that they probably were also abundant in the river Kishon in Bible times.

At Job 41 God continues to humble Job with a vivid and poetic description of his creation, and the crocodile, often of a vicious nature, serves well in this regard when compared with an individual man. (Job 41:1-34) The larger kinds of crocodiles may reach a length of over thirty feet (9.1 meters) and weigh as much as one ton (907 kilograms). The jaws, studded with teeth, exert a tremendous pressure. Even a 120-pound (54.4-kilogram) specimen is able to exert a pressure equal to 1,540 pounds (698.5 kilograms) with its jaws. (Vss. 13, 14) The tail not only provides a powerful means of locomotion when in the water but is a dangerous weapon on land. The tail is often used to knock the crocodile's victim toward the water, and one blow is said to be strong enough to break all four legs of a cow. The scales of its hide are plates of horn set in the leathery skin and as difficult to remove as is the human fingernail. This armor plating covers the crocodile's entire body, and the scales on its undersides are sharp-edged. A bullet striking a glancing hit on this armor will ricochet.—Vss. 15-17.

The creature's eyes extend upward from the head, and doubtless their luminosity when reflecting the sun at its rising is the reason for its eyes being described as "like the beams of dawn." The impression was strong enough for the ancient Egyptians to use the crocodile's eyes as their hieroglyphic symbol of the morning. When rising to the surface after a period of being submerged, the rapid exhalation of air by the crocodile, producing a spray through the nostrils, may have produced, in the morning sun, the 'flash of light' that the book of Job describes, while from its nostrils came smoky vapor. (Vss. 18-21) With no natural enemies, it can be called "king over all majestic wild beasts."—Vs. 34.

The other occurrences of the term "Leviathan" (Job 3:8; Ps. 74:14; 104:26; Isa. 27:1) may also refer to the crocodile, but the description is not explicit. The mention of the "sea" in connection with Leviathan can, in Hebrew, properly refer to any large body of water or even to a large river. But, since one of the largest kinds of crocodile is a saltwater type, the "sea" might also be understood in its usual sense. "Leviathan" is called a "sea monster" at Isaiah 27:1, the same Hebrew term (*tan·nin'*) being applied in the plural at Genesis 1:21 with regard to the creation of "great sea monsters" on the fifth creative day.—See Leviathan.

CROSS. See Torture Stake.

CROWN. A headgear, simple or ornate, worn by persons of distinction, such as kings, queens, other rulers, priests and individuals to be specially honored or rewarded. After the Flood crowns came to be used as symbols of authority, dignity, power, honor and reward.



Egyptian diadem

The early form of the crown was evidently that of the diadem (Heb., *ne'zer*), a simple band that was probably first used to hold back the long hair of the wearer. However, it was adopted as a royal headdress even among peoples wearing short hair. Such fillets are represented in sculptures of Egypt, Nineveh and Persepolis. Distinctions were drawn as to honored ones in later times by the use of diadems of various colors and types of weaving or designs. Some of these bands were about two inches (c. 5 centimeters) wide and were made of linen, silk and even of silver and gold. Sometimes the diadem was worn over a cap. There were also radiated diadems (having points all around the band running out from it like rays) and there were those set with precious stones.

The Hebrew word *ne'zer*, in addition to meaning "diadem" (2 Chron. 23:11), can pertain to a thing "set apart" or dedicated, as in the case of the chief priest who had upon him "the sign of dedication, the anointing oil of his God." (Lev. 21:10-12) In view of this basic meaning, the *New World Translation* appropriately translates *ne'zer* at times as "sign of dedication," with reference to the plate of gold worn by Israel's high priest upon his turban. On this gold plate were inscribed the words "Holiness belongs to Jehovah."—Ex. 29:6; 39:30; Lev. 8:9.



Assyrian royal headdress

Diadems, which were considered symbols of royalty, were worn by Hebrew kings, such as Saul. (2 Sam. 1:10) However, the main Hebrew word denoting a crown in the usual sense and generally rendered "crown" (*NW*) is *'ata·rah'*, from *'a·tar'*, meaning "to encircle." It does not necessarily signify a diadem. The crown (*'ata·rah'*) David took as a prize of war

from the Ammonites at Rabbah originally was kept on the head of the idol Malcam. This crown's form is not revealed, but it was a "talent of gold in weight [c. 91.5 pounds troy or c. 34 kilograms], and in it there were precious stones." "It came to be on David's head," he possibly placing this heavy crown on his head only briefly, perhaps to signify his triumph over the false deity.—1 Chron. 20:2; see MOLECH.

Some crowns were made of refined gold (Ps. 21:3), others additionally being studded with precious stones. (2 Sam. 12:30) At times, several bands or diadems were combined and this seems to have been the usual nature of a "grand crown." (Job 31:36) The expression "grand crown" at Zechariah 6:14 is, literally, "crowns" in Hebrew, but is accompanied by a verb in the singular number. Hence, it appears to be in the plural number of excellence or grandeur.

Concerning unfaithful Zedekiah, the last of Judah's kings, Jehovah decreed: "Remove the turban, and lift off the crown." This may relate to a kingly turban, over which a crown (perhaps a golden diadem) was worn. (Compare Psalm 21:3; Isaiah 62:3.) Both of these symbols of active royal power were removed, and God's decree indicated that active rulership on "Jehovah's throne" (1 Chron. 29:23) would be held in abeyance until the coming of God's Messianic King.—Ezek. 21:25-27; Gen. 49:10.

A "royal headdress" of the Persian Empire is mentioned at Esther 1:11; 2:17; 6:6-10. The Bible does not describe the Persian "royal headdress," though the Persian monarch himself ordinarily wore one consisting of a stiff cap, perhaps of cloth or of felt, that had a blue-and-white band around it, the band actually being a diadem.

When Upper and Lower Egypt were united under one monarch, the Egyptian royal headdress became a combination crown. The crown of Lower Egypt (a flat red cap with a high point in the back and a projection with a curled end jutting out diagonally toward the front) was superimposed upon that of Upper Egypt (a round, high white cap tapering to a knob). Usually the Uraeus (the Egyptians' sacred asp) appears at the front of the crown. The royal headdress of the Assyrian king, which has been described as a high mitre, was often adorned with such figures as flowers, and was arranged in bands of silk or linen. It was a sort of conical cap somewhat similar to a modern fez, though higher. Greek and Roman crowns were simpler, sometimes being radiated diadems or having the form of wreaths.

Roman soldiers, in mockery of Christ's royal status and probably also to add to his agony, braided a crown of thorns and placed it on Jesus' head. (Matt. 27:29; Mark 15:17; John 19:2) There have been various suggestions as to the plant used. For instance, the *Zizyphus Spina Christi*, which has pliable branches, sharp spines and dark-green leaves that look like ivy, has been pointed to. Also suggested is the Nubk (*Zizyphus lotus*), with bright leaves and strong thorns and found in recent times along the shores of the Sea of Galilee, but not near Jerusalem. However, the Gospel writers do not name the plant.

Jehovah spoke of men putting bracelets upon the hands of the women and "beautiful crowns" on their heads. (Ezek. 23:36, 42) Just what these crowns were like, if they were literal, the Bible does not say. However, in recent centuries, Arab women of distinction and wealth have worn (around dome-shaped caps) crowns that were jeweled gold circlets. A similar type of headdress may have been worn by certain women of antiquity.

Crowns of a wreath or a garland of flowers were used in connection with athletic events. (2 Tim. 2:5) Winners in Grecian games were given crowns or wreaths that were usually made of the leaves of trees and were adorned with flowers. For instance, in the Pythian games the victors received a crown made of laurel; winners in the Olympian games got crowns of wild olive leaves; and victors in the Isthmian games (held near Corinth) were given crowns made of the pine.

The English word "crown" is also applied, among other things, to the top of the head. It is used in that sense in the Scriptures as well.—Gen. 49:26; Deut. 28:35; Ps. 68:21.

FIGURATIVE USE

A capable wife is considered to be "a crown to her owner," because her good conduct brings honor to her husband, raising him in the estimation of others. (Prov. 12:4) The symbolic woman Zion was to become a "crown of beauty" in Jehovah's hand, possibly denoting that she was the product of his workmanship being held up in the hand, as it were, so that others could view her with admiration.—Isa. 62:1-3.

Paul's ministry and that of his traveling companions resulted in the forming of a Christian congregation in Thessalonica, which Paul rejoiced in as a "crown of exultation," it being one of the uppermost causes of joy to him.—1 Thess. 2:19, 20; compare Philippians 4:1.

Gray-headedness is like a glorious "crown of beauty when it is found in the way of righteousness," a life spent in fear of Jehovah being beautiful from his viewpoint and meriting respect by all humans as a good example. (Prov. 16:31; see Leviticus 19:32.) Wisdom, like a crown, exalts and wins respect for its possessor. (Prov. 4:7-9) Jesus Christ, who had been made "a little lower than angels," was "crowned with glory and honor [as a heavenly spirit creature exalted far above the angels] for having suffered death." (Heb. 2:5-9; Phil. 2:5-11) In heaven, Jesus' anointed followers receive as a reward for faithfulness "the unfadable crown of glory," an "incorruptible one." (1 Pet. 5:4; 1 Cor. 9:24-27; 2 Tim. 4:7, 8; Jas. 1:12; Rev. 2:10) But unfaithfulness that results in one's loss of Kingdom interests on earth also means his loss of the heavenly crown. Hence, the glorified Jesus Christ admonished: "Keep on holding fast what you have, that no one may take your crown."—Rev. 3:11.

In the Christian Greek Scriptures, the Greek word *di·a'de·ma* (meaning "something bound about the head") is rendered "diadem" by modern translations. The "great fiery-colored dragon" (Satan the Devil) has a diadem upon each of its seven heads. (Rev. 12:3, 9) A diadem adorns each of the ten horns of the symbolic seven-headed "wild beast" that ascends out of the "sea." (Rev. 13:1) The one called Faithful and True, namely, Jesus Christ, likewise has upon his head "many diadems," his being from Jehovah, the rightful source of authority and power. (Rev. 19:11-13; 12:5, 10) Also at Revelation 6:2 and 14:14-16 Jesus Christ is pictured as wearing a crown (*ste'pha·nos*).

CRYSTAL. As used in the Bible, crystal denotes a clear transparent mineral, probably the variety of quartz presently called rock crystal. Rock crystal is quartz in its purest form, composed of silicon and oxygen. It is found in its characteristic six-sided form in nearly all kinds of rock and is colorless, clear and glassy in appearance. Rock crystal is much harder than other common minerals, and it is sometimes cut for gemstones.

The comparative worth of rock crystal in Job's day may be suggested by his appraisal of it along with coral and pearls, and yet he considered them all to be of less value than wisdom. (Job 28:18) Revelation uses clear, brilliant and pure crystal to describe "a glassy sea like crystal," the radiance of the holy city, New Jerusalem, as "a jasper stone shining crystal-clear" and "a river of water of life, clear as crystal."—Rev. 4:6; 21:11; 22:1; see JEWELS AND PRECIOUS STONES.

CUBIT. A lineal measure roughly corresponding to the distance from the elbow to the tip of the middle finger. (Deut. 3:11) There are indications that the

Israelites commonly used a cubit of about 17.5 inches (c. 44.5 centimeters), and calculations in this publication are figured accordingly. The Siloam Inscription, for instance, gives 1,200 cubits as the length of the water tunnel built by King Hezekiah. According to the most accurate modern measurement, this tunnel is 1,749 feet (533.1 meters) long. Thus, when taken at face value, these figures yield a cubit of 17.49 inches (44.4 centimeters). Also, numerous buildings and enclosures excavated in Palestine can be measured in whole numbers of this unit, giving further basis for reckoning the cubit at 17.5 inches.

Evidently the Israelites also used a larger cubit that was one handbreadth (c. 2.9 inches, 7.4 centimeters) longer than the "common" cubit. This larger cubit of about 20.4 inches (51.8 centimeters) figured in the measurements of Ezekiel's visionary temple. —Ezek. 40:5.

Cubit measuring sticks found in Egypt show a cubit of 17.7 inches (45 centimeters) and one of 20.67 inches (52.5 centimeters).

CUCKOO [Heb., *bar·bu·rim'* (plural)]. This name occurs only once in the Bible, at 1 Kings 4:23 where the list of daily provisions of food for Solomon's court includes "fattened cuckoos [*bar·bu·rim'*]." (*JB; NW*) While *AV, RS* and other versions here read "fatted fowl," *bar·bu·rim'* seems to refer to a specific kind of bird rather than being simply a general term. Though some have identified it with the capon, the guinea hen, or the goose, lexicographers Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 147) suggest the "cuckoo," and this seems to be indicated by the Arabic name for that bird, namely *'abu burbur*. The Hebrew name, like the English name, is evidently in imitation of the bird's call, since that of the female cuckoo is said to be a chuckling sound like that of "bubbling water with guttural intonation."

The common cuckoo and the great spotted cuckoo both pass through Palestine on their northern migration, arriving in early March. The cuckoo is a moderate-sized bird, resembling a small hawk, with a slightly curved, sharp-pointed beak. The head is usually gray, the long, pointed wings are brown, the long tail is rounded, and the underbelly and thighs are gray or brown and spotted or barred.

While some consider the cuckoo to be a rather small bird to be used on Solomon's menu, it may be noted that even plucked sparrows were anciently sold in Eastern markets. (Matt. 10:29) Additionally, these cuckoos were "fattened" ones, and concerning such *The American Cyclopædia* (1883, Vol. V, p. 557) says: "In autumn they are fat and esteemed as food; the ancients were very partial to them, and their flesh was supposed to have valuable medicinal properties." The Romans are known to have eaten stuffed cuckoos, and cuckoos are said to be considered a delicacy even till this day in Italy and Greece.

While the "cuckow" is included in the *King James Version* as among the unclean birds, at Leviticus 11:16 and Deuteronomy 14:15, this translation (of the Hebrew *sha'hhaph*) is no longer considered acceptable. (See GULL.) The cuckoo is neither a carrion eater nor a bird of prey, but a valuable consumer of insects. It was legally "clean" and fit for use on the royal table.

Some, but not all, types of cuckoo have parasitical habits in their egg-laying, making use of the nests of other birds and leaving one egg in each of several nests for the foster-parent birds to hatch and care for. Quite amazing is the fact that, even though the parent birds have already migrated to northern lands, and even though hatched by nonmigrating birds, the orphaned young cuckoos, on reaching the point of flying, will unhesitatingly take off on migration, in some cases unerringly traveling up to 2,150 miles (3,459 kilometers), to join the parent birds that have preceded them.

CUCUMBER [Heb., plural, *quish·shu·'im'; miq·shah'*, cucumber field]. Among the foods of Egypt for which the complaining Israelites and mixed crowd, now tired of the daily diet of manna, expressed great longing were the cucumbers, along with watermelons, leeks, onions and garlic. (Num. 11:5) Some scholars, viewing the cucumber as too ordinary a food to provoke such longing, prefer to render the Hebrew term as "melon" (*JB*), suggesting the muskmelon (*Cucumis melo*) as a likely identification. However, the evidence from languages that are cognate with Hebrew, as well as that from early translations, points to the cucumber, and its popularity to the present time among people of the Near East would likewise seem to substantiate such identification.

The cucumber grows as a long trailing vine bearing yellow or whitish flowers. The fruit of the common cucumber (*Cucumis sativus*) has a smooth, green to blue-green rind, and greenish-white seedy pulp inside. Another variety, *Cucumis chate*, is particularly associated with Egypt and produces a fruit that is much longer and more slender than the common cucumber but often less juicy; the rind is hairy and of a mottled or striped green color. While the latter type of cucumber is more hardy, both kinds flourish best in warm climate and with ample moisture. The well-watered banks of the Nile and the dew-moistened land of Palestine, combined with the heat of the sun, provide ideal growing conditions for the plant, and both varieties mentioned are extensively cultivated in these countries.

It was customary to erect a booth or hut in vegetable gardens or in vineyards as a shelter for the watchman who guarded the products of the fields against thieves and marauding animals. If like those used in recent times, the hut was a rather frail structure formed of four upright poles driven into the earth, with crosspieces to connect them. Branches were used to form the roof and sides, these sometimes being wattled (that is, the twigs and slender branches were interwoven), while the main joints of the structure were tied together with withes (flexible twigs used as rope). Once the growing season ends, these huts are deserted and, as the autumn winds and rain begin, they may sag or even collapse. Thus, in describing the desolation due to come upon the apostate people of Judah, Isaiah graphically depicted them as "left remaining like a booth in a vineyard, like a lookout hut in a field of cucumbers."—Isa. 1:8.

Pillars of stones, or poles, or other devices were also placed in the cultivated fields to scare off the animals, and to such a mute inanimate "scarecrow of a cucumber field" the prophet Jeremiah likened the images made by the idolatrous nations.—Jer. 10:5.

CUD. The food brought up from the digestive system of an animal to be chewed again. Chewing the cud, along with split and cleft hoofs, were requirements of the Mosaic law for animals to be considered clean for eating. "Clean" cud-chewing animals included the stag, gazelle, roebuck, antelope, chamois, domestic and wild cattle, sheep and goats. This classification excluded the camel, rock badger and hare or rabbit, for though they chewed the cud, their hoofs were not split. (Lev. 11:1-8, 26; Deut. 14:4-8) Some commentators claim that clawless cud-chewing animals are usually cleaner in their eating habits, and their twice-chewed food is digested more thoroughly, so that if poisonous plants are eaten, much of the poison is neutralized or removed by the complex chemistry involved in the longer digestive process.

The process of cud chewing is one of the interesting marvels of creation. The majority of cud-chewing animals have three or four compartments in their stomach and generally cycle their food in a similar pattern. Most of the food they eat passes only partially chewed into the first cavity, and from there into the second, where it is softened and shaped into round cuds. When the animal has stopped

grazing and is resting, muscular contraction forces the cuds back into the mouth for rechewing and further mixing with saliva. When swallowed the second time, the food goes through the first and second compartments into the third, and finally into the fourth to complete digestion.

THE HARE A CUD CHEWER

The Scriptural reference to the hare as a cud chewer has frequently been doubted and severely attacked by some critics of the Bible. However, in the eighteenth century, English poet William Cowper, who had at length observed his domestic rabbits, commented that they "chewed the cud all day till evening." Linnaeus, famed naturalist of the same century, believed that rabbits chewed the cud. But it remained for others to supply more scientific data. Frenchman Morot discovered in 1882 that rabbits re-ingest up to 90 percent of their daily intake. Concerning the hare, Ivan T. Sanderson in a recent publication remarks: "One of the most extraordinary [habits], to our way of thinking, is their method of digestion. This is not unique to Leporids [hares, rabbits] and is now known to occur in many Rodents. When fresh green food, as opposed to dessicated [dried] winter forage, is available, the animals gobble it up voraciously and then excrete it around their home lairs in a semi-digested form. After some time this is then re-eaten, and the process may be repeated more than once. In the Common Rabbit, it appears that only the fully grown adults indulge this practice." —*Living Mammals of the World*, p. 114.

Certain British scientists of this century made close observations of the rabbits' habits under careful controls and the results they obtained were published in the *Proceedings of the Zoological Society of London*, 1940, Vol. 110, pp. 159-163. Briefly this is the way the hare re-ingests its food: "If a rabbit eats a breakfast of fresh food it passes through the stomach into the small intestine, leaving behind in the cardiac end of the stomach some 40 or 50 grams of pellets that were already present when the fresh food was eaten. From the small intestine the morning meal enters the caecum or blind end of the large intestine and there remains for a period of time. During the day the pellets descend, and in the intestines the bacterial protein in them is digested. When they reach the large intestine they bypass the material in the caecum and go on into the colon where the excess moisture is absorbed to produce the familiar dry beans or droppings that are cast away.

"This phase of the cycle completed, the material stored in the dead end of the caecum next enters the colon, but instead of having all the moisture absorbed it reaches the anus in a rather soft condition. It is in pellet form with each coated with a tough layer of mucus to prevent them from sticking together. Now when these pellets reach the anus, instead of being cast away, the rabbit doubles up and takes them into the mouth and stores them away in the cardiac end of the stomach until another meal has been eaten. In this way the special rhythmic cycle is completed and most of the food has passed a second time through the digestive tract."—*Awake!*, April 22, 1951, pp. 27, 28.

Dr. Waldo L. Schmitt, Head Curator, Department of Zoology of the Smithsonian Institution, Washington, D.C., in commenting on these findings, wrote: "There seems to be no reason to doubt the authenticity of the reports of various workers that rabbits customarily store semi-digested food in the caecum and that this is later reingested and passes a second time through the digestive tract." He also observed that here is an explanation for "the phenomenally large caecum of rabbits as compared with most other mammals."

CUMMIN [Heb., *kam·mon'*, Gr., *ky'mi·non*]; **BLACK CUMMIN** [Heb., *qe'tsahh*]. The English word "cummin" is derived from the Hebrew through Greek and Latin. The cummin plant (*Cuminum cyminum*, L.) is of the carrot family, growing about one to two feet (.3 to .6 meter) high, with long, slender leaves and umbels (bouquetlike clusters) of small pink or white flowers growing at the ends of the upward-rising branches. The plant is best known for its pungently aromatic seeds, used in Near Eastern and other countries as a spice for flavoring bread, cakes, stews, and even liquors. Caraway seeds, which the cummin seeds resemble in flavor and appearance, have since become more commonly used than cummin due to being milder and of greater nutritive value.



Cummin

Mentioned along with the cummin at Isaiah 28:25, 27 is the plant described by the Hebrew word *qe'tsahh*. It has been variously identified by translators as "fitches" (*AV*), "fennel" (*Mo*), and "dill" (*AT; RS*); but the "black cummin" (*JP; NW*) seems to be favored by the context and also by the corresponding name in Arabic (*qazha*). Despite its English name, black cummin (*Nigella sativa*, L.) is not classified botanically with the cummin plant, and though known as "the nutmeg flower," it likewise differs from the cultivated nutmeg. It is of the buttercup family, grows about the same height as the cummin, has similar feathery leaves, but blossoms with individual attractive white to blue petaled flowers. The seed vessels have interior compartments, and the tiny black seeds, smaller than the cummin, are acrid as well as aromatic, and are used on foods as a rather peppery seasoning. They were a favorite spice of the ancient Greeks and Romans.

Though neither the cummin nor the black cummin are widely cultivated in the Palestine region today, in Bible times they were more popular there. Jehovah through the prophet Isaiah describes the Israelite farmer's scattering seeds broadcast over the plowed land, while giving greater care to the sowing of the more valuable grains, such as wheat, millet and barley. He likewise shows that after harvesting, the threshing of the seeds of the cummin and black cummin plants was not done with heavy wheels or rollers of threshing instruments, but was accomplished by beating the seed capsules with a staff or, for the stouter pods of the black cummin, a rod so as not to damage the small tender seeds.

Coming, as it does, after Jehovah's exhortation to the people of Israel to cease scoffing in view of the imminent extermination facing the northern kingdom, this illustration apparently was given to show that the people had the option of either responding to the disciplinary beating by Jehovah's rod or of being subjected to severe and incessant threshing as under the crushing weight of a heavy rollered wagon.—Isa. 28:22-29.

Under the Mosaic law, the Israelites were to pay the tithe or tenth "of all the produce of your seed," which would seem to include all cultivated crops. (Deut. 14:22; Lev. 27:30) In Jesus' day the Pharisees were scrupulously careful to pay the tenth of such small products as mint, dill and cummin (all marketable commodities), but were guilty of passing over the more serious obligations. (Matt. 23:23; compare Luke 11:42.) It is of interest to note the ancient Greeks' use of the word *ky·mi·no·pri'stes* (literally, "cummin-splitter") to mean a "skinflint."

CUN [firm, upright]. One of the cities of King Hadadezer of Zobah from which David took large amounts of copper, later used in the temple construction. (1 Chron. 18:8) In the parallel account at 2 Samuel 8:8 the name Berothai appears in its place and may refer to the same place. Others suggest that modern Kuna, some distance N of Bereitan, the suggested location of Berothai, is possibly to be identified with the Biblical Cun.—See BEROTHAH, BEROTHAI.

CUP. See VESSELS.

CUPBEARER. An official of the royal court who served wine or other drinks to the king. (Gen. 40:1, 2, 11; Neh. 1:11; 2:1) The duties of the chief cupbearer sometimes included testing wine by tasting it before giving it to the king. This was because the possibility always existed that an attempt might be made on the king's life by poisoning his wine.

The historian Xenophon describes the procedure of the wine service of the Persian and Median kings. Cupbearers would bring the wine to the chief cupbearer, who washed the cup in the king's presence, poured a little of the wine into his left hand and drank it. Then, lightly holding the cup between thumb and fingers, he handed it to the king. Because of such care, Egyptian cupbearers were often called "pure of hands."

Thorough trustworthiness was a chief qualification for the office, since the life of the king was at stake. The position was one of the most honorable in the court. The chief cupbearer was often present at royal conferences and discussions. Being in a close and usually confidential relationship with the king, he often had considerable influence with the monarch. It was Pharaoh's cupbearer who recommended Joseph. (Gen. 41:9-13) King Artaxerxes of Persia had a high regard for his cupbearer, Nehemiah. (Neh. 2:6-8) When Nehemiah traveled to Jerusalem, Artaxerxes provided him with a military escort.—Neh. 2:9.

The fact that cupbearers are often present in ancient illustrations indicates the importance of their position. The queen of Sheba was greatly impressed by Solomon's "drinking service and their attire."—2 Chron. 9:4.

CURSE. The desiring, threatening or pronouncing of evil upon someone or something is the basic idea of a number of Hebrew and Greek words in the Bible that are translated by the word "curse," or similar expressions.

The first curse employed was, logically, at the time of the Edenic rebellion and was directed by God against the instigator of the rebellion through the agent that one employed, the serpent. (Gen. 3:14, 15) This curse was to end in his destruction. At the same time the ground was cursed on Adam's account, resulting in its producing thorns and thistles but *not* in its destruction. (Gen. 3:17, 18; 5:29) The curse that Jehovah placed on Cain condemned him to a fugitive life. (Gen. 4:11, 12) Following the Flood, the first curse pronounced by a human was that which Noah directed against Canaan, son of Ham, condemning him to slave for Shem and Japheth, a curse that saw its major realization some eight centuries later with the conquest of Canaan by the Shemite nation of Israel. (Gen. 9:25-27) Thus the Gibeonites, descendants of Canaan, were told by Joshua that they were a "cursed people," in view of which they were assigned to a slave's position.—Josh. 9:23.

Such cursing, therefore, should not be confused with mere profanity, nor does it necessarily imply violent anger, as is evident from the case of the Gibeonites. In the above texts the Hebrew word *'a·rar'* is used. This word is found eighteen times in the formal declaration of pronouncements at Deuteronomy 27:15-26; 28:16-19, and, also, in solemn pronouncement, such as those at Exodus 22:28; Jeremiah 11:3; 17:5, and 48:10. The related noun *me·rah'* is used at Deuteronomy 28:20; Malachi 3:9, and other texts. The Bible usage of these words indicates a solemn pronouncement or prediction of evil and, when made by God or by an authorized person, has a prophetic value and force. Joshua's curse made against any man who, in the future, might rebuild devastated Jericho was fulfilled many centuries later. (Josh. 6:26; 1 Ki. 16:34) King Balak's requests for Balaam to curse Israel, however, were disapproved by Jehovah, and he caused blessings to be pronounced instead.—Num. 22:6–24:25.

'A·lah', another Hebrew word rendered "oath" as well as "curse," implies an oath that carries with it a curse as its penalty for violation of the oath, or because of the oath's proving to be false.—Num. 5:21, 23, 27; Deut. 29:19-21; 2 Chron. 34:24; 1 Ki. 8:31, 32; see OATH.

In the Greek Scriptures the two basic words translated "curse" are *a·ra'* and *a·na'the·ma*, along with intensified forms such as *ka·ta'ra, e·pi·ka·ta'ra·tos, ka·ta·ra'o·mai, ka·ta'the·ma* (or *ka·ta·na'the·ma*), and *ka·ta·na·the·ma·ti'zo*.

The word *a·ra'* has the meaning of an imprecation or a prayer calling down evil from a divine source. John uses a form of this word in writing that the Pharisees viewed the common people who listened to Jesus as "accursed people" who did not know the Law. (John 7:49) By contrast, Paul showed that *all* the Jews needed to be redeemed from the curse of the Law covenant by Christ's becoming a curse for them through his death on the torture stake. (Gal. 3:10, 13) At Galatians 3:10 Paul used *e·pi·ka·ta'ra·tos* to translate the Hebrew word *'a·rar'* (the first word considered in this article), as found at Deuteronomy 27:26. In verse 13 he used the same word to translate the Hebrew word *qe·la·lah'*, as found at Deuteronomy 21:23.—See MALEDICTION.

A form of the word *a·ra'* is used to describe Jesus' action in cursing the "goat" class (Matt. 25:41), and also in instructing his followers to "bless those cursing you." (Luke 6:28) Paul and James used similar forms in giving like counsel at Romans 12:14 and James 3:9, 10. Paul used an intensive form of the word in likening Christians who fall away after having partaken of holy spirit to the "ground" that is unresponsive to rain and that produces only thorns and thistles (Heb. 6:8), while Peter uses the same word to describe as "accursed children" those who are covetous, "have eyes full of adultery," and who entice unsteady souls.—2 Pet. 2:14.

The word *a·na'the·ma* literally means that which is "laid up," and originally applied to votive offerings laid up or set apart as sacred in a temple. (See Luke 21:5, where a related word is used.) In the Greek Scriptures the Bible writers use *a·na'the·ma* to apply to that which is accursed or subject to becoming accursed and, therefore, set apart as evil or execrated. Thus Paul wrote to the Galatians (1:8) that they should consider as "accursed" anyone (even angels) who declared to them as good news something contrary to that which they had received. Those who had "no affection for the Lord" were due to come under a similar designation. (1 Cor. 16:22) In his anguish over his fellow Israelites who had not accepted Christ, Paul said that he could even wish that he himself were "separated as the cursed one from the Christ" in their behalf. (Rom. 9:3) In other cases *a·na'the·ma* is evidently used to refer to the declaring of an oath that, if not carried out or if proved false, was intended to result in a curse, as in the case of the forty men who formed the oath-bound conspiracy to kill Paul (Acts 23:12-15, 21), and in Peter's denial of Christ. (Matt. 26:74; Mark 14:71) In effect, Peter was here saying that he wished he 'might be cursed or damned if he knew the man.'

At Revelation 22:3 the promise is made concerning the New Jerusalem that "no more will there be any curse [*ka·ta'the·ma*]." This appears to serve as a contrast with earthly Jerusalem, which did come under God's curse. It is likewise in sharp contrast to the cursed condition that results to the symbolic city of "Babylon the great" as a result of God's judicial decree against her. The "anathema" pro-

nounced against her is evident from the command given at Revelation 18:4-8.—See also 2 Corinthians 6:17.

In the *Septuagint Version* the translators generally used *a·na'the·ma* to translate the Hebrew *hhe'rem*, which is considered under the heading DEVOTE.

CUSH [chaos, confusion].

1. The first-named son of Ham and father of six sons: Seba, Havilah, Sabtah, Raamah, Sabteca and Nimrod. (Gen. 10:6-8; 1 Chron. 1:8-10) Cush and his named descendants are included among those from whom "the nations were spread about in the earth after the deluge." (Gen. 10:32) Thus, while no details are given concerning Cush as an individual in the Genesis account, his name is used throughout the Hebrew Scriptures as representing his descendants and the land or regions that they settled, as described in No. 2 below.

It may here be noted, however, that Cush is very evidently a principal progenitor (perhaps along with Put) of the Negroid or dark-complexioned branch of the human family (Jer. 13:23), as indicated by the areas of settlement of certain of his descendants. This fact disproves the theory advanced by some 'racists' who incorrectly endeavor to apply to the Negro peoples the curse pronounced on Canaan, for Canaan, the brother of Cush, did not produce any Negro descendants but, rather, was the forefather of the various Canaanite tribes of Palestine. (Gen. 9:24, 25; 10:6) There is, therefore, no Scriptural connection whatsoever between the dark complexion of certain descendants of Cush and the curse pronounced on Canaan.

2. Aside from the genealogical accounts at Genesis chapter 10 and 1 Chronicles chapter 1, and perhaps the use of the name in the introduction to Psalm 7, considered in No. 3 below, the name "Cush" is employed in all other texts to refer to the progeny of that son of Ham and the place of their habitation.

The name of Cush is associated through his son Nimrod with Babel and the kingdom that Nimrod forged in post-Flood times. (Gen. 10:8-12) Some connect Cush's name with the ancient city of Kish, revealed by excavations in lower Mesopotamia near Babylon, and said to be the city from which emperors of the third millennium B.C.E. in Babylonia assumed the title of "king of the world." The "Sumerian King list," an ancient record, though highly legendary, contains the statement: "After the Flood had swept over (the earth) (and) when kingship was lowered (again) from heaven, kingship was (first) in Kish." (Quoted from Pritchard's *Ancient Near Eastern Texts*, 1955 ed., p. 265.) Referring to this ancient city, Professor Albright comments: "Unless Kish is the prototype of the Cush of Gen. 10:8, as is quite possible, it is not mentioned in the Bible. Nimrod was in any case probably considered as the first ruler of Kish." ("Recent Discoveries in Bible Lands," p. 14, in *Young's Analytical Concordance to the Bible*, 22d edition) Thus, although Babylonia later came fully under Semitic domination, there seems to be some historical evidence harmonizing with the Biblical record of Cushite rule in that area at an early time.

THE "LAND OF CUSH"

The "land of Cush" referred to at Genesis 2:13 as the land originally encircled by the river Gihon, one of the four heads of the "river issuing out of Eden," is of uncertain location. (Gen. 2:10, 13) The translators of the *Septuagint* rendered the Hebrew word for "Cush" by the Greek name "Ethiopia" in this text, as they did in all other cases where "Cush" appears, with the exception of the genealogical tables of Genesis and First Chronicles. The name "Cush" did become more or less synonymous with ancient Ethiopia at an early time, yet it cannot arbitrarily be said that such is necessarily the case at Genesis 2:13. Josephus and others, following the rendering of the *Septuagint*, associated the Gihon River with the Nile. However, the Gihon's having had a common source with the Euphrates and the Tigris Rivers certainly does not seem to allow for such identification, unless the topographical changes that logically resulted from the global deluge are assumed to have been of very extreme proportions.

The term "Cush" at Genesis 2:13 is, therefore, connected by some authorities with the Kassu or Kassites of the Assyrian inscriptions, a people of uncertain origin inhabiting the plateau region of central Asia. In an article in the *Journal of Near Eastern Studies* (1959, Vol. XVIII, No. 1, pp. 49-53) the author presents evidence of a Negro population in ancient times in the region of the SE corner of the Black Sea, and later in the Caucasus region farther N. He suggests a relationship between the name of the regions of Abkhazia and Khazaria, inhabited by such tribes, and the Biblical Cush. There is, of course, the possibility that the reference to "Cush" at Genesis 2:13 could apply to a region inhabited by Cushites prior to the dispersion of the people resulting from the events at Babel, as it is likewise possible that some segment of the Cushite family did not migrate southward with the main body of Cushites but settled in the region of Asia Minor described above.

Still others suggest that the "land of Cush" encircled by the Gihon was on the Arabian Peninsula, since the name "Cushan" (meaning "belonging to Cush") is used to parallel the "land of Midian" at Habakkuk 3:7, Midian being located generally in the vicinity of the Gulf of Aqabah. It is probably with reference to such an Arabian "Cush" that Moses' Midianite wife Zipporah is called a "Cushite." (Ex. 18:1-5; Num. 12:1) The Hebrew lexicon by Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 429) points out that the tribe of Al 'Amran refer to the region of Zebid in Yemen along the Arabian coast of the Red Sea by the name of Kus.

AFTER THE TOWER OF BABEL

Following the breakup at Babel due to the confusion of language, the main body of Cush's descendants appear to have migrated southward. Whether they reached Africa by first going into the Arabian Peninsula and then crossing over the narrow strait known as Bab el-Mandeb or whether they settled initially in Africa and then crossed over into Arabia is uncertain, although the basic association of "Cush" with Africa might favor the latter migratory movement. The name of Cush's son Seba is related with E Africa, while those of Havilah, Sabtah, Raamah and Sabteca are generally associated with regions on the Arabian Peninsula. (See individual articles under names of sons.) It is of note that, while the names of these sons appear to have been perpetuated by tribes descended from them, this does not seem to be the case with the name of Nimrod, his name appearing in ancient history solely as that of an individual. This may indicate that Nimrod remained childless.

Though Cushites were to be found in Arabia, the name "Cush" as used in the Bible in most cases clearly refers to a region in Africa and, where the relationship is obvious, translators simply render "Cush" as "Ethiopia." It is regularly associated with Egypt (Isa. 20:3-5; 43:3; Jer. 46:7-9) and also with Libya. (2 Chron. 12:2, 3; Dan. 11:43; Nah. 3:9) Isaiah 11:11 aptly presents the ancient geographical designations for the regional divisions running southward from the Nile Delta: "Egypt" (or "Mizraim," here, Lower Egypt), "Pathros" (Upper Egypt), and "Cush" (Nubia-Ethiopia). Ezekiel 29:10 speaks of the devastation of Egypt "from Migdol to Syene and to the boundary of Ethiopia [Cush]." Thus, Cush or ancient Ethiopia appears to have been beyond Syene (modern Aswan) and, according to archaeological records, continued S perhaps as far as modern Khartoum. Cush thus embraced a more extensive and generally more southern area than that included in present-day

Ethiopia. The "rivers of Ethiopia [Cush]" are suggested to have been the Blue and White Nile Rivers, which have their junction at Khartoum, and also the Atbara River, which joins the Nile S of the fifth cataract.—Zeph. 3:10.

The "Arabs that were by the side of the Ethiopians [*Ku·shim'*]" (2 Chron. 21:16) likely were those Arab tribes occupying the SW coast of the Arabian Peninsula and thus facing Africa across the Red Sea.

Much of the land of Cush was evidently arid desert country. The "region of the rivers of Ethiopia" is described as the "land of the whirring insects with wings" (Isa. 18:1), perhaps referring to the locusts that swarm in Ethiopia and Egypt, while some suggest the mosquitoes, and others point out that the Hebrew word for "whirring" (*ts·la·tsal'*) resembles in sound the name given to the tsetse fly (*tsaltsalya*) by the Galla tribes (a Hamitic people living in modern Ethiopia). Ivory, ebony, gold, precious stones, iron and aromatics were products of the land, and Biblical mention is made of the "merchants of Ethiopia" (Isa. 45:14) and the "topaz of Cush."—Job 28:19.

LATER HISTORY

At about the time of the exodus of Israel from Egypt, Cush or Ethiopia had come under Egyptian domination and continued thus for some five hundred years. A viceroy administering this domain under the Egyptian Pharaoh was known by the title "King's Son of Kush." Evidently toward the close of the second millennium B.C.E. Ethiopia freed itself from Egypt's control. The Ethiopian capital was thereafter located first at Napata, near the fourth cataract, and later at Meroe, about 130 miles (209 kilometers) N-NE of Khartoum.

Ethiopian warriors formed part of Pharaoh Shishak's forces that attacked Judah in the fifth year of Rehoboam (993-992 B.C.E.). (2 Chron. 12:2, 3) Following King Asa's tenth year, or about 967-966 B.C.E., the Ethiopian Zerah marched against Judah with a million men, but suffered complete defeat at Mareshah.—2 Chron. 14:1, 9-15; 16:8.

Secular history shows that in the latter part of the eighth century B.C.E. Ethiopia conquered Egypt and dominated it for some sixty years. This was during the Twenty-fifth (Ethiopian) Dynasty, which included among its rulers King Taharka, called Tirhakah in the Bible. This king came up against the forces of Sennacherib during their invasion of Judah (c. 732 B.C.E.), but, according to the Assyrian inscriptions, was defeated at Elteke.—2 Ki. 19:9; Isa. 37:8, 9.

Assyrian Emperors Esar-haddon and Ashurbanipal invaded Egypt during their respective reigns, and the destruction of Thebes in Upper Egypt (called No-amon at Nahum 3:8-10) by Ashurbanipal (c. 684 B.C.E.) completely subjugated Egypt and also ended Ethiopian dominance of the Nile valley. This fulfilled the prophecy uttered about a half a century earlier by the prophet Isaiah.—Isa. 20:3-6.

At the battle of Carchemish in 625 B.C.E. Ethiopian forces formed part of Pharaoh Necho's army, which suffered defeat there at the hands of Nebuchadnezzar. (Jer. 46:2, 9) Nebuchadnezzar's later invasion of Egypt (c. 588 B.C.E.) would cause "severe pains" in Cush and "drive self-confident Ethiopia [Cush] into trembling."—Ezek. 29:19; 30:4-9.

Persian King Cambyses (529-522 B.C.E.) conquered Egypt during the days of Pharaoh Psammetichus III, and this opened the way for bringing Ethiopia under Persian control; thus, Ahasuerus (Xerxes I; 486-474 B.C.E.) could be spoken of as ruling "from India to Ethiopia [Cush]," a fact confirmed by Persian texts of Xerxes' time.—Esther 1:1; 8:9.

Judean exiles were foretold to return to their homeland from faraway lands, including Cush. (Isa. 11:11, 12; compare Zephaniah 3:10.) In Daniel's prophecy of the "time of the end," the aggressive "king of the north" is described as having Ethiopia and Libya "at his steps," that is, responsive to his direction. (Dan. 11:40-43) Ethiopia (Cush) also has a place in the wicked battle forces of "Gog of the land of Magog" in his stormlike assault upon Jehovah's regathered ones "in the final part of the years." (Ezek. 38:2-5, 8) Yet the psalmist favorably foretells that Cush will be counted among those bringing gifts to God.—Ps. 68:29-32.

3. The seventh psalm carries an introduction stating that the psalm is "concerning the words of Cush the Benjaminite." No other mention is made of this person. If the psalm relates to the early period of David's history, the reference might be to some opposer of David in Saul's court; if to a later period, the name might be used to refer enigmatically to Shimei the Benjaminite who cursed David.—2 Sam. 16:5-8.

CUSHAN (Cu'shan) [belonging to Cush]. Cushan appears at Habakkuk 3:7 as paralleling the "land of Midian" and hence evidently is another name for Midian or relates to a neighboring country. As shown in the article on CUSH, some descendants of Cush appear to have settled on the Arabian Peninsula; and the name *Kusi* or *Kushim* was anciently used to describe certain Arabic peoples of that region.

CUSHAN-RISHATHAIM (Cu'shan-rish·a·tha'im). A king of Mesopotamia from whose domination Othniel liberated the Israelites after eight years of servitude. He is also called "the king of Syria." (Judg. 3:7-11) Some view the second half ("rishathaim") of this composite name as the name of a place or region, while others translate it to mean "double wickedness." "Cushan" is used at Habakkuk 3:7 to parallel Midian; however, King Cushan-rishathaim is stated to be from Mesopotamia (Heb., *'Aram' na·hara'yim*, meaning "Aram of the two rivers"; compare Genesis 24:10, where the same term is used to describe the location of the city of Nahor in Syria). A list of Pharaoh Ramses III mentions a district in northern Syria called Qusanaruma, and this is suggested by some scholars to have been the possible seat of this king's domain. Cushan-rishathaim was Israel's first major oppressor during the period of the judges.

CUSHI (Cush'i) [Cushite or Ethiopian].

1. The *Authorized Version* rendering of the Hebrew appellative applied to the runner sent by Joab to David.—2 Sam. 18:21; see CUSHITE.

2. Father of the prophet Zephaniah.—Zeph. 1:1.

3. Forefather of Jeremiah's secretary, Baruch Jehudi.—Jer. 36:14.

CUSHITE (Cush'ite). As has been shown in the article headed CUSH, the term "Cushite" may refer to inhabitants of the land of Cush in Africa or may apply to people of Arabic tribes on the Arabian Peninsula, the latter identification evidently applying to Moses' wife Zipporah. (Ex. 18:1-5; Num. 12:1) Zipporah was a Shemite, descended from Abraham through Midian. (Gen. 25:1, 2) The expression at 2 Chronicles 21:16 "by the side of the Ethiopians [Cushites]" as applying to certain Arabs may also mean "under the control of the Ethiopians," and this might indicate one basis for applying the name "Cushite" to persons not descended from Cush. Several of Cush's sons are believed to have settled on the Arabian Peninsula.—See HAVILAH No. 2; SABTAH.

Basically, however, "Cushite" refers to Africans residing in the region anciently called Ethiopia. In addition to "Zerah the Ethiopian [Heb., Cushite]" and "Tirhakah the king of Ethiopia" (2 Chron. 14:9; 2 Ki. 19:9), considered under the heading CUSH, other Cushites mentioned in the Bible are Ebed-melech (Jer. 38:7-12; 39:16-18) and the Ethiopian eunuch who became a convert to Christianity, and the queen he served, Candace. (Acts 8:26, 27) General Joab selected an unnamed Cushite runner rather than an Israelite to deliver the news to David of

his son Absalom's defeat and death.—2 Sam. 18:19-32; see CUSH No. 2.

CUSTODY. "[1] The care and keeping of anything; . . . [2] The detainer of a man's person by virtue of lawful process or authority; actual imprisonment." —*Black's Dictionary of Law*, 1933, 3d ed.

The Biblical law most clearly explaining the responsibilities of a custodian is outlined at Exodus 22:10-13, involving animals entrusted to another. This law, undoubtedly based on an earlier patriarchal law (Gen. 31:39), states: "In case a man should give his fellow . . . any domestic animal to keep, and it does die or get maimed or gets led off while nobody is looking, . . . the other is not to make compensation. But if they should for a fact be stolen from him, he is to make compensation to their owner. If it should for a fact be torn by a wild beast, he is to bring it as evidence. For something torn by a wild beast he is not to make compensation."—Gen. 30:31; 1 Ki. 20:39.

When a shepherd or herdsman said he would keep or guard a flock or herd, he was indicating legal acceptance of the custody of these animals. He was guaranteeing the owner that they would be fed and not stolen, or else compensation would be paid. However, his responsibility was not absolute, for the above law absolved the guardian of liability in the case of an occurrence beyond normal human control, such as attack by wild beasts. To be relieved of the responsibility of custody, though, he had to submit evidence to the owner, as, for example, the torn carcass. The owner, on examination, was bound to return a verdict of innocence on the part of the custodian.

The same principle applied in general to any entrusted property, even in family relationships, i.e., the oldest brother was considered the legal guardian of his younger brothers and sisters. Hence, we can understand eldest son Reuben's concern for Joseph's life, as recorded at Genesis 37:18-30, when the other brothers spoke of killing him. "He said: 'Let us not strike his soul fatally.' . . . 'Do not spill blood. . . . do not lay a violent hand upon him.' His purpose was to deliver him out of their hand in order to return him to his father." And when Reuben discovered Joseph's absence, his anxiety was so extreme "he ripped his garments apart," and exclaimed: "The child is gone! And I—where am I really to go?" He knew that he could be held accountable for the loss of Joseph. To escape responsibility the brothers shrewdly fabricated evidence to the effect that Joseph had been killed by a wild beast. This they did by soaking Joseph's striped garment in goat's blood. They then submitted this evidence to Jacob, his father and patriarchal judge, who absolved Reuben of any responsibility because he concluded that Joseph had been killed, as represented by Joseph's half brothers.—Gen. 37:31-33.

At Galatians 3:19-25, a spiritual application of the terms "guarded" and "custody" is made. Paul says that the Law made transgressions manifest and that "the Scripture delivered up all things together to the custody of sin." But he continues: "However, before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed." He thereby emphasized how natural Israel was in spiritual custody, being guarded or kept by the Law, until the faith toward Christ arrived.

Custody as used by the Bible in the second sense means the detention of a person. An example is the half Israelite who abused Jehovah's name while in the camp of Israel. After he transgressed the Law, the account states: "Then they committed him into custody till there should be a distinct declaration to them according to the saying of Jehovah." (Lev. 24:10-16, 23) As a rule Israel did not commit criminals into any extended custody, because they were required to execute justice swiftly. (Josh. 7:20, 22-25) However, in this case, as well as the case of the sabbath breaker at Numbers 15:32-36, a clarification of the law was being awaited; but as soon as Jehovah's saying on the matter was clear, the sentence was immediately executed. Similarly, Peter and the other apostles were committed into custody, though unjustly, pending trial before the Sanhedrin on the following day. (Acts 4:3; 5:17, 18) The Scriptures also take note of the fact that Jeremiah was unjustly put in custody, not merely being held for trial, but actually imprisoned.—Jer. 37:21.

CUTH, CUTHAH (Cu'thah). Both "Cuth" and "Cuthah" refer to the same original home of a people moved by the king of Assyria to the cities of Samaria after Israel's exiling in 740 B.C.E. (2 Ki. 17:23, 24, 30) The deportees from Cuthah and other locations were, however, plagued with man-killing lions and, on appealing to the Assyrian king for aid, were supplied with a priest formerly of the northern kingdom of Israel. Since the worship practiced in Israel had long been disapproved by God (1 Ki. 13:33, 34; 16:31-33), this priest's services failed to produce genuine worshipers of Jehovah, so that "it was of their own gods that [the colonists] proved to be worshipers," those from Cuthah continuing to serve their god Nergal. The race formed by the intermarrying of the 'people of Cuthah' and other nations with the remaining Israelites came to be generally called "Samaritan" or, according to the Talmud, "Cuthean." This latter designation was apparently used because of the predominance of people from Cuthah among the original settlers.—2 Ki. 17:25-41.

The discovery of contract tablets at Tell Ibrahim, twenty miles (32.2 kilometers) NE of Babylon, containing the name *Kutu* (the Akkadian equivalent of Cuth), has led most geographers to identify Tell Ibrahim with the Biblical Cuthah. The indications are that Cuthah was at one time among the more important cities in the Babylonian Empire and was also probably quite extensive, as the mound marking it today is some sixty feet (18.3 meters) high and two miles (3.2 kilometers) in circumference. What is believed to be the site of an ancient temple dedicated to Nergal is pointed out amid these ruins in accord with the Biblical statement that "the men of Cuth" were devotees of that god.—2 Ki. 17:29, 30.

CUTTING OFF [from Heb., *ka·rath'*]. In Israel, when used regarding a punishment for violation of the Law, it meant a cutting off in death. Some Rabbinical authorities believe that it merely constituted expulsion from the congregation of Israel, though they differ widely in opinion. *The Pentateuch and Haftorahs*, edited by J. H. Hertz (Soncino Press) says, on page 493: "In most of the offences mentioned, the penalty prescribed is death. With the remainder, the culprits were expelled from the Community and presumably from the country, since their presence contaminated the land." The Soncino *Chumash*, by Dr. A. Cohen, comments on Leviticus 23:29, 30, which says: "Every soul that will not be afflicted on this very day must be cut off from his people. As for any soul that will do any sort of work on this very day, I must destroy that soul from among his people." It gives the opinion of Rabbi Abraham Ibn Ezra: "There is a difference between this [latter] punishment and 'cutting off,' but I am unable to explain it." Rabbi Rashi's opinion is also given: "It implies that by 'cutting off' is meant 'being lost' (but recoverable)."

By examining the Scripture texts naming the offenses for which this punishment is prescribed it can be determined that it has reference to the death penalty, executed either by the authorities in Israel or by God himself. The crimes for which cutting off are prescribed are those of a most serious nature. They include disrespect of Jehovah (Israel's God and King), idolatry, child sacrifice, spiritism, desecration of sacred things and disgusting practices,

among them incest, bestiality and sodomy. In some instances the death penalty is specifically mentioned in connection with the offense for which 'cutting off' is decreed as the sanction.—Ex. 31:14; Lev. 7:27; 18:6, 22, 23, 29; 20:3-6; 22:3, 4, 9; 23:28-30; Num. 4:15, 18, 20; 15:30, 31; see also Exodus 30:31-33, 38.

The writer of the letter to the Hebrews evidently had in mind the statement at Numbers 15:30: "The soul that does something deliberately . . . that soul must be cut off from among his people," when he said: "Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three." (Heb. 10:28) Jesus used the expression in setting out the punishment for the symbolic "goats": "These will depart into everlasting cutting-off [Gr., *ko'la·sin*], but the righteous ones into everlasting life." (Matt. 25:46) Here the contrast is between life and death. If Matthew wrote his Gospel first in Hebrew, as is believed, then he probably used a form of the Hebrew word *ka·rath'* in this passage.

CUTTINGS. The making of cuttings upon the flesh or scratching the arms, hands and face in times of mourning was evidently a common practice among the ancients. (Jer. 47:5; 48:37) This may have been done with a view to pacifying or propitiating the deities believed to preside over the dead. With reference to this practice among the Scythians upon the death of their king, the Greek historian Herodotus writes (Book IV, sec. 71): "They cut off part of their ear, shave off their hair, wound themselves on the arms, lacerate their forehead and nose, and drive arrows through their left hand."

Inflicting lacerations upon the flesh, however, was not limited to mourning rites. In the hope of having their god answer their appeals, the prophets of Baal cut themselves "according to their custom with daggers and with lances, until they caused blood to flow out upon them." (1 Ki. 18:28) Similar rites were engaged in by other ancient peoples. For example, Herodotus (Book II, sec. 61) mentions that during the festival of Isis the Carians residing in Egypt cut their foreheads with knives.

God's law specifically forbade the making of cuttings upon the flesh for the dead. (Lev. 19:28; 21:5; Deut. 14:1) The reason for this was that Israel was a holy people to Jehovah, a special property. (Deut. 14:2) As such, Israel was to remain free from all idolatrous practices. Then, too, such extreme displays of mourning accompanied by self-inflicted lacerations upon the flesh were most inappropriate for a people who were fully aware of the actual condition as well as the hope of the dead. (Compare Daniel 12:13; Hebrews 11:19; 1 Thessalonians 4:13.) Also, the prohibition against self-mutilation would have impressed upon the Israelites proper respect for God's creation, the human body.

Apparently, though, the Israelites on occasion disregarded God's law with respect to making cuttings upon their flesh.—Jer. 41:5; compare Micah 5:1.

CYMBALS. In Bible times, a percussion instrument similar to modern cymbals, used to accompany the harp, trumpet and other instruments. (2 Sam. 6:5; 1 Chron. 15:28; 2 Chron. 5:12, 13) According to 1 Chronicles 15:19, the cymbals for Jehovah's temple were made of copper, but beyond this there is no further Scriptural description. Interestingly, though, a pair of cymbals have been found in an ancient Egyptian tomb that may be somewhat representative of Biblical cymbals. They are about five and a half inches (14.0 centimeters) in diameter with handles in the center, and were made of copper alloyed with a slight amount of silver.



Ancient Egyptian cymbals

Psalm 150:5 indicates that more than one type of cymbal may have been known in Israel. The first occurrence of the term in this text describes "cymbals of melodious sound," while the second reference is to "clashing cymbals." Because each stanza of verses 3 and 4 of this song refers to one or more different musical instruments, the two stanzas of verse 5 could quite consistently be referring first to smaller, tinkling, well-tuned cymbals and, second, to cymbals of a larger diameter producing louder, deeper-toned sounds, when clashed together in heavy strokes.

The figure of "a clashing cymbal" is used by the apostle Paul to illustrate the shallowness of one's speaking in tongues, if the motive of love is lacking. (1 Cor. 13:1) However, other references to cymbals, in addition to those already mentioned, are in connection with the worship of Jehovah. (1 Chron. 13:8; 16:5, 42; 25:1, 6; 2 Chron. 29:25; Ezra 3:10; Neh. 12:27) Whenever temple service was involved, trained Levites were the instrumentalists. (1 Chron. 16:4, 5, 42) While some scholars are inclined to believe that cymbals were strictly a Levitical and even a priestly instrument, Psalm 150:1, 5 may indicate a more general usage: "Praise Jah, you people! . . . Praise him with the cymbals."

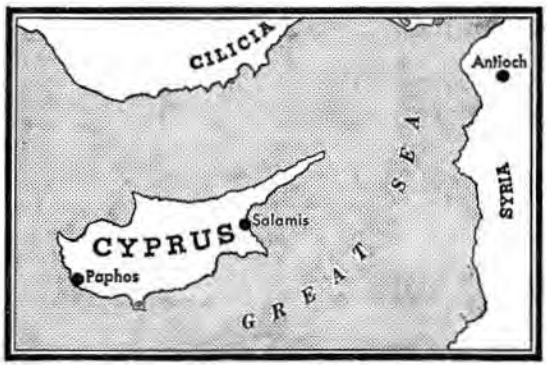
CYPRESS [Heb., *te'ash·shur'*]. The Hebrew name of this tree comes from a root word meaning "erectness; straightness." It is included along with other trees as forming part of the "glory of Lebanon," and this is indicative of the place where it grew and also suggests a tree of desirable qualities or impressive appearance. The "box tree" referred to in the *Authorized Version* is not a likely translation since, according to some authorities (see *Unger's Bible Dictionary*, p. 1134; *The Interpreter's Dictionary of the Bible*, Vol. 2, p. 292), the box tree does not grow in Palestine, and in Syria is only a small shrub. The cypress is considered by many to be the tree probably referred to by this Hebrew word at Isaiah 41:19; 60:13.—See Moffatt's translation; W. Corswant, *A Dictionary of Life in Bible Times*, page 55; *The Interpreter's Dictionary of the Bible*, Volume 1, page 459; Volume 2, page 292; Koehler and Baumgartner, *Lexicon in Veteris Testamenti Libros*, page 1017.

The cypress is an evergreen of the cone-bearing family with dark-green foliage and branches that extend upward somewhat like those of the Lombardy poplar. It has an average height of from thirty to fifty feet (9.1 to 15.2 meters) but at times may grow as high as eighty feet (24.4 meters). It is commonly cultivated throughout Palestine; some specimens have been found growing wild in Gilead and Edom; and it is said to be the only tree able to live at the summit of Mount Lebanon. The wood has a rich reddish hue, is fragrant and of great durability. It was possibly employed by the Phoenicians, Cretans and Greeks in shipbuilding (Ezek. 27:6 [*NW*, ftn. b, 1960 ed.]), and it is suggested that the "resinous tree" from which Noah obtained wood for the ark was the cypress tree.—Gen. 6:14; see RESINOUS TREE.

At Isaiah 41:19 Jehovah promises to cause trees growing normally in fertile lands to thrive in desert areas as well, and, in a prophecy concerning Zion's future exaltation and prosperity, it is foretold that the cypress, along with the ash and the juniper, will be used to beautify the place of God's sanctuary. —Isa. 60:13.

CYPRUS (Cy'prus) [Gr., *Ky'pros*]. An island in the NE corner of the Mediterranean Sea, situated about forty-five miles (72.4 kilometers) from the coast of Cilicia in Asia Minor and about half again that far from the Syrian coast. Cyprus is the third largest island of the Mediterranean, coming after Sicily and Sardinia. The main body of Cyprus is about one

hundred miles (c. 161 kilometers) long, but a narrow arm of land extends out at the NE corner for another forty-five miles (72.4 kilometers) or so. The island is sixty miles (96.5 kilometers) across at its broadest point. The NW section is mountainous, with one peak (Mount Troodos or Olympus) rising to 6,403 feet (c. 1,952 meters). Another mountain range runs along the northern coast, and between these two ranges lies the central plain. Winter caps the mountain peaks with snow, while summer brings hot, dry weather to the plains. From ancient times the island was famous for its rich copper resources, and the name of the island became synonymous with this metal. (The English word "copper" is derived from the Greek *Ky'pros.*)



Historical evidence points principally to Cyprus as the "Kittim" of the Hebrew Scriptures. (Isa. 23:1, 12; Dan. 11:30) The island was renowned not only for its copper but also for its fine timber, particularly cypress wood, such as was exported to Tyre on the Phoenician coast for use in shipbuilding. —Ezek. 27:2, 6.

Because of its associations with the Biblical Kittim, it is to be expected that the original population of Cyprus would show some connection with Greece. (See Genesis 10:4; Javan is the progenitor of the Ionians or early Greeks.) And, as is shown in the article on KITTIM, this connection did exist. Little is known of the original language of the native inhabitants of Cyprus; although ancient tablets have been found there, believed to date from the middle of the second millennium B.C.E. onward, they are as yet undeciphered and the language on them remains unknown. In later times the script was apparently adapted for use in writing Greek. Archaeological discoveries demonstrate continued strong Greek influence, particularly Mycenaean, in Cyprus, either through trade or by colonization.

HISTORY

Thutmose III of Egypt claimed conquest of Cyprus, perhaps the first reference to the island in secular history. Centuries later, during the early part of the first millennium B.C.E., the Phoenicians appear to have settled colonies there, though the population continued to show a major affinity with Greece. Assyrian Emperors Sargon II, Sennacherib and Esarhaddon (contemporaries of Kings Hezekiah and Manasseh) all boast of their domination of the island. Following the collapse of the Assyrian Empire, Egypt reasserted its control. When Cyrus the Great advanced against the Babylonian Empire, Cyprus is reported to have lent support, thereby gaining the privilege of having its own kings during Persian rule. Such Cypriot assistance in the conquest of the Assyro-Babylonian region might have some connection with the prophecy at Numbers 24:24. (See, however, the article on KITTIM for another possible explanation.) Cyprus was included in a Persian satrapy, along with Syria and Phoenicia, and is listed as supplying one hundred and fifty manned ships to the Persian imperial navy during the reign of Xerxes.

The kings of the city-states of Cyprus came under Greek rule following Alexander the Great's victory at the Battle of Issus in 333 B.C.E. After Alexander's death, the Ptolemaic dynasty of Egypt took control and Cyprus remained within the Egyptian realm until 58 B.C.E., when it was annexed by Rome. Though not specifically listed, it is likely that Jews from Cyprus were present in Jerusalem at the feast of Pentecost in 33 C.E. The Levite Joseph, better known as Barnabas, was born in Cyprus.—Acts 4:36.

CHRISTIANITY

The persecution of Christians that followed the martyrdom of Stephen and their subsequent dispersion resulted in some disciples going to Cyprus, where they witnessed to the resident Jews. Certain Cypriot Christians went to the city of Antioch opposite Cyprus on the Syrian coast, and preached with much success among people who, like themselves, were Greek-speaking. (Acts 11:19, 20) When Paul and Barnabas, accompanied by John Mark, were sent out from Antioch on their first missionary tour (47-48 C.E.), their initial territory was in Barnabas' home island, Cyprus. Arriving at the important commercial city of Salamis, on the E coast of Cyprus, they found more than one synagogue, indicating a Jewish population of some size. After publishing God's Word here they traveled across the entire island to Paphos on the W coast, then the Roman provincial capital. Here the encounter with the interested proconsul, Sergius Paulus, and the opposing sorcerer, Elymas (Bar-Jesus), took place.—Acts 13:1-12.

Historian Luke's reference to Sergius Paulus as a proconsul has been shown to be accurate. Cyprus had been transferred to the Roman Senate in 22 B.C.E. and hence the appointed governor of the island thereafter bore, not the title of legate, but that of proconsul, a deputy governor acting as the Senate's representative. Archaeological evidence for Sergius Paulus' proconsulship is presented in the article under his name, which see.

From the port of Paphos, Paul and his companions sailed to Pamphylia on the Asia Minor coast. (Acts 13:13) About two years later Barnabas returned to his homeland with John Mark to do further discipling work, while Paul set out on his second missionary journey through Asia Minor (c. 49 C.E.). (Acts 15:36-41) At the close of Paul's third tour (c. 56 C.E.), when sailing from Patara on the SW coast of Asia Minor en route to Phoenicia, the apostle passed within sight of Cyprus but "left it behind on the left side," evidently passing the SW end of the island as the ship headed for Tyre. (Acts 21:1-3) Not long thereafter, on arriving in Jerusalem, Paul was entertained at the home of Mnason, who, like Barnabas, was a native of Cyprus. (Acts 21:15, 16) On Paul's voyage to Rome his ship sailed "under the shelter of Cyprus, because the winds were contrary." Since the prevailing winds at that time of year are from the W and NW, this would work against crossing the open sea and evidently caused the ship to sail around the E end of Cyprus and then along the coast of Asia Minor, where land breezes would help it along on its westward course.—Acts 27:4, 5, 9, 12.

CYRENE (Cy·re'ne), **CYRENIAN** (Cy·re'ni·an). Cyrene was the original ancient capital of the district of Cyrenaica on the N coast of Africa, nearly opposite the island of Crete. It was situated some fifteen miles (24.1 kilometers) inland and lay on a plateau 1,800 feet (548.6 meters) above the Mediterranean Sea.

Cyrene was apparently first settled by the Greeks

in the seventh century B.C.E. and came to be considered one of their greatest colonies. By 96 B.C.E. Cyrene was under Roman political control, and in 27 B.C.E. the district of Cyrenaica and the island of Crete were united to form a single province governed by a proconsul. According to the geographer Strabo, about the start of the Common Era, Jews constituted one of the four recognized classes (along with citizens, husbandmen and strangers) of Cyrene. Certain historians believe the Jewish revolt against the Romans in 115-116 C.E. during the rule of Trajan radiated from Cyrene's Jewish community.

Simon of Cyrene (perhaps a Hellenistic Jew), who was pressed into assisting in the carrying of Jesus' torture stake, is called a "native" of that city. (Matt. 27:32; Mark 15:21; Luke 23:26) It may be that, though born in Cyrene, Simon later settled in Palestine. On the basis of Acts 6:9 concerning the "Cyrenians" that disputed with Stephen, many authorities believe that there were sufficient numbers of Jews from Cyrene regularly residing in Palestine for them to have established their own synagogue in Jerusalem.

On the other hand, Simon, "a native of Cyrene," may have been among the other foreigners who crowded into Jerusalem at Passover time, as is shown to have occurred in similar manner, fifty-one days later, when a large number of "reverent men, from every nation," were in attendance at the Jewish festival of Pentecost, including some from "the parts of Libya, which is toward Cyrene." (Acts 2:5, 10, 41) Some of these latter ones were likely among the "about three thousand souls" that were baptized after the outpouring of the holy spirit and Peter's subsequent discourse, and may have thereafter carried the message of Christianity back to their homeland.

CHRISTIANITY

A few years later, after Cornelius' acceptable Christian baptism, men from Cyrene assisted in spearheading the introduction of "the good news of the Lord Jesus" at Syrian Antioch among those referred to (by most Greek texts of Acts 11:20, 21) as *Hel·le·ni·stas'*. Since this same Greek word is translated "Greek-speaking Jews" (*AT, NW*) at Acts 6:1, some have concluded that those preached to in Syrian Antioch must also have been circumcised Jews or proselytes who spoke the Greek tongue. However, while the preaching to Greek-speaking Jews and proselytes had been going on since the day of Pentecost 33 C.E., the conversion of the large numbers at Antioch appears to have been something new and unusual, since Barnabas was dispatched to that city likely to investigate as well as encourage the work there. (Acts 11:22, 23) Also indicating that this was a change in discipling procedures is the fact that the work done by the Cyrenians and their co-workers (vs. 20) seems to be set off in contrast to the preaching among the "Jews only" (vs. 19) done by others who had traveled to Antioch. In view of this, and also the fact that a number of reliable ancient Greek manuscripts use the word *Hel'le·nas* (meaning "Greek," as at Acts 16:3) instead of *Hel·le·ni·stas'*, most modern authorities refer to those converted with the assistance of the men from Cyrene as "Greeks" (*AS, AT, Da, Fn, JB, Mo, RS*), though others prefer "heathen" (*CKW*), "Gentiles" (*TEV*), or "pagans" (*NEB*), all terms indicating that the ones at Antioch were not adherents to the Jewish religion. However, some scholars acknowledge the possibility that these at Antioch may have been *both* Jews and Gentiles familiar with the Greek language, and so describe them with explanatory expressions as "Greek-speaking people" (*NW*) or "those who spoke Greek" (*TC*). "Lucius of Cyrene" was listed among the teachers and prophets in this Antioch congregation when Paul started on his first missionary tour in 47 C.E.—Acts 11:20; 13:1.

Of incidental Biblical interest is Herodotus' account of Pharaoh Hophra's (Apries') disastrous expedition to Cyrene to help the Libyans against the Greeks in the sixth century B.C.E. Herodotus relates that Hophra's troops revolted against him, resulting in his eventual death when he was given "into the hand of his enemies and into the hand of those seeking for his soul," as Jeremiah had prophesied. —Jer. 44:30.

Ancient Cyrene is today a mass of uninhabited remains standing near the modern city of Cirene in Libya.

CYRUS (Cy'rus) [Heb., *Koh'resh;* Gr., *Ky'ros*]. The founder of the Persian Empire and the conqueror of Babylon; called "Cyrus the Great," thereby distinguishing him from Cyrus I, his grandfather.

Following his conquest of the Babylonian Empire, Cyrus is represented in the cuneiform document known as the Cyrus Cylinder as saying: "I am Cyrus, king of the world, great king, legitimate king, king of Babylon, king of Sumer and Akkad, king of the four rims (of the earth), son of Cambyses, great king, king of Anshan, grandson of Cyrus [I], . . . descendant of Teispes, . . . of a family (which) always (exercised) kingship." (*Ancient Near Eastern Texts* by James B. Pritchard, 1955, p. 316) Cyrus is thus shown to be of the royal line of the kings of Anshan, a city or district of rather uncertain location, placed by some in the mountains to the N of Elam but generally considered as lying to the E of Elam. This line of kings is called the "Achaemenian" line after Achaemenes the father of Teispes.

The early history of Cyrus (II) is somewhat obscure, depending largely upon rather fanciful accounts by Herodotus (Greek historian of the fifth century B.C.E.) and Xenophon (another Greek writer of about a half century later). However, both present Cyrus as the son of Persian ruler Cambyses by his wife Mandane, the daughter of Astyages, king of the Medes. (*Herodotus,* Book I, sec. 107; *Cyropaedia,* 1, 2, 1) This blood relationship of Cyrus with the Medes is denied by Ctesias, another Greek historian of the same period, who claims instead that Cyrus became Astyages' son-in-law by marrying his daughter, Amytis.

Cyrus succeeded his father Cambyses I to the throne of Anshan, which was then under the suzerainty of the Median king Astyages. Africanus (third century C.E.) and Diodorus (first century B.C.E.) place the start of Cyrus' reign in the first year of the 55th Olympiad, or 560/559 B.C.E. Herodotus relates that Cyrus thereafter revolted against the Median rulership and, due to the defection of Astyages' troops, was able to gain an easy victory and capture the capital of the Medes, Ecbatana. This was in the sixth year of Nabonidus' reign (550 B.C.E. in secular history) according to the Nabonidus Chronicle, which states that King Ishtumegu (Astyages) "called up his troops and marched against Cyrus, king of Anshan, in order to me[et him in battle]. The army of Ishtumegu [Astyages] revolted against him and in fetters they de[livered him] to Cyrus." Cyrus was able to gain the loyalty of the Medes, and thus Medes and Persians thereafter unitedly fought under his leadership. In the following years Cyrus moved to establish his control over the western sector of the Median Empire, advancing all the way to the eastern border of the Lydian Empire at the Halys River in Asia Minor.

Wealthy King Croesus of Lydia, faced with the threat of this new Persian emperor, is said by Herodotus to have made a political alliance with King Nabonidus of Babylon and Pharaoh Amasis II of Egypt, as well as with the Spartans of Greece. Before these allies could render military aid, however, Cyrus defeated the Lydians under Croesus and captured Sardis. He then subdued the Ionian cities and placed all of Asia Minor within the realm of the Persian Empire. Thus, in a matter of a few years, Cyrus had

become the major rival of Babylon and its king, Nabonidus.

Commenting on the quality of his leadership, *The Encyclopædia Britannica* (1911, Vol. 21, p. 207) says: "Cyrus especially must have been an exceedingly able general. Obviously, also, he must have understood the art of organizing his people and arousing the feeling of nationality and the courage of self-sacrifice."

CONQUEST OF BABYLON

Cyrus now girded for a confrontation with mighty Babylon and from this point forward, in particular, he figured in the fulfillment of Bible prophecy. In Isaiah's inspired restoration prophecy concerning Jerusalem and its temple, this Persian ruler had been named as the one appointed by Jehovah God to effect the overthrow of Babylon and the release of the Jews who would be exiled there. (Isa. 44:26–45:7) Although this prophecy was recorded well over one and a half centuries before Cyrus' rise to power and though the desolation of Judah evidently took place before Cyrus was even born, still Jehovah declared that Cyrus would act as His "shepherd" on behalf of the Jewish people. (Compare Romans 4:17.) By virtue of this advance appointment Cyrus was called Jehovah's "anointed one" (a form of the Hebrew *ma·shi'ahh*, messiah, and the Greek *khris·tos'*, christ). (Isa. 45:1) God's 'calling him by his name' (Isa. 45:4) at that early date does not imply that He gave Cyrus his name at birth, but, rather, that Jehovah foreknew that such a man by that name would arise and that Jehovah's call to him would be, not anonymously, but direct, specific, by name.

Thus, unknown to King Cyrus, who was likely a pagan devotee of Zoroastrianism, Jehovah God had been figuratively 'taking Cyrus' right hand' to lead or strengthen him, girding him and preparing and smoothing the way for his accomplishing the divine purpose: the conquest of Babylon. (Isa. 45:1, 2, 5) As the one "telling from the beginning the finale, and from long ago the things that have not been done," Almighty God had shaped the circumstances in human affairs for fully carrying out his counsel. He had called Cyrus "from the sunrising," from Persia (to the E of Babylon), where Cyrus' favorite capital of Pasargadae was built, and Cyrus was to be like a "bird of prey" in swiftly pouncing down upon Babylon. (Isa. 46:10, 11) It is of note that, according to *The Encyclopædia Britannica* (1911, Vol. 10, p. 454b), "the Persians bore an eagle fixed to the end of a lance, and the sun, as their divinity, was also represented upon their standards, which . . . were guarded with the greatest jealousy by the bravest men of the army."

The Bible prophecies relating to Cyrus' predicted conquest of Babylon foretold a 'drying up of the watery deep and of the rivers, of gates being left unshut,' of a sudden invasion of the city and a lack of resistance on the part of Babylon's soldiers. (Isa. 44:27; 45:1, 2; Jer. 50:35-38; 51:30-32) Herodotus describes a deep, wide moat encompassing Babylon, relating that numerous bronze (or copper) gates provided entrance through the interior walls along the Euphrates River, which bisected the city. Laying siege to the city, according to Herodotus, Cyrus "diverted the river, by means of a canal, into the lake [the artificial lake supposedly made earlier by Queen Nitocris], which was before a swamp, he made the ancient channel fordable by the sinking of the river. When this took place, the Persians who were appointed to that purpose close to the stream of the river . . . entered Babylon by this passage. If, however, the Babylonians had been aware of it beforehand, or had known what Cyrus was about, they would not have suffered the Persians to enter the city, but would have utterly destroyed them; for, having shut all the little gates that lead down to the river, and mounting the walls that extend along the banks of the river, they would have caught them as in a net; whereas the Persians came upon them by surprise. It is related by the people who inhabited this city, that, by reason of its great extent, when they who were at the extremities were taken, those of the Babylonians who inhabited the centre knew nothing of the capture (for it happened to be a festival); but they were dancing at the time, and enjoying themselves, till they received certain information of the truth. [Compare Daniel 5:1-4, 30; Jeremiah 50:24; 51:31, 32.] And thus Babylon was taken."—*Herodotus*, Book I, sec. 191.

Xenophon's account differs somewhat as to details but contains the same basic elements as that of Herodotus. Xenophon describes Cyrus as deeming it nearly impossible to storm Babylon's mighty walls and then goes on to relate his laying siege to the city, diverting the waters of the Euphrates into trenches, and, while the city was in festival celebration, sending his forces up the riverbed past the city walls, catching the guards unawares and gaining entrance through the very gates of the palace. In one night "the city was taken and the king slain," and the Babylonian soldiers occupying the various citadels surrendered the following morning.—*Cyropaedia*, VII, 5:7-34; compare Jeremiah 51:30.

Jewish historian Josephus records an account of Cyrus' conquest written by the Babylonian priest Berossus (of the third century B.C.E.) as follows: "In the seventeenth year of his [Nabonidus'] reign, Cyrus came out of Persia with a great army; and, having already conquered all the rest of Asia, he came hastily to Babylonia. When Nabonidus perceived he was advancing to attack him, he assembled his forces and opposed him; but he was defeated and fled with a few of his troops and was shut within the city of Borsippa [a sister city of Babylon]. Hereupon Cyrus took Babylon and gave order that the outer walls should be demolished, because the city had proved very troublesome to him and difficult to take. He then marched to Borsippa to besiege Nabonidus; but as Nabonidus delivered himself into his hands without holding out the place, he was at first kindly treated by Cyrus, who sent him out of Babylonia but gave him a habitation in Carmania, where he spent the remainder of his life and died." (*Against Apion*, Book I, par. 20) This account is distinct from the others primarily due to the statements made concerning Nabonidus' actions and Cyrus' dealings with him. However, it harmonizes with the Biblical account that Belshazzar, rather than Nabonidus, was the king who was slain on the night of Babylon's fall. —See BELSHAZZAR.

The cuneiform tablets found by archaeologists, though not giving details concerning the exact manner of the conquest, do confirm the sudden fall of Babylon to Cyrus. According to the Nabonidus Chronicle, in the seventeenth year of Nabonidus' reign (539 B.C.E.) in the month of Tishri (September-October) Cyrus attacked the Babylonian forces at Opis and defeated them. The inscription continues: "The fourteenth day, Sippar was seized without battle. Nabonidus fled. The 16th day, *Ugbaru* the governor of Gutium and the army of Cyrus entered Babylon without battle. Afterwards Nabonidus was arrested in Babylon when he returned . . . In the month of Arahshamnu [Marchesvan (October-November)], the third day, Cyrus entered Babylon." By means of this inscription the date of Babylon's fall can be fixed as Tishri 16 (October 5-6) 539 B.C.E., with Cyrus' entry seventeen days later, occurring on Marchesvan 3 (October 22-23).

Aryan world domination begins

By this victory Cyrus brought to an end the domination of Mesopotamia and the Near East by Semitic rulers and produced the first dominant world power of Aryan origin. The Cyrus Cylinder, a cuneiform document historians consider to have been written for publication in Babylon, is strongly religious

and in it Cyrus is represented as ascribing the credit for his victory to Marduk the chief god of Babylon, saying: "He [Marduk] scanned and looked (through) all the countries, searching for a righteous ruler willing to lead him (in the annual procession). (Then) he pronounced the name of Cyrus, king of Anshan, declared him (literally: pronounced [his] name) to be(come) the ruler of all the world. . . . Marduk, the great lord, a protector of his people/worshipers, beheld with pleasure his good deeds and his upright mind (and therefore) ordered him to march against his city Babylon. He made him set out on the road to Babylon going at his side like a real friend. His widespread troops—their number, like that of the water of a river, could not be established—strolled along, their weapons packed away. Without any battle, he made him enter his town Babylon, sparing Babylon any calamity."—*Ancient Near Eastern Texts* by James B. Pritchard, 1955, p. 315.

Despite this pagan interpretation of events, the Bible shows that, on making his proclamation authorizing the exiled Jews to return to Jerusalem and rebuild the temple there, Cyrus acknowledged: "All the kingdoms of the earth Jehovah the God of the heavens has given me, and he himself has commissioned me to build him a house in Jerusalem, which is in Judah." (Ezra 1:1, 2) This, of course, does not mean that Cyrus became a Jewish convert but simply that he knew the Biblical facts regarding his victory. In view of the high administrative position in which Daniel was placed, both before and after the fall of Babylon (Dan. 5:29; 6:1-3, 28), it would be most unusual if Cyrus were not to be informed of the prophecies that Jehovah's prophets had recorded and spoken, including Isaiah's prophecy containing Cyrus' very name. As regards the Cyrus Cylinder, quoted above, it is acknowledged that others aside from the king may have had a hand in the preparation of this cuneiform document. The book *Biblical Archaeology* by G. Ernest Wright (p. 200) speaks of "the king, or the bureau which framed the document" (compare the similar case with Darius at Daniel 6:6-9), while Dr. Emil G. Kraeling (*Rand McNally Bible Atlas*, p. 328) calls the Cyrus Cylinder "a propaganda document composed by the Babylonian priests." It may, indeed, have been drawn up under the influence of the Babylonian clergy (see Pritchard's *Ancient Near Eastern Texts*, p. 315, ftn. 1), thereby serving their purpose of explaining away the utter failure of Marduk (also known as Bel) and the other Babylonian gods to save the city, going even to the extent of attributing to Marduk the very things that Jehovah had done.—Compare Isaiah 46:1, 2; 47:11-15.

CYRUS' DECREE FOR THE RETURN OF THE JEWISH EXILES

By his decreeing the end of the Jewish exile, Cyrus fulfilled his commission as Jehovah's 'anointed shepherd' for Israel. (2 Chron. 36:22, 23; Ezra 1:1-4) The proclamation was made "in the first year of Cyrus the king of Persia," meaning his first year as ruler toward conquered Babylon. The Bible record at Daniel 9:1 refers to "the first year of Darius" and this appears to have intervened between the fall of Babylon and "the first year of Cyrus" over Babylon. This would mean that Cyrus' first year may not have begun until late in the year 538 B.C.E. Even if Darius' rule over Babylon were to be viewed as that of a viceroy, so that his reign ran concurrent with that of Cyrus, Babylonian custom would still place Cyrus' first *regnal* year as running from Nisan of 538 to Nisan of 537 B.C.E.

In view of the Bible record, Cyrus' decree freeing the Jews to return to Jerusalem likely was made late in the year 538 or early in 537 B.C.E. This would allow time for the Jewish exiles to prepare to move out of Babylon and make the long trek to Judah and Jerusalem (a trip that could take about four months according to Ezra 7:9) and yet be settled "in their cities" in Judah by the "seventh month" (Tishri) of the year 537 B.C.E. (Ezra 3:1, 6) This marked the end of the prophesied seventy years of Judah's desolation that began in the same month of Tishri of 607 B.C.E.—2 Ki. 25:22-26; 2 Chron. 36:20, 21.

Cyrus' cooperation with the Jews was in notable contrast with their treatment by earlier pagan rulers. He restored the precious temple utensils that Nebuchadnezzar had carried off to Babylon, gave royal permission for them to import cedar timbers from Lebanon, and authorized the outlay of funds from the king's house to cover construction expenses. (Ezra 1:7-11; 3:7; 6:3-5) According to the Cyrus Cylinder, the Persian ruler followed a generally humane and tolerant policy toward the conquered peoples of his domain. The inscription quotes him as saying: "I returned to [certain previously named] sacred cities on the other side of the Tigris, the sanctuaries of which have been ruins for a long time, the images which (used) to live therein and established for them permanent sanctuaries. I (also) gathered all their (former) inhabitants and returned (to them) their habitations."—*Ancient Near Eastern Texts* by James B. Pritchard, 1955, p. 316.

Aside from the royal proclamation quoted in Ezra 1:1-4, the Biblical record speaks of another document by Cyrus, a "memorandum," which was filed away in the house of the records at Ecbatana in Media and discovered there during the reign of Darius the Persian. (Ezra 5:13-17; 6:1-5) Concerning this second document, Professor Wright says, "[it] is explicitly entitled a *dikrona*, an official Aramaic term for a memorandum which recorded an oral decision of the king or other official and which initiated administrative action. It was never intended for publication but solely for the eye of the proper official, following which it was filed away in governmental archives."—*Biblical Archaeology*, p. 200.

DEATH, SUCCESSOR, AND PROPHETIC SIGNIFICANCE

Cyrus is believed to have fallen in battle about 530 B.C.E., though the accounts are somewhat obscure. Prior to his death, his son Cambyses evidently became coregent with him, succeeding to the Persian throne as sole ruler when his father died.

The prophecies concerning the sudden fall of symbolical "Babylon the Great" as set forth in the book of Revelation parallel in major respects the description of Cyrus' conquest of the literal city of Babylon. (Compare Revelation 16:12; 18:7, 8 with Isaiah 44:27, 28; 47:8, 9.) The king at the head of the mighty military forces described immediately after the account of symbolic Babylon's fall, however, is no earthly king but the heavenly "Word of God," Jehovah's true anointed Shepherd, Christ Jesus.—Rev. 19:1-3, 11-16.

DABBESHETH (Dab'be·sheth) [hump]. A town of Zebulun. (Josh. 19:11) Its precise location is unknown; however, the site of Tell esh-Shemman, E of Jokneam on the Plain of Esdraelon, appears to fit the Biblical context.

DABERATH (Dab'e·rath). A 'city' mentioned in the boundary list of Zebulun (Josh. 19:10, 12) but considered as belonging to the neighboring tribe of Issachar when later apportioned with its pasture grounds to Levites of the family of Gershon. (Josh. 21:27, 28; 1 Chron. 6:71, 72) Daberath is not included in the list of sites assigned to Issachar, but many authorities think it is likely represented by Rabbith at Joshua 19:20, a view that finds support in some editions of the Greek *Septuagint*.—See RABBITH.

Daberath is identified by Biblical geographers today

with ruins near the village of Deburiyeh on the western edge of Mount Tabor.

DAGGER. See ARMS, ARMOR.

DAGGER MEN. This expression translates the Greek form of the Latin word *sicarii*, derived from *sica*, meaning a short, curved dagger. As a proper name "dagger men" refers to the fanatical political Jewish faction existing in the first century C.E. that engaged in organized political killings. When the Jews rioted against Paul at Jerusalem during his last visit there, the military commander Claudius Lysias suspected the apostle of being the Egyptian who had previously stirred up sedition and led the four thousand "dagger men" into the wilderness.—Acts 21:30-38; 23:26, 27.

According to the Jewish historian Josephus, especially during the festivals, the "dagger men" or Sicarii, with daggers concealed under their garments, mingled among the crowds at Jerusalem and stabbed their enemies in broad daylight and then, to avoid suspicion, joined those expressing indignation about the killings. Josephus further indicates that the Sicarii took a leading part in the revolt against Rome. In 66 C.E., a band of Sicarii, under the command of Eleazar ben Jair, seized and massacred the Roman garrison at Masada. This band of fanatical patriots continued their defiance of Rome until 73 C.E., in which year the defenses of Masada were breached. The Romans, however, did not have to make an assault on the fortress itself. In order to avoid being captured, the Sicarii had carried out a systematic suicidal massacre of 960 men, women and children. Only two women and five children, who had hidden in a cave, survived.

DAGON (Da'gon). Probably a fertility god whose worship is thought to have originated in Mesopotamia but was brought westward at an early date. At Ras Shamra in Syria, a temple for Dagon and one for Baal were found in the same vicinity, and in the Ras Shamra texts Baal is often referred to as the 'son of Dagon.' The existence of cities called "Beth-dagon" (likely named after the god Dagon) in the territories of Judah and Asher suggests that the worship of this deity was well established in Canaan at the time of Israel's conquest of the Promised Land. (Josh. 15:41; 19:27) It is believed that the Philistines adopted Dagon worship from the Canaanites.

Authorities are not in agreement as to the derivation of the name "Dagon." Some associate the name "Dagon" with the Hebrew word *dagh* (fish), while others favor linking the name with the Hebrew word *da·ghan'* (grain). That the idol may have been half man and half fish is suggested by 1 Samuel 5:4, where it is stated concerning the fallen Dagon: "Only the fish part [literally, the Dagon] had been left upon him," his head and the palms of his hands having been cut off. The implication is that the remaining part of the image was associated with the meaning of "Dagon" and this word has, therefore, been variously rendered "fish portion" (*Le*), "fish-stump" (*Da*), "fishy part" (*Yg*) and "fish part" (*NW*).

Dagon at times figures in the Biblical narratives. By bracing himself against the two middle supporting pillars, Samson caused the collapse of a house at Gaza used for Dagon worship, killing the Philistines who had assembled there. (Judg. 16:21-30) At the house of Dagon in Ashdod the Philistines deposited the sacred ark of Jehovah as a war trophy. Twice the image of Dagon fell on its face before the Ark. The second time the idol itself was broken. Perhaps in order not to defile the place where the pieces of their god had lain, the priests and others entering the temple of Dagon at Ashdod were careful not to tread upon the threshold. (1 Sam. 5:2-5) By experiencing the painful effects of piles and the ruining of their land by jerboas, the Philistines came to recognize that the hand of the God of Israel had been hard against them and their god Dagon. (1 Sam. 5:6, 7; 6:5) When King Saul was discovered among the slain at Gilboa, the Philistines cut off his head. After informing the houses of their idols as well as the people back home, they fastened Saul's skull to the house of Dagon.—1 Sam. 31:8-10; 1 Chron. 10:8-10.

It may be that the Philistines carried idols of their god Dagon into battle.—2 Sam. 5:21.

DA'LETH [ד]. The fourth letter of the Hebrew alphabet. Later, outside the Hebrew Scriptures, as a number, it denoted four. In sound it corresponds generally to our English "d."

There is considerable similarity between the letters *da'leth* [ד] and *rehsh* [ר], allowing for possible scribal errors in copying. This may account for various differences in spelling, such as that of the "Rodanim" at 1 Chronicles 1:7 and the "Dodanim" at Genesis 10:4.

In the Hebrew, this fourth letter is used as the initial letter in the first word of each of the eight verses of Psalm 119:25-32.—See ALPHABET.

DALMANUTHA (Dal·ma·nu'tha). An area to which Jesus retired by boat with his disciples after the miraculous feeding of 4,000 men near the Sea of Galilee. (Mark 8:1-10) Though various sites have been suggested for Dalmanutha, the name is not referred to in other Biblical or non-Biblical sources, so its exact location remains unknown. Some scholars feel Dalmanutha may be a scribal alteration, since the parallel narrative at Matthew 15:29-39 has "Magadan" and certain ancient manuscripts of Mark's account also use "Magadan" or "Magdala" instead of Dalmanutha. However, since the best Greek manuscripts do have Dalmanutha, rather than consider the term to be a textual error, it seems best, as F. F. Bruce (of the University of Manchester) has observed, "to keep the attested reading and await further light." Possibly Dalmanutha was simply another name for Magadan, or, it may have been a nearby area the name of which, though little used or not widely known, has, nevertheless, been preserved for us in Mark's Gospel.

DALMATIA (Dal·ma'tia). An area in the mountainous region E of the Adriatic Sea in what is today Yugoslavia. After 9 C.E. it was considered the southernmost of two districts comprising the Roman province of Illyricum, though apparently Dalmatia was often used interchangeably with Illyricum as the name of the province. Paul's companion Titus departed for Dalmatia sometime prior to the apostle's execution, assumed to be about 65 C.E. (2 Tim. 4:6-10) In the same verse in which Demas is said to have "forsaken" Paul, Titus is mentioned as going there. However, while there are no definite statements as to the purpose of Titus' mission to Dalmatia, it appears he left with Paul's approval. Since Paul, when nearing the completion of his third missionary tour about nine years earlier, had said his circuit extended as far N as Illyricum (Rom. 15:19), some authorities reason that Titus was at this time being dispatched to that region to regulate its congregational affairs and engage in missionary activities. If so, he would be acting in a capacity similar to the one he exercised in Crete. (Titus 1:5) In his letter to Titus, Paul had asked him to leave Crete (Titus 3:12) and it seems likely that he was with the apostle until his assignment to Dalmatia.

DALPHON (Dal'phon) [perhaps, dripping, dropping]. One of Haman's ten sons.—Esther 9:7, 10; see HAMAN.

DAMARIS (Dam'a·ris) [gentle; or perhaps a variation of "Damalis," meaning "heifer"]. A woman who heard Paul's defense at the Athenian Areopagus (Mars Hill) and became a believer. (Acts 17:33, 34)

Damaris possibly was not a Grecian, in view of the fact that in Athenian society women normally remained in seclusion. Since Damaris is the only woman named, she may have been of some prominence. There is no valid basis for concluding that she was married to Dionysius, simply because the two are mentioned together.

DAMASCENES (Dam·a·scenes'). The inhabitants of Damascus. (2 Cor. 11:32) Paul used the term when recounting his narrow escape from that city about twenty years after it occurred, as narrated in Acts 9:23-25.

DAMASCUS (Da·mas'cus). An ancient and important city of Syria. Damascus lies at the foot of the Anti-Lebanon range of mountains with the nearby Arabian-Syrian Desert stretching out before it to the E. (Song of Sol. 7:4) To the SW of the city snowcapped Mount Hermon rises over 9,000 feet (c. 2,743 meters), marking the southern end of the Anti-Lebanon range.

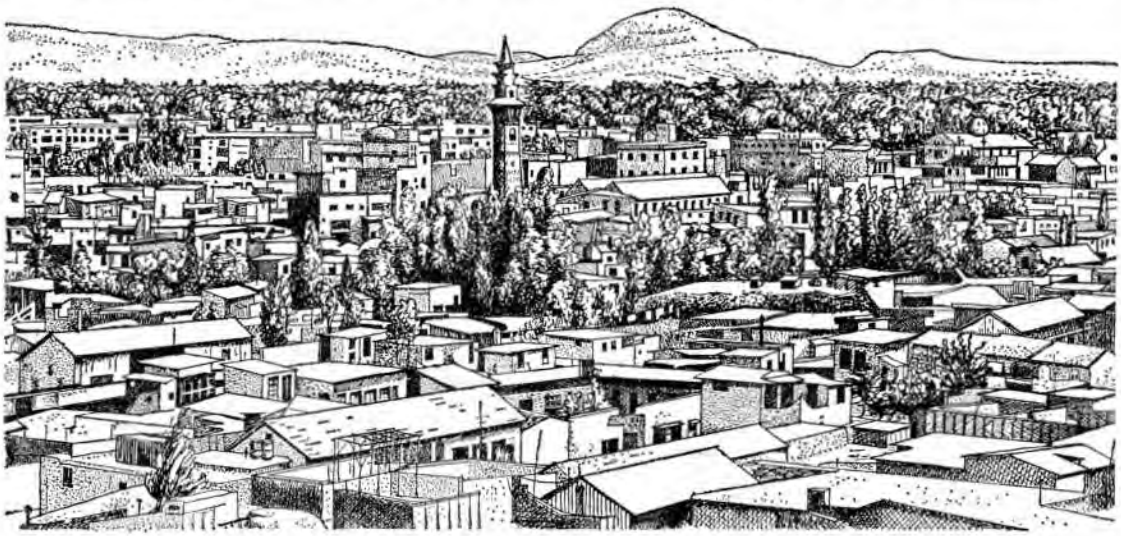
The slopes behind Damascus to the W are quite barren but the cool waters of the Barada River (the Abanah of 2 Kings 5:12) come rushing through a gorge in the mountains and flow onto the plain where the city is situated. Thereafter irrigation creates a luxuriant oasis some ten miles (16.1 kilometers) wide and thirty miles (48.3 kilometers) in length. This abundant water supply made Damascus a key point on the ancient military and trade routes between the lands of the eastern Mediterranean and the countries of Mesopotamia and the Orient. Also serving to channel traffic by Damascus are the Lebanon and Anti-Lebanon ranges, since these act as a natural barrier to caravan traffic moving toward or from the Mediterranean seaboard. Near the city there is a break in the mountain range and, from ancient times, a major highway led through this pass, swung SW to the Jordan River at a point just S of the Huleh Basin, then down along the W side of the Sea of Galilee, through the Plains of Megiddo to the seacoast, and continued S through Philistia and on to Egypt. This was the great Trunk Road over which marched the armies of Egypt, Assyria, Babylon and Persia.

Another prominent route, commonly called the King's Highway (compare Numbers 21:22), ran due S from Damascus, following the edge of the Transjordanian plateau on down to the Red Sea and the Arabian Peninsula. In yet another direction, caravans heading for Mesopotamia first went from Damascus to Homs, about ninety miles (c. 145 kilometers) to the N. From there they could continue on up to Carchemish and cross over the Euphrates River to Haran and then on to Nineveh; or they could head E from Homs straight across the desert via Palmyra (ancient Tadmor; 2 Chron. 8:4), reaching Mari on the Euphrates River, and then follow that river down to Babylon.

The plain on which Damascus is situated is a plateau region some 2,300 feet (701 meters) above sea level, and the city enjoys a pleasant climate, with average temperatures varying from 45° F. (7.2 C.) in winter to about 85° F. (c. 29.4 C.) in summer. The very fertile land produces fine fruit orchards of olives, figs and apricots, as well as rich grainfields. The city's prosperity, however, came primarily from the commercial traffic and because it was a natural trading center for nomadic tribes, rivaling Petra in this respect. Damascus is called a 'merchant of Tyre' by the prophet Ezekiel, evidently trading wine from the neighboring city of Helbon and reddish-gray wool in exchange for Tyre's exports of manufactured articles. (Ezek. 27:18) The "streets" that Ben-hadad offered to let King Ahab assign for Israel in Damascus likely refer to some kind of commercial rights involving international trade.—1 Ki. 20:34.

HISTORY

The initial history of Damascus is unknown. Josephus (*Antiquities of the Jews*, Book I, chap. VI, par. 4) presents the traditional Jewish view that it was founded by Uz, the son of Aram and grandson of Shem, though there are indications of a more southerly position for the descendants of Uz. (Gen. 10:21-23; see Uz.) Abraham likely passed by or through Damascus on his way to the Promised Land.



Damascus as seen today

Eliezer, the servant of childless Abraham, was a "man of Damascus." (Gen. 15:2) To a place N of Damascus called Hobah, Abraham pursued the invading kings to recover his captive nephew Lot. —Gen. 14:1-16.

Opposes Israel

Damascus thereafter disappears from the Biblical account for nearly a thousand years and when it reappears it is generally as an opponent of the nation of Israel. By then it was the center of one of the many Aramaean kingdoms of Syria. When David fought and defeated the king of Zobah, "Syria of Damascus" came to help the losers. David defeated them as well, stationed garrisons in the Damascene kingdom, and made Damascus tributary to Israel. (2 Sam. 8:3-6; 1 Chron. 18:5, 6) During Solomon's reign, however, a fugitive named Rezon from the Aramaean kingdom of Zobah gained control of Damascus, setting himself up as king. His hatred for Israel was vented in acts of aggression.—1 Ki. 11: 23-25.

King Ben-hadad I of Damascus, after first making a covenant with Baasha of the northern kingdom of Israel, sold out to Asa of Judah (977-937 B.C.E.) and invaded his former ally's territory. (1 Ki. 15:18-20; 2 Chron. 16:2-4) At the head of a coalition of thirty-two allied kings, his successor Ben-hadad II made two invasions of the northern kingdom of Israel, suffering defeat both times. (1 Ki. 20:1, 16-22, 26-34) Though captured on the second attempt, he was released by King Ahab (c. 940-919 B.C.E.) and later, at the battle of Ramoth-gilead, directed his chariot forces against the combined forces of Judah and Israel, defeating them and causing Ahab's death. (1 Ki. 22:29-37) During the reign of Jehoram of Israel (c. 917-905), Ben-hadad II mounted a final attempt to capture Samaria but was miraculously routed.—2 Ki. 6:24; 7:6, 7.

Fulfilling the commission given to his predecessor Elijah, the prophet Elisha went to Damascus and told Hazael he would replace Ben-hadad II as king of Syria. (1 Ki. 19:15; 2 Ki. 8:7-13) Prior to Ben-hadad's death, Damascus had been the focal point of Syrian resistance to the expansion of the Assyrian Empire, which was bent on dominating the lands bordering the Mediterranean. As a key junction point on the main route from Mesopotamia to the Mediterranean, Damascus was a principal target. At the head of a coalition of neighboring kingdoms, Damascus resisted with some success a series of attacks by Shalmaneser III of Assyria. One of Shalmaneser's inscriptions records the seizure of the Syrian throne by Hazael. After one major conflict, Shalmaneser bottled up Hazael in Damascus, besieging the city, but was unable to take it.

As king of Damascus, Hazael continued an aggressive policy toward Israel. (2 Ki. 10:32) Extending Damascene power as far as the Philistine city of Gath, he even invaded Judah, intimidating King Jehoash (898-858 B.C.E.) so that the Judean king paid a huge tribute to spare Jerusalem from Syrian attack. (2 Ki. 12:17, 18; 13:3, 22; 2 Chron. 24:23, 24) Under Hazael's successor, Ben-hadad III, the yoke of Damascus was loosened from Israel's territory as Jehoash of Israel (c. 859-844 B.C.E.) inflicted three defeats on Syria. (2 Ki. 13:24, 25) Then Jeroboam II of Israel (c. 844-803 B.C.E.) pushed deep into Syria as far as the "entering in of Hamath," and "restored Damascus and Hamath to Judah in Israel." (2 Ki. 14:23-28) This is generally understood to mean the making of these kingdoms tributary, similar to their position under David and Solomon.—1 Ki. 4:21.

Jehovah's judgments on Damascus

A century later, however, Damascus is shown again in its position as "the head of Syria." (Isa. 7:8) During the reign of King Ahaz of Judah (761-745 B.C.E.), Rezin of Damascus, in league with Pekah of Israel, swept through Judah to Elath on the Gulf of Aqabah. This so frightened King Ahaz that he sent a bribe to Tiglath-pileser III of Assyria asking him to divert Syrian pressure from Judah. With alacrity, the Assyrian attacked Damascus, captured it, put Rezin to death and exiled many of the Damascenes. (2 Ki. 16:5-9; 2 Chron. 28:5, 16) Thereby Jehovah's prophecies through Isaiah and Amos were fulfilled (Isa. 8:4; 10:5, 8, 9; Amos 1:3-5), yet Ahaz, on going to Damascus to meet (and likely pay homage to) Tiglath-pileser, senselessly had a copy made of the Damascene altar for false worship he saw there, and later sacrificed upon it to the "gods of Damascus." —2 Ki. 16:10-13; 2 Chron. 28:23.

Damascus never constituted a threat to Israel thereafter. Though weak militarily, the city evidently regained commercial strength, as indicated by Ezekiel's prophecy. (Ezek. 27:18) But Damascus, once so highly praised, was also foretold by Jeremiah to suffer distress as a result of the bad report coming from Hamath and Arpad in northern Syria, a report likely relating to the harsh conquest of the Aramaean kingdoms by the advancing Babylonian armies of Nebuchadnezzar. (Jer. 49:23-27) Damascus, the jewel of the desert, would not escape the effects of that conquest. Still later Damascus is included in an adverse pronouncement through Jehovah's prophet Zechariah, whose prophecy was written in 518 B.C.E. The prophecy likely found fulfillment in the time of Alexander the Great, who occupied Syria and Phoenicia following his victory at the Battle of Issus in 333 B.C.E.—Zech. 9:1-4.

During the Seleucid period, Damascus was replaced by Antioch as the Syrian provincial capital. King Aretas III of the Arabic Nabataean kingdom captured the city in 85 B.C.E. Rome conquered all of Syria in 64-63 B.C.E. and Damascus continued as a Roman city until 33 C.E. It was listed by Pliny (Roman historian of the first century C.E.) as one of the original ten cities of the Decapolis.

In the first century C.E.

When Saul of Tarsus headed for Damascus in his campaign of persecuting Christians, the city had a number of Jewish synagogues. (Acts 9:1, 2) It then formed part of the domain of Nabataean King Aretas IV and was ruled by an appointed governor. (2 Cor. 11:32, 33) Blind Saul, after his conversion, was led to a home on the street called Straight. This street crosses the entire city of Damascus nearly through its center and at that time was apparently lined with colonnades and was quite magnificent. Upon recovering sight, and after a stay in Arabia, Paul (Saul) preached for a time in the synagogues of Damascus, but a murder plot made necessary his escape by night through an opening in the city wall.—Acts 9:11, 17-25; 26:20; Gal. 1:16, 17.

DAN [judge].

1. The fifth of Jacob's twelve sons; born in Paddan-aram. (Gen. 35:25, 26) Dan was the firstborn of his mother Bilhah, the maidservant of her barren mistress Rachel, who substituted for her as a secondary wife to Jacob. It was for this reason that Rachel quickly adopted the boy and called his name Dan, saying: "God has acted as my judge . . . so that he gave me a son." (Gen. 30:6) Dan's full brother's name was Naphtali. By the time Jacob moved down into Egypt in 1728 B.C.E., taking along the whole household, Dan himself had a son named Hushim (called Shuham at Numbers 26:42). (Gen. 46:7, 23, 26) Seventeen years later, when dying Jacob called his sons to his bedside, Dan had full legal status along with the other eleven as family heads of the twelve tribes of Israel. In blessing him Jacob said: "Dan will judge his people as one of the tribes of Israel. Let Dan prove to be a serpent by the roadside, a horned snake at the wayside, that bites the heels of the horse so that its rider falls backward. I shall indeed wait for salvation from you, O Jehovah." —Gen. 49:16-18.

2. One of the tribes of Israel, named after the fifth son of Jacob. As Dan's son Hushim was also called Shuham, the Shuhamites were the only family enrolled for Dan. (Num. 26:42) When entering Egypt Dan had only this one son, yet some two centuries later after coming out of slavery the tribe numbered 62,700 men twenty years old and upward. (Gen. 46:23; Num. 1:1, 38, 39) It was the second most populous tribe as to men of battle age. In the wilderness Dan's tribe, with Ahiezer as chieftain, was assigned to camp on the N of the tabernacle alongside the tribes of Asher and Naphtali. On the move the tribe marched in the highly important position as rear guard, a compliment to their courage, loyalty and dependability.—Num. 2:25-31; 10:25.

When the Promised Land was divided up, with chieftain Bukki the son of Jogli representing Dan, as matters turned out, this tribe got one of the smallest territories despite the fact that it was still the second largest in number. Its lot, however, the seventh, fell on very desirable soil, bordering the tribes of Judah, Ephraim and Benjamin, a land extending from the fertile valleys of the Shephelah to the seacoast plains of the Mediterranean. But because of not driving out the squatter nations, as Jehovah had commanded, Dan suffered severely. (Num. 26:43; 34:22; Josh. 19:40-46; Judg. 1:34) It was for such reason that part of the tribe moved to the northern extremity of Palestine and took over the city of Leshem or Laish and called it "Dan." (Josh. 19:47, 48; Judg. 18:11-31) In the course of this exploit the Danites robbed a man named Micah of his carved image and set it up as their own god, notwithstanding that members of Dan had been chosen years earlier to stand for the maledictions from Mount Ebal, which included, "Cursed is the man who makes a carved image or a molten statue, a thing detestable to Jehovah." (Deut. 27:13-15) Dan was conspicuously absent from giving support to Judge Barak against the forces of Sisera.—Judg. 5:17.

In Bible history certain individuals of the tribe of Dan distinguished themselves. There was Oholiab, son of Ahisamach, who was given divine wisdom to assist Bezalel; he was a man highly skilled in embroidering and weaving costly materials for the tabernacle furnishings. (Ex. 31:1-6; 35:34, 35; 38:22, 23) Samson the faithful servant of Jehovah as judge of Israel for twenty years proved Moses' prediction true: "Dan is a lion cub." (Deut. 33:22; Judg. 13:2, 24, 25; 15:20) When David became king, 28,600 Danites were numbered among his loyal troops. Later, Azarel the son of Jeroham is mentioned as the chief prince of the tribe. (1 Chron. 12:35; 27:22) The mother of the "skillful man" that the king of Tyre sent to assist Solomon in building the temple was of the tribe of Dan.—2 Chron. 2:13, 14.

3. A city in the extreme N of Palestine. Prior to its capture by the tribe of Dan, it was called Leshem or Laish by the pagan inhabitants. (Josh. 19:47; Judg. 18:7, 27) The Danites rebuilt the destroyed city and called it "Dan by the name of their father, Dan." (Judg. 18:28, 29) However, the city is mentioned some four centuries earlier by the name of "Dan" in the account of Abraham's pursuit of Chedorlaomer and his allies all the way "up to Dan." (Gen. 14:14) It is possible that this use of the name "Dan" at that early date may be related to the name of the river that has its source just below the city and which is known as Nahr el-Leddan. Jerome (*Comm. in Matt.* xvi, 13) was of the opinion that the name of the Jordan River derived from the river's having two sources, one named *Jor* and the other *Dan*, resulting in the united stream's being called "Jordan," which name was in use in Abraham's day. (Gen. 13:10) At any rate, there is nothing to argue against the existence of this name "Dan" as applying to the indicated area in the time of Abraham. The correspondence of this early name to that of the forefather of the tribe of Dan may have been coincidental or even divinely directed.

The name "Dan" again appears in the Pentateuch at Deuteronomy 34:1, where it is included among the extremities of the territory seen by Moses in his final view of the Promised Land from his position on Mount Nebo. Since Dan is located at the base of the Anti-Lebanon mountains (and not far from Mount Hermon), this may mean that Moses' view reached up to that range. The use of the name "Dan" here could correspond to its usage in the case of Abraham or could be the result of Joshua's recording the final portion of the book, which includes events following Moses' death.

Dan lay in the "low plain that belonged to Bethrehob," and this area, N of the waters of Merom and just below Lebanon, was a fertile and very desirable region, well watered. (Judg. 18:28) The site has been identified with Tell el-Qadi, which in Arabic means "mound of the judge," thus preserving the meaning of the Hebrew "Dan." Two springs there join to form the Nahr el-Leddan, which is the most abundant in water of the streams that combine a few miles away to form the Jordan. The city was on an elevation of several hundred feet on the base of Mount Hermon and overlooked the spacious Huleh Basin. Its position was also strategic, as it lay on the important trade route between Tyre and Damascus. —Ezek. 27:19.

Dan became synonymous with the extreme N of Israel as shown by the frequent expression "from Dan to Beer-sheba." (Judg. 20:1; 1 Sam. 3:20; 2 Sam. 3:10; 1 Ki. 4:25; 2 Chron. 30:5) There were, in actuality, other towns farther N than Dan, even as there were several towns farther S than Beer-sheba, but apparently Dan was a city of major importance in the N as Beer-sheba was in the S. Due to its position it was logically among the first to suffer when the land was attacked from the N, as in the invasion by Syrian Ben-hadad. (1 Ki. 15:20; 2 Chron. 16:4) This is doubtless reflected in Jeremiah's prophetic expressions at Jeremiah 4:15; 8:16. Following the division of the kingdom, Jeroboam set up golden calves at Dan and at Bethel in his effort to divert his subjects from the temple in Jerusalem.—1 Ki. 12:28-30; 2 Ki. 10:29.

DANCING. The rhythmic performance of bodily movements, usually accompanied with music, ranging anywhere between a slow tempo and a violent frenzy. Dancing is an outward expression of one's emotions and attitudes, often those of joy and ecstasy, rarely of hatred and revenge (as exhibited in war dances). The emotions and feelings displayed in the dance are heightened by appropriately colored costumes or symbolic accessories.

The art of dancing is of very ancient origin and from earliest times has been used by almost all races as a medium of emotional expression, particularly in worship. In the Hebrew Scriptures several expressions occur that are translated "dancing," "circle dances," "dancing around" and "skipping about."

VICTORY AND FESTIVE DANCES

Dancers expressed their heartfelt praise and thanksgiving to Jehovah after Israel witnessed the faith-inspiring demonstration of Jehovah's power in destroying the Egyptians. So, as the men joined Moses in singing a victory song, Miriam led the women in dances to the accompaniment of tambourines. (Ex. 15:1, 20, 21) Another victory dance motivated by deep religious feelings was that of Jephthah's daughter, who came out to join her father in praising Jehovah for having given the Ammonites into his hands. (Judg. 11:34) The women of Israel, dancing to the music of lutes and tambourines, welcomed Saul and David back after Jehovah's victory over the Philistines. (1 Sam. 18:6, 7; 21:11; 29:5) Dancing was also a part of certain annual festivals in connection with the worship of Jehovah. (Judg. 21:19-21, 23) The Psalms also endorse dancing as a means of honoring and praising Jehovah. "Praise Jah, you

people! . . . Let them praise his name with dancing. With the tambourine and the harp let them make melody to him." "Praise him with the tambourine and the circle dance."—Ps. 149:1, 3; 150:4.

It was a great occasion when the ark of the covenant finally arrived in Jerusalem, especially for King David, who gave way to his emotions in a most vigorous dance. "And David was dancing around before Jehovah with all his power, . . . leaping and dancing around before Jehovah." (2 Sam. 6:14-17) In the parallel passage David is described as "skipping about."—1 Chron. 15:29.

RELIGIOUS

Dancing also held a very religious significance among the people of the pagan nations. The processions of ancient Babylon and other nations were usually of a religious nature, and often processional dances were staged as part of the event. The dances in Greece usually acted out some legend connected with their gods, who were themselves depicted as dancing. Fertility dances were designed to stimulate the sexual passions of both participants and observers. The Canaanites performed circle dances around their idols and sacred poles honoring the fertility forces of nature. The worship of Baal was associated with wild, unrestrained dances. In Elijah's time there was such a display by the priests of Baal who, in the course of the demonic dance, lacerated themselves with knives as they kept "limping around" the altar. (1 Ki. 18:26-29) Other translations say they "performed a limping dance" (*AT*), "danced in halting wise" (*JPS*), "performed their hobbling dance." (*JB*) On making the golden calf, the Israelites also indulged in a form of pagan dancing before their idol, thus meriting Jehovah's condemnation.—Ex. 32:6, 17-19.

Dancing for amusement and relaxation as an expression of joy and gaiety is also a very ancient custom, being depicted on the walls of Egyptian tombs purportedly from before Abraham's day. Paintings and reliefs show numerous dance steps being performed by both groups and solo performers. Such troupes and individual dancers provided entertainment at festivals and at private parties.

OTHER BIBLE MENTION OF DANCING

In Israel, dancing was performed mostly in groups, particularly by women. When men joined in the dance, they were in separate companies; apparently there was no mingling of the sexes in their dances. The dances were both processional and circular (Judg. 21:21; 2 Sam. 6:14-16), but these styles did not make the dances akin to the processional pagan or circle dances. The motives and objectives behind the dances themselves, the announced purpose of the dances, the movements of the dancing bodies and the ideas such movements convey to observers are the important things to consider and compare in determining resemblance in dance patterns.

In the Christian Greek Scriptures the word *or·khe'o·mai*, meaning "to leap with a regularity of motion," is translated "dance." Herod was so pleased with Salome's dancing at his birthday party that he granted her request and had John the Baptist beheaded. (Matt. 14:6-11; Mark 6:21-28; see SALOME No. 2.) Jesus Christ likened his generation to the young children he observed playing games and dancing in the marketplace. (Matt. 11:16-19; Luke 7:31-35) In Jesus' illustration of the prodigal son, however, a different Greek word is used, *kho·ros'*, from which the English word "chorus" is drawn. This Greek word has reference to a company of dancers, evidently a dancing troupe hired as entertainment for such a festive occasion.—Luke 15:25.

DANIEL (Dan'i·el) [God is (my) judge].

1. David's second son, born to him at Hebron by Abigail. (1 Chron. 3:1) He is called Chileab at 2 Samuel 3:3. With the slaying of the firstborn, Amnon, he could feel in line for the kingship after David, but no mention is made of a usurpation, suggesting either that he respected the God-given appointment of Solomon or that he died before his father.

2. An outstanding prophet of Jehovah of the tribe of Judah. The writer of the book bearing his name. Very little is known of his early life, but he tells of being taken to Babylon, likely as a teen-age prince, along with other royal offspring and nobles. (Dan. 1:3-6) This was in Jehoiakim's third year (as tributary king), which third year started in the spring of 618 B.C.E. (Dan. 1:1) With Jehoiakim's inglorious death, Jehoiachin, his son, ruled for a few months before surrendering. Still within Jehoiakim's third year, but by now early in 617 B.C.E., Jehoiachin and other "foremost men," also young Daniel (2 Ki. 24:15), were taken into captivity by Nebuchadnezzar.

UNDER BABYLONIAN RULE

While many of the exiles were located by the river Chebar outside the city of Babylon, Daniel and his three companions were selected to receive special training in Babylonian learning for three years to equip them for governmental service. In accord with custom, they were given Babylonian names, Daniel's being Belteshazzar, meaning "Protect his life." Not wishing to pollute himself with the foods allotted, which might include some prohibited by the Mosaic law or defiled by pagan rituals, he made request that their diet be limited to vegetables and water. They were taught in all the Babylonian wisdom, but it was Jehovah God who gave them "knowledge and insight in all writing and wisdom; and Daniel himself had understanding in all sorts of visions and dreams." (Dan. 1:17) Examined by the king at the end of three years, they were found to be "ten times better than all the magic-practicing priests and the conjurers that were in all his royal realm."—Dan. 1:20.

Daniel continued in court service until the fall of Babylon. At chapter 1, verse 19, it is stated that his three companions also "continued to stand before the king" (of Babylon). Whether they lived to hold this position until Babylon's fall is not stated, but Daniel did, and also after this he was in the Persian court until at least the third year of Cyrus.—Dan. 10:1.

Nebuchadnezzar's dream

In Nebuchadnezzar's second year (probably dating from Jerusalem's overthrow in 607 B.C.E.), he has a dream that 'agitates his spirit.' All the wise men being unable to reveal it, Daniel comes before the king and not only tells him the dream, by divine revelation, but interprets it, thereby saving himself and the other wise men from execution. This prompts Nebuchadnezzar to make Daniel "ruler over all the jurisdictional district of Babylon and the chief prefect over all the wise men." (Dan. 2:48) His three companions receive high positions outside the court, while Daniel serves in the court of the king.

Just why Daniel was not also involved in the issue of integrity encountered by his companions, Shadrach, Meshach and Abednego, when commanded to worship the golden image set up in the plain of Dura, is not certain. (Dan. chap. 3) Many conjectures have been made, but since the Bible is silent on the matter, these would be speculation. Daniel's previous course as well as his later loyalty to God even in danger of death, as described in chapter 6, provides full assurance that, if present, and whatever the circumstances, Daniel did not compromise by bowing before the image. Also, Jehovah's Word expresses his approval of Daniel as wholly devoted, listing him alongside Noah and Job.—Ezek. 14:14, 20; Matt. 24:15; Heb. 11:32, 33.

Later Daniel interpreted Nebuchadnezzar's dream regarding the immense tree that was cut down and then allowed to sprout again as representing the

great Babylonian monarch himself (in the prophecy's simplest meaning). (Dan. 4:20-22) Nebuchadnezzar would be insane for seven years and then would regain his sanity and his kingdom. Nebuchadnezzar testifies to this actually having happened to him at God's hand by seeing fit to publicize the occurrence throughout the realm.—Dan. 4:1, 2.

Visions

Daniel received two visions (chaps. 7 and 8), during the first and third years of Belshazzar, in which various animals represented successive world powers, leading to the time when these would be forcefully broken up and the heavenly rulership would be given to "someone like a son of man." (Dan. 7:11-14) Whether Daniel was actually in Shushan when he received the vision recorded in chapter 8, or saw himself there in vision, is not certain. It appears, sometime after Nebuchadnezzar's death, that Daniel was used little, if at all, as counselor for many years, so that the queen (likely the queen mother Nitocris) had to recall him to Belshazzar when none of the wise men were able to interpret the ominous handwriting on the palace wall at the time of Belshazzar's riotous and blasphemous feast. As promised, Daniel received the honor of being third ruler in the kingdom, Nabonidus being first ruler and his son, Belshazzar, being second. That same night the city fell to the Medes and Persians and Belshazzar was slain.—Dan. 5:1, 10-31.

UNDER MEDO-PERSIAN RULE

During the short reign of Darius the Mede, Daniel was one of the three high officials appointed over the 120 satraps who were to rule the kingdom. Excelling greatly in governmental service because of divine favor, Daniel was about to be elevated over all the kingdom when envy and jealousy caused the other officials to scheme for his execution. The law that they induced the king to enact would have to be in connection with Daniel's worship of God, as they could find no fault with him otherwise. The king acted reluctantly to carry out the law, which, according to custom, could not be changed, and cast Daniel into the pit of the lions. For Daniel's firm integrity and faith, Jehovah sent his angel to deliver him from the lions' mouths. Darius then executed justice on the conspirators, having them destroyed by the same lions.—Dan. chap. 6.

In the first year of Darius Daniel discerned the nearness of the end of the seventy years of desolation of Jerusalem, according to the writings of Jeremiah. (Jer. 25:11, 12) Humbly Daniel acknowledged the sins of his people and prayed that Jehovah would cause his face to shine upon the desolated sanctuary in Jerusalem. (Dan. 9:1, 2, 17) He was favored with a revelation from Gabriel, who gave him the prophecy of the seventy weeks, pinpointing the year of Messiah's arrival. In his old age and toward the close of his long career, during the third year of Cyrus (c. 536 B.C.E.), Daniel was given a vision by an angel who, in his mission to visit Daniel, had to contend with the prince of Persia. The angel spoke to reveal what was to "befall [Daniel's] people in the final part of the days, because it is a vision yet for the days to come." (Dan. 10:14) Starting with the kings of Persia, he recorded history in advance. The prophecy revealed that the world scene would come to be dominated by two main opposing political powers, named "the king of the north" and "the king of the south," which situation would prevail until the standing up of Michael, with a great time of distress to follow.—Dan. chaps. 11, 12.

Daniel happily lived to see the return of the Jews under Zerubbabel in 537 B.C.E., but it is not stated that he accompanied them. He may not have lived much beyond that date. If he was a teen-ager at the time of being brought to Babylon, in 617 B.C.E., he would be almost a hundred years old when he received his last vision, in Cyrus' third year. The angel's statement to Daniel, "As for you yourself, go toward the end; and you will rest, but you will stand up for your lot at the end of the days," seems to imply that his life was nearing its close, with assurance of a resurrection for him. —Dan. 12:13.

DANIEL'S WRITERSHIP

Daniel is referred to by Christ (Matt. 24:15) and alluded to at Hebrews 11:33. It cannot be demonstrated successfully by the critics that one or more later writers of Maccabean times had to do with the writing of all or parts of the canonical book of Daniel. However, three additions called the "Song of the Three Holy Children," "Susanna and the Elders" and "Destruction of Bel and the Dragon" are apocryphal and are by a later hand. These and other writings claiming Daniel as the writer or setting forth unusual feats or teachings by him are more in the realm of fable revolving around the great fame of Daniel and are not reliable.—See APOCRYPHA; also DANIEL, BOOK OF.

3. A priest of the Levite house of Ithamar who accompanied Ezra to Jerusalem in 468 B.C.E. (Ezra 8:2) Possibly the same priest, or his descendant, signed the confession contract during Nehemiah's governorship (Neh. 10:6), but not the same person as the prophet Daniel, who was of the tribe of Judah.—Dan. 1:6.

DANIEL, BOOK OF.

SETTING AND TIME OF WRITING

The setting of the book is in Babylon, with one of its visions in Shushan by the river Ulai. Whether Daniel was in Shushan actually or in a visionary way is not clear. The writing was completed in about 536 B.C.E. and the book covers the period from 618 to about 536 B.C.E.—Dan. 8:1, 2.

WRITER

That Daniel was the writer is made evident by the book itself. It reports: "In the first year of Belshazzar the king of Babylon, Daniel himself beheld a dream and visions of his head upon his bed. At that time he wrote down the dream itself. The complete account of the matters he told." (Dan. 7:1) His being the writer is also apparent from the fact that chapters seven to twelve are written in the first person.

Chapters one to six are written in the third person, but this does not argue against Daniel's writership. He took the position of an observer who was reporting what was happening to himself and others. Another Bible writer, Jeremiah, does this frequently. (See Jeremiah 20:1-6; 21:1-3 and chapters 26 and 36.) Again, Jeremiah writes in the first person.—Jer. chaps. 1, 13, 15, 18.

PLACE IN THE CANON

In the English Bible Daniel is placed among the major prophets, immediately after Ezekiel. This is the order followed in the *Septuagint* and in the Latin *Vulgate*. In the Hebrew canon Daniel is placed in the "Writings" or "Hagiographa."

AUTHENTICITY

Some critics question the authenticity of Daniel, although learned and able scholars have written conclusive refutations of their theories, which theories are all based on supposition. The critics of the authenticity of the book assume the position taken by a third-century heathen philosopher and enemy of Christianity, Porphyry, who contended that the book of Daniel was forged by a Palestinian Jew of the time of Antiochus Epiphanes. This forger, he theorized, took past events and made them appear to be prophecies. The genuineness of the book of Daniel was not seriously questioned, however, from that day until the early part of the eighteenth century.

Although the knowledge of the critics of historical events and details of Babylonian life in the sixth century B.C.E. is meager, they presume to be able to pass judgment on the accuracy of Daniel. As archaeological discoveries increase man's knowledge about this period, the book of Daniel is vindicated and the critics are proved wrong. Jesus Christ's own acceptance of Daniel's prophecy, however, is an even more significant evidence of its authenticity.—Matt. 24:15; Dan. 11:31.

HISTORICAL

Three manuscripts of parts of the book of Daniel and many fragments of it were found in the Dead Sea caves. These scrolls date from the first or second century B.C.E.; the book of Daniel was an accepted part of the Scriptures in that time and was so well known to the Jews that many copies had already been made of it. That it was recognized as a canonical book of that time is supported by the writer of the apocryphal, but historical, book of First Maccabees (2:59, 60), which made reference to Daniel's deliverance from the den of lions, and that of the three Hebrews from the fiery furnace.

We have also the testimony of the Jewish historian Josephus, who states that the prophecies of Daniel were shown to Alexander the Great when he entered Jerusalem. This occurred before 323 B.C.E., more than 150 years before the Maccabean period. Josephus says of the event: "When the book of Daniel was showed him, wherein Daniel declared that one of the Greeks should destroy the empire of the Persians, he supposed that himself was the person intended." (*Antiquities of the Jews*, Book XI, chap. VIII, par. 5) History also recounts that Alexander bestowed great favors on the Jews, and this is believed to be because of what Daniel said about him in prophecy.

Critics, to support the above-mentioned theory of a second-century forgery, claim that the book was full of historical blunders. But among those who possessed a good number of copies of the book and who accepted it as canonical were educated Jews of the Maccabean period, who had access to the historical writings of such men as Herodotus, Ctesias, Berossus and others, and thus were acquainted with history. The Persian Empire was overthrown only about 150 years before their time. These Jews, therefore, lived close enough to the Persian period to be acquainted with the names of the Persian rulers, yet they found no historical blunders in the book regarding these rulers, as the critics today who are living more than 2,200 years from that period claim there are. If the book of Daniel had been full of historical errors, the Jews of the Maccabean period would undoubtedly have rejected it as they did the apocryphal writings, such as Maccabees, Tobit and Judith.

LANGUAGE

On the basis of the languages used in Daniel some unfounded criticisms of the book have been made, but there is strong argument supporting the statements in the book of Daniel as to the time of its writing. *The International Standard Bible Encyclopaedia*, Vol. II, p. 785, says: "We claim, however, that the composite Aramaic of Daniel agrees in almost every particular of orthography, etymology and syntax, with the Aramaic of the North Semitic inscriptions of the 9th, 8th and 7th centuries BC and of the Egyptian papyri of the 5th century BC, and that the vocabulary of Daniel has an admixture of Hebrew, Babylonian and Persian words, similar to that of the papyri of the 5th century BC; whereas, it differs in composition from the Aramaic of the Nabateans, which is devoid of Persian, Hebrew, and Babylonian words, and is full of Arabisms, and also from that of the Palmyrenes, which is full of Greek words, while having but one or two Persian words, and no Hebrew or Babylonian."

There are some so-called Persian words in Daniel, but in view of the frequent dealings that the Jews had with Babylonians, Medes, Persians and others, this is not unusual. Furthermore, most of the foreign names used by Daniel are names of officials, articles of clothing, legal terms and such, for which the Hebrew or Aramaic of the time apparently had no equally suitable terms. Daniel was writing for his people who were for the most part in Babylonia, and many were scattered in other places at this time. Therefore, he wrote in language that would be understandable to them.

DOCTRINAL

Another objection is that Daniel alludes to the resurrection. (Dan. 12:13) This is assumed by some to be a doctrine later developed or taken from a pagan belief, but the Hebrew Scriptures abound with statements of belief in a resurrection, for example, at Job 14:13, 15; Psalm 16:10. Also, there are actual instances of resurrection. (1 Ki. 17:21, 22; 2 Ki. 4:22-37; 13:20, 21) And on no less authority than the apostle Paul we have the statement that Abraham had faith in the raising up of the dead (Heb. 11:17-19), and also that other faithful servants of God of ancient times looked forward to the resurrection. (Heb. 11:13, 35-40; Rom. 4:16, 17) Jesus himself said: "But that the dead are raised up even Moses disclosed, in the account about the thornbush, when he calls Jehovah 'the God of Abraham and God of Isaac and God of Jacob.' "—Luke 20:37.

Those who claim that the book is not really prophetic but was written after the events occurred would have to move up the time of writing of the book beyond the days of Jesus' ministry on earth, for the ninth chapter admittedly contains a prophecy concerning the Messiah's appearance and sacrifice. (Dan. 9:25-27) Also, the prophecy continues on down far beyond then to a period centuries after Antiochus Epiphanes, and recounts the history of the kingdoms that would rule right down to "the time of the end," when they will be destroyed by the kingdom of God in the hands of his Messiah.—Dan. 7:9-14, 25-27; 2:44; 11:35, 40.

VALUE OF THE BOOK

Daniel is outstanding in his recording of prophetic time periods: The sixty-nine weeks (of years) from the decree to rebuild Jerusalem to the coming of the Messiah, the events to take place within the seventieth week and the destruction of Jerusalem to follow soon afterward, the "seven times," which Jesus called "the appointed times of the nations" and indicated that they were still running at the time that he was on earth, with their conclusion at a much later date; and the periods of 1,290, 1,335 and 2,300 days, also "an appointed time, appointed times and a half," all of which time prophecies are vital to an understanding of God's dealings with his people. The angel's inspired interpretation of the prophecy regarding the beasts as representing world powers (Dan. 8:20, 21) is of great assistance to Bible scholars in understanding the symbolism of the beasts in Revelation.—Dan. 4:25; Luke 21:24.

Daniel also gives details concerning the rise and fall of world powers from the time of ancient Babylon right on down till the time when the kingdom of God crushes them out of existence forever. The prophecy directs attention to the kingdom of God, in the hands of his appointed king and his associate "holy ones," as the government that will endure forever, for the blessing of all who serve God.—Dan. 2:44; 7:13, 14, 27.

Daniel's record of the deliverance of his three companions from the fiery furnace for refusing to bow down before Nebuchadnezzar's great golden image (chap. 3) is an account of the legal establishment of the right of Jehovah's worshipers to give him exclusive devotion, in the realm of the first world power during the "Gentile times." It also helps Christians to discern that their subjection to the

superior authorities, as mentioned at Romans 13:1, is relative, in harmony also with the actions of the apostles in Acts 4:19, 20 and 5:29. It strengthens Christians as to their position of neutrality as regards the affairs of the nations, revealing that their neutrality may bring them into difficulty, but whether God delivers them at the time, or even permits them to be killed for their integrity, the Christian position is that they will worship and serve Jehovah God alone.—Dan. 3:16-18; see APPOINTED TIMES OF THE NATIONS; BEASTS, SYMBOLIC; DANIEL No. 2; SEVENTY WEEKS; the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 138-142.

OUTLINE OF CONTENTS

I. Training of royal captives and nobles brought to Babylon in 617 B.C.E. (chap. 1)
  A. Daniel and three companions request exemption from partaking of king's wine and delicacies; ten-day test proves superiority of vegetable-and-water diet (1-16)
  B. After three-year training Daniel and companions prove wiser than other "wise men," through God's blessing (17-21)

II. Nebuchadnezzar's dream of the immense "dreadful" image (chap. 2)
  A. Babylon's "wise men" fail to tell or interpret Nebuchadnezzar's dream (1-13)
  B. Daniel reveals and interprets dream; gives credit to God (14-28)
    1. Depicts world powers, starting with Babylon and ending with destruction by kingdom of God (29-45)
    2. Daniel raised to authority over all wise men and made ruler over all the jurisdictional district of Babylon; three companions appointed to administrative positions (46, 48, 49)
  C. Nebuchadnezzar extols Daniel's God (47)

III. Integrity of Hananiah (Shadrach), Mishael (Meshach) and Azariah (Abednego) (chap. 3)
  A. Giant golden image 60 cubits high set up; all officials called to bow before it (1-7)
  B. Three young Hebrews refuse to bow (8-18)
    1. Thrown into superheated furnace; attendants killed by heat (19-23)
    2. One like "a son of the gods" appears with three men in furnace (24, 25)
    3. Taken out unharmed, unsinged (26, 27)
  C. Nebuchadnezzar praises God; issues law forbidding saying anything against God (28-30)

IV. Nebuchadnezzar's dream of the great tree (chap. 4)
  A. Height reaches heavens; visible to whole earth; provides food and shelter (1-12)
  B. Watcher decrees its cutting down; stump left in earth, banded with iron and copper (13-17)
  C. Daniel interprets, applies to Nebuchadnezzar (18-27)
  D. Fulfilled in Nebuchadnezzar's insanity; he becomes as beast for "seven times" (28-33)
  E. Restored to sanity; reestablished on throne, Nebuchadnezzar praises, exalts, glorifies God; realizes God is ruler among army of heavens and kingdom of mankind and gives it to whomever he pleases (34-37)

V. Handwriting on wall (chap. 5)
  A. Belshazzar desecrates temple vessels in feast before 1,000 grandees (1-4)
  B. Hand appears, writing on plaster of wall words men of Belshazzar's court cannot read or explain (5-9)
  C. Queen counsels Belshazzar to call Daniel (10-12)
  D. Daniel interprets words to mean that Belshazzar's kingdom is given to Medes and Persians; Daniel made third ruler in kingdom (13-29)
  E. Belshazzar killed that night; Darius the Mede rules (30, 31)

VI. Daniel in lions' pit (chap. 6)
  A. Daniel's rise in King Darius' favor envied by high officials and satraps (1-3)
    1. Seek to trap him on point of law of Daniel's God (4, 5)
    2. Induce Darius to order that no petition be made to any god or man except the king for thirty days (6-9)
    3. Daniel's integrity tested
      a. Continues to pray daily despite decree (10-15)
      b. Thrown into lions' pit; God delivers him by shutting lions' mouths (16-23)
    4. Schemers thrown with sons and wives into lions' pit, killed (24)
  B. Darius issues edict for people to fear God of Daniel (25-28)

VII. March of world powers (chaps. 7, 8)
  A. World powers beginning with Babylon depicted by lion, bear, leopard and terrible beast with ten horns (chap. 7)
  B. Small horn overcomes three others, speaks grandiose things (7:8)
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    2. Fights God's holy ones. They are given into his hand for period of three and a half times (7:25)
  C. Kingdom given by "Ancient of Days" to son of man; rulership of terrible beast and its small horn taken away and beast consigned to fire; Kingdom rules forever over all kingdoms and rulerships (7:9-14, 26-28)
  D. Ram, he-goat and small horn represent world powers to succeed Babylon (8:1-7)
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    2. Male of the goats = Grecian Empire (8:21)
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      a. 2,300 days from taking away of "constant feature" and "transgression causing desolation" until the holy place brought to its right condition (8:12-14)
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      c. Angel Gabriel explains that vision not to be revealed then, but is "for many days" (8:26, 27)

VIII. Seventy weeks (of years) (chap. 9)
  A. Daniel discerns liberation of Jews near, after seventy years (1, 2)
  B. He confesses national sins to God, entreats forgiveness for Jehovah's name's sake (3-19)
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      a. Transgression terminated; atonement accomplished (24a)
      b. Everlasting righteousness brought in; Holy of Holies anointed (24b)
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IX. Daniel visited by angel sent with a vision of "final part of the days" (chaps. 10, 11)
  A. Angel resisted by (demon) prince of Persia for twenty-one days; assisted by Michael (10:13)
    1. Daniel strengthened to receive vision from angel who later must fight with prince of Persia and face also prince of Greece (10:7-12, 15-20)
    2. Michael, prince of Daniel's people, stands with God's angel (10:21)

B. The king of north and king of south (chap. 11)
1. After successor of Persia (Alexander the Great) falls, kingdom is divided, the king of south becomes strong; defeats king of north (11:1-12)
2. King of north has long domination (11:13-26)
3. King of south defeats king of north (11:27-30a)
4. King of north makes alliance with those leaving the holy covenant and fights God's people, fails to destroy them (11:30b-31a, 32)
5. Disgusting thing that causes desolation "put in place" (11:31b)
6. God's people undergo great trials, but receive help (11:33-35)
7. King of north grows mighty, speaks against God, puts himself up to be worshiped but himself worships god of fortresses (11:36-39)
8. In time of end king of south engages with king of north in a pushing (11:40a)
   a. King of north overflows many countries, invades land of Decoration (of Jehovah's people) (11:40b-43)
   b. Reports out of east and north disturb king of north; he plants tents between holy mountain and sea, comes to his end (11:44, 45)

C. Features of time of end (chap. 12)
1. Michael, prince of Daniel's people, to stand up (1-3)
   a. World's worst time of trouble (1)
   b. Many awakened to indefinitely lasting life or to abhorrence and reproaches (2)
   c. Those having insight shine; turn many to righteousness (3)
2. Knowledge of book to become abundant after long period of sealing (4-9)
   a. Many cleanse selves; refined (10a)
   b. Wicked ones do not understand (10b)
3. Time periods
   a. Three and a half times to finish of dashing holy people to pieces (7)
   b. 1,290 days from removing constant feature and placing disgusting thing (11)
   c. Happiness at end of 1,335 days (12)
4. Daniel to die, stand up for his lot at end of days (13)

DANITES. See DAN No. 2.

DAN-JAAN (Dan-ja'an) [possibly, Dan played a pipe; or simply, Dan of Jaan]. A place mentioned only once, on the route followed by Joab when taking the census ordered by David. (2 Sam. 24:1-6) The description seems to place its location in the extreme N of Israel, since it is stated that they went "on to Dan-jaan and went around to Sidon." The fact that Beer-sheba is mentioned in the following verse (vs. 7) calls to mind the common expression "from Beer-sheba to Dan," used by David in instructing Joab about the census. (1 Chron. 21:2) Dan-jaan may therefore refer to the city of Dan or possibly a suburb of that northern city.—Compare Judges 18:28, 29, where Dan and Sidon are also mentioned jointly; see also DAN No. 3.

DANNAH (Dan'nah). A city situated in the mountainous region of Judah. (Josh. 15:49) Though its exact location is unknown today, some suggest it may be Deir esh-Shemesh (or Simya), about nine miles (14.5 kilometers) W of Hebron.

DARA, DARDA (Da'ra, Dar'da) [possibly, thorn, thistle]. A descendant of Judah through Zerah (1 Chron. 2:4, 6); possibly the same as the Darda whose wisdom, though great, was not equal to Solomon's.—1 Ki. 4:31; see MAHOL; ZERAH No. 3.

DARIC. A Persian gold coin weighing approximately .27 ounce troy (8.4 grams) and hence presently evaluated at $9.48. The obverse side of one daric, coined for two centuries from the latter part of the sixth century B.C.E. onward, depicts a king in a half kneeling position, with a spear in his right hand and a bow in his left. The reverse side shows the oblong punch impression made when the coin was stamped. At 1 Chronicles 29:7 one of the figures for temple contributions during David's reign is stated in terms of darics, although the Persian daric was unknown in David's time. Evidently the writer of Chronicles converted the original figure into terms then current and familiar to his readers.—Ezra 8:27.



Gold daric

DARIUS (Da·ri'us). In the Biblical record, the name is applied to three kings, one a Mede, the other two Persians. Herodotus (vi, 98) equated the name with the Greek term *Her·xei'es* as meaning "the one who restrains" or "the keeper, ruler." The *Greek-English Lexicon* by Liddell and Scott (p. 310) considers that the Greek form of Darius (*Da·rei'os*) is derived from the Persian *darâ*, meaning "a king." Lexicographers Brown, Driver and Briggs believe that the Hebrew form of the name (*Dar·ya'wesh*) derives from a root meaning to "raise, make high." Thus, some consider it possible that "Darius" may have been used, at least in the case of Darius the Mede, as a title or throne name rather than a personal name.

1. Darius the Mede, successor to the kingdom of the Chaldean king Belshazzar following the conquest of Babylon by the forces of Cyrus the Persian, at which time Darius was about sixty-two years of age. (Dan. 5:30, 31) He is further identified as "the son of Ahasuerus of the seed of the Medes."—Dan. 9:1.

DANIEL IN THE LIONS' PIT

Darius, exercising his administrative capacity, appointed one hundred and twenty satraps (a term that means, basically, "protector of the realm") to serve throughout the realm, and also three high officials who had jurisdiction over the satraps, acting on behalf of the king's interests. The prime concern of the arrangement may well have been financial, as the collecting of revenues and tributes for the royal coffers was one of the chief duties of satraps. (Compare Ezra 4:13.) One member of the triumvirate of high officials assigned was Daniel, who so distinguished himself over the other officials and satraps that Darius contemplated making him prime minister. (Dan. 6:1-3) Evidently due to envy, though perhaps due as well to resentment of the restraint against corruption and graft that Daniel's integrity doubtless produced, the other two high officials, in league with the satraps, devised a legal trap. Appearing as a throng before the king, they presented for the king's signature an edict, ostensibly favored by the entire body of all ranking government officials (Daniel not being mentioned, however), and prohibiting the making of "a petition to any god or man" other than Darius for thirty days. The penalty was for the violator to be thrown into the lions' pit. The decree had all the appearances of serving to establish Darius, a foreigner, firmly in his newly received position as king of the realm and of being an expression of loyalty and support on the part of the government officials advocating it.

Darius signed the decree and soon was faced with the result, one that should have revealed to him the hidden purpose of the edict. For continuing prayer to Jehovah God, Daniel, as the edict's first violator (compare Acts 5:29), was thrown into the lions' pit despite Darius' sincere efforts to find a way of circumventing the unchangeable statute. Darius expressed trust in the power of Daniel's God to preserve him, and, after a sleepless night and fasting, hurried to the lions' pit and rejoiced to find Daniel still alive and unharmed. The king then not only had Daniel's accusers and their families thrown into the

lions' pit as retributive justice, but also had a proclamation made throughout the realm that "in every dominion of my kingdom, people are to be quaking and fearing before the God of Daniel."—Dan. 6:4-27.

Historical records show that, from ancient times, Mesopotamian kings were viewed as divine and had worship offered to them. Many commentators consider that the restriction on the making of 'petitions' set forth in Darius' edict was entirely with regard to petitions of a religious nature, not applying to requests of a general kind. The existence of a "lions' pit" in Babylon is in conformity with the testimony of ancient inscriptions that show that Oriental rulers frequently had menageries of wild animals. *The Soncino Books of the Bible* in commenting on this (*Daniel, Ezra and Nehemiah*, p. 49) states: "The Persians are known to have inherited from the Assyrian kings the practice of keeping these animals in their zoological gardens." (Compare Ezekiel 19:3-9.) Greek historians Herodotus and Diodorus Siculus (of the fifth and first centuries B.C.E. respectively) both testify as to the immutability of the laws of the Medes and Persians.—Compare Esther 1:19; 8:8.

END OF SEVENTY-YEAR EXILE DRAWS NEAR

After chapter six of Daniel the only further mention of Darius is with regard to the time period of his "first year" of rule. It was during that first year that Daniel "discerned" the seventy-year limit on the desolation of Judah and received the revelation concerning the seventy prophetic weeks and Messiah's coming. (Dan. 9:1, 2, 24-27) The angel who brought Daniel the lengthy vision depicting the strivings of the "king of the north" and the "king of the south" also revealed that he had earlier acted as an angelic strengthener and fortress during Darius the Mede's first year. (Dan. 11:1, 6) Commentators generally have understood that the angel rendered this service to Darius, but it seems more likely that it was to Michael, the angelic prince over Daniel's people who is mentioned in the previous verse (Dan. 10:21) as contending alongside this particular angelic messenger, that such assistance was given. Thus there was angelic cooperation and collaboration in contending with the demon 'prince of Persia' who endeavored to thwart the fulfillment of Jehovah's purposes. —Dan. 10:13, 14.

CAMBYSES' POSITION

Some historical works concerning the Persian Empire present Cambyses (II) as being made "King of Babylon" by his father Cyrus soon after the conquest of Babylon. While Cambyses evidently did represent his father annually at the "New Year's" festival at Babylon, he seems to have resided at Sippar during the rest of the time. Research based on study of cuneiform texts indicates that Cambyses actually assumed the title "King of Babylon" for the first time on Nisan 1 of the year 530 B.C.E., being made coregent with Cyrus, who was then setting out on the campaign that resulted in his death. There is, thus, no conflict between the secular historical records relating to Cambyses II and the Biblical record of Darius' rulership in Babylon.

CONNECTION WITH SECULAR HISTORY

No reference to "Darius the Mede" has as yet been found in any non-Biblical inscription, nor is he mentioned by ancient secular historians prior to Josephus (Jewish historian of the first century C.E.). This has served as the basis or pretext for many critics to label Darius the Mede as a fictitious personage having no rightful place in actual history.

Some scholars have endeavored to associate Darius with Cyrus' son Cambyses II, but this does not agree with Darius' being "about sixty-two years old" at the time of Babylon's fall. (Dan. 5:31) Similarly, the view that Darius might be another name for Cyrus himself does not harmonize with Darius' being a "Mede" and "of the seed of the Medes," this latter expression pointing to his father, Ahasuerus, as Median. Cyrus is definitely called "Persian" and, while his mother may have been Median as some historians claim, his father, according to the Cyrus' Cylinder, was Cambyses I, a Persian.—Dan. 6:28.

Others would identify Darius with a supposed "uncle" of Cyrus, presented by Greek historian Xenophon as "Cyaxares, son of Astyages." Xenophon relates that Cyaxares (II) succeeded to the throne of his father Astyages, the Median king, but preferred a life of ease and left the exercise of government in the hands of his nephew and son-in-law Cyrus. (*Cyropaedia*, i, 5, 2; iv, 5, 8; viii, 5, 19) Both Herodotus and Ctesias (Greek historians more or less contemporaneous with Xenophon) give accounts contradicting that of Xenophon, however, and Herodotus claims that Astyages died sonless. The Nabonidus Chronicle shows Cyrus gaining kingship over the Medes through the capture of Astyages. Additionally, this identification of Darius with Cyaxares II would require the assumption that Astyages was known also as Ahasuerus, since Darius the Mede was the "son of Ahasuerus." (Dan. 9:1) So this view is lacking in confirmation.

A possible identification

More recently, a number of reference works have favored an identification of Darius with Gubaru (Gobryas), who became governor of Babylon after the Medo-Persian conquest of that city. Basically the evidence they present is as follows:

The ancient cuneiform text known as the Nabonidus Chronicle, in recounting the fall of Babylon, says that "*Ugbaru*, the governor of Gutium, and the army of Cyrus entered Babylon without battle." Then, after relating Cyrus' entry into the city seventeen days later, the inscription states that "*Gubaru* [not Ugbaru], his governor, installed (sub-) governors in Babylon." Two different individuals are mentioned. While their names, Ugbaru and Gubaru, appear to be similar, yet in the cuneiform style of writing the sign for the first syllable of Ugbaru's name is quite different from that of Gubaru. The Chronicle states that Ugbaru, the governor of Gutium, died within a few weeks of the conquest. Other cuneiform texts show that Gubaru continued living and served for fourteen years as governor, not only of the city of Babylon, but of the entire region of Babylonia as well as of the "Region beyond the River," which included Syria, Phoenicia and Palestine down to the Egyptian frontier. Thus Gubaru was ruler over a region that extended the full length of the Fertile Crescent, basically the same area as that of the Babylonian Empire. Darius the Mede, it will be remembered, is spoken of as being "made king over the kingdom of the Chaldeans" (Dan. 5:31; 9:1), but not as "the king of Persia," the regular form for referring to King Cyrus. (Dan. 10:1; Ezra 1:1, 2; 3:7; 4:3) So the region ruled by Gubaru would at least appear to be the same as that ruled by Darius.

Since Gubaru is nowhere called "Darius," the suggestion is made that "Darius" was his title or throne name. Professor Albright states: "It seems to me highly probable that Gobryas [Gubaru] did actually assume the royal dignity, along with the name 'Darius,' perhaps an old Iranian royal title, while Cyrus was absent on an Eastern campaign." (Quoted in *Darius the Mede*, by John C. Whitcomb [1959], p. 27) In answer to the objection that the cuneiform tablets nowhere speak of Gubaru as "king," those advocating Gubaru's identification with King Darius point to the fact that the title of king is likewise not applied to Belshazzar in the cuneiform tablets, yet the cuneiform document known as the "Persian Verse Account of Nabonidus" definitely states that Nabonidus "entrusted the kingship" to his son.

Along this line, Professor Whitcomb points out that, according to the Nabonidus Chronicle, "Gubaru, his [Cyrus'] governor, installed (sub-) governors in Babylon," even as Daniel 6:1, 2 shows that Darius

"set up over the kingdom one hundred and twenty satraps." Whitcomb therefore holds that Gubaru, as a governor over governors, was likely addressed as king by his subordinates. (*Darius the Mede*, pp. 31-33) And, referring to the extensive region over which Gubaru (Gobryas) exercised dominion, Professor A. T. Olmstead says: "Over this whole vast stretch of fertile country, Gobryas [Gubaru] ruled almost as an independent monarch."—*History of the Persian Empire*, 1948, p. 56.

In harmony with the above, some scholars consider it likely that Darius the Mede was in reality a viceroy who ruled over the kingdom of the Chaldeans but as a subordinate of Cyrus, the supreme monarch of the Persian Empire. Professor Olmstead (*History of the Persian Empire*, p. 71) observes: "In his dealings with his Babylonian subjects, Cyrus was 'king of Babylon, king of lands.' By thus insisting that the ancient line of monarchs remained unbroken, he flattered their vanity, won their loyalty. . . . But it was Gobryas the satrap who represented the royal authority after the king's departure." Those who hold that the Biblical Darius was indeed such a vicegerent point to the fact that Darius is stated to have "*received* the kingdom" and that he was "*made* king over the kingdom of the Chaldeans" as evidence that he was indeed subordinate to a superior monarch. —Dan. 5:31; 9:1; compare 7:27, where the "Supreme One," Jehovah God, *gives* the kingdom to the "holy ones."

While in many respects the information available concerning Gubaru appears to parallel that regarding Darius, and while Darius may have been a viceroy under Cyrus, still such identification cannot be considered conclusive. The historical records do not tell us Gubaru's nationality nor his parentage to show thereby that he was a "Mede" and the "son of Ahasuerus." They do not show that he had kingly authority to the extent of being able to make a proclamation or edict of the nature described at Daniel 6:6-9. Additionally, the Bible record appears to indicate that Darius' rule over Babylon was not of long duration and that Cyrus thereafter took over the kingship of Babylon. (Dan. 6:28; 9:1; 2 Chron. 36:20-23) Gubaru, on the other hand, continued in his position for fourteen years.

Reasons why historical identification uncertain

The truth of the Bible account is, of course, not dependent upon confirmation by secular sources. The numerous cases where individuals or events recorded in the Bible, once rejected as 'unhistorical' by critics, have eventually been demonstrated beyond denial to be historical should protect the student of God's Word against giving undue weight to adverse criticism. (See BELSHAZZAR; SARGON.) The hundreds of thousands of cuneiform tablets unearthed in the Near East still present a very imperfect history with various gaps and blanks. As for other sources, the ancient secular historians, copies of whose writings have survived (though often in fragmentary form), were few in number, the majority of them Greek, and they were separated from the events in the book of Daniel by one, two or more centuries.

The accounts by Herodotus, Xenophon, Ctesias, and Berossus (as quoted by Josephus), as to the reign of Cyrus and the events surrounding and subsequent to the fall of Babylon, all differ and in various points contradict one another. If this is true of these historians it may also be true of the Babylonian scribes. The Nabonidus Chronicle is evidently only a copy of an earlier writing, and its script dates it as likely of the Seleucid period (from 312 to 65 B.C.E.) or at least two centuries after the time involved. The possibility of error or deliberate alteration in the copying of such records is undeniably great.

A far more cogent reason, however, for the lack of information concerning Darius in the Babylonian records is provided by the book of Daniel itself. It shows that Darius assigned Daniel to a high position in the government, much to the distaste of the other high officials. Their plot against Daniel was abortive and Darius executed Daniel's accusers and their families, likely incurring the animosity of the remaining officials by doing so. Darius' proclamation ordering all in the kingdom to 'fear before the God of Daniel' inevitably must have caused deep dissatisfaction and resentment among the powerful Babylonian clergy. Since the scribes were assuredly under the direction of the aforementioned elements, it would not be in the least strange that, if Darius' reign was indeed relatively short, the records were subsequently altered and evidence concerning him eliminated. Similar actions are known to have been taken in the history of those times.

The dual form of the Medo-Persian rule presented in the Bible must therefore be given its proper weight. (Dan. 5:28; 8:3, 4, 20) Though secular history accords overwhelming prominence to Cyrus and the Persians, the Bible record shows that the Medes continued in an apparent partnership arrangement with the Persians, and the laws continued to be those of "the Medes and the Persians." (Dan. 6:8; Esther 1:19) The Medes played a major part in the overthrow of Babylon. (Isa. 13:17-19) Note, too, that Jeremiah (51:11) foretold that the "kings [plural] of the Medes" would be among Babylon's attackers. Darius may well have been one of these kings. For a leading man of the Medes to be granted the full rulership over the fallen kingdom as a reward for such military service by that nation would not be without similar parallels in past as well as current history. (Compare the division of the Assyrian Empire by the Medes and Babylonians that led to the formation of the Neo-Babylonian Empire.) Since Darius was sixty-two years old at the time, he may have died within a year or so, with Cyrus thereafter bringing Babylon under his own rule. Assyriologist D. J. Wiseman, writing in Douglas' *The New Bible Dictionary* (p. 293), says of Daniel's record of Darius: " . . . the narrative has all the appearance of genuine historical writing, and in the absence of many historical records of this period there is no reason why the history should not be accepted." The inspired Record certainly merits acceptance over and above the often contradictory accounts of secular history.

2. Darius Hystaspis, also called Darius the Great or Darius I (Persian). He is viewed as one of the outstanding rulers of the Persian Empire. Darius describes himself as "son of Hystaspes, an Achaemenid, a Persian, son of a Persian, an Aryan, of Aryan seed." He thus claimed royal descent from the same ancestor as Cyrus the Great, though being of a different family branch than Cyrus.

Following the death of Cambyses II, who died about 522 B.C.E. while returning from Egypt, the Persian throne was occupied for a short time by Gaumata (or Bardiya). Darius, with the aid of six other Persian nobles, slew Gaumata and gained the throne, the account of this being set forth in three languages in the immense Behistun Inscription that Darius had carved on sheer cliffs facing a plain through which ran the principal caravan route from Baghdad to Teheran. According to the inscription Gaumata was a usurper, posing as Cambyses' brother who had been put to death. Most modern authorities accept this account (which is laced with repeated assurances by Darius that "it is true and not lies") as basically factual, while some believe that Darius was a "monumental liar" and that the evidence indicates him to be the actual usurper. Whatever the case, Darius was faced with an empire in revolt upon assuming the kingship and is considered as having spent the next two years in subduing the insurrectionary elements throughout the realm. Egypt, which had thrown off the Persian yoke, was reconquered by Darius about 519-518 B.C.E. Thereafter he extended the imperial borders into India in the E and into Thrace and Macedonia in the W. He is noted as well for his

efficient reorganization of the administrative structure throughout the empire, the formation of an imperial law code, called the "Ordinance of Good Regulations," and for having reopened the canal connecting the Nile River of Egypt with the Red Sea.

It is particularly with regard to the rebuilding of the temple at Jerusalem that Darius Hystaspis figures in the Bible record. The temple work had begun in 537 B.C.E. but about 522 it came under ban and "continued stopped until the second year of the reign of Darius" (520/519). (Ezra 4:4, 5, 24) During this year the prophets Haggai and Zechariah stirred up the Jews to renew the construction and the work got under way again. (Ezra 5:1, 2; Hag. 1:1, 14, 15; Zech. 1:1) This provoked an inquiry and the sending of a letter to Persian King Darius by Tattenai, the governor representing the imperial interests in the region W of the Euphrates, and other officials, advising him of the construction work, setting forth the Jews' claim for the legality of the project, and requesting an investigation in the royal archives to see if there existed written evidence to substantiate that claim. (Ezra 5:3-17) The Jewish declaration that contrasted the actions of the Chaldean Nebuchadnezzar, as the destroyer of the temple, with the Persian Cyrus, as the one authorizing its reconstruction, should have had an appropriate and felicitous effect on Darius since, in the first years of his reign, he had to overcome two revolts by rebels each taking the name Nebuchadnezzar (called Nebuchadnezzar III and Nebuchadnezzar IV by historians), claiming to be sons of Nabonidus, and endeavoring to make Babylon independent of the Persian Empire.

The official search of records in the archives at Ecbatana, the ancient Median capital, uncovered the document by Cyrus. Darius thereupon sent orders to Governor Tattenai that he and the other officials should not only refrain from interfering with the temple work but also provide building funds from the "royal treasury of the tax beyond the River," as well as animals and other necessary supplies for the sacrificial offerings. Anyone violating the king's order was to be impaled on a stake and his house "turned into a public privy."—Ezra 6:1-12.

With this official cooperation, and with continued prophetical encouragement (Zech. 7:1; 8:1-9, 20-23), the temple work went on to successful completion by the "sixth year of the reign of Darius" (Ezra 6:13-15; probably by March 5/6 of 515 B.C.E.). Since Darius' inscriptions show him to be a devoted worshiper of Ahura Mazda, it is evident that his action, though serving Jehovah God's purpose and doubtless having his direction, was basically done out of respect for the irrevocable nature of the Medo-Persian laws and in harmony with a policy of tolerance by Darius' government, evidence for which tolerance is found in some of his inscriptions.

LATER CAMPAIGNS IN GREECE

Toward the turn of the century, various Greek cities of Ionia revolted against Persian domination and, though their revolt was quelled, Darius determined to punish Athens and Eretria for their having rendered aid to the rebellious cities. This led to a Persian invasion of Greece, resulting, however, in defeat of Darius' forces at the battle of Marathon in 490 B.C.E. Though Darius made careful preparations for a further Grecian campaign, he was unable to carry it out before his death in 486 B.C.E. He was succeeded by his son Xerxes.

3. Nehemiah 12:22 mentions the recording of Levitical heads of paternal houses "in the days of Eliashib, Joiada and Johanan and Jaddua . . . down till the kingship of Darius the Persian." Since Eliashib was high priest at the time of Nehemiah's return to Jerusalem (Neh. 3:1) and since by the time of Nehemiah's second visit to that city (during or following the thirty-second year of Artaxerxes [c. 443 B.C.E.]) Joiada had a married son (Neh. 13:28), it is likely that the "Darius" mentioned was Darius II, Ochus (also called Nothus, the "illegitimate son" of Artaxerxes I), who ruled from 423 to 404 B.C.E.

A letter found among the Elephantine Papyri, reckoned as dating from the last years of the fifth century B.C.E., makes reference to "Johanan" as high priest at Jerusalem at that time.

4. Darius III (surnamed Codomannus), the last king of the Persian Empire. He became king in 336 B.C.E., the same year Alexander the Great was crowned king of Macedonia. Though Darius III is not mentioned directly in the Bible account, he, as the head of the Persian Empire, experienced the fulfillment of Daniel's prophecy concerning the two-horned ram (representing Medo-Persia) and the powerful he-goat (representing the Grecian kingdom). (Dan. 8:2-7, 20, 21) Darius III was able to effect the reconquest of Egypt, but when he later (334 B.C.E.) marched against the swiftly advancing forces of Alexander he met defeat at the Granicus River in the northwestern corner of Asia Minor. The Persian forces withdrew and prepared for another attempt at halting Alexander's advances, this time engaging the Greek forces on the narrow plain of Issus, at the point where Asia Minor and Syria join. Again Alexander routed the Persians and, two years later (331), the final battle was fought at Gaugamela, not far from the ruins of ancient Nineveh on the Tigris River. Utterly defeated, Darius took flight but was murdered by a satrap of the Persian Empire in the year 330 B.C.E. Thus, the Medo-Persian Empire had "no deliverer out of its [the symbolic he-goat's] hand." —Dan. 8:7; see PERSIA, PERSIANS.

DARKON (Dar'kon) [possibly, rough]. One whose descendants were represented among "the sons of the servants of Solomon" returning with Zerubabbel from Babylonian captivity.—Ezra 2:1, 2, 55, 56; Neh. 7:6, 7, 57, 58.

DATE. The fruit of the date palm (*Phoenix dactylifera*), a tree common to Palestine. Dates are oval-shaped, fleshy, sweet tasting, and produce one seed.

In the Bible account dates are mentioned only indirectly. For example, the Shulammite maiden



Date clusters

describes the dark locks of her shepherd lover's hair as being like "date clusters" ("bushy," *AV;* Heb.: *tal·tal·lim';* "date-panicle," Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros,* 1953 ed., p. 1030). Solomon likens her to a palm tree and her breasts to "date clusters" ("grapes," *AV*), and to "fruit stalks of dates" (Heb.: *san·sin·nim';* see Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros,* 1953 ed., p. 662).—Song of Sol. 5:11; 7:7, 8; see PALM TREE.

DATHAN (Da'than) [possibly, well, strong]. Son of Eliab of the tribe of Reuben and the brother of Abiram and Nemuel. Dathan and Abiram supported the Levite Korah in his rebellion against the authority of Moses and Aaron and, in effect, challenged Jehovah's promises by referring to Egypt as the "land flowing with milk and honey." Because of their rebellion, Dathan and Abiram as well as their households perished when the ground swallowed them up. —Num. 16:1-35; 26:7-11; Deut. 11:6; Ps. 106:17; see ABIRAM No. 1.

DAUGHTER. A female offspring. (Gen. 5:4; Matt. 14:6; Acts 21:9) The birth of daughters in the household in Biblical times was not as great an occasion as was the arrival of sons; their position was less honored than that of boys, and their names have not been recorded as often. (1 Chron. 2:34, 35) Yet most parents dearly loved their daughters and protected their interests. When grieving parents interceded, Jesus healed a Phoenician woman's daughter, and raised the daughter of Jairus from the dead. —Matt. 15:22-28; Luke 8:41, 42, 49-56.

In the patriarchal society daughters had certain rights, responsibilities and also limitations. They were assigned various chores. Priests' daughters ate from the priestly portions of sacrifices. (Gen. 24:16, 19, 20; 29:6-9; Lev. 10:14) A daughter was the property of her father until he gave her in marriage (Josh. 15:16, 17; 1 Sam. 18:17, 19, 27), and as such she could even be used as security or sold into slavery, though not to a foreigner. (Ex. 21:7-10; Neh. 5:2-5) Until she was married, her vows were subject to her father's annulment. (Num. 30:3-5) A father could not lawfully make her a prostitute, and if she were violated he could collect damages. (Ex. 22:16, 17; Lev. 19:29; Deut. 22:28, 29) There are instances where fathers offered their virgin daughters to depraved mobs in order to protect their guests. (Gen. 19:6-8; Judg. 19:22-24) Daughters were sometimes given an inheritance along with their brothers, but in the case of the five daughters of Zelophehad whose father died without sons, they received the entire inheritance of their forefathers, upon the condition they marry sons of Manasseh so that the property remained in the same tribe. (Num. 36:1-12; Josh. 15:19; Job 42:15) If a daughter was divorced or widowed, she could come back into her father's household.—Gen. 38:11; Lev. 22:13.

Additionally, the term "daughter" was applied to relationships other than one's immediate progeny. For example, under certain circumstances the term referred to a sister (Gen. 34:8, 17), adopted daughter (Esther 2:7, 15), daughter-in-law (Judg. 12:9; Ruth 1:11-13), granddaughter (1 Ki. 15:2, 10, where the Hebrew word for daughter, *bath,* is rendered "granddaughter" in *Mo, NW;* see 2 Chronicles 13:1, 2) and descendant.—Gen. 27:46; Luke 1:5; 13:16.

Aside from these direct relatives, "daughter" was applied to women in general (Gen. 6:2, 4; 30:13; Prov. 31:29); women of a particular land, people or city (Gen. 24:37; Judg. 11:40; 21:21); female worshipers of false gods (Mal. 2:11); as a general address of kindness by one with authority or by an older person to a younger woman. (Ruth 3:10, 11; Mark 5:34) Forms of the word *bath* are also rendered "branches" of a tree (Gen. 49:22), "pupil" of the eye (Ps. 17:8), "dependent towns" of a larger city. (Num. 21:25; Josh. 17:11; Jer. 49:2) The term for "daughter," in its many senses, occurs over 600 times in the Bible.

DAUGHTER-IN-LAW. The wife of one's son. The same Hebrew (*kal·lah'*) and Greek (*nym'phe*) words translated "daughter-in-law" are also rendered "bride" in certain instances. "I will show you the bride, the Lamb's wife."—Rev. 21:9; Song of Sol. 4:8-12; Isa. 61:10; Jer. 7:34; John 3:29; Rev. 18:23; 21:2; 22:17.

Since the father himself in patriarchal times usually arranged for the marriage of his son, his daughter-in-law was largely his own choice. (Gen. chap. 24) She was welcomed into his household, and when it moved she moved with it. (Gen. 11:31) The Mosaic law prohibited a man from having relations with his daughter-in-law under the penalty of death.—Lev. 18:15; 20:12; Ezek. 22:11.

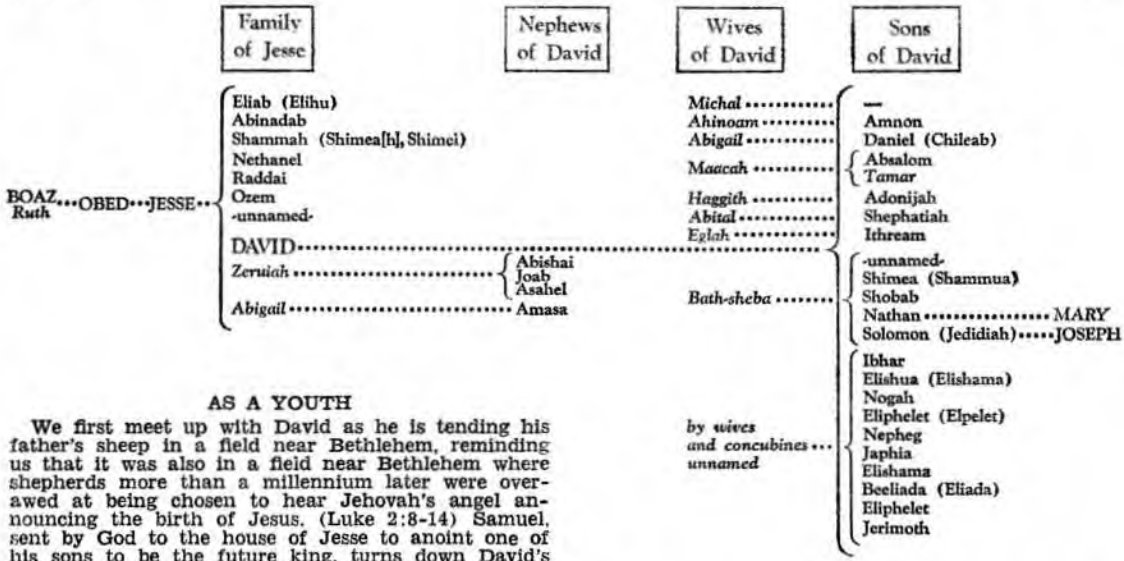
Dispositions of daughters-in-law and their attitudes toward in-laws vary a great deal. Ruth, for example, proved a most loyal and devoted companion to her mother-in-law Naomi, more so than Orpah, saying, "Your people will be my people, and your God my God. Where you die I shall die." (Ruth 1:6-17, 22; 4:14, 15) Esau's Hittite wives were most disconcerting to their in-laws Isaac and Rebekah. (Gen. 26:34; 27:46) Christ Jesus foretold that the Kingdom message would separate daughters-in-law from mothers-in-law.—Matt. 10:35; Luke 12:53.

DAVID (Da'vid) ["beloved," or, possibly, a shortened form of "beloved of Jah"]. In the *New World Translation* the name occurs 1,076 times in the Hebrew Scriptures, including 75 times in superscriptions of 73 psalms, and 59 times in the Christian Greek Scriptures. Of all Hebrew Scripture characters, only Moses and Abraham are mentioned more frequently by Christian Bible writers. In the 1,135 places where the name David occurs, reference is to but one individual, the second king of Israel, or the one of whom David, at times, served as a pictorial type: "Jesus Christ, son of David."—Matt. 1:1.

This shepherd, musician, poet, soldier, statesman, prophet and king stands out in the Hebrew Scriptures in great prominence. Here was a fierce fighter on the battlefield who showed endurance under hardships, a leader and commander strong and unwavering in courage, yet humble enough to acknowledge his mistakes and repent of his gross sins, a man capable of tender compassion and mercy, a lover of truth and righteousness, and, above all, one with implicit trust and confidence in his God Jehovah.

David, a descendant of Boaz and Ruth, had an ancestry running back through Perez to Judah. (Ruth 4:18-22; Matt. 1:3-6) This youngest of Jesse's eight sons also had two sisters or half sisters. (1 Sam. 16:10, 11; 17:12; 1 Chron. 2:16) One of David's brothers evidently died without having children and was thus dropped from later genealogical records. (1 Chron. 2:13-16) The name of David's mother is not given. Some have suggested that Nahash was his mother, but it is more probable that Nahash was the father of David's half sisters. (2 Sam. 17:25; see NAHASH No. 2.) The idea advanced by some that David's mother may have been a Moabitess has no basis in fact; David's taking his family to the king of Moab for asylum is no proof of this.—1 Sam. 22:3, 4.

Bethlehem, located some five miles (8 kilometers) S of Jerusalem, was David's hometown, the town where his forefathers Jesse, Obed and Boaz had lived, and which was sometimes called "David's city" (Luke 2:4, 11; John 7:42), not to be confused with the "city of David," that is, Zion in Jerusalem. (2 Sam. 5:7) David longed for the good water in its cistern by the gate from which he drank in his youth when entering the city.—2 Sam. 23:15; 1 Chron. 11:17.



AS A YOUTH

We first meet up with David as he is tending his father's sheep in a field near Bethlehem, reminding us that it was also in a field near Bethlehem where shepherds more than a millennium later were overawed at being chosen to hear Jehovah's angel announcing the birth of Jesus. (Luke 2:8-14) Samuel, sent by God to the house of Jesse to anoint one of his sons to be the future king, turns down David's seven older brothers, saying, "Jehovah has not chosen these." Finally David is fetched from the field. There is an atmosphere of suspense when he enters—"ruddy, a young man with beautiful eyes and handsome in appearance"—for until now no one knows why Samuel has come. "Get up," Samuel is commanded by Jehovah, "anoint him, for this is he!" This is the one of whom Jehovah says, "I have found David the son of Jesse, a man agreeable to my heart, who will do all the things I desire."—1 Sam. 16:1-13; 13:14; Acts 13:22.

David's years spent as a shepherd lad had a profound influence on the rest of his life. Outdoor life prepared him to live as a fugitive when, in later life, he fled the wrath of Saul. He also acquired skill in throwing slingstones, and developed endurance and courage and a willingness to pursue and rescue sheep separated from the flock, not hesitating to kill a bear or a lion when necessary.—1 Sam. 17:34-36.

But for all his valor as a warrior, David will also be remembered as one skilled on the harp and as a composer of song, abilities he perhaps acquired during the long hours spent tending the sheep. David also had a reputation for developing new musical instruments. (2 Chron. 7:6; 29:26, 27; Amos 6:5) David's love for Jehovah raised his lyrics far above the common level of simple entertainment and made them classical masterpieces dedicated to the worship and praise of Jehovah. The superscriptions of no less than seventy-three psalms indicate that David was their composer, but still other psalms are elsewhere attributed to David. (Compare Psalm 2:1 with Acts 4:25; Psalm 95:7, 8 with Hebrews 4:7.) Some, for example, Psalms 8, 19, 23, 29, quite likely reflect David's experiences as a shepherd.

All this training while caring for sheep prepared David for the greater role of shepherding Jehovah's people, as it is written: "[Jehovah] chose David his servant and took him from the pens of the flock. From following the females giving suck he brought him in to be a shepherd over Jacob his people and over Israel his inheritance." (Ps. 78:70, 71; 2 Sam. 7:8) However, when David first left his father's sheep it was not to take over the kingship. Instead, he served as the court musician upon the recommendation of an adviser of Saul, who described David not only as "skilled at playing" but also as a "valiant, mighty man and a man of war and an intelligent speaker and a well-formed man, and Jehovah is with him." (1 Sam. 16:18) So David became the sweet minstrel to troubled Saul, as well as his armor-bearer.—1 Sam. 16:19-23.

Later, for reasons not disclosed, David returns to his father's house for an indeterminate period. Upon bringing provisions to his brothers in Saul's army, which at the time is in a standoff position with the Philistines, he is incensed at seeing and hearing Goliath reproach Jehovah. "Who is this uncircumcised Philistine that he has to taunt the battle lines of the living God?" David asks. (1 Sam. 17:26) "Jehovah," he adds, "who delivered me from the paw of the lion and from the paw of the bear, he it is who will deliver me from the hand of this Philistine." (1 Sam. 17:37) Granted permission, the killer of the lion and bear approaches Goliath with the words: "I am coming to you with the name of Jehovah of armies, the God of the battle lines of Israel, whom you have taunted." Suddenly David hurls the stone in his sling and brings the enemy champion down. Then with Goliath's own sword David decapitates him, and returns to camp with the trophies of war, the giant's head and sword.—1 Sam. 17:45-54.

It is noteworthy that the *Septuagint*, as it appears in the fourth-century Greek manuscript Vatican 1209, omits the passage from 1 Samuel 17:55 to 18:6a. Hence *Moffatt* marks all except the last of these verses in double brackets, calling them "either editorial additions or later interpolations." If this is so, then the problem of having Saul inquire who David is long after he had been serving as a harpist in Saul's court is removed.

AS A FUGITIVE

These fast-moving events catapulted David from the obscurity of the wilderness to the stage of public notice before the eyes of all Israel. Placed over the men of war, David was greeted with dancing and rejoicing when he returned from a victorious expedition against the Philistines, the popular song of the day being, "Saul has struck down his thousands, and David his tens of thousands." (1 Sam. 18:5-7) "All Israel and Judah were lovers of David," and Saul's own son Jonathan concluded with him a lifetime covenant of mutual love and friendship, the benefits of which extended to Jonathan's son Mephibosheth and grandson Mica.—1 Sam. 18:1-4, 16; 20:1-42; 23:18; 2 Sam. 9:1-13.

This popularity stirred up envy in Saul, who kept "looking suspiciously at David from that day forward." Twice when David was playing as in former times, Saul hurled a spear with the intent of pinning him to the wall, and both times Jehovah delivered him. Saul promised to give his daughter to whoever killed Goliath, but now he was reluctant to give her to David. Finally Saul agreed to the marriage of a second daughter, provided David brought him "a hundred foreskins of the Philistines," an unreasonable demand that Saul calculated would mean David's death. Courageous David, however, doubled the dowry, presented Saul with two hundred foreskins, and was married to Michal. So now two of Saul's children had lovingly entered covenants with David, circumstances that made Saul hate him all the more. (1 Sam. 18:9-29) When David was again playing before Saul, the king for the third time sought to pin him to the wall with the spear. That was enough. This time the hand of his own father-in-law had thrown the weapon. So under the cover of night David fled, to see Saul again only under different and indeed strange circumstances.—1 Sam. 19:10.

For the next several years David lived as a wanted outlaw on the run, as a fugitive constantly in flight from place to place, relentlessly pursued by an obstinate and wicked king bent on killing him. David first took refuge with the prophet Samuel in Ramah (1 Sam. 19:18-24), but when this ceased to be a hiding place he headed for the Philistine city of Gath, stopping on the way to see High Priest Ahimelech in Nob, where he obtained Goliath's sword. (1 Sam. 21:1-9; 22:9-23; Matt. 12:3, 4) However, it was only by disguising his sanity, making childish cross marks on the gate and letting saliva run down his beard, that he was able to escape from Gath. (1 Sam. 21:10-15) Based on this experience, David composed Psalms 34 and 56. He then fled to the cave of Adullam, where his family and about four hundred unfortunate and distressed men joined him. Psalm 57 or 142, or both, may commemorate his stay in this cave. David kept on the move—from there to Mizpeh in Moab and then back to the forest of Hereth in Judah. (1 Sam. 22:1-5) When living in Keilah he learned that Saul was preparing to attack, whereupon he and his men, now numbering about 600, departed for the wilderness of Ziph. Saul continued the chase from one place to another, from the wilderness of Ziph at Horesh to the wilderness of Maon. When Saul was about to seize his prey, word came of a Philistine raid, so for a period of time Saul abandoned the chase, allowing the fugitive to escape to En-gedi. (1 Sam. 23:1-29) Beautiful Psalms praising Jehovah for providing miraculous deliverance (18, 59, 63, 70) were born out of similar experiences.

En-gedi was the place where Saul entered a cave to ease nature. David, who had been hiding there in the rear, crept up and cut off the skirt of Saul's garment but spared his life, saying that it was unthinkable on his part to harm the king, "for he is the anointed of Jehovah."—1 Sam. 24:1-22.

Following Samuel's death

After Samuel's death, David, still in a state of exile, took up dwelling in the wilderness of Paran. There he and his men extended kindness to a wealthy stock raiser, Nabal, only to be rebuffed by this ingrate. Quick thinking on the part of Nabal's wife Abigail stayed David's hand from exterminating the male household, but Nabal was stricken by Jehovah and died. Thereupon David married the widow, so that now, in addition to Ahinoam from Jezreel, David had yet another wife, Abigail of Carmel; Saul had given Michal to another man.—1 Sam. 25:1-44; 27:3.

For the second time David took refuge in the wilderness of Ziph, and again the hunt was on. David likened Saul and his 3,000 men to those searching "for a single flea, just as one chases a partridge upon the mountains." One night the pursued crept into the sleeping camp of the pursuer and made off with Saul's spear and water jug. Abishai, who accompanied David, wanted to kill Saul, but David spared his life the second time, saying that, from Jehovah's viewpoint, it was unthinkable for him to thrust out his hand against God's anointed one. (1 Sam. 26:1-25) This night was the last occasion David saw his adversary.

David settled at Ziklag in Philistine territory, out of Saul's reach for a period of sixteen months. A number of mighty men deserted Saul's forces and joined the exiles at Ziklag, enabling David to raid towns of Israel's enemies on the S, thus securing Judah's boundaries and strengthening his future position as king. (1 Sam. 27:1-12; 1 Chron. 12:1-7, 19-22) When the Philistines were preparing to assault Saul's forces, King Achish, thinking David was "a stench among his people Israel," invited him to go along. However, the other axis lords rejected David as a security risk. (1 Sam. 29:1-11) This was providential, for in the battle that culminated on Mount Gilboa, Saul and three of his sons, including Jonathan, died.—1 Sam. 31:1-7.

Meanwhile, the Amalekites robbed and burned out Ziklag, carrying off all the women and children. Immediately David's forces pursued, overtook the marauders and recovered their wives and children and all the goods. (1 Sam. 30:1-31) Three days later an Amalekite brought the diadem and bracelet of Saul, deceitfully boasting that he had put the wounded king to death and hoping to receive a reward. Even though he lied in the matter, David ordered him killed for claiming to have "put the anointed of Jehovah to death."—2 Sam. 1:1-16; 1 Sam. 31:4, 5.

AS KING

The tragic news of Saul's death grieved David very much. He was not so concerned that his archenemy was dead as he was that the anointed one of Jehovah had fallen. In lamentation, David composed one of the most beautiful odes ever written, entitled "The Bow." In it he bewails how his worst enemy and best friend had fallen together in battle —"Saul and Jonathan, the lovable ones and the pleasant ones during their life, and in their death they were not separated."—2 Sam. 1:17-27.

David now moved to Hebron, where, at the age of thirty, the older men of Judah anointed him king over their tribe in 1077 B.C.E. Saul's son Ish-bosheth was made king of the other tribes. About two years later, however, Ish-bosheth was assassinated, his assailants bringing his head to David hoping to receive a reward, but they too were put to death like the pretended killer of Saul. (2 Sam. 2:1-4, 8-10; 4:5-12) This paved the way for the tribes who had till then supported Saul's son to join Judah, and, in time, a force numbering 340,822 rallied and made David king of all Israel.—2 Sam. 5:1-3; 1 Chron. 11:1-3; 12:23-40.

Rule at Jerusalem

David ruled at Hebron seven and a half years before moving his capital, at Jehovah's direction, to the captured Jebusite stronghold, Jerusalem. There he built the city of David on Zion and continued to rule another thirty-three years. (2 Sam. 5:4-10; 1 Chron. 11:4-9; 2 Chron. 6:6) While living at Hebron, King David took more wives, had Michal returned, and fathered a number of sons and daughters. (2 Sam. 3:2-5, 13-16; 1 Chron. 3:1-4) After moving to Jerusalem, David acquired still more wives and concubines who, in turn, bore him more children. —2 Sam. 5:13-16; 1 Chron. 3:5-9; 14:3-7.

When the Philistines heard that David was king of all Israel, they came up to overthrow him. As in the past (1 Sam. 23:2, 4, 10-12; 30:8), David inquired of Jehovah as to whether he should go against them. "Go up," was the answer, and Jehovah burst upon

the enemy with such overpowering destruction that David called the place Baal-perazim, meaning "Master of Breakings Through." In a return encounter Jehovah's strategy shifted and David was ordered to circle around and strike the Philistines from the rear.—2 Sam. 5:17-25; 1 Chron. 14:8-17.

David attempted to bring the ark of the covenant to Jerusalem, but this failed when Uzzah touched it and was struck down. (2 Sam. 6:2-10; 1 Chron. 13:1-14) Some three months later, with careful preparations, including sanctifying the priests and Levites and making sure the Ark was carried on their shoulders instead of being placed in a wagon as at first, it was brought to Jerusalem. David, simply clad, showed his joy and enthusiasm on this great occasion by "leaping and dancing around before Jehovah." But his wife Michal chided David, saying he acted "just as one of the empty-headed men." For this unjustified complaint Michal "came to have no child down to the day of her death."—2 Sam. 6:11-23; 1 Chron. 15:1-29.

David also arranged for expanded worship of Jehovah at the Ark's new location by assigning gatekeepers and musicians and seeing that there were "burnt offerings . . . constantly morning and evening." (1 Chron. 16:1-6, 37-43) In addition, David thought of building a temple-palace of cedar to house the Ark, to replace its tent. But David was not permitted to build the house, for God said: "Blood in great quantity you have spilled, and great wars you have waged. You will not build a house to my name, for a great deal of blood you have spilled on the earth before me." (1 Chron. 22:8; 28:3) However, Jehovah made a covenant with him promising that the kingship would everlastingly remain in his family, and in connection with this covenant God assured him that his son Solomon, whose name means "Peaceable," would build the temple.—2 Sam. 7:1-16, 25-29; 1 Chron. 17:1-27; 2 Chron. 6:7-9; Ps. 89:3, 4, 35, 36.

It was therefore in line with this kingdom covenant that Jehovah permitted David to expand his territorial rule from the river of Egypt to the Euphrates, securing his borders, maintaining peace with the king of Tyre, battling and conquering opponents on all sides—Philistines, Syrians, Moabites, Edomites, Amalekites and Ammonites. (2 Sam. 8:1-14; 10:6-19; 1 Ki. 5:3; 1 Chron. 13:5; 14:1, 2; 18:1-20:8) These God-given victories made David a most powerful ruler. (1 Chron. 14:17) However, David was always conscious that this position was not his by conquest or inheritance, but it was from Jehovah, who had placed him on the throne of this typical theocracy. —1 Chron. 10:14; 29:10-13.

Sins bring calamity

During the continued campaign against the Ammonites one of the saddest episodes of David's life occurred. It all began when the king, upon observing from his rooftop beautiful Bath-sheba bathing herself, entertained wrong desires. "The desire, when it has become fertile, gives birth to sin." (Jas. 1:14, 15) After learning that her husband Uriah was off to war, David had the woman brought to his palace, where he had relations with her. In time the king was notified that she was pregnant. Quickly David sent word to the army that Uriah should report to him in Jerusalem, with the hope that Uriah would spend the night with his wife. But even though David got him drunk, Uriah refused to sleep with Bath-sheba. In desperation, David sent him back to the army with secret instruction to commander Joab to have Uriah put in the front lines, where he would surely be killed. The scheme worked. Uriah died in battle, his widow observed the customary period of mourning, and then David married the widow before the townspeople were aware of her pregnancy. —2 Sam. 11:1-27.

Jehovah was watching, however, and uncovered the whole reprehensible matter. By the mouth of the prophet Nathan, Jehovah pronounced: "Here I am raising up against you calamity out of your own house."—2 Sam. 12:1-12.

And so it proved to be. The adulterine child born to Bath-sheba soon died, even though David fasted and mourned over the sick child for seven days. (2 Sam. 12:15-23) Then David's firstborn son Amnon raped his own half-sister Tamar, and was subsequently murdered by her brother, to the grief of his father. (2 Sam. 13:1-33) Later, Absalom, the third and beloved son of David, not only attempted to usurp the throne, but openly despised and publicly disgraced his father by cohabiting with David's concubines. (2 Sam. 15:1-16:22) Finally, the humiliation reached its peak when civil war plunged the country into a struggle of son against father, ending in Absalom's death, contrary to the wishes and much to the grief of his father. (2 Sam. 17:1-18:33) During his flight from Absalom, David composed Psalm 3, in which he says, "Salvation belongs to Jehovah."—Vs. 8.

But for all his faults and gross sins, David always showed the right heart condition by repenting and begging Jehovah's forgiveness. This was demonstrated in the affair involving Bath-sheba, after which David wrote Psalm 51, stating, "With error I was brought forth . . . in sin my mother conceived me." (Vs. 5) Another instance when David humbly confessed his sins was when Satan incited him to take a census of the men qualified for the military forces. —2 Sam. 24:1-17; 1 Chron. 21:1-17; 27:24; see REGISTRATION.

Purchase of temple site

When the pestilence that resulted from the king's error in this last instance was stopped, David purchased the threshing floor of Ornan and, as a sacrifice to Jehovah, offered up the cattle with the sledge used for the threshing. It was on this site that Solomon later built the magnificent temple. (2 Sam. 24:18-25; 1 Chron. 21:18-30; 2 Chron. 3:1) David always had it in his heart to build that temple, and though not permitted to do so, he was allowed to set a great task force to hewing stones and gathering materials that included a hundred thousand talents of gold and a million talents of silver, and copper and iron without measure. (1 Chron. 22:2-16) Out of his personal fortune David contributed gold of Ophir and refined silver valued at nearly $126,000,000. David also provided the architectural plans, received by inspiration, and organized the tens of thousands of Levites into their many divisions of service, including a great chorus of singers and musicians.—1 Chron. 23:1-29:19; 2 Chron. 8:14; 23:18; 29:25; Ezra 3:10.

End of reign

In the closing days of David's life the seventy-year-old king, now confined to his bed, continued to reap calamity within his family. His fourth son, Adonijah, without the knowledge or consent of his father, and, more seriously, without Jehovah's approval, attempted to set himself up as king. When this news reached David he moved quickly to have his son Solomon, Jehovah's choice, officially installed as king and to sit upon the throne. (1 Ki. 1:5-48; 1 Chron. 28:5; 29:20-25; 2 Chron. 1:8) David then counseled Solomon to walk in Jehovah's ways, keep his statutes and commandments, act prudently in everything, and then he would prosper.—1 Ki. 2:1-9.

After a forty-year reign David died and was buried in the city of David, having proved worthy of inclusion in Paul's honorable list of witnesses who were outstanding in faith. (1 Ki. 2:10, 11; 1 Chron. 29:26-30; Acts 13:36; Heb. 11:32) Quoting Psalm 110, Jesus said David had written it "by inspiration." (Matt. 22:43, 44; Mark 12:36) The apostles and other Bible writers frequently acknowledged David as an inspired prophet of God.—Compare Psalm 16:8 with Acts 2:25; Psalm 32:1, 2 with Romans 4:6-8; Psalm

41:9 with John 13:18; Psalm 69:22, 23 with Romans 11:9, 10; Psalms 69:25 and 109:8 with Acts 1:20.

PICTORIAL

The prophets often referred to David and his royal house, sometimes in connection with the last kings of Israel who sat on "the throne of David" (Jer. 13:13; 22:2, 30; 29:16; 36:30), and sometimes in a prophetic sense. (Jer. 17:25; 22:4; Amos 9:11; Zech. 12:7-12) In certain Messianic prophecies attention is focused on Jehovah's kingdom covenant with David. For example, Isaiah says that the one called "Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace" will be firmly established on "the throne of David" to time indefinite. (Isa. 9:6, 7; compare also 16:5.) Jeremiah likens Messiah to "a righteous sprout" whom Jehovah "will raise up to David." (Jer. 23:5, 6; 33:15-17) Through Ezekiel, Jehovah speaks of the Messianic Shepherd as "my servant David."—Ezek. 34:23, 24; 37:24, 25.

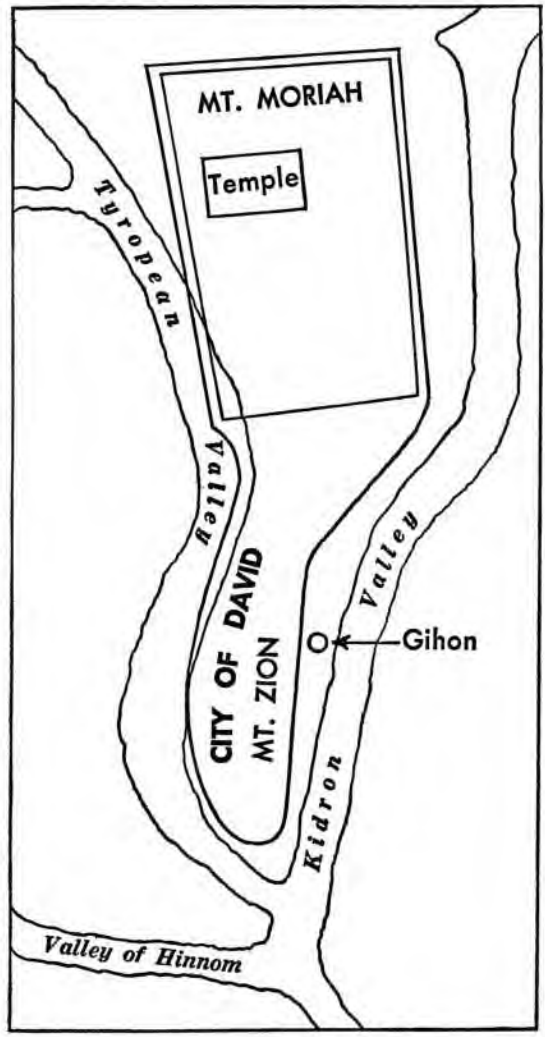
In telling Mary that she would have a son called Jesus, the angel declared that "Jehovah God will give him the throne of David *his father*." (Luke 1:32) According to the historians Matthew and Luke, "Jesus Christ, son of David," was both the legal and natural heir to the throne of David. (Matt. 1:1, 17; Luke 3:23-31) Paul said that Jesus was the offspring of David according to the flesh. (Rom. 1:3; 2 Tim. 2:8) The common people also identified Jesus as the "Son of David." (Matt. 9:27; 12:23; 15:22; 21:9, 15; Mark 10:47, 48; Luke 18:38, 39) It was important to establish this, for, as the Pharisees admitted, Messiah would be David's son. (Matt. 22:42) The resurrected Jesus himself also bore witness, saying: "I, Jesus, . . . am the root and the offspring of David." (Rev. 22:16) This is the one "who has the key of David," and is "the root of David."—Rev. 3:7; 5:5.

DAVID, CITY OF. The name given to the "stronghold of Zion" after its capture from the Jebusites. (2 Sam. 5:6-9) This section is understood to be the spur or ridge that runs S from Mount Moriah. It thus lay S of the site of the temple later built by Solomon. Today this narrow southern plateau is considerably lower than Mount Moriah. Josephus claimed that the Maccabees (or Hasmonaeans) removed the crest of the hill in the second century B.C.E. so that it would not appear to rival the height of the temple area. So, it is possible that in ancient times its height may have been more comparable, though still beneath the height of the temple site.

This site was very suitable for a "stronghold," since it was protected by deep valleys on three sides, on the W the Tyropean valley, and on the E the Kidron valley, which joins the Valley of Hinnom at the southern end of the spur. (1 Chron. 11:7) The city required major protection only from the N, and here the ridge became even narrower, making an attack extremely difficult. The northern boundary of this "city of David" has not yet been definitely established, though some authorities recommend as likely the above-mentioned narrow place. Over the centuries debris has filled in the valleys to a great extent, making the strategic location and strength of this site less notable. The total area of the ancient city of David is estimated to have been no more than eight or ten acres (3.2 or 4 hectares).

In the Kidron valley near the foot of the eastern flank of the spur on which the stronghold sat, there is a spring called Gihon. (1 Ki. 1:33) Archaeological excavations indicate that from ancient times a tunnel or shaft was cut through the rock, making access to the spring possible without leaving the city walls. It is suggested that it was by climbing up this shaft that Joab and his men were able to penetrate the stronghold and take it.—2 Sam. 5:8; 1 Chron. 11:5, 6.

The name "city of David" resulted from David's making his royal residence there, after ruling for seven and a half years in Hebron. Here, with contributions from Hiram of Tyre, David's "house of cedars" was built. (2 Sam. 5:5, 9, 11; 7:2) David had the ark of the covenant brought from the house of Obed-edom up to the city of David, his wife, Michal, being able to see the procession approach from a window of David's house. (2 Sam. 6:10-16; 1 Chron. 15:1, 29) Upon his death, the king was buried in the city, a custom followed with many other monarchs of the Davidic line.—1 Ki. 2:10.



FROM SOLOMON'S REIGN ONWARD

Solomon transferred the Ark to the newly constructed temple on the more spacious plateau to the N of the city of David. The expression that they 'brought up the ark out of the city of David' shows that the temple area lay on higher ground, Mount Moriah being higher than the southern spur. (1 Ki. 8:1) After his marriage to Pharaoh's daughter, Solomon had placed her in the city of David. (1 Ki. 3:1) But, upon the completion of a new residence closer to the temple area, he removed her from the city of David because it was viewed as holy, the

Ark having been stationed there. (1 Ki. 9:24; 2 Chron. 8:11) Solomon did further building work in the city of David, and Hezekiah did repair work there in preparation for Assyrian Sennacherib's attack. (1 Ki. 11:27; 2 Chron. 32:5) Hezekiah also diverted the waters of the Gihon spring, bringing them over to the W side of the city of David, evidently by means of the rock-cut tunnel that has been discovered connecting that spring with the Pool of Siloam on the SW slope of the spur. (2 Chron. 32:30) His son and successor, Manasseh, built an outer wall along the eastern slope facing the Kidron valley.—2 Chron. 33:14.

From the above texts it is evident that, although Jerusalem's area expanded in course of time, the city of David remained a distinct sector. This held true even after the return from Babylonian exile, certain features of the city being mentioned in connection with the work crews doing repairing of the city walls. (Neh. 3:15, 16) The "Stairway of the City of David" apparently led down from the southern extremity of the city. (Neh. 12:37) Excavations here have revealed portions of such a stairway, and a flight of steps roughly cut in the rock still lead down from the hill at this point.

In the Christian Greek Scriptures the term "David's city" is applied to Bethlehem, the birthplace of David and of Jesus.—Luke 2:4, 11; John 7:42; see JERUSALEM; OPHEL.

DAY [Hebrew, *yohm;* Greek, *he·me'ra*]. Jehovah God introduced this fundamental division of time when, after the dissolution or removal of the obstructing cause of darkness, he caused the moisture-covered earth to experience its first day and night as it rotated on its axis through the light of the sun. "God brought about a division between the light and the darkness. And God began calling the light Day, but the darkness he called Night." (Gen. 1:4, 5) Here the word "Day" refers to the daylight hours in contrast with the nighttime. However, the record thereafter goes on to use the word "day" to refer to other units of time of varying length. In both the Hebrew and the Greek Scriptures the word "day" is used in a literal and in a figurative or even symbolic sense.

A *solar day,* the fundamental unit of time, is established by one complete rotation of the earth on its axis, as from the time the sun leaves a meridian, the highest point it attains at midday, until it returns to it. This solar or civil day is currently divided into two periods of twelve hours each. The forenoon period is indicated by the Latin "ante meridiem" (a.m.) and the afternoon period by the Latin "post meridiem" (p.m.). However, in Bible times various other methods were used for dividing the day.

The Hebrews began their day in the evening, after sunset, and ended it the next day at sunset. The day, therefore, ran from evening to evening. "From evening to evening you should observe your sabbath." (Lev. 23:32) This follows the pattern of Jehovah's creative days, as indicated at Genesis 1:5: "There came to be evening and there came to be morning, a first day."—Compare Daniel 8:14.

The Hebrews were not the only ones who reckoned a day from evening to evening; the Phoenicians, Numidians and Athenians also did so. The Babylonians, on the other hand, counted the day from sunrise to sunrise; while the Egyptians and the Romans reckoned it from midnight to midnight (as is commonly done today).

Although the Hebrews officially began their day in the evening, they sometimes spoke of it as if beginning in the morning. For example, Leviticus 7:15 says: "The flesh of the thanksgiving sacrifice of his communion sacrifices is to be eaten on the day of his offering. He must not save up any of it until morning." This usage was doubtless simply a matter of convenience of expression, to indicate overnight.

As mentioned in the creation account, the *daylight period* is also called "day." (Gen. 1:5; 8:22) In the Bible it is divided up into natural periods such as the morning twilight or morning darkness, just before the day's beginning with the rising of the sun or dawning (Ps. 119:147; 1 Sam. 30:17; Job 3:9); thereafter follow the morning (Gen. 24:54), noon or midday (Deut. 28:29; 1 Ki. 18:27; Isa. 16:3; Acts 22:6), and the time of the sunset, marking the day's close and followed by the evening twilight or evening darkness. (Gen. 15:12; Josh. 8:29; 2 Ki. 7:5, 7) The times for making certain offerings or the burning of incense by the priests were also time periods known to the people.—1 Ki. 18:29, 36; Luke 1:10.

With reference to the slaying of the Passover lamb on Nisan 14, the Scriptures speak of the "two evenings." (Ex. 12:6) While Jewish tradition tends to present this as the time from noon (when the sun begins to decline) on until sundown, it appears that the correct meaning is that the first evening corresponds with the setting of the sun, and the second evening with the time when the sun's reflected light or afterglow ends and darkness falls. (Deut. 16:6; Ps. 104:19, 20) This understanding was also that offered by the Spanish rabbi Aben-Ezra (1092-1167 C.E.), as well as by the Samaritans and the Karaite Jews. It is the view presented by such scholars as Michaelis, Rosenmueller, Gesenius, Maurer, Kalisch, Knobel and Keil.

There is no indication that the Hebrews used hours in dividing up the day prior to the Babylonian exile. The word "hour" found at Daniel 3:6, 15; 4:19, 33; 5:5 in the *Authorized Version* is translated from the word *sha·'ah',* which, literally, means "a look," and is more correctly translated a "moment." The use of hours by the Jews, however, did come into regular practice following the exile. As to the "shadow of the steps" referred to at Isaiah 38:8 and 2 Kings 20:8-11, this may possibly refer to a sundial method of keeping time, whereby shadows were projected by the sun on a series of steps.—See SUNDIAL.

The early Babylonians used the sexagesimal system based on mathematical scales of twelves and sixties. From this system we get our time division whereby the day is partitioned into 24 hours (as well as into two periods of 12 hours each), and each hour into 60 minutes of 60 seconds each.

In the days of Jesus' earthly ministry the practice of dividing the daylight period into hours was common. Thus, at John 11:9 Jesus said: "There are twelve hours of daylight, are there not?" These were generally counted from sunrise to sunset, or from about 6 a.m. to 6 p.m. So, the "third hour" would be about 9 a.m., and it was at this time that the holy spirit was poured out at Pentecost. (Matt. 20:3; Acts 2:15) When Jesus, tired out from a journey, was sitting at Jacob's fountain it was about the "sixth hour" or noon, which was also the time when Peter became very hungry at Joppa. (John 4:6; Acts 10:9, 10) It was also about noon when darkness fell over all the earth until the "ninth hour," or about 3 p.m., when Jesus expired on the torture stake. (Matt. 27:45, 46; Luke 23:44, 46) This ninth hour was also called "the hour of prayer." (Acts 3:1; 10:3, 4, 30) So, the "seventh hour" would be about 1 p.m. and the "eleventh hour" about 5 p.m. (John 4:52; Matt. 20:6-12) The night was also divided into hours at that time.—Acts 23:23; see NIGHT.

There are times when the Hebrews used 'day and night' to mean only a *portion of a solar day* of twenty-four hours. For example, 1 Kings 12:5, 12 tells of Rehoboam's asking Jeroboam and the Israelites to "go away for three days" and then return to him. That he did not mean three full twenty-four-hour days but, rather, a portion of each of three days is seen by the fact that the people came back to him "on the third day." At Matthew 12:40 the

same meaning is given to the "three days and three nights" of Jesus' stay in Sheol. As the record shows, he was raised to life on the "third day." The Jewish priests clearly understood this to be the meaning of Jesus' words, since, in their effort to block his resurrection, they quoted Jesus as saying: "After three days I am to be raised up," and then they requested Pilate to issue a command for "the grave to be made secure until the third day."—Matt. 27:62-66; 28:1-6; note other examples in Genesis 42: 17, 18; Esther 4:16; 5:1.

No names were used by the Hebrews for the days of the week, except for the seventh day, called the sabbath. Reference was made to the various days by their numerical order. In the days of Jesus and his apostles the day preceding the sabbath was called the "Preparation." (Matt. 28:1; Acts 20:7; Mark 15:42; John 19:31) The practice of naming the days after the names of the planets and other heavenly bodies was pagan. The Romans named the days after the Sun, Moon, Mars, Mercury, Jupiter, Venus and Saturn, but, in northern Europe, four of these names were later changed into the Germanic equivalents of the Roman gods whom the days represented. —See WEEK.

Sometimes the word "day" is used to indicate a *measure of distance*, as in the expression "a day's journey" and "a sabbath day's journey."—Num. 11: 31; Acts 1:12; see WEIGHTS AND MEASURES.

In *prophecy* a day is at times used to stand for one year. This can be noted at Ezekiel 4:6: "You must lie upon your right side in the second case, and you must carry the error of the house of Judah forty days. A day for a year, a day for a year, is what I have given you."—See also Numbers 14:34.

Certain specific numbers of days given in connection with prophecies are: three and a half days (Rev. 11:9); ten days (Rev. 2:10); forty days (Ezek. 4:6); 390 days (Ezek. 4:5); 1,260 days (Rev. 11:3; 12:6); 1,290 days (Dan. 12:11); 1,335 days (Dan. 12:12); and 2,300 days.—Dan. 8:14.

The term "day(s)" is also used with reference to a *time period contemporaneous with a particular person*, as, for example, the "days of Noah" and the "days of Lot."—Luke 17:26-30; Isa. 1:1.

Other cases where the word "day" is used in a flexible or figurative sense are: the "day of God's creating Adam" (Gen. 5:1), the "day of Jehovah" (Zeph. 1:7), the "day of fury" (Zeph. 1:15), the "day of salvation" (2 Cor. 6:2), the "day of judgment" (2 Pet. 3:7), the "great day of God the Almighty" (Rev. 16:14), and others.

This flexible use of the word "day" to express units of time of varying length is clearly evident in the Genesis account of creation. Therein is set forth a week of six *creative days* followed by a seventh day of rest. Since the week assigned for observance by the Jews under the Law covenant given them by God was a miniature copy of that creative week, and since its days are each of equal length, it is logical that the days of God's creative week were also of equal length. (Ex. 20:8-11) In the Scriptural record the account of each of the six creative days concludes with the statement: "And there came to be evening and there came to be morning" a first, second, third, fourth, fifth and sixth day. (Gen. 1:5, 8, 13, 19, 23, 31) The seventh day, however, does not have this ending, indicating that this period, during which God rests from his creative works toward the earth, continued on. At Hebrews 4:1-10 the apostle Paul indicated that God's rest day was still continuing in his generation, and that was more than 4,000 years after that seventh-day rest period began. This makes it evident that each creative day or work period was several thousands of years in length. As *A Religious Encyclopædia* edited by Philip Schaff observes: "The days of creation were creative days, stages in the process, but not days of twenty-four hours each."—1894 ed., Vol. I, p. 613.

Note, too, that the entire period of the six time units or creative "days" dedicated to the preparation of planet Earth is summed up in one all-embracing "day" at Genesis 2:4: "This is a history of the heavens and the earth in the time of their being created, in the *day* that Jehovah God made earth and heaven."

In this latter half of the twentieth century, astronauts in space capsules circling this planet in an easterly direction have seen the sun rise and set many times in the course of one twenty-four-hour "day." Their situation, of course, does not compare with that of the Creator, who does not reside within our solar system and who is not affected by its various cycles and orbits. Of God, who is from time indefinite to time indefinite, the psalmist says: "For a thousand years are in your eyes but as yesterday when it is past, and as a watch during the night." (Ps. 90:2, 4) Correspondingly, the apostle Peter writes that "one day is with Jehovah as a thousand years and a thousand years as one day." (2 Pet. 3:8) For man, a thousand-year period represents some 365,242 individual time units of day and night, but to the Creator it can be just one unbroken time period in which he begins the carrying out of some purposeful activity and brings it on to its successful conclusion, much as a man begins a task in the morning and concludes it by the day's end.

Jehovah is the Originator of our universe in which time, space, motion, mass and energy have all been proved to be inescapably interrelated. He is, therefore, beyond limitation by any of these dimensions, including time, and he controls them all according to his purpose. Yet, in dealing with his creatures on earth he makes definite time appointments for his own actions toward them, right down to the "day and hour." (Matt. 24:36; Gal. 4:4) We can be assured that he will keep such appointments with the utmost punctuality.

DAY OF JEHOVAH. The special period of time, not twenty-four hours, when Jehovah actively manifests himself against his enemies and in behalf of his people. With divine judgment executed against the wicked, Jehovah comes off victorious over his opposers during this day. It is also a time of salvation and deliverance for the righteous, the day in which Jehovah himself is highly exalted as the Supreme One. Thus, in a double way it is uniquely and exclusively Jehovah's great day.

This day is detailed in the Scriptures as a time of battle, a great and fear-inspiring day of darkness and burning anger, a day of fury, distress, anguish, desolation and alarm. "What, then, will the day of Jehovah mean to you people?" God asked wayward Israel by the mouth of his prophet Amos. This: "It will be darkness, and no light, just as when a man flees because of the lion, and the bear actually meets him; and as when he went into the house and supported his hand against the wall, and the serpent bit him." (Amos 5:18-20) Isaiah was told: "Look! The day of Jehovah itself is coming, cruel both with fury and with burning anger." (Isa. 13:9) "That day is a day of fury, a day of distress and of anguish, a day of storm and of desolation, a day of darkness and of gloominess, a day of clouds and of thick gloom." (Zeph. 1:15) During such a time of trouble, one's money is absolutely worthless. "Into the streets they will throw their very silver, . . . Neither their silver nor their gold will be able to deliver them in the day of Jehovah's fury."—Ezek. 7:19; Zeph. 1:18.

A sense of urgency is attached to the day of Jehovah by the prophets, who repeatedly warned of its nearness. "The great day of Jehovah is near. It is near, and there is a hurrying of it very much." (Zeph. 1:14) "Alas for the day; because the day of Jehovah is near." "Let all the inhabitants of the

land get agitated; for the day of Jehovah is coming, for it is near!"—Joel 1:15; 2:1, 2.

TIMES OF DESTRUCTIVE JUDGMENT

When, then, is this great and terrible day of Jehovah? From certain features of the prophecies, and in view of subsequent events, it appears that this same expression, the "day of Jehovah," at least in a miniature way, referred to different times of destructive judgment that occurred long ago at the hands of the Most High. For example, Isaiah envisioned what would befall unfaithful Judah and Jerusalem on "the day belonging to Jehovah of armies" and which was coming "upon everyone self-exalted and lofty" among them. (Isa. 2:11-17) Ezekiel addressed himself to the unfaithful prophets of Israel, warning that they would in no way serve to fortify their cities "in order to stand in the battle in the day of Jehovah." (Ezek. 13:5) By the mouth of his prophet Zephaniah, Jehovah foretold how he was about to stretch out his hand against Judah and Jerusalem, giving special attention so that not even the princes or the sons of the king would escape. (Zeph. 1:4-8) As the facts show, that "day of Jehovah" came upon the inhabitants of Jerusalem in 607 B.C.E.

In that distressing time of trouble upon Judah and Jerusalem, her neighboring nations such as Edom showed their hatred for Jehovah and his people, causing the prophet Obadiah (vss. 1, 15) to prophesy against them: "For the day of Jehovah against all the nations is near. In the way that you have done, it will be done to you." Similarly, the "day of Jehovah" and all the fiery destruction embraced within that expression also befell Babylon and Egypt just as foretold.—Isa. 13:1, 6; Jer. 46:1, 2, 10.

Later, through the prophet Malachi, another "great and fear-inspiring day of Jehovah" was foretold, and it was said that it would be preceded by the coming of "Elijah the prophet." (Mal. 4:5, 6) The original Elijah had lived nearly 500 years before that prophecy was uttered, but in the first century C.E. Jesus indicated that John the Baptist was the foretold counterpart of Elijah. (Matt. 11:12-14; Mark 9:11-13) So at that time a "day of Jehovah" was near at hand. At Pentecost of 33 C.E. Peter explained that they were experiencing the fulfillment of Joel's prophecy (2:28-32) concerning the outpouring of God's spirit, and this too was due to happen before the "great and illustrious day of Jehovah." (Acts 2:16-21) That "day of Jehovah" came in 70 C.E., when, in fulfillment of his Word, Jehovah caused the armies of Rome to execute divine judgment upon the nation that had rejected the Son of God and defiantly shouted: "We have no king but Caesar." —John 19:15; Dan. 9:24-27.

However, the Scriptures point forward to yet another "day of Jehovah." After the restoration of the Jews to Jerusalem following the Babylonian exile, Jehovah caused his prophet Zechariah (14:1-3) to foretell "a day . . . belonging to Jehovah" when he would gather, not merely one nation, but "all the nations against Jerusalem," and at the climax of which "Jehovah will certainly go forth and war against those nations," bringing them to their end. The apostle Paul, under inspiration, associated the coming "day of Jehovah" with the second presence of Christ. (2 Thess. 2:1, 2) And Peter spoke of it in connection with the establishment of 'new heavens and a new earth in which righteousness is to dwell.' —2 Pet. 3:10-13.

Security and safety during the great day of Jehovah should concern everyone. After asking, "Who can hold up under it?" Joel says, "Jehovah will be a refuge for his people." (Joel 2:11; 3:16) The invitation is graciously extended to all, but few avail themselves of this provision of refuge by following Zephaniah's counsel: "Before the statute gives birth to anything, before the day has passed by just like chaff, before there comes upon you people the burning anger of Jehovah, before there comes upon you the day of Jehovah's anger, seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:2, 3.

DEAD SEA. See SALT SEA.

DEAFNESS. Partial or complete inability to hear, often caused by disease, accident or loud noise, either intense and sudden or prolonged. In some cases persons are born deaf. Another cause of deafness mentioned in the Bible is demon-possession.—Mark 9:25-29.

Jehovah, the Creator of the ear (Prov. 20:12), required his people to show consideration for the deaf. The Israelites were not to ridicule or call down evil upon deaf persons, for the deaf could not defend themselves against statements they could not hear. —Lev. 19:14; compare Psalm 38:13, 14.

Obviously, then, Jehovah's words at Exodus 4:11, where he refers to himself as 'appointing the deaf,' do not mean that he is responsible for all cases of deafness. However, Jehovah can cause a person to become literally deaf, dumb or blind for a particular reason or purpose. The father of John the Baptist was temporarily made dumb because of not believing. (Luke 1:18-22, 62-64) Also, because of violating God's law, as in the case of sex relations, for instance, a person may, by contracting a venereal disease, become deaf. Thus indirectly Jehovah may be viewed as the source of the deafness. God can also "appoint" persons to be spiritually deaf by allowing them to remain in that state if they so choose.—Compare Isaiah 6:9, 10.

Jesus Christ, during his ministry, demonstrated miraculous curative powers by restoring the hearing of physically deaf individuals on several occasions. (Matt. 11:5; Mark 7:32-37; Luke 7:22) This makes certain that under his rulership over the earth all afflictions, including deafness, will be eliminated.

The Bible also refers to figurative or spiritual deafness. The psalmist compared the wicked who refuse to listen to direction to a cobra that makes itself deaf to the voice of charmers. (Ps. 58:3-5) Similarly, in Isaiah's day, the Israelites, although having ears, were as though deaf because of being slow to listen and respond to Jehovah's word. (Isa. 42:18-20; 43:8) However, after the foretold restoration from captivity, God's people would cease to be deaf spiritually. They would hear the word of Jehovah, that is, pay attention to it. (Isa. 29:18; 35:5) Jesus Christ, while on earth, opened many ears of understanding, enabling the cured ones to act upon what they heard.—Matt. 13:16, 23.

DEATH. The cessation of all functions of life, hence, the opposite of life. (Deut. 30:15, 19) In the Bible the same original-language words for 'death' or 'dying' are applied to humans, animals and plants. (Eccl. 3:19; 9:5; John 12:24; Jude 12; Rev. 16:3) However, for humans and animals the Bible shows the vital function of the blood in maintaining life, stating that the "soul of the flesh is in the blood." (Lev. 17:11, 14; Gen. 4:8-11; 9:3, 4) Both humans and animals are spoken of as 'expiring,' that is, 'breathing out' the breath of life (Heb., *nᵉsha·mah'*). (Gen. 7:21, 22; compare Genesis 2:7.) And the Scriptures show that death in humans and animals follows the loss of the "force of life" or "spirit" (Heb., *ru'ahh;* Gr., *pneu'ma*).—Gen. 6:17; 7:15, 22; Eccl. 3:19; see SPIRIT.

It is of interest to note the correspondency of these Biblical points with what is known scientifically of the death process. In humans, for example, when the heart stops beating, the blood ceases to circulate the nourishment and the oxygen (obtained by breathing) to the billions of body cells. However, as is pointed out in *The World Book Encyclopedia* (1966

ed., Vol. 5, p. 53): " . . . all the cells of the human body do not die at once. The hair may continue to grow for several hours after death. The cells of the cortex of the brain are very susceptible to lack of oxygen. They usually die first when the blood ceases to circulate. If the cells of the brain are completely deprived of oxygen for 5 or 10 minutes they can no longer completely regain their ability to function." Thus while the vital importance of breathing and of the blood in maintaining the life force (*ru'ahh; pneu'ma*) in the body cells is evident, at the same time it is also clear that it is the cessation of neither breathing nor the heartbeat alone that brings death, but the disappearance of the life force or spirit from the body cells.—Ps. 104:29; 146:4; Eccl. 8:8.

CAUSE OF DEATH IN HUMANS

The first reference to death in the Scriptures occurs at Genesis 2:16, 17 in God's command to the first man concerning the eating of the fruit of the tree of the knowledge of good and bad, violation of which command would result in death. However, death among animals as a natural process was evidently already in effect, since they are passed over completely in the Biblical presentation of the introduction of death into the human family. (Compare 2 Peter 2:12.) The gravity of God's warning about the death penalty for disobedience would therefore be understandable to his human son, Adam. Adam's disobedience to his Creator brought death to him. (Gen. 3:19; Jas. 1:14, 15) Thereafter, Adam's sin and its consequence, death, spread to all men. —Rom. 5:12; 6:23.

Certain texts are, at times, brought forth as supposed evidence that physical death was intended as a natural eventuality for humans, even as for the animals; for example, the references to man's life-span as being 'seventy or eighty years' (Ps. 90:10) and the apostle's statement that "it is reserved for men to die once for all time, but after this a judgment." (Heb. 9:27) Nevertheless, all such texts were written *after* the introduction of death among mankind, and are applied to imperfect, sinful humans. The tremendous longevity of the men living prior to the Flood must at least be considered as reflecting a remarkable potential in the human body, surpassing that found in any animal even under the most ideal conditions. (Gen. 5:1-31) The Bible unmistakably relates the entrance of death into the human family to Adam's sin, as already shown.

Alienated from God by sin, mankind in general is said to be in "enslavement to corruption." (Rom. 8:21) This enslavement is due to the workings of sin in their bodies, bringing forth its corrupting fruit, and all persons not obedient to God are under the rule of sin as its slaves "with death in view." (Rom. 6:12, 16, 19-21) Satan is stated to have "the means to cause death." (Heb. 2:14, 15) He is called a "manslayer" (John 8:44), not in the sense of directly killing, but, by deceit and seduction to sin, inducing or stimulating wrongdoing that leads to corruption and death (2 Cor. 11:3), and also by fathering murderous attitudes in the minds and hearts of men. (John 8:40-44, 59; 13:2; compare James 3:14-16; 4:1, 2.) Death is therefore presented, not as the friend of man, but as man's "enemy." (1 Cor. 15:26) It is generally those in extreme or unbearable pain who are shown as desiring death. —Job 3:21, 22; 7:15; Rev. 9:6.

CONDITION OF HUMAN DEAD

The dead are shown to be "conscious of nothing at all" and the death state to be one of complete inactivity. (Eccl. 9:5, 10; Ps. 146:4) In both the Hebrew and the Greek Scriptures death is likened to sleep, a fitting comparison, not only due to the unconscious condition of the dead, but also because of the hope of an awakening through the resurrection. (Ps. 13:3; John 11:11-14) The resurrected Jesus is spoken of as "the first fruits of those who have fallen asleep in death." (1 Cor. 15:20, 21) It is interesting to note that the English word "cemetery" comes from the Greek word *koi·me·te'ri·on*, meaning "a sleeping room, burial place, cemetery." —Liddell and Scott's *A Greek-English Lexicon*, p. 777; see HADES; SHEOL.

Thus those dying go into the "dust of death" (Ps. 22:15), becoming "impotent in death." (Prov. 2:18; Isa. 26:14) In death there is no mention of God, nor any praising him. (Ps. 6:5; Isa. 38:18, 19) Whereas the ancient Egyptians and other peoples of pagan nations, and particularly the Grecian philosophers, were strong in their belief in the deathlessness of the human soul, both the Hebrew Scriptures and the Christian Greek Scriptures speak of the soul (Heb., *ne'phesh;* Gr., *psy·khe'*) as dying (Judg. 16:30; Ezek. 18:4, 20; Rev. 16:3), needing deliverance from death (Josh. 2:13; Ps. 33:19; 56:13; 116:8; Jas. 5:20) or, as in the Messianic prophecy concerning Jesus Christ, being "poured out . . . to the very death." (Isa. 53:12; compare Matthew 26:38.) The prophet Ezekiel condemns those who connived "to put to death the souls that ought not to die" and "to preserve alive the souls that ought not to live."—Ezek. 13:19; see SOUL.

Thus, *The Interpreter's Bible* (Vol. 2, p. 1015) commentary on 1 Samuel 25:29 observes: " . . . the idea of man as consisting of body and soul which are separated at death is not Hebrew but Greek." Similarly, Edmond Jacob, Professor of Old Testament at the University of Strasbourg, points out that, since in the Hebrew Scriptures one's life is directly related with the soul (Heb., *ne'phesh*), "it is natural that death should sometimes be represented as the disappearance of this *nephesh* (Gen. 35:18; 1 Kings 17:21; Jer. 15:9; Jonah 4:3). The 'departure' of the *nephesh* must be viewed as a figure of speech, for it does not continue to exist independently of the body, but dies with it (Num. 31:19; Judg. 16:30; Ezek. 13:19). No biblical text authorizes the statement that the 'soul' is separated from the body at the moment of death."—*The Interpreter's Dictionary of the Bible*, Vol. 1, p. 802.

REDEMPTION FROM CONDEMNATION OF DEATH

Psalm 68:20 states: "To Jehovah the Sovereign Lord belong the ways out from death." By means of the sacrifice of his human life, Christ Jesus became God's "Chief Agent" of life and salvation (Acts 3:15; Heb. 2:10), and through him the abolishing of death is assured. (2 Tim. 1:10) By suffering death Jesus 'tasted death for every man,' and provided a "corresponding ransom for all." (Heb. 2:9; 1 Tim. 2:6) By means of Jesus' "one act of justification" a cancellation of the condemnation of death that sin brings now became possible, so that men of all sorts might enjoy a "declaring of them righteous for life." (Rom. 5:15, 16, 18, 19; Heb. 9:27, 28; see DECLARE RIGHTEOUS; RANSOM.) Thus, concerning Jesus' anointed followers, it could be said that they had, in effect, "passed over from death to life." (John 5:24) Those disobeying the Son and not exercising love, however, 'remain in death' and under God's condemnation. (1 John 3:14; John 3:36) Those who want to be free from condemnation and free from the "law of sin and of death" must be guided by God's spirit and produce its fruits, for the "minding of the [sinful] flesh means death."—Rom. 8:1-6; Col. 1:21-23.

Jesus' sacrificial course, terminating in his death and resurrection, was likened by him to baptism. (Mark 10:38, 39; Luke 12:50; compare Ephesians 4:9, 10.) The apostle Paul showed that Jesus' anointed followers also would go through a similar baptism into death, their resurrection to heavenly glory ensuing. (Rom. 6:3-5; Phil. 3:10, 11) In expressing his earnest desire to take up heavenly life, Paul showed that it was not death itself that was wanted by spirit-begotten Christians, nor to lie "naked" in death, but the 'putting on' of a heavenly body so as to be at "home with the Lord." (2 Cor. 5:1-8;

compare 2 Peter 1:13-15.) In the meantime, death "is at work" in them, while, by their ministry, they bring a message of life to those to whom they minister.—2 Cor. 4:10-14; Prov. 18:21; see BAPTISM, Baptism into Christ Jesus and into His Death.

Jesus speaks of himself as having "the keys of death and of Hades" (Rev. 1:18) and he uses these in releasing those held by death. (John 5:28, 29; Rev. 20:13) Jehovah God's release of Jesus from Hades serves as a "guarantee to all men" of this hope. (Acts 17:31; 1 Cor. 15:20, 21) Those inheriting God's kingdom in immortality are described as triumphing over death in their resurrection, so that its "sting" is overcome.—1 Cor. 15:50, 54-56; compare Hosea 13:14; Revelation 20:6.

THE DESTRUCTION OF DEATH

At Isaiah 25:8 the prophetic promise is made that God "will actually swallow up death forever, and the Lord Jehovah will certainly wipe the tears from all faces." The sting producing death is sin (1 Cor. 15:56) and thus all having sin and its accompanying imperfection have death working in their bodies. (Rom. 7:13, 23, 24) The abolition of death, therefore, would require the abolition of that which produces death: sin. By the removal of the last trace of sin from obedient mankind, the authority of death will be abolished and death itself destroyed, and this is to be accomplished during the reign of Christ. (1 Cor. 15:24-26) Thereby death, brought upon the human race by Adam's transgression, "will be no more." (Rom. 5:12; Rev. 21:3, 4) Its destruction is figuratively likened to its being hurled into a "lake of fire."—Rev. 20:14; see LAKE OF FIRE.

SECOND DEATH

The "lake of fire" into which death, Hades, the symbolic "wild beast" and "false prophet," and Satan, his demons, and the persistent practicers of wickedness on earth are cast is shown to mean "the second death." (Rev. 20:10, 14, 15; 21:8; Matt. 25:41) Initially death resulted and was passed on to mankind by Adam's transgression; hence the "second death" must be distinct from this inherited death. It is evident from the cited texts that there is no release possible from the "second death." The situation of those in the "second death" corresponds to the outcome warned of in such texts as Hebrews 6:4-8; 10:26, 27; and Matthew 12:32. On the other hand, those represented as gaining the "crown of life" and having part in the "first resurrection" are free from any possibility of harm by the second death. (Rev. 2:10, 11) These, who are to reign with Christ, receive immortality (deathlessness) and incorruption and hence are beyond the "authority" of the second death.—1 Cor. 15:50-54; Rev. 20:6; compare John 8:51.

ILLUSTRATIVE USE

Death is personified as a "king" ruling over mankind from the time of Adam (Rom. 5:14), along with the rule of "King Sin." (Rom. 6:12) Thus, these kings are spoken of as exercising their "law" over those subject to their dominion. (Rom. 8:2) With Christ's coming and the provision of the ransom, undeserved kindness began exercising a superior kingship over those accepting God's gift, "with everlasting life in view."—Rom. 5:15-17, 21.

Though men, disregarding God's purposes, may try to make their own nonaggression pact or covenant with King Death, it will fail. (Isa. 28:15, 18) Like a horseman riding behind war and famine, death is pictured as bringing mass mortality to earth's inhabitants.—Rev. 6:8; compare Jeremiah 9:21, 22.

Those spiritually sick or distressed are described as "arriving at the gates of death" (Ps. 107:17-20; compare Job 38:17; Psalm 9:13), and those passing through such "gates" enter the figurative "house of meeting for everyone living" (Job 30:23; compare 2 Samuel 12:21-23), with its "interior rooms" (Prov. 7:27), and a capacity for victims that is never completely filled. (Hab. 2:5) Those going into Sheol are like sheep shepherded by death.—Ps. 49:14.

The "pangs of death"

At Acts 2:24 the apostle Peter spoke of Jesus as being 'loosed from the pangs of death, for it was not possible for him to continue to be held fast by it.' The Greek word (*o·din'*) here translated "pangs" is elsewhere used to mean the pains of childbirth (1 Thess. 5:3) but may also mean travail, pain, calamity, or distress generally. (Matt. 24:8) Additionally, it was used by the translators of the Greek *Septuagint Version* in rendering the Hebrew word *hhe'vel* in texts where the evident meaning is "rope." (2 Sam. 22:5, 6; Ps. 18:4, 5) A related Hebrew word means "birth pangs," leading some commentators and lexicographers to suggest that the Greek term (*o·din'*) used by Luke at Acts 2:24 also had this double meaning, at least in Hellenistic Greek of apostolic times. Thus some translations render the phrase in this verse as "the bands [or bonds] of death." (*NC* [Spanish]; *Segond, Osterwald* [French]) In numerous texts the danger of death is represented as reaching out to snare the threatened one (Prov. 13:14; 14:27) with ropes that encircle him and bring him down into "the distressing circumstances of Sheol." (Ps. 116:3) Whereas other texts, already considered, show that there is no consciousness in death, and it is obvious that Jesus was not in any literal pain while dead, nonetheless death is presented as a bitter and distressing experience (1 Sam. 15:32; Ps. 55:4; Eccl. 7:26), not only in the pain usually preceding it (Ps. 73:4, 5), but in the loss of all activity and freedom that its paralyzing grip brings. So, it may be that it is in this sense that Jesus' resurrection 'loosed' him from the "pangs of death," being freed from its distressing grip.

Change in spiritual state or condition

The death state is used to illustrate the spiritually dead condition of the world in general, so that Jesus could speak of the 'dead burying the dead,' and the apostle could refer to the woman living for sensual gratification as "dead though she is living." (Luke 9:60; 1 Tim. 5:6; Eph. 2:1) And since physical death discharges one from any debts or obligations existing up to that time (Rom. 6:7), a Christian's being freed or liberated from sin (Rom. 6:2, 11) and from the condemnation of the Mosaic law (Rom. 7:2-6) is also likened to death, such one having 'died' to his former situation and obligations. The one figuratively dying in such a way, of course, is still alive physically and is now free to follow Christ as a slave to righteousness.—Rom. 6:18-20; Gal. 5:1.

The use of death to represent a change in one's state or condition throws light on prophetic visions, such as that in the book of Ezekiel wherein God's people in exile in Babylon are likened to dried-out bones and to persons dead and buried. (Ezek. 37:1-12) They were to "come to life" again and be settled on their own soil once more. (Vss. 13, 14) Comparable illustrations are found at Revelation 11:3, 7-12 and Luke 16:19-31.

DEBIR (De'bir) [innermost room or inner sanctuary].

1. The king of Eglon, one of four petty kingdoms allied with the king of Jerusalem to attack the city of Gibeon for making peace with Joshua. (Josh. 10:1-5) Gibeon's surrender to Joshua caused fear since it likely weakened any united front against Israel (Josh. 9:1, 2), and at the same time apparently gave Joshua greater mobility between northern and southern Palestine, allowing for conquest of the land section by section. Gibeon's siege brought Joshua's army to its rescue and, aided by miracles, Joshua routed the Canaanite military, forcing Debir and the other kings to take refuge in a cave. Here they were trapped until later executed.—Josh. 10:6-27.

2. A royal Canaanite city (Josh. 10:38, 39), also

known as Kiriath-sepher and Kiriath-sannah. (Josh. 15:15, 49; Judg. 1:11) It was in the inheritance of Judah but became a Levitical city of the Kohathites. —Josh. 21:9, 15; 1 Chron. 6:54, 58.

There are apparently two accounts of Israel's first conquest of Debir as part of Joshua's military operations. The first account simply states the annihilating of Debir's population. (Josh. 10:38, 39) The second, Joshua 11:21-23, is likely a recapitulation of the same conquest (since verse 18 refers to the 'many days when Joshua waged war with all these kings'), while supplying the additional information that Joshua "cut off the Anakim . . . from Debir" and other cities. This supplementary material may have been added to show that even the tall Anakim, who had stricken such fear in the hearts of Israel's spies more than forty years earlier (Num. 13:28, 31-33; Deut. 9:2), had not proved invulnerable.

Nevertheless, it appears that the Anakim reestablished themselves in the city of Debir, perhaps coming in from the Philistine coast (Josh. 11:22) while Israel was temporarily at its Gilgal camp or while warring in the N. (Josh. 10:43–11:15) Though Joshua's initial campaigns had served to subdue the unified resistance of enemy forces in the land of Canaan, rapidly demolishing all major strongholds, apparently this type of warfare did not allow for the establishing of garrisons to hold the sites of all the destroyed cities. So, a second conquest or "mopping up" operation was effected at Debir by Othniel, who, because of distinguishing himself in the city's conquest, was given Achsah, the daughter of veteran warrior Caleb, as a wife.—Josh. 15:13-19; Judg. 1:11-15.

It cannot be ascertained precisely when in Israel's history this second conquest occurred. The book of Judges opens with the phrase *"after* the death of Joshua" and the account of Caleb's taking Debir follows thereafter (1:11-15). This, according to some, would make Judah's conquest of Debir subsequent to Joshua's death and would mean that the similar account found at Joshua 15:13-19 was a later addition to the book bearing Joshua's name. However, others view Judges 1:1 as only a formal introduction to connect it with the book of Joshua, arguing that Caleb would hardly wait for years until Joshua died before driving the Anakim from his promised possession. Hence, they consider the Judges account to be a restatement of that in Joshua.

LOCATION OF DEBIR

Though various suggestions have been put forth by Biblical scholars as to the exact geographical location of Debir in the mountainous region of Judah, most authorities accept it to be Tell Beit Mirsim, somewhat less than thirteen miles (20.9 kilometers) W-SW of Hebron. Some archaeologists claim to see among the ten partially excavated strata at this site signs of a flourishing Canaanite culture, which was so thoroughly burned at the assumed period of the Israelite invasion as to leave layers of ashes three feet (.9 meter) deep in places. This pre-Israelite city of about seven and a half acres (three hectares) is said to have had a population of between 2,000 and 3,000 persons, who enjoyed such advances as a drainage system and various forms of developed native art.

Some scholars, understanding the "Upper Gulloth and Lower Gulloth" of Joshua 15:19 and Judges 1:15 to mean the "upper springs and the lower springs" (as in many translations), believe these springs to have been in the vicinity of Debir, and on this basis object to Debir's identification with Tell Beit Mirsim, since this site lacks such springs. Those favoring the identification with Tell Beit Mirsim suggest that ancient wells or "underground basins" discovered a mile (1.6 kilometers) below and two miles (3.2 kilometers) above the site might satisfy the requirements of such association. The Biblical record itself does not specifically locate Upper and Lower Gulloth in relation to Debir.

SIGNIFICANCE OF NAME

The Biblical name "Debir" may indicate the strong religious nature of the city, as the Hebrew word from which the name is drawn is translated "innermost room" (*NW*) or "inner sanctuary" (*RS*) (as when later referring to the Most Holy in Solomon's temple) (1 Ki. 6:5), and its ancient name, Kiriath-sepher (Josh. 15:15; Judg. 1:11), may mean "scribe town." This has led some to conjecture that Debir was the center of Canaanite religious and legal learning and a place where public registers were kept. Harmonizing with this view is the fact that the *Septuagint* translators rendered both Kiriath-sepher and the other ancient name of Debir, Kiriath-sannah (Josh. 15:49), to mean "the city of letters." If this latter name, Kiriath-sannah, is a Phoenician equivalent to the Arabic *sunna*, meaning "precept," it would correspond well with the above meaning of Kiriath-sepher, although other scholars consider Kiriath-sannah to mean "city of palms [that is, palm trees]" or to be a scribal error for Kiriath-sepher. While the archaeological finds at Canaanite Tell Beit Mirsim sketch out the picture of a somewhat advanced materialistic culture, there are, by contrast, indications of a depraved character in morals and religion.

OTHER CONQUESTS AND RUIN

There are evidences that this site again suffered at least partial ruin about the time King Sennacherib invaded Judah from the SW, during the reign of King Hezekiah. (2 Ki. 18:13, 14; 19:8) Finally, when Nebuchadnezzar ravaged Judah in 607 B.C.E. (Jer. 25:8-11), Tell Beit Mirsim was so totally destroyed that the site was never reoccupied.

3. A site "at the low plain of Achor" appearing in Judah's boundary list. (Josh. 15:7) Though its exact location is not now known, some geographers believe the name has survived in Thogheret ed-Debr, the "pass of Debir," SW of Jericho.

4. A location on the boundary of Gad in Gilead. (Josh. 13:26) This Debir is usually associated with Lo-debar, where the home of Machir (who hosted Mephibosheth and, later, David) was located. (2 Sam. 9:4-6; 17:27-29) Some tentatively identify Debir in Gad with Umm ed-Debar, ten miles (16.1 kilometers) S of the Sea of Galilee.—See LO-DEBAR.

DEBORAH (Deb'o·rah) [bee].

1. Rebekah's nurse. When Rebekah left the household of her father Bethuel to come to Palestine and marry Isaac in 1878 B.C.E., Deborah accompanied her. (Gen. 24:59) After years of service in Isaac's household, Deborah came to be in Jacob's household, perhaps after the death of Rebekah. Evidently some 125 years after Rebekah's marriage to Isaac, Deborah died and was buried under a big tree at Bethel. The name given to the massive tree (Allon-bacuth, meaning "big tree of weeping") indicates how beloved she had become to Jacob and his family.—Gen. 35:8.

2. A prophetess and judge in Israel; the wife of Lappidoth. (Judg. 4:4) There is no evidence that Lappidoth and Barak were the same person, as some suggest. The association of Deborah and Barak was purely because of their common interest in liberating Israel from Canaanite oppression. Deborah dwelt under a palm tree located in the mountainous region of Ephraim between Ramah and Bethel; "the sons of Israel would go up to her for judgment."—Judg. 4:5.

Jehovah used Deborah to summon Barak from Kedesh-naphtali and inform him of God's purpose to use ten thousand men in defeating the huge army of Canaanite King Jabin under his army chief Sisera. In addition to Jehovah's promise to give the enemy into his hand, Barak, as he gathered the troops and led them to Mount Tabor, insisted on the presence of Deborah as God's representative, even though she was a woman. Deborah proved willing to leave her

place of greater security and to join Barak. However, she prophesied that the "beautifying thing" of the victory would go to a woman. These words were fulfilled when the woman Jael put Sisera to death. —Judg. 4:6-10, 17-22.

Deborah and Barak joined in singing a song on the day of victory. Part of the song is written in the first person, indicating that Deborah was its composer, in part, if not in its entirety. It was a custom for the women to celebrate victories with song and dance. (Ex. 15:20, 21; Judg. 11:34; 1 Sam. 18:6, 7; Ps. 68:11) The song gives all credit and praise to Jehovah for the victory in behalf of his people. It adds considerably to the narrative that precedes it, and to get a full picture the two must be viewed side by side. After describing Jehovah's might and majesty and recalling the condition of Israel prior to Barak's fight, it commends the tribes who responded to the call and inquires about others who did not. It graphically adds details concerning the battle and the rout of the Canaanites, the courageous act of Jael in killing Sisera and the disappointment of Sisera's mother, who waited in vain for spoils and slaves of Israel to be brought back after the expected victory of her son Sisera. —Judg. chap. 5.

DEBT, DEBTOR. In ancient Israel, debts were incurred primarily due to financial reverses. For an Israelite to become a debtor was a misfortune, the borrower, in effect, becoming the lender's servant. (Prov. 22:7) God's people were therefore commanded to be generous and unselfish in lending to needy fellow Israelites, not seeking to profit from their adversity by charging them interest. (Ex. 22:25; Deut. 15:7, 8; Ps. 37:26; 112:5) But foreigners could be required to pay interest. (Deut. 23:20) Jewish commentators understand this provision to apply to business loans, not to cases of need. Ordinarily foreigners were in Israel only temporarily, often as merchants, and could reasonably be expected to pay interest, especially since they would also be lending to others on interest.

At times a third party would assume responsibility or go surety for a debtor. This practice is repeatedly warned against in the book of Proverbs (6:1-3; 11:15; 17:18; 22:26), since the one going surety would be the loser in case of the debtor's default.

The first-century Christian view of debts is expressed at Romans 13:8: "Do not you people be owing anybody a single thing, except to love one another."

MOSAIC LAW PROTECTED CREDITORS AND DEBTORS

Under the Mosaic law, even a thief was required to pay off the debt he incurred through his wrongdoing. If unable to do so, he was to be sold into slavery. (Ex. 22:1, 3) Thus the victim was certain of being compensated for his loss.

Faithful Israelites recognized that meeting their debts was a divine requirement. (Ps. 37:21) So the creditor could rest assured of receiving repayment. An Israelite with no material assets could sell himself or his children into slavery to care for his debts. —Ex. 21:7; Lev. 25:39; compare 2 Kings 4:1-7.

On the other hand, the Law also protected the debtor. The creditor could not enter the house of the debtor and seize a pledge but had to wait outside until the debtor brought it to him. (Deut. 24:10, 11) Neither the garment of a widow nor necessities, such as a hand mill or the upper grindstone thereof, could be seized as a pledge. (Deut. 24:6, 17) Since it was common for the poor to have only one outer garment (mantle), in which they also slept, this garment, if taken as a pledge, had to be returned by the creditor at sunset.—Ex. 22:26, 27; Deut. 24:12, 13.

According to Deuteronomy 15:1-3, it appears that during the sabbath year (every seventh year) a creditor could not press a fellow Israelite for payment of a debt. Unlike the sabbath-keeping Israelite who realized virtually no return from his land, the foreigner continued to have an income from his nonagricultural work. Reasonably, therefore, he could be pressed for payment of a debt during the sabbath year. At the approach of the sabbath year, some Israelites, knowing that they would not be able to press matters, may have refrained from lending to their needy brothers. But the Law condemned such selfishness.—Deut. 15:9.

During the Jubilee year (every fiftieth year) Hebrew slaves were set free; all hereditary possessions, with the exception of houses in walled cities not formerly belonging to Levites, were returned to their original owners. This arrangement prevented Israelite families from sinking into hopeless debt and poverty. Even one who mismanaged his assets could not permanently lose his inheritance for his family. —Lev. 25:10-41.

Strict adherence to God's law would have resulted in a stable economy free from great national and internal debts. The Israelites were assured: "For Jehovah your God will indeed bless you just as he has promised you, and you will certainly lend on pledge to many nations, whereas you yourself will not borrow."—Deut. 15:6.

ABUSES

As Israel lapsed into a course of unfaithfulness, needy debtors were among those that suffered. The fact that debtors joined themselves to David while he was outlawed suggests that they were hard pressed by their creditors. (1 Sam. 22:2) Lending on interest to fellow Israelites appears to have become common. (Isa. 24:2) Through his prophet Amos, Jehovah condemned Israel for selling "someone poor for the price of a pair of sandals." (Amos 2:6) And by means of Ezekiel, He denounced the Israelites for charging interest and fraudulently profiting from their companions.—Ezek. 22:12.

After the return from Babylonian exile a deplorable situation developed among the Jews because of their failure to obey God's law about making interest-free loans to needy fellow Israelites. In the time of Nehemiah, many Jews had been forced to put up their houses, fields and even their sons and daughters as security. However, after Nehemiah's exhortation to rectify matters, the creditors agreed to make restoration to their debtors and to lend without interest.—Neh. 5:1-13.

JESUS' ILLUSTRATIONS

In the first century C.E., the relationship of creditors and debtors was very familiar to the Jews, and Jesus at times drew on this for his illustrations. He emphasized the need of being forgiving by telling about a wicked slave who, although having been released from a 60,000,000-denarii debt, had a fellow slave thrown into prison for a 100-denarii debt. (Matt. 18:23-33) The illustration of two debtors, one of whom was forgiven a 500-denarii debt and the other a 50-denarii debt, highlighted the principle: "He who is forgiven little, loves little." (Luke 7:41-47) Wise use of "unrighteous" (material) riches to make friends with God is illustrated by the unrighteous steward who, when about to lose his position, shrewdly used his authority to make friends with the debtors of his master by reducing their debts.—Luke 16:1-9.

OTHER DEBTS

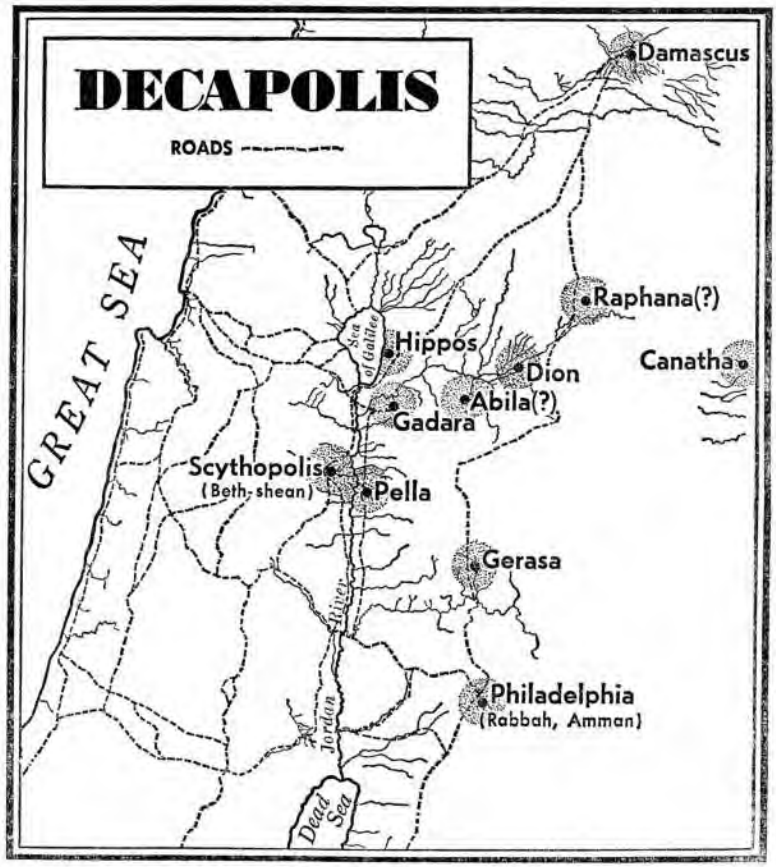
In the Scriptures, the words "debt" and "debtor" are also used with reference to obligations other than those accrued by borrowing. The wage due a worker is called a "debt." (Rom. 4:4) Sinners are "debtors" to those against whom they have transgressed and therefore must seek their forgiveness. God's forgiveness of "debts" depends on whether a person has forgiven his personal "debtors." (Matt. 6:12, 14, 15; Luke 13:4) In view of his obligation

to preach the "good news," the apostle Paul spoke of himself as a "debtor" to all persons. (Rom. 1: 14, 15) Gentile believers were, in effect, "debtors" to the Jewish Christians at Jerusalem because of having benefited spiritually from them. Therefore, it was only proper that they assist their poor Jewish brothers materially.—Rom. 15:26, 27.

DECALOGUE. See TEN WORDS.

DECAPOLIS (De·cap'o·lis). A league or confederation of ten cities (from Greek *de'ka*, meaning "ten," and *po'lis*, "city"). The name also applied to the region in which most of these cities were centered. —Matt. 4:25.

Following the conquest by Alexander the Great in 333-332 B.C.E., Greek colonies developed in Syria and Palestine, apparently settled by veterans from Alexander's armies who were thereafter followed by Greek-speaking immigrants. In many cases these colonies grew on the sites of earlier Jewish towns, while in others they were built on fresh sites, particularly E of the Jordan River. They flourished during the rule of the Seleucids of Syria and the Ptolemies of Egypt, but the rise of the Maccabean-Jewish state (starting about 168 B.C.E.) greatly jeopardized their relatively independent position. While the populations of these cities doubtless included many Jews, still they were centers of Greek culture and organization and hence very much 'out of step' with the Maccabean aims. When Pompey conquered and reorganized Palestine in 64-63 B.C.E., these Hellenistic cities were given Roman protection and a favored status. They were allowed to mint their own coins and, to a great extent, exercise self-government, though still owing allegiance to Rome and to the Syrian provincial government and required to pay taxes and provide men for military service.



FORMATION OF THE LEAGUE

Likely sometime between Pompey's conquest and the death of Herod the Great (1 B.C.E. or 1 C.E.) ten of these Hellenistic cities formed themselves into the loose federation known as the Decapolis. The motive underlying this union seems to have been a mutual interest in close trade relations and also defense against anti-Hellenistic forces within Palestine or aggressive nomadic tribes in the desert regions to the E. The term "Decapolis" first appears in the Christian Greek Scriptures and in the writings of Josephus and Pliny the Elder (both of the first century C.E.). Pliny, while acknowledging that some difference of opinion already existed, listed the following cities as among the original ten: Damascus, Philadelphia, Raphana, Scythopolis, Gadara, Hippos, Dion, Pella, Gerasa, and Canatha. Of these, only Scythopolis (Beth-shean) lay W of the Jordan. Due to the strategic position of the Valley of Esdraelon, it served as an important link with the Mediterranean coast and seaports. Damascus, far to the N in Syria, was evidently included because of its importance as a trade center. Philadelphia (ancient Rabbah, modern Amman) was the southernmost of the ten cities, only about 25 miles (40.2 kilometers) NE of the northern end of the Dead Sea. The remainder of the cities were in the fertile region of Gilead or neighboring Bashan. Most of them are believed to have been on or near the main roads of that region. Canatha is likely the Kenath of Numbers 32:42.

In the second century C.E., Ptolemy names eighteen cities as in the "Decapolis," which may indicate that the name came to be used in a general way and the number of cities varied. Some authorities would put Abila, listed by Ptolemy, in place of Raphana as among the original ten. It seems evident, at any rate, that the Decapolis region did not have precisely defined boundaries and that the authority of the cities of the Decapolis did not embrace all the intervening territory but applied only within the district of each particular city.

JESUS' MINISTRY AND THE DECAPOLIS

While people from the Decapolis were among the crowds that flocked to hear Jesus' teaching in Galilee (Matt. 4:25), there is no specific mention of his having devoted time to any of its Hellenistic cities. Jesus did enter the region of Decapolis during his Galilean ministry when he crossed the Sea of Galilee and entered the country of the Gerasenes (or Gadarenes

according to Matthew 8:28). (Mark 5:1) But here, after his casting out demons and permitting them to enter a herd of swine, resulting in the herd's destruction, the people from the nearby city and countryside urged Jesus to 'get out of their districts.' He complied, but a man he had freed from demon-possession obeyed Jesus' instruction to go witness to his relatives and he proclaimed Jesus' healing works in the Decapolis. (Mark 5:2-20) Some scholars believe the swine herd there was a further evidence of the large proportion of non-Jews residing in the Decapolis or at least of the pagan influence prevalent in that region.

After the Passover of 32 C.E., and upon returning from a trip to the regions of Tyre and Sidon in Phoenicia, Jesus came "to the sea of Galilee in the midst of the regions of Decapolis." (Mark 7:31) Somewhere in this region he healed a deaf man having a speech impediment and later miraculously fed a crowd of four thousand.—Mark 7:32–8:9.

LATER HISTORY

According to Eusebius, prior to the destruction of Jerusalem in 70 C.E., Christians of Judea fled to the Decapolitan city of Pella in the mountainous region of Gilead, thereby giving heed to Jesus' prophetic warning.—Luke 21:20, 21.

By no means alone among the cities of Palestine in their Hellenistic leanings, the cities of the Decapolis reflected the most powerful expression of Greek influence. They are believed to have reached their peak during the second century C.E., and in the following century the league began to break up. Evidence of the strong Greek influence, as well as the wealth of the Decapolitan cities, can be seen in the impressive remains of theaters, amphitheaters, temples, baths, aqueducts and other structures at Gerasa (modern Jerash) and other cities.

DECLARE RIGHTEOUS. In many translations this Biblical expression is rendered as "justify" and the noun forms as "justification." The original words (*di·kai·o'o* [verb] and *di·kai'o·ma, di·kai'o·sis* [nouns]) in the Christian Greek Scriptures, where the fullest explanation of the matter is found, basically carry the idea of "absolving or clearing of any charge," "to hold as guiltless," and hence "to acquit or to pronounce and treat as righteous."—Arndt and Gingrich's *A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* pp. 196, 197; Liddell and Scott's *A Greek-English Lexicon,* p. 354; Edward Robinson's *A Greek and English Lexicon of the New Testament,* pp. 184, 185.

Thus the apostle Paul speaks of God as being "proved righteous [form of *di·kai·o'o*]" in his words and winning when being judged by detractors. (Rom. 3:4) Jesus said that "wisdom is proved righteous by its works"; and that, when rendering an account on Judgment Day, men would be "declared righteous [form of *di·kai·o'o*]" or condemned by their words. (Matt. 11:19; 12:36, 37) Jesus said of the humble tax collector who prayed repentantly in the temple, that he "went down to his home proved more righteous" than the boastful Pharisee praying at the same time. (Luke 18:9-14; 16:15) The apostle Paul states that the person who dies is "acquitted [form of *di·kai·o'o*] from his sin," having paid the penalty of death.—Rom. 6:7, 23.

However, in addition to such usages, these Greek words are used in a special sense as referring to an act of God whereby one is accounted guiltless (Acts 13:38, 39; Rom. 8:33) and also to God's act in declaring a person perfect in integrity and judged worthy of the right to life, as will be seen.

DECLARING MEN RIGHTEOUS IN PRE-CHRISTIAN TIMES

Originally, Adam was perfect, a righteous man, a human "son of God." (Luke 3:38) He was righteous by virtue of God's creation of him and was declared "very good" by his Creator. (Gen. 1:31) But he failed to maintain integrity before God and lost righteousness for himself and for his future offspring.—Gen. 3:17-19; Rom. 5:12.

Nevertheless, from among his descendants there came men of faith who "walked with the true God," such as Noah, Enoch, Job and others. (Gen. 5:22; 6:9; 7:1; Job 1:1, 8; 2:3) Of Abraham, it is stated that he exercised faith in God and was "declared righteous"; also, it is written that Rahab of Jericho manifested her faith by her works and so was "declared righteous," her life being spared when the city of Jericho was destroyed. (Jas. 2:21-23, 25) It may be noted that in James' epistle (as cited) and also in Paul's letter to the Romans (4:3-5, 9-11), in which he quotes Genesis 15:6, the expression is used that Abraham's faith was "counted to him as righteousness." Understanding of this expression is aided by considering the sense of the Greek verb *lo·gi'zo·mai,* "to count," here used.

How "counted" righteous

This Greek verb *lo·gi'zo·mai* was used regularly in ancient times for numerical calculations or computations, such as in accounting, being used when referring both to something that was entered on the debit side of an account and also to something entered on the credit side thereof. In the Bible it is used to mean "to reckon, credit, count, or take into account." Thus 1 Corinthians 13:5 says that love "does not keep account [form of *lo·gi'zo·mai*] of the injury" (compare 2 Timothy 4:16); and the psalmist David is quoted as saying: "Happy is the man whose sin Jehovah will by no means take into account." (Rom. 4:8) Paul showed to those who looked at things according to their face value the need to make a proper evaluation of matters, to 'look at both sides of the ledger,' as it were. (2 Cor. 10:2, 7, 10-12) At the same time Paul was concerned that "no one should put to [his] credit [form of *lo·gi'zo·mai*]" more than was correct as regards his ministry.—2 Cor. 12:6, 7.

The word *lo·gi'zo·mai* may also mean "to estimate, appraise, count or class [with a group, class or type]." (1 Cor. 4:1) Thus Jesus said that he would be "reckoned [form of *lo·gi'zo·mai*] with lawless ones," that is, counted or classed as in among them or as if one of them. (Luke 22:37) In his letter to the Romans, the apostle says that in the case of the uncircumcised person keeping the Law, his "uncircumcision will be counted as circumcision," that is, estimated or looked upon as if it were circumcision. (Rom. 2:26) In a similar sense, Christians were urged to 'reckon themselves to be dead as regards sin but alive as regards God by Christ Jesus.' (Rom. 6:11) And anointed Christians from among the Gentiles, though not fleshly descendants of Abraham, were "counted as the seed" of Abraham. —Rom. 9:8.

So, also, Abraham's faith, combined with works, was "counted [reckoned, credited, or attributed] to him as righteousness." (Rom. 4:20-22) This, of course, does not mean that he and other faithful men of pre-Christian times were perfect or free from sin; yet, by virtue of their exercise of faith, they were not classed as unrighteous like the rest of the world of mankind. As persons striving to live according to right standards and follow God's commands (Ps. 119:2, 3), they were not counted as living unclean, sinful lives, like those not knowing or not obeying God. (Ps. 32:1, 2) Thus, God could, by reason of their faith, have dealings with such imperfect men and bless them, doing so while still remaining true to his own perfect standards of justice. (Ps. 36:10) However, such ones recognized their need for redemption from sin and were awaiting God's due time to provide it.—Ps. 49:7-9; Heb. 9:26.

CHRIST JESUS' "ONE ACT OF JUSTIFICATION"

The Scriptures show that Jesus Christ when on

earth was actually perfect in human organism (1 Pet. 1:18, 19) and that he maintained his perfection by continuing to retain and strengthen his integrity under test. This was in accord with God's purpose to make the Chief Agent of salvation "perfect through sufferings." (Heb. 2:10) That is, Jesus was perfected as to obedience and integrity-keeping and was perfected for his position as God's High Priest of salvation, as Paul shows at Hebrews 5:7-10. Finishing his earthly course free from flaw in any sense of the word, Jesus was acknowledged by God as justified. He was thus the only man who, through test, stood firmly and positively just, or righteous before God *on his own merit*. By this "one act of justification [form of *di·kai'o·ma*]," that is, by Jesus' proving himself perfectly righteous through his entire flawless course, including his sacrifice, he provided the basis for declaring righteous those persons having faith in Christ.—Rom. 5:17-19; 3:25, 26; 4:25.

IN THE CHRISTIAN CONGREGATION

With the coming of God's Son as the promised Redeemer, a new factor existed upon which God could base his dealings with his human servants. The followers of Jesus Christ who are called to be his spiritual brothers, with the prospect of being joint heirs with him in the heavenly kingdom (Rom. 8:17), are first declared righteous by God on the basis of their faith in Jesus Christ. (Rom. 3:24, 28) This is a judicial act of Jehovah God; therefore before him as the Supreme Judge no one can "file accusation" against his chosen ones. (Rom. 8:33, 34) Why does God take this action toward them?

First, it is because Jehovah is perfect and holy (Isa. 6:3); hence, in harmony with his holiness, those whom he accepts as his sons must be perfect. (Deut. 32:4, 5) Jesus Christ, God's chief Son, showed himself perfect, "loyal, guileless, undefiled, separated from the sinners." (Heb. 7:26) His followers, however, are taken from among the sons of Adam, who, because of sin, fathered an imperfect, sinful family. (Rom. 5:12; 1 Cor. 15:22) Thus, as John 1:12, 13 shows, Jesus' followers were not, to begin with, sons of God. By his undeserved kindness, Jehovah God arranged a process of "adoption" through which he accepts such favored ones and brings them into a spiritual relationship as part of his family of sons. (Rom. 8:15, 16; 1 John 3:1) Consequently, God lays the basis for their entry into or their adoption to sonship by declaring them righteous through the merit of Christ's ransom sacrifice in which they exercise faith, acquitting them of all guilt due to sin. (Rom. 5:1, 2, 8-11; compare John 1:12.) They are, therefore, "counted" or "credited" as being completely righteous persons, all their sins being forgiven and not charged up against them.—Rom. 4:6-8; 8:1, 2; Heb. 10:12, 14.

This declaring of such Christians righteous, therefore, goes much farther than in the case of Abraham and others, previously discussed. The Scriptural record makes clear that prior to Christ's coming no such sonship nor such a heavenly hope had been opened up to men.—John 1:12, 17, 18; 2 Tim. 1:10; 1 Pet. 1:3; 1 John 3:1.

It can be seen that, though enjoying the status of righteous persons before God, these Christians do not possess actual or literal perfection in the flesh. (1 John 1:8; 2:1) In view of the prospect of heavenly life for these followers of Christ, such literal perfection in fleshly organism now is not actually needed. (1 Cor. 15:42-44, 50; Heb. 3:1; 1 Pet. 1:3, 4) However, by their being declared righteous, having righteousness "counted" or "credited" to them, God's requirements of justice are satisfied and he brings the adopted ones into the "new covenant" validated by the blood of Jesus Christ. (Luke 22:20; Matt. 26:28) These adopted spiritual sons in the new covenant that is made with spiritual Israel are 'baptized into Christ,' eventually dying a death like his.—Rom. 6:3-5; Phil. 3:10, 11.

Although Jehovah does not take into account against them their sins of fleshly weakness and imperfection, nevertheless, a conflict exists in these Christians, as illustrated in Paul's letter to the Romans (7:21-25). It is between the law of their renewed mind (Rom. 12:2; Eph. 4:23), or "God's law," and "sin's law" that is in their members. This is because their fleshly bodies are not perfected, even though they are "counted righteous" and their sins are forgiven. This conflict contributes to the test of their integrity toward God. They can win this conflict by the help of God's spirit and the assistance of their merciful High Priest, Christ Jesus. (Rom. 7:25; Heb. 2:17, 18) To win, however, they must constantly exercise faith in Christ's ransom sacrifice and follow him, thus maintaining their righteousness in God's eyes. (Compare Revelation 22:11.) Thereby they 'make their calling and choosing sure' for themselves. (2 Pet. 1:10; Rom. 5:1, 9; 8:23-34; Titus 3:6, 7) If, on the other hand, they take up the *practice* of sin, falling away from the faith, they lose their favored standing before God as righteous persons because they "impale the Son of God afresh for themselves and expose him to public shame." (Heb. 6:4-8) Such ones face destruction. (Heb. 10:26-31, 38, 39) Thus, Jesus spoke of the sin that has no forgiveness, and the apostle John distinguished between the sin that "does not incur death" and the sin that "does incur death." —Matt. 12:31, 32; 1 John 5:16, 17.

Jesus Christ, after his faithful course until death, was "made alive in the spirit," given immortality and incorruption. (1 Pet. 3:18; 1 Cor. 15:42, 45; 1 Tim. 6:16) He was thus "declared [or pronounced] righteous in spirit" (1 Tim. 3:16; Rom. 1:2-4) and sat down at the right hand of God in the heavens. (Heb. 8:1; Phil. 2:9-11) The faithful footstep followers of Christ await a resurrection like his (Rom. 6:5), looking forward to becoming recipients of "divine nature."—2 Pet. 1:4.

OTHER RIGHTEOUS ONES

In one of Jesus' illustrations or parables relating to the time of his coming in Kingdom glory persons likened to "sheep" are designated as "righteous ones," blessed by God and invited to inherit the kingdom prepared for them. They are rewarded with everlasting life. (Matt. 25:31-46) It is notable, however, that in this illustration these "righteous ones" are presented as separate and distinct from those whom Christ calls "my brothers." (Vss. 34, 37, 40, 46; compare Hebrews 2:10, 11.) The texts themselves indicate that the righteousness of these sheeplike ones accrues to them from their showing faith in Christ, not merely calling him "Lord," but also demonstrating that faith by rendering assistance to Christ's spiritual "brothers."—Compare John 10:16.

A parallel situation may be noted in the vision recorded at Revelation 7:3-17. Here, a "great crowd" of indefinite number, having a favorable position before God's throne by virtue of having "washed their robes and made them white in the blood of the Lamb," are shown as distinct from the 144,000 'sealed ones.' (Compare Ephesians 1:13, 14; 2 Corinthians 5:1.) The 'sealed ones' are elsewhere represented as those "bought from among mankind as a first fruits to God and to the Lamb" and are depicted as with the Lamb Jesus Christ in heaven. (Rev. 14:1-4; compare Hebrews 12:22, 23.) As regards the unnumbered "great crowd" of mankind, certain expressions applied to them correspond exactly with those used at Revelation 21:1-4. There mankind is described as receiving blessings resulting from the descent of the New Jerusalem from heaven, the "tent of God" then being with mankind. (Compare Revelation 7:15-17 with 21:3, 4.) This picture harmonizes well with Paul's statement concerning the expectant "creation" awaiting the "revealing of the sons of God" in order that they too may be "set free from enslavement to corruption and have the

glorious freedom of the children of God."—Rom. 8:18-23.

GOD PROVED RIGHTEOUS IN ALL HIS ACTS

It can be seen that in his dealings with imperfect humans, as described above, God never violates his own standards of righteousness and justice. He does not declare sinful persons righteous on their own merit, thereby overlooking or condoning sin. (Ps. 143:1, 2) As the apostle Paul explains: "For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. God set him forth as an offering for propitiation through faith in his blood. This was in order to exhibit his own righteousness, because he was forgiving the sins that occurred in the past while God was exercising forbearance; so as to exhibit his own righteousness in this present season, that he might be righteous even when declaring righteous the man that has faith in Jesus." (Rom. 3:23-26) Thus God, through undeserved kindness, has provided a legal arrangement on the basis of Christ's sacrifice by which he can be completely just and righteous in forgiving the sins of those exercising faith.

ATTEMPTS AT PROVING ONESELF RIGHTEOUS

Since God alone can declare a man righteous, attempts to prove oneself righteous on the basis of one's own merit, or by acceptance of the judgment of others as to one's righteousness, are of no value. Job was reproved because, though not charging God with any wrong, he gave attention to "declaring his own soul righteous rather than God." (Job 32:1, 2) The man versed in the Law who questioned Jesus about the way to everlasting life was indirectly reproved by Jesus for his attempt to prove himself righteous. (Luke 10:25-37) Jesus condemned the Pharisees for seeking to declare themselves righteous before men. (Luke 16:15) The apostle Paul, in particular, showed that, due to all men's imperfect, sinful state, none could be declared righteous through trying to establish their own righteousness by works of the Mosaic law. (Rom. 3:19-24; Gal. 3:10-12) Instead, he stressed faith in Christ Jesus as the true basis for such declaration of righteousness. (Rom. 10:3, 4) The inspired letter of James complements Paul's statement by showing that such faith must be made to live, not by works of Law, but by works of faith, as in the cases of Abraham and Rahab.—Jas. 2:24, 26.

Certain men, falsely claiming to be apostles, unjustly challenged the apostleship and Christian works of Paul, seeking thereby to draw away the Corinthian congregation to themselves. (2 Cor. 11:12, 13) Paul, knowing that he was faithfully carrying out a stewardship for Christ, stated that he was not concerned with the judgment of men, who, wholly unauthorized, sat in effect as a "human tribunal" to judge him. He did not even rely on his own judgment of himself, but looked to Jehovah as his Examiner. (1 Cor. 4:1-4) Thus the principle is set forth that reliance cannot be put in the judgment of men as to one's righteousness or lack of it, unless their judgment is backed up by God's Word. The person must look into God's Word and let it examine him. (Heb. 4:12) Where the backing of God's Word is evident, one being reproved by a Christian brother, especially by one having authority to reprove, would not properly turn aside such reproof by trying to prove himself righteous. (Prov. 12:1; Heb. 12:11; 13:17) And anyone in a position of responsibility who sits in judgment of a matter or a dispute would be condemned by God if he pronounced "the wicked one righteous in consideration of a bribe."—Isa. 5:23; Jas. 2:8, 9.

DEDAN (De'dan).

1. A Cushite in the line of Raamah. (Gen. 10:7; 1 Chron. 1:9) His posterity apparently settled part of SW Arabia.

2. A descendant of Abraham through Jokshan. (Gen. 25:3; 1 Chron. 1:32) The Dedanites descending from Jokshan apparently settled S and SE of Palestine in the same general vicinity to which Abraham sent all his offspring through Keturah. —Gen. 25:6

Since both families of Dedanites (those of Raamah and of Jokshan) evidently settled in sections of Arabia, there is some question as to which Dedan is meant when the name occurs in later Biblical writings. However, the connection that is sometimes made with other Semitic peoples such as Edom, Tema and Buz, indicates Dedan through Jokshan. For example, Dedan is listed as at one extremity of Edom, whose land was due to be ravaged. (Ezek. 25:13) Dedan, in "the desert plain," is also told to flee before the invading forces. The Dedanite caravans are to seek quarters in the woods, while Tema, through whose territory they apparently make their flight, is called on to provide food and drink for the fugitives' sustenance. (Isa. 21:11-15; Jer. 49:8) Like Edom, Dedan would also ultimately be forced to taste of the cup of the wine of Jehovah's rage.—Jer. 25:15, 21, 23.

Authorities often link Dedan with the ruins of Daiden, situated on the northern edge of el-Ula, about ninety miles (144.8 kilometers) SW of Teima.

Other references to Dedan give no indications as to whether a Hamitic or a Semitic people is meant. For instance, Dedan is named at Ezekiel 27:15, 20 as a trader with Tyre. Dedan also views with selfish interest the planned plundering of God's people by Gog of Magog.—Ezek. 38:13.

DEDICATION. The Hebrew word *ne'zer* meant the sign or symbol of holy dedication worn as a crown upon the sanctified head of a high priest, or on the head of an anointed king; it also meant one with a Nazirite vow.

At Aaron's installation as high priest, a turban made of fine linen was placed on his head. Fastened with a string of blue thread on the front of this turban for all to see was "the holy sign of dedication [*ne'zer*]," a shining plate of pure gold engraved as a seal with the words, "Holiness belongs to Jehovah." The holy anointing oil was next poured upon the high priest in the installation ceremony. (Ex. 29:6, 7; 39:30, 31; Lev. 8:9, 12) Consistently the high priest had to be careful to avoid doing anything that would profane the sanctuary, "because the sign of dedication, the anointing oil of his God, is upon him."—Lev. 21:12.

Similarly, the word *ne'zer* had reference to the "diadem," an official headpiece worn by the anointed kings of Israel as a symbol of their holy office. —2 Sam. 1:10; 2 Ki. 11:12; 2 Chron. 23:11; Ps. 89:39; 132:18; Prov. 27:24.

When one took the Nazirite vow to Jehovah he was not to cut his hair or shave his beard as long as the vow was upon him. So his long hair became a crowning sign of his Naziriteship (*ne'zer*). (Num. 6:4-21) In personifying Jerusalem as one who had broken her sacred vows of holiness to Jehovah, the prophet Jeremiah exclaimed: "Shear off your uncut hair [*niz·rekh'*, a form a *ne'zer*, literally, "dedicated hair"] and throw it away." (Jer. 7:29) By another prophet Jehovah describes how wayward Israel "went in to Baal of Peor, and they proceeded to dedicate themselves [*yin·naz·ru'*, a form of the verb *na·zar'*] to the shameful thing."—Hos. 9:10.

In the Christian Greek Scriptures reference is made to certain dedicated things. The winter festival of dedication (*eg·kai'ni·a*) is mentioned in connection with Jesus' ministry. (John 10:22; see FESTIVAL OF DEDICATION.) This Greek word *eg·kai'ni·a* is similar to *eg·kai·ni'zo*, which at Hebrews 9:18 is rendered "dedicated" by certain translations (*AS, AV, Dy, Sp*), but "inaugurated" by others. (*CC, Mo, NEB,*

NW, We) Similarly, at Hebrews 10:20 some translate it "dedicated" (*AS, Dy, Sp*), others, "inaugurated." (*CC, Mo, NW*) Jesus called attention to the traditional teachings of the Pharisees in regard to "corban," that is, a gift dedicated to God. (Mark 7:11; Matt. 15:5; see CORBAN.) Jesus also warned that the time was coming when Herod's temple, together with its "fine stones and dedicated things [*a·na·the'·ma·sin*]," would be thrown down.—Luke 21:5, 6.

DEED. A written agreement duly signed and sometimes sealed containing the legal terms for the accomplishment of an intended purpose; the documented instrument for the transfer of real estate. The Bible's only use of the Hebrew word *se'pher* in this particular sense concerns Jeremiah's purchase of a field from his cousin Hanamel.—Jer. 32:6-15.

The details surrounding the drawing up of this deed are interesting. The money for the purchase, "seven shekels and ten silver pieces," was weighed out in the presence of witnesses. (Jer. 32:9) If this stipulation of 'seven and ten' is assumed to be a legal form meaning seventeen silver shekels ($8.07), it would be a reasonable price considering the time and circumstances under which the property was sold. It was a time of war and famine (not many months before Jerusalem was captured by Nebuchadnezzar).

When the money was paid, two deeds, presumably identical, were drafted 'according to the judicial commandment and legal regulations.' One of these was known as "the deed of purchase, the one sealed," and the other was called "the one left open." (Jer. 32:11) Only the first one is said to have been signed by witnesses, the whole transaction taking place "before the eyes of all the Jews who were sitting in the Courtyard of the Guard." (Vs. 12) Both deeds were then placed in an earthenware jar for safekeeping.—Vs. 14.

The custom of making duplicate deeds but sealing only one was very practical. Leaving one copy open permitted it to be referred to by the interested parties. If it was ever damaged, or its authenticity called in question, or if there was suspicion that it had been altered, then the sealed copy could be presented to the city judges who, after examining the seal, would break it open and make a comparison of the two copies.

DEKER (De'ker) [piercing]. Father of one of Solomon's twelve deputies. Deker's son provided food for Solomon and his household one month out of the year apparently from the region of southern Dan. —1 Ki. 4:7, 9.

DELAIAH (De·la'iah) [Jehovah has drawn up (in deliverance)].

1. An Aaronic priest of David's time designated by lot as the head of the twenty-third priestly division.—1 Chron. 24:1, 5, 18.

2. Son of Shemaiah; one of the princes in the court of King Jehoiakim that heard Baruch read the book written by Jeremiah and thereafter apparently made report to the king. Then, at the time the roll was read before Jehoiakim, Delaiah and two other princes vainly pleaded with him not to burn it.—Jer. 36:11-26.

3. The forefather of certain ones that came to Jerusalem with Zerubbabel in 537 B.C.E. but who were unable to prove whether they were Israelites. —Ezra 2:1, 59, 60; Neh. 7:61, 62.

4. Son of Mehetabel and the father of the Shemaiah who was hired by Sanballat and Tobiah to intimidate Nehemiah the governor.—Neh. 6:10-13.

5. One of Elioenai's seven sons; descendant of David through Solomon and Zerubbabel.—1 Chron. 3: 10, 24.

DELILAH (De·li'lah) [languishing (with desire), flirt]. A woman living in the torrent valley of Sorek. Delilah is introduced into the Bible account toward the final part of Samson's twenty-year judgeship as the object of his love.—Judg. 16:31.

The axis lords of the Philistines, anxious to destroy Samson, each offered Delilah 1,100 pieces of silver to find out for them wherein Samson's might lay. She cooperated by questioning Samson as to what would render him powerless. Each time Samson answered she notified the Philistines and hid Philistine warriors in her house, ready to take advantage of Samson in the event he lost his strength. After three misleading answers by Samson, Delilah continued to pester him and "pressured him with her words all the time and kept urging him, [so that] his soul got to be impatient to the point of dying." Then he told her of his Naziriteship and that no razor had ever touched his head. Certain of having the truth this time, she sent for the Philistine axis lords, and they came to bring her the money. While Samson slept upon her knees, an attendant cut off the seven braids of his hair. Upon awakening, Samson found that this time his divinely provided power was not there. The hiding Philistines grabbed hold of him, blinded him and took him prisoner. (Judg. 16:4-21) Delilah is mentioned no more in the Bible account.

There is no indication that sexual relationship took place between Delilah and Samson or that she was a prostitute. The unnamed prostitute mentioned at Judges 16:1, 2 is not the same as Delilah. This prostitute lived at Gaza, whereas Delilah lived in the valley of Sorek. Also, the following evidence indicates Delilah possibly was an Israelite, not a Philistine: When the axis lords presented their proposal it was based on an extravagant sum of money. —Judg. 16:5.

DELTA [Δ, δ]. The fourth letter of the Greek alphabet, a consonant that corresponds generally to the English "d."

Del'ta is derived from the Hebrew *da'leth*, and, as a number, denotes four when it has an acute accent (δ′), and 4,000 when it has the subscript (͵δ).—See ALPHABET.

DELUGE. The catastrophic destruction of men and animals by an overwhelming flood in the days of Noah, 2370 B.C.E. This greatest cataclysm in all human history was sent by Jehovah because wicked men had filled the earth with violence. The survival of righteous Noah and his family, eight souls in all, together with selected animals, was by means of a huge ark or chest.—Gen. 6:9–9:19; 1 Pet. 3:20; see ARK No. 1; NOAH No. 1.

EXTENT OF THE DELUGE

This was no local flash flood or cloudburst. Local floods come and go in a matter of days; this one lasted over a year, the greater portion of which was required for the water to subside. How unreasonable to believe that Noah spent perhaps fifty or sixty years building a huge vessel of more than one and a fifth million cubic feet in volume for the survival of his family and a few animals from a mere local flood! If only a comparatively small area was affected, why the need of bringing into the ark specimens of "every living creature of every sort of flesh" in order to "preserve offspring alive on the surface of the entire earth"? (Gen. 6:19; 7:3) Definitely this was a global deluge, the like of which never occurred before or since. "The waters overwhelmed the earth so greatly that all the tall mountains that were under the whole heavens came to be covered. Up to fifteen cubits [c. 22 feet (6.7 meters)] the waters overwhelmed them and the mountains became covered." (7:19, 20) "The end of all flesh has come before me," Jehovah said, hence "I will wipe every existing thing that I have made off the surface of the ground." And it was just so. "Everything in which the breath of the force of life was active in

its nostrils, namely, all that were on the dry ground, died. . . . only Noah and those who were with him in the ark kept on surviving."—6:13; 7:4, 22, 23.

TIMING OF THE DELUGE

The Deluge did not come suddenly without warning. Years of time were spent building the ark, time that Noah the "preacher of righteousness" also used in warning that wicked generation. Finally the time limit was up "in the six hundredth year of Noah's life, in the second month, on the seventeenth day of the month." The "male and female of every sort of flesh" had been brought into the ark with Noah's family, as well as a sufficient food supply for all, and "after that Jehovah shut the door." Then "the floodgates of the heavens were opened." (Gen. 7:11, 16) An incessant torrential downpour for "forty days and forty nights"; "the waters continued overwhelming the earth" a hundred and fifty days. (7:4, 12, 24) Five months after the downpour began, the ark "came to rest on the mountains of Ararat." (8:4) It was nearly two and a half months later before "the tops of the mountains appeared" (8:5), another three months before Noah removed the ark's covering to see that the earth had practically drained (8:13), and nearly two months later when the door was opened and once again the survivors set foot on dry ground.—8:14-18.

Noah and his family entered the ark in the 600th year of Noah's life, the 2d month (October-November), the 17th day. (Gen. 7:11) One year later (a year consisting of 360 days) was the 17th day, 2d month, 601st year. Ten days after that would be the 27th day of the 2d month, when they came out; a total of 370 days, or parts of 371 separate days, spent in the ark. (8:13, 14) In the log that Noah kept, it appears he used months of 30 days each, 12 of them equaling 360 days. In this way he avoided all the complicated fractions involved had he used strictly lunar months consisting of slightly more than twenty-nine and a half days. That such calculations were used in the account is made certain when 150 days is said to equal five months. —7:11, 24; 8:3, 4.

SOURCE OF THE WATERS

It has been said that if all the moisture in the atmosphere were suddenly released as rain it would not amount to even a couple of inches if spread over the earth's surface. So from what source was this vast deluge of Noah's day? The account of creation tells how Jehovah made an expanse of atmosphere about the earth, and this expanse formed a division between the waters below it, the oceans, and the canopy of water above it.—Gen. 1:6-8.

Says *The Zondervan Pictorial Bible Dictionary*, 1964, page 285: "Recently, scientists have discovered a region in the upper atmosphere, called the *thermosphere*, where temperatures range between 100 and 3,000 degrees Fahrenheit (D. R. Bates, 'Composition and Structure of the Atmosphere,' *The Earth and Its Atmosphere*, New York: Basic Books, Inc., 1957, pp. 104-105). High temperature is the chief requisite for retaining a large quantity of water vapor. Furthermore, it is known that water vapor is substantially lighter than air and most of the other gases making up the atmosphere. There is nothing physically impossible, therefore, about the concept of a vast thermal vapor blanket once existing in the upper atmosphere."

This, then, is what the apostle Peter was talking about when he recounts that there was "an earth standing compactly out of water and in the midst of water," and that "by those means the world of that time suffered destruction when it was deluged with water." (2 Pet. 3:5, 6) Up until the Deluge, the "heavens in ancient times" very evidently had an altogether different appearance than they do today. With the canopy of water vapor a "greenhouse effect" was created that provided even the polar regions with a tropical temperature, as geologists well know existed at one time. With the canopy, there was no need for it to rain, "but a mist would go up from the earth and it watered the entire surface of the ground." (Gen. 2:5, 6) Not until after the Flood does the Bible first mention the lightning and thunder. Not until after the Flood was a rainbow visible. (9:13) Not until after the Flood does the Bible speak of "cold and heat, and summer and winter."—8:22.

EFFECT ON EARTH'S SURFACE

With the Deluge great climatic changes came suddenly. Other changes also came, for example, the life-span dropped very rapidly. Some have suggested that the watery canopy prior to the Flood shielded out some of the harmful radiation, and with the canopy gone, free cosmic radiation genetically harmful to man increased. It has also been suggested that such increase in radiation may have accounted for the increase in varieties of bird and animal life within the basic family kinds that emerged from the ark. However, these theories cannot be proved either true or false, for the Bible is silent on the matter. Incidentally, any great change in radiation would have altered the rate of formation of radioactive carbon-14 to such an extent as to invalidate all radiocarbon ages prior to the Flood.

With the sudden collapse of this vast canopy untold billions of tons of water deluged the earth. This great added weight may have caused tremendous changes in earth's surface. The earth's crust is very thin (estimated at between twenty [32 kilometers] and one hundred miles [161 kilometers] thick), stretched over a rather plastic mass thousands of miles in diameter. Hence, under the added weight of the water great shiftings in the crust likely came. In time new mountains evidently were thrust upward, old mountains rose to new heights, shallow sea basins were deepened, new shorelines were established so that now four-fifths of the surface is covered with water.

This shifting in the earth's crust accounts for many geological phenomena, such as the raising of old coastlines to new heights. Mighty hydraulic forces were set on a rampage—angry waves smashing mighty boulders together and drifting them great distances from their native setting, raging waters carving out valleys and canyons in all parts of the earth, tidal waves heaping up strange sedimentary deposits and burying beneath their thick layers the debris of animal and plant life. It has been estimated by some that water pressures alone were equal to two tons per square inch (6.45 square centimeters), sufficient to fossilize fauna and flora quickly.—See *The Biblical Flood and the Ice Epoch*, Patten, 1966, p. 62.

With the removal of the insulating canopy the polar regions were suddenly plunged into a deep freeze and many forms of animal life were refrigerated for thousands of years. Glacial pressures were brought into play. However, the great gorges of the earth and the drifts of debris can be accounted for only by irresistible, incompressible water on the rampage, rather than by continental glaciers of so-called ice ages.

Other evidence of a drastic change: Remains of mammoth elephants and rhinoceroses have been found in different parts of the earth. Some of these were found in Siberian cliffs; others were preserved in Siberian and Alaskan ice, and when exposed and thawed out, were eatable. Some of these giants of the animal kingdom were caught so suddenly in the Deluge they were found with undigested food in their stomachs or still unchewed in their teeth. In a cave in Sicily more than twenty tons of bones were recovered in a six-month period, bones of elephants, deer, oxen and hippopotami, which evidently had taken refuge in the cave from the rising water. The fossil remains of many other animals, such as lions, tigers, bears and elk, have been found in a common strata, indicating that all these creatures were de-

stroyed simultaneously; in their case, it was not a matter of gradual deterioration.

FLOOD LEGENDS

Such a cataclysm as the Deluge, which washed the whole world of that time out of existence, would never be forgotten by the survivors. They would talk about it to their children and their children's children. For five hundred years after the Deluge Shem lived on to relate the event to many generations. He died only ten years before the birth of Jacob. Moses preserved the true account in Genesis. Sometime after the Flood, when God-defying people built the Tower of Babel, Jehovah confused their language and scattered them "over all the surface of the earth." (Gen. 11:9) It was only natural that these people took with them stories of the Flood and passed them on from father to son. The fact that there are more than ninety different stories about that great Deluge, and that such stories are found among the traditions of many primitive races the world over, is a strong proof that all these people had a common origin and that their early forefathers shared that Flood experience in common.

These folklore accounts of the Deluge agree with some major features of the Biblical account: (1) a place of refuge for a few survivors, (2) an otherwise global destruction of life by water, (3) a seed of mankind preserved. The Egyptians, the Greeks, the Chinese, the Druids of Britain, the Polynesians, the Eskimos and Greenlanders, the Africans, the Hindus, the American Indians—all these have their Flood stories. This similarity impressed one traveler who said: "Among the 120 different tribes which I visited in North, South, and Central America, not a tribe exists that has not related to me distinct or vague traditions of such a calamity, in which one, or three, or eight persons were saved above the waters upon the top of a high mountain."—*The International Standard Bible Encyclopaedia*, Vol. II, p. 822.

Certain primitive people (in Australia, Fiji and Society Islands, Peru, Mexico and other places) have preserved a possible remnant of these traditions about the Flood by observing a festival in November, a 'feast to ancestors.' The Hindus celebrate this festival on the seventeenth day of November, the Egyptians on the seventeenth of *Athyr*, the same day they say the Flood began.

SCRIPTURAL CONFIRMATION

Stronger evidence of the historicalness of the Deluge than the pagan traditions of primitive people is the endorsement other Bible writers gave under inspiration. The only other place where the same Hebrew word (*mab·bul'*, deluge) occurs outside the Genesis account is in David's melody where he describes Jehovah as seated "upon the deluge." (Ps. 29:10) However, other writers make reference to and confirm the Genesis account, as, for example, Isaiah. (Isa. 54:9) Ezekiel also endorses the historicity of Noah. (Ezek. 14:14, 18, 20) Peter draws heavily upon the Deluge account in his letters. (1 Pet. 3:20; 2 Pet. 2:5; 3:5, 6) Paul testifies to the great faith Noah displayed in constructing the ark for the survival of his household. (Heb. 11:7) Luke lists Noah in the lineage of Messiah's forebears.—Luke 3:36.

And both Luke and Matthew report what Jesus said about the days of the Deluge. Far more than just a simple endorsement of the veracity of the Deluge account, Jesus' words show the pictorial and prophetic significance of those ancient events. In answer to the disciples' question, 'What will be the sign of your presence and the conclusion of the system of things?' Jesus said, among other things: "For just as the days of Noah were, so the presence of the Son of man will be. For as they were in those days before the flood, eating and drinking, men marrying and women being given in marriage, until the day that Noah entered into the ark; and they took no note until the flood came and swept them all away, so the presence of the Son of man will be." (Matt. 24:3, 37-39; Luke 17:26, 27) There is, therefore, abundant evidence from the inspired Holy Scriptures themselves to support the authenticity and genuineness of the Deluge account. It does not rest on mere traditions of men, on the folklore of primitive people, or on geological and archaeological findings.

DEMAS (De'mas) [possibly, popular, or, contraction of "Demetrius," meaning "belonging to Demeter"]. A one-time fellow worker of the apostle Paul. Demas was in Rome with the apostle during his first imprisonment there, his greetings being included in letters to the Colossians and Philemon. (Col. 4:14; Philem. 24) When Paul wrote to Timothy during his second imprisonment, Demas had forsaken the apostle and departed to Thessalonica, perhaps his hometown. —2 Tim. 4:10.

The exact nature and extent of Demas' forsaking Paul 'because of his love for the present system of things' is not disclosed. The apostle does not say Demas became an apostate or opposer. Perhaps Demas' love for material things and worldly pleasures became stronger than that for spiritual things. Fear of martyrdom with Paul may have caused Demas to seek a safer place and thus preserve his life in the then-existing system of things. In any event, when conditions became unfavorable, Demas failed to use his marvelous opportunity to strengthen his brother Paul.

DEMETRIUS (De·me'tri·us) [belonging to Demeter (a Greek goddess of agriculture)].

1. A silversmith of the city of Ephesus in Asia Minor who stirred up a riot against the apostle Paul and his companions at the close of Paul's stay of between two and three years in Ephesus (c. 53-55 C.E.), in the course of his third missionary journey. Paul's preaching had been blessed with signal success, many turning from the practice of magic and burning their books. Demetrius, who conducted a flourishing business of making silver shrines of the pagan goddess Artemis, becoming alarmed at the prospect of loss of income through Paul's success in making disciples of Christianity, roused the craftsmen and others. With a twofold argument of threatened loss of business and the danger of disrepute to the temple of Artemis, he succeeded in causing the entire city to be thrown into confusion.

After about two hours the city recorder managed to quell the disturbance, pointing out that if Demetrius and the craftsmen had a charge against Paul and his companions, there were courts to handle the matter legally, but that this disorderly demonstration made the city liable to a charge of sedition by the Roman government. The crowd then quieted down, releasing Paul's fellow workers and leaving the theater, the scene of the disgraceful riot. Shortly afterward Paul set forth for Macedonia.—Acts 19:18, 19, 23-41; 20:1.

2. A Christian mentioned favorably by the apostle John in a letter to Gaius, about 98 C.E. Demetrius may have delivered the letter to Gaius. John's recommendation of Demetrius may have been to encourage hospitality on the part of Gaius, as it seems to have been a custom of the congregations to assist in providing food and lodging for the faithful brothers who traveled in behalf of the good news. —3 John 1, 12.

DEMON. An invisible wicked spirit creature, sometimes called a 'fallen angel,' having superhuman powers. The demons as such were not created by God. The first to make himself one was Satan the Devil (see SATAN), who became the ruler of other angelic sons of God who also made themselves demons. (Matt. 12:24, 26) In Noah's day these disobedient angels materialized, married women, fathered a hybrid generation known as Nephilim (see NEPHILIM), and then dematerialized when the Flood came. (Gen.

6:1-4) However, upon returning to the spirit realm they did not regain their lofty original position, for Jude 6 says: "The angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day." (1 Pet. 3:19, 20) So it is in this condition of dense spiritual darkness that they must now confine their operations. (2 Pet. 2:4) Though evidently restrained from materializing, they still have great power and influence over the minds and lives of men, even having the ability to enter into and possess humans and animals, as well as to use inanimate things such as houses, fetishes, charms, and so forth.—Matt. 12:43-45; Luke 8:27-33; see DEMON POSSESSION.

The purpose of all such demonic activity is to turn people against Jehovah and the pure worship of God. Jehovah's law, therefore, strictly forbade demonism in any form. (Deut. 18:10-12) However, wayward Israel went so far astray as to sacrifice their sons and daughters to the demons. (Ps. 106:37; Deut. 32:17; 2 Chron. 11:15) When Jesus was on earth demon influence was very prevalent, and some of his greatest miracles consisted of expelling them from victimized persons. (Matt. 8:31, 32; 9:33, 34; Mark 1:39; 7:26-30; Luke 8:2; 13:32) Jesus gave this same power to his twelve apostles and to the seventy that he sent out, so that in the name of Jesus they too could cast out the demons.—Matt. 10:8; Mark 3:14, 15; 6:13; Luke 9:1; 10:17.

Demon influence in human affairs is no less manifest today. That "the things which the nations sacrifice they sacrifice to the demons" is still true. (1 Cor. 10:20) In the last book of the Bible, the "revelation by Jesus Christ, which God gave him, to show his slaves the things that must shortly take place," prophetic warning is given concerning accelerated demon activity on the earth. (Rev. 1:1) "Down the great dragon was hurled, the original serpent, the one called Devil and Satan, who is misleading the entire inhabited earth; he was hurled down to the earth, and his angels [*demons*] were hurled down with him. On this account . . . Woe for the earth and for the sea, because the Devil has come down to you, having great anger, knowing he has a short period of time." (Rev. 12:9, 12) Unclean froglike expressions "are, in fact, expressions inspired by *demons* and perform signs, and they go forth to the kings of the entire inhabited earth, to gather them together to the war of the great day of God the Almighty."—Rev. 16:13, 14.

Christians must, therefore, put up a hard fight against these unseen wicked spirits. James, in arguing that belief alone is not sufficient, says: "You believe there is one God, do you? You are doing quite well. And yet the demons believe and shudder." (Jas. 2:19) "In later periods of time," warned Paul, "some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1) One cannot eat of Jehovah's table and at the same time feed from the table of demons. (1 Cor. 10:21) The faithful, therefore, must put up a hard fight against the Devil and his demons, "against the world rulers of this darkness, against the wicked spirit forces in the heavenly places."—Eph. 6:12.

This use of the word "demon" is narrow and specific compared with the notions of ancient philosophers and the way the word was used in classical Greek. Says *The Encyclopædia Britannica* (Ninth Edition, Vol. VII, page 54): "The earlier and wider notion of demons includes the whole class of such spirits, who may be friendly or hostile, good or evil, persecuting and tormenting man or acting as his protecting and informing patron-spirits." (See Acts 17:22, 1950 ed., ftn.) So it was that Socrates called the *genius* or *spirit* that dwelt in him a *demon*.

DEMON POSSESSION. The captive control and influence of a person by an invisible wicked spirit. In Bible times demonized persons were afflicted in various ways: some were dumb, some blind, some acted like lunatics and some possessed superhuman strength. All were woefully mistreated by these invisible bullies. (Matt. 9:32; 12:22; 17:15; Mark 5:3-5; Luke 8:29; 9:42; 11:14; Acts 19:16) Men, women and children were their victims. (Matt. 15:22; Mark 5:2) Sometimes the agony was compounded when many demons gained possession of a person at the same time. (Luke 8:2, 30) When the demon was expelled, the person returned to a normal, sane state of mind. There is a difference between demon possession and ordinary physical sickness and disease, for Jesus cured both types of disorder.—Matt. 8:16; 17:18; Mark 1:32, 34.

Some of Jesus' greatest miracles were the setting of possessed persons free from captivity to the demons. They were powerless against him. But not everyone was happy with his demon-expelling work. The Pharisees accused him of being in league with the ruler of the demons, Beelzebub, whereas in reality, Jesus pointed out, they themselves were the offspring of the Devil. (Matt. 9:34; 12:24; Mark 3:22; Luke 11:15; John 7:20; 8:44, 48-52) Jesus knew from where his mastery of the demons originated, and he openly confessed that it was by Jehovah's power and holy spirit. (Matt. 12:28; Luke 8:39; 11:20) The demons themselves recognized Jesus' identity and addressed him as the "Son of God," "the Holy One of God" and "Jesus, Son of the Most High God." (Matt. 8:29; Mark 1:24; 3:11; 5:7; Luke 4:34, 41; Acts 19:15; Jas. 2:19) However, at no time would Jesus allow them to witness in his behalf. (Mark 3:12) On the other hand, a man who was set free from the power of the demons was encouraged to publish to his relatives "all the things Jehovah has done for you."—Mark 5:18-20.

Jesus also gave authority over the demons to his twelve apostles, and later to the seventy that he sent out, so that in the name of Jesus they too were able to cure the demon-possessed. (Matt. 10:8; Mark 3:15; 6:13; Luke 9:1; 10:17) Even one not an immediate associate of Jesus or his apostles was able to exorcise a demon on the basis of Jesus' name. (Mark 9:38-40; Luke 9:49, 50) After the death of Jesus, the apostles continued to have this power. Paul dispossessed a "demon of divination" from a slave girl much to the anger of her money-loving owners. (Acts 16:16-19) But when certain impostors, the seven sons of priest Sceva, attempted to do this in the name of "Jesus whom Paul preaches," the demon-possessed man seized and severely mauled and stripped the seven of them naked.—Acts 19:13-16.

Often the wild and uncontrolled conduct of mentally unbalanced persons is due to direct obsession by these invisible minions of Satan. It is noted that sometimes spirit mediums are reported as casting these demons out, calling to mind what Jesus said: "Many will say to me in that day, 'Lord, Lord, did we not . . . expel demons in your name . . . ?' And yet then I will confess to them: I never knew you!" (Matt. 7:22, 23) Compelling reasons, then, for heeding the counsel, "Be watchful," and, "Put on the complete suit of armor from God that you may be able to stand firm against the machinations of the Devil" and his demons.—1 Pet. 5:8; Eph. 6:11.



Denarius bearing the head of Tiberius

DENARIUS. A Roman silver coin about the size of an American dime. The denarius weighed about .124 ounce troy (3.85 grams) and hence would have a modern value of approximately 16c. It bore a likeness of the head of Caesar and was the "head tax coin" exacted by the Romans from the Jews. (Matt. 22:19-21) In the days of Jesus' earthly ministry, agricultural laborers commonly received a denarius for a twelve-hour workday. (Matt. 20:2) Hence, Revelation

6:6 depicts an extreme condition in stating that a quart of wheat or three quarts of barley would cost a denarius (a full day's wage).

If the costly nard that Mary, Lazarus' sister, used in greasing Jesus Christ had been sold for 300 denarii (nearly a year's wages), likely this would have meant that a sizable amount of money would have gone into the money box kept by Judas Iscariot. Little wonder that dishonest Judas Iscariot raised strong objections, since he would be unable to embezzle even a fraction of this large sum.—John 12:3-6; 13:29; Mark 14:3-11.

The neighborly Samaritan of Jesus' illustration spent two denarii (two days' wages) to help an unknown stranger and declared himself willing to care for additional expenses in his behalf. (Luke 10:33-35) By contrast, in one of Jesus' illustrations emphasizing the need of being forgiving, a slave whose debt of 60,000,000 denarii had been canceled was unwilling to pardon the 100-denarii debt of a fellow slave. —Matt. 18:24-33.

DEPENDENT TOWNS [literally, "daughters"]. Small towns in the neighborhood of a larger town or city. The capital or primary city of a district was the metropolis, or "mother" city, as at 1 Chronicles 18:1: "Gath and its dependent towns" (literally, "Gath and her daughters"). Tyre is called the "daughter" of Sidon, a city evidently older than Tyre, which seems to have been originally a colony of Sidon. (Isa. 23:8, 12; Gen. 10:19; Josh. 11:8) The towns of Judah were dependent on Jerusalem. (Ps. 48:11; 97:8; Lam. 3:51) Other "mother" cities with dependent towns were Samaria and Sodom (Ezek. 16:53), Rabbah of Ammon (Jer. 49:3), Kenath (Num. 32:42), Ekron (Josh. 15:45), Ashdod and Gaza (Josh. 15:47), Beth-shean, Ibleam, Dor, En-dor, Taanach and Megiddo.—Josh. 17:11.

The "daughter" towns either originated from or were politically, economically (and sometimes religiously) dependent on the "mother" city. In some cases the dependent towns were unwalled or less fortified, and in times of siege the inhabitants would seek safety in the "mother" city.—Jer. 4:5; 8:14.

The ancient city of Jerusalem as the "mother" of the dependent towns of Judah is used symbolically to picture "Jerusalem above," Jehovah's place of safety, in which those seeking righteousness will find refuge in the "day of Jehovah against all the nations." —Gal. 4:26; Obad. 15, 17; Ps. 48:11-13; Joel 2:32.

Babylon the Great is pictured in Revelation, chapter 17, as a prostitute woman and as a city, with daughters. These are organizations springing from the mother organization. Dependent on her, they will fall to destruction with her.

DEPUTY [Heb., *na·tsav', n'tsiv'*, to set up or station, hence a pillar, prefect or deputy]. During the reign of Solomon (1037-997 B.C.E.) twelve deputies were appointed to high-ranking administrative positions. Each was responsible for providing food and other supplies for the royal household one month during the year, on a rotational basis.—1 Ki. 4:7.

In lieu of a general tax for the support of the government, foodstuffs were taken from the produce of the land. The deputies were therefore overseers of production, harvesting, storage and delivery of the monthly quotas, which amounted to a considerable tonnage. (1 Ki. 4:22, 23) These deputies may also have served as civil administrators in their assigned territories, in addition to their work of supervising the commissary supplies.

There was equity in this system, for it appears that the districts were set up with due consideration to population and productivity of the land, rather than according to the fixed tribal boundaries. Nine of the administrative districts were located W of the Jordan; the other three, E. Since the listing of the districts is not in any sequence according to location, they may be listed according to the monthly order in which each deputy furnished his supplies.

The personal names of only seven deputies are given in the Masoretic text; the other five are listed only as "son of" so-and-so. (1 Ki. 4:8-19) Some translations (*AS, AT, Dy, Ro, RS*) simply prefix "Ben" (meaning "son of") to the father's name, as "Ben-hur," "Ben-deker," "Ben-hesed," "Ben-abinadab," "Ben-geber." So that all ran smoothly, with no shortages, the twelve deputies were placed under the supervision of one of Solomon's leading princes, "Azariah the son of Nathan."—1 Ki. 4:5.

"Princely deputies" also served as foremen and overseers of the labor force engaged in construction during Solomon's reign. It seems that the two accounts of these deputies in First Kings and Second Chronicles differed only in methods of classification, the first listing 3,300 plus 550 for a total of 3,850 (1 Ki. 5:16; 9:23), and the second giving 3,600 plus 250, which also totals 3,850. (2 Chron. 2:17, 18; 8:10) Scholars (Ewald, Keil, Michaelis) suggest that the Chronicles figures distinguish between the 3,600 non-Israelite and the 250 Israelite deputies, whereas in Kings the distinction in deputies is between 3,300 subordinate foremen and 550 chief supervisors, this latter figure including 300 non-Israelites.

During the rule of Jehoshaphat, king of Judah (936-911 B.C.E.), "a deputy was king" in Edom, which, at the time, was under Judean control. (1 Ki. 22:47) This indicates that a vicegerent had been appointed or approved to act in the place of the king.

"Deputy rulers" (Heb., *s'gha·nim'*, always used in the plural) occurs seventeen times in the Bible, as, for example, at Ezra 9:2; Nehemiah 2:16; Isaiah 41:25; Jeremiah 51:23 and Ezekiel 23:6. It meant subordinate rulers or petty officials, as distinguished from nobles, princes and governors. Some translators render it "deputies."—*Mo, Ro.*

DERBE (Der'be). A 'city of Lycaonia' in Asia Minor, personally visited two times, or perhaps three, by the apostle Paul.

Probably sometime prior to the winter of 47-48 C.E., during his first missionary journey, Paul arrived at Derbe after a severe stoning at nearby Lystra. At Derbe, he and Barnabas 'declared the good news' and made "quite a few disciples," including, possibly, "Gaius of Derbe," who is later mentioned as a traveling companion of the apostle. While secular history indicates that after 41 C.E. Derbe was the easternmost city of the *political* province of Galatia, Luke's description of it in this account as a 'city of Lycaonia' is apparently in a regional or ethnographic sense. (Acts 14:6, 19-21; 20:4) A number of months later, after the Jerusalem council concerning circumcision (c. 49 C.E.), and while on his second tour, Paul returned to Derbe. (15:36; 16:1) Though not singled out by name, Derbe may have also been a stop on Paul's third tour when he strengthened the disciples in "the country of Galatia."—18:23.

There is no record of Paul's meeting physical resistance at Derbe and he makes no mention of the city many years later when recounting his sufferings at other places in its vicinity. (2 Tim. 3:11) In 1964, the location of the ancient city of Derbe was identified with Dervi Shehri ("city of Derbe"), a site about a hundred and twenty-five miles (201.1 kilometers) W-NW of Tarsus. As to whether Derbe was included in Paul's letter addressed "to the congregations of Galatia," see GALATIANS, LETTER TO THE.—Gal. 1:2.

DESERT. See WILDERNESS.

DETESTABLE THING. The words *ta·'av'* and *toh·'e·vah'* (derived from *ta·'av'*) occur some 140 times in the Hebrew Scriptures. *Ta·'av'* is a Hebrew root word meaning "to loathe" or, in a moral sense, "to detest." Its usage in the Bible indicates strong aversion to or rejection of things or persons on the basis of their violating certain principles or not meeting

definite standards held by the one so viewing them.

Thus at Genesis 43:32 we read that it was a "detestable thing" ("abomination," *AV;* "abhorrent," *AT; "horreur"* [abhorrence], *JB*) for Egyptians to eat with Hebrews, and at Genesis 46:34 that "every herder of sheep is a detestable thing ["abomination," *AV;* "abhorrent," *AT*] to Egypt." According to Rawlinson (*Egypt and Babylon,* p. 124), this aversion was based on the Egyptian contempt for foreigners in general and for herdsmen in particular. Again, at Exodus 8:25-27, we find Moses, fully aware of the Egyptians' adoration of certain animals (and particularly of the cow) as sacred, insisting that Pharaoh allow the Israelites to withdraw into the wilderness to make their sacrifices because these would be "a thing detestable to the Egyptians." Such Egyptian standards, of course, were not divinely set or approved by Jehovah God.

God's own declared standards, principles and requirements are shown to be the proper basis for detestation. (Lev. 18:1-5; Deut. 23:7) Thus, Psalm 14:1 says: "The senseless one has said in his heart: 'There is no Jehovah.' They have acted ruinously, they have acted detestably [a form of *ta·'av'*] in their dealing. There is no one doing good." Examination of the texts using the Hebrew words *ta·'av'* and *toh·'e·vah',* therefore, gives insight into God's mind on matters. It also shows why there is a marked contrast or open conflict between the position or mental attitude of those who follow God's Word and those ignoring or rejecting it in preference to their own standards or those of others.—Prov. 29:27.

AMONG THE CANAANITES

Before Israel's entry into Canaan, Jehovah made plain to them the practices and customs of the peoples of Canaan that were detestable to him, and these they were to detest. (Lev. 18:26-30) Outstanding was their practice of idolatry. God said: "The graven images of their gods you should burn in the fire. You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it; for it is a thing detestable [*thoh·'avath'*] to Jehovah your God. And you must not bring a detestable thing [*thoh·'e·vah'*] into your house and actually become a thing devoted to destruction like it. You should thoroughly loathe it and absolutely detest [*tha·'ev' t'tha·'aven'nu*] it, because it is something devoted to destruction." (Deut. 7:25, 26) Any Israelite guilty of making images for religious worship was to be accursed. (Deut. 27:15) Regardless of the craftsmanship they reflected, such images were to be morally repugnant to God's people.—Ezek. 7:20; compare Isaiah 44:18-20.

Other practices of the Canaanites to be detested by Israel were: spiritism, with its seances and casting of spells, fortune-telling (Deut. 18:9-12), offering children up in fire to their gods (Deut. 12:31; Jer. 32:35; 2 Ki. 16:3), incest, sodomy, and cohabitation with animals (Lev. 18:6, 22-30; 20:13). Doubtless the morally repugnant practice of sodomy was the reason for the severity of the rule declaring the wearing of apparel of the opposite sex to be "detestable." (Deut. 22:5) The Canaanites also practiced "sacred" prostitution by male and female temple prostitutes, but Jehovah prohibited the bringing of "the hire of a harlot or the price of a dog" into his house, "because they are something detestable."—Deut. 23:17, 18; 1 Ki. 14:24.

On the basis of these and other "abominable" or "detestable" practices, Jehovah God ordered Israel to devote the Canaanites to destruction so that no contamination by false religion would result. (Deut. 20:17, 18) Any Israelite practicing the same things or advocating such apostasy was to receive precisely the same penalty.—Deut. 13:12-15; 17:2-7; Ezra 9:1, 11-14.

ISRAEL INFECTED

In the rest of the Hebrew Scriptures *ta·'av'* and *toh·'e·vah'* are used to describe commercial cheating or fraud (Deut. 25:13-16; Prov. 11:1; 20:10, 23), lying (Ps. 5:6; 119:163; Prov. 12:19, 22), adultery (Ezek. 33:26), robbery, greed and oppression of the poor (Ezek. 18:10-13), pride, shedding of innocent blood, hurtful scheming, bearing false witness, and causing contention among brothers, all of which are termed "detestable" by God.—Prov. 3:32; 6:16-19; 11:20; 15:26; 24:9; 26:24-26.

The practice of these things also makes one's worship unacceptable to God, causing such one's sacrifices and even his prayers to be "detestable" to God. (Prov. 15:8, 9; 21:27; 28:9) For this reason Jehovah later called the apostate Israelites' sacrifices, incense, new moon and sabbath celebrations "detestable." (Isa. 1:11-17) He asked them: "Can there be stealing, murdering and committing adultery and swearing falsely and making sacrificial smoke to Baal and walking after other gods whom you had not known, and you must come and stand before me in this house upon which my name has been called, and must you say, 'We shall certainly be delivered,' in the face of doing all these detestable things ["abominations," *AV*]? Has this house upon which my name has been called become a mere cave of robbers in your eyes?" (Jer. 7:9-11) They came to be past shame or humiliation for their detestable acts.—Jer. 6:15; 8:12.

Even though Israel's leaders, the kings and the priests, were guilty of these acts or condoned them (1 Ki. 21:25, 26; 2 Ki. 21:2-12; 2 Chron. 28:1, 3; 33:2-6; 36:8, 14; Ezek. 8:6-17; 43:7, 8), God's faithful prophets were ordered to cause the people to know Jehovah's detestation of their rebellious course and warn them of the consequences. (Ezek. 16:2, 51, 52; 20:4; 22:2; 23:36) The people were urged to reject such detestable practices and return to God's statutes and standards of conduct. (Ezek. 14:6) To continue practicing what God detests could only lead to eventual desolation and destruction. (Jer. 44:4, 22; Ezek. 6:11; 7:3-9; 11:21; 12:16; 33:29) After the captivity some would become ashamed and clean up with a "new spirit."—Ezek. 6:9; 11:18-21; 36:31.

Job's experience shows that those who uphold God's standards may be mocked (Job 30:9, 10) and rejected by former acquaintances (Job 19:19; Ps. 88:8), because such ones "have hated a reprover, and a speaker of perfect things they detest." (Amos 5:10) "It is something detestable to the stupid ones to turn away from bad." (Prov. 13:19) But God detests those who twist his standards so as to pronounce "the wicked one righteous" and "the righteous one wicked." (Prov. 17:15) He promises a complete reversal of circumstances in the future for his servants who are thus detested.—Isa. 49:7; compare Matthew 5:10-12; 1 Peter 3:16; 4:1-5; see DISGUSTING THING, LOATHSOME THING.

DEUEL (Deu'el) [knowledge of God]. One whose son Eliasaph served as the chieftain of the tribe of Gad during Israel's wilderness wanderings. (Num. 1:14; 7:42, 47; 10:20) In the Masoretic text and the Syriac *Peshitta Version* he is called "Reuel" at Numbers 2:14. This may be due to a scribal error, since the Hebrew letters for "d" and "r" are very similar and the name "Deuel" does, in fact, appear at Numbers 2:14 in the Samaritan *Pentateuch,* the Latin *Vulgate* and over a hundred Hebrew manuscripts.

DEUTERONOMY, BOOK OF. The authenticity of Deuteronomy as a book of the Bible canon and the writership of Moses are well established by the fact that Deuteronomy has always been considered by the Jews as a part of the Law of Moses. The evidence for the authenticity of Deuteronomy is, in general, the same as that for the other four books of the Pentateuch (which see). Jesus is the foremost authority for the authenticity of Deuteronomy, quoting from it three times in turning away the temptations of Satan the Devil. (Matt. 4:1-11; Deut. 6:13,

16; 8:3) Also, Jesus answered the question as to what was the greatest and first commandment by quoting from Deuteronomy 6:5. (Mark 12:30) Paul quotes from Deuteronomy 30:12-14; 32:35, 36.—Rom. 10:6-8; Heb. 10:30.

The time covered by the book of Deuteronomy is somewhat over two months in the year 1473 B.C.E. It was written on the Plains of Moab and consists of four discourses and a song and a blessing by Moses as Israel camped on Canaan's borders prior to entering the land.—Deut. 1:3; Josh. 1:11; 4:19.

PURPOSE

Deuteronomy is not a second law nor a repetition of the entire Law, but an explanation, as Deuteronomy 1:5 says. It exhorts Israel to faithfulness to Jehovah, using the generation of the forty years' wandering as an example to avoid. Moses explains and elaborates on some of the essential points of the Law and the principles therein, with a view to the altered circumstances of Israel when they would be settled permanently in the land. He adjusts some of the laws accordingly and gives further regulations concerning the administration of government in their settled condition in the Promised Land.

In exhorting them and calling on them to enter into this renewed covenant with Jehovah through Moses, the book of Deuteronomy places the emphasis strikingly on knowledge, teaching and instruction. The words "teach," "teaching," and "taught" occur much more often in Deuteronomy than in Exodus, Leviticus or Numbers. Moses explains that Jehovah was teaching Israel by feeding them with manna. (Deut. 8:3) He tells the Israelites to place Jehovah's law as frontlets between their eyes and on the doorposts of their houses and on their gates. (6:8, 9) He commands them to inculcate his law in their sons. (6:6, 7) Instructions are given to read the Law every seventh year, during the time of the (annual) Festival of Booths. (31:10-13) Special instructions were given for the king that Israel might have in the future. He was to write a copy of the law for himself and must read in it every day. (17:18-20) Each time before Israel went out to battle the priests were to admonish the people to faith and courage and to assure them of victory, for Jehovah their God was marching with them. (20:1-4) When they should enter the Promised Land they were to divide the tribes into two groups, with one group on Mount Ebal and the other on Mount Gerizim, and then have God's law read to them.—27:11-26; compare Joshua 8:33-35.

LOVE HIGHLIGHTED

Love, kindness and consideration are also highlighted in Deuteronomy. The word "love" itself occurs twice as often in Deuteronomy as in Exodus, Leviticus and Numbers combined. Here we also have the greatest commandment, to which Jesus referred (Matt. 22:36, 37), uniquely stated: "You must love Jehovah your God with all your heart and all your soul and all your vital force" (Deut. 6:5; see also 10:12; 11:13.) Jehovah repeatedly expresses his love for Israel. (Deut. 7:7-9; 23:5; 33:3) The very tone of Deuteronomy highlights Jehovah's love for his people. "If only they would develop this heart of theirs to fear me and to keep all my commandments always, in order that it might go well with them and their sons to time indefinite!" (5:29) In fact, we find such expressions as "that it may go well with you" and "that you may keep alive" time and again in Deuteronomy.—4:40; 5:16; 6:3; 22:7; 30:19, 20.

Even though warfare was ahead of Israel in taking the land, Jehovah did not overlook loving consideration. Victory was not so important or urgent that ruthless demands were to be made. An engaged man was exempt. (Deut. 20:7) Exemption was made for a newly married man, so that he could cherish his wife and she have her husband for at least a full year. (24:5) If a man planted a vineyard and had not eaten the fruit of it or built a house and not inaugurated it, he was excused from warfare so that he might enjoy the fruits of his labors.—20:5, 6.

Explicit details were given with respect to waging war and taking the land of Canaan. The fearful were to be sent home, lest they make the hearts of their brothers also weak. (Deut. 20:8) The cities of the specified nations of Canaan whose wickedness had come to the full were to be devoted to destruction without fail, but the cities not of these specified nations were to be given the alternative of surrender or destruction. If they surrendered, they were to be put to forced labor, but the Law required that even slaves be treated with kindness, and its commandments protected the women even in cities taken in war from being molested. Those who refused to surrender were to be put to death, only the little children, and women who had not had relations with men, being spared. (20:10-18; compare Numbers 31: 17, 18.) In building siege works around a city, the Israelites were not permitted to cut down fruit trees. —Deut. 20:19, 20.

Animals were also given loving consideration in the book of Deuteronomy. The Israelites were prohibited from taking a bird sitting on a nest, for it was the protective instinct for her offspring that made her vulnerable. She was allowed to escape, but the young could be claimed by the Israelites for themselves. The mother was thus free to raise more young. (Deut. 22:6, 7) The farmer was not permitted to hitch an ass with a bull, to prevent hardship on the weaker animal. (22:10) The bull was not to be muzzled while threshing the grain so that he would not be tormented with hunger while grain was so close at hand and he was exerting his energy in work to thresh it.—25:4.

In family and social life consideration was shown. The firstborn son was to receive the double portion, regardless of whether he was the son of the favorite wife or not. (Deut. 21:15-17) Brother-in-law marriage was stated as a law for the first time and the penalties outlined so as to give it force. (25:5-10) Honest weights and measures were mandated. (25:13-16) The value of life was stressed by the command to build a parapet around the roof of a house. (22:8) Consideration even for the wrongdoer that was to be given strokes was indicated by the Law that limited the strokes to forty. (25:1-3) All these regulations gave more detail to the Law, while also showing great consideration. At the same time there was more strictness.

WARNINGS AND LAWS

Deuteronomy is filled with warnings against false worship and unfaithfulness and instructions on how to deal with it so that pure worship might be preserved. The exhortation to holiness was an outstanding thing in Deuteronomy. The Israelites were admonished not to intermarry with the nations round about, because this would present a threat to pure worship and loyalty to Jehovah. (Deut. 7:3, 4) They were warned against materialism and self-righteousness. (8:11-18; 9:4-6) Strong laws were made regarding apostasy. They were to watch themselves so that they would not turn to other gods. (11:16, 17) They were warned against false prophets. Instructions were given in two places as to how to identify a false prophet and how he should be dealt with. (13:1-5; 18:20-22) Even if a member of one's own family should become apostate, the family was not to have pity but was to share in stoning such a one to death. —13:6-11.

Cities of Israel that turned apostate were to be devoted to destruction and nothing preserved for personal benefit by anyone. The city was never to be rebuilt. (Deut. 13:12-17) Delinquents uncontrollable by their parents were to be stoned to death.—21:18-21.

Holiness and freedom from bloodguilt were emphasized by the law concerning the way to handle an unsolved murder. (Deut. 21:1-9) Indicative of the zeal

for pure worship, Deuteronomy contained regulations as to who could become a member of Jehovah's congregation and when. No eunuch, no illegitimate son to the tenth generation, and no Moabite or Ammonite to time indefinite, could be admitted. However, Egyptians and Edomites of the third generation could become members of the congregation.—23:1-8.

Deuteronomy outlines the judicial arrangement for Israel when settled in the Promised Land. It sets forth the qualifications for judges and the arrangement of courts in the city gates, with the sanctuary as the supreme court of the land, whose judgments were to be followed by all Israel.—Deut. 16:18–17:13.

Deuteronomy emphasizes Jehovah as the unique God (Deut. 6:4), Israel as his unique people (Deut. 4:7, 8) and the establishment of one central place of worship. (12:4-7) It foretells the one who would be raised up as a prophet and leader like Moses and who would speak in Jehovah's name and to whom all must be subject.—18:18, 19.

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IV. Moses' fourth discourse; renewal of the covenant
  A. Recounting of Jehovah's care in the wilderness (29:1-9)
  B. Warning against disobedience (29:10-29)
  C. Mercy of God for those repenting (30:1-10)
  D. Choice of life or death set before Israel (30:11-20)

V. Jehovah's final instructions to Moses
  A. Joshua commissioned as leader; prophecy of Israel's rebelliousness (31:1-30)

VI. Moses' song (32:1-52)

VII. Moses' final blessings (33:1-29)

VIII. Moses' death and burial (34:1-12)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pages 36-41.

DEVIL. From the Greek *di·a'bo·los*, meaning "false accuser, misrepresenter, slanderer." This descriptive name was given to Satan because he is the chief and foremost slanderer and false accuser of Jehovah's good word and holy name.—See SATAN.

Down through the centuries the Devil has demonstrated that he is the arch-opposer of both God and man. He disputed with Michael over the body of Moses (Jude 9); showed he has power to ensnare others (1 Tim. 3:7; 2 Tim. 2:26); used people such as the false religious leaders, Judas Iscariot and Bar-Jesus as his children (John 8:44; 13:2; Acts 13:6, 10); oppressed persons beyond the cure of the physicians (Acts 10:38); had righteous ones thrown into prison (Rev. 2:10); and even had the means to cause death. (Heb. 2:14) Christians are, therefore, admonished not to give this Slanderer of God an opening by continuing in a provoked state. (Eph. 4:27) "Keep your senses, be watchful," Peter warns. "Your adversary, the Devil, walks about like a roaring lion, seeking to devour someone."—1 Pet. 5:8.

There are other instances in the original text of the Christian Greek Scriptures where the word *di·a'bo·los* occurs, and in such cases, because it does not refer to Satan, the word is properly rendered "slanderer." For example, in referring to Judas, Jesus said to the twelve, "One of you is a slanderer" (John 6:70); women in the congregation were cautioned not to be slanderous (1 Tim. 3:11; Titus 2:3); that "men will be . . . slanderers" is one of the evidences of the "critical times" that would mark the "last days."—2 Tim. 3:1-5.

Jehovah's law to the nation of Israel forbade them to slander one another. (Lev. 19:16) The tenor of the entire Bible is against such misuse of the tongue. —2 Sam. 19:27; Ps. 15:3; 101:5; Prov. 11:13; 20:19; 30:10; Jer. 6:28; 9:4.

DEVOTE (Devoted Things; Devoted to Destruction). In his dealings with the nation of Israel, Jehovah God decreed that certain things, persons, or even entire cities be placed under a sacred ban, thereby restricting them from any common or profane use. The word *hhe'rem* (a homonym of which is translated "dragnet" in Ezekiel 32:3; 47:10; Micah 7:2; Habakkuk 1:15-17) is used to refer to the thing so devoted, and conveys the idea of a "shutting up" of the devoted thing by placing it beyond ordinary use. The Hebrew lexicon by Koehler and Baumgartner (p. 334) defines *hhe'rem* as meaning a "thing or person devoted (to destruction or sacred use [and] therefore secluded from profane use)," and the causative form of the verb *hha·ram'* as "banish (by banning . . . seclude from society [and] life, devote to destruction)." Such devoted things in a sense, therefore, became "taboo" for the Israelites. The related word in Arabic retains a similar meaning till this day. To the Arab Muslims, the sacred territory of Mecca and Medina is considered *haram;* and the *harim* of the sheiks have long been forbidden ground to all persons other than the master of the harem or his eunuchs.

It was in the declaration of the Law that such sacred banning was first expressed. At Exodus 22:20 we read: "One who sacrifices to any gods but Jehovah alone is to be devoted to destruction [a form of *hha·ram'*]." This decree was applied impartially against the Israelites themselves, as in the case of the idolatry carried on at Shittim that resulted in the death of some twenty-four thousand of the nation. (Num. 25:1-9) The possession of a thing devoted to destruction could also make the possessor subject to such ban. Thus, concerning the religious images of the nations of Canaan, God warned the Israelites: "You must not bring a detestable thing [image] into your house and actually become a thing devoted to destruction [*hhe'rem*] like it. You should thoroughly loathe it and absolutely detest it, because it is something devoted to destruction."—Deut. 7:25, 26.

The sacred ban did not always mean destruction. Articles, animals and even fields could be devoted to Jehovah and thus become holy items for sacred use by the priesthood or in temple service. However, persons who came under sacred ban were to be put to death without fail. No devoted thing was redeemable at any price, and this was a major distinction between a devoted thing and something otherwise sanctified.—Lev. 27:21, 28, 29; compare with verses 19, 27, 30, 31; Numbers 18:14; Joshua 6:18, 19, 24; Ezekiel 44:29; Ezra 10:8.

CANAANITES

It was in the conquest of Canaan that this sacred banning reached its greatest prominence. Prior to the official entry into the land, when the Canaanite king of Arad attacked Israel down in the Negeb, Jehovah approved the Israelites' vow to devote the cities of his kingdom to destruction. (Num. 21:1-3) Following their attacks on Israel, the kingdoms of Sihon and Og, E of the Jordan, next came under ban, resulting in the destruction of all persons in their cities and the preservation of only the domestic animals and other spoil. (Deut. 2:31-35; 3:1-7) Later, on the Plains of Moab, just before the crossing of the Jordan by the Israelites, Jehovah reemphasized the vital need for clean worship and the avoidance of all corrupting influences. He decreed that seven nations in the Promised Land be placed under sacred ban and that their idolatrous populations be devoted to destruction by the Israelites' acting as his executioners. (Deut. 7:1-6, 16, 22-26) Only faraway cities were to be given the option of seeking peace; but those nations designated by God as devoted to destruction were to be annihilated, "in order that they may not teach you to do according to all their detestable things, which they have done to their gods, and you may indeed sin against Jehovah your God." (Deut. 20:10-18) The sparing of any of them would lead inevitably to infection and contamination by their false religions. Their extermination could serve to preserve the lives of the Israelites themselves; but, of greater importance, it would maintain the purity of the worship of the Universal Sovereign, Jehovah God. The same ban was to apply to any apostatizing member of their families or to the future inhabitants of any of the Israelite cities that might be established in the Promised Land.—Deut. 13:6-17.

West of the Jordan, Jericho was the first city devoted to destruction, with nothing being preserved except the metal articles for temple use. Due to her faith, Rahab and her family were granted exemption from the ban. In spite of Joshua's strong warning that failure to observe the ban could result in the whole nation's suffering a ban, Achan took some of the banned articles and thus made himself a "thing devoted to destruction." Only his death relieved the entire nation from coming under the same ban.—Josh. 6:17-19; 7:10-15, 24-26.

Gibeonites

Thereafter numerous cities were devoted to destruction. (Josh. 8:26, 27; 10:28-42; 11:11, 12) Concerning such cities, the record states: "There proved to be no city that made peace with the sons of Israel but the Hivites inhabiting Gibeon. All the others they took by war. For it proved to be Jehovah's course to let their hearts become stubborn so as to declare war against Israel, in order that he might devote them to destruction, that they might come to have no favorable consideration, but in order that he might annihilate them, just as Jehovah had commanded Moses."—Josh. 11:19, 20.

Saul's failure

After Israel settled in the land, the Israelites residing in Jabesh-gilead came under ban for failing to support a united action against the tribe of Benjamin in punishment for its wickedness. (Judg. 21:8-12) King Saul failed to carry out completely the terms of a ban on Amalek and its king, offering the pretext that the things preserved were to be offered in sacrifice to Jehovah. He was told that "to obey is better than a sacrifice" and that the kingship would now be given to another. (1 Sam. 15:1-23) King Ahab was guilty of a similar action with regard to the Syrian Ben-hadad. (1 Ki. 20:42) The inhabitants of Mount Seir were devoted to destruction by the Ammonites and Moabites.—2 Chron. 20:22, 23.

ASSYRIAN FAILURE

The Assyrian Sennacherib boasted that no god had been able to save the nations whom his forefathers had devoted to destruction. (2 Chron. 32:14) Assyria's false gods, however, were unable to make effective such a ban on Jerusalem, and the true God Jehovah proved Sennacherib's threat to be impotent. Nevertheless, the very land of Judah, due to stubbornness and rebellion of the people, did eventually become a land devoted by God to destruction and suffered devastation at the hands of Nebuchadnezzar. (Jer. 25:1-11; Isa. 43:28) Babylon thereafter came in for devotion to destruction in the full sense of the expression.—Jer. 50:21-27; 51:1-3; compare Revelation 18:2-8.

OTHER MENTION

Sacred bans figure in a number of prophecies. Malachi 4:5, 6 foretells the work of "Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah," in order that Jehovah "may not come and actually strike the earth with a devoting of it to destruction." (Compare Matthew 24:21, 22.) Daniel 11:44 describes the symbolic "king of the north" going forth in great rage "to annihilate and to devote many to destruction." Jehovah, because of his indignation, is described as devoting "all the nations" to destruction. (Isa. 34:2; compare Revelation

19:15-21.) The triumphant "daughter of Zion" is said to devote, by a ban, the unjust profit and the resources of the enemy peoples to "the true Lord of the whole earth." (Mic. 4:13) It is foretold that Jerusalem, delivered from all her enemies, will be inhabited and that henceforth there will occur "no more any banning to destruction."—Zech. 14:11; compare Revelation 22:3.

These scriptures all serve to emphasize the divine statement at Deuteronomy 7:9, 10: "And you well know that Jehovah your God is the true God, the faithful God, keeping covenant and loving-kindness in the case of those who love him and those who keep his commandments to a thousand generations, but repaying to his face the one who hates him by destroying him. He will not hesitate toward the one who hates him; he will repay him to his face." God's Son, who gave his life as a ransom, declared: "He that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him." (John 3:36) The cursed "goats" of the prophetic parable at Matthew 25:31-46 are clearly such persons upon whom the wrath of God remains and who are therefore devoted to everlasting destruction.

In the *Septuagint* the word *hhe'rem* is generally translated by the Greek *a·na'the·ma.*—See CURSE; VOW.

DEW. Small drops of water produced by the condensation of moisture in the air, of water vapor arising from the ground, and of moisture exuded by plants. The Hebrew word for "dew," *tal,* has been defined as "sprinkled moisture" and also signifies "light rain." (Prov. 3:20) Dew becomes silvery-white, icy hoarfrost when the lower air strata drop in temperature to 32° Fahrenheit. Jehovah is responsible for the dewdrops and is said to scatter the hoarfrost "just like ashes."—Ps. 147:16; Job 38:28.

Dew forms when night air laden with water vapor cools, depositing the vapor on cooler objects in liquid form. It also develops when warm watery vapor rising from the ground comes in contact with the cooling air. The Bible explains that, early in earth's history, before it rained on earth, "a mist [vapor] would go up from the earth and it watered the entire surface of the ground." (Gen. 2:6; compare 1953 edition.) Dew is also produced by plants. In sunlight, moisture from vegetation evaporates into the air, and a plant continues to draw water that has been absorbed by its roots until a balance is obtained between the temperature at the tip of the leaves and that at the plant's roots. The great amount of dew thus produced by some trees can often be heard dripping from them at night. Most morning dew seems to have this source. Job said, "My root is opened for the waters, and dew itself will stay overnight upon my bough."—Job 29:19.

In Israel there is normally little if any rain from mid-April to mid-October. However, dew forms and waters the vegetation during these months. *The Geography of the Bible* says (p. 43): "The value of the dew, which is largely responsible for the growth of grapes during the summer drought, was well appreciated in Biblical times." Isaiah refers to the "dew in the heat of [grape] harvest." (Isa. 18:4, 5) After this came the autumn or 'early' rains. (Joel 2:23; Jas. 5:7) Night dews in certain areas are so heavy that trees and other plants thereby obtain more than enough moisture to compensate for loss through evaporation during the day. Hence, nocturnal dews may well account for a bountiful harvest where drought and starvation would otherwise prevail.

The importance of dew is emphasized by the discovery that when plants have wilted from dry heat they have recovered more rapidly when dew formed on their leaves at night than they did when the ground was watered. They absorbed so much dew that they functioned normally during the succeeding day without any watering of the ground. The amount of water absorbed from dew and later excreted through the roots into the soil for storage sometimes equaled the plant's entire weight.

During Israel's forty-year wilderness trek, the divinely provided manna regularly descended with the dew, remaining upon the earth after the dew's evaporation. (Ex. 16:13-18; Num. 11:9) By two signs involving dew, Gideon obtained proof of divine support before going forth to fight the Midianites. First, he kept a fleece of wool exposed on a threshing floor overnight, the dew developing only on the fleece while the earth was dry. In the second test, matters were reversed. It is not revealed whether this was the rainless season when dew could be expected. —Judg. 6:36–7:1.

FIGURATIVE USE

Dew is Scripturally associated with blessing, fertility and abundance. (Gen. 27:28; Deut. 33:13, 28; Zech. 8:12) A return to Jehovah would result in blessing, God saying: "I shall become like the dew to Israel." (Hos. 14:1, 5) Through Micah, God foretold that "the remaining ones of Jacob" would "become in the midst of many peoples like dew from Jehovah, like copious showers upon vegetation," foretelling that the remnant of spiritual Jacob (Israel) would be a blessing from God to the people.—Mic. 5:7.

Conversely, lack or the withholding of dew is associated with a disfavored condition. (Gen. 27:39; Hag. 1:10) When God withheld dew and rain from the land of Israel in the days of King Ahab and Elijah, famine resulted.—1 Ki. 17:1; Luke 4:25.

Morning clouds and dew in Israel vanished rapidly in the sun's heat. What little loving-kindness there was in Ephraim (Israel) and Judah had vanished similarly. (Hos. 6:4) And because of wrongdoing, the inhabitants of Ephraim (Israel) would be taken into captivity, becoming "like the dew that early goes away."—Hos. 13:1-3, 16.

Dewdrops are quiet and numerous. Perhaps to denote stealthiness or a multitude as numerous as dewdrops, Hushai told Absalom: "We ourselves will be upon [David] just as the dew falls upon the ground." (2 Sam. 17:12) Jehovah's King has his "company of young men just like dewdrops," perhaps as to number.—Ps. 110:3.

Dew is also gentle and refreshing. It is aptly applied to Moses' farewell prophetic song. (Deut. 32:2) A king's goodwill is likened to the refreshing effect of dew on vegetation. (Prov. 19:12) The loving unity prevailing among God's people is refreshing "like the dew of Hermon that is descending upon the mountains of Zion." Mount Hermon's forest-covered and perpetually snow-streaked heights caused night vapors to arise that could be carried so far by cold air currents coming down over Hermon from the N that these vapors could condense upon Zion's mountains many miles to the S.—Ps. 133:1-3.

DIADEM. See CROWN.

DIAMOND. A brilliant precious stone, the hardest natural mineral yet discovered and among the most valuable of gems. Although diamonds are generally colorless, some have such tints as yellow, green, red, brown, blue and black. Most uncut diamonds are eight-sided transparent or translucent crystals and are composed of nearly pure carbon. Diamonds are thought to have been formed long ago when the earth's carbon was subjected to great pressure and heat. Early diamonds were found in stream beds, but in modern times they are usually mined from rock formations deep in the earth.

The Hebrew word *sha·mir'* (translated "diamond" twice, "emery stone" once in *NW*) denotes "a sharp point" and is sometimes applied to a thornbush or thorns. (Isa. 5:6; 32:13) Some suggest that *sha·mir'* may apply to a very hard mineral loosely identified by the general term "adamant" (from Greek *a·da'mas,* meaning "unconquerable"), which may refer to dia-

mond or to a number of very hard substances, such as corundum and emery.

The use of diamonds for scratching or engraving hard materials is applied by Jehovah, in saying: "The sin of Judah is written down with an iron stylus. With a diamond point it is engraved on the tablet of their heart, and on the horns of their altars." (Jer. 17:1, 2) The house of Israel also became obstinate and hardhearted. Therefore, Jehovah said to Ezekiel: "Look! I have made your face exactly as hard as their faces and your forehead exactly as hard as their foreheads. Like a diamond, harder than flint, I have made your forehead." (Ezek. 3:7-9) Similarly, because of the Jews' stubbornness, Jehovah declared through Zechariah: "Their heart they set as an emery stone [Heb., *sha·mir'*] to keep from obeying the law and the words that Jehovah of armies sent by his spirit, by means of the former prophets."—Zech. 7:12; see JEWELS AND PRECIOUS STONES.

DIBLAH (Dib'lah) [perhaps, cake of pressed figs]. A site mentioned by Ezekiel (6:14) when recording Jehovah's prophecy of the desolation to come upon the land of Israel as recompense for its idolatrous worship. Any ancient location by this name is unknown, and most modern authorities, therefore, hold that "Diblah" is a copyist's error for "Riblah," the initial Hebrew letter for "R" (ר) being easily mistaken for the Hebrew letter for "D" (ד). If this is the case, it may be identified with the Biblical Riblah (modern Ribleh) at the Orontes River, "in the land of Hamath" (2 Ki. 23:33), and "the wilderness toward Diblah [Riblah]" could have reference to the gravelly unbroken plain of the Syrian Desert that lies to the S and SE of Riblah. Some translators, however, render Ezekiel's words to read "from the wilderness to Riblah." (*RS*) According to such rendering the meaning might be that Jehovah's judgment would extend from "the wilderness," Palestine's traditional southern boundary (Ex. 23:31), to the region of "Hamath" (represented by Riblah) in the northernmost quarter of Palestine. (1 Ki. 8:65) Ezekiel's use of such a phrase would then be the equivalent of the better known "from Dan down to Beer-sheba." —Judg. 20:1; see RIBLAH.

DIBLAIM (Dib·la'im) [lump of figs, raisin cakes]. Parent of Hosea's wife Gomer.—Hos. 1:2, 3.

DIBON (Di'bon).

1. A city E of the Dead Sea, wrested from the Moabites by Sihon the Amorite, but later taken from him by Israel at the time of the Israelite entry into the land under Moses.—Num. 21:25-30.

Ancient Dibon is today identified with Dhiban, just N of the Arnon River, thirteen miles (20.9 kilometers) E of the Dead Sea. It has been the site of recent intensive archaeological investigations and achieved some fame as the scene of the discovery of the famous Moabite Stone in 1868. Statements on this stele, set up by Mesha, the king of Moab, have been interpreted by some to identify Dibon as his capital city (called Qarhah) and as "the chief city of Moab" at one time.

Soon after the initial Israelite conquest of this area the tribe of Gad lived there and "proceeded to build [or, rebuild] Dibon," apparently giving it the lengthened name of Dibon-gad, a location listed as one of the nation's camping sites. (Num. 32:34; 33:45, 46) However, Dibon was considered as part of the inheritance of Reuben. (Num. 32:2, 3; Josh. 13:8, 9, 15-17) Dibon probably suffered under the revival of Moabite power during the reign of King Eglon, until it gained relief as a result of Judge Ehud's victory. (Judg. 3:12-30) Mesha, king of Moab, revolted against Israelite domination many centuries later, "as soon as Ahab died" (c. 919-918 B.C.E.), according to the Bible account at 2 Kings 3:4, 5. The Bible does not say precisely how long this uprising lasted, and it is possible, as Mesha boasts on the Moabite Stone, that he managed to annex several Israelite cities to "Qarhah" at that time. Nevertheless, unlike Mesha's propagandistic inscription, the Scriptural record makes it clear that Moab was soundly defeated when its forces entered into battle against the combined armies of Israel, Judah and Edom. —2 Ki. 3:4-27.

Less than two hundred years later Dibon was once more known as a Moabite city, and against it Isaiah (15:2) uttered a pronouncement of doom. The inhabitants of the region are therefore spoken of prophetically as going "up to The House and to Dibon, to the high places," mourning the desolation of Moab.

Certain scholars have theorized that Isaiah alluded to the threatening Assyrian menace as causing the "weeping" at the "high places" near Dibon; however, there is no record of an Assyrian devastation of that region. When Jehovah's servant Jeremiah prophesied about a hundred years later that Dibon would "get down from glory, and sit down in thirst" (Jer. 48:18), Isaiah's earlier prophecy had apparently not yet been fulfilled. Therefore the later prophet was evidently presenting anew a similar message and thereby making the prediction of doom on Moab doubly certain. Sometime after the fall of Jerusalem in 607 B.C.E., when Nebuchadnezzar thoroughly devastated Moab, he may have left Dibon's citizens, not only 'thirsting' for the luxuries of its previous glory, but also forsaken as humbled captives, literally thirsting for water and other common necessities. —Jer. 25:9, 17-21.

The finding of large stores of remarkably preserved grain at Dibon, which grain is considered to date back to sometime in the latter half of the first millennium B.C.E., seems to confirm the view of some that the Dibon region, even today an agriculturally productive area, may have at one time been a "bread-basket" of Palestine.

Some commentators consider Dibon to be the same as Dimon mentioned in Isaiah 15:9; a discussion of the arguments for and against this view are found in the article DIMON.

2. A location in Judah (Neh. 11:25), thought by some to be the same as Dimonah.—Josh. 15:22; see DIMONAH.

DIBON-GAD. See DIBON No. 1.

DIBRI (Dib'ri) [wordy]. An Israelite of the tribe of Dan whose daughter Shelomith married an Egyptian. Shortly after the exodus from Egypt the son of this union was stoned to death for abusing Jehovah's name.—Lev. 24:10-16, 23.

DIDRACHMA. A Greek silver coin having the value of two drachmas or 28 1/5c according to modern values. The Jews paid a yearly temple tax of two drachmas or a didrachma.—Matt. 17:24, *NW*, 1950 ed., ftn.

DI'GAM·MA [Ϝ*f* Ϛ*s*]. A letter appearing in the ancient Greek alphabet but which went out of general use at an early period. It was retained, however, as a numeral denoting the number 6. The name *di'gam·ma* given the letter is due to its resemblance to two capital *gam'ma* letters on top of each other (ϜϜ). Some suggest that it corresponded to the Hebrew *waw* (ו) and had the sound of "v" or "w." In the Greek manuscript that John wrote, the number 666 as found at Revelation 13:18 may have been represented by the three Greek letters: *Khi* (Χ=six hundred), *Xi* (Ξ=sixty) and *Di'gam·ma* (Ϛ=six).

DIKLAH (Dik'lah) [perhaps date tree, palm]. A descendant of Shem through Joktan (Gen. 10:21, 26, 27; 1 Chron. 1:17, 20, 21) Some geographers believe his tribe settled in S Arabia, perhaps occupying part of present-day Yemen. This, however, cannot be determined with any certainty.

DILEAN (Di'le·an). A Judean city in the Shephelah. (Josh. 15:20, 33, 38) Though its exact location is uncertain, some geographers place it at Tell en-Najileh, some seven miles (11.3 kilometers) SW of Lachish.

DILL [Gr., *a'ne·thon*]. Modern lexicographers agree that the plant referred to by the Greek term is the dill (*Anethum graveolens*, L.) rather than the anise (Gr., *an'ne·son*), as in older translations (*AV*, *Dy*). The dill is more commonly cultivated than anise in the Palestine region today, and evidence indicates that it was cultivated from ancient times in the Near East, as well as by the Greeks and Romans. Dill was among the plants the hypocritical Pharisees punctiliously tithed while failing to observe the weightier matters of the Law. (Matt. 23:23) Talmudic writings prescribed that not only the seeds but also the stems and leaves were subject to tithe.



Dill (Anethum graveolens)

The plant is weedlike in growth, resembles anise, and attains a height of about two feet (.6 meter) with finely cut, clear green leaves and sprays of small yellow flowers. It is cultivated for its aromatic seeds, which are much valued for flavoring foods and also medicinally for treatment of stomach ailments.

DIMNAH (Dim'nah). Evidently the same as Rimmon (Josh. 19:13) and Rimmono (1 Chron. 6:77), a city on the E border of Zebulun's territory given to the Merarite Levites. (Josh. 21:34, 35) Dimnah is commonly identified with modern Rummaneh about six miles (10 kilometers) N of Nazareth.

DIMON (Di'mon). A site mentioned in Isaiah's pronouncement of doom upon Moab; the slaughter of the Moabites causes the waters of Dimon to become "full of blood."—Isa. 15:9.

Some commentators consider Dimon to be another form of Dibon (mentioned in verse two of the prophecy), such form being used to provide an alliteration or play on the sound of the Hebrew word for "blood" (*dam*), thus "Dimon . . . full of *dam*." In favor of such a view is the fact that the Dead Sea Scrolls use "Dibon" instead of "Dimon," and Jerome's statement that in his day (c. 340-420 C.E.) the two names were used interchangeably.

Others, however, consider it improbable that the name of Dibon would be presented in two different ways within the brief pronouncement, and also note that no other place in the pronouncement receives double mention. They further point out that Dibon did not stand by any large "waters," it being a considerable distance from the nearest stream, the river Arnon. They suggest, therefore, that Dimon may be a scribal alteration of Madmen, mentioned in Jeremiah's condemnation of Moab (48:2), and usually identified with Khirbet Dimneh, two and a half miles (4 kilometers) NW of Rabbah, on a height dominating the waters of the 'Ain el-Megheisil to the SE.

Both views are conjectural, the latter having in its favor the identification with a site associated with waters, which the context seems to require.

DIMONAH (Di·mo'nah). A southern city of Judah near the border of Edom. (Josh. 15:21, 22) It is suggested by some to be the same as "Dibon" mentioned at Nehemiah 11:25, and while its exact location remains uncertain, some geographers would identify it with el-Qebab between Beer-sheba and the Dead Sea.

DINAH (Di'nah) [judged; acquitted; vindicated]. Daughter of Jacob by Leah. Dinah may have been about six years of age when Jacob returned to Canaan and settled at Succoth, she having been born at Haran when her father was residing there. (Gen. 30:21, 22, 25; 31:41) At the time Jacob and his family were tenting outside the city of Shechem, Dinah unwisely made it a practice to visit the Canaanite girls there. On one of these visits she was violated by Shechem the son of Hivite chieftain Hamor. Shechem fell in love with her, and Dinah remained in his home until avenged by her full brothers Simeon and Levi.—Gen. 34:1-31.

Some contend that Dinah must have been just a child when she was violated. However, it must be borne in mind that before coming to Shechem Jacob built a house and booths at Succoth, indicating that he resided there for some time. (Gen. 33:17) At Shechem he bought a tract of land and apparently became established there for a while. All this, together with the fact that Shechem fell in love with Dinah, the "young woman," would argue that Dinah was not a mere child at the time of her association with Shechem.—Gen. 33:18, 19; 34:12.

Years later, Dinah, with the rest of Jacob's household, came into Egypt at the invitation of Joseph. —Gen. 46:7, 15.

DINHABAH (Din'ha·bah). The city of Bela, king of Edom. (Gen. 36:32; 1 Chron. 1:43) Its present-day location is unknown.

DIONYSIUS (Di·o·nys'i·us) [belonging to Dionysos (the god of wine)]. An Areopagite, or judge of the Athenian Areopagus, who heard Paul's defense and became a Christian. (Acts 17:34; see AREOPAGUS.) Dionysius' being mentioned with Damaris, a woman who also became a believer, provides no real basis for concluding that they were married to each other.

DIOTREPHES (Di·ot're·phes) [nurtured by Zeus]. A man mentioned by the apostle John in his letter to Gaius. In addition to being ambitious, proud, disrespectful of apostolic authority, rebellious and inhospitable, Diotrephes tried to hinder those desiring to show hospitality to the brothers and to expel these from the congregation.—3 John 9, 10.

DIPHATH (Di'phath). A descendant of Noah through Japheth and Gomer (1 Chron. 1:4-6, *NW*, 1955 ed., ftn.), called Riphath in the Latin *Vulgate*, the Greek *Septuagint* and in some thirty Hebrew manuscripts, as well as at Genesis 10:3. The spelling "Diphath" found in the Masoretic text at 1 Chronicles 1:6 may have arisen through a copyist's error, since the Hebrew letters for "R" (ר) and "D" (ד) look very much alike.

DIRGE. A composition, lyrical or musical, expressing deep sorrow, such as the grief occasioned by the death of a friend or loved one; an elegy. In the *New World Translation* the rendering "dirge" is from the Hebrew word *qi·nah'*, which denotes a mournful composition, an elegy or a lamentation. Because of their nature, dirges are associated with moaning and wailing (Ezek. 2:10), and at least some of them were written down and preserved. 2 Chronicles 35:25 reports that Jeremiah chanted over deceased King Josiah and indicates that there once existed a collection of dirges (Heb., *qi·nohth'*), for it is there stated: "All the male singers and female singers keep talking about Josiah in their dirges down till today; and they have them set as a regulation over Israel, and there they are written among the dirges."

Dirges are linked with mourning, as when Jehovah told unfaithful Israel: "I will turn your festivals into mourning and all your songs into a dirge." (Amos 8:10) Hence, taking up a dirge signified intoning an elegy or mournful composition, perhaps one denoting

rejection by Jehovah or contrasting earlier favorable circumstances with a later unhappy situation. (Jer. 7:29; Ezek. 19:1-14) A dirge would be chanted, often by women.—Ezek. 27:32; Jer. 9:20.

Some dirges were of the historical type, being composed after an event, such as the death of a cherished acquaintance. An example of this kind is the dirge David chanted in sorrow over Saul and Jonathan, who had fallen in death upon Mount Gilboa during warfare with the Philistines. (2 Sam. 1:17-27; 1 Sam. 31:8) King David also chanted over Abner after that one's burial. (2 Sam. 3:31-34) While dirges relating to a person's death may have been composed partly to afford some consolation to survivors, among faithful servants of God these were not for the purpose of glorifying the deceased. —Eccl. 9:5, 10.

The book of Lamentations is a dirge written by Jeremiah after the destruction of Jerusalem at Babylonian hands in 607 B.C.E. While it expresses grief over that desolation, it also reflects faith and hope in Jehovah; and the fifth chapter opens with an appeal to God to remember his people who had become "mere orphans without a father."—Lam. 3:22-27; 5:1-3; see LAMENTATIONS, BOOK OF.

Some Biblically recorded dirges are prophetic and graphically portray coming calamity, sometimes as though it had already been accomplished. Prophetic dirges were raised up against Tyre and its king (Ezek. 26:17; 27:1, 2; 28:11-19), as well as against Pharaoh and Egypt. (Ezek. 32:2-16) The raising up of a dirge over Judah and Jerusalem is mentioned in connection with their desolation.—Jer. 9:9-11.

DISCHARGE, RUNNING. A Biblical expression applicable to conditions of the genital organs of men and women. (Lev. 15:2, 19, 25; Num. 5:2, 3; 2 Sam. 3:29) In the case of men, it relates to an unhealthy state, in which there was a flow of matter from the genital organ, or the organ was obstructed by such matter. (Lev. 15:2, 3) No male offspring of Aaron was permitted to eat of the "holy things" while unclean due to a running discharge.—Lev. 22:4.

The expression "running discharge" sometimes applied to a woman's regular, normal menstrual flow. (Lev. 15:19-24) Yet it was also used to designate a diseased, extended, and thus abnormal, flow of blood. (Lev. 15:25-30) In the latter sense, it applies to the chronic "flow of blood" from which one woman suffered for twelve years before Jesus Christ cured her.—Matt. 9:20-22.

According to the Law, a person having a running discharge was unclean, made articles and persons he or she touched unclean, and so forth. After a *diseased* discharge ceased, the individual took specified steps for purification.—Lev. chap. 15; see CLEAN, CLEANNESS.

DISCIPLE [Gr., *ma·the·tes'*, a taught one, a learner]. In the Greek Scriptures we read of disciples of Jesus, of John the Baptist, of the Pharisees and of Moses. (Matt. 9:14; Luke 5:33; John 9:28) Jesus' first disciples came from among the disciples of John. (John 1:35-42) The twelve chosen as apostles are called disciples at Matthew 10:1 and 11:1. In a wide sense the word "disciple" applied to those believing Jesus' teaching, at least one of such being a secret disciple. (Luke 6:17; John 19:38) However, in the Gospel accounts it usually applies to the body of intimate followers of Jesus who traveled with him on his preaching tours and who were taught and instructed by him. The principal application of the term is to all those who not only believe but follow closely Christ's teaching. They must be taught to "observe all the things" Jesus commands.—Matt. 28:19, 20.

Jesus' purpose in teaching his disciples was to make them like himself, preachers and teachers of the good news of the Kingdom. "A pupil is not above his teacher, but everyone that is perfectly instructed will be like his teacher," Jesus said. (Luke 6:40) The effectiveness of Christ's teaching was proved by subsequent history, his disciples continuing in the work he had taught them and making disciples throughout the Roman Empire, in Asia, Europe and Africa, before the close of the first century. This was their principal work, in accord with Jesus Christ's command at Matthew 28:19, 20.

That Christians to this very day are obligated to make disciples of the people of the nations is made clear by the closing words of Jesus' command: "And, look! I am with you all the days until the conclusion of the system of things." They are not making disciples for themselves, as those taught are really disciples of Jesus Christ, for it is the teaching, not of men, but of Christ, that they follow. For this reason the disciples were by divine providence called Christians. (Acts 11:26) Similarly, the prophet Isaiah had disciples but not for himself. Isaiah's disciples knew Jehovah's law, and with them the testimony of the law resided.—Isa. 8:16.

Being a disciple of Jesus is not the taking of a course of ease in life. Jesus did not please himself, but followed a path of greatest resistance by the Devil and his agents. (Rom. 15:3) He said that his disciples must love him more than their closest relatives on earth and even more than their own souls. They must love their Christian fellow disciples. They must bear spiritual fruitage. One who wants to be a disciple of Jesus has to take up his torture stake and follow the path that Christ traveled. In doing this, he will have to "say good-by to all his belongings," but he will receive many more valuable things now, with persecutions, and with everlasting life to come.—Luke 14:26, 27, 33; John 13:35; 15:8; Mark 10:29, 30; see CHRISTIAN.

DISEASES AND TREATMENT. The Scriptures frequently refer to illness, an unhealthy condition of the body or the mind, also to spiritual sickness, or the state of being figuratively diseased. While the Bible was not written primarily as a book of instruction on medical or other forms of treatment for various maladies, the information it presents on such matters is scientifically accurate. Significantly, it shows how to overcome spiritual sickness.

Disease is a concomitant of the imperfection resulting in death that was passed on to the human race by the sinner Adam. (Gen. 3:17-19; Rom. 5:12) Yet, while illness is generally the natural consequence of human sin and imperfection, Jehovah directly "touched Pharaoh and his household with great plagues because of Sarai, Abram's wife." (Gen. 12:17) God was responsible for the "boils with blisters" that broke out on man and beast during the sixth blow he inflicted upon ancient Egypt. (Ex. 9:8-11) He struck presumptuous Miriam with leprosy (Num. 12:9-15), dealt a blow to the illegitimate child of David and Bath-sheba so that it took sick and eventually died (2 Sam. 12:15-18), and "gave a pestilence in Israel" in David's day. (2 Sam. 24:15) All these acts of God were in upholding his name and law, and for the protection, liberation or fatherly disciplining of his chosen people.

However, by Jehovah's permission, Satan "struck Job with a malignant boil from the sole of his foot to the crown of his head." (Job 2:6, 7) This allowed Job to stand as an example for God's people in the matter of keeping integrity. Job was later healed by God and his life was extended 140 years for his faithfulness. (Job 42:10, 16) Demons were sometimes responsible for infirmities, as in the case of a demon-possessed blind and dumb man cured by Jesus Christ. (Matt. 12:22) But the Scriptures differentiate between normal maladies and those caused by demon possession.—Matt. 4:24; Mark 1:32-34; Acts 5:16; see DEMON POSSESSION.

Failure to obey God's Word, as in matters involving sexual morality, can lead to illness and even death. (Prov. 7:21-27) The Israelites were warned that if

they disobeyed Jehovah, he would strike them with various diseases.—Deut. 28:58-61.

The Bible mentions a number of diseases and afflictions. For example, the Israelites, if disobedient, would suffer with such disorders as tuberculosis, boils, piles, eczema and madness. (Deut. 28:22, 27, 28, 35) The Law furnished information on diagnosing and handling cases of leprosy. (Lev. chaps. 13, 14) A descendant of Aaron who had ringworm was barred from performing priestly functions, and an animal with it was unacceptable for sacrifice. (Lev. 21:17, 20; 22:22) Jesus Christ, by God's power, cured congenital blindness (John 9:1-7), deafness (Luke 7:22), dropsy (Luke 14:1-4), leprosy (Luke 5:12, 13), epilepsy, paralysis and other diseases and infirmities. (Matt. 4:23, 24) On Malta, Paul healed the father of Publius, who was "distressed with fever and dysentery."—Acts 28:1-8.

Present-day researchers sometimes endeavor to be more specific than the Bible in describing the symptoms and the maladies it mentions, but often their views vary considerably, there existing no possibility of examining the afflicted persons referred to in the Scriptures. However, since the Bible is the inspired Word of God, when its writers named a disease they were accurate. Yet at times they left afflictions unnamed. For instance, the Bible does not name the sicknesses that took the lives of the two boys thereafter restored to life by Jehovah through Elijah and Elisha. (1 Ki. 17:17-24; 2 Ki. 4:17-37) It does not reveal the nature of "the sickness with which [Elisha] was to die" (2 Ki. 13:14, 20) or disclose the illness that resulted in the death of Lazarus.—John 11:1-4.

PHYSICIANS AND TREATMENT IN ANCIENT TIMES

Physicians, practitioners of medicine or various healing arts, were common in ancient Israel and other Biblical lands. In Egypt "the physicians embalmed Israel," deceased Jacob. (Gen. 50:1-3) The disciple Luke is called "the beloved physician." (Col. 4:14) Mark tells us of a woman who was "subject to a flow of blood twelve years" and who "had been put to many pains by many physicians and had spent all her resources and had not been benefited but, rather, had got worse."—Mark 5:25-29.

The pharmacopoeia of the Hebrew physician is not found in the Bible because it was not written principally to serve as a book listing drugs or medicinal preparations. Doubtless Hebrew physicians used some herbs or perhaps certain dietetic remedies such as those employed in Egypt, these including honey, milk, oil, vinegar and wine. The Jewish Mishnah refers to various drugs, including hemlock and poppy.

'Balsam of Gilead,' a scented oil obtained from plants in ancient Gilead, was sometimes applied to wounds, perhaps to serve antiseptic purposes or to produce a soothing effect and lessen pain. (Jer. 46:11; 51:8) The use of some leaves for medicinal purposes seems to be indicated. (Ezek. 47:12; Rev. 22:1, 2) Apparently poultices were used. (2 Ki. 20:7; Isa. 38:21) Oil was sometimes applied to soften wounds and bruises (Isa. 1:6), both oil and wine at times being applied to wounds. (Luke 10:34) Moderate drinking of wine was occasionally recommended for its stimulating effect and for its medicinal properties. —Prov. 31:6; 1 Tim. 5:23.

Medicine and surgery were practiced by the ancient Egyptians, about whom the historian Herodotus wrote (ii, 84): "The art of medicine is thus divided among them: each physician applies himself to one disease only, and not more. All places abound in physicians; some physicians are for the eyes, others for the head, others for the teeth, others for the parts about the belly, and others for internal disorders."

It is reported that the transfusing of blood goes back as far as the ancient Egyptians. However, blood transfusion violates the law of God.—Gen. 9:3, 4; Acts 15:28, 29; see BLOOD.

In Egypt surgical techniques included cautery to control hemorrhage and such procedures as elevating a fragment of bone that might be pressing against a person's brain in cases of skull fracture. Splints were used for broken bones, some mummies even having been discovered with splints made of tree bark fastened with bandages. (Compare Ezekiel 30:20, 21.) That early Babylon had some surgeons is indicated in the code of Hammurabi, which set certain fees of physicians and made references to "a bronze operating knife."

Dentistry was practiced in Phoenicia. One specimen of dental work found involved the use of fine gold wire to bind together six teeth in the lower jaw. In another, a gold wire prosthesis served to 'bridge in' teeth taken from another person.

INFLUENCE OF MAGIC AND FALSE RELIGION

Concerning Egypt's physicians and their remedies *The International Standard Bible Encyclopaedia* (Vol. IV, p. 2393) states: "From the ancient medical papyri which have been preserved, the largest of which is the Papyrus Ebers, we know that the medical knowledge of these physicians was purely empirical, largely magical and wholly unscientific. In spite of their ample opportunities they knew next to nothing of human anatomy, their descriptions of diseases are hopelessly crude, and three-fourths of the hundreds of prescriptions in the papyri are wholly inert. Even their art of embalming was so imperfect that few of their mummies would have remained in any other climate than that of Egypt."

French physician and scholar Georges Roux points out (in his book *Ancient Iraq*, pp. 305-309) that the people of Mesopotamia believed that the gods inflicted punishment on individuals in the form of disease and sometimes permitted the demons to afflict sick persons. He indicates that there were trained professional physicians in Mesopotamia who believed that most diseases had a supernatural origin but who also considered other causes, such as contagion, food and drink. The physician sometimes referred patients to a diviner, the *bāru*-priest, who sought to uncover the concealed sin responsible for a malady. Or, the physician sent the sufferer to the *āshipu*-priest, who employed incantations and magical rites to exorcise demons. Roux states: "The diagnosis and prognosis of Mesopotamian physicians were a mixture of superstition and accurate observation." He also observes: "The physicians of Mesopotamia, like her astronomers, founded their art upon metaphysical doctrines and thereby closed the door to a fruitful quest for rational explanations."

The Babylonians thought that at least some diseases were caused by the "hand of a ghost," or the "hand of Ishtar," or were brought upon one by some other deity, and as a protection against evil spirits, they wore such objects as amulets and charms. Among the Babylonians Ea was the principal god of healing. The Greeks thought Hygeia was the goddess guarding health, and physicians in ancient Greece drew inspiration from Asklepios (Aesculapius). While the Romans did not have a specific god of healing, in their minds various deities were associated with the curing of particular afflictions. For example, for heart pains there was Angina, and for fevers, Febris. Interestingly, the caduceus of the Greek god Aesculapius is still a symbol of medicine and one of the insignia of physicians. Known as the staff of Aesculapius, it is a representation of a branched staff with a snake entwined about it.

Concerning ancient pathological concepts in general *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 847) states: "Among primitive races, disease was either regarded as the result of hostile magic gaining a hold upon a person, or else its incidence was ascribed to a violation of a taboo. In either event a background of magic, sorcery, and witchcraft was presupposed where cases of intractable sickness were

encountered, and such remedial measures as were undertaken inevitably involved the shaman, or medicine man. It was his function to divine the supernatural cause of the disease, and attempt to banish it by the use of spells, charms, drugs, and incantations."

The Scriptures show that Satan afflicted Job (Job 2:7), and that demon possession has occasionally been linked with disease. (Matt. 17:14-18) So the ancient pagans had a basis for associating at least some illness with demon possession. But, unlike them, never did faithful Hebrew priests and physicians resort to magic in an attempt to effect cures. (Deut. 18:9-13) No magical incantations were uttered by Jesus Christ or his true followers, even when expelling demons in effecting cures. Upon embracing Christianity one-time practicers of magic abandoned such demonistic activities, and certainly a Christian physician would neither employ occultism nor send a patient to a practicer of magic.—Acts 19:18, 19.

ACCURACY OF SCRIPTURAL CONCEPTS

Hippocrates, a Greek physician of the fifth and fourth centuries B.C.E. who has become known as the "Father of Medicine," has had ascribed to him a medical code of ethics called the "Hippocratic Oath," still taken by graduating medical students. About him, it is said: "He had no connection with the temple hospitals of his time, which were controlled by the priests of Aesculapius, the god of medicine." (*The World Book Encyclopedia*, 1966 ed., Vol. 9, p. 227) Hippocrates was virtually contemporaneous with Malachi, but much that the Bible says about diseases was written by Moses about a thousand years earlier. Yet, significantly, it has been said: "The best informed medical researchers now doing the best work are arriving at the conclusion that the Bible is a very accurate scientific book. . . . The facts of life, diagnosis, treatment, and preventive medicine as given in the Bible are far more advanced and reliable than the theories of Hippocrates, many still unproven, and some found to be grossly inaccurate."—H. O. Philips, M.D., in a letter to the *American Medical Association News*, published in its issue of July 10, 1967.

Concerning the Christian physician Luke, who wrote a Gospel and the book of Acts, it has been stated: "Where medical description is given, it is meticulously accurate. Luke uses a total of twenty-three Greek technical words found in Hippocrates, Galen and other medical writings of the period." —"Medicine and the Bible," by C. Truman Davis, M.D., M.S., in *Arizona Medicine*, March 1966, p. 177.

Health benefits often resulted from observance of the Law. For instance, it required that human excrement be covered over at a military encampment (Deut. 23:9-14), thus providing considerable protection from fly-borne infectious diseases such as dysentery and typhoid fever. Contamination of food and water was guarded against, the Law specifying that anything upon which an "unclean" creature fell in its death was rendered unclean, requiring that certain measures be taken, including the smashing of an earthenware vessel thus contaminated.—Lev. 11: 32-38.

Significantly, it has been stated: "Prophylactic considerations were basic to this legislation, which when followed would go far toward preventing the incidence of food-borne polioencephalitis, the enteric fevers, food poisoning, and the parasitic worms. Insistence on the safeguarding of a clean supply of water was the most effective means of forestalling the rise and dissemination of diseases such as amoebiasis, the fevers of the enteric group, cholera, bilharziasis, and spirochetal jaundice. These prophylactic measures, which constitute a fundamental part of any system of public health, were of particular importance for the welfare of a nation living under primitive conditions in a subtropical region of the earth."—*The Interpreter's Dictionary of the Bible*, Vol. 2, pp. 544, 545.

In his book *The Bible and Modern Medicine*, A. Rendle Short, M.D., F.R.C.S., Emeritus Professor of Surgery, University of Bristol, England, pointed out that public sanitary law existed, if at all, only in elementary form among nations that surrounded ancient Israel, and stated: "It is the more surprising therefore that in a book like the Bible, alleged to be unscientific, there should be a sanitary code at all, and equally surprising that a nation just escaped from slavery, frequently overrun by enemies and carried away into captivity from time to time, should have on its statute books so wise and reasonable a code of rules of health. This has been recognized by good authorities, even those with no great interest in the religious aspects of the Bible. The Italian expert in tropical diseases, Aldo Castellani (*Manual of Tropical Medicine*, p. 5) writes, 'No one can fail to be impressed by the careful hygienic precautions of the Mosaic period. The extremely stringent quarantine rules very likely did a great deal of good.' F. H. Garrison, in his standard work on the history of medicine, quotes Neuberger as saying, 'The chief glory of Biblical medicine lies in the institution of social hygiene as a science.' These are high medical authorities."—P. 37.

According to the Law, the hare and the pig were among animals the Israelites were not permitted to eat. (Lev. 11:4-8) Regarding this, Dr. Short states: "True, we eat the pig, the rabbit and the hare, but these animals are liable to parasitic infections and are safe only if the food is well cooked. The pig is an unclean feeder, and harbours two worms, trichina and a tape worm, which may be passed on to man. The danger is minimal under present conditions in this country, but it would have been far otherwise in Palestine of old, and such food was better avoided." —*The Bible and Modern Medicine*, pp. 40, 41.

Adherence to Jehovah's righteous requirements as to sexual morality also had a good effect on the Israelites spiritually, mentally and physically. (Ex. 20:14; Lev. chap. 18) Healthful benefits are similarly enjoyed by Christians who must maintain moral cleanness. (Matt. 5:27, 28; 1 Cor. 6:9-11; Rev. 21:8) Observing the Bible's high moral standards affords protection from venereal diseases.

Paul recommended that Timothy take a little wine for the sake of his stomach and his frequent cases of sickness. (1 Tim. 5:23) That wine has medicinal properties is confirmed by present-day research. Dr. Salvatore P. Lucia, Professor of Medicine, University of California School of Medicine, has stated: "Wine is widely used in the treatment of diseases of the digestive system. It is found to be particularly beneficial in anorexia, hypochlorhydria without gastritis and hyposthenic dyspepsia. Minor hepatic insufficiency responds not unfavorably to unadulterated dry white table wine. The tannin content and the mildly antiseptic properties of wine make it valuable in the treatment of intestinal colic, mucous colitis, spastic constipation, diarrhea and many infectious diseases of the gastrointestinal tract." (*Wine as Food and Medicine*, p. 58) Of course, Paul suggested that Timothy "use a little wine," not much wine, and the Bible condemns drunkenness.—Prov. 23:20; see DRUNKENNESS.

The Scriptures recognize the psychosomatic principle, though only in relatively recent times have medical researchers in general become aware that there is some connection between pathological conditions in the body and a person's emotional state. Proverbs 17:22 states: "A heart that is joyful does good as a curer, but a spirit that is stricken makes the bones dry." Such emotions as envy, fear, greed, hate and selfish ambition are injurious, whereas good and sometimes remedial effects are produced through cultivating and displaying love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control, the fruitage of God's spirit. (Gal. 5:22, 23) The Scriptures do not, of course, consider all illness as psychosomatic, or rule out as objectionable

all consulting of and treatment by physicians. Paul called the faithful Christian Luke "the beloved physician."—Col. 4:14.

QUARANTINE

According to the Law, a person who had or was suspected of having a communicable disease was quarantined, that is, kept away from others or isolated for a time. Seven-day periods of quarantine were imposed in tests for leprosy in the case of persons, garments and other items, or houses. (Lev. 13:1-59; 14:38, 46) Also, a person was rendered unclean for seven days as a result of touching a human corpse. (Num. 19:11-13) Though the Scriptures do not say that the latter regulation was given for health reasons, some protection was thus afforded other individuals if the corpse was that of a person who had died of an infectious disease.

Dr. Short states: "Our word 'quarantine' has an interesting connexion with the Hebrew sanitary code. It was noticed in Italy in the fourteenth century that Jews escaped lightly when others died in epidemics of plague, and it was rightly concluded that this might be due to their laws of uncleanness after touching dead bodies. So the Jewish code was made compulsory on the whole community, and at a later date, a period of forty days of isolation, taken from that mentioned in the law of Moses (Lev. 12:1-4) became recognized as the proper time. The Italian for forty is *quaranta*, hence our word quarantine." (*The Bible and Modern Medicine*, p. 44) Present-day arrangements for quarantining the sick vary from place to place, but God's law given to the Israelites through Moses provided for their protection in this respect many centuries ago.

FIGURATIVE APPLICATION

Judah and Jerusalem became spiritually sick because of their sinfulness. (Isa. 1:1, 4-6) Jerusalem's religious leaders tried vainly to heal the breakdown of the people, falsely saying there was peace (Jer. 6:13, 14), but they were unable to avert the city's destruction in 607 B.C.E. But Jehovah promised to effect the recuperation of Zion or Jerusalem (Jer. 30:12-17; 33:6-9), a healing realized with the return of the Jewish remnant to their homeland in 537 B.C.E.

Jesus Christ recognized the spiritually sick state of sinners and sought to turn them to Jehovah for spiritual healing. Hence, when criticized for eating and drinking with tax collectors and sinners, Jesus said: "Those who are healthy do not need a physician, but those who are ailing do. I have come to call, not righteous persons, but sinners to repentance."—Luke 5:29-32.

Treatment of spiritual sickness experienced by a member of the Christian congregation is considered at James 5:13-20. The context, which contrasts being sick with being in good spirits, shows that James was dealing, not with physical illness, but with spiritual sickness. Concerning remedial steps and their effectiveness, James wrote: "Is there anyone [spiritually] sick among you? Let him call the older men of the congregation [mature Christian men, such as the overseer and ministerial servants] to him, and let them pray over him [so he can hear the prayer and show he agrees by saying "Amen"], greasing him with oil [stimulating him with comforting, soothing instruction from God's Word, to restore him to unity with the congregation (Ps. 133:1, 2; 141:5)] in the name of Jehovah [with faithfulness to God and according to His purpose]. And the prayer of faith [offered by the older men on behalf of the spiritually ailing person] will make the indisposed one [spiritually] well, and Jehovah will raise him up [as out of despondency and a feeling of being abandoned by God, Jehovah strengthening him to go in the way of truth and righteousness (Phil. 4:13)]. Also, if he has committed sins, it will be forgiven him [by Jehovah (Ps. 32:5; 103:10-14), if the individual responds favorably to the prayers and the reproof, correction and exhortation from Jehovah's Word given to him by the older men, he repentantly turning around and going in the right way (Ps. 119:9-16)]."

COPING WITH ILLNESS

Sickness is a calamity that may befall a person even if he is materially rich. (Eccl. 5:16, 17; compare Matthew 16:26.) Some individuals have delicious food in abundance but are unable to enjoy it because of some stomach or bowel disorder. (Eccl. 6:1, 2) Jesus Christ's spiritual brothers were also spoken of as being physically sick at times. (Matt. 25:39, 40) Physical sickness was experienced by such Christians as Epaphroditus, Timothy and Trophimus (Phil. 2:25-30; 1 Tim. 5:23; 2 Tim. 4:20), but the Bible reports no miraculous apostolic healing of these Christian men.

However, when one of God's servants is physically ill, it is proper for him to pray to Jehovah for the fortitude needed to bear his malady, and for spiritual strength to maintain integrity during this period of weakness in the flesh. "Jehovah himself will sustain [such a person] upon a divan of illness."—Ps. 41:1-3; see also 1 Kings 8:37-40.

Jehovah can remove sicknesses. (Ex. 15:26; 23:25; Deut. 7:15) Isaiah wrote of a time when "no resident will say: 'I am sick' " (Isa. 33:24), and about spiritual healing of the blind, deaf, lame and speechless, these prophecies also giving promise of physical cure. (Isa. 35:5, 6) Jesus Christ, when on earth, accomplished both physical and spiritual healing of ailing ones by fulfilling the Messianic prophecy, "He himself took our sicknesses and carried our diseases." (Matt. 8:14-17; Isa. 53:4) The basis for these cures was the sacrifice of his human life, which would be the climax of the course he had been following ever since God's spirit came upon him at the Jordan River in 29 C.E. Christians thus have a basis for hope and abundant proof that through the resurrected Jesus Christ and by means of God's kingdom obedient mankind will receive, not merely temporary treatment of disease, but permanent release from sin, disease and death traceable to Adam. For this all praise is due Jehovah, identified by David as the One "who is healing all your maladies."—Ps. 103:1-3; Rev. 21:1-5.

DISFELLOWSHIPING. See EXPELLING.

DISGUSTING THING; LOATHSOME THING. The Hebrew terms *sha·qats'* (verb), *she'qets* and *shiq·quts'* (nouns) are commonly rendered by such words as "abominate," "abominable" or "abomination" in many translations. This has resulted in the well-known expression "abomination of desolation." (Dan. 11:31; 12:11, *AV*) However, since these English words are falling out of popular usage in modern speech, more specific and more current terms bring greater clarity. The Gospel writers Matthew and Mark used the Greek *bde'lyg·ma* to translate the Hebrew *shiq·quts'* (plural, *shiq·qu·tsim'*). (Dan. 9:27; Matt. 24:15; Mark 13:14) Since this Greek term basically implies disgust, there is sound reason for translating the above-mentioned Hebrew terms into English by such words as "to loathe," "loathsome," "disgusting," or "disgusting thing," as is done in the *New World Translation*. Disgust differs somewhat from detestation in that it involves not only an intense dislike but also a sense of repugnance comparable to nausea. —See DETESTABLE THING.

The Mosaic law prohibited the eating of certain creatures, declaring them "unclean" for that purpose (as well as for sacrificing). Therefore, *in these respects* such a creature was to be viewed as a "loathsome thing" and any person eating one (or using it for sacrifice) would make himself "loathsome," since he would thereby be showing contempt for God's commands. (Lev. 7:21; 11:10-13, 20-23, 41, 42; 20:25; Isa. 66:17) That the proscribed animals were not to be loathed in a general way, however, can be seen by other texts. For example, though "unclean"

for food or sacrifice, the ass was regularly used by the Israelites for transportation and for bearing burdens (Ex. 23:4, 5; Matt. 21:2-5); King David had herds of camels, and camel's hair was used for clothing (1 Chron. 27:30, 31; Matt. 3:4); and the eagle was used as a fitting metaphor and simile to represent God's protective care of Israel during the Exodus. (Ex. 19:4; Deut. 32:9-12) With the removal of the Law covenant the injunction to view any of such creatures as "loathsome" for food ended.—Acts 10:9-15; 1 Tim. 4:1-5; see ANIMALS.

Whereas the Hebrew *she'qets* is used exclusively with regard to "unclean" animals, the word *shiq·quts'* is used principally with respect to idols and idolatrous practices. At the time of the Exodus, Jehovah instructed the Israelites to throw away the "disgusting things" and "the dungy idols of Egypt," but individuals failed to obey, thereby profaning God's name. (Ezek. 20:6-9) On its way to the Promised Land, Israel passed among pagan nations and saw "their disgusting things and their dungy idols, wood and stone, silver and gold." They were commanded to "thoroughly loathe" such religious imagery as "something devoted to destruction," refusing to bring it into their residences. (Deut. 29:16-18) The false gods and goddesses of these nations, including Milcom or Molech, Chemosh and Ashtoreth, were themselves 'disgusting things.' (1 Ki. 11:5, 7; 2 Ki. 23:13) When Israel practiced such idolatry, it too became repugnant in God's eyes, and the later defilement of the temple with idolatrous objects brought God's fury upon that nation, finally resulting in its desolation. (Jer. 32:34, 35; Ezek. 7:20-22; Hos. 9:10) By thus "ministering to wood and stone" they were engaging in "immoral intercourse," spiritual fornication, cutting themselves off from communication with God.—Ezek. 20:30-32; compare Jeremiah 13:27.

Only by vigorous and courageous action to rid the land of idolatry did certain kings bring periods of blessing to the nation. (2 Ki. 23:24; 2 Chron. 15:8-15) God made clear that only by a thorough cleansing of themselves from such nauseous practices could the Israelites assure their restoration from the coming captivity and enjoy reinstatement as his people. (Ezek. 11:17-21) In a similar prophecy, the references to David as being the king of this cleansed people and their "one shepherd" and "chieftain to time indefinite" clearly point to a greater fulfillment on the nation of spiritual Israel, the Christian congregation, under the anointed Heir to David's throne, Christ Jesus. —Ezek. 37:21-25; compare Luke 1:32; John 10:16.

At Nahum 3:6, the prophecy against Assyria's capital, Nineveh, foretells the end of her political and international prostitutions and that Jehovah would "throw disgusting things [Heb., *shiq·qu·tsim'*]" on her. Such disgusting things evidently refer, not to idolatrous objects, but to things generally unclean or repulsive, as dirt and filth, thereby making the rapacious city despicable in the eyes of all. (Nah. 3:4-7) The bloodstained and disgusting things to be removed from the teeth of the Philistine (Zech. 9:6, 7) likely relate to the pagan practice of eating sacrificial animals along with their blood.—Compare Ezekiel 33:25.

While the Jewish people, and particularly their religious leaders in Jesus' day, were evidently scrupulous in avoiding anything connected with literal idols, they were, nevertheless, guilty of disgusting practices of self-idolatry, disobedience, hypocrisy, greed and falsehood, and Jesus said that, like their forefathers, they had turned the temple into a "cave of robbers." (Matt. 23:1-15, 23-28; Luke 16:14, 15; compare Matthew 21:13 and Jeremiah 7:11, 30.) This bad condition and heart attitude led to their monumental act of rebellion in rejecting God's own Son, and Jesus showed that this would bring certain destruction upon them.—Matt. 21:33-41; Luke 19:41-44.

'DISGUSTING THING CAUSING DESOLATION'

Daniel's prophecy foretold a 'disgusting thing . . . causing desolation.' (Dan. 9:27) The popular view has generally followed early Jewish tradition in applying this expression to the profanation of Jehovah's temple at Jerusalem in the year 168 B.C.E. by Syrian King Antiochus IV Epiphanes. Attempting to stamp out the worship of Jehovah, Antiochus built an altar over the great altar of Jehovah and sacrificed upon this a pig to the Olympian Zeus (Jupiter). An expression like that of Daniel ("disgusting thing . . . causing desolation") appears in the apocryphal book of 1 Maccabees (1:57) as applying to this event.

But this was only the Jewish interpretation of matters, not an inspired revelation. Christ Jesus showed this view to be in error when he gave the warning to his disciples: "Therefore, when you catch sight of the disgusting thing that causes desolation, as spoken of through Daniel the prophet, standing in a holy place, (let the reader use discernment,) then let those in Judea begin fleeing to the mountains." (Matt. 24:15, 16) These words show that the "disgusting thing that causes desolation" was not then past but future.

The pagan desecration of the temple altar by Antiochus, however disgusting in God's sight, did not result in desolation—for the temple or for the Jewish nation. But thirty-three years after Jesus' death, Christians did "catch sight of the disgusting thing that causes desolation . . . standing in a holy place." (Matt. 24:15) In 66 C.E. pagan Roman armies surrounded the capital city of Jerusalem, now the center of Jewish revolt against Rome. Thus, the 'causing of desolation' by the disgusting thing was imminent and so this was the final signal for discerning Christians to 'flee to the mountains.' (Matt. 27:25; 24:15, 16; Luke 19:43, 44; 21:20-22) Following their flight, the desolation of the city and nation occurred, Jerusalem being destroyed in the year 70 C.E., and the last Jewish stronghold, Masada, falling to the Romans in 73 C.E.—Compare Daniel 9:25-27.

Additional prophecies of a disgusting thing causing desolation

It should be noted, however, that Daniel 11:31-35 and 12:9, 11 connect the 'disgusting thing causing desolation' with the "time of the end." It is reasonable that the development of this latter expression of the 'disgusting thing causing desolation' in the time of the end should follow the general pattern of that of Jesus' day, though not being restricted to the Palestinian scene.

Jerusalem's desolation in 70 C.E. brought the end of the "holy place" in the form of a literal temple. True, there had already come into existence a spiritual temple or house of God, as the apostles showed. (Eph. 2:20-22; 1 Pet. 2:4-10) Such spiritual house could not suffer desolation, however, since it was founded solidly on Jesus Christ. Desolation logically could come, though, upon a spiritual house making the *claim* of being founded on Jesus and being devoted to God, but doing so hypocritically and practicing false worship.

THE DISGUSTING THINGS OF BABYLON THE GREAT

In the prophetic vision of Revelation 17 the symbolic immoral woman, Babylon the Great, is depicted. She is called "the mother of the harlots and of the disgusting things of the earth." She also holds a golden cup 'full of the disgusting things of her fornication with the kings of the earth.' Though she curries the favor of the earthly kingdoms, sitting on top of a symbolic wild beast composed of such kingdoms, the time comes when this "beast" refuses to carry her, turns on her and completely desolates her.—See BABYLON THE GREAT.

Any possibility that persons continuing in the practice of a "disgusting thing" might gain entrance into the "New Jerusalem," the Lamb's chaste "bride" class, is ruled out at Revelation 21:8-10, 27.

DISHAN (Di'shan) [antelope]. A Seirite, a sheik of the Horite in the land of Edom. (Gen. 36:20, 21; 1 Chron. 1:38) Genesis 36:28 says the sons of "Dishan" were Uz and Aran, while 1 Chronicles 1:42 in the Masoretic text, *Septuagint*, and Syriac *Peshitta* refers to "Dishon" as their progenitor. This difference in vocalization, apparently the result of a copyist's error, is resolved in many English translations (*AS, AV, JB, Kx, Le, NW, Ro, Yg*) by using "Dishan" in both texts, as does the Latin *Vulgate*.

DISHON (Di'shon) [antelope]. The name of one or possibly two different men in the genealogies recorded at Genesis 36:20-28 and 1 Chronicles 1:38-42.

At Genesis 36:20, 21 (also verses 29, 30) seven "sons of Seir the Horite" are listed as sheiks, namely, Lotan, Shobal, Zibeon, Anah, Dishon, Ezer and Dishan. Then, in verses 22 to 28, each of the seven sheiks is listed with his sons. At verse 25 one of the sons of Anah is named Dishon. Some believe that this Dishon is a grandson of Seir and a nephew of Sheik Dishon, considering that the seven sheiks were all "sons" of Seir in the strict sense of the word, that is, of the same generation.

Others, however, believe the account to present the seven sheiks merely as *descendants* of Seir, not of the same generation, hence "sons" in the broad sense of the word. So they suggest that the Dishon of verse 25 is the same as Sheik Dishon (vss. 21 and 26) and not his nephew. According to this view, although actually the son of Sheik Anah, Dishon is named with the other six sheiks not because of being their brother but because of being their equal in the sense of being a sheik.

DISTAFF. A stick from which the prepared, loosely wound fibers of flax, wool or other materials were drawn and then attached to the spindle to make thread.—Prov. 31:19; see SPINNING.

DISTRICT. A term taken from several original-language words and variously translated to mean either a specific or a general area.

At Nehemiah 3:14-16 reference is made to the 'districts' of Beth-haccherem, Mizpah and Beth-zur. Commentators have expressed the view that "district" may here be used as an official governmental term, that is, that each Persian "jurisdictional district" or "province" (1:3; *AV, RS*) was partitioned into smaller administrative districts. According to this opinion, the references to half of the district of Jerusalem (3:9, 12) and of Keilah (vss. 17, 18) mean that, for geographical or other reasons, the districts in which these cities stood were divided into two sections. Some hold that the Hebrew *pe'lekh* (translated "district") may, like the related Assyrian term (*pilku*), in the case of Jerusalem and Keilah, refer simply to an "assigned portion." The "prince" or "ruler" of the half district (*AS, AT, AV, JB*) would thus refer to an overseer who had charge of the work in that portion of the town.

DISTRICT OF THE JORDAN. [Heb., *kik·kar' hay·yar·den'*]. The term *kik·kar'* is variously translated as "district," "valley," "circuit" and "plain," and here implies a roughly circular basin, or oval-shaped area.

The "District of the Jordan" thus embraces the region into which the Jordan flows as into a basin. This includes the lower part of the Jordan valley, as can be seen by the mention of the "District of the Jordan" in connection with Solomon's copper-casting activities between Succoth and Zarethan. (1 Ki. 7:46; 2 Chron. 4:17; compare 2 Samuel 18:23.) However, the "District" also appears to extend down to the southern end of the Dead Sea where the "cities of the District" evidently were located. (Gen. 13:10-12) Thus it not only took in the valley plain of Jericho but reached as far as Zoar, the city to which Lot and his daughters fled.—Gen. 19:17-25; Deut. 34:3.

Research conducted at the southern extremity of the Dead Sea indicates that a large portion of land below the tongue of land called the Lisan has become covered by the waters of the Sea. It is generally believed that the "cities of the District" lie submerged in this region. It was once "well-watered" and like "the garden of Jehovah." (Gen. 13:10) This was true not only of the region N of the Dead Sea, where today only the Plains of Moab and the oasis of Jericho retain considerable fertility, but also of the southern part of the District. Even today the plain that lies beside the Lisan is described as a "prolonged oasis" where barley, wheat, dates and vines can be cultivated. The delta region of the Zered River, which flows into the southern end of the Dead Sea, is also called a "rich oasis."

DIVAN. See BED.

DIVINATION. From Latin *divus*, "pertaining to god," meaning that information received is from the gods. "Divination" embraces generally the whole scope of gaining secret knowledge, especially about future events, through the aid of spiritistic occult powers. (See SPIRITISM.) For consideration of specialized aspects of divination, see ASTROLOGERS; CONJURER; FORETELLER OF EVENTS; MAGIC AND SORCERY.

Practitioners of divination believe that superhuman gods reveal the future to those trained to read and interpret certain signs and omens, which, they say, are communicated in various ways: By celestial phenomena (the position and movement of stars and planets, eclipses, meteors), by terrestrial physical forces (wind, storms, fire), by behavior of creatures (howling of dogs, flight of birds, movement of snakes), by patterns of tea leaves in cups, by oil configurations on water or the direction falling arrows take, by the appearance of the liver, lungs and entrails of sacrificed animals, by the lines in the palm of the hand, by the casting of lots, and by the "spirits" of the dead.

Certain fields of divination have been given specific names. For example, augury, popular with the Romans, is a study of birds in flight; palmistry predicts the future from lines on the inside of the hand; hepatoscopy inspects the liver; haruspication inspects entrails; axinomancy divines with ax heads; belomancy with arrows; rhabdomancy uses the divining rod; oneiromancy is divination by dreams; necromancy is a purported inquiring of the dead. Crystal gazing and oracular divination are still other forms.

ORIGIN

The birthplace of divination was Babylonia, the land of the Chaldeans, and from there these occult practices spread around the earth with the migration of mankind. (Gen. 11:8, 9) Of that portion of Ashurbanipal's library unearthed, one-fourth, it is said, contains omen tablets that purport to interpret all the peculiarities observed in the heavens and on earth, as well as all the incidental and accidental occurrences of everyday life. King Nebuchadnezzar's decision to attack Jerusalem was made only after resorting to divination, concerning which it is written: "He has shaken the arrows. He has asked by means of the teraphim; he has looked into the liver. In his right hand the divination proved to be for Jerusalem." —Ezek. 21:21, 22.

Looking into the liver in quest of omens was based on the belief that all vitality, emotion and affection were centered in this organ. One-sixth of man's blood is in the liver. The variations in its lobes, ducts, appendages, veins, ridges and markings were interpreted as signs or omens from the gods. (See

ASTROLOGERS.) A large number of clay models of livers have been found, the oldest being from Babylon, containing omens and texts in cuneiform used by diviners. Ancient Assyrian priests were called *baru*, meaning "inspector" or "he who sees" because of the prominence liver inspecting played in their fortune-telling religion.

CONDEMNED BY BIBLE

All the various forms of divination, regardless of the name by which they are called, stand in sharp contrast and open defiance of the Holy Bible. Jehovah through Moses sternly and repeatedly warned Israel not to take up these divination practices of the other nations, saying: "There should not be found in you anyone who makes his son or his daughter pass through the fire, anyone who employs divination, a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead. For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you." (Deut. 18:9-12; Lev. 19:26, 31) Dreamers of divination, even if their prophetic signs and portents came true, were not exempted from condemnation. (Deut. 13:1-5; Jer. 23:32; Zech. 10:2) The Bible's extreme hostility toward diviners is shown in its decree that all such were to be put to death without fail.—Ex. 22:18; Lev. 20:27.

But despite these repeated commandments, apostates arose to flout Jehovah, not just commoners like the woman of En-dor, but mighty kings like Saul and Manasseh, and Queen Jezebel. (1 Sam. 28:7, 8; 2 Ki. 9:22; 21:1-6; 2 Chron. 33:1-6) Though good King Josiah cleaned out the divination practitioners in his day, it was not enough to save Judah from destruction, the same as her sister kingdom Israel had been destroyed. (2 Ki. 17:12-18; 23:24-27) Jehovah, however, in his loving-kindness, first sent his prophets to warn them of their abominations, the same as his prophets warned the mother of all divination, Babylon.—Isa. 3:1-3; 8:19, 20; 44:24, 25; 47:9-15; Jer. 14:14; 27:9; 29:8; Ezek. 13:6-9, 23; Mic. 3:6-12; Zech. 10:2.

Divination was also very prevalent in the days of Jesus' apostles. On the island of Cyprus a sorcerer by the name of Bar-Jesus was struck with blindness because of his interference with the apostle Paul's preaching. And in Macedonia Paul cast a demon of divination out of a bothersome girl, much to the consternation of her masters, who made much gain by her occult power of prediction. (Acts 13:6-11; 16:16-19) However, others, like Simon of Samaria, voluntarily gave up their practice of magical arts, and at Ephesus there were so many who burned their books of divination that the value of them totaled fifty thousand pieces of silver (perhaps $8,000). —Acts 8:9-13; 19:19.

Man's natural desire to know the future is satisfied when he worships and serves his Grand Creator, for through God's channel of communication he lovingly reveals ahead of time what it is good for man to know. (Amos 3:7) However, when men turn away from Jehovah and become alienated from the only One who knows the end from the beginning, they easily fall victim to spiritistic demon influence that makes a pretense of revealing the future. Saul is such a striking example, one who at first looked to Jehovah for knowledge of future events, but who, after being cut off from all contact with God because of his unfaithfulness, turned to the demons as a substitute for divine guidance.—1 Sam. 28:6, 7; 1 Chron. 10:13, 14.

A sharp distinction, therefore, exists between revealed truth from God and information obtained by divination. Those who turn to the latter are often seized in violent convulsions by invisible demonic powers, sometimes working themselves into a frenzy by weird music and certain drugs. The Greek word for "soothsaying" comes from the verb *mai'ne·sthai*, meaning "to rave," and is used to describe one who foams at the mouth and whose hair is wild and snarled. Origen (third century C.E.), in answering the attack of the pagan philosopher Celsus that "[Christians] set no value on the oracles of the Pythian priestess," declared: "It is said of the Pythian priestess, whose oracle seems to have been the most celebrated, that when she sat down at the mouth of the Castalian cave, the prophetic spirit of Apollo entered her private parts. . . . Moreover, it is not the part of a divine spirit to drive the prophetess into such a state of ecstasy and madness that she loses control of herself. . . . If, then, the Pythian priestess is beside herself when she prophesies, what spirit must that be which fills her mind and clouds her judgment with darkness, unless it be of the same order with those demons which many Christians cast out?" (*Origen Against Celsus*, Book VII, chaps. iii, iv) No such physical or mental distortions are experienced by true servants of Jehovah when moved by holy spirit to speak. (Acts 6:15; 2 Pet. 1:21) God's prophets in a sense of duty spoke freely without payment; the pagan diviners plied their trade for selfish personal gain.

Nowhere in the Bible is any form of divination given a good connotation. Many times in the same condemnatory texts spiritistic practices of divination are spoken of together with adultery and fornication. (2 Ki. 9:22; Nah. 3:4; Mal. 3:5; Gal. 5:19, 20; Rev. 9:21; 21:8; 22:15) In God's eyes divination is comparable to the sin of rebellion. (1 Sam. 15:23) It is, therefore, unscriptural to speak of Jehovah's communication with his servants as a manifestation of "good" divination.

Jehovah frustrates diviners

Jehovah's unlimited power compared to the very restricted power displayed by magic-working diviners is dramatized in the case of Moses and Aaron before Pharaoh. When Aaron's rod became a snake, the Egyptian magicians seemed to duplicate the feat. But what a rebuff the latter suffered when Aaron's rod swallowed up those of the sorcerers! Seemingly Egypt's priests turned water to blood and caused frogs to come up over the land. But when Jehovah caused the dust to become gnats, the sorcerers with their secret arts had to admit it was by "the finger of God."—Ex. 7:8-12, 19-22; 8:5-11, 16-19; 9:11.

Wicked Haman had "someone [evidently an astrologer] cast Pur, that is, the Lot, . . . from day to day and from month to month," in order to determine the most favorable time to have Jehovah's people exterminated. (Esther 3:7-9) "In resorting to this method of ascertaining the most auspicious day for putting his atrocious scheme into execution, Haman acted as the kings and nobles of Persia have always done, never engaging in any enterprise without consulting the astrologers, and being satisfied as to the lucky hour." (Jamieson's *Commentary*, Vol. II, p. 639) Based on this divination, Haman immediately set in motion his wicked scheme. However, Jehovah's power to deliver his people was again demonstrated, and Haman, who trusted in divination, was hanged on the very stake he had prepared for Mordecai.—Esther 9:24, 25.

Another example of Jehovah's superior power over the occult forces is the instance when the Moabites came "with the payments for divination in their hands" to hire Balaam the Mesopotamian diviner to curse Israel. (Num. 22:7) Although Balaam sought "to come upon any unlucky omens," Jehovah caused him to utter only blessings. In one of his proverbial utterances Balaam, under the compelling power of Jehovah, admitted: "There is no unlucky spell against Jacob, nor any divination against Israel."—Num. chaps. 23, 24.

DIVINE. That which belongs or pertains to God, or is godlike or heavenly.

In some places in the Hebrew Scriptures the words *'El* (the singular form of the word "God") and *'Elo·him'* (the plural form of excellence of the word "God") are used one after the other. Thus at Joshua 22:22 and Psalm 50:1 the Hebrew text reads *'El 'Elo·him' Yehoh·wah'*. While some translations (*BC* [Spanish], *Ro*) simply transliterate the first two words of this phrase, others render them as "the God of gods" (*AT, JB, La, VM* [Spanish]) or, somewhat more accurately, "The Mighty One, God" (*AS, Mo, RS*), and "Divine One, God" (*NW*). —See EL; ELOHIM.

In the Christian Greek Scriptures certain words derived from *the·os'* (god) appear and relate to that which is divine. The related words *thei'os, thei·o'tes,* and *the·o'tes* occur at Acts 17:29, Romans 1:20, Colossians 2:9 and 2 Peter 1:3, 4.

At Acts 17:29, Paul, when in Athens, showed that it was illogical for humans to imagine that "the Divine Being [*to thei'on*, form of *thei'os*] is like gold or silver or stone." (*NW*) Many translators here use terms such as "the Godhead," "the Deity," or "the divinity" (*AV, AS, Dy, ED, JB, RS*), while E. J. Goodspeed's translation says, "the divine nature." (*AT*) Liddell and Scott's *Greek-English Lexicon* (p. 628) shows that the phrase *to thei'on* was used by ancient Greek writers to mean "the divine Being or Essence, the Deity." According to ancient Greek usage, then, this word can be translated by words indicating divine *personality* or by terms indicating divine *qualities* or *attributes,* and this is true of the other words (*thei·o'tes* and *the·o'tes*) mentioned earlier. Obviously, then, the context and sense of what is stated must guide the translator in his choice of words.

At Romans 1:20 the apostle refers to the undeniable visible evidence of God's "invisible qualities," in particular his "eternal power and Godship [*thei·o'tes*]." (*NW*) Other translations read "Godhead," "deity," or "divinity," while Goodspeed's translation says "divine character." Vincent's *Word Studies in the New Testament* (Vol. III, p. 16), in commenting on this text, states "[*Thei·o'tes*] is *godhood*, not *godhead*. It signifies the sum-total of the divine attributes."

Then, at Colossians 2:9 the apostle Paul says of Christ: "It is in him that all the fullness of the divine quality [form of *the·o'tes*] dwells bodily." Here, again, some translators lean toward attributing personality to the word *the·o'tes,* rendering it as "Godhead" or "Deity." E. J. Goodspeed's translation, however, says, "It is in him that all the fulness of *God's nature* lives embodied." (See also *Weymouth.*) Lexicographers Liddell and Scott also allow for the meaning of "divine nature" here, and Robinson's *Greek and English Lexicon of the New Testament* (p. 334) gives as one meaning of the word "the divine nature and perfections," referring to Colossians 2:9 as an example.

It can be seen that the renderings of Colossians 2:9 that favor a sense of personality would give the idea of God's personally dwelling in Christ, a view held by trinitarians. The translations expressing "divine nature" or qualities would, instead, indicate that Christ is the very embodiment of the divine qualities, such as wisdom (1 Cor. 1:30; Col. 2:3; Rev. 5:11, 12); hence, as the context shows, those in the Christian congregation would look to the resurrected Jesus, their divinely appointed Head, for all their guidance and instruction, as well as blessings, from God, and not to human philosophers and traditionalists. (Col. 2:8-10; compare 1:18-20.) Jesus, therefore, had the "fullness" of all that such Christians needed. This, it must be noted, was granted him by his Father, who raised him from the dead and sat him "on the right hand of [God's] majesty" as the "reflection of [God's] glory and the exact representation of his very being."—Heb. 1:1-3; Phil. 2:8-11.

Finally, at 2 Peter 1:3, 4 the apostle shows that by virtue of the "precious and very grand promises" extended to faithful anointed Christians by divine power, they "may become sharers in divine nature, having escaped from the corruption that is in the world through lust." Elsewhere in the Scriptures Christians are referred to as 'sharing' with Christ in his sufferings, in a death like his, and in a resurrection like his to immortality as spirit creatures, becoming joint heirs with him in the heavenly kingdom. (1 Cor. 15:50-54; Phil. 3:10, 11; 1 Pet. 5:1; 2 Pet. 1:2-4; Rev. 20:6) Thus it is evident that the sharing of Christians in "divine nature" is with Christ, and also with their fellow heirs, rather than with Jehovah God. Since "nature" is generally associated with that which is produced, or is born or grows, it is inappropriate to speak of God as having "nature"; he is without birth or growth, having no beginning. However, he can give divine nature or qualities to others.—Ps. 90:1, 2; 93:2; 1 Tim. 1:17.

The verb form "to divine" generally means to employ divination, a practice directly condemned by Jehovah God.—Deut. 18:10-12; see DIVINATION.

DIVORCE. Legal and Scriptural dissolution of the marital union. Hence the severance of the marriage bond between a husband and a wife.

When Jehovah united Adam and Eve in wedlock he made no provision for divorce. Jesus Christ made this clear when answering the Pharisees' question: "Is it lawful for a man to divorce his wife on every sort of ground?" Christ showed that God purposed for man to leave his father and his mother and stick to his wife, the two becoming one flesh. Then Jesus added: "So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." (Matt. 19:3-6; compare Genesis 2:22-24.) The Pharisees next asked: "Why, then, did Moses prescribe giving a certificate of dismissal and divorcing her?" In reply, Christ said: "Moses, out of regard for your hardheartedness, made the concession to you of divorcing your wives, but such has not been the case from the beginning."—Matt. 19:7, 8.

Though divorce was allowed among the Israelites on various grounds as a concession, Jehovah God regulated it in his law given to Israel through Moses. Deuteronomy 24:1 reads: "In case a man takes a woman and does make her his possession as a wife, it must also occur that if she should find no favor in his eyes because he has found something indecent on her part, he must also write out a certificate of divorce for her and put it in her hand and dismiss her from his house." Just what "something indecent" (literally, "the nakedness of a thing") was is not specifically stated.

Separate views concerning this 'indecency' were held by the two schools of Jewish rabbis in existence prior to and during the days when Jesus Christ was on earth. One school, headed by Shammai, considered this 'indecency' to be adultery. However, that it was not adultery is indicated by the fact that God's law given to Israel decreed that those guilty of adultery be put to death, not merely be divorced. (Deut. 22:22-24) The older rabbinic school of Hillel I and his followers thought the expression applied to a number of minor matters, interpreting it broadly to denote faults, deformities and shortcomings on the wife's part, even to the point of spoiling food by burning it or by improperly seasoning it.

Though Deuteronomy 24:1 does not specify the 'indecency' that would give a Hebrew husband some basis for divorcing his wife, doubtless originally it involved serious matters, perhaps such as the wife's showing gross disrespect for the husband or bringing shame on the household. Since the Law specified that "you must love your fellow as yourself," it is not reasonable to assume that petty faults could be

used with impunity as excuses for divorcing a wife. —Lev. 19:18.

In the days of Malachi many Jewish husbands were dealing treacherously with their wives, divorcing them on all kinds of grounds, ridding themselves of the wives of their youth, possibly in order to marry younger pagan women. Instead of upholding God's law, the priests allowed this, and Jehovah was greatly displeased. (Mal. 2:10-16) That Jewish men were using many grounds for divorce when Jesus Christ was on earth is indicated by the question the Pharisees put to Jesus: "Is it lawful for a man to divorce his wife on *every sort* of ground?"—Matt. 19:3.

Among the Israelites a man customarily paid a dowry for the woman who became his wife and she was considered his possession. While enjoying many blessings and privileges, hers was the subordinate role in the marital union. Her position is further shown by Deuteronomy 24:1-4, which pointed out that the husband might divorce his wife but said nothing about the wife divorcing her husband. Being considered his property, she could not divorce him. In secular history, the first recorded instance of a woman in Israel trying to divorce her husband was when King Herod's sister Salome sent her husband, the governor of Idumea, a bill of divorce dissolving their marriage. (*Antiquities of the Jews*, Book XV, chap. VII, par. 10) That such divorce action by women had begun to crop up when Jesus was on earth, or that he foresaw its development, may be indicated by Christ's words: "If ever a woman, after divorcing her husband, marries another, she commits adultery." —Mark 10:12.

CERTIFICATE OF DIVORCE

It should not be concluded from the later abuses that the original Mosaic divorce concession made it easy for an Israelite husband to divorce his wife. In order to do so, he had to take formal steps. It was necessary to write a document, to "write out a certificate of divorce for her." The divorcing husband had to "put it in her hand and dismiss her from his house." (Deut. 24:1) While the Scriptures do not provide additional details on this procedure, this legal step apparently involved consultation with duly authorized men, who might first endeavor to effect a reconciliation. The time involved in preparing the certificate and legally implementing the divorce would afford the divorcing husband opportunity to reconsider his decision. There would have to be a basis for the divorce and, when the regulation was properly applied, this would logically serve as a deterrent to rash action in obtaining divorces. Then, too, the wife's rights and interests were thus protected.

The Scriptures do not disclose the contents of the "certificate of divorce." Information about the certificate's contents dates only as far back as Talmudic times, in the early centuries of the Common Era. *The International Standard Bible Encyclopaedia* (Vol. II, p. 864) gives the following example of an early form of divorce certificate used by the Jews:

"On the ..... day of the week ..... in the month ..... in the year ..... from the beginning of the world, according to the common computation in the province of ..... I ..... the son of ..... by whatever name I may be known, of the town of ..... with entire consent of mind, and without any constraint, have divorced, dismissed and expelled thee ..... daughter of ..... by whatever name thou art called, of the town ..... who hast been my wife hitherto; But now I have dismissed thee ..... the daughter of ..... by whatever name thou art called, of the town of ..... so as to be free at thy own disposal, to marry whomsoever thou pleasest, without hindrance from anyone, from this day for ever. Thou art therefore free for anyone [who would marry thee]. Let this be thy bill of divorce from me, a writing of separation and expulsion, according to the law of Moses and Israel.

....., the son of ....., witness
....., the son of ....., witness"

REMARRIAGE OF DIVORCED MATES

Deuteronomy 24:1-4 also stipulated that the divorced woman "must go out of his house and go and become another man's," meaning that she was eligible for remarriage. It was also stated: "If the latter man has come to hate her and has written out a certificate of divorce for her and put it in her hand and dismissed her from his house, or in case the latter man who took her as his wife should die, the first owner of her who dismissed her will not be allowed to take her back again to become his wife after she has been defiled; for that is something detestable before Jehovah, and you must not lead the land that Jehovah your God is giving you as an inheritance into sin." The former husband was barred from taking the divorced wife back, perhaps so as to prevent the possibility of any scheming between him and this remarried wife to force her divorce from her second husband, or to cause his death, thereby allowing for remarriage with her previous husband. If her former marriage mate took her back it would be an unclean thing in God's eyes, and the first husband would stultify himself because he had dismissed her as a woman in whom he had found "something indecent" and then, after she had been lawfully joined to another man and used as his wife, he took her back once again.

Doubtless the very fact that the original husband could not remarry his divorced wife after she became another man's, even if that man divorced her or died, made the husband contemplating divorce action think seriously before acting to end the marriage. (Jer. 3:1) However, nothing was said that would prohibit him from remarrying his divorced wife *if she had not remarried again* after the legal severance of their marriage tie.

SENDING AWAY PAGAN WIVES

Before the Israelites entered the Promised Land, they were told to form no marriage alliances with its pagan inhabitants. (Deut. 7:3, 4) Nonetheless, in the days of Ezra the Jews had taken foreign wives and, in prayer to God, Ezra acknowledged their guiltiness in this matter. In response to his urging and in acknowledgment of their error, the men of Israel who had taken foreign wives sent them away "along with sons." (Ezra 9:10–10:44) However, Christians, coming from all different nations (Matt. 28:19), were not to divorce mates who were not worshipers of Jehovah, nor was it even desirable for them to separate from such marriage partners, as Paul's inspired counsel shows. (1 Cor. 7:10-28) Yet, when it came to contracting a new marriage Christians were counseled to marry "only in the Lord."—1 Cor. 7:39.

JOSEPH'S CONTEMPLATED DIVORCE ACTION

While Mary was promised in marriage to Joseph, but before they were united, she was found to be pregnant by holy spirit, and the account states: "However, Joseph her husband, because he was righteous and did not want to make her a public spectacle, intended to divorce her secretly." (Matt. 1:18, 19) Since engagement was such a binding arrangement among the Jews at that time, the word "divorce" is properly used here.

If an engaged girl submitted to having relations with another man, she was stoned to death the same as an adulteress. (Deut. 22:22-29) In cases that might result in stoning an individual to death, two witnesses were required in order to establish the person's guilt. (Deut. 17:6, 7) Obviously, Joseph had no witnesses against Mary. Mary was pregnant, but Joseph did not understand the matter thoroughly until Jehovah's angel gave him the explanation. (Matt. 1:20, 21) Whether the 'secret divorce' he contemplated would

have included the giving of a certificate of divorce or not is not stated; but it is likely that Joseph was going to act in accord with the principles set out at Deuteronomy 24:1-4, possibly giving her the divorce in front of just two witnesses so the matter would be settled legally without bringing undue shame on her. While Matthew does not give every detail regarding the procedure Joseph intended to follow, he does indicate that Joseph wanted to deal mercifully with Mary. Joseph is not considered an unrighteous man for this, but, rather, it was "because he was *righteous* and did not want to make her a public spectacle" that he "intended to divorce her secretly."—Matt. 1:19.

CIRCUMSTANCES BARRING DIVORCE IN ISRAEL

According to God's law given to Israel, there were conditions in which divorce was impossible. It might occur that a man took a wife, had relations with her and then came to hate her. He might falsely state that she was not a virgin when he married her, thus improperly charging her with notorious deeds and bringing a bad name upon her. When the girl's parents produced evidence that their daughter had been a virgin at the time of her marriage, the men of the city would have to discipline the false accuser. They would fine him a hundred silver shekels ($47.50), giving these to the girl's father, and she would continue to be the man's wife, it being stated: "He will not be allowed to divorce her all his days." (Deut. 22:13-19) Also, if it was discovered that a man seized a virgin who was not engaged and had relations with her, it was stipulated: "The man who lay down with her must also give the girl's father fifty silver shekels, and she will become his wife due to the fact that he humiliated her. He will not be allowed to divorce her all his days."—Deut. 22:28, 29.

ONLY GROUND FOR DIVORCE AMONG CHRISTIANS

Jesus Christ, in his Sermon on the Mount, stated: "Moreover it was said, 'Whoever divorces his wife, let him give her a certificate of divorce.' However, I say to you that everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." (Matt. 5:31, 32) Also, after telling the Pharisees that the Mosaic concession of divorcing wives was not the arrangement that had prevailed "from the beginning," Jesus said: "I say to you that whoever divorces his wife, except on the ground of fornication, and marries another commits adultery." (Matt. 19:8, 9) Today, generally, distinction is made between "fornicators" and "adulterers." Those guilty of fornication are unmarried persons who willingly have sexual relations with someone of the opposite sex. Adulterers are married persons who willingly have sexual relations with a member of the opposite sex who is not their legal marriage mate. As shown in the article on FORNICATION, however, the term "fornication" is applied in the Scriptures to any voluntary sexual intercourse between a man and a woman aside from copulation of a husband with his wife or concubine. Hence, Jesus' words at Matthew 5:32 and 19:9 mean that the only divorce ground that actually severs the marriage bond is adultery on the part of one's marriage mate. The follower of Christ may avail himself of that divorce provision if that is his desire, and such a divorce would free him to marry an eligible Christian. —1 Cor. 7:39.

A person is not Scripturally obligated to divorce an adulterous though repentant marriage partner, however. The Christian husband or wife can extend mercy in such a case, even as Hosea seems to have taken back his adulterous wife Gomer and as Jehovah extended mercy to repentant Israel that had been guilty of spiritual adultery.—Hos. chap. 3.

Sexually immoral acts committed by a married person with someone of the same sex (homosexuality) are filthy and disgusting. Unrepentant persons of this type will not inherit God's kingdom. And, of course, bestiality is Scripturally condemned. (Lev. 18:22, 23; Rom. 1:24-27; 1 Cor. 6:9, 10) However, though these acts are grossly filthy, they do not constitute adultery and are not named as Christian grounds for divorce. An individual cannot, for instance, Scripturally marry a person of the same sex and become "one flesh" with that one in the way God ordained when uniting Adam and Eve in wedlock.—Gen. 2:24.

Jesus Christ pointed out that "everyone that keeps on looking at a woman so as to have a passion for her has already committed adultery with her in his heart." (Matt. 5:28) But Jesus did not say that what was in the heart, but not carried into action, furnished a basis for divorce. Christ's words show that the heart should be kept clean and one should not entertain improper thoughts and desires.—Phil. 4:8; Jas. 1:14, 15.

The Jews' rabbinical law laid emphasis on the married person's duty to perform the marital act and allowed a husband to divorce his wife if she was unable to produce children. However, the Scriptures do not give Christians the right to divorce their mates for such a reason. Barrenness for many years did not cause Abraham to divorce Sarah, Isaac to divorce Rebekah, Jacob to divorce Rachel, or the priest Zechariah to divorce Elizabeth. (Gen. 11:30; 17:17; 25:19-26; 29:31; 30:1, 2, 22-25; Luke 1:5-7, 18, 24, 57) Nor did Jehovah divorce his symbolic "woman" because of her barrenness for a great many years.—Isa. 54:1-13.

Nothing is said in the Scriptures that would permit a Christian to divorce a marriage partner because that one was physically unable to perform the marital act, or had gone insane or contracted an incurable or loathsome disease. The love that Christians are to show would call, not for divorce, but for merciful treatment of such a mate. (Eph. 5:28-31) Nor does the Bible grant Christians the right to divorce their marriage mates because of difference in religion, showing, instead, that by remaining with an unbelieving mate the Christian may win that individual over to the true faith.—1 Cor. 7:12-16; 1 Pet. 3:1-7.

In his Sermon on the Mount, Jesus said that "everyone divorcing his wife, except on account of fornication, makes her a subject for adultery, seeing that whoever marries a divorced woman commits adultery." (Matt. 5:32) By this, Christ showed that if a husband divorces his wife for reasons other than her fornication (adultery) he exposes her to adultery in the future. That is so because the unadulterous wife is not properly disunited from her husband by such a divorce and is not free to marry another man and have sexual relations with another husband. When Christ said that whoever "marries a divorced woman commits adultery," he was referring to a woman divorced on grounds other than "on account of fornication" (adultery). Such a woman, though divorced legally, would not be divorced Scripturally.

Mark, like Matthew (Matt. 19:3-9), recorded Jesus' statements to the Pharisees regarding divorce and quoted Christ as saying: "Whoever divorces his wife and marries another commits adultery against her, and if ever a woman, after divorcing her husband, marries another, she commits adultery." (Mark 10: 11, 12) A similar statement is made at Luke 16:18, which reads: "Everyone that divorces his wife and marries another commits adultery, and he that marries a woman divorced from a husband commits adultery." Taken alone, these verses seem to forbid all divorce by Christ's followers, or at least to indicate that a divorced individual would not be entitled to remarry except after the death of the divorced marriage partner. However, Jesus' words, as recorded by Mark and Luke, must be understood in the light of the more complete statement recorded by Matthew. He includes the phrase "except on the ground of fornication" (Matt. 19:9; see also Matthew 5:32), showing that what Mark and Luke wrote in

quoting Jesus on divorce applies if the ground for procuring the divorce is anything other than adultery committed by the unfaithful marriage partner.

God's original standard restored

It is clear, therefore, that Jesus Christ's statement pointed to a return to the high standard for marriage originally set by Jehovah God, and showed that those who would become Jesus' disciples would have to adhere to that high standard. Though the concessions provided by the Mosaic law were still in effect and would be for a few more years, yet those who would be true disciples of Jesus, doing the will of his Father and 'doing' or putting into effect the sayings of Jesus (Matt. 7:21-29), would no longer avail themselves of such concessions to exercise "hardheartedness" toward their marriage mates. As genuine disciples, they would not violate the original divine principles governing marriage by divorcing their mates on any grounds other than the one Jesus specified, namely, adultery.

A single person who commits fornication with a prostitute makes himself "one body" with that person. Similarly, the adulterer makes himself "one body," not with his legal wife, but with the immoral person with whom he has sexual relations. The adulterer thus sins against his own flesh, not only his own personal flesh, but also against his legal wife who until then has been "one flesh" with him. (1 Cor. 6:16-18) For that reason adultery provides a true basis for breaking the marital bond in accord with divine principles and, where such ground exists, a divorce obtained brings about the formal and final dissolution of the legal marriage union, freeing the innocent partner to remarry with honor.—Heb. 13:4.

FIGURATIVE DIVORCE

The marriage relationship is used symbolically in the Scriptures. (Isa. 54:1, 5, 6; 62:1-6) Reference is also made to symbolic divorcing, or the sending away of a wife.—Jer. 3:8.

The kingdom of Judah was overthrown and Jerusalem was destroyed in 607 B.C.E., the inhabitants of the land being taken into Babylonian captivity. Years earlier Jehovah had said prophetically to Jews who would then be in exile: "Where, then, is the divorce certificate of the mother of you people, whom I sent away?" (Isa. 50:1) Their "mother" or national organization had been put away with just cause, not because Jehovah broke his covenant and started divorce proceedings, but due to her wrongdoing against the Law covenant. But a remnant of Israelites repented and prayed for a renewal of Jehovah's husbandly relationship with them in their homeland. Jehovah, for his own name's sake, restored his people to their homeland as promised, in 537 B.C.E., at the end of the seventy-year desolation.—Ps. 137:1-9; see MARRIAGE.

DIZAHAB (Di'za·hab) [possibly, place of gold]. A site, E of the Jordan River, where Israel was camped at the time Moses delivered his farewell address. Although various suggestions have been offered, its exact location is unknown today.—Deut. 1:1.

DODAI. See DODO No. 2.

DODANIM (Do'da·nim). At Genesis 10:4 this name appears as the fourth-listed son of Javan. The *Septuagint Version* and the Samaritan *Pentateuch* here read "Rodanim." "Rodanim" is also found in the Hebrew Masoretic text at 1 Chronicles 1:7, although a number of Hebrew manuscripts, and also the Latin *Vulgate*, there read "Dodanim."—See RODANIM.

DODAVAHU (Dod·av'a·hu) [beloved of Jah]. A man from Maresha whose son Eliezer prophesied disaster for the ships of Jehoshaphat that were built in partnership with wicked King Ahaziah of Israel. —2 Chron. 20:36, 37.

DODO (Do'do) [his beloved].

1. An ancestor, probably the grandfather, of Judge Tola of the tribe of Issachar.—Judg. 10:1.

2. A descendant of Benjamin through Ahohi. Dodo's son Eleazar was one of David's three mighty men. (2 Sam. 23:9; 1 Chron. 11:12) Dodai (an alternate form of Dodo) served, perhaps in a representative sense through his son Eleazar, as chief of the army division of the second month.—1 Chron. 27:4.

3. A resident of Bethlehem whose son Elhanan was one of David's mighty men.—2 Sam. 23:24; 1 Chron. 11:26.

DOEG (Do'eg) [anxious]. An Edomite serving as King Saul's principal shepherd, a responsible position of oversight. (1 Sam. 21:7; 22:9) Doeg evidently was a proselyte. Because of being "detained before Jehovah" at Nob, possibly on account of a vow, some uncleanness or suspected leprosy, Doeg witnessed High Priest Ahimelech's providing David with showbread and the sword of Goliath. Later, when Saul, in addressing his servants, voiced the opinion that they were conspiring against him, Doeg revealed what he had seen at Nob. After summoning the high priest as well as the other priests of Nob and then questioning Ahimelech, Saul ordered the runners to put the priests to death. When these refused, Doeg, at Saul's command, unhesitatingly killed a total of eighty-five priests. After this wicked act, Doeg devoted Nob to destruction, slaughtering all its inhabitants, both young and old, as well as the livestock.—1 Sam. 22:6-20.

As indicated by the superscription of Psalm 52, David wrote concerning Doeg: "Adversities your tongue schemes up, sharpened like a razor, working deceitfully. You have loved what is bad more than what is good, falsehood more than speaking righteousness. You have loved all devouring words, O you deceitful tongue."—Ps. 52:2-4.

DOG. To the Israelites this animal was ceremonially unclean, and it is therefore unlikely that they gave any thought to the training of dogs. (Lev. 11:27; Isa. 66:3) Although sheep and shepherds are often mentioned in the Bible, only Job, a non-Israelite, speaks of "the dogs of my flock."—Job 30:1.

Dogs, like carrion birds, were scavengers, particularly in the cities. The Law directed throwing to the dogs flesh that had been torn by a wild beast. (Ex. 22:31) At times Jehovah's judgment against his enemies was that their dead bodies would be eaten or their blood licked up by scavenger dogs. Because of the course of gross unfaithfulness followed by Kings Jeroboam, Baasha and Ahab, any belonging to their respective households dying in the city were to be devoured by dogs. (1 Ki. 14:11; 16:4; 21:24) In fulfillment of Jehovah's word, the dogs licked up Ahab's blood, and the flesh of his wife Jezebel became food for the dogs. (1 Ki. 21:19; 22:38; 21:23; 2 Ki. 9:10, 35, 36) Indicating that dogs would lick up the blood of the foes of Jehovah's people, the psalmist wrote: "That the tongue of your dogs may have its portion from the enemies." (Ps. 68:23) Dogs were foretold to share in the ruin that would come upon unfaithful Jerusalem and Judah. Dead bodies the dogs would drag away, mutilating, devouring and licking up blood.—Jer. 15:3.

ILLUSTRATIVE USE

The dog's filthy habit of disgorging food it has gulped down and then returning to eat it again later is used to illustrate the course of those abandoning the way of righteousness and returning to their former state of defilement. (2 Pet. 2:20-22; Prov. 26:11) Morally unclean persons are called dogs. God's law to Israel stated: "You must not bring the hire of a harlot or the price of a dog ["male prostitute," *AT;* "'pederast,' likely," *NW*, 1953 ed., ftn.] into the house of Jehovah your God for any vow, because they are something detestable to Jehovah your God, even both

of them." (Deut. 23:18) All those who, like scavenger dogs of the streets, practice disgusting things, such as sodomy, Lesbianism, viciousness and cruelty, are debarred from access to New Jerusalem.—Rev. 22:15; see also Philippians 3:2.

Further indication of the contempt in which these wild and scavenging dogs were held are the following examples: "Am I a dog?" bellowed Goliath to David, because the latter came to him with a staff. (1 Sam. 17:43) "After whom are you chasing? After a dead dog?" asked David of King Saul, thus showing that he was insignificant and could do no more harm to Saul than a dead dog. (1 Sam. 24:14) Similarly, Mephibosheth, the son of Jonathan, in speaking to King David, referred to himself as "the dead dog," the lowest condition possible. (2 Sam. 9:8; see also 2 Samuel 3:8; 16:9; 2 Kings 8:13.) The prophet Isaiah compared God's professed spiritual watchmen to speechless, slumbering dogs full of soulful desire, completely ineffectual in the case of danger. (Isa. 56:10, 11) The enemies of Jehovah's servants are likened to dogs, and so are the Gentiles. (Ps. 22:16, 20; 59:6, 14; Matt. 15:26, 27) Jesus Christ compared persons having no appreciation for spiritual things to dogs, saying: "Do not give what is holy to dogs." —Matt. 7:6.

In the light of the unfavorable figurative sense attached to the dog, the very low state of the Lazarus of Jesus' illustration is clearly reflected in the words, "dogs would come and lick his ulcers." (Luke 16:21) However, even the despised dog is better off than a dead lion, for the living dog is conscious, whereas the dead lion, the regal beast, is conscious of nothing at all.—Eccl. 9:4, 5.

The dog's manner of lapping water while at the same time keeping its eyes open to surrounding conditions is referred to in the test that God directed to be put upon the volunteers of Gideon's army. Only those who were alert, lapping up water from their hands, "just as a dog laps," were to be chosen for the fight against Midian.—Judg. 7:5.

DOORWAY. The entranceway to a room, a house or some other building. It consists of: (1) The lintel, a horizontal beam of wood or stone spanning the door opening at the top and carrying the weight of the structure above the door; (2) the two upright doorposts, one on each side of the doorway, on which the lintel rests; (3) the door itself; (4) the threshold or doorsill lying beneath the door.

The *lintel* and *doorposts* of the entrances of Israelite houses in Egypt were obediently splashed with the blood of the passover victim as a sign for God's angel to pass over such homes and not destroy their firstborn. (Ex. 12:7, 22, 23) According to the Law, if a slave (male or female) desired to remain permanently in his master's service, the master brought the slave up against the door or the doorpost and pierced his ear through with an awl. (Ex. 21:5, 6; Deut. 15:16, 17) In time, the Hebrew word for doorpost (*mᵉzu·zah'*) was applied to a small container called a "mezuzah" that was nailed to the doorpost and contained a parchment bearing the words of Deuteronomy 6:4-9; 11:13-21.—See MEZUZAH.

The *door* was generally made of wood, and many of them turned on pivots fitted into sockets in the lintel and the threshold. (Prov. 26:14) Door pivots were often wooden, but the Egyptians sometimes fastened to a door's lower and upper ends metal hinges having projections that fitted into sockets, these doors thus pivoting in that way. Sockets for the doors of the temple built by Solomon were of gold. —1 Ki. 7:48, 50.

Doors of average homes were small and not ornate. But the entrance of Solomon's temple had two two-leaved juniper-wood doors and there were two doors made of oil-tree wood leading to the Most Holy, all these doors having carved representations of cherubs, palm trees and blossoms, overlaid with gold. (1 Ki. 6:31-35) Large doors having folding sections or leaves were also used elsewhere. For instance, Jehovah saw to it that Babylon's copper "two-leaved doors" were opened to King Cyrus.—Isa. 45:1, 2.

For the *threshold* generally wood or stone was used. However, the thresholds of the "house of Jehovah" built by Solomon were covered with gold.—2 Chron. 3:1, 7.

Doors of houses or gates were sometimes fastened by means of bars or crossbeams of wood or iron (Isa. 45:2; Deut. 3:5; 2 Chron. 8:5; 14:7), usually affixed in a way that allowed them to be slid into sockets in gateposts or doorposts. City gates sometimes had both bars and bolts. (Neh. 3:3; 7:3) The bolt may have been a rod or shaft that could be moved into a socket in the threshold inside the gate. Some city gates had locks (Deut. 33:25), as did the doors of houses.—2 Sam. 13:17, 18; Luke 11:7; see GATE, GATEWAY; LOCK.

Metal door knockers were used to some extent, but the Bible does not specifically say the Hebrews employed them. To rouse the occupants of a house, one knocked on the door of the house or of the gateway.—Song of Sol. 5:2; Acts 12:13.

FIGURATIVE USE

Jesus Christ encouraged persistence, saying: "Keep on knocking, and it will be opened to you." (Matt. 7:7) At Revelation 3:20, Christ states that he is "standing at the door and knocking," with spiritual fellowship and benefit assured to the one opening the door and receiving Jesus.

If the Shulammite girl had been unsteady in love and virtue, like a door turning on its pivots, her brothers determined to "block her up with a cedar plank," thus barring the "door" shut and preventing its swinging open to anyone unwholesome.—Song of Sol. 8:8, 9.

Leviathan, with its double jaw, is represented as having "doors" in its face. (Job 41:1, 13, 14) The congregator observed that in the case of the aged man "the doors onto the street have been closed," perhaps to show that the two doors of the mouth no longer open very much or at all to give expression of what is in the house of the body.—Eccl. 12:1, 4.

Jesus Christ recommended vigorous exertion to gain salvation, "to get in through the narrow door." (Luke 13:23, 24; Phil. 3:13, 14; compare Matthew 7:13, 14.) He likened himself to the door of the sheepfold, Jesus being the right kind of shepherd who leads his sheep through the door of the sheepfold, both when taking them out to pasture and when bringing them into its protective confines. Jesus' likening himself to such a door harmonizes with his being the one through whom, by virtue of his ransom sacrifice, sheeplike persons can approach God, be saved and gain life.—John 10:7-11; 14:6.

Jehovah was responsible for opening to the nations "the door to faith." (Acts 14:27) Paul remained at Ephesus for a time because "a large door that leads to activity" in declaring the good news had been opened to him there.—1 Cor. 16:8, 9; Acts 19:1-20; compare 2 Corinthians 2:12, 13; Colossians 4:3, 4.

In vision, John saw "an opened door in heaven," which enabled him to see future things and enter, as it were, into the presence of Jehovah.—Rev. 4:1-3.

DOPHKAH (Doph'kah). The first stopping place for the Israelites after leaving the wilderness of Sin on their way to the Promised Land. (Num. 33:12, 13) The Bible does not indicate its exact geographical location. However, many scholars associate Dophkah with the Egyptian *mafkat*, a district named for the turquoise mined since ancient times around Serabit el-Khadim, about twenty miles (32.2 kilometers) E of modern-day Abu Zenima on the Sinai Peninsula.

DOR [generation]. One of the Palestinian cities allied with Canaanite King Jabin of Hazor to fight against Joshua (Josh. 11:1, 2) and summarily defeated. (Josh. 11:12; 12:23) Though Dor and its

dependent towns actually lay in Asher's territory, these were given to the tribe of Manasseh, who proved unable to dispossess the inhabitants remaining there. (Josh. 17:11-13; 1 Chron. 7:29) Later the territory of Dor, overseen by one of Solomon's sons-in-law, provided food one month out of the year for the king's household.—1 Ki. 4:11.

The city of Dor is usually identified with el-Burj, just N of the small harbor town of et-Tanturah, hence on the long narrow coastal plain stretching along the Mediterranean Sea from Cape Carmel to the Crocodile River. This location on the coastal plain has caused some discussion as to the meaning of the frequently used phrase "the mountain ridges [from the Hebrew *na·phah'*; "highlands," *AT*; "hillsides," *JB*; "borders," *AV*] of Dor." (Josh. 11:2) Some authorities believe this refers to the cliffs that line much of the coast in this region, thus associating the Hebrew *na·phah'* with the Arabic term *nafnaf*, meaning "cliff, precipice." Others believe it may indicate the hilly slopes that begin two miles (3.2 kilometers) inland from Dor and culminate in the heights of Mount Carmel.

DORCAS (Dor'cas) [Gr., gazelle]. A Christian woman in the Joppa congregation abounding in "good deeds and gifts of mercy," evidently including the making of inner and outer garments for needy widows. (Acts 9:36, 39) "Dorcas" corresponds to the Aramaic "Tabitha," both names meaning "gazelle." Possibly Dorcas was known by both names, as it was not uncommon then for Jews, especially those living in a seaport such as Joppa with its mixed population of Jews and Gentiles, to have a Hebrew name as well as a Greek or Latin name. Or, Luke may have translated the name for the benefit of Gentile readers. Dorcas is the only woman mentioned in the Scriptures as having the feminine form of the word "disciple" applied to her. This, however, does not mean that she held a special position in the congregation, for all Christians were actually disciples of Jesus Christ. (Matt. 28:19, 20) Though her death around 36 C.E. caused much weeping among the widows who had apparently benefited greatly from her kindnesses, the fact that no mention is made of sorrow on the part of a husband suggests that Dorcas was unmarried at the time.

At her death the disciples at Joppa prepared her for burial and, on learning that Peter was in Lydda, just a few miles SE of Joppa, sent for him. Undoubtedly they had heard about Peter's healing the paralytic Aeneas there and this may have given them a basis for reasoning that the apostle might resurrect Dorcas. On the other hand, they may have turned to Peter simply for consolation.—Acts 9:32-38.

Following a procedure similar to that used by Jesus in resurrecting Jairus' daughter (Mark 5:38-41; Luke 8:51-55), Peter, after dismissing everyone from the upper chamber, prayed and then said: "Tabitha, rise!" Dorcas opened her eyes, sat up and took Peter's hand to rise. This is the first-reported resurrection performed by an apostle, resulting in many becoming believers throughout Joppa.—Acts 9:39-42.

DOTHAN (Do'than). A city figuring in two Biblical narratives. Dothan is today identified with Tell Dotha, situated on a hill in a small basinlike plain lying between the hills of Samaria and the Carmel range, ten miles (16.1 kilometers) NE of Samaria.

Young Joseph found his brothers and their flocks "at Dothan." It is thought likely that they were to the N of that city, on the pasture ground through which ran the road connecting Gilead (E of the Jordan) with the Mediterranean seacoast and Egypt. This may have been the route traveled by the "caravan of Ishmaelites" who purchased Joseph. —Gen. 37:17-36.

Centuries later the king of Syria dispatched a heavy military force to Dothan to arrest Elisha. Here the prophet's fearful attendant had his eyes miraculously opened to see the fiery war equipment of God in "the mountainous region . . . all around Elisha," that is, either on the same hill where Dothan stood or the nearby hills to the E, S and W of Dothan. (2 Ki. 6:11-17) The Syrians, in encircling the city, may have also posted themselves in these surrounding hills, from which they then 'came down' when Elisha went out of the city to meet them. The enemy forces were rendered harmless, however, when miraculously struck with a type of blindness, Jehovah perhaps using the angelic forces in accomplishing this.—Vss. 18, 19; compare Genesis 19:1, 10, 11.

The ruins of Tell Dotha are believed by some to offer a fairly complete sketch of Palestinian culture down to the third or the fourth century C.E. It was apparently thriving during the aforementioned Biblical periods. Certain rectangular-shaped cisterns found here, measuring ten feet (3.04 meters) deep, are thought by some to be similar to the "waterpit" into which Joseph was cast.

DOVE [Heb., *yoh·nah'*; Gr., *pe·ri·ste·ra'*]. The dove is one of the first two birds specifically named in the Bible, Noah having sent out a dove three times after the Flood to determine the drainage of the waters. (Gen. 8:8-12) The Hebrew name *yoh·nah'* is thought to derive from the word *'a·nah'*, meaning "to mourn," and evidently is in imitation of the mournful cooing sound made by the dove. (Isa. 38:14; 59:11, 12; Ezek. 7:16; Nah. 2:7) While "dove" and "pigeon" are often used interchangeably in English, both birds being classed as of the family *Columbidae*, the term "dove" is usually restricted to the smaller varieties generally living wild and regularly migrating. Since the distinction in English between dove and pigeon is quite indefinite, translators usually render *yoh·nah'* as "dove" except when it occurs in association with "turtledove" (as in all cases relating to sacrifices), in which texts it is generally translated "pigeon."—See PIGEON; TURTLEDOVE.

VARIETIES AND DESCRIPTION

The most common varieties of doves found in Palestine are the rock dove (or rock pigeon), the ring dove (also called the wood pigeon) and the stock dove. Large flocks of ring doves migrate through Palestine, northward in the spring, and southward in the fall, and they are found particularly in the forests of Gilead and Carmel. The stock dove settles chiefly around Jericho and on the eastern side of the Jordan, while the rock dove breeds on the coastlands, along the gorges of the Jordan valley and the highlands to the W. Doves characteristically have a plump, full-breasted body, graceful neck, a small rounded head with rather slender bill, and short legs. The feathers are very compact, giving the bird a rather sleek look. Though sometimes all white, the doves are frequently of a blue-gray color, while some have an iridescent sheen on parts of the plumage, causing it to take on a metallic appearance in the golden sunlight. This may be indicated at Psalm 68:13, although the reference there to "the wings of a dove covered with silver and its pinions with yellowish-green gold" is thought by some to refer to some richly wrought art piece taken as spoil.

The dove has a soft, gentle appearance and disposition, earning for it the name of 'the sheep of the bird world.' Thus the name Jonah (*Yoh·nah'*) was and is a popular name for Jewish boys (Jonah 1:1), while the name of Job's daughter Jemimah evidently corresponds to the Arabic *yamamatu*, also meaning "dove." (Job 42:14) The birds are notable for their devotion to their mates and their affection, and in courtship they bring their heads together and each bird takes the other's beak in its own much like a lover's kiss. "My dove" was thus an apt term of endearment used by the Shulammite maiden's shepherd lover. (Song of Sol. 5:2; 6:9) The maiden's eyes were likened to the soft gentle eyes of a dove (1:15;

4:1), while she likened the shepherd's eyes to blue-gray doves bathing in pools of milk, by this lovely simile evidently representing the darker iris surrounded by the gleaming white of the eye. (5:12) Doves are fond of bathing, preferring to nest near a source of water.

A timid bird, trembling when frightened (Hos. 11:11), the dove in its wild state often nests in valleys (Ezek. 7:16), while the rock dove makes its nest on ledges and in holes of cliffs and rocky gorges. (Song of Sol. 2:14; Jer. 48:28) When domesticated, they fly back to the dovecotes prepared for them, the white undersides of the wings of a large flock of doves giving the appearance of a moving cloud. (Isa. 60:8) Dovecotes, some of considerable size, have been excavated in Palestine.

The dove has strong wings, is able to fly long distances in search of food, and is swift enough to elude most of its enemies. (Ps. 55:6-8) Yet doves are quite trusting of humans and rather easily entrapped or snared with a net. Thus, apostate Ephraim, foolishly placing its confidence first in Egypt and then in Assyria, was likened to a "simple-minded dove," due to be caught in a net. (Hos. 7:11, 12) Jesus, in warning his disciples against wolflike opposers, counseled them to be, not only "innocent as doves," but also "cautious as serpents."—Matt. 10:16.

At the time of Jesus' baptism and subsequent anointing by God's holy spirit, that holy spirit was caused to appear "in bodily shape like a dove," its visible descent upon Jesus perhaps being similar to the fluttering descent of the dove as it approaches its perch. (Luke 3:22; Matt. 3:16; Mark 1:10; John 1:32-34) It was an apt symbol, in view of its use by Noah and also its characteristic 'innocence.' Doves were used for sacrificial purposes, as indicated by their being sold by those pursuing commercial activities at the temple in Jerusalem, although the term "doves [Gr., *pe·ri·ste·ras'*]" may here indicate the "turtledoves" or "male pigeons" mentioned in the Mosaic law.—Mark 11:15; John 2:14-16.

IDOLATROUS USE

The religion of ancient Babylon manifests a corrupted utilization of many details relating to the Noachian flood, and so it is not surprising that the dove figured prominently in Babylonian worship. Concerning Semiramis, *The Encyclopædia Britannica* (1946, Vol. 20, p. 314) states: "Semiramis appears as a goddess, the daughter of the fish-goddess Atargatis, and herself connected with the doves of Ishtar or Astarte [the fertility goddess of the Canaanites]." The dove was anciently worshiped at the city of Ashkelon, a city of the Philistines, who also worshiped Dagon, thought by some to be a fish god. At another onetime Philistine city, Beth-shan, a cult-stand discovered, and considered as of the thirteenth century B.C.E., represents doves as flying out of the windows of a shrine of the Canaanite Ashtoreth (Astarte). The dove also became a symbol associated with the erotic love goddess Venus and by her Greek counterpart, Aphrodite. Such corrupted idolatrous use of the figure of the dove stands in sharp contrast to the Biblical presentation of this gentle, innocent bird as considered above.—See DOVE'S DUNG.

DOVE'S DUNG [Heb., *hhareh' yoh·nim'*]. The description of the siege of Samaria by Syrian King Ben-hadad relates that the famine created became so severe that "an ass's head got to be worth eighty silver pieces, and the fourth of a cab measure of dove's dung was worth five silver pieces." (2 Ki. 6:24, 25) The cost of an ass's head was approximately $38 (if the "silver pieces" were shekels) and the "fourth of a cab measure [about one-half dry pint or .3 of a liter] of dove's dung" was worth about $2.38. This indicates that, due to the scarcity of food, such a thing as the bony, thinly fleshed ass's head became an expensive food item (although the ass was an unclean animal according to the Mosaic law), and even dove's dung was very costly. The reference to dove's dung has occasioned considerable discussion as to whether the term is literal and as to the use to which it was put by the buyer.

Arguments have been advanced that the name "dove's dung" may have been applied to a certain plant, some basing this view on the fact that the Arabs use the name "sparrow's dung" with reference to a certain plant eaten by persons of little means, while others argue in favor of the plant growing in the area of Samaria called the "Star of Bethlehem" and known by the Latin name *Ornithogalum*, meaning "birds' milk." However, there is no evidence that either of these plants was ever known by the name "dove's dung" or that such plants would be accessible to the people bottled up in Samaria by the siege.

Those who acknowledge a literal meaning of the expression are, in turn, divided as to the use made of the substance. Some point out that dove's dung has long been used as a fertilizer by people in the Near East in the cultivation of melons, but it seems reasonable that persons bordering on death by starvation would be concerned with food for immediate consumption rather than with a crop that would not be available for perhaps several months.

Many prefer the view that the dove's dung was actually used for food, pointing out that the subject is that of famine and the terrible extremes to which humans are driven by the pangs of hunger. Though purposely extreme and cruel so as to create a weakening fear, the threat by Sennacherib's officer, Rabshakeh, that a siege by Assyria would cause the people of Jerusalem to have to "eat their own excrement and drink their own urine" may have had some basis in fact. (2 Ki. 18:27) While the thought of using literal dung for human consumption is extremely repulsive, that in itself is no basis for rejecting this view. The fact that the hunger was so great in Samaria that women would boil and eat their own children indicates that they had reached the point of consuming anything available. (2 Ki. 6:26-29) While some point out that dung would have little value as a nutrient, this factor alone would not disprove the possibility of its being purchased for food, for starving persons are frequently irrational, eating anything to deaden the pangs of hunger.

Perhaps an even more likely suggestion is that of certain rabbins who hold that the dung was used for fuel. There is, at least, some Biblical parallel in this, since the prophet Ezekiel was instructed to picture the equally dire siege conditions due to come upon Jerusalem by cooking his food with dung as the fuel. (Ezek. 4:12-17) Dried cattle dung, called by some "cow chips," serves as a common fuel in many parts of the earth till this day. If this view should be correct, then the account might simply be stating the cost of the food (in this case an ass's head) and the cost of the fuel for cooking it. The succeeding verses indicate that the people were as yet not eating the flesh raw.

DRACHMA. A Greek silver coin roughly corresponding to the Roman denarius. (Luke 15:8, 9) The Attic drachma bore the head of the goddess Athena on the obverse side and an owl on the reverse side. By the time of Jesus' earthly ministry, the drachma probably had depreciated to about .109 ounce troy (3.4 grams), and hence would be presently evaluated at $.14. In the first century C.E. the drachma was equated with the denarius, the latter being called "drachma" by the Greeks. The Roman government, though, officially reckoned the value of the drachma at three-fourths of a denarius. The Jews paid an annual temple tax of two drachmas (a didrachma). —Matt. 17:24.

The Greek silver drachma is not to be confused with the gold "drachma" (*dar·kemohn'*) of the Hebrew Scriptures, a coin generally equated with the Persian daric (c. .27 ounce troy; c. 8.4 grams;

$9.48 according to modern values).—Ezra 2:69; Neh. 7:70-72.

DRAGNET. A net that was dragged along the bottom of a body of water to catch fish. (Ezek. 26:5, 14; 47:10) In ancient Egypt, dragnets were made of flax cords and equipped with lead weights at the bottom and wooden floats at the top. Likely those used by the Israelites were similar.

The methods of dragnet fishing used anciently were probably much like those employed in the Middle East in more recent times. The dragnet was let down from boats in such a way as to surround a school of fish, and the long ropes attached to the opposite ends of the net were taken ashore, where several men on each rope gradually pulled the net as a semicircle to the beach. (Matt. 13:47, 48) Another method was to draw the net together in a narrowing circle. Fishermen then dived into the water and pulled a portion of the weighted edge under the rest of the net, thus forming a bottom. After this the net was drawn into a boat or boats. (Luke 5:6, 7) Sometimes the net was first dragged into shallower water before being emptied.—Compare John 21:8, 11.

In the Scriptures, the dragnet is used figuratively with reference to the heart of an immoral woman (Eccl. 7:26) as well as to schemes to ensnare others. (Mic. 7:2) Also, military conquest is likened to fishing with a dragnet.—Hab. 1:15-17.

DRAGON. From the Greek *dra'kon,* depicting a terrifying monster, a serpentlike devourer. It occurs thirteen times in the Bible but only in the highly symbolic book of Revelation, and represents Satan the Devil. He is the "great fiery-colored dragon, with seven heads and ten horns," having a tail that draws "a third of the stars of heaven" after him. (Rev. 12:3, 4) Together with these demons, Satan the Dragon is cast out of heaven down to the earth. "So down the great dragon was hurled, the original serpent, the one called Devil and Satan." (Rev. 12:7-9) In this debased state he persecutes the remnant of God's "woman," those having "the work of bearing witness."—Rev. 12:13-17.

Dragon-like Satan is also the one that gives power and great authority to the symbolic wild beast having seven heads and ten horns, and, in turn, he is worshiped by the peoples of "all the earth." (Rev. 13:2-4) John in vision also sees that the croaking froglike "expressions inspired by demons," which go out to "the kings of the entire inhabited earth," come from the Dragon or Satan's mouth as well as out of the mouths of the "wild beast" and the "false prophet." The effect this has is to gather these rulers and their supporters "to the war of the great day of God the Almighty . . . to the place that is called in Hebrew Har-Magedon [Armageddon]." (Rev. 16:13-16) Following this greatest of all wars the "angel" that comes down from heaven will seize "the dragon, the original serpent, who is the Devil and Satan," and will bind him and abyss him for a thousand years.—Rev. 20:1-3; see SATAN.

DREAM. The thoughts or mental images a person has while asleep. The Scriptures take note of such dreams as those from God (Num. 12:6), natural dreams (Job 20:8) and false dreams.—Jer. 29:8, 9.

DREAMS FROM GOD

Dreams from God were received by Jehovah's servants and by persons not devoted to him. (1 Ki. 3:5; Judg. 7:13, 14) Some furnished warnings that protected His servants, and others gave them guidance. Thus, in a dream God warned Abimelech king of Gerar not to touch Sarah, with the result that she remained undefiled. (Gen. chap. 20) Complying with "divine warning in a dream," the astrologers who visited Jesus did not return to murderous Herod. (Matt. 2:11, 12) In response to angelic instruction in dreams, Joseph took Mary as his wife and also fled with Jesus and Mary into Egypt. Later dreams from God led Joseph to return from Egypt with them and settle in Nazareth in order to fulfill the prophecy, "He will be called a Nazarene."—Matt. 1:18-25; 2:13-15, 19-23.

Some dreams from God gave his servants assurance of divine favor or helped them to understand how Jehovah was aiding them. When God was about to conclude a covenant with Abram (Abraham), a deep sleep and great darkness fell upon the patriarch, Jehovah then apparently speaking to him in a dream. (Gen. 15:12-16) At Luz (Bethel) God caused Jacob to have a dream in which he saw a ladder reaching from earth to heaven, thus denoting communication with heaven. Angels ascended and descended on it and a representation of Jehovah was stationed above it, God then pronouncing a blessing on Jacob. (Gen. 28:10-19; compare John 1:51.) It was also by means of a dream that God, years later, showed his approval of Jacob and gave him angelic instruction to return to his homeland.—Gen. 31:11-13.

As a youth, Jacob's son Joseph had dreams showing he had divine favor, these dreams also being prophetic. In one, he and his brothers were binding sheaves in the field. Joseph's sheaf stood erect and those of his brothers encircled and bowed down to it. In another dream, the sun, moon and eleven stars bowed down to him. (Gen. 37:5-11) Both of these dreams were fulfilled when Jacob and his household moved to Egypt during a severe famine. To obtain food, they all became dependent upon Joseph, then Egypt's food administrator.—Gen. 42:1-3, 5-9.

Some dreams from God experienced by persons not worshiping him were also prophetic. In Egypt, while Joseph was imprisoned with Pharaoh's chief of cupbearers and chief of bakers, these men had dreams that God enabled Joseph to explain as meaning that in three days the chief cupbearer would be restored to his position, whereas the chief baker would be executed. This occurred three days later, on Pharaoh's birthday. In time these dreams served the purpose of bringing Joseph to Pharaoh's attention as having God's spirit.—Gen. chap. 40.

Warning and the prophetic element were combined in two dreams Pharaoh of Joseph's day had in one night. In the first, he saw seven fat-fleshed cows devoured by seven poor, thin-fleshed cows. In Pharaoh's second dream, seven full and good ears of grain came up on one stalk, only to be swallowed up by seven shriveled, thin, wind-scorched ears of grain. Joseph, ascribing the interpretation to God, correctly explained that both dreams pointed to seven years of plenty to be followed by seven of famine. (Gen. chap. 41) It was God's direction to save many from starvation and particularly to preserve the life of Abraham's descendants, to fulfill his promises to Abraham.—Gen. 45:5-8.

Babylonian King Nebuchadnezzar also had two prophetic dreams from God. One was of a metallic image with a gold head, breast and arms of silver, belly and thighs of copper, legs of iron and feet of iron and clay. A stone cut out without hands struck and crushed its feet and then pulverized the rest of the image. Daniel identified Nebuchadnezzar as the "head of gold," the image indicating that a succession of human kingdoms would follow that of Babylon. Ultimately, God would set up a kingdom that would "never be brought to ruin."—Dan. 2:29-45.

In another dream from God, Nebuchadnezzar beheld a great tree that was chopped down, its remaining rootstock being restrained with "a banding of iron and of copper" until "seven times" passed over it. In keeping with Daniel's explanation, boasting Nebuchadnezzar (symbolized by the tree that was cut down) went mad, remaining in that state until seven times, or years, passed. Thereafter he acknowledged God's supremacy and, his sanity having returned, he was reestablished in his kingship.—Dan. chap. 4; see APPOINTED TIMES OF THE NATIONS.

Daniel himself had a dream from Jehovah in which

he beheld four huge beasts coming up out of the sea, these creatures representing human governments. (Dan. 7:1, 3, 17; see BEASTS, SYMBOLIC.) Daniel also saw the Ancient of Days, from whom "someone like a son of man" received lasting "rulership and dignity and kingdom."—Dan. 7:13, 14.

Joel foretold the figurative dreaming of dreams under the influence of God's spirit, evidently indicating that Jehovah's servants would see fulfilled the dreams the prophets saw in ancient times. (Joel 2:28) One fulfillment occurred at the outpouring of the holy spirit on Pentecost of 33 C.E., when persons speaking many languages understood Jesus' disciples who spoke to them in various tongues "about the magnificent things of God." (Acts 2:1-18) The major fulfillment would be realized during the last days of this system of things.

When Jesus Christ stood on trial before Pontius Pilate, the Roman governor's wife sent him this message respecting Jesus: "Have nothing to do with that righteous man, for I suffered a lot today in a dream because of him." (Matt. 27:19) The Bible does not state that the dream was of divine origin, but if it was from God, the report of it may have served to warn Pilate that Christ's case was one of extreme importance.

NATURAL DREAMS

Natural dreams may be stimulated by certain thoughts or emotions, sensations or daily activities (anxiety, one's physical condition, his occupation, and so forth). These dreams are of no great significance. (Ps. 73:20) A hungry person may dream of eating, a thirsty one of drinking, but he awakes unsatisfied. Comparable delusion was in store for all the nations "waging war against Mount Zion."—Isa. 29:7, 8.

Concerning the pagan view of dreams, it is stated: "Babylonians had such trust in dreams that on the eve of important decisions they slept in temples, hoping for counsel. Greeks desiring health instruction slept in shrines of Aesculapius, and Romans in temples of Serapis. Egyptians prepared elaborate books for dream interpretation." (*Harper's Bible Dictionary*, 7th ed., 1961, p. 141) But such practices did not exist among faithful Hebrews and early Christians. The Scriptures warn against looking for omens, whether in natural dreams or in various incidents.—Deut. 18:10-12; see DIVINATION.

FALSE DREAMS

False dreams are Biblically condemned. According to the Law, a false dreamer who urged the committing of idolatry was to be put to death. (Deut. 13:1-5) God might sometimes speak to his true prophets by means of dreams (Num. 12:6), but he was against the "prophets of false dreams," who led his people away from true worship. (Jer. 23:25-32; 27:9, 10) Practicers of divination were described as speaking "valueless dreams."—Zech. 10:2.

The Bible speaks of dreams in a figurative sense in describing the ungodly defilers of the flesh who slipped into the Christian congregation. Jude warned fellow believers against such men "indulging in dreams," these persons apparently dreaming (imagining) that they could with impunity violate God's Word and defile flesh in the congregation. This was a mistake, for they would inescapably receive adverse judgment from the Supreme Judge, Jehovah.—Jude 8; 1 Cor. 6:9, 10, 18-20.

DREGS. In the Scriptures the term occurs five times, always in the plural (Heb., *sheʹma·rimʹ*). It is generally rendered "lees" by Bible translators, and has reference to suspended particles that precipitate and settle to the bottom when wine is allowed to stand undisturbed. Keeping a good wine "on the dregs" for a long time to age fully gives it clarity, strength and mellowness. (Isa. 25:6) On the other hand, when a wine that is bad to start with due to a poor quality of grape is left to congeal on the dregs, it does not improve in taste or smell, facts to which the prophets refer in illustrations. (Jer. 48:11; Zeph. 1:12) Also, in a figure of speech the psalmist says that "all the wicked ones of the earth" will be compelled to drain the cup of Jehovah's anger, drinking the dregs and all, down to the last bitter drop.—Ps. 75:8; compare Ezekiel 23:32-34; see WINE AND STRONG DRINK.

DRESS. Apart from mention, with some description, of various articles of clothing in the Bible, there is little historical information as to the dress worn by the Hebrews—far less than that of the Egyptians and Assyrians. The reason is that the nation of Israel did not erect monuments or make inscriptions lauding their military victors, with figures of themselves from which we could get an idea as to their style of dress. Numerous Egyptian and Assyrian bas-reliefs, and those of other nations, illustrate the dress of their own peoples, and several show captives of different nationalities. Some of those depicted are believed to be Hebrews, but this cannot be proved. It seems reasonable, however, that some of the clothing worn today by people in many parts of the Bible lands may be roughly similar to what was worn centuries ago, since the same purposes are served, and since some customs have remained unchanged for centuries. On the other hand, archaeological evidence seems to show that the Hebrews used color in their dress to a greater extent than the modern Arab bedouins. Additionally, the dress worn by modern-day Jews and by other people in those lands has often been greatly influenced by religion and by Greek, Roman and Western customs, so that we can at best get only a general idea by comparison.

MATERIALS

The very earliest clothing material was the fig leaf, Adam and Eve sewing fig leaves together to make loin coverings. (Gen. 3:7) Later, Jehovah made them long garments of skin. (Gen. 3:21) A "hair garment" was used by Elijah and by Elisha as the "official garment" of the prophetic ministry. Elijah also wore a belt of leather. John the Baptist dressed similarly. (2 Ki. 1:8; 2:13; Heb. 11:37; Matt. 3:4) Sackcloth, usually made of hair (Rev. 6:12), was worn by mourners. (Esther 4:1; Ps. 69:10, 11; Rev. 11:3) Linen and wool were the principal fabrics. (Lev. 13:47-59; Prov. 31:13) The coarser fabrics of the poor were made of goat's hair and camel's hair, although they also used wool. Linen was a more expensive material. Cotton may also have been used. In only one place in the Bible is it certain that silk is mentioned, it being listed as an article of Babylon the Great's commerce. (Rev. 18:12) Garments were of various colors, variegated and striped, and some were embroidered. (Judg. 5:30) Varieties of weave existed. The high priest's white linen robe was woven "in checker work." (Ex. 28:39) The Israelites might wear a garment of linen and another of wool, but were forbidden by God's law to wear a garment of two sorts of thread, mixed.—Lev. 19:19; Deut. 22:11; see CLOTH; DYES, DYEING.

GARMENTS

The general term for garment most often used in the Hebrew Scriptures is *beʹghedh*. Other terms were used, sometimes in a general way, but they also appear in places as applying to specific articles of clothing.

Inner garments

There seems to have been an innermost garment in the form of a loincloth, or perhaps drawers, worn next to the skin, for the exposure of absolute nakedness was shameful. The priests were required to wear linen drawers (Heb., *mikhʹnesaʹyim*) to prevent indecent exposure when they served at the altar. Pagan priests sometimes served naked, a thing disgusting to Jehovah.—Ex. 28:42, 43.

The *saʹdhinʹ* (Heb.) was an "undergarment" worn by both men and women. (Isa. 3:23) Some think that one form of this inner article of clothing was in the nature of a wraparound garment. It would be worn

without outer garments by workmen such as the Israelites in Egypt's brick fields, or fishermen, carpenters, hewers of wood and drawers of water, and so forth. When worn beneath outer clothing the style of it appears to have been shirtlike, reaching to or below the knees, having sleeves and worn with or without a sash. It was made of wool or linen.

The Hebrew *kut·to'neth* (or, *kᵉtho'neth*), a type of robe, seems to correspond with the Greek *khi·ton'*. Both terms are most widely used to refer to a tunic or shirtlike article of apparel, long- or half-sleeved, reaching to the knees or to the ankles. It was the indoor costume for family life and familiar outdoor surroundings. In some styles of the *kut·to'neth* or the *khi·ton'*, it may have been draped over one shoulder, leaving the other bare, and was white or of varied colors. The longer style would be slit in each side from the hem up about a foot (c. 30 centimeters) for freedom of walking. Some were of linen, but probably more often of wool, especially among the poor. This garment was also worn by both men and women, the women's robe likely being longer.



Kuttoneth

Kut·to'neth is the word used for the robe of the high priest and the underpriests. (Ex. 28:39, 40) The word is also used for Joseph's long striped shirtlike garment (Gen. 37:3), and for Tamar's striped robe, which she ripped apart in grief and humiliation. (2 Sam. 13:18) Jesus' inner garment (*khi·ton'*), over which the soldiers cast lots, was woven in one piece without a seam. (John 19:23, 24) The *kut·to'neth* or *khi·ton'* could be worn with a sash, as in the case of the priests, or without; likely, in most cases, a sash was used. Probably different styles of it were worn, depending on the activity of the wearer. One engaged in work or physical activity would reasonably wear a shorter version of the garment, for more liberty of movement. Jude's illustration, at verse 23, is appropriate, for the *khi·ton'* would be in contact with the flesh.

Outer garments

The *mᵉ'il'*, a sleeveless coat, was worn on top of the *kut·to'neth* or white linen robe of the high priest. (Lev. 8:7) The *mᵉ'il'* was not restricted to the priesthood, however, but was a common item of apparel. Samuel, Saul, David, and Job and his three companions are among those mentioned as wearing sleeveless coats. (1 Sam. 2:19; 15:27; 18:4; 24:4; 1 Chron. 15:27; Job 1:20; 2:12) In each case it is quite clear that it refers to an upper or secondary garment worn over another one. The *Septuagint Version* often renders *mᵉ'il'* in Greek as *sto·le'* and *hi·ma'ti·on*, terms denoting an upper garment. This article of dress may have been usually longer than the *kut·to'neth*. The *sal·mah'* (Heb.) may also have been a form of outer garment.



Mᵉ'il

The *sto·le'*, as referred to in the Christian Greek Scriptures, was a stately robe reaching down to the feet. Jesus criticized the scribes for loving to wear this type of robe in public places to attract attention and to impress people with their importance. (Luke 20:46) The angel at Jesus' tomb was wearing this form of clothing. (Mark 16:5) It was this robe, "the best," that was put on the prodigal son at his return. (Luke 15:22) And the martyred servants of God in John's vision are clothed with the *sto·le'* (Rev. 6:11), as are also the members of the "great crowd."—Rev. 7:9, 13, 14.



Simlah

E·sthes' (Gr.) usually had reference to a robe or garment that was ornate, splendid. Angels appeared in such attire. (Luke 24:4; see also James 2:2, 3.) Herod clothed Jesus in such a robe in mockery. (Luke 23:11) After Jesus was scourged at Pilate's orders the soldiers put on him a scarlet cloak (a *khla·mys'*) (Matt. 27:28, 31), or *hi·ma'ti·on*. (John 19:2, 5) This was apparently a cloak or robe worn by kings, magistrates, military officers, and so forth.

The *sim·lah'* (Heb.), "mantle," was the outermost garment worn by the majority. It was also the largest and heaviest, made of wool, linen, or goat's hair, and perhaps, in some cases, of sheepskin or goatskin. The mantle was often the garment that was ripped to express grief. (Gen. 37:34; 44:13; Josh. 7:6) It seems to have been a large rectangular piece of material, usually placed on the left shoulder, brought up under the right arm from behind, drawn across the chest and thrown back over the left shoulder again, leaving the right arm free. In bad weather it was drawn around the body more closely, over both arms, and even covering the head. Some believe that it was occasionally in the form of a square cloak with an opening in front and slits in the side for the arms, but, if so, this would seem to be a less common style. The mantle, comparable in some respects to our shawl, could be used as a covering (Gen. 9:23); as bed clothing (Ex. 22:27; Deut. 22:17); and to bind or wrap up articles.—Ex. 12:34; Judg. 8:25; 1 Sam. 21:9.

The *sim·lah'* was worn by both men and women, the woman's being distinguishable from the man's, perhaps in size, color and decoration, such as embroidery. God commanded that a woman should not wear a man's garment, nor a man a woman's mantle, this command doubtless being given in order to prevent sex abuses.—Deut. 22:5.

A poor man might have only one mantle, but the well-to-do had several changes. (Ex. 22:27; Deut. 10:18; Gen. 45:22) Because it was the poor person's covering during the chilly Palestinian nights, it was forbidden to take a widow's garment as a pledge or to keep the garment of a poor man overnight, the mantle here being referred to primarily.—Deut. 24:13, 17.

The Greek *hi·ma'ti·on*, "outer garment," probably corresponds largely to the mantle (*sim·lah'*) of the Hebrew Scriptures. In some cases it appears to have been a loose robe, but more often a rectangular piece of material. It was easily put on and thrown off. Usually it was taken off when its owner was working nearby. (Matt. 24:18; Mark 10:50; John 13:4; Acts 7:58) Jesus spoke of this piece of apparel when he said: "From him that takes away your outer garment [*hi·ma'ti·on*], do not withhold even the undergarment [*khi·to'na*]." (Luke 6:29) He may refer here to a forcible or illegal removal of garments, the outer garment naturally being first to be pulled off. At Matthew 5:40, he reverses the order. There he is discussing legal action, in which the judges might first award the complainant the *khi·ton'*, the inner garment, which was of less value.

That *hi·ma'ti·on* and *khi·ton'* may have been used at times interchangeably to mean "garment" is indicated in the accounts of Jesus' trial by Matthew and Mark. The high priest ripped his clothing to demonstrate forcibly his sanctimoniously assumed horror and indignation. Matthew uses the word *hi·ma'ti·on* here, while Mark uses *khi·ton'*. (Matt. 26:65; Mark 14:63) Or it is possible that in his fervor he ripped one garment, then another.

The *phe·lo'nes* (Gr.), which Paul asked Timothy to bring to him in prison, was likely a traveling cloak for protection against cold or stormy weather. It was not a religious or ecclesiastical vestment.—2 Tim. 4:13.

The *'ad·de'reth* (Heb.) was the official garment of

one such as a prophet or a king. (2 Ki. 2:8; Jonah 3:6) The prophet's official garment was likely made of camel's or goat's hair. (2 Ki. 1:8; Matt. 3:4; Mark 1:6; compare Genesis 25:25.) Elijah appointed Elisha as his successor by throwing his official garment upon him, and Elisha took up this garment after Elijah was carried away in a windstorm. (1 Ki. 19:19; 2 Ki. 2:13) It was an official garment from Shinar that Achan took from the "devoted" city of Jericho, in violation of Jehovah's command.—Josh. 7:1, 21.

The Greek word *en'dy·ma* is used with reference to a wedding garment (Matt. 22:11, 12), to the clothing of the angel at Jesus' tomb (Matt. 28:3), to John the Baptist's camel-hair clothing and to garments in general.—Matt. 3:4; 6:25, 28; Luke 12:23.

Veil

The woman's "headdress" or "veil" that the apostle Paul speaks of in connection with the symbol of woman's subjection to headship is *pe·ri·bo'lai·on* (Gr.), something that is thrown around, a wrap. (1 Cor. 11:15) It is different from the face veil or covering worn by Moses when his face shone so that the Israelites could not look upon it. (Ex. 34:33-35; 2 Cor. 3:13) Rebekah put on a headcloth when meeting Isaac, her espoused, to denote her subjection. (Gen. 24:65) The Hebrew word *tsa'iph'*, used here, is translated "shawl" (*NW*), "veil" (*AT, AV, RS*) at Genesis 38:14, 19.

Sash, belt or girdle

A sash was often worn over the inner or the outer garments. When one engaged in some form of physical activity or work, he would 'gird up his loins' by wearing a sash, often pulling the ends of the garment up between his legs and tucking these ends under the sash so that he would have freedom of movement. (1 Ki. 18:46; 2 Ki. 4:29; 9:1) The high priest wore a woven sash over his linen robe and, when wearing the ephod, a girdle of the same material was worn to hold the back and front parts of the apronlike ephod close to the waist. (Ex. 28:4, 8, 39; 39:29) A belt or girdle was a commonly worn item because of its additional convenience for placing in it sheathed daggers or swords, for holding money, the inkhorn of the recorder, and so forth.—Judg. 3:16; 2 Sam. 20:8; Ezek. 9:3.

Since those engaged in some form of work, and servants or slaves, wore a sash or girdle, it came to be symbolic of service or of one ministering to others. Jesus' expression "let your loins be girded" figuratively describes readiness for spiritual activity on the part of God's servants. (Luke 12:35) Jesus laid aside his outer garments and girded himself with a towel. He then ministered to the apostles by washing their feet, as an example to teach them to serve their brothers. The angels seen in vision by John had golden girdles, signifying a most precious service.—John 13:1-16; Rev. 15:6.

Elijah wore a belt (Heb., *'e·zohr'*) of leather "girded about his loins," as did John the Baptist (*zo'ne* being the Greek word for John's girdle).—2 Ki. 1:8; Matt. 3:4.

Fringes

God commanded the Israelites to make fringed edges on the skirts of their garments, with a blue string above the fringe. This seems to have been peculiar to Israelite dress and provided a visual reminder that they were set aside as a people holy to Jehovah. It would keep before their eyes the fact that they should obey Jehovah's commandments. (Num. 15:38-41) Tassels were also to be put on the four extremities of their clothing; possibly this had reference to the four corners of the mantle. (Deut. 22:12) The hem of the high priest's blue sleeveless coat was fringed with alternate golden bells and pomegranates of cloth material.—Ex. 28:33, 34.

Pins

Where a robe or a sash needed fastening, the Hebrews may have used a toggle pin. Specimens found in the Middle East are pointed on one end and had a hole like a needle's eye at the middle, into which a cord was tied. The garment would be fastened by inserting the pin into it and then winding the cord around the pin's protruding ends. It appears that about the tenth century B.C.E. a form of safety pin somewhat resembling our modern safety pin may have been introduced into Palestine.

RIGHT AND WRONG VIEW OF DRESS

Jehovah's people are told not to be unduly anxious about having sufficient clothing. (Matt. 6:25-32) The Christian woman is warned not to let expensive, showy dress or style be the thing she seeks, but, rather, to let her clothing be modest yet well arranged, showing soundness of mind. She should therefore give attention to her dress, but should put the primary stress on the apparel of a quiet and mild spirit. (1 Tim. 2:9; 1 Pet. 3:3-5) The wise writer of Proverbs describes a good wife as seeing that her family is well clothed, industriously making garments with her own hands. —Prov. 31:13, 21, 24.

On the other hand, many women of Bible times used their attire as a means of gaining their selfish objectives. It was a custom for women of pagan cities, when about to be captured by the enemy, to put on their finest apparel in order to attract soldiers who might take them as wives. But, in case a captive woman was taken by an Israelite soldier, she was required to set aside her items of dress, some of which might be connected with pagan religion, before he could marry her.—Deut. 21:10-13.

After Israel had fallen into many idolatrous and immoral practices, Jehovah condemned the women of the nation who haughtily garbed and decorated themselves in order to attract men, even men of other nations, and for decking themselves with the ornaments of false religion.—Isa. 3:16-23; compare Proverbs 7:10.

FIGURATIVE USAGE

Jehovah portrays Jerusalem as once figuratively attired by him in beautiful garments. But she trusted in her prettiness and consorted with the pagan nations, decking herself out to be attractive, as a prostitute.—Ezek. 16:10-14; see also Ezekiel 23:26, 27; Jeremiah 4:30, 31.

Clothing is used symbolically in many Bible passages. Jehovah portrays himself as clothed with dignity, splendor, eminence, light, righteousness, zeal and vengeance. (Ps. 93:1; 104:1, 2; Isa. 59:17) He is said to clothe his people in garments of righteousness and salvation. (Ps. 132:9; Isa. 61:10) His enemies will be clothed with shame and humiliation. (Ps. 35:26) Paul commands Christians to strip off the old personality and to clothe themselves with the new personality, some of the features of which are the tender affections of compassion, kindness, lowliness of mind, long-suffering and, especially, love.—Col. 3:9-14.

Many other symbolic references are made to clothing. Just as a uniform or special attire identifies one as belonging to a certain organization or supporting a certain movement, so clothing, as used symbolically in the Bible, indicates the identification of a person by the stand he takes and his activities in harmony with it, as in the case of Jesus' illustration of the marriage garment.—Matt. 22:11, 12; see HEADDRESS; SANDAL.

DRINK OFFERING. See OFFERINGS.

DRUNKENNESS. The condition of being intoxicated due to excessive drinking of alcoholic beverages. A drunkard is a person who habitually overindulges in strong drink to the point of drunkenness.

Intoxicating drinks in ancient Biblical lands included wine made from grapes (Deut. 32:14), and

alcoholic beverages prepared from other fruits such as the pomegranate (Song of Sol. 8:2), or from grains. (Isa. 1:22) Moderate use of wine and other strong drinks is acceptable to Jehovah, who provides "wine that makes the heart of mortal man rejoice."—Ps. 104:14, 15; see BEER, II; WINE AND STRONG DRINK.

CONDEMNED IN THE BIBLE

Use of strong drink to the point of drunkenness is strongly censured in the Bible. The wise writer of Proverbs paints a vivid and scientifically accurate picture of the effects of drinking alcoholic beverages to excess. He warns: "Who has woe? Who has uneasiness? Who has contentions? Who has concern? Who has wounds for no reason? Who has dullness of eyes? Those staying a long time with the wine, those coming in to search out mixed wine. Do not look at wine when it exhibits a red color, when it gives off its sparkle in the cup [when wine of any color causes one to see red; when everything looks red to him], when it goes with a slickness [when it slides down the throat easily]. At its end it bites just like a serpent, and it secretes poison just like a viper [it can make one sick physically (for example, causing cirrhosis of the liver) and mentally (producing delirium tremens), and it can actually kill]. Your own eyes will see strange things [the alcohol acts on the control centers of the brain, repressing them; attitudes normally repressed come to the fore; hallucinations appear; gaps in memory are filled by the individual's telling fantastic experiences in a most plausible way; the person exhibits uninhibited behavior], and your own heart will speak perverse things [bad motives will take control; compare Hosea 4:11]."

The drunkard's personal experience is described as the writer continues: "And you will certainly become like one lying down in the heart of the sea [experiencing the confusion of one drowning, finally passing into unconsciousness], even like one lying down at the top of a mast [as the rocking of the ship is greatest at this point, the drunkard's life is in danger from accident, stroke, a fight, and so forth]. 'They have struck me, but I did not become sick; they have smitten me, but I do not know it [says the drunkard, as if talking to himself; he was insensible to what was actually going on and to the punishment that the experience has inflicted on him]. When shall I wake up? I shall seek it yet some more [he must now sleep off the effects of overindulgence, but he is enslaved by the drink and looks forward to drinking more when he is able].'" He will come to poverty, because of spending excessive amounts for liquor and also by rendering himself unable to work and becoming unreliable.—Prov. 23:20, 21, 29-35.

PROHIBITED IN THE CHRISTIAN CONGREGATION

The drunkard is prone to boisterousness or rough, unrestrained noisiness and to ridiculous actions, bringing reproach. (Prov. 20:1; Ps. 107:27; Isa. 19:14) Consequently, the practice of drunkenness is not to be tolerated in the Christian congregation. God's attitude toward drunkenness was revealed in his law to Israel. A son who was stubborn and rebellious, who was a glutton and a drunkard, was to be stoned to death. (Deut. 21:18-21) Similarly, the Bible commands that unrepentant or habitual drunkards are to be expelled from the Christian congregation. (1 Cor. 5:11-13) The "works of the flesh" include "drunken bouts, revelries," which things the nations in general practice. A Christian, having been cleansed from such practices, but thereafter returning to them, would be prevented from entering God's kingdom. (1 Cor. 6:9-11) He is to cease spending his time working out the will of the nations by engaging in their excesses with wine and their drinking matches. (1 Pet. 4:3) He must devote himself to producing the fruits of God's spirit.—Gal. 5:19-24.

Moderation and soundness of mind are therefore among the requirements for Christian overseers (1 Tim. 3:1-3; Titus 1:7); ministerial servants (1 Tim. 3:8); aged men and women (Titus 2:2, 3); young men and women (Titus 2:4-8); children (especially those of overseers).—Titus 1:6.

In discussing the Lord's evening meal, the apostle Paul reproved the Corinthian Christians, some of whom took their own evening meal beforehand at the congregation's meeting place, "so that one is hungry but another is intoxicated." They evidently considered the Lord's evening meal as an occasion for eating and drinking to satisfy themselves. (1 Cor. 11:20-22) As shown in the Law, it is not fitting to indulge in alcoholic beverages just before engaging in religious service. The priests of Israel were commanded that they must drink no wine or intoxicating liquor while engaging in their official duties, lest they should die. —Lev. 10:8-11.

RECORD OF CERTAIN CASES PRESERVED FOR A PURPOSE

Several instances of drunkenness are mentioned in the Bible when such incidents throw light on some important matter. Thus it relates that, after the flood, Noah planted a vineyard, "began drinking of the wine and became intoxicated." This happening is recorded in the Scriptures to show how Noah's curse on Canaan came to be uttered. (Gen. 9:20-27) In another case, on two different nights, Lot's two daughters gave him so much wine that he became drunk and they had sexual relations with him. (Gen. 19:30-38) This account enlightens us on the origin of the nations of Moab and Ammon and their relationship to Israel. Lot was evidently drunk enough to lose control of his good sense but not "dead drunk," that is, not too drunk to have sexual relations. (Some ancient Jewish authorities claim that the original Hebrew text read, at verses 33 and 35: "he *did know* when she got up.") Since God's Word so strongly condemns drunkenness, we can be sure that these righteous men were not habitual in drinking to excess, not drunkards. But the candor of the Bible is here illustrated, in its not sparing the truth when relating events involving Bible personages for our enlightenment. Some other cases of drunkenness are recorded at 1 Samuel 25:36-38; 2 Samuel 11:13; 1 Kings 20:15-21.

A FALSE SUPPOSITION

When the holy spirit was poured out upon Christ's disciples on Pentecost of 33 C.E., they spoke in different languages and some said: "They are full of sweet wine." But Peter explained: "These people are, in fact, not drunk, as you suppose, for it is the third hour of the day," or about 9 a.m., counting from sunrise (about 6 a.m.). (Acts 2:1-4, 13-15) These observers of Pentecost had the scroll of Isaiah's prophecy, where it is written: "Woe to those who are getting up early in the morning that they may seek just intoxicating liquor." (Isa. 5:11) Actually, it was not customary to have a feast or banquet at that early hour and it was unrealistic to think that 120 people would all be drunk together at that time of morning. Paul expresses the custom when he says: "Those who get drunk are usually drunk at night." —1 Thess. 5:7.

FIGURATIVE DRUNKENNESS

The leaders of the ten-tribe kingdom, with Ephraim as its dominant tribe, were spiritually drunk with "wine." For one thing, they doted on political independence and alliances with the enemies of the kingdom of Judah, whose kings sat on "Jehovah's throne." (1 Chron. 29:23) They doubtless had their literal drunken bouts as well. These men were also religious, being in a covenant with Jehovah God, but violating it in an arrogant, drunken way and reproaching Him.—Isa. 28:1-4.

Similarly, the priests and leaders of Judah became figuratively drunk. As religious guides they added

traditions of men; they saw and spoke false things about God's holy nation. They looked to Assyria for help instead of to God. (Isa. 29:1, 9-14; 2 Ki. 16:5-9) As foretold, drunken Israel was carried off by Assyria in 740 B.C.E. Later, apostate Judah was forced to drink the cup of Jehovah's rage and was sent reeling into exile to Babylon in 607 B.C.E. (Isa. 51:17-23) Because of Babylon's harsh treatment of God's people, Babylon ("the king of Sheshach") drank the same cup sixty-eight years later.—Jer. 25:15-29.

Symbolic "Babylon the Great" is depicted in the Bible as a drunken prostitute, having in her hand a golden cup "full of disgusting things and the unclean things of her fornication." Earth's inhabitants have been made drunk with the "wine of her fornication." She herself is "drunk with the blood of the holy ones and with the blood of the witnesses of Jesus." Her debauchery will result in her everlasting destruction.—Rev. 17:1-6, 16; 14:8; 18:8; see BABYLON THE GREAT.

DRUSILLA (Dru·sil'la). The third and youngest daughter of Herod Agrippa I, born about 38 C.E.; sister of Agrippa II and Bernice. Her mother's name was Cypros. (See HEROD.) Before she was six years old her marriage to prince Epiphanes of Commagene was arranged, but it never materialized due to refusal of the groom-to-be to embrace Judaism. A Syrian king, Azizus of Emesa, met the terms of circumcision, and Drusilla became his bride at the age of fourteen. Aggravated by his cruelty, and nettled by the envy of her less attractive sister Bernice, Drusilla was easily induced to divorce Azizus, contrary to Jewish law, and marry Governor Felix about 54 C.E. Perhaps she was present when prisoner Paul "talked about righteousness and self-control and the judgment to come," which proved to be most disquieting subjects for Governor Felix. After two years, when Felix turned the governorship over to Festus, he left Paul in chains "to gain favor with the Jews," which some think was done to please his youthful wife "who was a Jewess." (Acts 24:24-27) Drusilla's son by Felix was another Agrippa, reportedly killed in the great eruption of Mount Vesuvius in 79 C.E.

DUKE [Heb., *na·sikh'*]. A man who is appointed, installed, invested as a prince or principal one. Five Midianite chieftains, "dukes of Sihon," called "kings of Midian" at Numbers 31:8, were killed when Israel took vengeance on the Midianites for the affair of the Baal of Peor. (Josh. 13:21) The leaders of the enemies of God's people are called "dukes" ("princes," *AT; AV; RS*) at Psalm 83:11. The term appears also at Ezekiel 32:30.

A Messianic prophecy states that, when the enemies of God's people come against them, "seven shepherds, yes, eight dukes of mankind ["princes of men," *AV*, margin; *RS*]" will be raised up. Seven representing completeness, the "eight dukes" would evidently mean that a considerable number of capable men appointed under the Messiah would be taking the lead among Jehovah's people.—Mic. 5:5.

DUMAH (Du'mah) [silence].

1. The sixth in the list of Ishmael's twelve sons. By the marriage of his sister Mahalath, Dumah became the brother-in-law to his half-cousin Esau. Dumah also became a chieftain and head of a clan or nation, in fulfillment of Jehovah's promise to Abraham.—Gen. 17:20; 25:14-16; 28:9; 1 Chron. 1:30.

The Ishmaelite Dumah evidently gave his name to a region in N Arabia about midway between Palestine and S Babylonia. The name continues in that of the oasis Dumat al-Ghandal. Ancient inscriptions from Assyria and Babylon give the name as *Adummatu* and *Adummu* and show it to have been conquered by Sennacherib and Esar-haddon of Assyria and later by the Babylonian Nabonidus.

2. A city listed among those assigned to the tribe of Judah after the conquest of the land by Joshua. (Josh. 15:52) It was in the mountainous region and is evidently identified with modern ed-Domeh, about ten miles (16 kilometers) SW of Hebron.

3. At Isaiah 21:11 a pronouncement is made against "Dumah." However, mention is immediately made of "Seir," and this may indicate that the message is directed against Edom. (Gen. 32:3) The *Septuagint Version* at Isaiah 21:11 says "Idumaea" (Edom) rather than "Dumah."

DUNG. Excrement of humans, birds and beasts is represented by various words in Biblical languages. In the Scriptures, dung often has figurative associations.

A "private place" or "privy" was at the service of Israel's soldiers outside their army camps, and they were to cover their excrement. (Deut. 23:12-14) This preserved the army's cleanness before Jehovah and also helped to prevent the spread of fly-borne infectious diseases.

One of Jerusalem's gates was the "Gate of the Ash-heaps," usually called "the Dung Gate." (Neh. 2:13; 3:13, 14; 12:31) Situated a thousand cubits (c. 1,458 ft., or 444 meters) to the E of the Valley Gate and hence to the S of Mount Zion, this gate probably was so named because of the refuse heaped up in the Valley of Hinnom located below it and to which it led, the city's garbage possibly being taken out through this gate.

Some of the nomadic heathen peoples may have used dung as fuel. Ezekiel, enacting a scene prophetic of Jerusalem's siege, objected when God commanded him to use human excrement for fuel in baking bread. God kindly permitted him to use cattle manure instead. (Ezek. 4:12-17) This seems to indicate that it was not the normal practice in Israel.

Dung was used as manure to fertilize the soil. Straw and dung seem to have been mixed in a "manure place," the straw possibly being trodden into it by animals. (Isa. 25:10) A way to fertilize a fig tree was to "dig around it and put on manure."—Luke 13:8.

Generally, dung was considered to be offensive refuse, something for disposal. Expressive of its offensiveness, and also giving force to the thought of removal, were Jehovah's words concerning the wayward house of Israel's King Jeroboam: "I shall indeed make a clean sweep behind the house of Jeroboam, just as one clears away the dung until it is disposed of."—1 Ki. 14:10.

Turning a man's house into a public privy was the greatest insult and a punishment. (Ezra 6:11; Dan. 2:5; 3:29) During the test of godship atop Mount Carmel, Elijah taunted the prophets of unresponsive Baal by saying: "He must be concerned with a matter, and he has excrement and has to go to the privy." (1 Ki. 18:27) Jehu later had the house of Baal pulled down and "they kept it set aside for privies."—2 Ki. 10:27.

Dung or manure is also employed as a simile to denote an ignominious end of an individual or a nation. (2 Ki. 9:36, 37; Ps. 83:10; Jer. 8:1, 2; 9:22; 16:4) God foretold that during his controversy with the nations those slain by Jehovah would not be bewailed, gathered up or buried, but they would become "as manure on the surface of the ground."—Jer. 25:31-33; compare Zephaniah 1:14-18.

According to the Law, no sin offering, the blood of which was brought into the sanctuary to make atonement, was to be eaten by the priest. Its carcass and its dung were to be burned in a clean place outside the camp. (Lev. 4:11, 12; 6:30; 16:27) This was because none of the animal was to be put to any other use or allowed to decay. It was "clean," that is, sanctified to Jehovah and therefore had to be burned in a clean place.—Compare Hebrews 13:11-13.

Paul, who highly esteemed spiritual things and greatly valued his hope in Christ, declared: "On account of him I have taken the loss of all things and

I consider them as a lot of refuse, that I may gain Christ and be found in union with him." (Phil. 3:8, 9) The Greek word here rendered "refuse" (*sku'balon*) denotes either excrement or the things left from a feast and thrown away from the table. Even if the apostle had the latter meaning in mind, his evaluation of "all things" as "refuse" emphasizes the high value he placed on gaining and being found in union with Christ.—See DOVE'S DUNG.

DUNGEON. David felt as though he was in a dungeon at the time he was hiding in a cave as an outlaw refugee from King Saul. His circumstances looked very dark, with his life constantly in danger, traps in his pathway and no other place to flee. He prayed to Jehovah for liberation. (Ps. 142:7) Isaiah uses the term symbolically in two places: (1) at chapter 24, verse 22, speaking of kings being gathered together in a dungeon in the day when Jehovah becomes king, and (2) chapter 42, verse 7, concerning those in spiritual darkness and imprisonment. The aged Simeon, under inspiration, applied the latter prophecy to those to whom Jesus Christ would bring the light of truth.—Luke 2:25-32; see PRISON.

DURA (Du'ra). The plain where Nebuchadnezzar set up a gold image.—Dan. 3:1.

Though places as distant as 270 miles (434 kilometers) from Babylon have been suggested as Dura's location, it is Biblically described as being "in the jurisdictional district of Babylon," and so apparently was relatively near that city. For this reason, most geographers today accept Tulul Dura, six miles (9.7 kilometers) SE of Babylon, as the most likely of the many proposed sites. The ruins of a dried-brick mound measuring forty-six feet (14 meters) square were discovered here and have been conjectured by some to be the base of Nebuchadnezzar's image. Nevertheless, the Akkadian term *dûru*, meaning "circuit," "wall" or "walled place," appears frequently in Mesopotamian place-names, making any positive identification impossible at this time.

DUST. Fine particles of matter, light enough to be raised and borne easily by currents of air. Strong winds passing over dry desert regions, common to Bible lands, often produce violent dust storms that are considered by some to be more dreadful than storms encountered at sea. Volcanic eruptions, fires, and agricultural activities are among common causes of mineral dust. Vegetable matter produces dust in the form of pollen, molds, plant fiber and seed parts. Dust is also indirectly produced by animals, resulting from dried dung, fine hair and bacteria.

Although some may consider dust to be a nuisance, it is a provision of the Creator that is essential to mankind's existence and comfort. (Prov. 8:22, 26) Scientists hold that no condensation of moisture as rain, fog or mist could occur if it were not for certain water-absorbing salts that comprise a portion of the atmosphere's dust. Moreover, without the light-scattering property of atmospheric dust, the eyes of earth's creatures would be exposed to unbearable glare of the sun's direct rays, and the familiar phenomenon of dusk and beautifully colored sunsets would cease to occur.

The Creator used "dust from the ground" when he formed the first man (Gen. 2:7; 1 Cor. 15:47, 48), and when Adam was sentenced for disobeying God's law, Jehovah decreed: "To dust you will return." (Gen. 3:19) God also pronounced a curse of great prophetic significance when saying to the serpent in Eden: "Upon your belly you will go and dust is what you will eat [bite] all the days of your life." (Gen. 3:14) While the serpent would not subsist only on dust, it would ingest some dust with its food because of its lowly condition on the ground.

SIGNIFYING FRAILTY, MORTALITY AND LOWLINESS

In view of man's fall from perfection, dust is sometimes used figuratively for mankind's frailty. God shows mercy to those fearing him, "remembering that we are dust." (Ps. 103:13, 14; Gen. 18:27) It is also symbolic of the mortality of humans, for at death "back to their dust they go." (Ps. 104:29; Eccl. 3:19, 20; 12:1, 7) Since man returns to the dust at death, the grave is sometimes figuratively called "the dust." (Ps. 22:29; 30:9) The dust of the ground can denote a lowly condition. Jehovah is "a Raiser of a lowly one from the dust."—1 Sam. 2:8; Ps. 113:7.

REPRESENTING NUMEROUSNESS

In the Scriptures great numbers of people are compared to dust for their numerousness. Thus, God promised Abram (Abraham): "I will constitute your seed like the dust particles of the earth." (Gen. 13:14, 16) Jehovah also made a similar promise to Jacob. (Gen. 28:10, 13, 14) Concerning the Israelites during their wilderness trek, Balaam asked: "Who has numbered the dust particles of Jacob, and who has counted the fourth part of Israel?" (Num. 23:10) Jehovah had greatly increased Abraham's offspring through Isaac and Jacob. Jehovah's bountiful provision of manna for his covenant people in the wilderness is indicated by the statement that "he proceeded to make sustenance rain upon them just like dust, even winged flying creatures just like the sand grains of the seas."—Ps. 78:24-27; Ex. 16:11-18; Num. 11:31, 32.

USE IN GOD'S JUDGMENT OF NATIONS

Due to the nations' relative insignificance from God's standpoint, he accounts them "as the film of dust on the scales." (Isa. 40:15) Jehovah's fear-inspiring power was manifested in connection with his blows against one such nation, Egypt. When the third blow was to begin, in keeping with God's command to Moses, "Aaron stretched out his hand with his rod and struck the dust of the earth, and the gnats came to be on man and beast." When this occurred throughout Egypt, the magic-practicing priests, unable to duplicate this miracle, had to admit: "It is the finger of God!"—Ex. 8:16-19.

The Israelites, too, were told that if they failed to keep God's commandments, they could expect various maledictions, one of these being drought, for it was stated: "Jehovah will give powder and dust as the rain of your land. From the heavens it will come down upon you until you have been annihilated."—Deut. 28:15, 24.

SYMBOLIC OF LAMENTATION AND DEBASEMENT

To symbolize their mournful lamentation over Jerusalem's destruction by the Babylonians in 607 B.C.E., the older men of the city are represented as sitting on the earth in silence, having "brought up dust upon their head." (Lam. 2:10) Many years earlier, through Isaiah, Jehovah prophetically called upon Babylon to come down off her throne, saying: "Come down and sit down in the dust, O virgin daughter of Babylon. Sit down on the earth where there is no throne, O daughter of the Chaldeans." (Isa. 47:1) Babylon was reduced to this low state in 539 B.C.E., at her conquest by the Medes and Persians. And, due to the destruction of symbolic Babylon the Great, ship captains, voyagers, sailors and all those making a living by the sea are depicted as throwing dust upon their heads and bemoaning her devastation.—Rev. 18:17-19.

OTHER USES

Dust is also Scripturally linked with repentance. When Job made a retraction for talking without understanding in arguing his case before God he said: "I do repent in dust and ashes."—Job 42:1, 3, 6.

Causing foes to "lick the dust" means vanquishing them, effecting their complete subjection. (Ps. 72:9; Mic. 7:16, 17) Tossing dust into the air or throwing it at a person were ways of registering strong disapproval of him. It is a custom in parts of Asia to

demand justice against a criminal by throwing dust on him. Unjustifiably enraged by certain words of Paul, a crowd in Jerusalem showed their animosity against him by "tossing dust into the air." Through their emotional demonstration and their words they made their disapproval of Paul clear to the military commander. (Acts 22:22-24) Similarly, Shimei manifested disapproval of David's kingship by "walking abreast of him that he might call down evil; and he kept throwing stones while abreast of him, and he threw a lot of dust."—2 Sam. 16:5-13.

Jesus Christ instructed his disciples that when anyone failed to receive them or listen to their words, they were to shake or wipe the dust off their feet upon leaving that house or that city. This practice served "for a witness against them," implying that Jesus' followers were peacefully departing and leaving that house or that city to the consequences that would come from God.—Matt. 10:11-15; Luke 9:5; 10:10-12; Acts 13:50, 51.

DYES, DYEING. The art of imparting particular hues and tints to thread, fabric and other materials through various processes by employing coloring matter was known and practiced before the days of Abraham and is probably as old as the art of weaving. The Israelites used such goods as blue thread, coccus scarlet material and wool dyed reddish purple for the tabernacle and for priestly garments. (Ex. chaps. 25-28, 35, 38, 39) Dyeing, more of a domestic activity in earlier times, eventually became quite a commercial enterprise in various places. The early Egyptians were noted for their particularly brilliant dyed goods (Ezek. 27:7) and, after Egypt's decline, Tyre and other Phoenician cities became important dye centers. The discovery of dye plants throughout Palestine shows that the Hebrews also practiced the art of dyeing.

ANCIENT PROCESSES

Dyeing processes varied from place to place. Sometimes the thread was dyed, whereas in other cases the dye was applied to finished cloth. It seems that thread was bathed in dye twice, being squeezed after its removal from the vat the second time so that the valued dye could be retained. The thread was thereafter laid out so that it could dry.

Each material had to be treated in a different way. Sometimes, though rarely, the coloring matter had a natural affinity for the fiber being dyed. But when that was not so, it was necessary to treat the material first with a mordant, a substance having an attraction for both the fiber and the dye. To serve as a mordant, a substance must at least have an attraction for the coloring matter, so that it will combine with it to form a colored compound that is insoluble. Discoveries show that the Egyptians employed mordants in dyeing processes. For instance, red, yellow and blue were three of the colors they used, and it is said that such dyes could not have been fixed without using oxides of arsenic, iron and tin as mordants.

Evidently, animal skins were first tanned and then dyed. Even recently in Syria, ram skins have been tanned in sumac and then the dye has been applied. After the drying of the dye, the skins have been rubbed with oil and then polished. Shoes and other leather items used by the Bedouins have thus been dyed red and may well remind one of the "ram skins dyed red" used for the tabernacle.—Ex. 25:5.

Interesting in connection with dyed materials is a building inscription of Assyrian King Tiglath-pileser III. After telling of his military campaigns against Palestine and Syria, he states that he received tribute from a certain Hiram of Tyre and other rulers. The listed articles include "linen garments with multicolored trimmings, blue-dyed wool, purple-dyed wool, . . . also lambs whose stretched hides were dyed purple, (and) wild birds whose spread-out wings were dyed blue."—*Ancient Near Eastern Texts Relating to the Old Testament*, edited by James B. Pritchard, 2d ed., 1955, pp. 282, 283.

SOURCES OF DYES

Dyes were acquired from various sources. In Palestine, yellow dyes were obtained from almond leaves and ground pomegranate rind, though the Phoenicians also used turmeric and safflower. The Hebrews could obtain black dye from the bark of the pomegranate tree and red from the roots of the madder plant. Indigo plants that were probably brought into Palestine from Egypt or Syria could be used for blue dye. Part of one method used to impart purple hues to wool consisted of steeping the wool in grape juice overnight and sprinkling powdered madder on it.

Coccus scarlet and crimson dyes had as their source the oldest dyestuff known, a parasitic homopterous insect of the family Coccidae (the *Coccus ilicis*). Because the living female, about the size of a cherry pit, resembles a berry, the Greeks applied to it their word *kok'kos*, meaning "berry." The Arab name for the insect is *qirmiz* or *kermez*, from which the English word "crimson" is derived. This insect is found throughout the Middle East. Only its eggs contain the purplish-red dyestuff, rich in kermesic acid. Toward the end of April the wingless female, filled with eggs, attaches herself by means of her proboscis to the twigs, and sometimes to the leaves, of the small holm oak. The grubs or kermes are gathered and dried and the valued dye is obtained by boiling them in water. This is the red dye that was used extensively for the appurtenances of the tabernacle and for the garments worn by Israel's high priest.

Purple dye was obtained from shellfish or mollusks such as the *Murex trunculus* and *Murex brandaris*. In the neck of these creatures there is a small gland containing but a single drop of fluid called "the flower." Initially it has the appearance and consistency of cream, but upon exposure to air and light it gradually changes to a deep violet or reddish purple. These shellfish are found along the shores of the Mediterranean Sea and the shades of color acquired from them vary according to their location. The larger specimens were broken open individually and the precious fluid was carefully removed from them, whereas the smaller ones were crushed in mortars. Since the amount of fluid acquired from each shellfish was quite small, accumulating a considerable amount was a costly process. Hence, this dye was expensive and garments dyed purple became the mark of wealthy persons or those in high station. (Esther 8:15; Luke 16:19) Another shellfish (the cerulean mussel) has been suggested as the source of a blue dye.

Ancient Tyre became famous for a purple or deep-crimson dye known as Tyrian or Imperial purple. Though the Tyrians are said to have employed a method of double-dyeing, the exact formula used to obtain this color is unknown. The coloring matter was evidently obtained from the *Murex* and *Purpura* mollusks, piles of emptied shells of the *Murex trunculus* having been found along the shore of Tyre and in the vicinity of Sidon. The Phoenician city of Tyre is depicted by Jehovah as having wool dyed reddish purple and other colorful materials, as well as carrying on trading in such articles.—Ezek. 27:2, 7, 24; see COLORS.

EAGLE [Heb., *ne·sher'*; Gr., *ae·tos'*]. Some believe that the Hebrew name derives from a root word meaning "to tear in pieces or lacerate." Others view it as onomatopoeic (that is, a name whose very sound suggests the thing meant), and believe that *ne·sher'* represents a "rushing sound," or "gleaming flash," hence a bird that dives after its prey, plummeting downward with a rushing sound and like flashing light through the



Golden eagle

air. In either case, the Hebrew term well describes the eagle, a large bird of prey whose lightning plunge from great heights causes a whining sound as the air rushes through its widespread pinions (the outer wing feathers). A bird of prey and a drinker of blood (Job 39:27, 30), the eagle was included among those birds listed as "unclean" by the Mosaic law.—Lev. 11:13; Deut. 14:12.

PALESTINIAN VARIETIES

Of the eagles found in Palestine today, the most common are the imperial and the golden eagles, although other varieties, such as the short-toed eagle, are also seen. The golden eagle, named thus because of the golden sheen on its head and nape, winters throughout Palestine and spends the summer months in mountainous Lebanon. An impressive dark-brown bird, it measures about three feet (one meter) in length, with a total wingspan of about four feet (1.2 meters). Eagles characteristically have a rather broad head with a projecting ridge above the eyes, a short, powerful, hooked beak, sturdy legs and sharp, powerful talons.

'CARRIED ON WINGS OF EAGLES'

The Sinai region is called "eagle country," where the birds soar and glide on their strong, broad wings. So, the liberated Israelites gathered at Mount Sinai could well appreciate the aptness of the picture conveyed by God's words, that he had carried them out of Egypt "on wings of eagles." (Ex. 19:4; compare Revelation 12:14.) Nearly forty years later Moses could compare Jehovah's leading of Israel through the wilderness to that of an eagle that "stirs up its nest, hovers over its fledglings, spreads out its wings, takes them, carries them on its pinions." (Deut. 32:9-12) When the young eaglets reach the time to begin flying, the parent eagle stirs them up, fluttering and flapping its wings to convey the idea to its young, and then edges or lures them out of the nest so that they try out their wings.

Though some have doubted that the eagle ever actually carries the young on its back, a guide in Scotland is reported by Sir W. B. Thomas as testifying concerning the golden eagle that "the parent birds, after urging and sometimes shoving the youngster into the air, will swoop underneath and rest the struggler for a moment on their wings and back." An observer in the United States is quoted in the *Bulletin of the Smithsonian Institution* (Vol. CLXVII, p. 302) as saying: "The mother started from the nest in the crags and, roughly handling the youngster, she allowed him to drop, I should say, about ninety feet; then she would swoop down under him, wings spread, and he would alight on her back. She would soar to the top of the range with him and repeat the process . . . My father and I watched him, spellbound, for over an hour." G. R. Driver, commenting on these statements, says: "The picture [at Deuteronomy 32:11] then is not a mere flight of fancy but is based on actual fact."—*Palestine Exploration Quarterly*, Jan.-June 1958, pp. 56, 57.

NESTS AND FARSIGHTEDNESS

The nest-building habits of the eagle are emphasized in God's questioning of Job at Job 39:27-30. The nest or aerie may be in a high tree or on the crag of a cliff or rocky canyon. Over the years the nest may grow to be as much as seven feet (2 meters) high, that of some eagles coming to weigh as much as a ton (.9 metric ton)! The apparent security and inaccessibility of the eagle's nest were also used figuratively by the prophets in their messages against the lofty kingdom of Edom in the rugged mountains of the Arabah. (Jer. 49:16; Obad. 3, 4) The farsightedness of the eagle, mentioned at Job 39:29, is borne out by Rutherford Platt in his book *The River of Life* (1956, pp. 215, 216), which also shows the unusual design of the eye of the eagle, testifying to the Creator's wisdom. The book says:

"We find the championship eyes of the whole animal kingdom . . . [in] the eyes of the eagle, the vulture, and the hawk. So keen are they that they can look down from a thousand feet in the air and spot a rabbit or a grouse half hidden in the grass.

"Sharp eyesight of the hunter eye is caused by the reflection of the object falling on a dense clump of pointed, cone-shaped cells. This tiny spot in the back of the eyeball absorbs light rays from the object through thousands of points, in a special manner which summons up a clear image in the mind. For almost all hunters, such as the skunk, the cougar, and ourselves, the single spot of cones is enough; we look straight ahead and approach directly the object of our gaze. But not so the eagle or the hawk, which, having fixed the rabbit in the grass with its sharp focusing cones, may then approach by a long, slanting dive. This causes the image of the target to move across the back of the eyeball on a curved path. Such a path is precisely plotted for the eagle eye so that instead of a clump of cones the diving bird has a curved path of cones. As the eagle zooms down, the rabbit in the grass is thus held in constant focus." —Jer. 49:22.

FLIGHT ABILITIES

The eagle's swiftness is highlighted in many texts. (2 Sam. 1:23; Jer. 4:13; Lam. 4:19; Hab. 1:8) There are reports of eagles surpassing a speed of eighty miles (129 kilometers) per hour. Solomon warned that wealth "makes wings for itself" like those of a skyward-bound eagle (Prov. 23:4, 5), while Job mourned the swiftness of life's passing, comparing it with the speed of an eagle in search of prey. (Job 9:25, 26) Yet those trusting in Jehovah receive power to go on, as if mounting up on the seemingly tireless wing of the soaring eagle.—Isa. 40:31.

Modern scientists have wondered at the "way of an eagle in the heavens," as did the writer of Proverbs 30:19. In the April 1962 issue of *Scientific American*, Clarence D. Cone, Jr., relates the manner in which observation of the majestic and almost effortless soaring of eagles, hawks and vultures "has helped to lead the way to the discovery of a fundamental mechanism of meteorology." (P. 131) He then shows the manner in which such large birds utilize to the full the dynamic power of the great "bubbles" of heated air that float up from the land due to the heat of the sun and which are known as thermal shells, as well as demonstrating the way in which the "slotted" wing tips of the eagle and similar soaring birds are so designed aerodynamically as to eliminate air "drag" on the wing.

FIGURATIVE USAGE

This powerful bird of prey was a frequent symbol used by the prophets to represent the warring forces of enemy nations in their sudden and often unexpected attacks. (Deut. 28:49-51; Jer. 48:40; 49:22; Hos. 8:1) The Babylonian and Egyptian rulers were characterized as eagles (Ezek. 17:3, 7; Dan. 7:3, 4), and it is notable that the figure of the eagle was regularly used on the royal scepters, standards and steles of many ancient nations, including Assyria, Persia and Rome, even as it has been used in modern times by Germany, the United States and others.

Some have questioned the use of the word "eagles" at Matthew 24:28 and Luke 17:37, holding that the texts must refer instead to vultures, gathered around a carcass. However, although the eagle is not primarily a carrion eater, as is the vulture, it does feed on such dead bodies at times. (*Palestine Exploration Quarterly*, April, 1955, p. 9) So, too, the eagle, though usually a solitary hunter, unlike the gregarious vulture, is known to hunt in pairs occasionally, and the book *The Animal Kingdom* (1954, Frederick Drimmer, M.A., editor in chief, Vol. II, p. 965) reports an instance in which "a number of them launched a mass attack upon a prong-horned antelope." Jesus' prophecy above-mentioned was given in connection with his promised second coming or "presence." Hence, it would not apply merely to the desolation of the Jewish nation by the Roman armies with their standards emblazoned with the figures of eagles, an event taking place in the year 70 C.E. The later vision at Revelation 19:11-21 parallels Jesus' prophecy in many respects and depicts a "carcass" formed of earth's kings, their armies, and all having the mark of the beast. Eagles are elsewhere used in Revelation to represent creatures attending God's throne and announcing the judgment messages of God for those on earth, doubtless to indicate swiftness and farsightedness.—Rev. 4:7; 8:13; compare Ezekiel 1:10; 10:14.

Another text that many scholars view as applying to the vulture rather than to the eagle is Micah 1:16, which speaks of Israel's figuratively 'broadening out its baldness like that of the eagle.' The eagle's head is well feathered, even the North American "bald eagle" being called thus only because its white head feathers give it the appearance of baldness from a distance. The Griffon vulture, common in Palestine, has only some soft white down on its head, and the neck is sparsely feathered. If the text applies to it, this would indicate that the Hebrew *ne·sher'* has broader application than to the eagle only. It may be noted that the Griffon vulture, while not classed by ornithologists as of the same "species" or "genus" as the eagle, is counted as of the same "family" (*Accipitridae*). Some, however, believe Micah 1:16 has reference to the moulting that the eagle undergoes, although this is said to be a quite gradual and rather inconspicuous process. This moulting process, bringing some reduction of activity and strength and followed by a renewal of normal life, may be what the psalmist meant by one's youth "renewing itself just like that of an eagle." (Ps. 103:5) Others see in this a reference to the relatively long life of the eagle, some having been known to reach an age of eighty years.

The name "Aquila" (Acts 18:2) is Latin for eagle.

EAR. The organ for hearing, designed and created by Jehovah God. (Ps. 94:9; Prov. 20:12) The ear consists of three parts: the outer ear, the middle ear and the inner ear. The middle ear is a small chamber that begins with the eardrum and leads to the maze of passageways that constitute the inner ear. Besides its function in connection with hearing, the inner ear also possesses organs having to do with balance and motion. The possession of two ears is a great help in locating the source and direction of sounds.

The human ear detects sounds within the range of about 15 to 15,000 or 20,000 cycles per second, although some younger persons can hear tones up to 23,000 cycles. The ears of many animals are sensitive to tones of higher pitch that are inaudible to the human ear. The range of sound energy perceived by the human ear is remarkable. The loudest sound that the ear can tolerate without danger is two million million times as powerful as the least perceptible sound. The human ear has the maximum sensitivity that it is practical to possess, for if the ears were any keener they would respond to the unceasing molecular motions of the air particles themselves.

Since the Maker of the ear can hear, the Bible speaks of him as possessing ears, symbolically. (Num. 11:18; Ps. 116:1, 2) By this symbolism Jehovah pictures himself as having ears open to the prayers, petitions and cries of the righteous. (Ps. 10:17; 18:6; 34:15; 130:2; Isa. 59:1; 1 Pet. 3:12) While he hears the murmurings of complainers and the wicked speech of his enemies (Num. 11:1; 2 Ki. 19:28), he refuses to hear their distress calls when execution of judgment catches up with them. (Ezek. 8:18) As to idol images, although they may have ears carved or engraved on them they, of course, cannot hear and are powerless to receive or answer the prayers of their worshipers.—Ps. 115:6.

FIGURATIVE USE

In the Bible the word "ear" is used very forcefully in a figurative sense as representing the complete process of hearing. The term is used with respect to the faculty of hearing and then weighing the truthfulness and value of what is spoken. (Job 12:11; 34:3) The way the expression "give ear" or to 'incline one's ear' is used indicates that it means to pay attention with a view to acting on that which is heard. (Ps. 78:1; 86:6; Isa. 51:4) To 'have the ears opened' means that the individual receives understanding or enlightenment on a matter. (Isa. 50:5) The expression 'uncover the ear' may originate from the fact that, in Oriental lands, a person would partially remove the headdress so as to hear more clearly. This expression, as well as the phrase 'disclose to the ear,' refers to the giving of information in private or the revealing of a secret or something not previously known.—1 Sam. 9:15; 20:2, 12, 13; 2 Sam. 7:27.

An 'awakened ear' is one that is made attentive. (Isa. 50:4) Such an ear may belong to a person who has formerly been among the ones "deaf [spiritually] though they have [literal] ears." (Isa. 43:8) The righteous man is described in the Bible as listening to God, but stopping up his ear to wickedness. (Isa. 33:15) Similarly Jesus, using the word "listen" with the same sense of 'giving attention to, understanding and believing the good news,' said: "My sheep listen to my voice," and, "a stranger they will by no means follow but will flee from him, because they do not know the voice of strangers."—John 10:27, 5.

On the other hand, the ears of the rebellious ones are said to be "heavy" (*AV*) or "unresponsive" and they 'hear with annoyance.' (Isa. 6:10; Matt. 13:15; Acts 28:27) Such wicked ones are likened to the cobra that stops up its ears, refusing to listen to the voice of the charmer.—Ps. 58:4.

Jehovah, through his servants, spoke of the stubborn, disobedient Israelites as having 'uncircumcised ears.' (Jer. 6:10; Acts 7:51) They are as though stopped up with something that impedes hearing. They are ears that have not been opened by Jehovah, who gives ears of understanding and obedience to those who seek him, but allows the spiritual hearing of the disobedient ones to become dulled. (Deut. 29:4; Rom. 11:8) The apostle Paul foretold a time when some professing to be Christians would apostatize from the true faith, not wanting to hear the truth of God's Word, but desiring to have their ears "tickled" by things pleasing to them, and would therefore listen to false teachers. (2 Tim. 4:3, 4; 1 Tim. 4:1) Also, one's ears may "tingle" due to hearing startling news, especially news of calamity. —1 Sam. 3:11; 2 Ki. 21:12; Jer. 19:3.

An example where literal hearing of a sound and hearing with understanding are contrasted is found in the account of the conversion of Saul of Tarsus and his own recounting of it later. (Acts 9:3-8; 22:6-11) The account at Acts 9:7 says that the men with Saul heard "a voice" (*AV*) or "the sound of a voice." (*NW*) Yet, as recorded at Acts 22:9, Paul (Saul) says that the men did not hear the voice. When what was said in the two verses is properly understood, there is no contradiction. The Greek word for "voice" (*pho·ne'*) at Acts 9:7 is in the genitive case (*pho·nes'*) and gives, in this verse, the sense of hearing *of* a voice—hearing the sound but not understanding. At Acts 22:9 *pho·ne'* is in the accusative case (*pho·nen'*): the men "did not hear the voice"—they heard the sound of a voice but did not get the words, the meaning; they did not understand what Jesus was saying to Saul, as Saul did. (Acts 9:4) This knowledge of the Bible's use of the idea of 'hearing' in both senses helps to clear up what would otherwise seem to be discrepancies or absurdities.

At the installation of the priesthood in Israel, Moses was commanded to take some of the blood of the ram of the installation and to put it on the lobe of the right ear of Aaron and of each of his sons, as well as on the right hand and right foot, indicating that what they listened to, the work they did and the way they walked should be directly affected by what was there taking place. (Lev. 8:22-24) Similarly, in the case of the cleansed leper, the Law said that the priest was to put some of the blood of the ram offered as a guilt offering, as well as some of the oil offered, on the lobe of the leper's right ear. (Lev. 14:14, 17, 25, 28) An arrangement of comparable nature was found in the provision made for the man who wished to continue in slavery to his master to time indefinite. In such case the slave was to be brought to the doorpost, and his master was to pierce his ear through with an awl. This prominent mark, being made on the organ for hearing, evidently represented the slave's desire to continue in obedient attention to his master.—Ex. 21:5, 6.

Bearing on the greater importance of hearing God, in the sense of giving close attention and obedience to his words, as the Bible directs us to do, rather than the need to see him, as some demand, R. C. Dentan, writing in *The Interpreter's Dictionary of the Bible* (Vol. 2, p. 1), remarks interestingly: "In the Bible, the key word for man's response to God is 'hearing' rather than 'seeing' . . . . For the mystery religions the highest religious experience was that of 'seeing' the god; but for the Bible, where the basic religious attitude is obedience to the divine word, the emphasis is on 'hearing' his voice. The most important formula of Israel's religion begins characteristically: 'Hear, O Israel.' 'He who is of God' is not the mystic who has seen a vision, but one who 'hears the words of God' (John 8:47)."—See DEAFNESS.

EARDROP. See EARRING.

EARRING. A ring or other ornament worn on the ear for purposes of adornment. The Hebrews do not appear to have had a specific word for "earring," for one of the words they applied to this ornament (*ne'zem*) can be used for either a nose ring or an earring. The context in which *ne'zem* appears in the Scriptures sometimes, though not always, makes it possible to determine whether an earring or a nose ring is meant. Probably in many cases earrings and nose rings varied little in shape. The Hebrew word *'a·ghil'* is also used to designate an earring and relates to a circular ornament.

In many nations of antiquity men, women and children all wore earrings. That they were worn by men of many lands is evident from representations of foreigners on Egyptian monuments. However, in Egypt it seems that it was not customary for men to wear earrings and whether Israelite men customarily wore them or not is uncertain. Earrings were worn by the Midianites, from whom the Israelites took them as part of the spoils of war. (Num. 31:1, 2, 50) When Aaron was about to make the golden calf in the wilderness, he instructed the Israelites: "Tear off the gold earrings that are in the ears of your wives, of your sons and of your daughters and bring them to me."—Ex. 32:1-4.

Common with Egyptian women were earrings consisting of large golden hoops, some being an inch and a half to over two inches (c. 3.8 to over 5.1 centimeters) in diameter, though others were even larger and were made of as many as six individual rings soldered together. Silver earrings were found at Thebes, some of them being merely studs. At times Egyptian earrings were quite elaborately designed, as were those of the Assyrians, some of which were cross-shaped. It was customary to attach the earring by passing the ring itself or a hook through a hole that had been pierced in one's earlobe.

In ancient Egypt, persons of high station sometimes wore golden ear ornaments having the form of an asp, the body of which was studded with precious stones. Middle Eastern earrings at times consisted of rings to which jewels of some sort were attached as pendants. Some were called "eardrops" (Heb., *nets·phohth'* from *na·taph'*, which, by implication, means to drop or to fall in drops). This term evidently relates to a drop-shaped ornament or pendant. "Eardrops" could have been pearls or spherical beads of silver or gold, but they are not described in the Bible. (Judg. 8:26) They were among the things Jehovah said he would take away from the haughty "daughters of Zion."—Isa. 3:16, 19.

Faithful Hebrews and Christians did not wear earrings as amulets, though others of ancient times did so. While the Bible does not specifically say that the "earrings" possessed by Jacob's household had been viewed as amulets, Jacob buried both "the foreign gods" and the "earrings" of his household under the big tree near Shechem. (Gen. 35:2-4) The "ornamental humming shells" possessed by the haughty "daughters of Zion" were charms of some type that may have been suspended from necklaces or worn on the ears.—Isa. 3:20.

When Israel was granted the privilege of making contributions for the tabernacle, willing-hearted persons donated various articles, including earrings. (Ex. 35:20-22) Centuries later, Jehovah told Jerusalem that, among other things, he had shown her love by placing earrings on her ears. (Ezek. 16:1, 2, 12) And Solomon used a gold earring illustratively when he said: "An earring of gold, and an ornament of special gold, is a wise reprover upon the hearing ear."—Prov. 25:1, 12.

EARTH. The fifth-largest planet of the solar system and the third in order of position from the sun. It is an oblate spheroid, being slightly flattened at the poles. Satellite observations have indicated other slight irregularities in earth's shape. Its mass is nearly six sextillion five hundred eighty-eight quintillion U.S. short tons (5.976 [± .005] x 10^{21} metric tons or 5.88 x 10^{21} British tons). Its area is 196,951,072 square miles (510,103,276 square kilometers). Earth's measurements are (approximately): circumference at the equator, 24,902.4 miles (40,068 kilometers); diameter at the equator, 7,927 miles (12,755 kilometers). Oceans and seas cover approximately 71 percent of its surface, leaving about 57.5 million square miles (148.9 million square kilometers) of land surface.

The earth rotates on its axis, bringing about day and night. (Gen. 1:4, 5) A solar day or an apparent day is a period of twenty-four hours, the time taken for an observer at any one point on the earth to be again in the same position relative to the sun. The tropical year, which concerns the return of the seasons, the interval between two consecutive returns of the sun to the vernal equinox, is 365 days, 5 hours,

48 minutes and 46 seconds, on the average. This figure is the one used in solar-year calendar reckoning, and its fractional nature has caused much difficulty in accurate calendar making.

The axis of the earth tilts 23° 27′ away from a perpendicular to the earth's orbit. The gyroscopic effect of rotation holds the earth's axis in the same direction relative to the stars regardless of its location in its orbit around the sun (with only a slight eccentricity). This brings about the seasons.

The earth's atmosphere, composed principally of nitrogen, oxygen, water vapor and other gases, extends over 600 miles (966 kilometers) above the earth's surface. Beyond this is what is termed outer space.

BIBLE TERMS AND SIGNIFICANCE

In the Hebrew Scriptures the word used for earth as a planet is *'e'rets*. *'E'rets* refers to (1) earth, as opposed to heaven, sky (Gen. 1:2), (2) land, country, territory (Gen. 10:10), (3) ground, surface of the ground (Gen. 1:26), (4) people of all the globe (Gen. 18:25), (5) people of the land, natives. —Gen. 23:7.

The word *'adha·mah'* is also translated "earth," and sometimes "ground" or "land." *'Adha·mah'* means (1) ground as tilled, yielding sustenance (Gen. 3:23), (2) piece of ground, landed property (Gen. 47:18), (3) earth as material substance, soil, dirt (Jer. 14:4; 1 Sam. 4:12), (4) ground as earth's visible surface (Gen. 1:25), (5) land, territory, country (Lev. 20:24), (6) whole earth, inhabited earth. (Gen. 12:3) *'Adha·mah'* seems to be related etymologically to the word *'a·dham'*, the first man Adam having been made from the dust of the ground.—Gen. 2:7.

In the Greek Scriptures *ge* denotes earth as arable land or soil. (Matt. 13:5, 8) It is used to designate the material from which Adam was made, the earth (1 Cor. 15:47); the earthly globe (Matt. 5:18, 35; 6:19); earth as a habitation for human creatures and animals (Luke 21:35; Acts 1:8; 8:33; 10:12; 11:6; 17:26); land, country, territory (Luke 4:25; John 3:22); ground (Matt. 10:29; Mark 4:26); land, shore, as contrasted with seas or waters. (John 21:8, 9, 11; Mark 4:1) *Oi·kou·me'ne*, translated "world" in the *Authorized Version*, denotes "inhabited earth." (Matt. 24:14; Luke 2:1; Acts 17:6; Rev. 12:9) In each case of all the above senses in which these words are used, the form of the word in the original language, and more particularly the setting or context, determine which sense is meant.

The Hebrews divided the earth into four quarters or regions corresponding to the four points of the compass. In the Hebrew Scriptures the words "before" and "in front of" designate and are translated "east" (1 Chron. 4:39), "behind" or "back" meaning "west," "the right hand" denoting "south" (Ex. 40:24) and "the left hand," "north." (Job 23:8, 9; compare *Ro, NW.*) East was also (in the Hebrew) sometimes called the sunrising, as for example, at Joshua 4:19, "the eastern border." West (in the Hebrew) was the setting of the sun. (2 Chronicles 32:30: "the west.") Also, physical characteristics were used. Being almost the total western boundary of Palestine, "the sea" (the Mediterranean) was sometimes used for west. —Num. 34:6.

CREATION

The planet's coming into existence is recounted in the Bible with the simple statement: "In the beginning God created the heavens and the earth." (Gen. 1:1) Just how long ago the starry heavens and the earth were created is not stated in the Bible. Therefore, there is no basis for Bible scholars to take issue with scientific calculations of the age of earth's rock-mass. Scientists variously estimate the age of the rocks as three and a half to four thousand million or more years.

As to time, the Scriptures are more definite about the six creative days of the Genesis account. These days have to do, not with the creation of earth's matter or material, but with the arranging and preparing of it for man's habitation.

The Bible does not reveal whether God created life on any of the other planets in the universe. However, astronomers today have not found proof that life exists on any of these planets and, in fact, know of no planet besides the earth that is at present capable of supporting the life of fleshly creatures.

PURPOSE

Like all other created things, the earth was brought into existence because of Jehovah's will ("pleasure," *AV*). (Rev. 4:11) It was created to remain forever. (Ps. 78:69; 104:5; 119:90; Eccl. 1:4) God speaks of himself as a God of purpose and declares that his purposes are certain to come to fruition. (Isa. 46:10; 55:11) He made his purpose for the earth very clear when he said to the first human pair: "Be fruitful and become many and fill the earth and subdue it, and have in subjection the fish of the sea and the flying creatures of the heavens and every living creature that is moving upon the earth." (Gen. 1:28) There were no flaws in earth or the things on it. Having created all necessary things, Jehovah saw that they were "very good," and "proceeded to rest" or desist from other earthly creative works.—Gen. 1:31–2:2.

Man's habitation on earth is also permanent. When God gave man the law regarding the tree of knowledge of good and bad, he implied that man could live on earth forever. (Gen. 2:17) We are assured by Jehovah's own words that "all the days the earth continues, seed sowing and harvest, and cold and heat, and summer and winter, and day and night, will never cease" (Gen. 8:22), and that He will never destroy all flesh again by a flood. (Gen. 9:12-16) Jehovah says that he did not make the earth for nothing, but, rather, that he has given it to men as a home and that death will eventually be done away with. God's purpose, therefore, is for the earth to be the habitation of man in perfection and happiness with eternal life.—Ps. 37:11; 115:16; Isa. 45:18; Rev. 21:3, 4.

That this is the purpose of Jehovah God, sacred to him and not to be thwarted, is indicated when the Bible says: "And by the seventh day God came to the completion of his work that he had made . . . And God proceeded to bless the seventh day and make it sacred, because on it he has been resting from all his work that God has created for the purpose of making." (Gen. 2:2, 3) The seventh or rest day is not shown in the Genesis account as ending, as in the case of the other six days. The apostle Paul explained that the rest day of God had been continuous right through Israelite history down to his own time and had not yet ended. (Heb. 3:7-11; 4:3-9) God says the seventh day was set aside as sacred to him. He would carry out his purpose toward the earth inviolate; it would be fully accomplished during that day, with no necessity of further creative works toward the earth during that time.

BIBLE'S HARMONY WITH SCIENTIFIC FACTS

The Bible, at Job 26:7, speaks of God as "hanging the earth upon nothing." Science says that the earth remains in its orbit in space primarily due to the interaction of gravity and centrifugal force. These forces, of course, are invisible. Therefore the earth, as other heavenly bodies, is suspended in space as if hanging on nothing. Speaking from Jehovah's viewpoint, the prophet Isaiah says: "There is One who is dwelling above the circle of the earth, the dwellers in which are as grasshoppers." (Isa. 40:22) The Bible says: "He [God] has described a circle upon the face of the waters." (Job 26:10) The waters are limited by his decree to their proper place. They do not come up and inundate the land; neither do they fly off into space. (Job 38:8-11) From the viewpoint of Jehovah, the earth's face, or the surface of the waters, would, of course, have a circular form,

just as the edge of the moon presents a circular appearance to us. Before land surfaces appeared, the surface of the entire globe was one circular (spherical) mass of surging waters.—Gen. 1:2.

Bible writers often speak from the standpoint of the observer on the earth, or from his particular position geographically, as we often naturally do today. For example, the Bible mentions the "sunrising." (Num. 2:3; 34:15) Some have seized upon this as an opportunity to discredit the Bible as scientifically inaccurate, claiming that the Hebrews viewed earth as the center of things, with the sun revolving around it. But the Bible writers nowhere expressed such a belief. These same critics overlook the fact that they themselves use the identical expression and that it is in all their almanacs. It is common to hear someone say, "it is sunrise," or "the sun has set," or "the sun traveled across the sky." The Bible also speaks of "the extremity of the earth" (Ps. 46:9), "the ends of the earth" (Ps. 22:27), "the four extremities of the earth" (Isa. 11:12), "the four corners of the earth" and "the four winds of the earth." (Rev. 7:1) These expressions cannot be taken to prove that the Hebrews understood the earth to be square. The number four is often used to denote that which is fully rounded out, as it were, just as we have four directions and sometimes employ the expressions "to the ends of the earth," "to the four quarters of the earth" in the sense of embracing all the earth.—Compare Ezekiel 1:15-17; Luke 13:29.

The Bible describes the earth as having an expanse or firmament, an atmosphere, and indicates that prior to the Flood there was a heavy canopy of water vapor above the expanse. (Gen. 1:6-8) The expanse was an air-filled space between the earth and these waters above. The apostle Peter therefore describes the situation as "an earth standing compactly out of water and in the midst of water." (2 Pet. 3:5) It seems that, because of such an arrangement, the ground was watered by a mist rather than a direct rain. (Gen. 2:5, 6) Peter says that it was by "those means" (the arrangement of the waters above described) that the world of that time, the people, suffered destruction when the earth was deluged with water.—2 Pet. 3:6.

Geologists have uncovered evidence that the now-frozen wastes of the Arctic and even of ice-covered Antarctica enjoyed a temperate climate in the past. Even frozen mammals of tropical habitat have been found in far-northern areas. McReady Price states the following in his book *The New Geology:* "There is but one climate known to the ancient fossil world, as revealed by the plants and animals entombed in the rocks; and that climate was a mantle of springlike loveliness which seems to have prevailed continuously over the whole globe. Just how the world could have been thus warmed all over may be a matter of conjecture; that it was so warmed effectively and continuously is a matter of fact." And George Gamow, in his book *Biography of the Earth,* 1948, writes: "While the areas now covered by temperate vegetation were occupied by tropical jungles, such ordinary trees as oak, chestnut, and maple were growing in Alaska, Greenland, Spitsbergen, and Northern Asia. Finally, the typical boreal plants, such as dwarf birch and dwarf willow, were very common in regions which are so far north that no vegetation at all can grow there today. Data concerning the Southern Hemisphere are again rather meagre, but the finding of coal deposits in several places along the shore of Antarctica indisputably proves that there were times when this continent, at present almost completely glaciated, was covered by rich vegetation." These facts would support the above-mentioned vapor-canopy arrangement, which could bring about the conditions Biblically described and scientifically discovered.

FIGURATIVE AND SYMBOLIC EXPRESSIONS

The earth is spoken of figuratively in several instances. At Job 38:4-6 it is likened to a building, when Jehovah asks Job questions that he obviously cannot answer, concerning earth's creation and Jehovah's management of it. Jehovah also uses a figurative expression describing the result of earth's rotation. He says: "[The earth] transforms itself like clay under a seal." (Job 38:13, 14) In Bible times some seals for "signing" documents were in the form of a roller engraved with the writer's emblem. It was rolled over the soft clay document or clay envelope, leaving behind it an impression in the clay. In similar manner at the arrival of dawn, the portion of the earth coming from the blackness of night begins to show itself to have form and color as the sunlight moves progressively across its face. The heavens, the location of Jehovah's throne, being higher than the earth, the earth is, figuratively, his footstool. (Ps. 103:11; Isa. 55:9; 66:1; Matt. 5:35; Acts 7:49) Those who are in Sheol or Hades, the common grave of mankind, are considered as being under the earth.—Rev. 5:3.

The apostle Peter compares the literal heavens and earth (2 Pet. 3:5) with the symbolic heavens and earth (vs. 7). The "heavens" of verse seven do not mean Jehovah's own dwelling place, the place of his throne in the heavens. Jehovah's heavens cannot be shaken. Neither is the "earth" in the same verse the literal planet earth, for Jehovah says that he has established the earth firmly. (Ps. 78:69; 119:90) Yet God says that he will shake both the heavens and the earth (Hag. 2:21; Heb. 12:26), that the heavens and earth will flee away before him and that new heavens and a new earth will be established. (2 Pet. 3:13; Rev. 20:11; 21:1) It is evident that "heavens" is symbolic and that "earth" here has symbolic reference to a society of people living on the earth, just as at Psalm 96:1.

Earth is also symbolically used to denote the firmer, more stable elements of mankind. The restless, unstable elements of mankind are illustrated by the characteristic restlessness of the sea.—Isa. 57:20; Jas. 1:6; Jude 13; compare Revelation 12:16; 20:11; 21:1.

At John 3:31 Jesus contrasts one that comes from above as being higher than one who comes from the earth (*ge*). The Greek word *e·pi'gei·os,* "earthly," is used to denote earthly, physical things, especially as contrasted with heavenly things, and as being lower and of coarser material. Man is made of earth's material. (2 Cor. 5:1; compare 1 Corinthians 15:46-49.) Nevertheless, he can please God by living a "spiritual" life, a life directed by God's Word and spirit. (1 Cor. 2:12, 15, 16; Heb. 12:9) Due to mankind's fall into sin and their tendency toward material things to the neglect or exclusion of spiritual things (Gen. 8:21; 1 Cor. 2:14), "earthly" can have an undesirable connotation, meaning corrupt, or in opposition to the spirit.—Phil. 3:19; Jas. 3:15.

EARTHQUAKE. A vibration of the earth caused primarily by the slipping or dislocation of strata along a fault line, a fracture, or by volcanic eruption. Shakings and tremblings of the earth occurred throughout Biblical history, at times as a result of natural geological forces, as when Judah suffered a severe earthquake in the days of Uzziah and Jeroboam (Amos 1:1; Zech. 14:5), or as direct acts of God for judicial purposes or for purposes involving his servants. The geology of the area explains Israel's past history of seismic activity, which still is not finished. For example, there recently appeared a very serious fault running N-NE from the center of the Gulf of Aqabah. Serious earthquakes have occurred in Palestine about once every fifty years, minor tremors being much more frequent.

The temple area of Jerusalem is situated on a line of structural weakness within the earth. The mosque of el-Aqsa, located in the temple area (not the Dome of the Rock, which is not just an ordinary mosque but has become a shrine), has been repeatedly damaged by earthquake activity.

A tremendous earthquake, apparently coupled with volcanic action, provided an awe-inspiring setting for the inauguration of the Law covenant at Sinai. (Ex. 19:18; Ps. 68:8) Jehovah had a direct hand in this display of power, for he spoke out of the mountain by means of an angel.—Ex. 19:19; Gal. 3:19; Heb. 12:18-21.

At times the fear-inspiring force of earthquakes has been an evidence of Jehovah's hand in judging violations of his law. (Nah. 1:3-6) An earthquake was the executional method used by Jehovah against the rebellious Dathan and Abiram and the household of Korah, the earth opening its mouth and swallowing them down alive into Sheol. (Num. 16:27, 32, 33) Elijah experienced a quaking of the earth before Jehovah spoke to correct his viewpoint and to send him back to further service assignments. (1 Ki. 19:11-18) Earthquakes have been a miraculous aid to Jehovah's people, as when Jonathan and his armor-bearer courageously attacked a Philistine outpost. Jehovah backed up their faith in him by bringing about an earthquake that threw the entire camp of the Philistines into confusion, so that these killed off one another and were thoroughly routed.—1 Sam. 14:6, 10, 12, 15, 16, 20, 23.

On the day of Jesus' death, about three o'clock in the afternoon, an earthquake took place, splitting rock-masses open, causing the memorial tombs to be opened and causing dead bodies to be thrown from their graves. The curtain of the sanctuary in the temple rebuilt by Herod was torn in two, from top to bottom. Prior to this, darkness had fallen over the land. Some think that volcanic action was involved, for often volcanoes belch out smoke and dust that blacken the sky. But there is no real evidence that there was any volcanic action connected with this earthquake. (Matt. 27:45, 51-54; Luke 23:44, 45) Another earthquake occurred on the day of Jesus' resurrection, when an angel descended from heaven and rolled away the stone from in front of his tomb. (Matt. 28:1, 2) The apostle Paul and his companion Silas, while in prison at Philippi, had their prayers and songs of praise answered by a great earthquake that opened the prison doors and loosened the bonds of the prisoners. This led to the conversion of the jailer and his household.—Acts 16:25-34.

Jesus foretold earthquakes in great number and magnitude as a feature of the sign of his second presence. (Matt. 24:3, 7, 8; Mark 13:4, 8) Since 1914 C.E., and especially since 1948, there has been an increase in the number of earthquakes, especially of major ones. Before 1948, they occurred in clusters, with a rest period between, but since then there has been a major quake almost annually, in addition to a great number of smaller ones.—See *The Encyclopedia Americana,* Annuals, 1965-1967, under "Earthquakes."

In the fifty-one-year period 1915-1965, 592,036 persons were reported killed by major earthquakes. There are 1,000 quakes a year large enough to cause damage.—*World Almanac* 1967, pp. 254, 276.

FIGURATIVE AND SYMBOLIC USES

Earthquakes are often used figuratively in the Scriptures to describe the shaking and overthrow of nations and kingdoms. Ancient Babylon trusted in false gods such as Nebo and Marduk, which in the people's imaginations filled their heavens. They also relied greatly on the strength of their mighty military force, but God said in pronouncement against Babylon: "I shall cause heaven itself to become agitated, and the earth will rock out of its place at the fury of Jehovah of armies." (Isa. 13:13) As far as Babylon was concerned, it must have been a great shock when her empire fell and her territory ceased to belong to Babylon as the third world power and became merely a province in the Persian Empire. —Dan. 5:30, 31.

Elsewhere, David describes Jehovah as fighting for him as by means of an earthquake. (2 Sam. 22:8; Ps. 18:7) Jehovah speaks of rocking the heavens and the earth, and the sea and the dry ground, of rocking all nations in behalf of his people, with the result that the desirable things of all the nations would come in and he would fill his house with glory. —Hag. 2:6, 7.

The apostle Paul uses as an illustration the awe-inspiring display at Sinai, comparing it with the greater and more awesome assemblage of the Christian congregation of the firstborn before God and his Son and Mediator at the heavenly Mount Zion. He goes on to follow through with the illustration of the earthquake that took place at Sinai and gives a symbolic application, encouraging Christians to continue serving in courage and faith, realizing that the Kingdom and those who hold on to it will be able to remain standing while all other things of the symbolic heavens and earth are shaken to pieces. —Heb. 12:18-29.

The greatest earthquake of all yet to come is a symbolic one, described in connection with the seventh of the symbolic seven final plagues of Revelation. It is pictured as wrecking, not one or two cities, as some of the most violent earthquakes have done, but "the cities of the nations." John's account of this cataclysm reads: "A great earthquake occurred such as had not occurred since men came to be on the earth, so extensive an earthquake, so great. And the great city [Babylon the Great] split into three parts, and the cities of the nations fell."—Rev. 16:18, 19.

EAST [Heb., *miz·rahh'*, sunrising (Deut. 3:27; 1 Chron. 4:39); *qe'dhem,* front, in front of (Ezek. 48:2)]. It was the practice of the Hebrews to face the rising sun when determining direction, which meant that E was in front of them, W was behind, N on the left hand and S on the right hand.

Sometimes *qe'dhem* was used to mean a generally eastward direction, as at Genesis 11:2. At other times it meant the "east" in relation to something else, as at Numbers 34:11, where the expression "east of Ain" is used. At still other times it referred to the area that lay E and NE of Israel. This included the lands of Moab and Ammon, the Arabian Desert, Babylonia, Persia, Assyria and Armenia.

The various peoples living in the lands referred to by the word "east" were spoken of as "Orientals." Job was called "the greatest of all the Orientals." (Job 1:3) He lived in this eastern area. When Jacob went to Mesopotamia to get a wife, he went, we are told, to "the land of the Orientals." (Gen. 29:1) The people to the E of Israel were also called "Easterners," as at Judges 6:3; 8:10.

In Palestine the E wind was a hot wind that blew in from desert lands to the E and was destructive to vegetation. (Ezek. 19:12) This is the basis for the expression "fill [one's] belly with the east wind." —Job 15:2.

The tabernacle faced the E (Num. 3:38), as did the temples of Solomon and Zerubbabel, also this second temple as repaired or rebuilt by Herod. Ezekiel's visionary temple faced eastward. (Ezek. 47:1) The coming of Jehovah and Christ to the temple would therefore be expected from the E.

At Isaiah 46:11, Cyrus, the Persian king, is spoken of as coming from "the east," *AV;* "the sunrising," *NW.* The reports foretold as coming from "the east," *AV,* are, literally, "out of the sunrising," or *miz·rahh'.* (Dan. 11:44) In the book of Revelation back-reference is made to Darius and Cyrus as prophetic of the "kings from the rising of the sun," in connection with the drying up of the symbolic Euphrates in the time of Babylon the Great's judgment.—Rev. 16:12, 19.

The astrologers that came to see Jesus at the time of his birth came from the direction of Babylon, from "eastern parts." (Matt. 2:1) When they said that they saw his star "in the east" [Gr., *a·na·to·le'*], as some Bible translations state, they did not mean that it was E of where their land was but that

they saw it when they were in the East.—Compare Matthew 2:2, "have seen his star rise," *AT;* "when we were in the east," *NW;* "the rising of his star," *NE;* "seen . . . out in the east," *Kx.*

EASTERN SEA. See SALT SEA.

EAST GATE. See GATE, GATEWAY.

EBAL (E'bal) [possibly, bare]. The third-named son of the Horite sheik Shobal descended from Seir. (Gen. 36:20, 23; 1 Chron. 1:40) The Horites dwelt in Seir before being dispossessed and annihilated by the sons of Esau.—Deut. 2:12.

EBAL, MOUNT (E'bal) [possibly, bare]. A mountain now identified as Jebel Eslamiyeh, situated in the district of Samaria. Mount Ebal is opposite Mount Gerizim, these mountains being separated by a beautiful narrow valley, the Vale of Shechem, in which nestles the city of Nablus, not far from ancient Shechem. The possible meaning of the name fits the characteristics of the mountain, for only its lower slopes sustain such vegetation as vines and olive trees, the higher elevations being quite barren and rocky. Like other mountains in Samaria, Ebal consists of a limestone core with an outer shell of chalk. It stands to the NE of Mount Gerizim and rises to a peak of over 3,000 feet (c. 914 meters) above the level of the Mediterranean. The peaks of Mounts Ebal and Gerizim are about one and a half miles (c. 2.4 kilometers) apart, and these mountains are situated to the W of the Jordan River.—Deut. 11:29, 30.

Looking N from the summit of Ebal, one can see the greater part of the land of Galilee and also Mount Hermon. The heights in the vicinity of Jerusalem can be seen to the S and the Plain of Sharon and the Mediterranean to the W. It is possible to see as far as the Hauran across the Jordan to the E. Abram (Abraham) once camped in the valley between these two mountains, near the big trees of Moreh.—Gen. 12:6.

Moses told the Israelites that when Jehovah brought them into the land that they were going to possess they "must also give the blessing upon Mount Gerizim and the malediction upon Mount Ebal." (Deut. 11:29, 30) He also instructed that great uncut stones be selected, whitewashed with lime and set on Mount Ebal. An altar was to be erected there, upon which sacrifices were to be presented to Jehovah. Moses also said, "You must write on the stones all the words of this law, making them quite clear."—Deut. 27:1-8.

After Israel crossed the Jordan, the tribes of Reuben, Gad, Asher, Zebulun, Dan and Naphtali were to "stand for the malediction on Mount Ebal," and the other tribes were to "stand to bless the people on Mount Gerizim." At that time the blessings to be enjoyed by those obeying God's law would be recited, as well as the curses or maledictions to be experienced by those breaking his law. (Deut. 27:12-14) When the curses for disobedience were pronounced, all the people were to say "Amen!" that is, "So be it!" to show they agreed that practicers of wickedness merited condemnation.—Deut. 27:15-26.

After Israel's victory at Ai, Joshua complied with Moses' instructions, building an altar to Jehovah in Mount Ebal. Upon stones (perhaps, but not necessarily, those of the altar itself) he wrote "a copy of the law of Moses that he had written before the sons of Israel." Then, in front of the congregation of Israel (including the alien residents) assembled as Moses had directed, Joshua "read aloud all the words of the law, the blessing and the malediction, according to all that is written in the book of the law." Half the congregation stood in front of Mount Ebal and the other half in front of Mount Gerizim, the ark of the covenant and the Levites being between the two groups. (Josh. 8:30-35) The location of Mount Ebal in relation to Mount Gerizim provided excellent acoustics for this occasion. Notably, too, these things occurred approximately in the heart of the land of promise and in the vicinity where Jehovah promised the land to Israel's forefather Abram (Abraham).—Gen. 12:6, 7.

Jewish tradition holds that the Levites, standing between Mounts Ebal and Gerizim, faced Mount Gerizim when pronouncing a blessing, to which the people assembled there answered "Amen!" Then it is said that they alternated, facing Mount Ebal and pronouncing one of the curses, to which those assembled on that side said "Amen!" The Scriptures, however, do not outline the exact procedure followed on that notable occasion.

At Deuteronomy 27:4 it is said that the stones were to be set up in Mount "Gerizim" according to the Samaritan *Pentateuch.* However, the reading is "Ebal" according to the Masoretic text, the Latin *Vulgate,* the Syriac *Peshitta Version* and the Greek *Septuagint Version.* Joshua 8:30-32 indicates that it was on Mount Ebal that Joshua set up the stones on which "a copy of the law of Moses" was written.

EBED (E'bed) [servant].

1. Father of Gaal, the one who led the landowners of Shechem in an unsuccessful rebellion against Abimelech.—Judg. 9:26, 29, 39-41.

2. Son of Jonathan. Ebed, accompanied by fifty males of the paternal house of Adin, returned with Ezra to Jerusalem from Babylon.—Ezra 8:6.

EBED-MELECH (E'bed-me'lech) [king's servant]. An Ethiopian eunuch in the house of King Zedekiah who, by his course of action, demonstrated that he was in full agreement with the work of Jehovah's prophet Jeremiah. When the princes of Judah falsely charged Jeremiah with sedition, Zedekiah surrendered the prophet into their hands. These princes then took Jeremiah and threw him into the miry cistern of Malchijah in the Courtyard of the Guard, there to die without food. (Jer. 38:4-6) Courageously, notwithstanding the danger in which it placed him because of the prevailing bitter hatred for Jeremiah and his message, Ebed-melech publicly approached the king seated in the gate of Benjamin and there presented an appeal in behalf of Jeremiah. Zedekiah responded favorably. Then Ebed-melech, at the king's command, took thirty men to the cistern and let down ropes with worn-out rags and pieces of cloth for Jeremiah to place under his armpits so as to bring him up out of the cistern. (Jer. 38:7-13) Likely Zedekiah directed Ebed-melech to take thirty men along, not that so many men were needed to get Jeremiah out of the cistern, but in order to effect a successful deliverance despite any possible interference on the part of the princes or the priests. Because of this righteous act toward God's prophet, Ebed-melech was assured by Jehovah, through Jeremiah, that he would not perish during the Babylonian siege but would be furnished an escape. —Jer. 39:15-18; see EUNUCH.

EBENEZER (Eb·en·e'zer) [the stone of help].

1. A site near which Israel was twice defeated by the Philistines, resulting not only in the death of thirty-four thousand Israelites, including Hophni and Phinehas, but also in enemy capture of the ark of the covenant. News of this latter event precipitated the death of Eli the priest. (1 Sam. 4:1-11, 17, 18; 5:1) Bible geographers tentatively place Ebenezer at Majdel Yaba, some two and a half miles (4 kilometers) SE of the suggested site of Ephraimite Aphek (where the Philistines were encamped), and eleven miles (17.7 kilometers) E of modern Tel Aviv.

2. The name given to a stone erected by Samuel more than twenty years after the events mentioned in the preceding texts, likely to commemorate Israel's victory over the Philistines by God's help. (1 Sam. 7:2, 12) Although its exact location is today unknown, it was apparently a number of miles SE of No. 1 above, "between Mizpah and Jeshanah."

EBER (E'ber). In addition to being the personal name of five different men in the Bible, "Eber" is used at Numbers 24:24 as either indicating the Hebrew race or else as referring to a region. The *Septuagint*, the Syriac *Peshitta Version* and the *Vulgate* here render "Eber" as "the Hebrews." However, "Eber" may in this case mean "the land (or, people) on the other side," thus referring to the land or people on the other side of the Euphrates (in addition to Assyria, mentioned in the same verse). The expression "the region on the other side of the river" (Heb., *'E'ver han-na·har'*) is used at 1 Kings 4:24 to refer to the "region west of the Euphrates" (*RS*), and the same phrase was used by the Assyrians and Persians to designate generally the region of Syria and Palestine.—Compare Ezra 4:10, 11, 16, 17, 20; 5:3, 6; 6:6, 13.

1. A forefather of Abraham; the son of Shelah and the father of Peleg and Joktan as well as other children. In the days of his son Peleg, whom Eber outlived by about 191 years, "the earth was divided." This may have reference to Jehovah's confusing the language of those who were building Babel and its tower under the direction of Nimrod.—Gen. 10:25; 11:14-19, 26.

Genesis 10:21 refers to "Shem, the forefather of all the sons of Eber [ancestor of all the Hebrews, *AT, Mo*], the brother of Japheth the oldest." Evidently Eber is here listed in close relation to Shem due to the Biblical importance attached to Eber's descendants, particularly from Abraham forward. The text, therefore, does not restrict Shem's descendants to just the Hebrews, as the succeeding verses make clear. Eber's descendants through Joktan appear to have settled in Arabia, while those through Peleg are associated with Mesopotamia and the region of Haran.

2. A Gadite listed along with other "heads of the house of their forefathers."—1 Chron. 5:13, 15.

3. A Benjamite identified as a son of Elpaal. —1 Chron. 8:12, 28.

4. A Benjamite headman listed among the sons of Shashak.—1 Chron. 8:22-25.

5. A Levite priest; the head of the paternal house of Amok. Evidently Eber was a contemporary of High Priest Joiakim, Governor Nehemiah, and Ezra the priest and scribe.—Neh. 12:12, 20, 26.

EBEZ (E'bez). A town in Issachar's territory. (Josh. 19:17, 20) Its location is not known.

EBIASAPH. See ABIASAPH.

EBONY [Heb., *hov·nim'*]. The name of this wood comes from a Hebrew root word meaning to "be hard," and the term is believed to apply to the wood from the *Diospyros ebenum* or similar types of this genus of trees. The tree grows tall, with simple leaves and bell-shaped flowers. The outer wood is soft and white, but the inner heartwood, which reaches a maximum diameter of about two feet (.6 meter), is very hard, close grained, durable and black or dark brown in color. It takes a very high polish. These qualities make it very desirable for fine furniture, ornamental articles and for inlay work with ivory. It was also used by the pagans for making idols for worship.

Ebony is mentioned but once in the Bible, at Ezekiel 27:15, where it is presented as an item of commerce. It is suggested that the ebony and ivory there mentioned were brought out of India or Ceylon, perhaps across the Arabian Sea and up the Red Sea and then overland, or else from Nubia in NE Africa. It was highly appreciated by the ancient Egyptians, and products of it have been found in Egyptian tombs.

EBRON (E'bron). The name of a boundary city apportioned to Asher. (Josh. 19:24, 28) Since many Hebrew manuscripts here read "Abdon," most scholars generally consider "Ebron" to be an erroneous spelling of that name.—See ABDON No. 5.

ECBATANA (Ec·bat'a·na) [perhaps, place of gathering]. The capital city of ancient Media, from about 700 B.C.E. Persian King Cyrus II took it from Median King Astyages in 550 B.C.E., after which the Medes and Persians joined forces under Cyrus. Ecbatana is Scripturally identified as a place that was in the jurisdictional district of Media in the days of Persian King Darius I (Hystaspis).—Ezra 6:1, 2.

"Ecbatana" is the English rendering of this city's name at Ezra 6:2 according to the *Septuagint* and the Latin *Vulgate*, whereas the Masoretic text and the Syriac *Peshitta Version* give it as "Achmetha." The Old Persian form *Hagmatana* may mean "place of gathering" or "the meeting place of many roads," and the ultimate derivation of "Ecbatana" appears to be from an Akkadian word meaning "gathering." Early Greek writers seem to have applied the name "Ecbatana" to several places. However, there is general agreement among scholars today that the Ecbatana captured by Cyrus (and thus that mentioned at Ezra 6:2) is the modern city of Hamadan, an important commercial center of Iran situated at the foot of Mount Elvend approximately 180 miles (c. 290 kilometers) W-SW of Tehran. Just as ancient Ecbatana was a significant city along the chief route leading from Mesopotamia to points farther E, so modern Hamadan is traversed by various roads, such as that running from Baghdad to Tehran.

Ecbatana served as the summer capital of kings of Media and Persia. Cyrus, for instance, appears to have spent the summer months there, although he wintered in Babylon. So, it could be expected that records of his rule might be found in both cities. With its elevation of some 6,280 feet (1,914 meters) Ecbatana was probably more desirable than Babylon in summer because of Ecbatana's cooler climate.

When certain Persian-appointed officials questioned the legality of the Jews' temple-rebuilding work in Zerubbabel's day, these opposers sent a letter to King Darius I of Persia requesting confirmation of Cyrus' decree authorizing the reconstruction. (Ezra 5:1-17) Since the Jews resumed their temple-rebuilding activities (after a halt of some years) around September 25, 520 B.C.E., the letter was likely sent to Ecbatana, the summer capital. Darius had an investigation made and Cyrus' decree was found in Ecbatana, thus establishing the legality of the temple-rebuilding work. In fact, Darius put through an order so that the Jews' work might go on without hindrance and their opposers were even ordered to provide them with needed materials, which "they did promptly." The temple was finally completed "by the third day of the lunar month Adar, that is, in the sixth year of the reign of Darius the king," or near the spring of 515 B.C.E.—Ezra 6:6-15.

Herodotus ascribes the founding of Ecbatana to the Median king Deioces, but Assyrian King Tiglath-pileser I, of an earlier time, seems to refer to it in one of his inscriptions. The Greek writer Ctesias said Ecbatana and Babylon were both founded by Semiramis. According to Herodotus (I, 98), Ecbatana was built on a hill and had seven concentric walls (so constructed that the battlements of one stood just above the next wall out), with the king's palace and the treasury within the innermost wall. Herodotus wrote: "The battlements of the first circle are white, of the second black, of the third purple, of the fourth blue, of the fifth bright red. Thus the battlements of all the circles are painted with different colors; but the two last have their battlements plaited [plated], the one with silver, the other with gold."

It was once suggested that the Ecbatana of Herodotus was to be identified with Takht-i-Suleiman, NW of Hamadan. But this does not seem likely, *The Encyclopædia Britannica* (11th ed., Vol. VIII, p. 846) stating: "Sir H. Rawlinson attempted to prove that there was a second and older Ecbatana in Media Atropatene, on the site of the modern Takht-i-Suleiman, midway between Hamadan and Tabriz . . .

but the cuneiform texts imply that there was only one city of the name, and Takht-i-Suleiman is the Gazaca of classical geography."

The story about Ecbatana's seven concentric walls told by the Greek historian Herodotus (of the fifth century B.C.E.) may be at least somewhat imaginative, for the later Greek historian Polybius (who lived possibly between 205 and 125 B.C.E.) said that the Ecbatana of his time was unwalled though its acropolis or citadel was very well fortified. At one time Cyrus' citadel stood in a section of modern Hamadan called *Sar Qal'a* (meaning "cliff castle"), where portions of foundations and walls of ancient palace towers have been unearthed by excavators, these finds dating back to the days of Median and Persian (Achaemenian) rulers. Various ancient items have been discovered in Hamadan, among them silver and gold tablets bearing inscriptions of Persian King Darius I. Though magnificent palaces and temples once stood in Ecbatana, unearthing their remains would require the removal of many present-day buildings, and such major archaeological work has not been done in Hamadan.

Alexander the Great took Ecbatana from the Persians in 330 B.C.E. It thereafter came into the control of the Seleucidae, Antiochus the Great and the Parthians, whose rulers again used it as a summer capital. Ecbatana's subsequent history included control by the Sassanians (who used it as their capital) and by Islamic conquerors, as well as the city's survival of the Mongol conquest of the thirteenth century C.E.

ECCLESIASTES [Heb., *Qo·he'leth*, congregator, convener, assembler]. The Hebrew name fittingly describes the role of the king in a theocratic government such as Israel enjoyed. (Eccl. 1:1, 12) It was the responsibility of the ruler to hold the dedicated people of God together in faithfulness to their true King and God. (1 Ki. 8:1-5, 41-43, 66) For that reason, whether a king was good or bad for the nation was determined by whether he led the nation in the worship of Jehovah or not. (2 Ki. 16:1-4; 18:1-6) The congregator, who was Solomon, had already done much congregating of Israel and their companions, the temporary residents, to the temple. In this book he sought to congregate God's people away from the vain and fruitless works of this world to the works worthy of the God to whom they as a nation were dedicated. The name used in our English Bibles is taken from the wrong translation of *Qo·he'leth* in the Greek *Septuagint*, namely, *Ek·kle·si·a·stes'* (Ecclesiastes), meaning "one who sits or speaks in an ecclesia; a member thereof."

WRITER

There was only one "son of David," namely, Solomon, who was "king over *Israel* in Jerusalem" (Eccl. 1:1, 12), for kings after Solomon did not reign over all Israel. Solomon was the king so well known for his surpassing wisdom. (Eccl 1:16; 1 Ki. 4:29-34) He was a builder. (Eccl. 2:4-6; 1 Ki. 6:1; 7:1-8) He was a composer of proverbs. (Eccl. 12:9; 1 Ki. 4:32) Solomon was renowned for his wealth. (Eccl. 2:4-9; 1 Ki. 9:17-19; 10:4-10, 14-29) *Qo·he'leth* is in the feminine gender for the reason that Solomon, because of his God-given wisdom, was used as a symbol of wisdom as if he were wisdom personified; and the Hebrew word for "wisdom" is feminine. Therefore, Solomon applies the term to himself. Since the book mentions the building program of Solomon, it must have been written after that time but before he "began to do what was bad in the eyes of Jehovah." (1 Ki. 11:6) The book was therefore written before 1000 B.C.E., in Jerusalem. That Solomon would be one of the best qualified men to write the book is supported by the fact that he was not only the richest but probably one of the best informed kings of his day, his sailors and tradesmen as well as visiting dignitaries bringing news and knowledge of people of other lands.—1 Ki. 9:26-28; 10:23-25, 28, 29.

AUTHENTICITY

Qo·he'leth, or Ecclesiastes, is accepted as canonical by both the Jewish and the Christian churches. It is in agreement with other portions of the Bible that treat the same subjects. For example, it agrees with Genesis on man's being made up of a body composed of the dust of the ground and having the spirit or life force and the breath that sustains it from God. (Eccl. 3:20, 21; 12:7; Gen. 2:7; 7:22; Isa. 42:5) It affirms the Bible teaching that man was created upright but willfully chose to disobey God. (Eccl. 7:29; Gen. 1:31; 3:17; Deut. 32:4, 5) It acknowledges God as the Creator. (Eccl. 12:1; Gen. 1:1) It concurs with the rest of the Bible as to the state of the dead. (Eccl. 9:5, 10; Gen. 3:19; Ps. 6:5; 115:17; John 11:11-14; Rom. 6:23) It strongly advocates the worship and the fear of God. It uses the expression *ha-'Elo·him'*, "the true God," more than thirty times. The equivalent for the name Jehovah is found in the Syriac Version and Jewish Targum of the book at Ecclesiastes 2:24. While some claim that the book contradicts itself, this is only because they do not see that the book many times sets forth the common view as opposed to the view that reflects divine wisdom. (Compare Ecclesiastes 1:18; 7:11, 12.) So one must read with a view to getting the sense, and keep in mind the theme of the book.

CONTENTS

From its contents, the book could be called "The Congregator on Works Vain and Worth While." In the first chapter Solomon describes the stability and continuity of the cycles of the universe, things man relies on for steadiness, balance and meaning to life, and for life itself, as compared with the transitoriness of man. With such endless repetition of natural processes and man's short life, the appearance from a natural man's standpoint is that all is vanity. In his search Solomon saw that mankind is engaged in a calamitous occupation and that things crooked in this system of things cannot be made straight, and many are the things that are wanting. Solomon's increase in knowledge of things merely increased his vexation and pain.—Eccl. chap. 1.

Solomon then turned to the pursuit of joy and cheerfulness by enjoying material things of which he had an abundance—possessing houses, vineyards, gardens and pools, having servants of all kinds, along with much silver and gold. He employed singers and tried out everything that his heart desired that would bring rejoicing. But then he saw that the same thing that happened to the stupid one would happen to him with all his wisdom. With this viewpoint he hated life and the work of a materialistic nature that he was doing, not the works he had done in temple building and in promoting worship of God. It turned out to be a saddening experiment, "to lay hold on folly until I could see what good there was to the sons of mankind in what they did." It hurt him to realize that he would leave behind all his possessions to an heir who might be foolish in the use of them. Solomon had enjoyed the best of everything, but he found that the thing God has given to man is for him to enjoy living and the fruits of his work, not the course Solomon tried, the work of pleasure seeking through materialism. On the other hand, he found that there is a reward for the one who is good before God, the one doing worthwhile works, in that he eventually receives the very things that the sinner has gathered together.—Eccl. chap. 2.

Solomon sees that there is a time schedule for every affair under the heavens, and that in the meantime God has given to mankind work with which to be occupied. God's own works are good and everything has its time. Man can never completely fathom God's wisdom and purposes. Therefore, the thing for a man to do is to accept the gift of God, to rejoice and to do good and to see good for the hard work he has done. (Compare 1 Corinthians 15:58;

Philippians 4:4.) God's works stand forever and have a purpose; no one can add to or subtract from these. Why does Solomon commend this line of reasoning? Because, in this system of things, judgment and righteousness are not often administered, but there is a Supreme Judge who, in his time, will judge everything righteously. (Compare Romans 2:6.) This is true even though now mankind dies the same as beasts, all going back to the dust, with no proof that there is any difference in the state they are in at death.—Eccl. chap. 3.

Solomon sees that, viewed from a purely human standpoint, many acts of injustice and oppression take place, with no hope in sight, so that the person dead and away from it all is in a better position, free from rivalry and stupidity. A little rest is better than all this struggling. But companions are valuable assets and by them a great deal of calamity can be avoided, for they can mutually help and can combine their forces against oppression.—Eccl. chap. 4; compare Hebrews 10:24, 25.

In approaching the house of God it is better to hear, so as to obey, than to sacrifice while going on with badness. (Compare 1 Samuel 15:22.) Also, one should not be hasty with his words before God, for He is in the heavens, but man is far below, on earth. Consequently, when one makes a vow to God, he must pay it, or it will be considered a sin and will bring God's indignation. The important thing is to fear the true God himself. One should not fret over injustice and wickedness, for the God-fearing man knows that this does not go unnoticed by the One who is the Supreme Judge.—Eccl. 5:1-9; compare Luke 12:6, 7.

Money is unsatisfying. Riches do not bring contentment or comfort of mind. They can pass away, leaving a man without anything, just as he came into the world. If one adopts the right attitude and, instead of worrying about material things, recognizes that God has given him what he has and enjoys it with contentment, his life will not be something to be hated, or boresome. (Compare 1 Timothy 6:6-8.) In preoccupation of rejoicing in God's gifts the days pass without bitterness of reflection on the brevity and vexations of life.—Eccl. 5:10-20.

Even though a man may have many material possessions, if he does not have blessing from God, he is worse off than one prematurely born. Living just for what goes into one's mouth does not satisfy one. If he lives blindly for desire only, no matter how long he lives, he will disappear as a shadow.—Eccl. chap. 6; Jas. 4:13, 14.

Solomon shows that a good reputation is better than material things, and for this reason the day of one's death is better than that of his birth, for he has had time to make a good name and the days of vanity are over. Those who are stupid laugh lightly and live for banqueting. But it is better to think on the matters of life and death seriously, thereby improving one's heart condition. Listening to a wise rebuke is better than hearing the song of the stupid ones. Patience is better than haughtiness, and quickness at taking offense is stupid. One may look back on former times in the world as better days (compare 1 Peter 4:3), but this is not wise. Rather, look to the work of God. Also unwise is the materialistic viewpoint, for money is useful to a certain extent for temporary protection if used wisely, but wisdom is far better, for it *preserves* alive those who possess it.—Eccl. 7:1-14.

A person should not go to extremes, being overly righteous, or excessively wise. To be sure, he should seek these qualities, but at the same time should keep his balance by remembering that the fear of God is the key to gaining such worthwhile things. All men are sinners. Therefore, we should not take too much to heart what people say against us. Remember, we ourselves are not so righteous, for we often say things that are not good. Solomon warns particularly against being ensnared by the bad woman, for more bitter than death is her fruitage, and one is good before God if he escapes from her. Solomon has found one man out of a thousand, but not a woman among all of these. Is this chargeable to God? No. God has made man upright, but they themselves have sought out many plans.—Eccl. 7:15-29.

Though many calamitous things have been described as coming upon mankind, if one keeps the commandment he will not really be hurt by any of these. He will discern what is appropriate for the time and will appreciate the judgment taking place. No one, through human reasoning, can foretell the future, but, nonetheless, there is a judgment for every affair. Some may think that by taking a course of wickedness they will find an escape from the things taking place, but this is a fallacy. Men may count God slow and think that they are getting by with badness, but God will see to it that those who fear him will turn out well and that the wicked will pass away like a shadow.—Eccl. chap. 8; compare 2 Peter 3:9; 2:12.

Solomon sees that in this system of things the same eventuality happens to both the righteous and the wicked. Because of this fact those who do not fear God are more than ever bent on doing what is bad. But they end up in death. They realize that as far as this system of things is concerned, the living know that they will die. When they are dead they are unconscious and have no share in anything taking place. But to pursue materialism on the basis of such a viewpoint is wrong. The thing for one to do is to keep his garments white and maintain his joy in God, loving his wife and taking hold with his hands to do with his power what has to be done while he is still alive. In the present time, neither wisdom, mightiness, swiftness, nor knowledge will bring one long life or assurance of security, victory or special favor, because time and unforeseen occurrence befall all in this world. Wisdom, however, is to be valued when used by a needy man to help others, even though the world forgets him, despising him. Nonetheless, wisdom can do much more than weapons. On the other hand, one sinner can destroy much good.—Eccl. chap. 9; compare 1 Corinthians 5:6; Galatians 5:9.

Partaking in even a little foolishness can do great damage to a man who has been known as precious for his wisdom and glory. A wise person will not become overly excited or unbalanced, but will be calm and will not leave his proper place when chastised by a ruler. In the world, however, foolishness has been put in many high positions, and sometimes things are just the reverse of their proper situation. Again the wise man will be calm and cautious and will exert wisdom to make it succeed for him. (Compare Matthew 10:16.) Otherwise, he will dissipate his energies to no result. One who is wise will also speak tactfully, with judgment. Contrariwise, the foolish speak without restraint and cause trouble, calamitous madness for themselves. Solomon next shows the danger of the ruinous fruits, even to rulers, of following bad counsel and eating and drinking as objects in themselves, and of laziness. He emphasizes the unwisdom of speaking evil of a ruler even when one thinks he is not being heard. Our tongue must be always used rightly to avoid trouble.—Eccl. chap. 10; compare 2 Kings 6:12; Proverbs 21:23.

Industriousness, proper use of what a person has, and being diligent in one's business are admonished. One should do his work regardless of the occasion, weather or the time of day, looking to and waiting for God to bring forth results for him, for he cannot see all that God is working out. If young, he may tend to waste his young manhood in walking in the ways of his heart and the desire of his eyes. But he should remember that, if so, he is spending the prime of his life, which has vain desires, in the wrong way and that he will be judged by the true God for his acts even from his youth.—Eccl. chap. 11.

In view of all these things, Solomon counsels the young man to remember his grand Creator while he is able to serve with vigor. For the time will come

when his body will deteriorate, his teeth will be gone, his eyes dim, his sleep will be light and easily disturbed, he will be shaky in his limbs and afraid of falling, his hair will be white and he will lose his appetite, his hands will be unable to care for him and eventually his life force will go out into the hands of the true God and his body will return to the dust. Then what can he present to God?—Eccl. 12:1-7.

After viewing all these things, Solomon came to the conclusion that everything in this system of things is vanity. Nevertheless, he was not bitter or discouraged, for he worked hard to keep the people together in the fear of God, to teach them knowledge. He thought out many proverbs by a thorough search of matters and sought to find delightful and correct words of truth. He tells us that there is one shepherd who gives wise words and these are something secure to which we can anchor ourselves. To these we should give concern. Devoting our time to worldly books of wisdom and philosophy will not be refreshing, as are the words of the wise, but will be wearisome to the flesh. All the observations of Solomon can be concluded in the command: "Fear the true God and keep his commandments. For this is the whole obligation of man." This present life, therefore, is not the end, if it is lived wisely, for the true God himself will bring every sort of work into judgment in relation to every hidden thing as to whether it is good or bad.—Eccl. 12:8-14; see the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 111-114.

EDEN (E'den) [pleasure, delight].

1. A region in which the Creator planted a garden-like park as the original home of the first human pair. The statement that the garden was "in Eden, toward the east," apparently indicates that the garden occupied only a portion of the region called Eden. (Gen. 2:8) However, the garden is thereafter called "the garden of Eden" (Gen. 2:15), and, in later texts, is spoken of as "Eden, the garden of God" (Ezek. 28:13), and "the garden of Jehovah."—Isa. 51:3.

The *Septuagint* rendered the Hebrew word for "garden" (*gan*) by the Greek word *pa·ra'dei·sos*, a word borrowed from the Old Persian *pairidaeza*, meaning "enclosure" and, later, "park" or "pleasure ground." To this fact we owe our association of the English word "paradise" with the garden of Eden.

Genesis 2:15 states that "God proceeded to take the man and settle him in the garden of Eden." While this might appear to indicate that man's creation took place outside the garden, it may simply refer to God's 'taking' man in the sense of his forming and creating him from the earthly elements, then assigning him to reside initially in the garden in which he came to life. The cultivation and care of the garden was man's work assignment. Eden's trees and plants included all those providing scenic beauty as well as those providing food in wide variety. (Gen. 2:9, 15) This fact alone would indicate that the garden covered an area of considerable size.

The fauna of the garden had great variety. God brought before Adam "all the domestic animals and . . . flying creatures of the heavens and . . . every wild beast of the field," the naming of which was given to Adam as one of his earliest tasks. (Gen. 2:19, 20) Eden's soil was watered, not by rain, but by the waters of the river "issuing out of Eden," as well as by the "mist" rising up from the earth. (Gen. 2:5, 6, 10) In view of man's nakedness it may be assumed that the climate was very mild and agreeable.—Gen. 2:25.

EVENTS IN EDEN

Eden's fruit trees were all there for man to eat from "to satisfaction." (Gen. 2:16) But one tree, that "of the knowledge of good and bad," was placed 'off limits' for the human pair. Eve quoted Jehovah's prohibition given to her husband as including even the 'touching' of the tree, with the penalty of death to result from disrespect for and violation of the divine law. (Gen. 2:17; 3:3) Traditional teachings have attempted to explain the prohibited fruit in a variety of ways: as a symbol of sexual intercourse, represented by an "apple"; as standing for the mere cognizance of right and wrong; and as the knowledge attained upon reaching maturity and also through experience, which knowledge can be put to a good or a bad use. Yet, in view of the Creator's command to "be fruitful and become many and fill the earth" (Gen. 1:28), sexual intercourse must be rejected as that which the tree's fruit represented, for in what other way could procreation and multiplication have been effected? As to the genus of the particular tree, the record is silent. The mere ability to recognize right and wrong most certainly cannot be meant, for obedience to God's command required of sinless man that he be able to exercise such moral discrimination. Nor could the 'knowledge attained upon reaching maturity' be meant, for it would not be sin on man's part to reach this state, nor would his Creator logically obligate him to remain in an immature state.

It becomes apparent that the tree of the knowledge of good and bad symbolized the divine right or prerogative, which man's Creator retains, to designate to his creatures what is "good" and what is "bad," thereafter properly requiring the practice of that which is declared good and the abstention from that which is pronounced bad in order to remain approved by God as Sovereign Ruler. (See TREES.) Both the prohibition and the subsequent pronouncement of the sentence passed upon the disobedient pair emphasize the fact that it was the *act of disobedience* in eating the prohibited fruit that constituted the original sin.—Gen. 3:3.

While some modern critics may balk at the very simplicity of the Edenic account, yet it should be obvious that the actual circumstances called for and made most fitting a simple test. The life of the newly created man and woman was simple, not complicated and encumbered with all the complex problems, predicaments and perplexity that disobedience to God has since brought to the human race. Nonetheless, for all its simplicity, the test succinctly and admirably expresses the universal truth of God's sovereignty and of man's dependence upon God and his duty toward God. And it must be said that, while simple, the account of Eden's events presents matters on an infinitely higher level than those theories that would place man's start, not in a garden, but in a cave, representing him as both crudely ignorant and without moral sense. The simplicity of the test in Eden illustrates the principle stated millenniums later by God's Son, that "the person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10.

Eden's having this proscribed tree within it, however, was clearly not intended to serve as a 'thorn in the flesh' of the human pair, nor was it so designated in order to raise an issue or to serve as the subject for debate. By simply acknowledging God's will in the matter and respecting his instructions, their garden home would continue unmarred as a place of pleasure and delight. The record shows that the issue and debate over the tree were thrust upon mankind by God's adversary, along with the temptation to violate God's ordinance. (Gen. 3:1-6) Their exercise of their will, as free moral agents, to rebel against God's rightful sovereignty led to the loss of their paradise home and the blessedness of its confines. Of even graver consequence, they lost the opportunity to partake of another of Eden's trees, this one representing the right to life everlasting.—Gen. 3:22-24.

LOCATION OF EDEN

The original site of the garden of Eden is conjectural. The principal means of identifying its geographical location is the description of the river "issuing out of Eden," which thereafter divided into

four "heads," producing the rivers named as the Euphrates, Hiddekel, Pishon and Gihon. (Gen. 2:10-14) The Euphrates (Heb., *Pe·rathʹ*) is well known, and "Hiddekel" is the name used for the Tigris in ancient inscriptions. (Compare also Daniel 10:4.) The other two rivers, the Pishon and the Gihon, however, are unidentified.—See CUSH No. 2; HAVILAH No. 1.

Some, such as Calvin and Delitzsch, have argued in favor of Eden's situation somewhere near the head of the Persian Gulf in Lower Mesopotamia, approximately at the place where the Tigris and the Euphrates draw near together. They associated the Pishon and Gihon with canals between these streams. However, this would make these rivers tributaries, rather than branches dividing off from an original source. The Hebrew text points, rather, to a location in the mountainous region N of the Mesopotamian plains, the area where the Euphrates and Tigris Rivers have their present sources. Thus *The Anchor Bible*, 1964, in its commentary on Genesis 2:10, states: "In Heb[rew] the mouth of the river is called 'end' (Josh xv 5, xviii 19); hence the plural of *roʾs* 'head' must refer here to the upper course. . . . This latter usage is well attested for the Akk[adian] cognate *resu*." The fact that the Euphrates and Tigris Rivers do not now proceed from a single source, as well as the impossibility of definitely determining the identification of the Pishon and Gihon Rivers, is best explained by the effects of the Noachian flood, which undoubtedly altered considerably the topographical features of the earth, filling in the courses of some rivers and creating others.

Supporting a location of Eden in the mountainous region mentioned is the fact that the ark with its survivors came to rest on "the mountains of Ararat." (Gen. 8:4) Since the ark was not powered but merely floated, it should reasonably be expected to have settled again at least in the general region in which the floodwaters lifted it up. That Eden may have been surrounded by some natural barrier, such as mountains, could be suggested by the fact that cherubs are stated to have been stationed only at the E of the garden, from which point Adam and Eve made their exit. (Gen. 3:24) So, the traditional location for the garden of Eden has long been suggested as an area some 140 miles (225 kilometers) SW of Mount Ararat and a few miles S of Lake Van, in the eastern part of modern Turkey.

After Adam's banishment from the paradisaic garden, with no one to "cultivate it and to take care of it," it may be assumed that it merely grew up in natural profusion with only the animals to inhabit its confines until, some 1,656 years later, it was obliterated by the surging waters of the Flood, its location lost to man except for the divine record of its existence.

2. A place mentioned along with Haran and Canneh as a principal trading center with Tyre, specializing in fine garments, carpets and rope. (Ezek. 27:23, 24) It is suggested to be an abbreviated form of the name Beth-eden referred to at Amos 1:5. The "sons of Eden" are included among other inhabitants of places that were vanquished by the Assyrian forces (2 Ki. 19:12; Isa. 37:12), and it is generally considered that this Eden (or Beth-eden) corresponds to the small district of Bit-adini along the middle course of the Euphrates River.—See BETH-EDEN.

3. One of the Levites who responded to King Hezekiah's call for reform; thereafter assigned to work under Kore, "the gatekeeper to the east," in the distribution of the holy contributions among the priestly divisions.—2 Chron. 29:12; 31:14, 15.

EDER (Eʹder) [drove, flock].

1. A descendant of Beriah of the tribe of Benjamin who dwelt in Jerusalem.—1 Chron. 8:1, 15, 16, 28.

2. A descendant of Mushi of the Levitical family of Merari, assigned to priestly service during the time of David.—1 Chron. 23:21, 23-25; 24:30.

3. A city in the southern part of Judah. (Josh. 15:21) Since the *Septuagint* has *"A·raʹ"* instead of "Eder" in this text, most geographers consider them identical, locating both at Tell Arad, twenty-two and a half miles (36.2 kilometers) E-NE of Beer-sheba.

4. A tower near which Jacob (Israel) pitched his tent sometime after the death of Rachel. Although its exact location is not known, it was apparently located some place between Bethlehem and Hebron. The name Eder (meaning "drove" or "flock") indicates it provided shelter for shepherds and served as a watchtower from which they could oversee their flocks. (Gen. 35:19, 21, 27) While tenting here, his son Reuben "profaned [Jacob's] lounge," having relations with Jacob's concubine Bilhah.—Vs. 22; 49:3, 4.

The same Hebrew expression here translated "tower of Eder" (*migh·dal-ʹe·dher*) is used by Micah (4:8) when referring to the "tower of the drove." This expression may allude to the name of Jacob's camping site, and is used in connection with the restoration of Jehovah's "limping" people. (Vs. 7) With "Zion" restored they would be watched over as from a lookout "tower" and thereby be guarded from further danger. Such an illustration is consistent with other similes in Micah's prophecy, he referring to the Messiah as one who would do "shepherding" (5:2-4) and Jehovah's people as "the flock of [God's] inheritance."—7:14.

EDOM (Eʹdom) [red, ruddy], **EDOMITES.** Edom was the secondary name or byname given to Esau, Jacob's twin brother. (Gen. 36:1) It was applied to him because of his selling his birthright for the *red* stew. (Gen. 25:30-34) Coincidentally, Esau at birth had had a very ruddy color (Gen. 25:25), and a similar color prevailed in parts of the land he and his descendants later inhabited.

SEIR AND EDOM

Sometime during Jacob's twenty-year stay in Haran, Esau (Edom) had begun to establish himself in the land of Seir, "the field of Edom." (Gen. 32:3) Thus, even before the death of his father (Gen. 35:29), Esau was apparently beginning to fulfill Isaac's prophetic blessing, directing his attention away from the fertile soils around Hebron and, doubtless, beginning to 'live by his sword,' along with the four hundred men under his command. (Gen. 27:39, 40; 32:6, 8) The record indicates, however, that he still maintained residence or a base camp in the Hebron area, not transferring definitely to the mountainous region of Seir until after his father's death (1738 B.C.E.). By then his family had grown and his possessions were great.—Gen. 36:6-8.

The land of Seir had previously been the domain of Horites (Gen. 14:6; 36:20-30), but Esau's sons dispossessed the Horite sheiks and took over the region. (Deut. 2:12) Thereafter the land became known as the land of Edom, though the older name of Seir still continued to be in use. (Num. 24:18) The name Seir seems to be echoed in the modern name Jebel esh-Shera', applied to the principal mountain range S of the Dead Sea and E of the Arabah (the southern extension of the great Rift Valley, which, N of the Dead Sea, forms the valley of the Jordan).

GEOGRAPHICAL DESCRIPTION

The territory of Edom extended about a hundred miles (c. 161 kilometers) from its frontier with Moab in the N, formed by the torrent valley of Zered, down to Elath (Eloth) on the Gulf of Aqabah in the S. (Deut. 2:1-8, 13, 14; 1 Ki. 9:26) To the E, the Edomite domain apparently extended out to the edge of the Arabian Desert, while to the W it reached across the Arabah to the wilderness of Zin and embraced the Negeb highlands region stretching from the SW corner of the Dead Sea on down to Kadesh-barnea. The western portion of Edom therefore came to form the SE boundary of Judah's territory.—Josh. 15:1; compare Numbers 34:3.

The true heartland of the Edomite territory, how-

ever, evidently lay E of the Arabah, for here the high mountain range, with some points reaching an altitude of 5,600 feet (c. 1,707 meters), receives some rainfall. This is because the land W of the Arabah, the Negeb, is considerably lower, allowing the remnants of Mediterranean storm clouds to pass over and reach the higher mountains of Edom, where they release some of their remaining moisture. Thus, archaeological investigations show a string of ancient settlements and fortresses along a narrow tongue of arable land on the highest part of the long mountainous tableland or plateau, but these run out as one proceeds S toward the Gulf of Aqabah. Modern Tafileh, some eighteen miles (29 kilometers) from the S end of the Dead Sea, has large olive groves, though this is due in great measure to the flow of water from eight fine springs, only about eleven inches of rainfall being deposited annually.

Though fertile land was in short supply, this rugged mountainous region held valuable deposits of copper and iron, mining and smelting being carried on around modern Feinan, some thirty miles (48.3 kilometers) S of the Dead Sea. Evidence can also be seen of the existence of ancient pine forests of considerable size.

In harmony with the above, we see that Moses, upon sending messengers to the king of Edom, spoke of the Israelite position at Kadesh-barnea as "at the extremity of your territory," and, when requesting permission for peaceful passage through Edomite territory, Moses referred to their fields, vineyards and wells.—Num. 20:14-17.

STRATEGIC POSITION

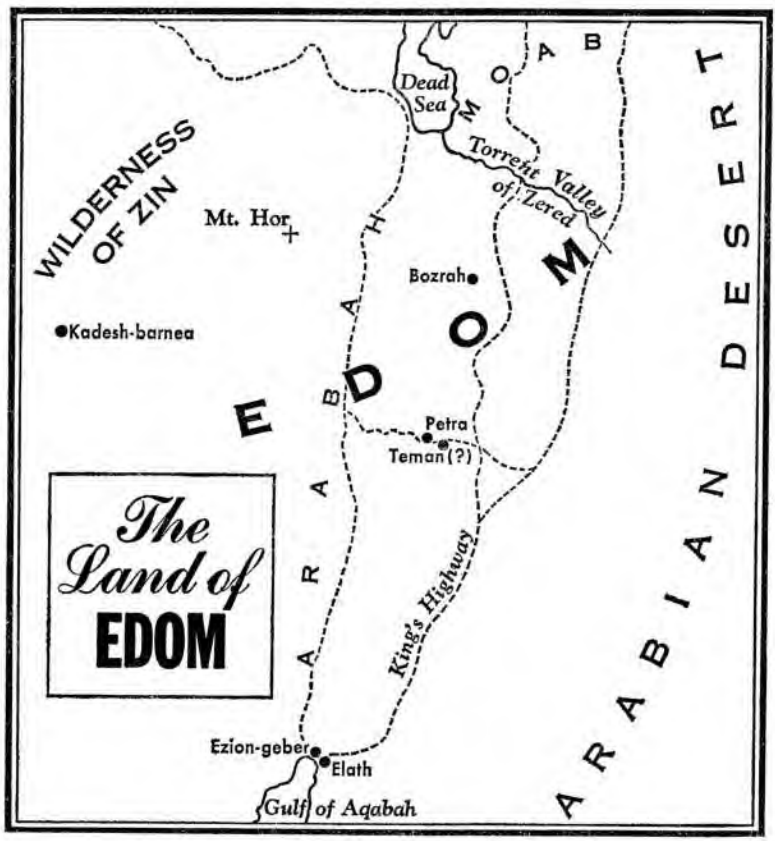
Moses requested permission for Israel to travel over the "king's road" through Edom. (Num. 20:17) This road, generally called "the King's Highway," runs from the Gulf of Aqabah on up to Damascus in Syria, following the edge of the high plateaus lining the E side of the Arabah when traversing Edom. Along it were to be found the major cities of Edom, including Bozrah and Petra (connected with Biblical Sela). (Gen. 36:33; 2 Ki. 14:7) A route also led from the Negeb over to Petra, continued E through Ma'an on the edge of the Arabian Desert, connecting there with another route running N and S. Over these roads passed rich cargoes from Egypt, Arabia, Syria and Mesopotamia. Toll collected from camel or donkey caravans traversing the roads likely contributed greatly to Edom's wealth. Weary desert travelers also may have paid for food and lodging upon reaching Edom. Petra became a rich trading city, rivaling Damascus in importance.

The steep escarpment or wall of the plateau that faced the Arabah gave the main stronghold of Edom excellent protection from that direction. The deep canyon of Zered valley impeded invasion from Moab. (Note, however, Amos 2:1.) A chain of fortresses faced the desert to the more vulnerable E, providing defense against Midianite and other nomadic tribes. Additionally, the clefts that cut into the mountains and plateaus are generally walled in by unscalable red sandstone cliffs forming forbidding gorges. With good reason Jehovah's prophecy through Jeremiah speaks of the Edomites as confidently "residing in the retreats of the crag, holding the height of the hill," and like an eagle in its nest.—Jer. 49:7, 16.

THE PEOPLE OF EDOM

The Edomites as descendants of Esau were basically a Semitic race, but with a strong Hamitic strain. This was due to two of Esau's wives being from Hamitic Canaanite stock (Hittite and Hivite), only one wife named being Semitic, through Abraham's son Ishmael. (Gen. 36:2, 3) If, as some scholars hold, the name "Horite" means simply "cave dweller," Esau's Hivite wife Oholibamah, the daughter of Anah, may have come from the Horite dwellers of Seir. (Compare Genesis 36:2, 20, 24, 25.) At any rate, the Edomites, like Lot's descendants the Moabites and Ammonites (note Daniel 11:41), were related to the Israelites and originally they also practiced circumcision. (Jer. 9:25, 26; compare Ezekiel 32:29.) Jehovah referred to them as Israel's "brothers," and Edomite land rights were to be held inviolate by the Israelites advancing through the wilderness, since Jehovah had granted Edom's descendants Mount Seir as a holding. —Deut. 2:1-8.

Originally formed into sheikdoms, the Edomite tribes later were organized under a kingdom. The royal line of succession indicates that the kings came from different tribes or sheikdoms, hence not taking the throne on a hereditary family basis. (Gen.



36:15-19, 31-43) Some critics have viewed as an anachronism or as a later insertion the reference at Genesis 36:31 to the Edomite rulers as "the kings who reigned in the land of Edom before any king reigned over the sons of Israel." This is not the case, however, since Moses, the recorder of Genesis, already knew God's clear promise to Jacob (Israel) that "kings will come out of your loins." (Gen. 35:11) Moses himself foretold that Israel would eventually have a king.—Deut. 28:36.

The *Septuagint Version* contains an addition to Job 42:17 that would identify Job with Jobab, the Edomite king of Genesis 36:33. Job, however, was from the land of Uz, a name given originally to an Aramaean tribe and repeated in Aramaean Nahor's lineage. (Job 1:1; compare Genesis 10:23; 22:20, 21.) Lamentations 4:21 does speak of Edom as 'dwelling in the land of Uz,' but this text, written many centuries after the probable time of Job's life, does not equate Uz with Edom, especially since, at Jeremiah 25:20, 21, "the kings of the land of Uz" are distinct from Edom. The text may rather indicate an extension of the Edomite domain.—See Uz.

On the other hand, it seems definite that one of the three "companions" who visited and criticized Job in his diseased state was an Edomite, namely, Eliphaz the Temanite. (Job 2:11; compare Genesis 36:11, 34.) Teman is presented as a center of Edomite wisdom at Jeremiah 49:7, the regular Edomite contact and communication with travelers from the Orient perhaps contributing to their reputation for wisdom.

EDOMITE HISTORY FROM THE EXODUS TO THE CLOSE OF JUDEAN HISTORY

The destruction of Pharaoh's forces and Israel's miraculous deliverance at the Red Sea had repercussions in Edom, as in all the region in and around Canaan. (Ex. 15:14, 15) In the wilderness of the Sinai Peninsula, Israel's first armed opposition came from a far-ranging Edomite tribe, the Amalekites, a source of trouble for Israel throughout their history. (Ex. 17:8-16; compare Genesis 36:12, 16; see AMALEK, AMALEKITES.) At the close of the period of wandering, Moses' respectful request for safe conduct over the king's highway through Edom was rejected and the unnamed Edomite king marshaled a strong force to block any Israelite intrusion. (Num. 20:14-21) So, following Aaron's death at Mount Hor by the border of Edom (Num. 20:22-29), Israel skirted Edom's heartland, camped by the torrent valley of Zered and thereafter traveled N past Moab's eastern frontier, all without suffering attack.—Num. 21:4, 10-13; Judg. 11:18; compare Deuteronomy 2:26-29.

In the poetic blessing Moses pronounced over Israel before his death, he described Jehovah God as 'coming from Sinai' and having "flashed forth from Seir [Edom]" and 'beamed forth from the mountains of Paran.' A similar description occurs in Barak and Deborah's song and in the prophecy of Habakkuk. (Deut. 33:2; Judg. 5:4, 5; Hab. 3:3, 4) This prophetic portrayal thus evidently sets forth the arena or theater in which Jehovah had manifested himself to his newly formed nation, illuminating them as by flashes of light shining over the mountain peaks.

Israel had been commanded not to detest an Edomite, "for he is your brother." (Deut. 23:7, 8) However, not only the aggressive Amalekite tribe, but Edom as a whole followed a course of opposition to Israel. Saul successfully waged war against them. (1 Sam. 14:47, 48) Yet, Saul had an Edomite, Doeg, as head over his shepherds and this man acted as informer to Saul against David. When Saul's men were averse to attacking the priests of Nob, Saul used Doeg to accomplish a wholesale massacre. —1 Sam. 21:7; 22:9-18.

David, as king, won a major victory over the Edomites in the Valley of Salt. (2 Sam. 8:13) While the action provoking the battle is not stated, Edomite aggression was doubtless responsible, perhaps due to the Edomites' thinking that David's campaigns into Syria had left the southern part of his kingdom vulnerable to invasion. (See SALT, VALLEY OF.) At 1 Chronicles 18:12 and in the superscription of Psalm 60, Abishai and Joab respectively are described as effecting the conquest of the Edomites. Since David was commander-in-chief and Joab was his principal general, while Abishai was a divisional commander under Joab, it can be seen how the accounts could differ in crediting the victory, depending upon the viewpoint taken, even as is the case in modern times. Similarly the difference in figures in these texts is likely due to the narrator's particular view of the different aspects or campaigns of the war. (Compare 1 Kings 11:15, 16.) At any rate, David stationed garrisons of Israelite troops throughout Edom, and Edom's remaining population became subject to Israel. (2 Sam. 8:14; 1 Chron. 18:13) The "yoke" of Jacob now rested heavily on Edom's (Esau's) neck.—Gen. 27:40; compare Numbers 24:18.

Solomon, who married Edomite women (1 Ki. 11:1), made use of Israelite control over the Edomite coastal cities on the Red Sea, Eloth (Elath) and Ezion-geber, for developing a shipping enterprise. (1 Ki. 9:26; 2 Chron. 8:17, 18) Edom's depleted male population was unable to lift off the Israelite yoke, though an escapee of royal blood, Hadad, did lead a resistance movement of some sort.—1 Ki. 11:14-22.

Whether this situation prevailed continuously for a full century after David's initial conquest cannot be said. There is some uncertainty as to whether the attack by the "sons of Ammon and Moab and the mountainous region of Seir [Edom]" (2 Chron. 20:1, 2, 10, 22) took place before or after the combined assault by Judean, Israelite and Edomite forces against Moab. (2 Ki. 3:5-9) At any rate, Edom apparently formed part of each triple alliance, fighting first on one side and then on the other. It is also stated that, at some point in Jehoshaphat's reign, Edom had no king, the land being ruled by a deputy, evidently answerable to the Judean throne, and Judah's access to the Gulf of Aqabah and its port or ports was unobstructed. (1 Ki. 22:47, 48) With regard to the campaign against Moab, the predicted flooding of the previously dry torrent valley where the allied armies camped may have resulted from a desert thunderstorm on the higher plateau. Such storms in modern times can send torrents of water rushing down the wadis toward the Arabah. Or the water may have appeared by purely miraculous means.—2 Ki. 3:16-23.

Edom revolted and threw off the Judean yoke in the reign of Jehoshaphat's son Jehoram and reestablished its independent monarchy. Although Jehoram won a military victory in an encounter with them, the Edomites remained in revolt. (2 Ki. 8:20-22; 2 Chron. 21:8-10) In the first half of Amaziah's reign (858-829 B.C.E.), the Valley of Salt was again the scene of military disaster for Edom, and Amaziah seized the major Edomite city of Sela, being ensnared, however, by worship of Edom's impotent false gods. (2 Ki. 14:7; 2 Chron. 25:11-20) His son, Uzziah (Azariah), restored Elath to Judean control.—2 Ki. 14:21, 22.

Syria, in an offensive action against Judah during Ahaz' reign (761-745 B.C.E.), put the Red Sea port of Elath (Eloth) back into Edom's hands. (2 Ki. 16:5, 6) The Edomites, evidently free from Judah's dominion, joined other nations, including Assyria, in raids against Judah.—2 Chron. 28:16-20; compare Psalm 83:4-8.

No written records have been found from Edomite sources. Secular records of other nations, however,

make mention of them. An Egyptian papyrus thought to be of the second millennium B.C.E. refers to Bedouin tribes from Edom entering the Delta region in search of pasturage for their cattle. Pharaohs Merneptah and Ramses III claimed dominion over Edom, as did the Assyrian monarch Adad-nirari III. Some decades after this latter king, Tiglath-pileser III (a contemporary of Ahaz) boasts of receiving tribute from "Kaushmalaku of Edom," while Esar-haddon, Sennacherib's successor, lists "Qaushgabri" as an Edomite vassal king.

EDOM IN PROPHECY

As early as King Uzziah's rule, the prophets Joel and Amos pronounced Jehovah's positive condemnation of Edom for its unrelenting fury expressed against Israel by the unmerciful use of the sword. (Amos 1:6, 11, 12) Edom, by its vicious opposition to Jehovah's covenant people, had forfeited its title to the land it had held by divine warrant. (Joel 3:19; Amos 9:11, 12) The Edomites sealed their doom when the Babylonians conquered Judah and Jerusalem in 607 B.C.E. Edomite hatred was clearly revealed as they rejoiced at Judah's tragedy, urged on her devastators (Ps. 137:7), and, in their enmity and desire for revenge, even turned over Judean escapees for slaughter by the Babylonians. They joined other neighboring peoples in plundering the land, and planned to take over the abandoned country of Judah and of Israel, speaking boastfully against Jehovah. For this, Jehovah directed his prophets Jeremiah, Ezekiel and Obadiah to assure Edom that its rejoicing would be short-lived and the treatment meted out to Judah would also become Edom's portion. (Lam. 4:21, 22; Ezek. 25:12-14; 35:1-15; 36:3-5; Obad. 1-16) As the prophet Isaiah had earlier foretold, the sword-wielding Edomites would come under Jehovah's own sword of justice and judgment, all classes, great and small, becoming like sacrificial animals devoted to destruction.—Isa. 34:5-8.

Edom was to become like Sodom and Gomorrah, uninhabited for all time. (Jer. 49:7-22; compare Isaiah 34:9-15.) Meriting Jehovah's hatred, Edom would be called "the territory of wickedness" and "the people whom Jehovah has denounced to time indefinite." (Mal. 1:1-5) Edom thus evidently stands as symbolic of the hard-set enemies of God's covenant people at Isaiah 63:1-6, where the divine Warrior with blood-stained garments who has trod the winepress of God's vengeance appropriately is described as coming from Edom (meaning "red") and from Edom's most prominent city Bozrah (meaning "fortified place," though possibly used here as a play on the Hebrew word *ba·tsir'*, meaning "vintage").—Compare Revelation 14:14-20; 19:11-16.

LATER HISTORY AND DISAPPEARANCE

Some Judean exiles did find temporary refuge in Edom, returning to their land after the departure of the Babylonian armies, but then fleeing down to Egypt. (Jer. 40:11, 12) Soon the time for Edom to begin drinking the cup of Jehovah's wrath arrived as Babylon's forces returned to the Palestinian area for a further campaign, and the foretold yoke of Babylon descended on Edom's neck. (Jer. 25:15-17, 21; 27:2-7) Jewish historian Josephus (*Antiquities of the Jews*, Book X, chap. IX, par. 7) says that Nebuchadnezzar carried out another campaign against Syria-Palestine in his twenty-third year, attacking Ammon and Moab. (Compare Jeremiah 52:30.) Likely Edom also came in for attention then (602/601 B.C.E.), but the Babylonian subjugation did not bring complete ruin to the land. However, a wave of nomads from Arabia began exercising pressure on the Edomites from about the fifth century B.C.E. onward. By the third century the Nabataean tribe had pushed the Edomites out of their heartland and the major site of Petra and into the Negeb to the S of Judah. Eventually the Edomites moved farther N, reaching up to Hebron, and the southern part of Judah now became known as Idumea. According to Josephus (*Antiquities of the Jews*, Book XIII, chap. IX, par. 1; Book XV, chap. VII, par. 9), John Hyrcanus subjugated them sometime between 130 and 120 B.C.E. and compelled them to accept Judaism. Thereafter they were gradually absorbed by the Jews and, following the Roman destruction of Jerusalem in 70 C.E., they ceased to exist as a people. (Compare Isaiah 11:13, 14; Obadiah 10, 17-21.) The Herods were basically of Edomitic descent.—See IDUMEA.

EDREI (Ed're·i).

1. One of the cities of residence of Og, king of Bashan. (Josh. 12:4; 13:12) After defeating Sihon the Amorite, the Israelite forces under Moses' direction "went up," that is, went northward, until they encountered Og's military force in "the battle of Edrei," at what was apparently Bashan's southern frontier. Though Og was the last of the giantlike Rephaim and may have presented a formidable army, the Israelites, advised by Jehovah to be fearless, wiped out Og, his sons and people, taking possession of his territory. (Num. 21:33-35; Deut. 3:1-10) The city was later granted to Manasseh as part of its inheritance. (Josh. 13:31) Edrei is generally identified with the modern city of Der'a about thirty-two miles (51.5 kilometers) E of the southern end of the Sea of Galilee, near the Yarmuk River. Ruins there include a partially excavated subterranean city, cut in the rock beneath the ground-level city.

2. A fortified city of Naphtali. (Josh. 19:32, 35, 37) It is often associated with modern Tell Khureibeh, about four miles (6.4 kilometers) W of the Huleh Basin. This Edrei is possibly the same as the city named *'tra* in a list of Pharaoh Thutmose III.

EDUCATION. The imparting or acquisition of knowledge and skill. Education is accomplished through (1) explanation and repetition; (2) discipline, training administered in love (Prov. 1:7; Heb. 12:5, 6); (3) personal observation (Ps. 19:1-3; Eccl. 1:12-14); (4) reproof and rebuke.—Ps. 141:5; Prov. 9:8; 17:10.

Jehovah God is the great Educator and Instructor, of whom there is no equal. (Job 36:22; Ps. 71:17; Isa. 30:20) God's earthly son Adam was created with the ability to speak a language; Adam must have been able also to write his language. (Gen. 2:19, 20, 23) He received instruction about creation (Gen. chaps. 1, 2) and God's requirements for him.—Gen. 1:28-30; 2:15-17.

EDUCATION IN PATRIARCHAL SOCIETY

Throughout the entire Bible the family is the basic unit for imparting education. In earliest society the father was the head of the family and of the household, which might even be a large community, such as that of Abraham. The family head was responsible for the education of his household. (Gen. 18:19) The good training manifested by Joseph indicates that Isaac and Jacob followed their father Abraham in teaching their children. (Gen. 39:4, 6, 22; 41:40, 41) Job of the land of Uz, a distant relative of Abraham, displayed acquaintance with the scientific understanding and industrial developments of his day, and he was given a lesson in natural history by Jehovah.—Job 9:1, 9; chaps. 28, 38-41.

At the same time we find that there was considerable knowledge in Egypt of astronomy, mathematics, geometry, architecture, construction and other arts and sciences. Moses, besides getting an education in the worship of Jehovah from his mother (Ex. 2:7-10), was "instructed in all the wisdom of the Egyptians. In fact, he was mighty in his words and deeds." (Acts 7:22) Even the Israelites, though

they had been slaves in Egypt, were able to read and write and to teach their children, for just before entering the Promised Land Israel was instructed to write the commands of God upon the doorposts of their houses and on their gates, and they were to teach their children God's law. This was, of course, in the Hebrew language.—Deut. 6:6-9; compare Deuteronomy 27:3; Joshua 8:32.

EDUCATION UNDER THE LAW BEFORE THE EXILE

Parents were still the primary educators, responsible for the instruction of their children. (Ex. 12:26, 27; Deut. 4:9; 6:7, 20, 21; 11:19-21) The spiritual, moral and mental education from childhood up was regarded by the Jews from the very beginning of their history as one of the principal duties of parents. Samson's father, Manoah, prayed for guidance in the manner in which his son should be trained. (Judg. 13:8) The father was the chief instructor, but the mother also taught, especially encouraging the child to follow the father's instruction and discipline. (Prov. 1:8; 4:1; 31:26, 27) The parents realized that right training in youth would safeguard right conduct in later years.—Prov. 22:6.

The children were to regard their parents with the greatest respect. The rod of parental authority was firmly exercised. (Prov. 22:15) It was to be used in love, but discipline was severe for the disobedient child, the rod at times being literal. (Prov. 13:24; 23:13, 14) A child who cursed or struck his parents could be put to death. (Lev. 20:9; Ex. 21:15) An incurably rebellious older son was to be stoned. (Deut. 21:18-21) In fact, the first commandment with a promise was the fifth of the Ten Commandments: "Honor your father and your mother, . . . in order that your days may prove long and it may go well with you on the ground that Jehovah your God is giving you." —Deut. 5:16; Eph. 6:2, 3.

The education given by parents was to be regular and constant, at home, at work or when traveling, and it was to be, not only verbal and disciplinary, but also by example, for God's law was to direct parents in all their activities of life. Going to the festivals at Jerusalem three times a year provided education in geography, at the same time acquainting the child with his countrymen from all over Palestine.—Deut. 16:16.

Along with the religious education would come education for the young men in following their father's secular occupation or learning a trade. Bezalel and Oholiab, expert craftsmen, were qualified by God's spirit to teach others during construction of the tabernacle in the wilderness. (Ex. 35:34) The young women in the household would learn the wifely duties, and these prospective wives were trained to have great respect for their husbands, as Sarah had given the example. (Gen. 18:12; 1 Pet. 3:5, 6) The good wife had many abilities, accomplishments and responsibilities, as described in Proverbs, chapter 31.

It appears that both boys and girls received training in music. There were women musicians and singers. (Judg. 11:34) Among the Levite males there were composers of songs and poetry, musicians and singers. —Psalms 87, 88, superscriptions; 1 Chron. chap. 25.

God also set aside the entire tribe of Levi as a religious educational body. The priesthood was inaugurated in 1512 B.C.E. One of its chief functions was the education of the people in God's law. Moses the Levite as mediator was, of course, an instructor of the people in the law of God (Ex. 18:16, 20; 24:12), and the priests, together with the non-priestly Levites, were charged with the responsibility of seeing that the people understood all the regulations spoken by Jehovah through Moses. (Lev. 10:11; 14:57; Deut. 17:10, 11; 2 Chron. 15:3; 35:3) The Levites were to read the Law to the people. This was done publicly for all the people at the time of the Festival of Booths in the sabbath year, and here there was no segregation according to age or sex, but all the people, old and young, including the alien resident within the gates and all who could understand, would be gathered together to hear the reading. (Deut. 31:9-13) King Jehoshaphat, in the third year of his reign, instituted a teaching campaign in Judah, sending the princes, priests and Levites in a circuit throughout Judah to instruct the people in God's law.—2 Chron. 17:9.

A considerable portion of the Hebrew Scriptures consists of poetry, which, from an educational viewpoint, is an effective memory aid. Hebrew poetry was not expressed in rhyme, but in parallelism of thought, thought rhythm. Powerful metaphors were also used, based on natural creation, things familiar to all, even to children. Alphabetical acrostics, in which the letters beginning the verses are arranged in alphabetical order, were employed. (Psalms 25, 34, 37, 111, 112, 119; Prov. 31:10-31; Lam. chaps. 1-4) Sometimes several verses would begin with the same letter; for example, in the 119th Psalm eight lines begin with the Hebrew letter *'a'leph*, eight with *behth*, and so forth, to complete 176 lines for the twenty-two letters of the Hebrew alphabet.

AFTER THE RESTORATION

After the return from Babylon and the rebuilding of the temple the greatest need was the education of the people in true worship. The scribe Ezra had a responsible position in the government of Persia. He was a well-educated man and a Bible copyist. (Ezra 7:1, 6) Ezra compiled many records, and copied and had a share in arranging the canon of the Hebrew Scriptures. Further, he undertook a general education of the nation of Israel in God's law. In doing this he was carrying out his duties as a Levitical priest. (Ezra 7:11, 12, 25) He organized the priests and Levites who had returned from Babylon, so as to carry out an educational program in restoration of true worship for the repatriated Israelites and their children. (Neh. 8:4-9) The Hebrew copyists or scribes ("Sopherim") were men educated in the Law, and although not all of these were Levites, they came to be most prominent in the instruction of the people. As time went on, however, they brought in many traditions and corrupted the true teaching of God's Word.—See SCRIBE.

EDUCATION IN THE FIRST CENTURY C.E.

Parents continued as primary ones responsible for the education of their children, especially their earlier education. (2 Tim. 1:5; 3:14, 15) We read about Jesus that he was brought up in Nazareth by his foster father and his mother and that he continued growing and getting stronger, being filled with wisdom. At the age of twelve he amazed the teachers at the temple by his understanding and his answers. (Luke 2:41, 46-52) The scribes continued to be the chief educators publicly and in the schools that had been set up in the synagogues. Physical science was taught as well as the Law and the rabbinical teachings that had been added to the Law. Parents were required also to teach their children a trade. The saying was that 'he who failed to teach his child a trade was virtually teaching his child to steal.'

Jesus was the teacher *par excellence*. Even among his contemporaries he was acknowledged as a teacher of exceptional influence and popularity. His disciples used to call him "Rabbi," which means Teacher or Instructor. His opponents on occasion even acknowledged his fine speaking, and at one time officers, sent by the Pharisees to arrest him, when asked why they returned empty-handed, replied: "Never has another man spoken like this."—John 7:46; Luke 20:39, 40; Mark 12:32, 34.

First of all, as he said, Jesus did not speak of his own initiative but came in his Father's name and spoke the things that he had learned from his Father. (John 5:19, 30, 43; 6:38; 10:25) He was an intimate of Jehovah God, being his only-begotten Son from the heavens, and as such was the very best

teacher concerning the qualities, works and purposes of his Father. (Matt. 11:27) He had the next most vital qualification of a good teacher in that he loved those whom he taught. (Mark 10:21; John 13:1, 34; 15:9, 12) Few teachers have loved their disciples so much that they were willing to give their lives for them, as Jesus did. (John 15:13) He had an understanding of the minds of his listeners. (John 2:25) He had deep discernment. (Luke 6:8) He had no selfish interests at heart in his teaching, for he was sinless and without guile. (Heb. 7:26) He did not teach with the philosophical words of the scribes but used everyday illustrations that could be understood by all. For this reason his teachings are still understandable today. His teaching was full of illustrations.—See ILLUSTRATIONS.

Jesus' teaching included reproof and discipline. (Mark 8:33) He taught by example as well as word, carrying out a vigorous campaign of preaching and teaching. His speech was with an authority that none of the scribes could match; accompanying this was God's holy spirit, which gave his teachings the stamp of heavenly backing, so that he could, with authority and power, command the demons to come out of those who were possessed by them. (Mark 1:27; Luke 4:36) He was bold and fearless in denouncing false teachers who would hinder others from hearing his teachings.—Matt. chap. 23.

EDUCATION AND THE CHRISTIAN CONGREGATION

Jesus' disciples followed his footsteps in Christian educational work and had success similar to his. They not only preached the good news of God's kingdom everywhere but also taught. (Acts 2:42) They, like Jesus, were bold, speaking with authority. (Acts 4:13, 19, 20; 5:29) God's spirit empowered them and manifested his approval of their teaching. They taught in the temple, in synagogues and from house to house. (Acts 5:16, 21; 13:14-16; 20:20) They met with fellow Christians for teaching and inciting one another to love and fine works.—Acts 20:7, 8; Heb. 10:24, 25.

The apostle Paul described the different offices and activities in the congregation that were filled by mature men, among them being teachers, and he showed that the purpose of all these activities was that of education, with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ. (Eph. 4:11-16) A regular program of education in God's Word was carried on by the congregation, as outlined in 1 Corinthians, chapter 14. All the members of the Christian congregation were to be teachers, even the women members, to make disciples of the people of the world. (Acts 18:26; Heb. 5:12; Rom. 12:7) But within the congregation itself mature men were appointed to oversight, as, for example, Timothy and Titus. (1 Tim. 2:12) Such men had to be those qualified to teach the congregation and to correct things that may have gotten out of line and they were to use extraordinary care to ensure that their teaching was accurate and healthful.—1 Tim. 4:16; 2 Tim. 4:2, 3; Titus 2:1.

On the subject of physical education the Bible has little to say, except that the apostle Paul counsels: "For bodily training is beneficial for a little; but godly devotion is beneficial for all things, as it holds promise of the life now and that which is to come." (1 Tim. 4:8) Physical activity is required, however, in energetic preaching and teaching, which is encouraged. Jesus did a great deal of walking. So did his disciples, and with Paul it included much travel, which in that time meant much foot work.

The Bible gives limited comment on education of an unbiblical nature. It warns Christians not to be involving themselves in philosophies of men nor taking time to delve into foolish and unprofitable questions, and strongly counsels against mental intercourse with those who do not believe God and his Word. (1 Tim. 6:20, 21; 1 Cor. 2:13; 3:18-20; Col. 2:8; Titus 3:9; 1:14; 2 Tim. 2:16; Rom. 16:17) Christians counted it service to God when they performed the secular work necessary to provide properly for their families. Often some form of education and training was required to equip them for such secular occupation. (1 Tim. 5:8) But from the history of early Christianity we find that, primarily, they were interested in any legitimate method for getting the "good news" preached, in Bible education for themselves and all who would hear them. (1 Cor. 9:16) As Professor E. J. Goodspeed says, in *Christianity Goes to Press*, 1940:

"The Christians from the moment they awoke to the possibilities of publication in spreading their gospel over the world availed themselves of them to the full, not only publishing new books but searching out old ones for publication, and this genius for publication has never forsaken them. It is a mistake to suppose that it began with the discovery of printing; it was characteristic of Christian attitudes from A.D. 70 on, gathering strength as the great fruitfulness of the method emerged. Even the barbarian invasions and the Dark Ages could not quench it. And it is all an evidence of the tremendous dynamic which informed the whole of early Christian life, which sought not only by deed and word but by all the most advanced techniques of publication to carry the gospel, in its fulness and without reserve, to all mankind."—See RABBI; SCHOOL; SYNAGOGUE; TUTOR.

EGLAH (Eg'lah) [heifer]. The mother of King David's sixth son Ithream, born to him in Hebron. —2 Sam. 3:5; 1 Chron. 3:3.

EGLAIM (E·gla'im). Evidently one of the geographical extremities of Moab, that, according to Isaiah 15:1, 8, was due to 'howl' over that nation's despoiling. The exact location of the ancient site is unknown. However, Eglaim and a similar name, Agallim, mentioned by Eusebius as seven and four-tenths miles (11.9 kilometers) S of Rabba, may be preserved at Rujm el-Jilimeh in that area or at Khirbet Jeljul, a location dating from Nabataean-Roman times, a little farther S.

EGLATH-SHELISHIYAH (Eg'lath-she·li'shi·yah) [third Eglath, or, third young cow (heifer)]. A term used by Isaiah (15:5) and Jeremiah (48:34) in their pronouncements of doom against Moab, apparently referring to a site in that nation. Some hold that there were three towns in one vicinity with the same name, and that the third (the "third Eglath," *AT*), is here the target of the prophets' utterances. A precise identification of such sites has never been made.

Many scholars, however, are of the opinion that the Hebrew (*'egh·lath' sh^{e}li·shi·yah'*) should not be transliterated as a proper noun. They view it as a symbolic expression and would translate it as "a heifer of three years old." (*Dy, JP*; see *AV, Ro.*) In this case, the prophets might be likening vanquished Moab to a sturdy, young, though full-grown cow, but from which are heard only pitiful 'cries' of anguish.

EGLON (Eg'lon) [circle, place of heifers, calf, frisking around].

1. A king of Moab in the days of the judges, who oppressed Israel for eighteen years, "because they did what was bad in Jehovah's eyes." (Judg. 3:12-25) Eglon was head of the confederacy of Moab, Ammon and Amalek in their assault upon Israel. His downfall came when left-handed Ehud, after presenting the customary tribute, said: "I have a secret word for you, O king." In the privacy of his cool chamber atop the flat roof of his palace, Eglon, after dismissing his attendants, rose up from his throne to receive what Ehud said was "a word of God." Thereupon Ehud thrust into Eglon's very fat belly a double-edged sword so that "the handle kept going in also after

the blade," and "the fecal matter began to come out." Says *Clarke's Commentary* (Vol. II, p. 114, col. 1): "Either the contents of the bowels issued through the wound, or he had an evacuation in the natural way through the *fright* and *anguish*."

2. A royal Canaanite city whose king joined a confederacy against Gibeon when that city made peace with Joshua and Israel. Joshua slew the five kings involved, staked them, and later conquered Eglon, devoting its inhabitants to destruction. (Josh. 10:1-5, 22-27, 34, 35; 12:12) It was thereafter included in the territory of the tribe of Judah. (Josh. 15:39) The original site is believed to be found at Tell el-Hesi, some sixteen miles (26 kilometers) NE of Gaza, and about seven miles (11 kilometers) SW of the site of Lachish, and thus near the edge of the Plains of Philistia. The ancient name, however, is preserved at the ruins of Khirbet 'Ajlan, a few miles distant.

EGYPT, EGYPTIAN. Egypt and its inhabitants are referred to over 700 times in the Bible. The English name for this land comes from the Greek *Ai'gy·ptos* by way of the Latin *Aegyptus*. Some scholars suggest that the Greek form was, in turn, derived from an Egyptian name for the city of Memphis (*Hi-ku-Ptah*), an ancient capital of Egypt.

In the Hebrew Scriptures Egypt is usually designated by the name Mizraim (*Mits·ra'yim*) (compare Genesis 50:11), evidently pointing to the prominence or predominance of the descendants of that son of Ham in the region. (Gen. 10:6) The name *Misr* is applied to Egypt even today by Arabs. In certain Psalms it is called "the land of Ham."—Ps. 105:23, 27; 106:21, 22.

The Egyptians commonly referred to their country as *Kemyt*, meaning "black." While Plutarch (Greek writer of the first century C.E.) explained this name as contrasting the black soil of the Nile valley with the surrounding sandy desert, it is possible that *Kemyt* corresponds to the Hebrew name Ham (*hham*), suggested as meaning "swarthy" or "sunburnt." If this latter suggestion is correct, the name *Kemyt* could originally have related to the dark complexion of most of the Hamites. Another Egyptian name frequently used was *tawy*, the "two lands," that is, of Upper and Lower Egypt.

BOUNDARIES AND GEOGRAPHY

In ancient and modern times, Egypt has owed its existence to the Nile River, with its fertile valley stretching like a long, narrow green ribbon through the parched desert regions of northeastern Africa. "Lower Egypt" comprised the broad Delta region where the Nile waters fan out before emptying into the Mediterranean Sea, at one time through at least five separate branches, today by only two. From the point where the Nile's waters diverge (in the region of modern Cairo) to the seacoast is about a hundred miles (160.9 kilometers). The site of ancient Heliopolis (Biblical On) is found a short distance N of Cairo, while a few miles S of Cairo lies Memphis (usually called Noph in the Bible). (Gen. 46:20; Jer. 46:19; Hos. 9:6) To the S of Memphis began the region of "Upper Egypt," extending up the valley all the way to the first cataract of the Nile at Aswan (ancient Syene), a distance of some 600 miles (965.4 kilometers). Many scholars, however, consider it more logical to refer to the northern part of this section as "Middle Egypt." In this entire region (of Middle and Upper Egypt) the flat Nile valley rarely exceeds twelve miles (19.3 kilometers) in width, and is bounded on both sides by limestone and sandstone cliffs, which form the edge of the desert proper.

Beyond the first cataract lay Ethiopia (or, Nubia), so that Egypt is said to have reached "from Migdol [a site evidently in NE Egypt] to Syene and to the boundary of Ethiopia." (Ezek. 29:10) While the Hebrew term *Mits·ra'yim* is regularly used to stand for the entire land of Egypt, many scholars believe that in some cases it represents Lower Egypt, and perhaps "Middle Egypt," with Upper Egypt being designated by "Pathros." The reference to 'Egypt [Mizraim], Pathros, and Cush' at Isaiah 11:11 is paralleled by a similar geographical lineup in an inscription of Assyrian King Esar-haddon, who lists within his empire the regions of "Musur, Paturisi and Cush."

Bounded by the Mediterranean Sea on the N and the first cataract of the Nile and Nubia-Ethiopia on the S, Egypt was hemmed in by the Libyan Desert (part of the Sahara) on the W and the Red Sea Desert on the E. Thus, for the most part, it was quite insulated against outside influence and protected from invasion. The isthmus of Sinai on the NE, however, formed a bridge with the Asiatic continent (1 Sam. 15:7; 27:8) and over this land-bridge came commercial caravans (Gen. 37:25), migrants and, in time, invading armies. The "torrent valley of Egypt," usually identified with Wadi el-'Arish in the Sinai Peninsula, evidently marked the northeastern extremity of Egypt's established domain. (2 Ki. 24:7) Beyond this lay Canaan. (Gen. 15:18; Josh. 15:4) In the desert to the W of the Nile there were at least five oases that came to form part of the Egyptian kingdom. The large Faiyum oasis, about forty-five miles (72.4 kilometers) SW of ancient Memphis, received water from the Nile by means of a channel.

Economy dependent on Nile

Whereas today the desert regions lining the Nile valley provide little or no vegetation to sustain animal life, the evidence is that in ancient times the wadis or torrent valleys contained many wild oxen, antelopes and other game animals hunted by the Egyptians. Still, rain was evidently scant and today is negligible (Cairo receiving but two inches [5 centimeters] annually). Thus life in Egypt depended on the waters of the Nile.

The Nile's sources take their rise in the mountains of Ethiopia and neighboring lands. Here seasonal rainfall was sufficient to swell the river's flow, causing it to flood its banks in Egypt each year during the months of July to September. (Compare Amos 8:8; 9:5.) This not only provided water for irrigation canals and basins but also deposited valuable silt to enrich the soil. So fertile was the Nile valley, and also the Delta, that the well-watered region of Sodom and Gomorrah viewed by Lot was likened to "the garden of Jehovah, like the land of Egypt." (Gen. 13:10) The amount of inundation was variable; when low, production was poor and famine resulted. (Gen. 41:29-31) The complete failure of the Nile inundations would represent a disaster of the first order, converting the country into a barren wasteland. —Isa. 19:5-7; Ezek. 29:10-12.

Products

Agriculturally rich, Egypt's main crops were barley, wheat, spelt (a type of wheat) and flax (from which fine linen was made and exported to many lands). (Ex. 9:31, 32; Prov. 7:16) There were vineyards, date, fig and pomegranate trees, and vegetable gardens providing a good variety of products, including cucumbers, watermelons, leeks, onions and garlic. (Gen. 40:9-11; Num. 11:5; 20:5) The allusion to 'irrigating the land with one's foot, like a garden of vegetables' (Deut. 11:10), is understood by some scholars to refer to the use of the Egyptian waterwheel and pump worked by the feet, illustrations of which are found on ancient monuments. It might also simply refer to all the footwork or walking involved in supplying water to a garden plot in a hot, rainless land.

When famine hit neighboring lands, people often made their way down to fruitful Egypt, as did Abraham early in the second millennium B.C.E. (Gen. 12:10) In time Egypt came to be a granary for much of the Mediterranean area. The ship out of Alexandria,

Egypt, that the apostle Paul boarded at Myra in the first century C.E. was a grain ship on its way to Italy.—Acts 27:5, 6, 38.

Another important export of Egypt was papyrus, the reedy plant that grew in the abundant marshes of the Delta (Ex. 2:3; compare Job 8:11) and that was used for making writing material. Lacking in forests, however, Egypt was obliged to import lumber from Phoenicia, especially cedar from port cities such as Tyre, where Egypt's many-colored linens were prized. (Ezek. 27:7) Egyptian temples and monuments were built of granite and some softer stones, such as limestone, supplies of which were abundant in the hills flanking the Nile valley. Ordinary homes and even palaces were made of mud brick (the common material for construction of all buildings in Mesopotamia). Egyptian mines in the hills along the Red Sea (as well as over in the Sinai Peninsula) produced gold and copper, bronzeware products from this latter metal also being exported.—Gen. 13:1, 2; Ps. 68:31.

Stock raising played an important part in the Egyptian economy; Abraham acquired sheep and cattle while there, as well as such beasts of burden as asses and camels. (Gen. 12:16; Ex. 9:3) Horses are mentioned during the period of Joseph's administration in Egypt (1737-1657 B.C.E.) and are generally considered as having been introduced from Asia. (Gen. 47:17; 50:9) These may have first been obtained by trade or by capture during Egyptian raids into lands to the NE. By Solomon's time, Egyptian horses were sufficient in number and esteemed highly enough to be an important item (along with Egyptian chariots) on the world market. —1 Ki. 10:28, 29.

Birds of prey and scavenger birds, such as vultures, kites, eagles and falcons, were numerous, as well as many water birds, including the ibis and the crane. The Nile abounded with fish (Isa. 19:8), and hippopotamuses and crocodiles were common. (Compare symbolic language of Ezekiel 29:2-5.) The desert regions were inhabited by jackals, wolves, hyenas and lions as well as various types of snakes and other reptiles.

PEOPLE AND LANGUAGE

The people of Egypt were Hamites, evidently descended primarily from Ham's son Mizraim. (Gen. 10:6) After the dispersal at Babel (Gen. 11:8, 9), many of Mizraim's descendants, such as the Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, may have migrated to N Africa. (Gen. 10:6, 13, 14) As already noted, Pathros (singular form of Pathrusim) is associated with Upper Egypt, and there is some evidence for placing the Naphtuhim in the Delta region of Egypt.

Supporting the view of a rather composite population formed of different family tribes is the fact that the country from great antiquity was divided into numerous sections (later called "nomes") and that these divisions continued to exist and formed part of the governmental structure after the country was unified under one principal ruler, in fact, to the end of the empire. There were generally forty-two nomes recognized, twenty in Lower Egypt and twenty-two in Upper Egypt. The continued distinction made between Upper and Lower Egypt throughout Egypt's history, though perhaps relating to geographical differences, may also point to an original tribal division. When the central government weakened, the country tended to split into these two major sections or even approach disintegration into numerous petty kingdoms in the various nomes.

On the basis of ancient paintings and also mummified bodies, the early Egyptians are described as generally small-statured, slender and, while not Negroid, dark-complexioned. Considerable variety, however, is evident in the ancient paintings and sculptures.

When hiding his identity from his brothers, Joseph spoke to them through an Egyptian interpreter. (Gen. 42:23) Modern authorities incline to class the Egyptian language by such terms as "Semito-Hamitic." While the language was basically Hamitic, it is claimed that there are many analogous points in its grammar and that of the Semitic tongues, as well as some similarities in the vocabulary. Despite such apparent connections, it is acknowledged that "Egyptian differs from all the Semitic tongues a good deal more than any one of them differs from any other, and at least until its relationship to the African languages is more clearly defined, Egyptian must certainly be classified as standing outside the Semitic group." (A. H. Gardiner, *Egyptian Grammar*, 1957 ed., p. 3) There are, at any rate, a number of factors making it extremely difficult to draw definite conclusions on the earliest forms of language used in Egypt.

Writing

One of these is the Egyptian system of writing. The ancient inscriptions use pictographic signs (representations of animals, birds, plants, or other objects) along with certain geometric forms, a system of writing called hieroglyphics by the Greeks. While certain signs came to represent syllables, these were used only to supplement the hieroglyphics and never replaced them. Furthermore, the precise sounds expressed by those syllables are not known today. Some help is obtained from the references to Egypt in certain cuneiform writings as early as the middle of the second millennium B.C.E. Greek transcriptions of Egyptian names and words dating from about the sixth century C.E., and Aramaic transcriptions beginning about a century later, likewise give some idea of the spelling of the Egyptian words transcribed. But the reconstruction of the phonology or sound system of ancient Egyptian is still based primarily on Coptic, the form of Egyptian spoken from the third century C.E. onward. So, the original structure of the ancient vocabulary in its earliest form, particularly before the period of the Israelite sojourn in Egypt, can only be approximated. For example, see NO, NO-AMON.

Additionally, knowledge of other ancient Hamitic languages in Africa is very limited today, thereby making it difficult to determine the relationship of Egyptian to them. No inscriptions of non-Egyptian African languages are known earlier than the start of the Common Era. In fact, in speaking of the so-called Hamito-Semitic (or Semito-Hamitic) language group, H. Polotsky (*The World History of the Jewish People*, Part One, p. 123) says: "Apart from Egyptian, none of the African members of the stock is known from sources earlier than the 19th century [C.E.]." The facts support the Biblical account of the confusion of language, and it seems evident that the early Egyptians, as descendants of Ham through Mizraim, spoke a language separate and distinct from the Semitic tongues.

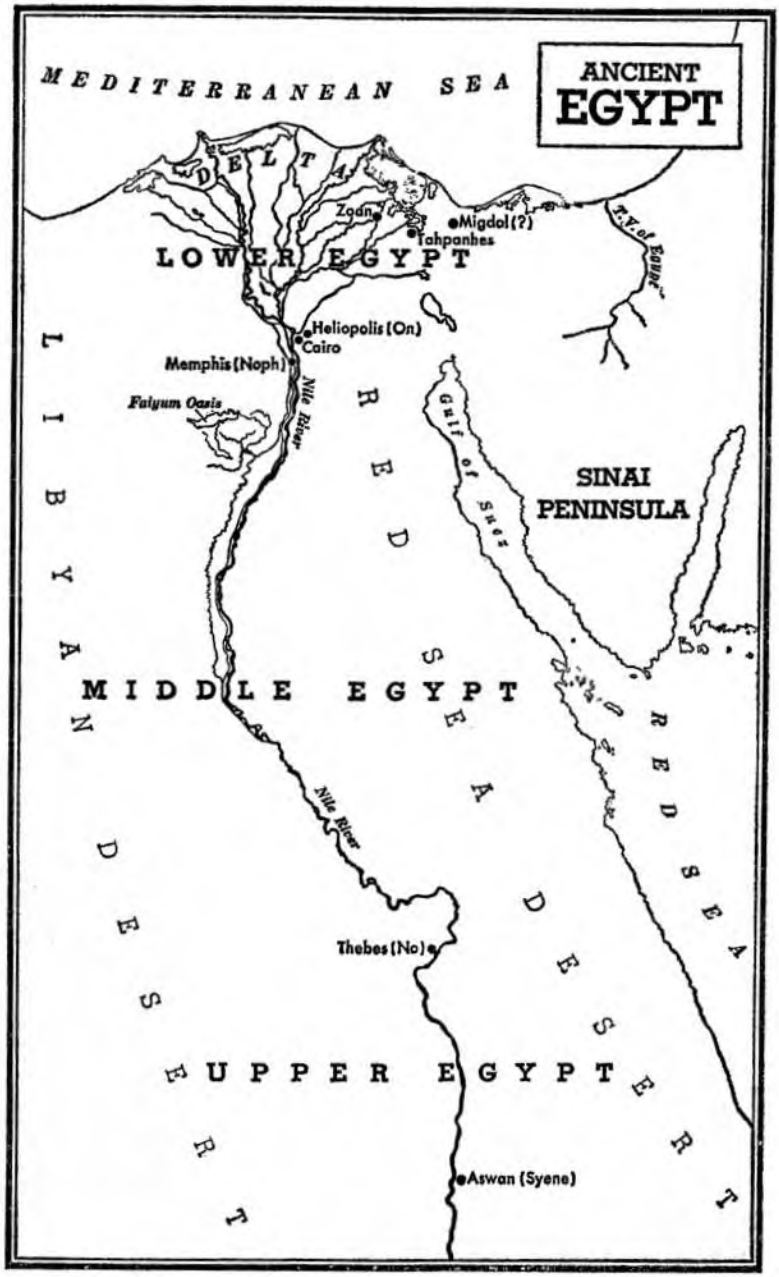
Hieroglyphic writing was used especially for inscriptions on monuments and wall paintings, where the symbols were executed in great detail. While it continued to be used down to the start of the Common Era, particularly for religious texts, a less cumbersome writing using more simplified, cursive forms was developed at an early date by scribes writing with ink on leather and papyrus. Called hieratic, it was followed by an even more cursive form called demotic, particularly from what is styled the "Twenty-sixth Dynasty" (seventh and sixth centuries B.C.E.) onward. Deciphering of Egyptian texts was not accomplished until after the discovery of the Rosetta Stone in 1799. This inscription, now in the British Museum, contains a decree honoring Ptolemy V (Epiphanes) and dating from 196 B.C.E. The writing is in Egyptian hieroglyphic, demotic and Greek, and the Greek text became the key making decipherment of Egyptian possible.

RELIGION

Egypt was an ultra-religious land, rife with polytheism. Every city and town had its own local deity, bearing the title "Lord of the City." A list found in the tomb of Thutmose III contains the names of some seven hundred and forty gods. (Ex. 12:12) Frequently the god was represented as married to a goddess who bore him a son, "thus forming a divine triad or trinity in which the father, moreover, was not always the chief, contenting himself on occasion with the role of prince consort, while the principal deity of the locality remained the goddess." (*Larousse Encyclopedia of Mythology*, 1960, p. 10) Each of the chief gods dwelt in his temple and the temple was not open to the public, the god being worshiped by the priests who awoke him each morning with a hymn, bathed, dressed and "fed" him and rendered him other services. (Contrast Psalm 121:3, 4; Isaiah 40:28.) In this the priests were apparently considered as acting as the representatives of the Pharaoh, who was believed to be a living god himself, the son of the god Ra. This situation certainly emphasizes the courage shown by Moses and Aaron in going before Pharaoh to present him with the decree of the true God and adds significance to Pharaoh's disdainful response, "Who is Jehovah, so that I should obey his voice?"—Ex. 5:2.

Despite the great mass of archaeological material unearthed in Egypt in the form of temples, statues, religious paintings and writings, relatively few facts are known about the actual religious *beliefs* of the Egyptians. Religious texts present a very spotty and fragmentary picture, generally omitting as much or more than they include. Much of the understanding of the nature of their gods and practices is based on deduction or on data provided by Greek writers, such as Herodotus and Plutarch.

The lack of unity of belief is apparent, however, as regional differences continued throughout Egyptian history and resulted in a maze of legends and myths, often contradictory. The god Ra, for example, was known under seventy-five different names and forms. Only a few, relatively speaking, of the hundreds of deities seem to have received worship on a truly national basis. Most popular among these was the trinity or triad of Osiris, Isis (his wife) and Horus (his son). Then there were the "cosmic" gods headed by Ra, the sun-god, and including gods of the moon, sky, air, earth, the river Nile, and so forth. At Thebes (Biblical No) the god Amon was most prominent and in time was accorded the title of "king of the gods" under the name Amon-Ra. (Jer. 46:25) At festival times (Jer. 46:17), the gods were paraded through the city streets. When, for example, the idol image of Ra was carried by his priests in religious procession, the people made it a point to be on hand, expecting to get merit thereby. Considering their mere presence as a fulfillment of their religious obligation, the Egyptians felt that Ra, in turn, was obligated to continue to prosper them. They looked to him only for material blessings and prosperity, never asking for anything spiritual. There are





An Egyptian triad of gods: Isis, Osiris, and Horus

numerous correspondencies between the principal gods of Egypt and those of Babylon, the evidence favoring Babylon as the source and Egypt as the receiver or perpetuator.—See GODS AND GODDESSES.

This polytheistic worship had no beneficial or uplifting effect on the Egyptians. As is observed by the *Encyclopædia Britannica* (1959 ed., Vol. 8, p. 53): "Marvellous mysteries, occultly harbouring deep truths, are assigned to them by the classical and modern imagination. They had mysteries, of course, like the Ashantis or Ibos [African tribes]. It is a mistake, however, to think that these mysteries enshrined truth, and that there was an occult 'faith' behind them." In reality, the available evidence shows that magic and primitive superstition were basic elements of the Egyptian worship. (Gen. 41:8) Religious magic was employed to prevent disease; spiritism was prominent, with many "charmers," "spirit mediums" and "professional foretellers of events." (Isa. 19:3) Beads, amulets and 'good-luck charms' were worn and magical spells were written on scraps of papyrus and tied around the neck. (Compare Deuteronomy 18:10, 11.) When Moses and Aaron performed miraculous acts by divine power, the priestly magicians and sorcerers of Pharaoh's courts made a show of duplicating such acts through magical arts until forced to admit failure.—Ex. 7:11, 22; 8:7, 18, 19.

Animal worship

This superstitious worship led the Egyptians to practice a most degrading idolatry that embraced the worship of animals. (Compare Romans 1:22, 23.) Many of the most prominent gods were regularly depicted as having a human body with the head of an animal or bird. Thus the god Horus was represented with a falcon's head; Thoth with the head of an ibis or else that of an ape. In some cases the god was considered to be actually incarnate in the body of the animal, as in the case of the Apis bulls. The living Apis bull, viewed as the incarnation of the god Osiris, was kept in a temple and at death received an elaborate funeral and burial. The belief that such animals as cats, baboons, crocodiles, jackals and various birds were sacred by virtue of their association with certain gods resulted in the Egyptians' mummifying literally hundreds of thousands of such creatures, burying them in special cemeteries.

The fact that so many different animals were venerated in one part or another of Egypt is doubtless what gave force and persuasiveness to Moses' insistence that Israel be allowed to go into the wilderness to make their sacrifices, saying to Pharaoh: "Suppose we would sacrifice a thing detestable to the Egyptians before their eyes; would they not stone us?" (Ex. 8:26, 27) It appears that most of the sacrifices Israel later did perform would have been highly offensive to the Egyptians. (In Egypt the sun-god Ra was at times represented as a calf born of the celestial cow.) On the other hand, as shown under GODS AND GODDESSES, by the ten plagues on Egypt Jehovah executed judgments "on all the gods of Egypt," bringing great humiliation upon them while making his own Name known throughout the land.—Ex. 12:12.

The nation of Israel did not completely escape contamination with such false worship during its two centuries of sojourning in Egypt (Josh. 24:14), and this was doubtless to a considerable extent at the root of the wrong attitudes displayed early in the Exodus journey. Though Jehovah instructed the Israelites to throw away the "dungy idols of Egypt," they failed to do so. (Ezek. 20:7, 8; 23:3, 4, 8) The making of a golden calf for worship in the wilderness likely reflects the Egyptian animal worship that had infected some Israelites. (Ex. 32:1-8; Acts 7:39-41) Just before Israel entered the Promised Land, Jehovah again gave explicit warning against any association of animal forms or of any of the "cosmic" bodies in Israel's worship of Him. (Deut. 4:15-20) Yet, animal worship surfaced again centuries later when Jeroboam, who had recently returned from Egypt, made two golden calves upon gaining kingship in the northern kingdom of Israel. (1 Ki. 12:2, 28, 29) It is noteworthy that the inspired writings of the Scriptures recorded by Moses are entirely free from any corruption by such Egyptian idolatry and superstition.



The bull Apis, worshiped by the Egyptians, shown with a disk between his horns

Spiritual and moral qualities lacking

Some scholars suggest that whatever concept of sin was manifest in certain Egyptian religious texts was the later result of Semitic influence. Yet, confession of sin was always in a negative sense, as the *Encyclopædia Britannica* (1959 ed., Vol. 8, p. 56) comments: "When [the Egyptian] confessed he did not say 'I am guilty'; he said 'I am not guilty.' His confession was negative, and the *onus probandi* [the burden of proof] lay on his judges, who, according to the funerary papyri, always gave the verdict in his favour—or at any rate it was hoped and expected that they would do so." (Contrast Psalm 51:1-5.) Ancient Egypt's religion appears to have been mainly a matter of ceremonies and spells, designed to achieve certain desired results through the providence of one or more of their numerous gods.

Though the claim is made that a form of monotheism existed during the reigns of Pharaohs Amenophis III and Amenophis IV (Akhenaton), when the worship of the sun-god Aton became nearly exclusive, it was not a true monotheism. The Pharaoh himself continued to be worshiped as a god. And even in this period there was no ethical quality to the Egyptian religious texts, the hymns to the sun-god Aton merely praising him for his life-giving heat but remaining barren of any expression of praise or appreciation for any spiritual or moral qualities. Any suggestion that the monotheism of Moses' writings derived from Egyptian influence is therefore completely without foundation.

Beliefs regarding the dead

Strikingly prominent in Egyptian religion was the concern for the dead and the preoccupation with ensuring one's welfare and happiness after the "change" of death. The belief in reincarnation or the transmigration of the soul was an all-pervading doctrine. The soul was believed to be immortal; nevertheless, it was believed that the human body must also be preserved so that the soul might return and use it on occasion. Due to this the Egyptians embalmed their dead. The tomb in which the mummified body was placed was considered the deceased's "home." The pyramids were colossal residences for the royal dead. The necessities and luxuries of life, including jewelry, clothing, furniture, and supplies of food, were stored away in the tombs for future use by the deceased, along with written spells and charms (such as the "Book of the Dead") to provide the departed with protection from evil spirits. However, these spells did not even protect them from the human tomb robbers who eventually ransacked virtually every major tomb.

While the bodies of Jacob and Joseph were embalmed, in Jacob's case this was doubtless largely for the purpose of preservation until his body could be transferred to a burial place in the Promised Land as an expression of their faith. Particularly in Joseph's case, the embalming may have been done by the Egyptians as an expression of respect and honor.—Gen. 47:29-31; 50:2-14, 24-26.

EGYPTIAN LIFE AND CULTURE

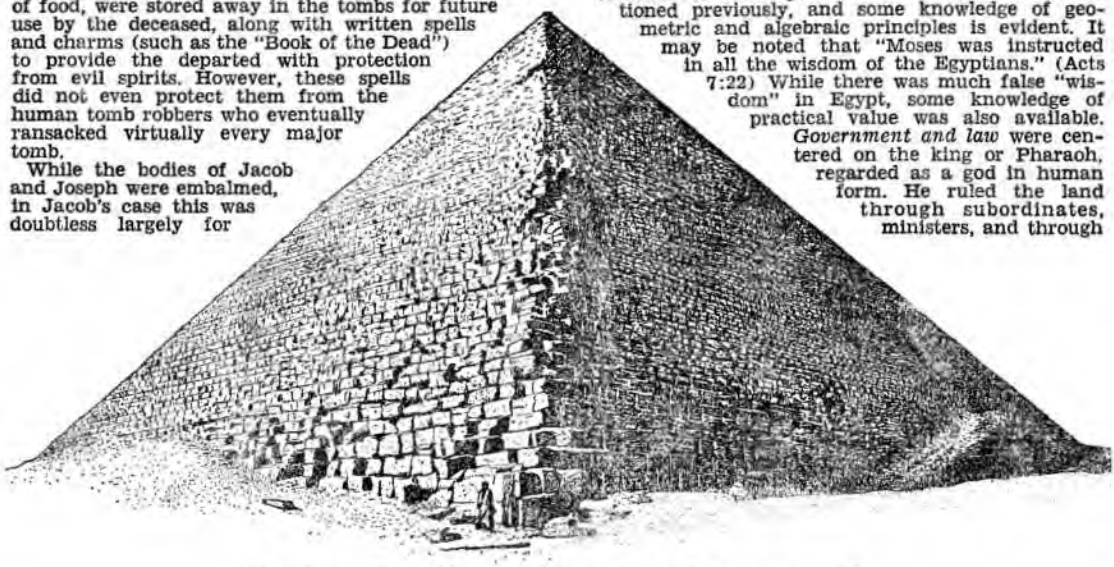
Scholars have long presented Egypt as the 'most ancient civilization' and as the source of many of mankind's earliest inventions and progress. More recently, however, the accumulated evidence has pointed to Mesopotamia as the so-called "cradle of civilization." Certain Egyptian architectural methods, the use of the wheel, perhaps the basic principles of their pictographic writing, and particularly the fundamental features of Egyptian religion, are all thought to have had a Mesopotamian origin. This, of course, is in accord with the Bible record of the dispersion of peoples following the Flood.

The best known achievements in Egyptian *architecture* are the pyramids constructed at Gizeh by Pharaohs Khufu (Cheops), Khaf-Re and Men-kau-Re of what is styled the "Fourth Dynasty." The largest, that of Khufu, has a base covering about thirteen acres, with a peak some 450 feet (137.16 meters) high (the equivalent of a modern forty-story building). Two million, three hundred thousand blocks of stone are calculated to have been used, averaging two and a half tons (2.3 metric tons) each. The blocks were shaped so carefully that they fitted within a few hundredths of an inch. Colossal temples were also built, that of Karnak at Thebes (Biblical No; Jer. 46:25; Ezek. 30:14-16) being the largest columnar structure ever constructed by man.

Circumcision was a regular practice among the Egyptians from ancient times, and the Bible lists them with other circumcised peoples.—Jer. 9:25, 26.

Education seems to have consisted primarily of schools for scribes, run by the priests. Besides being expert in Egyptian writing, royal scribes also were thoroughly familiar with Aramaic cuneiform; already in the middle of the second millennium B.C.E. subject rulers in Syria and Palestine regularly communicated with the Egyptian capital in Aramaic. Egyptian mathematics was sufficiently well developed to allow for the stupendous construction feats mentioned previously, and some knowledge of geometric and algebraic principles is evident. It may be noted that "Moses was instructed in all the wisdom of the Egyptians." (Acts 7:22) While there was much false "wisdom" in Egypt, some knowledge of practical value was also available.

Government and law were centered on the king or Pharaoh, regarded as a god in human form. He ruled the land through subordinates, ministers, and through



Over three million cubic yards of stone piled up in Cheops pyramid

feudal chiefs, whose power in times of royal weakness rivaled that of the king. Perhaps these latter chieftains were indeed viewed by those under their domain as virtual kings, thus accounting for the Biblical mention of the "kings [plural] of Egypt" when referring to specific times. (2 Ki. 7:6; Jer. 46:25) After the Egyptian conquest of Nubia-Ethiopia to the S, that region was governed by a viceroy called "the king's son of Cush," and there is evidence for an Egyptian viceroy in Phoenicia as well.

No actual code of law is known from Egypt; laws existed but evidently were simply by royal decree, as those of Pharaoh concerning the Israelites' brick-making labor, and ordering the drowning of all newborn Israelite male babies. (Ex. 1:8-22; 5:6-18; compare Genesis 41:44.) Taxes were imposed on all crops of landowners, and this seems to have had its beginning in Joseph's day, when all land, except that of the priests, came to be property of the Pharaoh. (Gen. 47:20-26) Taxes not only included portions of the produce or livestock but also were levied in the form of labor for government projects and for military service. Punishment for crimes included cutting off the nose, being exiled to labor in the mines, beating with rods, imprisonment, and death, often by beheading.—Gen. 39:20; 40:1-3, 16-22.

Marriage customs permitted polygamy and brother-and-sister marriages, this latter practice being known in some places in Egypt up until the second century C.E. Certain pharaohs are known to have married their sisters, apparently because no other women were considered sacred enough to mate with such a 'living god.' After leaving Egypt, the Law given Israel forbade incestuous marriage, saying, "The way the land of Egypt does . . . you must not do; [nor] the way the land of Canaan does."—Lev. 18:3, 6-16.

Ancient Egyptian knowledge of *medicine* has often been presented as quite scientific and advanced. While some knowledge of anatomy is evident and certain simple surgical methods were developed and catalogued, much ignorance is also revealed. Thus, while an Egyptian papyrus text speaks of the heart as connected by vessels to every part of the body, the same text presents the vessels as carrying, not blood, but air, water, semen and mucus. Not only was there a fundamental misunderstanding of the functions of the living body, but the medical texts are heavily dosed with magic and superstition, magical spells and incantations making up a major portion of the information. Remedies not only included beneficial herbs and plants but also prescribed such ingredients as the blood of mice, urine, or the excrement of flies, which, together with the spells, were "calculated to drive the possessing demon out of the man's body in sheer disgust." (*History of Mankind*, 1963, Vol. 1, p. 695) Such lack of understanding may have contributed to some of the 'fearsome diseases of Egypt,' likely including elephantiasis, dysentery, smallpox, bubonic plague, ophtalmia and other ailments, from which Israel could gain protection by faithful obedience. (Deut. 7:15; compare 28:27, 58-60; Amos 4:10.) Blood transfusions were also attempted by the ancient Egyptians. The hygienic measures imposed on the Israelites following the Exodus are in dramatic contrast to many of the practices described in the Egyptian texts.—Lev. 11: 32-40; see DISEASES AND TREATMENT.

Egyptian *trades* embraced the usual range: pottery-making, weaving, metalworking, the making of jewelry and religious charms, and many others. (Isa. 19:1, 9, 10) Already by about the middle of the second millennium B.C.E. Egypt was a center of glass manufacturing.—Compare Job 28:17.

Transportation within the country centered on the Nile River. The prevailing winds out of the N aided the sailing vessels in going upstream, while those boats traveling from the S were carried downstream by the current. Besides this main "highway," there were canals and a few roads, for example, leading up into Canaan.

International trade was carried on with other African countries by caravans and by ships on the Red Sea, while large Egyptian galleys carried cargoes and passengers to many ports of the eastern Mediterranean Sea.

Egyptian *dress* was simple. The men during much of early history wore only a kind of apron, gathered in pleats at the front; later only the humbler classes left the upper part of the body bare. Women wore a long close-fitting chemise with shoulder straps, the garment often being made of fine linen. It was customary to go barefoot, a possible factor in the prevalence of certain diseases.

Egyptian paintings show the men with their hair cut short or shaved, and as clean-shaven. (Gen. 41:14) The use of cosmetics was common among the women.

Egyptian *homes* varied from the simple huts of the poor to the spacious villas of the wealthy with their surrounding gardens, orchards and ponds. As an official of Pharaoh, Potiphar's home was likely of the latter type. (Gen. 39:1, 4-6) *Furniture* varied from simple stools to elaborate chairs and couches. Homes of some size were generally built around open courtyards. (Compare Exodus 8:3, 13.) Kneading of dough and cooking of food was often done in the courtyard. *Food* for most Egyptians was likely barley bread, vegetables, fish (both abundant and cheap; Num. 11:5) and beer, the common drink. Those who could afford it added various meats to their diet.—Ex. 16:3.

Egyptian *military* men handled the standard weapons of the time: bow and arrow, spear or lance, mace, ax and dagger. Horse-drawn chariots played a major role in their warfare. Though body armor seems to have been little used in earlier times, it later came into use as also did helmets, often plumed. Thus, Jeremiah's prophecy (46:2-4) gives an accurate description of the Egyptian military in the seventh century B.C.E. Much of the army seems to have been formed of conscripts from among the people; in later times mercenary troops from other nations were regularly employed.—Jer. 46:7-9.

HISTORY

As noted in the article on CHRONOLOGY, Egyptian history from secular sources is very uncertain, especially for the earlier periods. Professor J. A. Wilson says of the chronology for the period before 663 B.C.E.: "The farther back one goes, the greater the margin of disagreement becomes. For dates before 2000 B.C. there may be wide disagreement." (*The Interpreter's Dictionary of the Bible*, Vol. 2, p. 43) Though acknowledging the many weaknesses and obvious inaccuracies of the chronology of Manetho (an Egyptian priest living in the third century B.C.E.), modern historians generally present Egyptian history in the framework of Manetho's thirty-one dynasties, extending down to the conquest of Egypt by Alexander the Great in 332 B.C.E. As many scholars have noted, if all the kings Manetho lists are legitimate, the reigns of a large number of them must have been contemporaneous instead of consecutive, and this is probably true of some of the entire dynasties. Because of this, secular estimates of the date for the start of the Egyptian kingdom (under a more or less mythical King Menes) have been reduced by literally thousands of years.

Abraham's visit

As has been shown, sometime after the Flood (2370-2369 B.C.E.) and the subsequent split-up of the peoples at Babel, Hamites occupied Egypt. By the time (sometime between 1943 B.C.E. and 1932 B.C.E.) that famine forced Abraham (Abram) to leave Canaan and go down to Egypt, a kingdom was functioning under a Pharaoh (unnamed in the Bible). —Gen. 12:4, 14, 15; 16:16.

Egypt was apparently receptive to strangers and no animosity appears to have been shown to nomadic Abraham, a tent dweller. Yet Abraham's fear of being murdered because of his beautiful wife was evidently

founded on fact and indicates a low state of morality in Egypt. (Gen. 12:11-13) The plagues brought on Pharaoh, due to his bringing Sarah into his house, were effective and resulted in Abraham's being ordered to leave the country with his wife and increased possessions. (Gen. 12:15-20; 13:1, 2) Perhaps Sarah's maidservant Hagar was obtained during Abraham's stay in Egypt. (Gen. 16:1) Hagar became the mother of Abraham's son Ishmael (1932 B.C.E.) and, on growing up, Ishmael married a woman from his mother's native land, Egypt. (Gen. 16:3, 4, 15, 16; 21:21) Thus, the Ishmaelites as a race were originally predominantly Egyptian, and their range of camping sites at times took them near Egypt's border.—Gen. 25:13-18.

A second famine again made Egypt a place for seeking relief, but now (sometime after 1843 B.C.E., the year of Abraham's death) Jehovah instructed Isaac to reject any idea of a move into that land. —Gen. 26:1, 2.

Joseph in Egypt

Then, nearly two centuries after Abraham's sojourn in Egypt, Jacob's young son Joseph was sold to a Midianite-Ishmaelite caravan and resold in Egypt to an official of Pharaoh's court (1750 B.C.E.). (Gen. 37:25-28, 36) As Joseph later explained to his brothers, this was permitted by God to prepare the way for the future entry of all Jacob's family during a further famine, evidently of greater proportions than the previous ones, even Egypt being struck by it. (Gen. 45:5-8) As the article on JOSEPH shows, the report of the major events of his life presents a picture of Egypt that is undeniably accurate. The titles of officials, the customs, dress, use of magic, and many other details described can be corroborated by data obtained from Egyptian monuments, pictures and writings. The investiture of Joseph as viceroy of Egypt (Gen. 41:42), for example, follows the procedure depicted in Egyptian inscriptions and murals.—Gen. chaps. 45-47.

The Egyptian distaste for eating with Hebrews, as at the meal Joseph provided for his brothers, may have been due to religious or racial pride and prejudice, or may have been tied in with their detestation of shepherds. (Gen. 43:31, 32; 46:31-34) This latter attitude, in turn, quite possibly was simply due to an Egyptian caste system, in which shepherds seem to have been near the bottom; or due to the importance of agriculture in Egypt, the limited area of land available for cultivation, and hence a strong dislike for those seeking pasture for flocks.

"Hyksos Period"

Many commentators place Joseph's entry into Egypt and that of his father and family in what is popularly known as the "Hyksos Period." This period is, in reality, of very uncertain validity. As Merrill Unger comments (*Archaeology and the Old Testament*, 1964 ed., p. 134): "Unfortunately, [this period] is one of great obscurity in Egypt, and the Hyksos conquest is very imperfectly understood."

Some scholars assign the "Hyksos" to the "Thirteenth to the Seventeenth Dynasties" with a two-hundred-year rule; others confine them to the "Fifteenth and Sixteenth Dynasties" during a century and a half or only one century, or even "little more than a generation." The name "Hyksos" has been interpreted by some as meaning "Shepherd Kings," by others, "Rulers of Foreign Lands" or "Rulers of Countries." Conjectures as to their race or nationality have been even more varied, with Indo-Europeans from the Caucasus or "even in Central Asia," Hittites, Syrian-Palestinian rulers (Canaanites or Amorites), and Arabic tribes all being suggested.

As to their "conquest" of Egypt, some archaeologists depict them as "northern hordes . . . sweeping through Palestine and Egypt in swift chariots," while others refer to a 'creeping conquest,' that is, a gradual infiltration of migrating nomads or seminomads who either slowly took over control of the country piecemeal or by a swift coup d'etat put themselves at the head of the existing government. In a recent work (*The World of the Past*, 1963, p. 444) archaeologist Jaquetta Hawkes states: "It is no longer thought that the Hyksos rulers . . . represent the invasion of a conquering horde of Asiatics. The name seems to mean Rulers of the Uplands, and they were wandering groups of Semites who had long come to Egypt for trade and other peaceful purposes." While this may represent the present popular view, it still leaves the difficult problem of explaining how such "wandering groups" could take over the land of Egypt, especially since the "Twelfth Dynasty," prior to this period, is considered to have brought the country to a peak of power.

As *The Encyclopedia Americana* (1956 ed., Vol. 14, p. 595) says: "The only detailed account of [the "Hyksos"] in any ancient writer is an unreliable passage of a lost work of Manetho, cited by Josephus in his rejoinder to Apion." Josephus is the source of the name "Hyksos." (*Against Apion*, Book I, pars. 14-16, 25-31) Interestingly, Josephus, claiming to quote Manetho verbatim, presents Manetho's account as directly connecting the "Hyksos" with the Israelites. Josephus accepts this connection but argues vehemently against many of the details of the account. He prefers the rendering of "Hyksos" as "Captive Shepherds" rather than "Shepherd Kings." Manetho, according to Josephus, presents the "Hyksos" as conquering Egypt without a battle, destroying cities and "the temples of the gods," and causing slaughter and havoc. They are represented as settling in the Delta region. Finally the Egyptians are said to have risen up, fought a long and terrible war, with 480,000 men, besieged the Hyksos at their chief city, Avaris, and then, strangely, reached an agreement allowing them to leave the country unharmed with their families and possessions, whereupon 'they went to Judea and built Jerusalem.'

In a further reference, Manetho supposedly adds to the account, presenting what Josephus labels a fictitious story of a large group of 80,000 leprous and diseased persons who were allowed to settle in Avaris after the departure of the shepherds and who then revolted, called back the "shepherds" (Hyksos?), destroyed cities and villages and committed sacrilege against the Egyptian gods, until they were defeated and run out of the country. Josephus then quotes other ancient writers, Cheremon and Lysimachus, as presenting substantially the same story.—*Against Apion*, Book I, pars. 32-34.

Modern historians discount Josephus' quotations as regards these obvious references to the Israelites; yet they hold onto the idea of a "Hyksos" conquest of Egypt. This is primarily due to the fact that they can find little or no information from ancient Egyptian sources to fill in the records of the period supposedly covering the "Thirteenth to the Seventeenth Dynasties." Professor John Bright says "contemporary native inscriptions virtually leave off." (*A History of Israel*, p. 53) Egyptologist Gliddon is quoted as saying: "It would be indifferent to me to sustain that the Hyksos once occupied Lower Egypt, or that they were never there at all. The latter view might result from the total absence of direct allusion to the Hyksos in the Hieroglyphics, and the necessity of interposing an immeasurable gap between the royal names 39 and 40 in the tablet of Abydos." (*The Worship of the Dead*, by Colonel J. Garnier, 1904 ed., p. 276) Scholars assume a disintegration of power in the "Thirteenth and Fourteenth Dynasties" and, on the basis of random bits of information, Egyptian folk tales, and much conjecture, the takeover of Egypt by foreigners for the "Fifteenth and Sixteenth Dynasties," with the "Seventeenth Dynasty" running more or less concurrent in another part of the country.

The confusion, not only in ancient Egyptian history, but also among its modern interpreters, plus the uncertainty of the genuineness of the dynastical

arrangement, is too great to allow any concrete conclusions about the validity of the "Hyksos period." Since Joseph's elevation to power and the benefits it brought Israel were by divine providence, there is no need to seek some other reason in the form of friendly "Shepherd Kings." (Gen. 45:7-9) But it is possible that Manetho's account, actually the foundation of the "Hyksos" idea, simply represents a garbled tradition, one that developed from earlier Egyptian efforts to explain away what took place in their land during the Israelite sojourn in Egypt. The tremendous effect on the country produced by Joseph's ascension to the position of acting ruler (Gen. 41:39-46; 45:26); the profound change his administration brought, resulting in the Egyptians' sale of their land and even themselves to Pharaoh (Gen. 47:13-20); the 20-percent tax they thereafter paid from their produce (Gen. 47:21-26); the 215 years of Israelite residence in Goshen, with their eventually exceeding the native population, according to Pharaoh's statement, in number and strength (Ex. 1:7-10, 12, 20); the ten plagues and the devastation they wrought, not only on the Egyptian economy but even more so on their religious beliefs and the prestige of their priesthood (Ex. 10:7; 11:1-3; 12:12, 13); the exodus of Israel following the death of all Egypt's firstborn and then the destruction of the cream of Egypt's military forces at the Red Sea (Ex. 12:2-38; 14:1-28)—all these things certainly would require some attempted explanation by the Egyptian official element.

It should never be forgotten that the recording of history in Egypt, as in many Near Eastern lands, was inseparably connected with the priesthood, under whose tutelage the scribes were trained. It would be most unusual if some propagandistic explanation were not invented to account for the utter failure of the Egyptian gods to prevent the disaster Jehovah God brought upon Egypt and its people. History, even recent history, records many occasions when such propaganda so grossly perverted the facts that the oppressed were presented as the oppressors, and the innocent victims as the dangerous and cruel aggressors. Manetho's account (over a thousand years after the Exodus), if preserved with some degree of correctness by Josephus, may possibly represent the distorted traditions handed down by succeeding generations of Egyptians to account for the basic elements of the true account, in the Bible, concerning Israel in Egypt. —See EXODUS.

Israel's slavery

Since the Bible does not name the Pharaoh who initiated the oppression upon the Israelites (Ex. 1:8-22) nor the Pharaoh before whom Moses and Aaron appeared and in whose reign the Exodus took place (Ex. 2:23; 5:1), and since these events have either been deliberately omitted from Egyptian records or the records have been destroyed, it is not possible to assign these events to any specific "dynasty" nor to the reign of any particular Pharaoh of secular history. Ramses (Rameses) II (of the "Nineteenth Dynasty") is often suggested as the Pharaoh of the oppression on the basis of the reference to the building of the cities of Pithom and Raamses by the Israelite laborers. (Ex. 1:11) It is held that these cities were built during the reign of Ramses II. Merrill Unger in *Archaeology of the Old Testament* (p. 149) comments: "But in the light of Raamses II's notorious practice of taking credit for achievements accomplished by his predecessors, these sites were most certainly merely rebuilt or enlarged by him." Actually the name "Rameses" seems to have applied to an entire district already in the time of Joseph.—Gen. 47:11.

By means of God's deliverance through Moses, the nation of Israel was freed from the "house of slaves" and the "iron furnace," as Egypt continued to be called by Bible writers. (Ex. 13:3; Deut. 4:20; Jer. 11:4; Mic. 6:4) Forty years later Israel began the conquest of Canaan. There has been an effort to connect this Biblical event with the situation described in what are known as the Tell el-Amarna tablets, found at the site of that name on the Nile, about two hundred miles (321.8 kilometers) S of Cairo. Nearly three hundred of these cuneiform tablets are letters by various Canaanite and Syrian rulers (including those of Hebron, Jerusalem and Lachish), many containing complaints to the ruling Pharaoh (generally Akhenaton) about the incursions and depredations of the "Habiru" (*'Apiru*). While some scholars have tried to identify the "Habiru" with the Hebrews or Israelites, the contents of the letters themselves do not allow for this. They show the Habiru to be merely raiders, at times allied with certain Canaanite rulers in an intercity and intraregional rivalry. They do not present a picture comparing with the sweeping Israelite invasion of Canaan, with its major battles and victories. Among the towns menaced by the Habiru was Byblos in northern Lebanon, far beyond the range of the Israelite attacks.

Israel's sojourn in Egypt was indelibly engraved on the nation's memory and their miraculous release from that land was regularly recalled as an outstanding proof of Jehovah's godship. (Ex. 19:4; Lev. 22:32, 33; Deut. 4:32-36; 2 Ki. 17:36; Heb. 11:23-29) Thus the expression, "I am Jehovah your God from the land of Egypt." (Hos. 13:4; compare Leviticus 11:45.) No single circumstance or event would surpass this until their release from Babylon gave them further proof of Jehovah's power to deliver. (Jer. 16:14, 15) Their experience in Egypt was written into the Law given them (Ex. 20:2, 3; Deut. 5:12-15), being the basis for the Passover festival (Ex. 12:1-27; Deut. 16:1-3), guiding them in their dealings with alien residents (Ex. 22:21; Lev. 19:33, 34), with poor persons who sold themselves into bondage (Lev. 25:39-43, 55; Deut. 15:12-15), and providing a legal basis for the selection and sanctification of the tribe of Levi for sanctuary service. (Num. 3:11-13) On the basis of Israel's alien residence in Egypt, Egyptians could be accepted into the congregation of Israel under certain requirements. (Deut. 23:7, 8) The kingdoms of Canaan and peoples of neighboring lands experienced awe and fear because of the reports they heard of God's power demonstrated against Egypt, paving the way for Israel's conquest (Ex. 18:1, 10, 11; Deut. 7:17-20; Josh. 2:10, 11; 9:9) and being remembered for centuries thereafter. (1 Sam. 4:7, 8) Throughout their history, the whole nation of Israel sang about these events in their songs.—Ps. 78:43-51; Ps. 105 and 106; 136:10-15.

After Israel's conquest of Canaan

Not until the reign of Pharaoh Merneptah, son of Ramses II (in the latter part of the "Nineteenth Dynasty"), is Egyptian mention made of Israel; in fact, this is the only direct mention of them as a people thus far found in ancient Egyptian records. In a victory stele, Merneptah boasts of defeats inflicted on various cities of Canaan and then claims: "Israel is laid waste, his seed is not." Though apparently only an idle boast, this would seem to be evidence that Israel was then established in Canaan. If so, and if the reading of the text is accurate, then it would appear that the Israelite conquest of Canaan (1473 B.C.E.) took place sometime between the reign of Akhenaton (to whom a large portion of the Tell el-Amarna letters were written) and that of Merneptah (whose rules Egyptologists place in the "Eighteenth and Nineteenth Dynasties" respectively).

No contact of Israel with Egypt is reported during the period of the judges or during the reigns of Saul and David, aside from mention of combat between one of David's warriors and an Egyptian "of extraordinary size." (2 Sam. 23:21) By the reign of Solomon (1037-997 B.C.E.), relations between the two nations were such that Solomon could make a marriage alliance with Pharaoh, taking his daughter as wife. (1 Ki. 3:1) Just when this unidentified Pharaoh had conquered Gezer, which he now gave to his daughter as a farewell wedding gift or dowry, is

not stated. (1 Ki. 9:16) Solomon also carried on business operations with Egypt, dealing in horses and Egyptian-made chariots.—2 Chron. 1:16, 17.

Egypt, however, was a haven for certain enemies of the kings of Jerusalem. Hadad the Edomite escaped to Egypt following David's devastation of Edom. Though a Shemite, Hadad was honored by Pharaoh with a home, food and land, married into royalty, and his offspring, Genubath, was treated as a son of Pharaoh. (1 Ki. 11:14-22) Later Jeroboam, who became king of the northern kingdom of Israel after Solomon's death, likewise took refuge for a time in Egypt in the reign of Shishak.—1 Ki. 11:40.

Shishak (known as Sheshonk I from Egyptian records) had founded a Libyan dynasty of Pharaohs (the "Twenty-second Dynasty"), with its capital at Bubastis in the eastern Delta region. In the fifth year of the reign of Solomon's son Rehoboam (993/992 B.C.E.), Shishak invaded Judah with a powerful force of chariots, cavalry and foot soldiers, including Libyans and Ethiopians, capturing many cities and threatening Jerusalem. Due to Jehovah's mercy, Jerusalem was spared, but its great wealth was handed over to Shishak. (1 Ki. 14:25, 26; 2 Chron. 12:2-9) A relief on a temple wall at Karnak depicts Shishak's campaign and lists numerous Palestinian cities as captured.

Zerah the Ethiopian, who led a million Ethiopian and Libyan troops against King Asa of Judah (967/966 B.C.E.), likely initiated his march from Egypt. His forces, gathered in the valley of Zephathah SW of Jerusalem, met utter defeat.—2 Chron. 14:9-13; 16:8.

Judah and Israel enjoyed respite from Egyptian attack for another two centuries. Egypt appears to have experienced considerable internal disturbance during this period, with certain "dynasties" ruling contemporaneously. Meanwhile, Assyria came to the fore as the dominant world power. Hoshea, last king of the ten-tribe kingdom of Israel (c. 758-740 B.C.E.), became a vassal of Assyria and then tried to break the Assyrian yoke by conspiring with King So of Egypt. The effort failed and the Israelite northern kingdom soon fell to Assyria.—2 Ki. 17:4.

Egypt seems to have come under considerable domination by Nubian-Ethiopian elements by this time, the "Twenty-fifth Dynasty" being classed as Ethiopian. Assyrian King Sennacherib's loud-talking official, Rabshakeh, told the people of the city of Jerusalem that to trust in Egypt for help was to trust in a "crushed reed." (2 Ki. 18:19-21, 24) King Tirhakah of Ethiopia, who marched up into Canaan at this time (732 B.C.E.) and temporarily diverted the Assyrian's attention and force, is generally associated with the Ethiopian ruler of Egypt, Pharaoh Taharka. (2 Ki. 19:8-10) This seems to be substantiated by Isaiah's earlier prophecy (7:18, 19) that Jehovah would "whistle for the flies that are at the extremity of the Nile canals of Egypt and for the bees that are in the land of Assyria," thereby resulting in a clash of the two powers in the land of Judah and subjecting that land to double pressure. As scholar Franz Delitzsch observed: "The emblems also correspond to the nature of the two countries: the fly to [marshy] Egypt with its swarms of insects . . . , and the bee to the more mountainous and woody Assyria."—*Biblical Commentary on the Prophecies of Isaiah*, Vol. I, p. 223.

Isaiah apparently foretells the unsettled state of affairs existing in Egypt during the latter part of the eighth and the early part of the seventh century B.C.E. in his pronouncement against Egypt. (Isa. chap. 19) He describes civil war and disintegration with fighting of "city against city, kingdom against kingdom" in Egypt. (Vss. 2, 13, 14) Modern historians find evidence for contemporaneous dynasties ruling in different sections of the country at that time. The vaunted "wisdom" of Egypt with her 'valueless gods and charmers' did not protect her from being delivered up into "the hand of a hard master," that is, Assyria. —Vss. 3, 4.

Assyrian invasion

Assyrian King Esar-haddon (a contemporary of Judean King Manasseh [716-661 B.C.E.]) invaded Egypt, conquered Memphis in Lower Egypt and sent many into exile. The ruling Pharaoh at the time was evidently still Taharka (Tirhakah).

Ashurbanipal, Assyria's last king, renewed the assault and sacked the city of Thebes (Biblical No-amon) in Upper Egypt, where Egypt's greatest temple treasures were located. Again, the Bible shows Ethiopian, Libyan and other African elements as being involved.—Nah. 3:8-10.

Assyrian garrisons were later pulled back from Egypt and the country began to recover some of its earlier prosperity and power. When Assyria fell to the Medes and Babylonians, Egypt had gained sufficient strength (with the support of mercenary troops) to come up against the new king over Assyria, Nabopolassar of Babylon. Pharaoh Necho (Nechoh) (II) led the Egyptian forces but, on the way, was confronted by the Judean army of King Josiah at Megiddo and was forced to engage in battle against his wishes, defeating Judah and causing the death of Josiah. (2 Ki. 23:29; 2 Chron. 35:20-24) Three months later (in 628 B.C.E.) Necho removed Josiah's son and successor Jehoahaz from the Judean throne and replaced him with his brother Eliakim (renamed Jehoiakim), carrying Jehoahaz captive to Egypt. (2 Ki. 23:31-35; 2 Chron. 36:1-4; compare Ezekiel 19:1-4.) Judah was now tributary to Egypt, paying an initial sum equivalent to over $180,000. It was during this period that the prophet Urijah made his vain flight to Egypt.—Jer. 26:21-23.

Defeat by Nebuchadnezzar

But Egypt's bid to reestablish Egyptian control in Syria and Palestine was short-lived; Egypt was doomed to drink the bitter cup of defeat, according to Jehovah's prophecy already pronounced by Jeremiah (25:17-19). Egypt's downfall began with its decisive defeat at Carchemish on the Euphrates River by the Babylonians under crown prince Nebuchadnezzar in the early part of 625 B.C.E., an event described at Jeremiah 46:2-10 as well as in the Babylonian Chronicles.

Nebuchadnezzar, now king of Babylon, next took over Syria and Palestine, and Judah became a vassal state of Babylon. (2 Ki. 24:1) Egypt made one last attempt to remain a power in Asia. The ruling Pharaoh (believed to be Hophra) came to Canaan in answer to King Zedekiah's request for military support in his revolt against Babylon in 609-607 B.C.E. Producing only a temporary lifting of the Babylonian siege, Egypt's troops were forced to withdraw and Jerusalem was left to destruction.—Jer. 37:5-7; Ezek. 17:15-18.

Despite vigorous warning by Jeremiah (Jer. 42:7-22), the remnant of Judah's population fled to Egypt as a sanctuary, evidently joining Jews already in that land. (Jer. 24:1, 8-10) Places specifically mentioned where they took up dwelling are Tahpanhes, apparently a fortress city in the Delta region (Jer. 43:7-9); Migdol (Num. 33:7, 8); and Noph, considered to be the same as Memphis, an early capital in Lower Egypt. (Jer. 44:1; Ezek. 30:13) Thus, the "language of Canaan" (evidently Hebrew) was now being spoken in Egypt by these refugees. (Isa. 19:18) Foolishly they renewed in Egypt the very idolatrous practices that had brought Jehovah's judgment on Judah. (Jer. 44:2-25) But the fulfillment of Jehovah's prophecies caught up with the Israelite refugees when Nebuchadnezzar marched against Egypt and conquered the land.—Jer. 43:8-13; 46:13-26.

Only one Babylonian text, dated to Nebuchadnezzar's thirty-seventh year (588/587 B.C.E.), has been found that mentions a campaign against Egypt. Whether it relates to the original conquest or merely

to a subsequent military action cannot be said. Josephus, Jewish historian of the first century C.E., places the conquest of Egypt sometime after Nebuchadnezzar's twenty-third year (602/601 B.C.E.). (*Antiquities of the Jews*, Book X, chap. IX, par. 7) Whether Pharaoh Hophra, mentioned at Jeremiah 44:30, was on the Egyptian throne at the time of the conquest or whether he had earlier been slain by enemies within the country, as Herodotus claims (Book II, sec. 161), is not certain. At any rate, Nebuchadnezzar received Egypt's wealth as his pay for military service rendered in Jehovah's execution of judgment against Tyre, the opposer of God's people. —Ezek. 29:18-20; 30:10-12.

At Ezekiel 29:1-16 a desolation of Egypt is foretold, due to last forty years. This may have come after Nebuchadnezzar's conquest of Egypt. While some commentaries refer to the reign of Amasis (Ahmose) II, the successor of Hophra, as exceedingly prosperous during more than forty years, they do so primarily on the testimony of Herodotus, who visited Egypt over a hundred years later. But as the *Encyclopædia Britannica* (1959, Vol. 8, p. 62) comments on Herodotus' history of this period (the "Saitic Period"): " . . . his statements prove not entirely reliable when they can be checked by the scanty native evidence." The Bible commentary of F. C. Cook, after noting that Herodotus even fails to mention Nebuchadnezzar's attack on Egypt, says: "It is notorious that Herodotus, while he faithfully recorded all that he heard and saw in Egypt, was indebted for his information on past history to the Egyptian priests, whose tales he adopted with blind credulity. . . . The whole story [by Herodotus] of Apries [Hophra] and Amasis is mixed with so much that is inconsistent and legendary that we may very well hesitate to adopt it as authentic history. It is by no means strange that the priests should endeavour to disguise the national dishonour of having been subjected to a foreign yoke." Hence, while secular history provides no clear evidence of the prophecy's fulfillment, we may be confident of the accuracy of the Bible record.

Under Persian domination

Egypt later supported Babylon against the rising power of Medo-Persia. But by 525 B.C.E., the land was subjugated by Cambyses, son of Cyrus the Great, thereby coming under Persian imperial rule. (Isa. 43:3) While many Jews doubtless left Egypt to return to their homeland (Isa. 11:11-16; Hos. 11:11; Zech. 10:10, 11), others remained in Egypt. Thus, there was a Jewish colony in Elephantine (Egyptian *Yeb*), an island in the Nile near Aswan, some 430 miles (c. 692 kilometers) due S of Cairo. A valuable find of papyri reveals conditions prevailing there during the fifth century B.C.E., about the time when Ezra and Nehemiah were active in Jerusalem. These documents, in Aramaic, contain the name of Sanballat of Samaria (Neh. 4:1, 2) and of priest Johanan. (Neh. 12:22) Of interest is an official order issued during the reign of Darius II (c. 423-404 B.C.E.) that the "festival of unfermented cakes" (Ex. 12:17; 13:3, 6, 7) be celebrated by the colony. Also notable is the frequent use of the name *Yahu*, a form of the name Jehovah (or Yahweh; compare Isaiah 19:18), although there is considerable evidence, too, of definite infiltration of pagan worship.

Under Greek and Roman rule

Egypt continued under Persian rule until Alexander the Great's conquest in 332 B.C.E., supposedly 'liberating' Egypt from the Persian yoke but ending for all time the rule by native pharaohs. Mighty Egypt had indeed become a "lowly kingdom."—Ezek. 29:14, 15.

During Alexander's reign the city of Alexandria was founded and after his death the country was ruled by the Ptolemies. In 312 B.C.E., Ptolemy I captured Jerusalem, and Judah became a province of Ptolemaic Egypt until 198 B.C.E. Then, in the long struggle with the Seleucid Empire in Syria, Egypt finally lost control of Palestine when Syrian King Antiochus III defeated the army of Ptolemy V. Thereafter Egypt gradually came more and more under the influence of Rome. In 31 B.C.E., in the decisive battle of Actium, Cleopatra deserted the fleet of her Roman lover Antony, who was defeated by Octavius, grandnephew of Julius Caesar. Octavius proceeded to the conquest of Egypt in 30 B.C.E., and Egypt became a Roman province. It was to this Roman province that Joseph and Mary fled with the young child Jesus to escape Herod's murderous decree, returning after the death of Herod, so that the words of Hosea, "out of Egypt I called my son," were fulfilled.—Matt. 2:13-15; Hos. 11:1; compare Exodus 4:22, 23.

The "Egyptian" seditionist with whom the military commander at Jerusalem confused Paul is possibly the same one mentioned by Josephus. (*Wars of the Jews*, Book II, chap. XIII, pars. 3-5) His insurrection is stated to have taken place during the reign of Nero and the procuratorship of Felix in Judea, circumstances fitting the account at Acts 21:37-39; 23:23, 24.

The second destruction of Jerusalem by the Romans, in 70 C.E., resulted in a further fulfillment of Deuteronomy 28:68, as many surviving Jews were sent to Egypt as slaves.—Josephus' *Wars of the Jews*, Book VI, chap. IX, par. 2.

OTHER PROPHETIC AND SYMBOLIC REFERENCES

A large number of the references to Egypt are in pronouncements of judgment, couched in symbolic language. (Ezek. 29:1-7; 32:1-32) To the Israelites, Egypt represented military strength and power through political alliance, so that dependence on Egypt became symbolic of dependence on human power instead of on Jehovah. (Isa. 31:1-3) But, at Isaiah 30:1-7, Jehovah showed that Egypt's might was more in appearance than in fact, calling her "Rahab [storm or arrogance]—they are for sitting still ['Rahab-do-nothing,' *JB*]." (Compare Psalm 87:4; Isaiah 51:9, 10.) Along with the many condemnations, however, there were promises that many out of "Egypt" would come to know Jehovah, to the extent that it would be said: "Blessed be my people, Egypt."—Isa. 19:21-25; 45:14.

Egypt is mentioned as part of the realm of the symbolic "king of the south." (Dan. 11:5, 8, 42, 43) At Revelation 11:8 symbolic "Egypt" stands for the wicked world in which God's Son was impaled. This usage of Egypt to represent the world of mankind alienated from God is doubtless the key to the prophecy at Isaiah 19:19, 20 concerning the 'altar to Jehovah in the midst of Egypt' and the 'pillar beside its boundary.'—Compare Hebrews 13:10; John 17:15, 16.

VALUABLE PAPYRUS FINDS

The unusually dry soil of Egypt has made possible the survival of papyrus manuscripts, which, in more moist conditions, would have been destroyed. Since the latter part of the nineteenth century, many papyri have been discovered there, including a considerable number of Biblical papyri, such as the Chester Beatty collection. These provide especially important links between the original writings of the Holy Scriptures and the later vellum manuscript copies.

EGYPT, TORRENT VALLEY OF. A long wadi (or ravine) marking the God-ordained southwestern boundary of the Promised Land, that is, the "land of Canaan." (Num. 34:2, 5; 1 Ki. 8:65; Isa. 27:12) While this torrent valley was not actually in Egypt, that nation's domain apparently extended, at least in certain periods, up to that point. (2 Ki. 24:7) The abbreviated expression "the torrent valley," used in defining the borders of the land of Israel in Ezekiel's

vision, apparently refers to this same ravine.—Ezek. 47:19; 48:28.

The torrent valley of Egypt is usually identified with Wadi el-'Arish, which starts about 135 miles (217.2 kilometers) inland on the Sinai Peninsula, near Jebel et-Tih. It runs N until meeting the Mediterranean Sea at the town of el-'Arish (Rhinocolura), ninety miles (144.8 kilometers) E of Port Said. In the summer it is nothing more than a dry bed. During the rainy season, however, when numerous tributaries pour into it, the Wadi el-'Arish becomes a swollen torrent that tears at its banks, uprooting and sweeping even trees down in its turbulent course. This might allow for its identification as "the *river* of Egypt" in the boundary listing of the Promised Land at Genesis 15:18. See, however, SHIHOR.

EHI. See AHIRAM.

EHUD (E'hud) [united, strong].

1. A descendant of Jediael of the tribe of Benjamin, through Bilhan; a valiant, mighty man.—1 Chron. 7:6, 10, 11.

2. Son of Gera of the tribe of Benjamin (Judg. 3:15) Ehud was chosen by God to deliver the nation from an eighteen-year bondage to King Eglon of Moab, an oppression God permitted because "they did what was bad in Jehovah's eyes."—Judg. 3:12-14.

When the Israelites began to call to Jehovah for aid, God raised up a "savior" in the person of Ehud. In time, the Israelites sent tribute to Eglon by means of Ehud, who had made a two-edged sword for himself, "its length being a cubit," actually a lineal measurement about which there is uncertainty in this particular case. Ehud was a left-handed man, or, literally, "a man closed (impeded) of his right hand." But this does not mean that Ehud was crippled, as such Hebrew phraseology is used in connection with seven hundred Benjamite warriors, who are not likely to have had a physical defect, but were "left-handed" and evidently ambidextrous. (Judg. 20:16; compare 1 Chronicles 12:2.) The Bible does not specifically say Ehud was ambidextrous, though that is possible. Nevertheless, being left-handed, he girded the sword underneath his garment upon his right thigh.

After presentation of the tribute, Ehud sent the tribute bearers away, but turned back at the quarries of Gilgal. Ehud then came to Eglon as the Moabite king sat in his roof chamber, and said to him: "A word of God I have for you." Interested, Eglon arose from his throne. At that, Ehud "thrust in his left hand and took the sword off his right thigh," plunging it into obese Eglon's belly, with the result that "the handle kept going in also after the blade so that the fat closed in over the blade." A right-handed man would likely draw his sword from his left side, across his body. So it is not probable that Eglon would expect Ehud to draw a sword from the right thigh, using his left hand. The enemy ruler now dead, Ehud escaped through the airhole, after closing and locking the doors of the roof chamber behind him. When Eglon's servants finally opened the doors, they discovered that "their lord was fallen to the earth dead!"—Judg. 3:15-25.

Ehud, having escaped to the mountainous region of Ephraim, marshaled an army of Israelites, saying to them: "Follow me, because Jehovah has given your enemies, the Moabites, into your hand." After capturing the fords of the Jordan the Israelites cut off the Moabites' retreat to their homeland. Doubtless already greatly demoralized by their king's death, ten thousand Moabites were struck down by the Israelites, "every one robust and every one a valiant man; and not a single one escaped." Moab having been subdued under Israel's hand and Ehud's leadership, "the land had no further disturbance for eighty years."—Judg. 3:26-30.

Ehud is not specifically called "Judge Ehud," rather being referred to as a "savior." (Judg. 3:15) But Othniel was called both a "savior" and a "judge" (Judg. 3:9, 10), and the period was the time of the judges. Also, only after Ehud died did the Israelites again begin to do what was bad in Jehovah's eyes. (Judg. 4:1) So Ehud was apparently considered not only a "savior" but a judge.

3. A name that appears among the descendants of Benjamin at 1 Chronicles 8:1, 6.

EKER (E'ker) [offshoot, stock]. A son of Ram, Jerahmeel's firstborn, of the tribe of Judah.—1 Chron. 2:4, 5, 9, 25, 27.

EKRON (Ek'ron) [rooting out]. A leading Philistine city, apparently the northernmost seat of one of their five axis lords. (Josh. 13:3) Its exact position is uncertain, but of the modern locations suggested, namely, 'Aqir, Qatra and Khirbet el-Muqanna, recent excavation at the latter, twelve miles (19.3 kilometers) E-NE of Ashdod, has unearthed the largest city of its period and gives it current preference as the site of Ekron.

Ekron's history is one of constantly changing domination. Joshua's conquest did not include Ekron. It was not until later that the Judahites captured it. (Josh. 13:2, 3; Judg. 1:18) In the initial division of the Promised Land Ekron was on the border between Judah and Dan but within the tribe of Judah. (Josh. 15:1, 11, 45, 46; 19:40-43) By the time the Philistines captured the ark of the covenant, Ekron was back in their possession. The presence of the Ark caused "a death-dealing confusion" to break out in this city, and it was from Ekron that the Ark was finally sent back to the Jews. (1 Sam. 5:10-12; 6:16, 17) After another period under Israelite control, the Philistines apparently again had Ekron at the time David slew Goliath. (1 Sam. 7:14; 17:52) It was in the early tenth century B.C.E. that Pharaoh Shishak of Egypt claimed to have taken Ekron. Some two centuries later, according to Sennacherib's *Annals*, Ekron's King Padi was loyal to the Assyrians.

EL [god, probably from a Hebrew root meaning strong, mighty]. Used with reference to Jehovah, to other gods and to men. In the Scriptures, when referring to Jehovah, it is found by itself in poetical books, such as Job and Psalms. Where it does occur in prose, it generally has an adjective qualifying it, such as in the titles *'El ro'i'* (God of sight) (Gen. 16:13) and *'El Shad·day'* (God Almighty) (Gen. 17:1). It is also used extensively in the makeup of proper names, such as Elisha (God is salvation) and Michael (Who is like God?).

At Isaiah 9:6 Jesus Christ is prophetically called *'El Gib·bohr'*, "Mighty God" (not *'El Shad·day'*, which applies to Jehovah at Genesis 17:1). *'El* is used of idol gods at Psalm 81:9.

The plural form, *'e·lim'*, is used when referring to other gods, at such places as Daniel 11:36 (*'El 'e·lim'*, "God of gods") and Exodus 15:11 ("gods"). It is also used as the plural of majesty and excellence, as in Psalm 89:6: "Who can resemble Jehovah among the sons of God [*'E·lim'*]?" That the plural form is used to denote a single individual here and in a number of other places is supported by the translation of *'E·lim'* by the singular form *The·os'* in the *Septuagint Version;* likewise by *Deus* in the *Vulgate.*

In some places *'El* appears with the definite article thus, *ha-'El* (literally, "the God") with reference to Jehovah, thereby distinguishing him from other gods. (Gen. 46:3; 2 Sam. 22:31) See the *New World Translation* appendix, page 1452, for a list of occurrences.

ELA (E'la) [*'El* (God) + *a* (possibly an element of greatness)]. Father of Shimei, one of Solomon's twelve deputies who provided food for the king and his household.—1 Ki. 4:7, 18.

ELAH (E'lah) [big tree].

1. An Edomite sheik who likely occupied the village

of Elath.—Gen. 36:40, 41, 43; 1 Chron. 1:52; see ELATH, ELOTH; TIMNA No. 3.

2. A son of Caleb the spy and father of Kenaz of the tribe of Judah.—1 Chron. 4:15.

3. Fourth king of the northern ten-tribe kingdom of Israel. Elah came to the throne on the death of his father Baasha and ruled in Tirzah for parts of two years, about 952-951 B.C.E. (1 Ki. 16:8) While Elah was drunk, Zimri, the chief over half the chariots, put him to death to get the kingship for himself and then went on to wipe out all of Baasha's house, to fulfill Jehovah's prophecy.—1 Ki. 16:1-14.

4. Father of King Hoshea, the last monarch of the northern kingdom.—2 Ki. 15:30; 17:1; 18:1, 9.

5. A descendant of Benjamin who lived in Jerusalem.—1 Chron. 9:3, 7, 8.

6. A low plain or valley, perhaps named for an outstandingly large tree located therein. The "low plain of Elah" was the site of the encounter between the Israelites and the Philistines, championed by Goliath. (1 Sam. 17:2, 19; 21:9) It is usually associated with the fertile Wadi es-Sant, one of the principal wadies extending from the Philistine plains through the Shephelah into the mountainous regions of Judah, passing between the suggested locations of Azekah and Socoh. (17:1) It thus lay some fifteen miles (24.1 kilometers) SW of Jerusalem. The well-watered plain is about a quarter of a mile (.4 kilometer) broad and quite level. The opposing forces faced each other across this valley, each side having a strong position on a mountainside, the Philistines perhaps to the S and the Israelites to the N or NE. Through the low plain ran the "torrent valley," probably the dry stream bed still found there. (17:40) Perhaps the delay of "forty days" spent by the two armies was due in part to the weak position in which either side would place itself in having to cross over this torrent valley and then go up against the enemy force on the opposing mountainside. (17:16) David selected his five smooth stones from the torrent valley when crossing over to face Goliath. After his victory, the routed Philistine army fled down the valley to the Philistine plain and the cities of Gath and Ekron.—17:52.

ELAM (E'lam).

1. One of the five sons of Shem from whom descended "families, according to their tongues, in their lands, according to their nations." (Gen. 10:22, 31; 1 Chron. 1:17) The names of Elam's sons are not specified; his name, however, designates both a people and a region on the SE border of Mesopotamia.

Historically, the name Elam applied to an area in what is now called Khuzistan in SW Iran. It included the fertile plain on the eastern side of the lower Tigris valley, watered by the Karun and Karkheh Rivers, and evidently extended into the mountainous regions bordering this plain on the N and E, although these two boundaries are the least certain. A region called Anshan is believed to have been situated in these mountainous regions and is represented in inscriptions as forming a part of Elam from an early period. Elam, located at the extreme eastern end of the Fertile Crescent, was, therefore, in somewhat of a "frontier" position, being one of the regions where territory populated and generally dominated by Semitic races confronted or merged with races descended from Noah's other sons, principally the Japhetic line.

The land of Elam was called *elamtu* by the Assyrians and Babylonians and *Elymais* by the classical Greek writers, who also at times referred to it as "Susiana" after the city of Susa or Shushan, at one time evidently the capital of Elam. Under the Persian Empire, Susa (Shushan) was a royal city. (Neh. 1:1; Esther 1:2) It was situated on the trade routes leading off to the SE and also up into the Iranian plateau. Efforts to gain control of these routes made Elam the object of frequent invasion by Assyrian and Babylonian rulers.

LANGUAGE

In discussing Elam, reference works generally claim that the writer of Genesis listed Elam under Shem only on a political or a geographical basis since, they say, the people of Elam were not Semitic. This view they base on the claim that the language of the Elamites was not Semitic. Investigation, however, reveals that the earliest inscriptions found in the geographical region designated Elam are "mere lists of objects pictorially jotted down on clay tablets with the numbers of each beside them, indicated by a simple system of strokes, circles and semicircles. . . . their contents at this time are purely economic or administrative." (*Semitic Writing*, 1948, G. R. Driver, pp. 2, 3) These inscriptions have not been successfully deciphered; thus they could reasonably be called "Elamite" only as meaning that they were found *in the territory* of Elam.

The weight of the argument of those opposing the inclusion of Elam among the Semitic peoples, therefore, rests principally upon later inscriptions in cuneiform, considered as dating considerably within the second millennium B.C.E., as well as on the Behistun monument (of the sixth century B.C.E.), which contains parallel texts in Old Persian, Akkadian and "Elamite." The cuneiform inscriptions attributed to the Elamites are said to be in an agglutinative language (one in which root words are joined together to form compounds, thereby distinguished from inflectional languages). Philologists have not been able successfully to relate this "Elamite" language to any other known tongue.

In evaluating the above information, it should be remembered that the geographical region in which the descendants of Elam eventually concentrated may well have been occupied by other peoples prior to or even during such Elamite residence there, just as the early non-Semitic Sumerians resided in Babylonia. The *Encyclopædia Britannica* (1959 ed., Vol. 8, p. 118) states: "The whole country [designated Elam] was occupied by a variety of tribes, speaking agglutinative dialects for the most part, *though the western districts were occupied by Semites* [italics ours]."

Nimrod, of Cushite descent, is Biblically shown to have exercised dominion over much of Mesopotamia relatively early in the post-Flood period. (Gen. 10:8-12) In this regard, it is of interest to note that: "Sculptural remains discovered in the region [of Elam], and other evidences, point to its habitation at a very early date by Negroid peoples . . ." (*The New Funk & Wagnalls Encyclopedia*, 1950-1951, Vol. XII, pp. 4199-4200) After discussing the evidence for such negritic population in ancient times, *The International Standard Bible Encyclopaedia* (Vol. II, p. 918) says: "Nevertheless pure Semites had settled in the country at a very early date, and it is probably on account of this that Elam is called (Gen 10 22) a son of Shem—indeed, the many Sem[itic] inscriptions found by the Fr[ench] explorers at Susa show how strong their influence was."

That the cuneiform inscriptions found in the region of Elam would not of themselves prove that the true Elamites were originally non-Semitic can be seen from the many ancient historical examples that can be cited of peoples adopting a tongue other than their own due to domination or infiltration by foreign elements. There are likewise examples of ancient peoples simultaneously employing another language along with their own for commercial and international uses, even as Aramaic became a *lingua franca* used by many peoples. The "Hittites" of Karatepe wrote bilingual inscriptions (evidently in the eighth century B.C.E.) in "Hittite" hieroglyphic script and in old Phoenician. Some 30,000 clay tablets of the time of Persian King Darius were found at Persepolis, a royal Persian city. They were mainly in the language termed "Elamite." Yet Persepolis would not be called an "Elamite" city.

Further showing that it is unwise to view the table of nations at Genesis chapter 10 as "purely geo-

graphical," and not actually genealogical, is the evidence in the form of sculptures carved for Elamite kings and dated by archaeologists as far back as the time of Sargon I (whose rule they assign to the latter part of the third millennium). These sculptures not only present the form of typical Akkadian (*Semitic* Assyro-Babylonian) figures but also bear Akkadian inscriptions.—*The New Bible Dictionary*, J. D. Douglas, p. 355.

HISTORY

The first Biblical mention of Elam as a country or nation is in the time of Abraham (2018-1843 B.C.E.) when Chedorlaomer "king of Elam" marched with an alliance of kings against a Canaanite coalition of kings in the Dead Sea region. (Gen. 14:1-3) Chedorlaomer is indicated as the leader of the alliance and as having held suzerainty over the Canaanite kings, upon whom he now inflicted punishment. (Vss. 4-17) Such a campaign, requiring a round-trip journey of perhaps two thousand miles (3,218 kilometers), was not unusual for Mesopotamian kings even in that ancient time. Secular history confirms that in the early part of the second millennium B.C.E. there was such a period of Elamite dominance in the Mesopotamian region. An Elamite official named Kudur-Mabuk who successfully occupied the prominent city of Larsa (along the Euphrates north of Ur) appointed his son Warad-Sin as king there. Noteworthy is the fact that Warad-Sin and Rim-Sin (Warad-Sin's brother who succeeded him as king) are both Semitic names, further substantiating a Semitic element in Elam.

This period of Elamite power in Babylonia was upset and terminated by Hammurabi and it was not until the latter part of the second millennium B.C.E. that Elam was able to conquer Babylon and again establish control for a period of some centuries. It is believed that it was during this time that a stele bearing the famous Code of Hammurabi was taken from Babylonia to Susa, where modern archaeologists discovered it.

Elam again was reduced to a subordinate position by Nebuchadnezzar I (not the Nebuchadnezzar who, several centuries later, destroyed Jerusalem), but continued to be a frequent participant in the power struggle between Assyria and Babylon until finally Assyrian Emperors Sennacherib and Ashurbanipal (or Asenappar) defeated the Elamite forces, transplanting some of the people to the cities of Samaria. (Ezra 4:8-10) Also, Israelite captives were sent into exile in Elam. (Isa. 11:11) Inscriptions of the Assyrian emperors vividly describe this subjugation of Elam.

Following the downfall of the Assyrian Empire, Elam appears to have come under Japhetic (Aryan) control. The Medes and Persians are thought to have spread into the Iranian plateau region several centuries earlier, and, under Cyaxares, the Medes fought with the Babylonians in overthrowing the Assyrian capital of Nineveh. Daniel 8:2 seems to indicate that Elam thereafter became a Babylonian district. Whatever the immediate effects on Elam from the Assyrian collapse, the Persians evidently succeeded in taking from Elam the region called Anshan, as Persian rulers Teispes, Cyrus I, Cambyses, and Cyrus II, all were respectively called by the title "King of Anshan." While some consider such conquest of Anshan to be in fulfillment of Jeremiah's prophecy concerning Elam (49:34-39), most authorities place the conquest of Anshan by Teispes many years prior to the pronouncement of that prophecy made in 617 B.C.E.

Isaiah's warning at Isaiah 22:4-6 foretold that Elamite archers would be among those attacking Judah and Jerusalem. The Elamites were also prophesied to unite with Media in despoiling Babylon (539 B.C.E.), Media by that time being under the rule of the Persian Cyrus II, "King of Anshan." (Isa. 21:2) Elamites thus contributed toward the release of Israel from exile, yet, having aligned themselves at various times with enemies of God's people, Elam along with the other nations would, in due time, be made to drink of the cup of God's wrath and go down into Sheol.—Jer. 25:17, 25-29; Ezek. 32:24.

On the day of Pentecost, 33 C.E., Elamites were among the thousands hearing the message spoken by the disciples in the language then currently spoken in Elam. (Acts 2:8, 9) As a nation and people, however, they have since ceased to exist, even as foretold at Jeremiah 49:34-39.

2. A Levite gatekeeper during David's reign and a son of Meshelemiah of the family of the Korahites. —1 Chron. 25:1; 26:1-3.

3. A son of Shashak and a headman of the tribe of Benjamin.—1 Chron. 8:24, 25, 28.

4. Progenitor of an Israelite family of whom 1,254 descendants returned from Babylon with Zerubbabel (Ezra 2:1, 2, 7; Neh. 7:12), and a later contingent of seventy-one males accompanying Ezra. (Ezra 8:7) Some of his descendants were among those agreeing to put away their foreign wives (Ezra 10:19, 26), and a representative of the family signed the covenant in Nehemiah's time.—Neh. 10:1, 14.

5. One designated as "the other Elam," also a family head with the same number, 1,254 descendants, accompanying Zerubbabel's company to Judah.—Ezra 2:31; Neh. 7:34.

6. A Levite present at the inauguration of the wall of Jerusalem by Nehemiah.—Neh. 12:27, 42.

ELAMITES. See ELAM No. 1.

ELASAH (El·a'sah) [God has made]. The son of Shaphan who, with Gemariah, was sent by Zedekiah to Nebuchadnezzar in Babylon. The prophet Jeremiah on that occasion sent his letter to the exiles in Babylon by the hand of Elasah and of Gemariah. —Jer. 29:1-3.

ELATH (E'lath), **ELOTH** (E'loth [plural]) [perhaps, grove of lofty trees]. A site first mentioned in Moses' recapitulation of the Israelites' forty-year trek through the wilderness. (Deut. 2:8) Elath is mentioned along with Ezion-geber and lay on "the shore of the Red Sea in the land of Edom." (1 Ki. 9:26) This points to a location on the NE arm or branch of the Red Sea known as the Gulf of Aqabah. Modern geographers basically agree with Jerome, of the fourth and fifth centuries C.E., who identified Elath with the city then known as Aila, associated with the Nabataeans. This would place Elath at or near the present-day Arabic city of Aqabah situated at the NE corner of the gulf (the modern Jewish city called Elath being at the NW corner).

The head of the Gulf of Aqabah is less than four miles (6.4 kilometers) wide, with high barren mountains rising sharply on either side. Luxuriant palm groves in the area of the suggested site of Elath, commented on by Strabo near the start of the Common Era, are associated by some with the "lofty trees" suggested by the name. Others would link the name with that of the Edomite sheik Elah. (Gen. 36:41) At any rate, Elath was part of the Edomite domain when the Israelites passed through the region on their way to Canaan. Seals bearing the Edomite name of "Qos 'anal, servant of the king," dated by archaeologists as from the seventh century B.C.E. have been found in the Elath area.

Evidently as a result of David's conquest of Edom, Elath and neighboring Ezion-geber came under Judean control (2 Sam. 8:13, 14), and are mentioned in connection with Solomon's shipbuilding activities. (1 Ki. 9:26; 2 Chron. 8:17) The fact that Ezion-geber is referred to as "by Eloth" may indicate that Elath (Eloth) was the more prominent of the two sites, at least at that time.

Control of Elath evidently reverted back to Edom during the reign of Jehoram of Judah. (2 Ki. 8:20-22) In the following century the city was restored to Judah and rebuilt by King Uzziah (Azariah). (2 Ki. 14:21, 22; 2 Chron. 26:1, 2) Then, during the rule of

Ahaz (761-745 B.C.E.), it was wrested from Judah by the Syrians and was reoccupied by the Edomites, thereafter never returning to the Judeans. (2 Ki. 16:6) The Masoretic text here reads "Syrians" or "Arameans" (from the Hebrew *'aroh·mim'*) instead of "Edomites" (*'adhoh·mim'*). Most current authorities, however, accept the latter reading, in the margin, believing that a scribal error confused the Hebrew letter *da'leth* (ד) with the similar-shaped letter *rehsh* (ר).

Essentially an oasis, Elath was a stopping point on the caravan route leading from south Arabia to Egypt, Canaan or Damascus. Along with Ezion-geber, it was also located at the gateway for the "ships of Tarshish" that plied the waters to and from Arabia, East Africa and possibly India. (1 Ki. 10:22; 9:26, 27) Aramaic writings, such as wine receipts from the period of the Persian Empire, have been found in the area, also remnants of high-quality pottery of Grecian style, perhaps intended for transshipment to Arabia.

Some scholars suggest that El-paran mentioned at Genesis 14:6 is another name for Elath. This view is based primarily on the somewhat similar meaning of the names, El-paran meaning "big tree of Paran." The Scriptural indications as to El-paran's location are not sufficient, however, to make a conclusive identification.

EL-BERITH. See BAAL-BERITH.

EL-BETHEL (El-beth'el) [the God of Bethel]. The name given by Jacob to the spot where he erected an altar in obedience to God's command. (Gen. 35:1, 7) Certain scholars consider "The God of Bethel" to be an unlikely name for a location, and note that the translators of the *Septuagint, Vulgate, Peshitta* and Arabic versions omitted the initial "El" from the name. However, it should be remembered that the area around Bethel was full of meaning for Jacob. It was in this area some twenty years earlier that God revealed himself to Jacob in a dream, promising to protect him. At that time the patriarch was moved to respond, "Truly Jehovah is in this place." (Gen. 28:10-22) Since this was the case, when later naming the altar site, Jacob was saying in effect, 'God is in Bethel.'—Compare Genesis 33:20.

ELDAAH (El·da'ah) [possibly, God has called]. A son of Midian the fourth-named son of Abraham by Keturah.—Gen. 25:1, 2, 4; 1 Chron. 1:33.

ELDAD (El'dad) [God has loved]. One of the seventy older men selected by Moses to assist him in carrying the load of the people. Because of murmuring on the part of the mixed crowd and also the Israelites about the manna and not having meat to eat, Moses voiced the feeling that the load was too heavy for him alone. Therefore Jehovah directed Moses to gather seventy older men and take them to the tent of meeting. Two of these older men, Eldad and Medad, however, did not go to the tent of meeting but, undoubtedly for a valid reason, remained in the camp. Jehovah then proceeded to take some of the spirit that was upon Moses and put it upon the older men; these, in turn, began to prophesy. The spirit also settled down upon Eldad and Medad and they began to act as prophets in the camp. This was reported to Moses, and when Joshua, feeling jealous for Moses, requested that he restrain them, Moses replied: "No, I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!" —Num. 11:13-29.

ELEAD (E'le·ad) [God has testified]. Likely, son of Ephraim who was killed along with his brother Ezer by the men of Gath "because they came down to take their livestock."—1 Chron. 7:20, 21; see EPHRAIM No. 1.

ELEADAH (E·le·a'dah) [God has adorned]. One of Ephraim's descendants.—1 Chron. 7:20.

ELEALEH (E·le·a'leh). A site regularly mentioned with Heshbon and located in the pastoral country E of the Jordan. The tribe of Reuben "built" (or rebuilt) the city soon after its conquest. (Num. 32:3-5, 37) Centuries later, when it was under Moab's control, Isaiah and Jeremiah prophesied that Elealeh was due to "cry out" at that nation's collapse. (Isa. 15:4; 16:9; Jer. 48:34) It is usually thought to be located on a hill at el-'Al, a little less than two miles (3.2 kilometers) NE of Heshbon.

ELEASAH (El·e·a'sah) [God has made].

1. Son of Helez and father of Sismai, a descendant of Judah through Jerahmeel. Jarha, an Egyptian slave who married his master Sheshan's daughter, was one of the forefathers of Eleasah.—1 Chron. 2:33, 34, 39, 40.

2. A descendant of Jonathan the son of King Saul. —1 Chron. 8:33-37; 9:39-43.

3. A priest of "the sons of Pashhur" among those heeding Ezra's exhortation to dismiss their foreign wives.—Ezra 2:36, 38; 10:22, 44.

ELEAZAR (E·le·a'zar) [God has helped].

1. The third-named son of High Priest Aaron by his wife Elisheba. Eleazar was of the family of Kohath the son of Levi. (Ex. 6:16, 18, 20, 23; Num. 3:2) Aaron and his sons, Nadab, Abihu, Eleazar and Ithamar, constituted the priesthood of Israel at the time of its installation by Moses.—Lev. chap. 8.

In the second year after leaving Egypt, when the tabernacle had been set up, Eleazar is mentioned as being chief of the Levites. (Num. 1:1; 3:32) He must have been at least thirty years of age at the time, inasmuch as he was performing priestly duties.—Num. 4:3.

Eleazar was one of those above twenty years of age who had left Egypt and who also entered the Promised Land. Being of the tribe of Levi, he was not included in God's condemnation expressed against the other twelve tribes, that none of them from twenty years old upward would enter the Promised Land, with the exception of Joshua and Caleb. Levi had no representative among the twelve spies, ten of whom brought back bad reports, and the Levites apparently were not included in the faithless, rebellious murmuring against Jehovah.—Num. 13:4-16; 14:26-30.

Shortly after the dedication of the tabernacle and the consecration of Aaron and his sons for the priesthood (Lev. chap. 8), Nadab and Abihu offered up illegitimate fire to Jehovah and were killed by fire proceeding from Jehovah. (Lev. 10:1, 2; Num. 3:2-4) Aaron, with his two faithful sons Eleazar and Ithamar, continued to carry on the priesthood. With the division of duties in the care of the sanctuary, Eleazar had oversight of the tabernacle with its utensils, constant grain offering, oil and incense. (Num. 4:16) At Jehovah's command Eleazar took up the copper fire holders that Korah and the others associated with him (none of whom were priests) had used to offer up incense to Jehovah in a desire to take over priestly duties. These were made into thin metal plates with which the altar was overlaid. (Num. 16:37-40; Heb. 9:13) Eleazar officiated at the sin offering of the red heifer that provided the ashes for cleansing from certain uncleannesses.—Num. 19:2, 3.

After the Israelites went to war to punish the Midianites for the affair of Peor, Eleazar was on hand to aid in dividing the spoils taken from the Midianites and to declare God's statute regarding the things taken.—Num. 31:6, 21-41.

Phinehas, Eleazar's son by one of the daughters of Putiel, for zealous action in behalf of pure worship at the time Israel sinned in connection with the Baal of Peor, was rewarded by Jehovah with a covenant of peace. This may be considered as added to the covenant for the priesthood Jehovah had made with the tribe of Levi.—Num. 25:1-13; Ex. 6:25.

BECOMES HIGH PRIEST

In the fortieth year of the wilderness journey, upon Aaron's death at the age of 123 years, Eleazar, then about 70 years of age, became high priest. (Num. 33:37-39) Eleazar, therefore, was the first high priest of Israel to officiate in the Promised Land when they entered about eight months later. (Num. 20:25-28; Deut. 10:6; Josh. 4:19) It was before Eleazar that Joshua was to stand to be appointed as Moses' successor, and Eleazar was to continue to give support to Joshua in the appointment and to transmit to him Jehovah's decisions on questions of importance according to the judgment of the Urim and the Thummim. (Num. 27:18-23) Eleazar also worked together with Joshua in the distribution of the Promised Land after the conquest of Canaan.—Josh. 14:1; 21:1-3.

HEAD OF MAJOR PRIESTLY HOUSE

The time of Eleazar's death is not stated in the Scriptures with exactness, but it seems to have been near the time of Judge Joshua's death. Eleazar was succeeded by his son Phinehas. (Josh. 24:29, 30, 33; Judg. 20:27, 28) Eleazar manifested the trait of zeal for Jehovah's true worship and conducted the priesthood with honor all his days. Jewish tradition holds that during the time the tabernacle was in Shiloh there were sixteen courses of priests, eight in the family of Eleazar and eight in that of his brother Ithamar. However, in David's time there were more chief men in the family of Eleazar than of Ithamar. Therefore David made sixteen priestly divisions of the house of Eleazar and eight of the house of Ithamar, making a total of twenty-four divisions that served in turn later at the temple.—1 Chron. 24:1-4.

2. The son of Abinadab who was sanctified to guard the sacred Ark that was brought to the house of his father in the city of Kiriath-jearim, after its return by the Philistines.—1 Sam. 7:1, 2.

3. Son of Dodo the Ahohite; one of David's three outstanding mighty men. At Pas-dammim, during a military campaign with David, Eleazar distinguished himself by taking his stand in a field full of barley and single-handedly striking down the Philistines, "so that Jehovah saved with a great salvation." —1 Chron. 11:12-14; 2 Sam. 23:9, 10.

4. Son of Mahli the Merarite of the tribe of Levi. Eleazar did not have any sons but only daughters. Therefore, the sons of Kish, their cousins, took them as wives.—1 Chron. 23:21, 22.

5. Son of a certain Phinehas, mentioned as assisting Meremoth the priest when, on the fourth day of Ezra's arrival in Jerusalem, the silver and the gold and the utensils for temple use were weighed out. —Ezra 8:29, 32, 33.

6. A Levite priest in the procession arranged by Nehemiah at the inauguration of the rebuilt wall of Jerusalem.—Neh. 12:42.

7. An ancestor of Jesus' foster father Joseph. —Matt. 1:15.

ELEAZER (E·le·a'zer) [God has helped]. A descendant of Parosh among those having taken foreign wives but who followed through on Ezra's exhortation to dismiss them.—Ezra 10:25, 44.

ELECTRUM. The shining alloy of gold and silver, which, when heated in the furnace, has a quivering beauty and glowing yellow brilliance all its own. —Ezek. 1:4, 27; 8:2.

ELHANAN (El·ha'nan) [God is gracious].

1. The son of Jair who, in war with the Philistines, struck down Lahmi the brother of Goliath the Gittite. (1 Chron. 20:5) In 2 Samuel 21:19 Elhanan is identified as the "son of Jaare-oregim the Bethlehemite." However, it is generally agreed that the original reading of 2 Samuel 21:19 corresponded to 1 Chronicles 20:5, the difference in the two texts having arisen through scribal error.—See LAHMI.

2. Son of Dodo of Bethlehem; one of David's mighty men.—2 Sam. 23:24; 1 Chron. 11:26.

ELI, I (E'li) [Jah is high, ascent or high-placed]. A high priest of Israel; evidently a descendant of Aaron's fourth-named son Ithamar. (Compare 2 Samuel 8:17; 1 Kings 2:27; 1 Chronicles 24:3; Exodus 6:23.) In addition to serving as high priest, Eli judged Israel for forty years. Samuel began to be a prophet during his lifetime. (1 Sam. 4:18; 3:10-13, 19-21) Eli's day was one characterized by spiritual famine in Israel, for "word from Jehovah had become rare in those days; there was no vision being spread abroad." —1 Sam. 3:1.

The first glimpse of Eli is given in chapter one of First Samuel. Eli is seated outside by the doorpost of the tabernacle, and is rebuking righteous Hannah, whom he judges to be drunk, when actually she has been praying extendedly before Jehovah there in front of the tabernacle. Upon Hannah's reply that she is not drunk but has spoken out of the abundance of her concern and vexation, Eli dismisses her in peace. Jehovah answers Hannah's prayer and she gives birth to a son whom she names Samuel. As soon as he is weaned she, in keeping with her vow, turns him over for service at the tabernacle.—1 Sam. 1:9-18, 20, 24, 28; 2:11, 18.

LAX IN DISCIPLINING SONS

As a father, high priest and judge of Israel, Eli is lax in applying Jehovah's discipline. His two sons, Hophni and Phinehas, serve as officiating priests, but they are "good-for-nothing men," only interested in satisfying their bellies and unclean sexual desires. They are not content with the portion of the sacrifice assigned to them by God's law, and even serve themselves ahead of Jehovah by having an attendant demand raw meat from the offerer before making the fat smoke upon the altar. Eli's greedy, sensual sons, in effect, carry on vice and theft at the tent of meeting at the expense of Jehovah's pure worship. Even when his corrupt sons have immoral intercourse with the women who serve at the entrance of the tabernacle, Eli does not oust them from office but merely rebukes them mildly. Eli keeps honoring his sons more than Jehovah.—1 Sam. 2:12-17, 22-25, 29.

In the course of time a prophet of God comes with a message of dire warning: The power and influence of the house of Eli is to be chopped off, so that there will not come to be an old man in his house. His corrupt sons are appointed to die in one day. (1 Sam. 2:27-36) Through none other than the young boy Samuel, Jehovah reaffirms the adverse judgment upon the house of Eli. (1 Sam. 3:11-14) Samuel is afraid to relate the message, but does so at Eli's request. Eli then meekly submits, saying: "It is Jehovah. What is good in his eyes let him do."—1 Sam. 3:15-18.

JEHOVAH JUDGES HIS HOUSE

Retribution comes according to God's word. Israel loses about 4,000 men in battle with the Philistines. The Israelites decide to get the Ark from Shiloh and to bring it into the camp, thinking that this will result in deliverance from their enemies. But the Philistines step up their battle efforts. Thirty thousand Israelites are slain. The Ark is captured. Hophni and Phinehas, who are there with the Ark, die. A man from Benjamin hurries from the battle lines to bring the report to Eli. Blind and feeble, ninety-eight-year-old Eli is sitting on a seat by the roadside, his heart atremble concerning the Ark. Upon hearing that the Ark has been captured, Eli falls over backward and dies of a broken neck.—1 Sam. 4:2-18.

Further retribution against the house of Eli came at the hands of King Saul, who ruthlessly ordered the murder of the priests of Nob, the descendants of Eli through Phinehas' son Ahitub. (1 Sam. 14:3; 22:11, 18) Only Abiathar, a son of Ahimelech, escaped the massacre and continued serving as priest throughout David's reign. (1 Sam. 22:20; 2 Sam.

19:11) However, Abiathar was removed as priest by Solomon for having offered help to the rebellious conspirator Adonijah. (1 Ki. 1:7; 2:26, 27) Thus the judgment of Jehovah on Eli's house was fulfilled and his descendants were ousted from the high-priestly office for all time.—1 Sam. 3:13, 14.

ELI, II (E'li) [my God]. As Jesus was dying on the torture stake, about the ninth hour, or about 3 p.m., he called out: *"E'li, E'li, la'ma sabachtha'ni?"* ("My God, my God, why have you forsaken me?") (Matt. 27:46; Mark 15:34) Bystanders thought that he was calling for Elijah. Perhaps they misunderstood Jesus' words because his speech was indistinct due to his intense suffering, and/or because his dialect differed from theirs. In calling out to his heavenly Father, acknowledging him as his God, Jesus fulfilled Psalm 22:1.

ELIAB (E·li'ab) [God is a father].

1. Son of Helon of the tribe of Zebulun; one of the twelve chieftains designated by Jehovah to aid Moses and Aaron in numbering the sons of Israel for the army. (Num. 1:1-4, 9, 16) Eliab was over the army of his tribe, which was a part of the three-tribe division of the camp of Judah. (Num. 2:3, 7; 10:14-16) In addition to sharing in the group presentation made by the chieftains after the setting up of the tabernacle, chieftain Eliab thereafter represented his tribe individually in presenting an offering on the third day for the inauguration of the altar. —Num. 7:1-3, 10, 11, 24-29.

2. Son of Pallu of the tribe of Reuben; father of Nemuel. Eliab's other sons, Dathan and Abiram, supported Korah in his rebellion against Moses and were swallowed up along with their households by the miraculous opening up of the earth.—Num. 16:1, 12; 26:8-10; Deut. 11:6.

3. A Levite of the family of Kohathites and an ancestor of Samuel the prophet. (1 Chron. 6:22, 27, 28, 33, 34) His name is given as Eliel at 1 Chronicles 6:34 and as Elihu at 1 Samuel 1:1.

4. The firstborn of King David's father Jesse. (1 Sam. 17:13; 1 Chron. 2:13) Eliab's appearance and the height of his stature so impressed Samuel that he concluded this one was God's choice for the kingship. Jehovah, though, had rejected Eliab and selected David.—1 Sam. 16:6-12.

Eliab, Abinadab and Shammah, the three oldest sons of Jesse, were in Saul's army at the time the Philistine champion Goliath directed his challenge to the men of Israel. Shortly before Goliath again came up from the battle lines of the Philistines to taunt Israel, David, having been sent by his father, arrived on the scene with provisions of food for his three brothers. Angered greatly by David's making inquiry among the Israelite warriors about the reward to be received by the one striking down Goliath, Eliab lashed out against David, suggesting that he was negligent in caring for his shepherding duties and accusing him of being presumptuous and having a bad heart. (This account about David's errand and Eliab's anger is omitted by the Vatican Manuscript No. 1209.)—1 Sam. 17:13, 17, 26-28.

Much later David's son Jerimoth, it seems, married Abihail the daughter of Eliab.—2 Chron. 11:18.

5. One of the Gadites who attached themselves to David while he was still under restriction because of King Saul. The Gadites are described as "valiant, mighty men," with the least one being equal to a hundred, and the greatest to a thousand.—1 Chron. 12:1, 8, 9, 14.

6. A Levite musician of the second division who assisted with the music when King David had the ark of Jehovah moved to Jerusalem from the house of Obed-edom.—1 Chron. 15:18, 20, 25; 16:5.

ELIADA (E·li'a·da) [God knows].

1. A son of David born at Jerusalem. (2 Sam. 5:13-16; 1 Chron. 3:5-8) Called Beeliada at 1 Chronicles 14:7.—See BEELIADA.

2. Father of a resister of Solomon named Rezon. —1 Ki. 11:23.

3. A Benjamite army officer commanding 200,000 bowmen during Jehoshaphat's reign.—2 Chron. 17:12, 17.

ELIAHBA (E·li'ah·ba) [God conceals]. A Shaalbonite; one of David's mighty men.—2 Sam. 23:32; 1 Chron. 11:33.

ELIAKIM (E·li'a·kim) [God raises up].

1. Son of Hilkiah; chief administrator of the affairs of the house of Hezekiah the king of Judah at the time the Assyrian king Sennacherib invaded Judah in 732 B.C.E.

While Shebna was still "over the house," the prophet Isaiah foretold that he would be ripped from this position and replaced by Eliakim, whom Jehovah calls "my servant." The transfer was to be made by clothing Eliakim with Shebna's official robe and sash. Also, "the key of the house of David" was to be placed upon Eliakim's shoulder, suggesting that he would be entrusted with the oversight of the king's chambers and the authority to decide who might be accepted into the service of the king.—Isa. 22:15-24.

Acting in this official capacity, Eliakim, Shebna the secretary and Joah, apparently the recorder, came out to speak with Rabshakeh, who had come to Jerusalem with a heavy military force to demand the surrender of the city. Then, with garments ripped apart, the three of them reported the words of Sennacherib's spokesmen to King Hezekiah, who, in turn, proceeded to send Eliakim, Shebna and the older men of the priests to Isaiah to make inquiry of Jehovah.—Isa. 36:11, 22; 37:1, 2; 2 Ki. 18:17, 18, 26, 36, 37; 19:1, 2.

2. King of Judah (628-618 B.C.E.) whom Pharaoh Nechoh placed upon the throne, changing his name to Jehoiakim. Eliakim was King Josiah's son.—2 Ki. 23:34; see JEHOIAKIM.

3. One of the Levite priests with the trumpets who was in the procession arranged by Nehemiah at the inauguration of the rebuilt wall of Jerusalem. —Neh. 12:31, 41.

4. An ancestor of Jesus' foster father Joseph. —Matt. 1:13.

5. An ancestor of Jesus' earthly mother Mary. —Luke 3:30.

ELIAM (E·li'am) [God is kinsman].

1. Father of Bath-sheba. (2 Sam. 11:3) Called Ammiel at 1 Chronicles 3:5.

2. One of David's mighty men; son of Ahithophel. (2 Sam. 23:34) He may possibly have been the same as No. 1 above, which would make Bath-sheba the granddaughter of Ahithophel.

ELIASAPH (E·li'a·saph) [God has added].

1. Son of Deuel (or Reuel) of the tribe of Gad; one of the twelve chieftains whom Jehovah selected to assist Moses and Aaron in taking the sum of the males for the army. (Num. 1:1-4, 14; 2:14) Eliasaph was over the army of his tribe, which was a part of the three-tribe division of the camp of Reuben. (Num. 2:10-15; 10:18-20) Besides sharing in the group presentation made by the chieftains after the setting up of the tabernacle, Eliasaph thereafter represented his tribe individually in presenting an offering on the sixth day for the inauguration of the altar.—Num. 7:1, 2, 10, 42-47.

2. Son of Lael and chieftain of the paternal house of the Gershonites. Under the direction of Eliasaph, the Gershonites transported the tent coverings and the screen of the tabernacle entrance, the screen of the courtyard entrance and the hangings of the courtyard as well as the tent cords.—Num. 3:21-26.

ELIASHIB (E·li'a·shib) [God restores].

1. A Levite from the sons of Aaron to whom the lot of the eleventh priestly division fell in the time of David.—1 Chron. 24:1, 5, 6, 12.

2. Father of a certain Jehohanan.—Ezra 10:6.

3. A Levite temple singer among those dismissing their foreign wives in the time of Ezra.—Ezra 10:16, 17, 23, 24, 44.

4. Descendant of Zattu also among the men sending their foreign wives away.—Ezra 10:16, 17, 27, 44.

5. Descendant of Bani likewise among those putting their foreign wives away.—Ezra 10:16, 17, 34, 36, 44.

6. Grandson of Jeshua, who returned with Zerubbabel from Babylonian captivity. Eliashib was high priest in the days of Nehemiah and shared with the other priests in rebuilding the Sheep Gate of the wall of Jerusalem. (Neh. 12:1, 10; 3:1) During Nehemiah's absence Eliashib himself defiled the temple by making a dining hall in the courtyard of the temple for his relative Tobiah the Ammonite. But Nehemiah, upon his return, threw out Tobiah's furniture and had the dining halls cleansed. Nehemiah also chased away one of the sons of Joiada the son of Eliashib because of his being married to a daughter of Sanballat the Horonite.—Neh. 13:4, 5, 7-9, 28.

7. Son of Elioenai, a descendant of King David through Zerubbabel.—1 Chron. 3:1, 5, 10, 19, 24.

ELIATHAH (E·li'a·thah) [God has come]. A son of Heman who, during the rule of King David, was designated by lot to be a musician in the twentieth service group at the house of Jehovah.—1 Chron. 25:1, 4-6, 9, 27.

ELIDAD (E·li'dad) [God has loved]. A Benjamite chieftain, the son of Chislon who was appointed at Jehovah's command to have a direct part in dividing the Promised Land among the Israelites.—Num. 34:17, 18, 21, 29.

ELIEHO-ENAI (El·ie·ho-e'nai) [my eyes are toward Jehovah].

1. A gatekeeper of the Korahites appointed by David; the seventh son of Meshelemiah of the tribe of Levi.—1 Chron. 26:1-3.

2. The son of Zerahiah who, accompanied by 200 males of the paternal house of Pahath-moab, returned from Babylon to Jerusalem with Ezra.—Ezra 8:1, 4.

ELIEL (E'li·el) [God is God].

1. One of the heads of the half tribe of Manasseh. Like the other heads, Eliel was a valiant, mighty fellow, a man of fame.—1 Chron. 5:24.

2. A Levite of the family of the Kohathites and an ancestor of the prophet Samuel. (1 Chron. 6:33, 34) He evidently is called Elihu in 1 Samuel 1:1 and Eliab in 1 Chronicles 6:27.

3. A descendant of Shimei of the tribe of Benjamin.—1 Chron. 8:1, 20, 21.

4. A descendant of Shashak of the tribe of Benjamin.—1 Chron. 8:1, 22, 25.

5. A Mahavite, one of David's mighty men.—1 Chron. 11:26, 46.

6. Another of David's mighty men.—1 Chron. 11:26, 47.

7. A Gadite, one of the swift, courageous mighty men who separated themselves to David's side while he was still under restrictions because of King Saul. The least of these Gadites is described as equal to a hundred and the greatest to a thousand.—1 Chron. 12:1, 8, 11, 14.

8. Son of Hebron; one of the Levite heads selected by David to bring the Ark to Jerusalem.—1 Chron. 15:9, 11, 12.

9. A Levite commissioner at the side of Conaniah who was in charge of "the contribution and the tenth and the holy things" in the days of King Hezekiah.—2 Chron. 31:11-13.

ELIENAI (E·li·e'nai) [my eyes are toward Jehovah]. A son of Shimei of the tribe of Benjamin who dwelt in Jerusalem.—1 Chron. 8:1, 20, 21, 28.

ELIEZER (E·li·e'zer) [God is helper].

1. A man of Damascus and the apparent heir of childless Abraham. Abraham referred to him as "a son of my household." (Gen. 15:2, 3) Archaeological discoveries, such as the tablets from Nuzi, shed light on why Abraham considered Eliezer as his heir. Often childless couples adopted a son who would then care for them in old age and arrange for their burial at death, thereupon inheriting the property. It was stipulated, however, that, in the event a son was born to them after the adoption, the real son would become the principal heir.

Likely Eliezer was the one spoken of as Abraham's oldest servant and manager of his household, who was sent by Abraham to Nahor's household in upper Mesopotamia to bring back a wife for Isaac. Like his master Abraham, Eliezer looked to Jehovah for guidance and recognized His leading.—Gen. 24:2, 4, 12-14, 56.

2. The younger of Moses' two sons, so named by Moses because God had been his helper in delivering Moses from Pharaoh's sword. (Ex. 18:4) Eliezer had only one son, Rehabiah, through whom came many descendants. In David's day one of these, Shelomoth, along with his brothers, was appointed over all the things made holy.—1 Chron. 23:17; 26:25, 26, 28.

3. A son of Becher and a descendant of Benjamin.—1 Chron. 7:6, 8.

4. One of the seven priests loudly sounding the trumpets before the ark of Jehovah when David had it brought up to Jerusalem from the house of Obed-edom.—1 Chron. 15:24.

5. Son of Zichri and leader of the tribe of Reuben during David's reign.—1 Chron. 27:16.

6. Son of Dodavahu of Maresha; a prophet who foretold that Jehovah would break down King Jehoshaphat's works as regards his shipbuilding partnership with wicked King Ahaziah.—2 Chron. 20:35-37; 1 Ki. 22:48.

7. One of the head ones of the exiles who returned to Jerusalem with Ezra.—Ezra 8:16.

8. A priest of the "sons of Jeshua" among those following through on Ezra's exhortation and promising to send their foreign wives away.—Ezra 10:18, 19.

9. A Levite among the men dismissing their foreign wives following Ezra's exhortation.—Ezra 10:23, 44.

10. A descendant of Harim among those heeding Ezra's words to dismiss their foreign wives.—Ezra 10:31, 44.

11. An ancestor of Jesus' earthly mother Mary.—Luke 3:29.

ELIHOREPH (El·i·hor'eph) [possibly, God is (the giver of) autumn (fruit)]. A son of Shisha serving as a secretary for King Solomon along with his brother Ahijah.—1 Ki. 4:1-3.

ELIHU (E·li'hu) [God is he].

1. "The son of Barachel the Buzite of the family of Ram." As a descendant of Buz, Elihu was evidently a distant relative of Abraham. (Job 32:1, 2, 6; Gen. 22:20, 21) Likely Elihu listened carefully to the entire debate between Job and his three would-be comforters. But, out of due respect for their age, he remained silent until all had finished speaking. Though modern critics have labeled Elihu as loquacious, saying that his speeches were long-winded, the statements of Elihu were not those of an impertinent young man. He fully appreciated that wisdom was not the exclusive possession of those advanced in years, but that God's spirit made one truly wise. Elihu, therefore, leaned heavily on God's spirit and was thus able to discern correctly that Job had failed to appreciate that the vindication of Jehovah God is far more important than the vindication of any man, and that

Job's three friends had actually pronounced God wicked.—Job 32:2-9, 18.

Elihu was impartial, not bestowing a flattering title on anyone. He recognized that he, like Job, was made of clay, and that the Almighty was his Creator. Elihu had no intention of terrifying Job but spoke to him as a true friend, addressing Job by name, something that was not done by Eliphaz, Bildad and Zophar.—Job 32:21, 22; 33:6.

In every respect Elihu exalted the position of the true God: The Almighty is just, rewarding the individual according to his conduct. He judges without partiality and is fully aware of the course taken by men. God hears the outcry of the afflicted. He is a Teacher who makes men wiser than the lower animal creation. Only untruth does God not hear, and so Elihu encouraged Job to wait for Him. Furthermore, Elihu assured Job that God was with him and that He would not preserve the wicked alive, but that those serving Him "will finish their days in what is good." (Job 36:11) Job was then admonished to magnify the activity of God, the great Provider, who gives food in abundance. Elihu called Job's attention to the great things done by God and His control of natural forces, encouraging Job to show himself "attentive to the wonderful works of God." (37:14) Elihu concluded on a lofty plane, saying concerning the Almighty: "He is exalted in power, and justice and abundance of righteousness he will not belittle. Therefore let men fear him."—37:23, 24; chaps. 34-37.

Only by God's spirit was it possible for Elihu to evaluate matters correctly and to speak the words having a fulfillment upon Job when he was restored: "Let him off from going down into the pit! I have found a ransom! Let his flesh become fresher than in youth; let him return to the days of his youthful vigor."—Job 33:24, 25.

2. An ancestor of the prophet Samuel; the son of Tohu. (1 Sam. 1:1) Elihu is evidently also called Eliab and Eliel.—1 Chron. 6:27, 34.

3. Thought to be King David's oldest brother who became the prince of the tribe of Judah. He is otherwise called Eliab.—1 Chron. 27:18, 22; compare 1 Samuel 16:6; see ELIAB No. 4.

4. One of the seven heads of the thousands that belonged to Manasseh and who deserted to David at Ziklag.—1 Chron. 12:20.

5. A Korahite of the family of Obed-edom who was a gatekeeper at the house of God, appointed during David's reign.—1 Chron. 26:1, 4, 7, 8.

ELIJAH (E·li'jah) [Jehovah is God].

1. One of the foremost prophets of Israel. Evidently his home was in Tishbeh, thought by some to be a village in the land of Gilead, E of the Jordan River. (1 Ki. 17:1) He started his long career as prophet in Israel during the reign of King Ahab, who began to rule about 940 B.C.E., and continued during the reign of Ahab's son Ahaziah (began c. 920 B.C.E. —1 Ki. 22:51). The last time he is mentioned as serving as a prophet (this time for Judah) is toward the end of the eight-year reign of King Jehoram of Judah, which rule started in 913 B.C.E.—2 Chron. 21:12-15; 2 Ki. 8:16.

Through Elijah Jehovah provided a pillar of strength for true worship in a time when Israel's spiritual and moral condition had fallen to an alarmingly low state. King Ahab the son of Omri had continued the calf worship established by Jeroboam, but worse, he had married Jezebel the daughter of the Sidonian king Ethbaal. Under her influence, Ahab added greatly to his sins beyond all Israel's previous kings by introducing Baal worship on a grand scale. Baal priests and prophets multiplied, and corruption reached an extreme state, Jezebel's hatred of Jehovah causing persecution and slaughter of the prophets, driving them into hiding in caves.—1 Ki. 16:30-33; 18:13.

FED BY RAVENS

Elijah first appears in the record when he is sent by Jehovah to announce chastisement upon Israel for their sins. His first reported words are: "As Jehovah the God of Israel before whom I do stand is living." Elijah points out that Jehovah the living God of Israel has decreed that no rain or dew will occur for a period of years, except at Elijah's word. This time period proves to be three years and six months. (1 Ki. 17:1; Jas. 5:17) After this announcement Jehovah directs Elijah to the torrent valley of Cherith to the E of the Jordan in the territory of the tribe of Gad. Here, miraculously, ravens bring food to him. He gets water from the torrent valley, which in due time dries up because of the drought. Jehovah continues to guide him, sending him across to the western side of Ahab's territory to Zarephath, a city on the Mediterranean coast between Sidon and Tyre. Here, near the city of Sidon, where King Ahab's father-in-law Ethbaal is ruling (1 Ki. 16:31), Elijah meets a widow preparing a final meal for herself and her son with their very last bit of flour and oil. Elijah requests a cake, with the promise of Jehovah's provision for her during the drought. Because she recognizes him as a man of God she complies and is blessed. (Compare Matthew 10:41, 42.) During Elijah's stay in her home her son dies. Elijah prays to God, who brings him to life, the first recorded resurrection and the third of Elijah's eight miracles.—1 Ki. chap. 17.

CONTEST WITH BAAL PROPHETS

In the meantime Ahab has looked everywhere in a fruitless search for Elijah, doubtless to put him to death. (1 Ki. 18:10) Eventually God instructs Elijah to show himself to Ahab. Elijah encounters Ahab and requests a meeting with the 450 prophets of Baal and the 400 prophets of the sacred pole (Asherah). Ahab gathers the prophets to Mount Carmel, not far from the Mediterranean Sea. Elijah now, before the people, proposes a test to prove who is the true God to be followed. Whichever god answers by consuming a bull sacrificed to him is to be acknowledged by all. Fair enough, the people agree. Baal is first called on, but in vain. There is no fire, no proof that Baal is a living god, although his prophets keep praying to him, yes, even cutting themselves according to their ritual. They limp about the altar under a burning sun for the greater part of the day while Elijah mercilessly mocks them, increasing their frenzy.—1 Ki. 18:18-29.

Now it is Elijah's turn. He mends an altar that had been torn down, very probably at Jezebel's instance, using twelve stones. Then he has the people soak the offering and the altar in water three times; even the trench around the altar, circumscribing an area of perhaps about 103 feet (c. 32 meters) square, is filled with water. (1 Ki. 18:30-35) About the time of the daily evening grain offering Elijah prays once to Jehovah, who sends fire from the heavens to consume, not just the offering, but also the wood, the stones of the altar and the water in the trench. (1 Ki. 18:36-38) The people, seeing this, fall upon their faces and say: "Jehovah is the true God! Jehovah is the true God!" Then Elijah has all the 450 prophets of Baal slaughtered at the torrent valley of Kishon. Answering Elijah's prayer, Jehovah breaks the drought by a downpour of rain. By Jehovah's power Elijah then runs ahead of Ahab's chariot for about twenty-five miles (40 kilometers) to Jezreel.—1 Ki. 18:39-46.

FLEES FROM JEZEBEL

On being informed of the death of her Baal prophets, Queen Jezebel vows to have Elijah put to death. Elijah flees in fear some eighty-five miles (137 kilometers) southwestward to Beer-sheba, to the W of the lower Dead Sea. Leaving his attendant there, he goes still farther into the wilderness, praying to die. Here the angel of Jehovah appears to him, to prepare him for a long journey to the "mountain of the true God," Horeb. Sustained for the forty-day journey by what he eats then, he makes the 200-mile (322-kilometer) journey. At Horeb Jehovah speaks to

him after an awe-inspiring display of power in a wind, an earthquake and a fire. Unlike Baal, the false god of sky, storm, weather and vegetation, natural forces personalized and idolized, Jehovah is not in these manifestations, which are merely expressions of his active force, not Jehovah himself. Jehovah shows Elijah that he still has work to do as a prophet. He corrects Elijah's thought that he is the lone worshiper of Jehovah in Israel by showing that he has seven thousand who have not bowed to Baal. He sends Elijah back to his assignment, naming three persons who are to be anointed or commissioned to do a work for Jehovah: Hazael as king over Syria, Jehu as king over Israel, and his own successor Elisha. —1 Ki. 19:1-18.

APPOINTS ELISHA AS SUCCESSOR

Elijah next travels toward the hometown of Elisha, Abel-meholah. Finding Elisha plowing a field, Elijah throws his official garment over him, indicating an appointing or anointing. Elisha follows Elijah closely from that time on as his attendant. He is doubtless with Elijah when another occasion arises to prophesy against Ahab. The greedy Baal-worshiping king has illegally seized a vineyard, the hereditary possession of Naboth the Jezreelite, by allowing his wife Jezebel to use false charges, false witnesses and unrighteous judges to have Naboth murdered. Elijah meets Ahab at the vineyard and tells Ahab that his blood will be licked up by the dogs at the same place where they had licked up the blood of Naboth. He also announces a similar fate for Jezebel.—1 Ki. 19:19; 21:1-26.

About three years later Ahab dies in battle. His war chariot is washed by the pool of Samaria and the dogs lick up his blood. Jezebel's execution, however, awaits a time perhaps fourteen years later. Ahab was succeeded by his son Ahaziah. This king follows in his wicked father's footsteps, for when he is injured in an accident he turns to the false god Baal-zebub the god of Ekron, to inquire regarding the outcome of his sickness. Elijah sends him Jehovah's word that because of this he will positively die. When Ahaziah sends in succession three groups, each composed of a chief with fifty men to get Elijah, Elijah calls down fire from the heavens to annihilate the first two groups, but, on the plea of the third chief, goes back with him to pronounce the judgment against Ahaziah in person.—1 Ki. 22:1, 37, 38; 2 Ki. 1:1-17.

ELISHA SUCCEEDS HIM

In harmony with Elijah's action in appointing Elisha years earlier, the time comes when Elijah must transfer the mantle of this prophetic office to Elisha, who has been well trained. This takes place during the rule of Ahaziah's successor, his brother Jehoram of Israel. At that time Elijah goes to Bethel, from there to Jericho and down to the Jordan, Elisha sticking close to him all the way. There Elisha is rewarded for his faithfulness by seeing a fiery war chariot and fiery horses and Elijah ascending toward the heavens in a windstorm. Elisha takes up Elijah's official garment that had fallen off him, and "two parts" (like a firstborn son's portion) in Elijah's spirit, a spirit of courage and of being "absolutely jealous for Jehovah the God of armies," come on him. —2 Ki. 2:1-13; 1 Ki. 19:10, 14; compare Deuteronomy 21:17.

Elijah does not die at this time, nor does he go into the invisible spiritual realm, but is transferred to another prophetic assignment. (John 3:13) This is shown by the fact that Elisha does not hold any period of mourning for his master. A number of years after his ascension in the windstorm Elijah is still alive and active as a prophet, this time to the king of Judah. Because of the wicked course taken by King Jehoram of Judah, Elijah writes him a letter expressing Jehovah's condemnation, which is fulfilled shortly thereafter.—2 Chron. 21:12-15.

MIRACLES

Eight miracles are credited to Elijah in the Bible account. They are: (1) shutting heaven from rainfall, (2) keeping the flour and oil supply of the widow of Zarephath renewed, (3) resurrecting the widow's son, (4) having fire fall from heaven in answer to prayer, (5) having rain break the drought in answer to prayer, (6) calling down fire on King Ahaziah's captain and his fifty men, (7) calling down fire on a second captain and his fifty and (8) parting the Jordan River by smiting it with his official garment. His ascension to the heavens was also miraculous, but it was the direct act of God.

Elijah was a powerful advocate of the true worship of Jehovah. He did a tremendous destructive work against Baalism in Israel, the work begun by him being carried on by Elisha, and the execution of Jezebel and the destruction of unclean Sidonian Baalism being accomplished by Jehu. In Elijah's day seven thousand, including Obadiah, Ahab's household manager, were found to be faithful to Jehovah, some of whom he doubtless strengthened greatly. Elijah appointed Elisha as his successor, but the anointing of Hazael and that of Jehu were left for Elisha to fulfill.

The apostle Paul undoubtedly refers to Elijah when he speaks of "Samuel and the other prophets, who through faith . . . effected righteousness . . . Women received their dead by resurrection." He is therefore among the "cloud" of faithful witnesses of old. (Heb. 11:32-35; 12:1) The disciple James points to Elijah as proof of the efficacy of prayers of "a man with feelings like ours," who righteously serves God.—Jas. 5:16-18.

WORK PROPHETIC OF THINGS TO COME

About 450 years after Elijah's time, Malachi prophesied that Elijah the prophet would appear "before the coming of the great and fear-inspiring day of Jehovah." (Mal. 4:5, 6) The Jews of Jesus' day were in expectation of Elijah's coming to fulfill this prophecy. (Matt. 17:10) Some thought that Jesus was Elijah. (Matt. 16:14) John the Baptist, who wore a hair garment and a leather girdle around his loins as did Elijah, denied that he actually was Elijah in person. (2 Ki. 1:8; Matt. 3:4; John 1:21) The angel had not told John's father Zechariah that John would be Elijah, but that he would have "Elijah's spirit and power . . . to get ready for Jehovah a prepared people." (Luke 1:17) Jesus indicated that John did that work but was not recognized by the Jews. (Matt. 17:11-13) After John's death a visionary appearance of Elijah along with Moses occurred at Jesus' transfiguration, indicating that there was something yet to take place as represented by the work that Elijah had done.—Mark 9:1-8.

2. A son of the Benjamite Jeroham; an inhabitant of Jerusalem and the head of his house.—1 Chron. 8:1, 27, 28.

3. A Levite priest of the "sons of Harim" (1 Chron. 24:8; Ezra 2:1, 2, 39) among those complying with Ezra's admonition to dismiss their foreign wives. —Ezra 10:21, 44.

4. A descendant of Elam among those following through on Ezra's exhortation to dismiss their foreign wives.—Ezra 10:26, 44.

ELIKA (E·li'ka) [possibly, God is rejector]. One of David's mighty men, evidently from the town of Harod.—2 Sam. 23:25.

ELIM (E'lim) [perhaps, place of big trees]. The second encampment location of the Israelites after crossing the Red Sea. (Ex. 15:27; 16:1; Num. 33:9, 10) Although its exact location is not certain, it is traditionally identified with Wadi Gharandel on the Sinai Peninsula, about fifty-two miles (83.7 kilometers) S-SE of Suez. Like the Biblical Elim, which had "twelve springs of water and seventy palm trees," this modern site is well known as a watering place with

vegetation and palms. A source of water at the site discharges about 1,260 gallons (4,769 liters) per minute.

ELIMELECH (E·lim'e·lech) [God is king]. A man of Bethlehem who, because of a famine in the days of the judges, left Judah along with his wife Naomi and their two sons Mahlon and Chilion, and took up alien residence in Moab, where he died.—Ruth 1:1-3.

ELIOENAI (E·li·o·e'nai) [my eyes (are turned) toward Jehovah].

1. A son of Neariah and a descendant of King Solomon through Zerubbabel. Elioenai was the father of Hodaviah, Eliashib, Pelaiah, Akkub, Johanan, Delaiah and Anani.—1 Chron. 3:10, 19, 23, 24.

2. A chieftain of the tribe of Simeon.—1 Chron. 4:24, 36-38.

3. A son of Becher and a descendant of Benjamin. —1 Chron. 7:6, 8.

4. A priest of the "sons of Pashhur" among those heeding Ezra's exhortation to send their foreign wives away.—Ezra 2:36, 38; 10:18, 19, 22.

5. A descendant of Zattu. Elioenai was among those dismissing their foreign wives in Ezra's time.—Ezra 10:27, 44.

6. One of the priests with trumpets who were in the procession arranged for by Nehemiah at the inauguration of the wall of Jerusalem.—Neh. 12:27, 31, 40, 41.

ELIPHAL (E·li'phal) [God has judged]. The son of Ur listed among the mighty men of David's military forces. Eliphal may be the Eliphelet of 2 Samuel 23:34. —1 Chron. 11:26, 35.

ELIPHAZ (El'i·phaz) [possibly, God is fine gold].

1. Firstborn son of Esau, by his Canaanitish wife Adah. Seven of Eliphaz' sons, including Teman, Omar and Amalek, became sheiks of Edomite tribes. —Gen. 36:4, 10-12, 15, 16; 1 Chron. 1:35, 36.

2. One of Job's three companions. (Job 2:11) A Temanite, he was likely a descendant of No. 1 above, therefore a descendant of Abraham and distantly related to Job. He and his posterity boasted of their wisdom. (Jer. 49:7) Of the three "comforters," Eliphaz stands out as the most important and influential, suggesting that he may also have been the oldest. He speaks first in the three rounds of the debate, and his speeches are longer.

Eliphaz' reasoning in his first speech went like this: "Who that is innocent has ever perished? And where have the upright ever been effaced?" Hence, the conclusion he draws is that Job must have done something wicked to receive God's punishment. (Job chaps. 4, 5) In his second upbraiding Eliphaz ridicules Job's wisdom: "Will a wise person himself answer with windy knowledge, or will he fill his belly with the east wind? . . . What do you actually know that we do not know?" "Over the Almighty," Eliphaz implies, Job "tries to show himself superior." Concluding his second smear of Job's virtues, the Edomite paints righteous Job as an apostate, living in tents of bribery, a man full of deceit. (Job chap. 15) Finally Eliphaz torments Job for the third time, falsely accusing him of all sorts of crimes—extortion, withholding water and bread from the needy, and oppressing widows and orphans.—Job chap. 22.

Following Eliphaz' second tirade Job answers well: "All of you are troublesome comforters! Is there an end to windy words?" (Job 16:2, 3) At the conclusion of the debates Jehovah himself addresses Eliphaz: "My anger has grown hot against you and your two companions, for you men have not spoken concerning me what is truthful as has my servant Job." Eliphaz is told that they should offer up a sacrifice, and that Job will then pray in their behalf.—Job 42:7-9.

ELIPHELEHU (E·liph'e·le·hu) [may God distinguish him]. A Levite musician of the second division who acted as one of the directors in playing the harp at the time the sacred Ark was transferred from the house of Obed-edom to Jerusalem.—1 Chron. 15:17, 18, 21.

ELIPHELET (E·liph'e·let) [God is deliverance].

1. Son of Ahasbai; one of David's mighty men. (2 Sam. 23:34) Eliphelet possibly is the Eliphal of 1 Chronicles 11:35.

2. A son born to David in Jerusalem (1 Chron. 3:5, 6), also called Elpelet at 1 Chronicles 14:5.

3. The last-named son of David to be born in Jerusalem. (2 Sam. 5:16; 1 Chron. 3:8; 14:7) Commentators who do not view the repetition of the name in the Chronicles account to be a scribal error suggest that this second Eliphelet was born after the death of the first son by that name.

4. The third son of Eshek, a descendant of King Saul.—1 Chron. 8:33, 39.

5. A descendant of Adonikam who returned to Jerusalem from Babylon with Ezra.—Ezra 8:1, 13.

6. A man listed among those having taken foreign wives but who, in compliance with Ezra's exhortation, sent them away.—Ezra 10:33, 44.

ELISHA (E·li'sha) [God is salvation]. The son of Shaphat and a prophet of Jehovah in the ninth and tenth centuries B.C.E.; successor to the prophet Elijah. Elijah was directed by Jehovah to travel toward Abel-meholah and there, finding Elisha plowing, Elijah threw his official garment over him, designating an appointment. (1 Ki. 19:16) Elisha was plowing behind twelve spans of bulls, "and he with the twelfth." W. M. Thomson in *The Land and the Book*, 1887, page 144, reports that it is a custom in the East for several farmers to work together with their small plows, and one sower can easily sow all that they plow in a day. Elisha, in the rear of the group, would be able to stop without disrupting the work of the rest. The fact that he sacrificed a span of the bulls and used the implements as fuel speaks for Elisha's promptness, decisiveness and appreciativeness for Jehovah's call. He lost no time in preparing the meal, by using the implements of the bulls to provide fuel for cooking them, leaving immediately to follow Elijah.—1 Ki. 19:19-21.

For perhaps six years Elisha served as Elijah's attendant. Elijah served as head prophet and Elisha worked closely with him, being known as the one who "poured out water upon the hands of Elijah" when Elijah washed his hands.—2 Ki. 2:3-5; 3:11.

Elisha, from the time he joined Elijah, did prophetic work in Israel during the reigns of Kings Ahab, Ahaziah, Jehoram, Jehu and on into the reign of Jehoash. Ruling at this time in Judah were Jehoshaphat, Jehoram, Ahaziah, Athaliah, Jehoash and, likely, Amaziah. Elisha enjoyed about sixty years of ministry by himself alone after Elijah's departure.

The record of Elisha's prophetic activity in Second Kings does not appear to be altogether in chronological order. For example, in chapter 5, Gehazi is struck with leprosy, which would exclude him from normal society. Yet, in chapter 8, he is speaking in a friendly way to Jehoram of Israel. Also, the death of King Jehoash of Israel is recorded in chapter 13, but this is followed by a record of his last interview with Elisha. (2 Ki. 13:12-21) In some parts of the account the works and miracles of Elisha seem to be grouped according to their nature or likeness, for example: (1) those that were for the good of the prophets and private persons (2 Ki. 4:1–6:7), (2) those that had to do with the nation and the king.—2 Ki. 6:8–7:20.

SUCCEEDS ELIJAH

Elisha's activity as successor to Elijah commences about 918/917 B.C.E. or shortly thereafter, at the time of Elijah's ascension toward the heavens in a chariot of fire. (2 Ki. 1:17; 2:1, 11, 12) Before Elijah leaves, Elisha asks him for "two parts in [his] spirit," that is, a double part, which was due the

firstborn son. This position he occupies because of his official appointment as Elijah's successor at the time that Elijah threw his official garment over him. (2 Ki. 2:9) Elijah, realizing that this is not his to give, tells Elisha that, if God grants him to see Elijah taken from him, his desire will be granted. Jehovah confirms this by permitting Elisha to see Elijah taken in a windstorm into the heavens. As Elijah departs, his rough mantle, his official garment, falls from him. Elisha picks it up and puts it on, thereby identifying himself as Elijah's successor. At the shore of the Jordan River Jehovah shows that he is with Elisha when he miraculously divides the Jordan waters as Elisha strikes them with the garment.—2 Ki. 2:9-15.

Crossing the Jordan, Elisha returns to the group of the sons of the prophets at Jericho. Further establishing Elisha as the head of God's company of prophets is his healing of the water supply of the city of Jericho, which has been bad and causing miscarriages. Going to the source of the water, he throws salt from a small new bowl into it, and "the water continues healed down to this day."—2 Ki. 2:19-22.

From Jericho Elisha climbs to Bethel, about three thousand feet (914 meters) above sea level, where he had previously visited a group of the sons of the prophets in company with Elijah. (2 Ki. 2:3) On the way, a band of juvenile delinquents comes out and shows great disrespect both to him and his office as prophet. "Go up, you baldhead! Go up, you baldhead!" they jeer. They either mean for him to keep on going up to Bethel or to get off the earth just as his predecessor was supposed to have done. To teach these boys and their parents respect for the prophet of Jehovah, he turns and calls down evil upon them in Jehovah's name. Suddenly two she-bears come out from the woods and tear to pieces forty-two of their number.—2 Ki. 2:23, 24.

King Jehoram of Israel, King Jehoshaphat of Judah and the king of Edom become trapped in a waterless wilderness during an expedition to put down a revolt by King Mesha of Moab (who erected what has been called the Moabite Stone). King Jehoshaphat calls for a prophet of God. Not for Jehoram's benefit, but out of respect for Jehoshaphat, who is in Jehovah's favor, Elisha calls for a stringed instrument player, that under the influence of music he may receive inspiration from Jehovah. (Compare 1 Samuel 10:5, 6.) Elisha has the people dig ditches. The next morning they are full of water. As the early morning sun shines upon the water in the ditches it appears to the Moabites as blood. Thinking that Israel and their allies have been slaughtered in confused fighting among themselves, the Moabites rush in to carry away the booty. But to their surprise Israel rises up and defeats them. (2 Ki. 3:4-27) This event takes place between 917 and 913 B.C.E.

A series of miracles of a domestic nature now appears in Elisha's record. A widow of one of the former sons of the prophets is in dire need. Elisha miraculously multiplies her meager oil supply and saves her sons from being taken into slavery to her creditors. (2 Ki. 4:1-7) This miracle is parallel to the second miracle of Elijah, where he multiplied the flour and oil of the widow of Zarephath.—1 Ki. 17:8-16.

At Shunem in the valley of Jezreel a prominent woman shows unusual hospitality to Elisha because she recognizes him as a "holy man of God," even providing a room for him as he frequently passes by her home. For her kindness Elisha promises her a son, though her husband at that time is old. True to his promise, a son is born about a year later, but when still a child he dies. Elisha now performs his first resurrection, bringing the boy back to life as Elijah had similarly raised the son of the widow in Zarephath. (2 Ki. 4:8-37; 1 Ki. 17:17-24) For her kindness to a prophet of God she is richly rewarded. —Compare Matthew 10:41.

Elisha returns to Gilgal, N of Bethel in the mountains, to the sons of the prophets there. A famine is on. As a stew is being prepared someone unwittingly puts in some poisonous gourds. Immediately upon tasting the stew, they shout: "There is death in the pot, O man of the true God." Since it would not do to waste food during the famine, Elisha calls for some flour, putting it into the pot and making the stew edible so that "nothing injurious [proves] to be in the pot."—2 Ki. 4:38-41.

During the critical times of the famine a faithful remnant of Israelite worshipers who have not bent down to Baal appreciate the efforts of Jehovah's prophets and supply material food to them. When a man brings twenty barley loaves and some grain, Elisha gives orders that this small supply be fed to all. But there are one hundred men of the "sons of the prophets" to be fed. Despite the doubts of the one doing the serving, all eat to satisfaction, after which there are leftovers.—2 Ki. 4:42-44; compare Mark 6:35-44.

HEALS NAAMAN

During the reign of King Ben-hadad II of Syria he sends his highly respected army chief Naaman, a leper, to the king of Israel to be healed of his leprosy. This valiant man had, although leprous, saved Syria. Evidently the leprous condition of Naaman does not bar him from holding such a high office in Syria, whereas it would have removed him from holding such office in Israel. (Lev. 13:46) King Ben-hadad's action in sending Naaman comes about due to the testimony of a young Israelite girl who is a captive and who is serving in the house of Naaman. This young girl trusts in Jehovah and tells her mistress of Jehovah's prophet Elisha of Israel. The king of Israel feels sure that Ben-hadad is picking a fight with him, for, as he says: "Am I God, to put to death and to preserve alive?" Elisha, hearing of the king's distress, tells the king, "Let him come, please, to me that he may know that there exists a prophet in Israel."—2 Ki. 5:1-8.

Naaman does not first see Elisha, but is sent instructions by Elisha through his attendant to bathe seven times in the Jordan River. At first this enrages him, but finally he humbles himself to perform the simple procedure and becomes clean. Naaman returns to Elisha and vows that from now on he will serve Jehovah the God of Israel faithfully and takes back with him some Israelite soil, "the load of a pair of mules," upon which he will sacrifice to Jehovah, without doubt looking toward the temple of Jerusalem. As an officer of the king of Syria he will carry on his work, going into the house of the false god Rimmon with the king, and as the king is supported by him he will have to bow with the king but he will no longer worship Rimmon, he says. He will not be performing a religious duty, but only his duty in service of the king. Elisha refuses Naaman's proffered gift. This harmonizes with the principle that the miracle is by Jehovah's power, not his, and he will not profit from the office Jehovah has given him.—2 Ki. 5:9-19; compare Matthew 10:8.

Elisha's attendant Gehazi, greedy for selfish gain, overtakes Naaman and asks for some of the gifts that Elisha had refused so as to keep them for himself. Lyingly he tries to conceal the matter from Elisha. As a due punishment, Elisha tells him, "the leprosy of Naaman will stick to you and your offspring to time indefinite."—2 Ki. 5:20-27.

It becomes necessary for the sons of the prophets with whom Elisha is associated to move to more spacious quarters. They are at the Jordan River cutting beams for their new housing. One of the prophets is using a borrowed ax, and the axhead comes off and falls into the water. Elisha, apparently concerned that no reproach come upon the prophets, throws a piece of wood into the water where the axhead had fallen, and the axhead floats to the top. Jehovah thereby proves that he is backing up his prophets.—2 Ki. 6:1-7.

ISRAEL DELIVERED FROM SYRIA

During the reign of King Jehoram of Israel, Syria plans a surprise attack upon Israel. More than once maneuvers of Ben-hadad II are frustrated by Elisha, who reveals to King Jehoram every move of the Syrians. At first Ben-hadad thinks that there is a traitor in his own camp. But when he finds out the real source of his difficulty he sends a military force to Dothan, surrounding it with horses and war chariots to get Elisha. Elisha's attendant is struck with fear, but Elisha prays to God to open the attendant's eyes, "and, look! the mountainous region [is] full of horses and war chariots of fire all around Elisha." Now, as the Syrian hosts close in, Elisha prays for the opposite kind of a miracle, "Please, strike this nation with blindness." Elisha says to the Syrians, "Follow me," but does not have to lead them by the hand, indicating that it is mental rather than physical blindness. They do not recognize Elisha, whom they came to take, nor do they know where he is taking them.—2 Ki. 6:8-19.

As to this form of blindness, William James in his *Principles of Psychology*, Vol. 1, page 48, states: "A most interesting effect of cortical disorder is *mental blindness*. This consists not so much in insensibility to optical impressions, as in *inability to understand them*. Psychologically it is interpretable as *loss of associations* between optical sensations and what they signify; and any interruption of the paths between the optic centres and centres for other ideas ought to bring it about."

Bringing the Syrians to Samaria, Elisha prays that Jehovah open their eyes, and the Syrians find themselves right in the middle of Samaria before King Jehoram himself. Elisha manifests faith in Jehovah's power and shows complete lack of vindictiveness when he prevents the king of Israel from killing the Syrians, for, says he, they are like captives of war. He instructs the king to feed them, and they are feasted and sent home. The result is: "Not once did the marauding bands of the Syrians come again into the land of Israel."—2 Ki. 6:20-23.

However, later on, Ben-hadad invades, not with sporadic marauding forays, but in force, and lays siege to Samaria. The siege is so severe that at least one case is reported to the king in which a woman eats her own son. As the offspring of Ahab, the "son of a murderer," King Jehoram swears to kill Elisha. Elisha, however, replies to the king's rage by telling him that food supplies will be abundant the next day. The king's adjutant scoffs at this prediction, causing Elisha to tell him: "Here you are seeing it with your own eyes, but from it you will not eat." By a noise that Jehovah causes to be heard in the camp of the Syrians, they are led to believe that a great army of combined nations is advancing against them and they flee, leaving the camp intact with all its food supplies. The adjutant is put in charge of guarding the gate at the king's orders when he finds out about the desertion of the Syrians, and there he is trampled to death in the gateway of Samaria when the starving crowd of Israelites rushes out to plunder the camp. He sees the food, but does not eat from it.—2 Ki. 6:24–7:20.

HAZAEL, JEHU NAMED AS KINGS

Our attention now swings to Damascus in Syria, where King Ben-hadad lies near death. The king's envoy Hazael meets Elisha and inquires if his master will revive. Jehovah's spirit becomes operative and enables Elisha to see a bitter picture, saddening to Elisha: Hazael as supplanter of Ben-hadad will in time mete out unspeakable injury to Israel, although it is a just punishment from Jehovah for their sins. He tells Hazael to say to Ben-hadad: "You will positively revive; and Jehovah has shown me that you will positively die." Hazael reports the first part in words but the second part by actions, suffocating the king under a wet coverlet and taking the throne of Syria.—2 Ki. 8:7-15.

There is yet an unfinished work of Elijah for Elisha to carry out, namely, the anointing of Jehu as God's executioner against the wicked house of Ahab. (2 Ki. 9:1-10) He carries it out some eighteen years after Jehovah gave the command to Elijah. Elisha gets to see the fulfillment of the prophecies at 1 Kings 19:15-17 and 21:21-24.

At the time of Jehu's anointing, Jehoram rules in Israel and Ahaziah his nephew rules in Judah. The Syrian Hazael afflicts Israel greatly during his rule, wounding Jehoram in battle at Ramoth-gilead. (2 Ki. 9:15) Jehu wastes no time in carrying out his commission to wipe out the evil house of Ahab, letting no survivor remain. (2 Ki. 10:11) He goes first after King Jehoram of Israel, who is recuperating in Jezreel. In fulfillment of Elijah's prophecy Jehoram is met outside the city and put to death and thrown into the tract of the field of Naboth the Jezreelite. (2 Ki. 9:16, 21-26) Entering Jezreel, Jehu kills wicked Jezebel, mother of Jehoram of Israel and grandmother of Ahaziah of Judah. Jehu would have her buried, but Jehovah sees to it that the dogs eat up her fleshy parts just as his prophet Elijah had foretold, so that she can have no tomb to memorialize her. (2 Ki. 9:30-37) Ahab's seventy sons are beheaded. Ahaziah, Ahab's grandson, is killed (2 Ki. 10:1-9; 9:27, 28), and forty-two brothers of Ahaziah are slaughtered by Jehu's executional sword.—2 Ki. 10:12-14; 1 Ki. 21:17-24.

BAAL WORSHIP DESTROYED

Continuing his ride up to Samaria the capital city, Jehu meets Jehonadab, who fully supports his execution of Baal worship, and the two ride on to Samaria to see the final stroke that will wipe Baalism entirely from Israel. Through strategy Jehu has all the Baal worshipers gather to the house of Baal and put on their garments of identification. The house is filled from end to end, and no worshipers of Jehovah are among them. Jehu gives the command, and his men slaughter every Baal worshiper, tearing down their sacred pillars and pulling down Baal's house, setting the area aside for privies.—2 Ki. 10:15-27.

Elisha, therefore, completes the work started by Elijah. Baal worship is annihilated out of Israel. Elisha does not experience being carried into the heavens in a chariot of fire to be taken to another location before his death, as was Elijah. During the reign of King Jehoash of Israel he dies a natural death. While he is on his deathbed, trouble appears for Israel again from Syria. King Jehoash approaches Elisha and makes an apparent appeal for military help against the Syrians when he addresses Elisha with the words: "My father, my father, the war chariot of Israel and his horsemen!" Upon Elisha's request, Jehoash strikes the earth with his arrows. But as he does this with lack of real zeal, only three times, Elisha tells him that as a consequence he will be granted only three victories over Syria. This is fulfilled. —2 Ki. 13:14-19, 25.

WORK ACCOMPLISHED

Through God's spirit upon Elisha, he had performed fifteen miracles up to this point. But even after his death he is used by Jehovah for a sixteenth miracle. Elisha had been faithful till death, approved by God. The record relates that after Elisha's burial another man was being buried when a marauding band of Moabites caused the burial party to throw the man into Elisha's burial place and flee. Upon touching Elisha's bones, the dead man came to life and stood upon his feet.—2 Ki. 13:20, 21.

Jesus calls Elisha a prophet at Luke 4:27, and he is undoubtedly alluded to along with Elijah at Hebrews 11:35, both having performed resurrections. Elijah had come into his prophetic work at a time when Israel was steeped in Baal worship and it required a fiery ministry. He accomplished a great work in turning the hearts of many back to Jehovah. Elisha took up where Elijah left off, and while his ministry

itself was more peaceable, he saw to it that the work started by Elijah was thoroughly carried out and lived to see it done. He is credited with sixteen miracles as compared with Elijah's eight. Like Elijah, he showed great zeal for Jehovah's name and true worship. He manifested patience, love and kindness, and yet was very firm when Jehovah's name was involved and did not hesitate to express God's judgment against the wicked. He earned for himself a place among the "so great a cloud of witnesses" mentioned at Hebrews 12:1.

Since the work that Elijah did was prophetic of things to come in Jesus' day, with also a yet later fulfillment, it is reasonable to assume the same thing regarding Elisha's work, since he actually completed the work Elijah began, carrying out his unfinished commission.

ELISHAH (E·li'shah). Son of Javan and a family head from whom the "population of the isles of the nations was spread about." (Gen. 10:4, 5; 1 Chron. 1:7) The only other Biblical mention of Elishah is in the dirge pronounced against Tyre, where the name appears as that of a land or region trading with Tyre. Tyre is represented as a figurative ship, outfitted by many nations, with "the islands of Elishah" providing the "blue thread and wool dyed reddish purple" for the ship's deck covering (perhaps a type of awning to protect from sun and rain).—Ezek. 27:1-7.

There have been numerous suggestions as to the region populated by Elishah's descendants. Some associate Elishah with the city of Carthage because the traditional founder of that city, Queen Dido, was also called "Elisa." Carthage, however, was a Phoenician colony and hence unrelated to Javan and his sons. Egyptian documents and Hittite cuneiform inscriptions mention a land called *Alashia,* but, although some would connect this place with the island of Cyprus and others with a region in N Syria near Cilicia, its actual location is uncertain. At any rate Cyprus is represented by another of Javan's sons, Kittim (Gen. 10:4), and is mentioned as distinct from Elishah at Ezekiel 27:6.

Many commentators favor a location more closely connected with Greece itself, anciently (and modernly) known by the name of Hellas. First-century Jewish historian Josephus applied the name of Elishah to the Æolians, one of the parent branches of the Greek peoples. By Ezekiel's time the name Æolis had come to designate only a portion of the W coast of Asia Minor. A similarity to the name of Elishah is noted in the district of Elis on the NW coast of the Peloponnesus (the southern peninsula of Greece). The Greeks are also known to have established colonies in southern Italy and the island of Sicily, and the Aramaic Targum in commenting on Ezekiel 27:7 identifies Elishah as "the province of Italy." Any of these locations would fit the account in Ezekiel in the sense of being regions productive of the purple dye so highly prized, but nothing conclusive can be stated as to their definite connection with Elishah, except that the weight of evidence points in the direction of Greece rather than North Africa or Cyprus. It is also reasonable that the descendants of Elishah may not have remained fixed but that over the centuries the region of their settling may have altered or expanded and the name of Elishah may thus have applied to different areas at different times.

ELISHAMA (E·lish'a·ma) [God has heard].

1. Son of Ammihud of the tribe of Ephraim; grandfather of Joshua. (Num. 1:10; 2:18; 1 Chron. 7:26, 27) Elishama was one of the twelve chieftains designated by Jehovah to assist Moses and Aaron in registering the sons of Israel for the army. He was also over the army of his tribe. (Num. 1:1-4, 17; 2:18; 10:22) Besides sharing in the group presentation made by the chieftains after the setting up of the tabernacle, Elishama thereafter represented his tribe individually in presenting an offering on the seventh day for the inauguration of the altar.—Num. 7:1, 2, 5, 10, 11, 48-53.

2. Son of Jekamiah of the tribe of Judah.—1 Chron. 2:3, 41.

3. A son born to David in Jerusalem. This Elishama is listed as Elishua in 2 Samuel 5:15; 1 Chronicles 14:5 and in two Hebrew manuscripts at 1 Chronicles 3:6. Elishua is generally considered to be the correct name, as the name Elishama appears again in 1 Chronicles 3:8 and therefore could easily have crept into verse 6 through a scribal error. However, since the Masoretic text, the *Septuagint,* the Syriac *Peshitta Version* and the Latin *Vulgate* read "Elishama" at 1 Chronicles 3:6, this form of the name has been retained in the *New World Translation* as well as other translations.

4. Another son born to David in Jerusalem.—2 Sam. 5:16; 1 Chron. 3:8; 14:7.

5. A priest in the days of King Jehoshaphat who, with other Levites and princes, "kept going around through all the cities of Judah and teaching among the people."—2 Chron. 17:1, 7-9.

6. A secretary in the court of King Jehoiakim. —Jer. 36:12, 20, 21.

7. Grandfather of Ishmael the assassin of the Jewish governor Gedaliah.—2 Ki. 25:25; Jer. 41:1-3.

ELISHAPHAT (E·li·sha'phat) [God has judged]. One of the chiefs of hundreds whom Jehoiada the priest took into a covenant and who was among those afterward sent throughout Judah to collect the Levites and the heads of the paternal houses of Israel. (2 Chron. 23:1, 2) Elishaphat gave his support to Jehoiada in securing the kingship for Jehoash the rightful heir to the throne and deposing the usurper Athaliah.

ELISHEBA (E·li'she·ba) [God is an oath]. The daughter of Amminadab and the wife of Moses' brother Aaron. Elisheba bore Nadab, Abihu, Eleazar and Ithamar to Aaron. Her brother Nahshon was the chieftain of the sons of Judah.—Ex. 6:23; Num. 2:3.

ELISHUA (E·li'shu·a) [God is salvation]. One of the sons born to King David in Jerusalem. (2 Sam. 5:15; 1 Chron. 14:5) Elishua is called Elishama at 1 Chronicles 3:6.—See ELISHAMA No. 3.

ELIUD (E·li'ud) [God is majesty]. An ancestor of Jesus' foster father Joseph.—Matt. 1:15, 16.

ELIZABETH (E·liz'a·beth) [Gr., *E·li·sa'bet* from Heb., *'E·li·she'va',* God is an oath]. The God-fearing wife of the priest Zechariah and the mother of John the Baptist. Elizabeth herself was of the priestly family of Aaron the Levite. Both she and her husband were well along in years when the angel Gabriel appeared to Zechariah in the Holy of the temple and announced that, in answer to his supplications, Elizabeth would give birth to a son who was to be called John. Upon becoming pregnant, Elizabeth kept herself secluded for five months. In the sixth month of her pregnancy she was visited by her relative Mary. On that occasion the unborn John leaped in his mother's womb, and Elizabeth, filled with holy spirit, blessed Mary and the fruit of her womb, calling her "the mother of my Lord."—Luke 1:5-7, 11-13, 24, 39-43.

ELIZAPHAN, ELZAPHAN (E·li·za'phan, El·za'-phan) [God has concealed].

1. The son of Aaron's uncle Uzziel, who, along with his brother Mishael, at Moses' direction, carried the bodies of Nadab and Abihu outside the camp. (Ex. 6:22; Lev. 10:4; Num. 3:30) Elizaphan was the ancestral head of a Levitical family, members of which are specifically mentioned in the Bible as serving during the reigns of David and Hezekiah.—1 Chron. 15:8; 2 Chron. 29:13.

2. The son of Parnach and the chieftain of the sons of Zebulun who was among those appointed at Jehovah's direction to divide the Promised Land into inheritance portions.—Num. 34:25.

ELIZUR (E·li'zur) [God is a rock]. Son of Shedeur of the tribe of Reuben; one of the twelve chieftains who assisted Moses and Aaron in numbering the sons of Israel. (Num. 1:1-3, 5, 17; 2:10; 10:18) In addition to sharing in the group presentation made by the chieftains after the setting up of the tabernacle, Elizur represented his tribe individually as its chieftain in presenting an offering on the fourth day for the inauguration of the altar.—Num. 7:1, 2, 10, 30-35.

ELKANAH (El·ka'nah) [God has created or taken possession].

1. A Levite identified along with Assir and Abiasaph as sons of the rebellious Korah, but who did not share the fate of their father. (Ex. 6:24; Num. 26:11) He is possibly the Elkanah mentioned in 1 Chronicles 6:23.

2. The second of four Levite Kohathites named Elkanah and listed in Chronicles. He is identified as the father of Amasai and Ahimoth, and appears to have been the son of Joel.—1 Chron. 6:25, 36.

3. The third of the above Levites; seemingly the son of Mahath.—1 Chron. 6:26, 35.

4. The son of Jeroham and the father of Samuel the prophet, as well as of other sons and daughters. Elkanah was a resident of Ramah of the mountainous region of Ephraim. Hence he is called an Ephraimite, although genealogically he was a Levite. (1 Sam. 1:1; 1 Chron. 6:27, 33, 34) It was Elkanah's practice to go from year to year to Shiloh "to prostrate himself and to sacrifice to Jehovah." He had two wives, Hannah and Peninnah. Although Hannah continued barren, Elkanah loved her and tried to console her for being barren. Later, in answer to Hannah's prayer, Jehovah blessed them with the birth of Samuel, and still later with three sons and two daughters.—1 Sam. 1:2, 3, 5, 8, 19; 2:21.

5. A Levite ancestor of a certain Berechiah. —1 Chron. 9:16.

6. One of the Korahites who were apparently residing in the territory of Benjamin and who "came to David at Ziklag while he was still under restrictions because of Saul."—1 Chron. 12:1, 2, 6.

7. One of the gatekeepers for the Ark at the time David had it transferred to Jerusalem from the house of Obed-edom; possibly the same as No. 6.—1 Chron. 15:23, 25.

8. An official who occupied a position next to King Ahaz of Judah and who was slain by Zichri, a mighty man of Ephraim, when Pekah the king of Israel invaded Judah.—2 Chron. 28:6, 7.

ELKOSHITE (El'kosh·ite). A resident of Elkosh. "Elkoshite" is applied only to the prophet Nahum. (Nah. 1:1) Some would place Elkosh in Galilee; however, Nahum may have been in Judah at the time of its composition. (Vs. 15) If so, this would make the suggested identity with Judean site Beit Jibrin, four miles (6.4 kilometers) NE of Lachish, the most likely proposal. The identification, however, remains tentative.

ELLASAR (El·la'sar) [oak]. A kingdom or city over which Arioch reigned in the time of Abraham and Lot. (Gen. 14:1) Many scholars once identified it with the ancient Chaldean town of Larsa, situated in Lower Mesopotamia on the Euphrates' E bank, nearly midway between Erech and Ur of the Chaldees. This site, about twenty-eight miles (c. 45 kilometers) NE of Ur, is now called Senkereh. Ancient Larsa originally had its own rulers, but it came under Babylonian control after the days of Hammurabi.

The identification of Ellasar with Larsa resulted from reading the name of one of its kings in cuneiform inscriptions as Eri-Aku, some associating this name with Arioch. However, the name "Eri-Aku" is now considered to be more accurately read as "Warad-Sin." As it is, many scholars now doubt that Ellasar is to be identified with ancient Larsa (the modern Senkereh) and some suggest that Ellasar was Ilanzura, a northern Mesopotamian town to which the Mari texts refer. This location is quite some distance NW of Larsa and is between Carchemish and Haran. Letters of Zimri-lim, a king of Mari who is said to have ruled about 1700 B.C.E., speak of a certain *Arriyuk*, perhaps a vassal. But linking him with the Biblical Arioch seems unsuitable because Arioch was living in Abraham's day and the patriarch had an encounter with him much earlier, during the twentieth century B.C.E. Hence, positive identification of ancient Ellasar with a known present-day site still poses a problem for researchers.

King Arioch of Ellasar joined forces with Kings Amraphel of Shinar, Chedorlaomer of Elam and Tidal of Goiim in warring against the kings of the rebelling city-states of the Low Plain of Siddim, or the Salt Sea, that is, Sodom, Gomorrah, Admah, Zeboiim and Bela (Zoar). The rebels were defeated and Lot, then dwelling at Sodom, was taken captive and carried off toward the N. However, Abram (Abraham), with Mamre, Aner and Eshcol as his confederates, overtook the four kings' combined forces at Dan. There he put them to flight, rescuing Lot and the people and recovering the goods.—Gen. 14:1-16, 24.

ELMADAM (El·ma'dam). An ancestor of Jesus' earthly mother Mary.—Luke 3:28.

ELNAAM (El'na·am) [God is pleasantness]. The father of Jeribai and Joshaviah, two mighty men of David's military forces.—1 Chron. 11:46.

ELNATHAN (El·na'than) [God has given].

1. The father of King Jehoiachin's mother Nehushta. (2 Ki. 24:8) Likely he is the Elnathan identified as the "son of Achbor" and whom King Jehoiakim sent down to Egypt to bring back the prophet Urijah. (Jer. 26:22, 23) Interestingly, one of the Lachish letters dating from this period mentions the name Elnathan, saying: "The commander of the host, Coniah son of Elnathan, hath come down in order to go into Egypt."

2, 3, 4. Three men bearing the name Elnathan are mentioned in the book of Ezra. Two are designated as "head ones" and the other as an instructor. At the river Ahava, before making the trip to Jerusalem, Ezra gave them a command to appeal to Iddo and the Nethinim at Casiphia to provide from their number ministers for the house of God, to which the Levites and the Nethinim responded.—Ezra 8:15-20.

ELOHIM (El·o·him') [Heb., *'elo·him'* (gods), plural of *'elo'ah* (god)]. This Hebrew word is of uncertain derivation, but it is generally thought to be from a root meaning "to be strong." *'Elo·him'* is the plural of *'elo'ah*, sometimes in the numerical sense (Gen. 31:30, 32; 35:2), but more often it signifies the plural of majesty, dignity or excellence, *'Elo·him'* is used in the Scriptures with reference to Jehovah himself, to angels, to idol gods (singular and plural) and to men.—Gen. 1:1; Ps. 8:5, *NW*, 1950 ed., ftn.; Judg. 16:23; Ex. 20:23; Ps. 82:6.

JEHOVAH

When applying to Jehovah, *'Elo·him'* is used in the sense of majesty, dignity or excellence, and takes the singular verb, adjective and pronoun. At Psalm 7:9 it is used with an adjective in the singular number: *'Elo·him' tsad·diq'*, 'righteous God.' On this Gesenius-Kautzsch's *Hebrew Grammar*, 1949 edition, pages 398, 399, paragraph "g," says: "The *pluralis excellentiae* or *maiestatis*, as has been remarked above, is properly a variety of the abstract plural, since it sums up the several characteristics belonging to the idea, besides

possessing the secondary sense of an *intensification* of the original idea. It is thus closely related to the plurals of amplification, . . . which are mostly found in poetry. So especially *El·o·him' Godhead, God* (to be distinguished from the numerical plural *gods*, Exodus 12:12, &c.). The supposition that *El·o·him'* is to be regarded as merely a remnant of earlier polytheistic views (that is, as originally only a numerical plural) is at least highly improbable, and, moreover, would not explain the analogous plurals. . . . That the language has entirely rejected the idea of numerical plurality in *El·o·him'* (whenever it denotes *one* God), is proved especially by its being almost invariably joined with a singular attribute . . . , for example, *El·o·him' tsad·diq'*, Psalm 7:10 [9, English], &c. Hence *El·o·him'* may have been used originally not only as a numerical but also as an abstract plural (corresponding to the Latin *numen*, and our *Godhead*), and, like other abstracts of the same kind, have been transferred to the concrete single god (even of the heathen)."

The International Standard Bible Encyclopaedia, Volume II, page 1265, comments: "It is characteristic of Heb[rew] that extension, magnitude and dignity, as well as actual multiplicity, are expressed by the pl[ural]. It is not reasonable, therefore, to assume that plurality of form indicates primitive Sem[itic] polytheism. On the contrary, historic Heb[rew] is unquestionably and uniformly monotheistic." Moses wrote at Deuteronomy 6:4: "Jehovah our God is one Jehovah."

As applied to Jehovah, the title *'Elo·him'* draws attention to him as the Creator. It appears thirty-five times in the account of creation, and every time the verb describing what he said and did is in the singular number. (Gen. 1:1–2:4) In Him resides the sum and substance of infinite forces.

ANGELS

At Psalm 8:4, 5, the angels are also referred to as *'elo·him'*, as is confirmed by Paul's quotation of the passage at Hebrews 2:6-8. They are called *b'neh' ha-'Elo·him'*, "sons of God," *AV;* "sons of the true God," *NW*, at Genesis 6:2, 4; Job 1:6; 2:1. Of this phrase, the above-quoted Gesenius' *Hebrew Grammar* on p. 418, par. 2, says that it "properly means not *sons of god(s)*, but beings of the class of *elohim'.*" *Lexicon in Veteris Testamenti Libros*, by Koehler and Baumgartner (1953 ed.), page 134, says: "*(individual) divine beings, gods.*" And on page 51: "*the (single) gods* Genesis 6:2; Job 1:6; 2:1; 38:7." Hence, at Psalm 8:5 it is rendered "angels," *LXX;* "godlike ones," *NW*.

OTHERS

The word *'elo·him'* is also used when referring to idol gods. Sometimes this plural form means simply "gods." (Ex. 12:12; 20:23) At other times it is the plural of excellence and only one god (or goddess) is referred to; these gods were not trinities. (1 Sam. 5:7b [Dagon]; 1 Ki. 11:5 ["goddess" Ashtoreth]; Dan. 1:2b [Marduk]) In view of this, the use of the plural *'Elo·him'*, when referring to Jehovah, cannot be cited in support of the trinity doctrine. Furthermore, when trinitarians, who oppose polytheism, argue that *'Elo·him'*, when referring to the true God, signifies the numerical plural "gods," they make themselves polytheists, contrary to the definition of their trinity doctrine that there are three *persons* in *one God*, not three *gods*.

At Psalm 82:1, 6, *'elo·him'* is used of men, human judges in Israel. Jesus quoted from this Psalm at John 10:34, 35. Since the nature of men is not spirit but flesh, in what sense may they be gods? In their capacity as representatives of and spokesmen for Jehovah. Moses was told that he was to "serve as God" to Aaron and to Pharaoh. (Heb., *'Elo·him'; LXX*, Gr., *ho The·os'*)—Ex. 4:16; see also Exodus 7:1.

In many places in the Scriptures *'Elo·him'* is also found preceded by the definite article *ha*. The first of these appear at Genesis 5:22, 24, where a footnote in the *New World Translation* (1953 ed.) reads: "Use of the article here is deliberate, doubtless because of the move toward false worship indicated shortly before this at Genesis 4:26." Concerning the use of the article Gesenius' *Hebrew Grammar*, previously quoted, says on pages 404, 405: "The article is, generally speaking, employed to determine a substantive wherever it is required by Greek and English; thus: . . . (d) When terms applying to whole classes are restricted (simply by usage) to particular individuals . . ." *Ha-'Elo·him'*, translated as "the one true God," is then given as an example of this, along with the same usage in other cases, for example, *"the adversary,"* denoting *the* opponent of God, Satan; also *"the* (first) *man,"* Adam. Accordingly, the *New World Translation* (1961 ed.) renders *ha-'Elo·him'* as "the [true] God."

The singular form *'Elo'ah* is also used with reference to Jehovah (Deut. 32:15) and other gods. (Hab. 1:11) *'Elo'ah* is found forty-one times in Job out of a total of the fifty-seven times it appears in the Hebrew Scriptures. The word that corresponds to *'Elo·him'* in Aramaic is *'Ela·hin'* and occurs thirteen times in the Aramaic part of Daniel, beginning at Daniel 2:47.

ELON (E'lon) [oak, oak grove, terebinth, strong].

1. A Hittite whose daughter became "a source of bitterness" to Isaac and Rebekah as the wife of their son Esau.—Gen. 26:34, 35; 27:46; 28:8; 36:2.

2. The second of Zebulun's three sons, and one of his grandfather Jacob's household who went into Egypt in 1728 B.C.E. He was also the family head of the Elonites.—Gen. 46:14; Num. 26:26.

3. A Zebulunite judge of Israel. After a judgeship of ten years they buried him in Aijalon in the territory of Zebulun.—Judg. 12:11, 12.

4. A town of the tribe of Dan, listed between Ithlah and Timnah. (Josh. 19:42, 43) Identification of its location is uncertain.

ELON-BETH-HANAN (E'lon-beth-ha'nan) [big tree of the house of Hanan]. A city mentioned at 1 Kings 4:9 as forming part of one of Solomon's commissariat districts.

ELONITES (E'lon·ites). A family descended from Zebulun's son Elon.—Num. 26:26.

ELOTH. See ELATH, ELOTH.

ELPAAL (El·pa'al) [possibly, God of doing or creating]. A descendant of Benjamin; a son of Shaharaim by his wife Hushim.—1 Chron. 8:1, 8, 11, 12.

EL-PARAN (El-pa'ran) [big tree of Paran]. Apparently the southernmost point reached by Chedorlaomer and his allies in their invasion of Canaan. (Gen. 14:5, 6) Its description as "at the wilderness" or, "on the border of the wilderness" (*RS*), appears to place it on the eastern edge of the "wilderness of Paran." (Gen. 21:21) Some scholars consider El-paran to be an ancient name for Elath.

ELPELET. See ELIPHELET No. 2.

ELTEKEH (El'te·keh) **(ELTEKE).** A city of Dan (Josh. 19:44) given, with its pasture ground, to the Kohathite Levites. (Josh. 21:20, 23) On the "Taylor Prism" Assyrian King Sennacherib (a contemporary of Hezekiah, 745-716 B.C.E.) boasts that he "besieged, captured, and sacked Eltekeh [Assyrian *Altaqu*]" after defeating Egyptian and Ethiopian forces "upon the plain of Eltekeh."

Most authorities formerly placed Eltekeh at Khirbet el-Muqanna, about twenty-five miles (40.2 kilometers) W of Jerusalem. However, as a result of recent excavations, that site has since been connected with

Biblical Ekron. Thus, while no certain identification is now possible, some tentatively locate Eltekeh at el-Mughar, a few miles NW of the above suggested site of Ekron.

ELTEKON (El'te·kon) [perhaps, God is firm]. A city in the mountainous region of Judah. (Josh. 15:20, 48, 59) Though Eltekon's exact location is presently unknown, some tentatively identify it with Khirbet ed-Deir, about six miles (9.7 kilometers) W-SW of Bethlehem.

ELTOLAD (El·to'lad) [generation]. A city located in the southern part of the territory of the tribe of Judah, toward the border of Edom (Josh. 15:21, 30), also called Tolad in 1 Chronicles 4:29. It may possibly be identified with modern Khirbet Erka Sakra, located about thirteen miles (21 kilometers) SE of Beer-sheba.

Eltolad was one of the Judean cities allotted to the Simeonites as their inheritance. (Josh. 19:1, 4) As 1 Chronicles 4:24-31 shows, these were the Simeonites' cities down till David reigned.

ELUL (E·lul'). The postexilic name of the sixth Jewish lunar month of the sacred calendar, but the twelfth of the secular calendar, corresponding to part of August and part of September. The meaning of the name is uncertain.

In this closing month of the summer season, the dates were ripe, also the principal crop of figs. By the month's end the gathering of grapes was in full swing and the new wine was flowing.—Lev. 26:5; Num. 13:23; Jer. 8:13.

It was in the month of Elul that Nehemiah completed the fifty-two-day project of reconstructing Jerusalem's walls. Thus, the construction must have gotten under way about Ab 4. Nehemiah had obtained permission to return to Jerusalem from Shushan in the spring month of Nisan. The intervening months of Iyyar (Ziv), Sivan and Tammuz allowed for completing the long trip, followed by a three-day rest at Jerusalem before beginning his nighttime survey of the walls.—Neh. 2:1, 11-15; 6:15; compare Ezra 7:9.

In the other Scriptural references the month Elul is mentioned only as the sixth month.—1 Chron. 27:9; Ezek. 8:1; Hag. 1:1, 15.

The charts prepared by Parker and Dubberstein, in their *Babylonian Chronology*, show that the month Elul was used intermittently by the Babylonians as an intercalary month along with the month Adar.

ELUZAI (E·lu'zai) [God is my strength]. One of the ambidextrous Benjamite mighty men who joined David at Ziklag while he was still under restrictions because of King Saul.—1 Chron. 12:1-5.

ELYMAS (El'y·mas) [wise]. The professional name or title of "a certain man, a sorcerer, a false prophet," named Bar-Jesus, a Jew who lived on the island of Cyprus in the first century C.E. (Acts 13:6-8) "Elymas" was not the Greek equivalent of his Hebrew name "Bar-Jesus," but was, rather, a transliteration of an Arabic word, *'alim*, meaning "magi," "sorcerer." It was a title originally given to Persian priests of Babylonish sorcery. So when Luke says "sorcerer . . . is the way his name is translated," the reference is to the assumed name "Elymas," not "Bar-Jesus." It was not uncommon for Jews of the time to indulge in magical arts and sorcery, nor, when living in Greek society, to assume a Greek name.—Acts 8:9-11; 19:17-19; see BAR-JESUS.

ELZABAD (El·za'bad) [God has bestowed].

1. One of the swift and courageous mighty men of the tribe of Gad who joined themselves to David in the wilderness while he was still under restriction because of King Saul. The least of these Gadites is described as equal to a hundred and the greatest to a thousand.—1 Chron. 12:1, 8, 12, 14.

2. A Levite of the family of Korahites; a son of Shemaiah and a grandson of Obed-edom. A capable man, Elzabad served in the division of the gatekeepers in King David's day.—1 Chron. 26:1, 4, 7, 12, 15, 19.

ELZAPHAN. See ELIZAPHAN, ELZAPHAN.

EMBALMING. The process of treating a dead body (human or animal) with substances such as aromatic oils so as to preserve it from decay. If this art was not originated by the Egyptians, it was at least practiced by them in very early times. The dead body of a human or animal that has been preserved through ancient Egyptian or other embalming methods is called a mummy. The embalming of humans was practiced not only by the Egyptians but also by such ancient peoples as the Assyrians, Persians and Scythians.

The Egyptians seem to have regarded the preservation of a person's mummy as essential to an eventual reunion of his body with his soul, which they believed to be immortal, this reunion being mentioned in the Egyptian Book of the Dead. They also appear to have thought that survival of an individual's soul was dependent upon the preservation of his body. Many mummies of the cat, the ibis and other creatures have been found in Egypt, these having been viewed as sacred by some Egyptians. In fact, during one period at least, they believed in the transmigration of the soul.

EMBALMING OF JACOB AND JOSEPH

There are only two cases specifically called embalming in the Bible and both of these took place in Egypt. It was there that Jacob died and, after relating Joseph's expression of sorrow over his father's demise, the inspired Record states: "After that Joseph commanded his servants, the physicians, to embalm his father. So the physicians embalmed Israel, and they took fully forty days for him, for this many days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days." (Gen. 50:2, 3) Joseph died at the age of 110 years, "and they had him embalmed, and he was put in a coffin in Egypt." (Gen. 50:26) Being faithful Hebrews, Jacob and Joseph knew that humans do not possess an immortal soul. (Gen. 2:7; 3:17-19; see SOUL.) Hence, they did not share Egyptian false religious views associated with embalming and the soul. In Jacob's case the principal purpose apparently was preservation until his burial in the Promised Land. Joseph's prominence may have been the reason in his case.—Gen. 49:29-32; 50:13, 24, 25; Ex. 13:18, 19; Josh. 24:32.

NOT A HEBREW OR CHRISTIAN PRACTICE

The poor condition of human remains found in Palestinian tombs indicates that it was not the general Hebrew custom to embalm the dead (at least for long preservation in the manner of the Egyptians) and that early followers of Christ there did not embalm their deceased ones in an effort to preserve their bodies indefinitely. Faithful Hebrews and true Christians realized that the soul, whether that of a human or of a lower animal, dies and that the body returns to dust. (Eccl. 3:18-20; Ezek. 18:4) The fact that the Scriptures make such limited reference to embalming seems to be added proof that it was not a general practice among Hebrews and early Christians.

ANCIENT EMBALMING METHODS

Egyptian embalming methods varied according to the importance of the individual or his wealth, and the procedure followed may have differed somewhat during various time periods. Herodotus (Greek historian of the fifth century B.C.E.) describes three methods of embalming practiced by the Egyptians of his day. The first and most expensive consisted of such steps as using an iron hook to remove part of

the dead person's brain through his nostrils and then destroying the rest of it by an infusion of drugs. Succeeding steps included making an incision in his side, removing his intestines and filling the abdominal cavity with pounded myrrh, cassia and other perfumes. The opening was then sewed up and the body steeped in natron (sodium carbonate) for seventy days, after which it was swathed in linen bandages, smeared with gum and given to the relatives. They, in turn, put it in a wooden case shaped like a person (a mummy case), which was placed upright against the wall of a sepulcher. The second and less expensive method was to make no incision but to inject cedar oil into the body at the rectum, prevent the oil's escape, steep the body in natron and at the end of the prescribed period withdraw the oil, which carried away with it the intestines and stomach in a fluid state. The flesh was dissolved by the natron, so that only skin and bones remained, and the body was returned to the family in that condition. The third and cheapest method described by Herodotus, that used for the poor, was to rinse out the abdomen by means of an infusion of "syrmaea" (probably cassia and senna) and then steep the corpse in natron for seventy days.—*The History of Herodotus*, Book II, pars. 86-89.

Different embalming processes were used in other lands of antiquity. The Assyrians employed honey and the Persians used wax. It is reported that the body of Alexander the Great was preserved in both honey and wax.

In Egypt bandages used to wrap the body have been found to be saturated with asphalt, gum, natron or resin. Sometimes amulets and other ornaments are found in these wrappings or upon the mummies, the Egyptians evidently believing that the amulets would be useful to the wandering soul. Certain mummy cases were made of sycamore and sometimes of cedarwood. In some instances the mummy was placed in one case, which was set within another. Stone cases have been used for mummies of royalty and rich persons, and within these there have been one or two wooden cases, the innermost containing the mummy itself.

Among the numerous mummies discovered was that of Egyptian Pharaoh Ramses II, found in 1881, which proved to be in exceptionally good condition despite the fact that well over 3,000 years had passed since his death and embalming. When the sarcophagus of Egyptian Pharaoh Tutankhamen (who is said to have lived during the 14th century B.C.E.) was opened in the 1920's, three coffins, one within the other, were found inside, the innermost being of human form and made of gold, with the young pharaoh's likeness painted on it. However, the mummy itself was in poor condition, having been considerably eaten away because of the excessive use of resins and oils during the embalming process.

According to Herodotus, Egyptian embalming methods included soaking the corpse in natron for *seventy* days. Yet, when Jacob was embalmed by Egyptian physicians at a much earlier time, the Bible says "they took fully *forty* days for him, for this many days they customarily take for the embalming, and the Egyptians continued to shed tears for him seventy days." (Gen. 50:3) Scholars have made various efforts to reconcile Genesis 50:3 with the words of Herodotus. For one thing, the forty days may not have included the time of the body's immersion in natron. However, it is quite possible that Herodotus simply erred in saying the dead body was placed in natron for *seventy* days. The later Greek historian Diodorus Siculus (of the first century B.C.E.) said (I, 91) that the Egyptian embalming process lasted above thirty or forty days, and he gave the time of mourning for a deceased king as seventy-two days, perhaps including the day of burial. Of course, there may have been Egyptian embalming procedures that neither of these historians discussed, and it is possible that different time periods were involved in the embalming processes at various points in history.

BURIAL OF HEBREWS AND CHRISTIANS

The Scriptures, in telling about the burial of King Asa, state: "They laid him in the bed that had been filled with balsam oil and different sorts of ointment mixed in an ointment of special make. Further, they made an extraordinarily great funeral burning for him." This was not cremation of the king, but a burning of spices. (2 Chron. 16:13, 14) And, if this use of an ointment may be considered a form of embalming at all, it was not the type practiced by the Egyptians.

When Jesus Christ died, Nicodemus brought "a roll of myrrh and aloes, about a hundred pounds of it," and it is stated: "So they took the body of Jesus and bound it up with bandages with the spices, just the way the Jews have the custom of preparing for burial." (John 19:39, 40) However, this was not specifically called embalming and it was not like embalming processes practiced by the Egyptians. It was the customary manner of preparing a body for burial, doubtless being similar to the way that Lazarus was prepared for interment. His case shows that the Jewish custom did not involve an elaborate embalming process designed to preserve the body for a long time, for when Jesus said, "Take the stone away," Martha said: "Lord, by now he must smell, for he has been dead four days." She would not have expected that condition to exist if Lazarus had actually been embalmed. Lazarus' feet and hands were bound with wrappings and "his countenance was bound about with a cloth," but the intention evidently had not been that of preserving his body from putrefaction.—John 11:39, 44; see BURIAL, BURIAL PLACES.

EMBROIDERY. The ancient art of using a needle to stitch threads or other materials of various colors or kinds into fabric, leather, and so forth, to produce raised ornamentation. Interweaving of patterns and figures in cloth by means of needlework is first mentioned Biblically in connection with Israel's tabernacle. Jehovah filled the tabernacle workmen Bezalel and Oholiab with wisdom of heart to do, among other things, all the work of an embroiderer.—Ex. 35:30-35; 38:21-23.

In keeping with divine instructions, cherubs were skillfully embroidered on the tabernacle tent cloths, these figures being visible from within the Holy and the Most Holy. (Ex. 26:1; 36:8) Cherubs were also embroidered on the curtain that separated these tabernacle compartments.—Ex. 26:31-33; 36:35.

To make the ephod worn by the high priest, plates of gold were beaten into thin sheets, from which were cut threads "to work in among the blue thread and the wool dyed reddish purple and the coccus scarlet material and the fine linen, as the work of an embroiderer." (Ex. 39:2, 3; 28:6) Similarly, "workmanship of an embroiderer" went into making the high priest's "breastpiece of judgment."—Ex. 28:15; 39:8.

The victory song of Barak and Deborah represents Sisera's mother as expecting him to return from battling Israel with spoils that included embroidered garments. (Judg. 5:1, 28, 30) In love, Jehovah had figuratively clothed Jerusalem with a costly "embroidered garment." But her idolatrous inhabitants had evidently used literal embroidered garments to cover the images of a male with which she is represented as prostituting herself. (Ezek. 16:1, 2, 10, 13, 17, 18) Jehovah also foretold through Ezekiel that, at wealthy Tyre's downfall at Babylonian hands, dethroned "chieftains of the sea" would "strip off their own embroidered garments."—Ezek. 26:2, 7, 15, 16.

EMEK-KEZIZ (E'mek-ke'ziz) [perhaps, low plain of cutting off, or, low plain cut off]. A Benjamite city.

(Josh. 18:21) Emek-keziz' exact situation is today unknown. The meaning of its name and its mention along with Jericho, Beth-hoglah and Beth-arabah in the Jordan valley may indicate a location in that vicinity.

EMERALD. A precious, brilliant, transparent gemstone that is a variety of beryl. Emerald is composed of aluminum and glucinum silicate and a small amount of chromium that imparts the green color to the stone. It is slightly harder than quartz and is usually found in nodular form or in distinct six-sided crystals.

Emeralds were known to the early Egyptians, who obtained them from Upper Egypt. They were probably among the valuable articles received from the Egyptians just prior to Israel's departure from Egypt. (Ex. 12:35, 36) Later, an emerald was placed as the third stone in the first row of stones on the high priest's "breastpiece of judgment." (Ex. 28:2, 15, 17, 21; 39:10) The king of Tyre is depicted as wearing a covering of "every precious stone," including the emerald, in the prophetic dirge delivered by Ezekiel. —Ezek. 28:12, 13.

The apostle John, in his vision of Jehovah's heavenly throne, used the emerald to describe the rainbow that was "round about the throne." (Rev. 4:1-3) When John saw the "holy city, New Jerusalem," he observed that "the foundations of the city's wall were adorned with every sort of precious stone," the fourth being emerald.—Rev. 21:2, 10, 19.

EMIM (E'mim) [frightful creatures]. A tribe or people that dwelt in the territory E of the Dead Sea. They are described as being great, numerous and tall "like the Anakim." (Deut. 2:10) This comparison with the sons of Anak indicates that the Emim were giantlike in stature and fierce, for Moses stated to Israel: "You yourself have heard it said, 'Who can make a firm stand before the sons of Anak?' " (Deut. 9:2) The origin of the Emim cannot definitely be established, although some think that they were a branch of the Rephaim.

During the time of Abraham the Elamite king Chedorlaomer defeated the Emim in Shaveh-kiriathaim. (Gen. 14:5) The Emim apparently continued to dwell in their land E of the Dead Sea for some time after this, as the Bible speaks of them as finally being dispossessed by the Moabites. The Moabites also used the name Emim to refer to the Rephaim.—Deut. 2:11.

EMMAUS (Em·ma'us). A village toward which Cleopas and a fellow disciple were journeying when they were joined by the materialized Jesus Christ on the day of his resurrection. It was not, however, until after they reached Emmaus and Jesus "was reclining with them at the meal" that they recognized him. Following Jesus' subsequent disappearance the two disciples returned to Jerusalem that same evening. —Luke 24:13-33.

The location of Emmaus is uncertain, at least a half-dozen different sites having been proposed. Most prominent among these is Amwas on the road to Jaffa, where the name Emmaus, at least, appears to have been historically preserved. Amwas was traditionally accepted as Emmaus as early as the fourth century C.E. by such writers as Eusebius and Jerome. An imposing objection to Amwas, however, is its distance from Jerusalem, for the primary clue Luke gives as to the village's location is that it was 'sixty stadia' (equaling about seven English miles or approximately seven and a half Roman miles [11.3 kilometers]) distant from Jerusalem. (24:13) Amwas is 176 stadia W-NW of that city, almost three times as far as Luke mentions. It has been estimated this would have meant an arduous five-hour walking trip in the dark for Cleopas and his companion when returning to Jerusalem after Jesus left them. (24:33) Some have attempted to reconcile this distance gap by the reading of 'one hundred and sixty stadia' in the *Codex Sinaiticus* and other manuscripts, but the weight of manuscript evidence is in favor of the present text. Conversely, another oft-proposed site, Qaloniyeh, located on the main road to Jaffa and accepted by some as the Ammaous referred to by Josephus, is about thirty-six stadia from Jerusalem and so is too close to fit Luke's record.

Some, therefore, prefer to identify Emmaus with El-Qubeibeh, on a more northerly Roman road than the other suggested sites. Here remains have been found believed to date back to the Greek Scripture period. The location, some sixty-three stadia NW of Jerusalem, lends support to the view that this may be the Biblical city. Nonetheless, any final identification is impossible at this time.

ENAIM (E·na'im) [two springs]. A site near which Tamar, disguised as a prostitute, cohabited with Judah, resulting in the birth of Perez and Zerah. (Gen. 38:14-16, 21, 29, 30) Enaim was apparently situated between Adullam and Timnah. (Vs. 12) While considered by some geographers to be the same as Enam in the Shephelah (Josh. 15:34), its exact location is today unknown.

ENAM (E'nam). A city in the Shephelah of Judah. (Josh. 15:33, 34) Although Enam's exact location is today unknown, some geographers consider it to be the same as Enaim mentioned at Genesis 38:14, 21.

ENAN (E'nan) [having fountains; having eyes]. The father of Ahira the chieftain of the tribe of Naphtali in Moses' day.—Num. 1:15; 2:29; 7:78, 83; 10:27.

ENCLAVE CITIES [Heb., *miv·da·lohth'*, "separated places"; "enclaves"]. Cities of a particular people or tribe that are enclosed within the territory of a different tribe. Modern-day examples of enclaves include West Berlin, surrounded by the territory of East Germany, and the property given to the United Nations, totally enclosed within New York city. A part of ancient Jerusalem remained a Jebusite enclave within Israel's territory for four centuries until David finally captured it.—Josh. 15:63; Judg. 1:21; 19:11, 12; 2 Sam. 5:6-9.

In the division of the Promised Land among the twelve tribes, there were cities within the general territory of one tribe that were held by another tribe. According to Joshua 16:9, "the sons of Ephraim had enclave cities in the midst of the inheritance of the sons of Manasseh" (*NW*), that is, "towns set apart for the Ephraimites inside the inheritance of the sons of Manasseh." (*JB;* see also Joshua 17:8, 9.) Some of the sons of Manasseh resided in towns within the boundaries of Issachar and Asher.—Josh. 17:11; 1 Chron. 7:29.

Simeon's inheritance consisted of cities all of which were located in Judah's territory, because the latter's allotment "proved to be too large for them." (Josh. 19:1-9) The forty-eight cities administered by the Levites, including the six cities of refuge, were all enclaves in the territory of other tribes. (Josh. 21: 3-41) In this manner Jacob's deathbed prophecy concerning Simeon and Levi was fulfilled, that 'they shall have a portion in Jacob, but will be scattered in Israel.'—Gen. 49:7.

EN-DOR [spring of generation]. A plains city located in the territory of Issachar but assigned to Manasseh. The Canaanites there were not entirely dispossessed but came under forced labor. (Josh. 17:11-13) En-dor is usually identified with the modern site of the same name, about midway between Megiddo and the southern end of the Sea of Galilee.

At Psalm 83:9, 10, En-dor is connected with Jehovah's victory over Sisera. While not mentioned in the battle account at Judges chapters four and five, it evidently lay only a few miles S of Mount Tabor, from which Barak's army descended. (Judg. 4:6, 12) It was also in the general region of Taanach and

Megiddo and the torrent valley of Kishon, where Sisera's forces were miraculously disrupted. (Josh. 17:11; Judg. 5:19) So, some feature of the battle evidently extended as far as En-dor, and the psalmist, well acquainted with the historical and geographical details, could speak of En-dor as the place where many of the fleeing Canaanites were annihilated. —Ps. 83:10.

En-dor is best known as the place where King Saul went to consult a "mistress of spirit mediumship," shortly before Israel's defeat at the hands of the Philistines.—1 Sam. 28:7; 31:1-13.

EN-EGLAIM (En-eg'la-im) [spring of two calves]. In a symbolic vision given to Ezekiel the salt-laden waters of the Dead Sea were to be "healed" and fishers were to stand on its shores from En-gedi up to En-eglaim. (Ezek. 47:8-10) The name itself indicates a place by a spring. Some identify En-eglaim with 'Ain Hajlah. This site, however, is not on, but about three and a half miles (5.6 kilometers) N of the Dead Sea. For this reason, most scholars today prefer to connect En-eglaim with 'Ain Feshka, near the NW end of the Dead Sea. 'Ain Feshka and, some eighteen miles (29 kilometers) to the S, 'Ain Jidi (which perpetuates the name of En-gedi) constitute the two major oases on the Dead Sea's western shore.

ENEMY. The first record of enmity in the universe is the action of the "serpent," later identified in the Bible as Satan the Devil (Rev. 12:9), when he approached Eve with a challenge as to God's truthfulness. (Gen. 3:4, 5) Jesus Christ described this spirit creature as a manslayer, also as "a liar and the father of the lie."—John 8:44; see SATAN.

ENEMIES OF GOD

Since that time Satan has been the chief enemy of God. (Matt. 13:25, 39) He has exercised influence over mankind, and they have yielded to that influence, so "the whole world is lying in the power of the wicked one." (1 John 5:19) This world is therefore the enemy of God. (Jas. 4:4) Yet God has been long-suffering with his enemies, and merciful to those from among them who desired to serve Him. He has provided a means of reconciliation for such ones through the sacrifice of Jesus Christ. (Rom. 5:10; Col. 1:21, 22) He has constituted those who are in union with Christ "ambassadors" to a hostile world, with the ministry of reconciliation.—2 Cor. 5:18-21.

On the other hand, there are many who become God's hard-set enemies, including Satan and the wicked demons, who gather the nations in opposition to God (Rev. 16:13-16), the apostate "man of lawlessness," who sets himself in opposition to God (2 Thess. 2:3, 4), "Babylon the Great," whose "sins have massed together clear up to heaven" (Rev. 17:5; 18:5), the "wild beast" out of the sea, which gets its power and authority from Satan the dragon (Rev. 13:1, 2, 6), the two-horned "wild beast," which promotes worship of that sea "beast" (Rev. 13:11, 12), the "scarlet-colored wild beast" that is "full of blasphemous names" (Rev. 17:3), along with their supporters. (Rev. 19:17-21) These God will destroy. —Deut. 32:41; Isa. 59:18; Rev. 20:10.

ENEMIES OF CHRIST

The enemies of God are also the enemies of Christ. (John 8:42-47; Matt. 10:40) When on earth Jesus Christ suffered much at the hands of the enemies of God. Nevertheless, he did not repay them in kind; he did not seek to work injury to them. (1 Pet. 2:21-23) He even healed one of the crowd that came out with clubs and swords to seize him.—Luke 22:49-51; John 18:10, 11.

However, after his resurrection he "sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13; Luke 20:41-43) This prophecy was recorded at Psalm 110, stating Jehovah's command to his Son: "Go subduing in the midst of your enemies." (Vs. 2) These enemies of Jehovah and his "anointed one" are shown to be composed of "nations," "national groups," "kings of the earth" and 'high officials.' (Ps. 2:1-9) At Revelation 19:11-21 the one called "Faithful and True," "The Word of God" and "King of kings and Lord of lords" is described as going against his enemies, leading the armies of heaven. His enemies are here described as "the wild beast and the kings of the earth and their armies," and the "false prophet," all of whom Christ annihilates.

ENEMIES OF MANKIND

Those who are enemies of God are at the same time enemies of mankind because they fight against man's reconciliation with God and God's purposes toward the human family. They oppose the proclamation of the truth and are therefore against the interests of all men, just as were those who persecuted the early Christians.—1 Thess. 2:15.

Additionally, due to the entry of sin into the world through Adam, death spread to all men, and it has been, as the Bible calls it, mankind's "enemy." (1 Cor. 15:26; Rom. 5:12) Through fear of death men have been in slavery. (Heb. 2:15) Death cannot be overcome by man's efforts. (Ps. 89:48) Only Jehovah God through Jesus Christ will do away with this enemy of man, after Christ has put down all government and authority and power that oppose God.—1 Cor. 15:24-26; Isa. 25:8.

THE CHRISTIAN'S FIGHT

The apostle Paul described the warfare of the Christian, saying: "We have a fight, not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." (Eph. 6:12; compare 2 Corinthians 10:4.) Therefore the Christian's fight is not against men. It is against wicked spirits who try to turn them away from God. Conversely, Jesus Christ explained to his followers, the world would hate and even kill them (Matt. 10:22; 24:9; John 16:2) and that in some cases a man's enemies would be those of his own household.—Matt. 10:36.

What is to be the Christian's attitude toward fellow humans who make themselves his enemies? Jesus counseled: "Continue to love your enemies, to do good to those hating you." (Luke 6:27, 28) He explained: "You heard that it was said [not in the Bible, but in tradition], 'You must love your neighbor and hate your enemy.' However, I say to you: Continue to love your enemies and to pray for those persecuting you." (Matt. 5:43, 44) And, doubtless referring to Proverbs 25:21, the apostle Paul admonishes: "If your enemy is hungry, feed him." (Rom. 12:20) This principle was enunciated by the Law, which read: "Should you come upon your enemy's bull or his ass going astray, you are to return it without fail to him. Should you see the ass of someone who hates you lying down under its load, then you must refrain from leaving him. *With him* you are without fail to get it loose."—Ex. 23:4, 5.

Following these fine principles has resulted in many former enemies becoming softened in heart toward God's servants and also toward God himself. This is in harmony with Proverbs 16:7: "When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him." (Compare Romans 12:17, 18, 21; 1 Peter 2:19, 20; 3:9.) An outstanding example of mercy toward an enemy is the treatment accorded by Jesus Christ to Saul of Tarsus (who became the apostle Paul). —Acts 9:1-16; 1 Tim. 1:13; compare Colossians 1:21, 22.

Jehovah God says: "Vengeance is mine, and retribution." (Deut. 32:35; Rom. 12:19; Heb. 10:30) Therefore the servant of God does not take vengeance into his own hands; neither does he wish for calamity on his enemies for personal satisfaction, remembering

the wise counsel: "When your enemy falls, do not rejoice; and when he is caused to stumble, may your heart not be joyful." (Prov. 24:17) Under the Law, in instances where there might be a question as to whether a manslaying was deliberate or accidental, the factors of previous enmity or hatred, or striking a man with enmity, weighed heavily against the accused.—Num. 35:20-25.

There are many "enemies" to be overcome by the Christian during his life course, aside from literal personal opposition. There is grave danger in capitulating to these "enemies," for, if submitted to, they will bring one into the position of an enemy of God. Says the apostle: "The *minding of the flesh* means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be." (Rom. 8:7; Gal. 5:17) The Scriptures describe a conflict that goes on within the Christian due to two inimical forces: (1) the "law of God," which Paul spoke of as the law now governing his mind, and also as the "law of that spirit which gives life in union with Christ Jesus," and (2) *"sin's law* that is in [one's] members," or the *"law of sin and of death."* (Rom. 7:22-25; 8:2) The apostle Peter, in similar vein, admonishes Christians to "keep abstaining from *fleshly desires,* which are the very ones that carry on a conflict against the soul." (1 Pet. 2:11) James the half brother of Jesus concurs, speaking of *"cravings for sensual pleasure* that carry on a conflict in your members." (Jas. 4:1) One must recognize these things as enemies in order to stand firm against them.

ENGAGEMENT. Among the Hebrews the marriage engagement and the negotiations involved usually depended on the parents of the couple, particularly the father. (Gen. 24:1-4; 38:6; 21:21) The young man's wishes in the matter were often considered, and in the case of widows or of girls inheriting the ancestral property because of their father's dying without sons, they could become wives to whomever it was fit in their eyes, as long as they married within their tribe. (Judg. 14:2; Num. 36:6) In the case of Isaac, it was really Jehovah who selected his bride. (Gen. 24:50, 51) The selection of the bride and the proposal, usually by the parents or father of the groom, was followed by the espousal or betrothal. This was a formal proceeding, handled by the parents on the part of the bride and often by a friend or legal representative on the part of the bridegroom.—Gen. 24:1-4; John 3:29.

A prominent feature of the engagement was the *mo'har,* the bride price or dowry. This term *mo'har* occurs three times in the Bible. (Gen. 34:12; Ex. 22:16, 17; 1 Sam. 18:25) The bride price was usually paid to the parents. In Rebekah's case, Abraham's servant gave "choice things" to her mother and to her brother Laban, who took the leading part in making the arrangements. (Gen. 24:53) The *mo'har* could also be in the form of service. (Gen. 29:15-30; Josh. 15:16) Exodus 22:16, 17 shows that the *mo'har* was paid to the father of a seduced girl as indemnity for the offense committed, even if the father refused to give her in marriage. The bride was occasionally given a present by her father as a "parting gift," and sometimes the bride was presented with gifts at betrothal, as in the case of Rebekah.—1 Ki. 9:16; Josh. 15:17-19; Gen. 24:53.

The Hebrews viewed an engaged couple as bound and as if already married, though cohabitation did not take place until the formalities of the wedding were completed.—Gen. 19:8, 14; Judg. 14:15, 16, 20.

Among the Jews the engagement was regarded as so binding that if the marriage should not take place due to a change of mind on the part of the bridegroom or for some justifiable reason, the young woman could not be married to another until she was freed by due process of law, that is, by a bill of divorce. (Matt. 1:19) If the engaged girl committed fornication during the time of her engagement to her bridegroom, she was judged an adulteress and sentenced to death. (Deut. 22:23-26) Even if a man had relations with a slave girl designated for another man but not yet redeemed or freed, both parties were guilty and were punished. However, they were not to be put to death because she was not set free. (Lev. 19:20-22) The engaged man was exempt from military duty.—Deut. 20:7.

With respect to the age of engagement, no restrictions are pronounced in the Bible. In Middle Eastern lands today marriage often takes place after the bride reaches the age of sixteen and occasionally when she is younger. Talmudists forbade marriage in the case of a male who was under thirteen years and one day, and in the case of a female who was under twelve years and one day.

There generally was not a prolonged interval of years between engagement and marriage, although there could be times when an interval was needed so that the groom might pay the stipulated price or render the desired service. In the case of Jacob, the period of engagement was seven years, during which he served for Rachel but was given Leah. Then he waited one week longer before receiving Rachel, although he continued to serve Laban seven years more for her.—Gen. 29:20-28.

The Christian should consider his word of promise as binding, and in the case of a marriage engagement he should follow the principle expressed by Jesus: "Just let your word *Yes* mean Yes, your *No,* No; for what is in excess of these is from the wicked one" (Matt. 5:37), and by James: "But let your *Yes* mean Yes, and your *No,* No, so that you do not fall under judgment."—Jas. 5:12.

THE BRIDE OF CHRIST

Jesus Christ is espoused to a bride, the Christian congregation, which is his body. (Eph. 1:22, 23) At Pentecost, 33 C.E., the first members of the Bride received the holy spirit with its miraculous gift of tongues. This was similar to gifts of betrothal, constituting for Christ's spiritual Bride "a token in advance of our inheritance, for the purpose of releasing by a ransom God's own possession, to his glorious praise." (Eph. 1:13, 14) The apostle Paul spoke of those whom he had introduced to the truth about Christ and who had become Christians as promised in marriage, and exhorted them to maintain cleanness as a chaste virgin to the Christ. (2 Cor. 11:2, 3) Those engaged or promised to the Christ are, while on earth, considered as being engaged and invited to the evening meal of the Lamb's marriage. —Rev. 19:9.

EN-GANNIM (En-gan'nim) [fountain of gardens, or garden spring].

1. A Judean city in the Shephelah or lowlands mentioned in the same group as Adullam at Joshua 15:33-35. Its site is possibly at modern 'Ain Fatir, E of Beit el-Jemal and about one mile (1.6 kilometers) NW of Zanoah. There two fountains are to be found, one in the city and one in the valley. Umm Jina, which lies SW of Beth-shemesh has been suggested by some as the site, but it is less probable, as no fountain is found there.

2. A city located in the tribe of Issachar's inheritance. (Josh. 19:17, 21) It may be the city that Josephus called Ginaea. Today it is identified with Jenin, a village on the S edge of the valley plain of Megiddo, or Esdraelon, lying ten miles (16 kilometers) SE of Megiddo and five miles (8 kilometers) NE of Dothan, on the main road from Jerusalem to Nazareth. Jenin is surrounded by orchards and gardens and has a spring, which characteristics would harmonize with the meaning of the name En-gannim.

En-gannim, with its pasture ground, was allotted to the sons of Gershon as a Levitical city. (Josh. 21:27-29) In 1 Chronicles 6:73 it is evidently called Anem.

EN-GEDI (En-ge'di) [spring of the kid]. The name of a city and the surrounding wilderness in the territory of Judah. (Josh. 15:62; 1 Sam. 24:1) The city is usually identified with Tell ej-Jurn, near the modern settlement of 'Ain Jidi, approximately twenty-four miles (38.6 kilometers) SE of Jerusalem on the shores of the Dead Sea.

The Shulammite maiden alluded to the fruitfulness of the region, referring to "a cluster of henna . . . among the vineyards of En-gedi." (Song of Sol. 1:14) This, however, only partly describes the rich plant life that flourishes there even today. En-gedi's particular location in the depression of the region of the Dead Sea is conducive to the growth of semi-tropical vegetation, palms and balsam, plus a variety of fruits, making En-gedi an oasis that stands out from the nearby severely desolate Wilderness of Judah.—See JUDAH, WILDERNESS OF.

Not only this abundant growth, but also the En-gedi region's inaccessibility made it an ideal hideout for David when he was being pursued by King Saul. Thus the Bible speaks of certain "places difficult to approach at En-gedi." (1 Sam. 23:29) Modern-day visitors have similarly depicted the dangerous and precipitous rocky passes in that area. The hostility of parts of the terrain is also indicated by the reference to the "bare rocks of the mountain goats." (24:2) Some scholars consider this a proper name, "Rocks of the Wild Goats" (*AT, JB, RS*), referring to some particular locality where goats were likely to congregate, as they do even in modern times in the En-gedi region. However, others view this term as simply a descriptive phrase for the region's goat-inhabited, rough, conical mountains and ridges. The rocks of En-gedi are honeycombed with roomy caves. David and his men may have hidden in one of these. (24:3) Some suggest that the "stone sheepfolds" where Saul stopped may refer to these caves, with a rough wall built in front to give weather protection. —24:2-10.

The united forces of Ammon, Moab and the mountainous region of Seir came against Judah in the days of King Jehoshaphat by way of "Hazazon-tamar, that is to say, En-gedi." (2 Chron. 20:2; see HAZAZON-TAMAR.) In Ezekiel's vision of the "healed" seawater fishers were prophesied to station themselves "from En-gedi even up to En-eglaim."—Ezek. 47:8-10.

ENGINE. See ARMS, ARMOR.

ENGRAVING. The art of cutting designs or letters into materials such as wood (1 Ki. 6:29, 32), metal (Ex. 39:30) or stone. (Zech. 3:9) The earliest allusion to engraving in Scripture may be the reference to Judah's seal ring. (Gen. 38:18) Engraving was commonly done with pointed tools of iron or even diamond points. (Jer. 17:1) But the Ten Commandments were engraved on stone by God's "finger." (Ex. 31:18; 32:16; 34:1; 2 Cor. 3:7) Each of the two onyx stones on the shoulder pieces of the high priest's ephod was engraved with the names of six different tribes of Israel, and each of the twelve precious stones adorning his breastpiece was engraved with the name of one of the tribes. The holy sign of dedication, the shining gold plate on the high priest's turban, was engraved with the words: "Holiness belongs to Jehovah." Filled with God's spirit, Bezalel, along with Oholiab, was qualified to do this specialized engraving work as well as to train others.—Ex. 35:30-35; 28:9-12; 39:6-14, 30.

EN-HADDAH (En-had'dah) [mighty bubbling fountain, or swift fountain]. A city of Issachar, likely near En-gannim. (Josh. 19:17, 21) It is generally identified with el-Hadetheh, six miles (10 kilometers) E of Mount Tabor, though some suggest Khirbet el-Haddad, a little more than two miles NE of Megiddo.

EN-HAKKORE (En-hak·kor'e) [spring of the man calling]. A spring at Lehi. (Judg. 15:19) It received its name when, after striking down a thousand men, thirsty Samson "began to call on Jehovah" for water and the spring was miraculously provided.—Vss. 14-18.

EN-HAZOR (En-ha'zor) [spring of Hazor]. A fortified city of the tribe of Naphtali. (Josh. 19:32, 35, 37) It is generally identified with Khirbet Hazireh, about fourteen miles (22.5 kilometers) W-NW of the Huleh basin.

EN-MISHPAT (En-mish'pat) [spring of judgment]. Another name for Kadesh.—Gen. 14:7; see KADESH, KADESH-BARNEA.

ENOCH (E'noch) [initiated, dedicated].

1. Son of Cain and father of Irad. Enoch was born in the land of Fugitiveness after Cain had killed his brother Abel.—Gen. 4:17, 18.

2. The son born to Jared at the age of 162; the seventh man in the genealogical line from Adam. In addition to Methuselah, who was born to him when he was sixty-five years old, Enoch had other sons and daughters. Enoch was one of the "so great a cloud of witnesses" who were outstanding examples of faith in ancient times. "Enoch kept walking with the true God," (Gen. 5:18, 21-24; Heb. 11:5; 12:1) As a prophet of Jehovah, he foretold God's coming with His holy myriads to execute judgment against the ungodly. (Jude 14, 15) Likely persecution was brought against him because of his prophesying. However, God did not permit the opposers to kill Enoch. Instead, Jehovah "took him," that is, cut short his life at an age far below that of most of his contemporaries. Enoch was "transferred" in that he apparently did not experience the *pangs* of death, although he died at the age of 365. (Gen. 5:24; Heb. 11:5, 13) However, he was not taken to heaven, in view of Jesus' clear statement at John 3:13. It appears that, as in the case of Moses' body, Jehovah disposed of Enoch's body, for "he was nowhere to be found." —Deut. 34:5, 6; Jude 9.

Enoch is not the writer of the "Book of Enoch." This is an uninspired, apocryphal book written many centuries later, probably sometime during the second and first centuries B.C.E.

3. The first city mentioned in the Bible. Cain built this city in the land of Fugitiveness to the E of Eden, calling it by the name of his son Enoch.—Gen. 4:17.

ENOSH (E'nosh), **ENOS** [man]. The son of Seth, born to him at the age of 105. Enosh was 90 years old when he became father to Kenan, and lived a total of 905 years. (Gen. 5:6-11) His name is also listed in the genealogies at 1 Chronicles 1:1 and Luke 3:38. In his day "a start was made of calling on the name of Jehovah." (Gen. 4:26) This was evidently not a calling on Jehovah in faith and pure worship as Abel had done more than a hundred and five years before Enosh's birth. Hebrew scholars contend that the text should read "began profanely," or "then profanation began." With reference to Enosh's day the *Targum of Palestine* says: "That was the generation in whose days they began to err, and to make themselves idols, and surnamed their idols by the name of the word of the Lord." According to Maimonides' *Treatise on Idolatry*, "Enos himself was (one) of them that erred." Apparently Jehovah's name was then misused or improperly applied. Men may have applied His name to themselves or to other men through whom they pretended to approach God in worship; or else they applied His name to idol objects.

EN-RIMMON (En-rim'mon) [spring by the pomegranate trees, or fountain of the pomegranate]. A city of Judah mentioned after the captivity as being inhabited by the sons of Judah. (Neh. 11:25, 29) Its name may be a combination of Ain and Rimmon, mentioned at Joshua 15:32 and 19:7 and 1 Chronicles 4:32. Jerome's *Onomastikon* calls it "a very large village, inhabited by Jews, sixteen [Roman] miles [23.7 kilometers] from Eleutheropolis, to the south

of Daroma." Today it is generally considered identifiable with Khirbet Umm er-Ramamin, about nine miles (14.5 kilometers) to the N-NE of Beer-sheba.

EN-ROGEL (En-ro'gel) [fuller's spring]. A spring or well near Jerusalem that marked the boundary between Judah and Benjamin. (Josh. 15:7; 18:16) David's spies Jonathan and Ahimaaz waited at En-rogel for intelligence concerning Absalom's rebellion. (2 Sam. 17:17) Near here David's other rebellious son Adonijah later held a feast to enlist support for his usurpation of the throne.—1 Ki. 1:9.

En-rogel is generally agreed to correspond with the modern Bir Ayyub, or Job's well. It is located S of the SE corner of Jerusalem's wall, at the foot of the eastern bank of the Kidron valley about 200 yards (183 meters) S of the junction with the Valley of Hinnom. The well is about 125 feet (38 meters) deep, the bottom half of which is in solid rock and the upper portion lined with stone. It reaches an underground stream or spring, which, after a rain, sometimes flows so abundantly as to raise the level of water to the surface.

EN-SHEMESH (En-she'mesh) [spring of the sun]. A site on the boundary between the territorial inheritances of Benjamin and Judah. (Josh. 15:1, 7; 18:11, 17) It is generally identified with 'Ain el-Hod, about three miles (4.8 kilometers) E of Jerusalem, the last spring found on the Jerusalem-Jericho road before reaching the Jordan valley.

EN-TAPPUAH (En-Tap'pu·ah) [spring of Tappuah, or spring by the apple trees]. A spring by the city of Tappuah, used as a point of definition of the boundary between the inheritance of the tribe of Manasseh and that of Ephraim. (Josh. 17:7) The name may have also been used for the city of Tappuah itself. (Josh. 17:8) Some identify En-Tappuah with a spring near the city of Yasuf, to the S of which lies Tell Sheikh Abu Zarad, the suggested location of Tappuah.—See TAPPUAH No. 3.

EPAENETUS (E·pae'ne·tus) [Gr., praised, praiseworthy]. A Christian in the congregation at Rome whom Paul mentions by name and to whom he sends personal greetings. (Rom. 16:5) Epaenetus is called "a first fruits of Asia." Possibly he was contacted personally by Paul, since the household of Stephanus is similarly referred to as "the first fruits of Achaia," and Paul baptized this household.—1 Cor. 1:16; 16:15.

EPAPHRAS (Ep'a·phras; contraction of Epaphroditus). A faithful minister of Christ who, by preaching the good news, acquainted the Colossians with the undeserved kindness of God, and thus very likely was instrumental in establishing the congregation at Colossae. At the time of Paul's first imprisonment, Epaphras came to Rome, bringing an encouraging report in regard to the love and steadfastness of the Colossian congregation. (Col. 1:4-8) Evidently he remained in Rome, at least for a time, since Paul, in writing his letter to the Colossians, includes Epaphras' greetings and assures them that this slave of Jesus Christ always exerts himself "in your behalf in his prayers, that you may finally stand complete and with firm conviction in all the will of God." As testified by Paul, this beloved fellow slave also put forth great efforts in behalf of the brothers in Laodicea and Hierapolis. (Col. 4:12, 13) Then, too, in writing to Philemon, Paul conveys the greetings of Epaphras and refers to him as "my fellow captive in union with Christ." (Philem. 23) Epaphras is not to be confused with Epaphroditus from Philippi.

EPAPHRODITUS (E·paph·ro·di'tus) [Gr., handsome, charming]. A trustworthy member of the congregation at Philippi, Macedonia, who was sent with a gift to Paul, then a prisoner at Rome (c. 60-61 C.E.). (Phil. 2:25; 4:18) While in Rome, Epaphroditus "fell sick nearly to the point of death; but God had mercy on him." News of his sickness reached the Philippians and they, perhaps, made anxious inquiry. Since Epaphroditus was longing to see the Philippians and was distressed that they had learned about his illness, Paul considered it advisable to send Epaphroditus back quickly upon his recovery and entrusted him with his letter to the Philippian congregation. Paul encouraged the brothers to give Epaphroditus "the customary welcome in the Lord" and to "keep holding men of that sort dear." For it had been on account of the Lord's work that Epaphroditus had exposed himself to danger, coming quite near to death. (Phil. 2:25-30) Epaphroditus is not to be confused with the Epaphras from Colossae.

EPHAH, I (e'phah). A dry measure equal to ten omers (Ex. 16:36) or to one-tenth of a homer. The ephah corresponded to the liquid bath measure and is therefore reckoned at .62 bushel (22 liters). (Ezek. 45:11) In the Scriptures, "ephah" is used with reference to an amount of flour (Lev. 5:11), barley (Ruth 2:17), roasted grain (1 Sam. 17:17) and wheat (Ezek. 45:13), and also to the container used for measuring an ephah. (Lev. 19:36; Amos 8:5) Zechariah 5:6-11 tells of an ephah measure that was covered with a circular lid of lead, and in which the woman "Wickedness" was confined.

EPHAH, II (E'phah).

1. A son of Midian and a grandson of Abraham and Keturah. (Gen. 25:1, 2, 4; 1 Chron. 1:32, 33) Ephah's descendants apparently had camels in great numbers.—Isa. 60:6.

2. Caleb's concubine who bore to him three sons, Haran, Moza and Gazez.—1 Chron. 2:46.

3. Son of Jahdai of the tribe of Judah.—1 Chron. 2:3, 47.

EPHAI (E'phai) [gloomy]. A Netophathite (Jer. 40:8) of the tribe of Judah (1 Chron. 2:50-54) whose sons were among the chiefs of the military forces who were not taken into Babylonian exile in 607 B.C.E. Ephai's sons and other chiefs of the military forces and their men came to Gedaliah at Mizpah and he, in turn, swore to them that it would go well with them. (Jer. 40:7-9) Apparently Ishmael murdered the sons of Ephai when he killed Gedaliah.—Jer. 41:3.

EPHER (E'pher) [young deer or gazelle].

1. The second-named son of Midian; a grandson of Abraham by his wife Keturah.—Gen. 25:2, 4; 1 Chron. 1:33.

2. A man of the tribe of Judah; the third-named son of Ezrah.—1 Chron. 4:1, 17.

3. One of the seven heads of the half tribe of Manasseh. These family heads are described as valiant, mighty men. Their descendants were unfaithful toward God, and therefore Jehovah allowed the king of Assyria to take them into exile.—1 Chron. 5:23-26.

EPHESDAMMIM (E'phes·dam'mim) [perhaps, end or boundary of Dammim (blood)]. The camping site of the Philistines between Socoh and Azekah, from which point Goliath strode out to mock the battle lines of Israel. (1 Sam. 17:1, 4-10) Ephesdammim is apparently the same as Pas-dammim, mentioned at 1 Chronicles 11:13. Its location today is uncertain.

EPHESIANS, LETTER TO THE. A book of the Christian Greek Scriptures, written about 60-61 C.E. by the apostle Paul during his imprisonment in Rome. (Eph. 1:1; 3:1; 4:1; 6:20) It was carried to the congregation at Ephesus by Tychicus (Eph. 6:21, 22), whom Paul also used to deliver a letter to the Colossians. (Col. 4:7-9) Since the letter to the Colossians was written about the same time as Paul wrote to the Ephesian Christians, there are a number

of similarities between Ephesians and Colossians. According to Charles Smith Lewis (in the *International Standard Bible Encyclopedia*), "out of 155 verses in Eph[esians], 78 are found in Col[ossians] in varying degrees of identity." No doubt the conditions in Colossae were somewhat similar to those in Ephesus, and Paul found it good to give the same kind of counsel.

WHY APPROPRIATE TO EPHESIAN CHRISTIANS

The Chester Beatty Papyrus as well as the Vatican No. 1209 and Sinaitic Manuscripts omit the words "in Ephesus" in chapter 1, verse 1. However, the words are found in other manuscripts in their uncorrected form and in all ancient versions. Moreover, early church writers accepted it as the letter to the Ephesians. Though some have thought this letter to be the one mentioned as sent to Laodicea (Col. 4:16), it must be noted that no old manuscripts contain the words "to Laodicea," and Ephesus is the only city ever mentioned here in any of the manuscripts of this letter.

Counsel on materialism

Furthermore, an examination of the contents of the letter to the Ephesians indicates that Paul had the Christians in Ephesus in mind; and his counsel was especially fitting, in view of the circumstances prevailing in Ephesus, the most important city in the Roman province of Asia. For instance, Ephesus was known to be a fabulously wealthy city, and the tendency would be to view worldly riches as the big thing. But in his letter Paul stresses the true riches —"the riches of his undeserved kindness," "the glorious riches" God holds as an inheritance for the holy ones; "the surpassing riches of his undeserved kindness"; "the unfathomable riches of the Christ" and "the riches of his [God's] glory." (Eph. 1:7, 18; 2:7; 3:8, 16) Such would help the Ephesian Christians to get a proper view of riches.

Eliminating immorality

Ephesus was also a city noted for its licentiousness and loose conduct, gross immorality. Consequently, Paul the apostle dwelt on this emphatically as one of the traits of the old personality and said that Christians need to strip off that old personality and put on the "new personality." The loose moral condition in Ephesus would provoke much conversation among the citizens about sexual vice, not in order to condemn it, but to revel in it; and Christians, Paul counsels, are not to be like such people, taking delight in discussing fornication and making obscene jokes.—Eph. 4:20-24; 5:3-5.

Contrasting temples

Paul's discussion of God's spiritual temple was also most fitting to the Christian congregation living in the shadow of the awe-inspiring pagan temple of Artemis (Diana), which was regarded as one of the seven wonders of the ancient world. Whereas the "whole district of Asia and the inhabited earth" paid worship to Artemis and highly esteemed the famed temple at Ephesus, Christians have something far grander to think about, God's "holy temple," to be inhabited by his spirit.—Acts 19:27; Eph. 2:21.

By reason of the temple of Artemis being a sanctuary, crimes were encouraged and the criminal population of Ephesus increased. No one within a certain area around its walls might be arrested for any crime whatever. The result was that a village of thieves, murderers and the like grew up around the temple. Paul's words about stealing, along with malicious bitterness, screaming and injuriousness, were therefore not out of place.—Eph. 4:25-32.

Practice of demonism

Ephesus was the center of all kinds of demonism. In fact, the city was known around the world for its many forms of magic. The demons, then, were especially active at Ephesus, and no doubt to offset the influence of magic and sorcery and to help right-hearted Ephesians break free from these demonic practices, Paul performed miracles by God's spirit, including the expelling of wicked spirits.—Acts 19:11, 12.

Indicating how saturated Ephesus was with magic and how fitting Paul's counsel was about fighting wicked spirits are the following points:

The "Ephesian letters" were famous the world over. "They seem to have consisted of certain combinations of letters or words, which, by being pronounced with certain intonations of voice, were believed to be effectual in expelling diseases, or evil spirits; or which, by being written on parchment and worn, were supposed to operate as *amulets*, or charms, to guard from evil spirits, or from danger. Thus Plutarch (Sympos. 7) says, 'the magicians compel those who are possessed with a demon to recite and pronounce *the Ephesian letters*, in a certain order, by themselves.' "—*Notes, Explanatory and Practical, on the Acts of the Apostles*, by Albert Barnes, 20th ed., 1858, p. 264.

Inscriptions uncovered at the ruins of Ephesus indicate the gross darkness in which the Ephesians lived mentally, and why the apostle Paul wrote Christians in that city to "no longer go on walking just as the nations also walk in the unprofitableness of their minds, while they are in darkness mentally." (Eph. 4:17, 18) The inscriptions on walls and buildings indicate that the populace would govern their lives by superstitions, divination and the searching for omens. A form of divination by omens from birds must have been common; one inscription says: "If the bird is flying from right to left, and settles out of sight, good luck will come. But if it lifts up its left wing, then, whether it rises or settles out of sight, misfortune will result."

Because of Paul's preaching, the miraculous works he performed, and the defeat of the exorcising Jews, quite a number of Ephesians became Christians. No doubt many of these persons had indulged in some form of magical practices, for the Bible account says: "Quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver [perhaps more than $8,000.]" (Acts 19:19) In view of such prevalence of magic at Ephesus and the practice of many forms of demonism, it was most appropriate that Paul gave the Ephesian Christians fine counsel about fighting against wicked spirit forces by putting on the "complete suit of armor from God." No doubt some of those who broke free from the practice of magic would be harassed by demons and Paul's counsel would help them to resist the wicked spirits. It is to be noted that the destruction of these books relating to demonism was one of the first things that those early Christians did, setting a pattern for those today who wish to break free from demon influence or harassment.—Eph. 6:11, 12.

Christ's administration

With the demons so active in Ephesus, it is most fitting that Paul also wrote the Ephesian Christians that Christ has been raised "far above every government and authority and power and lordship and every name named, not only in this system of things, but also in that to come," since those Christians "at one time walked according to the system of things of this world, according to the ruler of the authority of the air, the spirit that now operates in the sons of disobedience."—Eph. 1:21; 2:2.

In this letter Paul reaches heights of grandeur in describing the exalted position of Jesus Christ and the gift of the undeserved kindness of God with love, wisdom and mercy toward those brought into unity. The description of the administration in which all things in heaven and earth will be unified under Christ and the bringing of both Jews and Gentiles into

the congregation as "one man" is the fullest explanation found in the Bible of the "sacred secret" of God, revealed in the good news about the Christ.

OUTLINE OF CONTENTS

I. The sacred secret of God's will (1:1–4:16)
  A. Those to be associated with Christ in administration for bringing universal unity adopted as sons of God (1:1-12)
  B. Holy spirit advance token of their inheritance with Christ as members of his body (1:13-23)
  C. God's mercy and love manifested in connection with Christ to those once dead in trespasses and sins (2:1-7)
    1. Saved by undeserved kindness through faith, not works (2:8-10)
    2. Gentiles, formerly without God or hope, reconciled to God through Christ (2:11-13)
    3. Law forming barrier between Jews and Gentiles abolished; both peoples become one in union with Christ (2:14-18)
    4. Gentiles become joint heirs and members of Christ's body or congregation, a "holy temple for Jehovah" (2:19–3:7)
  D. God's dealings with congregation reveal his wisdom even to those in heavenly places (3:8-13)
  E. Prayer for Ephesians to gain depth of understanding of God's provision through Christ (3:14-21)
  F. God provides all necessary things for unity in Christ (4:1-16)
    1. One spirit, one hope, one faith, one baptism, one body under the one Lord and the one God and Father (4:1-6)
    2. Gifts in men as a result of Christ's ascension (4:7-16)
      a. For training to maturity, stability (4:11-14)
      b. For growth and upbuilding (4:12, 15, 16)

II. The new personality (4:17–5:20)
  A. Not nations, but Christ the example (4:17-21)
  B. Be made new in force actuating mind and put on new personality (4:23, 24)
    1. Practice self-control, honesty, generosity, truthful and upbuilding speech; act in harmony with God's spirit (4:25-30)
    2. Remove maliciousness, anger, screaming and injuriousness; replace with kindness and forgiveness (4:31, 32)
    3. Imitate God; follow Christ (5:1, 2)
    4. Manifest cleanness in morals and speech (5:3-5)
    5. Be awake to distinguish darkness; reprove wrongdoers by walking in the light (5:6-14)
    6. Strictly watch conduct; buy out time, using it to praise Jehovah (5:15-20)

III. Proper subjection (5:21–6:9)
  A. Husband-wife relationship like that of Christ and congregation (5:21-33)
  B. Parent-child relationship (6:1-4)
  C. Master-servant relationship (6:5-9)

IV. Christian's fight, not with men, but against wicked spirits (6:10-17)
  A. Put on spiritual armor (6:10-17)
  B. Be awake to use all forms of prayer on every occasion, remembering others of the holy ones, including Paul (6:18-24)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 219-222.

EPHESUS (Eph'e·sus). Anciently, a wealthy and important religious and commercial center on the W coast of Asia Minor, nearly opposite the island of Samos. Ephesus was built on the slopes and at the base of several hills, chief of which were Mt. Pion and Mt. Koressos. This port lay astride the main trade route from Rome to the East. Its location near the mouth of the Cayster River, with access to the river basins of the Hermus and the Maeander, placed the city at the junction of overland trade routes in Asia Minor. Roads linked Ephesus with the chief cities of the district of Asia.

The writings of the first-century Roman author Pliny the Elder and the ancient Greek geographer Strabo have given rise to the view that at one time a gulf of the Aegean Sea extended as far as Ephesus but that the coastline gradually moved seaward, for now the ruins of the city are several miles inland. However, excavator J. T. Wood, on the basis of his findings at Ephesus, concluded that the city anciently lay four miles (6.4 kilometers) from the Aegean Sea. If this is correct, then in Paul's time ships must have come up the mouth of the Cayster River to an inland harbor that was kept navigable by constant dredging. Over the centuries, though, the harbor and the mouth of the river have become filled with silt deposited by the Cayster.

TEMPLE OF ARTEMIS

The most outstanding edifice of the city was the temple of Artemis, ranked by the ancients as one of the seven wonders of the world. The temple existing in the first century C.E., when the apostle Paul visited Ephesus, had been rebuilt according to the plan of an earlier Ionic temple said to have been set on fire by Herostratus in 356 B.C.E.

According to J. T. Wood, who excavated the site in the latter half of the nineteenth century, the temple was erected on a platform measuring about 239 feet (73 meters) in width and 418 feet (127 meters) in length. The temple itself was approximately 164 feet (50 meters) wide and 343 feet (105 meters) long. It contained 100 marble columns, each standing about 55 feet (16.8 meters) high. The columns measured about six feet (1.8 meters) in diameter at the base and at least some of them were sculptured to a height of about twenty feet (6 meters). The temple's inner sanctuary, measuring about 70 feet (21 meters) in width and 105 feet (32 meters) in length, is thought to have been open to the sky. The altar contained therein was approximately twenty feet (6 meters) square, and the image of Artemis may have stood directly behind this altar.



Coin honoring Diana of Ephesus

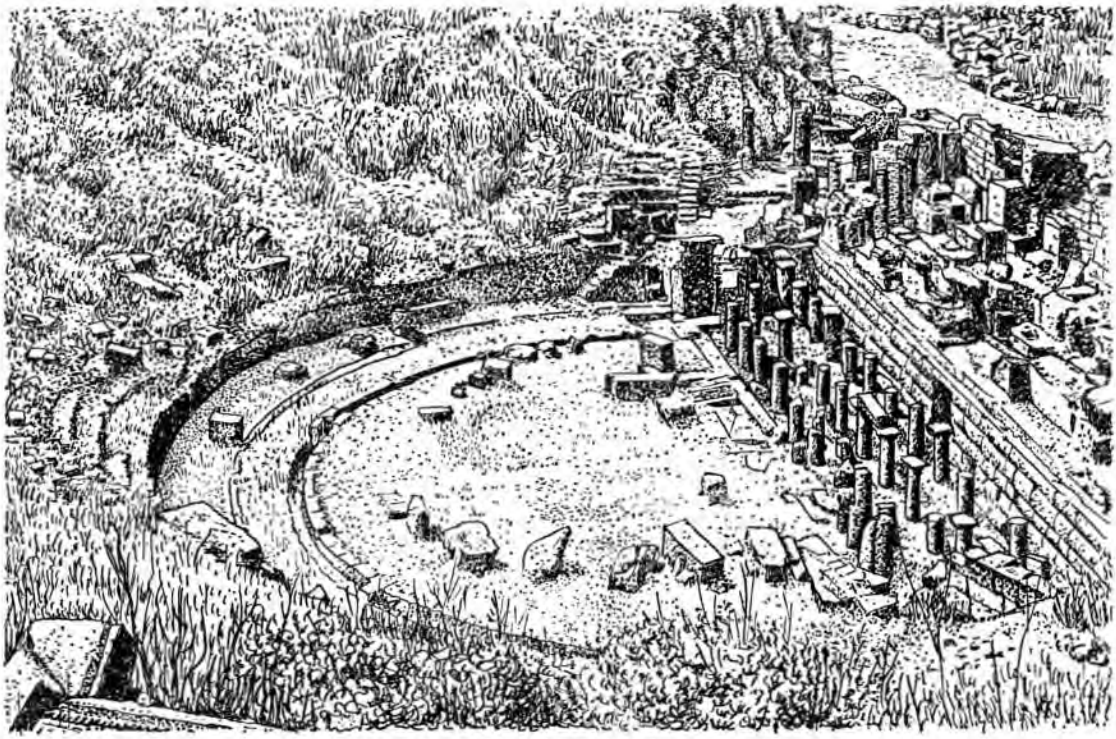
The fragments that have been found indicate that brilliant color and sculpture adorned the temple. Large white marble tiles covered the roof. Instead of mortar, gold is reputed to have been used between the joints of the marble blocks.

STADIUM; THEATER

About a mile (1.6 kilometers) to the SW of the temple of Artemis was a stadium that had been rebuilt under Nero (54-68 C.E.). This was probably the site for athletic contests and possibly also gladiatorial combats. If the apostle Paul's statement in 1 Corinthians 15:32 about fighting with wild beasts at Ephesus is to be understood literally, perhaps he had to defend himself against wild beasts in this stadium.

The theater where the Ephesians rioted at the instigation of Demetrius was less than half a mile (.8 kilometer) S of the stadium. This theater was situated within the hollow of Mt. Pion. (Acts 19:23-41) Its facade was decorated with pillars, niches and fine statuary. The marble seats for the spectators were arranged in a half circle of sixty-six rows; these, it has been estimated, afforded room for about 25,000 persons. The acoustic properties of the theater were excellent. Even today, a word spoken in a low voice at the location of the stage can be heard at the top seats.

In front of the theater was a wide marble-paved road that ran directly to the harbor. This street



Ruins of the theater in Ephesus

was nearly half a mile (.8 kilometer) long and about thirty-five feet (10.7 meters) wide. Colonnades over fifteen feet (4.6 meters) deep lined both sides of this street, and behind these were shops and other buildings. A monumental gateway occupied each end of the street.

AGORA AND LIBRARY

Another feature of ancient Ephesus was the agora or marketplace. This was a rectangular, colonnaded area entered by gateways and surrounded by halls and chambers. The library of Celsus (believed to date probably from the second century C.E.) was near the marketplace. It was built with columns and double walls (an outer and an inner wall to protect the papyri from humidity). The walls were recessed with niches for bookcases.

PAUL'S MINISTRY IN EPHESUS

It was to Ephesus, crossroads of the ancient world, that the apostle Paul, accompanied by Aquila and Priscilla, came, probably in 52 C.E. Paul immediately went to the Jewish synagogue to preach. However, although being requested to remain longer, the apostle left Ephesus, stating that he would return if it should be Jehovah's will. (Acts 18:18-21) Aquila and Priscilla, who remained in Ephesus, met Apollos, a Jew from Alexandria, Egypt, who was acquainted only with John's baptism, and they "expounded the way of God more correctly to him."—Acts 18:24-26.

When Paul returned to Ephesus, likely by the winter of 52/53 C.E., he found several men who were baptized with John's baptism. Upon his clarifying the matter of baptism to them, they were rebaptized. (Acts 19:1-7) This time Paul taught in the Jewish synagogue for three months. But when opposition arose, he directed those who had become believers to the school auditorium of Tyrannus, where he discoursed daily for two years.—Acts 19:8-10.

Paul's preaching, attended by miraculous healings and the expelling of demons, caused many Ephesians to become believers. Also, the unsuccessful attempt at exorcising by the seven sons of a certain Jewish chief priest named Sceva stirred up much interest. Former practitioners of magical arts publicly burned their books, which had a combined value of 50,000 silver pieces, or, perhaps, more than $8,000. (Acts 19:11-20) Ephesus was so renowned for magical arts that Greek and Roman writers referred to books or rolls of magical formulas and incantations as "Ephesian writings."

Since many Ephesians forsook the worship of Artemis, the silversmith Demetrius pointed out to fellow craftsmen that Paul's preaching was a threat to their occupation and also endangered the worship of Artemis. Enraged silversmiths shouted: "Great is Artemis of the Ephesians!" The city was thrown into an uproar, climaxed by a two-hour riot at the theater.—Acts 19:23-41.

After this Paul left Ephesus. Later, from Miletus he sent for the older men of the congregation at Ephesus, reviewed his own ministry among them and gave them instructions on caring for their duties. (Acts 20:1, 17-38) His reference on that occasion to "three years" spent at Ephesus should evidently be regarded as a round number.—Acts 20:31; compare Acts 19:8, 10.

With the passing of years, the Christians at Ephesus endured much. However, some did lose the love they had at first.—Rev. 2:1-6; see ARTEMIS; DEMETRIUS No. 1; EPHESIANS, LETTER TO THE.

EPHLAL (Eph'lal) [judge, judging]. The son of Zabad of the family of Jerahmeel and the father of

Obed. Ephlal was a descendant of Perez, a son of Judah by Tamar. His great-great-grandfather was an Egyptian, Jarha, to whom his master Sheshan gave his daughter as wife, inasmuch as Sheshan had no sons.—1 Chron. 2:4, 5, 9, 25, 34-37.

EPHOD, I (eph'od). A priestly vestment. The special ephod to be worn by the high priest is described in detail in God's instructions to Moses. It was apparently an apronlike garment, made of "gold, blue thread and wool dyed reddish purple, coccus scarlet material and fine twisted linen, the work of an embroiderer." It consisted of front and back parts, these being made to be fastened together at the shoulders. A girdle of the same material was "upon" it, perhaps fastened to the ephod, holding it close around the waist. On the shoulder pieces were two onyx stones, each engraved with the names of six of the sons of Israel. From the gold settings of these stones hung the breastpiece, by chains of gold having the workmanship of a rope. From the bottom corners of the breastpiece blue string ran through gold rings that were fastened to the ephod just above the girdle. The ephod apparently reached a little below the waist, perhaps not down to the knees.—Ex. 28:6-14, 22-28.

The ephod was worn by the high priest over the blue sleeveless coat, called the "coat of the ephod," which, in turn, was atop the linen robe. (Ex. 29:5) This ephod was not worn on all occasions. When it was necessary to inquire of Jehovah about a matter of importance to the nation, the high priest wore the ephod and the breastpiece containing the Urim and the Thummim. (Num. 27:21; 1 Sam. 28:6; Ezra 2:63) On the annual Day of Atonement, after presenting the sin offerings, the high priest would wash and change garments, taking off the pure white garments and apparently putting on his beautiful garments, including the ephod, before offering up the burnt offerings.—Lev. 16:23-25.

The ephod that Abiathar the priest carried from the sanctuary at Nob to David's camp was likely the ephod of the high priest, since Doeg had killed Abiathar's father, High Priest Ahimelech, and the underpriests with him. (1 Sam. 22:16-20) David had Abiathar bring the ephod near so that he could inquire of Jehovah as to what course of action to take. This may have been the high priest's ephod. —1 Sam. 23:9-12; 30:7, 8.

EPHODS OF THE UNDERPRIESTS

The underpriests also wore ephods, although the high priest's ephod is the only one specifically mentioned and described in Jehovah's instructions for making the priestly garments. Only "robes," "sashes," "headgears" and "drawers" were specified for Aaron's sons, serving as underpriests under Aaron. (Ex. 28:40-43) The wearing of an ephod by underpriests seems to have been a later practice. Samuel wore an ephod when he as a young boy ministered to Jehovah at the sanctuary (1 Sam. 2:18), as did the eighty-five priests slain by Doeg at King Saul's command. (1 Sam. 22:18) Evidently these ephods denoted the priestly position of the wearers rather than being something prescribed by the Law to be used when performing their official duties. The underpriest's ephod was probably like the high priest's in shape but was made of plain white cloth, not embroidered, and the linen of which it was made may not have been of the quality of the high priest's ephod. The Hebrew word for "linen" used in describing the ephod worn by young Samuel and the eighty-five priests is *badh*, "a piece of cloth," or, "linen," while *shesh*, "fine linen," is the word used for the high priest's ephod.

When the ark of the covenant was being brought up to Jerusalem to be placed on Mount Zion near his own house, David, dressed in a sleeveless coat of fine fabric, wore over this garment an ephod of linen as he danced before Jehovah celebrating this joyous event.—2 Sam. 6:14; 1 Chron. 15:27.

THE EPHOD MADE BY GIDEON

After Gideon's defeat of the Midianites he used gold taken as booty to make an ephod. (Judg. 8:26, 27) Some have objected to this statement on the ground that the 1,700 shekels of gold would be far more than required for an ephod. An attempted explanation has been offered, that Gideon also made a golden image. But the word "ephod" does not signify an image. Gideon was a man of faith in God. He would not do what Jeroboam later did when he led the ten tribes into the worship of calf images. Gideon had shown his disposition toward Jehovah's worship when he was given opportunity to set up a ruling dynasty over Israel. He turned the offer down, saying: "Jehovah is the one who will rule over you." (Judg. 8:22, 23) It may well be that much of the gold was used to *pay* for the jewels, and so forth, that possibly were used in the ephod. As to the cost of Gideon's ephod, it may well have been of the value stated ($21,907.90 at modern rates), especially if precious gems were used to decorate it.

In spite of Gideon's good intentions to commemorate the victory Jehovah had given Israel and to honor God, the ephod "served as a snare to Gideon and to his household," because the Israelites committed spiritual immorality by worshiping it. (Judg. 8:27) However, the Bible does not say that Gideon himself worshiped it; to the contrary, he is specifically named by the apostle Paul as one of the 'great cloud' of faithful pre-Christian witnesses of Jehovah.—Heb. 11:32; 12:1.

IDOLATROUS USE

An instance of the use of an ephod in idolatrous worship is found at Judges chapters 17, 18. The ephod, made by an Ephraimite, was first used by one of his own sons acting as priest before a carved image, then by a Levite descendant of Moses who, though not of the priestly family of Aaron, acted as priest. Eventually the ephod and image fell into the hands of men of the tribe of Dan, among whom the Levite and his sons after him continued in this idolatrous capacity in the city of Dan all the days that the house of God was located at Shiloh.

EPHOD, II (E'phod). The father of Hanniel, who was the chieftain of the tribe of Manasseh appointed at Jehovah's command as one responsible for dividing the land of Canaan into inheritance portions.—Num. 34:16, 18, 23, 29.

EPHPHATHA (eph'pha·tha [be opened]. An Aramaic expression used by Jesus at the time he healed a deaf man with a speech impediment.—Mark 7:32-34.

EPHRAIM (E'phra·im) [doubly fruitful, or, fruitland].

1. Son of Joseph by his wife Asenath, the daughter of Potiphera the priest of On. Ephraim, the younger brother of Manasseh, was born in Egypt before the seven-year famine began. The name Ephraim was given to him by his father "because, to quote [Joseph], 'God has made me fruitful in the land of my wretchedness.' "—Gen. 41:50-52.

On his deathbed, Jacob, in effect, adopted his grandsons Ephraim and Manasseh and appointed them to be the equals of his direct sons. (Gen. 48:5) Their father Joseph, who received the right as firstborn among Jacob's sons, received two parts of his father's inheritance by means of the tribal inheritance of Ephraim and Manasseh. (1 Chron. 5:1; compare Genesis 48:21, 22; Deuteronomy 21:17; Joshua 14:4.) In blessing Ephraim and Manasseh, the patriarch Jacob gave the preference to Ephraim and prophetically indicated that he would become the greater. —Gen. 48:13-20.

First Chronicles 7:20-27 provides a genealogical listing of Ephraim's sons and later descendants, concluding with Joshua, who led the Israelites into

the Promised Land. The historical information found in this passage has been variously interpreted. Many commentators consider Ezer and Elead to be the sons of Ephraim that were slain by the men of Gath, thus placing the event probably sometime between the death of Joseph and the beginning of the Egyptian oppression. This would mean either that Ezer and Elead went into Canaan to take the livestock of the men of Gath or that the latter were the aggressors. It may be that Ezer and Elead were slain in an attempt to prevent the theft of their livestock. Not long after the death of his sons, Ephraim fathered Beriah.

2. The name Ephraim is also applied to the tribe that descended from him. About a year after the exodus from Egypt, Ephraim's 40,500 fighting men from twenty years old upward outnumbered Manasseh's able-bodied men by 8,300. (Num. 1:1-3, 32-35) However, at the end of the forty years' wandering in the wilderness, the registered males of Ephraim numbered only 32,500, or 20,200 less than those of Manasseh. (Num. 26:34, 37) Nevertheless, Ephraim was destined to become the greater. Moses, when blessing the Israelites, prophetically spoke of the "tens of thousands of Ephraim," but of the "thousands of Manasseh."—Deut. 33:17.

In the wilderness, the Ephraimites, with Elishama serving as chieftain, were assigned to camp on the W side of the tabernacle, along with the tribes of Manasseh and Benjamin. This three-tribe division was third in the order of march.—Num. 2:18-24.

TRIBAL TERRITORY

The territory assigned to the tribe of Ephraim occupied a central portion of Palestine, W of the Jordan. The tribe also had enclave cities in Manasseh's territory. On the N, Ephraim was bounded by Manasseh, and on the S, by Benjamin and Dan. (Josh. 16:1-9) This region, although mountainous and hilly, is blessed with rich and fertile soil and, in ancient times, was heavily wooded. (Josh. 17:15, 17, 18) The chieftain Kemuel served as the divinely appointed representative of Ephraim in dividing the Promised Land into inheritance portions.—Num. 34:18, 24.

Besides Shechem, a city of refuge, a number of other Levite cities were located in the territory of Ephraim. (Josh. 21:20-22; 1 Chron. 6:66-69) From one of these Levite cities, Gezer, the Ephraimites did not drive out the Canaanites, but subjected them to slavish forced labor. (Josh. 16:10; Judg. 1:29) At Shiloh, likewise in Ephraim, the tabernacle was set up.—Josh. 18:1.

EPHRAIM FROM JOSHUA TO DAVID

The territory of Ephraim was the scene for numerous notable events. At Shechem, Moses' successor, the Ephraimite Joshua, congregated the tribes of Israel and appealed to them to serve Jehovah faithfully. (Josh. 24:1, 14, 15) Also, here at Shechem, Joseph's bones were finally buried, and both Joshua and Aaron's son Eleazar were buried in the mountainous region of Ephraim. (Josh. 24:29-33) Later, Benjamite Judge Ehud assembled the Israelites in the mountainous region of Ephraim to fight against the Moabites. (Judg. 3:26-30) After Ehud's death the prophetess Deborah, from her residence in the mountainous region of Ephraim, sent for Barak as the one designated by Jehovah to deliver Israel from the oppression of King Jabin. In the victory song of Barak and Deborah, Ephraim is the first tribe to be mentioned. (Judg. 4:1-7; 5:14) At a later time, Tola of the tribe of Issachar judged Israel for twenty-three years while dwelling at Shamir in the mountainous region of Ephraim. (Judg. 10:1, 2) The last of the judges, the prophet Samuel of the tribe of Levi, was born at Ramah in the mountainous region of Ephraim, and it was there that he, as an adult, established his home.—1 Sam. 1:1, 2, 19, 20; 7:15-17.

Pride and an extreme desire for prominence caused severe difficulty to the Ephraimites in their relationship to the other tribes. As early as the time of the judges this trait manifested itself. For example, the Ephraimites tried to pick a quarrel with Gideon for not having called them earlier in the fight against Midian. However, Gideon's tactfulness on that occasion averted a clash. (Judg. 8:1-3) Later, although having previously turned down an opportunity to assist Jephthah, the Ephraimites felt slighted when he did not call them to fight against the Ammonites. They warred with Jephthah and experienced a humiliating defeat; thousands were killed at the fords of the Jordan, where they were identified as Ephraimites due to their mispronouncing the password "Shibboleth" as "Sibboleth."—Judg. 12:1-6; see also 2 Chronicles 25:10.

After the period of the judges and the death of King Saul, among those who came to Hebron to turn the kingship over to David there were 20,800 men of Ephraim.—1 Chron. 12:23, 30.

DOMINANT TRIBE OF NORTHERN KINGDOM

From the time the kingdom was divided during the reign of Rehoboam, Ephraim, as the most prominent and influential tribe of the northern kingdom, made a bad name for itself. (Hos. 13:1) The first king, the Ephraimite Jeroboam, established calf worship at Dan and Bethel. (1 Ki. 11:26; 12:25-30) This plunge into idolatry was never reversed.

As the dominant tribe of the northern kingdom, Ephraim came to stand for the entire ten-tribe kingdom. (2 Chron. 25:7; Jer. 7:15) Therefore the prophets Hosea and Isaiah directed their strong denunciations against Ephraim. Hosea condemned Ephraim for mingling with the nations, learning their works and serving their idols. He compared Ephraim to a round cake not turned over, baked or even burned on the bottom but not done on the top. (Hos. 7:8; compare Psalm 106:35, 36; Hosea 4:17; 12:14.) Although having been sapped of strength by strangers, Ephraim, rather than returning to Jehovah, appealed to Egypt for help and made a covenant with Assyria. Thus Ephraim was like a simple-minded dove that would not escape being trapped in a net. —Hos. 7:9-12; 8:9; compare 2 Kings 17:4; Hosea 12:1.

The prophet Isaiah addressed himself to the 'proud drunkards of Ephraim.' Their independence from the kingdom of Judah and their alliances with Syria and other nations had affected them like intoxicating liquor. However, disaster would befall them.—Isa. 7:1, 2, 5-9, 17; 9:9-12; 17:3; 28:1-3.

Jehovah's prophets also foretold, however, that the spirit of jealousy and hostility existing between Ephraim (the ten-tribe kingdom) and Judah (the two-tribe kingdom) would cease. (Isa. 11:13; Jer. 31:6) Judah and Ephraim would become united, and Ephraim would be restored to divine favor.—Jer. 31:18-20; 50:19; Ezek. 37:16-19; Zech. 10:7.

Whereas the tribe of Ephraim built up a bad record, individuals within that tribe followed the right course. During the reign of Judah's King Asa, for example, many Ephraimites deserted to him when they saw that Jehovah was with him. (2 Chron. 15:9) Later, Ephraimites were also present in Jerusalem for the Passover celebration in the first year of Hezekiah's reign and afterward shared in destroying appendages of idolatry. (2 Chron. 30:18; 31:1) However, when Hezekiah sent out the invitation for the Israelites from the N to come to the Passover, his runners were mocked and derided by many in Ephraim, Manasseh and Zebulun. Pride kept these from humbling themselves and coming down to Jerusalem for the Passover.—2 Chron. 30:10, 11.

3. A city generally considered to be the same as the Ephrain captured by Abijah the king of Judah from Jeroboam the king of Israel. (2 Chron. 13:19) In the first century C.E., when the religious leaders took counsel to kill him, Jesus Christ, with his disciples, went to Ephraim in the country near the wilderness. (John 11:53, 54) The site commonly sug-

gested for this city is the village of Et-Taiyibeh situated about four miles (6.4 kilometers) E-NE of Bethel and to the SE of the suggested location of Baal-hazor. (2 Sam. 13:23) According to the Jewish historian Josephus, the Roman general Vespasian conquered Ephraim during his march against Jerusalem.—*Wars of the Jews*, Book IV, chap. IX, par. 9.

4. The "forest of Ephraim" was an area on the E side of the Jordan where King David's army fought with that of his rebellious son Absalom. (2 Sam. 18:6-8) The actual site of the forest of Ephraim in the land of Gilead is unknown, but it was probably in the vicinity of Mahanaim.—2 Sam. 17:22, 24, 26.

EPHRAIM, GATE OF. See GATE, GATEWAY.

EPHRAIMITES. See EPHRAIM No. 2.

EPHRAIN (E'phra·in). A city taken by King Abijah of Judah in his battle against Jeroboam of Israel. (2 Chron. 13:19) It was evidently in the territory of the tribe of Ephraim and appears to be the same as the city of Ephraim mentioned at 2 Samuel 13:23 and also at John 11:54.—See EPHRAIM No. 3.

EPHRATH. See EPHRATHAH.

EPHRATHAH (Eph'ra·thah) (Eph'rath is a contraction) [fruitfulness or fertility].

1. The wife of Caleb (Chelubai) son of Hezron of the tribe of Judah. She married Caleb during the Egyptian captivity after the death of his wife Azubah. Ephrathah became the mother of Hur and in time the great-grandmother of Bezalel, the skilled craftsman so famous in the building of the tabernacle. —1 Chron. 2:9, 19, 50; 4:4; Ex. 35:30-35.

2. Evidently the earlier name of Bethlehem or a name applied to the area around it. The names of Bethlehem (house of bread) and Ephrathah (fruitfulness) are similar in meaning, and both are used jointly in several texts. The account of Rachel's death relates that she was buried "on the way to Ephrath [Ephrathah], that is to say, Bethlehem." (Gen. 35:16, 19; 48:7) Members of Elimelech's family are called "Ephrathites from Bethlehem," and it was to Bethlehem that his widow Naomi returned out of Moab. (Ruth 1:2, 19) The blessing pronounced on Boaz, following his marriage to Ruth, was that he might prove his "worth in Ephrathah and make a notable name in Bethlehem." (Ruth 4:11) And finally, in the prophecy concerning the Messiah's birth, the names are combined as "Bethlehem Ephrathah." (Mic. 5:2) In view of this it appears that the reference to Ephrathah in Psalm 132:6, which treats of David's concern for the ark of the covenant, also applies to this hometown of David.—See BETHLEHEM.

EPHRATHITE (Eph'rath·ite).

1. An inhabitant of Bethlehem or Ephrathah. —Ruth 1:2; 1 Sam. 17:12.

2. In Hebrew the same term is applied as referring to a member of the tribe of Ephraim (Judg. 12:5; 1 Ki. 11:26) or to one residing in Ephraim, as in the genealogy of the Levite Elkanah. (1 Sam. 1:1) The *Authorized Version* renders the Hebrew term as "Ephrathite" in two of these texts.

EPHRON (E'phron) [fawn, fawnlike, strong].

1. A Hittite son of Zohar who owned a field in Machpelah in front of Mamre, that is, in Hebron. In 1881 B.C.E. Abraham purchased this field from Ephron, together with the cave located on it, as a burial place for his wife Sarah. (Gen. 23:3-20) Abraham paid 400 silver shekels ($190) for this family burial plot, yet generations thereafter it was still referred to as "the field of Ephron."—Gen. 25:9; 49:29, 30; 50:13.

2. A mountain ridge situated between Nephtoah and Kiriath-jearim. (Josh. 15:9) It lay on the northern boundary of the tribe of Judah. Its suggested location is about six miles (9.7 kilometers) NW of Jerusalem.

3. "Ephron" appears at 2 Chronicles 13:19 in the Masoretic text as well as in the *Septuagint* and some other versions; however, the marginal reading of the Masoretic text gives "Ephrain."—See EPHRAIN.

EPICUREANS (Ep·i·cu·re'ans). The followers of the Greek philosopher Epicurus (341 [or, 342]-270 B.C.E.).

The philosophy originated by Epicurus flourished for seven centuries. It centered around the idea that the pleasure of the individual was the sole or chief good in life. Hence, Epicurus advocated living in such a way as to derive the greatest amount of pleasure during one's lifetime, yet doing so moderately in order to avoid the suffering incurred by overindulgence in such pleasure. But the emphasis was placed on pleasures of the mind rather than on physical pleasures. Therefore, according to Epicurus, with *whom* a person eats is of greater importance than *what* is eaten. Unnecessary and, especially, artificially produced desires were to be suppressed. Since learning, culture and civilization as well as social and political involvements could give rise to desires that are difficult to satisfy and thus result in disturbing one's peace of mind, they were discouraged. Knowledge was sought only to rid oneself of religious fears and superstitions, the two primary fears to be eliminated being fear of the gods and of death. Viewing marriage and what attends it as a threat to one's peace of mind, Epicurus lived a celibate life but did not impose this restriction on his followers.

The philosophy was characterized by a complete absence of principle. Lawbreaking was counseled against simply because of the shame associated with detection and the punishment it might bring. Living in fear of being found out and/or punished would take away from pleasure, and this made even secret wrongdoing inadvisable. To the Epicureans, virtue in itself had no value and was only beneficial when it served as a means to gain happiness. Reciprocity was recommended, not because it was right and noble, but because it paid off. Friendships rested on the same selfish basis, that is, the pleasure resulting to the possessor. While the pursuit of pleasure formed the focal point of the philosophy, paradoxically Epicurus referred to life as a "bitter gift."

The Epicureans believed in the existence of gods, but that they, just like everything else, were made of atoms, though of finer texture. It was thought that the gods were too far away from the earth to have any interest in what man was doing, so it did not do any good to pray or to sacrifice to them. The gods, they believed, did not create the universe, nor did they inflict punishment or bestow blessings on anyone, but they were supremely happy, and this was the goal to strive for during one's life. However, the Epicureans contended that the gods were in no position to aid anyone in this, that life came into existence by accident in a mechanical universe, and that death ends everything, liberating the individual from the nightmare of life. Although it was believed that man has a soul, the soul was thought to be composed of atoms that dissolved at the death of the body, just as water spills out of a pitcher that breaks.

In the light of the foregoing it can well be appreciated why Epicurean philosophers were among those who took to conversing controversially with Paul in the marketplace at Athens and who said: "What is it this chatterer would like to tell? . . . He seems to be a publisher of foreign deities." (Acts 17:17, 18) So the philosophy of the Epicureans, with its idea of "let us eat and drink, for tomorrow we are to die," denied the resurrection hope taught by Christians in their ministry. (1 Cor. 15:32) Though Epicureanism no longer exists as a cult, many of its tenets are reflected in the religious thought and philosophies of men to this day. Evidence of it is seen in the thinking of the deist, who believes that God exists

but that He has remained indifferent toward his creation. Also, materialism and the never-ending quest for pleasure are imbued with the very spirit of Epicureanism. Moreover, the notion that "God is dead" and thus far removed from mankind and in no position to assist them mirrors the teaching of Epicurus.

EPILEPSY. A chronic disease of the central nervous system manifested in convulsions or in impairment or loss of consciousness, and perhaps both. This disorder is linked with abnormal electrical activities of the brain. A severely convulsive epileptic fit accompanied by unconsciousness is called *grand mal*, whereas the mild form, attacks of which are of very brief duration, is termed *petit mal*, these being two principal types of epilepsy. An epileptic is a person afflicted with epilepsy.

On the day following the transfiguration, Jesus Christ healed an epileptic that his disciples had been unable to cure. (Matt. 17:14-20) This boy had a "speechless and deaf spirit" that, among other things, periodically from childhood threw the victim into convulsions accompanied by foaming at the mouth. Jesus rebuked the demon, it came out, and the boy was thus healed.—Mark 9:14-29; Luke 9:37-43.

Though demon activity was associated with epileptic symptoms in this particular case, epilepsy normally has natural causes and the Scriptures do not infer that it is generally caused by demon possession. Rather, Matthew (4:24) reports that people brought Jesus ailing ones including "demon-possessed *and* epileptic" persons, drawing a distinction between these two types of individuals cured by Christ.

The English term "epilepsy" is derived from the Greek word *e·pi·le·psi'a*, meaning "a seizure." However, *e·pi·le·psi'a* is not used in the Bible. Rather, for this disorder Matthew (4:24; 17:15) employed forms of the Greek word *se·le·ni·a'zo·mai*, meaning, literally, "to be moonstruck." Whereas *AV* uses "lunatick," certain modern translations employ "epileptic(s)" at Matthew 4:24; 17:15.—*AS; NW; RS.*

Interestingly, *The International Standard Bible Encyclopaedia* (Vol. III, p. 1941) states: "The original meaning of the term *selēniazomai*, 'moon-struck,' is connected with the popular belief, widespread and of strange persistency, that the moon, in certain of its phases, is injurious to human beings, esp[ecially] in the case of diseases of a periodic or remittent character. There are no data by which to determine whether, in the N[ew] T[estament] times, this particular word represented a living and active belief or had passed into the state of usage in which the original metaphor disappears, and the word simply indicates the fact signified without reference to the idea embodied in the etymology. We still use the word 'lunatic' to signify a person mentally diseased, although we have long since ceased to believe in the moon's influence in such cases."

Hence, Matthew's use of forms of *se·le·ni·a'zo·mai* does not mean that he held any superstitious views associating such a disease with certain phases of the moon. Evidently, he was merely employing the Greek term that was then commonly used to denote an epileptic. Also, the symptoms Matthew, Mark and Luke describe as present in the boy's case are certainly those associated with epilepsy.

EPSILON [E, ε] (ep'si·lon). The fifth letter of the Greek alphabet. In the *koi·ne'* Greek there were two sounds for the vowel "e"; and *e'psi·lon* had the short sound of "e," as in the English "met."—See ETA.

E'psi·lon, as to its numerical value, represents five when it has the acute accent (ε'), and 5,000 when it has the subscript (,ε).—See ALPHABET.

ER [watching].

1. Judah's firstborn son by his Canaanite wife. His father took Tamar as a wife for him, but, because Er proved to be wicked in the eyes of God, Jehovah put him to death before he was able to father any offspring.—Gen. 38:1-7; 46:12.

2. A son of Shelah the third son of Judah by his Canaanite wife.—Gen. 38:2-5; 1 Chron. 4:21.

3. An ancestor of Jesus Christ; the son of Jesus [Jose(s)] and the father of Elmadam.—Luke 3:28.

ERAN (E'ran) [watchful], **ERANITES** (E'ran·ites). Eran was the son of Ephraim's son Shuthelah and the forefather of the Eranites.—Num. 26:35, 36.

ERASTUS (E·ras'tus) [beloved].

1. A Christian who ministered to Paul on his third missionary tour and whom Paul sent from Asia to Macedonia along with Timothy. (Acts 19:22) Likely he is the Erastus who remained in Corinth at the time Paul wrote his second letter to Timothy.—2 Tim. 4:20.

2. The city steward of Corinth whose greetings Paul includes in his letter to the Romans. (Rom. 16:23) During excavations in Corinth in 1929 Professor T. L. Shear discovered a pavement with the Latin inscription: "ERASTVS. PRO. AED. S. P. STRAVIT" ("Erastus, procurator and aedile, laid this pavement at his own expense"). Although it is not known



Inscription bearing the name Erastus, from Corinth

whether this is the Erastus mentioned by Paul, interestingly, the pavement is believed to have existed in the first century C.E. It has been suggested that the city steward was also Paul's traveling companion (see No. 1, above). However, since it would have been difficult for Erastus to accompany Paul and at the same time care for his duties as city steward, those who favor this identification generally conclude that Erastus held this official position at an earlier time and therefore Paul refers to him by this title.

ERECH (E'rech). One of the four cities constituting the "beginning of [Nimrod's] kingdom" in the land of Shinar. (Gen. 10:10) Erech is today represented by a cluster of mounds at the site called Warka by the Arabs and known as Uruk to the ancient Akkadians of Mesopotamia. It is situated about a hundred and ten miles (177 kilometers) SE of Babylon on the W bank of the old bed of the Euphrates (the Shatt-ek-Kar), or some four miles (6.4 kilometers) E of the present course of that river. An ancient ziggurat has been uncovered here, along with many mounds and coffins that seem to indicate that Erech was once a burial ground of the Assyrian kings.

Inhabitants of Erech ("Archevites," *AV*) were among those peoples transported to Samaria by Assyrian Emperor Asenappar.—Ezra 4:9, 10.

ERI (E'ri) [watchful, vigilant], **ERITES** (E'rites). The fifth-named son of Gad, Eri, was the forefather of the Erites.—Gen. 46:16; Num. 26:16.

ESAR-HADDON (E'sar-had'don) [Asshur has given brother(s)]. A younger son and successor of Sennacherib, king of Assyria. In one of his inscriptions Esar-haddon confirms the Scriptural account of his father's death (Isa. 37:37, 38), saying: "A firm determination fell upon my brothers. They forsook the gods and turned to their deeds of violence, plotting evil. . . . To gain the kingship they slew Sennacherib their father."

Esar-haddon states that, prior to his father's death, he had already been selected as heir apparent (after due consultation of the gods and liver-divination), and he seems to have served as viceroy at Babylon before becoming king of Assyria. Following his father's assassination, Esar-haddon tells of pursuing the murderers to Armenia (the "land of Ararat," 2 Ki. 19:37), where he defeated them. His official reign is considered to have lasted twelve years.

Early in his reign Esar-haddon began the restoration of Babylon, which Sennacherib had destroyed. The temple of Esagila was restored and, of the city itself, Esar-haddon says: "Babylon I built anew, I enlarged, I raised aloft, I made magnificent."

His records recount military operations against the *Gimirrai* or Cimmerians, believed to be the descendants of Gomer. (Compare Genesis 10:2; Ezekiel 38:6.) He also sacked the city of Sidon, setting up a new city on a nearby site, which he named Kar-Esar-haddon. In one of his inscriptions he lists some twenty vassal kings, including Manasseh of Judah (*Menasi* king of *Yaudi*).

The record at 2 Chronicles 33:10-13 shows that Manasseh was captured by "the chiefs of the army that belonged to the king of Assyria" and taken to Babylon. In the past some have thought this reference to Babylon to be in error, considering Nineveh to be the place to which Manasseh would be taken. However, as has been seen, Esar-haddon, whose inscriptions show him to have been contemporaneous with Manasseh, had rebuilt Babylon and is said to have been "much less interested than any other Assyrian king in the embellishment of his capital, Nineveh." (*The Interpreter's Dictionary of the Bible*, Vol. 2, page 125) If it was during Esar-haddon's reign that Manasseh was captured, there would be nothing incongruous about his being taken to Babylon, about whose restoration Esar-haddon so proudly boasted. It may be noted, however, that Esar-haddon's son Ashurbanipal also makes reference to Manasseh as tributary during his reign.

THE "SIXTY-FIVE YEARS"

At the time of the rebuilding of the temple at Jerusalem some of the non-Israelite inhabitants of the land referred to their having been brought to Palestine by "Esar-haddon the king of Assyria." (Ezra 4:2) That the Assyrian transplantation of people to and from Palestine continued till his reign is viewed by some as a clue to the understanding of the period of "sixty-five years" stated at Isaiah 7:8 with regard to the desolation of Ephraim (with its capital at Samaria). The interval extending from the reign of Tiglath-pileser III (who initiated the deportation of people from the northern kingdom of Israel shortly after Isaiah's prophecy) to that of Esar-haddon would allow for such a sixty-five-year period until the complete 'shattering to pieces' of Ephraim "so as not to be a people."

CONQUEST OF EGYPT, AND ESAR-HADDON'S DEATH

Esar-haddon's outstanding military accomplishment was the conquest of Egypt, overcoming the Egyptian army under Ethiopian ruler Tirhakah (mentioned as the "king of Ethiopia" at 2 Kings 19:9) and taking the city of Memphis. Esar-haddon thus added to his many titles that of "King of the kings of Egypt."

Although Esar-haddon organized Egypt into districts and placed Assyrian governors over the princes of these districts, within a couple of years revolt developed. The Assyrian king set out on a second campaign to crush the rebellion, but died at Haran while on the way. In his inscriptions Esar-haddon had said: "I am powerful, I am all powerful. I am a hero, I am gigantic, I am colossal." Yet, like all other imperfect humans, he was shown to be but an enslaved subject of the rule of Kings Sin and Death, who now claimed him.—Compare Psalm 146:3, 4; Ecclesiastes 9:4; Romans 5:21.

Before his death Esar-haddon had made arrangements to ensure a smooth succession to the throne by proclaiming his son Ashurbanipal as crown prince, while assigning another son, Shamash-shum-ukin, as king of Babylon. Thus, upon Esar-haddon's death, Ashurbanipal became Assyria's next monarch.

ESAU (E'sau) [hairy]. The firstborn of Isaac and Rebekah; the twin brother of Jacob and the forefather of the Edomites. He was given the name Esau because of his unusual hairy appearance at birth, but got the name Edom (red, ruddy) from the *red* lentil stew for which he sold his birthright.—Gen. 25:25, 26, 30.

Even before the birth of the twins in 1858 B.C.E., when Isaac was sixty years of age, the infants struggled in their mother's womb. Answering Rebekah's inquiry concerning the meaning of this, Jehovah revealed to her that two national groups would be separated from her inward parts, and that the older would serve the younger.—Gen. 25:22, 23.

DISDAIN FOR SPIRITUAL MATTERS

Esau became a skilled and adventurous hunter, "a wild man." Unlike his brother, "blameless" Jacob, Esau was fleshly-minded and materialistic. (Gen. 25:27, *NW* ftn., 1953 ed.) But Isaac loved Esau, "because it meant game in his mouth."—Gen. 25:28.

One day Esau, tired and hungry, came along from the field while Jacob was boiling up some stew. At Esau's request, "Quick, please, give me a swallow of the red—the red there," Jacob asked him to sell his birthright. Having no appreciation for sacred things, namely, the promise of Jehovah to Abraham respecting the seed through whom all nations of the earth would bless themselves, Esau impetuously, by sworn oath, sold his birthright to Jacob for one meal of lentil stew and bread. By thus despising the birthright, viewing it as of little value, Esau showed a complete lack of faith. He perhaps wanted no part in suffering the fulfillment of God's word concerning Abraham's seed: "Your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years."—Gen. 15:13; 25:29-34; Heb. 12:16.

At the age of forty Esau made his own arrangements for marriage. By choice he became a polygamist and, unlike his father Isaac, who had let his father Abraham arrange for a wife from the worshipers of Jehovah, Esau took two pagan Hittite women, Judith (Oholibamah?) and Basemath (Adah?), as wives. These women proved to be a source of bitterness of spirit to both Isaac and Rebekah.—Gen. 26:34, 35; 36:2; 24:1-4, 50, 51; see BASEMATH No. 1; JUDITH.

BESTOWAL OF JACOB'S BLESSING

When Isaac was advanced in years he desired to give his blessing to his favorite son Esau and therefore directed Esau to hunt some venison and to make a tasty dish for him. This Esau proceeded to do, though he actually was no longer entitled to the blessing by reason of his having sold his birthright. Thus, he was willing to break his oath-bound covenant made at the sale of the birthright. Consequently, Rebekah intervened, advising Jacob to present himself before his father as Esau and thus procure the blessing that was rightfully his. Since Isaac's eyes were too dim to see and Jacob was dressed in Esau's garments, with the skins of kids on his hands and on the hairless part of his neck, Isaac did not recognize him.—Gen. 27:1-23.

No sooner had Isaac finished blessing Jacob than Esau came in from the hunt and proceeded to prepare a tasty dish for his father. On coming in before his father to receive the blessing dishonestly and learning that Isaac had blessed Jacob, "Esau began to cry out in an extremely loud and bitter manner." Earnestly, but with selfish motive, he sought a blessing from his father, but even his breaking out in tears did not

change Isaac's mind, causing him to retract the blessing that he had pronounced upon Jacob. Likely Isaac recognized Jehovah's leading in the matter. He then proceeded to say to Esau: "Behold, away from the fertile soils of the earth your dwelling will be found, and away from the dew of the heavens above. And by the sword you will live, and your brother you will serve. But it will certainly occur that, when you grow restless, you will indeed break his yoke off your neck."—Gen. 27:30-40; Heb. 12:17.

Esau knew that Jacob had not procured the blessing merely on the basis of deception. Jacob was entitled to the blessing because he had legally acquired the birthright. (Archaeological testimony confirms that among ancient peoples of the Near East the practice existed of exchanging a birthright for something material. For example, a text from Nuzi tells of one brother's receiving three sheep in exchange for his share of the inheritance.) But Esau, like Cain, harbored animosity toward his brother Jacob and was waiting for an opportunity to put him to death. Therefore, Rebekah, on learning of this, advised Jacob to run away to her brother Laban at Haran; and in order to gain Isaac's consent in this matter, she kindly chose not to reveal to Isaac Esau's murderous intention but voiced her feelings as to how she would be affected if Jacob ever took a wife like the daughters of Heth. Isaac then called Jacob, blessed him and directed him to go to Paddan-aram to Rebekah's relatives to obtain a wife. When Esau saw this, he was prompted to take a third wife, Mahalath (Basemath?) the daughter of Abraham's son Ishmael.—Gen. 27:41–28:9; 36:3; see BASEMATH No. 2.

LATER EVENTS

Sometime during the twenty years that Jacob was away, Esau began to establish interests in Seir, the field of Edom. (Gen. 32:3; Josh. 24:4) It appears that it was years later that he made the complete move, taking his family and all his possessions to Seir. (Gen. 36:6-8) When Jacob returned to Canaan, he became quite alarmed upon receiving word from the messengers he had sent that Esau, along with 400 men, was on his way to meet him. Esau's reason for coming with a band of 400 men may have been to impress his brother with his superior strength, or possibly to show that he was a mighty chieftain. Jacob, after praying to Jehovah, sent ahead a magnificent gift of more than 550 head of livestock. On seeing Esau, Jacob, in humility, "proceeded to bow down to the earth seven times until he got near to his brother." Esau then went running to meet him, embraced Jacob, fell upon his neck and kissed him. Both of them burst into tears. Esau was apparently quite prosperous materially at the time, for he at first refused to accept Jacob's gift of livestock, saying: "I have a great many, my brother. Let continue yours what is yours." However, at Jacob's urging Esau finally accepted the gift. He then offered to accompany Jacob, but his brother tactfully declined this as well as Esau's later proposal to place some of his men at Jacob's disposal, likely for protection. Esau and his men then departed and returned to Seir. The Bible record mentions that, about twenty-three years later, at the death of Isaac, Esau and Jacob buried their father.—Gen. 32:6, 7, 10-15; 33:1-3, 8, 9, 11-16; 35:29.

DIVINE PRINCIPLES ILLUSTRATED

The personality of Esau clearly shows that the choosing of Jacob as a forefather of the promised seed was no arbitary choice or unreasonable favoritism on the part of Jehovah God. Esau's lack of appreciation for spiritual things, coupled with his strong tendency toward satisfying fleshly desires, made Esau unfit to be in the direct line of the promised seed. Hence, Jehovah's words, through his prophet Malachi: "But I loved Jacob, and Esau I have hated." Esau is excluded from among the faithful cloud of witnesses listed in Hebrews, chapter 11, when Paul says: "By faith Abraham . . . dwelt in tents with Isaac and Jacob, the heirs with him of the very same promise." —Mal. 1:2, 3; Heb. 11:8, 9; 12:1.

Jehovah's selection of Jacob over Esau shows that God's choosing does not depend on man's dictates. The apostle Paul uses this incident as an illustration of the fact that the true children of Abraham are not necessarily those of fleshly descent, nor those who depend on their own works, but those of the faith of Abraham.—Rom. 9:6-12.

Esau is set forth as a warning example to Christians so that they will not be guilty, as was Esau the materialist, of lack of appreciation for sacred or spiritual things.—Heb. 12:16; see EDOM.

ESDRAELON. See JEZREEL, JEZREELITE.

ESEK (E'sek) [contention, strife]. A well of fresh water dug by Isaac's servants in the torrent valley of Gerar. (Gen. 26:20) The Philistine shepherds of that area, however, claimed the well as theirs and the resultant "quarreling" between the two parties gave the site its name. (Gen. 26:12-20) Its exact location is today unknown.

ESHAN (E'shan) [support]. A city in the mountainous region of Judah. (Josh. 15:20, 48, 52) Though its exact location is unknown, the Greek *Septuagint* rendering of "Soma" has led some geographers to identify it with Khirbet Sam'a, a little less than ten miles (16.1 kilometers) S-SW of Jerusalem.

ESHBAAL. See ISH-BOSHETH.

ESHBAN (Esh'ban) [man of understanding]. The second-named son of Sheik Dishon; a descendant of Seir the Horite. The Horites were the inhabitants of the land of Seir before the sons of Esau dispossessed and annihilated them.—Gen. 36:20, 26; 1 Chron. 1:38, 41; Deut. 2:12.

ESHCOL (Esh'col) [cluster].

1. A brother of Aner and Mamre the Amorite. (Gen. 14:13) Eshcol and his brothers were confederates of Abraham in defeating a league of Eastern kings. —Gen. 14:14, 24; see ANER No. 1.

2. A wadi or torrent valley, probably located a short distance N of Hebron. It was from this valley that the Israelite spies carried off a large cluster of grapes, and the vineyards in this area are still noted for the high quality of their grapes. (Num. 13:23, 24; 32:9; Deut. 1:24) The name possibly resulted from this event during the spying trip.

ESHEK (E'shek) [violence, oppression]. A descendant of King Saul. The Scriptural record mentions that this Benjamite had three sons and that the sons of his firstborn, Ulam, "came to be valiant, mighty men, bending the bow, and having many sons and grandsons, a hundred and fifty."—1 Chron. 8:1, 33, 39, 40.

ESHTAOL (Esh'ta·ol). A city in the Shephelah, assigned to Judah (Josh. 15:20, 33), and later listed as a town on Dan's border. (Josh. 19:40, 41) Judge Samson was first impelled by Jehovah's spirit in this vicinity, and upon his death was buried there. (Judg. 13:25; 16:31) The five Danites spying out Laish and the 600 who subsequently captured it, departed from Eshtaol and Zorah.—Judg. 18:1, 2, 7, 11, 27.

Geographers generally identify Eshtaol with the partially occupied modern-day site of Eshwa'. It stands on a platform of rock a little more than thirteen miles (20.9 kilometers) due W of Jerusalem.

ESHTAOLITES (Esh'ta·ol·ites) The Judean inhabitants of Eshtaol who sprang from Shobal through the families of Kiriath-jearim.—1 Chron. 2:53.

ESHTEMOA (Esh·te·mo'a), **ESHTEMOH** [obedience].

1. Son of Ishbah, or, possibly, a Judean town many of whose inhabitants descended from Ishbah. —1 Chron. 4:17.

2. A Maacathite and descendant of Hodiah. —1 Chron. 4:19.

3. A town in the mountainous region of Judah, also called Eshtemoh. Though originally assigned to Judah it was thereafter allotted, along with its pasture grounds, to the Levites. (Josh. 15:50; 21:14; 1 Chron. 6:57) It corresponds with the modern village of es-Semu'a, situated about nine miles (14.5 kilometers) S of Hebron. Perhaps the same as No. 1.

Eshtemoa was one of the places frequented by David as a fugitive, and, after his victory over the marauding Amalekites, he sent a gift from the spoils to friends there.—1 Sam. 30:26-28.

ESHTON (Esh'ton) [effeminate, or, possibly, uxorious]. Son of Mehir; descendant of Chelub of the tribe of Judah.—1 Chron. 4:1, 11, 12.

ESLI (Es'li) [possibly, Jehovah has reserved]. A postexilic ancestor of Christ; the son of Naggai and the father of Nahum.—Luke 3:25.

ESTHER [Heb., *Hadhas·sah'*, myrtle, joy; *Es·ter'*, fresh myrtle]. A Jewish orphan girl of the tribe of Benjamin, a descendant from among those deported from Jerusalem along with King Jehoiachin (Jeconiah) in 617 B.C.E. (Esther 2:5-7) She was the daughter of Abihail, the uncle of Mordecai. (2:15) Her guardian was her older cousin Mordecai, one of the "king's servants that were in the king's gate" of the palace at Shushan during the reign of the Persian king Ahasuerus (Xerxes I, in the fifth century B.C.E.). (2:7; 3:2) After Ahasuerus had deposed his queen Vashti for disobedience, he commanded the gathering of all the beautiful virgins for a period of special massage and beauty care, so that the king might select one to replace Vashti as queen. Esther was among those taken to the king's house in charge of Hegai the guardian of the women. At Mordecai's direction, she kept secret the fact that she was a Jewess. (2:8, 10) Esther was selected as queen in the seventh year of Ahasuerus' reign. (2:16, 17) All along, she kept in touch with Mordecai, following his counsel. She spoke in Mordecai's name to the king when Mordecai uncovered a plot against the king.—2:20, 22.

In the twelfth year of Ahasuerus, Haman the Agagite, who was prime minister, planned the annihilation of all the Jews in the 127 jurisdictional districts in the empire. He received authorization from the king to issue a decree to carry this out. (Esther 3:7-13) Acting on the information and advice of Mordecai, Esther revealed to the king the wicked intent of Haman's plot. Haman's reaction added to the king's rage and Haman was hanged. (4:7–7:10) The king, at Esther's request, issued a second decree authorizing the Jews to fight for their lives on the day set for their slaughter. (7:10; 8:3-14) Because of the king's edict and for fear of Mordecai, who replaced Haman as prime minister, the governors and officials of the empire helped the Jews to gain a complete victory over their enemies. (Chap. 9) Mordecai's instructions, confirmed by Esther, commanded the Jews to celebrate the Festival of Purim annually, a custom kept down to this day.—9:20, 21, 29.

While the book of Esther does not mention the name of God, it is evident from the actions of Mordecai and Esther that they were both faithful servants of the true God Jehovah. Esther displayed the qualities of one trusting in God's law. She was "pretty in form and beautiful in appearance" (Esther 2:7), but, more importantly, she manifested the adornment of "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit" (1 Pet. 3:4), and thus gained favor before Hegai, the guardian of the women, as well as before the king himself. She did not count showy adornment the important thing, and, accordingly, "did not request anything except what Hegai . . . proceeded to mention." (Esther 2:15) She showed great tact and self-control. She was submissive to her husband Ahasuerus, approaching him in a tactful and respectful way when her life and the life of her people were in danger. She kept silent when it was wise to do so, but spoke boldly and fearlessly when it was necessary and at the right time. (2:10; 7:3-6) She accepted counsel from her mature cousin Mordecai, even when following it endangered her life. (4:12-16) Her love and loyalty toward her people the Jews, who were also God's covenant people, were demonstrated when she acted in their behalf.—See ESTHER, BOOK OF; MORDECAI.

ESTHER, BOOK OF. A book of the Hebrew Scriptures the title of which is taken from the name of its principal character, although some copies of the Latin *Vulgate* call it "Ahasuerus" after the Persian king who figures prominently in the account. The Jews call it *Me·ghil·lath' 'Es·ter'* or simply the *Me·ghil·lah'*, meaning "roll; volume," because for them it constitutes in itself a very highly regarded roll.

THE BOOK'S WRITER

The Scriptures do not say who wrote the book of Esther. Some scholars credit the book to Ezra, but the weight of evidence points to Mordecai as the writer. According to the Great Synagogue of the Jews, Josephus, and Clement of Alexandria, the writer was Mordecai. Mordecai was in position to know all the minute facts that are related in the narrative about the personal concerns of himself and Esther, the doings of the members of Haman's family, and particularly what went on in Shushan the castle. After his promotion to the prime ministership of the Persian government he would have access to the official documents mentioned in the account, and just as Daniel, Ezra and Nehemiah held official positions in the government of Persia during other periods and wrote Bible books describing the relation of the Jews to that world power, so Mordecai, with Jehovah's blessing, was the most likely one to write the book of Esther.

HISTORICAL CIRCUMSTANCES

The account sets the time for its events during the reign of the Ahasuerus who ruled while the Persian Empire extended from India to Ethiopia and included 127 provinces or jurisdictional districts. (Esther 1:1) These facts and its inclusion in the canon by Ezra confine its coverage to the period of the reign of one of the following three kings known to secular history: Darius I the Persian, Xerxes I and Artaxerxes Longimanus. However, both Darius I and Artaxerxes Longimanus are known to have favored the Jews before the twelfth year of their respective reigns, which does not fit the Ahasuerus of the book, as he apparently was not well acquainted with the Jews and their religion, nor inclined to favor them. Also, the fact that Xerxes I is known to have held a great feast and council of war in the third year of his reign before setting out against Greece tends to confirm the conclusion that the King Ahasuerus of the book of Esther must have been Xerxes I. (Esther 1:3) *An American Translation* and Dr. James Moffatt's translation even substitute Xerxes for Ahasuerus in the text. Xerxes I began to reign in 486 B.C.E., and according to the writings of Thucydides (of the fifth century B.C.E.), considered in conjunction with a table of chronology by Diodorus (of the first century B.C.E.), his reign terminated about 474 B.C.E. So he ruled about twelve years, probably into his thirteenth year, as indicated by Esther 3:7; 9:1 and the events described in 9:15 to 10:3. Because the first events related in the book of Esther occurred in the third year of his reign, and the rest of the account covers the remainder of his reign, the book covers the

period from about 484 to 474 B.C.E., approximately ten years.—See AHASUERUS No. 3.

Undoubtedly the book of Esther was committed to writing about 474 B.C.E., shortly after the events occurred. The book's vivid style of writing suggests that the writer was an eyewitness. Moreover, the strong inference that the writer had access to governmental documents (Esther 10:2) makes it most likely that the book was written in Shushan in the province of Elam, which was then part of Persia. Its Persian and Chaldean words mixed in with Hebrew fit the above-mentioned time of writing as well as the land of Persia for the place of writing.

Ezra could have brought the book from Babylon to Jerusalem in 468 B.C.E., for the Great Synagogue of Jerusalem had it in the canon before its period ended about 300 B.C.E.

AUTHENTICITY AND CANONICITY

Canonical authority for the book of Esther is doubted by some, because it is not quoted or alluded to in the Christian Greek Scriptures. But this is no conclusive objection, for the same circumstance exists with other books of well-established canonicity, such as Ezra and Ecclesiastes. Melito of Sardis, Gregory of Nazianzus and Athanasius are among those who omitted it from their lists of canonical books. However, Jerome, Augustine and Origen refer to the book by name. It is in the Chester Beatty collection, the books of Ezekiel, Daniel and Esther being found in one codex, which was likely compiled in the first half of the third century C.E. It does not appear that its authority was ever doubted by the Jews or early Christians as a whole. In their Bibles the Jews place it after the Pentateuch and between the books of Joshua and Ecclesiastes, and sometimes among the Hagiographa (the Writings) between Ecclesiastes and Daniel.

Apocryphal additions were later inserted into the book. Some scholars date their origin at approximately 100 B.C.E., about 300 years after the canon of the Hebrew Scriptures was fixed, according to the traditional view.

The book of Esther is accused of exaggeration in its mention of a banquet lasting 180 days in the third year of the reign of Ahasuerus. (1:3, 4) However, it has been expressed that such a long feast may have been held to accommodate the numerous officials from the many provinces who could not, because of their duties, have been there for all of it and all at the same time. Actually, the text does not say the banquet lasted that long, but that the king showed them the riches and glory of his kingdom for 180 days. A banquet is mentioned at 1:3 and 1:5. It may be that two banquets are not meant, but that the seven-day banquet for all in the castle at the end of the great assembly is the one referred to in verse 3. (Keil and Delitzsch, *Commentaries on the Old Testament*, "Esther") That such a great assembly and festival were held agrees with a statement of Herodotus about Xerxes beginning to make preparations for his expedition to Greece.

In view of the book's absence of any direct mention of God, it is charged with being irreligious. Nevertheless, it tells of fasting and a "cry for aid" on the part of the Jews, implying prayer. (4:3, 16; 9:31) Also, there is indication of God's maneuvering of events in the sleeplessness of the king at the opportune time (6:1) and possible allusion to divine purpose in Esther's attaining to the queenship. (4:14) Furthermore, the fact that Mordecai strictly refused to bow before God's enemy Haman, who as an Agagite may have been a royal Amalekite, is evidence that Jehovah was worshiped by Mordecai. —3:1-6; Ex. 17:14.

Evidence of history and archaeology

Historical and archaeological findings have added their voice in confirming the authenticity of the book of Esther. A few examples will suffice. The way Persians honored a man is described authentically. (Esther 6:8) White and blue (or violet) were the royal Persian colors. At Esther 8:15 we read that Mordecai wore "royal apparel of blue and linen," and a cloak of reddish purple.

Esther "took her stand in the inner courtyard of the king's house opposite the king's house, while the king was sitting on his royal throne in the royal house opposite the entrance of the house. And it came about that, as soon as the king saw Esther the queen standing in the courtyard, she gained favor in his eyes." (5:1, 2) Excavations have revealed that the detail of the description is exact. A corridor led from the House of the Women to the inner court, and at the side of the court opposite to the corridor was the hall or throne room of the palace. The throne was placed in the center of the farther wall, and from this vantage point the king could look over the screen that intervened and could see the queen waiting for an audience. Further details in the book show an intimate knowledge on the part of the writer with the palace. It is evident that objections to the book on the grounds of being unhistorical and inaccurate as to Persian manners and customs are unfounded.

Very strong evidence for the book's authenticity is the Festival of Purim, or "Lots," commemorated by the Jews down to this day and on which anniversary the entire book is read in their synagogues. A cuneiform inscription found at Borsippa is said to refer to a Persian official by the name of *Marduka* (Mordecai?) who was at Susa (Shushan) at the end of the reign of Darius I or the beginning of the reign of Xerxes I.

CONTENTS

The book of Esther is a very moving drama that could be divided into three acts. However, it should be remembered that, far from being fictional, these acts are part of a real-life drama. After a brief description of the setting, chapter 1 presents a scene in the courtyard of the garden of the king's palace, where a great banquet is being held for all the people of Shushan the castle. At the height of the merrymaking King Ahasuerus orders Vashti the queen to appear and show the people and princes her loveliness. At her persistent refusal, and on recommendation of his princes, he deposes her and makes announcement of this to all the peoples of the empire.

Scene 2 of the first act, described in chapter 2, takes us into the king's house, where arrangements are being made to gather to the castle all the beautiful virgins of the empire and give them beauty treatments before presenting them to the king. From these the king is to select his new queen. The selection turns out to be Esther, a Jewish girl, the cousin of Mordecai her caretaker and a servant in the king's gate.

In the third scene, chapter 3 tells of the promotion of Haman and his success in obtaining authority from the king to issue a decree ordering the destruction of all the Jews in the empire.

Act 2 opens with a scene in front of the king's gate, in which Mordecai counsels and exhorts Esther to intercede for her people even though she would be jeopardizing her life thereby.—Esther 4:2-17.

Scene 2 of this act is in the throne room of the palace. Esther appears uninvited before the king with the request that he and Haman be her guests at a banquet that day. After the banquet the scene shifts to Haman's house, where Haman and a group of his friends are gathered. They decide on the erection of a fifty-cubit stake on which to hang Mordecai. —Esther 5:1-14.

The king's house is the setting for scene 4 of this act. Haman is approaching the king to ask for the hanging of Mordecai. The king, instead, has Haman honor Mordecai for his service in revealing a plot to take the king's life. He is obliged to clothe Mordecai in royal apparel and lead him around the city square on horseback, calling out: "This is how it is done to

the man in whose honor the king himself has taken a delight." The act ends back in the house of Haman, to which Haman had rushed after this humiliating experience.—Esther 6:4-14.

Chapter 7 introduces the third act with a second banquet in Esther's quarters. At the king's irate demand Esther exposes Haman as the instigator of the scheme to massacre all the Jews in the empire, including herself. Thereafter the king has Haman hanged on the gallows prepared for Mordecai.

For scene 2 of this act we are back at the king's house. Since the decree of death for the Jews is unchangeable according to the Medo-Persian custom, a counterdecree, allowing the Jews to defend themselves, is sent out.—Esther 8:1-17.

Consequently, chapter 9 reports that the Jews destroy their enemies in Shushan and throughout the provinces, including the killing and then the hanging of Haman's ten sons. Mordecai and Esther issue the command to commemorate this deliverance annually on the fourteenth and fifteenth days of Adar, called the days of Purim, because of the Pur, or lot, used by Haman as a form of divination to select the time auspicious for destroying the Jews.

Chapter 10 concludes the account briefly mentioning Mordecai's greatness and energetic work in behalf of his people.

The book of Esther is in complete accord with the rest of the Scriptures and complements the accounts of Ezra and Nehemiah by telling what took place with the exiled people of God in Persia. As with all Scripture, it was written to provide encouragement, comfort and instruction for us.—Rom. 15:4; see the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 91-94.

ETA [H, η] (e'ta). The seventh letter of the Greek alphabet. This is the second Greek letter for the vowel "e," and it has a long "e" sound.

It has, when accented, a numerical value of eight (η'), and 8,000 with the subscript (,η).—See ALPHABET.

ETAM (E'tam) [place of birds of prey].

1. A settlement of Simeonites within the territory of Judah. (1 Chron. 4:24, 32) Its location is uncertain, although some connect it with Khirbet 'Aitum, centrally located in Judah's territory almost twenty-nine miles (46.7 kilometers) W of En-gedi and twenty-eight miles (45 kilometers) SW of Jerusalem.

2. The crag Etam, where Samson lived after burning the Philistines' fields. From this crag, 3,000 men of Judah took him, willingly bound, back to the Philistines. (Judg. 15:8-13) Whereas no positive identification for the crag Etam is possible, a connection with the town (No. 3 below) cannot be altogether eliminated. However, just two and a half miles (4 kilometers) E-SE of the suggested site of Samson's hometown Zorah (Judg. 13:2) is 'Araq Isma'in, an isolated crag with a lofty cavern affording a broad view of the Shephelah below. Appropriate to the meaning of the name, this may possibly be the site of the crag Etam.

3. A town of Judah located probably at Khirbet el-Khokh, on a hill two miles (3.2 kilometers) SW of Bethlehem. Apparently Etam and Bethlehem had been settled by close relatives. (1 Chron. 4:3, 4; see ATROTH-BETH-JOAB.) According to Josephus, King Solomon often took a morning chariot ride from Jerusalem those eight miles (13 kilometers) out to Etam, where there were gardens and streams. (*Antiquities of the Jews*, Book VIII, chap. VII, par. 3) The town was rebuilt and fortified by Solomon's successor Rehoboam. (2 Chron. 11:5, 6) To the W of here was a spring connected, according to the Talmud, by aqueduct with Jerusalem.

ETHAM (E'tham). The second campsite listed by Moses in Israel's march out of Egypt. (Ex. 13:20; Num. 33:3-7) It was at Etham, "on the edge of the wilderness," that the Israelites made a change in their direction, 'turning back' toward Pihahiroth where the crossing of the sea took place. (Num. 33:7, 8) This would indicate that Etham could have been the point of exit from Egypt had not the Israelites been divinely directed to alter their course.

This turning back caused Pharaoh to reason that the Israelites were 'wandering in confusion in the wilderness,' providing him with an incentive to pursue them and resulting in God's execution of judgment on the Egyptians at the Red Sea.—Ex. 14:1-4.

Some scholars endeavor to place Etham at the eastern end of the Wadi Tumilat, N of the Bitter Lakes. However, this is because they connect the Hebrew Etham (*'E·tham'*) with the Old Egyptian word for fortress (*hetem*). Even if such connection were correct, there were a number of places to which such Egyptian name was applied. Since Etham was not on the northern route out of Egypt, which would have led "by the way of the land of the Philistines" (Ex. 13:17), it can only be said to have been at some point N of the Red Sea and evidently at the border of the wilderness region forming the NW part of the Sinai Peninsula.

A comparison of Numbers 33:8 with Exodus 15:22 would seem to indicate that the wilderness region by Etham corresponds to the "wilderness of Shur." Or, if the names are not interchangeable, then, depending upon which region was the larger, the wilderness of Etham may have included that of Shur or else was itself a part of the wilderness of Shur.—See SHUR.

ETHAN (E'than) [long-lived, permanent, ever-flowing].

1. One of four men whose wisdom, though great, was exceeded by Solomon's. Ethan is singled out as being the Ezrahite, whereas the other three, Heman, Calcol and Darda, are referred to as sons of Mahol. (1 Ki. 4:31) This Ethan may be the writer of Psalm 89, for the superscription identifies Ethan the Ezrahite as its writer. In 1 Chronicles 2:6, Ethan, Heman, Calcol and Dara are all spoken of as sons of Zerah of the tribe of Judah and possibly are the same as the men mentioned in 1 Kings. Ethan is referred to as the father of Azariah.—1 Chron. 2:8.

2. The father of Adaiah and the son of Zimmah, a Levite of the family of Gershom.—1 Chron. 6:41-43.

3. A son of Kishi (1 Chron. 6:44) or Kushaiah (1 Chron. 15:17), a Levite of the family of Merari. Ethan was a singer and a cymbalist. (1 Chron. 15:19) Because of his close association with Heman it has been suggested that Ethan is the Jeduthun who was appointed by David to serve before the tabernacle at Gibeon and that his name was changed from Ethan to Jeduthun after his appointment. (Compare 1 Chronicles 15:17, 19 with 1 Chronicles 16:39-41 and 25:1.)—See JEDUTHUN No. 1.

ETHANIM (Eth'a·nim). This was the seventh lunar month of the sacred calendar of the Israelites, but the first of the secular calendar. (1 Ki. 8:2) It corresponded to part of September and part of October. Following the Babylonian exile it was called Tishri, a name that does not appear in the Bible record but which is found in postexilic writings.

The name "Ethanim" is understood to mean "steady flowings" or "perennial streams." The long hot summer now had ended and only those streams that were fed by springs had not dried up. In speaking of the festival that began on the fifteenth day of this month (or around the first part of October), the historian Josephus writes: "The season of the year is changing for winter, the law enjoins us to pitch tabernacles in every one of our houses, so that we preserve ourselves from the cold of that time of the year."—*Antiquities of the Jews*, 1825, Book III, chap. X, par. 4, p. 147.

START OF AGRICULTURAL YEAR

Whereas Abib (or Nisan) became the first month of the year in the sacred Jewish calendar following the exodus from Egypt, Ethanim continued to be viewed as the first month in a secular or agricultural sense. With this month, almost all the harvesting had been completed, marking the conclusion of the agricultural year. The early rains that thereafter fell softened the ground for the plowing that would follow, and which would denote the initiation of new agricultural operations. Jehovah referred to Ethanim as the turning point of the year when speaking of the festival of ingathering as being "at the outgoing of the year," and "at the turn of the year." (Ex. 23:16; 34:22) It is also notable that it was not in the month of Abib but in this month of Ethanim that the Jubilee year began.—Lev. 25:8-12.

The later name applied to the month, Tishri, means "beginning" or "opening," and Tishri 1 is still observed by the Jews as their New Year's Day or Rosh Hashanah ("head of the year").

FESTIVAL MONTH

Ethanim was also a month of festivals. The first day was the "day of the trumpet blast." (Lev. 23:24; Num. 29:1) Since each new moon was normally announced with a trumpet blast, this day likely was one of additional or extensive trumpeting. (Num. 10:10) On the tenth of Ethanim the annual day of atonement was observed. (Lev. 16:29, 30; 23:27; Num. 29:7) From the fifteenth to the twenty-first occurred the festival of booths or festival of ingathering, followed on the twenty-second day by a solemn assembly. (Lev. 23:34-36) Thus, a large part of the month of Ethanim was taken up by these festival seasons.

EVENTS OCCURRING IN ETHANIM

Since the Bible, from its first book forward, presents chronological data, and since the first mention of years of life is in connection with the life of Adam, it would seem that the ancient use of the month called "Ethanim" as the initial month of the year would give some basis for believing that Adam's start of life was in this month. (Gen. 5:1-5) It was on the first day of Ethanim that Noah, after having already spent over ten months within the ark, removed the ark's covering and observed that the floodwaters had drained off the ground. (Gen. 8:13) Over 1,300 years later Solomon inaugurated the completed temple at Jerusalem in Ethanim. (1 Ki. 8:2; 2 Chron. 5:3) After Jerusalem's destruction in 607 B.C.E., the killing of Governor Gedaliah and the subsequent flight to Egypt of the remaining Israelites in the month of Ethanim marked the full desolation of Judah. (2 Ki. 25:25, 26; Jer. 41:1, 2) These events were involved in the reasons for the "fast of the seventh month" mentioned at Zechariah 8:19. Seventy years later, by this very same month, the released Israelite exiles had returned from Babylon to begin the restoration of Jerusalem.—Ezra 3:1, 6.

The evidence also indicates that Jesus' birth took place during this month, as well as his subsequent baptism and anointing.—See JESUS CHRIST.

ETHBAAL (Eth·ba'al) [with Baal]. King of the Sidonians, the father of Jezebel the wife of King Ahab. (1 Ki. 16:31) By giving his daughter in marriage to Ahab, Ethbaal entered into a political alliance with him. Ethbaal is evidently the Ithobalus mentioned in Josephus' quotation of historian Menander as being the priest of the goddess Astarte (Ashtoreth). This priest got the kingship by murdering Pheles, a descendant of Hiram the king of Tyre with whom Solomon had dealings in connection with the building of the temple. Ethbaal is said to have ruled for thirty-two of the sixty-eight years of his life. (*Against Apion*, Book I, par. 18) Indicative of the commercial expansion carried on during his reign is Menander's reference to Ethbaal's building Auza in Libya. Menander also mentions that a one-year drought occurred during Ethbaal's reign.—*Antiquities of the Jews*, Book VIII, chap. XIII, par. 2.

ETHER (E'ther) [riches; fullness; abundance; or, perhaps, (place of) prayer]. A city of the Shephelah in the territory of Judah, but allotted to Simeon. (Josh. 15:33, 42; 19:1-9) Today it is generally identified with Khirbet el-'Ater, about one mile (1.6 kilometers) NW of Beit Jibrin (Eleutheropolis). The account at Joshua 19:7 is nearly parallel with that of 1 Chronicles 4:32 and in this latter text Ether appears to be referred to as Tochen.

Some reference works consider that there were two Ethers, that at Joshua 15:42 being located between Libnah and Mareshah (at Khirbet el-'Ater, above mentioned), and the other, referred to at Joshua 19:7, being situated near Ziklag to the S. While the other towns referred to in Joshua 19:7 are all in the S and many of those at Joshua 15:42 are more to the N, it may be noted, nevertheless, that in both texts the town of Ashan is mentioned, so that any clear division becomes difficult.

ETHIOPIA (E·thi·o'pi·a), **ETHIOPIAN** (E·thi·o'pi-an) [Gr., *Ai·thi·o·pi'a*, meaning "region of burnt faces"]. Ethiopia was the name applied by the ancient Greeks to the region of Africa S of Egypt. It thus corresponded generally with the Hebrew "Cush," which embraced primarily the present Sudan and the northern part of modern Ethiopia. In Egyptian texts this region was likewise known by the name "Keesh." When the *Septuagint* translation was made, the translators used the Greek "Ethiopia" to render the Hebrew "Cush" in all but two passages (Gen. 10:6-8; 1 Chron. 1:8-10). The *Authorized Version* follows this rendering in all cases except Isaiah 11:11, where it uses "Cush" instead of "Ethiopia"; the *Revised Standard Version* likewise follows the *Septuagint* except at Genesis 2:13 and Ezekiel 38:5. Some other translations (*NW*, *JB*) prefer Cush in yet other texts where the identification with ancient Ethiopia is not made certain by the context. As shown in the article on CUSH, the name "Cush" can also apply to peoples of Arabia.

The area originally designated by the name "Ethiopia" now consists of semiarid plains in the N, savannas and plateau land in the central region and tropical rain forest toward the S. One-time capitals of ancient Ethiopia were Napata and Meroe. Meroe was the seat of a kingdom in which the right of kingship was carried through the female line rather than the male. The queen mother was thus the one from whom her kingly son derived his right to the throne and at times may have been the virtual ruler of the land. The name Candace is mentioned by Greek and Latin writers as a title used by several such Ethiopian queens, evidently including the one referred to at Acts 8:27.

THE ETHIOPIAN EUNUCH

The Ethiopian eunuch who was 'over the treasures' of Queen Candace, and to whom Philip preached, was obviously a circumcised Jewish proselyte. (Acts 8:27-39) He was thus not viewed as a Gentile and hence did not precede Cornelius as the first uncircumcised Gentile convert to Christianity. (Acts chap. 10) For him to engage in worship at the temple in Jerusalem would require that the Ethiopian have been converted to the Jewish religion and also his having been circumcised. (Ex. 12:48, 49; Lev. 24:22) In view of the Mosaic law forbidding the entry of castrated persons into the congregation of Israel (Deut. 23:1), it is evident that the Ethiopian was not a eunuch in a fleshly sense. The Hebrew word for "eunuch" (*sa·ris'*) in a broad or special sense also meant an officer, as at Genesis 39:1, where an officer of Pharaoh, Potiphar, a married man, is called a *sa·ris'*. Had he been an actual eunuch the Ethiopian officer would not have been a proselyte and, if not

a proselyte, Philip would not have baptized him, since the good news had not yet begun to be extended to the uncircumcised Gentiles.

Ethiopia (Cush) is one of the lands among which the Jewish exiles were scattered after the Babylonian conquest of Judah. (Isa. 11:11) Hence, this Ethiopian official may have had association with Jewish persons in his area or perhaps in Egypt, where many Jews resided. His copy of the scroll of Isaiah was likely a copy of the Greek *Septuagint* translation, originally made in Alexandria, Egypt. Since the Ethiopian kingdom had become partly Hellenized from the time of Ptolemy II (309-246 B.C.E.), this official's being able to read the Greek language would not be unusual. His becoming a Jewish proselyte and his subsequent conversion to Christianity were in fulfillment of Psalm 68:31.

ETHIOPIAN LANGUAGE

The original language of Ethiopia is undetermined; by the close of the eighth century B.C.E. Egyptian hieroglyphic writing was being used for official Ethiopian inscriptions. A native language and script called Meroitic is known from the century prior to the start of the Common Era and for some centuries thereafter. The language called Ethiopic was the vernacular language during the Common Era up until the fourteenth century. It is of Semitic origin as is the present-day language of modern Ethiopia called Amharic. *The Encyclopedia Americana* (1956 ed., Vol. 10, p. 547) states that during the time of Roman control there was a great influx of Arabian peoples into this region and that the population continued to be mainly Arabian from the fourth century C.E. on.

ETH-KAZIN (Eth-ka'zin). A site marking the boundary of Zebulun. (Josh. 19:10, 13) Though its exact location is today unknown, some tentatively identify it with modern Kefr Kenna about thirteen and a half miles (21.7 kilometers) W of the Sea of Galilee.

ETHNAN (Eth'nan) [gift, hire]. A son of Ashhur by his wife Helah. Ethnan was of the tribe of Judah and of the family of Hezron.—1 Chron. 2:3-5, 9, 24; 4:5, 7.

ETHNI (Eth'ni) [gift, hire]. A descendant of Levi through his son Gershom; the son of Zerah and the forefather of the musician Asaph.—1 Chron. 6:39-43.

EUBULUS (Eu·bu'lus) [well-advised, prudent]. One of the Christian brothers in Rome at the time of the apostle Paul's last imprisonment and who is mentioned as sending greetings to Timothy.—2 Tim. 4:21.

EUNICE (Eu'nice) [blessed with victory; good victory]. A believing Jewess, the daughter of Lois. She was the wife of an unbelieving Greek and the mother of Timothy. (Acts 16:1) Very likely the apostle Paul met Eunice at Lystra in Asia Minor on his first missionary tour, and it was then, as a result of his preaching, that she and her mother Lois became Christians. (Acts 14:4-18) The faith of Eunice was "without any hypocrisy." (2 Tim. 1:5) Although married to a pagan husband, she was exemplary in teaching her son Timothy the "holy writings" from his "infancy" and, upon becoming a Christian, she doubtless instructed him accordingly. (2 Tim. 3:15) Since Eunice's husband was a Greek, Timothy's parents had not had him circumcised.—Acts 16:3.

EUNUCH. The Hebrew word *sa·ris'* and the Greek word *eu·nou'khos* apply, when used in a literal sense, to a human male who has been castrated. Such were appointed in royal courts as attendants or caretakers of the queen, the harem and the women. (Esther 2:3, 12-15; 4:4-6, 9) Due to their closeness to the king's household, eunuchs of ability often rose to high rank. In a broad sense the term also denoted any official assigned to duties in the court of the king, not indicating that these men were literal eunuchs.

Under the Law covenant, a eunuch was not allowed to become part of the congregation of God's people. (Deut. 23:1) There is, accordingly, no indication that any of the Israelites or alien residents among them were made into eunuchs for service in the palace of Israelite kings. Under the Law, slaves were to be circumcised, not castrated. However, it was the custom of Eastern pagan nations to make eunuchs out of some of the children taken captive in war.

The court official in charge of the treasury of the queen of Ethiopia and to whom Philip preached is called a eunuch. He was a proselyte to the Jewish religion who had come to Jerusalem to worship God. But since a castrated person was not accepted into the congregation of Israel under the Law, the term *eu·nou'khos* would apply here not literally, but in its sense of "court official." (Acts 8:26-39; Deut. 23:1) Ebed-melech, the Ethiopian who rescued the prophet Jeremiah from imprisonment in a cistern, was a eunuch in the court of King Zedekiah. It would appear that the term here applies in the frequent sense of officer also. Ebed-melech seems to have been a man of authority. He appealed directly to King Zedekiah in Jeremiah's behalf and was given command over thirty men for the rescue operation. —Jer. 38:7-13.

Jehovah comfortingly foretold the time when eunuchs would be accepted by him as his servants and, if obedient, would have a name better than sons and daughters. With the abolition of the Law by Jesus Christ, all persons exercising faith, regardless of their former status or condition, could become spiritual sons of God. Fleshly distinctions were removed.—Isa. 56:4, 5; John 1:12; 1 Cor. 7:24; 2 Cor. 5:16.

Jesus Christ spoke of three classes of eunuchs at Matthew 19:12, saying: "For there are eunuchs that were born such from their mother's womb, and there are eunuchs that were made eunuchs by men, and there are eunuchs that have made themselves eunuchs on account of the kingdom of the heavens. Let him that can make room for it make room for it." Those who are said to have "made themselves eunuchs" because of the kingdom are those who exercise self-control so as to apply themselves to the service of God. The apostle Paul recommends this as the "better" course for Christians who do not become "inflamed with passion." These, he said, could serve the Lord more constantly "without distraction." (1 Cor. 7:9, 29-38) Such "eunuchs" are not persons who have physically castrated themselves or have been emasculated; instead, these persons voluntarily remain in a state of singleness. No vow of celibacy is recommended by the Bible, and "forbidding to marry" is condemned as one of the marks of the apostasy. In fact, some of the apostles were married men. —1 Tim. 4:1-3; 1 Cor. 9:5; Matt. 8:14; Mark 1:30; Luke 4:38; see COURT OFFICIAL.

EUODIA (Eu·o'di·a) [good journey, success]. A woman in the Christian congregation at Philippi who had fought side by side with the apostle Paul and others "in the good news." Euodia was apparently having some difficulty in resolving a problem that had arisen between her and Syntyche, and Paul admonished these two Christian women "to be of the same mind in the Lord."—Phil. 4:2, 3.

EUPHRATES (Eu·phra'tes) [Heb., *Per'ath'*, from root meaning "to break forth"; Assyro-Babylonian, *Puratu;* Old Persian, *Ufratu*]. The longest and most important river of SW Asia, called the Firat in Arabic, a name closely resembling the Hebrew *Per'ath'*. It is first mentioned at Genesis 2:14 as one of the four rivers once having had their source in Eden.

BOUNDARY OF ISRAEL'S ASSIGNED TERRITORY

In God's statement to Abraham he covenanted to give Abraham's seed the land "from the river of Egypt to the great river, the river Euphrates." (Gen.

15:18) This promise was restated to the nation of Israel. (Ex. 23:31; Deut. 1:7, 8; 11:24; Josh. 1:4) First Chronicles 5:9 states that certain descendants of Reuben in the period prior to David's reign extended their dwelling "as far as where one enters the wilderness at the river Euphrates." However, since the Euphrates is some five hundred miles (804 kilometers) distant, when traveling "east of Gilead" (1 Chron. 5:10), this may mean simply that the Reubenites extended their territory E of Gilead into the edge of the Syrian Desert, which desert continues over to the Euphrates. (*RS* reads, "as far as the entrance of the desert this side of the Euphrates"; *JB*, "to the beginning of the desert that ends at the river Euphrates.") It thus appears that Jehovah's promise was first fully realized during the reigns of David and Solomon when the boundaries of Israel's dominion extended to include the Aramaean kingdom of Zobah and thus reached to the banks of the Euphrates, evidently along the section traversing northern Syria. (2 Sam. 8:3; 1 Ki. 4:21; 1 Chron. 18:3-8; 2 Chron. 9:26) Due to its preeminence, it was often designated simply as "the River."—Josh. 24:2, 15; Ps. 72:8.

SOURCES AND COURSE

Some 1,780 miles (2,864 kilometers) in length, the Euphrates has two principal sources. One, known as the Kara Su, takes its rise in NE Turkey about sixty miles (97 kilometers) from the SE corner of the Black Sea. The other, the Murat Suyu, has its headwaters originating about midway between Lake Van and Mount Ararat. Approximately halfway between the two rivers lies the valley of the Araxes River, thought by some to be related to the Gihon River of Genesis 2:13. The courses of the Kara Su and the Murat Suyu run fairly parallel in a westerly direction until they unite near the city of Keban, at an elevation of about 2,000 feet (610 meters) above sea level.

From this point on, the combined streams form the Euphrates proper. Having already traversed some 400 miles (644 kilometers) of mountainous terrain from the initial headwaters of the Murat Suyu, the river now turns southward for a distance of some 300 miles (483 kilometers), during which its flow is broken by various cataracts and rapids, until it finally emerges on the Syrian plain at a point N of the site of ancient Carchemish (modern Jerablus).

Ford at Carchemish

Carchemish guarded the principal fording place used by armies or caravans crossing from N Mesopotamia into N Syria. Carchemish was a major fortress city that later came under Assyrian control. (Isa. 10:5-9) Pharaoh Nechoh took the city about 629 B.C.E., engaging Josiah's army at Megiddo and killing that Judean king while on the way there. (2 Ki. 23:29; 2 Chron. 35:20-24) Four years later (625 B.C.E.) Nebuchadnezzar's troops crossed the Euphrates and defeated the Egyptians at Carchemish, initiating the complete decline of any domination by Egypt in Syria-Palestine.—Jer. 46:2, 6, 10; 2 Ki. 24:7.

From Carchemish to the Persian Gulf

The Euphrates by Carchemish is only about one hundred miles (161 kilometers) from the Mediterranean Sea; however, the river thereafter makes a turn and takes a SE course, heading for the Persian Gulf, over seven hundred miles (1,126 kilometers) distant. The "middle" section of the Euphrates reaches from Carchemish down to the city of Hit, in the region of bitumen pits, its flow being strengthened by the waters of the Belikh and Khabur Rivers. Below Hit the river courses through the fertile Mesopotamian plain, and, some fifty miles (81 kilometers) below Hit, in the neighborhood of Baghdad, it draws within twenty-five miles (40 kilometers) of the Tigris River. In this lower section of the Euphrates, the river dissipates itself in the extensive marshes and in the ruined canals, and its flow becomes sluggish.

The Euphrates and the Tigris finally unite near Basra and from this junction to the Persian Gulf the stream is known as the Shatt-el-Arab. Pliny and other ancient historians stated that the Euphrates originally had its outlet into the sea separate from that of the Tigris. It is generally believed that the silt deposited by the two rivers has built up the delta region at the head of the Persian Gulf and that the original coastline extended much farther N, perhaps reaching as far as the ancient city of Ur of the Chaldeans, Abraham's early home.

COMMERCIAL THOROUGHFARE

The Euphrates from ancient times has been a highway of commerce in the "Fertile Crescent." Its waters are navigable for small vessels for some 1,200 miles (1,931 kilometers) from the sea. Inflated goatskins and little round basket-shaped boats formed of reeds and coated with bitumen are still employed by some today as they were in centuries past. The Euphrates' waters reach their lowest point in September and then steadily rise until May, when their normal crest is reached. Due to the melting snows, spring floods occur. The annual overflowing of both the Euphrates and the Tigris doubtless is the basis of Isaiah's description of Babylonia as "the wilderness of the sea." (Isa. 21:1, 2) This flooding was controlled in ancient times by dikes and sluices that diverted the waters into irrigation canals and into catch basins. These canals formed an irrigation network between the Euphrates and the Tigris that ensured productiveness for most of lower Babylonia. Over the centuries the canals generally have become blocked up and clogged, with resultant agricultural deterioration; the accumulation of salts in the soil due to the irrigation waters also contributed to the gradual ruin of the once-fertile valley.

MAJOR CITIES

Along the Euphrates' banks lay many ancient cities, including Ur, Erech, Kish and Babylon. The river's course has apparently shifted somewhat to the W so that most of the ancient sites now lie several miles to the E.

The great city of Babylon was originally built so that it straddled the Euphrates, and the river's waters were used to form a broad deep moat encircling the city and also to form a network of canals within the city walls. At the time of Babylon's fall in 539 B.C.E., Cyrus diverted the waters of the Euphrates so that his troops could march through the riverbed into the unsuspecting city. Thus, in a figurative sense the waters of the Euphrates were 'dried up.' (Isa. 44:27, 28; 45:1) In symbol, the same thing is prophesied to result from the outpouring of the sixth angel's "bowl" on "the great river Euphrates," as described at Revelation 16:12. The following chapter describes the destruction of symbolic "Babylon the Great," which is said to 'sit on many waters,' these representing "peoples and crowds and nations and tongues." —Rev. 17:1, 5, 15-18.

A FRONTIER; VISITED BY JEREMIAH

As the Euphrates River served as the northern frontier of the disputed region of Palestine and Syria, over which Egypt and Babylon fought, so in the time of the Persian Empire it served to divide the East from the West, as indicated by the expression "beyond the River." (Ezra 4:10, 11; 5:3; 6:6; Neh. 2:7) In time the Euphrates also formed the eastern boundary of the Roman Empire.

The text at Jeremiah 13:1-7 has been the subject of some discussion inasmuch as a trip by Jeremiah from Jerusalem to the river Euphrates, even at its nearest point some distance S of Carchemish, would represent a trip of over 300 miles (483 kilometers) each way, and the text indicates that he possibly made the trip twice (though the intervening time is not stated). A translation by the Jewish Publication Society here simply transliterates the Hebrew word as "Perath," and some suggest that the reference is

not to the Euphrates but to the town of Parah (Josh. 18:23), near Anathoth, a few miles from Jerusalem. However, the repetition of the name *Pʳath'* (Euphrates) four times in the account very evidently shows that the place named had a significant relation to the prophetic picture being enacted, whereas the obscure village of Parah would hardly seem to give particular significance to the event. Though some point out that the Hebrew word *na·har'* (river) is not used in connection with *Pʳath'*, in this text, it may be noted that it is likewise lacking at Jeremiah 51:63, yet the reference there obviously is to the Euphrates River. Hence, there seems to be no good reason for assuming that the account at Jeremiah 13:1-7 refers to anything other than the Euphrates River.

It is quite possible that Jeremiah's hiding of the belt near the river took place at least in the general region of the crossing of the Euphrates by the Babylonian armies under Nebuchadnezzar in their march that eventually led to the desolation of Judah and Jerusalem. At any rate, the trip, or possibly two trips, to the Euphrates by Jeremiah certainly should have given impressive weight to the warning message this action was to convey to the spiritually corrupt people of the kingdom of Judah.—Compare Jeremiah 2:18, 19.

EUROAQUILO (Eu·ro·aq'ui·lo). The name given to the violent northeasterly gale that swept down upon the ship in which Paul was sailing en route from Fair Havens to Phoenix, a harbor off the southern coast of Crete. (Acts 27:14) That wind, known to Maltese mariners as the "gregale," is the most violent wind on the Mediterranean and would be extremely dangerous to a ship with large sails, which could easily capsize during such a storm. For this reason, when the boat could not keep its head against the wind, the sailors, being in fear of running aground on the quicksands off the northern coast of Africa, "lowered the gear and thus were driven along." (Acts 27:15-17) The five types of "gregale" recognized by meteorologists are produced by low-pressure areas over Libya or the Gulf of Gabes, which induce strong air currents from Greece. Translations of the Bible based on the Received Text, such as the *Authorized Version*, call the wind "Euroclydon" (from *eu'ros* [southeast or east wind] and *kly'don* [a surge of the sea]). However, the word *Eu·ra·ky'lon*, translated "Euroaquilo" (from Latin *eurus* [southeast or east wind] and *aquilo* [the northeast wind]), is found in some of the best manuscripts. "Euroaquilo" is a better rendering, as it fitly describes the source of the wind as being from the east-northeast.

EUTYCHUS (Eu'ty·chus) [fortunate]. A young man in Troas who is the last person reported in the Scriptures as having been miraculously restored to life. Upon Paul's visit to Troas on his third missionary tour, he prolonged his discourse to the brothers until midnight. Overcome by tiredness and possibly by the heat of the many lamps and the crowded condition in the upper chamber, Eutychus fell into deep sleep and tumbled down from a third-story window. The physician Luke, the writer of Acts and apparently an eyewitness of what happened, reports that Eutychus was not merely unconscious, but "was picked up dead." Following a procedure similar to that of Elisha in resurrecting the Shunammite's son, Paul threw himself upon Eutychus and embraced him. Paul's words, "Stop raising a clamor, for his soul is in him," indicated that life had been restored to Eutychus.—Acts 20:7-12; see also 2 Kings 4:34.

EVANGELIST [Gr., *eu·ag·ge·li·stes'*]. A preacher of the gospel or good news; a messenger of good. It is closely related to the word *eu·ag·ge'li·on*, "good news" or "gospel." Jehovah is the great Evangelizer or Bringer of good news. After Adam's fall into sin it was good news to learn, at Genesis 3:15, that there would be a seed to crush the serpent's head. It gave hope to humankind. (Rom. 8:20) Enlarging on the promise of the seed to Abraham, Jehovah declared good news to him. (Gal. 3:8; Gen. 12:1-3) The word is used twice in the Greek *Septuagint* at Esaias (Isaiah) 52:7 with regard to the restoration of the Jews from Babylon. This text is quoted by the apostle Paul in reference to the evangelizing work of Christians. (Rom. 10:15) The angel Gabriel was an evangelist in announcing the good news of the coming birth of John the Baptist to Zechariah and of Jesus to Mary. An angel was an evangelist to the shepherds at the time of Jesus' birth. (Luke 1:18-38; 2:10) John the Baptist was an evangelist, for it is recorded that he "continued declaring good news to the people." (Luke 3:18) All the disciples of Jesus took part in the public ministry of declaring the good news, and were therefore evangelists.—Acts 8:4.

SPECIAL MISSIONARY EVANGELISTS

While all Christians are commissioned to be evangelists in preaching the good news to the people, the word is used in a special way at Ephesians 4:11, 12, where Paul describes "the gifts in men" that Christ gave to the congregation when he ascended on high: "And he gave some as apostles, some as prophets, some as evangelizers, some as shepherds and teachers, . . . for the building up of the body of the Christ." The specific work of such evangelizers was missionary work. Often these would open new fields where the good news had not been previously preached. Evangelizers precede shepherds and teachers in the listing at Ephesians 4:11, for, after the good news has been preached and disciples have been made, the shepherds and teachers do a further building work from that point. Philip is one mentioned especially as an evangelizer. We find that he pioneered the work after Pentecost in the city of Samaria with great success. Philip was directed by an angel to preach the good news about Christ to the Ethiopian eunuch, whom he baptized. Then Philip was led away by the spirit to preach in Ashdod and all the cities on the way to Caesarea. (Acts 8:5, 12, 14, 26-40) Paul did much evangelizing. (2 Cor. 10:13-16) Timothy was an evangelizer or missionary. Paul laid special emphasis on evangelizing in giving his parting exhortation to Timothy: "You, though, keep your senses in all things, suffer evil, do the work of an evangelizer, fully accomplish your ministry." Timothy, who engaged with other Christians in preaching the good news, was also carrying on shepherding and teaching work as an overseer in Ephesus.—2 Tim. 4:5; 1 Tim. 1:3.

EVANGELIZING IN THE "TIME OF THE END"

The most extensive evangelizing yet undertaken must be carried out in the "time of the end," according to the express statement of Jesus at Matthew 24:14: "This good news of the kingdom will be preached in all the inhabited earth . . . and then the end will come." In the present time the nations have their economic, political and medical missionaries and the like. But throughout the instructions of the apostles to Christians the command is to "preach the word" (2 Tim. 4:2; 1 Cor. 9:16; 1 Pet. 1:12, 25; 4:17) and the angel flying in midheaven with the everlasting good news makes the proclamation: "Fear God and give him glory, because the hour of the judgment by him has arrived, and so worship the One who made the heaven and the earth and sea and fountains of waters." (Rev. 14:6, 7) This is the good news that the Christian evangelizer or missionary is to carry. Just as the Bible describes some as missionaries or evangelizers in a special sense, such as Philip, who went to other localities, some Christians today may go to other countries to preach. Nevertheless, all Christians are commissioned and obligated to be evangelizers wherever they are, in that they preach the good news to all sorts of men.—Rom. 10:9, 10.

EVE [Heb., *Hhaw·wah'*, "living one"]. The first woman and the last reported of God's earthly creative works.

Jehovah the Creator knew that it was not good for the man to continue by himself. However, before proceeding to create the woman, God brought various beasts of the earth and flying creatures to the man. Adam named these but found no helper among them. It was then that Jehovah had a deep sleep fall upon Adam, removed a rib from his side and, after having closed up the flesh, built the rib that he had taken from the man into a woman. No doubt knowing by direct revelation from God his Creator and Father how the woman came into existence, Adam was pleased to accept her as his wife, saying: "This is at last bone of my bones and flesh of my flesh," even as was apparent to his very senses. As his complement Adam called his wife *'Ish·shah'* (woman, or, literally, female man), "because from man this one was taken." (Gen. 2:18-23) Thereupon God pronounced his fatherly blessing upon both of them: "Be fruitful and become many and fill the earth and subdue it." They were also to have the animal creation in subjection. (Gen. 1:28) As a work of God's hands, the woman was perfectly suited for being a mother and a complement to her husband Adam.

DECEPTION AND DISOBEDIENCE

Then came a day when the woman, while not in the company of her husband, found herself near the tree of knowledge of good and bad. There a cautious, lowly serpent in seeming innocence asked: "Is it really so that God said you must not eat from every tree of the garden?" The woman replied correctly, doubtless having been instructed accordingly by her husbandly head, who was one flesh with her. But when the serpent contradicted God and stated that violating God's command would result in being like God, knowing good and bad, the woman began to look upon the tree from a different viewpoint. Why, "the tree's fruit was good for food and . . . something to be longed for to the eyes, yes, the tree was desirable to look upon." Moreover, the serpent had said she would be like God if she ate. (Compare 1 John 2:16.) Completely deceived by the serpent and with a strong desire for the prospects tied up with eating of the forbidden fruit, she became a transgressor of God's law. (1 Tim. 2:14) As such she now approached her husband and induced him to join her in disobedience to God. Adam listened to his wife's voice.—Gen. 3:1-6.

The immediate effect of their transgression was shame. Hence they used fig leaves to make loin coverings for themselves. Both Adam and his wife went into hiding in between the trees of the garden when they heard the voice of Jehovah. Upon being directly questioned by God as to what she had done, the woman stated that she had eaten because of being deceived by the serpent. In pronouncing sentence upon her, Jehovah indicated that pregnancy and the giving of birth to offspring would be attended by pain; she would crave for her husband and he would dominate her.—Gen. 3:7-13, 16.

After their violation of God's law, Adam is reported as naming his wife "Eve," "because she had to become the mother of everyone living." (Gen. 3:20) Before driving Adam and Eve out of the garden of Eden to face the hardships of a cursed ground, Jehovah extended undeserved kindness to them by providing both of them with long garments of skin.—Gen. 3:21.

BIRTHS OF CHILDREN

At the birth of her first son Cain, outside paradise, Eve exclaimed: "I have acquired a man with the aid of Jehovah." (Gen. 4:1) Interestingly, Eve is the first one reported using God's name, indicating that the name Jehovah was known to the very first humans. Later she gave birth to Abel as well at to other sons and daughters. At the age of 130 another son was born to her. Eve called his name Seth, saying: "God has appointed another seed in place of Abel, because Cain killed him." She could properly express herself in this way at the births of both Cain and Seth, since it was by means of the reproductive powers God had given her and Adam and only by God's unmerited kindness in not putting her to death immediately upon transgressing His command that this was possible. With the birth of Seth the Genesis record concerning Eve comes to a close.—Gen. 4:25; 5:3, 4.

AN ACTUAL PERSONAGE

That Eve actually lived and was not a fictional character is testified to by Christ Jesus himself. In being questioned by the Pharisees concerning divorce, Jesus directed attention to the Genesis account with reference to the creation of male and female. (Matt. 19:3-6) Additionally, there are Paul's words to the Corinthians, expressing fear that their minds might be corrupted somehow, "as the serpent seduced Eve by its cunning." (2 Cor. 11:3) Then, in discussing woman's proper place in the Christian congregation, Paul presents as a reason for not permitting "a woman to teach, or to exercise authority over a man" the fact that Adam was formed first, and he was not deceived, "but the woman was thoroughly deceived and came to be in transgression."—1 Tim. 2:12-14.

EVI (E'vi) [possibly, desire]. One of the five Midianite kings or chieftains who were put to death at the time Israel's army fought under Moses in executing Jehovah's vengeance upon Midian for seducing Israel to attach itself to the Baal of Peor. These Midianite kings were dukes, allies or vassals of Sihon king of the Amorites. Their territory was given to the tribe of Reuben.—Num. 25:17, 18; 31:8; Josh. 13:15, 21.

EVIL [Heb., *ra'*; Gr., *ka·kos'*, *po·ne·ros'*]. That which results in pain, sorrow or distress. So as to convey the correct thought in English, the very comprehensive Hebrew word *ra'* is variously translated as bad, gloomy, ugly, animosity, evil, malignant, calamity, ungenerous, envious, and so forth, depending upon the context. (Gen. 2:9; 40:7; 41:3; 50:15, 17; Deut. 28:35; 2 Sam. 24:16; Prov. 23:6; 28:22) The Greek word *ka·kos'* may be defined as that which is (1) morally evil and (2) destructive, and among the ways it has been translated are: bad, evil, hurtful, injurious, wrong. (Rom. 7:19; 12:17; Col. 3:5; Titus 1:12; Heb. 5:14) *Po·ne·ros'* signifies (1) bad, worthless (in a physical sense) and evil, wicked (in a moral sense) and (2) hurtful.—Matt. 7:17; Luke 6:45; Rev. 16:2.

As first used in the Scriptures the word *ra'* is the very antithesis of good. Adam was commanded not to eat of the tree of the knowledge of good and bad, and was also warned of the consequences for disobedience. Hence, it is evident that God sets the standard as to what is good and what is bad; it is not within man's prerogative to do so apart from God. Although Adam transgressed God's express law, this transgression is not chargeable to Jehovah, "for with evil things God cannot be tried nor does he himself try anyone. But each one is tried by being drawn out and enticed by his own desire."—Jas. 1:13, 14; Gen. 2:16, 17; 3:17-19.

THE MEANING OF GOD'S BRINGING EVIL

Rightly, Jehovah brought evil or calamity upon Adam for his disobedience. Hence, in the Scriptures, Jehovah is referred to as the Creator of evil or calamity. (Isa. 45:7) His enforcing of the penalty for sin, namely, death, has proved to be an evil or a calamity for mankind. So, then, evil is not always synonymous with wrongdoing. Examples of evils or calamities created by Jehovah are the flood of Noah's day and the ten plagues visited upon Egypt. But these evils were not wrongs. Rather, the rightful administration of justice against wrongdoers was involved in both cases. However, at times Jehovah, in his mercy, has refrained from bringing the intended calamity or

evil in execution of his righteous judgment because of the repentance on the part of those concerned. (Jonah 3:10) Additionally, in having a warning given, Jehovah has undeservedly provided opportunities for the practicers of bad to change their course and thus to keep living.—Ezek. 33:11.

AVOIDANCE OF EVIL

Since Jehovah determines the standard of right and wrong, it behooves the individual to acquaint himself with that standard fully so as to be able to discern what course must be followed. (Heb. 5:14) The love of money is one of those evil or injurious things to be avoided. (1 Tim. 6:10) It is unwise to be anxious about material things, for, as Jesus said, "sufficient for each day is its own evil [*ka·ki'a*]," that is, the evil of trouble or affliction. (Matt. 6:34) In putting on the new personality "hurtful desire" is included among the things to be eliminated. (Col. 3:5) As the Devil tempted Jesus with evil, so Christians find that evil thoughts crop up or are presented to them. But to avoid being drawn into sin when this happens, the Christian should follow Jesus' example and dismiss such evil immediately. (Jas. 1:13-15; Matt. 4:1-11; Phil. 4:8) Although, because of human imperfection, a Christian finds himself in constant conflict with the fallen flesh, as did Paul, and may do the bad that he does not wish to practice, he must not give in to the flesh but must keep up the fight against it. (Rom. 7:21; 8:8) The danger of failing to live up to God's righteous requirements is clearly seen in what Jesus foretold concerning the evil slave. The severest punishment is to be meted out to that slave for his failure to care for the responsibilities entrusted to him and for going even to the point of beating his fellow slaves.—Matt. 24:48-51.

CHRISTIAN SUFFERING OF EVIL

The Scriptures do not authorize the Christian to bring evil upon others, or to retaliate in kind. The Bible's counsel is: "Return evil for evil to no one." "Do not avenge yourselves . . . 'Vengeance is mine; I will repay, says Jehovah.'" "Do not let yourself be conquered by the evil, but keep conquering the evil with the good." (Rom. 12:17, 19, 21) Moreover, in giving relative subjection to the governments ruling over them, servants of God should never be found to be practicers of what is bad, for such governments, through their rulers who have a measure of God-given conscience to a lesser or greater degree, act against badness according to the law of the land and rightfully exercise their authority to punish wrongdoers. (Rom. 13:3, 4) For any misuse of their authority they will be accountable to the Supreme Judge. By suffering evil for righteousness' sake the Christian shares in the privilege of having a part in the glorifying of God's holy name.—1 Pet. 4:16.

EVIL-MERODACH (E'vil-me·ro'dach) [man of Marduk; also called Amel-Marduk]. The oldest son of the Babylonian king Nebuchadnezzar and his immediate successor to the throne in 580 B.C.E. Evil-merodach receives mention in the Bible for the kindness he extended, in the year of his becoming king, to Jehoiachin the king of Judah by releasing him from the house of detention in the thirty-seventh year of his exile in Babylon and granting him a position of favor above all the other kings who were in captivity in Babylon. (2 Ki. 25:27-30; Jer. 52:31-34) Josephus claims that Evil-merodach viewed Jehoiachin as one of his most intimate friends.

There is also archaeological testimony concerning Evil-merodach. For example, an inscription on a vase found near Susa reads: "Palace of Amil-Marduk, King of Babylon, son of Nebuchadnezzar, King of Babylon." However, no historical annals of his reign have been found. On the basis of a statement by Berossus, quoted by Josephus, historians assign him a reign of two years. Josephus himself assigns him eighteen years. Supposedly slain as the result of a plot, Evil-merodach was replaced by Neriglissar (Nergal-sharezer), his brother-in-law. Reliable confirmation of these details is lacking.

EXCLUSIVE DEVOTION [Heb., *qan·na"* (used only of God), jealous, demanding exclusive service; *qin·'ah'*, zeal, jealousy, ardor]. *Qan·na"* is variously translated "jealous," *AV, AT, Ro, NW;* "zealous," *Yg, La,* and "exacting exclusive devotion," *NW. Qin·'ah'* is also rendered by the same English words. Doubtless the root idea of jealousy is warmth, heat. It is based on the feeling of a husband's exclusive right to his wife. When this word is used of God it has reference to his not tolerating any rivalry, the worship of any other gods. He will not transfer to another the honor due to himself. (Isa. 42:8) To depart from exclusive devotion to him would incur the heat of his zealous anger. (Ex. 20:5; Deut. 4:24; 5:9; 6:15) Israel was considered as being married to Jehovah. As a husband, Jehovah claimed exclusive devotion, loyalty, fidelity from Israel. He would be zealous, full of ardor in her behalf, in her defense. (Ezek. 36:5) Conversely, disobedience, going after other gods, would be adultery, thereby meriting Jehovah's righteous anger and his jealousy for his own name.—Deut. 32:16, 21; Ezek. 16:38, 42.

The word "exclusive" is from the Latin *ex*, "out," plus *claudere*, "to shut." Devotion means strong attachment and ardent love. Exclusive devotion, therefore, means keeping others out or excluded from God's position in our hearts and actions. Everyone and everything else stays outside this exclusive, most honored position that only he can hold.

JEHOVAH GOD TOLERATES NO RIVALRY

Exclusive devotion is demanded by Jehovah in the second of the "Ten Words" or ten commandments written by the finger of God: "I am Jehovah your God . . . You must never have any other gods against my face [or, any other gods in defiance of me]. . . . because I Jehovah your God am a God exacting exclusive devotion." (Deut. 5:6-9) On Exodus 34:14 the French *Abbé Drioux Version*, 1884, says: "God wants to be loved uniquely," that is, in a class by himself, singularly. Jesus supported this view when he spoke to a Jew who tried to test him. (Matt. 22:37) Jehovah was both God and King of Israel, Head of religion and of State. Therefore, for an Israelite to break the first and second commandments by serving other gods meant that he was committing lese majesty or treason, the highest of crimes and meriting the heaviest punishment. On one occasion Israel was engaging in the worship of a false god along with immorality and, because of Jehovah's full insistence on exclusive devotion, was about to be exterminated, but was saved by swift action on the part of Phinehas, Aaron's grandson, in "tolerating no rivalry" toward Jehovah.—Num. 25:11.

Jehovah's purpose in restoring his people after the Babylonian exile was for his name's sake. (Ezek. 39:25-28) At Exodus 34:14, Fenton's translation reads: "The EVER-LIVING is jealous of HIS NAME." Since he is jealous of his name or exclusively devoted to it, he did not tolerate any rivalry by the name of any other god among his people.

MASTER AND SLAVE RELATIONSHIP

Exclusive devotion also suggests the relation between master and slave. Jehovah as Creator is Owner and Master. He is God by reason of his creatorship, for it is his right to receive exclusive devotion from his created subjects and they must do his will. The right-minded person, on learning about Jehovah and appreciating his relationship toward God, will voluntarily render exclusive devotion from the heart, which is what Jehovah desires. Mere formal devotion or worship he hates. (Matt. 15:8, 9) This relationship and the freewill devotion that Jehovah desires were illustrated in the Mosaic law. A Hebrew slave was let go free in his seventh year of servitude. "But if the

slave should insistently say, 'I really love my master, my wife and my sons; I do not want to go out as one set free,' then his master must bring him near to the true God and must bring him up against the door or the doorpost; and his master must pierce his ear through with an awl, and he must be his slave to time indefinite." (Ex. 21:2, 5, 6) Paul speaks to non-Jews in the Thessalonian congregation about the voluntary shift of devotion, when they became Christians, from slavery to idols "to slave for a living and true God."—1 Thess. 1:9.

JESUS' EXCLUSIVE DEVOTION TO GOD

Jesus appreciated the exclusive position of his Father and rendered him exclusive devotion, both when he was in heaven and when he was on earth, as shown in Philippians 2:5-8. He pointed out that the most important commandment in the Law demanded wholehearted love of God. (Matt. 22:37) Moreover, Jesus manifested exclusive devotion to Jehovah's name and emphasized the fact that his disciples should have the same attitude. In the prayer he taught his disciples, he started off with the words, "Our Father in the heavens, let your name be sanctified." (Matt. 6:9) This devotion in Jesus was coupled with burning zeal, as manifested at his cleansing of the temple, where he fulfilled the prophecy, "The zeal for your house will eat me up." (John 2:17; Ps. 69:9) Nowhere is Jesus' exclusive devotion toward his Father exemplified more than in what is written of him at 1 Corinthians 15:24-28, where it says that, after his heavenly kingdom rule puts down all authority, power and all enemies, he turns over the kingdom to the Father and subjects himself to Him so that "God may be all things to everyone."

EXECRATION. A severe or even violent denunciation of that which is viewed as detestable and worthy of cursing. In Hebrew the word *qa·vav'* conveys this idea. It literally means "to cut into," but in a figurative sense means "to malign or speak with cutting words," and hence "to execrate." This word appears only in the account of King Balak's futile efforts to get the prophet Balaam to execrate the nation of Israel and thus present that nation before God as worthy of his curse.—Num. 22:11, 17; 23:11, 13, 25, 27; 24:10.

The word *na·qav'* also appears in this same account, as well as in many other texts. Literally, it means "to pierce" or "perforate" (2 Ki. 18:21; Hab. 3:14), but it is used in a figurative sense to mean "to speak abusively of" or "to execrate." (Lev. 24:11, 16; Job 3:8; 5:3; Prov. 11:26; 24:24) An imprecation, that is, an invocation of evil from a divine source, is not always stated but may be implied.—See CURSE; MALEDICTION.

EXECUTION, EXECUTIONER. For laws, commandments and commissions to have vitality and worth, they must be legally enforced. Execution usually has to do with enforcing the penalties, especially the death penalty, imposed for violation of laws. Supreme Law not only has a Lawgiver, it also has a Law Enforcer: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King." "One there is that is lawgiver and judge." (Isa. 33:22; Jas. 4:12) So Jehovah himself is an executioner of judgment and vengeance upon violators of His law.—Ex. 12:12; Deut. 10:17, 18; Ezek. 25:11-17; 2 Thess. 1:6-9; Jude 14, 15.

Jehovah also delegated certain power of execution to others. For example: "Your blood of your souls shall I ask back. . . . From the hand of each one who is his brother, shall I ask back the soul of man. Anyone shedding man's blood, by man will his own blood be shed, for in God's image he made man." (Gen. 9:5, 6) In this regard certain responsibilities as executioner fell upon the "avenger of blood." (Num. 35:19) (See AVENGER OF BLOOD.) Depending upon the circumstances, the authority as executioner was sometimes invested in the priests of Israel (Num. 5:15-31), or in the entire congregation, with the eyewitnesses taking the lead in executing an offender. (Lev. 24:14-16; Deut. 17:2-7) The power of execution was also in the hands of the judges and kings, or someone whom they appointed.—Judg. 8:20, 21; 2 Sam. 1:15; 1 Chron. 14:16; 2 Ki. 9:6-9; 10:24-28; Jer. 21:12; 22:3.

Ancient rulers were surrounded by trusted bodyguards to whom execution of their master's edicts could be entrusted. Potiphar was one who held this position. (Gen. 37:36; 41:12) It was one of Herod's body guardsmen who beheaded John the Baptist. —Mark 6:27.

Execution of the death penalty in Israel was either by stoning or by the sword. (Lev. 20:2; 2 Sam. 1:15) Jehovah's Messianic King, the Lord Jesus Christ, and other loyal heavenly associates of his are legal executioners, authorized as such by "the Judge of all the earth."—Gen. 18:25; Ps. 149:6-9; Rev. 12:7-9; 19:11-16; 20:1-3.

EXILE. Expulsion from one's own native land or home by authoritative decree. Cain, who killed his brother Abel, was cursed in banishment from the ground to become a wanderer and a fugitive in the earth. He had been a farmer, but the ground thereafter would not respond to his cultivation.—Gen. 4:2, 3, 11-14.

Israel was told that Jehovah would lead the nation away into exile if they became unfaithful to the covenant he made with them through Moses. (Deut. 28:36, 37, 64; 29:28) So God was really the Authority who decreed the exile of his people in several instances, although he allowed the armies of other nations to be his instruments. These occasions are: (1) Israel's exile by the hand of the Assyrians (2 Ki. 15:29; 18:9-12); (2) Judah's exile in Babylon (2 Ki. 25:8-11, 21); (3) the Jewish exile at the hands of the Romans.—Luke 21:20-24.

ISRAEL

Tiglath-pileser III took inhabitants of Naphtali into exile in Assyria before Israelite King Pekah's rule ended in 758 B.C.E. Reubenites, Gadites and those from the eastern half tribe of Manasseh were also carried off by the king of Assyria, apparently at the same time. (1 Chron. 5:4-6, 26) Shalmaneser V later besieged Samaria, and after three years, in 740 B.C.E., either he or his successor, Sargon II, deported great numbers of the inhabitants and "brought people from Babylon and Cuthah and Avva and Hamath and Sepharvaim and had them dwell in the cities of Samaria instead of the sons of Israel." —2 Ki. 17:5, 6, 24.

JUDAH

In 617 B.C.E., King Nebuchadnezzar took the royal court and the foremost men of Judah into exile at Babylon. (2 Ki. 24:11-16) About ten years later, in 607 B.C.E., at the fall of Jerusalem to Babylon, Nebuzar-adan, the chief of the Babylonian bodyguard, took most of the remaining ones and deserters of the Jews with him to Babylon, from which exile only a mere remnant returned seventy years later.—2 Ki. 25:11; Jer. 39:9; Isa. 10:21, 22; see CAPTIVITY.

After the fall of Babylon many Jews did not return to their homeland, and the dispersion therefore continued. In the time of Ahasuerus (Xerxes I, king of Persia, who ruled from India to Ethiopia, over 127 jurisdictional districts), Haman, in making an indictment of them, said: "There is one certain people scattered and separated among the peoples in all the jurisdictional districts of your realm."—Esther 1:1; 3:8.

IN THE FIRST CENTURY C.E.

In the first century C.E. there were settlements of Jews in Thessalonica, Athens, Corinth, Ephesus, Rome and Babylon, as well as other cities. (Acts 17:1, 16,

17; 18:1, 4, 19) Many Jews lived in Babylon, where Peter preached. (1 Pet. 5:13) Josephus records that "great numbers" of Jews were in Babylonia in the first century B.C.E. (*Antiquities of the Jews*, Book XV, chap. II, par. 2) Early in 50 C.E. the Roman Emperor Claudius banished all the Jews from Rome. This also affected Jews who had become Christians, among them Aquila and Priscilla (Prisca), whom Paul met in Corinth about 50 C.E., shortly after the edict by Claudius. (Acts 18:2) They accompanied Paul to Ephesus, and at the time he wrote the letter to the Romans (c. 56 C.E.) they were evidently back in Rome, for Claudius had died and Nero was then ruling. Many of the other Jews had also moved back to Rome.—Acts 18:18, 19; Rom. 16:3, 7, 11.

In fulfillment of Jesus' prophecy at Luke 21:24, the Roman army under Titus, in 70 C.E., surrounded Jerusalem, crowded with Jews from many lands assembled for the Festival of Unfermented Cakes. The Romans besieged and finally destroyed the city; 1,100,000 Jews perished and 97,000 were taken captive, to be scattered among the nations.

EXODUS. The deliverance of the nation of Israel from bondage to Egypt. Jehovah spoke to Abraham (before 1933 B.C.E.), after promising that Abraham's seed would inherit the land, and said: "You may know for sure that your seed will become an alien resident in a land not theirs, and they will have to serve them, and these will certainly afflict them for four hundred years. But the nation that they will serve I am judging, and after that they will go out with many goods. . . . But in the fourth generation they will return here, because the error of the Amorites has not yet come to completion."—Gen. 15:13-16.

It is clear that the beginning of the four-hundred-year period of affliction had to await the appearance of the promised "seed." While Abraham had earlier visited Egypt during a time of famine in Canaan and had experienced some difficulties with the Pharaoh there, he was then childless. (Gen. 12:10-20) Not long after God's statement about the four hundred years of affliction, when Abraham was eighty-six years old (in the year 1932 B.C.E.), his Egyptian slave girl and concubine bore him a son, Ishmael. But it was fourteen years later (1918 B.C.E.) that Abraham's free wife Sarah bore him a son, Isaac, and God designated this son as the one by means of whom the promised seed would result. Still, God's time had not yet arrived for giving Abraham or his seed the Land of Canaan, and so they were, as foretold, 'alien residents in a land not theirs.'—Gen. 16:15, 16; 21:2-5; Heb. 11:13.

TIME OF THE EXODUS

When, therefore, did the four hundred years of affliction begin? Jewish tradition reckons the count from Isaac's birth. But the actual evidence of *affliction* first came on the day that Isaac was weaned. Evidence points to 1913 B.C.E., when Isaac was about five years old and Ishmael about nineteen, as the date of the start of affliction. It was then that Ishmael "the one born in the manner of flesh began persecuting the one born in the manner of spirit." (Gal. 4:29) Ishmael, who was part Egyptian, in jealousy and hatred, began "poking fun" at Isaac, the very young child, this amounting to much more than a mere children's quarrel. (Gen. 21:9) Other translations describe Ishmael's action as "mocking" (*Yg; Ro*, ftn.) The affliction of Abraham's seed continued on during Isaac's life. While Jehovah blessed Isaac as a grown man, he was nevertheless persecuted by the inhabitants of Canaan and forced to move from place to place because of the difficulties they brought against him. (Gen. 26:19-24, 27) Eventually, during the later years of the life of Isaac's son Jacob, the foretold "seed" came into Egypt to reside. In time they came into a state of slavery.

The four-hundred-year period of affliction thus ran from 1913 B.C.E. until 1513 B.C.E. It was also a "period of grace" or of divine toleration allowed the Canaanites, a principal tribe of whom were Amorites. By this latter date their error would come to completion; they would clearly merit complete ejection from the land. As the preliminary step toward such ejection, God would turn his attention to his people in Egypt, setting them free from bondage and starting them on the way back to the Promised Land.

The 430-year period

Another line of calculation is provided in the statement at Exodus 12:40, 41: "And the dwelling of the sons of Israel, who had dwelt in Egypt, was four hundred and thirty years. And it came about at the end of the four hundred and thirty years, it even came about on this very day that all the armies of Jehovah went out of the land of Egypt." The footnote on Exodus 12:40 (*NW*, 1953 ed.) says regarding the expression "who had dwelt": "The verb here is in the plural number, and the relative pronoun (*a·sher'*) before it in Hebrew can apply to the 'sons of Israel,' rather than to the 'dwelling.'" The *Septuagint Version* renders verse 40: "But the dwelling of the sons of Israel which they dwelt in the land of Egypt and in the land of Canaan [was] four hundred and thirty years long." The Samaritan *Pentateuch* reads: "In the land of Canaan and in the land of Egypt." All these renderings indicate that the four-hundred-and-thirty-year period covers a longer period of time than the dwelling of the Israelites in Egypt.

The apostle Paul shows that this four-hundred-and-thirty-year period (at Exodus 12:40) began at the time of the validation of the Abrahamic covenant and ended with the Exodus. Paul says: "Further, I say this: As to the [Abrahamic] covenant previously validated by God, the Law that has come into being four hundred and thirty years later [in the same year as the Exodus] does not invalidate it, so as to abolish the promise. . . . whereas God has kindly given it to Abraham through a promise."—Gal. 3:16-18.

How long was it, then, from the validation of the Abrahamic covenant until the Israelites moved into Egypt? At Genesis 12:4, 5 we find that Abraham was seventy-five years old when he moved into Canaan, and the Abrahamic covenant, the promise previously made to him in Ur of the Chaldeans, took effect. Then, from the genealogical references at Genesis 12:4; 21:5; 25:26 and Jacob's statement at Genesis 47:9, it can be seen that 215 years elapsed between the validation of the Abrahamic covenant and the move of Jacob with his family into Egypt. This would show that the Israelites actually lived in Egypt 215 years (1728-1513 B.C.E.). The figure harmonizes with other chronological data.

From Exodus to temple building

Two other chronological statements harmonize with and substantiate this viewpoint. Solomon began the building of the temple in his fourth year of kingship (1034 B.C.E.) and this is stated at 1 Kings 6:1 to be the "four hundred and eightieth year" from the time of the Exodus (1513 B.C.E.).

"About 450 years"

Then there is Paul's speech to an audience in Antioch of Pisidia recorded at Acts 13:17-20 in which he refers to a period of "about four hundred and fifty years." His discussion of Israelite history begins with the time God "chose our forefathers," that is, from the time that Isaac was actually born to be the seed of promise (1918 B.C.E.). (Isaac's birth definitely settled the question as to whom God would recognize as the seed, this having been in doubt due to Sarah's barrenness.) From this starting point Paul then goes on to recount God's acts in behalf of his chosen nation down to the time when God "gave them judges until Samuel the prophet." The period of "about four hundred and fifty years," therefore,

evidently extends from Isaac's birth in 1918 B.C.E. down to the year 1467 B.C.E., or forty-six years after the Exodus of 1513 B.C.E. (forty years being spent in the wilderness wandering and six years in conquering the land of Canaan). (Deut. 2:7; Num. 9:1; 13:1, 2, 6; Josh. 14:6, 7, 10) This makes a total number that clearly fits the apostle's round figure of "about four hundred and fifty years." Both these chronological references therefore support the year 1513 B.C.E. as the year of the Exodus and harmonize as well with the Bible chronology concerning the kings and judges of Israel.—See CHRONOLOGY.

Other views

This date for the Exodus, 1513 B.C.E., and consequently the Israelite invasion of Canaan and the fall of Jericho in 1473 B.C.E., forty years after the Exodus, has been considered far too early by some critics, who would place these events as late as the fourteenth or even the thirteenth century. However, while some archaeologists place the fall of Jericho down in the thirteenth century, they do so, not on the basis of any ancient historical documents or testimony to that effect, but on the basis of pottery finds. Such calculation of time periods by pottery is obviously very speculative and this is demonstrated by the research at Jericho. The findings there have produced contradictory conclusions and datings on the part of the archaeologists.—See ARCHAEOLOGY, particularly the section "Comparative Value of Archaeology."

Similarly with the Egyptologists, the differences among them in dating the dynasties of Egypt have amounted to centuries, making their dates unusable for any specific period. For this reason it is impossible to name with confidence the particular Pharaoh of the Exodus, some saying it was Thutmose III, others Amenhotep II, Ramses II, and so forth, but on very shaky foundations in each case.

Some have tried to establish the date of the Exodus by astronomical calculations in connection with the rising of the star Sirius, by which the Egyptians calculated the years in a "Sothic Period." But its rising is not constant in retardation. A slight miscalculation of one day can throw a date off about a hundred and twenty years. The observations based on the naked-eye observance of the Egyptians were certainly not as accurate as modern-day observations with the telescope, and could easily have been a day wrong. *The International Standard Bible Encyclopaedia* (Vol. II, pp. 1053, 1054) says, concerning the establishing of Egyptian dates by astronomical calculations: "The later dates which Mahler based on certain astronomical calculations of the Fr[ench] astronomer Biot . . . are not accepted by other Egyptologists. Brugsch [a leading Egyptologist] says that on this question, 'scientific criticism has not yet spoken its last word.' . . . Renouf . . . more definitely states that 'unfortunately there is *nothing* on Egyp[tian] documents which have as yet come down to us which can, by their astronomical calculations, be made to result in a date.' This judgment appears to be justified by recent discoveries, since Mahler's dates are about a century too late, as shown by the known history of the Kassites of Babylon." The *Encyclopaedia* concludes: "There is in fact no discrepancy between the actual results of monumental study and the chronology of the O[ld] T[estament]."

AUTHENTICITY OF THE EXODUS ACCOUNT

An objection against the Exodus account has been that the Pharaohs of Egypt did not make any record of the Exodus. However, this is not unusual, for kings of more modern times have recorded only their victories and not their defeats, and have often tried to erase anything historical that is contrary to their personal or nationalistic image or to the ideology they are trying to inculcate in their people. Even in recent times rulers have tried to obliterate the works and reputations of their predecessors. Anything regarded embarrassing or distasteful was left out of Egyptian inscriptions or effaced as soon as possible. An example is the chiseling away by her successor, Thutmose III, of the name and representation of Queen Hatshepsut on a stone monumental record uncovered at Dêr el Bahri in Egypt. (See *Archaeology and Bible History* by J. P. Free, p. 98 and photograph opposite p. 94.)

Manetho, an Egyptian priest who evidently hated the Jews, wrote in the Greek language about 280 B.C.E. The Jewish historian Josephus quotes Manetho as saying that the ancestors of the Jews 'carried an army into Egypt, and subdued the country, but that, being expelled soon after, they settled themselves in a province that is now called Judea, built a city by the name of Jerusalem, and erected a temple.'

While Manetho's account is in general very unhistorical, the significant fact is that he mentions the Jews as being in Egypt and as going out and in further writings, according to Josephus, identifies Moses with Osariph, an Egyptian priest, indicating that, even though Egyptian monuments do not record the fact, the Jews *were* in Egypt and *Moses* was their leader. Josephus speaks of another Egyptian historian, Cheremon, who says that Joseph and Moses led 250,000 diseased people who were driven out of Egypt; also Josephus mentions a Lysimachus who tells a similar story.—Josephus' *In Answer to Apion*, Book I.

THE NUMBER INVOLVED IN THE EXODUS

At Exodus 12:37, the round number of 600,000 "able-bodied men on foot" besides "little ones" is given. In the actual census taken about a year after the Exodus, as recorded at Numbers 1:2, 3, 45, 46, they numbered 603,550 males from twenty years old upward besides the Levites (Num. 2:32, 33), of whom there were 22,000 males from a month old upward. (Num. 3:39) "Able-bodied men" here in the Hebrew is *ge·va·rim'*, which has the meaning of men as "strong ones," and does not include women. (Compare Jeremiah 30:6.) "Little ones" is from the Hebrew *taph* and has the meaning of one going with quick, tripping steps, as making a tapping sound, "little patter-foots," most of whom would have to be carried or at least could not march the full length of the journey.

"In the fourth generation"

We must remember that Jehovah told Abraham that in the fourth generation his descendants would return to Canaan. (Gen. 15:16) In the entire 430 years from the time when the Abrahamic covenant took effect to the Exodus there were more than four generations, even considering the long life-spans that they enjoyed during that time, according to the record. But it was only 215 years that the Israelites were *actually in Egypt*. The 'four generations' following their entering Egypt can be calculated in two ways, using as an example just one tribe of Israel, the tribe of Levi, thus: (1) Levi, (2) Jochebed the daughter of Levi, (3) Aaron and (4) Eleazar, who entered the Promised Land; or by (A) Levi, (B) Kohath, (C) Amram and (D) Moses.—Ex. 6:16, 18, 20, 23; see JOCHEBED.

The number coming up out of Egypt, namely, 600,000 able-bodied men besides women and children, would mean that there could have been more than three million persons. This, though disputed by some, is not at all unreasonable. For, while there were only four generations from Levi to Eleazar or from Levi to Moses, when viewed from the standpoint of the life-span of these long-lived men, each of these men could have seen several generations or several sets of children born during his lifetime. Even at the present

time a man sixty or seventy years old often has grandchildren and may even have great-grandchildren (thus four generations living contemporaneously).

Extraordinary increase

The account reports: "And the sons of Israel became fruitful and began to swarm; and they kept on multiplying and growing mightier at a very extraordinary rate, so that the land got to be filled with them." (Ex. 1:7) In fact, they became so many that the king of Egypt said: "Look! The people of the sons of Israel are more numerous and mightier than we are." "But the more they would oppress them, the more they would multiply and the more they kept spreading abroad, so that they felt a sickening dread as a result of the sons of Israel." (Ex. 1:9, 12) Also, when we realize that polygamy, with concubinage, was practiced and that some Israelites married Egyptian women, it becomes evident how the increase to the point of having an adult male population of 600,000 could have occurred.

Seventy souls of Jacob's immediate household went down into Egypt or were born there shortly thereafter. (Gen. chap. 46) We could exclude Jacob himself, his twelve sons, his daughter Dinah and granddaughter Serah and the three sons of Levi and possibly others from the number of family heads who began to multiply in Egypt, leaving only fifty of the seventy. (Levi's sons are excluded inasmuch as the Levites were not numbered among the later 603,550 figure.) Starting, then, with the very conservative figure of fifty family heads, and taking into consideration the Bible's statement that "the sons of Israel became fruitful and began to swarm; and they kept on multiplying and growing mightier *at a very extraordinary rate*, so that the land got to be filled with them" (Ex. 1:7), we can easily demonstrate how 600,000 men of military age, between twenty and fifty years old, could be living at the time of the Exodus. Consider the following:

In view of the large families then, and the desire of the Israelites to have children to fulfill God's promise, it is not unreasonable, in our calculation, to count each male as a family head bringing forth ten children, on the average, during the period of life between twenty and forty years of age, half of these being boys. For conservativeness, we might view each of the original fifty who became family heads as not beginning to father children until twenty-five years after their entry into Egypt. And, since death or other circumstances could prevent some male children from ever becoming productive children, or could interrupt their child-producing before their reaching the limit of forty years we have set, we might also reduce by 20 percent the number of males born who became fathers. Put simply, this means that in a twenty-year period only two hundred sons, instead of two hundred and fifty, born to the fifty original family heads we have designated would produce families of their own.

Pharaoh's decree

Still another factor might be considered: Pharaoh's decree to destroy all the male children at birth. It should be noted that this decree seems to have been rather ineffective and of short duration. Aaron was born three years before Moses (or in 1597 B.C.E.) and apparently no such decree was then in force. The Bible definitely states that Pharaoh's decree was not very successful. The Hebrew women Shiphrah and Puah, who likely were the heads of the midwife profession, over the other midwives, did not carry out the king's order. They apparently did not instruct the midwives under them as ordered. The result was: "The people kept growing more numerous and becoming very mighty." Pharaoh then commanded all his people to throw every newborn Israelite son into the river Nile. (Ex. 1:15-22) But it does not seem that the Egyptian populace hated the Hebrews to this extent. Even Pharaoh's own daughter rescued Moses. Again, Pharaoh may have soon come to the conclusion that he would lose valuable slaves if his decree continued in effect. We know that, later on, the Pharaoh of the Exodus refused to let the Hebrews go for the very reason that he valued them as slave laborers.

However, to make our figure yet more conservative we may reduce by nearly one-third the number of boys surviving during a five-year period to represent the possible effects of Pharaoh's unsuccessful edict.

A calculation

Even though making all these allowances, the population would still increase in an accelerated manner, and that with God's blessing. The number of children born during each five-year period from and after 1563 B.C.E. (that is, fifty years before the Exodus) and up to 1533 (or twenty years before the Exodus) would be as follows:

Years B.C.E. from	to	Sons born during such five-year periods
1563	1558	47,350
1558	1553	62,300
1553	1548	81,800
1548	1543	103,750
1543	1538	133,200
1538	1533	172,250
Total theoretical male population from the age of 20 to 50 years at time of Exodus (1513 B.C.E.):		600,650

It may be noted that even a slight adjustment in the method of computation, for example, increasing by one the number of sons born on the average to each male parent, would send this figure up to over a million.

Besides the 600,000 able-bodied men mentioned in the Bible, there was a great number of older men and an even greater number of women and children. So the total population was possibly over three million persons going up out of Egypt. It is not suprising that the Egyptian royalty hated to let such a large slave body go. They thereby lost a valuable economic asset.

That there was a fearful number of fighting men, not just a small nomadic group, the Bible record attests: "Moab became very frightened at the people, because they were many; and Moab began to feel a sickening dread of the sons of Israel." (Num. 22:3) The population figures of the Israelites had not grown by that time, for they changed very little during the wilderness journey because so many died in the wilderness due to unfaithfulness. In fact, because of Jehovah's decree that the fighting men twenty years old and upward would not enter the land, fewer entered Canaan than left Egypt. (Num. 26:2-4, 51) The fear on the part of the Moabites was, of course, based partly on the fact that Jehovah had worked such wonders for Israel and also because of their great number, which could not be said of a mere few thousand people.

In the census shortly after the Exodus the Levites, counted separately, numbered 22,000 from a month old upward. (Num. 3:39) The question may arise as to why among all the other twelve tribes there were only 22,273 *firstborn* males from a month old upward. (Num. 3:43) This can easily be understood when the fact is appreciated that family heads were not counted, and that due to polygamy a man might have many sons but only one firstborn, and it was the firstborn son of the man and not of the woman that was counted.

ISSUES INVOLVED

According to God's promise to Abraham, His due time had arrived for Him to deliver the nation of Israel from the "iron furnace" of Egypt. Jehovah considered Israel as his firstborn son by virtue of the promise to Abraham. When Jacob went down to Egypt with his household, he went down voluntarily but they later became slaves. As a nation they were dear to Jehovah as a firstborn son and Jehovah had the legal right to deliver them from Egypt without the payment of a price.—Deut. 4:20; 14:1, 2; Ex. 4:22; 19:5, 6.

Opposing Jehovah's purpose, Pharaoh did not want to lose the great nation of slave workers. Moreover, when approached by Moses with the request in Jehovah's name to send the Israelites away that they might celebrate a festival to Him in the wilderness, Pharaoh answered: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all." (Ex. 5:2) Pharaoh considered himself as a god and did not *recognize* Jehovah's authority, although he had undoubtedly heard the Hebrews use the name many times before. From the beginning Jehovah's people had known his name, Abraham even addressing God as Jehovah.—Gen. 2:4; 15:2.

The issue here raised by Pharaoh's attitude and actions brought up the question of Godship. It was now necessary for Jehovah God to exalt himself above the gods of Egypt, including Pharaoh, revered as a god. He did this by bringing ten plagues upon Egypt, which resulted in Israel's release. At the time of the last plague, the death of the firstborn, the Israelites were commanded to be prepared at the passover meal to march out of Egypt. Although they went out in haste, being urged on by the Egyptians, who said, "We are all as good as dead!" they did not go out empty-handed. (Ex. 12:33) They took their herds and flocks and flour dough before it was fermented, and their kneading troughs. Besides this, the Egyptians granted to Israel what they asked for, giving them articles of silver and articles of gold and garments. Incidentally, this was not robbing the Egyptians. They had no right to enslave Israel, and owed the people wages.—Ex. 12:34-38.

Along with Israel went out "a vast mixed company." (Ex. 12:38) These were all worshipers of Jehovah, for they had to be prepared to leave with Israel while the Egyptians were burying their dead. They had observed the Passover, otherwise they would have been busy with Egypt's mourning and burial rites. To a great extent this company may have been made up of those who were in some way related by marriage to the Israelites. For example, many Israelite men married Egyptian women, and Israelite women married Egyptian men. A case in point is the man who was put to death in the wilderness for abusing Jehovah's name. He was the son of an Egyptian man and his mother was Shelomith of the tribe of Dan. (Lev. 24:10, 11) It may be noted also that Jehovah gave permanent instructions concerning the requirements for alien residents and slaves to eat the passover when Israel would come into the Promised Land.—Ex. 12:25, 43-49.

ROUTE OF THE EXODUS

The Israelites must have been in different locations from which to start the march out of Egypt, not all initially in one compact body. Some may have merged with the main body of marchers as they went along. Rameses, either the city or a district of that name, was the starting point, the first lap of the journey being to Succoth. (Ex. 12:37) Some scholars suggest that, while Moses began the march from Rameses, the Israelites came from all over the land of Goshen and met at Succoth as a rendezvous.

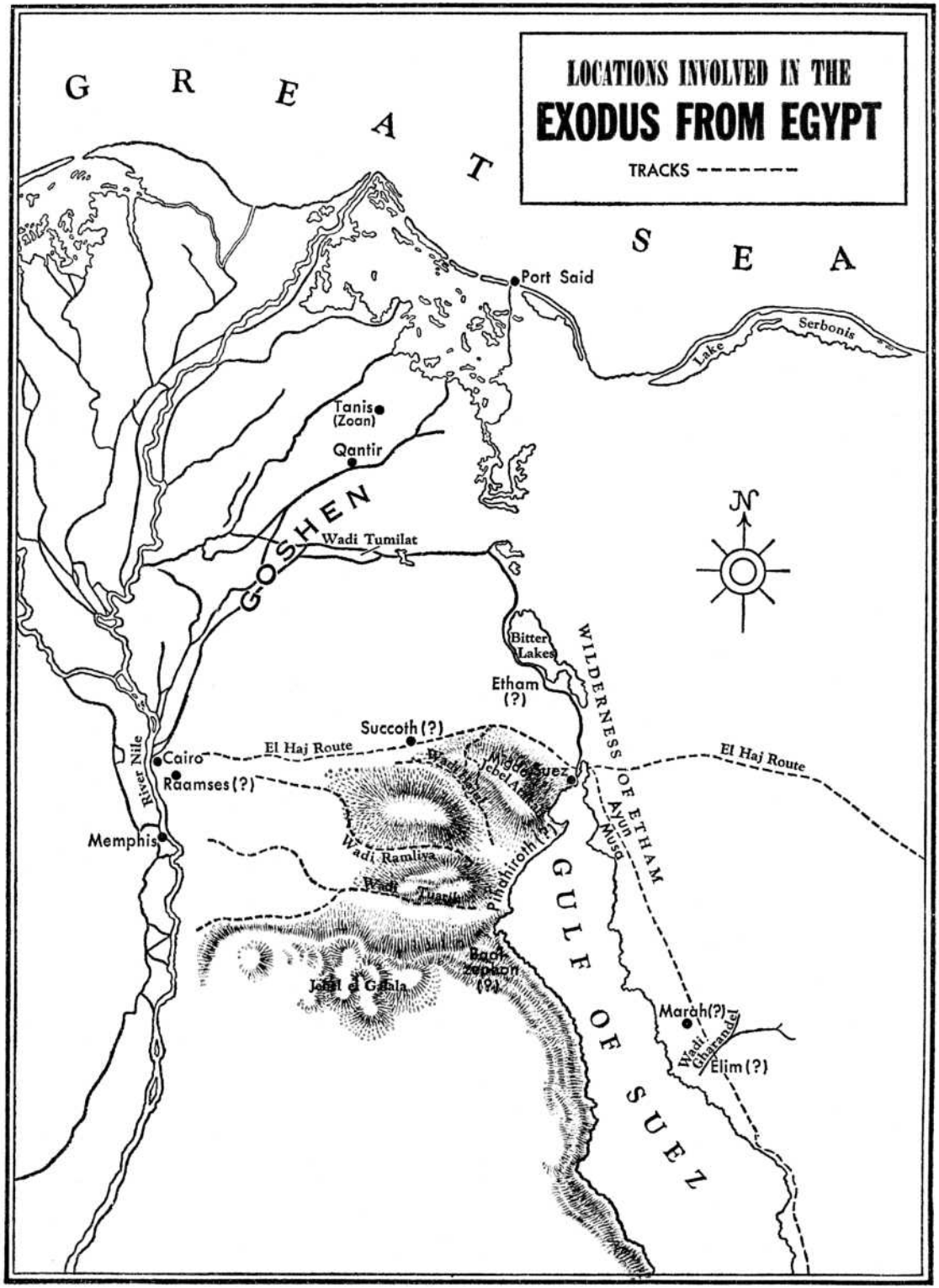
The Israelites had left Egypt in haste, urged on by the Egyptians; nevertheless, they were by no means unorganized: "But it was in battle formation that the sons of Israel went up out of the land of Egypt," that is, like an army in five parts, with a van, a rear, a main body and two wings. Besides the able leadership of Moses, Jehovah made manifest his own leadership, at least as early as the encampment at Etham, by providing a pillar of cloud to lead them in the daytime, which became a pillar of fire to give them light at night.—Ex. 13:18-22.

By the shortest route it would have been a land journey of about 250 miles (402 kilometers) from the vicinity N of Memphis on up to, say, Lachish in the Promised Land. But that route would have taken the Israelites along the Mediterranean seacoast and along by the land of the Philistines. In former times their forefathers Abraham and Isaac had had difficulties with the Philistines. God, knowing that they might be disheartened by a Philistine attack, inasmuch as they were unacquainted with warfare and also because they had their families and flocks with them, commanded that Israel turn about and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon. Here they encamped by the sea.—Ex. 14:1, 2.

The exact route followed by the Israelites from Rameses to the Red Sea cannot be traced with certainty today, since the sites mentioned in the account cannot be definitely located. Most reference works prefer to show them as crossing through what is known as the Wadi Tumilat in the Delta region of Egypt. This route, however, is predicated principally on the identification of Rameses with a site in the NE corner of the Delta region. But as Professor of Egyptology John A. Wilson states: "Unfortunately, scholars do not agree upon the precise location of Rameses. The Pharaohs named Ramses, particularly Ramses II, were generous in naming towns after themselves. Further, references to this city have been excavated in Delta towns which can make no serious claim to being the location."—*The Interpreter's Dictionary of the Bible*, Vol. 4, p. 9.

Various places have been argued for, for a time have held popularity and then been rejected in favor of a later suggestion. Presently the site of Tanis (modern San el-Hagar) a few miles S of the Mediterranean coastal city of Port Said is popular, but so also is Qantir, about fifteen miles (c. 24 kilometers) farther S. As to the first site, Tanis, it may be noted that one Egyptian text lists Tanis and (Per-)Rameses as separate, not the same places, and that at least part of the material unearthed at Tanis gives evidence of having come from other places. Thus, Professor Wilson states that "there is no guarantee that inscriptions bearing the name Rameses were originally at home there." (*Ibid.*) Regarding both Tanis and Qantir, it may be said that the inscriptions relating to Ramses II found in these places would only show an association with that Pharaoh, but do not prove that either site is the Biblical Raameses built by the Israelites as a storage place prior even to Moses' birth. (Ex. 1:11) As is shown in the article on RAAMSES, RAMESES, the view that Ramses II is the Pharaoh of the Exodus has little evidence in its favor.

The route through the Wadi Tumilat has also been favored because of the popular modern theory that the crossing of the Red Sea did not actually take place at the Red Sea but at a site to the N thereof. Some scholars even advocated a crossing at or near Lake Serbonis along the Mediterranean shore, so that after exiting from the Wadi Tumilat the Israelites turned N in the direction of the coast. This view directly contradicts the specific statement in the Bible that God himself led the Israelites away from the route that would go to the land of the Philistines. (Ex. 13:17, 18) Others also favor a route through the Wadi Tumilat but argue for a "sea" crossing in the Bitter Lakes region N of Suez.


LOCATIONS INVOLVED IN THE
EXODUS FROM EGYPT
TRACKS
G R E A T S E A
Port Said
Lake Serbonis
Tanis (Zoan)
Qantir
GOSHEN
Wadi Tumilat
N
Bitter Lakes
WILDERNESS OF ETHAM
Etham (?)
Succoth (?)
El Haj Route
Cairo
Raamses (?)
River Nile
Memphis
Migdol
Suez
Jebel Attaka
Ayun Musa
Wadi Ramliya
Pihahiroth (?)
Baal Zephon (?)
Jebel el Galala
GULF OF SUEZ
Marah (?)
Wadi Gharandel
Elim (?)

Red Sea, not 'sea of reeds'

This latter view is based on the argument that the Hebrew *yam suph* (translated "Red Sea") literally means "sea of rushes or reeds, bulrushes," and that therefore the Israelites crossed, not the arm of the Red Sea known as the Gulf of Suez, but a sea of reeds, a swampy place such as the Bitter Lakes region. In so holding, however, they do not agree with the translators of the ancient *Septuagint Version*, who translated *yam suph* with the Greek name *e·ry·thra' tha'las·sa*, meaning, literally, "*Red* Sea." But, far more important, both Luke, the writer of Acts, (quoting Stephen) and the apostle Paul used this same Greek name when relating the events of the Exodus.—Acts 7:36; Heb. 11:29; see RED SEA.

Furthermore, there would have been no great miracle if a mere marsh had been crossed, and the Egyptians could not have been "swallowed up" in the Red Sea as "the surging waters proceeded to cover them; down they went into the depths like a stone." (Heb. 11:29; Ex. 15:5) Besides this stupendous miracle being referred to later on by Moses and Joshua, the apostle Paul says that the Israelites got baptized into Moses by means of the cloud and the sea, indicating that they were completely surrounded by water, the sea being on both sides and the cloud above and behind them. (1 Cor. 10:1, 2) This, too, would indicate that the body of water was much deeper than anything that could be waded in.

The route of the Exodus depends largely on two factors: where the Egyptian capital was at the time, and the identification of the body of water where the crossing occurred. Since the inspired Christian Greek Scriptures use the expression "Red Sea," there is every reason to believe that it was that body of water that Israel crossed. As for the Egyptian capital, the most likely site is Memphis, the principal seat of government during most of Egypt's history. (See MEMPHIS.) If this was the case, then the starting point of the Exodus march must have been sufficiently near Memphis for Moses to have been called before Pharaoh after midnight on Passover night and then to have reached Rameses in time to begin the march toward Succoth before the fourteenth day of Nisan ended. (Ex. 12:29-31, 37, 41, 42) The oldest Jewish tradition, recorded by Josephus, is to the effect that the march began a short distance N of Memphis.—*Antiquities of the Jews*, Book II, chap. XV, par. 1.

A route through the Wadi Tumilat would be so far to the N of Memphis as to make the above circumstances impracticable. For this reason, many earlier commentators have suggested one of the well-known "pilgrim" routes through Egypt, such as the el Haj route leading from Cairo across to Clysma at the head of the Gulf of Suez.

Likely place of Red Sea crossing

It should be noted that, after reaching the second stage of their journey, Etham "at the edge of the wilderness," God ordered Moses to "turn back and encamp before Pihahiroth . . . by the sea." This maneuver would cause Pharaoh to believe the Israelites were "wandering in confusion." (Ex. 13:20; 14:1-3) Scholars favoring the el Haj route as the likely one point out that the Hebrew verb for "turn back" is emphatic and does not mean merely to "divert" or "turn aside," but has more the sense of returning or at least of a marked detour. They suggest that, upon reaching a point N of the head of the Gulf of Suez, the Israelites reversed their line of march and went around to the S side of Jebel Atakah, a mountain range bordering the W side of the Gulf. Thus *The Encyclopedia Americana* (1956 ed., Vol. 23, p. 284) says that some scholars maintain that the crossing began "in the neighborhood of the town of Suez, others that it was about 18 miles farther south, at the mouth of the Wady Tuarik." This latter place, the Wadi (or Wady) Tuarik, runs between the Jebel Atakah range on the N and the Jebel el Galala range on the S, and broadens out as it approaches the shores of the Red Sea. A large host, such as the Israelites composed, would find no effective way for swift exit from such a position if pursued from the W, and hence would be "bottled up" with the sea blocking their way.—See accompanying map.

Jewish tradition of the first century C.E. conveys such a picture. (See PIHAHIROTH.) But, more importantly, such a situation fits the general picture portrayed in the Bible itself, whereas the popular views of many scholars do not. (Ex. 14:9-16) It seems evident that the crossing must have been far enough from the head of the Gulf (or western arm of the Red Sea) that Pharaoh's forces would not be able simply to circle the end of the Gulf and easily come upon the Israelites on the other side. (Ex. 14:22, 23) Pharaoh had changed his mind about the release of the Israelites as soon as he learned of their departure. Certainly the loss of such a slave nation meant a heavy economic blow to Egypt. It would not be difficult for his chariots to overtake this entire nation on the move, particularly in view of their 'turning back.' Now, encouraged by the thought that Israel was wandering in confusion in the wilderness, he went after them with confidence. With a crack force of 600 chosen chariots, all the other chariots of Egypt mounted with warriors, his cavalrymen and all his military forces, he came upon Israel at Pihahiroth. —Ex. 14:3-9.

Strategically the position of the Israelites looked very bad. They were evidently hemmed in between the sea and the mountains, with the Egyptians blocking the way back. In their apparently trapped position, fear struck the hearts of the Israelites and they began to complain against Moses. Now God stepped in to protect Israel by moving the cloud from the front to the rear. On one side, toward the Egyptians, it was darkness; on the other it kept lighting up the night for Israel. While the cloud held back the Egyptians from attack, Moses, at Jehovah's command, lifted his rod, and the seawaters split apart, leaving the dry seabed as a path for Israel. —Ex. 14:10-21.

Width and depth of place of crossing

Since Israel crossed the sea in one night, it could hardly be assumed that the waters parted in a narrow channel. Rather, it must have been a mile (1.6 kilometers), or some miles, in width. Though in fairly close marching formation, such a group, along with what wagons they had, their baggage and their cattle, even when rather closely ranked, would occupy an area of perhaps three square miles (7.7 square kilometers) or more. It appears, therefore, that the sea-opening allowed the Israelites to cross on a fairly wide front. If there was a one-mile (1.6-kilometer) front, then the depth of the Israelite column would probably be three miles (4.8 kilometers) or more. If it was a mile-and-a-half (2.4-kilometer) front, the depth might be about two miles (3.2 kilometers) or more. It would take such a column several hours to get into the seabed and travel across it. While they did not go in panic, but maintained their battle formation, they would no doubt move with considerable haste.

Had it not been for the cloud, the Egyptians would have easily overtaken and slaughtered many. (Ex. 15:9) When the Israelites had gone into the sea and the cloud behind them had moved ahead to reveal this fact to the Egyptians, they pursued. Here, again, is emphasized the necessity of considerable breadth and length of dry seabed, for Pharaoh's military force was great. Bent on destruction and recapture of their former slaves, the entire force went well into the seabed. Then, during the morning watch, which ran from about 2 to 6 a.m., Jehovah looked out from the cloud and began to throw the camp of the Egyptians into confusion, taking the wheels off their chariots.

The Israelites, by the approaching of morning, got safely across on the eastern shore of the Red Sea. Then Moses was commanded to stretch his hand out so that the waters would come back over the Egyptians. At this "the sea began to come back to its normal condition" and the Egyptians fled from encountering it. This also would indicate that the waters had opened up widely, for a narrow channel would have immediately overwhelmed them. The Egyptians fled from the enclosing walls of water toward the western bank, but the waters kept converging until their depth completely covered all the war chariots and the cavalrymen belonging to Pharaoh's military forces; not so much as one of them was let remain.

It is obvious that such an overwhelming inundation would be impossible in a marsh. Moreover, in a shallow marsh dead bodies would not wash up on the shore, as actually took place, so that "Israel got to see the Egyptians dead on the seashore."—Ex. 14:22-31.

Waters "congealed"

According to the Bible description, the surging waters were congealed to let Israel pass through. (Ex. 15:8) This word "congealed" is used in the *American Standard Version*, the *Authorized Version* and translations by J. N. Darby, I. Leeser, R. Knox and J. Rotherham. As defined in Webster's *Third New International Dictionary* the word means "to change from a fluid to a solid state by or as if by cold . . . freeze . . . ; to make (a liquid) viscid or of a consistency like jelly: curdle, coagulate." The Hebrew word here translated "congealed" means to shrink or thicken, as curdled milk or frozen water. At Job 10:10 the expression is used in regard to curdling milk. Therefore, it does not of necessity mean that the walls of water were frozen solid, but that the consistency of the congealed substance may have been like gelatin or curds. Nothing visible was holding back the waters of the Red Sea on each side of the Israelites, hence they had the appearance of being congealed, stiffened, curdled or thickened so as to remain standing like walls on each side and not collapsing in an inundation upon the Israelites, to their destruction. This was how they looked to Moses as a strong E wind divided the waters and dried up the basin so that it was not miry, nor frozen, but was easily traversable by the multitude.

The pathway opened in the sea was wide enough so that the Israelites, numbering possibly three million, could all cross to the eastern banks by morning. Then the congealed waters began to be released and to move in from either side, surging and overwhelming the Egyptians as Israel stood on the eastern banks contemplating Jehovah's unparalleled deliverance of an entire nation from a world power. They realized the literal fulfillment of Moses' words: "The Egyptians whom you do see today you will not see again, no, never again."—Ex. 14:13.

So by a spectacular display of power Jehovah exalted his name and delivered Israel. Safe on the E shore of the Red Sea, Moses led the sons of Israel in a song, while his sister Miriam, the prophetess, took a tambourine in her hand and led all the women with tambourines and in dances, responding in song to the men. (Ex. 15:1, 20, 21) A complete separation of Israel from their foes had been effected. When they went out from Egypt they were not allowed to suffer harm from man or beast, for not even a dog 'sharpened its tongue' to snarl or threaten them. (Ex. 11:7) While the Exodus narrative does not mention that Pharaoh personally went into the sea with his military forces and was destroyed, Psalm 136:15 does state that Jehovah "shook off Pharaoh and his military force into the Red Sea."

TYPICAL OF LATER EVENTS

In bringing Israel up out of Egypt as promised to Abraham, God looked upon the nation of Israel as his son, just as he had told Pharaoh, 'Israel is my firstborn.' (Ex. 4:22) Later on, Jehovah said: "When Israel was a boy, then I loved him, and out of Egypt I called my son." (Hos. 11:1) This back-reference to the Exodus also was a prophecy with a fulfillment in the days of Herod when Joseph and Mary had taken Jesus to Egypt and returned after the death of Herod and settled in Nazareth. The historian Matthew applies the prophecy of Hosea here, saying of Joseph: "He stayed there until the decease of Herod, for that to be fulfilled which was spoken by Jehovah through his prophet, saying: 'Out of Egypt I called my son.'" —Matt. 2:15.

The apostle Paul lists the Exodus among those things that he says went on befalling Israel as examples or types. (1 Cor. 10:1, 2, 11) It therefore appears to be symbolic of something greater. Revelation 11:8 speaks of Egypt as having a spiritual significance. Natural Israel is used in the Bible as symbolic of spiritual Israel, the Israel of God. (Gal. 6:15, 16) Also, Moses spoke of the prophet to come who would be like him. (Deut. 18:18, 19) The Jews looked for this one to be a great leader and deliverer. The apostle Peter identifies Jesus Christ as the Greater Moses. (Acts 3:19-23) The deliverance of Israel at the Red Sea and the destruction of the Egyptian army, therefore, must have the significance of the deliverance of spiritual Israel from their enemies of symbolic Egypt by a great miracle at the hands of Jesus Christ, and just as the work God performed at the Red Sea resulted in the exaltation of His name, the fulfillment of those typical events in a much larger reality would bring greater and far more extensive fame to the name of Jehovah.—Ex. 15:1.

EXODUS, BOOK OF [Gr., *E'xo·dos*, going forth, departure (of the Israelites out of Egypt); a name applied to the book in the Greek *Septuagint*]. The second scroll of the Pentateuch, also referred to as the Second Book of Moses. It came to be known in Hebrew as *Sh'mohth'*, "Names," from its opening phrase, *W'el'leh sh'mohth'*, "Now these are the names." "Exodus" is the Latinized form of the Greek.

This book is an obvious continuation of Genesis, beginning with the expression "Now" (literally, "And") and then relisting the names of the sons of Jacob that are taken from the more complete record at Genesis 46:8-27. Exodus was written in 1512 B.C.E., a year after the Israelites departed from Egypt and camped in the wilderness of Sinai. The book covers a period of about 145 years, from Joseph's death in 1657 B.C.E. to the construction of the tabernacle in 1512 B.C.E.

WRITERSHIP

Moses' writership of Exodus has never been questioned by the Jews. Egyptian expressions used are indicative of a writer contemporary with the times, and not of a Jew born and brought up later in Palestine.

ACCURACY, TRUTHFULNESS

On the part of the writer of Exodus "an intimate acquaintance with Ancient Egypt may be discerned. The position of the Egyptians with respect to foreigners—their separation from them, yet their allowance of them in their country, their special hatred of *shepherds*, the suspicion of strangers from Palestine as *spies*—their internal government, its settled character, the power of the King, the influence of the Priests, the great works, the employment of foreigners in their construction, the use of bricks, . . . and of bricks with straw in them, . . . the taskmasters, the embalming of dead bodies, the consequent importation of spices, . . . the violent mournings, . . . the fighting with horses and chariots, . . .—these are a few out of the many points which might be noted marking an intimate knowledge of Egyptian manners and customs on the part of the author of the Pentateuch." —*The Historical Evidences of the Truth of the*

Scripture Records, by George Rawlinson, pp. 290, 291.

The account of Pharaoh's daughter bathing in the Nile has been disputed (Ex. 2:5), but Herodotus says (as ancient monuments also show) that in ancient Egypt the women were under no restraint. Also, the Egyptians believed a sovereign virtue existed in the Nile waters. Pharaoh at times evidently went out to the river for purposes of worship. It was here that he was met at least twice by Moses during the ten plagues.—Ex. 7:15; 8:20.

As to absence of Egyptian monumental evidence of the Israelites' sojourn in Egypt, this is not surprising, in view of the fact that a study of the monuments there reveals that the Egyptians did not record matters uncomplimentary to themselves. However, an even more powerful testimony than stone monumental evidence is the living monument of the observance of the Passover by the Jews, who have commemorated the Exodus in this way throughout their entire history.

There is strong ground for accepting the historical accuracy and the general narrative as given in Exodus. Jesus and the writers of the Christian Greek Scriptures quote or refer to Exodus more than forty times. The integrity of the writer Moses attests to the book's authenticity. He points out with the greatest candor his own weaknesses, his hesitancy and his mistakes, not attributing anything of the miracles, leadership and organization to his own prowess, though he was acknowledged as great by the Egyptians and, in the main, much respected by Israel.—Ex. 11:3; 3:10-12; 4:10-16.

The plagues are Egyptian in setting, supporting their historicity. Locust swarms are common in Egypt, one Egyptologist telling of being in a "regular snow-drift of *locusts*" for six days. He also saw a fearful hailstorm and mentions an extraordinary cattle murrain "which carried off 40,000 head of cattle." Of course, this does not detract from the miraculous nature of the plagues, highly intensified calamities that came on time and as previously announced, that stopped at Moses' word and that, in the last seven, did not afflict the Israelites. Moreover, they appeared in a logical and meaningful order.

Joseph P. Free, a professor of archaeology who traveled in Egypt, says that he found straw in many of the bricks there. John Wilson, Egyptologist of the University of Chicago, says that, in Egyptian brickmaking, straw was used as much as it was left out. —Ex. 5:7, 10-13, 16.

The divine hand is revealed in Israel's sojourn in Egypt and their Exodus. A better place could hardly be found for Israel's rapid growth to a mighty nation. Had they remained in Canaan they would have been subjected to much warfare with the Canaanite inhabitants, while in the territory of the first world power during the time of its zenith they were protected by its might. They lived in the best part of the land, contributing to health and fertility, as well as to intellectual growth to some extent.

But Egypt was not adequate for moral and spiritual discipline and advancement in theocratic principles, and certainly not for their being made a nation under theocratic rule and of exclusive devotion to Jehovah, with a sacrificing and teaching priesthood. Furthermore, God's promise to give Abraham's seed the land of Canaan had to be fulfilled and God's time had come for it. Israel was to be constituted a great nation, with Jehovah as its sovereign King. The book of Exodus relates Jehovah's accomplishment of this purpose.—Ex. 15:13-21.

OUTLINE OF CONTENTS

I. Israel's rapid growth brings fear to Egypt's ruler (chap. 1)
  A. Pharaoh decrees death of male babies
  B. Decree resisted by Hebrews; their multiplication continues
II. Jehovah delivers Israel by the hand of Moses (chaps. 2-15)
  A. Moses adopted by Pharaoh's daughter, taught by own mother (2:1-10)
  B. Kills Egyptian persecutor, flees to Midian, marries, becomes shepherd (2:11-3:1)
  C. Commissioned at burning bush as deliverer (3:2-4:17)
  D. Returns to Egypt; with Aaron, appears before Pharaoh; nine plagues on Egypt (4:18-11:10)
  E. Passover instituted; tenth plague (12:1-29)
  F. Exodus of Israel through Red Sea; Pharaoh's army destroyed (12:30-15:27)
III. Jehovah organizes Israel as a theocratic nation, gives them the Law (chaps. 16-40)
  A. The miraculous manna; sabbath day observance instituted (16:1-36)
  B. Water supplied from rock; administration of assistants set up at Jethro's suggestion (17:1-18:27)
  C. Moses goes up into Mount Sinai as Jehovah manifests glory to Israel (19:1-25)
  D. The Ten Commandments and other laws (20:1-23:33)
  E. The Law covenant made over the blood of animals; Moses in the mountain forty days and nights (24:1-18)
  F. Instructions on building the tabernacle and its furniture, and on making garments for the priests, installing priesthood, and so forth (25:1-31:18)
  G. The people worship a golden calf during Moses' absence; he breaks stone tablets given him by Jehovah; Levites side with Jehovah, kill about 3,000 men (32:1-35)
  H. Moses goes into mountain with two more stone tablets; Jehovah writes Ten Commandments on them (33:1-34:28; compare Deuteronomy 10:1-5)
  I. Moses' face shines; veils face (34:29-35)
  J. Construction of tabernacle and furniture by selected workmen; priests' garments made; all from material contributed by the people (35:1-39:43)
  K. Tabernacle set up on Nisan 1, 1512 B.C.E.; Jehovah manifests approval (40:1-38)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 19-25.

EXORCISM. See SPIRITISM.

EXPANSE. (Heb., *ra·qi'a'*, extended surface, expanse). Concerning the second creative period or "day" Genesis 1:6-8 states: "And God went on to say: 'Let an expanse come to be in between the waters and let a dividing occur between the waters and the waters.' Then God proceeded to make the expanse and to make a division between the waters that should be beneath the expanse and the waters that should be above the expanse. And it came to be so. And God began to call the expanse Heaven." Later the record speaks of luminaries appearing in "the expanse of the heavens," and still later of flying creatures flying over the earth "upon the face of the expanse of the heavens."—Gen. 1:14, 15, 17, 20.

The Greek *Septuagint Version* used the word *ste·re'o·ma* (meaning "a firm and solid structure") to translate the Hebrew *ra·qi'a'*, and the Latin *Vulgate* used the Latin term *firmamentum*, which also conveys the idea of something solid and firm. The *King James Version*, the *Revised Standard Version* and many others follow suit in translating *ra·qi'a'* by the word "firmament." However, in its marginal reading the *King James Version* gives the alternate reading "expansion," and the *American Standard Version* gives "expanse" in its footnote. Other translations support such rendering: "expanse" (*Ro; Fn; Yg; An; NW*); *"expansión"* (*VM* [Spanish]); *"étendue* [extent or expanse]" (*Segond; Ostervald* [French]).

Some endeavor to show that the ancient Hebrew concept of the universe included the idea of a solid

vault arched over the earth, with sluice holes through which rain could enter, and with the stars fixed within this solid vault, diagrams of such concept appearing in Bible dictionaries and some Bible translations. (See *Harper's Bible Dictionary*, page 194; the Catholic translation called *The Jerusalem Bible*, footnote to Genesis 1:6; the Spanish Catholic translation *Nácar-Colunga*, page 11 of Seventh Edition.) Commenting on this attitude, *The International Standard Bible Encyclopaedia* (Vol. I, pp. 314, 315) states: "But this assumption is in reality based more upon the ideas prevalent in Europe during the Dark Ages than upon any actual statements in the O[ld] T[estament]."

While it is true that the root word (*ra·qa"*), from which *ra·qi'a'* is drawn, is regularly used in the sense of "beating out" something solid, whether by hand, or foot, or by any instrument (compare Exodus 39:3; Ezekiel 6:11), in some cases it is not sound reasoning to rule out a figurative use of the word. Thus at Job 37:18 Elihu asks concerning God: "With him can you beat out [*tar·qi'a'*] the skies hard like a molten mirror?" That the literal beating out of some solid celestial vault is not meant can be seen from the fact that the word "skies" here comes from a word (*sha'hhaq*), meaning "film of dust" or "clouds" (compare Psalm 18:11; Isaiah 40:15), and, in view of the nebulous quality of that which is 'beaten out,' it is clear that the Bible writer is only *figuratively* comparing the skies to a metal mirror whose burnished face gives off a bright reflection.—Compare Daniel 12:3.

So, too, with the "expanse" produced on the second creative "day"; no solid substance is described as being beaten out but, rather, the creation of an open space or division between the waters covering the earth and other waters above the earth. It thus describes the formation of the atmospheric expanse surrounding the earth, and indicates that at one time there was no clear division or open space but that the entire globe was previously enveloped in water vapor. This also accords with scientific reasoning on the early stages of the planet's formation and the view that at one time all earth's water existed in the form of atmospheric vapor, due to the extreme heat of the earth's surface at that point.

That the Hebrew writers of the Bible did not conceive of the sky as originally formed of burnished metal is evident from the warning given through Moses to Israel that, in the event of their disobedience to God, "Your skies that are over your head must also *become* copper, and the earth that is beneath you iron," thus metaphorically describing the effects of intense heat and severe drought upon the skies and land of Palestine.—Deut. 28:23, 24.

Similarly, it is obvious that the ancient Hebrews held no pagan concept as to the existence of literal "windows" in the arch of the sky through which earth's rain descended. Very accurately and scientifically the writer of Job quotes Elihu in describing the process by which rain clouds are formed when he states, at Job 36:27, 28: "For he draws up the drops of water; they filter as rain for his mist, so that the clouds [*sh'hha·qim'*] trickle, they drip upon mankind abundantly." Likewise, the expression "floodgates ['*arub·both'*] of the heavens" clearly manifests a figurative expression.—Compare Genesis 7:11; 2 Kings 7:1, 2, 19; Malachi 3:10; see also Proverbs 3:20; Isaiah 5:6; 45:8; Jeremiah 10:13.

In Ezekiel's vision of heavenly arrangements he describes "the likeness of an expanse like the sparkle of awesome ice" over the heads of the four living creatures. The account is filled with figurative expressions.—Ezek. 1:22-26; 10:1.

Though the formation of the expanse or atmosphere surrounding earth did not involve a "beating out" of something as solid as some metallic substance, yet it should be remembered that the gaseous mixture forming earth's atmosphere is just as real as land and water, and has weight in itself (in addition to carrying water and innumerable particles of solid materials, such as dust), so that the weight of all the air surrounding earth is estimated at 5,000,000,000,000,000,000 tons. (*The World Book Encyclopedia*, Vol. 1 [1966], pp. 153, 154) Air pressure at sea level runs about fifteen pounds per square inch (about 1.1 kilograms per square centimeter). It also exercises resistance so that most meteors hitting the immense jacket of air surrounding the earth are burned up by the friction created by the atmosphere. Thus the force implied in the Hebrew word *ra·qi'a'* is certainly not out of harmony with the known facts.

In the Psalms the "expanse," along with the "heavens," is said to tell of God's works and praise. —Ps. 19:1.

EXPELLING. The judicial excommunication or disfellowshiping of delinquents from membership and association in a community or organization. With religious societies it is a principle and a right inherent in them and is analogous to the powers of capital punishment, banishment and exclusion from membership that are exercised by political and municipal bodies. In the congregation of God it is exercised to maintain the purity of the organization doctrinally and morally. The exercise of this power is necessary to the continued existence of the organization, and particularly so the Christian congregation. It must remain clean and maintain God's favor in order to be used by him and to represent him. Otherwise, God would expel or cut off the entire congregation.—Rev. 2:5; 1 Cor. 5:5, 6.

JEHOVAH'S ACTION

Jehovah God took expelling or disfellowshiping action in numerous instances. He sentenced Adam to death and drove him and his wife Eve out of the garden of Eden. (Gen. 3:19, 23, 24) Cain was banished and became a wanderer and a fugitive in the earth. (Gen. 4:11, 14, 16) The angels that sinned were thrown into Tartarus, a condition of dense darkness in which they are reserved for judgment. (2 Pet. 2:4) Twenty-three thousand fornicators were cut off from Israel in one day. (1 Cor. 10:8) Achan was put to death at Jehovah's command for stealing that which was devoted to Jehovah. (Josh. 7:15, 20, 21, 25) Korah the Levite and Dathan and Abiram of the tribe of Reuben were cut off for rebellion, and Miriam was stricken with leprosy from which she would have died if Moses had not pleaded for her. As it was, she was expelled from the camp of Israel under quarantine seven days.—Num. 16:27, 32, 33, 35; 12:10, 13-15.

UNDER THE MOSAIC LAW

For serious or deliberate violations of God's law given through Moses a person could be cut off, that is, put to death. (Lev. 7:27; Num. 15:30, 31) Apostasy, idolatry, adultery, eating blood, and murder were among the offenses carrying this penalty.—Deut. 13:12-18; Lev. 20:10; 17:14; Num. 35:31.

Under the Law, for the penalty of cutting off to be inflicted, evidence had to be established at the mouth of at least two eyewitnesses. (Deut. 19:15) These witnesses were required to be the first ones to stone the guilty one. (Deut. 17:7) This would demonstrate their zeal for God's law and the purity of the congregation of Israel and would also be a deterrent to false, careless or hasty testimony.

The Sanhedrin and synagogues

During Jesus' earthly ministry the synagogues served as courts for trying violators of Jewish law. The Sanhedrin was the highest court. Under Roman rule the Jews did not have the latitude of authority that they had enjoyed under theocratic government. They could not always administer the death penalty, because of restrictions by the Romans. The Jewish synagogues had a system of excommunication or disfellowshiping that had three steps or three names. The first step was the penalty of *nid·duy'*, which was

for a relatively short time, initially only thirty days. A person under this penalty was prohibited from enjoying certain privileges. He could go to the temple but there he was restricted in certain ways, and all besides his own family were commanded to stay at a distance of four cubits (about 6 feet or 2 meters) from him. The second step was *hhe'rem*, meaning something devoted to God, or "a ban." This was a more severe judgment. The offender could not teach or be taught in the company of others and perform any commercial transactions beyond purchasing the necessities of life. However, he was not altogether cast out of the Jewish organization and there was a chance for him to come back. Finally, there was *sham·ma·tha"*, an entire cutting off from the congregation. Some believe the last two forms of excommunication were undistinguishable from one another.

One who was cast out as wicked, cut off entirely, would be considered worthy of death, though the Jews might not always have the authority to execute such a one. Nevertheless, the form of cutting off they did employ was a very powerful weapon in the Jewish community. Jesus foretold that his followers would be expelled from the synagogues. (John 16:2) Fear of being expelled kept some of the Jews, even the rulers, from confessing Jesus. (John 12:42) An example of such action by the synagogue was the case of the healed blind man who spoke favorably of Jesus. —John 9:34.

CHRISTIAN CONGREGATION

Based on the principles of the Hebrew Scriptures, the Christian Greek Scriptures by command and precedent authorize expulsion or disfellowshiping from the Christian congregation. The apostle Paul, with the authority vested in him, ordered the expulsion of an incestuous fornicator who had taken his father's wife. (1 Cor. 5:5, 11, 13) He also exercised disfellowshiping authority against Hymenaeus and Alexander. (1 Tim. 1:19, 20) Diotrephes, however, was apparently trying to exercise disfellowshiping action wrongly.—3 John 9, 10.

Jesus gave full instructions to his followers as to procedure on handling cases of sin in the congregation and indicated that it could result in one's being expelled, so that the individual would be to the congregation "just as a man of the nations and as a tax collector." (Matt. 18:15-17) Tax collectors were much looked down upon; many were extortioners. A Jew who was a tax collector was considered a renegade, classed with "sinners." (Mark 2:16) Of course, Jesus and his disciples were then still under the Law, but in principle the same procedure continued to guide the Christian congregation. It might be remarked here that, by the "congregation," Jesus did not mean that the entire membership sat in judgment of the offender; the responsible ones in charge did this. His disciples were familiar with the fact that it was the elders or the "court of justice" or of the "Supreme Court" that did the judging. —Matt. 5:22.

Some of the offenses that could merit disfellowshiping from the Christian congregation are fornication, adultery, homosexuality, greed, extortion, thievery, lying, drunkenness, reviling, spiritism, murder, idolatry, apostasy and the causing of divisions in the congregation. (1 Cor. 5:9-13; 6:9, 10; Titus 3:10, 11; Rev. 21:8) In the last-mentioned case, one promoting a sect should be warned the first and second time before such disfellowshiping action is taken against him. In the Christian congregation, the principle enunciated in the Law applies, namely, that two or three witnesses must establish evidence against the accused one. (1 Tim. 5:19) Those who have been convicted of a practice of sin will be exposed before the entire congregation as practicing conduct not befitting a Christian, "that the rest also may have fear." —1 Tim. 5:20.

Other restrictions

Similar to the penalty less severe than expulsion as practiced in the Jewish synagogues, the Christian congregation is also authorized by Scripture to impose restrictions on those who are disorderly and not walking correctly but who are not deemed deserving of complete expulsion. Paul wrote the Thessalonian congregation concerning such: "Stop associating with him, that he may become ashamed. And yet do not be considering him as an enemy, but continue admonishing him as a brother."—2 Thess. 3:6, 11, 13-15.

By exercising this God-given authority the congregation keeps itself clean and in good standing before God.

Reinstatement

Those who have been expelled may be received back into the congregation if they manifest sincere repentance. (2 Cor. 2:5-8) This also is a protection to the congregation, preventing it from being overreached by Satan in swinging from condoning wrongdoing to the other extreme, becoming harsh and unforgiving.—2 Cor. 2:10, 11.

For expelling of demons, see SPIRITISM.

EXTINGUISHERS. The Hebrew word variously translated "snuffers" (*AS*), "knives" (*JB*) and "extinguishers" (*NW*) is thought to be derived from a root (*za·mar'*) meaning "to trim, to prune." Hence some believe that scissorlike utensils designed for trimming the lampwicks are meant. However, all that is definitely known about these utensils is that they were made of gold or copper and were used in connection with the services at the temple.—1 Ki. 7:50; 2 Ki. 12:13; 25:14.

EXTORTION. The act or practice of taking or obtaining anything from an unwilling or reluctant person by illegal use of fear, whether by force, threats, or any other undue exercise of power. The Bible repeatedly warns against any seeking of unjust gain, particularly on the part of those in responsible or official positions.—Ex. 18:21; Prov. 1:19; 15:27.

Nevertheless, under Roman rule over Palestine, Jewish tax collectors were often guilty of extortion. Their position provided them with wide opportunities to enrich themselves unjustly (and undoubtedly their Roman masters also) at the expense of the people. In an illustration Jesus may have alluded to this when he spoke of a self-righteous Pharisee praying alongside a tax collector and commending himself to God as not being an extortioner. (Luke 18:11) The tax collectors who came to John the Baptist asking what to do were counseled: "Do not demand anything more than the tax rate."—Luke 3:13.

Zacchaeus, a rich chief tax collector, on hearing Jesus speak, repented and turned from his bad course, saying: "Whatever I extorted from anyone by false accusation I am restoring fourfold." (Luke 19:2, 8) (The Law required in such cases of repentance and admission of guilt that only 120 percent be restored to the defrauded one.—Lev. 6:2-5.)

Extortion is listed in the Christian Greek Scriptures along with fornication, adultery, idolatry, greediness, thievery, drunkenness, reviling and homosexuality as things the practice of which will prevent one from entering the kingdom of God. The apostle Paul, writing to the congregation at Corinth, said that formerly some of them had done such things, but were now washed clean. Therefore, although they could not avoid some contact with these kinds of persons in the world, they must quit associating with any of such ones claiming to be a "brother," and must remove them from the congregation.—1 Cor. 5:9-11; 6:9-11.

The Christian attitude toward paying extortion in the form of a bribe is illustrated in the apostle Paul's case. The Roman governor Felix attempted to extort money from Paul by prolonging for two

years Paul's detention in prison. Of this, Paul was aware, but he offered Felix nothing. Eventually Felix was succeeded in office by Governor Festus.—Acts 24:26, 27.

EYE. The organ of sight, a highly efficient, self-adjusting "camera" that transmits impulses to the brain, where the object focused on the eye's retina is interpreted as sight. The possession of two eyes, as in the human body, provides stereoscopic vision. Sight being probably the most important channel of communication to the mind, the loss of sight is a tremendous handicap. In Israel, under the Law, the man who knocked out the eye of his slave had to let the slave go free. (Ex. 21:26) In order to humiliate and to shatter the power of their enemies, some ancient nations followed the cruel practice of blinding prominent men among the captured enemy. (Judg. 16:21; 1 Sam. 11:2; 2 Ki. 25:7) The eye is one of the most beautiful parts of the body. (Song of Sol. 1:15; 4:9; 7:4) So disfiguring and detrimental was an eye affliction that one could not serve as a priest under the Law covenant if he was blind or diseased in either eye.—Lev. 21:18, 20.

The structure of the eye reveals a marvelous knowledge of optics on the part of its Maker, and the process by which the brain interprets what is transmitted through the eye is far from being understood by scientists, all pointing to its Designer's intelligence. Jehovah God himself testifies to his creatorship of the eye, saying: "The One forming the eye, can he not look?"—Ps. 94:9; Prov. 20:12.

JEHOVAH'S EYES

God helps humans to understand and appreciate things about himself by likening them to things that we see and know well. Thus he speaks figuratively of his "eyes" being on his people, evidently indicating his watchfulness and loving care for them. The apostle Peter says: "The eyes of Jehovah are upon the righteous ones." (1 Pet. 3:12) He emphasizes this care and sensitiveness for their welfare when he speaks of his servants as the "pupil" of his eye, metaphorically representing their preciousness in his sight and his quickness to act in their behalf when touched by the enemy.—Deut. 32:10; Ps. 17:8.

Describing God's observation of the actions of all men, Jeremiah wrote that his "eyes are opened upon all the ways of the sons of men, in order to give to each one according to his ways." (Jer. 32:19) Of Jehovah's omniscience and his purpose to exercise justice toward all, the apostle Paul writes: "There is not a creation that is not manifest to his sight, but all things are naked and openly exposed to the eyes of him with whom we have an accounting." (Heb. 4:13; 2 Chron. 16:9; Ps. 66:7; Prov. 15:3) Of the searching quality of God's examination of men, the psalmist says: "His own eyes behold, his own beaming eyes examine the sons of men."—Ps. 11:4.

Jehovah's ability to know a person's characteristics and tendencies or his genetic makeup even while he is being formed in the womb, as was the case with Jacob and Esau (Gen. 25:21-23; Rom. 9:10-13), is indicated by the psalmist David's words: "Your eyes saw even the embryo of me, and in your book all its parts were down in writing, as regards the days when they were formed and there was not yet one among them."—Ps. 139:15, 16.

ILLUSTRATIVE USAGE

The human eye is an important channel of communication to the mind, strongly influencing the emotions and actions. Satan tempted Eve by causing her to desire something seen with her eyes. (Gen. 3:6) He attempted to induce Jesus to sin by reaching out improperly for things seen with his eyes. (Luke 4:5-7) And the apostle John tells us that "the desire of the eyes" is one of the things originating with this world, which is passing away. (1 John 2:16, 17) Many of the emotions are likewise expressed by the eyes, and so the Scriptures use the expressions "lofty [haughty] eyes" (Prov. 6:17); "lustrous eyes" (of the bad, seductive woman—Prov. 6:25); "eyes full of adultery" (2 Pet. 2:14); the "ungenerous eye" (Prov. 23:6); the "envious eye" (Prov. 28:22); the 'eye that is wicked' ('evil eye,' *AV*); the latter does not refer to any magical quality of the eye, but to an eye with bad intent, the opposite of being "kindly in eye."—Matt. 20:15; Prov. 22:9.

Gestures by means of the eyes are very expressive of the individual's feelings. They may show pity or lack of it (Deut. 19:13); they may 'wink' or 'blink' in derision, or scheming insincerity. (Ps. 35:19; Prov. 6:13; 16:30) One who does not want to observe or who does not desire to carry out an act for another may be spoken of as shutting or hiding his eyes. (Matt. 13:15; Prov. 28:27) The stupid one is said to have his eyes "at the extremity of the earth," wandering here and there without any fixed object, his thoughts being everywhere except where they ought to be. (Prov. 17:24) Even a person's health and vigor or his state of happiness are manifested by the appearance of his eyes. (1 Sam. 14:27-29; Deut. 34:7; Job 17:7; Ps. 6:7; 88:9) King Jehoshaphat addressed Jehovah: "Our eyes are toward you."—2 Chron. 20:12.

SEEING GOD

Spirit creatures, angels, are able to behold the brilliance of Jehovah (Matt. 18:10; Luke 1:19), an experience that no human eyes could endure, for Jehovah himself told Moses: "No man may see me and yet live." (Ex. 33:20) John said: "No man has seen God at any time." (John 1:18) Therefore, when Jesus told his disciple Philip: "He that has seen me has seen the Father also" (John 14:9), and when the apostle John said: "He that does bad has not seen God" (3 John 11), obviously those spoken of as seeing God see him, not with their physical eyes, but with what the apostle Paul described as the 'eyes of their heart.' (Eph. 1:18) Those who see with the eyes of the heart are those who have really come to *know* God, appreciating his qualities, and that is why John could say: "He that does not love has not come to know God, because God is love."—1 John 4:8.

So, too, in view of the fact that Jesus said the 'world would behold him no more' (John 14:19) the statement at Revelation 1:7: "Every eye will see him [Jesus Christ]," must have reference, not to the literal eye, but, rather, to the effect upon the mind of human observers by the evidences that they can see with their literal eyes when he goes forth to destroy his enemies. The Bible plainly indicates, however, that those whom God calls to heavenly life with Christ will literally see God, which requires for them a change to divine nature, resurrection in a heavenly spiritual body.—1 Pet. 1:4; 2 Pet. 1:4; 1 Cor. 15:50-54; compare 1 Peter 3:18.

SPIRITUAL SIGHT

The spiritual eye as well as the physical eye is a gift of God. (Prov. 20:12) He promises to heal both spiritual eyes and physical ones, and to remove all causes for tears. (Isa. 35:5; Rev. 21:4) One cannot understand God's purposes without the gift of spiritual eyesight. On the other hand, Jehovah hides his truth from the eyes of those who are stubborn or rebellious, letting "their eyes become darkened." (Rom. 11:8-10; Luke 19:42) "They have [literal] eyes, but they cannot see [spiritually]."—Jer. 5:21; Isa. 59:10.

Jesus also pointed out that one's spiritual vision must be kept sharp and in focus. He said: "The lamp of the body is the eye. If, then, your eye is simple [all one way; in focus; generous], your whole body will be bright; but if your eye is wicked, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is!" (Matt. 6:22, 23) He further counsels that one should not find fault with some tiny defect in another's personality, a mere "straw" in his eye, when he

himself has a huge defect, a "rafter" that he should first clear out of his own.—Matt. 7:3-5.

The apostle John saw the throne of God and in conjunction with it four living creatures full of eyes in front and behind. (Rev. 4:6, 8) Such equipment would enable the possessors thereof to be continually on the watch, taking note of God in all things and observing all his indications of what he wants done. (Compare Psalm 123:2; also Ezekiel 1:18; 10:12.) Jehovah counsels his servants not to let his sayings 'get away from their eyes.'—Prov. 4:20, 21; Luke 10:23; see BLINDNESS.

EZBAI (Ez'bai) [possibly, hyssoplike]. The father of Naarai. Naarai was one of the mighty men of King David's military forces.—1 Chron. 11:26, 37.

EZBON (Ez'bon).

1. A son of Gad and the grandson of Jacob. (Gen. 46:16) The parallel account in Numbers 26:16 lists Ozni the forefather of the Oznites instead of Ezbon, suggesting that both names apply to the same person.

2. A son of Bela and a descendant of Benjamin. Ezbon is called one of the "heads of the house of their forefathers, valiant, mighty men."—1 Chron. 7:6, 7.

EZEKIEL (Eze'kiel) [God strengthens]. The son of Buzi, a priest. He was among the captives taken to Babylon by Nebuchadnezzar along with Jehoiachin in 617 B.C.E. His first visions of God came to him in "the thirtieth year, in the fourth month, on the fifth day of the month," in the "fifth year of the exile of King Jehoiachin." He prophesied to the Jews living by the river Chebar, which some modern authorities believe to be one of the great Babylonian canals. The "thirtieth year" seems to have reference to Ezekiel's age. He began his duties as a prophet at this time.—Ezek. 1:1-3.

Ezekiel, therefore, was about twenty-six years old when he went into captivity with Jehoiachin in 617 B.C.E. Being of a priestly family, he was no doubt very well acquainted with the temple and its arrangement and all the activities carried out therein, and was well versed in the Law.

No doubt Ezekiel had also been well acquainted with Jeremiah and his prophecies much earlier, due to the fact that Jeremiah was a prophet in Jerusalem during Ezekiel's youth. Then, too, Ezekiel had enjoyed the advantage of living in Judah during part of the reign of righteous King Josiah, who destroyed the Baal altars and the graven images, set about to repair the temple, and intensified his reformation in behalf of pure worship in Judah when the book of the Law (apparently an original written by Moses) was found in the temple.—2 Chron. chap. 34.

CONTEMPORARIES

Ezekiel's prophetic life was contemporaneous with Jeremiah and Daniel. Jeremiah served as God's prophet to the Jews in Jerusalem and Judah, coming in contact with the corrupt Judean kings. Daniel, who was in the court of Babylon and later of Medo-Persia, was given prophecies concerning the succession of world powers and their defeat at the hands of the kingdom of God. Ezekiel served among the Jewish people and their headmen in Babylonia and continued the work of the prophets there. So, while the Jews in Jerusalem had the benefit of the temple with its high priest and the priestly prophet Jeremiah, those in Babylon were not forsaken by Jehovah. Ezekiel was God's prophet to them and, while not performing sacrificial services, he was there as a counselor and instructor in God's law.

There was also a close relationship between the prophetic work of Jeremiah and Ezekiel, both of them refuting and striving to dissipate in the minds of the Jews in Jerusalem and in Babylonia the idea that God was going to bring an early end to Babylonian domination and that Jerusalem would not fall. Jeremiah actually sent a letter to the captives in the land of Babylonia, telling them to settle down and be at peace in Babylon for the reason that a seventy-year period was yet ahead of them before they would be delivered. Doubtless Ezekiel got to hear the words of this letter. Also, he may have heard the reading of the book that Jeremiah later sent foretelling the downfall of Babylon.—Jer. chap. 29; 51:59-64.

PROPHESIED TO "OBSTINATE" PEOPLE

The captives in Babylonia were in a better position before Jehovah than the Jews remaining in Palestine, as illustrated by the baskets of good and bad figs that Jeremiah saw. (Jer. chap. 24) But even so, Ezekiel had no easy task set before him, because the captive Israelites were also a part of the rebellious house, and as Ezekiel was told, it was among "obstinate ones and things pricking you and it is among scorpions that you are dwelling." (Ezek. 2:6) At Jehovah's command he took up dwelling among the exiles at Tel-abib by the river Chebar. (Ezek. 3:4, 15) Although the Jews were exiles, they were living in their own houses. (Jer. 29:5) They were able to continue organized, at least to an extent, religiously. The older men of Judah were able to visit Ezekiel several times. (Ezek. 8:1; 14:1; 20:1) Even when the time came for the restoration at the end of the seventy years, many of these Jews did not want to leave Babylon.

One of the reasons for the lack of desire to return on the part of at least some of the Jews in Babylon may have been materialism. The archives of a great business house, "Murashu and Sons," were uncovered by an American expedition at the site of a Euphrates canal near Nippur, which some authorities believe was near Chebar. Inscriptions found there contain a number of Jewish names, which indicates that the Israelites had become quite well established and that a good many of them had become involved in the commercial activities of Babylon.

DEATH OF WIFE

Ezekiel says that he received his commission by the river Chebar in the fifth year of the exile of King Jehoiachin (or in 613 B.C.E.). He prophesied for at least twenty-two years to 591 B.C.E., his last dated prophecy being in the twenty-seventh year of the captivity. (Ezek. 29:17) Ezekiel was apparently happily married. Then Jehovah told him: "Son of man, here I am taking away from you the thing desirable to your eyes by a blow." (Ezek. 24:16) His wife may have been unfaithful to him or to Jehovah, but, whatever be the reason for her death, Ezekiel was commanded not to weep, but to sigh without words. Ezekiel was told to wear his headdress and not to adopt any signs or evidences of mourning. This was all really for the purpose of a sign to the Israelites there in Babylonian captivity that Jehovah would profane his sanctuary in which the Israelites took such pride, and that, contrary to their hopes, Jerusalem would be destroyed.—Ezek. 24:17-27.

A "WATCHMAN"

In a manner similar to that of Isaiah, Ezekiel received his commission to prophesy. He was given an awe-inspiring vision of Jehovah on his throne attended by living creatures having four faces and wings, accompanied by wheels within wheels, which moved along with the living creatures. Jehovah then spoke, giving Ezekiel the title "son of man," which distinguishes him as Jehovah's prophet throughout the book of Ezekiel. (Ezek. chaps. 1, 2; compare Isaiah chap. 6.) He was sent as a watchman to the house of Israel to warn them of their wicked way. Though they would be very hardhearted, nonetheless the warning was necessary so that they would know

that Jehovah had had a prophet in the midst of them. Even though they would refuse to listen, if he failed to warn them with the words Jehovah gave him, he would be held responsible for their lives —he would be bloodguilty.—Ezek. 3:7, 17, 18; 2:4, 5; 33:2-9.

TABLEAUX AND ILLUSTRATIONS

Ezekiel frequently prophesied by means of tableaux, performance of symbolic actions, and by visions, allegories or parables. A most outstanding tableau was the 390- and 40-day picture of the siege of Jerusalem, which contains an important time prophecy. It required obedience, patience and much faith to carry out this pictorial warning to a faithless, ridiculing people. During the siege of Jerusalem Ezekiel turned prophetic attention to the pagan nations that hated Israel and would take part in and rejoice in Israel's downfall, describing the punishment Jehovah would bring upon them. Subsequent to the fall of Jerusalem the tone of Ezekiel's prophesying was changed. After a strong condemnation of Israel's greedy shepherds and of Seir, he directed his prophetic activities toward building faith in the promise of God that Israel would be revived, regathered and united, and that the glorious shepherdship of Jehovah's "servant David" would bless them to time indefinite under a covenant of peace. (Ezek. chap. 37) Ezekiel then gives a detailed description of the rebuilt temple, "blueprinted" for him by Jehovah. This visionary temple was prophetic of something in the far distant future, for no such temple was ever actually constructed.—Ezek. chaps. 40-48.

SIMILARITIES TO WORK OF JESUS CHRIST

There are similarities in the work done by Ezekiel and by Jesus. Both Ezekiel and Jesus had to go up against an indifferent, hardhearted people with a message of condemnation and also a message of hope for those who would turn from their wicked course. Ezekiel was told that people would come and hear his words, but their hearts would not respond. (Ezek. 33: 30-32) Likewise, many crowds came out to hear Jesus talk, but few responded to his teachings. Ezekiel preached to captives in Babylonia. Jesus stated his commission to preach release to the captives. (Luke 4:18) He plainly explained to the Jews that they were in spiritual bondage and needed release, which he was sent to provide. (John 8:31-36) Like Ezekiel, he never acted as a reprover of the Jews with his own words, but spoke what Jehovah told him to say.—John 5:19, 30.

EZEKIEL'S HOPE

Ezekiel was faithful to God, carrying out every command given, even though his job was difficult. He is among those of the prophets who endured through faith and who were "reaching out for a better place, that is, one belonging to heaven." (Heb. 11:16) While not of the class that makes up the kingdom of heaven (Matt. 11:11), Ezekiel looked forward to the time of the establishment of Messiah's kingdom and will in due time receive, by resurrection, fulfillment of the promise of God and the blessing of Messianic rule. (Heb. 11:39, 40) Ezekiel was outstanding in energy, courage, obedience and zeal for the worship of God.

EZEKIEL, BOOK OF. This remarkable prophecy bears the name of the prophet who was given this series of prophetic warnings and visions. Ezekiel the son of Buzi, a priest, may have completed writing the book in Babylonia in the year 591 B.C.E. It covers a period of approximately twenty-two years, from 613 to about 591 B.C.E.—Ezek. 1:1-3; 29:17.

The book of Ezekiel is distinguished by visions, similes, allegories or parables and especially by performance of symbolic actions, as when Ezekiel was told by God to engrave a sketch of Jerusalem on a brick and then to stage a mock siege against it as a sign to Israel. (4:1-17) Other symbolic actions were the joining of two sticks, representing the two houses of Israel (37:15-23), and Ezekiel's digging a hole in a wall and going out with his luggage, representing the captivity of Jerusalem. (12:3-13) The illustration of Oholah and Oholibah is one of the vivid allegories of the book. (Chap. 23) Another notable feature of the book of Ezekiel is the meticulous care Ezekiel took to date his prophecies, giving not only the year of King Jehoiachin's exile but also the month and day of the month.—1:1, 2; 29:1; 30:20; 31:1; 32:1; 40:1.

AUTHENTICITY

Proof of the book's authenticity is to be found in the fulfillment of its prophecies. (For examples see TYRE; EDOM, EDOMITES; AMMONITES.) Further attesting to the authenticity of this book is archaeology. The noted American archaeologist W. F. Albright wrote in his book *The Bible After Twenty Years of Archaeology:* "Archaeological data have . . . demonstrated the substantial originality of the Books of Jeremiah and Ezekiel, of Ezra and Nehemiah beyond doubt, they have confirmed the traditional picture of events as well as their order."

The authenticity of the book of Ezekiel is supported by its harmony with the other books of the Bible, although it is not quoted or cited directly by any of the writers of the Christian Greek Scriptures. Allusions to some of its statements and similar expressions are, nevertheless, found profusely. Ezekiel and Jesus speak of the drying up of a moist tree. (Ezek. 17:24; Luke 23:31) Ezekiel and Jesus both spoke of a judgment of people as sheep and goats. (Ezek. 34:17; Matt. 25:32, 33) The book of Revelation uses many illustrations similar to those in Ezekiel. —Compare Ezekiel 1:28—Revelation 4:3; Ezekiel 10:3, 4—Revelation 15:8; Ezekiel 12:25—Revelation 10:6; Ezekiel 37:10—Revelation 11:11.

It is to be noted that among the Chester Beatty Greek Biblical papyri is one codex containing, among other portions of the Bible, Ezekiel, Daniel and Esther. These are all found in one codex, probably consisting originally of one hundred and eighteen leaves. It is a copy written by two scribes, likely in the first half of the third century, indicating the substantial soundness of the book of Ezekiel as it has come down to us.

Since Jeremiah and Ezekiel were contemporaries, their prophecies have many things in common. (Compare Ezekiel 18:2—Jeremiah 31:29; Ezekiel 24:3 —Jeremiah 1:13; Ezekiel 34:2—Jeremiah 23:1.) Daniel and Ezekiel, also contemporaries, have similarities of expression in their writings. Ezekiel, while bound by cords, prophesied about the kingdom of Judah and designated a year in fulfillment for each day of the prophecy. (Ezek. 4:4-8) Likewise, Daniel spoke of a tree stump banded and a day-for-a-year time feature, a prophecy concerning the kingdom. (Dan. 4:23) Another time prophecy of Daniel was the seventy weeks in connection with the coming of the Messiah the Leader, also using a day to symbolize a year in the fulfillment.—Dan. 9:24-27.

ARRANGEMENT OF MATERIAL

For the most part, Ezekiel's prophecies and visions are arranged chronologically as well as topically. The four verses of chapter 29:17-20 are placed out of their chronological order (compare Ezekiel 29:1; 30:20), but topically they belong here with the prophecy against Egypt. Up until the tenth month of the ninth year of the first captivity, the central point around which Ezekiel's prophecies revolved was the complete fall and desolation of Jerusalem, with only brief references to the restoration. Such is the tenor of the first twenty-four chapters. During the siege of Jerusalem, the prophet turned his attention mainly to pronouncing woes upon the pagan nations

foreseen by Jehovah God as rejoicing over the downfall of Jerusalem. After arrival of the news that Jerusalem had fallen, the prophet sounds the glorious note of restoration, which is the predominant theme throughout the remainder of the book.—Ezek. 33:20, 21.

The book of Ezekiel reveals that Babylon's false religion had been introduced into the precincts of Jehovah's temple, particularly in the form of worshiping the Babylonian god Tammuz. (Ezek. 8:13, 14) Besides such detestable false worship at Jehovah's temple itself, the apostate Jews filled the land of Judah with violence. It comes as no surprise, therefore, that in his vision Ezekiel hears the call for Jehovah's executioners to come with their weapons for smashing and to stand beside the altar in the inner courtyard of the temple. Jehovah then gives them orders to go through the midst of unfaithful Jerusalem and kill off everybody not marked as a worshiper of Jehovah: "Old man, young man and virgin and little child and women you should kill off—to a ruination. But to any man upon whom there is the mark do not go near, and from my sanctuary you should start." (9:6) Ezekiel reports that Jehovah's executioners started by killing first the sun-worshiping apostates at the temple porch. The temple was also bloodied by their killing off the seventy elderly men inside who were worshiping the idolatrous carvings on the wall and all those women who were sitting at the gate, weeping for the Babylonish god Tammuz. (8:7–9:8) The vision of Ezekiel was but a preview of what was about to befall Jerusalem when Jehovah made her drink the cup of wine of His rage out of His hand by means of His executional servant, King Nebuchadnezzar (Nebuchadrezzar), and his armies.—Jer. 25:9, 15-18.

Ezekiel's prophecies of restoration must have been of comfort to the exiled Jews. In 593 B.C.E., in the twenty-fifth year of his exile, Ezekiel had his remarkable vision of a new temple of Jehovah, the pattern of which came from Jehovah God himself, and of an adjacent city called Jehovah-shammah, meaning "Jehovah Himself Is There." (40:1–48:35) In the midst of a land of pagan idolatry it strengthened hope in the repentant Jewish exiles of again worshiping the true God, Jehovah, at his temple.

Ezekiel's prophecy emphasizes the theme of the Bible, the sanctification of Jehovah's name by the Kingdom. It points out that while God would permit a long period of vacancy on the throne of David, God had not abandoned his covenant with David for a kingdom. The Kingdom would be given to the one who had the legal right. Ezekiel thereby pointed the Jews, as did Daniel, to the hope of the Messiah. (Ezek. 21:27; 37:22, 24, 25) Jehovah caused Ezekiel to say more than sixty times that people "will have to know that I am Jehovah." Ezekiel magnifies the memorial name of God by using the expression *'Adho·nay' Yeho·wih'*, "Lord Jehovah," 215 times.

OUTLINE OF CONTENTS

I. Jehovah commissions Ezekiel as watchman (1:1–3:27)

II. Warning prophecies against unfaithful Judah and Jerusalem (4:1–24:27)
  A. Enacting the siege of Jerusalem (4:1–7:27)
    1. Ezekiel lies before a brick 390 days on his left side, 40 days on his right, while subsisting on meager diet (4:1-17)
    2. Ezekiel portrays result of siege by shaving off hair and beard, burning a third in the fire, striking a third with the sword and scattering a third to wind (5:1-17)
    3. Prophecy against the mountains of Israel, that its high places will be brought to ruin and its idolatry will cease (6:1-14)
    4. "A unique calamity" coming upon Jerusalem, so that silver and gold will be unable to deliver anyone (7:1-27)
  B. Ezekiel's vision of apostate Judah (8:1–11:25)
    1. In 612 B.C.E. Ezekiel transported by means of a vision to Jerusalem where he is given a view of detestable things at Jehovah's temple (8:1-18)
    2. Man in linen with recorder's inkhorn to mark foreheads of men sighing over destable things being done in city; marked persons spared, unmarked ones slaughtered by divine command (9:1-11)
    3. Ezekiel again sees glory of Jehovah, rising above cherubs, and fiery coals scattered over city of Jerusalem (10:1-22)
    4. Princes to bring Israel to ruin by misleading people; illustration of Jerusalem as a cooking pot. Pelatiah dies; restoration foretold; Ezekiel is returned in vision to Chaldea (11:1-25)
  C. More prophecies in Babylon concerning Jerusalem (12:1–19:14)
    1. Exile of King Zedekiah and of Judah foretold by symbolic actions, no postponement of judgment (12:1-28)
    2. Stupid prophets who foretold peace exposed (13:1-23)
    3. Jerusalem so wicked that not even presence of Noah, Daniel and Job could save it; doom certain (14:1-23)
    4. Inhabitants of Jerusalem like a worthless vine, not good enough to be used as timber or even a peg—only as fuel for a fire (15:1-8)
    5. Allegory of unfaithful wife, how Jerusalem repays Jehovah's love by giving her favors to pagan gods, prostituting herself, being worse than Sodom and Samaria; Jerusalem to be destroyed by her illicit lovers (16:1-63)
    6. The eagle-vine riddle, foretelling Jerusalem's turning to Egypt for help, with disastrous consequences; tender twig to become majestic cedar (17:1-24)
    7. Exiles in Babylon reproved for saying, "Fathers are the ones that eat unripe grapes, but it is the teeth of the sons that get set on edge"; God sets matters straight by saying: "The soul that is sinning—it itself will die" (18:1-32)
    8. Judah's chieftains likened to young lions; snared by Egypt and Babylon (19:1-14)
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    3. Further recounting of Jerusalem's sins; house of Israel has become as scummy dross to be liquefied "with fire" of Jehovah's fury (22:1-31)
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    2. Jerusalem likened to widemouthed cooking pot; meat represents inhabitants; city full of bloodshed and immorality (24:3-14)
    3. Ezekiel's wife dies on day siege of Jerusalem begins; Ezekiel not to mourn, as a sign that they must not mourn at Jerusalem's destruc-

tion, since it is a judgment from Jehovah (24:15-27)

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B. Prophecies against Tyre (26:1–28:26)

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1. God reviews Ezekiel's duties as watchman to warn the wicked; escapee from Jerusalem arrives to tell captives that "the city has been struck down" (33:1-33)
2. Bad shepherds rebuked; Jehovah to gather scattered sheep and raise over them one shepherd, 'even his servant David' (34:1-31)
3. Edom to become a sheer desolate waste (35:1-15)
4. Restoration for Israel; its land to be teeming with inhabitants and to become "like the garden of Eden" (36:1-38)
5. Israel represented in vision of valley of dry bones; miraculously they come to life, becoming "a very, very great military force." God to unify his people under one shepherd in a covenant of peace (37:1-28)

B. The attack by Gog of Magog on restored Israel

1. Prosperity of God's people induces Gog of Magog to attack, anticipating a big spoil; result is war as God fights for his people (38:1-23)
2. Hordes of Gog of Magog destroyed; bones buried to cleanse land (39:1-20)
3. Israel to bear humiliation, then be restored; God's spirit to be poured out on them (39:21-29)

C. Ezekiel's visionary temple and city (40:1–48:35)

1. Exiles encouraged by Ezekiel's vision of temple on very high mountain; an angel shows Ezekiel details of temple, measuring the walls, gates, guard chambers, dining rooms and temple itself (40:1–46:24)
2. Miraculous stream of water flows from Jehovah's house into Dead Sea, where fish come to life and a fishing industry springs up on shores of Salt Sea; trees provide food and healing for people (47:1-12)
3. Land assignments and the city called "Jehovah Himself Is There" (47:13–48:35)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 132-137.

EZEM (E'zem) [bone]. A Judean site given to the tribe of Simeon as an enclave city. (Josh. 15:21, 29; 19:1, 3; 1 Chron. 4:24, 28, 29) Some geographers identify it with Umm el-'Azem, about seventeen and a half miles (28.2 kilometers) SE of Beer-sheba.

EZER (E'zer) [help].

1. One of the Horite sheiks in the land of Seir. (Gen. 36:20, 21, 30) The Horites were later dispossessed and annihilated by the sons of Esau. (Deut. 2:22) The name Ezer in this case means "treasure," due to a difference in the spelling in the original Hebrew. At 1 Chronicles 1:38 it has been misprinted "Ezar" in many modern editions of the *Authorized Version*, although it was correct in the edition of 1611 as well as other early editions.

2. Likely a son of Ephraim who was killed along with his brother Elead by the men of Gath "because they came down to take their livestock."—1 Chron. 7:20, 21; see EPHRAIM No. 1.

3. The "father" of Hushah, which was perhaps a town of Judah, and a son of Hur of the tribe of Judah. —1 Chron. 4:1, 4.

4. The chief one of the eleven valiant Gadites who separated themselves to David in the wilderness while he was still under restriction because of Saul. Being the head, Ezer was evidently the greatest and therefore 'equal to a thousand.'—1 Chron. 12:1, 8, 9, 14.

5. The son of Jeshua, a prince of Mizpah, who shared in repairing a section of the wall of Jerusalem under Nehemiah in 455 B.C.E.—Neh. 3:19.

6. One of the priests in the procession arranged by Nehemiah at the inauguration of the rebuilt wall of Jerusalem in 455 B.C.E.—Neh. 12:31, 41, 42.

EZION-GEBER (E'zi·on-ge'ber). A place first mentioned as an Israelite campsite toward the close of the nation's forty years in the wilderness. The next campsite was at Kadesh in the wilderness of Zin. (Num. 33:35, 36) From Kadesh the request was made to the king of Edom for authorization to pass through his land, but this was denied. (Num. 20:14-22) As Moses later recounted: "So we passed on away from our brothers, the sons of Esau, who are dwelling in Seir, from the way of the Arabah, from Elath and from Ezion-geber." (Deut. 2:8) Both Elath (Eloth) and Ezion-geber are shown elsewhere to have been situated on the Red Sea, evidently at the head of the Gulf of Aqabah, the NE arm of the Red Sea.—1 Ki. 9:26; 2 Chron. 8:17.

In harmony with Deuteronomy 2:8, the earlier account at Numbers 21:4 describes the Israelites as "trekking from Mount Hor [where Aaron died] by the way of the Red Sea to go around the land of Edom." Some scholars suggest that the Israelites, after leaving Mount Hor, traveled to the southern end of the Dead Sea and went up the torrent valley of Zered (the boundary between Edom and Moab). Many commentators, however, hold that the foregoing texts require a more circuitous route in avoidance of Edom's heartland, a route that led them back "by the way of the Red Sea," and hence to the region of Ezion-geber. They suggest that the route followed took the Israelites S toward the Gulf of Aqabah, and that, upon reaching a point N of Ezion-geber, they likely turned to the NE through the Wadi Yatm, thereby skirting the southern extremity of Edom's southern mountain range.

DURING SOLOMON'S REIGN

The next mention of Ezion-geber comes over four hundred years later, in the reign of Solomon (1037-997 B.C.E.). At this location on the gulf, Solomon had a fleet of ships constructed and launched, manned by a Phoenician-Judean crew. Phoenician King Hiram of Tyre, also very active in the shipping business, cooperated with Solomon in this enterprise. (1 Ki. 9:26-28; 10:11) About a century later King Jehoshaphat (936-911 B.C.E.) endeavored to revive this shipping industry based at Ezion-geber, but failed, as

Jehovah had foretold, his ships being wrecked.—1 Ki. 22:48, 49; 2 Chron. 20:36, 37; see AQABAH, GULF OF.

It may be noted that both in Solomon's case and in that of Jehoshaphat some of the ships were intended to go, not only to Ophir, but also to Tarshish. (2 Chron. 9:21; 20:36, 37) Since the evidence is strong that Tarshish was in Spain, some have doubted that ships sailing from Ezion-geber could have made such a trip in ancient times. As to this, see the article on TARSHISH, where, as one possibility, historical testimony to the existence of a Nile–Red Sea canal is presented. Such a canal might also explain how King Hiram could send not only men but "ships" to Ezion-geber and Eloth (Elath) for Solomon's use. (2 Chron. 8:17, 18) On the other hand, the suggestion is also made that these ships may have been sent to a point on the Philistine coast, dismantled and transported overland to the Gulf of Aqabah, where they were reconstructed. Those holding this view point out that the Crusaders later used a similar method. Whether by some Nile–Red Sea canal or by an overland route, it seems likely that at least timber was supplied from forest lands elsewhere, since the region around Ezion-geber has palm groves but no trees suitable for ship construction.

LOCATION

Just where ancient Ezion-geber stood cannot be determined with certainty. Most current geographers accept Tell el-Kheleifeh, some 550 yards (c. 503 meters) from the Gulf of Aqabah and three miles (4.8 kilometers) NW of the modern village of Aqabah, as the most likely possibility. Excavations there have uncovered five major periods of occupation, the oldest conjectured to date back to Solomon's time. However, the archaeologists found nothing that they would date beyond that period, hence nothing dating back to the time of the Exodus. For this reason some conclude that the Ezion-geber of Moses' day was either at another point, or that, because the native buildings were simple structures of mud brick, the early settlement has dissolved into the earth, leaving no trace behind.

Storage depot

The excavators at Tell el-Kheleifeh found the remains of a massive city gate and also a structure that was confidently declared to be the center of a large copper-mining and smelting industry, attributing its operation to King Solomon. More recently it was acknowledged that this identification was incorrect and, while some copper smelting was evidently done in that area, archaeologists now hold that the building was undoubtedly a storage depot. Such a fortified depot would be convenient at this point where important sea and land trade routes intersected, to house the gold, precious stones, and almug wood from Ophir till their being transported by caravans to their point of destination. (1 Ki. 9:26; 10:11, 12) For further details on this site, see ARCHAEOLOGY.

The words "From Ophir," found on a fragment at Tell el-Kheleifeh, harmonize with the Biblical report of trade carried on with that land.

EZNITE. See JOSHEB-BASSHEBETH.

EZRA (Ez'ra) [the help].

1. An Aaronic priest, a descendant of Eleazar and Phinehas, a scholar and expert copyist and teacher of the Law, skilled in both Hebrew and Aramaic. Ezra had genuine zeal for pure worship and "prepared his heart to consult the law of Jehovah and to do it and to teach in Israel regulation and justice." (Ezra 7:1-6, 10) In addition to writing the book bearing his name, Ezra most likely wrote the two books of Chronicles, and Jewish tradition credits him with beginning the compiling and cataloguing of the books of the Hebrew Scriptures. Moreover, Ezra was an outstanding researcher, citing at least fourteen sources of information in the two books of Chronicles. Since many of the Jews were scattered far and wide in Ezra's day, it necessitated the making of many copies of the Hebrew Scriptures, and likely Ezra pioneered this work.

No details of Ezra's early life are given in the Bible. He lived in Babylon. He was from a family of high priests, but not of the particular branch that held the high priesthood immediately after the return from captivity in 537 B.C.E. The last of Ezra's ancestors to hold that office was Seraiah, who was high priest in the days of King Zedekiah of Judah. This Seraiah had been put to death by Nebuchadnezzar at the capture of Jerusalem in 607 B.C.E. (Ezra 7:1, 6; 2 Ki. 25:18, 21) In Babylon the Jews retained respect for the priesthood and, therefore, the priestly families maintained their identity. Moreover, the Jewish community organization, with the older men as heads, continued functioning. Ezra's family likely was interested in seeing that Ezra was equipped with a knowledge of God's law, as was Ezra himself. Accordingly he was well educated.—Ezek. 20:1.

If, as some scholars believe, a man could not become a scribe until reaching the age of thirty, Ezra may have been more than thirty years old in 468 B.C.E., when he went to Jerusalem. This would mean that he undoubtedly lived during the rule of Ahasuerus, in the time of Mordecai and Esther, and may have been twenty or more years of age at the time the decree went out to exterminate the Jews throughout the Persian Empire. There were many Jews living in Babylon, so this national crisis must have made an indelible imprint on Ezra, strengthening him in faith in Jehovah's care for and deliverance of his people and serving as training, maturing him in judgment and competence to accomplish the tremendous task later set before him.—Esther 1:1; 3:7, 12, 13; 8:9; 9:1.

TO JERUSALEM

It was in 468 B.C.E., sixty-nine years after the return of the faithful Jewish remnant from Babylon under the leadership of Zerubbabel, that the Persian king Artaxerxes I (Longimanus) granted to Ezra "all his request" with respect to going to Jerusalem and advancing pure worship there. According to the king's official letter, those Israelites who of their own free will desired to go with Ezra to Jerusalem were to do so.—Ezra 7:1, 6, 12, 13.

Many of the Jews had become prosperous in Babylon, and the prospects offered in Jerusalem were not attractive from a material viewpoint. Jerusalem was sparsely settled. The fine start made by the Jews under Zerubbabel seems to have deteriorated. One commentator, Dean Stanley, says: "Jerusalem itself was thinly inhabited, and seemed to have stopped short in the career which, under the first settlers, had been opening before it. . . . It is certain that, whether from the original weakness of the rising settlement, or from some fresh inroad of the surrounding tribes, of which we have no distinct notice, the walls of Jerusalem were still unfinished; huge gaps left in them where the gates had been burnt and not repaired; the sides of its rocky hills cumbered with their ruins; the Temple, though completed, still with its furniture scanty and its ornaments inadequate." (*Ezra and Nehemiah: Their Lives and Times* by George Rawlinson, pp. 21 and 22) So to return to Jerusalem meant loss of position, disruption of ties, the denial of a more or less comfortable way of life and the building of a new life in a distant land under trying and difficult and possibly dangerous circumstances, not to mention a long and hazardous journey, since many hostile Arab tribes and other enemies might be encountered. It called for zeal for true worship, faith in Jehovah and courage to make the move. Only some 1,500 men and their families were found willing and able to go, perhaps six thousand or so in all. Ezra had a difficult task as their leader. But Ezra's past course of life had

prepared him and he strengthened himself according to Jehovah's hand upon him.—Ezra 7:10, 28; 8:1-14.

Jehovah God provided much-needed material aid, for the financial condition in Jerusalem was not good, and the wealth of those traveling with Ezra was limited. King Artaxerxes and his seven counselors were moved to make a voluntary contribution to be used for buying sacrificial animals and their grain and drink offerings. Furthermore, Ezra was authorized to receive contributions for this purpose in the jurisdictional district of Babylon. If there was any surplus of funds, Ezra and those with him could determine how this might best be used. The vessels for temple service were to be delivered in full to Jerusalem. If needed, additional funds could be obtained from the king's treasury. The treasurers beyond the River were informed that Ezra could request of them silver, wheat, wine and oil up to a certain amount, and salt without limit, and that his request should be granted promptly. Moreover, the priests and temple workers were exempted from taxation. Additionally, Ezra was empowered to appoint magistrates and judges, and judgment was to be executed upon anyone not obeying God's law and the law of the king, "whether for death or for banishment, or for money fine or for imprisonment."—Ezra 7:11-26.

Recognizing Jehovah's direction in this, Ezra immediately followed through on his commission. He collected the Israelites at the banks of the river Ahava, where he made a three-day inspection of the people. Here he found that, although some priests were among their ranks, not one of the nonpriestly Levites had volunteered, and they were very much needed for service at the temple. Ezra here demonstrated his qualifications as a leader. Undaunted by the situation, he immediately sent a formal embassy to the Jews at Casiphia. These responded well, providing thirty-eight Levites and two hundred and twenty Nethinim. With their families, this no doubt swelled Ezra's entourage to more than seven thousand. —Ezra 7:27, 28; 8:15-20.

Ezra then proclaimed a fast so as to seek from Jehovah the right way. Ezra did not want to bring the least shadow on Jehovah's name by requesting an escort after he had expressed to the king his full faith in Jehovah's protection for his servants, even though his caravan would be carrying great riches. After entreating God, he called in twelve from among the chiefs of the priests and carefully weighed out to them the contribution, which, according to modern-day values, amounted to about $4,800,000, and entrusted it to them.—Ezra 8:21-30.

The hand of Jehovah did prove to be with Ezra and those with him, protecting them from "the enemy in the way," so that they arrived safely in Jerusalem. (Ezra 8:22) He had no difficulty in getting recognition of the Jews and the priests serving at the temple, to whom he turned over the valuables he had brought.—Ezra 8:31-34.

URGES ISRAEL TO DISMISS FOREIGN WIVES

After offering sacrifices at the temple, Ezra learned from the princes that many of the people, the priests and the Levites who had been living in the land had taken foreign wives. Upon hearing this, Ezra ripped his garment and his sleeveless coat apart, pulled out some of the hair of his head and his beard, and kept sitting stunned until the evening grain offering. Then, falling upon his knees and spreading out his palms to Jehovah, he, in the presence of assembled Israelites, made public confession of the sins of his people, starting with the days of their forefathers.—Ezra 8:35-10:1.

Afterward Shecaniah, speaking in behalf of the people, recommended that they conclude a covenant with Jehovah to dismiss their foreign wives and the children born to them, and then said to Ezra: "Get up, for the matter devolves upon you, and we are with you. Be strong and act." Accordingly, Ezra had the people take an oath, and word was sent out for all the former exiles to come together at Jerusalem within three days to straighten out this wrong. On that occasion Ezra exhorted those assembled to make confession to Jehovah and to separate themselves from their foreign wives. However, because of the great number of people involved in this transgression, it was not possible to care for everything right then and there, but gradually, in a period of about three months, the uncleanness was cleared out.—Ezra 10: 2-17.

WITH NEHEMIAH

Whether Ezra remained in Jerusalem or returned to Babylon is not certain. But the bad circumstances into which the city came, with the corruption that had infected the priesthood, seems to indicate that he was absent. It may be that he was called upon by Nehemiah to return after the rebuilding of Jerusalem's walls. We find, at any rate, that he appears on the scene again, where he is shown reading the Law to the congregated people and instructing them. On the second day of that assembly the heads of the people hold a special meeting with Ezra to gain insight into the Law. The festival of booths is held with rejoicing. After the eight days' observance, Tishri 24 is appointed as a day of abstinence and confession of their sins, with prayer. Under the strong leadership and direction of Ezra and Nehemiah, a "trustworthy arrangement" is made, not by word of mouth this time, but in writing, attested to by seal of the princes, Levites and priests.—Neh. 8:1-9, 13-18; chap. 9.

WRITING

As to Ezra's writing the Bible books of Chronicles as well as the book bearing his name about 460 B.C.E., he was an indefatigable researcher, with discernment in deciding between various readings of the copies of the Law existing then. He exhibited unusual zeal in searching the official documents of his nation, and it is evidently due to his efforts that we have the accurate record Chronicles gives us. We must remember, however, that he had God's spirit of inspiration and that God guided him with a view to preserving a great portion of Israel's history for our benefit.

Ezra's zeal for righteousness, his prayerful reliance upon Jehovah, his faithfulness in teaching God's law to Israel and his diligence in advancing true worship make him, as one of the "so great a cloud of witnesses," a fine example worthy of imitation.—Heb. 12:1.

2. A priest who returned with Zerubbabel from Babylon to Jerusalem in 537 B.C.E.—Neh. 12:1, 13.

EZRA, BOOK OF. The record of the imperial orders to restore Jehovah's worship among the Jews after the seventy-year desolation of Jerusalem and the account of the work done, despite obstacles, to achieve this. The purpose of the writer was evidently to show how Jehovah fulfilled his promises to restore Israel from captivity to Babylon and reestablish true worship in Jerusalem. He stuck closely to this purpose throughout the book. This is apparently the reason for the omissions of what went on during certain lapses of time, such as between chapters 6 and 7 of the book, for the writer was not trying to give a complete historical account of the times.

WRITER

Ezra, as a priest, scholar, skilled copyist and a man who had "prepared his heart . . . to teach in Israel regulation and justice" and to correct the things wanting in the worship of Jehovah as carried on among the repatriated Israelites, was eminently qualified to write the book bearing his name. The royal power granted to him by the king of Persia would give him added reason and authority to do the research necessary, and it would be logical for such a man to write a record of this important segment of

his nation's history. (Ezra 7:6, 10, 25, 26) The book is honest, therefore, in its use of the first person for the writer from chapter 7, verse 27, through chapter 9. Most scholars are in agreement that the book of Ezra carries on the history at the point where the Chronicles leave off, as a comparison of 2 Chronicles 36:22, 23 and Ezra 1:1-3 will show. This again points to Ezra as the writer. Jewish tradition likewise assigns the writership to Ezra.

AUTHENTICITY

The book of Ezra is included in the Hebrew canon. Originally it was combined with Nehemiah to form one scroll. The Talmud follows this tradition, but since the sixteenth century, printed Hebrew Bibles mark a division, although they count the two books as one in the total number of the books of the Hebrew Scriptures. The *Douay Version* uses the designations First and Second Esdras, following the Greek form of spelling. It notes, however, that the second book is also known as Nehemiah. There is an apocryphal book in Greek called Ezra III. This is composed of passages from Second Chronicles, Ezra, Nehemiah and certain popular legends; also there is the book falsely called Ezra IV.

The greater portion of Ezra was written in Hebrew. But a sizable portion is in Aramaic, since Ezra copied from the public records and official documents. These include the copies of letters sent to the Persian kings by officials "beyond the [Euphrates] River" and the royal replies and decrees imposing commands on these officials. Also, Ezra supplied a brief connecting history linking these documents. Aramaic was the diplomatic language and that used in international commerce of Ezra's day. The Aramaic portions are found in chapters 4 to 7. Some of Ezra's information was copied from Jewish archives, and this part is, of course, in Hebrew. These facts also strengthen the argument for the authenticity of Ezra's account.

Ezra 7:23-26 records that the Persian government approved the law of Moses as applicable to the Jews and that the Persians thus had a hand in restoring true worship. Archaeology confirms this. Papyrus documents have been found on the island of Elephantine in Egypt, dating from the fifth century B.C.E. On one of them Darius II gives instructions for the observance of the Passover by the Jewish colony on the island. Ezra's references to the Persian kings put them in their accurate order. Today the majority of scholars accept the accuracy of the book. *The Westminster Dictionary of the Bible* frankly saying that "there is no doubt about the reliability of the historical contents." The record in the book is, therefore, dependable, and Ezra was a real character of history.

TIME AND SETTING

The book of Ezra was written about 460 B.C.E., along with the books of Chronicles. Ezra begins by relating the decree of Cyrus for the restoration of the Jews from Babylon. It was in the first year of Cyrus that this Persian king issued a restoration proclamation. (Ezra 1:1) Judah and Jerusalem had been left desolate of inhabitants, in the autumn of 607 B.C.E., when those left by Nebuchadnezzar moved to Egypt. The seventieth year of Jerusalem's desolation, the last enforced sabbath on the land, would end in the autumn of 537 B.C.E. Cyrus' decree must have been issued late in 538 B.C.E. or early in 537 for two reasons. The desolation had to last until the seventieth year ended, and the released Israelites would not be expected to travel in the winter rainy season, as would have been the case if the decree had been made a few months earlier. Likely it was issued in the early spring of 537 B.C.E. in order to give the Jews a chance to travel during the dry season and arrive in Jerusalem and to set up the altar on the first day of the seventh month (Tishri) of the year 537 B.C.E., September 28/29 according to the Gregorian Calendar.—Ezra 3:2-6.

After describing the Passover and the festival of unfermented cakes that were held after the temple was completed in 515 B.C.E., Ezra passes over the subsequent period of time until the seventh year of the reign of Artaxerxes king of Persia, 468 B.C.E., when Ezra personally comes into the picture. Ezra uses the first person from chapter 7, verse 27, to chapter 9 but changes to the third person in chapter 10, putting himself in the background to concentrate on the activities of princes, the priests and Levites and the rest of those who had been repatriated, especially dealing with correcting the situation of the ones who had married foreign wives.

OUTLINE OF CONTENTS

I. Cyrus' decree for Jews' return (late 538 or early spring of 537 B.C.E.) (1:1–3:6)
  A. 42,360 Israelites besides 7,337 slaves, with 200 singers return under Zerubbabel the Tirshatha (governor) (1:5–2:70)
  B. Arrive in Judah in the seventh month (Tishri), altar set up, sacrifices offered (3:1-6)

II. Rebuilding of the temple (3:7–6:22)
  A. Foundation of temple laid in second year (3:7-13)
  B. For years adversaries dishearten temple builders; in 522 B.C.E. succeed in appeal to "Artaxerxes" in getting decree issued to stop temple building until second year of Darius I (Hystaspis) 520/519 B.C.E.) (4:1-24)
  C. Haggai and Zechariah stir up Zerubbabel and Jeshua to rebuilding work (5:1, 2)
  D. Officials "beyond the River" question authority of builders, who continue work (5:3-17)
    1. Investigation by Darius I in records deposited in Babylon and Ecbatana (6:1, 2)
    2. Darius I, referring to Cyrus' original decree, issues written command that rebuilding go on unhindered (6:2-14)
  E. Temple building completed on third day of twelfth month (Adar) in sixth year of Darius I (515 B.C.E.); rebuilt temple inaugurated; passover and festival of unfermented cakes held (6:15-22)

III. In 468 B.C.E., Artaxerxes grants Ezra permission, in writing, to go to Jerusalem; arrival in Jerusalem (7:1–8:36)
  A. Letter of Artaxerxes to Ezra (7:11-26)
    1. Willing ones may go to Jerusalem (7:12, 13)
    2. Gold and silver, with utensils, provided (7:14-23)
    3. Priests, Levites, temple servants exempted from tax (7:24)
    4. Ezra empowered to appoint magistrates and judges to enforce law of God and law of the king (7:25-28)
  B. Trip to Jerusalem completed in four months (8:1-36)
    1. About 1,500 men volunteer for trip (8:1-14)
    2. River Ahava, a gathering and inspection place; priests, but evidently no ordinary Levites, present (8:15)
    3. Levites and Nethinim from Casiphia invited, join group (258 men in all) (8:16-20)
    4. Right way sought from God; gold, silver and utensils weighed (value about $4,800,000) (8:21-30)
    5. Departure from Ahava on twelfth day of first month; Jerusalem reached on first day of fifth month; after three-day rest, money and utensils turned over to priests at the temple (8:31-36; 7:7-9)

IV. Abolishing marriages with foreign wives (9:1–10:44)
  A. Ezra's prayer and public confession for the people (9:1-15)
  B. A great number of the people, including priests and Levites, repent (10:1-6)
  C. All in Judah called in to Jerusalem; agreement made (10:7-14)

D. Foreign wives and their sons all dismissed within about three months (10:15-17)
E. A register of those who dismissed foreign wives (10:18-44)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 85-88.

EZRAH (Ez'rah) [the help]. A name appearing in a list of Judah's descendants. Jether, Mered, Epher and Jalon are identified as the sons of Ezrah.—1 Chron. 4:1, 17.

EZRAHITE (Ez'ra·hite). A person belonging to the family of Ezrah, or possibly Zerah, as this is almost the same Hebrew form; and Ethan and Heman are called sons of Zerah. (1 Chron. 2:6; compare 1 Kings 4:31.) The superscription of Psalm 89 identifies Ethan the Ezrahite as its writer, and, in addition to mentioning the "sons of Korah," the superscription of Psalm 88 also accredits Heman the Ezrahite.

EZRI (Ez'ri) [my help]. Son of Chelub and overseer of the cultivators of the king's fields during David's reign.—1 Chron. 27:26.

FABLE [Gr., *my'thos*]. A false story, fiction, myth, an invention, falsehood. *My'thos* is found at 1 Timothy 1:4; 4:7; 2 Timothy 4:4; Titus 1:14; 2 Peter 1:16.

My'thos is to be contrasted with *a·le'thei·a*, "truth," signifying the manifested, veritable essence of a matter. At Galatians 2:5 "the truth of the good news" contrasts the true teaching of the gospel with perversions of it. The apostles warned Christians against the danger of being turned away from the truth to false stories, as these had no basis in fact but were the imaginations of men. Judaism was filled with such false stories, the traditions of the elders making up the so-called "oral law" that came to be incorporated into the Talmud. Judaism, the leading opponent of Christianity in the first century, had been greatly influenced by pagan philosophies and teachings. One of its false stories contained the pagan doctrine of transmigration of souls. The story was that the soul of Adam passed successively into the bodies of Noah and David and would also pass into the Messiah. This doctrine they took from Egyptian mythology. Abraham was the person to whom, they said, it was first revealed; and they claimed he taught that the souls of men passed into women, beasts, birds and even reptiles, rocks and plants. The spirit of a man was punished by passing into a woman; and if the conduct of the man had been very atrocious, it took the form of some reptile or of an inanimate object. If a woman acted righteously, she would, in another state, become a man. Balaam's ass, the ravens that fed Elijah, the fish that swallowed Jonah—all were supposed to have possessed reasoning, transmigrated souls.

Another of Judaism's false stories was that the two tablets of stone given to Moses weighed upward of two tons (1.8 metric tons), but, with the commandments engraved thereon, they became 'light as a feather.' When the rays of light reflecting from the golden calf came in contact with the tablets, the letters flew away and Moses was no longer able to support the great weight of the tablets and threw them down so that they broke.

Another story was that when the Messiah would appear there would be a great feast in which every Jew that had ever been born would be restored to life. The feast would consist of fowl, fish and ox flesh. Concerning the fish, the story of Rabbi Simon was that he was once sailing in the Great Sea when he and the mariners saw a fish of such tremendous size that, after seeing one eye of the fish, and traveling with a fair wind, they sailed five days longer in a direct line before they reached the other eye of the same fish. According to the tradition, the feast at Messiah's coming was to be of a fish of such size, called Leviathan, along with a similarly large ox and bird.

The Apocryphal writings abound in false, imaginary stories, such as Daniel's killing a great dragon with a mixture of pitch, fat and hair (Addition to Daniel 14:22-26, *Dy*), and Tobias' getting curative and demon-exorcising powers out of the heart, gall and liver of a monstrous fish.—Tobias 6:2-9, 19, *Dy*.

Other purveyors of dangerous false stories were several Gnostic sects, some of which tried to combine Christianity with Judaism and heathenism. Others rejected Judaism, but all these sects were based on pagan beliefs, including Greek philosophy. A Gnostic belief was that there was a god, the Demiurge, who occupied an intermediate position between the supreme God and the material world. To most Gnostics, because they considered all matter a source of evil and opposed to God, this Demiurge was only a limited and imperfect being. He created the planetary heavens and had the whole course of the world under his control, though he was the unconscious instrument of higher powers. According to Irenaeus, in the days of the aged apostle John there was a certain Cerinthus, a Jew who held himself forth as a teacher. Cerinthus taught that the world was not made by the supreme God but by the Demiurge, separate from the supreme God, below him and ignorant of him. He claimed Jesus was not born of a virgin but was the actual son of Joseph and Mary, though he excelled all men in virtue and knowledge and wisdom. At his baptism the Christ came down upon him from God (who is over all) in the shape of a dove. At the end the Christ left Jesus; otherwise Jesus could not have died. Cerinthus also taught that redemption could not be effected by the suffering of Jesus. He considered the Mosaic law binding on Christians.

CHRISTIANS TO REJECT FABLES

At 1 Timothy 1:4, Paul instructs Christians not to pay attention to false stories. These can get Christians involved in research of no real benefit and can turn their minds away from the truth. Some of these false stories are the kind told by old women whose lives have been spent in worldly practices. They violate God's holy, righteous standards. (1 Tim. 4:6, 7; Titus 1:14) The apostle Peter, at 2 Peter 1:16, contrasts such false stories (which are not only fictitious but also artfully and cunningly devised so as possibly to turn a Christian aside) with the true, factual account of the transfiguration, of which he was an eyewitness. (Mark 9:2) Paul, at 2 Timothy 4:3, 4, foretold that at a future time people would willingly turn aside to false stories in preference to the truth.

FABRIC. See CLOTH; COTTON; LINEN.

FACE [Heb., *pa·neh'*, plural, *pa·nim'*; Gr., *pro'so-pon*]. The Hebrew and Greek words for "face" are used in varied senses, even as is true of the English word.

The literal "face," the front part of the head, is often meant. (Gen. 50:1; Matt. 6:16, 17; Jas. 1:23) Similarly, the front or forepart of anything may be meant. (Ex. 26:9; 2 Sam. 10:9; Ezek. 2:9, 10, where the Hebrew term for "face" is translated "forefront," or "front") Or the reference may be to the surface (Isa. 14:21; Job 38:30; Acts 17:26) or outward appearance of a thing.—Luke 12:56; Jas. 1:11.

The expressions of one's countenance are an important index of one's frame of mind and feelings. Therefore "face" is often used to describe the attitude of God and man under various circumstances, or to denote one's position as viewed by God or others. Some frequent usages are here presented:

'Seeking the face' meant to seek audience before another, as before God or before an earthly ruler, imploring such one's favorable attention or help.

(Ps. 24:6; 27:8, 9; 105:4; Prov. 29:26; Hos. 5:15) The Hebrews spoke of *'lifting up another's face,'* thereby meaning to 'show consideration for' such one. —1 Sam. 25:35.

To *'soften another's face'* indicates an allaying of his anger or a gaining of his favor and goodwill. —Ex. 32:11; Ps. 119:58.

'Making one's face to shine' toward another expresses favor (Num. 6:25; compare Psalm 80:7), and *'setting a person before one's face'* denotes favorable attention.—Ps. 41:12; compare Psalm 140:13.

'Face to face' may denote intimate association or communication. Thus, Moses was privileged to have such a close relationship with God and be used so powerfully by God that he is referred to as a prophet "whom Jehovah knew face to face." (Deut. 34:10-12) While it is said that Moses beheld "the appearance of Jehovah," and that Jehovah spoke to him "mouth to mouth," yet Moses never saw Jehovah's face literally. Rather, as the context shows, it was God's speaking through angelic spokesmen to Moses in open, verbal communication (rather than by visions or dreams) that gave the basis for such expression. (Num. 12:6-8; Ex. 33:20; Gal. 3:19; compare Genesis 32:24-30; Hosea 12:3, 4.) Moses recalled to Israel that God spoke "face to face" with them, since they heard the loud voice at Sinai, though none of them actually saw Jehovah.—Deut. 5:4; 4:11-15; Heb. 12:19.

By contrast, Jesus, in his prehuman existence, had personally been with the Father and he pointed out that angels, spirit sons of God, also behold the "face" of God, serving in his heavenly courts. (John 1:18; 8:57, 58; Matt. 18:10; compare Luke 1:19.) So, too, those called to be joint heirs with Christ in the heavens, in due time, see Jehovah God.—1 John 3:1-3.

Comparing the understanding of God's purpose that the early Christian congregation had with the fuller understanding to be had in the latter days, the time of the congregation's maturity, the apostle Paul said: "For at present we see in hazy outline by means of a metal mirror, but then it will be face to face." —1 Cor. 13:12; compare 2 Corinthians 3:18; 4:6.

To say or do anything *'to one's face'* indicates directness, an open confrontation (Deut. 7:10; Job 21:31), and, in an unfavorable sense, may imply audacity and disrespect. (Job 1:11; Isa. 65:3) A related expression is *'the rebuke of the face.'*—Ps. 80:16.

To *'set or direct one's face'* has the sense of looking toward some goal, purpose or desire (Gen. 31:21; 1 Ki. 2:15; 2 Ki. 12:17), and carries the thought of strong intention and determination. (2 Chron. 20:3; Dan. 11:16-19; Luke 9:51-53) Daniel 'set his face to Jehovah' in that he earnestly sought him, looking to him for help. (Dan. 9:3; compare 2 Corinthians 1:11.) Strong determination is often reflected in the countenance by the firm set of the lips and jaw, and the steadiness of the gaze. Isaiah 'set his face like a flint' in his determination not to let enemy attempts turn him from his assigned ministry. (Isa. 50:7) Rebellious Judeans "made their faces harder than a crag" in their obstinacy and refusal to accept correction. (Jer. 5:3) On the other hand, Jehovah's 'setting his face against' the violators of his righteous law meant their rejection and condemnation, resulting in calamity or death.—Lev. 17:10; 20:3-6; Jer. 21:10; compare 1 Peter 3:12.

To *'conceal the face'* has a variety of meanings, depending on the circumstance. Jehovah God's concealing his face often signifies a withdrawal of his favor or sustaining power. This may be as a consequence of the disobedience of the individual or body of persons involved, such as the nation of Israel. (Job 34:29; Ps. 30:5-8; Isa. 54:8; 59:2) In some cases it may denote that Jehovah refrains from revealing himself by action or reply, awaiting his own due time. (Ps. 13:1-3) David's request, "Conceal your face from my sins," petitioned God to pardon or set aside such transgressions.—Ps. 51:9; compare 10:11.

The concealing or covering of the face by a human or an angel may express humility or reverential fear and respect. (Ex. 3:6; 1 Ki. 19:13; Isa. 6:2) It may also be a sign of mourning. (2 Sam. 19:4) By contrast, Eliphaz falsely intimated that Job's prosperity had made him arrogant, so that, in effect, he was 'covering his face with his fattiness.' (Job 15:27) As in Haman's case, for another to cover one's face could represent shamefulness and possibly doom.—Esther 7:8; compare Psalm 44:15; Jeremiah 51:51.

'Turning the face away' may display insulting indifference or contempt. (2 Chron. 29:6; Jer. 2:27; 32:33) God manifests his disdain for those who reject his counsel by showing them "the back, and not the face," in their day of disaster.—Jer. 18:17.

To *'spit in the face'* of another was a particularly significant act of reproach or humiliation.—Num. 12:14; Deut. 25:9; Isa. 50:6; Matt. 26:67.

ONE'S PERSON, OR PRESENCE

Since the face is the most distinctive part of a person, identifying him more than any other feature of the body as well as being most expressive of his personality, the word "face" at times was used metonymously for one's own person or self. See, for example, 2 Samuel 7:9; 17:11 and Acts 3:19, where the expressions "before you" (in the phrase "from before you"), "your own person," and "person" come from the original Hebrew or Greek words for "your face" or "face." In other cases the "face" may refer to the person's presence, as at Acts 3:13.

The "showbread" of the tabernacle is literally called "the bread of faces" in Hebrew (Ex. 25:30), that is, it was the bread of Jehovah's presence. This expression emphasized his closeness to the people as represented in the sanctuary.

OTHER USAGES AND TERMS

The Greek term for "face" at times denotes the appearance a person presents, as by reason of wealth or poverty, high rank or lowly position, and similar things.—Matt. 22:16; 2 Cor. 5:12; Gal. 2:6.

'Aph (Heb.), literally, "nose," "nostrils" (dual), where translated "face," usually has reference to the literal physical face, and appears often where an individual is bowing, inasmuch as the ancient custom was to bow with the nose touching the ground. —Gen. 19:1; 1 Sam. 20:41; 1 Ki. 1:23.

'A'yin (Heb.), "eye," is used in the sense of "aspect" or what is viewed by the eye, such as the earth's "face" or surface (Ex. 10:5, 15; Num. 22:5, 11), or in speaking of Jehovah as appearing to his people, figuratively, "face to face."—Num. 14:14.

FAIR HAVENS. A harbor near the city of Lasea identified with the bay on the S coast of Crete that still bears the same name in modern Greek, Kalous Limionas. (Acts 27:7, 8) This bay is located about five miles (8 kilometers) E of Cape Matala, the southernmost point of Crete.

In 58 C.E. the apostle Paul, as a prisoner, was sailing from Myra (on the southern coast of Asia Minor) via Cnidus en route to Rome. The more direct way from Cnidus to Rome would have been to the N of Crete. But evidently adverse winds, probably from the NW, forced the mariners to take a southerly course from Cnidus to Crete and then sail under the shelter of the island's S coast, finally reaching Fair Havens with difficulty.—Acts 27:5-8.

When consideration was given to leaving Fair Havens "considerable time had passed," perhaps in waiting there for the wind to abate or due to the slow and difficult journey. It was already past the atonement day fast (late September or early October) and hence navigation was hazardous.—Acts 27:9.

Paul, who had often been in dangers at sea and had personally experienced at least three previous shipwrecks (2 Cor. 11:25, 26), wisely recommended that the boat winter at Fair Havens. (Whether his advice was inspired on this occasion is not revealed in the account.) However, the army officer, evidently

in control of matters, heeded the advice of the pilot and the shipowner instead. Fair Havens was an "inconvenient" harbor for wintering; so the majority advised leaving there, and the mariners set sail for Phoenix farther down the coast. The softly blowing S wind was deceptive. Soon thereafter the ship was seized by a tempestuous wind and finally was wrecked on the coast of Malta, over 600 miles (965 kilometers) to the W.—Acts 27:9-15, 39-41; 28:1.

Regarding this account in Acts, James Smith writes: "It is interesting to observe how each addition to our knowledge of the scene confirms its authenticity and accuracy. It now appears from Mr. Brown's observations and survey, that Fair Havens is so well protected by islands and reefs, that though not equal to Lutro [thought to be Phoenix], it must be a very fair winter harbour; and that considering the suddenness, the frequency, and the violence with which gales of northerly wind spring up, and the certainty that, if such a gale sprung up in the passage from Fair Havens to Lutro, the ship must be driven off to sea, the prudence of the advice given by the master and owner was extremely questionable, and that the advice given by St. Paul may probably be supported even on nautical grounds."—*The Voyage and Shipwreck of St. Paul*, Second Edition, 1856, p. 84, ftn.

FAITH. "The assured expectation of things hoped for, the evident demonstration of realities though not beheld." (Heb. 11:1) "Assured expectation" translates the Greek word *hy·po'sta·sis*. This term is common in ancient papyrus business documents. It conveys the idea of something that underlies visible conditions and guarantees a future possession. In view of this, Moulton and Milligan suggest the rendering: "Faith is the *title-deed* of things hoped for." The Greek word *e'leg·khos*, rendered "evident demonstration," conveys the idea of bringing forth evidence that demonstrates something, particularly something contrary to what appears to be the case. Thereby this evidence makes clear what has not been discerned before and so refutes what only appeared to be the case. The "evident demonstration," or evidence for conviction, is so positive or powerful that faith is said to be it.

Faith is, therefore, the basis for hope and the evidence for conviction concerning unseen realities. The entire body of truths delivered by Jesus Christ and his inspired disciples constitutes the true Christian "faith." (John 18:37; Gal. 1:7-9; Acts 6:7; 1 Tim. 5:8) Christian faith is based on the complete Word of God, including the Hebrew Scriptures, to which Jesus and the writers of the Christian Greek Scriptures frequently referred in support of their statements.

Faith is based on concrete evidence. The visible creative works testify to the existence of an invisible Creator. (Rom. 1:20) The actual occurrences taking place during the ministry and earthly life of Jesus Christ identify him as the Son of God. (Matt. 27:54; see JESUS CHRIST.) God's record of providing for his earthly creatures serves as a valid basis for believing that he will surely provide for his servants, and his record as a Giver and Restorer of life lends ample evidence to the credibility of the resurrection hope. (Matt. 6:26, 30, 33; Acts 17:31; 1 Cor. 15:3-8, 20, 21) Furthermore, the reliability of God's Word and the accurate fulfillment of its prophecies instill confidence in the realization of *all* His promises. (Josh. 23:14) Thus, in these many ways, "faith follows the thing heard."—Rom. 10:17; compare John 4:7-30, 39-42; Acts 14:8-10.

So faith is not credulity. The person who may ridicule faith usually has faith himself in tried and trusted friends. The scientist has faith in the principles of his branch of science. He bases new experiments on past discoveries and looks for new discoveries on the basis of those things already established as true. Likewise, the farmer prepares his soil and sows the seed, expecting, as in previous years, that the seed will sprout and that the plants will grow as they receive the needed moisture and sunshine. Therefore faith in the stability of the natural laws governing the universe actually constitutes a foundation for man's plans and activities. Such stability is alluded to by the wise writer of Ecclesiastes: "The sun also has flashed forth, and the sun has set, and it is coming panting to its place where it is going to flash forth. The wind is going to the south, and it is circling around to the north. Round and round it is continually circling, and right back to its circlings the wind is returning. All the winter torrents are going forth to the sea, yet the sea itself is not full. To the place where the winter torrents are going forth, there they are returning so as to go forth." —Eccl. 1:5-7.

ANCIENT EXAMPLES OF FAITH

Each one of the "so great a cloud of witnesses" mentioned by Paul (Heb. 12:1) had a valid basis for faith. For example, Abel logically knew about God's promise concerning a "seed" that would bruise "the serpent" in the head. And he saw tangible evidences of the fulfillment of the sentence Jehovah pronounced upon his parents in Eden. Outside Eden, Adam and his family ate bread in the sweat of their face because the ground was cursed and, therefore, produced thorns and thistles. Likely Abel observed that Eve's craving was for her husband and that Adam dominated his wife. Undoubtedly his mother commented about the pain attending her pregnancy. Then, too, the entrance to the garden of Eden was being guarded by cherubs and the flaming blade of a sword. (Gen. 3:14-19, 24) All of this constituted an "evident demonstration," giving Abel the assurance that deliverance would come through the 'seed of promise' and therefore, prompted by faith, he "offered God a sacrifice of greater worth than Cain."—Heb. 11:4.

Abraham had a firm basis for faith in a resurrection, for he and Sarah had experienced the miraculous restoration of their reproductive powers, which was, in a sense, comparable to a resurrection, allowing Abraham's family line to continue through Sarah. Isaac was born as the result of this miracle. When told to offer up Isaac, Abraham had faith that God would resurrect his son. He based such faith on God's promise that it was by means of Isaac that "what will be called 'your seed' will be."—Gen. 21:12; Heb. 11:11, 12, 17-19.

Evidence for genuine conviction was also involved in the case of those who came to or who were brought to Jesus to be healed. Even if not eyewitnesses personally, they at least had heard about Jesus' powerful works. Then, on the basis of what they saw or heard, they concluded that Jesus could heal them also. Moreover, they were acquainted with God's Word and thus were familiar with the miracles performed by the prophets in times past. Upon hearing Jesus, some concluded that he was "The Prophet" and others that he was "the Christ." In view of this, it was most fitting for Jesus on occasion to say to those who were healed, "Your faith has made you well." Had those persons not exercised faith in Jesus, they would not have approached him in the first place and, therefore, would not have received healing for themselves. —John 7:40, 41; Matt. 9:22; Luke 17:19.

Likewise, the great faith of the army officer who entreated Jesus in behalf of his manservant rested on evidence, on the basis of which he concluded that Jesus' merely 'saying the word' would result in the healing of his manservant. (Matt. 8:5-10, 13) However, we note that Jesus healed all who came to him, not requiring faith greater or less according to their disease, nor failing to heal any of these with the excuse that he could not do it because their faith was not strong enough, as so-called "faith healers" have done. Jesus performed these healings as a witness, to establish faith. In his home territory, where much unfaithfulness was expressed, he chose not to perform many powerful works, not because of inability,

but because the people refused to listen and were unworthy.—Matt. 13:58.

CHRISTIAN FAITH

Faith is not the possession of all persons, as it is a fruitage of God's spirit. (2 Thess. 3:2; Gal. 5:22) Those lacking faith are rejected by Jehovah. (Heb. 11:6) For faith now to be acceptable to God it is necessary to accept Jesus Christ, and this makes possible a righteous standing with God. (Gal. 2:16) A Christian's faith is not static, but grows. (2 Thess. 1:3) Hence, the request of Jesus' disciples, "Give us more faith," was very appropriate, and he did provide them the foundation for increased faith. He supplied them with greater evidence and understanding on which to base their faith.—Luke 17:5.

The entire life course of a Christian is actually governed by faith, enabling him to overcome mountainlike obstacles that would hinder his service to God. (2 Cor. 5:7; Matt. 21:21, 22) Additionally, there must be works consistent with and in display of faith, but works of the Mosaic law are not required. (Jas. 2:21-26; Rom. 3:20) Trials result in strengthening faith. Faith serves as a protective shield in the Christian's spiritual warfare, helping him to overcome the Devil and be a conqueror of the world. —1 Pet. 1:6, 7; Eph. 6:16; 1 Pet. 5:9; 1 John 5:4.

But faith cannot be taken for granted, because lack of faith is the 'sin that so easily entangles one.' To maintain a firm faith requires putting up a hard fight for it, resisting men who could plunge one into immorality, combating the works of the flesh, avoiding the snare of materialism, shunning faith-destroying philosophies and traditions of men and, above all, looking "intently at the Chief Agent and Perfecter of our faith, Jesus."—Heb. 12:1, 2; Jude 3, 4; Gal. 5:19-21; 1 Tim. 6:9, 10; Col. 2:8.

FAITHFUL AND DISCREET SLAVE. When answering the apostles' question concerning his future presence and the conclusion of the existing system of things, Jesus Christ included a parable or illustration dealing with a "faithful and discreet slave" and an "evil slave." The faithful slave's master appointed him over his domestics or household servants to provide them their food. If approved at his master's coming (evidently from some trip), the slave would be rewarded by being placed over the master's entire property.—Matt. 24:3, 45-51.

In the parallel illustration at Luke 12:42-48, the slave is called a "steward," that is, a house manager or administrator, one placed over servants, though he is himself a servant. Such a position was often filled in ancient times by a faithful slave. (Compare Genesis 24:2; also the case of Joseph at Genesis 39:1-6.) In Jesus' illustration the steward is first assigned only to the supervision and timely dispensation of the food supplies to the master's body of attendants or servants, and later, because of his faithful and discreet handling of this ministry, his assignment is widened out to embrace supervision of all the master's holdings. Regarding the identification of the "master" (Gr., *ky'ri·os*, also rendered "lord"), Jesus had already shown that he himself occupied such position toward his disciples, and they addressed him as such on occasion. (Matt. 10:24, 25; 18:21; 24:42; John 13:6, 13) The question remains as to the application of the figure of the faithful and discreet slave or steward and what his dispensing food to the domestics represents.

Commentators often view this as a general exhortation to any and all who have individual positions of responsibility in the Christian congregation. The *principle* of faithfulness and discreetness in discharging responsibility clearly applies to all such. (Compare Matthew 25:14-30; Titus 1:7-9.) Yet, the impossibility of each and every one of these individuals being placed over "all" his master's belongings at the same time, the time of the master's arrival, is obvious. This, however, does not require that the "slave" prefigure only one particular person who would be so privileged. The Scriptures contain examples of the use of a singular noun to refer to a collective group, as when Jehovah addresses the collective group of the Israelite nation and tells them: "You are my witnesses [*plural*], . . . even my servant [*singular*] whom I have chosen." (Isa. 43:10) Similarly, the figure of the unfaithful "evil slave" could apply to a collective group in the same way that the "antichrist" is shown to be a class made up of individual antichrists.—1 John 2:18; 2 John 7.

Those forming the Christian congregation are referred to by the apostle Paul as "members of the household of God" (Eph. 2:19; 1 Tim. 3:15), and the same apostle shows that 'faithful stewardship' among such household members involved the dispensing of spiritual truths on which those becoming believers would 'feed.' (1 Cor. 3:2, 5; 4:1, 2; compare Matthew 4:4.) Whereas this was a prime responsibility of those appointed as 'shepherds' of the flock (1 Pet. 5:1-3), the apostle Peter shows that such stewardship of the divine truths was actually committed to all the 'chosen ones' of the Christian congregation. (1 Pet. 1:1, 2; 4:10, 11) Thus the entire Christian congregation was to serve in a united stewardship, dispensing such truths. At the same time the individual members making up such composite body or, the "domestics" making up the "house" of God (Heb. 3:6; Eph. 2:19), would also be *recipients* of the "food" dispensed. (Heb. 5:11-14; compare 1 Corinthians 12:12, 19-27.) Expanded responsibility would result from faithfulness maintained until the master's promised 'arrival.'—Matt. 24:46, 47; Luke 12:43, 44.

FALCON [Heb., *nets*]. Some suggest that the Hebrew name for this bird derives from a root word meaning "to shine or sparkle" and that it here represents the flashing speed of the bird; others believe the name describes a "high-flying or soaring" bird. Modern lexicographers believe the term applies to falcons, though some consider it to embrace also hawks, which are very similar to the falcons though classified by ornithologists as in a separate "family" grouping. (The *Septuagint Version*, the Latin *Vulgate*, the Syriac



Female peregrine falcon

Peshitta Version, and the Targums all render *nets* as hawk.) As predators, eating snakes, lizards, small mammals and other birds, "the falcon according to its kind" ("the hawk in its several species," *AT*) was among those birds decreed "unclean" in the Mosaic law.—Lev. 11:16; Deut. 14:15.

The falcon is generally viewed as being unsurpassed as to its symmetry, power and strong speedy flight. Some of its members vie with the swift as the fastest fliers of the bird family, observers crediting one falcon with a diving speed of 180 miles (290 kilometers) per hour. Among the more common falcons found in Palestine, particularly in the central part, is the peregrine falcon, noted for its dashing qualities. As with other falcons (and also hawks) the female peregrine is larger than the male, measuring some eighteen inches (46 centimeters) in length, with a wingspread of about three feet (c. 1 meter). A rather dull-colored bird, the peregrine's back and wings are a dusky gray, the underparts a creamy white with brownish black bars and "arrowhead" markings crossing the breast and sides. The tail is somewhat rounded. The hooked beak has a notch or tooth on the cutting edge of the upper mandible, and the short strong legs terminate in unusually large feet with powerful curved talons. Also found in Palestine are the somewhat larger lanner falcons, abundant in the cliffs and rocky gorges from Mount Hermon all the way down the Jordan valley to the Dead Sea area, and the saker falcons, occupying the high forest regions E of the Jordan.

The smaller common kestrel (*Falco tinnunculus*), about fourteen inches (36 centimeters) long, is also a member of the same "genus" as the falcon, and in the age of British and European royal falconry it was called the "poor man's falcon." It resembles the North American "sparrow hawk" (*Falco sparverius*). It is abundant the year round throughout Palestine's forests, gorges and gardens, and even nests on larger buildings in the cities.



Falcon-headed Egyptian god Horus

Falcons differ from hawks in various ways. The falcon's wings are longer and generally narrower than those of the hawk; the tail is also longer. Unlike the hawk, the falcon is not primarily a gliding bird, flying rather with rapid powerful strokes of its long, pointed wings. Falcon nests, located on cliffs, high trees, or even building ledges, are also usually smaller and barer than the hawk's, some falcons only scooping out a shallow "scape" on a cliff ledge for a nest.

The hawk is considered as a smaller member of the same family as the eagle, with the same curved beak and viselike talons. It characteristically has rather short, slightly rounded wings, broader than those of the falcon. Like the falcon, it often catches its prey in full flight. The eastern sparrow hawk (*Accipiter nisus*) is very plentiful throughout Palestine, its diet including, among other things, sparrows (whence its name) and turtledoves. It spends the summer months in Lebanon and upper Galilee and winters in Judea and the Arabah region.

Job 39:26 describes the falcon's 'soaring up and spreading its wings to the south wind,' and this is understood by some to refer to a southward migration ("spreads his wings to travel south," *JB*), which would be true of the lesser kestrel of the falcon family and, to some extent, of the peregrine falcon and the sparrow hawk. Others, however, believe that the text describes the bird as turning into the oncoming wind, and, by the power of its wings, flying into it, ascending higher and higher. Falcons are said to "rise to a great height, always endeavoring to outsoar any bird of which they may be in pursuit" so as to be able to plummet down with fierce velocity upon the prey below, and in doing so they often "avail themselves of the wind, and by flying against it are borne aloft like a kite." (*Funk & Wagnalls New Standard Encyclopedia,* 1931, Vol. XI, pp. 329, 330) Similarly the kestrel is often called the "windhover" because of the way it "hovers in the air, heading into the wind, and beating its wings rapidly, while watching the ground for prey."

Both the falcon and the hawk are noted for their keen sight, that of the hawk being rated as about eight times sharper than that of man. Falconry, using falcons, hawks, and even eagles, is usually considered as having been started by the ancient Persians and has been practiced for millenniums throughout the earth. There is no evidence, however, of its practice among the Hebrews, to whom all these birds were "unclean."—Deut. 14:12-19.

The falcon held a very prominent place in the religion of Egypt. It became the symbol of Horus, the falcon-headed god of Egypt, who, together with Isis and Osiris, formed the principal trinity or "holy family" among Egypt's gods and goddesses. The falcon symbol was always used in writing the title of the pharaohs, and, in some cases, these rulers were considered to be incarnations of Horus. Of the hundreds of mummified birds found in Egypt, the falcon, particularly the kestrel, is among the most numerous. Herodotus said that anyone killing a falcon in Egypt, even though accidentally, was put to death.

FALLING AWAY (of woman's thigh). The divine punishment that came upon an adulterous woman whose transgression was concealed from her husband but who suspected her of unfaithfulness and therefore brought her to the priest. The priest made the woman stand before Jehovah, took some holy water (evidently pure, fresh water), sprinkled into it some dust from the tabernacle floor, and washed or wiped into it the cursings he had written down. After swearing to her innocence, she was required to drink the water. If guilty, her 'thigh fell away' and her belly swelled. If she was innocent, no harm would come upon her. —Num. 5:12-31.

The thigh is apparently used euphemistically in this passage to refer to the sexual organs. (Compare Genesis 46:26.) Logically the punishment affected those organs that were involved in committing the wrong. (Compare Mark 9:43-47.) The expression "fall away" is understood to mean "waste away" (*The Holy Bible,* translated by the Catholic Biblical Association of America), "shrink" (*Da*) or "shrivel" (*Mo*), and hence would suggest that the sex organs atrophied and that there was a loss of fertility and ability to conceive. The fact that the innocent wife was to be made pregnant by her husband (Num. 5:28) would seem to indicate that future pregnancy would be

denied the adulterous woman. Moreover, the belly of the guilty wife would swell because of the curse, but not due to the blessing of pregnancy.

This was by no means a trial by ordeal such as those practiced in the Dark Ages and that sometimes required a virtual miracle to survive. There was nothing in the water itself to cause the affliction. However, it was holy water and had in it holy ground or dust and the writing of the cursings washed off in it. Therefore, it contained powerful symbolisms, and it was drunk before Jehovah and with a solemn oath to him. There was no uncertainty as to the outcome of matters. If the woman was guilty, Jehovah caused the drink to have miraculous potency to produce the deserved results. Adultery carried the death penalty, but in this instance there were not the required two witnesses. (Num. 35:30; Deut. 19:15) Also, usually in this case the identity of the guilty man, who would likewise be worthy of death, had not been revealed.

FALSE PROPHET. See PROPHET.

FAMILY [Heb., *mish·pa·hhah'*, family; by extension, a tribe or people, nation; Gr., *pa·tri·a'*]. Jehovah God is the originator of the family arrangement. He is the Father of his heavenly family and the one to whom 'all the lines of descent on earth owe their name.' (Eph. 3:14, 15) This is so because Jehovah established the first human family, and it was by this means that he purposed the earth to be filled. Additionally, he permitted Adam, though a sinner, to have a family and have children "in his likeness, in his image." (Gen. 5:3) In his Word he has since made clear that he accords great importance to the divinely granted power of procreation, the means by which a man can carry on his name and family line in the earth.—Gen. 38:8-10; Deut. 25:5, 6, 11, 12.

THE STRUCTURE AND CONSERVATION OF THE FAMILY

In ancient Hebrew society the family was the basic unit. The family was a small government, the father as head being responsible to God, and the mother as the subordinate manager over the children in the household. (Acts 2:29; Heb. 7:4) The family, with the husband as head and the wife as helper, was, in a small way, a reflection of the grand family of God. God is represented in the Bible as a husband, with the "Jerusalem above" as the mother of his children. —Gal. 4:26; compare Isaiah 54:5.

The family in patriarchal times may be compared in some respects to the modern corporation. There were some things owned by family members as personal. But, for the most part, the property was held in common, with the father managing its disposal. A wrong committed by a member of the family was considered as a wrong against the family itself, especially its head. It brought reproach on him and he was responsible, as the judge of the household, to take the necessary action on the matter.—Gen. 31: 32, 34; Lev. 21:9; Deut. 22:21; Josh. 7:16-25.

Monogamy was the original standard Jehovah set for the family. Although polygamy was later practiced, polygamy was always against the original principle that God laid down. He tolerated it until his due time to restore his original standard, which he has done in the Christian congregation. (1 Tim. 3:2; Rom. 7:2, 3) Under the Law covenant he recognized the existence of polygamy and regulated it so that the family unit was still kept intact and operative. It was Jehovah himself who said: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." And it was his Son who quoted these words and went on to say: "So that they are no longer two, but one flesh. Therefore, what God has yoked together let no man put apart." (Gen. 2:24; Matt. 19: 4-6) The record indicates that Adam had only one wife, who became "the mother of everyone living." (Gen. 3:20) Noah's three sons, who began the repopulation of the earth after the global flood, were all sons of one father and one mother, and each son passed through the Flood with but one wife.—Gen. 8:18; 9:1; 1 Pet. 3:20.

UNDER THE LAW COVENANT

In giving the Ten Commandments to Israel, God gave attention to the integrity of the family unit. "Honor your father and your mother" is the fifth commandment, the first commandment with a promise. (Deut. 5:16; Eph. 6:2) A child rebellious against his parents was as one rebellious against the governmental arrangement established by God as well as against God himself. If he struck or cursed his father or mother or proved to be incorrigibly unmanageable he was to be put to death. (Ex. 21:15, 17; Lev. 20:9; Deut. 21:18-21) Children were to have proper fear of their parents, and one who treated his father or mother with contempt was cursed.—Lev. 19:3; Deut. 27:16.

The seventh commandment, "You must not commit adultery," outlawed any sexual union outside the marriage bond. (Ex. 20:14) It made it mandatory that all children be family born. An illegitimate son was not recognized, nor were his descendants allowed to become members of the congregation of Israel even to the tenth generation.—Deut. 23:2.

While the seventh commandment, in forbidding adultery, served to safeguard the family unit, the tenth commandment, by forbidding wrong desires, further protected the integrity of one's own family as well as the other man's house and family. The things most common to family life were protected by this commandment, namely, house, wife, servants, animals and other property.—Ex. 20:17.

Under the Law a careful record of genealogies was kept. Family integrity was even more greatly emphasized by the matter of ancestral land inheritance. Genealogies were especially important in the family line of Judah and, later on, in the lineage of Judah's descendant David. Because of the promise that the Messiah the King would come through these families, the record of family relationship was zealously guarded. And even though polygamy was not abolished by the Law, the family integrity was protected and its genealogy kept intact by strict laws governing polygamy, and in no way was looseness or promiscuity legally tolerated. Sons born of polygamy or concubinage were legitimate and part of the family circle, full-fledged sons of the father.—See CONCUBINE; MARRIAGE.

The Law specifically prohibited marriage alliances with the seven Canaanite nations that were to be ousted from the land. (Deut. 7:1-4) Because of failing to observe this command the nation of Israel was ensnared in the worship of false gods and finally brought into captivity by their enemies. Solomon is an outstanding example of one who sinned in this respect. (Neh. 13:26) Ezra and Nehemiah undertook energetic reforms among those of the repatriated Israelites who were contaminating their families and Israel itself by marriage to foreign wives.—Ezra 9:1, 2; 10:11; Neh. 13:23-27.

CHRIST JESUS AND THE CHRISTIAN FAMILY UNIT

When God sent his only-begotten Son to earth he caused him to be born into a human family. He provided that he have a God-fearing foster father and a loving mother. Jesus as a child was subject to his parents and respected and obeyed them. (Luke 2: 40, 51) Even when he was dying on the torture stake he showed respect and loving care for his mother, who was apparently then a widow, when he said to her: "Woman, see! your son!" and to the disciple whom he loved: "See! Your mother!" thereby evidently directing this disciple to care for her in his own home.—John 19:26, 27.

In the Christian congregation the family is recognized as the basic unit of Christian society. Much

space is devoted in the Christian Greek Scriptures to instructions regarding family relationship. Again the man is dignified with the headship of the family, the wife being in subjection to her husband, managing the household under his general oversight. (1 Cor. 11:3; 1 Tim. 2:11-15; 5:14) Likening Jesus to the husband and family head over his congregational 'wife,' Paul admonishes husbands to exercise headship in love and wives to respect and subject themselves to their husbands. (Eph. 5:21-33) Children are commanded to obey their parents, and fathers particularly are charged with the responsibility of bringing them up in the discipline and authoritative advice of Jehovah.—Eph. 6:1-4.

The man used as an overseer in the Christian congregation, if married, must exhibit high standards as a family head, presiding properly and having his children in subjection, these not being unruly or charged with debauchery, for, asks Paul: "If indeed any man does not know how to preside over his own household, how will he take care of God's congregation?" the congregation being similar to a family. (1 Tim. 3:2-5; Titus 1:6) Wives are exhorted to love their husbands and children, to be workers at home, and to subject themselves to their own husbands. —Titus 2:4, 5.

The apostle Paul strongly admonished against breaking up the family relationship, appealing to the believer on the basis of the welfare of the unbelieving mate as well as of the children. He stressed the great value of the family relationship when he pointed out that God views the young children as holy, even though the unbelieving mate has not been cleansed from his sins by faith in Christ. The unbeliever may be practicing some of the same things that Paul says some Christians had practiced before accepting the good news about the Christ. (1 Cor. 7:10-16; 6:9-11) The apostle also guards the unity of the Christian family by giving instructions to husbands and wives regarding the rendering of marriage dues.—1 Cor. 7:3-5.

Association in family relationships proved to be a blessing to many in connection with Christianity, "for, wife, how do you know but that you will save your husband? Or, husband, how do you know but that you will save your wife?" (1 Cor. 7:16) This is also evidenced by the contents of the apostle Paul's greetings to several households. Some believers were privileged to use the family home as a place for the congregation to meet. (Rom. 16:1-15) The Christian missionary Philip was a family man, having four faithful Christian daughters. He was blessed by being able to entertain the apostle Paul and his fellow workers for a time in his home in Caesarea. (Acts 21:8-10) The Christian congregation itself is termed "God's household." Its principal member and head is Jesus Christ and this "household" recognizes him as the Seed by means of whom all the families of the earth will bless themselves.—1 Tim. 3:15; Eph. 2:19; Col. 1:17, 18; Gen. 22:18; 28:14.

The inspired Scriptures have foretold a vicious attack on the family institution with a consequent breaking down of morality and of human society outside the Christian congregation. Paul classifies among demon-inspired doctrines in "later periods of time" that of "forbidding to marry," and foretells for the "last days" a condition in which disobedience to parents, disloyalty and absence of "natural affection" would be rife, even among those "having a form of godly devotion." He warns Christians to turn away from such ones. (1 Tim. 4:1-3; 2 Tim. 3:1-5) Jesus earlier had foretold that opposition to God's truth would split families.—Matt. 10:32-37; Luke 12:51-53.

Babylon the Great, the enemy of God's "woman" (Gen. 3:15; Gal. 4:27) and of Christ's "bride" (Rev. 21:9), is a great "harlot" organization, committing fornication with the kings of the earth. Being "the mother of the harlots and of the disgusting things of the earth" evidently indicates that she causes great disregard for Jehovah God's institutions and commands and the principle of family integrity. (Rev. 17:1-6) She has made efforts to induce others to harlotry and has succeeded in producing many 'harlot' daughters, with attempts against Christ's being able to have a clean "bride." Nevertheless, his "bride" comes through victorious, clean and righteous, worthy of being in Jehovah's "family" as the "wife" of Jesus Christ, to the blessing and rejoicing of all the universe.—2 Cor. 11:2, 3; Rev. 19:2, 6-8; see MARRIAGE and other family relationships under their respective names.

FAMINE. An extreme food shortage; also, a scarcity of hearing the words of Jehovah, that is, a spiritual famine. (Amos 8:11) Famine is one of the plagues to come upon symbolic Babylon the Great.—Rev. 18:8.

CAUSES AND EFFECTS OF FAMINES

Drought, destructive hailstorms (Ex. 9:23-25), pests, scorching and mildew of crops, as well as war, were among the common causes of famine in Bible times. (Amos 4:7-10; Hag. 2:17) Locusts, sometimes coming in huge hordes, were especially devastating to crops. (Ex. 10:15) Sometimes the problem was not lack of rain, but rain at the wrong season, as during the wheat or barley harvest.—Compare Leviticus 26:4; 1 Samuel 12:17, 18.

Temporary hunger is a natural sensation but prolonged hunger, as by famine, is very detrimental to mental and physical health. As *The Encyclopædia Britannica* (1959 ed., Vol. 9, pp. 63 and 64) shows, marked lethargy sets in, the emotions are dulled and there is mental apathy. The mind is dominated by a desire for food. (Compare Exodus 16:3.) Moral standards fall. (Compare Isaiah 8:21.) Actual starvation may have a dehumanizing effect, resulting in theft, murder and even cannibalism. Famine is often accompanied by sickness and epidemics due to the weakened condition of those affected.—Compare Deuteronomy 32:24.

ANCIENT FAMINES

The first truly historical famine is the one that forced Abram (Abraham) to leave Canaan and take up alien residence in Egypt. (Gen. 12:10) In Isaac's day another famine occurred, but Jehovah told him not to go to Egypt. (Gen. 26:1, 2) The seven-year famine that came upon Egypt while Joseph served as prime minister and food administrator evidently reached far beyond the boundaries of Egypt, for "people of all the earth came to Egypt to buy [food] from Joseph."—Gen. 41:54-57.

While the Egyptian inscriptions scrupulously avoid any reference to Israel's sojourn in Egypt, there are ancient Egyptian texts that describe periods of famine due to insufficient rising of the Nile River. One text describes a period of seven years of low Nile risings and the resulting famine. According to the account, certain portions of land were granted to the priesthood when relief from the famine came. Although the question is raised as to whether the document is "a priestly forgery of some late period, justifying their claim to territorial privileges," at least we see reflected a tradition of a period of seven lean years. (Pritchard's *Ancient Near Eastern Texts*, p. 31) During the eleventh century of the Common Era, a seven-year famine took place in Egypt, and the account by an eyewitness of the extremities to which the people were driven, eating animals that died of themselves and even human flesh, gives some idea of what could have taken place had God not provided for the conservation of food through Joseph.—M'Clintock and Strong's *Cyclopædia*, Vol. III, p. 480.

Before Israel entered the Promised Land, Jehovah, through Moses, assured them that they would have an abundance of food if they continued serving Him in faithfulness. (Deut. 28:11, 12) However, famine would be one of the fearful results to come upon Israel for unfaithfulness. (Deut. 28:23, 38-42) A famine in the days of the judges prompted Naomi's husband Elime-

lech of Bethlehem to reside with his family as an alien in Moab. (Ruth 1:1, 2) Jehovah brought a three-year famine upon the land of Israel in David's day due to bloodguilt resting on the house of Saul in connection with the Gibeonites. (2 Sam. 21:1-6) A three-and-a-half-year drought resulting in severe famine came upon unfaithful Israel in answer to Elijah's prayer. (Jas. 5:17; 1 Ki. chap. 17) In addition to general famines in Elisha's day, there was the famine produced by the Syrian siege of Samaria, during which one case of cannibalism was reported.—2 Ki. 4:38; 8:1; 6:24-29.

Although God's prophets warned that apostasy would bring death by famine, pestilence and the sword, the unfaithful Judeans preferred to listen to their false prophets, who assured them that no such calamity would come. (Jer. 14:11-18; Ezek. 5:12-17) Yet the words of God's prophets proved true. So severe was the famine in Jerusalem during the siege by the Babylonians (609-607 B.C.E.) that women boiled and ate their own children.—Lam. 4:1-10; 5:10; 2 Ki. 25:1-3; Jer. 52:4-6; compare Deuteronomy 28:51-53.

Through the prophet Joel, Jehovah forewarned Israel of a tremendous plague of insects that would devastate the land and bring about severe famine prior to the coming of the "day of Jehovah."—Joel chap. 1.

Centuries later, food shortages were foretold by Jesus as being among the characteristics marking the conclusion of "the system of things." (Matt. 24:7; compare Revelation 6:5, 6.) As announced in advance by Agabus, a Christian prophet, a great famine did occur in the time of Emperor Claudius (c. 46-49 C.E.). (Acts 11:28) A few years earlier, in the year 42 C.E., a severe famine had hit Egypt, where many Jews resided. And "great necessity" came on the land of Judah and Jerusalem when the Roman armies under General Titus besieged Jerusalem and finally destroyed it in 70 C.E. (Luke 21:23) Josephus recounts the terrible starvation conditions in the city, the eating of leather, grass, hay, and, in one instance, a mother roasting and eating her son. When foretelling such food shortages, Jesus indicated that he had in mind not only events preceding Jerusalem's destruction but also what would occur when the time arrived for the Son of man to return in the glory of his kingdom. —Luke 21:11, 27, 31.

FREEDOM FROM FAMINE

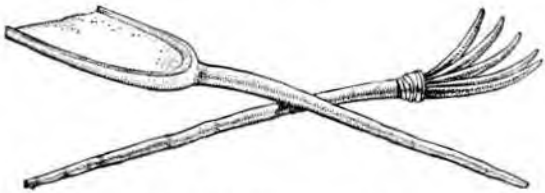
Christ Jesus gives assurance that the prayer of faithful servants for their daily bread would be answered by God and that those putting God's kingdom first would be cared for. (Matt. 6:11, 33; compare Psalm 33:19; 37:19, 25.) However, due to opposition and persecution, Jesus showed that his servants might suffer hunger at times. (Matt. 25:35, 37, 40) The apostle Paul in particular recounts his suffering both hunger and thirst many times while engaged in the ministry under difficult circumstances. (1 Cor. 4:11-13; 2 Cor. 11:27; Phil. 4:12) Yet he expressed confidence that physical hunger would never be able to separate God's faithful servants from the sustaining strength of God's love.—Rom. 8:35, 38, 39; contrast Luke 6:25.

Those who have a proper hunger and thirst for righteousness and truth will always be spiritually filled. (Matt. 5:6; John 6:35) Those of the great crowd of persons surviving the "great tribulation" are promised that they will "hunger no more nor thirst any more," under the rule of the Lamb Christ Jesus.—Rev. 7:9, 13-17.

FARMING. See AGRICULTURE.

FARMING IMPLEMENTS. Although the Bible mentions various agricultural operations, the implements that were used to cultivate the land are not described in detail. However, the pictures of farm implements on Egyptian monuments as well as actual specimens found in Egypt and Palestine supplement the Bible record to some extent. Moreover, there is great similarity between the simple farming implements still used in parts of Egypt and Palestine. This, together with the fact that the passing of centuries has seen little change in the agricultural tools used in Egypt, lends weight to the conclusion that the simple farming implements still being used in some parts of Palestine are also much like those employed in ancient times.

Forks used for winnowing (Isa. 30:24; Jer. 15:7), as in more recent times, were probably made of wood and had several curved prongs.



Fork and winnowing shovel

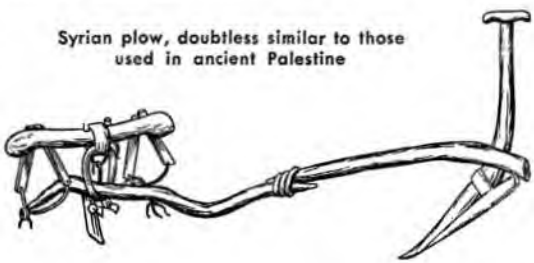
The *harrow* is not referred to in the Bible, but the agricultural operation of harrowing is mentioned as being distinct from plowing. (Job 39:10; Isa. 28:24; Hos. 10:11) Pulverizing and smoothing the soil constitute the chief function of the modern harrow, though it is also used for mulching, covering seed and removing weeds. Anciently, perhaps a weighted-down board or a rough log was dragged over the plowed soil to break up the clods and level the ground.

Hoes were employed for clearing land of weeds and probably also for breaking up clods of earth. Certain prophetic passages specifically mention the use of hoes in the vineyard.—Isa. 5:5, 6; 7:23-25.

Mattocks were probably used for grubbing and for loosening the soil. They were among the tools that the Israelites in Saul's day had to take to the Philistines to get sharpened. (1 Sam. 13:20, 21) Bronze and iron mattocks, somewhat resembling the modern grub hoe, have been found.

The simple wooden *plow* still used in some parts of the Bible lands has undergone little change over the centuries, as a comparison of representations of plows on ancient monuments and even clay tablets clearly shows. The plow was neither equipped with wheels nor designed to turn a furrow; it merely scratched the surface of the soil to a depth of about three or four inches (8 or 10 centimeters). Except for the metal plowshare, it was made of wood. (Compare 1 Samuel 13:20; 1 Kings 19:19, 21; Isaiah 2:4.) A stick, to which the plowshare was attached, constituted the main part of the plow. The copper and bronze plowshares (actually plowpoints) that have been found in Palestinian excavations are generally dented considerably from use.

Syrian plow, doubtless similar to those used in ancient Palestine



Pruning shears are specifically mentioned in the Bible with reference to pruning the vine. (Isa. 18:5) Since the Scriptures refer to converting spears into pruning shears and, by contrast, pruning shears into lances, this tool perhaps consisted of a sharp knifelike blade fastened to a handle and may have been similar to a sickle.—Isa. 2:4; Joel 3:10.

Sickles were used mainly for reaping standing grain, though the Bible also speaks of thrusting in the sickle to harvest the vine. (Joel 3:13; Rev. 14:18) The sickles that have been found in Palestine are slightly curved. Some specimens consist of notched flint chips that were pieced together and set with bitumen into a frame of either wood or bone. Iron sickle blades have also been found, and these were fastened to a handle by means of rivets, a tang or a socket.

The *threshing sledge* was designed to separate the kernels from the ears of grain. The implement used in ancient times likely resembled the two types still employed in some parts of the Bible lands today. One consists of wooden planks joined together and bent back at the front. Its underside is equipped with sharp stones or knives. (Compare 1 Chronicles 21:23; Job 41:30; Isaiah 41:15.) The driver stands on the sledge to weight it down. The other type has a seat for the driver and consists of a low-built four-cornered wagon frame. Two or three parallel revolving rollers equipped with iron strips are fitted into this frame. —Compare Isaiah 28:27, 28.

Winnowing shovels, probably made of wood, were used for tossing threshed grain into the air so that the wind would blow the straw and chaff away.—Matt. 3:12.

FAST. Rightly motivated fasts were to show godly sorrow and repentance concerning past sins. (1 Sam. 7:6; Joel 2:12-15; Jonah 3:5) They were also fitting in the face of great danger, when in sore need of divine guidance, while enduring tests and meeting temptations, or when studying, meditating, or concentrating on God's purposes. (2 Chron. 20:3; Ezra 8:21; Esther 4:3, 16; Matt. 4:1, 2) Jesus fasted forty days, as did Moses and Elijah, both of whom appeared in a visionary way with Jesus at his transfiguration.—Matt. 17:1-9; Ex. 34:28; Deut. 9:9; 1 Ki. 19:7, 8.

The Mosaic law does not use the term "fast," but in connection with the Day of Atonement it does command, "You must afflict your souls." (Lev. 16: 29-31; 23:27; Num. 29:7) This is generally understood to mean fasting, and this view is supported by Isaiah 58:3, 5 and Psalm 35:13.

Isaiah chapter 58 deals with a time when the sins of the Jews were heavy; yet they did not sincerely repent, though they made a pretense of worshiping Jehovah, giving him lip service and performing religious acts or practices for show. Fasting was one such practice, and they thought it should gain them divine notice and favor. This failing, they asked in apparent bewilderment: "For what reason did we fast and you did not see, and did we afflict our soul and you would take no note?" Jehovah told them why. Even during the fast, while asking for his righteous judgments and acting as if they carried on righteousness itself, they were pursuing their own pleasure and business, indulging in strife, oppression and violence, and showing none of the godly sorrow and repentance associated with sincere fasts. Their fast was not such as to make their voice heard in heaven, though their showy wailings were noisy indeed. Jehovah denounced the hypocritical act they put on: "Should the fast that I choose become like this, as a day for earthling man to afflict his soul? For bowing down his head just like a rush, and that he should spread out mere sackcloth and ashes as his couch? Is it this that you call a fast and a day acceptable to Jehovah?"—Isa. 58:1-5.

To be acceptable the fast must be accompanied by a correction of past sins. Through his prophet Isaiah, Jehovah made known what he considered to be a real fast, saying: "Is not this the fast that I choose? To loosen the fetters of wickedness, to release the bands of the yoke bar, and to send away the crushed ones free, and that you people should tear in two every yoke bar? Is it not the dividing of your bread out to the hungry one, and that you should bring the afflicted, homeless people into your house? That, in case you should see someone naked, you must cover him, and that you should not hide yourself from your own flesh?"—Isa. 58:6, 7.

FOUR ANNUAL FASTS OF THE JEWS

The Jews established many fasts, and at one time had four annual ones, evidently to mark the calamitous events associated with Jerusalem's siege and desolation in the seventh century B.C.E. (Zech. 8:19) The four annual fasts were: (1) The "fast of the fourth month" apparently commemorated the breaching of Jerusalem's walls by the Babylonians on Tammuz 9, 607 B.C.E. (2 Ki. 25:2-4; Jer. 52:5-7) (2) It was in the fifth Jewish month Ab that the temple was destroyed, and evidently the "fast of the fifth month" was held as a reminder of this event. (2 Ki. 25:8, 9; Jer. 52:12, 13) (3) The "fast of the seventh month" was apparently held as a sad remembrance of Gedaliah's death or of the complete desolation of the land following Gedaliah's assassination when the remaining Jews, out of fear of the Babylonians, went down into Egypt. (2 Ki. 25:22-26) (4) The "fast of the tenth month" may have been associated with the captive Jews already in Babylon receiving the sad news that Jerusalem had fallen (compare Ezekiel 33:21), or it may have commemorated the commencement of Nebuchadnezzar's successful siege against Jerusalem on the tenth day of Tebeth (the postexilic name of the tenth Jewish lunar month of the sacred calendar), 609 B.C.E.—2 Ki. 25:1; Jer. 39:1; 52:4.

When certain Jews asked: "Shall I weep in the fifth month, practicing an abstinence, the way I have done these O how many years?" by means of Zechariah Jehovah answered: "When you fasted . . . for seventy years, did you really fast to me, even me?" God showed that a real fast to him would have been accompanied by obedience and that what he required was truthfulness, judgment, peace and a sincere heart. Then, instead of mournful fasts, looking back into the past, they would be able to exult and rejoice in festal seasons with the blessings of restoration of true worship and ingathering of others to Jehovah's service.—Zech. 7:3-7; 8:16, 19, 23.

CHRISTIAN COUNSEL ON FASTING

When Jesus was on earth he gave instruction to his disciples: "When you are fasting, stop becoming sad-faced like the hypocrites, for they disfigure their faces that they may appear to men to be fasting. Truly I say to you, They are having their reward in full. But you, when fasting, grease your head and wash your face, that you may appear to be fasting, not to men, but to your Father who is in secrecy; then your Father who is looking on in secrecy will repay you." (Matt. 6:16-18) He alluded here to the insincere fasting of the Pharisees, which he mentioned in an illustration on another occasion. (Luke 18:9-14) It was customary for the Pharisees to fast twice a week, on the second and fifth days of the week.—Luke 18:12.

Mere abstaining from food in a formalistic manner Paul describes as subjecting oneself to decrees, "Do not handle, nor taste, nor touch," and says that "those very things are, indeed, possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh."—Col. 2:20-23.

Fasting has been enjoined on their members by some religious sects of Christendom, but the Bible itself gives no command to Christians to fast. When Jesus was talking to his disciples about fasting, as above (Matt. 6:16-18), he and his disciples were still

under the Mosaic law and observed the Day of Atonement and its fast.

The text about fasting at Matthew 17:21, appearing in the *Authorized Version*, is not contained in some of the most important ancient manuscripts. Likewise, although the *Authorized Version* mentions fasting at Mark 9:29, Acts 10:30, 1 Corinthians 7:5 and 2 Corinthians 6:5, according to such manuscripts these texts do not contain any references to fasting.

Some have taken Matthew 9:15 as a command for Christians to fast. In reality, Jesus was merely making a statement of what was going to happen when he died. While Jesus was with his disciples on earth, it was not appropriate for them to fast. When he died, they did mourn and fast. But they had no cause for mournful fasting after his resurrection and especially after the marvelous outpouring of holy spirit. (Mark 2:18-20; Luke 5:33-35) Certainly Christians were not under obligation to fast on the anniversary of the Lord's death, for the apostle Paul, correcting abuses that had crept into the annual observance of the Lord's Evening Meal, said: "Certainly you do have houses for eating and drinking, do you not? . . . Consequently, my brothers, when you come together to eat it [the Lord's Evening Meal], wait for one another. If anyone is hungry, *let him eat at home*, that you may not come together for judgment." —1 Cor. 11:22, 33, 34.

While not fasting as a religious requirement, the early Christians did fast on special occasions. When Barnabas and Paul were sent on a special missionary assignment into Asia Minor, there were both fasting and praying. Also, there was the offering of prayer "with fastings" when older men were appointed to office in a new congregation. (Acts 13:2, 3; 14:23) Hence, Christians are neither under command to fast nor prohibited from doing so.—Rom. 14:5, 6.

FAT. The English word fat is used to translate various Hebrew words that describe, not only the substance called "fat," but also that which is full-fleshed and plump. These terms may also be used in a figurative sense as expressing that which is rich or fertile (just as in the English expression "fat of the land"), or to convey the idea of insensibility or dullness of mind and heart.

Hhe'lev is ordinarily used to refer to the substance "fat," either of animals (Lev. 3:3) or of men (Judg. 3:22). The "suet" or hard fat about the kidneys or loins in the burnt offerings is also expressed by another word, *pe'dher*. (Lev. 1:8, 12; 8:20) *Hhe'lev* first appears at Genesis 4:4 in connection with Abel's sacrifice to Jehovah of "fatty pieces" from the firstlings of his flock. Most references to *hhe'lev* thereafter simply relate to sacrificing. However, the root from which *hhe'lev* is drawn seems to carry the idea of smoothness and slipperiness and the word is also used metaphorically for the *best* or *richest part of anything*. For instance, at Genesis 45:18, Pharaoh tells Joseph that his family is welcome to eat the "fat part of the land." Thus, too, Numbers 18:12 reads: "All the best [*hhe'lev*] of the oil and all the best [*hhe'lev*] of the new wine and the grain . . . I have given them to you."—See Psalm 81:16; 147:14.

THE LAW REGARDING FAT

In the third chapter of Leviticus, Jehovah gave the Israelites instructions concerning the use of fat in communion sacrifices. When offering cattle or goats they were to make the fat around the loins and intestines and that over the kidneys smoke upon the altar. In the case of sheep, the entire fatty tail likewise was to be offered. (The sheep of Syria, Palestine, Arabia and Egypt have fat tails, often weighing ten pounds [4.5 kilograms] or more.) The Law specifically said, "All the fat belongs to Jehovah . . . You must not eat any fat or any blood at all."—Lev. 3:3-17.

Fat would burn fiercely and would be quite thoroughly consumed upon the altar. Any fat offered on the altar was not to be left over until the next morning; it was likely to corrupt and become offensive, something very unseemly for any part of the sacred offerings.—Ex. 23:18.

Not incumbent on Christians

After the flood, when permission was given to Noah and his family to add flesh to their diet, nothing was stated regarding fat. (Gen. 9:3, 4) However, the eating of blood was prohibited. This was more than eight hundred and fifty years before the Law covenant, with its prohibitions against the eating of both blood and fat, was made with Israel. In the first century C.E. the governing body of the Christian congregation confirmed the prohibition against blood as remaining in force for Christians. (Acts 15:20, 28, 29) As in the case with Noah and his family, however, nothing was stated concerning the eating of fat by Christians. Thus, the law against eating fat was given only to the nation of Israel.

Reason for the law

Under the Law covenant, both the blood and fat were looked upon as exclusively Jehovah's. The blood contains the life, which only Jehovah can give; therefore it belongs to him. (Lev. 17:11, 14) The fat was viewed as the richest part of the flesh of the animal. The offering of the fat of the animal would evidently be in recognition of the fact that the "first" or the best parts belong to Jehovah, who provides abundantly, and would demonstrate the desire of the worshiper to offer the best to God. Because it was symbolic of the Israelites' devotion of their best to Jehovah, it was said to smoke upon the altar as "food" and for "a restful odor" to him. (Lev. 3:11, 16) To eat fat, therefore, was an illegal appropriation of what was sanctified to God, an invasion of the rights of Jehovah. Eating fat would incur the death penalty. Unlike blood, however, fat could be used for other purposes, at least in the case of an animal that died of itself or was killed by another beast.—Lev. 7:23-25.

Extent of the law's application

Because of this latter text, many commentators have sought to limit the prohibition of Leviticus 3:17 only to the fat of those kinds of animals that were acceptable for offering in sacrifice, such as bulls, sheep and goats. Rabbinical Jewish teaching is divided on this subject. However, the injunction on fat at Leviticus 3:17 is linked with the one regarding the eating of blood, a law that clearly included the blood of *all* animals. (Compare Leviticus 17:13; Deuteronomy 12:15, 16.) It seems more consistent, therefore, that the law on fat should also have embraced the fat of all animals, including those killed for the Israelites' common use.

The view that the prohibition applied to all fat is not controverted by the text at Deuteronomy 32:14, which speaks of Jehovah as giving Israel "fat of rams" to eat. This is a figurative expression referring to the best of the flock, or, as *The Jerusalem Bible* renders the phrase, "rich food of the pastures." (See also *Darby* [ftn.] and *Knox*.) This poetic sense is indicated by later portions of the same verse referring to "the *kidney fat* of wheat" and the "*blood* of the grape." So, too, with Nehemiah 8:10, where the people are commanded to "Go, eat the fatty things," we are not to conclude that they literally consumed whole fat. "Fatty things" refers to rich portions, things not skinny or dry, but luscious, including tasty items prepared with vegetable oils. Thus, *Knox'* translation here reads "regale yourselves with rich meat," while *Moffatt's* translation says "eat the dainty pieces."

The Mosaic law restriction did not prevent the feeding or fattening of sheep or cattle for the table. We read of the 'fattened young bull' slaughtered for the prodigal son. (Luke 15:23) Solomon's food included "fattened cuckoos" and cattle. (1 Ki. 4:23) The Hebrew *mar·beq'* translated "fattened calf" at 1 Samuel 28:24 literally means 'a calf of the stall or tying place'; *me'ahh* and *meri'* refer to a 'fatling' or a

'well-fed animal.' (Isa. 5:17; Ezek. 39:18; see also Proverbs 15:17; Jeremiah 46:21.) However, in each case, this does not mean that this 'fattening' was for the purpose of producing suet or layers of fat; rather, the sense again is that the animals became full-fleshed ("beefy"), not skinny.—Compare Genesis 41:18, 19.

OTHER HEBREW TERMS

Among the Hebrew terms used to describe anything in a "fat" condition are those derived from the root verb *sha·man'*. While meaning 'to be or become fat' (Deut. 32:15; Jer. 5:28), it also conveys the thought of "stout" or "robust." Judges 3:29 describes certain Moabites as "every one robust [*sha·men'*, literally, "fat"] and every one a valiant man." *Sha·men'* appears at Isaiah 6:10, where the *Authorized Version* reads "make the heart of this people fat," that is, unresponsive and dull as if their hearts were enveloped in fat. The related *she'men* is usually translated "oil."

'Freshness or thriving' may be the thought behind the verb *da·shen'*, also used literally to mean 'to be or become fat.' If that is the case, *da·shen'* (and the related *de'shen*) would imply prosperity, fertility, or abundance. Jehovah told Israel that he would bring them to a land "which flows with milk and honey, and they will certainly eat and be satisfied and grow fat [*da·shen'*]." (Deut. 31:20) We are told that those who are generous, diligent and reliant on Jehovah "will be made fat," that is, prosper abundantly. (Prov. 11:25; 13:4; 28:25) At Proverbs 15:30 good news is said to 'make the bones fat,' or fill them with marrow—in other words, the whole body is invigorated. The noun *de'shen* also reflects this idea of affluence, as at Psalm 36:8, where the sons of men are said to "drink their fill of the fatness [*de'shen;* "abundance," *RS*]" of God's house.—Compare Jeremiah 31:14.

Interestingly, this latter word is also rendered "ashes" by many translators, as when referring to the wastes from the tabernacle's altar of sacrifice. (Lev. 1:16; 4:12; 6:10, 11, *AV, JB, RS*) To other scholars, however, "ashes" does not fully reflect the original language root. They, therefore, prefer such terms as "fat-ashes" (*Ro*), or "fatty ashes" (*NW*), reasoning that the term indicates that the hot fat from the sacrifices soaked the burnt firewood below.

The idea of being well fed and healthy is expressed by the word *ba·ri'*. It is translated "plump" (Ezek. 34:3, 20) and "healthful" (Hab. 1:16), though it may also be rendered as "fat" in describing men, cattle and grain.—Gen. 41:2, 7; Judg. 3:17.

FATHER [Heb., *'av;* Gr., *pa·ter'*]. The Hebrew word *'av* is a mimetic (imitative) word taken from the first and simplest sounds of infant lips. In Biblical Hebrew and Greek, "father" is used in various senses: as begetter, progenitor of an individual (Prov. 23:22; Zech. 13:3; Luke 1:67), as the head of a household or ancestral family (Gen. 24:40; Ex. 6:14), an ancestor (Gen. 28:13; John 8:53), a founder of a nation (Matt. 3:9), a founder of a class or profession (Gen. 4:20, 21, *NW*, 1953, ftn.), a protector (Job 29:16; Ps. 68:5), the source of something (Eph. 1:17), and as a term of respect.—2 Ki. 5:13; Acts 7:2.

Jehovah God as Creator is called Father. (Isa. 64:8; compare Acts 17:28, 29.) He is also the Father of spirit-begotten Christians, the Aramaic term *'Ab·ba"* being used as an expression of respect and of close filial relationship. (Rom. 8:15; see ABBA.) All who express faith with a hope of everlasting life can address God as Father. (Matt. 6:9) Jesus Christ, the Messiah, because of being God's chief agent of life, was prophetically called Father. (Isa. 9:6) Also, anyone who has imitators and followers or those who exhibit his qualities is regarded as a father to them. (Matt. 5:44, 45; Rom. 4:11, 12) In this sense the Devil is spoken of as a father.—John 8:44; compare Genesis 3:15.

Applying "father" to men as a formalistic or religious *title* was forbidden by Jesus. (Matt. 23:9) Because of Paul's bringing the good news to certain Christians and nourishing them spiritually he was like a father to them, but in no scripture is "father" applied to him as a religious *title*. (1 Cor. 4:14, 15) Interestingly, Paul likened himself to both a father *and a mother* in his relation to the Thessalonian Christians. (1 Thess. 2:7, 11) Whereas reference is made at Luke 16:24, 30 to "Father Abraham," this is basically in the sense of fleshly ancestry.

THE FATHER'S POSITION, AUTHORITY AND RESPONSIBILITIES

As described in the Bible the father was the head of the household, being guardian, protector, the one making final decisions and the judge of the family group. (Gen. 3:16; 1 Cor. 11:3; Gen. 31:32) Among the patriarchs and in Israel before the selection of the Levitical priesthood, the father took the lead in representing his family in worship as a priest. (Gen. 12:8; Job 1:5; Ex. 19:22) The father had authority over his household until his death. If the son married and set up an independent household, then he became head over it, although due respect was still shown toward the father. When a daughter married, she came under the headship of her husband. (Num. 30:3-8) In Bible times the father usually arranged for the marriage of his children. If he came into dire financial straits, he could sell his daughter into slavery, with certain restrictions for her protection.—Ex. 21:7.

FATHERLY CONCERN FOR THE FAMILY MEMBERS

As God's representative, the father is responsible to see that God's principles are taught to his household. (Gen. 18:19; Eph. 6:4; Deut. 6:6, 7) His teaching and disciplinary duties also include personal instructions and commands, which the mother assists in carrying out. (Prov. 1:8; 6:20) The God-fearing father has great love for his children and exhorts and consoles them with great tenderness. (1 Thess. 2:11; Hos. 11:3) So that they might walk in the right way he disciplines them, corrects and reproves them. (Heb. 12:9; Prov. 3:12) He finds pleasure in his sons and especially does he rejoice when they display wisdom. (Prov. 10:1) On the other hand, he is deeply grieved and vexed by a course of stupidity on the part of his children. (Prov. 17:21, 25) He is to be compassionate and merciful. (Mal. 3:17; Ps. 103:13) He is to be considerate of their needs and requests. (Matt. 7:9-11) The many descriptions of God's love and care for his people constitute a pattern for human fathers.

GENEALOGICAL USE OF FATHER'S NAME

Ancestry of a man was customarily traced back through the father, not through the mother. Thus, whereas there seems to be sound reason for believing that Luke presents Jesus' genealogy through his mother (an exception to the general rule), Luke does not list her. Apparently he lists her husband Joseph as the son of Heli, evidently Mary's father. This would not be improper in the least, since Joseph would therefore be Heli's son-in-law.—See GENEALOGY OF JESUS CHRIST.

In the absence of family names (surnames), a man was regularly distinguished by being referred to as the son of "So-and-so." For example, Isaac was called the "son of Abraham." (Gen. 25:19) Many Hebrew names included the Hebrew *ben* or Aramaic *bar* (or *bir*), "son," followed by the name of the father as a surname, such as Ben-hur (1 Ki. 4:8, *RS;* "the son of Hur," *NW*) and Simon Bar-Jonah (Simon son of Jonah).—Matt. 16:17, *NW*, 1953, ftn.; *AV*.

FATHER-IN-LAW. In the Hebrew Scriptures, the word *hham* designates the husband's father (Gen. 38:13, 25; 1 Sam. 4:19, 21), and its feminine form, *hha·mohth'*, the husband's mother (the wife's mother-in-law).—Ruth 1:14; Mic. 7:6.

The father-in-law on the bride's side, the wife's father, is designated by a masculine participial form of the Hebrew verb *hha·than'*. Its feminine participial form refers to mother-in-law. (Deut. 27:23) Other forms of the word *hha·than'* are also translated "marriage alliance."—Deut. 7:3; 1 Sam. 18:20-27; 1 Ki. 3:1; 2 Chron. 18:1.

Because an engaged couple were considered as bound although the couple had not yet come together in marriage, the woman was spoken of as the man's wife. (Judg. 14:20) Therefore, the man was called "son-in-law" (a noun drawn from *hha·than'* being used) regardless of whether the marriage alliance had been fully consummated (Judg. 19:5; 1 Sam. 22:14; Neh. 6:18; 13:28) or was only contemplated, as in the case of Lot's "sons-in-law." (Gen. 19:12, 14; compare Judges 15:6.) Lot's daughters were only betrothed; otherwise they would most likely have been with their husbands and not living in their father's house. That the two men were only prospective, not actual, sons-in-law (engaged to Lot's daughters but not as yet married to them) is indicated by the Hebrew, which allows for the rendering: "[Lot's] sons-in-law who *were to take* his daughters."—Gen. 19:14, *NW; Mo; Ro;* compare *JB; RS*.

In the Christian Greek Scriptures, *pen·the·ros'* is translated "father-in-law" (John 18:13); the feminine form, *pen·the·ra'*, is rendered "mother-in-law."—Matt. 8:14; 10:35; Mark 1:30; Luke 4:38; 12:53; see DAUGHTER-IN-LAW.

FATHERLESS BOY. With no man in the house to support them and protect their interests, the fatherless boy and the widow might more easily become subject to oppression and difficulties. Their welfare was, therefore, provided for under the Law, which not only ensured justice for the fatherless boy, the widow and the alien resident, but also included provisions for their sustenance. (Ex. 22:22-24; Deut. 24:17) Gleanings left in the field, on the olive tree and in the vineyard were available to these poor ones. (Deut. 24:19-21) A special invitation was extended to them to participate in the bounteous yearly Festival of Ingathering (Festival of Booths), during which they could enjoy the feasting that accompanied the celebration. (Deut. 16:9-14) Every third year the special tithe that the Israelites normally ate at Jerusalem was deposited within the gates of their home cities. From this tithe the fatherless boy was legally entitled to a portion.—Deut. 14:28, 29; 26:12, 13.

Since it was easy to lose sight of these bereaved and defenseless ones, Jehovah used the expression "fatherless boy" in describing the degree of Israel's righteousness or of its deviation therefrom. When the nation was enjoying good spiritual health, the fatherless boy was cared for. When justice became perverted in the land, the fatherless boy was sure to be neglected, and this was a symptom of national decay. (Ps. 82:3; 94:6; Isa. 1:17, 23; Jer. 7:5-7; 22:3; Ezek. 22:7; Zech. 7:9-11; Mal. 3:5) Jehovah's curse was on those who oppressed the fatherless boy. (Deut. 27:19; Isa. 10:1, 2) Jehovah describes himself as the Redeemer (Prov. 23:10, 11), Helper (Ps. 10:14) and Father (Ps. 68:5) of such ones. He is the One executing judgment in their behalf (Deut. 10:17, 18), showing them mercy (Hos. 14:3), giving them relief (Ps. 146:9) and preserving them alive.—Jer. 49:11.

One of the identifying marks of real Christianity is its consideration for those bereaved by loss of husband or parents. The disciple James writes to Christians: "The form of worship that is clean and undefiled from the standpoint of our God and Father is this: to look after orphans and widows in their tribulation, and to keep oneself without spot from the world." —Jas. 1:27.

FATHER'S HOUSE [Heb., *behth 'av;* pl., *behth 'a·vohth'*]. These Hebrew expressions could refer (1) to a dwelling place (Deut. 22:21); (2) to the household of one's father at his place of dwelling (Gen. 31:30; 38:11); (3) to those making up the household itself, even in a location away from the ancestral home (Gen. 46:31; Judg. 9:18); (4) or, as variously translated, to a "father's (or fathers') house," "chief house," "ancestral house," "paternal house," which, in some cases, took in several families; for example, at the time of numbering the Israelites in the wilderness, four families were considered as making up the paternal house of Kohath. (Num. 3:19, 30; see also Exodus 6:14; Numbers 26:20-22; Joshua 7:17.) Several paternal houses constituted a tribe (such as the tribe of Levi, made up of the paternal houses of Gershon, Kohath and Merari).

The terms "paternal house" or "fathers' house," "house of our father," and so forth, were not always limited to the above usages, however. (For a broader use of "paternal house" see Numbers 17:2, 6, where a paternal house is a tribe.)

As the population of Israel increased, and as various areas of the Promised Land became settled, paternal houses also increased in number. The priests were organized by David into twenty-four divisions of service according to their paternal houses, sixteen divisions for Eleazar and eight for Ithamar. The twenty-four headmen were called "heads for their paternal houses." (1 Chron. 24:4-6) The rest of the Levites were selected for certain duties by lot, without regard to any priority of age of the heads of their paternal houses.—1 Chron. 24:20-31.

Each Israelite paternal house was represented by its hereditary head in connection with official tribal business and the administration of justice. (Neh. 7:70, 71; 11:13) At the celebration of the Passover in Jerusalem in King Josiah's time, the people apparently entered the court of the temple by their paternal houses to offer their sacrifices. The Levites, by their divisions based on paternal houses, received the sacrifices of the people, prepared them and delivered them to the priests officiating at the altar.—2 Chron. 35:4, 5, 12.

Jesus Christ promised his followers that he was going his way to prepare a place for them in his 'Father's house,' by which he had reference to the heavenly dwelling place of Jehovah.—John 14:2; see FAMILY.

FATHOM. A unit for measuring the depth of water. The fathom is commonly viewed as being four cubits (c. 6 feet; c. 1.8 meters) and approximately corresponds to the distance between the fingertips of a man's two hands when his arms are stretched in opposite directions.—Acts 27:28.

FAULT, FAULTFINDING. A "fault" is a neglect, failing, defect, error, imperfection; it can mean failure to do what is right; also, responsibility for failure or for wrongdoing. Pilate, after examining Jesus Christ on the charges brought by the Jews, found no evidence of guilt and announced to the Jews three times: "I find no fault in him."—John 18:38; 19:4, 6.

JEHOVAH'S DEALINGS WITH FAULTY MANKIND

That which Jehovah God makes is perfect, without fault, as are all his words and acts. (Deut. 32:4) For this reason, and because of his almightiness, he can say, as in correcting Job: "Should there be any contending of a faultfinder with the Almighty?" (Job 40:1, 2) The apostle Paul points out that God has the right to deal with his creatures as He pleases, just as a potter makes the kinds of vessels he desires to produce. God tolerates "vessels of wrath" for a purpose, just as he did Pharaoh, while he has mercy on "vessels of mercy," and we cannot rightly question God's action in this.—Rom. 9:14-24.

On the other hand, man's ways and productions are often faulty. Sin and error are the legacy all men have inherited from Adam. (Rom. 5:12; Ps. 51:5) But Jehovah, himself faultless, "well knows the formation of us, remembering that we are dust," and is merciful. (Ps. 103:13, 14) He considered faithful, obedient

Noah as "faultless among his contemporaries" (Gen. 6:9), and commanded Abraham, "Walk before me and prove yourself faultless" (Gen. 17:1), although both these men were imperfect, and died. But they were viewed as faultless by Jehovah, who "sees what the heart is." (1 Sam. 16:7; compare 2 Kings 20:3; 2 Chronicles 16:9.) He is "aware of the days of the faultless ones." (Ps. 37:18) He commanded Israel: "You should prove yourself faultless with Jehovah your God." (Deut. 18:13; 2 Sam. 22:24) He provided his faultless Son (Heb. 7:26) as a ransom sacrifice, and on this basis can call those exercising faith and obedience "righteous" or faultless, while at the same time maintaining his position as the righteous and faultless Judge.—Rom. 3:25, 26; see INTEGRITY.

THE LAW COVENANT

The apostle Paul says that the Law is "spiritual" and "fine" (Rom. 7:14; 1 Tim. 1:8) and, after discussing its tenth commandment, states that "the law is holy, and the commandment is holy and righteous and good." (Rom. 7:7-12) Why, then, does he also say: "If that first covenant had been faultless, no place would have been sought for a second"? (Heb. 8:7) Paul goes on to explain: "He [Jehovah, through Jeremiah] does find fault with the people." (Heb. 8:8, 9; compare Jeremiah 31:31, 32.) In another place he shows that there was an incapability on the part of the Law, while it was "weak through the flesh." (Rom. 8:3) Also, he logically demonstrates that perfection could not come through the Levitical priesthood, which, along with the law by which it operated, had to be changed; that "the Law made nothing perfect," and that its gifts and sacrifices were "not able to make the man doing sacred service perfect as respects his conscience."—Heb. 7:11, 12, 19; 9:9.

DEALING WITH ONE ANOTHER'S FAULTS

The Bible counsels us to "continue putting up with one another and forgiving one another freely if anyone has a cause for complaint against another." (Col. 3:13) If all our faults were held against us we would all be condemned. Many faults can be overlooked; surely a Christian should not be anxious to make public the faults of his brothers. The Scriptures say of a wicked person: "You sit and speak against your own brother, against the son of your mother you give away a fault."—Ps. 50:16, 20.

However, Jesus Christ instructed his disciples what to do if there is really sin involved. As the first step, he counseled: "If your brother commits a sin, go lay bare his fault between you and him alone. If he listens to you, you have gained your brother." Jesus then proceeds to outline the steps to take if this first effort fails.—Matt. 18:15-17; see also Galatians 6:1.

FAULTFINDING

"Faultfinding" usually has the bad connotation of petty or unreasonable censure. In the Bible the practice of "faultfinding" is used in a sense comparable to "murmuring" or "complaining."

Faultfinding can cause persons to share in wicked acts. David, unjustly harassed by King Saul and others who sought his death, prayed confidently to Jehovah: "You will provide me escape from the faultfinding of the people." (Ps. 18:43) Faultfinding discourages and tears down. The Israelites, not long out of Egypt, murmured against Jehovah, finding fault with the leadership that he provided by his servants Moses and Aaron. (Ex. 16:2, 7) Later their complaints so discouraged Moses that he asked to die. (Num. 11:13-15) Murmuring is a deadly danger to the murmurer. Jehovah counted the things said by murmurers about Moses as actually being a rebellious complaint against His own divine leadership. (Num. 14:26-30) Many lost their lives as a result of faultfinding.

Accordingly, the Christian Greek Scriptures draw on the ancient examples to warn of the destructiveness of murmuring or complaining. (1 Cor. 10:10, 11) Jude tells of those who 'disregard lordship and speak abusively of glorious ones,' describing such ones as "murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are admiring personalities for the sake of their own benefit."—Jude 8, 16.

Jesus condemned the faultfinding attitude when he said: "Stop judging that you may not be judged. Why, then, do you look at the straw in your brother's eye, but do not consider the rafter in your own eye? . . . Hypocrite! First extract the rafter from your own eye, and then you will see clearly how to extract the straw from your brother's eye."—Matt. 7:1, 3-5; compare Romans 2:1.

A FAULTLESS MINISTRY

The apostle Paul, highly grateful and appreciative of the glorious treasure of the ministry, exercised care to glorify this ministry by watching closely every feature of his life and conduct. He said in his letter to the congregation at Corinth: "In no way are we giving any cause for stumbling, that our ministry might not be found fault with." (2 Cor. 6:3) Men challenging Paul's apostleship had associated with the congregation there and had indulged in much faultfinding and slander against Paul in order to belittle him and to destroy his apostolic authority over the congregation. Realizing this, and knowing also the danger of faultfinding and trouble where money matters are concerned, he assured the congregation that he was sending Titus and another trustworthy brother appointed by the congregations to handle the contributions. "Thus," wrote Paul, "we are avoiding having any man find fault with us in connection with this liberal contribution to be administered by us."—2 Cor. 8:16-21.

FEAR. As commonly used, fear means an expectation of harm or pain, generally a painful emotion characterized by alarm, dread, disquiet. However, fear may also mean a calm recognition or consideration of whatever may injure or damage, such recognition causing one to exercise reasoned caution and intelligent foresight.

The Bible shows that there is a proper fear and an improper fear. Thus, fear may be wholesome, causing the individual to proceed with due caution in the face of danger, thereby averting disaster, or it may be morbid, destroying hope and weakening a person's nervous stamina, even to the point of bringing about death. The fear of God is healthful; it is an awe and profound reverence for the Creator and a wholesome dread of displeasing him because of an appreciation of his loving-kindness and goodness together with the realization that he is the Supreme Judge and the Almighty, with the power to inflict punishment or death upon those who disobey him. Proper fear also includes due respect for secular authority, the Christian knowing that just punishment from the authority for a crime would be an indirect expression of God's anger. —Rom. 13:3-7.

Adam and Eve failed to exercise a proper, healthful fear of God and therefore they disobeyed him. This produced in them a painful fear or terror, which caused them to hide from God's presence. Adam said: "Your voice I heard in the garden, but I was afraid." (Gen. 3:10) Adam's son Cain felt a similar fear after murdering his brother Abel, and this fear may have been a contributing factor in his deciding to build a city.—Gen. 4:13-17.

At Genesis 9:2 the word "fear" is used in connection with the animal creation. God told Noah and his sons: "A fear of you and a terror of you will continue upon every living creature of the earth." During the year that Noah and his family were inside the ark, the animals and birds penned up therein had a fear toward these humans and this helped to restrain them. Accordingly, when they emerged from the ark after the flood, Jehovah gave Noah assurance that this fear would continue. This is supported by

human experience. Dr. George G. Goodwin, Associate Curator of Mammals, The American Museum of Natural History, says: "Normally, a leopard will not attack a man. If provoked or wounded, however, the animal will turn on human beings and fight." Raymond L. Ditmars says in *Snakes of the World* that, if given the opportunity, poisonous snakes known for aggressiveness, such as the mamba and king cobra, prefer, as a rule, cautiously to glide away from the presence of man rather than attack. Though man has mistreated and turned some animals into vicious creatures, it is generally true that this restraining fear still applies. This is in harmony with God's statement at Genesis 1:26-28, that the animal creation was to be subject to man from the time of his creation.

The proper fear of Jehovah God is essential to those who would serve him. This profound reverential fear of Jehovah is "the beginning of wisdom" (Ps. 111:10), "the start of wisdom." (Prov. 9:10) It is not a morbid fear that tears down; "the fear of Jehovah is pure." (Ps. 19:9) This fear is defined thus at Proverbs 8:13: "The fear of Jehovah means the hating of bad." It will prevent one from following a bad course, for "in the fear of Jehovah one turns away from bad."—Prov. 16:6.

At Hebrews 12:28 Christians are instructed to have godly fear: "Let us continue to have undeserved kindness, through which we may acceptably render God sacred service with godly fear and awe." An angel in midheaven having everlasting good news to declare opened his declaration with the words: "Fear God and give him glory." (Rev. 14:6, 7) Jesus contrasted the wholesome fear of God with fear of man, saying, as recorded at Matthew 10:28: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." At Revelation 2:10 he also counsels Christians: "Do not be afraid of the things you are about to suffer." Real love for Jehovah expels the cowardly fear of man that leads to compromise.

Jesus predicted that at "the conclusion of the system of things" a climate of fear would cover the earth. He said "there will be fearful sights" and that men would "become faint out of fear and expectation of the things coming upon the inhabited earth." (Luke 21:11, 26) While people in general would be affected in this way, servants of God should follow the principle expressed at Isaiah 8:12: "The object of their fear you men must not fear." The apostle Paul explains: "For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind."—2 Tim. 1:7.

The wise man, after making a careful study of mankind and man's occupations and calamitous experiences, said: "The conclusion of the matter, everything having been heard, is: Fear the true God and keep his commandments. For this is the whole obligation of man."—Eccl. 12:13.

FELIX (Fe'lix) [happy]. The procurator of the Roman province of Judea who held Paul prisoner for two years after Paul's last visit to Jerusalem in 56 C.E. It is believed that Felix served jointly with Cumanus in the office of procurator from 48 to 52, and alone from 52 to 58. Hence, on the basis of eight years of service Paul could say to Felix in 56, "This nation has had you as judge for many years."—Acts 24:10.

Secular historians say Felix was once a slave, that his given name was Antonius, that Emperor Claudius granted him and his brother Pallas their freedom, and that he was a cruel and immoral official. Tacitus described him as one who "thought that he could do any evil act with impunity," one who, "indulging in every kind of barbarity and lust, exercised the power of a king in the spirit of a slave." He is reported to have engineered the killing of High Priest Jonathan. Suetonius says he was married three times, at least one of which marriages, to Drusilla the daughter of King Agrippa I, was adulterous, since she was the wife of King Azizus of Emesa. Such description agrees with what we learn of Felix in the Bible.

Following Paul's arrest, Claudius Lysias, the Roman military commander, fearing for the safety of his prisoner if allowed to remain in Jerusalem, hustled the apostle down to Caesarea under heavy guard, "commanding the accusers to speak against him" before Felix. (Acts 23:23-30) Five days later High Priest Ananias, a certain Tertullus and others came down from Jerusalem with preposterous charges against Paul. Felix presided at the trial, deferring judgment. He ordered that Paul be kept but with some relaxation of custody, and that none of Paul's people be forbidden to wait upon him.

Felix later "sent for Paul and listened to him on the belief in Christ Jesus." It was on this occasion, with Felix's wife Drusilla present, that Paul "talked about righteousness and self-control and the judgment to come." On hearing these things "Felix became frightened" and told the apostle: "For the present go your way, but when I get an opportune time I shall send for you again." Frequently, during a two-year period, Felix sent for and conversed with Paul, futilely hoping that the apostle would give him money as a bribe for his release.—Acts 24:24-27.

Felix's administration was highly resented by the Jews. It was "a prime example of colonial mismanagement." (*The Interpreter's Dictionary of the Bible*, Vol. 2, p. 264) Perhaps in 58 C.E. "Felix was succeeded by Porcius Festus; and because Felix desired to gain favor with the Jews, he left Paul bound." (Acts 24:27) However, this gesture on the part of Felix did not soothe the wounds he had inflicted on the Jews; nor did it prevent them from sending a delegation to Rome to press their case against him. His escaping punishment after recall to Rome is accredited only to the favored position and influence his brother Pallas had with Nero.

FERMENT. See LEAVEN.

FERTILE CRESCENT. A geographical term introduced by James H. Breasted to describe the narrow strip of fertile land that stretches like a semicircle from the Persian Gulf up through Mesopotamia, arches westward to Syria and Lebanon, and then swings southwestward down through Phoenicia and Palestine. This cultivable corridor of land thus forms an agricultural and economic highway that curves around the entire northern end of the vast Arabian Desert, while chains of mountain ranges border the "crescent" on the other side, until the Mediterranean Sea finally becomes its western border. Some place the SW tip of the Fertile Crescent at Gaza in Philistia, below which the desert begins; others would have it



extend beyond this relatively short stretch of desert and continue on into the Nile Delta and down the Nile valley of Egypt as far as Thebes.

The distinctive feature of this region is the amount of rainfall it receives, in comparison with the arid regions bordering it, and its irrigation by the waters of the Euphrates, Tigris, Orontes, Jordan and other rivers. Wheat, barley, grapes, olives, figs, oranges, lemons and pomegranates thrive throughout the Fertile Crescent.

Historians acknowledge that this area was the center of civilization from Abraham's time all the way down to the period in which Greece entered its "Golden Age." What knowledge men have of ancient secular history prior to the first millennium B.C.E., and for some time within it, comes primarily from this area. Research has demonstrated that the farther one withdraws from the Fertile Crescent the more the evidences of ancient civilization fade out. As archaeologist W. F. Albright says: "Archeological research has thus established beyond doubt that there is no focus of civilization in the earth that can begin to compete in antiquity and activity with the basin of the Eastern Mediterranean and the region immediately to the east of it—Breasted's Fertile Crescent."—*From the Stone Age to Christianity*, 1940 ed., p. 6.

Along the Fertile Crescent were to be found such cities as Ur, Babylon, Nineveh, Haran, Damascus and Jerusalem. Here sprang up the powerful Assyrian and Babylonian states, which, thereafter, engaged in warring competition with Egypt for the domination of the intervening area and its trade routes. These rival powers lay at opposite ends of the Fertile Crescent and the forbidding wastelands of the Arabian Desert and the Sinai Peninsula lay across the most direct route between them. Thus Palestine, forming a narrow elongated bridge of land that connected the Euphrates valley with the entrance to Egypt, was the route traversed not only by commercial caravans but also by the military forces from both Asia and Africa, and later, from Europe.

The majority of the events recorded in the Bible had their setting within the Fertile Crescent. Probably during the second century after the Flood, the Plain of Shinar was the scene of the abortive effort at building the Tower of Babel, frustrated by divine action. (Gen. 11:5-9) Some three centuries later Abraham left Ur of the Chaldeans, at the far SE corner of the Fertile Crescent, and set out for Canaan. Rather than attempt a crossing by camel caravan directly through the inhospitable desert, he followed the regular route leading N up to Haran, an important junction point, then headed S through Syria and into Palestine, eventually crossing into Egypt at the other end of the Fertile Crescent.

FESTIVAL [Heb., *hhagh*, from the verb denoting circularity of motion or form; to celebrate a periodic festival or feast, to dance around in circles; to celebrate a feast of such things; dances; *moh·'edh'*, a set time or place of assembly]. Festivals formed an integral part of the true worship of God, being prescribed by Jehovah for his chosen people Israel by the hand of Moses.

The festivals, and similar special days, might be outlined as follows:

I. Preexilic
  A. Annual
    1. Passover Abib (Nisan) 14
    2. Unfermented Cakes, Abib (Nisan) 15-21
    3. Harvest, Weeks, or Pentecost, Sivan 6
    4. New Year, Festival of Trumpets, Ethanim (Tishri) 1
    5. Day of Atonement, Ethanim (Tishri) 10
    6. Booths, Ethanim (Tishri) 15-21, with a sabbath on the twenty-second
  B. Periodic
    1. Weekly Sabbath
    2. New Moon
    3. Sabbath Year (every seventh year)
    4. Jubilee Year (every fiftieth year)

II. Postexilic
  A. Festival of Dedication, Chislev 25
  B. Festival of Purim, Adar 14, 15

(Nisan corresponds to parts of March and April of the Gregorian calendar, Ethanim [Tishri] to September-October, Chislev to November-December, and Adar to February-March.)

THE THREE GREAT FESTIVALS

The three primary festivals, sometimes called "pilgrimage festivals" because of the assembling of all males at Jerusalem, occurred at appointed times and were designated by the Hebrew word *moh·'edh'*, "seasonal festivals." (Lev. 23:2, 4) But the word often used when referring exclusively to the three great festivals is *hhagh*, which connotes, not only a periodic occurrence, but also a time of great rejoicing. These three great festivals are:

(1) The Festival of Unfermented Cakes (Ex. 23:15). This festival began the day after the Passover and ran from Abib (or Nisan) fifteenth through the twenty-first. Passover was on Nisan 14 and was really a day of observance to itself, but, since it was so closely connected in time with the Festival of Unfermented Cakes, the two were often spoken of together as the Passover.—Matt. 26:17; Mark 14:12; Luke 22:7.

(2) The Festival of Harvest or Weeks or (as called later) Pentecost, celebrated on the fiftieth day from Nisan 16, that is, on Sivan 6.—Ex. 23:16a; 34:22a.

(3) The Festival of Ingathering (or Tabernacles or Booths). This took place in the seventh month, Ethanim (or Tishri) fifteenth through the twenty-first, with a solemn assembly on the twenty-second.—Lev. 23:34-36.

The time, place and way they were to be conducted were all fixed by Jehovah. As the expression "seasonal festivals of Jehovah" implies, they were associated with various seasons of the sacred calendar year, the early spring, the late spring and the fall. How significant this was, because at these times the first-fruits of the field and vineyards brought great joy and happiness to the inhabitants of Palestine, and recognition was thereby given to Jehovah as the generous Provider of all good things!

OBSERVANCES COMMON TO THE THREE FESTIVALS

The Law covenant required that all males appear "before Jehovah your God in the place that he will choose" every year, during each of the three great annual festivals. (Deut. 16:16) The place eventually chosen for a festival center was Jerusalem. No specific penalty for individual nonattendance was stated, with the exception of the Passover, failure to attend it bringing the penalty of death. (Num. 9:9-13) Nonetheless, neglect of any of God's laws, including his festivals and sabbaths, would bring national judgment and distress. (Deut. 28:58-62) The Passover itself had to be observed on Nisan 14 or, in certain circumstances, one month later.

Although women were not under obligation, as were the males, to make the annual festival journeys, yet there are such examples of festival attendance as Hannah the mother of Samuel (1 Sam. 1:7) and Mary the mother of Jesus. (Luke 2:41) Israelite women who loved Jehovah attended such festivals whenever possible. In fact, not only did Jesus' parents attend regularly, but it is indicated that their relatives and acquaintances went along with them.—Luke 2:44.

Jehovah promised, "Nobody will desire your land while you are going up to see the face of Jehovah your God three times in the year." (Ex. 34:24) Even though no men were left to guard the cities and the land, it proved true that no foreign nation ever came up to take the land of the Jews during their festivals prior to the destruction of Jerusalem in 70 C.E. However, in 50 C.E., which was after the rejection of Christ by

the Jewish nation, Cestius Gallus slew fifty persons at Lydda during the Festival of Tabernacles. Also, worship of Jehovah and festival observations were neglected at times, especially under the reigns of the unfaithful kings.

None of the male attenders were to come empty-handed but with a gift "in proportion to the blessing of Jehovah your God that he has given you." (Deut. 16:16, 17) Also, at Jerusalem the 'second' tenth part (in contrast with that given to maintain the Levites [Num. 18:26, 27]) of the current year's grain, wine and oil, and the firstborn of the herd and flock were to be eaten, sharing with the Levites. However, in case the journey to the festival place was too far, the Law provided that such goods could be turned into money; then this money could be used to defray expenses. (Deut. 14:22-27) These occasions were opportunities for demonstrating allegiance to Jehovah and were to be celebrated with joy, even extending to the alien resident, the fatherless boy and the widow. (Deut. 16:11, 14) This was providing, of course, that the males among such alien residents were circumcised worshipers of Jehovah. (Ex. 12:48, 49) Special sacrifices were always offered in addition to the daily offerings, and while the burnt offerings and the communion sacrifices were made, trumpets were blown. —Num. 10:10.

Just before the building of the temple the priesthood was reorganized by King David, who arranged for the immense staff of hundreds of Aaronic priests and thousands of Levitical assistants to be divided into twenty-four divisions. (1 Chron. chap. 24) Each division of trained workers later served twice each year at the temple, a week at a time, the necessary arrangements being made by the head of the paternal house. Second Chronicles 5:11 indicates that the twenty-four divisions of priests all served together at the dedication of the temple, which took place during the Festival of Booths or of Tabernacles. (1 Ki. 8:2; Lev. 23:34) Edersheim says that on festival days any priest was welcome to come up and assist in the temple service, but during the Festival of Tabernacles (or Booths) all twenty-four divisions were required to be in attendance.—*The Temple*, 1874, p. 66.

A tremendous amount of work fell on the priests and Levites and the Nethinim serving with them during these festival occasions. An example of the work they did is indicated in the description of the Festival of Unfermented Cakes held by King Hezekiah after he had cleansed the temple, which celebration, on this occasion, was extended for another seven days. The account states that Hezekiah himself contributed for sacrifice a thousand bulls and seven thousand sheep, and the princes a thousand bulls and ten thousand sheep. (2 Chron. 30:21-24) The historian Josephus gives some insight into the vast labor force required at one such festival held in the days of Roman Emperor Nero. According to Josephus, it was found that "the number of sacrifices was two hundred and fifty-six thousand five hundred; which, upon the allowance of no more than ten that feast together, amounts to [two million, five hundred and sixty-five thousand] persons that were pure and holy."—*Wars of the Jews*, Book VI, chap. IX, par. 3 and ftn.

Certain days of these festivals were solemn assemblies or holy conventions, sabbaths, and, similar to the weekly sabbaths, required a complete cessation of ordinary business. No secular work at all was to be done. An exception to the regular sabbath arrangement is that work was permitted in connection with the preparation for the festival observances, such as preparing of food, unlawful on the weekly sabbath days. (Ex. 12:16) A distinction exists in this respect between "holy conventions" of the festivals and the regular weekly sabbaths (and the sabbath on the tenth day of the seventh month, the Day of Atonement, a time of fasting), on which days no work whatsoever was allowed, not even the lighting of a fire "in any of your dwelling places." Compare Leviticus 23:3 and 26-32 with verses 7, 8, 21, 24, 25, 35, 36, and Exodus 35:2, 3.

IMPORTANCE OF FESTIVALS IN THE LIFE OF ISRAEL

Festivals played a very important part in the national life of the Israelites. While they were still in Egyptian bondage, Moses told Pharaoh that the reasons for demanding that the Israelites and their livestock be allowed to leave Egypt was that "we have a festival to Jehovah." (Ex. 10:9) The Law covenant incorporated many detailed instructions regarding the observance of festivals. (Ex. 34:18-24; Lev. 23:1-44; Deut. 16:1-17) In keeping with God's commands, the festival sabbaths helped all the attenders to keep their minds on the word of God and not to become so involved in their personal affairs that they would forget the more important spiritual aspect of their daily life. Festival sabbaths also reminded them that they were a people for Jehovah's name. Traveling to and from the festive gatherings would naturally give much opportunity to talk about the goodness of their God and the blessings they were daily and seasonally enjoying. The festivals afforded time and opportunity for meditation, association and discussion of Jehovah's law. They broadened knowledge of the God-given land, increased understanding and neighbor love among the Israelites and promoted unity and clean worship. The festivals were occasions of happiness. The minds of the attenders were filled with God's thoughts and ways, and all who participated in sincerity received a rich spiritual blessing. Consider, for example, the blessing to thousands who attended the Festival of Pentecost at Jerusalem in 33 C.E.—Acts 2:1-47.

The festivals symbolized happiness to the Jews. Before the captivity to Babylon, when the nation in general had lost sight of the true spiritual purpose of the festivals, the prophets Hosea and Amos linked the coming foretold desolation of Jerusalem with the cessation of these joyous and happy observances, or the turning of them into occasions of mourning. (Hos. 2:11; Amos 8:10) After Jerusalem's fall Jeremiah lamented that "the ways of Zion are mourning, because there are none coming to the festival." Festival and sabbath were now "forgotten." (Lam. 1:4; 2:6) Isaiah described in advance the happy condition of the returned exiles from Babylonian captivity in 537 B.C.E., saying: "You people will come to have a song like that in the night that one sanctifies oneself for a festival." (Isa. 30:29) However, it was not long after their restoration to Palestine that they again corrupted Jehovah's festivals, so that, through the prophet Malachi, God warned the priests that the dung of their festivals would be scattered upon their faces.—Mal. 2:1-3.

The writers of the Christian Greek Scriptures make several references and allusions to the festivals, sometimes giving them a happy, symbolic and prophetic application to Christians. However, the keeping of these festivals in a literal way was not enjoined upon Christians.—Col. 2:16, 17; see the festivals under individual names.

FESTIVAL OF BOOTHS. Known also as the **FESTIVAL OF INGATHERING** or of Tabernacles, it is called the "festival of Jehovah" at Leviticus 23:39. The instructions on its observation are found at Leviticus 23:34-43, Numbers 29:12-38 and Deuteronomy 16:13-15. The festival occupied the days of Ethanim 15-21, with a solemn assembly or sabbath on the twenty-second. Ethanim (Tishri; September-October) was originally the first month of the Jewish calendar, but after the exodus from Egypt it became the seventh month of the sacred year, since Abib (Nisan; March-April), formerly the seventh month, was made the first month. (Ex. 12:2) The Festival of Booths celebrated the ingathering of the fruits of the ground, the grain and the wine, "the produce of the land." (Lev. 23:39) It is referred to as "the festival of ingathering at the turn of the year." The sabbath on

the eighth day marked a solemn close to the year's cycle of festivals.—Ex. 34:22; Lev. 23:34-38.

The Festival of Booths actually marked the end of the agricultural year for Israel. It was, therefore, a time of rejoicing and thanksgiving for all the blessings Jehovah had given in the fruitage of all their crops. Also, the Day of Atonement having been observed just five days earlier, the people would have a sense of peace with Jehovah. While only the males were obligated to attend, whole families came. They were required to dwell in booths for the seven days of the festival. Usually one booth served for each family. (Ex. 34:23; Lev. 23:42) These were erected in the courts of the houses, on the roofs of the dwellings and in the courts of the temple, in the public squares and on roads within a sabbath-day's journey of the city. (Neh. 8:16) The Israelites were to use "the fruit of splendid trees," palm fronds, boughs of branchy trees and poplars. (Lev. 23:40) In the days of Ezra, olive and oil-tree leaves and myrtle (very fragrant) and palm leaves, as well as the branches of other trees, were used to build these temporary structures. The fact that all would dwell in booths, even eating their meals in them during the seven days, and that they were all made of the same materials taken from the hills and valleys of the country, by both rich and poor alike, would emphasize the equality of all in relation to the festival.

On the day before the festival, Ethanim 14, most, if not all the pilgrims, had arrived in Jerusalem. The fourteenth was the day of preparation, unless that day happened to be a weekly sabbath day, in which case preparations could be made earlier. The time of all was busily occupied in constructing the booths, in purification and in caring for the offerings each one had brought, as well as in joyful fellowship. The city of Jerusalem and surroundings provided a unique and picturesque appearance, with the booths located all over the town and in the roads and gardens around Jerusalem. Adding to the festive atmosphere was the colorful beauty of the fruits and the leaves, along with the fragrance of the myrtles. Everyone was in anticipation, awaiting the sound of the trumpet blast from the elevated location of the temple in the early autumn evening, announcing the advent of the festival.

During this festival the number of sacrifices offered was greater than at any other festival of the year. The national sacrifice, starting with thirteen bulls on the first day and diminishing one each day, totaled seventy bulls sacrificed, besides 119 lambs, rams and goats, and, in addition, the grain and wine offerings. During the week thousands of individual offerings would also be made by the attenders. (Num. 29:12-34, 39) On the eighth day, on which no laborious work could be done, a bull, a ram and seven male lambs a year old were presented as a burnt offering, along with grain and drink offerings and a goat as a sin offering. (Num. 29:35-38) During the festival the firstfruits of later crops of the year were also offered, for Pentecost, four months earlier, had marked the completion of the early harvest.

In sabbath years the Law was read to all the people during the festival. (Deut. 31:10-13) It is likely that the first of the twenty-four divisions of priests established by David began to serve at the temple after the Festival of Booths, inasmuch as the temple built by Solomon was inaugurated at the time of this festival in 1027 B.C.E.—1 Ki. 6:37, 38; 1 Chron. 24:1-18; 2 Chron. 5:3; 7:7-10.

The distinguishing mark of the Festival of Booths, the primary nature of it, was joyful thanksgiving. Jehovah's desire was that his people should rejoice in him. "You must rejoice before Jehovah your God." (Lev. 23:40) It was a festival of thanksgiving for the ingathering, especially in the fact that, not only the grain was now gathered in, but also the oil and the wine, which contributed much to the enjoyment of life. During this festival the Israelites could meditate in their hearts upon the fact that their prosperity and abundance of fine things did not come through their own power. No, it was the care of Jehovah their God for them that brought them into this prosperity. They were to think deeply upon these things, for fear, as Moses had said, that "your heart may indeed be lifted up and you may indeed forget Jehovah your God, who brought you out of the land of Egypt, out of the house of slaves." Moses also declared: "And you must remember Jehovah your God, because he is the giver of power to you to make wealth; in order to carry out his covenant that he swore to your forefathers, as at this day."—Deut. 8:14, 18.

Israel was commanded to live for one week in booths, "in order that your generations may know that it was in the booths that I made the sons of Israel to dwell when I was bringing them out of the land of Egypt. I am Jehovah your God." (Lev. 23:42, 43) They could recall with joy and thankfulness God's care for them in the wilderness when they were provided shelter by Jehovah, "who caused you to walk through the great and fear-inspiring wilderness, with poisonous serpents and scorpions and with thirsty ground that has no water; who brought forth water for you out of the flinty rock; who fed you with manna in the wilderness, which your fathers had not known." (Deut. 8:15, 16) This would give them reason to rejoice over God's continually increasing care and bounty toward them.

FEATURES ADDED LATER

A custom that came to be practiced later, possibly alluded to in the Christian Greek Scriptures (John 7:37, 38) but not in the Hebrew Scriptures, was the drawing of water from the pool of Siloam and pouring it, along with wine, on the altar at the time of the morning sacrifice. According to most authorities, this occurred on seven days of the festival but not on the eighth. The priest would go to the pool of Siloam with a golden pitcher (except on the opening day of the festival, a sabbath, when the water was taken from a golden vessel in the temple, to which it had been carried from Siloam on the preceding day). He would time himself so as to return from Siloam with the water just as the priests in the temple were ready to lay the pieces of the sacrifice on the altar. As he entered by the Water Gate he was announced by a threefold blast from the priests' trumpets. The water was then poured out into a basin leading to the base of the altar, at the same time that wine was being poured into a basin. Then the temple music accompanied the singing of the Hallel (Psalms 113-118), during which time the worshipers waved their palm branches toward the altar. This ceremony was understood as reminding the Israelites of God's having provided water out of a rock in the wilderness and was a petition to God to provide rain for the next year's crops, some of which were soon to be sown.—Ex. 17:6; Num. 20:8-11; Deut. 8:15.

Another ceremony somewhat similar was that each day of the seven days of the festival the priests, in procession, would walk around the altar, singing, "Ah, now, Jehovah, do save, please! Ah, now, Jehovah, do grant success, please!" (Ps. 118:25) On the seventh day, however, they made the circuit seven times.

According to rabbinical sources, there was also another outstanding feature of this festival that, like the bringing in of the water of Siloam, was carried out in the time when Jesus was on earth. This ceremony began at the close of the fifteenth of Tishri, the first day of the festival, actually in the beginning of the sixteenth, the festival's second day, and was carried on for the five succeeding nights. Preparations were made in the Court of the Women. Four great golden lampstands stood in the court, each having four golden bowls. Four youths of priestly descent would climb ladders with large pitchers of oil, filling the bowls. The old clothing of the priests was used as wicks for the lamps. Jewish writers say these lamps made a brilliant light that could be seen at a considerable distance, lighting up the courts of the

houses in Jerusalem. Certain men, including some of the elders, danced with flaming torches in their hands and sang songs of praise, accompanied by musical instruments.

An interesting sidelight is that Jeroboam, who broke away from Solomon's son Rehoboam and became king over the ten northern tribes, carried on (in the *eighth* month, not the *seventh*) an imitation of the Festival of Booths, apparently to hold the tribes away from Jerusalem. But, of course, the sacrifices were made to the golden calves that he had set up contrary to Jehovah's command.—1 Ki. 12:31-33.

Jesus probably alluded to the spiritual significance of the Festival of Booths and perhaps to the ceremony with the water of Siloam when "on the last day, the great day of the festival, Jesus was standing up and he cried out, saying: 'If anyone is thirsty, let him come to me and drink. He that puts faith in me, just as the Scripture has said, "Out from his inmost part streams of living water will flow."'" (John 7:37, 38) Also, he may have alluded to the lighting up of Jerusalem by the lamps and torches in the temple area at the festival when he said a little later to the Jews: "I am the light of the world. He that follows me will by no means walk in darkness, but will possess the light of life." (John 8:12) Shortly after his discussion with the Jews, Jesus may have connected Siloam with the festival and its lights when he encountered a man who had been born blind. After stating to his disciples, "I am the world's light," he spit on the ground and made a clay with the saliva, put this clay upon the man's eyes and said to him: "Go wash in the pool of Siloam."—John 9:1-7.

The waving of palm branches by the people at this festival reminds us also of the crowds that waved palm branches during Jesus' entry into Jerusalem just before his death, although this did not occur at the time of the Festival of Booths, but, rather, prior to the Passover. (John 12:12, 13) Again, the apostle John, who saw in vision 144,000 of God's slaves sealed in their foreheads, tells us: "After these things I saw, and look! a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues, standing before the throne and before the Lamb, dressed in white robes; and there were palm branches in their hands. And they keep on crying with a loud voice, saying: 'Salvation we owe to our God, who is seated on the throne, and to the Lamb.'" —Rev. 7:1-10.

Certainly the Festival of Booths was a fitting conclusion for the agricultural year and to the cycle of festivals for the year. Everything connected with it breathes joy, bountiful blessings from Jehovah's hand, refreshment and life.

FESTIVAL OF DEDICATION [Heb., *khanuk·kah'*, initiation, dedication]. This observance commemorates the recovery of Jewish independence from Syro-Grecian domination and the rededication to Jehovah of the temple at Jerusalem, which had been desecrated by Antiochus IV Epiphanes, who called himself *The·os' E·pi·pha·nes'* ("God Manifest"). He built an altar on top of the great altar on which the daily burnt offering had formerly been offered. (1 Maccabees 1:54-59, *AT*) On this occasion (Chislev 25, 168 B.C.E.) he sacrificed swine on the altar and had a broth made of some of the flesh and had it sprinkled all over the temple to show his hatred and contempt for Jehovah, the God of the Jews, and to defile His temple to the utmost. He burned the temple gates, pulled down the priests' chambers and carried away the golden altar, the table of showbread and the golden lampstand. Later, the temple of Zerubbabel was rededicated to the pagan god Zeus of Olympus.

Two years later Judas Maccabaeus recaptured the city and the temple. The sanctuary was desolate; weeds were growing in the temple courts. Judas tore down the old defiled altar and built a new altar of unhewn stones. Judas had temple vessels made and brought into the temple the altar of incense, the table of showbread and the lampstand. After the temple was purged of defilement the rededication took place on Chislev 25, 165 B.C.E., exactly three years to the day after Antiochus had made his sacrifice on the altar in worship of the pagan god. The daily or continual burnt offerings were renewed.—1 Maccabees 4: 36-54; 2 Maccabees 10:1-9, *AT*.

FESTIVAL CUSTOMS

The very nature of the festival made it a time of great rejoicing. There is some resemblance to the Festival of Booths in the manner of its observance. The celebration lasted eight days from Chislev 25 onward. (1 Maccabees 4:59) There was a great blaze of light in the courts of the temple and all private dwellings were lighted up with decorative lamps. The Talmud refers to it as the "Feast of Illumination." Later on, some had the practice of displaying eight lamps on the first night and reducing the number on each night by one, others starting with one and increasing to eight. The objective was not solely to illuminate the house within, but so that all on the outside would see the light, for the lamps were placed near doors leading to the street. Accompanying the lighting of the lamps was the singing of songs extolling God the Deliverer of Israel. Josephus says about the initiation of the festival: "They were so very glad at the revival of their customs, when, after a long time of intermission, they unexpectedly had regained the freedom of their worship, that they made it a law for their posterity, that they should keep a festival, on account of the restoration of their temple worship, for eight days. And from that time to this we celebrate this festival, and call it Lights. I suppose the reason was, because this liberty beyond our hopes appeared to us; and that thence was the name given to that festival." (*Antiquities of the Jews*, Book XII, chap. VII, par. 7) Laborious work was allowed, as it was not considered a sabbath.

There were two former temple dedications, that of the first temple by Solomon and of the second built by Zerubbabel, that were solemnly celebrated at the time. But there was no anniversary festival in commemoration afterward, as there was of this rededication of the second temple by Judas Maccabaeus. Unlike the three great festivals, which all males were obligated to attend at Jerusalem, the Festival of Dedication could be celebrated in their various cities, as was the case with the Festival of Purim. (Ex. 23: 14-17; Esther 9:18-32) Throughout the land they assembled in their synagogues with singing and jubilation, carrying branches of trees, while the synagogues and the private homes were illuminated by the many lights. The Jews celebrate this festival to the present day.

SIGNIFICANCE FOR CHRISTIANS

Jesus visited the temple at the time of the Festival of Dedication during the last winter of his ministry, in 32 C.E. The account reads: "At that time the festival of dedication took place in Jerusalem. It was wintertime, and Jesus was walking in the temple in the colonnade of Solomon." (John 10:22, 23) Chislev, the ninth month, corresponds to November-December of the Gregorian calendar. It was, of course, common knowledge among the Jews that this festival occurred during wintertime. Consequently, the mention of winter here may have reference to the state of the weather rather than the season as a reason for Jesus' choice of a sheltered place for his teaching, in the "colonnade of Solomon." This covered colonnade was on the E side of the outer court of the Gentiles, where many people would gather.—Acts 3:11; 5:12.

There is no direct statement in the inspired Scriptures that Jehovah gave Judas victory and directed his repair of the temple, its refurnishing, the making of utensils, and finally its rededication. Yet, for the prophecies regarding Jesus and his ministry to be fulfilled, and for the Levitical sacrifices to continue until the great sacrifice of God's Son would be ac-

complished, the temple had to be standing and its services in operation at the time of the Messiah's appearance. (John 2:17; Dan. 9:27) Jehovah had used men of foreign nations, such as Cyrus, to carry out certain purposes as regards his worship. (Isa. 45:1) How much more readily might he use a man of his dedicated people, the Jews.

Whatever may be the case, the temple services were observed during the ministry of Jesus Christ. Zerubbabel's temple had been rebuilt (replaced) more elaborately by Herod. For this reason and due to their dislike of Herod, the Jews usually make mention of only two temples, Solomon's and Zerubbabel's. Neither in the words of Jesus nor in any of the writings of his disciples do we find any condemnation of the Festival of Dedication. It is not, however, enjoined on Christians, who are under the new covenant.—Col. 2:16; Gal. 4:10, 11; Heb. 8:6.

FESTIVAL OF NEW MOON. God's command to Israel was that at each new moon, which marked the beginning of the lunar months of the Jewish calendar, trumpets were to be blown over their burnt offerings and communion sacrifices. (Num. 10:10) Special sacrifices were to be offered on these days besides the continual daily sacrifice. The new-moon offering was to consist of a burnt offering of two bulls, one ram and seven year-old male lambs, with corresponding grain and wine offerings and one kid of the goats for a sin offering.—Num. 28:11-15.

This is all that was commanded concerning its observance in the Pentateuch, but the new-moon observance grew in time to become an important national festival. At Isaiah 1:13, 14 it is placed alongside sabbaths and festal seasons. In the time of the later prophets, at least, on new-moon days the people did not engage in commercial enterprise, as indicated at Amos 8:5 (c. 803 B.C.E.). This was more than the Scriptures required for new-moon days. Even so, as the last two cited scriptures show, the Jews' observance of the new moon had by that time become a mere formalism, hated in Jehovah's eyes.

The day of the new moon was a day specially regarded for gathering together and feasting. This is seen from Saul's reasoning when David did not appear at Saul's table on the day of the new moon. Saul said to himself: "Something has happened so that he is not clean, for he has not been cleansed." (1 Sam. 20: 5, 18, 24, 26) While certain forms of work could be done on this day that could not be done on the sabbath, it was viewed as a day for the consideration of spiritual matters. The people would gather in convention (Isa. 1:13; 66:23; Ps. 81:3; Ezek. 46:3) or visit the prophets or men of God.—2 Ki. 4:23.

The observance of the day of the new moon did not include the worship of the moon, as practiced by some pagan nations, nor did it have any connection with astrology.—Judg. 8:21; 2 Ki. 23:5; Job 31:26-28.

Isaiah wrote about a future time when all flesh would gather to bow down before Jehovah on new-moon days. (Isa. 66:23) In Ezekiel's prophecy, during the time of captivity in Babylon, when he was given a vision of a temple, Jehovah said to him: "As regards the gate of the inner courtyard that is facing east, it should continue shut for the six workdays, and on the sabbath day it should be opened, and on the day of the new moon it should be opened. And the people of the land must bow down at the entrance of that gate on the sabbaths and on the new moons, before Jehovah."—Ezek. 46:1, 3.

The Jews today celebrate the new moon with many detailed ceremonies and give it much importance. Rabbi Johanan said: "One who recites the benediction of the moon at the proper time is like one who is received in audience by the Shekinah [the manifestation of God's presence]." (*The Jewish Encyclopedia*, Vol. IX, p. 244) Christians, however, are shown that they are under no obligation to observe a new moon or a sabbath, which are only part of a shadow of the things to come, the reality being found in Jesus Christ. The festivals of fleshly Israel have a symbolic significance and a fulfillment in many blessings through God's Son.—Col. 2:16, 17.

FESTIVAL OF SABBATH. The seventh-day sabbath is spoken of in connection with the appointed festivals and the new moons and was especially set aside as a day of meditation on spiritual things and for instruction in God's law. Certain days of the festivals and also the new moons were sabbaths. Generally speaking, the seventh-day sabbath was more restrictive as to the normal procedures of life than were most of the holy conventions or sabbaths associated with the festivals. No work of any kind, either laborious service, trade or household work, could be done on the seventh-day sabbath, not even the building of a fire or the picking up of sticks for such purpose. In the wilderness, at the time of its institution, no manna was provided to be picked up on the sabbath, necessitating the gathering of twice as much on the sixth day.—Ex. 16:22-27; 20:8; 35:2, 3; Num. 15:32-36.

Travel was restricted. Apparently this was based on Exodus 16:29. A sabbath day's journey was under a mile. (Acts 1:12) Priestly functions, however, were performed on the sabbath without being considered as a violation of it. Circumcision also could be performed on the sabbath.—John 7:22, 23.

At Leviticus 23:3 the sabbath was called "a holy convention." On every seventh-day sabbath, besides the continual burnt offering rendered up daily, there was to be a sacrifice of two sound year-old male lambs, two tenth measures of fine flour moistened with oil and a drink offering. (Num. 28:9, 10) It was on the sabbath day that the cakes of showbread were changed, fresh bread replacing that which had been on the table during that week. The day began the evening before (Friday). The incoming priests and the "stationary men," who were to be the representatives of all Israel, arrived Friday afternoon and went up to the temple.

According to rabbinical sources, in the time when Jesus was on earth three trumpet blasts about the ninth hour, or three o'clock, on Friday announced the sabbath day's approach. At this, all work and business were to cease, the sabbath lamp was lit and festive garments were put on. Then three more blasts indicated that sabbath had actually begun. The outgoing division of priests offered the morning sacrifice on the sabbath and the incoming division offered the evening sacrifice, both spending sabbath in the sanctuary. Each one of the divisions would give to the high priest half of their portion of the bread. It was eaten during the sabbath in the temple itself by such priests as were in a state of cleanness. The heads of the families of the incoming divisions determined by lot which of the families were to serve on each special day of their week of ministry and who were to discharge the priestly functions on the sabbath.—Lev. 24:8, 9; Mark 2:26, 27.

Like all the other festival days Jehovah commanded, the sabbath had its negative aspect as to doing work, but was primarily intended to be positive in its spiritual blessings, it being a time for consideration of God's law and an occasion for rejoicing in their God Jehovah.—Isa. 58:13, 14; see SABBATH DAY; SABBATH YEAR.

FESTIVAL OF TRUMPETS. This festival occurred on the first day (or the new moon) of the seventh month, Ethanim (Tishri). It was the beginning of the secular year for the Jews. It stood apart from the Festival of the New Moon in the other eleven months as being more important. The command states additionally concerning the Festival of Trumpets that it should be set aside as a day of holy convention, on which no sort of laborious work was to be done.

The festival receives its name from the command: "There should occur for you a complete rest, a memorial by the trumpet blast." "It should prove to be a day of the trumpet blast for you." On this day the

sacrifices of one young bull, one ram, seven sound male lambs a year old, together with a grain offering of fine flour moistened with oil and one male kid of the goats as a sin offering, were presented. This was in addition to the constant daily offerings as well as the sacrifices that were specially given on new-moon days.—Lev. 23:24; Num. 29:1-6.

At Leviticus 23:24, where a specific command is given to blow the trumpet on the new moon of the seventh month, "trumpet" is from the Hebrew word *hhatsoh·tserah'*. This designates a straight trumpet, a cornet, in contrast with the *shoh·phar'* trumpet, which was made from an animal's horn. It appears that *shoh·phar'* trumpets were also blown at this time as well as on the other new moons, as indicated by Psalm 81:3. Tradition also holds that both kinds were used in the Festival of Trumpets.

This festival, of course, would be an important one, not only because the month it initiated saw the beginning of a new agricultural and labor year, but also because the Day of Atonement fell on the tenth day of this month and the Festival of Booths began on the fifteenth. The completion of ingathering of the crops of the outgoing year would take place in this month. The crops gathered during this month would include grapes for wine, which makes the heart of man rejoice, and olives, which, among other things, supplied food and oil for light and for use in connection with many of the grain offerings. (Ps. 104:15) Truly this festival marked the start of a month for thankfulness to Jehovah.

FESTIVAL OF UNFERMENTED CAKES. This festival began Nisan 15, the day after Passover, and continued for seven days through Nisan 21. Its name is derived from the unfermented cakes (Heb., *matstsah'*), the only bread allowed during the seven days of the festival. Unleavened bread is kneaded with water but without yeast. It has to be hurriedly prepared if fermentation is to be prevented.

The first day of the festival of unfermented cakes was a solemn assembly or sabbath. On the second day, Nisan 16, a sheaf of the firstfruits of the barley harvest, the first crop to ripen in Palestine, was brought to the priest. Prior to this festival no new grain or bread or roasted grain from the new harvest could be eaten. The priest offered such firstfruits to Jehovah symbolically by waving a sheaf of the grain to and fro, while a sound ram in its first year was offered as a burnt offering along with a grain offering moistened with oil and a drink offering. (Lev. 23:6-14) There was no command to burn any of the grain or its flour on the altar, as practiced later by the priests. Not only was there a public or national firstfruit offering, but provision was also made for each family and every individual who had a possession in Israel to offer thanksgiving sacrifices during this festive occasion.—Ex. 23:19; Deut. 26:1, 2.

SIGNIFICANCE

The eating of unfermented cakes at this time was in harmony with the instructions Moses received from Jehovah, as recorded at Exodus 12:14-20, which includes the strict injunction, at verse 19: "Seven days no sour dough is to be found in your houses." In Deuteronomy 16:3 the unfermented cakes are called the "bread of affliction," and they were a yearly reminder to the Jews of their hurried departure from the land of Egypt (when they did not have time to leaven their dough [Ex. 12:34]). They thus recalled the state of affliction and bondage from which Israel had been delivered, even as Jehovah himself said, "that you may remember the day of your coming out of the land of Egypt all the days of your life." The realization of their present freedom as a nation and their acknowledgment of Jehovah as their Deliverer set a fitting background for the first of the three great annual festivals of the Israelites.—Deut. 16:16.

PREEXILIC OBSERVANCES

There are only three accounts recorded in the Scriptures of the keeping of the Festival of Unfermented Cakes following the Israelites' entry into the Promised Land and prior to their Babylonian captivity. But the mention of no other observances should not be taken to mean that such were not held. Rather, in the first account, there is a general reference to all the festivals and Solomon's arrangements to observe them. —2 Chron. 8:12, 13.

In the other two instances the circumstances are outstanding. One is the revival of the observance of the Festival of Unfermented Cakes, after a time of neglect. This revival was during the first year of faithful King Hezekiah's reign. Interestingly, in this case there was not enough time to prepare for the annual festival on Nisan 15, because the work of cleaning and repairing the temple took until Nisan 16. So, advantage was taken of the Law to celebrate it during the second month. (2 Chron. 29:17; 30:13, 21, 22; Num. 9:10, 11) It was such a joyous occasion and resulted in such a religious revival that the celebration of seven days proved to be just too short, and so another seven days were set aside. (2 Chron. 30:23) King Hezekiah and his princes contributed generously, giving 2,000 bulls and 17,000 sheep to supply food for the multitudes attending.

The festival observance was the start of a great campaign against false religion, in many cities this being carried out before the worshipers returned to their homes. (2 Chron. 30:24; 31:1) The keeping of this Festival of Unfermented Cakes brought about Jehovah's blessing and freedom from demon worship, and is a fine example of the beneficial effects that the keeping of these festivals had upon the Israelites.

The last recorded account of preexilic observance of the Festival of Unfermented Cakes was its celebration during the reign of King Josiah when he made a courageous effort to restore the pure worship of Jehovah in Judah.—2 Chron. 35:1-19.

Although these are the only observances specifically mentioned, prior to the kings, the faithful judges and priests of Israel were doubtless concerned with keeping the festivals. Later, both David and Solomon made extensive arrangements to keep the priesthood functioning properly, and other faithful kings of Judah must have seen to it that the festivals were regularly observed. Also, the Festival of Unfermented Cakes was kept quite regularly in postexilic times.

POSTEXILIC OBSERVANCE

Following the Jews' release from Babylon and their return to Palestine, the temple at Jerusalem was rebuilt and completed under the vigorous encouragement given by Jehovah's prophets Haggai and Zechariah. (Ezra 5:1, 2) In 515 B.C.E. the rebuilt house of Jehovah was inaugurated with great joy and with all the appropriate sacrifices attending the Festival of Unfermented Cakes. The record at Ezra 6:22 states: "And they went on to hold the festival of unfermented cakes seven days with rejoicing."

The book of Malachi shows that, in time, notwithstanding the zealous start toward restoration of true worship by the exiles returned from Babylon, the priests became careless, proud and self-righteous. The temple service became a mockery, even though the festivals were kept in a formalistic way. (Mal. 1:6-8, 12-14; 2:1-3; 3:8-10) Jesus found the scribes and Pharisees scrupulously keeping the details of the Law, besides their added traditions. They zealously observed the festivals, including the Festival of Unfermented Cakes, but Jesus condemned them, for, because of their hypocrisy, they had lost sight of the real significance of these fine arrangements of Jehovah for their blessing.—Matt. 15:1-9; 23:23, 24; Luke 19: 45, 46.

PROPHETIC SIGNIFICANCE

Jesus Christ gave the interpretation as to the symbolic significance of ferment or leaven, as recorded

at Matthew 16:6, 11, when he warned his disciples: "Keep your eyes open and watch out for the leaven of the Pharisees and Sadducees." When his disciples reasoned incorrectly among themselves as to what he meant, he spoke plainly: "'How is it you do not discern that I did not talk to you about loaves? But watch out for the leaven of the Pharisees and Sadducees.' Then they grasped that he said to watch out . . . for the teaching of the Pharisees and Sadducees." Also, Luke reports Jesus as stating specifically on another occasion: "Watch out for the leaven of the Pharisees, which is hypocrisy."—Luke 12:1.

The apostle Paul applies a similar significance to leaven in connection with the Festival of Unfermented Cakes when he describes the course that Christians should take. At 1 Corinthians 5:6-8, he gives this counsel to his Christian brothers: "Do you not know that a little leaven ferments the whole lump? Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. Consequently let us keep the festival, not with old leaven, neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth."

On Nisan 16, the second day of the Festival of Unfermented Cakes, the high priest waved the first-fruits of the barley harvest, which was the first crop of the year or what might be called the *first* of the firstfruits of the land. (Lev. 23:10, 11) It is significant that Jesus Christ was resurrected on this very day, Nisan 16, in the year 33 C.E. The apostle compares Christ with others who are resurrected, saying: "However, now Christ has been raised up from the dead, the first fruits of those who have fallen asleep in death. . . . But each one in his own rank: Christ the first fruits, afterward those who belong to the Christ during his presence." Christ is also called "the first-born among many brothers."—1 Cor. 15:20-23; Rom. 8:29; see FIRSTFRUITS; PASSOVER; various festivals by name.

FESTUS (Fes'tus) [festal, joyful]. Governor of the Roman province of Judea after the recall of Felix to Rome. (Acts 24:27) The year of this change in governors is not definitely known; the only sources of information are the Bible and Josephus, and neither sheds light on the appointment by Nero. There are two schools of critics, one arguing for the arrival of Porcius Festus in Judea as early as 55 C.E., the other as late as 60-61. Commenting on this dispute, *The Encyclopædia Britannica* says: "It can be said confidently that the truth is between these two extremes, for the arguments urged in each case appear less to prove one extreme than to disprove its opposite." The year 58 C.E., as given by Young's *Analytical Concordance to the Bible*, seems to be the most likely date of Festus' accession as governor of Judea.

Three days after Festus arrived in Caesarea he journeyed to Jerusalem, evidently to familiarize himself with the problems of the people he was to govern. The Jewish chief priests and principal men wasted no time in requesting that Paul, in Caesarea as a left-over prisoner from Felix's administration, be sent for, hoping to ambush him and kill him on the way. Instead, Festus decided on a retrial for Paul and ordered the accusers to appear before his judgment seat in Caesarea. After the "trial" Festus was convinced of Paul's innocence and later confessed to King Agrippa II: "I perceived he had committed nothing deserving of death." (Acts 25:25) Earlier, "desiring to gain favor with the Jews," Festus had asked if Paul would volunteer to go to Jerusalem for trial. (Acts 25:9) Paul, however, replied: "No man can hand me over to them as a favor. I appeal to Caesar!" —Acts 25:11.

Now Festus was faced with a new problem. In explaining to Agrippa that he had this prisoner to send to Rome, yet had no charges to lay against him, Festus observed: "It seems unreasonable to me to send a prisoner and not also to signify the charges against him." (Acts 25:27) Agrippa offered to hear Paul himself with a view to resolving the problem. In his defense, Paul made such an eloquent and stirring speech that Festus was moved to exclaim: "You are going mad, Paul! Great learning is driving you into madness!" (Acts 26:24) Paul then turned to Agrippa with a strong appeal, eliciting Agrippa's remark: "In a short time you would persuade me to become a Christian." (Acts 26:28) Later Agrippa said to Festus: "This man could have been released if he had not appealed to Caesar." This decision was entirely providential, for the Lord beforehand had disclosed to Paul: "Be of good courage! . . . you must also bear witness in Rome."—Acts 23:11; 26:32.

In comparison with the poor and provocative administration of Felix, that of Festus is rated as being generally favorable. He suppressed the terrorist bandits known as the Assassins or *Sicarii* (dagger men), and in other ways tried to uphold Roman law. One ruling of Festus, however, was reversed on appeal to Rome. Agrippa built his dining room overlooking the sacred Temple area, whereupon the Jews constructed a wall to obstruct the view. Festus ordered the wall removed on the grounds that it blocked out the view of the soldiers, but when the case was appealed to Rome the wall was allowed to stand. About 62 C.E. Festus died in office and was succeeded by Albinus.

FETTERS. See BOND.

FEVER. In the Bible, a general term designating all diseases that are accompanied by high body temperature. Malaria is one of the most common febrile diseases in the Middle East. At Leviticus 26:16 the Hebrew word *qad·da'hhath*, "burning fever, inflammation," is translated in the *Septuagint Version* by a form of the Greek word *i'kte·ros*, "jaundice." Jaundice is also commonly known in Palestine, and may be accompanied by fever.

Dysentery is another febrile disease specifically mentioned in the Bible, at Acts 28:8. This ailment is characterized by severe inflammation of the colon, at times producing evacuation of blood and mucus. It is commonly accompanied by high fever, and ancient Greek medical writers often used the combination of 'fever and dysentery' to designate a specific pathological condition. Some scholars suggest that the 'malady of the intestines' that brought death to King Jehoram of Judah was chronic amoebic dysentery. —2 Chron. 21:15-19.

While the Law with its provisions was primarily for Israel's spiritual benefit and to maintain its separateness from the pagan nations, an examination of the dietary and sanitary regulations of the Law reveals that it had a beneficial secondary effect in protecting the nation against the causes and spread of many diseases, including certain febrile diseases, usually infectious.

(1) The diet of the Hebrews did not normally include a great deal of meat, but when a family wanted to slaughter a domestic animal for meat they took the animal to the sanctuary (unless, after they entered the Promised Land, the family lived too far away). (Lev. 17:3-5; Deut. 12:20-27) They ate the meat after the priest offered some of it on the altar and received his portion. Some communion sacrifices were to be eaten on the same day. Others could not be eaten after the second day, but the flesh was to be burned with fire. In Palestine's warm climate and with no refrigeration, this not only would keep that which was offered before Jehovah from becoming foul and detestable to him, but would also have the side effect of avoiding the eating of contaminated meat. (Lev. 7:15-18) (2) The flesh of certain prohibited animals, such as the pig, the hare, carrion-eating animals and birds, rodents and certain water animals and fish, is known to be a possible contributory factor in various diseases, including fevers. (Lev. 11:1-31) (3) The sanitary regulations helped safeguard the cooking utensils and also the drinking-water supply from con-

tamination, a source of typhoid, dysentery and other febrile diseases. (Lev. 11:32-38) (4) Anyone touching the body or eating some of an animal that died of itself had to cleanse himself. (Lev. 11:39, 40) (5) The laws commanding the covering of fecal waste by each individual, also the covering of blood with dust, protected against diseases, including jaundice. (Lev. 17:13; Deut. 23:12, 13) (6) The moral laws would practically eliminate all venereal disease, which disease can affect all organs of the body and cause various forms of fever. (7) Prevention of the spread of such diseases and others was also helped by the Law's stipulation that emission of semen, menstruation or running discharge from genital organs made persons, garments or a bed or certain other things unclean for a specified time, and included other persons who as much as touched these things. (Lev. 15:16-28) (8) The quarantine laws worked to prevent the spread of infectious diseases.—Lev. chap. 13; Num. 19:11, 12, 16; 31:19.

Jehovah warned Israel that if they went contrary to his commandments they would undergo exhaustion from hunger, a contributory factor in many febrile diseases; they would be afflicted with burning fever, inflammation and feverish heat; they would suffer boils, skin eruptions (sicknesses that are often accompanied by burning fever) and blindness. (Lev. 26:14-16) All of this came to fulfillment after Israel's repeated rebellions against Jehovah and their violations of his laws.—Ezek. 4:16, 17; 33:10.

When Jesus Christ was on earth many persons afflicted with fevers were healed by him. One case was that of the mother-in-law of the apostle Simon Peter. (Matt. 8:14, 15; Mark 1:29-31) Luke, apparently because he was a physician, draws attention to the degree of fever in that case, classifying it as a *"high* fever." (Luke 4:38) On one occasion Jesus, in Cana, healed the son of an attendant to King Herod Antipas, although the feverish boy was dying several miles away in Capernaum. As a result, the man and his entire household became believers.—John 4:46-54.

The apostle Paul used the God-given power of healing, one of the miraculous gifts through Jesus Christ to certain members of the early Christian congregation (1 Cor. 12:7-9, 11, 30), to cure a case of fever and dysentery suffered by the father of Publius, the principal man and a landowner of the island of Malta. On learning of this, the island's natives came to Paul, and he healed many of their various sicknesses.—Acts 28:7-9.

FIELD. The Hebrew word *sa·dheh',* which is most frequently rendered "field," may denote a hunting ground, a tract of land used for pasturage or farming, a mountaintop, an uncultivated wooded area, or even a region occupied by a certain people, for example, "the field of Moab," and is used in contrast with "city."—Gen. 27:5; 31:4; 37:5-7; Judg. 9:32, 36; 1 Sam. 14:25; Num. 21:20; Deut. 28:3.

Moreover, the combined tracts of several individual owners were viewed jointly as "the field," as seen from the account of Ruth. In going out to "the field," Ruth by chance "lighted on the tract of the field belonging to Boaz," indicating that Boaz owned only a section of the area. (Ruth 2:2, 3) While vineyards and gardens were apparently enclosed, the indications are that fields were not. (Num. 22:24; Song of Sol. 4:12) According to the Law, unwalled settlements were considered as part of the field of the country. (Lev. 25:31) Also, the Law commanded that no one move the boundary marks of his fellowman, indicating that this was relatively easy to do.—Deut. 19:14.

Fires could easily spread from one field to another, and care had to be exercised to keep domestic animals in check so that they would not wander into someone else's field. (Ex. 22:5, 6) At Isaiah 28:25 spelt is said to be sown as a boundary. Perhaps by planting this inferior grade of wheat around the outer edges of their fields farmers could, to some extent, protect their more valuable crops, such as wheat and barley, from cattle that might enter the edges of the field.

Likely it was possible to go through the field by means of footpaths, and these could also have served to separate one tract of land from another, for it is most improbable that Jesus and his disciples would have walked right through a field of grain, trampling some of the grain as they went along. If they had done this, the Pharisees undoubtedly would have taken issue on this point also. (Luke 6:1-5) It may have been with reference to such paths that Jesus, in his illustration about the sower, mentioned the seeds that fell alongside the road.—Matt. 13:4.

FIELD OF BLOOD. See AKELDAMA.

FIERY SNAKE [Heb., *sa·raph'*]. This Hebrew word, in its plural form, is translated "seraphs" in Isaiah 6:2, 6 and means "fiery" or "burning." It is often used to modify the general Hebrew term for serpent (*na·hhash'*) and may then be translated as "poisonous," perhaps as referring to the burning and inflaming effect of the venom. (Deut. 8:15) It is first mentioned at the time of God's inflicting punishment on the rebellious Israelites by sending "poisonous serpents [*nehha·shim' se·ra·phim'*]" among them. After Moses' intercession, Jehovah instructed him to make a "fiery snake," to be placed on a signal pole to which those bitten could then look and be healed and live. Moses formed the snake of copper. (Num. 21:6-9; 1 Cor. 10:9) Jesus gave prophetic significance to this by stating: "Just as Moses lifted up the serpent in the wilderness, so the Son of man must be lifted up, that everyone believing in him may have everlasting life."—John 3:14, 15.

At Isaiah 14:29 and 30:6 a "flying fiery snake" is mentioned in God's judgment against Philistia and in description of the wilderness area to the S of Judah. The expression "flying" is considered by some to refer to the rapid darting or lightninglike striking through the air done by venomous snakes when attacking.

FIG [Heb., *te'e·nah'*; Gr., *sy·ke', sy'kon*]. Along with the olive and the vine, the fig tree (*Ficus carica*) is one of the most prominent plants of the Bible, receiving mention in more than fifty texts. (Judg. 9:8-13; Hab. 3:17) The fig is native to SW Asia, Palestine, Syria and Egypt and is noted for its remarkable longevity. While the tree will grow wild, to produce good fruitage it needs cultivation. (Luke 13:6-9) It is quite adaptable to various kinds of soil, even doing well in rocky soil. It may reach a height of thirty to thirty-five feet (9.1 to 10.7 meters), with a trunk diameter of about two feet (.6 meter), and has wide-spreading branches. While it is primarily appreciated for its fruit, it is also highly valued for its good shade. (John 1:48-50) The leaves are large, measuring as much as eight inches (20.3 centimeters) or more in width. The first mention of the fig is with regard to the use of its leaves for sewing together, to serve as loin coverings for Adam and Eve. (Gen. 3:7) In some parts of the East fig leaves are still sewed together and used for wrapping fruit and for other purposes.

EARLY AND LATE CROPS

There are, basically, two crops of figs produced annually by the trees: the first or "early" figs (Heb., *bik·ku·rah'*), which mature in June or early July (Isa. 28:4; Jer. 24:2; Hos. 9:10), and the later figs, which grow on the new wood and make up the main crop, generally maturing from August onward. The early figs may be easily shaken from the tree when ripe, and are prized for their delicate flavor.—Nah. 3:12.

Along about February, the first fruit buds appear on the branches of the previous season and precede the leaves by about two months, since these do not appear until the final part of April or in May. (Matt. 24:32) At Song of Solomon 2:13 the first signs of



Fruit and leaves of a common fig tree

maturity in the new green figs (Heb., *pagh*) are mentioned in connection with the flowering of the grapevines, which flowering begins about April. Hence, by the time the tree is in full leaf it should also be bearing fruit. The fig tree that Jesus Christ cursed seems to have been abnormally early with its leaves, inasmuch as it was then but the twenty-eighth day of March (Nisan 10 of the year 33 C.E.). Its appearance gave basis for hoping it might also be unseasonably early in producing fruit suitable for eating, and the record at Mark 11:12-14 indicates that Jesus approached the tree with that thought in mind even though "it was not the season of figs," that is, the time for the fruit to be gathered. The tree's having nothing but leaves showed it was not going to produce any crop and was, therefore, deceptive in its appearance. Jesus cursed it as unproductive, causing it to wither.—Compare Matthew 7:19; 21:43; Luke 13:6-9.

FOOD AND MEDICINAL USE

Figs were a staple source of food in Bible times and continue to be such in several Near Eastern countries. They were formed into "cakes of pressed figs [Heb., *deve·lah'*]," which were convenient for carrying. (1 Sam. 25:18; 30:12; 1 Chron. 12:40) Such a "cake" was used as a medicinal poultice for King Hezekiah's boil, and is still employed in this manner today in the East. (2 Ki. 20:7) Because of its importance to the nation's food supply, the fig tree received special mention by Jehovah's prophets, sometimes in forecasting destruction or ruination for the land. In those times the utter failure of the fig crop was calamitous. —Jer. 5:17; 8:13; Hos. 2:12; Joel 1:7, 12; Amos 4:9; Hab. 3:17.

FIGURATIVE AND PROPHETIC USE

The fig and the vine are mentioned jointly in many texts, and Jesus' words at Luke 13:6 show that fig trees were often planted in vineyards. (2 Ki. 18:31; Joel 2:22) Thus, the expression as to sitting 'under one's own vine and fig tree,' which symbolized peaceful, prosperous, secure conditions.—1 Ki. 4:25; Mic. 4:4; Zech. 3:10.

In view of this prominence of the fig tree in the life of the people, it is understandable why it was so frequently used in prophecy; the nation of Israel itself was likened to two kinds of figs by Jehovah. (Jer. 24:1-10) To illustrate how false prophets could be recognized by their bad fruits, Jesus cited the impossibility of getting "figs from thistles." (Matt. 7:15, 16; compare James 3:12.) The fig tree's 'putting forth its leaves' toward the middle of the spring season was used by Jesus as a well-known time indicator. (Matt. 24:32-34) Finally, the ease with which the "unripe figs [Gr., *o·lyn'thous*]" are shaken to the ground by high winds is used as a simile by the writer of Revelation.—Rev. 6:13.

FIG-MULBERRY TREE [Gr., *sy·ko·mo·re'a*]. When short-statured Zacchaeus wanted to get a better look at Christ Jesus he "climbed a fig-mulberry tree." (Luke 19:4) The Greek name indicates a fig tree (Gr., *sy·ke'*) with leaves like those of the mulberry (Gr., *mo·re'a*). The two trees are of the same family, and the fig-mulberry of Jesus' day appears to be the same as the "sycamore" (*Ficus sycomorus*) of the Hebrew Scriptures.—1 Ki. 10:27; see SYCAMORE.

FILL HANDS WITH POWER [Heb., *mil·le" yadh*, install, empower; literally, fill the hand]. This term, translated "consecrate" in many versions, is used with reference to putting full power in the hands of those who are to serve in a priestly office. At their installation as priests of Jehovah, Aaron and his sons had their hands filled with power to serve in that capacity. (Ex. 28:41; 29:9, 29, 33, 35; Lev. 8:33; 16:32; 21:10; Num. 3:3) To symbolize this, the ram of installation was killed and cut up and parts of it together with certain baked items from the basket of unfermented cakes were put by Moses upon the palms of Aaron and his sons, and then were waved before Jehovah. Finally the things waved were made to smoke upon the altar on top of the burnt offering.—Ex. 29:19-25; Lev. 8:22-28.

Others, too, filled the hands of their priests with power. Idolatrous Micah empowered first a son and then an unfaithful Levite to be priests for his "house of gods." (Judg. 17:5, 12) Later, King Jeroboam, in instituting calf worship in Israel, installed his own priests from the people in general; the Aaronic priests and the Levites remained loyal to Jehovah's worship centered at Jerusalem and were, evidently for this reason, driven out of the ten-tribe kingdom.—1 Ki. 12:31; 13:33; 2 Chron. 13:9; see ANOINTED, ANOINTING; CHRIST; INSTALLATION; PRIEST.

FINGER. As an instrument of the hand and arm, the finger has a great deal to do with the direction and finer details of the work done by an individual. Because they form part of the hand, in the Bible the fingers are sometimes used synonymously with "hand." The two words, "fingers" and "hands," are used in parallel statements in describing the making of idols. —Isa. 2:8.

Figuratively, God is spoken of as accomplishing work with his "finger(s)," such as writing the Ten Commandments on stone tablets (Ex. 31:18; Deut. 9:10), performing miracles (Ex. 8:18, 19) and creating the heavens. (Ps. 8:3) That God's "fingers" employed in creative activity have reference to his holy spirit or active force is indicated by the Genesis account of creation, where it is said that God's active force (*ru'ahh*, "spirit") moved over the surface of the waters. (Gen. 1:2) However, the Christian Greek Scriptures give the key to sure understanding of this symbolic usage, Matthew's account explaining that Jesus expelled demons by 'God's holy spirit' and Luke's telling us that it was by "God's finger."—Matt. 12:28; Luke 11:20.

Gestures are particularly expressive among Orientals, a small motion often having weighty significance.

The Bible portrays the good-for-nothing man as "making indications with his fingers." (Prov. 6:12, 13) Israelites would have to remove from their midst such things as the "poking out of the finger" along with the speaking of what was hurtful, if they would obtain God's favor. (Isa. 58:9-11) Because the fingers are prominently before a person's eyes and are vital in carrying out one's purposes, God's people were figuratively to 'tie his commandments upon their fingers' as a constant reminder and guide in everything they did.—Prov. 7:2, 3; compare Psalm 144:1.

When a delegation asked King Rehoboam for a lighter load of service than his father Solomon had laid upon them, the king was advised by his young attendants to respond that 'his little finger would be thicker than his father's hips,' this metaphor meaning that he would put a much heavier burden on them. (1 Ki. 12:4, 10, 11) The Hebrew word used here for "little finger" means "small, insignificant, trivial."

Jesus Christ used a similar figure of speech in illustrating the harsh, arrogant domination the scribes and Pharisees exercised. Showing the complete unwillingness of these religious leaders to help the burdened people in the least, Jesus said that 'they bound heavy loads on men's shoulders, but were themselves not willing to budge them with their finger.' (Matt. 23:2-4) In another metaphor Jesus depicted the "rich man" as desiring to get Lazarus to do even the least thing for him (bring only water on "the tip of his finger"), this request being designed to take Lazarus away from his favored position with Abraham.—Luke 16:24.

One of the Rephaim who fought against Israel, a man of extraordinary size, was a genetic freak, having his fingers and toes in sixes, twenty-four in all. —2 Sam. 21:20; 1 Chron. 20:6.

FINGERBREADTH. The smallest linear measurement mentioned in the Bible. A fingerbreadth equaled a fourth of a handbreadth or a twenty-fourth of a cubit (c. ¾ inch; c. 1.85 centimeters). At Jeremiah 52:21 the thickness of the copper used for the pillars Jachin and Boaz is given as four fingerbreadths (c. 2.9 inches; c. 7.4 centimeters).—1 Ki. 7:15, 21.

FIRE. As today, so also in Bible times fire played an important role in man's life. Refining, forging and casting metals, preparing food, heating homes, as well as offering sacrifices and incense, are among the things specifically mentioned in the Bible requiring the use of fire. However, because of the destructiveness of uncontrollable fire, it is described as one of the four things that have not said: "Enough!" (Prov. 30:15, 16) For the same reason James compared the tongue when used wrongly to a fire.—Jas. 3:5-8; compare Proverbs 16:27.

The first man and woman were acquainted with fire, for Jehovah, upon expelling them from the garden of Eden, posted at the E of the garden "the cherubs and the flaming blade of a sword that was turning itself continually." (Gen. 3:24) Cain and Abel may have brought their offerings to Jehovah before the cherubs and, though it is not directly stated in the Scriptures, likely they used fire in presenting them, or they may have expected fire to come from the cherubs to consume the sacrifices. (Gen. 4:3, 4) Tubal-cain, in forging tools of copper and iron, must have employed the heat of intense fires, especially since the melting of iron requires a temperature of about 2,800° F. (c. 1,537° C.) (Gen. 4:22) After the Flood, bricks were baked with a "burning process," although some were merely sun-dried. (Gen. 11:3) In view of the difficulty faced in kindling a fire anew, it was evidently a frequent practice to transfer fire from one place to another.—Gen. 22:6; Isa. 30:14.

USE OF FIRE IN CONNECTION WITH GOD'S PURPOSES

Jehovah's angel appeared to Moses in a flame of fire in a burning thornbush that was not consumed. (Ex. 3:2) A pillar of fire by night guided the Israelites through the wilderness, which pillar later rested over the tabernacle, signifying Jehovah's presence. (Ex. 13:21; 40:38) The manifestation of Jehovah's glory in fire at the giving of the Law to Israel caused Mount Sinai to smoke.—Ex. 19:18; 24:17.

As relates to the tabernacle and the temple

Fire figured in the worship carried on at the tabernacle and then later at the temple. Each morning and between the two evenings the high priest was to burn incense on the altar of incense. (Ex. 30:7, 8) God's law required that the fire on the altar of burnt offering be kept burning continually. (Lev. 6:12, 13) The traditional Jewish view that the altar fire was originally kindled miraculously by God, though widely accepted, is not actually supported by the Scriptures. According to Jehovah's initial instructions to Moses, the sons of Aaron were to "put fire on the altar and set wood in order on the fire" before placing the sacrifice on the altar. (Lev. 1:7, 8) It was *after* the installation of the Aaronic priesthood, and therefore after the installation sacrifices had been offered, that fire from Jehovah, probably proceeding from the cloud over the tabernacle, consumed the offering then upon the altar. In view of this, the miraculous fire manifested itself, not in kindling the wood on the altar, but in "consuming the burnt offering and the fatty pieces upon the altar." The fire that then continued to burn on the altar, of course, was likely a result of the mixture of the fire from God and the fire already on the altar. (Lev. 8:14–9:24) Likewise, miraculous fire from Jehovah consumed the sacrifices right after Solomon's prayer at the dedication of the temple.—2 Chron. 7:1; see also Judges 6:21; 1 Kings 18:21-39; 1 Chronicles 21:26 for other examples of Jehovah's accepting the offerings of his servants by miraculous fire.

Legal provisions, and use in executions

The Mosaic law prohibited lighting a fire on the sabbath. (Ex. 35:3) According to the Law, if a fire got out of hand and caused a conflagration in the field of another, the one starting the fire had to make compensation. (Ex. 22:6) In the case of certain violations of God's law the individuals were stoned to death and then their bodies were burned with fire. (Lev. 20:14; 21:9; Josh. 7:15, 25) If an Israelite city turned to apostasy, its inhabitants were to be struck down with the sword and the city and its spoil burned in the fire. (Deut. 13:12-16) Garments, the warp or the woof, or articles of skin in which a plague of leprosy developed and persisted were to be burned. —Lev. 13:53-58.

In carrying out war operations against their enemies, the Israelites consigned certain cities to the fire. (Num. 31:10; Josh. 6:24; 11:11-13) Also, the graven images and sacred poles were burned. (Deut. 7:5, 25; 12:3) In taking spoil, the Israelites passed metals through the fire, in effect sterilizing them thereby.—Num. 31:22, 23.

On numerous occasions Jehovah used literal fire in executing his judgments against wrongdoers. (Num. 11:1; 16:35; 2 Ki. 1:10-12; Jude 7) At the destruction of apostate Judah and Jerusalem by the Babylonians in 607 B.C.E., Jehovah's anger was figuratively poured out "just like fire." This expression of anger was accompanied by literal fire. (2 Ki. 25:9; Lam. 2:3, 4) John the Baptist warned the religious leaders of his day of a baptism with fire, which came upon Jerusalem in 70 C.E., when the Roman armies burned the city and its temple with fire.—Matt. 3:7-12.

USE BY OPPOSERS OF GOD'S WILL

Fire was also used by opposers of God's will in threats, cruel executions and sacrifices. Angered Ephraimites threatened Jephthah: "Your very house we shall burn over you with fire." Similarly, Samson's thirty Philistine groomsmen threatened to burn his betrothed and her father's house if she did not get

Samson to tell her the solution to a riddle and then advise them accordingly. After Samson sent three hundred foxes with lighted torches into the standing grain of the pagan Philistines, the Philistines did burn her and her father with fire. (Judg. 12:1; 14: 15; 15:4-6) Satan the Devil employed fire "from the heavens" by God's permission in the special test allowed on Job.—Job 1:12, 16.

The nations residing in Canaan actually burned their children in the fire as an offering to their deities. Although specifically commanded by God not to do this, a violation of this command calling for the death penalty, apostate Israelites sacrificed their own children in the Valley of Hinnom. (Lev. 20:2-5; Deut. 12: 31; 2 Chron. 28:1-3; Jer. 7:31; 19:5) However, faithful King Josiah put an end to this gruesome practice by making Topheth in the Valley of Hinnom unfit for worship.—2 Ki. 23:10; see MOLECH.

FIGURATIVE USAGE

Fire or expressions having the thought of burning or flaming are figuratively associated with love (Song of Sol. 8:6), passion (Rom. 1:27; 1 Cor. 7:9), anger and judgment (Zeph. 2:2; Mal. 4:1) or strong emotion. (Luke 24:32; 2 Cor. 11:29) The Scriptures refer to Jehovah as a consuming fire because of his cleanness, purity and insistence on exclusive devotion. (Deut. 4:24) His ardor and rage burn like fire, and his "tongue" and word are like a fire. (Ps. 79:5; 89:46; Isa. 30:27; Jer. 23:29) When Jeremiah wanted to refrain from speaking Jehovah's word, he found this impossible, for it proved to be like a burning fire shut up in his bones. (Jer. 20:9) Moreover, Jehovah makes his angelic ministers a devouring fire, and by the fire of his zeal the "earth" will be devoured. (Ps. 104:1, 4; Zeph. 3:8) The seraphs ("fiery ones; burning ones"), who purge away uncleanness and declare God's holiness, are closely associated with his throne. —Isa. 6:2, 3, 6, 7; see also Daniel 7:9, 10.

Testing, refining, purging

The "messenger of the covenant" is compared to a refiner's fire, a fire used in purifying gold and silver. Hence, Jehovah's fiery testing of "the sons of Levi" by the messenger of the covenant brings about their cleansing. (Mal. 3:1-3; see REFINE, REFINER.) A test by fire also reveals the quality of a material, as pointed out by the apostle Paul when emphasizing the importance of building on Jesus Christ with fire-resistant materials.—1 Cor. 3:10-15.

Jesus Christ said to his disciples: "Everyone must be salted with fire. . . . Have salt in yourselves, and keep peace between one another." (Mark 9:49, 50) Evidently Jesus was here speaking of a "fire" to come upon his followers, and indicating that it would work for their good and promote peaceful relations among them.

Fire and salt were associated with the sacrifices offered at the temple. (Lev. 2:9, 13; Ezek. 43:24) Salt was a symbol of graciousness (Col. 4:6) and of enduring loyalty, as found in the expression "covenant of salt." (2 Chron. 13:5) Of what, then, is the fire symbolic?

The apostle Peter refers to trials or sufferings as a "fire" that proves the quality of the Christian's faith. (1 Pet. 1:6, 7) Later, he likens persecution to a burning when he tells his fellow Christians: "Do not be puzzled at the burning among you, which is happening to you for a trial, . . . you are sharers in the sufferings of the Christ, that you may rejoice and be overjoyed also during the revelation of his glory." (1 Pet. 4:12, 13) That such suffering for righteousness has a beneficial effect is pointed out by the apostle Paul when he says: "Tribulation produces endurance." (Rom. 5:3) One faithfully and successfully passing through a difficult "burning" trial is stronger and more solidly established as a result of his endurance. Thus, all of Christ's followers must be "salted with fire."—Acts 14:22; Rom. 12:12.

Destruction

In Bible times the most thorough means of destruction in use was fire. (Josh. 6:24; Deut. 13:16) Hence Jesus at times used the term "fire" in an illustrative way to denote the complete destruction of the wicked. (Matt. 13:40-42, 49, 50; compare Isaiah 66:24; Mark 9:43-48; Matthew 25:41.) Peter wrote that "the heavens and the earth that are now are stored up for fire." From the context and in the light of other scriptures it is evident that this is not altogether literal fire, but signifies everlasting destruction. As the flood of Noah's day did not destroy the literal heavens and earth, but only the ungodly persons, so also the revelation of Jesus Christ with his powerful angels in a flaming fire will result in permanent destruction only for the wicked.—2 Pet. 3:5-7, 10-13; 2 Thess. 1: 6-10; compare Isaiah 66:15, 16, 22, 24.

God will put it into the hearts of the "ten horns" and the "wild beast" to turn upon Babylon the Great and burn her with fire. (Rev. 17:16, 17) The attack of Gog and his hordes against God's people arouses Jehovah's anger, and fire and sulphur will rain down upon them. The remaining war implements of the attackers will be used to light fires for seven years. (Ezek. 38:19, 22; 39:6, 9, 10) Those nations who become rebellious when Satan is released at the end of the thousand-year reign of Christ will be devoured by fire, and the Devil and all those not written in the book of life will be cast into the lake of fire, representing the second death.—Rev. 20:7-10, 15; 21: 8; see GEHENNA; HINNOM, VALLEY OF; LAKE OF FIRE.

FIRE HOLDER. Fire holders were used in various ways in connection with the service at the sanctuary. There were gold fire holders that apparently served as containers for holding the pieces of burnt lampwick removed from the lamps on the golden lampstand. (Ex. 25:38; 37:23; Num. 4:9) The copper fire holders of the altar of burnt offering evidently served as ashpans or utensils for removing coals from the fire. (Ex. 27:3; 38:3) Additionally, fire holders were used to burn incense. (Lev. 10:1) Each morning and between the two evenings, the high priest made perfumed incense smoke upon the golden altar of incense. (Ex. 30:7, 8) Then, yearly, on the Day of Atonement, the high priest took the fire holder, doubtless the "golden censer" mentioned by Paul, into the Most Holy.—Lev. 16:12, 13; Heb. 9:3, 4.

The fire holders as well as the other utensils used with the lampstand and with the altar of burnt offering had to be covered when the Israelites broke camp and the tabernacle was transported to another location during their journeys.—Num. 4:9, 14.

Solomon made fire holders of gold and silver for the temple, the plans of which had been given to David by inspiration. Possibly these were of more ornate form than those used in the tabernacle in the wilderness. (1 Ki. 7:48-50; 1 Chron. 28:11-19; 2 Chron. 4:19-22) Mention is made of genuine gold and silver fire holders being taken from the temple at the time of the Babylonian exile.—2 Ki. 25:15; Jer. 52:19.

MISUSES

Aaron's sons Nadab and Abihu used their fire holders to offer illegitimate fire before Jehovah and lost their lives as a result. (Lev. 10:1, 2) Likewise the rebellious two hundred and fifty men headed by Korah were consumed by fire when they presented their copper fire holders before Jehovah. (Num. 16:16-19, 35, 39) King Uzziah was smitten with leprosy while using a censer illegally. (2 Chron. 26:18, 19) The seventy older men of Israel seen in Ezekiel's vision were using censers to offer incense to idols.—Ezek. 8:10, 11; see INCENSE.

FIRSTBORN, FIRSTLING. The firstborn is primarily the oldest son of a father (rather than the firstborn of the mother), the beginning of the father's generative power (Deut. 21:17); also, the initial male off-

spring of animals, at times designated as "firstlings." —Gen. 4:4.

From earliest times the firstborn son held an honored position in the family and was the one who succeeded to the headship of the household. He inherited a double portion of the father's property. (Deut. 21:17) Reuben was seated by Joseph at a meal according to his right as firstborn. (Gen. 43: 33) But the Bible does not always honor the firstborn by listing sons according to birth. The first place is often given to the most prominent or faithful of the sons rather than to the firstborn.—Gen. 6:10; 1 Chron. 1:28; compare Genesis 11:26, 32; 12:4.

The firstborn came into considerable prominence at the time that Jehovah delivered his people from slavery in Egypt. Among the Egyptians, the firstborn were dedicated as sacred to the sun-god Amon-Ra, the supposed preserver of all the firstborn. The tenth plague that Jehovah brought upon the Egyptians served to discredit this god and showed up his inability to protect the firstborn. By obeying God's instructions concerning the slaying of a lamb and the splashing of its blood on the doorposts and upper part of the doorway of their houses, the Israelites did not lose their firstborn in death, whereas all the firstborn of the Egyptians, both of man and beast, were slain. (Ex. 12:21-23, 28, 29) Evidently the firstborn son of each household is meant in most cases and not the head of the household, who may have been a firstborn. Pharaoh himself was probably a firstborn and yet his life was not taken. However, it may be that not every Egyptian household had a literal firstborn son (the married couple being childless or the firstborn son having already died), and in view of the statement at Exodus 12:30, "there was not a house where there was not one dead," the destruction could have included the chief one in the house occupying the *position* of firstborn.

Since the firstborn sons among the Israelites were those in line to become the heads of the various households, they represented the entire nation. Jehovah, in fact, referred to the whole nation as his "first-born," it being his firstborn nation because of the Abrahamic covenant. (Ex. 4:22) In view of his having preserved their lives, Jehovah commanded that "every male first-born that opens each womb among the sons of Israel, among men and beasts," be sanctified to him. (Ex. 13:2) Thus, the firstborn sons were devoted to God.

Later Jehovah took the male Levites, evidently aside from the 300 Levite firstborn (compare Numbers 3:21, 22, 27, 28, 33, 34 with 3:39), in place of the firstborn sons of Israel, from those one month old and upward. A ransom price of five shekels had to be paid to Aaron and his sons for each of the 273 in excess of the Levites. Also, Jehovah took the domestic animals of the Levites in place of the firstborn domestic animals of the other tribes. (Num. 3: 40-48) From that time forward, a firstborn son was to be presented to Jehovah at the tabernacle or temple after the period of the mother's uncleanness and be redeemed by the payment of the estimated value for those from a month up to five years old, "five silver shekels by the shekel of the holy place."—Lev. 12:1-3; 27:6; Num. 18:15, 16.

The firstborn males of clean animals, such as the bull, lamb or goat, were not to be redeemed. Such a bull was not to be worked nor the lamb sheared. Instead, they were to be presented to Jehovah as a sacrifice at the tabernacle or temple on the eighth day after birth. (Ex. 22:30; Num. 18:17; Deut. 15:19, 20) If, however, the animal had a bad defect it was not to be sacrificed to Jehovah but was to be eaten at one's place of dwelling.—Deut. 15:21-23.

The firstborn of an ass, an unclean animal, could not be presented as a sacrifice and, therefore, was to be redeemed or bought back by substituting a sheep in its place. Otherwise, its neck was to be broken, since it belonged to Jehovah and was not to be used by man. (Ex. 13:12, 13; 34:19, 20) However, Leviticus 27:27 reads: "If it is among the unclean beasts and he must redeem it according to the estimated value, he must then give a fifth of it in addition to it. But if it should not be bought back, it must then be sold according to the estimated value." Some commentators view this text as a modification of the regulation concerning the redeeming of an ass. Apparently, though, Leviticus 27:27 deals with a different matter. Rather than referring to an unclean animal, such as an ass, the words "if it is among the unclean beasts" may denote an animal that was unclean in the sense of being unfit for sacrifice because of being blemished.

David, who was the youngest son of Jesse, was called by Jehovah the "first-born," due to Jehovah's elevation of David to the preeminent position in God's chosen nation and his making a covenant with David for a dynasty of kings. (Ps. 89:27) In this position David prophetically represented the Messiah.—Compare Psalm 2:2, 7 with 1 Samuel 10:1; Hebrews 1:5.

Jesus Christ is shown to be "the first-born of all creation" as well as "the first-born from the dead." (Col. 1:15, 18; Rev. 1:5; 3:14) On earth he was the firstborn child of Mary and was presented at the temple in accordance with Jehovah's law. (Luke 2:7, 22, 23) The apostle Paul speaks of the followers of Jesus Christ who have been enrolled in the heavens as "the congregation of the first-born."—Heb. 12:23.

At Job 18:13 the expression "first-born of death" is used to denote the most deadly of diseases.—See BIRTHRIGHT; INHERITANCE.

FIRSTFRUITS. Jehovah required of the nation of Israel that the firstfruits be offered to him, whether it be of man, animal or of the fruitage of the ground. (Ex. 22:29, 30; 23:19; Prov. 3:9) Devoting the firstfruits to Jehovah would be an evidence of the Israelites' appreciation for Jehovah's blessing and for their land and its harvest. It would be an expression of thankfulness to the Giver of "every good gift." —Deut. 8:6-10; Jas. 1:17.

Jehovah commanded the nation, representatively, to offer firstfruits to him, especially at the time of the Festival of Unfermented Cakes. Then, on Nisan 16, the high priest waved before Jehovah at the sanctuary some of the firstfruits of the grain harvest, a sheaf of barley, the first crop of the year based on the sacred calendar. (Lev. 23:5-12) Again, at Pentecost, fifty days later, the firstfruits of the wheat harvest in the form of two leavened loaves made of fine flour were presented as a wave offering.—Lev. 23:15-17.

Besides these grain offerings by the high priest on behalf of the nation, the Israelites were required to bring the firstfruits of all their produce as offerings. Every firstborn male of man and beast was sanctified to Jehovah, being either offered or redeemed. (See FIRSTBORN, FIRSTLING.) The firstfruits of coarse meal were to be offered in the form of ring-shaped cakes. (Num. 15:20, 21) Fruitage of the soil was also put in baskets and taken by the Israelites to the sanctuary (Deut. 26:1, 2), where they then recited certain words recorded at Deuteronomy 26:3-10. The words were actually an outline of the nation's history from their entering into Egypt to their deliverance and their being brought into the Promised Land.

It is said that the custom arose whereby each locality would send a representative with the firstfruits contributed by the inhabitants of the district in order that not all would have to undergo the inconvenience of going up to Jerusalem each time that the firstfruits were ripe. The quantity of these firstfruits to be offered was not fixed by the Law, it apparently being left to the generosity and appreciative spirit of the giver. However, the choicest portions, the best of the firstfruits, were to be offered.—Num. 18:12; Ex. 23:19; 34:26.

In the case of a newly planted tree, for the first three years it was considered impure as though uncircumcised. In the fourth year all its fruit became

holy to Jehovah. Then, in the fifth year, the owner could gather in its fruit for himself.—Lev. 19:23-25.

Contributions of firstfruits to Jehovah by the twelve non-Levitical tribes of Israel were used by the priests and Levites, since they received no inheritance in the land. (Num. 18:8-13) The faithful offering of the firstfruits brought pleasure to Jehovah and a blessing to all parties involved. (Ezek. 44:30) A failure to bring them would be counted by God as robbing him of his due and would bring his displeasure. (Mal. 3:8) In Israel's history at times this practice was neglected, being restored in certain periods by rulers zealous for true worship. In King Hezekiah's reformation work, he held an extended celebration of the Festival of the Unfermented Cakes, and on this occasion Hezekiah instructed the people to fulfill their duty with respect to the contribution of firstfruits and tithes. Cheerfully the people responded by bringing in great quantities of the firstfruits of the grain, new wine, oil and honey and all the produce of the field, from the third month to the seventh. (2 Chron. 30:21, 23; 31:4-7) After the restoration from Babylon, Nehemiah led the people in taking an oath to walk in Jehovah's law, including the bringing to him of firstfruits of every sort.—Neh. 10:29, 34-37.

FIGURATIVE AND SYMBOLIC USE

Jesus Christ was spiritually begotten at the time of his baptism, and resurrected from the dead to life in the spirit on Nisan 16, 33 C.E., the day of the year on which the firstfruits of the first grain crop were presented before Jehovah at the sanctuary. He is, therefore, called the firstfruits, being actually the *first* firstfruits to God. (1 Cor. 15:20, 23; 1 Pet. 3:18) The faithful followers of Jesus Christ, his spiritual brothers, are also a firstfruits to God, but not the primary firstfruits, being similar to the second grain crop, the wheat, which was presented to Jehovah on the day of Pentecost. They are numbered as 144,000 and are called the ones "bought from among mankind as a first fruits to God and to the Lamb" and "a *certain* first fruits of his creatures."—Rev. 14:1-4; Jas. 1:18.

The apostle Paul also speaks of the faithful Jewish remnant who became the first Christians as being "first fruits." (Rom. 11:16) The Christian Epaenetus is called the "first fruits of Asia for Christ" (Rom. 16:5), and the household of Stephanus "the first fruits of Achaia."—1 Cor. 16:15.

Since the anointed Christians are begotten by the spirit as sons of God with the hope of resurrection to immortality in the heavens, they are said during their lifetime on earth to "have the first fruits, namely, the spirit . . . while we are earnestly waiting for adoption as sons, the release from our bodies by ransom." (Rom. 8:23, 24) Paul says that he and fellow Christians with hopes of life in the spirit have "the token of what is to come, that is, the spirit," which he also says is "a token in advance of our inheritance."—2 Cor. 5:5; Eph. 1:13, 14; see FESTIVAL; OFFERINGS.

FISH. These and other water animals were brought into existence by God on the fifth creative day. (Gen. 1:20-23) Although not authorized to use fish for food until after the Flood, man was from the beginning to have these creatures in subjection. (Gen. 1:28; 9:2, 3) But instead of exercising proper dominion over the animals, some men became "empty-headed" in their reasonings and came to venerate the creation. (Rom. 1:20-23) For example, the Babylonian Ea, a god of the waters, was depicted as a man covered with the body of a fish; the Syrian Atargatis was a fish goddess; and in Egypt not only were certain kinds of fish viewed as sacred but even mummified fish have been found there. Such fish worship was, of course, prohibited in God's law to Israel.—Deut. 4:15-18.

It was most appropriate that Jesus Christ, the "Son of man" (Matt. 17:22), who was to have even the fish in subjection, on two occasions demonstrated his power by filling the nets of his apostles with miraculous catches of fish. (Ps. 8:4-8; Heb. 2:5-9; Luke 5:4-7; John 21:6) Jesus also exercised his dominion when, faced with the paying of the temple tax, he instructed Peter: "Go to the sea, cast a fishhook, and take the first fish coming up and, when you open its mouth, you will find a stater coin. Take that and give it to them for me and you."—Matt. 17:24-27.

FISH AS FOOD

Fish, a highly nutritious and easily digestible food, evidently was an important item in the diet of the Egyptians as well as of the enslaved Hebrews, for in the wilderness the mixed crowd and the sons of Israel longed for the fish they used to eat in Egypt. (Num. 11:5) The Egyptian economy therefore suffered heavily when the fish in the Nile died as a result of Jehovah's turning Egypt's waters into blood.—Ex. 7:20, 21.

Fish continued to be an important food to the Israelites once they were established in the Promised Land. One of the gates of Jerusalem was called the "Fish Gate," suggesting that a fish market was located there or nearby. (2 Chron. 33:14) In a later period, as mentioned by Nehemiah, the Tyrians sold fish at Jerusalem even on the sabbath.—Neh. 13:16.

Commonly prepared by broiling or salting and drying, fish were often eaten along with bread. Likely the fish used by Jesus in miraculously feeding 5,000 men and later 4,000 men, besides women and children, were dried and salted. (Matt. 14:17-21; 15:34-38) After his resurrection Jesus ate some broiled fish to prove to his apostles that they were not seeing a spirit, and on another occasion he prepared a breakfast of bread and fish cooked over a charcoal fire.—Luke 24:36-43; John 21:9-12.

FISH OF PALESTINE

With the exception of the Dead Sea, fish are plentiful in the inland waters of Palestine. Among the varieties encountered there are bream, carp, perch and the unusual mouth-breeding fishes, such as *Chromis simonis*. The male of *Chromis simonis* takes the eggs, about 200 in number, into his mouth, the young remaining there for several weeks after being hatched.

Certain kinds of fish live even in the salt springs near the Dead Sea, but these soon die if placed in water from the sea itself. The reason for this has been ascribed to the presence of a large percentage of magnesium chloride in the Dead Sea. The swift current of the Jordan, particularly at flood stage, sweeps many fish into the Dead Sea, where stupefied fish become food for birds of prey or where their dead bodies are washed up on the shore and eaten by carrion birds. In sharp contrast with this, the prophet Ezekiel, in vision, saw a stream issuing forth from Jehovah's temple that healed the waters of the Dead Sea, giving rise to a flourishing fishing industry. —Ezek. 47:1, 8-10.

CLEAN AND UNCLEAN

Although King Solomon's wisdom embraced the field of natural history, including a knowledge of the fishes (1 Ki. 4:33), not once is a specific kind of fish named in the Scriptures. However, the Law did make a distinction between clean and unclean water animals. Only water animals having fins and scales were ceremonially clean for food, this ruling out such creatures as catfish, eels, lampreys, rays, sharks and the Crustacea, many of which live on sewage and decaying matter, and are often the cause of typhoid and paratyphoid fevers. (Lev. 11:9-12) Israelite fishermen therefore had to separate the fine fish from those unsuitable for food, a point highlighted in Jesus' illustration of the dragnet.—Matt. 13:47, 48.

THE FISH THAT SWALLOWED JONAH

In spite of the fact that the Son of God himself testified to the truthfulness of the account about

Jonah's being swallowed by a "great fish," this incident is frequently cited with a view to discrediting the reliability of the Scriptural record. (Matt. 12:40) Of course, it should be remembered that the Bible simply states that "Jehovah appointed a great fish to swallow Jonah," the kind of fish not being named. (Jonah 1:17) There definitely are sea creatures capable of swallowing a man, among them being the white shark, the whale shark and the sperm whale.

FIGURATIVE USAGE

In the Scriptures men are at times likened to fish. The congregator compared men to fish from the standpoint of their "being ensnared at a calamitous time" like fish in a net. (Eccl. 9:12) Jesus Christ constituted his followers as fishers of men, and likened righteous persons to fine fish, and the wicked to unsuitable fish that are thrown away.—Mark 1:17; Matt. 13:47-50; see HUNTING AND FISHING.

FISH GATE. See GATE, GATEWAY.

FISHING. See HUNTING AND FISHING.

FLATTERY. The act of pleasing by artful commendation; adulation; false, insincere, or excessive praise. It is usually done to gratify the self-love or vanity of the one flattered, and is therefore damaging to him. Its motive is to gain favor or material benefits from another, to create a feeling of obligation toward the flatterer or to bring glory to him. Often it is designed to lead the other person into a trap. (Prov. 29:5) The use of flattery is not evidence of the wisdom from above, but is of this world, being characterized by selfishness, the making of partial distinctions and hypocrisy. (Jas. 3:17) Insincerity, lying, adulating or glorifying men and playing on the vanity of others are all displeasing to God.—2 Cor. 1:12; Gal. 1:10; Eph. 4:25; Col. 3:9; Rev. 21:8.

A contrast of the Christian course with that of flattery is found in the apostle's words at 1 Thessalonians 2:3-6: "For the exhortation we give does not arise from error or from uncleanness or with deceit, but, just as we have been proved by God as fit to be entrusted with the good news, so we speak, as pleasing, not men, but God, who makes proof of our hearts. In fact, at no time have we turned up either with flattering speech, (just as you know) or with a false front for covetousness, God is witness! Neither have we been seeking glory from men, no, either from you or from others, though we could be an expensive burden as apostles of Christ."

While the use of flattery may appear to be the gainful course, the Bible points out that "he that is reproving a man will afterward find more favor than he will that is flattering with his tongue." (Prov. 28:23) When a person employs flattery to gain advantage over another person, it is the opposite of love. A hater may resort to flattery but will eventually have his deceptiveness roll back on him like a stone. —Prov. 26:24-28.

Flattery employs smooth talk in order to beguile its victim. The expressions "flattery," "smooth" (tongue, lip, or words) (Ps. 5:9; 12:2, 3; Dan. 11:32), "smoothness" (Prov. 7:21; Dan. 11:34) and "double-faced" (Ezek. 12:24) are English translations drawn from forms of the Hebrew root word *hha·laq'*. In every Bible instance cited the motive of the smooth talker is bad.

An example of the disastrous result of accepting flattery and the praise of men is Herod Agrippa I, who was flatteringly praised by the crowd as speaking with "a god's voice." Because he accepted the flattery, and did not give the glory to God, he was struck by God's angel and died. (Acts 12:21-23) On the other hand, Barnabas and Paul quickly prevented a crowd from deifying them. (Acts 14:11-15) Also, when a Jewish ruler attempted application of the flattering title "Good Teacher" to Jesus Christ, Jesus instantly corrected him, saying: "Why do you call me good? Nobody is good, except one, God."—Luke 18:18, 19; compare Job 32:21, 22.

FLAX. A plant that has been cultivated from ancient times, the fibers of which were, as now, commonly made into linen. The plant itself may grow from one to four feet (.3 to 1.2 meters) in height. The slender stalk of the plant, with its pale-green linear leaves, branches out only at the top. Each branch or branchlet terminates in a deep- or pale-blue (rarely white) five-petal flower.



Flax, from which linen is made

When the flax was "bolled" or had "flower buds" it was ready for harvesting (Ex. 9:31), which was done by pulling or hoeing it up. The flax was then dried. Likely the stalks of flax on the roof of Rahab's house at Jericho had been laid there for this purpose.—Josh. 2:6.

The method employed by the Hebrews in processing flax probably corresponded to the description given by Pliny the Elder of the first century C.E. in his *Natural History*, and to the ancient pictorial representation preserved at Beni Hasan in Egypt. After the seedpods had been removed, the stalks of flax were completely submerged in water and weighted down with stones to prevent them from floating. As the flax soaked in water, the woody part rotted, freeing the fibers. After the exterior part or rind of the stalks became loose the stalks were taken out of the water and were repeatedly turned over in the sun until completely dry. The flax was thereafter beaten with mallets on stone slabs, and the fibers separated and cleansed by combing them. The inferior fibers next to the rind were used for lampwicks (see Isaiah 42:3; 43:17; Matthew 12:20), whereas the interior fibers, of a whiter and finer quality, were made into yarn that was polished by striking it again and again on a hard stone.

Low ground and alluvial soil, so characteristic of Egypt, are said to be especially suited for the cultivation of flax. Even today Egypt ranks as the greatest producer of flax in Africa. In the ancient world this country was famous for its fine linen. Thus the divinely sent plague of hail, which ruined the flax and the barley, was a severe blow to the economy of Egypt. (Ex. 9:23, 31) Later, the pronouncement against Egypt, recorded by Isaiah (19:9), included the "workers in carded flax" among those who would become ashamed.—See LINEN.

FLEA. A very small wingless parasitic insect that feeds on blood; a dangerous pest in that it can transmit bubonic plague and typhus. Fleas are common in Palestine. There is even a saying: "The king of the fleas holds his court at Tiberias." But with the advent of hot weather the number of fleas gradually decreases. In the larval stage the flea is not parasitic nor are the eggs laid on a host. They are merely dropped on floors of dwellings or where infected animals sleep, and the maggotlike larvae live on decaying matter.

Fleas are usually reddish brown and have short front and middle legs but long hind legs. The flea's strong and spiny legs as well as its flat sides enable it to move with ease and rapidity through the hairs or feathers of its host. The short rearward-pointing

hairs covering this insect's oval-shaped body not only permit the flea to move forward readily but also make it more difficult for the victim to remove it. In the case of sheep's wool, however, this pest gets so hopelessly entangled that it is unable to get out. The flea's small head is equipped with a beak that is used to pierce the skin of its victim, causing the blood to flow. Its leaping ability is phenomenal. Although less than an eighth of an inch (.3 centimeter) long, the flea that lives on humans can jump more than a foot (.3 meter) horizontally and nearly eight inches (.2 meter) vertically.

In Scripture the flea is mentioned only twice. When David was being pursued by King Saul, he questioned the king: "After whom are you chasing? . . . After a single flea?" By comparing himself to a flea David emphasized his littleness in comparison with Saul, thus showing that it was hardly worth while for the king to chase after him. (1 Sam. 24:14) First Samuel 26:20 conveys a similar thought, but in the *Septuagint Version* the words "look for a single flea" read "look for my soul."

FLESH. The soft substance of a physical body, whether of man, beast, bird or fish; more specifically, the parts composed chiefly of muscle and fat. The Bible points out that the flesh of the various kinds of living things differs. (1 Cor. 15:39) This has been found to be the case by researchers, the chemical composition and cellular structure of the flesh of mankind, beasts, birds and fish varying greatly.

Jehovah God the Creator is responsible for the existence of all flesh, and for its life. He is referred to in the Bible as "Jehovah the God of the spirits [life force] of all sorts of flesh." (Num. 27:16; compare Genesis 6:17.) He states that the soul (life) of the fleshly creature is in the blood. (Lev. 17:11-14) Originally, vegetation and fruit, and not flesh, were given man as his diet. But after the Flood God added animal flesh, commanding, however, that "flesh with its soul—its blood—you must not eat."—Gen. 9:3, 4.

Cannibalism, the eating of human flesh, naturally repugnant to the human mind, was abhorred by God and his ancient covenant people Israel. (Deut. 28: 53-57; 2 Ki. 6:28-30) Neither could they eat the flesh of an animal torn by a wild beast, or one that died of itself. These would be detestable, besides not being properly drained of blood.—Ex. 22:31; Lev. 17: 15, 16; Deut. 14:21.

God commanded that, before eating the flesh of an animal, his people were to pour out its blood on the ground and cover it with dust, being careful not to eat the blood, on pain of death. (Deut. 12:23-25; Lev. 7:27) The governing body of the early Christian congregation restated this prohibition, forbidding the eating of animals strangled or not drained of blood. They additionally forbade eating meat as part of a communion offering to idols, a common practice among pagans in those days. (Acts 15:19, 20, 28, 29) The eating of flesh by Christians is proper, but the apostle Paul pointed out that flesh is not absolutely essential to man as food when he said that if his eating of meat was a source of stumbling to other Christians, he would 'never again eat flesh at all.' —Rom. 14:21; 1 Cor. 8:13.

The fleshly body given to man was to be regarded as inviolate and not to be deliberately mistreated or mutilated, either by the person himself or by another. —Lev. 19:28; Deut. 14:1; Ex. 21:12-27.

KINSHIP

Kinship is expressed by the term "flesh." Eve bore the closest possible kinship to Adam in that she was, as he said, "bone of my bones and flesh of my flesh." (Gen. 2:23; see also Genesis 29:14; 37:27; 2 Samuel 5:1.) The close relationship of man and wife is forcefully stated: "They must become one flesh."—Gen. 2:24; Matt. 19:5, 6.

THE BODY, THE PERSON HIMSELF, ALL HUMANKIND, OR ALL FLESHLY CREATION

An extension of the idea that flesh composes the visible, tangible parts of the body is the use of the word "flesh" as referring in a general way to the whole body. (Lev. 17:14; 1 Ki. 21:27; 2 Ki. 4:34) It is also used to refer to the person or individual as a human of flesh. (Rom. 7:18; Col. 2:1, 5) All humankind, especially from the viewpoint of God the Spirit, are described as "flesh" (Gen. 6:12; Isa. 66:16; Luke 3:6), and at times the animal creation is included. (Gen. 7:16, 21) The Bible often makes a contrast of flesh with God the Spirit, emphasizing particularly the relative insignificance of man. (Gen. 6:3; 2 Chron. 32:8; Ps. 56:4) Jehovah in his superior position nevertheless recognizes and accordingly takes this fact into account in dealing with mankind with surpassing loving-kindness and merciful long-suffering.—Ps. 78: 39; compare Psalm 103:13-15; 1 Peter 1:24, 25.

FLESHLY AND SPIRITUAL BODIES

The apostle Paul declares that "if there is a physical body, there is also a spiritual one." (1 Cor. 15:44) This is corroborated by the apostle Peter when he tells persons of fleshly, human nature, called to be joint heirs with Christ, that they are to become partakers of "divine nature," namely, spirit life in the invisible heavens. (2 Pet. 1:4) This requires a change in organism, for "flesh and blood cannot inherit God's kingdom, neither does corruption inherit incorruption." —1 Cor. 15:50-54.

JESUS CHRIST'S FLESHLY BODY

Jesus, who was the "Word" of God, "out of heaven," divested himself of spirit nature and "became flesh." (John 1:1; 1 Cor. 15:47; Phil. 2:5-8; John 1:14; 1 Tim. 3:16) That in being born as a human he was no spirit, and that he did not merely assume a fleshly body, as angels had done in the past (Gen. 18:1-3; 19:1; Josh. 5:13-15), is attested to by the apostle John, who says that one is antichrist who denies that Jesus Christ came "in the flesh." (1 John 4:2, 3) In order to provide the ransom for mankind, and thereby to help those who would be his associates in the heavenly calling, the Word *became* flesh, being born all human, no incarnation. The Bible tells us this: "Since the 'young children' are sharers of blood and flesh, he also similarly partook of the same things." (Heb. 2: 14-16) His earthly sojourn was spoken of as "the days of his flesh." (Heb. 5:7) "The bread that I shall give is my flesh in behalf of the life of the world," Jesus said. He went on to state that those hoping to remain in union with him must 'eat his flesh and drink his blood.' Not appreciating the spiritual, symbolic significance of his words, some construed the statement as cannibalistic and were shocked.—John 6:50-60.

During Jesus' earthly ministry, although he knew that he would be put to death as the ransom sacrifice, his flesh 'rested in hope.' This was because of his knowledge that his Father would resurrect him, that his sacrifice would successfully serve the ransom purpose and that his flesh would not see corruption. (Acts 2:26, 31) Jehovah God evidently disposed of Jesus' fleshly body in his own way (possibly disintegrating it into the atoms of which it was constituted). (Luke 24:2, 3, 22, 23; John 20:2) Jesus did not take back his fleshly body and thereby cancel out the ransom for which it was given. The apostle Peter testifies that Christ went into heaven, the realm of spirits, not flesh, "he being put to death in the flesh, but being made alive in the spirit." (1 Pet. 3:18) Before his ascension to heaven Christ, as a mighty, immortal spirit person, did materialize various fleshly bodies to suit the occasion, for the purpose of giving to his disciples visible, palpable evidence of his resurrection.—John 20:13-17, 25-27; 21:1, 4; Luke 24:15, 16.

The curtain in the sanctuary before the Most Holy, which represented heaven itself, is shown to have been symbolic, representing Jesus' flesh, for before he sacri-

ficed his fleshly body, the way to life in heaven was not open.—Heb. 9:24; 10:19, 20.

MAN IN HIS IMPERFECTION

"Flesh" is often used in the Bible to represent man in his imperfect state, 'conceived in sin' as an offspring of rebellious Adam. (Ps. 51:5; Rom. 5:12; Eph. 2:3) In humans who are trying to serve God 'the spirit [mental inclination] is eager, but the flesh is weak.' (Matt. 26:41) Within these servants of God there is a constant conflict, God's holy spirit being a force for righteousness, the sinful flesh continually warring against the spirit's influence and exerting pressure to induce the individual to perform the works of the flesh. (Rom. 7:18-20; Gal. 5:17) The works of sinful flesh are contrasted with the fruitage of the spirit, at Galatians 5:19-23.

The apostle Paul also tells us that the Law given through Moses to Israel was "weak through the flesh." The Law under which the Aaronic priesthood served was spiritual, from God, but by it fleshly persons "sold under sin" were condemned, rather than pronounced righteous. (Rom. 7:14) The high priests of the fleshly line of Aaron assigned by the Law were not able to offer an adequate sacrifice for sin.—Rom. 8:3; Heb. 7:11-14, 23; 10:1-4.

In saying that "flesh . . . is not under subjection to the law of God, nor, in fact, can it be," the apostle Paul is not saying that flesh in itself must of necessity be corrupt. He tells us that Jesus Christ, although partaking of blood and flesh, becoming "like his 'brothers,'" was "guileless, undefiled, separated from the sinners," "tested in all respects like ourselves, but without sin." (Rom. 8:7; Heb. 2:14, 17; 4:15; 7:26) Jehovah proved that human flesh can be sinless: "God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh." (Rom. 8:3) Eventually, through the provision of Christ's sacrifice, all flesh who exercise faith will become perfect, and God's righteous laws will then be kept perfectly by fleshly mankind.—Rev. 21:4.

VICTORY OVER DESIRES OF THE FLESH

One of the temptations that influenced Eve to sin was "the desire of the flesh." The Devil used it against Christ but failed. (1 John 2:16; Gen. 3:6; Luke 4:1-4) Jesus' followers, too, by Jehovah's undeserved kindness, defeat the sinful flesh.—Rom. 8:1-4.

CHRISTIANS HAVE NO FIGHT WITH THOSE OF FLESH

It is not fleshly reasoning, but Jehovah's spirit, that reveals God's purposes to men of faith, and guides them. (Matt. 16:17; 1 Cor. 2:9, 14; Eph. 3:5) Accordingly, Christians do not carry on their Christian warfare "according to [the] flesh," and they do not have a fight with persons of flesh and blood; neither do they use fleshly weapons against anyone. Their fight is with "wicked spirit forces in the heavenly places." (2 Cor. 10:3, 4; Eph. 6:12) They trust, not in the 'arm of flesh,' but in Jehovah the Spirit. (Jer. 17:5; 2 Cor. 3:17) They are striving, with God's help, to cleanse themselves of "every defilement of flesh and spirit," and God views and judges them, not according to what they are in the flesh, as man often does, but according to what they are spiritually.—1 Cor. 4:3-5; 2 Cor. 5:16, 17; 7:1; 1 Pet. 4:6; see DECLARE RIGHTEOUS; SOUL; SPIRIT.

FLINT. An extremely hard stone, harder than steel, so hard that when two pieces are struck together a fire can be started from the spark. It is found in limestone and chalk deposits in Palestine and in the northern Sinai Peninsula. Flint is quite brittle and fractures with a glossy surface. Its chips have very sharp edges, a characteristic that man was quick to recognize and put to use. From very early times knives, axheads, chisels, spearheads, arrowheads, and other tools and weapons have been fashioned out of this rock. It was with a flint that the wife of Moses circumcised her son; when the nation of Israel reached Gilgal similar surgery was successfully performed by the use of knives made of flint. (Ex. 4:25; Josh. 4:19; 5:2, 3, 8, 9) It is suggested by some that flint tools may have been used to bore the ancient underground water tunnel of Gezer. Jehovah brought water out of flinty rock for his people in the wilderness. (Deut. 8:15; Ps. 114:8) The Bible makes reference to flint when, in figures of speech, it emphasizes such qualities as hardness, durability and resistance to opposition. —Isa. 5:28; 50:7; Ezek. 3:9.

FLOGGING. See BEATING.

FLOOD. See DELUGE.

FLOUR. See MILL.

FLUTE. Although there is some dispute as to which modern musical instrument corresponds with the Hebrew *hha·lil'* and its Greek equivalent *au·los'*, many modern translations render the words as "flute," in harmony with the identification given by prominent lexicographers. (1 Sam. 10:5; 1 Cor. 14:7, *AT, JB, NW, RS*) The Hebrew root word from which *hha·lil'* is believed to have been derived signifies "to bore, perforate," and may refer to a process used to make a simple flute, namely, to drill out the center of a section of reed, cane or even bone or ivory, and then perforate it at suitable intervals. Egyptian inscriptions indicate that a variety of flutelike instruments



Various pipes found on Egyptian monuments

existed in that country. One type was held in an oblique position, with the mouth against the side of the instrument; they also developed a double flute, with the mouth at the end of the two pipes.

Some are inclined to favor the oboe as the instrument comparable to the *hha·lil'* or *au·los'*; others, the clarinet. However, it may be noted that the Greek *au·los'* appears to have been used also as a general designation that included instruments of two types: those utilizing a reed in the mouthpiece, as well as simple flutelike pipes. *Hha·lil'* may also have come to be a general term for all woodwinds, but in modern Hebrew the name is applied only to the flute, and traditional Jewish belief is that the *hha·lil'* of Scripture was the flute.

The flute was one of the most popular of all musical instruments, being played at joyous times, such as banquets and weddings (Isa. 5:12; 30:29; 1 Ki. 1:40), a custom imitated by children in public places. (Matt. 11:16, 17) It was also played at times of sadness. Professional mourners were often accompanied by flutists playing mournful tunes.—Matt. 9:23, 24.

FLY. A two-winged insect that usually breeds in decayed or waste matter. The tiny hairs covering the

fly's body and legs as well as the pads of sticky hairs on each foot carry bacteria, as many as five million in the case of a single housefly.

"Dead flies are what cause the oil of the ointment maker to stink, to bubble forth," wrote the congregator. The putrefaction of dead flies would cause the oil to give off an offensive odor as well as to ferment, ruining it, just as a little foolishness would damage the reputation of one known for his wisdom and glory. —Eccl. 10:1.

Isaiah speaks of Jehovah's whistling for the flies at the extremity of the Nile canals of Egypt and the bees of the land of Assyria, so that these might settle down upon the precipitous torrent valleys, the clefts of the crags, the thorn thickets and all the watering places of Judah. This is evidently to be understood in a figurative sense, the flies denoting Egypt's armies and the bees the armies of the Assyrians.—Isa. 7: 18, 19.

The name of the god venerated by the Philistines at Ekron, "Baal-zebub," literally means "owner (lord) of flies." This has given rise to the thought that his worshipers may have regarded him as being able to control these insects. Since the giving of oracles was associated with Baal-zebub, others have suggested that the name may denote that this god gave oracles by means of the flight or buzzing of a fly.—2 Ki. 1:2, 6; see BAAL-ZEBUB; GADFLY.

FLYING CREATURES. See BIRDS.

FOOD. After creating Adam and Eve, God said: "Here I have given to you all vegetation bearing seed which is on the surface of the whole earth and every tree on which there is the fruit of a tree bearing seed. To you let it serve as food." He further stated as to all the animal creation: "I have given all green vegetation for food." To Adam he also said: "From every tree of the garden you may eat to satisfaction," adding a prohibition on one tree, the tree of the knowledge of good and bad.—Gen. 1:29, 30; 2:16, 17.

From that time until the Flood, the Bible gives no indication that man included the flesh of animals in his diet. True, a distinction was made between clean and unclean animals. But this evidently was with regard to animals used for sacrificial purposes. —Gen. 7:2.

When Noah was commanded to take the animals into the ark, Jehovah told him: "As for you, take for yourself every sort of food that is eaten; and you must gather it to yourself, and it must serve as food for you and for them," again seemingly having reference to food from the vegetable kingdom for the humans and the animals taken into the ark. (Gen. 6: 21) After the Flood, Jehovah allowed man to add flesh to his diet, saying: "Every moving animal that is alive may serve as food for you. As in the case of green vegetation, I do give it all to you. Only flesh with its soul—its blood—you must not eat."—Gen. 9:3, 4.

CEREALS

Cereals constituted the basic food of the people of Bible lands, as is evident from the fact that in both Hebrew and Greek the expression "to take a meal" literally means "to eat bread." Barley and wheat were the chief cereals; other cereals mentioned are millet, and spelt, a form of wheat. (Judg. 7:13; Isa. 28:25; Ezek. 4:9; John 6:9, 13) Besides being used for bread, ordinary flour was made into a sort of porridge. Grain was often eaten roasted, either by taking a bunch of the grain ears together and holding them over a fire or by roasting them in a pan. (Ruth 2:14; 2 Sam. 17:28) It was made into bread, usually with the grain ground coarsely. However, in some of the bread and cakes a finer flour was used. (Gen. 18:6; Ex. 29:2) One method of baking was to spread the dough on hot rocks or on a flat surface of rocks on which a fire had been built. Ferment or leaven was often used, while some bread was baked unfermented. (Lev. 7:13; 1 Ki. 19:6) Ovens were also employed, in which the lumps of dough were flattened on a stone within. Cakes were sometimes prepared in a pan, on a griddle or in a deep-fat kettle. The fat used was oil, most probably olive oil.—Lev. 2:4, 5, 7; 1 Chron. 9:31; see BAKE, BAKER.

VEGETABLES

Beans and lentils were included in the diet, being made into a stew, such as the lentil stew that Jacob made and for which Esau sold his birthright. (Gen. 25:34) The stew was probably flavored with onions, perhaps garlic. Sometimes meat or oil was used with the stew. Flour might be made from beans or could be a mixture of grain cereals, beans and lentils. (Ezek. 4:9) Cucumbers of a variety that is more tasty than the Western variety constituted a refreshing food. When water was scarce or bad, these could be eaten to provide a substitute for water. Cucumbers were eaten raw, with or without salt, and were sometimes stuffed and cooked. The Israelites looked back with longing for the cucumbers, the watermelons, the leeks, the onions and the garlic that they ate in Egypt. (Num. 11:4, 5) These foods were also produced in Palestine. Job mentions "marsh mallow," the juice of which he describes as tasteless. (Job 6:6) He also speaks of those in destitute circumstances as eating the salt herb and the roots of broom trees. (Job 30: 4) The Mishnah mentions endive and chicory as the bitter greens used at the Passover.—Ex. 12:8.

FRUITS AND NUTS

The olive was an outstanding article of food in Palestine. The tree may take ten years or longer to begin producing good harvests, but its great longevity makes it very fruitful. The berries of the olive tree may have been eaten as today, after being soaked in brine. Olives also provided oil for cooking, such as in stews and oiled cakes. The Bible mentions "well-oiled dishes."—Isa. 25:6.

Figs were another important item of diet. (Deut. 8:8) The early fig was often eaten while it was young. (Isa. 28:4) The late fig was dried in the sun and pressed in a mold, forming cakes of figs. (1 Sam. 25: 18; 1 Chron. 12:40) Used as a poultice, they had healing properties. (Isa. 38:21) Besides the common fig tree, a tree known as the sycamore (fig-mulberry) also produced edible figs. (1 Chron. 27:28; Amos 7: 14) Other fruits were the date, the pomegranate and the apple.—Song of Sol. 5:11; Joel 1:12; Hag. 2:19; see APPLE.

Among the nuts eaten in Palestine, the Bible mentions almonds and pistachio nuts.—Gen. 43:11; Jer. 1:11.

Grapes are one of the most abundant foods in Palestine. When the Israelites spied out the land of Canaan they brought back a great cluster of grapes, carried on a bar between two men. (Num. 13:23) Grapes were eaten in their natural state and also dried (Num. 6:3) and pressed into cakes. (1 Sam. 25:18; 1 Chron. 12:40) As today, undoubtedly the young leaves were eaten as a green vegetable; the older leaves were fed to sheep and goats.

The pods of the carob tree were usually fed to animals, although they may have been used for human consumption in time of need. The hungry prodigal son in Jesus' illustration expressed the desire to feed on them. And they are used today in making candy.—Luke 15:16; see CAROB POD.

SPICES AND HONEY

Spices prominently used for seasoning were mint, dill, cummin, rue and mustard leaves. (Matt. 23:23; 13:31; Luke 11:42) Salt was the chief article of seasoning, also having preservative properties. Thus, a "covenant of salt" was a sure covenant, not to be violated. (Num. 18:19; 2 Chron. 13:5) Additionally, the Mishnah mentions pepper. The caper berry was used as an appetizer.—Eccl. 12:5.

Honey was considered a choice food that brightened

the eyes with energy. (1 Sam. 14:27-29; Ps. 19:10; Prov. 16:24) The manna tasted like flat cakes with honey. (Ex. 16:31) John the Baptist ate honey along with insect locusts.—Matt. 3:4.

FLESH FOOD

God told Noah after the flood that he could use every moving animal that is alive for food, as well as vegetation. (Gen. 9:3, 4) But under the Law the Israelites were restricted to eating what were defined as clean animals. These are listed in Leviticus, chapter 11, and Deuteronomy, chapter 14. The common people did not ordinarily eat much meat. But occasionally a goat or a lamb would be slaughtered for a communion sacrifice or in honor of a guest. (Lev. 3:6, 7, 12; 2 Sam. 12:4; Luke 15:29, 30) Among the more well-to-do, beef cattle were slaughtered. (Gen. 18:7; Prov. 15:17; Luke 15:23) Some of the game animals, the stag, gazelle, roebuck, wild goat, antelope, wild bull and chamois, were eaten, and the meat was roasted or boiled. (Gen. 25:28; Deut. 12:15; 14:4, 5) Eating of blood was strictly forbidden, as was the eating of the fat.—Lev. 7:25-27.

Fowl were also eaten. The Israelites were miraculously furnished with quail in the wilderness. (Num. 11:31-33) Pigeons, turtledoves, partridges and sparrows were among the clean fowl. (1 Sam. 26:20; Matt. 10:29) Additionally, eggs were an item of food. (Isa. 10:14; Luke 11:11, 12) It is questionable whether domestic fowl, poultry, was introduced into Palestine before the Babylonian exile. The varieties of domestic fowl found in Palestine today seem to have been introduced during the Persian period.

Among the edible insects was the locust, which, with honey, formed the food of John the Baptist. (Matt. 3:4) Today locusts are eaten by the Arabs. After having the head, legs and wings removed, the locusts are dropped into meal and fried in oil or butter. They are said to taste somewhat like frog legs.

Fish were obtainable from the Mediterranean and also from the Sea of Galilee. Several of the apostles of Jesus Christ were fishermen, and Jesus, on at least one occasion, after his resurrection, prepared some fish over a charcoal fire for his disciples. (John 21:9) Fish were also dried, providing convenient food for travelers. The fish of Jesus' two miracles of feeding multitudes were probably dried fish. (Matt. 15:34; Mark 6:38) One of the gates of Jerusalem was named the Fish Gate, probably indicating that there was a fish market at or near it. (Neh. 3:3) In the days of Nehemiah the Tyrians carried on a fish trade in Jerusalem.—Neh. 13:16.

DAIRY PRODUCTS AND BEVERAGES

Also important as food were milk and milk products, using milk of cattle and goats or sheep. (1 Sam. 17:18) Milk was normally kept in skin bottles. (Judg. 4:19) It would sour quickly. The Hebrew word *hhem·'ah'*, translated butter, can also mean thickened milk, curdled milk, cream or clabber. Cheese was also a well-known item. The Tyropean (Cheesemakers') valley ran along the W side of the original city of Jerusalem.—Judg. 5:25; 2 Sam. 17:29; Job 10:10; see CHEESE.

The making of wine was one of the principal uses of the grape. Wine was sometimes spiced and also mixed. (Prov. 9:2, 5; Song of Sol. 8:2; Isa. 5:22) The grape gathering took place in the fall. In a warm climate the juice would not long be free from ferment. Several months intervened between grape harvest and Passover time. At Passover it became the custom for family groups to drink several cups of wine, which, by that time, would be fermented. Hence, in celebrating the Passover of 33 C.E., Jesus drank real red wine, some of which he offered to his disciples in introducing the Lord's Evening Meal. (Mark 14:23-25) It was also fermented wine that Jesus produced at a wedding feast. (John 2:9, 10) Wine was used as well for medicinal purposes. (1 Tim. 5:23) Vinegar derived from grape wine, pure or mixed with spices or fruit juices, was also used. (Num. 6:3; Ruth 2:14) Another drink was wheat beer, and a refreshing drink was made from pomegranate juice.—Song of Sol. 8:2; Isa. 1:22; Hos. 4:18.

MANNA

Manna was the basic food for the Israelites in the wilderness. It is described at Numbers 11:7, 8 as being like coriander seed, having the appearance of bdellium gum. It was ground in hand mills or pounded in a mortar and boiled or made into cakes tasting like an oiled sweet cake. It is spoken of as "the very bread of powerful ones."—Ps. 78:24, 25; see MANNA.

EATING TOGETHER

In Bible times the eating of food together indicated a bond of fellowship. (Gen. 31:54; 2 Sam. 9:7, 10, 11, 13) To refuse to eat food with someone was an indication of anger or other contrary feeling or attitude. (1 Sam. 20:34; Acts 11:2, 3; Gal. 2:11, 12) Food was often used as a gift, to gain or to ensure the goodwill of another, since a gift accepted was considered as putting the receiver under the obligation of observing peaceful relations.—Gen. 33:8-16; 1 Sam. 9:6-8; 25:18, 19; 1 Ki. 14:1-3.

CHRISTIAN VIEWPOINT

Christians are not under the restriction of the Law as to clean and unclean foods. They are required to abstain from blood and things that are strangled, that is, things from which the blood has not properly been drained. (Acts 15:19, 20, 28, 29) But aside from this Bible injunction, they are not to make the eating or the abstaining from certain kinds of food an issue or try to govern another person's conscience by their own conscience as regards the eating of food. They are warned, however, against eating food as an offering to idols, and also to avoid stumbling another person by insisting on exercising their Christian freedom in the matter of eating food. (1 Cor. chap. 8; 10:23-33) Christians should not put the matter of food or its handling ahead of the Kingdom and its spiritual interests.—Rom. 14:17; Heb. 13:9.

SPIRITUAL FOOD

Jesus delighted to do the will of his Father and spoke of it as food to him. (John 4:32, 34) He foretold that he would have a "faithful and discreet slave," appointed to give (spiritual) food at the proper time to his disciples. (Matt. 24:44-47; see FAITHFUL AND DISCREET SLAVE.) Just as Moses had told the Israelites: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live" (Deut. 8:3), Jesus encouraged his followers to seek, not the material food, but the food that remains for life everlasting. (John 6:26, 27; compare Habakkuk 3:17, 18.) He said not to be anxious about food and drink, for "the soul is worth more than food."—Matt. 6:25; Luke 12:22, 23.

The apostle Paul spoke of the elementary things of Christian doctrine as being "milk" and the deeper knowledge as being "solid food." (Heb. 5:12-14; 6:1, 2; 1 Cor. 3:1-3) Peter, too, spoke of "unadulterated milk belonging to the word" that nourished spiritual growth. (1 Pet. 2:2) Jesus called himself the "bread of life," superior to the manna provided in the wilderness, and pointed out that he had a supply that would prevent the eater from ever getting hungry. (John 6:32-35) He shocked some of his followers who lacked spiritual-mindedness by likening his flesh and blood to food and drink (upon which they could "feed" by faith in his ransom sacrifice) for everlasting life.—John 6:54-60.

Jehovah promises a time when he will provide an abundance of both spiritual and material food for his faithful people earth wide, with no famine to threaten them.—Ps. 85:12; Isa. 25:6; see COOKING, COOKING UTENSILS; FAMINE; MEAL and items of food under their individual headings.

FOOD POUCH. A bag, usually made of leather, carried over the shoulder by travelers, shepherds, farmers and others. It was used for food, clothing and other provisions, but was not the same as the smaller girdle purse used for gold, silver and copper coins. (Matt. 10:9; Mark 6:8) David's "shepherds' bag" was doubtless such a pouch. (1 Sam. 17:40) Jesus Christ, when sending out first the twelve apostles and then the seventy disciples, told them not to carry a food pouch. (Matt. 10:5, 9, 10; Luke 9:3; 10:1, 4; 22:35, 36) Thereby they would be depending upon Jehovah God to care for them in the ministry rather than being anxious for material things, what they would eat or be clothed with tomorrow.—Matt. 6:25-34.

FOOL. Rather than denoting a person who is lacking in mental ability, the word "fool," as used in the Bible, generally refers to an individual who fails to use his mental faculties properly and follows a course out of harmony with God's righteous standards. The course of the man Nabal illustrates the way of a fool. (1 Sam. chap. 25) Isaiah said a fool or senseless person will speak "mere senselessness, and his very heart will work at what is hurtful, to work at apostasy and to speak against Jehovah what is wayward, to cause the soul of the hungry one to go empty, and he causes even the thirsty one to go without drink itself." (Isa. 32:6) The fool despises wisdom and discipline. (Prov. 1:7) In spite of the overwhelming evidence that the Creator exists, the senseless one says in his heart: "There is no Jehovah." (Ps. 14:1) Others foolishly turn to idol worship. (Rom. 1:20-25) Instead of heeding counsel, the fool continues walking in a way he considers "right in his own eyes." (Prov. 12:15) He is quick to take offense and bursts out in disputing.—Eccl. 7:9; Prov. 20:3.

Jesus Christ rightly referred to the scribes and Pharisees as "fools and blind ones," that is, persons lacking wisdom and being morally worthless, for they had distorted the truth by man-made traditions and followed a hypocritical course. Moreover, Jesus backed up the correctness of this designation by illustrating their lack of discernment. (Matt. 23:15-22; 15:3) However, the individual calling a brother a "despicable fool," judging and condemning his brother, would make himself liable to Gehenna.—Matt. 5:22; Rom. 14:10-12; Matt. 7:1, 2.

The foolish man who built his house upon the sand and the rich man whose land was producing well and who therefore planned to expand his storage facilities and then really enjoy life are examples of Jesus' fine illustrations from daily life highlighting the foolishness of neglecting spiritual things and thereby missing out on the real blessing. Moreover, failing to "keep on the watch" in a spiritual way is folly, as emphasized by Jesus' illustration of the five foolish virgins who, in going out to meet the bridegroom, took no oil with them for their lamps.—Matt. 7:24-27; Luke 12:16-21; Matt. 25:1-13.

To become truly wise a person must become a fool in the eyes of the world; "for the wisdom of this world is foolishness with God." It is not the worldly-wise whom Jehovah has chosen to represent him, but those looked down upon as persons without knowledge, fools, have been so favored. This has resulted in making the foolishness of this world even more apparent. Furthermore, this removes all reason for boasting on the part of the favored individual. Instead, all glory goes rightfully to the Source of wisdom, Jehovah. —1 Cor. 3:18, 19; 1:18-31.

Answering a fool in harmony with or "according to his foolishness" in the sense of resorting to his degrading methods of argument puts the one so doing in agreement with the fool's unsound reasonings or ways. So as not to become like the fool in this respect, the proverb counsels: "Do not answer anyone stupid according to his foolishness." On the other hand, answering him "according to his foolishness" in the sense of analyzing his contentions, exposing them as being ridiculous, and showing that his own arguments lead to entirely different conclusions than he has drawn can be beneficial, as shown at Proverbs 26:4, 5.

FOOT. In ancient times, as in many parts of the earth today, the feet were the main means of transportation. Some of the common people went barefoot, but sandals consisting of little more than a sole were commonly worn. (See SANDAL.) On entering a house the sandals were removed. An essential, virtually obligatory mark of hospitality was to wash the feet of a guest, the service being performed either by the householder or by a servant; or at least water was provided for the purpose.—Gen. 18:4; 24:32; 1 Sam. 25:41; Luke 7:37, 38, 44.

Since the sandals were removed when one was on holy ground, the priests when performing duties in the tabernacle or the temple undoubtedly served barefooted. (Ex. 3:5; Josh. 5:15) No sandals were included in the instructions for making the priests' garments. —Ex. chap. 28.

CHRIST WASHES DISCIPLES' FEET

Jesus Christ gave his disciples a lesson in humility and service to one another when he, their Master, washed their feet. (John 13:5-14; compare 1 Timothy 5:9, 10.) On this occasion Jesus said: "He that has bathed does not need to have more than his feet washed, but is wholly clean," doubtless referring to the fact that even if one was bathed, his feet would get dusty even in a short walk and would frequently need washing. In the days of Jesus' earthly ministry the priests and Levites on guard duty at the temple, after immersing themselves early in the morning, were not required to bathe again that day, except to wash their hands and feet. (See also Exodus 30:19-21.) By saying, "you men are clean, but not all [referring to Judas]," Jesus apparently gave his actions on this occasion an additional spiritual significance. (John 13:10, 11) At Ephesians 5:25, 26 Jesus is shown as cleansing the Christian congregation with the "bath of water by means of the word" of truth. Logically, Jesus' faithful followers were likewise to show humble concern not only for the physical needs of their brothers but even more so for their spiritual needs. Thereby they would help one another to keep clean from the daily temptations and entanglements that might contaminate a Christian while walking in this world.—Heb. 10:22; Gal. 6:1; Heb. 12:13; see WASHING OF FEET.

"WALKING"

The words "foot" and "feet" are frequently used to denote a person's inclination or the course he takes, good or bad. (Ps. 119:59, 101; Prov. 1:16; 4:26; 5:5; 19:2; Rom. 3:15) The word "walk" is used with similar significance, as in the statement, "Noah walked with the true God," meaning that he took a course in harmony with God's will and commandments. (Gen. 6:9; compare Ephesians 2:1, 2.) God directs the 'feet' of his faithful servants in the right path, figuratively, showing them the way to go so as not to stumble to a spiritual fall or be ensnared in evil, and sometimes even safeguarding them against capture by the enemy. (1 Sam. 2:9; Ps. 25:15; 119:105; 121:3; Luke 1:78, 79) On the other hand, he will cause the wicked to lose their footing and go down in defeat. (Deut. 32:35; Ps. 9:15) Jehovah warns against associating in a course with bad persons, or going in a bad path. (Prov. 1:10, 15; 4:27) He advises one to guard his feet when going to the house of God. The person should draw near with a sincere heart to hear and to learn.—Eccl. 5:1.

OTHER FIGURATIVE USES

Other figurative expressions are 'resting place for the sole of the foot,' that is, a place of residence or possession (Gen. 8:9; Deut. 28:65); "a footbreadth," to indicate the smallest parcel of land one could possess (Acts 7:5; Deut. 2:5; compare Joshua 1:3);

'lift up the foot,' to take or initiate a course of action (Gen. 41:44); "make your foot rare at the house of your fellow man," not taking undue advantage of his hospitality (Prov. 25:17); 'walking barefoot,' in humiliation or mourning (captives often being led barefoot) (Isa. 20:2); 'laying [something] at the feet of' (a person), as a gift or offering (Acts 5:1, 2); 'falling at one's feet,' in obeisance (Mark 5:22); 'putting under the feet,' in subjection (1 Cor. 15:27; Heb. 2:8); 'bruising or treading under feet,' in victory (Mal. 4:3; Rom. 16:20); 'putting feet upon the neck of an enemy,' as a symbol of subduing or conquering him (Josh. 10:24); 'washing the foot in blood,' in execution of enemies (Ps. 68:22, 23); 'covering the feet,' easing nature (literally, 'keeping the feet hidden'—Judg. 3:24; 1 Sam. 24:3). The phrase "dipping his foot in oil" was used prophetically in foretelling the fat or abundant portion that the tribe of Asher would have among their brothers of Israel. (Deut. 33:24) Ruth uncovered the feet of Boaz and lay down at his feet as a notification for him to take legal action in the matter of brother-in-law marriage.—Ruth 3:4, 7, 8.

"Comely" feet

Jehovah has special regard for the feet of those proclaiming the good news of the Kingdom, calling them "comely." (Isa. 52:7; Rom. 10:15) The Christian must have his feet shod with the "equipment of the good news of peace" so that he can properly carry the good news. (Eph. 6:15) Jesus instructed his disciples that when those in a house or a city refused to take them in or listen to their words, they should shake the dust off their feet, thereby showing that they left the unreceptive house or city to the consequences that were due to come upon them from a higher source, from heaven.—Matt. 10:14.

'Cut off your foot'

Jesus used the term "foot" figuratively in saying: "If, then, your hand or your foot is making you stumble, cut it off and throw it away from you," meaning that if something as precious as the hand or foot is causing us to sin, or if something is leading us to sin with the hand or foot, we should get rid of that thing rather than to forfeit integrity and life itself.—Matt. 18:8.

In the Christian "body"

The apostle Paul, likening the Christian congregation to a human body, highlights the interdependence of the members thereof when he says: "If the foot should say: 'Because I am not a hand, I am no part of the body,' it is not for this reason no part of the body."—1 Cor. 12:15.

GOD'S FOOTSTOOL

Jehovah pictures himself in his sovereign position as sitting on a heavenly throne with the earth as his footstool. (Isa. 66:1) He says to Zion that he will beautify the place of his sanctuary, and adds: "I shall glorify the very place of my feet."—Isa. 60:13, 14; see ATTITUDES AND GESTURES; HEEL; TOE.

FOOTSTOOL. A low stool, designed to serve as a rest or support for the feet when the individual is seated. The Hebrew word *ke'vesh* appears only once in the Scriptures and is used with reference to the gold footstool of King Solomon's throne. (2 Chron. 9:18) The Hebrew expression *hadhom' ragh·la'yim* (literally, "stool of the feet") occurs six times and is used figuratively to refer to the temple (1 Chron. 28:2; Ps. 99:5; 132:7; Lam. 2:1), the earth (Isa. 66:1) and the enemies as being crushed by Messiah's rule. (Ps. 110:1) James reproves those practicing class distinctions in the congregation, using the illustration of a poor man being told: "Take that seat there under my footstool." (Jas. 2:3) All other occurrences of the word footstool in the Christian Greek Scriptures are quotations from or references to the Hebrew Scriptures.—Matt. 5:35; Acts 7:49; "stool for your [or, his] feet" in Luke 20:43; Acts 2:35; Heb. 1:13; 10:13.

FORCED LABOR. The use of forced labor was evidently quite common in Bible times, with conquered peoples frequently being constituted slaves. (Deut. 20:11; Josh. 16:10; 17:13; Esther 10:1; Isa. 31:8; Lam. 1:1) As slavish forced laborers, the Israelites, under the immediate oversight of Egyptian chiefs who tyrannized over them, engaged in building the storage places of Pithom and Raamses. (Ex. 1:11-14) Then, upon entering the Promised Land, the Israelites, instead of following through on Jehovah's command to drive out all the Canaanite inhabitants of the land who should have been devoted to destruction, forced them into task work, slavish labor. This had the bad effect of luring Israel into the worship of false gods. (Josh. 16:10; Judg. 1:28; 2:3, 11, 12) King Solomon continued levying the descendants of these Canaanites, that is, of the Amorites, Hittites, Perizzites, Hivites and Jebusites, for slavish forced labor.—1 Ki. 9: 20, 21.

At times, Israelite workers were drafted to meet an emergency or to complete a special project that could not be delayed indefinitely. Issachar, according to the words of his dying father Jacob, was to be subjected as a tribe to this type of forced labor. (Gen. 49:15) Solomon conscripted thirty thousand men of Israel for his temple-building operations. Nevertheless, these were not constituted slaves, for they served in shifts of ten thousand a month in Lebanon and thus were able to spend two months at home and a month at the work. (1 Ki. 5:13, 14) But it appears that considerable resentment built up against the conscripting of Israelites for forced labor. When Rehoboam did not agree to lighten the heavy yoke Israel had had to bear under the rulership of Solomon and subsequently sent Adoram (Hadoram, Adoniram) to conscript workers, the Israelites stoned Adoram, who must have been quite advanced in years then, having begun to serve in David's time as overseer of those conscripted for work.—2 Sam. 20:24; 1 Ki. 4:6; 5:14; 12:14, 18; 2 Chron. 10:18.

Laziness could easily get an Israelite into debt and in time force him to sell his inheritance and also himself into slavery. Hence the proverb: "The slack hand will come to be for forced labor."—Prov. 12:24.

FOREHEAD. As a very prominent and readily seen feature of an individual, the forehead was, in ancient times, a place for marking slaves so that all could see to what master they belonged. Also, the devotees of certain pagan gods were thus marked. Even today some follow the practice of putting religious marks on the forehead, so that all others can be aware of their devotion to their religious beliefs.

MARK IN THE FOREHEAD

Bearing a mark in the "forehead" is similarly used in a figurative way in the Bible to signify that one is a slave to the true God or to another. At Revelation 7:2-4, reference is made to angelic sealing of 144,000 persons in their foreheads. The Bible indicates that such seal is a symbol of God's holy spirit and that the sealing began at Pentecost, 33 C.E., with the last remaining ones being sealed in the "time of the end." (Eph. 1:13, 14; 4:30) These, by their following Christ Jesus and their activity in preaching and supporting his kingdom, display the seal of the outpoured spirit and thus are clearly identifiable as slaves of Jehovah God. (Rev. 20:4) In another part of the vision of Revelation, the 144,000 are represented as having the name of the Lamb Jesus Christ and the name of his Father written on their foreheads. As the Bride of the Lamb, they would properly take his name. (Rev. 14:1; 22:3, 4) Since the Hebrew language is twice mentioned in the book of Revelation (9:11; 16:16) and since the apostle John was a Hebrew, it may have been the sacred Tetragrammaton that was written on the foreheads of the 144,000, identifying them as Jehovah's servants and witnesses.

As described at Ezekiel 9:3-6, a class of persons is marked in the forehead for protection from destruction by God's executional forces, not being marked by angels in this instance, nor with a "seal," but by a man having a "recorder's inkhorn." Pictured as "sighing and groaning over all the detestable things that are being done," these, when 'marked,' show themselves to be slaves and devotees of Jehovah, their actions, practices and personalities evidently giving evidence of this before all, as if written 'on their foreheads.'

In branding slaves for the world political "wild beast" (see BEASTS, SYMBOLIC [The seven-headed wild beast out of the sea]) a symbolic mark is put on the foreheads or the right hands of persons, even by compulsion, as depicted at Revelation 13:16, 17. Those receiving such mark identify themselves as against God and are due to receive his anger in undiluted form.—Rev. 14:9-11; see MARK, II.

ISRAEL'S HIGH PRIEST

In Israel the high priest's turban had on its front, over the priest's forehead, a gold plate, "the holy sign of dedication," upon which was inscribed "with the engravings of a seal" the words "Holiness belongs to Jehovah." (Ex. 28:36-38; 39:30) As Israel's chief representative of Jehovah's worship, it was fitting that the high priest keep his office holy, and this inscription would also serve as a reminder to all Israel of the need of constant holiness in the service of Jehovah. It also served as a suitable picture of the great High Priest, Jesus Christ, and his dedication and holiness to Jehovah.—Heb. 7:26.

BABYLON THE GREAT

Conversely, the symbolical great harlot has the name "Babylon the Great" on her forehead. Ancient Babylon long represented that which was unholy and in opposition to God.—Rev. 17:1-6; see BABYLON THE GREAT.

OTHER USES OF TERM

Other figurative uses of the word "forehead" are found at Isaiah 48:4, where Jehovah stated that Israel's forehead was copper, evidently because so great was her stubbornness and rebelliousness; also at Ezekiel 3:7-9, God told Ezekiel, who prophesied to hardheaded, hardhearted Israelites, that he had made the prophet's forehead "like a diamond," in that he had given him the resolution, determination and boldness to deliver God's message to them.

When King Uzziah presumptuously and illegally usurped a priest's duties in attempting to offer incense upon the altar of incense in the temple of Jehovah, his sin and Jehovah's judgment were plainly and immediately made manifest by leprosy flashing up in his forehead.—2 Chron. 26:16, 19, 20.

FOREIGNER [Heb., *nakh·ri'*]. A person of non-Israelite extraction, a Gentile. The foreigners among the Hebrews consisted of hired laborers, merchants, captives taken in war, Canaanites not executed or expelled from the Promised Land, and various kinds of transients.—Josh. 17:12, 13; Judg. 1:21; 2 Sam. 12:29-31; 1 Ki. 7:13; Neh. 13:16.

Although foreigners' rights were limited by the Law covenant, they were to be treated with justice and fairness and were to receive hospitality as long as they did not flagrantly disobey the laws of the land. The foreigner, by virtue of his having no real ties with Israel, was distinct from the circumcised proselyte who had come into membership in the congregation of Israel by completely accepting Law covenant responsibilities. Similarly, the foreigner was different from the settler who had taken up semipermanent residence in the Promised Land, and who, therefore, not only came under certain legal restrictions, but also enjoyed certain rights and privileges. —See ALIEN RESIDENT.

Many non-Israelites composed part of the households of the sons of Jacob and their descendants during the time of the Israelites' alien residences in Canaan and in Egypt. This came about through the purchasing of slaves, who, by the terms of the covenant with Abraham, had to be circumcised, and through the hiring of servants who lived with the family. (Gen. 17:9-14) Evidently some involved in mixed marriages, along with their offspring, came to form the vast mixed company that accompanied the Israelites in the exodus.—Ex. 12:38; Lev. 24:10; Num. 11:4.

After Israel settled in the Promised Land, foreigners had to be dealt with, such as the Canaanites who were not driven out. (Judg. 2:2, 3) Merchants and craftsmen also began to travel into the land of Israel. (Ezek. 27:3, 17; 2 Sam. 5:11; 1 Ki. 5:6-18) Likely hired laborers accumulated as the Israelites grew more prosperous in developing the Promised Land. (Compare Deuteronomy 8:11-13; Leviticus 22:10.) Foreigners began to be attached to the Israelite armies, and in doing so they developed an esteem for their Hebrew leaders and a respect for the Israelite religion, as in the cases of the Gittites, the Cherethites and the Pelethites.—2 Sam. 15:18-21.

PROVISIONS OF THE LAW COVENANT

In the Law covenant Jehovah provided basic legislation to regulate dealings with foreigners and to protect the Israelite commonwealth and the integrity of its citizens and dependents economically as well as religiously and politically. The Israelites were not to have any fellowship, especially religiously, with the people of the land (Ex. 23:23-25; Deut. 7:16-26; Josh. 23:6, 7), and were not to conclude any covenants with them or their gods. (Ex. 34:12-15; 23:32; Deut. 7:2) Time and again Jehovah stressed the absolute need not to bow down to the gods of the foreigners (Ex. 20:3-7; 23:31-33; 34:14), nor even to inquire into (interest themselves in) their religious practices. —Deut. 12:29-31.

Marriage alliances with foreigners were prohibited, due primarily to the danger of corruption of pure worship. (Ex. 34:16; Deut. 7:3, 24; Josh. 23:12, 13) In the capture of a city not of the proscribed seven Canaanite nations, an Israelite soldier could take a virgin from the city as a wife after she had undergone a period of purification. In such cases no actual alliance would be formed with a foreign tribe or family, her parents having been slain when her city was taken. (Deut. 21:10-14; Num. 31:17, 18; Deut. 20:14) All inhabitants of cities of the seven Canaanite nations were to be destroyed.—Deut. 20:15-18.

An additional restriction was that no uncircumcised foreigner could eat of the Passover. (Ex. 12:43) It appears, however, that foreigners could offer sacrifices through the priestly arrangement, provided the offering itself conformed to divine standards. (Lev. 22:25) Of course, such could never come into the sanctuary (Ezek. 44:9), but they could come to Jerusalem and 'pray toward God's house,' and they would likely not do so empty-handed, that is, without an accompanying sacrificial offering.—1 Ki. 8:41-43.

In governmental matters, the foreigner had no political status and could never become a king. (Deut. 17:15) Though the Israelite and the alien resident and settler in the land could take advantage of the sanctuary provided for the unintentional manslayer in the cities of refuge, there is no mention of such provision for the foreigner.—Num. 35:15; Josh. 20:9.

In economic matters, an animal that had died without the blood being drained could legally be sold to a foreigner. (Deut. 14:21) During sabbath years the Israelite could not be pressed for payment of debts, but the foreigner was not under this arrangement, and could be pressed for payment. (Deut. 15:1-3) Although a fellow Israelite was not to be charged interest, the foreigner could be so charged.—Deut. 23:20.

SOURCE OF DIFFICULTY

During Joshua's time and the period of the judges that followed, many foreigners were in the land and were a source of constant difficulty. (Josh. 23:12, 13)

The Canaanite foreigners remaining after the Israelite conquest became subject to slavish forced labor (Josh. 16:10; 17:13; Judg. 1:21, 27-35), but because the Israelites did not drive them from the land and eradicate their worship as Jehovah had commanded (Judg. 2:1, 2), the Canaanites in general continued to practice their idolatrous and degraded religions, with the result that the Israelites were continually being led into false worship (Ps. 106:34-39), particularly the worship of the Baals and the Ashtoreth images. (Judg. 2:11-13) These Canaanitish foreigners continued to be found in Israel down through David's time to the reign of Solomon, when they were still being put to forced labor on the temple and Solomon's other building projects.—1 Ki. 9:20, 21; see FORCED LABOR.

Contrary to divine command, Solomon took many foreign wives, who gradually turned his heart away from the pure worship of Jehovah to that of foreign gods. (1 Ki. 11:1-8) This intrusion of false religion at the highest governmental level had fatal repercussions, leading to the splitting of the nation and eventual exile in Babylon as successive kings, both of Judah and Israel, led the people into false worship. This culminated in the fulfillment on the nation of the maledictions that were foretold as inescapable sanctions for violations of the Law.—1 Ki. 11:9-11; 2 Ki. 15:27, 28; 17:1, 2; 23:36, 37; 24:18, 19; Deut. 28:15-68.

Upon restoration of a faithful remnant of Israelites from the captivity in Babylon, many of the Israelites took foreign wives for themselves. (Ezra 9:1, 2; Neh. 13:23-25) This wrong course necessitated vigorous purges of foreign wives and their sons under the direction of Ezra and Nehemiah. (Ezra 10:2-4, 10-19, 44; Neh. 13:1-3, 27-30) Action was also taken against other foreigners guilty of improprieties.—Neh. 13:7, 8, 16-21.

In the intervening centuries from the liberation from Babylon to the time Jesus Christ was on earth, the Israelites experienced many outrages at the hands of foreigners. The conquering Babylonians had dealt very harshly at the time of the subjugation of Judah and the destruction of Jerusalem. (Lam. 2:5-12, 19-22) After the liberation, the Jews were in constant conflict with the foreigners around them in the Promised Land, especially being harassed by the Greek rulers of Syria. In the Jews' efforts to maintain their restored worship, they had to resist the fierce persecutions of Antiochus IV Epiphanes as he attempted to Hellenize the Jews. In the postexilic centuries the Israelites were in a constant struggle for independence, which created a zeal for Judaism and, on the part of some, an intensely nationalistic spirit. These factors, coupled with the fear of mongrelizing their race through intermarriage with foreigners, likely contributed to the departure from the liberal spirit clearly evident in the Hebrew Scriptures respecting foreigners.—Compare 1 Kings 8:41-43; 2 Chronicles 6:32, 33; Isaiah 56:6, 7.

DURING THE FIRST CENTURY C.E.

Particularly through the influence of their religious leaders, there developed the aloofness and rigid exclusiveness that existed among the Jews in the first century C.E. Evidence of this attitude is seen in the disdain they showed for the Samaritans, a people of mixed descent from Israelites and foreigners. As a rule the Jews 'had no dealings with the Samaritans,' not even wanting to ask for so much as a drink of water from them. (John 4:9) Jesus, however, made clear the wrongness of such an extreme view.—Luke 10:29-37.

The establishment of the new covenant on the basis of Christ's ransom sacrifice brought to an end the legal separation between Jew and Gentile. (Eph. 2:11-16) Yet, even after Pentecost of 33 C.E., the early disciples were slow to grasp this fact. The common or standard Jewish view was expressed by Peter to the Gentile Cornelius: "You well know how unlawful it is for a Jew to join himself to or approach a man of another race." (Acts 10:28) John 18:28 shows that entry into a Gentile home was viewed by the Jews as bringing ceremonial defilement. While the Law given through Moses made no specific injunction against such minor association, this view was common among the Jews and particularly among their religious leaders. It took some time for the early Jewish Christians to free themselves of the restrictions imposed by prevailing attitudes and recognize the fact emphasized by the apostle Paul that, for those having the 'new Christian personality,' there is "neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."—Gal. 2:11-14; Col. 3:10, 11.

FOREKNOWLEDGE, FOREORDINATION. Foreknowledge means knowledge of a thing before it happens or exists; also called prescience. In the Bible it relates primarily, though not exclusively, to Jehovah God the Creator and his purposes. Foreordination means the ordaining, decreeing or determining of something beforehand; or the quality or state of being foreordained.

ORIGINAL-LANGUAGE WORDS

The words generally translated as "foreknow," "foreknowledge" and "foreordain" are found in the Christian Greek Scriptures, although the same basic ideas are expressed in the Hebrew Scriptures.

"Foreknowledge" translates the Greek *pro'gno·sis* (from *pro*, before, and *gno'sis*, knowledge). The corresponding verb *pro·gi·no'sko* is used in two cases with regard to humans: in Paul's statement that certain Jews were "previously acquainted" with him (knew him beforehand), and in Peter's reference to the "advance knowledge" had by those addressed in his second letter. (Acts 26:4, 5; 2 Pet. 3:17) In this latter case it is obvious that such foreknowledge was not infinite; that is, it did not mean that those Christians knew *all* the details of time, place and circumstance about the future events and conditions Peter had discussed. But they did have a *general* outline of what to expect, received as a result of God's inspiration of Peter and of other contributors to the Bible.

"Foreordain" translates the Greek *pro·o·ri'zo* (from *pro*, before, and *ho·ri'zo*, to mark out or set the bounds). (The English word "horizon" transliterates the Greek word *ho·ri'zon*, meaning the "bounding" or "limiting.") Illustrating the sense of the Greek verb *ho·ri'zo* is Jesus Christ's statement that, as the "Son of man," he was "going his way according to what [was] marked out [*ho·ri·sme'non*]." Paul said that God had "decreed [marked out, *ho·ri'sas*] the appointed seasons and the set limits of the dwelling of men." (Luke 22:22; Acts 17:26) The same verb is used of human determination, as when the disciples "determined [*ho'ri·san*]" to send relief to their needy brothers. (Acts 11:29) However, specific references to *fore*-ordaining in the Christian Greek Scriptures are applied only to God.

UNDERSTANDING DEPENDENT ON CERTAIN FACTORS

To understand the matter of foreknowledge and foreordination as relating to God, certain factors necessarily must be recognized.

First, God's ability to foreknow and foreordain is clearly stated in the Bible. Jehovah himself sets forth as proof of his Godship this ability to foreknow and foreordain events of salvation and deliverance, as well as acts of judgment and punishment, and then to bring such events to fulfillment. His chosen people are witnesses of these facts. (Isa. 44:6-9; 48:3-8) Such divine foreknowledge and foreordination form the basis for all true prophecy. (Isa. 42:9; Jer. 50:45; Amos 3:7, 8) God challenges the nations opposing his people to furnish proof of the godship they claim for their mighty ones and their idol-gods, calling on them to do so by foretelling similar acts of salvation

or judgment and then bringing them to pass. Their impotency in this respect disproves any such claim and demonstrates their idols to be 'mere wind and unreality.'—Isa. 41:1-10, 21-29; 43:9-15; 45:20, 21.

A second factor to be considered is the free moral agency of God's intelligent creatures. The Scriptures show that God extends to such creatures the privilege and responsibility of free choice, of exercising free moral agency (Deut. 30:19, 20; Josh. 24:15), thereby making them accountable for their acts. (Gen. 2:16, 17; 3:11-19; Rom. 14:10-12; Heb. 4:13) They are thus not mere automatons or robots. Man could not truly have been created in "God's image" if he were not a free moral agent. (Gen. 1:26, 27; see FREEDOM.) Logically, there should be no conflict between God's foreknowledge (as well as his foreordaining) and the free moral agency of his intelligent creatures.

Another factor that must be considered, one sometimes overlooked, is that of God's moral standards and qualities, including his justice, honesty and impartiality, his love, mercy and kindness, as revealed in the Bible. Any understanding of God's use of the powers of foreknowledge and foreordination must therefore harmonize with not only some, but all these factors.

THE BASIC QUESTION

Clearly, whatever God foreknows must inevitably come to pass, so that God is able to call "things that are not as though they were." (Rom. 4:17) The question then arises: Is his exercise of foreknowledge infinite, without limit? Does he foresee and foreknow all future actions of all his creatures, spirit and human? And does he foreordain such actions or even predestinate what shall be the final destiny of all his creatures, even doing so before they have come into existence?

Or, is God's exercise of foreknowledge selective and discretionary, so that whatever he chooses to foresee and foreknow, he does, but what he does not choose to foresee or foreknow, he does not? And, rather than preceding their existence, does God's determination of his creatures' eternal destiny await his judgment of their course of life and of their proved attitude under test? The answers to these questions must necessarily come from the Scriptures themselves and the information they provide concerning God's actions and dealings with his creatures, including what has been revealed through his Son, Christ Jesus.—1 Cor. 2:16.

Predestinarian view

The view that God's exercise of his foreknowledge is infinite and that he does foreordain the course and destiny of all individuals is known as predestinarianism. Its advocates reason that God's divinity and perfection require that he be omniscient (all-knowing), not only respecting the past and present, but also regarding the future. For him not to foreknow all matters in their minutest detail would evidence imperfection, according to this concept. Examples such as the case of Isaac's twin sons, Esau and Jacob, are presented as evidence of God's foreordaining creatures before their birth (Rom. 9:10-13); and texts such as Ephesians 1:4, 5 are cited as evidence that God foreknew and foreordained the future of all his creatures even before the start of creation.

To be correct, this view would, of course, have to harmonize with all the factors previously mentioned, including the Scriptural presentation of God's qualities, standards and purposes, and his righteous ways in dealing with his creatures. (Rev. 15:3, 4) We may properly consider, then, the implications of such a predestinarian view.

This concept would mean that, prior to creating angels or earthling man, God exercised his powers of foreknowledge and foresaw and foreknew all that would result from such creation, including the rebellion of one of his spirit sons, the subsequent rebellion of the first human pair in Eden (Gen. 3:1-6; John 8:44), and all the bad consequences of such rebellion down to and beyond this present day. This would necessarily mean that all the wickedness that history has recorded (the crime and immorality, oppression and resultant suffering, lying and hypocrisy, false worship and idolatry) once existed, before creation's beginning, only in the mind of God, in the form of his foreknowledge of the future in all its minutest details.

If the Creator of mankind had indeed exercised his power to foreknow all that history has seen since man's creation, then the full weight of all the wickedness thereafter resulting was deliberately set in motion by God when he spoke the words: "Let us make man." (Gen. 1:26) These facts bring into question the reasonableness and consistency of the predestinarian concept; particularly so, since the disciple James shows that disorder and other vile things do not originate from God's heavenly presence but are "earthly, animal, demonic" in source.—Jas. 3:14-18.

Infinite exercise of foreknowledge not required by perfection

The argument that God's not foreknowing all future events and circumstances in full detail would evidence imperfection on his part is, in reality, an arbitrary view of perfection. Perfection, correctly defined, does not demand such an absolute, all-embracing extension, inasmuch as the perfection of anything actually depends upon its measuring up completely to the standards of excellence set by one qualified to judge its merits. (See PERFECTION.) Ultimately, God's own will and good pleasure are the deciding factors as to whether anything is perfect, not human opinions or concepts.—Deut. 32:4; 2 Sam. 22:31; Isa. 46:10.

To illustrate this, God's almightiness is undeniably perfect and is infinite in capacity. (1 Chron. 29:11, 12; Job 36:22; 37:23) Yet his perfection in strength does not require him to use his power to the full extent of his omnipotence in any or in all cases. Clearly he has not done so, or, not merely would certain ancient cities and some nations have been destroyed, but the earth and all in it would have been obliterated long ago by God's executions of judgment, accompanied by mighty expressions of disapproval and wrath, as at the Flood and on other occasions. (Gen. 6:5-8; 19:23-25, 29; compare Exodus 9:13-16; Jeremiah 30:23, 24.) God's exercise of his might is therefore not simply an unleashing of limitless power but is constantly governed by his purpose and, where merited, tempered by his mercy.—Neh. 9:31; Ps. 78:38, 39; Jer. 30:11; Lam. 3:22; Ezek. 20:17.

Similarly, if, in certain respects, God chooses to exercise his infinite ability of foreknowledge in a selective way and to the degree that pleases him, then assuredly no human or angel can rightly say: "What are you doing?" (Job 9:12; Isa. 45:9; Dan. 4:35) It is therefore not a question of ability, what God *can* foresee, foreknow and foreordain, for "with God all things are possible." (Matt. 19:26) The question is what God *sees fit* to foresee, foreknow and foreordain, for "everything that he delighted to do he has done." —Ps. 115:3.

Selective exercise of foreknowledge

The alternative to predestinarianism, the selective or discretionary exercise of God's powers of foreknowledge, would have to harmonize with God's own righteous standards and be consistent with what he reveals of himself in his Word. In contrast with the theory of predestinarianism, a number of texts point to an examination by God of a situation then current and a decision made on the basis of such examination.

Thus, at Genesis 11:5-8 God is described as directing his attention earthward, surveying the situation at Babel, and, at that time, determining the action to be taken to break up the unrighteous project there. After wickedness developed at Sodom and Gomorrah, Jehovah advised Abraham of his decision to investigate (by means of his angels) to "see whether

they act altogether according to the outcry over it that has come to me, and, if not, *I can get to know it.*" (Gen. 18:20-22; 19:1) God spoke of 'becoming acquainted with Abraham,' and after Abraham went to the point of attempting to sacrifice Isaac, Jehovah said, "For *now I do know* that you are God-fearing in that you have not withheld your son, your only one, from me."—Gen. 18:19; 22:11, 12; compare Nehemiah 9:7, 8; Galatians 4:9.

Selective foreknowledge means that God could choose *not* to foreknow indiscriminately all the future acts of his creatures. This would mean that, rather than all history from creation onward being a mere rerun of what had already been foreseen and foreordained, God could with all sincerity set before the first human pair the prospect of everlasting life in an earth free of wickedness. His instructions to his first human son and daughter to act as his perfect and sinless agents in filling the earth with their offspring and making it a paradise, as well as exercising control over the animal creation, could thus be expressed as the grant of a truly loving privilege and as his genuine desire toward them—not merely the giving of a commission that, on their part, was foredoomed to failure. God's arranging for a test by means of the "tree of the knowledge of good and bad" and his creation of the "tree of life" in the garden of Eden also would not be meaningless or cynical acts, made so by his foreknowing that the human pair would sin and never be able to eat of the "tree of life."—Gen. 1:28; 2:7-9, 15-17; 3:22-24.

To offer something very desirable to another person on conditions known beforehand to be unreachable, is recognized as both hypocritical and cruel. The prospect of everlasting life is presented in God's Word as a goal for all persons, one possible to attain. After urging his listeners to 'keep on asking and seeking' good things from God, Jesus pointed out that a father does not give a stone or a serpent to his child asking for bread or a fish. Showing his Father's view of disappointing the legitimate hopes of a person, Jesus then said: "Therefore, if you, although being wicked, know how to give good gifts to your children, how much more so will your Father who is in the heavens give good things to those asking him?" —Matt. 7:7-11.

Thus, the invitations and opportunities to receive benefits and everlasting blessings set before all men by God are bona fide. (Matt. 21:22; Jas. 1:5, 6) He can in all sincerity urge men to 'turn back from transgression and keep living,' as he did with the people of Israel. (Ezek. 18:23, 30-32; compare Jeremiah 29:11, 12.) Logically, he could not do this if he foreknew that they were individually destined to die in wickedness. (Compare Acts 17:30, 31; 1 Timothy 2:3, 4.) As Jehovah told Israel: "Nor said I to the seed of Jacob, 'Seek me simply for nothing, you people.' I am Jehovah, speaking what is righteous, telling what is upright. . . . Turn to me and be saved, all you at the ends of the earth."—Isa. 45:19-22.

In a similar vein, the apostle Peter writes: "Jehovah is not slow respecting his promise [of a new heavens and a new earth], as some people consider slowness, but he is patient with you because he does not desire any to be destroyed but desires all to atttain to repentance." (2 Pet. 3:9, 13) If God already foreknew and foreordained millenniums before precisely which individuals would receive eternal salvation and which individuals would receive eternal destruction, it may well be asked how meaningful such 'patience' of God could be and how genuine his desire could be that 'all attain to repentance.' The inspired apostle John wrote that "God is love," and the apostle Paul states that love "hopes all things." (1 John 4:8; 1 Cor. 13:4, 7) It is in harmony with this outstanding divine quality that God should exercise a genuinely open, kindly attitude toward all persons, desirous of their gaining salvation, until they prove themselves unworthy, beyond hope. (Compare 2 Peter 3:9; Hebrews 6:4-12.) Thus, the apostle Paul speaks of the "kindly quality of God [that] is trying to lead you to repentance."—Rom. 2:4-6.

Finally, it could not truly be said that Christ Jesus' ransom sacrifice was made available to all men, if the opportunity to receive its benefits were already irrevocably sealed off from some—perhaps for millions of individuals—by God's foreknowledge, even before their birth, that such ones could never prove worthy thereof. (2 Cor. 5:14, 15; 1 Tim. 2:5, 6; Heb. 2:9) The impartiality of God is clearly no mere figure of speech. "In every nation the man that fears [God] and works righteousness is acceptable to him." (Acts 10:34, 35; Deut. 10:17; Rom. 2:11) The option is actually and genuinely open to all men "to seek God, if they might grope for him and really find him, although, in fact, he is not far off from each one of us." (Acts 17:26, 27) There is no empty hope or hollow promise set forth, therefore, in the divine exhortation at the end of the book of Revelation inviting: "Let anyone hearing say: 'Come!' And let anyone thirsting come; *let anyone that wishes* take life's water free."—Rev. 22:17.

THINGS FOREKNOWN AND FOREORDAINED BY GOD

Throughout the Bible record, God's exercise of foreknowledge and foreordination is consistently tied in with his own purposes and will. "To purpose" means to set something before oneself as an aim or an object to be attained. (The Greek word *pro'the·sis*, translated "purpose," means, literally, "something placed or set forth beforehand.") Since God's purposes are certain of accomplishment, he can foreknow the results, the ultimate realization of his purposes, and can foreordain them, as well as the steps he may see fit to take to accomplish them. (Isa. 14:24-27) Thus, Jehovah is spoken of as 'forming' or 'fashioning' (from the Hebrew *ya·tsar'*, also translated "potter" [Jer. 18:4]) his purpose concerning future events or actions. (2 Ki. 19:25; Isa. 46:11; compare Isaiah 45:9-13, 18.) As the Great Potter, God "operates all things according to the way his will counsels," in harmony with his purpose (Eph. 1:11), and "makes all his works co-operate together" for the good of those loving him. (Rom. 8:28) It is, therefore, specifically in connection with his own foreordained purposes that God tells "from the beginning the finale, and from long ago the things that have not been done."—Isa. 46:9-13.

When God created the first human pair they were perfect, and God could look upon the result of all his creative work and find it "very good." (Gen. 1:26, 31; Deut. 32:4) Rather than distrustfully concerning himself with what the human pair's future actions would be, the record says that he "proceeded to rest." (Gen. 2:2) He could do so since, by virtue of his almightiness and his supreme wisdom, no future action, circumstance or contingency could possibly present an insurmountable obstacle or an irremediable problem to block the realization of his sovereign purpose. (2 Chron. 20:6; Isa. 14:27; Dan. 4:35) There is, therefore, no Scriptural basis for the argument of predestinarianism that for God to refrain from exercising his powers of foreknowledge in this way would jeopardize God's purposes, making them "always liable to be broken through want of foresight, and [that] he must be continually putting his system to rights, as it gets out of order, through the contingence of the actions of moral agents." Nor would this selective exercise of foresight give his creatures the power to "break [God's] measures, make him continually to change his mind, subject him to vexation, and bring him into confusion," as predestinarians claim. (M'Clintock and Strong's *Cyclopædia*, Vol. VIII, p. 556) If even God's earthly servants have no real need to be "anxious about the next day," it follows that their Creator, to whom mighty nations are as "a drop from a bucket," neither had nor has such anxiety.—Matt. 6:34; Isa. 40:15.

The apostle Paul states that the "wisdom and good sense" that God gives his servants leads them to

understand how God effectively coped with the rebellious situation initiated in Eden. He did this by purposing "an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth."—Eph. 1:8-10.

Foreknowledge concerning classes of persons

Cases are also presented in which God did foreknow the course that certain *groups, nations* or the *majority of mankind* would take, and thus he foretold the basic course of their future actions and foreordained what corresponding action he would take regarding them. However, such foreknowledge or foreordination does not deprive the individuals within such collective groups or divisions of mankind of exercising free choice as to the particular course they will follow. This can be seen from the following examples:

Prior to the flood of Noah's day, Jehovah announced his purpose to bring about this act of destruction, resulting in loss of human, as well as animal, life. The Biblical account shows, however, that such divine determination was made after the conditions developed that called for such action, including violence and other badness. Additionally, God, who is able to "know the heart of the sons of mankind," made examination and found that "every inclination of the thoughts of [mankind's] heart was only bad all the time." (2 Chron. 6:30; Gen. 6:5) Yet *individuals,* Noah and his family, gained God's favor and escaped destruction.—Gen. 6:7, 8; 7:1.

Similarly with the nation of Israel; although God gave them the opportunity to become a "kingdom of priests and a holy nation" by keeping his covenant, yet some forty years later, when the nation was at the borders of the Promised Land, Jehovah foretold that they would break his covenant and, as a nation, would be forsaken by him. This foreknowledge was not without prior basis, however, as national insubordination and rebellion already had been revealed. Hence, God said: "For I well know their inclination that they are developing today before I bring them into the land about which I have sworn." (Deut. 31:21; Ps. 81:10-13) The results to which such manifest inclination would now lead in the way of increased wickedness could be foreknown by God without making him responsible for it due to his foreknowledge, even as one's foreknowing that a certain structure built of inferior materials and with shoddy workmanship will deteriorate does not make that one responsible for such deterioration. The divine rule governs that 'what is sown is what will be reaped.' (Gal. 6:7-9; compare Hosea 10:12, 13.) Certain prophets delivered prophetic warnings of God's foreordained expressions of judgment, all of which had basis in already existing conditions and heart attitudes. (Ps. 7:8, 9; Prov. 11:19; Jer. 11:20) Here again, however, individuals could and did respond to God's counsel, reproof and warnings and merited his favor.—Jer. 21:8, 9; Ezek. 33:1-20.

God's Son, who also could read human hearts (Matt. 9:4; Mark 2:8; John 2:24, 25), was divinely endowed with powers of foreknowledge and foretold future conditions, events and expressions of divine judgment. He foretold the judgment of Gehenna for the scribes and Pharisees as a class (Matt. 23:15, 33), but did not say thereby that each individual Pharisee or scribe was foredoomed to destruction, as the case of the apostle Paul shows. (Acts 26:4, 5) Jesus predicted woes for the unrepentant populaces of Jerusalem and other cities, but did not indicate that his Father had foreordained that each individual of those cities should so suffer. (Matt. 11:20-23; Luke 19:41-44; 21:20, 21) He also foreknew what mankind's inclination and heart attitude would lead to and foretold the conditions that would have developed among mankind by the time of the "conclusion of the system of things," as well as the outworkings of God's own purposes. (Matt. 24:3, 7-14, 21, 22) Jesus' apostles likewise declared prophecies manifesting God's foreknowledge of certain classes, such as the "antichrist" (1 John 2:18, 19; 2 John 7), and also the end to which such classes are foreordained.—2 Thess. 2:3-12; 2 Pet. 2:1-3; Jude 4.

Foreknowledge concerning individuals

In addition to foreknowledge concerning classes, certain individuals are specifically involved in divine forecasts. These include Esau and Jacob (mentioned earlier), the Pharaoh of the Exodus, Samson, Solomon, Josiah, Jeremiah, Cyrus, John the Baptist, Judas Iscariot, and God's own Son, Jesus.

In the cases of Samson, Jeremiah and John the Baptist, Jehovah exercised foreknowledge prior to their birth. This foreknowledge, however, did not specify what their final destiny would be. Rather, on the basis of such foreknowledge, Jehovah foreordained that Samson should live according to the Nazirite vow and should initiate the deliverance of Israel from the Philistines, that Jeremiah should serve as a prophet, and that John the Baptist should do a preparatory work as a forerunner of the Messiah. (Judg. 13:3-5; Jer. 1:5; Luke 1:13-17) While highly favored by such privileges, this did not guarantee their gaining eternal salvation or even that they would remain faithful until death (although all three did). Thus, Jehovah foretold that one of David's many sons would be named Solomon and he foreordained that Solomon would be used to build the temple. (2 Sam. 7:12, 13; 1 Ki. 6:12; 1 Chron. 22:6-19) However, though favored in this way and even privileged to write certain books of the Holy Scriptures, Solomon nevertheless fell into apostasy in his later years.—1 Ki. 11:4, 9-11.

Likewise with Esau and Jacob, God's foreknowledge did not fix their eternal destinies but, rather, determined or foreordained which of the national groups descending from the two sons would gain a dominant position over the other. (Gen. 25:23-26) This foreseen dominance also pointed to the gaining of the right of the firstborn by Jacob, a right that brought along with it the privilege of being of the line of descent through which the Abrahamic "seed" would come. (Gen. 27:29; 28:13, 14) By this means Jehovah God made clear that his choice of individuals for certain uses is not bound by the usual customs or procedures conforming to men's expectations. Nor are divinely assigned privileges to be dispensed solely on the basis of works, so that one may feel he has 'earned the right' to such privileges and that they are 'owed to him.' This point the apostle Paul stressed in showing why God, by undeserved kindness, could grant to the Gentile nations privileges once seemingly reserved for Israel.—Rom. 9:1-6, 10-13, 30-32.

Paul's quotations concerning Jehovah's 'love for Jacob [Israel] and his hatred for Esau [Edom]' comes from Malachi 1:2, 3, written long after Jacob and Esau's time. So the Bible does not necessarily say that Jehovah held such opinion of the twins before their birth. It is a scientifically established fact that much of a child's general disposition and temperament are determined at the time of conception, due to the genetic factors contributed by each parent. That God can see such factors is self-evident; David speaks of Jehovah as seeing "even the embryo of me." (Ps. 139:14-16; see also Ecclesiastes 11:5.) To what extent such divine insight affected Jehovah's foreordination concerning the two boys cannot be said, but, at any rate, his choice of Jacob over Esau did not of itself doom Esau or his descendants, the Edomites, to destruction. Even individuals from among the accursed Canaanites gained the privilege of association with God's covenant people and received blessings. (Gen. 9:25-27; Josh. 9:27; see CANAAN, CANAANITE.) The "change of mind" that Esau earnestly sought with tears, however, was only an unsuccessful attempt to change his father Isaac's decision that the firstborn's special blessing should remain entirely with Jacob. Hence, this indicated no repentance before

God on Esau's part as to his materialistic attitude. —Gen. 27:32-34; Heb. 12:16, 17.

Jehovah's prophecy concerning Josiah called for some descendant of David to be so named, and foretold his acting against false worship in the city of Bethel. (1 Ki. 13:1, 2) Over three centuries later a king so named fulfilled this prophecy. (2 Ki. 22:1; 23:15, 16) On the other hand, he failed to heed a warning from God spoken through Pharaoh Necho, and this led to his being killed. (2 Chron. 35:20-24) Hence, while foreknown by God and foreordained to do a particular work, Josiah was still a free moral agent able to choose to heed or disregard divine guidance.

Similarly, Jehovah foretold nearly two centuries beforehand that he would use a conqueror named Cyrus to effect the release of the Jews from Babylon. (Isa. 44:26-28; 45:1-6) But the Persian to whom that name eventually was given in fulfillment of divine prophecy is not stated in the Bible to have become a genuine worshiper of Jehovah, and secular history shows him continuing his worship of pagan gods.

These cases of foreknowledge prior to the individual's birth thus do not conflict with God's revealed qualities and announced standards. Nor is there any indication that God coerced the individuals to act against their own will. In the cases of Pharaoh, Judas Iscariot, and God's own Son, there is no evidence that Jehovah's foreknowledge was exercised prior to the person's coming into existence. Within these individual cases certain principles are illustrated, bearing on God's foreknowledge and foreordination.

One such principle is God's testing of individuals by causing or allowing certain circumstances or events, or by causing such individuals to hear his inspired messages, the result being that they are obliged to exercise their free choice to make a decision and thus reveal a definite heart attitude, read by Jehovah. (Prov. 15:11; 1 Pet. 1:6, 7; Heb. 4:12, 13) According to the way the individuals respond, God can also mold them in the course they have selected of their own volition. (1 Chron. 28:9; Ps. 33:13-15; 139:1-4, 23, 24) Thus, the "heart of earthling man" first inclines toward a certain way before Jehovah does the directing of such one's steps. (Prov. 16:9; Ps. 51:10) Under testing, one's heart condition can become fixed, either hardened in unrighteousness and rebellion, or made firm in unbreakable devotion to Jehovah God and the doing of his will. (Job 2:3-10; Jer. 18:11, 12; Rom. 2:4-11; Heb. 3:7-10, 12-15) Having reached such point of his own choice, the end result of the individual's course can now be foreknown and foretold with no injustice and no violation to man's free moral agency.—Compare Job 34:10-12.

The case of faithful Abraham, already discussed, illustrates these principles. A contrasting case is that of the unresponsive Pharaoh of the Exodus. Jehovah foreknew that Pharaoh would refuse permission for the Israelites to leave "except by a strong hand" (Ex. 3:19, 20), and foreordained the plague resulting in the death of the firstborn. (Ex. 4:22, 23) The apostle Paul's discussion of God's dealings with Pharaoh is often incorrectly understood to mean that God arbitrarily hardens the heart of individuals according to his foreordained purpose, without regard for the individual's prior inclination or heart attitude. (Rom. 9:14-18) Likewise, according to many translations, God advised Moses that he would "harden [Pharaoh's] heart." (Ex. 4:21; compare Exodus 9:12; 10:1, 27.) However, some translations render the Hebrew account to read that Jehovah "let [Pharaoh's] heart wax bold" (*Ro*); "let [Pharaoh's] heart become obstinate." (*NW*) In support of such rendering, the Appendix to Rotherham's translation shows that in Hebrew the *occasion* or *permission* of an event is often presented as if it were the *cause* of the event, and that "even *positive commands* are occasionally to be accepted as meaning no more than *permission*." Thus at Exodus 1:17 the original Hebrew text literally says that the midwives "caused the male children to live," whereas in reality they *permitted* them to live by refraining from putting them to death. After quoting Hebrew scholars M. M. Kalisch, H. F. W. Gesenius, and B. Davies in support, Rotherham states that the Hebrew sense of the texts involving Pharaoh is that "God permitted Pharaoh to harden his own heart—spared him—gave him the opportunity, the occasion, of working out the wickedness that was in him. That is all."—*The Emphasised Bible*, by J. B. Rotherham, Appendix, p. 919; compare Isaiah 10:5-7.

Corroborating this understanding is the fact that the record definitely shows that Pharaoh himself "hardened his heart." (Ex. 8:15, 32, *AV;* "made his heart unresponsive," *NW*) He thus exercised his own will and followed his own stubborn inclination, the results of which inclination Jehovah accurately foresaw and predicted. The repeated opportunities given him by Jehovah obliged Pharaoh to make decisions and in doing so he became hardened in his attitude. (Compare Ecclesiastes 8:11, 12.) As the apostle Paul shows by quoting Exodus 9:16, Jehovah allowed the matter to develop in this way to the full length of ten plagues in order to make manifest his own power and cause his name to be made known earth wide. —Rom. 9:17, 18.

The traitorous course of Judas Iscariot fulfilled divine prophecy and demonstrated Jehovah's foreknowledge, and also that of his Son. (Ps. 41:9; 55:12, 13; 109:8; Acts 1:16-20) Yet it cannot be said that God foreordained or predestinated Judas himself to such a course. The prophecies foretold that some intimate acquaintance of Jesus would be his betrayer, but did not specify which of those sharing such acquaintance it would be. Again, Bible principles rule against God's having foreordained Judas' actions. The divine standard stated by the apostle is: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others; preserve yourself chaste." (1 Tim. 5:22; compare 3:6.) Evidencing his concern that the selection of his twelve apostles be wisely and properly made, Jesus spent the night in prayer to his Father before making known his decision. (Luke 6:12-16) If Judas were already divinely foreordained to be a traitor, this would result in inconsistency in God's direction and guidance and, according to the rule, would make him a sharer in the sins that one committed.

Thus, it seems evident that at the time of his being selected as an apostle, Judas' heart presented no definite evidence of a treasonous attitude. He allowed a 'poisonous root to spring up' and defile him, resulting in his deviation and in his accepting, not God's direction, but the Devil's leading in a course of thievery and treachery. (Heb. 12:14, 15; John 13:2; Acts 1:24, 25; Jas. 1:14, 15; see JUDAS No. 4.) By the time such deviation reached a certain point, Jesus himself could read Judas' heart and foretell his betrayal.—John 13:10, 11.

True, in the account at John 6:64, on the occasion of some disciples stumbling over certain teachings of Jesus, we read that "from the beginning ["from the outset," *JB*] Jesus knew who were the ones not believing and who was the one that would betray him." While the word "beginning" (Greek, *ar-khe'*) is used at 2 Peter 3:4 to refer to the start of creation, it can also refer to other times. (Luke 1:2; John 15:27) For example, when the apostle Peter spoke of the holy spirit falling on Gentiles "just as it did also upon us in the beginning," he obviously was not referring to the beginning of his discipleship or apostleship but to an important point in his ministry, the day of Pentecost, 33 C.E., the "beginning" of the outpouring of the holy spirit for a certain purpose. (Acts 11:15; 2:1-4) It is therefore interesting to note this comment on John 6:64 in the *Critical, Doctrinal, and Homiletical Commentary* by Schaff-Lange: "['Beginning'] means, not metaphysically from the beginning of all things . . . , nor from the beginning of His [Jesus'] acquaintance with each one . . . , nor from

the beginning of His collecting of the disciples around Him, or the beginning of His Messianic ministry . . . , but from the first secret germs of unbelief [that produced the stumbling of some disciples]. So also He knew His betrayer from the beginning."—Compare 1 John 3:8, 11, 12.

Foreordination of the Messiah

Jehovah God foreknew and foretold the Messiah's sufferings, the death he would undergo and his subsequent resurrection. (Acts 2:22, 23, 30, 31; 3:18; 1 Pet. 1:10, 11) The realization of things determined by God's exercise of such foreknowledge depended in part upon God's own exercise of power and in part upon the actions of men. (Acts 4:27, 28) Such men, however, willingly allowed themselves to be overreached by God's adversary, Satan the Devil. (John 8:42-44; Acts 7:51-54) Hence, even as Christians in Paul's day were "not ignorant of [Satan's] designs," God foresaw the wicked desires and methods his adversary would devise against his Anointed One. (2 Cor. 2:11) Obviously, God's power could also thwart or even block any attacks or attempts upon the Messiah that did not conform to the manner or time prophesied.—Compare Matthew 16:21; Luke 4:28-30; 9:51; John 7:1, 6-8; 8:59.

The apostle Peter's statement that Christ, as the sacrificial Lamb of God, was "foreknown before the founding [form of Greek *ka·ta·bo·le'*] of the world [*ko'smou*]" is construed by advocates of predestinarianism to mean that God exercised such foreknowledge before mankind's creation. (1 Pet. 1:19, 20) The Greek word *ka·ta·bo·le'*, translated "founding," literally means "a casting or laying down" and can refer to the 'conceiving of seed,' as at Hebrews 11:11. While there was the "founding" of a world of mankind when God created the first human pair, as is shown at Hebrews 4:3, 4, that pair thereafter forfeited their position as children of God. (Gen. 3:22-24; Rom. 5:12) Yet, by God's undeserved kindness, they were allowed to conceive seed and produce offspring, one of whom is specifically shown in the Bible as having gained God's favor and placed himself in position for redemption and salvation, namely, Abel. (Gen. 4:1, 2; Heb. 11:4) It is noteworthy that at Luke 11:49-51 Jesus refers to "the blood of all the prophets spilled from the founding of the world," and parallels this with the words, "from the blood of Abel down to the blood of Zechariah." Thus Abel is connected by Jesus with the "founding of the world."

The Messiah or Christ was to be the promised Seed through whom all righteous persons of all the families of the earth would be blessed. (Gal. 3:8, 14) The first mention of such "seed" came after the rebellion in Eden had already been initiated, but prior to the birth of Abel. (Gen. 3:15) This was over four thousand years before the revelation was made of the "sacred secret" of the administration to come through the Messiah; hence, it was, indeed, "kept in silence for long-lasting times."—Rom. 16:25-27; Eph. 1:8-10; 3:4-11.

In his due time Jehovah God assigned his own firstborn Son to fulfill the prophesied role of the "seed" and become the Messiah. There is nothing to show that that Son was "predestined" to such a role even before his creation or before rebellion broke out in Eden. God's eventual selection of him as the one charged with fulfilling the prophecies likewise was not made without prior basis. The period of intimate association between God and his Son previous to the Son's being sent to earth undoubtedly resulted in Jehovah's 'knowing' his Son to an extent that He could be certain of his Son's faithful fulfillment of the prophetic promises and pictures. —Compare Romans 15:5; Philippians 2:5-8; Matthew 11:27; John 10:14, 15; see JESUS CHRIST (Tested and Perfected).

Foreordination of the 'called and chosen ones'

There remain those texts that deal with the Christian "called ones" or "chosen ones." (Jude 1; Matt. 24:24) They are described as "chosen according to the foreknowledge of God" (1 Pet. 1:1, 2), 'chosen before the founding of the world,' 'foreordained to the adoption as sons of God' (Eph. 1:3-5, 11), 'selected from the beginning for salvation and called to this very destiny.' (2 Thess. 2:13, 14) The understanding of these texts depends upon whether they refer to the foreordination of certain individual persons, or whether they describe the foreordination of a class of persons, namely, the Christian congregation, the "one body" (1 Cor. 10:17) of those who will be joint heirs with Christ Jesus in his heavenly kingdom.—Eph. 1:22, 23; 2:19-22; Heb. 3:1, 5, 6.

If these words apply to specific individuals as foreordained to eternal salvation, then it follows that those individuals could never prove unfaithful or fail in their calling, for God's foreknowledge of them could not prove inaccurate and his foreordination of them to a certain destiny could never miscarry or be thwarted. Yet the same apostles who were inspired to write the foregoing words showed that some who were "bought" and "sanctified" by the blood of Christ's ransom sacrifice and who had "tasted the heavenly free gift" and "become partakers of holy spirit . . . and powers of the coming system of things" would fall away beyond repentance and bring destruction upon themselves. (2 Pet. 2:1, 2, 20-22; Heb. 6:4-6; 10:26-29) The apostles unitedly urged those to whom they wrote to "do your utmost to make the calling and choosing of you sure for yourselves; for *if you keep on doing these things* you will by no means ever fail"; also to "keep working out your own salvation with fear and trembling." (2 Pet. 1:10, 11; Phil. 2:12-16) Paul, who was "called to be an apostle of Jesus Christ" (1 Cor. 1:1), obviously did not consider himself individually predestinated to eternal salvation, since he speaks of his strenuous efforts in striving to attain "the goal for the prize of the upward call of God" (Phil. 3:8-15), and his concern lest he himself should "become disapproved somehow."—1 Cor. 9:27.

Similarly, the "crown" of life offered such ones is granted subject to their faithfulness under trial until death. (Jas. 1:12; Rev. 2:10, 23) Their crown of kingship with God's Son can be lost to another. (Rev. 3:11) The apostle Paul expressed confidence that the "crown of righteousness" was "reserved" for him, but only did so when he was certain that he was nearing the end of his course, having "run [it] to the finish."—2 Tim. 4:6-8.

On the other hand, viewed as applying to a class, to the Christian congregation or "holy nation" of called ones as a whole (1 Pet. 2:9), the texts previously cited would mean that God foreknew and foreordained that such a class (but not the specific individuals forming it) would be produced. Also, these scriptures would mean that he prescribed or foreordained the 'pattern' to which all those in due time called to be members thereof would have to conform, all this according to his purpose. (Rom. 8:28-30; Eph. 1:3-12; 2 Tim. 1:9, 10) He also foreordained the works such ones would be expected to carry out and their being tested due to the sufferings the world would bring upon them.—Eph. 2:10; 1 Thess. 3:3, 4.

As to those texts referring to 'names being written in the book of life,' see NAME.

FATALISM AND PREDESTINARIANISM

Among the pagan peoples of ancient times, including the Greeks and Romans, fate was often considered to be determined beforehand for all individuals by the gods, particularly the length of the individual's life. Grecian mythology represented the control of men's destiny by three goddesses: *Clotho* (spinner), who spun the thread of life; *Lachesis* (disposer of lots), who determined the length of life; and *Atropos* (inflexible), who cut life off when the time expired. A similar triad was found among the Roman deities.

According to Jewish historian Josephus (first cen-

tury C.E.), the Pharisees endeavored to harmonize the idea of fate with their belief in God and with the free moral agency granted to man. (*Wars of the Jews*, Book II, chap. VIII, par. 14; *Antiquities of the Jews*, Book XVIII, chap. I, par. 3) *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Vol. IX, p. 192) says: "Previous to Augustine [of the fourth and fifth centuries C.E.] there was no serious development in Christianity of a theory of predestination." Before Augustine, earlier so-called "Church Fathers" such as Justin, Origen and Irenaeus "know nothing of unconditional predestination; they teach free will." In their refutation of Gnosticism, they are described as regularly expressing their belief in the free moral agency of man as "the distinguishing characteristic of human personality, the basis of moral responsibility, a divine gift whereby men might choose that which was well-pleasing to God" and as speaking of the "autonomy of man and the counsel of God who constraineth not."—*Hasting's Encyclopædia of Religion and Ethics*, Vol. X, p. 231; *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IX, p. 193.

FORERUNNER. One who goes in advance to prepare for the coming of another. This might include scouting and spying, clearing the way, proclaiming and giving notice of another's approach, or showing the way for others to follow. The forerunner is usually, but not always, of less importance than the person who follows.

It was the Oriental custom that runners go before the royal chariot to prepare and announce the king's coming and to assist him generally. (1 Sam. 8:11) Absalom and Adonijah, in imitation of such regal dignity and to add prestige and seeming sanction to their respective rebellions, placed fifty runners before their personal chariots.—2 Sam. 15:1; 1 Ki. 1:5; see RUNNERS.

John the Baptist was in reality the forerunner of Christ, in fulfillment of Isaiah 40:3 and Malachi 3:1 and 4:5, 6: "Someone is calling out in the wilderness: 'Clear up the way of Jehovah, . . . Make the highway . . . straight.'" "I am sending my messenger, and he must clear up a way before me." John's advance proclamation, therefore, aroused people to expect, look for and wait for Jesus, that, in turn, they might listen to him, honor him and follow him. (Matt. 3:1-12; 11:7, 10, 14; Mark 9:11-13; Luke 1:13-17, 76; John 1:35-37; see *"Let Your Name Be Sanctified,"* chapters 13 and 16.) In a similar manner, messengers were sent out in advance of Jesus, and these went into a village of the Samaritans "to make preparation for him."—Luke 9:52.

Jesus himself, however, is the one referred to in the only passage of Scripture using the word "forerunner." (Heb. 6:19, 20) He was not a forerunner in the sense of being inferior to those who followed after him. Rather, he was the first to enter heavenly glory, opening and preparing the way for the heavenly congregation of his footstep followers. (John 14:2, 3) Hence, they have boldness to enter in through the way their Forerunner inaugurated.—Heb. 10:19-22.

FORESKIN. See CIRCUMCISION.

FOREST. At one time the land of Palestine had abundant forests with trees of many types. The Scriptural references to forests and woodlands and to the use of wood materials make it evident that trees were then much more common there than at present. (2 Chron. 27:4; Judg. 9:48, 49) This is also made certain from the description of wild animal life, showing that the forests were such as provided adequate cover and habitation for bears (2 Ki. 2:23, 24), lions (1 Sam. 17:34; 1 Chron. 11:22), and other forms of animal life.—Ezek. 34:25.

But deforestation of large areas has come about due to the devastation of war, the extensive use of timber with no accompanying effort to replenish the forests, and uncontrolled grazing, in which the young shoots of new trees have been eaten by goats and other animals. Denis Baly, in his book *The Geography of the Bible* (1957, p. 92), speaks of "a thousand years of neglect," which has resulted in the disappearance of many woodlands and the severe erosion of soil, leaving much of the land rocky and barren.

Certain forests are specifically mentioned in the Bible. The forests of Lebanon, now reduced to a few small groves, were outstanding for their splendid tree growth (1 Ki. 5:2-10, 13-18; 2 Ki. 19:23), with great quantities of cedar, juniper, cypress and other trees. The "forest of Ephraim" (perhaps "forest of Mahanaim"), in which Absalom met disaster, may have been located E of the Jordan River near Mahanaim, and appears to have been of considerable density. (2 Sam. 18:6, 8, 17, *NW*, 1955 ed., ftn.) The "forest of Hereth" was in Judah. (1 Sam. 22:5) Additionally, the region of Gilead was famous for its woodlands and balsam trees, while Bashan to the N was noted for its "massive trees," apparently including the oak. (Isa. 2:13; Zech. 11:2) In the days of David and Solomon, sycamore trees grew in abundance in the Shephelah lowlands. (1 Ki. 10:27; 1 Chron. 27:28; 2 Chron. 1:15; 9:27) The Jordan valley had a thick growth of tamarisks and willows, where lions lurked. —Jer. 12:5; Zech. 11:3.

SYMBOLIC USE

Even as trees are used to symbolize individual persons and rulers, so the Bible uses forests symbolically for peoples or nations and their rulers. The wickedness of apostate Judah was like a flame to burn up her people (Isa. 9:18); their people would be cut down and thinned out like trees of a forest (Isa. 10:19, 34); Jehovah's anger would burn up the southern kingdom (Judah) with an unextinguishable flame. (Ezek. 20:46-48) Similar prophecies are given against pagan nations, enemies of God's people.—Ps. 83:14, 15; Jer. 46:22, 23.

FORETELLER OF EVENTS. A person claiming ability to forecast what will take place in the future, among whom the Bible names magic-practicing priests, spiritistic diviners, astrologers and others. Some of these possessed occult powers by virtue of contact with the demons, the wicked angelic enemies of God under Satan the Devil, the ruler of the demons. (Luke 11:14-20) In ancient times various methods were employed by these prognosticators in obtaining their messages of prediction: stargazing (Isa. 47:13); examination of the liver and other viscera of sacrificed animal victims (Ezek. 21:21); interpretation of omens (2 Ki. 21:6); consultation with the so-called "spirits" of the dead, and so forth.—Deut. 18:11.

The lives of the Egyptians, like the lives of the Babylonians, were regulated to a large extent by their fortune-tellers. (Isa. 19:3) On the other hand, God's true servants never looked to such persons for information. When the Law was given to Israel shortly after their release from bondage in Egypt, they were strictly forbidden to consult "professional foretellers of events." (Lev. 19:31) Having "immoral intercourse" with them would result in being cut off (in death) from among God's people. And as to the one practicing the art, the law went on to say: "As for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail." (Lev. 20:6, 27) Nearly forty years later, when poised to enter the Promised Land and to drive out its inhabitants, Israel was reminded: "You must not learn to do according to the detestable things of those nations. There should not be found in you . . . anyone who consults a spirit medium or a professional foreteller of events or anyone who inquires of the dead."—Deut. 18:9-11.

More than 350 years later, Israel's first king, Saul, removed all the foretellers of events from the land, but before his death he had fallen so far away from Jehovah that he personally sought out a "mistress of spirit mediumship in En-dor" to foretell his future.

At first she was afraid to practice her art, but at Saul's insistence that she "bring up Samuel for me," she conjured up a vision. She described its form as 'an old man wearing a sleeveless coat.' Saul was convinced that it was the prophet Samuel. (1 Sam. 28: 3, 7-19) But it could not actually have been Samuel, for he was dead, and the dead "are conscious of nothing at all." (Eccl. 9:5) Samuel, when alive, would certainly have had nothing to do with a spirit medium, and Jehovah God and his holy angels would give such a one no cooperation. God himself told his people: "In case they should say to you people: 'Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones,' is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons? To the law and to the attestation!" Jehovah goes on to say: "Surely they will keep saying what is according to this statement that will have no light of dawn."—Isa. 8:19, 20.

Nearly four hundred years after Saul's reign, King Manasseh of Judah "did on a large scale what was bad in Jehovah's eyes, to offend him," including the consulting of professional foretellers of events, who flourished under his rule. (2 Ki. 21:6; 2 Chron. 33:6) All of these had to be cleaned out of the land by Manasseh's grandson, righteous King Josiah.—2 Ki. 23:24.

The only mention in the Christian Greek Scriptures of demonic predicting of the future is the instance in which the apostle Paul, in the city of Philippi, freed "a certain servant girl with a spirit, a demon of divination." She had furnished her masters with much gain "by practicing the art of prediction." Manifesting the fact that such practice is truly demonic and diametrically opposed to God, the masters of the girl from whom the demon was cast out caused Paul much trouble in Philippi, bringing Paul and his companion Silas before the magistrates, who beat them and threw them into jail.—Acts 16:12, 16-24.

FORGIVENESS. The act of pardoning an offender; ceasing to feel resentment toward him because of his offense and giving up all claim to recompense.

According to God's law given to the nation of Israel, in order for one who had sinned against God or against his fellowman to have his sins forgiven, he first had to rectify the wrong as the Law prescribed and then, in most cases, present a blood offering to Jehovah. (Lev. 5:5–6:7) Hence, the principle stated by Paul: "Yes, nearly all things are cleansed with blood according to the Law, and unless blood is poured out no forgiveness takes place." (Heb. 9:22) Actually, though, the blood of animal sacrifices could not take away sins and give the individual a perfectly clean conscience. (Heb. 10:1-4; 9:9, 13, 14) By contrast, the foretold new covenant made possible true forgiveness, based on Jesus Christ's ransom sacrifice. (Jer. 31:33, 34; Matt. 26:28; 1 Cor. 11:25; Eph. 1:7) Even while on earth, Jesus demonstrated that he had authority to forgive sins by healing a paralytic.—Matt. 9:2-7.

Jehovah forgives "in a large way," as indicated by Jesus' illustrations of the prodigal son and of the king who forgave a slave a debt of ten thousand talents (60,000,000 denarii, or $8,456,400), whereas that slave was unwilling to forgive a fellow slave a debt of but a hundred denarii ($16). (Isa. 55:7; Luke 15:11-32; Matt. 18:23-35) Nevertheless, Jehovah's forgiveness is not prompted by sentimentality, for he does not leave notorious acts unpunished. (Ps. 99:8) Joshua warned Israel that Jehovah would not forgive apostasy on their part.—Josh. 24:19, 20; compare Isaiah 2:6-9.

God has a required way for seeking and receiving his forgiveness. One must acknowledge his sin, must recognize that it is an offense against God, must confess it unqualifiedly, have a deep heartfelt sorrow for the wrong done and a determination to turn from such a course or practice. (Ps. 32:5; 51:4; 1 John 1: 8, 9; 2 Cor. 7:8-11) He must do what he can to right the wrong or damage done. (Matt. 5:23, 24) Then he must pray to God, asking for forgiveness on the basis of Christ's ransom sacrifice.—Eph. 1:7.

Moreover, forgiving others for personal offenses, regardless of the number of times involved, is a Christian requirement. (Luke 17:3, 4; Eph. 4:32; Col. 3:13) God's forgiveness is not extended toward those who refuse to forgive others. (Matt. 6:14, 15) Even in the case of serious wrongdoing in the Christian congregation, when it becomes necessary to "remove the wicked man," in due time, if the individual proves that he is truly repentant, he may be accorded forgiveness, and at that time all in the congregation can confirm their love for him. (1 Cor. 5:13; 2 Cor. 2: 6-11) On the other hand, Christians are not required to forgive those who practice malicious, willful sin with no repentance. Such become God's enemies. —Heb. 10:26-31; Ps. 139:21, 22.

It is proper to pray for God's forgiveness in behalf of others, even an entire congregation. Moses did so respecting the nation of Israel, confessing their national sin and asking forgiveness, and was favorably heard by Jehovah. (Num. 14:19, 20) Also, Solomon, at the dedication of the temple, prayed that Jehovah might forgive his people when they sinned and then turned back from their wrong course. (1 Ki. 8:30, 33-40, 46-52) Ezra acted representatively in confessing publicly the sins of the repatriated Jews. His heartfelt prayer and exhortation had the result that the people took action in order to receive Jehovah's forgiveness. (Ezra 9:13–10:4, 10-19, 44) James encouraged the spiritually sick one to call for the older men of the congregation to pray over him and, "if he has committed sins, it will be forgiven him." (Jas. 5:14-16) However, there is a "sin that does incur death," sin against the holy spirit, a deliberate practice of sin for which there is no forgiveness. We should not pray for those sinning in this way.—1 John 5:16; Matt. 12:31; Heb. 10:26, 27; see REPENTANCE; SIN, I; SPIRIT.

FORNICATION. Sex relations by mutual agreement between two persons not married to each other. The Biblical term is not limited to such promiscuous sex conduct between single persons only. The Bible speaks of fornication in a general way, whether committed by single or by married persons; but it also uses the term adultery.

When God performed the first human marriage he said: "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:24) Here the standard set for man and woman was monogamy, and promiscuous sex relationship was ruled out. Also, no divorce and remarriage to another was anticipated.

In patriarchal society God's faithful servants hated fornication, whether between single, engaged or married persons, and it was considered a sin against God. —Gen. 34:1, 2, 6, 7, 31; 38:24-26; 39:7-9.

UNDER THE LAW

Under the Mosaic law, a man committing fornication with an unengaged girl was required to marry the girl and to pay her father the purchase price for brides (fifty silver shekels), and he could not divorce her all his days. Even if her father refused to give him the girl in marriage, the man had to pay the purchase price to the father. (Ex. 22:16, 17; Deut. 22: 28, 29) However, if the girl was engaged, the man was to be stoned to death. If the girl screamed when she was attacked, she was not to be punished, but if she failed to scream (thereby indicating consent) she was also put to death.—Deut. 22:23-27.

The sanctity of marriage was emphasized by the law that punished with death a girl who married under the false pretense of being a virgin, having committed fornication secretly. If her husband falsely charged her with such a crime, it was considered as bringing great reproach on her father's house. For his slanderous action, the man was to be "disciplined" by the judges, perhaps by beating, and fined one hundred

silver shekels, the money then being given to the father. (Deut. 22:13-21) Prostitution of a priest's daughter brought disgrace on his sacred office. She was to be killed, then burned as something detestable. (Lev. 21:9; see also Leviticus 19:29.) Fornication between married persons (adultery) was a violation of the seventh commandment and merited the death penalty for both parties.—Ex. 20:14; Deut. 5:18; 22:22.

If a man committed fornication with a servant girl who had been designated for another man, but who had not been redeemed or freed, punishment was to take place, but they were not to be put to death. (Lev. 19:20-22) Evidently this was because the woman was not yet free and in full control of her actions, as a free engaged girl would be. The redemption price had not yet been paid, or at least not fully paid, and she was still a bondservant to her master.

When the mercenary prophet Balaam could not bring a curse upon Israel by divination, he found a way to bring them under God's displeasure by appealing to wrong desire for sexual relations. By means of the women of Moab he seduced them into practicing the filthy phallic worship of the Baal of Peor, for which 24,000 of the sons of Israel died.—Num. 25:1-9; 1 Cor. 10:8 (possibly 1,000 heads of the people were killed and hung on stakes [Num. 25:4] and the rest destroyed by the sword or the plague).

FORBIDDEN TO CHRISTIANS

Jesus Christ restored God's original standard of monogamy (Matt. 5:32; 19:9) and he showed the wickedness of fornication by classing it with wicked reasonings, murders, thieving, false testimony and blasphemy, pointing out that these come from within a man, from his heart, and defile him. (Matt. 15:19, 20; Mark 7:21-23) Later, the governing body of the Christian congregation, comprised of the apostles and older men in Jerusalem, wrote to Christians in 49 C.E., warning them against fornication, and placing it alongside idolatry and the eating of blood.—Acts 15: 20, 29; 21:25.

The apostle Paul points out that fornication is one of the works of the flesh, the opposite of the fruitage of the spirit of God, and warns that the practice of fleshly works will prevent an individual from inheriting the Kingdom. (Gal. 5:19-21) He counsels that the Christian should deaden his body "as respects fornication, . . . which is idolatry." (Col. 3:5) In fact, he warns that it should not be a topic of conversation among Christians, who should be holy, just as the Israelites were not to use the names of the pagan gods of the nations surrounding them.—Eph. 5:3; Ex. 23:13.

Fornication is an offense for which an individual may be expelled (disfellowshiped) from the Christian congregation. (1 Cor. 5:9-13; Heb. 12:15, 16) The apostle explains that a Christian committing fornication sins against his own body, using reproductive members for a perverted purpose. He is greatly affected spiritually in an adverse way, brings defilement into God's congregation and lays himself open to the danger of deadly venereal diseases. (1 Cor. 6:18, 19) He encroaches on the rights of his Christian brothers (1 Thess. 4:3-7) by (1) bringing uncleanness and disgraceful folly, with reproach, into the congregation (Heb. 12:15, 16), (2) depriving the one with whom he commits fornication of a clean moral standing and of the right of being clean in order to enter into a pure, clean marriage, (3) depriving his own family of a clean moral record, as well as wronging the parents, husband or fiancé of the one with whom he commits fornication. He disregards, not man, whose laws may or may not condone fornication, but God, who will exact punishment for his sin.—1 Thess. 4:8.

SYMBOLIC USE

Jehovah God spoke of the nation of Israel in covenant relationship to him as a "wife." (Isa. 54: 5, 6) When the nation became unfaithful to him, ignoring him and turning to other nations such as Egypt and Assyria for help and entering into alliances with them, Israel was like an unfaithful wife, an adulteress, a prostitute, one carrying on fornication promiscuously. (Ezek. 16:15, 25-29) Likewise Christians, in a dedicated relationship to God, or professing such relationship, if unfaithful by engaging in false worship or by being friends of the world, are called adulteresses.—Jas. 4:4.

Babylon the Great, described in the Bible book of Revelation as a harlot, therefore symbolically represents something religious. Her various sects, "Christian" and pagan, have claimed to be organizations of true worship. But she has consorted with the rulers of this world for power and material gain, and with her "the kings of the earth committed fornication." Her unclean, filthy course of fornication has been detestable in God's sight and has caused great bloodshed and distress in the earth. (Rev. 17:1-6; 18:3) For her course she will suffer the judgment of God on those practicing fornication, namely, destruction.—Rev. 17: 16; 18:8, 9.

FORTIFICATIONS. While fortifications and defense systems basically were much the same throughout Bible history, the competition between methods of defense and offense continually brought about changes and developments.

Since fortification of a town was costly and difficult and required an adequate defense force, not all towns were fortified. The larger cities were usually walled cities, with the smaller towns in that area, known as dependent towns, being unwalled. (Josh. 15:45, 47; 17:11) Inhabitants of these towns could flee to the walled city in the event of an invasion by the enemy. Fortified cities thus served as a refuge for the people in the area. Cities were also fortified when they were strategically located so as to protect highways, water sources, routes to supply bases and communication lines. Cities in Bible lands generally covered an area of but a few acres. Some, however, were much larger. The capital cities of Egypt, Assyria, Babylonia, Persia and Rome were exceptionally large.

The strength and height of the fortifications of many cities in Palestine were such that the unfaithful spies sent by Moses to spy out Canaan reported that "the fortified cities are very great" and "fortified to the heavens." From their faithless viewpoint the cities looked impregnable.—Num. 13:28; Deut. 1:28.

Babylon was one of the most strongly defended cities in Bible times. Not only did it have unusually strong walls, but it was situated on a river that provided a fine moat for defense as well as a water supply. Babylon felt she could hold her captives forever. (Isa. 14:16, 17) But the city was taken in one night by the strategy of Cyrus the Persian, who diverted the Euphrates and entered the city through gates in the walls along the quays.—Dan. 5:30.

Three essentials were required for a fortified city: (1) walls to act as a barrier to the enemy, (2) weapons so that the defending forces could retaliate to repel the attackers and (3) an adequate water supply. Foodstuffs could be stored during times of peace; but a constant, accessible source of water was essential for a city to withstand a siege of any length.

LOCATION

It is obvious that a city located on an elevation was more easily defensible. But, since the terrain did not always provide such desirable locations, cities built on level ground had to give more attention to their defensive walls. As time went on and cities fell into ruin and decay, new cities would be built on top of the rubble of old ones, giving them greater elevation. This resulted in great mounds or tells being built up over the centuries. Archaeologists digging in these tells have uncovered layer after layer of building. In the case of Jericho, twenty-six strata of building were found during what has been classified as the "Pre-Pottery B" period.

METHODS OF ATTACK

The fortification of cities had to take into consideration the various methods of attack. There was the method of (a) ruse or surprise, such as Joshua's strategy at Ai in drawing the defenders out of the city, and also David's capture of Jerusalem (Josh. 8:3-8, 14-19; 2 Sam. 5:8, 9); (b) psychological warfare as used by the Assyrians, as when they tried to break down the morale of Jerusalem's defenders and cause them to revolt against Hezekiah's orders (2 Ki. 18:19-35); and (c) the protracted siege that starved out a city's inhabitants, as in the case of Samaria when besieged by the king of Syria (2 Ki. 6:24-29), and of Jerusalem in 607 B.C.E. at the hands of the Babylonians (Lam. 4:8-10), and in 70 C.E. during the Roman siege.

Besides these there were the more immediate and tactical methods of attack. These were: (1) storming the walls, going over them by means of scaling ladders, a method that caused defenders to build high walls with defenses on top, (2) penetration by breaching the walls or breaking through the gates, a danger calling for strength through extra thickness or by buttresses, and (3) penetration by tunneling under the walls, for which reason the ramparts were usually very deep or wide in cross section. In Assyrian reliefs all three of these tactics are shown as being in operation at one time. This, of course, had the effect of spreading thinner the defense forces and leaving certain sections of the walls more vulnerable. With these forms of attack in mind, cities were fortified as follows.

MOATS AND RAMPARTS

Some cities were surrounded by a moat filled with water, especially if a river or lake was nearby. Babylon on the Euphrates was a notable example, as was also No-amon (Thebes) on the Nile canals. (Nah. 3:8) Where there were no nearby bodies of water, a dry moat was often constructed. Jerusalem was rebuilt with a moat.—Dan. 9:25.

Rising from the side of the moat was a rampart built from the earth dug up when the moat was excavated. This rampart sometimes was covered with a stone facing and formed a "glacis" sloping up to the wall built on top of the rampart. The moat discovered by archaeologists on the western defenses of the city of Hazor was 262 feet (80 meters) wide at the top and 131 feet (40 meters) across the bottom. The moat was about fifty feet (more than 15 meters) deep. The rampart rising from the moat at Hazor was equally high (about 50 feet [15 meters]). This made the top of the rampart nearly a hundred feet (30 meters) high, measuring from the bottom of the moat. On top of this stood the city wall.

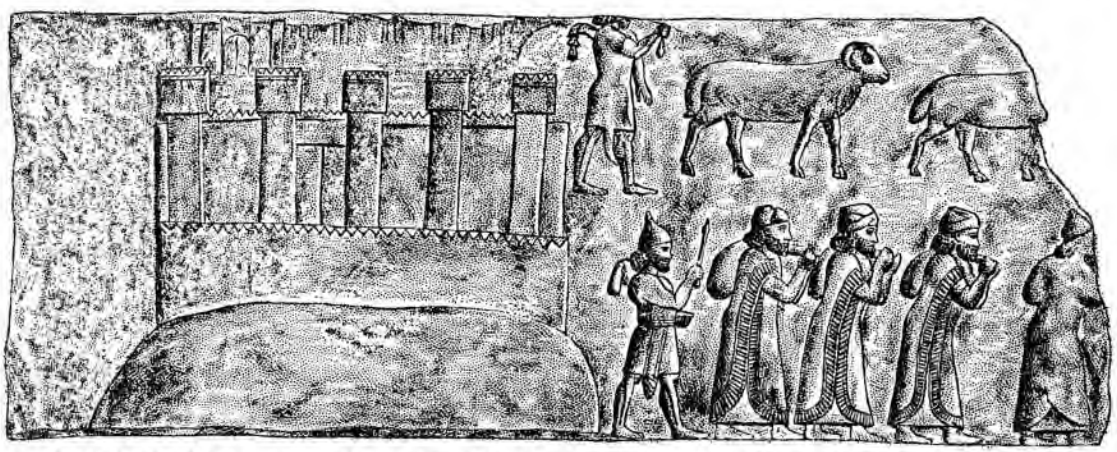
This rampart or sloping glacis, was, of course, very difficult to ascend, especially with battering rams, for which reason the attackers built ramps, up which the battering rams were moved. The moat was so wide that it greatly weakened the archery fire of the attacking army, and shooting from the bottom of the moat accomplished little. On the other hand, the builders of the ramps for their battering rams were under constant fire from the city walls, being subjected to a rain of arrows, stones and sometimes firebrands. Not all cities had moats or sloping ramparts, some basing their defense entirely on vertical walls made of earth and stone with, in some cases, a brick upper part.

THE WALLS

After the moat and rampart, the wall was the next feature of the defenses. In earlier times the walls were lighter. Some walls and towers were casemate type, that is, having rooms inside for soldiers and for storage and usually having stairways or ladders to the top of the towers. The wall was made up of large stones, brick and earth. Some of the stones were of prodigious size. Earlier walls were mostly made of stones without mortar. Later on, mortar was often used between the stones. Mortar was made by treading clay with the feet and mixing it with water, as in making bricks. Otherwise it would crack and weaken the defensive wall.—Compare Ezekiel 13:9-16; Nahum 3:14.

OUTER WALL

The wall system often consisted of a high, heavy inner wall and a lower outer wall. A dry moat was sometimes constructed between these walls. Along the outer wall were bastions, round or square in shape. They were crenelated (indented with battlements) so that the archers could shoot through the embrasures and at the same time receive some protection against enemy arrows and rock slingers. Bastions extended out from the wall so that the archers not only could command the area in front of them, but could also shoot to the right or to the left at the flanks of the enemy forces that might be trying to scale or breach the wall.



Fortified city of Ashteroth-karnaim is believed to be represented on this eighth century B.C.E. Assyrian relief. It is at top of mound; there is low outer wall with crenelations; main wall with battlements, bastions and balconies and gate; inner citadel with its gate.

INNER WALL

The inner wall was heavier and thicker. After the invention of the heavy battering rams, especially as used by the Assyrians, much stronger, thicker walls were built to withstand the devastations of this instrument. A stone wall at Tell en-Nasbeh (Mizpah?) was found to average thirteen feet (4 meters) in thickness, and it is estimated to have been thirty-nine feet (12 meters) high. The top of the wall was crenelated, as were nearly all city walls. Babylon's walls were of extraordinary height and tremendously massive.

TOWERS

Towers were built into the inner walls (in addition to bastions or towers in the outer walls). They were higher than the wall, protruding from the wall sometimes as much as ten feet (c. 3 meters). They were equipped with crenelations on top and sometimes with openings below the crenelations, for the convenience of archers and stone throwers. The fact that the towers protruded from the wall enabled the defenders to cover the area along the wall between the towers, which were never placed farther than two bowshots apart and were usually much closer, enabling the defenders to command all the area along the wall. Also, a balcony at the tower's top had openings in the floor so that archery fire and stones and firebrands could be directed straight down at the invaders below. These towers are mentioned many times in the Scriptures. (Neh. 3:1; Jer. 31:38; Zech. 14:10) The ruins at Tell en-Nasbeh (Mizpah?) indicate that the city had ten towers. Towers served also as posts for watchmen, who could see the enemy approaching from a distance.—Isa. 21:8, 9.

Besides these city towers, other towers (Heb., *migh·dal';* plural, *migh·da·lim'*) were built in isolated places. These were constructed as "police stations" to protect wells or water sources, highways, frontiers, communication lines or supply lines. King Uzziah of Judah is noted for building towers in Jerusalem, also in the wilderness, these apparently being erected to protect the cisterns that he built to water his livestock. (2 Chron. 26:9, 10) Several of such migdols have been found in the Negeb.

GATES

The weakest part of the defenses of a city were its gates; therefore nothing was overlooked in making the gates the most hotly defended points in the walls. Only as many gates were constructed as necessary for the traffic of the inhabitants in and out of the city during peacetime. Before the use of the chariot, the gateways were narrow, with sharp turns at the entrance so as to make maneuvering through them as difficult as possible for the enemy. Later the chariot demanded a wider roadway. Approaches to the gates were situated so that the attacking soldiers were forced to expose their right-hand or unprotected side toward the fire of the city's defenders.

Often there was a narrow slope at the side of the rampart up toward the gate. Towers were situated on each side of the gate so that defense efforts could be concentrated there. Besides the main gate, the secondary gates were sometimes small, about large enough for a loaded donkey to pass through, and served as gates through which the defenders could make sorties against the enemy. Gates were made of wood or of wood and metal, sometimes being metal-covered to resist fire. In archaeological diggings the gateways are often found to be charred, indicating that fire was used to burn the gates down. The doors of the gates often swung on pivots inserted into holes in the pavement and in the lintels above. When closed, the doors were bolted by a heavy beam of wood or metal that usually fastened into the gateposts. Babylon is spoken of as having copper doors and iron bars.—Isa. 45:2.

THE CITADEL

Usually at the highest elevation in the city the citadel was built. It had a tower fortress and its own walls, less massive than the walls surrounding the city. Here were situated the king's or governor's palace and the homes of the ministers of the government. The citadel was the last stronghold of refuge and resistance. When the soldiers of the enemy breached the city walls they would have to fight through the streets of the city to reach the tower. Such a tower was the one at Thebez, which Abimelech attacked after capturing the city and where a woman broke his skull by pitching an upper millstone upon his head.—Judg. 9:50-54.

Many times, as a city expanded in size, the walls of the older city were left standing and new walls were built around the enlarged city. This located the citadel in a city within a city, so that the attackers would first have to penetrate the city's lower outer wall, next get inside the enlarged city through its high inner wall, then overcome the walls of the old city and, finally, the tower itself.

WATER SUPPLY

This was no difficult problem if the city was located on the bank of a river. But, generally, if the city was built on a hill or a mound, the water source was below it in the form of a spring or well. Getting water inside the city could be accomplished by digging a tunnel on a gradient from the water source to a cistern at a lower point inside the city and letting gravity bring the water down. Or an excavation could be made with a stairway down to a tunnel that would run through to the water source outside so that the city's inhabitants could reach it with their water jars. The spring or well would then be covered over, and the location hidden as thoroughly as possible from the enemy. It was through a water tunnel that Joab entered Jerusalem to capture it for David. —2 Sam. 5:8; 1 Chron. 11:6.

FORTIFICATIONS OF THE BESIEGING ARMY

At times the besieging army built fortifications of its own around its camp. This protected the camp from sorties on the part of those besieged or from attacks by outside allies of the city. These fortified camps might be round or oval-shaped and surrounded by a wall, often crenelated and with crenelated towers. For these fortifications, they would cut down the trees, sometimes for miles around the city. Jehovah's law directed the Israelites not to cut down fruit trees for this purpose.—Deut. 20:19, 20.

FORTIFICATIONS WITH POINTED STAKES

In foretelling the destruction of Jerusalem, Jesus Christ indicated that her enemies would build around her a fortification with pointed stakes. (Luke 19:43) The historian Josephus confirms the accurate fulfillment of this prophecy. Titus argued in favor of building a fortification to keep the Jews from leaving the city so as to bring about their surrender or, if this did not materialize, to make it easier to take the city due to the resultant famine. His arguments having won out, the army was organized to undertake the project. The legions and lesser divisions of the army competed with one another to finish the task; individually the men were spurred on by a desire to please their superiors. To provide materials for the construction of this fortification the countryside about Jerusalem within a distance of about ten miles (16 kilometers) was denuded of its trees. Amazingly, according to Josephus, the over four-and-a-half-mile-long (7-kilometer-long) fortification was completed in just three days, an undertaking which ordinarily would have required a number of months. Outside the wall of this fortification thirteen places for garrisons were constructed, and their combined circumference amounted to one and one-seventh miles (c. 2 kilometers).

ARCHAEOLOGICAL DISCOVERIES OF NOTABLE FORTIFICATIONS

Following up the building operations of his father David, King Solomon was outstanding for his construction works. Besides building the magnificent temple of Jehovah at Jerusalem, he strengthened Jerusalem's walls and built extensive fortifications at Hazor, Megiddo and Gezer. Archaeologists were guided in their excavation of these fortifications by the Bible's statement at 1 Kings 9:15: "Now this is the account of those conscripted for forced labor that King Solomon levied to build the house of Jehovah and his own house and the Mound and the wall of Jerusalem and Hazor and Megiddo and Gezer." They found that the gates of these three last-named cities were all built to a single unique plan, each being fifty-six feet (17 meters) wide, with an entrance flanked on both sides by square towers and leading into a vestibule sixty-six feet (20 meters) long, with three chambers on each side. They were somewhat similar to the description of the gates of Ezekiel's visionary temple. (Ezek. 40:5-16) Solomon's son Rehoboam is also credited with much building. This included, besides reinforcing the fortified places, the storage of food supplies in them.—2 Chron. 11:5-10.

Immediately above casemate walls built by Solomon at Megiddo and Hazor massive walls had been constructed, possibly built by Ahab. These were more thickly and strongly built, doubtless because of the heavy Assyrian battering rams in use during that later period. Other kings of Israel and Judah noted for their construction works are Jeroboam, who rebuilt Shechem and Penuel; Baasha, who began to build Ramah "to allow no one to go out or come in to Asa the king of Judah" (1 Ki. 15:17); Asa, who used stones and timbers from Ramah in building operations in Geba and Mizpah; Omri the builder of Samaria, the capital of the northern kingdom; Uzziah (Azariah) the rebuilder of Elath (Eloth) and builder of towers in the wilderness; and Jotham, who built fortified places and towers.—1 Ki. 12:25; 15:22, 23; 16:23, 24; 2 Ki. 14:21, 22; 2 Chron. 26:1, 2, 9, 10; 27:1, 4.

Of Uzziah it is said: "He made in Jerusalem engines of war, the invention of engineers, that they might come to be upon the towers and upon the corners, to shoot arrows and great stones." (2 Chron. 26:15) Just what these engines of war were is not understood. Archaeologists have discovered sculptured reliefs of Sennacherib's assault on the city of Lachish depicting a defensive innovation that some would attribute to Uzziah. These reliefs show that upon the towers and on the corners of the walls of Lachish wooden structures holding round shields were built above the crenelated parapets. This was a great advantage for the defenders of a city in that they now could stand to full height, with both hands free to shoot arrows and to sling and throw stones at the besiegers, their bodies being much better protected than previously, when they had to expose themselves to shoot, and then dodge behind the merlons of the crenelated walls.

ARCHAEOLOGICAL DISCOVERIES OF AQUEDUCTS

The builders of the Megiddo fortifications used a simple, yet ingenious way to get water into the city. The source of water for the city was a well in a natural cave at the western foot of the mound on which Megiddo was built. To get water into the city they sent a vertical shaft ninety-eight feet (30 meters) deep, seventy-two feet (22 meters) of this distance through solid rock, which brought them to the level of the well. From this level they cut a horizontal tunnel with a slight gradient for a distance of 220 feet (67 meters) to the well. The slight slope from the well to the bottom of the shaft allowed the water to flow into the city by gravity. The well was sealed from the outside by a thick wall.

An amazing construction requiring superb engineering skill was accomplished by Hezekiah when he sealed up the course of the water flowing from Gihon and cut a channel or conduit about 1,750 feet (1,200 cubits or 533 meters) to bring water into Jerusalem, thereby enabling it to withstand a long siege. —2 Chron. 32:30.

Often cisterns, both public and individual, were built inside the city so as to have a water supply during times of siege. On the monument (now located in the Louvre of Paris) erected at Dibon, in Moab, by Mesha the king of Moab, we find the inscription: "I also built its gates and I built its towers and I built the king's house, and I made both of its reservoirs for water inside the town. And there was no cistern inside the town even at the acropolis, so I said to all the people, 'Let each of you make a cistern for himself in his house.'"

SYMBOLIC USES

Since the tower or citadel of the fortified city was its last stronghold and the towers in the wilderness were the safest places of refuge for miles around, we can see the appropriateness of Proverbs 18:10: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." Also significant are the expressions of David: "Jehovah is my crag and my stronghold and the Provider of escape for me." (2 Sam. 22:2) "Become to me a rock fortress into which to enter constantly. You must command to save me, for you are my crag and my stronghold." (Ps. 71:3) This would be especially meaningful to Jews who would look up at the great stronghold of Jerusalem situated on an elevation higher than nearly any other major capital city in human history, with its mighty walls of defense. It also gives meaning to God's words through the prophet Zechariah, when Jehovah speaks of himself as "a wall of fire all around" Jerusalem. It gives his people encouraging assurance that, while walls of stone can be broken down, Jehovah himself is really the defense of his servants.—Ps. 48:11-13; Zech. 2:4, 5; see GATE, GATEWAY.

FORTUNATUS (For·tu·na'tus) [fortunate]. One of the mature members of the congregation in Corinth who, together with Stephanas and Achaicus, visited Paul at Ephesus. (1 Cor. 16:8, 17, 18) From these men Paul may have learned of the disturbing conditions about which he wrote, and they were possibly the ones who delivered Paul's first canonical letter to the Corinthians.—1 Cor. 1:11; 5:1; 11:18.

FORUM (fo'rum). The Roman forum was a large, open and often rectangular place, corresponding to the Greek *a·go·ra'* (marketplace). Although forums were usually paved, they were not thoroughfares. Originally just an open place where people congregated on market days and for public events, the forum later was surrounded by public buildings, shops, colonnades and temples, thus becoming a center of legal, political and commercial business. At first there was only one forum in each city, and this not only served as a place for carrying out business transactions, but was also the scene for athletic games, theatrical performances and similar events. However, as a result of the growth of the city of Rome and its commerce, other judicial and mercantile forums came into existence, including separate fish, vegetable, wine, bread and cattle markets. But this was not generally so in other Roman cities. In planning new cities the forum was situated in the center and the two main streets crossed one another near the forum but not through it. The word "forum" often appears as part of the name of Roman market towns, as in Appii Forum.

In the first century C.E. forums could be found in all Graeco-Roman cities. At Philippi, Paul and Silas were dragged before the magistrates in the marketplace or forum and charged with disturbing the city and publishing unlawful customs. (Acts 16:19-21; compare *NW*, 1950 ed., ftn.) Later, at Athens, Paul

preached in the marketplace, and here the Epicurean and Stoic philosophers laid hold of him and brought him to the Areopagus. (Acts 17:16-19) While en route from Puteoli to Rome, the apostle Paul was met by his Christian brothers at Appii Forum or Market Place of Appius, located forty-three Roman miles (39.6 statute miles; 63.6 kilometers) SE of Rome on the Appian Way. (Acts 28:13-15) The Forum of Appius, according to Horace, was the customary stopping place at the end of the first day's journey from Rome, and this post station reportedly was filled with boatmen and dishonest innkeepers.

FOUNDATION. The base or substructure on which a building is erected, and which serves to distribute the weight of the superstructure equally over the ground. Since the strength and permanence of a building depends largely on the strength of its foundation, great care must be exercised in laying the foundation. Good foundations were vital in Palestine to withstand, not only the heavy rains, winds and floods, but also earthquakes, as this region is an earthquake area.

The Master Builder Jehovah, in answering Job out of the windstorm, compared the literal earth to a building. (Job 38:4-7) Though the earth hangs upon nothing, it has, as it were, durable foundations that will not be made to totter, for the unchangeable laws governing the universe hold it firmly in place, and God's purpose toward the earth has remained unchanged. (Job 26:7; 38:33; Ps. 104:5; Mal. 3:6) On the other hand, injustice and disobedience to God's law in effect tear down the foundations that give stability to the land, causing the foundations of the figurative earth (the people and their established systems) to totter.—Psalm 82; 11:3; Prov. 29:4.

The laying of the foundations of the earth is not to be confused with the "founding of the world." From Jesus' words at Luke 11:48-51, it is evident that Abel lived at the founding of the world, which has reference to mankind. The planet Earth's foundations had long previously been laid.—See ABEL No. 1; WORLD.

The laying of a foundation was apparently a time for joy. At the 'founding of the earth' the angels shouted in applause. Also, great rejoicing attended the laying of the foundation of Zerubbabel's temple, although those who had seen the glory of the former temple gave way to weeping.—Job 38:4, 6, 7; Ezra 3:10-13.

As Solomon had used large, expensive hewn stones for the foundation of the temple, so the foundation cornerstone of the spiritual temple, Jesus Christ, and the apostles and prophets, who constitute the foundation thereof, are precious with God. Most appropriately, the twelve symbolic foundation stones of the New Jerusalem, built on the primary foundation Jesus Christ and bearing the names of the twelve apostles of the Lamb, are precious stones.—1 Ki. 5:17; 1 Pet. 2:4-6; Eph. 2:19, 20; Rev. 21:14, 19, 20.

Jesus Christ is the sure, unshakable foundation, and all built upon this foundation are selected by Jehovah. None can deceive Him and be built on the foundation if such one carries on unrighteousness. (2 Tim. 2:19) These two principles assure complete righteousness in the city, New Jerusalem, in the light of which "the nations will walk." (Rev. 21:2, 24) It was this city with real foundations that faithful Abraham awaited as he continued dwelling in tents.—Heb. 11:10.

Jesus, who had in his prehuman existence worked alongside his Father as a Master Worker at the laying of earth's foundations, fully appreciated the value of a solid foundation, as seen from his illustration of the discreet man who went down deep and laid the foundation for his house on a rock-mass, whereas the foolish man built his house upon the sand and suffered severe loss. (Prov. 8:29, 30; Matt. 7:24-27; Luke 6:47-49) Likewise, in comparing the task of making Christians to a building work, Paul stressed the importance of building with noncombustible materials on the foundation that has been laid, namely, Jesus Christ, so as not to experience loss.—1 Cor. 3:10-15.

Paul also compared certain primary Bible teachings to a foundation, and encouraged the Hebrews, not to become static upon having learned the primary doctrine about the Christ, but to press on to maturity. —Heb. 6:1, 2; see CORNERSTONE; EARTH; HOUSE.

FOUNTAIN GATE. See GATE, GATEWAY.

FOUNTAIN OF THE BIG SNAKE. The Hebrew expression carries the thought of a fountain, spring or well of a land or sea monster, and is variously translated as: the dragon well or fountain (*AV, Dy, JB, Le*); the jackal's well (*AS, RS*); the fountain or well of the Serpent, snake or Big Snake (*AT, NW, Ro*). The *Septuagint*, however, reads "the well of fig trees."

This water source was located along the route Nehemiah took on his first inspection of Jerusalem's broken-down walls. (Neh. 2:12, 13) Since this name is not found again in the Scriptures, the fountain or well, if elsewhere referred to, must be under a different designation. En-rogel is commonly suggested as its alternate name. This could well be, for though En-rogel is a considerable distance down the Kidron valley, the account simply says that Nehemiah passed "in front of the Fountain," and this could mean by the corner of the wall facing En-rogel and within sight of, but still some distance from, the fountain. —See EN-ROGEL.

FOUNTAIN, SPRING. Generally, a natural source of water (Ex. 15:27), in contrast to wells and cisterns that were usually dug (Gen. 26:15); also used with reference to a source of something other than water. Since springs were cleared and deepened at times, this may explain why "fountain" and "well" are sometimes used interchangeably for the same water source.—Gen. 16:7, 14; 24:11, 13; John 4:6, 12.

Moses described the Promised Land to the Israelites as a land of "springs and watery deeps issuing forth in the valley plain and in the mountainous region." (Deut. 8:7) Springs or fountains are plentiful in Palestine, with an average of six or seven for approximately every thirty-nine square miles (c. 100 square kilometers). Because the mountains of Judah and Ephraim are mainly composed of porous rock, the winter rains readily filter down to a great depth. The waters finally reach a waterproof layer, run along it and then reappear as springs on the western side of the Jordan valley and the western bank of the Dead Sea, some even flowing into the Dead Sea underground. Many of the springs that empty directly into the Dead Sea and the lower waters of the Jordan have a high temperature. West of the mountain range the waters emerge as springs along the eastern part of the long seacoast lowlands, though some of the water finds its way underground to the Mediterranean. Some springs, such as those surrounding Jerusalem and Hebron, gush up at or near the very crest of the highlands of Palestine. The numerous springs resulting from the melting snows on the Lebanon and Hermon ranges provide the headwaters of the Litany, the Jordan and the rivers of Damascus.

The importance of springs or fountains becomes apparent from the frequence of town names beginning with "En," meaning "spring," "fountain." (Josh. 15:62; 17:11; 1 Ki. 1:9) Towns and villages were often built near springs, as most of Palestine's "rivers" are actually torrent valleys that dry up in the summer months. For defensive purposes cities were generally built on elevated sites, and, therefore, the springs were often outside the city walls in the valley below. This made the protection of the water supply vitally important. Conduits were constructed to convey the water from its source right into the city. King Hezekiah built such a conduit to bring the waters of Gi-

hon to the city of David. (2 Ki. 20:20; 2 Chron. 32:30) At other times concealed passages or tunnels led to the source of water, ensuring an ample supply of water for the inhabitants of the city even when faced with siege. On the occasion of the Assyrian invasion of Judah, Hezekiah stopped up the fountains outside Jerusalem so as to leave the invaders without a water supply.—2 Chron. 32:2-4; see CANALS; FORTIFICATIONS; HEZEKIAH.

FIGURATIVE USE

Jehovah established the "fountains of the watery deep" in the cloud masses above the earth. (Prov. 8:28; Gen. 7:11) He is also identified as the Fountain or Source of life, the Source of living water and the Source of Israel. (Ps. 36:9; Jer. 2:13; Ps. 68:26) His Son Jesus Christ said that the water he, Jesus, gives becomes in the receiver "a fountain of water bubbling up to impart everlasting life." (John 4:14) Joel prophetically foretold that, after the nations receive a winepress treatment in the low plain of Jehoshaphat, a refreshing spring will go forth from Jehovah's house.—Joel 3:12, 13, 18.

Of Christians, who should offer the water of life, James, in emphasizing the importance of using the tongue aright, asks: "A fountain does not cause the sweet and the bitter to bubble out of the same opening, does it?"—Jas. 3:11.

Jesus dried up the "fountain of blood" of a woman who had suffered a flow of blood for twelve years, healing her. (Mark 5:25-29) "Water source" or "fountain" is an expression also used with reference to a source of sexual satisfaction.—Prov. 5:18; see AIN; CISTERN; WELL.

FOUR. See NUMBER, NUMERAL.

FOWL [Heb., *'ohph*]. Although the English word "fowl" is mainly used today to refer to a large or edible bird, the Hebrew term (*'ohph*), derived from the verb "to fly," applied to all winged or flying creatures. (Gen. 1:20-22) G. R. Driver (*Palestine Exploration Quarterly*, April 1955, p. 5) suggests that *'ohph* may actually represent the sound of "the rhythmical beating of wings on the air and its displacement thereby." The term thus not only embraced all the birds (Gen. 9:10; Lev. 1:14; 7:26), including quails (Ps. 78:27; compare Exodus 16:13), and also carrion-eating birds (1 Sam. 17:44, 46; 2 Sam. 21:10), but could be applied as well to the winged insects, as among the "swarming [Heb., *she'rets*]" winged creatures.—Lev. 11:20-23; Deut. 14:19; see SWARMING THING.

The expression "fatted fowl" at 1 Kings 4:23 in *AV* and *RS* is considered under CUCKOO.

FOX [Heb., *shu·'al'*; Gr., *a·lo'pex*]. A doglike animal distinguished by its pointed face, its large, erect, triangular ears and its bushy tail. The fox is well known for its craftiness, and perhaps with reference to this characteristic Jesus Christ spoke of King Herod as "that fox." (Luke 13:32) To elude its enemies the fox depends more on cunning than swiftness, although for a short distance the animal has been reported as attaining a speed of forty-five miles an hour (over 72 kilometers an hour).

The present-day natives of Syria and Palestine do not always differentiate between the jackal and the fox, and many scholars believe that the Hebrew designation *shu·'al'* probably includes both the fox and the jackal. A number of Bible translators have rendered *shu·'al'* as "jackal" in some of its occurrences.

Jesus Christ, in forewarning a man desirous of following him, called attention to the fact that foxes had dens, whereas the Son of man had no place to lay his head. (Matt. 8:20; Luke 9:58) Unless foxes use a natural crevice or the deserted or usurped burrow of another animal, they commonly burrow holes in the ground to form their dens. Possibly this



The fox, known for its craftiness

characteristic burrowing has given the fox its Hebrew name *shu·'al'*, a designation that has been linked with a root meaning "to burrow."

According to naturalists, the fox is not really as much of a poultry thief as he is purported to be. The animal's diet includes insects, rodents and other small animals, birds, carrion, grass and fruits. The eighteenth-century naturalist Hasselquist reported that in the neighborhood of Bethlehem and elsewhere steps had to be taken to guard against the inroads of foxes upon the vineyards when the grapes were ripe. (Song of Sol. 2:15) Many feel that the jackal is meant at Psalm 63:10, where reference is made to foxes as having a portion of those slain. The rendering "foxes" is, however, not inappropriate when considering that foxes also feed on carrion.

The Scriptures allude to foxes dwelling in desolate areas, even ruins, away from human habitation. (Lam. 5:18; Ezek. 13:4) They also tell of Samson's using 300 foxes to burn the grain, vineyards and olive groves of the Philistines (Judg. 15:4, 5), and of Tobiah the Ammonite's ridicule that 'a mere fox could break down the wall of Jerusalem' that was being rebuilt by the repatriated Jews.—Neh. 4:3.

FRANKINCENSE [Heb., *levoh·nah'*, *levo·nah'*; Gr., *li'ba·nos*]. This is a product of incense trees of the genus *Boswellia*, which are related to the turpentine or terebinth tree and also to trees producing balsam and myrrh. The trees are large, the leaves glossy with serrated edges, the flowers white or green tipped with rose, star-shaped. They are native to India, Arabia, parts of Africa and the East Indies. The Song of Solomon mentions "the hill of frankincense," apparently in a figurative way, but may indicate the cultivation of incense trees in Solomon's royal parks. —Song of Sol. 4:6, 12-16; Eccl. 2:5.

Frankincense was a principal item carried by the caravans of Oriental traders who traveled the spice routes out of S Arabia up to Gaza near the Mediterranean and to Damascus. Scriptural references indicated it was imported in this way into Palestine from Sheba.—Isa. 60:6; Jer. 6:20.

Frankincense is obtained by making successive incisions in the bark or by peeling off the bark at intervals, causing a white juice (after several incisions it is spotted with yellow or red) to flow and form into tears of about one inch (2.5 centimeters) in length. When gathered, the frankincense consists of a fragrant gum resin in small chunks or beads, having a bitter taste and producing an aromatic odor when burned.—Song of Sol. 3:6.

Aside from the references in The Song of Solomon, frankincense is regularly mentioned in the Hebrew

Scriptures in connection with worship. (Compare 2 Corinthians 2:14-16.) It was an ingredient of the holy incense used at the sanctuary (Ex. 30:34-38), was used on grain offerings (Lev. 2: 1, 2, 15, 16; 6:15; Jer. 17:26; 41:4, 5), and on each row of the showbread of the sanctuary (Lev. 24:7). But it was not to be included on sin offerings (Lev. 5:11) or on the "grain offering of jealousy." (Num. 5:15) This was doubtless because the latter offerings had to do with sin or error, and were not offered up as a sacrifice of praise or thanksgiving to Jehovah.



A small branch of "Boswellia thurifera," one of the trees from which frankincense is taken

Frankincense is mentioned as being stored in the rebuilt temple buildings, following the return from Babylonian exile. (1 Chron. 9:29; Neh. 13:5, 9) The Oriental astrologers who visited the child Jesus brought frankincense with them (Matt. 2:11), and it is mentioned as one of the items of commerce sold to Babylon the Great before her destruction. (Rev. 18:8-13) The Greek term for the heavenly incense vessel, at Revelation 8:3, 5, is *li·ba·no·tos'* and is derived from the Hebrew word for "frankincense."

The prophet Isaiah records Jehovah's displeasure and disapproval of gifts and the use of frankincense when offered by those who reject his Word.—Isa. 66:3.

FRAUD. The intentional use of deception, trickery, or perversion of truth to induce another to part with some valuable thing belonging to him, or to give up a legal right.

Fraud, as dealt with in the Bible, is generally associated with business relationships. Dishonest business dealings are forbidden by God's law. The Israelites were to deal honestly with one another. The hired laborer was specifically protected by the Law. (Lev. 19:13; Deut. 24:14) Jesus Christ included the injunction against fraud as being among the "commandments" of God. (Mark 10:19) Under the Law covenant, if a man defrauded his associate and later repented and brought the matter to light, confessing it, he was required to restore the full amount plus one-fifth of it to the person injured, as well as to offer a guilt offering to Jehovah.—Lev. 6:1-7.

False forms of religion likewise are considered fraudulent in the Scriptures. Paul's sharp denunciation of Elymas the sorcerer resulted in his being struck with blindness because of the fraud and villainy he had practiced by "distorting the right ways of Jehovah." (Acts 13:8-11) Paul also corrected Christians in Corinth who were taking one another to court, stating that they were wronging and defrauding their brothers by this action of going to court before unrighteous men and not before the holy ones in the congregation. They should rather suffer being defrauded than to take such matters before men of the world.—1 Cor. 6:1-8.

The Bible frequently warns against and denounces fraud and fraudulent practices, also pointing out that God will judge defrauders and will deliver his people from such ones.—Ps. 62:10; 72:4; 103:6; Prov. 14:31; 22:16; 28:16; Mic. 2:1, 2; Mal. 3:5.

FREEDMAN, FREEMAN. During Roman rule, one who was emancipated from slavery was called a "freedman," whereas a "freeman" was free from birth, possessing full citizenship rights, as did the apostle Paul.—Acts 22:28.

Formal emancipation granted the freedman Roman citizenship, but such former slave was not eligible for political office, although his descendants were, in the second or at least the third generation. Informal emancipation, however, merely gave practical freedom to the individual, not civic rights.

Since the freedman was viewed as belonging to the family of his former master, a mutual obligation rested upon the two parties. The freedman either remained in the home and in the employ of his former master or received a farm and capital to get started in making his own living. The patron buried his freedman in the family tomb and took charge of any surviving minor children, and inherited the property if there were no heirs. On the other hand, if the patron suffered financial reverses, his freedman was required by law to care for him. But the rights of a former master in relation to his freedman could not be passed on to his heirs.

It has been suggested that those who belonged to the "Synagogue of the Freedmen [literally, Libertines]" were Jews who had been taken captive by the Romans and then later were emancipated. Another view is that these persons were freed slaves who had become Jewish proselytes. The reading in the Armenian Version presents these persons as "Libyans," that is, persons from Libya.—Acts 6:9.

As indicated by the Scriptures, although a Christian may be a slave to an earthly master, he is actually Christ's *freedman*, liberated from bondage to sin and death. But having been bought with a price, Jesus' precious blood, a Christian who is a *freeman* in a physical sense is a slave of God and of Jesus Christ, obligated to obey their commands. This indicates that for humans freedom is always relative, never absolute. Therefore, from God's viewpoint, in the Christian congregation there is no difference between slave and freeman. Moreover, the freedom possessed by a Christian does not entitle him to use this as a blind for moral badness.—1 Cor. 7:22, 23; Gal. 3:28; Heb. 2:14, 15; 1 Pet. 1:18, 19; 2:16; see CITIZEN, CITIZENSHIP.

FREEDOM. Since Jehovah God is the Almighty, the Sovereign Ruler of the universe and the Creator of all things, he alone has absolute, unlimited freedom. (Gen. 17:1; Jer. 10:7, 10; Dan. 4:34, 35; Rev. 4:11) All others must move and act within the limitations of ability given them and subject themselves to his universal laws. (Isa. 45:9; Rom. 9:20, 21) For example, consider the laws governing created things, such as gravity, chemical reactions, influence of the sun, growth, and so forth; the moral laws; the rights and actions of others that influence one's freedom. The freedom of all God's creatures is therefore a relative freedom.

There is a distinction between limited freedom and bondage. Freedom within God-given limitations brings happiness; bondage to creatures or to imperfection, weaknesses or wrong ideologies brings oppression and unhappiness. Freedom is also to be differentiated from self-determination, that is, ignoring God's laws and determining what is right and what is wrong for oneself. Such leads to encroachments on the rights of others and causes trouble. An example is found in the effects of such an independent, self-willed spirit introduced to Adam and Eve by the serpent in Eden. (Gen. 3:4, 6, 11-19) True freedom is freedom bounded by law, God's law, which allows full expression of the individual in a proper, upbuilding and beneficial way, and recognizes the rights of others, contributing to happiness for all.—Ps. 144:15; Luke 11:28; Jas. 1:25.

THE GOD OF FREEDOM

Jehovah is the God of freedom. He freed the nation of Israel from bondage in Egypt. He told them that as long as they obeyed his commandments they would

have freedom from want. (Deut. 15:4, 5) David spoke of "freedom from care" within the dwelling towers of Jerusalem. (Ps. 122:6, 7) However, the Law provided that in case a man became poor he could sell himself into slavery so as to provide the necessities for himself and family. But freedom was granted by the Law to this Hebrew in the seventh year of his servitude. (Ex. 21:2) In the Jubilee (occurring every fiftieth year) liberty was proclaimed in the land to all its inhabitants. Every Hebrew in bondage was freed and each man was returned to his land inheritance.—Lev. 25:10-19.

THE FREEDOM THAT COMES THROUGH CHRIST

The apostle Paul spoke of the need of humankind to be set free from "enslavement to corruption." (Rom. 8:21) Jesus Christ told Jews who had believed in him: "If you remain in my word, you are really my disciples, and you will know the truth, and the truth will set you free." To those who thought they had freedom just because they were Abraham's fleshly descendants, he pointed out that they were slaves of sin, and said: "Therefore if the Son sets you free, you will be actually free."—John 8:31-36; compare Romans 6:18, 22.

The Christian Greek Scriptures speak of the followers of Christ as being free. Paul showed that they were "children, not of a servant girl, but of the free woman" (Gal. 4:31), whom he names as "the Jerusalem above." (Gal. 4:26) He then exhorts: "For such freedom [or, "with her freedom," *NW*, 1950 ed., ftn.] Christ set us free. Therefore stand fast, and do not let yourselves be confined again in a yoke of slavery." (Gal. 5:1) At that time certain men falsely claiming to be Christian had associated themselves with the Galatian congregations. They were making an effort to induce the Galatian Christians to give up their freedom in Christ by trying to gain righteousness by works of the Law, instead of by faith in Christ. Paul warned that they would thereby fall away from Christ's undeserved kindness.—Gal. 5:2-6; 6:12, 13.

The freedom that the early Christians enjoyed from bondage to sin and death and from fear ("For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind") was exemplified in the outspokenness and freeness of speech of the apostles in proclaiming the good news. (2 Tim. 1:7; Acts 4:13; Phil. 1:18-20) They recognized this freeness of speech about the Christ to be a valuable possession, one that must be developed, guarded and maintained in order to receive God's approval. It was also a suitable subject of prayer.—1 Tim. 3:13; Heb. 3:6; Eph. 6:18-20.

PROPER USE OF CHRISTIAN FREEDOM

The inspired Christian writers, appreciating God's purpose in extending undeserved kindness through Christ ("You were, of course, called for freedom, brothers"), repeatedly counseled Christians to guard their freedom and not to take license or wrongful advantage of that freedom as an opportunity to indulge in works of the flesh (Gal. 5:13) or as a blind for moral badness. (1 Pet. 2:16) James spoke of 'peering into the perfect law that belongs to freedom' and pointed out that the one who was not a forgetful hearer, but persisted as a *doer*, would be happy. —Jas. 1:25.

The apostle Paul enjoyed the freedom he had gained through Christ, but refrained from using his freedom to please himself or from exercising it to the point of hurting others. In his letter to the congregation at Corinth he showed that he would not injure another person's conscience by doing something he had the Scriptural freedom to do, but which might be questioned by another with less knowledge, and whose conscience might be offended by Paul's acts. He cites as an example the eating of meat offered before an idol prior to being put in the market to be sold. Eating such meat might cause one with a weak conscience to criticize Paul's proper freedom of action and thereby to act as a judge of Paul, which would be wrong. Therefore, Paul said: "Why should it be that my freedom is judged by another person's conscience? If I am partaking with thanks, why am I to be spoken of abusively over that for which I give thanks?" Nonetheless, the apostle was determined to exercise his freedom in an upbuilding, not a detrimental, way. —1 Cor. 10:23-33.

THE CHRISTIAN'S FIGHT AND MANKIND'S HOPE

Paul shows that there is a danger to the Christian's freedom in that, whereas the "law of that spirit which gives life in union with Christ Jesus has set you free from the law of sin and of death" (Rom. 8:1, 2), the law of sin and of death working in the Christian's body fights to bring one into bondage again. Therefore the Christian must set his mind on the things of the spirit in order to win.—Rom. 7:21-25; 8:5-8.

After outlining the Christian conflict, Paul goes on to speak of the joint heirs with Christ as "sons of God." Then he refers to others of mankind as the "creation" and presents the marvelous purpose of God "that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:12-21.

FIGURATIVE USE

When Job, in his suffering, wished to find release in death, he likened death to a freedom for those afflicted. He evidently alludes to the hard lives of slaves, saying: "[In the death state] the slave is set free from his master."—Job 3:19; compare verses 21 and 22.

FREE WOMAN. A woman who is not in slavery. This term is used with reference to Abraham's wife Sarah and "the Jerusalem above." From the time that Jehovah God liberated the Israelites from Egyptian bondage and gave them the Law at Mount Sinai till the days when Jesus Christ was on earth, Jehovah treated the nation of Israel as a secondary wife. (Jer. 3:14; 31:31, 32) However, the Law did not give the nation of Israel the status of a free woman, for it showed them up as under subjection to sin, hence slaves. Most appropriately, therefore, Paul compared the enslaved Jerusalem of his day with the servant girl Hagar, Abraham's concubine, and Jerusalem's "children" or citizens with Hagar's son Ishmael. In contrast, God's original wife, the heavenly Jerusalem, has, like Sarah, always been a free woman and her children are likewise free. To become a free child of the Jerusalem above, having "her freedom," it is necessary to be set free from the bondage of sin by the Son of God.—Gal. 4:22–5:1 and ftn. on 5:1 (*NW*, 1950 ed.); John 8:34-36.

FRIEND. The Bible describes a true friend as one who sticks closer than a brother, is constant in his loyalty and friendliness, comes to the aid of his companion in distress and gives counsel to him in faithfulness. (Prov. 18:24; 17:17; 27:6, 9) On the other hand, the rich and givers of presents have many friends who are interested only in the selfish benefits derived from the friendship. (Prov. 14:20; 19:4, 6, 7) Appropriately Jesus Christ counseled not to invite to an evening meal friends who can repay, but to invite persons who cannot repay. (Luke 14:12-14) Jesus himself set the example in this regard by helping spiritually those looked down upon. For this he was labeled "a friend of tax collectors and sinners." (Matt. 11:19) But Jesus indicated that only those obeying his commands were his real friends. He demonstrated his love for them by surrendering his soul in their behalf and encouraged them to love one another likewise.—John 15:12-14.

Interestingly, first-century Christians referred to fellow believers in general as "friends." (3 John 14) Yet this does not rule out one's being closer to some in the Christian congregation than to others, either

because of family relationships, closer association by reason of circumstances, similar backgrounds or interests, simple compatibility of personalities, or fine Christian qualities that one has discerned by experiencing association with them. There were certain qualities in Peter, James and John that caused Jesus to associate these disciples with him in many privileges, such as having them witness the transfiguration scene. In this Jesus may have been looking to the future as to the things he had in mind for these three men, the things he knew he would use them to do in his service.—Mark 9:1-10; 14:32, 33; Luke 8:51.

While, like Jesus, the Christian manifests love toward mankind in general, rightly he accords the kind of love that goes with friendship only to those who are friends of God. The propriety of this is emphasized by the question put to faithful King Jehoshaphat: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love?" (2 Chron. 19:2) Persons desiring to be friends of the world make themselves enemies of God.—Jas. 4:4.

The most outstanding human friendship recorded in the Hebrew Scriptures was that of David and Jonathan. Although Jonathan was the natural heir to the throne of his father Saul, he did not hate David and come to view him as a rival, but recognized that Jehovah's favor was on David. So "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul." (1 Sam. 18:1) After Jonathan's death in battle, David greatly lamented the loss of his friend, saying: "I am distressed over you, my brother Jonathan, very pleasant you were to me. More wonderful was your love to me than the love from women." (2 Sam. 1:26) This friendship was possible because both David and Jonathan placed loyalty to Jehovah God above everything else.

In sharp contrast, because of the moral corruption in his day, the prophet Micah was obliged to warn: "Do not put your trust in a confidential friend." (Mic. 7:5) Jesus also indicated that even onetime friends of his followers would turn against them and have them delivered up to be put to death.—Luke 21:16; see FRIEND OF GOD; FRIEND (COMPANION) OF THE KING; LOVE.

FRIEND OF GOD. Among the divine blessings bestowed upon Abraham was the privilege and honor of being called "Jehovah's friend." This was by reason of Abraham's outstanding faith, which he demonstrated to the greatest degree possible in his willingness to offer up his son Isaac as a sacrifice.—Isa. 41:8; 2 Chron. 20:7; Jas. 2:21-23.

By proper use of "unrighteous riches" it is possible to make friends with Jehovah God and his Son, who can receive one into "the everlasting dwelling places," as pointed out by Jesus Christ in his illustration about the unrighteous steward. (Luke 16:1-13) Jesus did, in fact, call his disciples his friends, and they were therefore also the friends of his Father. (John 15:13-15; 14:21) The requirements for being a guest in Jehovah's tent as one of his friends are outlined in Psalm 15:1-5. In contrast, friendship with the world constitutes enmity with God. (Jas. 4:4; 1 John 2:15-17) Mankind as a whole is alienated from and at enmity with God. However, reconciliation is possible, but only through Jesus Christ and the ministry of reconciliation with which God has entrusted his Son's ambassadors. Ultimately life everlasting will be the exclusive possession of the friends of God.—2 Cor. 5:18-20; Rev. 21:3, 4; Ps. 37:29.

FRIEND (COMPANION) OF THE KING. In using this expression, the Bible does not indicate that it had more than the usual connotation of one who is friendly or a companion. Neither does it directly describe the specific functions of the friend of the king as an official title. However, based on the customs of other lands, it may be that the expression designated a court official who was a confidant, a personal friend and companion to a king and who at times executed confidential orders.—Gen. 26:26.

Among Solomon's court dignitaries, listed at 1 Kings 4:1-6, are two sons of Nathan. One is mentioned as being "over the deputies," whereas the other, Zabud, is called "the friend of the king." In the reign of Solomon's father, King David, Hushai the Archite is spoken of as having this relationship to King David, being called "David's companion." At David's request Hushai returned to Jerusalem to frustrate the counsel of Ahithophel when Absalom conspired to usurp the throne.—2 Sam. 15:32-37; 16:16-19.

Among the old Egyptian kings there were several ranks of king's "friends." The title did not indicate anything exclusive but was merely an honorary designation for officials whose real duties were indicated by other titles. 'Friends to the king' were also frequently mentioned in connection with the Grecian Empire. There a definite body of these friends was formed with whom the king conferred before making decisions on important matters. The office existed in Persia, Arabia and Ethiopia.

FRIEND OF THE BRIDEGROOM. In ancient times, a man of the bridegroom's close acquaintances acted as a legal representative of the bridegroom and took the primary responsibility in making arrangements for the marriage. He would sometimes arrange the espousal with the parents of the bride, delivering the bride price to the father and gifts to the bride. He was viewed as bringing together the bride and groom. The bridal procession would arrive at the house of the bridegroom's father or the bridegroom's house, where the marriage feast was celebrated. There the bridegroom and bride would come together, and the marriage was consummated. At the feast, on hearing the bridegroom speak to the bride, the friend of the bridegroom was happy, feeling that his duty was successfully concluded.

John the Baptist, who prepared the way for the Messiah, introduced the first members of the "bride" to Jesus Christ, to whom she was espoused. (2 Cor. 11:2; Eph. 5:22-27; Rev. 21:2, 9) John could therefore say: "You yourselves bear me witness that I said, I am not the Christ, but, I have been sent forth in advance of that one. He that has the bride is the bridegroom. However, the friend of the bridegroom, when he stands and hears him, has a great deal of joy on account of the voice of the bridegroom. Therefore this joy of mine has been made full." Just as the friend of the bridegroom had accomplished his objective at this point and was no longer a principal figure, so John said of himself in relation to Jesus Christ: "That one must go on increasing, but I must go on decreasing."—John 3:27-30.

"Friends of the bridegroom" are mentioned at Matthew 9:15. Here reference is made to other friends who joined in the marriage procession and who were invited to the marriage feast.

FROG. A tailless amphibian with smooth skin and long, muscular hind legs ideally suited for leaping. In the Hebrew Scriptures frogs are mentioned solely in connection with the second blow Jehovah visited upon Egypt (Ex. 8:1-14; Ps. 78:45; 105:30), which, like the other plagues, was a judgment on the deities worshiped in that land. (Ex. 12:12) The frog was sacred to Heqt, an Egyptian goddess depicted with the head of this creature.

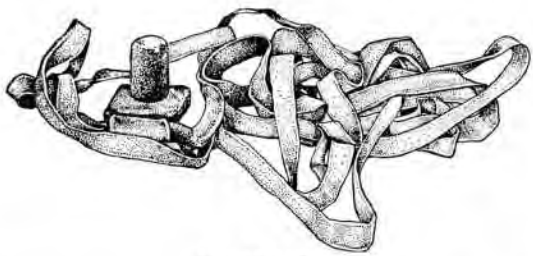
At Revelation 16:13 "unclean inspired expressions" are likened to frogs. This is appropriate, inasmuch as frogs were unclean for food according to the Mosaic law.—Lev. 11:12.

FRONTLET BAND. A band worn on the forehead or on the arm.

Although the Israelites were told that they should 'tie God's law as a sign upon their hand' and have it as a 'frontlet band between their eyes,' this evidently

did not refer to the literal wearing of Scripture texts. (Deut. 6:6-8; 11:18) True, they were instructed to wear a literal fringe upon their garments as a reminder of God's commandments. (Num. 15:38-40) However, the evidence that the "sign" and "frontlet band" were to be figurative can be seen from God's instructions to the Israelites concerning their commemoration of his deliverance of them. This commemoration was also to serve "as a sign upon your hand and as a memorial between your eyes" and "as a frontlet band between your eyes." (Ex. 13:9, 14-16) So, it appears that Jehovah meant that the law should be kept as distinctly in view and should be as carefully attended to as if written on a tablet between their eyes, and as if a sign upon their hands, so that, wherever they looked and whatever they did, they could not fail to have the law before them.

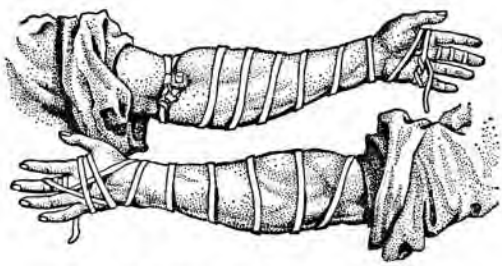
However, the Jews, sometime after their return from Babylon, developed a formalistic religion based on traditions of men (Matt. 15:3, 9), in which they gave this law a literal application. Strips of parchment



Arm phylactery

were used, on which four passages of Scripture were written, namely, Exodus 13:1-10, 11-16; Deuteronomy 6:4-9; 11:13-21. At least in later times, the parchment was rolled up in small cases of calfskin and fastened to the forehead and the left arm. Male Jews wore these during morning prayer, except on festivals and the sabbath.

Jesus Christ condemned the hypocrisy of the scribes and Pharisees, who, in order to impress others with their righteousness, broadened the scripture-containing cases that they wore as safeguards. (Matt. 23:2, 5) The Greek word *phy·la·kte'ri·on*, "phylactery," which applies to such a scripture-containing case, means primarily an outpost, fortification or safeguard. These were worn, therefore, as a safeguard, amulet or charm.



Phylactery attached to left arm

However, the Bible counsels that, not beautiful or pious outward appearance, but the heart, is the thing to guard. (Matt. 23:27, 28; Prov. 4:23) It stresses that, not the wearing of written Scripture texts on the body, but the safeguarding of practical wisdom and thinking ability and the acquiring of understanding, will greatly benefit a person.—Prov. 3:21, 22; 4:7-9.

FUEL. Charcoal (Isa. 47:14; John 18:18), sticks (Jer. 7:18), rushes (Job 41:20), thorns (Eccl. 7:6), wood (Josh. 9:27; Isa. 44:14-16), as well as the bramble (Ps. 58:9) and the broom tree and the vine tree (Ps. 120:4; Ezek. 15:6), are among the fuels specifically mentioned in the Bible. Additionally, olive oil was a fuel commonly used in lamps. (Ex. 27:20; Matt. 25:3, 4) In Scripture, fuel is also referred to as "food for fire." (Isa. 9:5, 19) Wood, in its natural state or in the form of charcoal, was likely the main fuel of the Israelites. For heating purposes charcoal was commonly burned in a brazier. (Jer. 36:22) At other times it was burned without a container, as was undoubtedly the case when Jesus Christ, after his resurrection, prepared breakfast over a charcoal fire.—John 21:9, 10; see CHARCOAL.

To depict the severity of Jerusalem's siege, Ezekiel was instructed to use human excrement for fuel, but, when he objected, Jehovah permitted him to use cakes of cattle dung instead. (Ezek. 4:8, 12-15) Although dried cattle dung is today used in the Middle East by Syrian peasants and others because of the scarcity of wood, this does not necessarily mean that the Israelites ordinarily used it, especially since ancient Palestine was more heavily wooded than now.

FUGITIVENESS, LAND OF. A land "east of Eden," in which the condemned murderer Cain took up residence. (Gen. 4:16) The Hebrew word *noḏḏh* is derived from the same root word (*nuḏḏh*) as is the word "fugitive" used in verses 12 and 14. The location of the land is unknown.

FUNERAL. See BURIAL, BURIAL PLACES.

FURLONG. The Greek word (*sta'di·on*) thus translated denotes a linear measure equal to about 607 feet (185 meters) or one-eighth of a Roman mile (4,860 feet; 1,481 meters). (Rev. 14:20; 21:16) This is the approximate length of both the Attic and the Roman stadium. At 1 Corinthians 9:24 the term *sta'di·on* (stadium) is rendered "race," the length of the Greek race course being one stadium. The stadium of the Olympic course, however, was actually about 631 feet (192 meters).

FURNACE. A structure designed principally for (1) smelting ores, (2) melting previously smelted metals for casting, or heating them for forging, and (3) firing pottery and other ceramic items. Furnaces in Bible times were constructed of brick or stone. Circular copper furnaces believed to date from the period of the judges were found at Tell Qasile on the northern outskirts of Tel Aviv and at Tell Jemmeh, S of Gaza. These furnaces were equipped with large mud-brick flues designed to lead air into the fire chamber. Clay crucibles containing copper were set on top of the stone tiles that were placed on the ashes of the fire inside the furnace.

Daniel's three faithful Hebrew companions were thrown into a fiery furnace by Nebuchadnezzar for refusing to bow down before the golden image the king had erected. (Dan. chap. 3) Whether this was a special furnace constructed for such purpose or whether it was a furnace normally used for other common purposes, the record does not state.

Figuratively, Egypt, which confined Israel in a harsh yoke of slavery, is compared to an iron furnace. (Deut. 4:20) Also, the outpouring of God's anger upon the house of Israel is likened to the liquefying of metal in a furnace. (Ezek. 22:18-22) For other uses of the word for comparative or illustrative purposes, see Proverbs 17:3; 27:21; Psalm 12:6 ("smelting furnace").—See KILN; OVEN; REFINE, REFINER.

GAAL (Ga'al) [loathing]. The son of Ebed who, along with his brothers, came to Shechem and gained the confidence of the landowners there. (Judg. 9:26) These landowners had previously strengthened the hand of Abimelech to kill the seventy sons of Jerubbaal (Gideon) and then had proceeded to make him king over them. (Judg. 9:1-6) Apparently Abimelech constituted Zebul as resident prince of Shechem, while he himself personally lived in Arumah. In time a bad spirit developed between the landowners of Shechem and Abimelech. So Gaal and his brothers now incited the city to revolt against Abimelech. Zebul, hearing of this, at once sent word to Abimelech, with a recommendation on how to cope with the situation that was developing. Gaal and those with him were defeated in the ensuing battle with King Abimelech and fled back to the city. Finally Zebul drove Gaal and his brothers out of Shechem.—Judg. 9:22-41.

GAASH (Ga'ash) [perhaps, shaking, or, earthquake]. The name of a hill in the mountainous region of Ephraim, S of Timnath-heres (or Timnath-serah). (Josh. 24:30; Judg. 2:9) The torrent valleys of Gaash, mentioned in 2 Samuel 23:30 and 1 Chronicles 11:32, apparently refer to ravines in the vicinity of that hill.

GABBAI (Gab·ba'i) [tax gatherer]. A Benjamite jurisdictional district head whose name appears in a listing of those residing in Jerusalem in Nehemiah's day.—Neh. 11:3, 7, 8.

GABBATHA. See STONE PAVEMENT.

GABRIEL (Ga'bri·el) [an able-bodied one of God]. The only holy angel other than Michael named in the Bible; the only materialized angel to give his name. Twice Gabriel appeared to Daniel: first, near the Ulai River "in the third year of the kingship of Belshazzar" to explain Daniel's vision of the he-goat and the ram (Dan. 8:1, 15-26); and second, "in the first year of Darius" the Mede, to deliver the prophecy concerning the "seventy weeks." (Dan. 9:1, 20-27) To Zechariah the priest, Gabriel brought the good news that he and his aging wife Elizabeth would have a son, John (the Baptist). (Luke 1:11-20) To Mary, the virgin girl betrothed to Joseph, Gabriel addressed himself, saying: "Good day, highly favored one, Jehovah is with you." He then told her that she would give birth to a son, Jesus, who "will be called Son of the Most High; and Jehovah God will give him the throne of David his father, . . . and there will be no end of his kingdom."—Luke 1:26-38.

From the Bible record it is learned that Gabriel is a high-ranking angelic creature in close association with the heavenly court, one "who stands near before God"; that he was one "sent forth" by God to deliver special messages to servants of Jehovah here on earth (Luke 1:19, 26); that his personal envisioned or materialized form was, true to the meaning of his name, "like an able-bodied man."—Dan. 8:15.

GAD [good fortune].

1. Son of Jacob by Leah's maidservant Zilpah, who also bore Gad's younger brother Asher. At his birth in Paddan-aram about 1770 B.C.E., Leah exclaimed: "With good fortune!"; hence the name Gad. (Gen. 30:9-13; 35:26) Gad accompanied his brothers in two trips to Egypt to get grain from Joseph. (Gen. 42:3; 43:15) He was about forty-two years old when he and his family moved to Egypt along with his father Jacob in 1728 B.C.E. (Gen. 46:6, 7, 16) Seventeen years later, when Jacob was about to die, he blessed his twelve sons, saying of Gad: "As for Gad, a marauder band will raid him, but he will raid the extreme rear."—Gen. 49:1, 2, 19.

2. The tribe that sprang from the seven sons of Gad. The tribe's warriors numbered 45,650 in the second year of the exodus from Egypt. (Gen. 46:16; Num. 1:1-3, 24, 25) Gad was in the three-tribe division with Reuben and Simeon. Their campsite was to the S of the tabernacle. (Num. 2:10-16) When on the march Judah's division was first, followed by the Levites of the families of Gershon and Merari carrying the tabernacle and, after them, the division of which Gad was a part. Eliasaph son of Deuel was chieftain of their army. (Num. 10:14-20) At the end of the wilderness journey the fighting men of Gad numbered but 40,500, a decrease of 5,150.—Num. 26:15-18.

TERRITORY

The men of the tribe of Gad followed the occupation of their fathers as raisers of livestock. (Gen. 46:32) For this reason they requested as their allotment of territory the cattle country E of the Jordan. Moses responded by assigning this territory to Gad, Reuben and half the tribe of Manasseh, who also possessed much livestock. However, Moses stipulated that this was on the condition that these tribes would assist the others in subduing the territory W of the Jordan. To this they readily agreed, and, after constructing stone pens for their livestock and cities for their little ones, they supplied their quota of fighters to cross the Jordan for the conquest of the land. (Num. 32:1-36; Josh. 4:12, 13) Gad's territory had been occupied by the Amorites, whom the Israelites had defeated under Moses' leadership.—Num. 32:33; Deut. 2:31-36; 3:8-20.

The country occupied by Gad was comprised of the lowlands along most of the Jordan River's E bank, S almost to the Dead Sea and N near to the Sea of Chinnereth. East of the lowlands, from the S extremity to Mahanaim, Gad's territory took in the higher tablelands, which included the torrent valley of Jabbok. A large part of Gilead was therefore in Gad's allotment. (Deut. 3:12, 13) Gad was bordered on the N by Manasseh and on the S by Reuben.—Josh. 13:24-28.

After the conquest of the land, Joshua gave Gad a share in the spoil and sent them back. Gad then joined with Reuben and Manasseh in constructing a great altar by the Jordan. The other tribes were alarmed at this, but were calmed when it was explained that the altar was built as a witness that they, like the tribes W of the Jordan, would engage exclusively in the worship of Jehovah. The altar was to provide assurance that there was no division between the tribes E and W of the Jordan.—Josh. 22:1-34.

All these things were in harmony with Jacob's blessing of Gad:

> "As for Gad, a marauder band will raid him,
> but he will raid the extreme rear."—Gen. 49:19.

The tribe was not afraid to have one side (the E) of their boundary open to marauder bands. They did not choose to live on the eastern highlands just to get out of fighting for the land of Canaan. Jacob's parting words to Gad were as a command to strike back confidently at those marauding him and violating his borders. Moreover, the Gadites raided the raiders, making these turn about in flight and pursuing their extreme rear.

Moses also spoke of Gad's good qualities when he said:

> "Blessed is the one widening the borders of Gad.
> As a lion he must reside,
> And he must tear the arm, yes, the crown of the head.
> And he will pick out the first part for himself,
> For there the allotment of a statute-giver is reserved.
> And the heads of the people will gather themselves together.
> The righteousness of Jehovah will he certainly execute
> And his judicial decisions with Israel."—Deut. 33:20, 21.

Ramoth of Gilead, in Gad's territory, was one of the cities of refuge appointed by Moses. (Deut. 4:41-43) Other Levite cities in their territory were Mahanaim, Heshbon and Jazer. (Josh. 21:38, 39) The city of Dibon, where the famous Moabite Stone was found in 1868 C.E., was one of several cities rebuilt by the Gadites when they took over the territory. —Num. 32:1-5, 34, 35.

GIVE DAVID SUPPORT

When David was under restrictions because of Saul, several army heads of the sons of Gad crossed the Jordan River at flood stage to come to his side at Ziklag in Judah. They are described as "valiant, mighty men, army men for the war, keeping the large shield and the lance ready, whose faces were the faces of lions, and they were like the gazelles upon the mountains for speed. . . . The least one was equal to a hundred, and the greatest to a thousand." (1 Chron. 12:1, 8-15) In the fight with the Hagrites and their allies it is said of them (along with Reuben and Manasseh): "It was to God that they called for aid in the war, and he let himself be entreated in their favor because they trusted in him." As a result, an enormous number of captives and much livestock fell into their hands.—1 Chron. 5:18-22.

FOLLOW JEROBOAM

With the division of the kingdom, the tribe of Gad supported the northern faction under Jeroboam. Years later, in Jehu's day, when "Jehovah started to cut off Israel piece by piece," Gad in its exposed position on the eastern frontier became part of the battleground between the northern kingdom of Israel and Syria. (2 Ki. 10:32, 33) Finally, Tiglath-pileser king of Assyria overran Gad and carried off the inhabitants captive. This allowed the Ammonites to take possession of this territory.—2 Ki. 15:29; 1 Chron. 5:26; Jer. 49:1.

In Ezekiel's prophetic vision of the division of the land, the portion assigned to Gad is in the extreme S. (Ezek. 48:27, 28) In the listing of the tribes of Israel in Revelation chapter 7, Gad is named third.

3. A prophet and visionary. He advised David, when he was dwelling in the "inaccessible place" in the cave of Adullam as a fugitive from Saul, to return to Judah. (1 Sam. 22:1-5) Toward the latter part of David's reign, when he presumptuously took the census, Gad gave David three alternative punishments from Jehovah; later he advised David to build an altar for Jehovah on the threshing floor of Araunah (Ornan). (2 Sam. 24:10-19; 1 Chron. 21:9-19) Gad was partially responsible for the organization of the musicians for the sanctuary. (2 Chron. 29:25) Nathan and Gad are generally credited with completing First Samuel and writing all of Second Samuel.—1 Chron. 29:29.

GADARENES (Gad·a·renes'). The name applied to the inhabitants of an area where Christ Jesus expelled demons from two men. According to what is considered to be the best available manuscript evidence, Matthew originally used "country of the Gadarenes," whereas Mark and Luke, in relating this event, employed "country of the Gerasenes."—Matt. 8:28; Mark 5:1; Luke 8:26.

Both countries are shown to lie on "the other side," that is, the E side, of the Sea of Galilee. The designation "country of the Gadarenes" possibly applied to the district radiating from the city of Gadara (modern Um Qeis), situated about five miles (8 kilometers) SE of the Sea of Galilee. Coins of Gadara often depict a ship, suggesting that its territory may have extended as far as the Sea of Galilee and therefore could have included at least a part of the "country of the Gerasenes," to the E of that body of water. Scholars favoring this view link the "country of the Gerasenes" with the region around Khersa, a town about twelve miles (19 kilometers) N of Gadara. However, others believe that "the country of the Gerasenes" may denote the large district centered at the city of Gerasa (Jerash) about thirty-four miles (55 kilometers) SE of the Sea of Galilee and suggest that it extended to the E of that lake and embraced the "country of the Gadarenes." In either case, Matthew's account would in no way conflict with that of Mark and Luke.

Near an unnamed city in the country of the Gadarenes Jesus Christ met two unusually fierce demon-possessed men. These had their dwelling among the tombs, that is, natural caves used as such and/or rock-cut tombs. Jesus, in expelling the demons, permitted them to take possession of a large herd of swine that subsequently rushed over a precipice and drowned in the Sea of Galilee. This so disturbed the local inhabitants that they entreated Jesus to depart from the area.—Matt. 8:28-34.

While Matthew mentions two men, Mark and Luke center attention on only one, doubtless because his case was more outstanding. Possibly he was more violent and had suffered much longer under demon control than the other man; yet afterward perhaps he alone wanted to accompany the Son of God. Jesus did not allow him to do so, directing him instead to make known what God had done in his behalf.

This differed from Jesus' usual instructions not to have his miracles advertised. Rather than seeking showy publicity and having people reach conclusions on the basis of sensational reports, Jesus apparently wanted others to decide on solid evidence that he was indeed the Christ. This also fulfilled the prophetic words spoken through Isaiah: "He will not wrangle, nor cry aloud, nor will anyone hear his voice in the broad ways." (Matt. 12:15-21; Isa. 42:1-4) However, the exception in the case of the former demoniac was appropriate. He could bear witness among people with whom the Son of God would have only limited contact, particularly in view of Jesus' being requested to leave. The man's presence would provide testimony about Jesus' power to work good, counteracting any unfavorable report that might be circulated over the loss of the herd of swine.—Mark 5:1-20; Luke 8:26-39; see SWINE.

GADDI (Gad'di) [possibly, fortune]. Son of Susi of the tribe of Manasseh; one of the twelve chieftains Moses sent out from the wilderness of Paran to spy out the land of Canaan.—Num. 13:2, 3, 11.

GADDIEL (Gad'di·el) [possibly, God is my fortune]. Son of Sodi of the tribe of Zebulun; one of the twelve chieftains sent out by Moses from the wilderness of Paran to spy out the land of Canaan.—Num. 13:2, 3, 10.

GADFLY [Heb., *'a·rov'*]. There is some uncertainty as to the particular insect designated by the original Hebrew word appearing in the Scriptures with reference to the fourth plague upon Egypt, the first from which the Israelites in Goshen were spared. (Ex. 8:21, 22, 24, 29, 31; Ps. 78:45; 105:31) *'A·rov'* has been variously rendered "gadfly" (*JB, NW, Ro*), "beetle" (*Yg*), "flies" (*AS, AV, RS*), "gnats" (*AT*) and "dog-fly" (*LXX*, Bagster).

The English designation "gadfly" includes the various kinds of horseflies and botflies. Female horseflies pierce the skin of animals as well as man and then suck their blood. In the larval stage botflies live as parasites in the bodies of animals and man, those infesting humans being found in the tropics. A plague of gadflies would, therefore, have brought great suffering to the Egyptians and their livestock and, in certain cases, even death. Untreated sheep, for example, often die as a result of being infested by botfly maggots.



The gadfly

Further illustrating the seri-

ous nature of this plague are instances in more recent years where swarms of flies were blown by the wind into a certain area in such great numbers as to place men and animals in jeopardy of being choked as the insects penetrated ears, noses and mouths, not to mention the swellings caused by their bites.

GADI (Ga'di) [my fortune]. Father of Israel's King Menahem.—2 Ki. 15:14, 17.

GADITES. See GAD No. 2.

GAHAM (Ga'ham) [possibly, flame]. A son of Abraham's brother Nahor by his concubine Reumah.—Gen. 22:23, 24.

GAHAR (Ga'har) [weak]. A Nethinim family head, some of whose descendants returned with Zerubbabel from Babylonian captivity in 537 B.C.E.—Ezra 2:1, 2, 43, 47; Neh. 7:49.

GAIUS (Ga'ius).

1. A Macedonian who accompanied the apostle Paul on his third missionary tour and who, along with Aristarchus, was forcibly taken into the theater at Ephesus during the riot instigated by the silversmith Demetrius.—Acts 19:29.

2. A Christian from Derbe in Asia Minor who is listed along with six others as accompanying the apostle Paul on his last missionary tour. Gaius and these others evidently separated from Paul and then went on to Troas, on the W coast of Asia Minor, where they waited for him. (Acts 20:4, 5) This Gaius may be the same as Number 1, since Aristarchus is also mentioned in the account. If so, this would likely mean that Gaius was of Macedonian birth (or descent) but had been residing in Derbe.

3. A Christian of Corinth whom Paul personally baptized. When Paul wrote his letter to the Romans, apparently this Gaius was his host as well as that of the congregation. This would indicate that the meetings of the Corinthian congregation were held in Gaius' home.—1 Cor. 1:14; Rom. 16:23.

4. A Christian to whom the apostle John wrote his third inspired letter and whom he commended for walking in the truth and, with reference to his hospitality, for his faithful work and his love.—3 John 1, 3-6.

GALAL (Ga'lal) [great, rolling].

1. A Levite who returned from Babylonian exile. —1 Chron. 9:14, 15.

2. A Levite referred to as "son of Jeduthun." —1 Chron. 9:14, 16; Neh. 11:17.

GALATIA (Ga·la'ti·a). The Roman province that occupied the central portion of what is now known as Asia Minor. It was bounded by other Roman provinces—in part by Cappadocia on the E, Bithynia and Pontus on the N, Asia on the W and Pamphylia on the S. (1 Pet. 1:1; see ASIA.) This central plateau region lay between the Taurus mountains on the S and the mountains of Paphlagonia on the N. In its north-central portion was the city of Ancyra, now called Ankara, the capital of Turkey. And through this area flowed the middle segment of the Halys River (the modern Kizil Irmak) and the upper Sangarius River (Sakarya), both of which empty into the Black Sea. The history of this region (four hundred and more years, from the third century B.C.E. forward) shows there were many changes in the boundaries and political affiliations of this strategic area.

It appears that around 278-277 B.C.E. hordes of Indo-European people known as Celts or Galli from Gaul, whom the Greeks called *Galatai* (hence the name given this region), moved across the Bosporus and settled there. They brought with them their wives and children and apparently avoided intermarrying with the people already there, in this way perpetuating their racial characteristics for centuries. Their last king, Amyntas, died in 25 B.C.E., and it was during his reign as a puppet of the Roman Empire and thereafter that the area designated as Galatia was enlarged to include such regions as Lycaonia, Pisidia, Paphlagonia, and parts of Pontus and Phrygia. This then was the expanded Galatia that the apostle Paul and other evangelizing Christians of the first century C.E. visited and in which they found persons eager to be organized into Christian congregations. —Acts 18:23; 1 Cor. 16:1.

Both Paul and Peter addressed letters to Christian congregations located in the province of Galatia. (Gal. 1:1, 2; 1 Pet. 1:1) Whether these were the same congregations established by Paul and Barnabas is not stated. On that swing through Galatia, Paul and Barnabas visited such Galatian cities as Pisidian Antioch, Iconium, Lystra and Derbe (Acts 13:14, 51; 14:1, 5, 6), and when they returned to the brothers in Antioch of Syria they related how in these and other places God "had opened to the nations the door to faith." (Acts 14:27) One experience they had in Lystra was most unusual. Paul had cured a crippled man who had never walked in his life, and suddenly the crowds began crying out in their native Lycaonian tongue: "The gods have become like humans and have come down to us!" Barnabas they called Zeus and Paul they thought to be Hermes. It was almost more than Paul and Barnabas could do to prevent the excited crowds from offering sacrifices to them as if they were gods.—Acts 14:8-18.

In his letters, when Paul addressed "the congregations of Galatia" (Gal. 1:2), or when he wrote Timothy that Crescens had left Rome to go to Galatia (2 Tim. 4:10), it is unreasonable to contend, as some do, that Paul was restricting the term "Galatia" to the ancient, original area settled by the Gallic people in the northern section of the Roman province. Why would he make an exception in this instance? On other occasions when Paul used geographical terms, it was customary for him to use the official Roman provincial designation of his time, as, for example, in speaking of the congregations in the provinces of Asia, Macedonia and Achaia.—1 Cor. 16:19; 2 Cor. 8:1; 9:1, 2.

Paul's exclamation, "O senseless Galatians," is no evidence that he had in mind only a certain ethnic people who sprang exclusively from Gallic stock in the northern part of Galatia. (Gal. 3:1) Rather, Paul was rebuking certain ones in the congregations there for allowing themselves to be influenced by an element of Judaizers among them, Jews who were attempting to establish their own righteousness through the Mosaic arrangement in place of the 'righteousness due to faith' provided by the new covenant. (Gal. 2:15–3:14; 4:9, 10) Racially, "the congregations of Galatia" (Gal. 1:2) to whom Paul wrote were a mixture of Jews and non-Jews, the latter being both circumcised proselytes and non-circumcised Gentiles, and no doubt some were of Celtic descent. (Acts 13:14, 43; 16:1; Gal. 5:2) All together, they were addressed as Galatian Christians because the area in which they lived was called Galatia. The whole tenor of the letter is that Paul was writing to those with whom he was well acquainted in the southern part of this Roman province, not to total strangers in the northern sector, which he apparently never visited.

The seeds of Christianity sown among the Galatians bore good fruitage. It was from among them that disciples like Timothy and Gaius came. (Acts 16:1; 20:4) Paul gave instructions to the Galatian congregations as to the manner of laying aside contributions for the Lord's poor and needy ones.—1 Cor. 16:1, 2; Gal. 2:10.

GALATIANS, LETTER TO THE. The inspired letter written in Greek, by Paul an apostle, "to the congregations of Galatia."—Gal. 1:1, 2.

WRITERSHIP

The opening sentence names Paul as the writer of this book. (Gal. 1:1) Also, his name is used again in the text and he refers to himself in the first person. (5:2) A portion of the letter, in the way of an autobiography, speaks of Paul's conversion and some of his other experiences. The references to his affliction in the flesh (4:13, 15) are in harmony with expressions seemingly relating to this affliction in other Bible books. (2 Cor. 12:7; Acts 23:1-5) Paul's other letters were usually written by a secretary, but this one, he says, was written with his "own hand." (Gal. 6:11) In his other writings, almost without exception, he sends the greetings of himself and those with him, but in this letter he does not. Had the writer of the letter to the Galatians been an impostor he would very likely have named a secretary and would have sent some greetings, as Paul usually did. Thus the writer's form of address and his honest direct style vouch for the letter's authenticity. It would not reasonably be fabricated this way.

The letter is not usually contested as being a letter of Paul's except by those who attempt to discredit Paul's writership of all the letters commonly attributed to him. Among evidences from outside the Bible supporting Paul's writership, there is a quotation that Irenaeus (c. 180 C.E.) makes from Galatians and ascribes to Paul.

TO WHOM ADDRESSED

Which congregations were included in the address "the congregations of Galatia" (Gal. 1:2) has long been a question of controversy. In support of the contention that these were unnamed congregations in the northern part of the province of Galatia, it is argued that the people living in this area were ethnically Galatians, whereas those of the S were not. However, Paul in his writings usually gives official Roman names to the provinces, and the province of Galatia in his time included the southern Lycaonian cities of Iconium, Lystra and Derbe and the Pisidian city of Antioch. In all these cities Paul had organized Christian congregations on his first evangelizing tour when he was accompanied by Barnabas. That the congregations in the cities of Iconium, Lystra, Derbe and Pisidian Antioch were addressed agrees with the way the letter mentions Barnabas, as one apparently known by those to whom Paul was writing. (Gal. 2: 1, 9, 13) There is no indication elsewhere in the Scriptures that Barnabas was known to Christians in the northern part of Galatia or that Paul even made any trips through that territory.

TIME OF WRITING

The period covered by the book is of an undetermined length, but the time of writing has been set between approximately 50 and 52 C.E. It is implied in chapter 4, verse 13, that Paul made at least two visits to the Galatians before he wrote the letter. Chapters 13 and 14 of the Acts of Apostles describe a visit of Paul and Barnabas to the southern Galatian cities that took place about 47 to 48 C.E. Then, after the conference regarding circumcision in Jerusalem, about 49 C.E., Paul, with Silas, went back to Derbe and Lystra in Galatia and to other cities where Paul and Barnabas had "published the word of Jehovah" (Acts 15:36–16:1) on the first tour. It was evidently after this, while Paul was at another point on his second great tour, or else back at his home base, Syrian Antioch, that he received word that prompted him to write to "the congregations of Galatia."

If it was during his year-and-a-half stay in Corinth (Acts 18:1, 11) that Paul wrote this letter, then the time of writing was likely between the autumn of 50 and the spring of 52 C.E., the same general period during which he wrote his canonical letters to the Thessalonians.

If the writing was done during his brief stop in Ephesus or after he got back to Antioch in Syria and "passed some time there" (Acts 18:22, 23), it would have been about 52 C.E. Ephesus is an unlikely place for writing, though, both because of his short stay there and because if Paul had been so close when he heard of the deflection in Galatia it is to be expected that he would have personally visited the brothers or explained in his letter why it was not possible for him to do so at the time.

What his letter (chap. 1, vs. 6) says about the Galatians "being so quickly removed from the One who called [them]" may indicate that the writing of the letter was done soon after Paul had paid a visit to the Galatians. But even if the writing had not taken place until 52 C.E. in Syrian Antioch, it would still have been relatively soon for such a deflection to occur.

CANONICITY AND TEXTUAL PURITY

Early evidence of the book's canonicity is found in the Muratorian Fragment and in the writings of Irenaeus, Clement of Alexandria, Tertullian and Origen. These men referred to it by name along with most or all of the other twenty-six books of the Christian Greek Scriptures. It is mentioned by name in the shortened canon of Marcion and even alluded to by Celsus, who was an enemy of Christianity. All the outstanding lists of the books in the canon of the inspired Scriptures, up to at least the time of the Third Council of Carthage, in 397 C.E., included the book of Galatians. We have it preserved today, along with eight of Paul's other inspired letters, in the Chester Beatty Papyrus No. 2, a manuscript assigned to the early third century C.E. This gives proof that the early Christians accepted the book of Galatians as one of Paul's letters. Other ancient manuscripts, such as the Sinaitic, Alexandrine, Vatican No. 1209, Codex Ephraemi rescriptus and Codex Bezae, as well as the Syriac *Peshitta Version*, likewise include the book of Galatians. Also, as a part of the canon it harmonizes completely with Paul's other writings and the rest of the Scriptures from which it frequently quotes.

As for its textual purity, Professor John Knox, Associate Editor of *The Interpreter's Dictionary of the Bible*, states that "there is no evidence that the text of the letter has suffered any major derangement or revision in the course of its transmission."

CIRCUMSTANCES RELATING TO THE LETTER

Interestingly, the letter reflects many traits of the people of Galatia in Paul's time. Gallic Celts from the N had overrun the region in the third century B.C.E., and therefore Celtic influence was strong in the land. The Celts (or Gauls) were considered a fierce, barbarous people, it having been said that they offered their prisoners of war as human sacrifices. They have also been described in Roman literature as a very emotional, superstitious people, given to much ritual, and this religious trait would likely influence them away from a form of worship so lacking in ritual as Christianity.

Even so, the congregations in Galatia may have included many who had been like this as pagans formerly, as well as many converts from Judaism who had not entirely rid themselves of scrupulously keeping the ceremonies and other obligations of the Mosaic law. The fickle, inconstant nature attributed to the Galatians of Celtic descent could explain how at one time some in the Galatian congregations were zealous for God's truth and a short time later became an easy prey for opponents of the truth who were sticklers for observance of the Law and who insisted that circumcision and other requirements of the Law were necessary for salvation.

The Judaizers, as such enemies of the truth might be called, apparently kept the circumcision issue alive even after the older brothers in Jerusalem had dealt with the matter. Perhaps, too, some of the Galatian Christians were succumbing to the low moral standards of the populace, as may be inferred from the message of the letter from chapter 5, verse 13, to the

end. At any rate, when word of their deflection reached the apostle, he was moved to write this letter of straightforward counsel and strong encouragement. It is evident that his immediate purpose in writing was to confirm his apostleship, counteract the false teachings of the Judaizers and strengthen the brothers in the Galatian congregations.

The Judaizers were crafty but insincere. (Acts 15: 1; Gal. 2:4) Claiming to represent the congregation in Jerusalem, these false teachers opposed Paul and discredited his position as an apostle. They wanted the Christians to get circumcised, not seeking the Galatians' best interests, but so that the Judaizers could bring about an appearance of things that would conciliate the Jews and keep them from opposing so violently. The Judaizers did not want to suffer persecution for Christ.—Gal. 6:12, 13.

To accomplish their objective they claimed that Paul's commission came to him secondhand, that it was only from some men prominent in the Christian congregation—not from Christ Jesus himself. (Gal. 1:11, 12, 15-20) They wanted the Galatians to follow them (4:17), and, in order to nullify Paul's influence, they had to paint him first as no apostle. Apparently they claimed that when Paul felt it expedient he preached circumcision. (1:10; 5:11) They were trying to make a sort of fusion religion of Christianity with Judaism, not denying Christ outrightly but arguing that circumcision would profit the Galatians, would advance them in Christianity and that, furthermore, by this, they would be sons of Abraham, to whom the covenant of circumcision was originally given.—3:7.

From the following outline of the letter to the Galatians we will see how thoroughly Paul refuted the contentions of these false Christians and built up the Galatian brothers so that they could stand firm in Christ. It is encouraging to note that the Galatian congregations did remain true to Christ and stood as pillars of the truth. The apostle Paul visited them on his third missionary tour (Acts 18:23) and the apostle Peter addressed his first letter to the Galatians, among others.—1 Pet. 1:1.

OUTLINE OF CONTENTS

I. Paul's apostleship and the authenticity of the good news he declares
  A. Paul an apostle through Christ and God (1:1)
  B. Anyone adding to the good news is accursed (1:8, 9)
  C. Paul's good news from God through revelation by Christ (1:12)
  D. Paul's conversion and early Christian activity (1:13-24)

II. A man is declared righteous, not due to works of Law, but only through faith toward Christ Jesus
  A. The council at Jerusalem; circumcision not required; Paul receives acknowledgment of commission to uncircumcised nations from governing body (2:1-10)
  B. Paul did not even try to please Cephas (Peter), a delegate from Jerusalem, when Peter put on a false pretense for fear of the circumcised class (2:11-14)
  C. To go back under Law is to shove aside undeserved kindness of God and make Christ's death of no account (2:15-21)

III. Those who belong to Christ are really Abraham's seed
  A. Spirit received through faith; having started in spirit, cannot be completed in flesh (3:1-6)
  B. Those who adhere to faith are blessed with Abraham (3:7-9)
  C. Those under Law are under a curse; Christ released those under curse (3:10-14)
  D. Abrahamic promise not by Law (3:15-18)
  E. Law added to make sin manifest and served as a tutor (3:19-25)
  F. Those baptized into Christ are Abraham's seed (3:26-29)

IV. Those purchased by Christ are God's free nation
  A. Such are not slaves but adopted as sons free of Law (4:1-11)
  B. Judaizers act from bad motive, bringing Galatians back into slavery, stealing their happiness; contrasted with Paul's sincere concern for them (4:12-20)
  C. Drama: Abraham with wife and slave concubine; Jehovah with wife (Jerusalem above, bringing forth seed through Abrahamic covenant) and secondary wife (Jerusalem on earth, bringing forth natural Israel through Law covenant). Free sons, Christians, opposed by sons of servant girl, as Isaac was opposed by Ishmael (4:21-31)

V. Stand fast in Christ's freedom
  A. To become circumcised parts one from Christ, brings him no benefit, but puts him completely back under obligation to keep the whole Law (5:1-6)
  B. False teachers to be adversely judged (5:7-12)
  C. Do not misuse freedom as license for wrongdoing (5:13-15)
  D. Spirit and flesh in conflict in Christians (5: 16-18)
  E. Works of the flesh, which prevent entry into Kingdom (5:19-21)
  F. Fruitage of the spirit; walk by such in harmony with claim as Christian, not stirring up competition with one another (5:22-26)

VI. Boast only in Christ; work in behalf of others
  A. Assist others rather than exalt self above them, and show appreciation for assistance received (6:1-6)
  B. Each will receive according to what he does (6:7-10)
  C. Selfish, fearful, yet boastful, motive of Judaizers (6:12, 13)
  D. Boast in provisions of Christ, not flesh, the proper rule of conduct (6:14-16)
  E. Paul's credentials beyond successful challenge; his desire for the continued undeserved kindness of Christ to be with the spirit shown by the Galatians (6:17, 18)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pages 216-218.

GALBANUM (gal'ba·num). A yellowish or brownish gum resin procured from certain Asiatic plants of the carrot family. There is uncertainty as to the precise kind of plant providing the galbanum used by the Israelites.

The milky fluid that hardens into galbanum exudes from the plant stem naturally or its flow is induced by means of an incision. Galbanum was one of the ingredients of the incense specified for exclusive use at the sanctuary. (Ex. 30:34-38) When burned alone it is said to give off an offensive odor, but in combination with other aromatic substances, galbanum increases their fragrance and makes it last longer.

GALEED (Gal'e·ed) [compound of Heb. *gal* (heap) and *'edh* (witness), hence "witness heap"]. The place in the mountainous region of Gilead E of the Jordan where the patriarchs Jacob and Laban concluded a covenant. (Gen. 31:43-48) The later name of this region, "Gilead," was probably drawn from "Galeed," the name originally given to the spot where these events occurred c. 1761 B.C.E.

In obedience to divine direction, and without giving notice, Jacob left Paddan-aram and the service of Laban, who was both his uncle and father-in-law. (Gen. 28:2) With all his belongings, and with his wives and children, Jacob crossed the Euphrates River and headed for the land of Canaan. After three days Laban, accompanied by his "brothers," went in pursuit for a distance of a seven days' journey, finally overtaking Jacob's caravan in the mountains of

Gilead N of the torrent valley of Jabbok.—Gen. 31: 17-25.

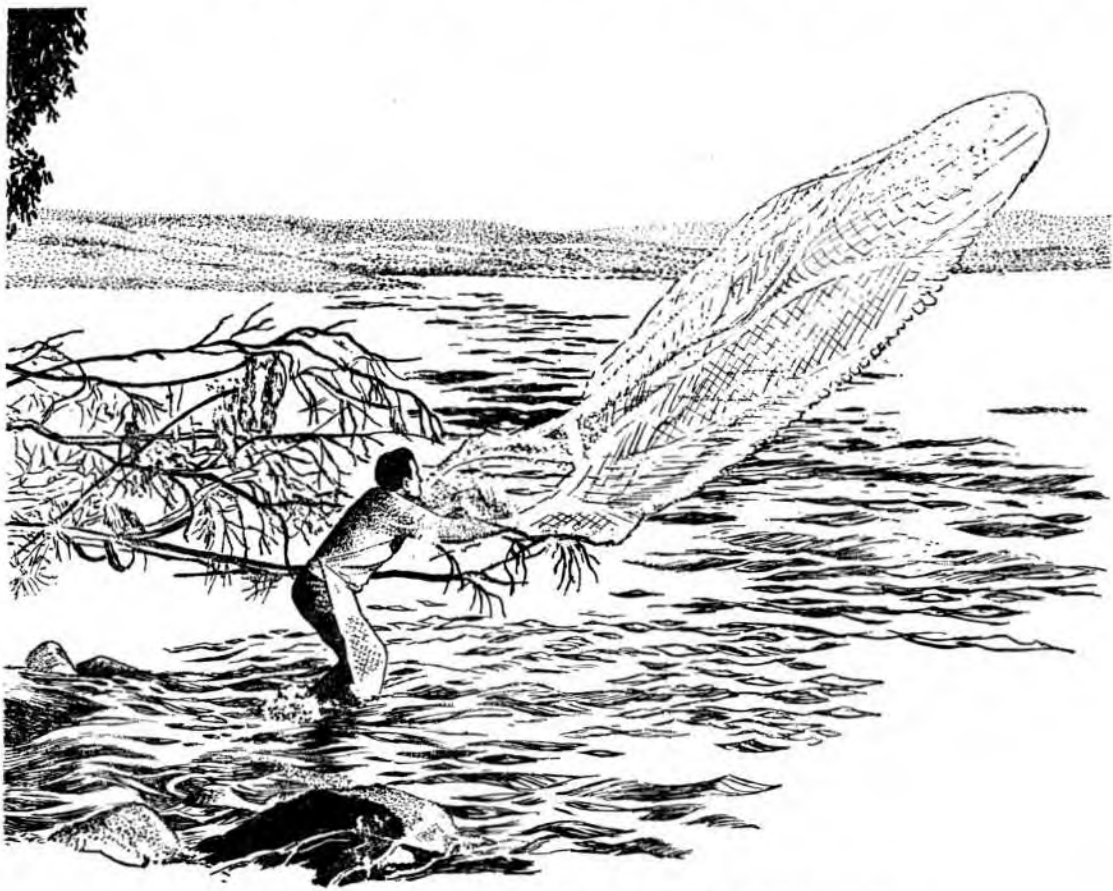
Peaceably settling the points over which they had disputed, Jacob and Laban concluded a covenant with each other. In this connection, Jacob set up a stone pillar and directed his "brothers" to make a heap of stones, perhaps in the form of a table, upon which the covenant meal was eaten. Thereupon, Laban called the place after this heap, giving it the Aramaic (Syrian) name "Jegar-sahadutha," but which Jacob called "Galeed," the Hebrew equivalent. Laban said: "This heap [Heb., *hag-gal'*] is a witness [Heb., *'edh*] between me and you today." (Gen. 31:44-48) The heap of stones (and the stone pillar) served as a witness to all passersby. It was as verse 49 says, "The Watch-tower" (Heb., *mits·pah'*, meaning "outlook-point, watchtower"), testifying that Jacob and Laban had agreed to preserve the peace between and within their respective families. (Gen. 31:50-53) On later occasions stones were used in a similar fashion as silent witnesses.—Josh. 4:4-7; 24:25-27.

GALILEE (Gal'i·lee), **GALILEAN** (Gal·i·le'an) [circle, region, district]. The first mention of Galilee in the Bible identifies it as a district in the mountainous region of Naphtali, where the city of refuge Kedesh was located. (Josh. 20:7) If not earlier, at least by Isaiah's time, Galilee included the territory of Zebulun. Perhaps many non-Israelites lived in Galilee; whence the expression "Galilee of the nations." (Isa. 9:1) Some scholars think that the twenty cities of Galilee that King Solomon offered to Hiram the king of Tyre were probably inhabited by pagans. (1 Ki. 9:10-13; see CABUL No. 2.) The Assyrian king Tiglath-pileser III conquered Galilee during the reign of the Israelite king Pekah (in the eighth century B.C.E.).—2 Ki. 15:29.

BOUNDARIES

Over the years the territorial boundaries of Galilee did not remain constant. Their greatest extent seems to have been approximately sixty by thirty miles (97 by 48 kilometers), and embraced the ancient territories of the tribes of Asher, Issachar, Naphtali and Zebulun. However, during the time of Jesus Christ's earthly ministry, Galilee, while under the jurisdiction of Herod Antipas (Luke 3:1), extended only about twenty-five miles (40 kilometers) from E to W and about forty miles (64 kilometers) from N to S.

To the S lay Samaria, Galilee's southern boundary extending from the foot of Mount Carmel along the Plain of Esdraelon toward Scythopolis (Beth-shean) and then to the Jordan. The Jordan River, with the Sea of Galilee and Lake Huleh (now mostly drained), constituted the eastern boundary. The territory of Tyre, reaching below the ancient city of Kedesh (Kedasa, Cydessa), bounded Galilee on the N. (*Wars*



A modern-day fisherman casts his net into the Sea of Galilee near Tiberias

of the Jews, Book II, chap. XVIII, par. 1; Book IV, chap. II, par. 3) To the W lay the territory of Ptolemais (Acco) and Mount Carmel.

This most northerly Roman province of Palestine W of the Jordan (not including Phoenicia) was further divided into Upper and Lower Galilee. The boundary between the two Galilees extended from Tiberias on the W bank of the Sea of Galilee to a point in the vicinity of Ptolemais.—*Wars of the Jews*, Book III, chap. III, par. 1.

GEOGRAPHICAL CHARACTERISTICS

In the first century C.E., before the war with Rome, Galilee was densely populated and enjoyed great prosperity. A thriving fishing industry existed at the Sea of Galilee. Other occupations included weaving, stonecutting, shipbuilding and pottery manufacture. The Jewish historian Josephus claimed there were 240 cities and villages in Galilee, the smallest of these numbering over 15,000 inhabitants. If this testimony is not an exaggeration, as many believe it to be, this would mean that Galilee had a population of about three million.—*The Life of Flavius Josephus*, par. 45; *Wars of the Jews*, Book III, chap. III, par. 2.

Galilee was blessed with abundant springs and fertile soil. So the chief occupation of the Galileans apparently was agriculture. Today many different kinds of vegetables, as well as wheat, barley, figs, millet, indigo, olives, rice, sugarcane, oranges, pears and apricots, are cultivated. Anciently, Galilee was heavily wooded. Among the trees still found there are cedars, cypresses, firs, oaks, oleanders, palms, pines, sycamores and walnuts.

Both the climate and the geographical features of Galilee are marked by great contrast. The highlands are cool, the seacoast enjoys a mild temperature, and the Jordan valley is hot. The altitude of Lower Galilee plunges to 696 feet (212 meters) below sea level at the Sea of Galilee, and reaches its highest point at Mount Tabor, with an elevation of over 1,800 feet (549 meters). However, the hills and mountains of Upper Galilee range from 1,500 feet (457 meters) to over 3,900 feet (1,189 meters) in height.

PEOPLE OF GALILEE

As a people, the Jews of Galilee differed from those of Judea. According to the testimony of rabbis of ancient times, the Galileans valued reputation, whereas the Judeans placed greater emphasis on money than on a good name. The Galileans generally were not such sticklers for tradition as were the Judeans. In the Talmud, the former are, in fact, charged with neglecting tradition. In this regard it may be noted that Pharisees and scribes from Jerusalem, not Galilee, were the ones who took issue with the failure of Jesus' disciples to observe the traditional washing of hands.—Mark 7:1, 5.

Since the Sanhedrin and the temple were in Jerusalem, doubtless a greater concentration of teachers of the Law was to be found there; hence the Jewish proverb: "Go north [to Galilee] for riches, go south [to Judea] for wisdom." But this does not mean that the Galileans were steeped in ignorance. Throughout the cities and villages of Galilee there were teachers of the Law and synagogues. The latter were, in effect, educational centers. (Luke 5:17) However, the chief priests and Pharisees at Jerusalem evidently considered themselves superior to the common Galileans and viewed them as ignorant of the Law. For example, when Nicodemus spoke up in defense of Jesus Christ, the Pharisees retorted: "You are not also out of Galilee, are you? Search and see that no prophet is to be raised up out of Galilee." (John 7:45-52) Thus they ignored the fulfillment of Isaiah's prophecy concerning Messiah's preaching. (Isa. 9:1, 2; Matt. 4:13-17) There is no definite evidence in the Bible record or otherwise, however, that a feeling of actual animosity toward the Galileans was held by the Judeans generally. In the Scriptures we never read of a clash between the Galileans and the Judeans when they assembled at Jerusalem for the festivals.

Some ascribe the distinct Galilean accent to foreign influence and suggest that the Galileans were looked down upon because their speech was not as pure as that of the Judeans. However, this cannot be proved. It is not at all unusual that the Galileans were easily recognized by their speech (Matt. 26:73), especially since the region of Samaria separated Galilee from Judea. Even today, in many parts of the earth, people are readily identified by their regional accent. Also, among the tribes of Israel pronunciation differences existed centuries previously. A striking example of this is the inability of the Ephraimites in Jephthah's day to pronounce the password "Shibboleth" correctly. —Judg. 12:5, 6.

Jesus' ministry in Galilee

Galilee was the scene for many outstanding events in Jesus' earthly life. The Galilean cities of Bethsaida, Cana, Capernaum, Chorazin, Nain and Nazareth, and the regions of Magadan, are specifically mentioned in connection with his activity. (Matt. 11:20-23; 15:39; Luke 4:16; 7:11; John 2:11) Most of his earthly life Jesus spent at the Galilean city of Nazareth. (Matt. 2:21-23; Luke 2:51, 52) At a marriage feast in Cana, he performed his first miracle by turning water into the best of wine. (John 2:1-11) After the arrest of John the Baptist, Jesus withdrew from Judea to Galilee and began proclaiming: "Repent, for the kingdom of the heavens has drawn near." (Matt. 4:12-17) As Jesus traveled throughout Galilee he taught in the various synagogues. In the course of time he came to his hometown, Nazareth, where, on the sabbath day, he read his commission from Isaiah chapter 61. Although those in the synagogue were at first favorably impressed, when Jesus compared them to the Israelites in the days of the prophets Elijah and Elisha, the synagogue audience became enraged and was ready to kill him.—Luke 4:14-30.

Afterward Jesus went to Capernaum, "a city of Galilee," and established this as his home. Evidently near Capernaum he called Andrew, Peter, James and John to be fishers of men. (Luke 4:31; Matt. 4:13-22) Accompanied by these four disciples, Jesus began a major preaching tour of Galilee. In the course of his activities of teaching and performing powerful works, Jesus called Matthew from the tax office at Capernaum to be his follower. (Matt. 4:23-25; 9:1-9) Later, at a mountain near Capernaum, he chose the twelve apostles. All of them, with the possible exception of Judas Iscariot, were Galileans. Also near Capernaum Jesus delivered the Sermon on the Mount. (Luke 6:12-49; 7:1) At the Galilean city of Nain, he resurrected the only son of a widow. (Luke 7:11-17) In a later preaching tour, Jesus revisited Nazareth, but was again rejected. (Matt. 13:54-58) At Capernaum, around Passover time of 32 C.E., during what was apparently his final intensive coverage of Galilean territory, many disciples, stumbled by Jesus' words about 'eating his flesh and drinking his blood,' forsook the Son of God.—John 6:22-71.

Although the synoptic Gospels tell mainly of Jesus' ministry in Galilee, the Son of God did not ignore Judea, as some have wrongly concluded. It is noteworthy that the initial interest of the Galileans in Jesus was aroused by what they saw him do in Jerusalem. (John 4:45) However, probably more space is devoted to Jesus' activity in Galilee because the Galileans responded more readily than did the Judeans. This is confirmed by the fact that the some 120 disciples, the first to receive God's holy spirit, were Galileans. (Acts 1:15; 2:1-7) The control and influence of the Jewish religious leaders must not have been as strong among the Galileans as among the Judeans. (Compare Luke 11:52; John 7:47-52; 12:42, 43.) Some suggest that the crowd that clamored for Jesus' death was mainly composed of Judeans (Matt. 27:20-23), whereas those who had previously hailed Jesus as king were perhaps primarily Galileans. (Matt. 21:

6-11) The presence of many Galileans and other non-Judeans during the Passover period may also have contributed to the fear of the leaders of Jerusalem to seize Jesus in broad daylight 'lest an uproar occur.'—Matt. 26:3, 4.

GALILEE, SEA OF. A freshwater inland lake in N Palestine that has also been called the Sea of Chinnereth (Num. 34:11), the Lake of Gennesaret (Luke 5:1) and the Sea of Tiberias. (John 6:1) (The Greek word translated "sea" may also mean "lake.")

SIZE, AND TOPOGRAPHY OF AREA

The Sea of Galilee lies an average of 696 feet (212 meters) below the level of the Mediterranean Sea and is a part of the Rift Valley of the Jordan. Its greatest water depth is about 157 feet (48 meters). From N to S, this body of water has an approximate length of thirteen miles (21 kilometers), with a maximum width of about seven and a half miles (12 kilometers). Depending upon the season, the sparkling, clear waters of the Sea of Galilee vary from green to blue in color, and the average water temperature ranges from 57° F. (14° C.) in February to 86° F. (30° C.) in August. This lake is fed primarily by the Jordan River.

The bed of the Sea of Galilee resembles a huge basin. Rising from its shores on the E side are steep limestone mountains overlaid with lava, reaching an elevation of about 2,000 feet (610 meters). But on the W the mountains rise less abruptly. Hills and mountains practically surround the Sea of Galilee, except for the plains around the Jordan, that is, the points where the river enters the lake at the N end and where it renews its course at the SW. The area to the N is occupied by a mass of large basalt boulders. Not far S of the city of Tiberias on the W shore, there are hot sulphur springs that have long been famous for their medicinal properties. One of the seven springs there has a temperature of 137° F. (58° C.).

CLIMATE

The warm climate around the Sea of Galilee is conducive to the growth of tropical plants, including the lotus thorn, palms and indigo plants. Tortoises, turtles, crayfish and sandhoppers are found along the shores of the lake. Bird life and fish are abundant. Observed the nineteenth-century naturalist H. B. Tristram in his book *The Natural History of the Bible*, page 285: "The density of the shoals of fish in the Sea of Galilee can scarcely be conceived by those who have not witnessed them. Frequently these shoals cover an acre or more of the surface and the fish, as they slowly move along in masses, are so crowded, with their back fins just appearing on the level of the water, that the appearance at a little distance is that of a violent shower of rain pattering on the surface."

Sudden storms, such as experienced by Jesus Christ and his disciples, are not uncommon. (Matt. 8:24; 14:24) Because of the low elevation of the Sea of Galilee, the air temperature is much warmer there than in the surrounding plateaus and mountains. This results in atmospheric disturbances. Also, strong winds rush down the Jordan valley from snowcapped Mount Hermon, not far to the N.

In the first century C.E., the shores of this lake were well populated. But, today, of the nine cities mentioned by Josephus as being on the Sea of Galilee only Tiberias remains.

JESUS' MINISTRY IN AREA

This body of water figured prominently in Jesus' earthly ministry. A number of times the Son of God spoke from a boat to great crowds assembled on its wide, pebbly shore. (Mark 3:9; 4:1; Luke 5:1-3) On one of these occasions he caused some of his disciples to have a miraculous catch of fish and called Peter, Andrew, James and John to be "fishers of men." (Matt. 4:18-22; Luke 5:4-11) In the vicinity of the Sea of Galilee, Jesus performed many powerful works. He healed the sick, expelled demons (Mark 3:7-12), calmed the wind and the sea (Mark 4:35-41), miraculously fed more than 5,000, and then again more than 4,000 people, with several loaves of bread and a few fish (Matt. 14:14-21; 15:29, 34-38), and he also walked on the sea. (John 6:16-21) Rightly Jesus condemned three cities in that area, Chorazin, Bethsaida and Capernaum, for remaining unresponsive despite the many powerful works their inhabitants witnessed.—Matt. 11:20-24.

After his resurrection from the dead, Jesus appeared to some of his disciples by the Sea of Galilee and caused them to have a second miraculous catch of fish. He then stressed the importance of feeding his sheep.—John 21:1, 4-19.

GALL. A fluid produced by the liver and stored in the gall bladder, a small pear-shaped sac that rests on the underside of the right portion of the liver. The gall bladder can hold at one time about one and a half ounces of gall or bile. It is an extremely bitter yellow or greenish fluid used by the body in digestion. Gall came to be associated with that which is bitter or poisonous, and the word is so used in the Bible.

Describing his painful, bitter experience, Job figuratively speaks of his gall bladder as being poured out to the earth. (Job 16:1, 13) Later, Zophar, in figurative language, accusingly insinuates that Job has acted wickedly and that his "food" will be within him like "the gall [or poison] of cobras." He warns that a weapon will pass "through his gall [bladder]." (Job 20:1, 14, 25) The Hebrew word here translated "gall" is also rendered "bitter" in many English translations. —Deut. 32:32; Job 13:26; *see* POISONOUS PLANT.

GALLEY. A long, low, narrow ship used mainly for naval warfare, powered by one or more tiers of oars.

Isaiah represents the inhabitants of Jerusalem as saying: "There the Majestic One, Jehovah, will be for us a place of rivers, of wide canals. On it no galley fleet will go, and no majestic ship will pass over it. For Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us." (Isa. 33:21, 22) Jerusalem had no great rivers or canals as defenses against attack. Yet, just as rivers and canals protected cities such as Babylon and No-amon (Nah. 3:8), Jehovah would protect Jerusalem. So powerful would these "rivers" of God's salvation be that strong enemy forces, symbolized by a fleet of hostile galleys or a majestic ship, would be wrecked in the mighty "waters" if they came up against Jerusalem. Jehovah thereby assured Jerusalem, in a figurative way, of her security under the defense he himself, ruling as her King, would provide for her salvation.

GALLIM (Gal'lim) [heaps]. The home of Palti, to whom Saul gave his daughter Michal as his wife after David was outlawed. (1 Sam. 25:44) It is possibly the same as the Gallim whose inhabitants, centuries later, cried out in lamentation over the approaching Assyrian army under Sennacherib. (Isa. 10:24, 30) Gallim is placed at Khirbet Kakul, three miles (4.8 kilometers) NE of Jerusalem, by most modern geographers.

GALLIO (Gal'li·o). The proconsul of Achaia, before whose judgment seat the Jews accused Paul of leading men into another persuasion in worshiping God. Gallio dismissed the case on the basis that it did not involve a violation of Roman law. Thereupon the crowd went to beating Sosthenes the presiding officer of the synagogue, but Gallio chose not to concern himself with this either.—Acts 18:12-17.

According to secular sources, Gallio was born at Cordova, Spain, about the beginning of the first century C.E. He was the son of the rhetorician Seneca and the older brother of Seneca the philosopher.

Gallio's original name was Lucius Annaeus Novatus. But, upon being adopted by the rhetorician Lucius Junius Gallio, he assumed the name of his adopter.

An inscription from Delphi points to the date 51-52 C.E. for Gallio's term as proconsul of Achaia. (Acts 18:12) Only fragmentary, the inscription's text has had to be reconstructed, but it definitely contains the name of "Lucius Junius Gallio, . . . proconsul." Historians are generally agreed that the text is a letter from Emperor Claudius Caesar and that the number "26" found in it refers to Claudius' having received the imperial acclamation for the twenty-sixth time. (It was Claudius who restored Achaia to the position of a separate province responsible to the senate and hence having a proconsul.) The evidence is that this letter was written in the first half of 52 C.E., for other inscriptions indicate that Claudius was acclaimed emperor for the twenty-seventh time before August 1, 52 C.E. A Carian inscription and an inscription on the aqueduct called the Aqua Claudia at Rome place Claudius' twenty-sixth and twenty-seventh imperial acclamations within the year of his twelfth period of tribunician power. This twelfth tribunician period corresponded to January 25, 52 C.E., to January 24, 53 C.E. Gallio's proconsulship of Achaia (an office that ran for a year, starting with the beginning of summer) therefore evidently ran from the summer of 51 C.E. to the summer of 52 C.E.

GAMALIEL (Ga·ma'li·el) [recompense of God].

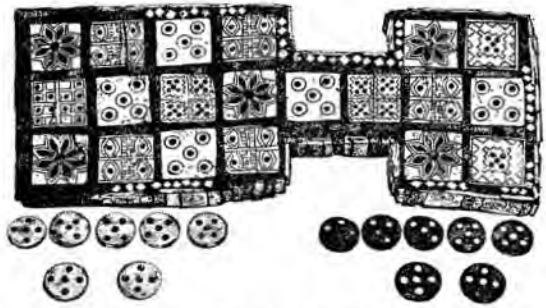
1. The son of Pedahzur of the tribe of Manasseh and the chieftain of his tribe. (Num. 1:10, 16) Gamaliel was one of the twelve chieftains designated by Jehovah to aid Moses and Aaron in numbering the sons of Israel for the army, from twenty years old upward. (Num. 1:1-4, 10) He was over the army of his tribe, which was a part of the three-tribe division of the camp of Ephraim. (Num. 2:18, 20; 10:23) After the setting up of the tabernacle the chieftains made their presentations, directed by Jehovah to be used for carrying on the service of the tent of meeting. Gamaliel also represented his tribe in presenting his offering on the eighth day for the inauguration of the altar.—Num. 7:1-5, 10, 11, 54-59.

2. A member of the Sanhedrin, a Pharisee and a Law teacher, at whose feet the apostle Paul had been instructed according to the strictness of the ancestral Law. (Acts 5:34; 22:3) Gamaliel is generally regarded as identical with Gamaliel the Elder. Gamaliel the Elder was greatly esteemed, being the first one to have the title of "Rabban" bestowed upon him. This honorary title was even higher than that of "Rabbi." Concerning him the Mishnah says: "When Rabban Gamaliel the Elder died, the glory of the Law ceased and purity and abstinence died." (Sotah, 9. 15) Gamaliel evidently was broad-minded and not fanatical in his views, as reflected by the counsel he gave on the occasion that Peter and the other apostles were brought before the Sanhedrin. By citing examples from the past, Gamaliel illustrated the wisdom of not interfering with the work of the apostles, and then added: "If this scheme and this work is from men, it will be overthrown; but if it is from God, you will not be able to overthrow them . . . you may perhaps be found fighters actually against God."—Acts 5:34-39.

GAMES. Early in man's history an interest in diversion and entertainment became manifest. Jubal, in the seventh generation from Adam, is said to be "the founder of all those who handle the harp and the pipe." (Gen. 4:21) In course of time, at least in the post-Flood period, games were also developed.

EGYPT AND MESOPOTAMIA

In widely scattered locations of Egypt, Palestine and Mesopotamia, archaeologists have unearthed various forms of gaming boards, chessmen, dice and other game pieces, some of them dating back to times before Abraham. A relief from an Egyptian temple



Game board and playing pieces found at Ur

gate portrays Ramses III playing a game similar to draughts (checkers) with one of his concubines. The ancient game boards were of clay, limestone, ivory or ebony, some being beautifully inlaid. An ivory board from a royal gaming room in Crete was trimmed in gold and silver and decorated with a mosaic of rock crystal and blue paste. Boards were found that could be used for more than one game, some being very complicated, and most games used dice or throw sticks to determine the moves. Exquisitely carved dice have been discovered in Egyptian tombs and at other locations, including Ur.

Egyptian paintings, in addition to depicting dancing and instrument playing, show scenes of Egyptian girls playing with balls, juggling several at a time. Other youthful games, such as a kind of tug-of-war, involved team play. Marbles were also popular.

ISRAEL

No direct reference is made in the Bible to games among the Hebrews, but there are scattered indications of certain forms of recreation in addition to music, singing, dancing and conversation. Zechariah 8:5 tells of children playing in the public squares, and the singing and dancing of boys are mentioned at Job 21:11, 12. In Jesus' time children played at imitating happy and sad occasions. (Matt. 11:16, 17) Excavations in Palestine have produced children's toys such as rattles, whistles and miniature pots and chariots. Job 41:5 may indicate the keeping of tame birds. It appears likely that target shooting with arrows as well as slings was practiced. (1 Sam. 20: 20-22, 35-40; Judg. 20:16) However, competitive games as such do not appear to have been in practice among the Jews until the Hellenic period.

Riddles and guessing games were popular in Israel, as illustrated by the riddle Samson propounded to the Philistines.—Judg. 14:12-14.

GREECE

At about the time that Isaiah began to prophesy in Judah during King Ahaz' reign, the Greeks began their famous Olympic athletic contests in honor of Zeus, in the year 776 B.C.E. While the games at Olympia remained the most famous, three other Greek towns became important centers of the contests. On the Isthmus near Corinth were held the Isthmian Games, consecrated as sacred to Poseidon. Delphi featured the Pythian Games, while the Nemean Games, also in honor of Zeus, were held in Argos.

The Olympic Games were celebrated every four years and were of profound religious significance. Religious sacrifices and the worship of the Olympic fire were prominent features of the festival. The Isthmian Games near Corinth were held every two years.

The basic program in all the contests included foot racing, wrestling, boxing, discus and javelin throwing, chariot racing, and other events. Participants took a vow to keep the rigid ten-month training schedule, which occupied most of their time. The

training schedule was strictly supervised by judges who lived with the participants. The trainees often performed under conditions more difficult than the actual contest, runners training with weights on their feet and boxers training while wearing heavy uniforms. Years were often spent in developing the needed qualities for becoming a victor at the games. The prize consisted of a simple garland or crown of leaves, wild olive being used at the Olympian Games, pine leaves at the Isthmian Games, laurel at the Pythian Games, and parsley at the Nemean contests. The prize was often displayed at the finishing line alongside the umpire, inspiring participants in the foot races to exert themselves to the utmost as they kept their eye on the prize. Failure to keep the rules, however, resulted in disqualification. The games were the topic of conversation by all before, during and after the event. Victorious athletes were eulogized and idolized, lavished with gifts and feted. Corinth gave the winning athletes a life pension.

Pagan games introduced into Palestine

During the reign of Antiochus Epiphanes in the second century B.C.E., Hellenizing Jews introduced Greek culture and athletic contests into Israel and a gymnasium was set up in Jerusalem, according to the first chapter of the apocryphal book of First Maccabees. It is stated at 2 Maccabees 4:12-15 that even the priests neglected their duties to engage in the games. Others, however, strongly objected to such adoption of pagan customs.

In the first century B.C.E., Herod the Great built a theater at Jerusalem and an amphitheater in the plain, also a theater and amphitheater at Caesarea, and instituted the celebration of games every five years in honor of Caesar. In addition to wrestling, chariot racing, and other contests, he introduced features from the Roman games, arranging fights between wild animals or pitting men condemned to death against such beasts. According to Josephus, all of this resulted in an abortive conspiracy by offended Jews to assassinate Herod.—*Antiquities of the Jews*, Book XV, chap. VIII, pars. 1-4; chap. IX, par. 6.

ROME

The Roman games differed greatly from the Greek games, having as their prime features gladiatorial fighting and other exhibitions of extreme brutality. The gladiatorial contests originally began in the third century B.C.E. as a religious service at funerals, and may have had close relationship with ancient pagan rites whereby worshipers lacerated themselves, allowing blood to flow in honor of their gods or in honor of their dead. (1 Ki. 18:28; compare the prohibition of such practices to Israel at Leviticus 19:28.) The Roman games were later dedicated to the god Saturn. Nothing exceeded them for sheer brutality and callousness. Emperor Trajan once staged games featuring 10,000 gladiators, most of whom fought to the death before the end of the spectacle. Even some senators, some "noble" women, and one emperor, Commodus, entered into the gladiatorial arena. From Nero's time onward large numbers of Christians were slaughtered in these events.

The Christian viewpoint

Tertullian, a writer of the second and third centuries C.E., set forth the position of early Christians toward such events by saying: "Among us nothing is ever said, or seen, or heard, which has anything in common with the madness of the circus, the immodesty of the theatre, the atrocities of the arena, the useless exercises of the wrestling-ground. Why do you take offence at us because we differ from you in regard to your pleasures?" (Apology, in *The Ante-Nicene Fathers*, Vol. III, p. 46) With regard to athletic activity and physical training as a whole, the apostle Paul sums up the Christian attitude in his counsel to Timothy at 1 Timothy 4:7-10.

ILLUSTRATIVE USE

Many features of the games, however, were aptly used by Paul and Peter to illustrate points of teaching. In contrast with the prize sought by contestants in Greek contests, the crown for which an anointed Christian strives was shown to be, not a fading garland of leaves, but the reward of immortal life. (1 Pet. 1:3, 4; 5:4) He was to run with the determination of winning the prize and must keep his eyes fixed on it; looking back would be disastrous. (1 Cor. 9:24; Phil. 3:13, 14) He should contend according to the rules of a moral life so as not to become disqualified. (2 Tim. 2:5) Self-control, self-discipline and training are all essential. (1 Cor. 9:25; 1 Pet. 5:10) The Christian's efforts were to be well aimed toward the victory, just as the well-trained boxer's blows count without wasted energy; though the object of the Christian's blows was, not some other human, but the things, including those within himself, that could lead him to failure. (1 Cor. 9:26, 27; 1 Tim. 6:12) All hindering weights and the entangling sin of lack of faith were to be put off, even as the contestants in the races stripped themselves of cumbersome clothing. The Christian runner was to be prepared for a race requiring endurance, not a short burst of speed.—Heb. 12:1, 2.

It is to be noted that at Hebrews 12:1 Paul speaks of a great "cloud of witnesses [literally, "martyrs" in Greek] surrounding us." That he is not referring to a mere crowd of observers is made clear by the contents of the preceding chapter to which Paul refers by saying, "So, then, . . ." Hence Paul is encouraging Christians onward in the race by pointing, not to mere onlookers, but to the fine example of others who were also runners, and particularly urging them to look intently at the one who had already come off the victor and who was now their Judge, Christ Jesus.

The illustration at 1 Corinthians 4:9 may be drawn from the Roman contests, with Paul and his fellow apostles here likened to those in the last event on the bill at the arena, for the most gory event was usually saved till last and those reserved for it were certain of death. Hebrews 10:32, 33 may similarly have the Roman games as its background. Actually, Paul himself may have been exposed to the perils of the Roman games in view of his reference at 1 Corinthians 15:32 to 'fighting wild beasts at Ephesus.' Some view it as unlikely that a Roman citizen would be put before wild beasts in the arena, and suggest that this expression is used figuratively to refer to beastlike opposers in Ephesus. However, Paul's statement at 2 Corinthians 1:8-10 concerning the very grave danger experienced in the district of Asia, where Ephesus was located, and of God's rescuing him from "such a great thing as death" would certainly fit an experience with literal wild beasts in the arena much more aptly than it would the human opposition Paul encountered at Ephesus. (Acts 19:23-41) It may thus have been one of the several "near-deaths" Paul underwent in his ministry.—2 Cor. 11:23; see AMUSEMENTS; DANCING; THEATER.

GAMMA [Γ, γ]. The third letter in the Greek alphabet, corresponding to our English "g."

Gam'ma is equivalent to the Hebrew *gi'mel*. When accented as a numeral, (γ'), it means three or third, but, when having the subscript, (,γ), 3,000.—See ALPHABET.

GAMUL (Ga'mul) [possibly, weaned or benefited]. An Aaronic priest in David's time who was chosen by lot to act as chief of the twenty-second priestly division in connection with the service at the sanctuary.—1 Chron. 24:1-3, 5, 17.

GANGRENE. The death of the tissues in a part of the body, such as a toe or a foot; mortification. In *dry gangrene*, where the arteries are blocked or occluded (as, for example, in arteriosclerosis), the affected part turns black and dry and loses all feeling.

Moist gangrene is a result of veins, rather than arteries, being occluded. The affected part undergoes putrefaction. Wounds, frostbite or other interference with the blood supply can bring about gangrene. The dead material is usually separated from the living tissue by a red line of demarcation and is cast off by a process of inflammation, or it becomes necessary to amputate by surgery. The bacteria associated with gangrene (especially in moist gangrene) can cause blood poisoning and a deadly spread of the infection if the affected part is not removed.

The apostle Paul uses the word figuratively of the teaching of false doctrine and of "empty speeches that violate what is holy." He stresses the danger that such speech brings to the entire congregation, saying: "For they will advance to more and more ungodliness, and their word will spread like gangrene." He then cites examples: "Hymenaeus and Philetus are of that number. These very men have deviated from the truth, saying that the resurrection has already occurred; and they are subverting the faith of some." (2 Tim. 2:16-18) In view of Paul's earlier symbolism, picturing the congregation as a body with many members—feet, hands, and so forth (1 Cor. chap. 12)—his figurative use of gangrene, with its danger to the human body, gives strong emphasis to the importance of eliminating false doctrine and ungodly speech from the Christian congregation.

GARDEN. Gardens of Bible times were usually areas enclosed by a hedge of thorns or by a wall of stone or mud, perhaps with thorns along the top.—Song of Sol. 4:12.

Generally speaking, the gardens spoken of in the Bible are quite different from the ordinary gardens of the West. Many of them were more in the nature of a park with various kinds of trees, including fruit and nut trees (Eccl. 2:5; Amos 9:14; Song of Sol. 6:11), spice plants and flowers (Song of Sol. 6:2), with winding paths, and they were well watered by streams or by means of irrigation. (Isa. 1:30) Smaller gardens may have been cultivated by individual families. King Ahab wanted Naboth's vineyard, he claimed, for a vegetable garden.—1 Ki. 21:2.

The above-mentioned parklike gardens would usually be outside the city, except some of those of kings or very rich men. The King's Garden, near the place where Zedekiah and his men tried to escape from Jerusalem during the Chaldean siege, was probably situated just outside the SE wall of that city. (2 Ki. 25:4; Neh. 3:15) Josephus speaks also of a place about six miles (10 kilometers) from Jerusalem, called Etham ("very pleasant it is in fine gardens, and abounding in rivulets of water"), where, so he claims, Solomon was accustomed to ride in the mornings in his chariot. It must have been a large and beautiful garden in which King Ahasuerus of Persia held a great seven-day banquet, in the third year of his reign.—Esther 1:1-5.

IN BABYLON

The Hanging Gardens of Babylon constituted one of the seven wonders of the ancient world. King Nebuchadnezzar built them to please his wife, a Median princess, who had come from a hilly country and, upset at the flatness of Babylonia, sighed for her native mountains. It is said that Nebuchadnezzar built four acres (1.62 hectares) of arches progressively higher, like steps, from seventy-five to three hundred feet (c. 23 to 91 meters) high and overlaid this mountain of masonry with sufficient soil to nourish the largest trees. At the top he built a reservoir, supplied from the Euphrates by a screw-type water lift.

IN EGYPT

While in Egypt, the Israelites had cultivated what seem to have been smaller vegetable gardens. Deuteronomy 11:10 says they irrigated these with the foot, possibly either by foot-powered treadmills or by conducting irrigation water by means of channels, opening and resealing the mud walls of the channels with the foot to water the various parts of the garden.

GETHSEMANE

The garden of Gethsemane on the Mount of Olives, just across the Kidron from Jerusalem, was a favorite spot with Jesus Christ, where he could find solitude with his disciples. It was to this garden that Jesus retired with his disciples after eating his last Passover and instituting the Lord's Evening Meal. There he withdrew a short distance from his disciples and prayed fervently, being ministered to by an angel. The traitor Judas, knowing of Jesus' custom, led the mob to Gethsemane, where he betrayed Jesus with a kiss.—Matt. 26:36, 46-49; Luke 22:39-48; John 18:1, 2.

BURIAL PLACES

Gardens were sometimes used as burial places. Manasseh and his son Amon were buried in the garden of Uzza. (2 Ki. 21:18, 25, 26) It was in a garden, in a new memorial tomb, that Jesus was buried. (John 19:41, 42) The Israelites fell into the bad practice of sacrificing to pagan gods in the gardens, seating themselves among the burial places and eating loathsome things in their observance of false religion, for which Jehovah declared that he would render judgment.—Isa. 65:2-5; 66:16, 17.

GARDEN OF EDEN

The most celebrated garden of history is the Garden of Eden. It seems to have been an enclosed area, bounded, no doubt, by natural barriers. The garden, located "in Eden, toward the east," had an entrance on its eastern side. It was here that cherubs were stationed with the flaming blade of a sword to block men's access to the tree of life in the middle of the garden. (Gen. 2:8; 3:24) The garden was well watered by a river flowing throughout it and parting to become the headwaters of four large rivers. This parklike "paradise of pleasure" (Gen. 2:8, *Dy*) contained every tree desirable to one's sight and good for food, as well as other vegetation, and was the habitat of animals and birds. Adam was to cultivate it and to keep it and eventually to expand it earth wide as he carried out God's command to "subdue" the earth. It was a sanctuary, a place where God representatively walked and communicated with Adam and Eve, a perfect home for them.—Gen. 2:9, 10, 15-18, 21, 22; 1:28; 3:8-19.

Although the Bible does not state how long the cherubs remained to guard the way of the tree of life, it may have been that such an arrangement existed until the Flood, some 1,656 years later. Untended by Adam, who with Eve had been driven out for their disobedience in eating from the forbidden tree of the knowledge of good and bad, the garden likely suffered deterioration. At any rate, it would at the latest have been obliterated by means of the Flood.

The beauty of the Garden of Eden was recalled centuries after the Flood when Lot viewed the whole District of the Jordan, observing "that all of it was a well-watered region, . . . like the garden of Jehovah." (Gen. 13:10) Jehovah kept his eyes on the Promised Land, preserving it as an inheritance for Israel. Moses contrasts it with Egypt, where the Israelites had to do irrigating as in a vegetable garden, describing the Promised Land as a land watered by "the rain of the heavens."—Deut. 11:10-12.

FIGURATIVE USES

In a warning to Judah through Joel, Jehovah tells of a people "numerous and mighty" who will devastate the land, converting it from a state "like the garden of Eden" into a wilderness. (Joel 2:2, 3) By contrast, those who do Jehovah's will and enjoy his good pleasure are likened to a well-watered garden. (Isa. 58:8-11) Such was to be the situation of Jehovah's covenant people restored from Babylonian exile. (Isa.

51:3, 11; Jer. 31:10-12) At Ezekiel 28:12-14 the "king of Tyre" is spoken of as having been in the garden of Eden and on "the holy mountain of God." By the slopes of Mount Lebanon with its famous cedars, the king, decked in gorgeous robes and royal splendor, had been as in a garden of Eden and on a mountain of God. The shepherd lover of The Song of Solomon likens his Shulammite girl companion to a garden with all its pleasantness, beauty, delight and fine fruitage. —Song of Sol. 4:12-16; see EDEN No. 1; PARADISE.

GAREB (Ga'reb) [scabby, reviler, despiser].

1. One of David's mighty men, an Ithrite of the tribe of Judah.—2 Sam. 23:8, 38; 1 Chron. 2:4, 5, 18, 19, 50, 53; 11:26, 40.

2. A hill mentioned in a restoration prophecy written by Jeremiah (31:39), evidently indicating the western limits of the rebuilt city of Jerusalem. Its precise location is unknown.

GARLAND. This term (Heb., *tsᵉphi·rah'*) was used symbolically in a prophecy of Jehovah's judgment on Samaria, the capital city of Ephraim, the ten-tribe kingdom of Israel. Samaria was at that time full of political "drunkards," drunk over the northern kingdom's independence from Judah and its political alliances with Syria and other enemies of Jehovah's kingdom in Judah. (See Isaiah 7:3-9.) Just as drunkards would wear garlands of flowers on their heads during their wine bouts, so Samaria wore the garland of this political power. It was a decoration of beauty, but was a fading blossom that would disappear. Then Jehovah would become for the remaining ones of his people as a crown of decoration and as a garland (or "diadem" according to several translations) of beauty.—Isa. 28:1-5.

The same Hebrew word appears at Ezekiel 7:7, 10. Translators, however, are uncertain as to the sense or application of the word in this case. A similar Aramaic word means "morning," and Lamsa's translation of the Syriac (Peshitta) version here reads "dawn," rather than garland (or diadem). Some translators (*AS, AT, RS*) link the word with a cognate Arabic noun and render it as "doom." Still, others, on the belief that the root meaning of the Hebrew word is "to go round," translate it as "turn," in the sense of a turn of events.—*JB, JP;* "circle," *Ro.*

In the Christian Greek Scriptures the plural form of the Greek word *stem'ma,* "garland," appears at Acts 14:13. As there related, the priest of Zeus at Lystra brought bulls and garlands to the city gates to offer sacrifices, because the people supposed that Paul and Barnabas were gods. They may have intended to put garlands on the heads of Paul and Barnabas, as was sometimes done to idols, or on themselves and the sacrificial animals. Such garlands were generally made up of foliage supposed to be pleasing to the god worshiped.—Acts 14:8-18; see CROWN.

GARLIC. A bulbous perennial plant, the strong-scented, pungent-tasting bulb of which is composed of up to twenty smaller bulbs or cloves. The flower stalk of garlic, bearing tiny bulblets and sterile flowers, at times may attain a height of one foot (c. .3 meter) or more.

The indications are that garlic was extensively cultivated in ancient Egypt. In the wilderness the mixed crowd and the Israelites longed for the garlic they used to eat there. (Num. 11:4, 5) The Greek historian Herodotus (Book II, sec. 125) tells of an inscription that listed garlic as one of the foods provided for the laborers on a certain pyramid. Garlic is still widely used by the inhabitants of Mediterranean areas. The Jewish Talmud even contains directions specifying the kinds of food to season with it. The cloves, or the oil pressed from them, have been used medicinally as a digestive stimulant, a diuretic or as an antispasmodic.

GARMENT. See DRESS.

GARMITE (Gar'mite) [pertaining to Gerem (bone)]. This designation is linked with Keilah, a name appearing in a listing of Judah's descendants.—1 Chron. 4:19.

GARNER. See STOREHOUSE.

GARRISON. The Hebrew term *nᵉtsiv'* may denote a rather permanent contingent of soldiers stationed at a military installation. The related Hebrew word *matstsav'* carries a similar idea.—1 Sam. 13:23; 14:1, 4, 6, 11, 12, 15; 2 Sam. 23:14.

The Philistines had garrisons in Israelite territory during the reigns of Saul and David. (1 Sam. 10:5; 13:3, 4; 1 Chron. 11:16) After David defeated Syria and Edom he maintained garrisons in their territory to prevent rebellion. (2 Sam. 8:6, 14; 1 Chron. 18:13) For the peace and security of the land Jehoshaphat installed garrisons in Judah and in the cities of Ephraim that Asa had captured. (2 Chron. 17:1, 2) The presence of such a military body did much to maintain order and protect royal interests in territories where the native inhabitants were likely to rebel.

A Roman garrison was maintained at Jerusalem during the first century C.E. Their quarters were in the high Castle of Antonia adjoining the temple grounds. When a crowd of Jews dragged Paul outside the temple and sought to kill him, soldiers of the garrison were able to come down quickly enough to rescue him. (Acts 21:31, 32) During Jewish festival seasons, extra troops were brought in to strengthen this garrison.—See ANTONIA, CASTLE OF.

GATAM (Ga'tam) [lean and weak]. The fourth-named son of Esau's firstborn Eliphaz. Gatam became one of the sheiks of the sons of Esau.—Gen. 36:10, 11, 15, 16; 1 Chron. 1:36.

GATE, GATEWAY. The Bible speaks of several different kinds of gates: (1) gate of the camp (Ex. 32:26, 27), (2) gate of the city (Jer. 37:13), (3) gate of the courtyard of the tabernacle (Ex. 38:18), (4) "gates of the Castle that belongs to the house" (Neh. 2:8), (5) temple gates (Acts 3:10) and (6) gate of a house.—Acts 12:13, 14.

CONSTRUCTION

Cities usually had as few gates as possible, since these were the vulnerable points of their fortifications, some cities having only one gate. Where there were inner and outer walls, there were, of course, gates in each wall. Early gateways were L-shaped to hinder the enemy's entry. Later, after the chariot was introduced (c. 18th century B.C.E.), city gates had a straight, direct entrance. In some uncovered ruins the city gate is composed of an entrance flanked by square towers leading into a vestibule about forty-nine to sixty-six feet (some 15 to 20 meters) long. The passage through the vestibule was flanked by as many as six pilasters, which narrowed the passageway at three places. In some cases there may have been two or three sets of doors for these deep gates. Small rooms inside the vestibule walls were used as guard chambers. In Ezekiel's visionary temple, the gates were provided with guard chambers. (Ezek. 40: 6, 7, 10, 20, 21, 28, 29, 32-36) Some gates had a roof over the vestibule and some were multistoried, as is evidenced by the stairways found inside.—Compare 2 Samuel 18:24, 33.

Ancient fortress cities have been uncovered revealing small postern or side gates. These were sometimes at the bottom of the rampart and provided easy access for the inhabitants of the city during peacetime. In time of siege they apparently were used as sortie gates through which the defenders could sally forth to attack besiegers and at the same time receive covering fire from their comrades on the walls.

The doors of the gates of a city were usually of wood sheathed with metal plating; otherwise they could be set on fire by the enemy. Some may have been made of iron, as was the case in the days of the apostles. (Acts 12:10) Babylon's gateways are said to have had doors of copper and bars of iron. (Isa. 45:2; compare Psalm 107:2, 16.) Some gates were apparently locked with wooden bars. (Nah. 3:13) In Solomon's day, in the region of Argob, in Bashan, there were "sixty large cities with wall and copper bar." (1 Ki. 4:13) Some towns in Syria have been found with massive stone doors of single slabs several inches thick and ten feet high (c. 3 meters), turning on pivots above and below. Samson's feat of picking up the doors of the gate of Gaza along with its two side posts and bar and carrying them to the top of "the mountain that is in front of Hebron" was, in view of these factors, no mean accomplishment. It was done, of course, through the energizing power of Jehovah's spirit.—Judg. 16:3.

FUNCTION

The "gates" of a city could refer to the city itself, since much of the official business took place there and transactions were recorded there (Deut. 16:11, 14; Ruth 4:10; Ps. 87:2; 122:2), or, in the capital, at the gateway of the palace grounds. (Esther 3:2, 3; 5:9, 13; 6:10, 12) Where the gates (entrances) of the city were desolate the glory was also gone. (Isa. 3:26; 14:31; Jer. 14:2; Lam. 1:4) The gates were the points where the besiegers made the strongest effort to break through. Once controlling them, they would have access to the city. And so, to 'get possession of the gates' of the city meant to take the city. (Gen. 22:17; 24:60) When the wall of Jerusalem was broken through, the princes of the Babylonian king directed the further subjection of the city from a position at one of the city gates.—Jer. 39:2, 3.

Gates were the centers of public assembly and public life. Broad places were usually provided near the gates, such as the public square before the Water Gate in Jerusalem. (Neh. 8:1) There was a threshing floor at the entrance of the gate of Samaria. (1 Ki. 22:10) The gates were the city's news centers, not only due to the arrival of travelers and merchants, but also because nearly all the workmen went in and out of the gate every day, especially those working in the fields. So the gate was the place for meeting others. (Ruth 4:1; 2 Sam. 15:2) The markets were located there, some of the gates of Jerusalem being named evidently for the commodities sold there (for example, the Fish Gate).—Neh. 3:3.

At the city gates the older men of the city sat in judgment. (Deut. 16:18; 21:18-20; 22:15; 25:7) Even kings at times held audiences or sat in judgment there. (2 Sam. 19:8; 1 Ki. 22:10; Jer. 38:7) There important announcements and official proclamations were made. (2 Chron. 32:6-8) It was in the public square before the Water Gate that Ezra read the Law. (Neh. 8:1-3) Because the judges, the prominent men of the city, merchants and businessmen and a goodly number of people were usually at the gate, prophets often went there to make their proclamations. Their messages delivered there would spread much faster. (1 Ki. 22:10; Jer. 17:19) Wisdom is pictured as crying out at the entrances of the gates for all in the city to become aware of its counsel. (Prov. 1:20, 21; 8:1-3) Inasmuch as the gate was a news center, the good or bad works of the city's inhabitants would become known there.—Prov. 31:31.

It seems to have been a heathen practice to make sacrifices at the gates of a city. (Acts 14:13) This bad practice developed in Judah, being corrected by King Josiah.—2 Ki. 23:8.

Those found worthy of death by the judges were taken outside the city gates to be executed. (1 Ki. 21:10-13; Acts 7:58) The carcasses of the sacrificial animals that were offered for sin atonement on the Day of Atonement were taken outside the city and burned. (Lev. 16:27, 28) Therefore Jesus Christ, the sin offering for the atonement of mankind, was put to death outside the gate of Jerusalem.—Heb. 13:11, 12.

Due to the important usages of the city's gateway, it was a high honor to sit down with the older men of the land in the gates. (Job 29:7; Prov. 31:23) Such a position was no place for a foolish one. (Prov. 24:7) When David was persecuted, he considered it a serious thing for those sitting in the gates to become concerned about him, especially in an unfavorable way. (Ps. 69:12) To 'crush the afflicted one in the gate' had reference to judicial corruption, since legal cases were handled there. (Job 5:4; Prov. 22:22; Amos 5:12) To 'hate a reprover in the gate' meant to hate the judge who corrected or condemned one. (Amos 5:10) Those who 'laid bait for the one reproving in the gate' were ones who by bribes or other pressures tried to cause the judges to pervert judgment or who sought to ensnare a prophet who might stand in the gate to reprove them.—Isa. 29:19-21.

WILDERNESS CAMP GATES

The 'gates' of the camp of Israel were the ways of entrance. No doubt they were well guarded. The tabernacle was in the camp's center, with the Levites camping in close proximity, and the twelve tribes, three on a side, at a greater distance. This arrangement afforded ample protection for the camp.—Ex. 32:26, 27; Num. chap. 3; see GATEKEEPER.

GATES OF JERUSALEM

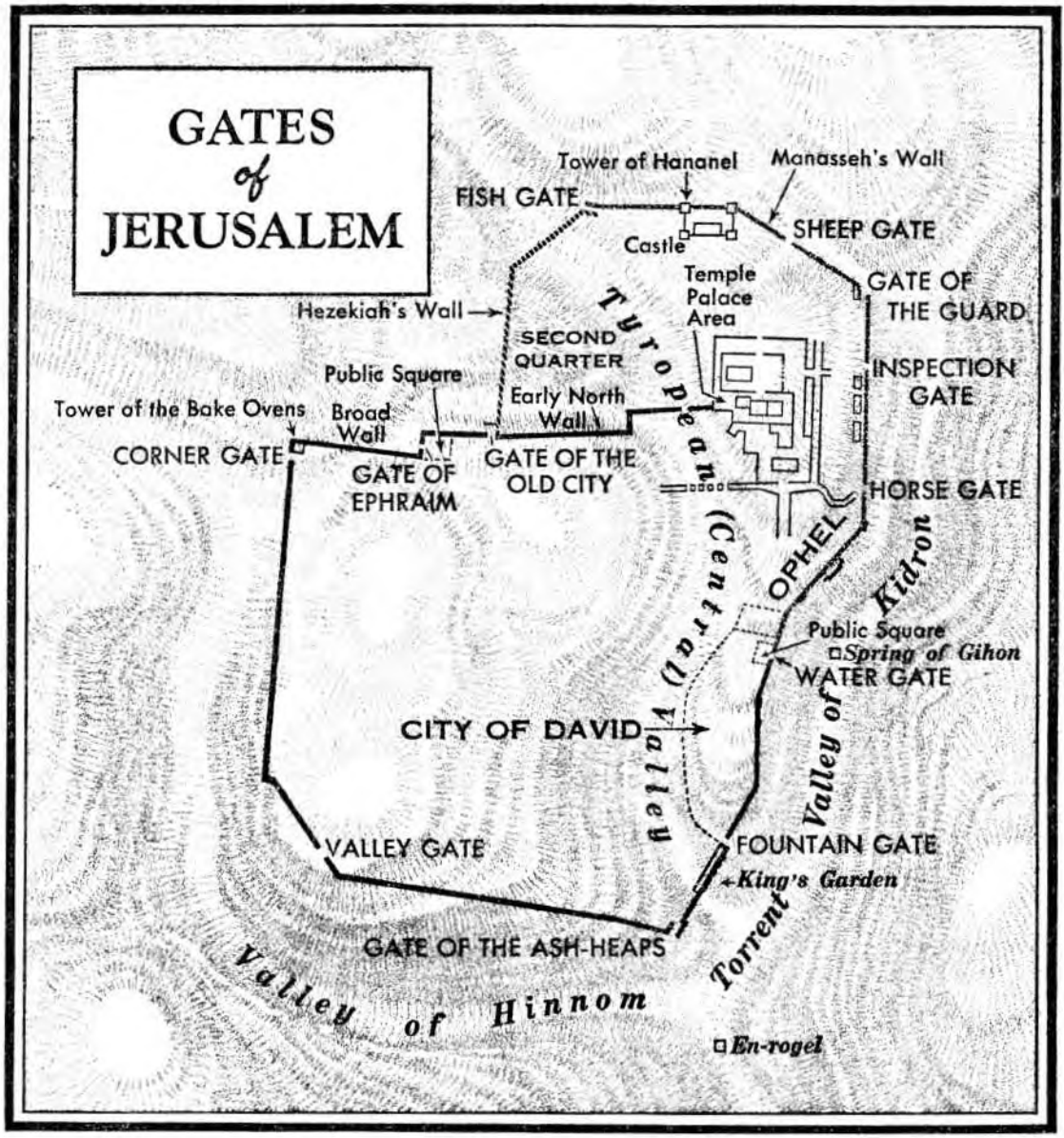
In dealing with the gates of Jerusalem it is well to remember that, from the time of its capture by David, the city developed and expanded, so that several walls or added portions of walls were built. We shall concern ourselves here mainly with the gates mentioned in the book of Nehemiah, which gives us the most complete description or listing. The gates named in Nehemiah's record are gates in the wall that was built prior to the eighth century B.C.E. and in the wall surrounding the "second quarter." (2 Ki. 22:14; 2 Chron. 34:22; Zeph. 1:10) The "second quarter" was a part of the city bounded on the W and part of the N by Hezekiah's wall (2 Chron. 32:5) and joined by Manasseh's wall, which continued on the NE and E. (2 Chron. 33:14) This was N of the earlier city and wall, but apparently did not extend as far W as the earlier wall.—See accompanying map.

Nehemiah's wall

In his account of the reconstruction of the wall of the city (chap. 3), Nehemiah begins at the Sheep Gate, located in the NE part of the wall encompassing the second quarter, and proceeds in a counterclockwise direction. We shall follow this procedure in our listing below, inserting the gates not mentioned in the reconstruction account but named in the description of the inauguration procession (chap. 12), along with gates spoken of in other scriptures, some of which are merely other names for those in Nehemiah's record.

Sheep Gate

The Sheep Gate was rebuilt by Eliashib the high priest and associate priests. (Neh. 3:1, 32; 12:39) This fact would indicate that it was near the Temple area. Its location was probably in the N wall of the second quarter, the part built by Manasseh (see "Fish Gate," below), at or near the NE corner of the city. This gate may have been so named because through it were brought sheep and goats for sacrifice or perhaps for a market that was located nearby. It may also have been called the "Gate of Benjamin" (which see). The "sheepgate" mentioned at John 5:2 is likely this Sheep Gate or a later gate corresponding to it, for it was located in the same vicinity, near the pool Bethzatha.



Fish Gate

Hezekiah apparently built a part of the wall around the second quarter on the W side as far as the Fish Gate, and Manasseh's wall building continued from the Fish Gate around to the City of David. (2 Chron. 32:5; 33:14) In Nehemiah's reconstruction and procession accounts, the Fish Gate is placed W of the Sheep Gate, and evidently was in the N wall of the "second quarter," perhaps W of the "castle" and near the N end of the Tyropean valley. (Neh. 3:3; 12:39) It is mentioned in conjunction with the second quarter at Zephaniah 1:10. The name may be due to the gate's nearness to the fish market where the Tyrians sold fish.—Neh. 13:16.

Gate of the Old City

The Gate of the Old City was located on the NW side of the city between the Fish Gate and the Gate of Ephraim. (Neh. 3:6; 12:39) In Hebrew, the gate is called simply "Gate of the Old," the word "city" being supplied by some translators. It is suggested that the name was derived from its having been the main N entrance to the old city. It may have been at the junction of the Broad Wall (that formed a N boundary of the old city) and the S end of the W wall of the second quarter. Some think that this gate is identical with the "First Gate" mentioned by Zechariah. He seemingly refers to the E-W limits of the city in saying "from [1] the gate of Benjamin

all the way to the place of [2] the First Gate, all the way to [3] the Corner Gate," and to the N-S limits in saying "from the Tower of Hananel all the way to the press vats of the king." (Zech. 14:10) If so, this places the First Gate E of the Corner Gate, possibly naming, from E to W, (1) the gate in or near the E corner, (2) the gate at the angle where the walls of the second quarter and the old city meet, and (3) the gate in the NW corner of the old city wall. Hence this would allow for the above-suggested identity of the First Gate with the Gate of the Old City. Others would connect the Gate of the Old City with the "Middle Gate" mentioned at Jeremiah 39:3.

Gate of Ephraim

The Gate of Ephraim was located in the Broad Wall 400 cubits (c. 583 feet [c. 178 meters]) E of the Corner Gate. (2 Ki. 14:13; 2 Chron. 25:23) It was an exit N in the direction of the territory of Ephraim. It, too, has been identified by some researchers with the Middle Gate (Jer. 39:3), by others with the First Gate. (Zech. 14:10) It is thought to be (or correspond to) the Gennath or Garden Gate spoken of by the Jewish historian Josephus. There was a public square near the Gate of Ephraim, in which the people made booths to celebrate the Festival of Booths in Nehemiah's time. (Neh. 8:16) This gate is not named in Nehemiah's reconstruction text, evidently because it did not need extensive repairs.

Corner Gate

This gate was evidently located in the NW angle of the city wall, 400 cubits (c. 583 feet [c. 178 meters]) along the Broad Wall W of the Gate of Ephraim. (2 Ki. 14:13; 2 Chron. 25:23) It was on the E side of the Valley of Hinnom, apparently in the W wall of the old city at the point where it joined the Broad Wall. Uzziah built a tower by this gate; whether or not it was the Tower of the Bake Ovens is not stated. (2 Chron. 26:9) Both Jeremiah and Zechariah appear to refer to the Corner Gate as being on the western edge of the city. (Jer. 31:38; Zech. 14:10) Some think the Corner Gate is the same as the First Gate, but the statement in the book of Zechariah seems to weigh against this view as to its location, for, apparently describing the E-W limits, Zechariah wrote, "from the gate of Benjamin all the way to the place of the First Gate, all the way to the Corner Gate," thus evidently placing the First Gate E of the Corner Gate.

There is no other gate described as existing in the W wall from the Corner Gate to the Valley Gate at the S end, this no doubt being because of the steep slope of the Hinnom valley, making any other gate impractical. The Corner Gate does not appear in Nehemiah's accounts; again the reason may be that it did not need extensive repairs. The account does speak of repairing the Tower of the Bake Ovens, which seems to have been a part of, or near, the Corner Gate.—Neh. 3:11.

Valley Gate

At the SW corner of the city wall, the Valley Gate led to the Valley of Hinnom, and corresponds to the modern Jaffa Gate. Josephus' "Gate of the Essenes" may have been located here or nearby. Uzziah, in his city-fortification program, built a tower by this gate. (2 Chron. 26:9) It was from the Valley Gate that Nehemiah went out for his inspection of the damaged wall, riding eastward through the Valley of Hinnom and then up the Kidron valley, finally reentering the city by the same gate. (Neh. 2:13-15) Although not named as such, the Valley Gate appears to be the point at which the inauguration procession started, one group marching counterclockwise around the walls past the Gate of the Ash-heaps and the other clockwise past the Corner Gate and the Tower of the Bake Ovens.—Neh. 12:31-40.

Gate of the Ash-heaps

This gate is also known as the *Gate of the Potsherds*, and is usually called the *Dung Gate*. (Neh. 2:13; 12:31) Nehemiah's description seems to place it 1,000 cubits (c. 1,458 feet [c. 444 meters]) E of the Valley Gate. (Neh. 3:13, 14) It was at the SE corner of the city wall, and led to the Valley of Hinnom near the point where it joined the Tyropean valley. (Jer. 19:2) It was from this gate that Topheth in the Valley of Hinnom was reached by those idolatrously burning their children in the fire to Baal. (Jer. 19:5, 6) It was also the gate through which Jeremiah led some of the older men and priests of Israel and proclaimed calamity to Jerusalem, breaking an earthenware flask to illustrate God's breaking of the people for their serving of other gods.—Jer. 19:1-3, 10, 11.

The name "Gate of the Potsherds" may have been given because fragments of pottery were thrown near there as refuse, or because fragments of pottery were ground there, the dust from which was used to make cement for plastering cisterns (as has been done in modern times near a pool at the SW corner of the city). Also, there may have been a potter's industry near this gate, for there was clay nearby in the Valley of Hinnom as well as a water supply at the mouth of the Tyropean valley and at the spring En-rogel. (Compare Jeremiah 18:2; 19:1, 2.) The "potter's field" (Matt. 27:7, 8) has, since the fourth century C.E., been traditionally considered to be located on the S side of the Valley of Hinnom.

Fountain Gate

This gate was so called because of its giving access to a spring or fountain nearby, perhaps En-rogel, which was below the junction of the Kidron valley and the Valley of Hinnom. Probably it was at the S tip of the E hill of the city (that is, at the southern end of the "City of David"). (Neh. 2:14; 3:15; 12:37) The Fountain Gate would afford convenient exit and access to En-rogel for those living in the City of David, while the Gate of the Ash-heaps, not far to the SW, would also lead out toward En-rogel and would likely be a better exit for the residents of the Tyropean valley and the SW hill of the city.

Water Gate

The name of this gate may have been derived from its proximity, or at least its access, to the Spring of Gihon about midway up the E side of the city. This gate was near Ophel, not far from the Temple area. (Neh. 3:26) The Water Gate was where one of the groups of the inauguration procession left the wall, proceeding from there to the Temple, where they assembled with the other group, apparently not traversing that part of the city wall to the E of the Temple. (Neh. 12:37-40) There was a public square before this gate in which all the people gathered to hear Ezra read the Law, and where they afterward built booths to celebrate the Festival of Booths.—Neh. 8:1-3, 16.

Horse Gate

Repair work above the Horse Gate was done by the priests, which implies that its location was near the Temple. (Neh. 3:28) Some have held that the Horse Gate was one providing communication between two parts of the Temple-palace quarter. They reach this conclusion from the account of Athaliah's execution, which reports that, on being led out of the Temple by the soldiers, "she came to the entry of the horse gate of the king's house." (2 Chron. 23:15; 2 Ki. 11:16) However, this was likely an entry just to the precincts of the royal palace and not the Horse Gate through which the horses passed in and out of the city itself. Nehemiah definitely includes the Horse Gate in his reconstruction description, indicating that it was a gate in the city wall. It was probably located near the SE corner of the Temple-palace area. (Neh. 3:28) According to Jeremiah, there must have been a

corner of the wall near this gate, probably as the wall turned toward the left as one comes up the Kidron valley, thereby following the valley's contour. (Jer. 31:40) The Horse Gate is omitted in the inauguration procession account, evidently because the two parts of the procession left off at the Water Gate and the Gate of the Guard, respectively, and did not walk over the section of the wall E of the Temple, where the Horse Gate and the Inspection Gate were located.—Neh. 12:37-40.

Inspection Gate

Some call the Inspection Gate (Heb., *ham-miph·qadh'*) the Muster Gate. (Neh. 3:31, *Ro; RS*) At Ezekiel 43:21 *miph·qadh'* (the same Hebrew word without the article *ha*) is translated "appointed place." It has been thought to be the same as the Gate of the Guard, or the Gate of Benjamin. Of these possibilities, the Gate of Benjamin is the more likely. (However, see "Sheep Gate," considered earlier.) Its mention by Nehemiah in his reconstruction account would seem to support the idea that it was a gate in the E wall of the city in front of the Temple area and N of the Horse Gate. Nehemiah's statement that there was a corner in the wall beyond the Inspection Gate would place this gate in the E wall, S of where the wall turned (likely in a northwestward direction).

The account tells us that the repair work was done "in front of the Inspection Gate." Some have understood this to refer to a repair work on the city wall in front of a Temple gate by this name. This does not seem to be the correct view, for the same expression is used respecting the Water Gate, which is acknowledged to have been a gate *in* the city wall. (Neh. 3:26, 31) The Inspection Gate is not named in the procession account evidently because the marchers did not traverse the wall E of the Temple.

Gate of the Guard

From this gate (called "prison gate," *AV*) the inauguration procession walking SE along the wall left the wall and proceeded to the Temple. (Neh. 12:39, 40) Some think that this gate is identical with the Inspection Gate, but this does not seem to be a likely probability.—See "Inspection Gate," above.

Middle Gate

When the Babylonians breached Jerusalem's wall, their military officers sat in the Middle Gate. (Jer. 39:3) As has been seen, several possibilities are set forth as to the location of this gate. Probably the most likely is that it is identical with the Gate of the Old City, since this gate was at the convergence of the Broad Wall, the N wall of the old city, and the W wall of the second quarter, and would be a central or commanding position. However, some say that the Middle Gate may have been the Gate of Ephraim. Another suggestion is that it was the Fish Gate, another commanding position, because this gate stood at the point where the valley dividing the city into two parts entered the city.

Gate of Benjamin

Some identify the Gate of Benjamin with the Sheep Gate. This location would fit the circumstances of Jeremiah's attempted exit to the territory of Benjamin, evidently toward Anathoth, which lay NE of Jerusalem. (Jer. 37:11-13) However, some believe that the Gate of Benjamin and the Inspection Gate are identical. The latter identification seems less likely, although it would also have been possible for Jeremiah to travel toward his hometown Anathoth in the territory of Benjamin from the Inspection Gate. Another argument for the Sheep Gate as being another name for the Gate of Benjamin is that Zedekiah was sitting in the Gate of Benjamin when approached by Ebed-melech with a plea in Jeremiah's behalf. (Jer. 38:7, 8) It is suggested that the king would be near the point of greatest concern during the Babylonian siege. The Sheep Gate on the N of the city would be the most seriously threatened by the attacking Babylonians, not the Inspection Gate, which was apparently on the E side of the Temple area, and not in a particularly vulnerable position.

Other gates mentioned

When King Zedekiah fled from the Babylonians, he went out "by the way of the gate between the double wall that is by the king's garden." (Jer. 52:7, 8; 39:4) There is much uncertainty as to the identity of the "double wall." However, from present knowledge, either the Gate of the Ash-heaps or the Fountain Gate might fit the circumstances described in the Scriptures, both of these being near the king's garden. Those supporting the Fountain Gate location say that the exit from the city through this gate led through a fifteen-meter- (c. 49-foot-) long corridor between two strong walls. On the other hand, Dr. J. Simons, who advocates the Gate of the Ash-heaps as Zedekiah's place of exit, says that the lower part of the Central (Tyropean) valley was enclosed between a supposed SW wall of the city of David and a wall discovered by archaeologist J. Bliss (apparently an old S wall), in which was the Gate of the Ash-heaps. From either of those gates Zedekiah could have fled toward the Arabah and to "the desert plains of Jericho," where the Babylonians caught him.—2 Ki. 25:5.

At 2 Kings 23:8 reference is made to the "high places of the gates that were at the entrance of the gate of Joshua, the chief of the city, which was at the left as a person came into the gate of the city." Here "gate of Joshua" is not the name of a city gate, but evidently is a gate within the city walls leading to the governor's residence, which was at the left as a person entered the city gate.

TEMPLE GATES

East Gate. Nehemiah's reconstruction account tells us that the keeper of the East Gate shared in the repair work. (Neh. 3:29) Thus the East Gate is not designated as a gate in Jerusalem's wall, as some have thought. The East Gate may have been approximately in line with the Inspection Gate in the city wall. This gate is evidently the one mentioned in 1 Chronicles 9:18 as "the king's gate to the east," being the gate where the king went into or came out from the Temple.

Gate of the Foundation. A Temple gate, the location of which is uncertain.—2 Ki. 11:6; 2 Chron. 23:5.

"Upper gate of the house of Jehovah." This may have been a gate leading to the inner court, possibly the "new gate of Jehovah," where Jeremiah was tried; also where Jeremiah's secretary Baruch read the scroll before the people. (Jer. 26:10; 36:10) Jeremiah may have called it the "new gate" because it had not been so anciently built as the others; possibly it was the "upper gate of the house of Jehovah" built by King Jotham.—2 Ki. 15:32, 35; 2 Chron. 27:3.

"Upper gate of Benjamin, which was in the house of Jehovah." Probably a gate leading to the inner court, on the N side of the Temple.—Jer. 20:2; compare Ezekiel 8:3; 9:2.

Beautiful Gate. A doorway of the temple rebuilt by Herod the Great, the site of Peter's healing of the man who was lame from his mother's womb. (Acts 3:1-10) There is a tradition that identifies this gate with the existing Golden Gate in the city wall, but it may be that the Beautiful Gate was an inner gate of the Temple area, corresponding possibly to the ancient "East Gate." Some say that it may have been one of the gates E of the Temple building itself, opening upon the Court of Women, a gate described by Josephus as being fifty cubits (c. 73 feet [c. 22 meters]) in height and having doors of Corinthian brass.

Other gates mentioned are "the gate behind the runners" and "the gate of the runners." These are

Temple gates, the location of which is uncertain. —2 Ki. 11:6, 19.

The Jewish Mishnah (speaking of the Temple rebuilt by King Herod the Great) says that there were five gates to the Temple Mount, that is, in the wall surrounding the entire square of the Temple area. These were: the two Huldah Gates on the S, the Kiponus Gate on the W, the Tadi (Todi) Gate on the N, and the Eastern Gate, on which was portrayed the Palace of Shushan. The Mishnah additionally states that there were seven gates to the Temple Court.—See TEMPLE.

FIGURATIVE USES

The "gates of righteousness" and "the gate of Jehovah," into which the righteous enter, are spoken of at Psalm 118:19, 20. (Compare Matthew 7:13, 14.) When one died he was considered as entering the "gates of death." (Ps. 9:13; 107:18) He went into the common grave for all mankind and so entered the gates of Sheol-Hades. (Isa. 38:10; Matt. 16:18) Since Jesus Christ has the keys of death and of Hades (Rev. 1:18), his congregation had the assurance that these enemies would not hold them forever in bondage. The apostle Paul showed that all of these die, going into death and Hades, as did Christ whom God loosed from the pangs of death and did not leave in Hades. (Acts 2:24, 31) And because of the resurrection assured faithful Christians, death and Hades do not have final victory over Christ's congregation. —1 Cor. 15:29, 36-38, 54-57.

Because God's people when restored to Zion would reestablish pure worship there, her gates would be called Praise. Zion's gates would be open constantly to bring in the resources of the nations, without fear of being taken under control by the enemy.—Isa. 60:11, 18.

Ezekiel was given a vision of a city to be called "Jehovah Himself Is There," having twelve gates named according to the twelve tribes of Israel. (Ezek. 48:30-35) He also reports a detailed vision of a temple with its various gates.—Ezek. chaps. 40-44.

The holy city "New Jerusalem" is pictured as having twelve gates of pearl, with an angel stationed at each gate, evidently as a guard. These gates are constantly open, for no night exists to occasion closing them. The glory and honor of the nations are brought in through the city gates. Even though open, no entrance can be effected by those practicing wicked, unclean or disgusting things. Only those maintaining cleanness as overcomers, conquerors, who become kings and priests with Christ, gain entry past the angelic attendants. (Rev. 21:2, 12, 21-27; 22:14, 15; 2:7; 20: 4, 6) The peoples of the nations of earth who walk in the city's light are blessed.

GATEKEEPER. In ancient times gatekeepers, also called doorkeepers, served at various places, such as city gates, temple gates, even at the gateways or doorways of homes. Gatekeepers of city gates were appointed to see that the gates were closed at night, and acted as watchmen at the gate. Other watchmen might be posted as lookouts on top of the gate or in a tower where they could get a wide range of view and could announce those approaching the city. They cooperated with the gatekeeper. (2 Sam. 18:24, 26) It was a very responsible position inasmuch as the safety of the city depended on the gatekeeper to a considerable degree, and he was an instrument of communication between those outside the city and those inside. (2 Ki. 7:10, 11) The doorkeepers of King Ahasuerus, two of whom plotted to assassinate him, were also called court officials.—Esther 2:21-23; 6:2.

IN THE TEMPLE

King David thoroughly organized the Levites and temple workers shortly before his death, including the gatekeepers, of whom there were 4,000. In their divisions they would come in for seven days at a time. They were responsible to guard Jehovah's house and see that the doors were opened and closed at the proper time. (1 Chron. 9:23-27; 23:1-6) Besides guard duty, some took care of the contributions brought in by the people for use at the temple. (2 Ki. 12:9; 22:4) At a later time, Jehoiada the high priest appointed special guards at the gates of the temple to protect young Joash from the usurper Queen Athaliah when Jehoiada anointed Joash as king. (2 Ki. 11:4-8) When King Josiah destroyed idolatrous worship, the doorkeepers assisted in removing from the temple the utensils and paraphernalia that had been used in the worship of Baal. These were then burned up outside the city.—2 Ki. 23:4.

In the temple rebuilt by Herod, when Jesus Christ was on earth priests and Levites were assigned as doorkeepers and watchmen. These were required to be on the alert, for the overseer or officer of the Temple Mount would make his rounds, appearing at unannounced times, and it was necessary for the watchman to remain awake at his post constantly in order not to be caught off guard. There was another officer who was in charge of the casting of lots for the temple services. When he came and knocked on the door, it was necessary for the guard to be awake to open it for him. He, too, might catch the guard asleep. On this matter of wakefulness, the *Mishnah*, Middoth ("Measurements"), Section 1, paragraph 2, says: "The officer of the Temple Mount used to go round to every watch with lighted torches before him, and if any watch did not stand up and say, to him, 'O officer of the Temple Mount, peace be to thee!' and it was manifest that he was asleep, he would beat him with his staff, and he had the right to burn his raiment."—See also Revelation 16:15.

These gatekeepers and guards were posted at their stations in order to safeguard the temple from robbery and to keep out all unclean persons and all intruders who were bent on no proper business.

IN HOMES

In the days of the apostles some homes employed doorkeepers. At the house of Mary the mother of John Mark, a servant girl named Rhoda answered Peter's knock when he returned from prison after being released by an angel. (Acts 12:12-14) The girl who was employed as a doorkeeper at the home of the high priest questioned Peter as to whether he was one of Christ's disciples.—John 18:17.

SHEPHERDS

Shepherds in Bible times used to keep their flocks of sheep in a sheepfold or sheepcote during the night. These sheepfolds consisted of a low stone wall with a gateway. The flocks of one man or sometimes of several would be kept in the fold during the night with a doorkeeper to keep watch and to protect them. Jesus apparently drew on this custom for illustration when he mentioned a doorkeeper in speaking of himself, not only as the shepherd of God's sheep, but also as the door through which the sheep could enter. —John 10:1-9; see GATE, GATEWAY; GUARD.

CHRISTIANS

Jesus emphasized the need for Christians to keep alert and on the watch concerning the sign of the conclusion of the system of things by likening the Christian to the doorkeeper whom his master commanded to keep on the watch for his return from traveling abroad.—Mark 13:33-37.

GATH [winepress]. A city of the Philistine axis lords. (1 Sam. 6:17, 18) Situated as it was, to the E of the Philistine plain, Gath figured prominently in the Israelite-Philistine seesaw domination of the area. Gath was the birthplace of Goliath and other giant warriors, and was occupied by the Anakim at the time that Israel crossed the Jordan into the Promised Land. (Josh. 11:22; 1 Sam. 17:4; 2 Sam. 21:15-22; 1 Chron. 20:4-8) The residents of Gath were called Gittites.—Josh. 13:3.

Joshua's conquest of the Promised Land did not include the territory occupied by the Philistines. This was to be accomplished later. Accordingly, Jehovah instructed Joshua to assign the territory to the tribes, Judah receiving the territory in which Gath was located.—Josh. 13:2, 3; 15:1, 5, 12.

Both the Ephraimites and Benjamites skirmished with the Gittites, as incidentally noted in the genealogies. (1 Chron. 7:20, 21; 8:13) In Samuel's day the captured ark of the covenant was brought to Gath, with disastrous consequences to the city's inhabitants. (1 Sam. 5:8, 9) Shortly thereafter Israel subdued the Philistines, and certain cities that the Philistines had taken from Israel "kept coming back to Israel from Ekron to Gath." (1 Sam. 7:14) Later, when David slew the Gittite giant Goliath, Israel pursued the Philistines as far as Ekron and Gath.—1 Sam. 17:23, 48-53.

After this, when David was forced to flee from Saul he took refuge in Gath. When the servants of Achish the king of Gath began to say: "Is this not David the king of the land?" David became afraid and feigned insanity in order to escape. (1 Sam. 21:10-15) David composed two psalms recalling this experience in Gath. (Psalms 34 and 56, superscriptions) On David's next visit to Gath, however, Achish granted him and 600 men safe residence in the town of Ziklag until Saul was killed sixteen months later, after which David moved to Hebron. (1 Sam. 27:2–28:2; 29:1-11; 2 Sam. 1:1; 2:1-3) In his dirge over Saul and Jonathan David noted that the news of Saul's death would cause rejoicing and exultation in the Philistine cities of Gath and Ashkelon.—2 Sam. 1:20.

During David's reign Gath and its dependent towns came into Israelite hands. (1 Chron. 18:1) When David fled from Absalom there were 600 "Gittites" among those who went with him. (2 Sam. 15:18) But during Solomon's rule Achish was still king of Gath. (1 Ki. 2:39-41) Solomon's successor Rehoboam rebuilt and fortified Gath.—2 Chron. 11:5-8.

King Hazael of Syria captured Gath from King Jehoash of Judah sometime after Jehoash's twenty-third year (876 B.C.E.). (2 Ki. 12:6, 17) The Philistines must have regained control of the city later, for Uzziah recaptured it in his campaign against them. (2 Chron. 26:3, 6) The prophet Amos, and afterward, Micah, refer to Gath as a foreign city. (Amos 6:2; Mic. 1:10) Following the Assyrian king Sargon's boast of conquering it not long after 740 B.C.E., there are no further historical references to Gath, and later Biblical mention of Philistine cities does not include it.—Zeph. 2:4; Jer. 25:17, 20; Zech. 9:5, 6.

The exact location of Gath is unknown. Its early passing from historical mention and the absence of tradition about its site make it difficult to locate. Even the goodly number of references in tablets and secular records such as the Amarna letters do not identify the site. Several rather widely separated places have been suggested, the most recent being Tell esh-Shari'ah, fifteen miles (24 kilometers) SE of Gaza.

GATH-HEPHER (Gath-he'pher) [winepress of digging]. A border city of Zebulun (Josh. 19:10, 13) and home of the prophet Jonah. (2 Ki. 14:25) It is usually identified with Khirbet ez-Zurra', about two and a half miles (4 kilometers) N-NE of Nazareth and just S of Meshhed, the traditional site of Jonah's tomb. Surface explorations at Khirbet ez-Zurra' appear to corroborate the Biblical statements that the site was occupied at both time periods in the aforementioned accounts.

GATH-RIMMON (Gath-rim'mon) [winepress by the pomegranate].

1. A city of Dan (Josh. 19:40, 41, 45) assigned to the Kohathite Levites. (Josh. 21:20, 23, 24) First Chronicles 6:66-70 appears to make Gath-rimmon an *Ephraimite* city. However, on the basis of the parallel account at Joshua 21:23, 24, Hebrew scholars believe that, due to scribal error, a portion of the text has accidentally dropped out and been lost. So, they suggest inserting the following (corresponding to Joshua 21:23) before 1 Chronicles 6:69: "And from the tribe of Dan, Elteke and its pasture ground, Gibbethon and its pasture ground . . ." This could have been the original reading. However, not to be overlooked is the possibility that Gath-rimmon was a Danite enclave city located within Ephraim's territory.

Gath-rimmon is usually identified with Tell ej-Jerisheh, about three miles (4.8 kilometers) NE of modern Tel Aviv.

2. A city of Manasseh, given to the Kohathite Levites. (Josh. 21:20, 25) Since the similar account at 1 Chronicles 6:70 has "Bileam," many scholars believe this latter name originally appeared in place of Gath-rimmon at Joshua 21:25.—See BILEAM; IBLEAM.

GAZA (Ga'za).

1. An ancient city listed in the earliest Canaanite boundary description. (Gen. 10:19) Aside from some twenty Scriptural references to Gaza, ancient Egyptian records and inscriptions of Ramses II, Thutmose III and Seti I mention the city. Gaza was apparently the most southwesterly city assigned to the tribe of Judah. (Josh. 15:20, 47; Judg. 6:3, 4) Its inhabitants were called Gazites.—Josh. 13:3; Judg. 16:2.

Some would identify Gaza with Tell el-'Ajjul, but this has not been confirmed by archaeological diggings there. Generally, the ancient city is linked with modern Gaza, located about fifty miles (c. 80 kilometers) SW of Jerusalem. Although separated from the Mediterranean Sea by some three miles (5 kilometers) of rolling sand dunes, Gaza lies in a well-watered region known for its olive groves, fruit and sycamore trees, grapevines and grain. Agriculture likely contributed to the prosperity of ancient Gaza. But its importance stemmed primarily from its location on the main road linking Egypt with Palestine. This made Gaza a "gateway" both for caravans and military traffic.

OCCUPIED BY PHILISTINES

Sometime before Israel's exodus from Egypt in 1513 B.C.E., the Hamitic Caphtorim (Gen. 10:6, 13, 14) dispossessed the "Avvim, who were dwelling in settlements as far as Gaza." (Deut. 2:23) When the Israelites entered the Promised Land, Gaza itself was a Philistine city, and its inhabitants included some of the Anakim. Although Israel's war operations under Joshua extended as far as Gaza, the city apparently was not taken. It remained a Philistine city and some of the Anakim continued to live there. (Josh. 10:41; 11:22; 13:2, 3) Assigned to Judah, Gaza was afterward conquered by this tribe, but the Judeans did not retain control over the city. (Josh. 15:20, 47; Judg. 1:18) In Samson's day Gaza was again a fortified city of the Philistines, with a "house" used for Dagon worship that could accommodate about 3,000 persons, if not more, on its roof. While Samson was at Gaza on one occasion, he "rose at midnight and grabbed hold of the doors of the city gate and the two side posts and pulled them out along with the bar and put them upon his shoulders and went carrying them up to the top of the mountain that is in front of Hebron." Later, he caused the collapse of the aforementioned house, this resulting in his own death and that of the Philistines who had assembled there.—Judg. 16:1-3, 21-30.

Gaza apparently continued to be a Philistine city throughout the period of the judges (1 Sam. 6:17) and during the rule of Israel's kings. King Solomon held dominion as far as Gaza in the SW, but evidently the Philistines were still there, although subject to him.—1 Ki. 4:21, 24.

UNDER ASSYRIAN RULE

Toward the close of the ninth century B.C.E., through his prophet Amos, Jehovah stated that

he would send a "fire" onto the walls of Gaza, this in retribution for its taking exiles to hand over to the Edomites. (Amos 1:6, 7) Although the "exiles" are not specifically identified as Hebrews, likely the allusion is to captives taken by the Philistines in raids on Judah.—Compare 2 Chronicles 21:16, 17; Joel 3:4-6.

Not long thereafter, about the middle of the eighth century B.C.E., Gaza began to experience the "fire" of war. According to Assyrian annals, Tiglath-pileser III conquered Gaza, but its king, Hanno, fled to Egypt. Apparently Hanno was soon able to return to Gaza, for Sargon II claims to have defeated both him and the Egyptian army under Sib'e allied with him. Sargon II personally captured Hanno and took him away in fetters.

From this time onward Gaza appears to have been generally loyal to Assyria. Hence, it may be that King Hezekiah's striking down the Philistines as far as Gaza was a phase of his revolt against Assyria. (2 Ki. 18:1, 7, 8) After this revolt, King Sennacherib launched his campaign against Judah and, according to his annals, gave captured Judean towns to Mitini the king of Ashdod, Padi the king of Ekron (who had been imprisoned at Jerusalem), and Sillibil the king of Gaza.

In the time of Jeremiah, Egypt's army struck down Gaza. (Jer. 47:1) Before this event Jehovah's utterance against the Philistines indicated that calamity from the N awaited them; "baldness must come to Gaza." (Jer. 47:2-5; see also Jeremiah 25:17, 20.) As suggested by other passages in Jeremiah (1:14; 46:20), the "waters" from the "north" mentioned at Jeremiah 47:2 evidently denote the Babylonian armies. King Nebuchadnezzar of Babylon did, in fact, gain control over this area (2 Ki. 24:1, 7), and the king of Gaza is mentioned in Babylonian inscriptions. Consequently, the words "before Pharaoh proceeded to strike down Gaza" (Jer. 47:1) appear simply to identify the time when the utterance of Jehovah regarding the Philistines came to Jeremiah. They would not necessarily be directly related to the coming expression of judgment "from the north" thereafter discussed.

DESTROYED

The prophet Zephaniah, a contemporary of Jeremiah, sounded a like judgment from Jehovah for Gaza: "An abandoned city is what she will become." (Zeph. 2:4) And Zechariah's prophecy, recorded after Babylon's fall, pointed to future calamities: "[Gaza] will also feel very severe pains." (Zech. 9:5) History confirms the fulfillment of the foretold calamities. In the latter half of the fourth century B.C.E., Alexander the Great, after a five-month siege (two months, according to *Antiquities of the Jews*, Book XI, chap. VIII, par. 4), took Gaza. Many of its inhabitants were slain and the survivors were sold into slavery. Over two hundred years later, the Jew Alexander Janneus, after a year's siege, completely devastated the city.—*Antiquities of the Jews*, Book XIII, chap. XIII, par. 3.

Although the Roman governor of Syria, Gabinius, ordered the rebuilding of Gaza, this was likely done on a new site. (*Antiquities of the Jews*, Book XIV, chap. V, par. 3) Some scholars think that at Acts 8:26 the Greek word *e're·mos* ("desert[ed]") refers to the old, abandoned Gaza (*AT*, for example, reads "the town is now deserted"). Others understand *e're·mos* to refer to the road leading to the city, hence the rendering "this is a desert road."—*NW*; compare *JB*, *NEB*, *RS*.

2. A city with dependent towns located in Ephraim's territory. (1 Chron. 7:28) Its exact location is unknown. Turmus 'Ayya, about a mile and a half (2.4 kilometers) S of Shiloh, has been suggested as a possible location. Another view is that Gaza may be a site in the vicinity of ancient Ai, if not perhaps identical with that city itself. The reading "Ayyah" found in numerous Bible translations has the support of many Hebrew manuscripts. However, there is also evidence for "Gaza" in other Hebrew manuscripts, as well as in the Targums.

GAZELLE [Heb., *tsevi'*; Gr., *dor·kas'*; Arabic, *ghazah* (from which the English word "gazelle" is derived); the names Zibia, Zibiah and Tabitha or Dorcas, all mean "gazelle" (2 Ki. 12:1; 1 Chron. 8:9; Acts 9:36)]. Any of a variety of swift and graceful small antelopes. The *Gazella Dorcas*, encountered in Arabia, Egypt, Palestine and Syria, likely was familiar to the ancient Hebrews. This animal is about three and a half feet (c. 1 meter) long and stands approximately two feet (c. .6 meter) high at the shoulder. Both male and female have lyre-shaped, ringed horns that may measure as much as a foot (c. .3 meter) in length. The general coloration of this gazelle is pale fawn, with dark and light stripes on the face and white underparts and hindquarters. The hair is short and smooth. Another variety of gazelle with which the



This species of gazelle stands about two feet high

Israelites may have been acquainted is the somewhat larger, darker fawn-colored *Gazella arabica*.

The speed of the gazelle, which ranks among the fastest of mammals, is alluded to in Scripture. (Song of Sol. 2:17; 8:14) The swiftness of Joab's brother Asahel and of certain Gadites was likened to that of the gazelle. (2 Sam. 2:18; 1 Chron. 12:8) Babylon's fall was foretold to cause her foreign supporters and hangers-on to flee like a gazelle to their respective lands. (Isa. 13:14) This creature is also cited as an example of acting quickly so as to avoid being ensnared. —Prov. 6:5.

Probably with reference to its beauty and gracefulness, the gazelle figures in certain vivid descriptions contained in The Song of Solomon. (2:9; 4:5; 7:3) The gazelle is also mentioned in the oath under which the Shulammite placed the daughters of Jerusalem, in effect obligating them by all that is beautiful and graceful.—Song of Sol. 2:7; 3:5.

By the terms of the Law given through Moses, the gazelle could be used for food. (Deut. 12:15, 22; 14:4, 5; 15:22) It constituted one of the regularly provided meats for Solomon's sumptuous table.—1 Ki. 4:22, 23.

GAZEZ (Ga'zez) [shearer]. First Chronicles 2:46 says Caleb's concubine Ephah gave birth to Haran, Moza and Gazez, and then states that Haran "became father to Gazez." Hence, there may have been two men named Gazez: (1) a son of Caleb, and (2) a

grandson of Caleb, as it is not at all unlikely that Caleb's son Haran named his son Gazez after his brother. But if the phrase, "As for Haran, he became father to Gazez," is simply a clarification identifying the Gazez mentioned initially as, not Caleb's son, but his grandson, this would mean there was only one Gazez, namely, the son of Haran and grandson of Caleb.

GAZITES (Ga'zites). Inhabitants of Gaza, the word applying in both of its occurrences to Philistines. —Josh. 13:2, 3; Judg. 16:1, 2; see GAZA No. 1.

GAZZAM (Gaz'zam) [caterpillar]. Forefather of some Nethinim who returned from Babylonian exile with Zerubbabel.—Ezra 2:1, 2, 43, 48; Neh. 7:46, 51.

GEBA (Ge'ba) [hill]. A city of Benjamin given to the Kohathites; one of the thirteen priestly cities. (Josh. 18:21, 24; 21:17, 19; 1 Chron. 6:54, 60) Geba apparently was situated by the northern boundary of the kingdom of Judah, whence the expression "from Geba as far as Beer-sheba." (2 Ki. 23:8) The ancient city is usually identified with the modern village of Jeba, about six miles (10 kilometers) N-NE of Jerusalem. A steep valley separates this site from the suggested location of ancient Michmash. In the valley there are two hills with steep rocky sides. These perhaps correspond to the 'toothlike crags' Bozez and Seneh, one "facing Michmash," the other "facing Geba." —1 Sam. 14:4, 5.

Geba was one of the cities that figured in King Saul's campaign against the Philistines. Evidently at the direction of his father Saul, Jonathan struck down the Philistine "garrison" ("prefect," *Mo*) at Geba ("Gibeah," *Vg*). (1 Sam. 13:3, 4; see GIBEAH No. 2.) In retaliation, the Philistines assembled a mighty force at Michmash, whereupon many Israelites fearfully went into hiding, some even fleeing across the Jordan. (1 Sam. 13:5-7) Later, Jonathan, accompanied by his armor-bearer, made his way from Geba to the Philistine outpost, undoubtedly stationed at the edge of the "ravine pass of Michmash." On his hands and feet, Jonathan ascended the steep passage to the outpost and, with the cooperation of his armor-bearer, struck down about twenty Philistines.—1 Sam. 14:6-14; compare 1 Samuel 13:16, 23.

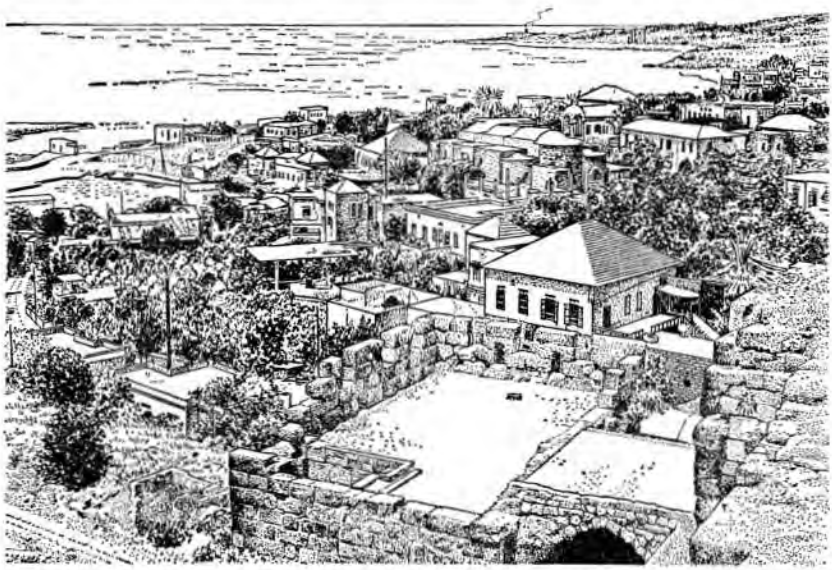
Years later Asa fortified Geba with stones and timbers of Ramah. (1 Ki. 15:22; 2 Chron. 16:6) At a time not specified in the Bible certain inhabitants of Geba were taken into exile at Manahath. (1 Chron. 8:6) On its way toward Jerusalem, the Assyrian army under Sennacherib apparently passed through Geba. (Isa. 10:24, 28-32) Among the Jews coming back from Babylonian exile were "sons of Geba"; the city itself was also reoccupied after the return. (Ezra 2:1, 26; Neh. 7:6, 30; 11:31; 12:29) Alluding to the exaltation of rebuilt Jerusalem, the prophet Zechariah spoke of the hilly and mountainous land that lies between Geba and Rimmon as becoming low like the Arabah.—Zech. 14:10.

Concerning questionable references to Geba in the Masoretic text, see GIBEAH No. 2.

GEBAL (Ge'bal), **GEBALITES** (Ge'bal-ites).

1. Gebal, a Phoenician city on the Mediterranean seacoast, is identified with modern Jebeil, twenty miles (32.2 kilometers) N of Beirut. Historians consider Gebal, the Byblos of the Greeks, to be one of the oldest cities of the Near East.

Jehovah included "the land of the Gebalites" among those regions yet to be taken by Israel in Joshua's day. (Josh. 13:1-5) Critics have picked on this as an inconsistency, since the city of Gebal was far N of Israel and apparently never came under Israelite domination. Certain scholars have suggested that the Hebrew text may be damaged at this verse and consider that the account anciently read "the land adjoining Lebanon," or 'as far as the border of the Gebalites.' However, it should also be observed that Jehovah's promises in Joshua 13:2-7 were *conditional*. Thus Israel never may have gained Gebal because of its own disobedience.—Compare Joshua 23:12, 13.



Modern Jebeil (Gebal) on the shores of the Mediterranean Sea

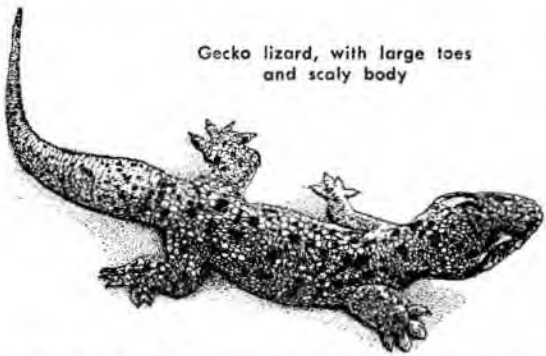
Gebalites helped Solomon in the eleventh century B.C.E. with the preparation of the materials for the temple construction. (1 Ki. 5:18) Jehovah lists the "old men of Gebal" among those who assisted in maintaining ancient Tyre's commercial might and glory.—Ezek. 27:9.

2. A different Gebal is listed with Ammon and Amalek in Psalm 83:7, and thus apparently lay S or E of the Dead Sea. Although its exact location is unknown, some scholars place it in the vicinity of Petra, about sixty-three miles (101.4 kilometers) N of the Gulf of Aqabah.

GEBER (Ge'ber) [a man, a hero]. One of Solomon's twelve deputies who had the responsibility of providing food for the king and his household one month out of the year. Geber is identified as the son of Uri, and it is probable that his son also served as a deputy. —1 Ki. 4:7, 13, 19.

GEBIM (Ge'bim) [ditches, locusts]. A site the inhabitants of which sought shelter from the advancing Assyrian army when it moved against Zion, evidently in the days of Hezekiah. (Isa. 10:24, 31; compare chapters 36 and 37.) Its exact location is not known.

GECKO [Heb., *'ana·qah'; s*e*ma·mith'*]. A small, usually thick-bodied lizard with tiny scales covering its body. The eyes are relatively large, catlike, and the gecko's toes are comparatively broad and are equipped with adhesive pads. Found in warm climates, the geckos live in the woods, among rocks, in trees, and some in human dwellings. Six kinds of these nocturnal lizards are found in Palestine.



Gecko lizard, with large toes and scaly body

The "gecko fanfoot" of Leviticus 11:30 is listed as "unclean" for the Israelites. Its Hebrew name *'ana·qah'* means to "cry" or "sigh" (compare the use of this word at Psalm 79:11) and may refer to the clucking or chirping sound made by the gecko. Most lizards make only a sharp hissing sound. At Proverbs 30:28, the "gecko lizard" (Heb., *s*e*ma·mith'*) is spoken of as taking "hold with its own hands" and making its way into the king's palace. The adhesive disks on the gecko's feet, says Raymond Ditmars, "are strikingly like the magnified pads on the foot of a fly; and their method of adhesion is the same—not aided by a sticky secretion, but through actual suction produced by close-set, concave areas. When a gecko moves over very rough surfaces, the claws are called into play like those of an ordinary lizard."

GEDALIAH (Ged·a·li'ah) [Jehovah is great].

1. A Levite singer who, in David's time, was designated by lot to be in charge of the second of the twenty-four service groups of twelve musicians each. —1 Chron. 25:3, 9, 31.

2. Grandfather of the prophet Zephaniah and possibly a descendant of King Hezekiah.—Zeph. 1:1.

3. Son of Pashhur; one of the princes in Jerusalem who accused Jeremiah before King Zedekiah of weakening the fighting men and all the people and urged that Jeremiah be put to death for this. Upon being given a free hand by the king, these princes threw Jeremiah into a miry cistern.—Jer. 38:1-6.

4. "The son of Ahikam the son of Shaphan." After the destruction of Jerusalem in 607 B.C.E., King Nebuchadnezzar appointed Gedaliah as governor over the Jews who had been left remaining in the land of Judah. Gedaliah established his residence at Mizpah, and here the prophet Jeremiah took up dwelling. Then the Judean military chiefs who had escaped capture, upon hearing that Gedaliah had been appointed as governor, came with their men to him at Mizpah. Gedaliah assured them, under oath, that it would go well with them as long as they continued serving the king of Babylon, and he encouraged them to gather wine, oil and summer fruits. Even the Jews who were dispersed in Moab, Ammon, Edom and other places continued coming to Gedaliah.

All this was evidently not to the liking of Baalis the king of Ammon, who was successful in enlisting the cooperation of Ishmael in an assassination plot against Governor Gedaliah. Learning of this, Johanan and the other chiefs of the military forces advised the governor accordingly, but he did not believe them. Johanan even approached Gedaliah in private and offered to thwart the scheme by killing Ishmael. But Gedaliah would not hear of it, thinking that falsehood was being spoken about Ishmael. So when Ishmael, along with ten other men, came to Mizpah, Gedaliah took no precautions. He proceeded to eat with them; and while they were eating, Ishmael and the men with him rose up and killed Gedaliah as well as all the Jews and Chaldeans who were with Gedaliah.—2 Ki. 25:22-25; Jer. 39:14; 40:5–41:3.



Seal inscription reading "(belonging) to Gedaliah, who is over the house"

It is of interest that a seal discovered at Lachish bears the inscription: "(belonging) to Gedaliah, who is over the house."

5. One of the priests in Ezra's time among those who had taken foreign wives and who promised to send them away.—Ezra 10:18, 19.

GEDER (Ge'der) [a wall, walled]. A town in Canaan, whose king was one of thirty-one conquered by Joshua. (Josh. 12:13) Its location is uncertain. Joshua 12:7, 8 shows it as being on the W side of the Jordan and its being mentioned next to Debir may place it in the Shephelah region. It may be the same as the Beth-gader at 1 Chronicles 2:51. In David's time, a man called Baal-hanan the Gederite was in charge of David's olive groves and sycamore trees in the Shephelah, and it is thought that he may have come from either Geder or Gederah.—1 Chron. 27:28.

GEDERAH (Ge·de'rah) [wall, enclosure].

1. A city in the Shephelah assigned to Judah. (Josh. 15:20, 33, 36) Gederah is usually identified with Jedireh about four and a half miles (7.2 kilometers) NW of the suggested site of Eshtaol. Some of the inhabitants of this city were known for their pottery.—1 Chron. 4:23.

2. Apparently the name of a site in Benjamin's territory, the home of "Jozabad the Gederathite." (1 Chron. 12:1, 2, 4) Some geographers tentatively identify it with another Jedireh, less than one mile (1.6 kilometers) NE of Gibeon.

GEDERATHITE (Ge·de'rath·ite). A designation applied to Jozabad, an ambidextrous Benjamite warrior associated with David, and apparently identifying him as being from Gederah of Benjamin. —1 Chron. 12:1-4; see GEDERAH No. 2.

GEDERITE (Ge·de'rite). A term applied to Baal-hanan (1 Chron. 27:28) and believed to derive from the name of his native city, either Geder (Josh. 12:13) or Gederah.—Josh. 15:36.

GEDEROTH (Ge·de'roth) [sheepfolds]. A city in the Shephelah assigned to Judah (Josh. 15:20, 33, 41) and one of the places taken by the Philistines during the reign of King Ahaz (761-745 B.C.E.). (2 Chron. 28:18, 19) Some geographers locate Gederoth at Katrah, about eight and a half miles (13.7 kilometers) NE of Ashdod, though others say this is too far W to be in the Shephelah.

GEDEROTHAIM (Ged·e·ro·tha'im) [two sheepfolds]. A name appearing among cities of Judah in the Shephelah. Its location is today unknown. (Josh. 15:

20, 33, 36) Many scholars consider that Gederothaim is a scribal error for a similar Hebrew term meaning "and her sheepfolds," that is, 'the sheepfolds' of the previously listed site, Gederah. This alteration would drop the total number of cities in the list from fifteen to the stated fourteen. (Vss. 33-36) Since such an expression would be unusual in such lists, others suggest that the text originally read "Gederah *or* Gederothaim" rather than "Gederah *and* Gederothaim."

GEDOR (Ge'dor) [warlike, wall, fortress, walled enclosure].

1. The son of Jeiel of the town of Gibeon. A member of the tribe of Benjamin, he was a great-uncle of King Saul.—1 Chron. 8:29-31; 9:35-39.

2. A son of Penuel of the tribe of Judah.—1 Chron. 4:4.

3. A son of Jered also of the tribe of Judah. —1 Chron. 4:18.

4. A town in the mountainous region of Judah. (Josh. 15:48, 58) It is identified with Khirbet Gedur about seven miles (11.3 kilometers) N of Hebron. It may also be referred to at 1 Chronicles 4:18. The mention, in the same verse, of Soco and Zanoah, both of which appear elsewhere as names of towns, is thought by some to indicate that Gedor is likely also a town of which Jered was the founder or "father"; see, however, ATROTH-BETH-JOAB.

5. A town that apparently belonged to the tribe of Simeon. (1 Chron. 4:24, 39) The *Septuagint Version* here reads *Ge'ra·ra*.

6. A place in Benjamin. (1 Chron. 12:1, 2, 7) The suggested location is Khirbet el-Gudeira, about ten miles (1.6 kilometers) NW of Jerusalem.

GE-HARASHIM (Ge-har'a·shim) [valley of craftsmen]. A valley named for the community of craftsmen living there. (1 Chron. 4:14) The community was 'fathered' or founded by Joab, though evidently not the Joab of David's time. It was settled by Benjamites after the Babylonian exile. (Neh. 11:31, 35) The exact location of the site is uncertain. Some geographers tentatively locate it at Wadi esh-Shellal, a broad valley located a few miles SE of Jaffa; others prefer the identification with Sarafand el-Kharab to the SW of the former.—See ATROTH-BETH-JOAB.

GEHAZI (Ge·ha'zi) [valley of vision]. The attendant of the prophet Elisha.

When Elisha wondered what could be done for a hospitable Shunammite woman, it was Gehazi who called to his master's attention that she was childless and that her husband was old. Accordingly, Elisha told her that she would be rewarded with a son. Years later the miraculously given boy became ill and died. The Shunammite thereupon came riding to see Elisha at Mount Carmel, and took hold of his feet. On seeing this, Gehazi tried to push her away but was admonished to let her alone. After she finished speaking Elisha at once sent Gehazi ahead to the boy, while Elisha and the woman followed. On their way there Gehazi met them, bringing back the report that, although he had placed Elisha's staff on the boy's face, "the boy did not wake up." But shortly after arriving, Elisha resurrected the Shunammite's son.—2 Ki. 4:12-37.

Later, because a seven-year famine was due to come, Elisha recommended that the Shunammite and her household take up alien residence wherever possible. After the famine she returned from Philistia to Israel and approached the king with a plea to have her house and field restored to her. It so happened that at this time Gehazi was relating to the king how Elisha had resurrected this woman's son. On hearing the Shunammite's own account of this, the king instructed that everything be returned to her, including all that her field had produced during her absence.—2 Ki. 8:1-6.

Greed for selfish gain proved to be the downfall of Gehazi. This was in connection with the healing of Naaman the Syrian. Though Elisha had refused to accept a gift from Naaman for the healing of his leprosy (2 Ki. 5:14-16), Gehazi coveted a gift and reasoned that it was only proper to receive this. Therefore, he ran after Naaman and, in the name of Elisha, asked for a talent of silver and two changes of garments, on the pretense that this was for two young men of the sons of the prophets who had just arrived from the mountainous region of Ephraim. Naaman gladly gave him, not just one, but two talents of silver, as well as the two changes of garments, and had two of his attendants carry the gift for Gehazi. At Ophel, Gehazi took the gift from the hands of the attendants, dismissed them, deposited the gift in his house and then presented himself empty-handed before Elisha, even denying that he had gone anywhere when asked: "Where did you come from, Gehazi?" As a result Gehazi was stricken with leprosy. So his greed, coupled with his deceptiveness, cost Gehazi his privilege of continuing to serve as Elisha's attendant, besides bringing leprosy on his offspring.—2 Ki. 5:20-27.

GEHENNA (Ge·hen'na) [Greek form of the Hebrew *Geh Hin·nom'*, Valley of Hinnom]. This name appears twelve times in the Christian Greek Scriptures and, whereas many translators take the liberty to translate it by the word "hell," a number of modern translations transliterate the word from the Greek *ge'en·na*.—Matt. 5:22, *Ro, Mo, ED, NW, BC* (Spanish), *NC* (Spanish), *JB* (French version), also the footnotes of *Da* and *RS*.

The deep, narrow Valley of Hinnom, later known by this Greek name, lay to the S and SW of Jerusalem and is the modern-day Wadi er-Rababi. (Josh. 15:8; 18:16; Jer. 19:2, 6; see HINNOM, VALLEY OF.) Judean Kings Ahaz and Manasseh engaged in idolatrous worship there, including the making of human sacrifices by fire to Baal. (2 Chron. 28:1, 3; 33:1, 6; Jer. 7:31, 32; 32:35) Later, faithful King Josiah had the place of idolatrous worship polluted, particularly the section called Topheth, to prevent further such activities there.—2 Ki. 23:10.

NO SYMBOL OF EVERLASTING TORMENT

Jesus Christ associated fire with Gehenna (Matt. 5:22; 18:9; Mark 9:47, 48), as did the disciple James, the only Biblical writer besides Matthew, Mark and Luke to use the word. (Jas. 3:6) Some commentators endeavor to link such fiery characteristic of Gehenna with the burning of human sacrifices that were carried on prior to Josiah's reign, and, on this basis, hold that Gehenna was used by Jesus as a symbol of everlasting torment. However, since Jehovah God expressed repugnance for such practice, saying that it was "a thing that I had not commanded and that had not come up into my heart" (Jer. 7:31; 32:35), it seems most unlikely that God's Son, in discussing divine judgment, would make such idolatrous practice the basis for the symbolic meaning of Gehenna. It may be noted that God prophetically decreed that the Valley of Hinnom would serve as a place for mass disposal of dead bodies rather than for the torture of live victims. (Jer. 7:32, 33; 19:2, 6, 7, 10, 11) Thus, at Jeremiah 31:40 the reference to the "low plain of the carcasses and of the fatty ashes" is generally accepted as designating the Valley of Hinnom, and a gate known as the "Gate of the Ash-heaps" evidently opened out onto the eastern extremity of the valley at its juncture with the ravine of the Kidron. (Neh. 3:13, 14) It seems obvious that such "carcasses" and "fatty ashes" are not related to the human sacrifices made there under Ahaz and Manasseh, since any bodies so offered would doubtless be viewed by the idolaters as "sacred" and would not be left lying in the valley.

Therefore, the Biblical evidence concerning Gehenna generally parallels the traditional view presented by rabbinical and other sources. That view is that the Valley of Hinnom was used as a place

for the disposal of waste matter from the city of Jerusalem, including the bodies of animals and even of vile criminals not accorded a normal burial due to being thought unworthy of a resurrection. (At Matthew 5:30, *The New Testament in Modern English* by J. B. Phillips translates *ge'en·na* as "rubbish heap.")

SYMBOLIC OF COMPLETE DESTRUCTION

It is, at any rate, clear that Jesus used Gehenna as representative of utter destruction resulting from adverse judgment by God, hence with no resurrection to life as a soul being possible. (Matt. 10:28; Luke 12:4, 5) The scribes and Pharisees as a wicked class were denounced as 'subjects for Gehenna.' (Matt. 23:13-15, 33) So as to avoid such destruction, Jesus' followers were to get rid of anything causing spiritual stumbling, the 'cutting off of a hand or foot' and the 'tearing out of an eye' figuratively representing the elimination of things that they prized or considered desirable and intimately close to them.—Matt. 18:9; Mark 9:43-47; compare Matthew 5:27-30.

Jesus also apparently alluded to Isaiah 66:24 in describing Gehenna as a place "where their maggot does not die and the fire is not put out." (Mark 9:47, 48) That the symbolic picture here is not one of torture but, rather, of complete destruction is evident from the fact that the Isaiah text dealt, not with persons who were alive, but with the "*carcasses* of the men that were transgressing" against God. If, as the available evidence indicates, the Valley of Hinnom was a place for the disposal of garbage and carcasses, fire, perhaps increased in intensity by the addition of sulphur (compare Isaiah 30:33), would be the only suitable means to eliminate such refuse. Where the fire did not reach, worms or maggots would breed, consuming anything not destroyed by the fire. On this basis, Jesus' words would mean that the destructive effect of God's adverse judgment would not cease until complete destruction was attained.

FIGURATIVE USE

The disciple James' use of the word Gehenna shows that an unruly tongue can inflame a whole world of people and that one's whole round of living can be affected by fiery words that defile the speaker's body, inflaming it to destructive action. Such one's tongue, "full of death-dealing poison" and denoting a bad heart condition, can cause the user to be sentenced by God to go to the symbolic Gehenna. —Jas. 3:6, 8; compare Matthew 12:37; Psalm 5:9; 140:3; Romans 3:13.

The Biblical use of Gehenna as a symbol corresponds to that of the "lake of fire" in the book of Revelation.—Rev. 20:14, 15; see LAKE OF FIRE.

GELILOTH (Gel·i'loth) [circles of stones]. A site listed in connection with the boundary of Benjamin. (Josh. 18:17) Geliloth's location, described as "in front of the ascent of Adummim," matches that of Gilgal (Josh. 15:7), for which reason most scholars consider it a variant name for the Gilgal near Jericho.—See ADUMMIM; GILGAL No. 1.

GEMALLI (Ge·mal'li) [camel owner]. A Danite whose son Ammiel represented his tribe as one of the spies sent into Canaan.—Num. 13:12, 16.

GEMARIAH (Gem·a·ri'ah) [Jehovah has perfected].

1. "The son of Shaphan the copyist"; one of the princes during the reign of Jehoiakim (628-618 B.C.E.). Gemariah had his own dining room in the upper courtyard of the temple, and it was here that Baruch read aloud the words of the book dictated to him by the prophet Jeremiah. Micaiah the son of Gemariah heard the initial reading of the book and then reported the word of Jehovah to the princes who, in turn, sent for Baruch to have the book read to them. Upon hearing the words of the book, they advised that Baruch and Jeremiah conceal themselves. Later, when the roll was read to King Jehoiakim, Gemariah was one of the princes who pleaded with the king not to burn the roll.—Jer. 36:10-25.

2. "The son of Hilkiah, whom Zedekiah the king of Judah sent to Babylon to Nebuchadnezzar." On this occasion Jeremiah sent a letter by the hand of Gemariah and of Elasah to the exiled Jews who had been taken to Babylon with Jehoiachin (Jeconiah) in 617 B.C.E.—Jer. 29:1-3.

GENEALOGY. An account of human family pedigrees of ancestors or relatives. Jehovah God is the great Genealogist or Keeper of records of creation, beginnings, birth and descent. He is "the Father, to whom every family in heaven and on earth owes its name." (Eph. 3:14, 15) Accordingly, we may expect his Word the Bible to contain an accurate record of genealogies that play an important part in his purpose.

Man has an inborn desire to know his ancestry and to keep his family name alive. Many ancient nations kept extensive genealogical records, particularly of the lines of their priests and kings. The Egyptians kept such registers, as did the Arabs. Cuneiform tablets have been found of the genealogies of kings of Babylon and Assyria. More recent examples are the genealogical lists of the Greeks, the Celts, the Saxons and the Romans.

The apostle Matthew opens his Gospel account with the introduction: "The book of the history [*ge·ne'se·os*] of Jesus Christ, son of David, son of Abraham." (Matt. 1:1) The Greek word *ge·ne'se·os* means, literally, "the book of source (generation)." This Greek term is used by the *Septuagint* to translate the Hebrew *toh·le·dhohth'*, which has the same basic meaning, and evidently denotes "history" in its numerous occurrences in the book of Genesis.

Matthew, of course, gives more than a genealogy of Christ. He goes on to relate the history of Jesus' human birth, his ministry, death and resurrection. This practice was not uncommon then, for the earliest Greek histories had a genealogical framework. In those ancient times a history revolved around those persons contained in or introduced by its genealogy. Thus the genealogy was an important part of the history, in many cases forming the introduction to it.—See First Chronicles, chapters 1 to 9.

At the judgment in Eden, God gave the promise of the "woman's" seed that was to crush the serpent's head. (Gen. 3:15) This may have given rise to the idea of the seed's having a human line of descent, although it was not specifically stated that the seed would travel an earthly course until Abraham was told that his seed would be the means for blessing all nations. (Gen. 22:17, 18) This made the family genealogy of Abraham's line of surpassing importance. The Bible is the only record of Abraham's origins, and not only of his, but also of all the nations descending from Noah's sons Shem, Ham and Japheth. —Gen. 10:32.

As E. J. Hamlin comments in *The Interpreter's Dictionary of the Bible* (Vol. 3, p. 515), the Genesis table of nations is "unique in ancient literature. . . . Such preoccupation with history cannot be found in any other sacred literature of the world."

PURPOSE OF GENEALOGICAL RECORDS

Over and above the natural inclination of man to keep a record of birth and relationships, genealogy was important to chronology, particularly in the earliest part of mankind's history. But more than that, due to God's promises, prophecies and dealings, a record of certain lines of descent became essential.

Following the flood, Noah's blessing pointed out that Shem's descendants would be divinely favored. (Gen. 9:26, 27) Later, God revealed to Abraham that what would be called his "seed" would be through Isaac. (Gen. 17:19; Rom. 9:7) It became obvious,

therefore, that the identification of this seed would require a very careful record of genealogy. Thus, in course of time, the line of Judah, the tribe that was promised leadership (Gen. 49:10), and particularly the family of David, the kingly line, would be painstakingly registered. (2 Sam. 7:12-16) This record would provide the genealogy of the Messiah, the Seed, the line of extraordinary importance.—John 7:42.

The next most carefully guarded genealogy was that of the tribe of Levi, with special emphasis on the priestly family of Aaron.—Ex. 28:1-3; Num. 3:5-10.

Additionally, under the Law, genealogical records were essential in order to establish tribal relationships for the division of the land and for determining family relationship for individual land inheritances. They served the necessary purpose of identifying the nearest of kin as the *go·'el'*, the one qualified to act in brother-in-law marriage (Deut. 25:5, 6), in repurchasing his relative (Lev. 25:47-49), and as avenger of blood upon a manslayer. (Num. 35:19) Also, the Law covenant prohibited marriage within certain degrees of consanguinity or affinity, which necessitated a knowledge of genealogical relationships.—Lev. 18:6-18.

The strictness with which the Israelites held to these genealogies is illustrated in the situation that arose after the return from Babylon, when some, supposedly of priestly descent, were unable to find their register. Nehemiah directed that they not eat of the most holy things provided for the priesthood until they could establish their genealogy publicly. (Neh. 7:63-65) Nehemiah's registry of the people included the Nethinim, for they, although not Israelites, were officially a group devoted to temple service. —Neh. 7:46-56.

As to chronology, in most instances genealogical lists are by no means intended to supply full data. Nevertheless, they are often an aid to chronology in that they provide a check on certain points of chronology or fill in important details. Neither can the genealogical lists usually be taken as supplying the index of population growth, for in many cases certain intermediate links are left out where they are not necessary to the particular genealogy cited. And since genealogies do not usually contain the names of women, the names of the wives and concubines that a man may have had are not listed; likewise not all his sons from these wives may be named; even some of the sons of the primary wife may occasionally be left out.

FROM ADAM TO THE FLOOD

The Bible gives evidence of the existence of lists of family relationships from man's beginning. At the birth of Adam's son Seth, Eve said: "God has appointed another seed in place of Abel, because Cain killed him." (Gen. 4:25) Seth started off a line, representatives of which survived the Flood.—Gen. 5:3-29, 32; 8:18; 1 Pet. 3:19, 20.

FROM THE FLOOD TO ABRAHAM

The line of Noah's son Shem, who received Noah's blessing, brought forth Abram (Abraham), "Jehovah's friend." (Jas. 2:23) This genealogy, along with the above-mentioned pre-Flood one, constitutes the sole means for establishing the chronology of man's history down to Abraham. In the pre-Flood list the record runs through the line of Seth, and in the post-Flood list, through Shem, stating the time from a man's birth to the birth of his son. (Gen. 11:10-24, 32; 12:4) There are no other extensive genealogical lists covering this historical period—an indication that these lists serve the double purpose of genealogy and chronology. In a few other instances the placing of specific events in the stream of time is accomplished by the use of genealogical information.—See CHRONOLOGY.

FROM ABRAHAM TO CHRIST

By God's own intervention Abraham and Sarah had a son, Isaac, through whom the "seed" of promise was to come. (Gen. 21:1-7; Heb. 11:11, 12) From Isaac's son Jacob (Israel) came the original twelve tribes. (Gen. 35:22-26; Num. 1:20-50) Judah was to be the kingly tribe, this being narrowed down later on to the family of David. Levi's descendants became the priestly tribe, the priesthood itself being restricted to Aaron's line. In order to establish his legal right to the throne, Jesus Christ the King had to be identifiable as of David's family and of the line of Judah. But his priesthood being, by oath of God, according to the manner of Melchizedek, did not require the Levitical descent.—Ps. 110:1, 4; Heb. 7:11-14.

OTHER PROMINENT GENEALOGICAL LISTS

In addition to the line of descent from Adam to Jesus Christ and extensive genealogies of Jacob's twelve sons, there are genealogical registers of the beginnings of the peoples related to Israel. These include the brothers of Abraham (Gen. 11:27-29; 22:20-24); the sons of Ishmael (Gen. 25:13-18); of Moab and Ammon, the sons of Abraham's nephew Lot (Gen. 19:33-38); the sons of Abraham by Keturah, from whom came Midian and other tribes (Gen. 25:1-4); and the posterity of Esau (Edom).—Gen. 36:1-19, 40-43.

These nations are important because of their kinship to God's chosen people Israel. Both Isaac and Jacob obtained wives from the family of Abraham's brother. (Gen. 22:20-23; 24:4, 67; 28:1-4; 29:21-28) God assigned territories bordering Israel to the nations of Moab, Ammon and Edom, and Israel was told not to encroach upon the land inheritance of these peoples or interfere with them.—Deut. 2:4, 5, 9, 19.

OFFICIAL ARCHIVES

It appears that in Israel national records were kept of genealogies, besides the registers kept by families themselves. At Genesis, chapter 46, we find the listing of those born to Jacob's household down to the time of Jacob's entry into Egypt and evidently on to the time of his death. A genealogy, primarily of the descendants of Levi, and seemingly copied from an earlier register, appears at Exodus 6:14-25. The nation's first census was taken in the wilderness of Sinai in 1512 B.C.E., the second year of their coming out of Egypt, at which time they had their descent acknowledged "as regards their families in the house of their fathers." (Num. 1:1, 18; see also Numbers, chapter 3.) The only other divinely authorized national census of Israel on record prior to the exile is the one taken about thirty-nine years later on the Plains of Moab.—Num. chap. 26.

Apart from the genealogies recorded in Moses' writings, there are such lists by other official chroniclers, including Samuel, writer of Judges, Ruth and part of First Samuel; Ezra, who wrote First and Second Chronicles and the book of Ezra; and Nehemiah, writer of the book bearing his name. There is also evidence within these writings of other keepers of genealogy: Iddo (2 Chron. 12:15), and Zerubbabel, who evidently directed that genealogical enrollment be made among the repatriated Israelites. (Ezra chap. 2) During the reign of righteous King Jotham, there was a genealogical listing of the tribes of Israel living in the land of Gilead.—1 Chron. 5:1-17.

These genealogies were carefully preserved down to the start of the Common Era. This is proved by the fact that each family of Israel was able to go back to the city of its father's house to be registered in response to Caesar Augustus' decree shortly before Jesus' birth. (Luke 2:1-5) Also, John the Baptist's father Zechariah is noted as of the priestly division of Abijah and John's mother Elizabeth as from the daughters of Aaron. (Luke 1:5) Anna the prophetess is spoken of as "of Asher's tribe." (Luke 2:36) And, of course, the extensive listings of Jesus' forefathers at Matthew, chapter 1, and Luke, chapter 3, make it

clear that such records were kept in the public archives, available for examination.

The historian Josephus gives testimony to the existence of Jewish official genealogical registers when he says: "Now, I am not only sprung from a sacerdotal family in general, but from the first of the twenty-four courses; and . . . of the chief family of that first course also." Then, after pointing out that his mother was descended from Asamoneus, he concludes: "Thus have I set down the genealogy of my family as I have found it described in the public records, and so bid adieu to those who calumniate me."—*The Life of Flavius Josephus*, par. 1.

The official genealogies of the Jews were destroyed, not by King Herod the Great, as some have supposed, but by the Romans at the destruction of Jerusalem in 70 C.E. Since that time the Jews have been unable to establish their descent in even the two most important lines, David and Levi.

PROBLEMS IN THE IDENTIFICATION OF GENEALOGICAL RELATIONSHIPS

In determining relationships, often the context or a comparison of parallel lists or of texts from different parts of the Bible is necessary. For example, "son" may actually mean a grandson or merely a descendant. (Matt. 1:1) Again, a list of names may appear to be a register of brothers, the sons of one man. On closer observation and by comparison with other texts, however, it may prove to be the register of a genealogical line, naming some sons and also some grandsons or later descendants. Genesis 46:21 evidently lists both sons and grandsons of Benjamin as "sons," as can be seen by a comparison with Numbers 26:38-40.

The above situation is found even in the genealogies of some major families. For example, 1 Chronicles 6:22-24 lists ten "sons of Kohath." But in the eighteenth verse, and at Exodus 6:18, we find only four sons attributed to Kohath. And examination of the context shows that the listing of "sons of Kohath" at 1 Chronicles 6:22-24 is in reality part of a genealogy of *families* of the line of Kohath who had representative members present for appointment by David to certain temple duties.

Conversely, "father" may mean "grandfather." (Dan. 5:11, 18) In many places, such as at Deuteronomy 26:5; 1 Kings 15:11, 24, and 2 Kings 15:38, the Hebrew word *'av* (father) also is used in the sense of "ancestor," or "forefather." Similarly, the Hebrew words *'em* (mother) and *bath* (daughter) are used occasionally for "grandmother" and "granddaughter" respectively.—1 Ki. 15:10, 13.

Cities and plural names

In some lists a man may be said to be the "father" of a certain city, as at 1 Chronicles 2:50-54, where, for example, Salma is called "the father of Bethlehem" and Shobal "the father of Kiriath-jearim." Evidently the cities of Bethlehem and Kiriath-jearim were either founded by these men or populated by their descendants. The same list reads, further: "The sons of Salma were Bethlehem and the Netophathites, Atroth-beth-joab and half of the Manahathites, the Zorites." (Vs. 54) Here Netophathites, Manahathites and Zorites were evidently families.

At Genesis 10:13, 14, the names of Mizraim's descendants have what appear to be plural forms. It has been suggested that they represent the names of families or tribes rather than individuals. However, it should be borne in mind that other names in dual or plural form, such as Ephraim, Appaim, Diblaim, Meshillemoth, and also the above-named Mizraim, son of Ham, each refer to one individual.—Gen. 41:52; 1 Chron. 2:30, 31; Hos. 1:3; 2 Chron. 28:12.

Abbreviated lists

Often the Bible writers greatly abbreviated a genealogical list, evidently naming only family heads of the more prominent houses, or important personages, or persons most important to the particular history being considered. At times descent from a certain remote ancestor was apparently all that the chronicler was concerned with showing; therefore he could leave out many intermediate names.

One example of such abridgment is found in Ezra's own genealogy. (Ezra 7:1-5) He records his descent from Aaron the high priest, but in a parallel listing at 1 Chronicles 6:3-14, several names appear in verses 7 to 10 that are dropped at Ezra 7:3. Likely Ezra did this to avoid unnecessary repetition and to shorten the long list of names. Still, the list was perfectly adequate to prove his priestly descent. Ezra says that he is the "son" of Seraiah, meaning that he was his descendant, for he must have been Seraiah's great-grandson, or possibly his great-great-grandson. Seraiah was high priest and was killed by Nebuchadnezzar at the time of the exile to Babylon (607 B.C.E.), his son Jehozadak being taken into exile. (2 Ki. 25:18-21; 1 Chron. 6:14, 15) Joshua (Jeshua) the high priest, who returned seventy years later with Zerubbabel, was Seraiah's grandson. (Ezra 5:2; Hag. 1:1) Ezra traveled to Jerusalem sixty-nine years after that, which circumstance would make it impossible for Ezra to be Seraiah's actual son and Jehozadak's brother.

Another thing that we learn from comparing genealogies here is that Ezra, though descended from Aaron through Seraiah, was evidently not from *that* line of Seraiah in which the office of high priest was hereditary, namely, from Jehozadak, but from a son born later to either Seraiah or Jehozadak. The high-priestly line from Seraiah ran through Joshua (Jeshua), Joiakim and Eliashib, the latter being high priest during the governorship of Nehemiah. Ezra, then, achieved his objective with his abridged genealogy, supplying just sufficient names to prove his position in the lineage of Aaron.—Neh. 3:1; 12:10.

SOME REASONS FOR VARIATIONS IN GENEALOGICAL LISTS

A son who died childless was often not named; in some cases the man may have had a daughter but no son, and the inheritance may have been transmitted through a daughter who, in marriage, went under another family head in the same tribe. (Num. 36:7, 8) At times the genealogy may merge a less prominent family under another family head, so that such minor family is not listed. Therefore childlessness, transmission of inheritance through women, perhaps adoption, or failure to establish a separate ancestral house caused names to be dropped out of some of the genealogical lists, while new houses formed might add new names to the lists. It is obvious, therefore, that the names in a later genealogy might differ at many points from those in an earlier listing.

A number of family heads may appear in what seems to be a list of brothers but which may actually include nephews, as in Jacob's "adoption" of Joseph's sons, Jacob saying: "Ephraim and Manasseh will become mine like Reuben and Simeon." (Gen. 48:5) Later, therefore, Ephraim and Manasseh are counted alongside their uncles as tribal heads.—Num. 2:18-21; Josh. 17:17.

Nehemiah, chapter 10, presents a number of names attesting by seal a "trustworthy arrangement" to perform God's commandments. (Neh. 9:38) In these lists, the names given are not necessarily the names of the individuals entering into the agreements, but may refer to the houses involved, the ancestral head being named. (Compare Ezra 10:16.) This may be indicated by the fact that many of the names listed are the same as those listed as returning with Zerubbabel from Babylon some eighty years earlier. So, while those present may in some cases have had the same name as the ancestral head, they may have been merely representatives of the ancestral houses listed by those names.

Repetition of names or different names of the same person

Quite often in a genealogical list there is a recurrence of the same name. The use of the same name for a later descendant was no doubt a method that made it easier for that person to identify his line of descent, although, of course, sometimes there were persons of the same name in separate family lines. The very fact that a name was used by a number of individuals in the same line of descent in the course of several generations is a further indication that the Israelites kept a record of their ancestry. Some of the many instances of such recurrences of names in the same ancestral line are: Zadok (1 Chron. 6: 8, 12); Azariah (1 Chron. 6:9, 13, 14); and Elkanah. —1 Chron. 6:34-36.

In a number of cases the names appearing in parallel lists differ. This may be because certain persons had more than one name, as, for example, Jacob, who was also called "Israel." (Gen. 32:28) The rabbis claim that Moses' father-in-law Reuel had seven names. Then, too, there might be a slight alteration in spelling of a name, at times even giving the name a different meaning. Some examples are: Abram ("father of exaltation [or, height]") and Abraham ("father of a multitude"), Sarai ("contentious") and Sarah ("princess"). The prophet Samuel's ancestor Elihu appears to be the same person also called Eliab and Eliel.—1 Sam. 1:1; 1 Chron. 6:27, 34.

In the Christian Greek Scriptures surnames were occasionally used, as with Simon Peter, who was called "Cephas," from the Aramaic equivalent of the Greek name for "Peter" (Luke 6:14; John 1:42); also there was John Mark. (Acts 12:12) A name might be given to a person because of some characteristic trait. Simon the "Cananaean" (or, "the zealous one") distinguishes this apostle from Simon Peter. (Matt. 10:4; Luke 6: 15) In some instances a differentiation is made by expressions such as "James the son of Alphaeus," distinguishing him from James the son of Zebedee and brother of John the apostle. (Matt. 10:2, 3) The city, district or country from which one came might be added, such as Joseph of Arimathea and Judas the Galilean. (Mark 15:43; Acts 5:37) Judas Iscariot is thought to mean Judas "a man of Kerioth." (Matt. 10:4) The same methods were employed in the Hebrew Scriptures. (Gen. 25:20; 1 Sam. 17:4, 58) The name of one's brother might be given to clarify identity. (John 1:40) Women with the same name were similarly distinguished by also naming the father, mother, brother, sister, husband or son.—Gen. 11:29; 28:9; 36:39; John 19:25; Acts 1:14; 12:12.

In both the Hebrew and Christian Greek Scriptures a family name or a title may be used, the identification of the person being determined by his individual name or else by the time and historical events with which the person was connected. For example, Abimelech was evidently either a personal name or a title of three Philistine kings, comparable to "Pharaoh" among the Egyptians. (Gen. 20:2; 26:26; 40:2; Ex. 1:22; 3:10) The Abimelech or Pharaoh under discussion would therefore be identified by the time and circumstances. Herod was a family name; Caesar was a family name that became a title. In referring to one of the Herods, the speaker (if there was a danger of ambiguity) could designate the one meant by using the personal name or additional title, such as, Herod Antipas, Herod Agrippa, and the Caesars similarly, as Caesar Augustus, Tiberius Caesar; or by using his personal name only, such as Agrippa.—Luke 2:1; 3:1; Acts 25:13.

NAMES OF WOMEN

Women were named in the genealogical registers occasionally when there was a historical reason to do so. At Genesis 11:29, 30, Sarai (Sarah) is mentioned, evidently for the reason that the promised Seed was to come through her, not through another wife of Abraham. Milcah may be named in the same passage because she was the grandmother of Rebekah, Isaac's wife, thereby showing Rebekah's lineage as being from Abraham's relatives, since Isaac was not to have a wife from the other nations. (Gen. 22:20-23; 24:2-4) At Genesis 25:1, the name of Abraham's later wife Keturah is given. This shows that Abraham married again after Sarah died and that his reproductive powers were still alive more than forty years after their miraculous renewal by Jehovah. (Rom. 4:19; Gen. 24:67; 25:20) Also, it reveals the relationship of Midian and other Arabian tribes to Israel.

Leah, Rachel and Jacob's concubines, together with the sons they bore, are named. (Gen. 35:21-26) This helps us to understand God's later dealings with these sons. For similar reasons we find the names of other women in the genealogical registers. When an inheritance was transmitted through them their names might be included. (Num. 26:33) Of course, Tamar, Rahab and Ruth are outstanding. In each case, there is something remarkable about the manner in which these women came to be in the line of ancestry of the Messiah, Jesus Christ. (Gen. chap. 38; Ruth 1:3-5; 4:13-15; Matt. 1:1-5) Among other instances of the mention of women in the genealogical lists are 1 Chronicles 2:35, 48, 49; 3:1-3, 5.

GENEALOGY AND GENERATIONS

In some genealogies we find the names of a man and his descendants listed down to great-great-grandsons. These could be counted, from one viewpoint, as four or five generations. However, the man first named might live to see all these generations of descendants. So from his viewpoint a "generation" could mean the time from his birth until his death, or until the most remote descendant whom the man lived to see. If this kind of "generation" is referred to, it would, of course, involve a much longer period of time than in the case of the previous viewpoint mentioned.

To illustrate: Adam lived 930 years, having sons and daughters. During that time he saw at least eight generations of his descendants. Yet his own life-span overlapped or linked with that of Lamech, Noah's father. Thus, from this viewpoint, the Flood occurred in the third generation of human history. —Gen. 5:3-32.

We find in the Bible a few cases of the latter method of reckoning. Jehovah promised Abraham that his seed would become an alien resident in a land not theirs and that they would return to Canaan "in the fourth generation." (Gen. 15:13, 16) The census at Numbers, chapters 1-3, indicates that there must have been many father-to-son generations during the 215-year stay in Egypt, the total number of men twenty years old and upward shortly after the Exodus being 603,550 (aside from the tribe of Levi). But the 'four generations' of Genesis 15:16, counting from the time of the entry into Egypt until the Exodus might be reckoned in one of two ways: (1) Levi, (2) Jochebed, (3) Aaron, (4) Eleazar (Num. 26:59, 60); or (1) Levi, (2) Kohath, (3) Amram, (4) Moses (Ex. 6: 16, 18, 20). These persons averaged well over a hundred years in individual life-span. Each one of these four "generations" thus saw numerous descendants, possibly down to great-great-grandchildren or farther, allowing twenty or sometimes even thirty years from father to the birth of his first son. This would explain how 'four generations' could see such a large population come into being by the time of the Exodus.—See EXODUS.

Another problem for Bible scholars concerns the same census. At Numbers 3:27, 28, it is stated that four families sprang from Kohath, totaling, at the time of the Exodus, the high number of 8,600 males from a month old upward. Thus it would appear that Moses had, at this time, 8,599 brothers, male cousins and nephews. Some have concluded from this that Moses was not the son of Amram the son of Kohath, but of another Amram, with several generations between, so as to allow sufficient time for the development of such a large male population in just four

Kohathite families by the time of the Israelites' exodus from Egypt.

But the problem may be resolved in two ways. First, not all of a man's sons were always named, as illustrated earlier. Therefore it is possible that Kohath, Amram and Amram's four named sons had more sons than those specifically listed. Second, even though Levi, Kohath, Amram and Moses represent four generations from the viewpoint of their four lifetimes, each could have seen several generations during his lifetime. Thus even though we allow sixty years each between the births of Levi and Kohath, Kohath and Amram, and Amram and Moses, many generations could have been born within each sixty-year period. Moses could have seen great-great-grandnephews, and possibly even their children, by the time of the Exodus. Hence the total of 8,600 would not necessitate another Amram between Amram the son of Kohath and Moses.

A question arises in connection with the line of the promised Seed, the Messiah, in the genealogy from Nahshon, who was chieftain of the tribe of Judah after the Exodus. At Ruth 4:20-22, Jesse is the fifth link from Nahshon to David. The period of time from the Exodus to David is about 400 years. This would mean that the average age of each of these forefathers of David was eighty years at the time of his son's birth. This would not be impossible, and may have been the case. These sons listed in the book of Ruth would not have had to be firstborn sons, even as David was not the firstborn but the youngest of several sons of Jesse. Also, Jehovah may have brought the line of the seed through this almost miraculous course so that it could be seen in retrospect that he had all along been directing the affairs of the promised Seed, as he had definitely done in the cases of Isaac and Jacob.

Again, it may be that there were intentional omissions of names in this 400-year portion of the Messianic genealogy, which is recorded also at 1 Chronicles 2:11-15; Matthew 1:4-6 and Luke 3:31, 32. But the fact that all the lists agree in this section of the genealogy may mean that no names were left out. Nevertheless, even though the chroniclers compiling these lists did leave out certain names not considered important or necessary for their purpose, it would present no problem, for the assumption that several additional generations intervened would do no violence to other Biblical statements or chronology.

BIBLE GENEALOGY IS RELIABLE

The careful, sincere student of Bible genealogy will not accuse the Bible chroniclers of carelessness, inaccuracy or exaggeration in an effort to glorify their nation, a tribe or an individual. It must be kept in mind that those including genealogies in their writings (Ezra and Nehemiah, for example) referred to the national archive and drew their material from the official sources available to them. (See CHRONICLES, THE BOOKS OF THE.) They found there the information that filled their need. They used these lists to prove satisfactorily to all that which needed to be proved *then*. Evidently their genealogical listings were fully accepted by those living at that time, persons having access to the facts and the records. Consequently, we must recognize the situation with which they were dealing. Ezra and Nehemiah were dealing with these matters in times of reorganization and the genealogies they compiled were essential to the functioning of things vital to the nation's existence.

Such genealogical lists were bound to vary from period to period, new names being added and others being dropped, often only the more important family heads being named, especially those of the more remote past. In some cases less important names might appear on certain lists because of being of current interest. The sources employed in some cases may have given only partial lists. Some portions may have been missing, or the chronicler himself may have skipped over sections because they were not necessary for his purpose. And they are not necessary for our purpose today.

In a few instances, copyists' errors may have crept into the text, particularly in the spelling of names. But these do not present problems that have any significant bearing on lineages necessary to our understanding of the Bible; nor do they affect Christianity's foundation.

A careful examination of the Bible will eliminate the false idea sometimes advanced that the ancient genealogies in Genesis, chapters 5 and 11, and others contain imaginary or fictitious names, to suit some scheme of the chronicler. These chroniclers were dedicated servants of Jehovah, not "nationalists"; they were concerned with Jehovah's name and dealings with his people. Furthermore, not only did other Bible writers refer to many of these persons as real characters, but so did Jesus Christ. (Isa. 54:9; Ezek. 14:14, 20; Matt. 24:38; John 8:56; Rom. 5:14; 1 Cor. 15:22, 45; 1 Tim. 2:13, 14; Heb. 11:4, 5, 7, 31; Jas. 2:25; Jude 14) To contradict all this testimony would be accusing the God of truth of lying, or of needing some artifice or expedient to promote belief in his Word. It would also deny the Bible's inspiration.

As the apostle states, "all Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:16, 17) Therefore, we may rely fully on the genealogies recorded in the Bible. They provided vital statistics, not only for the time they were written, but also for us today. By them we have full genealogical assurance that Jesus Christ is the promised, long-awaited Seed of Abraham. We are aided greatly in establishing chronology back to Adam, something found in no other source. We know that God "made out of one man every nation of men, to dwell upon the entire surface of the earth, and he decreed the appointed seasons and the set limits of the dwelling of men." (Acts 17:26) We see that truly, "when the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, he proceeded to fix the boundary of the peoples with regard for the number of the sons of Israel" (Deut. 32:8), and we understand how the nations are related.

By knowing the origin of mankind, Adam being originally "the son of God" (Luke 3:38), we can clearly understand the statement: "Just as through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Rom. 5:12) Also, such knowledge makes understandable how Jesus Christ can be "the last Adam" and the "Eternal Father"; how, because of the common source of all men from Adam, "just as in Adam all are dying, so also in the Christ all will be made alive." (Isa. 9:6; 1 Cor. 15:22, 45) We can better understand God's purpose to bring obedient men back into the relationship of "children of God." (Rom. 8:20, 21) We observe that Jehovah's loving-kindness is expressed toward those loving him and keeping his commandments "to a thousand generations." (Deut. 7:9) We observe his trueness as the covenant-keeping God and his careful preservation of a historical record on which we can safely build our faith. Genealogy, as well as other features of the Bible, proves God to be the great Recorder and Preserver of history.—See GENEALOGY OF JESUS CHRIST; individual names where genealogy is involved.

PAUL'S COUNSEL REGARDING GENEALOGIES

The apostle Paul, writing about 61-64 C.E., told Timothy not to pay attention to "false stories and to genealogies, which end up in nothing, but which furnish questions for research rather than a dispensing of anything by God in connection with faith." (1 Tim. 1:4) The force of this warning is more appreciated when we know of the extremes to which the Jews later went in researching genealogies, and how minutely they investigated any possible discrepancy.

Thus the Talmud makes the statement that "900 camel-loads of commentary existed on 1 Chron. viii. 37 to ix. 44" (a genealogical portion of the Bible). *The Jewish Encyclopedia* (1903, Vol. 5, p. 597) also deplores the pride manifested by many Jews as to their pedigree.

To engage in studying and discussing such matters was pointless, and even more so at the time Paul wrote to Timothy. For it was no longer vital to have the genealogical records maintained, since God did not now recognize any distinction between Jew and Gentile in the Christian congregation. (Gal. 3:28) And the genealogical records had already established the descent of Christ through the line of David. Also, it would not be long after Paul wrote this admonition that Jerusalem would be destroyed, and along with it the Jewish records. God did not preserve them. Accordingly, Paul was anxious that Timothy and the congregations should not be sidetracked into spending time in research and in controversy over matters of personal pedigree, which contributed nothing to Christian faith. The genealogy furnished by the Bible is sufficient to prove Christ's messiahship, the genealogical matter of prime importance to Christians. The other Biblical genealogies stand as a testimony to the authenticity of the Scriptural record, manifesting clearly that it is a genuinely historical account.

GENEALOGY OF JESUS CHRIST. At Matthew chapter 1 we find the genealogy of Jesus running from Abraham forward. At Luke chapter 3 is a genealogy back to "Adam, the son of God." Jesus' genealogy is the only one given in the Christian Greek Scriptures. Part of his genealogy appears at 1 Chronicles chapters 1 to 3, running from Adam to the sons of Elioenai through Jeconiah (Jehoiachin) and Zerubbabel, royal descendants of Solomon. The books of Genesis and Ruth combined give the line from Adam to David.

The latter three lists agree fully from Adam to Arpachshad (Arphaxad), with minor differences as to certain names, such as Kenan, which is "Cainan" at Luke 3:37. The Chronicles and Genesis-Ruth lists agree down to David, while Luke inserts another "Cainan" between Arpachshad and Shelah.—Luke 3:35, 36.

From Solomon to Zerubbabel the Chronicles record and Matthew agree in the main, Matthew omitting some names. These differences and differences in Luke's account from David to Jesus will be discussed later.

Under GENEALOGY, we have shown that the Jews kept public records of genealogies, as well as many private family records, and that the chroniclers, such as Ezra, had access to these when compiling their lists; also, that the public registers existed in the first century up until 70 C.E. The matter of the descent of the Messiah from Abraham, and through David, was of prime importance to them. So we can be confident that both Matthew and Luke consulted these genealogical tables.

RELIABILITY OF THE GENEALOGIES BY MATTHEW AND LUKE

The question arises: Why does Matthew leave out some names that are contained in the listings of the other chroniclers? First of all, to prove one's genealogy it was not necessary to name every link in the line of descent. For example, Ezra, in proving his priestly lineage, at Ezra 7:1-5, omitted several names contained in the listing of the priestly line at 1 Chronicles 6:1-15. Obviously it was not essential to name all these ancestors to satisfy the Jews as to his priestly lineage. Similarly with Matthew: He doubtless used the public register and copied from it, if not every name, the ones necessary to prove the descent of Jesus from Abraham and David. He also had access to the Hebrew Scriptures, which he could consult alongside the official public records.—Compare Ruth 4:12, 18-22 and Matthew 1:3-6.

The lists made by both Matthew and Luke were comprised of names publicly recognized by the Jews of that time as authentic. The scribes and Pharisees as well as the Sadducees were bitter enemies of Christianity, and would have used any possible argument to discredit Jesus, but it is noteworthy that they never challenged these genealogies. If either Matthew's or Luke's genealogy of Jesus had been in error, what an opportunity it would have been for these opponents to prove it then and there! For until 70 C.E. they had ready access to the public genealogical registers and the Scriptures.

The same is true regarding the first-century pagan enemies of Christianity, many of whom were, like those Jews, learned men who would readily have pointed to any evidence that these lists of Matthew and Luke were unauthentic and contradictory. But there is no record that the early pagan enemies attacked Christians on this point.

Also, both Matthew and Luke achieved their objective, and that was all they needed to do. To prove that Jesus was descended from Abraham and David it was not necessary to make a *new* genealogy. All they had to do was copy from the public tables that the nation fully accepted regarding the lineage of David and of the priesthood and all other matters requiring proof of one's descent. (See Luke 1:5; 2:3-5; Romans 11:1.) Even if there was an omission in these tables, it did not detract from what these Gospel writers intended and indeed accomplished, namely, presenting legally and publicly recognized proof of the genealogy of Jesus the Messiah.

PROBLEMS IN MATTHEW'S GENEALOGY OF JESUS

Matthew divides the genealogy from Abraham to Jesus into three sections of fourteen generations each. (Matt. 1:17) This division may have been made as a memory aid. However, in counting the names we find that they total 41, rather than 42. One suggestion as to how they may be counted is as follows:

By taking Abraham to David, fourteen names, then using David as the starting name for the second fourteen, with Josiah as the last; finally, by heading the third series of fourteen names with Josiah and ending with Jesus. Notice that Matthew repeats the name David as the last of the first fourteen names and as the first of the next fourteen. Then he repeats the expression "the deportation to Babylon," which he links with Josiah and his sons.—Matt. 1:17.

As stated earlier, Matthew may have copied his list *exactly* from the public register that he used, or he may have purposely left out some links with a view to aiding memory. However, a suggestion as to the omission here of three kings of David's line between Jehoram and Uzziah (Azariah) is that Jehoram married wicked Athaliah of the house of Ahab, the daughter of Jezebel, thereby bringing this God-condemned strain into the line of the kings of Judah. (1 Ki. 21:20-26; 2 Ki. 8:25-27) Naming Jehoram as first in the wicked alliance, Matthew omits the names of the next three kings to the fourth generation, Ahaziah, Jehoash and Amaziah, the fruits of the alliance.—Compare Matthew 1:8 with 1 Chronicles 3:10-12.

Matthew indicates that Zerubbabel is the son of Shealtiel (Matt. 1:12), and this coincides with other references. (Ezra 3:2; Neh. 12:1; Hag. 1:14; Luke 3:27) However, at 1 Chronicles 3:19 Zerubbabel is referred to as the son of Pedaiah. Evidently Zerubbabel was the natural son of Pedaiah and the legal son of Shealtiel by reason of brother-in-law marriage; or possibly, after Zerubbabel's father Pedaiah died, Zerubbabel was brought up by Shealtiel as his son and therefore became legally recognized as the son of Shealtiel.

A PROBLEM IN LUKE'S GENEALOGY OF JESUS

Luke inserts a second "Cainan," between Arphaxad (Arpachshad) and Shelah. (Luke 3:35, 36; compare Genesis 10:24; 11:12; 1 Chronicles 1:18, 24.) Most scholars take this to be a copyist's error. "Cainan" is not found in this relative position in the genealogical listings in the Hebrew or the Samaritan texts, nor in

any of the Targums or versions, except the *Septuagint*. And it does not seem that it was even in the earlier copies of the *Septuagint*. Josephus, who usually follows the *Septuagint*, lists Salah (Shelah) next as the son of Arphaxad (Arpachshad). (*Antiquities of the Jews*, Book I, chap. VI, par. 7) Early writers Irenaeus, Africanus, Eusebius and Jerome rejected the second "Cainan" in copies of Luke's account as an interpolation.—See CAINAN No. 2.

COMPARISON OF GENEALOGIES BY MATTHEW AND LUKE

The difference in nearly all the names in Luke's genealogy of Jesus as compared with Matthew's is quickly resolved in the fact that Luke traced the line through David's son *Nathan*, instead of Solomon, as did Matthew. (Luke 3:31; Matt. 1:6, 7) Luke evidently follows the ancestry of Mary, thus showing Jesus' real or *natural* descent from David, while Matthew shows Jesus' *legal* right to the throne of David by descent from *Solomon* through Joseph, who was *legally* Jesus' father. Both Matthew and Luke signify that Joseph was not Jesus' actual father, but only his foster father, giving him legal right. Matthew departs from the style used throughout his genealogy when he comes to Jesus, saying: "Jacob became father to Joseph the husband of Mary, of whom Jesus was born, who is called Christ." (Matt. 1:16) Notice that he does not say 'Joseph became father to Jesus,' but that he was "the husband of Mary, of whom Jesus was born." Luke is even more pointed when, after showing earlier that Jesus was actually the Son of God by Mary (Luke 1:32-35), he says: "Jesus . . . being the son, as the opinion was, of Joseph, the son of Heli."—Luke 3:23.

Since Jesus was not the *real* son of Joseph but was the Son of God, Luke's genealogy of Jesus would prove that he was, by human birth, truly a son of David through his real mother Mary. Interestingly, the Talmud (*Haghigha*, 77, 4) refers to Mary as the daughter of Heli.

Actually each genealogy (Matthew's table and Luke's) shows descent from David, through Solomon and through Nathan. (Matt. 1:6; Luke 3:31) In examining the lists of Matthew and Luke we find that, after diverging with Solomon and Nathan, they come together again in two persons, Shealtiel and Zerubbabel. This can be explained in the following way: Shealtiel was the son of Jeconiah; perhaps by marriage to the daughter of Neri he became Neri's son-in-law, thus being called "the son of Neri." It is possible as well that Neri had no sons, so that Shealtiel was counted as his "son" for that reason also. Zerubbabel, who was likely the actual son of Pedaiah, was legally *reckoned* as the son of Shealtiel, as stated earlier.—Compare Matthew 1:12; Luke 3:27; 1 Chronicles 3:17-19.

Then the accounts indicate that Zerubbabel had two sons, Rhesa and Abiud, the lines diverging again at this point. (These could have been, not actual sons, but descendants, or one, at least, could have been a son-in-law.) (Luke 3:27; Matt. 1:13) Both Matthew's and Luke's genealogies of Jesus vary here from that found in 1 Chronicles chapter 3. This may be because a number of names were purposely left out by Matthew and possibly also by Luke. But the fact should be kept in mind that such differences in the genealogical lists of Matthew and Luke are very likely those already present in the genealogical registers then in use and fully accepted by the Jews, and were not changes made by Matthew and Luke.

We may conclude, therefore, that the two lists of Matthew and Luke fuse together the two truths, namely, (1) that Jesus was actually the Son of God, and the *natural* heir to the kingdom by miraculous birth through the virgin girl Mary, of David's line, and (2) that Jesus was also the *legal* heir in the male line of descent from David and Solomon through his foster-father Joseph. (Luke 1:32, 35; Rom. 1:1-4) If there was any accusation made by hostile Jews that Jesus' birth was illegitimate, the fact that Joseph, aware of the circumstances, married Mary and gave her the protection of his good name and royal lineage, refutes such slander.

BIBLE LISTS OF JESUS' GENEALOGY

Genesis and Ruth	1 Chronicles Chaps. 1, 2, 3	Matthew Chap. 1	Luke Chap. 3
Adam	Adam		Adam
Seth	Seth		Seth
Enosh	Enosh		Enos
Kenan	Kenan		Cainan
Mahalalel	Mahalalel		Mahalaleel
Jared	Jared		Jared
Enoch	Enoch		Enoch
Methuselah	Methuselah		Methuselah
Lamech	Lamech		Lamech
Noah	Noah		Noah
Shem	Shem		Shem
Arpachshad	Arpachshad		Arphaxad
			Cainan
Shelah	Shelah		Shelah
Eber	Eber		Eber
Peleg	Peleg		Peleg
Reu	Reu		Reu
Serug	Serug		Serug
Nahor	Nahor		Nahor
Terah	Terah		Terah
Abram (Abraham)	Abraham	Abraham	Abraham
Isaac	Isaac	Isaac	Isaac
Jacob (Israel)	Jacob	Jacob	Jacob
Judah (and Tamar)	Judah	Judah (and Tamar)	Judah
Perez	Perez	Perez	Perez
Hezron	Hezron	Hezron	Hezron
Ram	Ram	Ram	Arni (Ram?)
Amminadab	Amminadab	Amminadab	Amminadab
Nahshon	Nahshon	Nahshon	Nahshon
Salmon	Salmon (Salma, 1 Chron. 2:11)	Salmon (and Rahab)	Salmon
Boaz (and Ruth)	Boaz	Boaz (and Ruth)	Boaz
Obed	Obed	Obed	Obed
Jesse	Jesse	Jesse	Jesse
David	David	David (and Bath-sheba)	David

Lists of Jesus' Genealogy (Cont'd)

1 Chronicles Chaps. 1, 2, 3	Matthew Chap. 1	Luke Chap. 3
Solomon	Solomon	Nathan*
Rehoboam	Rehoboam	Mattatha
Abijah	Abijah	Menna
Asa	Asa	Melea
Jehoshaphat	Jehoshaphat	Eliakim
Jehoram	Jehoram	Jonam
Ahaziah		Joseph
Jehoash		Judas
Amaziah		Symeon
Azariah (Uzziah)	Uzziah (Azariah)	Levi
Jotham	Jotham	Matthat
Ahaz	Ahaz	Jorim
Hezekiah	Hezekiah	Eliezer
Manasseh	Manasseh	Jesus
Amon	Amon	Er
Josiah	Josiah	Elmadam
Jehoiakim		Cosam
Jeconiah (Jehoiachin)	Jeconiah	Addi
Shealtiel (Pedaiah)†	Shealtiel	Melchi
Zerubbabel§	Zerubbabel	Neri
Hananiah	Abiud	Shealtiel‡
Jeshaiah	Eliakim	Zerubbabel
Rephaiah	Azor	Rhesa
Arnan	Zadok	Joanan
Obadiah	Achim	Joda
Shecaniah	Eliud	Josech
Shemaiah	Eleazar	Semein
Neariah	Matthan	Mattathias
Elioenai	Jacob	Maath
	Joseph	Naggai
	Jesus (foster son)	Esli
		Nahum
		Amos
		Mattathias
		Joseph
		Jannai
		Melchi
		Levi
		Matthat
		Heli (father of Mary)
		Joseph (son-in-law)
		Jesus (Mary's son)

* At Nathan, Luke begins reckoning the genealogy through Jesus' maternal line, while Matthew continues with the paternal line.

† Zerubbabel evidently was the natural son of Pedaiah and the legal son of Shealtiel by brother-in-law marriage; or he was brought up by Shealtiel after his father Pedaiah's death and became legally recognized as the son of Shealtiel.—1 Chron. 3:17-19; Ezra 3:2; Luke 3:27.

‡ Shealtiel the son of Jeconiah evidently was the son-in-law of Neri.—1 Chron. 3:17; Luke 3:27.

§ The lines meet in Shealtiel and Zerubbabel, afterward diverging. This divergence could have been through two different descendants of Zerubbabel, or one here in the three lists could have been a son-in-law.

GENERATION [Heb., *dohr*, period, age; men living at a particular time; Aram., *dar* (Dan. 4:3, 34); Gr., *ge·ne·a'*, that which has been begotten, a family; or the successive members of a genealogy; or the whole multitude of men living at the same time]. The English definition of "generation" agrees with the definitions of the Hebrew and Greek terms. A consideration of the context in which the term appears in the Bible reveals the sense in which it is used.

VARIOUS USES

At Genesis 6:9, "generations" is employed as meaning "contemporaries." There it is stated concerning Noah: "He proved himself faultless among his contemporaries [literally, 'generations']." (*NW*, 1953 ed., ftn.) "Generation" is used for the span of time between the birth of parents and the birth of their children, at Job 42:16.

The generations of mankind descended from the sinner Adam have been transitory, as contrasted with the earth, which abides forever. (Eccl. 1:4; Ps. 104:5) But the expressions "unnumbered generations" and "a thousand generations" refer to that which is to time indefinite. (1 Chron. 16:15; Isa. 51:8) The command to the Jews that the celebration of the Passover was to be observed "throughout your generations" denoted continual performance to a time then indefinite. (Ex. 12:14) God stated to Moses that Jehovah was his name as a memorial "to time indefinite," "to generation after generation," which implies forever. (Ex. 3:15) The apostle Paul tells us that God is to be given glory "to all generations," and adds, "forever and ever."—Eph. 3:21.

A generation may mean a *class* of persons, that is, those characterized by certain qualities or conditions. The Bible speaks of "the generation of the righteous one" (Ps. 14:5; 24:6; 112:2) and "a generation crooked and twisted," "a generation of perverseness." (Deut. 32:5, 20) Jesus Christ, when on earth, spoke similarly of the people of the Jewish nation of that day, and the apostle Paul applied such terms to the world of his day in general, alienated from God.—Matt 12:39; 16:4; 17:17; Mark 8:38; Phil. 2:14, 15.

Another Hebrew word, *toh·le·dhohth'*, is occasionally rendered "generations" or "genealogy" (Num. 3:1; Ruth 4:18), also "descendants" or "families" (1 Chron. 5:7; 7:2, 4, 9), and "history" or "origins." —Gen. 2:4; 5:1; 6:9; compare *AS, AT, AV, Dy, NW, RS* and other translations.

LENGTH

When the term "generation" is used with reference to the people living at a particular time, the exact length of that time cannot be stated, except that the time would fall within reasonable limits. These limits would be determined by the life expectancy of the people of that time or of that population. The life-span of the ten generations from Adam to Noah averaged more than 850 years each. (Gen. 5:5-31; 9:29) But after Noah, man's life-span dropped off sharply. Abraham, for example, lived only 175 years. (Gen. 25:7) Today, much as it was in the time of Moses, people living under favorable conditions may reach seventy or eighty years of age. Moses wrote: "In themselves the days of our years are seventy years; and if because of special mightiness they are eighty years, yet their insistence is on trouble and hurtful things; for it must quickly pass by, and away we fly." (Ps. 90:10) However, some few may live longer, but Moses stated the general rule. Moses himself, who lived 120 years, was an exception, as was his brother Aaron (123 years), Joshua (110 years), and some others whose strength and vitality were unusual. —Deut. 34:7; Num. 33:39; Josh. 24:29.

"THIS GENERATION" OF CHRIST'S PROPHECIES

When Bible prophecy speaks of "this generation," it is necessary to consider the context to determine what generation is meant. Jesus Christ, when denouncing the Jewish religious leaders, concluded by

saying: "Truly I say to you, All these things will come upon this generation." History recounts that about thirty-seven years later (in 70 C.E.) that contemporary generation personally experienced the destruction of Jerusalem, as foretold.—Matt. 23:36.

Later that same day, Jesus again used practically the same words, saying: "Truly I say to you that this generation will by no means pass away until all these things occur." (Matt. 24:34) In this instance, however, Jesus was not speaking only of the things that would befall natural Israel. He was answering a question as to what "sign" would mark his "presence" and "the conclusion of the system of things." Therefore, he outlined things that would befall the Jewish nation during the execution of Jehovah's judgment upon Jerusalem at the hands of the Roman general Titus. (Dan. 9:26) But his words also were evidently to have a later and larger fulfillment upon the system of things that would be in existence during his second presence, when he would come "in his glory." (Matt. 25:31-33; Rev. 1:7) In both instances Jesus was using the word "generation" in a literal sense, not in a symbolic or figurative sense, for the events Jesus described in the context were literal.—Matt. chap. 24.

The people of this twentieth-century generation living since 1914 have experienced these many terrifying events concurrently and in concentrated measure —international wars, great earthquakes, terrible pestilences, widespread famine, persecution of Christians, and other conditions that Jesus outlined in Matthew chapter 24, Mark chapter 13 and Luke chapter 21.

GENEROSITY. That noble, warmhearted readiness to bless others by freely giving out of an open hand, unstintingly. This is the meaning Bible writers often expressed in their writings, a deeper meaning than is usually conveyed by our English words 'generous' or 'liberal.' Jehovah himself is the personification of generosity, the One who fully supplies all the needs of his obedient creatures "according to his will." (1 John 5:14; Phil. 4:19) Every good gift and perfect present is from him, including such an intangible gift as wisdom.—Jas. 1:5, 17.

Moses urged his fellow Israelites to cultivate this divine quality of generosity, even when making a loan on pledge. "You must not harden your heart or be closefisted toward your poor brother. For you should generously open your hand to him. . . . You should by all means give to him, and your heart should not be stingy in your giving to him. . . . That is why I am commanding you, saying, 'You should generously open up your hand to your afflicted and poor brother in your land.' "—Deut. 15:7-11.

Says the proverb: "The generous soul [literally, "the soul with a blessing gift"] will itself be made fat [prosperous], and the one freely watering others will himself also be freely watered." (Prov. 11:25) Jesus Christ expressed it this way: "There is more happiness in giving than there is in receiving." (Acts 20:35) Again he said: "Practice giving, and people will give to you. They will pour into your laps a fine measure, pressed down, shaken together and overflowing. For with the measure that you are measuring out, they will measure out to you in return."—Luke 6:38.

IN THE CHRISTIAN CONGREGATION

The apostle Paul also stated this proverbial truth in yet another way: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully." Since this is so, the apostle reasons, "let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:6, 7) Paul continues, pointing to Jehovah's great example of generosity, not only in abundantly supplying seed for the sower and bread for food, but also in how He enriched the Corinthian brothers "for every sort of generosity," that they might be generous toward others. Such gestures of generosity, Paul declared, resulted in "an expression of thanks to God."—2 Cor. 9:8-13.

Paul, encouraging this same godly generosity, wrote the Romans (12:8): "He that distributes, let him do it with liberality." To the Hebrews (13:16) he wrote: "Moreover, do not forget the doing of good and the sharing of things with others, for with such sacrifices God is well pleased." The congregations in Macedonia were outstanding examples of generous giving. The fact that they had even joyfully gone "beyond their actual ability," contributing out of their poverty, made "the riches of their generosity abound."—2 Cor. 8:1-4.

Let it be noted that these scriptures on generosity and liberality are not in conflict or out of balance with others that condemn ingrates, sluggards and lazy persons. For example, the lazy one who will not plow in cold weather deserves nothing when begging in harvesttime; he that refuses to work is not entitled to the generosity of others. (Prov. 20:4; 2 Thess. 3:10) Widows were not to be put on the list for relief unless they qualified. (1 Tim. 5:9, 10) The contributions made by the congregations throughout Galatia, Macedonia and Achaia were not for the needy ones among pagan worshipers in general, but for "the holy ones" that were in need.—1 Cor. 16:1; 2 Cor. 9:1, 2.

GENESIS, BOOK OF. [Gr., origin; generation; coming into existence]. The first book of the Pentateuch (Greek for "five rolls" or "fivefold volume"). "Genesis" is the name given to the first of these books by the *Septuagint* translation, whereas its Hebrew title *Bere'·shith'* ("In the beginning") is taken from the first word in its opening sentence.

WHEN AND WHERE WRITTEN

Since the book of Genesis was evidently part of the one original writing (the Torah), it was possibly completed by Moses in the wilderness of Sinai in the year 1513 B.C.E. After Genesis 1:1, 2 (relating to the creation of the heavens and the earth) the book evidently covers a span of thousands of years involved in the preparation of the earth for human habitation, the creation of marine creatures, land animals and birds (see CREATION [Length of Creative Days]; DAY), and thereafter covers the period from man's creation (either 4027 or 4026 B.C.E., according to the method of calculation employed) on down to the year 1657 B.C.E., when Joseph died.—See ABRAHAM (Sojourn in Canaan); CHRONOLOGY (Counting from the Time of Human Creation to the Present).

WRITERSHIP

The objection once raised by some skeptics that writing was not known in Moses' day is today generally discounted. P. J. Wiseman, in his book *New Discoveries in Babylonia About Genesis*, points out that archaeological research gives ample proof that the art of writing began in the earliest historical times known to man. Virtually all modern scholars acknowledge the existence of writing a thousand years or more before the time of Moses (in the second millennium B.C.E.). Expressions such as that found in Exodus 17:14, *"Write* this as a memorial in the book," substantiate very soundly that writing was in common use in Moses' day. It was no doubt an ability Adam possessed, God having given him, as a perfect man, a language, with the ability to handle it perfectly, even to composing poetry.—Gen. 2:19, 23.

SOURCE OF MATERIAL

All the information contained in the book of Genesis relates to events that took place prior to Moses' birth. It could have been received directly by divine revelation. It is obvious that someone had to receive the information relating to the events prior to man's creation in that way, whether Moses or someone prior to him. (Gen. 1:1-27; 2:7, 8) This information and the remaining information, however, could have been transmitted to Moses by means of oral tradition. Due to the long life-span of men of that period, the information could have been passed from Adam to Moses through just five human links, namely, Methuselah,

Shem, Isaac, Levi and Amram. A third possibility is that Moses obtained much of the information for Genesis from already existing writings or documents. As far back as the eighteenth century the Dutch Dr. Campegius Vitringa held this view, basing his conclusion upon the frequent occurrence in Genesis (ten times) of the expression (in *AV*) "these are the generations of," and once "this is the book of the generations of." (Gen. 2:4; 5:1; 6:9; 10:1; 11:10, 27; 25:12, 19; 36:1, 9; 37:2) In this expression the Hebrew word for "generations" is *toh·le·dhohth'*, and it is better rendered "histories" or "origins." For example, "*generations* of the heavens and of the earth" would hardly be fitting, whereas "*history* of the heavens and the earth" is meaningful. (Gen. 2:4) In harmony with this the *Catholic Confraternity* version, the German *Elberfelder*, the French *Crampon* and the Spanish *Bover-Cantera* all use the term "history," as does the *New World Translation*. There is no doubt that, even as men today are interested in an accurate historical record, so they have been from the start.

For these reasons, Vitringa and others since have understood each use of *toh·le·dhohth'* in Genesis to refer to an already existing written historical document that Moses had in his possession and which he relied upon for the majority of the information recorded in Genesis. They believe that the persons named in direct connection with such 'histories' (Adam, Noah, Noah's sons, Shem, Terah, Ishmael, Isaac, Esau and Jacob) were either the writers or original possessors of those written documents. This, of course, would still leave unexplained how all such documents came to be in the possession of Moses. It also leaves unexplained why documents obtained from men who were not distinguished as faithful worshipers of Jehovah (such as Ishmael and Esau) should be the source of much of the information used. It is entirely possible that the expression "This is the history of" may be simply an introductory phrase serving conveniently to divide off the various sections of the long overall history. Compare Matthew's use of a similar expression to introduce his Gospel account. —Matt. 1:1; see WRITING.

No definite conclusion can be arrived at, therefore, as to the immediate source from which Moses obtained the information he recorded. Rather than just by one of the methods discussed, the information may have been received by all three, some through direct revelation, some through oral tradition, some by written records. The important point is that Jehovah God guided the prophet Moses so that he wrote by divine inspiration.—2 Pet. 1:21.

The material was to serve as an inspired guide to future generations. It was to be read to the people on frequent occasions (Deut. 31:10-12; 2 Ki. 23:2, 3; Neh. 8:2, 3, 18) and Israel's kings were to take instructions from it.—Deut. 17:18, 19.

THE "DOCUMENTARY THEORY" OF CRITICS

A theory has been invented by some Bible critics that Genesis is not the work of one writer or compiler, namely, Moses, but, rather, represents the work of several writers, some of these living long after Moses' time. On the basis of supposed differences of style and word usage, they have advanced the so-called "documentary theory." According to this theory there were three sources, which they call "J" (Jahwist), "E" (Elohist) and "P" (Priest Codex). Because of a double mention of a certain event or because of similarity of accounts in different parts of Genesis some would add still further sources to the list, going so far in dissecting the book of Genesis as to claim that there were up to fourteen independent sources. They contend that these various sources or writers held different views and theologies, yet that, nevertheless, Genesis as an amalgamated product of these sources somehow forms a connected whole. There are many absurdities to which they go to support their theories, a few of which may be mentioned.

The original basis for the documentary theory was that the use of different titles for God indicated different writers. The unreasonableness of such view, however, can be seen in that in just one small portion of Genesis we find the following titles: "the Most High God" (*'El 'El·yohn'*, Genesis 14:18); "Producer of heaven and earth" (14:19); "Lord" (*'Adho·nay'*, 15:2); "God of sight" (16:13); "God Almighty" (*'El Shad·day'*, 17:1); "God" (*'Elo·him'*, 17:3); "the [true] God" (*ha-'Elo·him'*, 17:18); "the Judge of all the earth" (18:25). Trying to use this as a basis for attributing each of these sections to a different writer produces insurmountable difficulties and becomes absurd. Rather, the truth is that the different titles applied to God in Genesis are used because of their meaning, revealing Jehovah in his different attributes and his various works and dealings with his people.

Other examples are: Because of the use of the word *ba·ra'*, "created," Genesis 1:1 is said to be written by the source called "P." Yet we find the same word at Genesis 6:7 in the source supposed to be "J." The expression "land of Canaan" appearing in several texts (among which are Genesis 12:5; 13:12a; 16:3 and 17:8) is said to be a peculiarity of the writer known as "P" and therefore these critics hold that "P" wrote these passages. But in chapters 42, 44, 47 and 50 we find the same expression in the writings attributed by the same critics to "J" and "E." Thus, while the critics claim that their theories are needed to account for supposed inconsistencies in Genesis, examination shows that the theories themselves are riddled with inconsistencies.

If the material attributed to each theoretical source is extricated portion by portion, and sentence by sentence, from the Genesis account and then reassembled, the result is a number of accounts each one of which by itself is illogical and incoherent. If we should believe that these various sources were used and put together by a later compiler, we would be forced to believe that these incoherent accounts, before being amalgamated, were accepted as historical and were used for centuries by the nation of Israel. But what writer, especially a historian, would even construct such narratives, and, if he did, what nation would accept them as a history of its people?

Illustrating the unreasonableness of the advocates of the "documentary theory," is this statement by Egyptologist K. A. Kitchen: "In Pentateuchal criticism it has long been customary to divide the whole into separate documents or 'hands'. . . . But the practice of Old Testament criticism in attributing these characteristics to different 'hands' or documents becomes a manifest absurdity when applied to other ancient Oriental writings that display precisely similar phenomena." He then cites an example from an Egyptian biography that might, using the theoretical methods employed by the critics of Genesis, be attributed to different "hands" but which work the evidence shows "was conceived, composed, written, and carved within months, weeks, or even less. There can be no 'hands' behind its style, which merely varies with the subjects in view and the question of fitting treatment." (Douglas, *The New Bible Dictionary*, p. 349) The weakness of the critics' theories actually gives added strength to the evidence that only one man, Moses, recorded the connected, coherent account found in Genesis as inspired by God.

THE HISTORICAL CHARACTER OF GENESIS

Genesis is the only source known to humans providing a logical, coherent history of things back to the beginning. Without its factual history of the first man and woman, we would be left with the fanciful stories or allegorical explanations of man's beginning found in the creation accounts of pagan nations. A comparison of the book of Genesis with the pagan creation accounts clearly demonstrates the superiority of the Bible account.

Thus, the principal Babylonian myth says that the god Marduk, the chief god of Babylon, killed the

goddess Tiamat, then took her corpse and "split her like a shellfish into two parts: half of her he set up and ceiled it as sky." So the earth and its sky came into existence. As to the creation of human life, this myth states that the gods caught the god Kingu and they "imposed on him his guilt and severed his blood (vessels). Out of his blood they fashioned mankind." (*Ancient Near Eastern Texts*, by Pritchard, pp. 67, 68) Egyptian creation myths likewise involve the activities of several gods, and disagree as to which city's god (that of Memphis or that of Thebes) was the one who conceived the creation. One Egyptian myth relates that the sun-god Ra created mankind from his tears. Greek myths parallel those of the Babylonians. Ancient Chinese records are mostly calendars and chronological calculations or records of merely local or temporary interest.

None of the ancient sources furnishes us with the history, genealogy and chronology that the book of Genesis provides. The writings of the ancient nations in general show uncertainty and confusion as to who their national founders were. The definiteness and detail with which Israel's early history is presented is strikingly different. In reality we should not expect it to be otherwise, in view of God's purpose toward his people. The Bible tells us that the nation of Israel was directly governed by God and that he dealt with their forefathers, especially Abraham, Isaac and Jacob. Then he used Moses in a very special way, through him giving Israel the Law that established them as a nation. Israel's history is in recorded form, not only for Israel's benefit, but for the benefit of all who will learn of the ways and dealings of the true God and serve him.

In answering those who would reject many portions of Genesis as fables or folklore, Wilhelm Möller says: "I do not think that it can be made plausible, that in any race fables and myths came in the course of time more and more to be accepted as actual facts, so that perchance we should now be willing to accept as historical truths the stories of the Nibelungenlied or Red Riding Hood. But this, according to the critics, must have been the case in Israel." He goes on to point out that the prophets accepted the account of the destruction of Sodom and Gomorrah as correct (Isa. 1:9; Amos 4:11), accepted Abraham as a real person (Isa. 29:22; Mic. 7:20) and also Isaac, Jacob and Joseph. Not only this, but in the Christian Greek Scriptures Abraham is mentioned in many places, even by Jesus Christ in connection with the argument about the resurrection, at Matthew 22:32. If Abraham, Isaac and Jacob had not really lived, Jesus, powerful teacher that he was, would have used another illustration.—Matt. 22:31-33.

VALUE OF THE BOOK

Genesis tells us how the universe came into being. In a matter-of-fact way it describes the wonders of creation, without making these overshadow the main purpose of the book. It is thus unlike the pagan creation stories that make these marvels the main thing and go to absurdities and obvious untruths to stress them. Genesis shows the work of creation and God's purpose in creating man, the relationship of man to God and the relationship of man to the animals. It gives us the reason for death and trouble experienced by mankind and the hope of deliverance. It points out that all humans descended from the one man Adam, who sinned and lost life for his posterity; thereby enabling us to understand how the ransom sacrifice of one man, Jesus Christ, could atone for the sins of mankind. Genesis enables us to see how the issue of the rightfulness of God's sovereignty was raised by the symbolic serpent, Satan the Devil. It gives the sure hope of destruction of Satan, and of relief for mankind. It recounts the origin of Babylon and thus of all false religion in the post-Flood earth, thereby aiding in the identification of Babylon the Great in the book of Revelation.—See BABYLON THE GREAT.

Jesus said that if anyone serves God he must worship Him with spirit and truth. (John 4:24) The Genesis account sets forth the truth of man's beginnings and of God's dealings with him. Everything recorded in Genesis being true and not mythical, we are able to know the truth about man's history. We can see that up to the time of the Flood men certainly knew the truth of the Biblical account about Eden, for the garden was there with the flaming sword at its gate. Whether the cherubs were visibly manifested is not stated. (Gen. 3:24) But those who wanted to go the way of their own desires ignored the facts that were before them. Noah, however, served God according to the way that man was originally created to serve him, according to *true* history. Although, following the Flood, Nimrod set up rebellion against God at the Tower of Babel, the patriarchs, through the line of Shem, continued to hold to the true way of life. When it was God's time to organize Israel into a nation and give them the Law, it did not come to them like something completely unknown, a revolutionary change in their way of life. No, for in the patriarchal society they had done most of the things that are found in the Law. As M'Clintock and Strong's *Cyclopædia* (Vol. III, p. 782), under "Genesis," declares: "This theocracy cannot have entered into history without preparatory events. The facts which led to the introduction of the theocracy are contained in the accounts of Genesis."

This, in turn, prepared the way for the Messiah and the introduction of Christianity. When Jesus Christ arrived, those who had been living according to the Law to the best of their ability were soon able to identify him. He did not appear suddenly and announce himself to be a great savior and leader without any background or historical credentials. The background that had been furnished right from Genesis on down enabled the honest-hearted ones to recognize and follow him. Therefore a strong organization of Jewish Christians could be established as a nucleus, prepared to bring a convincing gospel message to the nations. The forefathers of the pagan nations had led them away from the truth. They were "alienated from the state of Israel and strangers to the covenants of the promise, and . . . had no hope and were without God in the world." (Eph. 2:12) Therefore, they had to learn the principles of God from the beginning before they could become Christians.

Genesis, then, provides a valuable basis for understanding all the other books of the Bible and is essential to Christianity. It sets the theme for the Bible, namely, the sanctification of Jehovah's name through his kingdom. In addition to the very first and basic prophecy at Genesis 3:15, Genesis has within it numerous other prophecies, a great many of which have been fulfilled since its composition.—See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 13-19, 337-349.

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I. Creation of heavens, earth, life on earth (1:1-2:4)
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   - C. God begins rest day

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   - A. Creation of man, woman; geography of garden; law to man; marriage (chap. 2)
   - B. Man and woman transgress; serpent, woman, Adam sentenced; Adam and wife Eve driven from garden (chap. 3)
   - C. Cain murders Abel; Cain's descendants; Seth born (chap. 4)

III. Genealogy, Adam through Seth to Noah's sons; angels marry women; mankind given 120 years (5:1-6:8)

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- A. Noah commissioned to build ark, preserve human and animal life through flood (chap. 6)
- B. Flood destroys all flesh outside ark (chap. 7)
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VII. God's dealings with Abraham (11:27–25:11)
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- B. Abram lets Lot choose Jordan district; God promises land to Abram and seed (chap. 13)
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- F. Abram's name changed to Abraham by Jehovah; covenant of circumcision made; Sarai's name changed to Sarah by Jehovah; son promised, to be named Isaac (chap. 17)
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- K. Abraham mourns Sarah's death, buries her in field purchased from sons of Heth (chap. 23)
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- B. Isaac and Rebekah gain protection from Abimelech; Isaac persecuted by Philistines; covenant made with Abimelech; Esau marries (chap. 26)
- C. Esau prepares to get blessing of birthright he sold; Jacob, advised by Rebekah, resorts to maneuvers and is blessed by Isaac; Esau plans to kill Jacob (chap. 27)
- D. Isaac knowingly blesses Jacob, sends him to Paddan-aram; Jacob has vision of ladder reaching to heaven; Jehovah confirms Abrahamic covenant promise to him; Jacob names place Bethel (chap. 28)
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- F. Jacob has six more sons and a daughter by Leah and concubines of Leah and Rachel; Joseph borne by Rachel; Jacob grows in wealth (chap. 30)
- G. God responsible for Jacob's growing rich; after twenty years' service Jacob leaves for home; Laban pursues, quarrels with Jacob; covenant made between them at Galeed (chap. 31)
- H. Jacob sends gift to Esau; grapples with angel; name changed to Israel (chap. 32)
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- J. Dinah violated by Shechem; Simeon and Levi slaughter men of Shechem, carry off women, children and plunder (chap. 34)
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- B. When brother-in-law marriage not carried out with Tamar, she deceives Judah into making her pregnant; Perez and Zerah born (chap. 38)

XII. Israel in Egypt (39:1–50:26)
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- B. Joseph interprets dreams of Pharaoh's cupbearer and baker; they are fulfilled (chap. 40)
- C. Two years later Joseph called to interpret dreams of Pharaoh; Joseph named prime minister, marries, stores up grain during seven years of plenty; Manasseh and Ephraim born; seven-year famine begins (chap. 41)
- D. Jacob sends ten sons to Egypt for grain; Joseph recognizes them, demands youngest brother be brought; Simeon held hostage; return from Egypt; Reuben offers two sons as surety for Benjamin; Jacob refuses to send Benjamin (chap. 42)
- E. Famine continues; Judah becomes surety for Benjamin; half brothers return with Benjamin; feasted by Joseph (chap. 43)
- F. Brothers overtaken on return journey, accused; Judah pleads to be slave to Joseph in place of Benjamin (chap. 44)
- G. Joseph reveals his identity; Jacob's household invited to Egypt; Jacob realizes Joseph is alive (chap. 45)
- H. Jacob moves to Egypt with his household (chap. 46)
- I. Jacob meets Pharaoh; settles in Goshen; Joseph buys all livestock and finally Egypt's land with its people for Pharaoh; one-fifth of produce of land to go to Pharaoh (chap. 47)
- J. Jacob on deathbed, blesses Joseph's sons, putting Ephraim above Manasseh the firstborn (chap. 48)
- K. Jacob blesses his twelve sons; Judah given blessing of commander's position and promise of coming Shiloh; Jacob dies (chap. 49)
- L. Jacob buried in Canaan in cave purchased by Abraham; Joseph commands sons of Israel to take his bones out of Egypt, expresses confidence that Jehovah will deliver nation; Joseph dies (chap. 50)

GENNESARET (Gen·nes'a·ret) [perhaps, lute, harp; or, princely gardens].

1. A small, somewhat triangular plain bordering on the NW shore of the Sea of Galilee and measuring about 1.5 by 3 miles (2.4 by 4.8 kilometers). In this region, Jesus Christ performed works of miraculous healing. (Matt. 14:34-36; Mark 6:53-56) According to the Jewish historian Josephus, this plain was a beautiful, fruitful and well-watered region, where walnut, palm and olive trees thrived, and where figs and grapes were available for ten months out of the year. —*Wars of the Jews*, Book III, chap. X, par. 8.

2. The "lake of Gennesaret" was another name for the Sea of Galilee. (Luke 5:1) Some scholars believe that Gennesaret is probably the Greek form for the early Hebrew name Chinnereth. (Num. 34:11) Others suggest that this name may be derived from two Hebrew words meaning "princely gardens."—See GALILEE, SEA OF.

GENTILES. See NATIONS.

GENTILE TIMES. See APPOINTED TIMES OF THE NATIONS.

GENTLENESS. This word is closely related to humility, meekness, mildness and reasonableness. "Humility" is associated with one's estimate of oneself, "meekness" with one's attitude toward the dealings of God and man with respect to oneself, and "gentleness" with one's treatment of others. Gentleness is mildness of disposition or manner. To "gentle" is to mollify, appease or placate, or to calm whatever one is doing, such as speaking, playing music, acting on a matter, and so forth.

Gentleness is the opposite of roughness or harshness. The gentle person is not loud, noisy or immoderate. The Greek word *ne'pi·oi* (plural of *ne'pi·os*) appears in the Westcott and Hort Greek text at 1 Thessalonians 2:7, and is translated "gentle" (*NW*). It is elsewhere rendered "babes," as at Matthew 21:16. The word *e'pi·oi* appears at 1 Thessalonians 2:7 in other Greek texts. This latter word is similar to *ne'pi·os*, containing the idea of mildness, affableness. It may also be translated "gentle." (2 Tim. 2:24) Vine's *Expository Dictionary of New Testament Words* says that the word "was frequently used by Greek writers as characterizing a nurse with trying children or a teacher with refractory scholars, or of parents toward their children."

NOT WEAKNESS

Gentleness does not denote weakness. It requires strength of character to be gentle with others, and to mollify or to spare their feelings, especially when one is under provocation. David, a man of war, because of fatherly love, commanded Joab to deal gently with his rebellious son Absalom. (2 Sam. 18:5; here the Hebrew word *'at*, having reference to a going softly or gentle motion, is used.) The apostle Paul described himself and his companions in ministering to the newly converted ones at Thessalonica as *ne'pi·oi*, "babes," or, as becoming "*gentle* in the midst of you, as when a nursing mother cherishes her own children." This was because of real affection, and with concern not to injure their spiritual growth. (1 Thess. 2:7, 8) Paul was no weakling, as testified to by his ability to speak very strongly when the need arose, as when he wrote his first and second canonical letters to the Christian congregation in Corinth. Paul also pointed out that gentleness was a requisite for a servant of God, particularly one in a responsible position of oversight.—2 Tim. 2:24.

A UNIFYING FORCE

How pleasant and how conducive to peace is one who speaks and acts with gentleness! Such one is approachable, not forbidding, and his manner tends toward the spiritual upbuilding of others. Harshness, roughness, boisterousness and vulgarity are divisive and drive others away. But gentleness attracts and unifies. Jehovah is spoken of as collecting together his lambs and of carrying them in his bosom (referring to the voluminous folds of the upper part of the garment, in which lambs were sometimes carried by shepherds). (Isa. 40:11) His Son Jesus Christ said to Jerusalem: "How often I wanted to gather your children together, the way a hen gathers her chicks together under her wings!" "But," he added, "you people did not want it." (Matt. 23:37) Therefore they received harsh treatment at the hands of the Roman army when their city was desolated in 70 C.E.

FALSE GENTLENESS

Gentleness in tone or manner, for example, being soft-spoken, does not always prove true gentleness. It is a quality that, to be thoroughly genuine, must come from the heart, just as babes (as the word *ne'pi·oi* is usually translated) are genuine in their gentleness. While the ancient servant of God, Job, was suffering at the hands of Satan in a test of his integrity to God, he was verbally attacked by three companions. They charged Job with secret sin, wickedness and stubbornness, intimating also that he was apostate and that his sons had met death at God's hands because of their wickedness. Yet one of the three, Eliphaz, said to Job: "Are the consolations of God not enough for you, or a word spoken gently with you?" (Job 15:11) Thus, some of their speech at least may have been in a soft tone, yet it was harsh in content, hence not truly gentle.

GENUBATH (Ge·nu'bath) [theft]. Son of Edomite prince Hadad. When army chief Joab occupied Moab during the reign of David, Hadad fled to Egypt. There he gained the favor of Pharaoh, whose sister-in-law he was given as a wife. By her, Hadad fathered Genubath, who was raised with the sons of Pharaoh. —1 Ki. 11:14-20.

GERA (Ge'ra) [possibly, alien resident].

1. Son of Benjamin's firstborn Bela. (1 Chron. 8:1, 3) The designation "sons" at Genesis 46:21, where Gera is listed, apparently includes grandsons.

2. Evidently another descendant of Bela the Benjamite; possibly identical with the Gera mentioned in 1 Chronicles 8:7.—1 Chron. 8:5.

3. Father of Benjamite Judge Ehud.—Judg. 3:15.

4. Father of the Benjamite Shimei who called down evil upon David.—2 Sam. 16:5; 19:16, 18; 1 Ki. 2:8.

GERAH. A weight corresponding to one-twentieth of a shekel or .01835 ounce troy (.57 gram).—Ex. 30:13; Lev. 27:25; Num. 3:47; 18:16; Ezek. 45:12.

GERAR (Ge'rar). A site near Gaza mentioned in the earliest record of the boundaries of Canaanite territory. (Gen. 10:19) In the past Gerar was commonly linked with Tell Jemmeh, about eight miles (13 kilometers) S of modern Gaza. But currently it is identified by numerous geographers with Tell Abu Hureirah, located in the foothills of the Judean mountains about twelve miles (19 kilometers) SE of modern Gaza. Many earthenware fragments believed to date from the time of the patriarchs have been found at the site. Abraham and, later, Isaac resided for a time as aliens at Gerar and dealt with its king Abimelech (possibly two different rulers that bore this name or official title).—Gen. 20:1-18; 21:22-34; 26:1-31; in reference to the Philistines of this early period, see PHILISTIA, PHILISTINES.

After Jehovah brought about the defeat of the impressive army of Zerah the Ethiopian, King Asa's forces pursued the fleeing enemy as far as Gerar. Thereafter the Judeans struck and plundered "all the cities round about Gerar" (probably due to their being allied with the Ethiopians); "even the tents with livestock they struck so that they took captive flocks in great number and camels."—2 Chron. 14:8-15.

Some scholars suggest altering 1 Chronicles 4:39, 40 to read "Gerar" (as does *LXX*) instead of "Gedor." This passage connects Gedor with a region originally inhabited by the Hamites and having good pasturage, and this description would fit the Biblical references to the area around Gerar.

GERAR, TORRENT VALLEY OF. In recent years it has been suggested that the torrent valley of Gerar



Mount Gerizim (left) and Mount Ebal separated by the Vale of Shechem

corresponds to the Wadi esh-Shari'ah, running just S of Tell Abu Hureirah (the probable site of ancient Gerar). The general area around the torrent valley of Gerar was ideal for pastoral life. Apparently water could readily be found by digging pits in the torrent bed. (Gen. 26:17-19) The patriarch Abraham resided temporarily as an alien in this region. (Gen. 20:1, 2) Later, in a time of famine, Isaac returned to the area. Here he engaged in agriculture and raised flocks and herds. (Gen. 26:1, 6, 12-14) In the torrent valley itself Isaac's servants dug two wells that provoked quarrels with the covetous shepherds of Gerar. —Gen. 26:17-22.

GERASENES (Ger'a·senes). In the "country of the Gerasenes," of which at least a portion lay E of the Sea of Galilee, Jesus Christ healed two demon-possessed men. (Mark 5:1-20; Luke 8:26-39; compare Matthew 8:28-34.) The exact limits of this region are today unknown, and the identification is uncertain. Some scholars would link the "country of the Gerasenes" with the area around Khersa on the E shore of the Sea of Galilee. Others suggest that the designation may apply to the large district radiating from the city of Gerasa (Jerash).—See GADARENES.

GERIZIM, MOUNT. Mount Gerizim, now known as Jebel et-Tor, together with Mount Ebal to the NE, is situated in the heart of the district of Samaria. Standing opposite each other, these mountains are the most eminent ones of the region and guard a significant E-W pass. Between the two mountains is a fertile valley, the Vale of Shechem, in which modern Nablus is situated. Shechem, a strong and important city of Canaan before the Israelites entered the Promised Land, stood at the eastern end of the valley, about one and a half miles (c. 2.4 kilometers) SE of Nablus. The strategic location of Mounts Gerizim and Ebal gave them military and political significance, the area also being one of religious importance.

Mount Gerizim's summit rises over 2,800 feet (c. 853 meters) above the Mediterranean Sea. Though somewhat more than 200 feet (c. 61 meters) lower than Mount Ebal, Gerizim offers an excellent view of surrounding territory. From it one can see to the N the snowy peak of Mount Hermon, to the E the fertile valley of the Jordan, to the S the mountains in the territory of Ephraim and to the W the Plain of Sharon and the blue Mediterranean.

Abram (Abraham) once camped "near the big trees of Moreh" between Mounts Gerizim and Ebal, and there received Jehovah's promise: "To your seed I am going to give this land." (Gen. 12:6, 7) Jacob also camped in this vicinity.—Gen. 33:18.

In harmony with instructions given by Moses, the tribes of Israel assembled at Mounts Gerizim and Ebal under Joshua's direction shortly after their conquest of Ai. There the people heard the reading of the blessings they would receive if they obeyed Jehovah, and the maledictions that awaited them if they disobeyed him. The tribes of Simeon, Levi, Judah, Issachar, Joseph and Benjamin stood in front of Mount Gerizim. The Levites and the ark of the covenant were situated in the valley, and the other six tribes stood in front of Mount Ebal. (Deut. 11:29, 30; 27:11-13; Josh. 8:28-35) Apparently, the tribes stationed in front of Mount Gerizim responded to the blessings read in their direction, whereas the other tribes responded to the curses read in the direction of Mount Ebal. While it has been suggested that the blessings were read toward Mount Gerizim because of its greater beauty and fertility in contrast with rocky, largely barren Mount Ebal, the Bible does not furnish any information on this matter. The Law was read aloud "in front of all the congregation of Israel, together with the women and the little ones and the alien residents who walked in their midst." (Josh. 8:35) This vast throng could hear the words from positions in front of either mountain, probably due, at least in part, to the excellent acoustics of the area.—See EBAL, MOUNT.

In the days of Israel's judges, Gideon's son Jotham addressed the landowners of Shechem while standing "on the top of Mount Gerizim." (Judg. 9:7) Even today a ledge about halfway up the mountain is called "Jotham's pulpit," but it is merely a traditional site.

A Samaritan temple rivaling the one in Jerusalem was constructed on Mount Gerizim about 432 B.C.E. and was destroyed about 110 B.C.E. According to tradition, it was built by Sanballat and desolated by John Hyrcanus. (See Josephus' *Antiquities of the Jews*, Book XI, chap. VIII, pars. 2, 4; Book XIII, chap. IX, par. 1; *Wars of the Jews*, Book I, chap. II, par. 6) Even up to modern times the Samaritans have celebrated festivals such as the Passover on Mount Gerizim, at what they believe to be the site of the ancient temple. It was evidently with reference to Mount Gerizim that the Samaritan woman told Jesus Christ: "Our forefathers worshiped in this mountain; but you people say that in Jerusalem is the place where persons ought to worship."—John 4:5, 19, 20.

As depicted on ancient coins discovered at Nablus, a temple of Jupiter having a 300-step approach once stood on Mount Gerizim. A church was built on the mountain in the fifth century C.E. and another was constructed by the Byzantine emperor Justinian. Ruins suggested as being of Justinian's time are now found on the summit.

GERSHOM (Ger'shom) [a temporary resident there].

1. The first-listed son of Levi the son of Jacob. He was the father of Libni and Shimei. (1 Chron. 6:16, 17, 20, 43, 62, 71) He is also called Gershon.—Gen.

46:11; Ex. 6:16, 17; Num. 3:17, 18; 1 Chron. 6:1; 23:6.

2. The firstborn son of Moses by Zipporah; born in Midian. (Ex. 2:21, 22; 1 Chron. 23:14-16) Moses' father-in-law Jethro came to Moses in the wilderness, bringing with him Moses' wife Zipporah and their two sons, Gershom and Eliezer. (Ex. 18:2-4) Gershom's descendant Jonathan served illegally as priest to the Danites, because, although he was a Levite, he was not of Aaron's family.—Judg. 18:30.

3. Head of the paternal house of Phinehas who accompanied Ezra from Babylon.—Ezra 8:1, 2.

GERSHON (Ger'shon) [perhaps, alien resident]. The first listed of Levi's three sons. Gershon's descendants were called Gershonites and "sons of Gershon." (Ex. 6:16; Num. 3:17, 21; 7:7; 26:57; Josh. 21:6, 27; 1 Chron. 6:1; 23:6) He is also called Gershom. (1 Chron. 6:16, 17, 20, 43, 62, 71; 15:7) Gershon's sons were Libni (evidently called Ladan at 1 Chronicles 23:7; 26:21) and Shimei.—Ex. 6:17; Num. 3:18; 1 Chron. 6:17, 20.

GERSHONITES (Ger'shon·ites). The descendants of Gershon, or Gershom, the first named of the three sons of Levi, through his two sons Libni and Shimei. (1 Chron. 6:1, 16, 17) The Gershonites constituted one of the three great divisions of the Levites. At the first census in the wilderness they numbered 7,500 males from a month old and upward. Those from thirty to fifty years of age who served at the tabernacle numbered 2,630 males. (Num. 3:21, 22; 4:38-41) The service of the Gershonites in the wilderness included caring for the tent cloths of the tabernacle and the tent of meeting, the screen of the entrance of the tent of meeting, the hangings of the courtyard and the screen of the courtyard entrance. (Num. 3:23-26; 4:21-28) In the camp in the wilderness their place was on the W side of the tabernacle. Behind them, at a distance from the tabernacle, camped the three-tribe division of Ephraim. (Num. 3:23; 2:18) When the chieftains of Israel presented six covered wagons and twelve bulls for tabernacle service, Moses gave two wagons and four bulls to the sons of Gershon. (Num. 7:1-7) When moving camp the Gershonites marched with the Merarites between the leading three-tribe divisions of Judah and the three-tribe division of Reuben. —Num. 10:14-20.

The Gershonites were allotted thirteen cities with pasture grounds in the territories of Manasseh, Issachar, Asher, and Naphtali. Kedesh, in Galilee, and Golan, in Bashan, allotted to them, were two of the nation's six cities of refuge. (Josh. 21:27-33) When David reorganized the Levites, special singing, treasury and other duties were given to some of the Gershonites. (1 Chron. 6:31, 32, 39-43; 23:4-11; 26: 21, 22) Gershonites were among the Levites who engaged in the work of cleansing the temple in the days of King Hezekiah.—2 Chron. 29:12-17.

GESHAN (Ge'shan) [possibly, firm, strong]. The third-named son of Jahdai of the tribe of Judah. Geshan is listed among the descendants of Caleb. —1 Chron. 2:47.

GESHEM (Ge'shem) [rain]. An Arabian, who, along with Sanballat and Tobiah, opposed Nehemiah in the rebuilding of Jerusalem's wall. These enemies first derided Nehemiah and his co-workers. (Neh. 2:19) Then they conspired and plotted against Nehemiah, to no avail. (Neh. 6:1-4) Finally these opposers sent a letter to Nehemiah quoting Geshem's accusation that Nehemiah and the Jews were scheming to rebel and that he was becoming a king to them. In this, too, these enemies failed. (Neh. 6:5-7) Their quoting of Geshem in the letter seems to indicate that he was a man of influence. It may be noted that relations between the Persian court and the Arab tribes were reportedly good following Persia's invasion of Egypt.

A dialect form of Geshem, the name Jasm, is mentioned in an inscription found in ancient Dedan, in the northern part of Arabia. The name Geshem appears in an Aramaic inscription on a silver bowl found in Egypt. The text reads: "What Qaynu son of Geshem, king of Kedar, brought (as offering) to (the goddess) Han-'Ilat."

GESHUR (Gesh'ur) [bridge].

1. An Aramaean kingdom bordering on the Argob region of Bashan E of the Jordan River. Its northerly neighbor was Maacath. Although Israel's early conquests extended as far as Geshur, the region itself was not taken. (Deut. 3:14; Josh. 12:1, 4, 5; 13:13) It was to Geshur, the realm of his maternal grandfather Talmai, that Absalom fled after murdering his half-brother Amnon. There he continued in banishment for three years, until brought back to Jerusalem by Joab. (2 Sam. 3:2, 3; 13:28-38; 14:23; 15:8) At a later period Geshur and Syria annexed many Israelite cities E of the Jordan.—1 Chron. 2:23.

2. Domain of the Geshurites in southern Palestine, near Philistine territory. (Josh. 13:2; 1 Sam. 27:7-11) With reference to this area the form "Geshur" is not specifically employed.

GESHURITES (Gesh'ur·ites).

1. The inhabitants of Geshur, a territory E of the Jordan.—Deut. 3:14; Josh. 12:4, 5; 13:11, 13.

2. A people of southern Palestine residing in the vicinity of Philistine territory. (Josh. 13:2) While outlawed by King Saul, David made raids upon the Geshurites and other peoples dwelling in that general area.—1 Sam. 27:7-11.

GESTURES. See ATTITUDES AND GESTURES.

GETHER (Ge'ther). A descendant of Aram, son of Shem. (Gen. 10:22, 23; 1 Chron. 1:17) Nothing certain is known concerning Gether's descendants.

GETHSEMANE (Geth·sem'a·ne) [an oil press]. Probably a garden of olive trees that was equipped with a press for squeezing oil from olives. Gethsemane was located E of Jerusalem, across the Kidron valley (John 18:1), on or near the Mount of Olives. (Luke 22:39) Here Jesus Christ often met with his disciples. (John 18:2) On Passover night of 33 C.E., he, with his faithful disciples, retired to this garden to pray. Found and betrayed by Judas Iscariot, Jesus was there seized by an armed mob.—Matt. 26:36-56; Mark 14:32-52; Luke 22:39-53; John 18:1-12.

The exact location of the garden of Gethsemane cannot be determined, because (according to the testimony of Josephus) all the trees around Jerusalem were cut down during the Roman siege in 70 C.E. (*Wars of the Jews*, Book V, chap. XII, par. 4) One tradition identifies Gethsemane with the garden that was enclosed by the Franciscans in 1848. It measures about 150 by 140 feet (46 by 43 meters) and is located at the fork of the road on the W slope and at the foot of the Mount of Olives. Eight olive trees in this garden have been there for centuries.

GEUEL (Geu'el) [possibly, majesty of God]. Son of Machi of the tribe of Gad; one of the twelve chieftains sent out by Moses from the wilderness of Paran to spy out the land of Canaan.—Num. 13:2, 3, 15, 16.

GEZER (Ge'zer) [portion]. A royal city on the inland side of the Palestinian coastal plain. Gezer is first mentioned when its king unsuccessfully tried to save Lachish from the Israelite army under Joshua. (Josh. 10:33; 12:7, 8, 12) Gezer was assigned as a boundary site to the Ephraimites (Josh. 16:3; 1 Chron. 7:28) but they did not entirely dispossess the Canaanite inhabitants. (Josh. 16:10; Judg. 1:29) Gezer



Traditional location of the garden of Gethsemane, with the Golden Gate and a portion of the Dome of the Rock visible across the Kidron Valley

was also appointed to the Kohathites as a Levitical city.—Josh. 21:20, 21; 1 Chron. 6:66, 67.

The city was associated with the Philistines in David's time, as when he broke their power "from Geba to as far as Gezer." (2 Sam. 5:25; 1 Chron. 14:16) Also, Sibbecai the Hushathite distinguished himself during the defeat of the Philistines at Gezer by striking down Sippai, a descendant of the Rephaim. (1 Chron. 20:4) Egypt's Pharaoh later came against Gezer for some unstated reason. After burning the city and killing its Canaanite population, he gave it as a dowry to Solomon's wife. Solomon rebuilt and possibly fortified the city.—1 Ki. 9:15-17.

Gezer also finds frequent mention in secular records. On the walls of the temple at Karnak, Thutmose III recorded the capture of Gezer. The city later played a prominent role in the Tell el-Amarna letters, being mentioned by name at least nine times. Pharaoh Mer-ne-Ptah boasted on his stele that he 'seized Gezer.'

Geographers consider ancient Gezer to be modern Tell el-Jazar, located about midway on the route between Jerusalem and Jaffa (Joppa). It thus lay near another great highway that has for millennia connected Egypt with Mesopotamia for trade and military purposes. Tell el-Jazar's elevated position on a ridge of the Shephelah allowed it to command use of both these roads.

Archaeological digging first began at this tell early in the twentieth century. Since then it has become one of the most thoroughly excavated and explored sites in Palestine. Among the finds there are the "Solomonic gate and casemate wall" (stratum six), built upon a layer of destruction debris that some conjecture to be the result of Pharaoh's burning of Gezer. Its architecture is considered so similar to that found in structures at Hazor and Megiddo as to indicate that all three were built from the same plans. Earlier strata show Philistine pottery in abundance. Perhaps the most famous find to come out of Tell el-Jazar, however, is the Gezer "calendar," a plaque containing what appear to be a schoolboy's memory exercises. It has proved to be of value by informing modern researchers of ancient Israel's agricultural seasons and in providing a glimpse into the Hebrew script and language of Solomon's day.

GIAH (Gi'ah) [burst forth (from a spring?)]. A site near "the hill of Ammah" mentioned in describing the pursuit of Abner by Joab and Abishai. (2 Sam. 2:24) The context suggests to some that Giah was NE of Gibeon in Benjamin's territory. Certain scholars have proposed sites based on textual emendation, but Giah's exact location remains unknown.—See AMMAH.

GIANT. The Bible gives accounts of men of extraordinary size. There was Og, king of Bashan, one of the Rephaim, whose bier was nine cubits (c. 13 feet; 4 meters) in length and four cubits (5 feet 10 inch-

es; c. 1.8 meters) in width. (Deut. 3:11) Goliath of Gath, whom David killed, was six cubits and a span (9 feet 5.75 inches; c. 2.9 meters) in height. Indicative of Goliath's size and strength was the weight of his armor. His copper coat of mail weighed five thousand shekels (c. 126 pounds; 57 kilograms); the iron blade of his spear weighed 600 shekels (c. 15 pounds; c. 6.8 kilograms).—1 Sam. 17:4-7.

Besides Goliath, there were other unusually large men of the Rephaim, among them being Ishbi-benob, the weight of whose spear was 300 shekels of copper (c. 7.5 pounds; c. 3.4 kilograms) (2 Sam. 21:16); Saph or Sippai (2 Sam. 21:18; 1 Chron. 20:4); Lahmi, Goliath's brother, "the shaft of whose spear was like the beam of loom workers" (1 Chron. 20:5); and a man of extraordinary size whose fingers and toes were in sixes, totaling twenty-four.—2 Sam. 21:20.

The faithless spies reported to the Israelites that in Canaan they "saw the Nephilim, the sons of Anak, who are from the Nephilim; so that we became in our own eyes like grasshoppers, and the same way we became in their eyes." (Num. 13:33) These men of extraordinary size, called the sons of Anak (meaning "long-necked"), were not actually Nephilim, as reported, but only unusually tall men, for the Nephilim, the offspring of angels and women (Gen. 6:4), perished in the Flood.

GIBBAR (Gib'bar) [mighty man]. The name of a family head ninety-five of whose "sons" (descendants) returned with Zerubbabel from Babylonian captivity in 537 B.C.E. (Ezra 2:1, 2, 20) However, in the parallel passage of Nehemiah 7:25 Gibeon is listed instead of Gibbar. Hence "the sons of Gibbar [Gibeon], ninety-five," may have reference to the descendants of the former inhabitants of Gibeon, inasmuch as other place-names appear in Ezra 2:21-34, for example, "the sons of Bethlehem."

GIBBETHON (Gib'be-thon) [mound or height]. A city originally assigned to the tribe of Dan (Josh. 19:40, 41, 44) but later given to the Kohathites as a Levite city. (Josh. 21:20, 23) Centuries later Gibbethon was in the hands of the Philistines, and it was while Israel's King Nadab attempted to wrest the city from them that the conspirator Baasha assassinated him. (1 Ki. 15:27) Gibbethon was under Philistine control some twenty-four years later when Omri, army chief of Israel, encamped against it. Acclaimed as king by the Israelite camp there, Omri broke off the siege of Gibbethon to attack the rival Israelite king Zimri.—1 Ki. 16:15-18.

Gibbethon is generally identified with Tell el-Melat, about four and a half miles (7 kilometers) N of the suggested site of the Philistine city of Ekron.

GIBEA (Gib'ea). A descendant of Caleb of the tribe of Judah (1 Chron. 2:42, 49); or, possibly, the city of Gibeah (Josh. 15:57), 'fathered' or founded by one of Caleb's offspring, Sheva.—See ATROTH-BETH-JOAB; GIBEAH No. 1.

GIBEAH (Gib'e-ah) [hill].

1. A city in the mountainous region of Judah. (Josh. 15:1, 48, 57) Some scholars link it with modern el-Jeba', about eight miles (13 kilometers) W-SW of Bethlehem. Others, however, believe that ancient Gibeah was located somewhere in the region SE of Hebron, since it is listed among other cities in that general area. (Josh. 15:55-57) This city (or No. 2 below) may have been the home of Maacah (Micaiah) the mother of the Judean king Abijam (Abijah).—2 Chron. 13:1, 2; 1 Ki. 15:1, 2.

2. A city in the territory of Benjamin (Josh. 18:28), also called "Gibeah of Benjamin" (1 Sam. 13:2), "Gibeah of the sons of Benjamin" (2 Sam. 23:29) and "Gibeah of Saul." (2 Sam. 21:6) It was apparently situated near the main road between Jebus (Jerusalem) and Ramah. (Judg. 19:11-15) Because of its position on one of the heights of Palestine's central mountain ridge, Gibeah served well as a lookout point in time of war. (1 Sam. 14:16) Geographers generally identify this city with Tell el-Ful, located about three miles (5 kilometers) N of Jerusalem.

The Hebrew spellings of Geba (masculine form of the word meaning "hill") and Gibeah (feminine form of the term meaning "hill") are almost identical. Many believe that this has resulted in scribal errors in the Masoretic text and therefore recommend changing certain scriptures to read "Geba" instead of "Gibeah," and vice versa. On this, one commentary, with reference to First Samuel chapters 13 and 14, observes: "But commentators are much at variance as to where the substitutions should be made (e.g. Smith reads Geba for Gibeah throughout; Kennedy reads Geba for Gibeah in [chapter thirteen] verse 2, Gibeah for Geba in verse 3, and Geba for Gibeah in xiv. 2); and it is not impossible to understand the progress of the campaign without such alterations." (*Soncino Books of the Bible, Samuel*, by S. Goldman, p. 69) However, at Judges 20:10, 33 the context definitely suggests that "Gibeah" is intended, and therefore many translators depart here from the reading of the Masoretic text and employ "Gibeah" rather than "Geba."

In the period of the judges, the city of Gibeah figured in an incident that led to the near extermination of the entire tribe of Benjamin. An old man invited an Ephraimite Levite and his concubine to stay with him for the night. Soon good-for-nothing men of Gibeah surrounded the house, demanding that the Levite be turned over to them so that they might have intercourse with him. After the Levite gave his concubine into their hands, they so abused her all night that she died in the morning. (This shocking sin may be alluded to at Hosea 9:9 and 10:9.) Since the tribe of Benjamin shielded the guilty men of Gibeah, the other tribes warred against Benjamin. They twice sustained severe losses before finally defeating the Benjamites and consigning Gibeah to the fire. (Judg. 19:15–20:48) (Some link the Biblical record concerning the destruction of Gibeah with the archaeological evidence uncovered at Tell el-Ful indicating that the city was burned.)

Gibeah was the home of Israel's first king, Saul (1 Sam. 10:26; 15:34), and apparently also of Ittai (Ithai), one of David's mighty men (2 Sam. 23:8, 29; 1 Chron. 11:26, 31), as well as of Ahi-ezer and Joash, two warriors who joined themselves to David at Ziklag. (1 Chron. 12:1-3) Gibeah evidently also served as the first capital of the Israelite kingdom under Saul. At Gibeah, messengers from Jabesh (Jabesh-gilead) appealed for aid when faced with an Ammonite siege, and from here King Saul immediately summoned Israel for war to meet this threat. (1 Sam. 11:1-7) Later, Saul's war operations against the Philistines were launched in the vicinity of Gibeah. (1 Sam. 13:2-4, 15; 14:2, 16; on the relationship of Gibeah to Migron, see MIGRON.) Also, on two occasions men of Ziph made report to Saul at Gibeah concerning the hideout of outlawed David.—1 Sam. 23:19; 26:1.

During the reign of David, seven of Saul's sons and grandsons were put to death at Gibeah ("Gibeon," according to Aquila, Symmachus, Vatican 1209 and Alexandrine manuscripts) because of the bloodguilt that had come upon the house of Saul due to his having put many Gibeonites to death. And Saul's widowed concubine kept watch over the dead men so that scavenger birds and animals would not feed on their bodies.—2 Sam. 21:1-10.

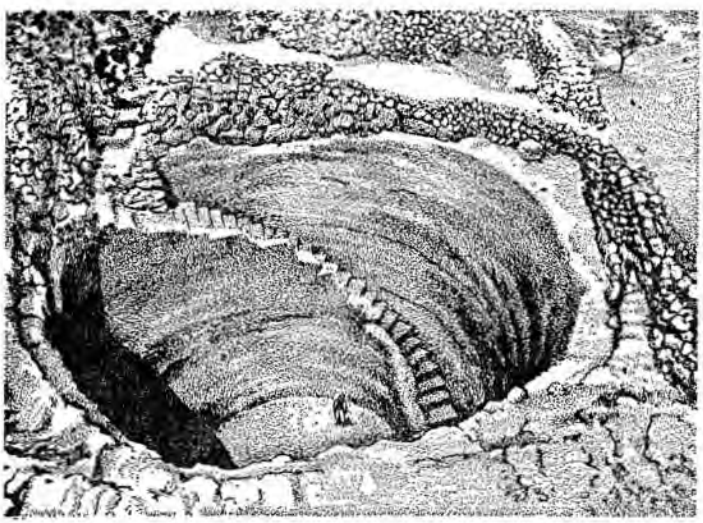
In the eighth century B.C.E., through the prophet Isaiah Jehovah prophetically spoke of Gibeah as having fled from the advancing Assyrian army en route to Jerusalem. (Isa. 10:24, 29-32) And by means of Hosea God prophetically portrays a situation that makes it appear as though the northern ten-tribe kingdom had already been conquered, with the enemy threatening Gibeah and Ramah in Benjamin (in the southern kingdom of Judah).—Hos. 5:8-10.

GIBEATH-HAARALOTH (Gib'e·ath-ha·ar'a·loth) [hill of the foreskins]. The place where all the Israelite males born in the wilderness were circumcised after crossing the Jordan. Gibeath-haaraloth was near the city of Jericho and came to be called Gilgal. —Josh. 5:3-10; see GILGAL No. 1.

GIBEATHITE (Gib'e·ath·ite). An inhabitant of 'Gibeah of Benjamin' (1 Chron. 12:1-3); the term is applied to Shemaah whose "sons" served in David's army.

GIBEON (Gib'e·on) [from a word meaning "hill"], **GIBEONITES** (Gib'e·on·ites). The city of Gibeon is today linked with el-Jib, about six miles (10 kilometers) N-NW of Jerusalem. Numerous earthenware jar handles, bearing the name "Gibeon" in ancient Hebrew characters, have been found there. Located on a hill that rises some two hundred feet (61 meters) above the surrounding plain, the ancient site covers about sixteen acres (6.5 hectares).

The site has in recent years been the scene of archaeological diggings. Excavators cleared a 167-foot (51-meter) tunnel cut through solid rock. This tunnel was anciently lighted by means of lamps placed in niches at regular intervals along its walls. With its ninety-three rock-cut steps, the tunnel led from just within Gibeon to a man-made cave reservoir fed by a spring about eighty-two feet (25 meters) below the city wall. This ensured the Gibeonites a safe water supply even in time of siege. Excavators also uncovered a round, rock-cut pit or pool having a diameter of more than thirty-seven feet (11 meters). A circular stairway, with steps measuring about 4.9 feet (1.5 meters) wide, leads downward in a clockwise direction around the edge of the pit. From the bottom of the pit, at a depth of about thirty-five feet (10.7 meters), the steps continue for some forty-five feet (13.7 meters) through a tunneled stairwell leading to a water chamber. Whether this pit or pool is to be identified with the Biblical "pool of Gibeon" is uncertain.—2 Sam. 2:13.



Rock-cut pit sometimes identified with the "pool of Gibeon"

DEALINGS WITH JOSHUA

In Joshua's time Gibeon was inhabited by Hivites, one of the seven Canaanite nations in line for destruction. (Deut. 7:1, 2; Josh. 9:3-7) The Gibeonites were also called "Amorites," as this designation appears at times to have been applied generally to all the Canaanites. (2 Sam. 21:2; compare Genesis 10:15-18; 15:16; see AMORITE.) Unlike the other Canaanites, the Gibeonites realized that, despite their military strength and the greatness of their city, resistance would fail, because Jehovah was fighting for Israel. Therefore, after the destruction of Jericho and Ai, the men of Gibeon, apparently also representing the three other Hivite cities of Chephirah, Beeroth and Kiriath-jearim (Josh. 9:17), sent a delegation to Joshua at Gilgal to sue for peace. The Gibeonite ambassadors, dressed in worn-out garments and sandals and having burst wine skin-bottles, worn-out sacks and dry, crumbly bread, represented themselves as being from a distant land, hence not in the way of Israel's conquests. They acknowledged Jehovah's hand in what had earlier befallen Egypt and the Amorite kings Sihon and Og. But wisely they did not mention what had happened to Jericho and Ai, as such news could not have reached their "very distant land" before the supposed departure. Israel's representatives examined and accepted the evidence and covenanted with them to let them live.—Josh. 9:3-15.

Shortly thereafter the ruse was uncovered. But the covenant remained in force; breaking it would have called Israel's trustworthiness into question and brought Jehovah's name into contempt among the other nations. When Joshua confronted the Gibeonites about their craftiness, they again acknowledged Jehovah's dealing with Israel and then placed themselves at his mercy, saying: "Now here we are, in your hand. Just as it is good and right in your eyes to do to us, do." They were then constituted gatherers of wood and drawers of water for the assembly and for Jehovah's altar. —Josh. 9:16-27.

Although Joshua and the other chieftains had been tricked into making a covenant with the Gibeonites, this was evidently in harmony with Jehovah's will. (Josh. 11:19) Proof of this is seen in the fact that, when five Amorite kings sought to destroy the Gibeonites, Jehovah blessed Israel's rescue operation, even showering down great hailstones upon the foe and miraculously extending the daylight for battle. (Josh. 10:1-14) Also, both in seeking a covenant of peace with Israel and in appealing to Joshua for help when threatened, the Gibeonites manifested faith in Jehovah's ability to fulfill his word and to effect deliverance, something for which Rahab of Jericho was commended and that resulted in the preservation of her life and that of her household. Moreover, the Gibeonites had a wholesome fear of Israel's God. —Compare Joshua 2:9-14; 9:9-11, 24; 10:6; Hebrews 11:31.

UNDER ISRAEL'S CONTROL

Gibeon afterward came to be one of the cities in the territory of Benjamin assigned to the Aaronic priests. (Josh. 18:21, 25; 21:17-19) The Benjamite Jeiel apparently 'fathered' or founded a house there. (1 Chron. 8:29; 9:35) One of David's mighty men, Ishmaiah, was a Gibeonite (1 Chron. 12:1, 4), and the false prophet Hananiah, a contemporary of Jeremiah, was from Gibeon.—Jer. 28:1.

In the eleventh century B.C.E., Gibeon and its vicinity witnessed a conflict between the army of Ish-bosheth under the command of Abner and that of David under the leadership of Joab. Initially, doubtless to settle the issue as to who should be king over

all Israel, a combat with twelve men from each side was staged. But this decided nothing, for each warrior transfixed his opponent with the sword so that all twenty-four perished. Thereafter fierce fighting erupted, with Abner losing eighteen times as many men as Joab. All together there were 380 casualties, including Joab's brother Asahel, killed by Abner in self-defense. (2 Sam. 2:12-31) In revenge over Asahel, Joab later murdered Abner. (2 Sam. 3:27, 30) Sometime after this, near the great stone in Gibeon, Joab also killed his own cousin, Amasa, the nephew of David whom David had appointed army chieftain. —2 Sam. 20:8-10.

Throughout the centuries the original Gibeonites continued to exist as a people, although King Saul schemed to destroy them. The Gibeonites, however, patiently waited on Jehovah to reveal the injustice. This he did by means of a three-year famine in David's reign. Upon inquiring of Jehovah and learning that bloodguilt was involved, David interviewed the Gibeonites to ascertain what should be done to make atonement. The Gibeonites rightly answered that it was not a "matter of silver or gold," because, according to the Law, no ransom could be accepted for a murderer. (Num. 35:30, 31) They also recognized that they could not put a man to death without legal authorization. Therefore, not until David's further questioning did they request that seven "sons" of Saul be handed over to them. The fact that bloodguilt was upon both Saul and his household suggests that, although Saul probably took the lead in the murderous action, the "sons" of Saul may directly or indirectly have shared in it. (2 Sam. 21:1-9) In that event this would not be a case of sons dying for the sins of their fathers (Deut. 24:16), but would involve the administration of retributive justice in harmony with the law "soul for soul."—Deut. 19:21.

During David's lifetime, the tabernacle was moved to Gibeon. (1 Chron. 16:39; 21:29, 30) It was there that Solomon sacrificed early in his reign. Also at Gibeon Jehovah appeared to him in a dream, inviting him to request anything that he might desire.—1 Ki. 3:4, 5; 9:1, 2; 2 Chron. 1:3, 6, 13.

Years later the prophet Isaiah (28:21, 22), in foretelling Jehovah's strange deed and unusual work of rising up against his own people, parallels this with what happened in the low plain of Gibeon. Likely the allusion is to David's God-given victory over the Philistines (1 Chron. 14:16), if not also to the much earlier defeat of the Amorite league in the time of Joshua. (Josh. 10:5, 6, 10-14) The prophecy had a fulfillment in 607 B.C.E., when Jehovah allowed the Babylonians to destroy Jerusalem and its temple.

At Mizpah, not long after the foretold destruction, Ishmael murdered Gedaliah, the governor appointed by Nebuchadnezzar the king of Babylon. The assassin and his men also took the remaining people of Mizpah captive. But Johanan, with his men, overtook Ishmael by the abundant waters in Gibeon and recovered the captives.—Jer. 41:2, 3, 10-16.

Men of Gibeon were among those returning from Babylonian exile in 537 B.C.E., and certain ones later shared in repairing Jerusalem's wall.—Neh. 3:7; 7:6, 7, 25.

GIDDALTI (Gid·dal'ti) [I have magnified (God)]. A son of Heman; a Levite singer who in David's time was designated by lot to serve as the head of the twenty-second of the twenty-four service groups of twelve musicians each.—1 Chron. 25:1, 4, 29.

GIDDEL (Gid'del) [(God) has increased, or reared].

1. An ancestor of a family of Nethinim temple slaves who were among those who returned with Zerubbabel from Babylonian exile in 537 B.C.E. —Ezra 2:1, 2, 43, 47; Neh. 7:49.

2. The paternal head of one of the families of "the sons of the servants of Solomon" who are listed among those who returned to Jerusalem and Judah in 537 B.C.E.—Ezra 2:1, 2, 55, 56; Neh. 7:58.

GIDEON (Gid'e·on) [feller, hewer]. One of Israel's outstanding judges; the son of Joash of the family of Abi-ezer of the tribe of Manasseh. Gideon resided at Ophrah, a town evidently W of the Jordan. The tribal division to which he belonged was the most insignificant in Manasseh and he was "the smallest in [his] father's house."—Judg. 6:11, 15.

Gideon lived in a very turbulent time of Israel's history. Because of their unfaithfulness to Jehovah, the Israelites were not enjoying the fruits of their labor. For a number of years neighboring pagan nations, especially the Midianites, had invaded Israel at harvesttime with hordes "as numerous as the locusts." The hand of Midian proved to be heavy upon them for seven years, so much so that the Israelites made underground storage places for themselves in order to conceal their food supplies from the invaders.—Judg. 6:1-6.

CALLED TO SERVE AS A DELIVERER

To avoid discovery by the Midianites, Gideon was threshing grain, not out in the open, but in a winepress, when an angel appeared to him, saying: "Jehovah is with you, you valiant, mighty one." This prompted Gideon to ask how this could be true, in view of the Midianite oppression of the nation. When told that he would be the one to deliver Israel, Gideon modestly spoke of his own insignificance. But he was assured that Jehovah would prove to be with him. Therefore Gideon asked for a sign so that he might know that the messenger was really Jehovah's angel. He brought a gift of meat, unfermented cakes and broth, and at the angel's direction placed the items on a big rock and poured out the broth. The angel touched the meat and unfermented cakes with his staff, and fire began to ascend out of the rock and to consume the offering, whereupon the angel vanished.—Judg. 6:11-22.

That very night Jehovah put Gideon to the test by commanding him to tear down his father's altar to the god Baal, to cut down the sacred pole alongside it, to build an altar to Jehovah and then to offer his father's young bull of seven years (evidently a bull that was considered sacred to Baal) upon it, using as firewood the sacred pole. With due caution, Gideon did so at night with the aid of ten servants. When the men of the city got up in the morning and saw what had happened and then learned that Gideon was responsible, they clamored for his life. Joash, though, did not deliver up his son to them but retorted to the effect that Baal should make his own defense. Joash then gave his son Gideon the name Jerubbaal (meaning "Let Baal make a legal defense against him"), saying: "Let Baal make a legal defense in his own behalf, because someone has pulled down his altar."—Judg. 6:25-32.

VICTORY OVER MIDIAN

After this, when the Midianites, together with the Amalekites and the Easterners, again invaded Israel and encamped in the valley of Jezreel, Jehovah's spirit enveloped Gideon. Calling together the Abi-ezrites for battle, Gideon sent messengers throughout Manasseh and to Asher, Zebulun and Naphtali, urging men to join him. Gideon, desiring further evidence that Jehovah was with him, requested that a fleece exposed at night on the threshing floor be wet with dew the next morning but that the floor be dry. When Jehovah granted him this miracle, Gideon cautiously wanted Jehovah's being with him established by yet a second sign and therefore requested and received a miracle with the circumstances reversed. —Judg. 6:33-40.

Thirty-two thousand fighting men rallied around Gideon in response to his call. They encamped at the well of Harod S of the Midianite camp at the hill of Moreh in the low plain. The Israelites' 32,000 were outnumbered about four to one by the invaders, with a force of about 135,000. (Judg. 8:10) But Jehovah indicated that there were too many men with

Gideon, in the sense that if God were to give Midian into their hand, they might conclude it was their own valor that resulted in salvation. At God's direction, Gideon told those who were afraid and trembling to retire. Twenty-two thousand departed, but still there were too many men. Next Jehovah instructed Gideon to lead the remaining ten thousand men down to the water to be tested. A few, merely three hundred, scooped water to the mouth by hand, and these were separated to one side. The others, who bent down upon their knees to drink, were not to be used. The three hundred, by their method of drinking, manifested alertness, concern for the fight for true worship in Jehovah's name. By means of this small band of three hundred Jehovah promised to save Israel.—Judg. 7:1-7.

Gideon with his attendant Purah proceeded to scout the enemy camp at night. There Gideon overheard a man relating a dream to his companion. His companion, in turn, interpreted the dream to mean that Midian and all the camp would be given into Gideon's hand. Strengthened by what he had heard, Gideon returned to the camp of Israel, organized the three hundred into three bands in order to enable him to approach the camp of Midian from three sides, and gave each man a horn and a large jar, inside of which was placed a torch.—Judg. 7:9-16.

With his band of one hundred, Gideon arrived at the edge of the Midianite camp right after they had posted the sentries for the middle night watch. Then, in keeping with Gideon's instructions, his men did exactly what he did. The stillness of the night was shattered by the blowing of three hundred horns, the smashing of three hundred large water jars and the resounding of three hundred war cries; at the same time the sky was lit up with three hundred torches. Confusion seized the enemy camp. The invaders began shouting and fleeing, and "Jehovah proceeded to set the sword of each one against the other in all the camp; and the camp kept up their flight as far as Beth-shittah, on to Zererah, as far as the outskirts of Abel-meholah by Tabbath."—Judg. 7:17-22.

Meantime the men of Naphtali, Asher and Manasseh were called together to chase after Midian. Moreover, messengers were sent to Ephraim to head off the fleeing Midianites. The Ephraimites followed through, capturing the waters as far as Beth-barah and the Jordan. They also captured and killed the two Midianite princes Oreb and Zeeb. On meeting up with Gideon, though, the Ephraimites "vehemently tried to pick a quarrel with him," as he had not called them to help at the beginning. However, Gideon, by modestly pointing out that what he had done was nothing in comparison with what they had done in capturing Oreb and Zeeb, calmed their spirit and thereby averted a clash.—Judg. 7:23–8:3.

Crossing the Jordan, Gideon and the three hundred men with him, though tired, continued pursuing Zebah and Zalmunna, the kings of Midian, and the men with them. On his way, he requested food from the men of Succoth, but the princes of Succoth refused to lend aid, saying: "Are the palms of Zebah and of Zalmunna already in your hand so that bread has to be given to your army?" The men of Penuel likewise refused to honor Gideon's request.—Judg. 8:4-9.

Arriving at Karkor where the invaders, reduced to about fifteen thousand men, were encamped, Gideon struck the camp while the enemy was off guard. Zebah and Zalmunna took to flight. Gideon immediately went in pursuit and captured them. Furthermore, "he drove all the camp into trembling."—Judg. 8:10-12.

While returning from the fight, Gideon captured a young man from Succoth and ascertained from him the names of the princes and older men of the city. In keeping with what he had said earlier when they did not comply with his request for food, Gideon put the older men of Succoth through an experience with thorns and briers. Also, as he had forewarned, Gideon pulled down the tower of Penuel and killed the men of that city for their failure to cooperate in providing food for his men.—Judg. 8:13-17.

After this Gideon directed his firstborn son Jether to slay Zebah and Zalmunna, as they had killed Gideon's brothers, the sons of his mother. Being a young man, Jether was afraid to put the Midianite kings to death. Therefore, Gideon, being challenged by Zebah and Zalmunna to do so himself, executed them. —Judg. 8:18-21.

THE EPHOD MADE

Grateful Israelites asked Gideon to establish his family as a ruling dynasty. However, Gideon appreciated that Jehovah was Israel's rightful King and therefore did not go along with their request. He then suggested that they contribute the gold jewelry they had acquired as spoils of war, the nose rings alone amounting to 1,700 shekels in gold ($21,907.90). Gideon then made an ephod from the spoils contributed, exhibiting it in Ophrah. But all Israel began to have 'immoral intercourse' with the ephod, it even becoming a snare to Gideon and his household. Thus, though his action was doubtless properly motivated, the ephod diverted attention from the true sanctuary assigned by Jehovah—the tabernacle. Gideon's efforts miscarried, producing a result contrary to what he had intended.—Judg. 8:22-27; see EPHOD, I.

DIES AS AN APPROVED WITNESS

So complete was the deliverance Jehovah brought about through Gideon that there was no further disturbance during the forty years of his judgeship. Gideon came to have many wives, by whom he had seventy sons. After Gideon's death at a good old age, Israel again fell victim to Baal worship. Furthermore, Abimelech the son of Gideon by his concubine, a woman of Shechem, killed Gideon's seventy sons, with the exception of Jotham, who hid.—Judg. 8:28–9:5; see ABIMELECH No. 4.

Gideon's faith, in the face of great odds, entitled him to be mentioned as one of the "so great a cloud of witnesses." (Heb. 11:32; 12:1) Additionally, his modesty was exemplary, and this was coupled with caution. Apparently Gideon's cautiousness was wholesome and is not to be viewed as springing from a lack of faith on his part, as he was never once censured for being cautious. Furthermore, as indicated by Psalm 83, the defeat of Midian in Gideon's day provides a prophetic pattern of the coming destruction of all of Jehovah's opposers, resulting in the complete vindication of his holy name.—Compare Isaiah 9:4; 10:26.

GIDEONI (Gid·e·o'ni) [hewer, feller]. Father of Abidan the chieftain of the tribe of Benjamin in the time of Moses.—Num. 1:11, 16.

GIDOM (Gi'dom) [cutting off]. A site mentioned in Judges 20:45. Following a gross sex crime by Benjamites, the other Israelite tribes pursued the Benjamites as far as this point. Its exact situation is unknown.

GIFTS, PRESENTS. From earliest times the giving of presents played an important role in daily life. Abraham's aged servant gave gifts of jewelry to Rebekah after seeing evidence that Jehovah had assigned her as a wife for Isaac. (Gen. 24:13-22) Then, upon receiving the approval of Laban and Bethuel for the marriage, Abraham's servant gave additional gifts to Rebekah and also "choice things to her brother and to her mother." (Gen. 24:50-53) Later, Abraham turned all his possessions over to Isaac, but gave gifts to the sons of his concubines and sent them away.—Gen. 25:5, 6; compare 2 Chronicles 21:3.

It may have been a practice in patriarchal times to give gifts to those having suffered adversity. When Jehovah turned back the captive condition of Job, his brothers, sisters and former acquaintances, not only came to comfort him, but each one gave him "a piece of money and each one a gold ring."—Job 42:10, 11.

GIFTS GIVEN TO OPEN THE WAY FOR BENEFITS

Gifts were often given with a view to gaining something desirable. Jacob got ready an impressive gift of livestock for Esau in order to find favor in the eyes of his brother. (Gen. 32:13-18; 33:8) Jacob's insistence that Esau accept this gift can be better understood when considering that, according to Eastern custom, refusing to accept a gift denoted that favor would not be granted. (Gen. 33:10) Also, to gain the goodwill of the harsh-speaking food administrator of Egypt (who was actually their own brother Joseph), the sons of Jacob followed through on their father's recommendation to take along a gift of the finest products of the land. (Gen. 42:30; 43:11, 25, 26) King Asa sent a present of silver and gold to Ben-hadad in order to induce him to break his covenant with Baasha, king of Israel.—1 Ki. 15: 18, 19.

The giving of presents can result in direct benefits to the giver, as indicated by the proverb: "A man's gift will make a large opening for him, and it will lead him even before great people." (Prov. 18:16) A gift can subdue anger, but it will not allay the rage of an able-bodied man against one who commits adultery with his wife, regardless of how great a present is offered by the adulterer.—Prov. 21:14; 6: 32-35.

GIFTS TO KINGS AND PROPHETS

The indications are that it was customary for those going to see a king to bring gifts. "Good-for-nothing men" who had no respect for Saul are singled out as not bringing any gift to him. Solomon especially was given gifts in great abundance by those coming from distant lands to hear his wisdom. The astrologers who came to see the "one born king of the Jews" were simply following this custom when they presented gifts to the young child Jesus. (1 Sam. 10:27; 1 Ki. 10:10, 24, 25; Matt. 2:1, 2, 11; see also 2 Kings 20: 12; 2 Chronicles 17:5.) Similarly, at times those going to inquire of a prophet took a gift along. (1 Sam. 9:7; 2 Ki. 8:8, 9) But God's prophets did not expect or seek a gift for their services, as is evident from Elisha's refusal to accept a "blessing gift" at Naaman's hand.—2 Ki. 5:15, 16.

AS A RECOMPENSE AND IN REJOICING

Gifts were given to reward those successfully completing a certain task. (2 Sam. 18:11; Dan. 2:6, 48; 5:16, 17, 29) According to the Law, an emancipated slave was not to be sent away empty-handed, but was to receive a gift, something from the flock, the threshing floor and the oil and winepress. (Deut. 15: 13, 14) Also, occasions of great rejoicing might be attended by the giving of presents.—Esther 9:20-22; compare Revelation 11:10.

IN CONNECTION WITH THE SANCTUARY

God took the Levites as a gift for the house of Aaron, as those given to Jehovah to carry on the service of the sanctuary. (Num. 18:6, 7) Also, the Gibeonites and others who were made servants at the sanctuary were called Nethinim, meaning "given ones." (Josh. 9:27; 1 Chron. 9:2; Ezra 8:20) Furthermore, the contributions for carrying on the service of the sanctuary and also the sacrifices are referred to as gifts.—Ex. 28:38; Lev. 23:37, 38; Num. 18:29; Matt. 5:23, 24; Luke 21:1.

By reason of his creatorship, Jehovah owns everything. Therefore, in giving material things for the furtherance of true worship, the giver is merely returning a portion of what he originally received from God.—Ps. 50:10; 1 Chron. 29:14.

ADMONITION CONCERNING GIFTS

Since gifts in the form of bribes can destroy the heart and pervert justice, the Scriptures admonish the hating of such gifts. Those who chase after gifts are condemned. (Deut. 16:19, 20; Eccl. 7:7; Prov. 15:27; Isa. 1:23) Moreover, the "man boasting himself about a gift in falsehood," not doing according to his boasting, is compared to vaporous clouds and a wind without any downpour. (Prov. 25:14) The giver of gifts may have many companions, but his giving cannot ensure lasting friendship.—Prov. 19:6.

The Christian Greek Scriptures strongly censure certain practices in connection with the giving of gifts. Jesus condemned the scribes and Pharisees for overstepping the commandment to honor father and mother. According to them, if one claimed his material things were a gift dedicated to God, he was free of obligation to aid his parents. (Matt. 15:1-6; see CORBAN.) There is no merit in giving because one expects something in return. (Luke 6:30-36; 14:12-14) To be pleasing to Jehovah, giving must be done unselfishly and without showy display.—Matt. 6:2-4; 1 Cor. 13:3.

CHRISTIAN GIVING

The early Christians made gifts or contributions in behalf of their needy brothers. (Rom. 15:26; 1 Cor. 16:1, 2) However, all such gifts were voluntary, as indicated by Paul's words: "Let each one do just as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 9:7) Additionally, they aided those who devoted themselves fully to the ministry, as did the apostle Paul. However, though very much appreciating the gifts sent to him by his brothers, Paul did not seek a gift.—Phil. 4:15-17.

Christians can give things more valuable than material presents. They can give of their time and abilities to edify and build others up mentally and spiritually, which brings greater happiness. The greatest gift that one can offer to another is an understanding of God's Word, for this can lead the receiver to everlasting life.—John 6:26, 27; 17:3; Acts 20:35; Rev. 22:17; see BRIBE; GIFTS FROM GOD; GIFTS OF MERCY.

GIFTS FROM GOD. The gifts God gives to men are an expression of his undeserved kindness. The very word *kha'ri·sma* (pl., *kha·ri'sma·ta*), appearing seventeen times in the Christian Greek Scriptures, implies a gift involving undeserved kindness (*kha'ris*) on God's part. (Rom. 6:23; 1 Cor. 12:4; 2 Tim. 1:6; 1 Pet. 4:10) It is, therefore, only proper that the gifts received from Jehovah be used for the benefit of fellowmen and to the glory of God the giver. (1 Pet. 4:10, 11) These gifts are not for the selfish profit of the receiver. Since such one has "received free," he is under obligation to "give free."—Matt. 10:8.

"Every good gift and every perfect present is from above." (Jas. 1:17) Jehovah is generous in giving, allowing both the righteous and the wicked to benefit from the sunshine and the rain. In fact, he "gives to all persons life and breath and all things." God's gifts, including food and drink and seeing good from one's hard work, are for man's enjoyment. (Matt. 5:45; Acts 17:24, 25; Eccl. 3:12, 13; 5:19; 1 Tim. 6:17) Both singleness and marriage are gifts from God, to be enjoyed within the limits of his requirements. Since the single person is freer to devote himself to Jehovah's service without distraction, singleness is the better of the two gifts.—Prov. 18:22; Matt. 19:11, 12; 1 Cor. 7:7, 17, 32-38; Heb. 13:4.

GOD'S GIFT THROUGH JESUS' SACRIFICE

Jehovah's undeserved kindness in providing his Son as a ransom sacrifice is a priceless gift, and those exercising faith in Jesus Christ's sacrifice can thereby

gain the gift of everlasting life. (Rom. 6:23; John 3:16) God's "indescribable free gift" evidently includes all the goodness and loving-kindness that God extends to his people through Jesus Christ.—2 Cor. 9:15; compare Romans 5:15-17.

HOLY SPIRIT

God imparts his spirit as a gift to his people, enabling them to avoid the degrading works of the flesh and to cultivate instead the fruitage of the spirit, namely, love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control. (Acts 2:38; Rom. 8:2-10; Gal. 5:16-25) Jehovah's spirit is a sure guide and supplies power beyond that which is normal, aiding the Christian to fulfill his God-given assignments regardless of the pressures brought against him. (John 16:13; 2 Cor. 4:7-10) Jesus assured his disciples that God's spirit would teach them all things and bring back to their minds the things he had taught them, as well as help them to make a defense even before rulers.—John 14:26; Mark 13:9-11.

WISDOM, KNOWLEDGE AND UNDERSTANDING THROUGH GOD'S WORD

True wisdom and knowledge are gifts from God. Jehovah actually invites his servants to pray for wisdom and knowledge, as Solomon did. (Jas. 1:5; 2 Chron. 1:8-12) Nevertheless, to gain knowledge, effort in studying what God has made available by the gift of his Word is required. (Prov. 2:1-6; 2 Tim. 2:15; 3:15) But a study of God's Word in itself does not guarantee receiving the gifts of knowledge and wisdom. True knowledge and wisdom are available only through Jesus Christ and with the help of God's spirit.—1 Cor. 2:10-16; Col. 2:3.

Godly wisdom serves as a protection and a guide in the ways of life. (Eccl. 7:12; Prov. 4:5-7) The wisdom that stems from God is distinctly different from worldly wisdom, which is foolishness from Jehovah's standpoint and also harmful in that it leaves God out of account. (1 Cor. 1:18-21) "But the wisdom from above is first of all chaste, then peaceable, reasonable, ready to obey, full of mercy and good fruits, not making partial distinctions, not hypocritical."—Jas. 3:17.

Accurate knowledge of Jehovah's will aids its possessor to "make sure of the more important things," to avoid stumbling others, and "to walk worthily of Jehovah to the end of fully pleasing him." (Phil. 1:9-11; Col. 1:9, 10) Furthermore, knowledge is one of the things aiding the Christian to be active and productive in his service to God. (2 Pet. 1:5-8) This gift from God involves more than a mere acquaintance with facts. It embraces understanding of those facts and knowing how to use them in giving "an answer to each one."—Col. 4:6.

GIFTS OF SERVICE AND "GIFTS IN MEN"

Assignments of service in God's earthly arrangement or organization are really gifts from Jehovah. (Num. 18:7; Rom. 12:6-8; Eph. 3:2, 7) Those favored with assignments of service by God's undeserved kindness are also called *"gifts in men,"* and Jesus Christ, as God's representative and head of the congregation, has given these to the congregation in order that its members individually might be built up and attain maturity. (Eph. 4:8, 11, 12) In order to discharge his responsibilities faithfully to the blessing of others, the one having the gift must continue to cultivate it, never neglecting it. (1 Tim. 4:14; 2 Tim. 1:6) With the help of Jehovah, anyone, by putting forth determined efforts to make full use of his capabilities and to surmount the obstacles that may present themselves, can cultivate the ability to perform any divinely assigned service.—Phil. 4:13.

GIFTS OF THE SPIRIT

In the first century C.E. miraculous gifts attended the baptism with holy spirit. These served as signs and portents that God was no longer using the Jewish congregation in his service but that his approval rested on the Christian congregation established by his Son. (Heb. 2:2-4) On the day of Pentecost, miraculous gifts accompanied the outpouring of the holy spirit and in each case mentioned thereafter in the Scriptures where the miraculous gifts of the spirit were transmitted, one or more of the apostles directly chosen by Jesus were present. (Acts 2:1, 4, 14; 8:9-20; 10:44-46; 19:6) Evidently, with the death of the apostles, the transmittal of the gifts of the spirit ended, and the miraculous gifts of the spirit ceased altogether as those having received these gifts passed off the earthly scene.

Performing apparently miraculous works would not in itself prove divine authorization, nor would the inability of God's servants to perform miracles with the help of God's spirit cast doubt on the fact that they were being used by him. (Matt. 7:21-23) Not every first-century Christian could perform powerful works, heal, speak in tongues and translate. Paul, and doubtless some others, had by God's undeserved kindness been granted a number of these gifts of the spirit. However, these miraculous gifts marked the infancy of the Christian congregation and were foretold to cease. In fact, even Jesus indicated that his followers would be identified, not by their performance of powerful works, but by their love for one another.—1 Cor. 12:29, 30; 13:2, 8-13; John 13:35.

Paul enumerates nine different manifestations or operations of the spirit: (1) speech of wisdom, (2) speech of knowledge, (3) faith, (4) gifts of healings, (5) powerful works, (6) prophesying, (7) discernment of inspired utterances, (8) different tongues and (9) interpretation of tongues. All these gifts of the spirit served a beneficial purpose, not only contributing to the numerical growth of the congregation, but also resulting in its spiritual upbuilding. —1 Cor. 12:7-11; 14:24-26.

"Speech of wisdom"

Although wisdom can be acquired through study, application and experience, the "speech of wisdom" here mentioned apparently was a miraculous ability to *apply knowledge in a successful way* to solve problems arising in the congregation. It was "according to the wisdom given him" that Paul wrote letters that became part of God's inspired Word. (2 Pet. 3:15, 16) This gift also appears to have been manifest in the individual's acquaintance with the sacred secrets and his ability to make a defense that opposers were unable to resist or to dispute.—1 Cor. 13:2; Acts 6:9, 10.

"Speech of knowledge" and "faith"

All in the first-century Christian congregation had basic knowledge concerning Jehovah and his Son as well as God's will and his requirements for life. Therefore, "speech of knowledge" was something above and beyond the knowledge shared by Christians in general; it was miraculous knowledge. Likewise "faith" as a gift of the spirit was evidently a miraculous faith that aided the individual to overcome mountainlike obstacles that would otherwise hinder service to God.—1 Cor. 13:2.

"Healings"

The gift of healing was manifest in the ability to cure diseases completely, regardless of the nature of the affliction. (Acts 5:15, 16; 9:33, 34; 28:8, 9) Prior to Pentecost healing had been done by Jesus and his disciples. Whereas some persons healed did manifest obvious faith, the afflicted one was not required to make an expression of faith in order to be cured. (Compare John 5:5-9, 13.) Jesus, on one occasion, attributed his disciples' inability to cure an epileptic, not to the lack of faith of the one seeking a cure for his son, but to the little faith of his disciples. (Matt. 17:14-16, 18-20) Not once do the Scriptures cite an

instance where Jesus or his apostles were unable to heal others on account of the lack of faith of those seeking a cure. Furthermore, rather than using the gift of healing in curing Timothy of his stomach trouble or attributing his frequent cases of sickness to his lack of faith, the apostle Paul recommended that Timothy use a little wine for the sake of his stomach. —1 Tim. 5:23; see FAITH; HEALING.

"Powerful works"

Powerful works included raising dead persons, expelling demons and even striking opposers with blindness. The manifestation of such powerful works resulted in adding believers to the congregation.—Acts 9:40, 42; 13:8-12; 19:11, 12, 20.

"Prophesying"

Prophesying was a greater gift than speaking in tongues, as it built up the congregation. Moreover, unbelievers were aided thereby to recognize that God was really among the Christians. (1 Cor. 14:3-5, 24, 25) All in the Christian congregation spoke about the fulfillment of the prophecies recorded in God's Word. (Acts 2:17, 18) However, the particular ones having the miraculous gift of prophesying were able to foretell future events, as did Agabus.—Acts 11:27, 28; see PROPHECY; PROPHET.

"Discernment of inspired utterances"

Discernment of inspired utterances evidently involved the ability to discern whether an inspired expression originated with God or not. This gift would prevent its possessor from being deceived and turned away from the truth and would protect the congregation from false prophets.—1 John 4:1; compare 2 Corinthians 11:3, 4.

"Tongues"

The miraculous gift of tongues attended the outpouring of God's spirit at Pentecost, 33 C.E. The approximately 120 disciples assembled in an upper room (possibly near the temple) were thereby enabled to speak about the "magnificent things of God" in the native tongues of the Jews and proselytes who had come to Jerusalem from faraway places for the observance of the festival. This fulfillment of Joel's prophecy proved that God was using the new Christian congregation and no longer the Jewish congregation. In order to receive the free gift of the holy spirit the Jews and proselytes had to repent and be baptized in Jesus' name.—Acts 1:13-15; 2:1-47.

The gift of tongues proved very helpful to first-century Christians in preaching to those who spoke other languages. It was actually a sign to unbelievers. However, Paul, in writing to the Christian congregation at Corinth, directed that, when meeting together, not all speak in tongues, as strangers and unbelievers entering and not understanding would conclude that they were mad. He also recommended that the speaking in tongues "be limited to two or three at the most, and in turns." However, if no one could translate, then the one speaking in a tongue was to remain silent in the congregation, speaking to himself and to God. (1 Cor. 14:22-33) If no translating took place, his speaking in a tongue would not result in upbuilding others, for no one would listen to his speech because it would be meaningless to those unable to understand it.—1 Cor. 14:2, 4.

If the one speaking in a tongue was unable to translate, then he did not understand what he himself was saying nor would others not familiar with that tongue or language. Hence, Paul encouraged those having the gift of tongues to pray that they might also translate and thereby edify all listeners. From the foregoing it can readily be seen why Paul, under inspiration, ranked speaking in tongues as a lesser gift, and pointed out that in a congregation he would rather speak five words with his mind (understanding) than ten thousand words in a tongue.—1 Cor. 14:11, 13-19.

"Interpretation of tongues"

The gift of interpretation of tongues was manifest in being able to translate a language unknown to the one having the gift. This gift really enhanced the other gift of speaking in tongues, since the entire congregation would be built up by hearing the translation.—1 Cor. 14:5.

OTHER OPERATIONS OF THE SPIRIT

When mentioning some of the operations of the spirit in conjunction with the placement of the individual members of Christ's body, Paul states: "God has set the respective ones in the congregation, first, apostles; second, prophets; third, teachers; then powerful works; then gifts of healings; helpful services, abilities to direct, different tongues." (1 Cor. 12:27, 28) "Helpful services" may have included the organized arrangements for aiding needy brothers materially, such as the distributing of food to needy widows, for which seven men "full of spirit and wisdom" were appointed in the Jerusalem congregation. (Acts 6:1-6) "Abilities to direct" were needed in order to follow through on the commission outlined by Jesus to make disciples. (Matt. 28:19, 20) The missionary work as well as the establishing of new congregations and then guiding the activities of these congregations required skillful direction. In this regard it is noteworthy that Paul, with reference to his part in God's building program, speaks of himself as "a wise director of works."—1 Cor. 3:10.

CONTROL OF THE GIFTS OF THE SPIRIT

Apparently those having the gifts of the spirit were in a position to use them only when Jehovah's spirit came to be operative upon them to exercise the gift. For example, although at Caesarea Paul stayed in the home of Philip, who "had four daughters, virgins, that prophesied," it was not one of these daughters who foretold Paul's arrest, but Agabus, a prophet who had come from Judea. (Acts 21:8-11) At a meeting of the congregation a prophet could receive a revelation while another prophet was speaking. Moreover, those having the gifts of the spirit had control over these when God's spirit enveloped them, that is, they could refrain from speaking until opportunity was afforded. Therefore, prophesying, speaking in tongues and translating could be done in an orderly way in the congregation, for the edification of all.—1 Cor. 14:26-33.

GIFTS OF MERCY. These are things given to one in need to relieve his situation. While "gifts of mercy" are not directly referred to as such in the Hebrew Scriptures, the Law gave specific directions to the Israelites about their obligations toward the poor. They were to be, not closefisted, but generous, in dealing with their needy brothers.—Deut. 15:7-10.

PROVISIONS FOR THE POOR IN ISRAEL

The Law permitted an individual's going into the vineyard and the grainfield of another and there eating of the produce to satisfaction; but none of it was to be carried away. (Deut. 23:24, 25) In harvesting their crops, the Israelites were not to reap the edges of their fields completely nor to glean their fields, olive trees and vineyards, for the gleanings were for the alien resident, the fatherless boy and the widow.—Lev. 19:9, 10; Deut. 24:19-21.

Every third year the Israelites were to bring out the entire tenth part of their produce in that year and deposit it inside their gates for the sustenance of the Levites, alien residents, orphans and widows. (Deut. 14:28, 29) Some believe that this was an additional tithe; others hold that it was the regular yearly tithe, to be disposed of in this special manner in the third year.

Every seventh year and every fiftieth or Jubilee year the land was to lie fallow, to enjoy a complete sabbath of rest, and there was no regular harvest ingathering of crops. Then whatever grew of itself was

to serve as food for the poor, although landowners, their slaves and their hired laborers were also entitled to eat of it. Evidently, though, the Israelites in general drew on their stored-up food supplies during the sabbath year.—Ex. 23:10, 11; Lev. 25:1-7, 11, 12, 20-22.

The principles relative to Israel's obligations toward the poor as enunciated in the Law are repeated in other parts of the Hebrew Scriptures. (Job 31:16-22; Ps. 37:21; 112:9; Prov. 19:17; Eccl. 11:1, 2) Those acting with consideration toward the lowly one are pronounced happy and are assured of blessing. (Ps. 41:1, 2; Prov. 22:9) In Isaiah's day unfaithful Israelites were called upon to divide their bread with the hungry, to bring the homeless into their houses and to clothe the naked, a course that would result in divine favor. (Isa. 58:6, 7) Through Ezekiel, concerning a righteous man Jehovah said: "To the hungry one he would give his own bread and the naked one he would cover with a garment."—Ezek. 18:7-9.

Actually, there should have been no poor persons among the Israelites, for Jehovah promised to bless his people. But the absence of poverty was contingent on obedience to the Law. Therefore, because of their disobedience to God's law or due to circumstances, the Israelites would always have the poor in their midst. (Deut. 15:4, 5, 11) Nevertheless, begging was evidently a rarity in ancient Israel, one of the calamities to come upon the wicked one being that his sons would be forced to beg.—Ps. 109:10; compare Psalm 37:25.

IMPROPER VIEWS OF GIVING

In time, the giving of gifts of mercy came to be viewed by the Jews, not only as meritorious in itself, but also as possessing power to atone for sins. Proverbs 11:4, which says: "Valuable things will be of no benefit on the day of fury, but righteousness itself will deliver from death," came to be expounded as meaning, in harmony with Talmudic conception: "Water will quench blazing fire; so doth almsgiving make atonement for sins." Apparently, when Jesus Christ was on earth giving was done by some with much showy display, causing him to speak out against such a practice in the Sermon on the Mount.—Matt. 6:2-4.

CHRISTIAN GIFTS OF MERCY

Jesus placed the emphasis on giving "as gifts of mercy the things that are inside." He may thereby have had reference to the qualities of the heart, in view of his stress on justice and love immediately afterward. (Luke 11:39-42) Those of Jesus' "little flock" were encouraged to "sell the things belonging to [them] and give gifts of mercy." (Luke 12:32, 33) To the rich young ruler Jesus gave like counsel, adding, "and come be my follower."—Matt. 19:16-22; Luke 18:18-23; see also John 13:29.

Organized relief measures

As a result of the addition of about 3,000 Jews and proselytes to the Christian congregation on the day of Pentecost, and continued increase in numbers shortly thereafter, an unusual situation arose among the Christians, calling for a temporary pooling of financial resources. This was to aid those who had come to the festival from distant lands to stay longer than they had originally intended so as to learn more about their new faith. Therefore, those having possessions sold them and turned over the proceeds of the sale to the apostles for distribution to those in need. "All those who became believers were together in having all things in common." But the entire arrangement was voluntary, as is evident from Peter's question to Ananias: "As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control?"—Acts 2:41-47; 4:4, 34, 35; 5:4.

It appears that in time the extent of these relief measures diminished, but food was still distributed to needy widows in the congregation. In connection with this the Greek-speaking Jews began to murmur against the Hebrew-speaking Jews, "because their widows were being overlooked in the daily distribution." To remedy the situation the apostles recommended that the congregation select seven qualified men "full of spirit and wisdom" to distribute the food. The men selected were placed before the apostles who, after prayer, appointed them. Their work doubtless entailed the handling of funds, making purchases, and keeping certain records in the distribution of the food supplies. (Acts 6:1-6) When Paul wrote his first letter to Timothy there was still an arrangement in operation for the care of widows, as is evident from his instructions to Timothy as to those qualifying for such financial assistance.—1 Tim. 5:3-16.

In addition to caring for widows, the first-century congregation organized relief measures in behalf of their needy brothers. Again, such organized giving, though directed by the congregation's appointed men, was completely voluntary.—Acts 11:28-30; Rom. 15:25-27; 1 Cor. 16:1-3; 2 Cor. 9:5, 7.

Relative importance of material giving

Not only is encouragement given in the Christian Greek Scriptures to be hospitable and share with others, but providing for the members of one's own family and aiding needy brothers are shown to be Christian requirements. (Rom. 12:13; 1 Tim. 5:4, 8; Jas. 2:15, 16; 1 John 3:17, 18) Sincere concern for the poor characterizes true religion. (Jas. 1:27; 2:1-4) In fact, as indicated by Jesus, the doing of good toward "the least of these [his] brothers" distinguishes the "sheep" from the "goats." (Matt. 25:31-46) However, rather than being merely acts of humanitarianism, the aid given by the "sheep" is prompted by their recognition of the position of Christ's followers. —Matt. 10:40-42.

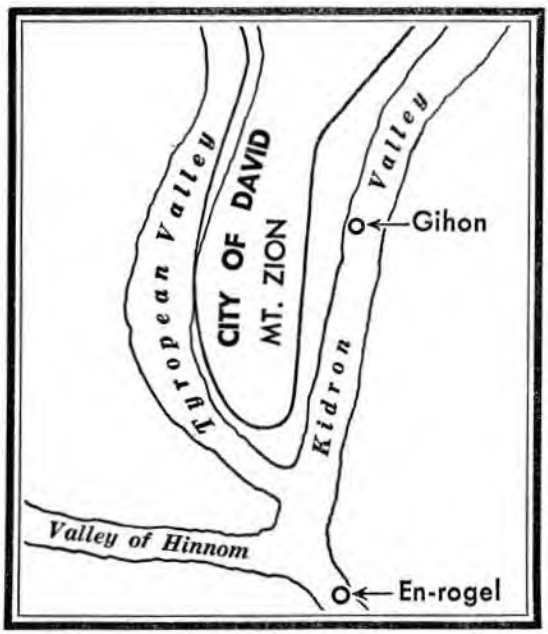
For giving to result in real happiness to the giver, it must be done without grumbling and not grudgingly or under compulsion. "God loves a cheerful giver." (2 Cor. 9:7; Acts 20:35; 1 Pet. 4:9) Then, too, material gifts of mercy are not sufficient in themselves to gain everlasting life and were not given prime importance by Jesus Christ.—John 17:3; 12:1-8; see POOR; RELIEF; TITHE.

GIHON (Gi'hon) [to burst forth].

1. One of the four rivers that branched out from the river issuing out of Eden, described as "encircling the entire land of Cush." (Gen. 2:10, 13) It is not possible to identify this river today with any degree of certainty. It does not seem likely, at least from a geographical standpoint, that the "land of Cush" referred to here represents Ethiopia, as it frequently does in later accounts. It could refer to the land occupied by Cush prior to the scattering that occurred after the language confusion at Babel. (Gen. 11:9) Some would connect the Gihon with the Araxes River (called Gaihun er-Ras in Arabic), which takes its rise in the mountains to the NW of Lake Van and has its outlet in the Caspian Sea. Some lexicographers associate the "land of Cush" of Genesis 2:13 with the Kassites (Akkadian, *kassu*), a people of the plateau of central Asia mentioned in ancient cuneiform inscriptions but whose history remains quite obscure. (Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros*, p. 429; Brown, Driver and Briggs, *Hebrew and English Lexicon of the Old Testament*, p. 469) In another direction, it may be noted that certain Arabians on the Arabian Peninsula were called *Kusi* or *Kushim*, as indicated by Habakkuk 3:7, where Cushan is made parallel to Midian, evidently as the same place, or as a neighboring land. Thus there are various possibilities, but due to apparent topographical changes in the earth's surface as a result of the global Deluge, no positive conclusion can be reached.

2. A spring having its fountainhead in a natural cave in the Kidron valley a short distance E of the

upper end of the section of Jerusalem anciently called the "city of David." (2 Chron. 32:30) It was a principal source of water for the city in ancient times, there being only two springs in the vicinity. The name Gihon is particularly appropriate for this spring inasmuch as it 'gushes forth' intermittently, as much as four or five times a day following a rainy winter, less frequently in the dry season.



The spring of Gihon is generally believed to be involved in the method employed by General Joab in penetrating the nearly impregnable Jebusite stronghold at Jerusalem, making possible its capture by David. (1 Chron. 11:6) Although the translation of the Hebrew text at 2 Samuel 5:8 presents certain problems, the usual rendering indicates the presence of a "water tunnel," referred to by David when promoting the attack on the city. In 1867 C.E. Charles Warren discovered a water channel running back from the cave in which the spring of Gihon rises, and, after a distance of some fifty feet (15 meters), ending in a pool or reservoir. A vertical shaft cut in the rock above this pool extended upward forty feet (12 meters), and at the top of the shaft there was a place where persons could stand and let down containers by rope to draw water from the pool below. A hook-shaped, sloping passageway led back nearly 150 feet (46 meters) from the shaft up into the interior of the city. By this means it is believed that the Jebusites maintained access to their water source even when unable to venture outside the city walls due to enemy attack. Although the spring of Gihon is not directly mentioned in the account, it is suggested that Joab and his men daringly gained entrance to the city through this water tunnel.

Gihon was thereafter the site at which Solomon was anointed as king at David's command. The ensuing noisy procession as the people joyously followed Solomon back to the city, while not visible from the spring called En-rogel, some 1,400 feet (427 meters) away from Gihon, could easily be heard by presumptuous Adonijah and his guests as they banqueted at En-rogel.—1 Ki. 1:9, 10, 33-41.

Archaeological excavations also revealed an old surface canal leading from the spring of Gihon southward along the slope of the "city of David." This canal terminated in a pool at the base of the spur on which the ancient city was first located, at the spur's southern end, toward the junction of the Tyropean valley with the Kidron valley. The canal was constructed with a minimal decline or rate of fall, resulting in a very gentle flow of water. This canal is probably the one referred to by Isaiah's prophecy in the time of King Ahaz (761-745 B.C.E.), its 'gently-going waters' being contrasted with the violent flood of invading Assyrians that Isaiah foretold would eventually attack Judah.—Isa. 8:5-8.

When the time of the Assyrian attack became imminent in Hezekiah's reign (732 B.C.E.), King Hezekiah took measures to ensure that Jerusalem's supply of water would not be cut off by the invading enemy. The record at 2 Chronicles 32:2-4, 30 shows that he shut off the flow of the Gihon through its previous channel and diverted the waters to the western side of the "city of David," well within Jerusalem's fortifications. Evidence of the manner in which this was accomplished came to light in 1880 C.E. when an inscription was found carved in the wall of a water tunnel terminating in what is presently known as the Pool of Siloam on the W side of the old "city of David." The inscription, in early Hebrew script considered as dating from the eighth century B.C.E., described the excavation of the tunnel through solid rock by the two teams of men working toward each other from opposite ends. When the tunnel was completely cleared in 1910 it was found to measure some 1,749 feet (533 meters), with an average height of nearly six feet (2 meters) and at times narrowing to a width of only twenty inches (51 centimeters). It seems evident that this remarkable engineering feat is the result of Hezekiah's measures to protect and maintain Jerusalem's water supply originating in the Gihon.—See SILOAM.

King Manasseh, son of Hezekiah, extended Jerusalem's fortifications during his reign (716-661 B.C.E.), building an outer wall for the "city of David" to the "west of Gihon," hence not enclosing the spring of Gihon within its limits.—2 Chron. 32:33; 33:14.

The Gihon's waters continue to flow today through the "Siloam Tunnel," credited to Hezekiah.

GILALAI (Gil'a·lai) [possibly, Jehovah has rolled away]. One of the Levite musicians in the procession arranged by Nehemiah at the inauguration of the rebuilt wall of Jerusalem in 455 B.C.E.—Neh. 12:27, 31, 36.

GILBOA (Gil·bo'a). A "mountain" traditionally identified with Jebel Fuqu'ah, a crescent-shaped ridge of limestone hills lying E of the Plain of Esdraelon and extending first SE and then S. Ravines divide the range into several plateaus. Much of it is barren rock, with rugged channels in the northern and western parts, where chalk has been eroded. But wheat and barley are cultivated on the gradual western slopes. Also, pastureland, as well as fig and olive trees, can be found there. The northern side is the steepest and highest, rising to about 1,700 feet (518 meters) above sea level. The ancient name "Gilboa" seems to be preserved in the name of the village Jelbun, located on its southern slope, about six miles (10 kilometers) SW of Beth-shean.

Because of its strategic location E of the fertile plain of Esdraelon between the river Kishon and the Jordan valley, Gilboa figured in at least two major battles. At the "well of Harod," commonly linked with the spring located on the NW spur of "Gilboa," Gideon and his men encamped. (Judg. 7:1) Later, King Saul gathered his forces to Gilboa, and there suffered defeat at the hands of the Philistines. Three of his sons, Jonathan, Abinadab and Malchi-shua, were slain, and he himself committed suicide there.—1 Sam. 28: 4; 31:1-4, 8; 2 Sam. 1:4-10, 21; 1 Chron. 10:1-8.

GILEAD (Gil'e·ad) [probably, witness heap]. The popular view is that the name "Gilead" is drawn, by the change of two vowel sounds, from Galeed.—Gen. 31:47, 48; See GALEED.

1. Son of Machir and grandson of Manasseh; forefather of the Iezerites and the Helekites.—Num. 26:29, 30; 27:1; Josh. 17:1, 3; 1 Chron. 2:21, 23; 7:14-17.

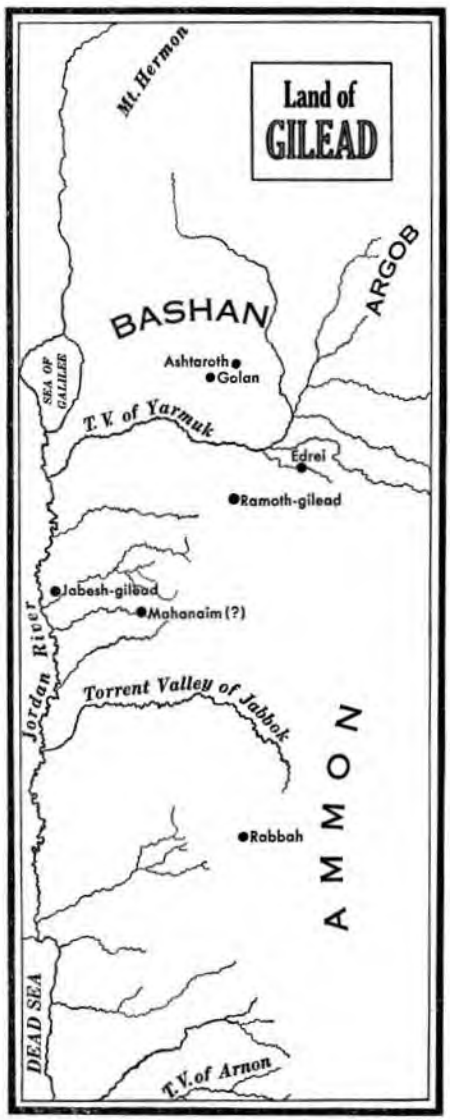
2. A Gadite listed in the genealogy of Abihail.—1 Chron. 5:11-14.

3. Jephthah's father.—Judg. 11:1, 2.

4. A geographical term that is variously employed in the Bible. In a strict sense, Gilead denoted the domelike mountainous region E of the Jordan River that extended N and S of the torrent valley of Jabbok. (Josh. 12:2) It was bounded in the N by Bashan; in the S, by the tableland N of the torrent valley of Arnon; and, in the E, by the territory of Ammon. (Deut. 2:36, 37; 3:8-10) However, at times "Gilead" or the "land of Gilead" applied generally to the entire Israelite territory E of the Jordan, including the tableland N of the Arnon and Bashan.—Josh. 22:9; Judg. 20:1, 2; 2 Sam. 2:9; 2 Ki. 10:32, 33.

Evidently "Gilead" was thought of as consisting of two parts. Though simply called "Gilead" at Numbers 32:40, the territory assigned to the half tribe of Manasseh is more specifically referred to as the "rest of Gilead" (Deut. 3:13) or the "half of Gilead." (Josh. 13:31) Similarly, in a more definite sense, the combined territory of Gad and Reuben S of the area given to the half tribe of Manasseh was called "half of the mountainous region of Gilead." (Deut. 3:12) Yet this same area is, on occasion, also called simply "Gilead," as is the portion thereof assigned to Gad (where the city of refuge Ramoth was located).—Num. 32:29; Josh. 13:24, 25; 21:38.

From at least 700 feet (213 meters) below sea level at the Jordan valley, Gilead rises to an elevation of over 3,300 feet (1,006 meters). Blessed with abundant rainfall in winter and heavy dews in summer, as well as many springs, this fertile region anciently supported great forests and was well known for its healing balsam. (Jer. 8:22; 46:11; see BALSAM, BALSAM OF GILEAD.) Its rolling plateaus were ideal for raising livestock and cultivating cereals. Also, grapes thrived in Gilead.—Num. 21:22; 32:1.



HISTORICAL EVENTS IN GILEAD

Shortly before the Israelites entered the Promised Land, the Amorite king Sihon controlled the section of Gilead S of the torrent valley of Jabbok, whereas Og the king of Bashan ruled over the northern part. (Josh. 12:1-4) Under the leadership of Moses, the Israelites defeated both of these kings, and the tribes of Gad and Reuben, because of their numerous livestock, requested that this region be given to them as an inheritance. (Num. 21:21-24, 33-35; 32:1-5) Their request was granted on the condition that the fighting men of both tribes cross the Jordan and assist in the conquest of the Promised Land. (Num. 32:20-24, 28-30) This they agreed to do and immediately rebuilt cities for their families, whom they would leave behind. (Num. 32:25-27, 31-38) The half tribe of Manasseh also received an inheritance E of the Jordan.—Num. 32:33, 39, 40.

Upon returning to their inheritance in Gilead, the men of Reuben, Gad and the half tribe of Manasseh built an altar as a memorial of faithfulness to Jehovah. (Josh. 22:9, 10, 26-29) Later, they shared in the united tribal action against the Benjamites for shielding the wrongdoers of Gibeah from being brought to justice. (Judg. 20:1-48) But in sharp contrast to this, "Gilead" is censured for failing to join Barak in the fight against Sisera. (Judg. 5:17) Similarly, at a later period, the men of Succoth and Penuel, two cities in Gilead, refused to assist Gideon and his men with food supplies while the latter were pursuing the Midianites.—Judg. 8:4-9.

Eighteen years of severe Ammonite oppression followed the death of Gileadite Judge Jair and Israel's reverting to idolatry. Faced with this menace, the men of Gilead abandoned false worship and appealed to Gileadite Jephthah to be their commander in the fight against Ammon. Subsequently the Ammonites were subdued.—Judg. 10:3, 5-10; 11:4-11, 32, 33.

Years later, though, Gilead continued having difficulties with the Ammonites. (Amos 1:13) Shortly after Saul had been anointed as Israel's first king, Nahash the Ammonite laid siege to Jabesh-gilead and demanded the surrender of this city on the condition that the men allow their right eyes to be bored out. Upon learning this, Saul quickly rallied an army of 330,000 men and defeated the Ammonites. (1 Sam. 11:1-11) Gilead then seems to have entered a period of relative security that continued even after Saul's death, as suggested by the fact that Abner chose the Gileadite city of Mahanaim as the place to make Saul's son Ishbosheth king. (2 Sam. 2:8, 9) However, sometime during David's reign trouble with the Ammonites broke out anew. Gilead and its vicinity became the scene of the battles that finally resulted in the complete subjection of Ammon.—2 Sam. 10:6-19; 11:1; 12:26-31.

Later, during Absalom's rebellion, King David fled to Gilead, and, at Mahanaim,

was kindly and hospitably received, particularly by the aged Barzillai. (2 Sam. 17:27-29; 19:32) Evidently in Gilead the forces of David and of Absalom met in battle. The signal defeat of Absalom paved the way for David to leave Gilead and return to his throne.—2 Sam. 17:24; 18:6-8.

Not long after the ten-tribe kingdom was established (997 B.C.E.), the Syrians annexed territory from Gilead. In the time of King Ahab and the Gileadite prophet Elijah, Ramoth-gilead, the Gadite city of refuge in eastern Gilead, was in the possession of the Syrians. (1 Ki. 17:1; 22:3) Then, during the reigns of King Jehu and his son Jehoahaz, Gilead lost even more territory and was subjected to a severe threshing experience at the hands of the Syrian kings Hazael and his son Ben-hadad. (2 Ki. 10:32-34; 13:1, 3, 7; Amos 1:3, 4) However, Jehoash the son of Jehoahaz defeated the Syrians three times and recovered the cities Israel had lost to the Syrians during his father's reign.—2 Ki. 13:25.

Finally, in the days of Israelite King Pekah (c. 778-758 B.C.E.), the Assyrian king Tiglath-pileser III carried the inhabitants of Gilead into exile. (2 Ki. 15:29) Apparently the Ammonites were quick to take advantage of this situation and began to occupy the territory of Gilead. (Ps. 83:4-8; Jer. 49:1-5) However, through his prophets, Jehovah gave the assurance that in time the Israelites would again be restored to this region.—Jer. 50:19; Mic. 7:14; Zech. 10:10.

5. A "town" mentioned by Hosea as being filled with untruth, bloodshed and practicers of what is harmful. (Hos. 6:8; compare 12:11.) Since Gilead is not identified as a city elsewhere in Scripture, some think that either Jabesh-gilead or Ramoth-gilead is meant. Others suggest that this refers to the entire region E of the Jordan.

GILGAL (Gil'gal) [a rolling away].

1. A city "on the eastern border of Jericho." (Josh. 4:19) Unless referring to another Gilgal farther W, the city was also known as "Geliloth, which is in front of the ascent of Adummim." (Josh. 18:17; compare Joshua 15:7.) Near Gilgal's "quarries," Moabite King Eglon, the oppressor of Israel in the time of Ehud, evidently had his residence.—Judg. 3:12-26.

In the past most geographers favored Khirbet en-Nitleh as the possible location of Gilgal. However, particularly since 1931, Khirbet Mefjir has been suggested. Its position, approximately a mile and a quarter (2 kilometers) NE of ancient Jericho (Tell es-Sultan), corresponds more closely to early literary references (such as those of Josephus and Eusebius) about the distance from Jericho to Gilgal. Then, too, archaeological excavation at Khirbet en-Nitleh has provided no evidence of pre-Common Era habitation. On the other hand, superficial explorations in the vicinity of Khirbet Mefjir have yielded earthenware fragments, indicating the presence of some kind of settlement centuries before the Common Era. Although this site does not lie due E of ancient Jericho, the Biblical designation "eastern border of Jericho" may include the NE.

Gilgal was the site of Israel's first encampment after crossing the Jordan in Nisan of 1473 B.C.E. Here, in commemoration of Jehovah's drying up the waters of the Jordan to permit Israel to cross, Joshua set up the twelve stones taken from the middle of the riverbed. (Josh. 4:8, 19-24) At Gilgal all the Israelite males born in the wilderness were circumcised, Jehovah afterward saying that he "rolled away the reproach of Egypt from off you." The site was then given the name "Gilgal," meaning "a rolling away," to serve as a reminder of this. (Josh. 5:8, 9) Later, disguised Gibeonites from the hill country to the W came down to the Jordan valley and approached Joshua at Gilgal, entering into a covenant with Israel. (Josh. 9:3-15) When the Gibeonites afterward came under attack, Joshua's army made an all-night march from Gilgal up to their city to rout the league of five Amorite kings. (Josh. 10:1-15) The distribution of the land of Canaan proceeded initially from Gilgal (Josh. 14:6–17:18), being completed from Shiloh. —Josh. 18:1–21:42.

Jehovah's angel is reported as having gone "from Gilgal to Bochim." (Judg. 2:1) This may allude to the previous angelic appearance near Gilgal shortly after Israel had crossed the Jordan (Josh. 5:10-14) and therefore suggests that the same angel appeared at Bochim.

It is uncertain whether it was Gilgal near the Jordan or No. 2 (below) that was included on Samuel's annual circuit. (1 Sam. 7:15, 16) There he offered sacrifices after Saul's anointing (1 Sam. 10:1, 8) and, along with the people, renewed Saul's kingship. —1 Sam. 11:14, 15.

While Philistine forces were massing up in the hill country around Michmash, King Saul was down in the Jordan valley at Gilgal. Fearful that the enemy would sweep down upon him, Saul presumptuously offered up the burnt sacrifice. (1 Sam. 13: 4-15) Again at Gilgal, after his victory over Amalek, Saul failed to obey Jehovah's command to devote all the Amalekites and their flocks and herds to destruction, thereby meriting Jehovah's final rejection. (1 Sam. 15:12-28) After Absalom's revolt failed, the men of Judah came to Gilgal to conduct David across the Jordan.—2 Sam. 19:15, 40.

Through the prophet Micah, Jehovah reminded his people of his blessings upon them. "From Shittim . . . to Gilgal" he had blocked the Moabite effort to corrupt them, brought Israel across the Jordan, and rolled away the reproach of Egypt. But Israel failed to discern these "righteous acts of Jehovah."—Mic. 6:5; Num. 25:1.

The postexilic Beth-gilgal may be the same as the Gilgal near Jericho or No. 2 below.—Neh. 12:28, 29.

2. Although some view it otherwise, the Gilgal mentioned in connection with Elijah and Elisha is evidently not the same as No. 1 above. Before being taken up into the heavens in the windstorm, Elijah, accompanied by Elisha, went from Gilgal down to Bethel and then to Jericho. (2 Ki. 2:1-5) This route suggests a location near Bethel. Also, their going "down" implies that this Gilgal was in a mountainous region. The Gilgal in the Jordan valley would not fit this description. Hence geographers usually link this second Gilgal with Jiljulieh, a large village atop a hill about seven miles (11 kilometers) N of Bethel. Elisha later healed a poisonous stew there. (2 Ki. 4: 38-41) Perhaps this or still another Gilgal is the one described at Deuteronomy 11:29, 30 as having Mount Gerizim and Mount Ebal in front of it.

In later periods this city (or perhaps No. 1 above) may have become a center of false worship. (Hos. 4: 15; 9:15; 12:11) Jehovah, foreseeing the subsequent exile of the northern kingdom, by his prophet Amos scornfully tells the irreformable Israelites to be "frequent in committing transgression" at Gilgal, also foretelling exile for its inhabitants.—Amos 4:4; 5:5.

3. A site W of the Jordan mentioned in a list of Israelite conquests under Joshua. (Josh. 12:7, 8, 23) One of several suggested possible identifications is another Jiljulieh, situated about twelve miles (19 kilometers) NE of Tel Aviv. Those believing that the text may contain a scribal error prefer the Greek *Septuagint* reading of "Galilee."—*RS*.

GILOH (Gi'loh). A city in the mountainous region of Judah (Josh. 15:48, 51) and the home of the traitor "Ahithophel the Gilonite." (2 Sam. 15:12; 23:34) Though its exact location is unknown, some geographers tentatively identify Giloh with Khirbet Jala, somewhat less than seven miles (11.3 kilometers) N-NW of Hebron.

GILONITE (Gi'lon·ite). An inhabitant of Giloh. This term is applied to Ahithophel, David's counselor. —Josh. 15:51; 2 Sam. 15:12; 23:34.

GIMEL [ג]. The third letter in the Hebrew alphabet. The name assigned to the letter is similar to the word *ga·mal'*, meaning "camel." Later, outside the Hebrew Scriptures, as a number, it denoted three.

It is the softest of the palatal letters except for *yohdh* ['] and corresponds generally to the English "g" when it has within it the point (dagesh lene); but without this point it is pronounced softer, more down in the throat.

In the Hebrew, this is the first letter in the opening word in each of the eight verses of Psalm 119:17-24.

GIMZO (Gim'zo) [sycamore]. A city of Judah that, with its dependent towns, was captured by the Philistines during the reign of Ahaz. (2 Chron. 28:18, 19) It is usually identified with Jimzu, a large village about thirteen and a half miles (21.7 kilometers) SE of modern Tel Aviv.

GINATH (Gi'nath). Father of Tibni the unsuccessful rival of Omri for the kingship over the ten-tribe kingdom of Israel.—1 Ki. 16:21, 22.

GINNETHOI (Gin'ne·thoi) [gardener]. One of the heads of the priests who returned from Babylon with Zerubbabel in 537 B.C.E. (Neh. 12:1, 4, 7); he may be the same as Ginnethon at Nehemiah 12:16.

GINNETHON (Gin'ne·thon) [gardener].

1. A paternal house of priests headed by a certain Meshullam during Nehemiah's governorship.—Neh. 12:12, 16, 26.

2. One of the priests, or the forefather of one, who attested by seal the "trustworthy arrangement" contracted during Nehemiah's governorship.—Neh. 9:38; 10:1, 6, 8.

GIRDLE. See ARMS, ARMOR; DRESS.

GIRGASHITE(S) (Gir'ga·shite[s]). A people descended from Ham through Canaan. (Gen. 10:6, 15, 16; 1 Chron. 1:8, 13, 14) The Girgashites resided W of the Jordan. Although powerful, they and six other Canaanite nations suffered defeat, for Jehovah delivered them into the hands of his people. (Deut. 7:1, 2; Josh. 3:10; 24:11) This fulfilled God's promise made to Abraham centuries earlier. (Gen. 15:13-21; Neh. 9:7, 8) The names "Girgash" and "Ben-Girgash," found in the Ugaritic literature, have been cited as indirect confirmation of the Girgashites' existence.

GIRZITES (Gir'zites). A people who were among the victims of a raid that David and his 600 men made during their sixteen-month stay with the Philistines. David took much livestock as spoil, but did not preserve any of the Girzites alive. Probably nomads, the Girzites lived in the territory S of Judah in the general direction of Egypt.—1 Sam. 27:2, 7-9.

GISHPA (Gish'pa) [possibly, listening, attentive]. An overseer of the Nethinim temple slaves in Nehemiah's day.—Neh. 11:21.

GITTAIM (Git'ta·im) [two winepresses]. The site to which (for unstated reasons) the Beerothites fled. (2 Sam. 4:1-3) Benjamites settled Gittaim after the exile. (Neh. 11:31, 33) The exact location is unknown; some suggest an identification with a place called Gamteti in the Tell el-Amarna letters, likely in the vicinity of modern Ramleh.—See BEEROTH.

GITTITE (Git'tite). A term often applied to an inhabitant or native of the Philistine city of Gath. (Josh. 13:2, 3) Giant Goliath was a "Gittite." (2 Sam. 21:19; 1 Chron. 20:5) Gittites, including Ittai (called "a foreigner" and "an exile" from his home), faithfully stuck with David during his flight at the time of Absalom's rebellion.—2 Sam. 15:13, 18-22; 18:2; see GATH; ITTAI No. 1.

The term "Gittite," however, is also applied to Obed-edom, in whose home the ark of the covenant temporarily rested. (2 Sam. 6:10, 11; 1 Chron. 13:13) Some scholars believe he similarly was from Philistine Gath. It seems more likely, however, that Obed-edom was a Levite, and may have been called a "Gittite" because he came from the Levite city of Gath-rimmon.—Josh. 21:20, 23, 24; see OBED-EDOM No. 1.

GITTITH (Git'tith). A musical expression of uncertain meaning, appearing in the superscriptions of Psalms 8, 81 and 84. The term seems to be derived from the Hebrew word *gath*, which is also the name of a town located on the border of Judah and Philistia. Some have suggested that "Gittith" has reference to a musical instrument or a melody originating at Gath. Another possibility is that "Gittith" denotes a tune associated with vintage songs, since *gath* denotes a press for wine or oil. The Greek *Septuagint Version* and the Latin *Vulgate*, therefore, render "Gittith" as "wine presses."

GIZONITE (Gi'zo·nite). A designation referring either to the family or to the place of origin of Hashem, whose "sons" were among the mighty men of David's military forces. (1 Chron. 11:26, 34) However, the derivation of "Gizonite" cannot be ascertained with any certainty, as "Gizon" and "Gizo" are not mentioned anywhere in the Scriptures.

GLASS. A mixture of special sand (silica) with traces of other elements such as boron, phosphorus, lead, and so forth. These ingredients are melted together at a temperature of about 3000 degrees Fahrenheit (1649 degrees Centigrade). The newly formed glass, when cooled, is noncrystalline, smooth, extremely hard and quite brittle. Volcanic heat has produced a form of glass called "obsidian," and lightning, striking sand, sometimes fuses it into "fulgurites," long, slender tubes of glass, often called "petrified lightning."

When this unique substance was first made by man is not known. In Egypt have been found glass beads that archaeologists believe were made some 4,000 years ago, about the time Abraham was born. Job, who lived in the seventeenth century before the Common Era, names glass alongside gold for preciousness when he says: "Gold and glass cannot be compared to [wisdom]."—Job 28:17.

Egyptian artisans were skilled in molding, cutting, grinding and engraving glass. They knew how to imitate the colors of some of the precious stones. The Greeks and Phoenicians engaged in glassmaking and the Romans became skilled in it, also developing to a higher degree the art of glass cutting. A Roman vase, called the Portland Vase, said to have been made about 70 C.E., the year of Jerusalem's destruction by the Romans, is now in the British Museum. It is reported as being valued at more than $50,000.00.

It is possible that the ancients were familiar with optical magnification by means of glass. A quartz lens has been found in the ruins of Nineveh, but some believe that if it was truly used as a lens, it was used only to focus the sun's rays as a burning glass.

The apostle John, in describing his visions, makes mention of "clear glass" and "transparent glass" (Rev. 21:18, 21); also of "a glassy sea like crystal." —Rev. 4:6.

GLEANING. The process of gathering whatever portion of a certain crop the harvesters had intentionally or unintentionally left behind. God's law to Israel specifically directed his people not to reap the edges of their fields completely, not to go over the boughs of the olive tree after having harvested the crop by beating the tree, nor to gather the leftovers of their vineyards. Even if a sheaf of grain was inadvertently left in the field, this was not to be retrieved. Gleaning was the God-given right of the poor in the land, the afflicted one, the alien resident, the fatherless boy and the widow.—Lev. 19:9, 10; Deut. 24:19-21.

The account of Ruth provides an outstanding example of the application of this loving provision of God's law. Although having the right to glean, Ruth asked the one in charge of the harvesters for permission to do so, and this may have been the general practice of the gleaners. Ruth was treated kindly, Boaz even instructing his harvesters to pull out some of the ears from the bundles and leave them behind for her to glean. While this made it easier for Ruth, nevertheless it required effort on her part. She kept right on busily gleaning behind Boaz' harvesters from morning to evening, sitting down in the house only a little while and taking time out to eat.—Ruth 2:5-7, 14-17.

It is evident that this fine arrangement for the poor of the land, while encouraging generosity, unselfishness and reliance on Jehovah's blessing, in no way fostered laziness. It throws light on David's statement: "I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps. 37:25) By availing themselves of the provision made for them by the Law, even the poor, by virtue of their hard work, would not go hungry, and neither they nor their children would have to beg for bread.

FIGURATIVE AND ILLUSTRATIVE USES

When the Ephraimites accused Gideon of not calling them to the fight at the start of the battle against Midian, Gideon said: "Are not the gleanings of Ephraim better than the grape gathering of Abi-ezer [the house to which Gideon belonged]?" He interpreted his illustration by pointing out that Ephraim's part (though it followed the initial battle) in capturing Midian's princes Oreb and Zeeb was far greater than all that Gideon himself had done. (Judg. 8:1-3; 6:11) The Scriptures also refer to the slaying of remaining ones in warfare, after the main portion of the conflict was over, as "a gleaning." (Judg. 20:44, 45) The remnant remaining temporarily after Jehovah's emptying the land of Judah is likened to "the gleaning when the grape gathering has come to an end," and Micah speaks of the remnant of God's inheritance in the midst of the morally corrupt people as "the gleaning of a grape gathering."—Isa. 24:13; Mic. 7:1-8, 18; compare Jeremiah 6:9; 49:9, 10.

GLEDE [Heb., *day·yah'*]. The Hebrew name for this bird occurs in the list of unclean birds at Deuteronomy 14:13, but does not appear in the corresponding list at Leviticus 11:14. Five Hebrew manuscripts, and also the *Samaritan Pentateuch* and the *Septuagint Version*, omit *day·yah'* at Deuteronomy 14:13. Some scholars believe that it may be a scribal correction originally placed in the margin but which eventually was introduced into the text itself. However, the plural form (*dhay·yohth'*) appears at Isaiah 34:15 as describing birds gathered at the ruins of Edom following its desolation.

It is suggested that the Hebrew name of this bird is derived from the verb meaning "to fly swiftly." The identification of the bird meant is quite uncertain; hence, the English name "glede" is probably as suitable a translation as any, since "glede" in English is a name variously applied to any of several birds of prey, though especially to the common European kite. Most modern authorities relate the Hebrew *dhay·yohth'* to the kite, there being more than one variety of this bird found in Palestine.—See KITE.

GLUTTON. A selfish, greedy person given to excessive indulgence, especially overeating. Gluttony in any form is diametrically opposed to Bible precepts and principles.

The Mosaic law struck at the root of the matter in that parents of an incorrigible son who was a glutton and a drunkard were to bring him to the older men of the city, who would have him stoned to death. (Deut. 21:18-21) As a warning to others, the Proverbs condemned even association with gluttons: "One having companionship with gluttons humiliates his father." "Do not come to be among heavy drinkers of wine, among those who are gluttonous eaters of flesh. For a drunkard and a glutton will come to poverty, and drowsiness will clothe one with mere rags."—Prov. 28:7; 23:20, 21.

In an effort to discredit Jesus Christ, one of the charges of slander hurled at him by his opponents was: "Look! A man gluttonous and given to drinking wine." Jesus simply refuted the false charge by saying, "Wisdom is proved righteous by its works" or "by all its children." (Matt. 11:19; Luke 7:34, 35) In other words, Jesus was saying, 'Look at my righteous works and conduct and you will know the charge is false.'

Gluttony certainly has no place in the Christian congregation, and the apostle Paul wanted to make sure it would not creep in. So, when leaving Titus in Crete to look after the young Christian organization there, he reminded Titus what one of Crete's own prophets (thought to have been Epimenides, a Cretan poet of the sixth century B.C.E.) had said: "Cretans are always liars, injurious wild beasts, unemployed gluttons." Therefore, the overseers whom Titus would appoint, Paul said, should be men free of all such accusations, men who were not drunkards or greedy, and who had good self-control.—Titus 1:5-12.

Although not listed separately as a 'work of the flesh,' gluttony often accompanies drunken bouts and revelries, and is certainly included in the comprehensive expression "things like these," the practicers of which "will not inherit God's kingdom." (Gal. 5:19, 21) Moderation in eating habits, as in all other activities, is a Christian virtue.—1 Tim. 3:2, 11.

GNAT. Any of a variety of small two-winged insects, many of which are bloodsuckers. The Hebrew word *kin·nim'* (or, *kin·nam'*), when used with reference to the third plague visited upon Egypt (Ex. 8:16-18; Ps. 105:31), has been variously rendered "gnats" (*NW, Ro, RS*), "mosquitoes" (*AT*) and "lice" (*AV*); "sand flies" and "fleas" have been given as alternate readings. (*AS* [Ex. 8:16, ftn.]) Although there is uncertainty as to the particular insect or insects designated by the original-language word, the preference has generally been given to the renderings "gnats" and "mosquitoes."

At Isaiah 51:6 the Hebrew term *ken*, ordinarily meaning "the right manner, this manner, thus," is translated "gnat" (*NW*) and "gnats" (*AS*, ftn., *RS*). This is because *ken* here is evidently the singular form of *kin·nim'* (or, *kin·nam'*), since the word preceding it in the text, *k*emoh'*, by itself means "like" or "in like manner."

The only other reference to the gnat in Scripture is in Jesus' denunciation of the scribes and Pharisees for straining out the gnat but gulping down the camel. The Jewish religious leaders were sticklers for little things, filtering their beverages so as not to contract ceremonial defilement by swallowing a gnat. (Lev. 11:21-24) However, their disregarding the weightier matters of the Law was comparable to swallowing a camel, likewise a ceremonially unclean animal.—Lev. 11:4; Matt. 23:23, 24.

GOAD. An agricultural implement consisting of a rod approximately eight feet (2.5 meters) in length and chiefly used for driving and guiding bulls or oxen when plowing. One end of the rod is equipped with a sharp metal point to prick the animal, and a broad chisellike blade affixed to the other end is used for removing dirt and clay from the plowshare or clearing it of roots and thorns.

A "cattle goad" was used by Shamgar in killing 600 Philistines. The Bible record also mentions that when the Philistines had the upper hand on the Israelites during Saul's reign, the Israelites were not permitted to have smiths and therefore were forced to go down to the Philistines to get their farming implements sharpened and to have their cattle goads (apparently

the metal points) fixed fast.—Judg. 3:31; 1 Sam. 13:19-21.

The goad is compared to the words of a wise person, words that move the listener to advance in harmony with the wisdom heard. (Eccl. 12:11) The figurative expression "kicking against the goads" is drawn from the action of a stubborn bull that resists the prickings of the goad by kicking against it, resulting in injury to himself. The expression, therefore, denotes resisting or rebelling against rightful authority or a condition that cannot be altered, doing so to one's own injury. This is exactly what Paul did before becoming a Christian, by fighting against the followers of Jesus Christ, who had the backing of Jehovah God.—Acts 26:14; compare Acts 5:38, 39.

GOAH (Go'ah). A site, now unknown, named with the hill of Gareb in Jeremiah's prophecy concerning the rebuilding and extending of Jerusalem.—Jer. 31:38, 39.

GOAT. A cud-chewing mammal with hollow horns and usually long, relatively straight hair. The Syrian goat, distinguished by its long, drooping ears and its backward-curving horns, is the predominant breed of Palestine. Usually these goats are black; speckled ones are exceptional. (Gen. 30:32, 35) He-goats were one of the items of Tyre's trade.—Ezek. 27:21.

In Bible times, some of the goat herds may have been quite large. Nabal, for example, had 1,000 goats. (1 Sam. 25:2, 3) Jacob's gift to Esau included two hundred she-goats and twenty he-goats. (Gen. 32:13, 14) And the Arabs brought 7,700 he-goats to King Jehoshaphat of Judah.—2 Chron. 17:11.

To the Hebrews the goat was very valuable. (Prov. 27:26) It provided them with milk, from which butter and cheese could be made. (Prov. 27:27) Its flesh, particularly that of the kid, was eaten. (Gen. 27:9; Deut. 14:4; Judg. 6:19; 13:15; Luke 15:29) And for the Passover, either a male sheep or a year-old male goat could be used. (Ex. 12:5) Goat's hair, made into fabric, was employed in various ways. (Num. 31:20) The "tents of Kedar" may have been made from



Syrian goat

black goat's hair (Song of Sol. 1:5), and goat's hair was used in the construction of the tabernacle. (Ex. 26:7; 35:26) Goatskins were made into bottles (see Genesis 21:15) and were also used for clothing, as by certain persecuted pre-Christian witnesses of Jehovah.—Heb. 11:37.

The Mosaic law prohibited eating the fat of a goat offered as a sacrifice (Lev. 7:23-25) and boiling a kid in its mother's milk. (Ex. 23:19; 34:26; Deut. 14:21) The reason for the latter prohibition may have been that this practice had idolatrous associations. It is said that among certain ancient peoples a kid was seethed or boiled in its mother's milk and then the broth was sprinkled on trees, fields and gardens, with a view to ensuring fertility.—See MILK.

The goat served as a sacrificial animal, being presented as a burnt offering (Lev. 1:10; 22:18, 19), a communion sacrifice (Lev. 3:6, 12), a sin offering (Ezra 8:35) and a guilt offering. (Lev. 5:6) Every firstborn of the goats was to be sacrificed, but not until at least eight days old. (Lev. 22:27; Num. 18:17) A female goat in its first year (or, a female lamb) was the prescribed sin offering for a person not a priest or a chieftain. (Lev. 4:28, 32; Num. 18:17) At



Wild goat (Arabian ibex)

certain times goats were sacrificed as sin offerings for the nation of Israel as a whole. (Lev. 23:19; Num. 28:11, 15, 16, 22, 26-30; 29:1-39; 2 Chron. 29:20-24; Ezra 6:17) A young male goat served as the sin offering for a chieftain. (Lev. 4:22-26) On the Day of Atonement, two goats were used, one as a sin offering for the twelve non-Levite tribes, and the other designated as for "Azazel." (Lev. 16:1-27; see ATONEMENT DAY; AZAZEL.) Of course, those goats that were offered in sacrifice could not actually take away sins, but merely pictured the real sin-atoning sacrifice of Jesus Christ.—Heb. 9:11-14; 10:3, 4.

FIGURATIVE AND PROPHETIC USAGE

The hair of the Shulammite girl was compared to a drove of goats, perhaps alluding to the glistening sheen of black hair or to the luxuriant abundance of the girl's tresses. (Song of Sol. 4:1; 6:5) Israel's small army, when compared with that of the Syrians, was likened to "two tiny flocks of goats." (1 Ki. 20:27) Goats were used to represent people, particularly those in opposition to Jehovah. (Isa. 34:6, 7; compare Jeremiah 51:40; Ezekiel 34:17; Zechariah 10:3.) In Jesus' illustration of the sheep and the goats, the goats represent those persons who refuse to do good to the least of his brothers.—Matt. 25:31-46.

The he-goat of Daniel's prophecy represented the Grecian (or Greco-Macedonian) World Power. (Dan. 8:5-8, 21) Concerning this *The Imperial Bible-Dictionary*, Volume I, page 664, observes: "It is interesting to know that this [the goat] was the recognized symbol of their nation by the Macedonians themselves. Monuments are still extant in which this symbol occurs, as one of the pilasters of Persepolis, where a goat is depicted with one immense horn on his forehead, and a Persian holding the horn, by which is intended the subjection of Macedon by Persia" (some-

thing accomplished by the Persians toward the close of the sixth century B.C.E.).

MOUNTAIN GOAT, WILD GOAT

The Hebrew designation *ye·e·lim'*, rendered "mountain goats" (*NW*) and "wild goats" (*AV*), is generally understood to refer to the Arabian ibex, a mountain-dwelling wild goat with large, heavily ridged, backward-curving horns. This animal is at home in the high mountains (Ps. 104:18), where it negotiates jagged crags and narrow mountain ledges with graceful ease. During the period of gestation these goats seek out places not easily found by man. This may be alluded to at Job 39:1, where the question raised points up the fact that these creatures are quite independent of man, the birth of their young taking place unobserved by man.

The account at 1 Samuel chapter 24 tells of Saul's pursuing David into the rocky area of En-gedi (meaning "spring of the kid") on the western side of the Dead Sea. The pursuers looked for David and his men upon the "bare rocks of the mountain goats" (vs. 2), suggesting that mountain goats inhabited this region. Interestingly, even in recent times the ibex has been seen there.

The feminine Hebrew form *ya·'alah'* is employed in the passage at Proverbs 5:18, 19. Here the wife of one's youth is compared to "a charming mountain goat," the allusion possibly being to the grace of this animal.

At Deuteronomy 14:4, 5, where the reference is to animals acceptable for food, the Hebrew word *'aq·qoh'* has been translated "wild goat." (*AS, AV, NW, RS*) Some scholars believe that *'aq·qoh'* may designate the same animal as *ye·e·lim'*, that is, the Arabian ibex. Others suggest that the Persian wild goat is meant.

GOAT-SHAPED DEMON [Heb., *sa·'ir'*; plural, *se'i·rim'*]. The Hebrew word *sa·'ir'* literally means "hairy or shaggy one" and is used in that sense as describing Esau. (Gen. 27:11) But in most texts it refers to a goat or kid of the goats. (Gen. 37:31; Lev. 4:24) However, in four texts (Lev. 17:7; 2 Chron. 11:15; Isa. 13:21; 34:14) the word is generally considered by translators as having a meaning beyond its ordinary usage.

At both Leviticus 17:7 and 2 Chronicles 11:15 it is clear that the term (*se'i·rim'*, plural) is used as referring to things to which worship and sacrifice are given, and this in connection with false religion. The translators of the *Septuagint* and *Vulgate* versions, therefore, rendered the Hebrew word as "the senseless things" (*LXX*) and "the demons" (*Vg*). Modern translators and lexicographers in general adopt the same view in these two texts, using "demons" (*Ro*), "satyrs" (*RS, AT, JB, JP*), or "goat-shaped demons" (*NW*; see also Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros*, page 926, and the *Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs, page 972), exceptions being the translation of Robert Young, which renders the term literally as "goat(s)," and the *American Standard Version* (1901), which uses "he-goats."

Joshua's words at Joshua 24:14 show that the Israelites had been affected to some extent by the false worship of Egypt during their sojourn there, while Ezekiel indicates that such pagan practices continued to plague them long afterward. (Ezek. 23:8, 21) For this reason some scholars consider that the divine decree issued in the wilderness to prevent the Israelites from making "sacrifices to the goat-shaped demons" (Lev. 17:1-7) and Rehoboam's establishing priests "for the high places and for the goat-shaped demons and for the calves that he had made" (2 Chron. 11:15) indicate there was some form of goat worship among the Israelites such as was prominent in Egypt, particularly in Lower Egypt. Herodotus claims that from such Egyptian worship the Greeks derived their belief in Pan and also in the satyrs, woodland gods of a lustful nature, who were eventually depicted as having horns, a goat's tail and goat's legs. Some even suggest that such half-animal form of these pagan gods is the source of the practice of picturing Satan with tail, horns and cloven feet, a custom prevalent among professed Christians in the Dark Ages.

Just what such "hairy ones" (*se'i·rim'*) actually were, however, is not stated. While some consider them to be literal goats or idols in the form of goats, this does not necessarily seem to be indicated; nor do other scriptures provide evidence of that nature. The term used may simply indicate that *in the minds of those worshiping them* such false gods were conceived of as being goatlike in shape or hairy in appearance. Or, the use of "goats" in these references may be merely a means of expressing contempt for all idolatrous objects in general, even as the word for idols in numerous texts is drawn from a term originally meaning "dung pellets," not denoting, however, that the idols were literally made of dung.—Lev. 26:30; Deut. 29:17.

The sense of *sa·'ir'* and *se'i·rim'* in the other two texts (Isa. 13:21; 34:14) is not as generally agreed upon as being connected with false worship. In these passages the desolate ruins of Babylon and of Edom are depicted as inhabited by wild creatures, including the *se'i·rim'*. Some translations render the term in its literal sense as "goat(s)" (*Yg*) or "wild goat(s)" (*AS*), while *Rotherham*, though using "demons" at Leviticus and 2 Chronicles, prefers "shaggy creature(s)" in Isaiah. Similarly the *Vulgate*, which reads "demons" in the first two texts, uses *pilosi*, "the hairy ones," for the Isaiah texts. Those preferring such literal rendering in these texts point out that the word appears among other creatures known to be literal beasts or fowl. Objecting to the rendering of *sa·'ir'* as "satyr" at Isaiah 34:14, G. R. Driver (*Palestine Exploration Quarterly*, 1959, Vol. XCI, p. 57) points out that the satyr was nowhere used in mythology as a symbol of desolation but, rather, of lasciviousness and revelry, and, in favor of considering the *sa·'ir'* as a literal goat, shows that goats flourish in bleak spots and that wild goats are reported to be common at the S end of the Dead Sea, and thus in the direction of desolated Edom, against whom Isaiah's prophecy (34:14) is spoken.

Those favoring a translation in Isaiah such as is indicated by the Leviticus and 2 Chronicles texts show that the *Septuagint* translation uses "demons" for *se'i·rim'* in Isaiah and that John uses the same language as that of the *Septuagint* (Isa. 13:21) when describing desolated Babylon the Great as the habitat of unclean birds and "demons." (Rev. 18:2) Of course, whether the apostle John here actually quoted from the *Septuagint* cannot be definitely stated. It is also to be noted that the *Septuagint* uses, not only "demons" for *se'i·rim'*, but also "monsters" and "satyrs" at Isaiah 13:21, 22, whereas modern translations render the same Hebrew words as "ostriches" and "jackals" or "hyenas" (*Da, Mo, RS, NW*).

Thus, the matter is not one allowing for absolute certainty. Isaiah may have injected into his list of literal animals and birds references to demons, not meaning that such demons actually materialized in the form of goats, but, rather, that the minds of the pagans around those places would imaginatively people the desolate sites with such demon inhabitants. History shows that the people of Syria and Arabia have long associated monstrous creatures with similar ruins, and the *jinn* of the Arabs are depicted as having monstrous hairy forms. On the other hand, the *se'i·rim'* occupying the desolate ruins of Edom and Babylon may well have been real animals, shaggy-haired and perhaps of such appearance as to cause observers to think of demons.

GOB [pit, or, locust]. A site where David's men twice struck down giant warriors of the Philistines' forces. (2 Sam. 21:18, 19) The parallel narrative at 1 Chronicles 20:4 lists the place of the first encounter as

"Gezer" ("Gath" in some copies of the Greek *Septuagint* and Syriac versions), while leaving the place of the second encounter unnamed. (20:5) Both accounts, however, show that a third confrontation took place at "Gath" (2 Sam. 21:20; 1 Chron. 20:6), and therefore many scholars have assumed that "Gob" is a scribal error for "Gath." To others, however, it seems unlikely that such an oversight would occur *twice* in consecutive verses and they conclude that Gob may simply have been the name of a now unidentified site near Gezer.

GOD [Heb., *'El*, "Mighty One," "God"; *'Elo'ah*, "God"; *'elo·him'* (plural), "gods" or "God" with reference to the plurality of excellence; *ha-'El*, "the [true] God"; Aram., *'Elah'*, "God"; Gr., *The·os'*, "God"].

Anything that is worshiped can be termed a god, inasmuch as the worshiper attributes to it might greater than his own and venerates it. One can even let his appetite be a god, governing him. (Rom. 16:18; Phil. 3:18, 19) The Bible makes mention of many gods. (Ps. 86:8; 1 Cor. 8:5, 6) The psalmist said that the gods of the nations are valueless gods. (Ps. 96:5) And the apostle Paul points out that the things the nations sacrifice they sacrifice to demons and not to God.—1 Cor. 10:20; see GODS AND GODDESSES.

THE TRUE GOD JEHOVAH

The true God is not a nameless God. His name is Jehovah. (Deut. 6:4; Ps. 83:18) He is God by reason of his creatorship. (Gen. 1:1; Rev. 4:11) The true God is real (John 7:28), a person (Acts 3:19; Heb. 9:24), and not natural law operating without a living lawgiver, not blind force working through a series of accidents to develop one thing or another. *The Encyclopedia Americana* (1956 ed.), Volume 12, page 743, comments under the heading "God": "In the Christian, Mohammedan, and Jewish sense, the Supreme Being, the First Cause, and in a general sense, as considered nowadays throughout the civilized world, a spiritual being, self-existent, eternal and absolutely free and all-powerful, distinct from the matter which he has created in many forms, and which he conserves and controls. There does not seem to have been a period of history where mankind was without belief in a supernatural author and governor of the universe. The most savage nations have some rudimentary ideas of a god or supreme being. Man is a religious as well as a rational animal."

Proofs of the existence of "the living God"

The fact of the existence of God is proved by the order, power and complexity of creation, macroscopic and microscopic, and through his dealings with his people throughout history. In looking into what might be called the Book of Divine Creation, scientists learn much. One can learn from a book only if intelligent thought and preparation have been put into the book by its author. Professor Albert Einstein acknowledged: "It is enough for me to . . . reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the INTELLIGENCE MANIFEST IN NATURE."

In contrast to the lifeless gods of the nations, Jehovah is called "the living God." (Jer. 10:10; 2 Cor. 6:16) Everywhere there is testimony to his activity and his greatness. "The heavens are declaring the glory of God; and of the work of his hands the expanse is telling." (Ps. 19:1) Men have no reason or excuse for denying God, because "what may be known about God is manifest among them, for God made it manifest to them. For his invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."—Rom. 1:18-20.

Jehovah God is described in the Bible as living from time indefinite to time indefinite, forever (Ps. 90:2, 4; Rev. 10:6), and as being the King of eternity, incorruptible, invisible, the only true God. (1 Tim. 1:17) There existed no god before him.—Isa. 43:10, 11.

Infinite, but approachable

The true God is infinite and beyond the mind of man fully to fathom. The creature could never hope to become equal to his Creator or understand all the workings of His mind. (Rom. 11:33-36) But He can be found and approached, and He supplies his worshiper with all that is necessary for the worshiper's welfare and happiness. (Acts 17:26, 27; Ps. 145:16) He is ever at the zenith of his ability and willingness to give good gifts and presents to his creatures, as it is written: "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow." (Jas. 1:17) Jehovah always acts within his own righteous arrangements, doing all things on a legal basis. (Rom. 3:4, 23-26) For this reason all his creatures can have complete confidence in him, knowing that he always abides by the principles he establishes. He does not change (Mal. 3:6), and there is no "variation" with him in the application of his principles. There is no partiality with him (Deut. 10:17, 18; Rom. 2:11), and it is impossible for him to lie.—Num. 23:16, 19; Titus 1:1, 2; Heb. 6:17, 18.

His attributes

The true God is not omnipresent, for he is spoken of as having a location. (1 Ki. 8:49; John 16:28; Heb. 9:24) His throne is in heaven. (Isa. 66:1) He is all-powerful, being the Almighty God. (Gen. 17:1; Rev. 16:14) "All things are naked and openly exposed to the eyes of him," and he is "the One telling from the beginning the finale." (Heb. 4:13; Isa. 46:10, 11; 1 Sam. 2:3) His power and knowledge extend everywhere, reaching every part of the universe.—2 Chron. 16:9; Ps. 139:7-12; Amos 9:2-4.

The true God is spirit, not flesh (John 4:24; 2 Cor. 3:17), though he sometimes likens his attributes of sight, power, and so forth, to human faculties. Thus he speaks figuratively of his "arm" (Ex. 6:6), his "eyes" and "ears" (Ps. 34:15), and points out that, being the Creator of human eyes and ears, he certainly can see and hear.—Ps. 94:9.

Some of God's primary attributes are love (1 John 4:8), wisdom (Prov. 2:6; Rom. 11:33), justice (Deut. 32:4; Luke 18:7, 8) and power. (Job 37:23; Luke 1:35) He is a God of order and of peace. (1 Cor. 14:33) He is completely holy, clean and pure (Isa. 6:3; Hab. 1:13; Rev. 4:8), happy (1 Tim. 1:11) and merciful. (Ex. 34:6; Luke 6:36) Many other qualities of his personality are described in the Scriptures.

His position

Jehovah is the Supreme Sovereign of the universe, the King eternal. (Ps. 68:20; Dan. 4:25, 35; Acts 4:24; 1 Tim. 1:17) The position of his throne is the ultimate for superiority. (Ezek. 1:4-28; Dan. 7:9-14; Rev. 4:1-8) He is the Majesty (Heb. 1:3; 8:1), the Majestic God, the Majestic One. (1 Sam. 4:8; Isa. 33:21) He is the Source of all life.—Job 33:4; Ps. 36:9; Acts 17:24, 25.

His righteousness and glory

The true God is a righteous God. (Ps. 7:9) He is the glorious God. (Ps. 29:3; Acts 7:2) He enjoys eminence above all (Deut. 33:26), being clothed with eminence and strength (Ps. 93:1; 68:34) and with dignity and splendor. (Ps. 104:1; 1 Chron. 16:27; Job 37:22; Ps. 8:1) "His activity is dignity and splendor themselves." (Ps. 111:3) There is glory of splendor in his Kingship.—Ps. 145:11, 12.

His purpose

God has a purpose that he will work out and that cannot be thwarted. (Isa. 46:10; 55:8-11) His purpose, as expressed at Ephesians 1:9, 10, is to establish

"an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Compare Matthew 6:9, 10.) None existed before him; therefore he has seniority over all. (Isa. 44:6) He, being the Creator, existed before any other gods, and all false gods will be wiped out so that there will be none existing after him. (Isa. 43:10) As the Alpha and the Omega (Rev. 22:13), he brings to successful conclusion that which he begins. (Rev. 1:8; 21:5, 6) He never forgets or forsakes his purposes or covenants, which makes him a God of dependability and loyalty.—Ps. 105:8.

A communicative God

Having great love for his creatures, God provides ample opportunity for them to know him and his purposes. His own voice has been heard on earth on three occasions. (Matt. 3:17; 17:5; John 12:28) He has communicated through angels (Luke 2:9-12; Acts 7:52, 53) and through men to whom he gave directions and revelations, such as Moses and the other prophets, and especially through his Son, Jesus Christ. (Heb. 1:1, 2; Rev. 1:1) His written Word is his communication to his people, enabling them to be completely equipped as his servants and ministers, and directing them on the way to life.—2 Pet. 1:19-21; 2 Tim. 3:16, 17; John 17:3.

Contrasted with the gods of the nations

The true God, the Creator of the glorious heavenly bodies, has glory and brilliance beyond the ability of fleshly sight to endure, for "no man may see [God] and yet live." (Ex. 33:20) Only the angels, spirit creatures, have vision that can behold his face in a literal sense. (Matt. 18:10; Luke 1:19) Nevertheless, he does not expose men to such an experience. In loving-kindness he enables men to see his fine qualities through his Word, including the revelation of Himself by means of his Son Christ Jesus.—Matt. 11:27; John 1:18; 14:9.

God gives us an idea of the effect of his presence in the book of Revelation. The apostle John had a vision that approximated seeing God, in the sense that it revealed the effect of beholding him on his throne. God was not like a man in appearance, for he has not revealed any figure of his to man, as John himself said later: "No man has seen God at any time." (John 1:18) Rather, God was shown to be like highly polished gems, precious, glowing, beautiful, that attract the eye and win delighted admiration. He was "in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there [was] a rainbow like an emerald in appearance." (Rev. 4:3) Thus, he is lovely in appearance and pleasant to look at, causing one to lose oneself in wonderment. About his throne there is further glory and an atmosphere of calmness, serenity. The appearance of a perfect rainbow of emerald indicates that, reminding one of the enjoyable quieting calm that follows a storm.—Compare Genesis 9:12-16.

How different the true God is, therefore, from the gods of the nations, who are often depicted as being grotesque, angry, fierce, implacable, merciless, whimsical as to their favors and disfavors, horrifying and fiendish and ready to torture earthly creatures, human souls, in some kind of "hellfire" or inferno.

"A God exacting exclusive devotion"

"Even though there are those who are called 'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords,' there is actually to us one God the Father." (1 Cor. 8:5, 6) Many of these gods are 'mighty ones,' but Jehovah is the Almighty God. He is a God exacting exclusive devotion. (Ex. 20:5) He requires his worshipers to worship him with spirit and truth. (John 4:24) His worshipers should fear him, which means to hate bad and to recognize his sovereignty and supremacy, his almightiness and his righteousness. (Prov. 1:7; 8:13; Jer. 11:20) They should stand in reverent awe of him.—Isa. 8:13; Heb. 12:28, 29.

Among other mighty ones called "gods" in the Bible, is Jesus Christ, who is "the only-begotten god." But he himself plainly said: "It is Jehovah your God you must worship, and it is to him alone you must render sacred service." (John 1:18; Luke 4:8; Deut. 10:20) The angels are "godlike ones," but one of them stopped John from worshiping him, saying: "Be careful! Do not do that! . . . Worship God." (Ps. 8:5; Heb. 2:7; Rev. 19:10) Mighty men among the Hebrews were called "gods" (Ps. 82:1-7); but no man was purposed by God to receive worship. When Cornelius began to do obeisance to Peter, that apostle stopped him with the words, "Rise; I myself am also a man." (Acts 10:25, 26) Certainly the false gods invented and fashioned by men down through the centuries since the rebellion in Eden are not to be worshiped. The Mosaic law warns strongly against turning from Jehovah to them. (Ex. 20:3-5) Jehovah the true God will not forever tolerate rivalry from false, worthless gods.—Jer. 10:10, 11.

The apostle Paul tells that God is the One who declares persons righteous and that after Christ, as God's king, brings to nothing all other authority and power, and thereafter hands over the kingdom to his God and Father, God will then become "all things to everyone." (Rom. 8:33; 1 Cor. 15:23-28) Eventually, all those living will acknowledge God's sovereignty and will praise his name continually.—Ps. 150; Phil. 2:9-11; Rev. 21:22-27; see EL; ELOHIM; JEHOVAH.

GODLY DEVOTION. Reverence, worship and service to God, with loyalty to his universal sovereignty. The Scriptures use the Greek word *eu·se'bei·a* and related adjective, adverb and verb forms. The noun as used in the Bible may be translated literally as "well-reverencing," and applies to reverence or devotion toward that which is genuinely holy and righteous. The antonym of "godly devotion" is "ungodliness" or "irreverence" (Gr., *a·se'bei·a*). Vine's *Expository Dictionary of New Testament Words* makes a comparison of *a·no·mi'a*, "lawlessness" (2 Cor. 6:14; here contrasted with righteousness) and *a·se'bei·a*, "ungodliness" (Titus 2:12; here contrasted with godly devotion). The comment is made that *a·no·mi'a* means disregard for or defiance of God's laws, while *a·se'bei·a* denotes the same attitude toward God's person. From this we see that the Bible's use of the expression "godly devotion" refers to devotion to Jehovah God personally. Indeed, the apostle Peter assures us that in the accurate knowledge of God reside the things concerning godly devotion.—2 Pet. 1:3.

The verb form *eu·se·bein'* is used at 1 Timothy 5:4 with regard to the conduct of children or grandchildren toward their widowed mothers or grandmothers. *A Greek and English Lexicon*, by Edward Robinson, states that *eu·se'bei·a* can have the meaning of being pious toward anyone. For this reason some translations of this passage read: "They are to learn first of all to do their duty to their own families." (*JB;* compare *The New English Bible* and *The Bible in Basic English.*) But God is the Establisher of the family arrangement (Eph. 3:14, 15) and the Bible likens the household of God to the family unit. Therefore, reverence or godly devotion in family relationships in the Christian household would actually be reverence to God and obedience to God's commands regarding the family and proper conduct of its members. The rendering of this text: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household" (*NW*), is in harmony with this understanding.

THE 'SACRED SECRET OF GODLY DEVOTION'

The prime example of godly devotion is Jesus Christ. The apostle Paul wrote to Timothy: "Indeed, the sacred secret of this godly devotion is admittedly

great: 'He was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory.'" (1 Tim. 3:16) Adam, the perfect man, had not set the perfect example of godly devotion. None of his children, born imperfect, could do so. Who would be able to do this? The coming of God's Son to earth and his integrity-keeping course gave the answer, revealing the solution to the sacred secret.

Jesus Christ was the one man to manifest godly devotion perfectly, in every sense, proving that man in the flesh can maintain such devotion. Jesus was, at the end of his earthly course under severe trials, "loyal, guileless, undefiled, separated from the sinners." (Heb. 7:26) No flaw could be found in his integrity, to accuse him before God. He said, before his death: "I have conquered the world," also, "The ruler of the world is coming. And he has no hold on me." (John 16:33; 14:30) No unrighteousness could be found in him. He could rightly say to his enemies: "Who of you convicts me of sin?" (John 8:46) The solution to "the sacred secret of this godly devotion" is so great and means so much to mankind that it is to be proclaimed world wide. It is the basis upon which Christian godly devotion and conduct in the congregation is patterned.

TRAINING, WITH CONTENTMENT, ESSENTIAL

Strenuous training is necessary on the part of the Christian in order to achieve full godly devotion. It entails the enduring of opposition and persecution. (2 Tim. 3:12) One's aim or objective in training himself is not to achieve selfish materialistic gain. But there is gain to the one who is content with his lot, who continues in godly devotion along with self-sufficiency. "It holds promise of the life now," namely, spiritual health, satisfaction, happiness and a purpose in living. It also holds promise of the life that "is to come."—1 Tim. 4:7, 8; 6:6-8; compare Proverbs 3:7, 8; 4:20-22.

Though persecution and hardship may come upon the one having godly devotion, he need not fear, for "Jehovah knows how to deliver people of godly devotion out of trial." (2 Pet. 2:9) The apostle Peter counsels Christians to add to their endurance godly devotion. (2 Pet. 1:5, 6) He admonishes them to be persons of "holy acts of conduct and deeds of godly devotion" in order to survive the judgment of Jehovah's day.—2 Pet. 3:7, 10, 11; 1 Pet. 4:18.

THE POWER OF GODLY DEVOTION

One professing godly devotion must recognize its power to change his personality and must be true and genuine in following godliness. (1 Tim. 6:11; Eph. 4:20-24) He must recognize that God's Word is His expression of the way of godly devotion and so he must conform to its precepts. (Titus 1:1; 2 Pet. 1:3) Since godly devotion is toward God personally, his Word and spirit will bring one to know Jehovah personally, intimately, and to become more like Him—to be an imitator or copier of him. (Eph. 5:1) Such one will reflect more and more the fine qualities of Jehovah God.—2 Cor. 3:18.

If one fails to guard carefully his godly devotion he will become mentally diseased. (1 Tim. 6:3, 4) The apostle Paul warned his younger fellow-minister Timothy about ungodly ones who professed devotion to God. He cautioned Timothy to handle the Word of the truth aright, shunning empty speeches that violate what is holy, that Timothy might not be turned from the way of godly devotion. He then pointed out that there would be those who would practice all sorts of wickedness, hypocritically having a form of godly devotion, but proving false to its power. (2 Tim. 2:15, 16; 3:1-5) Jude likewise shows that such ones would have no genuine reverence for or devotion to God, no respect or appreciation for his undeserved kindness. They would be persons using godliness for materialistic or sensual gain. Their hypocrisy is revealed in their practice of loose conduct.—Jude 4.

THE 'MYSTERY OF LAWLESSNESS'

Herein lies another mystery, diametrically opposed to Jehovah's "sacred secret." This is "the mystery of this lawlessness." It was a mystery because its wickedness would be practiced under the guise and in the name of godly devotion. In fact, it would be an apostasy from true godly devotion and would turn against God. Paul said that the "man of lawlessness" was in operation in his day and would soon be exposed. Finally, this one would be done away with by Jesus Christ at the manifestation of his presence. This apostate, Satan-operated "man" would lift himself up "over everyone who is called 'god' or an object of reverence" (Gr., *se'ba·sma*). Thus this great opposer of God as a Satanic instrument would be extremely deceptive and would bring destruction to those following its practices. The effectiveness of the "man of lawlessness" would lie in the fact that his wickedness would be cloaked in a hypocritical godly devotion.—2 Thess. 2:3-12; compare Matthew 7:15, 21-23.

GOD OF GOOD LUCK; GOD OF DESTINY. In Isaiah's time the worship of these deities evidently involved setting a table of food and drink before them. (Isa. 65:11) Arabic tradition identifies the planet Jupiter with the "greater [good] luck" and the planet Venus with the "lesser [good] luck." Hence, it has been suggested that the god of Good Luck (Gad) may be identified with Jupiter, and the god of Destiny (Meni) with Venus.

GODS AND GODDESSES. The deities that have been and still are worshiped by the nations are human creations, the products of imperfect, "empty-headed" men, who "turned the glory of the incorruptible God into something like the image of corruptible man and of birds and four-footed creatures and creeping things." (Rom. 1:21-23) It is, therefore, not surprising to note that these deities mirror the very characteristics and weaknesses of their imperfect worshipers.

The striking similarity readily observable when comparing the gods and goddesses of ancient peoples can hardly be attributed to chance. Concerning this, Colonel J. Garnier, in his book *The Worship of the Dead*, writes: "Not merely Egyptians, Chaldeans, Phœnicians, Greeks and Romans, but also the Hindus, the Buddhists of China and of Thibet, the Goths, Anglo-Saxons, Druids, Mexicans and Peruvians, the Aborigines of Australia, and even the savages of the South Sea Islands, must have all derived their religious ideas from a common source and a common centre. Everywhere we find the most startling coincidences in rites, ceremonies, customs, traditions, and in the names and relations of their respective gods and goddesses."

The evidence of Scripture points to the land of Shinar as the post-Flood birthplace of false religious concepts. Undoubtedly under the direction of Nimrod, "a mighty hunter in opposition to Jehovah," the building of the city of Babel and its tower, likely a ziggurat to be used for false worship, began. This building project was undertaken, not to bring honor to Jehovah God, but for the self-glorification of the builders, who desired to make a "celebrated name" for themselves. Also, it was in direct opposition to God's purpose for mankind to spread about in the earth. The Almighty frustrated the plans of these builders by confusing their language. No longer being able to understand one another, they gradually left off building the city, and were scattered. (Gen. 10:8-10; 11:2-9) However, Nimrod apparently remained at Babel and expanded his dominion, founding the first Babylonian Empire.—Gen. 10:11, 12.

As for the scattered people, wherever they went they carried their false religion with them, to be practiced

under new terms and in their new language and new locations. Since Noah lived 350 years after the flood, this scattering logically occurred while Noah and his son Shem were still alive. (Gen. 9:28; 11:10, 11) Therefore, the dispersal took place at a time when the facts about earlier events, such as the Flood, were known. This knowledge undoubtedly lingered in some form in the memory of the dispersed people. Indicative of this is the fact that the mythologies of the ancients echo various parts of the Biblical record, but in a distorted, polytheistic form. The legends depict certain gods as serpent slayers; also, the religions of many ancient peoples included the worship of a god placed in the role of a benefactor who dies a violent death on earth and then is restored to life. This suggests that such a god was actually a deified human wrongly viewed as being the 'promised seed.' (Compare Genesis 3:15.) The myths tell of the love affairs had by gods and earthly women, and the heroic deeds of their hybrid offspring. (Compare Genesis 6:1, 2, 4; Jude 6.) There is hardly a nation on the earth that does not have a legend concerning a global flood, and traces of the tower-building account are likewise to be found in the legends of mankind.

BABYLONIAN DEITIES

After the death of Nimrod, the Babylonians reasonably would have been inclined to hold him in high regard as the founder and builder and first king of their city and as the organizer of the original Babylonian Empire. Tradition has it that Nimrod died a violent death. While there is no record that Nimrod was worshiped under his own name, some scholars believe that his death was commemorated by the annual 'weeping for Tammuz.' (Ezek. 8:14) Also, since the god Marduk was regarded as the founder of Babylon, this would suggest that Marduk represents none other than the deified Nimrod. Thus *The International Standard Bible Encyclopædia* (Vol. IV, p. 2147) says of Nimrod's identification: "The most admissible correspondence is with Marduk, chief god of Babylon, probably its historic founder, just as Asshur, the god of Assyria, appears in [Genesis 10:11] as the founder of the Assyr[ian] empire."—See MERODACH; TAMMUZ, I.

If Nimrod was indeed the first man to be deified after the Flood, then he would have come to be regarded as the "father of the gods" in Babylonish religion. His mother would thus have become the "mother of god" or the "mother of the gods." Nimrod's father Cush, although probably not given a position of great prominence, may well have become the third member of a triad composed of Cush and his wife and their son Nimrod, though worshiped under different names. With the father undoubtedly kept in the background, this would have given rise to the worship of mother and son. That this actually happened is suggested by the widespread trinity concept, the worship of a mother goddess and her son, and the lesser role accorded the father god in ancient myths.

With the passage of time, the gods of the first Babylonian Empire began to multiply. The pantheon came to have a number of triads of gods or deities. One such triad was composed of Anu the god of the sky, Enlil the god of the earth, air and storm, and Ea the god presiding over the waters. Another triad was that of the moon-god Sin, the sun-god Shamash and the fertility goddess Ishtar, the lover or consort of Tammuz. The Babylonians even had triads of devils, such as the triad of Labartu, Labasu and Akhkhazu. The worship of heavenly bodies became prominent (Isa. 47:13), and various planets came to be associated with certain deities. The planet Jupiter was identified with the chief god of Babylon, Marduk; Venus with Ishtar, a goddess of love and fertility; Saturn with Ninurta, a god of war and hunting and patron of agriculture; Mercury with Nebo, a god of wisdom and agriculture; Mars with Nergal, a god of war and pestilence and lord of the underworld.



Stone tablet depicting shrine of the god Shamash. Below arch are emblems of the Babylonian triad Sin (crescent), Shamash (sun disk) and Ishtar (eight-pointed star)

The cities of ancient Babylonia came to have their own special guardian deities, somewhat like "patron saints." In Ur it was Sin; in Eridu, Ea; in Nippur, Enlil; in Cutha, Nergal; in Borsippa, Nebo, and in the city of Babylon, Marduk (Merodach). At the time Hammurabi made Babylon the capital of Babylonia, the importance of the city's favorite god Marduk was, of course, enhanced. Finally Marduk was given the attribute of earlier gods and displaced them in the Babylonian myths. In later periods his proper name "Marduk" was supplanted by the title "Belu" ("Lord"), so that finally he was commonly spoken of as Bel. His wife was called Belit ("Lady," *par excellence*).—See BEL; NEBO No. 4.

The picture portrayed of the gods and goddesses in ancient Babylonian texts is but a reflection of sinful mortal man. These accounts say that the deities were born, loved, had families, fought and even died, as did Tammuz. Terrified by the Deluge, they are said to have 'crouched like dogs.' The deities were also portrayed as being greedy, frequently eating to the point of gluttony and drinking to the point of intoxication. They had furious tempers and were vindictive and suspicious of one another. Bitter hatreds existed among them. To illustrate: Tiamat, bent on destroying the other gods, was overcome by Marduk, who split her into two halves, forming the sky with one half and using the other half in connection with the establishment of the earth. Ereshkigal, the goddess of the underworld, instructed Namtaru, the god of pestilence, to imprison her sister Ishtar and afflict her with sixty miseries. —See NERGAL.

ASSYRIAN DEITIES

Generally speaking, the Assyrian gods and goddesses are identical with the Babylonian deities. However, one deity, Asshur, the chief god, seems to have been peculiar to the Assyrian pantheon. Since Assyria takes its name from Asshur, it has been suggested that this god is actually Shem's son named Asshur, deified by false worshipers.—Gen. 10:21, 22.

Unlike the Babylonian Marduk, who was also worshiped in Assyria but whose seat of worship always remained in the city of Babylon, Asshur's seat of worship changed as the kings of Assyria took up official residence in other cities. Also, sanctuaries to Asshur were built in various parts of Assyria. A military standard was Asshur's primary symbol, and this was carried right into the thick of the battle. The winged circle or disk, from which the figure of a bearded man often emerges, represented the god Asshur. At times the human figure is shown as holding a bow or in the act of shooting an arrow. Another representation of Asshur suggests a trinity concept. In addition to the central figure emerging from the circle, two human heads are shown on top of the wings, one on either side of the central figure.—See ASSYRIA; NISROCH.



The "crux ansata" is depicted in this ancient representation of Egyptian deities

EGYPTIAN DEITIES

The gods and goddesses worshiped by the Egyptians give evidence of an underlying Babylonish heritage. There were triads of deities and even triple triads or "enneads." One of the popular triads consisted of Osiris, his consort Isis and their son Horus.

Osiris was the most popular of the Egyptian gods and was regarded as the son of the earth-god Geb and the sky-goddess Nut. It was said that Osiris became the husband of Isis and reigned as king over Egypt. The mythological accounts tell of Osiris being murdered by his brother Set and then being restored to life, becoming the judge and king of the dead. The relationship of Osiris and Isis and their respective characteristics strikingly correspond to the relationship and characteristics of the Babylonian Tammuz and Ishtar. Hence, numerous scholars consider them to be identical. Also, it is of interest that the Egyptian Osiris was depicted as having dark skin, in view of the fact that Nimrod, who seems to have been worshiped under the name of Tammuz, was the son of Cush, a principal progenitor of dark-skinned peoples.—Gen. 10:8; compare Jeremiah 13:23.

Mother-and-son worship was also very popular in Egypt. Isis is often portrayed with the infant Horus on her knees. This representation is so much like that of the Madonna and child that certain ones in Christendom have at times venerated it in ignorance. With respect to the god Horus, there is evidence of the distortion of the Edenic promise concerning the seed that would bruise the serpent in the head. At times Horus is depicted as trampling crocodiles and grasping snakes and scorpions. When grown to manhood, Horus determined to avenge his father Osiris, and, according to one account, sometime during the ensuing conflict, which resulted in complete victory for Horus, Set, the murderer of Osiris, changed himself into a serpent.



Isis, known to the Egyptians as "Mother of God, Lady of Heaven," with the infant Horus

On Egyptian sculptures and paintings the sacred symbol, the *crux ansata,* occurs very frequently. This so-called "sign of life" looks like the letter "T" with an oval handle on top and probably represented the male and female organs of reproduction combined. The Egyptian deities are often depicted as holding the *crux ansata.*

Many were the creatures venerated as sacred by the Egyptians. These included the bull, the cat, the cow, the crocodile, the falcon, the frog, the hippopotamus, the ibis, the jackal, the lion, the ram, the scarab, the scorpion, the serpent, the vulture and the wolf. However, some of these were sacred in one part of Egypt and not in another, this, at times, even resulting in the outbreak of civil wars. Not only were animals sacred to certain gods, but some of them were even viewed as incarnations of a god or goddess. The Apis bull, for instance, was regarded as the very incarnation of the god Osiris and also an emanation of the god Ptah.

According to Herodotus, a person killing a sacred animal deliberately was put to death; if the killing of the animal was by accident, the priests stipulated a fine. However, one killing an ibis or a hawk, whether intentionally or not, was put to death, usually at the hands of an enraged mob. When a cat died, all in the household shaved their eyebrows, whereas at the death of a dog they shaved their entire body. Sacred animals were mummified and given elaborate burials. Among the mummified animals that have been found are the bull, the cat, the crocodile and the falcon, to mention but a few.

The mythological accounts portray the Egyptian deities as having human weaknesses and imperfections. They were said to have experienced anguish and fright and repeatedly found themselves in peril. The god Osiris was slain. Horus, in childhood, was said to have suffered from internal pains, headaches and dysentery and even died from a scorpion's sting, but was restored to life. Isis suffered from abscess of the breast. With advancing years, the strength of the sun-god Ra waned and saliva dripped from his mouth. His very life was in jeopardy after being bitten by a magical serpent formed by Isis, although he re-

covered as a result of Isis' words of magic. Sekhmet, a goddess representing the destructive power of the sun, was bloodthirsty. She took such delight in killing men that Ra was said to have feared for the future of the human race. To save humankind from extermination, Ra distributed 7,000 jugs of a beer and pomegranate mixture over the battlefield. Thinking it to be human blood, Sekhmet drank it ardently until too intoxicated to continue her slaughter. Nephthys got her brother Osiris, the husband of her sister Isis, drunk and then had relations with him. The sun-gods Tem and Horus were portrayed as masturbaters.

The ten plagues

By means of the plagues he visited upon the Egyptians, Jehovah humiliated and executed judgment upon their gods. (Ex. 12:12; Num. 33:4) The first plague, the turning of the Nile and all the waters of Egypt into blood, brought disgrace to the Nile-god Hapi. The death of the fish in the Nile was also a blow to Egypt's religion, for certain kinds of fish were actually venerated and even mummified. (Ex. 7:19-21) The frog, regarded as a symbol of fertility and the Egyptian concept of resurrection, was considered sacred to the frog-goddess Heqt. Hence, the plague of frogs brought disgrace to this goddess. (Ex. 8:5-14) The third plague saw the magic-practicing priests acknowledging defeat when they proved to be unable by means of their secret arts to turn dust into gnats. (Ex. 8:16-19) The god Thoth was credited with the invention of magic or secret arts, but even this god could not aid the magic-practicing priests to duplicate the third plague.

The line of demarcation between the Egyptians and the worshipers of the true God came to be sharply drawn from the fourth plague onward. While swarms of gadflies invaded the homes of the Egyptians, the Israelites in the land of Goshen were not affected. (Ex. 8:23, 24) The next plague, the pestilence upon the livestock, humiliated such deities as the cow-goddess Hathor, Apis and the sky-goddess Nut, who was conceived of as a cow having the stars affixed to her belly. (Ex. 9:1-6) The plague of boils brought disgrace to the gods and goddesses regarded as possessing healing abilities, such as Thoth, Isis and Ptah. (Ex. 9:8-11) The severe hailstorm put to shame the gods considered as having control of the natural elements; for example, Reshpu, who, it appears, was believed to control lightning, and Thoth, who was said to have power over the rain and thunder. (Ex. 9:22-26) The locust plague spelled defeat for the gods thought to ensure a bountiful harvest, one of these being the fertility god Min, who was viewed as a protector of the crops. (Ex. 10:12-15) Among the deities disgraced by the plague of darkness were sun-gods, such as Ra and Horus, and also Thoth the god of the moon and believed to be the systematizer of sun, moon and stars.—Ex. 10:21-23.

The death of the firstborn resulted in the greatest humiliation for the Egyptian gods and goddesses. (Ex. 12:12) The rulers of Egypt actually styled themselves as gods, the sons of Ra or Amon-Ra. It was claimed that Ra or Amon-Ra had intercourse with the queen. The son born was, therefore, viewed as a god incarnate and was dedicated to Ra or Amon-Ra at his temple. Hence, the death of Pharaoh's firstborn, in effect, actually meant the death of a god. (Ex. 12:29) This in itself would have been a severe blow to Egypt's religion, not to mention the complete impotence of all the deities insofar as being able to save the firstborn of the Egyptians from death was concerned.—See AMON No. 4.

CANAANITE DEITIES

Extrabiblical sources indicate that the god El was considered to be the creator and sovereign. Although El seems to have been somewhat remote from earthly affairs, he is repeatedly shown as being approached by the other deities with requests. El is depicted as a rebellious son that dethroned and castrated his own father, as well as a bloody tyrant, a murderer and an adulterer. In the Ras Shamra texts El is referred to as "father bull" and is represented as having gray hair and a gray beard. His consort was Ashera, who is referred to as the progenitress of the gods, whereas El is placed in the role of progenitor of the gods.

Most prominent of the Canaanite gods, however, was the fertility god Baal, a deity of the sky and of rain and storm. In the Ras Shamra texts, Baal is often called the son of Dagon, though El is also spoken of as his father. Baal's sister Anath is shown referring to El as her father and he, in turn, calls her his daughter. Hence, Baal probably was regarded as the son of El, though he may also have been viewed as El's grandson. In the mythological accounts Baal is depicted as assaulting and triumphing over Yam, the god who presided over the water and who seems to have been El's favorite or beloved son. But in his conflict with Mot, the god of death and aridity and a son of El, Baal is slain. Thus, Canaan, like Babylon, had its god who died a violent death and thereafter was restored to life.

Anath, Ashera and Ashtoreth are the principal goddesses mentioned in the Ras Shamra texts. However, there appears to have been a considerable overlapping of roles of these goddesses. In Syria, where the Ras Shamra texts were found, Anath may have been viewed as Baal's wife, since she, though repeatedly referred to as "maiden," is shown as having intercourse with Baal. But the Scriptural record mentions only Ashtoreth and the sacred pole or Asherah in connection with Baal. Hence, at times Asherah and then again Ashtoreth may have been regarded as wives of Baal.—Judg. 2:13; 3:7; 10:6; 1 Sam. 7:4; 12:10; 1 Ki. 18:19.

The references to Anath in the Ras Shamra texts give some indication of the degraded conception of the deities the Canaanites undoubtedly shared with the Syrians. Anath is described as the fairest among Baal's sisters, but as having an extremely violent temper. When her father El declined to comply with her wishes, she is depicted as threatening to smash his skull and cause his gray hair to flow with blood and his gray beard with gore. On another occasion Anath is shown going on a killing spree. She attached heads to her back, hands to her girdle and plunged knee-deep in the blood and hip-deep in the gore of valiant ones. Her delight in such bloodshed is reflected in the words: "Her liver swells with laughter, her heart fills up with joy."—See ASHTORETH; BAAL No. 4; CANAAN, CANAANITE No. 2; SACRED PILLAR; SACRED POLE.

DEITIES OF MEDO-PERSIA

The indications are that the kings of the Medo-Persian Empire were Zoroastrians. While it cannot be proved or disproved that Cyrus the Great adhered to the teachings of Zoroaster, from the time of Darius I the inscriptions of the monarchs repeatedly refer to Ahura Mazda, the principal deity of Zoroastrianism. Darius I referred to Ahura Mazda as the creator of heaven, earth and man, and acknowledged this god as the one who had bestowed upon him wisdom, physical skillfulness and the kingdom.

A characteristic feature of Zoroastrianism is dualism, that is, the belief in two independent divine beings, one good and the other evil. Ahura Mazda was viewed as the creator of all good things, whereas Angra Mainyu was regarded as the creator of all that is evil. It was thought that the latter could bring about earthquakes, storms, disease and death as well as stir up unrest and war. Lesser spirits were believed to assist these two gods in carrying out their functions.

The symbol of the god Ahura Mazda was much like the representation of the Assyrian Asshur, namely, a winged circle, from which, at times, a bearded man with the vertical tail of a bird emerges.

Ahura Mazda may have figured in a triad. This is suggested by the fact that Artaxerxes II Mnemon in-

voked the protection of Ahura Mazda, Anahita (a goddess of water and of fertility) and Mithra (a god of light), and attributed his reconstruction of the Hall of Columns at Susa to the grace of these three deities.

A number of authorities have linked Anahita with the Babylonian Ishtar. Observes E. O. James in his book *The Cult of the Mother-Goddess* (1959), pages 94 and 95: "She was worshipped as 'the Great Goddess whose name is Lady', the 'all-powerful immaculate one', purifying 'the seed of males and the womb and the milk of females'. . . . She was, in fact, the Iranian counterpart of the Syrian Anat, the Babylonian Inanna-Ishtar, the Hittite goddess of Comana, and the Greek Aphrodite."

According to the Greek historian Herodotus (I, 131), the Persians also worshiped the natural elements and heavenly bodies. He writes: "The Persians, according to my own knowledge, observe the following customs. It is not their practice to erect statues, or temples, or altars, but they charge those with folly who do so; because, as I conjecture, they do not think the gods have human forms, as the Greeks do. They are accustomed to ascend the highest parts of the mountains, and offer sacrifice to Jupiter, and they call the whole circle of the heavens by the name of Jupiter. They sacrifice to the sun and moon, to the earth, fire, water, and the winds. To these alone they have sacrificed from the earliest times; but they have since learned from the Arabians and Assyrians to sacrifice to Venus Urania, whom the Assyrians call Venus Mylitta, the Arabians, Alitta, and the Persians, Mitra."

The Zend-Avesta, the sacred Zoroastrian writings, actually contain prayers to fire, water, planets and to the light of the sun, of the moon and of the stars. Fire is even referred to as the son of Ahura Mazda.

GRECIAN DEITIES

An examination of the gods and goddesses of ancient Greece reveals the traces of Babylonish influence. Observed Oxford University Professor George Rawlinson: "The striking resemblance of the Chaldæan system to that of the Classical Mythology seems worthy of particular attention. This resemblance is too general, and too close in some respects, to allow of the supposition that mere accident has produced the coincidence. In the Pantheons of Greece and Rome, and in that of Chaldæa, the same general grouping is to be recognized; the same genealogical succession is not unfrequently to be traced; and in some cases even the familiar names and titles of classical divinities admit of the most curious illustration and explanation from Chaldæan sources. We can scarcely doubt but that, in some way or other, there was a communication of beliefs—a passage in very early times, from the shores of the Persian Gulf to the lands washed by the Mediterranean, of mythological notions and ideas."—*Seven Great Monarchies,* Vol. I, pp. 71 and 72.

A distortion of God's statement concerning the seed of promise may be noted in the mythological accounts that tell of the god Apollo's killing the serpent Pytho, and of the infant Hercules' (the son of Zeus and an earthly woman, Alcmene) strangling two serpents. The familiar theme of a god who dies and then is restored to life again confronts us. Annually the violent death of Adonis and his return to life were commemorated, with principally the women bewailing his death and carrying images of his body as in funeral procession and later tossing them into the sea or springs. Another deity whose violent death and restoration to life were celebrated by the Greeks was Dionysius or Bacchus, who, like Adonis, has been identified with the Babylonian Tammuz.

The mythological accounts make the Grecian gods and goddesses appear much like men and women. Although thought to be of much greater size and exceeding men in beauty and strength, the bodies of the gods were depicted like human bodies. Since their veins supposedly flowed with "ichor," rather than blood, the bodies of the deities were considered to be incorruptible. Nevertheless, it was believed that men, by means of their weapons, could actually inflict painful wounds upon the gods. However, it was said that the wounds always healed and that the gods remained youthful.

For the most part, the deities of the Greeks are depicted as being very immoral and as having human weaknesses. They quarreled among themselves, fought against one another and even conspired against one another. Zeus, the supreme god of the Greeks, is said to have dethroned his own father Cronus. Earlier Cronus himself had deposed and even castrated his father Uranus. Both Uranus and Cronus are depicted as cruel fathers. The offspring borne to him by his wife Gaea, Uranus immediately concealed in the earth, not even permitting them to see the light. Cronus, on the other hand, swallowed the children borne to him by Rhea. Among the detestable practices attributed to certain deities are adultery, fornication, incest, rape, lying, thievery, drunkenness and murder. Those who incurred the disfavor of a god or goddess are depicted as being punished in a most cruel manner. For example, the satyr Marsyas, who challenged the god Apollo to a musical contest, was attached by the latter to a tree trunk and skinned alive. The goddess Artemis is said to have changed the hunter Actaeon into a stag and then caused his own hounds to devour him, this because he had seen her nakedness.

Of course, some claimed that these mythological accounts were merely the imaginations of the poets. But on this, Augustine of the fourth century C.E. wrote (*The City of God,* Book II, chap. IX): "For whereas it is said in their defence, that these tales of their gods were not true, but merely poetical inventions, and false fictions, why this doth make it more abominable, if you respect the purity of your religion: and if you observe the malice of the devil, what more cunning or more deceitful craftiness can there be? For when an honest and worthy ruler of a country is slandered, is not the slander so much more wicked and unpardonable, as this party's life that is slandered is clearer and sounder from touch of any such matter?" However, the popularity of the poetical accounts as enacted on the Greek stage indicates that the majority did not regard them as slander, but were in harmony with them. The immorality of the gods served to justify man's wrongdoing, and this found favor with the people.

ROMAN DEITIES

The religion of the Romans was greatly influenced by the Etruscans, a people generally thought to have come from Asia Minor. The practices of divination and augury definitely link the religion of the Etruscans to that of the Babylonians. For example, the models of clay livers used for divination found in Mesopotamia resemble the bronze model of a liver found at Piacenza in the Province of Emelia, Italy. So when the Romans adopted the Etruscan deities they were, in effect, receiving a Babylonish heritage. (See ASTROLOGERS.) The great Roman triad of Jupiter (the supreme god, a god of the sky and light), Juno (the consort of Jupiter regarded as presiding over matters of particular concern to women) and Minerva (a goddess presiding over all handicrafts) corresponds to the Etruscan Tinia, Uni and Menrva.

In the course of time the prominent Greek gods found their way into the Roman pantheon, although they were known by different names. Also, deities of still other lands were adopted by the Romans, including the Persian Mithras (whose birthday was celebrated on December 25), and the Phrygian fertility goddess Cybele and the Egyptian Isis, both of whom have been identified with the Babylonian Ishtar. Then, too, the Roman emperors themselves were deified.

Saturn was worshiped for bringing a golden age to Rome. The Saturnalia, originally a one-day festival

in his honor, was later expanded into a seven-day celebration in the latter half of December. The event was marked by great revelry. Gifts, such as waxen fruits and candles, were exchanged, and clay dolls were especially given to the children. During the festival no punishment was meted out. Schools and courts had a holiday; even war operations were brought to a halt. Slaves exchanged places with their masters and were permitted, without needing to fear punishment, to give free reign to the tongue.

GODS OF THE NATIONS CONTRASTED WITH JEHOVAH

Today many of the gods mentioned in the Bible are little more than a name. Although their worshipers at times even sacrificed their own children to them, the false gods were unable to rescue those who looked to them for aid in their time of greatest need. (2 Ki. 17:31) Hence, in the face of his military successes, the king of Assyria, through his spokesman Rabshakeh, boasted: "Have the gods of the nations at all delivered each one his own land out of the hand of the king of Assyria? Where are the gods of Hamath and Arpad? Where are the gods of Sepharvaim, Hena and Ivvah? Have they delivered Samaria out of my hand? Who are there among all the gods of the lands that have delivered their land out of my hand, so that Jehovah should deliver Jerusalem out of my hand?" (2 Ki. 18:28, 31-35) But Jehovah did not fail his people as had those no-gods whom the king of Assyria consigned to the fire. In one night the angel of Jehovah killed 185,000 in the camp of the Assyrians. Humiliated, the proud Assyrian monarch Sennacherib returned to Nineveh, later to be murdered by two of his sons in the temple of his god Nisroch. (2 Ki. 19:17-19, 35-37) Truly, "all the gods of the peoples are valueless gods; but as for Jehovah, he has made the very heavens."—Ps. 96:5.

Not only do the false gods have the characteristics of their makers, but people also become much like the gods whom they worship. To illustrate: King Manasseh of Judah was devoted to false gods, even to the point of making his son pass through the fire. But Manasseh's zealous pursuit of false worship did not make him a better king. Rather, he proved to be like the bloodthirsty deities he worshiped, shedding innocent blood in very great quantity. (2 Ki. 21:1-6, 16) In sharp contrast with this, worshipers of the true God endeavor to be imitators of their perfect Maker, displaying the fruitage of his spirit: love, joy, peace, long-suffering, kindness, goodness, faith, mildness and self-control.—Eph. 5:1; Gal. 5:22, 23.

GOD THE GOD OF ISRAEL [Heb., *'El 'Elo·heh' Yis·ra·'el'*, God is the God of Israel]. After Jacob's encounter at Peniel with the angel of Jehovah, as a result of which he was given the name "Israel," and after a peaceable meeting with his brother Esau, Jacob dwelt at Succoth and then Shechem. Here he acquired a tract of land from the sons of Hamor and pitched his tent upon it. (Gen. 32:24-30; 33:1-4, 17-19) "After that he set up there an altar and called it God the God of Israel." (Gen. 33:20) This was Jacob's first altar in Palestine. In identifying himself by his newly given name "Israel" with the name of the altar, Jacob indicated his acceptance and appreciation of that name and of God's guiding him safely back into the Promised Land. The expression occurs only once in the Scriptures.

GOG. The meaning of this name is uncertain. Some lexicographers believe it conveys the idea of "high" or "gigantic." The German *Bibel-Lexikon* (1953) suggests a derivation from the Sumerian word *gug*, meaning "darkness."

1. A descendant of Reuben.—1 Chron. 5:3, 4.

2. The name is found in chapters 38 and 39 of Ezekiel and is there applied to the leader of a storm-like, multinational assault against God's people. The attack comes after Jehovah has gathered his people out of the nations and restored them to the previously devastated "mountains of Israel." Because they dwell in security, with no visible signs of protection, and because they enjoy abundant prosperity, Gog is drawn into waging a vicious, all-out attack upon them. He congregates a vast army from many nations for this purpose. But his assault sets off Jehovah's rage and brings terrible defeat and destruction upon Gog and his entire crowd. Their carcasses become food for birds and beasts and their bones are buried in the valley that thereafter is called the "Valley of Gog's Crowd" (literally, "Valley of Hamon-Gog").

THE ASSAULT'S SOURCE AND INTENT

The assault has a source far distant from the land of Israel. Gog is "of the land of Magog," situated in "the remotest parts of the north." (Ezek. 38:2, 15) He is the "head chieftain ["great prince," *AT*; "chief prince," *AV*, *RS*] of Meshech and Tubal." (38:2, 3) Some translations here read "the prince of Rosh, Meshech, and Tubal" (*AS*, *JB*), thus making "Rosh [Heb. for "head"]" refer to a country or people. No such land or people is mentioned elsewhere in the Bible, however. Meshech and Tubal, like Magog, are names given to sons of Japheth (Gen. 10:2), and the three lands bearing these names lay to the N of Israel. (See MAGOG; MESHECH No. 1; TUBAL.) Other northern members of the attacking forces, also Japhetic, were: Gomer and Togarmah (thought to be the progenitors of the ancient Cimmerians and Armenians, respectively). Japhetic Persia lay to the NE. But the conspiracy embraced southern Hamitic members also: Ethiopia and Put down in Africa. —Ezek. 38:4-6, 15.

Gog's role, therefore, is as commander of a massive assault force that applies tremendous pressures designed to crush as in a vise Jehovah's people, who are described as "dwelling in the center of the earth." (Ezek. 38:12) Ancient Israel not only was located at a central point as regards the Eurasian and African continents, but also was the center of pure worship of the true God and was counted by him as the "pupil of his eye."—Deut. 32:9, 10; Zech. 2:8.

Jehovah states that he will 'put hooks in Gog's jaws' and lead him to this attack. (Ezek. 38:4; compare 2 Kings 19:20, 21, 28.) The prophecy clearly shows, however, that this is already Gog's desire, the scheme being a product of his own heart. (Vss. 10, 11) Jehovah draws Gog out, nonetheless, by restoring and prospering his own name people. This incites Gog to manifest his malevolence toward God's people and he willingly advances into a course that brings swift destruction upon him and all his associates. By the defeat and annihilation of Gog and his forces, Jehovah magnifies and sanctifies his own name before all observers.—38:12-23; 39:5-13, 21, 22; compare Joel 3:9-17.

IDENTIFICATION OF GOG

The lands and peoples mentioned in the prophecy relating to Gog are known from the Bible and to some extent from secular history. But efforts to identify Gog with some historically known earthly ruler have not been successful. Most frequently suggested is Gyges, king of Lydia in western Asia Minor, called Gugu in the records of Assyrian monarch Ashurbanipal. Gyges, however, had already died decades before the writing of Ezekiel's prophecy in the latter part of the seventh century B.C.E. Hence, such identification is unacceptable. Additionally, the prophecy itself places Gog's attack in the "final part of the years," "in the final part of the days."(Ezek. 38:8, 16; compare Isaiah 2:2; Jeremiah 30:24; 2 Timothy 3:1.) For these reasons the name Gog is evidently cryptic or symbolic, not being that of any known human king or leader.

The evidence points to a fulfillment in what is elsewhere called "the time of the end." (Dan. 11:35; 12:9; compare Revelation 12:12.) Bible scholars and commentators generally recognize the prophecy as

relating to the time of the Messianic kingdom. As an example, *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Vol. V, p. 14) comments: "Gog appears as the leader of the last hostile attack of the world-powers upon the kingdom of God." No fulfillment on natural Israel is known. The fulfillment in "the final part of the days" logically is with regard to spiritual Israel, the Christian congregation (Rom. 2:28, 29; Gal. 6:16), described by the apostle Paul as children of, and directed by, the "Jerusalem above," "heavenly Jerusalem." (Gal. 4:26; Heb. 12:22) These points aid in arriving at the identification of Gog.

Further aid is found in the book of Revelation. Prophetic visions there foretold a great increase of persecution against the Christian congregation on the part of the symbolic dragon, Satan the Devil. This was to follow his being cast down, with his demons, from the heavens to the region of the earth, an act accomplished by the kingdom of God through Christ at the time of Jesus' beginning to exercise kingly authority. (Rev. 12:5-10, 13-17) The massing of earthly nations against God, his Son and his faithful servants on earth figures prominently in these visions, as does also the total defeat and desolation of such enemy forces. (Rev. 16:13-16; 17:12-14; 19:11-21) The feasting by birds on the corpses of such enemies of Christ's kingdom rule likewise finds a correspondency here.—Compare Ezekiel 39:4, 17-20 with Revelation 19:21.

The central figure or leader of the earth-wide assault against the Messianic kingdom and its subjects, according to Revelation, is Satan the Devil. He is the only person in the Biblical record who can be said to fulfill adequately the description and role assigned to 'Gog of Magog' in the prophecy given to Ezekiel. The prophecy in Ezekiel concerning Gog therefore points to a vicious, earth-wide assault on God's people, an assault engineered and led by the abased Satan the Devil. The prophecy also reveals that this attack is what triggers the complete wiping out of such Satanic forces by means of God's awesome power.—Ezek. 38:18-22.

BURIAL OF GOG'S CROWD

The burial of "Gog and all his crowd" is in the "valley of those passing through on the east of the sea." (Ezek. 39:11) *An American Translation* here reads, "the valley of Abarim, east of the Dead Sea." The name Abarim is used at Numbers 33:47, 48 with reference to the mountains E of the Dead Sea. (See ABARIM.) There are two deep valleys or gorges in this region, the Arnon and the Zered. The Arnon is some two miles (3.2 kilometers) wide at the top and is nearly 1,700 feet (518 meters) deep. The Zered is an even more formidable canyon, its steep cliffs dropping some 3,900 feet (1,189 meters). Either of these valleys may be used to represent this prophetic burial place, the Arnon being more due E of the sea, while the Zered was the more traveled of the two. Or, since the picture presented is symbolic, no specific valley may be intended. This burial in a deep place by the Dead Sea likewise finds some parallel in Revelation's description of the disposal of the Kingdom opposers by casting them into the symbolic lake of fire, and the abyssing of Satan.—Rev. 19:20; 20:1-3.

3. Revelation 20:8 also speaks of "Gog and Magog." Here, however, the reference is not to an individual commander or ruler. Both names are shown to apply to "those nations in the four corners of the earth" who allow themselves to be misled by Satan after he is released from the symbolic "abyss." Since other texts show that the millennial rule of Christ brings an end to national rule and divisions (Dan. 2:44; 7:13, 14), it would appear that such "nations" are the product of rebellion against his earth-wide dominion. They advance "over the breadth of the earth" to encircle "the camp of the holy ones and the beloved city." This comes after the millennial rule over earth by Christ Jesus has reached its completion. —Rev. 20:2, 3, 7-9.

The use of the names "Gog and Magog" evidently serves to emphasize certain similarities in this post-millennial situation with that of the earlier assault (prior to Satan's being abyssed). Among these similarities is that, both in Ezekiel and Revelation, the opposers are numerous (those in Revelation being of an indefinite number, "as the sand of the sea"), the attack is the result of a widespread conspiracy, and is directed against God's servants in a state of great prosperity. So, the use of "Gog and Magog" to describe those led into a postmillennial rebellion is very fitting. Their end is absolute destruction.—Rev. 20:9, 10, 14.

GOIIM (Goi'im) [nations].

1. The realm of King Tidal, an ally of the Elamite king Chedorlaomer. (Gen. 14:1-9) No identification of Goiim is known, though places such as Gutium in Kurdistan have been suggested. In view of the meaning of the term and its translation in other texts (Judg. 4:2; Isa. 9:1) as a common noun ("nations") rather than a proper name, some suggest that Goiim was a collection of tribes with varied national backgrounds.—See TIDAL.

2. The domain of a Canaanite king defeated by Joshua. He is spoken of as "the king of Goiim in Gilgal." (Josh. 12:7, 23) Nothing is known of this Goiim except that Gilgal, possibly its seat or center, is not the well-known Israelite campsite of the same name near the Jordan, but perhaps the modern-day village of Jiljulieh, some twelve miles (19 kilometers) NE of Tel Aviv.—See GILGAL No. 3.

GOLAN (Go'lan). A city of Bashan in the territory of Manasseh, selected as a city of refuge. (Deut. 4:41-43; Josh. 20:2, 8) The Gershonite Levites were given the city for their dwelling. (Josh. 21:27; 1 Chron. 6:71) Most geographers consider its probable modern location to be Jaulan, a little more than seventeen miles (27 kilometers) E of the Sea of Galilee. A district of the same name is somewhat closer to the Sea of Galilee.

GOLD. The first and most frequently mentioned metal in the Bible. (Gen. 2:11) From the beginning it has been a noble metal highly valued for its weight, rarity, durable nontarnishing luster, shimmering beauty, ductility and malleability. When found in its native purity in gravel deposits and riverbeds, it can easily be separated and recovered, due to its great weight. The book of Job mentions mining and refining operations. (Job 28:1, 2, 6) Gold's rarity gives it a stable, comparatively unchanging monetary value that makes it useful as a commercial medium of exchange and a measure of wealth and prominence. (Gen. 13:2; 1 Chron. 21:25; Esther 8:15) Gold coinage was a late invention, however. The color and luster of gold and its resistance to oxidation or tarnishing make it especially valuable for jewelry and ornamentation of all kinds.—Gen. 24:22; 41:42; Judg. 8:24-26; Ps. 45:9, 13.

USED IN TABERNACLE AND TEMPLE

Gold's malleability permits it to be hammered into countless shapes. In the construction of the tabernacle, gold was beaten into plates for overlay work and into thin sheets cut into thread that was woven into certain of the high priest's garments. (Ex. 25:31; 30:1-3; 37:1, 2; 39:2, 3) It was similarly used in the temple built by Solomon. (1 Ki. 6:21-35; 10:18; 2 Chron. 3:5-9) Alloying gold with other metal to increase its hardness extends its utility. This process was employed in ancient Israel.—1 Ki. 10:16; see ELECTRUM.

Great quantities of gold were used in the tabernacle, the current value of this gold being estimated at more than $1,130,500. (Ex. 25:10-40; 38:24) However, in comparison with the amount of gold used, that wilderness tabernacle was only a miniature of Solomon's glorious temple. David had set aside no

less than 100,000 talents of gold for that temple, valued today in excess of $3,866,000,000. (1 Chron. 22:14) The lampstands and the temple's utensils—forks, bowls, pitchers, basins, cups, and so forth—were made of gold and silver; some utensils were of copper; the cherubs in the Most Holy, the altar of incense and even the entire inside of the house, were overlaid with gold.—1 Ki. 6:20-22; 7:48-50; 1 Chron. 28:14-18; 2 Chron. 3:1-13.

SOLOMON'S REVENUE

Large amounts of gold poured into Solomon's treasury from the king of Tyre (120 talents), the queen of Sheba (120 talents), from annual tributes and taxes and by means of his own merchant fleet. The account goes on to say: "The weight of the gold that came to Solomon in one year amounted up to six hundred and sixty-six talents of gold," apart from revenues from traders, governors, and so forth. (1 Ki. 9:14, 27, 28; 10:10, 14, 15) Ophir was one place from which Solomon acquired fine gold. A pottery fragment said to be of the eighth century B.C.E. has been discovered that has inscribed on it: "Gold of Ophir to Beth Horon, 40 Sheqel."—1 Ki. 9:28; 10:11; Job 28:16.

DISPOSITION OF GOLD IN CAPTURED CITIES

God commanded Israel that the graven images of the idol gods of the nations be burned in the fire: "You must not desire the silver and the gold upon them, nor indeed take it for yourself, for fear you may be ensnared by it; for it is a thing detestable to Jehovah your God. And you must not bring a detestable thing into your house and actually become a thing devoted to destruction like it. You should thoroughly loathe it and absolutely detest it, because it is something devoted to destruction." (Deut. 7:25, 26) Idols and their appurtenances were therefore burned and the gold and silver on them sometimes ground to powder.—Ex. 32:20; 2 Ki. 23:4.

Other gold and silver objects in captured cities could be taken after being processed with fire for cleansing. (Num. 31:22, 23) Jericho was an exception to this, for it was the firstfruits of the conquest of Canaan. Its gold and silver (except that on idols) had to be turned over to the priests, devoted to sanctuary use.—Josh. 6:17-19, 24.

WISDOM, FAITH, BETTER THAN GOLD

Though gold has great value, it, like other material riches, is not able to give life to its possessors (Ps. 49:6-8; Matt. 16:26), and no amount of gold can buy the true wisdom that comes from Jehovah. (Job 28:12, 15-17, 28) His laws, commandments and discipline are far more desirable than much refined gold. (Ps. 19:7-10; 119:72, 127; Prov. 8:10) Gold is powerless to deliver in the day of Jehovah's anger.—Zeph. 1:18.

Men of a materialistic society ridicule faith in God and call it impractical. Nonetheless, the apostle Peter points to faith's unexcelled durability and permanent value. He states that the tested quality of one's faith is of much greater value than gold, which can withstand fire, yet can wear away and be destroyed by other means. Christians have to endure various trials that are sometimes grievous, but this serves to bring out the quality of their faith. (1 Pet. 1:6, 7) True faith can stand up under any tests.

SYMBOLIC USE

Gold was spoken of by Job as a symbol of materialism, one of the things he knew he must avoid to please Jehovah. (Job 31:24, 25) On the other hand, the beauty, preciousness and purity of fine gold make it a fitting symbol in describing the holy city, New Jerusalem, and its broad way. (Rev. 21:18, 21) Nebuchadnezzar's dream image had a head of gold, the rest of the image being made of less precious materials. Daniel interpreted the parts of the image as representing world powers, the head of gold being Nebuchadnezzar, that is, the imperial dynasty of Babylon's kings headed by Nebuchadnezzar. (Dan. 2:31-33, 37-40) Babylon is similarly symbolized as "a golden cup in the hand of Jehovah," useful to him as an executioner of his judgments on the nations. —Jer. 51:7.

In the tabernacle built by Moses, gold was used in the enclosed compartments—the Holy Place, where the priests entered and performed duties, and the Most Holy, entered by only the high priest. The altar of burnt offering was covered with copper, and the basin and the posts around the courtyard were of copper. The non-Levite Israelites could enter this courtyard at certain times. Since the Most Holy with its golden ark of the covenant represented heaven, God's dwelling place, and since priests, but not ordinary Israelites, could enter the Holy Place, these things would logically represent things having to do with the heavens of God and his "royal priesthood," those with the heavenly calling, as to their activity and duties toward God. (1 Pet. 2:9; Heb. 9:1-5, 9, 11, 12, 23-25; 3:1) This priesthood is thus symbolically distinguished from others on earth to whom the priesthood ministers.

In encouraging the young man to serve his Creator while he still has strength and vigor, the wise writer of Ecclesiastes says that this should be done before "the golden bowl gets crushed." He apparently has reference to either the precious brain or to the braincase, the crushing of which would deprive its possessor of life.—Eccl. 12:6, 7.

GOLGOTHA (Gol'go·tha) [skull]. The place outside, although near, the city of Jerusalem, where Jesus Christ was impaled. (Matt. 27:33; John 19:17-22; Heb. 13:12) A road and a garden tomb were nearby. (Matt. 27:39; John 19:41) "Golgotha" or "Skull Place" is also called "Calvary"



Golgotha (Skull Place), the site of Jesus' impalement, is said to be on top of this hill. Two large holes close together in rock resemble eye sockets of skull

(Luke 23:33, *AV*, *Dy*), from the Latin *calvaria* ("a bare skull").

The "Church of the Holy Sepulchre," located within the present walls of Jerusalem, stands on the traditional site of Golgotha and Jesus' tomb. But this identification is highly questionable. There is doubt whether this site actually was outside the walls of Jerusalem in the days of Jesus' earthly ministry. Not until the fourth century C.E. was any attempt made to determine the place of Jesus' impalement and his tomb. Emperor Constantine assigned this task to Bishop Macarius, who decided that Hadrian's temple of Aphrodite (Venus) had been erected on the site. Constantine therefore ordered the demolition of this temple. A rock-cut tomb, said to have been found below the temple, was acclaimed as Jesus' tomb, and about 280 feet (85 meters) away three "crosses" were supposedly discovered. To one of these, healing powers were attributed, and it was therefore claimed to be Jesus' "cross."

Another location that has been suggested is "Gordon's Calvary," situated on a cliff about 250 yards (229 meters) NE of the Damascus Gate. The cliff somewhat resembles a skull. About 100 yards (91 meters) to the W of "Gordon's Calvary" lies a very large garden, the N end of which is bounded by a hill. A tomb containing only one finished grave is cut out of a huge stone protruding from the side of this hill. Although this site would fit the Scriptural record, it cannot be stated dogmatically that this is the correct location.

GOLIATH (Go·li'ath) [possibly, conspicuous]. The giant from the city of Gath, champion of the Philistine army, who was killed by David. Goliath towered to the extraordinary height of six cubits and a span (9 feet 5.75 inches [c. 2.9 meters]). His copper coat of mail weighed 5,000 shekels (c. 126 pounds [c. 57 kilograms]) and the copper blade of his spear weighed 600 shekels (c. 15 pounds [c. 6.8 kilograms]). (1 Sam. 17:4, 5, 7) Goliath was one of the Rephaim; he may have been a mercenary soldier with the Philistine army.—1 Chron. 20:5, 8; see REPHAIM.

Not long after David's anointing by Samuel, and after Jehovah's spirit had left King Saul (1 Sam. 16:13, 14), the Philistines collected for war against Israel in Ephesdammim. As the battle lines of the Philistines and Saul's army faced each other across the valley, the gigantic warrior Goliath emerged from the Philistine camp and loudly challenged Israel to supply a man to fight him in single combat, the outcome to determine which army should become the servants of the other. Morning and evening, for forty days, the army of Israel, in great fear, was subjected to these taunts. No Israelite soldier had the courage to accept the challenge.—1 Sam. 17:1-11, 16.

In taunting the armies of the living God Jehovah, Goliath sealed his own doom. The young shepherd David, upon whom was God's spirit, met Goliath's challenge. Goliath, preceded by his armor-bearer carrying a large shield, advanced, calling down evil upon David by his gods. To this David replied: "You are coming to me with a sword and with a spear and with a javelin, but I am coming to you with the name of Jehovah of armies, the God of the battle lines of Israel, whom you have taunted." Then David slung a stone from his sling and it sank into Goliath's forehead, striking him to the earth. David followed this up by standing on Goliath and cutting off his head with the giant's own sword. This was promptly followed by a signal rout and slaughter of the Philistines.—1 Sam. 17:26, 41-53.

"Then David took the head of the Philistine and brought it to Jerusalem, and his weapons he put in his tent." (1 Sam. 17:54) Undoubtedly David left the camp for his home at Bethlehem, traveling there by way of Jerusalem, where he left Goliath's head, and then taking the weapons to his own dwelling place. While it is true that the stronghold of Zion was not captured until later by David (2 Sam. 5:7), the city of Jerusalem itself had long been inhabited by Israelites, along with Jebusites. (Josh. 15:63; Judg. 1:8) Later on, David evidently turned Goliath's sword over to the sanctuary, as indicated by the fact that he got it from Ahimelech the priest at the time he was fleeing from Saul.—1 Sam. 21:8, 9.

A passage that has caused some difficulty is found at 2 Samuel 21:19, where it is stated: "Elhanan the son of Jaare-oregim the Bethlehemite got to strike down Goliath the Gittite, the shaft of whose spear was like the beam of loom workers." The parallel account at 1 Chronicles 20:5 reads: "Elhanan the son of Jair got to strike down Lahmi the brother of Goliath the Gittite, the shaft of whose spear was like the beam of loom workers."

Several suggestions have been made for an explanation of the problem. The Targum preserves a tradition that Elhanan is to be identified with David. *The Soncino Books of the Bible*, edited by Dr. A. Cohen, comment that there is no difficulty in the assumption that there were two Goliaths, commenting also that *Goliath* may have been a descriptive title like "Pharaoh," "Rabshakeh," "Sultan." The fact that one text refers to "Jaare-oregim," whereas the other reads "Jair," and also that only the account in Second Samuel contains the term "Bethlehemite [Heb., *behth hal·lahh·mi'*]," while the Chronicles account alone contains the name "Lahmi [*'eth Lahh·mi'*]," has been suggested by the majority of commentators to be the result of a copyist's error. For further information see JAARE-OREGIM; LAHMI.

GOMER (Go'mer) [completion].

1. Grandson of Noah and first-named son of Japheth, born after the Flood. (Gen. 10:1, 2; 1 Chron. 1:4, 5) He and his sons, Ashkenaz, Riphath and Togarmah, are listed among "the families of the sons of Noah according to their family descents" from whom the nations were spread about after the Deluge. —Gen. 10:3, 32.

The nation that descended from Gomer is historically associated with the ancient Cimmerians, an Aryan race called *Gimirrai* in the Assyrian inscriptions and who settled in the region N of the Black Sea. The Crimea (the peninsula of the southern Ukraine extending into the northern portion of the Black Sea) evidently derives its name from this basically nomadic people. In the eighth century B.C.E., during the reign of Assyrian King Sargon, they came through the Caucasus (the mountainous region between the Black and Caspian Seas), attacking the kingdoms of Urartu (Ararat) and Tabal (Tubal). Perhaps pressured by the Scythians or else subsequently reinforced by them, they penetrated eastern Asia Minor, where the Armenian name for Cappadocia, *Gamir*, doubtless reflects their invasion. Faced with a strong Assyrian Empire to the E, the Cimmerians pushed westward and warred against the Phrygians of central and NW Asia Minor. Esar-haddon claims to have defeated the Cimmerians, and Ashurbanipal later mentions their invasion of the kingdom of Lydia. They were finally expelled from Lydia by Lydian King Alyattes (predecessor of Croesus).

In Ezekiel's prophecy concerning the assault by "Gog of the land of Magog" against the regathered people of Jehovah (the writing of which was evidently completed by 591 B.C.E.), "Gomer and all its bands" are listed among Gog's forces along with Togarmah "of the remotest parts of the north, and all its bands."—Ezek. 38:2-8; See GOG No. 2; MAGOG; TOGARMAH.

While mention in secular history of the Cimmerians (by that name) ends about the sixth century B.C.E., they are associated by many scholars with

the Celtic (or, Gallic) peoples of Europe, thus indicating a movement in early times of the *Gimirrai* (or, Gomerians) westward into Europe proper. The Jewish historian Josephus connected the descendants of Gomer with the Gauls (called Galatians by the Greeks), a number of whom invaded Asia Minor during the third century B.C.E., giving their name to the later province of Galatia. Other ancient historians viewed the Galatians and the Cimmerians as the same race.—See GALATIA.

Traces of the name of Gomer (via that of the Cimmerians) are found in other Celtic tribes of northern Europe such as the Cimbri. The Cimbri at one time occupied the whole of the British Isles until finally driven into the districts where presently are found the Gael in Ireland and Scotland and the Cymry in Wales. Thus, *The Anchor Bible* in its commentary on Genesis (1964, p. 66) says concerning Gomer: "a name still in use apparently for the Welsh (*Cymry*)." Hence, if these historical relationships are accurate, it would seem likely that Gomer was the progenitor not only of the early Cimmerians but also of the later Celtic peoples as a whole.

In the opposite direction to such a westward migration, in the Chinese province of Sinkiang the tribe called the Tokhari are referred to as "linguistic cousins" of the Celts of western Europe.

Whatever is the actual connection of these various tribes and peoples with Gomer, the evidence presented clearly supports the Bible description of the dispersion and spread of the various families and nations from one central area in the Middle East.

2. The daughter of Diblaim who became the wife of Hosea in accord with Jehovah's instructions to that prophet. (Hos. 1:2, 3) Gomer thereafter gave birth to three children, whose significant names were used by God to foretell the disastrous results of Israel's spiritual adultery in the form of idolatry. In relating the birth of the first child, a son named Jezreel, the account states that Gomer "bore to him [Hosea] a son." In connection with the births of the next two children, however, no reference is made to the prophet as the father, and this has been the basis for considering them as probably illegitimate. (1:3-9) Chapter 3, verses 1-3, appears to describe Gomer's being brought back from an adulterous course to the prophet, being purchased as though a slave, thus illustrating Israel's being received back by God on the basis of their repentance.

GOMORRAH (Go·mor'rah) [submersion]. One of the "cities of the District" probably located near the southern end of the Dead Sea. (Gen. 13:12) Sodom and Gomorrah were apparently the chief of these cities. Their ruins are believed to be presently submerged under the waters of the Dead Sea, which now cover what in Abraham's time was described as "a well-watered region . . . like the Garden of Jehovah." (Gen. 13:10; see DISTRICT OF THE JORDAN.) During the time that Lot, Abraham's nephew, resided in this fertile District, King Birsha of Gomorrah along with the kings of four other cities of the District rebelled against the domination of Chedorlaomer of Elam and three other allied kings. They were attacked and defeated, however, some of their soldiers falling into the numerous bitumen pits in the area. Sodom and Gomorrah were sacked by the Eastern kings, who took Lot captive.—Gen. 14:1-12.

More than thirteen years later (Gen. 16:15, 16; 17:1), the outcry of complaint about the wickedness of Sodom and Gomorrah became so great that Jehovah sent angels to inspect and to destroy them by a rain of fire and sulphur.—Gen. 18:20, 21; 19:24, 28.

The thoroughness of the destruction of these cities was afterward used as a symbol of complete and everlasting annihilation. (Deut. 29:22, 23; Isa. 1:9; 13:19; Jer. 49:18) Jehovah figuratively expressed the depth of wickedness to which the rulers and people of Judah and Jerusalem had sunk when he addressed them through the prophet Isaiah: "Hear the word of Jehovah, you dictators of Sodom. Give ear to the law of our God, you people of Gomorrah."—Isa. 1:1, 10; Jer. 23:14.

The apostle Peter said that by reducing Sodom and Gomorrah to ashes God condemned them, "setting a pattern for ungodly persons of things to come." (2 Pet. 2:6) This mention by Peter and references by Jesus Christ and Jude prove that Jesus and his disciples acknowledged these cities of the District as actually having existed, and that they accepted the Biblical account of them as true. Though the *cities* underwent "the judicial punishment of everlasting fire" (Jude 7), Jesus indicated that people of Sodom and Gomorrah would experience a resurrection to stand for judgment. He contrasted them with a city that rejected his disciples in their preaching of the Kingdom good news, saying: "It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city."—Matt. 10:7, 14, 15.

GOODNESS. The quality or state of being good; moral excellence; virtue. Goodness is solid through and through, with no badness or rottenness. It is a positive quality, and expresses itself in the performance of good and beneficial acts toward others.

JEHOVAH'S GOODNESS

Jehovah God is good in the absolute and consummate sense. The Scriptures say: "Good and upright is Jehovah" (Ps. 25:8), and exclaim: "O how great his goodness is!" (Zech. 9:17) Jesus Christ, though he had this quality of moral excellence, would not accept "Good" as a title, saying to one who addressed him as "Good Teacher": "Why do you call me good? Nobody is good, except one, God." (Mark 10:17, 18) He thus recognized Jehovah as the ultimate standard of what is good.

When Moses asked to see His glory, Jehovah replied: "I myself shall cause all my goodness to pass before your face, and I will declare the name of Jehovah before you." Jehovah screened Moses from looking upon his face, but as he passed by (evidently by means of his angelic representative [Acts 7:53]) he declared to Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment."—Ex. 33:18, 19, 22; 34:6, 7.

Here goodness is seen to be a quality that is for truth and for that which is right and clean, showing consideration for those who want goodness and righteousness, but not condoning or cooperating in any way with badness. On this basis David could pray to Jehovah to forgive his sins 'for the sake of Jehovah's goodness.' (Ps. 25:7) Jehovah's goodness, as well as his love, was involved in the giving of his Son as a sacrifice for sins. By this he provided a means for helping those who would want that which is truly good, and at the same time he condemned badness and laid the basis for fully satisfying justice and righteousness.—Rom. 3:23-26.

A FRUIT OF THE SPIRIT

Goodness is a fruit of God's spirit and of the light from his Word of truth. (Gal. 5:22; Eph. 5:9) It is to be cultivated by the Christian. Obedience to Jehovah's commands develops goodness; no man has goodness on his own merit. (Rom. 7:18) The psalmist appeals to God as the Source of goodness: "Teach me goodness, sensibleness and knowledge themselves, for in your commandments I have exercised faith," and, "You are good and are doing good. Teach me your regulations."—Ps. 119:66, 68.

GOODNESS BESTOWS BENEFITS

Goodness can also mean beneficence, the bestowing of beneficial things upon others. Jehovah desires to express goodness toward his people, as the apostle

Paul prayed for the Christians in Thessalonica: "We always pray for you, that our God may count you worthy of his calling and perform completely all he pleases of goodness and the work of faith with power." (2 Thess. 1:11) Many are the examples of God's abundant goodness to those who look to him. (1 Ki. 8:66; Ps. 31:19; Isa. 63:7; Jer. 31:12, 14) Moreover, "Jehovah is good to all, and his mercies are over all his works." (Ps. 145:9) He extends good to all with a purpose, that his goodness may bring many to serve him, and that they may thereby gain life. Likewise, any individual exercising goodness is a blessing to his associates.—Prov. 11:10.

As servants of God and imitators of him, Christians are commanded to prove what is God's good will for them (Rom. 12:2); they are to cling to what is good (Rom. 12:9); to do it (Rom. 13:3); to work what is good (Rom. 2:10); to follow after it (1 Thess. 5:15); to be zealous for it (1 Pet. 3:13); to imitate what is good (3 John 11); and to conquer evil with it. (Rom. 12:21) Their doing of good is to be especially extended to those related to them in the Christian faith; additionally, it is to be practiced toward all others.—Gal. 6:10.

A RELATED TERM

Similar to the Greek word for good (*a·ga·thos'*) is another word, *ka·los'*. The latter denotes that which is intrinsically good, beautiful, well adapted to its circumstances or ends (as fine ground or soil; Matt. 13:8, 23), and that which is of fine quality, including that which is ethically good, right or honorable (as God's name; Jas. 2:7). It is closely related in meaning to good, but may be distinguished by being translated "fine," "right," "worthy," "honest," "beautiful" or "well."

GOOD NEWS [Gr., *eu·ag·ge'li·on*, "gospel" in *AV* and some other versions]. This refers to the good news of the kingdom of God and of salvation by faith in Jesus Christ. It is called in the Bible "the good news of the kingdom" (Matt. 4:23), "the good news of God" (Rom. 15:16), "the good news about Jesus Christ" (Mark 1:1), "the good news of the undeserved kindness of God" (Acts 20:24), "the good news of peace" (Eph. 6:15) and the "everlasting good news." (Rev. 14:6) An "evangelizer" (the English word being almost a transliteration of the Greek) is a preacher of the good news.—Acts 21:8; 2 Tim. 4:5.

ITS CONTENT

An idea of the content and scope of the good news can be gained from the above designations. It includes all the truths about which Jesus spoke and the disciples wrote. While men of old hoped in God and had faith through knowledge of Him, God's purposes were first "made clearly evident through the manifestation of our Savior, Christ Jesus, who has abolished death but has shed light upon life and incorruption through the good news."—2 Tim. 1:9, 10.

God revealed centuries ago that he purposed to provide the good news through Christ by declaring the good news to Abraham, saying: "By means of you all the nations will be blessed." (Gal. 3:8) Later, Jehovah spoke of the preaching of the good news through the prophet Isaiah. Jesus Christ read from this prophecy in the synagogue at Nazareth, afterward saying: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21) Isaiah's prophecy described the purpose and effect of the good news to be preached, particularly from the time of Messiah's coming.—Isa. 61:1-3.

ITS PROGRESS

At Jesus' birth the angel announced to the shepherds: "Have no fear, for, look! I am declaring to you good news of a great joy that all the people will have." (Luke 2:10) John the Baptist prepared the way for Jesus' preaching of the good news, saying to the Jews: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:1, 2) Jesus said of John's preaching: "From the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press, and those pressing forward are seizing it."—Matt. 11:12.

During Jesus' earthly ministry he confined his preaching of the good news to the Jews and proselytes, saying: "I was not sent forth to any but to the lost sheep of the house of Israel." (Matt. 15:24) When sending out the twelve apostles, he commanded them: "Do not go off into the road of the nations, and do not enter into a Samaritan city; but, instead, go continually to the lost sheep of the house of Israel." (Matt. 10:5, 6) On one occasion he preached to a woman of the Samaritans, who were related to the Israelites. But he did not go into the city to preach. However, the response of the woman and others was so favorable that Jesus stayed with them for two days.—John 4:7-42.

After Jesus' death and resurrection, he gave his disciples the command: "Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." (Matt. 28:19, 20) He also told them that their preaching would reach to "the most distant part of the earth." (Acts 1:8) But for about three and a half years afterward the holy spirit led the disciples to confine their preaching to Jews and Samaritans. Then Peter was sent by God to bring the good news to the household of Cornelius, the Roman army officer. (Acts chaps. 10, 11; 15:7) From that time on, the good news was declared to the greatest possible extent over the widest area.

ITS IMPORTANCE

The apostle Paul made the strong declaration that the good news committed to the apostles was the *only* good news; that if the apostles themselves or even an angel out of heaven were to declare as good news something beyond what the apostles had declared as good news, "let him be accursed." He then gave the reason, namely, that the good news is not something human, not from man, but through revelation by Jesus Christ. (Gal. 1:8, 11, 12) This strong declaration was necessary, for even then there were some who were trying to overthrow the true faith by preaching 'another good news.' (2 Cor. 11:4; Gal. 1:6, 7) Paul warned of an apostasy to come and stated that the 'mystery of lawlessness' was already at work, admonishing Christians to remember the purpose of the good news and to stand firm and maintain their hold on the spirit-guided traditions they had learned through the apostles.—2 Thess. 2:3, 7, 14, 15; see TRADITION.

Faithfulness in holding onto and continuing to proclaim the good news was counted by Jesus as more important than one's present life, and Paul recognized that faithfully declaring it was vital. (Mark 8:35; 1 Cor. 9:16; 2 Tim. 1:8) The individual might suffer the loss of his most cherished possessions, even undergoing persecutions, but, in turn, would receive a hundredfold now, "houses and brothers and sisters and mothers and children and fields, . . . and in the coming system of things everlasting life."—Mark 10:29, 30.

The good news is the touchstone by which mankind is judged: acceptance of and obedience to the good news result in salvation; rejection and disobedience bring destruction. (1 Pet. 4:5, 6, 17; 2 Thess. 1:6-8) Particularly with this fact in view, the individual's motive in preaching the good news must be pure and he must preach it from the heart, out of love for those hearing. The apostles were so appreciative of the life-giving importance of the good news and so fired with God's spirit and with love that they imparted, not only the good news, but also their "own souls," to those who listened to their preaching. (1 Thess. 2:8) God provided that the proclaimers of the good news had the right to accept material help from those to whom they brought it. (1 Cor. 9:11-14)

But the apostles so cherished their privilege as bearers of the good news that they carefully avoided making financial gain therefrom, or even giving the appearance of doing so in connection with their preaching. The apostle Paul describes his course of action in this regard at 1 Corinthians 9:15-18 and 1 Thessalonians 2:6, 9.

ENEMIES

The good news has been bitterly fought, the source of the enmity being identified by the apostle: "If, now, the good news we declare is in fact veiled, it is veiled among those who are perishing, among whom the god of this system of things has blinded the minds of the unbelievers, that the illumination of the glorious good news about the Christ, who is the image of God, might not shine through." (2 Cor. 4:3, 4) The earliest enemies of the good news were the religious leaders of the Jews. Their enmity, however, resulted in good to the Gentiles or people of the nations, in that it opened up the opportunity for Gentiles to be fellow partakers of "the promise in union with Christ Jesus through the good news."—Rom. 11:25, 28; Eph. 3:5, 6.

Enemies of the good news caused the Christians much suffering and required the apostles to put up a hard fight before rulers in defending and legally establishing the good news so that it might spread with the greatest possible freeness.—Phil. 1:7, 16; compare Mark 13:9-13; Acts 4:18-20; 5:27-29.

CHRIST'S PRESENCE, ABSENCE AND RETURN

It is noteworthy that, for six months before Jesus came to him for baptism, John the Baptist preached: "Repent, for the kingdom of the heavens has drawn near," and when Jesus appeared, John pointed to Jesus as the "Lamb of God that takes away the sin of the world!" (Matt. 3:1, 2; John 1:29) He announced the presence of the King and turned the people's attention toward Him.—Acts 19:4.

Christ and his disciples, while Jesus was on earth, announced: "The Kingdom of the heavens has drawn near." (Matt. 4:17; 10:7) Jesus, anointed as Christ, the King, said to the Pharisees, his enemies: "The kingdom of God is in your midst." (Luke 17:20, 21) This was the theme or central point of the good news during Jesus' earthly ministry. However, after Jesus' death the disciples are not reported as proclaiming the Kingdom as having "drawn near" or being at hand. Rather, they preached a good news about Christ's having ascended to heaven, after laying down his human life as the ransom price for salvation, and of his then sitting at God's right hand; also, of Jesus' return, and of the Kingdom to come at a later time.—Heb. 10:12, 13; 2 Tim. 4:1; Rev. 11:15; 12:10; 22:20; compare Luke 19:12, 15; Matthew 25:31.

When Jesus Christ was answering the question asked by his disciples, "What will be the sign of your presence and of the conclusion of the system of things?" Jesus enumerated certain things due to occur at that time. He said, among other things: "This good news of the kingdom will be preached in all the inhabited earth for a witness to all the nations; and then the end will come." (Matt. 24:3, 14; Mark 13:10; compare Colossians 1:23.) In the Revelation given to the apostle John about 96 C.E., he saw an "angel flying in midheaven," who had "everlasting good news to declare as glad tidings to those who dwell on the earth, and to every nation and tribe and tongue and people, saying in a loud voice: 'Fear God and give him glory, because the hour of the judgment by him has arrived.'" (Rev. 14:6, 7) These inspired statements indicate that in the "last days" there would be an unparalleled proclamation of the good news of the Kingdom.

GOOD WILL [Heb., *ra·tsohn'*, delight, acceptance; Gr., *eu·do·ki'a*, well thinking]. Both the Hebrew and Greek nouns and related forms of these words have reference to that which pleases or to one's being pleased, and are translated "delight," "pleasure," "pleased," "good pleasure," "liking," "approval," "good will," and so forth.

GOD'S GOOD WILL

In the Bible these terms are used with regard to the pleasure, approval or good will of God. (Ps. 51:18; 106:4; Eph. 1:5, 9) God sets forth clearly what is required to please him, and he determines whom he will accept as his friends, as recipients of his good will. Those rejecting his Word or rebelling against him do not receive his good will, but, rather, experience his displeasure.—Ps. 2:5; Heb. 3:16-19.

MAN'S GOOD WILL

The same words are also used with reference to the approval of men, or of good will on their part. (2 Chron. 10:7; Esther 1:8; Rom. 15:25, 26) The apostle Paul spoke of some who preached the Christ through good will. (Phil. 1:15) These sincere Christians were expressing good will toward God. Such ones would accordingly experience the good will of God. (Prov. 8:35; 10:32; 11:27) An example of the good will of man toward others is the apostle Paul's expression concerning his fleshly brothers, the Jews: "Brothers, the good will of my heart and my supplication to God for them are, indeed, for their salvation."—Rom. 10:1.

"MEN OF GOOD WILL"

When an angel announced the birth of Jesus, he appeared, not before the religious leaders of the Jews, who were God's enemies, but before humble shepherds. After he told the shepherds of the birth of the Messiah, an angelic host proclaimed: "Glory in the heights above to God, and upon earth peace among men of good will." (Luke 2:14) The angels were not proclaiming peace to God's enemies, who were not at peace with him. " 'There is no peace,' my God has said, 'for the wicked ones.'" (Isa. 57:21) The *Authorized Version* renders Luke 2:14: "Glory to God in the highest, and on earth peace, good will toward men." But God was not here expressing good will toward men in general; neither did he mean that his peace was extended to those inclined toward him merely in a friendly and indulgent way. Rather, God had reference to those who would please him by genuine faith in him, and who would become followers of his Son.

Modern translations harmonize with this view, making the matter clear. The *Revised Standard Version* reads: "peace among men with whom he is pleased!" *The New English Bible* translates the phrase: "his peace for men on whom his favour rests." Dr. James Moffatt's translation renders it: "peace on earth for men whom he favours!" and *An American Translation* reads: "Peace to the men he favors!" Other modern versions read similarly.

GOSHEN (Go'shen) [perhaps, mound of earth].

1. A region in Egypt where the Israelites resided for 215 years (1728-1513 B.C.E.). (Gen. 45:10; 47:27) While the exact location of Goshen is uncertain, it appears to have lain in the eastern part of the Nile Delta, the entrance to Egypt proper. This is indicated by the fact that Joseph, leaving his Egyptian quarters, met his father (who was traveling from Canaan) at Goshen.—Gen. 46:28, 29.

Pharaoh kept cattle at Goshen, and the Hebrews also pastured their flocks and herds there. (Gen. 47:1, 4-6; 50:8) The description of the region as 'the very best of the land of Egypt' is apparently a relative term meaning the most fertile *pastoral* land, best suited for the particular needs of Jacob's family. Goshen may have been the same as "the land of Rameses," or perhaps the latter was a district of Goshen. (Gen. 47:6, 11) Beginning with the fourth blow on Egypt, Jehovah specifically singled out "Goshen" to be left unharmed.—Ex. 8:22; 9:26.

2. A city in the mountainous region of Judah. (Josh. 15:20, 48, 51) Some geographers tentatively place it at modern Zahariyeh, about eleven and a half miles (18.5 kilometers) SW of Hebron. "The land of Goshen" referred to at Joshua 10:41 and 11:16 was apparently a district in its vicinity. This district would take in the mountainous region between Hebron and the Negeb.

GOSSIP, SLANDER. Gossip is idle personal talk; groundless rumor. Slander is defamation, generally malicious, whether oral or written.

GOSSIP

Not all gossip is bad or damaging, though it can be. At times it may be commendatory about a person or persons; or it may be the mere relating of something trifling or unobjectionable about others, out of human interest. But it is easy to slip into hurtful or troublemaking talk, for gossip is idle talk. The Scriptures counsel against idle speech, pointing out that the tongue is difficult to tame and that it "is constituted a world of unrighteousness among our members, for it spots up all the body and sets the wheel of natural life aflame." Its destructiveness is further emphasized in that the Bible writer continues, "and it is set aflame by Gehenna." (Jas. 3:6) The danger of loose, idle talk is emphasized many times, its user being connected with stupidity or foolishness (Prov. 15:2), and such speech constituting a snare and bringing ruin to him. (Prov. 13:3; 18:7) "In the abundance of words there does not fail to be transgression," says the proverb, counseling that keeping one's lips in check is discreet action. (Prov. 10:19) "He that is keeping his mouth and his tongue is keeping his soul from distresses," is a warning against thoughtless, loose or idle talk.—Prov. 21:23.

"Out of the abundance of the heart the mouth speaks," said Jesus Christ. (Matt. 12:34) Consequently, what one usually talks about is an index of that on which his heart is set. The Scriptures urge one to safeguard his heart and to think on and speak of the things that are true, serious, righteous, chaste, lovable, well spoken of, virtuous and praiseworthy. (Prov. 4:23; Phil. 4:8) Jesus Christ said, "It is what proceeds out of his mouth that defiles a man," and went on to name "wicked reasonings" and "false testimonies" among the things that proceed from the mouth but actually are out of the heart.—Matt. 15:11, 19.

Gossip can lead to slander, becoming disastrous to the slanderer. The wisdom of the words at Ecclesiastes 10:12-14 is very evident: "The lips of the stupid one swallow him up. The start of the words of his mouth is foolishness, and the end afterward of his mouth is calamitous madness. And the foolish one speaks many words."

Gossip is talk that reveals something about the doings and the affairs of other persons. It may be unfounded rumor, even a lie, and although the gossiper may not know the untruthfulness of the rumor, he spreads it nevertheless, thereby making himself responsible for propagating a lie. It may be someone's faults and mistakes that the gossiper is talking about. But even if the things said are true, the gossiper is in the wrong and reveals lack of love. The proverb says: "The one covering over transgression is seeking love, and he that keeps talking about a matter is separating those familiar with one another."—Prov. 17:9.

The apostle Paul gave strong advice to the overseer Timothy about the conduct of young widows who had no households to care for and who did not busy themselves in the ministry. He said: "They also learn to be unoccupied, gadding about to the houses; yes, not only unoccupied, but also gossipers and meddlers in other people's affairs, talking of things they ought not." (1 Tim. 5:13) Such action is disorderly conduct. The same apostle spoke of some in the congregation at Thessalonica who were "walking disorderly among you, not working at all but meddling with what does not concern them." (2 Thess. 3:11) Peter puts "a busybody in other people's matters" in very bad company—alongside a murderer, a thief and an evildoer.—1 Pet. 4:15.

On the other hand, it is not gossip or slander and is not wrong to report conditions affecting a congregation to those having authority and responsibility to oversee and correct matters. This fact is demonstrated in the Scriptural record about the Christian congregation in ancient Corinth. There dissensions and the paying of undue honor to men were creating sectarian attitudes, destroying the congregation's unity. Some members of the house of a certain Chloe who were aware of these things and were concerned about the congregation's spiritual welfare disclosed the fact to the absent apostle Paul, who acted quickly, writing corrective counsel to the congregation from Ephesus. —1 Cor. 1:11.

SLANDER

While gossip can in some cases be more or less harmless (though it can become slander or lead into it), slander is always damaging and always causes hurt and contention. It may be with or without malicious motive. In either case, the slanderer is putting himself in a bad position before God, for "anyone sending forth contentions among brothers" is among the things that God hates. (Prov. 6:16-19) The Greek word for "slanderer" is *di·a'bo·los*, "accuser." The word is also used in the Bible as a title of Satan "the Devil," the great slanderer of God. (John 8: 44; Rev. 12:9, 10; Gen. 3:2-5) This indicates the source of such defamatory accusation.

Slander constitutes a stumbling block to others, particularly to the one slandered. The law given by God to Israel commanded: "You must not go around among your people for the sake of slandering. You must not stand up against your fellow's blood." (Lev. 19:16) The deadly effect of slander—that it is likened to shedding the blood or taking the life of another, actually, murder—is here shown. The slanderer stupidly foments hate, and "everyone who hates his brother is a manslayer." (1 John 3:15; Prov. 10:18) False witnesses have many times been instrumental in causing the death of innocent persons.—1 Ki. 21: 8-13; Matt. 26:59, 60.

Sometimes matters are confidential, but the slanderer delights in revealing them to others who have no right to know. (Prov. 11:13) The slanderer gets pleasure in revealing things that cause sensation, "juicy tidbits," as he might say, and the one listening to slander is also wrong and is damaging himself. (Prov. 20:19; 26:22) One may be turned away from his friends because of some defamatory remark about them by the slanderer, with enmities and divisions resulting.—Prov. 16:28.

The Scriptures foretell that the notable presence of slanderers would be one of the marks of the "last days." (2 Tim. 3:1-3) Such persons, men or women, if present among God's people, are to be reproved and corrected by responsible ones in the Christian congregation. (1 Tim. 3:11; Titus 2:1-5; 3 John 9, 10) Slander, in causing contention (Prov. 16:28), thus produces certain "works of the flesh" (such as hatreds, contentions and divisions) that will prevent the slanderer and others he leads into wrongdoing from inheriting God's kingdom. (Gal. 5:19-21) Though the slanderer may be sly and deceitful, his badness will be uncovered in the congregation. (Prov. 26:20-26) Jesus exposed the slanderous Judas (John 6:70) to his apostles and then dismissed Judas from his company, turning him over to Satan for his destruction. —Matt. 26:20-25; John 13:21-27; 17:12.

A form of slander is *reviling*, the practice of which merits cutting off from the Christian congregation, for revilers are condemned by the Scriptures as unworthy of life. (1 Cor. 5:11; 6:9, 10) Slander and reviling are often associated with rebellion against God or against those he has duly constituted and appointed to govern

the congregation of his people. A case in point is that of Korah and his associates, who spoke in slanderous terms against Moses and Aaron in rebelling against God's arrangement. (Num. 16:1-3, 12-14) Jude calls attention to these rebellious ones and their end as a pattern of warning to Christians against abusive speech, murmuring and complaining and speaking "swelling things."—Jude 10, 11, 14-16.

GOURD. The Hebrew word *paq·qu·'oth'*, rendered "wild gourds," appears in the Bible only with reference to an incident occurring during a time of famine in Elisha's day. Someone had gathered some unfamiliar wild gourds and sliced them in with a stew. Upon tasting it, the "sons of the prophets" feared food poisoning and stopped eating, but Elisha miraculously saved the stew from being wasted.—2 Ki. 4:38-41.

Although a number of other suggestions have been made, the colocynth (*Citrullis colocynthus*), a plant related to the watermelon, is generally favored as the plant the fruit of which probably corresponds to the "wild gourds" of the Scriptural record. The vine of the colocynth trails like the cucumber and also has similar foliage. The orangelike fruit has a thick, smooth rind with green and yellow mottlings, and contains a very bitter and poisonous spongy pulp, from which the colocynth of medicine is derived. The characteristics of the colocynth would fit the Bible narrative of a wild gourd, apparently poisonous, as suggested by its very taste. (2 Ki. 4:40) When most other plants have withered, it is still green, hence a temptation to one unfamiliar with it. When stepped on, the dry fruit bursts noisily. This feature would harmonize with the meaning of the Hebrew root *pa·qa'* ("to split," "to burst"), from which the word *paq·qu·'oth'* is thought to be derived.

The gourd-shaped ornaments (Heb., *p'qa·'im'*) adorning the molten sea and the cedarwood paneling inside Solomon's temple may have been round like the fruit of the colocynth.—1 Ki. 6:18; 7:24; 2 Chron. 4:3.

GOVERNMENT. The authoritative direction and restraint exercised over the actions of men in communities, societies and states. Also, the person or body of persons or the organizations constituting the governing authority.

In the Christian Greek Scriptures forms of the word *ar·khe'* ("beginning") are variously translated "principalities," "governments," "rulers," "Sovereignties." (*AV; Dy; NW; AT; JB*) *Ky·ber'ne·sis* and *ky·ri·o'tes*, rendered "government" in some translations, more correctly mean "steering [guiding or directing]" and "lordship," respectively. In the Hebrew Scriptures, "government" is the English term sometimes used to translate *mem·sha·lah'*, "dominion" (Isa. 22:21), and *mis·rah'*, "dominion" or "princely rule [or power]."—Isa. 9:6.

The Bible reveals that there are invisible governments that are good, as established by God (Eph. 3:10), as well as those that are wicked, established by Satan and the demons. (Eph. 6:12) Jesus Christ was the active agent of God in originally setting up all righteous governments and authorities, invisible and visible. (Col. 1:15, 16) He has been placed by his Father Jehovah as head of all government (Col. 2:8-10), and he must rule until all opposing governments, invisible and visible, are brought to nothing. (1 Cor. 15:24) The apostle Paul indicated that there was a system of things to come in which there would be a government under the authority of Christ.—Eph. 1:19-21.

WORLD GOVERNMENTS

The Bible pictures world governments as 'beasts' and says that they get their authority from the Dragon, Satan the Devil. God has permitted them to remain and has limited their scope and duration of rule, in harmony with his purpose.—Dan. chaps. 7, 8; Rev. chaps. 13, 17; Dan. 4:25, 35; John 19:11; Acts 17:26; 2 Cor. 4:3, 4; see BEASTS, SYMBOLIC.

CHRISTIANS AND GOVERNMENTS

Jesus Christ and the early Christians did nothing to interfere with the governments of their day. (John 6:15; 17:16; Jas. 1:27; 4:4) They recognized the fact that some form of government is necessary for the existence of society, and they never fomented revolution or civil disobedience. (Rom. 13:1-7; Titus 3:1) Jesus set forth the guiding principle for true worshipers of God to follow when he said: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) This principle enabled the early Christians (and Christians since then) to maintain a right balance as to relations with the two authorities, that of the civil governments and that of God. Jesus showed further that, while he was on earth, his position and, therefore, that of his disciples, was to be not one of rebellion toward the "Caesar" governments, but, rather, one of compliance with their regulations that did not conflict with God's law. Pilate himself recognized this fact when he said: "I find no fault in him." (John 18:38) The apostles followed this principle.—Acts 4:19, 20; 5:29; 24:16; 25:10, 11, 18, 19, 25; 26:31, 32; see ADMINISTRATION; KINGDOM; SUPERIOR AUTHORITIES.

GOVERNOR. Governors in Bible times generally had military and judicial powers and were responsible to see that the tribute, tax or revenue to the king or superior ruler was paid by the jurisdictional districts or provinces that the governors ruled. (Luke 2:1, 2) Often they put a heavy load on the people to supply food for themselves and their large body of attendants. —Neh. 5:15-18.

King Solomon appointed governors over the districts of Israel. They are mentioned at 1 Kings 10:15, and may be the same as the twelve deputies of 1 Kings 4:7-19, whose duty it was to provide food for the king and his household, each for one month in the year.

Practically all the world powers of Biblical times are spoken of as having rulers of the order of governors, either as local native rulers or as governors controlling occupied territories. (Syrian, 1 Ki. 20:24; Assyrian, Ezek. 23:5, 6, 12, 23; Babylonian, Jer. 51:57; Persian, Ezra 8:36, Neh. 2:7, 9; Arabian, 2 Cor. 11:32; Roman, Luke 3:1) Joseph was a governor in a large sense, over all Egypt, subject to the king only. (Gen. 41:40, 41; Acts 7:9, 10) Rabshakeh, an officer of King Sennacherib of Assyria, taunted Hezekiah about Jerusalem's weakness, saying that it would be unable to turn back even one of Sennacherib's lesser governors. But Rabshakeh failed to take into account the overwhelming force of Jehovah on Hezekiah's side.—Isa. 36:4, 9; 37:36.

Nebuchadnezzar appointed Gedaliah to govern the remaining Israelites left in the land after carrying many of the people into captivity in 607 B.C.E. Gedaliah was assassinated about two months later. (2 Ki. 25:8-12, 22, 25) Following the seventy-year period of exile, King Cyrus of Persia appointed Sheshbazzar (probably Zerubbabel) as governor of the Jews who returned to Jerusalem in 537 B.C.E. (Ezra 5:14; Hag. 1:1, 14; 2:2, 21) Nehemiah was made governor under King Artaxerxes of Persia when he went back to rebuild the wall, in 455 B.C.E.—Neh. 5:14.

Under Roman rule, Judea was an imperial province, the governors there being directly responsible to the emperor for their actions and ruling as long as he willed. Pilate was the fifth of the line of governors of Judea. (Matt. 27:2; Luke 3:1) Felix and Festus were Judea's eleventh and twelfth governors (if we do not count Publius Petronius and his successor Marsus, who, appointed as governors of Syria, at the same time managed the affairs of the Jews.) (Acts 23:24-26; 24:27) These Roman governors had the power to execute capital punishment, as we see in

the case of Jesus, who was judged by Pilate.—Matt. 27:11-14; John 19:10.

Governors of the nations in general were referred to by Jesus when he told his followers that they would be brought before such men to give a witness. Christians should not fear such rulers, though powerful, nor be worried about what to say when giving testimony before them. (Matt. 10:18-20, 26) All such governors are part of the superior authorities to which Christians owe relative, not total, subjection. (Rom. 13:1-7; Titus 3:1; 1 Pet. 2:13, 14; Acts 4: 19, 20; 5:29; Matt. 22:21) Paul addressed Governor Festus, before whom he was on trial, with the respect due his office, saying: "Your Excellency Festus." (Acts 26:25) Differently from the apostles, who rendered respect and honor first to Jehovah, who governs all, the nation of Israel sank to the point where they accorded earthly governors more respect than they gave Jehovah. This circumstance was used by Jehovah in strong reproof to the nation through his prophet Malachi.—Mal. 1:6-8.

Matthew, quoting from Micah 5:2, shows that Bethlehem, though very insignificant as far as governing power in Judah was concerned, would become significant by reason of the fact that the greatest of governors would come from this city to shepherd Jehovah's people Israel. This prophecy finds its fulfillment in Christ Jesus the Great Governor under his Father Jehovah God.—Matt. 2:6; see SUPERIOR AUTHORITIES; TIRSHATHA.

GOVERNOR'S PALACE. The official residence of the Roman governors. In the governor's palace at Jerusalem, Pontius Pilate questioned Christ Jesus and, in its courtyard, Roman soldiers mocked him. (Mark 15:16; John 18:28, 33; 19:9) Some have identified the governor's palace with the Castle of Antonia, but others suggest that it was probably the palace built by Herod the Great. The following reasons have been presented in support of the latter view: (1) According to the first-century Jewish philosopher Philo, Herod's palace was called the "house of the procurators [or, governors]," and it was there that Governor Pilate hung shields in honor of Tiberius Caesar. (2) The Jewish historian Josephus reports that the procurator Gessius Florus took up his quarters there. (*Wars of the Jews*, Book II, chap. XIV, par. 8) (3) Herod's palace in Caesarea served as the governor's palace in that city.—Acts 23:33-35.

The palace of Herod at Jerusalem was situated in the NW corner of the upper city. According to Josephus' description, it was surrounded by a 30-cubit (44-foot; 13-meter)-high wall equipped with towers at equidistant intervals. Within the walls there were porticoes, courts and groves of trees. The rooms were luxuriously furnished with gold and silver vessels and marble seats. One hundred guests could be accommodated in each of the bedrooms.—*Antiquities of the Jews*, Book XV, chap. IX, par. 3; *Wars of the Jews*, Book V, chap. IV, par. 4.

GOZAN (Go'zan). A name seemingly applied both to a place and to a river. At 2 Kings 19:12 and Isaiah 37:12, Gozan appears to embrace an area larger than a city, for its inhabitants are listed among the "nations" conquered by the Assyrians. Many scholars, evidently basing their conclusions on word similarities, believe that Gozan may correspond to Gausanitis, a district of Mesopotamia referred to by Ptolemy and considered to be the same as the "Guzana" mentioned in Assyrian records. Ancient Guzana is commonly linked with modern Tell Halaf on the upper Khabur River, about 365 miles (587 kilometers) E-NE of the Sea of Galilee.

At 2 Kings 17:6 and 18:11 some translations read "Habor, the river of Gozan" (*AS*, *RS*) instead of "Habor at [or, by] the river Gozan" (*NW*, *Yg*), thus also making Gozan a place in these texts. But the rendering "Habor, the river of Gozan" does not harmonize with 1 Chronicles 5:26. In this passage Habor is listed between Halah and Hara; and Hara, not Habor, is listed before Gozan. This indicates that Habor and the "river of Gozan" (*AS*) are not synonymous. Hence, those who identify Gozan as a place throughout are obliged to reject the Chronicles reference. However, since the Hebrew allows for a consistent rendering of "river Gozan" in all three texts, there is reason to believe that it was in the vicinity of a river called Gozan that the king of Assyria settled some of the exiled Israelites of the northern kingdom. The Qizil Uzun of NW Iran has been suggested as a possible identification of the "river Gozan." It rises in the mountains SE of Lake Urmia (in what used to be the land of the Medes) and finally empties as the Sefid Rud or White River (the name applied to its lower course) into the SW section of the Caspian Sea. According to another view, the Gozan is a river of Mesopotamia.

GRAFTING. The process of joining the scion (shoot, twig) of a tree known to produce good fruit with the stock of another tree bearing inferior fruit so as to bring about a permanent union. Often grafting is done with a view to combining the advantageous characteristics of both scion (its good fruit) and stock (its vigor and strength). After grafted-in branches are established, though deriving nourishment from a different stock, they will produce the same kind of fruit as the tree from which they were taken.

The apostle Paul, writing to Christians in Rome, compared non-Jewish Christians to the branches of a wild olive that were grafted into the garden olive to replace natural branches that had been broken off. These natural branches corresponded to the Jews who, because of their lack of faith, lost out on their opportunity to be among those in line for Messiah's heavenly kingdom. As this procedure of grafting wild olive branches into the garden olive was one "contrary to nature," this was no reason for non-Jewish Christians to have lofty ideas, for only by faith could they maintain their position. Also, the grafting of branches from the wild olive into the garden olive illustrates the permanent union that has been effected between Jews and Gentiles as fellow members of the "Israel of God."—Rom. 11:17-24; Gal. 3:28; 6:16; compare John 15:1-6; see OLIVE.

GRAIN OFFERING. See OFFERINGS.

GRANARY. See STOREHOUSE.

GRANDPARENTS. This term, as well as "grandfather" and "grandmother," is rarely found in Bible translations. "Grandmother" at 1 Kings 15:10, 13 is translated from the same word as "mother" and is appropriately so rendered because Maacah was Asa's grandmother, not his mother. (1 Ki. 15:1, 2, 8) It appears that Maacah continued as the queen mother during Asa's reign until she was removed for her idolatry. (1 Ki. 15:13) Correspondingly, "father" on occasion indicated a grandfather or forefather. (Gen. 28:13) Grandparents are also identified by such expressions as "the father of your mother" and "mother's father."—Gen. 28:2; Judg. 9:1.

"Children or grandchildren," the apostle says, should "keep paying a due compensation to their parents and grandparents [Gr., *pro·go'nois*]." (1 Tim. 5:4) Another form of the same word (*pro·go'non*) is rendered "forefathers" at 2 Timothy 1:3. Timothy's grandmother (Gr., *mam'me*) Lois is commended for having 'faith without hypocrisy,' and she apparently assisted in the development of Timothy's faith and spiritual growth.—2 Tim. 1:5; 3:14, 15.

GRAPE. See VINE; WINE AND STRONG DRINK.

GRASS. Any of the plants belonging to the family Gramineae, the grasses, including the cereal grains, the plants of meadow and pasture, sugarcane and bamboo. However, even today, in common usage, this

scientific classification is not strictly adhered to, and it is therefore unlikely that the ancient Hebrews differentiated between the true grasses and grasslike herbs.

Brought into existence during the third creative day (Gen. 1:11-13), the grasses have served as a direct as well as an indirect source of food for man and the animals. Also, along with other plants, they have played a significant role in purifying the air by taking in carbon dioxide and giving off oxygen. The extensive root system of grasses serves as a deterrent to soil erosion. Appropriately, grass is referred to as one of Jehovah's provisions, as are also the sunlight and the rain that are so vital for grass to flourish. —Ps. 104:14; 147:8; Zech. 10:1; 2 Sam. 23:3, 4; Job 38:25-27; Matt. 5:45.

The Israelites were very familiar with the withering of grass under the sun's intense heat during the dry season. So the transitoriness of man's life is fittingly likened to that of grass and is contrasted with the everlastingness of Jehovah and that of his "word" or "saying." (Ps. 90:4-6; 103:15-17; Isa. 40:6-8; 51: 12; 1 Pet. 1:24, 25) Evildoers also are compared to grass that quickly withers. (Ps. 37:1, 2) The haters of Zion as well as people about to be subjugated by military conquest are likened to shallow-rooted grass growing on earthen roofs, grass that withers even before being pulled up or that is scorched in the wake of the E wind.—Ps. 129:5, 6; 2 Ki. 19:25, 26; Isa. 37: 26, 27.

A restoration prophecy foretold that the bones of God's servants would 'sprout like tender grass,' that is, be invigorated with fresh strength.—Isa. 66:14; compare Isaiah 58:9-11.

GRASSHOPPER. This translates the word *hha·gav'*, but there is uncertainty as to the insect or insects designated by this Hebrew term. It is considered to be derived from a root meaning "to hide, to cover over." Hence, *hha·gav'* may denote a variety of flying locust whose vast swarms virtually hide the sun and cover the ground. Or, since the fully developed, winged stage of locust (Heb., *'ar·beh'*) is mentioned along with the *hha·gav'* at Leviticus 11:22 (as being clean for food), *hha·gav'* may refer to a leaper rather than a flier.

The English designation "grasshopper" is applied to any of numerous leaping insects of the families *Acrididae* (including the migratory locusts and the grasshoppers having short feelers) and *Locustidae* (including the grasshoppers with long feelers).

Aside from its being listed as an insect clean for food and the allusion to its destructiveness to vegetation (2 Chron. 7:13), the grasshopper appears in an illustrative setting in Scripture. The unfaithful Israelite spies reported that in size they were as grasshoppers in comparison with the inhabitants of Canaan. (Num. 13:33) Men are as grasshoppers from Jehovah's standpoint and in view of his greatness. (Isa. 40:22) In portraying the difficulties of old age, the congregator employed the figure of a grasshopper dragging itself along, perhaps thereby depicting the aged person as bent and stiff in figure, arms thrust somewhat backward.—Eccl. 12:5; see LOCUST.

GRAVE. The English word "grave" is generally understood as applying to an excavation in the earth for use as a place of burial, though it may also apply to any place of interment. Since a common method of burial among the Hebrews and other Oriental peoples was by use of a natural cave or a rock-cut tomb or vault, the word "grave" may easily convey an inaccurate idea to the mind of the Occidental reader of the Bible accounts. The broader, more general term "burial place" may, therefore, be a preferable translation for the Hebrew word *qe'ver*, the common word used to designate a place of interment, a grave or graveyard. (Gen. 23:7-9; Isa. 22:16) The related word *q*vu·rah'* similarly may refer to an earthen grave or to a tomb excavated in rock.—Gen. 35:20; Deut. 34:6.

In Greek the common word for grave is *ta'phos* (Matt. 28:1), related to the verb (*tha'pto*), meaning "to bury." (Matt. 8:21, 22) The words *mne'ma* (Luke 23:53) and *mne·mei'on* (Luke 23:55) refer to a tomb or memorial tomb.

Since these Hebrew and Greek words refer to an individual burial place or grave site, they are often used in the plural as referring to many such graves. They are, therefore, distinct from the Hebrew *sh*'ohl'* and its Greek equivalent *hai'des*, which refer to the common grave of all mankind or gravedom and hence are always used in the singular. For this reason many modern translations have not followed the practice of the *Authorized Version*, in which *sh*'ohl'* and *hai'des* are alternately rendered by the words "hell," "grave" and "pit," but have instead simply transliterated them into English.—See HADES; SHEOL.

Nevertheless, since one's entry into Sheol is represented as taking place through burial in an individual grave or at a burial site, words pertaining to such places of interment are used as *parallel* though not *equivalent* terms with Sheol. (Job 17:1, 13-16; 21:13, 32, 33; Ps. 88:3-12) The grave may also be represented by such figurative expressions as man's "long-lasting house," and, perhaps, "the land down below" (in contrast with "the land of those alive"), although these expressions may well refer to Sheol, which, standing for gravedom, is a term of greater magnitude and extent.—Compare Ecclesiastes 12:5-7 with Job 17:13; and Ezekiel 32:24, 25 with Ezekiel 32:21.

At Romans 3:13 the apostle Paul quotes Psalm 5: 9, likening the throat of wicked and deceitful men to "an opened grave." As an opened grave is to be filled with the dead and with corruption, their throat opens for speech that is deadly and corrupt.—Compare Matthew 15:18-20.

Although the grave is likened to a pit from which man rightly desires to be delivered, Job draws attention to the despair of those suffering persons who, lacking a clear hope or understanding of their Creator's purposes, seek death and "exult because they find a burial place." (Job 3:21, 22) Such attitude contrasts sharply with that of men who devoted their lives to their Creator's service and confidently embraced the promise of a resurrection.—Ps. 16:9-11; Acts 24:15; Phil. 1:21-26; 2 Tim. 4:6-8; Heb. 11:17-19; see BURIAL, BURIAL PLACES.

GRAVEL. Small stones or pebbles. In the Scriptures, "gravel" is used in an illustrative sense. The injurious aftereffects of gaining bread by falsehood are compared to having one's mouth filled with gravel. (Prov. 20:17) Also, the severe treatment Jehovah meted out to unfaithful Jerusalem by means of the Babylonians is likened to 'breaking teeth with gravel.' (Lam. 3:16) According to traditional Jewish thought, this was actually experienced by those taken into Babylonian exile. The tradition claims that they were forced to bake bread in pits dug in the ground and that, as a result, the bread contained grit.

GRAY-HEADEDNESS. Caused by the reduction of pigment granules in the hair due to changes in body chemistry. There are infrequent cases of premature graying, but usually it accompanies older age. It is in this latter association that the Hebrew verb *siv* (grow, be gray, old), and more frequently the Hebrew noun *seh·vah'* (gray-headedness, age), occur in the Bible. (Ruth 4:15; 1 Sam. 12:2; 1 Ki. 2:6, 9; Job 15: 10; Ps. 71:18) Abraham, Gideon and David lived to "a good old age [*seh·vah'*]."—Gen. 15:15; 25:8; Judg. 8:32; 1 Chron. 29:28.

The Bible recognizes both the beauty of youth and the splendor of old age. "The beauty of young men is their power, and the splendor of old men is their gray-headedness." (Prov. 20:29) Especially is the latter true if such ones are found worshiping and serving Jehovah. "Gray-headedness is a crown of beauty when it is found in the way of righteousness."

(Prov. 16:31) "Those who are planted in the house of Jehovah, . . . they will still keep on thriving during gray-headedness." (Ps. 92:13, 14) They will not be abandoned by their God. (Isa. 46:4) Jehovah's law is: "Before gray hair you should rise up, and you must show consideration for the person of an old man."—Lev. 19:32.

Gray-headedness has nothing to do with the sex of individuals; neither is the natural color of the hair, whether blond, brunet or red, a factor. Graying has long been recognized as beyond the power of man or medical science to prevent or remedy. This is a point Jesus Christ made after he said we should not swear by our heads.—Matt. 5:36.

Hair dyes are not of modern discovery, for they were used by the Greeks and Romans. According to Josephus, it was reported that Herod the Great dyed his graying hair to hide his old age.—*Antiquities of the Jews*, Book XVI, chap. VIII, par. 1.

GREAT CROWD. An expression that, in itself, is quite common in the Christian Greek Scriptures. "Great crowd(s)" is sometimes used with regard to the large groups of persons who heard Jesus Christ's public teaching. (Matt. 14:14; 19:2; 20:29) After the vision of the destruction of the symbolic Babylon the Great, the apostle John heard "what was as a loud voice of a great crowd in heaven." (Rev. 19:1) At Revelation 7:9, however, a "great crowd" is mentioned whose identification has particularly been the subject of much discussion.

In this chapter, the apostle John first refers to the sealing of 144,000 slaves of God "out of every tribe of the sons of Israel." (Rev. 7:2-8) After this, he saw in a vision a "great crowd" out of all nations, tribes, peoples and tongues. These ascribe their salvation to God and to the Lamb as they stand before God's throne. They have come out of "the great tribulation," they serve God in his temple, and he spreads his tent over them. All their hunger and thirst are to be ended and every tear wiped from their eyes as his Son (the Lamb) (John 1:29) guides them to the waters of life.—Rev. 7:9-17.

POPULAR VIEWS

Various views have been advanced as to the significance and identification of this "great crowd." Many commentators view the 144,000 sealed ones, first mentioned, as members of "spiritual Israel," and believe that they symbolize the Christian congregation *while on earth*. They consider the "great crowd" as representing that same Christian congregation *in heaven*, after having died in faith and been resurrected. Others hold that the 144,000 are literally from "every tribe of the sons of Israel" (Rev. 7:4), that is, *fleshly Jews who become Christians*, and consider the "great crowd" to represent all the *Gentile* Christians. A consideration of Revelation chapter 7 and other related texts, however, reveals serious inconsistencies in these views, at the same time pointing to a more reasonable identification.

To hold that the 144,000 sealed ones are the members of the Christian congregation while on earth whereas the "great crowd" are the resurrected Christians in heaven does not harmonize with the other mention of the 144,000, in Revelation chapter 14. There the 144,000 are stationed with the Lamb on "Mount Zion." At Hebrews 12:18-24 the apostle Paul contrasts the experience of the Israelites at the earthly Mount Sinai with that of the Christians who have "approached a Mount Zion and a city of the living God, *heavenly* Jerusalem, and myriads of angels, in general assembly, and the congregation of the firstborn who have been enrolled in the heavens." Obviously, then, Revelation 14:1 places the 144,000, not on earth, but in heaven with the heavenly Lamb, Christ Jesus. They have been "bought from the earth," "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:3, 4) This renders invalid the view that the 144,000 represent the Christian congregation while on earth in contrast with them when they are in heaven.

Additionally, the way in which the apostle John introduces his vision of the "great crowd" indicates a clear distinction of identity between them and the 144,000 sealed ones. He states: "After these things [the account of the 144,000 sealed ones] I saw, and, look! a great crowd, which no man was able to number." (Rev. 7:9) He thus presents the "great crowd" as a separate entity and makes a definite contrast between the specific number of the 144,000 and the unnumbered "great crowd." They are also distinguished by their being, not "of the sons of Israel," but out of all nations, tribes, peoples and tongues. They are not seen standing 'with the Lamb' as are the 144,000, at Revelation 14:1, but are "before the Lamb." These several factors all argue that the "great crowd" are intended to be understood as separate and distinct from the 144,000 sealed ones.

On the other hand, the view that here Christians of Jewish stock are being distinguished from Gentile Christians runs counter to the apostle Paul's inspired statement that fleshly distinctions are of no consideration in the Christian congregation, its members being all one in union with Christ Jesus. (Rom. 10:12; Gal. 3:28) Jehovah, having 'fully reconciled both peoples [Jews and non-Jews] to himself in one body' through Christ, it is hardly to be expected that God would now make a division between the two groups by separating fleshly Jews from Gentiles in the vision given to John. (Eph. 2:11-21; Acts 15:7-9) This is particularly evident when the divine principle stated by Paul is taken into account. The apostle wrote: "He is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit." (Rom. 2:28, 29) Why, too, would there be no mention of any 'sealing' of the Gentile Christians in this divine vision? And why would not the Gentile Christians be able to master the new song sung by the 144,000? (Rev. 14:3) It thus seems clear that the 144,000 sealed ones are of spiritual Israel, not fleshly Israel—hence including both Jewish and Gentile Christians.—Gal. 6:16.

THEIR IDENTIFICATION

The key to the identification of the "great crowd" is found within the description of them in Revelation chapter 7, and in obviously parallel passages. Revelation 7:15-17 speaks of God as 'spreading his tent over them,' of their being guided to "fountains of waters of life," and of God's wiping "every tear from their eyes." At Revelation 21:2-4 we find parallel expressions: 'God's tent being with mankind,' his 'wiping every tear from their eyes,' and 'death being no more.' The vision there presented is not concerning persons in heaven, from whence the 'New Jerusalem comes down,' but on earth, among mankind.

This poses the question: If the "great crowd" are persons who gain salvation and remain on earth, how could they be said to be 'standing before God's throne and before the Lamb'? (Rev. 7:9) The position of 'standing' is sometimes used in the Bible to indicate the holding of a favored or approved position in the eyes of the one in whose presence the individual or group stands. (Ps. 1:5; 5:5; Prov. 22:29, *AT*; Luke 1:19) In fact, in the previous chapter of Revelation, the "kings of the earth and the top-ranking ones and the military commanders and the rich and the strong ones and every slave and every free person" are depicted as seeking to hide themselves "from the face of the one seated on the throne and from the wrath of the Lamb, because the great day of their wrath has come, and who is able to stand?" (Rev. 6:15-17; compare Luke 21:36.) It thus appears that the "great crowd" is formed of those persons who have been preserved during that time of wrath and who have been able to 'stand' as approved by God and the Lamb.

The Lamb's guiding them to "fountains of waters

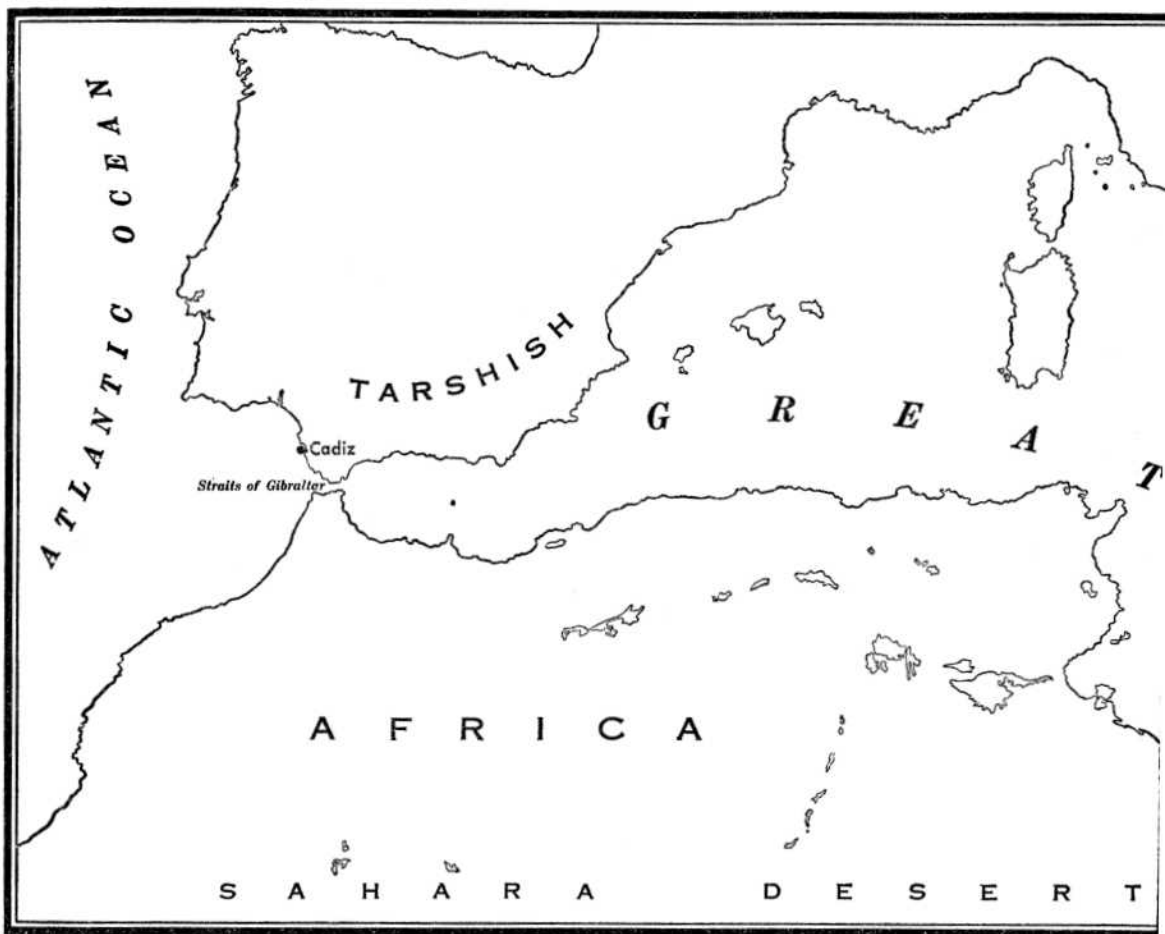
of life" finds a parallel at Revelation 22:17, which says: "The spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' and let anyone thirsting come; let anyone that wishes take life's water free." The "bride" is clearly identified in the Scriptures as the anointed Christian congregation, espoused to the heavenly Bridegroom, Christ Jesus. (Eph. 5:25-27; 2 Cor. 11:2; Rev. 19:7-9; 21:9-11) The invitation to "take life's water free" presented by the heavenly "bride" class is obviously open to an unlimited number of persons, "anyone that wishes." Likewise unnumbered are the "great crowd," the vision at Revelation 7:9 thereby harmonizing with that at Revelation 22:17.

The whole sum of the evidence, therefore, points to the "great crowd" as representing all those persons not of the heavenly "bride" class (or 144,000 sealed ones) but who stand approved at the time of the "great tribulation" and are preserved alive on earth. —See CONGREGATION (The Christian Congregation of God); EARTH (Purpose); HEAVEN.

GREAT SEA. That immense body of water separating Europe and Africa, with Asia to its E. While the Hebrews called it the Great Sea, today it is commonly called by its Latin name, *Mediterranean*, meaning 'in the middle of the land,' for it is practically landlocked. This circumstance, and the fact that hot winds off the Sahara Desert blow over it, result in a proportionately higher evaporation rate and this, in turn, gives the water a higher specific gravity. That is why the lighter water of the Atlantic flows in at the surface through the Straits of Gibraltar and the heavier Mediterranean water empties out at the bottom. Ocean shipping may pass in and out of this "inland" sea only through narrow gateways—through the Straits of Gibraltar to the W, through the Dardanelles and Bosporus to the NE and, during the past century, through the Suez Canal to the SE.

It is not amiss today to call the Mediterranean the Great Sea, as ancient people did from the time of Moses onward, for it certainly measures up to all this name implies. (Num. 34:6, 7) It is about 2,300 miles (c. 3,700 kilometers) long, over 1,000 miles (1,609 kilometers) wide at its greatest breadth, and it covers an area of more than 1,100,000 square miles (2,849,000 square kilometers). Its deepest point is over 14,000 feet (c. 4,270 meters).

The Italian and Greek peninsulas, jutting down from the N, create the Tyrrhenian, Ionian, Adriatic and Aegean Seas, thus adding to its irregular shape and greatly increasing the length of its coastline. About mid-distance E and W, it pinches down to a width of less than eighty miles (c. 129 kilometers) between Sicily and North Africa, and there the water is also comparatively shallow.



Ezekiel's prophecy speaks of "very many" fish in the Great Sea. (Ezek. 47:10) Fine coral and an abundance of sponge are found in these waters, in addition to more than 400 varieties of fish.

Bible writers not only used the name "Great Sea" (Josh. 1:4; 9:1, 2; 15:12, 47; 23:4; Ezek. 47:15, 19, 20; 48:28), but they also referred to it by other comprehensive terms. To them this body of water was the "western sea," forming as it did the western boundary of Palestine. (Deut. 11:24; 34:1, 2) From the location of Jerusalem it was viewed as the "western sea" in contrast with the "eastern sea," that is, the Dead Sea. (Joel 2:20; Zech. 14:8) Or it was called "the sea of the Philistines" (Ex. 23:31) or simply "the Sea."—Num. 34:5.

From time immemorial Phoenicians and other bold seafaring people traversed the Great Sea, discovered a number of its islands, and carried on trade between many of its port cities. The Bible mentions such islands as Arvad, Cauda, Chios, Cos, Crete, Cyprus, Malta, Patmos, Rhodes, Samos, and Samothrace. Also, some of the coastal cities and sites on these islands and along the continental shores of the eastern section of the Great Sea are listed in the Bible, namely: Acco (Ptolemais), Achzib, Adramyttium, Alexandria, Amphipolis, Ashkelon, Attalia, Cnidus, Dor, Fair Havens, Gebal, Lasea, Patara, Phoenix, Puteoli, Rhegium, Salamis, Salmone and Syracuse.

Jesus Christ visited the seaport regions of Tyre and Sidon (Mark 7:24, 31); Peter was in Joppa and Caesarea (Acts 10:5, 6, 24); Paul was in Paphos, Troas, Neapolis, Cenchreae, Ephesus, Assos, Mitylene and Miletus. (Acts 13:13; 16:11; 18:18, 19; 20:14, 15) The Great Sea is noted for its fierce storms that have resulted in numerous shipwrecks and much loss of life. Among the more fortunate were those who survived with Jonah and Paul on their famous voyages. —Jonah 1:3-16; Acts 27:14, 15, 39-44.

GREECE, GREEKS. These names come from *Graikoi'*, the name of a tribe in NW Greece. The Italians applied the name (Latin, *Graeci*) to the inhabitants of Greece as a whole. Eventually even Aristotle in his writings used the term in a similar way.

Another earlier name, "Ionians," appears from the eighth century B.C.E. onward in Assyrian cuneiform records, as well as in Persian and Egyptian accounts. This name comes from that of Javan (Heb., *Ya·wan'*), son of Japheth and grandson of Noah. Javan was the Japhetic ancestor of the early peoples of Greece and the surrounding islands, as well as, evidently, of the early inhabitants of Cyprus, parts of southern Italy, Sicily, and Spain.—Gen. 10:1, 2, 4, 5; 1 Chron. 1:4, 5, 7; see JAVAN; ELISHAH; KITTIM; RODANIM; TARSHISH No. 1.

While "Ionian" now applies geographically to the



sea between southern Greece and southern Italy and the chain of islands along the W coast of Greece, the name once had a broader application more in harmony with the Hebrew Scriptures' use of "Javan." The prophet Isaiah, in the eighth century B.C.E., spoke of the time when the returned exiles of Judah would be sent to distant nations, including "Tubal and Javan, the faraway islands."—Isa. 66:19.

In the Christian Greek Scriptures, the land is called *Hel'las* ("Greece," Acts 20:2), and the people *Hel'lenes*. The Greeks themselves had used these names beginning several centuries before the Common Era and continue to do so. "Hellas" may have some connection with "Elishah," one of Javan's sons. (Gen. 10:4) The name "Achaia" was also applied to central and southern Greece following the Roman conquest of 146 B.C.E.

THE LAND AND ITS FEATURES

Greece occupied the southern part of the mountainous Balkan Peninsula and the islands of the Ionian Sea on the W and of the Aegean Sea on the E. To the S lay the Mediterranean. The northern boundary is indeterminate, particularly so since in the earlier periods the Javanites of Greece were not consolidated into a particular nation. However, in later times "Greece" is understood to have reached to the regions of Illyria (corresponding roughly to western Yugoslavia and Albania) and Macedonia. In actuality, the Macedonians may have been of the same basic stock as those later called Greeks.

The land then, as now, was both rugged and rocky, rough limestone mountains occupying some three-fourths of the terrain. The mountain slopes were heavily wooded. The scarcity of fertile plains and valleys and the rockiness of the soil sharply reduced the agricultural capacities of the land. The mild climate, however, favored the growth of olives and grapes. Other products were barley, wheat, apples, figs and pomegranates. Herds of sheep and goats found pasturage on the uncultivated areas. There were some mineral deposits—silver, zinc, copper, lead—and the mountains supplied abundant quantities of fine marble. The prophecy of Ezekiel (27:1-3, 13) includes Javan among those trading with Tyre, and lists "articles of copper" among the products traded.

Maritime advantages

Travel by land was slow and difficult due to the mountains. Animal-drawn carts easily bogged down in the winter seasons. So the sea was the best avenue of Greek transportation and communication. The long, jagged coastline, deeply indented by bays and inlets, supplied abundant harbors and shelters for ships. Due to the several penetrating gulfs, few points within the ancient boundaries were more than forty miles (c. 64 kilometers) distant from the sea. The southern part of mainland Greece, called the Peloponnesus, came close to being an island. Only a narrow neck of land, crossing between the Saronic Gulf and the Gulf of Corinth, connects the Peloponnesus with central Greece. (Today the Corinth Canal cuts through the narrow isthmus for four miles [6.4 kilometers] without locks, making the separation complete.)

The Javanites of Greece early became a seafaring people. The heel of Italy's "boot" lay only about one hundred miles (161 kilometers) across the Strait of Otranto from NW Greece. To the E, archipelagoes (chains of islands formed by submerged mountains with their tops rising above the water's surface) served as giant steppingstones across the Aegean Sea to Asia Minor. At the NE corner of the Aegean a narrow passage, the Hellespont (also called the Dardanelles), led into the Sea of Marmara and then through the Bosporus Strait into the Black Sea. Also, by sailing along the southern coast of Asia Minor, Greek ships early traveled to the shores of Syria and Palestine. A ship could cover as much as sixty miles (c. 97 kilometers) during a daylight period. Paul's letters to the Thessalonians in Macedonia, likely written in Corinth might, therefore, have taken a week or more to deliver, depending on weather conditions (and the number of ports stopped at along the way).

Greek influence and settlements were by no means limited to mainland Greece. The numerous islands studding the Ionian and Aegean Seas were considered as much a part of Greece as the mainland. Southern Italy and Sicily (possibly settled by descendants of Elishah) were included in what was called Great Hellas or, in Latin, Graecia Magna. The historical evidence indicates that the Javanites of Greece maintained contact and trade relations with those of Tarshish (Spain), far surpassing the Phoenicians in this regard. Similar association is found between the Greeks and the Javanites of Cyprus.

ORIGIN OF THE GREEK TRIBES

Modern historians offer various ideas on the origin of the Greek tribes and about their entry into the area. The popular view of successive "invasions" by northern tribes is largely based on Greek myths and archaeological conjecture. Actually, secular history concerning Greece does not begin until about the eighth century B.C.E. (the first Olympiad being celebrated in 776 B.C.E.) and a connected record is possible only from the fifth century B.C.E. onward. This was many centuries after the Flood and hence long after the later dispersal of families due to the confusion of mankind's language at Babel. (Gen. 11:1-9) During these many centuries other races perhaps infiltrated the original stock of Javan and his sons, but for the period prior to the first millennium B.C.E. there are only theories of doubtful value.

Principal Greek tribes

Among the principal tribes found in Greece were: the *Achaeans* of Thessaly, the central Peloponnesus, and Boeotia; the *Aetolians* in W central Greece, the N part of the Peloponnesus, Elis, Aetolia, and the nearby islands; the *Dorians* of the eastern Peloponnesus, the southern islands of the Aegean and the SW part of Asia Minor; and the *Ionians* of Attica, the island of Euboea, the islands of the middle Aegean and the W coasts of Asia Minor. Any relationship between these tribes and the Macedonians in the earlier periods is uncertain.

PATRIARCHAL ARRANGEMENT AND THE CITY-STATES

The Greek-speaking tribes were quite independent, and even within the tribes the city-states that developed were likewise quite independent. Geographical features contributed to this. Not only did many Greeks live on islands, but on the mainland the majority lived in small valleys ringed by mountains. As to their early social structure, *The Encyclopedia Americana* (1956 ed., Vol. XIII, p. 377) offers this view: "The ultimate social unit was the patriarchal household . . . the patriarchal tradition was strongly entrenched in Greek culture: the active citizens of a city-state (*polis*) were adult males only. The patriarchal family was enclosed within a series of concentric kinship circles—the clan (*genos*), the phratry [or group of families], the tribe." This harmonizes quite well with the post-Flood patriarchal arrangement described in the Bible book of Genesis.

The pattern in Greece was somewhat similar to that of Canaan, where the various tribes (descended from Canaan) formed petty kingdoms, often based around a particular city. The Greek city-state was called a *po'lis*. This term seems to have applied originally to an acropolis or fortified height around which settlements developed. Later it came to designate the entire area and the citizens forming the city-state. Most Greek city-states were small, usually having no more than 10,000 citizens (plus women, slaves and children). At its height, in the fifth century B.C.E., Athens is said to have had only about 43,000 male

citizens. Sparta had only about 5,000. Like the Canaanite petty kingdoms, the Greek city-states sometimes leagued together and also fought between themselves. The country remained politically fragmented until the time of Philip of Macedon.

GOVERNMENT STRUCTURE AND DEMOCRATIC EXPERIMENTS

While knowledge of the governing methods of most Greek city-states is obscure, only those of Athens and Sparta being fairly well known, they evidently came to differ considerably from those of Canaan, Mesopotamia or Egypt. At least during what may be termed secularly as the historical period, in place of kings they had magistrates, councils and an assembly (*ek·kle·si'a*) of citizens. Athens experimented with direct democratic rule (the word "democracy" coming from Greek *de'mos*, meaning "people," and *kra'tos*, meaning "rule"). In this arrangement the entire body of citizens formed the legislature, speaking and voting in the assembly. The "citizens," however, were a minority, since women, foreign-born residents, and slaves did not hold citizenship rights. Slaves are thought to have formed as much as one-third the population of many city-states, and doubtless their slave labor made possible the free time needed by the "citizens" to participate in the political assembly. It may be noted that the earliest reference to Greece in the Hebrew Scriptures, about the ninth century B.C.E., speaks of Judeans being sold by Tyre, Sidon and Philistia as slaves to the "sons of the Greeks [literally, "Javanites" or "Ionians"]."—Joel 3:4-6.

MANUFACTURING AND TRADE

In addition to the principal activity of agriculture, the Greeks produced and exported many manufactured products. Greek vases became famous throughout the Mediterranean area; also important were articles of silver and gold and woolen fabrics. There were numerous small, independent shops owned by craftsmen, who had the help of a few laborers, slaves or freemen. In the Greek city of Corinth, the apostle Paul joined Aquila and Priscilla in the tentmaking trade, likely using fabric made from goat's hair, which was in good supply in Greece. (Acts 18:1-4) Corinth became a major commercial center due to its strategic position near the Gulf of Corinth and the Saronic Gulf. Other principal commercial cities were Athens, Aegina and Samos (on the island of that name off the W coast of Asia Minor, a point on Paul's third missionary tour).—Acts 20:15.

GRECIAN CULTURE AND ARTS

Greek education was restricted to males and its principal aim was to produce "good citizens." But each city-state had its own concept of a good citizen. In Sparta, education was almost entirely physical (contrast Paul's counsel to Timothy at 1 Timothy 4:8), young boys being taken from their parents at the age of seven and assigned to barracks until the age of thirty. In Athens the emphasis eventually came to be more strongly on literature, mathematics and the arts. A trusted slave, called a *pai·da·go·gos'*, accompanied the child to school, training beginning at the age of six. (Note Paul's comparison of the Mosaic law with a *pai·da·go·gos'* at Galatians 3:23-25; see TUTOR.) Poetry was very popular in Athens, and pupils were required to memorize many poems. Though Paul's education was in Cilician Tarsus, he made use of a brief poetic quotation to get his message across in Athens. (Acts 17:22, 28) Dramas, both tragedies and comedies, became popular.

Philosophy received great importance in Athens and, in time, throughout Greece. Among the major philosophical groups were the *Sophists*, who held that truth was a matter of individual opinion, this view (similar to that of the Hindus) being opposed by such famous Greek philosophers as Socrates, his pupil Plato and Plato's pupil Aristotle. Other philosophies dealt with the ultimate source of happiness. The *Stoics* held that happiness consists of living in accord with reason and that this alone matters. The *Epicureans* believed that pleasure is the true source of happiness. (Contrast Paul's statement to the Corinthians at 1 Corinthians 15:32.) Philosophers of these latter two schools were among those who engaged Paul in conversation at Athens, leading to his being brought to the Areopagus for a hearing. (Acts 17:18, 19) Another school of philosophy was that of the *Skeptics* who held that, in effect, nothing really mattered in life.

As a people, at least in later periods, the Greeks displayed an inquisitive trait and were characteristically fond of discussion and conversation about things that were novel. (Acts 17:21) They endeavored to solve some of the major questions of life and of the universe by process of human logic (and speculation). Thus, the Greeks considered themselves the intelligentsia of the ancient world. Paul's first letter to the Greek Corinthians put such human wisdom and intellectualism in its proper place, he, among other things, saying: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise. . . . 'Jehovah knows that the reasonings of the wise men are futile.'" (1 Cor. 1:17-31; 2:4-13; 3:18-20) Despite all their philosophical debates and investigations, their writings show they found no genuine basis for hope. As Professors J. R. S. Sterrett and Samuel Angus point out: "No literature contains more pathetic laments over the sorrows of life, the passing of love, the deceitfulness of hope, and the ruthlessness of death."—Funk and Wagnalls *New "Standard" Bible Dictionary*, p. 313.

GREEK RELIGION

The earliest knowledge of Greek religion comes through the epic poetry of Homer. Actually, it is not certain that Homer really existed. Later accounts of his life appear fictional. But the two epic poems credited to him, the *Iliad* and the *Odyssey*, were recited every four years at Athens during the classical period. The oldest papyrus portions of these poems are believed to date from sometime before 150 B.C.E. As Professor of Greek George G. A. Murray says of these early texts, they "differ 'wildly' from our vulgate," that is, from the text that has been popularly accepted for the last several centuries. Thus, unlike the Bible, there was no conservation of the integrity of Homeric texts, but they existed "in an extremely fluid state," as Professor Murray demonstrates.

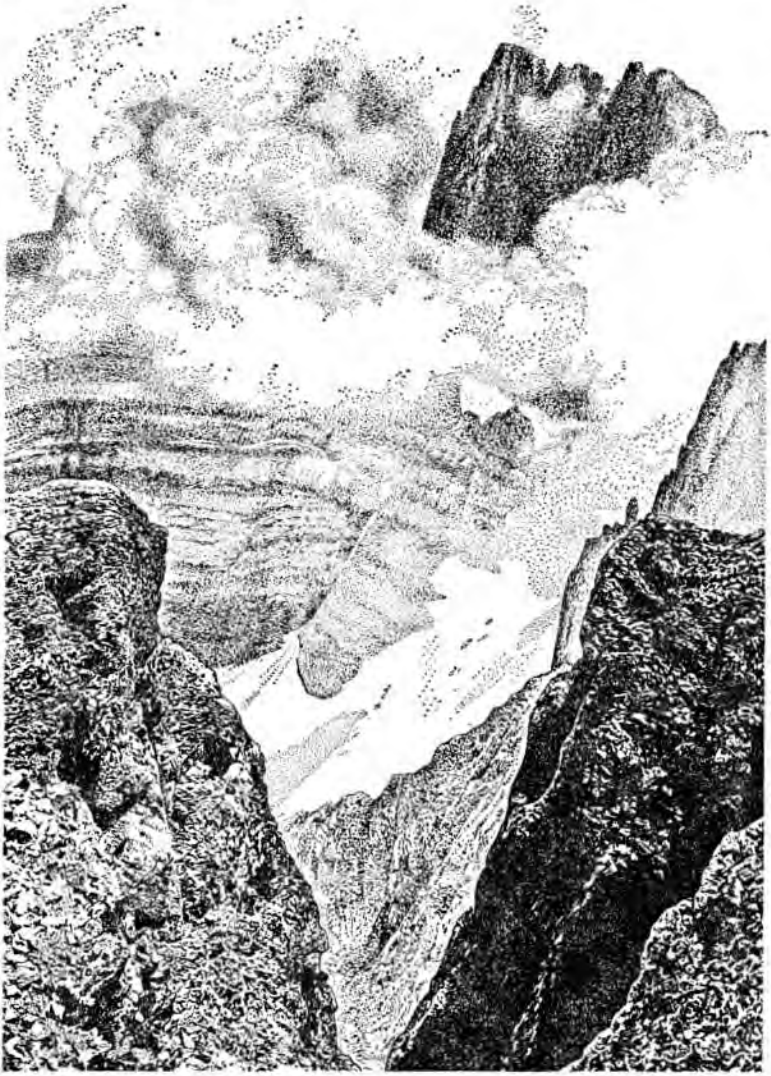
The Homeric poems dealt with warrior heroes and gods who were very much like men. Some scholars suggest a connection between the Odyssey and the



Zeus, worshiped by ancient Greeks. This bronze representation is said to date from the fifth century B.C.E.

Gilgamesh Epic of Babylon. At any rate, definite evidence of Babylonian influence on Greek religion does exist. One ancient Greek fable is nearly a literal translation of an Akkadian original.

Another poet, Hesiod, probably of the eighth century B.C.E., is credited with systematizing the multitude of Greek myths and legends. Together with the



The peaks of Mount Olympus, viewed as sacred by the ancient Greeks

Homeric poems, Hesiod's Theogony formed the principal sacred writings or theology of the Greeks.

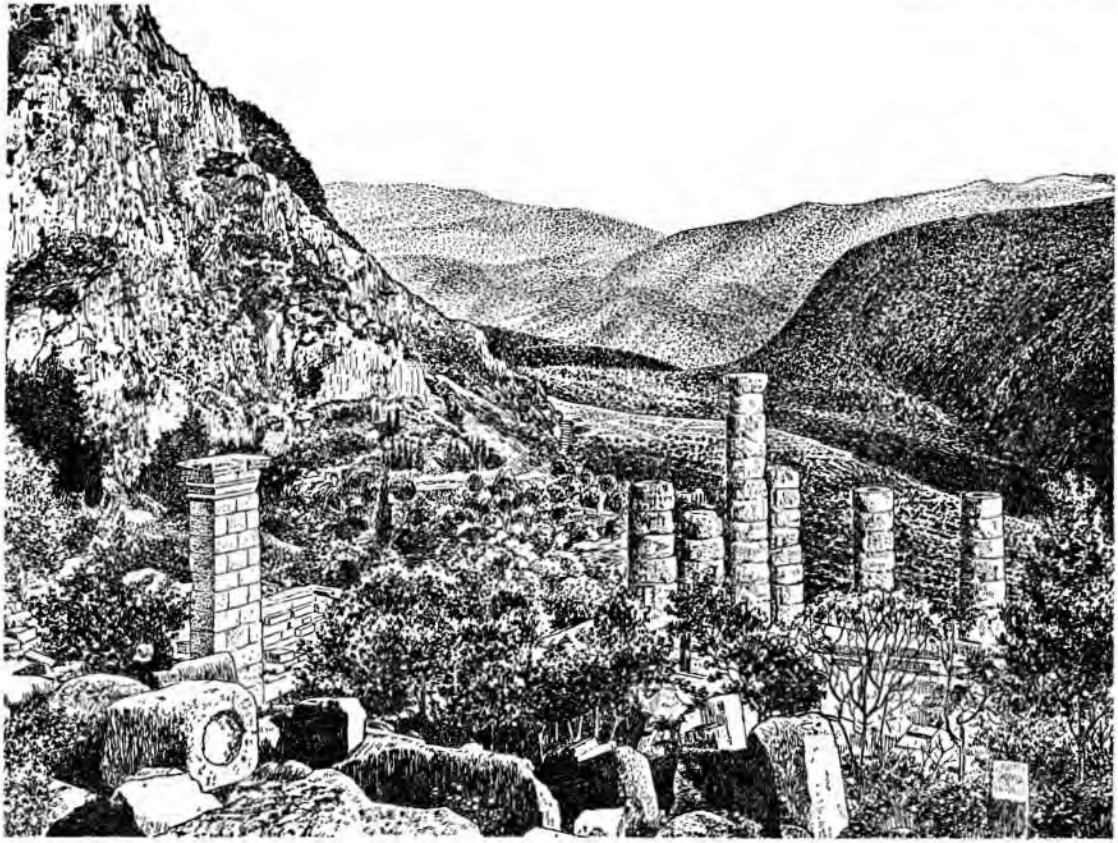
In considering the Greek myths, it is of interest to see how the Bible sheds light on their possible, or even probable, origin. As Genesis 6:1-13 shows, prior to the Flood angelic sons of God came to earth, evidently materializing in human form, and cohabited with attractive human women. They produced offspring who were called "Nephilim" or "Fellers," that is, 'those causing others to fall.' The result of this unnatural union of spirit creatures with humans, and the hybrid race it produced, was an earth filled with immorality and violence. (Compare Jude 6; 1 Peter 3:19, 20; 2 Peter 2:4, 5; see NEPHILIM.) Like others of the post-Flood times, Javan, the progenitor of the Greek races, undoubtedly heard the account of pre-Flood times and circumstances, likely from his father Japheth, a survivor of the Flood. Note, now, what the writings attributed to Homer and Hesiod reveal.

The numerous gods and goddesses they described had human form and great beauty, though often being gigantic and superhuman. They ate, drank, slept, had sexual intercourse among themselves or even with humans, lived as families, quarreled and fought, seduced and raped. Though supposedly holy and immortal, they were capable of any type of deceit and crime. They could move among mankind either visibly or invisibly. Later Greek writers and philosophers sought to purge the accounts of Homer and Hesiod of some of the more vile acts attributed to the gods.

These accounts may reflect, although in greatly expanded, embellished and distorted form, the authentic account of pre-Flood conditions found in Genesis. A further remarkable correspondency is that, in addition to the principal gods, the Greek legends describe demigods or heroes who were of both divine and human descent. These demigods were of superhuman strength but were mortal (Hercules being the only one of them granted the privilege of attaining immortality). The demigods thus bear a marked similarity to the Nephilim in the Genesis account.

Noting this basic correspondency, orientalist E. A. Speiser would trace the theme of the Greek myths back to Mesopotamia. (*The World History of the Jewish People*, Vol. I, p. 26) Mesopotamia was the location of Babylon and also the focus from which mankind spread after the confusion of man's language.—Gen. 11:1-9.

The principal Greek gods were said to reside on the heights of Mount Olympus (9,550 feet [2,911 meters] high), located S of the town of Beroea. (Paul was quite near Olympus' slopes when ministering to the Beroeans on his second missionary tour; Acts 17:10) Among these Olympic gods were: *Zeus* (called Jupiter by the Romans; Acts 28:11), the god of the sky; *Hera* (Roman Juno), Zeus' wife; *Ge* or *Gaea*, the goddess of the earth, also called the Great Mother; *Apollo*, a solar god, a god of sudden death, shooting his deadly arrows from afar; *Artemis* (Roman Diana), the goddess of the hunt, whose worship as a fertility goddess was so prominent at Ephesus (Acts 19:23-28, 34, 35); *Ares* (Roman Mars), the god of war; *Hermes* (Roman Mercury), the god of travelers, commerce, and of eloquence, the messenger of the gods (in Lystra, Asia Minor, the people called Barnabas "Zeus, but Paul Hermes, since he was the one taking the lead in speaking" [Acts 14:12]); *Aphrodite* (Roman Venus), the goddess of fertility and love, considered to be the "sister of the Assyro-Babylonian Ishtar and the Syro-Phoenician Astarte" (*Greek Mythology*, Paul Hamlyn, p. 63); and numerous other gods and goddesses. Actually, each city-state seems to



Ruins of the temple of Apollo at Delphi, where an oracle claimed to reveal hidden knowledge

have had its own minor gods, worshiped according to local custom.

Festivals and games

Festivals played an important part in Greek religion. Athletic contests along with dramas, sacrifices and prayers attracted persons from a wide area and thus these festivals served as a bond for the politically divided city-states. Among the most prominent of these festivals were: the Olympic Games, the Isthmian Games (held near Corinth), the Pythian Games (at Delphi), and the Nemean Games (at Argos). The celebration of the Olympic Games every four years provided the basis for the Greek era reckoning, each four-year period being called an Olympiad. —See GAMES.

Oracles, astrology and shrines

Oracles, mediums through whom the gods supposedly revealed hidden knowledge, had many devotees. The most famous oracles occupied temples at Delos, Delphi and Dodona. Here, for a price, individuals received answers to questions put to the oracle. The answers were usually ambiguous, needing interpretation by the priests. At Philippi in Macedonia, the girl with the art of prediction (from whom Paul caused a demon to withdraw) was acting as an oracle and 'furnishing her masters with much gain.' (Acts 16: 16-19) Professor G. Ernest Wright traces modern astrology back through the Greeks to the diviners of Babylon. (*Biblical Archaeology*, p. 37) Healing shrines were also popular.

Philosophic teaching of immortality

Since the Grecian philosophers interested themselves in the ultimate questions of life, their views also served to shape the religious views of the people. Socrates, of the fifth century B.C.E., taught the immortality of the human soul. In Plato's *Phaedo*, Socrates is quoted as saying: "The soul, the immaterial part, being of a nature so superior to the body, can it, as soon as it is separated from the body, be dispersed into nothing, and perish? Oh, far otherwise. Rather this will be the result. If it takes its departure in a state of purity, . . . well, then, so prepared, the soul departs into that invisible region which is of its own nature, the region of the divine, the immortal, the wise, and then its lot is to be happy in a state in which it is freed from fears and wild desires, and the other evils of humanity, and spends the rest of its existence with the gods." Contrast this with Ezekiel 18:4 and Ecclesiastes 9:5, 10.

Temples and idols

Magnificent temples were built in honor of the gods, and beautifully executed statues of marble and bronze were made to represent them. The ruins of some of the most famous of these temples are to be found on the Acropolis of Athens and include the Parthenon, the Propylaea and the Erechtheum. It was in this same city that Paul spoke to an audience, commented on the notable fear of the deities manifest in Athens, and plainly told his listeners that the Creator of heaven and earth "does not dwell in

handmade temples," and that, as progeny of God, they should not imagine the Creator to be "like gold or silver or stone, like something sculptured by the art and contrivance of man."—Acts 17:22-29.

PERIOD OF THE PERSIAN WARS

The rise of the Medo-Persian Empire under Cyrus (who conquered Babylon in 539 B.C.E.) posed a threat to Greece. Cyrus had already conquered Asia Minor, including Greek colonies there. In Cyrus' third year, Jehovah's angelic messenger informed Daniel that the fourth king of Persia would "rouse up everything against the kingdom of Greece." (Dan. 10:1; 11:1, 2) The third Persian king (Darius Hystaspis) put down a revolt of Greek colonies in 499 B.C.E. and prepared to invade Greece. The invading Persian fleet was wrecked by a storm in 492. Then, in 490, a large Persian force swept into Greece but was defeated by a small army of Athenians on the plains of Marathon, NE of Athens. Darius' son Xerxes, upon ascending the Persian throne, determined to avenge this defeat. As the foretold 'fourth king,' he roused up the entire empire to form a massive military force and in 480 B.C.E. crossed the Hellespont.

Though certain principal city-states of Greece now showed rare unity in their fight to stop the invasion, the Persian troops marched through north and central Greece, reached Athens and burned its fortress height, the Acropolis. On the sea, however, the Athenians and supporting Greeks outmaneuvered and wrecked the Persian fleet (with its Phoenician and other allies) at Salamis. They followed up this victory with another defeat of the Persians on land at Plataea and yet another at Mycale, on the W coast of Asia Minor, after which the Persian forces abandoned Greece.

FROM ATHENIAN SUPREMACY TO MACEDONIAN CONTROL

Athens now gained leadership in Greece by virtue of its strong navy. The period that followed, down to about 431 B.C.E., was the "Golden Age" of Athens, when the most renowned works of art and architecture were produced. Athens headed the Delian league of several Greek cities and islands. Due to resentment of Athenian preeminence by the Peloponnesian League, headed by Sparta, the Peloponnesian War broke out. It ran from 431-404 B.C.E., the Athenians finally suffering complete defeat at the hands of the Spartans. The rigid rule of Sparta lasted until about 371 B.C.E. and then Thebes gained superiority. Grecian affairs entered a period of political decay, though Athens continued to be the cultural and philosophical center of the Mediterranean. Finally, the emerging power of Macedonia under Philip II conquered Greece in 338 B.C.E. and Greece was unified under Macedonian control.

GREECE UNDER ALEXANDER

Back in the sixth century B.C.E., Daniel had received a prophetic vision foretelling the overthrow of the Medo-Persian Empire by Greece. Philip's son Alexander had been educated by Aristotle and, after Philip's assassination, became the champion of the Greek-speaking peoples. In 334 B.C.E., Alexander set out to avenge Persian attacks on Greek cities on the W coast of Asia Minor. His lightning conquest of not only all Asia Minor but also Syria, Palestine, Egypt and the entire Medo-Persian Empire as far as India fulfilled the prophetic picture at Daniel 8:5-7, 20, 21. (Compare Daniel 7:6.) By taking over control of Judea in 332 B.C.E., Greece now became the fifth successive world power insofar as the nation of Israel was concerned, Egypt, Assyria, Babylon and Medo-Persia having been the previous four. By 328 B.C.E. Alexander's conquest was complete and now the remaining portion of Daniel's vision saw fulfillment. Alexander died in Babylon in 323 B.C.E. at a comparatively young age and, as foretold, his empire was subsequently split up into four dominions, none equaling the original empire in strength.—Dan. 8:8, 21, 22; 11:3, 4; see ALEXANDER No. 1.

Before his death, however, Alexander had introduced Greek culture and the Greek language into all his vast realm. Greek colonies were set up in many conquered lands. The city of Alexandria was built in Egypt and came to rival Athens as a center of learning. Thus was initiated the Hellenizing (or Grecizing) of much of the Mediterranean and Near Eastern regions. *Koi·ne'* (or common) Greek became the *lingua franca,* spoken by people of many nationalities. It was the language used to translate the Hebrew Scriptures of the Bible in the *Septuagint Version,* produced by Jewish scholars in Alexandria. Later, the Christian Greek Scriptures were recorded in *koi·ne'* Greek, and the international popularity of this language contributed to the rapid spread of the Christian good news throughout the Mediterranean area.—See GREEK.

EFFECT OF HELLENIZATION ON THE JEWS

The name Palestine (Greek, *Pa·lai·sti'ne*) was applied to Canaan by the Greeks, evidently due to their contacts with the Philistines. When Greece was divided among Alexander's generals, Palestine became a border state between the Ptolemaic regime of Egypt and the Seleucid dynasty of Syria. First controlled by Egypt, the land was seized by the Seleucids in 198 B.C.E. In an effort to unite Palestine with Syria in a Hellenic culture, Greek religion, language, literature and attire were all promoted in Palestine.

Greek colonies were founded throughout Palestine, including those at Samaria (thereafter called Sebaste), Acco (Ptolemais) and Beth-shan (Scythopolis), as well as some set up on previously unsettled sites E of the Jordan River. (See DECAPOLIS.) A gymnasium was established in Jerusalem and attracted Jewish youths. Since Greek games were linked with Greek religion, the gymnasium served to corrupt Jewish adherence to Scriptural principles. Even the priesthood suffered considerable infiltration by Hellenism during this period. By this means, beliefs previously foreign to the Jews gradually began to take roots, including the pagan teaching of the immortality of the human soul and the idea of an underworld place of torment after death.—See IMMORTALITY; HADES.

Antiochus Epiphanes' desecration of the temple at Jerusalem (168 B.C.E.) by introducing the worship of Zeus there marked the extreme point of Palestinian Hellenization and led to the Maccabean Wars.

In Alexandria, Egypt, where the Jewish sector occupied a considerable portion of the city, Hellenizing influence was also strong. (See ALEXANDRIA.) Some Alexandrian Jews allowed the popularity of Grecian philosophy to sway them. Certain Jewish writers felt obligated to try to accommodate Jewish beliefs to what was then the "modern trend." They tried to demonstrate that the current Grecian philosophical ideas were actually preceded by, or even derived from, similar ideas in the Hebrew Scriptures.

ROMAN RULE OVER THE GREEK STATES

Macedonia and Greece (one of the four sections into which Alexander's empire had been divided) fell to the Romans in 197 B.C.E. The next year the Roman general proclaimed the "freedom" of all Greek cities. This meant no tribute was to be exacted, but Rome expected full cooperation with its wishes. Anti-Roman sentiment steadily developed. Macedonia warred against the Romans but was again defeated in 167 B.C.E and about twenty years later became a Roman province. The Achaean League, led by Corinth, rebelled in 146 B.C.E. and Rome's armies marched into southern Greece and destroyed Corinth. The province of "Achaia" was formed and by 27 B.C.E. came to include all of southern and central Greece.—Acts 19:21; Rom. 15:26; see ACHAIA.

The period of Roman rule was one of political and economic decline for Greece. Only Grecian culture continued strong and was widely adopted by the conquering Romans. They imported Greek statues and literature enthusiastically. Even entire temples were dismantled and shipped to Italy. Many of

Rome's young men were educated in Athens and other Greek seats of learning. Greece, on the other hand, turned its thoughts inward and dwelt on its past, developing an antiquarian attitude.

HELLENES AND HELLENISTS IN THE FIRST CENTURY C.E.

At the time of Jesus Christ's ministry and that of his apostles, natives of Greece or those of the Greek race were still known as *Hel'le·nes* (singular, *Hel'len*). The Greeks referred to persons of other races as "barbarians," meaning simply foreigners or those speaking a foreign tongue. The apostle Paul likewise contrasts "Greeks" and "Barbarians" at Romans 1:14. —See BARBARIAN.

In some instances Paul, however, also uses the term *Hel'le·nes* in a broader sense. Particularly as contrasted with the Jews, he refers to the *Hel'le·nes* or Greeks as *representative* of all the non-Jewish peoples. (Rom. 1:16; 2:6, 9, 10; 3:9; 10:12; 1 Cor. 10:32; 12:13) Thus at 1 Corinthians chapter 1, Paul evidently parallels the "Greeks" (vs. 22) with the "nations" (vs. 23). This was doubtless due to the prominence and preeminence of the Greek language and culture throughout the entire Roman Empire. In a sense, they 'headed the list' of non-Jewish peoples. This does not mean that Paul or the other writers of the Christian Greek Scriptures used *Hel'le·nes* in a very loose sense so that by *Hel'len* they meant nothing more than a "Gentile," as some commentators imply. Showing that *Hel'le·nes* was used to identify a distinct people, Paul, at Colossians 3:11, refers to the "Greek" as distinct from the "foreigner [*bar'ba·ros*]" and the "Scythian."

In harmony with the foregoing, Greek scholar Hans Windisch comments: "The sense of 'Gentile' [for the word *Hel'len*] cannot be proved, . . . either from Hellenistic Judaism or the NT." (*Theological Dictionary of the New Testament*, Vol. II, p. 516) Yet, he does present some evidence that Greek writers at times applied the term *Hel'len* to persons of other races who adopted the Greek language and culture—persons who were "Hellenized." So, in considering the Biblical references to *Hel'le·nes* or Greeks, in many cases allowance must be made for the possibility at least that they were not such by birth or descent.

The "Grecian" woman of Syrophoenician nationality whose daughter Jesus healed (Mark 7:26-30) was likely of Greek descent to be distinguished in this way. The "Greeks among those that came up to worship" at the Passover and who requested an interview with Jesus were evidently Greek proselytes to the Jewish religion. (John 12:20; note Jesus' prophetic statement in verse 32 as to 'drawing men of all sorts to himself.') Timothy's father and Titus are both called *Hel'len*. (Acts 16:1, 3; Gal. 2:3) This may mean that they were Greeks racially. However, in view of the claimed tendency of some Greek writers to employ *Hel'le·nes* as referring to non-Greeks who were Greek-speaking and of Greek culture, and in view of Paul's use of the term in the representative sense considered earlier, allowance can be made for the possibility that all these persons were Greeks in this latter sense. Nevertheless, the fact that the Grecian woman was in Syrophoenicia, or that Timothy's father resided in Lystra of Asia Minor, or that Titus seems to have resided in Antioch of Syria, does not prove that they were not racially Greeks or descendants of such—for Greek colonists and immigrants were to be found in all these regions.

When Jesus told a group that he was going to 'go to him that sent him' and that "where I am [going] you cannot come," the Jews said among themselves: "Where does this man intend going, so that we shall not find him? He does not intend to go to the Jews dispersed among the Greeks and teach the Greeks, does he?" (John 7:32-36) By "the Jews dispersed among the Greeks" they evidently meant just that—not the Jews settled in Babylon but those scattered throughout the faraway Greek cities and lands to the W. The accounts of Paul's missionary travels reveal the remarkable number of Jewish immigrants there were in such Greek regions.

Racial Greeks are certainly meant at Acts 17:12 and 18:4, where events in the Greek cities of Beroea and Corinth are under discussion. This may also be true of the "Greeks" in Macedonian Thessalonica (Acts 17:4), in Ephesus on the western coast of Asia Minor, long colonized by Greeks and once the capital of Ionia (Acts 19:10, 17; 20:21), and even in Iconium in central Asia Minor. (Acts 14:1) While the combination "Jews and Greeks" appearing in some of these texts might indicate that, like Paul, Luke there used "Greeks" as representative of non-Jewish peoples in general, actually only Iconium lay geographically outside the primary Grecian sphere.

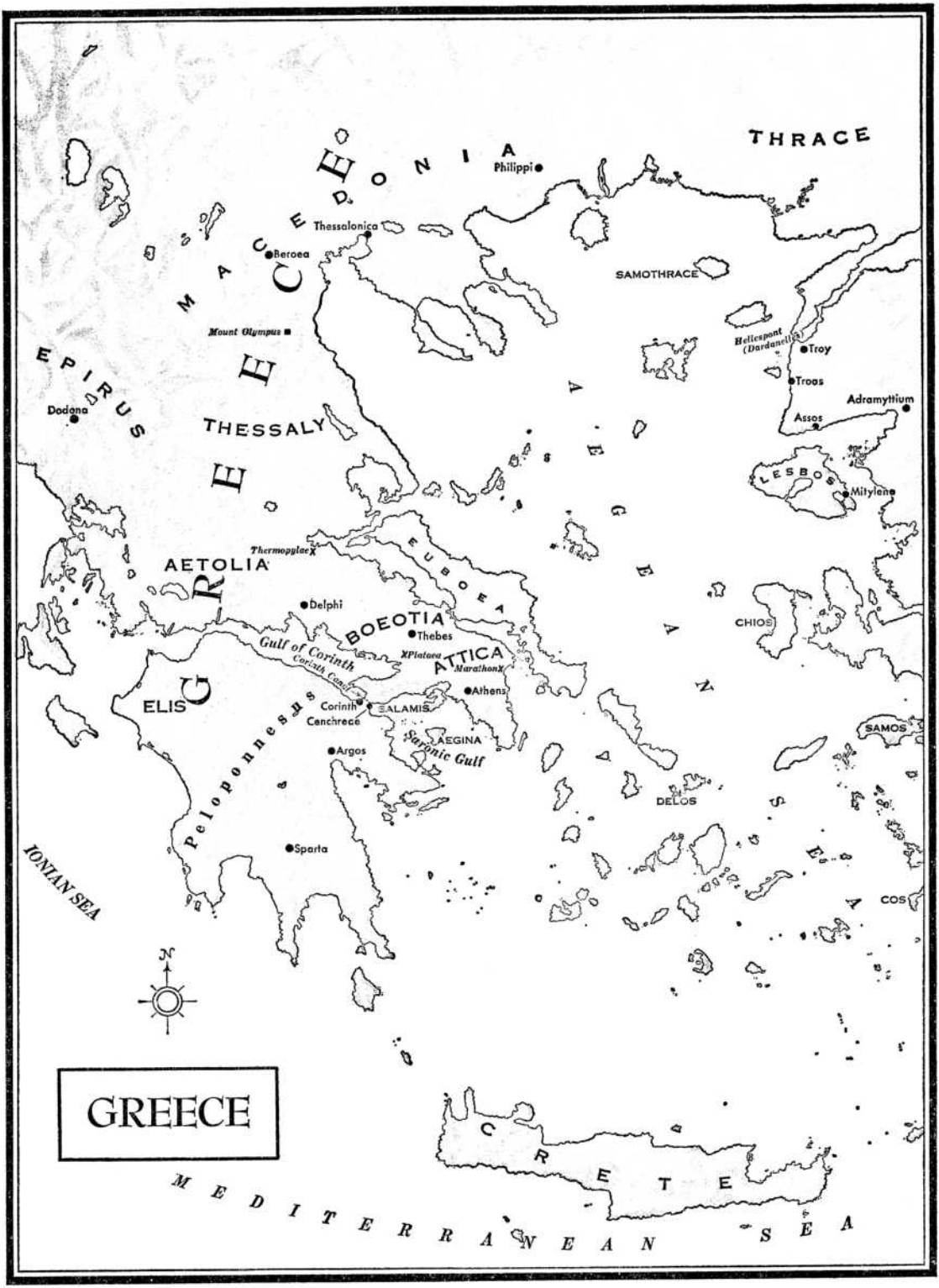
Hellenists

In the book of Acts another term appears: *Hel·le·ni·stai'* (singular, *Hel·le·ni·stes'*). This term is not found either in Greek or Hellenistic Jewish literature; hence, the meaning is not completely certain. However, most lexicographers believe it designates "Greek-speaking Jews" at Acts 6:1 and 9:29. In the first of these two texts, these *Hel·le·ni·stai'* are contrasted with the "Hebrew-speaking Jews" (*E·brai'oi* [Westcott and Hort Greek Text]). On the day of Pentecost, 33 C.E., Jews and proselytes from many lands were present. That many such Greek-speaking persons came to the city is evidenced by the "Theodotus Inscription" found on the hill of Ophel in Jerusalem. Written in Greek, it states: "Theodotus, son of Vetenus, priest and archisynagogos [synagogue president], grandson of an archisynagogos, built the synagogue for the reading of the Law and for the teaching of the commandments and the guest house and the rooms and supplies of water as an inn for those who are in need when coming from abroad, which synagogue his fathers and the elders and Simonides founded." Some would connect this inscription with the "Synagogue of the Freedmen," members of which were among those responsible for the martyrdom of Stephen.—Acts 6:9; see FREEDMAN, FREEMAN; SYNAGOGUE.

The form of *Hel·le·ni·stai'* that appears in Acts 11:20, however, with reference to certain residents of Antioch, Syria, may refer to "Greek-speaking people" generally, rather than Greek-speaking Jews. This seems to be shown by the indication that, until the arrival of Christians of Cyrene and Cyprus, the preaching of the word in Antioch had been restricted to "Jews only." (Acts 11:19) So the *Hel·le·ni·stai'* there mentioned may mean persons of various nationalities who had been Hellenized, using the Greek language (and perhaps living according to Greek custom).—See ANTIOCH No. 1; CYRENE, CYRENIAN.

The apostle Paul visited Macedonia and Greece on both his second and third missionary tours. (Acts 16:11–18:11; 20:1-6) He spent time ministering in the important Macedonian cities of Philippi, Thessalonica and Beroea and in the major Achaian cities of Athens and Corinth. (Acts 16:11, 12; 17:1-4, 10-12, 15; 18:1, 8) He devoted a year and a half to the ministry in Corinth on his second tour (Acts 18:11), during which time he wrote the two letters to the Thessalonians and possibly that to the Galatians. On his third tour he wrote his letter to the Romans from Corinth. After his first imprisonment in Rome, Paul evidently again visited Macedonia, between 61 and 64 C.E., probably writing his first letter to Timothy and possibly his letter to Titus from there.

Through the early centuries of the Common Era, Greek culture continued to influence the Roman Empire, and Greece preserved its intellectual achievements, Athens possessing one of the chief universities in the Roman Empire. Constantine endeavored to fuse Christianity with certain pagan practices and teachings and then made such fusion religion the


MACEDONIA
THRACE
Philippi
Thessalonica
Beroea
SAMOTHRACE
Mount Olympus
Hellespont (Dardanelles)
Troy
Troas
Adramyttium
Assos
EPIRUS
Dodona
THESSALY
AEGEAN SEA
LESBOS
Mitylene
Thermopylae
AETOLIA
EUBOEA
Delphi
BOEOTIA
Thebes
CHIOS
Gulf of Corinth
Corinth Canal
Plataea
Marathon
ATTICA
Athens
ELIS
Corinth
Cenchreae
SALAMIS
AEGINA
Saronic Gulf
SAMOS
Argos
Peloponnesus
DELOS
Sparta
IONIAN SEA
COS
CRETE
MEDITERRANEAN SEA
GREECE

official religion of the empire. This made Greece a part of Christendom.

Today Greece controls a land area of 50,944 square miles (131,945 sq. kilometers) and has a population of 8,612,000 (1966 estimate).

GREED. Inordinate or rapacious desire; covetousness. Greed can manifest itself in love of money, desire for power or gain, voraciousness for food and drink, sex, or other material things. The Scriptures warn Christians against this degrading trait, and command that they should avoid association with anyone calling himself a Christian "brother" who practices greediness. (1 Cor. 5:9-11) Greedy persons are classed with fornicators, idolaters, adulterers, men kept for unnatural purposes, thieves, drunkards, revilers and extortioners, and, indeed, greedy persons generally practice some of these things. If an individual does not turn away from his greediness, he will not inherit the kingdom of God. (1 Cor. 6:9, 10) In condemnation of foolish talking and obscene jesting, the apostle Paul commands that fornication and uncleanness or greediness "not even be mentioned among you." This may mean that, not only should such practices not exist among Christians, but also they should not even be a topic of their conversation, as for the purpose of gratifying the flesh.—Eph. 5:3; compare Philippians 4:8.

BECOMES MANIFEST IN ACTIONS

Greediness will manifest itself in some overt act that will reveal the individual's wrong and inordinate desire. The Bible writer James tells us that wrong desire, when it has become fertile, gives birth to sin. (Jas. 1:14, 15) The greedy person can therefore be detected by his actions. The apostle Paul states that being a greedy person means being an idolater. (Eph. 5:5) In his greedy desire such a one makes the thing desired his god, putting it above the service and worship of the Creator.—Rom. 1:24, 25.

ALIENATES FROM GOD

Christians have come out from a world filled with all forms of bad conduct. Paul points out that, not only are such things carried on, but they are pursued with *greediness*, greedily sought after. Persons practicing these things are "alienated from the life that belongs to God." Those becoming Christians find that Christ their Exemplar was free of such things and hence they must make their minds over, putting on the new Christian personality. (Eph. 4:17-24; Rom. 12:2) At the same time they are living among greedy persons of the world and must be careful to maintain cleanness as illuminators in the world.—1 Cor. 5:9, 10; Phil. 2:14, 15.

Greediness for dishonest gain would disqualify a man from being a ministerial servant in the Christian congregation. (1 Tim. 3:8) Since such men are to stand before the congregation as examples, it follows that the principle would apply to all members of the congregation. (1 Pet. 5:2, 3) Especially is this seen to be true in the light of Paul's statement that greedy persons will not inherit the Kingdom.—Eph. 5:5.

RELATED TO COVETOUSNESS

In the Christian Greek Scriptures the Greek words used for "greediness" and "covetousness" are closely related. Jesus Christ stated that covetousness defiles a man (Mark 7:20-23), and warned against it. He followed this warning with the illustration of the covetous rich man who, at death, no longer had benefit from or control of his wealth and was also in the lamentable state of not being "rich toward God." (Luke 12:15-21) Christians are told that their life is "hidden with the Christ" and that they must therefore deaden their body members as respects covetousness, hurtful desire and all uncleannesses. —Col. 3:3, 5.

GREEK. A language belonging to the Indo-European family of languages, the tongue of those believed to have inhabited east-central Asia or west-central Europe. (Hebrew is from the Semitic, another family of languages.) Greek is the language in which the Christian Scriptures were originally written (aside from Matthew's Gospel, which may have been written first in Hebrew) and in which also appeared the first complete translation of the Hebrew Scriptures, namely, the *Septuagint Version*.

STRUCTURE

There are three main types of language: (1) *isolating*, without inflection of its words, and using such devices as word-order for variety of expression, as does Chinese; (2) *agglutinative*, making use of separable prefixes, infixes and suffixes, as does Turkish; (3) *inflectional*, achieving variety in expression by means of stems, prefixes and endings. Greek is an *inflectional* language.

HISTORY

Little is known of the history of the Greek language prior to 1500 B.C.E. In fact, its history is quite obscure prior to the time of about 1000 B.C.E. Due to isolation caused by geographical divisions, a number of different dialects were forming from what appear to have been the original three dialects, Aeolic, Doric and Ionic. The Attic dialect, of Athens, was a development from these, based chiefly, some authorities say, on the Ionic. Attic was the classical Greek. From 330 B.C.E. to 330 C.E. was the age of *koi·ne'* Greek, a mixture of differing Greek dialects of which Attic was the most influential. The synthesis of *Koi·ne'* was brought about by the military campaigns of Alexander the Great, in whose army were representatives from all the Greek tribes, and whose conquests caused *Koi·ne'* to become an international language. From 330 C.E., when the seat of Roman government was moved from Rome to Constantinople, until 1453, when the Turks captured that city, Byzantine Greek was spoken. Since then, modern Greek has held sway. Some scholars have a different outline of the history of Greek, but it is generally agreed that these were the general epochs.

Koi·ne'

Koi·ne' had a very distinct advantage over the other languages of the day, in that it was almost universally known. *Koi·ne'* means common language or dialect common to all. How widespread the use of *koi·ne'* Greek was can be seen from the fact that the decrees of the imperial governors and of the Roman senate were translated into *Koi·ne'* to be distributed over the Roman Empire. Accordingly, the charge posted above Jesus Christ's head at the time of his impalement was written, not only in official Latin and in Hebrew, but also in (*koi·ne'*) Greek.—Matt. 27:37; John 19:19, 20.

Regarding the use of Greek in the land of Israel, one scholar comments: "Although the main body of the Jewish people rejected Hellenism and its ways, intercourse with the Greek peoples and the use of the Greek language was by no means eschewed. . . . The Palestinian teachers regarded the Greek translation of the Scriptures with favor, as an instrument for carrying the truth to the Gentiles." (*Hellenism*, Bentwich, 1919, pp. 115-117) Of course, the primary reason for the *Septuagint Version* was for the benefit of the Jews, especially those of the Dispersion, who no longer spoke the pure Hebrew, but were familiar with Greek. Old Hebrew terms involving Jewish worship came to be replaced by terms Greek in origin. The word *sy·na·go·ge'*, meaning "a meeting together," is an example of the adoption of Greek words by the Jews.

Koi·ne' used by inspired Christian writers

Since the writers of the inspired Christian Scriptures were concerned with getting their message across with understanding to all the people, it was not the classical, but the *koi·ne'* Greek that they used. All these writers themselves were Jews. Though

they were Semitic, they were not interested in the spread of Semitism, but in the truth of pure Christianity, and by means of the Greek language they could reach more people. They could better carry out their commission to "make disciples of people of all the nations." (Matt. 28:19, 20) Also, the *Koi·ne'* was a fine instrument by which they could express well the subtle intricacies of thought that they desired to present.

It is easy to see, in reading the Christian Greek Scriptures, that they are based to a tremendous extent on the Hebrew Scriptures and well reflect the thought of these earlier inspired writings. And, under the influence of holy spirit, what the Christian penmen wrote in Greek expressed accurately the revelations opened up by Jesus Christ, at the same time being in harmony with and illuminating the Hebrew Scriptures. Professor A. T. Robertson says: "Westcott has true insight when he says of N. T. Greek: 'It combines the simple directness of Hebrew thought with the precision of Greek expression. In this way the subtle delicacy of Greek expression in some sense interprets Hebrew thought.'" (*A Grammar of the Greek New Testament in the Light of Historical Research*, p. 92) Actually, the Christian writers also influenced the Greek language by bringing in new expressions in order to convey their message of the good news of Jesus Christ.

Koi·ne' was a development from the classical Attic Greek. While Attic Greek contained many vernacular expressions, the *Koi·ne'* added a great many more, making it more cosmopolitan, simplifying the grammar, and so forth. While avoiding the artificial and pedantic style of some of the classical writers, the penmen of the Christian Greek Scriptures nevertheless used many classical words. They rose, in their use of *koi·ne'* Greek, in dignity and restraint, far above the common trivialities and vulgarisms of the everyday *Koi·ne'* in the nonliterary Greek papyri, found mostly in Egypt. Professor Robertson comments particularly on Luke and Paul and says of the latter: "That Paul could use the more literary style is apparent from the address on Mars Hill, the speech before Agrippa, and Ephesians and Romans." (Acts 17:22-31; 26:1-23) He says also, "Take the parable of the Prodigal Son, for instance. In literary excellence this piece of narrative is unsurpassed."—Luke 15:11-32.

Therefore the inspired Christian writers gave to *koi·ne'* Greek power, dignity and warmth by reason of their exalted message. Greek words took on a richer, fuller and more spiritual meaning in the contexts of the inspired Scriptures.

ALPHABET

All present-day European alphabets stem either directly or indirectly from the Greek alphabet. However, the Greeks did not invent their alphabet; they borrowed it from the Semites. This is apparent from the fact that the Greek alphabetic letters (of about the seventh century B.C.E.) resembled the Hebrew characters (of about the eighth century B.C.E.). They also had the same general order, with a few exceptions. Additionally, the pronunciation of the names of some of the letters is very similar; for example: *al'pha* (Greek) and *'a'leph* (Hebrew); *be'ta* (Greek) and *behth* (Hebrew); *del'ta* (Greek) and *da'leth* (Hebrew); and many others. *Koi·ne'* had twenty-four letters. In adapting the Semitic alphabet to the Greek language, certain Semitic consonants were allotted to vowel sounds.

STYLE OR METHOD OF WRITING

Greek began first to be written from right to left, as Hebrew still is today, and then alternately from right to left and from left to right, back and forth from line to line, just as a farmer plows his field. Later, all lines were written from left to right as in English today. Sometimes, also, in the beginning, the lines were written either from the bottom of the page upward or from the top downward, but gradually all lines came to be written from left to right successively from the top to the bottom.

VOCABULARY

The Greek vocabulary is quite abundant and exact. Sufficient words are at the Greek writer's disposal enabling him to make fine differentiation and to convey just the shade of meaning that he desires. To illustrate, the Greek makes a distinction between ordinary knowledge, *gno'sis* (1 Tim. 6:20), and intensified knowledge, *e·pi'gno·sis* (1 Tim. 2:4), and between *al'los* (John 14:16), meaning "another" of the same kind, and *he'te·ros*, meaning "another" of a different kind. (Gal. 1:6) Many English words have incorporated Greek as well as basic roots, resulting in making the English language more precise and specific in expression.

NOUNS

Nouns are declined according to case, gender and number. Related words, such as pronouns and adjectives, are declined to agree with their antecedents or that which they modify.

Case

Generally *koi·ne'* Greek is shown to have had five cases. (Some scholars enlarge this to eight.) In English there is usually no change in form for nouns except in the possessive case and in number. (Pronouns, however, are subject to more changes.) But in *Koi·ne'* each case usually requires a different form or ending, making the language much more complicated than English in this respect.

THE ARTICLE

In English there are both a definite article ("the") and an indefinite article ("a," "an"). *Koi·ne'* Greek has but a single article ὁ (*ho*), which is in some respects the equivalent of the definite article "the" in English. But concerning this feature of Greek it is said that nothing is more native to or inherent in Greek language than the use of the article, and that to discuss it exhaustively would fill a book; also that "the development of the Greek article is one of the most interesting things in human speech." (A. T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research*, p. 754) In this regard Greek stands in striking contrast with two of the languages quite close to it, Sanskrit and Latin, neither of which has the article. Also, whereas the English definite article "the" is never inflected, the Greek article is inflected as to case, gender and number, just as the nouns are.

By means of the article, the specific is set apart or differentiated from the general or adjectival. For example, at John 1:1, the word *the·os'*, "god," in its first occurrence in the verse, has the article before it. This distinguishes it from the same word *the·os'* without the article in its second occurrence. A literal English translation of the Greek reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word." (*ED*) The first *the·os'* here, having the definite article, obviously refers to Jehovah God the Creator. But the second *the·os'* has no article in Greek. In the English translation, the indefinite article "a" is supplied where no article appears in the Greek. Since, in Greek, the anarthrous noun (noun without the article) can be general or adjectival, the second *the·os'* here is rendered in modern translations as "the Word was a god [general]" (*NW*) or "the Word was divine [adjectival]" (*AT*; see also *Mo*).—Compare *The Kingdom Interlinear Translation of the Greek Scriptures.*

The Greek article is used not only to set off substantives, as with English, but also with infinitives, adjectives, adverbs, phrases, clauses and even whole sentences. The use of the article with an adjective is found in the Greek at John 10:11, where the literal rendering would be: "I am the shepherd the fine

[one]." This is stronger than merely "I am the fine shepherd." It is like putting "fine" in italics.

An example of the article being applied to an entire clause in Greek is found at Romans 8:26, where the phrase "what we should pray for as we need to" is preceded by the article in the neuter gender. Literally, the phrase would read "*the* for what we should pray." (*The Kingdom Interlinear Translation of the Greek Scriptures*) To get the thought across in English, it is helpful to add the words "problem of," as stated in *A Manual Grammar of the Greek New Testament*, page 146: "Paul's point here is: 'that problem of praying as we ought we do not know about.' The article converges the clause into a single point and presents the problem as a particular issue, more rigidly defined than any device of English can render it." For this reason the rendering "For the [problem of] what we should pray for as we need to we do not know" (*NW*), gives more accurately the flavor of the writer's thought.

VERBS

Greek verbs are built from verbal roots primarily by means of stems and endings, or suffixes and affixes. They are conjugated according to voice, mood, tense, person and number. In Greek they constitute a more difficult study than nouns. Better understanding of the *Koi·ne'* in recent years, particularly with regard to verbs, has enabled translators to bring out better the real flavor and meaning of the Christian Greek Scriptures than was possible in the older versions. Some of the more interesting features regarding Greek verbs and their influence on Bible understanding are considered in the following paragraphs.

Voice

English has only two voices for its verbs, that is, the active and passive voices, but Greek has a "middle voice." The Greek scholars Dana and Mantey say the middle voice is "one of the most distinctive and peculiar phenomena of the Greek language. It is impossible to describe it, adequately or accurately, in terms of English idiom, for English knows no approximate parallel. . . . The middle voice is that use of the verb which describes the subject as *participating in the results of the action* [or, at times, producing the action]. . . . While the active voice emphasizes the action, the middle stresses the agent." —*A Manual Grammar of the Greek New Testament*, pp. 156-158.

The middle voice was also used with an intensive force. It served a purpose similar to italics in English. Paul said, after being told that bonds and tribulations awaited him when he got to Jerusalem: "Nevertheless, I do not make my soul of any account as dear to me, if only I may finish my course and the ministry that I received of the Lord Jesus." (Acts 20:22-24) Here the verb for "make," *poi·ou'mai*, is in the middle voice. Paul is saying, not that he does not value his life, but that the fulfilling of his ministry is far more important. That is *his* conclusion, regardless of what others may think.

The middle voice is used at Philippians 1:27: "Only behave [or, 'carry on as citizens'] in a manner worthy of the good news about the Christ." The verb *po·li·teu'ein*, "to live in a free state," is, in this text, in the middle voice, *po·li·teu'e·sthe*, "to carry on as citizens," that is, to *participate* in declaring the good news. Roman citizens generally took an active part in the affairs of the state, for Roman citizenship was highly prized, particularly in cities whose inhabitants had been given citizenship by Rome, as was the case in Philippi. So Paul is here telling Christians that they must not be inactive as merely being in the position of Christians, but they must also participate in Christian activity, thereby proving themselves worthy of the good news. This is in harmony with his later words to them: "As for us, our citizenship exists in the heavens."—Phil. 3:20.

Tenses

Another important and distinctive characteristic of Greek, contributing to its exactness, is its use of verb tenses. Verbs and their tenses involve two elements: *kind* of action (the more important) and *time* of action (of less importance). Time is only a minor consideration in the Greek tenses, say authorities. There are three principal points of viewing action in the Greek language, each with modifying characteristics: (1) action as continuous ("to be doing"), represented basically in the *present* tense, the primary force of which is progressive action or that which habitually or successively recurs; (2) action as complete ("to have done"), the principal tense here being the *perfect*, (3) action as occurring ("to do"), represented in the *aorist* (Gr., *a·o'ri·stos*, "without limits, undefined"). It simply declares something as taking place without reference to its progress or duration or the time of the action. It is the most frequently used of the Greek tenses. There are, of course, the other tenses, the imperfect, the pluperfect and the future, with their subdivisions.

To illustrate the difference in the Greek tenses: At 1 John 2:1, the apostle John says: "If any man sin, we have an advocate with the Father" (*AV*). The Greek verb for "sin" is in the aorist tense, hence the time of the action is indefinite. The aorist tense here points to the act of sinning, where the present infinitive would denote the condition of being a sinner, or continuous or progressive action in sinning. So John does not speak of someone carrying on a practice of sinning, but of one who does "commit *a sin*." (Compare Matthew 4:9, where the aorist indicates that the Devil did not ask Jesus to do constant or continuous worship to him, but "an *act* of worship.")

But, reading 1 John 3:6, 9 without taking into account the fact that the verb there is in the present tense, as in the *Authorized Version*, John seems to contradict his words above noted. This version reads: "Whosoever abideth in him sinneth not," and, "Whosoever is born of God doth not commit sin." These renderings fail to carry over into English the continuous action denoted by the present tense of the Greek verbs used. Careful modern translations, instead of saying here, "sinneth not" and "doth not commit sin," take note of the continuous action and render the verbs accordingly: "does not *practice* sin," "does not *carry on* sin" (*NW*); "*practices* sin," "*makes a practice* of sinning" (*CBW*); "does not *habitually* sin," "does not *practice* sin" (*Ph*); "does not *continue* to sin" (*TEV*). Jesus commanded his followers: "*Keep on*, then, seeking first the kingdom," indicating continuous effort, rather than merely "Seek ye first the kingdom."—Matt. 6:33; compare *AV*; *NW*.

In prohibitions, the present and aorist tenses are likewise distinctly different. In the present tense a prohibition means more than not to do a thing. It means to *stop* doing it. Jesus Christ, en route to Golgotha, did not merely tell the women following him, "Do not weep," but, rather, since they were already weeping, he said: "*Stop weeping* for me." (Luke 23:28) Likewise to those selling doves in the temple, Jesus said: "*Stop making* the house of my Father a house of merchandise!" (John 2:16) In the Sermon on the Mount he said: "*Stop being anxious*" about what you will eat, drink or wear. (Matt. 6:25) On the other hand, in the aorist a prohibition was a command against doing something without regard to the time of doing it. Jesus is shown as telling his hearers: "So, *never be anxious* about the next day" (literally, "be not anxious"). (Matt. 6:34) Here the aorist is used, and "never" helps to put across the sense of the verb in translating the passage into English.

Another example of the need to take into consideration the Greek tense in translating is found at Hebrews 11:17. Some translations ignore the special significance in the tense of the verb. The *Authorized Version* reads: "By faith Abraham, when he was tried, offered up Isaac." The verb "offered" in this

text is in the imperfect tense, which may carry the thought that the action was intended or attempted, but not realized or accomplished. Therefore the rendering: "By faith Abraham, when he was tested, *as good as* offered up Isaac," gives the true picture of what took place. Again, as recorded in Luke 1:59, speaking of the time of circumcision of the son of Zechariah and Elizabeth, the imperfect tense used indicates that instead of the rendering, "They called him Zacharias, after the name of his father" (*AV*), the passage should read "They *were going to call* [the young child] by the name of its father, Zechariah" (*NW*). This is in harmony with what actually took place, namely, that he was named John, according to the angel Gabriel's instructions.—Luke 1:13.

Much more could be said that would stress the need for careful attention to the various peculiar features of the Greek language in getting more accurately in Bible translation the fine shades of thought expressed by the inspired writers of the Christian Greek Scriptures.

GREEK ALPHABET

Letter	*Name*	*Transliteration and Pronunciation*[1]
Α α	*al'pha*	a
Β β	*be'ta*	b
Γ γ	*gam'ma*	g, hard, as in begin[2]
Δ δ	*del'ta*	d
Ε ε	*e'psi·lon*	e, short, as in met
Ζ ζ	*ze'ta*	z
Η η	*e'ta*	e, long, as in they
Θ θ	*the'ta*	th
Ι ι	*i·o'ta*	i as in machine
Κ κ	*kap'pa*	k
Λ λ	*lam'bda*	l
Μ μ	*my*	m
Ν ν	*ny*	n
Ξ ξ	*xi*	x
Ο ο	*o'mi·kron*	o, short, as in lot
Π π	*pi*	p
Ρ ρ	*hro*	r
Σ σ, ς[3]	*sig'ma*	s
Τ τ	*tau*	t
Υ υ	*y'psi·lon*	y or u, French u or German ü
Φ φ	*phi*	ph as in *ph*ase
Χ χ	*khi*	kh as in el*kh*orn
Ψ ψ	*psi*	ps as in li*ps*
Ω ω	*o·me'ga*	o, long, as in note

1 Pronunciation shown here differs from modern Greek.
2 Before κ, ξ, χ, or another γ it is nasal, and *pronounced* like *ng* in an*g*er.
3 Used only at the end of a word when *sig'ma* occurs.

TRANSLITERATION

This refers to the spelling of Greek words with letters of the English alphabet. The style of transliterating used in this publication is similar to that employed in many Bible reference works. In most instances it is simply a letter-for-letter substitution, *b* for β, *g* for γ, and so on. This is also true of the Greek vowels, *a* for α, *e* for ε, *e* for η, *i* for ι, *o* for ο, *y* for υ and *o* for ω. Some works distinguish the long and short vowels by marking them accordingly.

Diphthongs

The above general rule of letter-for-letter substitution also applies to most diphthongs: *ai* for αι, *ei* for ει, *oi* for οι. The Greek letter *y'psi·lon* (υ) is an exception in the following instances: αυ is *au*, not *ay;* ευ is *eu*, not *ey;* ου is *ou*, not *oy;* υι is *ui*, not *yi;* ηυ is *eu*, not *ey*.

However, there are occasions when what may at first appear to be a diphthong will have a diaeresis (¨) over the second letter, as, for instance, αϋ, εϋ, οϋ, ηϋ, ωϋ, αϊ, οϊ. The diaeresis over an *i·o'ta* (ι) or *y'psi·lon* (ϋ) shows that it does not really form a diphthong with the vowel preceding it. Thus the *y'psi·lon* with a diaeresis is transliterated *y*, not *u*. The above examples would be *ay, ey, oy, ey, oy, ai, oi* respectively.

In some diphthongs, ᾳ, ῃ, ῳ, the second vowel, a small *i·o'ta* (ι) (called an *i·o'ta subscript*) is written beneath the first vowel. They are sometimes referred to as "improper diphthongs." In transliterating these Greek forms the *i·o'ta* (or *i*) is not placed below the line, but next to and following the letter under which it appears. Thus ᾳ is *ai*, ῃ is *ei* and ῳ is *oi*. In each case the first vowel is "long."

Accent marks

There are three types of accents in Greek: the acute (´), the circumflex (῀) and the grave (`). In the Greek these appear over the vowel of the syllables they accentuate. However, in this publication the accent mark comes at the end of the accented syllable and only one mark is used for all three types of Greek accents. Λόγος is thus marked *lo'gos;* ζῷον would be *zo'on*.

Syllables

As an aid to pronunciation, either a dot or the accent mark is used to separate all syllables. A Greek word has as many syllables as it has vowels or diphthongs. Thus λόγος (*lo'gos*) has two vowels and therefore two syllables. The two vowels of a diphthong make one syllable, not two. Δαίμων (*dai'mon*) has one diphthong (*ai*) and one other vowel (o) and thus has two syllables.

For the sake of uniformity in syllable division we have observed the following rules: (1) When a single consonant occurs in the middle of a word, it is placed with the following vowel in the next syllable. Πατήρ would be *pa·ter'*. (2) Sometimes a combination of consonants appears in the middle of a Greek word. If this same combination of consonants can be used to start a Greek word, it may also begin a syllable. For instance, κόσμος would be divided *ko'smos*. The *sm* is kept with the second vowel. This is because many Greek words—like *smyr'na*—open with those same two consonants. However, when a certain combination of consonants is found in the middle of a word and there is no Greek word beginning with that same combination, they are separated. Thus βυσσός is transliterated herein as *bys·sos'*, since *ss* does not start any Greek word.

Breathing marks

A vowel at the beginning of a word requires either a "smooth" breathing mark (᾽), or a "rough" breathing mark (῾). The "smooth" breathing mark (᾽) may be disregarded in transliteration; the "rough" breathing mark (῾) calls for an *h* to be added at the start of the word. If the first letter is capitalized, these breathing marks occur before the word. In that case, 'Ι becomes *I*, while 'Ι is transliterated as *Hi*. When words begin with the small letters, the breathing marks appear over the first, or, in the case of most diphthongs, over the second letter. Therefore αἰών becomes *ai·on'*, while ἁγνός is *hag·nos'* and αἱρέομαι is *hai·re'o·mai*.

Additionally, the Greek letter *hro* (ρ), transliterated *r*, always requires a "rough" breathing mark (῾) at the start of a word. So ῥαββί is *hrab·bi'*. Sometimes two of these letters occur together in the middle of a word, the second *hro* having a "rough" breathing mark above it. Here it is necessary to insert the letter *h* between the first and second *hro*. Thus ἄῤῥητος becomes *ar'hre·tos*.

GREEK SCRIPTURES. See CHRISTIAN GREEK SCRIPTURES; MANUSCRIPTS OF THE BIBLE.

GREEN. See COLORS.

GREETING. See ATTITUDES AND GESTURES.

GREYHOUND. A very swift, keen-sighted dog, with a pointed muzzle, a slender streamlined body and long, strong legs. There is considerable uncertainty, though, as to what is designated by the Hebrew expression *zar·zir' math·na'yim*, literally meaning "the (animal) girded in at the hips (loins)." A number of Bible translations use "greyhound" in the main text at Proverbs 30:31, but in footnotes list "war horse" and "rooster" as alternate renderings. (*AS, NW*, 1957 ed., *Ro*) The reading "rooster" or "cock" (*AT, Dy, JB, Kx, Mo, RS*) has the support of the Greek *Septuagint* and the Latin *Vulgate*. "Greyhound" is an appropriate rendering, however, for it fits the description of an animal that does well with its "pacing." (Prov. 30:29) The greyhound has been clocked at a speed of 40 m.p.h. (c. 64 k.p.h.). Also, the slenderness of the greyhound's lumbar regions, as if the animal is "girded in at the hips," would harmonize with what is considered to be the literal significance of the Hebrew designation.

GRIEF. See MOURNING.

GUARD. In the pre-Christian Scriptures the word "guard" is drawn, in many instances, from Hebrew words having the basic meaning of "watch" and "keep." Cherubs were posted by Jehovah at the E of the garden of Eden to guard (keep) the way of the tree of life. (Gen. 3:24) The workmen rebuilding Jerusalem's wall under Nehemiah's direction served also as guards at night. (Neh. 4:22, 23) Kings had runners accompanying their chariots as guards, as did Absalom and Adonijah when each tried to take the throne of Israel. (2 Sam. 15:1; 1 Ki. 1:5) Runners served under King Rehoboam as watchmen at the palace doors and kept guard over valued copper shields. (1 Ki. 14:27, 28) High Priest Jehoiada used runners at the temple, along with the Carian bodyguard, to protect young King Jehoash and to execute Athaliah.—2 Ki. 11:4-21; see CARIAN BODYGUARD; RUNNERS.

The Hebrew word *tab·bahh'*, translated "cook" at 1 Samuel 9:23, meant, basically, "slayer" or "butcher" and gained the meaning of executioner; it is elsewhere used with reference to the bodyguard of Pharaoh of Egypt and of King Nebuchadnezzar of Babylon. (Gen. 37:36; 2 Ki. 25:8, 11, 20; Dan. 2:14) The Hebrew word *mish·ma"ath*, meaning, basically, "hearers" or "[obedient] subjects," is used to refer to David's bodyguard (2 Sam. 23:23; 1 Chron. 11:25) and to the bodyguard of Saul, over which David had been chief.—1 Sam. 22:14.

It was the practice in Roman prisons to chain a prisoner to a soldier guard or, for maximum security, to two guards. (Acts 12:4, 6) However, during the apostle Paul's first imprisonment in Rome he was accorded the respect of being free from this form of restraint, having only a soldier guard living with him in his own hired house. (Acts 28:16, 30) During his second imprisonment he was likely chained to a guard.

The chief priests and Pharisees had their own guards whom Pilate allowed to be posted at Christ's tomb. To prevent the people from learning about Jesus' resurrection the chief priests bribed these guards to circulate the lie that Jesus' followers had stolen his body.—Matt. 27:62-66; 28:11-15.

The Roman Praetorian Guard was formed by Caesar Augustus in 13 B.C.E. to serve as imperial bodyguards. (Phil. 1:12, 13) Emperor Tiberius had this guard encamped permanently near the walls of Rome and by means of them held in check any unruliness of the people. This attached great importance to the commander of the guard, whose force came to amount to about 10,000 men. In time the Praetorian Guard became so powerful that it was able both to put emperors into office and to dethrone them.

GUARD, GATE OF THE. See GATE, GATEWAY.

GUDGODAH (Gud'go·dah) [cleft, division]. A wilderness encampment of the Israelites; probably the same as Hor-haggidgad. (Deut. 10:6, 7; compare Numbers 33:33.) Many geographers, believing the name "Gudgodah" to be preserved in Wadi Ghadaghed, suggest that this place may have been located on Wadi Ghadaghed, about forty-two miles (68 kilometers) N-NW of the Gulf of Aqabah. But this has been questioned, since the Hebrew consonants of Gudgodah do not actually correspond with those of Ghadaghed. Concerning the order in which the Israelite camping sites are listed in Numbers and Deuteronomy, see BENE-JAAKAN.

GUEST. See HOSPITALITY.

GUILT. See LEGAL CASE.

GUILT OFFERING. See OFFERINGS.

GULL [Heb., *sha'hhaph*]. Although the *Authorized Version* renders the Hebrew name of this bird as "cuckow" (cuckoo), this translation has generally been abandoned in favor of the sea gull (sometimes called "sea mew"). (See CUCKOO.) Some Lexicographers understand the name to be derived from a root meaning to "be thin, slender or lean," which might describe the gull from the standpoint of its trim appearance and the relative narrowness of the body as compared with the long, pointed wings. Others believe the Hebrew name *sha'hhaph* is in imitation of the shrill cry made by this generally noisy bird. The older versions (*LXX, Vg*) also understood it to refer to the seagoing gull. It is one of the birds hunting prey or eating carrion that were prohibited as food according to God's law given to the Israelites.—Lev. 11:13, 16; Deut. 14:12, 15.

The gull family (called *Laridae*) is composed of a number of closely related web-footed sea birds, including true gulls, terns and skimmers, all powerful fliers that catch their food in flight or from the surface of the water (rather than diving or plunging for it), and that can swim well, rest and even sleep on the water. The gull alternately flaps its wings, soars, wheels and glides downward to pick up food in the form of fish, insects, and practically any kind of offal and garbage (thus serving as a valuable scavenger in ports and harbors). Gulls often carry mussels or other mollusks up into the air and then drop them



Common (herring) gull dropping a mollusk to break it open

upon rocks to break them open and make possible the eating of their contents. Despite its avid appetite for carrion, the gull is exceptionally clean in its habits.

Several varieties of gulls, including the common gull or herring gull, and different types of the black-headed gull, are found in Palestine along the Mediterranean seacoast and around the Sea of Galilee. Their color is usually white, though the back and upper side of the wings may be a pearl gray. The bill is strong and slightly curved. They usually live in colonies, nesting on cliff ledges or along the shores. Ranging in body size from that of a pigeon up to some thirty inches (76 centimeters) in length, the gull's wingspan may be as much as five feet (1.5 meters) across. A restless and seemingly tireless bird, the gull is able to continue flying even in stormy gales. Its abundant and overlapping feathers, as many as 6,544 being counted on a single large gull, keep the body warm and dry during sustained periods of rest in the water.

A member of the gull family, the tern, is also abundant on Palestine's shores. It has a leaner body than the gull, is not a carrion eater and has long tapering wings that are narrower than those of the gulls and a forked tail. Most terns are white, though generally wearing a black or gray cap. Feeding mainly on small fish, the tern hovers about and then darts quickly into the water with its long, straight, slender bill pointed downward to seize its prey. The tern is the greatest long-distance migrator of all birds, the Arctic tern covering as much as 22,000 miles (35,398 kilometers) annually. Some terns, however, prefer the coastal waters of the warmer regions. Their rapid-moving, very graceful flight has earned them the name of 'swallows of the sea.'

Like the falcon and the ibis, the gull was viewed as a sacred bird in ancient Egypt.

GULLOTH-MAIM (Gul'loth-ma'im) [Heb., *Gul·loth' ma'yim;* perhaps, springs of water]. A site requested by Caleb's daughter at the time of her marriage to Othniel. (Josh. 15:17-19; Judg. 1:13-15) Many versions render *Gul·loth' ma'yim* as "springs of water," while "Upper *Gul·loth'* and Lower *Gul·loth'*" are generally translated 'upper springs and lower springs.' (See *AV, JB, RS, Yg.*) It may be noted, however, that Caleb's daughter apparently did not simply desire "springs" from her father. She desired "a *field,*" according to Joshua 15:18. Thus *Gul·loth' ma'yim* is sometimes rendered "well-watered land." (*Kx;* see also *Dy.*) Because of the uncertainty, some scholars choose to leave it untranslated, simply employing the transliterations "Gullath-maim" (*AT*) or "Gulloth-maim." (*NW*) The exact location of Gulloth-maim is unknown.—See DEBIR No. 2.

GUNI (Gu'ni).

1. The second-named son of Naphtali, included among those of Jacob's household in Egypt. (Gen. 46:24, 26; 1 Chron. 7:13) He founded the family of Gunites in the tribe of Naphtali.—Num. 26:48.

2. Ancestor of a prominent Gadite.—1 Chron. 5:11, 15.

GUNITES (Gu'nites). A family descended from Guni, a son of Naphtali.—Num. 26:48; Gen. 46:24.

GUR [cub]. Ahaziah, king of Judah, was riding "on the way up to Gur, which is by Ibleam," when he was struck down at Jehu's orders. (2 Ki. 9:27) The location of Gur is now unknown.

The wounding of Ahaziah at Gur is not mentioned in the parallel account of his death at 2 Chronicles 22:8, 9, but it appears that the two accounts complement each other and must be combined to gain the full picture of the events.—See AHAZIAH No. 2.

GURBAAL (Gur·ba'al) [dwelling of Baal]. A place inhabited by Arabs in King Uzziah's time. (2 Chron. 26:3, 7) Although its exact site is unknown, some would connect it with Jagur in southern Judah. —Josh. 15:21; see JAGUR.

HAAHASHTARI (Ha·a·hash'ta·ri) [the Ahashtarite]. A descendant of Judah; son of Ashhur.—1 Chron. 4:1, 5, 6.

HABAIAH (Ha·bai'ah) [Jah has concealed]. A priest whose descendants returned from exile in Babylon. But as his "sons" were unable to establish their genealogy, they were barred from the priesthood and were not permitted to "eat from the most holy things until a priest stood up with Urim and Thummim."—Ezra 2:1, 2, 61-63; Neh. 7:63-65.

HABAKKUK (Ha·bak'kuk) [embrace (of love); ardent embrace]. Hebrew prophet of Judah and writer of the Bible book bearing his name. (Hab. 1:1; 3:1) From the book's closing notation ("To the director on my stringed instruments") and the dirge in chapter three, it has been inferred that Habakkuk was a Levitical temple musician. But the words following Habakkuk 3:19 do not make that certain, and dirges were also taken up by persons other than Levites. (2 Sam. 1:17, 18) While there are various traditions about Habakkuk, these are unreliable, and the Scriptures themselves furnish no information concerning the prophet's parentage, tribe, circumstances in life or his death. Evidence in the book of Habakkuk seems to indicate that he prophesied early in the reign of Jehoiakim, before the Judean king became vassal to Babylon in 620 B.C.E.—2 Ki. 24:1; see HABAKKUK, BOOK OF.

HABAKKUK, BOOK OF. A book of the Hebrew Scriptures in eighth place among the so-called "Minor Prophets" in the Hebrew and *Septuagint* texts, as well as in common English Bibles. It is in two parts: (1) A dialogue between the writer and Jehovah (chaps. 1, 2); (2) a prayer in dirges.—Chap. 3.

WRITER

The writer is identified in the book itself. The composition of both sections is ascribed to "Habakkuk the prophet."—1:1; 3:1; see HABAKKUK.

CANONICITY

The canonicity of the book of Habakkuk is confirmed by ancient catalogues of the Hebrew Scriptures. While they do not mention it by name, the book evidently was embraced by their references to the 'twelve minor prophets,' for otherwise the number twelve would be incomplete. The book's canonicity is unquestionably supported by quotations from it in the Christian Greek Scriptures. Though not referring to Habakkuk by name, Paul quoted Habakkuk 1:5 (*LXX*) while speaking to faithless Jews. (Acts 13:40, 41) He quoted from Habakkuk 2:4 ("But as for the righteous one, by his faithfulness he will keep living") when encouraging Christians to display faith. —Rom. 1:16, 17; Gal. 3:11; Heb. 10:38, 39.

Among the Dead Sea Scrolls is a manuscript of Habakkuk (chaps. 1, 2) consisting of a pre-Masoretic Hebrew text with an accompanying commentary. Though its date is uncertain, this scroll may be of the first century B.C.E. Even if of more recent origin, it is apparently the oldest extant Hebrew manuscript of the book of Habakkuk. Interestingly, this scroll reads "Chaldeans" at Habakkuk 1:6, where certain scholars (with "Greeks" or "Macedonians" under Alexander the Great in mind) have sought to substitute "Kittim." This manuscript thus agrees with the Masoretic text in showing that the Chaldeans were those Jehovah would raise up as his agency.

DATE AND SETTING

The statement "Jehovah is in his holy temple" (Hab. 2:20) and the note that follows Habakkuk 3:19 ("To the director on my stringed instruments") indicate that Habakkuk prophesied before the temple built by Solomon in Jerusalem was destroyed in 607 B.C.E. Also, Jehovah's declaration "I am raising up the Chaldeans" (1:6) and the prophecy's general

tenor show that the Chaldeans (or Babylonians) had not yet desolated Jerusalem. But Habakkuk 1:17 may suggest that they had already begun to overthrow some nations. The Chaldeans and Medes took Nineveh in 632 B.C.E., and Babylon was then on its way toward becoming a world power. (Nah. 3:7) This was during the reign of Judah's good king Josiah (659-629 B.C.E.).

There are some who hold, in agreement with rabbinical tradition, that Habakkuk prophesied earlier, during the reign of King Manasseh of Judah. They believe that he was one of the prophets mentioned or alluded to at 2 Kings 21:10 and 2 Chronicles 33:10. They hold that the Babylonians were not yet a menace, which fact made Habakkuk's prophecy more unbelievable to the Judeans.—See Habakkuk 1:5, 6.

On the other hand, in the early part of Jehoiakim's reign, Judah was within the Egyptian sphere of influence (2 Ki. 23:34, 35), and this could also be a time when God's raising up of the Chaldeans to punish the wayward inhabitants of Judah would be to them 'an activity they would not believe, though it was related.' (Hab. 1:5, 6) Babylonian King Nebuchadnezzar defeated Pharaoh Nechoh at Carchemish in 625 B.C.E., in the fourth year of King Jehoiakim's reign. (Jer. 46:2) So, Habakkuk may have prophesied and recorded the prophecy before that event, possibly completing the writing thereof about 628 B.C.E. in Judah. The use of the future tense regarding the Chaldean threat may indicate a date earlier than Jehoiakim's vassalship to Babylon (620-618 B.C.E.).—2 Ki. 24:1.

STYLE

The style of writing is both forceful and moving. Vivid illustrations and comparisons are employed. (Hab. 1:8, 11, 14, 15; 2:5, 11, 14, 16, 17; 3:6, 8-11) Commenting on Habakkuk's style, the scholar Driver said: "The literary power of Habakkuk is considerable. Though his book is a brief one, it is full of force; his descriptions are graphic and powerful; thought and expression are alike poetic." Such qualities are, of course, primarily due to divine inspiration.

The book of Habakkuk emphasizes Jehovah's supremacy over all nations (Hab. 2:20; 3:6, 12), highlighting his universal sovereignty. It also places emphasis on the fact that the righteous live by faith. (2:4) It engenders reliance upon Jehovah, showing that he does not die (1:12), that he justly threshes the nations, and that he goes forth for the salvation of his people. (3:12, 13) For those exulting in him, Jehovah is shown to be the God of salvation and the Source of vital energy.—3:18, 19.

OUTLINE OF CONTENTS

I. Plea for aid; Jehovah announces coming judgment (1:1-17)
  A. Habakkuk cries for aid due to violence, wickedness in Judah (1:1-4)
  B. Jehovah identifies Chaldeans as his instrument of judgment against the nations (1:5-11)
    1. This frightful nation will swiftly gather captives like sand (1:5-9)
    2. It will jeer kings, move onward like wind and become guilty (1:10, 11)
  C. Habakkuk wonders why God allows the wicked to swallow up the righteous (1:12-17)
    1. He asks why Jehovah, the Rock, looks on those dealing treacherously (1:12, 13)
    2. God has made all Judah as fishes and creeping things without a ruler (1:14-16)
    3. Will the enemy be allowed to keep killing nations constantly? (1:17)

II. Righteous live by faithfulness, but Chaldeans will be destroyed (2:1-20)
  A. Prophet is to record vision, which will eventually come true (2:1-3)
  B. By faithfulness, the righteous one will keep living (2:4)
  C. The Chaldean's end due, as shown by five woes (2:5-19)
    1. For "multiplying what is not his own"; will be despoiled by others for his bloodshed and violence (2:5-8)
    2. For "making evil gain for his house"; a stone of the wall will cry out (2:9-11)
    3. Due to "building a city by bloodshed"; it is from Jehovah that peoples will toil on only for the fire (2:12-14)
    4. For making companions drunk 'to look upon their parts of shame'; will drink cup of Jehovah's right hand and be disgraced (2:15-18)
    5. Due to trusting in idols; there is no breath in them (2:19)
  D. Jehovah is in his holy temple and all earth to keep silent (2:20)

III. Habakkuk prays for mercy amid judgment (3:1-19)
  A. Makes plea for divine mercy and represents God as a mighty warrior (3:1-15)
    1. God marches through earth with denunciation, threshing the nations (3:1-12)
    2. He has gone forth for the salvation of His people (3:13-15)
  B. Agitated, Habakkuk awaits "the day of distress," expressing determination to exult in Jehovah, the God of salvation (3:16-19)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 161-163.

HABAZZINIAH (Hab·az·zi·ni'ah). A descendant of Jonadab the son of Rechab. "Jaazaniah the son of Jeremiah the son of Habazziniah" was one of the Rechabites tested by the prophet Jeremiah in the days of King Jehoiakim.—Jer. 35:1-6.

HABOR (Ha'bor). This proper name has been understood as applying either to a place or to a river. At 1 Chronicles 5:26, though, the reference is definitely to a city or district to which the Assyrian king Tiglath-pileser III exiled numerous Israelites of the ten-tribe kingdom. Some scholars have linked this Habor with Abhar, a town located on the Qizil Uzun River of NW Iran about 130 miles (209 kilometers) W of Tehran. At 2 Kings 17:6 and 18:11 some favor the reading "Habor, the river of Gozan" (*AS, RS*), and suggest identifying the Habor with a tributary of the Euphrates, the Khabur River of SE Turkey and NE Syria. However, in agreement with 1 Chronicles 5:26, this phrase may instead be translated "Habor at [or, by] the river Gozan."—*NW, Yg;* see GOZAN.

HACALIAH (Hac·a·li'ah) [possibly, wait for Jehovah]. Governor Nehemiah's father.—Neh. 1:1; 10:1.

HACHILAH (Hach·i'lah) [dark]. A hill in the wilderness of Ziph, where David and his men concealed themselves from King Saul. (1 Sam. 23:19; 26:1-3) Today its exact location is unknown. While some would identify Hachilah with Dahr el-Kola (a long ridge about ten miles [16 kilometers] W of En-gedi), this has been questioned on the basis that the Hebrew word for "hill" does not apply to a long ridge.

HACHMONI (Hach'mo·ni) [wise].

1. Ancestor of Zabdiel and his son Jashobeam. Jashobeam was the head one of David's top three mighty men and is called "the son of a Hachmonite." (1 Chron. 11:11; 27:2) "Hachmonite" is spelled "Tahchemonite" at 2 Samuel 23:8. If 1 Chronicles 12:6 refers to the same Jashobeam, the Hachmonites were descendants of the Levite Korah.—See JOSHEB-BASSHEBETH.

2. Father or ancestor of Jehiel. Jehiel was with King David's sons, presumably as a tutor. (1 Chron. 27:32) Possibly the same as No. 1 above.

HACHMONITE. See HACHMONI No. 1.

HADAD (Ha'dad) [perhaps, thunderer].

1. One of the twelve sons of Ishmael the son of Abraham and his concubine Hagar.—Gen. 25:12-15; 1 Chron. 1:28-30.

2. Successor to the kingship of Edom after the death of Husham. "Hadad son of Bedad, who defeated the Midianites in the field of Moab," apparently ruled from the city of Avith.—Gen. 36:31, 35, 36; 1 Chron. 1:46, 47.

3. Another king of Edom; husband of Mehetabel. Hadad succeeded Baal-hanan to the kingship, and "the name of his city was Pau." (1 Chron. 1:43, 50, 51) He is called Hadar at Genesis 36:39, which may be due to a scribal error, since the Hebrew letters corresponding to "r" (ר) and "d" (ד) are very similar.

4. An Edomite of the royal offspring and trouble-maker for Israel during Solomon's reign. While yet a child, Hadad, along with some of his father's servants, fled down to Egypt by way of Paran to escape Joab's slaughter of all the males of Edom. In Egypt Hadad and those with him were kindly received, Pharaoh giving Hadad a house as well as food and land, and later even his own sister-in-law as a wife. By this woman, Hadad had a son named Genubath, who lived right in Pharaoh's house among the sons of Pharaoh. Upon learning that King David and Joab had died, Hadad returned to Edom and proved to be a resister to Solomon.—1 Ki. 11:14-22, 25.

5. Hadad is considered to be the chief deity of ancient Syria and is generally identified with Rimmon. The name "Hadad" appears as part of the names of certain Syrian kings, such as Ben-hadad (1 Ki. 15:18) and Hadadezer (1 Ki. 11:23), and also occurs in the name "Hadadrimmon."—Zech. 12:11; see HADADRIMMON.

HADADEZER (Had·ad·e'zer) [Hadad is a help]. Son of Rehob and king of Zobah, a Syrian (Aramaean) kingdom thought to have been situated N of Damascus (2 Sam. 8:3, 5; 1 Ki. 11:23; 1 Chron. 18:3, 5) and which included vassalages. (2 Sam. 10:19) Before being defeated by King David, Hadadezer had waged warfare against Toi (Tou) the king of Hamath. —2 Sam. 8:9, 10; 1 Chron. 18:9, 10.

After the Syrians who had been hired by the Ammonites to fight against David were defeated, Hadadezer strengthened his forces by enlisting additional Syrians from the region of the Euphrates. (2 Sam. 10:6, 15, 16; 1 Chron. 19:16) This may be alluded to at 2 Samuel 8:3 (compare 1 Chronicles 18:3), where the reference seems to be to Hadadezer's seeking to put his control back again at the river Euphrates. On this, Cook's *Commentary* (Vol. II, p. 396) notes that the Hebrew literally means "to cause his hand to return" and states: "The exact force of the metaphor must . . . be decided by the context. If, as is most probable, this verse relates to the circumstances more fully detailed [at 2 Samuel 10:15-19], the meaning of the phrase here will be *when he* (Hadadezer) *went to renew his attack* (upon Israel), or *to recruit his strength against Israel, at the river Euphrates.*"

At Helam the forces of Hadadezer under the command of Shobach (Shophach) met those of David and were defeated. Immediately afterward Hadadezer's vassals made peace with Israel. (2 Sam. 10:17-19; 1 Chron. 19:17-19) In the conflict forty thousand Syrian horsemen were killed. Perhaps, in order to escape through rough terrain, these horsemen dismounted and were slain as footmen. This could account for their being called "horsemen" at 2 Samuel 10:18 and "men on foot" at 1 Chronicles 19:18. The difference in the number of Syrian charioteers killed in battle is usually attributed to scribal error, the lower figure of 700 charioteers being considered the correct one.

David also took much copper from Betah (apparently also called Tibhath) and Berothai (perhaps the same as Cun), two cities of Hadadezer's realm, and brought the gold shields belonging to Hadadezer's servants, probably the vassal kings, to Jerusalem. (2 Sam. 8:7, 8; 1 Chron. 18:7, 8; compare 2 Samuel 10:19.) David also captured many of Hadadezer's horses, horsemen, chariots and footmen. The variation in the enumeration of these at 2 Samuel 8:4 and 1 Chronicles 18:4 may have arisen through scribal error. In the *Septuagint Version* both passages indicate that 1,000 chariots and 7,000 horsemen were captured, and therefore 1 Chronicles 18:4 perhaps preserves the original reading.

However, it may be noted that what are commonly viewed as scribal errors in the account of David's conflict with Hadadezer may simply reflect other aspects of the war or different ways of reckoning.

HADADRIMMON (Ha·dad·rim'mon). Evidently a location in the valley plain of Megiddo. (Zech. 12:11) Hadadrimmon is often identified with Rummaneh, a site about four and a half miles (7 kilometers) S-SE of Megiddo.

The 'great wailing' at Hadadrimmon mentioned in Zechariah's prophecy perhaps alludes to the lamentation over King Josiah, killed in battle at Megiddo. (2 Ki. 23:29; 2 Chron. 35:24, 25) But some associate this lamentation with ritualistic mourning ceremonies like those for the false god Tammuz (compare Ezekiel 8:14), and consider "Hadadrimmon" to be the composite name of a god. This is unlikely, especially since Jehovah's words, through Zechariah, are part of a prophecy concerning the Messiah. Hardly could idolatrous weeping ceremonies serve as a prophetic illustration; but the mourning for a faithful Judean king could well do so.—Compare John 19:37; Revelation 1:7 with Zechariah 12:10-14.

HADAR (Ha'dar) [perhaps, thunderer]. Successor to the kingship of Edom after the death of Baal-hanan; also called Hadad.—Gen. 36:31, 39; 1 Chron. 1:43, 50, 51; see HADAD No. 3.

HADASHAH (Ha·dash'ah) [new]. A Judean city in the Shephelah. (Josh. 15:33, 37) Its exact ancient location is today unknown.

HADASSAH (Ha·das'sah) [myrtle, joy]. The cousin of Mordecai who replaced Persian Queen Vashti; better known by her Persian name Esther, meaning "fresh myrtle."—Esther 2:7; see ESTHER.

HADES (Ha'des). This is the common transliteration into English of the corresponding Greek word *hai'des*. It literally means "the unseen place." In all, the word Hades occurs ten times in the earliest manuscripts of the Christian Greek Scriptures.—Matt. 11:23; 16:18; Luke 10:15; 16:23; Acts 2:27, 31; Rev. 1:18; 6:8; 20:13, 14.

The *Authorized Version* translates *hai'des* as "hell" in these texts but the *Revised Standard Version* renders it "Hades," with the exception of Matthew 16:18, where "powers of death" is used, though the footnote reads "gates of Hades." "Hades" rather than "hell" is used in many modern translations.

The translators of the Greek *Septuagint* translation of the Hebrew Scriptures (from Genesis to Malachi) used the word "Hades" seventy-three times, employing it sixty times to translate the Hebrew word *she'ohl'*, commonly rendered "Sheol." Luke, the divinely inspired writer of Acts, definitely showed Hades to be the Greek equivalent of Sheol when he translated Peter's quotation from Psalm 16:10. (Acts 2:27) Inversely, nine modern Hebrew translations of the Christian Greek Scriptures use the word "Sheol" to translate Hades at Revelation 20:13, 14; and the Syriac translation uses the related word *Shiul*.

In every case in which the word Hades is used in the Christian Greek Scriptures it is related with death, either in the verse itself or in the immediate context in all except the two instances cited in the

following paragraph. Hades does not refer to a single grave (Gr., *ta'phos*), or a single tomb (Gr., *mne'ma*), or a single memorial tomb (Gr., *mne·mei'on*), but to the *common grave* of all mankind, where the dead and buried ones are unseen. It thus signifies the same as the corresponding word Sheol, and an examination of its use in all its ten occurrences bears out this fact.

In its first occurrence at Matthew 11:23, Jesus Christ, in chiding Capernaum for its disbelief, uses Hades to represent the depth of debasement to which Capernaum would come down, in contrast with the height of heaven to which she assumed to exalt herself. A corresponding text is found at Luke 10:15. Note the similar way in which Sheol is used at Job 11:7, 8.

JESUS AND CONGREGATION DELIVERED

At Matthew 16:18 Jesus said concerning the Christian congregation that the "gates of Hades ["powers of death," *RS*] will not overpower it." Similarly, King Hezekiah, when on the verge of death, said: "In the midst of my days I will go into the gates of Sheol." (Isa. 38:10) It, therefore, becomes apparent that Jesus' promise of victory over Hades means that its "gates" will open to release them by means of a resurrection, even as was the case with Christ Jesus himself.

Since Hades refers to the common grave of all mankind, a place rather than a condition, Jesus entered within the "gates of Hades" when buried by Joseph of Arimathea. On Pentecost of 33 C.E. Peter said of Christ: "Neither was he forsaken in Hades nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:25-27, 29-32; Ps. 16:10) Whereas the "gates of Hades" (Matt. 16:18) were still holding David within their domain in Peter's day (Acts 2:29), they had swung open for Christ Jesus when his Father resurrected him out of Hades. Thereafter, through the power of the resurrection given him (John 5:21-30), Jesus is the Holder of "the keys of death and of Hades."—Rev. 1:17, 18.

Manifestly, the Bible Hades is not the imagined place that the ancient non-Christian Greeks described in their mythologies as a "dark, sunless region within the earth," for there was no resurrection from such mythological underworld.

ILLUSTRATIVE USE

At Revelation 6:8 Hades is figuratively pictured as closely following after the rider of the pale horse, personalized Death, to receive the victims of the death-dealing agencies of war, famine, plagues and wild beasts.

The sea (which at times serves as a watery grave for some) is mentioned in addition to Hades, as the common *earthen* grave, for the purpose of stressing the inclusiveness of *all* the dead when Revelation 20:13, 14 says that the sea, death and Hades are to give up or be emptied of the dead in them. Thereafter, death and Hades (but not the sea) are cast into "the lake of fire," "the second death." They thereby figuratively 'die out' of existence and this signifies the end of Hades (Sheol), the common grave of mankind, as well as of death inherited through Adam.

The remaining text in which Hades is used is found at Luke 16:22-26 in the account of the "rich man" and "Lazarus." The language throughout the account is plainly parabolic and cannot be construed literally in view of all the preceding texts. Note, however, that the "rich man" of the parable is spoken of as being *"buried"* in Hades, giving further evidence that Hades means the common grave of mankind.—See GEHENNA; GRAVE; SHEOL; TARTARUS.

HADID (Ha'did) [sharp]. An ancestral city of certain Benjamites returning from Babylonian exile (Ezra 2:1, 2, 33; Neh. 7:6, 7, 37; 11:31, 34), commonly identified with el-Haditheh, about three miles (5 kilometers) E-NE of Lod (Lydda). It is generally thought that Hadid is probably the same as the "Huditi" mentioned in the Karnak List of Thutmose III, and the "Adida" in the apocryphal book of First Maccabees (12:38; 13:13, *RS*, Catholic Edition), there described as being situated in the Shephelah and overlooking the coastal plain.

HADLAI (Had'lai) [ceasing, forbearing]. Father of the Amasa who was one of the heads of the sons of Ephraim in the days of King Pekah of Israel and King Ahaz of Judah.—2 Chron. 28:6, 12, 16.

HADORAM (Ha·do'ram).

1. A son of Joktan and descendant of Shem, listed among the founders of the post-Flood families. (Gen. 10:21, 25-27, 32) This family settled in Arabia, possibly in Yemen.

2. Son of Hamath's King Tou. Hadoram was sent by his father to David with congratulations and gifts to mark Israel's victory over the king of Zobah. (1 Chron. 18:9-11) He is called Joram at 2 Samuel 8:10.

3. The superintendent of those conscripted for forced labor under Kings David, Solomon and Rehoboam. When sent by Rehoboam to the rebellious northern tribes, Hadoram was stoned to death. (2 Chron. 10:18) He is called Adoram at 1 Kings 12:18 and 2 Samuel 20:24, and Adoniram at 1 Kings 4:6 and 5:14.—See ADONIRAM.

HADRACH (Ha'drach). A land against which Jehovah expressed a pronouncement through his prophet Zechariah (9:1). A consideration of the pronouncement suggests that it is directed against Damascus, Hamath, Tyre, Sidon and the Philistine cities of Ashkelon, Gaza, Ekron and Ashdod. (Zech. 9:1-8) Hence, although various identifications have been suggested and many would link Hadrach with the *Hatarikka* mentioned in Assyrian texts, it may well be a symbolic name designating the territory in which these many cities were located.

HA-ELEPH (Ha-e'leph) [the thousand]. A city of Benjamin, the site of which is today unknown. (Josh. 18:21, 28) Some scholars think that Ha-eleph may actually be part of the name of the preceding city, "Zelah." However, those who would combine "Zelah" with "Ha-eleph" thereby reduce the number of cities to thirteen, and this does not agree with the Bible's reference to fourteen cities.

HAGAB (Ha'gab) [grasshopper, locust]. Ancestor of a family of Nethinim temple slaves. "The sons of Hagab" are mentioned among those returning with Zerubbabel in 537 B.C.E. from captivity in Babylon. (Ezra 2:1, 2, 43, 46) The name Hagab, however, does not appear in the parallel list at Nehemiah 7:48.

HAGABAH (Hag'a·bah) [grasshopper, locust]. Ancestor of a family of Nethinim temple slaves. "The sons of Hagabah" were among those returning in 537 B.C.E. from exile in Babylon.—Ezra 2:1, 2, 43, 45; Neh. 7:48.

HAGAR (Ha'gar) [possibly, flight]. Sarah's Egyptian maidservant; later, Abraham's concubine and the mother of Ishmael. While in Egypt because of a famine in the land of Canaan, Abraham (Abram) came to have menservants and maidservants, and it may be that Hagar came to be Sarah's maidservant at this time.—Gen. 12:10, 16.

Since Sarah (Sarai) remained barren, she requested that Abraham have relations with Hagar, giving her to Abraham as his wife. But upon becoming pregnant, Hagar began to despise her mistress to such an extent that Sarah voiced complaint to her husband. "So Abram said to Sarai: 'Look! Your maidservant is at your disposal. Do to her what is good in your eyes.' Then Sarai began to humiliate her so that she ran

away from her." (Gen. 16:1-6) At the fountain on the way to Shur Jehovah's angel found Hagar and instructed her to return to her mistress and to humble herself under her hand. Moreover, she was told that Jehovah would greatly multiply her seed and that the son to be born to her was to be called Ishmael. Abraham was eighty-six years old when Ishmael was born.—Gen. 16:7-16.

Years later, when Abraham prepared "a big feast on the day of Isaac's being weaned" at the age of about five years, Sarah noticed Hagar's son Ishmael, now about nineteen years old, "poking fun" or playing with Isaac in a mocking way, and here making early manifestation of the antagonistic traits that Jehovah's angel foretold would be shown by him. (Gen. 16:12) Apparently fearing for the future of her son Isaac, Sarah requested Abraham to drive out Hagar and her son. This displeased Abraham, but at Jehovah's direction he followed through on his wife's request. Early the next morning he dismissed Hagar with her son, giving her bread and a skin water bottle.—Gen. 21:8-14.

Hagar wandered about in the wilderness of Beersheba. "Finally the water became exhausted . . . and she threw the child under one of the bushes." Ishmael's being referred to as a "child" is not an anachronism, for the Hebrew word *ye'ledh* here rendered "child" also means "young man," and is so translated at Genesis 4:23. As to his being thrown under one of the bushes, although it was foretold that he would be a "zebra of a man," Ishmael may not have been very strong as a teen-ager. (Gen. 16:12) Hence he may have given out first, necessitating his mother's supporting him. This would not be inconceivable, for women in those days, especially slave women, were accustomed to carrying heavy burdens in everyday life. It seems that in time Hagar also gave out, making it necessary for her to withdraw her support from him, depositing him, perhaps somewhat abruptly, under the nearest sheltering bush. Hagar herself sat down "about the distance of a bowshot" (a common Hebrew expression denoting the usual distance at which archers placed their targets) away from her son. Although Hagar did not want to see her son die, she, nevertheless, kept him in sight.—Gen. 21:14-16.

God's angel then called to Hagar, telling her not to be afraid and that Ishmael would be constituted a great nation. Furthermore, God opened her eyes so that she saw a well of water, from which she filled the skin bottle and gave her son a drink. "God continued to be with the boy," and in time he became an archer and "took up dwelling in the wilderness of Paran." Hagar procured a wife for him from the land of Egypt.—Gen. 21:17-21.

According to the apostle Paul, Hagar figured in a symbolic drama in which she represented the nation of fleshly Israel, bound to Jehovah by the Law covenant inaugurated at Mount Sinai, which covenant brought forth "children for slavery." Because of the nation's inability, due to their sinful condition, to keep the terms of that covenant, under it the Israelites did not become a free people but were condemned as sinners worthy of death, hence being slaves. (John 8:34; Rom. 8:1-3) Jerusalem of Paul's day corresponded to Hagar, for Jerusalem the capital, representing the organization of natural Israel, found herself in slavery with her children. Spirit-begotten Christians, though, are children of the "Jerusalem above," God's symbolic woman. This heavenly Jerusalem, like Sarah the freewoman, has never been in slavery. But just as Isaac was persecuted by Ishmael, so also the children of the "Jerusalem above," who have been set free by the Son, experienced persecution at the hands of the children of enslaved Jerusalem. However, Hagar and her son were driven out, representing Jehovah's casting off natural Israel as a nation. —Gal. 4:21-31; see also John 8:31-40.

HAGGAI (Hag'gai) [festive]. A Hebrew prophet in Judah and Jerusalem during Zerubbabel's governorship in the reign of Persian King Darius Hystaspis. (Hag. 1:1; 2:1, 10, 20; Ezra 5:1, 2) "Haggai" may be an abbreviated form of "Haggiah," meaning "festival of Jah (Jehovah)."

Jewish tradition holds that Haggai was a member of the Great Synagogue. From Haggai 2:10-19 it has been suggested that he may have been a priest. His name appears along with that of the prophet Zechariah in the superscriptions of Psalm 111 (112) in the Latin *Vulgate*, Psalms 125 and 126 in the Syriac *Peshitta Version*, 137 in the *Septuagint Version*, 145 in the *Septuagint*, the *Peshitta*, and the *Vulgate*, and 146, 147 and 148 in the *Septuagint* and the *Peshitta*. It is probable that Haggai was born in Babylon and that he returned to Jerusalem with Zerubbabel and the Jewish remnant in 537 B.C.E. But little is actually known about Haggai, for the Scriptures do not reveal the prophet's parentage, tribe, and so forth.

Haggai, the first postexilic prophet, joined about two months later by Zechariah (Hag. 1:1; Zech. 1:1), kindled the zeal of the repatriated Jewish exiles for the resumption of temple construction after a halt of some years precipitated by enemy opposition but extended by Jewish apathy and selfish pursuit of personal interests. (Ezra 3:10-13; 4:1-24; Hag. 1:4) Four God-given messages delivered by Haggai during about a four-month period in the second year of Darius Hystaspis (520/519 B.C.E.) and recorded by the prophet in the Bible book of Haggai were especially effective in initially moving the Jews to resume temple-building work. (Hag. 1:1; 2:1, 10, 20; see HAGGAI, BOOK OF.) Haggai and Zechariah continued to urge them on in the work until the temple was completed in Darius' sixth year, in 515 B.C.E.—Ezra 5:1, 2; 6:14, 15.

HAGGAI, BOOK OF. An inspired book of the Hebrew Scriptures listed among the so-called "Minor Prophets." It consists of four messages from Jehovah to Jews that had returned from Babylonian exile, urging them to finish rebuilding the temple in Jerusalem. Also being prophetic, the book foretold such things as the filling of Jehovah's house with glory and the overthrow of human kingdoms.—Hag. 2:6, 7, 21, 22; compare Isaiah 2:2-4.

WRITERSHIP AND CANONICITY

Haggai the prophet was the writer, he first having personally delivered each message found in the book. (Hag. 1:1; 2:1, 10, 20; see HAGGAI.) While most of the ancient Scripture catalogues do not list the book of Haggai by name, it is evidently included in their references to the 'twelve minor prophets,' the number twelve thus being complete. The Jews have never questioned its right to a place among the Hebrew Scriptures, and the canonicity of the book is definitely established by the quotation from Haggai 2:6 appearing at Hebrews 12:26.—Compare Haggai 2:21.

STYLE

The language is simple and the meaning is made abundantly clear. Thought-provoking questions are sometimes posed. (Hag. 1:4, 9; 2:3, 12, 13, 19) The book of Haggai contains strong reproof, encouragement and hope-inspiring prophecy. The divine name, Jehovah, appears thirty-five times in its thirty-eight verses, and it is clearly shown that the messages were from God, Haggai serving as His commissioned messenger.—Hag. 1:13.

DATE AND CIRCUMSTANCES

The four messages recorded by Haggai were delivered at Jerusalem within about a four-month period in the second year of Persian King Darius Hystaspis (520/519 B.C.E.), the book apparently being completed in 520 B.C.E. (Hag. 1:1; 2:1, 10, 20)

Zechariah was prophesying for the same purpose during Haggai's prophetic activity.—Ezra 5:1, 2; 6:14.

MESSAGES OF LASTING BENEFIT

Among other things, the book of Haggai engenders faith in Jehovah, essential to God's servants. It shows that God is with his people (Hag. 1:13; 2:4, 5), and also urges them to put his interests first in life. (Hag. 1:2-8; Matt. 6:33) The book makes clear the fact that mere formalistic worship does not please Jehovah (Hag. 2:10-17; compare Isaiah 29:13, 14; Matthew 15:7-9), but that faithful actions harmonizing with the divine will result in blessing. (Hag. 2:18, 19; compare Proverbs 10:22.) The writer of the Bible book of Hebrews applies Haggai 2:6 as having a greater fulfillment in connection with God's kingdom in the hands of Jesus Christ.—Heb. 12:26-29.

OUTLINE OF CONTENTS

I. First message, in second year of Darius Hystaspis, on first day of sixth month (1:1-15)
  A. Reproof for failure to rebuild temple (1:1-12)
    1. People more interested in own homes, eating and drinking, while God's house lay waste (1:3-8)
    2. God's blessing on their crops and toil removed (1:9-11)
  B. Zerubbabel and Joshua lead; people stirred up to resume rebuilding work on twenty-fourth day of sixth month (1:12-15)

II. Second message, on twenty-first day of seventh month (2:1-9)
  A. Those who had seen temple built by Solomon look at rebuilding as insignificant; apparently discourage others (Compare Zechariah 4:10.) (2:1-3)
  B. Jehovah reassures them that he is with them, recalling his covenant with Israel; he will fill this house with glory (2:4-9)
    1. He will rock heavens, earth, sea and dry ground (2:4-6)
    2. Desirable things of all nations will come in, so that glory of this house will be greater than former one (2:7-9)

III. Third message, on twenty-fourth day of ninth month (2:10-19)
  A. People unclean in all their work and what they present (2:10-14)
  B. Even when struck with scarcity, drought and hail, have not turned to Jehovah (2:15-17)
  C. From this day Jehovah will bestow blessing (2:18, 19)

IV. Fourth message, on twenty-fourth day of second month (2:20-23)
  A. Jehovah will rock heaven and earth, overthrow kingdoms of the nations (2:20-22)
  B. Will set Zerubbabel (a descendant of David and ancestor of the Messiah) as a seal ring, as His chosen one (See 1 Chronicles 3:1-19; Matthew 1:6-16; Luke 3:23-31.) (2:23)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 166-168.

HAGGI (Hag'gi) [festive]. Second-named son of Gad; grandson of Jacob and ancestral head of the Haggites.—Gen. 46:8, 16; Num. 26:4, 15.

HAGGIAH (Hag·gi'ah) [a festival of Jehovah]. Son of Shimea; a Levite of the family of Merari.—1 Chron. 6:16, 29, 30.

HAGGITES. See HAGGI.

HAGGITH (Hag'gith) [festive]. A wife of David and the mother of Adonijah, who schemed to get the kingship over Israel.—2 Sam. 3:2, 4; 1 Ki. 1:5, 11; 1 Chron. 3:1, 2.

HAGRI (Hag'ri). Father of Mibhar, one of David's mighty men.—1 Chron. 11:26, 38.

HAGRITE (Hag'rite). Many scholars believe that the Hagrites are probably the same as the *A·grai'oi* mentioned by the ancient geographers Strabo, Ptolemy and Pliny. Whether they were descendants of Hagar, as some suppose, cannot be definitely established. The Hagrites apparently were a pastoral people residing in tents E of Gilead. In the days of King Saul the Israelites living E of the Jordan defeated the Hagrites, taking 100,000 captives, as well as thousands of camels, asses and sheep. (1 Chron. 5:10, 18-22) The psalmist listed the Hagrites among other enemies of Israel, such as the Edomites, Moabites, Ammonites and Amalekites. (Ps. 83:2-7) However, during David's rule, Jaziz the Hagrite was in charge of the royal flocks.—1 Chron. 27:31.

HAIL. A form of precipitation consisting of pellets of ice or frozen rain. The Bible's references to the destructive nature of hail are confirmed by what has happened in different parts of the earth in more recent years. For example, in the spring of 1888, at Moradabad, India, and vicinity, a hailstorm killed 260 persons. About ten years later hundreds of small animals were killed in a hailstorm in the state of Missouri, U.S.A.; the hail even penetrated the roofs of houses. Hail is particularly damaging to crops, with single hailstorms sometimes causing losses amounting to millions of dollars.

USED BY JEHOVAH

Hail is one of the forces Jehovah has used at times to accomplish his word and to demonstrate his great power. (Ps. 148:1, 8; Isa. 30:30) The first recorded instance of this was the seventh plague upon ancient Egypt, a destructive hailstorm that ruined vegetation, shattered trees and killed both men and beasts out in the field, but did not affect the Israelites in Goshen. (Ex. 9:18-26; Ps. 78:47, 48; 105:32, 33) Later, in the Promised Land, when the Israelites, under Joshua, came to the aid of the Gibeonites, who were threatened by an alliance of five kings of the Amorites, Jehovah used great hailstones against the attacking Amorites. On this occasion more died from the hailstones than in battle with Israel.—Josh. 10:3-7, 11.

Symbolic

Jehovah, however, did not spare unfaithful Israel from devastating hail. (Hag. 2:17) Furthermore, through his prophet Isaiah, he foretold the overthrow of the ten-tribe kingdom by the Assyrians, comparing the conquering Assyrian forces to a "thunderous storm of hail." (Isa. 28:1, 2) Similarly the Babylonians, like hail, were to sweep away Judah's "refuge of a lie," that is, Judah's alliance with Egypt for military help.—Isa. 28:14, 17; 31:1-3.

'For the day of war'

In speaking to Job out of the windstorm, Jehovah indicated that he had reserved storehouses of hail for "the day of fight and war." (Job 38:1, 22, 23) Appropriately, therefore, hail is mentioned among the elements to be used against the attacking forces of "Gog." (Ezek. 38:22) Additionally, in the book of Revelation, reference is made to hail in conjunction with the first of the seven angels with trumpets blowing his trumpet, and in connection with the opening of the heavenly temple sanctuary of God. (Rev. 8:2, 7; 11:19) Then, at the pouring out of the seventh bowl of God's anger, symbolic hailstones weighing about a talent (c. 75 lbs., avdp.; c. 34 kg.) descend upon wicked men.—Rev. 16:1, 17, 21.

HAIR. Historically, men and women in general have regarded their hair as ornamental, enhancing their attractiveness, and as a sign, in many cases, of strength and youth. Therefore, great care has been given to the hair.

EGYPTIANS

The Egyptians had, probably, the most peculiar

customs with regard to their hair. The men, especially priests and soldiers, shaved their heads and beards. Herodotus says that the Nile dwellers shaved the heads of the boys, leaving only a few locks on the sides and perhaps on the front and back. When the child reached maturity these were removed as being marks of childhood. For the men, it was a sign of mourning or slovenliness to let the hair and beard grow. It is said that even slaves from other countries were required by their Egyptian masters to shave. This may explain why Joseph, in a slave's position in Egypt, shaved when called from prison into the presence of Pharaoh. (Gen. 41:14) Egyptian men, however, sometimes wore wigs, and beards that they tied on. Some Egyptian monumental representations show men of high rank with long, well-cared-for hair, whether their own or wigs is not discernible.

Conversely, Egyptian women wore their natural hair long and plaited. Well-preserved, plaited hair has been found on a considerable number of Egyptian female mummies.

ASSYRIANS, BABYLONIANS, ROMANS

The Assyrian and Babylonian men, and Asiatics in general, wore their hair long. Assyrian reliefs show the men with close-combed hair, the ends falling on the shoulders in curls. Their beards were also long, sometimes divided into two or three tiers of curls, with the moustache trimmed and also curled. Some believe that the very long hair depicted on the monuments was partly false, an addition to the person's natural hair.

In ancient times the Romans evidently wore beards but, about the third century B.C.E., adopted the custom of shaving.

HEBREWS

The practice among Hebrew men from the first was to let the beard grow, but it was kept well groomed; and they trimmed the hair to a moderate length. Absalom was an example, although his hair grew so abundantly that when he cut it once a year, it weighed two hundred shekels—about five pounds, or two kilograms (no doubt made heavier by the use of oil or ointments). (2 Sam. 14:25, 26) God's law commanded Israelite men that they should not 'cut their side locks short around,' nor destroy the "extremity" of their beards. This was not an injunction against trimming the hair or beard, but was evidently to prevent imitation of pagan practices. (Lev. 19:27; Jer. 9:25, 26; 25:23; 49:32) To neglect the hair or beard, likely leaving them untrimmed and untended, was a sign of mourning. (2 Sam. 19:24) In instructions to priests given through the prophet Ezekiel, God commanded that they clip, but not shave, the hair of their heads, and that they should not wear their hair loose when serving in the temple. —Ezek. 44:15, 20.

In the diagnosis of leprosy, one factor that the priest had to consider was the color and condition of the hair on the affected part.—Lev. 13:1-46.

Hebrew women took care of their hair as a mark of beauty (Song of Sol. 7:5), letting it grow long. (John 11:2) For a woman to cut off her hair was a sign of mourning or distress. (Isa. 3:24) When an Israelite soldier captured a virgin woman from an enemy city and desired to marry her, she was required first to cut off her hair and attend to her nails and to undergo a one-month period of mourning for her parents, they having been killed in the taking of the city.—Deut. 21:10-13; 20:10-14.

CHRISTIANS

Both the apostles Peter and Paul were impelled to counsel Christian women not to give undue attention to hair styling and ornamentation, as was the custom of the day. Instead, they were admonished to focus their attention on adorning themselves with the incorruptible apparel of a quiet and mild spirit. —1 Pet. 3:3, 4; 1 Tim. 2:9, 10.

The apostle Paul also called attention to the situation and general custom among the people to whom he wrote and showed that it was natural for a man to have shorter hair than a woman. A woman having her hair shorn or shaved off was disgraced. God had given her long hair "instead of a headdress," but, Paul argued, a woman could not use this natural covering, which was a glory to her, to excuse herself from wearing a head covering, a "sign of authority," when praying or prophesying in the Christian congregation. By recognizing this fact and wearing a covering in such circumstances, the Christian woman would be acknowledging theocratic headship and showing Christian subjection. She would thus glorify both her husbandly head and Jehovah God, the Head of all.—1 Cor. 11:3-16.

FIGURATIVE USAGE

Job cut the hair off his head as a symbol of the desolate condition he was in, with his children and property taken away.—Job 1:20.

Ezekiel was commanded to cut off the hair of his head and his beard, divide it into thirds and dispose of it in ways that would prophetically describe the distressing things that would happen to the inhabitants of Jerusalem in the execution of God's judgments against her. (Ezek. 5:1-13) Distress and affliction were also symbolized by pulling out the hair, or cutting it off. (Ezra 9:3; Jer. 7:29; 48:37; Mic. 1:16) Dishonor or contempt or reproach could be expressed by pulling out the hair of another's head or face.—Neh. 13:25; Isa. 50:6.

The number of hairs on the human head (said to average about 120,000) was used to represent great numbers or innumerability. (Ps. 40:12; 69:4) And the fineness of the hair was used figuratively for minuteness. (Judg. 20:16) 'Not a hair of your head will perish (or, fall)' is a statement guaranteeing full and complete protection and safety. (Luke 21:18; 1 Sam. 14:45; 2 Sam. 14:11; 1 Ki. 1:52; Acts 27:34) A similar implication was denoted by Jesus Christ's words to his disciples as to God's care for them: "The very hairs of your head are all numbered."—Matt. 10:30; Luke 12:7.

Gray-headedness merited respect (Prov. 16:31; 20:29), and was used at times synonymously for age and for wisdom. (Job 15:9, 10) Jehovah, in a vision to Daniel, symbolically was represented as having white hair, "like clean wool," as the "Ancient of Days." (Dan. 7:9) The apostle John saw Jesus Christ represented in a vision as having hair "white as white wool."—Rev. 1:1, 14, 17, 18.

ANIMAL HAIR

Goat's hair was used in making cloth. (Ex. 26:7) John the Baptist wore a garment of camel's hair. (Matt. 3:4; Mark 1:6) This type of garment was an official one for a prophet. (2 Ki. 1:8; compare Genesis 25:25.) The hair Rebekah placed on the hands and neck of Jacob to simulate Esau's hair was probably hair of the camel-goat of the East, which was used by the Romans as a substitute for human hair. —Gen. 27:16; see BEARD.

HAKKATAN (Hak'ka·tan) [the small one]. Father of the Johanan of the family of Azgad who, accompanied by 110 males, returned from Babylon with Ezra.—Ezra 8:1, 12.

HAKKOZ (Hak'koz) [the thorn]. An Aaronic priest and head of the paternal house that in David's time was constituted the seventh of the twenty-four priestly divisions. (1 Chron. 24:3-7, 10) After returning from Babylon in 537 B.C.E., "sons of Hakkoz" were among those who were disqualified from the priesthood because of being unable to establish their genealogy. They were among those forbidden to eat from "the most holy things until a priest stood up with Urim and Thummim." (Ezra 2:61-63; Neh. 7:63-65) A descendant of Hakkoz is specifically referred to as

sharing in rebuilding the walls of Jerusalem.—Neh. 3:21.

HAKUPHA (Ha·ku'pha) [crooked]. Head of a family of Nethinim temple slaves. "The sons of Hakupha" are listed among those returning from Babylonian captivity.—Ezra 2:1, 43, 51; Neh. 7:6, 46, 53.

HALAH (Ha'lah). A place to which Assyrian monarchs transported Israelite captives. (2 Ki. 17:6; 18:11; 1 Chron. 5:26) Certain scholars believe that Obadiah 20 perhaps should read "exiles in Halah" rather than "exiles of this [army (*JB*), force (*Ro, Yg*), host (*AS, AV*), rampart (*NW*)]." Whereas various identifications have been suggested, Halah's exact location remains unknown. Some associate it with the *Hallahu* mentioned in Akkadian texts.

HALAK (Ha'lak), **MOUNT** [the bald mountain]. A mountain marking the southern geographical limit of Israel's conquest of the Promised Land under the leadership of Joshua. (Josh. 11:16, 17; 12:7) Halak is generally identified with Jebel Halaq, the last W Palestinian height on the road from Beer-sheba to the Arabah. The range that begins with Jebel Halaq divides the pastureland on the E from the sandy desert on the W. If this identification is correct, then the Biblical description of Halak as 'going up' or 'rising' toward Seir may mean that the broad side of this mountain, running from SW to NE, faces Seir.

HALHUL (Hal'hul). A city in the mountainous region of Judah. (Josh. 15:20, 48, 58) The same name is still attached to a village and a conspicuous hill, a little more than three and a half miles (5.6 kilometers) N of Hebron.

HALI (Ha'li) [ornament]. A town on the boundary of Asher, named between Helkath and Beten. (Josh. 19:24, 25) While the location is uncertain, the site of Tell el-'Aly, about ten miles (16 kilometers) E-SE of Haifa, is suggested. This would place it on the eastern edge of the Plain of Acco.

HALLEL (Hal·lel') [praise]. A song of praise to Jehovah. Psalms 113 to 118 constitute what is known in Jewish writings as the "Egyptian Hallel." According to the Mishnah, this Hallel was sung at the temple and in the synagogues on the occasion of the Passover and the festivals of Pentecost, Booths and Dedication. At the celebration of the Passover in the home, the first part of this Hallel (either Psalm 113 [according to the School of Shammai] or Psalms 113 and 114 [School of Hillel]) was recited after the second cup of wine had been poured and the significance of the Passover explained. The Hallel was brought to a conclusion over the fourth cup of wine. The "Great Hallel" (variously considered to be Psalm 136 only, Psalms 120-136, or Psalm 135:4–136:26) is said to have been sung on joyful occasions and by those who used a fifth cup of wine at the celebration of the Passover.

HALLELUJAH (Hal·le·lu'jah) [praise Jah, you people]. A transliteration of the Hebrew expression *hal·lu-Yah'*, appearing first at Psalm 104:35. In the *New World Translation* it is nearly always translated "praise Jah, you people." With the exception of Psalm 135:3 ("praise Jah," *NW*), *hal·lu-Yah'* introduces and/or concludes certain Psalms. (See Psalm 112:1; 115:18; 146:1, 10; 147:1, 20; 148:1, 14; 149:1, 9; 150:1, 6.) This expression stands alongside "Amen" at the close of Book Four of Psalms (Ps. 106:48), and a Greek form of it appears four times at Revelation 19:1-6, where the reference is to the joy experienced over the destruction of Babylon the Great and that associated with Jehovah's beginning to rule as King.—See JAH.

HALLOHESH (Hal·lo'hesh) [the whisperer].

1. Father of Shallum. Hallohesh's son Shallum was "a prince of half the district of Jerusalem" who, with his daughters, did repair work on the wall of Jerusalem in 455 B.C.E.—Neh. 3:12.

2. One of the headmen of the people whose descendant, if not himself, attested to the confession contract drawn up in the days of Nehemiah; possibly the same as No. 1 above.—Neh. 9:38; 10:1, 14, 24.

HAM [swarthy, sun-burnt, hot].

1. One of Noah's three sons, born after 2470 B.C.E. (Gen. 5:32; 7:6; 11:10) He was possibly the youngest son (Gen. 9:24); however, he is listed in second place at Genesis 5:32; 6:10 and elsewhere. At Genesis 10:21 Shem is called "the brother of Japheth the oldest" (or, "the oldest brother of Japheth," *NW*, 1953 ed., ftn.), which indicates that Ham definitely was not the oldest of Noah's sons. Some believe that the expression "youngest son" at Genesis 9:24 refers to Noah's grandson Canaan.—See CANAAN, CANAANITE.

Ham was the father of four sons, Cush, Mizraim, Put and Canaan. (Gen. 10:6; 1 Chron. 1:8) From these sons descended the Ethiopians, Egyptians, some Arabian and African tribes, and the Canaanites. While it is claimed that some of the Hamitic tribes and nations listed in Genesis chapter 10 spoke a Semitic language, this does not weigh against their being of Hamitic descent, or having originally spoken a Hamitic tongue. Many peoples adopted the language of their conquerors or of other peoples with whom they associated, or of the land to which they migrated.

Ham married before the Flood and survived the Flood, along with his wife, his father and mother and his two brothers and their wives. (Gen. 6:18; 7:13; 8:15, 16, 18; 1 Pet. 3:19, 20) Ham's sons were born after the Flood. Sometime later he became involved in an incident that brought a curse on his son Canaan. Noah had become intoxicated with wine and had uncovered himself in his tent. Ham saw his father's nakedness, and instead of showing the proper respect for Noah, the family head and the servant and prophet whom God had made an instrument in the preservation of the human race, Ham told his two brothers of his discovery. Shem and Japheth exhibited the proper respect by walking backwards with a mantle to cover Noah, so that they would not bring reproach by looking on their father's nakedness. Noah, on awaking, uttered a curse, not on Ham, but on Ham's son Canaan. In the accompanying blessing of Shem, which included a blessing for Japheth, Ham was passed over and ignored; only Canaan was mentioned as cursed and was prophetically foretold to become a slave to Shem and Japheth.—Gen. 9:20-27.

Possibly Canaan himself had been involved directly in the incident, his father Ham failing to correct him. Or, Noah, speaking prophetically by inspiration, foresaw that the bad tendency in Ham, perhaps already manifest in his son Canaan, would be inherited by Canaan's offspring. The curse was partly fulfilled when the Semitic Israelites subjugated the Canaanites. Those who were not destroyed (for example, the Gibeonites [Josh. chap. 9]) were made slaves to Israel. Centuries later, the curse was further fulfilled when descendants of Ham's son Canaan came under the domination of the Japhetic world powers of Medo-Persia, Greece and Rome.

Some persons have incorrectly held that the black race and enslavement of members of that race resulted from the curse pronounced upon Canaan. To the contrary, the descendants of Canaan, the cursed one, were not of the black race. The black race descended from Cush and possibly from Put, other sons of Ham who were not involved in the incident or the curse.

2. A city of the Zuzim E of the Jordan. (Gen. 14:5) Defeat was inflicted on the city by the four kings from the region of Mesopotamia at the time they crushed the rebellion of the "cities of the District" S of the Dead Sea. (Gen. 14:1-12) The order of the

listing of Ham in Genesis 14:5, 6 seems to place it S of Ashteroth-karnaim and N of Shaveh-kiriathaim. The name of the city is preserved in that of the modern village of Ham on the Wadi er-Rejeileh (also called Wadi Ham) about four miles (6.4 kilometers) S-SW of Irbid in the 'Ajlun, and nineteen miles (31 kilometers) SE of the S end of the Sea of Galilee. The ancient city itself appears to be the tell (Tell Ham) nearby.

3. In the Psalms "Ham" is associated with Egypt, it being called "the land of Ham."—Ps. 78:51; 105:23, 27; 106:21, 22; see EGYPT, EGYPTIAN.

HAMAN (Ha'man) [magnificent; celebrated]. Son of Hammedatha the Agagite. The designation "Agagite" may mean that Haman was a royal Amalekite. (Esther 3:1; see AGAG; AGAGITE.) If, indeed, Haman was an Amalekite, this in itself would explain why he harbored such great hatred for the Jews, for Jehovah had decreed the eventual extermination of the Amalekites. (Ex. 17:14-16) This was because they showed hatred of God and his people by taking the initiative to sally forth in attack on the Israelites when they traveled through the wilderness.—Ex. 17:8.

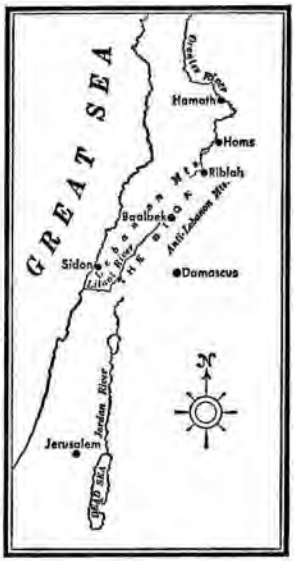
Haman was a servant of King Ahasuerus (Xerxes I) of Persia, who ruled from 486 to 474 B.C.E., according to reliable evidence. Haman was honored and appointed as prime minister over the Persian Empire. Enraged by the Jew Mordecai's refusal to bow down to him, Haman plotted the destruction of Mordecai and all the Jews in the empire. He painted the Jews as undesirable in the empire, lawbreakers, having laws "different from all other people's." He added an economic appeal, saying to the king: "Let there be a writing that they be destroyed; and ten thousand silver talents [about $14,235,900] I shall pay into the hands of those doing the work by bringing it into the king's treasury." The king gave Haman his signet ring and replied: "The silver is given to you, also the people, to do with them according to what is good in your own eyes."—Esther 3:1-11.

Haman was greatly puffed up with pride because of receiving authority from the king to issue a decree for the Jews' annihilation and spoliation, and, additionally, by later being invited to two banquets held by Queen Esther. (Esther 3:12, 13; 5:4-12) But just when Haman thought he was about to realize his highest ambitions, matters were reversed for him. Haman, egotistically expecting to be exalted, experienced crushing humiliation when the king ordered him to conduct a public ceremony honoring the hated Mordecai, who had previously uncovered a plot against the king's life. (Esther 6:1-12; 2:21-23) Haman's wise men and his wife took this as an omen that Haman would go down before the Jew Mordecai.—Esther 6:13.

Haman's downfall was brought to a crashing climax during the second special banquet held by Queen Esther, who was Mordecai's cousin. (Esther 2:7) Courageously, in Haman's presence, she made an appeal to the king. She revealed to the astonished king that his own interests were endangered; in fact, his queen's life was imperiled by a murderous plot. As the king's rage mounted, Esther boldly identified the now terrified prime minister as the dastardly plotter, "this bad Haman." (Esther 7:1-6) Subsequently, the king ordered the murderous Haman to be hanged on the approximately seventy-three-foot- (c. 22.3-meter-) high stake Haman had prepared for the hanging of Mordecai. (Esther 7:7-10) In turn, Haman's house was given to Esther (Esther 8:7) and Mordecai was made prime minister, with authorization to grant the Jews permission to defend themselves. (Esther 8:2, 10-15) In two days of avenging themselves upon their foes, the Jews gained a smashing victory, killing over 75,000 of their enemies. Haman's ten sons were killed; then, on the next day, they were hung up before the people as a disgrace. —Esther 9:1-17.

Haman manifested the traits of the Amalekites. He was obviously a worshiper of pagan deities, and he perhaps relied on astrologers when having lots cast to determine the auspicious day for the destruction of the Jews. (Esther 3:7) He carried out the "works of the flesh," practicing idolatry, spiritism, manifesting his murderous hatred for the Jews, showing a proud, haughty, egotistical spirit with extreme jealousy and envy of others, especially the servants of God. (Gal. 5:19-21) He practiced lying and deception (Esther 3:8) and proved to be a cringing coward when his plans were foiled and he stood condemned. (Esther 7:6-8) Haman showed himself to be a servant of God's adversary the Devil, according to the principle at Romans 6:16.—See ESTHER; ESTHER, BOOK OF; LOT, I; MORDECAI No. 2; PURIM.

HAMATH (Ha'math) [fortress], **HAMATHITE** (Ha'math-ite). The city of Hamath was the capital of a small Canaanite kingdom in Syria during the early history of Israel. The rich agricultural region surrounding it also took the same name. During Greek and Roman times the classical name of the city was Epiphania, so named by Antiochus IV Epiphanes. Today it is called Hama, a shortened form of its original name.



The city of Hamath was located on the Orontes River, along important trade routes, fifty miles (80.5 kilometers) inland from the Mediterranean, about 120 miles (193 kilometers) N of Damascus and seventy-five miles (c. 121 kilometers) S of Aleppo.

Though sometimes said to be of Hittite origin, Hamath was more likely founded by the *Hamathites*, relatives of the Hittites and one of the seventy post-Flood families. Heth and Hamath, the forefathers of these two family lines, were listed as the second and eleventh sons respectively of Canaan the son of Ham. (Gen. 10:6, 15-18; 1 Chron. 1:8, 13-16) The large number of "Hittite" inscriptions may indicate that even though originally settled by Hamathites, it was subject to strong "Hittite" influence.

"THE ENTERING IN OF HAMATH"

The oldest account we have of Hamath tells how the twelve Israelite spies in the sixteenth century B.C.E. came up from the S as far as "the entering in of Hamath," an oft-repeated phrase thought to refer, not to the gates of the city itself, but, rather, to the southern boundary of the territory over which it ruled. (Num. 13:21) It was to this limit that Joshua's conquest was pushed northward. (Josh. 13:2, 5; Judg. 3:1-3) Some scholars, however, suggest that the expression "as far as to the entering in of Hamath" (Josh. 13:5) should possibly read "as far as Lebi-hamath (Lion of Hamath)," hence a definite place.—See *Vetus Testamentum*, Vol. II, No. 2, April 1952, p. 114.

The exact location of this boundary (or place) is not certain. It was reckoned as the northern boundary of Israel's territory (Num. 34:8; 1 Ki. 8:65; 2 Ki. 14:25; 2 Chron. 7:8), and as bordering on Damascus. (Jer. 49:23; Ezek. 47:15-17; 48:1; Zech. 9:1, 2) Some think it was the southern extremity of the

Coele-Syria valley (also called the Biqa') that runs between the Lebanon and Anti-Lebanon mountain ranges. Others say it was farther N up this valley, halfway between Baalbek and Riblah at the sources of the Litani and Orontes Rivers. Yet others suggest it was still farther N where the pass opens up between Homs and the sea.—Ezek. 47:20.

RELATIONS WITH ISRAEL

As an independent kingdom its King Toi (Tou) sent his son Joram (Hadoram) to congratulate King David for having defeated their common enemy Hadadezer. (2 Sam. 8:3, 9, 10; 1 Chron. 18:3, 9, 10) However, during Solomon's reign the kingdom of Hamath seems to have been under Israel's control, for Solomon built storage cities in that region. (2 Chron. 8:3, 4) After Solomon's death Hamath gained its independence, except for a brief period in the ninth century B.C.E. when Jeroboam II temporarily brought it again under Israelite control. (2 Ki. 14:28) About this time it was described as "populous Hamath."—Amos 6:2.

In the eighth century B.C.E. Hamath and her neighbors, including the ten-tribe kingdom of Israel, were overrun by the Assyrian sweep to world domination. Assyria's policy was to exchange and relocate her captives, and so people of Hamath were brought in to replace inhabitants of Samaria who, in turn, were moved to Hamath and other places. (2 Ki. 17:24; 19:12, 13; Isa. 10:9-11; 37:12, 13) The Hamathites then set up in the high places of Samaria images of their god Ashima, even though this worthless god had proved to be helpless against the Assyrians.—2 Ki. 17:29, 30; 18:33, 34; Isa. 36:18, 19.

According to an extant cuneiform inscription (British Museum catalog No. 21946), after the battle of Carchemish in 625 B.C.E. (Jer. 46:2), Nebuchadnezzar's forces overtook and destroyed the fleeing Egyptians in the district of Hamath. (*Chronicles of Chaldean Kings*, D. J. Wiseman, 1961, p. 69) In this same area, a few years earlier, Pharaoh Nechoh had taken King Jehoahaz captive. (2 Ki. 23:31-33) Then in 607 B.C.E., with the fall of Jerusalem, Zedekiah and other captives were taken to Riblah in the region of Hamath, and there before his eyes Zedekiah's sons were put to death along with others of the nobility. (2 Ki. 25:18-21; Jer. 39:5, 6; 52:9, 10, 24-27) Nevertheless, God promised that in due time he would restore a remnant of his captive people, including those in the land of Hamath.—Isa. 11:11, 12.

HAMATH-ZOBAH (Ha'math-zo'bah). A place apparently conquered by King Solomon and thus figuring in his only military engagement alluded to in Scripture. (2 Chron. 8:3) The exact identity of Hamath-zobah is uncertain. Hamath and Zobah may have been adjoining kingdoms (compare 1 Chronicles 18:9; 2 Chronicles 8:4), whence the compound name "Hamath-zobah." That two neighboring geographical locations may be joined in this way is illustrated by 1 Chronicles 6:78. The literal Hebrew of this text reads "the Jordan Jericho" or "the Jordan of Jericho," and is usually rendered "the Jordan at [by] Jericho." —*NW, RS, AV*.

HAMMATH (Ham'math) [hot spring].

1. The "father" of the house of Rechab and an ancestor of certain Kenites.—1 Chron. 2:55.

2. A fortified city of Naphtali. (Josh. 19:32, 35) It is generally identified with Hammam Tabariyeh, about a mile and a half (2.4 kilometers) S of Tiberias on the W side of the Sea of Galilee. The sulphurous spring there apparently gave Hammath its name (meaning "hot spring"). If, as most scholars believe, Hammoth-dor (Josh. 21:32) and Hammon (1 Chron. 6:76) are alternate names for the same location, Hammath also functioned as a Levite city.

HAMMEDATHA (Ham·me·da'tha) [possibly, given by the moon]. An Agagite; father of Haman, who plotted the extermination of the Jews in the days of Mordecai and Esther.—Esther 3:1, 6.

HAMMER. A tool used for pounding and driving; a mallet. Hammers were employed for driving in nails (Jer. 10:4) and tent pins (Judg. 4:21), in the quarrying operation for splitting stones by repeated pounding, as well as in shaping and facing building stones (1 Ki. 6:7), and for shaping metal, as in the making of idols.—Isa. 41:7; 44:12.

The various materials used for making hammerheads included stone, metal and wood. Likely the hammer or mallet used by Jael to drive the tent pin into the temples of Sisera was made of wood.—Judg. 4:21; 5:26.

In a figurative sense the word of Jehovah's judgment is compared to a forge hammer that smashes the crag. (Jer. 23:29) Also, in Jehovah's hand, Babylon was like a forge hammer, breaking nations and kingdoms in pieces.—Jer. 50:23; compare Jeremiah 25:8, 9, 17-26.

HAMMOLECHETH (Ham·mo'le·cheth) [the queen]. The sister of Manasseh's grandson Gilead. She gave birth to Ishhod, Abi-ezer and Mahlah.—1 Chron. 7:14, 17, 18.

HAMMON (Ham'mon) [perhaps, hot spring].

1. A city on the boundary of Asher. (Josh. 19:24-28) It is generally identified with Umm el-'Awamid, on the Mediterranean seacoast, about eight miles (12.9 kilometers) S of Tyre.

2. A site in the territory of Naphtali given to the Levites (1 Chron. 6:71, 76); apparently the same as Hammath.—Josh. 19:35; see HAMMATH No. 2.

HAMMOTH-DOR (Ham'moth-dor) [hot springs of Dor]. A city of Naphtali given to Gershonite Levites. (Josh. 21:27, 32) It is apparently the same as Hammath.—Josh. 19:35; see HAMMATH No. 2.

HAMMUEL (Ham'mu·el) [possibly, warmth of God]. Son of Mishma of the tribe of Simeon.—1 Chron. 4:24-26.

HAMONAH (Ha·mo'nah) [crowd, the feminine form of *Ha·mohn'*]. A symbolic city in the vicinity of the valley in which Gog and his crowd are to be buried, after their combined attack on God's people ends in defeat and mass slaughter. The city derives its name from that circumstance, as a memorial of Jehovah's victory over these foes. (Ezek. 39:16) A city implies an organized body of persons, here apparently relating to the organization for bone disposal described in Ezekiel 39:11-15.—See GOG No. 2.

HAMON-GOG (Ha'mon-Gog) [Gog's crowd]. The English derivation of the Hebrew name of a valley, evidently symbolic, described as "the valley of those passing through on the east of the [Dead] sea." In this valley, Gog and all his forces are buried after their destruction by Jehovah.—Ezek. 39:11, 15, *NW*, 1960 ed., ftns.; see GOG No. 2.

HAMOR (Ha'mor) [he-ass]. A Hivite chieftain; father of Shechem. It was from the sons of Hamor that Jacob purchased a tract of land where he pitched his tent and then later set up an altar. After Shechem violated Jacob's daughter Dinah, Simeon and Levi, in avenging their sister, killed both Hamor and his son.—Gen. 33:18-20; 34:1, 2, 25, 26.

HAMSTRING. In quadrupeds the hamstrings are the back tendons above the hock of the hind legs. Hamstringing, the act of cutting these tendons, cripples the animal, rendering it unfit for work or warfare. The arbitrariness of Jacob's sons Simeon and Levi found expression in their hamstringing bulls, likely when executing vengeance on the Hivites of Shechem. (Gen. 49:5, 6) In carrying out war opera-

tions, the Israelites hamstrung the horses of their enemies, on one occasion Joshua being specifically directed to do so by Jehovah. (Josh. 11:6, 9; 2 Sam. 8:3, 4; 1 Chron. 18:3, 4) This was the simplest method of putting horses out of the battle, and after being disabled in this way, the horses undoubtedly were killed, destroyed along with the war chariots. By not appropriating to themselves the horses of their enemies and then using them in warfare, the Israelites would be safeguarded from being ensnared into relying on horses instead of on Jehovah for protection. —Compare Deuteronomy 17:16; Isaiah 31:1, 3.

HAMUL (Ha'mul) [spared], **HAMULITES** (Ha·mu'-lites). The younger son of Perez and grandson of Judah, from whom the Hamulites descended.—Gen. 46:12; Num. 26:21; 1 Chron. 2:5.

HAMUTAL (Ha·mu'tal) [possibly, father-in-law is dew]. Daughter of "Jeremiah from Libnah"; wife of King Josiah and mother of Jehoahaz and Mattaniah (Zedekiah), both of whom reigned as kings over Judah.—2 Ki. 23:30, 31; 24:17, 18; Jer. 52:1.

HANAMEL (Han'a·mel) [possibly, God is gracious]. Son of Shallum the paternal uncle of the prophet Jeremiah. It was from Hanamel that the prophet bought the field that was in Anathoth at the time the Babylonians were laying siege to Jerusalem. —Jer. 32:1-12.

HANAN (Ha'nan) [gracious].

1. One of the "sons of Shashak"; a Benjamite. —1 Chron. 8:1, 23-25.

2. Son of Maacah; one of the mighty men of David's military forces.—1 Chron. 11:26, 43.

3. One of the six sons of Azel; a descendant of King Saul.—1 Chron. 8:33-38; 9:44.

4. Son of Igdaliah. It was in the dining room of the sons of Hanan that the prophet Jeremiah tested the Rechabites' obedience to the command of their forefather Jehonadab not to drink wine.—Jer. 35:3-6.

5. Head of a family of Nethinim temple slaves, members of which returned from Babylon with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 46; Neh. 7:46, 49.

6. One of the Levites who assisted Ezra in explaining the Law to the congregation of Israel assembled in the public square before the Water Gate of Jerusalem. (Neh. 8:1, 7) He may have been the same as No. 7 and/or No. 10.

7. A Levite whose descendant, if not himself, attested by seal the "trustworthy arrangement" contracted during Nehemiah's governorship. (Neh. 9:38; 10:1, 9, 10) If it was Hanan himself who sealed this agreement, he may be the same as No. 6 above and/or No. 10 below.

8, 9. Two "heads of the people" whose descendants, if not themselves, attested to the confession contract during Nehemiah's governorship.—Neh. 9:38; 10:1, 14, 22, 26.

10. Son of Zaccur; a faithful Levite appointed by Nehemiah to distribute the due portions to the Levites, under the direction of Shelemiah, Zadok and Pedaiah. (Neh. 13:13) He may be the same as No. 6 and/or No. 7 above.

HANANEL. See TOWER.

HANANI (Ha·na'ni) [possibly, Jehovah has been gracious].

1. One of Heman's fourteen sons. Hanani was designated by lot to lead the eighteenth group of musicians at the sanctuary in the time of King David. —1 Chron. 25:4-6, 9, 25.

2. The seer or visionary who rebuked King Asa of Judah for making an alliance with the king of Syria instead of relying upon Jehovah, and who was put in the house of the stocks because the king took offense at what he said. (2 Chron. 16:1-3, 7-10) Hanani apparently was the father of Jehu, the prophet who rebuked Baasha the king of Israel and Jehoshaphat the king of Judah.—1 Ki. 16:1-4, 7; 2 Chron. 19:2, 3; 20:34.

3. A priest of the "sons of Immer" among those dismissing their foreign wives in compliance with Ezra's exhortation.—Ezra 2:36, 37; 10:10, 11, 20, 44.

4. Nehemiah's brother. At the time of his coming to Shushan, Hanani, along with other men of Judah, apprised Nehemiah of the condition of Jerusalem's wall. (Neh. 1:2, 3) After the wall was rebuilt, Nehemiah put his brother Hanani and also Hananiah in command of Jerusalem.—Neh. 7:1, 2.

5. A Levite priest and musician who participated in the procession arranged by Nehemiah at the inauguration of Jerusalem's wall.—Neh. 12:31-36.

HANANIAH (Han·a·ni'ah) [Jehovah has been gracious].

1. Son of Shashak and head of a Benjamite house. —1 Chron. 8:1, 24, 25, 28.

2. One of the fourteen sons of Heman and head of the sixteenth of the twenty-four service groups of Levitical musicians appointed by David to serve at the sanctuary.—1 Chron. 25:1, 4, 5, 8, 9, 23.

3. A high-ranking officer ('prince') in King Uzziah's army.—2 Chron. 26:11.

4. Father of the Zedekiah who was a prince during the reign of Jehoiakim the king of Judah.—Jer. 36:12.

5. Son of Azzur; a false prophet from the Benjamite city of Gibeon who opposed Jehovah's prophet Jeremiah. During the reign of King Zedekiah of Judah, while Jeremiah encouraged the people to bring their necks under the yoke of the king of Babylon and thus keep living (Jer. 27:12-14), Hananiah prophesied that Babylon's power would be broken within two years, the Jewish exiles there would be released and all the confiscated utensils of the temple would be returned. To illustrate his point, Hananiah removed the wooden yoke from off Jeremiah's neck and broke it. Jehovah then commanded Jeremiah to inform Hananiah that the yoke bar of wood was to be replaced by an iron yoke, and that Hananiah's death would occur within that year. True to the prophecy, the false prophet died in that year.—Jer. chap. 28.

6. Probably the grandfather of Irijah the officer at the gate of Benjamin who seized the prophet Jeremiah, falsely charging that he was attempting to desert to the Chaldeans.—Jer. 37:1-15.

7. The Hebrew name of Shadrach, one of Daniel's three Jewish companions taken to Babylon in 617 B.C.E.—Dan. 1:6, 7; see SHADRACH.

8. Son of Zerubbabel and father of Pelatiah and Jeshaiah.—1 Chron. 3:19, 21.

9. A descendant of Bebai who was among those heeding Ezra's exhortation to dismiss their foreign wives.—Ezra 10:10, 11, 28, 44.

10. A Levite priest and head of the paternal house of Jeremiah during Nehemiah's governorship.—Neh. 12:12, 26.

11. A member of the ointment mixers who did repair work on the wall of Jerusalem in Nehemiah's time.—Neh. 3:8.

12. Son of Shelemiah; one who shared in repairing the wall of Jerusalem in 455 B.C.E.—Neh. 3:30.

13. A priestly trumpeter who participated in the ceremonies arranged by Nehemiah at the inauguration of Jerusalem's wall.—Neh. 12:31, 40, 41.

14. One of the heads of the people whose descendant, if not himself, attested by seal the "trustworthy arrangement" contracted during Nehemiah's governorship.—Neh. 9:38; 10:1, 14, 23.

15. The prince of the Castle, a trustworthy man fearing God more than many others. Nehemiah put him in command of Jerusalem along with Hanani. —Neh. 7:2.

HAND [Heb., *yadh* (the word most widely used); *kaph*, also used for "palm" (or "sole" of the foot); *ya·min'*, "right hand"; *s*ᵉ*mo'l'*, "left hand." Gr., *kheir*,

"hand"; *de·xi·a'*, "right hand"; *a·ri·ste·ra'*, "left hand"].

The "hand," as used in the Scriptures, at times includes the wrist, as at Genesis 24:22, 30, 47 and Ezekiel 16:11, where bracelets are said to be worn on the "hands," and at Judges 15:14, where mention is made of the fetters on Samson's "hands." The hand applies the power of the arm and directs it, so, in many cases where it appears in figurative speech, the idea of "applied power" can be associated with the word "hand." (Ex. 7:4; 13:3; Deut. 2:15) The human hand being a very dexterous and versatile part of the body and that with which work is done, it is used symbolically in many Bible texts to denote a wide range of actions.

MANUAL GESTURES AND THEIR SIGNIFICANCE

The hands were employed in gestures to express various things. They were lifted in prayer, the palms usually turned toward heaven in appeal (2 Chron. 6:12; Neh. 8:6); lifted in oaths (Gen. 14:22); touched to the mouth in a form of salute (Job 31:27); clapped in joy, as applause (2 Ki. 11:12), or in anger or derision (Num. 24:10; Job 27:23; Nah. 3:19); waved in threat (Isa. 10:32); placed on top of the head or on the loins in sadness or distress (2 Sam. 13:19; Jer. 30:5, 6); washed with water in an attempt to denote ceremonial cleanness, innocence, or ridding oneself of responsibility. (Matt. 15:1, 2; 27:24; contrast Psalm 26:5, 6; 51:1, 2.) Jehovah assured Jacob that his son Joseph would "lay his hand upon your eyes," that is, close Jacob's eyes after he had died. (Gen. 46:4) This privilege would ordinarily have been that of the firstborn. Hence these words not only assured Jacob that his beloved son Joseph would remain near him during the remaining years of the aged patriarch's life, but also apparently foretold that the right of firstborn, lost by Reuben, would go to Joseph. The hands of the priests were filled with sacrifices by Moses at the time of their installation as part of the ceremony symbolically equipping them, 'filling their hands' with authority and power for the priesthood.—Lev. 8:25-27.

FIGURATIVE AND SYMBOLIC USAGES

The hand was sometimes used to represent the person himself, as in David's appeal to Nabal for food: "Just give, please, whatever your hand may find." (1 Sam. 25:8) It also referred to one's general disposition or activity (Gen. 16:12), or denoted his responsibility to account for his actions.—Gen. 9:5; Ezek. 3:18, 20.

God is symbolically spoken of as using his "hand," that is, his applied power, in accomplishing work, a few of which instances are: in creation (Ps. 8:6; 102:25); destroying his enemies (Isa. 25:10, 11); delivering his people (Ex. 7:4, 5); exercising favor and power toward those seeking him (Ezra 8:22); making provision (Ps. 104:28; 145:16); and offering help. (Isa. 11:11) Elihu declared that the powerful ones depart "by no hand," and the stone of Nebuchadnezzar's prophetic dream was cut out of a mountain "not by hands," in each case meaning not by human hands, but by the power of Jehovah.—Job 34:1, 20; Dan. 2:34, 44, 45.

'In, into or *under one's hand'* means to be under such one's power or dominion (Gen. 9:2; 41:35; Job 2:6; 1 Pet. 5:6; compare Genesis 37:21), or it may mean "at your disposal" or 'in one's care' (Gen. 16:6, compare *Le;* 42:37, compare *RS;* Luke 23:46; John 10:28, 29); *"with uplifted hand"* denotes being vigorous, victorious (Ex. 14:8); *'strengthening the hands'* means empowering or supplying and equipping (Ezra 1:6); *"weakening the hands,"* breaking down the morale (Jer. 38:4); *'putting one's own life into his hand or palm,'* risking his life (1 Sam. 19:5; Job 13:14); *"shaking hands"* was done in making a promise (Ezra 10:19), or in going surety for another (Prov. 6:1-3; 17:18; 22:26); *'putting the hand to'* signifies undertaking (Deut. 15:10, compare *AV*); *'putting one's hand upon another's goods,'* stealing or improperly using such. (Ex. 22:7, 8, 10, 11); *'clean hands'* denote innocence (2 Sam. 22:21; compare Psalm 24:3, 4); *'blood filling the hands,'* murder (Isa. 1:15; 59:3, 7); *'putting the hand over the mouth,'* keeping quiet (Judg. 18:19); *'dropping the hands down,'* becoming discouraged (2 Chron. 15:7; see also Isaiah 35:3; Hebrews 12:12, 13); *'opening up the hand,'* in generosity.—Deut. 15:11.

"A little more *folding of the hands* in lying down" brings poverty to the lazy one. (Prov. 6:9-11) He is described as being too weary to get his hand out of the banquet bowl to bring it back to his mouth. (Prov. 26:15) The negligent person "working with a *slack hand* will be of little means," whereas the *diligent hand* will bring riches.—Prov. 10:4.

Other Hebrew idiomatic expressions involving the hand are: *'put your hand with,'* meaning to cooperate with, be on the side of (Ex. 23:1; 1 Sam. 22:17); *"by the hand of,"* under the guidance of (Ex. 38:21) or by means of (Lev. 8:36; 10:11); *'his hand does not reach,'* or *'his hand is not attaining it,'* he does not have enough (financial) means (Lev. 14:21); *'what his hand shall get,'* what he can afford (Num. 6:21); *'hands of a sword,'* power of a sword (Job 5:20); *'hand of the tongue,'* power of the tongue (Prov. 18:21); *'life of your hand,'* revival of your power (Isa. 57:10); *'to shut the hand'* from one's brother, that is, to be closefisted as to helping him.—Deut. 15:7, *AV*.

Jehovah told the Israelites that they should tie his words "as a *sign upon* [*their*] *hand"* (Deut. 6:6-8; 11:18), and that he had engraved Zion upon his palms (Isa. 49:14-16), denoting constant remembrance and attention. With similar meaning, Jehovah tells the eunuchs who lay hold of his covenant that he will give them in his house a "monument" (or, place; literally, a "hand"). (Isa. 56:4, 5) The Bible speaks of worshipers of God as writing upon their hands, symbolically, the words, "Belonging to Jehovah," thus denoting they are his slaves. (Isa. 44:5) In the same way the "mark" of the "wild beast" in the right hand would symbolize one's giving attention, devotion and support to the "wild beast" and its "image," inasmuch as a person's hands are used to do work in behalf of the one he serves.—Rev. 13:16, 17; 14:9, 10; 20:4.

LAYING ON OF HANDS

Aside from mere handling, *hands were laid on* a person or object for various purposes. The general meaning of the act, however, was that of a designation, a pointing out of the person or thing as being acknowledged or recognized in a certain way. During the ceremony at the installation of the priesthood, Aaron and his sons laid their hands on the head of the bull and the two rams to be sacrificed, thereby acknowledging that these animals were being sacrificed for them for the sake of their becoming priests of Jehovah God. (Ex. 29:10, 15, 19; Lev. 8:14, 18, 22) Joshua was appointed successor to Moses by God's command, Moses laying his hand on Joshua, who consequently was "full of the spirit of wisdom" and so was able to lead Israel properly. (Deut. 34:9) Hands were laid on persons when designating them as receivers of a blessing. (Gen. 48:14; Mark 10:16) Jesus Christ touched or laid his hands on some persons he healed. (Matt. 8:3; Mark 6:5; Luke 13:13) The gift of the holy spirit was granted to certain persons designated by the laying on of the hands of the apostles.—Acts 8:14-20; 19:6.

Appointments to service

In the Christian congregation appointments of mature men to positions or offices of responsibility were also made by the *laying on of hands* by those authorized to do so. (Acts 6:6; 1 Tim. 4:14) Because of the influence such appointed men would have, and the example they would set, the apostle Paul admonished Timothy: "Never lay your hands hastily upon any man; neither be a sharer in the sins of others." This meant not to appoint a man without

due consideration of his qualifications, lest the man fail to carry out the duties of his office properly, and Timothy thus share the blame for the difficulty caused.—1 Tim. 5:22.

THE RIGHT HAND

The *right hand* was considered to be of great importance, symbolically. Joseph was displeased when Jacob crossed his hands in order to lay his right hand on Ephraim, Joseph's younger son. But Jacob did this purposely, to give Ephraim the superior blessing. (Gen. 48:13-20) To be on the right hand of a ruler was to have the most important position, next to the ruler himself (Ps. 110:1; Acts 7:55, 56; Rom. 8:34; 1 Pet. 3:22), or a position in his favor. (Matt. 25:33) Jesus is spoken of in the vision of Revelation as having the seven stars (overseers) of the seven congregations in his right hand, that is, having his favor and being under his full control, power and direction.—Rev. 1: 16, 20; 2:1.

For God to take hold of one's right hand would strengthen that one. (Ps. 73:23) Usually the right hand of a warrior was his sword-wielding hand, and it was unprotected by the shield in the left hand. Therefore, a friend would stand or fight at his right hand as an upholder and protector. This circumstance is used metaphorically with regard to God's help and protection to those serving him.—Ps. 16:8; 109:30, 31; 110:5; 121:5.

The writer of Ecclesiastes says: "The heart of the wise is at his right hand, but the heart of the stupid at his left hand." In other words, the wise one is motivated toward a good, favorable path, but the stupid one inclines to a bad course.—Eccl. 10:2.

DIRECTIONS

The Hebrew expressions for "right hand" and "left hand" are also translated "south" and "north," respectively (Gen. 14:15; Ps. 89:12), since directions were reckoned from the standpoint of a person facing the E. Hence, S would be to his right.—1 Sam. 23: 19, 24.

OTHER USES

"Hand" (Heb., *yadh*) is also used for "side" (Ex. 2:5; Eccl. 4:1), or 'at the side of,' (Neh. 3:4, 5, 7); for "coast" (Num. 24:24); and for the "tenons" of the tabernacle panel frames. (Ex. 26:17; compare *AV*, margin.) The Hebrew word *kaph* (often rendered "hand" and "palm") is used for cups ("spoons," *AV*) of the tabernacle and of the temple (Ex. 25:29; Num. 7:84, 86; 2 Ki. 25:14) and for "socket" (of one's thigh) or "hollow" (of a sling). (Gen. 32:25, 32; 1 Sam. 25:29) Both *yadh*, "hand," and *kaph*, "hand" and "palm," are variously translated by yet other English terms.

"Handfuls," figuratively, stand for abundance (Gen. 41:47) or a "handful" may mean only a little (1 Ki. 17:12), or a modest portion (Eccl. 4:6), according to the context.

The "*handbreadth*" was a unit of measure. (Ex. 25:25; Ezek. 40:5) The handbreadth being small (c. 2.9 inches [c. 7.4 centimeters]), "handbreadths" stand for just a few, at Psalm 39:5, which says, "you have made my days just a few," literally, "just handbreadths."—See ARM; ATTITUDES AND GESTURES; THUMB; WASHING OF HANDS.

HANDBREADTH. A linear measure approximately corresponding to the width of the hand at the base of the fingers. The handbreadth is reckoned at about 2.9 inches (c. 7.4 centimeters), with four finger-breadths equaling a handbreadth and six handbreadths a cubit. (Ex. 25:25; 37:12; 1 Ki. 7:26; 2 Chron. 4: 5; Ezek. 40:5, 43; 43:13) According to Psalm 39:5, David said: "You have made my days just a few"; however, "just handbreadths" appears in the Hebrew Masoretic text. (*NW*, 1958 ed., ftn.) Christ Jesus similarly employed the word "cubit": "Who of you by being anxious can add one cubit to his life span?" —Matt. 6:27.

HANDCUFFS. See BOND.

HAND MILL. See MILL.

HANDSHAKE. See ATTITUDES AND GESTURES.

HANES (Ha'nes). A site mentioned at Isaiah 30:4 in Jehovah's denunciation of those seeking help from Egypt. (Isa. 30:1-5) Two principal suggestions are advanced as to the location of Hanes. Some scholars would identify it with the place now called Ahnas el-Medina. Here, about sixty-nine miles (111 kilometers) S of Cairo, are found the ruins of the ancient Greek city renamed Heracleopolis Magna. Others, however, believe that the parallel expression, "his princes have come to be in Zoan itself, and his own envoys reach even Hanes," requires a location in the Nile Delta, where Zoan is thought to have been. The Aramaic rendering of Isaiah 30:4 gives "Tahpanhes" in place of "Hanes," and Tahpanes (Tahpanhes, Tehaphnehes) is in the Delta region.—See TAHPANES, TAHPANHES, TEHAPHNEHES.

There are also various possible meanings given to the text. Some commentators believe the "envoys" are Jewish, sent to obtain Egyptian military aid, and that these arrive at Hanes on such a mission. Others suggest that the envoys are those of Pharaoh (mentioned in the preceding verse) depicted as receiving the Jewish delegation when it reached Hanes. Whatever is the case, Jehovah showed that Egypt would be a vain source of help.—Vs. 5.

HANGING [from Heb., *ta·lah'*, "to hang up, suspend"; compare its use at Psalm 137:2; Isaiah 22: 24; Ezekiel 15:3]. Under the law given by Jehovah to Israel, certain criminals might be hung upon a stake after being put to death, as "accursed of God," placed on public display as an example and warning. A dead person thus hung was to be taken down before nightfall and buried; leaving him on the stake all night would defile the soil given to the Israelites by God. (Deut. 21:22, 23) Israel followed this rule even if the one executed was not an Israelite.—Josh. 8: 29; 10:26, 27.

The two sons and five grandsons of Saul whom David turned over to the Gibeonites for execution were not buried before nightfall. They were left in the open from the start of the barley harvest (about the latter part of April) until rain came, evidently after the harvest season was completed. The reason why the Gibeonites were allowed to follow a different procedure in this instance seems to be because a national sin had been committed by King Saul, who had put some of the Gibeonites to death, thus violating the covenant made with them by Joshua years earlier. (Josh. 9:15) Now God had caused the land to suffer a three-year famine as evidence of his anger. Therefore the bodies of the hanged ones were left exposed until Jehovah indicated that his wrath had been appeased by ending the drought period with a downpour of rain. David then had the bones of the men buried, after which "God let himself be entreated for the land."—2 Sam. 21:1-14.

The narrative of the book of Esther reports the hanging of several persons. The same Hebrew word (*ta·lah'*) is used in each instance. It is specifically stated that Haman's ten sons were killed by the Jews, then hung the next day. (Esther 9:7-10, 13, 14) The others hung were evidently treated in the same manner, their dead bodies being exposed on high before the public because their crimes were offenses against the king. (Esther 2:21-23; 7:9, 10) The same Hebrew word is used for the hanging of Pharaoh's chief baker.—Gen. 40:22; 41:13.

The nations surrounding Israel were generally more cruel than the Israelites in their methods of inflicting punishment and of heaping reproach on those executed. When the armies of Babylon captured Jerusalem, they inflicted cruel punishments on the nobles,

hanging some of the princes by "just their hand." —Lam. 5:12; see IMPALEMENT.

Jesus Christ was hanged alive, nailed to a stake, on order of the Roman government in Palestine. (John 20:25, 27) The apostle Paul explains that the manner of Jesus' death was highly important to the Jews, for "Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: 'Accursed is every man hanged upon a stake.' "—Gal. 3:13.

In two cases of suicide recorded in the Bible strangulation by hanging was employed. Ahithophel, David's traitorous counselor, strangled himself ("hanged himself," *LXX*). (2 Sam. 17:23) Ahithophel's action was prophetic of that of one of Jesus' apostles who proved to be traitorous, Judas Iscariot. (Ps. 41:9; John 13:18) Judas hanged himself also. (Matt. 27:5) Apparently the rope, or perhaps a branch of the tree on which Judas hanged himself, broke, "and pitching head foremost he noisily burst in his midst and all his intestines were poured out."—Acts 1:18.

HANNAH (Han'nah) [favor, graciousness]. Mother of the prophet Samuel. Hannah lived with her Levite husband Elkanah and his other wife Peninnah in Ramathaim-zophim in the mountainous region of Ephraim. In spite of Hannah's long barrenness, contrasted with Peninnah's bearing several children, Hannah was still Elkanah's more beloved wife. Peninnah taunted Hannah because of her barrenness, notably when Elkanah took his family for their yearly appearance at the tabernacle in Shiloh.—1 Sam. 1:1-8.

On one visit to Shiloh, Hannah vowed to Jehovah that, if she could bear a son, she would give him to Jehovah, for His service. Seeing her lips move as she prayed inaudibly, High Priest Eli at first suspected that she had overindulged in wine and was drunk. But on learning of her sober fervor and sincerity, he expressed the wish that Jehovah God would grant her petition. Indeed, she soon became pregnant. After giving birth to Samuel, she did not go to Shiloh again until Samuel was weaned. Then she presented him to Jehovah as she had promised, bringing an offering consisting of a three-year-old bull, an ephah of flour and a large jar of wine. (1 Sam. 1:9-28) Each year thereafter, when she came to Shiloh, Hannah brought along a new sleeveless coat for her son. Eli again blessed her, and Jehovah again opened her womb so that in time she gave birth to three sons and two daughters.—1 Sam. 2:18-21.

Several desirable qualities are observed in Hannah. She was prayerful and humble, and had a desire to please her husband. Each year she accompanied him to sacrifice at the tabernacle. She made a great sacrifice of her own, giving up the companionship of her son, to keep her word and show appreciation for Jehovah's kindness. She retained her motherly affection, as shown by her making a new coat for Samuel each year. The thoughts expressed in her song of thankfulness, when she and Elkanah presented Samuel for temple service, are quite similar to the sentiments voiced by Mary shortly after learning she was to mother the Messiah.—Luke 1:46-55.

HANNATHON (Han'na·thon). A boundary city of Zebulun. (Josh. 19:10, 14) Most geographers tentatively identify Hannathon with Tell el-Bedeiwiyeh, a little more than six miles (9.7 kilometers) NW of Nazareth. Others suggest el-Harbaj, at the southern end of the Plain of Acco. Hannathon appears in the records of Assyrian King Tiglath-pileser III and also in the Tell el-Amarna tablets.

HANNIEL (Han'ni·el) [favor of God].

1. A chieftain selected by Jehovah to represent the tribe of Manasseh in dividing the land W of the Jordan among the nine and a half Israelite tribes settling there. Hanniel was a son of Ephod and a descendant of Joseph.—Num. 34:13, 17, 23.

2. Head of an Asherite house; son of Ulla.—1 Chron. 7:30, 39, 40.

HANOCH (Ha'noch) [initiated, dedicated].

1. A son of Midian the fourth-named son of Abraham by Keturah.—Gen. 25:1, 2, 4; 1 Chron. 1:33.

2. A son of Jacob's firstborn Reuben and the forefather of the Hanochites.—Gen. 46:8, 9; Ex. 6:14; Num. 26:4, 5; 1 Chron. 5:3.

HANOCHITES (Ha'noch·ites). A family descended from Hanoch, a son of Reuben.—Num. 26:4, 5; Gen. 46:9.

HANUN (Ha'nun) [favored].

1. Son of and successor to the throne of Nahash the king of Ammon. Because of the loving-kindness Nahash had exercised toward him, David sent messengers to comfort Hanun over the loss of his father. But Hanun, convinced by his princes that this was merely a subterfuge on David's part to spy out the city, dishonored David's servants by shaving off half their beards and cutting their garments in half to their buttocks, and then sent them away. When the sons of Ammon saw that they had become foul-smelling to David because of the humiliation meted out to his messengers, Hanun took the initiative to prepare for war and hired the Syrians to fight against Israel. In the ensuing conflicts the Ammonites and the Syrians were completely defeated by Israel; David subjected the surviving Ammonites of Rabbah to forced labor.—2 Sam. 10:1–11:1; 12:26-31; 1 Chron. 19:1–20:3.

2. One who, with the inhabitants of Zanoah, repaired the Valley Gate and part of the wall of Jerusalem.—Neh. 3:13.

3. "The sixth son of Zalaph" who did repair work on the wall of Jerusalem.—Neh. 3:30.

HAPHARAIM (Haph'a·ra'im). A site on the territorial boundary of the tribe of Issachar. (Josh. 19:17-19) It cannot be identified with certainty. However, most modern geographers tentatively locate it at et-Taiyibeh, about eight miles (12.9 kilometers) NW of Beth-shean. Hapharaim also appears in a list of the Palestinian cities conquered by Egypt's King Shishak.

HAPPINESSES [from a form of the Hebrew *'a·shar'*, "to declare happy"; Greek, *ma·ka'ri·os*, "happy"]. Happiness is defined as "a state of well-being characterized by relative permanence, by dominantly agreeable emotion ranging in value from mere contentment to deep and intense joy in living, and by a natural desire for its continuation." (*Webster's Third New International Dictionary*) It thus differs from mere pleasure, which may come about simply through chance contact and stimulation.

The happinesses described in the Psalms and Proverbs, and particularly those spoken of by Jesus Christ in his Sermon on the Mount, are often called "beatitudes" or "blessednesses." However, "happiness" is a more exact rendering of the Bible terms used, for both Hebrew and Greek have distinct words for blessing (Heb., *ba·rakh'*, "to bless"; Gr., *eu·lo·ge'o*, "to speak well of, to bless"). Furthermore, "blessed" carries the thought of the action of blessing, while "happy" brings to mind the state or condition that results from the blessing of God. Many modern versions render *'a·shar'* and *ma·ka'ri·os* as "happy," "happiness." (*CKW, JB, Ph, Ro, TC, TEV, Yg, NW* and other versions, English and foreign) *Ma·ka'ri·os* is translated "happy" in *AV* at Acts 26:2 and Romans 14:22.

JEHOVAH AND JESUS CHRIST

Jehovah is "the happy God" and his Son Jesus Christ is called "the happy and only Potentate." (1 Tim. 1:11; 6:15) In spite of the fact that Jehovah's name and sovereignty have been challenged by the introduction of wickedness in both heaven and earth

(see JEHOVAH) he is sure of the outworking of his purposes; nothing can be done beyond what his will permits. (Isa. 46:10, 11; 55:10, 11) His long-suffering in permitting conditions that are within his power to change has been with a definite purpose or end in view; therefore he is happy. The apostle Paul writes: "God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory."—Rom. 9:22-24.

Therefore, as the psalmist exclaims: "The glory of Jehovah will prove to be to time indefinite. Jehovah will rejoice in his works." (Ps. 104:31) He is the greatest and foremost Giver, never changing or letting his generosity and merciful, loving attitude be turned to bitterness because of ingratitude on the part of creatures. "Every good gift and every perfect present is from above, for it comes down from the Father of the celestial lights, and with him there is not a variation of the turning of the shadow." (Jas. 1:17) His son Jesus Christ, resting full confidence in his Father and always doing the things that please Him, is happy. (John 8:29) Even when undergoing trials and sufferings Jesus had an inward joy.—Heb. 12:2; compare Matthew 5:10-12.

THE SOURCE OF HAPPINESS

All the happinesses promised in the Bible are contingent upon right relationships to God; all of them are realized on the basis of love of God and faithful service to him. True happiness cannot be achieved apart from obedience to Jehovah. His blessing is essential for happiness, as one of his 'good gifts' and 'perfect presents.'

Happiness does not find its source in amassing material wealth or power. Jesus said: "There is more happiness in giving than there is in receiving." (Acts 20:35) The one who gives consideration to the lowly one, thereby enjoying the happiness of giving, is promised: "Jehovah himself will guard him and preserve him alive. He will be pronounced happy in the earth." (Ps. 41:1, 2) The things that contribute to true happiness are knowledge of Jehovah, wisdom from him and even his correction and discipline. (Prov. 2:6; 3:13, 18; Ps. 94:12) The truly happy person trusts in Jehovah (Prov. 16:20), delights in and walks in His law (Ps. 1:1, 2; 112:1), observes justice (Ps. 106:3) and fears God.—Ps. 128:1.

A HAPPY NATION

Happiness can be the lot of an entire nation or people, if the nation truly follows Jehovah as its God and obeys his laws. (Ps. 33:12; 144:15) The nation of Israel, after David's righteous administration and during the time that King Solomon followed Jehovah's law, was secure and happy, "like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing." (1 Ki. 4:20, 25; 10:8; 2 Chron. 9:7) This demonstrates the influence of righteous rule on a nation. (Compare Proverbs 29:2, 18.) Jesus made clear the requirement for national happiness to the nationalistic Jews who thought that, because they were the fleshly descendants of Abraham and Jacob, they were the 'happy nation whose God is Jehovah.' (Ps. 33:12) He plainly told them that the kingdom of God would be taken from them and "given to a nation producing its fruits." (Matt. 21:43) The apostle Peter later applied the term "nation" to the spiritual ones in union with Christ, saying: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession, that you should declare abroad the excellencies' of the one that called you out of darkness into his wonderful light."—1 Pet. 2:9.

CHRIST'S COUNSEL ON HAPPINESS

Jesus strikingly opened his Sermon on the Mount by enumerating nine happinesses, naming qualities that bring one into God's favor, with the prospect of inheriting the kingdom of the heavens. (Matt. 5:1-12) It is notable in these happinesses that, neither the condition in which one finds himself because of time and unforeseen occurrence, nor the purely humanitarian acts one might perform bring the blessing of happiness. True happiness stems from those things that have to do with spirituality, the worship of God and the fulfillment of God's promises. For example, Jesus says: "Blessed are the poor *in spirit* . . ." (*AV*), or, more understandably rendered: "Happy are those conscious of their spiritual need, since the kingdom of the heavens belongs to them." (Matt. 5:3) He goes on to say: "Happy are those who mourn, since they will be comforted." (Matt. 5:4) From the context (vss. 3 and 6) it is evident that he does not have in mind *all* persons who mourn for any reason. He indicates that the mourning would be because of their spiritually needy state and their hunger and thirst for righteousness. Such mourners would be observed and favored by God with his blessing of spiritual satisfaction, just as Jesus promises: "They will be filled."—Compare 2 Corinthians 7:10; Isaiah 61:1-3; Ezekiel 9:4.

In the book of Revelation, Jesus Christ, through the angelic messenger, proclaims seven happinesses. (Rev. 1:3; 14:13; 16:15; 19:9; 20:6; 22:7; 22:14) The book declares, in its introduction: "Happy is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it" (1:3), and in its conclusion says: "Happy are those who wash their robes, that the authority to go to the trees of life may be theirs and that they may gain entrance into the city [New Jerusalem] by its gates."—22:14.

TAKE DELIGHT IN JEHOVAH

In summary, it is clear that those achieving real happiness are the "holy nation" of God (1 Pet. 2:9), along with all others associated with that nation who serve and obey Jehovah from the heart. The psalmist says: "Rejoice in Jehovah, O you righteous ones, and give thanks to his holy memorial." (Ps. 97:12) The apostle Paul echoes this admonition in writing to the Christian congregation: "Always rejoice in the Lord. Once more I will say, Rejoice!" (Phil. 4:4) It is, therefore, not in one's wealth or wisdom, nor in one's accomplishments or might that a person can find happiness. It is in knowledge of Jehovah, who counsels: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches. But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight."—Jer. 9:23, 24.

HAPPIZZEZ (Hap'piz·zez) [the shattering]. An Aaronic priest designated by lot in David's time as chief of the eighteenth priestly division.—1 Chron. 24:1-7, 15.

HARA (Ha'ra). A site to which Assyrian King Tilgath-pilneser (Tiglath-pileser III) transported Israelite captives. (1 Chron. 5:26) Similar references (2 Ki. 17:6; 18:11) to a later Assyrian exile tell of Israelites' being taken to "the cities of the Medes" (Masoretic text) or "the mountains of Media." (*LXX*) Many scholars feel that the *Septuagint* reading may be the correct one and suggest that at 1 Chronicles 5:26 "Hara" (*Ha·ra"*, perhaps an Aramaic form of the Hebrew word for "mountain" [*har*]) became a proper name when the phrase "of Media" was inadvertently omitted. If this assumption is correct, "Hara" may have applied to "the mountains of Media" E of the Tigris River valley. However, some who consider the Gozan of 2 Kings 17:6 and 18:11 to be a

place (as in *JB, RS*) and not a river believe that "Hara" possibly was a local designation for the Karja Baghlar, the mountainous region in Turkey N of Tell Halaf (a site of NE Syria).

HARADAH (Har·a'dah) [trembling]. A site where the Israelites encamped while on their way to the land of Canaan. (Num. 33:24, 25) Its location is today unknown.

HARAN (Ha'ran).
[Heb., *Ha·ran'*, mountaineer]

1. Son of Terah and brother of Abram (Abraham) and Nahor. Haran fathered Lot and two daughters, Iscah and Milcah; the latter married her uncle Nahor. Haran died before Terah and Abram left Ur of the Chaldees.—Gen. 11:26-31.

2. A descendant of Gershon through Shimei; tribe of Levi.—1 Chron. 23:6-9.
[Heb., *Hha·ran'*]

3. A son of Caleb by his concubine Ephah, and "father" of Gazez; tribe of Judah.—1 Chron. 2:3, 42, 46.

4. A city of northern Mesopotamia, where Abram (Abraham) resided temporarily and where Terah his father died. (Gen. 11:31, 32; 12:4, 5; Acts 7:2-4) The name "Haran" also seems to have embraced the surrounding area, for Haran is listed among the "nations" conquered by the kings of Assyria.—2 Ki. 19:11, 12.

Some time after leaving Haran, Abraham sent his oldest servant to his relatives (apparently residing at Haran or a nearby town, "the city of Nahor"), to find a bride for his son Isaac. (Gen. chap. 24) Later, Jacob, Abraham's grandson, went to Haran to escape the wrath of his brother Esau and also to find a wife among the daughters of his uncle Laban. (Gen. 27:42-46; 28:1, 2, 10) At a well, evidently near Haran, Jacob met Rachel.—Gen. 29:4-12.

In the eighth century B.C.E., Assyrian King Sennacherib tried to intimidate Judean King Hezekiah with messages boasting about his forefathers' conquest of Haran and other places.—2 Ki. 19:8-13; Isa. 37:8-13.

Assyrian sources seem to refer to Haran as Harranu (meaning "road"), perhaps because of being on the caravan route linking it with cities such as Nineveh, Asshur, Babylon and Tyre, as well as the land of Egypt. (Compare Ezekiel 27:23.) The name of the ancient city is preserved in modern Harran, situated on the Belikh River, about sixty-eight miles (109 kilometers) N of its junction with the Euphrates. But some believe that the ancient site itself lies to the N of modern Harran. Certain scholars see evidence for patriarchal residence (as described in the Bible) in the correspondency of ancient place-names in this area to such personal names as Serug, Nahor and Terah.—Gen. 10:22-26.

HARARITE (Har'a·rite) [mountain dweller]. The designation of certain of David's mighty men. (2 Sam. 23:8, 11, 33; 1 Chron. 11:26, 34, 35) They were perhaps from the hill country of Judah.

HARBONA (Har·bo'na) [donkey driver]. One of Ahasuerus' seven court officials sent to convey to Queen Vashti the king's word for her to appear before him. Then, at the time that Haman's scheme to exterminate the Jews was exposed, Harbona's mentioning the fifty-cubit stake Haman had made for Mordecai prompted Ahasuerus to order that Haman himself be hanged on it.—Esther 1:10-12; 7:9, 10.

HARE. A gnawing animal closely related to but larger than the rabbit and differing from the latter in that its young are usually not born in an underground burrow and are active at birth, fully furred and having open eyes. The hare is known by its divided lip, long ears, cocked tail, and for its long hind limbs and feet, so useful for a speedy escape from its enemies. The fastest hares are said to attain a speed of as much as forty-five m.p.h. (c. 72 k.p.h.). The average length of the animals, of which there are numerous varieties, is about twenty-five inches (c. .6 meter). Their usual coloration is grayish or brownish.

The hare was prohibited as food under the Law given through Moses and is referred to as a chewer of the cud. (Lev. 11:4, 6; Deut. 14:7) Hares and rabbits, of course, do not have a multi-chambered or multi-parted stomach and do not regurgitate their food for rechewing, which characteristics are associated with the scientific classification of ruminants or cud chewers. Nevertheless, it must be remembered that such modern scientific classification was not the basis for the Hebrew word for 'cud chewing' in Moses' day. Hence, there is no foundation for judging the accuracy of the Bible statement by this restricted, relatively recent conception of what constitutes a cud-chewing animal, as done by many critics.

In the past, commentators with faith in the inspiration of the Bible record saw no error in the statement of the Law. Observed *The Imperial Bible-Dictionary* (Fairbairn, 1874, Vol. I, p. 700): "It is obvious that the hare does in repose chew over and over the food which it has some time taken; and this action has always been popularly considered a chewing of the cud. Even our poet Cowper, a careful noticer of natural phenomena, who has recorded his observations on the three hares which he had domesticated, affirms that they 'chewed the cud all day till evening.'"

Scientific observation of hares and rabbits in more recent years, however, indicates that even more than seeming cud chewing is involved. Writes François Bourlière (*The Natural History of Mammals*, 1954, p. 41): "The habit of 'refection,' or passing the food twice through the intestine instead of only once, seems to be a common phenomenon in the rabbits and hares. Domestic rabbits usually eat and swallow without chewing their night droppings, which form in the morning as much as half the total contents of the stomach. In the wild rabbit refection takes place twice daily, and the same habit is reported for the European hare. . . . It is believed that this habit provides the animals with large amounts of B vitamins produced by bacteria in the food within the large intestine." On the same point, the work *Mammals of the World* (Vol. II, p. 647) notes: "This may be similar to 'chewing the cud' in ruminant mammals."

HAREPH (Ha'reph) [autumn, or, sharp]. A descendant of Judah; son of Hur and the "father of Bethgader."—1 Chron. 2:3, 50, 51; see BETH-GADER.

HARHAIAH (Har·hai'ah). Father of Uzziel. Harhaiah's son, a goldsmith, did repair work on the wall of Jerusalem under the direction of Nehemiah.—Neh. 3:8.

HARHAS (Har'has) [perhaps, glitter, splendor]. Grandfather of Shallum the husband of the prophetess Huldah. (2 Ki. 22:14) In the Masoretic text his name is given as Hasrah at 2 Chronicles 34:22.

HARHUR (Har'hur) [possibly, violent heat, fever, or freeborn]. Ancestral head of a family of Nethinim temple slaves. "The sons of Harhur" are listed among those returning with Zerubbabel from Babylon in 537 B.C.E.—Ezra 2:1, 2, 43, 51; Neh. 7:46, 53.

HARIM (Ha'rim) [dedicated].

1. An Aaronic priest selected by lot to head the third of the twenty-four priestly divisions organized by David. (1 Chron. 24:1, 3, 7, 8) "Sons [or descendants] of Harim" are mentioned among the post-exilic priests: 1,017 returned from Babylon in 537 B.C.E. (Ezra 2:1, 2, 36, 39; Neh. 7:42) Adna was the head of this paternal house in the following genera-

tion. (Neh. 12:12, 15) Five "of the sons of Harim" took foreign wives, but put them away in response to Ezra's exhortation to do so. (Ezra 10:10, 11, 21, 44) A representative of the family (or possibly one of them bearing the same name) supported the covenant of faithfulness after Nehemiah's arrival in 455 B.C.E.—Neh. 9:38; 10:1, 5, 8.

2. The founder of a nonpriestly family, 320 of whom returned from Babylon to Jerusalem with Zerubbabel. (Ezra 2:1, 2, 32; Neh. 7:35) As with members of the priestly family of the same name (No. 1, above), eight descendants of this Harim also took foreign wives and dismissed them. (Ezra 10:25, 31, 32, 44) Likewise their representative attested the "trustworthy arrangement" contracted during Nehemiah's governorship. (Neh. 9:38; 10:1, 14, 27) One "son" of Harim, Malchijah, helped repair Jerusalem's wall.—Neh. 3:11.

HARIPH (Ha'riph) [sharp, or, autumn]. Head of a family of which 112 males returned from Babylonian exile in 537 B.C.E.; also called Jorah. (Neh. 7:6, 7, 24; Ezra 2:18) The name Hariph is again listed among the heads of the people, evidently being represented by a descendant, who attested by seal the confession contract made during Nehemiah's governorship. —Neh. 9:38; 10:1, 14, 19.

HARIPHITE (Har'i·phite). A designation applied to a Benjamite, Shephatiah, who joined David at Ziklag while David was still under restrictions because of Saul. Shephatiah's being called a Hariphite may mean that he was either a native of Hariph or Hareph (a place of unknown location) or a descendant of a certain Hariph or Hareph.—1 Chron. 12: 1, 2, 5.

HARLOT. A prostitute. The term is usually applied to a female who engages in sex relations outside the marriage bond, especially if she customarily does this for some form of hire.

From the beginning harlotry was condemned by God. The perfect marriage standard was established in Eden by God himself at the marriage of Adam and Eve, when He stated: "A man will leave his father and his mother and he must stick to his wife and they must become one flesh." (Gen. 2:24) Though God condemned harlotry, he did permit concubinage and polygamy, even among his servants, until his due time to reestablish the perfect marriage standard through Jesus Christ. Jesus quoted the above words of his Father, and the apostle Paul pointed out that this rule was binding on the Christian congregation. He showed that a Christian who violates this rule joins himself to a harlot, as "one body."—Matt. 19: 4-9; 1 Cor. 6:16.

The early view of harlotry among God's servants is illustrated in the case of Judah the great-grandson of Abraham. While living as an alien resident in Canaan, where harlotry was tolerated, the family head Judah had relations with his son Er's widow Tamar, who was disguised as a harlot. When it was discovered that Tamar was pregnant from the act, it was reported to Judah: "Tamar your daughter-in-law has played the harlot, and here she is also pregnant by her harlotry." Judah then ordered her to be burned (that is, first put to death, then burned as detestable) because she was considered as espoused to Judah's son Shelah. On discovering the full facts, Judah did not excuse himself for his act with a supposed harlot, but said regarding Tamar: "She is more righteous than I am, for the reason that I did not give her to Shelah my son." He excused Tamar for thus acting to have offspring from Judah after Judah had failed to give her to his son Shelah in order that brother-in-law marriage might be performed toward her.—Gen. 38:6-26.

Harlotry was condemned by the Law of God to Israel, although harlots existed in the land. (Prov. chap. 7) The Law strictly forbade prostitution of an Israelite girl. (Lev. 19:29; 21:9) Any Israelite girl who had committed fornication and who later married under the fraudulent claim of being a virgin was to be stoned to death. (Deut. 22:20, 21) The payment that was obtained as the hire of a harlot was a disgusting thing, and was unacceptable as a contribution to the sanctuary of Jehovah. This was in contrast with pagan practices wherein temple harlots were often a source of revenue.—Deut. 23:18.

Rahab, a harlot of the pagan city of Jericho, displayed a right heart toward Jehovah and acted to assist the Israelite spies sent out by Joshua. For her faith, and works in harmony therewith, her life was spared. She later joined in honorable marriage with Salmon of the tribe of Judah and became an ancestress of Jesus Christ.—Josh. chap. 2; 6:22-25; Matt. 1:1, 5; Jas. 2:25.

When Jesus Christ was on earth, he scathingly denounced the unbelieving chief priests and older men of influence, declaring that tax collectors and harlots were going ahead of them into the kingdom of God. (Matt. 21:23, 31, 32) These despised persons were right-hearted ones who received forgiveness through faith in Christ. Nevertheless, they had to clean up first from their harlotry, for those continuing to practice such immorality cannot inherit the Kingdom.—Gal. 5:19-21; Eph. 5:5.

FIGURATIVE USE

The term "harlot" is also used figuratively to apply to a professed worshiper of Jehovah, or to an organization or nation claiming to worship him, but actually giving affection and worship to other gods. Jerusalem became a "harlot" in this sense. In fact, she went so far that she did what was not normal for harlots, namely, instead of receiving pay, she paid pagan nations to practice harlotry with her.—Ezek. 16:33, 34; see Ezekiel chapter 23, where Samaria (representing Israel) and Jerusalem (Judah) are likened to prostitutes.

Revelation symbolically depicts a harlot who rides on a scarlet-colored wild beast and has as a name on her forehead "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." With her "the kings of the earth committed fornication."—Rev. 17:1-5; see BABYLON THE GREAT.

HAR-MAGEDON (Har-Ma·ged'on) [Gr., *Har Mage·don'*; Heb., *Har Mᵉghid·dohn'*, "Mountain of Megiddo"; "mountain of rendezvous"; "mountain of assembly of troops"].

Found only once in the Bible, in the book of Revelation (Apocalypse), the term is rendered "Armageddon" in a number of versions. (Rev. 16:16, *AT; AV; JB; RS; TEV*) This name is directly associated with "the war of the great day of God the Almighty." —Rev. 16:14.

There does not appear to have been a literal place called "Mountain of Megiddo," either inside or outside the Promised Land, before or during the days of the apostle John, who recorded the vision. Hence, the significance may lie to some extent in the definition of the name, "mountain of assembly of troops," though Har-Magedon also draws significance from the events associated with the ancient city of Megiddo.

Megiddo was situated a few miles SE of Mount Carmel, overlooking and dominating the Plain of Esdraelon, and controlling major N-S and E-W trade and military routes. Joshua first conquered this Canaanite city. (Josh. 12:7, 8, 21) Near this site Jabin's army under command of Sisera was later destroyed. Jehovah there employed natural forces to assist the Israelite army under Barak. The account reads: "Barak went descending from Mount Tabor with ten thousand men behind him. And Jehovah began to throw Sisera and all his war chariots and all the camp into confusion by the edge of the sword before Barak. Finally Sisera got down off the chariot and took to flight on foot. And Barak chased after the

war chariots and the camp as far as Harosheth of the nations, so that all the camp of Sisera fell by the edge of the sword. Not as much as one remained." —Judg. 4:14-16.

After the victory, Barak and the prophetess Deborah broke out in song, which ran, in part:

"Kings came, they fought;
It was then that the kings of Canaan fought
In Taanach by the waters of Megiddo.
No gain of silver did they take.
From heaven did the stars fight,
From their orbits they fought against Sisera.
The torrent of Kishon washed them away,
The torrent of ancient days, the torrent of Kishon.
You went treading down strength, O my soul.
It was then that the hoofs of horses pawed
Because of dashings upon dashings of his stallions."
—Judg. 5:19-22.

It was at Megiddo that King Ahaziah of Judah died after being mortally wounded on orders of Jehu. (2 Ki. 9:27) There King Josiah of Judah was killed in an encounter with Pharaoh Nechoh. (2 Ki. 23:29, 30) Because of its commanding position, many other nations, according to secular history, warred around Megiddo. 'Jews, Gentiles, Saracens, crusaders, Egyptians, Persians, Druses, Turks and Arabs have all pitched their tents on the plain of Esdraelon.' —*Word Studies in the New Testament*, M. R. Vincent, 1957, Vol. II, p. 542.

The Revelation account depicts the combined forces of the kings of the earth as being gathered "to the place [Gr., form of *to'pos*] that is called in Hebrew Har-Magedon." (Rev. 16:16) In the Bible *to'pos* may refer to a literal location (Matt. 14:13, 15, 35), to one's opportunity or "chance" (Acts 25:16), or to a figurative realm, condition or situation. (Rev. 12:6, 14) In view of the context, it is to a "place" in the last-mentioned sense that earth's combined military powers are marching.

The "war of the great day of God the Almighty" at Har-Magedon was not some past event but is depicted in Revelation as future from the time of John's vision. The gathering of the kings to Har-Magedon is described as being a result of the pouring out of the sixth of the seven bowls containing the "last" plagues that will bring to a finish the anger of God. (Rev. 15:1; 16:1, 12) Also, that the war at Har-Magedon is closely associated with Christ's second presence is the warning of his coming as a thief, which is sandwiched between verses 14 and 16 of Revelation chapter 16.

The global aspect of the war is emphasized in the context, wherein the opponents of Jehovah are identified as "the kings of the entire inhabited earth," who are mobilized by "expressions inspired by demons." —Rev. 16:14.

Farther on, John says: "And I saw the wild beast and the kings of the earth and their armies gathered together to wage the war with the one seated on the horse and with his army." (Rev. 19:19) This chapter identifies the leader of the heavenly armies, seated on a white horse, as one who is called "Faithful and True" and "The Word of God." (Rev. 19:11-13) Therefore, it is Jesus Christ, The Word, who acts as the commander of God's heavenly armies. (John 1:1; Rev. 3:14) Further showing that Christ leads the heavenly forces is the statement that the earthly forces "battle with the Lamb [who is Jesus Christ (John 1:29)], but, because he is Lord of lords and King of kings, the Lamb will conquer them. Also, those called and chosen and faithful with him will do so."—Rev. 17:13, 14.

Since the vision in Revelation chapter 19 reveals only armies in heaven as participating in the warfare as supporters of Jesus Christ, The Word of God, it indicates that none of Jehovah's Christian servants on earth will have anything to do with the fighting. This is in harmony with the apostle Paul's statement at 2 Corinthians 10:3, 4 that the weapons he and his companions employed were not fleshly. (Compare 2 Chronicles 20:15, 17, 22, 23; Psalm 2:4-9.) The birds that fly in midheaven will dispose of the bodies of those slaughtered.—Rev. 19:11-21.

Har-Magedon is thus seen to be a fight, not merely among men, not a mere "world war," but one in which God's invisible armies take part. Its coming is certain and it will take place at the time set by Jehovah God, who "is doing according to his own will among the army of the heavens and the inhabitants of the earth."—Dan. 4:35; see also Matthew 24:36.

HARMON (Har'mon). There is uncertainty as to what is designated by the Hebrew term transliterated "Harmon" (Amos 4:3, *AS, NW, RS*), some translators giving such widely differing renderings as "refuse heap" (*AT*) and "palace" (*AV*). If the reading of the Greek *Septuagint* ("the mountain Romman") comes closer to the original Hebrew text, then perhaps "Harmon" refers to the "crag of Rimmon." —Judg. 20:45, 47.

HARNEPHER (Har'ne·pher) [possibly, snorer]. Son of Zophah of the tribe of Asher.—1 Chron. 7:30, 36.

HAROD (Ha'rod) [possibly, trembling]. A well (spring or fountain, as this is the usual meaning of the Hebrew word, although the Hebrew words for "well" and "fountain" are sometimes used interchangeably; compare Genesis 16:7, 14; 24:11, 13), in the vicinity of which the Israelite army under Gideon's leadership encamped and where, later, the reduced force of 10,000 was put to the proof. Subsequently 300 men were selected to rout the Midianites. The earlier departure of 22,000 Israelites because of their being "afraid and trembling" may have been the reason for giving the well its name.—Judg. 7:1-7.

The well of Harod has been traditionally identified with 'Ain Jalud, a spring rising on the NW spur of Mount Gilboa. Regarding 'Ain Jalud the noted scholar G. A. Smith (*The Historical Geography of the Holy Land*, Fontana Library ed., 1966, p. 258) observed: "It bursts some fifteen feet [4.6 meters] broad and two [.6 meter] deep from the foot of Gilboa, and mainly out of it, but fed also by the other two springs ['Ain el-Meiyiteh and 'Ain Tuba'un], it flows strongly enough to work six or seven mills. The deep bed and soft banks of this stream constitute a formidable ditch in front of the position on Gilboa, and render it possible for defenders of the latter to hold the spring at their feet in face of an enemy on the plain: and the spring is indispensable to them, for neither to the left, right, nor rear is other living water. . . . The stream, which makes it possible for the occupiers of the hill to hold also the well against the enemy on the plain, forbids them to be careless in using the water; for they drink in face of that enemy, and the reeds and shrubs which mark its course afford cover for hostile ambushes."

HARODITE (Ha'rod·ite). A resident or native of Harod. The term is applied to Shammah and Elika, two of David's mighty men. (2 Sam. 23:8, 25) If "Shammah" and "Shammoth" are the same person, then the use of "Harorite" at 1 Chronicles 11:27 is possibly a scribal error for "Harodite," the change perhaps arising from the similarity between the Hebrew letters "r" (ר) and "d" (ד).

HAROEH (Ha·ro'eh) [the seeing one]. One listed in the genealogy of Judah as a son of Shobal. (1 Chron. 2:3, 52) Haroeh is generally thought to be the same at Reaiah.—1 Chron. 4:2; see REAIAH No. 1.

HARORITE (Ha'ro·rite). A term indicating the place from which Shammoth, one of David's mighty men, came. (1 Chron. 11:26, 27) "Harorite" may be an error for "Harodite."—2 Sam. 23:25; see HARODITE.

HAROSHETH (Ha·ro'sheth). A site, called fully "Harosheth of the nations," that served as military headquarters for Sisera, the army chief of the Canaanite king Jabin, who ruled in Hazor. (Judg. 4:2, 13) Judge Barak pressed his victory over these enemy forces to this same point. (Vs. 16) The name "Harosheth" seems to be preserved at el-Harithiyeh, near the western exit of the Plain of Esdraelon and about eleven miles (17.7 kilometers) NW of Megiddo. However, geographers usually hold that the actual ancient site was at nearby Tell 'Amr.

HARP. This translates the Hebrew word *kin·nohr'*, the name of the first musical instrument mentioned in Scripture (Gen. 4:21, *AS, Da, Fn, Kx, NW, Yg*), also rendered "lyre" in a number of Bible translations. (*JB, Mo, Ro, RS*) In twenty-one of the forty-two occurrences of *kin·nohr'* in the Bible, the translators of the *Septuagint Version* rendered it by the Greek *ki·tha'ra*. The *ki·tha'ra* was an instrument resembling the lyre (Gr., *ly'ra*), but had a more shallow sounding board. Modern translations generally render *ki·tha'ra* in the Christian Greek Scriptures as "harp." (1 Cor. 14:7; Rev. 5:8) Pictorial representations on Egyptian monuments indicate that ancient harps were of many styles and shapes, with a varying number of strings. In view of those points, some have suggested that *kin·nohr'* may have been a somewhat general term designating any instrument incorporating basic features of the ancient harp.



Three captives playing lyres as shown on an Assyrian relief

All that the Hebrew Scriptures definitely indicate about the *kin·nohr'* is that it was portable and comparatively light in weight, since it could be played in a procession, or even by a prostitute as she sang, walking through a city. (1 Sam. 10:5; 2 Sam. 6:5; Isa. 23:15, 16) Some were made of "almug" wood. (1 Ki. 10:12) The strings may have been made from the small intestines of sheep, although perhaps spun vegetable fibers were also used.

David, who was skilled in playing the *kin·nohr'* "with his hand" (1 Sam. 16:16, 23), assigned this instrument a prominent place along with the 'stringed instrument' (*ne'vel*) in the orchestra that later played at Solomon's temple. (1 Chron. 25:1; 2 Chron. 29:25) When Nehemiah inaugurated Jerusalem's wall, the *kin·nohr'* added to the joy of the occasion. (Neh. 12:27) Since the *kin·nohr'* was essentially a "pleasant" instrument of "exultation," its sound would cease at times of judgment or punishment. (Ps. 81:2; Ezek. 26:13; Isa. 24:8, 9) Saddened by their captivity in Babylon, exiled Israelites had no inclination to play their harps, but hung them upon poplar trees. —Ps. 137:1, 2.

Because of the uncertainty surrounding the precise identity of the *kin·nohr'*, and especially the *ne'vel* (stringed instrument), any attempt to compare the two instruments is speculative. First Chronicles 15:20, 21 mentions "stringed instruments [*n'va·lim'* (plural)] tuned to Alamoth, . . . harps [*kin·no·rohth'* (plural)] tuned to Sheminith." If "Alamoth" refers to a higher musical register and "Sheminith" to a lower tonal range, this could imply that the *kin·nohr'* was the larger, lower-pitched instrument. On the other hand, the reverse could be true (which is the general consensus of thought) if, indeed, Alamoth and Sheminith are specifically here mentioned because of being exceptional tunings for these instruments. In any event, both instruments were portable.

At Daniel 3:5, 7, 10, 15, the Aramaic word *sab·b'kha"* seems to refer to a "triangular harp" (*NW*), also rendered as "trigon" (*AT, JB, RS*) and "sambuca." (*Da*) The *sab·b'kha"* is described by some as a small, shrill, triangular, four-stringed harp, which description harmonizes with the above renderings.

HARPOON. A barbed, spearlike instrument generally used in striking large fish. Reference is made to the harpoon only at Job 41:7, drawing attention to the armorlike quality of the skin of Leviathan (the crocodile), which resists penetration by an ordinary harpoon.—See CROCODILE.

HARSHA (Har'sha) [mute, or, taciturn]. Ancestral head of a family of Nethinim temple slaves, members of which returned from Babylon with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 52; Neh. 7:54.

HARUM (Ha'rum). A man of the tribe of Judah.—1 Chron. 4:1, 8.

HARUMAPH (Ha·ru'maph) [probably, having a mutilated nose]. Father (or forefather) of the Jedaiah who helped Nehemiah rebuild Jerusalem's wall.—Neh. 3:10.

HARUZ (Ha'ruz) [possibly, gold, or, eager]. A man from Jotbah; the grandfather of King Amon of Judah and the father of Meshullemeth the wife of King Manasseh. —2 Ki. 21:19, 20.

HARVEST. The gathering of crops; one of the things that will never cease "all the days the earth continues." (Gen. 8:22) Certain Biblical happenings were noted as occurring in relation to the time of harvest. —Gen. 30:14; Josh. 3:15; Judg. 15:1; Ruth 1:22; 2:23; 1 Sam. 6:13; 2 Sam. 21:9; 23:13.

Harvesttime was accompanied by great rejoicing, although much hard work was required to gather the crops. (Ps. 126:5, 6; Isa. 9:3; 16:9, 10) It was no time for sleeping, the lazy one being admonished to take a lesson from the ant, which gathers its food in the harvest.—Prov. 6:6-11; 10:5.

SABBATHS AND JUBILEE

God's law to Israel outlined certain requirements and provisions regarding the harvest. Important as it was, the Israelites were not relieved of their obligation to observe the sabbath, the Law making no provision for harvesting on that day in the event of an emergency. (Ex. 34:21; compare Nehemiah 13:15.) Since no sowing was to be done during the sabbath year, as well as the Jubilee year, there would, of course, be no crops to gather in, with the exception of the growth from spilled kernels of the former harvest. But even this was not to be harvested by the owner, although he, his slaves and his hired laborers, settlers and alien residents, domestic animals and wild beasts could eat of the land's produce. —Ex. 23:10, 11; Lev. 25:3-7, 11, 12, 20-22.

CARE FOR POOR, AND FIRSTFRUITS

The Israelites were not to reap the edges of their fields completely nor to pick up the gleanings of their harvest, as such leftovers of their grainfields and vineyards were designated for the afflicted one and the alien resident. (Lev. 19:9, 10; 23:22; Deut. 24:19) The firstfruits of each harvest were to be presented to Jehovah. (Lev. 23:10, 11; Deut. 26:1-4) The fruit of a tree was not to be gathered for personal use until its fifth year. (Lev. 19:23-25) An Israelite could enter the field or vineyard of another and eat of its produce to satisfaction, but he could not carry anything away in a container or use a sickle to cut the grain of his fellowman.—Deut. 23:24, 25; compare Matthew 12:1; Luke 6:1; see GLEANING.

In the Promised Land in ancient times, as today, it rarely rained during harvesttime; in fact, so seldom, that Jehovah's letting it rain and thunder in answer to Samuel's prayer proved to the Israelites that they had committed a great evil in asking for a human king. (1 Sam. 12:17-19; see also Proverbs 26:1.) At the beginning of the barley harvest the Jordan River was at flood stage due to the late rains in the early spring and the melting snows from the Lebanon mountains.—Josh. 3:15; 5:10, 11.

The weather is hot at harvesttime, making a cloud of dew most refreshing. (Isa. 18:4) A drink chilled with snow from the mountains is welcome, and this, rather than a snowfall, is evidently what is referred to by the parallelism at Proverbs 25:13, since snow during harvesttime would be a calamity.

FLAX, BARLEY, WHEAT

In the vicinity of Jericho flax began to be harvested in the twelfth month, Adar (February-March), or early in Nisan (March-April), the first month of the Hebrew's sacred year. The stalks of flax were hoed up and then laid out to dry. There were stalks of flax on Rahab's roof when she hid the spies (Josh. 2:6) in the first days of Nisan. (Josh. 2:16, 22, 23; 3:1, 2; 4:19) Next came the barley harvest in the month of Nisan (March-April). The Israelites entered the Promised Land at the time of the barley harvest and began eating of the land's produce on Nisan 15. (Josh. 3:15; 5:10, 11) While the barley harvest continued in the hills of Palestine, in the plains the wheat harvest followed (Ruth 1:22; 2:23; 2 Sam. 21:9), commencing during the month of Ziv or Iyyar (April-May). Then, during the month of Sivan (May-June), the wheat harvest was under way in the uplands. Grasping the stalks of grain with one hand, the reapers cut them off with a sickle. —Compare Deuteronomy 23:25; Isaiah 17:5.

GRAPES, DATES, FIGS, OLIVES

The month of Tammuz (June-July) saw the first ripe grapes, with the harvest of grapes beginning in the month of Ab (July-August), at which time the olives were also ripe in the lowlands. During the month of Elul (August-September) the general vintage harvest was under way, the dates were ripe, pomegranates were ripening and the summer figs were gathered. (Num. 13:23) The harvest had generally been completed by the month of Ethanim or Tishri (September-October), although olives might still be gathered in northern Galilee in the month of Bul or Heshvan (Marheshvan) (October-November). Olives were harvested by beating the tree branches with a stick.—Deut. 24:20; see CALENDAR.

FESTIVALS

Israel's three primary festivals were directly associated with the harvest. (Ex. 23:14-17) The Festival of Unfermented Cakes, beginning on Nisan 15, coincided with the barley harvest. On Nisan 16, "the day after the sabbath" (not necessarily a weekly sabbath, as the initial day of the festival was designated a sabbath regardless of the day on which it fell), the high priest was to wave a sheaf of the firstfruits of the barley harvest to and fro before Jehovah.—Lev. 23:6-11.

The Festival of Weeks or Pentecost came on the fiftieth day from Nisan 16, at the time of the wheat harvest. Two leavened loaves of the firstfruits of the new grain were then to be presented as a wave offering to Jehovah. (Lev. 23:15-17) Evidently with reference to the seven weeks of harvesting between the Festival of Unfermented Cakes and the Festival of Pentecost, Jeremiah describes Jehovah as "the One who guards even the prescribed weeks of the harvest for us," preserving this period as a dry season, since rain would be damaging to the harvest.—Jer. 5:24; compare Amos 4:7.

The Festival of Booths or of Ingathering, beginning on the fifteenth day of the seventh month Ethanim or Tishri, brought the agricultural year to a joyful conclusion, as the harvesting had generally been completed by that time.—Lev. 23:33-36, 39-43; see FESTIVAL and the respective festivals under their individual headings.

FIGURATIVE USAGE

The return of people from exile and the gathering of persons for life are compared to harvesting (Hos. 6:11; Matt. 9:37, 38; Luke 10:2; John 4:35-38), as is the gathering and destruction of the wicked. (Jer. 51:33; Rev. 14:17-20) Christ Jesus referred to the "conclusion of the system of things" as the harvest, at which time the angels, acting in the capacity of reapers, would gather out all weedlike ones and pitch them into the "fiery furnace," whereas the wheatlike ones would "shine as brightly as the sun in the kingdom of their Father." (Matt. 13:24-30, 36-43) This harvesting work is carried on under the direction of Jesus Christ, for in the book of Revelation he, as 'someone like a son of man,' is depicted with a sharp sickle in his hand.—Rev. 14:14-16; see AGRICULTURE.

HASADIAH (Has·a·di'ah) [Yah is kind]. One of Zerubbabel's sons. The fact that the sons of Zerubbabel are listed in two different groups (the first two names being separated from the other five by the mention of Shelomith in the genealogy of King David's descendants) may mean that they were sons of different mothers.—1 Chron. 3:1, 19, 20.

HASHABIAH (Hash·a·bi'ah) [Jah has taken account].

1. A Levite in the line of descent from Merari to the temple singer Ethan. (1 Chron. 6:31, 44-47) Possibly the same as No. 6 below.

2. Head of the twelfth of the twenty-four groups into which David divided the Levite temple musicians; one of the six sons of Jeduthun and possibly a descendant of No. 1 above.—1 Chron. 25:1, 3, 19.

3. An administrator "for all the work of Jehovah and for the king's service" whom David assigned with his brothers over the territory W of the Jordan. He was a Levite, a descendant of Kohath's son Hebron. (1 Chron. 26:30; 23:12) Possibly the same as No. 4 below.

4. A prince and leader of the tribe of Levi during David's reign. (1 Chron. 27:16, 17, 22) Possibly the same as No. 3 above.

5. One of the "chiefs of the Levites" who contributed many animals for King Josiah's great Passover celebration.—2 Chron. 35:1, 9.

6. A Levite whose descendant resided in Jerusalem after the Babylonian exile. (1 Chron. 9:2, 3, 14; Neh. 11:1, 4, 15, 20) Possibly the same as No. 1 above.

7. One of the chief priests whom Ezra entrusted with the transporting of precious materials from Babylon to Jerusalem in 468 B.C.E. (Ezra 8:24-30) He may be the same one mentioned in verse 19 and possibly the same as No. 9 below.

8. A Levite, perhaps a descendant of No. 1 above, who attested the national agreement of faithfulness

in Nehemiah's day. (Neh. 9:38; 10:1, 9, 11) Possibly he was the same as No. 10 or 11 below.

9. A priest heading the paternal house of Hilkiah during the tenure of High Priest Joiakim the successor of Jeshua. (Neh. 12:10, 12, 21) Possibly the same as No. 7 above.

10. One of the heads of the Levites, serving during Joiakim's officiate.—Neh. 12:23, 24, 26; see No. 8 above.

11. A Levite prince of half the district of Keilah who repaired a section of Jerusalem's wall for his district.—Neh. 3:17; see No. 8 above.

12. A Levite of the "sons of Asaph" whose descendant was overseer of the Levites in postexilic Jerusalem.—Neh. 11:22.

HASHABNAH (Ha·shab'nah) [possibly, Jehovah has taken account of me]. One of the heads of the people whose descendant, if not himself, attested by seal the confession contract made during Nehemiah's governorship.—Neh. 9:38; 10:1, 14, 25.

HASHABNEIAH (Hash·ab·nei'ah) [possibly, Jehovah has taken account of me].

1. Father of Hattush. The latter did repair work on Jerusalem's wall.—Neh. 3:10.

2. One of eight Levites who called upon the sons of Israel to bless Jehovah and his glorious name and then reviewed God's dealings with Israel before the attestation by seal to the confession contract made during Nehemiah's governorship. (Neh. 9:5, 38) Perhaps, as suggested by the Syriac reading, he is identical with one of the Levites named Hashabiah, such as the one mentioned at Ezra 8:19 or at Nehemiah 10:11.

HASH-BADDANAH (Hash-bad'da·nah) [possibly, Jehovah has considered, or, Jehovah has considered me]. One of seven men, possibly Levites, who stood to the left of Ezra as he read from the book of the law to the congregation of Israel at the public square near the Water Gate of Jerusalem.—Neh. 8:1-4.

HASHEM (Ha'shem) [possibly, fat, rich]. "The sons of Hashem the Gizonite" are listed among David's mighty men. (1 Chron. 11:26, 34) The corresponding list of the mighty men of David's military forces reads "the sons of Jashen."—2 Sam. 23:32; see JASHEN.

HASHMONAH (Hash·mo'nah). An Israelite camping site, apparently between Mithkah and Moseroth. (Num. 33:29, 30) Its exact location is uncertain. Hashmonah has been linked with the Wadi Hashim near the suggested location of Kadesh-barnea, and, according to another view, it may be the same as Azmon. —Num. 34:4, 5; see AZMON.

HASHUBAH (Ha·shu'bah) [consideration]. Son of Zerubbabel.—1 Chron. 3:19, 20.

HASHUM (Ha'shum) [possibly, rich or broad-nosed]. Ancestral head of a family of Israelites, members of which returned from Babylon with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 19; Neh. 7:22) Upon Ezra's arrival in Jerusalem in 468 B.C.E., seven men of the "sons of Hashum" dismissed their foreign wives. (Ezra 10:33, 44) The family representative or one bearing the name Hashum stood to the left of Ezra as he read the book of the law to the Israelites assembled at the public square before the Water Gate of Jerusalem. (Neh. 8:1-4) Likewise a representative of the house of Hashum attested by seal the "trustworthy arrangement" contracted during Nehemiah's governorship.—Neh. 9:38, 10:1, 14, 18.

HASSENAAH (Has·se·na'ah) [perhaps, hated]. "The sons of Hassenaah" rebuilt the Fish Gate at the time Jerusalem's walls were being repaired under Nehemiah's direction. (Neh. 3:3) Hassenaah may be the same as Senaah, without the Hebrew definite article *has*.—Ezra 2:35; Neh. 7:38; see SENAAH.

HASSENUAH (Has·se·nu'ah) [the hated women].

1. Father of Hodaviah of the tribe of Benjamin. —1 Chron. 9:7.

2. Father or ancestor of a certain Judah, a Benjamite who was a contemporary of Nehemiah.—Neh. 11:7, 9.

HASSHUB (Has'shub) [Jehovah has considered].

1. Son of Pahath-moab; one of those who did repair work when the wall of Jerusalem was being rebuilt under Nehemiah's direction.—Neh. 3:11.

2. One who repaired a section of the wall of Jerusalem, evidently a section in front of his house. —Neh. 3:23.

3. One of the heads of the people whose descendant, if not himself, attested by seal the "trustworthy arrangement" contracted during Nehemiah's governorship.—Neh. 9:38; 10:1, 14, 23.

4. A Merarite Levite; son of Azrikam and father of Shemaiah.—1 Chron. 9:14; Neh. 11:15.

HASUPHA (Ha·su'pha) [perhaps, made bare]. The forefather of a family of Nethinim, members of which returned from Babylon with Zerubbabel in 537 B.C.E. —Ezra 2:1, 2, 43; Neh. 7:46.

HATE. In the Scriptures the word "hate" has several shades of meaning. It may denote intense hostility, sustained ill will often accompanied by malice. Such hate may become a consuming emotion seeking to bring harm to its object. "Hate" may also signify a strong dislike but without any intent to bring harm to the object, seeking instead to avoid it because of a feeling of loathing toward it. The Bible also employs the word "hate" to mean loving to a lesser degree. (Gen. 29:31, 33; Deut. 21:15, 16) For example, Jesus Christ said: "If anyone comes to me and does not hate his father and mother and wife and children and brothers and sisters, yes, and even his own soul, he cannot be my disciple." (Luke 14:26) Obviously Jesus did not mean that his followers were to feel hostility or loathing toward their families and toward themselves, as this would not be in agreement with the rest of the Scriptures.—Compare Mark 12:29-31; Ephesians 5:28, 29, 33.

God's law to Israel stated: "You must not hate your brother in your heart." (Lev. 19:17) One of the requirements for one presenting himself as an unintentional manslayer and seeking to gain safety in the cities of refuge was that he not have held hatred toward the one slain.—Deut. 19:4, 11-13.

HATE ONE'S ENEMIES?

Jesus' counsel to love one's enemies is in full harmony with the spirit of the Hebrew Scriptures. (Matt. 5:44) Faithful Job recognized that any feeling of malicious joy over the calamity of one intensely hating him would have been wrong. (Job 31:29) The Mosaic law enjoined upon the Israelites the responsibility to come to the aid of other Israelites whom they might view as their enemies. (Ex. 23:4, 5) Rather than rejoicing over the disaster of an enemy, God's servants are instructed: "If the one hating you is hungry, give him bread to eat; and if he is thirsty, give him water to drink."—Prov. 24:17, 18; 25:21.

The idea that enemies were to be hated was one of the things added to God's law by the Jewish teachers of tradition. Since the Law directed that the Israelites love their neighbors (Lev. 19:18), these teachers inferred that this implied hating their enemies. "Friend" and "neighbor" came to be viewed as applying exclusively to one of the Jewish race, whereas all others were considered as natural enemies. In the light of their traditional understanding of "neighbor" and in view of their known hatred and enmity toward the Gentiles, it can readily be seen why they added the unauthorized words "and hate your enemy" to the statement in God's law.—Matt. 5:43.

The Christian, by contrast, is under obligation to

love his enemies, that is, those who make themselves personal enemies. Such love (Gr., *a·ga'pe*) is not sentimentality, based on mere personal attachment, as is usually thought of, but a moral or social love based on deliberate assent of the will as a matter of principle, duty and propriety, sincerely seeking the other's good according to what is right. *A·ga'pe* (love) transcends personal enmities, never allowing these to cause one to abandon right principles and to retaliate in kind. As to those who oppose his Christian course and persecute him, doing so in ignorance, the servant of God will even pray for such that their eyes might be opened to see the truth concerning God and his purposes.—Matt. 5:44.

PROPER HATRED

Nevertheless, under certain conditions and at certain times it is proper to hate. "There is . . . a time to love and a time to hate." (Eccl. 3:1, 8) Even of Jehovah it is said that he hated Esau. (Mal. 1:2, 3) But this cannot be attributed to any arbitrariness on God's part. Esau proved himself unworthy of Jehovah's love by despising his birthright and selling it and hence also the divine promises and blessings attached thereto. Moreover, he purposed to kill his brother Jacob. (Gen. 25:32-34; 27:41-43; Heb. 12:14-16) God also hates lofty eyes, a false tongue, hands that are shedding innocent blood, a heart fabricating hurtful schemes, feet that are in a hurry to run to badness, a false witness, anyone sending forth contentions among brothers, in fact, everyone and everything standing in complete opposition to Jehovah and his righteous laws.—Prov. 6:16-19; Deut. 16:22; Isa. 61:8; Zech. 8:17; Mal. 2:16.

Therefore, in true loyalty to Jehovah, his servants hate what and whom he hates. (2 Chron. 19:2) "Do I not hate those who are intensely hating you, O Jehovah, and do I not feel a loathing for those revolting against you? With a complete hatred I do hate them. They have become to me real enemies." (Ps. 139:21, 22) But this hate does not seek to inflict injury on others and is not synonymous with spite or malice. Rather, it finds expression in its utter abhorrence of what is wicked, avoiding what is bad and those intensely hating Jehovah. (Rom. 12:9, 17, 19) Christians rightly hate those who are confirmed enemies of God, such as the Devil and his demons, as well as men who have deliberately and knowingly taken their stand against Jehovah.

While Christians have no love for those who turn the undeserved kindness of God into an excuse for loose conduct, they do not hate persons who become involved in wrongdoing but are worthy of being shown mercy. Rather than hating the repentant wrongdoer, they hate the wicked act, yes, "even the inner garment that has been stained by the flesh." (Jude 4, 23) Also, upon becoming Christians, persons who formerly hated one another do so no longer. (Titus 3:3) The one hating his brother is still walking in darkness, and any claim on his part to be a lover of God would really be a lie. Hatred of one's brother is tantamount to murder.—1 John 2:9, 11; 4:20; 3:15.

Sentimentality can cause one's view of love and hate to get out of balance, as was apparently true of David in connection with his son Absalom. (2 Sam. 18:33; 19:1-6) Thus, too, "the one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Prov. 13:24.

By respecting the privacy of others and showing loving consideration one can avoid unnecessarily making himself an object of hatred. Hence the advice: "Make your foot rare at the house of your fellow man, that he may not have his sufficiency of you and certainly hate you."—Prov. 25:17.

HATHACH (Ha'thach) [perhaps, good]. A eunuch of King Ahasuerus, appointed to attend Queen Esther and through whom she communicated with Mordecai. —Esther 4:5, 6, 9, 10.

HATHATH (Ha'thath) [terror]. Son of Othniel the son of Kenaz, probably by Caleb's daughter Achsah. —1 Chron. 4:13; Josh. 15:17.

HATIPHA (Ha·ti'pha) [seized (as a captive)]. Ancestor of a family of Nethinim temple slaves, members of which returned from Babylon with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 54; Neh. 7:56.

HATITA (Ha·ti'ta) [perhaps, dug up, furrowed]. Ancestor of a family of temple gatekeepers, members of which returned from Babylon with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 42; Neh. 7:45.

HATTIL (Hat'til) [talkative]. Forefather of some of "the servants of Solomon" who returned to Jerusalem from Babylon with Zerubbabel.—Ezra 2:1, 2, 55, 57; Neh. 7:59.

HATTUSH (Hat'tush) [perhaps, assembled].

1. A head priest who returned from Babylon with Zerubbabel in 537 B.C.E.—Neh. 12:1, 2, 7.

2. Son of Shemaiah; a descendant of David through Zerubbabel.—1 Chron. 3:1, 19-22.

3. The head of the paternal house of the sons of David who returned with Ezra to Jerusalem in 468 B.C.E. (Ezra 8:1, 2) Possibly the same as No. 2.

4. Son of Hashabneiah; one who shared in repairing Jerusalem's wall in the days of Nehemiah. —Neh. 3:10.

5. A priest or the forefather of one who, during Nehemiah's governorship, attested by seal the confession contract.—Neh. 9:38; 10:1, 4, 8.

HAUGHTINESS. Disdainful pride; arrogance; superciliousness. Haughtiness is the opposite of humility. The Greek and Hebrew words translated "haughty" and "haughtiness" have the basic meaning of "high," "exalted," "swelling." One who is haughty is, in his own esteem, superior, lifted up above his fellowmen. As a result, such a person usually claims honor and attention beyond what is due and treats others with disrespect and insolence.

A CONDITION OF THE HEART

Haughtiness is a bad quality or characteristic that is deeper than a mental conclusion. Jesus Christ named it along with murder, thievery, blasphemy and other wrongdoing and said that "from inside, out of the heart of men," such things issue forth. (Mark 7:21, 22) Jesus' earthly mother Mary said of Jehovah: "He has scattered abroad those who are haughty in *the intention of their hearts.*" (Luke 1:51) David appealed to Jehovah, saying: "My heart has not been haughty."—Ps. 131:1; Isa. 9:9; Dan. 5:20.

Even a person whose heart has been humble in service of God can become haughty because of gaining wealth or power, or by reason of his beauty, success, wisdom or the acclaim of others. King Uzziah of Judah was such a person. He ruled well and enjoyed Jehovah's blessing for many years. (2 Chron. 26:3-5) But the Bible record states: "However, as soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Jehovah his God and came into the temple of Jehovah to burn incense upon the altar of incense." (2 Chron. 26:16) Uzziah lifted himself up to perform priestly duties, which privilege God had expressly withheld from the kings of Israel, making kingship and priesthood separate.

At one time good King Hezekiah became, for a brief period, haughty in heart, and his haughtiness evidently infected the people he ruled. He had been exalted in rulership because of Jehovah's blessing, but he failed to appreciate and to recognize that all credit should have gone to God. The chronicler writes of him: "But according to the benefit rendered him Hezekiah made no return, for his heart became haughty and there came to be indignation against

him and against Judah and Jerusalem." Happily, he recovered from this dangerous attitude. The account continues: "However, Hezekiah humbled himself for the haughtiness of his heart, he and the inhabitants of Jerusalem, and Jehovah's indignation did not come upon them in the days of Hezekiah."—2 Chron. 32: 25, 26; compare Isaiah 3:16-24; Ezekiel 28:2, 5, 17.

GOD OPPOSES HAUGHTINESS

Not only are haughty ones distasteful to honest men, but, more seriously, they receive the opposition of Jehovah God. (Jas. 4:6; 1 Pet. 5:5) Haughtiness is foolishness, and a sin (Prov. 14:3; 21:4), and Jehovah sets himself against the haughty to bring them low. (2 Sam. 22:28; Job 10:16; 40:11; Ps. 18:27; 31:18, 23; Isa. 2:11, 17) Haughtiness is sure to bring destruction if not forsaken. The ancient nation of Moab, which lifted itself up against God and his people, was brought to nothing. (Isa. 16:6; 25:10, 11; Jer. 48:29) Even the ten-tribe kingdom of Israel was not spared when it became haughty and insolent in heart.—Isa. 9:8-12.

GUARD AGAINST HAUGHTINESS

One should therefore watch carefully to keep haughtiness out of his heart. He should be especially on guard when he has achieved success in any endeavor, or is given a higher or more responsible position. He can be mindful that "pride is before a crash, and a haughty spirit before stumbling." (Prov. 16:18) Furthermore, one can let haughtiness grow. It can come to control him to the extent that Jehovah will class him with those whom he gives up to a disapproved mental state, and who are deserving of death. (Rom. 1:28, 30, 32) Such caution is especially appropriate in the "last days," when, as the apostle warned, haughtiness would be one of the distinguishing characteristics of those critical times. —2 Tim. 3:1, 2.

Additionally, the person desiring God's favor should avoid flattery, which tends to cultivate haughtiness in others. The proverb says: "An able-bodied man that is flattering his companion is spreading out a mere net for his steps." (Prov. 29:5) Not only does the flatterer bring ruin to his companion ("a flattering mouth causes an overthrow"—Prov. 26:28), but he also receives God's disfavor. The apostle Paul was careful to avoid both flattery and haughtiness. —1 Thess. 2:5, 6.

HAURAN (Ha·u·ran'). A boundary site in Ezekiel's vision of Israel's inheritance. (Ezek. 47:13, 15, 16, 18) According to some scholars it embraced approximately the same area earlier covered by the term "Bashan." (See BASHAN.) Hauran is apparently the district referred to in ancient Egyptian texts (*Huruna*) and Assyrian documents of Shalmaneser III (*Hauranu*). It also appears to correspond to the smaller region called "Auranitis" in Graeco-Roman times. The name el-Hauran is applied today to the rolling prairie of rich red soil between Damascus and the Yarmuk River.

HAVILAH (Hav'i·lah) [stretch of sand].

1. A land 'encircled' by the Pishon, one of the four rivers branching off from the river issuing out of Eden. It is further identified as a land of good gold, bdellium gum and the onyx stone. (Gen. 2:10-12) Inasmuch as the Pishon River is no longer identifiable, the location of the land of Havilah remains uncertain. (See PISHON.) The description of its resources is considered by some to be typically Arabian and it is often associated with a region in SW Arabia. However, as geographer J. Simons comments (*The Geographical and Topographical Texts of the Old Testament*, 1959, p. 41): "From ancient times gold has come from various parts of the Arabian peninsula."

If, as seems reasonable, the land of Havilah of Genesis 2:11 is the same as that referred to in Genesis 25:18, then it appears that Havilah embraced a larger area than the region in SW Arabia suggested by some. According to Genesis 25:18, the Ishmaelites were "tabernacling from Havilah near Shur, which is in front of Egypt, as far as Assyria." This would require that Havilah, or at least a portion thereof, extend to or near the Sinai Peninsula, in which the Wilderness of Shur likely is located. (See SHUR.) The text evidently shows that the nomadic Ishmaelites ranged from the Sinai Peninsula clear across northern Arabia and into Mesopotamia. Similarly, when King Saul struck down the Amalekites "from Havilah as far as Shur, which is in front of Egypt" (1 Sam. 15:7), it would appear that the expression "from Havilah" points to a portion, probably the NW corner, of the Arabian Peninsula as representing one limit of the territory in which the Amalekites were centered, while the Wilderness of Shur in the Sinai Peninsula represented the other limit, or as expressed in *The Interpreter's Dictionary of the Bible* (Vol. 1, p. 101): "from the desert interior of the N Arabian Nejd to the region N of modern Suez in Egypt."

Thus, unless the "Havilah" of Genesis 2:11 is a distinct region from that mentioned in these other texts, it would appear that it embraced at least the NW portion of the Arabian Peninsula and perhaps a much larger area. On the basis of the Biblical reference to "the *entire land* of Havilah," J. Simons, quoted above, suggests that the term "Havilah" may take in the entire Arabian Peninsula, though it is difficult to see how the Pishon River could have 'encircled' such an area.

2. A son of Cush the son of Ham. (Gen. 10:6, 7) Many scholars view the name "Havilah" in this text as also representing a region, and the name may well have come to be applied to the area settled by the descendants of this son of Cush. Since the majority of Cush's descendants appear to have migrated into Africa and Arabia following the breakup at Babel (Gen. 11:9), it is generally suggested that the descendants of the Cushite Havilah are to be connected with the region called "Haulan" in ancient Sabean inscriptions. This region lay on the SW coast of Arabia to the N of modern Yemen. Additionally, some suggest that, in course of time, migrants of this tribe crossed the Red Sea to Somaliland in Africa, the ancient name possibly being preserved there in that of the Aualis. (Hasting's *Dictionary of the Bible*, Vol. II, p. 311) It is equally possible that the migration took place in a reverse direction, that is, from Africa to Arabia. The strait of the Red Sea, called Bab el-Mandeb, that separates Arabia from Somaliland in Africa is only twenty miles (32 kilometers) wide.

3. A son of Joktan and descendant of Shem through Arpachshad. (Gen. 10:22-29) The names of certain others of Joktan's sons, such as Hazarmaveth and Ophir, are evidently connected with regions in S Arabia. Thus it seems likely that the Shemitic Havilah and his descendants also settled in Arabia, though not necessarily in the S. Some would place him in the region identical with that of the Cushite Havilah; but the mere correspondency of the names is hardly basis for assuming that, in spite of their ethnological differences, they both gravitated to the same area. While the evidence connecting the Cushite Havilah with the region in SW Arabia known as Haulan (mentioned in No. 2 above) is not conclusive, hence possibly allowing for Haulan to be connected instead with the Shemitic Havilah, Haulan's association with Africa and its proximity to Ethiopia (the land of Cush) would seem to favor its being linked with the Cushite Havilah. On this basis it would seem likely that the Havilah descended from Shem occupied territory more to the N of Arabia, perhaps providing the source for the name of the land referred to in the Genesis texts mentioned in No. 1 above.

HAVVOTH-JAIR (Hav·voth-ja'ir) [tent villages of Jair]. Villages located in Manasseh's territory E of the Jordan. Since "Gilead" at times also denotes

all of Israel's land E of the Jordan (Josh. 22:9), this may explain why the Havvoth-jair are spoken of as being in Gilead (Num. 32:40, 41), although other texts locate the villages in Bashan.—Deut. 3:14; Josh. 13:29, 30.

Jair (a descendant of Judah through Hezron, but also reckoned as a descendant of Manasseh), a contemporary of Moses, is credited with capturing these "tent villages," evidently twenty-three in number, and naming them after himself, Havvoth-jair. (Num. 32:39-41; Deut. 3:14; 1 Chron. 2:3, 21-23; see JAIR No. 1.) Years later, thirty cities in the possession of Judge Jair's thirty sons were known as Havvoth-jair. Some critics view this as a contradictory explanation about the origin of the name "Havvoth-jair." However, the Judges account does not state that the name "Havvoth-jair" was first used in this later period. It simply indicates that at the time of writing the name still was in use and was applied to these thirty cities. —Judg. 10:3, 4.

During the reign of Solomon the tent villages of Jair were included in one of the districts placed under a deputy. (1 Ki. 4:7, 13) As indicated by the context, the sixty cities mentioned in 1 Kings 4:13 and other texts (Josh. 13:30; 1 Chron. 2:23) were fortified cities of the Argob region in Bashan and apparently did not include the numerous rural towns. (Compare Deuteronomy 3:4, 5.) Hence, the "tent villages" of Jair should likely be regarded as distinct from these sixty cities.

At an unspecified time in Israel's history, Geshur and Syria captured the Havvoth-jair.—1 Chron. 2:23.

HAZAEL (Haz'a·el) [God sees]. A notable king of Syria, Hazael apparently began to rule during the reign of King Jehoram of Israel (c. 917-905 B.C.E.). (2 Ki. 8:7-16) He died during the reign of King Jehoash of Israel (c. 859-844 B.C.E.). (2 Ki. 13:24, 25) Hazael was not of royal lineage, but had been merely a high officer in the service of his predecessor, King Ben-hadad of Syria.—2 Ki. 13:7-9.

Years prior to Hazael's reign, Jehovah had instructed Elijah to "anoint Hazael as king over Syria." The reason for the appointment was that Israel had sinned against God and Hazael was to execute punishment upon the nation.—1 Ki. 19:15-18.

Hazael was never literally anointed with oil, but the commission given to Elijah was nevertheless fulfilled by his successor Elisha the prophet. This occurred when Syrian King Ben-hadad, who had fallen sick, sent Hazael to Elisha, then in Syria's principal city, Damascus, with a gift and an inquiry as to whether or not he would survive his sickness. Elisha said to Hazael: "Go, say to [Ben-hadad], 'You will positively recover,' " but the prophet continued, saying: "And Jehovah has shown me that he will positively die." He further said to Hazael: "Jehovah has shown me you as king over Syria." On Hazael's return, in reply to the king's question as to Elisha's answer, Hazael said: "He said to me, 'You will positively revive' "; but then, on the next day, Hazael suffocated the king with a wet coverlet, and began to rule in his place. —2 Ki. 8:7-15.

The words of Elisha to Hazael have been the subject of considerable conjecture. According to the margin of the Masoretic text, as well as the *Septuagint*, the *Vulgate*, the Syriac *Peshitta Version* and eighteen Hebrew manuscripts, the text reads: "Say to him, 'You *will* positively revive,' " whereas the main body of the Masoretic text says, "Say, 'You *will not*.' "

If the reading is taken that Hazael was told to tell Ben-hadad " 'You will positively recover,' " Elisha's answer to Ben-hadad's inquiry may have been in the form of a riddle, meaning that Ben-hadad's sickness itself would not kill him, but that he would nevertheless die (as he did, by the hand of Hazael). At any rate, Hazael verbally gave the king the first part of Elisha's answer: "You will positively recover," but the rest of the answer Hazael carried out in violent action.

HAZAEL OPPRESSES ISRAEL

Shortly after becoming king, Hazael engaged in a war with the kings of Israel and Judah at Ramoth-gilead. At that time, King Jehoram of Israel was wounded at Ramah, but the outcome of the battle itself is not stated in the account. (2 Ki. 8:25-29; 2 Chron. 22:1-6) In the days of Jehoram's successor King Jehu of Israel, Hazael began to take Israel's land piece by piece, capturing Gilead and Bashan, E of the Jordan. (2 Ki. 10:32, 33) This apparently opened the way for his later invasion of the kingdom of Judah. Hazael took the city of Gath in Philistia, and then set his face to go up against Jerusalem. King Jehoash of Judah, however, bought Hazael off by giving him valuable things from the temple and palace, so that Hazael withdrew, sparing Jerusalem.—2 Ki. 12: 17, 18.

Particularly during the reign of Jehu's son Jehoahaz of Israel, Hazael became a great oppressor of Israel, fulfilling what the prophet Elisha had foreseen—that Hazael would consign Israel's fortified places to the fire, kill their choice men with the sword, dash to pieces their children and rip up their pregnant women. (2 Ki. 13:3, 22; 8:12) Yet, God did not allow Syria to crush Israel completely. (2 Ki. 13:4, 5) After Hazael's death, King Jehoash of Israel, in three victories, recaptured from Hazael's son Ben-hadad the cities that Hazael had taken from King Jehoahaz, his father. (2 Ki. 13:23-25) Later King Jeroboam II of Israel "restored Damascus and Hamath to Judah in Israel."—2 Ki. 14:28.

IN ANCIENT INSCRIPTIONS

Hazael is mentioned in a historical inscription found in 1904 at a place now called Afis, about twenty-five miles (40 kilometers) SE of Aleppo. The inscription calls Hazael "king of Aram." This inscription agrees with the Bible, that Hazael's son Ben-hadad, here called "Barhadad," succeeded him as king of Syria.

The campaigns of Shalmaneser III against Syria are recorded in his annals, in which he recounts his victories over Hazael. In these annals, Hazael is called a "commoner" (literally, a "son of nobody"), doubtless because he was not of royal descent, but took the throne of Damascus by assassinating King Ben-hadad. One of these inscriptions reads: "In the eighteenth year of my rule I crossed the Euphrates for the sixteenth time. Hazael of Damascus (*Imerisu*) put his trust upon his numerous army and called up his troops in great number, making the mountain Senir (Sa-ni-ru), a mountain, facing the Lebanon, to his fortress. I fought with him and inflicted a defeat upon him, killing with the sword 16,000 of his experienced soldiers. I took away from him 1,121 chariots, 470 riding horses as well as his camp. He disappeared to save his life (but) I followed him and besieged him in Damascus (*Di-mas-qi*), his royal residence. (There) I cut down his gardens (outside of the city, and departed). I marched as far as the mountains of Hauran (*sadee mat Ha-u-ra-ni*), destroying, tearing down and burning innumerable towns, carrying booty away from them which was beyond counting."

However, Shalmaneser evidently failed to take Damascus itself. This was apparently left for Tiglath-pileser III to accomplish, in the days of Syrian King Rezin. This fulfilled Jehovah's prophecy through Amos: "I will send a fire onto the house of Hazael, and it must devour the dwelling towers of Ben-hadad. And I will break the bar of Damascus."—Amos 1:4, 5; 2 Ki. 16:9.

HAZAIAH (Ha·zai'ah) [Jehovah has seen]. A descendant of Judah's son Shelah.—Neh. 11:4, 5; Num. 26:20.

HAZAR-ADDAR (Ha'zar-ad'dar). A city on the southern border of Judah, perhaps the same as the

Addar near Kadesh-barnea.—Num. 34:4; Josh. 15:3; see ADDAR No. 2.

HAZAR-ENAN (Ha'zar-e'nan), **HAZAR-ENON** (Ha'zar-e'non). A site on the northern boundary of "the land of Canaan." (Num. 34:2, 7-10) Ezekiel referred to Hazar-enon (Hazar-enan), along with Damascus and Hamath, in his forevision of the territory of Israel. (Ezek. 47:13, 17; 48:1) A positive identification of the site cannot be made at this time. However, most authorities tentatively locate it at Kiryatein, about seventy miles (112.6 kilometers) E-NE of Damascus on the road to Palmyra.

HAZAR-GADDAH (Ha'zar-gad'dah) [perhaps, village of good fortune]. A city in southern Judah (Josh. 15:21, 27); the location is unknown.

HAZARMAVETH (Ha·zar·ma'veth). A descendant of Noah through Shem and Joktan. (Gen. 10:1, 21, 25, 26; 1 Chron. 1:20) It is generally believed that Hazarmaveth's descendants settled the Hadhramaut region in S Arabia. A connection between Hadhramaut and Hazarmaveth is suggested by the similarity of the consonants in the original Hebrew and Arabic names. The geographical limits of the Hadhramaut are not closely defined. It is approximately 550 miles (c. 880 kilometers) long and 150 miles (c. 240 kilometers) wide. The coastal plain is rather narrow, and then the land rises steeply, forming a stony plateau with an average elevation of between 3,000 and 4,000 feet (c. 900 and 1,200 meters). Many deep, cliff-lined torrent valleys cut through the high plateau. These valleys are very fertile. Palms and dates thrive; sheep, camels, asses and cattle find pasture, and millet, alfalfa, indigo, cotton and corn are among the crops grown there. Chief of the torrent valleys is the Wadi Hadhramaut. This stream begins its course some 300 miles (c. 480 kilometers) inland from the W coast of the Arabian Peninsula and gradually curves eastward for about 400 miles (c. 640 kilometers), finally emptying into the Arabian Sea as the Wadi Masila (the name applied to its lower course). The Hadhramaut region anciently played an important role because of its incense trade. But frankincense trees, once abundant, are now scarce there.

HAZAR-SHUAL (Ha'zar-shu'al) [fox courtyard]. An enclave city of Simeon in the S of Judah. (Josh. 15:21, 28; 19:1-3; 1 Chron. 4:28) It was reoccupied after the Babylonian exile. (Neh. 11:25-27) The location is uncertain; some geographers suggest an identification with Khirbet el-Watan, about four miles (6.4 kilometers) E of Beer-sheba.

HAZAR-SUSAH (Ha'zar-su'sah) [village of the mare]. A Simeonite enclave city in the southern part of Judah (Josh. 19:1, 2, 5), also called Hazar-susim. (1 Chron. 4:31) A similar list of cities originally assigned to Judah has "Sansannah" in place of Hazar-susah. (Josh. 15:21, 31) Some view them as separate locations, placing Sansannah to the N-NE of Beer-sheba and Hazar-susah about sixteen miles (26 kilometers) to the W of Beer-sheba at Sbalat Abu Susein, near the Plains of Philistia. A number of scholars, however, view it as probable that Hazar-susah is simply a secondary name for Sansannah, such secondary name, by its meaning, describing a notable function of the place. If it is the same as Sansannah, Hazar-susah may tentatively be identified with Khirbet esh-Shamsaniyat to the N-NE of Beer-sheba, a short distance from the suggested site of Madmannah (likely Beth-marcaboth), mentioned before (Hazar-susah, Hazar-susim or Sansannah) in the foregoing texts.—See BETH-MARCABOTH.

HAZAZON-TAMAR (Haz'a·zon-ta'mar) [Hazazon of the palm trees]. A city inhabited by Amorites and apparently located in the vicinity of the Low Plain of Siddim. King Chedorlaomer and his allies defeated the Amorites dwelling in Hazazon-tamar. (Gen. 14:5-8) Centuries later the combined forces of Moab, Ammon and the mountainous region of Seir came against Judah by way of "Hazazon-tamar, that is to say, En-gedi." (2 Chron. 20:2, 10, 11) Many scholars believe that the Genesis reference points to a location some distance S of En-gedi and therefore regard the words "that is to say, En-gedi," as a late addition. The name "Hazazon-tamar," however, appears to be preserved in the Wadi Hasasa about seven miles (11 kilometers) NW of the suggested site of En-gedi. Also, the meaning of Hazazon-tamar would fit the En-gedi region, described by Josephus as a place where "the best kind of palm trees" thrive. (*Antiquities of the Jews*, Book IX, chap. I, par. 2) So if the Genesis passage refers to a more southerly location, possibly there were two places called Hazazon-tamar: the one linked with En-gedi; the other perhaps the site SW of the Dead Sea that is called simply Tamar.—Ezek. 47:19; 48:28.

HAZER-HATTICON (Ha'zer-hat'ti·con). A site mentioned in Ezekiel's vision as on the boundary of Israel, and "toward the boundary of Hauran." (Ezek. 47:13, 16) A site by this name is unknown; some consider it a scribal error for "Hazar-enon."—Ezek. 47:16, 17; see HAZAR-ENAN, HAZAR-ENON.

HAZEROTH (Ha·ze'roth) [enclosure, settlement]. Israel's last camping site before entering the Wilderness of Paran. (Num. 11:35; 12:16; 33:17, 18; Deut. 1:1) At Hazeroth Miriam was stricken with leprosy after she and Aaron questioned Moses' authority and his taking of a Cushite wife. (Num. 11:35; 12:1-16) Most scholars connect Biblical Hazeroth with the oasis 'Ain Khadra, NE of the traditional site of Mount Sinai.

HAZIEL (Ha'zi·el) [vision of God]. Son of Shimei; a Gershonite Levite in the time of David.—1 Chron. 23:6-9.

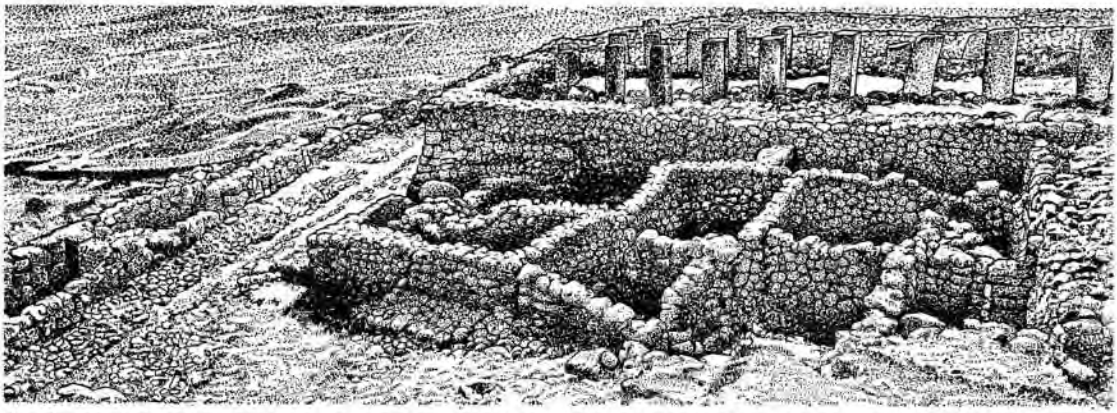
HAZO (Ha'zo) [vision]. A nephew of Abraham; fifth-named son of Nahor and Milcah.—Gen. 22:20-22.

HAZOR (Ha'zor) [an enclosure].

1. The chief city of northern Canaan at the time of Israel's conquest under Joshua. (Josh. 11:10) Hazor has been identified with Tell el-Qedah located about four miles (6.4 kilometers) SW of Lake Huleh (now mostly drained). According to archaeologist Yigael Yadin, under whose direction excavations were carried out at the site from 1955 to 1958, the Hazor of Joshua's time covered an area of approximately 150 acres (61 hectares) and could have accommodated from 25,000 to 30,000 inhabitants.

Jabin the king of Hazor led the united forces of northern Canaan against Joshua, but suffered a humiliating defeat. Hazor itself was burned, the only city in that area built on a mound to be so treated. (Josh. 11:1-13) Although later assigned to the tribe of Naphtali (Josh. 19:32, 35, 36), Hazor, in the time of Deborah and Barak, was the seat of another powerful Canaanite king, also called Jabin.—Judg. 4:2, 17; 1 Sam. 12:9.

At a later period, Hazar, like Gezer and Megiddo, was fortified by King Solomon. (1 Ki. 9:15) Archaeological finds indicate that the gates of these three cities were of similar construction. Reporting on the excavations at Hazor, Yadin, in his work *The Art of Warfare in Biblical Lands* (Vol. II, p. 288), writes: "As the first sign of the gate of this wall began to emerge from the dust and earth that were gently being scooped away, we were struck by its similarity to the 'Gate of Solomon' which had been discovered at Megiddo. Before proceeding further with the excavation, we made tentative markings of the ground following our estimate of the plan of the gate on the basis of the Megiddo gate. And then we told the laborers to go ahead and continue removing the de-



Two levels of the ruins thought to represent ancient Hazor (Tell el-Qedah). The older, lower level is in the foreground

bris. When they had finished, they looked at us with astonishment, as if we were magicians or fortune-tellers. For there, before us, was the gate whose outline we had marked, a replica of the Megiddo gate. This proved not only that both gates had been built by Solomon but that both had followed a single master plan."

Over two hundred years after Solomon's death, during the reign of Israelite King Pekah, the Assyrian king Tiglath-pileser III conquered Hazor and carried its inhabitants into exile.—2 Ki. 15:29.

2. A Judean city in the Negeb, perhaps to be linked with el-Jebariyeh, located some fifteen miles (24 kilometers) E-NE of the suggested site of Kadesh-barnea (likely the same as Kedesh).—Josh. 15:21, 23.

3. Another name for Kerioth-hezron, a town of Judah that has generally been identified with Khirbet el-Qaryatein located about 12.5 miles (20 kilometers) S of Hebron.—Josh. 15:21, 25.

4. A town located in the territory of Benjamin. (Neh. 11:31, 33) El-Burj, situated about four miles (6.4 kilometers) NW of Jerusalem, has been suggested as a probable site. The name "Hazor" is still preserved in nearby Khirbet Hazzur.

5. A region in the Arabian Desert E of the Jordan mentioned in the prophecy of Jeremiah as being due for despoiling by King Nebuchadrezzar (Nebuchadnezzar) of Babylon.—Jer. 49:28-33.

HAZOR-HADATTAH (Ha'zor-ha·dat'tah). A city in the southern part of Judah. (Josh. 15:21, 25) Its exact location is not known. Some geographers, however, tentatively suggest it may be modern el-Hudeira, about twenty-two miles (35.4 kilometers) E-NE of Beer-sheba.

HAZZELELPONI (Haz·ze·lel·po'ni) [give shade, you who are turning toward me]. Probably the daughter of the "father of Etam"; the sister of Jezreel, Ishma and Idbash.—1 Chron. 4:1, 3; see ETAM No. 3.

HE' [ה]. The fifth letter in the Hebrew alphabet, and, outside the Hebrew Scriptures, representing five when used as a number. The meaning of the name is "window."

In speaking, *he'* has a guttural sound somewhere between the softer *'a'leph* and the harsher *hhehth*. It thus corresponds generally to the English "h," and is similar to the sound of "h" in the word "behind." In the Hebrew, it appears at the beginning of each verse of Psalm 119:33-40. The letters *he'* [ה] and *hhehth* [ח] are very similar in form.

HEAD [Heb., *ro'sh*; Gr., *ke·pha·le'*]. Due to its superior position at the top of the human body and especially as the location of the mind and the senses of sight, hearing, smell and taste, the head figures prominently in the Bible in both a literal and a figurative sense.

The book of Ecclesiastes contains a metaphorical description of the effects of old age, terminating in death. (Eccl. 12:1-7) The 'crushing of the golden bowl,' if applying to some part of the body, may describe the breaking down at death of the brain and its functions in the bowllike cranium of the head. Or it may apply to the body, like a vessel holding the golden content of life. Death or destruction are represented by the expression 'breaking the head' or 'wounding' the head. (Ps. 68:21; 74:13, 14) The Bible's first prophecy (Gen. 3:15) states that the 'seed of the woman,' after himself suffering a bruising of the heel, will bruise the serpent's head. In fulfillment, other texts show that the great Serpent, Satan the Devil, is to be put into a deathlike condition in the abyss for a thousand years, and shortly thereafter to be annihilated forever in the "lake of fire," the "second death."—Rev. 20:1-3, 7, 10, 14; 12:9.

Expressions concerning the literal head are usually connected with some figurative or representative meaning. Pharaoh fulfilled Joseph's interpretation of the dream of the chief cupbearer by *'lifting up his head'* prominently among his servants, restoring him to his former office. But Pharaoh 'lifted up [the] head from off' his chief baker, putting him to death. (Gen. 40:13, 19-22) Among some of the nations, soldiers were buried with their *swords under their heads*, that is, with military honors. (Ezek. 32:27) Jesus Christ's having "nowhere to lay down his head" meant he had no residence that he could call his own.—Matt. 8:20.

BLESSING, ANOINTING, SWEARING

The head was the member of the body on which blessings were placed. (Gen. 48:13-20; 49:26) The priests and others in whose behalf certain sacrifices were made *laid their hands on the head* of the animal in acknowledgment that the sacrifice was for them. (Lev. 1:2-4; 8:14; Num. 8:12) *Anointing oil* was poured on the head. (Lev. 8:12; Ps. 133:2) In his Sermon on the Mount Jesus counseled to *'grease the head'* when fasting, so as to appear well groomed and not make a sanctimonious show of self-denial for public acclaim. (Matt. 6:17, 18) Greasing the head of a guest with oil came to be one of the essential marks of hospitality. (Luke 7:46) *Dust, earth or ashes put on the head* signified distress, mourning, or humiliation. (Josh. 7:6; 1 Sam. 4:12; 2 Sam. 13:19) The psalmist, in recounting the testings and hardships on God's people, says that *men had ridden over*

Israel's head. He apparently refers to the subjection under which God's people were brought by mere worldly men (the Hebrew word used is *'enohsh'*, "mortal man") who were powerful, cruel and haughty. (Ps. 66:12; compare Isaiah 51:23.) The Jews developed a custom of *swearing by their heads,* a practice Jesus condemned.—Matt. 5:36, 37.

REPRESENTING THE PERSON

The head as the governing member of the body was also used to represent the person himself. The *head of a Nazirite* was under a vow, his long hair attesting to the fact. (Num. 6:5, 18-20) The sins or errors of a person were spoken of as being *over his head.* (Ezra 9:6; Ps. 38:4; compare Daniel 1:10.) When judgment catches up with the wicked one he is said to be recompensed by having his *evil or his punishment come upon his own head.* (Judg. 9:57; 1 Sam. 25:39; Jer. 23:19; 30:23; Joel 3:4, 7; Obad. 15; compare Nehemiah 4:4.) One's *bloodguilt or blood being on his own head* meant that an individual pursuing a wrong course of action worthy of bringing the death sentence was personally responsible for the loss of his life. (2 Sam. 1:16; 1 Ki. 2:37; Ezek. 33:2-4; Acts 18:6) To *bring back on his head the blood of those a person killed* would be to bring him to judgment for bloodguilt. (1 Ki. 2:32, 33) With similar significance, the sins of the people were confessed by Israel's high priest, with his hands on the head of the goat for Azazel (transferring the sins to the goat), after which the animal was led into the wilderness to carry these errors off into oblivion. (Lev. 16:7-10, 21, 22) As other texts show, Jesus Christ personally 'carried our sicknesses and bore our pains' and 'bore the sins of many.'—Isa. 53:4, 5; Heb. 9:28; 1 Pet. 2:24.

EXALTATION, HUMILIATION, CONTEMPT

God's favor, guidance and wisdom are likened to a *lamp shining on the head* and a *wreath of charm on the head.* (Job 29:3; Prov. 4:7-9) The wise man's *"eyes are in his head,"* that is, he sees where he is going. (Eccl. 2:14) King David, bowed in humiliation and trouble, looked to Jehovah as his Shield and the One *'lifting up his head,'* enabling him to hold his head high again. (Ps. 3:3; compare Luke 21:28.) He also showed appreciation for reproof from the righteous, calling it *oil which his head would not want to refuse.* (Ps. 141:5) To *bow down the head* was a sign of humility or mourning (Isa. 58:5), and to *wag or shake the head* was symbolic of derision, contempt or astonishment.—Ps. 22:7; Jer. 18:15, 16; Matt. 27:39, 40; Mark 15:29, 30.

KINDNESS TO ENEMIES

The Bible recommends that one treat his enemy kindly, "for by doing this you will *heap fiery coals upon his head.*" (Rom. 12:20; Prov. 25:21, 22) This metaphor is drawn from the ancient process of smelting, where coals were heaped on top of the ore as well as being underneath. So exercising kindness will tend to soften the person and melt his hardness, separating evil impurities and bringing out the good in him.

RULING POSITION

"Head" could refer to the chief member of a family, tribe, nation or government. (Judg. 11:8; 1 Sam. 15:17; 1 Ki. 8:1; 1 Chron. 5:24) "Patriarch" (Gr., *pa·tri·ar'khes*) is, literally, "family head." (Acts 2:29; 7:8, 9; Heb. 7:4) Hence, "at the head" was used in the sense of leading. (Mic. 2:13) Israel itself, if obedient to God, was to be at the *head of the nations,* on top, in that the nation would be free and prosperous, even having the people of other nations in their debt. (Deut. 28:12, 13) If the Israelites disobeyed, the alien resident would lend to them, becoming head over them.—Deut. 28:43, 44.

Seven heads of the dragon

The "dragon" seen in heaven in the apostle John's vision had seven heads. It is identified as the Devil. (Rev. 12:3, 9) Additionally, the "wild beast" on earth, which receives its power from the dragon, and also the "scarlet-colored wild beast" are both depicted as having seven heads, and these heads are clearly used to represent world powers. (Rev. 13:1; 17:3, 9, 10; compare Daniel 2:32, 37, 38, where King Nebuchadnezzar's dynasty is called a "head.") Hence, the seven diademed heads of the Dragon would evidently point to Satan's headship over the seven world powers of Bible prophecy.—Eph. 6:12; see BEASTS, SYMBOLIC; GOG No. 2.

THE RELATIONSHIP OF JESUS CHRIST TO THE CHRISTIAN CONGREGATION

In the Christian congregation Jesus Christ is the Head of the congregation, which is his "body," of 144,000 members. (Eph. 1:22, 23; Col. 1:18; Rev. 14:1) Having immortality, he is the ever-living liaison member of the body of spirit-begotten Christians on earth at any given time, supplying all necessary things for them to grow spiritually and function to God's glory. (1 Cor. 12:27; Eph. 4:15, 16; Col. 2:18, 19) As the material temple had a "headstone" (Zech. 4:7), so Jesus is the Headstone of the spiritual temple (Acts 4:8-11; 1 Pet. 2:7) and the Head of all government and authority under God, who is the Head over all. (Col. 2:10; 1 Cor. 11:3) The Bible likens Christ's position as Head of the congregation to that of a husband toward his wife, to impress upon human married couples the direction, love and care the husband must exercise and the subjection that the wife must manifest within the marital union. —Eph. 5:22-33.

The apostle Paul, drawing on the principle of the primary headship of God, the Head of Christ, and the relative headship of the man over the woman, sets forth the principle governing the Christian congregation, namely, that the woman should recognize the God-ordained headship of man by wearing a head covering, a "sign of authority," upon her head when praying or prophesying in the congregation. —1 Cor. 11:3-16; see HAIR; HEADDRESS; HEADSHIP.

OTHER USES

The Hebrew word for "head" is used to refer to the tops of pillars of the tabernacle, the courtyard and the temple (Ex. 36:37, 38; 38:17; 1 Ki. 7:16), as well as to the tops of mountains (Gen. 8:5), of bushes or trees (1 Chron. 14:15), of a ladder (Gen. 28:12) and of a scepter (Esther 5:2), to cite a few examples. It is also applied to that which is the head of or the beginning of something, such as the first month ("the start [head] of the months" [Ex. 12:2]). The Jewish name for their new year's day is Rosh Hashana, meaning, literally, "Head of the Year." *Ro'sh* is also used to refer to the head of rivers and of roads.—Gen. 2:10; Ezek. 21:21; see ATTITUDES AND GESTURES; HAND.

HEADBAND. See HEADDRESS.

HEAD COVERING. Aside from being an item of dress, head covering has a spiritual significance among God's servants, as a symbolic figure in connection with headship and subjection. The apostle Paul sets forth the God-ordained principle of headship operative in the Christian congregation, saying: "The head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." (1 Cor. 11:3) Paul points out that a head covering is a "sign of authority" that the woman should wear in acknowledging the headship of the man, submitting herself to proper theocratic authority, when she is praying or prophesying in the congregation.—1 Cor. 11:4-6, 10.

The apostle shows, conversely, that the man should not wear a head covering when taking the lead before the congregation, such as praying or prophesying. It is his normal position under God's arrangement. For

the man to wear a head covering in these instances would indicate disrespect, not only for Jesus Christ as his head, but also for the Supreme Head, Jehovah God, for man is "God's image and glory," originally made as God's representative on earth. He should not obscure this fact by wearing a head covering. The man was created first, prior to the woman; the woman is "out of man" and was created "for the sake of the man." Her qualities are an expression of the man's honor and dignity, just as the man's qualities are a reflection of the honor and dignity of God. Therefore the Christian woman should be happy to acknowledge her subordinate position by the modesty and subjection she displays, and she should be willing to represent this visibly by wearing a veil or other material as a head covering. She should not try to usurp the man's place, but should, rather, uphold his headship.—1 Cor. 11:7-10.

Paul calls attention to the naturally long hair of the woman in the congregation to which he wrote as a continuous God-given reminder that the woman is by nature subject to the man. She should, therefore, acknowledge this when performing what are customarily the man's duties in the Christian congregation, and she should wear some form of head covering besides her hair, which she normally always has. She will thereby show that she recognizes the God-ordained headship principle, and that she makes a distinction between her normal daily activities and the performing of special duties in the congregation when, for example, there is no qualified male member present, or when teaching other individuals in the presence of her husband or a male member of the congregation.—1 Cor. 11:11-15.

As a powerful reason for the congregation of God to follow this procedure, the apostle points to the angels of God, who are "sent forth to minister for those who are going to inherit salvation." (Heb. 1:13, 14) These mighty spirit persons are interested in and concerned with Christians keeping their places within God's arrangement, so that theocratic order and pure worship are maintained before God.

The need for this counsel to the congregation at ancient Corinth is better understood when we realize that it was the general custom then for women always to be veiled in public. Only those of loose morals went unveiled. And the pagan priestesses at the temples evidently followed the practice of removing their veils and letting their hair hang disheveled when claiming to be under divine inspiration. Such a practice in the Christian congregation would be disgraceful and a flouting of Jehovah God's arrangement of headship and subjection. Paul concluded his argument by saying that, if anyone disputed for any custom other than what he set forth, the congregation should nevertheless follow the apostle's counsel regarding the wearing of a head covering. This makes such instruction applicable at all times and places in the Christian congregation.—1 Cor. 11:16.

The Hebrews in ancient times, aside from wearing a headdress as an article of apparel, would cover their heads to signify a condition of mourning. (2 Sam. 15:30; Jer. 14:3) Women also showed modesty in this way. When Rebekah was about to meet Isaac, "she proceeded to take a headcloth and to cover herself," evidently as a symbol of her subjection to him as her husband.—Gen. 24:65; see HEADDRESS; HEADSHIP.

HEADDRESS. The Hebrews apparently placed little emphasis on a covering for the head as a regularly worn article of clothing. When necessary the common people may at times have used the mantle or the robe for this purpose. Ornamental headdress, however, was often worn by men in official positions and by both men and women on festive or special occasions. The priests of Israel had their prescribed form of headgear.—Ex. 28:4, 39, 40.

TYPES OF HEADDRESS IN THE HEBREW SCRIPTURES

The head covering first mentioned in the Bible is the headcloth that Rebekah put on when she met Isaac. (Gen. 24:65) The Hebrew word used here is *tsa·'iph'*, elsewhere translated "shawl." (Gen. 38:14, 19) The wearing of this "headcloth" evidently signified Rebekah's subjection to her betrothed Isaac.

The turban (Heb., *mits·ne'pheth*) of the high priest was of fine linen, wrapped around the head, having a gold plate tied to its front with blue string. (Ex. 28:36-39; Lev. 16:4) The ornamental headgear of the underpriests was also "wrapped" around the head, but a different Hebrew word (*migh·ba·'ah'*) is used for their headdress, indicating that it was different in form and perhaps not as elaborate as the high priest's turban. Nor did the underpriests' headgear have the gold plate.—Lev. 8:13.

Job mentions the turban in a figurative sense, likening his justice to a turban. (Job 29:14; compare Proverbs 1:9; 4:7-9.) Women sometimes wore this form of headdress. (Isa. 3:23) Here the Hebrew word is *tsa·niph'*. It is used in the expression "kingly turban" at Isaiah 62:3, and, at Zechariah 3:5, for the high priest's headgear.

The *pe'er'*, evidently turbanlike, was worn by a bridegroom (Isa. 61:10), and was a symbol of joyfulness. (Isa. 61:3; compare Ezekiel 24:17, 23.) This word is also used for the headdress of women (Isa. 3:20), and for that of the priests. (Ezek. 44:18) The headbands (Heb., *shevi·sim'*, literally, "little suns") seem to have been made of network. (Isa. 3:18) The "pendant turbans" (Heb., *tevu·lim'*) described by Ezekiel as being on the heads of Chaldean warriors may have been highly colored and decorated.—Ezek. 23:14, 15.

Daniel's three young Hebrew companions, fully dressed and even wearing caps, were thrown into Nebuchadnezzar's furnace. The caps may have been worn to denote their title or rank. Some believe that they were conical in shape.—Dan. 3:21.

ANCIENT AND MODERN NEAR EASTERN HEADGEAR

Most of the representations on monuments and reliefs of Egypt, Babylon and Assyria depict scenes of war and hunting, or of the royal palace or the temples. However, the Egyptians, particularly, have a good many illustrations of workmen plying various arts and trades. In these the kings, chieftains and nobles are shown wearing widely varying forms of headdress, while the common people are often pictured without head covering, or sometimes with a rather close-fitting headgear.



"Kaffiyeh" worn by modern Bedouin

A very similar form of headdress in the Near East today is the *kafflyeh*, worn by the Bedouin. It consists of a square cloth folded so that three corners hang down over the back and shoulders. It is bound on with a cord around the head, leaving the face exposed and affording protection from sun and wind for the head and neck. It is possible that such a covering for the head was worn anciently by the Hebrews.

HEAD COVERING AND FEMININE SUBJECTION

The apostle Paul directed that women have on a head covering when praying or prophesying in the

Christian congregation. The woman thereby acknowledged the headship principle, according to which the man is the head of the woman, Christ is man's head and, in turn, God is the head of Christ. Paul said that a woman's long hair is naturally given to her "instead of a headdress." The apostle was then writing to the Christians at Corinth, living among Europeans and Semites, with whom this natural distinction between males and females as to length of hair was the case. Slave women and those caught in fornication or adultery had their heads shaved. Paul pointed out that the long hair of a woman was a natural evidence of her womanly position under man's headship. The woman, seeing this natural reminder of her subjection, should, in consequence, wear a form of head covering as a "sign of authority" on her head when praying or prophesying in the congregation, as her own personal recognition before others, including the angels, of the headship principle. (1 Cor. 11:3-16) This had doubtless been the practice of prophetesses of ancient times, such as Deborah (Judg. 4:4) and Anna (Luke 2:36-38), when they prophesied.—See CROWN; DRESS; HAIR.

HEADSHIP. The basic principle of headship is set out at 1 Corinthians 11:3: "The head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God."

MAN'S PLACE

The first part of this counsel on headship applied to the man; he is not independent and without need to recognize a "head." Rather, he is obliged to follow the directions and pattern provided by his head Christ. (1 John 2:6) This is so, not only in regard to his religious activities (Matt. 28:19, 20), but also in his personal activities. For instance, if he is a family man, then out of respect for his own head, Christ, he should comply with the counsel to dwell with his wife according to knowledge, 'assigning her honor as to a weaker vessel,' and he should put forth an earnest effort to train his children properly. (1 Pet. 3:7; Eph. 6:4) This counsel was provided in the Bible for all in Christ's congregation; so respect for headship is involved in a man's heeding it.—Eph. 5:23.

As man had priority in human creation, he is given priority of position over the woman. (1 Tim. 2:12, 13) The woman was made from a rib taken from the man, and was bone of his bones and flesh of his flesh. (Gen. 2:22, 23) She was created for the sake of the man, not the man for her sake. (1 Cor. 11:9) Therefore, the woman, in God's arrangement for the family, was always to be in subjection to her husband and was not to usurp his authority. (Eph. 5:22, 23; 1 Pet. 3:1) Also, in the Christian congregation the woman is not to teach other dedicated men nor to exercise authority over them.—1 Tim. 2:12.

Among the Hebrews of ancient times the superior position occupied by the man in the family and in the tribal arrangement was recognized. Sarah was submissive, calling Abraham "lord," and is favorably mentioned for this recognition of his headship. (Gen. 18:12; 1 Pet. 3:5, 6) Under the Law covenant the preferred position of the male was emphasized. Only the males were required by command to assemble for the three festivals of Jehovah at the place that God chose, although women also attended. (Deut. 16:16) The woman was ceremonially "unclean" twice as long after the birth of a baby girl as after that of a baby boy.—Lev. 12:2, 5.

WOMAN'S PLACE

In ancient times, there were circumstances under which a woman put on a head covering to denote subjection. (Gen. 24:65) Discussing the headship arrangement in the Christian congregation, the apostle Paul explained that, if a woman prays or prophesies in the congregation, occupying a position God has assigned to the man, she should have on a head covering. In temporarily doing these things because no dedicated male Christian is present to do them, even though she may have long hair, the woman should not argue that her long hair is sufficient to denote her subjection. Instead, she should let her own actions demonstrate her submissiveness and her acknowledgment of man's headship. The Christian woman does this by wearing a head covering as a "sign of authority." This should be done "because of the angels," who observe the Christian's actions and who are concerned with the Christian congregation as those ministering to it. By wearing a head covering when necessary for spiritual reasons, the Christian woman acknowledges God's headship arrangement.—1 Cor. 11:5-16; Heb. 1:14.

This proper theocratic order in the congregation and in the family arrangement does not hinder the woman in serving God nor restrict or trammel her efforts in carrying out her family activities and responsibilities. It allows her full and Scriptural freedom to serve in her place, while still being pleasing to God in harmony with the principle: "God has set the members in the body, each one of them, just as he pleased." (1 Cor. 12:18) Many women of ancient times had fine privileges while recognizing the headship of the man and enjoyed happy and satisfying lives, among these being Sarah, Rebekah, Abigail, and Christian women such as Priscilla and Phoebe.

RESPONSIBILITY

The exercise of authorized headship grants certain rights, but it also involves duties or obligations. 'Christ is head of the congregation' and so has the right to make decisions involving it and demonstrate authority over it. (Eph. 5:23) But his headship also obliges him to accept the duty of caring for the congregation and bearing responsibility for his decisions. In a similar manner a husband in exercising his headship has certain rights as far as making final decisions and providing oversight. In addition, though, he has the duty to accept responsibility for his family. He has the primary obligation to provide materially and spiritually for his household.—1 Tim. 5:8.

The Christian man is to exercise his headship wisely, loving his wife as himself. (Eph. 5:33) Jesus Christ exercises his headship over the Christian congregation in this manner. (Eph. 5:28, 29) As head over his children, a father is not to irritate them, but is to bring them up "in the discipline and authoritative advice of Jehovah." (Eph. 6:4) And as shepherds of the flock of God, "older men" in the Christian congregation are not to lord it over God's "sheep," but are to remember their subjection to Jesus Christ and Jehovah God. (1 Pet. 5:2-4) Jesus Christ has always acted in accord with the headship principle, manifesting full recognition of his Father's headship in word and deed. Even after ruling the earth for a thousand years, he will acknowledge Jehovah's universal headship by handing the Kingdom over to Jehovah, subjecting "himself to the One who subjected all things to him, that God may be all things to everyone." (1 Cor. 15:24-28; John 5:19, 30; 8:28; 14:28; Phil. 2:5-8) Christians, followers of Jesus Christ, also acknowledge Jehovah's supreme headship, addressing their prayers to him and recognizing him as Father and God Almighty.—Matt. 6:9; Rev. 1:8; 11:16, 17; see FAMILY; HUSBAND.

HEALING. The restoring of health to the sick; the making sound or whole that which is broken or injured; the curing of various diseases and defects; the returning of a person to the general state of well-being. Several Hebrew and Greek words in the Bible describe such healing in both a literal and a figura-

tive sense. Sometimes the healing was a gradual matter; at other times it was instantaneous.

Among the blessings Jehovah bestowed on all mankind is the regenerative power of their physical organisms, the ability of the body to heal itself when wounded or diseased. A physician may recommend certain measures to speed recovery, but in reality it is the God-given recuperative powers within the body that accomplish the healing. Hence, the psalmist David acknowledged that, though he was born imperfect, his Creator was able to sustain him during illness and heal all his maladies. (Ps. 51:5; 41:1-3; 103:2-4) Jehovah restored the bodily health of afflicted Job. (Job 42:10) Physical healing is mentioned in reference to maladies such as leprosy and wounds received in battle.—Ex. 15:26; Lev. 14:3, 4; 2 Ki. 8:29; 9:15.

Of Jehovah it is written that he both wounds and heals, and he does this literally and figuratively. Hence, with Him there is a time to wound and a time to heal. (Deut. 32:39; compare Ecclesiastes 3:1, 3.) Unfaithful Jehoram, king of Judah, for example, was punished by Jehovah with a physical disorder of the intestines for which there was no healing. (2 Chron. 21:16, 18, 19) Moses recognized that it was Jehovah who had stricken Miriam with leprosy; hence, he pleaded with the only One who could cure her, saying: "O God, please! Heal her, please!" (Num. 12:10, 13) In the matter of childbearing, Jehovah healed King Abimelech, his wife and his slave girls after the crisis had passed involving Sarah and the seed of promise.—Gen. 20:17, 18.

In the Bible, spiritual rather than physical breakdown, and spiritual healing in turn, are subjects of particular significance. Attention is called to the responsibility of natural Israel's leaders in these matters. "From the prophet even to the priest, each one [was] acting falsely" in Jeremiah's day, they at the same time making a pretense of healing the breakdown of God's people. (Jer. 6:13, 14; 8:11) In this they were very much like Job's comforters, "physicians of no value."—Job 13:4.

In a few instances inanimate objects were healed, in the sense of being made whole again, like the torndown altar Elijah mended. (1 Ki. 18:30) Also, the prophet Elisha healed the waters near Jericho so that they no longer caused miscarriages. (2 Ki. 2:19-22) Jeremiah, however, shattered the potter's flask so completely that it was beyond repair, that is, beyond healing, and thus furnished a fine illustration. "In the same way," Jehovah declared, "I shall break this people and this city as someone breaks the vessel of the potter so that it is no more able to be repaired [a form of *ra·pha";* literally, healed]."—Jer. 19:11; compare 2 Chronicles 36:15-17.

JESUS AND HIS FELLOW HEALERS

Jesus Christ recognized that "teaching . . . and preaching the good news of the kingdom" was of first importance in his ministry, and that "curing every sort of disease and every sort of infirmity among the people" was secondary. That is why he felt pity for the crowds primarily "because they were skinned and thrown about like sheep without a shepherd."—Matt. 4:23; 9:35, 36; Luke 9:11.

This great Teacher also showed compassion on the multitudes that followed him in the hope that he would heal their physical ailments. (Matt. 12:15; 14:14; 19:2; Luke 5:15) His miraculous healing work served as a visible sign to his generation and gave added evidence of his Messiahship, as prophesied. (Matt. 8:16, 17) It also foreshadowed the healing blessings that will be extended to mankind under God's Kingdom rule. (Rev. 21:3, 4) In a very real sense Jesus healed and restored the health of many persons—the lame, maimed, blind and dumb (Matt. 15:30, 31), the epileptic, the paralytic (Matt. 4:24), a woman suffering from a hemorrhage (Mark 5:25-29), one with a withered hand (Mark 3:3-5), a man with dropsy (Luke 14:2-4), and on many occasions those who were demon-possessed were released from their Satanic enslavement and bondage.—Matt. 12:22; 15:22-28; 17:15, 18; Mark 1:34; Luke 6:18; 8:26-36; 9:38-42; Acts 10:37, 38.

Jesus' manner of curing people took various forms at different times. "Get up, pick up your cot and walk," is all that Jesus said on one occasion, and a sick man near the pool of Bethzatha was cured. (John 5:2-9) In another instance, Jesus just spoke the word and the ailing one, though a distance away, was healed. (Matt. 8:5-13) At other times he personally laid his hand on the sick one (Matt. 8:14, 15) or touched a wound and healed it. (Luke 22:50, 51) Several diseased persons simply touched the fringe of Jesus' garment, or touched him, and were healed. (Matt. 14:36; Mark 6:56; Luke 6:19; 8:43-47) And it made no difference that the persons had been afflicted with the disease for many years.—Matt. 9:20-22; Luke 13:11-13; John 5:5-9.

Some persons opposed Jesus, not appreciating the wonderful healing work he was doing, the religious leaders being greatly angered when Jesus healed persons on the sabbath. (Matt. 12:9-14; Luke 14:1-6; John 5:10-16) On one such occasion Jesus silenced opponents by saying: "Hypocrites, does not each one of you on the sabbath untie his bull or his ass from the stall and lead it away to give it drink? Was it not due, then, for this woman who is a daughter of Abraham, and whom Satan held bound, look! eighteen years, to be loosed from this bond on the sabbath day?"—Luke 13:10-17.

It was not the application of Jesus' own power, knowledge or wisdom that healed the sick. Neither was hypnotherapy, psychotherapy or any similar method used. Rather, it was the spirit and power of Jehovah that effected such healing. (Luke 5:17; 9:43) Not all, however, were grateful enough to give God the glory for these cures. (Luke 17:12-18) Today, not everyone recognizes the everlasting healing benefits made available through the ransom sacrifice of Christ.—1 Pet. 2:24.

This divine power of healing Jesus delegated to others who were closely associated with him in his ministry. When the twelve apostles were sent out, and later the seventy disciples, they were empowered to cure the sick. (Matt. 10:5, 8; Luke 10:1, 8, 9) After Pentecost, 33 C.E., certain ones, including Peter, John, Philip and Paul, were also given this divine power to heal completely. (Acts 3:1-16; 4:14; 5:15, 16; 8:6, 7; 9:32-34; 28:8, 9) After Christianity became firmly rooted, and with the passing of the apostles off the scene, such "gifts of healings" also passed away.—1 Cor. 12:8, 9, 28, 30; 13:8, 13.

It was important that the one performing the cure have full faith and confidence in Jehovah and acknowledge, as Jesus did, that the curing was accomplished by God's power. (Matt. 17:14-20; John 5:19) It was not necessary, however, for the afflicted ones to have faith before being cured. (John 5:5-9, 13) Many, though, did have strong faith.—Matt. 8:5-13; 15:28; Mark 5:34; Luke 7:1-10; 17:19; Acts 14:8-10; see FAITH.

Miraculous healing was to be a "sign" of divine backing. (Acts 4:22, 29, 30) Those who refused to recognize and acknowledge this sign were blind and deaf. (Isa. 6:10; John 12:37-41) For the reason, then, that divine healings were to serve as a sign to unbelievers, they were not ordinarily performed in behalf of those who were already spirit-begotten Christians. So when Timothy had stomach trouble, instead of performing a miraculous cure, Paul recommended that he take a little wine for his ailment.—1 Tim. 5:23.

SPIRITUAL HEALING

On the other hand, true spiritual healing comes from Jehovah to repentant ones. In a figurative sense, it means a return to his favor and the enjoyment of his blessings once again. (Isa. 19:22; 57:17-19; Jer. 33:6) Such healing has the effect of strengthening the weak hands and wobbly knees, opening blind eyes and restoring hearing to the deaf, healing the lame and giving speech to the dumb, in a spiritual way. (Isa. 35:3-6) But those incorrigible in their apostasy never experience a healing or restoration to good health and prosperity spiritually. (2 Chron. 36:15-17; Isa. 6:10; Jer. 30:12, 13; Acts 28:24-28) Similarly, there was to be no healing for Egypt, her Pharaoh, and for the "king of Assyria."—Jer. 46:11; Ezek. 30:21; Nah. 3:18, 19.

The Scriptures prescribe the remedy for persons who are spiritually sick.—Heb. 12:12, 13; Jas. 5:14-16; Rev. 2:18.

HEART. This important organ of the body pumps the blood (in which is the soul or life) to nourish the body cells.—Lev. 17:14.

All emotions affect the heart. An editorial in *Health* magazine of February 1966 stated: "Diseased thinking, diseased feelings (emotions), and diseased wills can contribute actively to the development of cardiac disorders."—Page 3.

However, not only do all emotions affect the heart, but there is also evidence that the heart, in turn, affects the emotions. That the heart plays a role in forming the personality of its owner is also indicated by certain medical views. The book *Emotions and Bodily Changes*, by Flanders Dunbar (Columbia University Press, 1954), page 332, reports: "[Ludwig] Braun says in effect: Anxiety is an inner tactile sensation bound up with a special end apparatus, located in the cardiac tissue, which is well supplied with sensory nerve endings. . . .

"W. H. von Wyss, in a very interesting article, tends to consider the heart the organ of expression not only for anxiety, but for all affects [feelings or emotions]. He says:

" 'Psychic processes, especially emotions, have a bodily resonance and, vice versa, bodily processes have a psychic resonance. . . . Since circulation is that function the cessation of which means instantaneous termination of life, the heart has become one of the most important organs of inner expression. It is for this reason that the heart has such close relationships with the emotional life and has become the symbol of what is really individual in man, the symbol of his virtues and vices. It is the study of these relationships which brings us to the borderland of our knowledge, to the question of what in the last analysis binds psyche and soma [body] into a unity.' "

Noteworthy, also, is the report by psychiatrist Dr. Donald T. Lunde in 1969 that a significant percentage of persons receiving heart transplants have become psychotic soon after surgery, while a number of others have exhibited at least temporary emotional disturbances.

THE HEART'S SIGNIFICANCE

In the Bible "heart" is the designation for the seat of affection and motivation. (Ps. 119:11) That the "heart" is what motivates the mind and course of action is illustrated in the report concerning the preparation for and construction of the tent of meeting in the wilderness. "Everyone whose heart impelled him," all "whose hearts incited them," contributed materials, skill and labor. (Ex. 35:21, 26, 29) God's spirit acted on the hearts of Bezalel and Oholiab to teach, and to do the fine work required. —Ex. 35:30-35.

Because of its motivating force the heart focuses attention on what the person really is inside, so that the apostle Peter could speak of the "secret person of the heart." (1 Pet. 3:3, 4) In Bible usage, the "heart" is considered separate and distinct from the "mind," associated with the brain, although allowing for close interrelation, interplay and interdependency between them. The mind, as the term is applied in English usage, is the intellect or the information-gathering and knowledge center. It thinks and reasons on information and reaches conclusions. However, the heart greatly affects the individual's actions, at times overruling the judgment or conclusions of the mind. The mind may, from experience and study, have information tending overwhelmingly to direct it to a particular conclusion. It may even have the logic and reasoning that point all one way, recommending a certain course. But if the heart has no desire to pursue that course and steadfastly refuses to do so, the individual will make a decision contrary to what the mind offers. By thus selecting between optional courses and fixing on one of them, the heart of man is said to 'make plans,' 'thinking out his way.' (Prov. 16:9; 19:21) This is particularly the case in moral or spiritual matters. The mature, Scripturally trained heart and mind will be at unity, not divided in devotion. (Mark 12:29-33) The Scriptures reveal this aspect of the heart's importance, as will be seen in the following consideration.

INCLINATION OF THE HEART OF IMPERFECT HUMANS

Adam, although endowed with a good heart, and with a mind capable of perfect reasoning, let his heart be enticed (Job 31:27; Jas. 1:14, 15), rejected the truth and turned away from God. Consequently, all humans, the offspring of fallen Adam, have been conceived in sin and brought forth with error. (Ps. 51:5) Before the Flood men in general had hearts inclined only to bad; they had no desire to listen to Noah the "preacher of righteousness." (Gen. 6:5; 2 Pet. 2:5) After the Flood, God said: "The inclination of the heart of man is bad from his youth up." (Gen. 8:21; compare Proverbs 22:15.) The Israelites in the wilderness followed this bad inclination, for they kept 'going astray in their hearts.'—Heb. 3:7-10.

The heart can be treacherous

God's estimation of hearts is right. He told the rebellious nation of Judah: "The heart is more treacherous than anything else and is desperate. Who can know it?" Then, in answer, he said: "I, Jehovah, am searching the heart, . . . even to give to each one according to his ways."—Jer. 17:9, 10.

God's statement about the heart's treachery, quoted in the foregoing paragraph, constitutes a serious warning for those seeking to please God. One may have been a Christian for many years, have a fine knowledge of the Bible, and feel confident that he can safely handle any situation that may arise. Yet, although he knows full well in his *mind* that an act is wrong and specifically condemned by God's law, his *heart* may be enticed. (Jas. 1:14, 15) He may enter into sinful action, his heart even inventing justifications at the very time he is sinning. He may presume on God's loving-kindness, saying, 'God is very merciful and will forgive me on account of my fleshly weakness,' at the same time continuing his wrong course. He is like the wicked one who "has said in his heart: 'God has forgotten. He has concealed his face. He will certainly never see it.' "—Ps. 10:11; Heb. 4:12, 13.

An example of treacherous action by the heart is that of a person drawn into fornication by unwise, unguarded association with one of the opposite sex. He is "in want of heart." (Prov. 6:32) Afterward his conscience may bother him and, when he is away from the enticement of the moment, his mind may

convince him of the wrongness of his act. He may then be 'cut to the heart' and be truly repentant. On the other hand, the person may display an appearance of repentance due to the indefensibleness of his position, but his heart may not be reached, so that he does not truly repent and, given the same circumstances, he would repeat the sin. The Pharisees appeared righteous, but their hearts were far from God. (Matt. 3:7-10; 15:8) They were defiled at heart. —Matt. 15:18-20; 23:27, 28.

For these reasons a Christian, though he knows the truth and may consider himself perfectly safe, must remember the treachery that his heart can play, and must therefore exercise great care not to place himself in the way of temptation. The apostle Paul cites the example of the Israelites' sins, among them being gross fornication in connection with the Baal of Peor, and then says: "Consequently let him that thinks he is standing beware that he does not fall." Jesus tells us to pray: "Do not bring us into temptation." (1 Cor. 10:8-12; Matt. 6:13) And the wise writer of Proverbs says: "He that is trusting in his own heart is stupid, but he that is walking in wisdom is the one that will escape."—Prov. 28:26.

GOD'S TRUTH MUST BE CULTIVATED IN THE HEART

Jesus Christ, in his illustration of the sower, pointed out that the seed of truth of God's Word is directed, not merely at the mind, but primarily at the heart. Whether such seed produces fruit or not depends on what the individual does as to resisting adverse circumstances surrounding him. While knowing the Word of God in his mind, he may let a test, such as opposition, or anxieties and pleasures, snuff out or crowd out the growth of the seed in his heart. (Luke 8:5-15) *How the heart is guarded* is thus shown to be the determining factor, because the "sources of life" are linked, not primarily with the human mind, but with the heart.—Prov. 4:23.

CHANGING THE HEART

God's Word can discern "thoughts and intentions of the heart." (Heb. 4:12) Hence, with Scriptural discipline and God's help the heart can be changed. (Prov. 2:1-5; 1 Sam. 10:9; compare Malachi 4:6.) God can give a willing person a good heart, one that is pure, obedient, wise and understanding, with "broadness of heart." (Ps. 51:10; 1 Ki. 3:9, 12; 4:29) The heart of a Christian minister also 'widens out' progressively in its interests, to include in its affections all who serve God, and even to love those who are not yet His servants.—2 Cor. 6:11-13; Matt. 5: 43-48.

THE DEVIATING HEART

By giving improper motivation, the heart can scheme wrong things and can produce erroneous or wicked reasonings. (Ps. 140:1, 2; Prov. 6:18; Zech. 7:10; Matt. 5:28; Mark 2:6-8) In this way one may be "crooked at heart." (Prov. 17:20) The mind or the intellect may try to hide such crookedness, but the heart, if not corrected and strengthened, will manifest itself so that the wicked imaginations come out in bad speech and conduct, for "out of the abundance of the heart the mouth speaks." (Matt. 12:34; Luke 6:45; Matt. 15:18, 19) A person continuing in such course can become wicked in heart, disposed to fight former true friends and associates, as Judas Iscariot did after opening his heart to the influence of the Devil. This assures the destruction of such person in due time.—Job 36:13, 14; compare Psalm 55:20, 21; John 13:2; Heb. 3:12.

Adam's course forcefully illustrates the deviating heart, turning away from good to bad. To avoid having such a heart, a servant of God must continually cultivate love in the heart by means of God's Word and spirit. Thus, getting God's law into one's mind is essential but is not enough. However well the person may know God's Word in his mind, it must also be written in his heart if it is to become his sure guide and he is to enjoy spiritual stability. If he is to be "made new in the force actuating [his] mind," his heart must love God's law and permit the holy spirit to operate freely to accomplish a making new of his entire personality.—Ps. 37:31; Prov. 3:1-4; Eph. 4:20-24; Col. 3:10.

Solomon is another example of the turning of a good heart to bad. (1 Ki. 11:3, 4) One can let his heart be allured by the desire of the eyes (Job 31:7) or the desire of the flesh (Job 31:9) or the showy display of one's means of life. (1 John 2:16) The way Eve's heart was enticed illustrates this. (Gen. 3:4-6) A person can appear good outwardly, but if his heart is secretly enticed so that he does wrong, he is condemned. (Job 31:26-28) The wrong act proceeds from the "secret person of the heart." —1 Pet. 3:4.

Persisting in wrongdoing or continued stubbornness of heart hardens the heart or causes it to become "like fat," without sense of feeling, to its owner's calamity. (Deut. 29:19, 20; Prov. 28:14; Heb. 3:15; Ps. 119:69, 70; compare 1 Timothy 4:1, 2.) God knew that Pharaoh's heart was set against Him so that God's dealings with the Egyptian ruler would only make his heart obstinate, with the result that Pharaoh's unbending attitude would be clearly revealed to all persons. (Ex. 4:21) Christians are warned to beware "for fear there should ever develop in any one of you a wicked heart lacking faith by drawing away from the living God."—Heb. 3:12.

"WANT OF HEART"

A person who fails to guard his inward feelings and motivations is "in want of heart," that is, in want of good motive, lacking appreciation and a right sense of values. (Prov. 9:1-6) For want of heart he pursues valueless things. (Prov. 12:11) This lack of proper motivation will manifest itself in some bad way, as the one in want of heart is easy prey to temptation. (Prov. 7:6-13, 21-23; 9:13-18) He may despise his fellowman (Prov. 11:12); he may be lazy. (Prov. 24:30, 31) And, regardless of his attempts at self-justification, the one committing adultery is "in want of heart," that is, he has no good motive at all. (Prov. 6:32) "The rod is for the back of one in want of heart," say the Scriptures, and "for want of heart the foolish themselves keep dying." —Prov. 10:13, 21.

PURPOSING AN EVIL DEED IN THE HEART

Ananias and Sapphira, members of the Jerusalem congregation, hypocritically claimed before the apostles that they were devoting the entire price gained from the sale of a field to God's service. They did it for a showy display of their generosity and charity, to get honor from men. For this they died. The serious judgment for their sin was because it was no mere mistake or temporary surrender to a fleshly weakness. As Peter plainly told Ananias, this was a deed he purposed in his *heart*, to lie to God. Satan, Peter said, "emboldened you" (literally, "filled your heart") to play false to the holy spirit, the force of God which should have operated in Ananias for righteousness. (Acts 5:3, 4; Phil. 2:13; 1 Thess. 4:7, 8) Sapphira knew about her husband's deed but upheld him in the falsehood. Consequently, both had bad hearts and justly had executed upon them adverse judgment of Jehovah, who sees the heart. Peter merely voiced that divine judgment.—Acts 5:1-10.

A HUMBLE HEART

Since Jehovah "sees what the heart is," he can accurately judge persons as to their worthiness or unworthiness of his favor or of life. (1 Sam. 16:7;

Prov. 24:12) He is near those whose hearts are humble, "broken," not proud. (Ps. 34:18; 51:17; Prov. 16:5; 21:4) God hears the prayers of such humble ones. Hannah, the mother of Samuel, prayed to God inaudibly, "speaking in her heart," and was heard by Jehovah. (1 Sam. 1:12, 13) On the other hand, the scribes and Pharisees, who honored God with their lips, but with heart far removed from him, were rejected; in fact, Jesus asked them: "How are you to flee from the judgment of Gehenna?" (Matt. 15:7-9; 23:33) One may profess repentance, but to be truly repentant he must be like David, who received God's mercy because, after he had done wrong, "David's heart began to beat him"—in sincere, thorough repentance.—2 Sam. 24:10; compare 1 Samuel 24:5; Acts 2:37; Luke 18:13, 14; 2 Corinthians 7:10, 11.

THE COMPLETE OR UNIFIED HEART

An individual can have a *complete heart* toward a certain course of action or toward God. (1 Ki. 8:61; 15:3, 14; 1 Chron. 28:9; 29:9; 2 Chron. 25:2) Or, he may be doublehearted, trying to serve two masters, or deceptively saying one thing while thinking something else. (1 Chron. 12:33; Ps. 12:2) Jesus said that such a heart condition would result in sticking to one master and despising the other, for "where your treasure is, there your heart will be also." He emphasized the need, therefore, to store up treasures in heaven. To do this, the individual must feed the heart properly by having the mind "fixed on the things above," on spiritual, not material things. (Matt. 6:19-21, 24; Col. 3:2; Phil. 4:8) David petitioned Jehovah: *"Unify my heart* to fear your name," which suggests that the heart could be divided with regard to its affections and fears. (Ps. 86:11) Those in responsible positions should be especially careful, for "a gift can destroy the heart," that is, it can ruin one's right motive, causing him to be doublehearted, and even influenced to do wrong toward God and man.—Eccl. 7:7.

OPERATION OF GOD'S WORD AND SPIRIT ON THE HEART

Jeremiah the prophet, in discouragement, made the mental decision not to speak in Jehovah's name anymore, but, he admitted: "In my heart [Jehovah's word] proved to be like a burning fire shut up in my bones; and I got tired of holding in, and I was unable to endure it." (Jer. 20:9) It is the operation of the Word and spirit of God in the hearts of Christians that motivates them to preach the good news and to endure persecution. (Rom. 5:3-5; 10:8-10; 2 Thess. 3:5) Christians have a deep love in their hearts for those to whom they minister; in fact, the taught ones are likened to a letter, 'inscribed on [the ministers'] hearts.' The taught ones themselves are letters of recommendation for the minister, and can be read by observers. Such 'letters of Christ' are inscribed by means of God's holy spirit on fleshly tablets, or hearts. The effect of God's spirit on the heart produces a new Chistian personality, which can be read by all observers.—2 Cor. 3:1-3.

THE CIRCUMCISED HEART

Jehovah showed from the beginning of his dealing with the nation of Israel that fleshly circumcision was not the thing he desired primarily; he repeatedly appealed to the Israelites to 'circumcise their hearts' —to give him full devotion from the heart. Literal circumcision was only an outward sign of the righteousness they should practice in the heart. (Deut. 10:16; Jer. 4:4; Lev. 26:41; Acts 7:51; Rom. 4:11, 12) In this same tenor, Jesus stated that the greatest commandment in the Law was to love Jehovah God with the whole heart, soul, mind and strength. (Matt. 22:37, 38; Mark 12:28-30; Deut. 6:5) Accordingly, Jehovah foretold that he would conclude with his people a new covenant, under which he would 'write his law in their hearts.' (Jer. 31:31-34; Heb. 8:10) He would remove the former stony hardness and give them a "heart of flesh."—Ezek. 11:19, 20; compare Mark 10:5.

Consequently, Paul the apostle writes to fellow Christians under the new covenant and says: "Let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience." (Heb. 10:22) By Jehovah's undeserved kindness through Christ's sacrifice, which can really take away sins, Christians have 'circumcision that is of the heart by spirit.' (Rom. 2:28, 29) By reason of this true heart devotion to Jehovah and love for his law they are identified as Jehovah's servants; they are sealed, having his spirit in their hearts. (2 Cor. 1:22; Eph. 1:13, 14) His light shines on their hearts, illuminating them with the knowledge of God; their hearts are not 'veiled' through lack of faith, as in the case of the unfaithful Israelites. (2 Cor. 3:15; 4:6) Their hearts are clean, fully for Jehovah, their love being put into actual practice. Through Jehovah's undeserved kindness, they thereby have assurance, their hearts not condemning them. They have freeness of speech to approach God and he answers their prayers.—1 John 3:19-22.

'EYES OF THE HEART'

Jehovah enlightens the 'eyes of the heart [Gr., *kar·di'as*]' of his servants to the hope ahead. (Eph. 1:18) Thereby they see the hope in its full breadth and depth and love it (Eph. 3:16-19); they are motivated to act to achieve that hope. This is more than a mere mental knowledge or perception such as evidently is spoken of at Revelation 1:7: "Every eye will see him, . . . and all the tribes of the earth will beat themselves in grief because of him." These latter persons see mentally, but not with the heart. The world in general, including God's active enemies, are forced by circumstances to see or understand with their mental powers that Christ is ruling in judgment, but their hearts are not favorably affected by what their minds "see." (Ps. 119:7) The Jews to whom Jesus preached had God's Word and could read it, but they heard with annoyance, shutting figurative "eyes" and "ears" so that their "hearts" could not get the sense of what Christ said. (Matt. 13:13-15; Isa. 6:9, 10; compare Isaiah 44:18-20.) For this reason Jesus told them that the pagans of Nineveh would be raised up in judgment and would condemn them.—Matt. 12:41.

OTHER FIGURATIVE REPRESENTATIONS

Literally hundreds of times the Bible uses other figurative expressions with regard to the heart. It can be steadfast, that is, unshakable, reliant on Jehovah, courageous (Ps. 57:7; 108:1; 112:7, 8), "anxious" or 'bowed down' with anxious care (Isa. 35:4; Prov. 12:25), "sick" from expectation postponed (Prov. 13:12), "feeble" from sinfulness (Isa. 1:4, 5), "pierced" by affliction (Ps. 109:22), "melted" by fear of distresses (Deut. 20:8; Josh. 14:8; Ps. 22:14), "set" to do bad (Eccl. 8:11), "joyful," or having pain. (Prov. 15:13; Isa. 65:14) It can 'burn' from hearing good things. (Luke 24:32) God's servants should 'give him their heart,' their undivided attention. —Prov. 23:26.

A HEART-COMFORTING PROMISE

God promised that he would bring about "new heavens" and a "new earth," and said that the former things would not 'come up into the heart,' to cause distress, hurt or sorrow. (Isa. 65:17-19) These things will not be recalled to mind and heart in such a way as to cause concern. But this is not to say that one will forget his past history and his identity. And certainly the things that have taken place in settling the great issue as to the rightness and

righteousness of Jehovah's universal sovereignty will stand as a monument, being remembered to Jehovah's vindication forever.—Ps. 83:18; Isa. 66:22-24.

GOD'S HEART

God reveals that he has affections and emotions, the Bible describing him as having a "heart." He is grieved by man's sinfulness; at the time of the Flood "he felt hurt at his heart," regretting that men had rejected his righteous rule, making it necessary for God to turn from being their benefactor to become their destroyer. (Gen. 6:6) By contrast, God's heart 'rejoices' when his servant is faithful. (Prov. 27:11) Jehovah will carry out "the ideas of his heart." (Jer. 30:24) Such a thing as the cruel offering up of humans as burnt sacrifices, practiced by some of the deviating Israelites, never had come up into his heart, showing him to be no God of eternal torment.—Jer. 7:31; 19:5.

CENTER OF A THING

The heart being a central organ of the body, the term "heart" is applied to the center or depth of something, such as the "heart of the earth" (Matt. 12:40) and the "heart of the sea."—Ex. 15:8; Jonah 2:3.

PROPHETIC

The symbolic use of "heart" figures in a prophetic way at Daniel 7:4, where the lionlike beast representing the kingdom of Babylon was made to stand on two feet and was given "the heart of a man," that is, it no longer possessed the courageous "heart of the lion." (2 Sam. 17:10) It was then defeated by the symbolic "bear," Medo-Persia.—Dan. 7:5; see BEASTS, SYMBOLIC; MIND.

HEAVEN [Heb., *sha·ma'yim;* Gr., *ou·ra·nos'*]. The Hebrew *sha·ma'yim* (always in the plural) seems to have the basic sense of that which is "high" or "lofty." (Ps. 103:11; Prov. 25:3; Isa. 55:9) The etymology of the Greek word is uncertain.

PHYSICAL HEAVENS

The full scope of the physical heavens is embraced by the original-language term. The context usually provides sufficient information to determine which area of the physical heavens is meant.

Heavens of earth's atmosphere

The "heaven(s)" may apply to the full range of earth's atmosphere in which dew and frost form (Gen. 27:28; Job 38:29), the birds fly (Deut. 4:17; Prov. 30:19; Matt. 6:26), the winds blow (Ps. 78:26), lightning flashes (Luke 17:24), and the clouds float and drop their rain, snow or hailstones. (Josh. 10:11; 1 Ki. 18:45; Isa. 55:10; Acts 14:17) The "sky" is sometimes meant, that is, the apparent or visual dome or vault arching over the earth.—Matt. 16:1-3; Acts 1:10, 11.

This atmospheric region corresponds generally to the "expanse [Heb., *ra·qi'a'*]" formed during the second creative period, described at Genesis 1:6-8. It is evidently to this 'heaven' that Genesis 2:4; Exodus 20:11; 31:17 refer in speaking of the creation of "the heavens and the earth."—See EXPANSE.

When the expanse of atmosphere was formed, earth's surface waters were separated from other waters above the expanse. This explains the expression used with regard to the global flood of Noah's day, that "all the springs of the vast watery deep were broken open and the floodgates of the heavens were opened." (Gen. 7:11; compare Proverbs 8:27, 28.) At the Flood, the "vast watery deep" of the waters suspended above the expanse apparently descended as if by certain channels, as well as in rainfall. When this vast reservoir had emptied itself, such "floodgates of the heavens" were, in effect, "stopped up." —Gen. 8:2.

Outer space

The physical "heavens" extend through earth's atmosphere and beyond to the regions of outer space with their stellar bodies, "all the army of the heavens"—sun, moon, stars and constellations. (Deut. 4:19; Isa. 13:10; 1 Cor. 15:40, 41; Heb. 11:12) The first verse of the Bible describes the creation of such starry heavens prior to the development of earth for human habitation. (Gen. 1:1) These heavens show forth God's glory, even as does the expanse of atmosphere, being the work of God's "fingers." (Ps. 8:3; 19:1-6) The divinely appointed "statutes of the heavens" control all such celestial bodies. Astronomers, despite their modern equipment and advanced mathematical knowledge, are still unable to comprehend these statutes fully. (Job 38:33; Jer. 33:25) Their findings, however, confirm the impossibility of man's placing a measurement upon such heavens, or of counting the stellar bodies. (Jer. 31:37; 33:22; see STAR.) Yet they are numbered and named by God.—Ps. 147:4; Isa. 40:26.

"Midheaven" and the "extremities of the heavens"

The expression "midheaven" applies to the region within earth's expanse of atmosphere where birds, such as the eagle, fly. (Rev. 8:13; 14:6; 19:17; Deut. 4:11 [Heb., "heart of the heavens"]) Somewhat similar is the expression "between the earth and the heavens." (1 Chron. 21:16; 2 Sam. 18:9) The advance of Babylon's attackers from "the extremity of the heavens" evidently means their coming to her from the distant horizon (where earth and sky appear to meet and the sun appears to rise and set). (Isa. 13:5; compare Psalm 19:4-6.) Similarly "from the four extremities of the heavens" apparently refers to four points of the compass, thus indicating a coverage of the four quarters of the earth. (Jer. 49:36; compare Daniel 8:8; 11:4; Matthew 24:31; Mark 13:27.) As the heavens surround the earth on all sides, Jehovah's vision of everything "under the whole heavens" embraces all the globe.—Job 28:24.

The cloudy skies

Another term, the Hebrew *sha'hhaq,* is also used to refer to the "skies" or their clouds. (Deut. 33:26; Prov. 3:20; Isa. 45:8) This word has the root meaning of something beaten fine or pulverized, as the "film of dust" (*sha'hhaq*) at Isaiah 40:15. There is a definite appropriateness in this meaning, inasmuch as clouds form when warm air, rising from the earth, becomes cooled to what is known as the "dewpoint," and the water vapor in it condenses into minute particles sometimes called "water dust." (Compare Job 36:27, 28.) Adding to the appropriateness, the visual effect of the blue dome of the sky is caused by the diffusion of sun rays by gas molecules and other particles (including dust) composing the atmosphere. By God's formation of such atmosphere, he has, in effect, 'beaten out the skies hard like a molten mirror,' giving a definite limit or clear demarcation to the atmospheric blue vault above man.—Job 37:18.

"Heavens of the heavens"

The expression "heavens of the heavens" is considered as referring to the highest heavens, which, since the heavens extend out from the earth in all directions, would embrace the complete extent of the physical heavens, however vast.—Deut. 10:14; Neh. 9:6.

Solomon, the constructor of the temple at Jerusalem, stated that the "heavens, yes, the heaven of the heavens" cannot contain God. (1 Ki. 8:27) As the Creator of the heavens, Jehovah's position is far above them all and "his name alone is unreachably high.

His dignity is above earth and heaven." (Ps. 148:13) Jehovah measures the physical heavens as easily as a man would measure an object by spreading his fingers so that the object lies between the tips of the thumb and little finger. (Isa. 40:12) Solomon's statement does not mean that God has no specific place of residence. Nor does it mean that he is omnipresent in the sense of being literally everywhere and in everything. This can be seen from the fact that Solomon also spoke of Jehovah as hearing "from the heavens, your established place of dwelling," that is, the heavens of the spirit realm.—1 Ki. 8:30, 39.

Thus, in the physical sense, the term "heavens" covers a wide range. While it may refer to the farthest reaches of universal space, it may also refer to something that is simply high or lofty to a degree beyond the ordinary. Thus, those aboard storm-tossed ships are said to "go up to the heavens, . . . down to the bottoms." (Ps. 107:26) So, too, the builders of the Tower of Babel intended to put up a structure with its "top in the heavens," a "skyscraper," as it were. (Gen. 11:4; compare Jeremiah 51:53.) And the prophecy at Amos 9:2 speaks of men as 'going up to the heavens' in a vain effort to elude Jehovah's judgments, evidently meaning that they would try to find escape in the high mountainous regions.

SPIRITUAL HEAVENS

The same original-language words used for the physical heavens are also applied to the spiritual heavens. As has been seen, Jehovah God does not reside in the physical heavens, being a Spirit. However, since he is the "High and Lofty One" who resides in the "height" (Isa. 57:15), the basic sense of that which is "lifted up" or "lofty" expressed in the Hebrew-language word makes it appropriate to describe God's "lofty abode of holiness and beauty." (Isa. 63:15; Ps. 33:13, 14; 115:3) As the Maker of the physical heavens (Gen. 14:19; Ps. 33:6), Jehovah is also their Owner. (Ps. 115:15, 16) Whatever is his pleasure to do in them, he does, including miraculous acts.—Ps. 135:6.

In many texts, therefore, the "heavens" stand for God himself and his sovereign position. His throne is in the heavens, that is, in the spirit realm over which he also rules. (Ps. 103:19-21; 2 Chron. 20:6; Matt. 23:22; Acts 7:49) From his supreme or ultimate position, Jehovah, in effect, 'looks down' upon the physical heavens and earth (Ps. 14:2; 102:19; 113:6), and from this lofty position also speaks, answers petitions and renders judgment. (1 Ki. 8:49; Ps. 2:4-6; 76:8; Matt. 3:17) So we read that Hezekiah and Isaiah, in the face of a grave threat, "kept praying . . . and crying to the heavens for aid." (2 Chron. 32:20; compare 2 Chronicles 30:27.) Jesus, too, used the heavens as representing God when asking the religious leaders whether the source of John's baptism was "from heaven or from men." (Matt. 21:25; compare John 3:27.) The prodigal son confessed to having sinned "against heaven" as well as against his own father. (Luke 15: 18, 21) The "kingdom of the heavens," then, means not merely that it is based in and rules from the spiritual heavens, but also that it is "the kingdom of God."—Dan. 2:44; Matt. 4:17; 21:43; 2 Tim. 4:18.

Also due to this heavenly position, both men and angels raised hands or faces toward the heavens in calling upon God to act (Ex. 9:22, 23; 10:21, 22), in swearing to an oath (Dan. 12:7), and in prayer. (1 Ki. 8:22, 23; Lam. 3:41; Matt. 14:19; John 17:1) At Deuteronomy 32:40 Jehovah speaks of himself as 'raising his hand to heaven in an oath.' In harmony with Hebrews 6:13, this evidently means that Jehovah swears by himself.—Compare Isaiah 45:23.

Angelic dwelling place

The spiritual heavens are also the "proper dwelling place" of God's spirit sons. (Jude 6; Gen. 28:12, 13; Matt. 18:10; 24:36) The expression "army of the heavens," often applied to the stellar creation, sometimes describes these angelic sons of God. (1 Ki. 22:19; compare Psalm 103:20, 21; Daniel 7:10; Luke 2:13; Revelation 19:14.) So, too, the "heavens" are personified as representing this angelic organization, the "congregation of the holy ones."—Ps. 89:5-7; compare Luke 15:7, 10; Revelation 12:12.

REPRESENTING RULERSHIP

We have seen that the heavens can refer to Jehovah God in his sovereign position. Thus, when Daniel told Nebuchadnezzar that the experience the Babylonian emperor was due to have would make him "know that the *heavens* are ruling," it meant the same as knowing "that the *Most High* is Ruler in the kingdom of mankind."—Dan. 4:25, 26.

However, aside from its reference to the Supreme Sovereign, the term "heavens" can also refer to other ruling powers that are exalted or lifted up above their subject peoples. The very dynasty of Babylonian kings that Nebuchadnezzar represented is described at Isaiah 14:12 as being starlike, a "shining one, son of the dawn." By the conquest of Jerusalem in 607 B.C.E., that Babylonian dynasty lifted its throne "above the stars of God," these "stars" evidently referring to the Davidic line of Judean kings (even as the Heir to the Davidic throne, Christ Jesus, is called the "bright morning star" at Revelation 22:16; compare Numbers 24:17.) By its overthrow of the divinely authorized Davidic throne, the Babylonian dynasty, in effect, exalted itself heaven-high. (Isa. 14:13, 14) This lofty grandeur and far-reaching dominion were also represented in Nebuchadnezzar's dream by a symbolic tree with its height 'reaching the heavens.'—Dan. 4:20-22.

New heavens and new earth

The connection of the "heavens" with ruling power aids in understanding the meaning of the expression "new heavens and a new earth" found at Isaiah 65:17; 66:22 and quoted by the apostle Peter at 2 Peter 3:13. Observing such relationship, M'Clintock and Strong's *Cyclopædia* (Vol. IV, pp. 122-127) comments: "In Isa. LXV, 17, a new heaven and a new earth signify a new government, new kingdom, new people . . . ."

Even as the "earth" can refer to a society of people (Ps. 96:1; see EARTH), so, too, "heavens" can symbolize the superior ruling power or government over such "earth." The prophecy presenting the promise of "new heavens and a new earth," given through Isaiah, was one dealing initially with the restoration of Israel from Babylonian exile. Upon the Israelites' return to their homeland, they entered into a new order of things. Over them there was the governorship of Zerubbabel (a descendant of David), aided by High Priest Joshua, at the city of Jerusalem. Through these individuals, the "heavens," or the heavenly Sovereign Jehovah God, directed and supervised the subject people. (Hag. 1:1, 14) Thereby, as verse 18 of Isaiah chapter 65 foretold, Jerusalem became "a cause for joyfulness and her people a cause for exultation." As foretold in a similar restoration prophecy, Jehovah thereby 'planted the heavens and laid the foundation of the earth.' —Isa. 51:11, 16.

Peter's quotation, however, shows that a future fulfillment was to be anticipated, on the basis of God's promise. (2 Pet. 3:13) Since God's promise in this case relates to the second presence of Christ Jesus, as shown at verse 4, the "new heavens and a new earth" must relate to God's Messianic kingdom and its rule over obedient subjects. By his resur-

rection and ascension to God's right hand, Christ Jesus became "higher than the heavens" (Heb. 7:26) in that he was thereby placed "far above every government and authority and power and lordship . . . not only in this system of things, but also in that to come."—Eph. 1:19-21; Matt. 28:18.

Christian followers of Jesus, as "partakers of the heavenly calling" (Heb. 3:1), are assigned by God as "heirs" in union with Christ and his "administration" that is "to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:3-11) This inheritance is "reserved in the heavens" for them. (1 Pet. 1:3, 4; Col. 1:5; compare John 14:2, 3.) They are "enrolled" and have their "citizenship" in the heavens. (Heb. 12:20-23; Phil. 3:20) They form the "New Jerusalem" seen in John's vision as "coming down out of heaven from God." (Rev. 21:2, 9, 10; compare Ephesians 5:24-27.) Since this vision is initially stated to be of "a new heaven and a new earth" (Rev. 21:1), it follows that both are represented in what is thereafter described. Hence the "new heaven" must correspond to Christ together with his "bride," the "New Jerusalem," and the "new earth" is seen in the 'peoples of mankind' who are their subjects and who receive the blessings of their rule, as depicted in verses 3 and 4.

Passing away of the former heaven and the former earth

John's vision refers to the passing away of the "former heaven and the former earth." (Rev. 21:1; compare 20:11.) In the Christian Greek Scriptures the superior ruling power over human society that is destined to pass away is shown to be Satanic and demonic. Earthly governments and their peoples are shown to be subject to such Satanic rule. (Matt. 4:8, 9; John 12:31; 2 Cor. 4:3, 4; Rev. 12:9; 16:13, 14) The apostle Paul referred to the "wicked spirit forces in the heavenly places," with their governments, authorities and world rulers. (Eph. 6:12) This identification of the "former heaven" with the rule over earth by Satan and his demons harmonizes with the fact that, shortly before the statement concerning the 'former heaven having passed away,' John had seen a vision of the complete defeat of Satan's forces and the casting of Satan into the "abyss." (Rev. 19:19-20:3) The earthly subjects of Satan's rule are destroyed prior to his abyssing, as shown at Revelation 19:17, 18. (Compare 1 John 2:15-17.) The description of a fiery destruction of heaven and earth at 2 Peter 3:7-12 corresponds to the visions in Revelation.

ABASEMENT OF THAT WHICH IS EXALTED

Because the heavens represent that which is elevated, the abasement of those things that are exalted is at times represented by the overthrow or the 'rocking' or 'agitating' of the heavens. Jehovah is said to have "thrown down from heaven to earth the beauty of Israel" at the time of its desolation. That beauty included its kingdom and princely rulers and their power, and such beauty was devoured as by fire. (Lam. 2:1-3) But Israel's conqueror, Babylon, later experienced an agitation of her own "heaven" and a rocking of her "earth" when the Medes and Persians overthrew Babylon and her heavenly gods proved false and unable to save her from the loss of her dominion over the land.—Isa. 13:1, 10-13.

Similarly, it was prophesied that the heaven-high position of Edom would not save her from destruction and Jehovah's sword of judgment would be drenched in her heights or "heavens," with no help for her from any heavenly or exalted source. (Isa. 34:4-7; compare Obadiah 1-4, 8.) Those making great boasts, wickedly speaking in an elevated style as if to "put their mouth in the very heavens," are certain to fall to ruin. (Ps. 73:8, 9, 18; compare Revelation 13:5, 6.) The city of Capernaum had reason to feel highly favored due to the attention it received by Jesus and his ministry. However, since it failed to respond to his powerful works, Jesus asked, "Will you perhaps be exalted to heaven?" and foretold instead, "Down to Hades you will come."—Matt. 11:23.

DARKENING OF THE HEAVENS

The darkening of the heavens or of the stellar bodies is often used to represent the removal of prosperous, favorable conditions, and their being replaced by foreboding, gloomy prospects and conditions, like a dark day when clouds blot out all light. (Compare Isaiah 50:2, 3, 10.) This use of the physical heavens in connection with the mental outlook of humans is somewhat similar to the old Arabic expression, "his heaven has fallen to the earth," meaning that one's superiority or prosperity is greatly diminished. Also similar is the modern German expression, *"Aus allen Himmeln fallen"* (literally, to fall out of all heavens), conveying the idea of bitter disappointment and utter disillusionment.

Upon Judah such a day of darkness came in fulfillment of Jehovah's judgment through his prophet Joel, and reached its culmination in Judah's desolation by Babylon. (Joel 2:1, 2, 10, 30, 31; compare Jeremiah 4:23, 28.) Any hope of help from a heavenly source seemed dried up, and, as foretold at Deuteronomy 28:65-67, they came into "dread night and day," with no relief or hope by sunlit morning or by moonlit evening. Yet, by the same prophet, Joel, Jehovah warned enemies of Judah that they would experience the same situation when he executed judgment upon them. (Joel 3:12-16) Ezekiel and Isaiah used this same figurative picture in foretelling God's judgment on Egypt and Babylon respectively.—Ezek. 32:7, 8, 12; Isa. 13:1, 10, 11.

The apostle Peter quoted Joel's prophecy on the day of Pentecost when urging a crowd of listeners to "get saved from this crooked generation." (Acts 2:1, 16-21, 40) The unheeding ones of that generation saw a time of grave darkness when the Romans besieged and eventually ravaged Jerusalem less than forty years later. Prior to Peter, however, Jesus had made a similar prophecy, and showed it would have a fulfillment at the time of his second presence. —Matt. 24:29-31; Luke 21:25-27; compare Revelation 6:12-17.

PERMANENCE OF PHYSICAL HEAVENS

Eliphaz the Temanite said of God: "Look! In his holy ones he has no faith, and the heavens themselves are actually not clean in his eyes." However, Jehovah said to Eliphaz that he and his two companions had "not spoken concerning me what is truthful as has my servant Job." (Job 15:1, 15; 42:7) By contrast, Exodus 24:10 refers to the heavens as representing purity. Thus there is no cause stated in the Bible for God's destroying the physical heavens.

That the physical heavens are permanent is shown by the fact that they are used in similes relating to things that are everlasting, such as the peaceful, righteous results of the Davidic kingdom inherited by God's Son. (Ps. 72:5-7; Luke 1:32, 33) Thus, texts such as Psalm 102:25, 26 that speak of the heavens as 'perishing' and as 'being replaced like a worn-out garment' are not to be understood in a literal sense.

At Luke 21:33, Jesus says that "heaven and earth will pass away, but my words will by no means pass away." The sense of this expression seems to be like that of Matthew 5:18: "Truly I say to you that *sooner would* heaven and earth pass away [or, "it is easier for heaven and earth to pass away," Luke 16:17] than for the smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place."

Psalm 102:25-27 stresses God's eternity and imperishability, whereas his physical creation of heav-

ens and earth is perishable, that is, it *could be* destroyed—if such were God's purpose. Unlike God's eternal existence, the permanence of any part of his physical creation is not independent. As seen in the earth, the physical creation must undergo a continual renewing process if it is to endure or retain its existing form. That the physical heavens are dependent on God's will and sustaining power is indicated at Psalm 148, where, after referring to sun, moon and stars, along with other parts of God's creation, verse six states that God "keeps them standing forever, to time indefinite. A regulation he has given, and it will not pass away."

The words of Psalm 102:25, 26 apply to Jehovah God, but the apostle Paul appropriates them to apply to Jesus Christ. This is because God's only-begotten Son was God's personal Agent employed in creating the physical universe. Paul contrasts the Son's permanence with that of the physical creation, which God, if he so designed, could 'wrap up just as a cloak' and set it aside.—Heb. 1:1, 2, 8, 12.

VARIOUS POETIC AND FIGURATIVE EXPRESSIONS

Because the physical heavens play a vital part in sustaining and prospering life on earth—by sunshine, rain, dew, refreshing winds, and other atmospheric benefits—they are spoken of poetically as Jehovah's "good storehouse." (Deut. 28:11, 12; 33:13, 14) Jehovah opens its "doors" to bless his servants, as when causing manna, "the grain of heaven," to descend upon the ground. (Ps. 78:23, 24; John 6:31) The clouds are as "water jars" in the upper chambers of that storehouse, and the rain pours forth as by "sluices," certain factors, such as mountains or even God's miraculous intervention, causing water condensation and subsequent rainfall in specific regions. (Job 38:37; Jer. 10:12, 13; 1 Ki. 18:41-45) On the other hand, the withdrawal of God's blessing at times resulted in the heavens over the land of Canaan being "shut up," becoming as hard in appearance and as nonporous as iron and having a copper-colored metallic brightness, with a dust-filled, rainless atmosphere.—Lev. 26:19; Deut. 11:16, 17; 28:23, 24; 1 Ki. 8:35, 36.

This aids in understanding the picture presented at Hosea 2:21-23. Having foretold the devastating results of Israel's unfaithfulness, Jehovah now tells of the time of her restoration and the resulting blessings. In that day, he says, "I shall answer the heavens, and they, for their part, will answer the earth; and the earth, for its part, will answer the grain and the sweet wine and the oil; and they, for their part, will answer Jezreel." Evidently this represents Israel's petition for Jehovah's blessing as being routed through the chain of things of Jehovah's creation here named. For that reason these things are viewed as personified; hence, as if able to make a request or petition. Israel asks for grain, wine and oil; these products, in turn, seek their plant food and water from the earth; the earth, in order to supply this need, requires (or figuratively calls for) sun, rain and dew from the heavens; and the heavens (till now "shut up" due to the withdrawal of God's blessing) can respond only if God accepts the petition and restores his favor to the nation, thereby putting the productive cycle in motion. The prophecy gives the assurance that he will do so.

At 2 Samuel 22:8-15 David apparently uses the figure of a tremendous storm to represent the effect of God's intervention on David's behalf, freeing him from his enemies. The fierceness of this symbolic storm agitates the foundation of the heavens and they 'bend down' with dark low-lying clouds. Compare the literal storm conditions described at Exodus 19:16-18; also the poetic expressions at Isaiah 64:1, 2.

Stretching out the heavens

Jehovah, the "Father of the celestial lights" (Jas. 1:17), is frequently spoken of as having 'stretched out the heavens,' just as one would a tent cloth. (Ps. 104:1, 2; Isa. 45:12) The heavens, both the expanse of atmosphere by day and the starry heavens by night, have the appearance of an immense domed canopy from the standpoint of humans on earth. At Isaiah 40:22 the simile is that of stretching out "fine gauze," rather than the coarser tent cloth. This expresses the delicate finery of such heavenly canopy. On a clear night the thousands of stars do, indeed, form a lacy web stretched over the black velvet background of space. It may also be noted that even the enormous galaxy known as the Via Lactea or "Milky Way," in which our solar system is located, has a filmy gauzelike appearance from earth's viewpoint.

It can be seen from the foregoing that the context must always be considered in determining the sense of these figurative expressions. Thus, when Moses called on the "heavens and the earth" to serve as witnesses to the things that he declared to Israel, it is obvious that he did not mean the inanimate creation but, rather, the intelligent residents inhabiting the heavens and the earth. (Deut. 4:25, 26; 30:19; compare Ephesians 1:9, 10; Philippians 2:9, 10; Revelation 13:6.) This is also true of the rejoicing by the heavens and earth over Babylon's fall, at Jeremiah 51:48. (Compare Revelation 18:5; 19:1-3.) Likewise it must be the spiritual heavens that "trickle with righteousness," as described at Isaiah 45:8. In other cases the literal heavens are meant but are figuratively described as rejoicing or shouting out loud. At Jehovah's coming to judge the earth, as described at Psalm 96:11-13, the heavens, along with the earth, sea, and the field, take on a gladsome appearance. (Compare Isaiah 44:23.) The physical heavens also praise their Creator, in the same way that a beautifully designed product brings praise to the craftsman producing it. In effect, they speak of Jehovah's power, wisdom and majesty.—Ps. 19:1-4; 69:34.

ASCENSION TO HEAVEN

At 2 Kings 2:11, 12 the prophet Elijah is described as "ascending in the windstorm to the heavens." The heavens here referred to are the atmospheric heavens in which windstorms occur, not the spiritual heavens of God's presence. As the article on ELIJAH shows, Elijah did not die at the time of such ascension, but continued to live for a number of years after his heavenly transportation away from his successor Elisha. Nor did Elijah upon death ascend to the spiritual heavens, since Jesus, while on earth, clearly stated that "no man has ascended into heaven." (John 3:13) At Pentecost Peter likewise said of David that he "did not ascend to the heavens." (Acts 2:34) In reality, there is nothing in the Scriptures to show that a heavenly hope was held out to God's servants prior to the coming of Christ Jesus. Such hope first appears in Jesus' expressions to his disciples (Matt. 19:21, 23-28; Luke 12:32; John 14:2, 3), and was fully comprehended by them only after Pentecost of 33 C. E.—Acts 1:6-8; 2:1-4, 29-36; Rom. 8:16, 17.

The Scriptures show that Christ Jesus was the first one to ascend from earth to the heavens of God's presence. (1 Cor. 15:20; Heb. 9:24) By such ascension and his presentation of his ransom sacrifice there, he 'opened the way' for those who would follow—the spirit-begotten members of his congregation. (John 14:2, 3; Heb. 6:19, 20; 10:19, 20) In their resurrection these must bear "the image of the heavenly one," Christ Jesus, in order to ascend to the heavens of the spirit plane, for "flesh and blood" cannot inherit that heavenly kingdom.—1 Cor. 15:42-50.

The apostle Paul shows that it is not until the

second presence of Christ Jesus that members of his congregation are resurrected and ascend to heaven, while "the living who are surviving will, together with them, be caught away in clouds to meet the Lord in the air." (1 Thess. 4:15-17) It may be noted that the "air" (Gr., *a·er'*, as at Acts 22:23) in which the surviving Christians meet the Lord is not the same as the "heaven" (*ou·ra·nos'*) and hence allowance must be made for something other than a literal ascension to heaven of these 'surviving ones' at this point. The text does not mention their dying, which is a prerequisite to their resurrection to spirit life.

It is also true that even where the expression "heavenly places" is used, this may have a meaning other than literal. The context provides the key to understanding. Thus, the apostle Paul in his letter to the Ephesians speaks of Christians then living on earth as though already enjoying such heavenly position, being raised up and "seated . . . together in the heavenly places in union with Christ Jesus." (Eph. 1:3; 2:6) The context shows that anointed Christians are so viewed by God because of his having 'assigned them as heirs' with his Son in the heavenly inheritance. While yet on earth, they have been exalted or 'lifted up' by such assignment. (Eph. 1:11, 18-20; 2:4-7, 22) These points may also shed light on the symbolic vision at Revelation 11:12. Likewise it provides a key for understanding the prophetic picture contained at Daniel 8:9-12, where what has previously been shown to represent a political power is spoken of as "getting greater all the way to the army of the heavens," and even causing some of that army and of the stars to fall to the earth. At Daniel 12:3, those servants of God on earth at the foretold time of the end are spoken of as shining "like the stars to time indefinite." Note, too, the symbolic use of stars in the book of Revelation, chapters one through three, where the context shows that such "stars" refer to persons who are obviously living on earth and undergoing earthly experiences and temptations, these "stars" being responsible for congregations under their care.

The way to heavenly life

The way to heavenly life involves more than just faith in Christ's ransom sacrifice and works of faith in obedience to God's instructions. The inspired writings of the apostles and disciples show that there must also be a calling and choosing of such one by God through his Son. (2 Tim. 1:9, 10; Matt. 22:14; 1 Pet. 2:9) This invitation involves a number of steps or actions taken to qualify such a one for the heavenly inheritance, many of such steps being taken by God, others by the one called. Among such steps or actions are the declaring of the called Christian righteous (Rom. 3:23, 24, 28; 8:33, 34); bringing him forth ('begetting him') as a spiritual son (John 1:12, 13; 3:3-6; Jas. 1:18); his being baptized into Christ's death (Rom. 6:3, 4; Phil. 3:8-11); anointing him (2 Cor. 1:21; 1 John 2:20, 27); sanctifying him (John 17:17); the called one must maintain integrity until death (2 Tim. 2:11-13; Rev. 2:10); and, the Christian having proved faithful in his calling and selection (Rev. 17:14), he is finally resurrected to spirit life.—John 6:39, 40; Rom. 6:5; 1 Cor. 15:42-49; see ANOINTED, ANOINTING; DECLARE RIGHTEOUS; RESURRECTION; SANCTIFICATION.

THIRD HEAVEN

At 2 Corinthians 12:2-4 the apostle Paul describes one who was "caught away . . . to the third heaven" and "into paradise." Since there is no mention in the Scriptures of any other person having had such an experience, it seems likely that this was the apostle's own experience. Whereas some have endeavored to relate Paul's reference to the third heaven to the early rabbinical view that there were stages of heaven, even a total of "seven heavens," this view finds no support in the Scriptures. As we have seen, the heavens are not referred to specifically as if divided into platforms or stages, but, rather, the context must be relied upon to determine whether reference is to the heavens within earth's atmospheric expanse, the heavens of outer space, or the spiritual heavens. It therefore appears that the reference to the "third heaven" indicates the superlative degree of the rapture in which this vision was seen. Note the way words and expressions are repeated *three* times at Isaiah 6:3; Ezekiel 21:27; John 21:15-17; Revelation 4:8, evidently for the purpose of expressing an intensification of the quality or idea.

HEBER (He'ber) [fellowship].

1. Son of Beriah and grandson of Asher; ancestral head of the Heberites.—Gen. 46:17; Num. 26:45; 1 Chron. 7:30-32.

2. The Kenite husband of Jael (the woman who put Jabin's army chief Sisera to death) and a descendant of Hobab, "whose son-in-law Moses was." Heber had evidently separated himself from the rest of the Kenites and he was at peace with Jabin the king of Hazor.—Judg. 4:11, 17, 21; 5:24; see HOBAB.

3. A man of the tribe of Judah and "the father of Soco."—1 Chron. 4:1, 18.

4. Descendant of Elpaal; head of a paternal house of the tribe of Benjamin.—1 Chron. 8:1, 17, 18, 28.

HEBERITES (He'ber·ites). An Asherite family descended from Heber.—Num. 26:44, 45.

HEBREW, I. The designation "Hebrew" is first used for Abram, distinguishing him thereby from his Amoritish neighbors. (Gen. 14:13) Thereafter, in virtually every case of its use, the term "Hebrew(s)" continues to be employed as a contrasting or distinguishing designation—the one speaking is of a non-Israelite nation (Gen. 39:13, 14, 17; 41:12; Ex. 1:16; 1 Sam. 4:6, 9), or is an Israelite addressing a foreigner (Gen. 40:15; Ex. 1:19; 2:7; Jonah 1:9), or foreigners are mentioned.—Gen. 43:32; Ex. 1:15; 2:11-13; 1 Sam. 13:3-7.

As the above texts show, the designation "Hebrew" was already familiar to the Egyptians in the eighteenth century B.C.E. This would seem to indicate that Abraham, Isaac and Jacob had become quite well known over a wide area, thus making the appellative "Hebrew" a recognizable one. When Joseph spoke of the "land of the Hebrews" (Gen. 40:15) to two of Pharaoh's servants, he doubtless referred to the region around Hebron that his father and forefathers had long made a sort of base of operations. Some six centuries later the Philistines still spoke of the Israelites as "Hebrews," and King Saul and the writer (or writers) of First Samuel show that "Hebrews" and "Israel" were then equivalent terms. (1 Sam. 13:3-7; 14:11; 29:3) In the ninth century B.C.E. the prophet Jonah identified himself as a Hebrew to sailors (possibly Phoenicians) on a boat out of the seaport of Joppa. (Jonah 1:9) The Law also distinguished "Hebrew" slaves from those of other races or nationalities (Ex. 21:2; Deut. 15:12), and, in referring to this, the book of Jeremiah (in the seventh century B.C.E.) shows the term "Hebrew" to be then the equivalent of "Jew."—Jer. 34:8, 9, 13, 14.

In later periods Greek and Roman writers regularly called the Israelites either "Hebrews" or "Jews," not "Israelites."

ORIGIN AND SIGNIFICANCE OF THE TERM

The views as to the origin and significance of the term "Hebrew" generally can be resolved into the following:

One view holds that the name comes from the root word *'a·var'*, meaning "to pass over." The term would then apply to Abraham as the one whom God took "from the other side of the River [Euphrates]." (Josh. 24:3) The translators of the *Septuagint Version* so understood the term and thus at Genesis 14:13 referred to Abraham as "the passer" rather than

"the Hebrew." This theory is quite popular, yet not without problems. The ending for the term *'Iv·ri'* ("Hebrew") is the same as that used in other terms that are definitely patronymics, that is, names formed by the addition of a prefix or suffix indicating relationship to the name of one's father or parental ancestor. Thus, *Moh·'a·vi'* ("Moabite") denotes primarily one descended from Moab (*Moh·'av'*) rather than one from a geographical region; so too with *'Am·moh·ni'* ("Ammonite"), *Da·ni'* ("Danite"), and many others.

Additionally, if "Hebrew" were to apply to Abraham solely on the basis of his having 'crossed over' the Euphrates, the term might seem to be a very general one, applicable to any person who did the same—and likely there were many such emigrants in the course of the centuries. With such an origin, the term could be distinctive only if Abraham's crossing of the Euphrates was recognized as being by divine call. That this fact should be acknowledged by the people of the pagan races using the term is a matter for question, but cannot be deemed impossible.

A second view, endorsed by some scholars, is that the name denotes those who are sojourners, that is, 'passing through,' as distinguished from those who are residents or settlers. (Compare the use of *'a·var'* at Genesis 18:5; Exodus 32:27; 2 Chronicles 30:10.) While the Israelites did lead a nomadic life for a time, this was not the case after the conquest of Canaan. Yet, the name "Hebrew" continued to apply to them. Another objection to this concept may be that it is so broad that it would include all nomadic groups. Since Jehovah is Biblically identified as "the God of the Hebrews," it is evident that this does not mean 'all the nomads,' inasmuch as many nomadic peoples were worshipers of false gods.—Ex. 3:18; 5:3; 7:16; 9:1, 13; 10:3.

A third view that accords well with the Biblical evidence is that "Hebrew" (*'Iv·ri'*) comes from the name Eber (*'E'ver*), that of the great-grandson of Shem and an ancestor of Abraham. (Gen. 11:10-26) It is true that nothing is known about Eber aside from his family relationship as a link in the chain of descent from Shem to Abraham. There is no outstanding act or other personal feature recorded that might form the basis for Eber's name being used so prominently by his descendants. Nevertheless, it is to be noted that Eber is specifically singled out at Genesis 10:21, Shem there being spoken of as "the forefather of all the sons of Eber." That the name Eber was applied centuries after his death to a certain people or region is evident from Balaam's prophecy in the fifteenth century B.C.E. (Num. 24:24) The use of the name as a patronymic would also link the Israelites with a particular one of the "family descents" from Noah, as recorded at Genesis 10:1-32.

As with the other views already discussed, the question arises as to why "Hebrew," if derived from the name Eber, should be applied so specifically and distinctively to the Israelites. Eber had other descendants, through his son Joktan, who were not in the line of descent to Abraham (and Israel). (Gen. 10:25-30; 11:16-26) It would seem that the term *'Iv·ri'* ("Hebrew") would apply to all such descendants who could lay rightful claim to Eber as their ancestor. Some scholars suggest that originally this may have been the case, but that, in course of time, the name came to be restricted to the Israelites as the most prominent of the Eberites or Hebrews. This would not be without some parallel in the Bible record. Although there were many non-Israelite descendants of Abraham, including the Edomites, the Ishmaelites and the descendants of Abraham through his wife Keturah, it is the Israelites who are distinctively called the "seed of Abraham." (Ps. 105:6; Isa. 41:8; compare Matthew 3:9; 2 Corinthians 11:22.) Of course, this was because of God's action toward them in connection with the Abrahamic covenant. But the very fact of God's making them a nation and giving them the land of Canaan as an inheritance, as well as giving them victories over many powerful enemies, would certainly distinguish the Israelites, not only from other descendants of Abraham, but also from all other descendants of Eber. There is the possibility, too, that many of such other descendants may also have lost their "Eberite" identity by intermarriage with peoples descended from other racial stocks.

It may well be, then, that Eber is singled out in the genealogical lists as a divine indication that the Noachian blessing pronounced upon Shem would find its fulfillment especially in the descendants of Eber, the subsequent facts showing the Israelites to be the prime recipients of that blessing. Such specific mention of Eber would also serve the purpose of indicating the line of descent of the promised Seed mentioned in Jehovah's prophecy at Genesis 3:15, Eber thereby becoming a specific link between Shem and Abraham. Such a connection would also harmonize well with the designation of Jehovah as "the God of the Hebrews."

Balaam's prophecy

The understanding of Balaam's prophecy at Numbers 24:24 depends upon whether Eber is there used as a geographical term indicating the 'land (or people) on the other side,' or as a patronymic applying especially to the Hebrews (Israelites). Most commentators recognize Kittim, from whose coast ships would come to afflict Assyria and Eber, according to the prophecy, as being primarily the ancient designation of Cyprus. However, as the articles on CYPRUS and KITTIM show, Cyprus came under heavy Greek influence; also, the name Kittim may have a broader application, beyond the island of Cyprus, perhaps allowing for a further connection with Greece. So, most scholars consider the prophecy to relate to the Greek or Macedonian conquest of the Near Eastern nations, including Assyria. Those holding that Eber is here used geographically consider the affliction upon Eber to mean that not only Assyria but all the Mesopotamian powers (the people 'on the other side') would be brought under Western domination. Those considering Eber as designating the Hebrews, suggest that the foretold affliction came upon them after the death of Alexander the Great and under the line of Seleucid rulers, particularly Antiochus Epiphanes. Even as the name "Assyria" in this text is actually the name "Asshur" in Hebrew, so too it appears that "Eber" is indeed a patronymic designating the Hebrews rather than merely a geographical designation.

USE IN THE CHRISTIAN GREEK SCRIPTURES

In the Christian Greek Scriptures the term "Hebrew" is used particularly in designating the language spoken by the Jews (John 5:2; 19:13, 17, 20; Acts 21:40; 22:2; Rev. 9:11; 16:16), the language in which the resurrected and glorified Jesus addressed Saul of Tarsus. (Acts 26:14, 15) At Acts 6:1 Hebrew-speaking Jews are distinguished from Greek-speaking Jews. —See GREECE, GREEKS.

Paul described himself as, first, a Hebrew, second, an Israelite, and third, of the seed of Abraham. (2 Cor. 11:22) 'Hebrew' may here be used to show his racial origin (compare Philippians 3:4, 5) and perhaps language, 'Israelite,' his natural membership in the nation God had originally established as His name people (compare Romans 9:3-5), and 'seed of Abraham,' his being among those inheriting the promised blessings of the Abrahamic covenant.

THE "HABIRU"

In numerous cuneiform records discovered in several Near Eastern lands, the Akkadian (Assyro-Babylonian) term *Habiru* (or *Hapiru*) occurs. At Tell el-Amarna in Egypt, a quantity of letters were found that had been written by vassal Canaanite rulers to the Pharaoh of Egypt (then their overlord) complaining, among other things, of the attacks against their cities

by certain rulers in league with the "Habiru." Whereas some have endeavored to link this up with the Israelite conquest of Canaan, the evidence does not seem to support such view. Professor T. O. Lambdin says of the Habiru: "Although many features of the Habiru problem remain obscure, it is clear from numerous references that they consisted mainly of unlanded vagrants who entered into a dependent status as agricultural laborers or soldiers in exchange for maintenance." (*The Interpreter's Dictionary of the Bible*, Vol. 4, p. 532) Professor Kline also states: "The term *ha-BI-ru* is usually regarded as an appellative denoting nomads, dependants, or foreigners. . . . the phonetic equation of *'ibri* [Hebrew] and *ha-BI-ru* is highly improbable. Moreover, the extant evidence suggests that the *ha-BI-ru* were professional militarists with a non-Semitic nucleus. . . ."—Douglas' *The New Bible Dictionary*, p. 511; see EGYPT, EGYPTIAN (History).

So, too, with the Egyptian term *'Apri* or *'Epri*. While attempts have been made to apply it to the Hebrews, the evidence shows that it continued to be used in Egyptian inscriptions long after the Hebrews had left Egypt. As Professor A. Lukyn Williams states (Hastings' *Dictionary of the Bible*, Vol. II, p. 326): ". . . the identification is, to say the least, very precarious."

HEBREW, II. The Hebrew language was used for the writing of the major part of the inspired Scriptures —thirty-nine books in all (according to the division of material as found in many translations), composing some three-quarters of the total content of the Bible. A small portion of these books, however, was written in Aramaic.—See ARAMAIC.

In the Hebrew Scriptures, the name "Hebrew" is not applied to the language, the name there being applied only to individuals or to the people of Israel as a whole. Reference is made to the "Jews' language" (2 Ki. 18:26, 28), "Jewish" (Neh. 13:24) and the "language of Canaan" (Isa. 19:18), which, at that time (the eighth century B.C.E.), was primarily Hebrew. In the Christian Greek Scriptures, however, the name "Hebrew" is regularly applied to the language spoken by the Jews.—See HEBREW, I.

ORIGIN OF THE HEBREW LANGUAGE

Secular history does not reveal the origin of the Hebrew language—or, for that matter, of any of the most ancient languages known, such as Sumerian, Akkadian (Assyro-Babylonian), Aramaean and Egyptian. This is because these tongues appear already fully developed in the earliest written records men have found. (See LANGUAGE.) The various views advanced by scholars concerning the origin and development of Hebrew—such as those claiming that Hebrew derived from Aramaic or from some Canaanite dialect —are therefore conjectural. The same may be said for attempts at explaining the derivation of many words found in the Hebrew Scriptures. Scholars frequently assign an Akkadian or an Aramaic source for many of these words. However, as Dr. Edward Horowitz comments: "In the field of etymology [the study of word origins] there are wide differences of opinion among scholars, even among the very best of them." He then cites examples of explanations by renowned scholars of the etymology of certain Hebrew words, in each case showing that other prominent scholars disagree, and then adds: "And so we have these never ending differences between equally highly respected authorities."—*How the Hebrew Language Grew*, pp. xix, xx.

The Bible, then, is the only historical source giving reliable evidence of the origin of the language that we know as Hebrew. It was, of course, spoken by the Israelite descendants of "Abram the Hebrew" (Gen. 14:13), who, in turn, was descended from Noah's son Shem. (Gen. 11:10-26) In view of God's prophetic blessing on Shem (Gen. 9:26), it is reasonable to believe that Shem's language was not affected when God confused the language of the disapproved people at Babel. (Gen. 11:5-9) Shem's language would remain the same as previously, the "one language" that had existed from Adam onward. (Gen. 11:1) This would mean that the language that eventually came to be called "Hebrew" was the one original tongue of mankind. As stated, secular history knows no other.

QUESTION OF THE LANGUAGE'S STABILITY

History is replete with examples of languages changing over long periods of time. The English spoken in the time of Alfred the Great (of the ninth century C.E.) would seem like a foreign tongue to most English-speaking persons of today. It might, therefore, seem likely that the language originally spoken by Adam would have changed substantially by the time the writing of the Hebrew Scriptures began with Moses. The long life-spans enjoyed in that 2,500-year period, however, would be a definite factor operating against such change. Thus, there was only one human link, namely, Methuselah, needed to connect Adam with the Flood survivors. Additionally, Shem, who was evidently a pre-Flood contemporary of Methuselah for a number of years, lived well into the lifetime of Isaac. And less than one hundred and fifty years elapsed from the death of Isaac (1738 B.C.E.) until the birth of Moses (1593 B.C.E.). This overlapping of the lives of individuals several generations apart would serve to maintain uniformity of speech. Of course, the extent to which these human links, such as Shem and Abraham, lived in close geographical proximity is not always known. Regular communication is an important factor in language stability.

That not all of Shem's descendants continued to speak the "one language" of pre-Flood times in its pure form is evident from the differences that developed among the Semitic languages, including Hebrew, Aramaic, Akkadian, and the various Arabic dialects. In the eighteenth century B.C.E. (about the year 1761 B.C.E.), Abraham's grandson and grandnephew used different terms in naming the heap of stones they had set up as a memorial or witness between them. Jacob, the father of the Israelites, called it "Galeed," while Laban, a resident in Syria or Aram (though not himself a descendant of Aram), used the Aramaean term "Jegar-sahadutha." (Gen. 31:47) The dissimilarity of these two terms, however, need not indicate a major difference between Aramaean and Hebrew at this point, inasmuch as Jacob seems to have faced no particular problem in communication there in Syria. Undoubtedly, as new circumstances and situations arose and new artifacts were produced, certain words would be coined to describe such developments. Such terms might differ from place to place among geographically separated groups of the same language family, even while the actual structure of their language remained very much the same.

Among the Israelites themselves, some small variation in pronunciation developed, as is evident by the different pronunciations given the word "Shibboleth" by the Ephraimites during the period of the judges (1473 to 1117 B.C.E.). (Judg. 12:4-6) This, however, is no basis for claiming (as some have) that the Israelites then spoke separate dialects.

In the eighth century B.C.E., the difference between Hebrew and Aramaic had become wide enough to mark them as separate languages. This is seen when King Hezekiah's representatives requested the spokesmen of Assyrian King Sennacherib to "speak with your servants, please, in the Syrian [Aramaic] language, for we can listen; and do not speak with us in the Jews' language in the ears of the people that are on the wall." (2 Ki. 18:17, 18, 26) Although Aramaic was then the *lingua franca* of the Near East and was used in international diplomatic communication, it was not understood by the majority of the Judeans. The earliest known non-Biblical written documents in Aramaic are from about the same period, and these confirm the distinction between the two languages.

Had both Hebrew and Aramaic diverged from the

original "one language," or did one of them preserve the purity of that primary language? While the Bible does not specifically say, the implication is that the language in which Moses began the writing of the inspired Sacred Record was the same as that spoken by the first man. The history of pre-Flood times and of early post-Flood times, as set forth in Genesis, was obviously preserved in an oral and/or written form down till Moses' day. Logically, those preserving it were those adhering to worship of Jehovah.

If written, such history would contribute notably to the preservation of the purity of the original tongue. Even if that history were passed on by oral tradition (which seems less likely), it would still serve to maintain the stability of the original speech. The extreme care that the Jews of later times showed in endeavoring to conserve the true form of the Sacred Record illustrates the concern that would surely have been shown in patriarchal times to transmit accurately the earliest record of God's dealings with men.

Further reason for believing that the Hebrew of the Bible accurately represents the "one language" of pre-Babel times is the remarkable stability of the Hebrew language during the thousand-year period in which the Hebrew Scriptures were written. As *The International Standard Bible Encyclopaedia* states: "One of the most remarkable facts connected with the Heb[rew] of the O[ld] T[estament] is that although that lit[erature] extends through a period of over 1,000 years, there is almost no difference between the language of the oldest parts and that of the latest." The same work later observes: "It is needless to add that the various writers differ from one another in point of style, but these variations are infinitesimal compared with those of Gr[eek] and Lat[in] authors."—Vol. III, p. 1833.

KNOWLEDGE OF THE LANGUAGE REMAINS INCOMPLETE

In reality, knowledge of ancient Hebrew is by no means complete. As Professor Burton L. Goddard says: "In large measure, the O[ld] T[estament] Hebrew must be self explanatory." This is due to the fact that so few other contemporaneous writings in the Hebrew language have been found that could contribute to understanding of the word usage. Among those of any importance are the "Gezer calendar" (a simple list of agricultural operations thought to date from the middle of the tenth century B.C.E.), some ostraca (inscribed pieces of broken pottery) from Samaria (mainly orders and receipts for wine, oil, barley and generally assigned to the early part of the eighth century B.C.E), the Siloam inscription (found in a water tunnel of Jerusalem and believed to date from the reign of King Hezekiah [745-716 B.C.E.]), and the Lachish ostraca (probably from the latter part of the seventh century B.C.E.).

Additionally, there is a Phoenician inscription on the sarcophagus of King Ahiram in Byblos (Gebal), its language closely resembling Hebrew and thought to be from the start of the first millennium B.C.E.; also the Moabite Stone, apparently from the late tenth or early ninth century B.C.E. The language on the Moabite Stone is very similar to Hebrew, as might be expected in view of the Moabites' descendancy from Abraham's nephew Lot.—Gen. 19:30-37.

The total of the information on all these inscriptions, however, is but a small fraction of that found in the Hebrew Scriptures.

The Hebrew Scriptures, themselves, though covering a wide range of subjects and employing an extensive vocabulary, by no means contain all the words or expressions of ancient Hebrew. The Siloam inscription and the Lachish ostraca, for example, contain certain word and grammatical constructions that do not appear in the Hebrew Scriptures, yet these constructions are clearly of Hebrew origin. Undoubtedly the ancient vocabulary of the Hebrew-speaking people contained many more "root" words, plus thousands of words derived from these, than are known today.

Aside from those portions of the Bible definitely known to be written in Aramaic, there are quite a number of words and expressions found in the Hebrew Scriptures for which the original "roots" are unknown. Lexicographers classify many of these as "loan words," claiming that Hebrew borrowed these from other Semitic tongues, such as Aramaic, Akkadian or Arabic. This is speculation, however. As Dr. Edward Horowitz states: "But sometimes the borrowing is so ancient that scholars do not know which language did the borrowing and which was the original owner." It seems more probable that such questioned terms are genuinely Hebrew and are further evidence of the incompleteness of modern knowledge of the scope of the ancient language.

Among the evidences pointing to a rich vocabulary in ancient Hebrew are writings from the start of the Common Era. These include non-Biblical religious writings forming part of the Dead Sea Scrolls, and also the Mishnah, a body of rabbinical writings in Hebrew dealing with Jewish tradition. Writing in *The Encyclopedia Americana* (1956 ed., Vol. 14, p. 57a), Professor Meyer Waxman says: "Biblical Hebrew . . . does not exhaust the entire stock of words, as is proved by the Mishnah, which employs hundreds of Hebrew words not found in the Bible." Of course, some of these could have been later additions or "coined" expressions, but doubtless many were part of the Hebrew vocabulary during the period of the writing of the Hebrew Scriptures.

WHEN DID HEBREW BEGIN TO WANE?

It is popularly held that the Jews began to change over to Aramaic speech during their exile in Babylon. The evidence for this, however, is not strong. Modern examples show that subjugated groups or immigrants can and frequently do retain their native tongue over periods far longer than seventy years. Particularly since the Jews had the divine promise of a return to their homeland, it may be expected that they would be little inclined to drop Hebrew in favor of either Akkadian (Assyro-Babylonian) or Aramaic, the *lingua franca* of that time. True, Aramaic passages and words are to be found in the exilic and postexilic books, such as Daniel, Ezra and Esther. This is not unusual, however, inasmuch as those books include accounts of events taking place in Aramaic-speaking lands, as well as official correspondence, and deal with a people subject to domination by foreign powers using Aramaic as a diplomatic language.

Nehemiah 8:8 describes the "putting of meaning" into and "giving understanding" in the reading of the Law. It has been suggested that Hebrew was not then perfectly understood by the returned exiles and that some Aramaic paraphrasing was done. However, the text itself seems to point more to an exposition of the sense and application of what was being taught in the Law, rather than to some clarification of linguistic terminology or grammatical forms.—Compare Matthew 13:14, 51, 52; Luke 24:27; Acts 8:30, 31.

Actually, there is no reference in the Bible to any abandonment of Hebrew as the daily tongue of the people. True, Nehemiah found certain Jews who had Ashdodite, Ammonite and Moabite wives and whose children did not know "how to speak Jewish." But the mention of this factor in connection with Nehemiah's indignation at the Jews involved in these marriages with non-Israelites indicates that such slighting of Hebrew was strongly disapproved. (Neh. 13:23-27) This might be expected in view of the importance given to the reading of God's Word, which was till then mainly in Hebrew.

The period from the close of the Hebrew canon (likely in the time of Ezra and Malachi in the fifth century B.C.E.) down till the start of the Common Era is not dealt with to any extent in the Bible. Secular records are also few. But even these give little support to a changeover from Hebrew to Aramaic on the part of the Jewish people. The evidence indicates that many of the apocryphal books, such as

Judith, Ecclesiasticus (not Ecclesiastes), Baruch, and First Maccabees, were written in Hebrew, and these works are generally viewed as dating from the last three centuries before the Common Era. As already mentioned, some of the non-Biblical writings among the Dead Sea Scrolls were also in Hebrew, and Hebrew was used in compiling the Jewish Mishnah centuries within the Common Era.

Because of these and related facts, Dr. William Chomsky states: "The theory held by some Jewish and non-Jewish scholars that Aramaic had completely displaced Hebrew is without any foundation and has been effectively disproved." If anything, it is more likely that the Jews became a bilingual people, but with Hebrew prevailing as the preferred tongue. As Dr. Chomsky says of the Mishnaic Hebrew: ". . . this language bears all the earmarks of a typical vernacular employed by peasants, merchants and artisans. . . . On the basis of the available evidence it seems fair to conclude that the Jews were generally conversant, during the period of the Second Commonwealth, especially its latter part, with both languages [Hebrew and Aramaic]. Sometimes they used one, sometimes another."—*Hebrew: The Eternal Language*, pp. 207-210.

The strongest evidence, however, favoring the view that Hebrew continued as a living language down into the first century of the Common Era is found in the references to the Hebrew language in the Christian Greek Scriptures. (John 5:2; 19:13, 17, 20; 20:16; Rev. 9:11; 16:16) While many authorities hold that the term "Hebrew" in these references should instead read "Aramaic," there is good reason to believe that the term actually applies to the Hebrew language, as is shown in the article on ARAMAIC. When the physician Luke says that Paul spoke to the people of Jerusalem in "the Hebrew language," it seems unlikely that he meant thereby the Aramaic or Syrian language. (Acts 21:40; 22:2; compare 26:14.) Since the Hebrew Scriptures earlier distinguished between Aramaic (Syrian) and "the Jews' language" (2 Ki. 18:26), and since the first-century Jewish historian Josephus, considering this passage of the Bible, speaks of "Syrian" and "Hebrew" as distinct tongues (*Antiquities of the Jews*, Book X, chap. I, par. 2), there seems to be no reason for the writers of the Christian Greek Scriptures to have said "Hebrew" if they meant Aramaic or Syrian.

That Aramaic was widely used throughout Palestine by that time is acknowledged. The use of Aramaic "Bar" (son), rather than Hebrew "Ben" in several names (such as Bartholomew and Simon Bar-jonah), is one evidence of familiarity with Aramaic. Of course, some Jews also had Greek names, as did Andrew and Philip, and this would not of itself prove that their common speech was Greek, any more than Mark's Latin name would prove that this was the common language of his family. Evidently four languages were current in Palestine in the first century of the Common Era: the three mentioned in the Bible as appearing on the sign over the impaled Jesus' head (Hebrew, Latin and Greek [John 19:19, 20]) and, the fourth one, Aramaic. Of these, Latin was undoubtedly the least common.

Jesus may well have used Aramaic on occasion, as when speaking to the Syrophoenician woman. (Mark 7:24-30) Certain expressions recorded as spoken by him are generally considered as of Aramaic origin. Yet, even here there is need for caution since the classifying of these expressions as Aramaic is not without question. For example, the words spoken by Jesus while impaled on the stake, *"E'li, E'li, la'ma sabachtha'ni?"* (Matt. 27:46; Mark 15:34), are usually considered to be Aramaic, perhaps of a Galilean dialect. However, *The Interpreter's Dictionary of the Bible* (Vol. 2, p. 86) says: "Opinion is divided in regard to the original language of the saying and as to whether Jesus himself would more naturally have used Hebrew or Aramaic. . . . documents indicate that a form of Hebrew, somewhat influenced by Aramaic, may have been in use in Palestine in the first century A.D." In reality, the Greek transliteration of these words, as recorded by Matthew and Mark, does not allow for a positive identification of the original language used.

One further evidence for the continued use of Hebrew in apostolic times is the testimony that Matthew's Gospel was originally written by him in Hebrew. This evidence is also considered in the article on ARAMAIC.

It appears, then, that Hebrew began to wane primarily after, and as a result of, the destruction of Jerusalem and its temple and the scattering of its remaining inhabitants in the year 70 C.E. Nevertheless, its use was continued in the synagogues wherever the Jews spread. From about the sixth century C.E. onward, particularly, zealous efforts were made to maintain the purity of the Hebrew text of the Scriptures by those Jewish scholars known as the Masoretes. And particularly from the sixteenth century onward interest in ancient Hebrew revived and the following century saw intensive study of other Semitic tongues begin. This has contributed to a clarification of the understanding of the ancient language and has resulted in improved translations of the Hebrew Scriptures.

HEBREW ALPHABET AND SCRIPT

The article on ALPHABET discusses the origin of the written alphabet. The Hebrew alphabet was composed of twenty-two consonants, several of these evidently being able to represent two sounds, giving a total of some twenty-eight sounds. The vowel sounds were supplied by the reader, guided by the context, much as an English-speaking person fills in the vowels for such abbreviations as "bldg." (building), "blvd." (boulevard), and "hgt." (height). It is believed that the traditional pronunciation of the Hebrew Scriptures was kept alive and handed down by those specializing in reading the Law, Prophets and Psalms for the instruction of the people. Then, in the second half of the first millennium C.E., the Masoretes devised a system of dots and dashes called vowel points, and these were inserted in the consonantal text. Additionally, certain accent marks were supplied to indicate stress, pause, connection between words and clauses, and musical notation.

The earliest Hebrew inscriptions known are recorded in an ancient script considerably different in form from the square-shaped Hebrew letters of later documents, such as those of the early centuries of the Common Era. The square-shaped style is often called "Aramaic" or "Assyrian." Just when the change from one style to the other became effective is not known. Some believe the transition began as early as the fourth century B.C.E. However, as Professor Ernst Würthwein says: "What is certain is that for a long time the Old Hebrew script remained in use alongside the square script. It is still used, for example, for the lettering of coins from the time of the revolt of Bar Kochba (132-135 A.D.) and in fragments of Lev. xix-xxiii which were found in 1949 during a further search in Qumran Cave I near the Dead Sea."—*The Text of the Old Testament*, p. 4.

Origen, a Christian writer of the second and third centuries C.E., stated that, in the more correct copies of the Greek translations of the Hebrew Scriptures, the Tetragrammaton or sacred name of Jehovah was written in Old Hebrew letters. This has been confirmed by the discovery of a fragmentary leather scroll tentatively dated as between 50 B.C.E. and 50 C.E., containing the Minor Prophets in Greek. In this scroll the Tetragrammaton appears in the ancient script. Aquila's Greek version (of the fifth century C.E.) also contains the divine name written in Old Hebrew letters.

Dr. Horowitz says: "It was the old Hebrew alphabet that the Greeks borrowed and passed on to Latin, and it is the old Hebrew alphabet that the Greek most

closely resembles."—*How the Hebrew Language Grew*, p. 18.

QUALITIES AND CHARACTERISTICS

Hebrew is a very expressive language, lending itself to the vivid description of events. Its short sentences and simple conjunctions give movement and flow of thought. Hebrew poetry, which adds to these qualities those of parallelism and rhythm, is remarkably expressive and moving.

Hebrew is rich in metaphors. "Seashore," at Genesis 22:17, in Hebrew is, literally, "lip of the sea." Other expressions are the "face of the earth," the "head" of a mountain, the "mouth of a cave," and similar metaphorical expressions. That this use of human terms in no way indicates any animistic belief can be seen from reading the Scriptures themselves, for the utmost disdain is shown toward those who attribute to trees and other objects any power or life whatsoever.—Compare Isaiah 44:14-17; Jeremiah 10:3-8; Habakkuk 2:19.

The Hebrew vocabulary is composed of concrete words, words that involve the senses of seeing, hearing, feeling, tasting and smelling. Thus, they paint mental pictures for the hearer or reader. Because of this concrete quality, some scholars say that Hebrew is lacking in abstract terms. In English, for example, words like "thought," "honesty," "hope," "reason," and similar terms appear purely abstract with no concrete connections with things visible or tangible. However, as Professor W. J. Martin comments in Douglas' *The New Bible Dictionary* (p. 712): "Compared with English, [Hebrew] might seem to be less abstract, but this is partly because many of our terms for abstract ideas are not native, and where they had originally a concrete association this easily escapes us." As an example, the abstract English word "hope" is thought by some to derive from a German word meaning "to hop," hence originally having the idea of a "leaping, with expectation."

There definitely are some abstract nouns in Biblical Hebrew, however. For instance, the noun *ma·hhashavah'* (drawn from the root *hha·shav'*, meaning 'think') is translated by such abstract terms as 'thought, device, invention, scheme.' *Ba·tahh'* (a verb that means 'trust') is the source of the noun *be'tahh*, 'confident, security.' Nevertheless, as a general rule abstract ideas are carried by concrete nouns. Consider the root verb *ka·vadh'*, which means, basically, 'heavy' (as at Judges 20:34). At Ezekiel 27:25 this same verb is translated 'become glorious,' that is, literally, 'become heavy.' Correspondingly, from this root is drawn the noun *ka·vedh'*, which not only refers to the 'liver,' one of the heaviest internal organs, but also figuratively means "glory." (Lev. 3:4; Isa. 66:12) This taking of the abstract from the concrete is further illustrated by *yadh*, meaning 'hand' and also 'cooperate' or 'means' (Ex. 2:19; 23:1; 35:29); *'aph* refers to both 'nostril' and 'anger' (Gen. 24:47; 27:45); *ze·roh'a'*, 'arm,' also conveys the abstract concept of 'strength.'—Job 22:8, 9.

It is, in reality, this very quality of concreteness that makes the Hebrew Scriptures lend themselves so well to translation, for the sense of the terms is generally of a universal quality, meaning the same in virtually any language. Still, it is a challenge for the translator to reproduce in a language such as English the peculiar charm, simplicity, manner of expression and forcefulness of Hebrew, particularly in its verb forms.

Hebrew is remarkable for its brevity, the frame of its structure allowing for such terseness. Aramaic, the closest to Hebrew of the Semitic tongues, is by comparison more ponderous, roundabout, wordy. In translation, it is often necessary to use auxiliary words to bring out the vividness, picturesqueness and dramatic action of the Hebrew verb. Though this detracts somewhat from the brevity, it conveys more fully the beauty and accuracy of the Hebrew text.

HEBREW POETRY

These very qualities, including the strong sense of reality, are also what make Hebrew peculiarly suited for poetry. Hebrew poetic lines are short—many are no more than two or three words—making the total effect one of strong impact. Professor James Muilenburg, a member of the *Revised Standard Version* translating Committee, has fittingly noted: "Speech [in Hebrew poetry] is concentrated, and all the emphasis is placed upon the important words. The Hebrew text of Psalm 23 contains only fifty-five words; our modern western translations employ twice that number. Yet even in translation the economy of the original Hebrew is not lost . . . Hebrew poetry is language that is alive in speech . . . The Hebrew poet helps us to see, to hear, to feel. The physical sensations are fresh and alive . . . The poet thinks in pictures, and the pictures are drawn from the area of everyday life common to all men."—*An Introduction to the Revised Standard Version of the Old Testament* (1952), pp. 63, 64.

To exemplify the terseness of Hebrew poetic language observe the first verse of Psalm twenty-three as found in the *New World Translation*. Those English words needed to translate each Hebrew word are separated with a diagonal stroke (/):

Jehovah/ [is] my Shepherd./
I shall lack/ nothing./

It can be seen that the English equivalent needs eight words to translate four Hebrew words. The "is" has been supplied to give sense to the English; it does not appear in Hebrew, it being understood.

Primary forms of parallelism

The most important formal element in Hebrew poetry is parallelism, or rhythm achieved, not by rhyme (as in English), but by logical thought; it has been called "sense rhythm." Consider the two lines of Psalm 24:1:

To Jehovah belong the earth and that which fills it,
The productive land and those dwelling in it.

The lines here quoted are said to be in *synonymous* parallelism, that is, the second line repeats a portion of the previous line, but in different words. The phrase "To Jehovah belong" is essential to both lines. However, the terms "the earth" and "the productive land" are poetical synonyms, as are "that which fills it" and "those dwelling in it."

Most contemporary scholars agree that there are two other primary styles of parallelism:

In *antithetic* parallelism, as its designation implies, each line expresses contrary thoughts. Psalm 37:9 illustrates this:

For evildoers themselves will be cut off,
But those hoping in Jehovah are the ones that will possess the earth.

Then there is *synthetic* (or, *formal, constructive*) parallelism in which the second portion does not simply echo the same thought as the first or give a contrast. Rather, it enlarges and adds a new thought. Psalm 19:7-9 is an example of this:

The law of Jehovah is perfect,
bringing back the soul.
The reminder of Jehovah is trustworthy,
making the inexperienced one wise.
The orders from Jehovah are upright,
causing the heart to rejoice;
The commandment of Jehovah is clean,
making the eyes shine.
The fear of Jehovah is pure,
standing forever.
The judicial decisions of Jehovah are true;
they have proved altogether righteous.

Notice that the second part of each sentence or clause completes the thought; the whole verse, therefore, is a synthesis, that is, the result of bringing together two elements. Only with the second half-lines,

such as "bringing back the soul" and "making the inexperienced one wise," does the reader learn how the 'law is perfect' and how the "reminder of Jehovah is trustworthy." In such a series of synthetic parallels, this division between the first and second part serves as a rhythmic break. There is thus, along with the progression of thought, the preservation of a certain verse structure, a parallel of form. It is for this reason sometimes called *formal* or *constructive* parallelism.

Miscellaneous forms of parallelism

A number of other styles of parallelism have been suggested, though they are considered to be only variants or combinations of the synonymous, antithetic, and synthetic. Three of these suggestions are: emblematic, stairlike, introverted.

Emblematic (or *comparative*) parallelism makes use of simile or metaphor. Consider Psalm 103:12:

As far off as the sunrise is from the sunset,
So far off from us he has put our transgressions.

In *stairlike* parallelism two, three or even more lines may be used to repeat and advance the thought of the first. Psalm 29:1, 2 is an illustration of this:

Ascribe to Jehovah, O you sons of strong ones,
Ascribe to Jehovah glory and strength.
Ascribe to Jehovah the glory of his name.

The *introverted* parallelism is more elaborate and may take in a number of verses. Observe this example from Psalm 135:15-18:

(1) *The idols of the nations are silver and gold,*
(2) *The work of the hands of earthling man.*
(3) *A mouth they have, but they can speak nothing;*
(4) *Eyes they have, but they can see nothing;*
(5) *Ears they have, but they can give ear to nothing.*
(6) *Also there exists no spirit in their mouth.*
(7) *Those making them will become just like them,*
(8) *Everyone who is trusting in them.*

This parallelism is explained by W. Trail in his work *Literary Characteristics and Achievements of the Bible* (p. 170):

"Here the first line introverts with the eighth—in the one we have the idols of the heathen, in the other those who put their trust in idols. The second line introverts with the seventh—in the one is the fabrication, in the other the fabricators. The third line introverts with the sixth—in the one there are mouths without articulation, in the other mouths without breath. The fourth line introverts with the fifth, where the introverted parallelism may be said to unite its two halves in a parallelism of synthesis—eyes without vision, ears without the sense of hearing."

A similar, but more simple, form is an inversion of words in adjoining lines, as in Isaiah 11:13b (*RS*):

Ephraim shall not be jealous of Judah,
and Judah shall not harass Ephraim.

GRAMMAR

I. Verbs

Verbs are the most important part of speech in the Hebrew language. The Hebrew verb root is ordinarily triliteral in structure, that is, made up of three consonants, the usual arrangement in Semitic languages.

These are examples of Hebrew root verbs:

קָטַל	*Qa·TaL'*	kill
מָשַׁל	*Ma·SHaL'*	rule
כָּתַב	*Ka·THaV'*	write

Such triliteral roots serve as the source to which nearly all other words in the language can be traced. This is not true of English and other Indo-European languages. For example, the Hebrew nouns for "writing," "marking," "desk," and "prescription" *all* come from one Hebrew root, *Ka·THaV'*, meaning, basically, "write." Each in some way preserves the idea presented by the root. On the other hand, while these same words in English can be traced to certain roots, these are often of diversified meaning and foreign extraction. They are thought to be drawn from or related to Persian, Latin and Anglo-Saxon roots meaning "score," "border," "disk," and "title" respectively.

By checking the transliteration chart that follows, it can be seen that some letters in Hebrew have both a "hard" and a "soft" sound—as does the English *g*, which is "soft" in *g*em and "hard' in *g*um. In Hebrew, these letters (with their soft sound shown in brackets) are: *B*[*V*], *G*[*GH*], *D*[*DH*], *K*[*KH*], *P*[*PH*], *T*[*TH*]. Notice that most of these "soft" consonants, though one letter in Hebrew, are represented phonetically in transliterated English by two letters.

A. State

Verbs in English are viewed particularly from the standpoint of tense or time: past, present, future. In Hebrew, however, the *condition* of the action, rather than the time involved, is the important thing. The action is viewed as either complete or incomplete.

If the verb portrays completed action, it is in the *perfect state*. For instance, Genesis 1:1 says: "In the beginning God *created* the heavens and the earth." The action was completed; God "created," that is, he finished creating the heavens and the earth.

If the action is viewed as incomplete, the verb is in the *imperfect state*. This can be illustrated by Exodus 15:1: "Moses and the sons of Israel *proceeded to sing*." Here we see that while the action had started (they "proceeded" to sing), it had not terminated and was thus "imperfect," unfinished.

Of course, since by its very character the Hebrew perfect state represents action as completed, it belongs most naturally to past time. Therefore, *Ka·THaV'* (a perfect-state active verb) means, basically, "[he] wrote" and it is often so translated. (2 Ki. 17:37; 2 Chron. 30:1; 32:17; Ezra 4:7; Esther 8:5) The idea of action completed in the *past* can also be observed in the rendering "was written" (Ezra 4:7) and "had written" (Esther 9:23; Job 31:35; Jer. 36:27). However, *Ka·THaV'* also may be rendered as "has written" (2 Chron. 26:22)—what would be called the present perfect in English. "Must write" is also used to translate this perfect-state verb and shows the certainty of the action's being carried out. (Num. 5:23; Deut. 17:18) Both of these latter renderings correctly imply completed action, but not in past time. So, the active verb *of itself* does not necessarily convey a concept of time. The perfect state can portray action as completed at any period of time, past, present or future; contrastingly, the imperfect, while also able to show action at any time period, always views it as incomplete.

B. Time

So, while the ancient Hebrews were obviously able to comprehend the idea of time, in their language it is accorded a secondary position. *The Essentials of Biblical Hebrew* by Kyle M. Yates (1954 ed., p. 129) states: "The time as understood in most modern languages is not the same as that of the Semitic mind. The discernment of the time of an action is not of vital importance to the Hebrew thought pattern. It is necessary for the Indo-germanic thinker only to fit the action into his overemphasized estimation of time. The understanding of the condition of the action as to its completeness or incompleteness was sufficient generally to the Semite and if not, there was some word of temporal or historical significance which would bring time into focus." If, as the Bible indicates, Hebrew was the original tongue used in Eden, this lack of emphasis on verbal time may reflect the outlook of man in his perfection, when the prospect of everlasting life was before Adam and life

had not been reduced to a mere seventy or eighty years. Jehovah God, the Supreme Timekeeper, employed Hebrew as a perfectly satisfactory medium for conveying knowledge of his purposes to his people.

For English translation the time feature of the verb is determined by the *context*. The context shows whether the action being narrated is viewed as having occurred earlier, as taking place now, or as yet to occur.

C. Mood

Mood refers to the writer's or speaker's manner of thinking or feeling concerning the state of the verb. It is determined from the structure of the verb itself and by the context. There are at least three moods in Hebrew: indicative, subjunctive, and imperative.

The *indicative* views the state of the action as a fact. Perfect-state verbs are usually in the indicative mood. For instance, "God created the heavens" is in the indicative mood and is simply factual narration of a past event.—Gen. 1:1.

The *subjunctive* mood, on the other hand, is that of dependency or condition. Subjunctives are usually in the imperfect state. Its contingent nature may be expressed in the form of a possibility, as at Genesis 13:16: "If a man *could be able* . . . then your seed *could be numbered*." Or, it may be expressed as a desire (Deut. 17:14) or something that 'ought to be' or 'should be' done.—1 Chron. 12:32.

The *imperative* denotes a command. The action is obviously incomplete, something to be done; in fact, this modal form is drawn from the imperfect-state verb. Jehovah used the imperative when he commanded: "Speak to the sons of Israel."—Lev. 1:2.

	SIMPLE	INTENSIVE	CAUSATIVE
ACTIVE	*Qa·TaL'* he killed * * * *Ma·SHaL'* he ruled * * * *Ka·THaV'* he wrote	*QiT·TeL'* he killed (brutally) * * * *MiSH·SHeL'* he ruled (forcefully) * * * *KiT·TeV'* he wrote (busily)	*hiQ·TiL'* he caused to kill * * * *hiM·SHiL'* he caused to rule * * * *hiKH·THiV'* he caused to write (dictated)
PASSIVE	*niQ·TaL'* he was killed * * * *niM·SHaL'* he was ruled * * * *niKH·THaV'* (It) was written	*QuT·TaL'* he was killed (brutally) * * * *MuSH·SHaL'* he was ruled (forcefully) * * * *KuT·TaV'* (It) was written (busily)	*hoQ·TaL'* he was caused to kill * * * *hoM·SHaL'* he was caused to rule * * * *hoKH·THaV'* he was caused to write
REFLEXIVE		*hith·QaT·TeL'* he killed himself * * * *hith·MaSH·SHeL'* he ruled himself * * * *hith·KaT·TeV'* he wrote himself	

Some would list a fourth mood, formed by extracting from the subjunctive the so-called "voluntative" mood. It expresses volition, that is, the desire, urge or feeling of the speaker. One example of this is found at Genesis 50:5 where Joseph's words are translated: "Please, let me go up and bury my father." Others include this under the subjunctive mood.

D. Stems

The root verb is the simplest stem of the verb. It is often referred to as the "pure stem." From this pure stem six other verb stems are derived. The seven verb stems represent the root verb idea in three degrees:

SIMPLE	INTENSIVE	CAUSATIVE
(1) Active	(3) Active	(6) Active
(2) Passive	(4) Passive	(7) Passive
	(5) Reflexive	

These seven stems are formed by adding prefixes, doubling certain letters and making vowel changes. This arrangement of stems shows far more regularity than the verbal pattern of Greek, Latin or English. The same unvarying pattern is used for all "strong" root verbs. ("Weak" verbs also follow a regular pattern.) Note in the chart how the added letters and vowel changes remain constant, regardless of the root verb consonants that are used. The root consonants are indicated herein by capital letters.

E. Person, number, gender

To show variations in person, number and gender, certain prefixes and suffixes are attached to the verbal stem; these also are unvarying in pattern.

1. In the perfect state

For the perfect state, suffixes are used (plus some vowel changes). This can be illustrated using the simple, perfect verb *Qa·TaL'* (kill):

(Singular)

3rd person masculine:	*Qa·TaL'*	he killed
3rd person feminine:	*QaT·Lah'*	she killed
2nd person masculine:	*Qa·TaL'ta*	you killed
2nd person feminine:	*Qa·TaLᵉt'*	you killed
1st person (common):	*Qa·TaL'ti*	I killed

(Plural)

3rd person (common):	*QaT·Lu'*	they killed
2nd person masculine:	*QᵉTaL·tem'*	you killed
2nd person feminine:	*QᵉTaL·ten'*	you killed
1st person (common):	*Qa·TaL'nu*	we killed

2. In the imperfect state

For the imperfect, prefixes along with some suffixes and vowel changes are employed:

(Singular)

3rd person masculine:	*yiQ·ToL'*	he began to kill

3rd person feminine:	*tiQ·ToL'*	she began to kill
2nd person masculine:	*tiQ·ToL'*	you began to kill
2nd person feminine:	*tiQ·TeLi'*	you began to kill
1st person (common):	*'eQ·ToL'*	I began to kill
(Plural)		
3rd person masculine:	*yiQ·TeLu'*	they began to kill
3rd person feminine:	*tiQ·ToL'nah*	they began to kill
2nd person masculine:	*tiQ·TeLu'*	you began to kill
2nd person feminine:	*tiQ·ToL'nah*	you began to kill
1st person (common):	*niQ·ToL'*	we began to kill

II. Nouns

A. Source

As noted above, nearly all words, including nouns, can be traced back to a verb root. The root can be seen in both the spelling of the noun and its meaning.

B. Case

Case refers to the way nouns are related to other words in the sentence. The Hebrew of the Biblical text ordinarily indicates case by the use of circumlocution, that is, indirect expression, rather than by special word endings (as does Greek).

The nominative is discernible by its *position* in the sentence, following the finite verb; this is also true of the accusative, which follows the nominative and its modifiers. The dative, ablative, instrumental and locative are identifiable by certain *prepositions* accompanying them.

The genitive relationship—corresponding to the English possessive—is ordinarily represented in Hebrew by the "construct relation." This is a combination of words appearing together to 'construct' a single idea. For example, *sus* ("horse") *ha-'ish'* ("the man") is translated "the horse of the man" (or "the man's horse"), the word "of," or the idea of possession it expresses, being understood.

C. Gender and number

There are two genders, masculine and feminine. The feminine is generally distinguished by the termination *ah* (*ohth*, plural) attached to the noun, as *'ish·shah'* (woman), *su·sohth'* (mares [feminine plural]).

The three numbers in Hebrew are singular, plural and dual. The dual (identified by the suffix *yim*) is customarily used for objects that appear as pairs, such as hands (*ya·dha'yim*) and ears.

Personal pronouns may also be inseparably attached to nouns. Thus *sus* is "horse," but *su·si'* "my horse," and *sus·ka'* "your horse," and so forth.

III. Adjectives

Adjectives, too, are derived from verb roots. Thus, the verb *Ga·DHaL'* "grow up, become great" is the root of the adjective *Ga·DHoL'* "great." (The definite article in Hebrew is *ha* [the]. There is no indefinite article [a].)

An adjective may be used in either one of two ways:

(1) It may be a *predicative adjective*. In this case it stands before its noun and agrees with it in gender and number. The phrase *tohv haq-qohl'* (literally, "good the voice") is translated "the voice is good," the verb "is" being supplied.

(2) Or, it may be used to *qualify* (modify). In this situation it stands after the noun, agreeing with it not only in gender and number but also in definiteness. Then *haq-qohl' hat-tohv'* (literally, "the voice the good") means "the good voice."

IV. Waw

The simple Hebrew *waw* (ו) is employed as a conjunction meaning, basically, "and." This "*waw* conjunctive" is used as an inseparable prefix to join nouns or verbs. The *waw* appears very frequently in Hebrew, though not because of a shortage of other conjunctions. These other conjunctions, however, are used only for special emphasis. A reason for their limited usage is noted by Hebrew scholars Brown, Driver and Briggs in *A Hebrew and English Lexicon of the Old Testament* (corrected impression of 1952; p. 252): "Their frequent use was felt instinctively to be inconsistent with the lightness and grace of movement which the Hebrew ear loved; and thus in *AV, RV*, words like *or, then, but, notwithstanding, howbeit, so, thus, therefore, that*, constantly appear, where the Heb[rew] has simply ו [*waw*]."

A. With imperfect verbs

When a special form of *waw*—called "*waw* consecutive"—is connected to an imperfect verb, it is not just a simple conjunction but serves to show a definite consecution or consequence of what has preceded it. The author or speaker has visualized a chain of events, each of which is judged from the standpoint of the first verb—in the perfect state. To show this continuance of action and to avoid what would become monotony to the English ear, *waw* before these imperfects is translated, not simply as "and," but by other connective words or phrases. These terms may be divided, by the kind of continuance they show, into four categories:

1. *Temporal sequence:* after a while, after that, after which, afterward, at length, at once, eventually, finally, further, furthermore, gradually, immediately, in time, in turn, later, later on, meantime, meanwhile, moreover, next, now, once, promptly, subsequently, then, when.

2. *Logical result:* accordingly, and so, at that, at this, at which, consequently, hence, so, thus, to this, to which, upon that, well, with that, therefore.

3. *Logical cause:* because, for, since.

4. *Logical contrast:* but, however, nevertheless, still.

Sometimes, therefore, an English word translating a Hebrew imperfect-state verb appears to be no different than one rendering a perfect. But the Hebrew imperfect verb has a prefixed *waw* consecutive. This is translated by one of the aforementioned connective words or phrases and in this way the fundamental sense of the imperfect state is maintained. The effect is of unfinished action, sequence, result, cause, or contrast being conveyed.

To illustrate this is Genesis 1:3: "'Let light come to be.' Then there came to be [*way'hi*, imperfect form preceded by a *waw*] light." To the English reader "came to be" appears to be completed action, but the connecting *waw*, rendered here as "then" notifies one that this is but one act in a continuing narrative. The *waw* could also be rendered "afterward," "eventually," "in time," and so forth. Light "came to be" in this case after the "beginning" referred to in verse 1. Thus the context reveals when in time this continuing narrative takes place.

B. With perfect verbs

A perfect-state verb calls for only a *waw* conjunctive to connect it with any other verb. An imperfect verb with *waw* consecutive indicates action that *follows* the preceding verb. The perfect verb with its *waw* conjunctive, however, indicates action taking place at the *same time* as the preceding verb. Some call this a "correlative perfect." Genesis 2:10 is an example of this when it speaks of the river issuing out of Eden: "It began to be parted [*yip·pa·redh'*, an imperfect verb] and it became, as it were [*weha-*

yah', perfect verb "become" introduced by *waw*], four heads." Thus, as it were, four heads came to be, but at the same time as the river "began to be parted." The two verbs express actions that are concurrent and which are, in effect, the same thing described in different terms.

TRANSLITERATION

Transliteration has reference to exchanging characters in the Hebrew alphabet with English letters. Hebrew is written from right to left, but for English readers it is transliterated to read from left to right. Below appear some of the general rules followed in this work:

Character		Consonants	Equivalent
		Name	
א		*'a'leph*	'
בּ		*behth*	*b*
ב			*v*
גּ		*gi'mel*	*g*
ג			*gh*
דּ		*da'leth*	*d*
ד			*dh*
ה		*he'*	*h*
ו		*waw*	*w*
ז		*za'yin*	*z*
ח		*hhehth*	*hh*
ט		*tehth*	*t*
י		*yohdh*	*y*
כּ		*kaph*	*k*
כ	Final: ך		*kh*
ל		*la'medh*	*l*
מ	Final: ם	*mem*	*m*
נ	Final: ן	*nun*	*n*
ס		*sa'mekh*	*s*
ע		*'a'yin*	'
פּ		*pe'*	*p*
פ	Final: ף		*ph*
צ	Final: ץ	*tsa·dheh'*	*ts*
ק		*qohph*	*q*
ר		*rehsh*	*r*
שׂ		*sin*	*s*
שׁ		*shin*	*sh*
תּ		*taw*	*t*
ת			*th*

Full vowels

◌ָ	*qa'mets*	*a* as in *a*wl
◌ַ	*pa'thahh*	*a* as in father
◌ֵ	*tse'reh*	*e* as in they
◌ֶ	*seghohl'*	*e* as in men
◌ִ	*hhi'req*	*i* as in machine
◌ֹ	*hhoh'lem*	*o* as in no
◌ָ	*qa'mets hha·tuph'*	*o* as in nor
◌ֻ	*qib·buts'*	*u* as in full
◌ֽ	*shu'req*	*u* as in cr*u*el

Half-vowels

◌ְ	*shewa"*	e obscure, as in average; or silent, as in made
◌ֲ	*hha·teph-pa'thahh*	*a* as in hat
◌ֱ	*hha·teph-seghohl'*	*e* as in met
◌ֳ	*hha·teph-qa'mets*	*o* as in not

CONCERNING THE CONSONANTS: It will be observed that five letters have final forms. These appear only at the end of words. Certain consonants (בּ, גּ, דּ, כּ, פּ, תּ) have both a "soft" and a "hard" sound, the latter being indicated by a dot in the bosom of the letter (בּ, גּ, דּ, כּ, פּ, תּ). However, a dot in one of these consonants also signifies that it is to be *doubled* if it is immediately preceded by a vowel. Thus גַּבַּי is *gab·bay'*. Most of the other letters (though they have only one sound) are also doubled by a dot in their bosom (for instance, זּ is *zz*). An exception to this is the letter *he'* (ה), which sometimes has a dot in it (הּ) when it appears at the end of a word; the *he'*, however, is never doubled.

The consonants *waw* and *yohdh* may be employed in forming vowels. The *waw* (וֹ) will occur with the vowel *hhoh'lem* (◌ֹ) above it to make what is called "fully formed" *hhoh'lem* (וֹ), transliterated in this work as "oh." וּ serves as a "u"; however, if there is an additional vowel point below the letter (וּ) the dot indicates the *waw* is to be doubled. Thus בַּוַּי is *baw·way'*; בּוּז is *buz*. Additionally, יִ is transliterated as "i," not "iy"; יֵ as "eh," not "ey"; and יֶ as "ei," not "ey."

In the final form of *kaph* the *shewa"* (◌ְ) or *qa'mets* (◌ָ) is written within the bosom rather than below the letter: ךְ, ךָ.

When the vowel point for "o" (◌ֹ) occurs after שׂ (*s*), the vowel point coincides with the dot over the left "horn" of the letter *sin*, that dot thereby doing a double service. For that reason שִׂרְ should be transliterated *so·req'*. Correspondingly, when the vowel point for "o" (◌ֹ) occurs before שׁ (*sh*), the vowel point coincides with the dot over the right "horn" of the letter *shin*, that dot doing a double service. Thus חֹשֶׁךְ is transliterated as *hho·shekh'*.

CONCERNING THE VOWELS: All the vowels shown in this section of the chart appear below the line except *hhoh'lem* (◌ֹ), which is placed above, and *shu·req'* (◌ּ), which, as noted above, appears in the bosom of *waw* (וּ = *u*). The vowel point *qa'mets* (◌ָ = *a*) is to be distinguished from the similar-appearing short *qa'mets* (◌ָ = *o*). The latter is found only in unaccented syllables, ending with a consonant. Thus כָּלֿאֲשֶׁר would be transliterated as *kol-'asher'* and not as *kal-'asher'*.

CONCERNING THE HALF-VOWELS: The English equivalents shown above are meant only as approximations. The Hebrew pronunciation of these half-vowels is, in each case, an extremely slight sound.

When the *shewa"* (◌ְ) is under a consonant at the beginning of a syllable, it is transliterated as a raised ᵉ, as, for instance, קְטֹל which would be *qᵉtol'*; when it stands under a consonant closing a syllable it is silent and considered a syllable divider. Thus יִקְטֹל is *yiq·tol'*.

Syllables

The following from Yates' *Essentials of Biblical Hebrew* (1954 ed., pp. 17, 18) is of value in determining Hebrew syllables: "Every syllable in Hebrew will begin with a consonant and will include one full vowel. It may contain one full vowel and one half vowel, but never less than one full vowel, nor more than one full and one half vowel." Thus

קָטַל is made up of two syllables, one being קָ (*qa*) and the other טַל (*tal*). Both syllables contain a full vowel and begin with a consonant. On the other hand, בְּרִית (*bᵉrithʹ*) has only one syllable since it contains only one *full* vowel (ִ = *i*); the raised ᵉ (ְ) is a *half*-vowel.

There are two apparent exceptions to the rule of only consonants starting a syllable:

(1) When a word opens with the form of *waw* conjunctive וְ (*u*). Thus וְבֵן is *u·venʹ*.

(2) With a "furtive *paʹthahh*." This is the vowel *paʹthahh* (ַ) placed under the consonants ה, ח, ע, when they appear at the end of a word; in this case the *paʹthahh* is sounded *before* the consonant. Thus רוּחַ is not *ruʹhha*, but *ruʹahh*.

Sometimes a small horizontal line (־), similar to an English hyphen, appears between words. This serves to combine two (or more) words, so that they are treated as a single word. Thus כָּל־אֲשֶׁר is *kolʹ-ʹasher*.

Accents

All Hebrew words are accented on the last or next to the last syllable. Most are accented on the *last* syllable, and, since this is understood, the word is usually not marked in any special way when it is found in a lexicon. Thus קָטַל (*qa·talʹ*) is understood to be accented on the last syllable (טַל = *talʹ*). Those words accented on the next to the last syllable are often marked with a symbol, such as (ֽ) over the consonant, or (ֽ) below the syllable that is to be accented. Thus קָטַלְתִּי (*qa·talʹti*) is accented on the next to the last syllable.

In this work a single dot separates syllables; the stressed syllable is marked with the same accent symbol used to denote primary stress in English (ʹ).

HEBREWS, LETTER TO THE. An inspired letter of the Christian Greek Scriptures. Evidence indicates that it was written by the apostle Paul to the Hebrew Christians in Judea about 61 C.E. To those Hebrew Christians the letter was most timely. It had then been about twenty-eight years since Jesus Christ's death and resurrection. In the earlier part of that period severe persecution had been brought upon these Jewish Christians in Jerusalem and Judea by the Jewish religious leaders, resulting in the death of some Christians and the scattering of most of the others from Jerusalem. (Acts 8:1) The scattered ones remained active in spreading the good news everywhere they went. (Acts 8:4) The apostles had stayed in Jerusalem and had held the remaining congregation together there, and it had grown, even under stiff opposition. (Acts 8:14) Then, for a time, the congregation entered into a period of peace. (Acts 9:31) Later, Herod Agrippa I caused the death of the apostle James, John's brother, and mistreated others of the congregation. (Acts 12:1-5) Sometime after this there developed a material need among the Christians in Judea, giving opportunity for those in Achaia and Macedonia (in about 55 C.E.) to demonstrate their love and unity by sending aid. (1 Cor. 16:1-3; 2 Cor. 9:1-5) So the Jerusalem congregation had suffered many hardships.

PURPOSE OF THE LETTER

The congregation in Jerusalem was comprised almost entirely of Jews and those who had been proselytes to the Jews' religion. Many of these had come to a knowledge of the truth since the time of the most bitter persecution. At the time the letter to the Hebrews was written the congregation was enjoying comparative peace, for Paul told them: "You have never yet resisted as far as blood." (Heb. 12:4) Nevertheless, the lessening of outright physical persecution to death did not mean that strong opposition from the Jewish religious leaders had ceased. The newer members of the congregation had to face the opposition just as did the rest. And some others were immature, not having made the progress toward maturity that they should have made in view of the time.—Heb. 5:12.

That the letter to the Hebrews was inspired by Jehovah's spirit is clearly evident. The immature Hebrew Christians in Jerusalem and Judea seriously needed counsel, and all in the congregation needed encouragement. Time was running out for Jerusalem. The situation would call for alertness and faith on the part of the Christians there to obey Jesus' warning to flee from the city when they should see Jerusalem surrounded by encamped armies. (Luke 21:20-22) According to tradition, this took place in 66 C.E. when Cestius Gallus' troops withdrew after beginning an attack on the city. Then, in 70 C.E., Jerusalem and its temple would be razed to the ground by the Roman general Titus. Every member of the Christian congregation, and especially the immature ones, would have to strengthen themselves for these momentous events. The opposition they faced daily from the Jews put their faith to a test. They needed to build up the quality of endurance. —Heb. 12:1, 2.

Jewish opposition

The Jewish religious leaders, by lying propaganda, had done everything they could to stir up hatred. Their determination to fight Christianity with every possible weapon is demonstrated by their actions, as recorded in Acts 22:22; 23:12-15, 23, 24; 24:1-4; 25:1-3. They and their supporters constantly harassed the Christians, evidently using arguments in an effort to break their loyalty to Christ. They attacked Christianity with what might seem to be powerful reasoning to a Jew, and hard to answer.

At that time Judaism had much to offer in the way of tangible, material things and outward appearance. These things, the Jews might say, proved Judaism superior and Christianity foolish. Why, said they to Jesus, as their father the nation had *Abraham,* to whom the promises were given. (John 8:33, 39) *Moses,* to whom God spoke "mouth to mouth," was God's great servant and prophet. (Num. 12:7, 8) The Jews had the *Law* and the words of the *prophets* from the beginning. Did not this very *antiquity* establish Judaism as the true religion? they might ask. At the inaugurating of the Law covenant God had spoken by means of *angels;* in fact, the Law was transmitted through angels by the hand of the mediator Moses. (Acts 7:53; Gal. 3:19) On this occasion God had given a fear-inspiring demonstration of *power* in shaking Mount Sinai; the loud sound of a horn, smoke, thunder and lightning accompanied the glorious display.—Ex. 19:16-19; 20:18; Heb. 12:18-21.

Besides all these things of antiquity, there stood the magnificent *temple* with its *priesthood* instituted by Jehovah, carrying on their duties daily with many *sacrifices.* Accompanying these things were the richness of the *priestly garments* and the splendor of the *services* conducted at the temple. 'Had not Jehovah commanded that sacrifices for sin be brought to the sanctuary, and did not the *high priest,* the descendant of Moses' own brother *Aaron,* enter the *Most Holy* on the Day of Atonement with a sacrifice for the sins of the whole nation? On this occasion, did he not approach representatively into the very *presence of God?,* the Jews might argue. (Lev. chap. 16) 'Furthermore, was not the *kingdom* the possession of the Jews, with one (the Messiah, who would later come, as they said) to sit on the throne at *Jerusalem* to rule?'

If the letter to the Hebrews was being written to equip the Christians to answer objections that were actually being raised by the Jews, then those enemies of Christianity had contended in this way: What did this new "heresy" have to point to as evidence of its genuineness and of God's favor? Where was their temple and their priesthood? In fact, where was their leader? Was he of any importance among the leaders of the nation during his lifetime—this Jesus,

a Galilean, a carpenter's son, with no rabbinical education? And did he not die an ignominious death? Where was his kingdom? And who were his apostles and followers? Mere fishermen and tax collectors. Furthermore, whom did Christianity draw, for the most part? The poor and lowly persons of the earth and, even worse, uncircumcised Gentiles, not of the seed of Abraham, were accepted. Why should anyone put his trust in this Jesus Christ, who had been put to death as a blasphemer and a seditionist? Why listen to his disciples, men unlettered and ordinary? —Acts 4:13.

The superiority of the Christian system of things

Some of the immature Christians may have become neglectful of their salvation through Christ. (Heb. 2:1-4) Or, they may have been swayed by the unbelieving Jews who surrounded them. Coming to their aid with masterful argument, using the Hebrew Scriptures, on which the Jews claimed to rely, the apostle shows irrefutably the superiority of the Christian system of things and of the priesthood and kingship of Jesus Christ. He Scripturally demonstrates that Jesus Christ is the *Son* of God, greater than *angels* (1:4-6), than *Abraham* (7:1-7), than *Moses* (3:1-6) and the *prophets*. (1:1, 2) In fact, Christ is the appointed heir of all things, crowned with glory and honor and appointed over the works of Jehovah's hands.—1:2; 2:7-9.

As to priesthood, Christ's is far superior to the Aaronic priesthood of the tribe of Levi. It is dependent, not on inheritance from sinful flesh, but on an oath of God. (Heb. 6:13-20; 7:5-17, 20-28) Why, though, did he endure such hardships and die a death of suffering? This was foretold as essential to mankind's salvation and to qualify him as High Priest and the one to whom God will subject all things. (2:8-10; 9:27, 28; compare Isaiah 53:12.) He had to become blood and flesh and die in order to emancipate all those who through fear of death were in slavery. Through his death he is able to bring to nothing the Devil, a thing no human priest could do. (2:14-16) He, having so suffered, is a High Priest who can sympathize with our weaknesses and can come to our help, having been tested in all respects.—2:17, 18; 4:15.

Moreover, argues the apostle, this High Priest "passed through the heavens" and appeared in the very presence of God, not in a mere earthly tent or building that was only pictorial of heavenly things. (Heb. 4:14; 8:1; 9:9, 10, 24) He needed to appear only once with his perfect, sinless sacrifice, not over and over again. (7:26-28; 9:25-28) He has no successors, as did the Aaronic priests, but lives forever to save completely those to whom he ministers. (7:15-17, 23-25) Christ is Mediator of the better covenant foretold through Jeremiah, under which sins can really be forgiven, and consciences made clean, things that the Law could never accomplish. The "Ten Words," the basic laws of the Law covenant, were written on stone; the law of the new covenant on hearts. This prophetic word of Jehovah by Jeremiah made the Law covenant obsolete, to vanish away in time.—8:6-13; Jer. 31:31-34; Deut. 4:13; 10:4.

It is true, the writer of Hebrews continues, that an awesome display of power was manifested at Sinai, demonstrating God's approval of the Law covenant. But even more forcefully God bore witness at the inauguration of the new covenant with signs, portents and powerful works, along with distributions of holy spirit to all the members of the congregation assembled. (Heb. 2:2-4; compare Acts 2:1-4.) And as to Christ's kingship, his throne is in the heavens itself, far higher than that of the kings of the line of David who sat on the throne in earthly Jerusalem. (1:9) God is the foundation of Christ's throne and his kingdom cannot be shaken, as was the kingdom in Jerusalem in 607 B.C.E. (1:8; 12:28) Furthermore, God has gathered his people before something far more awe-inspiring than the miraculous display at Mount Sinai. He has caused anointed Christians to approach the heavenly Mount Zion, and will yet shake, not only the earth, but also the heaven.—12:18:27.

The letter to the Hebrews is of inestimable value to Christians and a strong encouragement to faith, hope, love and endurance. Without the letter, many of the realities concerning Christ as foreshadowed by the Law would be unclear. For example, the Jews had known all along from the Hebrew Scriptures that when their high priest went into the Most Holy compartment of the sanctuary in their behalf he was representing them before Jehovah. But they never appreciated this reality: that someday the real High Priest would actually appear in the heavens in Jehovah's very presence! And as we read the Hebrew Scriptures, how could we realize the tremendous significance of the account of Abraham's meeting with Melchizedek, or know so clearly what this king-priest typified? This, of course, is to cite only two examples out of the many realities that we come to visualize in reading the letter.

The faith that the letter builds helps Christians to hold onto their hope by means of "the evident demonstration of realities though not beheld," and to keep looking to the "better place, that is, one belonging to heaven." (Heb. 11:1, 16) At a time when many persons rely on antiquity, the material wealth and power of organizations and the splendor of rites and ceremonies and look to the wisdom of this world instead of to God, the divinely inspired letter to the Hebrews admirably helps to make the man of God "fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

WRITERSHIP AND TIME, PLACE WRITTEN

Writership of the letter to the Hebrews is widely ascribed to the apostle Paul. It was accepted as an epistle of Paul by some early writers, among them Clement of Alexandria (c. 150-215 C.E.) and Origen (c. 185-254 C.E.). The Chester Beatty Papyrus No. 2 (P^{46}) (of the early third century C.E.) contains Hebrews among nine of Paul's letters, and it is listed among "fourteen letters of Paul the apostle" in "The Canon of Athanasius," of the fourth century C.E.

The writer of Hebrews does not identify himself by name. Even though all his other letters do bear his name, this lack of identification of the writer would obviously not rule out Paul. Internal evidence in the letter strongly points to Paul as its writer, and the place of writing as Italy, probably Rome. (Heb. 13:24) It was in Rome during the years 59 to 61 C.E. that Paul was first imprisoned. Timothy was with Paul in Rome, being mentioned in the apostle's letters to the Philippians, the Colossians and Philemon, written from Rome during that imprisonment. (Phil. 1:1; 2:19; Col. 1:1, 2; Philem. 1:1) This circumstance fits the remark at Hebrews 13:23 about Timothy's release from prison and the writer's desire to visit Jerusalem soon.

The time of writing was before the destruction of Jerusalem in 70 C.E., for the temple at Jerusalem still stood, with services being performed there, as is evident from the argument in the letter. And Paul's remark about Timothy's being released reasonably fixes the time of writing about nine years earlier, namely, 61 C.E., when it is thought that Paul himself was released from his first imprisonment.

OUTLINE OF CONTENTS

I. Christ's superior position (1:1-3:6)
  A. Is heir of all things and the one through whom God made the systems of things (1:1, 2)
  B. Is better than angels (1:3-14)
    1. In being the Son of God (1:3-7)
    2. As God's King forever (1:8-12)
    3. By exaltation to God's right hand; angels only servants (1:13, 14)

C. We should pay unusual attention to things spoken by God through Christ (2:1-18)
1. Retribution cannot be escaped if we neglect salvation spoken through him and borne witness to by God (2:1-4)
2. Inhabited earth to come will be subjected to Christ, who, though made temporarily lower than angels, is now exalted for having tasted death for every man (2:5-9)
3. He is God's Chief Agent of salvation (2:10-18)
a. He had to become blood and flesh, then die, in order to bring Devil to nothing and emancipate "all those who for fear of death were subject to slavery"
b. Not helping angels, spirits, but helping Abraham's seed, who were blood and flesh

D. Christ, as Son over God's house, is greater than Moses, who was merely faithful attendant (3:1-6)

II. Entering God's rest possible at this time (3:7–4:13)
A. Israelites' unfaithfulness in wilderness, failure to enter God's rest, a warning to Christians (3:7–4:5)
B. Rest into which Joshua led Israel not the real 'rest of God'; exercise of obedience needed to enter into sabbath resting that remains now for people of God (4:6-9)
C. Christian must rest from own (self) works, realizing God's word discerns "thoughts and intentions of the heart" (4:10-13)

III. Superiority of Christ's priesthood (4:14–7:28)
A. Christ is God-appointed, tested, compassionate High Priest "according to the manner of Melchizedek"; has "passed through the heavens" (4:14–6:3)
1. We should hold onto our confessing of him and approach with freeness of speech to the throne to obtain mercy (4:14–5:3)
2. Christ did not glorify or appoint himself; offered supplications to God, was heard for his godly fear (5:4-7)
3. Learned obedience through suffering, became responsible for salvation of obedient ones (5:8–6:3)
a. Therefore, immature ones must press on to maturity
b. Train perceptive powers to distinguish right and wrong
c. Progress from primary doctrine to learn deeper things about Christ

B. Those falling away impale Christ afresh, cannot be revived to repentance; hence, all are urged to continue showing industriousness and imitating faithful, patient ones (6:4-12)
C. Heirs of God's promise to Abraham who continue to trust in Christ's priesthood have an assured hope (6:13-20)
1. God's promise and His oath are two unchangeable things in which it is impossible for God to lie (6:13-18)
2. Jesus' entry as forerunner "within the curtain" provides heirs of promise the assurance of realizing that hope (6:19, 20)
D. Christ greater than Abraham; Jesus' priesthood superior to Levitical priesthood (7:1-28)
1. Like that of King-Priest Melchizedek, who blessed Abraham and to whom Abraham (and thus yet-unborn Levi) paid tithes (7:1-10)
2. Perfection not through imperfect Levitical priesthood; change of priesthood was needed, also change of law (7:11-28)
a. Christ of tribe of Judah, not Levi
b. Christ's priesthood not dependent on fleshly descent; he has indestructible life
c. He has no successors, is able to save completely all those approaching God through him
d. Sinful Levitical priests offered sacrifices for their own sins and those of people daily; sinless Christ offered himself up once; is perfected in office forever

IV. Superiority of new covenant (8:1–10:39)
A. Mediator and High Priest sits at God's right hand in heavens, in "true tent" put up by Jehovah (8:1-3)
B. Sacred service rendered according to Law only typical of heavenly things (8:4-6)
C. New covenant foretold through Jeremiah (8:7-13; Jer. 31:31-34)
1. By it God's laws are put in mind and written in heart (8:7-12)
2. God's declared purpose makes former covenant become obsolete, "near to vanishing away" (8:13)
D. Sacred tent and its services and sacrifices under former covenant were shadow and illustration of time now here (9:1–10:18)
1. Description of earthly tent, with furnishings, utensils (9:1-5)
2. High priest alone took blood into second compartment once a year (9:6-10)
a. Holy spirit thereby showed way into holy place not then manifest
b. Sacrifices made could not make men perfect as respects conscience
3. Christ entered into greater "tent" once with own blood, obtaining everlasting deliverance and cleansing consciences of believers (9:11-14)
4. Law covenant inaugurated with animal blood; new covenant validated by blood of Christ (9:15-22)
5. Christ entered heaven itself, appeared before God (9:23-28)
a. By one sacrifice put sin away once for all time
b. Will appear second time for judgment and for salvation of believers
6. Animal sacrifices ineffectual; prophecy foretold that God's will was to abolish them and establish real sacrifice through Christ (10:1-10; Ps. 40:6-8)
7. After Christ's one sacrifice, sat down at God's right hand until time for enemies to be made footstool (10:11-18)
E. By this new and living way of entry may approach God by means of great High Priest with true hearts, clean consciences (10:19-39)
1. Hold fast to public declaration of faith (10:23)
2. Gather together, encouraging one another (10:24, 25)
3. Avoid falling into willful practice of sin, which brings destruction (10:26-31)
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V. Faith essential to please God, receive reward (11:1–12:17)
A. Definition of faith (11:1-3)
B. Examples of faith: Abel, Noah, Abraham, Moses and others (11:4-40)
1. Men of faith died, not getting fulfillment of promises (11:4-13)
2. They reached out for better place, one belonging to heaven (11:14-38)
3. Will be made perfect, but not apart from joint heirs with Christ (11:39, 40)
C. Faith requires discipline (12:1-17)
1. Surrounded by so great a cloud of witnesses, we should lay aside all weights in running race, looking intently at Jesus (12:1-3)
2. Do not belittle Jehovah's discipline, which is for our good (12:4-11)
3. Make straight paths, pursue peace, sanctification (12:12-14)
4. Watch that no "poisonous" thing or person defiles others in congregation (12:15-17)

VI. Superiority of Christian's position (12:18-29)
- A. Not approaching a literal mountain, but a heavenly Zion and Jerusalem, assembly of angels, congregation of firstborn, God the Judge of all and Jesus the Mediator (12:18-24)
- B. God will shake both earth and heaven to remove shakable things (12:25-27)
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VII. Concluding exhortations and remarks (13:1-25)
- A. Counsel on brotherly love, hospitality, keeping marriage honorable and dependence on Jehovah (13:1-6)
- B. Imitate faith of those taking lead; avoid being carried away with strange teachings (13:7-9)
- C. Suffer reproach of Christ, looking for city to come (13:10-14)
- D. Offer sacrifices of praise, do good, share with others (13:15, 16)
- E. Be submissive to those taking lead (13:17)
- F. Writer requests prayer of brothers, promises visit to Jerusalem, closes with greetings (13:18-25)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 241-245.

HEBREW SCRIPTURES. The thirty-nine divinely inspired books from Genesis to Malachi, according to the popular present-day arrangement, constitute the major portion of the Bible.

The books of the Hebrew Scriptures as they appear in most of the common Bibles may be divided into three sections: (1) *Historic*, Genesis to Esther, seventeen books; (2) *Poetic*, Job to The Song of Solomon, five books; (3) *Prophetic*, Isaiah to Malachi, seventeen books. Such divisions are rather general, since the historical section contains poetic portions (Gen. 2:23; 4:23, 24; 9:25-27; Ex. 15:1-19, 21; Judg. chap. 5) as well as prophetic (Gen. 3:15; 22:15-18; 2 Sam. 7:11-16); the poetic section contains historical material (Job 1:1–2:13; 42:7-17); and in the prophetic section historical data is also found.—Isa. 7:1, 2; Jer. 37:11–39:14; 40:7–43:7.

By combining and rearranging these same thirty-nine books in a different order, the Jews counted only twenty-four or twenty-two books, and, according to their traditional canon, arranged them as follows: First, there was the *Law* (Heb., *Toh·rah'*), also called the Pentateuch, consisting of (1) Genesis, (2) Exodus, (3) Leviticus, (4) Numbers and (5) Deuteronomy. (See PENTATEUCH.) Second came the *Prophets* (Heb., *Neviʹ·im'*), divided into the "Early Prophets," (6) Joshua, (7) Judges, (8) Samuel (First and Second together as one book), (9) Kings (First and Second as one book), and the "Later Prophets," subdivided into the Major prophets, (10) Isaiah, (11) Jeremiah and (12) Ezekiel, and (13) Twelve Minor Prophets (a single book composed of Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi). The third section was called the *Holy Writings* (Hagiographa or, in Hebrew, *Kethu·vim'*), beginning with (14) Psalms, (15) Proverbs and (16) Job; then came the "Five Megilloth" or five separate scrolls, namely (17) The Song of Solomon, (18) Ruth, (19) Lamentations, (20) Ecclesiastes and (21) Esther, followed by (22) Daniel, (23) Ezra-Nehemiah (combined) and (24) Chronicles (First and Second together as one book). The book of Ruth was sometimes appended to Judges, and Lamentations to Jeremiah, to give twenty-two books, a total corresponding to the number of letters in the Hebrew alphabet, although this is not the conventional arrangement in Hebrew Bibles today.

Not all the early catalogues had the books of the Hebrew Scriptures arranged in the above order, and as found in the *Septuagint* and all extant Greek manuscripts. This is because at the time the individual books were in separate scrolls. To illustrate: In the *Baraitha* on the Scriptures in the Talmudic tractate *Baba Bathra* (which is the earliest extant Jewish list, dating back at least to the early second century C.E.), it is stated: "Our Rabbis have taught that the order of the Prophets is Joshua, Judges, Samuel, Kings, Jeremiah, Ezekiel, Isaiah, the Twelve." (*The Journal of Theological Studies*, October 1950, p. 155) This may explain why Jeremiah precedes Isaiah in a number of Hebrew manuscripts written in Germany and France.

THE WRITERS

All the Hebrew Scriptures were written and compiled by Jews, members of the nation "entrusted with the sacred pronouncements of God." (Rom. 3:1, 2) And, for the most part, these pre-Christian Scriptures were written in Hebrew, with the following limited portions in Aramaic: Genesis 31:47; Ezra 4:8 to 6:18 and 7:12-26; Jeremiah 10:11; Daniel 2:4b to 7:28. Aramaic words are also found in Job, certain Psalms, The Song of Solomon, Jonah, Esther, and in the Hebrew parts of Daniel. The book of Ezekiel likewise shows Aramaic influence.

Moses wrote and compiled the first five books of the Bible, and he was followed by some thirty-eight other writers and compilers including Joshua, Samuel, David, Solomon, Isaiah, Jeremiah, Ezekiel, Daniel, Ezra and Nehemiah. They lived over a period of eleven hundred years, from the sixteenth to the fifth century B.C.E., and came from various occupations, such as that of the shepherd, copyist, governor, king, prophet and priest.

Some of the Bible writers were eyewitnesses of the incidents they recorded, such as Moses' experiences before Pharaoh. (Ex. 5:1–12:32) Certain historical data they gathered from previous records through diligent research, as when compiling the genealogical records. (1 Chron. chaps. 1 to 9) But many things, such as knowledge concerning the assembly of angelic hosts in heaven, and revelations in the field of prophecy, were matters beyond the realm of human knowledge and could be learned only by direct inspiration of God. This, and the perfect unity of the whole, despite being the composite work of many writers extending over so long a period of time with their various backgrounds, all attest to and demonstrate that Bible writers indeed "spoke from God as they were borne along by holy spirit."—2 Pet. 1:21.

CANON OF HEBREW SCRIPTURES

The books of the Hebrew Scriptures do not appear in our Bibles in the order in which they were written. Joel, Amos and Jonah lived about two centuries or so before Jeremiah, Ezekiel and Daniel. Neither do the titles of the books always disclose their writer. The book of Job, for instance, was presumably written by Moses, the book of Ruth by Samuel. Details about the individual books, as to when and by whom each was written, are set out in the "Table of Bible Books in Order Completed" in the article BIBLE. See the articles on the individual books for contents, importance and significance, proof of authenticity and other information.

The canon of the Hebrew Scriptures was well established when Jesus Christ was on earth, as evidenced by his statements recorded in the Christian Greek Scriptures. For example, he referred to the three-section arrangement when he spoke of "all the things written in the *law* of Moses and in the *Prophets* and *Psalms*." (Luke 24:44) His followers wrote of or spoke of "the public reading of the Law and of the Prophets," "the Scriptures," "the law of Moses and the Prophets," "the holy Scriptures" and "the holy writings."—Acts 13:15; 18:24; 28:23; Rom. 1:2; 2 Tim. 3:15; see CANON.

Noteworthy too is the fact that no apocryphal writings were admitted into the Hebrew canon. From the days of Ezra and Malachi, in the fifth century B.C.E, the completed canon of the Hebrew Scriptures has been guarded and protected against the inclusion

of any writings of questionable nature. (See APOCRYPHA.) Scrupulous care was exercised by the manuscript copyists called Sopherim, who at a later time were succeeded by the Masoretes.

Originally the Hebrew Scriptures were written without vowels or punctuation, and without our present chapter and verse divisions. In the second half of the first millennium C.E. the Masoretes, who were also very careful Bible copyists, established a system of vowel points and accent marks as an aid to reading and pronunciation.

PRESERVATION AND TRANSMISSION

The Sopherim, although meticulous as to avoiding errors in copying, made certain unauthorized emendations or changes in the text, where, in their opinion, the received text seemed to bring reproach on Jehovah or his servants. In some instances these were minor changes, but in more than 140 other cases they changed the Tetragrammaton (the consonantal equivalent of the name "Jehovah") to read either "Lord" or "God." From the marginal notations of these scribal changes, it has been possible to restore the original text. All together, then, the Divine Name occurs 6,961 times in the Hebrew Scriptures.

None of the original writings of the Hebrew Scriptures are extant today, but there are more than 1,700 handwritten copies of various portions in the libraries of the world. Among the oldest of these, dating back to the second or the first century B.C.E., are the Nash papyrus, which contains small portions of Deuteronomy, and the Dead Sea Scroll of the book of Isaiah. Besides copies of the Scriptures in Hebrew, many versions of the pre-Christian Scriptures have been made, either in whole or in part in many languages. The first of these was the Samaritan Pentateuch, which, strictly speaking, was a transliteration of the Hebrew text into the Samaritan alphabet. The Aramaic Targums are rather loose paraphrases of the Hebrew Scriptures. The first translation in the true sense was the Greek *Septuagint*, commenced about 280 B.C.E. Jerome's Latin *Vulgate* also contained an early translation of the Hebrew Scriptures. The *New World Translation* of the Hebrew text (used throughout this volume) was principally based on the seventh, eighth, and ninth editions of Rudolph Kittel's *Biblia Hebraica*, a refined Hebrew text produced from the Ben Asher Masoretic texts, standardized during the tenth century C.E.

Critics of the Bible have expended considerable effort in an attempt to discredit the Hebrew Scriptures, as being either forgeries or simply folklore lacking historic authenticity. One line of attack has been to dissect the different Bible books in an effort to prove that they were written by different hands, as if a person were incapable of writing in more than one style. Such argument is altogether unsound, for today persons who write poetry can also write prose, and vice versa. A lawyer who formulates a legal document easily and quickly shifts his style when relating some personal experience. When the critics claim that certain verses, which they label "J" and in which the name Jehovah occurs, were written by men other than the writers of the verses where the title "God" (Heb., *'Elo·him'*) appears, and which they designate as "E," they demonstrate shallow reasoning.

One commentator (K. A. Kitchen of the University of Liverpool, writing in *The New Bible Dictionary*, p. 349), in pointing out the fallacy of the critics' claim, says: "The practice of Old Testament criticism in attributing these characteristics to different 'hands' or documents becomes a manifest absurdity when applied to other ancient Oriental writings that display precisely similar phenomena."

IMPORTANCE

The importance of the Hebrew Scriptures cannot be overemphasized, for without their law code, history and prophecies much in the Christian Greek Scriptures would be doubtful in meaning. (Luke 24:27, 44) "For all the things that were written aforetime were written for our instruction." "Now these things went on befalling them as examples, and they were written for a warning to us upon whom the ends of the systems of things have arrived." (Rom. 15:4; 1 Cor. 10:11) Hence, the Christian Bible writers quoted directly some 365 times, and, additionally, made about 375 allusions and references to the former Bible writings. In this way the Christian Greek Scriptures carried on and expanded many of the various themes and promises set forth in the Hebrew Scriptures.

Without the Hebrew Scriptures we would be lacking many details about man's origin, the cause of death and the Edenic promise that the Serpent's head will be crushed by the seed of the woman. Without the Hebrew Scriptures we would not know many details about such things as the Noachian Flood, why blood is sacred, God's covenant with Abraham, how Jehovah fought for his covenant people, and the history of the pictorial theocratic kingdom.

HEBRON (He'bron) [association, league].

1. Grandson of Levi and son of Kohath; forefather of the "sons of Hebron" or Hebronites.—Ex. 6:16, 18; Num. 3:19, 27; 26:58; 1 Chron. 6:2, 18; 15:4, 9; 23:12, 19; 26:30-32.

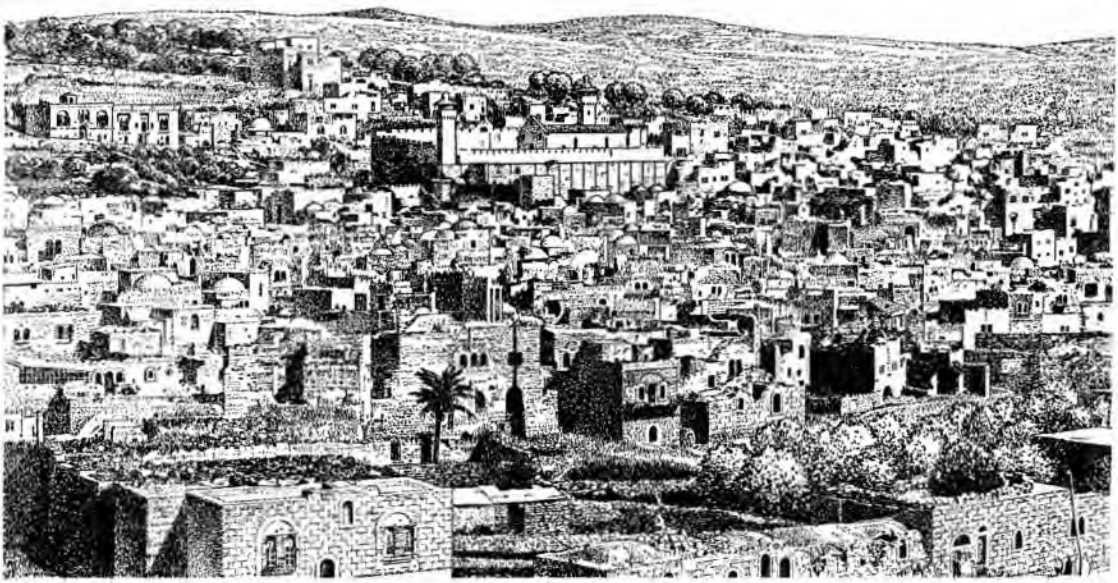
2. Son of Mareshah and father of Korah, Tappuah, Rekem and Shema; a descendant of Caleb of the tribe of Judah.—1 Chron. 2:42, 43.

3. An ancient city in the mountainous region of Judah that was built seven years before Zoan in Egypt. (Num. 13:22) Hebron is located about nineteen miles (c. 31 kilometers) S-SW of Jerusalem and lies approximately 3,000 feet (914 meters) above sea level. It has the distinction of being one of the oldest still-inhabited locations in the Middle East. Hebron's ancient name "Kiriath-arba" (city of Arba) appears to have been derived from its Anakim founder, Arba. (Gen. 23:2; Josh. 14:15) The city and its neighboring hills have long been famous for their vineyards, pomegranates, figs, olives, apricots, apples and nuts. Blessed with numerous springs and wells, Hebron is surrounded by miles of greenery.

The patriarchs Abraham, Isaac and Jacob spent part of their alien residence at Hebron. (Gen. 13:18; 35:27; 37:13, 14) Sarah died there and was buried in a cave at nearby Machpelah. This cave, purchased along with surrounding land by Abraham from Hittite Ephron, became a family burial place, where Abraham, Isaac, Rebekah, Leah and Jacob were also buried. —Gen. 23:2-20; 49:29-33; 50:13.

At the time Moses sent the twelve spies into the Promised Land, the giantlike descendants of Anak were inhabiting Hebron. (Num. 13:22, 28, 33) About forty years later, Hoham the king of Hebron joined four other kings in an offensive against Gibeon, a city that had made peace with Joshua. The Israelites responded to Gibeon's appeal for aid and, with Jehovah's help, defeated the armies of the five kings that had come against Gibeon. Afterward these five kings, who had hidden themselves in a cave, were executed and their dead bodies hung upon stakes until evening.—Josh. 10:1-27.

As Israel's campaign in southern Canaan continued, the inhabitants of Hebron, including their king (evidently Hoham's successor), were devoted to destruction. (Josh. 10:36, 37) However, although the Israelites under Joshua broke the power of the Canaanites, it appears that they did not immediately establish garrisons to hold on to their conquests. Evidently while Israel was warring elsewhere, the Anakim reestablished themselves at Hebron, making it necessary for Caleb (or, the sons of Judah under Caleb's leadership) to wrest the city from their control sometime afterward. (Josh. 11:21-23; 14:12-15; 15:13, 14; Judg. 1:10) Originally assigned to Caleb of the tribe of Judah, Hebron was afterward given a sacred status as a city of refuge. It also served as a priestly city. However, the "field of Hebron" and its settlements were Caleb's hereditary possession.—Josh. 14:13, 14; 20:7; 21:9-13.



Modern Hebron is depicted here. The large structure in the upper center is a mosque built over the assumed site of the Cave of Machpelah, where Abraham was buried

At Hebron, about four centuries later, the men of Judah anointed David as king. He ruled from there for seven and a half years, meanwhile becoming father to six sons, Amnon, Chileab (Daniel), Absalom, Adonijah, Shephatiah and Ithream. (2 Sam. 2:1-4, 11; 3:2-5; 1 Chron. 3:1-4) Earlier the inhabitants of Hebron evidently helped David when he was outlawed by King Saul. (1 Sam. 30:26, 31) Toward the close of David's reign at Hebron, Abner, the main supporter of the rival kingship of Saul's son Ish-bosheth (2 Sam. 2:8, 9), defected to David. Upon returning from a raid and learning that David had sent Abner away in peace, Joab directed messengers to bring Abner back and then personally killed him at Hebron, where Abner was afterward buried. (2 Sam. 3:12-27, 32) Later, Rechab and Baanah murdered Ish-bosheth and, expecting a reward, brought his head to David at Hebron, but he had them executed for their vile deed. (2 Sam. 4:5-12) Subsequently, David was anointed king over all Israel and he transferred his capital from Hebron to Jerusalem.—2 Sam. 5:1-9.

Some years later David's son Absalom returned to Hebron and there initiated his unsuccessful usurpation of his father's kingship. (2 Sam. 15:7-10) It was likely because of Hebron's historical importance as one-time capital of Judah, as well as because of its being his native city, that Absalom chose this city as the starting point of his drive for the throne. Later, David's grandson, King Rehoboam, rebuilt Hebron. (2 Chron. 11:5-10) After the desolation of Judah by the Babylonians and the return of the Jewish exiles, some of the repatriated Jews settled at Hebron (Kiriath-arba).—Neh. 11:25.

HEBRONITES (He'bron-ites). A Levite family descended from Kohath's son Hebron. (Ex. 6:16, 18; Num. 3:27; 26:58; 1 Chron. 26:23, 24) King David assigned 1,700 capable Hebronites to serve in administrative capacities over the region W of the Jordan and 2,700 over the territory E of the Jordan. —1 Chron. 26:30-32.

HEDGE. Orchards and vineyards were commonly surrounded by hedges composed of thorny plants to safeguard them from thieves and the depredations of animals. (Isa. 5:5) The Scriptures employ the expression "put up a hedge" in a figurative sense to denote the giving of protection. (Job 1:10) On the other hand, 'hedging in' is used to represent the rearing up of obstacles or barriers, placing an individual, or even a nation, in a helpless and forsaken situation with no way out. (Job 3:23; Hos. 2:6; compare Job 19:8; Lamentations 3:7-9.) With reference to the moral corruption existing among the Israelites of his day, Micah wrote that "their most upright one is worse than a thorn hedge," that is, prickly, hurtful and injurious.—Mic. 7:4; see BRIERS, BRIER HEDGE.

HEEL. This part of the human body was often referred to in a figurative way in the Bible. To hold or injure one's heel would retard or hinder him. Jacob grabbed the heel of his twin brother Esau as they came out of their mother's womb. (Gen. 25:26) For this he was named Jacob, meaning "taking hold of the heel; supplanter," which had prophetic meaning. (Gen. 27:36; Hos. 12:2, 3) The family head Jacob, in blessing his fifth son Dan, foretold, favorably for Dan, that he would be like a serpent that lies in wait by the roadside and bites the heels of the horse, throwing off its rider. (Gen. 49:17; see VIPER, HORNED.) The tribe of Dan was at the "heel" of things as the rear guard of Israel during their wilderness journey, inflicting damage on Israel's enemies.—Num. 10:25.

Unfaithful Jerusalem was likened in prophecy to a disreputable woman, to be punished by having her heels "treated violently," that is, to be forced to walk over rough terrain, painful to her heels, as she was taken into exile to Babylon in 607 B.C.E.—Jer. 13:22.

King David spoke figuratively of his traitorous companion Ahithophel, saying: "[He] has magnified his heel against me." (Ps. 41:9) This had a prophetic fulfillment in Judas Iscariot, to whom Jesus applied the text, saying: "He that used to feed on my bread has lifted up his heel against me." (John 13:18) Thus the expression indicates a treacherous action, one threatening harm to the person against whom the heel is 'magnified' or 'lifted up.'

The first recorded prophecy, at Genesis 3:15, foretold that the "serpent" would bruise the 'seed of the woman' in the heel. Though painful, a heel bruise is not permanently disabling. Jesus, the "seed" (Gal. 3:16), was put to death by the earthly agents of the great "Serpent" Satan the Devil (Rev. 12:9), but on the third day was recovered from this 'heel bruise' when his Father Jehovah resurrected him.—Acts 2: 22-24; 10:40.

HEGAI (Heg'a·i) [perhaps, the sprinkler]. A eunuch of King Ahasuerus' court; the guardian of the women who prepared Esther with special beauty treatments before she was taken to the king.—Esther 2:3, 8, 9, 15.

HEIFER. A young cow that has not produced a calf. A heifer was among the animals that Abraham cut into two parts, and he then saw "a smoking furnace and a fiery torch that passed in between these pieces." This was in connection with God's concluding of a covenant with him.—Gen. 15:9-18.

In Israel one who touched a human corpse, a human bone or grave, or who came into a tent in which lay a corpse, was unclean. He was required to undergo a specified cleansing procedure on pain of being "cut off from the midst of the congregation." In this procedure the ashes of a sound red cow on which no yoke had come were used. Water in which some of these ashes had been mixed was sprinkled on the unclean one. Paul makes reference to this procedure, showing that it only had the effect of sanctifying to the extent of cleanness of the flesh, but that it typified the real cleansing of conscience through the sacrifice of Jesus Christ.—Num. 19:1-22; Heb. 9:13, 14.

A young cow was also used when bloodguilt rested on a city due to a murder in which the murderer was unknown. The older men of the city nearest the one found slain, accompanied by some of the priests the sons of Levi, were required to take the young unworked cow and break its neck in an uncultivated torrent valley in which there was running water. Then the older men of that city were to wash their hands over the young cow and to appeal to God not to put bloodguilt on the city. God would hear the plea and relieve the city of the guilt of shedding innocent blood. Evidently the fact that the cow's neck was broken, instead of the cow's being slaughtered as a sin-offering, indicated that, in symbol, the cow suffered the punishment that should have been borne by the unknown murderer, and this procedure did not serve in any way to benefit the murderer as expiation for his crime. To Jehovah God, who sees all, was left the judgment of the actual murderer. Of course, if the murderer should later be discovered, he would be put to death for murder, as the Law required. The ceremony involving the young cow would make the matter publicly known and would tend to assist in the uncovering of the murderer.—Deut. 21:1-9; Num. 35: 30-33.

The prophet Jeremiah speaks figuratively of the nation of Egypt, when settled prosperously and well fed in her land, as "a very pretty heifer," but foretells that her defeat is to come. (Jer. 46:20, 21) The same prophet also likens the Babylonian conquerors of God's people to a heifer pawing in the tender grass, because of their exultation over their capture of Israel. (Jer. 50:11) Hosea speaks of Ephraim, the ten-tribe kingdom, as having at one time been like a trained heifer, under God's instruction and blessing, having plenty, as a threshing animal was allowed to eat of the fruitage of its work, which was comparatively light.—Hos. 10:11; Deut. 25:4.

HEIR. See INHERITANCE.

HELAH (He'lah) [necklace]. One of Ashhur's two wives. Three of her sons are listed in the genealogies of Judah.—1 Chron. 4:1, 5, 7.

HELAM (He'lam). The site where David's army defeated the military forces of Syrian King Hadadezer under his army chief Shobach. (2 Sam. 10:15-19) Some scholars link it with "Alema" mentioned in the apocryphal book of 1 Maccabees (5:26, *JB*). It may thus be the same as modern 'Alma, about thirty-four miles (54.7 kilometers) due E of the Sea of Galilee.

HELBAH (Hel'bah) [fatness, a fertile region]. A city in the territory of the tribe of Asher. It is mentioned as being one of the towns from which the tribe of Asher did not drive out the Canaanite inhabitants. (Judg. 1:31, 32) Its exact location is not certain.

HELBON (Hel'bon). A place noted for its fine wine, which was highly valued by the city of Tyre. (Ezek. 27:18) Helbon is generally identified with the modern village of Helbun, about ten miles (16.1 kilometers) N-NW of Damascus. The village lies in a narrow valley with terraced vineyards located far up the mountain slopes. In ancient times, not only Tyre but also Assyria, Babylonia and Persia obtained the wine of Helbon.

HELDAI (Hel'dai) [possibly, mole rat].

1. The head of the twelfth monthly service group that David organized; a descendant of Othniel. (1 Chron. 27:1, 15) Being a Netophathite, he is likely the mighty man called Heleb and Heled the son of Baanah the Netophathite.—2 Sam. 23:8, 29; 1 Chron. 11:26, 30.

2. A man who returned from Babylon and whose silver and gold went into the making of a crown for High Priest Joshua. (Zech. 6:10, 11) This Heldai is called Helem in verse 14.

HELEB (He'leb) [fatness]. One of David's mighty men. (2 Sam. 23:8, 29) A son of Baanah the Netophathite, he is also called Heled in the Chronicles listing, and likely is the same as Heldai.—1 Chron. 11:30; 27:15.

HELED (He'led) [duration, world]. A mighty man in David's army. He was a son of Baanah the Netophathite. (1 Chron. 11:26, 30) He is also called Heleb in the parallel list and likely is the same as Heldai. —2 Sam. 23:29; 1 Chron. 27:15.

HELEK (He'lek) [portion], **HELEKITES** (He'lekites) The second-listed son of Gilead, and great-grandson of Manasseh. He founded the family of the Helekites that was numbered in the census at the end of the Israelites' wilderness trek and that received an inheritance in Manasseh's territory.—Num. 26:3, 4, 29, 30; Josh. 17:2.

HELEM (He'lem). Two names translated "Helem" in English are slightly different in Hebrew, giving them different meanings.

1. [Heb., *He'lem*, a stroke]. A descendant of Asher whose family is listed in the genealogy of the tribe. (1 Chron. 7:35, 40) He is likely the same as Hotham of verse 32.

2. [Heb., *Hhe'lem*, strength]. Also called Heldai, he was one who contributed gold and silver for High Priest Joshua's crown after the remnant's return from Babylon.—Zech. 6:10, 11, 14; see HELDAI No. 2.

HELEPH (He'leph). A site in Naphtali's inheritance. (Josh. 19:32, 33) Its exact location is uncertain. However, some geographers tentatively place it at Khirbet 'Arbathah, about nine miles (14.5 kilometers) W of the southern end of the Sea of Galilee.

HELEZ (He'lez) [vigor].

1. One of David's mighty men, a Paltite or Pelonite. (2 Sam. 23:8, 26; 1 Chron. 11:26, 27) When David

organized the monthly service groups, Helez was given charge of the seventh division.—1 Chron. 27:1, 10.

2. A descendant of Judah; son of a certain Azariah and father of Eleasah.—1 Chron. 2:3, 39.

HELI (He'li) [Gr. form of Eli, meaning Jah is high, ascent or high-placed]. Evidently the father of Mary and maternal grandfather of Jesus Christ. (Luke 3: 23) Joseph's being called "the son of Heli" is understood to mean that he was the son-in-law of Heli. While not listing her, Luke evidently traces the natural descent of Jesus' mother Mary from David. —Luke 3:31; see GENEALOGY OF JESUS CHRIST.

HELKAI (Hel'kai) [perhaps a shortened form of Hilkiah, meaning my portion is Jah]. A head of the priestly paternal house of Meraioth in the days of Joiakim the high priest.—Neh. 12:12, 15.

HELKATH (Hel'kath) [portion, plot of land]. A city listed among the boundary sites of the tribe of Asher (Josh. 19:24, 25, 31), later assigned to the Gershonites as a Levitical city. (Josh. 21:27, 30, 31) It appears at 1 Chronicles 6:75 with the variant spelling of Hukok. Its location is conjectural. Yerka, a few miles E of Acco, was the earlier identification, but Tell el-Harbaj, eleven miles (17.7 kilometers) S of Acco and near the base of the Carmel mountain range, is more generally favored today. *The New Bible Dictionary* by Douglas considers as "perhaps even better, Tell el-Qasis," somewhat over five miles (8 kilometers) S-SE of Tell el-Harbaj, lying at the entrance to the Valley of Jezreel. Since the towns of Hali and Beten, mentioned after Helkath in the list at Joshua 19:24-26, are generally considered to have been in the southern part of the Plain of Acco, such identification with Tell el-Qasis would indicate a boundary description beginning in the extreme SE corner of the Plain of Acco, rather than one beginning in the N and running S. Further identification of other towns is needed, however, to determine this.

HELKATH-HAZZURIM (Hel'kath-haz·zu'rim) [possibly, field of flints or, by a slight textual emendation, field of sides]. A field near the "pool of Gibeon." Twenty-four young men, twelve representing the armies of Ish-bosheth and twelve from the servants of David, died there while 'putting on a combat.' The place was subsequently named from this incident. —2 Sam. 2:12-16.

HELL. The word used in the *Authorized Version* (as well as in the Catholic *Douay Version* and most older translations) to translate the Hebrew *she'ohl'* and the Greek *hai'des*. In the *Authorized Version* the word "hell" is rendered from *she'ohl'* thirty-one times and from *hai'des* ten times. This version is not consistent, however, since *she'ohl'* is also translated thirty-one times "grave" and three times "pit." In the *Douay Version she'ohl'* is rendered "hell" sixty-three times, "pit" once and "death" once.

In 1885, with the publication of the complete *English Revised Version*, the original word *she'ohl'* was in many places transliterated into the English text of the Hebrew Scriptures, though, in most occurrences, "grave" and "pit" were used, and "hell" is found some fourteen times. This was a point on which the American committee disagreed with the British revisers, and, so, when producing the *American Standard Version* (1901) they transliterated *she'ohl'* in all sixty-five of its appearances. Both versions transliterated *hai'des* in the Christian Greek Scriptures in all ten of its occurrences, though the Greek word *Ge'en-na* (English, "Gehenna") is rendered "hell" throughout, as is true of many other modern translations.

Concerning this use of "hell" to translate these original words in the Hebrew and Greek, *An Expository Dictionary of New Testament Words*, by W. E. Vine (Vol. II, p. 187) says: "HADES . . . It corresponds to 'Sheol' in the O.T. [Old Testament]. In the A.V. of the O.T.[Old Testament] and N.T. [New Testament], it has been unhappily rendered 'Hell.'"

Collier's Encyclopedia (1965 ed., Vol. 12, p. 27) says concerning "Hell": "First it stands for the Hebrew Sheol of the Old Testament and the Greek Hades of the Septuagint and New Testament. Since Sheol in Old Testament times referred simply to the abode of the dead and suggested no moral distinctions, the word 'hell,' as understood today, is not a happy translation."

It is, in fact, because of the way that the word "hell" is understood today that it provides such an 'unhappy' medium for translating these original Bible words. Basically, the *original* meaning of the word "hell" is quite similar to the meaning of these Scriptural words, but that meaning has been lost from sight and replaced by another meaning in great contrast to the original. Webster's *New Twentieth Century Dictionary, Unabridged*, under "Hell" says: "from *helan*, to cover, conceal." The word "hell" thus originally conveyed no thought of heat or torment but simply of a 'covered over or concealed place' and hence was very similar to the meaning of the Hebrew *she'ohl'*. In the old English dialect the expression "helling potatoes" meant, not to roast them, but simply to place the potatoes in the ground or in a cellar.

The meaning given today to the word "hell" is that portrayed in Dante's *Divine Comedy* and Milton's *Paradise Lost*, which meaning is completely foreign to the original definition of the word. The idea of a "hell" of fiery torment, however, dates back long before Dante or Milton. The *Grolier Universal Encyclopedia* (1965 ed., Vol. 5, p. 205) under "Hell" says: "Hindus and Buddhists regard hell as a place of spiritual cleansing and final restoration. Islamic tradition considers it a place of everlasting punishment." It is also found among the pagan religious teachings of ancient peoples in Babylon, Persia and Phoenicia. *The Encyclopedia Americana* (1956 ed., Vol. 14, p. 82) says: "While there are many and significant variations of detail the main features of hell as conceived by Hindu, Persian, Egyptian, Grecian, Hebrew and Christian theologians are essentially the same."

Since this concept of "hell" has been a basic teaching in Christendom for many centuries, it is understandable why the foregoing authority says (on p. 81): "Much confusion and misunderstanding has been caused through the early translators of the Bible persistently rendering the Hebrew Sheol and the Greek Hades and Gehenna by the word hell. The simple transliteration of these words by the translators of the revised editions of the Bible has not sufficed to appreciably clear up this confusion and misconception." Nevertheless, such transliteration and consistent rendering does enable the Bible student to make an accurate comparison of the texts in which these original words appear and, with open mind, thereby to arrive at a correct understanding of their true significance.—See GEHENNA; GRAVE; HADES; SHEOL; TARTARUS.

HELMET. See ARMS, ARMOR.

HELON (He'lon) [possibly, strength, power]. A man of the tribe of Zebulun whose son Eliab was the chieftain of his tribe during Israel's trek through the wilderness.—Num. 1:4, 9, 16; 2:7; 7:24; 10:16.

HEMAM (He'mam) [possibly from a Hebrew verb meaning to make a noise, move noisily, confuse, discomfit]. Son of Lotan and descendant of Seir the Horite. (Gen. 36:20, 22) The name is rendered as Homam in 1 Chronicles 1:39 according to the reading of the Masoretic text, but the *Septuagint Version* gives the name as Hemam.

HEMAN (He'man) [faithful].

1. One of four wise men whose wisdom, though

great, was surpassed by that of King Solomon. Heman, Calcol and Darda are designated as "the sons of Mahol," an expression thought by some to refer to an association of dancers or musicians. (1 Ki. 4:31) This Heman appears to be further identified at 1 Chronicles 2:3-6 as a descendant of Judah through "Zerah." The similarity between the names Zerah and Ezrah, as well as the fact that Ethan (another of the four wise men mentioned at 1 Kings 4:31) is called an "Ezrahite" (evidently, derived from "Ezrah"), tends to confirm the conclusion that this Heman is referred to as "Heman the Ezrahite" in the superscription of Psalm 88.

2. Son of Joel and grandson of the prophet Samuel of the family of Kohathites; a Levite singer and cymbalist during the reigns of David and Solomon. (1 Chron. 6:33; 15:17-19; 2 Chron. 5:11, 12) Heman was the father of fourteen sons and three daughters, and led his family in song at the house of Jehovah. However, he himself, along with Asaph and Jeduthun, was under the immediate control of the king.—1 Chron. 25:1, 4-6.

HEMDAN (Hem'dan) [pleasant]. One of the sons of Dishon who was a son of Seir the Horite. (Gen. 36: 20, 21, 26) The Horites were the original inhabitants of the mountainous regions of Seir until dispossessed by the descendants of Esau. (Deut. 2:12, 21, 22) His name is variously rendered at 1 Chronicles 1:41 as "Hemdan" (*NW*), "Amram" (*AV*), "Hamram" (*Dy*), and "Hamran" (*AS, RS*).

HEN, I [favor]. Son of a certain Zephaniah (not the prophet); one who returned from captivity in Babylon. He is mentioned in connection with the grand crown that was to be placed on the head of Joshua the high priest and which would afterward come to belong to Hen and three others as a memorial in the temple of Jehovah.—Zech. 6:11, 14.

Likely Hen is to be identified with the Josiah mentioned in Zechariah 6:10. The name "Hen" has been variously regarded as (1) a proper name, (2) an abbreviation or corruption of the name Josiah, and (3) a common noun. In the Syriac the name Josiah appears in both Zechariah 6:10 and 6:14, as it does in various modern translations. (*AT, Mo, La*) While "to Hen the son of Zephaniah" is found in the main text of Zechariah 6:14 in the *American Standard Version*, an alternate reading is given in a footnote, which says: "Or, *for the kindness of the son* [of Zephaniah]." The rendering "Hen," as found in the *New World Translation* and others, is based on the Masoretic text.

HEN, II [Gr., *or'nis*]. There is no apparent reference to the domestic chicken in the Hebrew Scriptures, but in the Christian Greek Scriptures the crowing of the cock is mentioned (Matt. 26:34), and Jesus Christ referred to the hen gathering her chicks under her protective wings in his simile concerning unresponsive Jerusalem. (Matt. 23:37; Luke 13:34) The Greek word there used (*or'nis*) is generic and hence may refer to any bird, wild or domesticated. But in Attic Greek it usually meant a hen, since this was the most common and useful of the domestic fowl. Jesus' reference to a son asking his father for an egg (Luke 11:11, 12) indicates that the domestic hen was common in Palestine at that time. (See Cock.) From the Greek *or'nis* (or, *or'ni·thos*) comes the English word "ornithology," the branch of zoology treating of birds.

Concerning the domestication of this bird, *The Encyclopedia Americana* (1956, Vol. 22, p. 462) states: "The exact origin of the chicken will probably never be known with certainty. However, most authorities on the subject are in agreement that the place of origin was in southwestern Asia." Some believe the poultry chicken derives from a wild red jungle fowl found particularly in India, Burma and Malaya and evidently domesticated there from early times. The Greek author Aristophanes referred to it as the "Persian bird," indicating that it reached Greece from Persia.

Certain rabbinical laws forbade the eating of eggs laid on the sabbath day, since it was held that this constituted work on the part of the hen; some, however, allowed the eating of the eggs if the hen was one kept for eating and not for laying. The Bible, however, contains no such rules.

HENA (He'na). A city or region listed with Sepharvaim and Ivvah and conquered by the Assyrians. (2 Ki. 18:34; 19:13; Isa. 37:13) The Greek *Septuagint* translation here uses *A·na'*, the name of a town on the middle course of the Euphrates River. Some geographers, however, consider it more likely that Hena, along with Sepharvaim and Ivvah, lay in Syria.

HENADAD (Hen'a·dad). A Levite whose descendants apparently served as supervisors in connection with the rebuilding of the temple by Zerubbabel. (Ezra 3:8, 9) Two of Henadad's descendants are specifically referred to as sharing in the repair of Jerusalem's wall, and one of his descendants attested by seal the confession contract made during Nehemiah's governorship.—Neh. 3:17, 18, 24; 9:38; 10:1, 9.

HENNA. The Hebrew word *ko'pher*, twice translated "camphire" in the *Authorized Version*, is generally considered to be "henna" and is so rendered in many modern Bible translations. This shrub, mentioned only in The Song of Solomon (1:14; 4:13; 7:11), still grows wild in Palestine. Ordinarily the henna plant's maximum height is about ten feet (c. 3 meters). It bears clusters of small cream-colored, four-petal flowers at the tips of its branches, their strong fragrance being especially enjoyed by Middle Eastern peoples. Often a sprig of henna is put in bouquets, and women wear it in their hair and in their bosoms.



A branch of the henna shrub; a close-up view of its four-petal flowers is shown at the right

From ancient times henna has been employed as a cosmetic. The pulverized leaves of the plant are combined with hot water to form a paste, which is applied to the part of the body to be dyed and then is usually left overnight. When the henna paste is washed off, the stain, commonly an orange or reddish color, remains. It lasts for about three weeks, after which another application is required. Henna has been used to dye the nails of fingers and toes, fingertips, hands and feet, beards, hair, and even the manes and tails of horses, as well as skins and leather. Testifying to its ancient usage are findings of Egyptian mummies with stained fingernails. Also, the Hebrew root from which *ko'pher* is thought to be derived has been defined as "to smear," seemingly indicative of its use as a dye.

HEPHER (He'pher) [waterpit].

1. A son of Gilead and great-grandson of Manasseh; ancestor of the Hepherites. (Num. 26:29, 30, 32; 27:1) Hepher was the father of Zelophehad, known for having no sons but five daughters whose case set a legal precedent in handling hereditary possessions when there was no male offspring.—Num. 26:33; 27: 1-11; Josh. 17:2, 3.

2. A descendant of Judah; son of Ashhur by his wife Naarah.—1 Chron. 4:1, 5, 6.

3. A Mecherathite; one of David's outstanding warriors.—1 Chron. 11:26, 36.

4. Apparently both a city and a district W of the Jordan. The king of the Canaanite city of Hepher was among those defeated by Joshua. (Josh. 12:7, 8, 17) In the time of Solomon, the district of Hepher, as well as Socoh, were under the jurisdiction of an appointed deputy. (1 Ki. 4:7, 10) The exact location of ancient Hepher is not definitely known. A commonly suggested identification is Tell Ibshar, about twenty-three miles (37 kilometers) N-NE of Tel Aviv.

HEPHERITES (He'pher·ites). A Manassite family descended from Hepher.—Num. 26:29, 30, 32.

HEPHZIBAH (Heph'zi·bah) [my delight is in her].

1. Wife of Hezekiah and mother of wicked King Manasseh.—2 Ki. 20:21; 21:1.

2. The name "Hephzi-bah" is applied to Jerusalem in a restoration prophecy, according to certain Bible translations. (Isa. 62:4, *AS, AV, Ro*) Here others use expressions such as "My pleasure in her" (*Dy*), "my Delight" (*Mo*) and "My Delight Is in Her." (*NW, AT, RS*) It was foretold that Jehovah would find delight in this city as it became "a crown of beauty" in his hand.—Isa. 62:1-4.

HERALD. A court official, used to make public proclamation of royal commands and decrees. The word appears at Daniel 3:4, where a herald is mentioned as declaring Nebuchadnezzar's decree for the people to worship the image he made. When Daniel was to become third ruler in the kingdom of Babylon according to King Belshazzar's command, this fact was "heralded." (Dan. 5:29) In the ancient Greek games a herald announced the name and country of each contestant and the name, country and father of a victor.

The Greek verb translated "to preach" is *ke·rys'sein*. This Greek verb, which occurs many times in the Christian Greek Scriptures, means, basically, "to make proclamation as a herald; to be a herald, officiate as a herald; to be an announcer; to summon by herald; proclaim (as a conqueror)." The related noun is *ke'ryx* and means "herald; public messenger; envoy; crier (who made proclamation and kept order in assemblies, etc.)." Another related noun is *ke'ryg·ma*, which means "that which is cried by a herald; proclamation; announcement (of victory in games); mandate; summons." *The New English Bible*, of 1961, reads, at Mark 13:10: "But before the end the Gospel must be proclaimed to all nations." (Compare *Yg; Ro;* see also Mark 1:45; Revelation 5:2.) This means that the proclaimers would be acting like heralds.

Ke·rys'sein, in general, means, therefore, "to proclaim" (good or bad news), as distinguished from *eu·ag·ge·li'zo*, "to bring, or declare, good news." Noah was a preacher (or, herald, *ke'ryx*) to the antediluvian world, warning them. (2 Pet. 2:5) Christ preached (like a herald) to the spirits in prison, but not the good news. (1 Pet. 3:18, 19) Various texts, however, use *ke·rys'sein* in conjunction with the public preaching (or, heralding) of the good news of God's kingdom.—Matt. 24:14; Mark 14:9; Luke 8:1; 9:2; Rom. 10:14.

HERES (He'res) [sun].

1. A mount (Heb., *har*) where Amorites kept dwelling despite Israel's conquest of Canaan. It is associated with the territory of the tribe of Dan. (Judg. 1:34, 35) Most scholars consider it the equivalent of Ir-shemesh (which is evidently the same as Beth-shemesh on the boundary of Judah and Dan) mentioned at Joshua 19:41. They base this view on the fact that both "Heres [*Hhe'res*]" and "Shemesh [*She'mesh*]" mean "sun," while "har" (mountain) could be a scribal error for "Ir" (city).—See BETH-SHEMESH No. 1.

2. Gideon returned from warring against the Midianites by "the pass that goes up to Heres." This place is unknown outside the Biblical reference at Judges 8:13. Some scholars therefore suggest that the Hebrew text may have originally read "before the sun [*hhe'res*] was up," or "from up in the mountains," instead of "the pass that goes up to Heres."

HERESH (He'resh) [mute, or, taciturn]. A Levite whose name appears in a list of those returning from exile in Babylon.—1 Chron. 9:1, 14, 15.

HERETH, FOREST OF (He'reth). One of David's hiding places while pursued by Saul. (1 Sam. 22:5) The "forest of Hereth" was apparently named after a town in its locality. This may be identified with modern-day Kharas, about three and a half miles (5.6 kilometers) S-SE of the suggested site of Adullam (vs. 1) and NW of Hebron.

HERMAS (Her'mas). One of the Christians in the congregation at Rome to whom Paul sent personal greetings.—Rom. 16:14.

HERMES (Her'mes) [perhaps, rock, cairn].

1. One of the Christians in the congregation at Rome to whom Paul sent personal greetings.—Rom. 16:14.

2. A Greek god; the son of Zeus by Maia, identified by the Romans with their god of commerce, Mercury. Hermes was regarded as the messenger of the gods. He was believed to be the discreet counselor of the heroes and was considered to be the god of commerce, skillful speech, gymnastic skill, and sleep and dreams. The lyre, shepherd's pipe, sacrifices, letters and weights and measures are among the inventions attributed to Hermes. It was believed that this god not only guided the living but also conducted the dead to Hades.

Hermes was regarded as the giver of gain, regardless of whether acquired honestly or dishonestly. Hence, he was the patron of traders and thieves, having himself, when an infant less than a day old, stolen the cattle of Apollo, according to the mythological accounts. Besides portraying him as a skillful liar and thief, myths concerning Hermes tell of his many acts of sexual immorality. Originally, Hermes may have been a fertility god. This is indicated by representations of him in the form of a pillar (with the male organ displayed thereon) surmounted by the head of Hermes.

While the apostle Paul was at Lystra, the native people, after seeing the apostle cure a man lame from birth, identified Paul with the god Hermes, since Paul was the one 'taking the lead in speaking.' (Acts 14:8-13) This identification harmonizes with their conception of Hermes as a divine messenger and a god of skillful speech. That Hermes was worshiped by the people of Lystra is indicated by the following inscription found in that vicinity in 1909: "Toues Macrinus also called Abascantus and Batasis son of Bretasis having made in accordance with a vow at their own expense [a statue of] Hermes Most Great along with a sundial dedicated it to Zeus the sun-god."

HERMOGENES (Her·mog'e·nes) [born of Hermes]. One of two Christians in the district of Asia specifically mentioned by name as having turned away from Paul, possibly because of the violent persecution launched by Nero against the Christians after the burning of Rome in 64 C.E.—2 Tim. 1:15.

HERMON (Her'mon) [sacred mountain]. Hermon has been identified with the highest mountain in the vicinity of Palestine, called Jebel el-Sheikh ("gray-haired mountain") or Jebel el-Thalj ("mountain of the snow") by the Arabs. These names evidently derive from the circumstance that Mount Hermon is snowcapped nearly the year around. Its snowy top might be said to resemble an old man's crown of

white hair. In ancient times, this mountain was known to the Sidonians as "Sirion" and to the Amorites as "Senir." (Deut. 3:8, 9) The latter name also seems to have been used to denote a part of the Hermon range. (1 Chron. 5:23) "Sion" (not Zion) was still another name applied to this mountain. (Deut. 4:47, 48) The psalmist mentioned Hermon along with Tabor as crying out joyfully in Jehovah's name.—Ps. 89:12.

Forming the S end of the Anti-Lebanon range and separated from the latter by a deep depression, Mount Hermon rises over 9,000 feet (c. 2,743 meters) above sea level and extends almost twenty miles (32 kilometers) from N to S. Its several peaks are connected by a plateau. (Ps. 42:6) Mount Hermon is composed of limestone, although having outcroppings of basalt on the eastern and western sides. Its upper portion is completely bare with the exception of low shrubs in places. But lower down there are firs, fruit trees, tragacanths and shrubs. Vineyards occupy the lower slopes of the western and southern sides.

On a clear day, the top of Hermon affords a splendid view of much of Palestine. To the W can be seen the mountains of Lebanon, the plain of Tyre and the Mediterranean Sea; to the SW, Mount Carmel; to the S, the Jordan valley with the Huleh Basin and the Sea of Galilee, and to the E, the plain of Damascus.

Mount Hermon's snowy head serves to condense the night vapors, thus producing abundant dew. "More copious dew," observed the nineteenth-century naturalist H. B. Tristram, "we never experienced than that on Hermon. Everything was drenched with it, and the tents were small protection." The refreshing dew of Hermon preserves vegetation during the long rainless season. (Ps. 133:3; see DEW.) The melting snows of Mount Hermon are the main source of the river Jordan.

Anciently, Mount Hermon was a haunt for wild animals, such as lions and leopards. (Song of Sol. 4:8) In recent times, foxes, wolves, leopards and Syrian bears have been reported there.

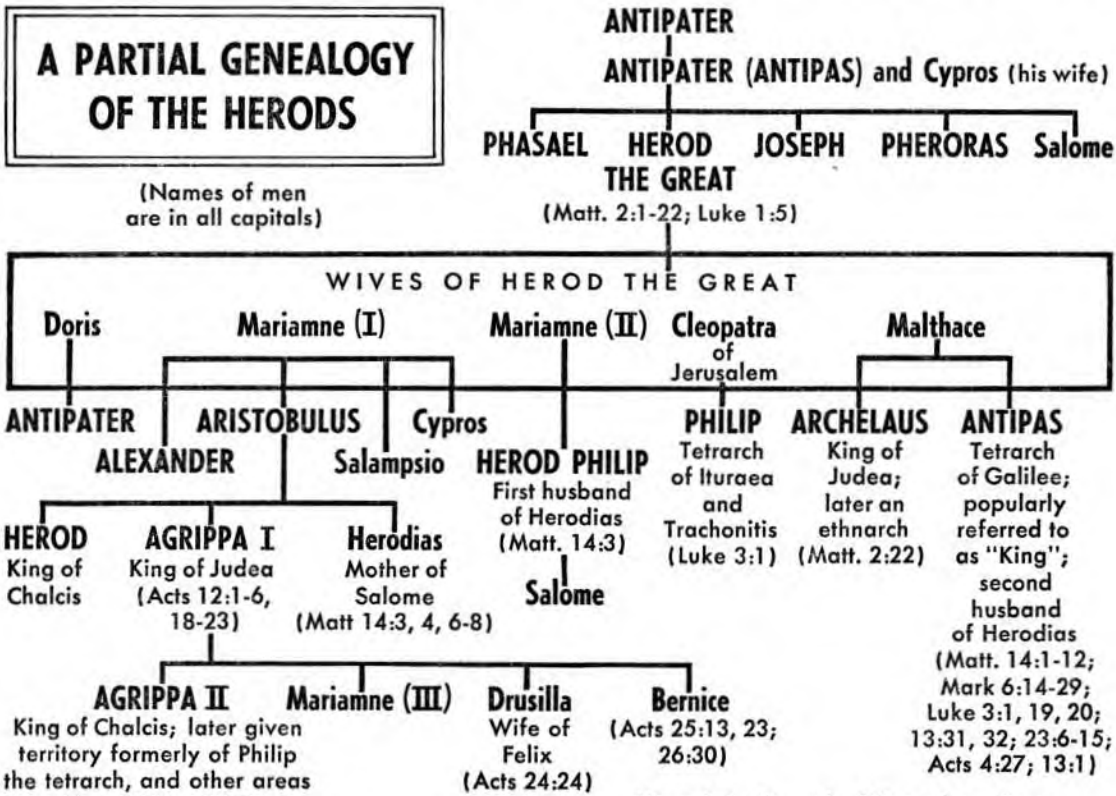
Mount Hermon became the northern limit of the Promised Land. (Josh. 12:1; 13:2, 5, 8, 11) The Hivites, who resided at its base, were defeated by Joshua. (Josh. 11:1-3, 8, 16, 17) This mountain may have been the scene for the transfiguration of Jesus Christ (Matt. 17:1; Mark 9:2; Luke 9:28; 2 Pet. 1:18), for he was in nearby Caesarea Philippi shortly before this event.—Mark 8:27; see BAAL-HERMON

HEROD. The name of a family of political rulers over the Jews. They were Idumeans, Edomites. They were nominally Jews, for the Idumeans had had circumcision forced upon them by the Maccabean ruler John Hyrcanus in 125 B.C.E., according to Josephus.

Aside from the Bible's brief mention of the Herods, most of the information about them is contained in Josephus' history. The progenitor of the Herods was Antipater, whom Alexander Jannaeus the Hasmonean (Maccabean) king had made governor of Idumea. Antipater's son, also called Antipater or Antipas, was the father of Herod the Great. Josephus relates that the historian Nicolaus of Damascus says Antipas was of the stock of the principal Jews who came out of Babylon into the land of Judah. But, says Josephus, Nicolaus' assertion was merely to gratify Herod, who

A PARTIAL GENEALOGY OF THE HERODS

(Names of men are in all capitals)



was actually an Edomite on both his father's and mother's sides.

Antipas, a very rich man, was involved in politics and intrigue, and had great ambitions for his sons. He supported Hyrcanus II, the son of Alexander Jannaeus and Salome Alexandra, for the position of Jewish high priest and king, against Hyrcanus' brother Aristobulus. Actually, though, Antipas was working ambitiously for himself, and eventually received Roman citizenship and the governorship of Judea from Julius Caesar. Antipas appointed his first son Phasael as governor of Jerusalem and another son, Herod, governor of Galilee. His career ended when he was poisoned by an assassin.

1. Herod the Great, the second son of Antipas (Antipater) by his wife Cypros. History bears out the truth of the Bible's brief glimpse of this man's character as unscrupulous, crafty, suspicious, immoral, cruel and murderous. He possessed his father's ability as a diplomat and opportunist. It must be said, however, that he showed ability as an organizer and military commander. He is described by Josephus as a man of great physical strength, having skill in horsemanship and in the use of the javelin and the bow. Probably his most outstanding beneficial trait was his ability as a builder.

He first distinguished himself in his governorship of Galilee by ridding his territory of robber bands. However, certain Jews were envious and, together with the mothers of the slain robbers, stirred up Hyrcanus II (then high priest) to summon Herod before the Sanhedrin, on the charge that he ran ahead of that body by executing the robbers summarily instead of bringing them first to trial. Herod complied, but boldly and disrespectfully appeared before them with a bodyguard, though as a professed proselyte he was subject to that court. For this insult to the Jewish high court he incurred the anger of the judges. According to Josephus, one judge, named Sameas (or Simeon), was bold enough to stand up and speak, predicting that if Herod escaped punishment he would in time kill those there sitting in judgment. But Hyrcanus, a passive, weak-willed man, capitulated to the pressure of Herod's intimidation, coupled with a letter from Sextus Caesar (a relative of Julius Caesar and then president of Syria) threatening Hyrcanus if he did not dismiss the charges.

KING OF JUDEA

Herod succeeded his father, Antipas, and, about 39 B.C.E., was made king of greater Judea by appointment of the Roman senate; but he was not able to establish himself as *de facto* king until three years later when he took Jerusalem and deposed Antigonus, son of Aristobulus. After this victory Herod took steps to maintain his position by persuading the Roman Mark Antony to kill Antigonus and by seeking out the principal members of Antigonus' party, forty-five men in all, and putting them to death. Thus he fulfilled the prediction of Sameas by slaughtering those who had sat in judgment upon him. Of the principal Pharisees, he spared only Sameas and Pollio, for he finally killed even Hyrcanus some years later.

Ever an astute politician, Herod believed that his best interests lay in supporting Rome. But he had to be very diplomatic, frequently changing sides to keep pace with the shifting fortunes of the Roman rulers. Herod first supported Julius Caesar, being a close friend of Sextus, then aligned himself with Caesar's assassin Cassius. He was able to get the favor of Mark Antony, the enemy of Cassius and avenger of Caesar, partly by means of large bribes. Later, when Octavius (Augustus Caesar) defeated Antony at the battle of Actium, Herod adroitly obtained Augustus' forgiveness for supporting Antony, and thereafter retained the friendship of Augustus. Because of his support of Rome and his free use of money as gifts to the Caesars, along with his smoothness of speech, Herod always won out when complaints or charges against him were taken to Rome by the Jews or others, sometimes by members of his own household.

The governorship of Galilee had been Herod's first dominion. Cassius had made him governor of Coele-Syria. Later, the Roman senate, at Antony's recommendation, had made him king of Judea. To this Emperor Augustus now added Samaria, Gadara, Gaza and Joppa, then the regions of Trachonitis, Batanea, Auranitis and Perea, an area beyond the Jordan roughly corresponding to Gilead. Idumea was also under his dominion.

TEMPLE AND OTHER BUILDING WORKS

As to Herod's building works, the rebuilding of the temple of Zerubbabel at Jerusalem is most noteworthy, particularly from a Bible standpoint. It was constructed at tremendous cost and is described by Josephus as truly magnificent. The Jews, because of their hatred and suspicion of Herod, would not permit him to tear down the existing temple beforehand, but he had first to gather the building materials and have them on the ground before he could start any demolition. The temple sanctuary was rebuilt, according to Josephus, in eighteen months; other main structures were erected in eight years. But in 30 C.E. the Jews stated that the temple was built in forty-six years. This statement was made during a conversation with Jesus Christ near the time of the first Passover after Jesus' baptism. (John 2:13-20) Actually, work continued on the temple in the form of additions, and so forth, until six years before its destruction in 70 C.E.

Herod also caused to be constructed theaters, amphitheaters, hippodromes, citadels, fortresses, palaces, gardens, temples in honor of Caesar, aqueducts and monuments, and even cities. These cities he named after himself, his relatives, or the emperors of Rome. He built an artificial harbor at Caesarea that rivaled the seaport of Tyre; tremendous stones were laid in twenty fathoms of water to make a mole two hundred feet (70 meters) wide, according to Josephus. Herod reconstructed the fortresses of Antonia and Masada, the latter being made most magnificent. His building achievements were spread to cities as far removed as Antioch in Syria and Rhodes (on the island of the same name).

Herod was extremely lavish in his entertainments, and was free with gifts, particularly to Roman dignitaries. One of the chief complaints against him by the Jews was his building of amphitheaters such as the one at Caesarea, where he held Grecian and Roman games, including chariot races, gladiatorial fights, men fighting wild beasts, and other pagan festivities. So interested was he in keeping alive the Olympic Games that, while in Greece on a trip to Rome, he even became one of the combatants. Then he donated a great sum of money to perpetuate the games, as well as, incidentally, his own name. Being nominally a Jew, he called the Jews "my countrymen" and those who had returned from Babylon to build Zerubbabel's temple "my fathers." Nonetheless, his course of life was a complete denial of his claim to be a servant of Jehovah God.

TROUBLE IN FAMILY

Practically the entire family of the Herods was ambitious, suspicious, grossly immoral and troublesome. Herod found his greatest difficulties and sorrows in his own family. His mother Cypros and his sister Salome constantly aggravated the situation. Herod had married Mariamne, the daughter of Alexander son of Aristobulus and granddaughter of Hyrcanus II. She was a strikingly beautiful woman and Herod greatly loved her, but hatred developed between her and Herod's mother and sister. Herod was constantly envious, and suspicious that members of his family, particularly his sons, were plotting against him; in some cases his suspicions were justified. His greed for power and his suspicionings now moved him to cause to be murdered his wife Mariamne, three of

his sons, his wife's brother and grandfather (Hyrcanus), several who had been his best friends, and many others. He employed torture to wring confessions from whomever he suspected of having information that would confirm his suspicions.

RELATIONSHIP WITH THE JEWS

Herod tried to pacify the Jews by temple rebuilding and by giving them needed things in times of famine. At times he eased the taxes of some of his subjects. He even managed to get Augustus to grant the Jews privileges in various parts of the world. Yet his tyranny and cruelty outweighed this and during most of his rule he had trouble with the Jews.

HIS SICKNESS AND DEATH

Very possibly due to his licentious living, Herod was eventually afflicted with a loathsome disease accompanied by fever, and, to quote Josephus, "an intolerable itching over all the surface of his body, and continual pains in his colon, and dropsical tumours about his feet, and an inflammation of the abdomen, —and a putrefaction of his privy member, that produced worms. Besides which he had a difficulty of breathing upon him, and could not breathe but when he sat upright, and had a convulsion of all his members."—*Wars of the Jews*, Book I, chap. XXXIII, par. 5.

It was during his fatal sickness that he ordered the slaughter of his scheming son Antipater. Also, knowing that the Jews would rejoice upon hearing of his own death, Herod commanded the most illustrious men of the Jewish nation to gather at a place called the Hippodrome, at Jericho, and there had them shut in. He then commanded those near him that, when he died, the news of his death should not be announced until these Jewish leaders were first killed. Then, said he, every family in Judea would certainly weep at his funeral. This order was never carried out. Herod's sister Salome and her husband Alexis freed these men and sent them to their homes.

Herod died at the age of about seventy years. He had earlier made a will designating his son Antipas as his successor, but shortly before his death added a codicil or made a new will appointing Archelaus to that place. Archelaus was acknowledged by the people and the army as king (the Bible says that Jesus' foster-father Joseph heard that "Archelaus ruled as king of Judea instead of his father Herod"). (Matt. 2:22) But the action was contested by Antipas. After a hearing of the matter in Rome, Augustus Caesar upheld Archelaus. However, he constituted Archelaus an ethnarch, dividing the territory formerly ruled over by Herod, leaving half to Archelaus and giving Antipas and Philip, Herod's son by Cleopatra of Jerusalem, each a share in the other half.

SLAUGHTER OF CHILDREN

The Bible account of Herod's slaughter of all the boys two years of age and under in Bethlehem and its districts is in harmony with the other historical accounts of Herod and his wicked disposition. This occurred not long before Herod's death, for Jesus escaped by being taken down into Egypt by his parents, but they returned and settled in Galilee after Herod died. These two events were foretold by Jehovah through his prophets Jeremiah and Hosea.—Matt. 2:1-23; Jer. 31:15; Hos. 11:1.

DATE OF HIS DEATH

A problem arises with regard to the time of Herod's death. Some chronologers hold that he died in the year 5, or 4 B.C.E. Their chronology is based to a large extent on Josephus' history. In dating the time that Herod was appointed king by Rome, Josephus uses a "consular dating," that is, he locates the event as occurring during the rule of certain Roman consuls. Accordingly, Herod's appointment as king would be in 40 B.C.E., but Josephus is contradicted by another historian, Appius, whose data would place the event in 39 B.C.E. By the same method Josephus places Herod's capture of Jerusalem in 37 B.C.E., but he also says that this occurred twenty-seven years after the capture of the city by Pompey (which was in 63 B.C.E.). This would make the date of Herod's taking the city of Jerusalem 36 B.C.E. Now, Josephus says that Herod died thirty-seven years from the time that he was appointed king by the Romans, and thirty-four years after he took Jerusalem. By this reckoning, if Herod took the city in 36 B.C.E., his appointment must have been three years earlier, in 39 B.C.E. The date of his death by this latter calculation would therefore be 2, or perhaps 1 B.C.E.

It is likely that the Jewish historian Josephus counted the reigns of the kings of Judea by the accession-year method, as had been done with the kings of the line of David. If Herod was appointed king by Rome in 39 B.C.E., his first regnal year would start in Nisan of 38 B.C.E.; similarly, if counted from his capture of Jerusalem in 36 B.C.E., his first regnal year would start in Nisan, 35 B.C.E. So if, as Josephus says, Herod died thirty-seven years after his appointment by Rome and thirty-four years after his capture of Jerusalem, and if those years are counted in each case from the start of the regnal year on the following Nisan, his death would be in 1 B.C.E. W. E. Filmer, presenting an argument to this effect in *The Journal of Theological Studies*, October 1966, writes that evidence from Jewish tradition indicates that Herod's death occurred on Shebat 2 (the month of Shebat falls in January/February of our calendar).

According to Josephus, Herod died not long after an eclipse of the moon and before a Passover. Since there was an eclipse on the night of March 12/13, 4 B.C.E., Julian calendar (March 10/11, Gregorian), some have concluded that this was the eclipse referred to by Josephus.

On the other hand, there was an eclipse of the moon in 1 B.C.E., about three months before Passover; moreover this eclipse was total, while the one in 4 B.C.E. was only partial. The eclipse in 1 B.C.E. was on January 9, Julian calendar (January 7, Gregorian), fifteen days before Shebat 2, the traditional day of Herod's death. Another eclipse (partial) occurred on December 29 of 1 B.C.E., Julian calendar (December 27, Gregorian).—See CHRONOLOGY, page 331.

Another line of calculation centers around the age of Herod at the time of his death. Josephus says that he was about seventy years old. He says that at the time Herod received his appointment as governor of Galilee (which is generally dated 47 B.C.E.) he was fifteen years old, but this has been understood by scholars to be an error, twenty-five years evidently being intended. Accordingly, Herod's death occurred in 2 or 1 B.C.E. We must bear in mind, however, that Josephus has many inconsistencies in his dating of events, and is therefore not the most reliable source. For the most reliable evidence, we must look to the Bible.

The Bible indicates that Herod died either in the year 1 B.C.E. or, possibly, sometime in 1 C.E. The Bible historian Luke tells us that John came baptizing in the fifteenth year of Tiberius Caesar. (Luke 3:1-3) Tiberius became emperor of the Roman Empire on August 19, 14 C.E., Julian calendar (August 17, Gregorian), at the death of Augustus. The Romans did not use the accession-year system; consequently, the fifteenth year would run from August 19, 28 C.E. to August 18, 29 C.E. (Julian). John was six months older than Jesus and began his ministry (evidently in the spring of the year) ahead of Jesus as Jesus' forerunner, preparing the way. (Luke 1:35, 36) Jesus, whom the Bible indicates was born in the fall of the year, was about thirty years old when he came to John to be baptized. (Luke 3:21-23) Therefore he was baptized, most likely, in the fall, about October of 29 C.E. Counting back thirty years would bring us to the fall of 2 B.C.E. as the time of the human birth of the Son of God. (Compare Luke 3:1, 23 with

Daniel's prophecy of the "seventy weeks" at Daniel 9:24-27.)—See SEVENTY WEEKS.

The astrologers who visited Jesus

The apostle Matthew tells us that after Jesus had been born in Bethlehem *"in the days of Herod* the king," astrologers from eastern parts came to Jerusalem, saying that they saw his star when they were in the east. Herod's fears and suspicions were immediately aroused and he determined from the chief priests and scribes that the Christ was to be born in Bethlehem. Then he called in the astrologers and ascertained from them the time of the star's appearing.—Matt. 2:1-7.

We note that this was sometime after Jesus' birth, for he was now not in the manger, but with his parents in a house. (Matt. 2:11; compare Luke 2:4-7.) After the astrologers failed to return to Herod with news of the young child's whereabouts, he ordered the slaughter of all the children two years of age and under throughout Bethlehem and its districts. Jesus, in the meantime, was taken to Egypt by his parents because of God's warning. (Matt. 2:12-18) The death of Herod could hardly have taken place before 1 B.C.E., for, in that case, Jesus (born about October 1) would have been less than three months old.

On the other hand, it would not be necessary for Jesus to be two years old when the killing of the children occurred; he could even have been less than a year old, for Herod calculated from the time that the star appeared to the astrologers while they were *in the east.* (Matt. 2:1, 2, 7-9) This may well have been a period of some months, for, if the astrologers came from the age-old center of astrology, Babylon or Mesopotamia, as is likely the case, it was a very long journey. It had taken the Israelites at least four months to make the trip when Jehovah God led them directly across the desert, a very difficult route. Around the fertile crescent, the route normally taken by travelers, was much farther. Herod evidently concluded that by killing all babies up to two years of age he would be sure to get this one who was born "king of the Jews." (Matt. 2:2) That Herod died not long after these things took place is indicated by the fact that Jesus apparently did not stay long in Egypt.—Matt. 2:19-21.

We may conclude, therefore, that Bible chronology, astronomical data and available historical records seem to point to the time of Herod's death as 1 B.C.E., or possibly even early in 1 C.E.

2. Herod Antipas, son of Herod the Great and Malthace, a Samaritan woman. He was brought up in Rome with his brother Archelaus. In Herod's will Antipas had been named to receive the kingship, but Herod, at the last, changed his will, naming Archelaus instead. Antipas contested the will before Augustus Caesar, who upheld Archelaus' claim, but divided the kingdom, giving Antipas the tetrarchy of Galilee and Perea. "Tetrarch," meaning 'ruler over one-fourth' of a province, was a term applied to a minor district ruler or territorial prince. However, popularly he may have been called King, as was Archelaus.—Matt. 14:9; Mark 6:22, 25-27.

Antipas married the daughter of Aretas, king of Arabia, whose capital was at Petra. But on one of his trips to Rome Antipas visited his half-brother Philip, the son of Herod the Great and Mariamne (II) (not Philip the tetrarch). While visiting, he became infatuated with Philip's wife Herodias, who was ambitious for position. He took her back to Galilee and married her, divorcing Aretas' daughter and sending her back to her home. This insulting action brought war. Aretas invaded his dominion and inflicted tremendous losses on Herod Antipas, to the extent that he was almost overthrown. Antipas was saved by an appeal to Rome that brought an order from the emperor to Aretas to halt the war.

Antipas gained high favor with Tiberius Caesar, the successor of Augustus. A builder like his father, but on a far smaller scale, Antipas built a city on Lake Gennesaret (the Sea of Galilee, or Tiberias) and named it Tiberias, after the emperor. (John 6:1, 23) Another city, Julias, he named for Augustus' wife, Julia. He also constructed forts, palaces and theaters.

KILLS JOHN THE BAPTIST

It was Herod Antipas' adulterous relationship with Herodias that brought reproof from John the Baptist. John could properly correct Antipas on this matter, for Antipas was nominally a Jew and professedly under the Law. Antipas put John into prison, desiring to kill him, but was afraid of the people, who believed John was a prophet. Nevertheless, at a celebration of Antipas' birthday Herodias' daughter so pleased him that he made an oath to give her whatever she asked. Herodias instructed her daughter to ask for John's head. Herod, though it was not pleasing to him, cravenly gave in to save face before those attending the celebration and because of his oath. (However, under the Law he would not be bound by an oath to perform an illegal act, such as murder.)—Matt. 14:3-12; Mark 6:17-29.

Afterward, when Antipas heard of Jesus' ministry of preaching, healing and casting out demons, he was frightened, fearing that Jesus was actually John who had been raised from the dead. Thereafter he greatly desired to see Jesus, apparently not to hear his preaching, but because he was not sure of this conclusion.—Matt. 14:1, 2; Mark 6:14-16; Luke 9:7-9.

It was likely on an occasion when Jesus was passing through Perea on his way to Jerusalem that the Pharisees said to him: "Get out and be on your way from here, because Herod wants to kill you." It may be that Herod started this rumor, hoping to cause Jesus to flee in fear out of his territory, for he may have been afraid to be so bold as to raise his hand again to kill a prophet of God. Evidently referring to Herod's craftiness, Jesus in his reply called Herod "that fox."—Luke 13:31-33.

"THE LEAVEN OF HEROD"

It was during the rulership of Herod Antipas that Jesus warned his followers: "Keep your eyes open, look out for the leaven of the Pharisees and the leaven of Herod." (Mark 8:15) Both of these sects, the Pharisees and the Herodians, or party followers of Herod, opposed Jesus Christ and his teachings and, though they were at enmity with each other, both saw Christ as a common enemy and were united against him. The Herodians were more political than religious; it has been said that they claimed to follow the Law, but maintained the opinion that it was lawful for the Jews to acknowledge a foreign prince (for the Herods were not true Jews, but Idumeans). The Herodians were very nationalistic, and supported neither the idea of theocratic rule under Jewish kings, nor Roman rule, but wanted the restoration of the national kingdom under one or the other of the sons of Herod.

An example betraying their nationalistic "leaven" was the catch question that they, along with the Pharisees, used in an attempt to trap Jesus: "Is it lawful to pay head tax to Caesar or not? Shall we pay, or shall we not pay?" (Mark 12:13-15) Jesus called them "hypocrites," and showed that he was alert to look out for their "leaven," for his reply disarmed them, foiling their intention either to bring an accusation of sedition or to arouse the people against him.—Matt. 22:15-22.

MAKES FUN OF JESUS

On the last day of Jesus' earthly life, when he was brought before Pontius Pilate and Pilate heard that Jesus was a Galilean, he sent him to Herod Antipas the district ruler (tetrarch) of Galilee (who was then in Jerusalem), for Pilate had experienced trouble with the Galileans. (Luke 13:1; 23:1-7) On seeing Jesus, Herod rejoiced, not because he was concerned with Jesus' welfare or wanted to make any real attempt to

find out the truth or untruth of the charges brought against him by the priests and the scribes, but because he desired to see Jesus perform some sign. This Jesus refused to do, and was silent when Herod questioned him "with a good many words." Jesus knew that this appearance before Herod was forced on him only as a sort of mockery. Herod, disappointed in Jesus, discredited him and made fun of him, clothing him with a bright garment and sending him back to Pilate, who was the superior authority as far as Rome was concerned. Pilate and Herod had been enemies, apparently due to certain accusations that Herod had leveled against Pilate. But this move on Pilate's part pleased Herod and they became friends. —Luke 23:8-12.

After the release of Peter and John from custody shortly after Pentecost of 33 C.E., the disciples, in prayer to God, said: "Both Herod [Antipas] and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus . . . And now, Jehovah, give attention to their threats, and grant your slaves to keep speaking your word with all boldness."—Acts 4:23, 27-29.

At Acts 13:1 a Christian, Manaen, is spoken of as having been educated with Herod the district ruler. Since Antipas was brought up in Rome with a certain private citizen, the Bible statement may indicate that Manaen received his education in Rome.

BANISHED TO GAUL

When Agrippa (I) was made king of Philip's tetrachy by Gaius Caesar (Caligula), Antipas' wife Herodias reproached her husband, saying it was only because of slothfulness on his part that he did not receive kingship. She argued that, since he was already a tetrarch, whereas, by contrast, Agrippa had formerly had no office at all, Antipas should go to Rome and request a kingship from Caesar. He finally yielded to his wife's persistent pressure. But Caligula was angered by Antipas' ambitious request and, giving heed to accusations from Agrippa, banished Antipas to Gaul (the city of Lyons, France); he finally died in Spain. Herodias, though she could have escaped punishment due to being Agrippa's sister, stuck with her husband, likely because of her pride. Antipas' tetrarchy and, after his exile, his money, as well as Herodias' estate, came to be given to Agrippa (I). Thus Herodias was responsible for Antipas' two great calamities: his near defeat by King Aretas and his banishment.

3. Herod Agrippa I. Grandson of Herod the Great. He was the son of Aristobulus, who, in turn, was the son of Herod the Great by Mariamne (I), granddaughter of High Priest Hyrcanus II. Aristobulus had been put to death by Herod the Great. Agrippa was the last of the Herods to become king of all Palestine, as his grandfather had been.

HIS EARLY LIFE

Agrippa's position as "Herod the king" was attained by a number of maneuvers and the help of his friends in Rome. Educated in Rome along with Emperor Tiberius' son Drusus and his nephew Claudius, he became a familiar figure in important circles there. He was extremely extravagant and reckless. Greatly in debt, even owing monies to the Roman treasury, he left Rome and fled to Idumea. Eventually, with the help of his sister Herodias and his wife Cypros (daughter of Herod the Great's nephew, whose wife was Herod's daughter) he found residence for a while at Tiberias. A quarrel developed between him and Antipas, causing him to leave. He finally got back to Rome and into the good graces of Tiberius Caesar.

However, an injudicious statement got Agrippa into trouble with Emperor Tiberius. In an unguarded moment he expressed the wish to Gaius (Caligula), with whom he had cultivated a friendship, that he, Gaius, might soon be emperor. Overheard by Agrippa's servant, his remarks came to the ears of Tiberius, who cast Agrippa into prison. His life was in the balance for several months, but the following year Tiberius died and Caligula became emperor. He released Agrippa and elevated him to the position of king over the territories that his late uncle Philip and Lysanias had governed.

FAVORED BY ROMAN EMPERORS

Herodias, envious of her brother's position as king, persuaded her husband Herod Antipas, who was only a tetrarch, to make an appeal to the new emperor in Rome for a crown. But Agrippa outmaneuvered Antipas in the matter. He laid before the emperor charges of making alliances with Sejanus the conspirator against Tiberius and with the Parthians, charges which Antipas could not deny. It led to Antipas' banishment. Antipas' territories of Galilee and Perea were added to Agrippa's kingdom. In one passage Josephus says that Caligula gave these dominions to Agrippa, and in two others that Claudius did so. Likely Caligula made the promise and Claudius confirmed it.

On the occasion of the assassination of Caligula, dated by scholars as 41 C.E., Agrippa was in Rome. He was able to act as liaison man or negotiator between the Senate and his friend, the new emperor Claudius. Claudius expressed his appreciation by awarding him the territory of Judea and Samaria. King Herod Agrippa I now became ruler of about the same dominion that his grandfather Herod the Great had held. At this time Agrippa asked for and received the kingdom of Chalcis from Claudius, for his brother Herod. (This Herod receives mention in history only as king of Chalcis, a small territory on the W slope of the Anti-Lebanon mountains.)

CURRIES JEWS' FAVOR; PERSECUTES CHRISTIANS

Agrippa curried favor with the Jews, claiming to be a devoted adherent to Judaism. Caligula, claiming he was a god, had decided to erect a statue of himself in the temple at Jerusalem, but Agrippa adroitly persuaded him not to do it. Agrippa later began building a wall about the N suburb of Jerusalem. This appeared to Claudius as a possible fortifying of the city against any Roman attack that might be made in the future. Consequently, Claudius ordered Agrippa to desist. Agrippa belied his claim of being a worshiper of God by supporting and arranging gladiatorial games and other pagan shows in the theater.

Agrippa was acceptable to the Jews because of his Hasmonean descent on his grandmother Mariamne's side of the family. While championing the cause of the Jews under the Roman yoke, he also built up an unenviable record for persecution of Christians, who were generally hated by the unbelieving Jews. He "did away with James the brother of John by the sword." (Acts 12:1, 2) Seeing that this pleased the Jews, he arrested and imprisoned Peter. An angel's intervention, bringing about Peter's release, caused a great stir among Agrippa's soldiers and resulted in the punishment of Peter's guards.—Acts 12:3-19.

EXECUTED BY GOD'S ANGEL

Agrippa's rule came abruptly to an end. At Caesarea, during a festival in honor of Caesar, he robed himself in a magnificent royal garment and began giving a public address to an assembled audience of people from Tyre and Sidon, who were suing for peace with him. The audience responded by shouting: "A god's voice, and not a man's!" The Bible records his summary execution as a condemned hypocrite: "Instantly the angel of Jehovah struck him, because he did not give the glory to God; and he became eaten up with worms and expired."—Acts 12:20-23.

Chronologers place the death of King Herod Agrippa I in 44 C.E., at the age of fifty-four and after he had reigned three years over all Judea. He was sur-

vived by his son Herod Agrippa II and his daughters Bernice (Acts 25:13), Drusilla, the wife of Governor Felix, and Mariamne (III).—Acts 24:24.

4. Herod Agrippa II. Great-grandson of Herod the Great. He was the son of Herod Agrippa I and his wife Cypros. He was the end of the princes of the Herodian line, according to historians. Agrippa had three sisters by the names of Bernice, Drusilla and Mariamne (III). (Acts 25:13; 24:24) He was reared in the imperial household in Rome. When he was seventeen years of age his father died, but Emperor Claudius' advisers thought him too young to assume rulership of the dominions of his father. Accordingly, Claudius assigned governors over the territories instead. After remaining in Rome for a time, Agrippa II was given the kingship over Chalcis, a small principality on the western slope of the Anti-Lebanon range, after his uncle (Herod king of Chalcis) died.

It was not long afterward that Claudius appointed him king over the tetrarchies formerly belonging to Philip and Lysanias. (Luke 3:1) He was also given oversight of the temple of Jerusalem, and about 48-66 C.E. was invested with the authority to appoint the Jewish high priests. His domains were further enlarged by Claudius' successor Nero, who granted him Tiberias and Taricheae in Galilee and Julias in Perea with its dependent towns.

Later, Agrippa turned his attention to building an addition to the palace that had been erected by the Hasmonean kings in Jerusalem. Because he could now observe from this palace addition what went on in the temple courtyard, the Jews erected a wall blocking his view and also obstructing the view from a certain vantage point for the Roman guards. This displeased both Herod and Festus, but on appeal of the Jews to Nero, the emperor let the wall remain. Agrippa also beautified Caesarea Philippi (changing its name to Neronias in honor of Nero). Following his father's pattern, he built a theater at Berytus, in Phoenicia, expending vast sums on shows there.

Agrippa carried on an incestuous relationship with his sister Bernice, who had left her husband the king of Cilicia. This unclean, unscriptural relationship with his own sister brought great scandal upon him.—Lev. 18:9, 29; Deut. 27:22.

When it became evident that the Jews' rebellion against the Roman yoke (66-70 C.E.) would only spell national disaster, Agrippa tried to persuade them to take a more moderate course. His appeals being of no avail, he forsook the Jews and attached himself to the Roman army, getting wounded by a slingstone in the actual fighting.

PAUL'S DEFENSE BEFORE HIM

The Scriptures introduce King Herod Agrippa II and his sister Bernice at the time of their courtesy call on Governor Festus, probably in the year 58 C.E. (Acts 25:13) Festus had succeeded Governor Felix. It was during the governorship of Felix that the apostle Paul had been accused by the Jews, but Felix, upon leaving office, desired to gain favor with the Jews and left Paul bound. (Acts 24:27) Incidentally, Felix was a brother-in-law of Agrippa, having married his sister Drusilla. (Acts 24:24) While Paul was awaiting further action on his appeal to Caesar (Acts 25:8-12), King Agrippa voiced to Governor Festus his desire to hear what Paul had to say. (Acts 25:22) Paul was glad to make his defense before Agrippa, whom he referred to as being "expert on all the customs as well as the controversies among Jews." (Acts 26:1-3) Paul's powerful argument moved Agrippa to say: "In a short time you would persuade me to become a Christian." To this Paul answered: "I could wish to God that whether in a short time or in a long time not only you but also all those who hear me today would become men such as I also am, with the exception of these bonds." (Acts 26:4-29) Agrippa and Festus determined that Paul was innocent but that, since he had appealed to Caesar, he had to be sent to Rome for trial.—Acts 26:30-32; 25:11, 12.

Following the destruction of Jerusalem in 70 C.E., Herod Agrippa with his sister Bernice moved to Rome, where he was given the office of praetor. Agrippa died childless about 100 C.E.

5. Herod Philip. Son of Herod the Great by Mariamne (II), daughter of High Priest Simon. Philip was the first husband of Herodias, who divorced him to marry his half-brother Herod Antipas. He is mentioned incidentally in the Bible at Matthew 14:3; Mark 6:17, 18 and Luke 3:19.

The name "Herod Philip" is used to distinguish him from Philip the tetrarch, for the latter was also a son of Herod the Great by another wife, Cleopatra of Jerusalem, according to Josephus.

Philip was apparently in line for succession to his father's throne, as next eldest after his half-brothers Antipater, Alexander and Aristobulus, all three of whom their father executed. Herod's earlier will listed him as in line after Antipas. But he was passed over in Herod's final will, the kingdom going to Archelaus. Josephus relates that Herod blotted Philip's name out of his will because Mariamne (II), Philip's mother, had been aware of the plot of Antipater against Herod, but had not revealed it.

Philip had a daughter, Salome, by Herodias. She was evidently the one who danced before Herod Antipas and, due to her mother's coaching, asked for the head of John the Baptist.—Matt. 14:1-13; Mark 6:17-29.

6. Philip the Tetrarch. Son of Herod the Great by his wife Cleopatra of Jerusalem. He was brought up in Rome. He married Salome the daughter of Herod Philip and Herodias. When his father died, Augustus Caesar divided the kingdom, giving Philip the tetrarchy of Batanea, Trachonitis, Auranitis and certain territory about Jamnia, with a yearly revenue of 100 talents. (Perhaps Ituraea was added later and is therefore omitted by Josephus.) He ruled for more than thirty years. Josephus says: "He had shown himself a person of moderation and quietness in the conduct of his life and government; he constantly lived in that country which was subject to him." Josephus goes on to say that Philip sat in judgment wherever he happened to be and heard cases without delay. (*Antiquities of the Jews*, Book XVIII, chap. IV, par. 6) He died at Julias and was buried with great pomp. Since he left no sons, Emperor Tiberius added his tetrarchy to the province of Syria.

Philip's name is mentioned once in the Bible in connection with the dating of John the Baptist's ministry. (Luke 3:1) The text here, along with historical information about the reigns of Augustus and Tiberius, shows John's ministry as beginning in 29 C.E.

HERODIAS (He·ro'di·as). The wife of Herod Antipas, who, through her daughter Salome, requested and received the head of John the Baptist in 32 C.E. (Mark 6:22-28) Her father Aristobulus, son of Herod the Great by his second wife Mariamne (I), and her mother Bernice were first cousins. Her brother was Herod Agrippa I, who did away with the apostle James brother of John.—Acts 12:1, 2.

Herodias first married her half uncle, her father's half brother, another son of Herod the Great (by his third wife, Mariamne II), that son commonly being called Herod Philip to distinguish him from Philip the district ruler of Ituraea and Trachonitis. (Luke 3:1) This uncle-husband of Herodias, Herod Philip, fathered Salome, apparently her only child. However, when Herod Philip was in Rome, Herodias divorced him and married his half-brother Herod Antipas, also a son of her grandfather Herod the Great, by his fourth wife, Malthace. Herod Antipas, who was district ruler (literally, "the tetrarch") at the time, and whom Jesus Christ called "that fox" (Luke 13:31, 32), also divorced his first wife, a daughter of the Nabataean king Aretas of Arabia, in order to marry Herodias.

John the Baptist, therefore, had reason to condemn this marriage of Herodias and Herod Antipas,

it being both illegal and immoral under Jewish law, and for doing so he was thrown into prison and later beheaded. His fearless and righteous condemnation aroused the bitter hatred of Herodias, so that she seized the first opportunity to have the prophet put to death.—Matt. 14:1-11; Mark 6:16-28; Luke 3:19, 20; 9:9.

Herodias' brother Herod Agrippa I returned from Rome in 38 C.E., having been appointed to be king of Judea. This greatly vexed Herodias, for her husband, although he was a king's son, remained only a district ruler. She therefore did not cease pressuring her husband until he too went to Rome in hopes of also being crowned a king with a kingdom. Flavius Josephus tells how Herodias' brother Agrippa secretly sent letters to Emperor Caligula accusing Antipas of being in conspiracy with the Parthians. As a consequence, Antipas was sent into banishment to Gaul, and was accompanied by Herodias.—*Antiquities of the Jews*, Book XVIII, chap. VII; *Wars of the Jews*, Book II, chap. IX, par. 6.

HERODION (He·ro'di·on). One to whom Paul sent personal greetings in his letter to the Christian congregation at Rome. Paul refers to Herodion as "my relative." (Rom. 16:11) Some suggest that this may simply mean that Herodion was a fellow Jew rather than an immediate member of Paul's family, in view of the apostle's use of the designation "relatives" at Romans 9:3. However, since Paul does not refer to all the Jews to whom he sent greetings as "my relatives" (compare Acts 18:2; Romans 16:3), likely a closer relative is meant.—See ANDRONICUS.

HEROD, PARTY FOLLOWERS OF [Gr., *He·ro·di·a·noi'*]. The exact identity of this group is not certain, for there is no mention of the Herodians in secular history and little Scriptural reference is made to them. (Matt. 22:16; Mark 3:6; 12:13) There are strong objections to believing, as some do, that the Herodians were either household domestics of Herod, his soldiers or his court officials. The majority of scholars believe and the weight of supporting argument is that they were Jewish partisans or party followers of the Herodian dynasty, which received its authority from Rome. During Jesus Christ's ministry Herod Antipas headed this dynasty.

Politically, the Herodians stood on middle ground, opposed on the one hand by the Pharisees and Jewish zealots who advocated a Jewish kingdom completely independent of Roman control, and on the other hand by those who advocated complete absorption of Judea by the Roman Empire. Some of the Sadducees, rated as free thinkers and moderates in Judaism, probably belonged to the Herodian school of thought. This latter conclusion is drawn from the reports of Matthew and Mark as to Jesus' statement about leaven. According to Matthew 16:6, Jesus said, "Watch out for the leaven of the Pharisees and Sadducees," whereas Mark 8:15 says, "Look out for the leaven of the Pharisees and the leaven of Herod." Repeating the word "leaven" emphasized that there was a difference in the corrupt teachings of the two parties. Instead of "Herod," this latter text reads "Herodians" in some manuscripts, namely, the Chester Beatty Papyrus I (P^{45}), the *Codex Washingtonianus I* and the *Codex Koridethianus*.

There is one thing certain: the party followers of Herod and the Pharisees, though openly opposed to one another in their political and Judaistic views, were solidly united in their violent opposition to Jesus. On at least two occasions these opposing parties consulted together on how best to do away with their common opponent. The first reported instance was shortly after Passover, 31 C.E., during Jesus' Great Galilean Ministry. Upon seeing Jesus restore a man's dried-up hand on the sabbath, "the Pharisees went out and immediately began holding council with the party followers of Herod against him, in order to destroy him."—Mark 3:1-6; Matt. 12:9-14.

The second reported occasion was nearly two years later, just three days before Jesus was put to death, when disciples of the Pharisees and party followers of Herod joined forces in putting Jesus to the test in the matter of taxation. These men were secretly hired "to pretend that they were righteous, in order that they might catch him in speech, so as to turn him over to the government and to the authority of the governor." (Luke 20:20) They prefaced their direct question about taxes with words of flattery designed to throw Jesus off guard. However, Jesus, perceiving their cunning wickedness, declared: "Why do you put me to the test, hypocrites?" He then completely silenced them by his answer on the matter of paying taxes.—Matt. 22:15-22; Luke 20:21-26.

HERON [Heb., *'ana·phah'*]. The birds that were not to be eaten according to the Mosaic law include "the heron according to its kind" ("in its several species," *AT*). (Lev. 11:13, 19; Deut. 14:12, 18) Its placement in the lists after the "stork," and the *Septuagint* and *Vulgate* translations evidently indicate a water bird. The Hebrew name is considered by some as being derived from a root word meaning "to breathe hard," or, possibly, "to snort," likely in anger. Others suggest a closer connection of the name with the Hebrew word for "nose" (*'aph*), perhaps as descriptive of the bird's beak. Since the Bible account shows that the name embraces birds within a certain "kind," the Hebrew name may well include the different varieties to be found within the heron family (scientifically designated *Ardeidae*), such as the true heron, the egret and the bittern. All these birds have long sharp bills or beaks and some are noted for the unusual raucous sound they make when disturbed or excited.

The Smithsonian Series (1944, Vol. Nine, p. 111) says that, when disturbed, the young night heron "suddenly darts out its head at an intruder and with wide-open mouth utters a vociferous squawk that startles any except the steadiest of nerves."

The birds of the heron family are basically waders, frequenting marshes, swamps, inland streams and lakes. They have long slender necks and long, bare, extraordinarily thin legs, and long toes including a large hind toe. With a stately stride they wade along, searching for frogs, small crabs, or small reptiles; or else they stand motionless, patiently waiting for small fish to come within their range, whereupon a lightning thrust of the bird's long neck spears the fish with its pointed beak. Though nesting in colonies, they usually fish alone. Where trees are available they build their rather loosely arranged nests on the treetops, while in treeless swamps they make their nests among the rushes or reeds. Their large wings carry them in a rather slow majestic flight, legs stretched out behind but with the long neck doubled back so that the head rests between the shoulders, thus differing from the crane and ibis that fly with both their necks and legs outstretched.

While only one type of stork is frequent in Palestine, there are several varieties of herons: the common or gray heron, the buff-backed heron (often called the white ibis), and the purple heron. They may average about three feet (1 meter) in length with a wingspread of about the same span. They can be found around the Sea of Galilee, along the banks of the Jordan and Kishon Rivers, in marshy regions and along the seacoast.

The bittern is a somewhat shorter, stouter, browner variety of heron, also found in Palestine in marshy regions. With a length of about thirty inches (76 centimeters), the bittern characteristically has plumage streaked with black, buff and white, the underparts being a pale buff color with brown stripes, and the legs yellowish green. This color combination harmonizes exactly with the marsh grass it inhabits, and, when in danger, the bird stands motionless with neck and bill pointed upward. This, together with the vertical stripes, causes it to blend in perfectly with its surroundings in effective camouflage. Bitterns are

also noted for the deep booming or pumping sound they make by expelling air from their gullets, the head and neck being violently contorted at the same time.

The egrets are among the most graceful and beautiful birds of the heron family, often having pure white plumage. Somewhat larger than other herons, with a length of up to four feet (1.2 meters), egrets are common in Palestine and are frequently found in association with grazing cattle, feeding on available insects.

HESED (He'sed) [loving-kindness, or, loyal love]. An Israelite whose son was one of Solomon's twelve deputies, each being responsible to provide the king and his household with food one month in the year. —1 Ki. 4:7, 10.

HESHBON (Hesh'bon) [intelligence; stronghold]. A place identified with modern Hesban, a ruined city situated about 15.5 miles (c. 25 kilometers) E of the Jordan River at a point almost parallel with the N coast of the Dead Sea. It lies nearly midway between the Arnon and Jabbok Rivers. (Josh. 12:2) The ruins of Heshbon, occupying two hills, date primarily from Roman times. A large ruined reservoir is located a short distance to the E of Heshbon, and about 600 feet (c. 183 meters) below the city there is a fountain that has formed a succession of pools.—Compare Song of Solomon 7:4; see BATH-RABBIM.

The Amorite king Sihon captured Heshbon from the Moabites and made it his royal residence. The Moabite defeat even provided the basis for a taunting proverbial saying, either of Amorite or Israelite origin. In the event this saying stemmed from the Amorites, it mocked the Moabites and memorialized King Sihon's victory. But, if originating with the Israelites, it signified that just as Sihon had wrested Heshbon from the Moabites, so Israel would take this and other cities from the Amorites. The taunt would then be that the victory of Sihon paved the way for the Israelites to take possession of land to which they would otherwise not have been entitled.—Num. 21:26-30; Deut. 2:9.

When King Sihon refused to allow the Israelites under Moses to pass peacefully through his land and prepared to battle against them, Jehovah gave his people the victory over Sihon. Amorite cities, undoubtedly including Heshbon, were devoted to destruction. (Deut. 2:26-36; 3:6; 29:7; Judg. 11:19-22) Afterward the Reubenites rebuilt Heshbon (Num. 32:37), it being included among the cities that Moses gave to them. (Josh. 13:15-17) As a border city between Reuben and Gad, Heshbon later became a part of Gad's territory and is named as one of the four Gadite cities assigned to the Levities.—Josh. 21:38, 39; 1 Chron. 6:77, 80, 81.

At a later period Heshbon evidently came under Moabite control, as indicated by the fact that both Isaiah and Jeremiah mention it in their pronouncements of doom against Moab. (Isa. 15:4; 16:7-9; Jer. 48:2, 34, 45) Jeremiah also refers to this city in a pronouncement against Ammon. (Jer. 49:1, 3) Some commentators understand this to indicate that Heshbon had by then come into Ammonite hands. Others suggest that this may mean either that Heshbon of Moab would share the same fate as Ai or that a different Heshbon in the territory of Ammon is intended.

According to the Jewish historian Josephus, Heshbon was in the possession of the Jews in the time of Alexander Jannaeus (103-76 B.C.E.). (*Antiquities of the Jews*, Book XIII, chap. XV, par. 4) Later, Herod the Great had jurisdiction over the city.—*Antiquities of the Jews*, Book XV, chap. VIII, par. 5.

HESHMON (Hesh'mon) [possibly, fruitfulness]. A city in the southern part of Judah (Josh. 15:21, 27), the location of which is now unknown.

HESHVAN. See CALENDAR.

HETH [perhaps, terror, dread]. The second-listed son of Canaan and great-grandson of Noah through Ham. (Gen. 10:1, 6, 15; 1 Chron. 1:13) Heth was ancestral father of the Hittites (1 Ki. 10:29; 2 Ki. 7:6; see HITTITES), one branch of which settled in the hill country of Judah. (Ex. 3:8) It was in the vicinity of Hebron that Abraham purchased from Ephron the Hittite the field of Machpelah, and the cave therein, as a burial place. (Gen. 23:2-20; 25:8-10; 49:32) Of its fourteen occurrences, the name Heth appears ten times in connection with the "sons of Heth." Two of Esau's wives were from among the "daughters of Heth" (also called "daughters of Canaan"), these wives being a source of grief to his parents.—Gen. 26:34, 35; 27:46; 28:1, 6-8.

HETHLON (Heth'lon). A site, the approach to which lay on the northern border of the land of Israel, as seen in Ezekiel's vision. (Ezek. 47:13, 15; 48:1) Some geographers tentatively identify Hethlon with modern-day Heitela, about twenty miles (32.2 kilometers) NE of Tripoli.

HEZEKIAH (Hez·e·ki'ah) [Jehovah has strengthened].

1. King of Judah, 745-716 B.C.E. He apparently became king when his father Ahaz died, in the "third year of Hoshea" king of Israel (perhaps meaning Hoshea's third year as tributary king under Tiglath-pileser III), counting his reign officially from Nisan of the following year (745 B.C.E.). (2 Ki. 18:1; see CHRONOLOGY, Chart of Kings and Prophets.) Prophets contemporary with Hezekiah's reign were Isaiah, Hosea and Micah. (Isa. 1:1; Hos. 1:1; Mic. 1:1) Hezekiah was outstanding as a king who "kept sticking to Jehovah," doing what was right in Jehovah's eyes and following his commandments. From the beginning of his reign he proved himself zealous for the promotion of true worship, not only in Judah, but in all the territory of Israel. In following the ways of Jehovah as David his forefather had done, it could be said of Hezekiah that "after him there proved to be no one like him among all the kings of Judah, even those who had happened to be prior to him." For this "Jehovah proved to be with him." —2 Ki. 18:3-7.

LITERARY CONTRIBUTIONS

Hezekiah is also known for his interest in compiling some of the Proverbs of Solomon, as the introduction to the section now known as chapters 25-29 of Proverbs reads: "These also are the proverbs of Solomon that the men of Hezekiah the king of Judah transcribed." (Prov. 25:1) He wrote the song of thanksgiving recorded at Isaiah 38:10-20 after Jehovah healed him for his deadly sickness. In it he mentions "my string selections." (Vs. 20) Some believe that Hezekiah wrote Psalm 119. If correct, it would seem that this Psalm was written when Hezekiah was a prince, not yet the king.

SITUATION AT HEZEKIAH'S ACCESSION

When Hezekiah came to the throne, the kingdom of Judah was under God's disfavor, for Hezekiah's father Ahaz had committed many detestable acts before Jehovah and had let the false worship of pagan gods run unrestrained in Judah. Therefore, Jehovah had permitted the land to suffer at the hands of its enemies, particularly the second world power, Assyria. Ahaz stripped the temple and the palace to provide a bribe for the king of Assyria. Worse yet, he cut up the utensils of the temple, closed its doors, and made altars for himself "at every corner in Jerusalem," sacrificing to other gods. Ahaz, by an alliance, placed his kingdom under the protection of the king of Assyria during his reign. (2 Ki. 16:7-9; 2 Chron. 28:24, 25) But Hezekiah, early in his reign, "proceeded to rebel against the king of Assyria."—2 Ki. 18:7.

At Hezekiah's accession to the throne of Judah, the

northern ten-tribe kingdom of Israel was in even worse condition. For their gross sins Jehovah had allowed them to come into dire straits, becoming tributary to Assyria, and it would not be long until Assyria would swallow up Israel and carry her people into captivity.—2 Ki. 17:5-23.

HIS ZEAL FOR TRUE WORSHIP

Hezekiah demonstrated his zeal for Jehovah's worship immediately on taking the throne at the age of twenty-five years. His first act was to reopen and repair the temple. Then, calling together the priests and Levites, he said to them: "It is close to my heart to conclude a covenant with Jehovah the God of Israel." This was a covenant of faithfulness, as though the Law covenant, still in effect but neglected, was inaugurated anew in Judah. With great energy he proceeded to organize the Levites in their services, and reestablished the arrangements for musical instruments and singing of praises. It was Nisan, the month for Passover to be celebrated, but the temple and the priests and Levites were unclean. By the sixteenth day of Nisan the temple was cleansed and its utensils restored. Then a special atonement had to be made for all Israel. First, the princes brought sacrifices, sin offerings for the kingdom, the sanctuary and the people, followed by thousands of burnt offerings by the people.—2 Chron. 29:1-36.

Since the people's uncleanness prevented their observance of the Passover at the regular time, Hezekiah took advantage of the law that allowed those who are unclean to celebrate the Passover one month later. He called, not only Judah, but also Israel, by means of letters sent by runners throughout the land from Beer-sheba to Dan. The runners met with derision from many; but individuals, particularly from Asher, Manasseh and Zebulun, humbled themselves to come, some from Ephraim and Issachar also attending. Besides this, many non-Israelite worshipers of Jehovah were on hand. It was likely a difficult matter for those in the northern kingdom who stood for true worship to attend. They, like the messengers, would meet opposition and ridicule, inasmuch as the ten-tribe kingdom was in a decadent state, sunk in false worship and harassed by the Assyrian menace. —2 Chron. 30:1-20; Num. 9:10-13.

After the Passover, the Festival of Unfermented Cakes was held for seven days with such attendant joy that the entire congregation decided to extend it seven days longer. Even in such perilous times Jehovah's blessing prevailed so that "there came to be great rejoicing in Jerusalem, for from the days of Solomon the son of David the king of Israel there was none like this in Jerusalem."—2 Chron. 30:21-27.

That this was a real restoration and revival of true worship and not merely a transient emotional gathering is seen in what followed. Before their return home the celebrants went out and destroyed the sacred pillars, pulled down the high places and the altars and cut down the sacred poles throughout Judah and Benjamin and even in Ephraim and Manasseh. (2 Chron. 31:1) Hezekiah set the example by crushing to pieces the copper serpent that Moses had made, because the people had made it an idol, burning sacrificial smoke to it. (2 Ki. 18:4) After the great festival, Hezekiah ensured the continuation of true worship by organizing the priestly divisions and arranging for the support of the temple services by the enforcement of the Law as to the tithes and first-fruit contributions to the Levites and priests, to which the people responded wholeheartedly.—2 Chron. 31: 2-12.

ASSYRIAN PRESSURE BUILDS UP

In those strenuous times, when Assyria was sweeping everything in its path, Hezekiah trusted in Jehovah the God of Israel. He rebelled against the king of Assyria and struck down the Philistine cities, which had evidently become allied with Assyria. (2 Ki. 18:7, 8) Even though it was during this time that Tirhakah the king of Ethiopia (usually associated with Pharaoh Taharka, an Ethiopian who ruled Egypt) was a threat to Assyria's domination of Palestine, Hezekiah never went "down to Egypt for assistance" by trusting in and making alliances with him. In this he was doubtless strengthened by the prophet Isaiah. —Isa. 31:1; 2 Ki. 19:5-9.

It was in Hezekiah's third year that Shalmaneser of Assyria began the siege of Samaria. After holding out for three years, Samaria was taken, perhaps by Sargon II, Shalmaneser's successor, in 740 B.C.E. The people of the ten-tribe kingdom were deported, the Assyrians moving in others to occupy the land. (2 Ki. 18:9-12) This left the kingdom of Judah, representing God's theocratic government and true worship, like a small island surrounded by hostile enemies.

Sennacherib, Sargon's son, was ambitious to add the conquest of Jerusalem to his trophies of war, especially in view of the fact that Hezekiah had withdrawn from the alliance that had been entered into with Assyria by his father King Ahaz. In the fourteenth year of Hezekiah's reign (732 B.C.E.) Sennacherib "came up against all the fortified cities of Judah and proceeded to seize them." Hezekiah offered to buy Sennacherib off to save the threatened city of Jerusalem, whereupon Sennacherib demanded the enormous sum of 300 silver talents and 30 gold talents (more than one and a half million dollars, according to gold and silver prices in 1965). To pay this amount, Hezekiah was obliged to give all the silver that was found in the temple and the royal treasury, besides the precious metals that Hezekiah himself had caused to be overlaid on the temple doors and posts. This satisfied the king of Assyria, but only temporarily.—2 Ki. 18:13-16.

BUILDING AND ENGINEERING WORKS

In the face of imminent attack by greedy Sennacherib, Hezekiah displayed wisdom and military strategy. He stopped up all the springs and water sources outside the city of Jerusalem, so that, in event of a siege, the Assyrians would be short on water supplies. He strengthened the city's fortifications and "made missiles in abundance and shields." But his trust was not in this military equipment, for in gathering together the military chieftains and the people, he encouraged them, saying: "Be courageous and strong. Do not be afraid nor be terrified because of the king of Assyria and on account of all the crowd that is with him; for with us there are more than there are with him. With him there is an arm of flesh, but with us there is Jehovah our God to help us and to fight our battles."—2 Chron. 32:1-8.

One of the outstanding engineering feats of ancient times was the aqueduct of Hezekiah. It ran from the well of Gihon E of the northern part of the city of David in a rather irregular course, extending 1,749 feet (533 meters) to the Pool of Siloam in the Tyropean Valley below the city of David but within a new wall added to the S part of the city. (2 Ki. 20: 20; 2 Chron. 32:30) An inscription in Hebrew monumental script was found by archaeologists on the wall of the narrow tunnel, which was six feet (1.8 meters) in average height. The inscription reads, in part: "And this was the way in which it was cut through: —While [. . .] (were) still [. . .] axe(s), each man toward his fellow, and while there were still three cubits to be cut through, [there was heard] the voice of a man calling to his fellow, for there was *an overlap* in the rock on the right [and on the left]. And when the tunnel was driven through, the quarrymen hewed (the rock), each man toward his fellow, axe against axe; and the water flowed from the spring toward the reservoir for 1,200 cubits, and the height of the rock above the head(s) of the quarrymen was 100 cubits." (*Ancient Near Eastern Text*, Pritchard, p. 321) So the tunnel was cut through the rock from both ends, meeting in the middle—a real engineering accomplishment.

SENNACHERIB'S FAILURE AT JERUSALEM

Fulfilling Hezekiah's expectations, Sennacherib determined to attack Jerusalem. While Sennacherib was with his army besieging the strongly fortified city of Lachish, he sent a part of his army along with a deputation of military chiefs to demand capitulation of Jerusalem. The spokesman for the group was Rabshakeh (not the man's name, but his military title), who spoke Hebrew fluently. He loudly ridiculed Hezekiah and taunted Jehovah, boasting that Jehovah could no more deliver Jerusalem than the gods of the other nations had been able to save the lands of their worshipers from the king of Assyria.—2 Ki. 18:13-35; 2 Chron. 32:9-15; Isa. 36:2-20.

Hezekiah was greatly distressed, but continued to trust in Jehovah and appealed to Him at the temple, also sending some of the head ones of the people to the prophet Isaiah. Isaiah's reply, from Jehovah, was that Sennacherib would hear a report and would return to his own land, where he would be slain. (2 Ki. 19:1-7; Isa. 37:1-7) At this time Sennacherib had pulled away from Lachish to Libnah, where he heard that Tirhakah the king of Ethiopia had come out to fight against him. Nevertheless, Sennacherib sent letters by messenger to Hezekiah, continuing his threats and taunting Jehovah the God of Israel. On receipt of the highly reproachful letters, Hezekiah spread them before Jehovah, who again answered through Isaiah, taunting Sennacherib in return and assuring that the Assyrians would not enter Jerusalem, for Jehovah himself would "certainly defend this city to save it for my own sake and for the sake of David my servant."—2 Ki. 19:8-34; Isa. 37:8-35.

During the night Jehovah sent his angel, who destroyed 185,000 of the cream of Sennacherib's troops, "every valiant, mighty man and leader and chief in the camp of the king of Assyria, so that he went back with shame of face to his own land." Later "it came about that as he was bowing down at the house of Nisroch his god, Adrammelech and Sharezer, his own sons, struck him down with the sword." Thus Sennacherib's threat to Jerusalem was effectually removed.—2 Chron. 32:21; Isa. 37:36-38.

An inscription on a prism has been discovered describing Sennacherib's defeat of the Ethiopian forces; it also says: "As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong cities, . . . and conquered (them) . . . Himself I made a prisoner in Jerusalem, his royal residence, like a bird in a cage." He does not claim to have captured the city. This supports the Bible account of Hezekiah's revolt against Assyria and Sennacherib's failure to take Jerusalem. In the custom of the inscriptions of the pagan kings, to exalt themselves, Sennacherib in this inscription exaggerates the amount of silver paid by Hezekiah, as 800 talents, in contrast with the Bible's 300.

MIRACULOUS EXTENSION OF HEZEKIAH'S LIFE

Around the time of Sennacherib's threats against Jerusalem Hezekiah was struck down with a malignant boil. He was instructed by the prophet Isaiah to arrange his affairs in preparation for death. At this time Hezekiah had not yet had a son, and it therefore appeared that the royal Davidic line was in danger of being broken. Hezekiah prayed to Jehovah fervently, with tears, whereupon Jehovah sent Isaiah back to inform Hezekiah that he would have fifteen years added to his life. A miraculous sign was given, the shadow of the sun being caused to move ten steps backward on "the stairs of Ahaz." (See SUNDIAL.) In the third year afterward Hezekiah had a son called Manasseh, who later succeeded him on the throne.—2 Ki. 20:1-11, 21; 21:1; Isa. 38:1-8, 21.

HEZEKIAH'S MISTAKE AND REPENTANCE

The Scripture record states that "according to the benefit rendered him Hezekiah made no return, for his heart became haughty and there came to be indignation against him and against Judah and Jerusalem." (2 Chron. 32:25) The Bible does not say whether or not this haughtiness was connected with his unwise act in showing the entire treasure of his house and all his dominion to the messengers of the Babylonian king Berodach-baladan (Merodach-baladan) who were sent to Hezekiah after he recovered from his illness. Hezekiah may have displayed all this wealth to impress the king of Babylon as a possible ally against the king of Assyria. This, of course, could tend to excite the greed of the Babylonians. The prophet Isaiah was against any alliance with or dependence on God's age-old enemy Babylon. When Isaiah heard how Hezekiah had treated the Babylonian messengers, he uttered the inspired prophecy from Jehovah that the Babylonians in time would carry away everything to Babylon, including some of Hezekiah's descendants. Hezekiah, however, humbled himself and God kindly allowed that the calamity would not come in his days.—2 Ki. 20:12-19; 2 Chron. 32:26, 31; Isa. 39:1-8.

Hezekiah was favorably spoken of in the days of the prophet Jeremiah by some of the heads of the people in Jerusalem, because of his humble quality of giving attention to Micah of Moresheth, the prophet of Jehovah.—Jer. 26:17-19.

2. An ancestor of the prophet Zephaniah, possibly King Hezekiah.—Zeph. 1:1.

3. A man of Israel whose descendants returned with Zerubbabel from the Babylonian exile. He was probably not the same person as King Hezekiah. (Ezra 2:1, 2, 16; Neh. 7:6, 7, 21) It may have been a descendant of this Hezekiah who was one of the headmen of the people attesting by seal the "trustworthy arrangement" in Nehemiah's day.—Neh. 9:38; 10:1, 14, 17.

HEZION (He'zi·on) [vision]. Grandfather of the first King Ben-hadad of Syria mentioned in the Bible. (1 Ki. 15:18) Hezion is thought by some to be the person called Rezon at 1 Kings 11:23.

HEZIR (He'zir) [pig, boar].

1. The priest whose paternal house was chosen by lot for the seventeenth of the twenty-four priestly service divisions organized toward the end of David's reign.—1 Chron. 24:1, 3, 5-7, 15.

2. One of the "heads of the people" whose descendant, if not himself, in Nehemiah's time supported the resolution to be true to Jehovah.—Neh. 9:38; 10:1, 14, 20.

HEZRO (Hez'ro) [blooming]. A Carmelite; one of the mighty men of David's military forces.—2 Sam. 23:8, 35; 1 Chron. 11:26, 37.

HEZRON (Hez'ron) [enclosure].

1. Son of Reuben and ancestral head of the "Hezronites."—Gen. 46:9; Ex. 6:14; Num. 26:4-6; 1 Chron. 5:3.

2. Son of Perez and family head of the Judean "Hezronites"; ancestor of King David and of Jesus Christ. (Gen. 46:12; Num. 26:20, 21; Ruth 4:18-22; Matt. 1:3; Luke 3:33) At the age of sixty, Hezron took the daughter of Machir as wife and by her became father to Segub. (1 Chron. 2:21) His sons Jerahmeel, Ram and Chelubai (Caleb) apparently were born earlier.—1 Chron. 2:9, 18, 25.

According to the reading of 1 Chronicles 2:24 in the Masoretic text, Hezron died at Caleb-ephrathah, and after this his widow Abijah bore Ashhur, the father of Tekoa. However, many scholars believe that the Masoretic text does not preserve the original reading, since the name "Caleb-ephrathah" is apparently of ungrammatical Hebrew construction and such a place is not referred to elsewhere in Scripture. Further, Hezron is listed among the seventy "souls of the house of Jacob who came into Egypt," and therefore must have died in that land. (Gen. 46:12, 26, 27) It seems unlikely that a place in Egypt bore the Hebrew name "Caleb-ephrathah." Hence, numer-

ous translators have emended 1 Chronicles 2:24 to correspond more to the readings of the *Septuagint* and the *Vulgate*. *The Jerusalem Bible* renders this text: "After Hezron's death, Caleb married Ephrathah, wife of Hezron his father, who bore him Ashhur, father of Tekoa." The translation by J. B. Rotherham reads: "And after the death of Hezron Caleb entered Ephrathah, and the wife of Hezron was Abiah who bore him Ashhur father of Tekoa." So, according to these alterations, "Ashhur" is either the "son" of Hezron by Abiah (Abijah) or the "son" of Caleb by Ephrathah.

3. A city on the southern border of Judah situated between Kadesh-barnea and Addar. (Josh. 15:1-3) However, the parallel account at Numbers 34:4 does not list Hezron and Addar separately but reads "Hazar-addar," implying that Hezron (or Hazar) likely was near Addar, if not actually the same place. —See ADDAR No. 2.

HEZRONITES (Hez'ron·ites). This designation is applied both to the family descended from Reuben's son Hezron (Gen. 46:9; Num. 26:4-6) and to the one descended from Judah's grandson Hezron.—Gen. 46:12; Num. 26:21.

HHEHTH, or, as commonly anglicized, heth [ח]. The eighth letter in the Hebrew alphabet, later, outside the Hebrew Scriptures, used also to denote the number eight.

This letter is the harshest of the guttural sounds and is similar to the sound of "ch," as in the Scottish word *loch* or the German *ach*. In the Hebrew, in the eighth section of Psalm 119 (verses 57-64) every verse begins with this letter.—See ALPHABET.

In this work it is transliterated as a double h (hh) to denote strong aspiration.

HIDDAI (Hid'dai) [possibly, splendor, majesty]. One of the mighty men in David's army. Hiddai was from the torrent valleys of Gaash in the mountainous region of Ephraim. (2 Sam. 23:8, 30; Josh. 24:30) His name is given as Hurai at 1 Chronicles 11:32.

HIDDEKEL (Hid'de·kel). One of the four rivers branching off from the river issuing out of Eden. (Gen. 2:10-14) The Hiddekel was known in the Akkadian (Assyro-Babylonian) language as the *Idiqlat* and in Old Persian as the *Tigra*, from which latter form comes the Greek name for the Tigris River. In modern Arabic it is known as the Dijlah. It is called by some the "twin river" of the Euphrates and, together with this river, it waters the plains of Mesopotamia. It was on the banks of the Tigris (Hiddekel) River that Daniel received the vision concerning the power struggle to be waged by the "king of the north" and the "king of the south."—Dan. 10:4, 5; 11:5, 6.

The Tigris has its sources in central Armenia (the eastern part of modern Turkey). Of the Tigris' headstreams, the western is the more distant, rising on the southern slopes of the Anti-Taurus mountains about fifteen miles (24 kilometers) SE of the city of Elazig and just a few miles from the source of the Euphrates River. It is thus evident that these two rivers could easily have had a single source before the global Flood produced topographical changes in the earth's surface. For the first 150 miles (241 kilometers) the western source flows E-SE and is joined by two shorter eastern sources. Then, at a point S of the western end of Lake Van, the river takes a more southerly course. It passes through a deep gorge before finally emerging from the mountains onto the upper part of the Mesopotamian plain. From there to its junction with the Euphrates River, the Tigris is fed from the E by four tributary streams: the Great and Little Zab, the Adheim, and the Diyala Rivers.

It is generally believed that, anciently, the Tigris and Euphrates had separate entrances into the sea, but that over the centuries the accumulation of silt has filled in the head of the gulf so that now the rivers unite. After their junction they form the wide stream called the Shatt-al-Arab, which flows some 100 miles (161 kilometers) before emptying into the Persian Gulf.

The full length of the Tigris covers some 1,150 miles (1,850 kilometers). It is a wide stream, at some points having a width of 400 yards (366 meters), but is generally shallow, and above Baghdad is navigable only by boats of shallow draught. Rafts, made additionally buoyant by inflated sheep or goats' skins, are used in the river's upper courses. A much swifter river than the Euphrates, the Tigris is only about two-thirds the length of its "twin" and of lesser importance commercially.

After entering the Mesopotamian plain the Tigris passes by the sites of many ancient cities. Opposite modern Mosul the ruins of ancient Nineveh lie on the river's E bank. On the same side, farther S, is the site of Calah-Nimrud, and below it, on the W bank, is found ancient Asshur. A short distance below Baghdad, on the W bank, are the ruins of Seleucia, ancient capital of the Seleucid Dynasty of rulers; and on the opposite side of the river stood Ctesiphon, suggested by some to be the "Casiphia" mentioned at Ezra 8:17-20.

HIEL (Hi'el) [God lives]. A Bethelite who rebuilt Jericho during Ahab's reign in the tenth century B.C.E. In fulfillment of the oath Joshua had pronounced at the destruction of Jericho over five hundred years earlier, Hiel laid the foundation of the city at the forfeit of Abiram his firstborn and put up its doors at the forfeit of Segub his youngest child. —Josh. 6:26; 1 Ki. 16:33, 34.

HIERAPOLIS (Hi·e·rap'o·lis) [the holy city]. A city in the province of Asia. Among its pagan residents lived a group of first-century Christians in whose behalf Epaphras 'put himself to great effort.' (Col. 4:12, 13) It was located on the northern edge of the Lycus valley of Asia Minor, about six miles (9.7 kilometers) N of Laodicea. Although the apostle Paul apparently never visited Hierapolis, the effects of his long work at Ephesus (from the winter of 52/53 C.E. until after Pentecost in 55 C.E. [1 Cor. 16:8]) radiated over 'all Asia.' (Acts 19:1, 10) Christianity appears to have reached Hierapolis through the 'efforts' of Epaphras. Tradition also credits the apostles John and Philip with laboring there. While the city lacked political importance, it became prosperous in the peaceful Roman period as a center of devotion to Cybele. Her worship there was enhanced by two natural phenomena, mineral springs and the Ploutonium, or so-called 'Entrance to Hades,' a deep, narrow chasm that emitted deadly fumes.

HIGGAION (Hig·ga'ion). A transliteration of the Hebrew expression *hig·ga·yohn'*, understood by lexicographers to denote a technical term of musical direction. (Ps. 9:16) On the basis of the context in its appearances in the Hebrew text, it has been variously rendered as "soft utterance," "meditation," "thoughts," "melody," "sweet music," "resounding music," "muttering(s)" and "whispering." (Ps. 19:14; 92:3; Lam. 3:62, *AT, Mo, NW, Ro, RS, Yg*) While many ideas have been advanced as to its precise meaning at Psalm 9:16, the most plausible suggestions are that Higgaion in this case signifies either a solemn, deep-toned harp interlude or a solemn pause conducive to meditation.

HIGH PLACES. Although the Hebrew word *ba·mohth'*, generally translated "high places," is usually associated with worship, it can also simply refer to elevations, hills and mountains (2 Sam. 1:19, 25 [compare 1 Samuel 31:8]; Amos 4:13; Mic. 1:3), "high waves of the sea" (literally, "high places of the sea") (Job 9:8), and heights or "high places of the

clouds." (Isa. 14:14) Evidently the expressions 'to ride upon earth's high places' and 'to tread upon the high places' are to be understood as signifying victorious subjugation of a land, for one controlling all the high places, that is, the hills and mountains of a country, is, in effect, the lord of the land.—Deut. 32:13; 33:29.

CENTERS OF FALSE WORSHIP

High places, or the sites or shrines where idolatry was engaged in, were to be found not only on hills and mountains but also in the valleys, stream beds and cities and under the trees. (Deut. 12:2; 1 Ki. 14:23; 2 Ki. 17:29; Ezek. 6:3) They were equipped with altars for sacrifice, incense stands, sacred poles, sacred pillars and graven images. (Lev. 26:30; Num. 33:52; Deut. 12:2, 3; Ezek. 6:6) At many of the high places male and female prostitutes served. (1 Ki. 14:23, 24; Hos. 4:13, 14) Frequently the high places were the scenes of licentious rites, including ceremonial prostitution and child sacrifice.—Isa. 57:5; Jer. 7:31; 19:5.

There were also houses or sanctuaries of the high places where priests officiated and where the images of the deities were kept. (1 Ki. 12:31; 13:32; 2 Ki. 17:29, 32; 23:19, 20; Isa. 16:12) Thus, the designation 'high place' may sometimes refer to such a sanctuary rather than to an elevated site for worship, such as a hill, a mountain or an artificial mound. This is suggested by Ezekiel's reference to high places of varied colors, garments having been used in making them. (Ezek. 16:16) Perhaps these high places were tentlike sanctuaries.

Before entering the Promised Land the Israelites were commanded to destroy the sacred high places of the Canaanites and all the appendages of false worship associated therewith. (Num. 33:51, 52) But the Israelites failed to do this, and after the death of Joshua and the older generation wholesale apostasy set in.—Judg. 2:2, 8-13; Ps. 78:58.

WORSHIP AT CERTAIN HIGH PLACES NOT CENSURED BY JEHOVAH

According to Jehovah's law, sacrifices were to be offered only at the place he designated. In the days of Joshua, the Israelites recognized that the unauthorized building of an altar for burnt offering was, in effect, rebellion against Jehovah. (Deut. 12:1-14; Josh. 22:29) However, there are indications that, after the sacred ark was removed from the tabernacle (1 Sam. 4:10, 11; 6:1, 10-14; 7:1, 2), approved sacrificing at places other than the tent of meeting was done, not only under special circumstances, but, in some cases, also on somewhat of a regular basis. (1 Sam. 7:7-9; 10:8; 11:14, 15; 16:4, 5; 1 Ki. 3:3; 1 Chron. 21:26-30) That the latter may well have been the case is suggested by the fact that on the high place at an unnamed city in the land of Zuph a structure had apparently been erected where, it seems, the communion sacrifices could be eaten. The dining hall there accommodated about thirty men, if not more. Even the girls in the city were familiar with the sacrificial procedure there. (1 Sam. 9:5, 11-13, 22-25) It may also have been a practice for families to have a yearly sacrifice, not at the tabernacle, but in their own cities.—1 Sam. 20:6, 29.

The sacrificing on high places is excused on the ground that no house had been built to the name of Jehovah. Hence, Solomon had to sacrifice on the great high place at Gibeon, where the tabernacle was located at the time.—1 Ki. 3:2-4; 1 Chron. 16:37-40, 43; 21:29; 2 Chron. 1:3, 13; see ALTAR; OFFERINGS.

DURING SOLOMON'S REIGN AND IN THE TEN-TRIBE KINGDOM

Toward the latter part of his reign, King Solomon built high places for the false gods worshiped by his foreign wives. This contributed to the Israelites' abandoning the true worship of Jehovah and serving false gods. Therefore, Jehovah, by means of his prophet Ahijah, indicated that ten tribes would be ripped away from the son of Solomon and Jeroboam would rule over these.—1 Ki. 11:7, 8, 30-35.

Although Jeroboam had Jehovah's assurance that his kingship would be secure if he continued serving God in faithfulness, as soon as he became king he feared that the Israelites would revolt if they continued going up to Jerusalem for worship. For this reason he instituted calf worship at Dan and Bethel and there built high places. (1 Ki. 11:38; 12:26-33) As long as the ten-tribe kingdom existed, idolatrous worship continued at high places. "The sons of Israel went searching into the things that were not right toward Jehovah their God and kept building themselves high places in all their cities, from the tower of the watchmen clear to the fortified city."—2 Ki. 17:9.

Under inspiration, the prophet Amos foretold that the "high places of Isaac" would become desolated. The "high places of Isaac" evidently refer to the sacred high places where the Israelites of the ten-tribe kingdom, descendants of Isaac through Jacob or Israel, practiced apostate worship. This is also indicated by the fact that the expression "high places of Isaac" runs parallel with 'sanctuaries of Israel.' —Amos 7:9; see also Hosea 10:2-10.

After the king of Assyria took the ten-tribe kingdom into exile, the high places continued to exist for a time, since the foreign peoples who were moved into the territory of Samaria by the king of Assyria continued employing the high places in their worship. (2 Ki. 17:24, 29-32) About one hundred years after this, faithful King Josiah of Judah pulled down the altar and the high place at Bethel and desecrated the altar by burning human bones upon it. He also removed all the houses of the high places in the cities of Samaria, sacrificed (killed) all the priests of the high places and burned human bones upon the altars. (2 Ki. 23:15-20) This fulfilled a prophecy uttered over three hundred years earlier by an unnamed "man of God."—1 Ki. 13:1, 2.

IN THE KINGDOM OF JUDAH

King Rehoboam followed the apostasy of his father Solomon, and his subjects continued building high places and practicing licentious rites. (1 Ki. 14:21-24) Rehoboam's son and successor Abijam "went on walking in all the sins of his father."—1 Ki. 15:1-3.

Asa, who succeeded Abijam to the throne, served Jehovah in faithfulness and put forth decisive efforts to rid the kingdom of all appendages of false worship. (1 Ki. 15:11-13) "He removed from all the cities of Judah the high places and the incense stands." (2 Chron. 14:2-5) However, 1 Kings 15:14 and 2 Chronicles 15:17 apparently indicate that the high places were not removed. Hence, it may be that, although Asa removed the high places, their use persisted secretly or they cropped up again toward the end of his reign and were thereby present for his successor Jehoshaphat to destroy. (See, however, ASA No. 1.) But even during Jehoshaphat's reign the high places did not fully disappear. (1 Ki. 22:42, 43; 2 Chron. 17:5, 6; 20:31-33) So entrenched was Judah's worship at high places that the reforms of both Asa and Jehoshaphat could not remove all of them permanently.

King Jehoram, unlike his father Jehoshaphat, made high places on the mountains of Judah. (2 Chron. 21:1, 11) The religious state of the kingdom remained in a degraded condition throughout the reigns of Ahaziah and the usurper Athaliah the daughter of Ahab and Jezebel. (2 Ki. 8:25-27; 2 Chron. 22:2-4, 10) Although definite reforms to restore true worship were undertaken at the beginning of Jehoash's reign, apostasy set in once again after the death of High Priest Jehoiada and the high places did not disappear. (2 Ki. 12:2, 3; 2 Chron. 24:17, 18) The high places continued to exist as centers of unlawful worship throughout the reigns of Kings Amaziah, Az-

ariah (Uzziah) and Jotham. (2 Ki. 14:1-4; 15:1-4, 32-35) The next Judean king, Ahaz, not only sacrificed and made sacrificial smoke on the high places, but even made his own son pass through the fire. (2 Ki. 16:2-4) He also made additional "high places for making sacrificial smoke to other gods."—2 Chron. 28:25.

During the days of King Hezekiah another extensive purge was undertaken to remove the high places. (2 Ki. 18:1-4, 22; 2 Chron. 32:12) After the great Passover celebration held during his reign, the Israelites went throughout the cities of Judah and Benjamin and even in Ephraim and Manasseh breaking up the sacred pillars, cutting down the sacred poles and pulling down the high places and the altars.—2 Chron. 30:21, 23; 31:1.

This restoration of true worship was short-lived. Hezekiah's son Manasseh rebuilt the very high places that his father had destroyed. (2 Ki. 21:1-3; 2 Chron. 33:1-3) Manasseh caused the people to act even more wickedly than the pagan Canaanites whom Jehovah had annihilated. Hence, the Almighty determined to bring calamity upon Judah and Jerusalem. (2 Ki. 21:9-12) After being taken captive by the king of Assyria and brought to Babylon, Manasseh repented and, after returning to Jerusalem, took steps to remove the appendages of false worship. But the people continued offering sacrifices upon the unauthorized high places, not to false gods, however, but to Jehovah. (2 Chron. 33:10-17) Manasseh's successor, his son Amon, did not continue the reforms started by his father, but made guiltiness increase.—2 Chron. 33:21-24.

Josiah, who succeeded Amon, distinguished himself by doing what was right in Jehovah's eyes and adhering to the law of Moses. The foreign-god priests, who rendered up sacrificial smoke on the high places, he put out of business. He pulled down the high places, not only throughout Judah, but also in the cities of Samaria. The sites used for false worship were desecrated so that they could not be used to offend Jehovah.—2 Ki. 23:4-20; 2 Chron. 34:1-7.

The account of Josiah's making the high places that had been built by Solomon unfit for worship tends to confirm the conclusion that, although previous kings had torn down the high places, there was a revival of these. It seems only logical that faithful Kings Asa and Jehoshaphat tore down these high places of false worship dating from the reign of Solomon.

Although no further mention is made of high places in the Kings and Chronicles accounts after Josiah's thorough purge of all vestiges of false worship, the last four kings of Judah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah, are reported as doing what was bad in Jehovah's eyes. (2 Ki. 23:31, 32, 36, 37; 24:8, 9, 18, 19) Apostate worship at high places was resumed by the Israelites. Hence, Jehovah, through his prophet Ezekiel, warned the nation of the dire consequences to come upon them: "I am bringing upon you a sword, and I shall certainly destroy your high places. And your altars must be made desolate and your incense stands must be broken, and I will cause your slain ones to fall before your dungy idols." —Ezek. 6:3, 4.

It is noteworthy that there is no record of any worship at high places after the return from Babylonian exile. As had been foretold, the faithful Jewish remnant had profited from the bitter experience and had come to know Jehovah.—Ezek. 6:9, 10.

HIGH PRIEST [Heb., *hak-ko·hen'*, *hag-ga·dhohl'*, "the great priest"; Gr., *ar·khi·e·reus'*, "a chief priest, the high priest"]. The Bible also uses various terms to designate the high priest, namely, "the priest, the anointed one" (Lev. 4:3; "the head" (2 Chron. 24:6), or, simply, "the priest." (2 Chron. 26:17) In the latter case the context often makes clear that the high priest is meant. In the Christian Greek Scriptures, "chief priests" is evidently used to denote the principal men of the priesthood, which might include any ex-high priests who had been deposed and possibly, in addition, the heads of the twenty-four priestly divisions.—Matt. 2:4; Mark 8:31.

In harmony with the rule, "A man takes this honor, not of his own accord, but only when he is called by God," the appointment of Aaron, Israel's first high priest, was from God. (Heb. 5:4) The high priesthood of Israel was inaugurated in Aaron and passed down from father to oldest son, unless that son died or was disqualified, as in the case of Aaron's two oldest sons, who sinned against Jehovah and died. (Lev. 10:1, 2) King Solomon deposed a high priest in fulfillment of divine prophecy and put another qualified man of the line of Aaron in his place. (1 Ki. 2:26, 27, 35) Later on, when the nation was under Gentile rule, those Gentile rulers removed and appointed high priests according to their will. It seems, nonetheless, that the line of Aaron was quite well adhered to throughout the entire history of the nation down till Jerusalem's destruction in 70 C.E., although there may have been exceptions, such as Menelaus, also called Onias (see *Antiquities of the Jews*, Book XII, chap. V, par. 1), whom 2 Maccabees 3:4, 5 and 4:23 calls a Benjamite.

QUALIFICATIONS AND REQUIREMENTS FOR OFFICE

In harmony with the dignity of the office, the high priest's closeness to Jehovah in representing the nation before Him, and also because of the typical significance of the office, the requirements were rigid.

A list of disqualifying physical blemishes for all priests is set forth at Leviticus 21:16-23. Additional restrictions were placed on the high priest: He was to marry none other than a virgin of Israel; he was not to marry a widow. (Lev. 21:13-15) Furthermore, he was not allowed to defile himself for the dead, that is, to touch any human corpse, even that of his father or his mother, thereby becoming unclean. Neither was he to let his hair go ungroomed or tear his garments for the dead.—Lev. 21:10-12.

The Bible does not specifically state the age of eligibility for high priest. While it gives a retirement age of fifty years for Levites, it does not mention any retirement for priests, and its record indicates that the high priest's was a lifetime appointment. (Num. 8:24, 25) Aaron was eighty-three years old when he went with Moses before Pharaoh. His anointing as high priest apparently took place in the following year. (Ex. 7:7) He was around 120 years of age at the time of his death. During all this time he served, with no retirement. (Num. 20:28; 33:39) The provision of the cities of refuge takes note of the lifetime tenure of the high priest, in requiring that the unintentional manslayer remain in the city until the death of the high priest.—Num. 35:25.

INSTALLATION

Some indication of the office Jehovah had in mind for Aaron is seen in privileges given him soon after the exodus from Egypt. In the wilderness on the way to Sinai, Aaron was the one commanded to take a jar of manna and to deposit it before the Testimony as something to be kept. This was before the tent of meeting or the ark of the covenant was yet in existence. (Ex. 16:33, 34) Later, Aaron came to be the one in full charge of the sacred tent and its Ark. Aaron and two of his sons, with seventy of the older men of Israel, were specifically named as privileged to approach Mount Horeb, where they saw a vision of God.—Ex. 24:1-11.

But Jehovah made his first actual statement of his purpose to separate Aaron and his sons for the priesthood when giving Moses instructions for making the priestly garments. (Ex. chap. 28) After these instructions were given, God outlined to Moses the procedure for installing the priesthood and then definitely

made it known: "The priesthood must become theirs as a statute to time indefinite."—Ex. 29:9.

In keeping with Jehovah's majesty and cleanness, Aaron and his sons could not perform priestly duties until they were sanctified and empowered by the installation service. (Ex. chap. 29) Moses, as mediator of the Law covenant, performed the installation. A sanctification ceremony, occupying the seven days of Nisan 1 to 7, 1512 B.C.E., saw the priesthood fully installed, their hands filled with power to act as priests. (Lev. chap. 8) The next day, Nisan 8, an initial atonement service was performed for the nation (very much like the regular Day of Atonement services that were decreed to be celebrated annually on Tishri 10; this first performance of the priesthood is described in Leviticus chapter 9). It was appropriate and necessary, for Israel was in need of cleansing from their sins, including their recent transgression in connection with the golden calf.—Ex. chap. 32.

In installing the high priest, one of the significant acts Moses had to perform was the anointing of Aaron by pouring upon Aaron's head the sacred anointing oil specially compounded according to God's directions. (Lev. 8:1, 2, 12; Ex. 30:22-25, 30-33; Ps. 133:2) The later high priests, successors of Aaron, are spoken of as "anointed." While the Bible does not record an instance of their actual anointing with literal oil, it does set forth this law: "And the holy garments that are Aaron's will serve for his sons after him to anoint them in them and to fill their hand with power in them. Seven days the priest who succeeds him from among his sons and who comes into the tent of meeting to minister in the holy place will wear them."—Ex. 29:29, 30.

GARMENTS OF OFFICE

Besides wearing linen garments similar to those of the underpriests in his usual activities (Lev. 16:4), special garments of glory and beauty were worn by the high priest on certain occasions. Exodus chapters 28 and 39 describe both the design and the making of these under the direction of Moses as commanded by God. The innermost garment (except for the *linen drawers* reaching "from the hips and to the thighs," worn by all the priests "to cover the naked flesh"; Ex. 28:42) was the *robe* (Heb., *kut·to'neth*), made of fine (probably white) linen of checker work weave. This robe apparently had long sleeves and reached down to the ankles. It was likely woven in one piece. A sash of fine twisted linen woven with blue, reddish purple and coccus scarlet thread went around the body, probably above the waist.—Ex. 28:39; 39:29.

The *turban*, evidently different from the headdress of the underpriests, was also of fine linen. (Ex. 28:39) Fastened to the forefront of the turban was a *shining plate of pure gold* with the words "Holiness belongs to Jehovah" engraved on it. (Ex. 28:36) This plate was called "the holy sign of dedication."—Ex. 29:6; 39:30.

Over the linen robe was the *blue sleeveless coat* (Heb., *me'il'*). It was also probably woven in one piece, with a strong border around the opening at the top to prevent tearing; it was put on by slipping the robe over the head. This garment was shorter than the linen robe, and around its bottom hem were alternate golden bells and pomegranates made of blue, reddish purple and scarlet thread. The bells would be heard as the high priest went about his work in the sanctuary.—Ex. 28:31-35.

The *ephod*, an apronlike garment made with front and back parts and reaching a short distance below the waist, was worn by all the priests and sometimes by persons not in the priesthood. (1 Sam. 2:18; 2 Sam. 6:14) But the ephod of the high priests' apparel of beauty was of special, expensive embroidered work. It was of fine twisted linen with wool dyed reddish purple, coccus scarlet material and gold thread made from gold beaten into thin plates, then cut into threads. (Ex. 39:2, 3) Shoulder pieces were made on the ephod, possibly woven along with the front piece of the ephod and extending down on each side from the shoulders to the girdle. The two parts of the ephod were held together at the shoulders by gold fasteners set with two onyx stones, each stone having engraved on it six of the names of the sons of Israel (Jacob) in order of their births. A girdle of the same material bound the ephod around the waist, the girdle being "upon" the ephod, possibly being fastened to the ephod as a part of it.—Ex. 28:6-14.

The *breastpiece of judgment* was undoubtedly the most expensive and glorious part of the high priest's dress. It was made of the same material as the ephod, was rectangular in shape, the length being twice the width, but was doubled so that it formed a square nearly nine inches (over 22 centimeters) on a side. The folding up of the back portion in doubling made a sort of pocket or pouch. The breastpiece was adorned with twelve precious stones set in gold, each engraved with the name of one of the sons of Israel. These stones, of ruby, topaz, emerald and other gems, were arranged in four rows. Two chains of gold, wreathed in a rope-work pattern, were made on the breastpiece and rings of gold were set in the corners, the top rings being fastened to the ephod's shoulder pieces by the gold chains. The two bottom rings were attached with blue strings to the shoulder pieces of the ephod, just above the girdle.—Ex. 28:15-28.

The Urim and the Thummim (thought to mean "lights and perfections," plural in the sense of excellence) were put by Moses "in the breastpiece." (Lev. 8:8) It is not known just what the Urim and the Thummim were. Some scholars consider them to have been lots that were cast or drawn from the breastpiece, by Jehovah's direction, giving, basically, a "yes" or "no" answer to a question. If so, they may have been placed in the "pouch" of the breastpiece. (Ex. 28:30, *AT; Mo*) This is perhaps indicated in the text at 1 Samuel 14:41, 42. Yet others hold that the Urim and Thummim had to do with the stones in the breastpiece in some way, but this view seems less likely. Other references to the Urim and the Thummim are found at Numbers 27:21; Deuteronomy 33:8; 1 Samuel 28:6; Ezra 2:63 and Nehemiah 7:65; see URIM AND THUMMIM.

These beautiful garments were worn by the high priest when he approached Jehovah with an inquiry on an important matter. (Num. 27:21; Judg. 1:1; 20:18, 27, 28) Also, on the Day of Atonement, after the sin offerings were completed, he changed from his white linen garments to his garments of glory and beauty. (Lev. 16:23, 24) He apparently wore the latter on other occasions as well.

The instructions regarding Atonement Day, at Leviticus chapter 16, do not state specifically that the high priest, after putting on his glorious apparel, was to lift his hands and bless the people. However, in the record of the atonement service held on the day after the priesthood's installation, which follows closely the Atonement Day procedure, we read: "Then Aaron raised his hands toward the people and blessed them." (Lev. 9:22) Jehovah had shown what the blessing should ask for when he commanded Moses: "Speak to Aaron and his sons, saying, 'This is the way you should bless the sons of Israel, saying to them: "May Jehovah bless you and keep you. May Jehovah make his face shine toward you, and may he favor you. May Jehovah lift up his face toward you and assign peace to you."'"—Num. 6:23-27.

RESPONSIBILITY AND DUTIES

The dignity, seriousness and responsibility of the high priest's office is emphasized by the fact that sins on his part could bring guiltiness upon the people. (Lev. 4:3) The high priest alone was to go into the Most Holy compartment of the sanctuary, and that only on one day of the year, the Day of Atonement. (Lev. 16:2) When he went into the tent of meeting on that day, no other priest was allowed in the tent. (Lev. 16:17) He officiated over all the Atonement Day services. He made atonement for his house and for

the people on special occasions (Lev. 9:7) and intervened before Jehovah in behalf of the people when Jehovah's anger blazed against them. (Num. 15:25, 26; 16:43-50) When questions of national importance arose, he was the one to approach Jehovah with Urim and Thummim. (Num. 27:21) He officiated at the slaughter and burning of the red cow, the ashes of which were used in the water for cleansing.—Num. 19:1-5, 9.

Evidently the high priest was able, as he desired, to take part in any priestly duty or ceremony. By King David's time the priesthood had grown large in number. So that all could serve, David arranged the priests in twelve divisions. (1 Chron. 24:1-18) This system continued for the duration of the priesthood's existence. However, the high priest was not restricted to certain times for service at the sanctuary, as were the underpriests, but could take part at any time. (The underpriests could assist at any time, but certain duties were reserved as the privilege of the priests of the particular division then on duty.) As was true with the underpriests, the festival seasons were the high priest's busiest periods.

The sanctuary, its service and treasury were under the high priest's supervision. (2 Ki. 12:7-16; 22:4) In this responsibility, it appears that there was a secondary priest who was his chief assistant. (2 Ki. 25:18) In later times, this assistant, called the "Sagan," would officiate for the high priest when for some reason the high priest was incapacitated. Eleazar, Aaron's son, had a special oversight assigned to him.—Num. 4:16.

The high priest was the leader in the religious instruction of the nation. (Lev. 10:8-11; Deut. 17:9-11) He and the secular rulers (Joshua, the judges and, under the monarchy, the king) were the high courts of the nation. (Deut. 17:9, 12; 2 Chron. 19:10, 11) After the Sanhedrin was formed (in later times) the high priest presided over that body. (Some traditions say that he did not preside in every case—only as he willed.) (Matt. 26:57; Acts 5:21) High Priest Eleazar participated with Joshua in dividing the land among the twelve tribes. (Josh. 14:1; 21:1-3) The high priest's death had to be announced to the cities of refuge throughout the land; it meant the release of all persons who were confined to the boundaries of the cities of refuge for the guilt of accidental manslaughter.—Num. 35:25-29.

THE HIGH-PRIESTLY LINE

For the line of descent of the high priest, and the names of those who actually served in this office, please see the accompanying chart. The Bible specifically names only a few as serving in that capacity, but it gives us genealogical records of Aaron's line. No doubt a good number of those listed in the genealogical tables served as high priests, even though the Bible does not have occasion to relate an account of their acts nor name them definitely as holding the office. The few it actually names as such are hardly enough to fill in the lapse of time, particularly between the priesthood's beginning in 1512 B.C.E. and Jerusalem's destruction in 607 B.C.E. Also, often there are names passed over in the genealogical tables, so that unnamed ones may also have served in the office. The chart, therefore, is not intended to give a wholly complete and accurate list, but may help the reader to obtain a better picture of the high-priestly line.

MELCHIZEDEK'S PRIESTHOOD

The first priest mentioned in the Bible is Melchizedek, who was "priest of the Most High God" as well as king of Salem (Jerusalem). Abraham met this priest-king when he returned from defeating the Mesopotamian kings in league with Chedorlaomer. Abraham recognized the divine source of Melchizedek's authority by giving him a tenth of the fruits of his victory and receiving Melchizedek's blessing. The Bible does not give the record of Melchizedek's ancestry or his birth or death. He had no predecessors or successors.—Gen. 14:17-24; see MELCHIZEDEK.

THE HIGH PRIESTHOOD OF JESUS CHRIST

The Bible book of Hebrews, the writership of which is generally ascribed to the apostle Paul, points out that Jesus Christ, since his resurrection and entry into heaven, is a "high priest according to the manner of Melchizedek forever." (Heb. 6:20; 7:17, 21) To describe the greatness of Christ's priesthood and its superiority over the Aaronic priesthood, the writer shows that Melchizedek was both a king and a priest by designation of the Most High God, and not by inheritance. Christ Jesus, not of the tribe of Levi but of Judah, and of the line of David, does not inherit his office by descent from Aaron, but by direct appointment of God, as with Melchizedek. (Heb. 5:10) In addition to the promise recorded at Psalm 110:4: "Jehovah has sworn (and he will feel no regret): 'You are a priest to time indefinite according to the manner of Melchizedek!'" which appointment makes him a heavenly King-Priest, Christ also possesses kingdom authority by reason of his descent from David. In the latter case, he becomes the heir of the kingship promised in the Davidic covenant. (2 Sam. 7:11-16) He therefore holds in combination the offices of kingship and priesthood, as did Melchizedek.

In another way the surpassing excellence of Christ's high priesthood is shown, namely, in that Levi, the progenitor of the Jewish priesthood, in effect, tithed to Melchizedek, for Levi was still in the loins of Abraham when the patriarch gave a tenth to Salem's priest-king. Moreover, in that sense Levi was also blessed by Melchizedek, and the rule is that the lesser is blessed by the greater. (Heb. 7:4-10) The apostle also calls attention to Melchizedek's being "fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life" as being representative of the everlasting priesthood of Jesus Christ, who has been resurrected to "an indestructible life."—Heb. 7:3, 15-17.

Nevertheless, although Christ does not get his priesthood from fleshly descent through Aaron, nor does he have a predecessor or successor in his office, he fulfills the things typified by the Aaronic high priest. The apostle makes this perfectly clear when he shows that the tentlike tabernacle constructed in the wilderness was a pattern of "the true tent, which Jehovah put up, and not man," and that the Levitical priests rendered "sacred service in a typical representation and a shadow of the heavenly things." (Heb. 8:1-6; 9:11) He relates that Jesus Christ, who had, not animal sacrifices, but his own perfect body to offer, did away with the validity or need of animal sacrifices; Jesus then "passed through the heavens," "not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us." (Heb. 4:14; 9:12; 10:5, 6, 9) He went into the holy place typified by the Most Holy into which Aaron entered, namely, "into heaven itself, now to appear before the person of God for us."—Heb. 9:24.

The sacrifice of Jesus as the antitypical high priest did not need to be repeated as did those of the Aaronic priests, because his sacrifice actually removed sin. (Heb. 9:13, 14, 25, 26) Moreover, in the type or shadow, no priest of the Aaronic priesthood could live long enough to save completely or bring to complete salvation and perfection all those to whom he ministered, but Christ "is able also to save completely those who are approaching God through him, because he is always alive to plead for them."—Heb. 7:23-25.

As the high priest in Israel was not always occupied in making sacrifices, but also blessed the people and was the chief instructor of the people in God's righteous laws, so, too, with Jesus Christ. On appearing before his Father in the heavens he "offered

ISRAEL'S HIGH-PRIESTLY LINE

Genealogies of the high priests are found at 1 Chronicles 6:1-15, 50-53 and Ezra 7:1-5. These do not contain all the names; some links are omitted, as is common in Hebrew genealogical tables. Josephus and the Jewish rabbis insert additional names, but their accuracy is open to question. Question marks after names in bold-faced type indicate those who may have served in the office of high priest (several very likely so) but who are listed only in the high-priestly line of descent in the Bible, and not specifically stated to have served as high priests.

PRIOR TO THE EXILE

Levi (Son of Jacob—Gen. 29:34)

Kohath Gershon Merari (Gen. 46:11; Ex. 6:16; 1 Chron. 6:1)

Amram Izhar Hebron Uzziel (Ex. 6:18; 1 Chron. 6:2)

1512 B.C.E.—PRIESTHOOD OF ISRAEL BEGINS

AARON Moses (Ex. 6:20; 1 Chron. 23:13)

ELEAZAR (Ex. 6:23; Lev. 10:1-7; Num. 20:25-28; 1 Chron. 6:3)

Nadab (died) Abihu (died) Ithamar (Ex. 6:23; 1 Chron. 24:1, 2)

PHINEHAS (Jehovah gives covenant for priesthood in his line.—Ex. 6:25; Num. 25:10-13; Josh. 22:13; Judg. 20:27, 28)

ABISHUA? (1 Chron. 6:4, 5; Ezra 7:5)

BUKKI? (1 Chron. 6:5; Ezra 7:4)

UZZI? (1 Chron. 6:5, 6; Ezra 7:4)

(Ark of the covenant located in Shiloh from the time land was subdued [1467 B.C.E.] until time of Eli, with a temporary stay at Bethel.—Josh. 18:1; Judg. 20:18, 26-28)

ELI (First high priest of line of Ithamar; succeeded either Abishua or Uzzi, according to Josephus, **Antiquities of the Jews**, Book V, chap. XI, par. 5; Book XI, chap. I, par. 3; compare 1 Chronicles 24:3)

(Line of Ithamar apparently officiated during this period)

Zerahiah (1 Chron. 6:6; Ezra 7:4)

Meraioth (1 Chron. 6:6, 7; Ezra 7:3, 4)

Amariah (1 Chron. 6:7)

Ahitub (2 Sam. 8:17; 1 Chron. 6:7, 8; 18:16)

Hophni Phinehas

(Ark captured by Philistines. Eli and sons died. Ark remained 7 months in Philistine territory. [1 Sam. 4:17, 18; 6:1] Ark recovered, temporarily at Beth-shemesh, then located at Kiriath-jearim [Baale-judah] at the house of Abinadab for many years, until David captured Jerusalem.—1 Sam. 6:14, 15; 7:2; 2 Sam. 6:2, 3)

Ichabod (1 Sam. 4:19-22)

AHITUB? (1 Sam. 14:3; 22:9)

(Ark taken temporarily to Saul's camp at Gibeah.—1 Sam. 13:15, 16; 14:18)

AHIJAH (Probably the brother of Ahimelech. Served at tabernacle in Shiloh.—1 Sam. 14:3)

(David attempted to bring Ark to Jerusalem; Uzzah smitten. David took Ark to house of Obed-edom the Gittite; Ark there three months; then moved by David to Jerusalem.—2 Sam. 6:1-11)

AHIMELECH (Aided David; killed when 85 priests of Nob were slain by order of Saul.—1 Sam. 21:1-6; 22:9-18)

ABIATHAR (Escaped and joined David. [1 Sam. 22:20-23; 23:6, 9; 30:7] But later supported Adonijah and was deposed by Solomon. House of Eli fell from high priesthood, fulfilling Jehovah's words at 1 Samuel 2:30-36. —1 Kings 2:27, 35)

Office returns to line of Eleazar

ZADOK (May have been "second" priest during David's reign. [See 2 Kings 25:18; Jeremiah 52:24.] Loyal to David when Adonijah tried to take throne. Made high priest by Solomon in place of Abiathar.—2 Sam. 8:17; 15:24-29; 19:11; 1 Ki. 1:7, 8, 32-45; 2:27, 35; 1 Chron. 24:3) (Ark placed in newly built temple by Solomon.—1 Ki. 8:1-6)

AHIMAAZ? (2 Sam. 15:27, 36; 17:20; 1 Chron. 6:8)

AZARIAH (I)? (1 Ki. 4:2; 1 Chron. 6:9)

(The next three names, Amariah, Jehoiada and Zechariah, are evidently links that were passed over at 1 Chronicles 6:1-15.)

AMARIAH (In King Jehoshaphat's time.—2 Chron. 19:11)

JEHOIADA (In the time of Jehoram, Ahaziah, Athaliah and Jehoash.—2 Ki. 11:4–12:9; 2 Chron. 22:10–24:15)

ZECHARIAH? (Stoned to death, with King Jehoash's approval.—2 Chron. 24:20-22)

JOHANAN? (1 Chron. 6:10)

AZARIAH (II) (Probably the priest who resisted King Uzziah in his presumptuous act. —1 Chron. 6:10; 2 Chron. 26:17-20)

(The next two names, Urijah and Azariah, may be links that are omitted at 1 Chronicles 6:1-15.)

URIJAH? (The priest who built an altar like the pagan altar at Damascus, at King Ahaz' order.—2 Ki. 16:10-16)

AZARIAH (II or III) (Of the line of Zadok; served in King Hezekiah's time. He may be the same person as Azariah II listed earlier, or another with the same name.—2 Chron. 31:10-13)

AMARIAH? (1 Chron. 6:11; Ezra 7:3)

AHITUB (Neh. 11:11; 1 Chron. 6:11, 12; 9:11; Ezra 7:2)

MERAIOTH? (He was a priest, a descendant of Ahitub, but may not have served as high priest.—1 Chron. 9:11; Neh. 11:11)

ZADOK? (1 Chron. 6:12; 9:11; Ezra 7:2; Neh. 11:11)

SHALLUM? (Meshullam) (1 Chron. 6:12, 13; 9:11; Ezra 7:2; Neh. 11:11)

HILKIAH (In King Josiah's time.—2 Ki. 22:4-14; 23:4; 1 Chron. 6:13; 2 Chron. 34:9-22)

AZARIAH (III or IV)? (1 Chron. 6:13, 14)

SERAIAH (Killed by Nebuchadnezzar at Riblah after Jerusalem's fall in 607 B.C.E. —2 Ki. 25:18-21; 1 Chron. 6:14; Ezra 7:1; Jer. 52:24-27)

JEHOZADAK? (Carried captive to Babylon by Nebuchadnezzar in 607 B.C.E. His son Jeshua [Joshua] and possibly other sons were born during the Exile. He was, of course, unable to perform duties at the temple.—1 Chron. 6:14, 15; Ezra 3:2)

(Ark of the covenant disappears; not in later temples built in Jerusalem.)

(From Abiathar to Jehozadak Josephus lists 17 high priests, while the Jewish historical work **Seder 'Olam Zuta** lists 19.)

AFTER THE RETURN FROM EXILE

JOSHUA (Jeshua) (Returned in 537 B.C.E. with Zerubbabel.—Ezra 2:2; 3:2; Neh. 12:10; Hag. 1:1; Zech. 3:1; 6:11)

JOIAKIM? (Neh. 12:10, 12; held office at time of Ezra's return to Jerusalem, according to Josephus, **Antiquities of the Jews**, Book XI, chap. V, par. 1.)

ELIASHIB (In Nehemiah's time.—Neh. 3:20; 12:10, 22; 13:4, 6, 7)

JOIADA? (Neh. 12:10, 11, 22; 13:28)

JONATHAN? (Johanan) (Neh. 12:11, 22, 23)

JADDUA? (Probably in or "down till" the days of Darius the Persian.—Neh. 12:11, 22)

FROM THE TIME OF DARIUS THE PERSIAN

(From this point the apocryphal book of First Maccabees and Josephus' **Antiquities of the Jews**, Books XI–XX, are the sources for the list of high priests down to the time of the Maccabees. Josephus names more as high priests than does First Maccabees. From the Maccabees to the destruction of Jerusalem in 70 C.E. the chief source is Josephus. The Bible names only three [Annas, Joseph Caiaphas, and Ananias]. The high-priestly line seems to have been adhered to, at least in the majority of cases, although pagan rulers deposed and appointed the high priests at will.)

ONIAS I
SIMON THE JUST
ELEAZAR
MANASSEH
ONIAS II
(Continued in column to the right)

SIMON II
ONIAS III
JOSHUA (Gr., Jesus); also Jason
ONIAS (Called also Menelaus)
JAKIM (Called in Greek Alcimus); also Jacimus

THE MACCABEAN PRIEST-KINGS

JONATHAN
SIMON (the Prince)
JOHN HYRCANUS
(Continued in column to the right)

ARISTOBULUS I
ALEXANDER JANNAEUS
HYRCANUS II (Aristobulus II seized temporary rule)
ANTIGONUS

AFTER HEROD THE GREAT BECAME KING (Matt. 2:1)

(Appointed by Herod)

HANANEL (Gr., Ananelus)
ARISTOBULUS III
HANANEL (a second time)
(Continued in column to the right)

JESUS (son of Phabet)
SIMON
MATTHIAS (Mattathias)
JOAZAR

(Appointed by Archelaus, King of Judea—Matt. 2:22)

ELEAZAR (son of Boethus)

JESUS (son of Sie) (Joazar reappointed)

(Appointed by Quirinius, Governor of Syria—Luke 2:2)

ANNAS (Ananus) (Appointed by Quirinius about 6 or 7 C.E.; deposed by Valerius Gratus, governor of Judea, about 15 C.E. He was the father-in-law of Caiaphas. After being deposed he continued to exercise great influence, was called in the Bible, not "high priest" [for Caiaphas then held that office], but "chief priest."—Luke 3:2; John 18:13,24; Acts 4:6)

(Appointed by Valerius Gratus, Governor of Judea)

ISMAEL (son of Phabi)
ELEAZAR (son of Annas)
SIMON
JOSEPH CAIAPHAS (Officiated during Jesus' earthly ministry and the early part of the apostles' ministry. He presided as high priest over Jesus' trial before the Sanhedrin, in company with his father-in-law Annas. [Matt. 26:3, 57; Luke 3:2; John 11:49, 51; 18:13, 14, 24, 28] He and Annas called Peter and John before them and commanded them to stop preaching. [Acts 4:6, 18] Caiaphas was the high priest who authorized Saul to receive letters to the synagogue at Damascus for the arrest of Christians.—Acts 9:1, 2, 14)

(Appointed by Vitellius, Governor of Syria)

JONATHAN (son of Annas)

THEOPHILUS (son of Annas)

(Appointed by Herod Agrippa I)

SIMON (Cantheras)
MATTHIAS (Mattathias) (son of Annas)

ELIONAEUS

(Appointed by Herod, King of Chalcis)

JOSEPH

ANANIAS (Presided over the Sanhedrin at Paul's trial. —Acts 23:2; 24:1)

(Appointed by Herod Agrippa II)

ISMAEL
JOSEPH (Cabi)
ANNAS (Ananus, son of Annas)
JESUS (son of Damnaeus)
(Continued in column to the right)

JESUS (son of Gamaliel)
MATTHIAS (Mattathias, son of Theophilus)
PHANAS (Phannias or Phinehas; made high priest by the people during the war against Rome)

one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13; 8:1) Therefore, "the second time that he appears it will be apart from sin and to those earnestly looking for him for their salvation."—Heb. 9:28.

Jesus Christ's superiority as High Priest is seen in another sense also. Becoming a man of blood and flesh like his "brothers" (Heb. 2:14-17), he was thoroughly tested; he suffered all manner of opposition, persecution and finally an ignominious death. As it is stated: "Although he was a Son, he learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasting salvation to all those obeying him." (Heb. 5:8, 9) Paul explains benefits we can receive from his being thus tested: "For in that he himself has suffered when being put to the test, he is able to come to the aid of those who are being put to the test." (Heb. 2:18) Those who call on him for help are assured of merciful and sympathetic consideration. "For," says Paul, "we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin."—Heb. 4:15, 16.

CHRISTIAN UNDERPRIESTS

Jesus Christ is the only priest "according to the manner of Melchizedek" (Heb. 7:17), but, like Aaron the high priest of Israel, Jesus Christ has a body of underpriests provided for him by his Father Jehovah. These are promised joint heirship with him in the heavens, where they will also share as associate kings in his kingdom. (Rom. 8:17) They are known as "a royal priesthood." (1 Pet. 2:9) They are shown in the vision of the Bible book of Revelation singing a new song, which speaks of Christ's having bought them with his blood and making them "a kingdom and priests to our God, and they will rule as kings over the earth." (Rev. 5:9, 10) Later in the vision 144,000 persons are seen alongside the Lamb singing a new song. They also are described as having "been bought from the earth," as followers of the Lamb, "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:1-4; compare James 1:18.) In this chapter of Revelation (14) the warning is given with regard to the mark of the beast, showing that avoidance of this mark "means endurance for the holy ones." (Vss. 9-12) These 144,000 bought ones are the ones enduring faithfully and who come to life and rule as kings with Christ and who "will be priests of God and of the Christ, and will rule as kings with him for the thousand years." (Rev. 20:4, 6) Jesus' high-priestly services bring them into this glorious position.

BENEFICIARIES OF THE HEAVENLY PRIESTHOOD

While the ancient city Jerusalem had a temple built in it, the New Jerusalem is described as a temple-city itself, a sanctuary and habitation of the Most High God. Thus, the apostle John, beholding it in vision, reported, "I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is." The vision of the New Jerusalem gives an indication of who will receive the ministrations of the great High Priest and those associated with him as heavenly underpriests. Aaron and his family, together with the priestly tribe of Levi, ministered to the people of the twelve tribes in the land of Palestine. So with the New Jerusalem: "The nations will walk by means of its light."—Rev. 21:2, 22-24; see PRIEST.

HIGHWAY, ROAD. From ancient times highways and roads, including several important trade routes, linked cities and kingdoms in the Palestinian area. (Num. 20:17-19; 21:21, 22; 22:5, 21-23; Josh. 2:22; Judg. 21:19; 1 Sam. 6:9, 12; 13:17, 18) What is considered to have been the principal route led from Egypt to the Philistine cities of Gaza and Ashkelon and gradually bent northeastward in the direction of Megiddo. It continued to Hazor, N of the Sea of Galilee, and then led to Damascus. This route via Philistia was the shortest from Egypt to the Promised Land. But Jehovah kindly led the Israelites by another way so that they would not get disheartened by a Philistine attack.—Ex. 13:17.

In the Promised Land the maintenance of a good road system took on added importance for the Israelites, as there was only one center of worship for the entire nation. Therefore many of the Israelites had to travel considerable distances each year to comply with the Law's requirement that all the males assemble for the three seasonal festivals. (Deut. 16:16) Additionally, tithes, contributions and any offerings, whether voluntary or obligatory, had to be presented at the place Jehovah would choose. (Deut. 12:4-7) After Solomon's building the temple, that place was Jerusalem. So as the Israelites traveled on the roads to and from Jerusalem, there were fine opportunities for fathers to teach God's law to their sons.—Deut. 6:6, 7.

Attention also had to be given to maintaining the roads leading to the six cities of refuge. These roads had to be well marked and kept clear of obstacles that might impede the accidental manslayer's progress. (Deut. 19:3) According to Jewish tradition, a signpost indicating the direction to the city of refuge was placed at every crossroad.

Although the Bible gives no description of the ancient roads, it does contain allusions to their construction and maintenance. At times hills and other irregularities may have been leveled, and the roads cleared of stones and banked up. (Isa. 40:3, 4; 57:14; 62:10) The historian Josephus claims that King Solomon paved the roads leading to Jerusalem with black stones.—*Antiquities of the Jews*, Book VIII, chap. VII, par. 4.

However, nothing definite is known about the structure of ancient roads until the days of the Roman Empire. The Romans distinguished themselves as road builders, linking their vast empire to facilitate the movement of their armies. Their roads were paved with flat stones, and the roadbeds usually consisted of three layers: (bottom) rubble, (middle) flat slabs set in mortar, and (top) concrete and crushed stone. The roads sloped from the center toward both sides, and were equipped with milestones, curbstones and drainage ditches. Also, wells could be found at convenient intervals along the roads. Running in nearly straight lines, Roman roads passed over hills rather than around them. The famous Roman highway, the Appian Way, measured some eighteen feet (5.5 meters) in width and was paved with large lava blocks. The apostle Paul, while en route to Rome as a prisoner, traveled over this road, parts of which are still used today.—Acts 28:15, 16.

The words of Isaiah 19:23 about the coming into existence of "a highway out of Egypt to Assyria" pointed forward to the friendly intercourse that would one day prevail between these two lands. In effecting the release of his people, Jehovah, as it were, made highways for them that led out of the lands of their captivity.—Isa. 11:16; 35:8-10; 49:11-13; Jer. 31:21.

HILEN (Hi'len). Apparently the same as Holon, one of the thirteen priestly cities.—Josh. 21:13-19; 1 Chron. 6:54-60; see HOLON No. 1.

HILKIAH (Hil·ki'ah) [Jehovah is the portion].

1. A Levite of the family of Merari; son of Amzi and forefather of the Ethan appointed by David as a singer at the sanctuary.—1 Chron. 6:31, 32, 44-46.

2. A Levite gatekeeper of the family of Merari who received this assignment in David's time; a son of Hosah.—1 Chron. 26:10-12.

3. Father of the Eliakim who was an official in King Hezekiah's court.—2 Ki. 18:37.

4. The high priest in the days of King Josiah; son of Shallum and father of Azariah; apparently a forefather of Ezra the copyist. (2 Ki. 22:3, 4; 1 Chron. 6:13; Ezra 7:1, 2, 6) Hilkiah, as high priest, figured prominently in the restoration of true worship undertaken by Josiah. During the course of the temple repair work, Hilkiah found the very "book of Jehovah's law by the hand of Moses." What made the find outstanding was most likely the manuscript's being the original book written by Moses. Hilkiah gave it to Shaphan the secretary, who took the manuscript to the king. Upon hearing Shaphan read the book, King Josiah dispatched a delegation headed by High Priest Hilkiah to Huldah the prophetess to inquire of Jehovah in his behalf and in behalf of the people. —2 Ki. 22:3-14; 2 Chron. 34:14.

5. Father of Jeremiah the prophet; a priest in Anathoth in the land of Benjamin.—Jer. 1:1.

6. Father of the Gemariah whom King Zedekiah sent along with Elasah to King Nebuchadnezzar in Babylon.—Jer. 29:3.

7. A Levite priest who returned from Babylon with Zerubbabel.—Neh. 12:1, 7.

8. One of those standing at Ezra's right hand on the occasion of his reading the Law to the people. —Neh. 8:2-4.

9. The name of a priestly paternal house in the days of Nehemiah the governor.—Neh. 12:12, 21, 26.

HILL. A natural elevation of earth's surface, lower than a mountain. The Hebrew word for hill, *giv·'ah'*, appears to be derived from a root meaning convex, projecting, high. Rounded hills are especially noticeable in Judea, though also found in other parts of Palestine.

On occasion hills served as burial places and places for concealment. (Josh. 24:33; 1 Sam. 23:19; 26:1) Homes and towns were frequently built on them, as was the house of Abinadab where the Ark was kept for some seventy years. (1 Sam. 7:1, 2) It was often on hills that the Israelites, in imitation of the Canaanites, carried on idolatrous worship. (Deut. 12:2; 1 Ki. 14:23; 2 Ki. 17:9, 10; Isa. 65:7; Jer. 2:20; 17:1-3; Ezek. 6:13; 20:28; Hos. 4:13) This explains the prophetic response to the appeal for Israel to return to Jehovah: "Here we are! We have come to you, for you, O Jehovah, are our God. Truly the hills as well as the turmoil on the mountains belong to falsehood."—Jer. 3:22, 23.

Most appropriately, therefore, both Isaiah and Micah foretold that the "mountain of the house of Jehovah" would become firmly established above the top of the mountains and would be lifted up above the hills. (Isa. 2:2; Mic. 4:1) In sharp contrast with this, those not doing Jehovah's will at the time of his executional work will "say to the mountains, 'Cover us!' and to the hills, 'Fall over us!' "—Hos. 10:8; Luke 23:30; compare Isaiah 2:19; Revelation 6:16, 17.

In highlighting the greatness of the Almighty, the prophet Isaiah shows that Jehovah can, in effect, 'weigh the hills in the scales.' (Isa. 40:12) Even greater permanence is ascribed to God's loving-kindness and covenant of peace than to the mountains and hills, which are described as "eternal" and "indefinitely lasting."—Isa. 54:10; Gen. 49:26; Deut. 33:15.

Before undertaking a journey, Eastern rulers would often send out men to prepare the way before them by removing stones, filling up depressions, smoothing out rough places and, at times, even leveling hills. In a figurative sense, the hills were leveled in making possible the unhindered return of the Jews from Babylon to Jerusalem in 537 B.C.E. This was also prophetic of the preparatory work done by John the Baptist before the appearance of the Messiah.—Isa. 40:4; Luke 3:1-6.

HILLEL (Hil'lel) [he has praised]. A Pirathonite, an inhabitant of the town of Pirathon in Ephraim. Hillel's son Abdon judged Israel for eight years. —Judg. 12:13-15.

HIN. A liquid measure (Ex. 30:24; Num. 28:14; Ezek. 45:24; 46:5, 7, 11); also used with reference to the container for measuring a hin. (Lev. 19:36) According to the Jewish historian Josephus, a hin equaled two Athenian choas; a bath equaled seventy-two sextarii. (*Antiquities of the Jews*, Book III, chap. VIII, par. 3; Book VIII, chap. II, par. 9) Since other sources indicate that two Athenian choas amounted to twelve sextarii, the hin may be reckoned at one-sixth of a bath measure (c. 23.24 quarts; 22 liters) or about 3.87 quarts (3.67 liters). The Scriptures also mention fractions of a hin: a half (c. 1.9 quarts; c. 1.8 liters) (Num. 15:9, 10), a third (c. 1.3 quarts; c. 1.2 liters) (Num. 15:6, 7; Ezek. 46:14), a fourth (c. 1.9 pints; c. .9 liter) (Ex. 29:40; Lev. 23:13; Num. 15:4, 5; 28:5, 7) and a sixth (c. 1.3 pints; c. .6 liter), this last being the daily water ration allowed Ezekiel when depicting the severe condition to come upon Jerusalem under siege.—Ezek. 4:11.

HIND. The female deer or hind is a slender, graceful creature, timid, surefooted and swift. When heavy with young the hinds retire to the recesses of the forest to give birth, and then continue in seclusion, tenderly caring for and protecting the fawns until such time as they can care for themselves.—Job 39:1; Ps. 29:9.

The gentle, graceful hind figures in the vivid imagery of the Bible. (Prov. 5:18, 19; Song of Sol. 2:7; 3:5; see GAZELLE.) Allusion is made to the animal's swiftness and surefootedness, enabling it to escape from its enemies. (2 Sam. 22:1, 34; Ps. 18:32, 33; Hab. 3:19) Possibly with reference to skillfulness and swiftness in warfare, Jacob prophetically described the tribe of Naphtali as "a slender hind." (Gen. 49:21) The psalmist, when deprived of free access to the sanctuary, compares his longing for God to the hind's yearning for water streams. (Ps. 42:1-4) The picture of a hind forsaking her newborn fawn, so contrary to her well-known solicitude for her offspring under normal conditions, indicates the severity of the droughts upon Judah.—Jer. 14:1, 2, 5.

HINNOM, VALLEY OF [Heb., *geh' Hin·nom'*]. Also known as "the valley of the son(s) of Hinnom" and the "Valley," as in the expression "Valley Gate." (Josh. 15:8; 2 Ki. 23:10; Neh. 3:13) Possibly called "the low plain of the carcasses and of the fatty ashes" at Jeremiah 31:40. The individual after whom the valley may have been named is unknown, as is also the meaning of the name "Hinnom." The valley is located on the W and SW of Jerusalem and runs S from the vicinity of the modern Jaffa Gate, turns sharply E at the SW corner of the city and runs along the S to meet the Tyropean and Kidron valleys at a point near the city's SE corner. At the point just above its convergence with these valleys it widens out. Here was probably the location of Topheth. (2 Ki. 23:10) On the S side of the valley near its E extremity is the traditional site of Akeldama, the "Field of Blood," the potter's field purchased with Judas' thirty pieces of silver. (Matt. 27:3-10; Acts 1:18, 19) Farther up, the valley is quite narrow and deep, with many sepulcher chambers in its terraced cliffs.

The Valley of Hinnom formed a part of the boundary between the tribes of Judah and Benjamin, Judah's territory being to the S, placing Jerusalem in Benjamin's territory, as outlined at Joshua 15:1, 8; 18:11, 16. The valley is now known as the Wadi er-Rababi.

Apostate King Ahaz of Judah made sacrificial smoke and burned his sons in the fire in this valley. (2 Chron. 28:1-3) His grandson King Manasseh exceeded Ahaz, promoting wickedness on a grand scale, also making "his own sons pass through the fire in the valley of the son of Hinnom." (2 Chron. 33:1, 6, 9) King Josiah, Manasseh's grandson, put an end to this



A portion of the valley of Hinnom as it appears today

detestable practice in Topheth by defiling the place, desecrating it, thereby making it unfit for worship, possibly by scattering bones or refuse therein.—2 Ki. 23:10.

Jeremiah, who prophesied in the days of Kings Josiah, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah, expressed Jehovah's judgment for the sins of the nation, one of the foremost being the abominable sacrifice of their children to Molech. He was commanded to take some of the older men of the people and the priests out the Gate of the Potsherds (or, Gate of the Ash-heaps), located at the SE corner of Jerusalem, to the Valley of Hinnom in the area of Topheth. There he declared Jehovah's pronouncement: "Look! there are days coming . . . when this place will be called no more Topheth and the valley of the son of Hinnom, but the valley of the killing." Then, smashing an earthenware flask before their eyes, he continued with Jehovah's judgment: "In the same way I shall break this people and this city . . . and in Topheth they will bury until there is no more place to bury." (Jer. 19:1, 2, 6, 10, 11) In other words, the slaughter, not of sacrificial victims to Molech, but by the sword of God's judgment, would be so great that some bodies would lie unburied in the valley. This would pollute it to an even greater degree than Josiah had done.

Evidently Jeremiah's prophetic words do not mean that such sacrifices to Molech were still going on in Jeremiah's time, so soon after Josiah's reformation, but that Jehovah would punish the nation for their practices, past as well as present, and for the innocent blood shed by them, particularly the human sacrifices during Manasseh's reign. The prophet, in another pronouncement, told the nation that they would be punished for what Manasseh had done. (Jer. 15:4; compare 2 Kings 23:26; Jeremiah 32:30-35.) Also, Jeremiah's declaration at chapter 19, verse 3, is parallel to the statement at 2 Kings 21:12. In Jeremiah's day the people certainly were carrying on with idolatries, which gave evidence that they had not repented in the least for the gross sins they shared in during Manasseh's reign.

The gates in Jerusalem's wall that were situated on the Valley of Hinnom were, probably, the Corner Gate at the city's NW corner, the Valley Gate at its SW corner, and the Gate of the Potsherds (Gate of the Ash-heaps) near the point where the Valley of Hinnom joined the Tyropean and Kidron valleys. (2 Ki. 14:13; Neh. 2:13; 12:31; Jer. 19:2) Along the Valley of Hinnom between the Corner Gate and the Valley Gate the sides are so steep as to make impractical the location of other gates along this portion of Jerusalem's wall. King Uzziah built towers by the Corner Gate and the Valley Gate, inasmuch as these would be the more vulnerable places along this part of the valley. —2 Chron. 26:9.

It was in this valley to the S of Jerusalem that Nehemiah made his night inspection tour, examining the city wall eastward from the Valley Gate to the Gate of the Ash-heaps, turning up the Kidron for a distance and then back to reenter the city by the Valley Gate. (Neh. 2:13-15) In Nehemiah's time the Valley of Hinnom apparently marked the northern limits of the settlements of the sons of Judah (aside from those dwelling in Jerusalem). (Neh. 11:25, 30) At Jeremiah 2:23, it may be Hinnom that Jeremiah refers to in calling Judah's attention to their idolatrous sins.

In the Christian Greek Scriptures, the Valley of Hinnom is referred to by the equivalent Greek term *Ge'en·na*.—Matt. 5:22; Mark 9:47; see GEHENNA.

HIPPOPOTAMUS. See BEHEMOTH.

HIPS [Heb., *math·na'yim*, the (exterior) lumbar region and small of the back]. The word is generally translated "hips" or "loins," although there is another Hebrew word that more specifically means "loins."—See LOINS.

A belt was often worn at the hips, especially by the soldier, who slipped a sheathed sword or dagger under the belt or fastened the sword sheath to it. (2 Sam. 20:8; Neh. 4:18) The recorder wore his inkhorn at the hips, placed under his belt or sash. (Ezek. 9:2) Sackcloth was worn around the hips as a sign of mourning.—Gen. 37:34; Amos 8:10.

Before engaging in any form of vigorous physical activity a person would 'gird up his hips,' often by pulling the ends of his loose, flowing garment between his legs and tucking those ends under his sash. The Israelites in Egypt ate the passover with their hips girded, ready to march out of the land. Elijah was similarly prepared when he ran before Ahab's chariot. —Ex. 12:11; 1 Ki. 18:46.

FIGURATIVE USAGE

The muscles in the area of the hips play a major part in picking up and carrying heavy loads; hence the appropriateness of the statement at Psalm 66:11, "you have put pressure on our hips." Strengthening the hips would denote getting ready to exert power, as for a fight. (Nah. 2:1) The good wife girds her hips with strength and invigorates her arms to carry out her multitudinous activities for the well-being of the household. (Prov. 31:17) Conversely, those who have been reduced to a weakened condition by fear, distress, or defeat are said to have wobbling or shaking hips. (Ps. 69:23; Ezek. 21:6; 29:7) To ungird the hips of kings means to take away their strength.—Isa. 45:1.

Jehovah spoke of the houses of Israel and Judah as having been like a belt on his hips, so closely had he held them to himself, in order that they might become to him a praise and something beautiful. (Jer. 13:11) Jesus Christ is prophetically pictured as reigning with righteousness as the belt of his hips and faithfulness as the belt of his loins. This may refer to the fact that all the active powers of Jesus Christ adhere unchangeably to righteousness and faithfulness.—Isa. 11:1, 5.

HIRAH (Hi'rah) [nobility]. Judah's Adullamite companion.—Gen. 38:1, 12.

HIRAM (Hi'ram) [possibly meaning the same as Ahiram (Num. 26:38), brother of height; high]. In the Masoretic text alternate spellings are found in

certain passages: "Hirom" (1 Ki. 5:10, 18; 7:40a) and "Huram," only in the Chronicles.

1. King of Tyre, and friendly contemporary of Kings David and Solomon in the eleventh century B.C.E.

After David conquered the stronghold of Zion and set about to build a palace on the site, Hiram sent messengers to arrange a trade treaty between himself and David. Hiram then supplied David with cedar timber from the western slopes of Lebanon, as well as craftsmen skilled in working wood and stone. —2 Sam. 5:11; 1 Chron. 14:1.

Upon hearing that David had died and Solomon was reigning in his stead, Hiram sent his servants to renew the friendship agreement. (1 Ki. 5:1) Solomon then enlisted the help of Hiram in supplying materials and some of the manpower necessary for the building of the great temple, at the same time bargaining to pay Hiram's labor force with large quantities of wheat, barley, wine and oil. (1 Ki. 5:2-6; 2 Chron. 2:3-10) In turn, Hiram blessed Jehovah, and a covenant of friendship was concluded between the two nations.—1 Ki. 5:7-12; 2 Chron. 2:11-16.

At the end of Solomon's twenty-year building project he gave Hiram twenty cities, but they proved most undesirable in Hiram's eyes. (1 Ki. 9:10-13; see CABUL No. 2.) Whether Hiram returned these same cities or gave Solomon other cities is not certain. (2 Chron. 8:1, 2) Nor is it certain whether 120 talents of gold (over $4,630,000) that Hiram gave Solomon was subsequent to receiving the gift of cities, or somehow figured in the exchange.—1 Ki. 9:14.

Hiram also shared with Solomon in another joint enterprise, in which the latter built a fleet of ships in the Gulf of Aqabah at Ezion-geber. Hiram then supplied experienced seamen to man them along with Solomon's servants. In addition to these ships that plied the southern waters off the E coast of Africa, Hiram and Solomon had other ships sailing as far as Tarshish, apparently at the western end of the Mediterranean. All together, these extensive operations on the high seas brought in a great deal of wealth—gold, silver, ivory, precious stones, valuable woods and rarities like apes and peacocks.—1 Ki. 9:26-28; 10:11, 12, 22; 2 Chron. 8:18; 9:10, 21; see EZION-GEBER.

2. The skilled artisan who made many of the furnishings of Solomon's temple. His father was a Tyrian, but his mother was a widow "from the tribe of Naphtali" (1 Ki. 7:13, 14) "of the sons of Dan." (2 Chron. 2:13, 14) This apparent difference resolves itself if we take the view, as some scholars do, that she was born of the tribe of Dan, had been widowed by a first husband of the tribe of Naphtali, and then was remarried to a Tyrian.

Hiram, the king of Tyre (No. 1 above), sent this Hiram to supervise the special construction for Solomon because of his ability and experience in working with materials such as gold, silver, copper, iron, stone and wood. Hiram was also unusually skilled in dyeing, engraving and designing all sorts of devices. No doubt from childhood on he received some of his technical training in the industrial arts of the times from his Tyrian father, who himself was an accomplished craftsman in copper.—1 Ki. 7:13-45; 2 Chron. 2:13, 14; 4:11-16.

The king of Tyre apparently refers to this man as Hiram-abi, which seems to be an appellation literally meaning "Hiram my father." (2 Chron. 2:13) By this the king did not mean that Hiram was his literal father, but, perhaps, that he was the king's "counselor" or "master workman." Similarly, the expression Hiram-abiv (literally, "Hiram his father") seems to mean 'Hiram is his (that is, the king's) master workman.'—2 Chron. 4:16.

HIRAM-ABI (Hi'ram-a'bi) [Hiram my father]. An appellation applied to the "skillful man" whom the king of Tyre sent to make the furnishings of Solomon's temple. It evidently indicated that Hiram was "father" in the sense of being a "master workman."—2 Chron. 2:13; see HIRAM No. 2.

HIRAM-ABIV (Hi'ram-a'biv) [Hiram his father]. A term used in reference to the skilled craftsman sent from Tyre to supervise construction of the furnishings of Solomon's temple. It seems to indicate that Hiram was "father," not in a literal sense, but in that he was a "master workman."—2 Chron. 4:16; see HIRAM No. 2.

HIRE, WAGES. Generally, compensation paid to laborers for their work or services. (Lev. 19:13) As a verb, "hire" means to employ someone (Matt. 20:1) or to rent something. (Ex. 22:14, 15; Acts 28:30) "Wages" may be synonymous with "reward." For example, King Nebuchadrezzar's (Nebuchadnezzar's) wages or reward for his service as Jehovah's executioner in destroying Tyre was foretold to be the conquest of Egypt with all its wealth for him to plunder. (Ezek. 29:18, 19; see also Ruth 2:12; Isaiah 61:8; 62:11.) Also, "wages" at times denotes "recompense." "The wages sin pays is death."—Rom. 6:23; see also Psalm 109:20; Isaiah 65:6, 7.

Among those hired for their services or work were nursing women (Ex. 2:9), greedy or false prophets (Deut. 23:4; Neh. 6:10-13), a company of followers (Judg. 9:4), false or greedy priests (Judg. 18:4; Mic. 3:11), soldiers (2 Sam. 10:6; 2 Ki. 7:6; 1 Chron. 19:6, 7; 2 Chron. 25:6), skilled laborers and craftsmen (1 Ki. 5:6; 2 Chron. 24:12; Isa. 46:6), counselors (Ezra 4:4, 5), agricultural workers (Matt. 20:1) and fishermen.—Mark 1:20.

In contrast with the Hebrew word *sa·khar'* (usually meaning hire where a wage is paid for labor or services rendered), the Hebrew word *'eth·nan'* from the root *na·than'*, "to give," is used in the Scriptures exclusively with reference to the hire gained from prostitution, literal or figurative. The latter is thus viewed as a gift rather than a wage earned by labor and is generally used in a bad sense. The Law forbade bringing into the sanctuary for a vow either the "hire of a harlot" or the "price of a dog," this latter likely referring to the hire of a male homosexual. (Deut. 23:18) In view of this, the reference to Tyre's hire for prostitution to the nations becoming something holy to Jehovah evidently means that the Most High would sanctify Tyre's material gain therefrom in the sense of disposing of it according to his will, causing it to result in benefit for his servants. (Isa. 23:17, 18) Both Judah and Israel were guilty of prostituting themselves to other nations. (Ezek. 23:1-16; Hos. 9:1; Mic. 1:6, 7) But God specifically denounced Jerusalem for something unusual in this regard. Unlike harlots who receive hire, Jerusalem even gave hire to the nations committing prostitution with her.—Ezek. 16:26-34, 41.

Hire was paid, not only in the form of money or silver (2 Chron. 24:11, 12; 25:6), but also in domestic animals, agricultural products, and so forth. Jacob's wages for fourteen years of work were his two wives, Leah and Rachel. Additionally, he served six years for the agreed-upon part of Laban's flock. (Gen. 29:15, 18, 27; 31:41) Leah, in giving her son's mandrakes to Rachel, "hired" Jacob to have relations with her, and for this reason referred to the son born to her as "hireling's wages." (Gen. 30:14-18) The tithes of the Israelites constituted the wages of the Levites for their service at the sanctuary. (Num. 18:26, 30, 31) In the time of Jesus' earthly ministry the usual daily wage for agricultural workers was evidently one denarius (c. 16c). (Matt. 20:2) In fulfillment of Zechariah 11:12, Judas Iscariot received thirty pieces of silver from the priests as "wages" for betraying Jesus Christ. —Matt. 26:14-16; 27:3-10; Acts 1:18.

God's law to Israel required that hired laborers be paid at the close of the workday. (Lev. 19:13; Deut. 24:14, 15) The Scriptures severely censure those dealing dishonestly with the wages of hired workers. (Jer.

22:13; Mal. 3:5; Jas. 5:4) When an Israelite hired an animal and it was maimed or stolen, he was not required to pay compensation to its owner in addition to the hire.—Ex. 22:14, 15.

Care must be exercised when hiring others to be sure that those hired are competent. Hence the proverb: "As an archer piercing everything is the one hiring someone stupid or the one hiring passers-by." —Prov. 26:10.

The hospitality and material assistance extended to those exclusively devoting themselves to Kingdom interests may be referred to as wages due them, according to the principle: "The worker is worthy of his wages." (Luke 10:7; 1 Tim. 5:17, 18) On the other hand, a righteous standing with God, and life, are not given as *wages* to those serving God, for they are *gifts* resulting from the undeserved kindness of God through Jesus Christ because His servants exercise faith in the ransom sacrifice of Christ.—Rom. 4:2-8; 6:23.

Neglect of the sanctuary in the days of the prophet Haggai resulted in Jehovah's withholding his blessing so that those hiring themselves out were doing so for "a bag having holes," that is, the hire received was meager and quickly spent. (Hag. 1:3-6) Then, with respect to the days before the restoration of the temple, Jehovah said through Zechariah: "For before those days there were no wages for mankind made to exist; and as for the wages of domestic animals, there was no such thing."—Zech. 8:9, 10; see BRIBE; GIFTS, PRESENTS; HIRED LABORER.

HIRED LABORER. In contrast with a slave, a hired laborer received a wage for his work, the Law requiring that he be paid at the end of the workday. (Lev. 19:13; Deut. 24:14, 15) At least by the first century C.E., it appears that the wages were agreed upon before the laborers ever began their work, that the workday was twelve hours long, from about 6 a.m. to 6 p.m., and that the customary day's wage for vineyard workers was evidently a denarius (c. 16c). (Matt. 20:1-13) The Scriptural reference to "years of a hired laborer" seems to indicate that the duration of the work agreement (or, contract) was also fixed. —Isa. 16:14; 21:16.

Evidently in Israel many of the hired laborers were uncircumcised, for the Law prescribed that they not partake of the passover, although circumcised slaves could do so, being viewed as members of an Israelite family. Likewise, while the hired laborers of a priest could not eat of the holy things, no such prohibition rested on circumcised slaves, as these were also actually members of the priest's household.—Ex. 12:43-45; Lev. 22:10, 11.

An Israelite who, because of financial reverses, had to sell himself into slavery to a fellow Israelite, or to an alien resident, a settler, or a member of the alien resident's family, was to be treated, not tyrannically, but with due consideration like a hired laborer. Then, if in his case it had not been possible to take advantage of the right of repurchase, he was to be set free from servitude either in the seventh year of his servitude or in the Jubilee year, depending upon which came first.—Ex. 21:2; Lev. 25:39, 40, 47-49, 53; Deut. 15:12.

The hired laborer generally was anxious to see the close of the workday and to receive his wages. (Job 7:1, 2) He often did not properly have the interests of his employer fully at heart, as is evident from Jesus Christ's statement that, unlike the hired man who flees in the case of danger, he, as the Fine Shepherd, would surrender his soul in behalf of the sheep. (John 10:11-15; see also Jeremiah 46:21.) Jacob, however, was one who protected the interests of his employer Laban, even though Laban did not always deal fairly with him. (Gen. 31:38-41) The hired laborer could find a certain "pleasure" in having completed his task and then receiving his wages and being able to rest at the end of the day. It appears that Job's desire was to be like a man granted the relative rest of a hired worker, one reconciled to his lot in life and free from special afflictions and difficulties.—Job 14:6.

At times hired laborers were subjected to abuses from their employers. Through his prophet Malachi, Jehovah warned that He would become a speedy witness against those acting fraudulently with the wages of a wage worker. (Mal. 3:5; see also James 5:4.) God-fearing Jews, however, were not guilty of defrauding their hired men. In Jesus' illustration the hired laborers of the prodigal son's father had plenty of food. Hence, the prodigal, realizing how much better off they were than he was and no longer feeling worthy of being considered a son, requested that his father constitute him as one of his hired men.—Luke 15:17-21; see HIRE, WAGES; SLAVE.

HITTITES (Hit'tites). A people descended from Heth, the second-named son of Canaan. (Gen. 10:15) They were therefore of Hamitic origin.—Gen. 10:6.

Abraham had some dealings with the Hittites, who resided in Canaan prior to his moving there in 1943 B.C.E. When his wife Sarah died, he bargained with Ephron the son of Zohar the Hittite at the gate of the city of Hebron, for the cave of Machpelah, which was in Ephron's field. Ephron refused to sell the cave by itself. The outcome was that Abraham had to buy the entire field. (Gen. 23:1-20) Before this time Jehovah had promised to give to Abraham's seed the land of Canaan, inhabited by nations one of which was the Hittite nation. However, Jehovah told Abraham that "the error of the Amorites [a term often used generally for the nations in Canaan] has not yet come to completion." (Gen. 15:16) Therefore Abraham respected the Hittite ownership of the land. —Gen. 15:18-21.

UNDER NOAH'S CURSE

The descent of the Hittites from Canaan brought them under the curse placed by Noah upon Canaan, and when Israel subjugated them it was in fulfillment of Noah's words at Genesis 9:25-27. The religion of the Hittites was pagan, undoubtedly being phallic, as were the other Canaanite religions. When Abraham's grandson Esau married Hittite women this was "a source of bitterness of spirit to Isaac and Rebekah," Esau's father and mother.—Gen. 26:34, 35; 27:46.

God described the land that the Hittites and other associated nations occupied as "a land flowing with milk and honey." (Ex. 3:8) But these nations had become so corrupt that their presence on the land defiled it. (Lev. 18:25, 27) Many are the warnings that God gave Israel as to the danger of association with them in their degraded, filthy practices. He lists many immoralities, forbidding the Israelites to engage in them, and then says: "Do not make yourselves unclean by any of these things, because by all these things the nations [including the Hittites] whom I am sending out from before you have made themselves unclean."—Lev. 18:1-30.

In Joshua's day the Hittites are described as inhabiting the land that covered an area "from the wilderness and this Lebanon to the great river, the river Euphrates, that is, all the land of the Hittites." (Josh. 1:4) Apparently they lived mainly in the mountainous regions, which would include Lebanon and, possibly, areas in Syria.—Num. 13:29; Josh. 11:3.

DESTRUCTION DECREED

The Hittites were one of the seven nations named as due to be devoted to destruction. These nations were described as "more populous and mighty" than Israel. So the seven nations at that time must have numbered more than three million persons, and the Hittites in their mountain stronghold would be a formidable foe. (Deut. 7:1, 2) They manifested their enmity by assembling with the other nations of Canaan to fight Israel (led by Joshua) when they got news of Israel's crossing the Jordan and destroying the cities of Jericho and Ai. (Josh. 9:1, 2; 24:11)

The cities of the Hittites therefore should have been destroyed and their inhabitants wiped out so that they would not be a danger to Israel's loyalty to God and cause them to incur God's disfavor. (Deut. 20:16-18) But Israel carried out God's command imperfectly. After Joshua passed off the scene they disobediently failed to clear out these nations, which remained as a thorn in the side and a constant harassment to them.—Num. 33:55, 56.

LATER HISTORY

Because Israel did not obey God by destroying the Canaanite nations completely, God declared: "I, in turn, have said, 'I shall not drive them away from before you, and they must become snares to you, and their gods will serve as a lure to you.'" (Judg. 2:3) It appears that those Canaanites remaining among Israel were tolerated and, in some rare instances, even given positions of respect and responsibility. Also, it seems that, of the Canaanite nations, only the Hittites maintained prominence and strength as a nation.—1 Ki. 10:29; 2 Ki. 7:6.

Two Hittites were soldiers, possibly officers, in David's army, namely, Ahimelech and Uriah. It was Bathsheba the wife of Uriah the Hittite with whom David had relations and then ordered Uriah to be put into a dangerous position in battle, where he was killed. For this David was punished by God. Uriah was a man zealous for the victory of Israel over its enemies, and one who observed the Law. —1 Sam. 26:6; 2 Sam. 11:3, 4, 11, 15-17; 12:9-12.

King Solomon levied men from among the Hittites for slavish forced labor. (2 Chron. 8:7, 8) However, his foreign wives, among whom were Hittite women, caused Solomon to turn away from Jehovah his God. (1 Ki. 11:1-6) The Hittites are mentioned in the Bible as having kings and warring ability as late as the reign of King Jehoram of Israel (917-905 B.C.E.). (2 Ki. 7:6) However, the Syrian, Assyrian and Babylonian conquests of the land apparently shattered the Hittites as a power.

After the restoration of Israel from exile in 537 B.C.E., the people of Israel and even some of the priests and Levites married women of the Canaanite nations and gave their daughters to Canaanite men, among these being Hittites. This was in violation of God's law. For this, Ezra reproved them, moving them to an agreement to put away their foreign wives. —Ezra 9:1, 2; 10:14, 16-19, 44.

FIGURATIVE USE

Jehovah, speaking through the prophet Ezekiel, used the term "Hittite" in a figurative sense in speaking to Jerusalem. He said: "Your origin and your birth were from the land of the Canaanite. Your father was the Amorite, and your mother was a Hittite." Jerusalem, the capital of the nation, upon which Jehovah placed his name was, when Israel entered the land, a city occupied by the Jebusites. But since the most prominent tribes were the Amorites and the Hittites, these are apparently used as representative of the nations of Canaan, including the Jebusites. So Jehovah seems to be saying that the city had a lowly heritage, but that Jehovah had caused it to be beautified so that, through King David, sitting on "Jehovah's throne" (1 Chron. 29:23), with the ark of the covenant on Mount Zion, and finally, the glorious temple built by David's son Solomon, the fame of Jerusalem came to be spread about among the nations. But Jerusalem became like the Canaanite nations around her, corrupt and immoral, for which Jehovah finally brought desolation upon her.—Ezek. chap. 16.

SECULAR ATTEMPTS AT IDENTIFICATION

Historians and archaeologists have tried to identify the Hittites of the Bible in secular history. Their primary basis for making identifications has been linguistic, the comparison of words apparently having similar sound or spelling.

In the Assyrian cuneiform texts frequent reference is made to "Hatti" in a context that usually places it in Syria or Palestine. These may be references to the Biblical Hittites. However, on the basis of this term "Hatti," scholars try to identify the Bible Hittites with the so-called "Hittite Empire" that had its capital in Asia Minor, far to the N and W of the land of Canaan. This they try to do in the following manner, but in doing so they have labeled three different groups of people "Hittites."

THREE GROUPS "IDENTIFIED"

In Anatolia (a part of what is now called Turkey) in Asia Minor, many ancient texts have been unearthed at Bogazkoy, formerly called "Hattusas." It was the capital of a land that modern scholars have called "Hatti," evidently basing the name on the similarity of sound of the words "Hattusa" and "Hatti." On this basis scholars have called the language of certain texts discovered at Bogazkoy "Hattic" or "Hittite." Modern theory holds that these early people were overrun by conquerors who brought in a different language, according to scholars an Indo-European language. This language used cuneiform script. Later a yet different language using hieroglyphic script superseded the cuneiform script. Some examples of texts in this language are said to have been found in both Asia Minor and northern Syria. Scholars say that these three languages represent three groups. But there is no proof that any of these were the Bible Hittites; in fact, the similarity between the names "Hittite" and "Hattusa" is very meager evidence on which to identify as the Hittites of the Bible these people so far N and W of Palestine.

UNCERTAINTY

As a matter of fact, the cuneiform language discovered in Anatolia (Asia Minor) was not called "Hittite" in any of the texts. Naming it "Hittite" was an invention of scholars. And so, as to the hieroglyphic writing found (as claimed) in Asia Minor and northern Syria, one scholar says that the conventional term "Hittite" is irrelevant and confusing when applied to it. Another says: "The beginnings of the Hittite hieroglyphic writing are still rather obscure, but all indications point toward the Aegean cultural area as its source of origin." (*A Study of Writing*, by I. J. Gelb, 1952, p. 83) The Aegean Sea lies between Asia Minor and Greece. This would seem to remove it from the realm of the Hittites of the Bible.

One historian, E. A. Speiser, concludes: "The problem of the Hittites in the Bible is . . . complex. To begin with, there is the question as to which type of Hittites may be involved in any given Biblical passage: Hattians, Indo-European Hittites of the cuneiform records, or hieroglyphic Hittites."—*The World History of the Jewish People*, 1964, Vol. One, p. 160.

From the foregoing it can be seen that any supposed identification of the Hittites of the Bible with the "Hittite Empire" that had as its capital city Hattusas is merely conjecture and has not been proved. Because of this uncertainty, references in this publication to the secular "Hittites" are generally set in quotation marks to remind the reader that such identification is not proved, and that we do not feel that the evidence is strong enough to view such identification as conclusive.

HIVITES (Hi'vites). A people descended from Canaan the son of Ham. (Gen. 10:6, 15, 17; 1 Chron. 1:13, 15) Hivites inhabited the city of Shechem in the days of the patriarch Jacob. The sons of Jacob, led by Simeon and Levi, killed every male and plundered the city because Shechem the son of Hamor the chieftain had defiled their sister Dinah.—Gen. 34:1-29.

When Israel entered the Promised Land the Hivites constituted one of the seven Canaanite nations that God promised to drive out before them. (Ex. 3:8, 17; 13:5; 23:23, 28; 33:2; 34:11) These nations were said to be more populous and mighty than Israel. (Deut. 7:1) Moses commanded the Israelites to devote them to destruction, leaving none alive when capturing their cities, because of their detestable practices and their pagan gods. Otherwise they would prove to be a snare and would cause Israel to come into God's disfavor. —Lev. 18:27, 28; Deut. 18:9-13; 20:15-18.

Before Joshua led the armies of Israel across the Jordan into Canaan he first emphasized that the ark of the covenant represented God's presence among them. At this time the Jordan River was at flood stage. The miraculous parting of the waters as the priests carrying the Ark stepped into the river was pointed to by Joshua as a sign that God would give them victory over the seven Canaanite nations.—Josh. 3:10-13.

The Bible records Joshua's total destruction of the cities of those nations. (Josh. chaps. 10, 11) Hivites residing "at the base of [Mount] Hermon in the land of Mizpah" were among the tribes joining the Canaanite kings against Joshua at the bidding of Jabin king of Hazor. (Josh. 11:1-3) Hivites are listed among those fighting against Israel and suffering defeat. (Josh. 9:1, 2; 12:7, 8; 24:11) However, there was one group of the Hivite nation that was spared. (Josh. 9:3, 7) This group was the Gibeonites, evidently representing three other Hivite cities as well. These alone feared Jehovah, recognizing that he was fighting for Israel. By a stratagem they managed to enter into a covenant with Israel's leaders and so were not killed but were made menial servants of Israel. (Josh. 9:1-15, 24-27) This is one instance of the fulfillment of Noah's curse upon Canaan, in that the Gibeonites and their associates, though not destroyed, became slaves of the Shemites.—Gen. 9:25-27.

Jehovah indicated his approval of Israel's faithful keeping of their covenant with these Hivites by fighting for Gibeon's protection against the surrounding Canaanite nations that came against them as a result of their covenant with Israel. (Josh. 10:1-14) From this time on the Gibeonites dwelt peaceably with Israel. (2 Sam. 21:1-6) They are called "Amorites" at 2 Samuel 21:2, but this is evidently because "Amorite" was a term often applied to the Canaanite nations in general, since the Amorites were one of the most powerful tribes. (See AMORITE.) At the time of Joshua's conquest these approved Hivites resided in the city of Gibeon, located not far NW of Jerusalem, also in Chephirah, Beeroth and Kiriath-jearim. Gibeon is described as 'a great city, like one of the royal cities, and greater than Ai, and all its men were mighty ones.'—Josh. 10:2; 9:17.

After Joshua's death Israel failed to continue to clear out the Canaanite nations as God had commanded, even intermarrying with them. Hence, the Bible record reads: "Now these are the nations that Jehovah let stay so as by them to test Israel, . . . The five axis lords of the Philistines, and all the Canaanites, even the Sidonians and the Hivites inhabiting Mount Lebanon from Mount Baal-hermon as far as to the entering in of Hamath. . . . and they [the Israelites] took up serving their gods."—Judg. 3:1-6.

This passage locates the Hivites as mountain dwellers in the Lebanon range clear up to the northernmost part of the Promised Land. (Num. 34:8; Josh. 11:1, 3) When Joab and his men took a census at King David's command "they came to the fortress of Tyre and all the cities of the Hivites." (2 Sam. 24:7) Tyre was evidently just below the southern end of the Hivite territory.

During Solomon's nationwide building program he used Canaanites, including Hivites, for forced labor under the direction of Israelite overseers. This further fulfilled Noah's prophetic curse on Canaan.—1 Ki. 9:20-23; 2 Chron. 8:7-10.

HIVITES, HORITES AND HURRIANS

At Genesis 36:2 Zibeon, the grandfather of one of Esau's wives, is called a Hivite. But verses 20 and 24 list him as a descendant of Seir the Horite. It is possible that, in Genesis 36:2, a copyist confused the Hebrew letters *rehsh* (ר) and *waw* (ו), which are very similar in appearance. Perhaps, therefore, verse 2 should read "Zibeon the Horite."

On the other hand, the word "Horite" may be derived from Hebrew *hohr*, "cave" or "hole," and may mean merely "cave dweller." This would eliminate any discrepancy between the texts at Genesis 36:2 and verses 20, 24. Nevertheless, it seems more likely that the Horites were a separate nation.—See HORITE.

Archaeologists have unearthed ancient writings that scholars have interpreted as proof that a nation called "Hurrians" inhabited the regions of Armenia, Anatolia and Syria and parts of Palestine from patriarchal times, and they believe that this people included the Hivites, Horites and Jebusites. They equate "Horite" with "Hivite" and believe that somehow the Hurrians came to be called Hivites. Their theory is based to a great extent on linguistic similarities, particularly in proper names. The name "Horite" is, therefore, generally thought by them to be related to "Hurrian" rather than to mean "cave dweller."

The Bible, however, seems to make a definite distinction between these tribes, and does not mention the name Hurrian. Therefore it is wiser to await further evidence before accepting such identification as conclusive.

HIZKI (Hiz'ki) [O my strength]. A Benjamite listed among the sons of Elpaal.—1 Chron. 8:1, 17, 18.

HIZKIAH (Hiz·ki'ah) [Jehovah has strengthened or is strength]. One of the three sons of Neariah, a descendant of King Solomon.—1 Chron. 3:10, 23.

HOARFROST. A silvery-white deposit of ice needles formed by direct condensation at freezing temperatures. The ice crystals are long and needle-shaped and usually are perpendicular to the objects on which they occur, and most abundant along their edges. The moisture in the atmosphere freezes without passing through the liquid state, condensing on trees, plants and other objects, usually in the night. It is often found on windows.

The manna provided by Jehovah for the Israelites during their forty years of wandering in the wilderness is described thus at Exodus 16:14: "The layer of dew evaporated and here upon the surface of the wilderness there was a fine flaky thing, fine like hoarfrost upon the earth." Jehovah speaks to Job of the "hoarfrost of heaven," doubtless because it is produced from the atmosphere by condensation. (Job 38:29) Of Jehovah, the psalmist says: "Hoarfrost he scatters just like ashes." (Ps. 147:16) Jehovah gives forth the hoarfrost with as much ease as a man scatters ashes with his hand. It covers or encrusts trees, grass, houses, and so forth, with a covering, just as though ashes had been scattered over them by Jehovah's invisible hand.

HOBAB (Ho'bab) [beloved]. Moses' brother-in-law; son of Reuel (Jethro) and a Midianite, of the tribe of Kenites. (Num. 10:29; Ex. 3:1; Judg. 1:16) When the time came for the Israelites to move from the region of Mount Sinai toward the Promised Land, Moses requested that Hobab accompany them so as to serve as "eyes" or as a scout for the nation because of his familiarity with the area. Although Hobab declined at first, apparently he did accompany the Israelites, for his descendants, the Kenites, took up dwelling in the wilderness of Judah to the S of Arad and are mentioned as still living in that area in the time of Saul and David.—Num. 10:29-32; Judg. 1:16; 1 Sam. 15:6; 27:10; 30:26, 29.

The Hebrew text of Judges 4:11, however, identifies

Hobab as the father-in-law of Moses. In the *New World Translation* this text is rendered according to what the original Hebrew says, speaking of "the sons of Hobab, whose son-in-law Moses was." Its rendering is in agreement with the quite literal translations by Dr. Robert Young, by J. B. Rotherham and by J. N. Darby, as well as those of the Jewish Publication Society, James Moffatt and *An American Translation*. So the one name, Hobab, may designate two separate individuals, namely, Moses' father-in-law as well as his brother-in-law. That this is not out of the question is seen by the fact that more than one name is assigned to Moses' father-in-law.—Compare Exodus 2:16-22; 3:1.

On the other hand, if Hobab was indeed only the name of the son of Reuel and hence was the name of only the brother-in-law of Moses, then the reference to Hobab as being Moses' father-in-law must mean that Hobab was viewed as the representative of his father Reuel, who was, in that case, likely then dead. —See JETHRO; KENITE.

HOBAH (Ho'bah). A site "north of Damascus" to which Abraham pursued the defeated armies under Chedorlaomer. (Gen. 14:13-17) The Biblical location is associated by certain scholars with Hoba, a spring on the road between Palmyra and Damascus, where at least the ancient name appears to be preserved. Hoba, like other large springs near the desert, may have once had a village standing nearby.

HOD [majesty]. Son of Zophah from the tribe of Asher. Hod was probably the head over one of the larger divisions of the army having other chieftains under him.—1 Chron. 7:36, 37, 40.

HODAVIAH (Hod·a·vi'ah) [give thanks to Jehovah].

1. One of the seven sons of Elioenai, a descendant of King Solomon through Zerubbabel.—1 Chron. 3: 10, 19, 24.

2. One of the seven paternal heads of the half tribe of Manasseh.—1 Chron. 5:23, 24.

3. A Benjamite; "son of Hassenuah" and father (or ancestor) of Meshullam.—1 Chron. 9:7.

4. A Levite family head, seventy-four of whose "sons" (descendants) returned from Babylon in 537 B.C.E. and some of whom, if not all, served as supervisors in connection with the rebuilding of the temple. (Ezra 2:1, 2, 40; 3:9) Hodaviah is called Judah at Ezra 3:9 and Hodevah at Nehemiah 7:43.

HODESH (Ho'desh) [new moon]. One of the wives of the Benjamite Shaharaim.—1 Chron. 8:1, 8, 9.

HODEVAH (Ho'de·vah) [give thanks to Jehovah]. Forefather of certain Levites among those returning from Babylonian exile (Neh. 7:6, 7, 43); alternate form of the name "Hodaviah."—Ezra 2:40; see HODAVIAH No. 4.

HODIAH (Ho·di'ah) [my splendor is Jah].

1. A man who married the sister of a certain Naham. The name appears in the genealogy of Judah. —1 Chron. 4:1, 19.

2. A Levite who assisted Ezra in explaining the law of Jehovah to the congregation of Israel assembled before the Water Gate at the public square of Jerusalem, and evidently also one of those who called upon the sons of Israel to bless Jehovah and his glorious name and then reviewed God's dealings with his people. (Neh. 8:1, 5, 7; 9:5) This Hodiah may be the same as either No. 3 or 4 below.

3, 4. The name of two Levites whose descendants, if not they themselves, attested by seal to the confession contract made during Nehemiah's governorship. If they personally did the sealing, then one of them could have been No. 2 above.—Neh. 9:38; 10:1, 9, 10, 13.

5. One of the "heads of the people" whose descendant, if not himself, attested to the confession contract in Nehemiah's day.—Neh. 10:1, 14, 18.

HOE. See FARMING IMPLEMENTS.

HOGLAH (Hog'lah) [partridge]. The third listed of Zelophehad's five daughters. Since her father had no sons, his inheritance was divided among the five daughters with the stipulation that they marry inside their own tribe of Manasseh, in order "that their inheritance might continue together with the tribe of the family of their father" and not "circulate from one tribe to another."—Num. 36:1-12; 26:33; 27:1-11; Josh. 17:3, 4.

HOHAM (Ho'ham). King of Hebron; one of the five kings who went up to war against Gibeon because it had made peace with Joshua and the Israelites. These five kings were defeated when Joshua came to the aid of the Gibeonites. After being put to death, they were hung upon stakes until the evening and were thereafter thrown into a cave.—Josh. 10:1-27.

HOLINESS. The state or character of being holy. The English words "holy" and "holiness" are translated from Hebrew words having the possible root meaning "to be bright," "to be new or fresh, untarnished or clean" in a physical sense, although used in the Bible mainly in a spiritual or moral sense. Accordingly, holiness means cleanness, purity, sacredness. Also, the original Hebrew conveys the thought of separateness, exclusiveness or sanctification to God, who is holy; a state of being set aside to the service of God. In the Christian Greek Scriptures the words rendered "holy" and "holiness" likewise denote separation to God; they also are used to refer to holiness as a quality of God and to purity or perfection in one's personal conduct.

JEHOVAH

The quality of holiness belongs to Jehovah. (Ex. 39: 30; Zech. 14:20) Christ Jesus addressed him as "Holy Father." (John 17:11) Those in the heavens are shown declaring: "Holy, holy, holy is Jehovah of armies," attributing to him holiness, cleanness in the superlative degree. (Isa. 6:3; Rev. 4:8; compare Hebrews 12:14.) He is the Most Holy One, superior to all others in holiness. (Prov. 30:3; here the plural form of the Hebrew word translated "Most Holy" is used to denote excellence and majesty.) The Israelites were frequently reminded that Jehovah is the Source of all holiness as they observed the words "Holiness belongs to Jehovah" that were engraved on the shining gold plate on the high priest's turban. This plate was called "the holy sign of dedication," showing that the high priest was set apart to a service of special holiness. (Ex. 28:36; 29:6) In Moses' victory song after the deliverance through the Red Sea, Israel sang: "Who among the gods is like you, O Jehovah? Who is like you, proving yourself mighty in holiness?" (Ex. 15:11; 1 Sam. 2:2) As an added guarantee of the carrying out of his word, Jehovah has even sworn by his holiness.—Amos 4:2.

God's *name* is sacred, set apart from all defilement. (1 Chron. 16:10; Ps. 111:9) His name Jehovah is to be held as holy, sanctified above all others. (Matt. 6:9) Disrespect for his name merits the punishment of death.—Lev. 24:10-16, 23; Num. 15:30.

Since Jehovah God is the Originator of all righteous principles and laws (Jas. 4:12) and is the basis of all holiness, any person or thing that is holy becomes so because of relationship with Jehovah and his worship. One cannot have understanding or wisdom unless he has knowledge of the Most Holy One. (Prov. 9:10) Jehovah can be worshiped only in holiness. One claiming to worship him but practicing uncleanness is disgusting in his sight. (Prov. 21:27) When Jehovah foretold that he would make the way clear for his people to return to Jerusalem from

Babylonish exile, he said: "The Way of Holiness it will be called. The unclean one will not pass over it." (Isa. 35:8) The small remnant that returned in 537 B.C.E. did so wholeheartedly to restore true worship, with right and holy motives, not for political or selfish considerations.—Compare the prophecy at Zechariah 14:20, 21.

Holy spirit

Jehovah's active force or spirit is subject to his control and always accomplishes his purpose. It is clean, pure, sacred and set apart for God's good use. Therefore it is called "holy spirit" and "the spirit of holiness." (Ps. 51:11; Luke 11:13; Rom. 1:4; Eph. 1:13) The holy spirit operating on a person is a force for holiness or cleanness. Any unclean or wrong practice constitutes a resisting or "grieving" of that spirit. (Eph. 4:30) Though impersonal in itself, the holy spirit is expressive of God's holy personality and therefore can be 'grieved.' The practice of any wrongdoing tends to "put out the fire of the spirit." (1 Thess. 5:19) If such practice is continued, God's holy spirit is, in effect, made to "feel hurt" and this may result in God's changing into an enemy of the rebellious one. (Isa. 63:10) A person grieving the holy spirit may go so far as to blaspheme against it, which sin Jesus Christ said will not be forgiven in the present system of things nor in that to come.—Matt. 12:31, 32; Mark 3:28-30; see SPIRIT.

JESUS CHRIST

Jesus Christ is, in a special sense, God's Holy One. (Acts 3:14; Mark 1:24; Luke 4:34) His holiness came from his Father when Jehovah created him as his only-begotten Son. He maintained his holiness as the closest one to his Father in the heavens. (John 1:1; 8:29; Matt. 11:27) When his life was transferred to the womb of the virgin girl Mary, he was born as a holy human Son of God. (Luke 1:35) He is the only one who as a human maintained perfect, sinless holiness and who at the end of his earthly life was still "loyal, guileless, undefiled, separated from the sinners." (Heb. 7:26) He was 'declared righteous' on his own merit. (Rom. 5:18) A status of holiness before God is obtained by other humans only on the basis of Christ's holiness, and is gained through faith in his ransom sacrifice. It is a "holy faith," which, if maintained, will serve in keeping one in God's love.—Jude 20, 21.

OTHER PERSONS

The entire nation of Israel was counted holy because of God's choosing and sanctifying of them, bringing them exclusively into covenant relationship with him as a special property. He told them that if they obeyed him they would be "a kingdom of priests and a holy nation." (Ex. 19:5, 6) By obedience they would "indeed prove to be holy to [their] God." God admonished them: "You should prove yourselves holy, because I Jehovah your God am holy." (Num. 15:40; Lev. 19:2) The dietary, sanitary and moral laws that God gave them constantly reminded them of their separateness and holiness to God. The restrictions placed upon them by these laws were a strong force that greatly limited their association with their pagan neighbors, proving to be a protection to keep Israel holy. On the other hand, the nation would lose its holy status before God if disobedient to his laws.—Deut. 28:15-19.

Although Israel as a nation was holy, certain individuals within the nation were considered holy in a special way. The priests, and particularly the high priest, were set aside for service at the sanctuary and represented the people before God. In such capacity they were holy and had to maintain sanctification in order to be able to carry out their service and to continue to be viewed as holy by God. (Lev. chap. 21; 2 Chron. 29:34) The prophets and other inspired Bible writers were holy men. (2 Pet. 1:21) Women of ancient times who were faithful to God are called "holy" by the apostle Peter. (1 Pet. 3:5) Soldiers of Israel on a military campaign were considered holy, for the wars they fought were the wars of Jehovah. (Num. 21:14; 1 Sam. 21:5, 6) Every male firstborn of Israel was holy to Jehovah, since, at the time of the passover in Egypt, the firstborn had been spared by Jehovah from death; they belonged to him. (Num. 3:12, 13; 8:17) For this reason each firstborn son had to be redeemed at the sanctuary. (Ex. 13:1, 2; Num. 18:15, 16; Luke 2:22, 23) A person (man or woman) taking a vow to live as a Nazirite was holy during the period of the vow. This time was set apart as being fully devoted to some special service of Jehovah. The Nazirite had to observe certain legal requirements; a violation would make him unclean. He then had to make a special sacrifice to restore his status of holiness. The days prior to his becoming unclean did not count toward fulfillment of his Naziriteship; he had to begin anew the carrying out of his vow.—Num. 6:1-12.

PLACES

A place is made holy by the presence of Jehovah. (When appearing to men, he manifested his presence by means of angels representing him.—Gal. 3:19) Moses was on holy ground as he stood observing the burning bush from which an angel representing Jehovah spoke to him. (Ex. 3:2-5) Joshua was reminded that he was on holy ground when an angel, the prince of the army of Jehovah, materialized and stood before him. (Josh. 5:13-15) Peter, referring to the transfiguration of Christ and to Jehovah's speaking at that time, called the site "the holy mountain."—2 Pet. 1:17, 18; Luke 9:28-36.

The tabernacle courtyard was holy ground. According to tradition, the priests served there barefooted because they were serving at the sanctuary, which represented Jehovah's presence. The two compartments of the sanctuary were called "the Holy Place" and "the Most Holy," as they were progressively closer to the ark of the covenant. (Heb. 9:1-3) The temple that later stood in Jerusalem was likewise holy. (Ps. 11:4) Holiness applied to Mount Zion and Jerusalem because the sanctuary and "Jehovah's throne" were located there.—1 Chron. 29:23; Ps. 2:6; Isa. 27:13; 48:2; 52:1; Dan. 9:24; Matt. 4:5.

The army of Israel was reminded to keep the camp clean from human excrement or other contamination, because "Jehovah your God is walking about within your camp . . . and your camp must prove to be holy, that he may see nothing indecent in you and certainly turn away from accompanying you." (Deut. 23:9-14) Here physical cleanness is linked with holiness.

PERIODS OF TIME

Certain days or periods of time were set apart for Israel as holy. This was not because of any holiness intrinsic or inherent in the time periods themselves. It was because they were to be seasons of special observance in the worship of Jehovah. In setting aside these periods, God had in mind the people's welfare and their spiritual upbuilding. There were the weekly sabbaths. (Ex. 20:8-11) On these days the people could concentrate their attention on God's law and on teaching it to their children. Other days of holy convention or sabbath were: the first day of the seventh month (Lev. 23:24), and the Day of Atonement on the tenth day of the seventh month. (Lev. 23:26-32) The festival periods, and particularly certain days thereof, were observed as "holy conventions." (Lev. 23:37, 38) These festivals were Passover and the Festival of Unfermented Cakes (Lev. 23: 4-8), Pentecost or the Festival of Weeks (Lev. 23: 15-21), and the Festival of Booths or Ingathering. —Lev. 23:33-36, 39-43; see CONVENTION.

In addition, every seventh year was a sabbath year, a full year of holiness. During the sabbath year the land was to lie uncultivated; this provision, like the weekly sabbath, gave the Israelites even more time to study Jehovah's law, to meditate on it and to teach

it to their children. (Ex. 23:10, 11; Lev. 25:2-7) Finally, every fiftieth year was called a Jubilee, likewise counted as holy. This, too, was a sabbath year, but in addition it restored the nation economically to the theocratic status that God established at the time the land was apportioned. It was a holy year of freedom, rest and refreshment.—Lev. 25:8-12.

Jehovah's holy rest day

Jehovah commanded that his people 'afflict their souls' on the Day of Atonement, a day of "holy convention." This meant that they should fast and should recognize and confess their sins and feel godly sorrow for them. (Lev. 16:29-31; 23:26-32) But no day holy to Jehovah was to be a day of weeping and sadness for his people. Rather, those days were to be days of rejoicing and declaring of praise to Jehovah for his marvelous provisions through his loving-kindness. —Neh. 8:9-12.

The Bible shows us that God proceeded to rest from his creative works nearly 6,000 years ago, declaring the "day" sacred or holy. (Gen. 2:2, 3) That this great rest day of Jehovah is a long period of time is shown by the apostle Paul when he speaks of the day as still being open so that Christians can enter into its rest by faith and obedience. As a holy day, it is a time of relief and rejoicing for Christians even in the midst of a weary, sin-stricken world.—Heb. 4: 3-10; see DAY.

OBJECTS

Certain things were set aside for use in worship. Here also holiness came to them by reason of their sanctification for Jehovah's service; not that they had holiness of themselves, to be used as a charm or fetish. (For example, one of the primary holy objects, the ark of the covenant, proved to be no charm when Eli's two wicked sons accompanied it into battle against the Philistines.—1 Sam. 4:3-11) The things made holy by God's decree included the altar of sacrifice (Ex. 29:37), the anointing oil (Ex. 30:25), the special incense (Ex. 30:35, 37), the garments of the priesthood (Ex. 28:2; Lev. 16:4), the showbread (Ex. 25:30; 1 Sam. 21:4, 6), and all the furniture of the sanctuary. These latter items were: the golden altar of incense, the table of showbread and the lampstands, along with their utensils. Many of these items are listed at 1 Kings 7:47-51. These things were holy also in a greater sense in that they were patterns of heavenly things and served in a typical way for the benefit of those who are going to inherit salvation.—Heb. 8:4, 5; 9:23-28.

The written Word of God is called "the holy Scriptures," or "holy writings." It was written under the influence of the holy spirit and has the power of sanctifying or making holy those who obey its commands.—Rom. 1:2; 2 Tim. 3:15.

ANIMALS AND PRODUCE

The firstborn males of cattle, sheep and goats were counted holy to Jehovah and were not to be redeemed. They were to be sacrificed, and a portion went to the sanctified priests. (Num. 18:17-19) The firstfruits and the tithe were holy, as were all sacrifices and all gifts sanctified to the service of the sanctuary. (Ex. 28:38) All things holy to Jehovah were sacred and could not be considered lightly or used in a common or profane way. An example is the law regarding the tithe. If a man set aside the portion to be tithed, say, of his wheat crop, and then he or one of his household unintentionally took some of it for home use, such as cooking, the man was guilty of violating God's law respecting holy things. The Law required that he make compensation to the sanctuary of an equal amount plus 20 percent, besides offering up a sound ram of the flock as a sacrifice. Thus great respect was engendered for the holy things belonging to Jehovah.—Lev. 5:14-16.

CHRISTIAN HOLINESS

The Leader of Christians, the Son of God, when born as a human, was holy (Luke 1:35) and he maintained that sanctification or holiness throughout his earthly life. (John 17:19; Acts 4:27; Heb. 7:26) This holiness was thorough, perfect, filling his every thought, word and action. By maintaining his holiness even to a sacrificial death, he made it possible for others to attain holiness. Consequently, those called to be his footstep followers are called with a "holy calling." (2 Tim. 1:9) They become Jehovah's anointed ones, the spiritual brothers of Jesus Christ, and are called "holy ones" or "saints." (Rom. 15:26; Eph. 1:1; Phil. 4:21; compare *AV*.) They receive holiness by faith in the ransom sacrifice of Christ. (Phil. 3: 8, 9; 1 John 1:7) Holiness, then, does not inhere in them or belong to them through their own merit, but comes to them through Jesus Christ.—Rom. 3: 23-26.

The many Scriptural references to living members of the congregation as "holy ones" or "saints" (*AV*) make it clear that a person is not made a holy one or "saint" by men or by an organization, nor does such a one have to wait until after death to be made a "saint." He is a "holy one" by virtue of God's calling of him to joint heirship with Christ. He is holy in the eyes of God while he is on earth, with the hope of heavenly life in the spirit realm, wherein dwell Jehovah God and his Son, along with the holy angels. —1 Pet. 1:3, 4; 2 Chron. 6:30; Mark 12:25; Acts 7:56.

Clean conduct essential

Those who have this holy standing before Jehovah strive, with the help of God's spirit, to attain to the holiness of God and Christ. (1 Thess. 3:12, 13) This requires study of God's Word of truth and the application of it to their lives. (1 Pet. 1:22) It requires response to Jehovah's discipline. (Heb. 12:9-11) It follows that if a person is genuinely holy he will pursue a course of holiness, cleanness and moral uprightness. Christians are admonished to present their bodies to God as a sacrifice that is holy, just as acceptable sacrifices presented at the ancient sanctuary were holy. (Rom. 12:1) Holiness in conduct is a command: "In accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.' "—1 Pet. 1:15, 16.

Those who become members of the body of Christ are "fellow citizens of the holy ones and are members of the household of God." (Eph. 2:19) They become a holy temple of living stones for Jehovah and constitute "a royal priesthood, a holy nation, a people for special possession." (1 Pet. 2:5, 9) They must cleanse themselves of "every defilement of *flesh* and *spirit*, perfecting holiness in God's fear." (2 Cor. 7:1) If a Christian practices habits that defile or damage his fleshly body, or make it filthy or unclean, or if he goes contrary to the Bible in doctrine or morals, he does not love or fear God and is turning away from holiness. One cannot carry on uncleanness and remain holy.

Jehovah demands that holy things be treated with respect

If a member of the temple class uses his body in an unclean way, he defiles and tears down, not only himself, but also God's temple, and "if anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." (1 Cor. 3:17) He has been redeemed by the blood of God's holy One. (1 Pet. 1:18, 19) Anyone misusing that which is holy to Jehovah, whether it be his own body or other dedicated things, or who does harm or practices offense toward another person who is holy to God, will suffer punishment from God.—2 Thess. 1:6-9.

God revealed to Israel his attitude toward such profane use of his holy possessions. This is seen in

his law prohibiting the common or profane use of things set apart as holy for those under the Mosaic law, for example, the firstfruits and the tithe (as described in a previous paragraph). (Jer. 2:3; Rev. 16: 5, 6; Luke 18:7; 1 Thess. 4:3-8; Ps. 105:15; Zech. 2:8) Also consider the punishment God brought upon Babylon for its malicious misuse of his temple vessels and of the people of his holy nation. (Dan. 5:1-4, 22-31; Jer. 50:9-13) In view of this attitude of God, Christians are repeatedly commended for and reminded of the necessity to exercise loving, kind treatment toward Jehovah's holy ones, the spiritual brothers of Jesus Christ.—Rom. 15:25-27; Eph. 1:15, 16; Col. 1:3, 4; 1 Tim. 5:9, 10; Philem. 5-7; Heb. 6:10; compare Matthew 25:40, 45.

Faithful mankind to achieve holiness in God's sight

Faithful men and women of ages past, before Jesus' coming to earth and becoming the forerunner and opener of the way to heavenly life, were counted holy. (Heb. 6:19, 20; 10:19, 20; 1 Pet. 3:5) So, too, a "great crowd" not included among the 144,000 "sealed" ones can have a status of holiness before God. Such are viewed as wearing clean garments, washed in the blood of Christ. (Rev. 7:2-4, 9, 10, 14; see GREAT CROWD.) In due time all who live in heaven and on earth will be holy, for "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." —Rom. 8:20, 21.

Holiness blessed by Jehovah

Holiness on a person's part carries with it merit from God in the individual's family relationship. Thus, if a married person is a Christian, holy to God, this one's mate and the children of the union, if not themselves dedicated servants of God, benefit from the merit of the holy one. For this reason the apostle recommends: "If any brother has an unbelieving wife, and yet she is agreeable to dwelling with him, let him not leave her; and a woman who has an unbelieving husband, and yet he is agreeable to dwelling with her, let her not leave her husband. For the unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." (1 Cor. 7:12-14) The clean, believing mate is therefore not unclean by relations with the unbelieving mate, and the family as a unit is not viewed by God as unclean. Furthermore, the association of the believer with the family provides any unbelievers therein the finest of opportunities to become believers, to make over their personalities and to present their bodies "a sacrifice living, holy, acceptable to God." (Rom. 12:1; Col. 3: 9, 10) In the clean, holy atmosphere that the believer serving God can promote, the family is blessed. —See SANCTIFICATION.

HOLON (Ho'lon) [possibly, sandy].

1. A city in the mountainous region of Judah assigned to the priestly Kohathites (Josh. 15:21, 48, 51; 21:9-19); apparently called Hilen at 1 Chronicles 6:58. Holon of Judah is tentatively identified with Khirbet 'Alin, about ten and a half miles (17 kilometers) N-NW of Hebron.

2. A Moabite city of the tableland or "level country" E of the Jordan mentioned with other cities in a pronouncement against Moab. (Jer. 48:21) Its exact location is today unknown.

HOLY CONTRIBUTION. A portion of land in Ezekiel's vision of the division of the Promised Land. Each of the twelve tribes with the exception of Levi (Ephraim and Manasseh standing for Joseph, thus making up the twelve) was given an allotment running E and W across the land. South of the portion for Judah, which was the seventh allotment from the northern extremity, was the "holy contribution." (Ezek. 48:1-8) The northern border of this strip ran along the southern border of Judah's allotment; it was bounded on the S by Benjamin's portion, which was the fifth allotment from the southern extremity. (48:23-28) The holy contribution was 25,000 cubits (6.9 miles or 11.1 kilometers) wide from N to S. It was to be given by the people for governmental use. In the midst of the holy contribution was the sanctuary of Jehovah.—48:8.

The sanctuary was located in the midst of a 25,000-cubit-square section. The remainder of the strip to the E and W of this square section consisted of two portions (25,000 cubits wide) for the chieftain. (Ezek. 48:20-22) The square section was divided as follows: a strip along the N boundary, 10,000 cubits (c. 2.8 miles or c. 4.4 kilometers) wide, for the Levites. It could not be sold or exchanged. (48:13, 14) Bordering the Levite portion on the S was a 10,000-cubit strip, a contribution to Jehovah for the priests, "a contribution from the contribution." In this portion the sanctuary was located. (48:9-12) This left a strip 5,000 cubits (c. 1.4 miles or 2.2 kilometers) wide on the S. In the middle of this portion the city called "Jehovah Himself Is There" was located. The city was 4,500 cubits (c. 1.2 miles or 2 kilometers) square, having twelve gates, with a pasture ground 250 cubits (c. 365 feet or 111 meters) wide all around it. The remaining portion of the 25,000-cubit square, namely 10,000 cubits to the E of the city and 10,000 cubits to the W (5,000 cubits wide) was considered as profane, and was to be cultivated by the tribes of Israel to provide food for the city.—48:15-19, 30-35.

HOLY OF HOLIES. See MOST HOLY.

HOLY ONES. Those who are clean, particularly in a spiritual or moral sense; it also denotes persons set apart for the service of God, in heaven or on earth.

Jehovah himself, supreme in cleanness and righteousness, is the Most Holy One. (Hos. 11:12) He is frequently called the "Holy One of Israel." (2 Ki. 19: 22; Ps. 71:22; 89:18) The apostle John says to fellow members of the Christian congregation: "You have an anointing from the *holy one*." (1 John 2:20) Jesus Christ is called "that holy and righteous one" referred to at Acts 3:14. Angels of Jehovah in heaven are holy ones, fully devoted to God's service, clean and righteous.—Luke 9:26; Acts 10:22.

IN ANCIENT TIMES

Humans on earth who have been set apart for the service of God have also been called "holy ones." (Ps. 34:9) Israel, brought into covenant relationship with God, became his special property and was, as a nation, holy to him. That is why individuals of that nation who practiced uncleanness or wrongdoing brought defilement and Jehovah's disfavor upon the nation, unless action was taken to clear them out. Greedy, disobedient Achan is a case in point; his sin brought distress on Israel until he was discovered and stoned to death.—Josh. chap. 7.

Aaron, anointed with the holy anointing oil as the nation's high priest, was holy in a special, intensified sense. (Ps. 106:16) Accordingly, the requirements of his office were very exacting. (Lev. 21:1-15; also note the disqualifying factors for all priests in verses 16-23; see HIGH PRIEST.) A sin on the part of the high priest (for example, an error in judgment of a matter) could bring guiltiness upon the people, and had to be atoned for by the sacrifice of a young bull, the same sacrifice required for a mistake of the entire assembly.—Lev. 4:3, 13, 14.

CHRISTIAN HOLY ONES

Those who are brought into relationship with God by means of the new covenant are sanctified, cleansed and set apart for God's exclusive service by the "blood of the covenant," the shed blood of Jesus Christ. (Heb. 10:29; 13:20) They are thereby constituted "holy ones" ("saints" in *AV* and some other versions).

Consequently, they do not become "holy ones" or "saints" by decree of a man or an organization, but by God, who brings them into covenant relationship with himself through the blood of Jesus Christ. The term "holy ones" applies to all those thus brought into union and joint heirship with Christ, not to a mere few considered to have exceptional holiness. It is also applied in the Bible to them from the beginning of their sanctified course on earth, not being deferred until after their death. Peter says they must be holy because God is holy. (1 Pet. 1:15, 16; Lev. 11:44) All the spiritual brothers of Christ in the congregations are frequently called "holy ones."—Acts 9:13; 26:10; Rom. 1:7; 12:13; 2 Cor. 1:1; 13:13.

As the "wife" of Christ, the entire congregation is represented as wearing bright, clean, fine linen, which stands for the "righteous acts of the holy ones." (Rev. 19:7, 8) Against these, while they are on earth, Satan the Devil's symbolic political "wild beast" is seen in vision waging war. (Rev. 13:3, 7) Thereby the endurance of the holy ones is severely tested, but they conquer by observing the commandments of God and the faith of Jesus.—Rev. 13:10; 14:12.

Their hope

In a parallel vision Daniel saw a wild beast making war upon God's holy ones, followed by a court scene in which the "Ancient of Days" gave judgment in their favor and the holy ones themselves took possession of the indefinitely lasting kingdom, "the kingdom and the rulership and the grandeur of the kingdoms under all the heavens" being given to them.—Dan. 7:21, 22, 27.

These "holy ones" do not exercise kingly authority while on earth, but must await their being united with Christ in the heavens. (Eph. 1:18-21) They must first be 'conquerors.' (Rev. 3:21; compare Revelation 2:26, 27; 3:5, 12.) They are to act as priests and to rule as kings with Christ during his 1,000-year reign. (Rev. 20:4, 6) The apostle Paul states that the holy ones will judge the world, also being given the privilege of judging angels.—1 Cor. 6:2, 3.

ATTACK ON "CAMP OF THE HOLY ONES"

At Revelation 20:7-9 Satan the Devil is foretold to lead the nations in war against the "camp of the holy ones and the beloved city" after the end of the thousand years of Christ's reign. This account follows the vision of their resurrection to heavenly thrones, described in verses 4 and 6. The "nations," being on earth, could not, of course, literally reach the "holy ones" reigning on heavenly thrones. The prophecy evidently refers to an earthly rebellion against the sovereignty of God's kingdom over earth, which, in effect, is an attack on the "holy ones."—See HOLINESS.

HOLY PLACE. A term applied in several ways in the Scriptures. (1) In general, it could be applied to the camp of Israel, the people of God, and to Jerusalem and the holy places within it; also, it was specifically used in reference to (2) the sanctuary, including the courtyard and the entire tent of meeting or the later temple; (3) only the two compartments of the tabernacle or temple *building* itself; (4) the first interior room of the tabernacle, as distinguished from the Most Holy compartment. In each appearance of the expression "holy place" the application intended can be determined from the context.

1. The *camp of Israel* (Deut. 23:14); later, the land of Palestine and the city of Jerusalem in particular. God's sanctuary was located there, his name was placed there and his people were counted holy. (Ezek. 21:2) The entire camp was to be kept holy and, later, the entire land that God gave to his people. Hence, anyone offering up a sacrifice to a false god or carrying on any unclean practices defiled God's sanctuary or holy place located in their midst.—Lev. 20:3; compare Leviticus 18:21, 30; 19:30; Numbers 5:2, 3; Jeremiah 32:34; Ezekiel 5:11; 23:38.

2. The *tent of meeting* and, later, the *temple*. The entire arrangement, including the courtyard of the tabernacle and the temple courts, was a holy place. (Ex. 38:24; 2 Chron. 29:5; Acts 21:28) The primary items located in the courtyard were the altar of sacrifice and the copper basin. These were holy objects. Only those persons ceremonially clean could enter into the tabernacle courtyard at any time; likewise, no one could go into the temple courts in an unclean state. For example, a woman in the unclean state could not touch any holy thing or come into the holy place. (Lev. 12:2-4) Evidently even a state of continued uncleanness on the part of the Israelites was considered as defiling the tabernacle. (Lev. 15:31) Those presenting offerings for cleansing from leprosy brought their sacrifice only as far as the gate of the courtyard. (Lev. 14:11) No unclean person could partake of a communion sacrifice at the tabernacle or the temple, on pain of death.—Lev. 7:20, 21.

3. *The Most Holy*, the innermost compartment. At Leviticus 16:2 it is called "the holy place [Heb., *qo'desh*, holy] inside the curtain." Paul apparently had this compartment in mind when he spoke of Jesus' entry into heaven, saying that he did not enter into a "holy place [Gr., *ha'gi·a*, holies] made with hands." (Heb. 9:24) At Hebrews 10:19 Paul speaks of "the holy place" (*NW*); "the holiest" (*AV*) (Gr., *ton ha·gi'on*, the holies).

4. The *first, larger compartment*, the *Holy Place* or the *Holy*, as distinguished from the innermost compartment, the Most Holy. (Ex. 26:33) This compartment was two-thirds the total length of the structure. (1 Ki. 6:16, 17; 2 Chron. 3:3, 8) Inside the Holy Place were located the golden lampstand on the S side of the room (Ex. 25:31-40; 40:24, 25), the golden altar of incense at the W end in front of the curtain to the Most Holy (Ex. 30:1-6; 40:26, 27) and the table of showbread on the N side. (Ex. 25:23-30; 40:22, 23; Heb. 9:2, 3) Along with these were the accompanying golden utensils, such as bowls, snuffers, and so forth. In the temple's Holy Place were the golden altar, the ten tables of showbread and ten lampstands. The lampstands and tables were placed five on the right and five on the left.—1 Ki. 7:48-50; 2 Chron. 4:7, 8, 19, 20.

When inside the Holy Place the priest would see, through the panel frames of the walls, and on the ceiling, the colorful embroidered cherubs of the tabernacle's inner covering. (Ex. 26:1, 15) Suspended from four golden pillars was the curtain to the Most Holy, likewise embroidered with cherubs. (Ex. 26:31-33) The screen to the tabernacle entrance was also of colorful material. (Ex. 26:36) In the temple, the walls of this room had carvings of cherubs, palm-tree figures, gourd-shaped ornaments and garlands of blossoms, all covered with gold.—1 Ki. 6:17, 18, 22, 29.

The high priest was responsible to make perfumed incense smoke on the golden altar in the tabernacle morning by morning, and to dress and light the seven lamps of the lampstand. (Ex. 30:1, 6-8) He was also to make atonement for the altar of incense (cleansing it) with blood once a year. (Ex. 30:10) On this day, the annual Day of Atonement, when the high priest entered with the blood of the sacrificial animals, no other priest was allowed to be in the tent of meeting. —Lev. 16:17.

SYMBOLIC SIGNIFICANCE

Inasmuch as the place where God dwells is a sanctuary, a holy place, the Christian congregation is likened to a holy place, the temple of God. (1 Cor. 3:17; Eph. 2:21, 22) The arrangement that God set up for man's atonement through the sacrifice of Jesus Christ is called "the greater and more perfect tent not made with hands." Christ entered "once

for all time into the holy place and obtained an everlasting deliverance for us," writes the apostle Paul. (Heb. 9:11, 12) On going into heaven and appearing before Jehovah, Christ entered into what was pictured by the innermost compartment of the tabernacle, namely, the Most Holy. (Heb. 9:24, 25) Thus the tabernacle and its services served as "a typical representation and a shadow of the heavenly things."—Heb. 8:5.

Christian underpriests

While on earth, the followers of Jesus Christ are spoken of as "being built up a spiritual house for the purpose of a holy priesthood," and as constituting "a royal priesthood." (1 Pet. 2:5, 9) As the underpriests served in the courtyard and also in the Holy Place, so these Christian priests of God serve before his symbolic altar and also in the symbolic Holy Place. The priests of Israel had to be clean, washing themselves with water from the copper basin in the courtyard, when preparing to serve in the Holy Place. (Ex. 40:30-32) So, too, those Christians who have been declared righteous are said to be "washed clean." (1 Cor. 6:11) The Israelite priests were surrounded by the figures of the cherubs on the tabernacle curtains as they carried out their duties there. This calls to mind the statement of the apostle to those declared righteous that, while yet on earth, "[God] seated us together in the heavenly places in union with Christ Jesus." (Eph. 2:4-6) As these Christians of the "royal priesthood" serve, they offer sacrifices of praise (Heb. 13:15) and prayers to God (related to the incense; Rev. 8:4), eat the spiritual food God provides (as he provided the showbread for the priests; Mark 2:26), and enjoy light from God's Word of truth (as from the lampstand; Ps. 119:105). The apostle Paul points out that they have the hope, through the sacrifice of Jesus Christ, of entering into the real "Most Holy," heaven itself.—Heb. 6:19, 20; 9:24; 1 Pet. 1:3, 4.—See HOLY CONTRIBUTION; MOST HOLY.

HOLY SPIRIT. See SPIRIT.

HOMAM (Ho'mam) [possibly from a Hebrew verb meaning to make a noise, move noisily, confuse, discomfit]. Son of Horite Sheik Lotan; the same as Hemam.—Gen. 36:20-22; 1 Chron. 1:39; see HEMAM.

HOMER. A dry measure corresponding to the cor and equaling ten baths or ten ephahs. (Ezek. 45:11, 14) Based on the estimated volume of the bath measure, the ephah has been reckoned at .62 bushel (22 liters). The homer would therefore equal 6.2 bushels (220 liters) and the half-homer (Hos. 3:2), 3.1 bushels (110 liters). In the wilderness, greedy Israelites gathered miraculously provided quails in such numbers that the "one collecting least gathered ten homers" (62 bushels; 2,220 liters). (Num. 11:32) The Scriptures also mention the homer as a measure for barley, seed and wheat.—Lev. 27:16; Isa. 5:10; Ezek. 45:13.

HONEY, HONEYCOMB. The word "honey" as used in the Hebrew Scriptures is translated from the words *ya"'ar, no'pheth,* and *dᵉvash'*. This latter word may refer, not only to bee honey, but also to the syrup of fruits. In the Greek Scriptures *me'li* is used, along with the adjective *a'gri·os,* "wild," to denote the honey of wild bees.

THE HONEYCOMB

The honeycomb is a marvel of engineering, revealing the Creator's unparalleled wisdom and ability, in putting such "engineering" and construction instinct in the honeybee. The hexagonal shape of the cells is the ideal shape necessary to enable the comb to hold the maximum quantity of honey with the minimum usage of beeswax, of which the cell walls are made. When a comb is being built, beeswax is made by special glands in the bee's body. It oozes through pores in the body, forming small white flakes that are picked up and carried by the bee's legs to its jaws, where the wax is chewed, then placed in the part of the honeycomb being constructed. The walls of the comb are only one-eightieth of an inch (.32 millimeter) thick but can support thirty times their weight.

HONEY

Most of the Bible's references to the honey of bees is to wild honey, such as John the Baptist ate in the wilderness. (Matt. 3:1, 4) Honeybees build their nests in a variety of places, including trees, rocks and, in one case, even in the carcass of a dead animal, which evidently was no longer carrion but had been dried out by the sun. This was the lion's carcass from which Samson ate honey.—Judg. 14:8, 9.

Bee honey is a sweet, viscid fluid manufactured by bees from the nectar obtained from flowers and fruit. In the process of gathering the nectar and depositing it in the honeycomb, certain chemicals from the bee's body are added. Some of the water evaporates from the nectar and the chemicals transform the nectar into honey. The color and flavor of honey vary according to the source of nectar. Honey is easily assimilated by the body; the two main sugars it contains (levulose and dextrose) are quickly converted into energy.

A beneficial food

The energy-giving property of honey is illustrated in the case of King Saul's son Jonathan who, exhausted from battle, tasted some honey. Immediately his eyes "began to beam." (1 Sam. 14:25-30) This energy food is listed among the provisions God supplied for his people in the wilderness. There, where few trees existed, the people were able to get honey to eat "out of a crag," that is, from the honeycombs that the bees built in rocky places.—Deut. 32:13.

Curative properties

Honey also has curative properties. It is compared to pleasant sayings and wisdom, not only because of its sweetness and fine taste, but also because of its health-giving qualities. Pleasant sayings are healthful spiritually, just as honey is good for the physical body. The writer of Proverbs says: "Pleasant sayings are a honeycomb, sweet to the soul and a healing to the bones."—Prov. 16:24; 24:13, 14.

Fine words or sayings

The sweetness and enjoyment of eating honey is applied illustratively throughout the Scriptures. Examples are found at Ezekiel 3:2, 3 and Revelation 10:9. Comb honey is often mentioned, for it is considered superior in flavor, sweetness and richness to honey that has been exposed to the air for a time. Emphasizing the goodness and pleasantness of the words spoken by the Shulammite girl, her shepherd lover speaks of them as "comb honey" that keeps dripping from her lips. (Song of Sol. 4:11) Jehovah's judicial decisions are so fine, healthful and beneficial that they are even "sweeter than honey and the flowing honey of the combs." (Ps. 19:9, 10) His sayings are 'smoother to the palate than honey to the mouth.'—Ps. 119:103.

A warning against seeking one's own glory

While honey is good, overeating of it can cause nausea (Prov. 25:16); this eating of too much honey is compared to people seeking out their own glory. —Prov. 25:27.

A warning against immorality

The temptation to sexual immorality that the "strange woman" can bring to bear by her appeal to a man with her use of charm and smooth words is described at Proverbs, chapters five and seven. It constitutes a fine warning to Christians today. "As a honeycomb the lips of a strange woman keep dripping, and her palate is smoother than oil. But the aftereffect from her is as bitter as wormwood; it

is as sharp as a two-edged sword. Her feet are descending to death," says the wise man. Her smooth, honeylike words and actions lead the man right up to the immoral act so that "all of a sudden he is going after her, like a bull that comes even to the slaughter."—Prov. 5:3-5; 7:21, 22.

HONEY OF FRUITS

The Hebrew word *d'vash'* can refer also to the juice or syrup of fruits—figs, dates, and so forth. Often the context enables the reader to determine whether or not bee honey is meant. Evidently the syrup of fruits is what is prohibited from being offered on the altar at Leviticus 2:11, because of its tendency to ferment. That bee honey is not meant here is indicated by the next verse, which included the prohibited "honey" as firstfruits. Most of the honey used by the Israelites was wild honey, not a cultivated crop as in the case of grapes, figs, dates and other fruits. For the same reason the "honey" offered as firstfruits when Hezekiah motivated the people to support the priesthood was undoubtedly the juice or syrup of fruits.—2 Chron. 31:5.

A LAND OF MILK AND HONEY

The description of Palestine as "a land flowing with milk and honey," often repeated in the Scriptures, is apt, for not only was the product of bees abundant, but also the syrup of fruits. (Ex. 3:8; Lev. 20:24; Deut. 11:9; Josh. 5:6, and other references) The latter is apparently referred to as being an item of trade exchanged for Tyre's merchandise.—Ezek. 27: 2, 17; see BEE.

HOOK. A curved or sharply angled piece of metal or other material, sometimes barbed.

Fishhooks were known to ancient fishermen. (Hab. 1:14, 15; Isa. 19:1, 6-8; Matt. 17:24-27) Butcher hooks are also mentioned in the Bible. (Amos 4:2) Gold hooks were used in the tabernacle to fasten together the two large sections of the embroidered linen covering, and copper hooks for the two sections of the goat's hair covering. (Ex. 26:1, 5, 6, 7, 10, 11; 36:13, 18; 39:33) The curtain between the Holy and the Most Holy was hung on hooks, evidently of gold (Ex. 26:31-33) as was also the screen to the tabernacle entrance.—Ex. 26:36, 37.

Hooks were employed for leading animals, particularly wild beasts. (Ezek. 19:3, 4, 6, 9) Human captives were sometimes led by hooks either in the lips, nose or tongue. An Assyrian pictorial representation shows the king holding three captives by cords fastened to hooks in their lips while he blinds one of them with a spear. It was, therefore, understandable to King Sennacherib of Assyria when Jehovah spoke figuratively to him through the prophet Isaiah: "I shall certainly put my hook in your nose and my bridle between your lips, and I shall indeed lead you back by the way by which you have come."—2 Ki. 19:20, 21, 28; Isa. 37:29.

While an ordinary fishhook could never hold mighty Leviathan (evidently the crocodile) (Job 41: 1), a large hook might be put through its jaws. The historian Herodotus stated that the Egyptians used a hook to capture the crocodile and draw it out of the water. (Book II, sec. 70) Jehovah figuratively spoke to Pharaoh of Egypt, in whom Israel had foolishly trusted for support against Babylon: "I will put hooks in your jaws . . . And I will bring you up out of the midst of your Nile canals . . . And I will abandon you to the wilderness, . . . And all the inhabitants of Egypt will have to know that I am Jehovah, for the reason that they proved to be, as a support, a reed to the house of Israel." (Ezek. 29: 1-7) Jehovah also foretold that he would put hooks in the jaws of "Gog of the land of Magog" and would bring him forth to the final attack upon God's people and to his own execution.—Ezek. 38:1-4; 39:1-4.

HOOPOE [Heb., *du·khi·phath'*]. The identification of this bird with the "lapwing," as in the *Authorized Version* (Lev. 11:19; Deut. 14:18), is no longer followed by modern translations. The translators of the Greek *Septuagint* and the Latin *Vulgate* understood it to be the "hoopoe" (*e'pops, LXX; upupa, Vg*), and the Syrian and Arabic names for the hoopoe (Syr., *qaqupha;* Arab., *hudhudu*) also confirm this identification.

Some believe the Hebrew name for the hoopoe (*du·khi·phath'*) is intended to represent the peculiar, somewhat dovelike cry of the bird, as is clearly the case with its name in the other languages mentioned. Others would derive the name from the Hebrew word meaning "to pound, beat," noting the hoopoe's practice of drumming its beak on the ground.



Hoopoe, a colorful bird with unclean habits

About the size of a slender pigeon, the hoopoe is a somewhat cinnamon-colored bird, distinctively marked with alternate broad bars of white and black along its wings and back. Its most conspicuous feature is a crest of plumes, each feather ending in a white border tipped with black, the crest running from the base of the long, slender curved bill all the way to the back of the bird's head. When expanded, the crest forms a handsome semicircular crown, and the bird raises and lowers it like a fan. But though colorfully and conspicuously dressed, the hoopoe is notably unclean in home and habits. Its diet of insects is obtained by probing with its sharp bill not only in the ground but also in dunghills and other filth. The nest, consisting of a hole in some bank, hollow tree, or wall, gives off a disagreeable odor produced by secretions of the bird's oil glands, and also becomes foul-smelling due to the bird's failure to clean the nest of excrement. Thus, while not a bird of prey nor an eater of carrion, the hoopoe was included among the birds listed as unclean for food in the Mosaic law. —Lev. 11:13, 19; Deut. 14:12, 18.

The hoopoe also has an unsavory connection with superstition and magical practices. Its head was anciently used in witches' charms and representations thereof were often carved on the top of diviners' rods. By the Arabs the bird was considered as endowed with the ability to locate underground water, evidently due to its manner of stalking about and bending its head downward while opening and closing its crest, actually done in search of food.

Found throughout southern Asia and Africa and parts of Europe, the hoopoe migrates to Palestine about the first of March and remains until the approach of winter, when it heads southward to Egypt and other parts of northern Africa.

HOPE. 1. Trust, reliance. 2. a. Desire accompanied with expectation of what is desired or belief that it is attainable. b. One on whom hopes are centered. c. A source of hopeful expectation; promise. d. Something that is hoped for; an object of hope.

NO REAL HOPE WITHOUT GOD

True hope, as spoken of in the Bible, is superior to mere desire, which may have no foundation or prospect of fulfillment. It is also better than mere expectation, because that which is expected is not

always desirable. The Bible shows that the people of the world in general have no real, solidly based hope; mankind is going into death, and without knowledge of a provision from a higher source there is no hope in what lies ahead. The writer of the Bible book of Ecclesiastes expressed the futility of man's situation without God's intervention as "the greatest vanity! . . . Everything is vanity."—Eccl. 12:8; 9:2, 3.

The faithful prophet Job said that even a tree has hope of sprouting again, but man, when he dies, is gone permanently. But Job then indicates that he was speaking of man on his own without help from God, for Job expresses the desire and hope that God will remember him. (Job 14:7-15) The apostle Paul strikes the same note when he informs Christians that they, having the hope of resurrection, should not "sorrow just as the rest also do who have no hope." (1 Thess. 4:13) Again, speaking to Gentile Christians, Paul points out to them that before coming to a knowledge of God's provision through Christ, they were alienated from the state of Israel, with whom God had in the past been dealing, and as Gentiles they then "had no hope and were without God in the world." (Eph. 2:12) Expressions common among those who have no hope in God and his promise of a resurrection of the dead are similar to the words of the disobedient inhabitants of Jerusalem who, facing the threat of destruction of their city as a judgment from God, instead of showing repentance and sorrow, abandoned themselves to sensual enjoyment. They said: "Let there be eating and drinking, for tomorrow we shall die." (Isa. 22:13) The apostle warns against becoming infected with the attitude of such hopeless ones.—1 Cor. 15:32, 33.

WRONG HOPES

Paul was not denying that the people of the world have some reasonable hopes that they pursue, some of a commendable nature. Rather, he showed that, without God, a person's hopes are of no consequence; really, they are futile in the long run.

But besides the minor common, normal human hopes there are bad ones. There are hopes that are wickedly entertained. In some instances these may appear to be fulfilled, but in actuality they are realized only in a temporary sense, for a proverb states: "The expectation of the righteous ones is a rejoicing, but the very hope of the wicked ones will perish." (Prov. 10:28) Additionally, "When a wicked man dies, his hope perishes; and even expectation based on powerfulness has perished." (Prov. 11:7) So, selfish hopes and those based on a false foundation of materialism, on lies, on wrong dealings or the power or promises of men, are sure to be frustrated.

THE SOURCE OF HOPE

Jehovah God is the Source of true hope, and the One able to fulfill all his promises and the hopes of those trusting in him. It is through his undeserved kindness that he has given mankind "comfort and good hope." (2 Thess. 2:16) He has been the hope of righteous men in all ages. He was called "the hope of Israel" and "the hope of [Israel's] forefathers" (Jer. 14:8; 17:13; 50:7), and many are the expressions of hope, trust and confidence in him in the Hebrew Scriptures. In his loving-kindness toward his people, even when they were going into exile for disobedience to him, he said to them: "I myself well know the thoughts that I am thinking toward you, . . . thoughts of peace, and not of calamity, to give you a future and a hope." (Jer. 29:11) Jehovah's promise kept alive the faith and hope of faithful Israelites during the Babylonian exile; it greatly strengthened men such as Ezekiel and Daniel, for Jehovah had said: "There exists a hope for your future, . . . and the sons will certainly return to their own territory." (Jer. 31:17) That hope came to fruition with the return of a faithful Jewish remnant in 537 B.C.E., to rebuild Jerusalem and its temple.—Ezra 1:1-6.

HOPE OF REWARD PROPER

The hope of the servant of God that he will receive a reward is not selfishness. For a true view and proper understanding of God, a person must know that loving-kindness and generosity are outstanding qualities of God; the individual must believe, not only that God is, but also "that he becomes the rewarder of those earnestly seeking him." (Heb. 11:6) Hope keeps the Christian minister balanced and in God's service, knowing that Jehovah will provide his daily needs, as the apostle Paul points out, drawing on the principles set forth in the Law. Paul quotes the law at Deuteronomy 25:4: "You must not muzzle a bull while it is threshing." He then adds: "Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker." —1 Cor. 9:9, 10.

ESSENTIAL TO FAITH

Hope is also essential to faith; it is the groundwork and basis for faith. (Heb. 11:1) In turn, faith makes the hope brighter and stronger. The apostle Paul, in order to strengthen Christians, cites the fine example of Abraham. When Abraham and his wife Sarah were, from a human standpoint, beyond the hope of having children, it is said: "Although beyond hope, yet based on hope he had faith, that he might become the father of many nations in accord with what had been said: 'So your seed will be.'" Abraham knew that, as far as producing children was concerned, his body and that of Sarah were "deadened." But he did not grow weak in faith. Why? "Because of the promise of God he did not waver in a lack of faith, but became powerful by his faith."—Rom. 4:18-20.

The apostle then applies Abraham's example of faith and hope to Christians, concluding: "Let us exult, based on hope of the glory of God. . . . and the hope does not lead to disappointment; because the love of God has been poured out into our hearts through the holy spirit, which was given us."—Rom. 5:2, 5.

THE CHRISTIAN HOPE

The hope of the Christian and, indeed, of mankind, lies in Jesus Christ. The gaining of lasting life in heaven or on earth was not open to any of humankind until Christ Jesus "shed light upon life and incorruption through the good news." (2 Tim. 1:10) The spirit-begotten brothers of Christ are told that they have heavenly hopes due to the great mercy of God, who gave to them "a new birth to a living hope through the resurrection of Jesus Christ from the dead." (1 Pet. 1:3, 4; Col. 1:5, 27; Titus 1:1, 2; 3:6, 7) This happy hope is to be realized "at the revelation of Jesus Christ." (1 Pet. 1:13, 21; Titus 2:13) Christ Jesus is therefore called "our hope" by the apostle Paul.—1 Tim. 1:1.

This hope of everlasting life and incorruption for those who are "partakers of the heavenly calling" (Heb. 3:1) is solidly based and is something that can be confidently relied on. It is supported by two things in which it is impossible for God to lie, namely, his promise and his oath, and the hope resides with Christ, who is now immortal in the heavens. Therefore this hope is spoken of as "an anchor for the soul, both sure and firm, and it enters in within the curtain [as the high priest entered in the Most Holy on the Day of Atonement], where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever."—Heb. 6:17-20.

Must be developed and maintained

The necessity for Christians to hold onto the "one hope" (Eph. 4:4) is constantly stressed in the Bible. It requires continued industriousness and the exercise of freeness of speech and "boasting" over the hope itself. (Heb. 3:6; 6:11) Hope is developed by endurance under tribulation; this leads to an approved

condition before God, from whom hope comes. (Rom. 5:2-5) It is placed alongside faith and love as one of the three qualities characterizing the Christian congregation since the disappearance of the miraculous gifts of the spirit that were present in the first-century congregation.—1 Cor. 13:13.

Qualities and benefits

Hope is indispensable to the Christian. It accompanies joy, peace and power of holy spirit. (Rom. 15:13) It promotes freeness of speech in the approach to God for his undeserved kindness and mercy. (2 Cor. 3:12) It enables the Christian to endure with rejoicing, no matter what the conditions may be. (Rom. 12:12; 1 Thess. 1:3) As a helmet protected the head of a warrior, so the hope of salvation protects the integrity of the Christian from being broken. (1 Thess. 5:8) Hope is a strengthening thing, because, while the anointed Christian yet on earth does not *possess* the reward of heavenly life, his desire with expectation is so strong that, despite severe trials and difficulties, he keeps on waiting patiently for the hoped-for thing with endurance.—Rom. 8:24, 25.

Hope helps keep the Christian in a clean way of life, for he knows that God and Christ, in whom the hope lies, are pure, and that he cannot hope to be like God and to receive the reward if he practices uncleanness or unrighteousness. (1 John 3:2, 3) It is closely allied with the greatest quality, love, for one having the true love of God will also have hope in all of God's promises. And he will, additionally, hope the very best for his brothers in the faith, loving them and trusting their sincerity of heart in Christ.—1 Cor. 13:4, 7; 1 Thess. 2:19.

Superior to hope under the Law

Prior to the giving of the Law to Israel, the faithful forefathers of the nation had hope in God. (Acts 26:6, 7; Gen. 22:18; Mic. 7:20; 2 Tim. 1:3) They looked for God's provision for life. When the Law came, it appeared at first that here would be the fulfillment of their hope. But, to the contrary, the Law exposed all as sinners before God and, by making transgressions manifest, condemned all under it to death. (Gal. 3:19; Rom. 7:7-11) The Law itself was holy, not bad; yet by its very holiness and righteousness it exposed the imperfections of those under it. (Rom. 7:12) As God foretold through the prophets, it was necessary for God to bring in a "better hope" through Jesus Christ, setting aside the Law, and enabling those putting faith in Christ to draw near to God.—Heb. 7:18, 19; 11:40; compare Jeremiah 31:31-34.

Hope for all mankind

The undeserved kindness of God is further magnified in that the wonderful hope that he made open to the spiritual brothers of Jesus Christ, to be joint heirs with him in the heavenly calling (Heb. 3:1), is also closely tied in with a hope for all mankind who desire to serve God. The apostle Paul, after outlining the hope of those who have the expectation of becoming the heavenly "sons of God" and joint heirs with Christ, explains: "The eager expectation of the creation is waiting for the revealing of the sons of God. For the creation was subjected to futility, not by its own will but through him that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:14, 17, 19-21.

According to Paul's words here, Jehovah God did not destroy man's forefather Adam at the time of his sin, but allowed men to be born from an imperfect father, with futility facing them through no deliberate fault of their own, but through their inherent imperfection. However, God did not leave them without hope, but kindly set forth hope through the promised "seed" (Gen. 3:15; 22:18), who is Jesus Christ. (Gal. 3:16) Doubtless because the time of Messiah's first coming had been forecast in prophecy, the preaching of John the Baptist roused the expectations of the nation of Israel. (Luke 3:15; Dan. 9:24-27) Jesus fulfilled that hope by his presence. But the great hope for mankind in general, both the living and the dead, lies in the kingdom of Christ, when he and his joint heirs serve as heavenly kings and priests. Then mankind exercising faith will eventually be released from the corruption of imperfection and sin and will come to the full status of "children of God." Their hope is reinforced by God's resurrection of his Son more than 1,900 years ago.—Acts 17:31; 23:6; 24:15.

For all who desire life Jehovah God has provided his Word the Bible with its instruction and examples, so that all men may have hope. (Rom. 15:4; 1 Cor. 10:11; 2 Tim. 3:16, 17) This hope has to be proclaimed to others by those possessing it; in so doing the possessor of hope saves himself and those who listen to him.—1 Pet. 3:15; 1 Tim. 4:16.

HOPHNI (Hoph'ni) [tadpole, hollow of hand]. One of High Priest Eli's sons. Hophni and his brother Phinehas were "good-for-nothing men," guilty of sacrilegious conduct and gross immorality. (1 Sam. 1:3; 2:12-17, 22-25) Because of this unfaithfulness while serving as priest at Jehovah's sanctuary in the twelfth century B.C.E., Jehovah judged Hophni worthy of death, which befell him at the time the Philistines captured the sacred Ark.—1 Sam. 2:34; 4:4, 11, 17; see PHINEHAS No. 2.

HOPHRA (Hoph'ra) [from Egyptian, "the heart of (the sun-god) Ra endures"]. In the *Septuagint Version* (Jer. 51:30 [corresponding to 44:30 in most versions]) he is called *Ou·a·phre'*. The *A·pri'es* of Herodotus has been understood by scholars to be Hophra.

Hophra was king of Egypt in the time of Zedekiah king of Judah and Nebuchadnezzar king of Babylon. It is believed to be Pharaoh Hophra with whom Zedekiah formed an alliance for protection against Nebuchadnezzar, contrary to the commands that Jehovah had given years beforehand through Isaiah the prophet, warning Israel not to look to Egypt for help. (Isa. 30:1-5; 31:1-3) Nebuchadnezzar came up against Jerusalem in 609 B.C.E., but lifted the siege temporarily because of news that a military force was coming out of Egypt. The Egyptians disappointed Zedekiah, being forced to withdraw, and the Babylonians returned to destroy the city.—Jer. 37:5-10.

It was evidently early in the siege when the rulers of Jerusalem entered into a covenant with the people of Jerusalem to proclaim to all their Hebrew servants liberty, according to the Law. No doubt this was a belated and insincere attempt to get Jehovah's favor, for when the siege was temporarily lifted, they showed their true attitude toward God's law by enslaving their brothers once again.—Jer. 34:8-11.

At the time that the alliance with Egypt was made, Ezekiel, exiled in Babylon, prophetically said of Zedekiah: "But he finally rebelled against him [the king of Babylon] in sending his messengers to Egypt, for it to give him horses and a multitudinous people . . . And by a great military force and by a multitudinous congregation Pharaoh will not make him effective in the war." The Egyptians were also compared to a weak reed, which, if leaned on, would give no support but would break and injure him that depended on it. (Ezek. 17:15, 17; 29:6, 7) It was apparently Hophra who was ruling in Egypt when Jehovah spoke through Ezekiel: "Here I am against you, O Pharaoh, king of Egypt."—Ezek. 29:3.

Jeremiah foretold that Pharaoh Hophra would be given "into the hand of his enemies and into the hand of those seeking for his soul." (Jer. 44:30) According to Herodotus, Hophra (*A·pri'es*) was highly arrogant. But his troops revolted and set up Amasis as rival king, later taking Hophra prisoner and finally strangling him to death. However, Josephus says that the king of Egypt was killed by Nebuchadnezzar some time after Nebuchadnezzar's twenty-third year of

rulership. Whether this was Hophra or whether he had been killed beforehand and another king ruled in his place, as Herodotus relates, is uncertain.

HOR [mountain; hence Mount Hor literally means "mount of the mountain," that is, an outstanding mountain, *"the* mountain"].

1. The mountain near Moserah on the border of Edom where Aaron died shortly before Israel's entry into the Promised Land. With the assembly of Israel watching, Aaron, Moses and Aaron's son Eleazar ascended Mount Hor. On the mountaintop Moses removed Aaron's priestly garments and clothed Eleazar with them. After this, Aaron died, and Moses and Eleazar probably buried him there.—Num. 20:22-29; Deut. 32:50; compare Deuteronomy 10:6.

According to the historian Josephus, Mount Hor was one of the high mountains encompassing the Edomite city of Petra. (*Antiquities of the Jews*, Book IV, chap. IV, par. 7) Tradition has linked it with Jebel Harun ("Mountain of Aaron"), a twin-topped, red sandstone mountain having an elevation of some 4,800 feet (1,463 meters) and situated less than three miles (5 kilometers) W-SW of Petra. However, Jebel Harun does not seem to fit the Biblical description of Israel's coming from Kadesh (Kadesh-barnea) to Mount Hor "on the frontier of the land of Edom." (Num. 33:37-39, 41) Jebel Harun is not on Edom's border, but within that country. Thus for Israel to have reached this traditional site would have meant trespassing on Edom's territory. But this could not have occurred, since the Israelites had previously been denied passage through Edom. (Num. 20:14-22; Deut. 2:5-8) Hence, many scholars favor as a possible identification isolated, steep-sided white chalk Jebel Madurah, a mountain about twenty-six miles (c. 42 kilometers) SW of the Dead Sea.

2. A mountain marking the northern extremity of Canaan. (Num. 34:7, 8) No certain identification can be made. Some scholars believe that this Mount Hor (Heb., *hor ha-har'*) may be the same as Mount Hermon. Others suggest that *hor ha-har'* perhaps designates the entire Lebanon range or a prominent peak thereof.

HORAM (Ho'ram) [elevated]. King of Gezer; one of the thirty-one kings defeated by the Israelites under the leadership of Joshua during the conquest of the Promised Land. Horam and all his host were killed when they came to the aid of Lachish at the time of Joshua's campaign against that city.—Josh. 10:33; 12:7, 8, 12, 24.

HOREB (Ho'reb) [drought, desert]. "The mountain of the true God," apparently the same as Mount Sinai. (1 Ki. 19:8; Ex. 33:6) Generally, though, Horeb seems to designate the mountainous region around Mount Sinai, otherwise called the Wilderness of Sinai. (Deut. 1:6, 19; 4:10, 15; 5:2; 9:8; 18:16; 29:1; 1 Ki. 8:9; 2 Chron. 5:10; Ps. 106:19; Mal. 4:4; compare Exodus 3:1, 2; Acts 7:30.) At Horeb, Jehovah's angel appeared to Moses in the midst of the burning thornbush, commissioning him to lead Israel out of Egypt. (Ex. 3:1-15) Later, while at Rephidim, the liberated Israelites complained about having no water to drink. Thereupon, at Jehovah's direction, Moses, accompanied by some of the older men of Israel, went to a rock in Horeb, evidently the mountainous region of Horeb, and struck the rock with his rod. Water miraculously began issuing forth from this rock. (Ex. 17:1-6; compare Psalm 105:41.) Centuries afterward, the prophet Elijah fled from vengeful Queen Jezebel to Horeb by way of Beer-sheba.—1 Ki. 19:2-8; see SINAI.

HOREM (Ho'rem) [sacred]. A fortified city of Naphtali. (Josh. 19:35, 38, 39) Its location is unknown today.

HORESH (Ho'resh) [wooded place]. A site in the wilderness of Ziph where David hid from Saul. Here also Jonathan acknowledged David as the next king of Israel and the two men "concluded a covenant" of mutual support. (1 Sam. 23:15-19) Horesh is usually identified with modern-day Khirbet Khoreisa, about five and a half miles (8.8 kilometers) S-SE of Hebron.

HOR-HAGGIDGAD (Hor-hag·gid'gad). An Israelite wilderness camping site. As discussed under the heading BENE-JAAKAN, a comparison of Numbers 33:31-33 with Deuteronomy 10:6, 7 seems to indicate that the Israelites passed through this same region twice, Hor-haggidgad being called "Gudgodah" on the later trip. (See GUDGODAH.) The exact location cannot be determined with certainty. Most scholars, however, tentatively identify Hor-haggidgad (Gudgodah) with a site on the Wadi Ghadaghed, about forty-two miles (68 kilometers) N-NW of the Gulf of Aqabah.

HORI (Ho'ri) [possibly, cave dweller].

1. A descendant of Seir the Horite through Lotan. —Gen. 36:20-22; 1 Chron. 1:39.

2. A Simeonite whose son Shaphat was one of the twelve spies sent out by Moses from the Wilderness of Paran.—Num. 13:2, 3, 5.

HORITE (Ho'rite). A people inhabiting the mountains of Seir in patriarchal times. They are called in the Bible "the sons of Seir the Horite." (Gen. 36: 20, 21, 29, 30) The Edomites "proceeded to dispossess them and to annihilate them from before them and to dwell in their place."—Deut. 2:12, 22.

At Genesis 36:2, in the Masoretic text, the grandfather of one of Esau's wives is called "Zibeon the Hivite." At verses 20 and 24, however, he is shown to be a descendant of Seir the Horite. There are two ways of resolving this apparent discrepancy. One is, that Horite may mean merely "cave dweller," from Hebrew *hohr*, "cave" or "hole." This would make Zibeon a Hivite. Or, the copyist could have confused the Hebrew letters *rehsh* (ר) and *waw* (ו), which are very similar in appearance. This would explain why "Hivite" appears instead of "Horite" at Genesis 36:2. The latter explanation seems more likely, in that the Horites, living in Seir originally, seem to be distinct from the Hivites, whom the Bible locates mainly in the Lebanon Mountains, with one group, the Gibeonites, holding cities near Jerusalem.—2 Sam. 24:7; Josh. 9:17.

At Joshua 9:7 the *Septuagint Version* calls the Gibeonites "Chorrean" (Horites) instead of "Hivites," but this seems to be an error, in view of the fact that the Gibeonites were considered as belonging to one of the seven Canaanite nations devoted to destruction (the Horites were not). The Masoretic text has "Hivites."—Josh. 9:22-27; Deut. 7:1, 2.

HURRIANS

Many modern scholars now believe that the Horites are actually a people whom they call "Hurrians." This conclusion is based primarily on linguistic similarities, particularly similarities in proper names, in ancient tablets discovered in recent times over a wide area reaching from modern Turkey into Syria and Palestine. So they hold that the "Hurrians" came to be called Horites. But note E. A. Speiser's comments in *The World History of the Jewish People*. He first advances this argument:

"Moreover, the Biblical Jebusites, too, proved to be Hurrians in disguise. They were of foreign stock (Jud. 19:12), a description borne out by the Jebusite personal name *Awarnah* (II Sam. 24:16, *Kethib*). A 14th century ruler of Jerusalem, or Jebus, bore a name containing the attested Hurrian element *Hepa*. Thus Jebusites and Hivites alike—two of the featured pre-Israelite nations—were merely subdivisions of the wide-spread Hurrian group. . . ." But then he adds:

"The above conclusion, however, must now be modified in one significant respect. The required change detracts nothing from the position of the local Hurrians in early Biblical times; but it does affect the

automatic identification of Hurrians with Horites. . . . there is no archaeological evidence whatever for a Hurrian settlement in Edom or Transjordan. It follows, therefore, that the Biblical term *Hōri*—much in the same manner as Cush—must have been used at one time in two distinct and unrelated meanings." —P. 159.

Therefore, though the scholars wish to use a name not found in the Bible to apply to a widespread people who, they say, include the Horites, Hivites and Jebusites, they admit that, for example, there is no evidence of Hurrian population in Edom or Transjordan. The Bible, then, in calling the pre-Edomite inhabitants of Seir "Horites" evidently restricts the name to that group in Seir.

From the foregoing we may conclude that it is unsafe to draw conclusions based on supposed derivations of proper names, especially when the Bible's reliable history makes distinctions such as it does between the Hivites and the Jebusites. It lists them as separate nations, though, of course, they had common origin in their forefather Canaan.—Gen. 10: 15-17; see HIVITES.

HORMAH (Hor'mah) [a devoting (to destruction)]. While certain texts definitely apply the name Hormah to a city in the southern part of the territory of Judah (1 Chron. 4:30), it is possible that the name is applied to more than one site, the other being perhaps a place or region.

Following the return of the twelve Israelite spies to Kadesh (Num. 13:26), the Israelites at first refused to attempt an invasion of Canaan. Then, following Jehovah's condemnation of their rebellious attitude and lack of faith, they decided to attempt it contrary to his instructions. They "got up early in the morning" to go up to the place that Jehovah mentioned. The record speaks of their endeavoring to "go up to the top of the mountain." (Num. 14:40) However, their statement about going up to "the place that Jehovah mentioned" may indicate the "mountainous region of the Amorites" referred to by Moses in his restatement of the events, rather than a particular mountain. (Deut. 1:19-21, 41-43) The record does not indicate how far they traveled, nor does it specifically indicate whether the actions described took place during one day or not; but the text seems to indicate events occurring within a relatively short space of time.

Whatever was the case, the record shows that they were met by the Amalekites and Canaanites (at Deuteronomy 1:44, "Amorites," a term used to refer to the people of Canaan in general; compare Genesis 48:22; Joshua 24:15), and these defeated the Israelites, scattering them "as far as Hormah." (Num. 14:45) The account in Deuteronomy 1:44 says they were scattered "in Seir as far as Hormah." Seir was the territory of the Edomites, and their dominion then seems to have extended W of the Wadi Arabah into the Negeb region. (Compare Numbers 20:14, 16; Joshua 11:17.) Following this defeat, the Israelites returned to Kadesh.—Deut. 1:45, 46.

Their wandering period having ended, the Israelites again advanced toward Canaan and were attacked by the Canaanite king of Arad, a city located at Tell 'Arad about twenty miles (32 kilometers) E-NE of Beer-sheba. (See ARAD No. 2.) Again we do not know how far to the S the king of Arad advanced before engaging in combat with the Israelites, but the Israelites, following a vow to Jehovah, gained the victory over this king and 'devoted his cities to destruction,' thereafter naming the place "Hormah." (Num. 21:1-3) While Moses had already employed this name in the earlier account of the Canaanites' victory over Israel, it is probable that he did so in an anticipatory way, intending to refer to it later in the record, showing the origin of the name. The Israelites did not settle in the region then, however, but traveled around Edom and turned N, eventually making their entry into Canaan by crossing the Jordan N of the Dead Sea.—Num. 21:4; 22:1.

At Joshua 12:14 the "king of Hormah" is listed next to the king of Arad among the thirty-one kings defeated by Joshua. It seems unlikely that this refers to the victory gained earlier while Moses was yet alive and Joshua served as military commander, since these victories are listed as though gained after Israel's crossing the Jordan into Canaan. (Josh. 12:7, 8) Though this victory by Joshua is not specifically described, it may be included in the statement at Joshua 10:40-42. This would indicate that, after Israel's departure from that region in order to travel around the land of Edom, the Canaanites resettled the territory. While Joshua is shown to have defeated the king of Hormah, the record does not state that the Israelites then occupied the city of Hormah. —Compare the case of Gezer at Joshua 12:12; Judges 1:29.

The city was included in the list of towns "at the extremity of the tribe of the sons of Judah toward the boundary of Edom in the south." (Josh. 15:21, 30) However, it was assigned to the tribe of Simeon as an "enclave" or isolated city within Judah's territory. (Josh. 19:1, 2, 4; compare 16:9.) Since the record only shows that Joshua defeated Hormah's king (not mentioning any conquest of the city), the tribes of Judah and Simeon thereafter combined their forces to "strike the Canaanites inhabiting Zephath and to devote it to destruction. Hence the name of the city was called Hormah." (Judg. 1:17) Their naming of the city here simply may have been a confirmation or restatement of the name applied to it earlier. The use of the name "Hormah" back in Moses' time is considered by some to have been with reference to the entire district or region, rather than the one city of Zephath, thereby declaring that entire district as 'under ban' or declared to be devoted to destruction, whenever that destruction should eventually be accomplished.—Compare Keil and Delitzsch, *Commentaries on the Old Testament*, Joshua, Judges, Ruth, page 256.

The location of Hormah is uncertain. Many authorities, viewing it as identical with Zephath, identify it either with certain sites E of Beer-sheba (Tell es-Seba or Tell el Milh) or with Tell esh-Sheri'ah NW of Beer-sheba. However, since these sites are all forty miles (64 kilometers) or more N of Kadesh-barnea, from which the Israelites initially started out "early in the morning" (Num. 14:40), and since Hormah is stated to be the point to which they were scattered in defeat, evidently fleeing back toward Kadesh, such positions so far to the N would hardly seem to fit the Biblical account. Some suggest the es-Sufa pass on the road from Petra to the hill country of Judah, but this is as far as the other sites, though to the NE of Kadesh-barnea. The site that would seem most suitable to the Biblical account, though not presently popular among modern scholars, is that of Sebata or Sebaita, over twenty miles (32 kilometers) N-NE of Kadesh-barnea. (See *The Jewish Encyclopedia* [1910], Vol. VI, page 462; Keil and Delitzsch, *Commentaries on the Old Testament*, Joshua, Judges, Ruth, pages 128, 256.) The ancient ruins there are quite extensive, lying on the western slope of a tableland of considerable height.

Though still a Simeonite city in David's time, Hormah was one of the places he visited during his exile as a fugitive and one of the cities to which he later sent gifts.—1 Sam. 30:26-31; 1 Chron. 4:24, 28-31. —See DEVOTE; ZEPHATH.

HORN [Heb., *qe'ren, shoh·phar'*; Gr., *ke'ras*]. Animal horns were used in Israel as vessels for oil and for drinking, as inkhorns and containers for cosmetics and as musical or signaling instruments.—1 Sam. 16: 1, 13; 1 Ki. 1:39; Ezek. 9:2; see RECORDER'S INKHORN.

MUSICAL AND SIGNALING INSTRUMENTS

At Joshua 6:5 *qe'ren* is used for a wind instrument, "the horn of the ram." (Josh. 6:4) However, the word nearly always employed with reference to an animal's horn used as a signaling instrument is *shoh·phar'*, as at Joshua 6:5 where it appears in the phrase "sound of the *horn*." It has been suggested that *qe'ren* was a general designation for horns, without reference to the material used, while *shoh·phar'* specified a particular type of *qe'ren*. The modern *shoh·phar'* is a hollow ram's horn about fourteen inches (c. 36 centimeters) long, straightened by heat but curved upward at the bell end. It has a separate mouthpiece to facilitate blowing. The *shoh·phar'* of Bible times, it is thought, had no separate mouthpiece and, according to the Talmud, the ram's horn was not straightened but left crooked.

Some associate *shoh·phar'* with a Hebrew root meaning "bright" or "clear," a quality of tone particularly qualifying the *shoh·phar'* for its basic use as a signaling instrument. It assembled the Israelite forces, sometimes sounded the "alarm signal" against a city to be attacked and directed other maneuvers in warfare. (Judg. 3:27; 6:34; 2 Sam. 2:28; Joel 2:1; Zeph. 1:16) In case of enemy attack, the *shoh·phar'* gave warning. (Neh. 4:18-20) Being just a signaling instrument in battle, the sound of three hundred of these horns would, under normal circumstances, indicate an army of considerable size. So when the Midianites heard the horns blown by everyone in Gideon's band of three hundred men, "the whole camp got on the run," terror-stricken.—Judg. 7:15-22.

In addition to the horn's announcing every new moon, it proclaimed the year of Jubilee and added to the joyful spirit of other occasions. (Ps. 81:3; Lev. 25:8-10; 2 Sam. 6:15; 2 Chron. 15:14) When Jehovah stated the terms of the Law covenant, the miraculous sound of a horn was one of the features of the spectacle at Mount Sinai. (Ex. 19:16-19; 20:18) To proclaim the beginning and the end of the sabbath with the *shoh·phar'* appears to have been a custom established before the Common Era.

Israelites of all stations seemed to know how to use the *shoh·phar'*. The priests blew it when marching around Jericho and likely were the ones who announced the Jubilee with it. (Josh. 6:4, 5, 15, 16, 20; Lev. 25:8-10) The Levites probably used it on occasion, and its being sounded by Ehud, Gideon and his 300 men and by Joab, all being from non-Levitical tribes, as well as by the watchmen, who were not necessarily Levites, indicates general familiarity with the instrument.—Judg. 3:27; 6:34; 7:22; 2 Sam. 2:28; Ezek. 33:2-6.

At Daniel 3:5, 7, 10, 15, *qe'ren* appears in Aramaic as part of the Babylonian orchestra.—See TRUMPET.

HORNS OF ALTARS

The horns of both the incense altar and the altar of sacrifice at the tabernacle were hornlike projections extending outward from the four corners. They were overlaid with the same material as the altar, either copper or gold. (Ex. 27:2; 37:25, 26) The altars at Solomon's temple were probably patterned after those of the tabernacle, the incense altar being specifically described as being of cedarwood overlaid with gold. —1 Ki. 6:20, 22.

It was on the horns of the altar of sacrifice that Moses put some of the blood of the bull of the sin offering at the installation service to "purify the altar from sin." (Lev. 8:14, 15) According to Jehovah's direction, the priest was to put the blood of certain sacrifices on the horns of either one altar or the other, depending on the sacrifice offered. (Lev. 4:7, 18, 25, 30, 34; 16:18) Jehovah said that the sins of Judah were engraved "on the horns of their altars" (Jer. 17:1), making the altars unclean and their sacrifices unacceptable; and in Amos 3:14 Jehovah states his purpose to desecrate the altars for calf worship at Bethel by the cutting off of their horns.

These altar horns may have been viewed as a place of protection or of final appeal; but actually this was no protection for a deliberate murderer, such as Joab. (1 Ki. 2:28-34) The statement at Exodus 21:14 may mean that even a priest was to be executed for murder, or that the act of taking hold of the horns of the altar would not shield any willful murderer.

The altars seen in vision by Ezekiel and John had horns.—Ezek. 43:15; Rev. 9:13, 14.

FIGURATIVE USAGE

An animal's horn is a formidable weapon and was used Biblically quite often in a figurative sense, especially in the Hebrew Scriptures. Rulers and ruling dynasties, both the righteous and the wicked, were symbolized by horns, and their achieving of conquests was likened to pushing with the horns.—Deut. 33:17; Dan. 7:24; 8:2-10, 20-24; Zech. 1:18-21; Luke 1:69-71; Rev. 13:1, 11; 17:3, 12; see BEASTS, SYMBOLIC.

In one instance Jehovah, in assuring victory to his people, said he would 'change the horn of the daughter of Zion to iron.' (Mic. 4:13) Whereas Jehovah raised up or caused the horn of his people to be exalted, the wicked are warned not to lift up their horn arrogantly, for the horns of the wicked will be cut down. (1 Sam. 2:10; Ps. 75:4, 5, 10; 89:17; Amos 6:12-14) In expression of his feeling of complete abandonment, Job sorrowfully states: "I have thrust my horn in the very dust."—Job 16:15.

"Horn" may also be used to describe an article shaped like a horn. At Ezekiel 27:15, the "horns of ivory" probably refer to elephant tusks. At Isaiah 5:1 the Hebrew phrase "a horn the son of oil [or, fatness]" evidently refers to "a fruitful hillside," the "horn" being used to represent the upward slope of the hill. —*NW*, ftn. a, 1958 ed.

HORONAIM (Hor·o·na'im) [possibly, two caves, holes]. A place in Moab included among those against which Jehovah's judgment was directed. (Isa. 15:1, 5; Jer. 48:1, 3, 5, 34) Its exact location is uncertain. However, the possible meaning of its name ("two caves, holes") has led some geographers to identify Horonaim tentatively with el-'Arak ("cave"), situated more than 1,600 feet (488 meters) below the level of the Moabite plateau and some eight miles (13 kilometers) E of the southern end of the Dead Sea. Horonaim may be the same as the "Hauronen" mentioned in the Moabite Stone as having been taken in battle by Mesha the king of Moab. It may also correspond to the "Orone" that Alexander Janneus took from the "Arabians."—*Antiquities of the Jews*, Book XIV, chap. I, par. 4.

HORONITE (Hor'o·nite). A designation applied to Sanballat, one of the men opposing the work of Nehemiah. (Neh. 2:10, 19) Some scholars think that Sanballat may have been from the Moabite city of Horonaim (Isa. 15:5; Jer. 48:3) and, in support of this, call attention to his being mentioned with Tobiah the Ammonite and Geshem the Arabian. But the view generally favored is that "Horonite" probably means a native or inhabitant of Beth-horon. Both Upper and Lower Beth-horon were located in territory originally assigned to Ephraim.—Josh. 16:1, 3, 5.

HORSE. This familiar quadruped, with its hard hoofs (Isa. 5:28), flowing mane and tail (Job 39:19), has, from ancient times, been closely associated with man, who has used the bridle and the whip to control it. (Ps. 32:9; Prov. 26:3; Jas. 3:3) Jehovah, the Creator of this animal, when reproving Job, described some of the horse's principal characteristics: its great strength, its snorting with its large nostrils, its pawing the ground in impatience, its excitement at the prospect of battle, and its not being terrified by the clashing of weapons.—Job 39:19-25.

The first specific mention of the horse in the Bible is with reference to Joseph's administration in Egypt, when he accepted from the famine-stricken people horses and other livestock in exchange for grain.

(Gen. 47:17) Twice the Scriptural record reports that the Egyptians experienced a blow to their horses. First there was the divinely sent pestilence on the livestock (Ex. 9:3-6), and then, at the time of the exodus, Pharaoh's hosts, 'horse and rider,' were drowned in the Red Sea.—Ex. 14:9; 15:1.

MILITARY USE

In ancient times the horse was used mainly in warfare (Prov. 21:31; Isa. 5:28; Jer. 4:13; 8:16; 46:4, 9), though it was also employed for transportation and in hunting. The use of the horse for purposes other than battle is generally mentioned in Scripture in connection with kings, princes and state officials, or rapid communication systems.—2 Sam. 15:1; Eccl. 10:7; Esther 6:7, 8; 8:14; Jer. 17:25; 22:4.

Horses, however, do not lend themselves well for military use in mountainous, rough terrain. (Amos 6:12) Hence, when King Ahab of Israel defeated the army of Syria, Ben-hadad's servant offered the excuse that it was because the God of Israel was a "God of mountains" and not of the level plains, where horses and chariots operate to advantage. Nevertheless, Jehovah gave Israel the victory even in the plains.—1 Ki. 20:23-29.

The horse was such a formidable part of an effective fighting force that the mere sound of a large number of horses and chariots was enough to inspire fear and cause an army that considered itself outnumbered to resort to panicky flight. (2 Ki. 7:6, 7) The military might of Egypt, Assyria, Babylonia, Medo-Persia and other nations largely depended on horses. (Isa. 31:1, 3; Jer. 6:22, 23; 50:35, 37, 41, 42; 51:27, 28; Ezek. 23:5, 6, 23; 26:7, 10, 11; Nah. 3:1, 2; Hab. 1:6, 8) Repeatedly, horses, equipped with bridles, reins, head ornaments, saddlecloths and other trappings, are depicted on ancient monuments.

God's chosen people of ancient times, the Israelites, though, were not to be like the Egyptians and other contemporary nations that considered horses and chariots indispensable to safety and independence. Israel's kings were forbidden to increase horses for themselves. (Deut. 17:15, 16) Rather than trusting in military might, horses and chariots, the Israelites were to look to Jehovah for help and never become fearful of the war equipment of their foes.—Deut. 20:1-4; Ps. 20:7; 33:17; Hos. 1:7.

King David of Israel was mindful of Jehovah's prohibition against multiplying horses. In his victory over Hadadezer of Zobah, David could have added many horses to his army, but, instead, he kept only the number he deemed sufficient for his immediate purposes and ordered the remainder to be hamstrung. (2 Sam. 8:3, 4; 1 Chron. 18:3, 4) This was also in keeping with the divinely authorized procedure followed by Joshua at the time of the conquest of the Promised Land.—Josh. 11:6, 9; see HAMSTRING.

FROM SOLOMON TO THE RETURN FROM EXILE

However, David's son and successor, Solomon, began to accumulate thousands of horses. (1 Ki. 4:26 [here "forty thousand stalls of horses" is generally believed to be a scribal error for "four thousand"]; compare 2 Chronicles 9:25.) From Egypt as well as other lands King Solomon received horses (2 Chron. 9:28), and horses were among the gifts brought by those desiring to hear his wisdom. (1 Ki. 10:24, 25; 2 Chron. 9:23, 24) The animals were stabled in special chariot cities and also at Jerusalem. (1 Ki. 9:17-19; 10:26) The barley and straw furnished as fodder for the horses were supplied by the regional deputies in charge of providing food for the royal table.—1 Ki. 4:27, 28.

During Solomon's reign, royal merchants trafficked in horses and chariots. The price of a horse was 150 silver pieces ($71.25, if the silver pieces were shekels) and that of a chariot 600 silver pieces ($285.00, if shekels). Some commentators believe that the price of a chariot may have included a team of horses, but there is no way of determining this.—1 Ki. 10:28, 29; 2 Chron. 1:16, 17.

In later years kings of Judah and Israel used horses in warfare. (1 Ki. 22:4; 2 Ki. 3:7) With reference to Judah, the prophet Isaiah stated that the land was filled with horses. (Isa. 2:1, 7) Although at times in Israel's history conditions of drought, famine and military reverses greatly reduced the number of horses (1 Ki. 17:1; 18:1, 2, 5; 2 Ki. 7:13, 14; 13:7; Amos 4:10), the people still put their confidence in horses and looked to Egypt for military assistance. (Isa. 30:16; 31:1, 3) Wicked kings of Judah even dedicated certain horses to the pagan cult of the Sun, bringing them within the sacred precincts of the temple of Jehovah. (2 Ki. 23:11) The last Judean king, Zedekiah, rebelled against King Nebuchadnezzar of Babylon and then sent to Egypt for horses and military aid. (2 Chron. 36:11, 13; Ezek. 17:15) As a result, in fulfillment of prophecy, Judah went into exile.—Ezek. 17:16-21; Jer. 52:11-14.

Horses are mentioned among the beasts of burden that would bring God's scattered people to Jerusalem. (Isa. 66:20) It is therefore notable that in the first fulfillment of the restoration prophecies the returning Jews brought back 736 horses.—Ezra 2:1, 66; Neh. 7:68.

ILLUSTRATIVE USE

In Scripture, the horse figures repeatedly in an illustrative setting. The adulterous sons of faithless Jerusalem are likened to "horses seized with sexual heat." (Jer. 5:7, 8) The stubborn, unrepentant attitude of an apostate people is compared with the impetuous manner of a horse dashing into battle without regard for the consequences. (Jer. 8:6) Unfaithful Jerusalem prostituted herself to the rulers of the pagan nations, lusting after them in the style of concubines belonging to those of inordinate sexual capacity, likened to male horses.—Ezek. 23:20, 21.

The special attention and ornamentation lavished on a royal steed is the figure used to represent Jehovah's turning his favorable attention to his repentant people, making them like a victorious war horse. —Zech. 10:3-6.

When Jehovah, through the prophet Joel, foretold a grievous plague to come upon those professing to be his people but who were in fact apostates, he described devouring pests having "the appearance of horses." (Joel 2:1-4) The apostle John received a similar vision of a great locust plague, with locusts 'resembling horses prepared for battle.'—Rev. 9:7.

Jehovah's invisible heavenly war equipment is represented by fiery horses and chariots. (2 Ki. 2:11, 12) Elisha, on one occasion, prayed for the eyes of his terrified attendant to be opened to see that "the mountainous region was full of horses and war chariots of fire all around Elisha" to protect him from the surrounding forces of Syrians sent out to capture him. —2 Ki. 6:17.

Centuries later Zechariah received a vision involving four chariots, the first with red horses, the second with black horses, the third with white horses and the fourth with speckled, parti-colored horses. These are identified as the "four spirits of the heavens."—Zech. 6:1-8; see also Zechariah 1:8-11.

Zechariah's prophecy about those doing military service against Jerusalem indicated that Jehovah would come to the rescue of his people and bring destruction upon the enemy and their horses. (Zech. 14:12-15; see also Ezekiel chapters 38 and 39.) As one of the blessed results of that action, no more would the horse be used in warfare. Rather, it would be employed as an instrument of service to God's glory, as implied by the words: "There will prove to be upon the bells of the horse 'Holiness belongs to Jehovah!'" (Zech. 14:20; compare Exodus 28:36, 37.) Also, the cutting off of war chariot and horse denotes a restoration of peace.—Zech. 9:10.

In the apostle John's symbolic vision, the glorified Jesus Christ is depicted as riding a white horse and as accompanied by an army, all of whose members are seated on white horses. This vision was revealed

to John as representing the righteousness and justice of the war that Christ will wage against all enemies on behalf of his God and Father, Jehovah. (Rev. 19: 11, 14) Earlier, Christ's taking kingly action and the calamities that follow are represented by different horsemen and their mounts.—Rev. 6:2-8.

John also saw armies of cavalry to the number of two myriads of myriads (200,000,000) empowered to execute the destructive judgments of God. The horses had death-dealing power in both their heads and their tails. All these horses apparently were under the direction of the four angels that had been bound at the Euphrates River.—Rev. 9:15-19.

HORSE GATE. See GATE, GATEWAY.

HOSAH (Ho'sah) [refuge].

1. A Merarite gatekeeper for the tent in which the ark of the covenant was put by David. (1 Chron. 16: 1, 37, 38) He and his sons made up a division of gatekeepers assigned to the Shallecheth gate on the W of the sanctuary.—1 Chron. 26:10-19.

2. A city in Asher apparently near Tyre, but otherwise unknown.—Josh. 19:24, 29, 30.

HOSEA (Ho·se'a) [literally, Ho·she'a (Masoretic text), meaning "salvation; deliverance"]. Hebrew prophet and writer of the Bible book of Hosea; identified merely as the son of Beeri. Hosea served as Jehovah's prophet during the reigns of Kings Uzziah, Jotham, Ahaz and Hezekiah of Judah and Jeroboam II (son of Joash) of Israel, in the late ninth century and the first part of the eighth century B.C.E. (Hos. 1:1) Prophets of the same general period included Amos, Isaiah and Micah.—Amos 1:1; Isa. 1:1; Mic. 1:1.

Hosea may be identified as a prophet (and probably a subject) of the ten-tribe northern kingdom of Israel. That kingdom was the principal object of the declarations in the book of Hosea. Whereas Judah was named therein only fifteen times, and its capital city, Jerusalem, not even once, the book contains more than forty references to Israel, thirty-seven to Ephraim (Israel's dominant tribe), and six to Samaria, the capital of the northern kingdom. Most of the other locations mentioned in the book were either a part of the northern kingdom or were on its borders. —1:4, 5; 5:1, 8; 6:8, 9; 10:5, 8, 15; 12:11; 14:6, 7.

Hosea, nevertheless, apparently attached primary importance to the kings of Judah, mentioning all four who reigned there during his ministry, while listing only the one ruling in Israel when he began his work. (Hos. 1:1) But, rather than indicating that the prophet came from, or was born in, Judah, this factor may show that Hosea, like other prophets of God, regarded only the Judean kings of David's family as rightful rulers over God's people, viewing the northern kingdom of Israel as a general religious and civil apostasy from Jehovah. Of course, this listing of rulers in both kingdoms facilitates more accurate dating of Hosea's prophetic activity.—See HOSEA, BOOK OF.

HOSEA, BOOK OF. A book of the Hebrew Scriptures written by "Hosea the son of Beeri." (Hos. 1:1) In it the writer's domestic life is paralleled with God's relationship to Israel. (Chaps. 1-3) The book shows that mere formal religious ceremony does not find acceptance with Jehovah. (6:6) It also highlights God's mercy and loving-kindness.—2:19; 11:1-4; 14:4.

TIME AND PLACE OF COMPOSITION

Hosea began serving as a prophet at a time when Judean King Uzziah (829-777 B.C.E.) and King Jeroboam II of Israel (c. 844-803 B.C.E.) were contemporaries, and thus no later than 803 B.C.E., the apparent end of Jeroboam's reign. (Hos. 1:1) Hosea's prophetic ministry continued into the reign of King Hezekiah of Judah, who began to rule about 746 B.C.E. Hence, it spanned no less than fifty-seven years, though it doubtless covered some time in the reigns of Jeroboam and Hezekiah, thus being somewhat longer. Although Hosea recorded a prophecy concerning Samaria's destruction (Hos. 13:16), he did not report its fulfillment, which he probably would have done if the writing of the book had extended to 740 B.C.E., the date of Samaria's fall. Therefore, the book of Hosea was evidently written in the district of Samaria and completed sometime between 746 and 740 B.C.E.

SETTING

The book of Hosea is concerned primarily with the northern ten-tribe kingdom of Israel (also called "Ephraim" after its dominant tribe, the names being used interchangeably in the book). When Hosea began to prophesy during King Jeroboam's reign, Israel enjoyed material prosperity. But the people had rejected knowledge of God. (Hos. 4:6) Their wicked practices included acts of bloodshed, stealing, fornication, adultery and the veneration of Baal and calf idols. (Hos. 2:8, 13; 4:2, 13, 14; 10:5) After King Jeroboam's death, prosperity ceased and frightful conditions came into existence, marked by unrest and political assassination. (2 Ki. 14:29–15:30) Faithful Hosea also prophesied amid these circumstances. Finally, in 740 B.C.E., Samaria fell to the Assyrians, bringing the ten-tribe kingdom to its end.—2 Ki. 17:6.

HOSEA'S WIFE AND THE CHILDREN

At Jehovah's command, Hosea took to himself "a wife of fornication and children of fornication." (Hos. 1:2) This does not necessarily mean that the prophet married a prostitute or an immoral woman already having illegitimate children. It may indicate that the woman would become adulterous and have such children after her marriage to the prophet. Hosea married Gomer, who "bore to him a son," Jezreel. (1:3, 4) Gomer later gave birth to a daughter, Lo-ruhamah, and thereafter to a son named Lo-ammi, both possibly being fruits of her adultery, as no personal reference is made to the prophet in connection with their births. (1:6, 8, 9) Lo-ruhamah means "she was not shown mercy," and the meaning of Lo-ammi is "not my people," these names indicating Jehovah's disapproval of wayward Israel. On the other hand, the name of the firstborn child "Jezreel," meaning "God will sow seed," is applied to the people favorably in a restoration prophecy.—2:21-23.

After the birth of these children, Gomer apparently abandoned Hosea for her paramours, but it is not said that the prophet divorced her. Evidently she was later forsaken by her lovers and fell into poverty and slavery, for Hosea 3:1-3 seems to indicate that the prophet purchased her as though she was a slave and took her back as a wife. His relationship with Gomer paralleled that of Jehovah with Israel, God being willing to take back his erring people after they repented of their spiritual adultery.—2:16, 19, 20; 3:1-5.

Some Bible scholars have viewed Hosea's marriage as visionary, as a trance or a dream never carried into action. However, the prophet did not say or indicate that a vision or a dream was involved. Others have considered the marriage to be an allegory or a parable. But Hosea did not use symbolical or figurative terminology when discussing it. Viewing this as an account of the actual marriage of Hosea to Gomer and of Gomer's literal restoration to the prophet gives force and significance to the application of these things historically and factually to Israel. It does not strain the plain Biblical account and it harmonizes with Jehovah's choosing of Israel, the nation's subsequent spiritual adultery and the people's restoration to God upon their repentance.

STYLE

Hosea's writing style is concise, even abrupt at times. There are rapid changes of thought. The book contains expressions of great feeling and power in the form of rebuke, warning and exhortation, as well as

tender pleas for repentance. Nor does it lack excellent figures of speech.—4:16; 5:13, 14; 6:3, 4; 7:4-8, 11, 12; 8:7; 9:10; 10:1, 7, 11-13; 11:3, 4; 13:3, 7, 8, 15; 14:5-7.

CANONICITY

The book of Hosea stands first in the order of the so-called "Minor Prophets" in common English Bibles, as well as in the ancient Hebrew and *Septuagint* texts. Jerome specified that one of the divisions of the Jews' sacred books was The Book of the Twelve Prophets, which evidently included the book of Hosea to fill out the number twelve. Melito of the second century C.E. left a catalogue including these books, as did Origen and others.

HARMONY WITH OTHER BIBLE BOOKS

This book harmonizes with thoughts expressed elsewhere in the Bible. (For instance, compare Hosea 6:1 with Deuteronomy 32:39; Hosea 13:6 with Deuteronomy 8:11-14; 32:15, 18.) The book of Hosea refers to occurrences recorded in other parts of the Scriptures, such as incidents involving Jacob (Hos. 12:2-4, 12; Gen. 25:26; 32:24-29; 29:18-28; 31:38-41), Israel's exodus from Egypt (Hos. 2:15; 11:1; 12:13), her unfaithfulness in connection with Baal of Peor (Hos. 9:10; Num. chap. 25) and the nation's request for a human king.—Hos. 13:10, 11; 1 Sam. 8:4, 5, 19-22.

USE IN THE CHRISTIAN GREEK SCRIPTURES

Twice Jesus Christ quoted from Hosea 6:6, using the words "I want mercy, and not sacrifice." (Matt. 9:13; 12:7) He referred to Hosea 10:8 when pronouncing judgment on Jerusalem (Luke 23:30), and this statement was used at Revelation 6:16. Paul and Peter both made use of Hosea 1:10 and 2:23. (Rom. 9:25, 26; 1 Pet. 2:10) Paul quoted Hosea 13:14 (*LXX*) when discussing the resurrection, in asking: "Death, where is your victory? Death, where is your sting?" (1 Cor. 15:55) Compare also Hosea 14:2 with Hebrews 13:15.

It has been said regarding the book of Hosea: "Few O.T. [Old Testament] books (aside from Isaiah and Psalms) are quoted as often in the N.T. [New Testament]; more than 30 direct and indirect quotations from Hosea are contained in the Gospels and Epistles."—*Harper's Bible Dictionary*, 7th ed., 1961, p. 269.

FULFILLED PROPHECIES

The prophetic words of Hosea 13:16 concerning Samaria's fall were fulfilled. Hosea's prophecy also showed that Israel would be deserted by her lovers among the nations. (Hos. 8:7-10) Indeed, they were of no assistance when Samaria was destroyed and inhabitants of Israel became Assyrian captives in 740 B.C.E.—2 Ki. 17:3-6.

Hosea's prophecy foretold that God would send a fire into the cities of Judah. (Hos. 8:14) In the fourteenth year of King Hezekiah's reign, Assyrian King Sennacherib "came up against all the fortified cities of Judah and proceeded to seize them." (2 Ki. 18:13) However, Hosea also prophesied that Jehovah would save Judah. (Hos. 1:7) This occurred when God frustrated Sennacherib's planned attack on Jerusalem, Jehovah's angel destroying 185,000 men of the Assyrian army in one night. (2 Ki. 19:34, 35) But a much more disastrous "fire" came when Jerusalem and the cities of Judah were destroyed by King Nebuchadnezzar of Babylon in 607 B.C.E.—2 Chron. 36:19; Jer. 34:6, 7.

Nonetheless, in keeping with inspired restoration prophecies found in the book of Hosea, a remnant of the people of Judah and Israel was gathered together and emerged from the land of captivity, Babylonia, in 537 B.C.E. (Hos. 1:10, 11; 2:14-23; 3:5; 11:8-11; 13:14; 14:1-8; Ezra 3:1-3) Paul used Hosea 1:10 and 2:23 to emphasize God's undeserved kindness as expressed toward "vessels of mercy," and Peter also employed these texts. These apostolic applications show that the prophecies also pertain to God's merciful gathering of a spiritual remnant. —Rom. 9:22-26; 1 Pet. 2:10.

Messianic prophecy is also found in the book of Hosea. Matthew applied the words of Hosea 11:1 ("out of Egypt I called my son") to the child Jesus, who was taken into Egypt but was later brought back to Palestine.—Matt. 2:14, 15.

OUTLINE OF CONTENTS

I. Israel's adultery and restoration; the parallel (1:1-3:5)
  A. Hosea's wife and the children she bears (1:1-9)
    1. God commands Hosea to take 'a wife and children of fornication, because Israel turns from following Jehovah' (1:2)
    2. Hosea complies, taking Gomer as his wife (1:3)
      a. She bears him a son, Jezreel (1:3-5)
      b. She gives birth to a daughter, named Lo-ruhamah, for Jehovah will not show mercy to Israel, though He will to Judah (1:6, 7)
      c. Gomer bears a son, named Lo-ammi "because you men are not my people" (1:8, 9)
  B. Restoration foretold; Israel and Judah to be "collected together into a unity" (1:10–2:1)
  C. Jehovah will punish Israel for fornication and withdraw blessings that were misused in Baal worship (2:2-13)
  D. Restoration of Israel to Jehovah as husband and God (2:14-23)
    1. She will be engaged to Him in righteousness, justice, loving-kindness, mercies and faithfulness (2:14-20)
    2. Blessings will be restored, and in harmony with the meaning of Jezreel, 'God will sow Israel like seed and show her mercy' (2:21-23)
  E. Like Hosea's redeemed adulterous wife, 'Israel will come back and look for Jehovah and for David their king' (3:1-5)

II. Prophetic judgments against Ephraim (Israel) and Judah for unfaithfulness to Jehovah (4:1–13:16)
  A. God will hold an accounting with Israel and Judah for their wrongdoing (4:1–5:15)
    1. Violence prevails in Israel and knowledge of God is rejected by the people, resulting in divine rejection (4:1-8)
    2. Jehovah will hold an accounting for their idolatry and harlotry (4:9-19)
    3. Leaders and people have not acknowledged Jehovah; Ephraim and Judah will experience God's judgment (5:1-15)
  B. The people are urged to return to Jehovah; they seek worldly alliances and receive divine retribution (6:1–8:14)
    1. Plea is made to return to Jehovah for healing (6:1-3)
    2. Their loving-kindness is fleeting, whereas Jehovah delights in loving-kindness, not sacrifice, "knowledge of God rather than in whole burnt offerings" (6:4-6)
    3. They have overstepped His covenant and practiced wickedness (6:7–7:7)
    4. Ephraim has gone to Egypt and Assyria for help, rather than to Jehovah, and He will discipline them for their error (7:8-16)
    5. They have sown wind and will reap a storm-wind; Israel must be swallowed down and Judah's cities will be burned (8:1-14)
  C. Ephraim's sinfulness will result in rejection by God, "and they will become fugitives among the nations" (9:1-17)
  D. Israel, "a degenerating vine," will suffer ruin (10:1-15)
  E. Jehovah's love for Israel (11:1-11)
    1. God has loved Israel from his childhood (11:1-4)
    2. Exile to Assyria foretold for unfaithfulness, but there will also be restoration (11:5-11)
  F. Ephraim's wickedness and its consequences (11:12–13:16)

1. Ephraim practices lying and deception; turns to Assyria and Egypt (11:12–12:1)
2. Ephraim's faithful forefather Jacob an example that should cause Ephraim to return to God (12:2-14)
3. Ephraim practiced idolatry and forgot Jehovah, who will bring ruin, but will also redeem them from death and Sheol (13:1-14)
4. "The wind of Jehovah" will come and Samaria will fall (13:15, 16)

III. Return to Jehovah and its results (14:1-9)
- A. Israel urged to come back to Jehovah with 'bulls of lips,' acknowledging that Assyria will not save them, and abandoning idolatry (14:1-3)
- B. Jehovah will heal their unfaithfulness, show them love and grant them his blessing (14:4-8)
- C. Jehovah's ways are upright; righteous will walk in them, but transgressors will stumble in them (14:9)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 143-145.

HOSHAIAH (Ho·shai'ah) [Jehovah has saved].

1. Father of Jezaniah or Azariah, who was a contemporary of the prophet Jeremiah. (Jer. 42:1, 2; 43:2) In the *Septuagint* the name Azariah appears instead of Jezaniah at Jeremiah 42:1.

2. Apparently a prince of Judah who participated in the procession arranged by Nehemiah at the inauguration of the wall of Jerusalem.—Neh. 12:31, 32.

HOSHAMA (Hosh'a·ma) [Jehovah has heard]. One of the seven sons born to King Jehoiachin (Jeconiah) while in Babylonian exile.—1 Chron. 3:17, 18.

HOSHEA (Ho·she'a) [salvation; deliverance].

1. One of the twelve sent by Moses to spy out the Land of Promise in 1512 B.C.E.; son of Nun of the tribe of Ephraim. Moses, however, preferred to call him Jehoshua, meaning "Jehovah is salvation." (Num. 13:8, 16) In Greek the *Septuagint* has the name reading *I·e·sous'* ("Jesus"). As Moses' successor he was generally called by the shortened Hebrew form "Joshua."—Josh. 1:1.

2. The tribal prince of Ephraim during David's reign; son of Azaziah.—1 Chron. 27:20, 22.

3. The Hebrew spelling of Hosea, Jehovah's prophet, who lived in the eighth century B.C.E. during the reigns of Judah's kings Uzziah, Jotham, Ahaz and Hezekiah.—Hos. 1:1; see HOSEA.

4. Last king of the northern kingdom of Israel, which came to its end in 740 B.C.E.; son of Elah. He did what was bad in Jehovah's sight, yet not to the same degree as his predecessors. (2 Ki. 17:1, 2) Hoshea had no hereditary claim to the throne, nor did he receive a special anointing from God to be king. Rather, it was by conspiracy against and murder of King Pekah that the usurper Hoshea gained the throne. Second Kings 15:30 states that Hoshea put Pekah to death and "began to reign in place of him in the twentieth year of Jotham." Since Judean King Jotham is credited with only sixteen years (2 Ki. 15:32, 33; 2 Chron. 27:1, 8), this may refer to the twentieth year counting from the start of Jotham's kingship, which would actually be the fourth year of the reign of Jotham's successor Ahaz.—See JOTHAM No. 3.

It appears that Hoshea was not fully recognized as king over Israel until sometime later, however. Second Kings 17:1 states that, in the twelfth year of Ahaz, Hoshea "became king in Samaria over Israel for nine years." So, it may be that at this point Hoshea was able to establish full control from Samaria. Possibly Assyrian backing at this point aided him, for the records of Assyrian King Tiglath-pileser (III) make the claim that he put Hoshea on the throne.—See chart of kings of Judah and Israel in CHRONOLOGY article; also the first four paragraphs under the heading "From the division of the kingdom to the desolation of Jerusalem and Judah (997 to 607 B.C.E.)" in the same article.

Shalmaneser, successor to Tiglath-pileser, compelled Hoshea to pay tribute, but it was not long before Hoshea sent messengers to So the king of Egypt appealing for assistance and subsequently withheld tribute from the Assyrians. Upon learning of this secret conspiracy, Shalmaneser put Hoshea in the house of detention and laid siege to Samaria in 742 B.C.E. Nearly three years later, in 740, the city fell, its inhabitants were carried off into exile, and the split-off ten-tribe kingdom of Israel came to its end. —2 Ki. 17:3-6.

5. One of the heads of the people whose descendant, if not himself, agreed to the Levitical proposal for a trustworthy arrangement in the time of Nehemiah. —Neh. 9:5, 38; 10:1, 14, 23.

HOSPITALITY [Gr., *phi·lo·xe·ni'a*, love of strangers]. The cordial and generous reception and entertainment of guests or strangers.

IN ANCIENT TIMES

In patriarchal times, though Egyptians and others practiced hospitality, the Semites were most notable for this quality. Care for the traveler was viewed as an integral part of living, and great was the courtesy extended the visitor, whether a stranger, friend, relative or invited guest. From the Bible accounts we learn that hospitality was customarily extended to a traveler. He was greeted by a kiss, particularly if a relative. (Gen. 29:13, 14) His feet were washed by a member of the household, usually a servant (Gen. 18:5), and his animals were fed and cared for. (Gen. 24:15-25, 29-33) He was often asked to stay for the night and sometimes even for several days. (Gen. 24:54; 19:2, 3) The visitor was considered to be under the householder's protection during his stay. (Gen. 19:6-8; Judg. 19:22-24) On departure, he might be escorted part way on his journey.—Gen. 18:16.

The importance with which the extending of hospitality was viewed is seen in Reuel's remarks when his daughters spoke of the "Egyptian" traveler (actually Moses) who had helped them in watering their flock. Reuel exclaimed: "But where is he? Why is it that you have left the man behind? Call him, that he may eat bread."—Ex. 2:16-20.

In the cities

It is evident from the Bible accounts that, particularly in the cities, non-Israelites might not be always hospitable toward Israelites. (Judg. 19:11, 12) Also, in the cities hospitality was probably not offered as readily as in more isolated areas. However, a Levite man with his attendant and his concubine sat down after sunset in the public square of Gibeah, seemingly expecting to be offered a place to stay overnight. This indicates that hospitality, even in the cities, was quite common. (Judg. 19:15) In this instance, the Levite man remarked that he had provisions for his party as well as for his animals. (Judg. 19:19) He required shelter only. But the bad attitude of the Benjamites inhabiting this city made it inhospitable, as verified by what later occurred.—Judg. 19:26-28.

To servants of God

While hospitality was generally practiced, the fine hospitality depicted in the Bible accounts was undoubtedly due to the fact that, in most instances, the ones showing hospitality were servants of Jehovah. Especially marked were the hospitality and respect shown to those who were prophets or special servants of God. Abraham stood by the three angels for whom he provided a meal, while they ate. This seems to have been a token of respect for the men whom Abraham recognized to be angelic representatives of Jehovah. (Gen. 18:3, 8) And just as Abraham "ran" to prepare for his guests, Manoah showed eagerness in preparing food for the man whom he thought to be a man of God, but who was actually

an angel. (Judg. 13:15-18, 21) A prominent woman of Shunem showed hospitality to Elisha because, as she said: "Here, now, I well know that it is a holy man of God that is passing by us constantly."—2 Ki. 4:8-11.

Inhospitality condemned

Because the Ammonites and Moabites refused to extend hospitality to the nation of Israel when they were traveling toward the Promised Land, but instead hired Balaam to call down evil on them, Jehovah decreed that no Ammonite or Moabite man could be admitted to the congregation of Israel. (Deut. 23: 3, 4) In this instance, it was not a mere failure to display humanitarian hospitality, but a hatred of God and his people that moved the Ammonites and Moabites to inhospitality and hostility.

Jehovah, through the prophet Isaiah, condemned the people of Israel for their lack of hospitality, telling them that their fasting and bowing before Him was of no value when at the same time they were letting their brothers suffer lack of food, clothing and shelter.—Isa. 58:3-7.

IN THE FIRST CENTURY C.E.

The practice of hospitality in the first century of the Common Era continued much as it had been carried on in earlier times, although conditions had somewhat altered the extent of its practice. The Samaritans and Jews were not on good terms, wherefor hospitality between them was often lacking. (John 4:7-9; 8:48) Also, domination by foreign nations had increased enmities, and the country roads were beset by robbers. Even some inns were run by dishonest, inhospitable men.

Nevertheless, among the Jews, the same amenities as in times past were generally observed toward the guest. He was welcomed with a kiss, his head was anointed or greased with oil, and his feet were washed. At banquets the guests were usually seated according to rank and honor.—Luke 7:44-46; 14:7-11.

Toward Jesus' disciples

The Lord Jesus Christ said, when sending out the twelve, and later the seventy, that they would be received hospitably into the homes of those who appreciated the good news they preached. (Matt. 10:5, 11-13; Luke 10:1, 5-9) Though Jesus himself had "nowhere to lay down his head," he was entertained in homes of persons who recognized him as sent from God.—Matt. 8:20; Luke 10:38.

Paul took it as an accepted fact that his Christian brother Philemon would provide hospitality for him upon his visit after being released from prison. This was not presuming upon Philemon, for Paul knew from past association with Philemon that he would be more than anxious to provide what he could. (Philem. 21, 22) The apostle John, in his letter written about 98 C.E., pointed out that members of the Christian congregation were under obligation to assist the traveling representatives sent forth, "that we may become fellow workers in the truth." John also commended Gaius for his hospitality, saying that he had shown this spirit to those of such who were "strangers at that." That is, these were not previously personally known to Gaius but were, nevertheless, warmly treated because of the service they were rendering to the congregation.—3 John 5-8.

A MARK OF TRUE CHRISTIANITY

Genuine hospitality, from the heart, is a mark of true Christianity. After the outpouring of the holy spirit on the day of Pentecost, 33 C.E., many newly converted Christians remained in Jerusalem to learn more about the good news of the Kingdom before leaving for their homes in various parts of the earth. Hospitality was shown them by the Christians living in Jerusalem, entertaining them in their homes, and even selling their possessions and considering all things to be held in common. (Acts 2:42-46) An organized arrangement was later set up by the apostles for distributing food to the needy widows among them.—Acts 6:1-6.

Hospitality is a requirement for Christians. Paul commanded: "Do not forget hospitality," and Peter showed that it should be willingly extended, saying: "Be hospitable to one another without grumbling." (Heb. 13:2; 1 Pet. 4:9; compare 2 Corinthians 9:7.) Evidently conditions had caused the extending of hospitality toward nonbelievers to be necessarily limited. Nevertheless, Christians were told to "work what is good toward all, but especially toward those related to us in the faith."—Gal. 6:10.

A requisite for overseers and for those receiving special assistance

Hospitality was one of the important qualities requisite for those who would be appointed as overseers in the Christian congregations. (1 Tim. 3:2; Titus 1:7, 8) Also, Paul instructed Timothy, an overseer in Ephesus, that Christian widows put on the list for receiving material assistance from the congregation should be those who "entertained strangers." (1 Tim. 5:9, 10) Evidently these women had made their homes open and available to those Christian ministers or missionaries who visited or served the congregation. Many of such ones, naturally, would have prior to then been "strangers" to these hospitable women. Lydia was that kind of woman. She was unusually hospitable, Luke reporting: "She just made us come." —Acts 16:14, 15.

A proof of faith

The disciple James points out that hospitality is essential as a work of demonstrating one's faith. He says: "If a brother or a sister is in a naked state and lacking the food sufficient for the day, yet a certain one of you says to them: 'Go in peace, keep warm and well fed,' but you do not give them the necessities for their body, of what benefit is it? Thus, too, faith, if it does not have works, is dead in itself."—Jas. 2:14-17.

Blessings

The Scriptures, in recommending hospitality, point out that great are the spiritual blessings received by the hospitable one. Paul says: "Do not forget hospitality, for through it some, unknown to themselves, entertained angels." (Gen. 19:1-3, 6, 7; Judg. 6:11-14, 22; 13:2, 3, 8, 11, 15-18, 20-22) Jesus himself stated the principle: "There is more happiness in giving than there is in receiving."—Acts 20:35.

Out of appreciation for Jesus' work, Matthew Levi spread a big reception feast for him, and, in turn, was blessed by hearing Jesus answer the critical questions of the Pharisees and additionally express one of his fine illustrations. Matthew's use of his house in this hospitable way provided the tax collectors and others with whom Matthew was acquainted an opportunity to receive a witness.—Luke 5:27-39.

After Zacchaeus had shown hospitality to Jesus because of his faith, he was immeasurably blessed by hearing Jesus say: "This day salvation has come to this house."—Luke 19:5-10.

In a prophecy concerning the time of his return in kingdom glory, Jesus said that the people would be separated, just as a shepherd separates the sheep from the goats. This would be done on the basis of the treatment they would accord his "brothers," even though they did not see Jesus with their physical eyes. Those showing hospitality and kindness to Christ's "brothers" would be doing it because they recognized them to be brothers of Christ and sons of God. (Matt. 25:31-46) In another statement he showed that, not mere humanitarian hospitality would bring lasting reward from God, but hospitality because of recognition of God's representatives as his prophets, disciples belonging to Christ.—Matt. 10:40-42; Mark 9:41, 42.

WHEN NOT TO BE EXTENDED

There are some to whom the Bible tells Christians that they should not extend hospitality. The apostle

John admonishes: "Everyone that pushes ahead and does not remain in the teaching of the Christ does not have God. . . . If anyone comes to you and does not bring this teaching, never receive him into your homes or say a greeting to him. For he that says a greeting to him is a sharer in his wicked works." (2 John 9-11) To keep such a one in the home or to fraternize with him would be dangerous to one's own spirituality, and would be, in effect, condoning his course. It would be misleading to others and a reproach to the congregation. This principle is expressed also at Romans 16:17, 18; 2 Thessalonians 3:6; Matthew 7:15; 1 Corinthians 5:11-13.

INNS AND LODGING PLACES

The ancient inn was apparently little more than a place of shelter for the traveler, providing also a place for his animals, similar to what has been termed a "caravanserai." Such may have been the lodging place where Joseph's half brothers stayed on their journey back from Egypt to Canaan (Gen. 42:27; 43:21), and where the angel appeared before Moses' wife Zipporah.—Ex. 4:24.

It seems that prostitutes sometimes operated lodging places. Rahab the prostitute of Jericho lodged the two spies sent out by Joshua, and showed kindness and hospitality to them by hiding them from their pursuers. (Josh. 2:1-13) Samson lodged at the house of a prostitute woman in Gaza until midnight, waiting to humiliate the Philistines by carrying off the city gates.—Judg. 16:1-3.

Some of the inns in Palestine during the first century C.E. were evidently more elaborate, perhaps providing, not only shelter, but also food and other services, at a designated charge. The hospitable Samaritan of Jesus' parable paid out of his own funds for the injured man's care at an inn.—Luke 10:30-35.

THE GUEST

In ancient times the guest, while treated with the utmost courtesy and honor, was expected to observe certain amenities and requirements. For example, it was considered among the vilest of acts to partake of another man's food and then betray or bring harm to him. (Ps. 41:9; John 13:18) The guest was not to presume upon his host or on the group gathered together by taking the seat of honor or the place of prominence, but was to leave this for the host to determine. (Luke 14:7-11) Neither should he 'wear out his welcome,' by being too long and too often at the home of his host. (Prov. 25:17) It may be noted that Jesus always imparted spiritual blessings when enjoying the hospitality of his host. (Luke 5:27-39; 19:1-8) For a similar reason he told his disciples whom he sent out that, when they reached a town, they should stay in the home where hospitality was extended them, and not be "transferring from house to house." They should not be thus seeking a place where the householder could provide them with more comfort, entertainment or material things.—Luke 10:1-7; Mark 6:7-11.

The apostle Paul, who did much traveling and who received hospitality from many of his Christian brothers, nevertheless, did not make himself a financial burden on any of them. Much of the time he worked at a secular occupation, and he set forth the law: "If anyone does not want to work, neither let him eat." (2 Thess. 3:7-12; 1 Thess. 2:6) By reason of this, Paul had an answer to the charges of the so-called "superfine apostles" in Corinth, who accused Paul of taking advantage of the Christians in the congregation there. (2 Cor. 11:5, 7-10) He could boast in the fact that he provided the good news to them absolutely without cost, not even taking the things he had the right to as an apostle and minister of God.—1 Cor. 9:11-18.

AVOID HYPOCRITICAL HOSPITALITY

A warning about accepting a hypocritical display of hospitality is given at Proverbs 23:6-8: "Do not feed yourself with the food of anyone of ungenerous eye [literally, "evil as to eye"], nor show yourself craving his tasty dishes. For as one that has calculated within his soul, so he is. 'Eat and drink,' he says to you, but his heart itself is not with you. Your morsel that you have eaten, you will vomit it out, and you will have wasted your pleasant words." (*NW*, 1957 ed., ftn.) Not being the kind that gives something free-heartedly, but expecting something back for what he gives, such a person calculates against you, inviting you in a hearty manner, but with some ulterior object in view. By partaking of his food, and particularly if you crave his tasty dishes so as to desire to enjoy them again, you place yourself to some extent under his power. You may find it hard to refuse some request he may make, and may possibly get involved in difficulty. Then you will feel sick at ever having eaten with him, and the pleasant words that you expressed, hoping that they would promote spirituality and upbuilding friendship, will certainly have been wasted. —Compare Psalm 141:4.

HOTHAM (Ho'tham) [seal, signet ring].

1. Son of Heber from the tribe of Asher (1 Chron. 7:30-32); likely the same person as the Helem mentioned in 1 Chronicles 7:35.

2. An Aroerite whose sons Shama and Jeiel are listed among the mighty men of David's military forces.—1 Chron. 11:26, 44.

HOTHIR (Ho'thir) [abundance, superabundance]. One of the fourteen sons of Heman who served under the direction of their father as musicians at the sanctuary. In David's time Hothir and his sons and brothers were constituted the twenty-first of the twenty-four service groups of musicians.—1 Chron. 25:1, 4-6, 28.

HOUR [Gr., *ho'ra*]. Used in the Christian Greek Scriptures to denote either a short period of time, a fixed, definite time, or a division of the day.

The ancient Israelites may have divided the daytime into four parts. (Neh. 9:3) The night was divided into three periods called "watches." Mention is made of the "night watches" (Ps. 63:6), the "middle night watch" (Judg. 7:19) and the "morning watch."—Ex. 14:24; 1 Sam. 11:11.

There is no indication in the Bible that the ancient Hebrews made a division of the day into twenty-four equal parts, or the day and the night each into twelve parts. No term for "hour" is found in the Hebrew Scriptures. The Aramaic word *sha·'ah'*, found at Daniel 3:6, 15; 4:19, 33; 5:5, and rendered "hour" in the *Authorized Version*, is from a root meaning, literally, "a look," "a glance," and may be properly translated "a moment." For example, when Daniel stood before Nebuchadnezzar, who asked him to interpret his dream, Daniel was astonished "for a moment," not for an hour.—Dan. 4:19.

The accounts at 2 Kings 20:9-11 and Isaiah 38:7, 8 tell of Jehovah's act in miraculously making the shadow go backward ten steps "on the steps of the stairs of Ahaz." Whether this was a form of sundial made for the purpose of telling time, as some believe, or whether it was simply the shadow of an object on the steps that came to be used to determine the time of day, is not stated.

EXPRESSIONS USED BY HEBREWS

The Hebrew Scriptures, instead of designating certain 'hours,' use the expressions "morning," "noon," "midday" and "evening" as time markers for events. (Gen. 24:11; 43:16; Deut. 28:29; 1 Ki. 18:26) Also, perhaps more precise designations were "as soon as the sun shines forth" (Judg. 9:33), "the breezy part of the day" (Gen. 3:8), "the heat of the day" (Gen. 18:1; 1 Sam. 11:11), and "the time of the setting of the sun." (Josh. 10:27; Lev. 22:7) The Passover sacrifice was to be slaughtered "between the two evenings," which seems to mean a time after sunset

and before deep twilight. (Ex. 12:6) This view is supported by some authorities, as well as by the Karaite Jews and Samaritans, although the Pharisees and Rabbinists considered it to be the time between the beginning of the sun's descent and the real sunset.

God commanded that burnt offerings be made on the altar "in the morning" and "between the two evenings." Along with each of these a grain offering was made. (Ex. 29:38-42) So it came about that expressions such as "the going up of the grain offering," where the context indicates whether morning or evening (as at 1 Kings 18:29, 36), and "the time of the evening gift offering" (Dan. 9:21) referred to a fairly well-defined time.

PRAYER

The Israelites apparently established regular times for prayer, aside from prayers that might, of course, be made at any time. Daniel prayed "three times in a day" regularly. (Dan. 6:10) David spoke of praying at "evening and morning and noontime." (Ps. 55:17) Peter was praying about the sixth hour (11 a.m.-noon) when God gave him a vision preparing him to go and preach to the Gentile Cornelius. (Acts 10:9-16) The ninth hour is called "the hour of prayer" at Acts 3:1; see also Acts 10:30.

THE TWENTY-FOUR-HOUR DAY

Egypt has been credited with the division of the day into twenty-four hours, twelve for daylight, twelve for night. These hours would not always be of the same length from day to day, because of the change of seasons, making the daylight hours longer and the night hours shorter in summertime (except at the equator). Our modern-day division of the day into twenty-four hours of sixty minutes each results from a combination of Egyptian reckoning and Babylonian mathematics, a sexagesimal system (founded on the number sixty). The practice of counting the day from midnight to midnight, thereby eliminating the seasonal variation in the length of the hours, was a later development, perhaps Roman.

IN THE FIRST CENTURY

In the first century C.E., the Jews used the count of twelve hours to the day, starting with sunrise. "There are twelve hours of daylight, are there not?" said Jesus. (John 11:9) As noted earlier, this made the hours vary in length from one day to the next, according to the seasons, the only times that they were of the same length as our hours being at the time of the equinoxes. Evidently this slight variation, which would not be so great in Palestine, did not create any major inconvenience. The start of the day would correspond to about 6 a.m., our time. In the illustration of the workers in the vineyard, Jesus made mention of the third hour, the sixth, ninth, eleventh, and, one hour later, "evening" (which would be the twelfth). These times would correspond to our 8-9 a.m., 11-12 and 2-3, 4-5 and 5-6 p.m., respectively. (Matt. 20:3, 5, 6, 8, 12) Midnight and "cock-crowing" are time designations also used in the Christian Greek Scriptures. (Mark 13:35; Luke 11:5; Acts 20:7; 27:27; see COCKCROW.) Under Roman domination the Jews seem to have adopted the Roman division of the night into four watches instead of the former three.—Luke 12:38; Matt. 14:25; Mark 6:48.

A SEEMING DISCREPANCY

Some have pointed to what at first appears to be a discrepancy in the statements at Mark 15:25, which fixes the time of Jesus' impalement at the third hour, and John 19:14, which gives the time as "about the sixth hour." Now, John had access to Mark's account, and he certainly could have repeated the time stated by Mark. Therefore John must have had a purpose in stating the hour differently from Mark.

In this regard, we may note that not all accounts in the Bible are given in exact chronological order, but relate highlights of what happened, with some accounts adding details different from those given by others. Each of the four Gospel writers recounts different features of the events of the day of Jesus' death and the night preceding it. When stating the hour, Mark may therefore have spoken of the *beginning* of the impalement process, which included the scourging. This punishment was so cruel that some died under it; this may account for someone having to help bear the torture stake to Golgotha. All the momentous events of that morning, including the scourging, the mocking of Jesus by the soldiers and the slow and laborious trek to the place of staking, could have occupied quite some time, so that it was "about the sixth hour" when Jesus was actually nailed to the stake.

OTHER USES

The word *ho'ra* is often used in the Christian Greek Scriptures to denote "immediately" or within a very short period. A woman who touched the fringe of Jesus' outer garment became well "from that hour." (Matt. 9:22) "Hour" could refer to a special or momentous point of time not exactly specified, or to the starting point of that time, as Jesus said: "Concerning that day and hour nobody knows" (Matt. 24:36), and, "The hour is coming when everyone that kills you will imagine he has rendered a sacred service to God" (John 16:2), also, "The hour is coming when I will speak to you no more in comparisons."—John 16:25.

Again, "hour" might designate a general "time of day," as when the disciples said to Jesus about the multitude of people that had followed him to a lonely place: "The place is isolated and the hour is already far advanced; send the crowds away."—Matt. 14:15; Mark 6:35.

FIGURATIVE OR SYMBOLIC USE

Symbolically or figuratively used, "hour" means a relatively short period of time. Jesus said to the crowd who came out against him: "This is your hour and the authority of darkness." (Luke 22:53) The ten horns on the scarlet-colored wild beast are said to represent ten kings who are to receive authority as kings "one hour" with the wild beast. (Rev. 17:12) Of Babylon the Great, it is said: "In one hour your judgment has arrived!" (Rev. 18:10) In harmony with Jesus' words concerning the wheat and the weeds, at Matthew 13:25, 38, Paul's warnings of the coming apostasy at Acts 20:29 and 2 Thessalonians 2:3, 7, and Peter's statement at 2 Peter 2:1-3, John, the last surviving apostle, could well say: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour." It was a very short time, indeed, the "last hour," the final part of the apostolic period, after which the apostasy would spring forth in full bloom.—1 John 2:18.

As recorded at Revelation 8:1-4, the apostle John saw, during a silence in heaven for "about a half hour," an angel with incense that he offered with the prayers of all the holy ones. This reminds one of the practice in the temple in Jerusalem "at the hour of offering incense." (Luke 1:10) Dr. Edersheim, in *The Temple*, presents the traditional Jewish account of this "hour": "Slowly the incensing priest and his assistants ascended the steps to the Holy Place . . . Next, one of the assistants reverently spread the coals on the golden altar; the other arranged the incense; and then the chief officiating priest was left alone within the Holy Place, to await the signal of the president before burning the incense. . . . As the president gave the word of command, which marked that 'the time of incense had come,' 'the whole multitude of the people without' withdrew from the inner court, and fell down before the Lord, spreading their hands in silent prayer. It is this most solemn period, when throughout the vast Temple buildings deep silence rested on the worshipping multitude, while

within the sanctuary itself the priest laid the incense on the golden altar, and the cloud of 'odours' rose up before the Lord."—P. 138.

HOUSE. The word "house" as used in the Bible may denote, among other things, (1) a household or all the offspring of one man (Gen. 12:1; 17:13, 23; Obad. 1:17, 18; Mic. 1:5); (2) a dwelling house (Gen. 19:2-4); (3) a jail or, figuratively, a country of enslavement (Gen. 40:4, 14; Ex. 13:3); (4) a dwelling place of animals and birds (Job 39:6; Ps. 104:17); (5) a spider's web (Job 8:14); (6) a royal residence or palace (2 Sam. 5:11; 7:2); (7) a priestly line (1 Sam. 2:35); (8) a royal dynasty (1 Sam. 25:28; 2 Sam. 7:11); (9) Jehovah's tabernacle or temple, both literal and spiritual (Ex. 23:19; 34:26; 1 Ki. 6:1; 1 Pet. 2:5); (10) the dwelling place of Jehovah, heaven itself (John 14:2); (11) the sanctuary of a false god (Judg. 9:27; 1 Sam. 5:2; 1 Ki. 16:32; 2 Ki. 5:18); (12) the corruptible physical body of humans (Eccl. 12:3; 2 Cor. 5:1-4); (13) the incorruptible spiritual body (2 Cor. 5:1); (14) the common grave (Job 17:13; Eccl. 12:5); (15) an association of workers engaged in the same profession (1 Chron. 4:21), and (16) a building for housing official records of state.—Ezra 6:1.

A form of the Hebrew word for house, *ba·yith'*, often constitutes part of a proper name, as in Bethel (house of God) and Bethlehem (house of bread).

BUILDING MATERIALS AND CONSTRUCTION METHODS

Anciently, as today, different types of dwellings existed. Construction techniques varied according to the time period, the economic circumstances of the builder and the available materials. The builders of Babel, for instance, used brick instead of stone, and "bitumen served as mortar for them."—Gen. 11:3.

Many of the Israelites began dwelling in the houses of the dispossessed Canaanites and likely followed similar construction methods for years afterward. (Deut. 6:10, 11) Apparently stone houses were preferred (Isa. 9:10; Amos 5:11), as these were more substantial and safer from intruders than those built of mud brick. Robbers could readily gain access to mud houses by simply digging through a wall. (Compare Job 24:16.) However, in the lowlands, where little good-quality limestone and sandstone were available, sun-dried or, sometimes, kiln-baked mud bricks were used for the walls of dwellings. Sycamore, juniper and, particularly in the better houses, cedar beams and rafters were used.—Song of Sol. 1:17; Isa. 9:10.

Archaeologists have excavated the ruins of several kinds of ancient Palestinian dwellings, including houses consisting of (1) a single room, (2) two rooms, (3) a single room on one side of a courtyard, (4) several rooms on one side of a courtyard, (5) a courtyard with rooms on two adjoining sides, (6) a courtyard with rooms on two opposite sides, (7) a courtyard with rooms on three sides and (8) a central courtyard with rooms on four sides. Usually there was an oven in the courtyard and sometimes also a well or cistern. (2 Sam. 17:18) The ruins of houses that have been found indicate considerable variation in size. One was only sixteen feet (4.9 meters) square, whereas another measured 104 by 97 feet (31.7 by 29.6 meters). Rooms often were from twelve to fifteen feet (3.7 to 4.6 meters) square.

Some houses were built atop wide city walls. (Josh. 2:15) But preferably they were constructed on a rock-mass (Matt. 7:24), and generally mud-brick work was not started until two or three rows of stone had first been laid. When a house could not be erected on a rock-mass, often a solid foundation was laid, its depth below ground being equivalent to the height of the stone wall above ground. Some foundations were built with large uncut stones, and the cracks were filled with small rocks; others were constructed of hewn stones. The ruins of one mud-brick house excavated by archaeologists had stone work to a height of about two feet (.6 meter); in another the stone construction rose to a height of about three feet (.9 meter). The walls of some houses were over three feet (.9 meter) thick. Often a kind of whitewash was applied to the exterior walls (Ezek. 13:11, 15), and mud-brick walls on the street side were sometimes faced with pebbles to protect their surface.

Building stones were aligned and bonded by carefully smoothed and fitted cornerstones. (Compare Psalm 118:22; Isaiah 28:16.) A mixture of clay and straw commonly served as mortar. At times this mixture included lime, ashes, pulverized pottery fragments, or pounded shells or limestone. It was applied to the bricks or stones to hold them together, and was also used as a plaster for interior walls. (Lev. 14:41, 42) In some cases, however, stones were so accurately cut that mortar was not needed.

Floors

Floors, including those of the courtyard, consisted of beaten earth or were paved with stone, brick, or lime plaster. A depression in the floor commonly served as a fireplace, but braziers were used to heat the finer homes. (Jer. 36:22, 23) Smoke escaped through a hole in the roof. (Hos. 13:3) The rooms of palatial houses perhaps had wooden floors, like the temple.—1 Ki. 6:15.

Windows

Rectangular openings in the walls served as windows. At least some of these were large enough for a man to pass through. (Josh. 2:15; 1 Sam. 19:12; Acts 20:9) Particularly the windows facing the street were equipped with lattices.—Judg. 5:28; Prov. 7:6.

Doors

Doors were commonly made of wood and turned on pivots (Prov. 26:14) fitted into sockets in the wooden or stone lintel and threshold. Two upright wooden posts served as jambs. (Ex. 12:22, 23) Although some houses had two entranceways, usually only one door led from the street into the courtyard, from where access could be gained to all the rooms of the house.

Interior decorations and furniture

In luxurious homes the walls of the rooms were paneled with cedar or other valuable woods and smeared with vermilion. (Jer. 22:14; Hag. 1:4) The "ivory houses" of some wealthy ones evidently had rooms paneled with wood inlaid with ivory. (1 Ki. 22:39; Amos 3:15) Aside from the various cooking utensils, vessels, baskets and other household items, the furnishings of the home might include beds or divans, chairs, stools, tables and lampstands. (Compare 2 Samuel 4:11; 2 Kings 4:10; Psalm 41:3; Matthew 5:15.) The furniture in the homes of some wealthy persons was beautified with inlaid work of ivory, gold and silver.—Compare Esther 1:6; Amos 3:12; 6:4.

Roof and upper chamber

Most roofs were flat, and the Law covenant required that Israelite roofs be surrounded by a parapet to prevent accidents. (Deut. 22:8) A slight slope given to the roof permitted the rain to run off. It rested on strong wooden beams laid from wall to wall. Smaller wooden rafters were placed across these beams and, in turn, covered with branches, reeds, and the like. Next came a layer of earth several inches thick that was coated with a thick plaster of clay or of clay and lime. An opening could easily be dug through such an earthen roof, as was done by men who were endeavoring to get a paralytic into Jesus' presence so that he might be healed. (Mark 2:4) The beams of the roof often were supported by a row of upright wooden posts resting on stone bases. Grass could sprout from these roofs (Ps. 129:6), and it was difficult to keep them from leaking. (Prov. 19:13; 27:15; Eccl. 10:18) Probably before the rainy season began

roofs were repaired and rolled smooth to allow a better runoff of water.

The roofs were places of considerable activity in both peaceful and calamitous times. (Isa. 22:1; Jer. 48:38) From them announcements could be made or certain actions could quickly be brought to public notice. (2 Sam. 16:22; Matt. 10:27) Flax was dried on the roofs (Josh. 2:6), and persons might converse there (1 Sam. 9:25), walk in the cool evening (2 Sam. 11:2), engage in true or false worship (Jer. 19:13; Zeph. 1:5; Acts 10:9), or even sleep there. (1 Sam. 9:26) During the Festival of Ingathering, booths were erected on the rooftops and in the courtyards of the houses. —Neh. 8:16.

Often a roof chamber or upper chamber was built on the housetop. This was one of the most pleasant and coolest rooms during the hot summer months and also served as a guest room. (Judg. 3:20; 1 Ki. 17:19; 2 Ki. 1:2; 4:10) Of course, some homes were two-story buildings with a regular upper story. In a large upper chamber, either a roof chamber or a room of an upper story, Jesus celebrated the last Passover with his disciples and instituted the commemoration of the Lord's Evening Meal. (Luke 22:11, 12, 19, 20) And on the day of Pentecost, 33 C.E., some 120 disciples were apparently in an upper chamber of a house in Jerusalem when God's spirit was poured out upon them.—Acts 1:13-15; 2:1-4.

Usually outside stairs or, in the poorer homes, ladders led from the courtyard to the roof. Therefore a person on the housetop could leave without having to go into the house itself. Since many homes were built close together, it was often possible to walk from rooftop to rooftop. These factors may have some bearing on the meaning of Jesus' counsel at Matthew 24:17 and Mark 13:15. In the better homes an interior staircase gave access to the upper story.

THE LAW PROTECTED PROPERTY RIGHTS

It was Jehovah's purpose that his obedient people have the joy of living in their own houses. (Compare Isaiah 65:21.) For someone else to gain occupancy of the house of its builder was a calamity to fall upon disobedient ones. (Deut. 28:30; Lam. 5:2) And a man who had not yet inaugurated his new house was exempted from military service.—Deut. 20:5, 6.

Certain provisions of God's law to Israel protected property rights. The Law condemned coveting another's possessions, including his house (Ex. 20:17), and Jehovah, through his prophets, denounced the unlawful seizure of houses. (Mic. 2:2; compare Nehemiah 5:1-5, 11.) A creditor could not force his way into the house of his debtor and seize a pledge. (Deut. 24:10, 11) An Israelite who sanctified his house to Jehovah could buy it back by paying 120 percent of its estimated value to the sanctuary. (Lev. 27:14, 15) Also, those who had to sell their houses retained repurchase rights, at least for a time. Houses in unwalled villages could be bought back by their original owners and had to be returned to them in the Jubilee year. But houses in walled cities became the permanent property of the buyer if they were not bought back within the allotted one-year period during which the repurchase right continued in force. The right of repurchase was permanent in the case of houses located in walled Levite cities. If not bought back earlier, all houses formerly belonging to Levites had to be returned to their original owners in the Jubilee year.—Lev. 25:29-33.

A PLACE FOR SPIRITUAL INSTRUCTION

From earliest times the home functioned as a center for giving instruction in pure worship. God's law to Israel specifically commanded fathers to teach their sons when sitting in the house, as well as at other times. (Deut. 6:6, 7; 11:19) Also, God's law was to be written on the doorposts of their houses (Deut. 6:9; 11:20) and the home kept free from all appendages of idolatry. (Deut. 7:26) In view of the fact that the home was used for such a sacred purpose, houses infected with "malignant leprosy" were to be torn down. (See LEPROSY.) The law concerning leprous houses would have reminded the Israelites that they could live only in homes that were clean from God's standpoint.—Lev. 14:33-37.

With the establishment of Christianity, preaching and teaching from house to house became a prominent part of true worship. (Acts 20:20) Jesus' followers availed themselves of the hospitality accorded them by 'deserving ones' or 'friends of peace,' and stayed in the houses of such persons until completing their ministry in a particular city. (Matt. 10:11; Luke 10: 6, 7) Often groups or congregations of Christians regularly met together in houses to consider God's Word. (Rom. 16:5; 1 Cor. 16:19; Col. 4:15; Philem. 2) But any who turned away from the teaching of the Christ were not welcomed in private homes.—2 John 10.

HOUSE OF THE FOREST OF LEBANON. A part of the complex of government buildings erected by King Solomon during his thirteen-year building program after he had finished the temple at Jerusalem (1027-1014 B.C.E.). It was located S of the temple and the palace, between the summit of the Temple Hill and the low spur of the City of David. The building received its name either because it was constructed of cedar from Lebanon or because its many large cedar pillars reminded one of the forests there.

The House of the Forest of Lebanon was one hundred cubits (c. 146 feet or 44 meters) long, fifty cubits (c. 73 feet or 22 meters) wide and thirty cubits (c. 44 feet or 13 meters) high. It appears to have had stone walls (1 Ki. 7:9), with cedar beams the ends of which were laid into the walls and were additionally supported by four rows of pillars ("four" in the Hebrew text; "three" in the *Septuagint Version*). Above the pillars there were evidently cedar-paneled chambers. Some suggested reconstructions of this house have three tiers, or stories of chambers, above the pillars and these face an unroofed court in the middle of the building. The chambers were said to have "an illumination opening opposite an illumination opening in three tiers." This seems to have meant that, looking out over the court, there were openings or large windows that faced corresponding windows in the chambers on the opposite side of the court. Or, it possibly meant that there was a window in each chamber facing the court and one facing the outside. The entrance (likely the doorways leading to the chambers and perhaps between them) "were squared as regards the lintel." They were therefore not arch-shaped or vaulted. The windows were of like shape.—1 Ki. 7:1-5.

A problem arises in regard to the number of rows of pillars, as mentioned in the foregoing. For the Hebrew text says that there were four rows and later speaks of forty-five pillars, then says: "There were fifteen to a row." (1 Ki. 7:2, 3) Some have thought that the text here applies to the chambers in three tiers, fifteen chambers to a row, and that there may have been a greater number of pillars placed in the four rows. Others prefer the *Septuagint* reading of "three" rows of pillars.

After Solomon finished the house, he placed in it two hundred large shields of alloyed gold, each overlaid with six hundred shekels of gold (worth $7,732.00) and three hundred bucklers of alloyed gold, each plated with three minas of gold (worth $1,933.00). This would make more than two million dollars' worth of gold on the shields and bucklers. Besides this there was an unstated number of gold vessels used in the house.—1 Ki. 10:16, 17, 21; 2 Chron. 9:15, 16, 20.

These gold shields were carried away by Shishak king of Egypt during the reign of Solomon's son Rehoboam. Rehoboam replaced them with shields of copper, which he committed to the control of the chiefs of the runners, the guards of the entrance of the king's house. (1 Ki. 14:25-28; 2 Chron. 12:9-11)

The House of the Forest of Lebanon is called "the armory of the house of the forest" at Isaiah 22:8. So the house was evidently used for the storage and display of valuable arms and utensils.

HOUSES OF THE SOUL [Heb., *bat·teh' han-ne'phesh*]. *Ne'phesh* ("soul") may, in this case, signify "that which is breathed" or "smelled," and *bat·teh'* ("houses") can also mean "receptacles." Hence this literally translated expression "houses of the soul" probably denotes "perfume receptacles." These may have been suspended from a chain or necklace and worn by 'the haughty daughters of Zion' around their necks. (Isa. 3:16, 18, 20) The name "houses of the soul" may have been a popular designation for such articles in that period.

HRO, or, as commonly anglicized, rho [P, ρ]. The seventeenth letter of the Greek alphabet, from which the English "r" is derived. The liquid *hro* is virtually identical in sound with the English "r," an initial *hro*, however, having a hard breathing and being pronounced like *hr*.

The numerical symbol for 100 in Greek is accented (ρ'), and for 100,000, *hro* with the subscript (,ρ).

HUKKOK (Huk'kok) [possibly, hewn in, decreed]. A border city of Naphtali. (Josh. 19:32, 34) Whereas some consider it to be too far N and E, modern Yaquq is usually identified with ancient Hukkok. This site lies some five and a half miles (9 kilometers) W of the northern end of the Sea of Galilee and overlooks the fertile plain of Gennesaret.

HUKOK (Hu'kok). Apparently the same as Helkath, a border city in the territory of Asher that was assigned to the Gershonites of the tribe of Levi.—Josh. 19:25; 21:31, 33; 1 Chron. 6:74, 75; see HELKATH.

HUL [possibly, circle, circuit]. A "son" of Aram. (Gen. 10:23) At 1 Chronicles 1:17, though, Hul appears to be listed as a "son" of Shem. In the Alexandrine Manuscript and Hebrew manuscript Kennicott 175, 1 Chronicles 1:17 reads as does Genesis 10:23, having the phrase "and the sons of Aram" before listing Uz, Hul, Gether and Mash. So, the omission of the words "and the sons of" at 1 Chronicles 1:17 in the Masoretic text may be due to scribal error. But this is not necessarily the case; in the Scriptures, "sons" can also include grandsons and even later descendants. (For what might be a comparable situation, see 1 Chronicles 1:4, where Shem, Ham and Japheth are not introduced as sons of Noah, perhaps because their relationship to Noah was so well known that the original writer felt it unnecessary to make the identification.)

The area settled by the descendants of Hul is not definitely known. Josephus identifies Hul (Ul) as the founder of Armenia. (*Antiquities of the Jews*, Book I, chap. VI, par. 4) Others have suggested areas in Mesopotamia and elsewhere. Many favor the Huleh region in the vicinity of the Biblical "waters of Merom" that lay N of the Sea of Galilee, since the name "Hul" seems to be preserved in "Huleh" and also in "Ulatha," a town in that area mentioned by Josephus.

HULDAH (Hul'dah) [possibly, mole rat]. The wife of Shallum; a prophetess residing at Jerusalem in the second quarter during the reign of faithful King Josiah of Judah. When Josiah heard the reading of "the very book of the law" found by Hilkiah the high priest during the temple repair work, he sent a delegation to inquire of Jehovah. They went to Huldah, who, in turn, relayed the word of Jehovah, indicating that all the calamities for disobedience recorded in the "book" would befall the apostate nation. Huldah added that Josiah, because of having humbled himself before Jehovah, would not have to look upon the calamity but would be gathered to his forefathers and taken to his graveyard in peace. —2 Ki. 22:8-20; 2 Chron. 34:14-28.

Some consider Huldah's prophecy to be in error in view of Josiah's death in an unnecessary battle. (2 Ki. 23:28-30) However, the "peace" in which Josiah would be gathered to his graveyard is obviously in contrast with the "calamity" due to come upon Judah. Josiah died prior to the coming of that calamity in 607 B.C.E., when the Babylonians besieged and destroyed Jerusalem. Additionally, that the expression 'to be gathered to one's forefathers' does not necessarily exclude dying a violent death in warfare is indicated by the use of the comparable expression 'to lie down with one's forefathers' with reference to a death in battle as well as a nonviolent death.—Compare Deuteronomy 31:16; 1 Kings 2:10; 22:34, 40.

HUMILITY. In the Hebrew Scriptures, from a root word (*'a·nah'*) meaning 'to be bowed down, afflicted; to be humbled; to be lowly.' Words drawn from this root are variously translated "humility," "meekness," "condescension," "lowliness," and so forth. In the Christian Greek Scriptures the word *ta·pei·no·phro·sy'ne* is translated "humility" and "lowliness of mind." It is drawn from the words *ta·pei·no'o*, "to make low," and *phren*, "the mind." The English word "humility" comes from the Latin word *humus*, "earth," "ground," and means "freedom from pride or arrogance." A person who has true humility will be meek and lowly in spirit.

One can achieve a state of humility by reasoning on his relationship to God and to his fellowmen, as outlined in the Bible, and then practicing the principles learned. A Hebrew word, *hith·rap·pes'*, translated "humble yourself," means, literally, "trample on yourself." It well expresses the action described by the wise writer of Proverbs: "My son, if you have gone surety for your fellow man, . . . if you have been ensnared by the sayings of your mouth, . . . you have come into the palm of your fellow man: Go humble [trample on] yourself and storm your fellow man with importunities. . . . Deliver yourself." (Prov. 6:1-5) In other words, throw away your pride, acknowledge your mistake, set matters straight and seek forgiveness. Jesus admonished that a person humble himself before God as a child and, instead of trying to be prominent, minister to or serve his brothers.—Matt. 18:4; 23:12.

Or, a person may learn humility by being brought low, humbled by experience. Jehovah told Israel that he humbled them by causing them to walk forty years in the wilderness in order to put them to the test so as to know what was in their heart, and to make them know that "not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:2, 3) Many of the Israelites no doubt profited from this severe experience and gained humility from it. (Compare Leviticus 26:41; 2 Chronicles 7:14; 12:6, 7.) If a person or a nation refuses to become humble or to accept humbling discipline, such will suffer humiliation in due time.—Prov. 15:32, 33; Isa. 2:11; 5:15.

PLEASES GOD

Humility has great value in the eyes of Jehovah. Although God does not owe mankind anything, in undeserved kindness he is ready to show mercy and favor to those humbling themselves before him. Such ones show that they are not trusting or boasting in themselves, but look to him and want to do his will. As the inspired Christian writers James and Peter say: "God opposes the haughty ones, but he gives undeserved kindness to the humble ones."—Jas. 4:6; 1 Pet. 5:5.

Even those who have in the past practiced very bad things, if they truly humble themselves before Jehovah and beseech him for mercy, will be heard by him. King Manasseh of Judah had seduced the inhabitants of Judah and Jerusalem "to do worse than the nations that Jehovah had annihilated from before

the sons of Israel," by his promotion of false worship in the land. Yet, after Jehovah had let him go into captivity to the king of Assyria, Manasseh "kept humbling himself greatly because of the God of his forefathers. And he kept praying to Him, so that He let himself be entreated by him and He heard his request for favor and restored him to Jerusalem to his kingship; and Manasseh came to know that Jehovah is the true God." Thus Manasseh learned humility.—2 Chron. 33:9, 12, 13; compare 1 Kings 21:27-29.

PROVIDES RIGHT GUIDANCE

One who humbles himself before God can expect to have God's guidance. Ezra had a heavy responsibility in leading back from Babylon to Jerusalem more than 1,500 men, besides the priests and the sons of David, the Nethinim and the women and children. Additionally, they carried with them a great amount of gold and silver for beautifying the temple in Jerusalem. They needed protection on the journey, but Ezra did not want to ask the king of Persia for a military escort and thereby show reliance on human might. Besides, he had previously said to the king: "The hand of our God is over all those seeking him for good." Therefore he proclaimed a fast, so that the people would humble themselves before Jehovah. They made request of God, and he listened and provided them with protection from enemy ambushes on the way, so that they completed the hazardous trip successfully. (Ezra 8:1-14, 21-32) The prophet Daniel, a slave in Babylonian exile, was highly favored by having an angel of God sent to him with a vision because of Daniel's humbling himself before God in his search for guidance and understanding.—Dan. 10:12.

Humility will guide a person in the proper path and will bring him into glory, for God it is who exalts one and puts down another. (Ps. 75:7) "Before a crash the heart of a man is lofty, and before glory there is humility." (Prov. 18:12; 22:4) So, one seeking glory by haughtiness will fail, as did King Uzziah of Judah, who became presumptuous and unlawfully usurped priestly duties: "As soon as he was strong, his heart became haughty even to the point of causing ruin, so that he acted unfaithfully against Jehovah his God and came into the temple of Jehovah to burn incense upon the altar of incense." When he became enraged at the priests for correcting him, he was stricken with leprosy. (2 Chron. 26:16-21) Lack of humility caused Uzziah to be misguided to his downfall.

AIDS ONE IN TIME OF ADVERSITY

Humility can aid one greatly in meeting the challenge of adversity. If calamity comes, humility enables one to hold up and endure as well as to continue his service to God. King David underwent many adversities. He was hunted as an outlaw by King Saul. But he never complained against God or exalted himself above Jehovah's anointed one. (1 Sam. 26:9, 11, 23) When he sinned against Jehovah in the affair with Bath-sheba and was most severely reproved by God's prophet Nathan, he humbled himself before God. (2 Sam. 12:9-23) Afterward, when a certain Benjamite named Shimei began publicly calling down evil on David, and David's officer Abishai wanted to kill the man for so disrespecting the king, David displayed humility. He replied to Abishai: "Here my own son, who has come forth out of my own inward parts, is looking for my soul; and how much more now a Benjaminite! . . . Perhaps Jehovah will see with his eye, and Jehovah will actually restore to me goodness instead of his malediction this day." (2 Sam. 16:5-13) Later, David numbered the people, contrary to Jehovah's will. The account reads: "And David's heart began to beat him after he had so numbered the people. Consequently David said to Jehovah: 'I have sinned very much in what I have done. . . . I have acted very foolishly.'" (2 Sam. 24:1, 10) Although he suffered punishment, David was not removed as king; his humility played a large part in his restoration to Jehovah's favor.

A QUALITY OF GOD

Jehovah God himself includes humility among his qualities. Not that there is any inferiority on his part or any submission to others, but that he exercises mercy and great compassion upon lowly sinners. It is an expression of his humility that he deals with sinners at all, and that he has provided his Son as a sacrifice for mankind's sins. Jehovah God has permitted evil for six thousand years and let mankind be brought forth, even though their father Adam had sinned. Through undeserved kindness mercy was thereby shown to Adam's offspring, giving them opportunity for everlasting life. (Rom. 8:20, 21) All of this displays, along with other fine qualities of God, his humility.

King David saw and appreciated this quality in God's undeserved kindness to him. After Jehovah had delivered him out of the hand of all his enemies, he sang: "You will give me your shield of salvation, and it is your humility that makes me great." (2 Sam. 22:36; Ps. 18:35) Though he sits in his exalted place in the highest heavens, and in his great dignity, it can nevertheless be said of Jehovah: "Who is like Jehovah our God, Him who is making his dwelling on high? He is condescending to look on heaven and earth, raising up the lowly one from the very dust; he exalts the poor one from the ashpit itself, to make him sit with nobles, with the nobles of his people." —Ps. 113:5-8.

JESUS CHRIST'S HUMILITY

Jesus Christ, when on earth, set the greatest example of a humble servant of God. On the evening before his death Jesus girded himself with a towel and washed and dried the feet of each of his twelve apostles, a service customarily performed by menials and slaves. (John 13:2-5, 12-17) He had told his disciples: "Whoever exalts himself will be humbled, and whoever humbles himself will be exalted." (Matt. 23:12; Luke 14:11) The apostle Peter, present that night, remembered Jesus' fine example in living up to his words. And in counseling and encouraging the overseers and shepherds of the flock of God, Peter told them: "All of you gird yourselves with lowliness of mind toward one another, . . . Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time."—1 Pet. 5:5, 6.

The apostle Paul encourages Christians to have the same mental attitude as Jesus Christ, pointing to the high position of the Son of God in his prehuman existence with his Father Jehovah in the heavens, and his willingly emptying himself, taking a slave's form, and coming to be in the likeness of men. Paul adds: "More than that, when he [Jesus] found himself in fashion as a man, he humbled himself and became obedient as far as death, yes, death on a torture stake." Jesus' own words as to the reward of humility are powerfully proved true in his own case, as the apostle goes on to say: "For this very reason also God exalted him to a superior position and kindly gave him the name that is above every other name." —Phil. 2:5-11.

More outstandingly, Christ, even with such a highly exalted position, when he wields 'all authority in heaven and on the earth' to bring about God's will concerning the earth (Matt. 28:18; 6:10) still will have the same humility at the end of his thousand-year reign. Thus, the Scriptures tell us: "When all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone."—1 Cor. 15:28.

Jesus Christ said of himself: "I am mild-tempered and lowly in heart." (Matt. 11:29) When he presented himself to the people of Jerusalem as their king, he fulfilled the prophecy that said of him: "Look! Your

king himself comes to you. He is righteous, yes, saved; humble, and riding upon an ass, even upon a full-grown animal the son of a she-ass." (Zech. 9:9; John 12:12-16) In his exalted heavenly position when he goes forth against the enemies of God, the command is prophetically given to him: "In your splendor go on to success; ride in the cause of truth and humility and righteousness." (Ps. 45:4) Therefore those who have humility can rejoice, even though they have been crushed and mistreated by the proud and haughty, and they can take comfort in the words: "Seek Jehovah, all you meek ones of the earth who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger."—Zeph. 2:3.

Jehovah's words to Israel before the destruction of Jerusalem warned the humble ones and comforted them in declaring that He would, nevertheless, act in their behalf in his due time. He said: "Then I shall remove from the midst of you your haughtily exultant ones; and you will never again be haughty in my holy mountain. And I shall certainly let remain in the midst of you a people humble and lowly, and they will actually take refuge in the name of Jehovah." (Zeph. 3:11, 12) Humility will actually result in the saving of many, as it is written: "The humble people you will save; but your eyes are against the haughty ones, that you may bring them low." (2 Sam. 22:28) Thus we have assurance that the King Jesus Christ, who rides in the cause of truth and humility and righteousness, will save his people who humble themselves before him and before his Father, Jehovah.

CHRISTIANS MUST CULTIVATE HUMILITY

In counseling fellow Christians to put on the personality that "is being made new according to the image of the One who created it," the apostle Paul says: "Accordingly, as God's chosen ones, holy and loved, clothe yourselves with the tender affections of compassion, kindness, *lowliness of mind*, mildness, and long-suffering." (Col. 3:10, 12) Citing the fine example of Christ, he admonishes them to be humble, "with *lowliness of mind* considering that the others [of God's servants] are superior to you." (Phil. 2:3) Again he appeals: "Be minded the same way toward others as to yourselves; do not be minding lofty things, but be led along with the lowly things. Do not become discreet in your own eyes."—Rom. 12:16.

It is in the same vein that Paul tells the Christians in the city of Corinth: "For, though I am free from all persons, I have made myself the slave to all, that I may gain the most persons. And so to the Jews I became as a Jew, that I might gain Jews; to those under law I became as under law, though I myself am not under law, that I might gain those under law. To those without law I became as without law, although I am not without law toward God but under law toward Christ, that I might gain those without law. To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some." (1 Cor. 9:19-22) It takes real humility to do this.

Works for peace

Humility promotes peace. A humble person does not fight his Christian brothers in order to establish his supposed personal "rights." The apostle argued that, though he had freedom to do all things, he would do only the things that are upbuilding, and if a brother's conscience was bothered by his personal actions he would refrain from that practice.—Rom. 14:19-21; 1 Cor. 8:9-13; 10:23-33.

It also requires humility to keep the peace by putting into practice Jesus' counsel to forgive others their sins against us. (Matt. 6:12-15; 18:21, 22) And when one offends another, it tests his humility to obey the command to go to the other person and admit the wrong, asking forgiveness (Matt. 5:23, 24) or, when the offended person approaches him, only love coupled with humility will prompt one to acknowledge the wrong and act immediately to set matters straight. (Matt. 18:15; Luke 17:3; compare Leviticus 6:1-7.) But the results such humility brings in the way of peace to the individual and to the organization far outweigh the feeling of humiliation; also, his humble action further develops and strengthens in the individual the fine quality of humility.

Essential for unity in the congregation

Humility will aid the Christian to be content with the things that he has, and will help him to maintain joy and balance. The interdependency of the Christian congregation, as illustrated by the apostle at 1 Corinthians chapter 12, is based on obedience, humility and submissiveness to God's organizational arrangement. Therefore, while the male members of the congregation are told: "If any man is reaching out for an office of overseer, he is desirous of a fine work," they are also told not to be ambitiously seeking a position of responsibility, for example, as teachers of the congregation, for these "shall receive heavier judgment."—1 Tim. 3:1; Jas. 3:1.

All, men and women, should be submissive to those taking the lead, and should wait on Jehovah for any appointments or assignments to responsibility, for it is from him that promotion comes. (Ps. 75:6, 7) As some of the Levite sons of Korah said: "I have chosen to stand at the threshold in the house of my God rather than to move around in the tents of wickedness." (Ps. 84:10) Such true humility takes time to develop. The Scriptures, in setting forth the qualifications for one who would be appointed to the office of overseer, specify that a newly converted man should not be appointed, "for fear that he might get puffed up with pride and fall into the judgment passed upon the Devil."—1 Tim. 3:6.

FALSE HUMILITY

Christians are warned against letting their humility be only on the surface. Such a person can become "puffed up without proper cause by his fleshly frame of mind." One who is truly humble will not think that the kingdom of God or entering into it has to do with what one eats or drinks or refrains from eating or drinking. The Bible shows that one may eat or drink or refrain from partaking of certain things because he feels he should, from a health standpoint, or for conscience' sake. Yet if one thinks that he gains God's favor by whether or not he eats, drinks or touches certain things, or observes certain religious days, he does not realize that these practices are "possessed of an appearance of wisdom in a self-imposed form of worship and mock humility, a severe treatment of the body; but they are of no value in combating the satisfying of the flesh."—Col. 2:18, 23; Rom. 14:17; Gal. 3:10, 11.

False humility can actually result in developing haughtiness in the individual, for he may tend to think he is righteous on his own merit; or he may feel that he is accomplishing his ends, not realizing that he cannot deceive Jehovah. If haughtiness develops, he will in time be humbled in a way that he will not enjoy. He will be brought low and, it may be, to his own destruction.—Prov. 18:12; 29:23.

HUMTAH (Hum'tah) [possibly, a place of lizards]. A city in the mountainous region of Judah. (Josh. 15:20, 48, 54) Its location is no longer known.

HUNTING AND FISHING. Only after the Flood was man authorized to hunt and fish for food. (Gen. 9:3, 4) But even in pre-Flood times men may have engaged in hunting to procure animal skins for making clothing and other items.—Compare Genesis 3:21.

After the Deluge, Nimrod was the first man to distinguish himself as a "mighty hunter in opposition to Jehovah" (Gen. 10:8, 9), undoubtedly one who hunted for sport, as did later kings of Assyria, Egypt

and other lands. There is no indication that the Israelites ever hunted for sport, although they did hunt animals such as gazelles and stags for food (1 Ki. 4:22, 23), and killed wild beasts in self-defense (Judg. 14:5, 6) or in defense of domestic animals or of crops.—1 Sam. 17:34-36; Song of Sol. 2:15.

With reference to hunting, the Mosaic law restated the post-Flood prohibition on eating blood. (Gen. 9:4; Lev. 17:12-14; see BLOOD.) Additionally, certain wild animals were designated as unclean for food. (Lev. 11:2-20; Deut. 14:3-20) Another law made it wrong for the Israelites to take both the mother bird and her offspring or eggs. Likely to enable her to have more offspring and because attachment to her young would have made her easy game, the mother bird was to be sent away.—Deut. 22:6, 7.

Various implements and devices were employed for hunting, including bows and arrows (Gen. 21:20; 27:3), slings (1 Sam. 17:34, 40; Job 41:1, 28), traps, nets, pits and hooks. (Ps. 140:5; Ezek. 17:20; 19:4, 9) Swords, spears, darts, clubs and javelins no doubt were also used.—Job 41:1, 26-29.

To capture animals, nets were often set up and then a group of hunters would frighten the animals, commonly by making noise, so that these ran against the nets, which were so constructed as to fall upon them. Also, pits were dug and then camouflaged with a thin cover of sticks and earth. Animals were trapped by being driven over the covering. Snares that entangled the animals' feet were used, and a combination of pits and nets may also have been employed.—Compare Job 18:8-11; Jeremiah 18:22; 48:42-44; see BIRD-CATCHER.

FISHING

Among the Hebrews fishing was an occupation; it is not mentioned as being done merely for sport. Fishermen used nets, harpoons and spears, as well as hook and line. (Job 41:1, 7; Ezek. 26:5, 14; Hab. 1:15, 17; Matt. 17:27) Frequently fishing was done at night. Large nets or dragnets were let down from boats and then either hauled ashore or the catch of fish was emptied into the boats. Afterward the fish were sorted. Those fit for food according to the terms of the Law were put into vessels; the unsuitable kinds were thrown away. (Matt. 13:47, 48; Luke 5:5-7; John 21:6, 8, 11) A net much smaller than the dragnet may have been cast by fishermen wading in the water or standing on the shore.—See DRAGNET.

Fishing was strenuous work. It called for physical exertion, drawing in the nets filled with fish (John 21:6, 11) and rowing the boats, especially when having to do so against the wind. (Mark 6:47, 48) At times fishermen toiled all night without catching anything. (Luke 5:5; John 21:3) Afterward nets had to be dried and repaired.—Ezek. 47:10; Matt. 4:21.

The fishermen Peter, Andrew, James and John worked together as partners. (Matt. 4:18, 21; Luke 5:3, 7, 10) On at least one occasion seven of Jesus' disciples, including Nathanael and Thomas, fished together. (John 21:2, 3) One of the two fishermen not identified at John 21:2 may have been Peter's brother Andrew; the other perhaps being Philip, as suggested by the fact that his home was in Bethsaida (meaning "house or place of fishing").—John 1:43, 44.

Figuratively, fishing may represent military conquest. (Amos 4:2; Hab. 1:14, 15) On the other hand, Jesus likened the work of making disciples to fishing for men. (Matt. 4:19) Jeremiah 16:16, where the reference is to Jehovah's 'sending for many fishers and hunters,' may be understood either in a favorable or an unfavorable sense. If this text is directly related to verse 15, which speaks about the restoration of the Israelites to their land, then the allusion is to the searching out of the repentant Jewish remnant. Otherwise, the fishers and hunters are enemy forces sent out to find the unfaithful Israelites, thus allowing none of them to escape Jehovah's judgment.—Compare Ezekiel 9:2-7.

HUPHAM, HUPHAMITES (Hu'pham, Hu'phamites). Also called Huppim; Hupham was a "son," probably a later descendant, of Benjamin, and ancestral head of the Huphamites.—Gen. 46:8, 21; Num. 26:39; see HUPPIM.

HUPPAH (Hup'pah) [canopy]. Head of the thirteenth of the twenty-four priestly divisions David organized.—1 Chron. 24:1-3, 7, 13.

HUPPIM (Hup'pim). A 'son' of Benjamin included in the list of those who came into Egypt with Jacob's household in 1728 B.C.E. or were born there during Jacob's lifetime. (Gen. 46:8, 21) Other passages suggest that he was either a grandson or great-grandson through Bela and Iri. (1 Chron. 7:6, 7, 12; in 8:1-5 he is apparently called Huram.) Time barely allows for Benjamin to have had grandsons when entering Egypt, but Genesis 46:8 might be understood to indicate that all these souls had been born while Jacob was still alive even down in Egypt, not necessarily born before he and his household went there. (See BENJAMIN No. 1.) The family that Huppim (Hupham) founded, called Huphamites, is numbered among the tribe of Benjamin in the second wilderness census of the Israelites. (Num. 26:1-4, 38, 39) Huppim is mentioned also at 1 Chronicles 7:14, 15 in association with Manasseh, but the connection is unclear.

HUR.

1. A descendant of Judah; son of Caleb and Ephrath; grandfather of the craftsman Bezalel. Some of Hur's descendants may have settled in Bethlehem. (Ex. 31:2; 35:30; 38:22; 1 Chron. 2:19, 20, 50, 51, 54; 4:1-4; 2 Chron. 1:5; see ATROTH-BETH-JOAB.) Likely the same as No. 2 below.

2. A prominent associate of Moses and Aaron. When, shortly after leaving Egypt, Israel was attacked by the Amalekites, Hur accompanied Moses and Aaron to the top of a hill where he and Aaron supported Moses' hands until Jehovah gave Israel the victory over the Amalekites. (Ex. 17:8-13) On one occasion not long thereafter, Moses and Joshua went up on Mount Sinai to receive more of the Law, leaving Hur and Aaron in charge of the camp. (Ex. 24:12-14) He is likely the same Hur as the grandfather of the tabernacle craftsman Bezalel (No. 1 above). Josephus wrote that Hur was Miriam's husband, but the Bible does not say anything about this.—*Antiquities of the Jews*, Book III, chap. II, par. 4.

3. A king of Midian, one of five dominated by Amorite King Sihon before Israel, moving toward the Promised Land, defeated Sihon. (Josh. 13:15, 16, 21; Num. 21:21-24) Afterward, Hur and his four compatriots apparently allied themselves with Moab's King Balak in opposition to Israel. (Num. 22:1-7) Later, as directed by Jehovah, the Israelites warred against the Midianites and killed Hur as well as his four allied Midianite kings and the greedy prophet Balaam.—Num. 31:1-8.

4. Father of Solomon's food deputy in the mountainous region of Ephraim.—1 Ki. 4:7, 8.

5. Father of Rephaiah. Hur's son Rephaiah helped Nehemiah rebuild Jerusalem's wall.—Neh. 3:9.

HURAI (Hu'rai) [perhaps, linen weaver]. One of David's mighty men; from the torrent valleys of Gaash. (1 Chron. 11:26, 32) He is called Hiddai at 2 Samuel 23:30.

HURAM (Hu'ram). Probably either a grandson or a great-grandson of Benjamin through Bela and Ir(i); apparently also called Huppim.—1 Chron. 7:6, 7, 12; 8:3-5; see HUPPIM.

HURI (Hu'ri) [possibly, child]. A Gadite descended through Buz.—1 Chron. 5:11, 14.

HUSBAND. A married man. In Israel a man who was engaged or betrothed was also spoken of as "husband" and the girl as "wife." (Deut. 22:23, 24; Matt. 1:18-20) A man would betroth a woman or contract for future marriage by paying her father or guardians the bride-price or purchase money. (Ex. 22:16, 17) She then became his property. (Ex. 20:17) The word *ba'al*, meaning "owner, master," applied to him, and the woman was called *be'u·lah'*, meaning "owned as a wife." (Gen. 20:3; Deut. 22:22; Isa. 62:4) To the ancient nation of Israel, Jehovah said: "I myself have become the husbandly owner [a form of *ba'al*] of you people."—Jer. 3:14; Isa. 62:4, 5.

In patriarchal times the husband served as a priest and judge in the family, and throughout the Scriptures the husband and father was almost invariably accorded deep respect.—Gen. 31:31, 32; Job 1:5; 1 Pet. 3:5, 6; compare Deuteronomy 21:18-21; Esther 1:10-21.

A man, upon marrying a woman, brings her under a new law, "the law of her husband," according to which the husband can make rules and regulations for his family. (Rom. 7:2, 3) He becomes her head to whom she should be subject. (Eph. 5:21-24, 33) This is a relative headship, rated third, in view of the superior headships of God and Christ.—1 Cor. 11:3.

INHERITANCE

In Israel, since the wife was considered part of the husband's property, she evidently could not inherit his hereditary possession. It would thus pass on to his sons or daughters who, of course, were to respect her and take care of her until she should remarry, or until her death as his widow. If the husband died without offspring, levirate (brother-in-law) marriage could take place, and the firstborn son of this union would inherit the possession. (Deut. 25:5-10) Before the woman was taken in brother-in-law marriage she was looked upon as owning the property, at least as a temporary holder of it. When Boaz the kinsman of Elimelech married Ruth, he bought the possession of Elimelech from Naomi, and the child born through the marriage was considered the son of Naomi, being posterity raised up to the name of her dead husband Elimelech.—Ruth 4:3-10, 13, 17.

VOWS

As stated at Numbers 30:10-15, a husband could affirm or annul a vow made by his wife. Verses 6 to 8 of this chapter also refer to this authority, but commentators differ as to the application of these verses. Some hold that the reference is to a single woman who makes a vow or a rash promise in her singleness and who thereafter is betrothed and married. Her vow or promise now comes to the attention of her husband and he makes a decision as to letting it stand or annulling it. The rabbinical view generally has been that the verses describe the situation with a betrothed woman who has come under her future husband's headship but who is still living in her father's house. (Compare verse 10.) Thus, their view is that the future husband could also affirm or annul vows made by the woman during that betrothal period. The text itself does not allow for any arbitrary conclusion as to the application.

DIVORCE

Under the Mosaic law a man could divorce his wife, but she could not divorce him. He was required to give her a written certificate of divorce. (Deut. 24:1-4) Jesus Christ showed that such an arrangement for divorce in Israel was made as a *concession* out of regard for their hardheartedness. (Matt. 19:8) If, however, a man had seduced a virgin girl who was not engaged, she was to become his wife (unless her father refused to give her to him), and he was not allowed to divorce her all his days.—Deut. 22:28, 29.

Both the Hebrew Scriptures and the Christian Greek Scriptures stress that the husband should limit his sex relations to his marriage mate (Prov. 5:15-20), and that marriage must be kept honorable, for God will judge fornicators and adulterers. (Heb. 13:4) During patriarchal times and under the Law, polygamy and concubinage were practiced by allowance from Jehovah, but in the Christian arrangement a man may have but one living wife. (Gen. 25:5, 6; 29:18-28; Deut. 21:15-17; Matt. 19:5; Rom. 7:2, 3; 1 Tim. 3:2) The only Christian ground for divorce is adultery, meant by the term "fornication" at Matthew 19:9. (See FORNICATION.) The husband, while head of the house, is, nevertheless, required to render to his wife marriage dues, sex relations, for "the husband does not exercise authority over his own body, but his wife does." (1 Cor. 7:3-5) He is also responsible for the spiritual and material welfare of his family. —Eph. 6:4; 1 Tim. 5:8.

ILLUSTRATIVE USE

In view of the fact that the ancient nation of Israel was bound to Jehovah by means of the Law covenant, God was their "husbandly owner." (Jer. 3:14) The apostle Paul speaks of Jehovah as the Father of anointed Christians, his spiritual sons, and of the "Jerusalem above" as their mother, indicating that Jehovah considers himself as a husband to this heavenly Jerusalem.—Gal. 4:6, 7, 26; compare Isaiah 54:5.

The headship of the husband places on him a weighty responsibility. While he is the owner of the wife, he has to recognize that she is precious in the eyes of God, especially so when she is a Christian. He is to love her as he loves himself, for she is "one flesh" with him.—Gen. 2:24; Matt. 19:4-6; Eph. 5:28, 33.

Jesus Christ is viewed as the Husband of the Christian congregation. (Eph. 5:22, 23; Rev. 19:7; 21:2) Husbands are to exercise for their wives the same loving care that Christ does for the congregation. (Eph. 5:25, 28-30, 33) They are to recognize that the wife is "a weaker vessel," assigning her honor, taking into consideration her physical and emotional makeup and vicissitudes. This is especially important if the couple are Christians, being fellow heirs of "the undeserved favor of life," in order for their prayers not to be hindered. (1 Pet. 3:7) Even if the wife is not a believer, this gives the husband no excuse for divorce or separation. Rather, he should dwell with her if she is agreeable to it and realize that he may help her to become a believer and also work toward the salvation of the children.—1 Cor. 7:12, 14, 16; see FAMILY, FATHER; MARRIAGE.

HUSHAH (Hu'shah) [possibly, haste]. Either a "son" of or a city "fathered" or "founded" by Ezer of the tribe of Judah. (1 Chron. 4:1, 4; for a comparable example see ATROTH-BETH-JOAB.) If Hushah designates a city, then it was likely the home of one of David's mighty men, Sibbecai, who was probably also called Mebunnai. (1 Chron. 27:11; compare 2 Samuel 23:27; 1 Chronicles 11:29.) Those who regard Hushah as the name of a city generally identify it with Husan, about four miles (6.4 kilometers) W of Bethlehem.

HUSHAI (Hu'shai) [hasty]. A loyal Archite friend of King David who helped thwart Absalom's rebellion. (1 Chron. 27:33) Hushai, with his robe ripped and dirt on his head, met the fleeing king on the Mount of Olives. He followed David's suggestion that he go back into the city, feign loyalty to Absalom, endeavor to frustrate Ahithophel's counsel, and keep David informed through the priests Zadok and Abiathar. (2 Sam. 15:30, 32-37) At first Absalom was suspicious, but Hushai succeeded in winning his confidence. (2 Sam. 16:16-19) When Absalom called for Hushai's opinion concerning the best military strategy, Hushai spoke contrary to Ahithophel and recommended a course that would in fact allow David time to get organized. Hushai presented his idea in a way that made it appear better to Absalom and his as-

sociates than Ahithophel's advice to attack immediately. Hushai then informed the priests of what happened. (2 Sam. 17:1-16) Hushai's counsel frustrated that of Ahithophel, just as David had petitioned God, and thus 'Jehovah brought calamity upon Absalom.'—2 Sam. 15:31; 17:14; see FRIEND (COMPANION) OF THE KING.

HUSHAM (Hu'sham) [haste]. A native of the land of the Temanites who succeeded Jobab as king of Edom. (Gen. 36:31, 34, 35; 1 Chron. 1:45, 46) This was "before any king reigned over the sons of Israel." —1 Chron. 1:43.

HUSHATHITE (Hu'shath·ite). A resident, or perhaps a descendant, of Hushah.—2 Sam. 21:18; 23:8, 27; 1 Chron. 11:26, 29; 20:4; 27:1, 11.

HUSHIM (Hu'shim) [hasters].

1. Son of Dan (Gen. 46:23), evidently called Shuham at Numbers 26:42.

2. A designation given to the sons of Aher of the tribe of Benjamin.—1 Chron. 7:6, 12.

3. Wife of the Benjamite Shaharaim and the mother of Abitub and Elpaal.—1 Chron. 8:1, 8, 11.

HYACINTH (hy'a·cinth) [Gr., *hy·a'kin·thos*]. A deep-blue semiprecious stone; primarily the word referred to the flower by that name, probably describing the dark-blue iris. At Revelation chapter 21 the New Jerusalem is described as seen by the apostle John in vision. The eleventh of its foundation stones is said to be hyacinth (vs. 20).

Hyacinth blue (hyacinthine) is one of the colors of the breastplates in the description of the heavenly armies of cavalry, at Revelation 9:16, 17. The breastplates spoken of were probably those worn by the riders of the horses. Fire-red and sulphur are mentioned as the other two breastplate colors. In view of the later statement that the horses breathed out fire, smoke and sulphur, the hyacinth blue may represent the darkness of smoke, which, along with fire and sulphur, may be destructive to life.

HYKSOS. See EGYPT, EGYPTIAN.

HYMENAEUS (Hy·me·nae'us) [named after Hymen, the Greek god of marriage]. An apostate from Christianity during the first century, Hymenaeus was identified by Paul as a blasphemer, full of "empty speeches that violate what is holy." In his deviation from the truth, Hymenaeus, along with a certain Philetus, taught false doctrine, subverting the faith of some. One of their false teachings was that 'the resurrection had already occurred' in their day. Evidently this was their teaching: that the resurrection was merely a spiritual one, of a symbolic kind, and that the dedicated Christians had already had their resurrection, that this was all there was to the matter and there was no further resurrection in the future under God's Messianic kingdom. (But compare 1 Corinthians 15: 12-23.)

In Paul's first letter to Timothy, Hymenaeus' name is associated with another apostate, Alexander. The apostle states that he had handed Hymenaeus and Alexander "over to Satan," evidently referring to Paul's expelling or disfellowshiping them from the congregation. This constituted discipline or training for the Christians who had been acquainted with these apostate men, as a warning not to follow their blasphemous course.—1 Tim. 1:18-20; 2 Tim. 2:16-18.

HYPOCRITE. One pretending to be what he is not; a person whose actions are out of harmony with his words.

Although words from the Hebrew root *hha·neph'* are rendered "hypocrite" or "hypocrisy" in some translations, such as the *Authorized Version, Douay* and *Leeser,* other translators have variously rendered these words "profane" (*Yg*), "impious" (*Ro*), "godless" (*RS*) and "apostate" (*NW*). According to *A Hebrew and English Lexicon of the Old Testament* by Francis Brown with the cooperation of S. R. Driver and C. A. Briggs, pages 337 and 338, *hha·neph',* when used as an adjective, may be defined as "profane, irreligious, . . . godless"; or, as a verb, "be polluted, profane, . . . inclining away from right." In the Scriptures *hha·neph'* appears in parallel with those forgetting God (Job 8:13), the wicked (Job 20:5), evildoers (Isa. 9: 17), and is used in contrast to the upright and innocent ones.—Job 17:8; see APOSTASY.

The Greek word rendered "hypocrite" (*hy·po·krites'*) means "one who answers," as well as a stage actor. Greek and Roman actors employed large masks with mechanical devices for amplifying the voice. Hence, the Greek word *hy·po·kri·tes'* came to be used in a metaphorical sense to apply to one playing false, or one putting on a pretense. The same word appears in the *Septuagint* translation at Job 34:30; 36:13. Hypocrites are "unfaithful ones" (compare Luke 12:46 with Matthew 24:51) and "hypocrisy" (*hy·po'kri·sis*), as used in the Scriptures, may also denote "wickedness" and "cunning."—Compare Matthew 22:18; Mark 12:15; Luke 20:23; see also Galatians 2:13, where *hy·po'kri·sis* is rendered "pretense."

Jesus Christ identified as hypocrites those making gifts of mercy with showy display, those praying and fasting to be seen of men and one picking on the strawlike fault of his brother but doing nothing about removing his own rafterlike fault. Christ classified as such those who claimed to be God's servants but who failed to discern the significance of the time in which they were living and the events that were occurring, while readily drawing conclusions from the appearance of earth and sky as to what the weather would be like.—Matt. 6:2, 5, 16; 7:1-5; Luke 6:42; 12:54-56.

Not only did the Son of God while on earth denounce the religious leaders of Israel as hypocrites, but he also stated his reasons for doing so. They rendered mere lip service to the Creator, making the word of God invalid because of their traditions. (Matt. 15:1, 6-9; Mark 7:6, 7) Their actions were out of harmony with their words. (Matt. 23:1-3) The scribes and Pharisees not only deliberately refused to avail themselves of the opportunity to enter the kingdom of the heavens, but they added to their sin by trying to hinder others from doing so. They put forth every effort to convert someone, only to make him twice as much a subject for Gehenna as they were. They were sticklers for the little things of the Law, but disregarded the weightier matters of it—justice, mercy and faithfulness. As hypocrites, they possessed only a seemingly clean outward appearance; inside they were full of immoderateness. Like whitewashed graves, outwardly beautiful, they appeared righteous to men, but inside were "full of hypocrisy and lawlessness." They built the graves of the prophets and decorated the memorial tombs of the righteous ones, claiming that they would not have shed the blood of such ones. However, their course of action proved them to be just like their murderous forefathers. (Matt. 23:13-36) The teaching of the Pharisees and Sadducees was actually hypocrisy.—Matt. 16:6, 12; Luke 12:1; see also Luke 13:11-17.

A striking example of a hypocritical course was that followed by the disciples of the Pharisees and the party followers of Herod when approaching Jesus on the tax question. First, they resorted to flattery, saying: "Teacher, we know you are truthful and teach the way of God in truth." Then they posed the catch question: "Is it lawful to pay head tax to Caesar or not?" Appropriately Jesus referred to them as hypocrites, since they were not really desirous of getting an answer to their question but merely raised it with a view to trapping Jesus in his speech.—Matt. 22:15-22; Luke 20:19-26.

A hypocritical course cannot be concealed indefinitely. (Luke 12:1-3) Hypocrites are condemned by God as unworthy of life everlasting. (Matt. 24:48-51) Therefore, a Christian's love and faith must be without hypocrisy. (Rom. 12:9; 2 Cor. 6:4, 6; 1 Tim. 1:5) The wisdom from above is not hypocritical.—Jas. 3:17.

HYSSOP. The plant used by the Israelites in Egypt to splash the blood of the passover victim on the two doorposts and the upper part of the doorway of their houses. (Ex. 12:21, 22) At the inauguration of the Law covenant, Moses employed hyssop in sprinkling the book of the Law and the people. (Heb. 9:19) Hyssop also figured in the cleansing ceremony for persons or houses previously infected with leprosy (Lev. 14:2-7, 48-53; see LEPROSY), and in preparing the ashes to be used in the 'water for cleansing,' as well as in spattering this water on certain things and persons. (Num. 19:6, 9, 18) David thus appropriately prayed to be purified from sin with hyssop.—Ps. 51:7.

Uncertainty surrounds the exact identification of hyssop. The Hebrew term *'e·zohv'* and its Greek equivalent *hys'so·pos* may, in fact, embrace several different kinds of plants. Among those that have been suggested are the common caper, the thorny caper, common sorghum, marjoram, wall rue and maidenhair spleenwort.

According to various modern scholars, the hyssop of the Hebrew Scriptures is probably marjoram. This plant of the mint family is common in Palestine. Under favorable conditions it attains a height of one and a half to three feet (46 to 91 centimeters). Its branches and thick leaves are hairy and, if bunched together, can easily hold liquids for splashing. The fact that marjoram is found growing in rock crevices and walls harmonizes with 1 Kings 4:33. However, other scholars, although identifying hyssop with marjoram in all other Hebrew Scripture passages, believe that in this verse "the hyssop that is coming forth on the wall" may denote a fern such as wall rue or maidenhair spleenwort.

The hyssop mentioned in connection with Jesus Christ's impalement (John 19:29) is thought by some to refer to common sorghum, a tall, small-grained plant with long, broad leaves. Since this plant commonly attains a height of at least six feet (1.8 meters) in Palestine, it could have provided a stalk or "reed" of sufficient length to convey the sponge of sour wine to Jesus' mouth. (Matt. 27:48; Mark 15:36) Others think that even in this case hyssop may be marjoram and suggest that a bunch of marjoram may have been attached to the "reed" mentioned by Matthew and Mark. Still another view is that John 19:29 originally read *hys·soi'* (pike, javelin), not *hys·so'poi* (hyssop); hence the renderings "on a pike" (*AT*) and "on a spear" (*Mo*).

IBHAR (Ib'har) [he (God) chooses]. One of the sons born to King David in Jerusalem after he transferred his residence there from Hebron. —2 Sam. 5:13-15; 1 Chron. 14:4, 5.

IBLEAM (Ib'le·am). A city in the territory of Issachar but assigned with its dependent towns to Manasseh. The Manassites, however, failed to dispossess the Canaanites from Ibleam. (Josh. 17:11-13; Judg. 1:27) Undoubtedly Ibleam is the same as the Bileam in Manasseh given to the Kohathite Levites. (1 Chron. 6:70) But the parallel passage mentioning Levite cities in the territory of the half tribe of Manasseh (Josh. 21:25) reads "Gath-rimmon" instead of "Bileam" or "Ibleam." Generally this is attributed to scribal error, "Gath-rimmon," the name of a city in Dan, probably having been inadvertently repeated from verse 24.

Many scholars believe that Ibleam corresponds to *Ybr'm*, a city listed among the Palestinian conquests of the Egyptian Pharaoh Thutmose III. Near Ibleam, King Ahaziah of Judah was fatally struck down at the command of Jehu. (2 Ki. 9:27) Later, Jehu's dynasty ended with the assassination of Zechariah at Ibleam (according to the Lagardian edition of the *LXX*).—2 Ki. 15:10-12, *JB*, *NW*, *RS*.

IBNEIAH (Ib·ne'iah) [Jehovah builds up]. Son of Jeroham; a Benjamite head of a paternal house returning from Babylonian exile.—1 Chron. 9:1-3, 7-9.

IBNIJAH (Ib·ni'jah) [Jehovah builds up]. A Benjamite, forefather of a certain Meshullam.—1 Chron. 9: 7, 8.

IBRI (Ib'ri) [a Hebrew]. Son of Jaaziah; a Merarite Levite of King David's time.—1 Chron. 24:27, 30, 31.

IBSAM (Ib'sam) [fragrance of balsam]. One of the sons of Tola; a paternal head of the tribe of Issachar. —1 Chron. 7:1, 2.

IBZAN (Ib'zan) [swift]. The one who succeeded Jephthah as judge of Israel. Ibzan was the father of thirty sons and thirty daughters, indicating that he was a polygamist and evidently also a man of some means. He procured thirty daughters as wives for his sons. After judging for seven years Ibzan died and was buried in his native city of Bethlehem, likely the Bethlehem in Zebulun.—Judg. 12:7-10; Josh. 19: 10, 14, 15; see BETHLEHEM No. 2.

ICE. Water in its solid state, produced by freezing. Both Elihu and Jehovah God called Job's attention to the marvel of ice, the Almighty saying: "Out of whose belly does the ice actually come forth . . . ? The very waters keep themselves hidden as by stone, and the surface of the watery deep makes itself compact." (Job 36:1; 37:10; 38:1, 29, 30) The formation of ice as here referred to is possible only because of a most unusual property of water. As the water in lakes and seas cools it becomes heavier. The lighter, warmer water is displaced by the heavier water and rises to the top. But when the water as a whole reaches about 39° Fahrenheit (4° Centigrade) this process reverses. The water becomes lighter as it nears the freezing point and remains as a layer above the warmer water beneath. This upper layer then turns to ice, "makes itself compact." Being lighter than water, the ice keeps the waters beneath "hidden as by stone," thus protecting marine life. Were it not for this phenomenon, all the lakes and even the oceans would in time become solid ice, thus making it impossible for man to live on the earth.

The psalmist speaks of Jehovah's "throwing his ice like morsels." This evidently refers to hail or sleet.—Ps. 147:17; see HAIL.

ICHABOD (Ich'a·bod) [Where is the glory?]. Posthumous son of Phinehas and brother of Ahitub; grandson of High Priest Eli. The name Ichabod, given to him by his dying mother while giving birth, signified that glory had gone away from Israel in view of the capture of the Ark and the deaths of Phinehas and Eli.—1 Sam. 4:17-22; 14:3.

ICONIUM (I·co'ni·um). An ancient city of Asia Minor lying about 2,320 feet (707 meters) above sea level. Iconium is presently known as Konya (Konia), located about 150 miles (c. 240 kilometers) S of Ankara on the southwestern edge of the central Turkish plateau. In the surrounding area, watered by streams flowing from mountains a few miles to the W, grain, sugar beets and flax are cultivated. Konya also has many irrigated gardens and fruit orchards. Although given the title Claudiconium during the rule of Emperor Claudius, not until Hadrian's time (in the second century C.E.) was the city constituted a Roman colony.

In the first century C.E. Iconium was one of the principal cities in the Roman province of Galatia and lay astride the main trade route from Ephesus to Syria. The city had an influential Jewish population. Paul and Barnabas, after being forced to leave Pisidian Antioch, preached in the city of Iconium and its synagogue and there aided many Jews and Greeks to become believers. But when an attempt was made to stone them, they fled from Iconium to Lystra. Soon Jews from Antioch and Iconium came to Lystra and stirred up the crowds there so that they stoned Paul. Thereafter Paul and Barnabas went to Derbe and then courageously returned to Lystra, Iconium and Antioch, strengthening the brothers and appointing "older men" to positions of responsibility in the congregations established in these cities.—Acts 13:50, 51; 14:1-7, 19-23.

Later, after the circumcision issue arose and was settled by the apostles and older men of the Jerusalem congregation, Paul seems to have revisited Iconium. It was on this second missionary journey that Paul took along Timothy, a young man having a fine reputation among the brothers at Lystra and Iconium. —Acts 16:1-5; 2 Tim. 3:10, 11.

Iconium was on the border between Phrygia and Lycaonia. This may explain why certain ancient writers, including Strabo and Cicero, assigned it to Lycaonia, whereas Xenophon called it the last city of Phrygia. From a geographical standpoint, Iconium belonged to Lycaonia, but, as indicated by archaeological discoveries, it was Phrygian in culture and speech. Inscriptions found at the site in 1910 show that Phrygian was the language used there for two centuries after Paul's time. Appropriately, therefore, the writer of Acts did not include Iconium as part of Lycaonia, where the "Lycaonian tongue" was spoken.—Acts 14:6, 11.

IDALAH (I'da·lah). A boundary city of Zebulun. (Josh. 19:14-16) While its exact location is unknown, some link Idalah with Khirbet el-Huwarah, less than a mile (c. 1.5 kilometers) SW of the suggested location of Bethlehem in Zebulun.

IDBASH (Id'bash) [honey-sweet]. A man of Judah, evidently a son of the founder of Etam.—1 Chron. 4:1, 3; see ETAM No. 3.

IDDO (Id'do) [Heb., *'Id·doh'*, *'Id·doh"*, *Ye'·doh'*, *Ye'·di'*, *'Id·do"*; decked, adorned].

1. Son of Joah; a Levite of the family of Gershom. —1 Chron. 6:19-21.

2. Father of Ahinadab, the one serving as Solomon's food deputy in Mahanaim.—1 Ki. 4:7, 14.

3. A visionary whose writings were consulted by the compiler of Chronicles for information concerning the affairs of Kings Solomon, Rehoboam and Abijah. Iddo's writings are referred to as an "exposition," a "commentary" or a "midrash."—2 Chron. 9:29; 12:15; 13:22, *NW*, 1955 ed., ftn.

4. A prophet, father of Berechiah and grandfather of the prophet Zechariah. (Ezra 5:1; 6:14; Zech. 1:1, 7) This Iddo may be the same as No. 5.

5. A priest listed among those returning to Jerusalem with Zerubbabel in 537 B.C.E. In the days of High Priest Joiakim the paternal house of Iddo was headed by Zechariah. (Neh. 12:1, 4, 12, 16) He may be the same as No. 4.

6. [*Yid·doh'*; loving, beloved]. Son of a certain Zechariah; prince of the half tribe of Manasseh in Gilead in King David's time.—1 Chron. 27:21, 22.

7. [*'Id·doh'*; to happen unexpectedly, to overwhelm]. Head of the Nethinim temple slaves residing at Casiphia, two hundred and twenty of whom accompanied Ezra to Jerusalem in 468 B.C.E.—Ezra 8:17, 20.

IDOL, IDOLATRY. An idol is an image, representation of anything or a symbol that is an object of passionate devotion, whether material or imagined. Generally speaking, idolatry is the veneration, love, worship or adoration of an idol. It is usually practiced toward a real or supposed higher power, whether such power is believed to have animate existence (as a human or animal god or an organization) or whether it is inanimate (as a force or lifeless object of nature). Idolatry generally involves some form, ceremony or ritual.

NOT ALL IMAGES ARE IDOLS

God's law not to form images (Ex. 20:4, 5) did not rule out the making of all representations and statues. This is indicated by Jehovah's later command to make two golden cherubs on the cover of the Ark and to embroider representations of cherubs on the inner tent covering of ten tent cloths for the tabernacle and the curtain separating the Holy from the Most Holy. (Ex. 25:18; 26:1, 31, 33) Likewise, the interior of Solomon's temple, the architectural plans for which were given to David by divine inspiration (1 Chron. 28:11, 12), was beautifully embellished with engraved carvings of cherubs, palm-tree figures and blossoms. Two cherubs of oil-tree wood overlaid with gold stood in the Most Holy of that temple. (1 Ki. 6:23, 28, 29) The molten sea rested upon twelve copper bulls, and the sidewalls of the copper carriages for temple use were decorated with figures of lions, bulls and cherubs. (1 Ki. 7:25, 28, 29) Twelve lions lined the steps leading up to Solomon's throne.—2 Chron. 9:17-19.

These representations, however, were not idols for worship. Only the officiating priests saw the representations of the tabernacle interior and, later, of the temple interior. No one but the high priest entered the Most Holy, and that normally but once a year on the Day of Atonement. (Heb. 9:7) Thus there was no danger of the Israelites' being ensnared into idolizing the golden cherubs in the sanctuary. These representations primarily served as a picture of the heavenly cherubs. (Compare Hebrews 9:24, 25.) That they were not to be venerated is evident from the fact that the angels themselves were not to be worshiped.—Col. 2:18; Rev. 19:10; 22:8, 9.

Of course, there were times when images became idols, although not originally intended as objects of veneration. The copper serpent that Moses formed in the wilderness came to be worshiped and therefore faithful King Hezekiah crushed it to pieces. (Num. 21:9; 2 Ki. 18:1, 4) The ephod made by Judge Gideon became a "snare" to him and to his household.—Judg. 8:27.

IMAGES AS AIDS IN WORSHIP

The Scriptures do not sanction the use of images as a means to address God in prayer. Such a practice runs counter to the principle that those seeking to serve Jehovah must worship him with spirit and truth. (John 4:24; 2 Cor. 4:18; 5:6, 7) He tolerates no mixing of idolatrous practices with true worship, as illustrated by his condemnation of calf worship, although the Israelites had attached his name thereto. (Ex. 32:3-10) Jehovah does not share his glory with graven images.—Isa. 42:8.

There is not a single instance in Scripture where faithful servants of Jehovah resorted to the use of visual aids to pray to God or engaged in a form of relative worship. Of course, some may cite Hebrews 11:21, which, according to the Catholic *Douay Version*, reads: "By faith Jacob, dying, blessed each of the sons of Joseph, and adored the top of his rod." Then in a footnote on this scripture it is held that Jacob paid relative honor and veneration to the top of Joseph's rod, and the comment is made: "Some trans-

lators, who are no friends to this relative honour, have corrupted the text, by translating it, *he worshipped, leaning upon the top of his staff*." However, rather than being a corruption of the text, as this footnote maintains, this latter rendering and comparable variants thereof are in agreement with the sense of the Hebrew text at Genesis 47:31 and have been adopted even by a number of Catholic translations, such as *The Jerusalem Bible*.

FORMS OF IDOLATRY

Acts of idolatry referred to in the Bible included such revolting practices as ceremonial prostitution, child sacrifice, drunkenness and self-laceration to the point of causing blood to flow. (1 Ki. 14:24; 18:28; Jer. 19:3-5; Hos. 4:13, 14; Amos 2:8) Idols were venerated by partaking of food and drink (Ex. 32:6; 1 Cor. 8:10), by bowing and sacrificing to them, by song and dance and even by a kiss. (Ex. 32:8, 18, 19; 1 Ki. 19:18; Hos. 13:2) Idolatry was also committed by arranging a table of food and drink for false gods (Isa. 65:11), by making drink offerings, sacrificial cakes and sacrificial smoke (Jer. 7:18; 44:17) and by weeping in religious ceremony. (Ezek. 8:14) Certain actions, such as tatooing the flesh, making cuttings upon the flesh or imposing baldness on the forehead, cutting the sidelocks and destroying the extremity of the beard, were prohibited by the Law, possibly because of being linked with prevailing idolatrous practices of neighboring peoples.—Lev. 19:26-28; Deut. 14:1.

Then there are the more subtle forms of idolatry. Covetousness is idolatry (Col. 3:5), since the object of an individual's cravings diverts affection away from the Creator and thus, in effect, becomes an idol. Instead of serving Jehovah God in faithfulness, a person can become a slave to his belly, that is, fleshly desire or appetite, and make this his god. (Rom. 16:18; Phil. 3:18, 19) Since love for the Creator is demonstrated by obedience (1 John 5:3), rebellion and pushing ahead presumptuously are comparable to acts of idolatry.—1 Sam. 15:22, 23.

PRE-FLOOD IDOLATRY

Idolatry had its beginning, not in the visible realm, but in the invisible. A glorious spirit creature developed the covetous desire to resemble the Most High. So strong was his desire that it alienated his affections toward his God, Jehovah, and his idolatry caused him to rebel.—Job 1:6-11; 1 Tim. 3:6; compare Isaiah 14:12-14; Ezekiel 28:13-15, 17.

Similarly, Eve constituted herself the first human idolater by coveting the forbidden fruit, this wrong desire leading her to disobey God's command. By allowing selfish desire to rival his love for Jehovah and then disobeying him, Adam likewise became guilty of idolatry.—Gen. 3:6, 17.

Since the rebellion in Eden only a minority of mankind has remained free from idolatry. During the lifetime of Adam's grandson Enosh, men apparently began to practice open idolatry. "At that time a start was made of calling on the name of Jehovah." (Gen. 4:26) But evidently this was no calling upon Jehovah in faith, something done by righteous Abel many years earlier and for which he suffered martyrdom at the hands of his brother Cain. (Gen. 4:4, 5, 8) Apparently, what was started in the days of Enosh was a false form of worship, in which Jehovah's name was evidently misused or improperly applied. Either men applied God's name to themselves or to other men (through whom they pretended to approach God in worship), or else they applied the divine name to idol objects (as a visible, tangible aid in their attempt to worship the invisible God).

To what extent idolatry was practiced from the days of Enosh until the Flood the Bible record does not reveal. The situation must have progressively deteriorated, so that in Noah's day "Jehovah saw that the badness of man was abundant in the earth and every inclination of the thoughts of his heart was only bad all the time." (Gen. 6:5) Besides the inherited sinful inclination of man, the materialized angels, who had relations with the daughters of men, and the hybrid offspring of these unions, the Nephilim, exerted upon the world of that time a strong influence toward bad. —Gen. 6:4, 5.

IDOLATRY IN PATRIARCHAL TIMES

Although the flood of Noah's day destroyed all human idolaters, idolatry began anew, spearheaded by Nimrod, "a mighty hunter in opposition to Jehovah." (Gen. 10:9) Doubtless under Nimrod's direction the building of Babel and its tower (likely a ziggurat for use in idolatrous worship) began. The plans of those builders were frustrated when Jehovah confused their language. No longer being able to understand one another, they gradually left off building the city and scattered. However, the idolatry that began at Babel did not end there. Wherever those builders went they carried their false religious concepts.—Gen. 11:1-9; see GODS AND GODDESSES.

The next city mentioned in the Scriptures, Ur of the Chaldeans, like Babel, was not devoted to the worship of the true God, Jehovah. Archaeological diggings there have revealed that the patron deity of that city was the moon-god Sin. It was in Ur that Terah, the father of Abram (Abraham), resided. (Gen. 11:27, 28) Living in the midst of idolatry, Terah may have engaged in it, as indicated centuries later by Joshua's words to the Israelites: "It was on the other side of the River [Euphrates] that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods." (Josh. 24:2) But Abraham displayed faith in the true God, Jehovah.

Wherever Abraham, and later his descendants, went they met up with idolatry, influenced by the original apostasy at Babel. So there was an ever-present danger of being contaminated by such idolatry. Even those related to Abraham had idols. The father-in-law of Abraham's grandson Jacob, Laban, had teraphim, or family gods, in his possession. (Gen. 31:19, 31, 32) Jacob himself found it necessary to instruct his household to put away all their foreign gods, and he hid the idols turned over to him. (Gen. 35:2-4) Perhaps he disposed of them in this way so that none in his household might wrongly use the metal on account of its previous idolatrous use. Whether Jacob initially melted or smashed the images is not stated.

IDOLATRY AND GOD'S COVENANT PEOPLE

As Jehovah had indicated to Abraham, his descendants, the Israelites, became alien residents in a land not theirs, namely, Egypt, and suffered affliction there. (Gen. 15:13) In Egypt they came in contact with rank idolatry, for image making ran riot in that country. Many of the deities worshiped there were represented with animal heads, among them being the cat-headed Bast, the cow-headed Hathor, the falcon-headed Horus, the jackal-headed Anubis and the ibis-headed Thoth, to name but a few. Creatures of sea, air and land were venerated, and at death sacred animals were mummified.

The Law that Jehovah gave to his people after liberating them from Egypt was explicitly directed against idolatrous practices so prevalent among the ancients. The second of the Ten Commandments expressly prohibited making for worship a carved image or a representation of anything in the heavens, on the earth or in the waters. (Ex. 20:4, 5; Deut. 5:8, 9) In his final exhortations to the Israelites, Moses emphasized the impossibility of making an image of the

true God and warned them to beware of the snare of idolatry. (Deut. 4:15-19) Further to safeguard the Israelites from becoming idolaters, they were commanded not to conclude any covenant with the pagan inhabitants of the land they were entering nor to form marriage alliances with them, but to annihilate them. All existing appendages of idolatry—altars, sacred pillars, sacred poles and graven images—were to be destroyed.—Deut. 7:2-5.

Moses' successor Joshua assembled all the tribes of Israel at Shechem and admonished them to remove the false gods and to serve Jehovah faithfully. The people agreed to do so and continued serving Jehovah during his lifetime and that of the older men who extended their days after Joshua. (Josh. 24:14-16, 31) But thereafter wholesale apostasy set in. The people began worshiping Canaanite deities—Baal, Ashtoreth and the sacred pole or Asherah. Hence, Jehovah abandoned the Israelites into the hands of their enemies. But, when they repented, he mercifully raised up judges to deliver them.—Judg. 2:11-19; 3:7; see ASHTORETH; BAAL No. 4; SACRED PILLAR; SACRED POLE.

Under the rule of the kings

During the reigns of Israel's first king, Saul, of his son Ish-bosheth and then of David there is no mention of large-scale idolatry being engaged in by the Israelites. Nevertheless, there are indications that idolatry lingered on in the kingdom. Saul's own daughter, Michal, for instance, had a teraphim image in her possession. (1 Sam. 19:13; see TERAPHIM.) It was not until the latter part of the reign of David's son Solomon, however, that outright idolatry came to be practiced, the monarch himself, under the influence of his many foreign wives, giving the impetus to idolatry by sanctioning it. High places were built to Ashtoreth, Milcom or Molech and Chemosh. The people in general succumbed to false worship and began bowing down to these idol gods.—1 Ki. 11:3-8, 33; 2 Ki. 23:13; see CHEMOSH; MOLECH.

On account of this idolatry Jehovah ripped ten tribes away from Solomon's son Rehoboam and gave these to Jeroboam. (1 Ki. 11:31-35; 12:19-24) Although assured that his kingdom would remain firm if he continued serving Jehovah in faithfulness, Jeroboam, on becoming king, instituted calf worship, fearing that the people would revolt against his rule if they continued going to Jerusalem for worship. (1 Ki. 11:38; 12:26-33) Idolatrous calf worship continued all the days the ten-tribe kingdom existed, with Tyrian Baalism being introduced during Ahab's reign. (1 Ki. 16:30-33) Not all apostatized, however. While Ahab reigned, there still was a remnant of seven thousand who had neither bent the knee to nor kissed Baal, and this at a time when Jehovah's prophets were being killed with the sword, doubtless at the instigation of Ahab's wife Jezebel.—1 Ki. 19:1, 2, 14, 18; Rom. 11:4; see CALF WORSHIP.

With the exception of Jehu's eradication of Baal worship (2 Ki. 10:20-28), there is no record of any religious reform being undertaken by a monarch of the ten-tribe kingdom. To the prophets repeatedly sent by Jehovah, the people and rulers of the northern kingdom gave no heed, so that finally the Almighty abandoned them into the hands of the Assyrians because of their sordid record of idolatry.—2 Ki. 17:7-23.

In the kingdom of Judah the situation was not much different, aside from the reforms carried out by certain kings. Whereas a divided kingdom had come about as a direct result of idolatry, Solomon's son Rehoboam did not take to heart Jehovah's discipline and shun idolatry. As soon as his position was secure he and all Judah with him apostatized. (2 Chron. 12:1) The people built high places, equipping these with sacred pillars and sacred poles, and engaged in ceremonial prostitution. (1 Ki. 14:23, 24) Although expressing faith in Jehovah at the time he warred against Jeroboam and therefore being blessed with victory, Rehoboam's son and successor Abijam (Abijah) imitated the sinful course of his father.—1 Ki. 15:1, 3; 2 Chron. 13:3-18.

The next two Judean kings, Asa and Jehoshaphat, served Jehovah in faithfulness and endeavored to rid the kingdom of idolatry. But Judah was so steeped in worship at high places that, despite the efforts of both of these kings to destroy them, the high places seem to have persisted secretly or cropped up again.—1 Ki. 15:11-14; 22:42, 43; 2 Chron. 14:2-5; 17:5, 6; 20:31-33.

The reign of Judah's next king, Jehoram, commenced with bloodshed and began a new chapter in Judah's idolatry. This is attributed to his having idolatrous Ahab's daughter, Athaliah, as wife. (2 Chron. 21:1-4, 6, 11) The queen mother Athaliah also proved to be the counselor to Jehoram's son Ahaziah. Hence, during Ahaziah's rule and that of the usurper Athaliah, idolatry continued with the approval of the crown.—2 Chron. 22:1-3, 12.

With the execution of Athaliah, and in the early part of Jehoash's reign, came a restoration of true worship. But upon the death of High Priest Jehoiada there was a return to idol worship at the instigation of Judah's princes. (2 Ki. 12:2, 3; 2 Chron. 24:17, 18) Jehovah therefore abandoned the Judean forces into the hands of the invading Syrians, and Jehoash was murdered by his own servants.—2 Chron. 24:23-25.

Undoubtedly the execution of God's judgment upon Judah and the violent death of Amaziah's father Jehoash made a deep impression upon Amaziah, so that he proceeded at first to do what was right in Jehovah's eyes. (2 Chron. 25:1-4) But after defeating the Edomites and taking their images, he began serving the gods of his vanquished foes. (2 Chron. 25:14) Retribution came when Judah was defeated by the ten-tribe kingdom and later when Amaziah was murdered by conspirators. (2 Chron. 25:20-24, 27) Although Azariah (Uzziah) and his son Jotham are reported generally to have done what was right in Jehovah's eyes, their subjects persisted in idolatry at the high places.—2 Ki. 15:1-4, 32-35; 2 Chron. 26:3, 4, 16-18; 27:1, 2.

During the kingship of Jotham's son Ahaz, Judah's religious state reached a new low ebb. Ahaz began to practice idolatry on a scale never known before in Judah, he being the first-reported Judean king to have sacrificed his offspring in the fire as a false religious act. (2 Ki. 16:1-4; 2 Chron. 28:1-4) Jehovah chastised Judah by means of defeats at the hands of their enemies. Ahaz, instead of repenting, concluded that the gods of the kings of Syria were giving them the victory and therefore decided to sacrifice to these deities so that they might also help him. (2 Chron. 28:5, 23) Furthermore, the doors of Jehovah's temple were closed, and its utensils cut to pieces.—2 Chron. 28:24.

While Ahaz did not benefit from Jehovah's discipline, his son Hezekiah did. (2 Chron. 29:1, 5-11) In the very first year of his becoming king, Hezekiah restored the true worship of Jehovah. (2 Chron. 29:3) His reign saw the destruction of appendages of false worship, not only in Judah and Benjamin, but also in Ephraim and Manasseh.—2 Chron. 31:1.

But Hezekiah's own son Manasseh completely revived idolatry. (2 Ki. 21:1-7; 2 Chron. 33:1-7) As to the reasons for this, the Bible record is silent. Manasseh, who began ruling as a twelve-year-old, may have been wrongly directed initially by counselors and princes not exclusively devoted to Jehovah's service.

Unlike Ahaz, though, Manasseh, as a captive in Babylon, repented upon receiving this severe discipline from Jehovah, and undertook reforms upon returning to Jerusalem. (2 Chron. 33:10-16) His son Amon, however, reverted to sacrificing to the graven images. —2 Chron. 33:21-24.

Next came Josiah's rule and a thorough eradication of idolatry in Judah. The sites of idolatrous worship were desecrated there and even in the cities of Samaria. The foreign-god priests and those making sacrificial smoke to Baal, to the sun, the moon, the constellations of the zodiac and to all the army of the heavens, were put out of business. (2 Ki. 23:4-27; 2 Chron. 34:1-5) Still this large-scale campaign against idolatry did not effect permanent reform. The last four Judean kings, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah, persisted in idolatry.—2 Ki. 23: 31, 32, 36, 37; 24:8, 9, 18, 19; see ASTROLOGERS; HIGH PLACES; ZODIAC.

The references to idolatry in the writings of the prophets further cast light on what occurred during the last years of the kingdom of Judah. Sites of idolatry, ceremonial prostitution and child sacrifice continued to exist. (Jer. 3:6; 17:1-3; 19:2-5; 32:29, 35; Ezek. 6:3, 4) Even Levites were guilty of practicing idolatry. (Ezek. 44:10, 12, 13) Ezekiel, transported in vision to Jerusalem's temple, there saw a detestable idol, "the symbol of jealousy," and the veneration of representations of creeping things and loathsome beasts, as well as the according of reverence to the false god Tammuz and the sun.—Ezek. 8:3, 7-16.

Despite the fact that the Israelites adored idols to the point of sacrificing their own children, they carried on a semblance of worshiping Jehovah and reasoned that no calamity would befall them. (Jer. 7:4, 8-12; Ezek. 23:36-39) So empty-headed had the people in general become by reason of their pursuit of idolatry that when calamity did come and Jerusalem was desolated by the Babylonians in 607 B.C.E., in fulfillment of Jehovah's word, they attributed it to their failure to make sacrificial smoke and drink offerings to the "queen of the heavens."—Jer. 44:15-18; see QUEEN OF HEAVEN.

FACTORS CONTRIBUTING TOWARD ISRAEL'S IDOLATRY

There were a number of factors that caused so many Israelites repeatedly to abandon true worship. Being one of the works of the flesh, idolatry appealed to the desires of the flesh. (Gal. 5:19-21) Once settled in the Promised Land, the Israelites may have observed their pagan neighbors, whom they had failed to drive out entirely, having good success with their crops by reason of longer experience in working the land. Likely many made inquiry and heeded the advice of their Canaanite neighbors as to what was needed to please the Baal or "Owner" of each piece of land.—Ps. 106:34-39.

Forming marriage alliances with idolaters was another inducement to apostatize. (Judg. 3:5, 6) The unrestrained sexual indulgence associated with idolatry proved to be no little temptation. At Shittim on the Plains of Moab, for instance, thousands of Israelites yielded to immorality and engaged in false worship. (Num. 22:1; 25:1-3) To some, being able to give way to drunkenness at the sanctuaries of false gods may have been tempting.—Amos 2:8.

Then there was the attraction of supposedly learning what the future might have in store, this stemming from a desire to be assured that all would go well. Examples of this are Saul's consulting a spirit medium and Ahaziah's sending to inquire of Baal-zebub the god of Ekron.—1 Sam. 28:6-11; 2 Ki. 1:2, 3; see BAAL-ZEBUB.

THE FOLLY OF IDOL WORSHIP

Time and again the Scriptures call attention to the foolishness of relying on gods of wood, stone or metal. Isaiah describes the manufacture of idols, and shows the stupidity of one who uses part of the wood of a tree to cook his food and to warm himself and then makes the remainder into a god to whom he looks for aid. (Isa. 44:9-20) In the day of Jehovah's fury, wrote Isaiah, false worshipers would throw their worthless idols to the shrewmice and to the bats. (Isa. 2:19-21) "Woe to the one saying to the piece of wood: 'O do awake!' to a dumb stone: 'O wake up!'" (Hab. 2:19) Those making dumb idols will become just like them, that is, lifeless.—Ps. 115:4-8; 135:15-18; see Revelation 9:20.

VIEWPOINT OF GOD'S SERVANTS TOWARD IDOLATRY

Faithful servants of Jehovah have always regarded idols with abhorrence. In Scripture, false gods and idols are repeatedly referred to in contemptible terms, as being valueless (1 Chron. 16:26; Ps. 96:5; 97:7), horrible (1 Ki. 15:13; 2 Chron. 15:16), shameful (Jer. 11:13; Hos. 9:10), detestable (Ezek. 16:36, 37) and disgusting. (Ezek. 37:23) Often mention is made of "dungy idols," this expression being a rendering of the Hebrew word *gil·lu·lim'*, which is believed to be derived from a word meaning "dung pellets." This term of contempt, first appearing at Leviticus 26:30, is found nearly forty times in the book of Ezekiel alone, beginning with chapter 6, verse 4.

Faithful Job recognized that even if his heart became enticed in secrecy at beholding heavenly bodies such as the moon and his 'hand proceeded to kiss his mouth' (the hand touching the mouth, in effect, being a kiss given to the mouth by the hand) this would have constituted a denial of God, hence idolatry. (Job 31:26-28; compare Deuteronomy 4:15, 19.) With reference to a practicer of righteousness, Jehovah said through the prophet Ezekiel, "his eyes he did not raise to the dungy idols of the house of Israel," that is, to offer supplication to them or in expectation of help.—Ezek. 18:5, 6.

Another fine example of shunning idolatry was that of the three Hebrews, Shadrach, Meshach and Abednego, who, although threatened with death in the fiery furnace, refused to bow before the image of gold erected by King Nebuchadnezzar in the Plain of Dura.—Dan. chap. 3.

The early Christians heeded the inspired counsel: "Flee from idolatry" (1 Cor. 10:14), and image makers viewed Christianity as a threat to their profitable business. (Acts 19:23-27) As testified to by secular historians, remaining free from idolatry often placed Christians living in the Roman Empire in a position similar to that of the three Hebrews. Acknowledging the divine character of the emperor as head of the state by offering a pinch of incense could have spared such Christians from death, but few compromised. Those early Christians fully appreciated that once having turned away from idols to serve the true God (1 Thess. 1:9), to return to idolatry would mean being debarred from the New Jerusalem and losing out on the prize of life.—Rev. 21:8; 22:14, 15.

Servants of Jehovah must guard themselves from idols (1 John 5:21), even today. It was foretold that great pressures would be brought to bear against all the inhabitants of the earth to worship the symbolic "wild beast" and its "image." None who persist in such idolatrous worship will receive God's gift of life everlasting. "Here is where it means endurance for the holy ones."—Rev. 13:15-17; 14:9-12; see DISGUSTING THING, LOATHSOME THING.

IDOLS, MEATS OFFERED TO. In the pagan world of the first century C.E., it was a common practice to offer meats to idols ceremonially. On such occasions parts of the sacrificial animal victim were placed on the idol altar, a certain portion went to the priests and the remainder went to the worshipers, who would use it for a meal or feast, either in the temple or in a private house. Financial need or desire for selfish gain often resulted in some of the flesh being turned over to the *ma'kel·lon* or meat market to be sold.

Many persons before becoming Christians had been accustomed to eating meats offered to idols with a feeling of reverence for the idol. (1 Cor. 8:7) In so doing these former pagans had been sharers with the demon god represented by the idol. (1 Cor. 10:20) Quite fittingly, therefore, by formal letter from Jerusalem, the governing body of the early Christian congregation, under the guidance of the holy spirit, forbade such formal, religious eating of meats offered to idols, thus safeguarding Christians from idolatry in this regard.—Acts 15:19-23, 28, 29.

Christians, like those living in pagan Corinth, were faced with a number of questions in this matter. Could they conscientiously go into an idol temple and eat meat, doing so with no thought of honoring the idol? And, would there be any objection to buying from the *ma'kel·lon* meats that had been ceremonially offered to idols? Finally, how should a Christian handle this matter when eating as a guest in someone else's home?

Under inspiration Paul provided the Corinthian Christians with timely information to aid them in making the correct decisions. Although an "idol is nothing," it would not be advisable for a Christian to go to an idol temple to eat meat, because he could thereby be giving spiritually weak observers the wrong impression. Such observers might conclude that the Christian was worshiping the idol, and could be stumbled thereby, or it could even lead such weaker ones to the point of actually eating meats sacrificed to idols in religious ceremony, in direct violation of the decree of the governing body. There was also the danger that the Christian eater would violate his own conscience and yield to idol worship.—1 Cor. 8:1-13.

Since the ceremonial offering of meats to idols produced no change in the meat, the Christian could, however, with a good conscience buy meat from a market that received some of its meat from religious temples. This meat had lost its "sacred" significance. It was just as good as any other meat, and the Christian was therefore not under obligation to make inquiry respecting its origin.

Furthermore, the Christian, upon being invited to a meal, did not have to make inquiry concerning the source of the meat, but could eat it with a good conscience. If, however, an individual present at the meal were to remark that the meat had been "offered in sacrifice," then the Christian would refrain from eating it to avoid stumbling anyone.—1 Cor. 10:25-29.

The words of the glorified Jesus Christ to John, respecting the Christian congregations at Pergamum and Thyatira, indicate that certain ones had failed to heed the apostolic decree in not keeping themselves clean from things sacrificed to idols.—Rev. 2:12, 14, 18, 20.

IDUMEA (Id·u·me'a) [Gr., (land) of the Edomites]. In Maccabean and Roman times the geographical boundaries of Idumea did not include the heartland of ancient Edom E of the Arabah but embraced parts of what had formerly been Simeonite and Judean territory. As indicated by the apocryphal book of First Maccabees (4:29, 61; 5:65, *JB*), Idumea included the region around Hebron as far N as Beth-zur, about sixteen miles (26 kilometers) S-SW of Jerusalem. It is reported that the Idumeans suffered a crushing defeat at the hands of Judas Maccabaeus. (1 Maccabees 5:3) Later, according to Josephus, John Hyrcanus subdued all the Idumeans, allowing them to remain in the land on condition that they submit to circumcision and adhere to Jewish law. Rather than leave the country, the Idumeans complied with this condition. (*Antiquities of the Jews*, Book XIII, chap. IX, par. 1) Inhabitants of Idumea were among those who personally came to Jesus upon hearing of the "many things he was doing." —Mark 3:8; see EDOM, EDOMITES; HEROD.

IEZER (Ie'zer), **IEZERITES** (Ie'zer·ites). Iezer is a shortened form of the name Abi-ezer, the prefix "Ab" (father) being removed. He and his descendants, the Iezerites, were of the "sons of Gilead."—Num. 26:30; see ABI-EZER No. 1; ABI-EZRITE.

IGAL (I'gal) [he (God) redeems].

1. Chieftain of the tribe of Issachar sent by Moses to spy out the land of Canaan.—Num. 13:1-3, 7.

2. One of King David's mighty men; son of Nathan of Zobah.—2 Sam. 23:8, 36.

3. A man of the tribe of Judah who descended from Governor Zerubbabel and was of the royal line of David.—1 Chron. 3:1, 19-22.

IGDALIAH (Ig·da·li'ah) [great is Jehovah]. Father of Hanan; "a man of the true God."—Jer. 35:3, 4.

IIM (I'im) [heaps, ruins]. A city in southern Judah. (Josh. 15:21, 29) Its exact location is uncertain. However, some suggest as a possible identification Deir el-Ghawi about sixteen miles (26 kilometers) S-SW of Hebron.

IJON (I'jon). One of the places taken by the military forces of Syria's King Ben-hadad I about 962-961 B.C.E. during the reign of Baasha. (1 Ki. 15:20, 21; 2 Chron. 16:4) Nearly two centuries later Assyrian King Tiglath-pileser III conquered Ijon and exiled its population. (2 Ki. 15:29) Geographers generally link Ijon with Tell ed-Dibbin about twenty miles (c. 32 kilometers) N of Lake Huleh (now mostly drained). But some question this identification on the claim that surface exploration of the mound has not revealed any evidence of occupation in the period referred to in Scripture. However, those favoring the commonly proposed identification attribute the absence of such evidence at the base of Tell ed-Dibbin to the well-preserved ancient walls that have prevented spillage from the mound.

IKKESH (Ik'kesh) [crooked, perverse]. The Tekoite whose son Ira was one of King David's mighty men. —2 Sam. 23:8, 26; 1 Chron. 11:26, 28; 27:9.

ILAI (I'lai) [elevated]. An Ahohite; a mighty man of David's military forces, apparently called Zalmon in 2 Samuel 23:28.—1 Chron. 11:26, 29.

ILLEGITIMATE. Not according to law. The Hebrew word for an illegitimate child is *mam·zer'*, a word of uncertain etymology, possibly related to an Arabic word meaning "corrupt, foul, polluted," pointing to the corruptness or pollution of such one's birth.

At Deuteronomy 23:2 the Law reads: "No illegitimate son may come into the congregation of Jehovah. Even to the tenth generation none of his may come into the congregation of Jehovah." The number ten representing completeness, the "tenth" generation would mean that such ones could never come into the congregation. The same law is stated regarding the Ammonite and the Moabite, and there the words are added, "to time indefinite," which makes the

point clear. However, the Ammonite and Moabite were precluded, not, as some say, because their forefathers were born of incest, but because they opposed Israel on their journey toward the Promised Land. —Deut. 23:3-6; see AMMONITES.

Fornication, adultery and incest were detestable to Jehovah. The adulterer and the incestuous one were to be put to death, and none of the daughters of Israel were to become prostitutes. (Lev. 18:6, 29; 19:29; 20:10; Deut. 23:17) Furthermore, it would cause confusion and a breakdown of the family arrangement for the illegitimate son to inherit; he could have no inheritance in Israel.

Jephthah has been charged by some commentators as being an illegitimate son, but this is not correct. The Bible does not say that he was illegitimate, but that "he was the son of a prostitute woman." (Judg. 11:1) Like Rahab, who was a prostitute but who married the Israelite Salmon, Jephthah's mother doubtless married honorably, and Jephthah was no more an illegitimate son than was the son of Salmon and Rahab, who was a fleshly ancestor of Jesus Christ. —Matt. 1:5.

Likely Jephthah's mother was a secondary wife of Gilead, and Jephthah may even have been Gilead's firstborn. He could not have been a member of the congregation of Israel had he been illegitimate, and his half brothers, who had driven him out, could not legally have asked him to become their head. (Judg. 11:2, 6, 11) That Jephthah may have been the son of a secondary wife would not make him illegitimate. The son of a secondary wife had the same inheritance rights as the son of a favorite wife, as the Law states at Deuteronomy 21:15-17.

In the Christian Greek Scriptures the word *no'thos*, meaning an illegitimate child, one born out of lawful wedlock, is used once, at Hebrews 12:8. As shown by the context, the writer likens God to a father who disciplines his son out of love. The writer therefore says, "If you are without the discipline of which all have become partakers, you are really illegitimate children, and not sons." Those claiming to be spiritual sons of God but practicing sin and disobedience are cut off from the congregation of God and do not receive the discipline that God gives his legitimate sons to bring them to perfection.

ILLEGITIMATE FIRE AND INCENSE

At Leviticus 10:1 the Hebrew word *za·rah'* is used with regard to the presenting before Jehovah by Aaron's sons Nadab and Abihu of "illegitimate fire, which he had not prescribed for them," for which Jehovah executed them by fire. (Lev. 10:2; Num. 3:4; 26:61) Subsequently, Jehovah said to Aaron: "Do not drink wine or intoxicating liquor, you and your sons with you, when you come into the tent of meeting, that you may not die. It is a statute to time indefinite for your generations, both in order to make a distinction between the holy thing and the profane and between the unclean thing and the clean, and in order to teach the sons of Israel all the regulations that Jehovah has spoken to them by means of Moses."—Lev. 10:8-11.

This seems to indicate that Nadab and Abihu were in a state of intoxication, which condition emboldened them to offer fire not prescribed. Such fire was likely illegal as to its time, place or manner of offering, or it could have been incense other than of the composition described at Exodus 30:34, 35. Their inebriated condition did not excuse their sin.

The same word, *za·rah'*, is used at Exodus 30:9, with reference to the burning of illegitimate incense on the altar of incense in the Holy Place.

ILLUSTRATIONS [Gr., *pa·ra·bo·le'*, a placing beside or together]. The Greek expression has a wider latitude of meaning than our English words "proverb" and "parable." Therefore *pa·ra·bo·le'* can well be translated "illustration," an English word that likewise covers a wide range that can include "parable" and, in many cases, "proverb." A "proverb" embodies a truth in expressive language, often metaphorically, and a "parable" is a comparison or similitude, a short, usually fictitious narrative from which a moral or spiritual truth is drawn.

That the Scriptures use the word *pa·ra·bo·le'* with a wider meaning than the English "parable" is shown at Matthew 13:34, 35, where Matthew points out that it had been foretold concerning Jesus Christ that he would speak with "illustrations" (*NW*), "parables" (*AV, RS*). Psalm 78:2, quoted by Matthew in this connection, refers to "a proverbial saying" (Heb., *ma·shal'*), and for this term the Gospel writer employed the Greek word *pa·ra·bo·le'*. As the literal meaning of the Greek term implies, the *pa·ra·bo·le'* served as a means of teaching or communicating an idea, a method of explaining a thing by 'placing it beside' another similar thing. (Compare Mark 4:30.) Most English translations simply use the anglicized form "parable" to render the Greek term. However, this translation does not serve to convey the full meaning in every instance.

For example, at Hebrews 9:9 and 11:19 most translations find it necessary to resort to expressions other than "parable." In the first of these texts the tabernacle or tent used by Israel in the wilderness is called by the apostle Paul "an illustration [*pa·ra·bo·le'*, "figure," *AV;* "similitude," *Ro;* "symbolic," *AT, RS*] for the appointed time." In the second text Abraham is described by the apostle as having received Isaac back from the dead "in an illustrative way" (*NW*) (*pa·ra·bo·le'*, "figuratively speaking," *JB, RS*). The saying, "Physician, cure yourself," is also termed a *pa·ra·bo·le'*. (Luke 4:23) In view of this, a more basic term such as "illustration" (*NW*) serves for a consistent rendering of *pa·ra·bo·le'* in all cases.

Another related term is "allegory" (Gr., *al·le·go·ri'a*), which is a prolonged metaphor in which a series of actions are symbolic of other actions, while the characters often are types or personifications. Paul uses the Greek word for "allegorize" at Galatians 4:24, concerning Abraham, Sarah and Hagar. It is translated "allegory," "allegorical utterance" (*AV, AT*), virtually a transliteration of the word, but is also rendered "symbolic drama" (*NW*).

The apostle John also used a distinct term (*pa·roi·mi'a*) as denoting "comparison" (John 10:6; 16:25, 29); it is variously translated "figure," "figurative language," "parable," "proverb" and "comparison" (*AT, AV, NW*). Peter employed the same term with regard to the "proverb" of the dog returning to its vomit and the sow to rolling in the mire.—2 Pet. 2:22.

EFFECTIVENESS

Illustrations or parables as a powerful teaching device are effective in at least five ways: (1) They arrest and hold attention; few things command interest like an experience or a story. Who is not familiar with the illustrations of the prodigal son and of the one lost sheep? (2) They stir up the thinking faculty; one of the best mental exercises is to search out the meaning of a comparison, to get the abstract truths thus presented. (3) They stir emotions and, by the usually evident practical application of the truths to the hearer, reach the conscience and the heart. (4) They aid memory; one can later reconstruct the story and make application of it. (5) They preserve the truth, for they are always applicable and understandable in any time and age. This is because they deal with life and natural things, whereas mere words may change in meaning. This is one reason why the Bible truths remain in full clarity today, just as they were at the time they were spoken or written.

PURPOSES

The primary purpose of all illustrations is, as shown in the foregoing, to teach. But the illustrations of the Bible also serve other purposes: (1) The fact that a person sometimes has to dig to get their full,

deep, heart-reaching meaning tends to turn back those who do not love God, but who have a mere surface interest and therefore do not desire the truth in their hearts. (Matt. 13:13-15) God is not gathering such persons. Illustrations moved the humble ones to ask for further explanation; the proud refused to do so. Jesus said: "Let him that has ears listen," and though the majority of the crowds hearing Jesus went their way, the disciples would come and ask for explanation.—Matt. 13:9, 36.

(2) Illustrations conceal truths from those who would misuse them and who desire to entrap God's servants. Jesus answered the Pharisees' catch question with the illustration of the tax coin, concluding: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." His enemies were left to make the application themselves; but Jesus' disciples fully understood the principle of neutrality there set forth. —Matt. 22:15-21.

(3) Because the hearer is left to apply the principles of the illustration to himself it can carry to him a clear message of warning and rebuke, at the same time disarming him so that he has no ground to retaliate against the speaker. In other words, as the saying goes, 'If the shoe fits, wear it.' When the Pharisees criticized Jesus for eating with tax collectors and sinners, Jesus replied: "Persons in health do not need a physician, but the ailing do. Go, then, and learn what this means, 'I want mercy, and not sacrifice.' For I came to call, not righteous people, but sinners."—Matt. 9:11-13.

(4) Even when being used to give correction to a person, illustrations could be used to sidestep prejudice on the part of the hearer, keeping his mind from being beclouded by such prejudice, and thereby accomplishing more than would a mere statement of fact. Such was the case when Nathan found a hearing ear in reproving King David for his sin in connection with Bath-sheba and Uriah. (2 Sam. 12:1-14) Also, in the case of wicked King Ahab an illustration caused him, unknowingly, to weigh the principles of his own case when he had disobediently spared King Ben-hadad of Syria, an enemy of God, and to utter a judgment condemning himself.—1 Ki. 20:34, 38-43.

(5) Illustrations can motivate persons to take action one way or another, to 'show their true colors,' as to whether or not they are genuine servants of God. When Jesus said: "He that feeds on my flesh and drinks my blood has everlasting life," "many of his disciples went off to the things behind and would no longer walk with him." In this way Jesus 'weeded out' those who did not really believe from the heart. —John 6:54, 60-66.

PROPER VIEWPOINT AND APPROACH

Bible illustrations have more than one aspect. They set forth and illuminate principles, and they often have a prophetic meaning and application. Moreover, some had a prophetic meaning for the time when they were spoken or shortly thereafter, and some had, in addition, a fulfillment in the distant future.

There are two general misconceptions that can hinder the understanding of the illustrations of the Bible. One is the viewing of the illustrations as being merely good stories as examples or lessons. The parable of the prodigal son, for instance, is considered by some to be a mere piece of fine literature, the illustration of the rich man and Lazarus as an example of reward and punishment after death.

In this connection it may also be remarked that the illustrations, although drawn from life and natural things, did not necessarily take place in actuality. Although some illustrations begin with expressions such as: "Once upon a time," "A man had," "There was a man," "A certain man was," or similar phrases, they were devised by the speaker under influence of God's spirit, and were what they are called, illustrations or parables. (Judg. 9:8; Matt. 21:28, 33; Luke 16:1, 19) Of Jesus Christ, it is said: "All these things Jesus spoke to the crowds by illustrations. Indeed, without an illustration he would not speak to them."—Matt. 13:34; Mark 4:33, 34.

A second obstacle to understanding is the drawing of too fine an application of the illustration, trying to make every detail of the narrative of the literal events fit symbolically by arbitrary application or interpretation.

The proper approach is made, first, by reading the context, ascertaining the setting in which the illustration was spoken, asking, What were the conditions and the circumstances? For instance, when the rulers and people of Israel were addressed as "dictators of Sodom" and "people of Gomorrah," it makes us think of a people who were gross sinners against Jehovah. (Isa. 1:10; Gen. 13:13; 19:13, 24) When the psalmist prays to Jehovah to do to the enemies of God and His people "as to Midian," it calls to mind the complete rout of those oppressors of God's people, over 120,000 being slain.—Ps. 83:2, 3, 9-11; Judg. 8:10-12.

Next, a knowledge of the Law, the customs and usages and the idiom of the day is often helpful. For example, a knowledge of the Law helps us to understand the illustration of the dragnet. (Matt. 13:47-50) The fact that fruit trees were taxed in Palestine during that time and that unproductive trees were cut down helps us better to understand why Jesus caused the unfruitful fig tree to wither, so as to use it for illustrative purposes.—Matt. 21:18-22.

Finally, the factors in an illustration should not be given an arbitrary meaning, one gained from a private view or from philosophy. The rule is set forth for Christians: "No one has come to know the things of God, except the spirit of God. Now we received, not the spirit of the world, but the spirit which is from God, that we might know the things that have been kindly given us by God. These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we *combine spiritual matters with spiritual words.*"—1 Cor. 2:11-13.

An application of this rule can be demonstrated in connection with the prophetic illustration in Revelation chapter six. A white horse is the first of four mentioned here. What does it symbolize? We can turn to other parts of the Bible as well as to the context to get its significance. Proverbs 21:31 says: "The horse is something prepared for the day of battle." White is often used to symbolize righteousness. God's throne of judgment is white; the armies in heaven are on white horses and are clothed in white, clean, fine linen. (Rev. 20:11; 19:14; compare Revelation 6:11; 19:8.) We could conclude, therefore, that the white horse represents righteous warfare.

The horseman on the black mount has a pair of scales, and foodstuffs are being weighed out. Famine is here evidently pictured, for in the famine prophecy of Ezekiel he was told: "Your food that you will eat will be by weight . . . and they will have to eat bread by weight and in anxious care, and it will be by measure and in horror that they will drink water itself." (Ezek. 4:10, 16) Often by understanding Biblical symbolic usage, such as in the case of animals mentioned in illustrations, one can get help and spiritual light.—See BEASTS, SYMBOLIC.

A good number of illustrations are understood by the Bible's own explanation, often followed by a narrative of events in fulfillment of them. Among these, to name two, are: Ezekiel's boring a hole through a wall, going out with his face covered (Ezek. 12:1-16; 2 Ki. 25:1-7, 11; Jer. 52:1-15), and Abraham's attempt to sacrifice Isaac but receiving him back by God's intervention (these illustrations were also actual occurrences, carried out in drama-like manner). (Gen. 22:9-13; Heb. 11:19) Others, particularly many spoken by Jesus Christ, are explained

afterward by Jesus himself. In many cases, the understanding of Bible illustrations is aided by modern events in fulfillment.

IN THE HEBREW SCRIPTURES

The Hebrew prophets and Bible writers, moved by Jehovah's spirit, recorded countless apt illustrations. Illustrative language appears in Genesis, in Jehovah's promise that he would multiply Abraham's seed "like the stars of the heavens and like the grains of sand that are on the seashore." (Gen. 22:15-18) To emphasize the sinful state of his people in Judah, Jehovah moved Isaiah to compare it to a loathsome physically diseased condition, saying: "The whole head is in a sick condition, and the whole heart is feeble. . . . Wounds and bruises and fresh stripes—they have not been squeezed out or bound up, nor has there been a softening with oil." (Isa. 1:4-6) God himself compelled the prophet Balaam against his will to make a "proverbial utterance" of blessing for Israel. (Num. 24:3-9) To King Nebuchadnezzar, Jehovah conveyed prophetic messages with visions of a huge image and a towering tree, and Daniel saw certain governments of earth depicted as beasts. —Dan. chaps. 2, 4, 7.

Frequently the prophets used a word or an expression in speaking of a person or a group with a view to imparting its characteristics to the individual or the group, that is, metaphorically. For example, Jehovah is described as "the Rock of Israel," as a "crag" and a "stronghold," so conveying the idea that God is a solid source of security. (2 Sam. 23:3; Ps. 18:2) Judah is said to be "a lion cub." (Gen. 49:9) The Assyrians are said to be "the rod" for God's anger. —Isa. 10:5.

On numerous occasions, the prophets acted out the message they had been commissioned to deliver, thus reenforcing the impact of the spoken word. Jeremiah foretold calamity for Jerusalem, and emphasized it by breaking a flask before the eyes of assembled older men of the people and of the priests. He foretold servitude to Babylon, and made it vivid by sending bands and yoke bars to various kings. (Jer. chaps. 19, 27) Isaiah walked about naked and barefoot to emphasize to the Israelites that it would be in this manner that the Egyptians and the Ethiopians, to whom they were looking for help, would be led away into exile. (Isa. chap. 20) Ezekiel engraved an illustration of Jerusalem on a brick, built a siege rampart against it, put an iron griddle between himself and his model and lay on his side facing it, to depict the coming siege of Jerusalem. —Ezek. chap. 4.

At times stories were related to emphasize the point to be conveyed. Jotham did this to show the landowners of Shechem their folly in selecting so vile a man as Abimelech for their king. (Judg. 9:7-20) In the book of Ezekiel an account was woven around two eagles and a vine, to illustrate the course of Judah in relation to Babylon and Egypt. (Ezek. chap. 17) Similarly, Ezekiel used two sisters, Oholah and Oholibah, who became prostitutes, to illustrate the course of Samaria (the ten-tribe kingdom of Israel) and Jerusalem (Judah).—Ezek. chap. 23.

The illustrations mentioned here are only a few of the many illustrations of the Hebrew Scriptures. Virtually every Bible writer and prophet used illustrations, some being given to them directly by God himself in the form of visions, some in words, and some by means of actual realities, as, for instance, the tabernacle, which is called an "illustration." —Heb. 9:9.

IN THE GREEK SCRIPTURES

The Christian Greek Scriptures, too, are filled with vivid illustrations. Jesus Christ, of whom it was said, "never has another man spoken like this," had the greatest resources of knowledge from which to draw of any man who had ever lived on earth. (John 7:46) He is the one through whom everything was made by God. (John 1:1-3; Col. 1:15-17) He was intimately acquainted with all creation. Understandably, therefore, his comparisons were most apt, and his portrayal of human emotions reflected deep understanding. He was like the wise man of old, who said: "And besides the fact that the congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth." —Eccl. 12:9, 10.

Jesus appropriately identified his disciples as "the salt of the earth" and "the light of the world." (Matt. 5:13, 14) He urged them to "observe intently the birds of heaven" and to "take a lesson from the lilies of the field." (Matt. 6:26-30) He likened himself to a shepherd who was willing to die for his sheep. (John 10:11-15) To Jerusalem he said: "How often I wanted to gather your children together, the way a hen gathers her chicks together under her wings! But you people did not want it." (Matt. 23:37) Hypocritical religious leaders he called "blind guides, who strain out the gnat and gulp down the camel!" (Matt. 23:24) And concerning a person who would stumble others, he declared: "It would be of more advantage to him if a millstone were suspended from his neck and he were thrown into the sea."—Luke 17:1, 2.

While the illustrations used by Jesus could be short, terse expressions similar to the "proverbial sayings" found in the Hebrew Scriptures, they were usually longer and often were of story length and character. Jesus generally drew his illustrations from the surrounding creation, from familiar customs of everyday life, from occasional happenings or not-impossible situations, and from recent events well known to his hearers.

Some of Jesus Christ's prominent illustrations

In the material that follows, you will find helpful information concerning the background and context of thirty of the illustrations used by Jesus Christ in his earthly ministry and recorded by the Gospel writers:

1. *The two debtors* (Luke 7:41-43)

Spoken in Galilee, 31 C.E. The purpose of the parable of the two debtors, one of whom owed ten times as much as the other, as well as the parable's application are found in the context, Luke 7:36-40, 44-50.

The illustration was prompted by the attitude of Jesus' host Simon toward the woman who came in and greased Jesus' feet with perfumed oil. The presence of such an uninvited person was not regarded as unusual, for it seems that on some occasions uninvited persons could enter the room during a meal and sit along the wall, from there conversing with those reclining at the table in the center of the room. Jesus made fitting application of the situation of the two debtors, pointing out that Simon had failed to provide water for his feet, to greet him with a kiss and to grease his head with oil; these were courtesies customarily accorded a guest. But the woman who had many sins showed the greater love and hospitality toward Jesus, even though she was not his hostess. He then told her: "Your sins are forgiven."

2. *The sower* (Matt. 13:3-8; Mark 4:3-8; Luke 8:5-8)

Spoken at the Sea of Galilee, apparently in 31 C.E. There are no clues to the interpretation in the illustration itself; but the explanation is plainly given at Matthew 13:18-23; Mark 4:14-20 and Luke 8:11-15. Attention is focused on the circumstances affecting the soil, or heart, and the influences that can hinder the growth of the seed, or the word of the kingdom.

Various means of sowing seed were used in those days. One common way was for the sower to carry a bag of seed tied across his shoulder and around his waist; others would form a pouch for the seed from a part of their outer garment. They would scatter the seed broadcast by hand as they walked. Seed was covered as soon as possible, before the crows and ravens could get it. But when the plowman left footpaths between fields unplowed, or if some seed fell on hard ground alongside the road, the birds ate up the seed that fell there. The "rocky places" were not spots where rocks were merely scattered in the soil; but, as Luke 8:6 says, the seed fell on the "rock-mass" or a concealed rock ledge on which there was very little soil. Plants from these seeds would soon wither in the sun. The soil where the thorns were had evidently been plowed, but it had not been cleaned of weeds, so they grew up and choked out the newly planted seeds. The stated yields of the productive seeds—a hundredfold, sixty and thirty—are well within reason. The sowing of seed and the various types of soil were familiar to Jesus' hearers.

3. *Weeds among the wheat* (Matt. 13:24-30)

Spoken at the Sea of Galilee, apparently in 31 C.E. Explanation is provided by Jesus, as recorded at Matthew 13:36-43, contrasting the "wheat" or the "sons of the kingdom" with the "weeds," "sons of the wicked one."

Oversowing a wheat field with weeds is a deed of enmity not unknown in the East. The "weeds" are usually believed to be poisonous bearded darnel (*Lolium temulentum*), its poisonous properties generally thought to stem from a fungus growing within these seeds. It has an appearance much like that of wheat until maturity, but then it can be readily identified. If eaten, it can result in dizziness and, under certain circumstances, even death. Since the roots of these weeds readily become intertwined with the roots of the wheat, to uproot them before harvest, even if they could be identified, would result in loss of wheat.

4. *The mustard grain* (Matt. 13:31, 32; Mark 4:30-32; Luke 13:18, 19)

Spoken at the Sea of Galilee, apparently in 31 C.E. The subject is clearly stated to be "the kingdom of the heavens."

The mustard grain was tiny and so it could be used to designate anything extremely small. (Luke 17:6) When fully developed, some mustard plants actually attain a height of ten to fifteen feet (3 to 4.6 meters) and have sturdy branches, thus virtually becoming a "tree," as Jesus said. The force of the illustration lies, not in the final size of the "tree" in comparison to trees of the forest, but in the proportion between the smallness of the seed or grain and the large size of the "tree" that develops from it.

5. *The leaven* (Matt. 13:33)

Spoken at the Sea of Galilee, apparently in 31 C.E. Again, the subject is "the kingdom of the heavens."

The "three large measures" are three *sa'ta* or three seahs, equaling a total of about three-fifths of a bushel of flour. The amount of leaven would be small in comparison, but just a little can affect everything around it. The leaven was usually a piece of fermented dough left over from the last baking. It would silently cause a transformation of the actual nature of the entire mass of dough to which it was introduced.

6. *The hidden treasure* (Matt. 13:44)

Spoken by Jesus, not to the crowds, but to his own disciples near the Sea of Galilee, apparently in 31 C.E. (Matt. 13:36) As stated in the text, the subject is "the kingdom of the heavens," which brings joy to the one finding it; and requires that he make changes and adjustments in his life and seek the Kingdom first, giving up everything for it.

7. *The merchant seeking pearls* (Matt. 13:45, 46)

Spoken by Jesus to his disciples near the Sea of Galilee, apparently in 31 C.E. He likens the kingdom of the heavens to a fine pearl of such value that a man sells all his possessions to acquire it.

Pearls are precious gems found in shells of oysters and certain other mollusks. Not all pearls are "fine," however; some may be, not a translucent white, but yellow, or may have a dusky tinge, or they may not be smooth. Among ancients in the East the pearl was prized and brought delight to its owner. In this illustration, the merchant was seeking pearls; he had the discernment to appreciate the surpassing value of this one and he was willing to take the trouble to make all the arrangements needed and to part with all else to acquire it.—Compare Luke 14:33; Philippians 3:8.

8. *The dragnet* (Matt. 13:47-50)

Spoken by Jesus near the Sea of Galilee, apparently in 31 C.E. With this illustration Jesus describes a separating or culling out of those unfit for the kingdom of the heavens.

A dragnet is a net of rope or flax cords designed to be drawn along the bottom of a body of water. By means of it all kinds of fish would be gathered. The illustration was most appropriate for Jesus' disciples, some of whom were fishermen. They well knew that some fish were unsuitable and had to be discarded because they did not have fins and scales and so were unclean and could not be eaten, according to the Mosaic law.—Lev. 11:9-12; Deut. 14:9, 10.

9. *The unmerciful slave* (Matt. 18:23-35)

Spoken in Capernaum, 32 C.E. The situation giving rise to Jesus' use of the illustration is set out in Matthew 18:21, 22, and the application is stated in verse 35. It emphasizes how small the debts of our fellowmen to us are in comparison to our debt to God. The illustration impresses upon us as sinful humans, for whom God forgives so great a debt by means of Christ's sacrifice, the need to show forgiveness for the relatively insignificant sins our fellowman commits against us.

A denarius equaled about 16c; so one hundred denarii, the smaller debt, equaled approximately $16.03. Ten thousand silver talents, the larger debt, equaled sixty million denarii, which is equivalent to over $9,600,000. The enormous size of the debt owed the king is indicated in that, according to Josephus, the provinces of Judea, Idumea and Samaria and certain cities together paid taxes in his day amounting to six hundred talents a year; Galilee and Perea paid two hundred. Jesus himself (in verse 35) states the principle expressed in the parable: "In like manner my heavenly Father will also deal with you if you do not forgive each one his brother from your hearts."

10. *The neighborly Samaritan* (Luke 10:30-37)

Spoken in Judea, apparently near Bethany, 32 C.E. The setting, recorded at Luke 10:25-29, shows that the illustration was given in reply to the question, "Who really is my neighbor?" The proper conclusion to be drawn from the illustration is shown in verses 36 and 37.

The road from Jerusalem to Jericho led through wild and lonely terrain that was the scene of frequent robberies. So bad was it that, in time, a garrison was stationed there to protect travelers. Jericho was about fourteen miles (c. 23 kilometers) NE of Jerusalem. The priests, who were assigned to offer the sacrifices at the temple in Jerusalem, and the Levites, who assisted them, were under the Law, reference to which gave rise to Jesus' use of this illustration, to point out who the "neighbor" was toward whom the Law commanded the exercise of love. The Samaritans recognized the Law as expressed in the Pentateuch, but the Jews were not neighborly toward them, in fact, would have no dealings with them. (John 4:9) They viewed the Samaritans with great contempt

(John 8:48), and there were those Jews who cursed them publicly in their synagogues and daily prayed to God that the Samaritans might not be partakers of eternal life. Oil and wine, poured into the wounds of the injured man, were often used for healing purposes. The two denarii that the Samaritan left with the innkeeper for the man's care equaled about two days' wages.—Matt. 20:2.

11. *The persistent friend* (Luke 11:5-8)

Spoken probably in Judea, in 32 C.E. The illustration was part of Jesus' reply to his disciples' request for instruction on how to pray. (Luke 11:1-4) As shown in verses 9 and 10, the point to be drawn from it is not that God is disturbed by our requests but that he expects us to *keep on asking*.

Hospitality is a duty in which people of the East love to excel. Even though the guest arrived unexpectedly at midnight, perhaps due to the uncertainties of travel then, his host felt compelled to provide food. Since it is often difficult to judge exactly how much bread a household will need to have baked, there was some borrowing among neighbors. In this case the neighbor had gone to bed. Since some homes, especially those of the poor, might consist of only one large room, his getting up would disturb the whole family, hence the man's reluctance to grant the request.

12. *The unreasonable rich man* (Luke 12:16-21)

Spoken probably in Judea, in 32 C.E. The illustration was part of Jesus' reply to a man who asked him to arbitrate in a matter of inheritance. As shown in verse 15, the point emphasized is that "even when a person has an abundance his life does not result from the things he possesses." Compare it with what Jesus went on to say to his disciples, beginning in verse 22.

The Law required that two parts of everything belonging to the father be inherited by his eldest son. (Deut. 21:17) Apparently the dispute came about because of failure to respect this law; hence the warning against covetousness.

13. *The unproductive fig tree* (Luke 13:6-9)

Spoken probably in Judea, late in 32 C.E., a full three years after Jesus' baptism. Report had just been made about Pilate's killing some Galileans. Jesus had also cited the case of the death of eighteen upon whom the tower of Siloam fell and told the people that, unless they repented, they would all be destroyed. (Luke 13:1-5) Then he went on to use this illustration.

It was common to set both fig and olive trees in the vineyards at certain distances, so that, when the vineyards had a bad year, there would still be some income. New trees grown from cuttings usually produce at least a few figs within two or three years. The parallel between the three years mentioned in the illustration and the three years of Jesus' ministry that had passed may be significant. The tree evidently appeared from a distance to be productive, but was deceptive. As a taxable item it was a burden, hence deserved to be destroyed.

14. *The grand evening meal* (Luke 14:16-24)

Spoken probably in Perea, apparently early in 33 C.E. Verses 1-15 give the setting; the illustration was stated at a meal to a fellow guest who said: "Happy is he who eats bread in the kingdom of God."

It was customary to notify those previously invited to a feast when the meal was actually ready. Those who begged off from this grand evening meal preferred to pursue other interests that would normally seem quite reasonable. However, their responses showed that they had no real desire to be present, nor did they have proper regard for the host. Most of the ones later invited, the poor and crippled and lame and blind, and others finally brought in, are persons viewed by the world in general as unworthy. —Compare verse 13.

15. *The one lost sheep* (Luke 15:3-7)

Spoken probably in Perea, apparently early in 33 C.E. Luke 15:1, 2 shows that the illustration was prompted by the muttering of the Pharisees and the scribes over the fact that Jesus welcomed sinners and tax collectors. Matthew 18:12-14 records a similar illustration used on a different occasion.

Tax collectors, particularly those who were Jews, were hated because their occupation was to gather taxes for the hated Romans. They were held in scorn. Jesus' illustration concerning the one lost sheep was one that his hearers would readily recognize from everyday life. A lost sheep is helpless; it is the shepherd who does the searching to recover it. The joy in heaven over the sinner who repents is in marked contrast to the muttering of the scribes and Pharisees over the concern that Jesus showed for such persons.

16. *The lost drachma coin* (Luke 15:8-10)

Spoken probably in Perea, apparently early in 33 C.E. The setting is found in Luke 15:1, 2, and this illustration immediately follows the one concerning the one lost sheep. Verse 10 points out the application.

A drachma was worth about 14c, almost a day's wages. However, this lost coin may have had special value as one of a set of ten, perhaps an heirloom or part of a prized string used for adornment. It was necessary to light a lamp to search because the light opening in a home, if any, was usually quite small, and the sweeping would facilitate the search because the floor was generally just clay.

17. *The prodigal son* (Luke 15:11-32)

Spoken probably in Perea, apparently early in 33 C.E. The Pharisees and scribes were muttering because Jesus welcomed tax collectors and sinners and ate with them. Jesus replied by giving the illustrations of the one lost sheep and the lost coin, followed by this parable.

The inheritance of the younger son was half that of the elder brother, according to Jewish law. (Deut. 21:17) As the younger son went to a far country, so the Jews viewed the tax collectors as having left them to take up the service to Rome. To be forced to take up swineherding was degrading to a Jew, since these animals were unclean according to the Law. (Lev. 11:7) On his return home, the younger son asked to be accepted, not as a son, but as a hired man. Such a man was not even part of the estate, as were the slaves, but was an outsider hired, often for just a day at a time. (Matt. 20:1, 2, 8) The father called for a robe, the best one, for the younger son. This was not merely a simple article of clothing, but probably was a richly embroidered vestment such as was presented to an honored guest. The ring and sandals were possibly tokens of dignity and of a free man.

18. *The unrighteous steward* (Luke 16:1-8)

Spoken probably in Perea, apparently early in 33 C.E. The lesson to be drawn from the illustration is stated in verses 9-13. The steward is commended, not for his unrighteousness, but for his practical wisdom.

The steward was placed in charge of the affairs of his master; it was a position of great trust. (Gen. 24:2; 39:4) In Jesus' illustration, the steward's being dismissed meant that he was being sent out of the house, with no means of support. His lowering of the debts of his master's debtors brought him no money but was done to win friends who might favor him in the future. One hundred bath measures of oil equaled 581 gallons (2,200 liters), and one hundred cor measures of wheat came to 620 bushels (22,000 liters).

19. *The rich man and Lazarus* (Luke 16:19-31)

Spoken probably in Perea, apparently early in 33 C.E. The setting, in Luke 16:14, 15, shows that the money-loving Pharisees were listening and sneering. But Jesus told them: "You are those who declare your-

selves righteous before men, but God knows your hearts; because what is lofty among men is a disgusting thing in God's sight."

The "purple and linen" in which the rich man was decked out were comparable to garb worn only by princes, nobles and priests. (Esther 8:15; Gen. 41:42; Ex. 28:4, 5) They were very costly. Hades, to which this rich man is said to have gone, is the common grave of dead mankind. That it cannot be concluded from this parable that Hades itself is a place of blazing fire is made clear at Revelation 20:14, where death and Hades are described as being hurled *into* "the lake of fire." The death of the rich man and his being in Hades must therefore be figurative, figurative death being mentioned elsewhere in the Scriptures. (Luke 9:60; Col. 2:13; 1 Tim. 5:6) So the fiery torment was experienced while he was figuratively dead but actually alive as a human. Fire is used in God's Word to describe his fiery judgment messages (Jer. 5:14; 23:29), and the work done by God's prophets in declaring his judgments is said to 'torment' those who oppose God and his servants.—Rev. 11:7, 10.

Lazarus is a Grecianized form of the Hebrew name Eleazar, which means "God has helped." The dogs that licked his sores were apparently scavengers that roamed the streets and were viewed as unclean. Lazarus' being in the bosom position of Abraham indicates his being in a position of favor (compare John 1:18), this figure of speech being drawn from the practice of reclining at meals in such a way that one could lean back on the bosom of a friend.—John 13:23-25.

20. *Good-for-nothing slaves* (Luke 17:7-10)

Spoken probably in Perea, apparently early in 33 C.E. Verse 10 shows the lesson to be drawn from the illustration.

Slaves who worked in the fields of their master also frequently served his evening meal. Not only was it the usual thing for them to wait until their master had eaten before they would do so, but often it was a matter of dispute as to which one of them would have the honor of waiting on him. It was not viewed as an extra burden but as something to which their master was entitled.

21. *The widow and the judge* (Luke 18:1-8)

Spoken early in 33 C.E. As stated in verse 1, the illustration was "with regard to the need for them always to pray and not give up." Verses 7 and 8 also show application. The illustration emphasizing prayer was particularly appropriate in view of what is stated in the preceding chapter, verses 20-37.

Apparently the judge was not connected with a Jewish tribunal. In the first century there were four Jewish courts: the village court, consisting of three men; a court consisting of seven older men of the village; in Jerusalem there were lower courts consisting of twenty-three persons each, and such courts were established in cities of sufficient size elsewhere throughout Palestine; and the principal court, the great Sanhedrin, consisting of seventy-one members, with its seat at Jerusalem and with authority over the whole nation. But the judge of the illustration does not fit into the Jewish judicial arrangement in which at least a three-man court officiated; so he must have been one of the judges or police magistrates appointed by the Romans. It is plainly stated that he did not fear God nor was he constrained by concern over public opinion. The illustration does not say that God is like the unrighteous judge; rather, it contrasts God with the judge. If this judge would finally do what was right, how much more so would God! Persistence on the part of the widow moved the unrighteous judge to act; God's servants likewise must persist in prayer. God, who is righteous, will respond in answer to their prayer, causing justice to be done.

22. *The self-righteous Pharisee and the penitent tax collector* (Luke 18:9-14)

Spoken early in 33 C.E. The setting and the objective of the illustration are found in verses 9 and 14 respectively.

Those who went to the temple to pray did not go into the Holy or the Most Holy, but could enter the surrounding courts. These men, Jews, probably stood in the outer court, the Court of Women, as it was called. The Pharisees were proud and self-righteous, viewing other men with contempt. (John 7:47, 49) Even the designation "Pharisees" means "separated ones." They fasted twice a week, though this was not required by the Mosaic law. The days they chose for this, it is reported, were the regular market days when many people would be in town and when special services were held in the synagogues and when the local Sanhedrin met; so their piety would be observed. (Matt. 6:16) The Jewish tax collectors were permitted to go to the temple, but they were hated for their service to Rome.

23. *The workers paid a denarius* (Matt. 20:1-16)

Spoken in Perea, in 33 C.E. The illustration is part of Jesus' answer to Peter's question in Matthew 19:27: "Look! We have left all things and followed you; what actually will there be for us?" Note also Matthew 19:30 and 20:16.

Grape-gathering time is a season of anxious concern for the owners of vineyards. Some workers are employed for the entire harvesttime; others are hired as the need becomes apparent. Payment of wages at the end of the day was in harmony with the Mosaic law; it was a necessity for poor laborers. (Lev. 19:13; Deut. 24:14, 15) A denarius, which was payment for the day's work, was a silver Roman coin. Its modern-day value would be about 16c. The day, from sunrise to sunset, was divided by the Jews into twelve equal parts; so the third hour would be about 8 to 9 a.m.; the sixth hour, about 11 a.m. to noon; the ninth hour, about 2 to 3 p.m.; and the eleventh hour, about 4 to 5 p.m.

24. *The minas* (Luke 19:11-27)

Spoken in or near Jericho, as Jesus was on his way up to Jerusalem for the last time, 33 C.E. (Luke 19:1, 28) The reason for the illustration, as stated in verse 11, was that "they were imagining that the kingdom of God was going to display itself instantly."

It was a common thing in the Roman Empire for a person of noble birth to travel to Rome in quest of kingly power. Archelaus, the son of Herod the Great, had done this, but the Jews sent fifty ambassadors to the court of Augustus to bring charges against him and, if possible, thwart his quest for power. The silver minas, one of which was initially given to each slave, in silver would each be worth $14.09 in today's values, but equal to eighty-eight days' wages then.

25. *The two children* (Matt. 21:28-31)

Spoken in the temple in Jerusalem, Nisan 11, 33 C.E. The illustration was part of Jesus' reply to the questions in verse 23: "By what authority do you do these things? And who gave you this authority?" Having handled their questions, Jesus used some illustrations to show the religious leaders what kind of persons they really were.

Jesus points to the application of his illustration in verses 31 and 32. He indicates that the chief priests and the older men of influence to whom he was speaking were comparable to the first child, professing to serve God but actually failing to do so. On the other hand, the tax collectors and harlots who believed John the Baptist were like the second child, at first rudely refusing to serve God but later feeling regret and changing their course.

26. *The murderous cultivators* (Matt. 21:33-44; Mark 12:1-11; Luke 20:9-18)

Spoken in the temple in Jerusalem, Nisan 11, 33 C.E., just three days before Jesus, God's Son, was killed. This illustration too was in answer to the question about the source of Jesus' authority. (Mark 11:27-33) Immediately after the illustration, the Gospel accounts state that the religious leaders realized that he was speaking about them.—Matt. 21:45; Mark 12:12; Luke 20:19.

The fence around the vineyard might have been of stone (Prov. 24:30, 31) or it might have been a hedge. (Isa. 5:5) The wine vat was frequently excavated in the rock and consisted of two levels, the juice flowing from the upper one to the lower. The tower was a lookout place for the guard, who was to keep out thieves and animals. In some cases, the cultivators employed received a certain portion of the fruits. In other cases, the cultivators paid rent in money or agreed to give the owner a definite amount of the produce, the latter apparently being the case in the illustration. By murdering the son, the heir, they may have thought to seize the vineyard as their own, since the one who planted it was out of the country. In Isaiah 5:1-7 the "vineyard of Jehovah" is said to be "the house of Israel." As shown by the Gospel writers, Jesus quoted Psalm 118:22, 23 as a key to understanding the illustration.

27. *The marriage feast for the king's son* (Matt. 22:1-14)

Spoken in the temple at Jerusalem, Nisan 11, 33 C.E. As indicated by verse 1, this illustration is a continuation of the discussion that precedes it and is part of Jesus' reply to the question about the authority by which he carried on his work. (Matt. 21:23-27) For application, note verses 2 and 14.

Some months before this, Jesus had used a similar illustration concerning a grand evening meal to which many were invited; the invitees then showed preoccupation with other matters and disregard for their would-be host. (Luke 14:16-24) This time, just three days before his death, Jesus speaks, not only of unwillingness to come, but of a murderous spirit on the part of some of those invited. Their murder of the king's representatives amounted to rebellion; so the king's armies destroyed the murderers and burned their city. This was a royal wedding, and it is likely that a special garment was provided by the royal host for his guests on an occasion such as this. If so, the failure of one of the guests to be clothed with the marriage garment indicated that he has spurned the garment provided by the king when it was offered to him.

28. *The ten virgins* (Matt. 25:1-13)

Spoken on the Mount of Olives, just outside of Jerusalem, Nisan 11, 33 C.E. This illustration concerning the "kingdom of the heavens" is part of Jesus' reply to the question of his disciples recorded in Matthew 24:3. The purpose of the illustration is plainly shown in Matthew 25:13.

In those days an important feature of the marriage ceremony was the solemn bringing of the bride from her father's home to the home of her bridegroom or the bridegroom's father. The bridegroom, arrayed in his best attire, would leave his house in the evening for the home of the bride's parents, escorted by his friends. From there the procession moved toward the home of the bridegroom accompanied by musicians and singers and usually by persons bearing lamps. The people along the route would take great interest in the procession; some would join it, particularly maids bearing lamps. (Jer. 7:34; 16:9; Isa. 62:5) The procession might be delayed until late, as there was no particular haste, so that some waiting along the way might get drowsy and fall asleep. The singing and exultation would be heard quite a distance ahead, those hearing it making the cry: "Here is the bridegroom!" Then, after the bridegroom and his entourage had gone into the house and closed the door, it was too late for tardy guests to enter. The lamps carried in the procession burned oil, and required frequent refilling.

29. *The talents* (Matt. 25:14-30)

Spoken on the Mount of Olives, Nisan 11, 33 C.E. This illustration about a man who was about to travel abroad was spoken by Jesus to four of his disciples just three days before his death, not long after which he ascended to heaven. It, too, is part of Jesus' reply to the question found at Matthew 24:3. —Mark 13:3, 4.

Unlike the illustration of the minas, in which each slave was given just one mina, here the talents are given "to each one according to his own ability." (Luke 19:11-27) The silver talent, which is apparently referred to here, would be worth $845.64 today, and that is as much as a laboring man could earn in fourteen years in those days. The slaves should all have been interested in the master's estate and so should have traded diligently and wisely with the master's goods committed to their care. The least they should have done was to deposit the money with the bankers, so that, if they did not themselves want to increase their master's goods, the money would not lie completely idle, but would earn interest. But the wicked and sluggish slave hid in the ground the talent committed to him, thereby, in effect, working against his master's interests.

30. *The sheep and the goats* (Matt. 25:31-46)

Spoken on the Mount of Olives, Nisan 11, 33 C.E. As stated in verses 31, 32, 41, 46, what is here illustrated is the separating and judging of the people of the nations when the Son of man arrives in his glory. This illustration is part of Jesus' reply to his disciples' question concerning the 'sign of his presence and the conclusion of the system of things.' —Matt. 24:3.

Sheep are sometimes used in the Scriptures to represent God's people, and appropriately so, since they are easily led and are dependent on their shepherd. (Ps. 100:3; John 10:16) Goats, on the other hand, are more stubborn and independent. The "right hand," where the "sheep" are put, is a place of honor. (Acts 2:33; Eph. 1:19, 20) The "left," where the "goats" are put, represents a place of dishonor. (Compare Ecclesiastes 10:2.) Notice that the "sheep," who are put on the right hand of the enthroned Son of man, are shown to be different from Jesus Christ's "brothers," to whom they did acts of kindness.—Matt. 25:34-40; Heb. 2:11, 12.

The book of Revelation

The book of Revelation concludes the Holy Scriptures with one of the most outstanding concentrations of illustrations found in the entire Bible. As the writer John himself relates, it was presented to him "in signs." (Rev. 1:1) So it can truthfully be said that, from beginning to end, the Bible is outstanding for its use of appropriate illustrations.

Illustrations by Christ's disciples

Besides recording the illustrations spoken by Jesus Christ, the Christian Bible writers also made good use of such. In the book of Acts, Luke records the fine illustrations used by the apostle Paul when talking to non-Jews in Athens. Paul referred to objects of devotion with which they were acquainted and to the writings of their own poets. (Acts 17:22-31) As a reading of the letter to the Hebrews will reveal, the same apostle (who is generally credited with writing this letter) freely used illustrations from the history of God's dealing with Israel: To those in Corinth, who were familiar with Greek sports, he likened the Christian course to a race. (1 Cor.

9:24-27) Outstanding is the illustration of the olive tree, with its warning against complacency and its admonition to Christians to perform sacred service to God with their power of reason.—Rom. 11:13-32; 12:1, 2.

Jesus' half-brother James nicely wove into his writing common circumstances of daily life, referring to a man looking in a mirror, the bridle of a horse, the rudder of a ship, and so forth, to drive home spiritual truths. (Jas. 1:23, 24; 3:3, 4) Peter and Jude drew heavily on earlier inspired writings for incidents to illustrate the message that they were moved by holy spirit to convey. All these fine illustrations, directed by the spirit of God, serve their purpose toward making God's Word the Bible a living book.

ILLYRICUM (Il·lyr'i·cum). A Roman province with varying boundaries that roughly corresponded to what is today western Yugoslavia on the Adriatic Sea. Numerous low islands lie parallel to the coast of this region, and behind the pleasant, long and narrow coastal plain rises a chain of rugged mountains. A harsh climate prevails in the dry, stony plateau constituting most of this mountain chain.



After three years of fighting, Emperor Tiberius completely subdued the Dalmatians in 9 C.E., and Dalmatia, Iapydia and Liburnia became the Roman province of Illyricum. The name of the southern portion, "Dalmatia," eventually came to designate the entire province.

At Romans 15:19 the apostle Paul speaks of preaching in a circuit "as far as Illyricum." Whether the original Greek is to be understood to mean that Paul actually preached in or merely up to Illyricum cannot be established with certainty.

IMAGE. Any representation or likeness of a person or thing.—Matt. 22:20.

Whereas references to images in the Bible frequently relate to idolatry, this is not always the case. God, in creating man, said first, "Let us make man in our image, according to our likeness." (Gen. 1:26, 27) Since God's Son stated that his Father is "a Spirit," this rules out any physical likeness between God and man. (John 4:24) Rather, man had qualities reflecting or mirroring those of his heavenly Maker, qualities that positively distinguished man from the animal creation. (See ADAM.) Though in the image of his Creator, man was not made to be an object of worship or veneration.

Even as Adam's own son Seth (born to him in his imperfection, however) was in Adam's "likeness, in his image" (Gen. 5:3), Adam's likeness to God originally identified him as God's earthly son. (Luke 3:38) Despite man's fall to imperfection, the fact of mankind's originally having been made in God's image was cited after the Noachian flood as the basis for the divine law authorizing humans to serve as executioners in putting murderers to death. (Gen. 9:5, 6; see AVENGER OF BLOOD.) In Christian instructions concerning feminine head covering, Christian men were told they ought not to wear such a covering, since the man "is God's image and glory," while the woman is man's glory.—1 Cor. 11:7.

God's firstborn Son, who later became the man Jesus, is in his Father's image. (2 Cor. 4:4) Inasmuch as that Son was obviously the one to whom God spoke in saying, "Let us make man in *our* image," this likeness of the Son to his Father, the Creator, existed from the start of the Son's creation. (Gen. 1:26; John 1:1-3; Col. 1:15, 16) When on earth as a perfect man, he reflected his Father's qualities and personality to the fullest extent possible within human limitations, so that he could say that "he that has seen me has seen the Father also." (John 14:9; 5:17, 19, 30, 36; 8:28, 38, 42) This likeness, however, was certainly heightened at the time of Jesus' resurrection to spirit life and his being granted "all authority . . . in heaven and on the earth" by his Father, Jehovah God. (1 Pet. 3:18; Matt. 28:18) Since God then exalted Jesus to "a superior position," God's Son now reflected his Father's glory to an even greater degree than he had before leaving the heavens to come to earth. (Phil. 2:9; Heb. 2:9) He is now the "exact representation of [God's] very being." —Heb. 1:2-4.

All anointed members of the Christian congregation are foreordained by God to be "patterned after the image of his Son." (Rom. 8:29) Christ Jesus is their model, not only in their life pattern, as they follow in his footsteps and imitate his course and ways, but also in their death and resurrection. (1 Pet. 2: 21-24; 1 Cor. 11:1; Rom. 6:5) Having borne the earthly "image of the one made of dust [Adam]," as spirit creatures they thereafter bear "the image of the heavenly one [the last Adam, Christ Jesus]." (1 Cor. 15:45, 49) During their earthly life, they are privileged to "reflect like mirrors the glory of Jehovah" that shines to them from God's Son, being progressively transformed into the image conveyed by that glory-reflecting Son. (2 Cor. 3:18; 4:6) God thereby creates in them a new personality, one that is a reflection or image of His own divine qualities. —Eph. 4:24; Col. 3:10.

Certain objects, formed in the image of plants, flowers, animals, and even of cherubs, were made at Jehovah's command and hence were proper. While serving as symbolic representations in connection with God's worship, they themselves were given no veneration or worship, as in the matter of prayer or sacrifice. In this regard, see IDOL, IDOLATRY.

IMPROPER USE OF IMAGES

Whereas humans are to imitate and endeavor to mirror the qualities of their heavenly Father and model their lives after his Son, the veneration of physical images in worship is consistently condemned throughout the Scriptures. God's detestation of such practice was clearly expressed in the Law given to Israel. Not only carved images, but the making of the "form" of anything in heaven, earth or sea as an object of religious worship was prohibited. (Ex. 20:4, 5; Lev. 26:1; Isa. 42:8) Such objects might be made of any substance, in any form—wood, metal, stone; carved, cast, hammered, hewn; in the figure of humans, animals, birds, inanimate objects, or just symbolic forms—but none were approved by God for veneration. The making of them was a 'ruinous act,' the committing of evil in Jehovah's eyes, a detestable and offensive thing bringing his curse upon those doing so. (Deut. 4:16-19, 23-25; 27:15; Num. 33:52; Isa. 40:19, 20; 44:12, 13; Ezek. 7:20) The decking of them with gold and silver would not make them less disgusting in God's sight nor prevent their being defiled and discarded as "mere dirt!"—Deut. 7:5, 25; Isa. 30:22.

Such use of images is shown to be inexcusable before God, since it goes contrary to all reason and intelligence, betrays foolish, empty-headed reasoning, and a refusal to acknowledge obvious facts. (Isa. 44:14-20; Jer. 10:14; Rom. 1:20-23) The images would prove to be of no benefit, giving no knowledge or guidance or protection, being speechless, helpless and lifeless, an eventual cause for shame. (Isa. 44:9-11; 45:20; 46:5-7; Hab. 2:18-20) Jehovah's prophetic declarations, accurately foretelling future events, thwarted any efforts of the unfaithful Israelites to attribute the outworking of such events to their idolatrous images.—Isa. 48:3-7.

Despite God's clear pronouncements, the Israelites and others foolishly attempted to combine the use of religious images with the worship of the true God, Jehovah (Ex. 32:1-8; 1 Ki. 12:26-28; 2 Ki. 17:41; 21:7), a woman in the time of the judges even sanctifying certain silver pieces to Jehovah and then employing them in the making of a religious image. (Judg. 17:3, 4; 18:14-20, 30, 31) Prior to Jerusalem's destruction by the Babylonians, detestable religious images had been introduced into the Temple area and one such is described as a "symbol of jealousy," evidently referring to the incitement of God's jealousy by giving to images the praise rightfully belonging to him.—Ezek. 8:3-12; Ex. 20:5.

IMAGES IN THE BOOK OF DANIEL

In the second year of Nebuchadnezzar's kingship (evidently counting from the time of his conquest of Jerusalem in 607 B.C.E.) the Babylonian king had a dream, the effect of which greatly disturbed him, producing insomnia. He apparently did not recall the full contents of the dream, for he demanded of his wise men and priests that they reveal both the dream and its interpretation. Despite their boasted ability as revealers of secret things, the Babylonian wise men were unable to fulfill the royal request. This brought upon them the decree of death, and the lives of Daniel and his companions were likewise endangered. By divine help Daniel was able to reveal not only the dream but also its meaning. Daniel's expression of praise and thanksgiving upon receiving the revelation draws attention to Jehovah God as the source of wisdom and might and as the one who is "changing times and seasons, removing kings and setting up kings." (Dan. 2:1-23) The dream was clearly the result of God's doing and served to illustrate in a prophetic way God's irresistible dominion over earth's affairs.

Nebuchadnezzar's dream was of an immense and dreadful image, in human form. The body parts were of metal, and from the head down were progressively of inferior and harder metals, beginning with gold and terminating with iron, the feet and toes, however, having clay mixed with iron. The entire image was crushed to powder by a stone cut out of a mountain, the stone thereafter filling the entire earth.—Dan. 2:31-35.

The image obviously relates to domination of the earth and Jehovah God's purpose regarding such domination. This is made clear in Daniel's inspired interpretation. The golden head represented Nebuchadnezzar, the one who, by divine permission, had gained power as the dominant world ruler and, more importantly, had overthrown the typical kingdom of Judah. However, in saying, "You yourself are the head of gold," it does not seem that Daniel restricted the head's significance to Nebuchadnezzar alone. Since the other body parts represented kingdoms, the head evidently represented the *dynasty* of Babylonian kings from Nebuchadnezzar down till Babylon's fall in the time of King Nabonidus and his son Belshazzar.

The kingdom represented by the silver breasts and arms would therefore be the Medo-Persian power, which overthrew Babylon in 539 B.C.E. It was "inferior" to the Babylonian dynasty but not in the sense of having a smaller area of dominion or of having less strength militarily or economically. Babylon's superiority may therefore relate to its having been the overthrower of the typical kingdom of God at Jerusalem, a distinction not held by Medo-Persia. The Medo-Persian dynasty of world rulers ended with Darius III (Codomannus), whose forces were thoroughly defeated by Alexander the Macedonian in 331 B.C.E. Greece is thus the power depicted by the image's belly and thighs of copper.—Dan. 2:36-39.

The Grecian or Hellenic dominion continued, though in divided form, until finally absorbed by the rising power of Rome. The Roman World Power thus appears in the image symbolized by the baser but harder metal, iron, found in the legs of the great image. Rome's strength to break and crush opposing kingdoms, indicated in the prophecy, is well known in history. (Dan. 2:40) Yet Rome alone cannot fulfill the requirements of being represented by the image's legs and feet, for the rule of the Roman Empire did not see the completion of the prophetic dream, namely, the coming of the symbolic stone cut out of the mountain, its crushing the entire image and thereafter filling the entire earth.

Thus, some Bible commentators express themselves similarly to M. F. Unger (*Unger's Bible Dictionary*, p. 516), who says: "Nebuchadnezzar's dream, as unravelled by Daniel, describes the course and end of 'the times of the Gentiles' (Luke 21:24; Rev. 16:19); that is, of the Gentile world power to be destroyed at the Second Coming of Christ. . . . The ten-toed form will be the condition of Gentile world domination at the time of the returning Smiting Stone (Dan. 2:34, 35). . . . At the first advent of Christ neither the sudden crushing blow took place nor did the ten-toed condition occur." Daniel himself said to Nebuchadnezzar that the dream had to do with "what is to occur in the final part of the days" (Dan. 2:28), and since the symbolic stone is shown to represent the kingdom of God it may be expected that the domination pictured by the iron legs and feet of the image would extend down to the time of the establishment of that kingdom and till the time it takes action to "crush and put an end to all these kingdoms."—Dan. 2:44.

History shows that, although the Roman Empire enjoyed an extension of life in the form of the Holy Roman Empire of the Germanic nation, it eventually gave way to the rising power of its onetime imperial subject, Britain. Because of the close affinity and general unity of action, Britain and the United States today are often referred to as the Anglo-American World Power, the present dominant power in world history.

The mixture of iron and clay in the toes of the great image graphically illustrate the condition due to be manifest in the final expression of political world domination. Clay is elsewhere used metaphorically in the Scriptures to stand for fleshly men, made of the dust of the earth. (Job 10:9; Isa. 29:16; Rom. 9:20, 21) Daniel's interpretation thus appears to equate the clay with "the offspring of mankind," the mixing in of which produces fragility in that which is symbolized by the image's ten toes. This points to a weakening and a lack of cohesion in the ironlike strength of the final form of world domination by earthly kingdoms. "Ten" being used consistently in the Bible to express completeness (see NUMBER, NUMERAL), the ten toes apparently stand for the complete number of all the kingdoms associated with the dominant world power at the time when God's kingdom is established and takes action against the worldly powers.—Compare Revelation 17:12-14.

The golden image later set up by Nebuchadnezzar on the Plain of Dura is not directly related to the immense image of the dream. In view of its dimensions—sixty cubits (c. 88 feet, c. 27 meters) high and only 6 cubits (c. 8.8 feet, c. 2.7 meters) broad (or a ratio of ten to one)—it does not seem likely to have been a statue in human form, unless it had a very high pedestal, one that was higher than the human statue itself. The human form has a ratio of only four to one as to height and breadth. So the image may have been more symbolic in nature, perhaps like the obelisks of ancient Egypt.

THE IMAGE OF THE WILD BEAST

After a vision of a seven-headed wild beast that rises out of the sea, the apostle John saw the vision of a two-horned beast ascend out of the earth, speaking like a dragon and telling those who dwell on the earth "to make an image to the [seven-headed] wild beast." (Rev. 13:1, 2, 11-14) The significance of both the seven-headed wild beast and the two-horned beast is considered under BEASTS, SYMBOLIC. As shown there, beasts are consistently used in the Bible as symbols of political governments. The image of the seven-headed wild beast must therefore be some agency reflecting the characteristics and will of the globe-dominating political system represented by the seven-headed wild beast. Logically, it should also have seven heads and ten horns like the wild beast out of the sea that it represents. It is of interest to note, then, that another seven-headed beast, distinct from the wild beast out of the sea, is described at Revelation chapter 17. Its significance is also considered under BEASTS, SYMBOLIC.

After its first mention in Revelation chapter 13 the image of the beast is regularly referred to along with the wild beast, particularly in connection with the worship of that wild beast and the receiving of its mark. The image of the beast shares in these things.—Rev. 14:9-11; 15:2; 16:2; 19:20; 20:4; see MARK, II.

IMAGE OF THE BEAST. See IMAGE.

IMLAH (Im'lah) [possibly, he (God) is full, or fills (fulfills)]. Father of Micaiah, a prophet of Jehovah contemporaneous with Kings Ahab and Jehoshaphat.—1 Ki. 22:8, 9; 2 Chron. 18:7, 8.

IMMANUEL (Im·man'u·el) [with us is God]. A name first mentioned by the prophet Isaiah (7:14; 8:8) during the reign of Ahaz (761-745 B.C.E.). In Matthew 1:23, the only other occurrence, Immanuel is a name-title applied to Christ the Messiah.

In view of the circumstances under which the prophecy was given, Bible commentators have looked for an "Immanuel" in Isaiah's day, one who fittingly served then as a sign that 'God was with them.' In that eighth century B.C.E. Pekah and Rezin, the kings of Israel and Syria, were bent on overthrowing Ahaz, king of Judah, so as to put the son of Tabeel upon his throne. (Isa. 7:1-6) Jehovah, however, remembered his kingdom covenant with David, the forefather of Ahaz, and sent his prophet with this reassuring message:

"Listen, please, O house of David. . . . Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel. Butter and honey he will eat by the time that he knows how to reject the bad and choose the good. For before the boy will know how to reject the bad and choose the good, the ground of whose two kings you are feeling a sickening dread will be left entirely."—Isa. 7:13-16.

Then, after telling about the birth of Isaiah's second son, the prophecy next describes how the threat to Judah would be removed. As an irresistible flood the Assyrians would completely inundate Syria and the northern kingdom of Israel, not stopping until they had dangerously spread over the land of Judah, even "to fill the breadth of your land, O Immanuel!" Then, in poetic grandeur, the prophet Isaiah warns all those in opposition to Jehovah: If you gird yourselves for war, if you plan out a scheme, if you speak a word against Jehovah—"it will not stand, for *God is with us* [Immanuel]!"—Isa. 8:5-10.

Some have suggested that in the type back there "Immanuel" was a third son of Isaiah, or possibly a son of Ahaz, borne to him by some "maiden" from among the king's secondary wives. Certain Jewish commentators endeavored to apply the prophecy to the birth of Ahaz's son Hezekiah. This, however, is ruled out, since the prophecy was uttered during Ahaz's reign (Isa. 7:1), making Hezekiah at least nine years old at the time.—2 Ki. 16:2; 18:1, 2.

Another possible candidate was Isaiah's second son, mentioned in the next chapter, Maher-shalal-hash-baz, concerning whom it was said: "Before the boy will know how to call out, 'My father!' and 'My mother!' one will carry away the resources of Damascus and the spoil of Samaria before the king of Assyria." (Isa. 8:1-4) Certainly this echoes what was said about Immanuel: "Before the boy will know how to reject the bad and choose the good, the ground of whose two kings [of Damascus and Samaria] you are feeling a sickening dread will be left entirely." (Isa. 7:16) Also, the birth of Isaiah's second son is presented in close connection with the further prophecy involving Immanuel and, as Immanuel was to be a "sign," so also Isaiah said: "I and the children whom Jehovah has given me are as *signs*."—Isa. 8:18.

The principal objection to this identification of Isaiah's second son as the Immanuel of Ahaz's day, is on the grounds that Isaiah's wife is spoken of as "the prophetess," not "the maiden," as well as the fact that she was already the mother of Isaiah's firstborn, Shear-jashub, hence no "maiden." (Isa. 7:3; 8:3) It may be noted, however, the Hebrew word here translated "maiden" is not *bᵉthu·lah'*, meaning, specifically, "virgin," but is *'al·mah'*, having a broader reference to a young woman, who could be either a virgin maiden or a recently married woman. *'Al·mah'* also occurs in six other texts, one of which specifically involves a virgin maiden.—Gen. 24:43 (compare verse 16); Ex. 2:8; Ps. 68:25; Prov. 30:19; Song of Sol. 1:3; 6:8.

The full and complete identity of Immanuel, of course, is found in the office and personage of the Lord Jesus Christ. The use, therefore, of the Hebrew word *'al·mah'* in the prophecy would accommodate both the type (if such was a young wife of Ahaz or of Isaiah) and the antitype (the betrothed and yet virgin Mary). In the case of Mary there was no question about her being a virgin when she became "pregnant by holy spirit," both Matthew and Luke recording this historical fact. (Matt. 1:18-25; Luke 1:30-35) "All this actually came about for that to be fulfilled which was spoken by Jehovah through his prophet," Matthew observed. It was a *sign* that identified the long-awaited Messiah. So in keeping with

these facts, Matthew's Gospel (quoting Isaiah 7:14) uses the Greek word *par·the'nos*, meaning "virgin," to translate *'al·mah'*, saying: "Look! The virgin [*par·the'nos*] will become pregnant and will give birth to a son, and they will call his name Immanuel!" (Matt. 1:22, 23) In no way was this taking liberties or distorting the text. Over a century earlier the Jewish translators of the Greek *Septuagint* had also used *par·the'nos* in rendering Isaiah 7:14.

This identity of Jesus Christ as Immanuel did not mean he was the incarnation of God, 'God in the flesh,' as proponents of the trinity teaching claim is implied by the meaning of Immanuel, namely, "With Us Is God." It was a common practice among Jews to embody the word God, even Jehovah, in Hebrew names. Even today Immanuel is the proper name of many men; none of whom are incarnations of God.

If there seems to be a conflict between the angel's instructions to Mary ("you are to call his name Jesus") and Isaiah's prophecy ("she will certainly call his name Immanuel"), let it be remembered that Messiah was also to be called by yet other names. (Luke 1:31; Isa. 7:14) For example, Isaiah 9:6 said concerning this one: "His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace." Yet none of these names were given to Mary's firstborn as personal names, neither when he was a babe nor after he took up his ministry. Rather, they were all prophetic title-names by which Messiah would be identified. Jesus lived up to the meaning of these names in every respect, and that is the sense in which they were prophetically given, to show his qualities and the good offices he would perform toward all those accepting him as Messiah. So also with his title Immanuel. He measured up to and fulfilled its meaning.

Worshipers of Jehovah have always desired God to be with them, on their side backing them up in their undertakings, and often he reassures them that he is, sometimes giving them visible signs to this effect. (Gen. 28:10-20; Ex. 3:12; Josh. 1:5, 9; 5:13–6:2; Ps. 46:5-7; Jer. 1:19) If today the personal identity of Immanuel in the days of Ahaz remains uncertain, it may be that Jehovah so directed in order not to distract the attention of later generations from the Greater Immanuel, when he put in his appearance as a sign from heaven. With the coming of his beloved Son to earth as the promised Messianic "seed" (Gen. 3:15) and rightful heir to the throne of David, Jehovah was furnishing his greatest sign that he had not forsaken mankind or his Kingdom covenant. The title-name Immanuel, therefore, was particularly appropriate to Christ, for his presence was indeed a sign from heaven. And with this foremost representative of Jehovah among mankind, Matthew under inspiration could truly say, "With Us Is God."

IMMER (Im'mer) [sheep, lamb].

1. A descendant of Aaron designated head of the sixteenth priestly division in David's time. (1 Chron. 24:1, 6, 14) Apparently 1,052 of his descendants returned with Zerubbabel from Babylon in 537 B.C.E. (Ezra 2:37; Neh. 7:40) Two of the "sons of Immer" were among those putting away their foreign wives in Ezra's time.—Ezra 10:20, 44.

2. Father of Meshillemith (or Meshillemoth); possibly the same as No. 1 above.—1 Chron. 9:12; Neh. 11:13.

3. Father of the priest Pashhur, an opposer of Jeremiah who had the prophet put in stocks. Jeremiah prophesied that Pashhur and all his house would be taken to Babylon. (Jer. 20:1, 2, 6) If the designation "the son of Immer" is to be understood as denoting a descendant rather than an actual son, this Immer may be No. 1 above.

4. Father of Zadok, one who shared in repairing Jerusalem's wall. (Neh. 3:29) This Immer may, however, be the same as No. 1 above, if the designation "the son of Immer" is to be regarded as meaning a descendant.

5. Seemingly a place in Babylonia from which certain priests returned who were unable to prove their genealogy.—Ezra 2:59; Neh. 7:61.

IMMERSION. See BAPTISM.

IMMORTALITY [Gr., *a·tha·na·si'a*]. The Greek word is formed by the negative prefix *a* followed by a form of the word for "death" (*tha'na·tos*). Thus, the basic meaning is deathlessness.

The expressions "immortal" or "immortality" do not occur in the Hebrew Scriptures. They do show, however, that Jehovah God, as the Source of all life, is not subject to death, hence, is immortal. (Ps. 36:7, 9; 90:1, 2; Hab. 1:12) This fact is also emphatically stated by the Christian apostle Paul in referring to God as "the King of eternity, incorruptible."—1 Tim. 1:17.

As the article on SOUL shows, the Hebrew Scriptures also make plain that man is not inherently immortal. References to the human soul (Heb., *ne'phesh*) as dying, heading for the grave and being destroyed are numerous. (Gen. 17:14; Josh. 10:32; Job 33:22; Ps. 22:29; 78:50; Ezek. 18:4, 20) The Christian Greek Scriptures, of course, are in harmony and likewise contain references to the death of the soul (Gr., *psy·khe'*). (Matt. 26:38; Mark 3:4; Acts 3:23; Jas. 5:20; Rev. 8:9; 16:3) Therefore the Christian Greek Scriptures do not controvert or alter the inspired teaching of the Hebrew Scriptures that man, the human soul, is mortal, subject to death. The Christian Greek Scriptures, however, do contain the revelation of God's purpose to grant immortality to certain of his servants.

CHRIST'S IMMORTALITY

The first one described in the Bible as rewarded with the gift of immortality is Jesus Christ. That he did not possess immortality previous to his resurrection by God is seen from the inspired apostle's words at Romans 6:9: "Christ, now that he has been raised up from the dead, dies no more; death is master over him no more." (Compare Revelation 1:17, 18.) For this reason, when describing him as "the King of those who rule as kings and Lord of those who rule as lords," 1 Timothy 6:15, 16 shows that Jesus is distinct from all such other kings and lords in that he is "the one alone having immortality." The other kings and lords, due to being mortal, die, even as did also the high priests of Israel. The glorified Jesus, God's appointed High Priest after the order of Melchizedek, however, has an *"indestructible life."* —Heb. 7:15-17, 23-25.

The word "indestructible" here translates the Greek term *a·ka·ta'ly·tos*, meaning, basically, "indissoluble." The word is a compound of the negative prefix *a* joined to other words relating to a "loosening down," as in Jesus' statement regarding the loosening down or throwing down of the stones of the Temple at Jerusalem. (Matt. 24:1, 2) Also, in Paul's reference to the loosening down of the earthly "tent" of Christians, that is, the dissolving of their earthly life in human bodies. (2 Cor. 5:1) Thus, the immortal life granted Jesus upon his resurrection is not merely endless but is *beyond* deterioration or dissolution and *beyond* destruction.

KINGDOM HEIRS GRANTED IMMORTALITY

For the anointed Christians called to reign with Christ in the heavens (1 Pet. 1:3, 4), the promise is that they share with Christ in the likeness of his resurrection. (Rom. 6:5) Thus, as in the case of their Lord and Head, the anointed members of the Christian congregation who die faithful receive a resurrection to immortal spirit life, so that "this which is mortal puts on immortality." (1 Cor. 15: 50-54) As with Jesus, immortality in their case does not mean simply everlasting life, or mere freedom from death. That they, too, are granted the "power of an indestructible life" as fellow heirs with Christ,

is seen from the apostle Paul's association of incorruptibility with the immortality they attain. (1 Cor. 15:42-49) Over them "the second death has no authority."—Rev. 20:6; see INCORRUPTION.

This grant of immortality to the Kingdom heirs is all the more transcendental and remarkable, in view of the fact that even God's angels are shown to be mortal, despite their possessing spirit, not carnal, bodies. Angelic mortality is evident in view of the judgment of death entered against the spirit son who became God's adversary, or Satan, and also against those other angels who followed that Satanic course and "did not keep their original position but forsook their own proper dwelling place." (Jude 6; Matt. 25:41; Rev. 20:10, 14) So the grant of "indestructible life" (Heb. 7:16) or "indissoluble life" to those Christians who gain the privilege of reigning with God's Son in the heavenly kingdom marvelously demonstrates God's confidence in them.—See ANGEL; HEAVEN (The way to heavenly life); LIFE.

IMNA (Im'na) [he (God) keeps off, that is, defends]. Son of Helem; a valiant, mighty man and head of a paternal house of the tribe of Asher. —1 Chron. 7:35, 40.

IMNAH (Im'nah) [possibly, good fortune].

1. First-named son of Asher and forefather of the Imnites.—Gen. 46:17; Num. 26:44; 1 Chron. 7:30.

2. The Levite whose son Kore was the gatekeeper to the east in temple service, in charge of the voluntary offerings of Jehovah, in Hezekiah's time. —2 Chron. 31:14.

IMNITES (Im'nites). A family of the tribe of Asher descended from Imnah.—Num. 26:44.

IMPALEMENT (im·pale'ment). In the literal sense, the fastening of a victim either dead or alive to a stake. The execution of Jesus Christ is the best-known case. (Luke 24:20; John 19:14-16; Acts 2:23, 36) Impalements by nations in ancient times were carried out in a variety of ways.

The Assyrians, noted for their savage warfare, impaled captives by hanging their nude bodies atop pointed stakes that were run up through the abdomens into the chest cavities of the victims. Several monumental reliefs have been found, one such depicting the Assyrian assault and conquest of Lachish, on which this method of impalement is shown.—2 Ki. 19:8.

The Persians also used impalement as a form of punishment. Some say the Persians customarily first beheaded or flayed those they impaled. Darius the Great forbade interference with the rebuilding of the Jerusalem temple, and any violator of that decree was to be impaled on a timber pulled out of his own house. (Ezra 6:11) During the reign of Darius' son, Ahasuerus (Xerxes I), two of the palace doorkeepers were hanged or impaled on a stake, the usual punishment meted out to traitors by the Persians. (Esther 2:21-23) Haman and his ten sons were similarly hanged on a stake. (Esther 5:14; 6:4; 7:9, 10; 9:10, 13, 14, 25) Herodotus (III, 125, 159; IV, 43) also cites other examples of Persian impalements.

It was Jewish law that those guilty of such heinous crimes as blasphemy or idolatry were first killed by stoning, beheading or by some other method, then their dead bodies were exposed on stakes or trees as warning examples to others. (Deut. 21:22, 23; Josh. 8:29; 10:26; 2 Sam. 21:6, 9) The Egyptians may also have first killed their criminals before fastening them to stakes, as indicated by Joseph's prophetic words to Pharaoh's chief baker: "Pharaoh will lift up your head from off you *and* will certainly hang you upon a stake."—Gen. 40:19, 22; 41:13.

The Greeks and Romans, it is said, adopted the practice of impalement from the Phoenicians, and not until the days of Constantine was it abolished in the empire. Very seldom was a Roman citizen impaled, for this was a punishment usually given slaves and criminals of the lowest sort. Impalement was looked upon by both Jews and Romans as a symbol of humiliation and shame, reserved for those accursed.—Deut. 21:23; Gal. 3:13; Phil. 2:8.

In the first century, if the Jews had the right to impale a person for religious reasons (a point on which there is some doubt), it is quite certain they could not do so for civil offenses; only a Roman official like Pontius Pilate had such authority. (John 18:31; 19:10) Nevertheless, the Jews, and especially their chief priests and rulers, bore the prime responsibility for Christ's impalement.—Mark 15:1-15; Acts 2:36; 4:10; 5:30; 1 Cor. 2:8.

The Romans sometimes tied the victim to the stake, in which case he might live for several days before his physical endurance was overcome by the torture of pain, thirst, hunger and exposure to the sun. As in the case of Jesus, nailing the hands (and likely the feet also) of the accused to a stake was customary among the Romans. (John 20:25, 27; Luke 24:39; Ps. 22:16, *NW*, 1957 ed., ftn.; Col. 2:14) Since the wrists have always been considered by anatomists as part of the hands, some medical men think the nails were driven between the small bones of the wrists to prevent the stripping out that could have occurred if driven through the palms. —See *Arizona Medicine*, March, 1965, p. 184.

The record does not say whether the evildoers impaled alongside Jesus were nailed or simply tied to the stakes. If only tied, this might explain why, when Jesus was found dead, they were still alive and had to have their legs broken. (John 19:32, 33) Death by suffocation soon followed the breaking of their legs, since, as some think, this would have prevented the raising of the body to ease tension of chest muscles. Of course, this is not a conclusive point on why the evildoers outlived Jesus, for they had not experienced the mental and physical torture inflicted on Jesus. He had previously undergone an all-night ordeal in the hands of his enemies, in addition to being beaten by the Roman soldiers, perhaps to the point that he could not carry his own torture stake, as was the custom.—Mark 14:32–15:21; Luke 22:39–23:26.

IMPALEMENT OF JESUS

Most Bible translations say Christ was "crucified" rather than "impaled." This is because of the common belief that the torture instrument upon which he was hung was a "cross" made of two pieces of wood instead of a single pale or stake. Tradition, not the Scriptures, also says that the condemned man carried only the crossbeam of the cross, called the *patibulum* or *antenna*, instead of both parts. In this way some try to avoid the predicament of having too much weight for one man to drag or carry a third of a mile (.5 kilometer) from the Castle of Antonia to Golgotha.

Yet, what did the Bible writers themselves say about these matters? They used the Greek noun *stau·ros'* twenty-seven times and the verbs *stau·ro'o* forty-four times, *sy·stau·ro'o* (the prefix *sy*, meaning "with") five times, and *a·na·stau·ro'o* (*a·na'*, meaning "again") once. They also used the Greek word *xy'lon*, meaning wood, five times to refer to the torture instrument upon which Jesus was nailed.

Stau·ros' in both the classical and *koi·ne'* Greek carries no thought of a "cross" made of two timbers. It means only an upright stake, pale, pile or pole, as might be used for a fence, stockade or palisade. Says Douglas' *New Bible Dictionary* of 1962 under "Cross," page 279: "The Gk. word for 'cross' (*stauros*, verb *stauroō*) means primarily an upright stake or beam, and secondarily a stake used as an instrument for punishment and execution."

The fact that Luke, Peter and Paul also used *xy'lon* as a synonym for *stau·ros'* gives added evidence that Jesus was impaled on an upright stake without a crossbeam, for that is what *xy'lon* in this special

sense means. (Acts 5:30; 10:39; 13:29; Gal. 3:13; 1 Pet. 2:24) *Xy'lon* also occurs in the Greek *Septuagint* at Ezra 6:11, where it speaks of a single beam or timber on which a lawbreaker was to be impaled.

The *New World Translation*, therefore, faithfully conveys to the reader this basic idea of the Greek text by rendering *stau·ros'* as "torture stake," and the verb *stau·ro'o* as "impale," that is, to fasten on a stake or pole. In this way there is no confusion of *stau·ros'* with the traditional ecclesiastical crosses. (See TORTURE STAKE.) The matter of one man like Simon of Cyrene bearing a torture stake, as the Scriptures say, is perfectly reasonable, for if it was six inches (15 centimeters) in diameter and twelve feet (3.6 meters) long, it probably weighed little more than a hundred pounds (45 kilograms).—Mark 15:21.

Note what W. E. Vine says on this subject: "STAUROS (σταυρός) denotes, primarily, an upright pale or stake. On such malefactors were nailed for execution. Both the noun and the verb *stauroō*, to fasten to a stake or pale, are originally to be distinguished from the ecclesiastical form of a two beamed cross." Greek scholar Vine then mentions the Chaldean origin of the two-piece cross and how it was adopted from the pagans by Christendom in the third century C.E. as a symbol of Christ's impalement.—*A Comprehensive Dictionary of the Original Greek Words with their Precise Meanings for English Readers*, 1948, Vol. I, pp. 256, 257.

FIGURATIVE USAGE

Not only do the Scriptures bear thorough witness concerning the physical impalement of the Lord Jesus Christ (1 Cor. 1:13, 23; 2:2; 2 Cor. 13:4; Rev. 11:8); they also speak of impalement in a figurative, metaphorical sense, as at Galatians 2:20. Christians have had their old personality put to death through Christ's impalement. (Rom. 6:6) "Moreover, those who belong to Christ Jesus impaled the flesh together with its passions and desires," Paul writes, adding that through Christ "the world has been impaled to me and I to the world."—Gal. 5:24; 6:14.

Apostates in effect "impale the Son of God afresh for themselves and expose him to public shame," doing so by their Judaslike rebellion against God's arrangement for salvation.—Heb. 6:4-6.

IMPARTIALITY. Freedom from bias or favoritism; fairness. The Hebrew and Greek words used in the Bible for "partial" or "partiality" have the sense of viewing and judging from the outward appearance; respect of persons. Impartiality, therefore, is a matter of not letting the person or that which appears materially, such as his position, wealth, power or other influence, or a bribe (or, on the other hand, sentimentality for a poor person) sway one's judgment or actions in favor of the individual. Impartiality sees that all are treated in harmony with what is fair and just, according to what each deserves and needs.—Prov. 3:27.

JEHOVAH IMPARTIAL

Jehovah says that he "treats none with partiality nor accepts a bribe." (Deut. 10:17; 2 Chron. 19:7) The apostle Peter said, when God sent him to declare the good news to the uncircumcised Gentile Cornelius: "For a certainty I perceive that God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him."—Acts 10:34, 35; Rom. 2:10, 11.

Jehovah, the Creator and Supreme One, cannot be challenged on his decisions and actions. He can do as he pleases with what he has created, and does not owe anyone anything. (Rom. 9:20-24; 11:33-36; Job 40:2) He deals with individuals or groups, even nations, according to his purpose and his own appointed time. (Acts 17:26, 31) Nevertheless, God is impartial. He rewards each one, not according to his outward appearance or possessions, but according to what he is and what he does. (1 Sam. 16:7; Ps. 62:12; Prov. 24:12) His Son Jesus Christ follows the same impartial course.—Matt. 16:27.

Not partial toward Israel

Some persons have held that Jehovah dealt partially by using and favoring Israel as his people of ancient times. However, an honest examination of his dealings with Israel will reveal that such charge is erroneous. Jehovah chose and dealt with Israel, not because of their greatness and numbers, but because of his love and appreciation for the faith and loyalty of his friend Abraham, their forefather. (Jas. 2:23) Also, he was long-suffering toward them because he had placed his name upon them. (Deut. 7:7-11; Ezek. 36:22; Deut. 29:13; Ps. 105:8-10) While obedient, Israel was blessed above the nations not having the Law. When Israel was disobedient, God was patient and merciful, punishing them, nevertheless. And though their position was a favored one, they were under weightier responsibility before God because of bearing God's name and because they were under the Law. For the Law carried curses against the one breaking it. It is written: "Cursed is the one who will not put the words of this law in force by doing them." (Deut. 27:26) The Jews, by violating the Law, came under this curse, which was in addition to their condemnation as offspring of sinful Adam. (Rom. 5:12) Therefore, to redeem the Jews from this special disability, Christ had, not only to die, but to die on a torture stake, as the apostle Paul argues at Galatians 3:10-13.

Thus, God exercised no partiality toward Israel. God was using Israel with the blessing of all nations in view. (Gal. 3:14) By this means God was actually working toward the benefit of people of all nations in his due time. In harmony with this, the apostle remarks: "Is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also, if truly God is one, who will declare circumcised people righteous as a result of faith and uncircumcised people righteous by means of their faith." (Rom. 3:29, 30) Furthermore, in the ancient Jewish commonwealth, men from other nations could come under God's favor and blessing by worshiping Jehovah the God of Israel and keeping his law, as did the Gibeonites, the Nethinim ("given ones") and many alien residents.—Josh. 9:3, 27; 1 Ki. 8:41-43; Ezra 8:20; Num. 9:14.

Although patient and merciful, receiving Israel back when they repented, Jehovah finally cast them off as his name people. (Luke 13:35; Rom. 11:20-22) The apostle's statement applies here: "He will render to each one according to his works: . . . wrath and anger, tribulation and distress, upon the soul of every man who works what is injurious, of the Jew first and also of the Greek; but glory and honor and peace for everyone who works what is good, for the Jew first and also for the Greek. For there is no partiality with God."—Rom. 2:6-11.

So, while a superficial, short-range view of God's dealings might appear to reveal partiality, the deeper, long-range view brings to light marvelous impartiality and justice beyond anything man could have conceived. How finely he worked out matters so that all mankind would have opportunity to receive his favor and life!—Isa. 55:8-11; Rom. 11:33.

Not partial toward David

As Jehovah told Moses, he is a God who will by no means give exemption from punishment for wrongdoing. (Ex. 34:6, 7; Col. 3:25) Even in the case of his beloved servant David, with whom Jehovah had made a covenant for the kingdom, God made no exception. He punished David severely for his sins. After David's sin against God in the affair of Bathsheba and her husband Uriah, Jehovah told him: "Here I am raising up against you calamity out of your own house; and I will take your wives under your own eyes and give them to your fellow man, and

he will certainly lie down with your wives under the eyes of this sun. Whereas you yourself acted in secret, I, for my part, shall do this thing in front of all Israel and in front of the sun."—2 Sam. 12: 11, 12.

The Bible account reveals that David indeed suffered much trouble from his own family. (2 Sam. chaps. 13-18; 1 Ki. chap. 1) While God did not put him to death, because of the kingdom covenant with David (2 Sam. 7:11-16), David suffered even greater sorrows. As an earlier servant of God, Elihu, had said: "There is One who has not shown partiality to princes." (Job 34:19) However, based on the coming sacrifice of Jesus Christ, God could forgive the repentant David and yet maintain his own justice and righteousness. (Rom. 3:25, 26) Through the sacrifice of his Son, God has a just and impartial basis on which to undo the death of Uriah and others, so that, ultimately, none suffer unjustly.—Acts 17:31.

COUNSEL TO JUDGES

Jehovah gave strong counsel to the judges in Israel as to impartiality. Judges were under the strict command: "You must not be partial in judgment." (Deut. 1:17; 16:19; Prov. 18:5; 24:23) They were not to show partiality to a poor man merely because of his poorness, through sentimentality, or from prejudice against the wealthy. Neither were they to favor a rich man because of his wealth, perhaps catering to him for favor, a bribe, or through fear of his power or influence. (Lev. 19:15) God eventually condemned the unfaithful Levitical priesthood in Israel for violation of his law and, as he particularly pointed out, for showing partiality, since they acted as judges in the land.—Mal. 2:8, 9.

IN THE CHRISTIAN CONGREGATION

In the Christian congregation impartiality is a law. Showing of favoritism is a sin. (Jas. 2:9) Those guilty of acts of favoritism become "judges rendering wicked decisions." (Jas. 2:1-4) Such persons do not have the wisdom from above, which is free from partial distinctions. (Jas. 3:17) Those in responsible positions in the congregation are under the serious obligation the apostle Paul placed on Timothy, an overseer: "I solemnly charge you before God and Christ Jesus and the chosen angels to keep these things without prejudgment, doing nothing according to a biased leaning." This would apply especially when judicial hearings are being conducted in the congregation.—1 Tim. 5:19-21.

Those 'admiring personalities for benefit' condemned

Violation of the principle of impartiality can result in the severest condemnation. Jesus' half-brother Jude describes some who infiltrate the congregation with gross immorality, and says: "These men are murmurers, complainers about their lot in life, proceeding according to their own desires, and their mouths speak swelling things, while they are *admiring personalities* for the sake of their own benefit." (Jude 16) These men are called "the ones that make separations, animalistic men, not having spirituality." (Jude 19) Such ones may sway others by their swelling words and their admiration or acceptance of personalities, like the ones Paul describes who "slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires." (2 Tim. 3:6) Destruction awaits them.—Jude 12, 13.

"Worthy of double honor"—How?

In view of these things, how can those in the Christian congregation reckon the older men who preside in a fine way "worthy of double honor, especially those who work hard in speaking and teaching"? (1 Tim. 5:17) This is not because of the personalities of these men or their ability, but because of their diligence and hard work at the extra responsibilities placed upon them. God's arrangements and appointments are to be respected. Such men should receive special cooperation and support in getting the work of God's congregation accomplished. (Heb. 13:7, 17) James the half brother of Jesus points out that teachers in the congregation are under weighty responsibility to God, receiving heavier judgment. (Jas. 3:1) Therefore they deserve to be heard, obeyed and given honor. For a similar reason the wife should honor and respect her husband, who is charged by God with responsibility for the household and is judged by Him accordingly. (Eph. 5: 21-24, 33) Such respect of men placed in responsible positions by God's arrangement is not partiality.

Respect for rulers

Christians are also told to respect rulers of human governments, not because of the persons of these men, some of whom may be personally corrupt. Neither is it because special favors might come from them due to their power, as is often the motive of those who do favors for rulers. Christians respect rulers because God commands it; also because of the high position of responsibility the office stands for. The apostle says: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God. Therefore he who opposes the authority has taken a stand against the arrangement of God." (Rom. 13:1, 2) These men, if they misuse their authority, are answerable to God. The honor or respect due the office is rendered to the one filling that office by the Christian according to the rule: "Render to all their dues, to him who calls for the tax, the tax; to him who calls for the tribute, the tribute; to him who calls for fear, such fear; to him who calls for honor, such honor." (Rom. 13:7) The honor rendered in this particular respect by the Christian above that accorded to ordinary citizens is not 'accepting the person' of individuals or showing partiality.

IMRAH (Im'rah) [he (God) resists]. Son of Zophah; a paternal head and also a head of chieftains of the tribe of Asher, a valiant, mighty man.—1 Chron. 7: 36, 40.

IMRI (Im'ri) [contraction of Amariah, meaning Jehovah has said, or Jehovah has promised].

1. Son of Bani of the tribe of Judah through Perez. —1 Chron. 9:4.

2. Father of the Zaccur who shared in rebuilding the wall of Jerusalem.—Neh. 3:2.

INAUGURATION (in·au·gu·ra'tion). A ceremonious induction into office; an initiation, with solemn ceremonies, of an institution or place. The word is drawn from the Latin *inaugurare,* but the English word no longer carries the original Latin meaning of "divination by augury," that is, by the reading of omens or portents. "Inaugurate," clothed in its modern meaning, is therefore a suitable equivalent for the Hebrew verb *hha·nakh'* (noun form, *hhanuk·kah'*) when it means "to initiate, dedicate or consecrate formally." Similarly, "inaugurate" is a fitting translation of the Greek verb *eg·kai·ni'zo,* which primarily means to make new, renew or innovate, as by dedication. The Hebrew word *ne'zer,* the holy sign of dedication, is considered under the subject DEDICATION.

When the Mosaic Law covenant was put into operation it was solemnly initiated by suitable ceremonies of animal sacrifices and by sprinkling of blood on the altar, on the book and on the people. This event was referred to by the apostle Paul as the *eg·kai·ni'zo* or the act of inaugurating that covenant.—Ex. 24:4-8; Heb. 9:18-20.

By Paul's words, "neither was the former covenant inaugurated without blood" (Heb. 9:18), he indicates that the new covenant was similarly put into effect —inaugurated by Jesus' death, resurrection and ascension into heaven, there to present the value of his human life, and thereafter to pour out holy spirit

upon his disciples. Jesus Christ, being resurrected in the spirit, could actually enter into the real "holy place," the heavens of Jehovah's presence, and with his ransom sacrifice make it possible for his anointed followers to enter also into heaven. Thus he could be said to have begun, innovated or inaugurated the way into the heavens which would thereafter be used by others.—Heb. 10:19, 20.

We also read of solemn ceremonies involving the offerings by the tribal chieftains at the inauguration of the tabernacle altar in the wilderness. (Num. 7: 10, 11, 84-88) There was a special assembly for the inauguration of Solomon's temple and its great sacrificial altar.—1 Ki. 8:63; 2 Chron. 7:5, 9.

When the temple was rebuilt under Zerubbabel following the Babylonian exile, there were solemn initiation ceremonies in which hundreds of animals were sacrificed. (Ezra 6:16, 17) Later, the walls around the rebuilt Jerusalem were restored under the direction of Nehemiah, and again an elaborate inauguration festival was held, with two large thanksgiving choirs participating in the praising of Jehovah. —Neh. 12:27-43.

In addition to these impressive national ceremonies of inauguration, we read of a man inaugurating or initiating his house (Deut. 20:5), and the superscription of Psalm 30, ascribed to David, designates it as "A song of inauguration of the house."

When Nebuchadnezzar completed the erection of the huge image of gold on the Plain of Dura, he called together all the satraps, prefects, governors, counselors, treasurers, judges, police magistrates and all administrators of the jurisdictional districts for the impressive ceremonies of inauguration. Nebuchadnezzar thus hoped to unite all his subjects in worship. The three young Hebrews present at this affair refused to compromise their worship of Jehovah by participating in this national religion.—Dan. 3:1-30.

To this day the Jews annually celebrate what they call Hanukkah in the month of December. This is in remembrance of the inauguration (Heb., *hhanukkah'*) festival that followed the cleansing of the temple by Judas Maccabaeus in 165 B.C.E. after it had been polluted by Antiochus IV Epiphanes.—John 10:22; see FESTIVAL OF DEDICATION.

INCENSE. A compound of aromatic gums and balsams that will burn slowly, giving off a fragrant aroma. The Hebrew words *qe·to'reth* and *qe·toh·rah'* are from the root *qa·tar'*, meaning 'to burn, fumigate or to smoke, especially, by burning fragrant wood or spices; to make sacrificial smoke or to send up sacrifices in smoke.' The equivalent in the Christian Greek Scriptures is *thu·mi'a·ma*, from *thu·mi·a'o*.

The sacred incense prescribed for use in the wilderness Tabernacle was made of costly materials that the congregation contributed. (Ex. 25:1, 2, 6; 35:4, 5, 8, 27-29) In giving the divine formula for this fourfold mixture, Jehovah said to Moses: "Take to yourself perfumes: stacte drops and onycha and perfumed galbanum and pure frankincense. There should be the same portion of each. And you must make it into an incense, a spice mixture, the work of an ointment maker, salted, pure, something holy. And you must pound some of it into fine powder and put some of it before the Testimony in the tent of meeting, where I shall present myself to you. It should be most holy to you people." Then, to impress upon them the exclusiveness and holiness of the incense, Jehovah added: "Whoever makes any like it to enjoy its smell must be cut off from his people."—Ex. 30: 34-38; 37:29.

At a later time the rabbinical Jews added other ingredients to the temple incense, Josephus saying it was made of thirteen sweet-smelling spices. (*Wars of the Jews*, Book V, chap. V, par. 5) According to Maimonides, some of these extra items included amber, cassia, cinnamon, myrrh, saffron and spikenard.

At the W end of the Holy compartment of the Tabernacle, next to the curtain dividing it off from the Most Holy, was located the "altar of incense." (Ex. 30:1; 37:25; 40:5, 26, 27) There was also a similar incense altar in Solomon's temple. (1 Chron. 28:18; 2 Chron. 2:4) Upon these altars, every morning and evening the sacred incense was burned. (Ex. 30: 7, 8; 2 Chron. 13:11) Once a year on the Day of Atonement coals from the altar were taken in a censer or fire holder, together with two handfuls of incense, into the Most Holy, where the incense was made to smoke before the mercy seat of the Ark of the Testimony.—Lev. 16:12, 13.

High Priest Aaron initially offered the incense upon the altar. (Ex. 30:7) However, his son Eleazar was given oversight of the incense and other tabernacle items. (Num. 4:16) It appears that the burning of incense, except on the Day of Atonement, was not restricted to the high priest, as underpriest Zechariah (father of John the Baptist) is mentioned as handling this service. (Luke 1:8-11) Soon after the tabernacle service began to function, Aaron's two sons Nadab and Abihu were struck dead by Jehovah for attempting to offer up incense with "illegitimate fire." (Lev. 10:1, 2; compare Exodus 30:9; see ABIHU.) Later, Korah and 250 others, all Levites but not of the priestly line, rebelled against the Aaronic priesthood. As a test they were instructed by Moses to take fire holders and burn incense at the tabernacle entrance so that Jehovah might indicate whether he accepted them as his priests. The group perished while in the act, their fire holders in hand. (Num. 16:6, 7, 16-18, 35-40) So, too, King Uzziah was stricken with leprosy when he presumptuously attempted to burn incense in the temple.—2 Chron. 26:16-21.

As time went on, the nation of Israel became so negligent in the prescribed worship of Jehovah that they closed the temple and burned incense on other altars. (2 Chron. 29:7; 30:14) Worse than that, they burned incense to other gods before whom they prostituted themselves, and in other ways they desecrated the holy incense, all of which was detestable in Jehovah's sight.—Ezek. 8:10, 11; 16:17, 18; 23: 36, 41; Isa. 1:13.

SIGNIFICANCE

The Law covenant having a shadow of better things to come (Heb. 10:1), the burning of incense under that arrangement seemed to represent prayer. The psalmist declared, "May my prayer be prepared as incense before you [Jehovah]." (Ps. 141:2) Likewise, the highly symbolical book of Revelation describes those around God's heavenly throne as having "golden bowls that were full of incense, and the incense means the prayers of the holy ones." "A large quantity of incense was given him [an angel] to offer it with the prayers of all the holy ones upon the golden altar that was before the throne." (Rev. 5:8; 8:3, 4) In several respects the burning incense served as a fitting symbol of the prayers of the holy ones that are "offered up" (Heb. 5:7) night and day (1 Thess. 3:10), and are pleasant to Jehovah.—Prov. 15:8.

Incense, of course, could not make the prayers of false worshipers acceptable to God. (Prov. 28:9; Mark 12:40) On the other hand, the prayers of a righteous one are effectual. (Jas. 5:16) So, too, when a plague from God broke out, Aaron quickly "put the incense on and began making atonement for the people."—Num. 16:46-48.

NOT BURNED BY CHRISTIANS

Though incense is burned today in certain religions of Christendom, as also in Buddhist temples, yet we find no basis for such practice by Christians in Scripture. Censers are not listed among church vessels for the first four centuries of the Common Era, and not until Gregory the Great (latter part of the sixth century) is there clear evidence of incense being used in church services. Obviously, this is because with the coming of Christ and the nailing of the Law covenant and its regulations to the torture stake (Col. 2:14), and especially after the temple

and its Aaronic priesthood were completely removed, the burning of incense in the worship of God ceased. No authorization for its use in the Christian congregation was given, and early Christians, like the Jews, never individually burned incense for religious purposes.

Early Christians also refused to burn incense in honor of the emperor, even though it cost them their lives. As Daniel P. Mannix observes: "Very few of the Christians recanted, although an altar with a fire burning on it was generally kept in the arena for their convenience. All a prisoner had to do was scatter a pinch of incense on the flame and he was given a Certificate of Sacrifice and turned free. It was also carefully explained to him that he was not worshiping the emperor; merely acknowledging the divine character of the emperor as head of the Roman state. Still, almost no Christians availed themselves of the chance to escape."—*Those About to Die* (New York; 1958), p. 137.

Tertullian (2nd and 3rd centuries C.E.) says that Christians would not even engage in the incense trade. (*On Idolatry*, Chap. XI) This, however, is not the case with the incense merchants doing business with symbolic Babylon the Great.—Rev. 18:11, 13.

INCENSE, ALTAR OF. See ALTAR.

INCEST. See LAW.

INCORRUPTION. Direct references to incorruption are found only in the Christian Greek Scriptures. There the word translates the Greek *a·phthar·si'a*, formed of the negative prefix *a* and a form of *phthei'ro*, this latter word meaning to corrupt (2 Cor. 7:2), spoil (1 Cor. 15:33), or ruin (Rev. 11:18), hence to bring to a lower or inferior state; also to put to death or destroy (2 Pet. 2:12). The adjective form *a'phthar·tos* (incorruptible) is also used. In considering incorruption, it is helpful to consider first the use of the Greek terms for corruption and corruptibility, remembering, of course, that there is a difference between a thing's being corrupt and its being corrupt*ible*, that is, capable of being corrupted.

CORRUPTION AND CORRUPTIBILITY

Corruption and corruptibility may relate both to things material and to things not material. The crown that Greek athletes sought was corruptible, subject to decay, deterioration or disintegration (1 Cor. 9:25), even gold (dissoluble in aqua regia) and silver being corruptible (1 Pet. 1:18; compare James 5:3); boats can be "wrecked" or, literally, "corrupted through" (from the intensive form *di·a·phthei'ro*), suffering breakdown of their structural form. (Rev. 8:9) Man, the fleshly creature, is corruptible (Rom. 1:23), in his imperfect state his body being subject to damaging diseases and eventually to dissolution in death, the elements forming the body breaking down in decay. (Acts 13:36) As regards things not material, good habits can be corrupted or spoiled by bad associations (1 Cor. 15:33), men may become mentally corrupted, turned away from sincerity, chastity and truth (2 Cor. 11:3; 1 Tim. 6:5; 2 Tim. 3:8), this resulting in moral decay, a corrupting of the individual's personality.—Eph. 4:22; Jude 10.

Even perfect human bodies are corruptible, that is, they are not beyond ruin or destruction. For this reason, the apostle Paul could say that the resurrected Jesus was thereafter "destined no more *to return to corruption*" (Acts 13:34), that is, never to return to life in a corruptible human body. Only God's action prevented the fleshly body of his Son's earthly existence from seeing corruption in the grave. (Acts 2:31; 13:35-37) Not, however, that that body was preserved for the resurrected Jesus' use, since the apostle Peter states that Jesus was "put to death in the flesh, but . . . made alive in the spirit." (1 Pet. 3:18) It thus seems evident that God disposed of that body miraculously, thereby not letting it see ruinous decay. —See BODY (Christ's Body of Flesh).

Angels, though spirit creatures, are shown to have corruptible bodies, inasmuch as they are declared to be subject to destruction.—Matt. 25:41; 2 Pet. 2:4; compare Luke 4:33, 34.

Human enslavement to corruption

While Adam, even in his perfection, had a corruptible body, it was only because of his rebellion against God that he experienced corruption. By sinning he came into "enslavement to corruption" and passed this condition on to all his offspring, the human race. (Rom. 8:20-22) This enslavement to corruption results from sin or transgression (Rom. 5:12) and produces bodily imperfection that leads to degradation, disease, aging and death. For this reason, the one 'sowing with a view to the flesh reaps corruption from his flesh' and does not gain the everlasting life promised those who sow with a view to the spirit.—Gal. 6:8; compare 2 Peter 2:12, 18, 19.

ATTAINMENT OF INCORRUPTION BY CHRISTIANS

As noted, the Hebrew Scriptures make no direct reference to incorruption, and regularly stress the mortality of the human soul. (See IMMORTALITY; SOUL.) Thus, the apostle says of Christ Jesus that he "has shed light upon life and incorruption through the good news." (2 Tim. 1:10) Through Jesus, God revealed the sacred secret of his purpose to grant to anointed Christians the privilege of reigning with his Son in the heavens. (Luke 12:32; John 14:2, 3; compare Ephesians 1:9-11.) By resurrecting their Savior Jesus Christ from the dead, God has given such Christians the living hope of "an incorruptible and undefiled and unfading inheritance . . . reserved in the heavens." (1 Pet. 1:3, 4, 18, 19; compare 1 Corinthians 9:25.) Such ones are "born again" while yet in the flesh, that is, granted the position of spiritual sons of God, born of "incorruptible reproductive seed, through the word of the living and enduring God."—1 Pet. 1:23; compare 1 John 3:1, 9.

Though dealt with by God as his spiritual sons and although having the promise of an incorruptible inheritance, these Christians called to the heavenly kingdom do not possess immortality or incorruption while yet on earth in the flesh. This is seen from the fact that they are *"seeking* glory and honor and incorruptibleness by endurance in work that is good." (Rom. 2:6, 7) The "incorruptibleness" sought evidently does not mean merely freedom from moral corruption. By following Christ's example and by faith in his ransom sacrifice these Christians have already "escaped from the corruption that is in the world through lust" (2 Pet. 1:3, 4), "loving our Lord Jesus Christ in incorruptness" and 'showing incorruptness in their teaching.' (Eph. 6:24; Titus 2:7, 8) The incorruptibleness (along with glory and honor) they seek by faithful endurance relates to their glorification at the time of their resurrection as actual spirit sons of God, and this is evident from Paul's first letter to the Corinthians.

RESURRECTION TO IMMORTALITY AND INCORRUPTION

As considered in the article on IMMORTALITY, Christ Jesus entered into immortality upon his resurrection from the dead, thereafter possessing an "indestructible life." (1 Tim. 6:15, 16; Heb. 7:15-17) As the "exact representation of [the] very being" of his Father, who is the incorruptible God (Heb. 1:3; 1 Tim. 1:17), the resurrected Jesus also enjoys incorruptibility.

United with Jesus in the likeness of his resurrection, his joint heirs also are resurrected, not merely to everlasting life as spirit creatures but to immortality and incorruption. Having lived, served faithfully and died in corruptible human bodies, they now receive incorruptible spirit bodies, as Paul clearly states at 1 Corinthians 15:42-54. Immortality therefore evidently refers to the quality of the life they enjoy,

its endlessness and indestructibility, whereas incorruption apparently relates to the organism or body that God gives them, one that is inherently beyond decay, ruin or destruction. It therefore appears that God grants them the power to be self-sustaining, not dependent upon outside sources of energy as are his other creatures, fleshly and spirit. This is a stirring evidence of God's confidence in them. Such independent and indestructible existence, however, does not remove them from God's control and they, like their Head Christ Jesus, continue subject to their Father's will and directions.—1 Cor. 15:23-28.

INDIA (In'di·a) [Heb., *Hod'du;* compare Sanskrit *Sindhu,* meaning "sea, great river" and therefore evidently referring primarily to the Indus River]. The exact area designated by the Bible name "India" is uncertain. (Esther 8:9) Scholars generally suggest that it denotes the area drained by the Indus River and its tributaries, that is, the Punjab region and perhaps also Sind. The testimony of the historian Herodotus (III, 88, 94; IV, 44) indicates that "India" first became a part of the Persian Empire during the rule of Darius Hystaspis (c. 522-486 B.C.E.). In the time of Ahasuerus (considered to be Xerxes I, son of Darius Hystaspis) India still constituted the eastern limit of the empire. (Esther 1:1) Inscriptions of Xerxes I also list India as part of his domain.

Archaeological evidence shows that a civilization flourished in the Indus Valley centuries before the Persian period. The most ancient sites there give evidence of city planning and attention to sanitation. Streets were carefully laid out to form blocks, and a drainage system led from the homes into brick-lined sewers. The cities also had large public baths.

Likely the Indus Valley was settled not long after the language of Babel's builders was confused. A comparison of the ancient civilization of the Indus Valley with that of Mesopotamia does, in fact, reveal similarities. These include the erection of structures like the ziggurat platforms of Mesopotamia, sculptures of the human figure with heads having the masklike features typical of ancient Mesopotamian sculpture, and pictographic signs that bear a resemblance to early Mesopotamian forms. Assyriologist Samuel N. Kramer has suggested that the Indus Valley was settled by a people who fled from Mesopotamia when the Sumerians took control of the area.

INDUSTRIOUSNESS. Steady and persevering activity; painstaking effort; zeal; diligence; constant, regular or habitual occupation. Commonly the term implies lawful and useful labor. It is opposite to slothfulness or idleness.

The Hebrew and Greek words in the Bible that are sometimes translated "industrious" or "industriousness" are more often rendered "earnest," "earnestness," and other forms of such words are frequently translated "endeavor," "do [one's] utmost."

JEHOVAH AND JESUS CHRIST

Industriousness is a quality of Jehovah God. "Due to the abundance of dynamic energy, he also being vigorous in power, not one [of the army of things he has created] is missing." (Isa. 40:26) His creation, with its beauty and intricacy and the evidence of his loving care in every detail, stands as proof of his untiring industriousness. (Ps. 19:1; 139:14; Isa. 40:28) Jehovah's Son follows his pattern. He said: "My Father has kept working until now, and I keep working."—John 5:17.

JEHOVAH'S SERVANTS

Industrious activity has also been a mark of God's true servants from the beginning. Abel was a doer of "righteous" works. (1 John 3:12) Noah exerted himself vigorously in building the huge ark, at the same time being "a preacher of righteousness." (2 Pet. 2:5) Abraham, Jacob, Joseph, Moses, David and the prophets were all men of action, desirous of getting a job done well. (Gen. 18:6-8; 31:38-42; 39:1-6; Ex. 40:16; 1 Sam. 17:32-37; Heb. 11:32-38) The young man Jeroboam, though he later proved unfaithful to God, was made an overseer by King Solomon because of his being "industrious" (*AV; RS:* Heb., "a doer of work"). (1 Ki. 11:28) Jeroboam's industriousness no doubt played a part in his becoming ruler over the ten-tribe kingdom of Israel.

ADMONITION TO CHRISTIANS

The Christian writer James, an industrious man who was evidently overseer of the Christian congregation at Jerusalem, writes: "Faith, if it does not have works, is dead in itself." (Jas. 2:17) For this reason, Christians are admonished not to slack their hands or become weary in well doing, but to "show the same industriousness so as to have the full assurance of the hope down to the end, in order that you may not become sluggish, but be imitators of those who through faith and patience inherit the promises." (Heb. 6:11, 12; compare Proverbs 10:4; 12:24; 18:9.) Jesus Christ told his disciples: "Exert yourselves vigorously to get in through the narrow door, because many, I tell you, will seek to get in but will not be able." (Luke 13:24) Paul himself was an example of this.—Col. 1:29; 2 Thess. 3:7-9.

To prevent their being inactive or unfruitful as Christians, they must 'contribute in response [to God's promises] all earnest effort' in supplying to their faith virtue, knowledge, self-control, endurance, godly devotion, brotherly affection and love. (2 Pet. 1:4-8) This calls for the constant application of industrious perseverance (2 Tim. 2:15; Heb. 4:11) and unflagging attention. (Heb. 2:1) Much of the strength for this comes through the help of Jehovah's spirit. What could more strongly express the need for industriousness than the apostle Paul's counsel: "Do not loiter at your business. Be aglow with the spirit. Slave for Jehovah"? This requirement of industriousness applies to all ministers ("let us be at this ministry"), but with special force to those in positions in which they preside over meetings and activities in the congregation, for "he that presides, let him do it in real earnest."—Rom. 12:7, 8, 11.

A rule in the congregation

In the Christian congregation, needy ones receiving material help from the congregation must be industrious ones. The Scriptural rule is: "If anyone does not want to work, neither let him eat." The exhortation to those not working is to get busy, "that by working with quietness they should eat food they themselves earn." (2 Thess. 3:10-12) A professed Christian who refuses or neglects to provide for his household "has disowned the faith and is worse than a person without faith." (1 Tim. 5:8) Even widows who were needy, before being put on the congregation's list for regular provision of material assistance, had to have a record of Christian activity, having "diligently followed every good work." —1 Tim. 5:9, 10.

REWARDS OF INDUSTRIOUSNESS

Rich rewards come to the industrious person both now and in the future. "The hand of the diligent one is what will make one rich." (Prov. 10:4) "The hand of the diligent ones is the one that will rule." (Prov. 12:24) Their soul "will be made fat." (Prov. 13:4) The industrious wife is one whose "sons have risen up and proceeded to pronounce her happy; her owner rises up, and he praises her." Of her, it is proclaimed: "Give her of the fruitage of her hands, and let her works praise her even in the gates." (Prov. 31:28, 31) Above all, the spiritual brothers of Christ are told: "Do your utmost to make the calling and choosing of you sure for yourselves; for if you keep on doing these things you will by no means ever fail. In fact, thus there will be richly

supplied to you the entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."—2 Pet. 1:10, 11.

INGATHERING, FESTIVAL OF. See FESTIVAL OF BOOTHS.

INHERITANCE. Any property passing at the owner's death to the heir or to those entitled to succeed; anything received from progenitors or predecessors as if by succession. In Israel the inheritance applied primarily to land possessions, although it was used with respect to movable property as well. The Bible speaks of the inheritance of things of a spiritual nature also. Spirit-begotten Christians are called "heirs indeed of God, but joint heirs with Christ." They look forward, if they remain faithful, to "the everlasting inheritance."—Rom. 8:17; Heb. 9:15.

PATRIARCHAL PERIOD

The faithful Hebrew patriarchs Abraham, Isaac and Jacob possessed no land, except for the field with the cave used as a burial place and the field near Shechem purchased by Jacob. (Gen. 23:19, 20; 33:19) Concerning Abraham's residence in Canaan the Christian martyr Stephen said: "Yet he did not give him any inheritable possession in it, no, not a footbreadth; but he promised to give it to him as a possession, and after him to his seed, while as yet he had no child." (Acts 7:5) The inheritance that these men passed on consisted of their cattle and their movable goods. The firstborn son inherited a double portion (two parts) of the property as compared with that allotted to other sons. In the case of the patriarch Job, his daughters received an inheritance in among their brothers. It is not stated whether this included land inheritance.—Job 42:15.

The father could transfer the birthright for a cause, giving the firstborn's inheritance to a younger son. In the instances of this noted in the Bible, it was not through whim or favoritism, but there was a basis on which the father determined to make the change in the birthright inheritance. Ishmael, as Abraham's oldest son, was prospective heir for about fourteen years. (Gen. 16:16; 17:18-21; 21:5) But at Sarah's request and with Jehovah's approval, Abraham dismissed Ishmael, then about nineteen years of age. Isaac then possessed the firstborn's right and later received everything that Abraham had, with the exception of gifts that Abraham gave to sons later born to him by Keturah. (Gen. 21:8-13; 25:5, 6) Reuben the firstborn of Jacob lost his birthright inheritance by reason of fornication with his father's concubine. (Gen. 49:3, 4; 1 Chron. 5:1, 2) Jacob gave the greater blessing to Ephraim, Joseph's younger son, rather than to Manasseh the older.—Gen. 48:13-19.

Concubinage was legal. In fact, in the Bible the concubine is sometimes designated "wife," and the man with whom she lives, "husband." Her father is called his father-in-law, and he is called her father's son-in-law. (Gen. 16:3; Judg. 19:3-5) The sons of concubines were legitimate and therefore had an inheritance status equal to that of the sons of a regular wife.

Before Abraham had any children he spoke of his slave Eliezer as the prospective heir of his goods but was told by Jehovah that he would have a child as heir.—Gen. 15:1-4.

PERIOD OF THE LAW

Under the Law a father was prevented from constituting the son of a better-loved wife his firstborn at the expense of his actual firstborn from a wife less loved. He had to give to the firstborn a double portion of everything that he owned. (Deut. 21:15-17) When there were no sons, the inheritance went to the daughters. (Num. 27:6-8; Josh. 17:3-6) However, daughters who inherited land were required to marry only in the family of their father's tribe, in order to prevent the circulation of their inheritance from tribe to tribe. (Num. 36:6-9) If there were no children, the order of passing on the inheritance was to (1) brothers of the deceased, (2) his father's brothers, (3) the closest blood relation. (Num. 27:9-11) A wife received no inheritance from her husband. If there were no children, the wife was considered as owning the land until it was redeemed by the one having the right of repurchase. In such case the wife was repurchased along with the property. (Ruth 4:1-12) Under the law of brother-in-law marriage, the first child born to the woman by the repurchaser became heir of the deceased husband and carried on his name.—Deut. 25:5, 6.

Hereditary lands

The inheritance of the sons of Israel was given to them by Jehovah, who outlined the boundaries of the land to Moses. (Num. 34:1-12; Josh. 1:4) The sons of Gad and the sons of Reuben and half of the tribe of Manasseh were granted their allotment of territory by Moses. (Num. 32:33; Josh. 14:3) The rest of the tribes received their inheritance by lot at the direction of Joshua and Eleazar. (Josh. 14:1, 2) In harmony with Jacob's prophecy at Genesis 49:5, 7, Simeon and Levi were not given a separate section of territory as inheritance. Simeon's territory consisted of land (along with enclave cities) inside the territory of Judah (Josh. 19:1-9), while Levi was granted forty-eight cities throughout the entire territory of Israel. Since the Levites received the appointment to special service at the sanctuary, Jehovah was said to be their inheritance. They received the tithe as their portion or inheritance in return for their service. (Num. 18:20, 21; 35:6, 7) Families were given assignments within the territory of their tribe. As families would increase and sons would inherit, the land would be progressively divided up into smaller and smaller parcels.

Since land was kept in the possession of the same family from generation to generation, it could not be sold in perpetuity. The sale of land was, in effect, only the leasing of it for the value of crops it would produce, the purchase price being on a graduated scale according to the number of years until the next Jubilee, at which time all land possession would revert to the original owner if it was not repurchased or redeemed prior to the Jubilee. (Lev. 25:13, 15, 23, 24) This regulation included houses in unwalled cities, which were considered as part of the open field. As for a house in a walled city, the right of repurchase remained only for one year from the time of sale, at which time it became the property of the buyer. In the case of houses in Levite cities, the right of repurchase continued to time indefinite because the Levites had no inheritance of land.—Lev. 25:29-34.

The inviolability of the hereditary possession is illustrated in the case of Naboth's vineyard, Naboth refusing either to sell it to the king or to exchange it for another vineyard; the crown did not have the right of eminent domain. (1 Ki. 21:2-6) A person could, however, *devote* a part of his inheritance to Jehovah for the sanctuary. If so, it could not be redeemed, but it remained the property of the sanctuary and its priesthood. If a man wished to *sanctify* part of his property for the temporary use of the sanctuary, he could do so, and if he later wished to redeem it, he could do this by adding a fifth of its evaluation. This doubtless protected the sanctuary treasury from loss and also created greater respect for the sanctuary and that which was offered in the worship of Jehovah. If the man did not want to repurchase his field but let it be sold by the priest to another man, then in the Jubilee it would be as a field *devoted* and would not be returned to the original owner but would remain the property of the sanctuary and its priesthood.—Lev. 27:15-21, 27.

From the foregoing it can be seen that wills had no place in Hebrew terminology or practice, the laws of inheritance obviating any necessity of such a docu-

ment. Even movable property was disposed of by its owner during his lifetime or by the laws of inheritance at the time of his death. In Jesus' illustration of the prodigal son, the younger son, on request, received his share of the property before his father's death.—Luke 15:12.

Benefits of hereditary laws

The laws governing the hereditary possessions and the dividing of them into smaller portions as the population increased were in themselves a contributing factor to greater family unity. In a land such as Palestine, consisting of much hill country, as in Judea, this was advantageous in that it caused the Israelites to make the optimum use of the land, even terracing hillsides, resulting in clothing the land with beauty and greenery, the olive, the fig tree, the palm and the vine, providing food for a great population. The fact that every man was a possessor of land created a greater love for the soil on which he lived, promoted industriousness and, along with the Jubilee regulation, restored the nation to its original theocratic status every fiftieth year. This helped maintain a balanced economy. However, as with other features of the Law, abuses eventually crept in.

As Jehovah had told Israel, he was the real Owner of the land. They were alien residents and settlers from his standpoint. Therefore, he was able to put them out of the land at any time he saw fit. (Lev. 25:23) Due to their many violations of God's law they were sent into exile for seventy years under the power of Babylon and remained under Gentile domination even after their restoration in 537 B.C.E. Finally, in 70 C.E., the Romans took them completely off the land, selling thousands into slavery. Even their genealogical records were lost or destroyed.

CHRISTIAN INHERITANCE

Jesus Christ, as the son of David, inherits the throne of David. (Isa. 9:7; Luke 1:32) As the Son of God he inherits heavenly kingship through the covenant Jehovah made with him. (Ps. 110:4; Luke 22:28-30) Christ, therefore, inherits the nations, to break to pieces all opposers and to rule forever.—Ps. 2:6-9.

The anointed members of the Christian congregation are spoken of as having a heavenly inheritance, sharing Jesus' inheritance as his "brothers." (Eph. 1:14; Col. 1:12; 1 Pet. 1:4, 5) This includes the earth. —Matt. 5:5.

Because God redeemed Israel out of Egypt, they became his possession or "inheritance." (Deut. 32:9; Ps. 33:12; 74:2; Mic. 7:14) They foreshadowed the "nation" of spiritual Israel, whom God considers his "inheritance" because he possesses them, having purchased them by means of the blood of his only-begotten Son, Jesus Christ.—1 Pet. 2:9; 5:2, 3; Acts 20:28.

Jesus Christ pointed out that persons who give up valuable things for the sake of his name and for the sake of the good news "will inherit everlasting life." —Matt. 19:29; Mark 10:29, 30; see BIRTHRIGHT; BROTHER-IN-LAW MARRIAGE; FIRSTBORN, FIRSTLING.

INK. The Hebrew word *d'yoh'*, found only at Jeremiah 36:18, comes from a root word meaning "slowly flowing," according to some scholars; others think it is from a root meaning "to be dark." In the Christian Greek Scriptures *me'lan* occurs only three times (2 Cor. 3:3; 2 John 12; 3 John 13), and is the neuter form of the masculine adjective *me'las*, meaning "black."—Matt. 5:36; Rev. 6:5, 12.

Generally speaking, inks were made of a pigment or coloring material dispersed in a medium containing gum, glue or varnish that acted both as a carrying agent or vehicle and as a binder to hold the pigment on the surface to which it was applied. The oldest ink formulas, and the oldest specimens found, show that the pigment was a carbonaceous black, either in the form of amorphous soot obtained from burning oil or wood, or a crystalline charcoal from an animal or vegetable source. The pigments of red inks were iron oxides. Certain tinctures were also used by the ancients. Josephus says the copy of the Law sent to Ptolemy Philadelphus was written in gold letters. (*Antiquities of the Jews*, Book XII, chap. II, par. 11) If vegetable juices or dyes were ever used in inks they long ago disappeared due to their perishable nature.

To make the best inks much time was required to grind and disperse the pigments in their vehicles. The inks were then usually stored as dried cakes or bars, which were then moistened sufficiently by the scribe as he applied the ink to his brush or reed.

The Chinese inks long enjoyed the reputation of having the deepest tone and being the most durable. Documents written in some of these inks can be soaked in water for several weeks without washing out. On the other hand, inks were also made so they could be erased with a wet sponge or damp cloth. This may have been the basis for Jehovah's saying, in a symbolic way, "Whoever has sinned against me, I shall wipe him out of my book."—Ex. 32:33; see also Numbers 5:23; Psalm 109:13, 14; WRITING.

INKHORN. See RECORDER'S INKHORN.

INN. A place where travelers could find accommodations for themselves and their animals. Perhaps ancient Middle Eastern inns resembled those built there in more recent times. These commonly consist of a walled square with only one entrance. Along the walls on a raised platform there are a series of unfurnished rooms for sheltering travelers and goods, entrance being gained from the inner courtyard. The animals are left in the large court, which often has a centrally situated well. Innkeepers of ancient times furnished a few necessary provisions to travelers and cared for persons left in their charge, receiving compensation for their services.—Luke 10:33-35.

INSECTS. These invertebrates are distinguished, in the adult stage, by a body consisting of three segments, head, thorax and abdomen, with six legs, a pair of feelers and generally two or four wings. Insects develop in one of two different ways. The transformation from egg to larva, to pupa and then finally to adult, as in the case of butterflies and moths, is termed complete metamorphosis. Other insects, such as the locusts, pass through only three stages (incomplete or gradual metamorphosis); the nymph hatches from the egg and after a series of successive molts the change to adult insect is complete.

The picturesque language of the Bible refers to insects as 'going on all fours.' Obviously Moses was familiar with the fact that insects have six legs. So the reference is undoubtedly to their mode of travel rather than to the number of their legs. There are winged insects, including the bees, flies and wasps, that walk with their six legs *in the manner of* four-legged animals. Other insects, such as the locusts, are equipped with two leaper legs and thus literally use the other four legs for crawling.—Lev. 11:20-23.

The more than 800,000 known varieties of insects present a panorama of contrast. While some are somberly colored, others are arrayed in bright hues and with beautiful designs. All the shades of the rainbow are represented. In size, insects vary from beetles that are small enough to get through the eye of a needle to curious "walking sticks" that measure more than a foot (c. .3 meter) in length. Among the insects can be found organized communities, builders, agriculturists, manufacturers, long-distance fliers, expert jumpers, swimmers and burrowers. Through study and observation man can learn much from the insects, most importantly that they are God's creations, endowed with instinctive wisdom, not by chance, but by the Source of all wisdom, Jehovah.—Job 12:7-9.

Although many are inclined to view insects as pests that damage crops and man's possessions as well as spread disease, actually only a very small

percentage of insects can be designated as harmful under present circumstances. The majority can be termed either as neutral or as directly or indirectly beneficial to man.

Even insects that attack trees and other plants are not always injurious but may be performing a valuable service. In Australia, for instance, the prickly-pear cactus rendered millions of acres of land practically unsuitable for agriculture. But this circumstance changed within a few years, chiefly because of introducing a variety of moth whose caterpillars mine the joints of this cactus. Then, too, the pruning of trees resulting from the activities of certain forest insects benefits man in contributing to better-quality lumber, reducing the fire hazard and making the forest more suitable as a home for wildlife.

Insects stand in an important relationship to plants. It has been estimated that 85 percent of flowering plants are either completely or partly dependent on insect pollination. Besides the honeybee and bumblebee, flies, beetles, moths, butterflies and other insects carry out this important function.

Insects also play a beneficial role as soil builders and scavengers. Dead plant and animal matter attracts many insects that help to break this down into different chemical combinations that can be used again as food by succeeding plant generations. The subterranean tunnels of insects aid water passage, capillary action and soil aeration. Their excreta and, eventually, their dead bodies fertilize the soil. The thickness of the rich topsoil is increased as insects continually bring up particles of subsoil to the surface.

Man has been able to use insects directly in research and to some degree in medicine. Dyes and shellac are produced from scale insects. In the Near East, insects, such as locusts, have for centuries been used as an item of diet. Were it not for the existence of insects, honey and natural silk would be unknown.

Then there is the good that insects perform in destroying, either as predators or parasites, other insects that are presently harmful to man. Besides the insect-eating insects, there are many birds, freshwater fishes, reptiles and small animals that now largely depend on insects for their food. Hence the disappearance of insects would place the life of these creatures in jeopardy.

Insects indeed occupy an important place in relation to the rest of the earthly creation. Observed Carl D. Duncan, professor of entomology and botany: "It is not too much to say that insects determine the character of man's world to a far greater extent than he does himself, and that if they were suddenly to disappear completely the world would be changed so extensively that it is extremely doubtful that man would be able to maintain any sort of organized society whatever."—*Annual Report of the Smithsonian Institution,* 1947, p. 346.

For the insects mentioned in the Bible see ANT; BEE; CATERPILLAR; COCKROACH; CRICKET; FLEA; FLY; GADFLY; GNAT; GRASSHOPPER; LOCUST; MAGGOT; MOSQUITO; MOTH.

INSPECTION GATE. See GATE, GATEWAY.

INSPIRATION. The apostle Paul stated at 2 Timothy 3:16: "All Scripture is inspired of God." The phrase "inspired of God" translates the compound Greek word *the·o'pneu·stos,* meaning, literally, "God-breathed" or "breathed by God."

This is the only occurrence of this Greek term in the Scriptures. Its use here clearly identifies God as the Source and Producer of the Sacred Scriptures, the Bible. Their being "God-breathed" finds some parallel in the expression found in the Hebrew Scriptures at Psalm 33:6: "By the word of Jehovah the heavens themselves were made, and by the spirit [or breath] of his mouth all their army."

RESULTS FROM THE OPERATION OF GOD'S SPIRIT

The means or agency for the inspiration of "all Scripture" was God's holy spirit or active force. (See SPIRIT.) That holy spirit operated toward or upon men to move them and guide them in setting down God's message. Thus, the apostle Peter says of Bible prophecy: "For you know this first, that no prophecy of Scripture springs from any private interpretation. For prophecy was at no time brought by man's will, but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:20, 21) The evidence shows that this was true of all the Bible writings, God's spirit operating on the minds and hearts of the writers to carry them along to the goal purposed by God. King David said: "The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." —2 Sam. 23:2; compare Matthew 22:43.

Even as Jehovah's spirit moved men or qualified them to perform other divine assignments—the making of priestly garments and equipment for the tabernacle (Ex. 28:3; 35:30-35), carrying the load of administration (Deut. 34:9), leading military forces (Judg. 3:9, 10; 6:33, 34)—so it enabled men to record the Scriptures. By means of that spirit, wisdom, understanding, knowledge, counsel, and power could be given them beyond what was normal and according to their particular need. (Isa. 11:2; Mic. 3:8; 1 Cor. 12:7, 8) Jesus assured his apostles that God's spirit would help them, teaching, guiding and recalling to their minds the things they had heard from him, as well as revealing to them future things. (John 14:26; 16:13) This assured the truthfulness and accuracy of their gospel accounts, including many lengthy quotations of Jesus' speeches, even though John's gospel account, for example, was written scores of years after the death of Jesus.

Controlled by "the hand of Jehovah"

The Bible writers, therefore, came under Jehovah's "hand," or guiding and controlling power. (2 Ki. 3:15, 16; Ezek. 3:14, 22) Even as Jehovah's "hand" could cause his servants to speak or to keep silent at appointed times (Ezek. 3:4, 26, 27; 33:22), so it could stimulate writing or act as a restraining force; it could prompt the writer to deal with certain matters or restrict him from including other material. The end product would, in every case, be that which Jehovah desired.

WAYS EMPLOYED IN DIVINE DIRECTION OF BIBLE WRITING

As the apostle states, God spoke "in many ways" to his servants in pre-Christian times. (Heb. 1:1, 2) In at least one case, that of the Ten Commandments or Decalogue, the information was divinely supplied in written form, merely requiring copying into the scrolls or other material used by Moses. (Ex. 31:18; Deut. 10:1-5) In other cases information was transmitted word for word, by verbal dictation. When presenting the large body of laws and statutes of God's covenant with Israel, Jehovah instructed Moses: "Write down for yourself these words." (Ex. 34:27) The prophets also were often given specific messages to deliver and these were then recorded, forming part of the Scriptures.—1 Ki. 22:14; Jer. 1:7; 2:1; 11:1-5; Ezek. 3:4; 11:5.

Among still other methods used for conveying information to the Bible writers were dreams and visions. Dreams, or "night visions," as they were sometimes called, evidently superimposed a picture of God's message or purpose on the mind of the sleeping person. (Dan. 2:19; 7:1) Visions given while the person was conscious were an even more frequently used vehicle of communication of God's thoughts to the mind of the writer, the revelation being impressed pictorially upon the conscious mind. (Ezek. 1:1; Dan. 8:1; Rev. 9:17) Some visions were received when the person had fallen into a trance. Though conscious,

the person apparently was so absorbed by the vision received during the trance as to be oblivious to all else around him.—Acts 10:9-17; 11:5-10; 22:17-21; see VISION.

Angelic messengers were used on many occasions to transmit the divine messages. (Heb. 2:2) Such messengers played a larger part in the transmission of information than is at times apparent. Thus, whereas the Law given to Moses is presented as spoken by God, both Stephen and Paul show that God used his angels in transmitting that legal code. (Acts 7:53; Gal. 3:19) Since the angels spoke in Jehovah's name, the message they presented could therefore be called the "word of Jehovah."—Gen. 22:11, 12, 15-18; Zech. 1:7, 9.

No matter what the particular means employed for the transmission of the messages, all parts of the Scriptures would be of the same quality, all of them being inspired or "God-breathed."

THE WRITER'S PART IN THE PRODUCTION OF THE SCRIPTURES

The evidence indicates, however, that the men used by God to record the Scriptures were not merely automatons, simply recording dictated material. We read concerning the apostle John that the "God-breathed" Revelation was presented to him through God's angel "in signs" and that John then "bore witness to the word God gave and to the witness Jesus Christ gave, even to all the things he saw." (Rev. 1:1, 2) It was "by inspiration [literally, "in spirit"]" that John "came to be in the Lord's day" and he was told: "What you see write in a scroll." (Rev. 1:10, 11) So, God apparently saw good to allow the Bible writers to use their mental faculties in selecting words and expressions to describe the visions they saw (Hab. 2:2), while always exercising sufficient control and guidance over them so that the end product was not only accurate and true but also such as suited Jehovah's purpose. (Prov. 30:5, 6) That personal effort on the part of the writer was involved is shown by the statement at Ecclesiastes 12:9, 10, there being a pondering, searching and arranging in order to present properly "delightful words and the writing of correct words of truth."—Compare Luke 1:1-4.

This doubtless explains the different styles discernible when examining the books of the Bible, as well as the expressions that apparently reflect the background of the individual writer. The natural qualifications of the writers may have been a factor in God's selection of them for their particular assignment; he may also have prepared them prior thereto to serve his particular purpose.

As evidence of this individuality of expression, Matthew, who had been a tax collector, makes numerous particularly specific references to numbers and money values. (Matt. 17:27; 26:15; 27:3) Luke, "the beloved physician" (Col. 4:14), on the other hand, uses distinctive expressions that reflect his medical background.—Luke 4:38; 5:12; 16:20.

Even where the writer speaks of receiving the "word of Jehovah" or a certain "pronouncement," it may be that this was transmitted, not word for word, but by giving the writer a mental picture of God's purpose, one that the writer would thereafter express in words. This is perhaps indicated by the writers' speaking at times of 'seeing' (rather than 'hearing') the "pronouncement" or "the word of Jehovah."—Isa. 13:1; Mic. 1:1; Hab. 1:1; 2:1, 2.

The men used to write the Scriptures therefore cooperated with the operation of Jehovah's holy spirit. They were willing and submissive to God's guidance (Isa. 50:4, 5), eager to know God's will and leading. (Isa. 26:9) In many cases they had certain goals in mind (Luke 1:1-4) or were responding to an evident need (1 Cor. 1:10, 11; 5:1; 7:1) and God directed them so that what they wrote coincided with and fulfilled his purpose. (Prov. 16:9) As spiritual men, their hearts and minds were attuned to God's will, they 'had the mind of Christ' and so were not setting down mere human wisdom nor a "vision of their own heart," as false prophets did.—1 Cor. 2:13-16; Jer. 23:16; Ezek. 13:2, 3, 17.

It can be seen that the holy spirit would, indeed, have "varieties of operations" toward or upon these Bible writers. (1 Cor. 12:6) A considerable portion of the information was humanly accessible to them, sometimes already existing in written form, as in the case of genealogies and certain historical accounts. (Luke 1:3; 3:23-38; Num. 21:14, 15; 1 Ki. 14:19, 29; 2 Ki. 15:31; 24:5; see BOOK.) Here God's spirit would operate to prevent inaccuracy or error from intruding into the Divine Record and also guide in the selection of material to be included. On the other hand, the information concerning the prehuman history of the earth (Gen. 1:1-26), or about heavenly events and activities (Job 1:6-12 and other texts), and prophecies, revelations of God's purposes and of doctrines—these were not humanly obtainable and would need to be transmitted supernaturally by God's spirit. As to wise sayings and counsel, even though the writer may have learned much from his personal experience in life and even more so from his own study and application of those parts of the Scriptures already recorded, the operation of God's spirit would still be required to ensure the information's qualifying as part of the Word of God that is "alive and exerts power . . . and is able to discern thoughts and intentions of the heart."—Heb. 4:12.

This may be seen by the expressions the apostle Paul makes in his first letter to the Corinthians. In giving counsel on marriage and singleness he says at one point: "But to the others I say, yes, I, not the Lord . . ." Again: "Now concerning virgins I have no command from the Lord, but I give my opinion." And finally, regarding a widowed woman, he states: "But she is happier if she remains as she is, according to my opinion. I certainly think I also have God's spirit." (1 Cor. 7:12, 25, 40) The evident meaning of Paul's statements is that he could quote no direct teaching by the Lord Jesus on certain points. Hence Paul gave his personal opinion as a spirit-filled apostle. His counsel, however, was "God-breathed" and so came to form part of the Sacred Scriptures, having equal authority with all the rest of those Scriptures.

There is clearly a distinction between the inspired writings of the Bible and other writings that, while manifesting a measure of the spirit's direction and guidance, are not properly classed with the Sacred Scriptures. As has been shown, in addition to the canonical books of the Hebrew Scriptures there were other writings, such as official records concerning the kings of Judah and Israel, and these, in many cases, may have been drawn up by men devoted to God. They were even used in research done by those writers who were inspired to write part of the Sacred Scriptures. So, too, in apostolic times. In addition to the letters included in the Bible canon, there were doubtless many other letters written by the apostles and older men to the numerous congregations during the course of the years. While the writers were spirit-guided men, still God did not place his seal of guarantee distinguishing any such additional writings as part of the inerrant Word of God. The Hebrew noncanonical writings may have contained some error, and even the noncanonical writings of the apostles may have reflected to some degree the incomplete understanding that existed in the early years of the Christian congregation. (Compare Acts 15:1-32; Galatians 2:11-14; Ephesians 4:11-16.) However, even as God by his spirit or active force granted to certain Christians the "discernment of inspired utterances," he could also guide the governing body of the Christian congregation in discerning which inspired writings were to be included in the canon of the Sacred Scriptures.—1 Cor. 12:10; see CANON.

RECOGNITION OF THE SACRED SCRIPTURES AS INSPIRED

The evidence is clear that all the Sacred Scriptures, as progressively added to the Bible canon, were consistently recognized by God's servants, including Jesus and his apostles, as inspired. By "inspiration" is meant, not a mere heightening of the intellect and emotions to a higher degree of accomplishment or sensitivity (as is often said of secular artists or poets), but the production of writings that are inerrant and that have the same authority as if written by God himself. For this reason the prophets who contributed to the writing of the Hebrew Scriptures ceaselessly credited their messages to God, with the pronouncement, "This is what Jehovah has said," doing so over three hundred times. (Isa. 37:33; Jer. 2:2; Nah. 1:12) Jesus and his apostles confidently quoted the Hebrew Scriptures as God's own word spoken through the assigned writers, hence as certain of fulfillment and as the final authority in any controversy. (Matt. 4:4-10; 19:3-6; Luke 24:44-48; John 13:18; Acts 13:33-35; 1 Cor. 15:3, 4; 1 Pet. 1:16; 2:6-9) They contained "the sacred pronouncements of God." (Rom. 3:1, 2; Heb. 5:12) After explaining in Hebrews 1:1 that God spoke to Israel through the prophets, Paul goes on to quote from several books of the Hebrew Scriptures, presenting the texts as though spoken personally by Jehovah God himself. (Heb. 1:5-13) Compare similar references to the holy spirit at Acts 1:16; 28:25; Hebrews 3:7; 10:15-17.

Showing his full faith in the inerrancy of the Sacred Writings, Jesus said that "the Scripture cannot be nullified" (John 10:34, 35), and that "sooner would heaven and earth pass away than for the smallest letter or one particle of a letter to pass away from the Law by any means and not all things take place." (Matt. 5:18) He told the Sadducees that they were in error regarding the resurrection because "you know neither the Scriptures nor the power of God." (Matt. 22:29-32; Mark 12:24) He was willing to submit to arrest and death itself because of knowing that this was in fulfillment of the written Word of God, the Sacred Scriptures.—Matt. 26:54; Mark 14:27, 49.

These statements, of course, apply to the pre-Christian Hebrew Scriptures. That the Christian Greek Scriptures were also both presented and accepted as inspired is also clear (1 Cor. 14:37; Gal. 1:8, 11, 12; 1 Thess. 2:13), the apostle Peter in one statement including Paul's letters with the rest of the Scriptures. —2 Pet. 3:15, 16.

Thus the entire body of the Scriptures compose the unified and harmonious written Word of God. (Eph. 6:17) All parts share equal authority as to fullness of inspiration and freedom from error. As has been seen, the particular operation of God's spirit in the various cases did not result in "degrees" of inspiration. For this reason the term "plenary," meaning "full" or "fully constituted," applies to all the Scriptures and not merely to certain portions thereof, as some scholars employ the term.

AUTHORITY OF MANUSCRIPT COPIES AND TRANSLATIONS

Absolute inerrancy is therefore to be attributed to the written Word of God. This is true of the original writings, none of which are known to exist today. The copies of those original writings and the translations made in many languages cannot lay claim to absolute accuracy. There is solid evidence and sound reason for believing, however, that the available manuscripts of the Sacred Scriptures do provide copies of the written Word of God in nearly exact form, the points in question having little bearing on the sense of the message conveyed. God's own purpose in preparing the Sacred Scriptures, and the inspired declaration that "the saying of Jehovah endures forever," give assurance that Jehovah God has preserved the internal integrity of the Scriptures through the centuries.—1 Pet. 1:25.

In a number of cases the writers of the Christian Greek Scriptures evidently made use of the Greek *Septuagint* translation when quoting from the Hebrew Scriptures. At times the rendering of the *Septuagint*, as quoted by them, differs somewhat from the reading of the Hebrew Scriptures as now known (most translations today being based on the Hebrew Masoretic text dating back to about the tenth century C.E.). As an example, Paul's quotation of Psalm 40:6 contains the expression "but you prepared a body for me," an expression found in the *Septuagint*. (Heb. 10:5, 6) The available Hebrew manuscripts of Psalm 40:6 have, in place of that expression, the words "these ears of mine you opened up." Whether the *original* Hebrew text contained the phrase found in the *Septuagint* cannot be stated with certainty. Whatever the case, God's spirit guided Paul in his quotation and therefore these words have divine authorization. This does not mean that the entire *Septuagint* translation is to be viewed as inspired; but those portions quoted by the inspired Christian writers did become an integral part of God's Word.

In a few cases the quotations made by Paul and others differ from both the Hebrew and Greek texts as found in available manuscripts. The differences are minor, however, and upon examination are seen to be the result of paraphrasing, epitomizing, the use of synonymous terms or the addition of explanatory words or phrases. Genesis 2:7, for instance, says "the man came to be a living soul," whereas Paul in quoting this portion said: "It is even so written: 'The *first* man *Adam* became a living soul.'" (1 Cor. 15:45) His addition of the words "first" and "Adam" served to emphasize the contrast he was making between Adam and Christ. The insertion was fully in accord with the facts recorded in the Scriptures and in no way perverted the sense or content of the text quoted. Those to whom Paul wrote had copies (or translations) of the Hebrew Scriptures older than those we have today and could investigate his quotations, in a way similar to that of the people of Beroea. (Acts 17:10, 11) The inclusion of these writings in the canon of the Sacred Scriptures by the Christian congregation of the first century gives evidence of their acceptance of such quotations as part of the inspired Word of God.—Compare also Zechariah 13:7 with Matthew 26:31.

"INSPIRED EXPRESSIONS"—TRUE AND FALSE

The Greek word *pneu'ma* ("spirit") is used in a special manner in some apostolic writings. At 2 Thessalonians 2:2, for example, the apostle Paul urges his Thessalonian brothers not to get excited or shaken from their reason "either through an inspired expression [literally, "spirit"] or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here." It is clear that Paul uses the word *pneu'ma* (spirit) in connection with means of communication, such as the "verbal message" or "letter." For this reason the *Critical Doctrinal and Homiletical Commentary* by Schaff-Lange says on this text: "By this the Apostle intends a spiritual suggestion, pretended prediction, utterance of a prophet . . ." Vincent's *Word Studies in the New Testament* (Vol. IV, p. 63) states: "By spirit—By prophetic utterances of individuals in Christian assemblies, claiming the authority of divine revelation." Thus, while some translations simply render *pneu'ma* in this and similar cases as "spirit," other translations read "message of the Spirit" (*AT*), "prediction" (*JB*), "inspiration" (D'Ostervald; Segond [French]), "inspired expression" (*NW*).

Paul's words make it clear that there are true "inspired expressions" and false ones. He refers to both kinds at 1 Timothy 4:1 when saying that "the inspired utterance [from Jehovah's holy spirit] says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." This identifies the source of the false "inspired utterances" as the demons. This is supported by the vision given

the apostle John in which he saw "three unclean inspired expressions," froglike in appearance, proceeding from the mouths of the dragon, wild beast and false prophet, and which expressions he specifically states are "inspired by demons," serving to gather earth's kings to the war at Har-Magedon.—Rev. 16:13-16.

With good reason, then, John urged Christians to "test the inspired expressions to see whether they originate with God." (1 John 4:1-3; compare Revelation 22:6.) He then went on to show that God's true inspired expressions were coming through the genuine Christian congregation, not through unchristian worldly sources. John's statement was, of course, inspired by Jehovah God, but even aside from this, John's letter had laid a solid foundation for making the straightforward statement: "He that gains the knowledge of God listens to us; he that does not originate with God does not listen to us. This is how we take note of the inspired expression of truth and the inspired expression of error." (1 John 4:6) Far from being mere dogmatism, John had shown that he and other true Christians were manifesting the fruits of God's spirit, primarily love, and were proving by their right conduct and truthful speech that they were indeed "walking in the light" in union with God.—1 John 1:5-7; 2:3-6, 9-11, 15-17, 29; 3:1, 2, 6, 9-18, 23, 24; contrast Titus 1:16.

INSTALLATION. The induction of the priesthood into office. Aaron and his sons were taken from the Kohathite family of the tribe of Levi to serve as the priesthood for Israel. (Ex. 6:16, 18, 20; 28:1) Their installation occupied seven days, apparently falling on Nisan 1-7, 1512 B.C.E., while Israel was encamped at the foot of Mount Sinai in Arabia. (Ex. 40:2, 12, 17) The tent of meeting had just been completed and set up on the first day of the month; the priestly family had been chosen by Jehovah, and now Moses, the brother of Aaron, as mediator of the Law covenant was commanded to perform the ceremony of their sanctification and installation. Instructions for the procedure are given in Exodus chapter 29 and the record of Moses' carrying out the ceremony is in Leviticus chapter 8.

On this first day, with Jehovah's presence represented by the pillar of cloud above the tabernacle (Ex. 40:33-38), Moses assembled all the sacrificial items, the bull and the two rams and the basket of unfermented cakes, the anointing oil and the priestly garments. As instructed, he called the congregation of Israel, which likely meant the older men as representatives of the entire congregation, to gather at the entrance of the tent of meeting, outside the curtain that surrounded the courtyard. Since they evidently could observe what took place in the courtyard, the gateway screen, twenty cubits (29 feet; 8.8 meters) wide, was probably removed.—Lev. 8:1-5; Ex. 27:16.

Moses washed Aaron and his sons Nadab, Abihu, Eleazar and Ithamar (or, commanded them to wash themselves) at the copper basin in the courtyard and put upon Aaron the glorious garments of the high priest. (Num. 3:2, 3) Now clothed in beautiful apparel, Aaron was invested with the garments representing the qualities and responsibilities of his office. Moses then anointed the tabernacle and all its furnishings and utensils and the altar of burnt offering as well as the basin and the utensils used in connection with them. This sanctified them, set them aside for the exclusive use and service of God, for which they would now be employed. Finally Moses anointed Aaron by pouring the oil upon his head.—Lev. 8:6-12; Ex. 30:22-33; Ps. 133:2.

BULL OF THE SIN OFFERING

Next, Moses clothed Aaron's sons, after which he caused Aaron and his sons to lay their hands on the head of the bull of the sin offering, their action signifying their acknowledgment of the offering as being for them, the priestly house. After slaughtering the bull Moses put some of the blood on the altar and poured the rest out at the altar's base, thus symbolizing cleansing from defilement brought due to the sinful nature of the priests when they officiated at the altar. The blood being put on the *horns* of the altar evidently signified that the *power* of the sacrificial arrangement lay in the shed blood of the sacrifice. (Heb. 9:22) The sprinkling of the altar was likewise required in connection with other offerings. (Lev. 1:5, 11; 3:2; 4:6; 16:18) Notice, however, that this being 'ordination day' for the priesthood and not the national atonement day for sins, the bull's blood was not taken into the Most Holy. (See Leviticus 16:14.) As with other sin offerings, the fat upon the intestines, the appendage of the liver and the two kidneys with their fat were placed on the altar. (Lev. 4:8-10, 20, 26, 31) The rest of the bull, with its skin and dung, was taken outside the camp by one of the priests, to be burned.—Lev. 8:13-17.

SACRIFICIAL RAMS

Then Aaron and his sons laid hands on the ram of the burnt offering and it was slaughtered, some of its blood being sprinkled upon the altar. The ram was then cut into parts, washed and burned on the altar, but evidently not the dung and the skin. (Lev. 7:8) As this ram of the burnt offering was offered up completely, nothing being retained for consumption by any human, so these priests were completely sanctified to Jehovah's holy, priestly service.—Lev. 8:18-21; compare Leviticus 1:3-9.

The other ram, the "ram of the installation," after having the priests' hands laid upon it, was slaughtered. Here the blood was used differently. Some of it was put on the right earlobe, right thumb and right big toe of Aaron and his sons; so the faculties represented by these body members were to be used fully in connection with the sacrificial feature of their ministry. The rest of the blood Moses sprinkled upon the altar. —Lev. 8:22-24.

The fat around the ram's organs, before being offered in the usual way, was placed, along with one of each of the three kinds of unfermented cakes taken from the basket, on the right leg. All of this was now put upon the palms of Aaron and his sons and waved before Jehovah by Moses, who evidently put his hands under the priests' hands to do so. This signified that their hands were 'filled with power,' that is, filled with sacrificial gifts and fully equipped and empowered for sacrificial duty. They were shown to be authorized, not only to offer the fat portions on the altar, but also to receive the gifts provided for their sustenance as Jehovah's abundant arrangement for his priesthood. The part of the ram waved, the right leg, usually went to the officiating priest as his portion. (Lev. 7:32-34; Num. 18:18) In this instance, it was all burned on the altar. Thus it was both presented (waved) before Jehovah and actually offered, acknowledging all of it as his bestowal upon the priesthood.—Lev. 8:25-28.

Moses, acting in a priestly capacity during the installation service, now received the breast from the installation ram as his own portion, after presenting it as a wave offering.—Lev. 8:29; see also Exodus 29:26-28.

Some of the ram's blood with the anointing oil (apparently mixed) was spattered upon Aaron and his sons and their garments, to sanctify them. This also identified them with the sacrificial office, as directed by God's spirit. There is no mention of Aaron's sons being anointed by pouring oil over the head, as Aaron had been.—Lev. 8:30.

The portion of the ram's flesh that had not been burned on the altar or given to Moses was now to be boiled and eaten at the entrance of the tent of meeting by Aaron and his sons, along with the cakes remaining in the basket. Any of this food left over was to be burned the next morning. This emphasized the cleanness, and also stressed the completeness, of their sanctification and service (because what was eaten was free from any putrefaction or staleness, and re-

mainders were *completely* disposed of). It is notable also that no leaven was in the cakes.—Lev. 8:31, 32; Ex. 29:31-34.

COMPLETION OF THE INSTALLATION

The installation took seven days, before the end of which the priesthood could not officiate in the fullest sense. On each of the six days succeeding their investiture and ordination through the mediator Moses, sacrifices were to be offered as follows: a young ram in the morning, with a grain offering and a drink offering of wine, and a like sacrifice in the evening, as burnt offerings. During the entire seven days, day and night, the newly ordained priests had to man posts of duty at the entrance of the tent of meeting, keeping "the obligatory watch of Jehovah," that they might not die.—Lev. 8:33-36; Ex. 29:35-42.

On the eighth day, fully equipped and installed in office, the priesthood officiated (without Moses' assistance) for the first time, performing an atonement service for the nation of Israel, especially in need of cleansing, not only because of their natural sinfulness, but also because of their recent disobedience in connection with the golden calf, which had brought Jehovah's displeasure. (Lev. 9:1-7; Ex. 32:1-10) At the conclusion of this first service by the newly installed priesthood, Jehovah manifested his approval and confirmation of them in office by sending miraculous fire out from the pillar of cloud above the tabernacle, devouring the remainder of the sacrifice on the altar. —Lev. 9:23, 24.

The Bible gives no record of an installation ceremony for the successors of Aaron. Evidently the one installation service was sufficient to place the Aaronic house and all its male offspring in their priestly office once and for all, to continue to time indefinite, down until the installation in office of the true and everlasting high priest Jesus Christ.—Heb. 7:12, 17; 9:11, 12; see HIGH PRIEST; PRIEST.

INSTRUCTION [From a form of the Hebrew *ya·rah'*, to instruct or teach; Gr., *pai·deu'o*, to instruct, correct, chastise, discipline; *ka·te·khe'o*, to teach orally, inform, instruct].

Jehovah is the Source of instruction. (Isa. 2:3; Mic. 4:2) The Bible is his written instruction Book. (Ps. 119:105; 2 Tim. 3:16; Rom. 15:4) Jesus Christ is "the way and the truth and the life," instructing those who approach the Father through him.—John 14:6.

What might be called the "book of divine creation" also instructs, when properly studied. (Ps. 19:1-4; Rom. 1:20; 10:18) Job told his companions they could get instruction by going to the animal creation. (Job 12:7, 8) But such instruction from the physical creation in itself cannot give the wisdom of God unless the searcher has the fear of Jehovah, which is 'the beginning of knowledge and wisdom,' and accompanies his study of created things with a consideration of God's Word.—Job 28:13-28; Prov. 1:7; Ps. 111:10; Prov. 30:5; Isa. 8:20.

Instruction, to benefit one fully, includes correction, chastisement, discipline, as the Hebrew and Greek words imply. Discipline is not always easy to take, but, when one responds to such instruction, it will yield "peaceable fruit, namely, righteousness." (Heb. 12:7-11) The instruction of a loving teacher will include training through example. But if hire is the chief incentive of the instructor, as was the case with the priests of Micah's day, there will be neither example nor proper training. (Mic. 3:11) And the most unreliable source of all is instruction sought at the feet of idols, or from spiritists, magicians, fortune-tellers and the like, for one is thereby seeking instruction from God's enemies the demons. (Hab. 2:19; 1 Cor. 10:20; Isa. 8:19; 2:6; Rev. 22:15) The Scriptures warn against turning to such sources of instruction as well as to worldly philosophy.—Col. 2:8; 1 Tim. 6:20.

The Bible indicates that, during Christ's 1,000-year reign, scrolls of instruction will be opened up for the judgment of mankind.—Rev. 20:12; see EDUCATION.

INTEGRITY. The Hebrew terms relating to integrity (*tom, tum·mah', tam, ta·mim'*) have the root meaning of that which is "complete" or "whole." (Compare Leviticus 25:30; Joshua 10:13; Proverbs 1:12.) *Ta·mim'* is used several times to refer to physical completeness or soundness and freedom from impairment, for example, regarding sacrificial animals. (Ex. 12:5; 29:1; Lev. 3:6) But more frequently these terms describe *moral soundness* and *completeness*, one's being *blameless* and *faultless*.

When applied to God, *ta·mim'* may properly be translated "perfect," as in describing Jehovah's activity and works, his way, knowledge and law. (Deut. 32: 4; Job 36:4; 37:16; Ps. 18:30; 19:7) All these divine qualities and expressions manifest such unmatchable completeness and fullness, are so sound and free from defect or fault, that they clearly identify their Source as the one true God.—Rom. 1:20; see PERFECTION.

SIGNIFICANCE OF HUMAN INTEGRITY

In a few cases the Hebrew *tom* conveys simply the idea of honest motive, innocence as to wrong intention. (Compare Genesis 20:5, 6; 2 Samuel 15:11) But mainly these related Hebrew terms describe unswerving devotion to righteousness. While the English word "integrity" is commonly applied to an 'uncompromising adherence to some moral or ethical code,' the Biblical usage and examples present unbreakable devotion to a *person*, Jehovah God, and to his expressed will and purpose—rather than to a mere code—as the course of vital importance.

Involved in the supreme issue

The first human pair were given the opportunity to manifest integrity in Eden. The restriction regarding the tree of knowledge put to the test their devotion to their Creator. Under the pressure of outside influence from God's adversary and his appeal to selfishness, they gave way to disobedience. Their shame, their reluctance to face their Creator and their lack of candor in responding to his questions all gave evidence of their lack of integrity. (Compare Psalm 119:1, 80.) Obviously, however, they were not the first to break integrity, since the spirit creature who led them into a rebellious course had already done so. —Gen. 3:1-19; compare his course with the dirge pronounced against the king of Tyre at Ezekiel 28: 12-15; see SATAN.

Satan's rebellion, visibly initiated in Eden, produced an issue of universal importance—that of the rightfulness of God's sovereignty over all his creatures, his right to require full obedience of them. Since the issue was not one of superiority of power but, rather, a moral issue, it could not be settled merely by the exercise of power, as by God's immediately crushing Satan and the human pair out of existence. This fact is an aid to understanding why wickedness and its author, Satan, have been allowed to continue so long. (See WICKEDNESS.) Since God's adversary first drew upon humans for support and endorsement of his rebel course (the earliest evidence for any siding with Satan on the part of spirit sons of God not appearing until sometime prior to the Flood; Gen. 6:1-5; compare 2 Peter 2:4, 5), this made the question of man's integrity to God's sovereign will an essential part of the overall issue (though Jehovah's sovereignty is not itself dependent on the integrity of his creatures). Proof of this is seen in the case of Job.

Job

Job, who evidently lived in the period between the death of Joseph and the time of Moses (see JOB), is described as a man who had "proved to be blameless [Heb., *tam*] and upright, and fearing God and turning aside from bad." (Job 1:1) That human in-

tegrity forms part of the issue between Jehovah God and Satan is clear from God's questioning his adversary about Job when Satan appeared during an angelic assembly in the courts of heaven. Satan imputed false motive to Job's worship of God, alleging that Job served not out of pure devotion but for selfish benefits. He thereby placed in question Job's integrity to God. Permitted to divest Job of his vast possessions and even of his children, Satan failed to crack Job's integrity. (1:6–2:3) He then claimed that Job was selfishly willing to endure the loss of possessions and children as long as he could save his own skin. (2:4, 5) Thereafter stricken with a painful, consuming disease, subjected to dissuasion from his own wife and to disparaging criticism and slurs from companions who misrepresented God's standards and purposes (2:6-13; 22:1, 5-11), Job's response was: "Until I expire I shall not take away my integrity from myself! On my justness I have laid hold, and I shall not let it go; my heart will not taunt me for any of my days." (27:5, 6) His maintaining integrity demonstrated that God's adversary was a liar.

Satan's challenging statements in Job's case show he held the position that all persons could be drawn away from God's side, that none served out of a purely unselfish motive. Thus humans, as well as God's spirit sons, have the remarkable privilege of contributing to the vindication and sanctification of God's name and demonstrating their support of Jehovah's sovereignty, doing so by a course of integrity. The ones "blameless in their way are a pleasure" to Jehovah.—Prov. 11:20; contrast this with the false view advanced by Eliphaz at Job 22:1-3.

Basis for divine judgment

God's favorable judgment is dependent on the creature's integrity-keeping course. (Ps. 18:23-25) As King David wrote: "Jehovah himself will pass sentence on the peoples. Judge me, O Jehovah, according to my righteousness and according to my integrity in me. Please, may the badness of wicked ones come to an end, and may you establish the righteous one." (Ps. 7:8, 9; compare Proverbs 2:21, 22.) Suffering Job expressed the confidence that "[Jehovah] will weigh me in accurate scales and God will get to know my integrity." (Job 31:6) Job thereafter lists about a dozen examples from actual life that, if true of him, would have demonstrated a lack of integrity.—Vss. 7-40.

Possible for imperfect humans

Since all men are imperfect and unable to measure up perfectly to God's standards, it is evident that their integrity does not mean perfection of action or speech. Rather, the Scriptures show it means wholeness or completeness of heart devotion. David, through weakness, committed several serious wrongs, but he, nevertheless, 'walked with integrity of heart' (1 Ki. 9:4), for he accepted reproof and corrected his way. He thereby proved that his heart still retained genuine love for Jehovah God. (Ps. 26:1-3, 6, 8, 11) As David later told his son Solomon: "Know the God of your father and serve him with a complete heart and with a delightful soul; for all hearts Jehovah is searching, and every inclination of the thoughts he is discerning." Solomon's heart, however, did not "prove to be complete with Jehovah his God like the heart of David his father."—1 Chron. 28:9; 1 Ki. 11:4; the word "complete" in these two texts is from another Hebrew term, *sha·lem'*, as at Proverbs 11:1; 1 Kings 15:14.

Integrity is therefore not restricted to any one aspect of human conduct; it does not apply just to matters obviously "religious." For God's servant it is a way of life in which the individual 'walks,' constantly searching to know Jehovah's will. (Ps. 119:1-3) David shepherded the nation of Israel "according to the integrity of his heart," both in matters directly relating to Jehovah's worship and in his conduct of governmental affairs. He also desired those around him and those acting as his ministers likewise to be persons of integrity, "walking in a faultless way." (Ps. 78:72; 101:2-7) One 'proves himself faultless' before God over a period of time, as did Noah, Abraham and others.—Gen. 6:9; 17:1; 2 Sam. 22:24.

Integrity requires uncompromising loyalty to God and adherence to righteousness, not merely under favorable conditions or circumstances, but under all conditions and at all times. After stressing that only the integrity-keeper, "speaking the truth in his heart," is acceptable to Jehovah, the psalmist says of such a one that "he has sworn to what is bad for himself, and yet he does not alter," that is, even if something he has solemnly agreed to turns out to be apparently against his personal interests, he still stays true to his agreement. (Ps. 15:1-5; contrast Romans 1:31, 1 Timothy 1:10.) Integrity, then, is most evident when the individual's devotion is under test and he is pressured to abandon his righteous course. Though made a laughingstock by opposers (Job 12:4; compare Jeremiah 20:7), or the object of their bitter speech (Ps. 64:3, 4), hatred and violent persecution (Prov. 29:10; Amos 5:10), in sickness or distressful adversity, one must 'hold fast his integrity' as did Job, no matter what the cost.—Job 2:3.

Such an integrity-keeping course is possible, not by the individual's personal moral strength, but only through deep faith and trust in Jehovah and his saving power. (Ps. 25:21) God's promise is that he will be a "shield" and "stronghold," guarding the way of those walking in integrity. (Prov. 2:6-8; 10: 29; Ps. 41:12) Their constant concern for gaining Jehovah's approval brings stability to their lives, enabling them to follow a straight course to their goal. (Ps. 26:1-3; Prov. 11:5; 28:18) Though, as Job perplexedly observed, the blameless may suffer due to the rule of the wicked and may die along with the wicked, Jehovah assures that he is aware of the life of the faultless one and guarantees that such one's inheritance will continue, his future will be peaceful and he will come into the possession of good. (Job 9:20-22; Ps. 37:18, 19, 37; 84:11; Prov. 28:10) As in Job's case, it is being a man of integrity, rather than one's wealth, that makes one a person of genuine worth, meriting respect. (Prov. 19:1; 28:6) Children privileged to have such a parent are to be counted happy (Prov. 20:7), receiving a splendid legacy in their father's life example, enjoying a share in his good name and the respect he gained.

In addition to Job and David, the Hebrew Scriptures are replete with examples of men of integrity. Abraham showed unswerving loyalty to God in his willingness to sacrifice his son Isaac. (Gen. 22:1-12) Daniel and his three companions provide sterling illustrations of integrity under test, in youth and in later life. (Dan. 1:8-17; 3:13-23; 6:4-23) At Hebrews chapter 11, the apostle Paul lists a long line of men of pre-Christian times who through faith displayed integrity under a wide variety of difficult circumstances.—Note particularly verses 33-38.

INTEGRITY IN THE CHRISTIAN GREEK SCRIPTURES

Whereas no exact word for "integrity" appears in the Christian Greek Scriptures, the idea pervades this entire portion of the Bible. God's Son, Jesus Christ, gave the finest example of integrity and of supreme trust in his heavenly Father's strength and care. He thereby was "made perfect" for his position as God's high priest, as well as the anointed king of the heavenly kingdom, one greater than David's. (Heb. 5:7-9; 4:15; 7:26-28; Acts 2:34, 35) Integrity is embraced in the commandment Jesus singled out as the greatest of all—loving Jehovah God with one's whole heart, mind, soul and strength. (Matt. 22:36-38) His injunction that "you must accordingly be perfect, as your heavenly Father is perfect" (Matt. 5:48) also stressed a completeness of one's devotion to righteousness. (The Greek terms for perfection convey the idea of that which has been 'brought to com-

pletion' and so are somewhat similar in meaning to the Hebrew terms already discussed.)

Jesus' teachings emphasized purity of heart, singleness of outlook and intent, freedom from hypocrisy —all these being qualities that characterize integrity. (Matt. 5:8; 6:1-6, 16-18, 22, 23; Luke 11:34-36) The apostle Paul showed the same concern as had David and earlier servants of God for proving blameless and faultless in his ministry, free from any charge of corruption or deviousness in his dealings with others. —2 Cor. 4:1, 2; 6:3-10; 8:20, 21; 1 Thess. 1:3-6.

Perseverance in a God-given commission in the face of opposition, and endurance of privations, persecution and suffering for adhering to a course of godly devotion, also marked Paul and other early Christians as persons of integrity.—Acts 5:27-41; 2 Cor. 11:23-27.

INTEREST. The price or rate paid by a debtor for the use of what he borrows. Already in the second millennium B.C.E. Babylon had a fully developed loan system. The Hammurabi "code" indicates a 20-percent interest rate on money and grain, and stipulates that a merchant charging a higher rate would forfeit the amount lent. By contrast God's law to Israel prohibited making loans on interest to needy fellow Israelites. No one was to profit from another's financial reverses. (Ex. 22:25; Lev. 25:36, 37; Deut. 23:19) And Proverbs 28:8 indicates that fortunes acquired from interest wrongfully collected would eventually become the possession of the "one showing favor to the lowly ones."

Foreigners, however, could be charged interest by the Israelites. (Deut. 23:20) Jewish commentators understand this to apply, not to cases of need, but to business loans. (*The Pentateuch and Haftorahs*, edited by J. H. Hertz, 1950, p. 849) Usually foreigners were in Israel only temporarily, often as merchants, and could reasonably be expected to pay interest, particularly since they would also be lending to others on interest.

Whereas upright Israelites obeyed God's law about making interest-free loans (Ps. 15:5; Ezek. 18:5, 8, 17), lending on interest apparently became common and brought hardships on needy debtors. (Neh. 5:1-11; Isa. 24:2; Ezek. 18:13; 22:12) Jesus Christ, though, upheld God's law in this regard and gave it an even broader application, saying: "Continue . . . to lend without interest, not hoping for anything back." (Luke 6:34, 35) It would therefore be improper to withhold assistance from one who because of continued adversity and through no fault of his own might be unable to repay a debt. But when actual need is not involved, there would be no objection to a person's charging interest on a loan. Jesus himself, by having the wicked slave in one of his illustrations censured for failing to deposit his master's money with the bankers so as to draw interest, implied that receiving interest from invested capital is proper. —Matt. 25:26, 27; Luke 19:22, 23.

INTERPRETATION. In the Bible an interpreter may be either of two kinds. He may be a translator, one who conveys the meaning of words spoken or written in one language to persons reading or speaking another, and he can do this either orally or in writing. On the other hand, an interpreter may be one who explains Bible prophecy by giving others the meaning, significance and understanding of prophetic dreams, visions and messages of divine origin.

TRANSLATION

The confusion of man's language during the building of the Tower of Babel resulted in the human family suddenly becoming a multilingual race. This, in turn, gave rise to a new profession, that of interpreter or translator. (Gen. 11:1-9) Some five centuries later, in order to conceal his identity as the prime minister of Egypt, Joseph employed a translator to interpret for him when speaking to his Hebrew brothers in the Egyptian language. (Gen. 42:23) The Hebrew word *luts*—a form of which is rendered "interpreter" in this text—basically means to stammer, or to mimic a foreigner's speech. The same word is sometimes rendered 'spokesman' when referring to an envoy versed in a foreign language, as were "the spokesmen of the princes of Babylon" sent to converse with King Hezekiah of Judah.—2 Chron. 32:31.

The gift of speaking in foreign tongues was one of the manifestations of God's outpoured holy spirit upon the faithful disciples of Christ on Pentecost, 33 C.E. However, this was no duplication of what occurred on the Plains of Shinar twenty-two centuries earlier. For, instead of replacing their original language with a new one, these disciples retained their mother tongue and at the same time were enabled to speak in the tongues of foreign-language groups about the magnificent things of God. (Acts 2: 1-11) Along with this ability to speak in different tongues, other miraculous gifts of the spirit were bestowed on members of the early Christian congregation, including the gift of translating from one language to another. Christians were also given instruction on the proper use of this gift.—1 Cor. 12: 4-10, 27-30; 14:5, 13-28.

The most remarkable example of translation from one language to another is the rendering of the Bible into many, many tongues, a monumental task that has consumed centuries of time. Today this Book appears in whole or in part in well over 1,300 languages. However, none of such translations or their translators were inspired. Historically, such translation work dates back to the third century B.C.E. when work on the *Septuagint Version* was begun in which the inspired Holy Scriptures in Hebrew and Aramaic, the thirty-nine books as they are now reckoned, were rendered into the common *koi·ne'* Greek, the international language of that time.

Bible writers of the twenty-seven books that make up the Christian Greek Scriptures, which books completed the Bible's canon, often quoted from the Hebrew Scriptures. Apparently they sometimes used the Greek *Septuagint* translation rather than personally translate from the Hebrew text of the Scriptures. (Compare Psalm 40:6 [39:6, *LXX*] with Hebrews 10: 5.) They also made their own rather free translations, however, as seen by comparing Hosea 2:23 with Romans 9:25. An example of where they paraphrased, rather than making a literal translation, may be noted by comparing Deuteronomy 30:11-14 with Romans 10:6-8.

These Bible writers often translated the names of persons, titles, places and expressions for the benefit of their readers. They defined and gave the meaning of such names as Cephas, Barnabas, Tabitha, Bar-Jesus and Melchizedek (John 1:42; Acts 4:36; 9:36; 13:6, 8; Heb. 7:1, 2), also the meaning of the titles Immanuel, Rabbi and Messiah (Matt. 1:23; John 1: 38, 41), the meaning of places like Golgotha, Siloam and Salem (Mark 15:22; John 9:7; Heb. 7:2), and translations of the terms *"Tal'i·tha cu'mi"* and *"E'li, E'li, la'ma sa·bach·tha'ni."*—Mark 5:41; 15:34.

Matthew first wrote his Gospel account in Hebrew, according to the ancient testimony of the noted Jerome, Eusebius Pamphili, Origen, Irenaeus and Papias. Who translated this Gospel later into Greek is not known. If Matthew did so himself, as some think, then it is the only known inspired translation of Scripture.

The Greek word *her·me·neu'o* means "to explain, interpret." (John 1:42; 9:7; Heb. 7:2) It is similar to the name of the Greek god Hermes (Mercury), regarded by ancient mythologists, not only as the messenger, envoy and interpreter for the gods, but also the patron of writers, speakers and translators. The pagans in Lystra called Paul "Hermes, since he was the one taking the lead in speaking." (Acts 14:12) The English word "hermeneutics" pertains to interpretation or exegesis. The prefix *me·ta'* implies "a change," and so, added to *her·me·neu'o*, the word

me·ther·me·neu'o results, a word that also occurs several times in the Bible. It means to change or translate from one language to another, and is always in the passive voice, as *"when* translated." —Matt. 1:23.

INTERPRETATION OF PROPHECY

A strengthened and intensified form of *her·me·neu'o* is *di·er·me·neu'o*, signifying to explain fully, to interpret fully, and is used either in reference to translating languages or interpreting prophecy, but in either sense it means to do so fully.

Di·er·me·neu'o was therefore the word Luke used in relating how Jesus on the road to Emmaus with two of his disciples commenced with the writings of Moses and the prophets and "interpreted to them things pertaining to himself in all the Scriptures." The two disciples were later telling others of the experience, how Jesus was "fully opening up the Scriptures" to them.—Luke 24:13-15, 25-32.

Du·ser·me'neu·tos has an opposite meaning. It was used by Paul and is found only at Hebrews 5:11, meaning "hard to interpret," that is, "hard to be explained."—See *Kingdom Interlinear Translation.*

Another Greek word rendered interpretation is *e·pi'ly·sis*, from the verb meaning "to loosen up or release," hence to explain or solve. True prophecy does not find its source in the expressed opinions or interpretations of men, but, rather, originates with God. Hence Peter writes: "No prophecy of Scripture springs from any private interpretation [*e·pi·ly'se·os*] . . . but men spoke from God as they were borne along by holy spirit." (2 Pet. 1:20, 21) Thus, the Bible prophecies were never the product of astute deductions and predictions by men based on their personal analysis of human events or trends.

The meaning of some prophecies was obvious, hence requiring no interpretation, as when the prophet was used to foretell that the Judeans would 'go into captivity to the king of Babylon for seventy years' or that Babylon would become 'a desolate waste.' The *time* of the fulfillment, of course, was not always known, though in some cases this, too, was explicitly stated. Many prophecies, or particular features of the prophecies, however, were only partially understood at the time of their being given, the full understanding or interpretation awaiting God's due time for their being made clear. This was true with some of the prophecies of Daniel, and with regard to the Messiah and the "sacred secret" involving him.—Dan. 12:4, 8-10; 1 Pet. 1:10-12.

All of Egypt's magic-practicing priests and wise men were helpless when it came to interpreting Pharaoh's God-sent dreams. "There was no interpreter of them for Pharaoh." (Gen. 41:1-8) It was then brought to Pharaoh's attention that Joseph had successfully interpreted the dreams of Pharaoh's chief cupbearer and chief baker. (Gen. 40:5-22; 41:9-13) However, in that connection Joseph had taken no credit to himself but had called their attention to Jehovah as the Interpreter of dreams, saying, "Do not interpretations belong to God?" (Gen. 40:8) So when called before Pharaoh to interpret the king's dream, Joseph declared: "I need not be considered! God will announce welfare to Pharaoh." (Gen. 41:14-16) After hearing the interpretation even Pharaoh acknowledged Joseph to be "one in whom the spirit of God" was found, for "God has caused you [Joseph] to know all this."—Gen. 41:38, 39.

Similarly, Daniel was used by God to make known the interpretation of Nebuchadnezzar's dreams. After first praying to God for understanding of the secret and getting the answer in a night vision, Daniel was brought before the king both to recall the forgotten dream and then to give the interpretation. (Dan. 2:14-26) By way of an introduction Daniel reminded the king that all his wise men, conjurers, magic-practicing priests and astrologers were unable to interpret the dream. "However," Daniel continued, "there exists a God in the heavens who is a Revealer of secrets, . . . as for me, it is not through any wisdom that exists in me more than in any others alive that this secret is revealed to me, except to the intent that the interpretation may be made known to the king."—Dan. 2:27-30.

On a second occasion, when all the magic-practicing priests, conjurers, Chaldeans and astrologers were unable to interpret the king's dream concerning the great tree that was cut down, Daniel was again called in, and again the divine origin of the prophecy was emphasized. In virtual acknowledgment of this fact, the king said to Daniel: "I myself well know that the spirit of the holy gods is in you," and "you are competent, because the spirit of holy gods is in you." —Dan. 4:4-18, 24.

Years later, on the very night in which Babylon fell to the Medes and Persians, this aging servant of Jehovah, Daniel, was once again called upon to interpret a divine message for a king. This time a mysterious hand had written MENE, MENE, TEKEL, PARSIN on the palace wall during Belshazzar's feast. All the wise men of Babylon proved helpless to interpret the cryptic writing. The queen mother then recalled that Daniel was still available, the one "in whom there is the spirit of holy gods," as well as "illumination and insight and wisdom like the wisdom of gods." In interpreting the writing, which was really a prophecy in itself, Daniel once again magnified Jehovah as the God of true prophecy.—Dan. 5:1, 5-28.

INTERPRETER. See INTERPRETATION.

INTESTINES. See BOWELS.

INTOXICATION. See DRUNKENNESS.

IOB. Third-named son of Issachar. (Gen. 46:13) At Numbers 26:24 and 1 Chronicles 7:1, the name appears as Jashub.—See JASHUB No. 1.

IOTA [I, ι]. The ninth letter of the Greek alphabet, from which the English "i" is derived.

In the common system of arithmetic among the Greeks, *i·o'ta* has the value of ten (ι'), and, with the subscript (,ι), 10,000.

IPHDEIAH (Iph·de'iah) [Jehovah redeems]. Son of Shashak; a headman of the tribe of Benjamin. —1 Chron. 8:1, 25, 28.

IPHTAH (Iph'tah) [he (God) opens]. A city of Judah in the Shephelah. (Josh. 15:20, 33, 43) Tarquimiya, about six miles (c. 10 kilometers) W-NW of Hebron, has been suggested as a possible location.

IPHTAHEL (Iph'tah·el) [God opens]. A valley on the boundary between the tribes of Zebulun and Asher. (Josh. 19:10, 14, 24, 27) Iphtahel is commonly identified with steep-sided, narrow Wadi el-Melek, NW of Nazareth. Various other suggestions have also been made, including Sahl el-Battof, a valley plain N of Nazareth.

IR [possibly, watchful, or, my watchman]. 'Father' of Shuppim and Huppim (1 Chron. 7:12); probably the same as the Benjamite Iri.—1 Chron. 7:7.

IRA (I'ra) [possibly, watchful].

1. A Jairite listed among King David's leading officers as "a priest of David." (2 Sam. 20:26) Ira perhaps was a descendant of the Jair mentioned at Numbers 32:41 and, therefore, in this case the designation "priest" may signify "chief minister," "prince." There is no Biblical evidence that the Jairites were Levites. However, if the reading of the Syriac *Peshitta Version* is correct, Ira may have been a priest from the Levite city of Jattir (Jathir).—Compare 2 Samuel 8:18; 1 Chronicles 6:57; 18:17.

2. Son of Ikkesh the Tekoite; one of the mighty

men of King David's military forces.—2 Sam. 23:24, 26; 1 Chron. 11:26, 28

3. An Ithrite; another of King David's mighty men. —2 Sam. 23:38; 1 Chron. 11:40.

IRAD (I'rad) [fugitive]. Grandson of Cain; forefather of the bigamist Lamech, and of Jabal and Tubal-cain.—Gen. 4:17-23.

IRAM (I'ram) [possibly, watchful, aroused]. A sheik or chieftain of Esau (Edom).—Gen. 36:43; 1 Chron. 1:54.

IRI (I'ri) [possibly, watchful, or, my watchman]. Son of Bela; a paternal head and valiant, mighty man of Benjamin. (1 Chron. 7:7) Iri is probably the same as the Ir of 1 Chronicles 7:12.

IRIJAH (I·ri'jah) [Jehovah sees]. "Son of Shelemiah the son of Hananiah"; the officer in charge of the gate of Benjamin in Jerusalem who arrested Jeremiah on the false charge of intending to desert to the Babylonians.—Jer. 37:13, 14.

IR-NAHASH (Ir-na'hash) [city of Nahash (serpent)]. Seemingly a place 'fathered' or 'founded' by the Judean Tehinnah. (1 Chron. 4:1, 12; for a comparable example, see ATROTH-BETH-JOAB.) The exact location of Ir-nahash is uncertain. Some geographers favor as a possible identification Deir Nahhas, about twelve miles (19 kilometers) NW of Hebron.

IRON (STEEL). One of the oldest metals known to man. Today it is rated the most abundant, most useful and cheapest of all metals. It is the fourth-most plentiful element in the crust of the earth, while the earth's core is said to be nearly 90 percent iron. Nevertheless, pure iron in commerce is uncommon. Pig iron contains about 3 percent carbon plus small amounts of other elements. Wrought iron has much less carbon. (Job 40:18) The many varieties of steel are simply iron alloyed with carbon and other additives to give them special characteristics. "Steel" in the *Authorized Version*, however, is a mistranslation for "copper." (2 Sam. 22:35; Job 20:24; Ps. 18:34; Jer. 15:12) Due to the crude furnaces and smelting methods, the iron in Bible times was never totally purified, but was an alloy of carbon and other elements. Tubal-cain of the fourth millennium B.C.E. was the first known to forge and work with iron. (Gen. 4:22) In view of how easily iron oxidizes and corrodes, it is remarkable that iron objects have been found dating back a thousand years or more before the Common Era. Some ancient articles of steel have also been found.—See ARCHAEOLOGY, pp. 108, 111.

Meteoric iron was one type used at an early time by man. In Egyptian tombs iron beads have been found that proved to be meteoric in composition. But man was not limited to that source of supply. He mined iron oxides and sulfides and smelted the same, notwithstanding the high temperatures needed to melt iron. (Job 28:2; Ezek. 22:20; see REFINE, REFINER.) Its use was quite limited compared with copper and bronze, which could be worked cold. Nevertheless, iron doubtless was especially valued because of its great strength and utility. At Daniel 2:32, 33 it is listed with other valuable metals, including gold, silver and copper. (Compare Isaiah 60:17.) Iron was included among the spoils of war highly esteemed by the Israelites. (Num. 31:22; Josh. 6:19, 24; 22:8) But more than captured iron was to be their portion. Moses promised that upon reaching Palestine they would find iron deposits, and so it proved to be. (Deut. 8:9) Other sources of iron mentioned in the Bible were Tarshish, Dan, Javan and Uzal.—Ezek. 27:12, 19.

In their conquest of the Promised Land the Israelites were confronted with war chariots equipped with iron scythes. (Josh. 17:16, 18; Judg. 1:19) At one point during the period of the judges, "there was not a smith [metalworker] to be found in all the land of Israel." Due to a ban imposed by the Philistines in the days of Saul, only the king and his son Jonathan had a sword; Israel was forced to take all metal tools down to the Philistines to have them sharpened. (1 Sam. 13:19-22) Later, however, King David gathered together huge quantities of iron for use in the temple construction. Under Solomon's reign there was contributed "iron worth a hundred thousand talents," or, according to many translations, "a hundred thousand talents of iron." (1 Chron. 22:14, 16; 29:2, 7) If the reference is to the *value* of the iron, and if the talents were silver, then the iron was worth about $142,359,000. If the reference is to the *weight* of the iron, then it amounted to about 3,770 tons (c. 3,433 metric tons).

Iron served a variety of purposes: tools (Num. 35:16; Deut. 27:5; 2 Sam. 12:31; 1 Ki. 6:7; 1 Chron. 20:3; Isa. 10:34; Amos 1:3; 1 Tim. 4:2); nails (1 Chron. 22:3); griddles (Ezek. 4:3); writing styli (Job 19:24; Jer. 17:1); gates (Acts 12:10); weapons and armor (Judg. 4:3, 13; 1 Sam. 17:7; 2 Sam. 23:7; Job 20:24); prison bars and fetters (Ps. 105:18; 107:10, 16; 149:8; Isa. 45:2); false gods.—Dan. 5:4.

The iron furnace is a symbol of hard and hot oppression (Deut. 4:20; 1 Ki. 8:51; Jer. 11:4); iron yokes, unbreakable bondage. (Deut. 28:48; Jer. 28:13, 14) In a figurative sense iron symbolizes hardness (Lev. 26:19; Deut. 28:23), stubbornness (Isa. 48:4; Jer. 6:28), strength (Jer. 1:18; Dan. 7:7; Rev. 9:9), kingly power and judicial authority.—Ps. 2:9; Rev. 2:27; 12:5; 19:15.

IRPEEL (Ir'pe·el) [God heals]. A city of Benjamin. (Josh. 18:21, 27) Some geographers suggest as a possible identification Rafat, a village about six miles (c. 10 kilometers) NW of Jerusalem.

IR-SHEMESH (Ir-she'mesh) [city of the sun]. A town on the boundary of Dan, named between Eshtaol and Shaalabbin in Joshua 19:41, 42. It is possibly the same as Beth-shemesh of Joshua 15:10, in view of its similarity of name and its location on the boundary of Dan and Judah. If so, then it was later occupied by the tribe of Judah and assigned from that tribe as one of the forty-eight Levite cities. —Josh. 21:16; 1 Chron. 6:59; Num. 35:6, 7; see BETH-SHEMESH No. 1.

IRU (I'ru) [perhaps, watch, or, watcher]. The first-named son of Caleb the spy; of Judah's tribe. (1 Chron. 4:15) Some scholars think the name was really Ir, and the "u" only the Hebrew conjunction *and*.

ISAAC (I'saac) [laughter]. The only son of Abraham by his wife Sarah. Hence, a vital link in the line of descent leading to Christ. (1 Chron. 1:28, 34; Matt. 1:1, 2; Luke 3:34) Isaac was weaned at about five, was as good as offered up as a sacrifice at perhaps twenty-five, was married at forty, became father to twin sons at sixty, and died at the age of 180.—Gen. 21:2-8; 22:2; 25:20, 26; 35:28.

The birth of Isaac was under the most unusual circumstances. Both his father and his mother were very old, his mother long before having stopped menstruating. (Gen. 18:11) So when God told Abraham that Sarah would give birth to a son, he laughed over the prospect, saying: "Will a man a hundred years old have a child born, and will Sarah, yes, will a woman ninety years old give birth?" (17:17) Upon learning what was to take place, Sarah laughed too. (See LAUGHTER.) Then, "at the appointed time" the following year, the child was born, proving that

nothing is "too extraordinary for Jehovah." (18:9-15) Sarah then exclaimed: "God has prepared laughter for me," adding, "everybody hearing of it will laugh at me." And so, just as Jehovah had said, the boy was appropriately named Isaac, meaning "laughter." —21:1-7; 17:19.

Being of Abraham's household and heir to the promises, on the eighth day Isaac was properly circumcised.—Gen. 17:9-14, 19; 21:4; Acts 7:8; Gal. 4:28.

WHEN WEANED?

The day Isaac was weaned Abraham prepared a big feast, and apparently on that occasion Sarah noticed Ishmael "poking fun" at his younger half-brother Isaac. (Gen. 21:8, 9) Some translations (*JB, Mo, RS*) say that Ishmael was only "playing" (Heb., *tsa·hhaq'*) with Isaac, that is, in the sense of child's play. However, *tsa·hhaq'* can also have an offensive connotation. Thus, where this same word occurs in other texts (19:14; 39:14, 17) these translations render it "jesting" or "joking" and "insult."

Certain Targums, as also the Syriac, at Genesis 21:9, give Ishmael's remarks the sense of "deriding." Concerning *tsa·hhaq'* Cook's *Commentary* (Vol. I, p. 136) says: "It probably means in this passage, as it has generally been understood, 'mocking laughter.' As Abraham had laughed for joy concerning Isaac, and Sarah had laughed incredulously, so now Ishmael laughed in derision, and probably in a persecuting and tyrannical spirit." Deciding the matter, the inspired apostle Paul clearly shows that Ishmael's treatment of Isaac was affliction, *persecution*, not childlike play. (Gal. 4:29) Certain commentators, in view of Sarah's insistence, in the next verse (Gen. 21:10), that "the son of this slave girl is not going to be an heir with my son, with Isaac!", suggest that Ishmael (fourteen years Isaac's senior) perhaps quarreled and taunted Isaac with regard to heirship.

Jehovah had told Abraham that as alien residents his seed would be afflicted for four hundred years, which affliction ended with Israel's deliverance out of Egypt in 1513 B.C.E. (Gen. 15:13; Acts 7:6) Four hundred years prior thereto would mark 1913 B.C.E. as the beginning of that affliction. Consequently, this also fixes 1913 as the year Isaac was weaned, since timewise the two events, his being weaned and his being mistreated by Ishmael, are closely associated in the account. This means that Isaac was about five years old when weaned, having been born in 1918 B.C.E. Incidentally, his birth marked the beginning of the 450 years mentioned in Acts 13:17-20, which time period ended in 1467 B.C.E. when Joshua's campaign in Canaan concluded and the land was distributed to the various tribes.

Today, when so many women in the Western world refuse to nurse their babies, or nurse them for only six to nine months, a five-year period may seem inconceivably long. But Dr. D. B. Jellife, in *Infant Nutrition in the Subtropics and Tropics*, shows that in many parts of the world children are not weaned until they are one and a half to two years old, and in Arabia it is customary for a mother to nurse her young anywhere from thirteen to thirty-two months. Normally, nursing or lactation, medically speaking, may be continued until the next pregnancy.

In the Middle Ages in Europe the average age for weaning was two years, and in the time of the Maccabees (first and second century B.C.E.) women nursed their sons for three years. (2 Maccabees 7:27) Four thousand years ago when people lived an unrushed life, and there was not the present-day pressure or necessity to telescope so much into the shortened life-span, it is easy to understand why Sarah could have nursed Isaac for five years. Besides, he was Sarah's only child after many years of barrenness.

WILLING TO BE SACRIFICED

After Isaac was weaned, nothing further is said of his childhood. The next notice we have of him is when God said to his father Abraham: "Take, please, your son, your only son whom you so love, Isaac, and make a trip to the land of Moriah and there offer him up as a burnt offering." (Gen. 22:1, 2) After a three-day journey they came to the place selected by God. Isaac carried the wood; his father, the fire and the slaughtering knife. "But where is the sheep for the burnt offering?" Isaac asked. "God will provide himself the sheep," was the answer.—22:3-8, 14.

Reaching the site, they built an altar and laid the wood in place. Then Isaac was bound hand and foot and put atop the wood. As Abraham raised the knife, Jehovah's angel stayed his hand. Abraham's faith had not been misplaced; Jehovah provided a ram, there caught in the mountain thicket, that could be offered up for a burnt offering in the place of and as a substitute for Isaac. (Gen. 22:9-14) Thus Abraham, reckoning "that God was able to raise him up even from the dead," did "in an illustrative way" receive Isaac back from the dead.—Heb. 11:17-19.

This dramatic episode proved, not only Abraham's faith and obedience, but also that of his son Isaac. Jewish tradition, recorded by Josephus, says that Isaac was twenty-five years old at the time. At any rate, he was old enough and strong enough to carry a considerable quantity of wood up a mountain. So, he could have resisted his 125-year-old father when the time came to bind him if he had chosen to be rebellious against Jehovah's commandments. (*Antiquities of the Jews*, Book I, chap. XIII, par. 2) Instead, Isaac submissively let himself be offered as a sacrifice in harmony with God's will. For this demonstration of Abraham's faith, Jehovah then repeated and enlarged upon his covenant with Abraham, which covenant was personally transferred to Isaac after the death of his father.—Gen. 22:15-18; 26:1-5; Rom. 9:7; Jas. 2:21.

More importantly, a great prophetic picture was there enacted, portraying how Christ Jesus the Greater Isaac would in due time willingly lay down his human life as the Lamb of God for mankind's salvation.—John 1:29, 36; 3:16.

MARRIAGE AND FAMILY

After the death of Isaac's mother his father concluded it was time the son got married. Abraham, however, was determined that Isaac would not marry a pagan Canaanite. So, under the patriarchal arrangement, Abraham sent his trusted household servant back to the relatives in Mesopotamia to pick a woman of Semitic origin who also worshiped Abraham's God Jehovah.—Gen. 24:1-9.

The mission was bound to succeed, for from the very outset the whole matter of choice was placed in the hands of Jehovah. As it turned out, Isaac's cousin Rebekah proved to be God's choice, and she, in turn, willingly left her relatives and family to accompany the caravan back to the land of the Negeb where Isaac lived. The account tells of the meeting of the two for the first time and then says: "After that Isaac brought her into the tent of Sarah his mother. Thus he took Rebekah and she became his wife; and he fell in love with her, and Isaac found comfort after the loss of his mother." (Gen. 24:10-67) Isaac being forty, the marriage took place in 1878 B.C.E. —Gen. 25:20.

From the history of Isaac we learn that Rebekah continued barren for twenty years. This afforded Isaac the opportunity to show whether he, like his father, had faith in Jehovah's promise to bless all the families of the earth through a seed yet unborn, and this he did by continually entreating Jehovah for

a son. (Gen. 25:19-21) As in his own case, it was again demonstrated that the seed of promise would come, not through the natural course of events, but only through Jehovah's intervening power. (Josh. 24:3, 4) Finally, in 1858 B.C.E., when Isaac was sixty years old, he was given the double blessing of twins, Esau and Jacob.—Gen. 25:22-26.

Due to a famine, Isaac moved his family to Gerar in Philistine territory, being told by God not to go down to Egypt. It was on this occasion that Jehovah confirmed his purpose to carry out the Abrahamic promise through Isaac, repeating its terms: "I will multiply your seed like the stars of the heavens and I will give to your seed all these lands; and by means of your seed all nations of the earth will certainly bless themselves."—Gen. 26:1-6; Ps. 105:8, 9.

In this not too friendly Philistine country, Isaac, like his father Abraham, used strategy by claiming his wife was his sister. After a time Jehovah's blessing on Isaac became a source of envy to the Philistines, making it necessary for him to move, first to the torrent valley of Gerar, and then to Beer-sheba, on the edge of the arid Negeb region. While here, the formerly hostile Philistines came seeking "an oath of obligation" or a treaty of peace with Isaac, for as they acknowledged, "You now are the blessed of Jehovah." At this place his men struck water and Isaac called it Shibah. "That is why the name of the city is Beer-sheba [meaning well of the oath or of seven], down to this day."—Gen. 26:7-33; see BEER-SHEBA.

Isaac had always been fond of Esau, because he was the outdoor type, a hunter and a man of the field, and this meant game in Isaac's mouth. (Gen. 25:28) So, with failing eyesight and a feeling he did not have long to live, Isaac prepared to give Esau the firstborn's blessing. (27:1-4) Whether he was unaware that Esau had sold his birthright to his brother Jacob, and whether he failed to remember the divine decree, given at the two boys' birth, that "the older will serve the younger," is not known. (25:23, 29-34) Whatever the case, Jehovah remembered, and so did Rebekah, who quickly arranged things so that Jacob received the blessing. When Isaac learned of the ruse that had been used to accomplish this, he refused to change what was unmistakably Jehovah's will in the matter. Isaac also prophesied that Esau and his descendants would reside far away from the fertile fields, would live by the sword, and would finally break the yoke of servitude to Jacob from off their necks.—27:5-40; Rom. 9:10-13; see ESAU.

Subsequently, Isaac sent Jacob to Paddan-aram to make sure he did not marry a Canaanitess, as his brother Esau had done to the vexation of his parents. When Jacob returned many years later, Isaac was residing at Kiriath-arba, that is, Hebron, in the hill country. It was here in 1738 B.C.E., the year before his grandson Joseph was made prime minister of Egypt, that Isaac died at the age of 180, "old and satisfied with days." Isaac was buried in the same cave of Machpelah where his parents and wife, and later his son Jacob, were buried.—Gen. 26:34, 35; 27:46; 28:1-5; 35:27-29; 49:29-32.

SIGNIFICANCE OF OTHER REFERENCES TO ISAAC

Throughout the Bible Isaac is mentioned dozens of times in the familiar expression 'Abraham, Isaac and Jacob.' Sometimes the point being made is in reference to Jehovah as the God these patriarchs worshiped and served. (Ex. 3:6, 16; 4:5; Matt. 22:32; Acts 3:13) At other times the reference is to the covenant Jehovah made with them. (Ex. 2:24; Deut. 29:13; 2 Ki. 13:23) Jesus also used this expression in an illustrative way. (Matt. 8:11) In one instance Isaac, the patriarchal forefather, is mentioned in a Hebraic parallelism along with his descendants the nation of Israel.—Amos 7:9, 16.

Isaac as the seed of Abraham was pictorial of Christ, through whom everlasting blessings come. As it is written: "Now the promises were spoken to Abraham and to his seed. It says, not: 'And to seeds,' as in the case of many such, but as in the case of one: 'And to your seed,' who is Christ." And by extension, Isaac was also pictorial of those who "belong to Christ," who "are really Abraham's seed, heirs with reference to a promise." (Gal. 3:16, 29) Furthermore, the two boys, Isaac and Ishmael, together with their mothers, "stand as a symbolic drama." Whereas natural Israel (like Ishmael) "was actually born in the manner of flesh," these making up spiritual Israel "are children belonging to the promise the same as Isaac was."—Gal. 4:21-31.

Isaac is also numbered among the "so great a cloud of witnesses surrounding us," for he too was among those "awaiting the city having real foundations, the builder and creator of which city is God."—Heb. 12:1; 11:9, 10, 13-16, 20.

ISAIAH (I·sa'iah) [salvation of Jehovah]. A prophet, the son of Amoz (not the prophet Amos). He served Judah and Jerusalem in the days of Kings Uzziah, Jotham, Ahaz and Hezekiah of Judah. (Isa. 1:1) Kings Pekah and Hoshea were ruling in the northern kingdom of Israel, which ended in 740 B.C.E., during the time of Isaiah's prophetic service. Contemporary prophets were Micah, Hosea and Oded. Isaiah evidently began his prophesying later than Hosea's start and before Micah began.—2 Chron. 28:9; Hos. 1:1; Mic. 1:1.

BEGINNING OF PROPHETIC WORK

In the year that King Uzziah died (778/777 B.C.E), Isaiah had a vision commissioning him to the special work of speaking for Jehovah to the people of Judah and Jerusalem about God's coming judgments. He was told in advance that their ears would be unresponsive. Jehovah said that this situation would continue until the nation would come to ruin, and that only a "tenth," a "holy seed," would be left like the stump of a massive tree. Isaiah's prophetic work must have comforted and strengthened the faith of that small number, even though the rest of the nation refused to take heed.—Isa. 6:1-13.

It is probable that Isaiah's vision recorded in chapter six of his book marks the beginning of his prophetic service, although he may have been active as a prophet before that time. He says that he prophesied in the days of Uzziah, which could possibly include more than the last year of Uzziah's life, when Uzziah's son Jotham was administering the affairs of the king's house and judging the people, because of his father's leprous condition.—2 Chron. 26:21.

LENGTH OF PROPHETIC SERVICE

Though concentrating on Judah, Isaiah also uttered prophecies concerning Israel and the nations round about, as they had a bearing on Judah's situation and history. He enjoyed a long term in the prophetic office, continuing at least until the fourteenth year of Hezekiah's reign (732/731 B.C.E.) and possibly beyond that date, though no prophecy of his can be definitely shown to have been made later. (Isa. 36:1, 2) It was in the fourteenth year of Hezekiah that Sennacherib sent an army against Jerusalem and was turned back. In addition to giving the account of the threatened siege and the delivery of Jerusalem, Isaiah tells of Sennacherib's return to Nineveh and his assassination. (Isa. 37:36-38) If this bit of historical information was written by Isaiah and was not an insertion by a later hand, it may show that Isaiah prophesied for some time after Hezekiah's fourteenth year. The Assyrian chronological records (though their reliability is questionable) say that Sennacherib ruled some twenty years after his

campaign against Jerusalem. Whether this figure is exact or not, Isaiah may have lived until the reign of King Manasseh of Judah. Jewish tradition, which can also be unreliable, says that Isaiah was sawn asunder at King Manasseh's order. (Whether Paul has reference to this at Hebrews 11:37, as some believe, has not been proved.) However, weighing against these arguments is Isaiah's own statement that he received his visions during the days of Uzziah, Jotham, Ahaz and Hezekiah. He makes no mention of doing any prophetic work during Manasseh's reign.—Isa. 1:1.

CONDITIONS PREVAILING

During Isaiah's prophetic service to Judah, especially in the days of King Ahaz, the kingdom was in a deplorable moral state. It was full of revolt on the part of both princes and people, and in Jehovah's eyes the nation was full of wounds from head to foot, sick in the heart and in the head. The rulers were called "dictators of Sodom" and the people likened to "people of Gomorrah." (Isa. 1:2-10) Uzziah had built and fortified Jerusalem and had a reign of prosperity. The reign of Uzziah's son Jotham also saw relative prosperity. Nonetheless, wickedness prevailed, and Jotham could not stem the tide. Even though he did what was right and did considerable building work in Judah, also subduing the Ammonites, "the people were yet acting ruinously." (2 Chron. 27:1-6) And Jotham's son and successor Ahaz "went walking in the way of the kings of Israel," bringing in the detestable practices of the nations, even burning his son in the fire. (2 Ki. 16:1-4; 2 Chron. 28:1-4) Hezekiah, on the other hand, put forth strenuous efforts at reform, and Jehovah spared Jerusalem from sharing in the northern kingdom's captivity to Assyria. Nevertheless, as soon as Hezekiah died, the people under Manasseh returned to their wickedness until there was no healing of the nation.—2 Ki. 23: 26, 27.

ISAIAH'S FAMILY

Isaiah was married. His wife is called "the prophetess" (Isa. 8:3), which seems to mean more than merely the wife of a prophet. Evidently, like Deborah, of the time of the judges, and Huldah, during Josiah's reign, she had a prophetic assignment from Jehovah. (Judg. 4:4; 2 Ki. 22:14) The Bible names two sons of Isaiah, given to him as "signs and as miracles in Israel." (Isa. 8:18) Shear-jashub was old enough in the days of Ahaz to accompany his father when Isaiah delivered a message to that king. The name Shear-jashub means "A mere remnant will return." This name was prophetic in that, just as certain as a son born to Isaiah was given that name, so the kingdom of Judah would in time be overthrown and only a mere remnant would return after a period of exile. (Isa. 7:3; 10:20-23) This return of a small remnant took place in 537 B.C.E. when King Cyrus of Persia issued a decree liberating them from Babylon after an exile of seventy years.—2 Chron. 36:22, 23; Ezra 1:1; 2:1, 2.

Another son of Isaiah was named prior to conception, and the name was written on a tablet and attested to by reliable witnesses. Apparently the matter was kept secret until after the birth of the son, when the witnesses could come forward and testify to the prophet's foretelling of the birth, thereby proving the matter to have prophetic significance. The name given to the boy by God's command was Maher-shalal-hash-baz, meaning "Hasten, O spoil! He has come quickly to the plunder." It was said that before this son would know how to call out, "My father!" and, "My mother!" the threat to Judah existing from the conspiracy of Syria and the ten-tribe kingdom of Israel would be removed.—Isa. 8: 1-4.

The prophecy indicated that relief would come to Judah soon; relief did come when Assyria interfered with the campaign against Judah by King Rezin of Syria and King Pekah of Israel. The Assyrians captured Damascus and, later, in 740 B.C.E., despoiled and destroyed the kingdom of Israel, fully carrying out the prophetic meaning of the boy's name. (2 Ki. 16:5-9; 17:1-6) However, instead of trusting in Jehovah, King Ahaz had tried to stave off the threat made by Syria and Israel, resorting to bribery of the king of Assyria to gain his protection. Because of this, Jehovah allowed Assyria to become a great threat to Judah and actually to flood into the land right up to Jerusalem itself, as Isaiah had warned. —Isa. 7:17-20.

SIGNS

Isaiah spoke many times of "signs" that Jehovah would give, among them being his two sons and, in one instance, Isaiah himself. Jehovah commanded him to walk about naked and barefoot for three years as a sign and a portent against Egypt and against Ethiopia, signifying that they would be led captive by the king of Assyria.—Isa. 20:1-6; compare Isaiah 7:11, 14; 19:20; 37:30; 38:7, 22; 55:13; 66:19.

PROPHECIES OF EXILE AND RESTORATION

Isaiah was also privileged to foretell that Assyria would not be the nation to dethrone the kings of Judah and destroy Jerusalem, but that this would be done by Babylon. (Isa. 39:6, 7) At the time when Assyria flooded Judah "up to the neck," Isaiah delivered the comforting message to King Hezekiah that the Assyrian forces would not be able to enter the city. (Isa. 8:7, 8) Jehovah backed up His word by sending an angel to destroy 185,000 of the Assyrian army's mighty men and leaders, thus delivering Jerusalem.—2 Chron. 32:21.

The thing that undoubtedly gave Isaiah the greatest joy was the privilege accorded him by Jehovah to speak and to write many prophecies of restoration of his beloved Jerusalem. Although Jehovah would allow the people to go into exile to Babylon because of rebellion and revolt against him, God would in time judge Babylon because she acted out of malice and intended to hold God's people in captivity forever. A number of Isaiah's prophecies are devoted to God's judgment on Babylon and the desolate ruin she would become, never to be rebuilt.—Chaps. 13; 14; 21; 45:1, 2; 46; 47; 48.

The restoration prophecies that are found throughout the book of Isaiah glorify Jehovah's undeserved kindness and mercy toward his people, and toward all mankind. They foretell the time when Jerusalem would be elevated to a new position with Jehovah, a glory that would be seen by all nations, and she would be a blessing to all nations. Jerusalem was indeed restored and rebuilt and was blessed by the presence of the Messiah, who "shed light upon life and incorruption through the good news." (2 Tim. 1:10) Jerusalem's restoration also had a greater and grander fulfillment to come.—Rom. 15:4; 1 Cor. 10: 11; Gal. 4:25, 26.

FAR-REACHING CONSEQUENCES OF ISAIAH'S WORK

Isaiah wrote not only the Bible book bearing his name, but evidently at least one historical book, the affairs of King Uzziah, which no doubt formed part of the official records of the nation. (2 Chron. 26:22) In faithfully carrying out the prophetic work assigned to him by Jehovah, he had a strong influence on the nation's history, particularly as a result of his counsel and guidance of righteous King Hezekiah. Many of Isaiah's prophecies also have a larger fulfillment in the Messiah and his kingdom. Isaiah's book is quoted or referred to many times in the Christian Greek Scriptures. In many instances the Christian writers make application of Isaiah's prophecies to Jesus Christ, or point to a fulfillment of his prophecies in their day.

Some Prophecies Applying to Jesus Christ

Isaiah text		*Christian Scriptures*
7:14	Birth of Jesus from a virgin by power of holy spirit	Matt. 1:18-23
9:1, 2	Jesus' preaching brought light to land of Zebulun and Naphtali	Matt. 4:14-16
11:1, 10	Jesus Christ of the house of David son of Jesse	Matt. 1:1, 6, 16
40:3	John the Baptist the one "calling out in the wilderness: 'Clear up the way of Jehovah, you people!' "	Matt. 3:1-3
42:1-4	Jesus Christ God's servant whom he chose	Matt. 12:14-21
53:4	Jesus carried the sicknesses of the people	Matt. 8:14-17
53:5, 11	Jesus bore the sins of the people on the stake	1 Pet. 2:24
61:1, 2	Jesus' application of a passage as his commission from Jehovah	Luke 4:18-21

In many other instances events fulfilling Isaiah's prophecies are noted where the writer makes no reference to Isaiah.

Isaiah text		*Christian Scriptures*
50:6	Jesus insulted, slapped, spat on	Matt. 26:67; Mark 14:65
53:7	Jesus quiet, uncomplaining, before accusers	Matt. 27:12-14
53:9	Jesus buried in a rich man's grave	Matt. 27:57-60
53:12	Jesus reckoned with lawless ones	Luke 22:37

Other Prophecies Fulfilled

A few of the many events prior to the first century C.E. that fulfilled prophecies of Isaiah are:

Isaiah text	
1:26-30; 24: 1-6; 39:6, 7	Jerusalem to be destroyed; captivity to Babylon
43:14; 44:26-28	Release from captivity; Jerusalem to be restored; Cyrus an instrument used by Jehovah to accomplish this
23:1, 8, 13, 14	Mainland city of Tyre destroyed by Chaldeans under Nebuchadnezzar

Larger Fulfillments Now and in the Future

It is obvious, from a reading of the Bible, that many of Isaiah's prophecies have more than one fulfillment, and that a great portion of the book is finding and is yet to find its final, major fulfillment. In the book of Revelation alone are many quotations or allusions to Isaiah's prophecies, some of which are here listed:

Isaiah text		*Revelation*
21:9	Babylon has fallen!	18:2
40:10	Jehovah is coming with his reward	22:12
47:5, 7-9	Babylon, a harlot and mistress of kingdoms, suffers calamity	17:1, 2, 18; 18:7
48:20	God's people commanded to get out of Babylon	18:4
60:1, 3, 5, 11	New Jerusalem likened to ancient Jerusalem in its restored state	21:11, 24-26
66:22	Jehovah creates a new heaven and a new earth	21:1

ISAIAH, BOOK OF. The book of Isaiah outstandingly magnifies Jehovah as "the Holy One of Israel," applying this expression to him a total of twenty-five times. Also, it points with unmistakable clarity to the Messiah or Anointed One of Jehovah through whom deliverance would come to the people of God.

HISTORICAL BACKGROUND

Isaiah 1:1 informs us that Isaiah visioned these things in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah. This was a period of severe international tension and one in which false religious attitudes had a profound effect on the people of Judah. Near the beginning of Isaiah's career King Uzziah died a leper because of his presumptuousness in taking over priestly duties. (2 Chron. 26:16, 19-21) During the reign of his son Jotham it is reported that, while the king did what was right, "the people were yet acting ruinously."—2 Chron. 27:2; 2 Ki. 15:34.

Next came King Ahaz, who for sixteen years set a bad example for the nation, carrying on Baal worship with its rites of human sacrifice. There was "great unfaithfulness toward Jehovah." (2 Chron. 28:1-4, 19) It was at this time that the allied kings of Syria and Israel besieged Jerusalem so that Ahaz, ignoring the counsel of Isaiah the prophet, sent to Tiglath-pileser III, the king of Assyria, for military assistance. (2 Ki. 16:5-8; Isa. 7:1-12) By this Ahaz 'made flesh his arm, his heart turning away from Jehovah.' (Jer. 17:5) Assyria agreed to an alliance, but, of course, was interested mainly in expanding its own power. The Assyrian army captured Damascus of Syria and apparently took into exile the inhabitants of the trans-Jordanic territory of religiously apostate Israel. —1 Chron. 5:26.

Later, when Samaria failed to pay tribute, it too was besieged and its inhabitants were deported. (2 Ki. 16:9; 17:4-6; 18:9-12) This ended the ten-tribe kingdom and left Judah surrounded on all sides by Gentile nations. Later Assyrian rulers kept up military operations in the W, assaulting cities of Judah and of surrounding nations. Sennacherib even demanded the capitulation of Jerusalem itself. But under the kingship of Hezekiah the situation there had changed. Hezekiah trusted in Jehovah, and Jehovah proved to be with him.—2 Ki. 18:5-7; Isa. chaps. 36, 37.

Uzziah, during whose rule Isaiah entered upon his prophetic service, began to reign in 829 B.C.E. and Hezekiah concluded his reign by 716 B.C.E. However, the years of Isaiah's service as prophet were likely shorter than that. Isaiah, chapter 6, verse 1, refers to "the year that King Uzziah died" (777 B.C.E.) as the time when Isaiah received the commission from Jehovah that is recorded in that chapter; though it may be that he had recorded the preceding information before that. Then in chapter 36, verse 1, reference is made to "the fourteenth year of King Hezekiah" (732/731 B.C.E.). How long it was after that until Isaiah had completed his writing we do not know, though it could well have been shortly thereafter.

There are also a few other references that help to date the contents of specific portions of the book of Isaiah. For example, chapter 7, verse 1, says that Pekah the king of Israel came against Jerusalem to war in the days of King Ahaz. Although Ahaz ruled from about 762 to about 746 B.C.E., Pekah's kingship ended by about 758 B.C.E.; so the incident must have occurred before that year. Further, Isaiah

14:28 dates a pronouncement concerning Philistia "in the year that King Ahaz died," which would be about 746 B.C.E. These references assist in fixing the events in the book of Isaiah in the stream of time.

UNITY OF WRITERSHIP

In modern times certain Bible critics have contended that the book of Isaiah was not all written by Isaiah. Some claim that chapters 40 through 66 were written by an unidentified person who lived about the time of the end of the Jews' Babylonian captivity. Other critics pare off additional portions of the book, theorizing that someone other than Isaiah must have written them. But the Bible itself does not agree with these contentions.

Inspired writers of the Christian Greek Scriptures credited both the material now designated chapters 1-39 and that numbered chapters 40-66 to "Isaiah the prophet." They *never* intimated that there were two persons who bore this name or that the name of the writer of part of the book was unknown. (For examples, compare Matthew 3:3 and 4:14-16 with Isaiah 40:3 and 9:1, 2; also John 12:38-41 with Isaiah 53:1 and 6:1, 10.) In addition to this, there are numerous other places where the Christian Greek Scripture writers specifically credit material quoted from the latter part of the book of Isaiah, not to an unidentified writer, but to "Isaiah the prophet." (Compare Matthew 12:17-21 with Isaiah 42:1-4; Romans 10:16 with Isaiah 53:1.) Jesus Christ himself, when he read from "the scroll of the prophet Isaiah" at the synagogue in Nazareth, was reading from Isaiah 61:1, 2.—Luke 4:17-19.

Furthermore, the Dead Sea Scroll of Isaiah (believed to date from the first or second century B.C.E.) contains evidence that the copyist who penned it knew nothing of any supposed division in the prophecy at the close of chapter 39. He began the fortieth chapter on the last line of the column of writing that contains chapter 39.

The entire book of Isaiah has been passed down through the centuries as a single work, not as two or more. The continuity from chapter 39 to chapter 40 is evident in what is recorded at Isaiah 39:6, 7, which is an obvious transition to what follows, paving the way for the prophecies of the period of Babylonian judgment.



A portion of the Dead Sea Scroll of Isaiah. What is now numbered as the 40th chapter of Isaiah is here shown beginning on the last line of the column in which chapter 39 concludes

Those who would credit the book to more than one writer do not feel that it was possible for Isaiah to have foretold nearly two centuries in advance that a ruler named Cyrus would liberate the captive Jews; consequently they speculate that this was written at a later time, at least after Cyrus began his conquests. (Isa. 44:28; 45:1) But they fail to grasp the import of this entire portion of the book, because the material specifically deals with foreknowledge, with the ability of God to tell in advance what would happen to his people. This prophecy recorded nearly two hundred years in advance the name of one not yet born who would conquer Babylon and liberate the Jews. Its fulfillment would definitely prove that it was of divine origin. It was not Isaiah's estimate of the future, but, as he himself wrote, "this is what Jehovah has said." (Isa. 45:1) Ascribing the writing of this portion of Isaiah to a writer in Cyrus' time would still not solve the problem for the critics. Why not? Because this portion of the book also foretold in detail events in the earthly life and ministry of the Messiah, Jesus Christ—things even farther in the future. The fulfillment of these prophecies seals the prophecy of Isaiah as divinely inspired and not a collection of the works of impostors.

Those who deny that Isaiah wrote chapters 40 through 66 usually, for like reasons, deny that he wrote chapter 13, concerning the fall of Babylon. Yet chapter 13 is introduced with the words: "The pronouncement against Babylon that Isaiah the son of Amoz saw in vision." Obviously, this is the same "Isaiah the son of Amoz" whose name appears in the opening verse of chapter 1.

INTERRELATION WITH OTHER PORTIONS OF THE BIBLE

The writings of Isaiah are extensively interwoven with many other parts of the Bible. A century or more after Isaiah's time Jeremiah wrote the record found in the books of Kings, and it is interesting to observe that what is recorded at 2 Kings 18:13 to 20:19 is essentially the same as that found in Isaiah chapters 36 to 39. Not only do other prophets cover matters similar to those considered by Isaiah, but there are numerous specific references made to the writings of Isaiah themselves by other Bible writers.

Among the most outstanding and most frequently quoted prophecies from the book of Isaiah are those foretelling details concerning the Messiah. Many of these are specifically quoted and applied by the inspired writers of the Christian Greek Scriptures. Isaiah 7:14, for example, prophesied his birth from a maiden, a virgin girl. (Matt. 1:23) It was foretold that he would be born in the family line of David the son of Jesse (Isa. 9:7; 11:1, 10; Luke 1:32, 33; Rom. 15:8, 12); that someone would call out in the wilderness, preparing the way before this representative of Jehovah. (Isa. 40:3; Mark 1:1-4) His commission was recorded at Isaiah 61:1, 2 (Luke 4:17-21), and it was foretold that as a result of his ministry people in Galilee would see a great light. (Isa. 9:1, 2; Matt. 4:13-16) It was prophesied that he would carry our sicknesses (Isa. 53:4; Matt. 8:16, 17); that he would not be believed in (Isa. 53:1; John 12:37, 38); that he would not wrangle in the streets (Isa. 42:1-4; Matt. 12:14-21); that he would be rejected, a stone of stumbling, but would become the chief cornerstone (Isa. 8:14, 15; 28:16; 1 Pet. 2:6-8); that he would be silent before his accusers, though struck and condemned (Isa. 50:6; 53:7, 8; John 19:3, 9; Mark 14:53-65; 15:1-15); that he would be numbered with transgressors (Isa. 53:12; Matt. 26:55, 56; 27:38); that he would die a sacrificial death to carry away sins and open the way for many to a

righteous standing with God (Isa. 53:5, 8, 11, 12; Rom. 4:25), and would be buried with the rich. (Isa. 53:9; Matt. 27:57-60; John 19:38-42) It is of interest to observe that Jesus Christ and his apostles quoted most frequently from Isaiah to make clear the identification of the Messiah.

This is by no means the full extent to which other inspired Bible writers quoted from the prophecy of Isaiah, but it highlights some of the prophecies for which Isaiah is most widely noted. These prophecies, along with all the rest of the book, magnify Jehovah, the Holy One of Israel, as the One who provides this salvation for his people through his anointed Son.

SYNOPSIS OF THE BOOK

The very first verse of the book of Isaiah identifies its contents as "the vision of Isaiah the son of Amoz that he visioned concerning Judah and Jerusalem." So, although the book contains prophetic utterances concerning many nations, they are not to be viewed as a collection of disconnected pronouncements concerning these nations. Rather, these are a series of prophecies that had a direct effect on Judah and Jerusalem.

The first six chapters highlight Judah's guilt before Jehovah and Isaiah's commission from Jehovah to preach. Chapters 7-12 tell of threatened enemy invasions and promise of lasting relief through the Prince of Peace, the heir of the throne of David. Chapters 13-23 focus attention on the nations surrounding Judah and tell of divine pronouncements of desolations upon them. Chapters 24-35 forecast the salvation to come from Jehovah. Chapters 36-39 relate the deliverance Jehovah actually provides for his faithful people from Assyrian invaders. Chapters 40-66 tell of the release from Babylonian captivity of Jewish exiles and the restoration of Zion.

OUTLINE OF CONTENTS

I. The guilt of Judah and Jerusalem; Isaiah's commission (1:1–6:13)
  A. Sin-sick nation has left Jehovah, who rejects their sacrifices, observances and prayers and invites them to come, set matters straight (1:1-23)
  B. Refining, restoration of Zion in righteousness, with judges and counselors (1:24–2:22)
    1. Revolters against Jehovah will come to finish
    2. Nations will stream to exalted mountain of Jehovah's house, learn war no more
    3. Jehovah exalted, high things and men brought low, idol gods discarded
  C. Consequences of sin to befall Judah's wayward rulers and people, including haughty women (3:1–4:1)
  D. Jehovah promises restoration, security for a remnant in Jerusalem (4:2-6)
  E. Disobedient Israel and Judah, producing lawlessness, like vineyard producing wild grapes (5:1-7)
  F. Jehovah will desolate land and send them into exile for sinfulness, by means of a great nation far away (5:8-30)
  G. Isaiah given vision of Jehovah at temple (6:1-13)
    1. Is commissioned to preach
    2. Told people will continue unresponsive until nation is desolated
II. Threatened enemy invasions and promise of relief (7:1–12:6)
  A. Assyria, not confederacy of Syria and Israel, will invade Judah
    1. Isaiah takes son Shear-jashub along; informs Ahaz that Syro-Israelite combine will fail
    2. A male child, Immanuel, to be born of a maiden as special sign from God; before he is old enough to reject bad and choose good Israel and Syria will be defeated
    3. Assyria will bring hard times throughout the land
  B. Isaiah and offspring used as signs to Judah (8:1-8, 18)
    1. Before Isaiah's son Maher-shalal-hash-baz can say "My father!" king of Assyria will despoil Damascus and Samaria; will also flood Judah "up to the neck"
  C. Jehovah alone to be feared, not what the people fear (8:9-17)
  D. Those who apply to spirit mediums and not to God and his law will suffer darkness, hard times (8:19-22)
  E. However, light, relief are promised; Prince of Peace will sit in peace on throne of David to time indefinite (9:1-7)
  F. Jehovah's hand is stretched out in judgment against apostates, evildoers, oppressors among his people (9:8–10:4)
  G. Assyria is rod of Jehovah's anger (10:5-34)
    1. But because of insolence Jehovah will burn up this "rod"
    2. A mere remnant will return from captivity
    3. Jehovah will deliver Jerusalem
  H. "Twig" will rule and judge with righteousness (11:1–12:6)
    1. Complete peace between men and animals, no ruin in all God's holy mountain
    2. "Root of Jesse" will stand as signal for peoples
    3. Jealousy between Ephraim and Judah will depart
    4. They will acknowledge Jehovah as God of salvation before all the earth
III. Pronouncements of international desolations (13:1–23:18)
  A. Pronouncement against Babylon (13:1–14:27)
    1. Jehovah will use Babylonian forces as "weapons of his denunciation" but Babylon itself will be overthrown by Medes and eventually become uninhabited
    2. Jehovah will show mercy to house of Jacob, ending their captivity
    3. Proverbial saying against "king of Babylon" foretells his being cut down to Sheol; Babylon will be desolated
    4. Jehovah's word against Assyria and all other oppressors must come true
  B. Pronouncement foretelling Philistia's desolation (14:28-32)
  C. Pronouncement against Moab foretells its despoiling; within three years its glory must be disgraced (15:1–16:14)
  D. Desolation will also befall Damascus (Syria) and Ephraim (Israel) (17:1-14)
  E. Ethiopia and Egypt are to be destroyed (18:1–20:6)
    1. Isaiah walks about naked and barefoot three years as portent of their captivity to king of Assyria
    2. Futile for Judah to hope for deliverance by these nations
  F. Pronouncements against "the wilderness of the sea" (about the siege and fall of Babylon), Dumah (Edom) and "the desert plain" (Arabia) (21:1-17)
  G. "Pronouncement of the valley of the vision" forecasts downtreading of Jerusalem and death for the people; Shebna the steward will be replaced by Eliakim (22:1-25)
  H. The pronouncement of Tyre foretells her despoiling by the Chaldeans, according to Jehovah's counsel; to be "forgotten" for seventy years (23:1-18)
IV. Forecast of salvation by Jehovah (24:1–35:10)
  A. Land will be emptied because its inhabitants have bypassed God's laws, broken his covenant (24:1-23)

B. But Jehovah is a stronghold to the lowly one; He will spread banquet for all peoples and swallow up death forever (25:1-9)
C. Moab will be abased (25:10-12)
D. In Judah people will sing of trust in Jehovah; he will send their oppressive masters into death, will restore his people as from death (26:1-21)
E. Jehovah will kill Leviathan; after "the error of Jacob" is atoned for by the desolation, His people will come from Assyria and Egypt and "bow down to Jehovah in the holy mountain in Jerusalem" (27:1-13)
F. Woe is to come upon "drunkards of Ephraim" and judgment upon the braggarts of Jerusalem (28:1–29:24)
1. Jehovah will speak to the people by those of a different tongue
2. God is laying a tried foundation cornerstone in Zion
3. He will do his unusual work of extermination
4. Ariel (Jerusalem) to be brought low by encamped armies, but delivered by Jehovah's power
5. Prophets of Israel asleep; neither they nor people understand God's judgments
6. God will give understanding to meek; they will sanctify his name
G. Alliance with Egypt worthless; will bring shame and breakdown (30:1-33)
1. Yet Jehovah will show himself as Grand Instructor and direct his people
2. God will restore his people and act against Assyria in their behalf
3. Those trusting in Egypt do not seek Jehovah; Egypt will stumble and fall; Jehovah will defeat Assyria (31:1-9)
H. A king will reign in righteousness and, after desolation, peace, righteousness, quietness and security will prevail (32:1-20)
I. The despoiler will be despoiled; Jerusalem will become "an undisturbed abiding place"; Jehovah, Judah's Judge, Statute-giver and King, will save them (33:1-24)
J. Jehovah executes judgment against all nations in Zion's legal case (34:1-17)
1. Edom reduced to horrible desolation
2. Edom to be desolated, inhabited by wild animals to time indefinite
K. Desert will blossom, eyes of blind will be opened; those redeemed by Jehovah will joyfully return to Zion on "Way of Holiness" (35:1-10)

V. Jehovah provides deliverance from Assyria in Hezekiah's day; Babylonian captivity foretold (36:1–39:8; see SENNACHERIB.)
A. Sennacherib, through Rabshakeh, demands Jerusalem's capitulation (36:1–37:38)
1. Abuses Jehovah's name before people
2. Hezekiah prays to Jehovah for deliverance
3. Jehovah answers through Isaiah; angel strikes down 185,000 Assyrians
4. Sennacherib returns to Assyria; is killed by two of his sons
B. Hezekiah becomes fatally sick, prays; Jehovah extends his life fifteen years; Hezekiah writes poetic expression of thanks (38:1-22)
C. Merodach-baladan king of Babylon sends letters and gift; Hezekiah unwisely shows messengers all his treasures; Isaiah warns that later the treasures as well as Hezekiah's sons will be taken away to Babylon as servants (39:1-8)

VI. Release of Jewish captives from Babylon; restoration of Zion (40:1–41:20)
A. Jehovah to lead his people from Babylon back to Jerusalem (40:1-5)
1. One who promises this is One whose word lasts forever, who tenderly cares for his people (40:6-11)
2. Yet this One is all-powerful and all-wise, Creator of all and Source of all dynamic energy (40:12-31)
3. Jehovah comforts Israel, assures them of his help and blessing (41:1-20)
B. Jehovah holds "court" over issue of godship (41:21–46:13)
1. False gods ordered to produce arguments to prove their godship by presenting evidence of their ability to foretell future events (41:21-29)
2. Jehovah's chosen servant will set justice in earth, open blind eyes, release prisoners (42:1-7)
3. Jehovah will tell his servants in advance the things to take place (42:8, 9)
a. He will regather Jacob (42:10–43:7)
b. Demands that nations produce witnesses in behalf of their gods (43:8, 9)
c. People of Israel are Jehovah's witnesses; can testify to his ability to foretell future (43:10-13)
d. Jehovah will break Babylon's power and make a way through the desert for his people, for his own sake (43:14–44:5)
e. Jehovah the only Rock; images absurd, their makers without insight of heart (44:6-20)
f. Jehovah will repurchase Israel; will use Cyrus to subdue Babylon (44:21–46:13)
C. Fall of the world empire of Babylon (47:1–52:12)
1. She has been Mistress but must be taken captive, sit in dust (47:1-11)
2. Her sorcerers will be powerless to deliver her (47:12-15)
3. Israel has been a transgressor; after Jacob's refining, however, Jehovah will become his Repurchaser from Babylon (48:1-22)
a. Israel's land will be rehabilitated, ruins restored; nations will see it and come (49:1-26)
b. Jehovah divorced and sold Israel because of her transgressions; but he will redeem her (50:1-3)
c. He gives his servant "the tongue of the taught ones" and declares him righteous (50:4-11)
d. Zion to be made like garden of Jehovah; "cup of rage" will pass from Jerusalem to those irritating her (51:1-23)
e. Zion to be set free from Babylon; feet of one publishing news comely; command given to get out of Babylon, "touch nothing unclean" (52:1-12)
D. Jehovah's servant, though despised by men, will bring righteous standing to many (52:13–53:12)
1. Will act with insight, though not desirable in appearance to Israel (52:13–53:2)
2. Will carry our sicknesses, be crushed for our errors (53:3-7)
3. Will pour out his soul to death, interpose for transgressors (53:8-12)
E. Zion, long barren, to bring forth sons to continue in Jehovah's loving-kindness (54:1-17)
1. Will experience expansion; her sons to be taught by Jehovah (54:13)
2. Zion will defeat and condemn every weapon formed against her (54:14-17)
F. Invitation to thirsty ones (55:1–56:8)
1. God's forgiveness great (55:1-7)
2. His thoughts higher than man's; his purposes certain to be successfully fulfilled (55:8-13)
3. Obedient eunuchs and foreigners will be blessed; Jehovah's house will be "a house of prayer for all the peoples" (56:1-8)
G. Depth of prostitution of God's professed nation (56:9–59:21)
1. Sacrificed to false gods, lowered matters to Sheol (56:9–57:10)
2. Only those lowly in spirit will receive peace (57:11-21)

3. Jehovah desires, not fasting in order to make a show, but practice of justice and compassion (58:1-12)
4. Those delighting in Jehovah, keeping his sabbath will receive hereditary possession (58:13, 14)
5. Israel's national errors cause division between people and Jehovah (59:1-21)
   a. He will put on armor of righteousness, salvation, zeal and vengeance and repay his enemies
   b. Repurchaser will come to those turning from transgression; his words will be in their mouth

H. Jehovah's glory upon Zion (60:1–62:12)
1. Resources of the nations will be brought to her; she will be built with superior materials and qualities (60:1-17)
2. Jehovah will be her indefinitely lasting light (60:18-21)
3. Increase: A little one will become a thousand (60:22)
4. Commission and work of God's anointed; foreigners will be shepherds of Zion's flocks; a highway from Babylon is to be cleared, banked up and a signal raised for the people (61:1–62:12)

I. Jehovah, no man being with him, justly executes vengeance upon peoples (63:1-6)

J. God's people prayerfully acknowledge uncleanness, beg for his aid (63:7–64:12)

K. Jehovah's forbearance, severity and blessing (65:1-25)
1. Has spread out hands all day to people walking in bad way (65:1-4)
2. Will reward for errors, but spare some as a cluster from a vineyard (65:5-16)
   a. Those looking for Jehovah will receive hereditary possession
   b. Those worshiping gods of Good Luck and Destiny will be slaughtered
   c. God will feed his servants, call them by another name
3. Jehovah creates "new heavens and a new earth" (65:17-25)
   a. Long life, blessings and security; no harm or ruin
   b. Inhabitants will not bring forth offspring for disturbance; prayers answered

L. Contrite ones accepted; transgressors rejected (66:1-24)
1. Jehovah does not require temple and takes no delight in insincere worship (66:1-4)
2. Sound of Jehovah from temple repaying vengeance to enemies (66:5, 6)
3. Zion brings forth nation in one day, a cause for rejoicing (66:7-14)
4. Jehovah comes against all flesh, reveals glory to all nations, gathers his people together (66:15-21)
5. Offspring and name of faithful will remain standing, just as new heavens and new earth remain; will worship continually without opposition (66:22-24)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 118-123.

ISCAH (Is'cah). Daughter of Abraham's brother Haran, and sister of Lot. She was born before her uncle Abraham and the household left Ur of the Chaldees.—Gen. 11:27-31.

ISCARIOT (Is·car'i·ot). The designation for the traitor apostle Judas (and his father Simon) that sets him apart from the other apostle also named Judas. (Matt. 10:4; Luke 6:16; John 6:71) If "Iscariot" means, as is most commonly thought, "man of Kerioth," then it likely identifies Simon and his son as being from the Judean town of Kerioth-hezron.—Josh. 15:25.

Another view is based on the rendering "Scariot," the term as it is found in several Syriac versions. This term purportedly has to do with leather. Hence, some commentators theorize that perhaps the container in which Judas kept the apostles' funds was leather or leather covered, or that perhaps both Judas and his father Simon had been workers in leather.—John 12:6.

ISHBAH (Ish'bah) [perhaps, may God be calm]. A descendant of Judah; father of Eshtemoa.—1 Chron. 4:1, 17.

ISHBAK (Ish'bak) [he leaves behind]. The fifth listed of the six sons that Keturah bore to Abraham, which sons Abraham sent away with gifts but without a share of his inheritance.—Gen. 25:1, 2, 5, 6; 1 Chron. 1:32.

ISHBI-BENOB (Ish'bi-be'nob) [they abode in Nob]. One of four Rephaim, the giant race of Canaanites; who were prominent during the last wars with Israel in David's reign. Ishbi-benob carried a copper spear weighing three hundred shekels (c. 7½ pounds; 3.4 kilograms), and was on the verge of killing David, when fast-acting Abishai himself put the giant to death.—2 Sam. 21:15-17, 22.

ISH-BOSHETH (Ish-bo'sheth) [man of shame]. Youngest of Saul's four sons and his successor to the throne. From the genealogical listings it appears that his name was also Eshbaal, meaning the "man of Baal," or "the Lord's man." (1 Chron. 8:33; 9:39) However, elsewhere, as in Second Samuel, he is called Ish-bosheth, a name in which "baal" is replaced by "bosheth." (2 Sam. 2:10) This Hebrew word *bo'sheth* is found at Jeremiah 3:24 and is rendered "shameful thing." (*AS, AT, JP, NW, Ro, RS*) In two other occurrences *ba"al* and *bo'sheth* are found parallel and in apposition, in which the one explains and identifies the other. (Jer. 11:13; Hos. 9:10) There are also other instances where individuals similarly had "bosheth" or a form of it substituted for "baal" in their names, as, for example, "Jerubbesheth" for "Jerubbaal" (2 Sam. 11:21; Judg. 6:32) and "Mephibosheth" for "Meribbaal," the latter being a nephew of Ish-bosheth. —2 Sam. 4:4; 1 Chron. 8:34; 9:40.

The reason for these double names or substitutions is not known. One theory advanced by some scholars attempts to explain the dual names as an alteration made when the common noun "baal" (lord) became more exclusively identified with the distasteful fertility god of Canaan, Baal. However, in the same Bible book of Second Samuel, where the account of Ish-bosheth appears, King David himself is reported as naming a place of battle Baal-perazim (meaning lord or master of breaking through), in honor of the Lord Jehovah, for as he said: "Jehovah has broken through my enemies." (2 Sam. 5:20) Another view is that the name Ish-bosheth may have been prophetic of that individual's shameful death and the calamitous termination of Saul's dynasty.

After the death of Saul and his other sons on the battlefield at Gilboa, Abner, a relative of Saul and the chief of his forces, took Ish-bosheth across the Jordan to Mahanaim, where he was installed as king over all the tribes except Judah, which recognized David as king. At the time Ish-bosheth was forty years old, and he is said to have reigned for two years. (2 Sam. 2:8-11) Since the Bible does not say exactly where this two-year reign fits in with the seven-and-a-half-year period when David ruled as king at Hebron, there is no way of resolving differences of opinion held by scholars on the point. However, it does seem more reasonable to think that Ish-bosheth was made king shortly after the death of his father (rather than five years later), in which case there would have been a lapse of about five years between his assassination and David's being installed as king over Israel.—2 Sam. 4:7; 5:4, 5.

Ish-bosheth's short rule was marked by both internal and external troubles. The war between his house and that of David "came to be long drawn out"; he lost 360 men to David's 20 in one engagement. (2 Sam. 2:12-31; 3:1) At the same time his relative Abner kept strengthening himself at the expense of Ish-bosheth, even to the point of having relations with one of Saul's concubines, which, according to Oriental custom, was tantamount to treason. When rebuked for this by Ish-bosheth, Abner withdrew his support and made a covenant with David, part of which stipulated the return of David's wife, Michal, who was Ish-bosheth's own sister. (3:6-21) Abner's death at the hand of Joab further weakened Ish-bosheth's position, and shortly thereafter two of his own captains assassinated him while taking his midday siesta. (3:22-27; 4:1, 2, 5-7) However, when these murderers, in seeking a reward, brought Ish-bosheth's head to David, he had them put to death and ordered the head interred in the tomb of Abner at Hebron.—4:8-12.

Thus it was that the dynasty of Saul, which could have lasted "to time indefinite," came to its abrupt and humiliating end, not because of the sins of Ish-bosheth but, instead, because of those of his father. (1 Sam. 13:13; 15:26-29) It is true, Ish-bosheth was a weak ruler, one who gained and held the throne principally because of the strength of Abner. Nevertheless, David referred to him as "a righteous man." —2 Sam. 4:11.

ISHHOD (Ish'hod) [man of majesty]. A descendant of Manasseh whose mother was Hammolecheth. —1 Chron. 7:14, 18.

ISHI (Ish'i) [salutary].

1. A descendant of Judah; son of Appaim and father of Sheshan.—1 Chron. 2:3, 31.

2. Another descendant of Judah.—1 Chron. 4:1, 20.

3. A leader and family head of the half tribe of Manasseh that lived E of the Jordan.—1 Chron. 5:23, 24.

4. A Simeonite whose four sons are noted in the Chronicles for having led five hundred to victory against the Amalekites living in Mount Seir.—1 Chron. 4:42, 43.

ISHMA (Ish'ma) [desolate]. An early descendant of Judah.—1 Chron. 4:1, 3.

ISHMAEL (Ish'ma·el) [God hears].

1. Son of Abraham by Sarah's Egyptian slave girl Hagar; born in 1932 B.C.E., his father being eighty-six years old at the time. (Gen. 16:1-4, 11-16) When informed that Sarah would also have a son from whom "kings of peoples" would come, Abraham petitioned God in behalf of his firstborn: "O that Ishmael might live before you!" God's reply, after declaring that the future son Isaac would be the covenant heir, was: "As regards Ishmael I have heard you. Look! I will bless him and will make him fruitful and will multiply him very, very much. He will certainly produce twelve chieftains, and I will make him become a great nation." (Gen. 17:16, 18-20) Ishmael was then circumcised, at the age of thirteen, along with his father and his father's servants.—Gen. 17:23-27.

A year later Isaac was born; Ishmael was now fourteen. (Gen. 16:16; 21:5) Five years after that, in 1913 B.C.E., on the day of Isaac's being weaned, Ishmael was caught "poking fun" at his younger half brother. (Gen. 21:8, 9) This was no innocent child's play on the part of Ishmael. Rather, as implied by the next verse in the account, it may have involved a taunting of Isaac over heirship. The apostle Paul says these events were "a symbolic drama" and shows that the mistreatment of Isaac by the half-blooded Egyptian Ishmael was *persecution*. Hence, this was the beginning of the foretold four hundred years of Israel's affliction that ended with deliverance from Egyptian bondage in 1513 B.C.E.—Gal. 4:22-31; Gen. 15:13; Acts 7:6; see ISAAC.

Ishmael's demonstration of scorn toward Isaac led to the dismissal of him and his mother from Abraham's household, but not without provisions for their journey. Abraham "took bread and a skin water bottle and gave it to Hagar, setting it upon her shoulder, and the child, and then dismissed her." (Gen. 21:14) Some have interpreted this to mean that Ishmael, now nineteen years old, was also placed on the back of Hagar, and indeed this is the way some translations read. (*JB, Mo,* Bagster's *LXX*) Certain scholars, however, consider the phrase "setting it upon her shoulder" as only parenthetical, inserted to explain how the bread and water were carried, and so, if this phrase is placed in parentheses or set off by commas the difficulty is removed. Professor Keil asserts that the expression "and the child" depends upon the sentence's principal verb "took," not on the verb "gave" or the word "setting." This tie-in of "the child" with "took" is made by the conjunction "and." The thought, therefore, is this: Abraham *took* bread and water and gave them to Hagar (placing them on her shoulder) and *took* the child and also gave it to her.—*Biblical Commentary on the Old Testament,* C. F. Keil and F. Delitzsch, Vol. I, "The Pentateuch," pp. 244, 245.

Hagar apparently lost her way in the wilderness of Beer-sheba, and so when the water ran out and Ishmael became exhausted, "she threw the child under one of the bushes." (Gen. 21:14, 15) This expression "threw the child" does not mean Ishmael was a baby in arms. The Hebrew word *ye'ledh* (child) does not necessarily refer to an infant, but is often applied to an adolescent boy or a young man. Hence, it was said of the youth Joseph (seventeen at the time), that he was sold into slavery over Reuben's protest, "Do not sin against the child [*ye'ledh*]." Lamech likewise spoke of "a young man [*ye'ledh*]" as having wounded him.—Gen. 42:22; 4:23; see also 2 Chronicles 10:8.

Neither does Hagar's act of 'throwing' the child down imply she was carrying him in her arms or on her back, though she was evidently supporting her tired son. She apparently withdrew her support suddenly, as did those who brought lame and infirm ones to Jesus and "fairly threw them at his feet." —Matt. 15:30.

In accord with the meaning of Ishmael's name, "God heard" his cry for help, provided the necessary water and allowed him to live to become an archer. As a nomadic inhabitant of the Paran wilderness he fulfilled the prophecy that said of him: "He will become a zebra of a man. His hand will be against everyone, and the hand of everyone will be against him; and before the face of all his brothers he will tabernacle." (Gen. 21:17-21; 16:12) Hagar found an Egyptian wife for her son and he in time fathered twelve sons, chieftains and family heads of the promised "great nation" of Ishmaelites. Ishmael also had at least one daughter, Mahalath, who married Esau.—Gen. 17:20; 21:21; 25:13-16; 28:9; see ISHMAELITE.

At the age of eighty-nine Ishmael assisted Isaac in burying their father Abraham. After that he lived another forty-eight years, dying in 1795 B.C.E. at the age of 137. (Gen. 25:9, 10, 17) There is no record of Ishmael's being buried in the cave of Machpelah where Abraham and Isaac, along with their wives, were then entombed.—Gen. 49:29-31.

2. A descendant of Saul through Jonathan; son of Azel of the tribe of Benjamin.—1 Chron. 8:33-38, 40; 9:44.

3. Father of Zebadiah who was appointed by Jehoshaphat to serve as a royal representative in judicial matters; of the tribe of Judah.—2 Chron. 19:8, 11.

4. One of the "chiefs of hundreds" who entered the covenant with High Priest Jehoiada for the overthrow of wicked Athaliah and the enthronement of

Jehoash; son of Jehohanan.—2 Chron. 23:1, 12-15, 20; 24:1.

5. Ringleader of those who killed Governor Gedaliah only three months after the downfall of Jerusalem in 607 B.C.E.; son of Nethaniah of the royal line. At the time the governor's appointment was made by Nebuchadnezzar, Ishmael, son of Nethaniah, was in the field as one of the military chiefs. Later, he came to Gedaliah and apparently entered a sworn covenant of peace and support with the governor. Secretly, however, Ishmael conspired with Baalis, the king of the Ammonites, to kill Gedaliah. Other military commanders, including Johanan, warned Gedaliah of Ishmael's mischief, but the governor, not believing the report, refused to grant Johanan permission to strike Ishmael down.—2 Ki. 25:22-24; Jer. 40:7-16.

As a result, when Gedaliah was entertaining Ishmael and his band of ten men at a meal, they rose up and killed their host as well as the Jews and Chaldeans who were with him. The next day these assassins seized eighty men who had come from Shechem, Shiloh and Samaria, killing all but ten of them, and throwing their bodies into the great cistern built by King Asa. Ishmael and his men then took the remnant of those living in Mizpah captive and headed for Ammonite territory. On the way Johanan and his forces overtook and rescued the captives, but Ishmael and eight of his men escaped to their Ammonite sanctuary.—2 Ki. 25:25; Jer. 41:1-18.

6. One of the priests of the paternal house of Pashhur who put away their foreign wives in the days of Ezra.—Ezra 10:22, 44.

ISHMAELITE (Ish'ma·el·ite). A descendant of Ishmael, the firstborn son of Abraham by Hagar, the Egyptian handmaid of Sarah. (Gen. 16:1-4, 11) Ishmael, in turn, married an Egyptian by whom he had twelve sons (Nebaioth, Kedar, Adbeel, Mibsam, Mishma, Dumah, Massa, Hadad, Tema, Jetur, Naphish, Kedemah), the chieftains of the various Ishmaelite clans. (Gen. 21:21; 25:13-16) The Ishmaelites, therefore, were at the start one-fourth Semitic and three-fourths Hamitic, racially speaking.

As God had promised, the Ishmaelites grew to become "a great nation" that 'could not be numbered for multitude.' (Gen. 17:20; 16:10) But instead of settling down (they built few cities), they preferred the nomadic life. Ishmael himself was "a zebra of a man," that is, a restless wanderer who roamed the Wilderness of Paran and lived by his bow and arrows. His descendants were likewise tent-dwelling bedouins for the most part, a people who ranged over the Sinai Peninsula from "in front of Egypt," that is, to the E of Egypt and across N Arabia as far as Assyria. They were noted for being a fierce, warlike people hard to get along with, even as it was said of their father Ishmael: "His hand will be against everyone, and the hand of everyone will be against him." —Gen. 16:12; 21:20, 21; 25:16, 18.

In further describing the Ishmaelites, it is said: "In front of all his brothers he settled down [Heb., *na·phal'*]." (Gen. 25:18) Similarly, the Midianites and their allies, it was said, "were plumped [*nophlim'*, a participle form of *na·phal'*] in the low plain" in Israelite territory until Gideon's band forcefully routed them. (Judg. 7:1, 12) Hence, when the Ishmaelites "settled down" it was evidently with the intent of holding on to the region until forcefully removed.

In the course of time it is quite likely that intermarriage between Ishmaelites and descendants of Abraham through Keturah (Gen. 25:1-4) occurred, resulting in the race of Arabs that occupied sections of Arabia. Since Ishmael and Midian were half brothers, any intermarriage of their respective descendants with the amalgamation of their blood, habits, traits and occupations could have given rise to an interchangeable usage of the terms "Ishmaelites" and 'Midianites,' as is noted in the description of the caravan that sold Joseph into Egyptian slavery. (Gen. 37:25-28; 39:1) In the days of Gideon the hordes that invaded Israel were described as both Midianites and Ishmaelites, one of the identifying marks of the latter being their gold nose rings.—Judg. 8:24; compare 7:25 and 8:22, 26.

The animosity Ishmael had toward Isaac seems to have been handed down to his descendants, even to the extent of hating the God of Isaac, for the psalmist in enumerating those that are "the very ones intensely hating" Jehovah, includes the Ishmaelites. (Ps. 83: 1, 2, 5, 6) There were, however, evidently exceptions. Under the organizational arrangement instituted by David, Obil, who is referred to as an Ishmaelite, had supervision over the camels of the king.—1 Chron. 27: 30, 31.

In the seventh century C.E. Mohammed claimed to be an Ishmaelite descendant of Abraham.

ISHMAIAH (Ish·ma'iah) [Jehovah hears].

1. An outstanding Gibeonite warrior who joined David's army at Ziklag before Saul's death. (1 Chron. 12:1, 4) In this early list of David's "thirty" leading warriors, Ishmaiah is called their head, but the absence of his name in later lists suggests that he may have died in the meantime.—2 Sam. 23:8, 18, 19; 1 Chron. 11:10, 11, 20, 21.

2. The prince over the tribe of Zebulun in David's time; son of Obadiah.—1 Chron. 27:19, 22.

ISHMERAI (Ish'me·rai) [Jehovah keeps]. A head among the Benjamites who lived in Jerusalem; son or descendant of Elpaal.—1 Chron. 8:1, 18, 28.

ISHPAH (Ish'pah) [from a root meaning 'to sweep bare']. A head of the people among the Benjamites living in Jerusalem; son or descendant of Beriah. —1 Chron. 8:1, 16, 28.

ISHPAN (Ish'pan) [he will hide]. A Benjamite son or descendant of Shashak; one of the heads of the people living in Jerusalem.—1 Chron. 8:1, 22, 25, 28.

ISHTOB (Ish'tob) [man of Tob (good)]. One of the small kingdoms that provided fighting men for the sons of Ammon to use against David. The forces from "Ishtob" and their allies were defeated. (2 Samuel chapter 10, *AT, AV, NW, Yg*) Most translators and geographers consider that Ishtob should be rendered "men of Tob," referring to "the land of Tob" where Jephthah resided. (Judg. 11:3-11; see 2 Samuel 10: 6, 8, *AS, JB, JP, RS*.) However, the reading "Ishtob" has the support of certain ancient versions. (Compare Bagster's *LXX* [translated from Greek]; *La* [from Syriac]; and *Dy* [from Latin].) The location of an ancient Ishtob is not now known.—See Tob.

ISHVAH (Ish'vah) [possibly, to be like, level]. The second of Asher's four sons. (Gen. 46:17; 1 Chron. 7:30) Since he is not listed in the families of Asher, it is possible that he had no sons or that his line of descent soon died out.—Num. 26:44.

ISHVI (Ish'vi) [possibly, to be like, equal].

1. Third-listed son of Asher and founder of the Ishvite family in that tribe.—Gen. 46:17; Num. 26:44; 1 Chron. 7:30.

2. One of King Saul's sons.—1 Sam. 14:49.

ISHVITES (Ish'vites). A family descended from Ishvi, a son of Asher.—Gen. 46:17; Num. 26:44.

ISLAND, ISLE. The Hebrew term *'i* (plural, *'i·yim'*) is not restricted to a body of land smaller than a continent and completely surrounded by water (Isa. 11:11; 24:15), but also designates dry land (Isa. 42:15) or coastland(s). (Isa. 20:6; 23:2, 6; Jer. 2:10) Figuratively, the word *'i* applies to the inhabitants of such islands or coastlands. (Gen. 10:5, *NW*, 1953 ed., ftn.; Isa. 49:1; 51:5; 59:18; 60:9, *NW*, 1953 ed., ftns.) Sometimes "islands" represent the most distant places

and their inhabitants. (Isa. 41:5; 66:19; Ezek. 39:6 [see MAGOG]) Thus nothing will be too remote or isolated, as islands in the sea, to escape the effects of the symbolic earthquake on Babylon the Great. (Rev. 16:18-21; compare Revelation 6:12-14.) From Jehovah's standpoint, all the islands are as "mere fine dust."—Isa. 40:15.

Among the islands specifically named in the Bible are Cyprus (Acts 13:4-6), Cos, Rhodes (Acts 21:1), Crete (Acts 27:7), Cauda (Acts 27:16), Malta (Acts 28:1) and Patmos.—Rev. 1:9.

ISMACHIAH (Is·ma·chi'ah) [Jah sustains]. One of the Levites selected as a commissioner in connection with the contributions for temple service during Hezekiah's reign.—2 Chron. 31:13.

ISRAEL (Is'ra·el) [God contends, or, contender (perseverer) with God].

1. The name God gave to Jacob when he was about ninety-seven years old. It was during the night that Jacob crossed the Jabbok torrent valley on his way to meet his brother Esau that he began struggling with what turned out to be an angel. Because of Jacob's perseverance in the struggle, his name was changed to Israel as a token of God's blessing. In commemoration of these events, Jacob named the place Peniel or Penuel. (Gen. 32:22-28; see JACOB No. 1.) Later, at Bethel the change in name was confirmed by God, and from then on to the end of his life Jacob was frequently called Israel. (Gen. 35:10, 15; 50:2; 1 Chron. 1:34) Many of the more than 2,500 occurrences of the name Israel, however, are in reference to Jacob's descendants as a nation.—Ex. 5:1, 2.

2. All the descendants of Jacob, collectively, at any one time. (Ex. 9:4; Josh. 3:7; Ezra 2:2b; Matt. 8:10) As the offspring and descendants of Jacob's twelve sons, they were quite often called the "sons of Israel"; less often, the "house of Israel," the "people of Israel," the "men of Israel," the "state of Israel," or the "Israelites." (Gen. 32:32; Matt. 10:6; Acts 4:10; 5:35; Eph. 2:12; Rom. 9:4; see ISRAELITE.) In 1728 B.C.E. famine caused the household of Jacob to travel to Egypt, where, as alien residents, their descendants remained for 215 years. All the Israelites reckoned as "of the house of Jacob who came into Egypt," not counting the wives of Jacob's sons, were seventy. But during their sojourn there they became a very large society of slaves, totaling perhaps some two or three million or more.—Gen. 46:26, 27; Ex. 1:7; see EXODUS.

On his deathbed Jacob blessed his twelve sons in this order: Reuben, Simeon, Levi, Judah, Zebulun, Issachar, Dan, Gad, Asher, Naphtali, Joseph, Benjamin; and through them the patriarchal tribal arrangement was continued. (Gen. 49:2-28) However, during Israel's period of slavery the Egyptians set up their own overseer system, independent of the patriarchal establishment, designating certain ones from among the Israelites as officers. These kept count of the bricks produced and assisted the Egyptian overlords, who drove the Israelites to work. (Ex. 5:6-19) Moses, on the other hand, when making known Jehovah's instructions to the congregation, did so through the "older men of Israel" who were the hereditary heads of the paternal houses. They were also the ones who accompanied him when appearing before Pharaoh.—Ex. 3:16, 18; 4:29, 30; 12:21.

In due time, at the end of the predetermined 430-year period of affliction, in 1513 B.C.E., Jehovah crushed the dominating world power of Egypt and, with a great display of his Sovereign Almightiness, brought his people Israel out of slavery. With them came a "vast mixed company" of non-Israelites who were happy to cast their lot in with that of God's chosen people.—Ex. 12:37, 38, 40, 41; Gal. 3:17.

BIRTH OF THE NATION

Under the covenant made with Abraham, the resultant congregation of Israel was viewed as a single individual, and, therefore, a close relative could reclaim or repurchase them from their slavery. Jehovah was that close relative by this legal covenant, indeed, their Father, and as the rightful Repurchaser he used punitive force to kill Pharaoh's firstborn for refusing to release God's "first-born" son Israel. (Ex. 4:22, 23; 6:2-7) Thus legally delivered from Egypt, Israel became the exclusive property of Jehovah. "You people only have I known out of all the families of the ground," he said. (Amos 3:2; Ex. 19:5, 6; Deut. 7:6) God now saw fit, however, to deal with them, not strictly as a patriarchal society, but as the state of Israel, which he created, giving it a theocratic government founded on the Law covenant as a constitution.

Within three months after Israel left Egypt it became an independent nation under the Law covenant inaugurated at Mount Sinai. (Heb. 9:19, 20) The *Ten Words* or Ten Commandments written "by God's finger" formed the framework of that national code, to which some six hundred other laws, statutes, regulations and judicial decisions were added. This made it the most comprehensive set of laws possessed by any ancient nation, spelling out as it did in great detail man's relation between himself, his God and his fellowmen.—Ex. 31:18; 34:27, 28.

As a pure theocracy, all judicial, legislative and executive authority rested with Jehovah. (Isa. 33:22; Jas. 4:12) In turn, this great Theocrat delegated certain administrative power to His appointed representatives. The law code itself even provided for an eventual dynasty of kings that would represent Jehovah in civil matters. These kings, however, were not absolute monarchs, since the priesthood was separate and independent of the kingship, and in reality the kings sat on "Jehovah's throne" as his representatives, subject to his directives and discipline.—Deut. 17:14-20; 1 Chron. 29:23; 2 Chron. 26:16-21.

Under the constitutional code, worship of Jehovah was placed above everything else and dominated every part of the nation's life and activity. Idolatry was rank treason punishable by death. (Deut. 4:15-19; 6:13-15; 13:1-5) The sacred tabernacle, and later the temple, with its prescribed sacrifices was the physical center of worship. The God-appointed priesthood had the Urim and Thummim by which answers were received from Jehovah on important and difficult questions of life or death. (Ex. 28:30) Regular assemblies of the men, women and children were provided (compulsory for the men) and helped to maintain the nation's spiritual health and unity. —Lev. 23:2; Deut. 31:10-13.

Provisions were made for a system of judges over "tens," "fifties," "hundreds" and "thousands." In this way the cases of the people could be handled quickly and appeals could be made on up to Moses, who could, when necessary, present the matter before Jehovah for final decision. (Ex. 18:19-26; Deut. 16:18) The military organization with its conscription of manpower and distribution of command also conformed to a similar numerical system.—Num. 1:3, 4, 16; 31:3-6, 14, 48.

The various civil, judicial and military offices were filled by the hereditary heads of the tribes, the older men who were experienced, wise and discreet. (Deut. 1:13-15) These older men stood before Jehovah as representatives of the entire congregation of Israel, and through them Jehovah and Moses spoke to the people in general. (Ex. 3:15, 16) They were men who patiently heard judicial cases, enforced the various features of the Law covenant (Deut. 21:18-21; 22:15-21; 25:7-10), abided by the divine decisions already rendered (Deut. 19:11, 12; 21:1-9), furnished military leadership (Num. 1:16), confirmed treaties already negotiated (Josh. 9:15) and, as a committee under the headship of the high priest, discharged other responsibilities.—Josh. 22:13-16.

This new theocratic state of Israel with its centralized authority still retained the patriarchal arrange-

ment of twelve tribal divisions. But in order to relieve the tribe of Levi of military service (so it could devote its time exclusively to religious matters), and still retain twelve tribes having twelve portions in the Promised Land, formal genealogical adjustments were made. (Num. 1:49, 50; 18:20-24) There was also the matter concerning the firstborn rights. Reuben, Jacob's firstborn, was entitled to a double portion in the inheritance (compare Deuteronomy 21:17), but this right he forfeited by committing incestuous immorality with his father's concubine. (Gen. 35:22; 49:3, 4) These vacancies, the vacancy of Levi among the twelve as well as the absence of one with firstborn rights, had to be filled.

In a comparatively simple way Jehovah adjusted both matters by a single act. Joseph's two sons, Ephraim and Manasseh, were advanced to full status as tribal heads. (Gen. 48:1-6; 1 Chron. 5:1, 2) Again twelve tribes exclusive of Levi could be numbered, and also a double portion of the land was representatively given to Joseph the father of Ephraim and Manasseh. In this way the firstborn rights were taken away from Reuben, the firstborn of Leah, and given to Joseph, the firstborn of Rachel. (Gen. 29:31, 32; 30:22-24) Now with these adjustments the names of the twelve (non-Levite) tribes of Israel were Reuben, Simeon, Judah, Issachar, Zebulun, Ephraim, Manasseh, Benjamin, Dan, Asher, Gad and Naphtali. —Num. 1:4-15.

FROM SINAI TO THE PROMISED LAND

Only two out of twelve spies sent into the Promised Land came back with faith strong enough to encourage their brothers to invade and conquer. Jehovah, therefore, determined that for this general lack of faith all those more than twenty years old who had come out of Egypt, with few exceptions, would die there in the wilderness. (Num. 13:25-33; 14:26-34) And so for forty years that vast camp of Israel wandered about in the Sinai Peninsula. Even Moses and Aaron died without setting foot on the Promised Land. Soon after coming out of Egypt a census showed there were 603,550 able-bodied men, but about thirty-nine years later the new generation numbered 1,820 less, or 601,730.—Num. 1:45, 46; 26:51.

During this nomadic wilderness life Jehovah was a wall of protection around the Israelites, a shield from their enemies. It was only when they rebelled against him that he allowed evil to befall them. (Num. 21:5, 6) Jehovah also provided for their every need. He gave them *manna* and water, gave them a sanitary code by which their health was protected, and even kept their shoes from wearing out. (Ex. 15:23-25; 16:31, 35; Deut. 29:5) But in spite of such loving and miraculous care on the part of Jehovah, Israel repeatedly murmured and complained, and from time to time rebels arose to challenge the theocratic appointments, making it necessary for Jehovah to discipline them severely, that the rest might learn to fear and obey their Grand Deliverer.—Num. 14:2-12; 16:1-3; Deut. 9:24; 1 Cor. 10:10.

Israel's forty-year trek through the wilderness was coming to an end when Jehovah gave the kings of the Amorites, Sihon and Og, into their hands. With this victory Israel fell heir to a great amount of territory E of the Jordan in which the tribes of Reuben, Gad and half the tribe of Manasseh settled down.—Deut. 3:1-13; Josh. 2:10.

ISRAEL UNDER THE JUDGES

Following the death of Moses, Joshua led the Israelites across the Jordan in 1473 B.C.E. into the land described as "flowing with milk and honey." (Num. 13:27; Deut. 27:3) Then, in a sweeping six-year campaign, they conquered the territory that had been controlled by thirty-one kings W of the Jordan, including such fortified cities as Jericho and Ai. (Josh. chaps. 1 to 12) The coastal plains and certain enclave cities, like the Jebusite stronghold that later became the City of David, were exceptions. (Josh. 13:1-6; 2 Sam. 5:6-9) These God-defying elements that were allowed to remain acted like thorns and thistles in the side of Israel, and intermarriage with them only increased the pain. For a period of more than 350 years, from the death of Joshua to their complete subjugation by David, such worshipers of false gods acted "as agents to test Israel so as to know whether they would obey Jehovah's commandments."—Judg. 3:4-6.

The newly conquered territory was equitably divided among the twelve tribes according to size and population. Six "cities of refuge" were set aside for the safety of unintentional manslayers. These, and forty-two other cities and their surrounding agricultural land, were allotted to the tribe of Levi.—Josh. chaps. 13 to 21.

Each city appointed judges and officers in its gates for handling judicial affairs as provided under the Law covenant (Deut. 16:18), as well as representative older men to administer the general interests of the city. (Judg. 11:5) Although the tribes maintained their identity and inheritances, much of the centralized organizational control that had been exercised during the stay in the wilderness was gone. The song of Deborah and Barak, the events of Gideon's warfare and the activities of Jephthah all reveal the problems of lack of unity in action that arose after Moses and his successor Joshua passed off the scene and the people failed to look to their invisible Head, Jehovah God, for guidance.—Judg. 5:1-31; 8:1-3; 11:1–12:7.

With the death of Joshua and of the older men of his generation, the people began to vacillate back and forth in their faithfulness and obedience to Jehovah, like a great pendulum swinging to and fro between true and false worship. (Judg. 2:7, 11-13, 18, 19) When they abandoned Jehovah and turned to serving the Baals, he removed his protection and allowed the nations around them to move in to pillage the land. Awakened by such oppression to the need for united action, wayward Israel appealed to Jehovah and he, in turn, raised up judges or saviors to deliver the people. (Judg. 2:10-16; 3:15) There was a whole series of these valiant judges after Joshua, including Othniel, Ehud, Shamgar, Barak, Gideon, Tola, Jair, Jephthah, Ibzan, Elon, Abdon, Samson, Eli and ending with Samuel.—Judg. chaps. 3 to 16; 1 Sam. 4:16-18; 7:15.

Each deliverance had a uniting effect on the nation. There were other uniting incidents too. On one occasion when a Levite's concubine had been wantonly ravished, eleven tribes acted in outraged unity against the tribe of Benjamin, reflecting a sense of national guilt and responsibility. (Judg. chaps. 19, 20) All the tribes were unitedly drawn to the ark of the covenant in the tabernacle at Shiloh. (Josh. 18:1) They therefore felt the loss nationally when the Ark was captured by the Philistines due to the debauchery and misconduct of the priesthood at that time, especially on the part of High Priest Eli's sons. (1 Sam. 2:22-36; 4:1-22) With the death of Eli, and with Samuel becoming a prophet and judge of Israel, there was a unifying effect on Israel, as Samuel traveled in a circuit through Israel to handle the questions and disputes of the people.—1 Sam. 7:15, 16.

THE UNITED KINGDOM

Samuel was extremely displeased when, in 1117 B.C.E., Israel pleaded: "Do appoint for us a king to judge us like all the nations." However, Jehovah told Samuel, "Listen to the voice of the people . . . for it is not you whom they have rejected, but it is I whom they have rejected from being king over them." (1 Sam. 8:4-9; 12:17, 18) Thereupon, Saul the Benjamite was picked as Israel's first king, and though he began his rule well enough, it was not long before his presumptuousness led to disobedience, disobedience, in turn, to rebellion, and rebellion to his finally consulting a spirit medium—so that after forty years he proved a complete failure!—1 Sam. 10:1; 11:14, 15; 13:1-14; 15:22-29; 31:4.

David of the tribe of Judah, a 'man agreeable to Jehovah's heart' (1 Sam. 13:14; Acts 13:22), was anointed king in the place of Saul, and under his able leadership the nation's boundaries were extended to the limits promised, from "the river of Egypt to the great river, the river Euphrates."—Gen. 15:18; Deut. 11:24; 2 Sam. 8:1-14; 1 Ki. 4:21.

During David's forty-year reign various specialized offices were created in addition to the tribal arrangement. There was an inner circle of counselors surrounding the king himself, besides the older men of influence that served the centralized government. (1 Chron. 13:1; 27:32-34) Then there was the larger departmental staff of the government made up of tribal princes, chiefs, court officials and military personnel having administrative responsibilities. (1 Chron. 28:1) For effective handling of certain matters David appointed six thousand Levites as judges and officers. (1 Chron. 23:3, 4) Other departments with their appointed overseers were established to look after the cultivation of the fields and to manage such things as the vineyards and wineries, the olive groves and oil supplies, and the livestock and the flocks. (1 Chron. 27:26-31) The king's financial interests were similarly cared for by a central treasury department separate from that supervising the treasures stored elsewhere, as in outlying cities and villages.—1 Chron. 27:25.

Solomon succeeded his father David as king in 1037 B.C.E. He reigned "over all the kingdoms from the River [Euphrates] to the land of the Philistines and to the boundary of Egypt" for forty years. His reign was especially marked by peace and prosperity, for the nations round about kept "bringing gifts and serving Solomon all the days of his life." (1 Ki. 4:21) The wisdom of Solomon was proverbial, he being the wisest king of ancient times, and during his reign Israel reached the zenith of its power and glory. One of Solomon's grandest accomplishments was the building of the magnificent temple, the plans for which he had received from his inspired father David. —1 Ki. chaps. 3 to 9; 1 Chron. 28:11-19.

And yet for all his glory, riches and wisdom, Solomon ended up a failure, for he allowed his many foreign wives to turn him away from the pure worship of Jehovah to the profane practices of false religions. In the end Solomon died disapproved by Jehovah, and Rehoboam his son succeeded him. —1 Ki. 11:1-13, 33, 41-43.

Rehoboam, lacking wisdom and foresight, increased the already heavy government burdens on the people. This, in turn, caused the ten northern tribes to secede under Jeroboam, even as Jehovah's prophet had foretold. (1 Ki. 11:29-32; 12:12-20) Thus it was that the kingdom of Israel was divided in 997 B.C.E.

ISRAEL AFTER THE BABYLONIAN EXILE

During the next 390 years following the death of Solomon and the breaking up of the united kingdom and on down to the destruction of Jerusalem in 607 B.C.E., the term "Israel" usually applied only to the ten tribes under the rule of the northern kingdom. (2 Ki. 17:21-23; see No. 3 below.) But with the return of a remnant of all twelve tribes from exile, and continuing on down to the second destruction of Jerusalem in 70 C.E., the term "Israel" once again embraced the whole of Jacob's descendants living at that time. Again the people of all twelve tribes were called "all Israel."—Ezra 2:70; 6:17; 10:5; Neh. 12:47; Acts 2:22, 36.

Nearly 50,000 returned to Jerusalem with Zerubbabel and High Priest Joshua (Jeshua) in 537 B.C.E., and these began rebuilding Jehovah's house of worship. (Ezra 3:1, 2; 5:1, 2) Later others returned with Ezra in 468 (Ezra 7:1–8:36), and still later, in 455, no doubt others accompanied Nehemiah when he came to Jerusalem with the special assignment to rebuild the walls and gates of the city. (Neh. 2:5-9) Many Israelites, however, remained scattered throughout the empire, as noted in the book of Esther. —Esther 3:8; 8:8-14; 9:30.

While Israel did not return to its former sovereignty as an independent nation, yet it did become a Hebrew commonwealth with considerable freedom under Persian domination. Deputy rulers and governors (like Zerubbabel and Nehemiah) were appointed from among the Israelites themselves. (Neh. 2:16-18; 5:14, 15; Hag. 1:1) The older men of Israel and the tribal princes continued to act as counselors and representatives of the people. (Ezra 10:8, 14) The priestly organization was reestablished, based on the ancient genealogical records that had been carefully preserved, and with such Levitical arrangement once again in operation the sacrifices and other requirements of the Law covenant were observed.—Ezra 2:59-63; 8:1-14; Neh. 8:1-18.

With the fall of the Persian Empire and the rise of Grecian domination of the world, Israel found itself torn by the conflict between the Ptolemies of Egypt and the Seleucids of Syria. The latter, during the rule of Antiochus IV Epiphanes, determined to eradicate Jewish worship and customs. His effort reached a climax in 168 B.C.E. when a pagan altar was erected atop the temple altar in Jerusalem and dedicated to the Greek god Zeus. This outrageous incident, however, had a reverse effect, for it was the spark that touched off the Maccabean uprising. Three years later to the day victorious Jewish leader Judas Maccabaeus rededicated the cleansed temple to Jehovah with a festival that has since been commemorated by the Jews as Hanukkah.

The century that followed was one of great internal disorder in which Israel was led farther and farther away from the tribal administrative provisions of the Law covenant. It was during this period when home rule by the Maccabeans or Hasmonaeans met with varying fortunes, and when the parties of the pro-Hasmonaean Sadducees and the anti-Hasmonaean Pharisees developed. Finally Rome, by now the world power, was called upon to interfere. In response General Gnaeus Pompey was sent and after a three-month siege took Jerusalem in 63 B.C.E. and annexed Judea to the empire. Herod the Great was appointed king of the Jews by Rome in 40 or 39 B.C.E., and in 37 he effectively crushed the Hasmonaean rule. Shortly before Herod's death Jesus was born in 2 B.C.E., as "a glory of your people Israel."—Luke 2:32.

Rome's imperial authority over Israel during the first century C.E. was distributed among district rulers (sometimes entitled kings) and governors or procurators. The Bible mentions such district rulers as Philip, Lysanias and the Herods (Kings Agrippa I and II [Acts 12:1; 25:13]), as well as Governors Pontius Pilate, Felix and Festus. (Luke 3:1; Acts 23:26; 24:27) Internally, there still remained some semblance of the tribal genealogical arrangement, as evidenced when Caesar Augustus had Israelites register in the respective cities of their paternal houses. (Luke 2:1-5) Among the people the "older men" and the priestly Levitical functionaries were still very influential (Matt. 21:23; 26:47, 57; Acts 4:5, 23), though they had, to a large degree, substituted the traditions of men for the written requirements of the Law covenant. —Matt. 15:1-11.

In such an atmosphere Christianity had its birth. First came John the Baptist, the forerunner of Jesus, who turned many of the Israelites back to Jehovah. (Luke 1:16; John 1:31) Then Jesus and his apostles followed up in the rescue work, laboring as they did among "the lost sheep of the house of Israel," opening blind eyes to the false traditions of men and to the excelling benefits of pure worship of God. (Matt. 15:24; 10:6) Yet, only a remnant accepted Jesus as Messiah and were saved. (Rom. 9:27; 11:7) These were the ones that joyfully hailed him as the "King of Israel." (John 1:49; 12:12, 13) The majority, refusing to put faith in Jesus (Matt. 8:10; Rom. 9:31, 32), joined their religious leaders in crying out: "Take him away! Take him away! Impale him!,"

"We have no king but Caesar."—John 19:15; Mark 15:11-15.

Time soon proved that this pretended solid fidelity to Caesar was false. Fanatical elements in Israel fomented one revolt after another, and each time the province suffered harsh Roman reprisals, reprisals that, in turn, increased the Jewish hatred of Roman rule. The situation finally became so explosive that the local Roman forces were no longer able to contain it and Cestius Gallus, governor of Syria, moved against Jerusalem with stronger forces to maintain Roman control.

After setting fire to Bezetha or The New City, Gallus encamped in front of the Royal Palace in the Upper City. At that moment, Josephus says, he could have easily forced his way into the city; his delay, however, strengthened the insurgents. The advance units of the Romans then made a protective covering, like the back of the tortoise, with their shields over themselves and began undermining the walls. Again when the Romans were about to succeed they withdrew in the fall of 66 C.E. Concerning this withdrawal, Josephus (according to G. A. Williamson's translation) says: "Cestius . . . suddenly called off his men, abandoned hope though he had suffered no reverse, and flying in the face of all reason retired from the City." (*The Jewish War*, 1960, p. 163) This attack on the city, followed by the sudden withdrawal, furnished the signal and the opportunity for the Christians there to 'flee to the mountains' as instructed by Jesus.—Luke 21:20-22.

Vespasian then set about the next year (67 C.E.) to put down the Jewish uprising, but Nero's unexpected death in 68 opened the way for Vespasian to become emperor. So he returned to Rome in 69 and left his son Titus to continue the campaign, and the next year, 70 C.E., Jerusalem was entered and destroyed. Three years later the last Jewish stronghold at Masada fell to the Romans. Josephus says that during the whole campaign against Jerusalem 1,100,000 Jews died, many from pestilence and famine, and the 97,000 taken captive, he says, were scattered as slaves to all quarters of the empire.—*Wars of the Jews*, Book VI, chap. IX, pars. 2, 3.

3. The tribes that twice formed a separate northern kingdom of Israel. The first split in the national government came with the death of Saul in 1077 B.C.E. The tribe of Judah recognized David as king, but the rest of the tribes made Saul's son Ish-bosheth king; two years later Ish-bosheth was assassinated. (2 Sam. 2:4, 8-10; 4:5-7) In time the breach was healed and David became king of all twelve tribes.—2 Sam. 5:1-3.

Later in David's reign, when the revolt by his son Absalom had been put down, all the tribes once again acknowledged David as king. Yet, in returning the king to his throne, a dispute arose over protocol, and in this matter the ten northern tribes called "Israel" were at odds with the men of Judah.—2 Sam. 19:41-43.

All twelve tribes were united in their support of David's son Solomon in his kingship. But upon his death in 997 B.C.E. the second dividing of the kingdom occurred. Only the tribes of Benjamin and Judah supported King Rehoboam, who sat on his father Solomon's throne in Jerusalem. Israel, consisting of the ten other tribes to the N and E, picked Jeroboam to be their king.—1 Ki. 11:29-37; 12:1-24.

At first the capital of Israel was set up at Shechem. Later it was moved to Tirzah, and then during the reign of Omri it was moved to Samaria, where it remained for the next two hundred years. (1 Ki. 12:25; 15:33; 16:23, 24) Jeroboam recognized that unified worship holds a people together, and so to keep the breakaway tribes from going to Jerusalem's temple to worship he set up two golden calves, not at the capital, but at the two extremities of Israel's territory, one at Bethel in the S and the other in the N at Dan. He also installed a non-Levitical priesthood to lead and instruct Israel in worship of both the golden calves and the goat-shaped demons.—1 Ki. 12:28-33; 2 Chron. 11:13-15.

In Jehovah's eyes this was a very great sin that Jeroboam committed. (2 Ki. 17:21, 22) Had he remained faithful to Jehovah and not turned to such rank idolatry, God would have allowed his dynasty to continue, but, as it turned out, his house lost the throne when his son Nadab was assassinated less than two years after his father's death.—1 Ki. 11:38; 15:25-28.

As the ruler went so went the nation of Israel. Nineteen kings, not counting Tibni (1 Ki. 16:21, 22), reigned from 997 to 740 B.C.E. Only nine had their own sons succeed them, and only one had a dynasty extending to the fourth generation. Seven of Israel's kings ruled two years or less; some for only a few days. One committed suicide, three others met a premature death, and six others were assassinated by ambitious men who then occupied the throne of their victims. Whereas the best of the whole lot, Jehu, pleased Jehovah by removing the vile Baal worship that Ahab and Jezebel had sponsored, yet "Jehu himself did not take care to walk in the law of Jehovah the God of Israel with all his heart," but allowed Jeroboam's calf worship to continue throughout the land.—2 Ki. 10:30, 31.

Jehovah, for his part, was certainly long-suffering with Israel. During their 257-year history he continued to send his servants to warn the rulers and the people of their wicked ways but to no avail. (2 Ki. 17:7-18) Among these devoted servants of God were the prophets Jehu (not the king), Elijah, Micaiah, Elisha, Jonah, Oded, Hosea, Amos and Micah.—1 Ki. 13:1-3; 16:1, 12; 17:1; 22:8; 2 Ki. 3:11, 12; 14:25; 2 Chron. 28:9; Hos. 1:1; Amos 1:1; Mic. 1:1.

Israel's problem of protecting herself against invasion was greater than Judah's, for though she had double the population, she also had nearly triple the land area to guard. In addition to warring against Judah from time to time, she was frequently at war on her northern and eastern frontiers with Syria and under pressure from Assyria. The final siege of Samaria was begun by Shalmaneser V in the seventh year of Hoshea's reign, but it took nearly three years before the city was taken by the Assyrians in 740 B.C.E.—2 Ki. 17:1-6; 18:9, 10.

The policy of the Assyrians, inaugurated by Shalmaneser's predecessor Tiglath-pileser III, was to remove captives from conquered territory and transplant in their place peoples from other parts of the empire. Thus future uprisings were discouraged. In this instance the other national groups brought into Israel's territory eventually became intermingled both racially and religiously and were known thereafter as Samaritans.—2 Ki. 17:24-33; Ezra 4:1, 2, 9, 10; Luke 9:52; John 4:7-43.

With the fall of Israel the ten northern tribes were not completely lost, however. Some persons of these tribes evidently were left in Israel's territory by the Assyrians. Others no doubt fled from Israel's idolatry to Judah's territory prior to 740 B.C.E., and their descendants would have been among the captives taken to Babylon in 607 B.C.E. (2 Chron. 11:13-17; 35:1, 17-19) No doubt there were descendants also from among those taken captive by the Assyrians (2 Ki. 17:6; 18:11) who were numbered among the returning remnant that made up the twelve tribes of Israel in 537 B.C.E. and thereafter.—1 Chron. 9:2, 3; Ezra 6:17; Hos. 1:11; compare Ezekiel 37:15-22.

4. The Promised Land or geographical territory assigned to the nation of Israel (all twelve tribes), in contrast with the territory of other nations (1 Sam. 13:19; 2 Ki. 5:2; 6:23), and over which Israelite kings ruled. (1 Chron. 22:2; 2 Chron. 2:17) Prophetically, Daniel speaks of the restored land of Israel as "the land of the Decoration."—Dan. 11:16, 41.

Following the division of the nation the "land of Israel" was at times used for the northern kingdom's territory, distinguishing it from that of Judah.

(2 Chron. 30:24, 25; 34:1, 3-7) After the northern kingdom's fall the name of Israel was, in effect, kept alive by Judah, the only kingdom remaining of Israel's (Jacob's) descendants. Therefore, it is primarily with reference to the land of the Judean kingdom and its capital Jerusalem that the expression "soil of Israel" is used by the prophet Ezekiel. (Ezek. 12: 19, 22; 18:2; 21:2, 3) This was the geographical area that was completely desolated for seventy years from and after 607 B.C.E. (25:3) but to which a faithful remnant would be regathered.—11:17; 20:42; 37:12.

For a description of Israel's geographical and climatic characteristics, as well as its size, location, natural resources and related features, see the article PALESTINE.

ISRAELITE (Is'ra·el·ite). A descendant of Jacob, whose name was changed to Israel. (2 Sam. 17:25; John 1:47; Rom. 11:1; see ISRAEL No. 1.) As determined by the context, in the plural the term refers to the following: (1) Members of all the twelve tribes before the split in the kingdom (1 Sam. 2:14; 13:20; 29:1); (2) those of the ten-tribe northern kingdom (1 Ki. 12:19; 2 Ki. 3:24); (3) non-Levitical Jews returning from Babylonian exile (1 Chron. 9:1, 2); (4) Jews of the first century C.E.—Acts 13:16; Rom. 9:3, 4; 2 Cor. 11:22.

ISRAEL OF GOD. This expression, found only once in Scripture, refers to spiritual Israel rather than to racial descendants of Jacob, whose name was changed to Israel. (Gen. 32:22-28) The Bible speaks of "Israel in a fleshly way" (1 Cor. 10:18), as well as spiritual Israel made up of those for whom descent from Abraham is not a requirement. (Matt. 3:9) The apostle Paul, when using the expression "the Israel of God," shows that it has nothing to do with whether one is a circumcised descendant of Abraham or not.—Gal. 6:15, 16.

The prophet Hosea foretold that God, in rejecting the nation of natural Israel in favor of this spiritual nation, which includes Gentiles, would say "to those not my people: 'You are my people.'" (Hos. 2:23; Rom. 9:22-25) In due time the kingdom of God was taken away from the nation of natural Jews and given to a spiritual nation bringing forth Kingdom fruitage. (Matt. 21:43) To be sure, natural Jews were included in spiritual Israel. The apostles and others who received holy spirit at Pentecost in 33 C.E. (about 120), those added on that day (about 3,000), and those that later increased the number to about 5,000, were all Jews and proselytes. (Acts 1:13-15; 2:41; 4:4) But even at that they were, as Isaiah described them, "a mere remnant" saved out of that cast-off nation.—Isa. 10:21, 22; Rom. 9:27.

Other scriptures elaborate on this matter. With the breaking off of some "natural branches" of the figurative olive tree, there was a grafting in of "wild" non-Israelite ones, so that there was no racial or class distinction among those that "are really Abraham's seed, heirs with reference to a promise." (Rom. 11: 17-24; Gal. 3:28, 29) "Not all who spring from Israel are really 'Israel.'" "For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit." (Rom. 9:6; 2:28, 29) Natural Israel failed to produce the required number, so God "turned his attention to the nations to take out of them a people for his name" (Acts 15:14), concerning whom it was said, "You were once not a people, but are now God's people." (1 Pet. 2:10) The apostle Peter quoted what had been said to natural Israel and applied it to this spiritual Israel of God, saying it is in reality "a chosen race, a royal priesthood, a holy nation, a people for special possession."—Ex. 19:5, 6; 1 Pet. 2:9.

The twelve tribes mentioned in Revelation chapter 7 must refer to this spiritual Israel, and for several valid reasons. The listing does not match that of natural Israel at Numbers chapter 1. Also Jerusalem's temple and priesthood and all the tribal records of natural Israel were permanently destroyed, lost forever, long before John had his vision in 96 C.E. But more importantly, John received his vision upon a background of the aforementioned developments from and after Pentecost 33 C.E. In the light of such events, John's vision of those standing on the heavenly Mount Zion with the Lamb (whom natural Israel had rejected) revealed the number of this spiritual Israel of God to be 144,000 "bought from among mankind." —Rev. 7:4; 14:1, 4.

ISSACHAR (Is'sa·char) [he is wages or he brings wages].

1. The ninth son of Jacob and the fifth of Leah's seven children born in Paddan-aram. Leah viewed this son as Jehovah's reward or wages paid for her having allowed a maidservant to bear sons by her husband during a period when she was barren.—Gen. 29:32–30:21; 35:23, 26; 1 Chron. 2:1.

Issachar was perhaps eight years old when his family moved to Canaan in 1761 B.C.E. After that nothing is known of his life aside from the recorded events in which, as one of "the sons of Jacob," he mutually participated. (Gen. 34:5-7, 13, 27; 37:3-27; 42:1-3; 45:15) In 1728 B.C.E., when Issachar was about forty-one years old, he moved to Egypt together with his sons Tola, Puvah (Puah), Iob (Jashub) and Shimron as part of the "seventy souls" of Jacob's household.—Gen. 46:13, 27; Ex. 1:1-3; 1 Chron. 7:1.

When Jacob was on his deathbed, Issachar was the fifth of the twelve sons to receive his father's blessing: "Issachar is a strong-boned ass, lying down between the two saddlebags. And he will see that the resting place is good and that the land is pleasant; and he will bend down his shoulder to bear burdens and he will become subject to slavish forced labor." (Gen. 49:14, 15) In pronouncing this blessing, Jacob was not only pointing out certain individual characteristics and events in the personal life of Issachar; but, as with the blessings bestowed on his brothers, Jacob was foretelling tribal traits and conduct that would be displayed in the future by Issachar's descendants "in the final part of the days."—Gen. 49:1.

2. One of the twelve tribes of Israel; descendants of Jacob through his son Issachar. When the first census was taken after leaving Egypt, the number of able-bodied men twenty years old and upward fit for warfare among this tribe was 54,400. (Num. 1:17-19, 28, 29) A similar census about thirty-nine years later showed the tribe had increased their registered ones to 64,300, and in David's time the fighting force numbered 87,000. (Num. 26:23-25; 1 Chron. 7:5) There were 200 head ones of the tribe that went to Hebron in 1070 B.C.E. when David was made "king over all Israel."—1 Chron. 12:23, 32, 38.

In the layout of the great wilderness camp, the families of Issachar, together with those of their full-blood brother-tribe of Zebulun, were situated on Judah's flanks on the E side of the tabernacle (Num. 2:3-8); when on the march this three-tribe division was assigned to take the lead. (Num. 10:14-16) Moses' parting blessings on the tribes grouped Issachar and Zebulun together (Deut. 33:18), but a few years later they were separated when the tribes were divided into two groups to hear the reading of blessings and cursings of the Law between the mountains of Gerizim and Ebal.—Deut. 27:11-13; Josh. 8:33-35; see EBAL, MOUNT.

In dividing up the Promised Land, Issachar was the fourth tribe chosen by lot to receive its inheritance, which proved to be mainly in the fertile valley of Jezreel. Bounding Issachar were the tribal territories of Zebulun and Naphtali on the N, the Jordan River on the E, Manasseh's territory on the S, and a portion of Asher's allotment on the W. Mount Tabor lay along its northern boundary with Zebulun, while the city of Megiddo was near its SW border and Beth-

shean was toward its SE boundary. Within this territory there were a number of Canaanite cities and their dependent settlements. (Josh. 17:10; 19:17-23) It was here in this choice valley that the tribe of Issachar, according to Moses' blessing, 'rejoiced . . . in their tents.'—Deut. 33:18.

The likening of Jacob's son Issachar to "a strong-boned ass" evidently pointed to a quality reflected as well in the tribe descended from him. (Gen. 49:14, 15) The land assigned them was indeed "pleasant," a fertile part of Palestine, good for agriculture. Issachar seems to have accepted well the hard labor involved in such work. Willingness is indicated by his 'bending down his shoulder to bear burdens.' So, while the tribe was not particularly outstanding, it apparently could be commended for taking on the load of responsibility that was its share.

Certain cities within Issachar's possession were designated as enclave cities belonging to the neighbor tribe of Manasseh, including the prominent cities of Megiddo and Beth-shean. (Josh. 17:11) A number of towns in its territory, together with their surrounding pasture grounds, were also set aside for the tribe of Levi. (Josh. 21:6, 28, 29; 1 Chron. 6:62, 71-73) Later, Issachar supplied its share (one-twelfth of the annual needs) for the support of Solomon's court.—1 Ki. 4:1, 7, 17.

Among the prominent individuals of Issachar was Igal, the tribe's selected spy who joined others in advising Israel not to enter the Promised Land. (Num. 13:1-3, 7, 31-33) As chieftains of the tribe Nethanel served after the Exodus (Num. 1:4, 8; 7:18; 10:15), Paltiel when Israel entered the Promised Land (Num. 34:17, 18, 26), and Omri during the reign of David. —1 Chron. 27:18, 22.

For twenty-three years Tola of the tribe of Issachar was one of the judges of Israel. (Judg. 10:1, 2) Prior to that Issachar was listed among those who had supported Judge Barak in the overthrow of Jabin's forces under Sisera. (Judg. 4:2; 5:15) After the split-up of the united kingdom, Baasha of Issachar was the third ruler of the northern kingdom. A wicked man, Baasha murdered his predecessor to gain the throne and held it for twenty-four years. (1 Ki. 15: 27, 28, 33, 34) Some two hundred years later Hezekiah, king of Judah, invited those of the northern kingdom to join in keeping the Passover, and many from Issachar, in response, traveled up to Jerusalem for the celebration.—2 Chron. 30:1, 13, 18-20.

In the books of Ezekiel and Revelation, Issachar is enumerated with the other tribes and, in view of the prophetic nature of those visions, obviously has symbolic meaning.—Ezek. 48:25, 26, 33; Rev. 7:7.

3. A Levite gatekeeper; seventh son of Korahite Obed-edom. Issachar, together with his relatives, was assigned to guard duty on the S side of the sanctuary in Jerusalem.—1 Chron. 26:1-5, 13, 15.

ISSHIAH (Is·shi'ah) [Jah forgets].

1. One of the headmen of the tribe of Issachar whose descendants helped make that tribe very numerous.—1 Chron. 7:1, 3, 4.

2. A warrior who joined David's forces at Ziklag; possibly a Korahite.—1 Chron. 12:1, 6.

3. A descendant of Kohath whose Levite sons were organized under David's reign.—1 Chron. 23:12, 20; 24:24, 25.

4. Another Levite of David's day, a descendant of Moses.—1 Chron. 23:14-17; 24:21.

ISSHIJAH (Is·shi'jah) [Jah forgets]. One of the Levites who responded to Ezra's urging to send away their foreign wives and sons.—Ezra 10:31, 44.

ITALIAN BAND. A unit of the Roman army in which Cornelius of Caesarea served as a centurion. In the Bible's only reference to it, Cornelius is said to have been "an army officer of the Italian band, as it was called." (Acts 10:1) This was probably a cohort, so named to distinguish it from the regular Roman legions. A cohort in full strength consisted of about 1,000 men, that is, about one-sixth the size of a legion. As its name implies, this cohort was probably made up of volunteers mustered in Italy, having Roman citizenship either as freeborn men or as freedmen.

The scripture does not say this Italian band was stationed at Caesarea. It only says that Cornelius, one of its army officers had his home in Caesarea.—Acts 10:1, 2, 22, 24.

ITALY. That boot-shaped peninsula extending out in a southeasterly direction from continental Europe into the Mediterranean Sea. From the Alps on the N to the "big toe" at the Straits of Messina in the S it is about 700 miles (1,126 kilometers) long. It varies in width from 100 to 150 miles (161-241 kilometers), and is bounded by the Adriatic Sea on the E and the Tyrrhenian Sea on the W. As a backbone down the middle of this peninsula is the Apennines mountain range, with its fertile valleys running toward the coastal plains. The principal rivers are the Tiber and the Po. Italy is about the size of the Philippines, or the states of Florida and Georgia combined.

Originally, according to Antiochus of Syracuse (of the fifth century B.C.E.), the name applied only to the province of Calabria in the S where the *Itali* lived. This name was a Grecized form of *Vitelia*, from the stem *vitlo-* (meaning calf or young bull), and was probably applied to these people, either because of their grazing lands and cattle or because they supposed themselves to be descendants of their bull-god. By the first century C.E. the name Italy had been extended to cover much the same territory it does today.

Peoples of different racial origins migrated to this very fertile land over the centuries. The first sizable colony of Greeks is said to have settled at Cumae about ten miles (c. 16 kilometers) W of Naples around the year 770 B.C.E. Italy's early history includes wars between those already there and waves of newcomers that periodically invaded the land. The peninsula thus served as a melting pot of languages, blood and customs as these different national groups settled down and intermarried.

Christianity was brought to Italy at an early date, for, on the day of Pentecost, 33 C.E., Italian proselytes as well as Jews from Rome witnessed the outpouring of holy spirit, listened to Peter's explanation, and no doubt some of them were among the "about three thousand" baptized on that occasion. (Acts 2:1, 10, 41) Returning to Italy, they could have formed the nucleus of the Christian congregation in Rome to whom Paul some years later addressed one of his letters. (Rom. 1:1-7) Aquila and Priscilla may have been of that congregation in Italy when ordered by Emperor Claudius on January 25, 50 C.E., to leave the country. They arrived in Corinth shortly before Paul got there on his first visit to that city on his second missionary tour.—Acts 18:1, 2.

Cornelius, undoubtedly an Italian and an army officer of the "Italian band," had a home in Caesarea. (Acts 10:1) It was in Caesarea that Paul, at his trial before Festus, appealed his case to Caesar. He was then taken by boat to Myra, where, together with other prisoners, he was transferred to a grain boat from Alexandria that was headed for Italy. (Acts 25:6, 11, 12; 27:1, 5, 6) Shipwrecked on the voyage, they had to winter on the island of Malta. Then in the spring of 59 C.E. Paul first touched Italian soil, at Rhegium on the "toe" of Italy, and shortly thereafter he disembarked at Puteoli on the Gulf of Naples. Here, more than a hundred miles (161 kilometers) S of Rome, Paul stayed for a week with the local congregation before going on up to Rome via the Appian Way, along which, at "the Market Place of Appius and Three Taverns," he was met by the brothers from Rome. (Acts 28:11-16) Likely, toward the end of Paul's first Roman imprisonment, or shortly after

his release in 61 C.E., he wrote the book of Hebrews while still in Italy.—Heb. 13:24.

ITHAI (I'thai). Son of Ribai from Gibeah in Benjamin's territory; one of the mighty men of David's military forces. (1 Chron. 11:26, 31) Apparently Ithai is called Ittai at 2 Samuel 23:29.

ITHAMAR (Ith'a·mar) [probably, isle of palms]. The fourth listed of Aaron's sons. (Ex. 6:23; Num. 26:60; 1 Chron. 6:3) After having supervised the inventory of tabernacle materials, Ithamar, with his father and brothers, was installed into the priesthood in the ceremony detailed at Exodus 29. (Ex. 28:1; 38:21; 40:12-15) When his two older brothers, Nadab and Abihu, were later executed for offering "illegitimate fire," Ithamar and his third brother Eleazar were told not to mourn for them. Later, Ithamar and Eleazar received a greater portion of priestly duties as Jehovah progressively outlined these. (Lev. 10:1-20) Ithamar was made overseer of the various tabernacle services performed by the Gershonites and Merarites.—Num. 3:2-4; 4:28, 33; 7:8.

Ithamar's descendants continued as priests, and during the reigns of Saul, David and Solomon, the house of Ithamar's descendant Eli temporarily officiated as high priest. When David organized the temple service, eight of the twenty-four priestly divisions were of the house of Ithamar. (1 Chron. 24:1-6; 1 Sam. 14:3; 22:9; see HIGH PRIEST.) Sons of Ithamar were also enrolled among the paternal houses of Israel after the Babylonian exile.—Ezra 8:2.

ITHIEL (Ith'i·el) [probably, with me is God].

1. One of the hearers of what Agur spoke, as recorded in Proverbs chapter 30; possibly a son or disciple of Agur.—Vs. 1.

2. A Benjamite whose descendant lived in Jerusalem in Nehemiah's time.—Neh. 11:4, 7.

ITHLAH (Ith'lah) [a hanging or lofty place]. One of the border cities of Dan. (Josh. 19:40, 42) Its exact location is uncertain. Some link Ithlah with Beit Thul, about nine miles (c. 14 kilometers) W-NW of Jerusalem.

ITHMAH (Ith'mah) [possibly, orphan]. One of several of David's mighty men listed only in Chronicles; a Moabite.—1 Chron. 11:26, 46.

ITHNAN (Ith'nan) [possibly, perennial]. A city at the extremity of southern Judah (Josh. 15:21, 23), the location of which is uncertain.

ITHRA (Ith'ra) [abundance]. Father of Amasa by David's half-sister Abigail. (2 Sam. 17:25) He is called Jether at 1 Chronicles 2:17.—See JETHER No. 6.

ITHRAN (Ith'ran) [abundance].

1. A son of Edomite sheik Dishon; descendant of Seir the Horite.—Gen. 36:20, 21, 26; 1 Chron. 1:38, 41.

2. A descendant of Asher through Zophah. (1 Chron. 7:30, 37) Likely the same as Jether (spelled similarly in Hebrew) in the following verse.—See JETHER No. 4.

ITHREAM (Ith're·am). David's sixth son, born in Hebron by his wife Eglah.—2 Sam. 3:5; 1 Chron. 3:1, 3.

ITHRITE (Ith'rite). A family name in the tribe of Judah, connected with Kiriath-jearim. (1 Chron. 2:3, 52, 53) Two of David's mighty men, Ira and Gareb, came from this family.—2 Sam. 23:38; 1 Chron. 11:40.

ITTAI (It'tai) [with me is Jehovah].

1. A Gittite warrior, presumably from the Philistine city of Gath, who was very loyal to David. When David and his cortege were fleeing Jerusalem due to Absalom's rebellion, six hundred Gittites, including Ittai, came along. David tried to dissuade Ittai from leaving the city, but the warrior expressed his great devotion in these terms: "As Jehovah is living and as my lord the king is living, in the place where my lord the king may come to be, whether for death or for life, there is where your servant will come to be!" David then permitted Ittai to continue accompanying him.—2 Sam. 15:18-22.

After numbering his forces, David appointed this non-Israelite Ittai, along with Joab and Abishai, as chiefs, each over one-third of the army.—2 Sam. 18:2, 5, 12.

2. One of David's mighty men; a Benjamite and the son of Ribai of Gibeah. (2 Sam. 23:29) He is called Ithai at 1 Chronicles 11:31.

ITURAEA (It·u·rae'a) [pertaining to Jetur]. A small territory of varying and undefined boundaries located NE of the Sea of Galilee. The name "Ituraea" is thought to derive from Ishmael's son Jetur, whose descendants residing E of the Jordan were defeated by the Israelites. (Gen. 25:15, 16; 1 Chron. 1:31; 5:18-23) Toward the close of the second century B.C.E. the Maccabean king Aristobulus I successfully warred against Ituraea and added much of its territory to Judea. To remain in the country, the inhabitants of Ituraea had to submit to circumcision and obey Jewish law. (*Antiquities of the Jews*, Book XIII, chap. XI, par. 3) Later, Ituraea was one of the territories comprising the tetrarchy of Philip, inherited from his father Herod the Great.—Luke 3:1.



Ivory carving found at Samaria and dated by some to the time of Ahab

IVORY. The creamy-white tusks of the elephant, hippopotamus, walrus and other animals. Though hard, and having a density about three-and-a-half times as great as seasoned cedarwood, it is highly elastic and is easily carved or tooled. Its fine grain gives it a pleasing touch and finish that has remarkable durability. The intersecting layers of dentine, alternating in shade, add to its utility a beauty all its own. Non-Biblical writings tell that herds of elephants roamed over the Near and Middle East in the first and second millenniums B.C.E., while archaeological findings confirm the rather extensive use of ivory by the nation of Israel and her neighbors.

Ivory has been associated with the luxuries of life—fine art, elegant furnishings, treasured riches. Solomon's ships, once every three years, brought great quantities of ivory from faraway places. (1 Ki. 10:22; 2 Chron. 9:21) Befitting his glory and greatness, Solomon "made a great ivory throne and overlaid it with refined gold." (1 Ki. 10:18; 2 Chron. 9:17) The Psalms mention "the grand ivory palace" in connection with stringed instruments of music. (Ps. 45:8) In the lovely Song of Solomon the writer uses ivory as a metaphor and a simile to express beauty: "His abdomen is an ivory plate covered with sapphires," "Your neck is like an ivory tower." (Song of Sol. 5:14; 7:4) King Ahab also built himself a palace using costly ivory, making it a veritable "house of ivory." (1 Ki. 22:39) In the days of Amos houses and couches were constructed with ivory. —Amos 3:15; 6:4.

Egypt too used this natural "plastic" in making such things as combs, fan

handles, dishes, ointment boxes, chair legs, game boards, statuettes and sculptured works of art. The city of Tyre, in her great sea commerce, inlaid the prows of her boats with ivory. Ivory is also listed among the costly things of ancient Tyre's traders, as well as in the stock of the "traveling merchants of the earth" who weep over the fall of Babylon the Great.—Ezek. 27:6, 15; Rev. 18:11, 12.

IVVAH (Iv'vah). One of the cities conquered by the Assyrians (2 Ki. 18:34; 19:13; Isa. 37:13), likely the same as Avva, identified by some geographers with Tell Kefr 'Aya on the Orontes River near Riblah. —2 Ki. 17:24.

IYE-ABARIM (I'ye-ab'a·rim) [Iyim (heaps, ruins) of the Abarim (borderland, regions beyond); hence called simply "Iyim" at Numbers 33:45]. One of Israel's wilderness encampments. Its exact location is uncertain, but it was evidently on the southern border of Moab and near the torrent valley of Zered. (Num. 21:11, 12; 33:44) Perhaps Iye-abarim marked the southernmost point of the Abarim region.—Num. 33:47, 48; see ABARIM.

IYIM (I'yim) [heaps, ruins]. Apparently an abbreviated form of Iye-abarim, a site on the border of Moab where the Israelites encamped.—Num. 33:44, 45.

IZHAR (Iz'har). Two names, spelled quite similarly in Hebrew, are transliterated the same way into English but are of different meaning.

1. *Yits·har'* [from a root meaning shine]. The second listed of Kohath's four sons; therefore a grandson of Levi. (Ex. 6:16, 18; Num. 3:17, 19; 1 Chron. 6:2, 18) One of Izhar's three sons, Korah, was executed in the wilderness for rebellion.—Ex. 6: 21; Num. 16:1, 32.

Izhar founded the Levitical family of Izharites. (Num. 3:27) Under King David, some of the Izharites, whose headman was Shelomith, were appointed singers, officers and judges, while others performed regular Levitical duties.—1 Chron. 6:31-38; 23:12, 18; 24: 20-22; 26:23, 29.

2. *Yits'hhar* [possibly, reddish gray]. A descendant of Judah; a son of Ashhur and Helah. (1 Chron. 4:1, 5, 7) In the margin of the Masoretic text and in the *Septuagint* the name is spelled Zohar.

IZHARITES (Iz'har·ites). A Levite family of the Kohathites that descended from Izhar.—Num. 3:19, 27; 1 Chron. 24:22; 26:23, 29.

IZLIAH (Iz·li'ah). A leading Benjamite who lived in Jerusalem; son or descendant of Elpaal.—1 Chron. 8:1, 18, 28.

IZRAHIAH (Iz·ra·hi'ah) [Jehovah will arise, or, shine].

1. A descendant of Issachar through Tola whose five sons each became heads of populous families. —1 Chron. 7:1-5.

2. An overseer of the singers who helped celebrate the completion of Nehemiah's rebuilding of Jerusalem's wall.—Neh. 12:42.

IZRAHITE (Iz'rah·ite). The designation of Shamhuth, chief of David's fifth service division that ministered to him. (1 Chron. 27:8) Shamhuth was of either the town or family of Izrah.

IZRI (Iz'ri) [perhaps, contraction for "Jehovah has formed"]. The leader of the fourth course of twelve musicians at Jehovah's sanctuary under David's reorganization. (1 Chron. 25:7, 8, 11) Without the Hebrew letter *yohdh* at the beginning, his name is spelled "Zeri" in verse 3, where he is identified as a son of Jeduthun.

IZZIAH (Iz·zi'ah) [may Jah sprinkle]. One of the sons of Parosh who, after hearing Ezra's counsel, sent away their foreign wives and sons.—Ezra 10:25, 44.

JAAKOBAH (Ja·a·ko'bah) [may (God) protect]. One of the chieftains of Simeon who, in the days of Hezekiah, extended their territory into the fertile valley of Gedor by striking down its inhabitants.—1 Chron. 4:24, 36-41.

JAALA, JAALAH (Ja'a·la[h]) [mountain goat]. The founder of a family of Solomon's servants, some of whom, along with the Nethinim, returned from the Babylonian exile with Zerubbabel.—Ezra 2:2, 55-58; Neh. 7:7, 57-60.

JAARE-OREGIM (Ja'a·re-or'e·gim). A name appearing only at 2 Samuel 21:19. It is generally believed that scribal error has given rise to this name and that the correct reading is preserved in the parallel text at 1 Chronicles 20:5. "Jaare" is considered to be an alteration of "Jair," and "oregim" (*'or·ghim'*, "weavers" or "loom workers") is thought to have been copied inadvertently from a line below in the same verse.

JAARESHIAH (Ja·a·re·shi'ah) [Jehovah plants]. A family head in the tribe of Benjamin; son or descendant of Jeroham. He and his household lived in Jerusalem.—1 Chron. 8:1, 27, 28.

JAASIEL (Ja·a·si'el) [God does].

1. One of the mighty men of David, listed only in Chronicles; a Mezobaite.—1 Chron. 11:26, 47.

2. Prince of the tribe of Benjamin during David's reign. He was the son of Abner, therefore probably a cousin of King Saul.—1 Chron. 27:21, 22.

JAASU (Ja'a·su) [Jehovah makes]. A son of Bani and one of the Jews who responded to Ezra's admonition by putting away their foreign wives and sons. —Ezra 10:34, 37, 44.

JAAZANIAH (Ja·az·a·ni'ah) [Jehovah hears]. Toward the end of the kingdom of Judah it seems that this was a rather common name; all four men mentioned in the Bible by this name lived within the same short period of time. The name has also been found in the Lachish Letters, and on a seal found at Tell en-Nasbeh the words "Ya'azanjahu, servant [officer] of the king" appear. There is no direct evidence, however, that such inscription identifies any of the following persons.

1. A leader of the Rechabites when the prophet Jeremiah tested their integrity by offering them wine, which they refused. Jaazaniah was the son of another Jeremiah.—Jer. 35:3, 5, 6.

2. Son of Shaphan; the only individual named in Ezekiel's vision (612 B.C.E.) of the seventy men who offered incense before carved idolatrous symbols in the temple at Jerusalem.—Ezek. 8:1, 10, 11.

3. Son of Azzur; one of the twenty-five men seen in Ezekiel's vision standing at the eastern gate of Jehovah's temple. Jaazaniah and his companions were "scheming hurtfulness and advising bad counsel against this city" and Ezekiel was commanded to prophesy against them.—Ezek. 11:1-4.

4. A military chief of Judah in the brief period immediately following the destruction of Jerusalem by the Babylonians. Jaazaniah (Jezaniah, as his name was sometimes spelled) was one of several who readily supported the appointment of Governor Gedaliah. (2 Ki. 25:23; Jer. 40:7, 8) He was presumably included when "all the chiefs of the military forces" warned Gedaliah of Ishmael's threat on his life and,

after Ishmael did assassinate Gedaliah, pursued him and recovered those he had taken prisoner. (Jer. 40:13, 14; 41:11-16) Jezaniah was among those leaders who inquired of Jeremiah concerning what to do then, but rather than follow his advice, they led the few remaining ones down to Egypt. (2 Ki. 25:26; Jer. 42:1-3, 8; 43:1-5) "Azariah the son of Hoshaiah" is possibly a brother of, but more likely the same as, Jaazaniah.—Jer. 43:2.

JAAZIAH (Ja·a·zi'ah) [Jehovah strengthens]. A Merarite Levite, four of whose sons or descendants served during David's reign.—1 Chron. 24:26, 27, 31.

JAAZIEL (Ja·a'zi·el) [God strengthens]. A Levite musician in the second division that accompanied the ark of the covenant when it was transferred from Obed-edom's house to Jerusalem. (1 Chron. 15:18) In verse 20 he is called Aziel. According to 1 Chronicles 16:5, where he is called Jeiel (the first "Jeiel" in that verse), he was afterward assigned to regular duty as a musician before the Ark.

JABAL (Ja'bal) [water ditch]. A descendant of Cain; son of Lamech and his first wife Adah. (Gen. 4:17, 19, 20) Jabal is called "the founder of those who dwell in tents and have livestock." Jabal was not the first shepherd, for Abel had been one previously; but Jabal evidently began or was predominant in nomadic livestock raising as a way of life. He perhaps invented tents, which would be much easier to move than permanent dwellings when a certain pasturage gave out.

JABBOK (Jab'bok), **TORRENT VALLEY OF.** One of the main rivers, E of the Jordan, first mentioned in Scripture with reference to Jacob's crossing "the ford of Jabbok" with his household. Also, near this ford Jacob grappled with an angel.—Gen. 32:22-30.

Though the Jabbok's headwaters rise near Amman (ancient Rabbah), the river collects waters from several perennial streams and numerous winter torrents before flowing into the Jordan some twenty-four miles (c. 39 kilometers) N of the Dead Sea. Only about twenty-five air miles (c. 40 kilometers) separate the river's source from its finish. But the Jabbok's semicircular course covers some sixty miles (c. 97 kilometers). Its modern Arabic name, Nahr ez-Zerka, literally means "river of blue." Perhaps this name is derived from the gray-blue color that the Jabbok exhibits when seen from a distance. Small fish abound in its shallow, easily fordable waters.

Oleander bushes and many kinds of small trees line the deep fertile valley through which the Jabbok flows. This valley, with its steep sides, served as a natural boundary. (Deut. 3:16) The first section of the torrent valley, running from S to N, once constituted a frontier between the Ammonites and the Amorites (Num. 21:24), whereas the section extending from W to E split Gilead in two and formed the boundary between the realms of Amorite Kings Sihon and Og. (Deut. 2:37; Josh. 12:2; Judg. 11:13, 22) Today this same valley is one of the best routes for crossing the Jordan from what was anciently called Gilead.

JABESH (Ja'besh) [dry].

1. A town in the northern section of Gilead. Also known as Jabesh-gilead, it is mentioned in the history of the judges and kings.—Judg. 21:8; 1 Sam. 11:1; 1 Chron. 10:11, 12; see JABESH-GILEAD.

2. Father of Israel's King Shallum.—2 Ki. 15:10, 13, 14.

JABESH-GILEAD (Ja'besh-gil'e·ad). An ancient town in the tribal territory of Gad E of the Jordan. Its exact location is not certain, although most scholars agree that it was in the vicinity of the river Yabis (Jabesh), about twenty-two air miles (c. 35 kilometers) S of the Sea of Galilee. Some think it was about two miles (c. 3 kilometers) E of the Jordan on the adjoining sites of Tell Abu Kharaz and Tell el-Meqbereh. Others assign it to other locations five or six miles (c. 8 or 10 kilometers) farther E between Pella and Gerasa, either at Tell el-Maqlub on the N side of the Wadi Yabis or at ed-Deir on the S side.

The first mention of Jabesh-gilead was in the days of the judges, in connection with the retribution dealt out to the neighboring tribe of Benjamin for its condoning of gross immorality. (Judg. 21:8) On that occasion when the Israelites practically exterminated the entire tribe of Benjamin (only 600 males escaped), it was found that not a man of Jabesh-gilead had participated in meting out this justified punishment. It was therefore determined that every man, woman and child of Jabesh-gilead, with the exception of the virgins, should be put to death. The 400 virgins that were thus spared were then given as wives to the fugitive Benjamites so as to prevent extinction of the tribe.—Judg. 20:1–21:14.

Some three centuries later, when all Israel was clamoring for a visible king like the other nations had, the Ammonites threatened to bore out the right eye of every male inhabitant of Jabesh-gilead, a threat that was removed only when Saul mustered a force of 330,000 and put the Ammonites to flight. (1 Sam. 11:1-15) Forty years later the Philistines defeated the Israelites and hung the decapitated bodies of Saul and his three sons on the wall of the public square inside Beth-shan. Upon hearing of this disgrace, valiant men of Jabesh-gilead made a daring night raid in which they removed the corpses, brought them to Jabesh-gilead, burned the bodies and gave the bones a respectful burial. They then fasted for seven days.—1 Sam. 31:8-13; 1 Chron. 10:8-12.

David, as the newly anointed king of Judah, sent commendations and blessing to the citizens of Jabesh-gilead for having extended loving-kindness in this way toward the fallen anointed one of Israel. (2 Sam. 2:4-7) Later, David had the bones of Saul and Jonathan brought from Jabesh-gilead and interred in Saul's family burial plot in Benjamite territory. —2 Sam. 21:12-14.

JABEZ (Ja'bez) [he gives pain (or sorrow); apparently from Hebrew *'a·tsav'* (to pain or distress)].

1. A descendant of Judah named Jabez by his mother because of her pain in giving birth to him. Jabez proved himself to be more honorable than his brothers and, in answer to his prayer, experienced Jehovah's blessing and protection.—1 Chron. 4:1, 9, 10.

2. Apparently a Judean site, perhaps founded by No. 1 above. Jabez was the home of three families of scribes. (1 Chron. 2:55) Its exact location is today unknown.

JABIN (Ja'bin) [one who is intelligent, discerning]. Perhaps a dynastic name or title of the Canaanite kings of Hazor.

1. The king of Hazor when Joshua invaded the Promised Land. Jabin formed a confederation of northern Canaanite kings and these amassed against Israel a force "as numerous as the grains of sand . . . [including] very many horses and war chariots." When camped at the waters of Merom, their combined armies were defeated by Joshua's surprise attack and follow-up pursuit. Jabin was executed when Hazor itself was later captured and burned.—Josh. 11:1-14; 12:7, 19.

2. A later Canaanite king ruling from the restored Hazor; possibly a descendant of No. 1 above. Jabin's being called "the king of Canaan" might denote supremacy over the other Canaanite kings, granting him exceptional power and authority; it does appear that there were others at least allied with him. On the other hand, the expression might merely distinguish him from kings of other lands. Jabin's army, including nine hundred chariots with iron

scythes, was under the command of Sisera, who takes greater prominence in the account than Jabin himself.—Judg. 4:2, 3; 5:19, 20.

By Jehovah's permission, Jabin harshly oppressed apostate Israel twenty years. But on their calling to God for deliverance, Jehovah raised up Barak and Deborah to lead Israel to victory over Jabin's army. Sisera was killed by the wife of Heber the Kenite, who had been at peace with Jabin. (Judg. 4:3-22) The Israelites continued warring against Jabin and finally put him to death.—Judg. 4:23, 24; Ps. 83:9, 10.

JABNEEL (Jab'ne·el) [God causes to be built].

1. A Judean boundary site (Josh. 15:1, 11), probably the same as the Jabneh that King Uzziah (829-777 B.C.E.) wrested from the Philistines. (2 Chron. 26:6) Jabneel is identified with modern Yebna. Situated about four miles (c. 6 kilometers) from the Mediterranean Sea, Yebna stands on an isolated, sandy hill some thirteen miles (c. 21 kilometers) S of Joppa.

2. A boundary site of Naphtali. (Josh. 19:32, 33) Many geographers suggest as a possible identification Khirbet Yamma, less that five miles (8 kilometers) W-SW of the southern end of the Sea of Galilee.

JABNEH (Jab'neh) [God causes to be built]. A walled Philistine city that suffered defeat at the hands of Judah's King Uzziah. (2 Chron. 26:6) It is probably the same as Jabneel.—Josh. 15:11; see JABNEEL No. 1.

JACAN (Ja'can). Fifth named of Abihail's seven sons; a Gadite.—1 Chron. 5:13, 14.

JACHIN (Ja'chin) [he will firmly establish].

1. The fourth son of Simeon. (Gen. 46:10) He is apparently called Jarib at 1 Chronicles 4:24. His descendants, the Jachinites, comprised one of the Simeonite families in Israel.—Ex. 6:15; Num. 26:12.

2. The priest whose paternal house was selected by lot to care for the twenty-first of the twenty-four priestly divisions that David organized. (1 Chron. 24:7, 17) One or more of their descendants (or another priest of the same name) resided in Jerusalem after the Babylonian exile.—1 Chron. 9:3, 10; Neh. 11:10.

3. The southernmost of the twin pillars standing in front of Solomon's temple.—1 Ki. 7:15-22; see BOAZ, II; CAPITAL.

JACHINITES (Ja'chin·ites). Descendants of Simeon's fourth son Jachin.—Gen. 46:10; Num. 26:12.

JACKAL. A kind of wild dog that has a long, pointed muzzle and a bushy tail, and closely resembles the fox. This animal is still encountered in Palestine. Though the jackal may attack and kill fowl and even lambs and, in fact, live on almost anything, including fruit, it is basically a scavenger that feeds on carrion. Hence, the animal performs a beneficial service, since the carrion otherwise might provide a breeding place for disease germs. Jackals generally hunt at night, singly, in pairs or in small packs. During the day they usually sleep in desolate places, holes in the ground, caves and abandoned buildings, or ruins.

Since jackals are denizens of wild, lonely and even desertlike areas, the domain of the jackal is used figuratively in the Scriptures to represent a state of utter desolation, without human inhabitant. Various prophecies use this figure to forecast desolation for Jerusalem, the cities of Judah, Hazor, Babylon and Edom. (Jer. 9:11; 10:22; 49:33; 51:37; Isa. 34:5, 13; Mal. 1:3) The Bible also makes reference to the jackal's mournful wailing or howling. (Isa. 13:22; Mic. 1:8) The jackal's cry begins at sunset and is a long-drawn-out wail, repeated three or four times, each repetition being slightly higher in key than the preceding one. Finally the wail ends in a series of short, loud, yelping barks.



The Bible refers to the mournful wailing of the jackal

In Scripture the jackal figures repeatedly in an illustrative setting. Job, in describing his own lamentable state, exclaims that he has become "a brother to jackals." (Job 30:29) In regard to a humiliating defeat of God's people, the psalmist, perhaps with reference to the battlefield where jackals congregate to feed upon those slain (compare Psalm 68:23), mourned: "You have crushed us in the place of jackals." (Ps. 44:19) Babylon's siege of Jerusalem in 607 B.C.E. brought the stress of famine, resulting in mothers' treating their own offspring cruelly. Thus Jeremiah appropriately contrasted the cruelty "of my people" with the jackals' maternal care.—Lam. 4:3, 10.

On account of the intense droughts on the land of Judah when it lacked Jehovah's blessing, zebras are depicted as snuffing up the wind, that is, panting for breath, like jackals. (Jer. 14:1, 2, 6) On the other hand, with reference to the restoration of his people, Jehovah promised that the abiding place of jackals would come to have grass, reeds and papyrus plants. And Jehovah's providing water for his people in the wilderness would cause animals such as the jackal to glorify him.—Isa. 35:7; 43:20, 21.

JACOB (Ja'cob) [taking hold of the heel; supplanter].

1. Son of Isaac and Rebekah, and younger twin brother of Esau. Jacob's parents had been married for twenty years before the birth of these twins, their only children, in 1858 B.C.E. Isaac at the time was sixty years old. So, as in the case of Abraham, Isaac's prayers for offspring were answered only after his patience and faith in God's promises had been fully tested.—Gen. 25:20, 21, 26; Rom. 9:7-10.

In her pregnancy, Rebekah was distressed by the struggling of the twins within her womb, which, Jehovah explained, were the beginnings of two opposing nations. Furthermore, Jehovah declared that, contrary to custom, the older would serve the younger. Accordingly, the second-born Jacob was holding the heel of Esau at their birth; hence the name Jacob, meaning "taking hold of the heel." (Gen. 25:22-26) Jehovah thus demonstrated his ability to detect the genetic bent of the unborn, and to exercise his foreknowledge and right to select beforehand whom he chooses for his purposes, and yet in no way to predetermine the final destiny of individuals.—Rom. 9:10-12; Hos. 12:3.

In contrast to his father's favorite son Esau, who was a wild, restless, wandering type of huntsman, Jacob is described as "a blameless [Heb., *tam*] man, dwelling in tents," one who led a quiet pastoral life and was dependable to look after domestic affairs,

one who was especially loved by his mother. (Gen. 25:27, 28) This Hebrew word *tam* is used elsewhere to describe those approved of God. For example, "bloodthirsty men hate anyone blameless [Heb., *tam*]," yet Jehovah gives assurance that "the future of [the blameless] man will be peaceful." (Prov. 29:10; Ps. 37:37) Integrity-keeper Job "proved to be blameless [Heb., *tam*] and upright."—Job 1:1, 8; 2:3.

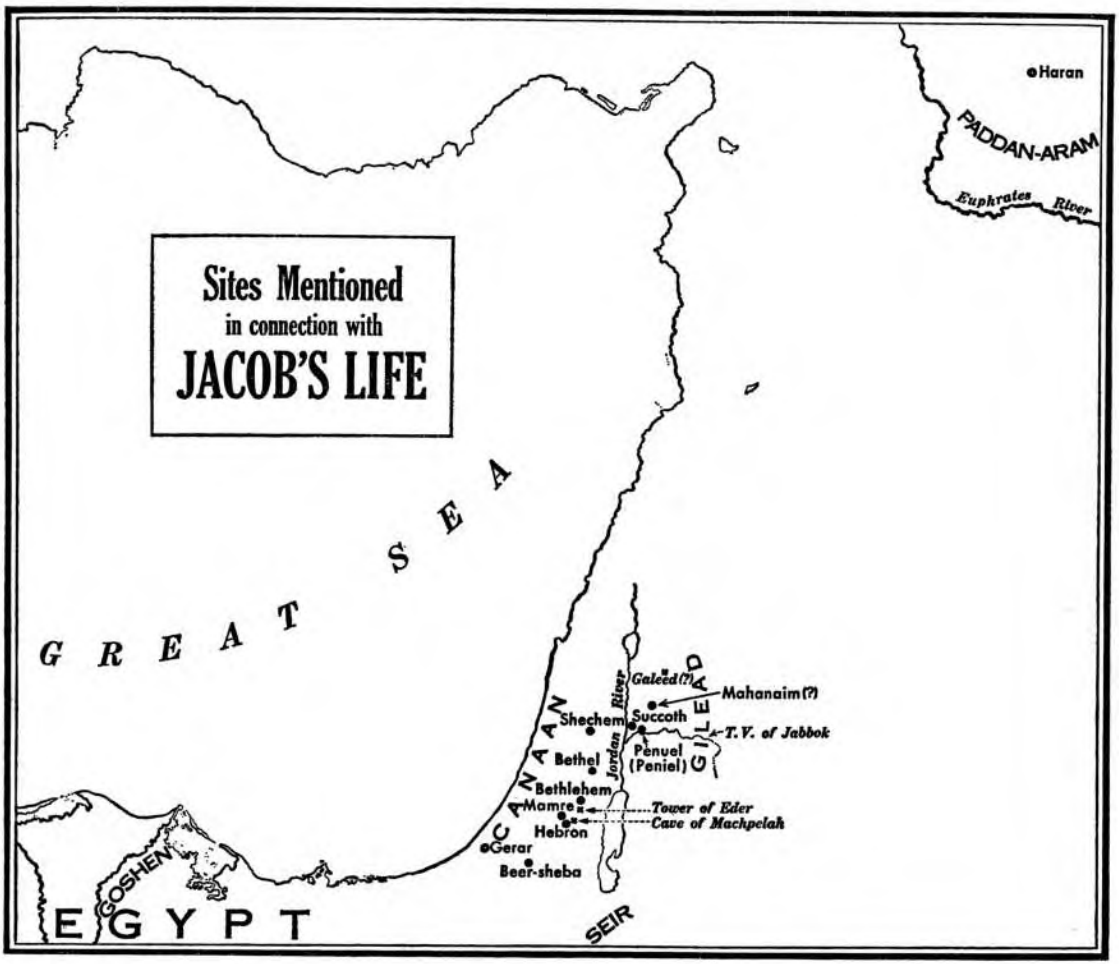
RECEIVED BIRTHRIGHT AND BLESSING

Abraham did not die until his grandson Jacob was fifteen years old, in 1843 B.C.E., and so the boy had ample opportunity to hear of God's oath-bound covenant directly from the lips of his grandfather as well as his father. (Gen. 22:15-18) Jacob realized what a privilege it would be to participate in the fulfillment of such divine promises. Finally the opportunity presented itself legally to purchase from his brother the firstborn birthright and all that went with it. (Deut. 21:15-17) This opportunity arrived one day when Esau came in exhausted from the field and smelled the tasty stew his brother had cooked. "Quick, please," Esau exclaimed, "give me a swallow of the red—the red there, for I am tired!" Jacob's reply: "Sell me, first of all, your right as first-born!" "Esau despised the birthright," and so the sale was quickly made and sealed with a solemn oath. (Gen. 25:29-34; Heb. 12:16) Reasons enough why Jehovah said, "I loved Jacob, but Esau I hated."—Rom. 9:13; Mal. 1:2, 3.

Jehovah's love for Jacob was particularly manifest in the maneuvering of events in such a way that Isaac's patriarchal blessing intended for Esau fell on Jacob. Isaac had requested Esau to go hunting for venison. In his absence, Jacob, at his mother's urging, dressed in Esau's garments that were scented with the smell of the field, his hands and neck disguised with goatskins to resemble his hairy brother, brought his father a savory dish of goat meat, which was mistaken for the desired game. Satisfied that the firstborn stood before him, Isaac bestowed upon Jacob the highly valued blessing.—Gen. 27:1-37.

This was not a case of malicious misrepresentation. Legally he had bought the birthright and was therefore representing or taking the place of his brother whom his father, suffering from failing eyesight, evidently thought still held the birthright.

Esau, for his part, refused to honor the bona fide sale to his brother, and, worst of all, refused to recognize the divine hand in the whole matter. He reasoned that soon his father would die; after that he planned to kill his brother Jacob. Rebekah, however, was instrumental in protecting both the life of



Jacob and the interests of the Promised Seed, for as soon as she learned of Esau's plot to do away with Jacob she persuaded Isaac to send Jacob off to Paddan-aram, there to seek for himself a wife from among the relatives. He was thus protected from Canaanite influence such as Esau had taken into his house.—Gen. 27:41–28:5.

JACOB'S MOVE TO PADDAN-ARAM

Jacob was seventy-seven years old when he left Beer-sheba for the land of his foreparents, a land where he spent the next twenty years of his life. (Gen. 28:10; 31:38) After traveling NE about sixty miles (97 kilometers) he stopped at Luz in the Judean hills for the night, using a stone for his pillow. There in his dreams he saw a ladder, or flight of stairs, reaching into the heavens, upon which angels were ascending and descending. At the top Jehovah was envisioned, and he now confirmed with Jacob the divine covenant made with Abraham and Isaac.—Gen. 28:11-13; 1 Chron. 16:16, 17.

In this covenant Jehovah promised Jacob that he would watch over and keep him and would not forsake him until the land upon which he was lying had become his, and his seed had become like the dust particles of the earth for numbers. Moreover, "by means of you and by means of your seed all the families of the ground will certainly bless themselves." (Gen. 28:13-15) When Jacob fully realized the import of the night's experience he exclaimed: "How fear-inspiring this place is! This is nothing else but the house of God." He therefore changed the name of Luz to Bethel, meaning "house of God," and proceeded to set up a pillar and anoint it as a witness of these momentous events. In grateful response to God's promise of support, Jacob also vowed that without fail he would give to Jehovah a tenth of all he received.—Gen. 28:16-22.

Traveling on, Jacob eventually met his cousin Rachel in the vicinity of Haran and was invited by her father Laban, the brother of Jacob's mother, to stay with them. Jacob fell in love with Rachel and bargained to work seven years for her father if he would give her to be his wife. The passing years seemed "to be like some few days," so deep was Jacob's love for Rachel. However, at the wedding Rachel's older sister Leah was deceitfully substituted, Laban explaining, "It is not customary . . . to give the younger woman before the first-born." After celebrating this marriage for a week, Laban then gave Rachel also to Jacob as his wife upon the agreement that Jacob would work another seven years in payment for her. Laban also gave Leah and Rachel two maidservants, Zilpah and Bilhah respectively. —Gen. 29:1-29; Hos. 12:12.

Jehovah began building a great nation out of this marriage arrangement. Leah bore Jacob four sons in succession: Reuben, Simeon, Levi, Judah. Rachel, seeing she continued barren, then gave her slave girl Bilhah to Jacob and, through her, got two sons, Dan and Naphtali. At this time Leah remained barren. So she too gave her slave girl Zilpah to Jacob and got two sons from this union, namely, Gad and Asher. Leah then began bearing children once again, giving birth first to Issachar, then to Zebulun, and then to a daughter named Dinah. Rachel at last became pregnant and gave birth to Joseph. As a consequence, in the comparatively short period of seven years, Jacob was blessed with many children.—Gen. 29:30–30:24.

JACOB MADE RICH BEFORE LEAVING HARAN

Having completed his fourteen-year work contract for the acquisition of his wives, Jacob was now anxious to return to his homeland. But Laban, seeing how Jehovah had blessed him due to Jacob, insisted that he continue overseeing his flocks; Jacob was even told to stipulate his own wages. In that part of the world the sheep and goats are generally of a solid color, the sheep being white, the goats black. Jacob therefore asked that only the sheep and goats with abnormal colors or markings be given to him—all the sheep dark brown in color and all the goats with any white marks. "Why, that is fine!" was Laban's reply. And to keep the wages as low as possible, Laban, at Jacob's suggestion, separated out of the flocks all the striped, speckled and color-patched goats and the dark-brown young male sheep, which he gave to his own sons to look after, even putting a three-day distance between them, to prevent any interbreeding of the two flocks. Only abnormally colored ones born in the future would be Jacob's. —Gen. 30:25-36.

So here Jacob started off tending only sheep of normal color and goats with no markings. However, he worked hard and did what he thought would increase the number of off-colored animals. He took green sapling staffs of the storax, almond and plane trees, and peeled the barks of these in such a way as to give them a striped, spotty appearance. These he placed in the gutters of the animals' drinking troughs, apparently with the idea that if the animals looked at the stripes when in heat there would be a prenatal influence that would make the offspring mottled or abnormal in color. Jacob also took care to place the sticks in the troughs only when the stronger robust animals were in heat.—Gen. 30:37-42.

Results? The offspring abnormally marked or colored, and therefore Jacob's "wages," proved to be more numerous than those of normal solid color, which were to be Laban's. Since the desired results were obtained, Jacob probably thought his stratagem with the striped sticks was responsible. In this he no doubt shared the same misconception commonly held by many people, namely, that such things can have an effect on the offspring. However, in a dream his Creator instructed him otherwise.

In his dream Jacob learned that certain principles of genetics, and not the sticks, were responsible for his success. Whereas Jacob was tending only solid-colored animals, yet the vision revealed that the male goats were striped, speckled and spotty. How could this be? Apparently they were hybrids even though of uniform color, the result of crossbreeding in Laban's flock before Jacob began being paid. So certain of these animals carried in their reproductive cells the hereditary factors for spotting and speckling future generations, according to the laws of heredity discovered by Gregor Mendel in the last century. —Gen. 31:10-12.

During the six years that Jacob worked under this arrangement Jehovah greatly blessed and prospered him by increasing, not only his flocks, but also the number of his servants, camels and asses, and this in spite of the fact that Laban kept changing the agreed-upon wages. Finally, the "true God of Bethel" instructed Jacob to return to the Promised Land. —Gen. 30:43; 31:1-13, 41.

RETURN TO THE PROMISED LAND

Fearing that Laban would attempt again to prevent Jacob from leaving his service, Jacob secretly took his wives and children, and all that he owned, crossed the Euphrates River, and headed for Canaan. In contemplating this move Jacob was probably grazing his flocks close to the Euphrates, as indicated by Genesis 31:4, 21. At the time Laban was out shearing his flocks and was not informed of Jacob's departure until three days after he had left. More time may have elapsed in which the shearing was completed and preparations were made to chase after Jacob with his forces. All together, this would have given Jacob sufficient time to drive his slow-moving flocks all the way down to the mountainous region of Gilead before Laban caught up with him, a distance from Haran of not less than 350 air miles (563 kilometers), a distance, however, that could easily have been covered in seven days by Laban and his kinsmen riding camels in hot pursuit.—Gen. 31:14-23.

When Laban found the object of his pursuit camped a few miles N of the Jabbok River he demanded that Jacob explain: Why had he left without allowing Laban to kiss his children and grandchildren goodbye, and why had he stolen Laban's gods? (Gen. 31:24-30) The answer to the first question was rather obvious—fear that Laban would have prevented him from leaving. As to the second question, Jacob was innocent of the fact, and a search failed to disclose that Rachel had indeed stolen the family teraphim and hidden them in her camel's saddle basket.—Gen. 31:31-35.

One explanation for Rachel's actions, and Laban's concern, is this: "Possession of the household gods marked a person as the legitimate heir, which explains Laban's anxiety in Gen. 31:26 ff. to recover his household gods from Jacob."—*Ancient Near Eastern Texts*, edited by J. B. Pritchard, 2d ed., p. 220, ftn. 51.

Their quarrel peacefully settled, Jacob set up a stone pillar and then heaped up stones, which stood there for many years as a witness to the covenant of peace that these two had concluded with a ceremonial meal. The names given to this heap of stones were Galeed ("witness heap") and The Watchtower.—Gen. 31:36-55.

Jacob was now anxious to make peace also with his brother Esau, whom he had not seen for more than twenty years. To soften any lingering hatred his brother might still harbor, Jacob sent ahead of him costly gifts for Esau—hundreds of goats and sheep, and many camels, cattle and asses. (Gen. 32:3-21) Jacob had fled Canaan with practically nothing; now because of Jehovah's blessing he was returning a wealthy man.

During the night that Jacob's household crossed the Jabbok on the way S to meet Esau, Jacob had the most unusual experience of wrestling with an angel, and because of his perseverance his name was changed to Israel, meaning "God contends," or, "Contender (Perseverer) with God." (Gen. 32:22-28) Thereafter both names often appear in Hebrew poetic parallelisms. (Ps. 14:7; 22:23; 78:5, 21, 71; 105:10, 23) In this struggle the angel touched the socket of Jacob's thigh joint and he limped for the rest of his life—perhaps to teach him humility; a constant reminder not to be overly exalted because of his God-given prosperity or for having grappled with an angel. In commemoration of these momentous events Jacob called the place Peniel or Penuel.—Gen. 32:25, 30-32.

After the conclusion of the amiable meeting between Jacob and Esau these twins, now about ninety-nine years old, each went his separate way, presumably not to meet again until they jointly buried their father Isaac some twenty-three years later. Esau went S to Seir with his gifts and Jacob turned N, recrossing the Jabbok.—Gen. 33:1-17; 35:29.

NEXT THIRTY-THREE YEARS AS ALIEN RESIDENT

After parting company with Esau, Jacob settled down in Succoth. This was the first place where Jacob stayed for any length of time after returning from Paddan-aram. How long he was here is not stated, but it may have been a number of years, for he built himself a permanent structure in which to live and also booths or covered stalls of some sort for his livestock.—Gen. 33:17.

Jacob's next move was westward across the Jordan to the vicinity of Shechem, where he bought a tract of land from the sons of Hamor for "a hundred pieces of money [Heb., *qe·si·tah'*]." (Gen. 33:18-20; Josh. 24:32) The value of that ancient money unit, the *qe·si·tah'*, is not known today, but a hundred of them, all together, must have amounted to a considerable sum of weighed-out silver, there being no coins in those days.

It was at Shechem that Jacob's daughter Dinah began associating with the Canaanite women, and this, in turn, opened the way for Shechem, the chieftain Hamor's son, to violate her. In the wake of this episode matters soon developed beyond Jacob's control—his sons killed every male inhabitant of Shechem, took the women and children captive, appropriated all the property and wealth of the community, and made their father Jacob a stench to the inhabitants of the land.—Gen. 34:1-31.

Jacob was then divinely directed to leave Shechem and move down to Bethel, which he did. However, before going he had his household clean themselves up, change their garments, remove all their false gods (probably including Laban's teraphim), as well as the earrings possibly worn as amulets. These Jacob buried out of sight near Shechem.—Gen. 35:1-4.

Bethel, the "house of God," was of special importance to Jacob, for here, perhaps some thirty years before, Jehovah had passed on to him the Abrahamic covenant. Now, after Jacob built an altar to this great God of his forefathers, Jehovah restated the covenant and also confirmed that Jacob's name had been changed to Israel. Jacob then erected a pillar over which he poured a drink offering and oil in commemoration of these momentous events. It was also while sojourning here at Bethel that his mother's nurse Deborah died and was buried.—Gen. 35:5-15.

Again we do not know how long Jacob lived at Bethel. Upon leaving there and moving southward, and while yet some distance from Bethelem (Ephrath), birth pains struck Rachel, and in the ordeal of giving birth to her second son, Benjamin, she died. Jacob buried his beloved Rachel there and erected a pillar to mark her grave.—Gen. 35:16-20.

This man Israel, now blessed with a full complement of twelve sons from whom the twelve tribes of Israel would spring, traveled on farther S. His next campsite being described as "a distance beyond the tower of Eder," which places it somewhere between Bethlehem and Hebron. It was while residing there that his oldest son Reuben had sexual relations with his father's concubine Bilhah, the mother of Dan and Naphtali. Reuben may have thought his father Jacob was too old to do anything about it, but Jehovah disapproved, and for his incestuous act Reuben lost the firstborn's birthright.—Gen. 35:21-26; 49:3, 4; Deut. 27:20; 1 Chron. 5:1.

Perhaps it was prior to his son Joseph's being sold into Egyptian slavery that Jacob moved his residence down to Hebron, where his aging father Isaac was still living, but the date of this move is not certain.—Gen. 35:27.

One day Jacob sent Joseph (now seventeen years old) out to see how his brothers were getting along tending their father's flocks. When he finally located them at Dothan some sixty-five miles (c. 105 kilometers) N of Hebron, they seized him and sold him to a caravan of traders headed for Egypt. This was in 1750 B.C.E. They then led their father to believe that Joseph had been killed by a wild beast. For many days Jacob sorrowed over the loss, refusing to be comforted, and saying: "I shall go down mourning to my son into Sheol!" (Gen. 37:2, 3, 12-36) The death of his father Isaac in 1738 B.C.E. only added to his grief.—Gen. 35:28, 29.

THE MOVE TO EGYPT

About ten years later an extensive famine forced Jacob to send ten of his sons down to Egypt for cereals. Benjamin remained behind. Pharaoh's food administrator, Joseph, recognized his brothers and demanded that they bring their younger brother Benjamin back with them to Egypt. (Gen. 41:57; 42:1-20) However, when told of the demand, Jacob at first refused to let him go, fearing harm might befall this beloved son of his old age; Benjamin at the time was at least twenty-two years old. (Gen. 42:29-38) Only when the food obtained in Egypt had all been eaten did Jacob finally consent to let Benjamin go.—Gen. 43:1-14; Acts 7:12.

With the reconciliation of Joseph and his brothers came the invitation for Jacob and his whole house-

hold, together with all their livestock and belongings, to move down to the fertile land of Goshen in Egypt's delta country, for the great famine was destined to last another five years. Pharaoh even provided wagons and food provisions for their assistance. (Gen. 45:9-24) On the way down, Jehovah assured Jacob that this move had his blessing and approval. (Gen. 46:1-4) All the souls counted as belonging to Jacob's household, including Manasseh, Ephraim and others that may have been born in Egypt before Jacob died, were seventy in number. (Gen. 46:5-27; Ex. 1:5; Deut. 10:22) This number did not include Leah, who had died in the Promised Land (Gen. 49:31), or his unnamed daughters, or the wives of his sons.—Gen. 46:26; compare Genesis 37:35.

Soon after arriving in Egypt in 1728 B.C.E. Jacob was brought to Pharaoh's court and there he greeted the king with a blessing. Jacob described himself as an alien resident (the same as Abraham and Isaac, for like them he too had not inherited the God-promised land). Asked about his age, Jacob replied that he was 130 but that, compared with those of his forefathers, his days had been "few and distressing."—Gen. 47:7-10.

Shortly before his death, Jacob blessed his grandsons, Joseph's sons, and, by divine guidance, put the younger Ephraim ahead of the older Manasseh. Then to Joseph, who would receive the firstborn's double portion of the inheritance, Jacob declared: "I do give you one shoulder of land more than to your brothers, which I took from the hand of the Amorites by my sword and by my bow." (Gen. 48:1-22; 1 Chron. 5:1) Since Jacob had peaceably purchased the plot of ground near Shechem from the sons of Hamor (Gen. 33:19, 20), it seems that this promise to Joseph was an expression of Jacob's faith, in which he prophetically spoke of the future conquest of Canaan by his descendants as if already accomplished by his own sword and bow. (See AMORITE.) Joseph's double portion of that conquered land in effect was the two allotments given to the tribes of Ephraim and Manasseh.

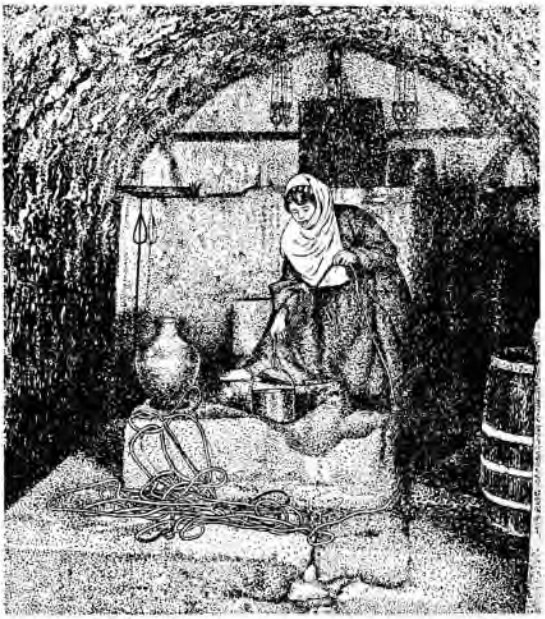
Before he died, Jacob summoned up enough strength to bless his twelve sons individually. (Gen. 49:1-28) He showed faith in the outworking of Jehovah's purposes. (Heb. 11:21) Because of his faith and because Jehovah specifically confirmed to him the Abrahamic covenant of blessing, the Scriptures often refer to Jehovah as the God, not only of Abraham and Isaac, but also of Jacob.—Ex. 3:6; 1 Chron. 29:18; Matt. 22:32.

Finally, in 1711 B.C.E., after seventeen years of residence in Egypt, Jacob died at the age of 147. (Gen. 47:27, 28) Thus that period of history from the birth of Jacob to his death ended, a history that occupies more than half the pages of the book of Genesis. (Chaps. 25 to 50) In accordance with Jacob's wish to be buried in Canaanland, Joseph first had the Egyptian physicians embalm his father's body in preparation for the trip. A great funeral train, in keeping with the prominence of his son Joseph, then set out from Egypt. When it came into the region of the Jordan, there were seven days of mourning rites, after which Jacob's sons buried their father in the cave of Machpelah where Abraham and Isaac had been interred.—Gen. 49:29-33; 50:1-14.

The prophets often used "Jacob" in a figurative sense, with reference to the nation descended from the patriarch. (Isa. 9:8; 27:9; Jer. 10:25; Ezek. 39:25; Amos 6:8; Mic. 1:5; Rom. 11:26) Jesus, on one occasion, used the name Jacob figuratively when speaking of those who would be "in the kingdom of the heavens."—Matt. 8:11.

2. The father of Joseph the husband of Mary, the mother of Jesus.—Matt. 1:15, 16.

JACOB'S FOUNTAIN. The "well" or "fountain" where Jesus Christ, while resting, conversed with a Samaritan woman. (John 4:5-30) It is considered to be Bir Ya'qub, situated about a mile and a half (2.4 kilometers) SE of Nablus (Shechem). Jacob's fountain is a deep well, the water level of which never rises to the top. Measurements made in the last century indicate the well's depth to be about seventy-five feet (c. 23 meters). It is approximately eight feet (2.4 meters) wide, although narrowing at the top. The circumstance that the well is usually dry from about the end of May until the autumn rains has given rise to the view that its water is derived



A woman draws water from the Bir Ya'qub, thought to represent Jacob's fountain. (The well is depicted here as it appeared before being glamorized as a shrine)

from rain and percolation. But others believe that the well is also spring fed and therefore could also be called a "fountain."

The Bible does not directly state that Jacob dug the well. However, it does indicate that Jacob had property in this vicinity. (Gen. 33:18-20; Josh. 24:32; John 4:5) And the Samaritan woman told Jesus that "Jacob . . . gave us the well and [he] . . . together with his sons and his cattle drank out of it." (John 4:12) So Jacob likely dug it or had it dug, perhaps to provide water for his large household and flocks, thereby preventing trouble with his neighbors, who doubtless already owned the other water sources in the region. Or, he may have needed a better and more permanent supply of water when other wells in the area dried up.

JADA (Ja'da) [the knowing, shrewd one]. A descendant of Judah through Jerahmeel. Jada is listed as a son of Onam and father of Jether and Jonathan.—1 Chron. 2:3, 25, 26, 28, 32.

JADDAI (Jad'dai) [beloved, loving]. A son of Nebo; one of those who took non-Israelite wives but sent them away at the urging of Ezra. (Ezra 10:43, 44) Some translations read "Iddo" instead of "Jaddai." —*AS, AT, Mo, Ro.*

JADDUA (Jad'du·a) [known].

1. One of the headmen of Israel whose descendant, if not himself, sealed the resolution of faith-

fulness during Nehemiah's governorship.—Neh. 10:1, 14, 21.

2. The last of the Aaronic high-priestly line listed in the Hebrew Scriptures. Jaddua's being the fifth generation after Jeshua allows for him to have lived during "the kingship of Darius the Persian."—Neh. 12:10, 11, 22; see DARIUS No. 3.

JADE. A hard, durable, usually green-colored ornamental stone used for jewelry and carvings. It occurs as two distinct minerals, "nephrite" and "jadeite." Nephrite (true jade) is the most common variety. It varies in density from translucent to opaque and is found in colors such as dark green, black, gray, yellow and white. Jadeite is more valuable than nephrite due to its more attractive coloring and rarity. Jade is particularly suitable for carving and engraving because of its composition.

A beautiful jade stone with the name of one of Israel's twelve tribes engraved upon it adorned the "breastpiece of judgment" worn by High Priest Aaron, occupying the third position in the fourth row of stones. (Ex. 28:2, 15, 20, 21; 39:9, 13, 14) Jade was also included among the precious stones that decorated the "covering" of the king of Tyre.—Ezek. 28:12, 13.

JADON (Ja'don) [perhaps, Jah judges; or, frail one]. A Meronothite who helped Nehemiah rebuild Jerusalem's wall in 455 B.C.E. Jadon was apparently from the vicinity of Mizpah.—Neh. 3:7.

Josephus calls the unnamed prophet in 1 Kings 13 "Jadon."—*Antiquities of the Jews*, Book VIII, chap. VIII, par. 5; chap. IX, par. 1.

JAEL (Ja'el) [mountain goat]. The wife of Heber the Kenite and slayer of Canaanite army chief Sisera. Though living at Kedesh, the point where Barak and Deborah rallied to fight against Sisera, Heber was at peace with the Canaanite oppressors. (Judg. 4:10, 11, 17, 21) After Sisera was defeated at Israel's hand, he fled to Heber's neutral encampment, where Jael invited him into her tent. She then covered him with a blanket. When he asked for water she gave him a banquet bowl of curdled milk to drink. After she again covered him up, he asked her to stand guard at the entrance of the tent. Thinking himself secure as her guest, the tired and weary Sisera soon fell fast asleep. Jael then quietly came in to him armed with a hammer and a tent pin that she drove through his head into the earth. When the pursuer Barak arrived, she showed him the army chief, dead at "the hand of a woman," as Deborah foretold. (Judg. 4:9, 17-22) Jael's courageous act against the enemy of Jehovah is extolled in the victory song of Deborah and Barak, which also pronounces Jael "most blessed among women."—Judg. 5:6, 24-27.

JAGUR (Ja'gur). A city in the southern part of Judah (Josh. 15:21), possibly the same as Gurbaal. (2 Chron. 26:7) Jagur is perhaps to be identified with Tell Ghurr, about twelve miles (c. 19 kilometers) E of Beer-sheba.

JAH [Heb., *Yah*]. A poetic shortened form of Jehovah, the name of the Most High God. (Ex. 15:1, 2) This abbreviated form is represented by the first half of the Hebrew tetragrammaton יהוה (YHWH), that is, the letters *yohdh* (י) and *he'* (ה), the tenth and fifth letters of the Hebrew alphabet respectively.

Jah occurs fifty times in the Hebrew Scriptures, twenty-six times alone, and twenty-four times in the expression "Hallelujah," which is, literally, a command to a number of people to "praise Jah." However, the presence of "Jah" in the original is completely ignored by certain popular versions. (*Dy, Mo, RS*) The *Authorized Version* and *An American Translation* have it only once, as "Jah" and "Yah" respectively. (Ps. 68:4) In the *English Revised Version* it appears twice in the body of the text (Ps. 68:4; 89:8), and in the *American Standard Version* the full form, Jehovah, is substituted throughout, but these latter two translations in practically every occurrence of the contracted form call it to our attention in footnotes. Both the *New World Translation* and Rotherham preserve for the reader all fifty occurrences of Jah or Yah.

In the Christian Greek Scriptures "Jah" appears four times in the expression Hallelujah. (Rev. 19:1, 3, 4, 6) Most Bibles simply carry this Greek expression over into English untranslated, but G. W. Wade renders it, "Praise ye Jehovah," and the *New World Translation* reads, "Praise Jah, you people!"

In point of time "Jah" could not have been a primitive form of the divine name used earlier than the Tetragrammaton itself. The latter full form, Jehovah, occurs 171 times in the primitive Hebrew text in the book of Genesis, but it was not until the account of events after the Exodus that the shorter form first appeared. (Ex. 15:2) The single syllable Jah is usually linked with the more moving emotions of praise and song, prayer and entreaty, and is generally found where the subject theme dwells upon a rejoicing over victory and deliverance, or where there is an acknowledgment of God's mighty hand and power.

Examples of this special usage are abundant. The phrase, "Praise Jah, you people!" (Hallelujah) appears as a doxology, that is, an expression of praise to God, in the Psalms, the first being at Psalm 104:35. In other psalms it may be at the beginning only (111, 112), occasionally within a psalm (135:3), sometimes at the end only (104, 105, 115-117), but often at both the beginning and the end (106, 113, 135, 146-150). In the book of Revelation heavenly personages repeatedly punctuate their praise of Jehovah with this expression.—Rev. 19:1-6.

The remaining instances where "Jah" appears also reflect exaltation in songs and petitions to Jehovah. There is the song of deliverance by Moses. (Ex. 15:2) In those recorded by Isaiah a double emphasis is gained by combining both names, "Jah Jehovah." (Isa. 12:2; 26:4) And there are still other texts using the poetic form Jah. (Ps. 68:4, 18; 77:11; 89:8; 122:4; 135:4; Song of Sol. 8:6) Hezekiah, in his poetic exultation after being miraculously healed when close to death, expressed heightened feelings by repetition of Jah. (Isa. 38:9, 11) The contrast is drawn between the dead, who cannot praise Jah, and those determined to live a life of praise to Him. (Ps. 115:17, 18; 118:17-19) Still other psalms display a prayerful appreciation for deliverance, protection and correction.—Ps. 94:12; 118:5, 14.

Of the 141 proper names in the Hebrew Scriptures that evidently originally ended in "Jah," in the Masoretic text only 71 have uniformly retained their primitive spellings. It seems that the Sopherim, in their effort to hide the ending, sometimes added a *waw* ו (u) so that the one-syllable יה (Heb., *Yah*) became the two-syllable יהו (Heb., *Ya·hu'*). (1 Ki. 22:40, *NW*, 1955 ed., ftn. a) In this, however, they were not consistent, for there are fifty-nine persons whose names are spelled sometimes with and sometimes without the added syllable, as is often observed in the footnotes of the *New World Translation*, 1963 large-print edition.—See AHAZIAH; AHIJAH; AMAZIAH; ATHALIAH; AZARIAH.

Still another device the Sopherim seem to have used to hide the "Jah" ending of proper names was to drop the final *he'* (ה), or replace it with another letter, or in some other way to alter the ending. So in one place (2 Ki. 18:2) Hezekiah's mother is called Abi but in another account (2 Chron. 29:1) her name is given as Abijah. In another case it appears that both the father's and the son's names were altered from "Obadiah the son of Shemaiah" to "Abda the son of Shammua."—1 Chron. 9:16; Neh. 11:17.

JAHATH (Ja'hath) [perhaps, he (God) will snatch up].

1. A descendant of Judah. Jahath's two sons founded the families of the Zorathites.—1 Chron. 4:1, 2.

2. A Levite descended from Gershon (Gershom) through Libni, and an ancestor of Asaph.—Ex. 6:17; 1 Chron. 6:1, 20, 39-43.

3. Another Levite descended from Gershon, but through Gershon's other son, Shimei. Jahath was the head over his brothers, and his sons became a paternal house.—1 Chron. 23:6, 7, 10, 11.

4. A Levite during David's reign; a descendant of Kohath's son Izhar through Shelomoth.—1 Chron. 6:18; 24:22.

5. One of four Levites, a Merarite, assigned to oversee the temple repair work that King Josiah promoted.—2 Chron. 34:12.

JAHAZ (Ja'haz) [perhaps, a trodden or open place]. A city E of the Jordan and evidently situated N of the Arnon. It was probably wrested from the Moabites by Amorite King Sihon. (Num. 21:23-26) At Jahaz the Israelites defeated the forces of Sihon, and the city itself became a Reubenite possession. (Deut. 2:32, 33; Josh. 13:15, 18, 23; Judg. 11:20, 21) Subsequently Jahaz was designated as a Levite city for the Merarites. (Josh. 21:34, 36) Later in Israel's history the city came under Moabite control. On the Moabite Stone King Mesha boasted of having taken Jahaz from the king of Israel with two hundred warriors. Also, the prophets Isaiah and Jeremiah mention the city in pronouncements against Moab.—Isa. 15:1, 4; Jer. 48:1, 34.

Although geographers have suggested several possible sites for ancient Jahaz, its precise location remains unknown.

JAHAZIEL (Ja·ha·zi'el) [God sees].

1. Third-listed son of Hebron, a Kohathite of the tribe of Levi.—1 Chron. 23:6, 12, 19; 24:23.

2. One of the mighty men who joined David at Ziklag.—1 Chron. 12:1, 4.

3. One of the priests with trumpets stationed before the ark of the covenant after David had it brought to Jerusalem.—1 Chron. 16:1, 6.

4. The Levite who was empowered by Jehovah's spirit to speak words of encouragement to King Jehoshaphat and the congregation when they were threatened by a superior force of the enemy. "Here is what Jehovah has said to you, 'Do not you be afraid or be terrified because of this large crowd,'" Jahaziel declared, "'for the battle is not yours, but God's. . . . You will not need to fight in this instance. Take your position, stand still and see the salvation of Jehovah in your behalf.'" (2 Chron. 20:14-17) Jahaziel was the son of Zechariah, a descendant of Asaph of the Gershom (Gershon [Gen. 46:11]) family of Levites, hence not a priest.—1 Chron. 6:39-43.

5. The father of Shecaniah, who was one of those returning to Jerusalem with Ezra in 468 B.C.E.—Ezra 8:1, 5.

JAHDAI (Jah'dai) [Jehovah leads]. A father of six sons listed among the descendants of Judah's great-grandson Caleb. Jahdai's exact relationship to Caleb is not given.—1 Chron. 2:3, 42, 47.

JAHDIEL (Jah'di·el) [God gives joy]. One of the household heads of the half tribe of Manasseh residing E of the Jordan; a valiant, mighty man. Jahdiel's descendants "began to act unfaithfully" toward Jehovah, leading to eventual exile by the Assyrians. —1 Chron. 5:23-26.

JAHDO (Jah'do) [united]. A name in the genealogy of Gad's tribe; son of Buz and father of Jeshishai. —1 Chron. 5:11, 14.

JAHLEEL (Jah'le·el) [wait for God!]. Third-listed son of Zebulun and founder of the family of Jahleelites in his father's tribe.—Gen. 46:14; Num. 26:26.

JAHLEELITES (Jah'le·el·ites). Descendants of Jahleel of the tribe of Zebulun.—Num. 26:26.

JAHMAI (Jah'mai) [may Jehovah protect!] Head of a forefather's house in the tribe of Issachar; son of Tola.—1 Chron. 7:1, 2.

JAHZEEL (Jah'ze·el) [God divides, apportions]. The first-listed son of Naphtali and founder of the Jahzeelite family in that tribe. (Gen. 46:24; Num. 26:48) His name is also spelled Jahziel.—1 Chron. 7:13.

JAHZEELITES (Jah'ze·el·ites). Descendants of Jahzeel of the tribe of Naphtali.—Num. 26:48.

JAHZEIAH (Jah·zei'ah) [Jah sees]. One who apparently opposed Ezra's proposal that the sons of Israel send away their foreign wives and the children born to them; son of Tikvah. (Ezra 10:3, 10, 11, 15) One commentary contends that this opposition of Jahzeiah and Jonathan was not against Ezra's suggestion but against the procedure adopted for carrying it out. According to the *Septuagint* and *Vulgate*, Jahzeiah and the others assisted rather than opposed Ezra. Hence, an alternate rendering of verse 15 says that Jonathan and Jahzeiah "were the ones that acted representatively in this behalf."—*NW*, 1955 ed., ftn. a; *AV; AS*, margin; *Dy; Knox*.

JAHZERAH (Jah'ze·rah) [possibly, prudent]. A priest whose descendant lived in Jerusalem after the Babylonian exile. (1 Chron. 9:12) He is probably the same as Ahzai in Nehemiah 11:13.

JAHZIEL (Jah'zi·el). An alternate spelling of Jahzeel (Gen. 46:24), who was the first-listed son of Naphtali.—1 Chron. 7:13; see JAHZEEL.

JAIL. See PRISON.

JAILER. One having in his custody persons accused of breaking the law; a prison keeper. Two Greek words are translated in the Scriptures as jailer: *ba·sa·ni·stes'*, meaning "tormentor" or "torturer," and *de·smo·phy'lax*, a compound of *de·smos'* (band, fetter) and *phy'lax* (guard or keeper).

Jailers often inflicted cruel tortures on prisoners, hence were called *ba·sa·ni·stes'*. For example, debtors were sometimes thrown into prison for failing to pay what they owed. There the jailer might scourge and torture them and they would not be released until, as Jesus said, they "paid over the last coin of very little value." (Matt. 5:25, 26) This also was the point of Jesus' illustration about the unmerciful slave. When the master learned what his ungrateful slave had done, he "delivered him to the jailers [*ba·sa·ni·stais'*], until he should pay back all that was owing."—Matt. 18:34, 35.

If the prisoners escaped, jailers were held liable for the penalty imposed on the escapee, according to Roman custom. Hence, when Peter was set free from prison by an angel, we read that Herod "examined the guards and commanded them to be led off to punishment."—Acts 12:19.

In Philippi Paul and Silas were dragged before the civil magistrates, who commanded that they be beaten with rods, and "after they had inflicted many stripes upon them, they threw them into prison, ordering the jailer [*de·smo·phy'la·ki*] to keep them securely. Because he got such an order, he threw them into the inner prison and made their feet fast in the stocks." (Acts 16:22-24) Then in the middle of the night a great earthquake opened all the prison doors. This caused the jailer to imagine the prisoners had escaped, and realizing what severe punishment would be meted out to him if this were so, he was about to

kill himself when Paul informed him they were all there. These events, together with Paul's instructions, caused this jailer to exercise faith, and he and his household became baptized believers.—Acts 16:25-36.

JAIR (Ja'ir) [Heb., *Ya·'ir'*, he enlightens, one giving light].

1. A descendant of Judah through his grandson Hezron. Hezron married out of his tribe to a woman of Manasseh. (1 Chron. 2:21, 22) Jair is reckoned as a descendant of Manasseh rather than Judah, likely because of his exploits in the territory of Manasseh, having captured a number of tent cities and naming them after himself, which name they kept for many generations.—Num. 32:41; Deut. 3:14; Josh. 13:30; 1 Ki. 4:13; see HAVVOTH-JAIR.

2. The seventh judge of Israel. Since he was a Gileadite of high standing and each of his thirty sons is connected with one of the above-mentioned tent cities of Jair, he was likely a descendant of No. 1 above. Jair judged Israel for twenty-two years, after which he died and was buried in Kamon.—Judg. 10:3-5.

3. Father of Mordecai; tribe of Benjamin.—Esther 2:5.

4. [Heb., *Ya·'ur'* or *Ya·'ir'*, he arouses]. Father of the Elhanan who slew Goliath's brother Lahmi. (1 Chron. 20:5) The corresponding passage at 2 Samuel 21:19 evidently contains a copyist's error. —See LAHMI.

JAIRITE (Ja'ir·ite). The designation of Ira the "priest of David." (2 Sam. 20:26) Perhaps Ira was a descendant of the Manassite Jair or a priest from the Levite city of Jattir.—See IRA No. 1.

JAIRUS (Ja'i·rus) [Greek form of Jair: he will enlighten or awaken]. A presiding officer of the synagogue (probably in Capernaum) whose only daughter Jesus resurrected.—Matt. 9:18; Mark 5:22; Luke 8:41, 42.

When, in late 31 or early 32 C.E., Jairus' twelve-year-old daughter became so ill that she was expected to die, her father sought out Jesus, fell at his feet and implored him to come and cure her before it was too late. While leading Jesus to his home, Jairus surely must have been greatly encouraged by witnessing Jesus heal a woman subject for twelve years to a flow of blood. But how disheartening to receive word from messengers that his own little daughter had already died! Nonetheless, Jesus urged Jairus not to fear, but to exercise faith. Passing amidst the noisy mourners who scorned and ridiculed Jesus' remark that the child was only sleeping, Jairus, his wife and three apostles accompanied Jesus inside, where Jesus restored the girl to life. As might be expected, Jairus and his wife were "beside themselves with great ecstasy."—Mark 5:21-43; Matt. 9:18-26; Luke 8:41-56.

JAKEH (Ja'keh) [pious]. Father of Agur, the writer of what is recorded in Proverbs 30.—Vs. 1.

JAKIM (Ja'kim) [he (God) lifts up].

1. A descendant of Benjamin through Shimei, included in a list of heads of fathers' houses residing in Jerusalem.—1 Chron. 8:1, 19-21, 28.

2. The priest whose paternal house was selected by lot for the twelfth of the twenty-four divisions of priestly temple service under David's reign.—1 Chron. 24:3, 5, 12.

JALAM (Ja'lam) [young man]. A son of Esau by his wife Oholibamah. Jalam was born in Canaan but was soon taken to Edom (Seir), where he eventually became a sheik.—Gen. 36:5, 6, 8, 14, 18; 1 Chron. 1:35.

JALON (Ja'lon). A descendant of Judah; one of the "sons of Ezrah."—1 Chron. 4:17.

JAMBRES (Jam'bres) [possibly, he who opposes or rebels]. A resister of Moses, presumably one of the Egyptian magicians in the court of Pharaoh.—2 Tim. 3:8; Ex. 7:11; see JANNES.

JAMES [A reduced English form of Jacob, meaning, taking hold of the heel; supplanter].

1. Father of the apostle Judas (not Judas Iscariot). —Luke 6:16; Acts 1:13.

2. Son of Zebedee; brother of John and one of the twelve apostles of Jesus Christ. (Matt. 10:2) His mother, it seems, was Salome, as may be noted by comparing two accounts of the same event. One mentions "the mother of the sons of Zebedee," the other calls her "Salome." (Matt. 27:55, 56; Mark 15:40, 41; see SALOME No. 1.) A further comparison of John 19:25 perhaps points to Salome as the fleshly sister of Mary, Jesus' mother. If so, James was a first cousin of Jesus.

James and his brother were working with their father in the fishing business in 30 C.E. when Jesus called them, together with associate fishermen Peter and Andrew, to be his disciples and "fishers of men." In answering Jesus' call, James and John left a fishing business that was large enough to employ hired men, as well as being a partnership with Peter and Andrew.—Matt. 4:18-22; Mark 1:19, 20; Luke 5:7-10.

The next year, 31 C.E., when Jesus designated twelve of his disciples to be apostles, James was one of the group selected.—Mark 3:13-19; Luke 6:12-16.

Often Peter, James and John were mentioned as being together in close company with Christ. For example, these three were the only ones present with Christ in the mount of transfiguration (Matt. 17:1, 2), were the only apostles invited into the house to witness the resurrection of Jairus' daughter (Luke 8:51), and were the ones closest to Jesus in Gethsemane while he was praying that last night. (Mark 14:32-34) Peter, James and John, together with Andrew, were the ones that asked Jesus when the foretold destruction of Jerusalem's temple would be and what would be the sign of his presence and the conclusion of the system of things. (Mark 13:3, 4) James is always mentioned along with his brother John, and in the majority of instances he is mentioned first. This may indicate he was the older of the two.—Matt. 4:21; 10:2; 17:1; Mark 1:19, 29; 3:17; 5:37; 9:2; 10:35, 41; 13:3; 14:33; Luke 5:10; 6:14; 8:51; 9:28, 54; Acts 1:13.

To James and his brother, Jesus gave the surname Boanerges, a Semitic term meaning "Sons of Thunder." (Mark 3:17) This may have been because of the energetic, fiery and enthusiastic nature of these men. On one occasion, for example, when certain Samaritans were inhospitable toward Jesus, James and John wanted to call down fire from heaven to annihilate them. Although reproved by Jesus for suggesting such revenge, yet this attitude was indicative of their righteous indignation and also of their faith. (Luke 9:51-55) They also entertained ambitions of having the most prominent positions in the Kingdom, at the right and left hands of Jesus, and they apparently got their mother (possibly Jesus' aunt) to request such favors of him. After explaining that such decisions were made by the Father, Jesus took the occasion to point out that "whoever wants to be first among you must be your slave."—Matt. 20:20-28.

James evidently died in 44 C.E. Herod Agrippa I had him executed with the sword. He was the first of the twelve apostles to die as a martyr.—Acts 12:1-3.

3. Another apostle of Jesus Christ and son of Alphaeus. (Matt. 10:2, 3; Mark 3:18; Luke 6:15; Acts 1:13) It is generally believed and quite probable that Alphaeus was the same person as Clopas, in which event James' mother was Mary, the same Mary that was "the mother of James the Less and Joses." (John 19:25; Mark 15:40; Matt. 27:56) He may have been called James the Less either because

of being smaller in physical stature or younger in age than the other apostle James, the son of Zebedee.

4. Son of Joseph and Mary, and half brother of Jesus. (Mark 6:3; Gal. 1:19) Although not an apostle, it was evidently this James who was an overseer of the Christian congregation at Jerusalem (Acts 12:17) and who wrote the Bible book bearing his name. (Jas. 1:1) He may have been next to Jesus in age, being the first named of Mary's four natural-born sons: James, Joseph, Simon and Judas. (Matt. 13:55; see BROTHER.) Paul infers in his letter to the Corinthians, written about the year 55 C.E., that James was married.—1 Cor. 9:5.

It appears that during Jesus' ministry James was well acquainted with his brother's activity (Luke 8:19; John 2:12), but, though apparently not opposed, he was not one of the disciples and followers of Christ. (Matt. 12:46-50; John 7:5) He was probably with his nonbelieving brothers when they urged Jesus to go boldly up to the festival of tabernacles, at a time when the rulers of the Jews were seeking to kill him. (John 7:1-10) James also may have been numbered among the relatives that said of Jesus: "He has gone out of his mind."—Mark 3:21.

However, after the death of Jesus and prior to Pentecost 33 C.E., James was assembled for prayer together with his mother, brothers and the apostles in an upper chamber in Jerusalem. (Acts 1:13, 14) It was evidently to this James that the resurrected Jesus appeared personally, as reported at 1 Corinthians 15:7, so convincing this onetime nonbeliever that he was indeed the Messiah. This reminds us of Jesus' personal appearance to Paul.—Acts 9:3-5.

Thereafter James became a prominent member and, apparently, an "apostle" of the Jerusalem congregation. (See APOSTLE [Congregational apostleships].) Thus, at Paul's first visit with the Jerusalem brothers (about 36 C.E.), he says he spent fifteen days with Peter but "saw no one else of the apostles, only James the brother of the Lord." (Gal. 1:18, 19) Peter, after his miraculous release from prison, instructed the brothers at John Mark's home, "Report these things to James and the brothers," thereby indicating James' prominence. (Acts 12:12, 17) About 49 C.E. the issue of circumcision came before "the apostles and the older men" at Jerusalem. Following personal testimony by Peter, Barnabas and Paul, James spoke, offering a decision that was approved and adopted by the assembly. (Acts 15:6-29; compare 16:4.) Referring to that occasion, Paul says that James, Cephas and John "seemed to be pillars" among those at Jerusalem. (Gal. 2:1-9) At the close of a later missionary tour, Paul, in Jerusalem, reported on his ministry to James and "all the older men," and these then gave him certain counsel to follow.—Acts 21:15-26; see also Galatians 2:11-14.

That it was this 'brother of Jesus' who wrote the book of James, and not one of the apostles by the same name (either the son of Zebedee or the son of Alphaeus), seems to be indicated at the beginning of his letter. There the writer identifies himself as "a slave of God and of the Lord Jesus Christ," rather than as an apostle. In a similar fashion his brother Judas also identified himself as "a slave of Jesus Christ, but a brother of James." (Jas. 1:1; Jude 1) Both brothers humbly avoided identifying themselves as fleshly brothers of the Lord Jesus Christ.

His being called "James the Just" is based on traditions that say he was so designated because of his way of life. There is no record in the Scriptures of James' death. The secular historian Josephus, however, says that during the interval between the death of Governor Festus, about 62 C.E., and the arrival of his successor Albinus, the high priest, Ananus (Ananias), "assembled the sanhedrim of judges, and brought before them the brother of Jesus, who was called Christ, whose name was James, and some others, [or, some of his companions]; and when he had formed an accusation against them as breakers of the law, he delivered them to be stoned."—*Antiquities of the Jews*, Book XX, chap. IX, par. 1.

JAMES, LETTER OF. An inspired letter of the Christian Greek Scriptures. It is one of the so-called "general" letters because, like First and Second Peter, First John and Jude (but unlike most of the apostle Paul's letters), it was not addressed to any specific congregation or person. This letter is addressed to "the twelve tribes that are scattered about."—Jas. 1:1.

WRITER

The writer calls himself simply "James, a slave of God and of the Lord Jesus Christ." (Jas. 1:1) Jesus had two apostles named James (Matt. 10:2, 3), but it is unlikely that either of these wrote the letter. One apostle, James the son of Zebedee, was martyred about 44 C.E. As the section on "Date and Place of Composition" shows, this would be very early for him to have been the writer. (Acts 12:1, 2) The other apostle James, the son of Alphaeus, is not prominent in the Scriptural record, and very little is known about him. The outspoken nature of the letter of James would seem to weigh against the writer's being James the son of Alphaeus, for he would likely have identified himself as one of the twelve apostles, in order to back up his strong words with apostolic authority.

Rather, evidence points to James the half brother of Jesus Christ, to whom the resurrected Christ evidently had made a special appearance, and who was prominent among the disciples. (Matt. 13:55; Acts 21:15-25; 1 Cor. 15:7; Gal. 2:9) The writer of the letter of James identifies himself as "a slave of God and of the Lord Jesus Christ," in much the same way as did Jude, who introduced the letter of Jude by calling himself "a slave of Jesus Christ, but a brother of James." (Jas. 1:1; Jude 1) Furthermore, the salutation of James' letter includes the term "Greetings!" (1:1) in the same way as did the letter concerning circumcision that was sent to the congregations. In this latter instance it was apparently Jesus' half-brother James who spoke prominently in the assembly of "the apostles and the older brothers" at Jerusalem.—Acts 15:13, 22, 23.

CANONICITY

The letter of James is contained in the Vatican Manuscript No. 1209, the Sinaitic and the Alexandrine Manuscripts of the fourth and fifth centuries C.E. The Syriac *Peshitta Version* includes it, and it is found in at least ten ancient catalogues before the Council of Carthage in 397 C.E. Early religious writers quoted from it, Origen, Cyril of Jerusalem, Jerome and others recognizing the letter as authentic Scripture.

DATE AND PLACE OF COMPOSITION

The letter gives no indication that Jerusalem's fall to the Romans (in 70 C.E.) had yet taken place. According to the Jewish historian Josephus, a high priest named Ananus, a Sadducee, was responsible for bringing James and others before the Sanhedrin and having them stoned to death. This event, Josephus writes, occurred after the death of the Roman procurator Festus, but before his successor Albinus arrived. (*Antiquities of the Jews*, Book XX, chap. IX, par. 1) If so, and if the sources placing the death of Festus at about 62 C.E. are correct, then James must have written his letter sometime prior to that date.

Jerusalem was the probable place of composition, for that is where James resided.—Gal. 1:18, 19.

TO WHOM WRITTEN

James wrote to "the twelve tribes that are scattered about," or "that are in the dispersion." (Jas. 1:1, *NW*, 1961 ed.; 1950 ed., ftn. a) He here addresses his spiritual "brothers," those who hold to "the faith of our Lord Jesus Christ," primarily those

living beyond Palestine. (Jas. 1:2; 2:1, 7; 5:7) James bases much of his argument on the Hebrew Scriptures, but this does not prove that his letter was only for Jewish Christians, even as one's acquaintance with the Hebrew Scriptures in modern times does not prove that one is of Jewish descent. His reference to Abraham as "our father" (Jas. 2:21) is in harmony with Paul's words at Galatians 3:28, 29, where he shows that one's being of the true seed of Abraham is not determined by whether one is a Jew or a Greek. Therefore, the "twelve tribes" addressed must be the spiritual "Israel of God."—Gal. 6:15, 16.

PURPOSE

James' purpose in writing seems to have been twofold: (1) to exhort his fellow believers to display faith and endurance amid their trials, and (2) to warn them against sins resulting in divine disapproval.

Some had fallen into the snare of looking to those more prominent and rich and showing favoritism. (2:1-9) They failed to discern what they really were in God's eyes, and were hearers of the word but not doers. (1:22-27) They had begun to use their tongues wrongly, and their cravings for sensual pleasure were causing fights among them. (3:2-12; 4:1-3) Their desire for material things had brought some into the position of being friends of the world and therefore, not chaste virgins, but spiritual "adulteresses," at enmity with God.—4:4-6.

James corrected them on the matter of being doers as well as hearers by showing from Scriptural examples that a man having real faith would manifest it by works in harmony with his faith. For example, one having true faith would not say to a brother naked and lacking food, "Go in peace, keep warm and well fed," and not give him the necessities. (2:14-26) Here James was not contradicting Paul by saying that one could earn salvation by works. Rather, he accepts faith as the basis for salvation, but points out that there cannot be genuine faith that does not produce good works. This is in harmony with Paul's description of the fruitage of the spirit, at Galatians 5:22-24, and his counsel to put on the new personality, at Ephesians 4:22-24 and Colossians 3:5-10, as well as his admonition to do good and share with others, at Hebrews 13:16.

STYLE

James' letter has a strong prophetic tone and contains many figures and similes, giving it a certain resemblance to Jesus Christ's discourses, such as the Sermon on the Mount. Like Jesus, James drew on physical things—the sea, vegetation, animals, boats, a farmer, the earth—to give colorful backing to his arguments on faith, control of the tongue, patience, and so forth. (Jas. 1:6, 9-11; 3:3-12; 5:7) This, together with the use of pointed questions and more than fifty imperatives in this relatively short letter, made James' letter dynamic.

RELATIONSHIP TO EARLIER INSPIRED SCRIPTURE

James quoted or referred to the Hebrew Scriptures with regard to man's creation (Jas. 3:9; Gen. 1:26); Abraham and Rahab (Jas. 2:21-26; Gen. 15:6; 22:9-12; Josh. chap. 2; Isa. 41:8); Job (Jas. 5:11; Job 1:13-22; 2:7-10; 42:10-17); the Law (Jas. 2:8, 11; Ex. 20:13, 14; Lev. 19:18; Deut. 5:17, 18) and Elijah. (Jas. 5:17, 18; 1 Ki. 17:1; 18:1) There are many pointed examples of direct harmony with statements of Jesus Christ. To name a few: concerning persecution (Jas. 1:2; Matt. 5:10-12); asking for and receiving things from God (Jas. 1:5, 17; Luke 11:9-13); being both hearers and doers (Jas. 1:22; Matt. 7:21-27); separateness from the world (Jas. 4:4; John 17:14); not judging others (Jas. 4:12; Luke 6:37); reliability of one's word.—Jas. 5:12; Matt. 5:33-37.

James 4:5 has presented a problem because there is uncertainty about the verse(s) James quoted (or perhaps only referred to). This text reads: "Or does it seem to you that the Scripture says to no purpose: 'It is with a tendency to envy that the spirit which has taken up residence within us keeps longing'?" It has been suggested that these words were drawn by James under divine inspiration from the general thought of such texts as Genesis 6:5; 8:21; Proverbs 21:10 and Galatians 5:17.

OUTLINE OF CONTENTS

I. Christian endurance under trials brings happiness (1:1-18)
  A. Makes the Christian sound and complete (1:1-4)
  B. God unvarying in giving good gifts that enable Christians to obtain the crown of life (1:5-18)
    1. Wisdom for endurance a gift to those asking in faith (1:5-11)
    2. No trials with evil things from God; these caused by one's own desires; sin and death the result (1:12-15)
    3. Will of God that Christians be brought forth by his word of truth to be "certain first fruits" of his creatures (1:16-18)

II. The true form of worship (1:19–2:13)
  A. Put away swiftness to anger and all filthiness and immorality (1:19-21)
  B. Be a doer of the word, not a hearer only (1:22-25)
  C. Look after orphans and widows and keep self without spot from world (1:26, 27)
  D. Do not try to hold the faith of Jesus Christ and law of a free people and yet show favoritism (2:1-14)
    1. Evidences that favoritism is being shown (2:1-7)
    2. Example: In Jewish law, one who broke part of the law offended its entirety (2:8-12)
    3. One not practicing mercy will be judged without mercy (2:13)

III. Faith without works is dead (2:14-26)
  A. Helping Christian brothers an essential work (2:14-17)
  B. Even demons *believe* there is one God, and shudder (2:18-20)
  C. Abraham and Rahab examples of perfecting faith by works; were declared righteous (2:21-26)

IV. Power of the tongue; need to work toward its control (3:1-18)
  A. Examples of tongue's power: horse's bridle; ship's rudder; small fire that sets forest aflame; tongue spots up entire body (3:1-6)
  B. Tongue untamable by human means; full of poison (3:7, 8)
  C. Inconsistently curses men, God's handiwork, yet blesses God (3:9-12)
  D. Only the wisdom from above will overcome jealousy, bragging, lying, contentiousness, disorder and every vile thing (3:13-16)
  E. Description of wisdom from above, which brings righteous fruitage under peaceful conditions for peacemakers (3:17, 18)

V. Avoid friendship with world, which is enmity with God (4:1-12)
  A. Spirit of envy, cravings for sensual pleasure the cause of fights, wars, murders (4:1-3)
  B. Spiritual adultery described (4:4-6)
  C. Subject selves to God; oppose Devil (4:7)
  D. Serve with cleansed hands and hearts, humility (4:8-10)
  E. Quit judging brothers, which is actually judging law (4:11, 12)

VI. Patient endurance with a firm heart brings happiness (4:13–5:12)
  A. Avoid self-assuming bragging; rather, say: "If Jehovah wills," for you are not sure what your life will be tomorrow (4:13-16)

B. Do not sin by failing to do what you know is right (4:17)
C. Trials come for rich ones living sensually and luxuriously, practicing oppression; these men are storing up fire for "last days" (5:1-6)
D. Wait upon Lord to judge (5:7-12)
1. Avoid complaining against one another (5:7-9)
2. Follow example and enjoy outcome of endurance of prophets (5:10, 11)
3. Let your *Yes* mean Yes, your *No*, No, thus avoiding judgment (5:12)

VII. Procedure in cases of spiritual sickness (5:13-20)
A. Call mature brothers; confess sins so that proper prayer and counsel may be given for spiritual healing (5:13-15)
B. Such an appeal to God can accomplish much; it can turn a sinner from error and save him from death (5:16-20)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 246-248.

JAMIN (Ja'min) [right hand].

1. The second-listed son of Simeon. (Gen. 46:10; Ex. 6:15; 1 Chron. 4:24) He founded the family of the Jaminites.—Num. 26:12.

2. A descendant of Judah through Hezron's grandson Ram.—1 Chron. 2:9, 25, 27.

3. A postexilic Levite who helped explain the Law to the people assembled in Jerusalem.—Neh. 8:7.

JAMINITES (Ja'min·ites). Descendants of Jamin of Simeon's tribe.—Num. 26:12.

JAMLECH (Jam'lech) [Jah is king]. One of the chieftains of the tribe of Simeon who, in the days of King Hezekiah, extended their territory into the valley of Gedor.—1 Chron. 4:24, 34, 38-41.

JANAI (Ja'nai) [Jah answers]. A Gadite residing in the territory of Bashan.—1 Chron. 5:11, 12.

JANIM (Ja'nim). A city in the mountainous region of Judah. (Josh. 15:20, 48, 53) Janim is tentatively identified with Beni Na'im, about three miles (c. 5 kilometers) E of Hebron.

JANNAI (Jan'na·i). An ancestor of Jesus' mother Mary; the fifth generation prior to her.—Luke 3:24.

JANNES (Jan'nes) [possibly, he who misleads or seduces]. A resister of Moses with whom Paul compares apostates who resist the truth. (2 Tim. 3:8, 9) Jannes and Jambres, whose 'madness became plain to all,' are not identified in the Hebrew Scriptures, but it is generally agreed that they were two of the leading men in Pharaoh's court, perhaps the magic-practicing priests who resisted Moses and Aaron on their numerous appearances there. (Ex. 7:11, 12, 22; 8:17-19; 9:11) The amount of tradition that agrees with this greatly outweighs what little there is to the contrary. Non-Christian sources, such as Numenius, Pliny the Elder, Lucius Apuleius, a Qumran writing, the Targum of Jonathan, and several apocryphal writings all mention one or both of these men.

JANOAH (Ja·no'ah) [rest, quiet].

1. A boundary location of Ephraim usually identified with Khirbet Yanun, some ten miles (c. 16 kilometers) SE of Samaria.—Josh. 16:5-7.

2. A city in the ten-tribe kingdom taken by Tiglath-pileser during Pekah's reign (c. 778-758 B.C.E.). Its inhabitants were deported to Assyria. (2 Ki. 15:29) The exact location of Janoah is uncertain. Some identify it with Yanuh, several miles E of Tyre. But geographers who consider this location to be too far W of the other cities listed at 2 Kings 15:29 favor Tell en-Na'meh, about six miles (c. 10 kilometers) N of the Huleh Basin.

JAPHETH (Ja'pheth) [let him make wide]. A son of Noah and brother of Shem and Ham. Although usually listed last, Japheth appears to have been the eldest of the three sons, as the Hebrew text of Genesis 10:21 refers to "Japheth the oldest." (*AV; Da; Yg; Le; NW; AS,* ftn.) Some translators, however, understand the Hebrew text here to refer instead to Shem as "the elder brother of Japheth." (*RS; AT;* others) Considering Japheth to be Noah's eldest son would place the time of his birth at approximately 2470 B.C.E.—Gen. 5:32.

Japheth and his wife were among the eight occupants of the ark, thereby surviving the Flood. (Gen. 7:13; 1 Pet. 3:20) Remaining childless until after the Flood, they thereafter produced seven sons: Gomer, Magog, Madai, Javan, Tubal, Meshech and Tiras. (Gen. 10:1, 2; 1 Chron. 1:5) These sons and also some grandsons are the ones from whom "the population of the isles of the nations [coastland peoples, *RS*] was spread about in their lands, each according to its tongue, according to their families, by their nations." (Gen. 10:3-5; 1 Chron. 1:6, 7) Historically, Japheth was the progenitor of the Aryan or Indo-European (Indo-Germanic) branch of the human family. The names of his sons and grandsons are found in ancient historical texts as relating to peoples and tribes residing mainly to the N and W of the Fertile Crescent. They appear to have spread from the Caucasus eastward into Central Asia and westward through Asia Minor to the islands and coastlands of Europe and perhaps all the way to Spain. Arabic traditions claim that one of Japheth's sons was also the progenitor of the Chinese peoples.—See individual names of Japheth's sons.

As a result of Japheth's respectful action taken in company with his brother Shem on the occasion of their father's drunkenness, Japheth was the object of his father's blessing. (Gen. 9:20-27) In that blessing Noah requested for Japheth that God "grant ample space [Heb., *ya'pheṯ*]" to him. This Hebrew expression is evidently derived from the same root word as the name Japheth (Heb., *Ye'pheth*) and appears to indicate that the meaning of Japheth's name would be fulfilled in a literal sense and that his descendants would spread out over a wide area. His 'residing in the tents of Shem' is thought by some to indicate a peaceful relationship to exist between the Japhethites and the Shemites. However, since history does not particularly present such a peaceful association, it may, rather, be connected prophetically with God's later promise to Shem's descendants Abraham, Isaac and Jacob, that in their "seed" all the families of the earth (including those descended from Japheth) would be blessed. (Gen. 22:15-18; 26:3, 4; 28:10, 13, 14; compare Acts 10:34-36; Galatians 3:28, 29.) Canaan's 'becoming a slave' to the Japhethites finds fulfillment in the domination of the land of Canaan (Palestine) during the rule of the Medo-Persian Empire (a Japhetic power) and in the later conquests by the Greeks and Romans, including the conquests of the Canaanite strongholds of Tyre and Sidon.

JAPHIA (Ja·phi'a) [possibly, splendid or bright].

1. The king of Lachish who joined forces with four other Amorite kings to punish Gibeon for making peace with Israel. (Josh. 10:3-5) Gibeon's call for help brought Joshua's forces on a rescue mission from Gilgal. During the ensuing battle the Israelites trapped Japhia and his allied kings in a cave at Makkedah. Later he and the others were executed and their dead bodies hung on stakes until sunset, after which they were thrown into the cave where they had sought refuge.—Josh. 10:6-27.

2. A son of David born at Jerusalem.—2 Sam. 5:14, 15; 1 Chron. 3:7; 14:6.

3. A boundary site of Zebulun. (Josh. 19:10, 12) It is usually identified with modern Yafa, less than two miles (3 kilometers) SW of Nazareth.

JAPHLET (Japh'let) [may Jah deliver]. A descendant of Asher through Beriah and Heber. Three "sons of Japhlet" are included in the genealogy.—1 Chron. 7:30-33.

JAPHLETITES (Japh'le·tites). An ancient people occupying territory on Ephraim's boundary when the Israelites moved into the Promised Land. (Josh. 16:3) There is no evidence linking the Japhletites with the descendant of Asher named Japhlet. (1 Chron. 7:30, 32) Secular history provides no additional information about them.

JAR. See VESSELS.

JARAH (Ja'rah) [honeycomb]. A descendant of Saul through Jonathan and, according to this genealogy, himself a father of three sons. (1 Chron. 9:39-42) He is called Jehoaddah at 1 Chronicles 8:36.

JARED (Ja'red) [descent]. Father of Enoch and a pre-Flood ancestor of Jesus Christ; the fifth generation after Adam. (1 Chron. 1:2; Luke 3:37) Jared, the son of Mahalalel, lived 962 years (3566-2604 B.C.E.), second only to his grandson Methuselah in longevity. He had a number of sons and daughters, becoming father to Enoch at the age of 162.—Gen. 5:15-20.

JARHA (Jar'ha). An Egyptian slave of Judah's descendant Sheshan. Since Sheshan had no sons, he gave his daughter in marriage to Jarha, enabling Jarha to father Attai and thus preserve Sheshan's family line through him.—1 Chron. 2:34, 35.

JARIB (Ja'rib) [Jah contends, takes (our) part, conducts (our) case].

1. A son of Simeon (1 Chron. 4:24), elsewhere apparently called Jachin.—Gen. 46:10; see JACHIN No. 1.

2. One of the nine headmen whom Ezra sent to encourage Levites and Nethinim to come to the river Ahava and join the others on the journey to Jerusalem.—Ezra 8:15-20.

3. One of the listed relatives of the priests who "promised by shaking hands" that they would dismiss their foreign wives in response to Ezra's bidding. —Ezra 10:18, 19.

JARMUTH (Jar'muth) [a height].

1. One of five Amorite cities involved in the attempted punitive expedition against the Gibeonites. Its king, Piram, and his allies were defeated by Joshua. Thereafter this city of the Shephelah was assigned to Judah. (Josh. 10:3-5, 23-25; 12:7, 11; 15: 20, 33, 35) After the Babylonian exile Judeans again resided at Jarmuth. (Neh. 11:25, 29) Khirbet Yarmuk, some sixteen miles (c. 26 kilometers) SW of Jerusalem, seems to be the ancient site. Situated on a hilltop, it overlooks the coastal plains as far as Gaza by the Mediterranean Sea.

2. A city in Issachar assigned to the Gershonites. (Josh. 21:27-29) It is believed to be the same as Ramoth (1 Chron. 6:73) and Remeth.—Josh. 19:21; see RAMOTH.

JAROAH (Ja·ro'ah) [soft, delicate]. A descendant of Gad who resided in the territory of Bashan.—1 Chron. 5:11, 14.

JASHAR, BOOK OF. See BOOK.

JASHEN (Ja'shen) [sleeping]. The expression "the sons of Jashen" is found in the list of David's mighty men. (2 Sam. 23:32) The parallel list at 1 Chronicles 11:34 calls him Hashem the Gizonite.

JASHOBEAM (Ja·sho'be·am) [the people return].

1. A Korahite warrior who joined David's forces at Ziklag. (1 Chron. 12:1, 6) Possibly the same as No. 2 below.

2. The head one of David's three most outstanding mighty men. Jashobeam once used his spear to fight off several hundred of the enemy and was also one of the three to force their way into the Philistine camp to get water for David from the cistern of Bethlehem. (1 Chron. 11:11, 15-19) In the course of events, Jashobeam was appointed head of the first monthly division of 24,000. (1 Chron. 27:1, 2) He was a son of Zabdiel; a Hachmonite. His name is spelled Josheb-basshebeth at 2 Samuel 23:8.—See JOSHEB-BASSHEBETH.

JASHUB (Ja'shub) [he returns].

1. The third-listed son of Issachar and founder of the Jashubite division of his tribe. (1 Chron. 7:1; Num. 26:23, 24) He is called Iob at Genesis 46:13.

2. One of "the sons of Bani" who, after returning from the Babylonian exile, took but then dismissed foreign wives.—Ezra 10:29, 44.

JASHUBITES (Jash'u·bites). Descendants of Issachar's son Jashub (Iob), and one of the four major family divisions of the tribe.—Num. 26:23-25; Gen. 46:13.

JASHUBI-LEHEM (Jash'u·bi-le'hem). A name in the genealogies of Judah, possibly a descendant of Shelah. However, some translators think this means "returned to Lehem," that is, "to Bethlehem." —1 Chron. 4:21, 22; *AT, Dy, JB, Mo.*

JASON (Ja'son) [One of the Greek forms of Joshua, "Jehovah is salvation"]. A prominent Christian in Thessalonica who had 'received Paul and Silas hospitably' on their first journey into Macedonia. A mob of jealous Jews set about to take Paul and Silas from Jason's house, but, not finding them there, they took Jason instead, and made him the principal defendant in charges of sedition against Caesar. Jason and the others with him were released after giving "sufficient security," perhaps in the form of bail.—Acts 17:5-10; 1 Thess. 2:18.

In Paul's letter to the Romans, written from Corinth on his next trip through Macedonia and Greece, Jason is one whose greetings are included. (Rom. 16:21) If he is the same person as the Jason in Thessalonica, he apparently had come to Corinth, possibly with Paul. He is called a 'relative' of Paul, which can mean that he was a "fellow-countryman," though the primary meaning of the Greek word is "blood relative of the same generation." If a close fleshly relative of Paul, he was naturally the one with whom Paul would stay in Thessalonica. The name Jason, one of the Greek equivalents of Joshua, was adopted by many Jews living under the influence of Greek culture.

JASPER. A jasper stone representing one of Israel's twelve tribes was placed in the last position in the second row of stones on Aaron's "breastpiece of judgment." (Ex. 28:2, 15, 18, 21; 39:11) The jeweled "covering" worn by the king of Tyre was adorned with jasper. (Ezek. 28:12, 13) In the vision of Jehovah's heavenly throne of splendor, John observed that "the one seated is, in appearance, like a jasper stone and a precious red-colored stone." (Rev. 4:1-3, 10, 11) "The holy city, New Jerusalem" is described as having a radiance "like a most precious stone, as a jasper stone shining crystal-clear." The structure of the holy city's wall was jasper, as was the first foundation stone.—Rev. 21:2, 10, 11, 18, 19.

Modern jasper is an opaque variety of quartz containing an admixture of iron oxide. Its colors, often arranged in layers, are white, red, yellow, brown or black. Jasper is harder than glass and is found in metamorphic rocks in mass or as distinct crystals. The best grades are used for gemstones and can be highly polished. Some scholars, however, believe that the jasper referred to in the Christian Greek Scriptures was not the modern jasper. Since the jasper

at Revelation 21:11 is called a "most precious stone . . . shining crystal-clear," the ancient stone may have been of greater rarity and value than the comparatively inexpensive modern jasper, and brilliantly translucent rather than opaque. Some scholars have suggested that the Greek term in reality refers to the diamond.

JATHNIEL (Jath'ni·el) [God hires]. One of the Levitical gatekeepers for the house of Jehovah; the fourth son of Meshelemiah, a Korahite.—1 Chron. 26:1, 2.

JATTIR (Jat'tir) [possibly, preeminence]. A priestly city in the mountainous region of Judah. (Josh. 15: 20, 48; 21:9, 10, 14; 1 Chron. 6:54, 57) It was to Jattir that David sent a portion of the spoils of victory taken from Amalekite raiders. Perhaps this was in appreciation for hospitality and friendship accorded to him, a fugitive from King Saul.—1 Sam. 30:17-20, 26, 27, 31.

Jattir is usually identified with Khirbet 'Attir, about thirteen miles (c. 21 kilometers) SW of Hebron.

JAVAN (Ja'van). Fourth-listed son of Japheth and the father of Elishah, Tarshish, Kittim and Dodanim (or Rodanim). As post-Flood descendants of Noah, they are included among those populating "the isles of the nations," which phrase can also refer to the coastlands and not simply to islands surrounded by water. (Gen. 10:2, 4, 5; 1 Chron. 1:5, 7) Historical evidence indicates that the descendants of Javan and his four sons settled in the islands and coastlands of the Mediterranean Sea from Cyprus (Kittim) to perhaps as far W as Spain.—See DODANIM; ELISHAH; KITTIM; TARSHISH No. 1.

Javan (Heb., *Ya·wan'*) is identified as the progenitor of the ancient Ionians, called by some "the parent tribe of the Greeks." (Keil-Delitzsch, *The Pentateuch*, Vol. I, p. 163) The name *I·a'o·nes* is used by the poet Homer (of at least the seventh century B.C.E.) as referring to the early Greeks, and, beginning with Sargon II (seventh century B.C.E.), the name *Iavanu* begins to appear in Assyrian inscriptions. Persian Emperor Darius also mentions them (as *Iauna*), and the name is to be found in a similar form in ancient Egyptian records referring to the Ionians.

In course of time the name Ionia came to be restricted to Attica (the region around Athens), the western coast of Asia Minor (corresponding to the coasts of the later provinces of Lydia and Caria), and the neighboring islands of the Aegean Sea. The sea that lies between southern Greece and southern Italy still retains the name "Ionian," and this name is acknowledged to be of very ancient origin, supporting the view that this form of the name of Javan once applied to the mainland of Greece as well as the later smaller area designated Ionia.

Following the Genesis account, the descendants of Javan first begin to be mentioned about the latter part of the ninth century B.C.E. by the prophet Joel. The prophet there condemns the Tyrians, Sidonians and Philistines for selling the sons of Judah and Jerusalem in their slave trade with "the sons of the Greeks" (literally, "the sons of Javan"). (Joel 3:4-6) Isaiah, in the eighth century B.C.E., foretells that some of the Jews surviving God's expression of wrath would travel to many lands, including "Javan," there proclaiming Jehovah's glory.—Isa. 66:19.

Slaves and copper articles were listed in the late seventh or early sixth century B.C.E. as items being supplied by "Javan, Tubal and Meshech [these latter places evidently being located in eastern Asia Minor or to the N thereof]" to the wealthy commercial center of Tyre. (Ezek. 27:13) Verse 19 of the same prophecy again mentions Javan, but the fact that the other places mentioned in the context are in Syria, Palestine and Arabia has led some to view the appearance of the name there to be the result of a scribal error. Rather than reading "and Javan from Uzal," the Greek *Septuagint* renders Javan as "wine," thus reading, "and with wine. From Asel [Uzal] . . ." (*LXX*, Thompson-Muses) The *Revised Standard Version* reads "and wine from Uzal." Others, however, suggest that Javan may here refer to a Greek colony located in Arabia or that it may perhaps be the name of an Arabian tribe or town.

In Daniel's prophecy "Javan" is usually rendered by translators as "Greece," since the historical fulfillment of Daniel's writings makes this meaning evident. (Dan. 8:21; 10:20; 11:2) So, likewise, Zechariah's prophecy (520-518 B.C.E.), foretelling the successful warfare of the 'sons of Zion' against Javan ("Greece").—Zech. 9:13.

JAVELIN. See ARMS, ARMOR.

JAZER (Ja'zer) [perhaps, helpful]. An Amorite city with dependent towns, located E of the Jordan. In the time of Moses, the Israelites took Jazer and the surrounding region. (Num. 21:25, 32) Originally granted to Gad and fortified by that tribe, Jazer was subsequently assigned to the Levites. (Num. 32:1, 3-5, 34, 35; Josh. 13:24, 25; 21:34, 38, 39; 1 Chron. 6: 77, 81) It was one of the places mentioned in connection with the route followed by Joab and the chiefs of the military forces when taking the census that David had ordered without having divine authorization. (2 Sam. 24:4, 5) Toward the close of David's reign certain mighty men of the Hebronites residing at Jazer were assigned administrative duties in Israel's territory E of the Jordan.—1 Chron. 26:31, 32.

In the eighth century B.C.E. Jazer was in Moabite hands. It seems that the region was then, if not already earlier, famous for its vine culture. Jazer and other Moabite cities were foretold to suffer future calamity.—Isa. 16:8-10; Jer. 48:32, 33.

Various possible identifications have been suggested for ancient Jazer, but its precise location remains unknown.

JAZIZ (Ja'ziz). The chief caretaker of King David's flocks; a Hagrite.—1 Chron. 27:31.

JEALOUS, JEALOUSY [Heb., *qin·'ah'*, jealousy, zeal, ardor; Gr., *ze'los*, jealousy, zeal]. "Jealous" is defined as "exacting exclusive devotion," "intolerant of rivalry or unfaithfulness; envious, suspicious." The Hebrew and Greek words can have good or bad connotations and are used in the Bible in both senses.

JEHOVAH'S JEALOUSY

Jehovah describes himself as "a God exacting exclusive devotion." (Ex. 20:5; Deut. 4:24; 5:9; 6:15) He also says: "Jehovah, whose name is Jealous, he is a jealous God." (Ex. 34:14) Over what and with what kind of jealousy? Not with the envious, selfish jealousy of humans. It is a jealousy, a zeal or ardor for his holy name, concerning which he himself says: "I will show exclusive devotion for my holy name."—Ezek. 39:25.

For his name

When one considers what God's name stands for, the reason for his "insistence on exclusive devotion" becomes clear. (Ezek. 5:13) His name represents all that is right and righteous. He is holy, clean, upright, loyal in the superlative degree. (Isa. 6:3; Rev. 4:8; 16:5) His sovereignty is necessary to the existence of the universe, and allegiance to his sovereignty and laws is essential to the order and peace of all creation. (Prov. 29:2; 1 Cor. 14:33) His jealousy is therefore a pure, clean jealousy, and is altogether for the benefit of his creatures, for their devotion brings him, the Creator, Provider and Giver of all good things, no profit. (Job 41:11; Ps. 145:16; Rom. 11: 35; Jas. 1:17; Rev. 4:11) But in his devotion to righteousness his heart is made glad with loving appreciation when his servants stand firm for righteousness and give exclusive devotion to him.—Prov. 23:15, 16; 27:11.

For righteousness

In his love of righteousness and his insistence on exclusive devotion Jehovah is impartial. Moses warned God's covenant people Israel that if anyone forsook the covenant, "Jehovah's anger and his ardor [would] smoke against that man, . . . and Jehovah [would] indeed wipe out his name from under the heavens." (Deut. 29:19-21) God told the apostate, idol-worshiping, immoral city of Jerusalem that he would judge her and give her "the blood of rage and jealousy." (Ezek. 16:38; 23:25) This occurred when the Babylonians destroyed the city and the temple upon which Jehovah's name had been placed, but which name they had grossly defamed. Nevertheless, his jealousy did not overshadow or flood out his purposes and his mercy, for Jehovah spared a remnant to return and rebuild the temple.

For his people

Because of his love for his people and because they bear his holy name, Jehovah is jealous for them with a fiery zeal. Just as a husband jealously protects his wife as precious to him, so Jehovah says: "He that is touching you is touching my eyeball." (Zech. 2:8) Accordingly, because of the malicious acts of the nations toward his people, God foretold: "I will be jealous for Zion with great jealousy, and with great rage I will be jealous for her," also, that he would be zealous for his land and would show compassion upon his people.—Zech. 8:2; 1:14; Joel 2:18.

Those serving God can rely on him to establish righteousness, being confident in his zeal for his name. He illustrated his zeal in his dealings with ancient Israel, and he tells us of the destruction of earthly governments and the establishment of the government of the Prince of Peace with justice and righteousness, saying: "The very zeal of Jehovah of armies will do this."—Isa. 9:6, 7; Zeph. 3:8, 9.

Inciting Jehovah to jealousy

In his insistence on exclusive devotion, Jehovah is not one to be mocked. (Gal. 6:7) Any one of his servants who refuses to give him wholehearted devotion, failing to love him with his whole heart, mind, soul and strength, is trying to serve two masters. Jesus explained that the result of this course would be disastrous, for such a man would love one master and despise the other. (Matt. 6:24) Such a person is "inciting [Jehovah] to jealousy." (Deut. 32:16; 1 Ki. 14:22) In a vision given to Ezekiel, Jehovah showed him a "symbol of jealousy," evidently idolatrous, in the gateway to the temple. (Ezek. 8:3, 5) For Judah's turning away from exclusive devotion to him, Jehovah's jealousy burned against them.

The apostle Paul says to Christians: "You cannot be partaking of 'the table of Jehovah' and the table of demons. Or 'are we inciting Jehovah to jealousy'? We are not stronger than he is, are we?" (1 Cor. 10:21, 22; Deut. 32:21) He points out that if a Christian practices sin willingly after having received the accurate knowledge of the truth, he can look forward only to judgment and "a fiery jealousy that is going to consume those in opposition."—Heb. 10:26, 27.

JESUS CHRIST

The Son of God, being more intimate with his Father than any other of his creatures, and better able to emulate him and reveal him to others, could say: "He that has seen me has seen the Father also." (John 14:9; Matt. 11:27; John 1:18) Consequently his zeal and jealousy for righteousness and his Father's name exceeded that of all others. (Heb. 1:9; Ps. 45:7) He at all times rendered exclusive devotion to Jehovah. (Matt. 4:10; John 8:29) When on earth, his heart burned with heated zeal, with jealousy because of the defamation of Jehovah's name that was being brought by money-loving merchants in the temple. (John 2:13-17) Just as he there fulfilled the prophecy at Psalm 69:9, "Sheer zeal for your house has eaten me up," so his followers can be sure of his zeal for completely establishing everlasting righteousness, justice and respect for Jehovah's name and sovereignty in fulfillment of the prophecy at Psalm 45:3-6.

WORSHIPERS OF GOD WITH EXCLUSIVE DEVOTION

All who have been true worshipers of God have exercised zeal for his service and jealousy for his name. The prophet Elijah, who did powerful works in turning many in Israel back from false worship to the worship of Jehovah, said: "I have been absolutely jealous for Jehovah the God of armies." (1 Ki. 19:10, 14) Phinehas demonstrated devotion that pleased God, and saved Israel from extermination by his zeal in killing a chieftain of Israel who had contaminated the camp by bringing in filthy phallic Baal worship. This was because, as an Israelite and a priest, Phinehas was "tolerating no rivalry at all" toward Jehovah.—Num. 25:11; compare 2 Kings 10:16.

The Christian congregation must exercise the same jealous watch, that no unclean things should spring up as a "poisonous root" to cause trouble and defile many. (Heb. 12:15) If anyone corrupt should slip in and try to defile others, the congregation must 'exercise earnestness, clearing itself before Jehovah with indignation and zeal.' They must 'remove the wicked man from among them.'—1 Cor. 5:4, 5, 13; 2 Cor. 7:11, 12.

It is good, therefore, for Christians to exercise a "godly jealousy" in behalf of fellow Christians. That is, they should be burning with the desire to do all they can to assist one another to maintain exclusive devotion toward God and obedience to Christ. The apostle Paul likened those who were his spiritual brothers to a virgin engaged to Christ as his prospective bride. He was jealously protecting them so that they could be preserved unblemished for Christ. (2 Cor. 11:2; compare Revelation 19:7, 8.) His zeal for them is demonstrated in many expressions in his letters to the Corinthian congregation and to others. And the jealousy that Christ himself has for his "bride" (Rev. 21:9) is shown in his strong statements to the congregations as recorded in Revelation, chapters one through three.

Inciting to jealousy in a proper way

Jehovah showed mercy to the nation of Israel after all except a remnant had rejected the Messiah. The remnant of believing Jews was the beginning of the Christian congregation, now having Jehovah's favor rather than the rejected Jewish nation. Jehovah demonstrated this change of dealing by signs and portents and powerful works. (Heb. 2:3, 4) He opened the way for Gentiles to come into his favor. But he did not 'close the door' on Israel altogether. As the Scriptures point out: "Did they [all Israel] stumble so that they fell completely? Never may that happen! But by their false step there is salvation to people of the nations, to incite them to jealousy." (Rom. 11:11) This was what Jehovah, centuries beforehand, had said he was going to do, which resulted in the saving of some. (Deut. 32:21; Rom. 10:19) The apostle Paul, who earnestly sought the good of fellow Israelites, followed this principle, saying: "Forasmuch as I am, in reality, an apostle to the nations, I glorify my ministry, if I may by any means incite those who are my own flesh to jealousy and save some from among them."—Rom. 11:13, 14; 10:1.

MISDIRECTED ZEAL

One may be sincerely zealous, or jealous, for a certain cause, and yet be wrong and displeasing to God. That was true of many of the Jews of the first century. They looked for righteousness to come to them through their own works under the Mosaic law. But Paul showed that their zeal was misdirected because of lack of accurate knowledge. Therefore

they did not receive the real righteousness that comes from God. They would have to see their error and turn to God through Christ to receive righteousness and freedom from the condemnation of the Law. (Rom. 10:1-10) Saul of Tarsus was one of such, being extremely zealous for Judaism to the point of excess, "persecuting the congregation of God and devastating it." (Gal. 1:13, 14; Phil. 3:6) He was scrupulously keeping the Law as "one who proved himself blameless." Yet his jealousy for Judaism was a misdirected one. He was sincere of heart, for which reason Jehovah exercised undeserved kindness through Christ in turning him to the way of true worship. —1 Tim. 1:12, 13.

JEALOUSY AND ENVY

A person who shows improper jealousy suspects others without adequate cause or resents the diversion to another of what he unjustifiably claims as his own. An envious person discontentedly desires or covets the good fortune and attainments of others. The context often determines the sense in which the Hebrew words usually translated "jealous" or "jealousy," but sometimes "envy," are used in the Bible. The same is true of the Greek word for "jealousy," but the Greek language also has a separate word, *phthoʹnos*, for "envy."

In the Corinthian congregation of the first century, ambitious men had come in, calling attention to themselves, boasting in men, and were bringing about strife in the congregation. The congregation was split into factions jealously looking to, exalting and following men. Paul pointed out that such jealousy was fleshly, not spiritual. (1 Cor. 3:3; 2 Cor. 12:20) He explained that godly love is not jealous in an improper way, but, rather, is trusting and hopeful, always acting in the interests of others. —1 Cor. 13:4, 5, 7.

Jealousy of the kind that Paul spoke against in the Corinthian congregation is not righteous. It is not in behalf of exclusive devotion to Jehovah. Rather, it is a form of idolatry, demonic in origin, and it breeds envy and strife. The Bible repeatedly warns against it, showing that it affects the heart itself. Jesus' half-brother James wrote: "If you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth. This is not the wisdom that comes down from above, but is the earthly, animal, demonic. For where jealousy and contentiousness are, there disorder and every vile thing are."—Jas. 3:14-16; Rom. 13:13; Gal. 5:19-21.

Jealousy of the wrong kind has a detrimental effect on one's physical health, for, "a calm heart is the life of the fleshly organism, but jealousy is rottenness to the bones." (Prov. 14:30) This text, as well as James' words in the foregoing paragraph, indicates that jealousy is a quality, not merely of the mind, but of the heart. It can be more destructive than rage or anger because it may be more deep-rooted, more lasting and persistent and less easily assuaged. Usually reason is thrown to the winds. (Prov. 27:4) Even the jealousy of a man who is righteously enraged toward another who commits adultery with his wife will not accept any sort of excuse or ransom.—Prov. 6:32-35.

The wrong kind of jealousy can bring a person to a point where he sins against God, as did the ten half brothers of Joseph. (Gen. 37:11; Acts 7:9) It can lead to loss of life for an individual and others involved, as it did in the case of Dathan and Abiram and members of their households. (Ps. 106:16, 17) Worse yet, jealousy prompted unbelieving Jews to commit serious crimes toward the apostles and, in addition, blasphemy and attempted murder.—Acts 13:45, 50; 14:19.

MARITAL JEALOUSY

Jealousy of one toward his (or her) mate is good if it is a proper jealousy, a zeal for the mate's benefit and well-being. But improper jealousy and mistrust without foundation is wrong and lacking love, and can result in ruin to the marriage. (1 Cor. 13:4, 7) Under the Mosaic law, provision was made for cases of jealousy where the husband suspected his wife of secret adultery. If there were not the required two witnesses to prove the accusation so that the human judges could act to apply the death sentence, the procedure prescribed by the Law was that the couple should present themselves before Jehovah's representative, the priest. This action constituted an appeal to Jehovah, who was aware of all the facts, for His judgment. If adulterous, the woman received, as a direct punishment from Jehovah, the loss of her procreative powers. If the husband's jealousy was unfounded, then he had to acknowledge her innocence by having sex relations with her so that she could bear a child.—Num. 5:11-31.

GOD'S SERVANTS WARNED AGAINST RIVALRY

Rivalry or competition, so common in the present system of things, is not fitting. The writer of the book of Ecclesiastes says: "I myself have seen all the hard work and all the proficiency in work, that it means the rivalry [Heb., *qinʹ·ʼath*] of one toward another; this also is vanity and a striving after the wind." (Eccl. 4:4; compare Galatians 5:26.) By being jealous of others' successes, possessions or accomplishments, the servant of God may develop envy and covetousness, even going so far as being envious of those who are bad but who prosper. The Scriptures warn that this should not be; though the time may seem long that they prosper, they will receive quick judgment at God's time, as it is written: "Do not show yourself heated up because of the evildoers. Do not be envious of those doing unrighteousness. For like grass they will speedily wither." (Ps. 37:1, 2) Envy of such ones can lead a person into copying their violent ways, detestable to Jehovah.—Prov. 3: 31, 32; 23:17; 24:1, 19; compare Psalm 73:2, 3, 17-19, 21-23.

JEARIM (Jeʹar·im) [forests]. A mountain that marked part of Judah's N boundary and on which the town of Chesalon was apparently located.—Josh. 15:10; see CHESALON.

JEATHERAI (Je·athʹe·rai). A Levite; descendant of Gershon (Gershom).—1 Chron. 6:1, 20, 21.

JEBERECHIAH (Je·berʹe·chiʹah) [Jah blesses]. Father of the Zechariah who witnessed Isaiah's writing the prophetic name Maher-shalal-hash-baz, that of the prophet's own son, on a tablet.—Isa. 8:1, 2.

JEBUS (Jeʹbus) [trodden, or, possibly, threshing floor], **JEBUSITE** (Jebʹu·site). The location of the ancient city of Jebus was on the site now known as Jerusalem. In the time of Abraham before the year 1900 B.C.E. this place was called Salem (meaning Peace), which is included in the name Jerusalem and may be a contraction of it. (Heb. 7:2) Mention was made of Urusalim (Jerusalem) in the Tell el-Amarna letters found in Egypt. And in the books of Joshua, Judges and First Samuel, where events prior to the conquest of the city by David are mentioned, the site is often called Jerusalem. (Josh. 10: 1, 3, 5, 23; 12:10; 15:8, 63; 18:28; Judg. 1:7, 8, 21; 19:10; 1 Sam. 17:54) In only two passages is it referred to as Jebus. (Judg. 19:10, 11; 1 Chron. 11:4, 5) In Joshua 18:28 *Yᵉvuʹsiʼ* appears in the Hebrew, the ending *i* indicating people, the inhabitants of the city.

It therefore seems evident to most scholars that Jerusalem (or, possibly, Salem) was the city's original name, and that only when occupied by the Jebusites was it occasionally called Jebus. It is also generally agreed that "Jebus" was not a contraction of Jerusalem but, rather, a contraction of Jebusites, the name of the occupants of the site for a time. After David's capture of this stronghold of Zion and the

establishment of his royal residence there, it was sometimes referred to as "the city of David."—2 Sam. 5:7.

The Jebusites that occupied this city and the surrounding area were descendants of Ham and Canaan. (Gen. 10:15, 16, 20; 1 Chron. 1:13, 14) When mentioned along with their relatives (Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites), the Jebusites are generally listed last, perhaps because of being the least numerous. (Deut. 7:1; Judg. 3:5) They were classified as a mountain-dwelling people (Num. 13:29), and their land was said to be, figuratively, "a land flowing with milk and honey."—Ex. 3:8, 17.

Jehovah promised Abraham that he would give the land of the Jebusites to him and his seed. (Gen. 15:18-21; Neh. 9:8) In carrying out this promise, Jehovah brought his chosen people out of Egypt, and as they crossed the Jordan, God sent his angel ahead, commanding that they show themselves strong and oust all those who resisted them. (Ex. 13:3-5; 23:23; 33:1, 2) They were to conclude no covenant and no marriage alliance with the Jebusites and other Canaanites, but, instead, were to devote them to total destruction, leaving no breathing thing alive "in order that they may not teach you to do according to all their detestable things."—Ex. 34:11-16; Deut. 20:16-18.

Upon observing the Israelite successes in the takeover of the land—the capture of Jericho, Ai and the capitulation of the Gibeonites—the Jebusite king Adoni-zedek headed a confederacy of five kings who were determined to stop the invasion. (Josh. 9:1, 2; 10:1-5) In the battle that ensued, in which Jehovah caused the sun and moon to stand still, the armies of the confederacy were defeated, the kings were captured and put to death, and their corpses were impaled on stakes for all to see. (Josh. 10:6-27; 12:7, 8, 10) It may have been after this victory that the Israelites put the torch to Jebus, burning it to the ground. —Judg. 1:8.

With the conclusion of Joshua's campaign of conquest in the S and central portions of the Promised Land, he turned his attention to the northern section W of the Jordan. Once again the Jebusites rallied to resist, this time under the banner of Jabin, the king of Hazor, and again they were defeated, with Jehovah's help. (Josh. 11:1-8) Nevertheless, after the burning of Jebus and sometime before the dividing of the land, the Jebusites again gained control of the strategic heights of Jerusalem, which they held for four hundred years.—Josh. 15:63.

The city of Jebus was assigned to Benjamin when the land was apportioned out, and it lay on the immediate border between the tribal territories of Judah and Benjamin. (Josh. 15:1-8; 18:11, 15, 16, 25-28) However, the Israelites did not drive out the Jebusites, but, instead, allowed their sons and daughters to intermarry, and they even took up worshiping the false gods of the Jebusites. (Judg. 1:21; 3:5, 6) During this period it remained "a city of foreigners," in which a Levite once refused to stay overnight. —Judg. 19:10-12.

Finally, in 1070 B.C.E., David conquered Zion, the stronghold of the Jebusites. (2 Sam. 5:6-9; 1 Chron. 11:4-8) Later David purchased the threshing floor to the N from a Jebusite named Araunah (Ornan), and there he built an altar and offered up special sacrifices. (2 Sam. 24:16-25; 1 Chron. 21:15, 18-28) It was upon this site years later that Solomon built the costly temple. (2 Chron. 3:1) Thereafter, Solomon put the descendants of the Jebusites to work in the great building program, working them as slaves.—1 Ki. 9:20, 21; 2 Chron. 8:7, 8.

In the last reference we have to the Jebusites, we learn that as an ethnic group they were still present to contaminate the worship of the Israelites upon their return from Babylonian captivity.—Ezra 9:1, 2.

JEBUSI. See JEBUS, JEBUSITE.

JECOLIAH (Je·co·li'ah) [Jah has been able]. Mother of Judah's King Uzziah (Azariah), whom she bore in about 845 B.C.E. Jecoliah, wife of Amaziah, was from Jerusalem.—2 Ki. 15:1, 2; 2 Chron. 26:1, 3.

JECONIAH (Jec·o·ni'ah) [Jehovah firmly establishes]. King of Judah for only three months and ten days before being taken captive to Babylon by Nebuchadnezzar in 617 B.C.E.; son of Jehoiakim and grandson of good King Josiah. (1 Chron. 3:15-17; Esther 2:6; Jer. 24:1) His name is occasionally contracted to Coniah. (Jer. 22:24; 37:1) In certain translations it is sometimes spelled Jechoniah (Matt. 1:11, 12, *JB; Mo; NW*, 1950 ed.; *RS*), but most often it occurs as Jehoiachin.—2 Ki. 24:6, 8-15; see JEHOIACHIN.

JEDAIAH (Je·da'iah). Two Hebrew names, different in spelling and meaning, are transliterated into English the same way.

[Heb., *Yᵉdha·yah'*, Jah has favored]

1. A Simeonite whose descendant Ziza was a chieftain when Hezekiah ruled.—1 Chron. 4:24, 37, 38, 41.

2. A postexilic resident of Jerusalem who repaired the section of the city wall in front of his house; son of Harumaph.—Neh. 3:10.

[Heb., *Yᵉdha·'eyah'*, Jah knows]

3. A paternal house of priests selected by lot for the second of the twenty-four priestly groups into which David divided the priesthood.—1 Chron. 24:1, 6, 7.

Listed below are several postexilic priests designated by the name Jedaiah, some of whom were quite likely members of the same paternal house, but this is difficult to determine.

4. A priest, or possibly members of the above-mentioned paternal house, who resided in Jerusalem after the return from Babylon. Jedaiah's being called "the son of" Joiarib at Nehemiah 11:10 may be a copyist's addition, as indicated by comparison with 1 Chronicles 9:10. Jedaiah and the other two (Joiarib or Jehoiarib and Jachin) at the beginning of the lists in Nehemiah and Chronicles are the same names as those of paternal houses in the time of David. (1 Chron. 24:6, 7, 17) So it may be that reference is simply to the paternal houses, indicating that they were represented, whereas the names following may be of individuals; or it could be that all the names are of individuals then living.—1 Chron. 9:10-12; Neh. 11:10-13.

5. Forefather of 973 priests who returned from Babylon with Zerubbabel. (Ezra 2:1, 2, 36; Neh. 7:39) These are likely members of the same paternal house (No. 3 above), unless their being "of the house of Jeshua" refers to some connection with the high-priestly line.

6, 7. Two priests of this name are included in the list of those who returned with Jeshua and Zerubbabel in 537 B.C.E. (Neh. 12:1, 6, 7) During the priesthood of Jeshua's successor Joiakim, each of the two is referred to as a paternal house, one represented by Uzzi and the other by Nethanel. (Neh. 12:12, 19, 21) Whether either or both of these Jedaiahs are connected with the original paternal house (No. 3 above) cannot be determined.

8. One of the returned exiles from whom gold and silver were taken and made into a crown for High Priest Joshua. (Zech. 6:10-14) No connection with the above priests is specifically indicated.

JEDIAEL (Je·di'a·el) [known of God].

1. A son of Benjamin. Jediael's descendants at one time numbered 17,200 valiant, mighty men. (1 Chron. 7:6, 10, 11) He is probably the same as Benjamin's son Ashbel.—Gen. 46:21; see ASHBEL, ASHBELITES.

2. One of several warriors and leaders of the tribe of Manasseh who joined David's army while he was camped at Ziklag. (1 Chron. 12:20, 21) Possibly the same as No. 3 below.

3. One of David's mighty men; son of Shimri. —1 Chron. 11:26, 45; see No. 2 above.

4. A gatekeeper of the house of Jehovah, appointed during David's reign. He was the second son of Korahite Meshelemiah.—1 Chron. 26:1, 2.

JEDIDAH (Je·di'dah) [beloved]. Wife of Amon and mother of King Josiah, whom she bore in 667 B.C.E.; daughter of Adaiah from Bozkath.—2 Ki. 21:24-26; 22:1.

JEDIDIAH (Jed·i·di'ah) [beloved of Jah]. The name given by Jehovah's prophet Nathan to the second child of David and Bath-sheba. (2 Sam. 12:24, 25) The name reflected Jehovah's love and acceptance of the newborn infant, in contrast with His rejection of their earlier adulterine child, which died soon after birth. (2 Sam. 12:13-19) In usage the name Jedidiah did not, however, supersede the name Solomon.—See SOLOMON.

JEDUTHUN (Je·du'thun) [praiser].

1. A Levitical musician. Apparently Jeduthun had previously been called Ethan, for prior to the Ark's arrival in Jerusalem, "Ethan" is connected with the other musicians, Heman and Asaph, whereas afterward "Jeduthun" is in this same association. (1 Chron. 15:17, 19; 25:1) There is no ancestry of Jeduthun given; there is for Ethan. (1 Chron. 6:44-47) And there are no descendants of Ethan mentioned; there are for Jeduthun. (1 Chron. 9:16) Changing the name from Ethan [meaning "long-lived, permanent, everflowing"] to Jeduthun [meaning "praiser"] was certainly in line with the assignment he was given. —1 Chron. 16:41; see ETHAN No. 3.

Jeduthun and his family of musicians participated in several celebrations when "thanking and praising Jehovah" was in order (1 Chron. 25:3); for example, when the ark of the covenant was brought to Jerusalem. (1 Chron. 16:1, 41, 42) Of the twenty-four divisions into which David's reorganization separated the sanctuary musicians, the second, fourth, eighth, tenth, twelfth and fourteenth lots fell to the six sons of Jeduthun, all working under their father's direction. (1 Chron. 25:1, 3, 6, 7, 9, 11, 15, 17, 19, 21) The sharing of these duties by Jeduthun, Asaph and Heman meant that each of the three main branches of Levites (Merari, Gershom and Kohath respectively) was represented among the temple musicians. (1 Chron. 6:31-47) All three groups praised Jehovah with music when Solomon inaugurated the temple. (2 Chron. 5:12, 13) Jeduthun's descendants are mentioned during the reign of Hezekiah and even among the exiles who returned from Babylonian captivity. —2 Chron. 29:1, 12, 14, 15; Neh. 11:17.

Three of the psalms mention Jeduthun in their superscriptions. Two of them (39, 62) read "To the director *of* Jeduthun" (*"after the manner of* [the choir of] *Jeduthun," Ro,* ftn. on superscription of Psalm 39), while the third (77) reads "To the director *on* Jeduthun." (*NW, Ro* ["upon," *AT*]) In each case the composition of the psalm is attributed to someone else, the first two to David and the third to Asaph; so there is no suggestion that Jeduthun composed them, though he is elsewhere called "the visionary of the king" and it is also said that he "was prophesying with the harp." (2 Chron. 35:15; 1 Chron. 25:1, 3) Therefore, the superscriptions of these three psalms are evidently instructions for their performance, perhaps identifying a style or even a musical instrument that was somehow associated with Jeduthun, or that he or his sons may have invented, introduced, developed or made common through usage.

2. A Levite whose son or descendant, Obed-edom, was a gatekeeper at the time David had the Ark brought to Jerusalem.—1 Chron. 16:1, 37, 38.

JEGAR-SAHADUTHA (Je'gar-sa·ha·du'tha) [witness heap]. The Aramaic (Syrian) expression that Laban used to designate the heap of stones on which he and Jacob ate a covenant meal. This stone heap called Jegar-sahadutha was to serve as a "witness" that neither of them would pass it to harm the other. Jacob called it by the Hebrew equivalent "Galeed."—Gen. 31:25, 46-53; see GALEED.

JEHALLELEL (Je·hal'le·lel) [he shall praise God].

1. Father of four sons listed in the genealogies of Judah.—1 Chron. 4:1, 16.

2. A Merarite Levite whose son helped cleanse the temple during Hezekiah's reign.—2 Chron. 29:1, 12, 15, 16.

JEHDEIAH (Jeh·de'iah) [may Jah give joy!].

1. A Levite (or his paternal house) descended from Amram, involved in David's reorganization of the Levites.—1 Chron. 24:20, 31.

2. A Meronothite in charge of King David's she-asses.—1 Chron. 27:30.

JEHEZKEL (Je·hez'kel) [God strengthens]. The priest and head of the paternal house that was selected by lot for the twentieth of the twenty-four rotating groups into which David had the priestly services divided.—1 Chron. 24:1, 3, 7, 16.

JEHIAH (Je·hi'ah) [may Jah live!]. A Levite who acted as a gatekeeper for the Ark at the time of its transfer to Jerusalem.—1 Chron. 15:24, 25.

JEHIEL (Je·hi'el) [may God live].

1. A Levite in the second division of musicians that accompanied the ark of the covenant from Obed-edom's house to Jerusalem. (1 Chron. 15:17, 18, 20, 25, 28) Afterward, Jehiel and others were appointed to play outside the tent in which the Ark rested. —1 Chron. 16:1, 4-6.

2. A Levite descendant of Gershon through Ladan; a "headman." (1 Chron. 23:6-8) Toward the close of David's reign, Jehiel(i) and his sons (or the paternal house called by his name) took care of the treasury belonging to Jehovah's house of worship.—1 Chron. 26:21, 22; 29:8.

3. Caretaker, perhaps an instructor, of David's sons; a son or descendant of Hachmoni.—1 Chron. 27:32.

4. A son of King Jehoshaphat. Jehiel and his brothers had received gifts of riches and cities from their father, but the kingship was to go to their eldest brother Jehoram. However, after Jehoshaphat died, all these brothers were slain by Jehoram. —2 Chron. 21:1-4, 12, 13.

5. A Levite who helped to dispose of the unclean objects that King Hezekiah had removed from the temple; descendant of Heman. (2 Chron. 29:12, 14-19) Probably the same as No. 6 below.

6. A Levite commissioner appointed to help care for the bounteous contributions that the people brought to the temple during Hezekiah's reign. (2 Chron. 31:12, 13) Probably the same as No. 5 above.

7. One of three "leaders of the house of the true God" who made generous contributions of animal victims for King Josiah's great Passover celebration. —2 Chron. 35:8.

8. A member of the paternal house of Joab whose son Obadiah returned with Ezra to Jerusalem.—Ezra 8:1, 9.

9. One whose son acknowledged to Ezra the great error of the people in taking foreign wives; descendant of Elam. (Ezra 10:2) The Jehiel at Ezra 10:26, included in the list of those who sent away their foreign wives and sons (Ezra 10:44), is possibly the same person, or at least another descendant of Elam.

10. One of the priests who had taken foreign wives but sent them away.—Ezra 10:21, 44.

JEHIELI (Je·hi'e·li) [may God live]. A Gershonite Levite who apparently served as an overseer of the sanctuary's treasury. (1 Chron. 26:20-22) He is elsewhere called "Jehiel."—1 Chron. 23:6-8; 29:8; see JEHIEL No. 2.

JEHIZKIAH (Je·hiz·ki'ah) [Jehovah strengthens]. A leading Ephraimite who not only opposed Israel's making captives of their brothers from the southern kingdom when the Israelites under King Pekah defeated Judah, but also gave material assistance to the captives. Jehizkiah was the son of Shallum. —2 Chron. 28:6, 8, 12-15.

JEHOADDAH (Je·ho'ad·dah) [Jehovah has numbered or adorned]. A Benjamite descendant of Saul through Jonathan and Merib-baal (Mephibosheth). Three sons of Jehoaddah are included in the genealogy. (1 Chron. 8:33-36; 2 Sam. 9:6, 12) He is called Jarah at 1 Chronicles 9:42.

JEHOADDAN. See JEHOADDIN.

JEHOADDIN (Je·ho·ad'din) [Jehovah is delight]. Mother of Judah's King Amaziah; wife of Jehoash. (2 Ki. 14:1, 2) In the Hebrew text the name is *written* "Jehoaddin," with a marginal note saying it should be *read* as "Jehoaddan," as at 2 Chronicles 25:1.

JEHOAHAZ (Je·ho'a·haz) [Jah has taken hold].

1. Variant spelling of the name of Ahaziah, who succeeded his father Jehoram as king of Judah in the late tenth century B.C.E. (2 Chron. 21:16, 17; 22:1) This alternate spelling, also found in the Masoretic text at 2 Chronicles 25:23, simply transposes the divine name (Jah) to serve as the prefix instead of the suffix without changing the meaning of the name. Once this king of Judah is called Azariah. —2 Chron. 22:6b; see AHAZIAH No. 2.

2. King of Israel; son and successor of King Jehu. For seventeen years Jehoahaz reigned, from 876 to about 860 B.C.E. (2 Ki. 10:35; 13:1) When he succeeded his father to the throne, much of the realm was controlled by Syrian King Hazael of Damascus, who had seized from Jehu all of Israel's territory E of the Jordan River. (2 Ki. 10:32-34) And because Jehoahaz did what was bad in Jehovah's eyes, God allowed Hazael to continue to oppress Israel all the days of Jehoahaz, reducing his fighting force to a mere fifty horsemen, ten chariots and ten thousand foot soldiers. Finally, Jehoahaz sought Jehovah's favor, and because of the covenant with Abraham, Isaac and Jacob, Jehovah did not allow Syria to bring Israel completely to ruin. (2 Ki. 13:2-7, 22, 23) Upon his death Jehoahaz was buried in Samaria and was succeeded on the throne by his son Jehoash.—2 Ki. 13:8, 9; 2 Chron. 25:17.

Certain translations, and the Masoretic text, spell the name *Joahaz* in 2 Kings 14:1.—See JOAHAZ No. 1.

3. King of Judah; fourth son and successor of Josiah. His mother's name was Hamutal. (2 Ki. 23:31) Ezra and Jeremiah, according to certain manuscripts, call him Shallum, which some suggest may have been his name prior to his accession to the throne. (1 Chron. 3:15; Jer. 22:11) After the death of his father at the hands of Pharaoh Nechoh of Egypt, Jehoahaz, the youngest son of Josiah, was apparently the people's choice as successor to the throne. (2 Ki. 23:29, 30) In 2 Chronicles 36:2, where this same event is mentioned, certain translations (*AS, AT, JP, Ro*) have the shortened form *Joahaz* for Jehoahaz.—See JOAHAZ No. 3.

Jehoahaz was twenty-three years old when made king, and he ruled badly for three months in the early part of the year 628 B.C.E., until he was imprisoned at Riblah by Pharaoh. Later he was taken to Egypt, where he died in captivity, just as the prophet Jeremiah had foretold.—2 Ki. 23:31-34; Jer. 22:10-12.

JEHOASH (Je·ho'ash) [Jehovah is strong or Jehovah has bestowed].

1. King of Judah for forty years, from 898 to 858 B.C.E. He was the youngest son of Judah's King Ahaziah; his mother was Zibiah from Beer-sheba. (2 Ki. 12:1; 1 Chron. 3:11) In the Masoretic text his name is often abbreviated to *Joash*.

The death of Ahaziah gave Athaliah, the wicked grandmother of Jehoash, an excuse to make herself queen. But to prevent anyone in the future from challenging her seizure of the throne, she killed off all the sons of Ahaziah with the exception of young Jehoash, who at the time was an infant less than a year old. He escaped the massacre because his aunt Jehosheba, the wife of High Priest Jehoiada, took him and his nurse and secretly hid them in the temple for six years.—2 Ki. 11:1-3; 2 Chron. 22:10-12.

When the child reached seven years of age, Jehoiada took into his confidence five chieftains to whom he revealed for the first time the legal heir to the throne. Jehoiada then armed the five hundred men under the command of these chieftains with shields and weapons from the temple and instructed them to stand guard around Jehoash at the coronation ceremony in the temple courtyard. Anyone attempting to interfere was to be killed. (2 Ki. 11:4-12, 21; 2 Chron. 23:1-11) Upon hearing the people shouting, Athaliah came running, at the same time crying, "Conspiracy! Conspiracy!" She was quickly ushered out and at the entry of the horse gate they put her to death. Jehoiada then made a covenant of faithfulness between Jehovah, the newly installed king and the people, after which they tore down the house of Baal and destroyed its altars and images and even killed Mattan the priest of Baal.—2 Ki. 11:13-20; 2 Chron. 23:12-21.

Thereafter, as long as High Priest Jehoiada lived and acted as father and adviser to Jehoash, the young monarch prospered. Married by the time he was twenty-one, he had two wives, one of whom was named Jehoaddan, and by these Jehoash became father to sons and daughters. In this way the line of David leading to Messiah, which had come so near to being completely severed, was once again made strong.—2 Ki. 12:1-3; 2 Chron. 24:1-3; 25:1.

Jehovah's house was badly in need of repairs, not merely because of age (now no more than 150 years old), but due to neglect and plunder during the reign of Athaliah. As a consequence, Jehoash urged the Levites to raise the money for the restoration by going from city to city throughout Judah, but the response of the Levites was not wholehearted, and the work was not getting done. (2 Ki. 12:4-8; 2 Chron. 24:4-7) In time the arrangements for gathering and administering the funds were changed. The people responded well, and the repair work moved ahead to its completion.—2 Ki. 12:9-16; 2 Chron. 24:8-14.

After the death of faithful High Priest Jehoiada at the age of 130, the princes of the realm gradually turned King Jehoash and the people away from Jehovah to the worship of pagan idols and phallic "sacred poles." And when Jehovah raised up prophets to warn them they refused to give heed. (2 Chron. 24:15-19) Jehoash went so far as to kill Zechariah, the very son of Jehoiada, because through him God reprovingly had asked: "Why are you overstepping the commandments of Jehovah . . . ?" Zechariah's dying words were: "Let Jehovah see to it and ask it back." —2 Chron. 24:20-22.

Retribution was not long in coming. With Jehovah's protection removed, a small military force of Syrians led by Hazael was able to invade Judah's territory, forcing Jehoash to give over the gold and treasures of the sanctuary, as well as his own possessions, leaving him a broken and diseased man. (2 Ki. 12:17, 18; 2 Chron. 24:23-25) It was not long after that when two of his servants formed a conspiracy and put Jehoash to death at the comparatively young age of forty-seven. They buried him in the city of David with his forefathers, and his son Amaziah reigned in his place.—2 Ki. 12:19-21; 2 Chron. 24:25-27.

2. King of Israel; son of Jehoahaz and grandson of Jehu. The shortened form of his name *Joash* often appears in the Masoretic text, as noted in the *New*

World Translation, 1955 edition. (See, for instance, Hosea 1:1; Amos 1:1 and footnotes on 2 Kings 13:9, 12-14, 25.) He ruled for sixteen years in the middle of the ninth century B.C.E. During the first part of the reign of this Jehoash (son of Jehoahaz) over the northern kingdom of Israel, Jehoash son of Ahaziah was king over the southern kingdom of Judah.—2 Ki. 13:10.

Jehoash generally did what was bad in Jehovah's eyes and allowed calf worship to continue throughout the land. Nevertheless, when the prophet Elisha was sick and near death Jehoash went down and wept over him, saying: "My father, my father, the war chariot of Israel and his horsemen!" (2 Ki. 13:11, 14) In response to the prophet's request Jehoash shot an arrow out the window toward Syria, and then beat the earth with his arrows. However, he only beat three times. Elisha was incensed at this, for had he continued to beat the earth five or six times, Elisha said, then Jehoash would have been completely victorious over the Syrians; but now, the prophet declared, he would enjoy only three partial victories. (2 Ki. 13:15-19) In Jehoash's three campaigns against the Syrians he did have a measure of success, recovering a number of Israelite cities that Ben-hadad's father Hazael had taken from the northern kingdom.—2 Ki. 13:24, 25.

Jehoash also hired out a hundred thousand of his troops to the king of Judah to fight against the Edomites. However, on the advice of a "man of the true God" they were dismissed, and although they had been paid a hundred silver talents, equivalent to $142,359, in advance, they were angered at being sent home, probably because of losing out on their anticipated share of the booty. So after their return N they plundered towns of the southern kingdom, from Samaria (perhaps their base of operations) as far as Beth-horon.—2 Chron. 25:6-10, 13.

It was probably in retaliation for this that the king of Judah provoked Jehoash to fight. In the battle that followed Judean King Amaziah was captured at Beth-shemesh, and in the follow-up Jehoash's forces broke through the wall of Jerusalem, looting the temple and house of the king of their gold and silver and taking hostages back to Samaria. (2 Ki. 14:8-14; 2 Chron. 25:17-24) Finally, Jehoash died and was buried in Samaria and his son Jeroboam II ruled in his place. —2 Ki. 13:12, 13; 14:15, 16.



Seal impression found in Judah, with the inscription "[Belonging] to Eliakim, steward of YWKN [perhaps an abbreviation for Jehoiachin]"

JEHOHANAN (Je·ho·ha'nan) [Jehovah has been gracious].

1. A Korahite gatekeeper during the reign of David; the sixth son of Meshelemiah.—1 Chron. 26:1-3.

2. An army chief under King Jehoshaphat, in direct charge of 280,000 men of Judah. (2 Chron. 17:12, 14-16) Possibly the same as No. 3 below.

3. Father of the Ishmael who stood up with Jehoiada and other chiefs to depose Athaliah and put Jehoash on Judah's throne. (2 Chron. 23:1-3) Possibly the same as No. 2 above.

4. An Ephraimite whose son Azariah was a leader in that tribe around 760 B.C.E., when Kings Ahaz of Judah and Pekah of Israel were ruling.—2 Chron. 28:1, 6, 12.

5. Head of the priestly paternal house of Amariah during the days of Joiakim the successor of High Priest Jeshua.—Neh. 12:10, 12, 13.

6. Son of Eliashib. Ezra retired to Jehohanan's temple dining hall to mourn over the unfaithfulness of the people.—Ezra 10:6.

7. One of four sons of Bebai who dismissed their foreign wives and sons in Ezra's day.—Ezra 10:28, 44.

8. Son of Nehemiah's antagonist Tobiah the Ammonite. Jehohanan married an Israelite girl.—Neh. 6:17-19.

9. A priest positioned at the temple during the inauguration of Jerusalem's rebuilt wall.—Neh. 12:40-42.

JEHOIACHIN (Je·hoi'a·chin) [Jehovah firmly establishes]. Son of Judean King Jehoiakim by Nehushta. (2 Ki. 24:6, 8; 2 Chron. 36:8) He is also called Jeconiah (a variant of Jehoiachin) and Coniah (a contraction of Jeconiah).—Esther 2:6; Jer. 28:4; 37:1.

At the age of eighteen Jehoiachin became king and continued the bad practices of his father. (2 Ki. 24:8, 9; 2 Chron. 36:9 [see *NW*, 1955 ed., ftn.]) Jehoiachin's father, Jehoiakim, had been under subjection to Babylonian King Nebuchadnezzar, but rebelled in his third year of such vassalage (618 B.C.E.). (2 Ki. 24:1) This resulted in a siege being laid against Jerusalem. The expression "during that time" (2 Ki. 24:10) may not necessarily refer to Jehoiachin's brief reign, but may refer to the general period in which it fits, hence allowing for the siege to have begun during his father Jehoiakim's reign, as Daniel 1:1, 2 seems to indicate. It appears that Jehoiakim died during this siege and Jehoiachin ascended the throne of Judah. His rule ended, however, a mere three months and ten days later, when he surrendered to Nebuchadnezzar (617 B.C.E., in the month of Adar, according to the Babylonian Chronicles). (2 Ki. 24:11, 12; 2 Chron. 36:9) In fulfillment of Jehovah's word through Jeremiah, he was taken into Babylonian captivity. (Jer. 22:24-27; 24:1; 27:19, 20; 29:1, 2) Other members of the royal household, court officials, craftsmen and warriors were also exiled.—2 Ki. 24:14-16.

The record at 2 Kings 24:12-16 states that Nebuchadnezzar took these captives into exile, along with "all the treasures of the house of Jehovah and the treasures of the king's house." The account at Daniel 1:1, 2 refers to only "a part of the utensils" as being taken to Babylon. The explanation may be that the treasures referred to at Second Kings involved particularly the gold utensils, which are emphasized in that account, and that other utensils were allowed to remain. Another possibility is that, when Jerusalem yielded to the Babylonian siege (which came as a result of Jehoiakim's rebellion against the king of Babylon), "some of the utensils of the house of Jehovah" were taken to Babylon, and that a short time later, when Jehoiachin himself was transferred to Babylon, other "desirable articles of the house of Jehovah" were taken along. This possibility is suggested by the account at 2 Chronicles 36:6-10. From the Chronicles account, it appears that Nebuchadnezzar, after successfully conquering Jerusalem, returned to Babylon and from there "sent and proceeded to bring [Jehoiachin] to Babylon with desirable articles of the house of Jehovah." In a similar way, ten years later, in the final conquest and destruction of Jerusalem (607 B.C.E.), Nebuchadnezzar retired to Riblah "in the land of Hamath," leaving the post-conquest details to his chief of the bodyguard, Nebuzaradan.—2 Ki. 25:8-21.

While in Babylon, Jehoiachin fathered seven sons. (1 Chron. 3:16-18) In this way the royal line leading to the Messiah was preserved. (Matt. 1:11, 12) But, as prophecy had indicated, none of Jehoiachin's descendants ever ruled from earthly Jerusalem. It therefore was as though Jehoiachin had been childless, with no offspring to succeed him as king.—Jer. 22:28-30.

In the fifth year of Jehoiachin's exile, Ezekiel began his prophetic work. (Ezek. 1:2) About thirty-two years later, in 580 B.C.E., Jehoiachin was released from prison by Nebuchadnezzar's successor Evil-merodach and given a position of favor above all the other captive kings. Thereafter he ate at Evil-merodach's table and received a daily allowance. —2 Ki. 25:27-30; Jer. 52:31-34.

Babylonian administrative documents have been found listing rations for Jehoiachin and five of his sons.

JEHOIADA (Je·hoi'a·da) [Jehovah knows].

1. Father of the Benaiah who is almost always identified as "Benaiah the son of Jehoiada," and who was one of David's mighty men and also Solomon's army chief. (2 Sam. 23:8, 20, 22, 23; 1 Ki. 2:35) Jehoiada himself is connected with the priesthood, being called "the chief priest." He is referred to as "the leader of the sons of Aaron" and was among those flocking to David when he became king over all Israel at Hebron.—1 Chron. 27:5; 12:27, 38.

2. A counselor of King David; son of Benaiah and apparently grandson of No. 1 above.—1 Chron. 27:33, 34.

3. The high priest in the time of Jehoram, Ahaziah, Athaliah and Jehoash. Jehoiada was married to King Jehoram's daughter Jehosheba, also called Jehoshabeath (the only recorded instance of a high priest marrying into the royal family). Jehoiada was noted especially for overthrowing Athaliah and elevating true worship in Judah. After Athaliah's ruling son Ahaziah was slain, she proceeded to kill off all the royal offspring and placed herself on the throne. However, Jehosheba, herself a sister of Ahaziah though not necessarily Athaliah's daughter, took Ahaziah's infant son Jehoash away and kept him hidden for six years. In the seventh year, Jehoiada secured the support of the Levites, the chiefs of the Carian bodyguard and of the runners, as well as the heads of the paternal house of Israel. He then produced Jehoash, whom they proclaimed as king. Jehoiada next ordered Athaliah taken outside the temple grounds and slain. —2 Ki. 11:1-16; 2 Chron. 22:10–23:15.

Jehoiada thereafter wasted no time in advancing Jehovah's worship. He renewed Israel's covenant relationship with Jehovah, whereupon the people tore down the house of Baal and removed its altars, images and priesthood. Jehoiada then restored full temple services. He had a strong influence for good upon the life of Jehoash. Jehoiada and the king repaired the temple and made various utensils for Jehovah's house. When, at the age of 130, Jehoiada finally died, he was given the exceptional honor of burial with the kings "because he had done good in Israel and with the true God and His house." Unfortunately, his good influence died with him, for Jehoash then listened to the princes of Judah and turned aside from Jehovah, even to the point of ordering the killing of Jehoiada's son Zechariah, who issued the unfaithful people a rebuke.—2 Ki. 11:17–12:16; 2 Chron. 23:16–24:22.

4. A priest who was replaced by Zephaniah the son of Maaseiah during Jeremiah's time.—Jer. 29:24-27.

JEHOIAKIM (Je·hoi'a·kim) [Jehovah raises up]. One of the last Judean kings, son of Josiah by Zebidah, and originally called Eliakim. (2 Ki. 23:34, 36; 1 Chron. 3:15) Jehoiakim's bad rule of about eleven years (628-618 B.C.E.) was marked by injustices, oppression and murder. (2 Chron. 36:5; Jer. 22:17; 52:2) Also, during his reign Judah experienced harassment from Chaldean, Syrian, Moabite and Ammonite marauder bands.—2 Ki. 24:2.

After the death of King Josiah, the people of Judah for some reason constituted Eliakim's younger brother Jehoahaz king. About three months later Pharaoh Nechoh (Necho) took King Jehoahaz captive and made twenty-five-year-old Eliakim king, changing the new ruler's name to Jehoiakim. Nechoh also imposed a heavy fine on the kingdom of Judah. The silver and gold for this fine King Jehoiakim exacted from his subjects by taxation. (2 Ki. 23:34-36; 2 Chron. 36:3-5) Despite the financial burden that was therefore already on the people, Jehoiakim made plans for building a new, luxurious palace. Probably to keep down the cost, he oppressively withheld the laborers' wages. Consequently Jehovah, through Jeremiah, pronounced woe upon this wicked ruler, indicating that he would have the burial of a he-ass.—Jer. 22:13-19.

Early in Jehoiakim's reign Jeremiah warned that, unless the people repented, Jerusalem and her temple would be destroyed. Thereafter the prophet was threatened with death. However, the prominent man Ahikam stood up for Jeremiah and saved the prophet from harm. Previously, like prophesying by Urijah had so enraged Jehoiakim that he determined to kill him. Although fearful Urijah fled to Egypt, he did not escape the king's wrath. Jehoiakim had Urijah brought back and then killed him with the sword. —Jer. 26:1-24.

The fourth year of Jehoiakim's reign (625 B.C.E.) saw Nebuchadnezzar defeat Pharaoh Necho in a battle over the domination of Syria-Palestine. The battle took place at Carchemish by the Euphrates, some four hundred miles (c. 644 kilometers) N of Jerusalem. (Jer. 46:1, 2) In that same year Jeremiah began dictating to his secretary Baruch Jehovah's words directed against Israel, Judah and all the nations, recording messages that had begun to be delivered from the thirteenth year of Josiah's reign (at which time Jehoiakim had been about six years old) onward. Nearly a year later, in the ninth lunar month (Chislev, November/December), the scroll containing the dictated message was read before King Jehoiakim. As soon as Jehudi read three or four page-columns, that section was cut off and thrown into the fire burning in the brazier of the king's winter house. Thus the entire scroll was committed to the flames section by section. Jehoiakim ignored the pleas of three of his princes not to burn the roll. He particularly objected to the prophetic words that pointed to the desolation of Judah at the hands of Babylon's king. This suggests that Nebuchadnezzar had not yet come against Jerusalem and made Jehoiakim his vassal.—Jer. 36:1-4, 21-29.

Second Kings 24:1 shows that Nebuchadnezzar brought pressure upon the Judean king "and so Jehoiakim became his servant [or vassal] for three years. However, he [Jehoiakim] turned back and rebelled against him [Nebuchadnezzar]." Evidently it is to this third year of Jehoiakim as a vassal king under Babylon that Daniel refers at Daniel 1:1. It could not be Jehoiakim's third year of his eleven-year reign over Judah, for at that time Jehoiakim was a vassal, not to Babylon, but to Egypt's Pharaoh Necho. It was not until Jehoiakim's *fourth* year of rule over Judah that Nebuchadnezzar demolished Egyptian domination over Syria-Palestine by his victory at Carchemish (625 B.C.E. [after Nisan]). (Jer. 46:2) Since Jehoiakim's revolt against Babylon led to his downfall after about eleven years on the throne, the beginning of his three-year vassalage to Babylon must have begun toward the end of his eighth year of rule (621/620 B.C.E.).

Daniel's account (1:1, 2) states that Nebuchadnezzar came against Jerusalem, laid siege to it, and that Jehoiakim, along with some of the temple utensils, was given into the Babylonian king's hand. However, the account at 2 Kings 24:10-15 describes the siege of Jerusalem by the Babylonians and shows that Jehoiakim's son Jehoiachin, whose reign lasted only three months and ten days, was the one who finally capitulated and went out to the Babylonians. It therefore appears that Jehoiakim died during the siege of the city, perhaps in the early part thereof. Jehovah's prophecy through Jeremiah (22:18, 19; 36:30) indicated that Jehoiakim was not to receive a decent burial; his corpse was to lie unattended outside the

gates of Jerusalem, exposed to the sun's heat by day and the frost by night. Just in what way Jehoiakim was 'given into the hand of Nebuchadnezzar' (Dan. 1:2) is not revealed. It may have been in the sense of his dying under siege and of his son's thereafter having to go out into captivity, so that Jehoiakim's line suffered the loss of the kingship at Nebuchadnezzar's hands. There is no way to confirm the Jewish tradition (recorded by Josephus) that Nebuchadnezzar killed Jehoiakim and commanded that his dead body be thrown outside Jerusalem's walls. (*Antiquities of the Jews*, Book X, chap. VI, par. 3) By whatever means Jehoiakim's death came, it appears that the copper fetters Nebuchadnezzar had brought along to bind Jehoiakim were not used as planned.—2 Chron. 36:6.

Following the siege of Jerusalem during Jehoiakim's "third year" (as vassal king), Daniel and other Judeans, including nobles and members of the royal family, were taken as exiles to Babylon. There being no record of an earlier Babylonian exile, this appears to place the event in the short reign of Jehoiachin, Jehoiakim's successor.—2 Ki. 24:12-16; Jer. 52:28.

After Jehoiakim's son Jehoiachin surrendered, Nebuchadnezzar elevated Jehoiachin's uncle Zedekiah to the throne of Judah. (2 Chron. 36:9, 10) This fulfilled Jeremiah's prophecy that Jehoiakim would have no one sitting on the throne of David. (Jer. 36:30) Jehoiakim's son Jehoiachin ruled a mere three months and ten days. (2 Chron. 36:9) This short period is hardly to be taken into account.

JEHOIARIB (Je·hoi'a·rib) [Jehovah pleads or contends]. The priest whose paternal house was selected by lot as first of the twenty-four priestly divisions organized during David's rule. (1 Chron. 24:1-3, 5-7) Some of the postexilic descendants of this paternal house, or another priest with the same name, lived in Jerusalem. (1 Chron. 9:3, 10) The name is spelled Joiarib in the parallel list at Nehemiah 11:10.

JEHONADAB (Je·hon'a·dab), **JONADAB** (Jon'a·dab) [Jehovah is liberal, noble, or has impelled]. In the Hebrew text and many English translations, both spellings are used interchangeably for each of the two persons bearing the name.

1. David's nephew; son of his brother Shimeah. Jehonadab was a "very wise man" but crafty and shrewd. After inducing David's son Amnon to disclose to him his passion for his half-sister Tamar, Jehonadab proposed the scheme by which Amnon violated her. After her full brother Absalom had Amnon killed in revenge, the report came to David that Absalom had killed all the king's sons, but Jehonadab was on hand to give assurance that Amnon alone was dead. (2 Sam. 13:3-5, 14, 22, 28-33) He is possibly the "Jonathan" at 2 Samuel 21:21 and 1 Chronicles 20:7.

2. Son of Rechab; companion of King Jehu. His encounter with Jehu was not accidental, for on Jehonadab's own initiative he was "coming to meet him," and, in turn, received Jehu's blessing. The subsequent events showed that Jehonadab was in complete agreement with Jehu's determination to annihilate Baal worship out of Israel. At each proposal made by Jehu, Jehonadab quickly responded in the affirmative. "Is your heart upright with me?" Jehu asked. He answered, "It is." "Do give me your hand," Jehu said; and Jehonadab gave him his hand. Now in Jehu's chariot, Jehonadab was told, "Do go along with me and look upon my toleration of no rivalry toward Jehovah," and again he manifested willingness. Finally, when they got to Samaria, and all the worshipers of Baal were assembled, Jehonadab did not turn back, but accompanied Jehu into the house of Baal and remained by his side during the slaughter that followed. At the same time Jehu demonstrated his complete trust and confidence in Jehonadab.—2 Ki. 10:15-28.

Nearly three hundred years later, Jehonadab's descendants, the Rechabites, were used by Jeremiah at Jehovah's direction as an example of faithfulness to their forefather's commands, in contrast with the disobedience to God displayed by the people of Judah and Jerusalem. Jehonadab had instructed the Rechabites to live in tents, sow no seed, plant no vineyards and take no wine. When Jeremiah offered them wine, they refused, referring back to the commandment of their ancestor Jehonadab. For such faithfulness Jehovah promised: "There will not be cut off from Jonadab the son of Rechab a man to stand before me always."—Jer. 35:1-19.

JEHONATHAN (Je·hon'a·than) [Jehovah has given]. In Hebrew this name is often used interchangeably with Jonathan. Listed below are only those occurrences where it is rendered Jehonathan in the *New World Translation*. For those occurrences where the shorter form appears, see JONATHAN.

1. One of the Levites sent by Jehoshaphat in the third year of his reign to teach Jehovah's law to the people of Judah.—2 Chron. 17:5, 7-9.

2. A secretary whose house was converted into a prison, where Jeremiah was kept in detention. (Jer. 37:15, 20; 38:26) The house likely had subterranean quarters suitable for imprisonment.

3. Postexilic head of a paternal house of priests in the days of Jeshua's successor Joiakim.—Neh. 12:10, 12, 18.

JEHORAM (Je·ho'ram) [Jehovah is high, exalted]. A shortened form of the name is Joram.

1. One of two priests whom Jehoshaphat selected in 934/933 B.C.E., the third year of his reign, along with leading princes and Levites, to be traveling teachers of the "book of Jehovah's law."—2 Chron. 17:7-9.

2. Son of Ahab and Jezebel, who succeeded his older brother Ahaziah as the tenth king of the northern kingdom of Israel in about 917 B.C.E. He reigned twelve years, until about 905 B.C.E. (2 Ki. 1:17, 18; 3:1; 9:22) This king of Israel should not be confused with the king of Judah by the same name, who was his brother-in-law. (See No. 3 below.) Though Jehoram removed the sacred pillar of Baal erected by his father, he continued to do "what was bad in Jehovah's eyes," clinging to calf worship instituted by Jeroboam.—1 Ki. 12:26-29; 16:33; 2 Ki. 3:2, 3.

King Jehoshaphat of Judah and the king of Edom joined Jehoram in an attack on Moab that proved successful because Jehovah deceived the enemy with an optical illusion. God's prophet Elisha instructed those of the camp of Israel to dig ditches in which to catch much-needed and divinely provided water. The next morning the reflection of the sunlight upon this water caused the Moabites to think the water was blood. Thinking the confederate camp of the three kings had killed off one another, the Moabites moved in to take the spoil, only to be slaughtered in great numbers.—2 Ki. 3:4-27.

Naaman, the army chief of Syria, came to Jehoram to be cured of leprosy, bearing a letter to that effect from the king of Syria. Jehoram, thinking the Syrian ruler was picking a quarrel, exclaimed, 'Am I God who can put to death and preserve alive and cure leprosy?' Elisha, however, requested that Jehoram send Naaman to him, so that the Syrian army chief might know that the true God did have a prophet in the land, one capable of performing such cures. (2 Ki. 5:1-8) In advance, Jehovah's prophet Elisha also informed Jehoram of Syrian military maneuvers. (2 Ki. 6:8-12) Certain Syrian assaults against Israel were divinely foiled during Jehoram's reign.—2 Ki. 6:13–7:20.

But despite such manifestations of God's lovingkindness, Jehoram, down to the day of his death, did not repent and turn to Jehovah with all his heart. Death came suddenly and in an unexpected way. Jehoram was at Jezreel recuperating from wounds received in battle with the Syrians. In time, he went out to meet Jehu, asking, "Is there peace, Jehu?"

The negative answer made Jehoram turn to flee, but Jehu shot an arrow through his heart. Thus "this son of a murderer" (2 Ki. 6:32) was executed, his dead body being pitched into the field of Naboth.—2 Ki. 9:14-26.

3. The firstborn son of Jehoshaphat who, at the age of thirty-two, became king of Judah. (2 Chron. 21:1-3, 5, 20) It appears that for some five years prior to this Jehoram may have been co-ruler with his father. (2 Ki. 1:17; 8:16) As sole ruler of Judah he reigned eight years from 913 to 905 B.C.E. (2 Ki. 8:17) So during these years both the northern and southern kingdoms had rulers with the same name. They were also brothers-in-law due to the fact that Jehoram of Judah married Athaliah, the daughter of Ahab and Jezebel and sister of Jehoram of Israel. —2 Ki. 8:18, 25, 26; see No. 2 above.

At least partially due to the bad influence of his wife Athaliah, Jehoram did not pursue the righteous ways of his father Jehoshaphat. (2 Ki. 8:18) Jehoram not only murdered his six brothers and some of the princes of Judah, but also turned his subjects away from Jehovah to false gods. (2 Chron. 21:1-6, 11-14) His whole reign was marred by both internal trouble and external strife. First, Edom rebelled; then Libnah revolted against Judah. (2 Ki. 8:20-22) In a letter to Jehoram, the prophet Elijah warned: "Look! Jehovah is dealing a great blow to your people and to your sons and to your wives and to all your goods." Moreover, you, King Jehoram, "will be with many sicknesses, with a malady of your intestines, until your intestines have come out because of the sickness day by day."—2 Chron. 21:12-15.

It all occurred just that way. Jehovah allowed Arabs and Philistines to overrun the land and take Jehoram's wives and sons captive. God permitted only Jehoram's youngest son, Jehoahaz (also called Ahaziah), to escape, a concession made, however, only for the sake of the kingdom covenant made with David. "After all this Jehovah plagued [Jehoram] in his intestines with a sickness for which there was no healing." Two years later "his intestines came out" and he gradually died. So ended the life of this wicked man, who "went away without being desired." He was buried in the city of David, "but not in the burial places of the kings." Ahaziah his son became king in his stead.—2 Chron. 21:7, 16-20; 22:1; 1 Chron. 3:10, 11.

JEHOSHABEATH (Je·ho·shab'e·ath) [Jehovah is an oath]. Daughter of King Jehoram and wife of High Priest Jehoiada. She is also called Jehosheba. —2 Chron. 22:10-12; 2 Ki. 11:1-3; see JEHOSHEBA.

JEHOSHAPHAT (Je·hosh'a·phat) [Jehovah is Judge].

1. Son of Ahilud serving as recorder during the reigns of David and Solomon.—2 Sam. 8:16; 20:24; 1 Ki. 4:3; 1 Chron. 18:15.

2. One of King Solomon's twelve deputies. For a month each year this "son of Paruah" supplied the food for the king and his household from the territory of Issachar.—1 Ki. 4:7, 17.

3. Son of Judean King Asa by Azubah the daughter of Shilhi. At the age of thirty-five Jehoshaphat succeeded his father to the throne and ruled for twenty-five years (936-911 B.C.E.). (1 Ki. 22:42; 2 Chron. 20:31) His good reign was contemporaneous with that of Israelite Kings Ahab, Ahaziah and Jehoram. (1 Ki. 22:41, 51; 2 Ki. 3:1, 2; 2 Chron. 17:3, 4) It was marked by stability, prosperity, glory and relative peace with neighboring lands. Jehoshaphat received presents from his subjects and tribute from the Philistines and Arabs.—2 Chron. 17:5, 10, 11.

ACCOMPLISHMENTS

This Judean king strengthened his position by putting military forces in Judah's fortified cities, and garrisons both in the land of Judah and in Israelite territory captured by his father Asa. At Jerusalem a large body of valiant warriors served the royal interests, and in Judah fortified places and storage cities were built.—2 Chron. 17:1, 2, 12-19.

Unlike the Israelite kings of the northern kingdom, Jehoshaphat manifested great concern for true worship. (2 Chron. 17:4) He commissioned certain princes, Levites and priests to teach Jehovah's law in the cities of Judah. (2 Chron. 17:7-9) Jehoshaphat also sanctified holy offerings (2 Ki. 12:18) and personally traveled throughout his realm, directing his subjects to return to Jehovah in faithfulness. (2 Chron. 19:4) Courageously Jehoshaphat continued the campaign against idolatry started by Asa, and high places, sacred poles and the remaining male temple prostitutes began to disappear from Judah. (1 Ki. 22:46; 2 Chron. 17:6) But improper worship at high places was so entrenched among the Israelites that Jehoshaphat's efforts did not completely and permanently eradicate it.—1 Ki. 22:43; 2 Chron. 20:33.

Jehoshaphat's reign also witnessed the institution of a better judicial system. The king himself impressed upon the judges the importance of being impartial and free from bribery, since they were judging, not for man, but for Jehovah.—2 Chron. 19:5-11.

Jehoshaphat proved himself to be a king who relied fully on Jehovah. When Judah was threatened by the combined forces of Ammon, Moab and the mountainous region of Seir, he humbly acknowledged the nation's weakness in the face of this danger and prayed to Jehovah for help. Thereafter Jehovah fought for Judah by striking confusion into the ranks of the enemy so that they slaughtered one another. Consequently the surrounding nations became fearful and Judah continued to enjoy peace.—2 Chron. 20: 1-30.

RELATIONSHIP WITH THE TEN-TRIBE KINGDOM

Jehoshaphat maintained peace with the northern kingdom and formed a marriage alliance with Ahab. (1 Ki. 22:44; 2 Chron. 18:1) For this reason on several occasions he was drawn into other alliances with the kingdom of Israel.

During a visit in the northern kingdom sometime after the marriage of Ahab's daughter Athaliah to his firstborn Jehoram, Jehoshaphat agreed to accompany King Ahab in a military venture to recover Ramoth-gilead from the Syrians. However, before actually starting out, Jehoshaphat requested that Ahab inquire of Jehovah. Four hundred prophets assured Ahab of success. But Jehovah's true prophet Micaiah, hated by Ahab but called at Jehoshaphat's insistence, foretold certain defeat. Nevertheless, Jehoshaphat, perhaps so as not to go back on his original promise to accompany Ahab, went into battle dressed in his royal garments. Since Ahab had taken the precaution to disguise himself, the Syrians mistakenly concluded that Jehoshaphat was Israel's king and therefore subjected him to the heaviest attack. Jehoshaphat barely escaped with his life, and Ahab, despite the disguise, was mortally wounded. (1 Ki. 22:2-37; 2 Chron. chap. 18) Upon returning to Jerusalem, Jehoshaphat was censured for unwisely allying himself with wicked Ahab, the visionary Jehu saying to him: "Is it to the wicked that help is to be given, and is it for those hating Jehovah that you should have love? And for this there is indignation against you from the person of Jehovah."—2 Chron. 19:2.

Later, Jehoshaphat became partner to King Ahaziah, Ahab's successor, in a shipbuilding enterprise at Ezion-geber on the Gulf of Aqabah. But Jehovah disapproved of this maritime alliance with wicked Ahaziah. Therefore, in fulfillment of prophecy, the ships were wrecked.—1 Ki. 22:48, 49; 2 Chron. 20: 35-37; see AHAZIAH No. 1.

Sometime after this Jehoshaphat joined Ahaziah's successor to the throne, Jehoram, and the king of Edom in a military offensive to put down Moabite King Mesha's revolt against the ten-tribe kingdom.

But the armies of the alliance became entrapped in a waterless wilderness. Jehoshaphat therefore called for a prophet of Jehovah. Only out of regard for Jehoshaphat did the prophet Elisha seek divine inspiration, and his subsequent advice saved the three kings and their armies from disaster.—2 Ki. 3:4-25.

JEHORAM BECOMES KING

While Jehoshaphat was still alive he gave the kingship to his firstborn Jehoram, but to his other sons he gave precious gifts and fortified cities in Judah. (2 Ki. 8:16; 2 Chron. 21:3) Particularly after Jehoshaphat's death and burial in the city of David did the marriage alliance with the house of Ahab prove to be disastrous for the kingdom of Judah. Under the influence of Athaliah, Jehoram abandoned the right course of his father and revived idolatrous practices.—1 Ki. 22:50; 2 Chron. 21:1-7, 11.

4. Father of Israelite King Jehu.—2 Ki. 9:2, 14.

JEHOSHAPHAT, LOW PLAIN OF. Evidently a symbolic place, also called the "low plain of the decision." (Joel 3:2, 14) Since it relates to God's execution of judgment, it is appropriately designated as the "low plain of Jehoshaphat," for the name "Jehoshaphat" means "Jehovah is Judge." Also, during Jehoshaphat's reign Jehovah delivered Judah and Jerusalem from the combined forces of Ammon, Moab and the mountainous region of Seir, causing the enemy forces to become confused and to slaughter one another.—2 Chron. 20:1-29.

At the symbolic "low plain of Jehoshaphat" Jehovah judges the nations as worthy of execution on account of their mistreatment of his people. The low plain itself serves as a huge symbolic winepress for crushing the nations like bunches of grapes. To link the "low plain of Jehoshaphat" literally with the Kidron Valley or the Valley of Hinnom, as some have done, is hardly plausible. Neither one of these valleys would be large enough to accommodate "all" the nations. —Joel 3:1-3, 12-14; compare Revelation 14:18-20.

JEHOSHEBA (Je·hosh'e·ba) [Jehovah is an oath]. Wife of High Priest Jehoiada; daughter of King Jehoram of Judah, though not necessarily by his wife Athaliah. Her name is also spelled "Jehoshabeath." (2 Chron. 22:11) After the death of her brother (or half-brother) King Ahaziah, Jehosheba took his infant son Jehoash into hiding to escape Athaliah's slaughter of the royal offspring. Jehoiada and Jehosheba kept their nephew hidden in their temple quarters for six years before Jehoiada brought him out to be proclaimed king. (2 Ki. 11:1-3; 2 Chron. 22:10-12) Jehosheba's action, along with that of her husband, providentially preserved the royal lineage from David to the Messiah.

JEHOSHUA (Je·hosh'u·a) [Jehovah is salvation]. Son of Nun; an Ephraimite who succeeded Moses and led the Israelites into the Promised Land. His original name was Hoshea, but Moses called him Jehoshua or Joshua (a short form for Jehoshua).—Num. 13:8, 16; Deut. 34:9; Josh. 1:1, 2; see JOSHUA No. 1.

JEHOVAH (Je·ho'vah). The personal name of God. (Isa. 42:8; 54:5) Though Scripturally designated by such descriptive titles as "God," "Lord," "Creator," "Father," "the Almighty," "the Most High" and others, his personality and attributes—who and what he is—are fully summed up and expressed only in this personal name.—Ps. 83:18.

CORRECT PRONUNCIATION OF THE DIVINE NAME

"Jehovah" is the best known English pronunciation of the divine name, although "Yahweh" is favored by most Hebrew scholars. The oldest Hebrew manuscripts present the name in the form of four consonants, commonly called the Tetragrammaton (from Greek *te'tra*, meaning "four," and *gram'ma*, "letter"). These four letters (written from right to left) are יהוה and may be transliterated into English as *YHWH* (or, according to some, *YHVH*).

The Hebrew consonants of the name are therefore known. The question is as to which vowels are to be combined with those consonants. Vowel points did not come into use in Hebrew until the second half of the first millennium C.E. (See HEBREW, II.) The vowel pointing found in Hebrew manuscripts from that time forward does not provide the key, however, for determining which vowels should appear in the divine name, because of a religious superstition that had begun centuries earlier.

Superstition hides the name

At some point a superstitious idea arose among the Jews that it was wrong even to pronounce the divine name (represented by the Tetragrammaton). Just what basis was originally assigned for discontinuing the use of the name is not definitely known. Some hold the teaching arose that the name was too sacred for imperfect lips to speak. Yet the Hebrew Scriptures themselves give no evidence that any of God's true servants ever felt any hesitancy about speaking his name. Non-Biblical Hebrew documents, such as the so-called Lachish Letters, show the name was used in regular correspondence in Palestine during the latter part of the seventh century B.C.E. And the Elephantine Papyri, documents from a Jewish colony in Upper Egypt dating from the fifth century B.C.E., also contain the divine name, despite the fact that these documents are mainly of a secular nature.



The divine name appears in the second and fifth lines of this seventh-century-B.C.E. Lachish Letter

Another view is that the intent was to keep non-Jewish peoples from knowing the name and possibly misusing it. However, Jehovah himself said that he would 'have his name declared in all the earth' (Ex. 9:16; compare 1 Chronicles 16:23, 24; Psalm 113:3; Malachi 1:11, 14), to be known even by his adversaries. (Isa. 64:2) The name was in fact known and used by pagan nations both in pre-Common Era times and in the early centuries of the Common Era. (*The Jewish Encyclopedia*, Vol. XII, p. 119) Another claim is that the purpose was to protect the name from use in magical rites. If so, this was poor reasoning, as it is obvious that the more mysterious the name became through disuse the more it would suit the purposes of practicers of magic.

When did the superstition take hold?

Just as the reason or reasons originally advanced for discontinuing the use of the divine name are uncertain, so, too, there is much uncertainty as to when this superstitious view really took hold. Some claim that it began following the Babylonian exile (607-537 B.C.E.). This theory, however, is based on a supposed reduction in the use of the name by the later writers of the Hebrew Scriptures, a view that does not hold up under examination. Malachi, for example, was evidently one of the last books of the Hebrew Scriptures written (in the latter half of the fifth century B.C.E.) and it gives great prominence to the divine name.

Many reference works have suggested that the name ceased to be used by about 300 B.C.E. Evidence for this date supposedly was found in the absence of the Tetragrammaton (or a transliteration of it) in the Greek *Septuagint* translation of the Hebrew Scrip-



These fragments of a Greek "Septuagint Version" (Inventory No. 266 of the Fouad Papyri) are dated to the second or first century B.C.E. They indicate that early copies of the "Septuagint" did use the divine name. Thus, in the arrow-marked lines, the Tetragrammaton regularly appears in one form of Hebrew characters.

tures, begun about 280 B.C.E. It is true that the most complete manuscript copies of the *Septuagint* now known do consistently follow the practice of substituting the Greek words *Ky'ri·os* (Lord) or *The·os'* (God) for the Tetragrammaton. But these major manuscripts date back only as far as the fourth and fifth centuries C.E. More ancient copies, though in fragmentary form, have recently been discovered that prove that the *earliest* copies of the *Septuagint* did contain the divine name.

The fragmentary remains of a papyrus roll, listed as Inventory Number 266 of the Fouad Papyri, contain the second half of the book of Deuteronomy and regularly present the Tetragrammaton, written in Hebrew characters, in each case of its appearance in the Hebrew text being translated. This papyrus is dated by scholars as of the second or first century B.C.E., four or five centuries earlier than the manuscripts mentioned previously.

Commenting on another ancient papyrus find, Dr. Paul E. Kahle says: "The papyrus containing fragments of Leviticus ii-v is written in a hand closely akin to that of Papyrus Fouad 266, characterized as already mentioned by the fact that the name of God is rendered by the Tetragrammaton in Hebrew square letters (יהוה) not by κύριος as later in Christian MSS [manuscripts] of the Bible."—*The Cairo Geniza*, 1959 ed., pp. 222, 224.

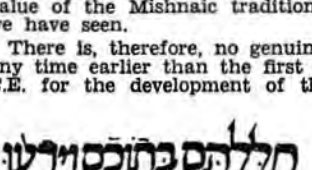
So, at least in written form, there is no sound evidence of any disappearance or disuse of the divine name in the B.C.E. period. In the first century C.E., there first appears some evidence of a superstitious attitude toward the name. Josephus, a Jewish historian from a priestly family, when recounting God's revelation to Moses at the site of the burning bush, says: "Whereupon God declared to him his holy name, which had never been discovered to men before; concerning which it is not lawful for me to say any more." (*Antiquities of the Jews*, Book II, chap. XII, par. 4) Josephus' statement, however, besides being inaccurate as to knowledge of the divine name prior to Moses, is vague and does not clearly reveal just what the general attitude current in the first century was as to pronouncing or using the divine name.

The Jewish Mishnah, a collection of rabbinical teachings and traditions, is somewhat more explicit. Its compilation is credited to Rabbi Judah the Patriarch, who lived in the second and third centuries C.E. Some of the Mishnaic material clearly relates to circumstances prior to the destruction of Jerusalem and its temple in 70 C.E. Of the Mishnah, however, one authority says: "It is a matter of extreme difficulty to decide what historical value we should attach to any tradition recorded in the Mishnah. The lapse of time which may have served to obscure or distort memories of times so different; the political upheavals, changes, and confusions brought about by two rebellions and two Roman conquests; the standards esteemed by the Pharisean party (whose opinions the Mishnah records) which were not those of the Sadducean party . . . these are factors which need to be given due weight in estimating the character of the Mishnah's statements. Moreover there is much in the contents of the Mishnah that moves in an atmosphere of academic discussion pursued for its own sake, with (so it would appear) little pretence at recording historical usage." (H. Danby, *The Mishnah*, pp. xiv, xv) Some of the Mishnaic traditions concerning the pronouncement of the divine name are:

In connection with the annual Day of Atonement, *Yoma*, 6, 2, states: "And when the priests and the people which stood in the Temple Court heard the Expressed Name come forth from the mouth of the High Priest, they used to kneel and bow themselves and fall down on their faces and say, 'Blessed be the name of the glory of his kingdom for ever and ever!'" Of the daily priestly blessings, *Sotah*, 7, 6, says: ". . . in the Temple they pronounced the Name as it was written, but in the provinces by a substituted word." *Sanhedrin*, 7, 5, states that a blasphemer was not guilty 'unless he pronounced the Name,' and that in a trial involving a charge of blasphemy a substitute name was used until all the evidence had been heard; then the chief witness was asked privately to 'say expressly what he had heard,' presumably employing the divine name. *Sanhedrin*, 10, 1, in listing those "that have no share in the world to come," states: "Abba Saul says: Also he that pronounces the Name with its proper letters." Yet, despite these negative views, one also finds in the first section of the Mishnah the positive injunction that "a man should salute his fellow with [the use of] the Name [of God]," the example of Boaz (Ruth 2:4) then being cited. —*Berakoth*, 9, 5.

Taken for what they are worth, these traditional views may reveal a superstitious tendency to avoid using the divine name sometime before Jerusalem's temple was destroyed in 70 C.E. Even then, it is primarily the priests who are explicitly stated as using a substitute name in place of the divine name, and that only in the provinces. Additionally the historical value of the Mishnaic traditions is questionable, as we have seen.

There is, therefore, no genuine basis for assigning any time earlier than the first and second centuries C.E. for the development of the superstitious view calling for discontinuance of the use of the divine name. The time did come, however, when in reading the Hebrew Scriptures in the original language, the Jewish reader substituted either *'Adho·nay'* (Lord) or *'Elo·him'* (God) rather than pronounce the divine name represented by the Tetragrammaton. This is seen from the fact that when vowel pointing came into use in the second half of the first millennium C.E. the Jewish copyists inserted the vowel points for either *'Adho·nay'* or *'Elo·him'* into the Tetragrammaton, evidently to warn the reader to say those words in place of pronouncing the divine name. If using the Greek *Septuagint* translation of the Hebrew Scriptures in *later* copies, the reader, of course, found the Tetragrammaton completely replaced by *Ky'ri·os* and *ho The·os'*.

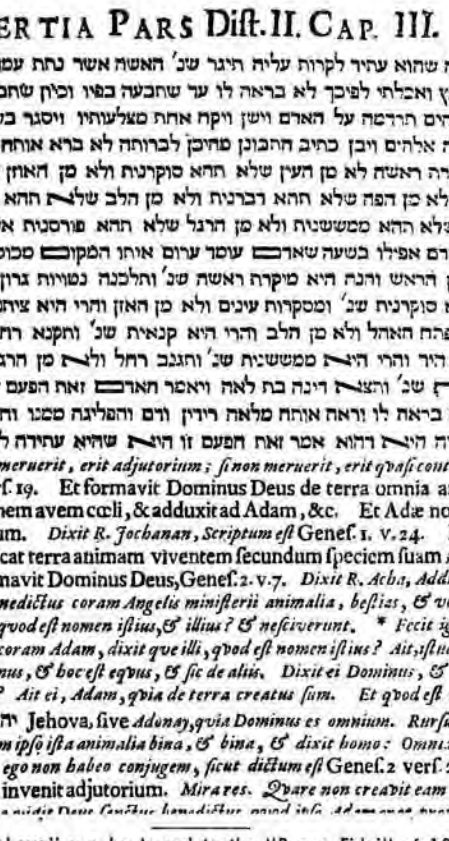


A portion of a Hebrew manuscript dated between the 9th and 11th centuries C.E. In the third line the Tetragrammaton is preceded by "'Adho·nay'" (Lord) and thus marked with the vowel points of "'Elo·him'" (God). In the second line it is marked with the vowels of "'Adho·nay'"

Translations into other languages, such as the Latin *Vulgate*, followed the example of these later copies of the *Septuagint*. The Catholic *Douay* translation (of 1609) in English, based on the *Vulgate*, therefore does not contain the divine name, while the *King James Version* (1611) uses LORD or GOD (in all capitals) to represent the Tetragrammaton in the Hebrew Scriptures in all but four cases.

The pronunciations "Jehovah" and "Yahweh"

By combining the vowel signs of *'Adho·nay'* and *'Elo·him'* with the four consonants of the Tetragrammaton the pronunciations *Y'ho·wah'* and *Y'ho·wih'* were formed. The first of these provided the basis for the Latinized form "Jehova(h)." The first recorded use of this form dates from the thirteenth



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צפה הבה שהוא עתיד לקרות עליה תיגר שנ' האשה אשר נתת עמדי היא נתנה
לי מן העץ ואבלתי לפיכך לא בראה לו ער שחבשה בפיו וכיון שחבשה תיד ויפל
יהוה אלהים תרדמה על האדם וישן ויקח אחת מצלעותיו ויסגר בשר תחתנה
ויבן יהוה אלהים ויבן כתיב התבונן מהיכן לברותה לא ברא אותה מראש שלא
תהי ביקרה ראשה לא מן העין שלא תהא סוקרנית ולא מן האזן שלא תהא
ציתנית ולא מן הפה שלא תהא רברנית ולא מן הלב שלא תהא קנאית ולא
מן היד שלא תהא ממשמשנית ולא מן הרגל שלא תהא פורסנית אלא מסקוב
צנוע בארם אפילו בשעה שארב עשר עולם אותו המקום סכוסה לא ברא
אותה מן הראש והנה היא מיקרה ראשה שנ' ותלכנה נטויות גרון ולא מן העין
יהרי היא סוקרנית שנ' ומסקרות עינים ולא מן האזן והרי היא ציתנית שנ' ושרה
שומעת פתח האהל ולא מן הלב והרי היא קנאית שנ' ותקנא רחל באחותה
ולא מן היד והרי היא ממשמשנית שנ' ותגבב רחל ולא מן הרגל והרי היא
פורסנית שנ' ותצא דינה בת לאה ויאמר תארם זאת הפעם עשם מעצמי
בתחילת בראת לו וראת אותה מלאה רידין ורם והפליגה ממנו וחזר וברא לו
פעם שניה היא דהוא אמר זאת הפעם זו היא שהיא עתידה לקיש עלי הזוב
Ac ſi dicat, Si meruerit, erit adjutorium; ſi non meruerit, erit quaſi contra eum:
Seqvitur verſ. 19. Et formavit Dominus Deus de terra omnia animalia
agri, & omnem avem cœli, & adduxit ad Adam, &c. Et Adæ non inve-
nit adjutorium. *Dixit R. Jochanan, Scriptum eſt* Geneſ. 1. v. 24. Et dixit
Deus, producat terra animam viventem ſecundum ſpeciem ſuam; *& quid*
docet, & formavit Dominus Deus, Geneſ. 2. v. 7. *Dixit R. Acha, Adduxit De-*
us ſanctus benedictus coram Angelis miniſterii animalia, beſtias, & volucres,
& dixit illi, quod eſt nomen iſtius, & illius? & neſciverunt. * *Fecit igitur ea-*
dem tranſire coram Adam, dixit que illi, quod eſt nomen iſtius? Ait, iſtud eſt bos,
& illud eſt aſinus, & hoc eſt equus, & ſic de aliis. Dixit ei Dominus, & quod eſt
nomen tuum? Ait ei, Adam, quia de terra creatus ſum. Et quod eſt nomen
meum? יהוה Jehova, ſive *Adonay, quia Dominus es omnium. Rurſum tran-*
ſire fecit coram ipſo iſta animalia bina, & bina, & dixit homo: Omnia habent
conjuges, & ego non habeo conjugem, ſicut dictum eſt Geneſ. 2 verſ. 20. Et
Adamo non invenit adjutorium. *Mirares. Quare non creavit eam ipſi pri-*

The form "Jehova" can be traced to the "Pugeo Fidei" of 1270 C.E. In this copy, it appears in the fourth line from the bottom

century C.E. Raymundus Martini, a Spanish monk of the Dominican Order, used it in his book *Pugeo Fidei* of the year 1270.

Hebrew scholars generally favor "Yahweh" as the most likely pronunciation. They point out that the abbreviated form of the name is Yah (Jah in the Latinized form), as at Psalm 89:8 and in the expression *Hal·lu-Yah'* (meaning "Praise Jah, you people!"). (Ps. 104:35; 150:1, 6) Also, the forms *Yᵉhoh', Yoh, Yah* and *Ya'hu* found in the Hebrew spelling of the names Jehoshaphat, Joshaphat, Shephatiah and others can all be derived from Yahweh. Greek transliterations of the name by early Christian writers point in a somewhat similar direction with spellings such as *I·a·be'* and *I·a·ou·e'*, which, as pronounced in Greek, resemble Yahweh. Still, there is by no means unanimity among scholars on the subject, some favoring yet other pronunciations, such as *Yahuwa, Yahuah* or *Yehuah*.

Since certainty of pronunciation is not now attainable, there seems to be no reason for abandoning in English the well-known form "Jehovah" in favor of some other suggested pronunciation. If such a change were made, then, to be consistent, changes should be made in the spelling and pronunciation of a host of other names found in the Scriptures: Jeremiah would be changed to *Yir·meyah'*, Isaiah would become *Yesha·'aya'hu*, and Jesus would be either *Yᵉhoh·shu'a'* (as in Hebrew) or *I·e·sous'* (as in Greek). The purpose of words is to transmit thoughts; in English the name "Jehovah" identifies the true God, transmitting this thought more satisfactorily today than any of the suggested substitutes.

IMPORTANCE OF THE NAME

Many modern scholars and Bible translators advocate following the tradition of eliminating the distinctive name of God. They not only claim that its uncertain pronunciation justifies such a course, but also hold that the supremacy and uniqueness of the true God make unnecessary his having a particular name. This is similar to the view advanced by Philo, a Jewish philosopher of Alexandria, Egypt, who gained prominence during the first century C.E. His teaching was that God must remain unnameable since he is indefinable and incomprehensible. Such views receive no support from the inspired Scriptures, either those of pre-Christian times or those of the Christian Greek Scriptures.

The very frequency of the appearance of the name attests its importance to the Bible's author, whose name it is. The Tetragrammaton occurs 6,961 times in the original-language text of the Hebrew Scriptures (this includes 134 times where the Masoretic text shows that ancient copyists [Sopherim] had changed the primitive Hebrew text to read *'Adho·nay'* or *'Elo·him'* instead of *Yᵉhowah'*). In just the book of Psalms the name appears 742 times. Its use throughout the Scriptures far outnumbers that of any of the titles, such as Lord or God, applied to him.

Noteworthy, also, is the importance given to names themselves in the Hebrew Scriptures and among Semitic peoples. Professor G. T. Manley points out: "A study of the word 'name' in the Old Testament reveals how much this word means in Hebrew. The name is no mere label, but is significant of the real personality of him to whom it belongs . . . when a person puts his 'name' upon a thing or another person the latter comes under his influence and protection." —Compare Genesis 27:36; 1 Samuel 25:25; Psalm 20:1; Proverbs 22:1; see NAME.

"God" and "Father" not distinctive

The title "God" is neither personal nor distinctive (one can even make a god of his belly; Phil. 3:19). In the Hebrew Scriptures the same word (*'Elo·him'*) is applied to Jehovah, the true God, and also to false gods, such as the Philistine god Dagon (Judg. 16:23, 24; 1 Sam. 5:7) and the Assyrian god Nisroch. (2 Ki. 19:37) For a Hebrew to tell a Philistine or an Assyrian that he worshiped "God [*'Elo·him'*]" would obviously not have sufficed to identify the Person to whom his worship went.

In its articles on JEHOVAH, the *Imperial Bible Dictionary* (Vol. I, p. 856) nicely illustrates the difference between Elohim (God) and Jehovah. Of the name Jehovah, it says: "It is everywhere a *proper* name, denoting the personal God and him only; whereas Elohim partakes more of the character of a *common* noun, denoting usually, indeed, but not necessarily nor uniformly, the Supreme. . . . The Hebrew may say *the* Elohim, the true God, in opposition to all false gods; but he never says *the* Jehovah, for Jehovah is the name of the true God only. He says again and again *my* God . . . ; but never *my* Jehovah, for when he says *my God*, he means Jehovah. He speaks of the God of Israel, but never of the Jehovah of Israel, for there is no other Jehovah. He speaks of the living God, but never of the living Jehovah, for he cannot conceive of Jehovah as other than living."

The same is true of the Greek term for God, *ho The·os'*. It was applied alike to the true God and to such pagan gods as Zeus and Hermes (Roman Jupiter and Mercury). (Compare Acts 14:11-15.) Presenting the true situation are Paul's words at 1 Corinthians 8:4-6: "For even though there are those who are called

'gods,' whether in heaven or on earth, just as there are many 'gods' and many 'lords,' there is actually to us one God the Father, out of whom all things are, and we for him." The belief in numerous gods, which makes essential that the true God be distinguished from such, has continued even into this twentieth century.

Paul's reference to "God the Father" does not mean that the true God's name is "Father," for the designation "father" applies as well to every human male parent and describes men in other relationships. (Rom. 4:11, 16; 1 Cor. 4:15) The Messiah is given the title "Eternal Father." (Isa. 9:6) Jesus called Satan the "father" of certain murderous opposers. (John 8:44) The term was also applied to gods of the nations, the Greek god Zeus being represented as the great father god in Homeric poetry. That "God the Father" has a name, one that is distinct from his Son's name, is shown in numerous texts. (Matt. 28:19; Rev. 3:12; 14:1) Paul knew the personal name of God, Jehovah, as found in the creation account in Genesis, from which Paul quoted in his writings. That name, Jehovah, distinguishes "God the Father" (compare Isaiah 64:8), thereby blocking any attempt at merging or blending his identity and person with that of any other to whom the title "god" or "father" may be applied.

Not a "tribal god"

Jehovah is called the "God of Israel" and the 'God of their forefathers.' (1 Chron. 17:24; Ex. 3:16) Yet this intimate association with the Hebrews and with the Israelite nation gives no reason for limiting the name to that of a "tribal god," as some have done. The Christian apostle Paul wrote: "Is he the God of the Jews only? Is he not also of people of the nations? Yes, of people of the nations also." (Rom. 3:29) Jehovah is not only the "God of the whole earth" (Isa. 54:5) but also the God of the universe, "the Maker of heaven and earth." (Ps. 124:8) Jehovah's covenant with Abraham, nearly two thousand years earlier than Paul's day, had promised blessings for people of all nations, showing God's interest in all mankind.—Gen. 12:1-3; compare Acts 10:34, 35; 11:18.

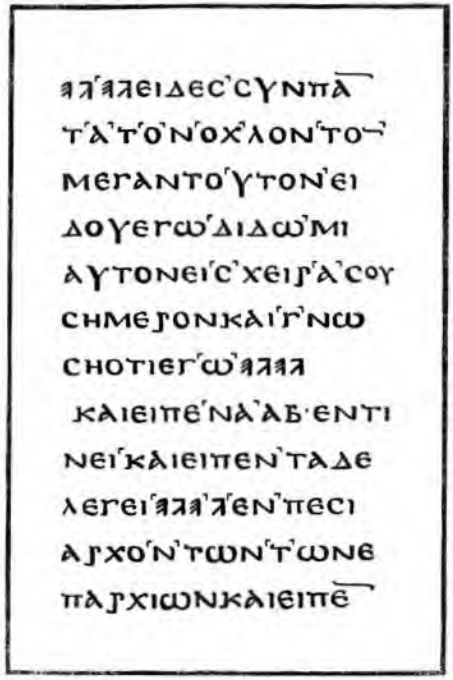
Jehovah God eventually rejected the unfaithful nation of fleshly Israel. But his name was to continue among the new nation of spiritual Israel, the Christian congregation, even when that new nation began to embrace non-Jewish persons in its membership. Presiding at a Christian assembly in Jerusalem, the disciple James therefore spoke of God as having "turned his attention to the [non-Jewish] nations to take out of them *a people for his name*." As proof that this had been foretold, James then quoted a prophecy in the book of Amos in which Jehovah's name appears twice.—Acts 15: 2, 12-14; Amos 9:11, 12.

USE OF THE NAME IN THE CHRISTIAN GREEK SCRIPTURES

In view of this evidence, it seems most unusual to find that the extant manuscript copies of the original text of the Christian Greek Scriptures do not contain the divine name in its full form. The name therefore is also absent from most translations of the so-called "New Testament." Yet the name does appear in these sources in its abbreviated form at Revelation 19:1, 3, 4, 6, in the expression "Alleluia" or "Hallelujah" (*AV, Dy, JB, AS, RS*). The call there recorded as spoken by spirit sons of God to "Praise Jah, you people!" (*NW*) makes clear that the divine name was not obsolete; it was as vital and pertinent as it had been in the pre-Christian period. Why, then, the absence of its full form from the Christian Greek Scriptures?

The argument long presented was that the inspired writers of the Christian Greek Scriptures made their quotations from the Hebrew Scriptures on the basis of the *Septuagint*, and that, since this version substituted *Ky'ri·os* or *The·os'* for the Tetragrammaton, therefore these writers did not use the name Jehovah. As has been shown, this argument is no longer valid. Commenting on the fact that the oldest fragments of the *Septuagint* translation *do* contain the divine name in its Hebrew form, Dr. Kahle (previously quoted) says: "We now know that the Greek Bible text [the *Septuagint*] as far as it was written by Jews for Jews did not translate the Divine name by *ky'rios*, but the Tetragrammaton written with Hebrew or Greek letters was retained in such MSS [manuscripts]. It was the Christians who replaced the Tetragrammaton by *ky'rios*, when the divine name written in Hebrew letters was not understood any more." (*The Cairo Geniza*, pp. 222, 224) When did this change in the Greek translations of the Hebrew Scriptures take place?

It evidently took place in the centuries following the death of Jesus and his apostles. In Aquila's Greek version, dating from about the year 128 C.E., the Tetragrammaton still appeared in Hebrew characters.



Copy of a late fifth- or early sixth-century-C.E. manuscript of Aquila's Greek translation. The Tetragrammaton is represented in lines 1, 7 and 10 by one form of old Hebrew characters

Around 245 C.E., the noted scholar Origen produced his *Hexapla*, a six-column reproduction of the inspired Hebrew Scriptures, (1) in their original Hebrew and Aramaic, accompanied by (2) a transliteration into Greek, and by the Greek versions of (3) Aquila, (4) Symmachus, (5) the *Septuagint*, and (6) Theodotion. On the evidence of the fragmentary copies now known, Professor W. G. Waddell says: "In Origen's *Hexapla* . . . the Greek Versions of Aquila, Symmachus, and LXX [*Septuagint*] all represented *JHWH* by ΠΙΠΙ; in the second column of the *Hexapla* the Tetragrammaton was written in Hebrew characters (cf. the Ambrosian palimpsest, edited by G. Mercati, 1896)." (*The Journal of Theological Studies*, Vol. XLV, July-October, 1944, pp. 158, 159) Others believe the original text of Origen's *Hexapla* used Hebrew characters for the Tetragrammaton in *all* its columns. Origen himself stated that "in the most faithful manuscripts THE NAME is written in Hebrew characters, that is, not in modern, but in archaic Hebrew."

As late as the fourth century, Jerome, the translator of the Latin *Vulgate*, says in his *Prologus Galea-*

tus prefacing the books of Samuel and Malachi: "We find the four-lettered name of God (i.e., יהוה) in certain Greek volumes even to this day expressed in the ancient letters." In a letter written at Rome, 384 C.E., Jerome relates that, when coming upon these Hebrew letters of the Tetragrammaton (יהוה) in copies of the *Septuagint*, "certain ignorant ones, because of the similarity of the characters . . . were accustomed to pronounce Pi Pi [mistaking them for the Greek characters ΠΙΠΙ]."

The so-called "Christians," then, who "replaced the Tetragrammaton by *Ky'rios*" in the *Septuagint* copies, were not the early disciples of Jesus. They were persons of later centuries, when the foretold apostasy was well developed and had corrupted the purity of Christian teachings.—2 Thess. 2:3; 1 Tim. 4:1.

Used by Jesus and his disciples

Thus, in the days of Jesus and his disciples the divine name very definitely appeared in copies of the Scriptures, both in Hebrew manuscripts and in Greek manuscripts. Did Jesus and his disciples use the divine name in speech and in writing? In view of Jesus' condemnation of Pharisaic traditions (Matt. 15:1-9), it would be highly unreasonable to conclude that they let Pharisaic ideas (such as are recorded in the Mishnah) govern them in this matter. Jesus' own name means "Salvation of Jah [Jehovah]." He stated: "I have come in the name of my Father" (John 5:43); he taught his followers to pray: "Our Father in the heavens, let your name be sanctified" (Matt. 6:9); his works, he said, were done "in the name of my Father" (John 10:25); and, in prayer on the night of his death, he said he had made his Father's name manifest to his disciples and asked, "Holy Father, watch over them on account of your own name." (John 17:6, 11, 12, 26) In view of all this, when Jesus quoted the Hebrew Scriptures or read from them he certainly used the divine name, Jehovah. (Compare Matthew 4:4, 7, 10 with Deuteronomy 8:3; 6:16; 6:13; Matthew 22:37 with Deuteronomy 6:5; Matthew 22:44 with Psalm 110:1; and Luke 4:16-21 with Isaiah 61:1, 2.) Logically, Jesus' disciples, including the inspired writers of the Christian Greek Scriptures, would follow his example in this.

Why, then, is the name absent from the extant manuscripts of the Christian Greek Scriptures or so-called "New Testament"? Evidently because by the time those extant copies were made (from the third century C.E. onward) the original text of the writings of the apostles and disciples had been altered. The divine name in Tetragrammaton form was undoubtedly replaced with *Ky'ri·os* and *ho The·os'* by later copyists, which is precisely what the facts show was done in later copies of the *Septuagint* translation of the Hebrew Scriptures.

Restoration of the divine name in translation

Recognizing that this must have been the case, some translators have included the name "Jehovah" in their renderings of the Christian Greek Scriptures. *The Emphatic Diaglott*, a nineteenth-century translation by Greek scholar Benjamin Wilson, contains the name Jehovah a number of times, particularly where the Christian writers quoted from the Hebrew Scriptures. But as far back as the fourteenth century the Tetragrammaton had already begun to be used in translations of the Christian Scriptures into Hebrew, beginning with the translation of Matthew into Hebrew by a Spanish Jew named Shem Tob ben Shaprut. Wherever Matthew quoted from the Hebrew Scriptures the Shem Tob translation used the Tetragrammaton in each case of its occurrence. Some nineteen other Hebrew translations have followed the same practice since.

As to the properness of this course, note the following statement by R. B. Girdlestone, Late Principal of Wycliffe Hall, Oxford, a statement made before manuscript evidence came to light showing that the *Septuagint* translation originally contained the name Jehovah. He says: "If that [*Septuagint*] version had retained the word [Jehovah], or had even

φάζων αὐτόν *[καὶ λέγων·] 36Διδάσκαλε, ποία
lug him [and saying:] O teacher, which
ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 37Ὁ δὲ
commandment great in the law? The and
Ἰησοῦς ἔφη αὐτῷ· «Ἀγαπήσεις Κύριον τὸν
Jesus said to him: "Thou shalt love Lord the
Θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου, καὶ ἐν
God of thee, in whole the heart of thee, and in
ὅλῃ τῇ ψυχῇ σου, καὶ ἐν ὅλῃ τῇ διανοίᾳ
whole the soul of thee, and in whole the mind
σου». 38Αὕτη ἐστι πρώτη καὶ μεγάλη ἐντο-
of thee." This is first and great commandλή. 39Δευτέρα δὲ ὁμοία αὐτῇ· «Ἀγαπήσεις τὸν
ment. Second and like to it; "Thou shalt love the
πλησίον σου, ὡς σεαυτόν.» 40Ἐν ταύταις
neighbor of thee, as thyself." In these
ταῖς δυσὶν ἐντολαῖς ὅλος ὁ νόμος καὶ οἱ
the two commandments whole the law and the
προφῆται κρέμανται.
prophets are hung.

41Συνηγμένων δὲ τῶν Φαρισαίων,
Having been assembled and of the Pharisees,
ἐπηρώτησεν αὐτοὺς ὁ Ἰησοῦς, 42λέγων· Τί
asked them the Jesus, saying: What
ὑμῖν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος
to you thinks about the Anointed? of whom
υἱός ἐστι; Λέγουσιν αὐτῷ· Τοῦ Δαυίδ. 43Λέγει
a son is he? They say to him: Of the David. He says
αὐτοῖς· Πῶς οὖν Δαυὶδ ἐν πνεύματι Κύριον
to them: How then David in spirit Lord
αὐτὸν καλεῖ; λέγων· 44«Εἶπεν ὁ Κύριος τῷ
of him calls? saying: "Said the Lord to the
κυρίῳ μου· Κάθου ἐκ δεξιῶν μου, ἕως ἂν
lord of me; Sit thou at right of me, till
θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν
I may place the enemies of thee a footstool of the
ποδῶν σου.» 45Εἰ οὖν Δαυὶδ καλεῖ αὐτὸν
feet of thee." If then David calls him
κύριον, πῶς υἱὸς αὐτοῦ ἐστι; 46Καὶ οὐδεὶς
lord, how a son of him is he? And no one
ἐδύνατο ἀποκριθῆναι λόγον· οὐδὲ ἐτόλ-
was able to answer a word; nor dared
μησέ τις ἀπ' ἐκείνης τῆς ἡμέρας ἐπερωτῆσαι
any one from that the day to ask
αὐτὸν οὐκέτι.
him any more.

ΚΕΦ. κγ'. 23.

1Τότε ὁ Ἰησοῦς ἐλάλησε τοῖς ὄχλοις καὶ
Then the Jesus spoke to the crowds and
τοῖς μαθηταῖς αὐτοῦ, 2λέγων· Ἐπὶ τῆς Μωσέως
to the disciples of him, saying: Upon the Moses
καθέδρας ἐκάθισαν οἱ γραμματεῖς καὶ οἱ Φα-
seat sit the scribes and the Pharisaῖοι. 3Πάντα οὖν, ὅσα ἂν εἴπωσιν
risees. All therefore, whatever they say
ὑμῖν *[τηρεῖν] τηρεῖτε καὶ ποιεῖτε·
to you [to observe] observe you and do you;

proposed this question;
36 "Teacher, which is the great Commandment in the LAW?"
37 *And HE said to him, ‡"Thou shalt love 'Jehovah thy GOD with "All thy HEART, and with 'All thy SOUL, and with 'All thy MIND.'
38 This is *the GREAT and First Commandment.
39 *The Second is similar: ‡'Thou shalt love 'thy NEIGHBOR as thyself.'
40 ‡On These TWO Commandments *depend the Whole LAW and the PROPHETS."
41 ‡And while the PHARISEES were assembled, JESUS asked them,
42 saying, "What is your opinion about the MESSIAH? Whose Son is he?" They say to him, "DAVID'S."
43 He says to them, "How then does David, by Inspiration, call him his Lord? saying,
44 ‡'JEHOVAH said to 'my LORD, Sit thou at my 'Right hand, till I *put 'thine ENEMIES under-'neath thy FEET?'
45 If, therefore, David called him Lord, how is he his Son?"
46 And no one was able to answer him a Word; nor did any one from That DAY presume to question him any more.

CHAPTER XXIII.

1 Then JESUS spoke to the CROWDS, and to his DISCIPLES,
2 saying, "The SCRIBES and PHARISEES sit in the Chair of MOSES;
3 therefore All things whatever they command you, *do and observe;

* VATICAN MANUSCRIPT.—35. and saying—*omit.* 37. And HE said. 38. the GREAT and First Commandment. 39. The Second is similar. 40. depends. 44. put thine ENEMIES underneath thy FEET. 3. observe—*omit.* 3. do and observe.

‡ 37. Deut. vi. 5; Luke x. 27. 39. Lev. xix. 18; Mark xii. 31; Luke x. 27; Rom. xiii. 9; Gal. v. 14; Jas. ii. 8. ‡ 40. Matt. vii. 12; 1 Tim. i. 5. ‡ 41. Mark xii. 35; Luke xx. 41. ‡ 44. Psa. cx. 1; Acts ii. 34; Heb. i. 13.

"The Emphatic Diaglott" (issued as a single volume in 1864) was apparently the first English translation to use "Jehovah" in the Christian Greek Scriptures. The divine name appears therein eighteen times from Matthew to Acts; it is shown here in Matthew 22:37, 44

used one Greek word for Jehovah and another for Adonai, such usage would doubtless have been retained in the discourses and arguments of the N. T. Thus our Lord, in quoting the 110th Psalm, instead of saying, 'The Lord said unto my Lord,' might have said, 'Jehovah said unto Adoni.'"

Proceeding on this same basis (which evidence now shows to have been actual fact) he adds: "Supposing a Christian scholar were engaged in translating the Greek Testament into Hebrew, he would have to consider, each time the word κύριος occurred, whether there was anything in the context to indicate its true Hebrew representative; and this is the difficulty which would arise in translating the N. T. into all languages if the title Jehovah had been allowed to stand in the [*Septuagint* translation of the] O. T. The Hebrew Scriptures would be a guide in many passages: thus, wherever the expression 'the angel of the Lord' occurs, we know that the word Lord represents Jehovah; a similar conclusion as to the expression 'the word of the Lord' would be arrived at, if the precedent set by the O. T. were followed; so also in the case of the title 'the Lord of Hosts.' Wherever, on the contrary, the expression 'My Lord' or 'Our Lord' occurs, we should know that the word Jehovah would be inadmissible, and Adonai or Adoni would have to be used." It is on such a basis that translations of the Greek Scriptures (mentioned earlier) containing the name Jehovah have proceeded.

Outstanding, however, in this regard is the *New World Translation*, used throughout this work, in which the divine name in the form "Jehovah" appears 237 times in the Christian Greek Scriptures. As has been shown, there is sound basis for this.

EARLY USE OF THE NAME AND ITS MEANING

Exodus 3:13-16; 6:3 are often misapplied to mean that Jehovah's name was first revealed to Moses sometime prior to the exodus from Egypt. True, Moses raised the question: "Suppose I am now come to the sons of Israel and I do say to them, 'The God of your forefathers has sent me to you,' and they do say to me, 'What is his name?' What shall I say to them?" But this does not mean that he or the Israelites did not know Jehovah's name. The very name of Moses' mother Jochebed means "Jehovah is glory." (Ex. 6:20) Moses' question likely was related to the circumstances in which the sons of Israel found themselves. They had been in hard slavery for many decades with no sign of any relief. Doubt, discouragement and weakness of faith in God's power and purpose to deliver them had very likely infiltrated their ranks. (Note also Ezekiel 20:7, 8.) For Moses simply to say he came in the name of "God" (*'Elo·him'*) or the "Lord" (*'Adho·nay'*) therefore might not have meant much to the suffering Israelites. They knew the Egyptians had their own gods and lords and doubtless heard taunts from the Egyptians that their gods were superior to the God of the Israelites.

Then, too, we must keep in mind that names then had real meaning and were not just "labels" to identify an individual as today. Moses knew that Abram's name (meaning "father of exaltation") was changed to Abraham (meaning "father of a multitude"), the change owing to God's purpose concerning Abraham. So, too, the name of Sarai was changed to Sarah and that of Jacob to Israel, in each case the change revealing something fundamental and prophetic about God's purpose concerning them. Moses may well have wondered if Jehovah would now reveal himself under some new name to throw light on his purpose toward Israel. Moses' going to the Israelites in the "name" of the One who sent him meant being the representative of that One, and the greatness of the authority with which Moses would speak would be determined by or be commensurate with that name and what it represented. (Compare Exodus 23:20, 21; I Samuel 17:45.) So, Moses' question was a meaningful one.

God's reply in Hebrew was *"'Eh·yeh' asher' 'eh·yeh'."* While some translations render this as "I AM THAT I AM," the Hebrew verb (*ha·yah'*) from which the word *'eh·yeh'* is drawn does not mean simply *to exist*. Rather, it means *to come into existence, to happen, occur, become, take on* (an attribute), *enter upon* (a state), or *constitute* Thus, the footnote of the *Revised Standard Version* gives as one reading "I WILL BE WHAT I WILL BE" (similar to Isaac Leeser's translation "I will be that I will be"), while the *New World Translation* reads "I SHALL PROVE TO BE WHAT I SHALL PROVE TO BE." Jehovah thereafter added: "This is what you are to say to the sons of Israel, 'I SHALL PROVE TO BE has sent me to you.'"—Ex. 3:14.

That this meant no change in God's name, but only an additional insight into God's personality, is seen from his further words: "This is what you are to say to the sons of Israel, 'Jehovah the God of your forefathers, the God of Abraham, the God of Isaac and the God of Jacob, has sent me to you.' This is my name to time indefinite, and this is the memorial of me to generation after generation." (Ex. 3:15; compare Psalm 135:13; Hosea 12:5.) The name Jehovah (יהוה) is believed to come from the same verb (*ha·yah'* [היה]) as does *'eh·yeh'*, and some Hebrew authorities suggest that the name literally means "He Causes to Become [or, Occur; or, Come to Be]." This would reveal Jehovah as the Fulfiller of promises, the One who invariably causes his purpose to come to realization. Only the true God could rightly and authentically bear such a name.

This aids in understanding the sense of Jehovah's later statement to Moses: "I am Jehovah. And I used to appear to Abraham, Isaac and Jacob as God Almighty, but as respects my name Jehovah I did not make myself known to them." (Ex. 6:2, 3) Since the name Jehovah was used many times by those patriarchal ancestors of Moses, it is evident that God meant that he manifested himself to them in the capacity of Jehovah only in a limited way. To illustrate this, those who had known the man Abram could hardly be said to have really *known* him as *Abraham* (father of a multitude) while he had but one son, Ishmael. When Isaac and other sons were born and began producing offspring, the name Abraham took on greater meaning or import. So, too, the name Jehovah would now take on expanded meaning for the Israelites.

To "know," therefore, does not necessarily mean merely to be acquainted with or cognizant of something or someone. The foolish Nabal knew David's name but still asked, "Who is David?" in the sense of asking, "What does he amount to?" (1 Sam. 25:9-11; compare 2 Samuel 8:13.) So, too, Pharaoh had said to Moses: "Who is Jehovah, so that I should obey his voice to send Israel away? I do not know Jehovah at all and, what is more, I am not going to send Israel away." (Ex. 5:1, 2) By that Pharaoh evidently meant that he did not know Jehovah as the true God or as having any authority over Egypt's king and his affairs, nor as having any might to enforce His will as announced by Moses and Aaron. But now Pharaoh and all Egypt, along with the Israelites, would come to know the real meaning of that name, the person it represented. As Jehovah showed Moses, this would result from God's carrying out his purpose toward Israel, liberating them, giving them the Promised Land, and thereby fulfilling his covenant with their forefathers. In this way, as God said, "You will certainly know that I am Jehovah your God."—Ex. 6:4-8; see ALMIGHTY GOD.

Professor of Hebrew D. H. Weir therefore rightly says of those who claim Exodus 6:2, 3 marks the first time the name Jehovah was revealed, that they "have not studied [these verses] in the light of other scriptures; otherwise they would have perceived that by *name* must be meant here not the two syllables which make up the word Jehovah, but the idea which it expresses. When we read in Isaiah, ch. lii. 6, *'Therefore my people shall know my name;'* or in Jere-

miah, ch. xvi. 21, *'They shall know that my name is Jehovah;'* or in the Psalms, Ps. ix. [10, 16], *'They that know thy name shall put their trust in thee;'* we see at once that to know Jehovah's name is something very different from knowing the four letters of which it is composed. It is to know by experience that Jehovah really is what his name declares him to be. (Compare also Is. xix. 20, 21; Eze. xx. 5, 9; xxxix. 6, 7; Ps. lxxxiii. [18]; lxxxix. [16]; 2 Ch. vi. 33.)"—*Imperial Bible-Dictionary*, Vol. I, pp. 856, 857.

Known by the first human pair

Rather than first being revealed to Moses, then, the name of Jehovah was certainly known by the first man. The name initially appears in the divine Record at Genesis 2:4 after the account of God's creative works, and there identifies the Creator of the heavens and earth to be "Jehovah God." It is reasonable to believe that Jehovah God informed Adam of this account of creation. The Genesis record does not mention his doing so, but then neither does it explicitly say Jehovah revealed Eve's origin to the awakened Adam. Yet Adam's words upon receiving Eve show he had been informed of the way God had produced her from Adam's own body. (Gen. 2:21-23) Much communication undoubtedly took place between Jehovah and his earthly son that is not included in the brief account of Genesis.

Eve is the first human specifically reported as using the divine name. (Gen. 4:1) She obviously learned that name from her husband, and head, Adam, from whom she also had learned God's command concerning the tree of the knowledge of good and bad (although, again, the record does not directly relate Adam's passing this information on to her).—Gen. 2:16, 17; 3:2, 3.

As shown in the article on ENOSH, the start that was made of "calling on the name of Jehovah" in Adam's grandson Enosh's day was evidently not done in faith and in a divinely approved manner. For between Abel and Noah only Jared's son Enoch (not Enosh) is reported as having 'walked with the true God' in faith. (Gen. 4:26; 5:18, 22-24; Heb. 11:4-7) Through Noah and his family, knowledge of the divine name survived into the post-Flood period, beyond the time of the dispersion of peoples at the Tower of Babel, and was transmitted to the patriarch Abraham and his descendants.—Gen. 9:26; 12:7, 8.

THE PERSON IDENTIFIED BY THE NAME

Jehovah is the Creator of all things, the great First Cause; hence he is uncreated, without beginning. (Rev. 4:11) The human mind can accept the idea of infinity—as the unlimited reaches of space—but cannot actually comprehend the infinity of Jehovah's existence. (Job 36:26) It is impossible to place an age upon him, for there is no starting point from which to measure. Though ageless, he is properly called the "Ancient of Days" since his existence stretches endlessly into the past. (Dan. 7:9, 13) He is also without future end (Rev. 10:6), being incorruptible, undying. He is therefore called the "King of eternity" (1 Tim. 1:17), to whom a thousand years are but as a night watch of a few hours.—Ps. 90:2, 4; Jer. 10:10; Hab. 1:12; Rev. 15:3.

Despite his timelessness, Jehovah is preeminently a historical God, identifying himself with specific times, places, persons and events. In his dealings with mankind he has acted according to an exact timetable. (Gen. 15:13, 16; 17:21; Ex. 12:6-12; Gal. 4:4) Because his eternal existence is undeniable and the most fundamental fact in the universe, he has sworn by it in oaths, saying, "As I am alive," thereby guaranteeing the absolute certainty of his promises and prophecies. (Jer. 22:24; Zeph. 2:9; Num. 14:21, 28; Isa. 49:18) Men, too, took oaths, swearing by the fact of Jehovah's existence. (Judg. 8:19; Ruth 3:13) Only senseless ones say: "There is no Jehovah."—Ps. 14:1; 10:4.

Descriptions of his presence

Since he is a Spirit beyond the power of humans to see (John 4:24), any description of his appearance in human terms can only approximate his incomparable glory. (Isa. 40:25, 26) While not actually seeing their Creator (John 1:18), certain of his servants were given inspired visions of his heavenly courts. Their description of his presence portrays, not only great dignity and awesome majesty, but also serenity, order, beauty and pleasantness.—Ex. 24:9-11; Isa. 6:1; Ezek. 1:26-28; Dan. 7:9; Rev. 4:1-3; see also Psalm 96:4-6.

As can be noted, these descriptions employ metaphors and similes, likening Jehovah's appearance to things known to humans—jewels, fire, rainbow. He is even described as if having certain human features. While some scholars make a considerable issue out of what they call the "anthropomorphological" expressions found in the Bible—as references to God's "eyes," "ears" and "face" (1 Pet. 3:12), "arm" (Ezek. 20:33), "right hand" (Ex. 15:6), and so forth—it is obvious that such expressions are necessary for the description to be humanly comprehensible. For Jehovah God to set down for us a description of himself in spirit terms would be like supplying advanced algebraic equations to persons having only the most elementary knowledge of mathematics, or trying to explain colors to a person born blind.—Job 37:23, 24.

The so-called "anthropomorphisms," therefore, are never to be taken literally, any more than other metaphorical references to God as a "sun," "shield" or a "Rock." (Ps. 84:11; Deut. 32:4, 31) Jehovah's sight (Gen. 16:13), unlike that of humans, does not depend on light rays, and deeds done in utter darkness are seeable by him. (Ps. 139:1, 7-12; Heb. 4:13) His vision can encompass all the earth (Prov. 15:3) and he needs no X-ray equipment to see the growing embryo within the human womb. (Ps. 139:15, 16) Nor does his hearing depend on sound waves in an atmosphere, for he can "hear" expressions though uttered voicelessly in human hearts. (Ps. 19:14) Man cannot successfully measure even the vast physical universe, yet the physical heavens do not embrace or enclose the place of God's residence; much less does some earthly house or temple. (1 Ki. 8:27; Ps. 148:13) Through Moses, Jehovah specifically warned the nation of Israel not to make an image of Him in the form of a male or of any kind of created thing. (Deut. 4:15-18) So, whereas Luke's account records Jesus' reference to expelling demons "by means of God's finger," Matthew's account shows that Jesus thereby referred to "God's spirit" or active force. —Luke 11:20; Matt. 12:28; compare Jeremiah 27:5 and Genesis 1:2.

Personal qualities revealed in creation

Certain facets of Jehovah's personality are revealed by his creative works even prior to his creation of man. (Rom. 1:20) The very act of creation reveals his love. This is because Jehovah is self-contained, lacking nothing. Hence, although he created hundreds of thousands of spirit sons, not one could add anything to his knowledge or contribute some desirable quality of emotion or personality that he did not already possess in superior degree.—Dan. 7:9, 10; Heb. 12:22; Isa. 40:13, 14; Rom. 11:33, 34.

This, of course, does not mean that Jehovah does not find pleasure in his creatures. Since man was made "in God's image" (Gen. 1:27), it follows that the joy a human father finds in his child, particularly one who shows filial love and acts with wisdom, reflects the joy that Jehovah finds in his intelligent creatures who love and wisely serve Him. (Prov. 27:11; Matt. 3:17; 12:18) This pleasure comes, not from any material or physical gain, but from seeing his creatures willingly hold to his righteous standards and show unselfishness and generosity. (1 Chron. 29:14-17; Ps. 50:7-15; 147:10, 11; Heb. 13:16) Contrariwise, those who take a wrong course and show despite for

Jehovah's love, who bring reproach on his name and cruel suffering to others, cause Jehovah to 'feel hurt at his heart.'—Gen. 6:5-8; Ps. 78:36-41; Heb. 10:38.

Jehovah also finds pleasure in the exercise of his powers, whether in creation or otherwise, his works always having a real purpose and a good motive. (Ps. 135:3-6; Isa. 46:10, 11; 55:10, 11) As the generous Giver of "every good gift and every perfect present," he takes delight in rewarding his faithful sons and daughters with blessings. (Jas. 1:5, 17; Ps. 35:27; 84:11, 12; 149:4) Yet, though he is a God of warmth and feeling, his happiness is clearly not dependent upon his creatures, nor does he sacrifice righteous principles for sentimentality.

Jehovah also showed love in granting his first-created spirit Son the privilege of sharing with him in all further works of creation, both spirit and material, generously causing this fact to be made known with resultant honor to his Son. (Gen. 1:26; Col. 1:15-17) He thus did not weakly fear the possibility of competition but, rather, displayed complete confidence in his own rightful Sovereignty (Ex. 15:11) as well as in his Son's loyalty and devotion. He allows his spirit sons relative freedom in the discharge of their duties, on occasion even permitting them to offer their views on how they might carry out particular assignments.—1 Ki. 22:19-22.

As the apostle Paul pointed out, Jehovah's invisible qualities are also revealed in his material creation. (Rom. 1:19, 20) His vast power is staggering to the imagination, huge galaxies of billions of stars being but 'the work of his fingers' (Ps. 8:1, 3, 4; 19:1), and the richness of his wisdom displayed is such that, even after thousands of years of research and study, the understanding that men have of the physical creation is but "a whisper" as compared with mighty thunder. (Job 26:14; Ps. 92:5; Eccl. 3:11) Jehovah's creative activity toward the planet Earth was marked by logical orderliness, following a definite program (Gen. 1:2-31), making the earth—as astronauts in our twentieth century have called it—a "jewel in space."

As revealed to man in Eden

As what kind of person did Jehovah reveal himself to his first human children? Certainly Adam in his perfection would have had to concur with the later words of the psalmist: "I shall laud you because in a fear-inspiring way I am wonderfully made. Your works are wonderful, as my soul is very well aware." (Ps. 139:14) From his own body—outstandingly versatile among earthly creatures—on outward to the things he found around him, the man had every reason to feel awesome respect for his Creator. Each new bird, animal and fish, each different plant, flower and tree, every field, forest, hill, valley and stream that the man saw would impress upon him the depth and breadth of his Father's wisdom and the colorfulness of Jehovah's personality as reflected in the grand variety of his creative works. (Gen. 2:7-9; compare Psalm 104:8-24.) All of man's senses —sight, hearing, taste, smell and touch—would communicate to his receptive mind the evidence of a most generous and thoughtful Creator.

Nor were Adam's intellectual needs, his need for conversation and companionship, forgotten, as his Father provided him with an intelligent feminine counterpart. (Gen. 2:18-23) They both could well have sung to Jehovah, as did the psalmist: "Rejoicing to satisfaction is with your face; there is pleasantness at your right hand forever." (Ps. 16:8, 11) Having been the object of so much love, Adam and Eve should certainly have known that "God is love," the Source and supreme Example of love. —1 John 4:16, 19.

Most importantly, Jehovah God supplied man's spiritual needs. Adam's Father revealed himself to his human son, communicating with him, giving him divine assignments of service, the obedient performance of which would constitute a major part of man's worship.—Gen. 1:27-30; 2:15-17; compare Amos 4:13.

A God of moral standards

Man early came to know Jehovah, not merely as a wise and bountiful Provider, but also as a God of morals, one holding to definite standards as to what is right and what is wrong in conduct and practice. If, as indicated, Adam knew the account of creation, then he also knew Jehovah had divine standards, for the account says of his creative works that Jehovah saw that "it was very good," hence meeting his perfect standard.—Gen. 1:3, 4, 12, 25, 31; compare Deuteronomy 32:3, 4.

Without standards there could be no means for determining or judging good and bad, or measuring and recognizing degrees of accuracy and excellence. In this regard, the following observations from *The Encyclopædia Britannica* (1959 ed., Vol. 21, pp. 306, 307) are enlightening:

"Man's accomplishments [in establishing standards] . . . pale into insignificance when compared with standards in nature. The constellations, the orbits of the planets, the changeless normal properties of conductivity, ductility, elasticity, hardness, permeability, refractivity, strength, or viscosity in the materials of nature, the orbits of electrons within the atom or the structure of cells, are a few examples of the astounding standardization in nature."

Showing the importance of such standardization in the material creation, the same work says: "Only through the standardization found in nature is it possible to recognize and classify . . . the many kinds of plants, fishes, birds or animals. Within these kinds, individuals resemble each other in minutest detail of structure, function and habits peculiar to each. [Compare Genesis 1:11, 12, 21, 24, 25.] If it were not for such standardization in the human body, physicians would not know whether an individual possessed certain organs, where to look for them . . . In fact, without nature's standards there could be no organized society, no education and no physicians; each depends upon underlying, comparable similarities."

Adam saw much stability in Jehovah's creative works, the regular cycle of day and night, the steady downward course of the water in Eden's river in response to the force of gravity, and countless other things that gave proof that Earth's Creator is not a God of confusion but of order. (Gen. 1:16-18; 2:10; Eccl. 1:5-7; Jer. 31:35, 36; 1 Cor. 14:33) Man surely found this helpful in carrying out his assigned work and activities (Gen. 1:28; 2:15), being able to plan and work with confidence, free from anxious uncertainty.

In view of all this, it should not have seemed strange to intelligent man that Jehovah should set standards governing man's conduct and his relations with his Creator. Jehovah's own splendid workmanship set the example for Adam in his cultivating and caring for Eden. (Gen. 2:15; 1:31) Adam also learned God's standard for marriage, that of monogamy, and of family relationship. (Gen. 2:24) Especially stressed as essential for life itself was the standard of *obedience* to God's instructions. Since Adam was humanly perfect, perfect obedience was the standard Jehovah set for him. Jehovah gave his earthly son the opportunity to demonstrate love and devotion by obedience to His command to abstain from eating of one of the many fruit trees in Eden. (Gen. 2:16, 17) It was a simple thing. But Adam's circumstances then were simple, free from the complexities and confusion that have since developed. Jehovah's wisdom in this simple test was emphasized by the words of Jesus Christ some four thousand years later: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much."—Luke 16:10.

This orderliness and the standards set would not detract from man's enjoyment of life but contribute

to it. As the encyclopedia article on standards, mentioned earlier, observes regarding the material creation: "Yet with this overwhelming evidence of standards none charges nature with monotony. Although a narrow band of spectral wave lengths forms the foundation, the available variations and combinations of colour to delight the eye of the observer are virtually without limit. Similarly, all of the artistry of music comes to the ear through another small group of frequencies." (*The Encyclopædia Britannica,* 1959 ed., Vol. 21, p. 307) Likewise, God's requirements for the human pair allowed them all the freedom that a righteous heart could desire. There was no need to hem them in with a multitude of laws and regulations. The loving example set for them by their Creator and their respect and love for him would protect them from exceeding the proper bounds of their freedom.—Compare 1 Timothy 1: 9, 10; Rom. 6:15-18; 13:8-10; 2 Cor. 3:17.

Jehovah God, therefore, by his very Person, his ways and words, was and is the Supreme Standard for all the universe, the definition and the sum of all goodness. For that reason his Son when on earth could say to a man: "Why do you call me good? Nobody is good, except one, God."—Mark 10:17, 18; also Matthew 19:17; 5:48.

NAME TO BE SANCTIFIED AND VINDICATED

All things relating to God's person being holy, his personal name, Jehovah, is holy, and hence is to be sanctified. (Lev. 22:32) To sanctify means to make holy, set apart or hold as sacred, and therefore not to use as something common or ordinary. (Isa. 6: 1-3; Luke 1:49; Rev. 4:8; see SANCTIFICATION.) Because of the Person it represents, Jehovah's name is "great and fear-inspiring" (Ps. 99:3, 5), "majestic" and "unreachably high" (Ps. 8:1; 148:13), worthy of being regarded with awe.—Isa. 29:23.

Profanation of the Name

The evidence is that the divine name was so regarded until events in the Garden of Eden brought about its profanation. Satan's rebellion brought God's name and reputation into question. To Eve, he claimed to speak for God in telling her what "God knows," while at the same time casting doubt on God's command, expressed to Adam, concerning the tree of the knowledge of good and bad. (Gen. 3:1-5) Being divinely commissioned and being the earthly head through whom God communicated instructions to the human family, Adam was Jehovah's representative on earth. (Gen. 1:26, 28; 2:15-17; 1 Cor. 11:3) Those serving in such capacity are said to 'minister in Jehovah's name' and 'speak in his name.' (Deut. 18:5, 18, 19; Jas. 5:10) Thus, while his wife Eve had already profaned Jehovah's name by her disobedience, Adam's doing so was an especially reprehensible act of disrespect for the name he represented. —Compare 1 Samuel 15:22, 23.

The supreme issue a moral one

It is evident that the spirit son who became Satan knew Jehovah as a God of moral standards, not as a capricious, erratic person. Had he known Jehovah as a God given to uncontrolled, violent outbursts, he could only have expected immediate, on-the-spot extermination for the course he took. The issue Satan raised in Eden, therefore, was not simply a test of Jehovah's mightiness or power to destroy. Rather, it was a moral issue: that of God's moral right to exercise universal sovereignty and require implicit obedience and devotion of all his creatures in all places. Satan's approach to Eve, already considered, reveals this. So does the book of Job. Therein is related Jehovah's bringing out into the open before all his assembled angelic sons the extent of the position taken by his adversary. Satan made the claim that the loyalty of Job (and, by implication, of any of God's intelligent creatures) toward Jehovah was not wholehearted, not based on true devotion and genuine love.—Job 1:6-22; 2:1-8.

Thus, the question of integrity on the part of God's intelligent creatures was a secondary or subsidiary issue arising out of the primary issue of God's right to universal sovereignty. These questions would require time in order for the veracity or falsity of the charges to be demonstrated, for the heart attitude of God's creatures to be proved, and thus for the issue to be settled beyond any doubt. (Compare Job 23:10; 31:5, 6; Ecclesiastes 8:11-13; Hebrews 5:7-9; see INTEGRITY; WICKEDNESS.) Jehovah thus did not execute judgment immediately upon the rebellious human pair nor upon the spirit son who raised the issue, and so the two foretold 'seeds,' representing opposite sides of the issue, would come into existence.—Gen. 3:15.

That this issue still remained alive when Jesus Christ was on earth is seen from his confrontation with Satan in the wilderness after Jesus' forty-day fast. The serpentlike tactics employed by Jehovah's adversary in his temptation efforts toward God's Son followed the pattern seen in Eden some four thousand years earlier, and Satan's offer of rulership over earthly kingdoms made clear that the issue of universal sovereignty had not changed. (Matt. 4:1-10) The book of Revelation reveals the continuance of the issue down until the time when Jehovah God declares the case closed (compare Psalm 74:10, 22, 23) and executes righteous judgment upon all opposers, by his righteous Kingdom rule bringing complete vindication and sanctification to his holy Name.—Rev. 11:17, 18; 12:17; 14:6, 7; 15:3, 4; 19:1-3, 11-21; 20:1-10, 14.

God's primary purpose: His Name's sanctification

The entire Bible account revolves around this issue and its settlement, and makes manifest Jehovah God's primary purpose: the sanctification of his own Name. Such sanctification would require a cleansing of the Name of all reproach and false charges, that is, a vindicating of it. But, much more than that, it would require the honoring of that name as sacred by all intelligent creatures in heaven and earth. This, in turn, would mean their recognizing and respecting Jehovah's sovereign position, doing so willingly, wanting to serve him, delighting to do his divine will, because of love for him. David's prayer to Jehovah at Psalm 40:5-10 well expresses such attitude and true sanctification of Jehovah's name. (Note the apostle's application of portions of this psalm to Christ Jesus at Hebrews 10:5-10.)

Upon the sanctification of Jehovah's name, therefore, depend the good order, peace and well-being of all the universe and its inhabitants. God's Son showed this, at the same time pointing out Jehovah's means for accomplishing his purpose, when he taught his disciples to pray to God: "Let your name be sanctified. Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:9, 10) This primary purpose of Jehovah provides the key for understanding the reason behind God's actions and his dealings with his creatures as set forth in the entire Bible.

Thus, we find that the nation of Israel, whose history forms a large part of the Bible record, was selected to be a 'name people' for Jehovah. (Deut. 28:9, 10; 2 Chron. 7:14; Isa. 43:1, 3, 6, 7) Jehovah's law covenant with them laid prime importance on their giving exclusive devotion to Jehovah as God and not taking up his Name in a worthless way, "for Jehovah will not leave the one unpunished who takes up his name in a worthless way." (Ex. 20:1-7; compare Leviticus 19:12; 24:10-23.) By his display of his power to save and power to destroy when liberating Israel from Egypt, Jehovah's name was "declared in all the earth," its fame preceding Israel in its march to the Promised Land. (Ex. 9:15, 16; 15:1-3, 11-17; 2 Sam. 7:23; Jer. 32:20, 21) As the prophet Isaiah expressed it: "Thus you led your people in order to make a beautiful name for your

own self." (Isa. 63:11-14) When Israel showed a rebellious attitude in the wilderness, Jehovah dealt mercifully with them and did not abandon them. However, he revealed his primary reason in saying: "I went acting for the sake of my own name that it might not be profaned before the eyes of the nations."—Ezek. 20:8-10.

Throughout the history of that nation, Jehovah kept the importance of his sacred Name before them. The capital city, Jerusalem, with its Mount Zion was the place Jehovah chose "to place his name there, to have it reside." (Deut. 12:5, 11; 14:24, 25; Isa. 18:7; Jer. 3:17) The temple built in that city was the 'house for Jehovah's name.' (1 Chron. 29:13-16; 1 Ki. 8:15-21, 41-43) What was done at that temple or in that city, for good or for bad, inevitably affected Jehovah's Name and would be given attention by him. (1 Ki. 8:29; 9:3; 2 Ki. 21:4-7) The profaning of Jehovah's Name there would bring certain destruction upon the city and lead to the casting away of the temple itself. (1 Ki. 9:6-8; Jer. 25:29; 7:8-15; compare Jesus' actions and words at Matthew 21:12, 13; 23:38.) Due to these facts, the plaintive petitions of Jeremiah and Daniel on behalf of their people and city urged that Jehovah grant mercy and help 'for his own name's sake.'—Jer. 14:9; Dan. 9:15-19.

In foretelling his restoration of his name people to Judah and their cleansing, Jehovah again made clear to them his main concern, saying: "And I shall have compassion on my holy name . . . 'Not for your sakes am I doing it, O house of Israel, but for my holy name, which you have profaned among the nations where you have come in.' 'And I shall certainly sanctify my great name, which was being profaned . . . ; and the nations will have to know that I am Jehovah,' is the utterance of the Lord Jehovah, 'when I am sanctified among you before their eyes.'" —Ezek. 36:20-27, 32.

These and other scriptures show that Jehovah does not exaggerate mankind's importance. All men being sinners, they are justly worthy of death and it is only by God's undeserved kindness and mercy that any will gain life. (Rom. 5:12, 21; 1 John 4:9, 10) Jehovah owes nothing to mankind, and life everlasting for those who attain it will be a gift, not wages earned. (Rom. 5:15; 6:23; Titus 3:4, 5) True, he has demonstrated unparalleled love toward mankind. (John 3:16; Rom. 5:7, 8) But it is contrary to Scriptural fact and a putting of matters in wrong perspective to view human salvation as if it were the all-important issue or the criterion by which God's justice, righteousness and holiness can be measured. The psalmist expressed the true perspective of matters when he humbly and wonderingly exclaimed: "O Jehovah our Lord, how majestic your name is in all the earth, you whose dignity is recounted above the heavens! When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind, and the son of earthling man that you take care of him?" (Ps. 8:1, 3, 4; 144:3; compare Isaiah 45:9; 64:8.) The sanctification of Jehovah God's name rightly means more than the life of all mankind. Thus, as God's Son showed, man should love his human neighbor as he loves himself, but he must love God with his whole heart, mind, soul and strength. (Mark 12:29-31) This means loving Jehovah God more than relatives, friends or life itself.—Deut. 13:6-10; Rev. 12:11; compare the attitude of the three Hebrews at Daniel 3:16-18.—See JEALOUS, JEALOUSY.

This Scriptural view of matters should not repel persons but, rather, cause them to appreciate the true God all the more. Since Jehovah could, in full justice, put an end to all sinful mankind, this exalts all the more the greatness of his mercy and undeserved kindness in saving some of mankind for life. (John 3:36) He takes no pleasure in the death of the wicked (Ezek. 18:23, 32; 33:11); yet neither will he allow the wicked to escape the execution of his judgment. (Amos 9:2-4; Rom. 2:2-9) He is patient and long-suffering, with salvation in view for obedient ones (2 Pet. 3:8-10); yet he will not tolerate forever a situation that brings reproach upon his lofty Name. (Ps. 74:10, 22, 23; Isa. 65:6, 7; 2 Pet. 2:3) He shows compassion and is understanding regarding human frailties, forgiving repentant ones "in a large way" (Ps. 103:10-14; 130:3, 4; Isa. 55:6, 7); yet he does not excuse persons from the responsibilities they rightly bear for their own actions and the effects these have on themselves and their families. They reap what they have sown. (Deut. 30:19, 20; Gal. 6:5, 7, 8) Thus, Jehovah shows a beautiful and perfect balance of justice and mercy. Those having the proper perspective of matters as revealed in his Word (Isa. 55:8, 9; Ezek. 18:25, 29-31) will not commit the grave error of trifling with his undeserved kindness or 'missing its purpose.'—2 Cor. 6:1; Heb. 10:26-31; 12:29.

UNCHANGING IN QUALITIES AND STANDARDS

As Jehovah told the people of Israel: "I am Jehovah; I have not changed." (Mal. 3:6) This was some 3,500 years after God's creation of mankind and some 1,500 years from the time of God's making the Abrahamic covenant. While some claim that the God revealed in the Hebrew Scriptures differs from the God revealed by Jesus Christ and by the writers of the Christian Greek Scriptures, examination shows this claim to be without any foundation. Of God, the disciple James rightly said: "With him there is not a variation of the turning of the shadow." (Jas. 1:17) There was no 'mellowing' of Jehovah God's personality during the centuries, for no mellowing was needed. His severity as revealed in the Christian Greek Scriptures is no less nor his love any greater than it was at the beginning of his dealings with mankind in Eden.

The seeming differences in personality are in reality merely different aspects of the same unchanging personality. These result from the differing circumstances and persons dealt with, calling for different attitudes or relationships. (Compare Isaiah 59:1-4.) It was not Jehovah, but Adam and Eve, who changed, putting themselves in a position where Jehovah's unchangeable righteous standards allowed no further dealings with them as members of his beloved universal family. Being perfect, they were fully responsible for their deliberate wrongdoing (Rom. 5:14) and hence beyond the limits of divine mercy, although Jehovah showed them undeserved kindness in starting them out with clothing and allowing them to live for centuries outside the sanctuary of Eden and bring forth offspring before finally dying from the effects of their own sinful course. (Gen. 3:8-24) After their eviction from Eden all divine communication with Adam and his wife apparently ceased.

Why he can consistently deal with imperfect humans

Jehovah's just standards allowed for his dealing differently with Adam and Eve's offspring than with their parents. Why? For the reason that Adam's offspring *inherited* sin, hence involuntarily started life as imperfect creatures with a built-in inclination toward wrongdoing. (Ps. 51:5; Rom. 5:12) Thus, there was basis for mercy toward them. Jehovah's first prophecy (Gen. 3:15), spoken at the time of pronouncing judgment in Eden, showed that the rebellion of his first human children (as well as that of one of his spirit sons) had not embittered Jehovah nor dried up the flow of his love. That prophecy pointed in symbolic terms toward a righting of the situation produced by the rebellion and a restoration of conditions to their original perfection, the full significance being revealed millenniums later.—Compare the symbolisms of the "serpent," the "woman," and the "seed" at Revelation 12:9, 17; Galatians 3:16, 29; 4:26, 27.

Adam's descendants have been permitted to continue on earth for thousands of years, though im-

perfect and in a dying condition, never able to free themselves from sin's deadly grip. The Christian apostle Paul explained Jehovah's reason for allowing this, saying: "For the creation was subjected to futility, not by its own will but through him that subjected it [that is, Jehovah God], on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God. For we know that all creation keeps on groaning together and being in pain together until now." (Rom. 8:20-22) As shown in the article FOREKNOWLEDGE, FOREORDINATION, there is nothing to indicate that Jehovah chose to use his powers of discernment to foresee the original pair's deflection. However, once it took place Jehovah foreordained the means for correcting the wrong situation. (Eph. 1:9-11) This sacred secret, originally locked up in the symbolic prophecy in Eden, was finally fully revealed in Jehovah's first-begotten Son, sent to earth that he might "bear witness to the truth" and "by God's undeserved kindness might taste death for every man."—John 18:37; Heb. 2:9; see RANSOM.

God's dealing with and blessing certain descendants of the sinner Adam, therefore, marked no change in Jehovah's standards of perfect righteousness. He was not thereby approving their sinful state. Because his purposes are absolutely certain of fulfillment, Jehovah "calls the things that are not as though they were" (as in naming Abram "Abraham," meaning "father of a multitude," while he was yet childless). (Rom. 4:17) Knowing that in his due time (Gal. 4:4) he would provide a ransom, the legal means for forgiving sin and removing imperfection (Isa. 53:11, 12; Matt. 20:28; 1 Pet. 2:24), Jehovah consistently could deal with and have in his service imperfect men, inheritors of sin. This was because he had the just basis for 'counting [or, reckoning]' them as righteous persons due to their faith in Jehovah's promises and, eventually, in the fulfillment of those promises in Christ Jesus as the perfect sacrifice for sins. (Jas. 2:23; Rom. 4:20-25) Thus, Jehovah's provision of the ransom arrangement and its benefits gives striking testimony, not only of Jehovah's love and mercy, but also of his fidelity to his exalted standards of justice, for by the ransom arrangement he exhibits "his own righteousness in this present season, that he might be righteous even when declaring righteous the man [though imperfect] that has faith in Jesus."—Rom. 3:21-26; compare Isaiah 42:21; see DECLARE RIGHTEOUS.

Why the 'God of peace' fights

Jehovah's statement in Eden that he would put enmity between the seed of his adversary and the seed of the "woman" did not change Him from being the 'God of peace.' (Gen. 3:15; Rom. 16:20; 1 Cor. 14:33) The situation then was the same as in the days of the earthly life of his Son, Jesus Christ, who, after referring to his union with his heavenly Father, said: "Do not think I came to put peace upon the earth; I came to put, not peace, but a sword." (Matt. 10:32-40) Jesus' ministry brought divisions, even within families (Luke 12:51-53), but it was because of his adherence to, and proclamation of, God's righteous standards and truth. Because many individuals hardened their hearts against these truths while others accepted them, division resulted. (John 8:40, 44-47; 15:22-25; 17:14) This was unavoidable if the divine principles were to be upheld; but the blame lay with the rejecters of what was right.

So, too, enmity was foretold to come because Jehovah's perfect standards would allow for no condoning of the rebellious course of Satan's "seed." God's disapproval of such ones and his blessing of those holding to a righteous course would have a divisive effect (John 15:18-21; Jas. 4:4), even as in the case of Cain and Abel.—Gen. 4:2-8; Heb. 11:4; 1 John 3:12; Jude 10, 11; see CAIN.

The rebellious course chosen by men and wicked angels constituted a challenge to Jehovah's rightful sovereignty and to the good order of all the universe. Standing up to this challenge has required Jehovah to become "a manly person of war" (Ex. 15:3-7), defending his own good Name and righteous standards, fighting on behalf of those who love and serve him, and executing judgment upon those meriting destruction. (1 Sam. 17:45; 2 Chron. 14:11; Isa. 30:27-31; 42:13) He does not hesitate to use his almighty power, devastatingly at times, as at the Flood, in the destruction of Sodom and Gomorrah and in the delivery of Israel from Egypt. (Deut. 7:9, 10) And he has no fear of making known any of the details of his righteous warfare; he makes no apologies, having nothing for which to be ashamed. (Job 34:10-15; 36:22-24; 37:23, 24; 40:1-8; Rom. 3:4) His respect for his own Name and the righteousness it represents, as well as his love for those who love him, compels him to act.—Isa. 48:11; 57:21; 59:15-19; Rev. 16:5-7.

The Christian Greek Scriptures portray the same picture. The apostle Paul encouraged fellow Christians, saying: "The God who gives peace will crush Satan under your feet shortly." (Rom. 16:20; compare Genesis 3:15.) He also showed the rightness of God's repaying tribulation to those causing tribulation for his servants, bringing everlasting destruction upon such opposers. (2 Thess. 1:6-9) This was in harmony with the teachings of God's Son, who left no room for doubt as to his Father's uncompromising determination forcibly to end all wickedness and those practicing it. (Matt. 13:30, 38-42; 21:42-44; 23:33; Luke 17:26-30; 19:27) As already noted, the book of Revelation is replete with descriptions of divinely authorized warring action. All of this, however, in Jehovah's wisdom ultimately leads to the establishment of an enduring, universal peace, solidly founded on justice and righteousness.—Isa. 9:6, 7; 2 Pet. 3:13.

His dealings with fleshly Israel and spiritual Israel

Similarly, much of the difference in content between the Hebrew Scriptures and the Christian Greek Scriptures is due to the fact that the former treat mainly of Jehovah's dealings with fleshly Israel, whereas the latter, to a large extent, lead up to and portray his dealings with spiritual Israel, the Christian congregation. Thus, on the one hand, we have a nation whose millions of members are such solely by virtue of fleshly descent, a conglomerate of the good and the bad. On the other hand, we have a spiritual nation formed of persons drawn to God through Jesus Christ, persons showing love for truth and right and who personally and voluntarily dedicate themselves to the doing of Jehovah's will. Logically, God's dealings and relations with the two groups would differ and the first group would reasonably call forth more expressions of Jehovah's anger and severity than would the second group.

Yet it would be a grave error to miss the upbuilding and comforting insight into Jehovah God's personality that his dealings with fleshly Israel provide. These give sterling examples proving that Jehovah was the kind of Person he described himself to Moses as being: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation."—Ex. 34:4-7; compare 20:5.

Though balanced by justice, it is in reality Jehovah's love, patience, and long-suffering that are the outstanding facets of his personality revealed in the history of Israel, a highly favored people who, in their majority, proved remarkably "stiff-necked" and "hardhearted" toward their Creator. (Ex. 34:8, 9; Neh. 9:16, 17; Jer. 7:21-26; Ezek. 3:7) The strong

denunciations and condemnation repeatedly leveled against Israel by Jehovah through his prophets only serve to emphasize the greatness of his mercy and the amazing extent of his long-suffering. At the end of over 1,500 years of bearing with them, and even after his own Son was slain at the instance of religious leaders of the nation, Jehovah continued to favor them for a period of three and a half years longer, mercifully causing the preaching of the good news to be restricted to them, granting them yet further opportunity to gain the privilege of reigning with his Son—an opportunity that repentant thousands accepted.—Acts 2:1-5, 14-41; 10:24-28, 34-48; see SEVENTY WEEKS.

Jesus Christ evidently referred to Jehovah's previously quoted statement as to 'bringing punishment to later descendants of offenders' when he said to the hypocritical scribes and Pharisees: "You say, 'If we had been in the days of our forefathers, we would not have been sharers with them in the blood of the prophets.' Therefore you are bearing witness against yourselves that you are sons of those who murdered the prophets. Well, then, *fill up the measure of your forefathers.*" (Matt. 23:29-32) Despite their pretensions, by their course of action such ones demonstrated their approval of the wrong deeds of their forefathers and proved that they themselves continued to be among 'those hating Jehovah.' (Ex. 20:5; Matt. 23:33-36; John 15:23, 24) Thus, they, unlike the Jews who repented and heeded the words of God's Son, suffered the cumulative effect of God's judgment when, years later, Jerusalem was besieged and destroyed and most of its population died. They could have escaped but chose not to avail themselves of Jehovah's mercy.—Luke 21:20-24; compare Daniel 9:10, 13-15.

His personality reflected in his Son

In every respect, then, Jesus Christ was a faithful reflection of the beautiful personality of his Father, Jehovah God, in whose name he came. (John 1:18; Matt. 21:9; John 12:12, 13; compare Psalm 118:26.) Jesus said: "The Son cannot do a single thing of his own initiative, but only what he beholds the Father doing. For whatever things that One does, these things the Son also does in like manner." (John 5:19) It follows, therefore, that the kindness and compassion, the mildness and warmth, as well as the strong love for righteousness and hatred of wickedness that Jesus displayed (Heb. 1:8, 9), are all qualities that the Son had observed in his Father, Jehovah God.—Compare Matthew 9:35, 36 with Psalm 23:1-6 and Isaiah 40:10, 11; Matthew 11:27-30 with Isaiah 40:28-31 and 57:15, 16; Luke 15:11-24 with Psalm 103:8-14; Luke 19:41-44 with Ezekiel 18:31, 32; 33:11.

Every lover of righteousness who reads the inspired Scriptures and who truly comes to "know" with understanding the full meaning of Jehovah's name (Ps. 9:9, 10; 91:14; Jer. 16:21) has every reason, therefore, to love and bless that name (Ps. 72:18-20; 119:132; Heb. 6:10), praise and exalt it (Ps. 7:17; Isa. 25:1; Heb. 13:15), fear and sanctify it (Neh. 1:11; Mal. 2:4-6; 3:16-18; Matt. 6:9), trust in it (Ps. 33:21; Prov. 18:10), saying with the psalmist: "I will sing to Jehovah throughout my life; I will make melody to my God as long as I am. Let my musing about him be pleasurable. I, for my part, shall rejoice in Jehovah. The sinners will be finished off from the earth; and as for the wicked, they will be no longer. Bless Jehovah, O my soul. Praise Jah, you people!"—Ps. 104:33-35.

JEHOVAH HIMSELF IS THERE. This translates the expression "Jehovah-sham'mah," applied to the city seen by the prophet Ezekiel in his vision recorded in chapters 40 through 48. (Ezek. 48:35) The visionary city is depicted as foursquare (four thousand five hundred cubits to a side [6,562.5 feet (c. 2,000 meters)]) and as having twelve gates, each bearing the name of one of the tribes of Israel. (48:15, 16, 31-34) To an extent it is similar to the holy city New Jerusalem as seen in vision by the apostle John. (Rev. 21:2, 10-16) The visionary city of Ezekiel's prophecy is to belong to "all the house of Israel." (Ezek. 45:6) The name "Jehovah-sham'mah," or "Jehovah Himself Is There," would signify a representational presence of God like that expressed in other texts, such as Psalms 46:5; 132:13, 14; Isaiah 24:23; Joel 3:21 and Zechariah 2:10, 11, where Jehovah, whom the 'heaven of the heavens cannot contain,' is spoken of as though residing in an earthly city or place.—1 Ki. 8:27.

JEHOVAH IS OUR RIGHTEOUSNESS. This expression translates the two words *Yᵉho·wah' Tsidh·qe'nu*, found at Jeremiah 23:6 and 33:16. Other translations are: "The LORD is our vindicator" (*AT*); "Yahweh-our-integrity" (*JB*).

Jeremiah 23:5, 6 is a Messianic prophecy describing the future king sprouting from David's line to "execute justice and righteousness in the land." Since he rules as God's representative (even as David, and others, sat "upon Jehovah's throne" as God's anointed king; 1 Chron. 29:23), the prophecy says, "This is his name with which he will be called, Jehovah Is Our Righteousness." There is no basis for claiming, as some have, that this means that Jesus, the Messiah, and Jehovah are the same, forming one God. This can be seen from the fact that the similar Messianic prophecy at Jeremiah 33:14-16 applies the identical expression to Jerusalem, saying: "And this is what she will be called, Jehovah Is Our Righteousness." In both cases the expression shows that God's name, Jehovah, placed both upon his promised king and upon his chosen capital, is a guarantee of their righteousness. Moreover, the justice and righteousness emanating from, or expressed by, these sources are the product of full devotion to Jehovah and his divine will, bringing Jehovah's blessing and direction.

JEHOVAH-JIREH (Je·ho'vah-ji'reh) [Jehovah will see to (it), or, Jehovah will provide]. A place on one of the mountains in the land of Moriah where Abraham found a ram caught in a thicket and subsequently offered it instead of Isaac. Abraham viewed this ram as Jehovah's provision and therefore named the place Jehovah-jireh.—Gen. 22:2, 13, 14.

JEHOVAH-NISSI (Je·ho'vah-nis'si) [Jehovah is my signal (pole); *LXX*, Jehovah is my refuge; *Vg*, Jehovah is my exaltation]. The name of the memorial altar erected by Moses after Israel's successful battle against the Amalekites at Rephidim.—Ex. 17:8, 13-16.

JEHOVAH OF ARMIES. This expression, found over 280 times in the Scriptures, translates the Hebrew *Yᵉho·wah' tsᵉva·'ohth'*. The prophetic books, particularly Isaiah, Jeremiah and Zechariah, contain by far the majority of its occurrences. Paul and James, quoting from or alluding to the prophecies, used the expression (transliterated into Greek) in their writings. —Rom. 9:29; Jas. 5:4; compare Isaiah 1:9.

The Hebrew word *tsa·va"* (singular; plural, *tsᵉva·'ohth'*) basically means a literal army of soldiers or combat forces, as at Genesis 21:22; Deuteronomy 20:9, and many other texts. However, the term is also used in a figurative sense as in "the heavens and the earth and all their army," or "the sun and the moon and the stars, all the army of the heavens." (Gen. 2:1; Deut. 4:19) The plural form (*tsᵉva·'ohth'*) is employed a number of times as applying to the Israelite forces, as at Exodus 6:26; 7:4; Numbers 33:1; Psalms 44:9; 60:10. Some scholars believe that the "armies" in the expression "Jehovah of armies" include not only the angelic forces but also the Israelite army and the inanimate heavenly bodies. However, it appears that the "armies" signified are primarily, if not exclusively, the angelic forces.

When Joshua saw an angelic visitor near Jericho and asked him if he was for Israel or for the enemy

side, the reply was, "No, but I—as prince of the army of Jehovah I have now come." (Josh. 5:13-15) The prophet Micaiah told Kings Ahab and Jehoshaphat, "I certainly see Jehovah sitting upon his throne and all the army of the heavens standing by him, to his right and to his left," clearly referring to Jehovah's spirit sons. (1 Ki. 22:19-21) The use of the plural form in "Jehovah of armies" is appropriate, inasmuch as the angelic forces are described, not only in divisions of cherubs, seraphs and angels (Isa. 6:2, 3; Gen. 3:24; Rev. 5:11), but also as forming organized groups, so that Jesus Christ could speak of having "more than twelve legions of angels" available at his call. (Matt. 26:53) In Hezekiah's plea to Jehovah for help he called him "Jehovah of armies, the God of Israel, sitting upon the cherubs," evidently alluding to the ark of the covenant and the cherub figures on its cover, symbolizing Jehovah's heavenly throne. (Isa. 37:16; compare 1 Samuel 4:4; 2 Samuel 6:2.) Elisha's fearful servant was reassured by a miraculous vision in which he saw the mountains around the besieged city of Elisha's residence "full of horses and war chariots of fire," part of Jehovah's angelic hosts. —2 Ki. 6:15-17.

The expression "Jehovah of armies" thus conveys the sense of power, the power held by the Sovereign Ruler of the universe, who has at his command vast forces of spirit creatures. (Ps. 103:20, 21; 148:1, 2; Isa. 1:24; Jer. 32:17, 18) It thus commands deep respect and awe, while at the same time being a source of comfort and encouragement to Jehovah's servants. David, alone and unaided by any earthly military force, challenged the formidable Philistine Goliath in "the name of Jehovah of armies, the God of the battle lines of Israel." (1 Sam. 17:45) Not only in times of literal battle, but also in all other trialsome situations or occasions of importance, God's people as a whole and as individuals could take courage and hope from recognizing the majesty of Jehovah's Sovereign position, reflected in his control over the mighty forces serving from his heavenly courts. (1 Sam. 1:9-11; 2 Sam. 6:18; 7:25-29) The use of the expression "Jehovah of armies" by the prophets supplied yet one more reason for those hearing the prophecies to be certain of their fulfillment.

JEHOVAH'S DAY. See DAY OF JEHOVAH.

JEHOVAH-SHALOM (Je·ho'vah-sha'lom) [Jehovah is peace]. The name given to the altar that Gideon built at Ophrah W of the Jordan. After having seen Jehovah's angel, Gideon feared that he would die. But he was assured: "Peace be yours. Do not fear. You will not die." Out of gratitude, Gideon built the altar, evidently not for sacrifice, but as a memorial to Jehovah.—Judg. 6:22-24.

JEHOZABAD (Je·hoz'a·bad) [Jehovah has bestowed].

1. The second of Obed-edom's eight sons included among the sanctuary gatekeepers.—1 Chron. 26:1, 4, 5, 13, 15.

2. A Benjamite officer over 180,000 in King Jehoshaphat's army.—2 Chron. 17:17, 18.

3. An accomplice in the slaying of King Jehoash of Judah. Jehozabad and Jozacar, servants of Jehoash, put the king to death on account of his murdering Jehoiada's son Zechariah. They themselves were killed by Jehoash's son and successor Amaziah. Jehozabad was the son of a Moabitess named Shimrith (likely the same as Shomer).—2 Ki. 12:20, 21; 2 Chron. 24: 20-22, 25-27; 25:1, 3.

JEHOZADAK (Je·hoz'a·dak), **JOZADAK** (Jo'za-dak) [Jehovah is righteous]. The shorter form is used in Nehemiah, the longer form elsewhere.

Father of High Priest Jeshua (or Joshua). (Ezra 3:2; Hag. 1:12; Zech. 6:11) Jehozadak was taken into captivity after Nebuchadnezzar killed his father, chief priest Seraiah, and thus through him the high-priestly line was preserved.—1 Chron. 6:14, 15; 2 Ki. 25: 18-21; Neh. 12:26.

JEHU (Je'hu) [probably, Jehovah is he].

1. A Benjamite of the city of Anathoth who came as a volunteer to serve with David. David was then at Ziklag as a refugee from King Saul. Jehu was among the mighty men "armed with the bow, using the right hand and using the left hand with stones or with arrows in the bow."—1 Chron. 12:1-3.

2. A prophet, the son of Hanani. He foretold the destruction of the house of Baasha, king of Israel. (1 Ki. 16:1-4, 7, 12) More than thirty-three years later, a prophet by the same name (and, hence, perhaps the same person) reproved King Jehoshaphat of Judah for his friendship and assistance to wicked King Ahab of Israel. (2 Chron. 19:1-3) At 2 Chronicles 20:34 Jehoshaphat's history is said to be written "among the words of Jehu the son of Hanani, which were inserted in the Book of the Kings of Israel."

3. The son of Jehoshaphat (not King Jehoshaphat of Judah) and grandson of Nimshi. (2 Ki. 9:14) Jehu ruled as king of Israel from about 905 to 876 B.C.E. During the reign of King Ahab of Israel, Elijah the prophet had fled to Mount Horeb to escape death at the hands of Ahab's wife Jezebel. God commanded Elijah to go back and to anoint three men: Elisha as Elijah's successor, Hazael as king of Syria, and Jehu as king of Israel. (1 Ki. 19:15, 16) Elijah anointed Elisha (or, appointed him; see ANOINTED, ANOINTING). However, the anointing of Jehu remained for Elijah's successor Elisha actually to perform.

Was this leaving of Jehu's anointing to Elisha due to procrastination on Elijah's part? No. A while after giving Elijah the command, Jehovah told him that the calamity on Ahab's house (to be executed by Jehu) would not come in Ahab's day, but in the days of Ahab's son. (1 Ki. 21:27-29) So it is evident that the delay was by Jehovah's guidance and not because of laxity on Elijah's part. But Jehovah timed the anointing exactly right, when the opportunity was ripe for Jehu to put the anointing immediately into effect by action. And, in harmony with Jehu's decisive and dynamic personality, he did not lose a moment, but acted immediately.

The due time came. It was a time of war. Ahab was now dead and his son Jehoram was ruling. Israel's army was gathered at Ramoth-gilead, keeping guard against the forces of Hazael king of Syria. Jehu was there as one of the military commanders. (2 Ki. 8:28; 9:14) About thirteen years earlier, he and his adjutant, Bidkar, as soldiers in the army of Ahab, had been present when Elijah had denounced Ahab, prophesying that Jehovah would 'repay Ahab in the tract of land belonging to Naboth.' This tract had been taken by Ahab after his wife Jezebel had brought about Naboth's murder.—1 Ki. 21:11-19; 2 Ki. 9:24-26.

As Israel's military force kept guard at Ramoth-gilead, King Jehoram of Israel was at Jezreel recovering from wounds he had received at the hands of the Syrians at Ramah. The king of Judah, Ahaziah, was also there. He was a nephew of Jehoram, for his mother was Athaliah the sister of Jehoram of Israel and the daughter of Ahab and Jezebel. King Ahaziah had come to Jezreel on a visit to his sick uncle, Jehoram.—2 Ki. 8:25, 26, 28, 29.

JEHU'S ANOINTING

Elisha called one of the sons of the prophets, his attendant, telling him to take a flask of oil, to go to the Israelite camp at Ramoth-gilead, there anoint Jehu, and flee. Elisha's attendant obeyed, calling Jehu away from the other officers into a house, where he anointed him and stated Jehu's commission to destroy the entire house of Ahab. Then the attendant fled, as Elisha had directed.—2 Ki. 9:1-10.

On coming out of the house Jehu tried to pass off the matter lightly, as though the prophet had

said nothing of importance. But the men saw from his appearance and manner that something of significance had occurred. On being pressed Jehu revealed that he had been anointed as king of Israel, on which striking pronouncement the army immediately proclaimed him king.—2 Ki. 9:11-14.

DESTRUCTION OF THE HOUSE OF AHAB

Giving orders to keep the matter secret from Jezreel, Jehu rode furiously for that city. (2 Ki. 9:15, 16) Messengers sent out from Jezreel by Jehoram to inquire "Is there peace?" were sent to the rear of Jehu's men. As the "heaving mass" of Jehu's horsemen and chariots came closer, the chariot driving of Jehu "with madness" identified him to the watchman on the tower. Jehoram son of Ahab became suspicious and rode out in his war chariot, reaching Jehu at Naboth's tract of land. Jehu shot him with an arrow and, recalling the prophecy of Elijah, commanded his adjutant Bidkar to throw his body into the field of Naboth. Then Jehu continued on into the city of Jezreel. Apparently Ahab's grandson Ahaziah, who had come out of the city with Jehoram, tried to make his way back to his own capital, Jerusalem, but got only as far as Samaria and hid there. He was captured later and taken to Jehu near the town of Ibleam, not far from Jezreel. Jehu ordered his men to kill him in his war chariot. They wounded him mortally, on the way up to Gur, near Ibleam, but he escaped and fled to Megiddo, where he died. Then he was taken to Jerusalem and buried there. —2 Ki. 9:17-28; 2 Chron. 22:6-9.

On Jehu's arrival in Jezreel, Ahab's widow Jezebel called out: "Did it go all right with Zimri the killer of his lord?" (See 1 Kings 16:8-20.) But Jehu, unmoved by this veiled threat, called upon the court officials to throw her down. They complied. Her blood spattered on the wall and Jehu trampled her under his horses. Possibly giving a further insight into Jehu's character is the terse statement in the account, "After that he came on in and ate and drank," then commanded her burial. In the meantime Jezebel had been eaten by the dogs, which circumstance brought back to Jehu's mind Elijah's prophetic expression as to the manner of her execution.—2 Ki. 9:30-37; 1 Ki. 21:23.

Jehu wasted no time in pursuing the completion of his mission. He challenged the men of Samaria to set one of Ahab's seventy sons on the throne and fight. But in fear they expressed loyalty to Jehu. Jehu boldly tested their loyalty by saying: "If you belong to me, . . . take the heads of the men that are sons of your lord and come to me tomorrow at this time at Jezreel." The next day messengers appeared, carrying in baskets the seventy heads, which Jehu commanded to be put in two heaps at the gate of Jezreel until morning. After this Jehu killed all of Ahab's distinguished men and acquaintances and his priests, and slaughtered forty-two men, the brothers of Ahab's grandson King Ahaziah of Judah. Thus he destroyed also the sons of Jehoram of Judah, the husband of wicked Jezebel's daughter Athaliah. —2 Ki. 10:1-14.

Great steps had been taken toward ridding Israel of Baal worship, but Jehu had much yet to do, and he went about it with characteristic promptness and zeal. On his ride to Samaria he encountered Jehonadab, a Rechabite. It may be recalled that the descendants of this man were later commended by Jehovah through the prophet Jeremiah for their faithfulness. (Jer. 35:1-16) Jehonadab expressed himself as being on Jehu's side in his fight against Baalism and went along, assisting Jehu. All left over of those related to or connected with Ahab in Samaria were destroyed.—2 Ki. 10:15-17.

BAAL WORSHIPERS ANNIHILATED

Next, by the ruse of calling a great gathering for the worship of Baal, Jehu got all Israel's Baal worshipers to assemble at the house of Baal. After ascertaining that there were no worshipers of Jehovah present, Jehu commanded his men to put to death everyone in the house. They thereafter destroyed the sacred pillars of Baal and pulled down the house, setting it aside for privies, for which the site was used down to the day of Jeremiah, writer of the account in the book of Kings. The record reads: "Thus Jehu annihilated Baal out of Israel." (2 Ki. 10:18-28) However, later on Baal worship again gave trouble in both Israel and Judah.—2 Ki. 17:16; 2 Chron. 28:2; Jer. 32:29.

Likely to keep the ten-tribe kingdom of Israel distinct from the kingdom of Judah with its temple of Jehovah at Jerusalem, King Jehu let the calf worship remain in Israel with its centers at Dan and Bethel. "And Jehu himself did not take care to walk in the law of Jehovah the God of Israel with all his heart. He did not turn aside from the sins of Jeroboam with which he caused Israel to sin."—2 Ki. 10:29, 31.

Nevertheless, for Jehu's zealous and thorough work in eradicating Baalism and in executing Jehovah's judgments on the house of Ahab, Jehovah rewarded Jehu with the promise that four generations of his sons would sit upon the throne of Israel. This was fulfilled in Jehu's descendants Jehoahaz, Jehoash, Jeroboam II and Zechariah, whose rule ended in his assassination in 791 B.C.E. The dynasty of Jehu therefore reigned over Israel for about 114 years.—2 Ki. 10:30; 13:1, 10; 14:23; 15:8-12.

BLOODGUILT ON JEHU'S HOUSE

However, after Jehu's day, by the prophet Hosea, Jehovah said: "For yet a little while and I must hold an accounting for the acts of bloodshed of Jezreel against the house of Jehu, and I must cause the royal rule of the house of Israel to cease." (Hos. 1:4) This bloodguilt on Jehu's house could not be for his carrying out the commission to destroy the house of Ahab, for God commended him for this. Neither could it be because he destroyed Ahaziah of Judah and his brothers. By their family connections, namely, by the marriage of Jehoram of Judah, the son of King Jehoshaphat, to Athaliah, the daughter of Ahab and Jezebel, the royal line of Judah was contaminated with an infiltration of the wicked house of Omri.

Rather, the key to the matter seems to lie in the statement that Jehu let calf worship continue in Israel and did not walk in the law of Jehovah with all his heart. This indicates that the motive of Jehu may not have been altogether right in destroying all that belonged to Ahab. He may have done it with at least a measure of selfish interest—to ensure his own position as the new king. For he let calf worship go on, just as Jeroboam had done, perhaps for the same reasons. (1 Ki. 12:25-30) Jehovah, while being pleased that the blotting out of filthy Baal worship and its adherents was carried out, would consider the whole motive of Jehu, even though he acted as Jehovah's instrument. Jehu's case may parallel in some respects the destruction of unfaithful Jerusalem by Babylon. Babylon carried out the execution as God had foretold, but did so from wrong motives—hatred of the Jews and their God Jehovah. Therefore, God brought Babylon to an accounting.—Jer. 25:8, 9; 50:33, 34; 51:24, 34, 35; Zech. 1:15.

The real power of the kingdom of Israel was broken when Jehu's house fell, the kingdom lasting only about fifty years longer. Only Menahem, who struck down Zechariah's murderer Shallum, had a son succeeding him on the throne. This son, Pekahiah, was assassinated, as was his murderer and successor Pekah. Hoshea, Israel's last king, went into captivity to the king of Assyria.—2 Ki. 15:10, 13-30; 17:4.

The primary sin of Israel all along was its practice of calf worship. This led to the drawing of the nation away from Jehovah, with consequent deterioration. So the guilt for the "bloodshed of Jezreel" was one of the things, along with murdering, stealing, adultery and other crimes, that really found its root in the

false worship that the rulers permitted the people to indulge in. (Hos. 4:2) Finally God had to "cause the royal rule of the house of Israel to cease."—Hos. 1:4.

SYRIA AND ASSYRIA HARASS ISRAEL

Because of not turning fully to Jehovah and walking in his ways, Jehu had to face trouble from Hazael, king of Syria, all the days of his rule. Hazael took territory piece by piece from Israel's domain on the other side of the Jordan. (2 Ki. 10:32, 33; Amos 1:3, 4) At the same time the Assyrian threat to Israel's existence mounted.

ASSYRIAN INSCRIPTIONS NAME JEHU

In inscriptions of Shalmaneser III, king of Assyria, he claims to have received tribute from Jehu. The inscription reads: "The tribute of Jehu, son of Omri; I received from him silver, gold, a golden *saplu*-bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king, (and) wooden *puruhtu* [the meaning of the latter word being unknown]." (Actually, Jehu was not the son of Omri. But from Omri's time the expression was sometimes used to designate the kings of Israel, doubtless because of Omri's prowess and his building of Samaria, which continued as Israel's capital until the fall of that ten-tribe kingdom to Assyria.)

Along with this same inscription on what is known as the Black Obelisk is a pictorial representation, probably of an emissary of Jehu, bowing before Shalmaneser and offering tribute. Some commentators remark that this is the first pictorial portrayal of Israelites, as far as is known. (See illustration on page 153.) However, we cannot be absolutely sure of the truthfulness of Shalmaneser's claim. Also, the appearance of the figure in the picture cannot be relied on to be an accurate likeness of an Israelite, for these nations may have depicted their enemies as undesirable in appearance, much as drawings or pictures today portray people of an enemy nation as weak, grotesque or hateful.

4. The son of Obed of the family of Jerahmeel, a descendant of Hezron, son of Perez, who was born to Judah by Tamar. This Jehu's line came through Jarha, an Egyptian slave. Sheshan, a descendant of Jerahmeel, had no sons, so he gave to Jarha his daughter as wife. The son born to them was Attai, an ancestor of Jehu.—1 Chron. 2:3-5, 25, 34-38.

5. A Simeonite, the son of Joshibiah. In the days of King Hezekiah of Judah he was among the chieftains of the Simeonite families who struck down the Hamites and the Meunim living in the vicinity of Gedor and who dwelt thereafter in the place of these people with their flocks.—1 Chron. 4:24, 35, 38-41.

JEHUBBAH (Je·hub'bah) [possibly, God has hidden]. A leading member of the tribe of Asher. —1 Chron. 7:34, 40.

JEHUCAL (Je·hu'cal), **JUCAL** (Ju'cal) [Jehovah is able, mighty]. A prince sent by King Zedekiah to ask Jeremiah to pray for Judah. (Jer. 37:3) This son of Shelemiah and three other influential princes had Jeremiah put into the miry cistern because his preaching was, as they put it, "weakening the hands of the men of war," as well as the hands of the people in general.—Jer. 38:1-6.

JEHUD (Je'hud) [praise]. A site in the territory of Dan (Josh. 19:40, 45) usually identified with modern el-Yahudiyeh, some eight miles (c. 13 kilometers) E of Jaffa (Joppa). The Greek *Septuagint*, though, uses "Azor" instead of Jehud. (Josh. 19:45, *Bagster's*) Therefore some scholars link Jehud with modern Yazur, about three miles (c. 5 kilometers) E-SE of Jaffa. It is believed that this is the place called "Azuru" in Sennacherib's annals.

JEHUDI (Je·hu'di) [a Jew]. An officer of King Jehoiakim sent by the princes of Judah to bring to them Baruch with Jeremiah's scroll. When Jehudi later read the same roll to Jehoiakim, the king cut it up and burned it, piece by piece, until the whole scroll was destroyed.—Jer. 36:14, 21-23, 27, 32.

Jehudi was a great-grandson of Cushi. (Jer. 36:14) His name (meaning "a Jew") and that of his ancestor are thought by some to denote that he was not a Jew by birth, but a proselyte, his grandfather's name suggesting that the family was from Cush, or Ethiopia. However, those of the two generations in between both have typical Jewish names (Nethaniah his father and Shelemiah his grandfather) and even the name Cushi itself is elsewhere found as a proper name of a natural-born Jew. (Zeph. 1:1) So Jehudi was most likely simply a proper name given at birth and not a name first acquired as a proselyte.

JEIEL (Je·i'el) [God has healed, or, preserved].

1. A descendant of Jacob's son Reuben.—1 Chron. 5:1, 7.

2. A Benjamite who, together with his family (wife Maacah and ten sons), was a settler of Gibeon; an ancestor of King Saul. (1 Chron. 8:29; 9:35-39) Apparently the same as Abiel.—1 Sam. 9:1; see ABIEL No. 1.

3. One of David's mighty men; son of Hotham the Aroerite.—1 Chron. 11:26, 44.

4. A Levite, both a gatekeeper and a musician, who participated in the musical celebration when the Ark was first brought to Jerusalem and thereafter played in front of the tent that contained it.—1 Chron. 15:17, 18, 21, 28; 16:1, 4, 5 (the second occurrence of the name in verse 5).

5. Another Levitical musician who performed the same services as No. 4 above. (1 Chron. 16:5, the first occurrence of the name in that verse) He is called Jaaziel at 1 Chronicles 15:18 and Aziel in 15:20.

6. A Levitical descendant of Asaph and ancestor of the Levite who encouraged King Jehoshaphat and the inhabitants of Judah and Jerusalem not to fear their enemies for Jehovah would be with his people. —2 Chron. 20:14-17.

7. The secretary who registered and numbered King Uzziah's army.—2 Chron. 26:11.

8. One of the chief Levites who made a very large contribution of animals for King Josiah's great Passover celebration.—2 Chron. 35:1, 9.

9. A descendant of Adonikam who made the trip with Ezra from Babylon to Jerusalem in 468 B.C.E. —Ezra 8:1, 13.

10. One of the sons of Nebo who sent away their foreign wives and sons in Ezra's day.—Ezra 10:43, 44.

JEKABZEEL (Je·kab'ze·el). An alternate form of the name Kabzeel. (Neh. 11:25) This was a city in the southern part of Judah and is sometimes identified with Khirbet Hora, about ten miles (16 kilometers) NE of Beer-sheba.—See KABZEEL.

JEKAMEAM (Jek·a·me'am) [probably, may kinsman establish]. The fourth son of Hebron, a Kohathite Levite, and founder of a Levitical paternal house that survived at least until David's reign. —1 Chron. 23:12, 19; 24:23, 30b, 31.

JEKAMIAH (Jek·a·mi'ah) [may Jehovah establish].

1. A descendant of Judah and son of Shallum. —1 Chron. 2:3, 41.

2. One of the sons born to King Jehoiachin (Jeconiah) during his Babylonian exile.—1 Chron. 3:17, 18.

JEKUTHIEL (Je·ku'thi·el) [perhaps, may God nourish]. A descendant of Judah and "father of Zanoah." (1 Chron. 4:1, 18) Zanoah is the name of a city rather than a person in its other occurrence (Josh. 15:56, 57), so Jekuthiel as its 'father' was likely the father of those who settled there, or was himself its founder or chief settler.—See ATROTH-BETH-JOAB.

JEMIMAH (Je·mi'mah) [likely, dove]. The first of Job's three daughters born after his great test. Jemimah and her sisters, the most beautiful women in all the land, received an inheritance in among their seven brothers.—Job 42:13-15.

JEMUEL (Jem·u'el) [day of God, daylight of God]. The first-named son of Simeon and one of the "seventy" numbered among Jacob's household "who came into Egypt." (Gen. 46:10, 27; Ex. 6:15) In other accounts he is called Nemuel.—Num. 26:12; 1 Chron. 4:24; see NEMUEL No. 1.

JEPHTHAH (Jeph'thah) [he will open or set free]. A judge of Israel, of the tribe of Manasseh. (Num. 26:29; Judg. 11:1) He administered justice over the territory of Gilead for six years perhaps during the judgeship of Eli and the early life of Samuel. (Judg. 12:7) Jephthah's reference to "three hundred years" of Israelite control E of the Jordan would seem to place the start of his six-year judgeship around 1173 B.C.E.—Judg. 11:26; See CHRONOLOGY, p. 337.

JEPHTHAH A LEGITIMATE SON

Jephthah's mother was "a prostitute woman," not meaning, however, that Jephthah was born of prostitution or was illegitimate. His mother *had been* a prostitute prior to her marriage as a secondary wife to Gilead, just as Rahab had once been a prostitute but later married Salmon. (Judg. 11:1; Josh. 2:1; Matt. 1:5) That Jephthah was not illegitimate is proved by the fact that his half brothers by Gilead's primary wife drove him out so that he would not share in the inheritance. (Judg. 11:2) Additionally, Jephthah later became the accepted leader of the men of Gilead (of whom Jephthah's half brothers seemed to be foremost). (Judg. 11:11) Moreover, he offered a sacrifice to God at the tabernacle. (Judg. 11:30, 31) None of these things would have been possible for an illegitimate son, for the Law specifically stated: "No illegitimate son may come into the congregation of Jehovah. Even to the tenth generation none of his may come into the congregation of Jehovah."—Deut. 23:2.

Jephthah was evidently the firstborn of Gilead. Consequently he would normally have inherited two portions in the property of his father Gilead (who apparently was dead at the time Jephthah's half brothers drove him out) and would also have been the head of the family. Only by illegally driving him away could Jephthah's half brothers deprive him of his rightful inheritance, for even though the firstborn son of a father was the son of a secondary wife, or even a less-favored wife, he was, nevertheless, to receive the firstborn's rights.—Deut. 21:15-17.

"IDLE MEN" GATHER TO JEPHTHAH

When Jephthah was driven away by his half brothers he took up dwelling in the land of Tob, a region E of Gilead, apparently outside the borders of Israel. Here Jephthah would be on the frontier, exposed to Israel's foreign enemies, particularly Ammon. "Idle men," that is, men evidently made idle or put out of employment by Ammonite harassment, and revolting against servitude to Ammon, came to Jephthah and put themselves under his command. (Judg. 11:3) The people living in the territory E of the Jordan River (the tribes of Manasseh, Reuben and Gad) were mainly cattle raisers, and the forays of the Ammonite raiders (who even crossed the Jordan at times) had apparently taken away the possessions and the means of livelihood from many of the inhabitants of Gilead.—Judg. 10:6-10.

AMMONITES THREATEN WAR

For eighteen years the oppression of the Ammonites continued. This was permitted by God because the Israelites had unfaithfully turned to serving the gods of the nations round about. But now the sons of Israel were brought to their senses, repenting of their folly and calling on Jehovah for help. They began to do away with their idols and to serve Jehovah. At this point Ammon gathered together in Gilead for large-scale warfare. (Judg. 10:7-17; 11:4) This fact indicates that it was actually the great invisible enemy of God, Satan the Devil, who incited the pagan nations against Israel, and that the real issue was worship of the true God.—Compare Revelation 12:9; Psalm 96:5; 1 Corinthians 10:20.

Israel gathered its forces at Mizpah. The half brothers of Jephthah were evidently prominent among the older men of Gilead. (Judg. 10:17; 11:7) They saw the need for proper leadership and direction. (Judg. 10:18) They realized that they must be under the headship of a God-appointed man if they were to defeat Ammon. (Judg. 11:5, 6, 10) Undoubtedly Jephthah and his men had been performing exploits in Tob, suggesting that he was God's designated choice. (Judg. 11:1) The men of Gilead decided to go to Jephthah, whom they had despised, to ask him to be their head.

JEPHTHAH BECOMES HEAD OF GILEAD

Jephthah agreed to lead them in the fight against Ammon on one condition: if Jehovah gave him victory he would continue as head after returning from the fight. His insistence on this was not a selfish demand. He had shown himself concerned with the fight in behalf of God's name and his people. Now, if he defeated Ammon, it would prove that God was with him. Jephthah wanted to make sure that God's rule would not be forsaken again once the crisis had passed. Also, if he was indeed Gilead's firstborn son, he was only establishing his legal right as head of the house of Gilead. The covenant was then concluded before Jehovah in Mizpah. Here again Jephthah showed that he looked to Jehovah as Israel's God and King and their real Deliverer.—Judg. 11:8-11.

Jephthah, a man of action, lost no time in exercising vigorous leadership. He sent a message to the king of Ammon, pointing out that Ammon was the aggressor in invading Israel's land. The king replied that it was land Israel had taken from Ammon. (Judg. 11:12, 13) Here Jephthah showed himself to be, not a mere rough, uncultured warrior, but a student of history and particularly of God's dealings with his people. He refuted the Ammonite argument, showing that (1) Israel did not molest Ammon, Moab or Edom (Judg. 11:14-18; Deut. 2:9, 19, 37; 2 Chron. 20:10, 11); (2) Ammon had not possessed the disputed land at the time of the Israelite conquest, because it was in the hands of the Canaanitish Amorites, whose king, Sihon, and his land God had given into Israel's hand; (3) Ammon had not disputed Israel's occupation for the past 300 years; therefore, on what valid basis could they do so now?—Judg. 11:19-27.

Jephthah got at the heart of the matter when he showed that the issue revolved around the matter of worship. He declared that Jehovah God had given Israel the land and that for this reason they would not give an inch of it to worshipers of a false god. He called Chemosh the god of Ammon. Some have considered this to be an error. But, although Ammon had the god Milcom, and though Chemosh was a god of Moab, those related nations worshiped many gods. Solomon even wrongly brought the worship of Chemosh into Israel, because of his foreign wives. (Judg. 11:24; 1 Ki. 11:1, 7, 8, 33; 2 Ki. 23:13) Furthermore, "Chemosh" may mean "subduer, vanquisher," according to some scholars. (See Gesenius' *Hebrew and English Lexicon.*) Jephthah may have called attention to this god as being given credit by the Ammonites for 'subduing' or 'vanquishing' others and giving them land.

JEPHTHAH'S VOW

Jephthah now saw that a fight with Ammon was God's will. With God's spirit energizing him he led his army to the fight. Similar to Jacob's action some 600 years previously, Jephthah made a vow, demon-

strating his wholehearted desire for Jehovah's direction and attributing any success he would have to Jehovah. (Judg. 11:30, 31; Gen. 28:20-22) Jehovah heard his vow with favor, and the Ammonites were subdued.—Judg. 11:32, 33.

Some critics and scholars have condemned Jephthah for his vow, having the view that Jephthah followed the practice of other nations, offering up his daughter by fire as a human burnt offering. But this is not the case. It would be an insult to Jehovah, a disgusting thing in violation of his law, to make a literal human sacrifice. He strictly commanded Israel: "You must not learn to do according to the detestable things of those nations. There should not be found in you anyone who makes his son or his daughter pass through the fire, . . . For everybody doing these things is something detestable to Jehovah, and on account of these detestable things Jehovah your God is driving them away from before you." (Deut. 18:9-12) Jehovah would curse, not bless, such a person. The very ones Jephthah was fighting, the Ammonites, practiced human sacrifice to their god Molech.—Compare 2 Kings 17:17; 21:6; 23:10; Jeremiah 7:31, 32; 19:5, 6.

When Jephthah said: "It must also occur that the one coming out, who comes out of the doors of my house to meet me . . . must also become Jehovah's," he had reference to a person and not an animal, since animals suitable for sacrifice were not likely kept in Israelite homes, to have free run there. Besides, the offering of an animal would not show extraordinary devotion to God. Jephthah knew that it might well be his daughter who would come out to meet him. It must be borne in mind that Jehovah's spirit was on Jephthah at the time; this would prevent any rash vow on Jephthah's part. How, then, would the person coming out to meet Jephthah to congratulate him on his victory "become Jehovah's" and be offered up "as a burnt offering"?—Judg. 11:31.

Persons could be devoted to Jehovah's exclusive service in connection with the sanctuary. It was a right that parents could exercise. Samuel was one such person, promised to tabernacle service by a vow of his mother Hannah before his birth. This vow was approved by her husband Elkanah. As soon as Samuel was weaned, Hannah offered him at the sanctuary. Along with him, Hannah brought an animal sacrifice. (1 Sam. 1:11, 22-28; 2:11) Samson was another child specially devoted to God's service as a Nazirite.—Judg. 13:2-5, 11-14; compare the father's authority over a daughter as outlined in Numbers 30:3-5, 16.

So when Jephthah brought his daughter to the sanctuary, which was in Shiloh at that time, he undoubtedly accompanied his presentation of her with an animal burnt offering. According to the Law, a burnt offering was slaughtered, skinned and cut up, the intestines and shanks washed; and its body, head and all, was burned on the altar. (Lev. 1:3-9) The wholeness of such offering represented full, unqualified, wholehearted dedication to Jehovah, and, when it accompanied another offering (as, for example, when the burnt offering followed the sin offering on the Day of Atonement), it constituted an appeal to Jehovah to accept that other offering.—Lev. 16: 3, 5, 6, 11, 15, 24.

It was a real sacrifice on the part of both Jephthah and his daughter, for he had no other child. (Judg. 11:34) Therefore no descendant of his would carry on his name and his inheritance in Israel. Jephthah's daughter was his only hope for this. She wept, not over her death, but over her "virginity," for it was the desire of every Israelite man and woman to have children and to keep the family name and inheritance alive. (Judg. 11:37, 38) Barrenness was a calamity. But Jephthah's daughter "never had relations with a man." Had these words applied only to the time prior to the carrying out of the vow, they would have been superfluous, for she is specifically said to be a virgin. That the statement has reference to the fulfilling of the vow is shown in that it follows the expression, "He carried out his vow that he had made toward her." Actually, the record is pointing out that also *after* the vow was carried out she maintained her virginity.—Judg. 11:39; compare renderings in *AV; Dy; Yg; NW*.

Moreover, Jephthah's daughter was visited "from year to year" by her companions to 'give her commendation.' (Judg. 11:40) (The Hebrew word *ta·nah'*, used here, also occurs at Judges 5:11, and in that text is variously rendered "recount" [*NW*], "rehearse" [*AV*], "recounted" [*AT*], "repeat" [*RS*]. The word is defined in Davies' *Hebrew and Chaldee Lexicon* as "to repeat, to rehearse." At Judges 11:40 the *Authorized Version* renders the term "lament," but the margin reads "talk with.") As she served at the sanctuary, doubtless like other Nethinim ("given ones" devoted to sanctuary service), there was much she could do. These persons served in gathering wood, drawing water, doing repair work and doubtless many other tasks as assistants to the priests and Levites there.—Josh. 9:21, 23, 27; Ezra 7:24; 8:20; Neh. 3:26.

EPHRAIMITES RESIST JEPHTHAH

The Ephraimites, who considered themselves the dominant tribe of northern Israel (including Gilead), proudly refused to acknowledge Jephthah and sought to justify themselves. So they worked up a false charge as an excuse for taking offense against him. A like attitude had been shown by them years before, in Judge Gideon's time. (Judg. 8:1) They claimed that Jephthah failed to call them to the fight against Ammon, and threatened to burn Jephthah's house over him.—Judg. 12:1.

Jephthah replied that he had called them but they had refused to respond. He argued: "*Jehovah* gave them [Ammon] into my hand. So why have you come up against me this day to fight against me?" (Judg. 12:2, 3) The Ephraimites contended about Jephthah's forces: "Men escaped from Ephraim is what you are, O Gilead, inside of Ephraim, inside of Manasseh." (Judg. 12:4) By this they may have been slurring Jephthah by reference to his formerly being driven out and having associated with him "idle men," unemployed, as 'fugitives.'

In the fight that ensued, Ephraim was beaten and routed. Jephthah's men stopped them at the fords of the Jordan. When the fleeing Ephraimites tried to conceal their identity, their pronunciation gave them away. When tested by being asked to say the word "Shibboleth," they were unable to pronounce the harsh "sh" but could only form a soft "Sibboleth." For taking rebellious action against one whom Jehovah had appointed for their salvation, forty-two thousand Ephraimites lost their lives.—Judg. 12:5, 6.

APPROVED BY GOD

At 1 Samuel 12:11 Jephthah is named as being sent by Jehovah as a deliverer, and at Hebrews 11:32 he is listed among the faithful "cloud of witnesses." —Heb. 12:1.

JEPHUNNEH (Je·phun'neh) [perhaps, may Jah turn].

1. Father of the Judean spy Caleb and, likely, the father of Kenaz. (Num. 13:2, 3, 6; 1 Chron. 4:15; Judg. 1:13; see OTHNIEL.) Jephunneh was a Kenizzite associated with the tribe of Judah.—Josh. 14:6, 14.

2. A prominent member of the tribe of Asher. —1 Chron. 7:38, 40.

JERAH (Je'rah) [month]. A "son" of Joktan whose descendants may have settled somewhere in S Arabia. —Gen. 10:26-29; 1 Chron. 1:20; see JOKTAN.

JERAHMEEL (Je·rah'me·el) [may God have compassion].

1. The firstborn of Judah's grandson Hezron. The royal and Messianic lineage passed through Jerah-

meel's brother Ram (apparently the same as Arni). An extensive genealogy is included for Jerahmeel's descendants, some of whom inhabited the southern part of Judah.—1 Chron. 2:4, 5, 9-15, 25-42; 1 Sam. 27:10; Luke 3:33.

2. Son or descendant of a Merarite Levite named Kish.—1 Chron. 24:26, 29; 23:21.

3. One of the three men sent by King Jehoiakim in his fourth year to seize Jeremiah and Baruch. They returned empty-handed, however, for Jehovah kept his two faithful servants concealed. (Jer. 36: 1, 26) Jerahmeel's being called here "the son of the king" probably denotes simply that he was one of the royal household. Since Jehoiakim's successor and presumed firstborn Jehoiachin was only ten or eleven years old during his father's fourth year of rule, other sons of Jehoiakim were likely still younger, too young to be sent on such a mission as Jerahmeel's. —2 Ki. 23:36; 24:1, 6, 8.

JERAHMEELITES (Je·rah'me·el·ites). The descendants of Judah through Jerahmeel son of Hezron. (1 Chron. 2:4, 9, 25-27, 33, 42) The Jerahmeelites lived in the southern part of Judah, apparently in the same general region as the Amalekites, Geshurites and Girzites whom David raided while residing among the Philistines as a fugitive from King Saul. When returning from such raids David would ambiguously report that these raids had been made "upon the south of Judah and upon the south of the Jerahmeelites and upon the south of the Kenites." Philistine King Achish, therefore, assumed that David had raided Israelites, thus making himself a stench to his countrymen and enhancing his value to Achish. (1 Sam. 27:7-12) In reality, David later shared spoils of war with the older men "in the cities of the Jerahmeelites."—1 Sam. 30:26, 29.

JERBOA. The Hebrew word *'akh·bar'*, variously rendered "mouse," "rat," "jerboa" and "jumping rodent," is understood by many scholars as possibly embracing all varieties of rats, mice and related animals such as the jerboa. However, a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner gives the meaning of the Hebrew term as "jerboa." Lending weight to the correctness of this definition is the fact that in Arabic, a language related to Hebrew, *'akbar* denotes "male jerboa." The proper name "Achbor" is considered to be but a variant of the Hebrew word rendered jerboa.—Gen. 36:38; 2 Ki. 22:12.



The desert jerboa resembles a miniature kangaroo

The jerboa is a jumping rodent that somewhat resembles a miniature kangaroo and is still encountered in the arid parts of the Middle East. Jerboas, of which there are several varieties, vary in combined head and body length from two to eight inches (c. 5 to 20 centimeters). Their ears and eyes are large. The front limbs are short, but the two hind limbs measure about two-thirds of the total head and body length. The tail is the longest part of the animal and terminates in a small brush. It enables the jerboa to retain balance when jumping and also gives it support when standing. The general coloration of jerboas is a yellowish brown, with white underparts and often a black-tipped tail. This nocturnal animal prefers desert lands, spending the hot day in its underground burrow but venturing forth during the cooler night to procure food.

Although the Arabs inhabiting the Syrian desert use the jerboa for food, it was legally unclean to the Israelites. (Lev. 11:29) But it seems that apostate Israelites ignored this prohibition of the Law.—Isa. 66:17; compare *NW*, 1958 ed., ftn.

Jerboas are destructive to grain and other crops. During the time the sacred Ark was in the territory of the Philistines, the divinely sent plague of jerboas brought the land to ruin.—1 Sam. 6:4, 5, 11, 18.

JERED (Je'red) [descent]. A descendant of Judah and "father" of those who settled Gedor.—1 Chron. 4:1, 18; see ATROTH-BETH-JOAB.

JEREMAI (Jer'e·mai) [perhaps, high, elevated]. A postexilic Israelite, one of the seven sons or descendants of Hashum who had taken foreign wives but sent them away.—Ezra 10:25, 33, 44.

JEREMIAH (Jer·e·mi'ah) [Jehovah loosens (the womb), or, Jehovah exalts].

1. A Benjamite who joined David when he was at Ziklag. He was among David's "mighty men, . . . armed with the bow, using the right hand and using the left hand with stones or with arrows in the bow." —1 Chron. 12:1-4.

2. One of the sons of Gad who gathered to David "at the place difficult to approach in the wilderness" when David was a refugee from Saul. He was the fifth among these "valiant, mighty men, army men for the war, keeping the large shield and the lance ready, whose faces were the faces of lions, and they were like the gazelles upon the mountains for speed." Of these Gadite heads of David's army, it is said: "The least one was equal to a hundred, and the greatest to a thousand." They "crossed the Jordan in the first month when it was overflowing all its banks, and they then chased away all those of the low plains, to the east and to the west."—1 Chron. 12:8-15.

3. The tenth one of the Gadite heads in David's army, as described in No. 2.—1 Chron. 12:13, 14.

4. One of the heads of paternal houses in the section of the tribe of Manasseh E of the Jordan in the days of the kings. The Reubenites, Gadites and the half tribe of Manasseh E of the Jordan (among them being this Jeremiah's descendants) "began to act unfaithfully toward the God of their forefathers and went having immoral intercourse with the gods of the peoples of the land, whom God had annihilated from before them. Consequently the God of Israel stirred up the spirit of Pul the king of Assyria and the spirit of Tilgath-pilneser the king of Assyria, so that [in the days of Pekah, king of Israel] he took into exile those of the Reubenites and of the Gadites and of the half tribe of Manasseh and brought them to Halah and Habor and Hara and the river Gozan."—1 Chron. 5:23-26; 2 Ki. 15:29.

5. A man of the town of Libnah, a priestly city. He was the father of King Josiah's wife Hamutal, who was the mother of Kings Jehoahaz and Zedekiah (Mattaniah).—2 Ki. 23:30, 31; 24:18; Jer. 52:1; Josh. 21:13; 1 Chron. 6:57.

6. One of the "major prophets," the son of Hilkiah, a priest of Anathoth, a city of the priests located in Benjamin's territory a little less than three miles (c. 5 kilometers) N-NE of Jerusalem. (Jer. 1:1; Josh. 21:13, 17, 18) Jeremiah's father, Hilkiah, was not the high priest of that name, who was of the line of Eleazar. Jeremiah's father was very likely of the line of Ithamar, and possibly descended from Abiathar, the priest whom King Solomon dismissed from priestly service.—1 Ki. 2:26, 27.

COMMISSIONED AS PROPHET

Jeremiah was called to be a prophet when a young man, in 647 B.C.E., in the thirteenth year of the reign of King Josiah of Judah (659-628 B.C.E.). Jehovah

told him: "Before I was forming you in the belly I knew you, and before you proceeded to come forth from the womb I sanctified you. Prophet to the nations I made you." (Jer. 1:2-5) He was therefore one of the few men for whose birth Jehovah assumed responsibility, intervening by a miracle or by a guiding providence, that they might be his special servants. Among these men are Isaac, Samson, Samuel, John the Baptist and Jesus.—See FOREKNOWLEDGE, FOREORDINATION.

When Jehovah spoke to him, Jeremiah showed diffidence. He replied to God: "Alas, O Lord Jehovah! Here I actually do not know how to speak, for I am but a boy." (Jer. 1:6) From this remark of his, and comparing his boldness and firmness during his prophetic ministry, it can be seen that such unusual strength was not a thing inherent in Jeremiah, but actually came from full reliance on Jehovah. Truly Jehovah was with him "like a terrible mighty one" and it was Jehovah who made Jeremiah "a fortified city and an iron pillar and copper walls against all the land." (Jer. 20:11; 1:18, 19) Jeremiah's reputation for courage and boldness was such that some during Jesus' earthly ministry took him to be Jeremiah returned to life.—Matt. 16:13, 14.

STRONG DENUNCIATORY MESSAGE

Even today a lamenting and denunciatory complaint is called a "jeremiad." But this latter expression does not give a true picture of Jeremiah. He in himself was no chronic complainer. Rather, he showed himself to be loving, considerate and sympathetic. He exercised fine control and marvelous endurance, and was moved to great sadness by the conduct of his people and the judgments they suffered.—Jer. 8:21.

Actually, it was Jehovah who made the complaint against Judah, and justifiably so, and Jeremiah was under obligation to declare it unremittingly, which he did. Also, it must be borne in mind that Israel was God's nation, bound to him by covenant and under his law, which they were grossly violating. As basis and solid ground for Jeremiah's denunciations, Jehovah repeatedly pointed to the Law, calling attention to the responsibility of the princes and the people and recounting wherein they had broken the Law. Time and again Jehovah called attention to the things he, through his prophet Moses, had warned them would come upon them if they refused to listen to his words and broke his covenant. (Lev. chap. 26; Deut. chap. 28) Following are some of the laws referred to. The violation of many of these laws brought Jehovah's anger justifiably upon the nation, resulting in the complete desolation of the land.

OTHER WRITINGS

Jeremiah was a researcher and historian as well as a prophet. He is generally credited with writing the books of First and Second Kings, covering the history of both kingdoms (Judah and Israel) from the point where the books of Samuel left off (that is, in the latter part of David's reign over all Israel) down to the end of both kingdoms. His chronology of the period of the kings, using the method of comparison or collation of the reigns of Israel's and Judah's kings, helps us to establish the dates of certain events with accuracy. After the fall of Jerusalem, Jeremiah also wrote the book of Lamentations.

COURAGE, ENDURANCE, LOVE

Jeremiah's courage and endurance were matched by his love for his people. He had scathing denunciations and fearful judgments to proclaim, especially to the priests, prophets and rulers and to those who took the "popular course" and had developed an "enduring unfaithfulness." (Jer. 8:5, 6) Yet he appreciated that his commission was also "to build and to plant." (Jer. 1:10) He wept over the calamity that was to come to Jerusalem. (Jer. 8:21, 22; 9:1) The book of Lamentations is an evidence of his love and concern for Jehovah's name and people. In spite of cowardly, vacillating King Zedekiah's treacherousness toward him, Jeremiah pleaded with him to obey the voice of Jehovah and continue living. (Jer. 38:4, 5, 19-23) Furthermore, Jeremiah had no self-righteous attitude, but included himself when acknowledging the wickedness of the nation. (Jer. 14:20, 21) After his release by Nebuzaradan, he hesitated to leave those being taken into Babylonian exile, seeming to feel that he should share their lot or perhaps having the desire to serve further their spiritual interests.—Jer. 40:5.

At times in his long career Jeremiah became discouraged and required Jehovah's assurance, but even in adversity he did not forsake calling on Jehovah for help.—Jer. chap. 20.

DRAMATIC ILLUSTRATIONS

Jeremiah performed several small dramas as symbols to Jerusalem of her condition and the calamity to come to her. The well-known visit to the house of the potter is one of these. (Jer. 18:1-11) Another is the incident of the ruined belt. (Jer. 13:1-11) Jeremiah was commanded not to marry. This served as a warning of the "deaths from maladies" of the children who would be born during those last days of Jerusalem. (Jer. 16:1-4) He broke a flask before the older men of Jerusalem as a symbol of the impending smashing of the city. (Jer. 19:1, 2, 10, 11) He repurchased a field from his paternal uncle's son Hanamel as a figure of the restoration to come after the seventy years' exile, when fields would again be bought in Judah. (Jer. 32:8-15, 44) Down in Tahpanhes, Egypt, he hid large stones in the terrace of bricks at the house of Pharaoh, prophesying that Nebuchadnezzar would set his throne of state over that very spot.—Jer. 43:8-10.

ASSOCIATIONS

Through all his more than forty years of prophetic service Jeremiah was not abandoned. Jehovah was with him to deliver him from his enemies. (Jer. 1:19) Jeremiah took delight in Jehovah's word. (Jer. 15:16) He avoided association with those who had no consideration for God. (Jer. 15:17) He found good associates among whom he could do 'building up' work (Jer. 1:10), namely, the Rechabites, Ebed-melech, Baruch and others. Through these friends he was assisted and delivered from death, and more than once Jehovah's power was manifested in protecting him.—Jer. 26:7-24; 35:1-19; 36:19-26; 38:7-13; 39:11-14; 40:1-5.

A TRUE PROPHET

Jeremiah was acknowledged as God's true prophet by Daniel, who, by a study of Jeremiah's words concerning the seventy years' exile, was able to strengthen and encourage the Jews regarding the nearness of their release. (Dan. 9:1, 2; Jer. 29:10) Ezra called attention to the fulfillment of his words. (Ezra 1:1; see also 2 Chronicles 36:20, 21.) The apostle Matthew pointed to a fulfillment of one of Jeremiah's prophecies in the days of Jesus' young childhood. (Matt. 2:17, 18; Jer. 31:15) The inspired writer of the letter to the Hebrews spoke of the prophets, among whom was Jeremiah, from whose writings he quoted, at Hebrews 8:8-12. (Jer. 31:31-34) Of these men, the same writer said, "the world was not worthy of them," and "they had witness borne to them through their faith."—Heb. 11:32, 38, 39.

7. Son of Habazziniah and father of Jaazaniah; evidently a family head and one of the Rechabites whom Jeremiah tested, at Jehovah's command, by bringing them into one of the dining rooms of the temple and offering them wine to drink. They refused, in obedience to the command that had been laid upon them more than two centuries previously by their forefather Jonadab (Jehonadab) the son of Rechab. For this, Jehovah promised: "There will not

be cut off from Jonadab the son of Rechab a man to stand before me always."—Jer. 35:1-10, 19.

8. A priest (or one representing the priestly house of that name) who returned from Babylonian exile in 537 B.C.E. with Governor Zerubbabel and High Priest Jeshua.—Neh. 12:1.

9. A priest (or one representing a household by that name) among those attesting by seal the "trustworthy arrangement" entered into before Jehovah by Nehemiah and the princes, priests, and Levites (c. 455 B.C.E.), to walk in God's law. If the name stands for a house rather than an individual, this may be the same as No. 8.—Neh. 9:38; 10:1, 2, 29.

10. A priest (or a priestly house) appointed to one of the thanksgiving choirs walking in procession on the wall of Jerusalem from the Gate of the Ash-heaps to the right, toward the Water Gate, eventually meeting the other choir at the temple. (Neh. 12:31-37) In the days of Joiakim, Hananiah was head of the paternal house of Jeremiah. (Neh. 12:12) If the name Jeremiah here stands for a house and not for an individual, this may be the same as No. 8.

JEREMIAH, BOOK OF. Jeremiah was commissioned as prophet in the thirteenth year of King Josiah (647 B.C.E.) to warn the southern kingdom, Judah, of her impending destruction. This was less than a century after the prophet Isaiah's activity and the fall of Israel, the northern kingdom, to the Assyrians.

WHEN WRITTEN

For the most part, the book of Jeremiah was not written at the time he declared the prophecies. Rather, Jeremiah evidently did not put any of his proclamations into writing until he was commanded by Jehovah, in the fourth year of King Jehoiakim (625 B.C.E.), to dictate all the words given him by Jehovah to date. This included, not only words spoken about Judah in Josiah's time, but also proclamations of judgment on all the nations. (Jer. 36:1, 2) The resulting scroll was burned by Jehoiakim when Jehudi read it to him. But Jeremiah was ordered to write it over, which he did through his secretary Baruch, with many additional words.—Jer. 36:21-23, 28, 32.

The remainder of the book was evidently added later, including the introduction, which mentions the eleventh year of Zedekiah (Jer. 1:3), and other prophecies that Jeremiah wrote down at the time he was to deliver them (Jer. 30:2; 51:60) and the letter to the exiles in Babylon. (Jer. 29:1) Additionally, the proclamations uttered during the reign of Zedekiah, and the accounts of the events after Jerusalem's fall, down to about 580 B.C.E., were added later. It may be that, although the scroll written by Baruch was the basis for a large part of the book, Jeremiah afterward edited and arranged it when adding later sections.

ARRANGEMENT

The book is not arranged chronologically, but, rather, according to subject matter. Dating is presented where necessary, but the majority of the prophecies are applicable to the nation of Judah throughout the general period of the reigns of Josiah, Jehoiakim, Jehoiachin and Zedekiah. God repeatedly told Jeremiah that the nation was incorrigibly wicked, beyond reform. Yet those with right hearts were given full opportunity to reform and find deliverance. As to being prophetic for our day, the arrangement does not affect the understanding and application of Jeremiah's writings.

AUTHENTICITY

The authenticity of Jeremiah is generally accepted. Only a few critics have challenged it on the basis of the differences in the Hebrew Masoretic text and the *Septuagint Version* as found in the Alexandrine Manuscript. There are more variations between the Hebrew and the Greek texts of the book of Jeremiah than in any other book of the Hebrew Scriptures. The *Septuagint Version* is said to be shorter than the Hebrew text by about 2,700 words, or one-eighth of the book. The majority of scholars agree that the Greek translation of this book is defective, but that does not lessen the reliability of the Hebrew text. It has been suggested that the translator may have had a Hebrew manuscript of a different "family," a special recension, but critical study reveals that this apparently was not the case.

The fulfillment of the prophecies recorded by Jeremiah, together with their content, strongly testifies to the book's authenticity. Among the numerous prophecies of Jeremiah, some of which he personally saw fulfilled, are the following:

The captivity of Zedekiah and destruction of Jerusalem by Nebuchadnezzar, king of Babylon (Jer. 20:3-6; 21:3-10; 39:6-9)

The dethronement and death in captivity of King Shallum (Jehoahaz) (Jer. 22:11, 12; 2 Ki. 23:30-34; 2 Chron. 36:1-4)

The taking captive of King Coniah (Jehoiachin) to Babylon (Jer. 22:24-27; 2 Ki. 24:15, 16)

The death, within one year, of the false prophet Hananiah (Jer. 28:16, 17)

Some of the Rechabites, and Ebed-melech the Ethiopian, surviving Jerusalem's destruction (Jer. 35:19; 39:15-18)

Among further fulfillments of Jeremiah's prophecies are:

Egypt invaded, conquered by Nebuchadnezzar (Jer. 43:8-13; 46:13-26)

The return of the Jews and rebuilding of the temple and the city after seventy years' desolation (Jer. 24:1-7; 25:11, 12; 29:10; 30:11, 18, 19; compare 2 Chronicles 36:20, 21; Ezra 1:1; Daniel 9:2.)

Ammon laid waste (Jer. 49:2)

Edom cut off as a nation (Jer. 49:17, 18) (With the death of the Herods, Edom became extinct as a nation.)

Babylon to become a permanent desolation (Jer. 25:12-14; 50:35, 38-40)

The Christian Greek Scriptures indicate that Jeremiah's prophecies have a larger, spiritual fulfillment. Among these are the following:

A new covenant made with the house of Israel and the house of Judah (Jer. 31:31-34; Heb. 8:8-13)

David's house not to lack a man on the throne of the kingdom forever (Jer. 33:17-21; Luke 1:32, 33)

Fall of Babylon the Great an enlargement and symbolic application of Jeremiah's words against ancient Babylon, as the following comparisons show:

In Jeremiah	In Revelation
50:2	14:8
50:8; 51:6, 45	18:4
50:15, 29	18:6, 7
50:23	18:8, 15-17
50:38	16:12
50:39, 40; 51:37	18:2
51:8	18:8-10, 15, 19
51:9, 49, 56	18:5
51:12	17:16, 17
51:13	17:1, 15
51:48	18:20
51:55	18:22, 23
51:63, 64	18:21

PRINCIPLES AND QUALITIES OF GOD

Besides the above fulfillments, the book sets forth many principles and furnishes many illustrations revealing God's qualities and his dealings with his people. The book stresses that formalism is of no value in God's eyes, but that he desires worship and obedience from the heart. The inhabitants of Judah are told not to trust in the temple and its surrounding buildings, and are admonished: "Get yourselves circumcised to Jehovah, and take away the foreskins of your hearts." (Jer. 4:4; 7:3-7; 9:25, 26) Jehovah's great loving-kindness and mercy are exemplified in delivering a remnant of his people and in finally restoring them to Jerusalem, as prophesied by Jeremiah. God's appreciation and consideration for those showing kindness to his servants and his being the Rewarder of those who seek him and show obedience are highlighted in his care for the Rechabites and for Ebed-melech and Baruch.—Jer. 35:18, 19; 39:16-18; 45:1-5.

Jehovah is brilliantly portrayed as the Creator of all things, the King to time indefinite, the only true God. He is the only one to be feared, the Corrector and Director of those calling on his name, and the one under whose denunciation no nation can hold up. He is the great Potter, in whose hand individuals and nations are as clay pottery, to work with or destroy as he pleases.—Jer. chaps. 10; 18:1-10; Rom. 9:19-24.

The book of Jeremiah reveals that God expects the people bearing his name to be a glory and a praise to him and that he considers them close to him. (Jer. 13:11) Those who prophesy falsely in his name, saying "Peace" to those with whom God is not at peace, have to account to God for their words, and they will stumble and fall. (Jer. 6:13-15; 8:10-12; 23:16-20) Those standing before the people as priests and prophets have great responsibility before God, for, as he told those in Judah: "I did not send the prophets, yet they themselves ran. I did not speak to them, yet they themselves prophesied. But if they had stood in my intimate group, then they would have made my people hear my own words, and they would have caused them to turn back from their bad way and from the badness of their dealings." —Jer. 23:21, 22.

As in other books of the Bible, God's holy nation is considered to be in relationship to him as a wife, and unfaithfulness to him is "prostitution." (Jer. 3:1-3, 6-10; compare James 4:4.) Jehovah's own loyalty to his covenants, however, is unbreakable.—Jer. 31:37; 33:20-22, 25, 26.

Many are the fine principles and illustrations in the book, upon which the other Bible writers have drawn for reference. And many other pictorial and prophetic patterns are found that have application and vital meaning to the modern-day Christian and his ministry.

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2. Judah guilty of detestable things (7:29–8:12)
3. Shame, terror to come (8:13-22)
4. Jeremiah greatly saddened for his people; but desires to leave them because of their treacherousness (9:1-3a)
5. Their untrustworthiness and falsehood bring accounting, with desolation in view for Jerusalem, and scattering of her people (9:3b-24)
6. God to hold accounting with Egypt, Judah, Edom, Ammon, Moab (9:25, 26)
7. Gods of nations cannot compare with Jehovah (10:1-18)
8. Judah's breakdown; appeal to Jehovah to direct, correct his people in judgment, pour out rage on enemy nations (10:19-25)

D. Fourth proclamation, to Judah and Jerusalem (11:1–12:17)
1. Curse on people because of disobedience; Judah's gods "have become as many as [her] cities"; Jeremiah not to pray for them (11:1-15)
2. Judah like olive tree with broken branches (11:16, 17; compare Romans 11:17.)
3. Jeremiah like lamb brought to slaughter, with schemes plotted against him (11:18-20)
4. Men of Jeremiah's hometown Anathoth oppose him; calamity will wipe them out (11:21-23)
5. Jeremiah asks why wicked continue to succeed (12:1-4)
6. He will see yet worse wickedness and opposition; even his own near relatives are against him (12:5, 6)
7. Judgment on nation for turning against God (12:7-13)
8. Restoration to come; for other nations also, but they must be obedient in midst of God's people (12:14-17)

E. Fifth proclamation (13:1-27)
1. Jeremiah hides belt near Euphrates; ruined belt like Judah; close to hips, but became fit for nothing (13:1-11)
2. Judah to be made drunk and dashed to pieces (13:12-14)
3. Haughtiness to come down; shame to cover irreformable nation (13:15-27)

F. Sixth proclamation (14:1–17:18)
1. Drought causes mourning in Judah; Jeremiah prays for God to help (14:1-10)
2. Jehovah will not help, for prophets have lied; they and listeners will die (14:11-18)

3. Jeremiah acknowledges national sins; prays for sake of Jehovah's name, throne and covenant (14:19-22)
4. Petitions to God will not save people now; Manasseh has caused nation to sin beyond recovery (15:1-9)
5. Jeremiah cries out because of enemies; Jehovah comforts him, but will let Judah be despoiled because of sins (15:10-14)
6. Jeremiah disclaims part with reproachers, yet he suffers great distress (15:15-18)
7. Jehovah strengthens Jeremiah to stand; He will deliver him (15:19-21)
8. Jeremiah commanded not to marry, because great distress is coming on all, including children; not to mourn, sympathize or banquet with people, whose sin will lead them into slavery (16:1-13)
9. Israel to be returned, but first must be punished for error and sins (16:14-21)
10. Sin of Judah deeply engraved, but the man trusting in Jehovah will prosper; God searches hearts (17:1-11)
11. Jeremiah recognizes Hope of Israel, prays for Jehovah's support (17:12-18)

G. Seventh proclamation, delivered at gate of Jerusalem (17:19-27)
1. Warning to observe sabbath, which forefathers broke (17:19-23)
2. If obedient, Jerusalem to remain, otherwise to be destroyed (17:24-27)

H. Eighth proclamation (18:1-23)
1. Jehovah the Potter; disobedient Judah vessel for destruction (18:1-17)
2. Jeremiah prays God to judge his opponents (18:18-23)

I. Ninth proclamation (19:1–20:18)
1. Jeremiah breaks flask at Gate of Potsherds, just as Jehovah will break Jerusalem, making Hinnom a valley of slaughter (19:1-13)
2. Proceeds to temple, declares calamity (19:14, 15)
3. Pashhur strikes Jeremiah, puts him in stocks overnight (20:1-3a)
4. King of Babylon to take Jerusalem; Pashhur to die in Babylon (20:3b-6)

J. Jehovah and his word keep Jeremiah in service despite hardships (20:7-18)
1. Jeremiah, released from stocks, speaks of Jehovah's permission of reproach on him; wants to quit speaking, but fire of God's word impels him; Jehovah with him "like a terrible mighty one" (20:7-13)
2. Jeremiah cries out because of toil and grief (20:14-18; compare Job, chapter 3.)

III. Special prophecies of judgment (21:1–32:44)

A. Judgment on royal house (21:1–22:30)
1. King Zedekiah told Jerusalem will be given over to Nebuchadrezzar (Nebuchadnezzar); those falling away to Chaldeans will live (21:1-14)
2. Unless Judah repents she will become wilderness; exiled King Shallum (Jehoahaz) not to return (22:1-12)
3. King Jehoiakim condemned for injustice; his death without burial foretold (22:13-23)
4. King Jeconiah (Coniah) and his mother to go into exile, with none of his children occupying throne (22:24-30)

B. Judgment on priests, prophets, shepherds (23:1-40)
1. Sheep scattered, to be regathered (23:1-8)
2. Doom upon prophets whom Jehovah did not send; priests also polluted (23:9-40)

C. People compared to good and bad figs, to receive judgment (24:1-10)
1. Some exiles to return (24:1-7)
2. Others, including Zedekiah, to be removed from off ground (24:8-10)

D. Jehovah's controversy with the nations (25:1-38; see also chapters 46 to 49.)
1. Nebuchadnezzar to desolate Judah; it and surrounding nations to serve Babylon for seventy-year period (25:1-11)
2. Babylon, in turn, to be made permanent desolation (25:12-14)
3. Jeremiah to hand wine cup of rage to nations; slain to be from one end of earth to other, not lamented (25:15-38)

E. Warning of calamity, delivered in gate of temple (26:1-24)
1. Priests, prophets want judgment of death for Jeremiah; he defends self (26:1-15)
2. Princes and others step in, save Jeremiah (26:16-24)

F. Judgments against Edom, Moab, Ammon, Tyre, Sidon (27:1-22)
1. Nebuchadnezzar to rule them (27:1-10)
2. Those peoples, including Jews, submitting to Babylon will live (27:11-14)
3. False prophets mislead; temple utensils all to go to Babylon (27:15-22)

G. Judgment on false prophet Hananiah (28:1-17)
1. Hananiah breaks wooden yoke; prophesies yoke of king of Babylon to be broken within two years (28:1-11)
2. Jeremiah foretells iron yoke and Hananiah's death, which occurs that year (28:12-17)

H. Jeremiah's letter to exiles in Babylon (29:1-32)
1. Exiles to build houses, have children, seek peace of Babylon (29:1-9)
2. Return from exile after seventy years (29:10-14)
3. Judgment on false prophets in Babylon (29:15-32)

IV. Restoration prophecies (30:1–33:26)

A. Israel and Judah to be returned to land (30:1-10)

B. Nations oppressing Jerusalem to be destroyed; Jerusalem to suffer, then to be rebuilt (30:11-24)

C. Jehovah to bring and plant his scattered people; then each one will answer only for his own sins (31:1-30)

D. The new covenant; never will entire seed of Israel be rejected (31:31-40)

E. During siege, Jeremiah's cousin visits him imprisoned in Courtyard of the Guard; Jeremiah, as repurchaser, buys paternal uncle's field in Anathoth; symbolic of certainty of restoration (32:1-44)

F. Jerusalem to be healed and an exultation; righteous sprout of David's line will execute justice over seed of Abraham (33:1-26)

V. Further prophecies during reigns of Jehoiakim and Zedekiah (34:1–36:32)

A. Zedekiah told of capture, peaceful death in Babylon (34:1-7)

B. When Nebuchadnezzar besieges Jerusalem, Zedekiah and princes free their Hebrew servants, according to Law (34:8-10)

C. Princes turn and again enslave their brothers; therefore Jehovah gives liberty to sword, pestilence, famine (34:11-22)

D. Rechabites prove faithful under test; used as example to faithless Jerusalem; Jehovah covenants they will have man to stand before him always (35:1-19)

E. As commanded in fourth year of Jehoiakim, Jeremiah dictates to Baruch, who twice writes book of all Jehovah's words given him to date (36:1-32)
1. Baruch reads scroll at temple during a fast day held in ninth month of fifth year (36:4-10)
2. Words reported to Jehoiakim; princes have private audience with Baruch; Jeremiah, Baruch hide from king's search for them (36:11-19, 26)
3. Jehudi reads scroll, Jehoiakim burns it (36:20-25)

4. Jehoiakim condemned; Jeremiah rewrites scroll, with additions (36:27-32)

VI. Events of Jerusalem's last days (37:1-45:5)
A. During temporary withdrawal of Babylonians, Jeremiah is arrested as he tries to go to Anathoth; put in house of fetters, transferred by Zedekiah to Courtyard of the Guard (37:1-21)
B. Jeremiah thrown into cistern, delivered by Ebed-melech; taken to Courtyard of the Guard; counsels Zedekiah to submit to Babylon (38:1-28)
C. Fall of Jerusalem; King Zedekiah blinded; city burned (39:1-40:12)
1. Ebed-melech promised survival (39:15-18)
2. Jeremiah released by order of Nebuchadnezzar; remains under Gedaliah (39:11-14; 40:1-10)
3. Jews from many lands return (40:11, 12)
D. Baalis, king of Ammon, sends Ishmael to murder Gedaliah the governor; Ishmael follows through and also kills Gedaliah's men, but is put to flight by Johanan; people prepare to go into Egypt (40:13–41:18)
E. Jeremiah counsels against going to Egypt, but people go, forcibly taking Jeremiah (42:1–43:7)
F. In Tahpanhes, Egypt, Jeremiah prophesies Nebuchadnezzar's defeat of Egypt and calamity for Jews there; people assert they will continue to make sacrifices to "queen of the heavens"; Pharaoh Hophra's defeat foretold (43:8–44:30)
G. Jehovah warns Baruch not to keep seeking great things for himself, and he comforts him with promise of deliverance (45:1-5)

VII. Prophecies against the nations (46:1–51:64)
A. Pharaoh Necho defeated at Carchemish; Egypt to fall into hands of Nebuchadnezzar (46:1-28)
B. Philistines to fall before Pharaoh (47:1-7)
C. Moab has put on airs against Jehovah and has ridiculed; his god Chemosh and his priests and princes will go into exile; yet captives of Moab will later be gathered (48:1-47)
D. Ammon, who took Israelite cities, will be desolated; his god Malcham will go into exile; but the captive ones of Ammon will later be gathered (49:1-6)
E. Edom to become like Sodom and Gomorrah (49:7-22)
F. Damascus to suffer defeat (49:23-27)
G. Kedar and Hazor to fall to Nebuchadnezzar (49:28-33)
H. Elam to be shattered, but captives later to be gathered (49:34-39)
I. Babylon and her gods to go into captivity (50:1–51:64)
1. Sons of Israel to be released to return to Zion (50:1-9, 19, 20)
2. Chaldea to be desolate wilderness never inhabited because she exulted when pillaging Israel, would not let captives go (50:1-13, 33-39)
3. A people from north, adept with bow and javelin, will devastate Babylon as Sodom and Gomorrah (50:14-32, 40–51:5)
4. Command to flee out of Babylon; she has made other nations drunk; now she will not be healed (51:6-10)
5. Medes, Ararat, Minni, Ashkenaz summoned against Babylon (51:11-29)
6. Bars of Babylon will be broken, city captured at every end (51:30-33)
7. God conducts Zion's legal case for Babylon's bloodguilt against her (51:34-58)
8. Jeremiah writes Babylon's calamities on one book, it is taken to Babylon, read and thrown into Euphrates by Seraiah (51:59-64)

VIII. Epilogue (52:1-34)
A. Siege of Jerusalem, from tenth month, ninth year of Zedekiah to ninth day, fourth month, eleventh year; Jerusalem falls (52:1-7)
B. Temple burned, walls pulled down, on tenth day, fifth month of Nebuchadnezzar's nineteenth year; Zedekiah blinded, taken to Babylon, people exiled, lowly ones left (52:8-16)
C. Inventory of temple valuables taken to Babylon (52:17-23)
D. Chief priest and other leading men executed at Riblah (52:24-27)
E. Recapitulation of all exiles taken by Nebuchadnezzar in his seventh, eighteenth and twenty-third years (52:28-34)
F. In the thirty-seventh year of his exile, Jehoiachin released from prison, but kept in Babylon (52:31-34)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 124-130.

JEREMOTH (Jer'e·moth) [swollen, tall].

1. A descendant of Benjamin through his son Becher.—1 Chron. 7:6, 8.

2. A Benjamite head of a family that lived in Jerusalem; one of Beriah's "sons."—1 Chron. 8:14-16, 28.

3. Son of Mushi and grandson of Merari in the tribe of Levi. The paternal house founded by this person, whose name is also spelled "Jerimoth," was included in David's rearrangement of the Levitical service organization.—1 Chron. 23:21, 23; 24:30, 31.

4. A son of Heman in the Levitical branch of Kohathites. During David's reign, Jeremoth (Jerimoth) was selected by lot to head the fifteenth of the twenty-four divisions of sanctuary musicians. —1 Chron. 6:33; 25:1, 4, 8, 9, 22.

5, 6, 7. Three Israelites, of the sons of Elam, Zattu and Bani respectively, who sent away their foreign wives and sons in Ezra's day.—Ezra 10:25-27, 29, 44.

JERIAH (Je·ri'ah) [founded of Jehovah; Jehovah sees]. Son or descendant of Kohath's son Hebron. (1 Chron. 23:12, 19) Jeriah and/or his paternal house is mentioned in connection with David's organization of the Levites (1 Chron. 24:23, 30, 31) and, when appointed over territory E of the Jordan, is called the head of the Hebronites. In this instance his name is spelled "Jerijah."—1 Chron. 26:31, 32.

JERIBAI (Jer'i·bai) [Jehovah contends]. One of David's mighty men; son of Elnaam.—1 Chron. 11:26, 46.

JERICHO (Jer'i·cho) [perhaps, moon city, or, place of fragrance]. The first Canaanite city W of the Jordan to be conquered by the Israelites. (Num. 22:1; Josh. 6:1, 24, 25) It is identified with Tell es-Sultan about fourteen miles (c. 23 kilometers) NE of Jerusalem. Nearby Tulul Abu el-'Alayiq is considered to be the site of first-century Jericho. Lying over 800 feet (c. 240 meters) below sea level in the Jordan Valley, Jericho has a subtropical climate. Today oranges, bananas and figs are cultivated in the area and, as anciently, palms still thrive there.

FIRSTFRUITS OF ISRAEL'S CONQUEST

At the end of their forty years of wandering in the wilderness the Israelites came to the plains of Moab. There, opposite Jericho, Moses ascended Mount Nebo and viewed the Promised Land, including Jericho, "the city of the palm trees," and its plain.—Num. 36:13; Deut. 32:49; 34:1-3.

After Moses' death Joshua sent two spies to Jericho. Concealed by Rahab, they avoided detection and afterward escaped from the city by means of a rope through the window of her house situated atop Jericho's wall. For three days the two men hid themselves in the nearby mountainous region, after which they forded the Jordan and returned to the Israelite camp.—Josh. 2:1-23.

Great must have been the fear of Jericho's king and its inhabitants as they heard about or witnessed the miraculous damming up of the flooding Jordan,

enabling the Israelites to cross on dry ground. Afterward, although the Israelite males underwent circumcision and had to recover from its effects before being in a good position to defend themselves, no one dared to attack them at Gilgal. Unmolested, the Israelites also observed the Passover on the desert plain of Jericho.—Josh. 5:1-10.

Later, near Jericho, an angelic prince appeared to Joshua and outlined the procedure for taking the city, then tightly shut up on account of the Israelites. Obediently, once a day for six days the Israelite military force went forth, followed by seven priests continually blowing the horns, behind whom were the priests carrying the Ark, and finally the rear guard—all marching around Jericho. But on the seventh day they marched around the city seven times. At the blowing of the horns on the final march around Jericho the people shouted a great war cry, and the city's walls began to fall flat.—Josh. 5:13–6:20.

The Israelites then rushed into Jericho, devoting its inhabitants and all domestic animals to destruction. But on account of the kindness shown by Rahab in hiding the spies, she and her relatives, safe in her house atop the portion of the wall that had not fallen, were preserved alive. The entire city was burned, only the gold and silver being turned over to Jehovah's sanctuary. (Josh. 6:20-25) However, one Israelite, Achan, stole a gold bar, some silver and a fine garment and then hid the items under his tent. Thereby he brought death upon himself and his entire family.—Josh. 7:20-26.

LATER HISTORICAL REFERENCES

The destroyed city of Jericho subsequently became part of Benjamite territory bordering on Ephraim and Manasseh. (Josh. 16:1, 7; 18:12, 21) Not long thereafter some kind of settlement apparently sprang up at the site. It was captured by Moab's King Eglon and remained under his control for eighteen years. (Judg. 3:12-30) In the time of King David a settlement continued to exist at Jericho. (2 Sam. 10:5; 1 Chron. 19:5) But not until Ahab's reign did Hiel the Bethelite actually rebuild Jericho. The prophetic curse pronounced by Joshua over five hundred years earlier was then fulfilled, Hiel losing Abiram his firstborn as he laid the foundation and Segub his youngest son when he put up the doors.—Josh. 6:26; 1 Ki. 16:34.

During this same general period some of the "sons of the prophets" resided at Jericho. (2 Ki. 2:4, 5) After Jehovah took the prophet Elijah away in a windstorm, Elisha remained at Jericho for a time and healed the city's water supply. (2 Ki. 2:11-15, 19-22) The water of 'Ain es-Sultan (traditionally, the fountain that Elisha healed) has been described as sweet and pleasant, and irrigates the gardens of modern Jericho.

In the time of wicked Judean King Ahaz, Jehovah permitted the Israelite armies under King Pekah to inflict a humiliating defeat upon unfaithful Judah, killing 120,000 and taking 200,000 captives. But Jehovah's prophet Oded met the returning victors and warned them not to enslave the captives. Accordingly, the captives, after being clothed and fed, were taken to Jericho and released.—2 Chron. 28:6-15.

After the fall of Jerusalem in 607 B.C.E. King Zedekiah fled in the direction of Jericho, but was overtaken and captured by the Babylonians in the desert plains of Jericho. (2 Ki. 25:5; Jer. 39:5; 52:8) Following the release from Babylonian exile, 345 "sons of Jericho" were among those returning with Zerubbabel in 537 B.C.E. and apparently settled at Jericho. (Ezra 2:1, 2, 34; Neh. 7:36) Later, some of the men of Jericho assisted in rebuilding the wall of Jerusalem. —Neh. 3:2.

Toward the close of the year 32 and the beginning of 33 C.E. Jericho figured in Jesus' ministry. Near this city Jesus Christ healed the sight of blind Bartimaeus and his companion. (Mark 10:46; Matt. 20:29; Luke 18:35; see BARTIMAEUS.) At Jericho Jesus also met Zacchaeus and thereafter was a guest at his home. (Luke 19:1-7) Earlier in Judea, when giving his illustration of the neighborly Samaritan, Jesus alluded to the road from Jerusalem to Jericho. (Luke 10:30) This road, according to ancient historical testimony, was terrorized by robbers.

ARCHAEOLOGICAL TESTIMONY

Professor John Garstang, leader of an English expedition at Tell es-Sultan between 1929 and 1936, found that what he considered to be one of the cities built on the site had been subjected to intense fires and that its walls had fallen. This city he identified with the Jericho of Joshua's time and assigned its destruction to about 1400 B.C.E. Although some scholars today still endorse Garstang's conclusions, others interpret the evidence differently. Writes archaeologist G. Ernest Wright: "The two walls which surrounded the summit of the old city, which Garstang . . . believed were destroyed by earthquake and fire in Joshua's time, were discovered to date from the 3rd millennium and to represent only two of some fourteen different walls or wall-components built successively during that age." (*Biblical Archaeology*, p. 79) Many feel that little, if anything, remains of the Jericho that existed in Joshua's time, earlier excavations at the site having removed what might have survived from the time of its destruction. As Professor Jack Finegan notes: "There is now, therefore, virtually no evidence at the site by which to try to determine at what date Joshua might have taken Jericho."—*Light from the Ancient Past*, 1959 ed., p. 159.

For this reason numerous scholars date the fall of Jericho on circumstantial evidence, and suggested dates span a period of about two hundred years. In view of such uncertainty, Professor Merrill F. Unger fittingly observes: "Scholars also must be extremely wary of attaching undue authority to archeologists' estimates of dates and interpretation of data. That the fixing of dates and the conclusions drawn from archeological findings often depend on subjective factors is amply demonstrated by the wide divergences between competent authorities on these matters." —*Archaeology and the Old Testament*, p. 164.

Therefore, the fact that the interpretations of archaeologists do not agree with Biblical chronology in pointing to 1473 B.C.E. as the date for Jericho's destruction is no reason for concern. The difference in the viewpoint of Garstang and other archaeologists about Jericho illustrates the need for caution in accepting archaeological testimony regardless of whether it seems to confirm or to contradict the Bible record and its chronology.

JERIEL (Je'ri·el) [founded of God; God sees]. Son of Tola, and head of a paternal house in the tribe of Issachar.—1 Chron. 7:1, 2.

JERIJAH. See JERIAH.

JERIMOTH (Jer'i·moth) [swollen, tall].

1. A son or descendant of Benjamin's firstborn Bela, and a valiant, mighty man.—1 Chron. 7:6, 7.

2. A Benjamite warrior who supported David while he was at Ziklag outlawed by King Saul.—1 Chron. 12:1, 2, 5.

3. A Merarite Levite.—1 Chron. 24:26, 30; see JEREMOTH No. 3.

4. A Kohathite Levite.—1 Chron. 6:33; 25:4; see JEREMOTH No. 4.

5. The prince over the tribe of Naphtali during David's rule; son or descendant of Azriel.—1 Chron. 27:19, 22.

6. A son of David whose daughter married King Rehoboam. (2 Chron. 11:18) As Jerimoth is not included in the listings of David's sons by his named wives, he might have been a son by a concubine or an unnamed wife. (2 Sam. 5:13) Jerimoth was apparently married to his cousin Abihail, the daughter

of David's oldest brother Eliab.—2 Chron. 11:18; 1 Sam. 17:13.

7. One of the Levite commissioners caring for the generous contribution, tithe and holy things brought in during Hezekiah's reign.—2 Chron. 31:12, 13.

JERIOTH (Jer'i·oth) [tent curtains]. The name occurs at 1 Chronicles 2:18: "Caleb . . . became father to sons by Azubah his wife and by Jerioth; and these were her sons." It is likely that Jerioth was a concubine or handmaid of Caleb who bore some of his sons credited to "Azubah his wife."

JEROBOAM (Jer·o·bo'am) [(may) the people become numerous]. Two kings of Israel whose reigns were separated by some 130 years.

1. First king of the ten-tribe kingdom of Israel. The son of Nebat, one of Solomon's officers in the village of Zeredah; of the tribe of Ephraim. Apparently at an early age Jeroboam was left fatherless, to be raised by his widowed mother Zeruah.—1 Ki. 11:26.

When Solomon observed that Jeroboam was not only a valiant, mighty man but also a hard worker, he was put in charge of the compulsory labor force of the house of Joseph. (1 Ki. 11:28) Subsequently, God's prophet Ahijah approached him with startling news. After tearing his new garment into twelve pieces the prophet told Jeroboam to take ten of them in symbol of how Jehovah would rip Solomon's kingdom in two and make Jeroboam king over ten of the tribes. This, however, was to be merely a governmental division and not also a departure from true worship as centered at the temple in Jerusalem, the capital of the southern kingdom. So Jehovah assured Jeroboam that he would bless and prosper his reign and build him a lasting house of successors provided he kept God's laws and commandments.—1 Ki. 11:29-38.

Possibly it was upon learning of these events that Solomon sought to kill Jeroboam. However, Jeroboam fled to Egypt, and there under the sheltering protection of Pharaoh Shishak he remained until the death of Solomon.—1 Ki. 11:40.

The news of Solomon's death in 997 B.C.E. brought Jeroboam quickly back to his homeland, where he joined his people in demanding that Solomon's son Rehoboam lighten their burdens if he wanted their support of his new kingship. Rehoboam, however, disregarded the good advice of the older counselors in preference to that of his younger companions who told him to increase the workload of the people. The ten tribes responded to this harshness by making Jeroboam their king. In reality, this "turn of affairs took place at the instance of Jehovah, in order that he might indeed carry out his word that Jehovah had spoken by means of Ahijah."—1 Ki. 12:1-20; 2 Chron. 10:1-19.

The newly installed King Jeroboam immediately set about to build up Shechem as his royal capital, and E of Shechem, on the other side of the Jordan, he fortified the settlement of Penuel (Peniel), the place where Jacob had wrestled with an angel. (1 Ki. 12:25; Gen. 32:30, 31) Upon seeing his subjects streaming up to the temple in Jerusalem to worship, Jeroboam envisioned that in time they might switch their allegiance to Rehoboam and then they would kill him. So he decided to put a stop to this by establishing a religion centered around two golden calves, which he set up, one at Bethel in the S, the other at Dan in the N. He also set up his own non-Aaronic priesthood, composed of those among the people in general who were willing to procure the office by offering one bull and seven rams. These then served "for the high places and for the goat-shaped demons and for the calves that he had made." Jeroboam also invented special 'holy days' and personally led the people in sacrificing to his newly created gods.—1 Ki. 12:26-33; 2 Ki. 23:15; 2 Chron. 11:13-17; 13:9.

On one such occasion when Jeroboam was about to offer up sacrificial smoke on his altar at Bethel, Jehovah's spirit caused a certain man of God to reprove the king for his detestable idolatry, and when the king ordered this servant of God seized, the altar split open, spilling its ashes, and the king's hand dried up. Not until the man of God softened Jehovah's anger was the hand restored, but even after that Jeroboam continued in his blasphemous defiance of Jehovah. (1 Ki. 13:1-6, 33, 34) His introducing calf worship constituted the "sins of Jeroboam," sins of which other Israelite kings became guilty by perpetuating this apostate worship.—1 Ki. 14:16; 15:30, 34; 16:2, 19, 26, 31; 22:52; 2 Ki. 3:3; 10:29, 31; 13:2, 6, 11; 14:24; 15:9, 18, 24, 28; 17:21-23.

In the eighteenth year of Jeroboam's reign Rehoboam died, but the warring that had gone on between the two nations continued during the three-year reign of Rehoboam's son Abijam (Abijah), who succeeded him. (1 Ki. 15:1, 2, 6; 2 Chron. 12:15) On one occasion Abijah assembled 400,000 to battle against Jeroboam's forces twice the size. Despite Jeroboam's superior force and his clever ambush strategy, he was badly beaten. He lost 500,000 men and many of his Ephraimite towns and was greatly humiliated. Judah's victory was because Abijah and his men trusted in Jehovah and cried to him for help.—2 Chron. 13:3-20.

To add to Jeroboam's calamity his son Abijah fell deathly sick, whereupon the king had his wife disguise herself, and then he sent her with a gift to the old prophet Ahijah, now blind, to inquire whether the child would recover. The answer was 'No.' Additionally the prediction was made that every male heir of Jeroboam would be cut off, and with the exception of this son, in whom Jehovah found something good, none of Jeroboam's offspring would have a decent burial, but, instead, their carcasses would be eaten either by the dogs or fowls.—1 Ki. 14:1-18.

Shortly thereafter, in 976 B.C.E., "Jehovah dealt [Jeroboam] a blow, so that he died," bringing to an end his twenty-two-year reign. (2 Chron. 13:20; 1 Ki. 14:20) His son Nadab succeeded him to the throne for two years before being killed by Baasha, who also cut off every breathing thing of Jeroboam's house. In this way his dynasty was abruptly terminated "according to Jehovah's word," and "on account of the sins of Jeroboam."—1 Ki. 15:25-30.

2. King of Israel; son and successor of Jehoash, and great-grandson of Jehu. As the fourteenth ruler of the northern kingdom Jeroboam II reigned for forty-one years, from about 843 to 802 B.C.E. (2 Ki. 14:16, 23) Like so many of his predecessors he did what was bad in Jehovah's eyes by perpetuating the calf worship of Jeroboam I.—2 Ki. 14:24.

Notice is taken of a special genealogical registration, evidently made during the reign of Jeroboam II. (1 Chron. 5:17) However, the outstanding achievement of his reign was the restoration of land that had earlier been lost by the kingdom. In fulfillment of Jonah's prophecy, Jeroboam "restored the boundary of Israel from the entering in of Hamath clear to the sea of the Arabah [Dead Sea]." He is also credited with restoring "Damascus and Hamath to Judah in Israel." (2 Ki. 14:25-28) This may mean that Jeroboam made the kingdoms of Damascus and Hamath tributary, as they had once been to Judah during the reigns of David and Solomon.—Compare 2 Samuel 8:5-10; 1 Kings 4:21; 2 Chronicles 8:4.

In the wake of these successes doubtless came a wave of material prosperity for the northern kingdom. But at the same time the nation continued in its spiritual decline. The prophets Hosea and Amos had some harsh criticism to offer rebellious Jeroboam and his supporters for their outright apostasy, as well as their immoral conduct—fraud, thievery, fornication, murder, oppression, idolatry and other God-dishonoring practices.—Hos. 1:2, 4; 4:1, 2, 12-17; 5:1-7; 6:10; Amos 2:6-8; 3:9, 12-15; 4:1.

Particularly pointed was Jehovah's warning to Jeroboam by the mouth of his prophet Amos: "I will rise up against the house of Jeroboam with a sword," and, "By the sword Jeroboam will die." (Amos 7:9-11) After his death, his son Zechariah ascended the

throne. (2 Ki. 14:29) However, there was a gap of eleven years between Jeroboam's death and the six-month rule by Zechariah, the last of Jehu's dynasty. Possibly because Zechariah was very young or for some other reason, his kingship was not fully established or confirmed until some eleven years after his father's death.

JEROHAM (Je·ro'ham) [may he be compassionated].

1. Father of Elkanah and grandfather of Samuel; descendants of the Levite Kohath.—1 Sam. 1:1, 19, 20; 1 Chron. 6:22, 27, 34, 38.

2. A Benjamite of Gedor whose two "sons" were named among David's "helpers in the warfare" while he was at Ziklag under Saul's restrictions.—1 Chron. 12:1, 2, 7.

3. Father of Azarel the prince of the tribe of Dan under King David.—1 Chron. 27:1, 22.

4. Father of Azariah, one of the army chiefs who helped Jehoiada install Jehoash as king.—2 Chron. 23:1, 11.

5. A descendant of Benjamin whose six named "sons" became heads of families living in Jerusalem. (1 Chron. 8:1, 26-28) Possibly the same as No. 3.

6. Benjamite forefather of Ibneiah, who lived in Jerusalem after the exile. (1 Chron. 9:7, 8) Possibly the same as No. 2.

7. Father or forefather of Adaiah, a priest who lived in Jerusalem after the Babylonian exile. —1 Chron. 9:3, 10, 12; Neh. 11:4, 12.

JERUBBAAL (Jer·ub·ba'al) [let Baal make a legal defense against him]. The name given to Gideon son of Joash the Abi-ezrite after he had torn down his father's altar to Baal and the wooden sacred pole by it; then on an altar built to Jehovah, Gideon sacrificed a bull belonging to his father, using the pieces of the sacred pole as fuel.—Judg. 6:11, 25-27.

Early next morning the men of Ophrah, on discovering what had been done, were highly incensed. Accordingly they inquired, and finding that Gideon had done this thing, demanded that he be put to death. Gideon's father Joash took the side of Gideon, saying: "Will you be the ones to make a legal defense for Baal to see whether you yourselves may save him? Whoever makes a legal defense for him ought to be put to death even this morning. If he is God, let him make a legal defense for himself, because someone has pulled down his altar." The Bible account continues: "And he began to call him Jerubbaal on that day, saying: 'Let Baal make a legal defense in his own behalf, because someone has pulled down his altar.' "—Judg. 6:28-32.

Gideon is called Jerubbesheth at 2 Samuel 11:21. —See GIDEON.

JERUBBESHETH (Je·rub'be·sheth) [let the shameful thing make a legal defense against him]. The name of Judge Gideon found at 2 Samuel 11:21. Evidently this is a form of Jerubbaal, the name given to Gideon by his father Joash when Gideon pulled down the altar of Baal. (Judg. 6:30-32) Some scholars believe that the writer of Second Samuel replaced *ba"al* with the Hebrew word for "shame" (*bo'sheth*) in order not to use the name of the false god Baal as part of a proper name.—See GIDEON.

JERUEL (Je·ru'el) [possibly, founded by God]. A wilderness apparently situated somewhere between the cities of Tekoa and En-gedi. Its exact location and extent are today unknown.—2 Chron. 20:2, 16, 20.

JERUSALEM (Je·ru'sa·lem) [possession (or foundation) of twofold peace]. The capital city of the ancient nation of Israel from about the year 1070 B.C.E. onward. Following the division of the nation into two kingdoms (997 B.C.E.), Jerusalem continued as the capital of the southern kingdom of Judah. Throughout the Scriptures there are more than eight hundred references to Jerusalem.

NAME

The earliest recorded name of the city is "Salem." (Gen. 14:18) Whereas some try to associate the meaning of the name Jerusalem with that of a West Semitic god named Shalem, the apostle Paul shows that "peace" is the true meaning of the latter half of the name. (Heb. 7:2) The Hebrew spelling of this latter half suggests a dual form, hence "twofold peace." In Akkadian (Assyro-Babylonian) texts the city was called Urusalim (or Ur-sa-li-im-mu). On this basis some scholars give the meaning of the name as "City of Peace." But the Hebrew form, which logically ought to govern, apparently means "Possession [or foundation] of twofold peace."

Many other expressions and titles were used in the Scriptures to refer to the city. The psalmist on one occasion uses the earlier name, Salem. (Ps. 76: 2) Other appellations were: "city of Jehovah" (Isa. 60:14); "town of the grand King" (Ps. 48:2; compare Matthew 5:35); "City of Righteousness" and "Faithful Town" (Isa. 1:26); "Zion" (Isa. 33:20); and "holy city" (Neh. 11:1; Isa. 48:2; 52:1; Matt. 4:5; the name "El Kuds," meaning "Holy City," is still the popular name for it in Arabic).

LOCATION

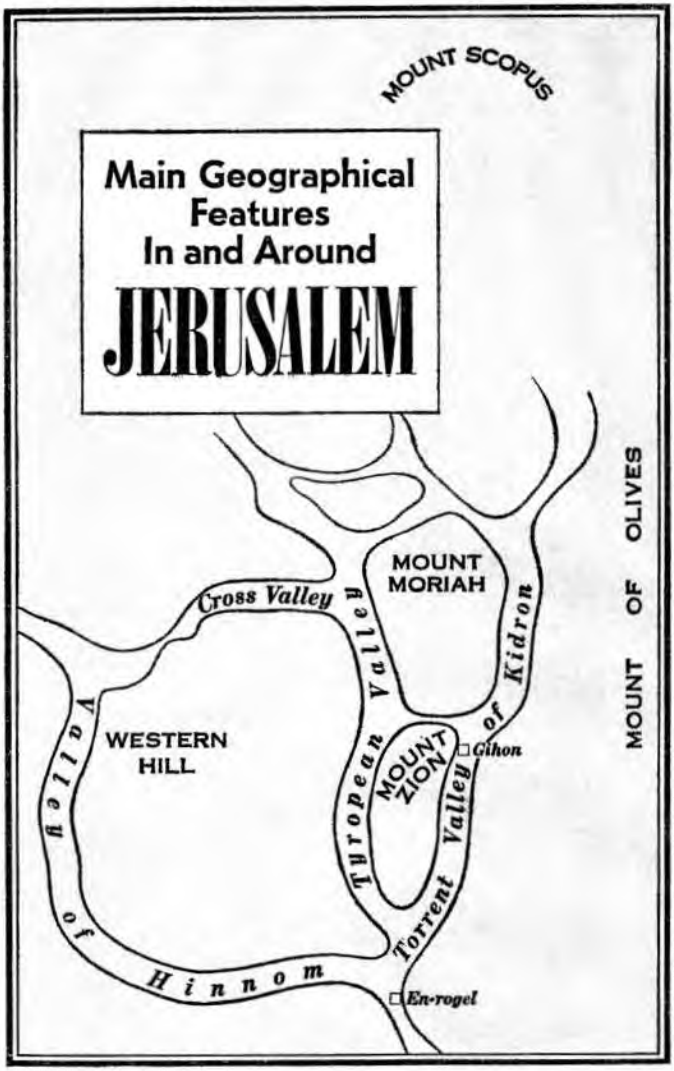
Jerusalem's importance and greatness were not due to its geographical situation as a port or river city or trade center, nor due to fertile surroundings. Comparatively remote from principal international trade routes, it lay on the edge of an arid wilderness (the wilderness of Judah), its water supplies being limited.

Nevertheless, two internal trade routes did intersect near the city. One ran in a N-S direction along the top of the plateau forming the 'backbone' of ancient Palestine and this route linked together such cities as Dothan, Shechem, Bethel, Bethlehem, Hebron and Beer-sheba. The second route ran in an E-W direction from Rabbat-Ammon, cut through torrent valleys to the Jordan River basin, ascended the steep Judean slopes, and then wound down the western slopes to the Mediterranean coast and the seaport town of Joppa. Additionally, Jerusalem was centrally located for the whole area of the Promised Land, hence appropriate for a state administration center.

Lying about thirty-five miles (c. 56 kilometers) inland from the Mediterranean Sea and some fifteen miles (c. 24 kilometers) due W of the northern end of the Dead Sea, Jerusalem rests among the hills of the central mountain range. (Compare Psalm 125:2.) Its altitude of about 2,550 feet (c. 777 meters) above sea level made it one of the highest capital cities in the world. Its "loftiness" is mentioned in the Scriptures, and travelers had to 'go up' from the coastal plains to reach the city. (Ps. 48:2; 122:3, 4; Isa. 2: 1-3) The climate is pleasant, with cool nights, an average annual temperature of 63° F. (c. 17° C.) and an annual rainfall of about twenty-four inches (.6 meter), the rain falling mainly between November and April.

Despite its height, Jerusalem does not stand up above the surrounding terrain. The traveler gets a full view of the city only when quite close. To the E the Mount of Olives rises 2,640 feet (c. 805 meters) high, on the N side Mount Scopus reaches 2,712 feet (c. 827 meters), and the encircling hills on the S and W rise as high as 2,657 feet (c. 810 meters); hence these elevations are all more than one hundred feet (c. 30 meters) above the small plateau on which Jerusalem stands.

In times of war, this situation would seem to constitute a serious disadvantage. Any drawback, however, was compensated for by the city's being surrounded on three sides by steep-walled valleys: the torrent valley of Kidron on the E and the Valley of Hinnom on the S and W. A central valley, apparently referred to by Josephus as the Tyropean (or "Cheese-



makers' ") Valley, bisected the city area into eastern and western hills or spurs. This central valley has filled in considerably throughout the centuries, but a visitor still must make a rather sharp descent to a central hollow and then climb up the other side when crossing the city. There is evidence that, in addition to the N-S central valley, two smaller E-W valleys or depressions further divided the hills, one cutting across the eastern hill and the other across the western. The entire area covered by the ancient city was comparatively small, evidently never exceeding three-quarters of a square mile (c. 195 hectares) in extent.

The steep valley walls seem to have been incorporated into the city's defensive wall system in all periods. The only side of the city lacking in natural defense was that on the N, and here the walls were made especially strong. When attacking the city in 70 C.E., General Titus, according to Josephus, was faced with three successive walls on that side.

WATER SUPPLY

Jerusalem's inhabitants suffered from serious food shortages in siege, but evidently had no great water problem. For, in spite of its nearness to the arid Judean wilderness, the city had access to a constant supply of fresh water and had adequate storage facilities within the city walls.

Two springs, En-rogel and Gihon, were located near the city. The first lay a little S of the junction of the Kidron and Hinnom Valleys. While a valuable source of water, its position made it inaccessible during times of attack or siege. The Gihon spring lay on the W side of the Kidron Valley, alongside what came to be called the "city of David." Though outside the city walls, it was close enough that a tunnel could be excavated and a shaft sunk, enabling the city's inhabitants to draw water without going outside the protective walls. This was done early in the city's history, according to the archaeological evidence. In 1961 and 1962, excavations revealed a substantial early wall, situated *below* the upper end or entrance of the tunnel, hence enclosing it. It is thought to be the wall of the old Jebusite city.

Over the years, additional tunnels and canals were formed to channel Gihon's waters. One channel ran from the mouth of the cave of the Gihon spring down the valley and around the end of the SE hill to a pool located at the junction of the Hinnom Valley with the central or Tyropean Valley. According to what has been found, it was in the form of a trench, covered with flat stones, and tunneled through the hillside at points. Openings at intervals allowed for water to be drawn off for irrigation of the valley terraces below. The canal's gradient of less than two-tenths of an inch for each yard (about four or five millimeters for each meter) produced a slow gentle flow, reminding one of "the waters of the Shiloah that are going gently." (Isa. 8:6) It is suggested that this canal, unprotected and vulnerable, was constructed during Solomon's reign, when peace and security were predominant.

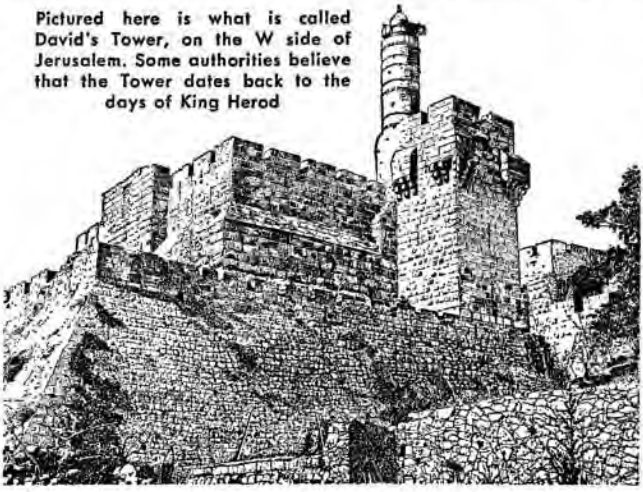
Jerusalem's homes and buildings were evidently equipped with underground cisterns, supplementing the supply of water from springs. Rainwater collected from the roofs was stored therein, kept clean and cool. The temple area seems to have had particularly large cisterns, archaeologists claiming to have plotted thirty-seven cisterns there with a total capacity of about 10,000,000 gallons (c. 37,850,000 liters), one cistern alone estimated as capable of holding 2,000,000 gallons (7,570,000 liters).

Reservoirs, commonly called the "Pools of Solomon" (compare Ecclesiastes 2:6), are found near Bethlehem and supplied water by means of two aqueducts or conduits. Though only about twelve miles (c. 19 kilometers) direct distance, the winding course of the lower conduit travels some forty miles (c. 64 kilometers) to reach Jerusalem. The higher-level conduit is more direct and tunnels through hillsides en route. It is believed to be of later construction, perhaps from Herod's era. According to calculations, both channels crossed the central or Tyropean Valley on an elevated aqueduct and reached the temple platform, augmenting the supplies of water there. Ancient geographer Strabo (first century B.C.E.) described Jerusalem as "a rocky well-enclosed fortress; within well-watered, without wholly dry."

ARCHAEOLOGICAL RESEARCH

Though much research and excavation have been carried out, few concrete facts have been determined as to the city of Bible times. Various factors have restricted investigation or limited its value. Jerusalem has had almost continuous occupation in the Common Era, thus severely reducing the area available for excavation. Then, too, the city was destroyed a number of times, with new cities built on top of the ruins and often made, in part, from material of those ruins. The piling up of debris and rubble, in some places over a hundred feet (c. 30 meters) deep, has obscured the early contours of the site and made the interpretation of the excavated evidence a precarious task. Some wall sections, pools, water tunnels and ancient tombs have been unearthed, but very little written material. Principal archaeological discoveries have come from the SE hill, which now lies outside the city walls.

Pictured here is what is called David's Tower, on the W side of Jerusalem. Some authorities believe that the Tower dates back to the days of King Herod



The main sources of information regarding the ancient city, therefore, remain the Bible and the description of the first-century city given by Jewish historian Josephus.

EARLY HISTORY

The first historical mention of the city comes in the decade between 1943 and 1933 B.C.E., when Abraham's encounter with Melchizedek took place. Melchizedek was "king of Salem" and "priest of the Most High God." (Gen. 14:17-20) However, the origin of the city, and the population that composed it, are as wrapped in obscurity as is the origin of its king-priest Melchizedek.—Compare Hebrews 7:1-3.

Apparently another event in Abraham's life involved the vicinity of Jerusalem. Abraham was commanded to offer up his son Isaac on "one of the mountains" in the "land of Moriah." The temple built by Solomon was erected on "Mount Moriah" on a site that previously had been a threshing floor. (Gen. 22:2; 2 Chron. 3:1) Thus, the Bible apparently links the place of Abraham's attempted sacrifice with the mountainous region around Jerusalem. (See MORIAH.) Whether Melchizedek was still living then is not revealed; but Salem likely remained friendly territory for Abraham.

The Tell el-Amarna tablets, written by Canaanite rulers to their Egyptian overlord, include seven letters from the king or governor of Jerusalem (Urusalim). These letters were written prior to the Israelite conquest of Canaan. (See EGYPT, EGYPTIAN, p. 497.) Thus, Jerusalem, in the approximately 450-year period between Abraham's meeting with Melchizedek and the Israelite conquest, had become the possession of pagan Hamitic Canaanites and was under the domination of the Hamitic Egyptian Empire.

The account of Joshua's sweeping conquest of Canaan lists Adoni-zedek, king of Jerusalem, among the confederate kings attacking Gibeon. His name (meaning "lord of righteousness") closely parallels that of Jerusalem's earlier King Melchizedek ("king of righteousness"), but Adoni-zedek was no worshiper of the Most High God, Jehovah.—Josh. 10:1-5, 23, 26; 12:7, 8, 10.

In the allotting of tribal territories, Jerusalem was on the boundary between Judah and Benjamin, the specific border running along the Valley of Hinnom. This would place at least what comprised the later "city of David," situated on the ridge between the Kidron and Tyropean Valleys, within the territory of Benjamin. Apparently the Canaanite city had additional settlements or "suburbs," however, and part of the settled area may have overlapped into Judah's territory to the W and S of the Valley of Hinnom. Judah is credited with the initial capture of Jerusalem at Judges 1:8, but after the invading forces moved on, the Jebusite inhabitants apparently remained (or returned) in sufficient force to form a later pocket of resistance that neither Judah nor Benjamin could break. Thus, of both Judah and Benjamin it is said that the 'Jebusites continued dwelling with them in Jerusalem.' (Josh. 15:63; Judg. 1:21) This situation continued for some four centuries, and the city was at times referred to as "Jebus," a "city of foreigners."—Judg. 19:10-12; 1 Chron. 11:4, 5.

DURING THE UNITED KINGDOM

King Saul's headquarters were at Gibeah in the territory of Benjamin. King David's capital city was first at Hebron in Judah, about nineteen miles (c. 31 kilometers) S of Jerusalem. After ruling there a total of seven and a half years (2 Sam. 5:5), he determined to transfer the capital to Jerusalem. This was by divine direction (2 Chron. 6:4-6), Jehovah having spoken centuries earlier of the 'site that He would choose to place his Name thereon.'—Deut. 12:5; 26:2; compare 2 Chronicles 7:12.

The Jebusites at that time seem to have had their city on the eastern spur, toward the southern end thereof. They were confident of the impregnability of their fortress city, with its natural defenses of steep valley walls on three sides and, probably, special fortifications on the N. It was known as "the place difficult to approach" (1 Chron. 11:7), and the Jebusites taunted David that even the 'blind and the lame of the city' could hold off his attacks. But David conquered the city, his attack being spearheaded by Joab, who evidently gained entry into the city by means of "the water tunnel." (2 Sam. 5:6-9; 1 Chron. 11:4-8) Scholars are not entirely certain of the meaning of the Hebrew term here rendered "water tunnel," but generally accept this or similar terms ("water shaft," *RS, AT;* "gutter," *JP*) as the most likely meaning. The brief account does not state just how the city's defenses were breached. Since the discovery of the tunnel and shaft leading to the Gihon spring, the popular view is that Joab led men up this vertical shaft, through the sloping tunnel and into the city in a surprise attack. By whatever means, the city was taken and David moved his capital there (1070 B.C.E.). The Jebusite stronghold now came to be known as the "city of David," also called "Zion."—2 Sam. 5:7.

David began a building program within the area, apparently also improving the city's defenses. (2 Sam. 5:9-11; 1 Chron. 11:8) The "Mound" (Heb., *Mil·loh"*) referred to here (2 Sam. 5:9) and in later accounts

(1 Ki. 9:15, 24; 11:27) was some geographical or structural feature of the city, well-known then but unidentifiable today. When David later transferred the sacred "ark of Jehovah" from the house of Obed-edom to Jerusalem, the city became the religious, as well as administrative, center of the nation. —2 Sam. 6:11, 12, 17; see DAVID, CITY OF; BURIAL PLACES OF THE KINGS, OR, OF DAVID.

There is no record of Jerusalem's being attacked by enemy forces during David's reign, as he carried the battle to his foes. (Compare 2 Samuel 5:17-25; 8:1-14; 11:1.) On one occasion, however, David saw fit to abandon the city before the advance of rebel forces led by his own son, Absalom. The king's retreat may have been to avoid having blood shed in civil war at this place where Jehovah's name rested. (2 Sam. 15:13-17) Whatever the motive for the retreat, it led to the fulfillment of the inspired prophecy spoken by Nathan. (2 Sam. 12:11; 16:15-23) David did not allow the ark of the covenant to be evacuated with him but ordered the faithful priests to return it to the city, God's chosen location. (2 Sam. 15:23-29) The description of the initial part of David's flight as recorded at 2 Samuel chapter 15 outlines well the geographical features of the area on the E of the city.

Toward the close of his rule, David began preparing construction materials for the temple. (1 Chron. 22:1, 2; compare 1 Kings 6:7.) The hewn stones prepared may have been quarried in that area, for the bedrock of Jerusalem itself is easily cut and chiseled to size and shape, yet, upon exposure to the weather, hardens into durable and attractive building stones. There is evidence of an ancient quarry near the present Damascus Gate, vast quantities of rock having been cut out there in the course of time.

A further view of the layout of the terrain around Jerusalem, this time to the E and S, is given in the account of Solomon's anointing by order of aged King David. Another son, Adonijah, was at the spring of En-rogel, plotting to seize the kingship, when Solomon was anointed by the spring of Gihon. The distance between the two points was short enough (less than a third of a mile [less than 500 meters]) that Adonijah and his coconspirators heard the noise of the horn and celebrations at Gihon.—1 Ki. 1:5-9, 32-41.

Solomon's reign saw considerable building (and perhaps rebuilding) done within the city and expansion of its limits. (1 Ki. 3:1; 9:15-19, 24; 11:27; compare Ecclesiastes 2:3-6, 9.) The temple, his outstanding construction work, with its associated building and courtyards was built on Mount Moriah on the eastern ridge but N of the "city of David," evidently in the area of the present-day "Dome of the Rock." (2 Chron. 3:1; 1 Ki. 6:37, 38; 7:12) Other major buildings were Solomon's own house or palace, the cedarwood House of the Forest of Lebanon, the Porch of Pillars and the judicial Porch of the Throne. (1 Ki. 7:1-8) This building complex was apparently situated S of the temple on the gradual slope running down toward the "city of David."

DIVIDED KINGDOM (997-607 B.C.E.)

Jeroboam's rebellion split the nation into two kingdoms, and Jerusalem was left as the capital of the two tribes, Benjamin and Judah, under Solomon's son Rehoboam. Levites and priests also moved to the city where Jehovah's name rested, thereby strengthening Rehoboam's kingship. (2 Chron. 11:1-17) Jerusalem was now no longer at the geographical center of the kingdom, being only a few miles from the border of the hostile northern ten-tribe kingdom. Within five years of Solomon's death, the city experienced the first of a number of invasions. King Shishak of Egypt attacked the kingdom of Judah, doubtless viewing it as vulnerable in its reduced state. Because of national unfaithfulness, he succeeded in entering Jerusalem, carrying off temple treasures and other valuables. Only because of repentance was a measure of divine protection granted, preventing actual ruin to the city.—1 Ki. 14:25, 26; 2 Chron. 12:2-12.

During faithful King Asa's reign, King Baasha of the northern kingdom made an unsuccessful attempt to build up strength on Judah's northern frontier to seal it off and prevent communication with Jerusalem (and possibly expressions of loyalty to the Judean kingdom by any of his subjects). (1 Ki. 15:17-22) The continuance of pure worship under the rule of Asa's son Jehoshaphat brought divine protection and great benefits to the city, including improved provisions for the handling of legal cases. —2 Chron. 19:8-11; 20:1, 22, 23, 27-30.

Throughout the remainder of Jerusalem's history as the capital of the Judean kingdom this pattern continued. True worship brought Jehovah's blessing and protection; apostasy led to grave problems and vulnerability to attack. The reign of Jehoshaphat's unfaithful son Jehoram (913-906 B.C.E.) saw the city invaded and looted a second time by an Arab-Philistine combine, this despite the strong defense walls. (2 Chron. 21:12-17) In the next century the deflection from a righteous course by King Jehoash resulted in Syrian forces 'beginning to invade Judah and Jerusalem,' the context implying that they were successful in entering the city. (2 Chron. 24:20-25) During Amaziah's apostasy the northern kingdom of Israel invaded Judah, and broke down about 580 feet (c. 177 meters) of the vital northern wall between the Corner Gate (in the NW corner) and the Ephraim Gate (to the E of the Corner Gate). (2 Chron. 25:22-24) It is possible that, at some point prior to this, the city had expanded across the central valley onto the western ridge.

King Uzziah (829-777 B.C.E.) made notable additions to the city's defenses, fortifying the (NW) Corner Gate and the Valley Gate (at the SW corner) with towers, as well as a tower at "the Buttress" ("the Angle," *RS, JB;* "the Turning," *JP*), apparently some part of the eastern wall not far from the royal buildings, either those of David or of Solomon. (2 Chron. 26:9; Neh. 3:24, 25) Uzziah also equipped the towers and corners with "engines of war," likely mechanical catapults, for shooting arrows and large stones. (2 Chron. 26:14, 15) His son Jotham continued the building program.—2 Chron. 27:3, 4.

Following the apostate Ahaz, his son, faithful King Hezekiah, did cleansing and repair work in the temple area and arranged a great Passover celebration that drew worshipers to Jerusalem from all over the land, the northern kingdom included. (2 Chron. 29:1-5, 18, 19; 30:1, 10-26) This stimulus for true worship, however, was soon followed by attack from pagan quarters, mockers of the true God whose name rested on Jerusalem. In 732 B.C.E., eight years after Assyria's conquest of the northern kingdom of Israel, Assyrian King Sennacherib made a scythelike sweep through Palestine, diverting some troops to threaten Jerusalem. (2 Chron. 32:1, 9) Hezekiah had readied the city for a siege. He stopped up the water sources outside the city to hide them and make things difficult for the enemy, strengthened the walls and fortified them. (2 Chron. 32:2-5, 27-30) It would seem that the "conduit" for bringing water into the city from the spring of Gihon was already constructed at this time, possibly being a peacetime project. (2 Ki. 20:20; 2 Chron. 32:30) If, as believed, it was the conduit that includes the tunnel cut through the side of the Kidron Valley with its termination at the Pool of Siloam in the Tyropean Valley, then it was no minor project to be completed in a few days. (See ARCHAEOLOGY, p. 110.) At any rate, the city's strength lay not in its defensive systems and supplies, but in the protective power of Jehovah God, who said: "And I shall certainly defend this city to save it for my own sake and for the sake of David my servant." (2 Ki. 19:32-34) The miraculous destruction of 185,000 Assyrian troops sent Sennacherib scurrying back to Assyria.

(2 Ki. 19:35, 36) When the campaign account was recorded in the Assyrian annals, it boasted of Sennacherib's shutting Hezekiah up inside Jerusalem like a 'bird in a cage,' but made no claim of capturing the city.—See SENNACHERIB.

The reign of Manasseh (716-661 B.C.E.) brought further wall construction along the Kidron Valley. It also saw the nation drift farther from true worship. (2 Chron. 33:1-9, 14) His grandson Josiah temporarily reversed this decline and during his rule the Valley of Hinnom, used by idolatrous persons for vile ceremonies, was "made unfit for worship," likely desecrated by being made into a city garbage dump. (2 Ki. 23:10; 2 Chron. 33:6) The "Gate of the Ash-heaps" apparently opened out onto this valley. (Neh. 3:13, 14; see GEHENNA; HINNOM, VALLEY OF.) During Josiah's time "the second quarter" ("the new town," *JB*) of the city receives initial mention. (2 Ki. 22:14; 2 Chron. 34:22) This "second quarter" is generally understood to be the section of the city lying W or NW of the temple area.—Zeph. 1:10; see GATE, GATEWAY (Gates of Jerusalem).

After Josiah's death, the situation deteriorated rapidly for Jerusalem, as four unfaithful kings followed each other in succession. In King Jehoiakim's eighth year (620/619 B.C.E.) Judah came into vassalage to Babylon. Jehoiakim's revolt three years later provoked a successful Babylonian siege of Jerusalem, looting of the city's treasures and the deportation of the then king, Jehoiachin, and other citizens. (2 Ki. 24:1-16; 2 Chron. 36:5-10) Babylon's appointee, King Zedekiah, tried to throw off the Babylonian yoke and in his ninth year (609/608 B.C.E.) Jerusalem again came under siege. (2 Ki. 24:17-20; 25:1; 2 Chron. 36:11-14) An Egyptian military force sent to relieve Jerusalem succeeded in drawing off the besiegers only temporarily. (Jer. 37:5-10) True to Jehovah's prophecy through Jeremiah, the Babylonians returned and renewed the siege. (Jer. 34: 1, 21, 22; 52:5-11) Jeremiah spent the latter part of the siege imprisoned in the "Courtyard of the Guard" (Jer. 32:2; 38:28), connected with "the King's House." (Neh. 3:25) Finally, nineteen months from the start of the siege, and its effects of starvation, disease and death, the walls of Jerusalem were breached, in Zedekiah's eleventh year, and the city was taken.—2 Ki. 25:2-4; Jer. 39:1-3.

DESOLATION AND RESTORATION

The city fell on Tammuz 9, 607 B.C.E. A month later, on Ab 10, Nebuchadnezzar's agent, Nebuzaradan, entered the conquered city and began demolition work, burning the temple and other buildings and pulling down the city walls. Jerusalem's king and most of her people were exiled to Babylon, her treasures being carried away as plunder.—2 Ki. 25: 7-17; 2 Chron. 36:17-20; Jer. 52:12-20.

The statement by archaeologist Conder that "the history of the ruined city remains a blank until Cyrus" is true, not only of Jerusalem, but also of the entire realm of the kingdom of Judah. Unlike the Assyrians, the Babylonian king moved no replacement peoples into the conquered region. A period of seventy years of desolation set in, even as prophesied.—Jer. 25:11; 2 Chron. 36:21.

In the "first year" (evidently as ruler over Babylon) of Cyrus the Persian (538/537 B.C.E.) the royal decree went forth freeing the exiled Jews to "go up to Jerusalem, which is in Judah, and rebuild the house of Jehovah the God of Israel." (Ezra 1:1-4) About 50,000 repatriates made the long trip to Jerusalem, carrying temple treasures with them. They arrived in time to celebrate the festival of booths in Tishri (October/November) 537 B.C.E. (Ezra 2:64, 65; 3:1-4) Temple rebuilding got under way under Governor Zerubbabel's direction, and, after serious interference and the infiltration of some apathy among the returned Jews, was finally completed by March of 515 B.C.E. More exiles returned with priest-scribe Ezra in 468 B.C.E., bringing additional things "to beautify the house of Jehovah, which is in Jerusalem" (Ezra 7:27), this by authorization of King Artaxerxes (Longimanus). The treasures brought by them were worth nearly $5,000,000.—Ezra 8:25-27.

About a century and a half after Nebuchadnezzar's conquest, the walls and gates of the city were still broken down. Nehemiah obtained permission from Artaxerxes to go to Jerusalem and remedy this situation. (Neh. 2:1-8) The account that follows of Nehemiah's nighttime survey and of his apportioning the construction work to different family groups is a major source of information about the layout of the city at that time, especially of its gates. (Neh. 2: 11-15; 3:1-32; see GATE, GATEWAY.) This rebuilding was in fulfillment of Daniel's prophecy and marked the start of the seventy prophetic "weeks" involving the coming of the Messiah. (Dan. 9:24-27) Despite harassment, in the short space of fifty-two days, in the year 455 B.C.E., they ringed Jerusalem with a wall and gates.—Neh. 4:1-23; 6:15; 7:1.

Jerusalem was now "wide and great, [but] there were few people inside it." (Neh. 7:4) Following the public reading of Scriptures and celebrations in the "public square that was before the Water Gate" on the E side of the city (Neh. 8:1-18), arrangements were made to build up the city's population by bringing in one Israelite out of every ten to dwell there. This was done by casting lots, but there were evidently volunteers additionally. (Neh. 11:1, 2) A spiritual cleansing work was done to put the city's population on a sound foundation as regards true worship. (Neh. 12:47–13:3) Nehemiah's governorship lasted twelve years or more and embraced a trip to the Persian king's court. Upon his return to Jerusalem, he found need for further cleansing. (Neh. 13:4-31) With the vigorous rooting out of apostasy he effected, the record of the Hebrew Scriptures closes, sometime after the year 443 B.C.E.

HELLENIC AND MACCABEAN CONTROL

The changeover from Medo-Persian to Greek control came in 333 B.C.E. with the conquest by Alexander the Great. The Greek historians make no mention of Alexander's entry into Jerusalem. Yet the city did come under Greek dominion and it is reasonable to assume that it was not completely bypassed by Alexander. Josephus, in the first century C.E., records the Jewish tradition that, upon approaching Jerusalem, Alexander was met by the Jewish high priest and was shown the divinely inspired prophecies recorded by Daniel foretelling the lightning conquests by Greece. (Dan. 8:5-7, 20, 21) Whatever the case, Jerusalem seems to have survived the change in control free of any damage.

Following Alexander's death, Jerusalem and Judea came under the control of the Ptolemies, who ruled out of Egypt. In 198 B.C.E. Antiochus the Great, ruling in Syria, after taking the fortified city of Sidon, captured Jerusalem, and Judah became a dominion of the Seleucid Empire. (Compare Daniel 11:16.) Jerusalem lay under Syrian rule for thirty years. Then, in the year 168 B.C.E., Syrian King Antiochus IV (Epiphanes), in his attempt to Hellenize completely the Jews, rededicated Jerusalem's temple to Zeus (Jupiter) and profaned the altar by an unclean sacrifice. (1 Maccabees 1:57, 62; 2 Maccabees 6:1, 2, 5) This led to the Maccabean (or Hasmonean) revolt. After a three-year struggle, Judas Maccabaeus gained control of the city and temple and rededicated Jehovah's altar to true worship on the anniversary of its profanation, Chislev 25, 165 B.C.E.—1 Maccabees 4:52-54; 2 Maccabees 10:5; compare John 10:22.

The war against the Seleucid rulers had not ended. The Jews appealed to Rome for help and thus a new power came on the Jerusalem scene in 161 B.C.E. (1 Maccabees 8:17, 18) Now Jerusalem began to come under the influence of the expanding Roman Empire. About 142 B.C.E., Simon Maccabeus was able to make

Jerusalem the capital of a region ostensibly free from subservience to or taxation by Gentile nations. Aristobulus I, Jerusalem's high priest, even assumed the title of "King" in 104 B.C.E. He was not, however, of the Davidic line.

Jerusalem was no 'city of peace' during this period. Internal quarrels, fired by selfish ambitions and worsened by rival religious factions—Sadducees, Pharisees, Zealots and others—gravely weakened the city. A violent quarrel between Aristobulus II and his brother Hyrcanus resulted in Rome's being called on to arbitrate the dispute. Under General Pompey, Roman forces besieged Jerusalem in 63 B.C.E. for three months in order to enter the city and settle the dispute. Twelve thousand Jews reportedly died, many at the hands of fellow Israelites.

It is in Josephus' account of Pompey's conquest that the archway across the Tyropean Valley is first mentioned. It served as a link between the eastern and western halves of the city and gave those on the western half direct access to the temple area.

The Idumean Antipater was now installed as Roman governor for Judea, a Maccabean being left as high priest and local ethnarch in Jerusalem. Later, Antipater's son Herod (the Great) was appointed by Rome as "king" over Judea. He did not get control of Jerusalem until 37 or 36 B.C.E., from which date his rule effectively began.

UNDER HEROD THE GREAT

Herod's rule was marked by an ambitious building program and the city enjoyed considerable prosperity. A theater, gymnasium and hippodrome, as well as other public buildings, were added. Herod also built a well-fortified royal palace, evidently on the NW corner of the city, where archaeologists believe they have found the foundation of one of the towers. Another fortress, the Castle of Antonia, lay near the temple and was connected with it by a passageway. (*Antiquities of the Jews*, Book XV, chap. XI, par. 7) The Roman garrison could thus gain quick access to the temple area, as likely occurred when soldiers rescued Paul from a mob there.—Acts 21:31, 32; see ANTONIA, CASTLE OF.

Herod's greatest work, however, was the reconstruction of the temple and its building complex. Beginning in his eighteenth year (*Antiquities of the Jews*, Book XV, chap. XI, par. 1), the holy house itself was completed in a year and a half, but the work on the adjoining buildings and courtyards went on long after his death. (John 2:20) The total area encompassed was about fifteen to twenty acres (c. 6 to 8 hectares), double that of the previous temple area. Part of the western wall of the temple courtyard apparently still stands, known today as the "Wailing Wall." Archaeologists date the lower nineteen courses of huge three-foot-high (c. .9 meter-high) blocks as from Herod's construction.

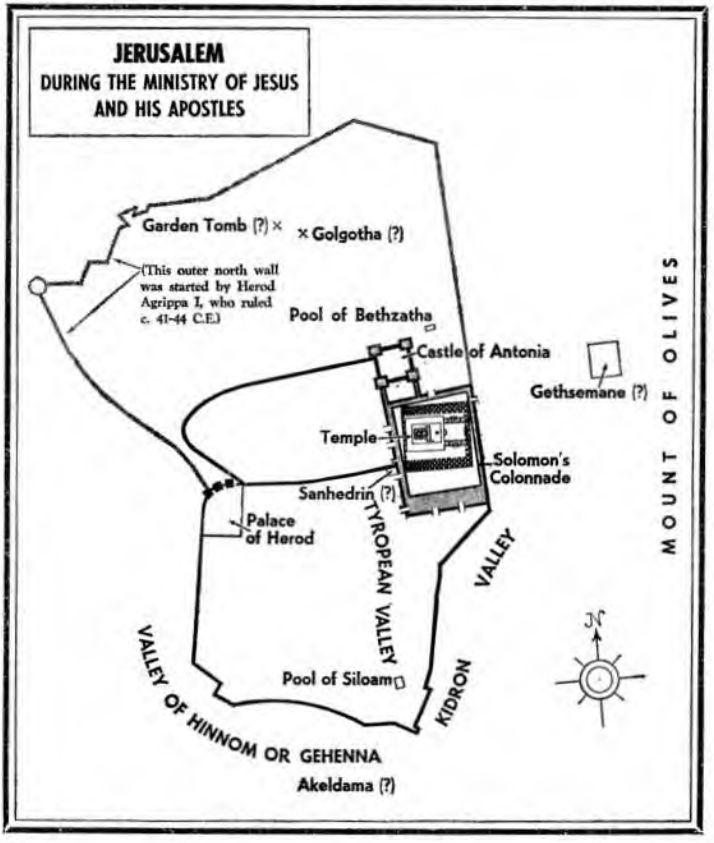
FROM 2 B.C.E. TO 70 C.E.

The Christian Greek Scriptures now carry forward the description of events involving Jerusalem. Jesus' birth took place, not at Jerusalem, but at nearby Bethlehem, "David's city." (Luke 2:10, 11) But the astrologers' later report about the birth of the "king of the Jews" caused Herod and "all Jerusalem along with him" to become agitated. (Matt. 2:1-3) Shortly after issuing his infamous decree ordering the killing of Bethlehem's babes, Herod died, evidently in the year 1 B.C.E. (See HEROD No. 1.) His son Archelaus then ruled as tetrarch over Jerusalem and Judea. Rome later removed Archelaus for misdemeanors and thereafter directly appointed governors ruled, as did Pontius Pilate during Jesus' ministry.—Luke 3:1.

Jesus was taken to Jerusalem forty days after birth and presented at the temple as Mary's firstborn. Aged Simeon and Anna rejoiced at seeing the promised Messiah, and Anna spoke of him "to all those waiting for Jerusalem's deliverance." (Luke 2:21-38; compare Leviticus 12:2-4.) How many other times he was taken to Jerusalem during his childhood years is not stated, only one visit, made when he was twelve, being specifically recorded. He then engaged in a discussion with teachers in the temple area, thus being occupied in the 'house of his Father,' in the chosen city of his Father.—Luke 2:41-49.

After his baptism and during his three-and-a-half-year ministry Jesus periodically visited Jerusalem, certainly being there for the three annual festivals, attendance at which was obligatory for all Jewish males. (Ex. 23:14-17) Much of his time, however, was spent outside the capital, as he preached and taught in Galilee and other regions of the land.

Aside from the temple area, where Jesus frequently taught, few other specific points in the city are mentioned in connection with his ministry. The pool of Bethzatha with its five colonnades (John 5:2) is



thought to be the one that was unearthed just N of the temple area. The pool of Siloam is located on a slope of the southern part of the eastern ridge, receiving its water from the spring of Gihon through the conduit and tunnel attributed to Hezekiah's time. (John 9:11) It is with regard to his final visit to Jerusalem that a more detailed picture is given.

Six days prior to the Passover festival of 33 C.E., Jesus came to Bethany, just two miles (c. 3 kilometers) from Jerusalem, on the eastern side of the Mount of Olives. The next day, Nisan 9, as Jehovah's anointed King, he approached the capital city, mounted on the colt of an ass, in fulfillment of the prophecy of Zechariah 9:9. (Matt. 21:1-9) Coming down the Mount of Olives, he paused to view the city and wept over it, graphically foretelling the coming siege and desolation it would undergo. (Luke 19:37-44) Upon his entering the city, likely through a gate in the eastern wall, the whole city was "set in commotion," for news would spread quickly throughout the relatively small area.—Matt. 21:10.

During the remaining time, in which he spent the days in Jerusalem and the nights in Bethany (Luke 21:37, 38), Jesus cleansed the temple area of commercialists (Matt. 21:12, 13), as he had done some three years earlier. (John 2:13-16) On Nisan 11 he took four of his disciples to the Mount of Olives, from which the city and its temple could be viewed, and gave his great prophecy regarding Jerusalem's coming destruction and the "conclusion of the system of things," as well as of his second presence. (Matthew 24; Mark 13; Luke 21) During Nisan 13 his disciples arranged for the Passover meal in an upper room in Jerusalem where, that evening (the start of Nisan 14), Jesus celebrated the meal with them. After his discussion with them, they left the city, crossed the "winter torrent of Kidron," and climbed the slopes of the Mount of Olives to the garden called Gethsemane. (Matt. 26:36; Luke 22:39; John 18:1, 2) Gethsemane means "an oil press," and olive trees of great age are yet to be found on the slope. But the exact location of the garden is today a matter of conjecture.—See GETHSEMANE.

Arrested that night, Jesus was led back into Jerusalem to priests Annas and Caiaphas and to the Sanhedrin hall for trial. (Matt. 26:57–27:1; John 18:13-27) From there, at dawn, he was taken to Pilate, perhaps at the Antonia fortress N of the temple. (Matt. 27:2; Mark 15:1) Then to Herod Antipas, likely at Herod's palace in the NW corner of the city. (Luke 23:6, 7) Finally, he was returned to Pilate for final judgment at "the Stone Pavement," called "Gabbatha" in Hebrew. (Luke 23:11; John 19:13) A large pavement discovered in the area of the Castle of Antonia is thought by many to be the site of Pilate's pronouncement of judgment.

Golgotha, meaning "Skull Place," was the site of Jesus' impalement. (Matt. 27:33-35; Luke 23:33) Though it obviously lay outside the city walls, probably toward the N and hence not far from the fortress of Antonia, the site cannot be identified with certainty. (See GOLGOTHA.) The same is true of the site of Jesus' burial. Gordon's Garden Tomb, to the N of the present-day Damascus Gate, at least gives an idea of a typical rich man's tomb in the early centuries of the Common Era, hollowed out of the rock, a large rolling stone in its prepared channel or groove being used to seal the entrance.

The "potter's field to bury strangers," purchased with the bribe money Judas threw back to the priests (Matt. 27:5-7), is traditionally identified with a site on the S side of the Hinnom Valley near its junction with the Kidron. Many tombs are found in this area.—See AKELDAMA.



Roman coin commemorating the destruction of Jerusalem in 70 C.E. Judaea Capta ("Captive Judea"). SC ("Senatus Consulto," meaning "By a Decree of the Senate").

During the apostolic period

Following his resurrection, Jesus gave orders to his disciples not to leave Jerusalem at that time. (Luke 24:49; Acts 1:4) This was to be the starting point for preaching repentance for forgiveness of sins on the basis of Christ's name. (Luke 24:46-48) Ten days after his ascension to heaven, the disciples, gathered together in an upper room, received the anointing by holy spirit. (Acts 1:13, 14; 2:1-4) Jerusalem was crowded with Jews and proselytes from all parts of the Roman Empire, in attendance at the festival of Pentecost. The witnessing done by the spirit-filled Christians resulted in thousands becoming baptized disciples. In a city less than a square mile (less than 260 hectares) in area, and with thousands bearing witness to their faith, it is no wonder the angry religious leaders cried: "Look! you have filled Jerusalem with your teaching." (Acts 5:28) Miracles performed added power to the testimony, as, for example, the healing of the lame beggar at the "temple door that was called Beautiful," likely the E gate of the court of women.—Acts 3:2, 6, 7.

Even after the witnessing began to spread out from Jerusalem to "Samaria and to the most distant part of the earth" (Acts 1:8), Jerusalem continued to be the location of the governing body of the Christian congregation. Persecution early caused 'all except the apostles to be scattered throughout the regions of Judea and Samaria.' (Acts 8:1; compare Galatians 1:17-19; 2:1-9.) From Jerusalem, certain apostles and disciples were sent out to aid new groups of believers, as at Samaria. (Acts 8:14; 11:19-22, 27) Saul of Tarsus (Paul) soon found it advisable to cut short his first visit to Jerusalem as a Christian due to murder plots (Acts 9:26-30), but there were periods of calm. (Acts 9:31) Here Peter reported to the Christian assembly about God's acceptance of Gentile believers and here, too, the issue of circumcision and related matters were settled.—Acts 11:1-4, 18; 15:1, 2, 22-29; Gal. 2:1, 2.

Jesus had called Jerusalem "the killer of the prophets and stoner of those sent forth to her." (Matt. 23:37; compare verses 34-36.) Though many of her citizens showed faith in God's Son, the city as a whole continued to follow the pattern of the past. For this, 'her house was abandoned to her.' (Matt. 23:38) In 66 C.E. a Jewish revolt brought Roman forces under Cestius Gallus to the city, surrounding it and making a thrust right up to the temple walls. (Compare Luke 21:20.) Suddenly Cestius Gallus withdrew for no apparent reason. This allowed Christians to put into action Jesus' instructions: "Then let those in Judea begin fleeing to the mountains, and let those in the midst of [Jerusalem] withdraw, and let those in the country places not enter into her." (Luke 21:20-22) Eusebius in his *Ecclesiastical History* (III, 5:3), basing his information on the second-century writings of Hegesippus, states that the Christians left Jerusalem and fled to the vicinity of Pella in the mountainous region of Gilead.

Jerusalem's relief as a result of the Roman withdrawal was short-lived, as it had been when the Babylonians temporarily withdrew to deal with the Egyptians. Under General Titus the Roman forces returned in increased numbers and laid siege to the city, now crowded with Passover celebrants. Siege banks were thrown up by the Romans and a continuous wall or fence was erected around the entire city to prevent escape by day or night. This, too, fulfilled Jesus' prophecy. (Luke 19:43) Within the city rival factions quarreled and fought, much of the food supply was destroyed, and those caught attempting to leave the city were slain as traitors. Josephus, the

source of this information, relates that in time the famine became so grave that the people were reduced to eating wisps of hay and leather, even their own children. (Compare Lamentations 2:11, 12, 19, 20; Deuteronomy 28:56, 57.) Titus' offers of peace were consistently rejected by the stubborn city leaders.

Eventually the walls were systematically breached by the Romans, and their troops invaded the city. Despite orders to the contrary, the temple was burned and gutted. According to Josephus, this took place on the anniversary of Nebuchadnezzar's destruction of the first temple centuries earlier. His account also states that the "repository of the archives" housing the genealogical records of tribal and family descent and inheritance rights were put to the fire. Thus, the legal means for establishing the lineage of members of the Messianic tribe of Judah and the priestly tribe of Levi came to an end.

In just four months and twenty-five days, from April 11 to September 7, 70 C.E., the conquest had been effected. Thus, the tribulation, though intense, was remarkably short. The unreasoning attitude and actions of the Jews within the city doubtless contributed to this shortness. Though Josephus puts the number of dead at 1,100,000, there were survivors. (Compare Matthew 24:22.) Ninety-seven thousand captives were taken, many of whom were sold into slavery to Egypt and other lands. This, too, fulfilled divine prophecy.—Deut. 28:68.

The entire city was demolished, only the towers of Herod's palace and a portion of the western wall left standing as evidence to later generations of the defensive strength that had availed nothing. Josephus remarks that, apart from these remnants, "there was left nothing to make those that came thither believe it had ever been inhabited." (*Wars of the Jews*, Book VII, chap. I, par. 1) A relief on the Arch of Titus in Rome depicts Roman soldiers carrying off sacred vessels of the ruined temple.—Compare Matthew 24:2.

LATER PERIODS

Jerusalem remained virtually desolate until about 130 C.E., when Emperor Hadrian ordered the building of a new city, named Aelia Capitolina. This provoked a Jewish revolt by Bar Kokba (132-135 C.E.), which succeeded for a time, but was then crushed. Jews were not allowed in the Roman-built city for nearly two centuries. In the fourth century, Constantine the Great's mother Helene visited Jerusalem and began the identification of the many so-called "holy" sites and shrines. Later the Moslems captured the city, and Caliph Omar had a mosque built on the earlier temple site. It was replaced in the eleventh century by the present "Dome of the Rock" edifice. Within it is a patch of bare rock, viewed as especially holy by the Moslems, who claim it is the spot from which Mohammed ascended to heaven. Others believe it is associated with the temples built by Solomon, Zerubbabel and Herod.

For further information concerning geographical locations related to Jerusalem, see such articles as: EN-ROGEL; GIHON; GOAH; KIDRON, TORRENT VALLEY OF; MAKTESH; OLIVES, MOUNT OF; OPHEL; TEMPLE; and ZION.

THE CITY'S SIGNIFICANCE

Jerusalem was far more than the capital of an earthly nation. It was the only city in all the earth upon which Jehovah God placed his Name. (1 Ki. 11:36) After the ark of the covenant, symbolic of God's presence, was transferred there, and even more so when the temple sanctuary or house of God was constructed there, Jerusalem became Jehovah's figurative 'residence,' his "resting place." (Ps. 78:68, 69; 132:13, 14; 135:21; compare 2 Samuel 7:1-7, 12, 13.) Because the kings of the Davidic line were God's anointed, sitting upon "Jehovah's throne" (1 Chron. 29:23; Ps. 122:3-5), Jerusalem itself was also called "the throne of Jehovah," and those tribes or nations turning to it in recognition of God's sovereignty were, in effect, being congregated to the Name of Jehovah. (Jer. 3:17; Ps. 122:1-4; Isa. 27:13; compare 33:17, 20-22) Those hostile to or fighting against Jerusalem were, in actuality, opposing the expression of God's sovereignty. This was certain to occur, in view of the prophetic statement at Genesis 3:15.

Jerusalem therefore represented the seat of the divinely constituted government or typical kingdom of God. From it went forth God's law, his word and his blessing. (Mic. 4:2; Ps. 128:5) Those working for Jerusalem's peace and its good were therefore working for the success of God's righteous purpose, the prospering of his will. (Ps. 122:6-9) Though situated among Judah's mountains and doubtless of impressive appearance, Jerusalem's true loftiness and beauty came from the way in which Jehovah God had honored and glorified it, that it might serve as a "crown of beauty" for him.—Ps. 48:1-3, 11-14; 50:2; Isa. 62:1-7.

Since Jehovah's praise and his will are effected primarily by his intelligent creatures, it was not the buildings forming the city that determined his continued use of the city but the people in it, rulers and ruled, priests and people. (Ps. 102:18-22; Isa. 26:1, 2) While these were faithful, honoring Jehovah's name by their words and life course, he blessed and defended Jerusalem. (Ps. 125:1, 2; Isa. 31:4, 5) Jehovah's disfavor soon came upon the people and their kings due to the apostate course the majority followed. For this reason Jehovah declared his purpose to reject the city that had borne his name. (2 Ki. 21:12-15; 23:27) He would remove "support and stay" from the city, resulting in its becoming filled with tyranny, with juvenile delinquency, with disrespect for men in honorable positions; Jerusalem would suffer abasement and severe humiliation. (Isa. 3:1-8, 16-26) While Jehovah God restored the city seventy years after permitting its destruction by Babylon, making it again beautiful as the joyful center of true worship in the earth (Isa. 52:1-9; 65:17-19), the people and their leaders reverted to their apostate course once more.

Jehovah preserved the city until the sending of his Son to earth. It had to be there for the Messianic prophecies to be fulfilled. (Isa. 28:16; 52:7; Zech. 9:9) Israel's apostate course was climaxed by the impalement of the Messiah, Jesus Christ. (Compare Matthew 21:33-41.) Taking place as it did at Jerusalem, instigated by the nation's leaders with popular support, this made certain God's complete and irreversible rejection of the city as representing Him and bearing His Name. (Compare Matthew 16:21; Luke 13:33-35.) Neither Jesus nor his apostles foretold any restoration by God of earthly Jerusalem to come after its divinely decreed destruction, which occurred in 70 C.E.

Yet the name Jerusalem continued to be used as symbolic of something greater than the earthly city. The apostle Paul, by divine inspiration, revealed that there is a "Jerusalem above," "heavenly Jerusalem," which is the "city of the living God." He speaks of it as the "mother" of anointed Christians. (Gal. 4:25, 26; Heb. 12:22) This places the heavenly Jerusalem in the position of a wife to Jehovah God the great Father and Life-giver. When earthly Jerusalem was used as the chief city of God's chosen nation, it, too, was spoken of as a woman, married to God, being tied to him by holy bonds in a covenant relationship. (Isa. 51:17, 21, 22; 54:1, 5; 60:1, 14) As the capital, it thus stood for, was representative of, the entire congregation of God's human servants. "Heavenly Jerusalem" must therefore represent the entire congregation of Jehovah's spirit servants, angelic creatures.—Compare Revelation 4:1-4; 5:11.

New Jerusalem

In the inspired Revelation, the apostle John records information concerning the "new Jerusalem." (Rev. 3:12) This "new Jerusalem" is not depicted as the wife of God and mother of Christians, but as the "bride" of Christ. (Rev. 21:2, 9-27) Other apostolic writings apply the same figure to the Christian congregation of anointed ones. (2 Cor. 11:2; Eph. 5:21-32) In Revelation chapter 14 the "Lamb" Christ Jesus is depicted as standing on Mount Zion, a name also associated with Jerusalem (compare 1 Peter 2:6), and with him are 144,000 having his name and the name of his Father written on their foreheads.—Rev. 14:1-5; see NEW JERUSALEM.

Unfaithful Jerusalem

Since much that is said concerning Jerusalem in the Scriptures is in condemnation of her, it is clear that only when faithful did Jerusalem symbolize or prefigure the true Christian congregation, the "Israel of God." (Gal. 6:16) When unfaithful, it was pictured as a prostitute and an adulterous woman; it became like the pagan Amorites and Hittites that once controlled the city. (Ezek. 16:3, 15, 30-42) As such it could only represent apostates, those following a 'prostitute' course of infidelity to the God whose name they claim to bear.—Jas. 4:4.

It can thus be seen that "Jerusalem" is used in a multiple sense and the context must in each case be considered to gain correct understanding.—See APPOINTED TIMES OF THE NATIONS.

JERUSHA(H) (Je·ru'sha[h]) [possessed, i.e., married]. Mother of King Jotham; wife of Uzziah; daughter of Zadok.—2 Ki. 15:32, 33; 2 Chron. 27:1, 2.

JESHAIAH (Je·sha'iah) [salvation of Jah].

1. A Levitical descendant of Moses through Eliezer, and an ancestor of the Shelomoth whom David appointed one of his treasurers.—1 Chron. 23:15; 26:24-26.

2. A Levite musician of "the sons of Jeduthun," selected by lot to head the eighth of the twenty-four Davidic musical groups.—1 Chron. 25:1, 3, 15.

3. A Benjamite whose distant descendant lived in Jerusalem during Nehemiah's governorship.—Neh. 11:4, 7.

4. Head of the paternal house of Elam in whose group were seventy males accompanying Ezra on the return to Jerusalem.—Ezra 8:1, 7.

5. A Merarite Levite who also returned with Ezra from Babylon.—Ezra 8:1, 19.

6. A descendant of King David; grandson of Governor Zerubbabel.—1 Chron. 3:1, 19, 21.

JESHANAH (Jesh'a·nah) [possibly, old]. A place mentioned along with Mizpah as indicating the location of the stone that Samuel set up and called "Ebenezer." (1 Sam. 7:12) Jeshanah was one of the cities captured by Judean King Abijah (980-977 B.C.E.) from Jeroboam the king of Israel. (2 Chron. 13:19) It is considered to be identical to the Isanas referred to by Josephus as the site of Herod the Great's victory over General Pappus. (*Antiquities of the Jews*, Book XIV, chap. XV, par. 12) The name "Isanas" seems to be preserved in Burj el-Isaneh, a village some five miles (8 kilometers) N-NE of Bethel. This place has therefore been suggested as a possible identification for ancient Jeshanah. Another site, favored by some, is Ain Sinja, about three miles (c. 5 kilometers) SW of Burj el-Isaneh.

JESHARELAH (Jesh·a·re'lah) [upright toward God]. A 'son of Asaph' listed among the musicians and singers in David's time. (1 Chron. 25:1, 9, 14) He is probably the same as Asharelah.—1 Chron. 25:2.

JESHEBEAB (Je·sheb'e·ab) [perhaps, may the father continue to live]. The priest whose paternal house was selected by lot for the fourteenth course when David had the priestly services divided up. —1 Chron. 24:6, 13.

JESHER (Je'sher) [uprightness]. A son of "Caleb the son of Hezron; of the tribe of Judah."—1 Chron. 2:3-5, 18.

JESHIMON (Je·shi'mon) [a waste, a desert].

1. A bare wilderness area seemingly at the NE end of the Dead Sea, in which area Beth-jeshimoth was perhaps located. Apparently Pisgah and Peor overlooked Jeshimon.—Num. 21:20; 23:28; Josh. 12:1-3.

2. A region near Ziph, situated N of the wilderness of Maon. It would appear that Jeshimon included part of the wilderness of Judah and lay a few miles SE of Hebron. In this area of naked, chalky hills David and his men hid from King Saul. —1 Sam. 23:19, 24; 26:1, 3; see JUDAH, WILDERNESS OF.

JESHISHAI (Je·shish'ai) [aged]. A descendant of Gad.—1 Chron. 5:11, 14.

JESHOHAIAH (Jesh·o·hai'ah) [perhaps, humiliated by Jah]. A Simeonite chieftain, one of those to expand their territory at the expense of the Hamites during the days of King Hezekiah.—1 Chron. 4:24, 34-41.

JESHUA (Jesh'ua) [Jehovah is salvation].

1. An Aaronic priest in David's time. The ninth of the twenty-four divisions of the Aaronic priesthood as arranged by David was assigned to the house of Jeshua. Probably the same house is listed among those returning with Zerubbabel from Babylonian exile in 537 B.C.E.—1 Chron. 24:1, 11, 31; Ezra 2:1, 36; Neh. 7:39.

2. One of the Levites assigned in charge of distributing the tithes and contributions in the priests' cities; also to such of these as were serving in the sanctuary during the service period of their divisions; these priests brought along with them their sons from three years old and upward when they came to serve at the sanctuary, and the children ate with the family in one of the sanctuary's dining rooms. —2 Chron. 31:15, 16.

3. An Israelite of the family of Pahath-moab, some of whose descendants returned from Babylonian exile with Zerubbabel.—Ezra 2:1, 2, 6; Neh. 7:11.

4. A high priest (called Joshua in Haggai and Zechariah), son of Jehozadak and grandson of Seraiah. (Ezra 3:8; Neh. 12:26; 1 Chron. 6:14) He was of the house of Eleazar.—See Ezra 7:1-5 for the genealogy from Eleazar to Seraiah.

When Nebuchadnezzar destroyed Jerusalem he put to death Seraiah, who was high priest then, and took Jehozadak captive to Babylon. (2 Ki. 25:18-21; 1 Chron. 6:14, 15; Neh. 7:7) Jeshua returned from Babylon in 537 B.C.E. with Zerubbabel and served as high priest to the restored Jewish remnant. (Ezra 2:2; 5:2; Hag. 1:1) Thus the high-priestly line was preserved by Jehovah, so that Israel had the services of high priests from the restoration until the coming of the Messiah. Jeshua took the lead, along with Zerubbabel, in setting up the altar, then in rebuilding the temple, encouraged by the prophets Haggai and Zechariah. (Ezra 3:2; 5:1, 2) He stood by Zerubbabel in opposing the adversaries of the temple reconstruction. These troublemakers were people whom the king of Assyria had settled in the land when he took the ten-tribe kingdom of Israel into exile. Therefore they had no right nor part with the restored remnant in participating in the rebuilding work, as they requested.—Ezra 4:1-3.

Some of the older ones among the returned Israelites had seen the glory of Solomon's temple and tended to view the rebuilt temple as nothing in comparison. Haggai the prophet was sent to speak to Zerubbabel and Joshua (Jeshua), telling them that the glory

of the later house would become greater than that of the former one. Jehovah would do this by bringing in "the desirable things of all the nations."—Hag. 2:1-4, 7, 9.

The prophet Zechariah was given a vision in which he beheld Joshua (Jeshua) the high priest standing before the angel of Jehovah, and Satan at his right hand to resist him. Joshua was given a change from befouled garments to robes of state and a clean turban. Then Joshua was told of God's servant Sprout.—Zech. 3:1-8.

At another time Jehovah told Zechariah to put a crown on Joshua's head and to say to him: "Here is the man whose name is Sprout . . . And he himself will build the temple of Jehovah, . . . and he must become a priest upon his throne." This prophecy certainly applied to someone future for, under the Law, priesthood and kingship were strictly separate, and High Priest Joshua never ruled as king over Israel. —Zech. 6:11-13.

5. The head of a Levitical house, some of whom returned from Babylonian exile with Zerubbabel in 537 B.C.E. (Ezra 2:40; Neh. 7:43) If not another person by the same name, a representative of Jeshua's house signed the "trustworthy arrangement" entered into by the priests, princes and people to walk in God's law. He was the son of Azaniah (Neh. 9:38; 10:1, 9) and probably the same Jeshua mentioned at Nehemiah 12:8, 24.

"Jozabad the son of Jeshua," one of the Levites to whom Ezra turned over the silver, gold and vessels for the house of God, was probably a member of this Jeshua's house.—Ezra 8:33.

Ezer son of Jeshua, a prince of Mizpah, who worked under Nehemiah in repairing Jerusalem's wall, may have been of the same family.—Neh. 3:19.

6. One of the Levite supervisors of the temple rebuilding.—Ezra 3:9.

7. One of the Levites reading and explaining the Law to the people and taking the lead in worship, under Ezra's direction. Perhaps of the same house as No. 5.—Neh. 8:7; 9:4, 5.

8. A town in the southern part of Judah where some of the repatriated Jewish remnant dwelt. Its site is identified by some scholars as Tell es-Sa'weh, about twelve miles (c. 20 kilometers) E-NE of Beersheba. (Neh. 11:25, 26) It may be the Shema of Joshua 15:26, and possibly the Sheba of Joshua 19:2.

JESHURUN (Jesh'u·run) [upright one; probably drawn from *ya·shar'* (to be righteous)]. An honorary title for Israel. In the *Septuagint Version* "Jeshurun" becomes a term of affection, it being rendered "beloved." The designation "Jeshurun" should have reminded Israel of its calling as Jehovah's covenant people and therefore of its obligation to remain upright. (Deut. 33:5, 26; Isa. 44:2) At Deuteronomy 32:15 the name "Jeshurun" is used ironically. Instead of living up to its name "Jeshurun," Israel became intractable, forsook its Maker and despised its Savior.

JESIMIEL (Je·sim'i·el) [God establishes]. One of the Simeonite chieftains who, in King Hezekiah's day, extended their territory to the E of the valley of Gedor.—1 Chron. 4:24, 34-41.

JESSE (Jes'se) [perhaps, Jah exists]. Father of King David of the tribe of Judah; grandson of Ruth and Boaz and a link in the genealogical line from Abraham to Jesus. (Ruth 4:17, 22; Matt. 1:5, 6; Luke 3:31, 32) Jesse fathered eight sons, one of whom apparently died before producing any sons of his own, which may account for the omission of his name from the genealogies of Chronicles. (1 Sam. 16:10, 11; 17:12; 1 Chron. 2:12-15) The two sisters of David, Abigail and Zeruiah, are nowhere called Jesse's daughters, but one is called "the daughter of Nahash." (1 Chron. 2:16, 17; 2 Sam. 17:25) It may be that Nahash was the former husband of Jesse's wife, making her girls half sisters to Jesse's sons, unless Nahash is another name for Jesse, or even the name of his wife, as some have suggested.

Jesse was a sheep owner living at Bethlehem. After King Saul turned away from true worship, Jehovah sent Samuel to Jesse's home to anoint one of his sons as king. Jesse brought in the seven older boys, but when Jehovah chose none of these Jesse was obliged to call his youngest son David from pasturing the sheep; this son was Jehovah's choice.—1 Sam. 16:1-13.

When Saul summoned David to play the soothing harp for him, aged Jesse sent along a generous gift and later granted permission for David to remain some time in attendance at Saul's court. (1 Sam. 16:17-23; 17:12) Later, when it appears that David was back again tending the sheep, Jesse sent him with some provisions for the three oldest boys, who were in Saul's army. (1 Sam. 17:13, 15, 17, 18, 20) During the time David was outlawed by Saul, Jesse and his wife were given asylum in Moab.—1 Sam. 22:3, 4.

Often David is called "the son of Jesse," disparagingly, by persons such as Saul, Doeg, Nabal and Sheba (1 Sam. 20:27, 30, 31; 22:7-9, 13; 25:10; 2 Sam. 20:1; 1 Ki. 12:16; 2 Chron. 10:16), but more respectfully in other instances, for example, by David himself, Ezra, Jehovah God and others.—1 Sam. 16:18; 17:58; 2 Sam. 23:1; 1 Chron. 10:14; 12:18; 29:26; Ps. 72:20; Luke 3:32; Acts 13:22.

The prophetic promise that the "root of Jesse" would 'stand up as a signal for the peoples' and would judge in righteousness finds fulfillment in Christ Jesus.—Isa. 11:1-5, 10; Rom. 15:8, 12.

JESUS (Je'sus) [Latin form of the Greek *I·e·sous'*, which corresponds to the Hebrew *Ye·shu'a'* or *Ye·hoh·shu'a'* and means Salvation (or, Help) of Jehovah]. Jewish historian Josephus of the first century C.E. mentions some twelve persons, other than those in the Bible record, bearing that name. It also appears in the Apocryphal writings of the last centuries of the B.C.E. period. It therefore appears to have been a not uncommon name during that period.

1. The name *I·e·sous'* appears in the Greek text of Acts 7:45 and Hebrews 4:8 and applies to Joshua, the leader of Israel following Moses' death.—See JOSHUA No. 1.

2. An ancestor of Jesus Christ, evidently in his mother's line. (Luke 3:29) Some ancient manuscripts here read "Jose(s)."—See GENEALOGY OF JESUS CHRIST.

3. A Christian, evidently Jewish, and fellow worker of Paul. He was also called Justus.—Col. 4:11.

4. See JESUS CHRIST.

JESUS CHRIST. The name and title of the Son of God from the time of his anointing while on earth.

The name Jesus (Greek, *I·e·sous'*) corresponds to the Hebrew name Joshua (or, in fuller form, Jehoshua), meaning "Salvation [or Help] of Jah [Jehovah]." The name itself was not unusual, many men being so named in that period. For this reason persons often added further identification, saying, "Jesus the Nazarene." (Mark 10:47; Acts 2:22) Christ is from the Greek *Khri·stos'*, the equivalent of the Hebrew *Ma·shi'ahh* (Messiah), and means "Anointed One." Whereas the expression "anointed one" was properly applied to others before Jesus, such as Moses, Aaron and David (Heb. 11:24-26; Lev. 4:3; 8:12; 2 Sam. 22:51), the position, office or service to which these were anointed only prefigured or typified the superior position, office and service of Jesus Christ. Jesus is therefore preeminently and uniquely "the Christ, the Son of the living God."—Matt. 16:16; see CHRIST; MESSIAH.

PREHUMAN EXISTENCE

The person who became known as Jesus Christ did not begin life here on earth. He himself spoke of his prehuman heavenly life. (John 3:13; 6:38, 62; 8:23, 42, 58) John 1:1, 2 gives the heavenly name of the

one who became Jesus, saying: "In the beginning the Word [Greek, *Lo'gos*] was, and the Word was with God, and the Word was a god ["was divine," *AT; Mo;* or "of divine being," Boehmer; State (both German)]. This one was in the beginning with God." Since Jehovah is eternal and had no beginning (Ps. 90:2; Rev. 15:3), the Word's being with God from the "beginning" must here refer to the beginning of Jehovah's creative works. This is confirmed by other texts identifying Jesus as "the first-born of all creation," "the beginning of the creation by God." (Col. 1:15; Rev. 1:1; 3:14) Thus the Scriptures identify the Word (Jesus in his prehuman existence) as God's first creation, his firstborn Son.

That Jehovah was truly the Father or Life-giver to this firstborn Son and, hence, that this Son was actually a creature of God, is evident from Jesus' own statements. He pointed to God as the Source of his life, saying, "I live because of the Father." According to the context, this meant that his life resulted from or was caused by his Father, even as the gaining of life by dying men would result from their faith in Jesus' ransom sacrifice.—John 6:56, 57.

If the estimates of modern-day scientists as to the age of the physical universe are anywhere near correct, Jesus' existence as a spirit creature began thousands of millions of years prior to the creation of the first human. (Compare Micah 5:2.) This firstborn spirit Son was used by his Father in the creation of all other things. (John 1:3; Col. 1:16, 17) This would include the millions of other spirit sons of Jehovah God's heavenly family (Dan. 7:9, 10; Rev. 5:11), as well as the physical universe and the creatures originally produced within it. Logically, it was to this firstborn Son that Jehovah said: "Let us make man in our image, according to our likeness." (Gen. 1:26) All these other created things were not only created "through him" but also "for him," as God's Firstborn and the "heir of all things."—Col. 1:16; Heb. 1:2.

Not a co-Creator

The Son's share in the creative works, however, did not make him a co-Creator with his Father. The power for creation came from God through his holy spirit or active force. (Gen. 1:2; Ps. 33:6) And since Jehovah is the Source of all life, all animate creation, visible and invisible, owes its life to Him. (Ps. 36:9) Rather than a co-Creator, then, the Son was the agent or instrumentality through whom Jehovah, the Creator, worked. Jesus himself credited God with the creation, as do all the Scriptures.—Matt. 19:4-6; see CREATION.

Wisdom personified

The revelation of this information concerning the Word in the Scriptures fits remarkably the description given at Proverbs 8:22-31. There wisdom is personified, represented as though able to speak and act. (Prov. 8:1) Many professed Christian writers of the early centuries of the Common Era understood this section to refer symbolically to God's Son in his prehuman state. In view of the texts already considered, there can be no denying that that Son was "produced" by Jehovah "as the beginning of his way, the earliest of his achievements of long ago," nor that the Son was "beside [Jehovah] as a master worker" during earth's creation, as described in these verses of Proverbs. It is true that in Hebrew, which assigns gender to its nouns (as do many other languages), the word for "wisdom" is always in the feminine gender. This would continue to be the case even though wisdom is personified and so would not rule out wisdom's being used figuratively to represent God's firstborn Son. The Greek word for "love" in the expression "God is love" (1 John 4:8) is also in the feminine gender but that does not make God feminine. Solomon, the principal writer of Proverbs (Prov. 1:1), applied the title *qo·he'leth* (congregator) to himself (Eccl. 1:1) and this word is also in the feminine gender.

Wisdom is manifest only by being expressed in some way. God's own wisdom was expressed in creation (Prov. 3:19, 20) but *through* his Son. (Compare 1 Corinthians 8:6.) So, too, God's wise purpose involving mankind is made manifest through, and summed up in, his Son, Jesus Christ. Thus, the apostle could say that Christ represents "the power of God and the wisdom of God," and that Christ Jesus "has become to us wisdom from God, also righteousness and sanctification and release by ransom."—1 Cor. 1:24, 30; compare 2:7, 8; Proverbs 8:1, 10, 18-21.

How he is the "only-begotten Son"

Jesus' being called the "only-begotten Son" (John 1:14; 3:16, 18; 1 John 4:9) does not mean that the other spirit creatures produced were not God's sons, for they are called sons as well. (Gen. 6:2, 4; Job 1:6; 2:1; 38:4-7) However, by virtue of his being the sole *direct* creation of his Father, the firstborn Son was unique, different from all others of God's sons, all of whom were created or begotten by Jehovah *through* that firstborn Son. So "the Word" was Jehovah's "only-begotten Son" in a particular sense, even as Isaac was Abraham's "only-begotten son" in a particular sense (his father already having another son but not by his wife Sarah).—Heb. 11:17; Gen. 16:15.

Why called "the Word"

The name (or, perhaps, title) "the Word" (John 1:1) apparently identifies the function that God's firstborn Son performed after other intelligent creatures were formed. A similar expression is found at Exodus 4:16, where Jehovah says to Moses concerning his brother Aaron: "And he must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him." As spokesman for God's chief representative on earth, Aaron served as a "mouth" for Moses. Likewise with the Word or Logos, who became Jesus Christ. Jehovah evidently used his Son to convey information and instructions to others of his family of spirit sons, even as he used that Son to deliver his message to humans on earth. Showing that he was God's Word or Spokesman, Jesus said to his Jewish listeners: "What I teach is not mine, but belongs to him that sent me. If anyone desires to do His will, he will know concerning the teaching whether it is from God or I speak of my own originality."—John 7:16, 17; compare 12:50; 18:37.

Doubtless on many occasions during his prehuman existence as the Word, Jesus acted as Jehovah's Spokesman to persons on earth. While certain texts refer to Jehovah as though directly speaking to humans, other texts make clear that he did so through an angelic representative. (Compare Exodus 3:2-4 with Acts 7:30, 35; also Genesis 16:7-11, 13; 22:1, 11, 12, 15-18.) Reasonably, in the majority of such cases God spoke through the Word. He likely did so in Eden, for on two of the three occasions where mention is made of God's speaking there, the Record specifically shows someone was with Him, undoubtedly his Son. (Gen. 1:26-30; 2:16, 17; 3:8-19, 22) The angel who guided Israel through the wilderness and whose voice the Israelites were strictly to obey because 'Jehovah's name was within him,' may therefore have been God's Son, the Word.—Ex. 23:20-23; compare Joshua 5:13-15.

This does not mean that the Word is the only angelic representative through whom Jehovah has spoken. The inspired statements at Acts 7:53; Galatians 3:19 and Hebrews 2:2, 3 make clear that the Law covenant was transmitted to Moses by angelic sons of God other than his Firstborn.

Jesus continues to bear the name or title "the Word of God" since his return to heavenly glory. —Rev. 19:13, 16.

JESUS' GODSHIP

Some translations render John 1:1 as saying: "In the beginning was the Word, and the Word was with God, and the Word was God." Literally the Greek

text reads: "In beginning was the word, and the word was toward the god, and god was the word." The translator must supply capitals as needed in the language into which he translates the text. It is clearly proper to capitalize "God" in translating the phrase "the god," since this must identify the Almighty God with whom the Word was. But the capitalizing of the word "god" in the second case does not have the same justification.

The *New World Translation* renders this text: "In the beginning the Word was, and the Word was with God, and the Word was a god." True, there is no indefinite article (corresponding to "a" or "an") in the original Greek text. But this does not mean one should not be used in translation, for the *koi·ne'* Greek *had no indefinite article*. Hence, throughout the Christian Greek Scriptures, translators are obliged to use the indefinite article or not according to their understanding of the meaning of the text. All English translations of those Scriptures do contain the indefinite article hundreds of times; yet most do not use it at John 1:1. Nevertheless, its use in the rendering of this text has sound basis.

First, it should be noted that the text itself shows that the Word was "*with* God," hence could not '*be* God,' that is, be the Almighty God. (Note also verse 2, which would be unnecessary if verse 1 actually showed the Word to be God.) Additionally, the word for "god" (Greek, *the·os'*) in its second occurrence in the verse is without the definite article "the" (Greek, *ho*). Regarding this fact, Bishop Westcott, coproducer of the noted Westcott and Hort Greek text of the Christian Scriptures, says: "It is necessarily without the article (*the'os* not *ho the'os*) inasmuch as it describes the nature of the Word and does not identify His Person." (Quoted from page 116 of *An Idiom-Book of New Testament Greek*, by Professor C. F. D. Moule, 1953 ed.) Other translators, also recognizing that the Greek term is used as an adjective to describe the nature of the Word, therefore render the phrase: "the Word was divine."—*AT*.

The Hebrew Scriptures are consistently clear in showing that there is but one Almighty God, the Creator of all things and the Most High, whose name is Jehovah. (Gen. 17:1; Isa. 45:18; Ps. 83:18) For that reason Moses could say to the nation of Israel: "Jehovah our God is one Jehovah. And you must love Jehovah your God with all your heart and all your soul and all your vital force." (Deut. 6:4, 5) The Christian Greek Scriptures do not contradict this teaching that had been accepted and believed by God's servants for thousands of years, but instead support it. (Mark 12:29; Rom. 3:29, 30; 1 Cor. 8:6; Eph. 4:4-6; 1 Tim. 2:5) Jesus Christ himself said, "The Father is greater than I am," and referred to the Father as his God, "the only true God." (John 14:28; 17:3; 20:17; Mark 15:34; Rev. 1:1; 3:12) On numerous occasions Jesus expressed his inferiority and subordination to his Father. (Matt. 4:9, 10; 20:23; Luke 22:41, 42; John 5:19; 8:42; 13:16) Even after Jesus' ascension into heaven his apostles continued to present the same picture.—1 Cor. 11:3; 15:20, 24-28; 1 Pet. 1:3; 1 John 2:1; 4:9, 10.

These facts give solid support to a translation such as "the Word was a god" at John 1:1. The Word's preeminent position among God's creatures as the Firstborn, the one through whom God created all things, and as God's Spokesman, gives real basis for his being called "a god" or mighty one. The Messianic prophecy at Isaiah 9:6 foretold that he would be called "Mighty God," though not the Almighty God, and that he would be the "Eternal Father" of all those privileged to live under him as his subjects. The zeal of his own Father, "Jehovah of armies," would accomplish this. (Isa. 9:7) Certainly if God's adversary Satan the Devil is called a "god" (2 Cor. 4:4) because of his dominance over men and demons (1 John 5:19; Luke 11:14-18), then with far greater reason and propriety is God's firstborn Son called "a god," "the only-begotten god" as the most reliable manuscripts of John 1:18 call him.

When charged by opposers with 'making himself a god,' Jesus' reply was: "Is it not written in your Law, 'I said: "You are gods"'? If he called 'gods' those against whom the word of God came, and yet the Scripture cannot be nullified, do you say to me whom the Father sanctified and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?" (John 10:31-37) Jesus there quoted from Psalm 82, in which human judges, whom God condemned for not executing justice, were called "gods." (Ps. 82:1, 2, 6, 7) Thus, Jesus showed the unreasonableness of charging him with blasphemy for stating that he was, not God, but God's Son.

This charge of blasphemy arose as a result of Jesus' having said: "I and the Father are one." (John 10:30) That this did not mean that Jesus claimed to be the Father or to be God is evident from his reply, already partly considered. The oneness to which Jesus referred must be understood in harmony with the context of his statement. He was speaking of his works and his care of the "sheep" who would follow him. His works, as well as his words, demonstrated that there was unity, not disunity and disharmony, between him and his Father, a point his reply went on to emphasize. (John 10:25, 26, 37, 38; compare 4:34; 5:30; 6:38-40; 8:16-18.) As regards his "sheep," he and his Father were likewise at unity in their protecting such sheeplike ones and leading them to everlasting life. (John 10:27-29; compare Ezekiel 34:23, 24.) Jesus' prayer on behalf of the unity of all his disciples, including future ones, shows that the oneness or union between Jesus and his Father was not as to identity of person but as to purpose and action. In this way Jesus' disciples could "all be one," just as he and his Father are one.—John 17:20-23.

In harmony with this, Jesus, responding to a question by Thomas, said: "If you men had known me, you would have known my Father also; from this moment on you know him and have seen him," and, in answer to a question from Philip, Jesus added: "He that has seen me has seen the Father also." (John 14:5-9) Again, Jesus' following explanation shows that this was so because he faithfully represented his Father, spoke the Father's words and did the Father's works. (John 14:10, 11; compare John 12:28, 44-49.) It was on this same occasion, the night of his death, that Jesus said to these very disciples: "The Father is greater than I am."—John 14:28.

The disciples 'seeing' the Father in Jesus can also be understood in the light of other Scriptural examples. Jacob, for instance, said to Esau: "I have seen your face as though seeing God's face in that you received me with pleasure." He said this because Esau's reaction had been in harmony with Jacob's prayer to God. (Gen. 33:9-11; 32:9-12) After God's interrogation of Job out of a windstorm had clarified that man's understanding, Job said: "In hearsay I have heard about you, but now my own eye does see you." (Job 38:1; 42:5; see also Judges 13:21, 22.) The 'eyes of his heart' had been enlightened. (Compare Ephesians 1:18.) That Jesus' statement about seeing the Father was meant to be understood figuratively and not literally is evident from his own statement at John 6:45 as well as from the fact that John, long after Jesus' death, wrote: "No man has seen God at any time; the only-begotten god who is in the bosom position with the Father is the one that has explained him."—John 1:18; 1 John 4:12.

"My Lord and my God"

On the occasion of Jesus' appearance to Thomas and the other apostles, removing Thomas' doubts of Jesus' resurrection, the now-convinced Thomas exclaimed to Jesus: "My Lord and my God! [literally, "The Lord of me and the God (*ho The·os'*) of me!"]." (John 20:24-29) Some scholars have viewed this expression as an exclamation of astonishment spoken to Jesus but actually directed to God, his Father. How-

ever, others claim the original Greek requires that the words be viewed as being directed to Jesus. Even if this is so, the expression "My Lord and my God" would still have to harmonize with the rest of the inspired Scriptures. Since the record shows that Jesus had previously sent his disciples the message, "I am ascending to my Father and your Father and *to my God* and your God," there is no reason for believing that Thomas thought Jesus was the Almighty God. (John 20:17) John himself, after recounting Thomas' encounter with the resurrected Jesus, says of this and similar accounts: "But these have been written down that you may believe that Jesus is the Christ the *Son* of God, and that, because of believing, you may have life by means of his name."—John 20:30, 31.

So, Thomas may have addressed Jesus as "my God" in the sense of Jesus' being "a god" though not the Almighty God, not "the only true God," to whom Thomas had often heard Jesus pray. (John 17:1-3) Or he may have addressed Jesus as "my God" in a way similar to expressions made by his forefathers, recorded in the Hebrew Scriptures, with which Thomas was familiar. On various occasions when individuals were visited or addressed by an angelic messenger of Jehovah, the individuals, or at times the Bible writer setting out the account, responded to or spoke of that angelic messenger as though he were Jehovah God. (Compare Genesis 16:7-11, 13; 18:1-5, 22-33; 32:24-30; Judges 6:11-15; 13:20-22.) This was because the angelic messenger was acting for Jehovah as his representative, speaking in his name, perhaps using the first person singular pronoun, and even saying, "I am the true God." (Gen. 31:11-13; Judg. 2:1-5) Thomas may therefore have spoken to Jesus as "my God" in this sense, acknowledging or confessing Jesus as the true God's representative and spokesman. Whatever the case, it is certain that Thomas' words do not contradict the clear statement he himself had heard Jesus make, namely, that "the Father is greater than I am."—John 14:28.

HIS BIRTH ON EARTH

Prior to Jesus' birth on earth, angels had appeared on this planet in human form, apparently materializing suitable bodies for the occasion, then dematerializing them after completing such assignments. (Gen. 19:1-3; Judg. 6:20-22; 13:15-20) They thus remained spirit creatures, merely employing a physical body temporarily. This, however, was not the case with the coming of God's Son to earth to become the man Jesus. John 1:14 says that "the Word became flesh and resided among us." For that reason he could call himself "the Son of man." (John 1:51; 3:14, 15) Some draw attention to the expression "resided [literally, "tented" or "tabernacled"] among us" and claim this shows Jesus was, not a true human, but an incarnation. However, the apostle Peter uses a similar expression about himself, and Peter was obviously not an incarnation.—2 Pet. 1:13, 14.

The inspired Record says: "But the birth of Jesus Christ was in this way. During the time his mother Mary was promised in marriage to Joseph, she was found to be pregnant by holy spirit before they were united." (Matt. 1:18) Prior to this, Jehovah's angelic messenger had informed the virgin girl Mary that she would '*conceive* in her womb' as the result of God's holy spirit coming upon her and His power overshadowing her. (Luke 1:30, 31, 34, 35) Since actual conception took place, it appears that Jehovah God caused an ovum or egg cell in Mary's womb to become fertile, accomplishing this by the transferral of the life of his firstborn Son from the spirit realm to earth. (Gal. 4:4) Only in this way could the child eventually born have retained identity as the same *person* who had resided in heaven as the Word, and only in this way could he have been an actual son of Mary and hence a genuine *descendant* of her forefathers Abraham, Isaac, Jacob, Judah and King David and legitimate *heir* of the divine promises made to them. (Gen. 22:15-18; 26:24; 28:10-14; 49:10; 2 Sam. 7:8, 11-16; Luke 3:23-34; see GENEALOGY OF JESUS CHRIST.) It is likely, therefore, that the child born resembled its Jewish mother in certain physical characteristics.

Mary was a descendant of the sinner Adam, hence herself imperfect and sinful. The question therefore is raised as to how Jesus, Mary's "first-born" (Luke 2:7), could be perfect and free from sin in his physical organism. While modern geneticists have learned much about laws of heredity and about dominant and recessive characteristics, they have had no experience in learning the results of uniting perfection with imperfection, as was the case with Jesus' conception. From the results revealed in the Bible, it would appear that the perfect male life force (causing the conception) canceled out any imperfection existent in Mary's ovum, thereby producing a genetic pattern (and embryonic development) that was perfect from its start. Whatever the case, the operation of God's holy spirit at the time guaranteed the success of God's purpose. As the angel Gabriel explained to Mary, "power of the Most High" overshadowed her so that what was born was holy, God's Son. God's holy spirit formed, as it were, a "protective wall" so that no imperfection or hurtful force could damage or blemish the developing embryo, from conception on.—Luke 1:35.

Since it was God's holy spirit that made the birth possible, Jesus owed his human life to his heavenly Father, not to any man, such as his foster-father Joseph. (Matt. 2:13-15; Luke 3:23) As Hebrews 10:5 states, Jehovah God 'prepared a body for him,' and Jesus, from conception onward, was truly "undefiled, separated from the sinners."—Heb. 7:26; compare John 8:46; 1 Peter 2:21, 22.

The Messianic prophecy at Isaiah 52:14, which speaks of "the disfigurement as respects his appearance," therefore must apply to Jesus the Messiah only in a figurative way. (Compare verse 7 of the same chapter.) Though perfect in physical form, the message of truth and righteousness that Jesus Christ boldly proclaimed made him repulsive in the eyes of hypocritical opposers, who claimed to see in him an agent of Beelzebub, a man possessed of a demon, a blasphemous fraud. (Matt. 12:24; 27:39-43; John 8:48; 15:17-25) In a similar way the message proclaimed by Jesus' disciples later caused them to be a "sweet odor" of life to receptive persons, but an odor of death to those rejecting their message.—2 Cor. 2:14-16.

TIME OF BIRTH, LENGTH OF LIFE AND OF MINISTRY

Jesus evidently was born in the month of Ethanim (September-October) of the year 2 B.C.E., was baptized about the same time of the year in 29 C.E., and died about 3 p.m. on Friday, the fourteenth day of the spring month of Nisan (March-April), 33 C.E. The basis for these dates is as follows:

Jesus was born approximately six months after the birth of his relative John (the Baptist), during the rule of Roman Emperor Caesar Augustus (27 B.C.E.–14 C.E.) and the Syrian governorship of Quirinius (see REGISTRATION for the probable dates of Quirinius' administration), and toward the close of the reign of Herod the Great over Judea.—Matt. 2:1, 13, 20-22; Luke 1:24-31, 36; 2:1, 2, 7.

His birth in relation to Herod's death

While the date of Herod's death is a debated one, there is considerable evidence pointing to the late winter or early spring of 1 B.C.E. or, possibly, early 1 C.E. (See HEROD No. 1 [Date of His Death]; CHRONOLOGY [Astronomical Calculations].) A number of events intervened between the time of Jesus' birth and Herod's death. These included Jesus' circumcision on the eighth day (Luke 2:21); his being brought to the temple in Jerusalem forty days after birth (Luke 2:22, 23; Lev. 12:1-4, 8); the trip of the astrologers "from eastern parts" to Bethlehem (where Jesus was no longer in a manger but in a house—Matt. 2:1-11;

compare Luke 2:7, 15, 16); Joseph and Mary's flight to Egypt with the young child (Matt. 2:13-15); followed by Herod's realization that the astrologers had not followed his instructions, and the subsequent slaughter of all boys in Bethlehem and its districts under the age of two years (indicating that Jesus was not then a newborn infant). (Matt. 2:16-18) Jesus' birth taking place in the fall of 2 B.C.E. would allow for the time required by these events intervening between his birth and the death of Herod, either in early 1 B.C.E. or early 1 C.E. There is, however, added reason for placing Jesus' birth in 2 B.C.E.

Relationship between John's ministry and that of Jesus

Further basis for the dates given at the start of this section is found at Luke 3:1-3, which shows that John the Baptist began his preaching and baptizing in the "fifteenth year of the reign of Tiberius Caesar." That fifteenth year ran from August 17, 28 C.E. to August 16, 29 C.E. At some point in John's ministry, Jesus went to him and was baptized. When Jesus thereafter commenced his own ministry he was "about thirty years old." (Luke 3:21-23) At the age of thirty, the age at which David became king, Jesus would no longer be subject to his fleshly relatives. —2 Sam. 5:4, 5; compare Luke 2:5.

According to Numbers 4:1-3, 22, 23, 29, 30, those going into sanctuary service under the Law covenant were "from thirty years old upward." It is reasonable that John the Baptist, who was a Levite and son of a priest, began his ministry at the same age, not at the temple, of course, but in the special assignment Jehovah had outlined for him. (Luke 1:1-17, 67, 76-79) The specific mention (twice) of the age difference between John and Jesus and the correlation between the appearances and messages of Jehovah's angel in announcing the births of the two sons (Luke chap. 1) give ample basis for believing that their ministries followed a similar timetable, that is, the start of John's ministry (as the forerunner of Jesus) being followed six months later by the commencement of Jesus' ministry.

On this basis, John's birth occurred thirty years before he began his ministry in Tiberius' fifteenth year, hence somewhere between August 17, 3 B.C.E. and August 16, 2 B.C.E., with Jesus' birth following about six months later.

Evidence for a three-and-a-half-year ministry

Through the remaining chronological evidence an even more definite conclusion can be reached. This evidence deals with the length of Jesus' ministry and time of death. The prophecy at Daniel 9:24-27 (discussed fully in the article SEVENTY WEEKS) points to the appearance of the Messiah at the start of the seventieth "week" of years (Dan. 9:25) and his sacrificial death in the middle or "at the half" of the final week, thereby ending the validity of the sacrifices and gift offerings under the Law covenant. (Dan. 9:26, 27; compare Hebrews 9:9-14; 10:1-10.) This would mean a ministry of three and a half years' duration (half of a "week" of seven years) for Jesus Christ.

For Jesus' ministry to have lasted three and a half years, ending with his death at Passover time, would require that that period include four Passovers in all. Evidence for these four Passovers is found at John 2:13; 5:1; 6:4; and 13:1. John 5:1 does not specifically mention the Passover, referring only to "a ["the," according to certain ancient manuscripts] festival of the Jews." There is, however, good reason to believe this refers to the Passover rather than any other of the annual festivals.

Earlier, at John 4:35, Jesus is mentioned as saying that there was "yet four months before the harvest." The harvest season, particularly the barley harvest, got under way about Passover time (Nisan 14). Hence Jesus' statement was made four months before that or about the month of Chisley (November-December). The postexilic "festival of Dedication" came during Chislev but it was not one of the great festivals requiring attendance at Jerusalem. (Ex. 23:14-17; Lev. 23:4-44) Celebration was held throughout the land in the many synagogues, according to Jewish tradition. (See FESTIVAL OF DEDICATION.) Later, at John 10:22, Jesus is specifically mentioned as attending one such festival of Dedication in Jerusalem; however, it appears that he had already been in that area since the earlier Festival of Booths, hence had not gone there especially for that purpose. Different from this, John 5:1 clearly implies that it was the particular "festival of the Jews" that caused Jesus to go from Galilee (John 4:54) to Jerusalem.

The only other festival between Chislev and Passover time was that of Purim, held in Adar (February-March), about one month before Passover. But the postexilic feast of Purim was likewise celebrated throughout the land in homes and synagogues. (See PURIM.) So, the Passover seems to be the most likely "festival of the Jews" referred to at John 5:1, Jesus' attendance at Jerusalem then being in conformity to God's Law to Israel. It is true that John thereafter records only a few events before the next mention of the Passover (John 6:4), but a consideration of the chart of the Main Events of Jesus' Earthly Sojourn will show that John's coverage of Jesus' early ministry was very abbreviated, many events already discussed by the other three evangelists being passed over. In fact, the great amount of activity effected by Jesus as recorded by these other evangelists (Matthew, Mark and Luke) lends weight to the conclusion that an annual Passover did indeed intervene between those recorded at John 2:13 and 6:4.

Time of his death

The death of Jesus Christ took place in the spring, on the Passover Day, Nisan (or Abib) 14, according to the Jewish calendar. (Matt. 26:2; John 13:1-3; Ex. 12:1-6; 13:4) That year the Passover occurred on the sixth day of the week (counted by the Jews as from sundown on Thursday to sundown on Friday). This is evident from John 19:31, which shows that the following day was a "great" sabbath. The day after Passover was always a sabbath, no matter on what day of the week it came. (Lev. 23:5-7) But when this special sabbath coincided with the regular sabbath (the seventh day of the week) it became "a great one." So Jesus' death took place on Friday, Nisan 14, about 3 p.m. (during "the ninth hour"). —Luke 23:44-46.

Summary of evidence

Summing up, then, since Jesus' death took place in the spring month of Nisan, the start of his ministry, which began three and a half years earlier according to Daniel 9:24-27, must have begun in the *fall*, about the month of Ethanim (September-October). That would require that John's ministry (initiated in Tiberius' fifteenth year) have begun in the *spring* of the year 29 C.E. John's birth therefore would be placed in the spring of the year 2 B.C.E., Jesus' birth would come six months later in the fall of 2 B.C.E., his ministry would start thirty years later in the fall of 29 C.E. and his death would come in the year 33 C.E. (on Nisan 14 in the spring, as stated).

No basis for winter date of birth

The popular date of December 25 as the day of Jesus' birth therefore has no basis in Scripture nor in history. As most encyclopedic works show, it stems from a pagan holiday. Thus, *The Encyclopedia Americana* (1956 ed., Vol. 6, p. 622) says of the "Christmas" date and customs: "The celebration was not observed in the first centuries of the Christian church . . . a feast was established in memory [of Jesus' birth] in the 4th century. In the 5th century the Western church ordered the feast to be celebrated on the day of the Mithraic rites of the

birth of the sun and at the close of the Saturnalia [resulting in the December 25 date] . . . Most of the customs now associated with Christmas . . . were pre-Christian and non-Christian customs taken up by the Christian church. Saturnalia, a Roman feast celebrated in mid-December, provided the model for many of the merry-making customs of Christmas."

Perhaps the most obvious evidence of the incorrectness of the December 25 date is the Scriptural fact that shepherds were in the fields tending their flocks on the night of Jesus' birth. (Luke 2:8, 12) Already in the autumn month of Bul (corresponding to part of October and part of November) the rainy season was starting (Deut. 11:14), and flocks were brought in to protected shelters at night. The next month, Chislev (the ninth month of the Jewish calendar, including part of November and part of December) was a month of cold and rain (Jer. 36:22; Ezra 10:9, 13), and Tebeth (December-January) saw the lowest temperatures of the year, with occasional snows in the highlands area. The presence of shepherds in the fields at night therefore harmonizes with the evidence pointing to the early autumn month of Ethanim as the time of Jesus' birth. —See BUL; CHISLEV.

Also weighing against a December date is that it would be most unlikely for the Roman emperor to choose such a wintry, rainy month as the time for his Jewish subjects (often rebellious) to travel "each one to his own city," to be registered.—Luke 2:1-3; compare Matthew 24:20; see TEBETH.

For a consideration of Jesus' genealogy and its importance, see GENEALOGY OF JESUS CHRIST.

EARLY LIFE

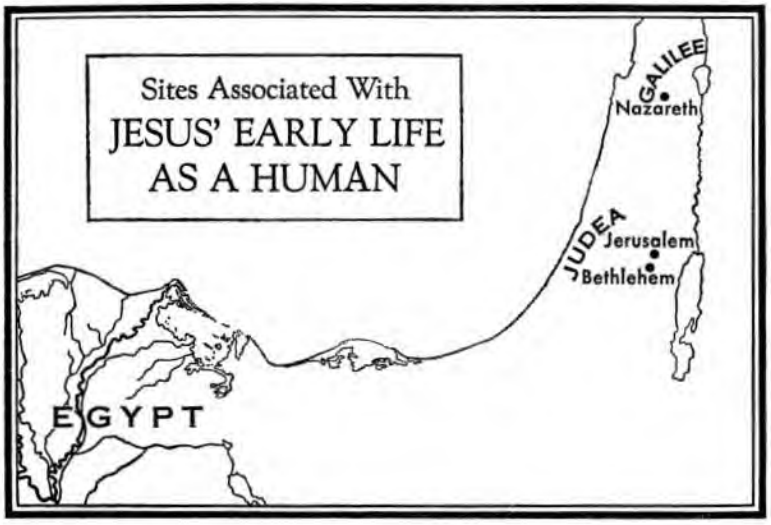
The record of Jesus' early life is very brief. Born in Bethlehem of Judea, King David's native city, he was taken to Nazareth in Galilee after the family returned from Egypt—all this in fulfillment of divine prophecy. (Matt. 2:4-6, 14, 15, 19-23; Mic. 5:2; Hos. 11:1; Isa. 11:1; Jer. 23:5) Jesus' foster father, Joseph, was a carpenter (Matt. 13:55) and evidently of little means. (Compare Luke 2:22-24 with Leviticus 12:8.) Thus Jesus, who had been born in a stable, evidently spent his childhood in quite humble circumstances. Nazareth was not historically prominent, though near to several principal trade routes. It may have been looked down upon by many Jews.—Compare John 1:46; see, however, NAZARETH.

Of the first years of Jesus' life nothing is known except that "the young child continued growing and getting strong, being filled with wisdom, and God's favor continued upon him." (Luke 2:40) In course of time the family grew as four sons and some daughters were born to Joseph and Mary. (Matt. 13:54-56) So, Mary's "first-born" son (Luke 2:7) did not grow up as an "only child." This doubtless explains why his parents could begin a return journey from Jerusalem without realizing for a while that Jesus, their oldest child, was missing from the group. This occasion, with Jesus' visit (as a twelve-year-old) to the temple, where he engaged in a discussion with the Jewish teachers that left them amazed, is the only incident of his early life recounted in some detail. Jesus' reply to his worried parents when they located him there shows that Jesus knew the miraculous nature of his birth and realized his Messianic future. (Luke 2:41-52) Reasonably, his mother and foster father had passed on to him the information obtained through the angelic visitations as well as through the prophecies of Simeon and Anna, spoken when the first trip was made to Jerusalem forty days after Jesus' birth.—Matt. 1:20-25; 2:13, 14, 19-21; Luke 1:26-38; 2:8-38.

There is nothing to indicate that Jesus had or exercised any miraculous powers during his childhood years, as the fanciful stories recorded in certain apocryphal works, such as the so-called "Gospel of Thomas," pretend. The changing of water to wine at Cana, performed during his ministry, was "the beginning of his signs." (John 2:1-11) Likewise, while among the family in Nazareth, Jesus evidently did not make a showy display of his wisdom and superiority as a perfect human, as is perhaps indicated by the fact that his half brothers did not exercise faith in him during his ministry as a human, as well as by the disbelief most of the population of Nazareth showed toward him.—John 7:1-5; 6:1, 4-6.

Yet Jesus was evidently well known by the people of Nazareth (Matt. 13:54-56; Luke 4:22); his splendid qualities and personality must certainly have been noted, at least by those appreciative of righteousness and goodness. (Compare Matthew 3:13, 14.) He regularly attended the synagogue services each sabbath. He was educated, as shown by his ability to find and read sections from the Sacred Writings, but he did not attend the rabbinical schools of "higher learning."—Luke 4:16; John 7:14-16.

The brevity of the record concerning these early years is certainly due to the fact that Jesus had not yet been anointed by Jehovah as "the Christ" (Matt. 16:16) and had not commenced carrying out the divine assignment awaiting him. His childhood and the 'growing-up' process, like his birth, were necessary, though incidental, means to an end. As Jesus later stated to Roman Governor Pilate: "For this I have been born, and for this I have come into the world, that I should bear witness to the truth." —John 18:37.



HIS BAPTISM

The outpouring of holy spirit at the time of Jesus' baptism marked the time of his becoming in actual fact the Messiah, or Christ, God's Anointed One (the use of this title by angels when announcing his birth evidently being in a prophetic sense; Luke 2:9-11; note also verses 25, 26). For six months John had been 'preparing the way' for the "saving means of God." (Luke 3:1-6) Jesus, now "about thirty years

old," was baptized over John's initial objections, voiced because John till then had been baptizing only repentant sinners. (Matt. 3:1, 6, 13-17; Luke 3:21-23) Jesus, however, was sinless; hence his baptism testified instead to his presenting himself to do his Father's will. (Compare Hebrews 10:5-9; see BAPTISM [Jesus' Baptism in Water].) After Jesus had 'come up from the water,' and while he was praying, "he saw the heavens being parted" and God's spirit descended upon Jesus in bodily shape like a dove, and Jehovah's voice was heard from heaven, saying: "You are my Son, the beloved; I have approved you."—Matt. 3:16, 17; Mark 1:9-11; Luke 3:21, 22.

God's spirit poured out upon Jesus doubtless illuminated his mind on many points. His own expressions thereafter, and particularly the intimate prayer to his Father on Passover night, 33 C.E., show that Jesus recalled his prehuman existence and the things he had heard from his Father and the things he had seen his Father do, as well as the glory that he himself had enjoyed in the heavens. (John 6:46; 7:28, 29; 8:26, 28, 38; 14:2; 17:5) It may well have been that the memory of these things was restored to him at the time of his baptism and anointing.

Jesus' anointing appointed and commissioned him to carry out his ministry of preaching and teaching (Luke 4:16-21), and to serve as God's Prophet. (Acts 3:22-26) But, over and above this, it appointed and commissioned him as Jehovah's promised King, the heir to David's throne (Luke 1:32, 33, 69; Heb. 1:8, 9), and to an everlasting kingdom. For that reason he could later tell Pharisees: "The kingdom of God is in your midst." (Luke 17:20, 21) Similarly, Jesus was anointed to act as God's High Priest, not as a descendant of Aaron, but after the likeness of King-Priest Melchizedek.—Heb. 5:1, 4-10; 7:11-17.

Jesus had been God's Son from the time of his birth, even as the perfect Adam had been "the son of God." (Luke 3:38; 1:35) The angels had identified Jesus as God's Son from birth onward. So, when, after Jesus' baptism, his Father's voice was heard saying, "You are my Son, the beloved; I have approved you" (Mark 1:11), it seems reasonable that this declaration accompanying the anointing flow of God's spirit was more than just an acknowledgment of Jesus' identity. The evidence is that Jesus was then begotten or brought forth by God as his *spiritual* Son, "born again," as it were, with the right to receive life once more as a spirit Son of God in the heavens.—Compare John 3:3-6; 6:51; 10:17, 18; see BAPTISM (Baptism into Christ Jesus and into His Death); ONLY-BEGOTTEN.

HIS VITAL PLACE IN GOD'S PURPOSE

Jehovah God saw fit to make his firstborn Son the central or key figure in the outworking of all His purposes (John 1:14-18; Col. 1:18-20; 2:8, 9), the focal point on which the light of all prophecies would concentrate and from which their light would radiate (1 Pet. 1:10-12; Rev. 19:10; John 1:3-9), the solution to all the problems that Satan's rebellion had raised (Heb. 2:5-9, 14, 15; 1 John 3:8), and the foundation upon which God would build all future arrangements for the eternal good of His universal family in heaven and earth. (Eph. 1:8-10; 2:20; 1 Pet. 2:4-8) Because of the vital role he thus plays in God's purpose, Jesus could say, rightly and without exaggeration: "I am the way and the truth and the life. No one comes to the Father except through me."—John 14:6.

The "sacred secret"

God's purpose as revealed in Jesus Christ remained a "sacred secret [or, mystery] . . . kept in silence for long-lasting times." (Rom. 16:25-27) For over 4,000 years, since the rebellion in Eden, men of faith had awaited the fulfillment of God's promise of a "seed" to bruise the head of the serpentlike Adversary and thereby to bring relief to mankind. (Gen. 3:15) For nearly two thousand years they had hoped in Jehovah's covenant with Abraham for a "seed" who would "take possession of the gate of his enemies" and by means of whom all nations of the earth would bless themselves.—Gen. 22:15-18.

Finally, when the "full limit of the time arrived, God sent forth his Son," and through him revealed the meaning of the "sacred secret," gave the definitive answer to the issue raised by God's adversary (see JEHOVAH [The supreme issue a moral one]), and provided the means for redeeming obedient mankind from sin and death through the ransom sacrifice of his Son. (Gal. 4:4; 1 Tim. 3:16; John 14:30; 16:33; Matt. 20:28) Thereby Jehovah God cleared away any uncertainty or ambiguity regarding his purposes in the minds of his servants. For that reason the apostle says that "no matter how many the promises of God are, they have become Yes by means of [Jesus Christ]."—2 Cor. 1:19-22.

Kingdom administration

Thus, "the sacred secret of God, namely, Christ," came to be all wrapped up in God's Son, in whom were "carefully concealed . . . all the treasures of wisdom and of knowledge." (Col. 2:2, 3) The "sacred secret" did not simply involve an identification of God's Son as such. Rather it involved the role he was assigned in the framework of God's foreordained purpose, and the revelation and execution of that purpose through Jesus Christ. This purpose, so long a secret, was "for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10) According to Jesus' own preaching, that administration is the "kingdom of God," the "kingdom of the heavens."—Matt. 13:11; Luke 8:10.

Therefore, the "sacred secret" bound up in Christ Jesus, has as one of its aspects his heading a new heavenly government, its membership to be formed of persons (Jews and non-Jews) taken from among earth's population, and its domain to embrace both heaven and earth. Thus, in the vision at Daniel 7:13, 14, one "like a son of man" (a title later applied frequently to Christ—Matt. 12:40; 24:30; Luke 17:26; compare Revelation 14:14) appears in Jehovah's heavenly courts and is given "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him." The same vision, however, shows that the "holy ones of the Supreme One" are also to share with this "son of man" in his kingdom, rulership and grandeur. (Dan. 7:27) Jesus while on earth selected from among his disciples the first prospective members of his Kingdom government, and, after they had 'stuck with him in his trials,' covenanted with them for a kingdom, praying to his Father for their sanctification (or being made "holy ones") and requesting that "where I am, they also may be with me, in order to behold my glory that you have given me." (Luke 22:28, 29; John 17:5, 17, 24) Because of being thus united with Christ, the Christian congregation also plays a part in the "sacred secret," as is later expressed by the inspired apostle.—Eph. 3:1-11; 5:32; Col. 1:26, 27; see SACRED SECRET.

"Chief Agent of life"

To make possible this union of his chosen followers with him in his heavenly reign, as well as to make possible there being earthly subjects of his Kingdom rule, and as an expression of his Father's undeserved kindness, Christ Jesus laid down his perfect human life in sacrifice. (Matt. 6:10; John 3:16; Eph. 1:7; Heb. 2:5; see RANSOM.) He thereby became "the Chief Agent [Prince, *AV; JB*] of life" for all mankind. (Acts 3:15) The Greek term here used means, basically, "chief leader," a related word being applied to Moses (Acts 7:27, 35) as "ruler" in Israel.

Hence, Jesus is not merely the Chief Agent of life

in the sense of being an intermediary or go-between, but is such in an administrative sense as well. He is God's High Priest who can effect full cleansing from sin and liberation from sin's death-dealing effects (Heb. 3:1, 2; 4:14; 7:23-25; 8:1-3); he is the appointed Judge into whose hands all judgment is committed, so that he judiciously administers his ransom benefits to individuals among mankind according to their worthiness to live under his kingship (John 5:22-27; Acts 10:42, 43); through him the resurrection of the dead also comes. (John 5:28, 29; 6:39, 40) Because Jehovah God so ordained to use his Son, "there is no salvation in anyone else, for there is not another name under heaven that has been given among men by which we must get saved." —Acts 4:12; compare 1 John 5:11-13.

Since this aspect of Jesus' authority is also embraced in his "name," his disciples, as representatives of the Chief Agent of life, by that name could heal persons of their infirmities resulting from inherited sin and could even raise the dead.—Acts 3:6, 15, 16; 4:7-11; 9:36-41; 20:7-12.

The full significance of his "name"

It can be seen that, while Jesus' death on a torture stake plays a vital part in human salvation, this is by no means all that is involved in 'putting faith in the name of Jesus.' (Acts 10:43) Following his resurrection, Jesus informed his disciples, "All authority has been given me in heaven and on the earth," thereby showing that he heads a government of universal domain. (Matt. 28:18) The apostle Paul made clear that Jesus' Father has "left nothing that is not subject to him [Jesus]," with the evident exception of "the one who subjected all things to him," that is, Jehovah, the Sovereign God. (1 Cor. 15:27; Heb. 1:1-14; 2:8) Jesus Christ's "name," therefore, is more excellent than that of God's angels, in that his name embraces or stands for the vast executive authority that Jehovah has placed in him. (Heb. 1:3, 4) Only those who willingly recognize that "name" and bow to it, subjecting themselves to the authority it represents, will gain life eternal. (Acts 4:12; Eph. 1:19-23; Phil. 2:9-11) They must, sincerely and without hypocrisy, line up with the standards Jesus exemplified and, in faith, obey the commands he gave.—Matt. 7:21-23; Rom. 1:5; 1 John 3:23.

Illustrating this other aspect of Jesus' "name" is his prophetic warning that his followers would be "objects of hatred by all the nations on account of my name." (Matt. 24:9; also Matthew 10:22; John 15:20, 21; Acts 9:15, 16) Clearly, this would be, not because his name represented that of a Ransomer or Redeemer, but because it represented God's appointed Ruler, the King of kings, to whom all nations should bow in submission or experience destruction.—Rev. 19:11-16; compare Psalm 2:7-12.

So, too, it is certain that when demons gave in to Jesus' command to get out of persons they possessed, they did so, not on the basis of Jesus' being a sacrificial Lamb of God, but on account of the authority for which his name stood as the anointed representative of the Kingdom, the one with authority to call for, not merely one legion, but a dozen legions of angels, capable of expelling any demons who might stubbornly resist the order to leave. (Mark 5:1-13; 9:25-29; Matt. 12:28, 29; 26:53; compare Daniel 10:5, 6, 12, 13.) Jesus' faithful apostles were authorized to use his name to expel demons, both before and after his death. (Luke 9:1; 10:17; Acts 16:16-18) But when the sons of Jewish priest Sceva tried to use Jesus' name in this way, the wicked spirit challenged their right to appeal to the authority the name represented and caused the possessed man to attack and maul them.—Acts 19:13-17.

When Jesus' followers referred to his "name" they frequently employed the expression "the Lord Jesus" or "our Lord Jesus Christ." (Acts 8:16; 15:26; 19:5, 13, 17; 1 Cor. 1:2, 10; Eph. 5:20; Col. 3:17) They recognized him as their Lord, not only because he was their divinely appointed Repurchaser and Owner by virtue of his ransom sacrifice (1 Cor. 6:20; 7:22, 23; 1 Pet. 1:18, 19; Jude 4), but also because of his kingly position and authority. It was in the full regal, as well as priestly, authority represented by Jesus' name that his followers preached (Acts 5:29-32, 40-42), baptized disciples (Matt. 28:18-20; Acts 2:38; compare 1 Corinthians 1:13-15), disfellowshiped immoral persons (1 Cor. 5:4, 5), and exhorted and instructed the Christian congregations they shepherded. (1 Cor. 1:10; 2 Thess. 3:6) It follows, then, that those approved for life by Jesus could never put faith in, or render allegiance to, some other "name" as representing God's authority to rule but must show unbreakable loyalty to the "name" of this divinely commissioned King, the Lord Jesus Christ.—Matt. 12:18, 21; Rev. 2:13; 3:8; see APPROACH TO GOD.

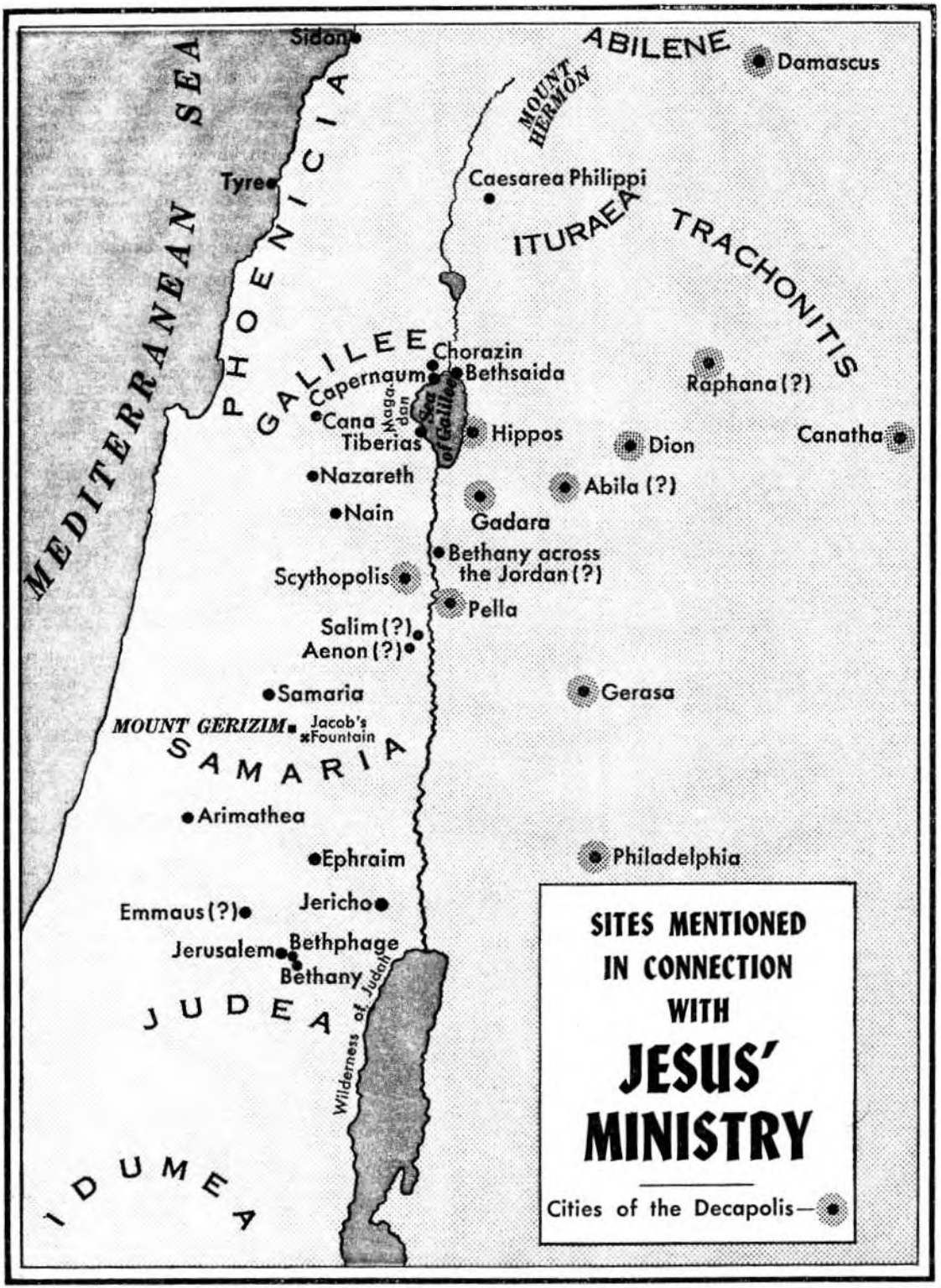
HIS MINISTRY: 'BEARING WITNESS TO THE TRUTH'

To Pilate's question, "Well, then, are you a king?", Jesus replied: "You yourself are saying that I am a king. For this I have been born, and for this I have come into the world, that I should bear witness to the truth. Everyone that is on the side of the truth listens to my voice." (John 18:37) As the Scriptures show, the truth to which he bore witness was not just truth in general. It was the all-important truth of what God's purposes were and are, truth based on the fundamental fact of God's sovereign will and His ability to fulfill that will. By his ministry Jesus revealed that truth, contained in the "sacred secret," as being God's kingdom with Jesus Christ, the "Son of David," serving as King-Priest on the throne. This was also the essence of the message proclaimed by angels prior to and at the time of his birth in Bethlehem of Judea, the city of David.—Luke 1:32, 33; 2:10-14.

The accomplishment of his ministry in bearing witness to the truth required more of Jesus than merely talking, preaching and teaching. Besides shedding his heavenly glory to be born as a human, he had to fulfill all the things prophesied about him, including the shadows or patterns contained in the Law covenant. (Col. 2:16, 17; Heb. 10:1) To uphold the truth of his Father's prophetic word and promises, Jesus had to live in such a way as to make that truth become reality, fulfilling it by what he said and did, how he lived and how he died. Thus, he had to *be* the truth, in effect, the embodiment of the truth, as he himself said he was.—John 14:6.

For this reason the apostle John could write that Jesus was "full of undeserved kindness and truth," and that, though "the Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ." (John 1:14, 17) By means of his human birth, his presenting himself to God by baptism in water, his three and a half years of public service in behalf of God's kingdom, his death in faithfulness to God, his resurrection to heaven —by all these historical events God's truth arrived or "came to be," that is, came to realization. (Compare John 1:18; Colossians 2:17.) The whole career of Jesus Christ was therefore a 'bearing witness to the truth,' to the things to which God had sworn. Jesus was thus no *shadow* Messiah or Christ. He was the *real* one promised. He was no *shadow* king-priest. He was, in substance and fact, the true one that had been prefigured.—Rom. 15:8-12; compare Psalm 18:49; 117:1; Deuteronomy 32:43; Isaiah 11:10.

This truth was the truth that would 'set men free' if they showed themselves to be "on the side of the truth" by accepting Jesus' role in God's purpose. (John 8:32-36; 18:37) To ignore God's purpose concerning his Son, to build hopes on any other foundation, to form conclusions regarding one's life course on any other basis, would be to believe a lie, to be deceived, to follow the leading of the father


MEDITERRANEAN SEA
PHOENICIA
Sidon
Tyre
ABILENE
Damascus
MOUNT HERMON
Caesarea Philippi
ITURAEA
TRACHONITIS
GALILEE
Chorazin
Capernaum
Bethsaida
Magadan
Sea of Galilee
Cana
Tiberias
Hippos
Dion
Raphana (?)
Canatha
Nazareth
Abila (?)
Nain
Gadara
Bethany across the Jordan (?)
Scythopolis
Pella
Salim (?)
Aenon (?)
Samaria
Gerasa
MOUNT GERIZIM
Jacob's Fountain
SAMARIA
Arimathea
Ephraim
Philadelphia
Emmaus (?)
Jericho
Jerusalem
Bethphage
Bethany
JUDEA
Wilderness of Judah
IDUMEA
SITES MENTIONED IN CONNECTION WITH
JESUS' MINISTRY
Cities of the Decapolis

of lies, God's adversary. (Matt. 7:24-27; John 8:42-47) It would mean 'to die in one's sins.' (John 8:23, 24) For this reason Jesus did not hold back from declaring his place in God's purpose.

True, he instructed his disciples, even with sternness, not to broadcast his Messiahship to the public (Matt. 16:20; Mark 8:29, 30) and rarely referred to himself directly as the Christ except when in privacy with them. (Mark 9:33, 38, 41; Luke 9:20, 21; John 17:3) But he boldly and regularly drew attention to the evidence in the prophecies and in his works that proved he was the Christ. (Matt. 22:41-46; John 5:31-39, 45-47; 7:25-31) On the occasion of talking to a Samaritan woman at a well, Jesus, "tired out from the journey," identified himself to her, perhaps so as to excite curiosity among the townsfolk and draw them out from the town to him, which was the result. (John 4:6, 25-30) The mere claim of Messiahship would mean nothing if not accompanied by the evidence, and, in the end, faith was required on the part of those seeing and hearing if they were to accept the conclusion to which that evidence unerringly pointed.—Luke 22:66-71; John 4:39-42; 10:24-27; 12:34-36.

TESTED AND PERFECTED

Jehovah God demonstrated supreme confidence in his Son in charging him with the mission of going to earth and serving as the promised Messiah. God's purpose that there be a "seed" (Gen. 3:15), the Messiah, who would serve as the sacrificial Lamb of God, was foreknown to Him "before the founding of the world" (1 Pet. 1:19, 20), an expression considered under the heading FOREKNOWLEDGE, FOREORDINATION (Foreordination of the Messiah). The Bible record, however, does not state at what point Jehovah designated or informed the specific individual chosen to fill such role, whether at the time of the rebellion in Eden or at some later time. The requirements, particularly that of the ransom sacrifice, ruled out the use of any imperfect human but not of a perfect spirit son. Out of all his millions of spirit sons, Jehovah selected one to take on the assignment: his Firstborn, the Word.—Compare Hebrews 1:5, 6.

God's Son knew beforehand that he would be sent to earth to become a human and he willingly accepted the assignment. This is evident from Philippians 2:5-8; he "emptied himself" of his heavenly glory and spirit nature and "took a slave's form" in submitting to the transferral of his life to the earthly, material, human plane. The assignment before him represented a tremendous responsibility; so very much was involved. Proving faithful, he could give the lie to Satan's claim that God's servants will deny him under privation, suffering and test, a claim recorded in the case of Job. (Job 1:6-12; 2:2-6) As the firstborn Son, Jesus, of all God's creatures, could give the most conclusive answer to that charge and the finest evidence in favor of his Father's side in the larger issue of the rightfulness of Jehovah's universal sovereignty. Thereby he would prove to be the "Amen . . . , the faithful and true witness." (Rev. 3:14) If he failed, he would reproach his Father's name as none other could.

In selecting his only-begotten Son, Jehovah, of course, was not 'laying his hands hastily upon him,' with the risk of being 'a sharer in possible sins,' for Jesus was no novice likely to get "puffed up with pride and fall into the judgment passed upon the Devil." (Compare 1 Timothy 5:22; 3:6.) Jehovah 'fully knew' his Son from his intimate association with him during countless ages past (Matt. 11:27; compare Genesis 22:12; Nehemiah 9:7, 8), and could therefore assign him to fulfill the unerring prophecies of his Word. (Isa. 46:10, 11) Thus God was not arbitrarily or automatically guaranteeing "certain success" for his Son simply by placing him in the role of the prophesied Messiah (Isa. 55:11), in the manner that the theory of predestinarianism claims.

While the Son had never undergone a test like that now before him, he had demonstrated his faithfulness and devotion in other ways. He had already had great responsibility as God's Spokesman, the Word. Yet he never misused his position and authority, as did God's earthly spokesman Moses on one occasion. (Num. 20:9-13; Deut. 32:48-51; Jude 9) Being the One through whom all things were made, the Son was a god, "the only-begotten god" (John 1:18), hence held a position of preeminence and glory among all others of God's spirit sons. Yet he did not become haughty. (Contrast Ezekiel 28:14-17.) So, it could not be said that the Son had not already proved his loyalty, humility and devotion in many respects.

To illustrate, consider the test placed upon God's first human son, Adam. That test did not involve enduring persecution or suffering, but only obedient respect for God's will in regard to the tree of the knowledge of good and bad. (Gen. 2:16, 17; see TREES.) Satan's rebellion and temptation were not part of the test as originally given by God, but came as an added feature, from a source foreign to God. Nor did the test, when given, call for any human temptation, as resulted from Eve's deflection. (Gen. 3:6) This being so, then Adam's test could have been effected without any outside temptation or influence toward wrongdoing, the whole matter resting with Adam's heart—his love for God and his freedom from selfishness. (Prov. 4:23) Proving faithful, Adam would have been privileged to take fruit of the "tree of life and eat and live to time indefinite" as a tested, approved human son of God (Gen. 3:22), all this without having been subjected to vile influence and temptation, persecution or suffering.

It may also be noted that the spirit son who became Satan by defecting from God's service did not do so because anyone had persecuted him or tempted him to do wrong. Certainly not God, for 'He does not try anyone with evil things.' Yet that spirit son failed to maintain loyalty, allowed himself to be "drawn out and enticed by his own desire," and sinned, becoming a rebel. (Jas. 1:13-15) He failed the test of love.

The issue raised by God's adversary, however, required that the Son, as the promised Messiah and future King of God's kingdom, now undergo a test of integrity under new circumstances. This test, and the sufferings it entailed, were also necessary for his being "made perfect" for his position as God's High Priest over mankind. (Heb. 5:9, 10) To meet the requirements for full installation as the Chief Agent of salvation, God's Son was "obliged to become like his 'brothers' [those who became his anointed followers] in all respects, that he might become a merciful and faithful high priest." He must endure hardships and sufferings, that he might be "able to come to the aid of those who are being put to the test," able to sympathize with their weaknesses as one who had "been tested in all respects like ourselves, but without sin." Though perfect and sinless, he would still be "able to deal moderately with the ignorant and erring ones." Only through such a High Priest could imperfect humans "approach with freeness of speech to the throne of undeserved kindness, [to] obtain mercy and find undeserved kindness for help at the right time."—Heb. 2:10-18; 4:15–5:2; compare Luke 9:22.

Still a free moral agent

Jesus himself said that all the prophecies concerning the Messiah were certain of realization, "must be fulfilled." (Luke 24:44-47; Matt. 16:21; compare Matthew 5:17.) Yet this certainly did not relieve God's Son of the weight of responsibility, nor eliminate his freedom of choice—either to be faithful or unfaithful. The matter was not one-sided, resting solely with the Almighty God, Jehovah. His Son must do his part to make the prophecies come true. God assured the certainty of the prophecies by his wise choice of the one to fill the assignment, the "Son of

his love." (Col. 1:13) That his Son still retained and exercised his own free will while a human on earth is clear. Jesus spoke of his own will, showed that he was voluntarily submitting himself to his Father's will (Matt. 16:21-23; John 4:34; 5:30; 6:38), consciously working toward the fulfillment of his assignment as laid out in his Father's Word. (Matt. 3:15; 5:17, 18; 13:10-17, 34, 35; 26:52-54; Mark 1: 14, 15; Luke 4:21) The fulfillment of other prophetic features, of course, was not under Jesus' control, some taking place after his death. (Matt. 12:40; 26: 55, 56; John 18:31, 32; 19:23, 24, 36, 37) The record of the night preceding his death strikingly reveals the intense personal effort it took on his part to subject his own will to the superior will of the One wiser than himself, his Father. (Matt. 26:36-44; Luke 22: 42-44) It also reveals that, though perfect, he keenly recognized his human dependence upon his Father, Jehovah God, for strength in time of need.—John 12: 23, 27, 28; Heb. 5:7.

Jesus therefore had much to meditate on and to fortify himself for during the forty days he spent fasting (like Moses) in the wilderness following his baptism and anointing. (Ex. 34:28; Luke 4:1, 2) He there had a direct encounter with the serpentlike adversary of his Father. Using tactics similar to those in Eden, Satan the Devil tried to induce Jesus to display selfishness, to exalt himself and to deny his Father's sovereign position. Unlike Adam, Jesus (the "last Adam") kept integrity and, by consistently citing his Father's declared will, caused Satan to withdraw, "until another convenient time."—Luke 4:1-13; 1 Cor. 15:45.

HIS WORKS AND PERSONAL QUALITIES

Since both "the undeserved kindness and the truth" were to come to be through Jesus Christ, he had to get out among the people, let them hear him, see his works and qualities. Thus they might recognize him as the Messiah and put faith in his sacrifice when he died for them as the "Lamb of God." (John 1:17, 29) He personally visited Palestine's many regions, covering hundreds of miles on foot, there being no mention of his riding anything except boats until his final entry into Jerusalem. He talked to people on lakeshores and hillsides, in cities and villages, synagogues and temple, marketplaces, streets and houses (Matt. 5:1, 2; 26:55; Mark 6:53-56; Luke 4:16; 5:1-3; 13:22, 26; 19:5, 6), addressing large crowds and individuals, men and women, old and young, rich and poor.—Mark 3:7, 8; 4:1; John 3:1-3; Matt. 14:21; 19:21, 22; 11:4, 5.

The accompanying chart presents a suggested manner in which the four accounts of Jesus' earthly life can be coordinated chronologically. It also gives an understanding of the various "campaigns" or tours he carried out during his ministry of three and a half years.

Jesus set a hardworking example for his disciples, rising early, serving on into the night. (Luke 21: 37, 38; Mark 11:20; 1:32-34; John 3:2; 5:17) More than once he spent the night in prayer, as he did the night before giving the "Sermon on the Mount," followed by other work. (Matt. 14:23-25; Luke 6:12–7:10) Another time, after serving during the night, he rose while it was still dark and headed for a lonely place to pray. (Mark 1:32, 35) His privacy often interrupted by the crowds, he, nevertheless, "received them kindly and began to speak to them about the kingdom of God." (Luke 9:10, 11; Mark 6:31-34; 7:24-30) He experienced tiredness, thirst and hunger, at times forgoing food for the sake of the work to be done.—Matt. 21:18; John 4:6, 7, 31-34; compare Matthew 4:2-4; 8:24, 25.

Balanced view of material things

He was not, however, an "ascetic," practicing self-denial to an extreme degree without regard for the circumstances at hand. (Luke 7:33, 34) He accepted many invitations to meals and even banquets, visiting the homes of persons of some wealth. (Luke 5:29; 7:36; 14:1; 19:1-6) He contributed to the enjoyment at a wedding by changing water into fine wine. (John 2:1-10) And he appreciated good things done for him. When Judas expressed indignation at Lazarus' sister Mary's use of nearly fifty dollars' worth of costly oil (equal to about ten months' wages of a laborer) to anoint Jesus' feet, and professed concern for the poor who could have benefited from the sale of the oil, Jesus said: "Let her alone, that she may keep this observance in view of the day of my burial. For you have the poor always with you, but me you will not have always." (John 12:2-8; Mark 14:6-9) The inner garment he wore when arrested, "woven from the top throughout its length," was evidently a quality garment. (John 19:23, 24) Nevertheless, Jesus always gave spiritual things first place, was never overly concerned about material things, even as he counseled others.—Matt. 6:24-34; 8:20; Luke 10: 38-42; compare Philippians 4:10-12.

Courageous Liberator

Great courage, manliness and strength are evident throughout his ministry. (Matt. 3:11; Luke 4:28-30; 9:51; John 2:13-17; 10:31-39; 18:3-11) Like Joshua, King David and others, Jesus was a fighter for God's cause and on behalf of lovers of righteousness. As the promised "seed" he had to face the enmity of the 'seed of the serpent,' doing battle with them. (Gen. 3:15; 22:17) He waged offensive warfare against the demons and their influence on men's minds and hearts. (Mark 5:1-13; Luke 4:32-36; 11:19-26; compare 2 Corinthians 4:3, 4; Ephesians 6:10-12.) Hypocritical religious leaders showed they were actually in opposition to God's sovereignty and will. (Matt. 23: 13, 27, 28; Luke 11:53, 54; John 19:12-16) Jesus thoroughly defeated them in a series of verbal encounters. He wielded the "sword of the spirit," God's Word, with strength, perfect control and strategy, cutting through subtle arguments and traplike questions that his opposers advanced, putting them 'in a corner' or on the 'horns of a dilemma.' (Matt. 21:23-27; 22:15-46) He fearlessly exposed them for what they were: teachers of human traditions and formalisms, blind leaders, a generation of vipers, and children of God's adversary, the prince of the demons and a murderous liar.—Matt. 15:12-14; 21: 33-41, 45, 46; 23:33-35; Mark 7:1-13; John 8:40-45.

In all this Jesus was never foolhardy, sought no trouble and avoided unnecessary danger. (Matt. 12: 14, 15; Mark 3:6, 7; John 7:1, 10; 11:53, 54; compare Matthew 10:16, 17, 28-31.) His courage was based on faith. (Mark 4:37-40) He did not lose control of himself but remained cool when vilified and mistreated, "committing himself to the one who judges righteously."—1 Pet. 2:23.

By his courageous fight for the truth, and by bringing light to the people concerning God's purpose, Jesus fulfilled the prophetic role of Liberator, as one greater than Moses, proclaiming freedom to the captives. (Isa. 42:1, 6, 7; Jer. 30:8-10; Isa. 61:1) Though many held back for selfish reasons and out of fear of the element in power (John 7:11-13; 9:22; 12: 42, 43), others gained courage to break free of their chains of ignorance and slavish subservience to false leaders and false hopes. (John 9:24-39; compare Galatians 5:1.) As faithful Judean kings had waged campaigns to eliminate false worship from the realm (2 Chron. 15:8; 17:1, 4-6; 2 Ki. 18:1, 3-6), so, too, the ministry of Jesus, God's Messianic King, had a devastating effect on false religion in his day.—John 11:47, 48.

Depth of feeling and warmth

But Jesus was also a man of great feeling, a requirement for serving as God's High Priest. His perfection did not make him hypercritical nor arrogant and overbearing (as were the Pharisees) toward the imperfect, sin-laden persons among whom he lived and worked. (Matt. 9:10-13; 21:31, 32; Luke 7:36-48; 15:1-32; 18:9-14) Even children could feel at ease

MAIN EVENTS OF JESUS' EARTHLY SOJOURN

As Recorded in the Four Gospels, and Set in Chronological Order

Abbreviations used: Beth., Bethlehem; Cap., Capernaum; J., Jordan; Jer., Jerusalem; Naz., Nazareth; NE, northeast; S.G., Sea of Galilee; SE, southeast.

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
3 B.C.E.	Temple, Jerusalem	Birth of John the Baptist foretold to Zechariah			1:5-25	
c. 2 B.C.E.	Nazareth; Judea	Birth of Jesus foretold to Mary, who visits Elizabeth			1:26-56	
2 B.C.E.	Judean hill country	Birth of John the Baptist; his desert life (later)			1:57-80	
		Genealogies of Jesus	1:1-17		3:23-38	
2 B.C.E., c. Oct. 1	Bethlehem	Birth of Jesus	1:18-25		2:1-7	1:14
	Near Bethlehem	Angel announces good news; shepherds visit babe			2:8-20	
	Bethlehem, Jerusalem	Jesus circumcised (8th day), presented in temple (40th day)			2:21-38	
1 B.C.E. or 1 C.E.	Jer.; Beth.; Naz.	Astrologers; flight to Egypt; babes killed; Jesus' return	2:1-23		2:39, 40	
12 C.E.	Jerusalem	Twelve-year-old Jesus at the Passover; goes home			2:41-52	
29, spring	Wilderness, Jordan	Ministry of John the Baptist	3:1-12	1:1-8	3:1-18	1:6-8, 15-28
		Beginning of Christ's Ministry				
29, fall	Jordan River	Baptism of Jesus	3:13-17	1:9-11	3:21-23	1:32-34
	Wilderness of Judah	Fasting and temptation of Jesus	4:1-11	1:12, 13	4:1-13	
	Bethany beyond Jordan	John the Baptist's testimony concerning Jesus				1:15, 29-34
	Upper Jordan Valley	First disciples of Jesus				1:35-51
	Cana of Galilee; Capernaum	Jesus' first miracle; he visits Capernaum				2:1-12
30, Passover	Jerusalem	Passover celebration; drives traders from temple				2:13-25
	Jerusalem	Jesus' discussion with Nicodemus				3:1-21
	Judea; Aenon	Jesus' disciples baptize; John to decrease				3:22-36
	Tiberias	John imprisoned; Jesus goes from Judea to Galilee	4:12; 14:3-5	1:14; 6:17-20	3:19, 20; 4:14	4:1-3
	Sychar, in Samaria	En route to Galilee, Jesus teaches the Samaritans				4:4-42
		Great Galilean Ministry				
	Galilee	First announces, "The kingdom of the heavens has drawn near"	4:17	1:14, 15	4:15	4:43-45
	Cana; Naz.; Cap.	Heals boy; reads commission; rejected, he moves to Capernaum	4:13-16		4:16-31	4:46-54
	S.G., near Cap.	Call of Simon and Andrew, James and John	4:18-22	1:16-20	5:1-11	
	Capernaum	Heals demoniac, Peter's mother-in-law, many others	8:14-17	1:21-34	4:31-41	
	Galilee	First tour of Galilee, with the four now called	4:23-25	1:35-39	4:42, 43	
	Galilee	Leper healed; multitudes flock to Jesus	8:2-4	1:40-45	5:12-16	
	Capernaum	Heals paralytic	9:1-8	2:1-12	5:17-26	
	Capernaum	Call of Matthew; feast with tax collectors	9:9-17	2:13-22	5:27-39	
	Judea	Preaches in Judean synagogues			4:44	
31, Passover	Jerusalem	Jesus attends feast; heals man; rebukes Pharisees				5:1-47
	Returning from Jerusalem?	Disciples pluck ears of grain on the sabbath	12:1-8	2:23-28	6:1-5	
	Galilee; S.G.	Heals hand on sabbath; retires to seashore; heals	12:9-21	3:1-12	6:6-11	
	Mountain near Capernaum	The twelve are chosen as apostles		3:13-19	6:12-16	
	Near Capernaum	The Sermon on the Mount	5:1–7:29		6:17-49	
	Capernaum	Heals army officer's servant	8:5-13		7:1-10	
	Nain	Raises widow's son			7:11-17	
	Galilee	John in prison sends disciples to Jesus	11:2-19		7:18-35	
	Galilee	Cities reproached; revelation to babes; yoke kindly	11:20-30			
	Galilee	Feet anointed by sinful woman; parable of debtors			7:36-50	
	Galilee	Second preaching tour of Galilee, with the twelve			8:1-3	
	Galilee	Demoniac healed; league with Beelzebub charged	12:22-37	3:19-30		
	Galilee	Scribes and Pharisees seek a sign	12:38-45			
	Galilee	Christ's disciples his close relatives	12:46-50	3:31-35	8:19-21	
	Sea of Galilee	Parables of sower, weeds, others; explanations	13:1-53	4:1-34	8:4-18	

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Sea of Galilee	Windstorm stilled in the crossing of the lake	8:18, 23-27	4:35-41	8:22-25	
	Gadara, SE of Sea of Galilee	Two demoniacs healed; swine possessed by demons	8:28-34	5:1-20	8:26-39	
	Probably Capernaum	Jairus' daughter raised; woman healed	9:18-26	5:21-43	8:40-56	
	Capernaum?	Heals two blind men, and a dumb demoniac	9:27-34			
	Nazareth	Revisits city where reared, and is again rejected	13:54-58	6:1-6		
	Galilee	Third tour of Galilee, expanded as apostles sent	9:35–11:1	6:6-13	9:1-6	
	Tiberias	John the Baptist beheaded; Herod's guilty fears	14:1-12	6:14-29	9:7-9	
Passover of 32 near (John 6:4)	Cap. (?); NE side Sea of Galilee	Apostles return from preaching tour; 5,000 fed	14:13-21	6:30-44	9:10-17	6:1-13
	NE side S.G.; Gennesaret	Attempt to crown Jesus; he walks on sea; cures	14:22-36	6:45-56		6:14-21
	Capernaum	Identifies "bread of life"; many disciples fall away				6:22-71
32, after Passover	Probably Capernaum	Traditions that make void God's Word	15:1-20	7:1-23		7:1
	Phoenicia; Decapolis	Near Tyre, Sidon; then to Decapolis; 4,000 fed	15:21-38	7:24–8:9		
	Magadan	Sadducees and Pharisees again seek a sign	15:39–16:4	8:10-12		
	NE side S.G.; Bethsaida	Warns against leaven of Pharisees; heals blind	16:5-12	8:13-26		
	Caesarea Philippi	Jesus the Messiah; foretells death, resurrection	16:13-28	8:27–9:1	9:18-27	
	Probably Mt. Hermon	Transfiguration before Peter, James and John	17:1-13	9:2-13	9:28-36	
	Caesarea Philippi	Jesus heals demoniac disciples could not heal	17:14-20	9:14-29	9:37-43	
	Galilee	Jesus again foretells his death and resurrection	17:22, 23	9:30-32	9:43-45	
	Capernaum	Tax money miraculously provided, and paid	17:24-27			
	Capernaum	Greatest in Kingdom; settling faults; mercy	18:1-35	9:33-50	9:46-50	
	Galilee; Samaria	Leaves Galilee for festival of booths; everything set aside for ministerial service	8:19-22		9:51-62	7:2-10
		Later Judean Ministry				
32, Festival of booths	Jerusalem	Jesus' public teaching at festival of booths				7:11-52
	Jerusalem	Teaching after festival; cures blind				8:12–9:41
	Probably Judea	The seventy sent to preach; their return, report			10:1-24	
	Judea; Bethany	Tells of good Samaritan; at home of Martha, Mary			10:25-42	
	Probably Judea	Again teaches model prayer; persistence in asking			11:1-13	
	Probably Judea	Refutes false charge; shows generation condemnable			11:14-36	
	Probably Judea	At Pharisee's table, Jesus denounces hypocrites			11:37-54	
	Probably Judea	Discourse on God's care, ministers' faithfulness			12:1-59	
	Probably Judea	Heals crippled woman on sabbath; three parables			13:1-21	
32, Festival of dedication	Jer.; beyond Jordan	Jesus at dedication; Fine Shepherd				10:1-39
		Later Perean Ministry				
	Beyond Jordan	Many put faith in Jesus				10:40-42
	Perea (or, Beyond Jordan)	Teaches in cities, villages, moving Jerusalemward			13:22	
	Perea	Kingdom entrance; Herod's threat; house desolate			13:23-35	
	Probably Perea	Humility; parable of grand evening meal			14:1-24	
	Probably Perea	Counting the cost of discipleship			14:25-35	
	Probably Perea	Parables: lost sheep, lost coin, prodigal son			15:1-32	
	Probably Perea	Parables: unrighteous steward, rich man and Lazarus			16:1-31	
	Probably Perea	Forgiveness and faith; good-for-nothing slaves			17:1-10	
	Bethany	Lazarus raised from the dead by Jesus				11:1-46
	Jerusalem; Ephraim	Caiaphas' counsel against Jesus; Jesus withdraws				11:47-54
	Samaria; Galilee	Heals and teaches en route through Samaria, Galilee			17:11-37	
	Samaria or Galilee	Parables: importunate widow, Pharisee and tax collector			18:1-14	

TIME	PLACE	EVENT	MATTHEW	MARK	LUKE	JOHN
	Perea	Swings down through Perea; teaches on divorce	19:1-12	10:1-12		
	Perea	Jesus receives and blesses children	19:13-15	10:13-16	18:15-17	
	Perea	Rich young man; parable of laborers in vineyard	19:16–20:16	10:17-31	18:18-30	
	Probably Perea	Third time Jesus foretells his death, resurrection	20:17-19	10:32-34	18:31-34	
	Probably Perea	Request for James and John's seating in Kingdom	20:20-28	10:35-45		
	Jericho	Passing through Jericho, he heals two blind men	20:29-34	10:46-52	18:35-43	
	Outskirts of Jericho	Jesus visits Zacchaeus; parable of the ten minas			19:1-28	
		Final Public Ministry in and Around Jerusalem				
Nisan 8, 33	Bethany	Jesus arrives at Bethany six days before Passover				11:55–12:1
Nisan 9	Bethany	Jews come to see Jesus and Lazarus				12:9-11
	Bethany-Jerusalem	Christ's triumphal entry into Jerusalem	21:1-11, 14-17	11:1-11	19:29-44	12:12-19
Nisan 10	Bethany-Jerusalem	Barren fig tree cursed; second temple cleansing	21:18, 19, 12, 13	11:12-17	19:45, 46	
	Jerusalem	Chief priests and scribes scheme to destroy Jesus		11:18	19:47, 48	
	Jerusalem	Discussion with Greeks; unbelief of Jews				12:20-50
Nisan 11	Bethany-Jerusalem	Barren fig tree found withered	21:19-22	11:19-25		
	Jerusalem, temple	Christ's authority questioned; parable of two sons	21:23-32	11:27-33	20:1-8	
	Jerusalem, temple	Parables of wicked cultivators, marriage feast	21:33–22:14	12:1-12	20:9-19	
	Jerusalem, temple	Catch questions on tax, resurrection, commandment	22:15-40	12:13-34	20:20-40	
	Jerusalem, temple	Jesus' silencing question on Messiah's descent	22:41-46	12:35-37	20:41-44	
	Jerusalem, temple	Scathing denunciation of scribes and Pharisees	23:1-39	12:38-40	20:45-47	
	Jerusalem, temple	The widow's mite		12:41-44	21:1-4	
	Mount of Olives	Jerusalem's fall; second presence; end of system	24:1-51	13:1-37	21:5-36	
	Mount of Olives	Parables of ten virgins, talents; sheep and goats	25:1-46			
Nisan 12	Jerusalem	Religious leaders plot Jesus' death	26:1-5	14:1, 2	22:1, 2	
	Bethany	Feast at Simon the leper's house; Mary anoints Jesus	26:6-13	14:3-9		12:2-8
	Jerusalem	Judas bargains with priests for Jesus' betrayal	26:14-16	14:10, 11	22:3-6	
Nisan 13 (Thursday afternoon)	Near and in Jerusalem	Arrangements for the Passover	26:17-19	14:12-16	22:7-13	
Nisan 14	Jerusalem	Passover feast eaten with the twelve	26:20, 21	14:17, 18	22:14-18	
	Jerusalem	Jesus washes the feet of his apostles				13:1-20
	Jerusalem	Judas identified as traitor, and he withdraws	26:21-25	14:18-21	22:21-23	13:21-30
	Jerusalem	Memorial supper instituted with the eleven	26:26-29	14:22-25	22:19, 20, 24-30	[1 Cor. 11:23-25]
	Jerusalem	Denial by Peter and dispersion of apostles foretold	26:31-35	14:27-31	22:31-38	13:31-38
	Jerusalem	Helper; mutual love; tribulation; Jesus' prayer				14:1–17:26
	Gethsemane	Agony in the garden; Jesus' betrayal and arrest	26:30, 36-56	14:26, 32-52	22:39-53	18:1-12
	Jerusalem	Trial by Annas, Caiaphas, Sanhedrin; Peter denies	26:57–27:1	14:53–15:1	22:54-71	18:13-27
	Jerusalem	Judas the betrayer hangs himself	27:3-10		[Acts 1:18, 19]	
	Jerusalem	Before Pilate, then Herod, and then back to Pilate	27:2, 11-14	15:1-5	23:1-12	18:28-38
	Jerusalem	Delivered to death, after Pilate seeks his release	27:15-30	15:6-19	23:13-25	18:39–19:16
Died c. 3 p.m. Friday	Golgotha, Jerusalem	Jesus' death on the stake, and accompanying events	27:31-56	15:20-41	23:26-49	19:16-30
	Jerusalem	Jesus' body removed from the stake and buried	27:57-61	15:42-47	23:50-56	19:31-42
Nisan 15	Jerusalem	Priests and Pharisees get guard for tomb	27:62-66			
Nisan 16	Jerusalem, and vicinity	Jesus' resurrection, and events of that day	28:1-15	16:1-8	24:1-49	20:1-25
	Jerusalem; Galilee	Subsequent appearances of Jesus Christ	28:16-20	[1 Cor. 15:5-7]	[Acts 1:3-8]	20:26–21:25
Ziv (Iyyar) 25	Mount of Olives, near Bethany	Jesus' ascension, 40th day of resurrected living	[Acts 1: 9-12]		24:50-53	

with him, and when using a child as an example he did not merely stand the child before his disciples but also "put his arms around it." (Mark 9:36; 10:13-16) He proved himself a real friend and affectionate companion to his followers, 'loving them to the end.' (John 13:1; 15:11-15) He did not use his authority to be demanding and to add to the people's burdens, but, rather, said: "Come to me, all you who are toiling . . . I will refresh you." His disciples found him "mild-tempered and lowly in heart," his yoke kindly and light.—Matt. 11:28-30.

Priestly duties included care for the physical and spiritual health of the people. (Lev. chaps. 13-15) Pity and compassion moved Jesus to help the people suffering from illness, blindness and other afflictions. (Matt. 9:36; 14:14; 20:34; Luke 7:11-15; compare Isaiah 61:1.) The death of his friend Lazarus and the resulting grief to Lazarus' sisters caused Jesus to 'groan and give way to tears.' (John 11:32-36) Thus, in an anticipatory way, Jesus the Messiah 'carried the sicknesses and bore the pains' of others, doing so at the cost of power from himself. (Isa. 53:4; Luke 8:43-48) He did so not only in fulfillment of prophecy but because 'he *wanted* to.' (Matt. 8:2-4, 16, 17) More importantly, he brought them spiritual health and forgiveness of sins, being authorized to do so because, as the Christ, he was foreordained to provide the ransom sacrifice, in fact was already undergoing the baptism unto death that would terminate on the torture stake.—Isa. 53:4-8, 11, 12; compare Matthew 9:2-8; 20:28; Mark 10:38, 39; Luke 12:50.

"Wonderful Counselor"

The priest was responsible for the education of the people in God's law and will. (Mal. 2:7) Also, as the royal Messiah, the foretold "twig out of the stump of Jesse [David's father]," Jesus must manifest the 'spirit of Jehovah in wisdom, counsel, mightiness, knowledge, along with the fear of Jehovah.' Thereby God-fearing persons would find "enjoyment by him." (Isa. 11:1-3) The unparalleled wisdom found in the teachings of Jesus, who was "more than Solomon" (Matt. 12:42), is one of the most powerful evidences that he was indeed the Son of God, and that the gospel accounts could never be the mere product of imperfect men's minds or imagination.

Jesus proved himself to be the promised "Wonderful Counselor" (Isa. 9:6) by his knowledge of God's Word and will, by his understanding of human nature, his ability to get at the heart of questions and issues, and to show the solution to problems of daily living. The well-known "Sermon on the Mount" is a prime example of this. (Matt. chaps. 5 through 7) In it he counseled on the way to true happiness, the settling of quarrels, how to avoid immorality, how to deal with those showing enmity, the true practice of righteousness free from hypocrisy, the right attitude toward the material things of life, confidence in God's generosity, the golden rule for right relationships with others, the means for detecting religious frauds, how to build for a secure future. The crowds were "astounded at his way of teaching; for he was teaching them as a person having authority, and not as their scribes."—Matt. 7:28, 29.

Master Teacher

His manner of teaching was remarkably effective. (John 7:45, 46) He presented matters of great weight and depth with simplicity, brevity and clarity. He illustrated his points with things well known to his listeners (Matt. 13:34, 35)—to fishermen (Matt. 13:47, 48), shepherds (John 10:1-17), farmers (Matt. 13:3-9), builders (Matt. 7:24-27; Luke 14:28-30), merchants (Matt. 13:45, 46), slaves or masters (Luke 16:1-9), housewives (Matt. 13:33; Luke 15:8), or anyone else. (Matt. 6:26-30) Simple things like bread, water, salt, wineskins, old garments, were used as symbols of things of great importance, even as they were so used in the Hebrew Scriptures. (John 6:31-35, 51; 4:13, 14; Matt. 5:13; Luke 5:36-39) His logic, often expressed through analogies, cleared away misguided objections, put matters in their proper perspective. (Matt. 16:1-3; Luke 11:11-22; 14:1-6) He aimed his message not merely at men's minds but primarily at their hearts, using penetrating questions to cause them to think, arrive at their own conclusions, search their hearts, make decisions. (Matt. 16:5-16; 17:24-27; 26:52-54; Mark 3:1-5; Luke 10:25-37; John 18:11) He did not strive to win over the masses but to awaken the hearts of those sincerely hungering for truth and righteousness.—Matt. 5:3, 6; 13:10-15.

Though considerate of the limited understanding of his audience and even of his disciples (Mark 4:33), and though using discernment in how much information to give them (John 16:4, 12), he never 'watered down' God's message in an effort to gain popularity or curry favor. His speech was straightforward, even blunt at times. (Matt. 5:37; Luke 11:37-52; John 7:19; 8:46, 47) The theme of his message was: "*Repent*, for the kingdom of the heavens has drawn near." (Matt. 4:17) As did Jehovah's prophets of earlier times, he plainly told the people of "their revolt, and the house of Jacob their sins" (Isa. 58:1; Matt. 21:28-32; John 8:24), pointing them to the 'narrow gate and the cramped road' that would lead them back to God's favor and life. —Matt. 7:13, 14.

Leader and Commander

Jesus demonstrated his qualifications as a "leader and commander" as well as a "witness to the national groups." (Isa. 55:3, 4; Matt. 23:10; John 14:10, 14; compare 1 Timothy 6:13, 14.) When the time came for it, several months after beginning his ministry, he went to certain ones already known to him and gave them the invitation: "Be my follower." Men abandoned fishing businesses and tax office employment to respond without hesitation. (Matt. 4:18-22; Luke 5:27, 28; compare Psalm 110:3.) Women contributed time, effort and material possessions to supply the needs of Jesus and his followers.—Mark 15:40, 41; Luke 8:1-3.

This small group formed the nucleus of what would become a new "nation," spiritual Israel. (1 Pet. 2:7-10) Jesus spent an entire night praying for his Father's guidance before selecting twelve apostles, who, if faithful, would become pillars in that new nation, like the twelve sons of Jacob in fleshly Israel. (Luke 6:12-16; Eph. 2:20; Rev. 21:14) As Moses had seventy men associated with him as representatives of the nation, Jesus later assigned seventy more disciples to the ministry. (Num. 11:16, 17; Luke 10:1) Thereafter Jesus concentrated special attention on these disciples in his teaching and instruction, even the "Sermon on the Mount" being delivered principally for them, as its contents reveal.—Matt. 5:1, 2, 13-16; 13:10, 11; Mark 4:34; 7:17.

He fully accepted the responsibilities of his headship; took the lead in every respect (Matt. 23:10; Mark 10:32); assigned his disciples responsibilities and tasks in addition to their preaching work (Luke 9:52; 19:29-35; John 4:1-8; 12:4-6; 13:29; Mark 3:9; 14:12-16); encouraged and reproved. (John 16:27; Luke 10:17-24; Matt. 16:22, 23) He was a commander, chief of his commands being that they 'love one another even as he had loved them.' (John 15:10-14) He was able to control crowds numbering into the thousands. (Mark 6:39-46) The steady, helpful training he gave his disciples, men for the most part of humble position and education, was extremely effective. (Matt. 10:1–11:1; Mark 6:7-13; Luke 8:1) Later, men of high station and learning were to wonder at the apostles' forceful, confident speech; and as "fishers of men" they enjoyed amazing results, persons by the thousands responding to their preaching. (Matt. 4:19; Acts 2:37, 41; 4:4, 13; 6:7) Their grasp of Bible principles, carefully implanted in their hearts by Jesus, enabled them to be real shepherds of

the flock in later years. (1 Pet. 5:1-4) Thus, Jesus, in the short span of three and a half years, laid the sound foundation for a unified international congregation with thousands of members drawn from many races.

Able Provider and righteous Judge

That his rule would bring prosperity surpassing that of Solomon's was evident from his ability to direct the fishing operations of his disciples with overwhelming success. (Luke 5:4-9; compare John 21:4-11.) The feeding of thousands of persons by this man born in Bethlehem (meaning "House of Bread"), and his converting water into fine wine, was a small foretaste of the future banquet that God's Messianic kingdom would provide "for all the peoples." (Isa. 25:6; compare Luke 14:15.) His rule not only would end poverty and hunger but would even result in the 'swallowing up of death.' —Isa. 25:7, 8.

There was every reason, as well, to trust in the justice and righteous judgment his government would bring, in harmony with the Messianic prophecies. (Isa. 11:3-5; 32:1, 2; 42:1) He showed the utmost respect for law, particularly that of his God and Father, but also that of the "superior authorities" allowed to operate on earth in the form of Caesar governments. (Matt. 5:17-19; 22:17-21; John 18:36) He rejected the effort to inject him into the current political scene by 'making him king' through popular acclaim. (John 6:15; compare Luke 19:11, 12; Acts 1:6-9.) He did not overstep the bounds of his authority. (Luke 12:13, 14) No one could 'convict him of sin,' not merely because he had been born perfect, but because he exercised constant care to observe God's Word (John 8:46, 55), righteousness and faithfulness girding him like a belt. (Isa. 11:5) His love of righteousness was coupled with a hatred of wickedness, hypocrisy and fraud, and indignation toward those who were greedy and callous toward the sufferings of others. (Matt. 7:21-27; 23:1-8, 25-28; Mark 3:1-5; 12:38-40; compare verses 41-44.) Meek and lowly ones could take heart that his rule would wipe out injustice and oppression.—Isa. 11:4; Matt. 5:5.

He showed keen discernment of principles, of the real meaning and purpose of God's laws, emphasizing the "weightier matters" thereof, "justice and mercy and faithfulness." (Matt. 12:1-8; 23:23, 24) He was impartial, displayed no favoritism, even though feeling particular affection for one of his disciples. (Matt. 18:1-4; Mark 10:35-44; John 13:23; compare 1 Peter 1:17.) Though one of his last acts while dying on the torture stake was to show concern for his human mother, his fleshly family ties never took priority over his spiritual relationships. (Matt. 12:46-50; Luke 11:27, 28; John 19:26, 27) As foretold, his handling of problems was never superficial, based on "any mere appearance to his eyes, nor [his reproof] simply according to the thing heard by his ears." (Isa. 11:3; compare John 7:24.) He was able to see into men's hearts, discern their motives. (Matt. 9:4; Mark 2:6-8; John 2:23-25) And he kept his ear tuned to God's Word and sought, not his own will, but that of his Father; this assured that, as God's appointed Judge, his decisions would be always right and righteous.—Isa. 11:4; John 5:30.

Outstanding Prophet

Jesus fulfilled the requirements of a Prophet like, but greater than, Moses. (Deut. 18:15, 18, 19; Matt. 21:11; Luke 24:19; Acts 3:19-23; compare John 7:40.) He foretold his own sufferings and manner of death, the scattering of his disciples, the siege of Jerusalem and the utter destruction of that city and its temple. (Matt. 20:17-19; 24:1–25:46; 26:31-34; Luke 19:41-44; 21:20-24; John 13:18-27, 38) In connection with these latter events, he included prophecies to be fulfilled at the time of his second presence, when his kingdom would be in active operation. And, like the earlier prophets, he performed signs and miracles as evidence from God that he was divinely sent. His credentials surpassed those of Moses, as he calmed the stormy sea of Galilee, walked on its waters (Matt. 8:23-27; 14:23-34), healed the blind, deaf and lame and those with sicknesses as grave as leprosy, and even raised the dead.—Luke 7:18-23; 8:41-56; John 11:1-46.

Superb example of love

Throughout all these aspects of Jesus' personality the predominant quality is that of love—for his Father above all, and love for his fellow creatures. (Matt. 22:37-39) Love was therefore to be the distinguishing mark identifying his disciples. (John 13:34, 35; compare 1 John 3:14.) His love was not sentimentality. Though he expressed strong feeling, Jesus was always guided by principle (Heb. 1:9); his Father's will was his supreme concern. (Compare Matthew 16:21-23.) He proved his love for God by keeping his commandments (John 14:30, 31; compare 1 John 5:3), by seeking to glorify his Father at all times. (John 17:1-4) On his final night with his disciples, he spoke of love and loving over thirty times, three times repeating the command that they "love one another." (John 13:34; 15:12, 17) He told them that "No one has love greater than this, that someone should surrender his soul in behalf of his friends. You are my friends if you do what I am commanding you."—John 15:13, 14; compare John 10:11-15.

In proof of his love for God and for imperfect mankind, he then let himself be "brought just like a sheep to the slaughtering," submitting to trials, being slapped, hit with fists, spit on, scourged with a whip, and, finally, nailed to a stake between criminals. (Isa. 53:7; Matt. 26:67, 68; 27:26-38; Mark 14:65; 15:15-20; John 19:1) By his sacrificial death he exemplified and expressed God's love toward men (Rom. 5:8-10; Eph. 2:4, 5), and enabled men to have absolute conviction of his own unbreakable love for his faithful disciples.—Rom. 8:35-39; 1 John 3:16-18.

If the portrait of God's Son obtainable through the written record, admittedly brief (John 21:25), is grand, far grander must have been the reality. His heartwarming example of humility and kindness, coupled with strength for righteousness and justice, gives assurance that his Kingdom government will be all that men of faith through the centuries have longed for, in fact, will surpass their highest expectations. (Rom. 8:18-22) In all respects he exemplified the perfect standard for his disciples, one far different from that of worldly rulers. (Matt. 20:25-28; 1 Cor. 11:1; 1 Pet. 2:21) He, their Lord, washed their feet. Thus, he set the pattern of thoughtfulness, consideration and humility due to characterize his congregation of anointed followers, not only on earth, but also in heaven. (John 13:3-15) Though heaven-high on their thrones, sharing in Jesus' 'all authority in heaven and earth' during Christ's thousand-year reign as a "royal priesthood," they must humbly care for and lovingly serve the needs of his subjects on earth.—Matt. 28:18; Rom. 8:17; 1 Pet. 2:9; Rev. 1:5, 6; 20:6; 21:2-4.

DECLARED RIGHTEOUS AND WORTHY

By his entire life course of integrity to God, Jesus Christ accomplished the "one act of justification" that proved him qualified to serve as God's anointed King-Priest in heaven. (Rom. 5:17, 18) By his resurrection from the dead to life as a heavenly Son of God he was "declared righteous in spirit." (1 Tim. 3:16) Heavenly creatures proclaimed him "worthy to receive the power and riches and wisdom and strength and honor and glory and blessing," as one who was both lionlike in behalf of justice and judgment and lamblike in self-sacrifice for the saving of others. (Rev. 5:5-13) No mere humanitarian, he had accomplished his primary purpose of sanctifying his Father's Name. (Matt. 6:9; 22:36-38) This he did, not just by using that Name, but by revealing the Person it represents, displaying his Father's

splendid qualities, his love, wisdom, justice and power, enabling persons to know or experience what the Name stands for. (Matt. 11:27; John 1:14, 18; 17:6-12) And, above all, he did it by upholding Jehovah's universal sovereignty, showing that his Kingdom government would be based solidly on that Supreme Source of authority. Therefore it could be said of him: "God is your throne forever."—Heb. 1:8.

The Lord Jesus Christ is thus the "Chief Agent and Perfecter of our faith." By his fulfillment of prophecy and his revelation of God's future purposes, by what he said and did and was, he provided the solid foundation on which true faith must rest.—Heb. 12:2; 11:1.

JETHER (Je'ther) [abundance].

1. Moses' father-in-law Jethro is called Jether in the Masoretic text at Exodus 4:18.—See JETHRO.

2. A descendant of Judah through Perez. Jether died without sons.—1 Chron. 2:4, 5, 25, 26, 28, 32.

3. The first-named son of Ezrah; descendant of Judah.—1 Chron. 4:17.

4. A descendant of Asher. (1 Chron. 7:30, 38) He is likely the same as Ithran in verse 37; the names are quite similar in Hebrew.

5. The firstborn son of Gideon. Jether apparently accompanied his father in the pursuit and capture of the Midianite kings Zebah and Zalmunna, but when ordered to slay them, the young Jether feared to draw his sword. (Judg. 8:20) After Gideon died, Jether was killed by his half-brother Abimelech. —Judg. 9:5, 18.

6. Father of David's onetime army chief Amasa. (1 Ki. 2:5, 32) Second Samuel 17:25 in the Masoretic text calls him Ithra and says that he was an Israelite, but 1 Chronicles 2:17 calls him an Ishmaelite, possibly because he lived for a time among the Ishmaelites.

JETHETH (Je'theth). A sheik of Edom, descendant of Esau.—Gen. 36:40-43; 1 Chron. 1:51; see TIMNA No. 3.

JETHRO (Jeth'ro) [excellence]. Moses' father-in-law, a Kenite. (Ex. 3:1; Judg. 1:16) Jethro is also called Reuel (Num. 10:29), which could suggest that Jethro ("excellence") may have been a title, whereas Reuel was a personal name. However, it was not uncommon for an Arabian chief to have two or even more names, as attested to by many inscriptions. Jethro is spelled "Jether" in the Masoretic text at Exodus 4:18.

Jethro was "the priest of Midian." Being head of a large family of at least seven daughters and one named son (Ex. 2:15, 16; Num. 10:29), and having the responsibility not only to provide for his family materially but also to lead them in worship, he is appropriately called "the priest [or chieftain] of Midian." This of itself does not necessarily indicate worship of Jehovah God, but Jethro's ancestors may have had true worship inculcated in them, and some of this perhaps continued in the family. His conduct suggests at least a deep respect for the God of Moses and Israel.—Ex. 18:10-12.

Jethro's association with his future son-in-law began shortly after Moses fled from Egypt in 1553 B.C.E. Jethro's daughters, out taking care of their father's flocks, were assisted by Moses in watering them, and this they reported to their father, who, in turn, extended hospitality to Moses. Moses then took up living in Jethro's household and eventually married his daughter Zipporah. After some forty years of caring for Jethro's flocks in the vicinity of Mount Horeb (Sinai), Moses was summoned by Jehovah back to Egypt, and he returned with his father-in-law's good wishes.—Ex. 2:15-22; 3:1; 4:18; Acts 7:29, 30.

Later Jethro received report of Jehovah's great victory over the Egyptians, and at once came to Moses at Horeb, bringing along Zipporah and Moses' two sons; it was indeed a very warm reunion. Jethro responded to Moses' review of Jehovah's mighty saving acts by blessing God and confessing: "Now I do know that Jehovah is greater than all the other gods." He then offered up sacrifices to God. (Ex. 18:1-12) The next day, Jethro observed Moses listening to the problems of the Israelites "from the morning till the evening." Perceiving how exhausting this was for both Moses and the people, Jethro suggested a system of delegating authority. 'Train other capable and worthy men as chiefs over tens, fifties, hundreds and thousands to decide cases, so that you will hear only what they cannot handle.' Moses agreed and Jethro returned to his own land.—Ex. 18:13-27.

Jethro's son Hobab was requested by Moses to be a scout. Apparently with some persuasion, he responded and some of his people entered the Promised Land with Israel. (Num. 10:29-33) Judges 4:11 calls Hobab the father-in-law of Moses rather than his brother-in-law, and this has caused difficulty in understanding. However, the Hebrew expression normally rendered "father-in-law" can in a broader sense denote any male relative by marriage and so could also be understood as "brother-in-law." To say that Hobab was Moses' father-in-law instead of Jethro would disagree with other texts. If Hobab were another name for Jethro, as some suggest, it would also mean that two men, father and son, bore the name Hobab. On the other hand, Hobab, as a leading member of the next generation of Kenites, might be used in this text as a representative of his father. —See HOBAB.

JETUR (Je'tur). A son of Ishmael (Gen. 25:13-15; 1 Chron. 1:31) and forefather of a people against whom the Israelites warred. (1 Chron. 5:18, 19) It is possible that Jetur's descendants were the Ituraeans. —Luke 3:1; see ITURAEA.

JEUEL (Je-u'el) [God has healed, or, preserved].

1. A Levite who helped in cleansing the temple during Hezekiah's reign; a descendant of Elizaphan. —2 Chron. 29:13, 15, 16.

2. A postexilic resident of Jerusalem; head of the Judean paternal house of Zerah.—1 Chron. 9:3-6, 9; Gen. 46:12.

JEUSH (Je'ush) [perhaps, God comes to help].

1. A son of Esau by his Hivite wife Oholibamah. Jeush was born in Canaan, but later the family moved to Edom.—Gen. 36:2, 5-8, 14, 18; 1 Chron. 1:35.

2. A descendant of Benjamin; a warrior and founder of a tribal family.—1 Chron. 7:6, 10.

3. A Gershonite Levite; son of Shimei. As both Jeush and his brother Beriah had very few sons, their descendants in David's time merged to form one paternal house.—1 Chron. 23:7, 10, 11.

4. The first-named son of King Rehoboam by his wife Mahalath. Because Rehoboam loved a different wife more, Jeush was passed up in the royal succession.—2 Chron. 11:18-23.

5. A Benjamite; one of King Saul's descendants. —1 Chron. 8:33, 39.

JEUZ (Je'uz) [counselor]. A family head in the tribe of Benjamin; son of Shaharaim by his wife Hodesh. —1 Chron. 8:1, 8-10.

JEW(ESS) [lauded; (object of) laudation]. A person belonging to the tribe of Judah. The name is not used in the Bible account prior to the fall of the ten-tribe kingdom of Israel. The southern kingdom was called Judah, and the people, sons of Judah or sons of the tribe of Judah. The first one to use the name "Jews" was the writer of the books of Kings, doubtless Jeremiah, whose prophetic service began in 647 B.C.E. (See 2 Kings 16:6; 25:25.) After the exile the name was applied to any Israelites returning (Ezra 4:12; 6:7; Neh. 1:2; 5:17) and, finally, to all Hebrews throughout the world, to distinguish them from the Gentile nations. (Esther 3:6; 9:20) Gentile men who

accepted the Jewish faith and became circumcised proselytes also declared themselves Jews. (Esther 8:17) However, in the Hebrew Scriptures the expression "alien resident" may refer to one who had adopted the religion of the Jews (Jer. 22:3), and even in the Christian Greek Scriptures such are distinguished at times by the term "proselytes." (Acts 2:10; 6:5; 13:43) The term "Jewess" is used at Acts 24:24.

When Jesus was a young child, the astrologers came, inquiring: "Where is the one born king of the Jews?" (Matt. 2:1, 2) On Jesus' torture stake Pilate put the title "Jesus the Nazarene the King of the Jews."—John 19:19.

FIGURATIVE USE

The apostle Paul, in arguing that the Jews were mistaken in their pride of fleshly descent as a "Jew," and in relying on the works of the Law to find favor with God, said: "For he is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh. But he is a Jew who is one on the inside, and his circumcision is that of the heart by spirit, and not by a written code. The praise of that one comes, not from men, but from God." (Rom. 2:28, 29) Here Paul, by a play on the meaning of the name "Jew," shows that the real basis for praise from God is being a servant of God from the heart, by spirit. This argument parallels his reasoning in Romans chapter 4, that the true seed of Abraham are those with the faith of Abraham. He further points out that in the Christian congregation nationality is of no consequence, for "there is neither Jew nor Greek [Gentile]." (Gal. 3:28) The resurrected Jesus Christ spoke to the congregation at Smyrna, comforting them with regard to the persecution they were receiving, to a great extent at the hands of the Jews, saying: "I know . . . the blasphemy by those who say they themselves are Jews, and yet they are not but are a synagogue of Satan."—Rev. 2:9.

JEWELRY. See JEWELS AND PRECIOUS STONES; ORNAMENTS.

JEWELS AND PRECIOUS STONES. A jewel may be a precious stone, a gem (a cut and polished precious or semiprecious stone) or a decorative ornament made of precious metal (principally gold or silver) set with such stones. Jewels have been worn by both men and women from early Biblical days for purposes of adornment. Today the diamond, emerald, ruby and sapphire are strictly considered to be precious stones, whereas other rare and beautiful stones are viewed as semiprecious. However, the Hebrew term rendered "precious stone" has a broader application, as shown at Ezekiel 28:12, 13. These precious stones are distinguished from other minerals chiefly because they are rare, beautiful and durable.

The first Biblical reference to any precious stone is at Genesis 2:11, 12, where Havilah is identified as a land containing good gold, "bdellium gum and the onyx stone."

Wealth was partially measured by one's possession of precious stones, such kings as Solomon and Hezekiah apparently having them in great quantity. (1 Ki. 10:11; 2 Chron. 9:10; 32:27) Precious stones were given as gifts (1 Ki. 10:2, 10; 2 Chron. 9:1, 9), might constitute part of war booty (2 Sam. 12:29, 30; 1 Chron. 20:2) and were articles of trade, as among the ancient Tyrians. (Ezek. 27:16, 22) In an inspired dirge concerning the "king of Tyre" Ezekiel stated: "Every precious stone was your covering, ruby, topaz and jasper; chrysolite, onyx and jade; sapphire, turquoise and emerald; and of gold was the workmanship of your settings and your sockets in you." (Ezek. 28:12, 13) Symbolic Babylon the Great is represented as being richly adorned with precious stones.—Rev. 17:3-5; 18:11-17.

FASHIONING OF JEWELRY

Since ancient times, jewelers of Biblical lands have fashioned decorative ornaments, frequently studded with precious stones. Excavations at Ur of the Chaldeans, where Abraham once lived, have yielded many jewels and ornamental objects, such as strings of beads of gold, silver, agate, cornelian, chalcedony and lapis lazuli, found in the burial site of Sumerian queen Shub-ad. The many jewels and ornaments found in the tomb of Egyptian Pharaoh Tutankhamen included jeweled breastplates and bracelets. On the king's mummy there were thirteen bracelets made of gold, glass beads and semiprecious stones. Among the items discovered in the tomb was a throne covered with gold and silver and studded with jewels.

While the ancients rounded and polished precious stones, generally they do not seem to have angled or faceted them, as do craftsmen of modern times. The emery stone (corundum) or emery powder was employed by the Hebrews and Egyptians to polish precious stones. Often these were sculptured and engraved. The Hebrews apparently knew how to engrave precious stones long before their bondage in Egypt, where engraving was also an art. Judah's seal ring had evidently been engraved. (Gen. 38:18) For further discussions of ancient jewelry and ornaments, see ORNAMENTS; ANKLET; BEADS; BRACELET; BROOCH; EARRING; NECKLACE; NOSE RING; RING.

USES ASSOCIATED WITH WORSHIP

The Israelites, in the wilderness, were privileged to contribute various valuable things for the tabernacle and the high priest's ephod and breastpiece, no doubt using for such contributions articles given to them by the Egyptians when urging them to depart. (Ex. 12:35, 36) These included "onyx stones and setting stones for the ephod and for the breastpiece." (Ex. 25:1-7; 35:5, 9, 27) His ephod had two onyx stones on the shoulder pieces, with the names of six of the twelve tribes of Israel inscribed on each stone. The "breastpiece of judgment" was embellished with four rows of precious stones, the account stating: "A row of ruby, topaz and emerald was the first row. And the second row was turquoise, sapphire and jasper. And the third row was *lesh'em* stone, agate and amethyst. And the fourth row was chrysolite and onyx and jade. They were set with settings of gold in their fillings." The name of one of Israel's twelve tribes was inscribed on each of these stones.—Ex. 39:6-14; 28:9-21; see BREASTPIECE.

Though Jehovah would not permit David to build the temple in Jerusalem (1 Chron. 22:6-10), the aged king joyfully prepared valuable materials for its construction, including "onyx stones, and stones to be set with hard mortar, and mosaic pebbles, and every precious stone, and alabaster stones in great quantity." He made substantial contributions of materials, and the people in general also contributed. (1 Chron. 29:2-9) When Solomon built the temple he "overlaid the house with precious stone for beauty," or studded it with precious stones.—2 Chron. 3:6.

FIGURATIVE USE

In connection with the Christian ministry, the apostle Paul, after identifying Jesus Christ as the foundation on which Christians should build, mentioned building materials of various kinds. He indicated that the choice materials would include figurative "precious stones" capable of withstanding the force of "fire."—1 Cor. 3:10-15.

Precious stones are sometimes used Scripturally to symbolize qualities of heavenly or spiritual things or persons. The heavens were opened for Ezekiel and in two visions he beheld four winged living creatures accompanied by four wheels, the appearance of each wheel being likened to "the glow of chrysolite," that is, having a hue of yellow, or possibly green. (Ezek. 1:1-6, 15, 16; 10:9) Later, Daniel saw an angel, "a certain man clothed in linen," whose "body was like chrysolite."—Dan. 10:1, 4-6.

Ezekiel also, when beholding a vision of Jehovah's glory, saw "something in appearance like sapphire stone [a deep blue], the likeness of a throne." (Ezek. 1:25-28; 10:1) The glory of Jehovah God himself is likened to the dazzling beauty of gem stones, for when the apostle John beheld God's heavenly throne, he said: "The one seated is, in appearance, like a jasper stone and a precious red-colored stone, and round about the throne there is a rainbow like an emerald in appearance."—Rev. 4:1-3, 9-11.

"The holy city, New Jerusalem," that is, "the Lamb's wife," is represented as having a radiance "like a most precious stone, as a jasper stone shining crystal-clear." The twelve foundations of its wall "were adorned with every sort of precious stone," a different stone for each foundation: jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, hyacinth and amethyst. The city's twelve gates were twelve pearls.—Rev. 21:2, 9-21; see CORAL and separate articles on individual types of precious stones.

JEZANIAH (Jez·a·ni'ah) [Jehovah gives ear to]. A chief of the Judean military force among those submitting to Gedaliah's brief administration in 607 B.C.E. (Jer. 40:8, 9; 42:1) Jezaniah is also called Azariah (Jer. 43:2) and Jaazaniah.—2 Ki. 25:23.

JEZEBEL (Jez'e·bel). Some scholars think the original Phoenician name meant "Baal is exalted" or "Baal is a husband," and that it was deliberately altered to a form less offensive to Hebrews, meaning "unexalted" or "unhusbanded."

1. Wife of Ahab, the king of Israel in the latter half of the tenth century B.C.E. She was a domineering queen who proved to be a strong advocate of Baalism at the expense of Jehovah's worship. In this she was like her father Ethbaal, the king of Sidon, evidently the one identified by the ancient historian Menander (according to Josephus' *Against Apion*, I, 18) as a priest of Astarte (Ashtoreth) who gained the throne by murdering his own king.—1 Ki. 16:30, 31.

Quite likely Ahab's marriage to this pagan princess Jezebel was for political reasons, without regard for the disastrous religious consequences. And after his having made such an alliance it was only the next logical step in pleasing his devout Baal-worshiping wife to build a temple and altar for Baal, erect a phallic "sacred pole," and then join her in this idolatrous worship. In all of this Ahab did more to offend Jehovah than all the kings of Israel prior to him.—1 Ki. 16:32, 33.

Jezebel, not satisfied that Baal worship was officially approved by the throne, endeavored to exterminate the worship of Jehovah from the land. To that end she ordered all the prophets of Jehovah killed, but God warned Elijah to escape across the Jordan, and Obadiah, the palace steward, hid a hundred others in caves. (1 Ki. 17:1-3; 18:4, 13) Some time later Elijah again fled for his life when Jezebel, by personal messenger, vowed to kill him.—1 Ki. 19:1-4, 14.

There came to be 450 prophets of Baal and 400 prophets of the sacred pole, all of whom Jezebel cared for and fed from her own royal table at the State's expense. (1 Ki. 18:19) But in spite of her fanatical efforts to obliterate the worship of Jehovah, in the end 'all the knees that had not bent down to Baal, and every mouth that had not kissed him,' Jehovah revealed, amounted to seven thousand persons. —1 Ki. 19:18.

In Jezebel's treatment of Naboth we are given another view of this woman's wicked character, a character that was extremely selfish, unscrupulous, arrogant, cruel. When Ahab began to sulk and pout because Naboth refused to sell him his hereditary vineyard, this unscrupulous woman shamelessly overstepped her husband's headship and arrogantly declared: "I myself shall give you the vineyard of Naboth." (1 Ki. 21:1-7) With that she wrote letters, signed and sealed in the name of Ahab, ordering the older men and nobles of Naboth's hometown to arrange for good-for-nothing fellows falsely to accuse Naboth of cursing God and the king, and then to take Naboth out and stone him to death. In this way Naboth was put to death by a perversion of justice. Ahab then seized the vineyard and prepared to turn it into a vegetable garden.—1 Ki. 21:8-16.

For such wanton disregard for righteousness Jehovah decreed that Ahab and his line of descent would be removed in a clean sweep of destruction. "Without exception no one has proved to be like Ahab, who sold himself to do what was bad in the eyes of Jehovah, whom Jezebel his wife egged on." Hence, Jehovah's judgment against Jezebel: "The very dogs will eat up Jezebel."—1 Ki. 21:17-26.

In the course of time Ahab died and was succeeded first by Jezebel's son Ahaziah, who ruled for two years, and then by another of her sons, Jehoram, who ruled for the next twelve years before Ahab's dynasty finally ended. (1 Ki. 22:40, 51-53; 2 Ki. 1:17; 3:1) During the reigns of these sons, Jezebel, now in the role of queen mother, continued to influence the land with her fornications and sorceries. (2 Ki. 9:22) Her influence was even felt in Judah to the S, where her wicked daughter Athaliah, who had married Judah's king, perpetuated the Jezebel spirit in that southern kingdom for another seven years after her mother's death.—2 Ki. 8:16-18, 25-27; 2 Chron. 22:2, 3; 24:7.

When the news reached Jezebel that Jehu had killed her reigning son Jehoram and was on his way to Jezreel, she artfully painted her eyes, adorned her hair and framed herself in an upper window overlooking the palace square. There she greeted the conqueror upon his triumphal entry, saying: "Did it go all right with Zimri the killer of his lord?" This sarcastic greeting was probably a veiled threat, for Zimri, after killing his king and usurping the throne, committed suicide seven days later when his life was threatened.—2 Ki. 9:30, 31; 1 Ki. 16:10, 15, 18.

Jehu's response to this hostile reception was: "Who is with me? Who?" When two or three court officials looked out, he commanded, "Let her drop!" In the violence of the fall her blood splattered the wall and the horses, and she was trodden underfoot, presumably by the horses. Shortly thereafter when men came to bury this "daughter of a king," why, they found the scavenger dogs had already practically disposed of her, just as "the word of Jehovah that he spoke by means of his servant Elijah" had foretold, leaving only the skull, feet and the palms of her hands as evidence that all that Jehovah says comes true. —2 Ki. 9:32-37.

2. That "woman" in the congregation of Thyatira "who calls herself a prophetess." This "woman" no doubt was given the name Jezebel because her wicked conduct resembled that of Ahab's wife. Not only did this "woman" teach false religion and mislead many to commit fornication and idolatry; she also callously refused to repent. For this reason "the Son of God" declared she would be thrown into a sickbed and her children would be killed, to show that each one receives according to one's deeds.—Rev. 2:18-23.

JEZER (Je'zer) [inclination]. The third-listed son of Naphtali; founder of the family of Jezerites.—Gen. 46:24; Num. 26:48, 49; 1 Chron. 7:13.

JEZERITES (Je'zer·ites). A family of Naphtali that sprang from Jezer.—Num. 26:48, 49.

JEZIEL (Je'zi·el) [perhaps, God gathers]. A Benjamite son of Azmaveth who sided with David when he was outlawed by Saul.—1 Chron. 12:1-3.

JEZREEL (Jez're·el), **JEZREELITE** (Jez're·el·ite) [God will sow seed]. The name "Jezreel" was borne by two different men. (1 Chron. 4:3; Hos. 1:4) There were also two cities known as Jezreel, one in the mountainous region of Judah (Josh. 15:56) and the

other on the border of Issachar's territory. (Josh. 19:17, 18) An inhabitant of either city was called a Jezreelite(ss). (1 Sam. 27:3; 1 Ki. 21:1) The geographical area embraced by the Valley of Jezreel is often restricted to the low plain extending in a southeasterly direction from the city of Jezreel in Issachar to Beth-shean. But at times the designation "Valley of Jezreel" is also used today to include the low plain W of Jezreel or the Plain of Esdraelon (the Greek form of the Hebrew Jezreel).

1. A descendant of Judah; possibly the forefather of the inhabitants of Jezreel (No. 3, below) or its principal settler.—1 Chron. 4:1, 3; compare ATROTH-BETH-JOAB.

2. Son of the prophet Hosea by his wife Gomer (Hos. 1:3, 4); for the prophetic significance of "Jezreel" see No. 4.

3. A city in the mountainous region of Judah, perhaps founded by No. 1 above. (Josh. 15:20, 48, 56) This Jezreel doubtless was the home of David's wife Ahinoam. (1 Sam. 25:43) Some tentatively identify it with Khirbet Tarrama, about five and a half miles (c. 9 kilometers) SW of Hebron.

4. A city on the border of Issachar's territory. (Josh. 19:17, 18) Today Jezreel is linked with Zer'in, a town located about seven miles (c. 11 kilometers) N of Jenin (En-gannim). Just to the SE lies a crescent-shaped ridge of limestone hills traditionally identified with Mount Gilboa.

Situated at the edge of a rocky descent, Zer'in overlooks the entire low plain of Jezreel, extending southeastward for nearly twelve miles (19 kilometers) and measuring approximately two miles (3 kilometers) in width. In the time of Joshua this area was controlled by Canaanites having a strong, well-equipped chariotry. (Josh. 17:16) It was also in the low plain of Jezreel that Gideon and his three hundred men witnessed Jehovah's saving hand as the enemy forces of the Midianites, Amalekites and Easterners turned against one another in confusion. (Judg. 6:33; 7:12-22) Later, the Israelite army under King Saul, encamped by the spring in Jezreel (perhaps 'Ain Jalud on the NW spur of Mount Gilboa or 'Ain el-Meiyiteh below the town of Zer'in), faced the enemy Philistines. Thereafter, from Jezreel report was received about the deaths of Saul and his son Jonathan. (1 Sam. 29:1, 11; 2 Sam. 4:4) Jezreel and its vicinity then came to be part of the territory ruled by Saul's son Ish-bosheth. (2 Sam. 2:8, 9) And, while Solomon reigned, the assignment of the deputy Baana included the fertile plain of Jezreel.—1 Ki. 4:7, 12.

During the latter half of the tenth century B.C.E. Jezreel served as the royal residence for Israel's King Ahab and his successor Jehoram, although Samaria was the actual capital of the northern kingdom. (1 Ki. 18:45, 46; 21:1; 2 Ki. 8:29) In the vineyard of Naboth near the palace at Jezreel, the prophet Elijah uttered Jehovah's judgment against the house of Ahab. (1 Ki. 21:17-29) The prophecy was fulfilled. Jehu slew Ahab's son King Jehoram and then had his corpse thrown into the tract of Naboth's field. Ahab's wife Jezebel became food for the scavenger dogs of Jezreel when dropped from a window at Jehu's command. The heads of Ahab's seventy sons, executed by their caretakers in Samaria, were piled up in two heaps at the gate of Jezreel. None of Ahab's distinguished men, acquaintances and priests at Jezreel escaped.—2 Ki. 9:22-37; 10:5-11.

HOSEA'S PROPHECY

Seemingly, the words of Jehovah to Hosea (1:4) allude to Jehu's destroying the house of Ahab as "the acts of bloodshed of Jezreel." Although divinely rewarded for this executional work by being assured of a dynasty of kings to the fourth generation, Jehu, as suggested by his failure to eradicate calf worship, may not have had an altogether pure motive. (2 Ki. 10:30, 31) Perhaps his case parallels that of Babylon. Though serving as an instrument to execute Jehovah's judgment and rewarded accordingly, Babylon's presumptuousness required that her bloodguiltiness be avenged.—Jer. 27:5-8; 50:14, 29-34; 51:34, 35; Ezek. 29:18-20.

The prophetic name "Jezreel," by which Jehovah instructed Hosea to call his son by Gomer, pointed to a future accounting against the house of Jehu. That accounting came when Jehu's great-great-grandson Zechariah, after ruling for six months, was murdered, and the assassin Shallum seized the throne. (2 Ki. 15:8-10) Thus ended the dynasty of Jehu. About fifty years later, in 740 B.C.E., when the northern kingdom fell to Assyria and its inhabitants were exiled, the royal rule of the house of Israel ceased completely. At that time the "bow of Israel," that is, its military strength, was definitely broken. The prophecy had indicated that this would take place in the low plain of Jezreel, perhaps because the Assyrians gained a decisive victory there.—Hos. 1:4, 5.

However, through his prophet Hosea, Jehovah also pointed to a favorable meaning of "Jezreel." By regathering the remnant of Israel and Judah and then bringing his people back to their land, Jehovah would sow seed.—Hos. 1:11; 2:21-23; compare Zechariah 10:8-10.

JIDLAPH (Jid'laph) [perhaps, he weeps]. The seventh listed of the eight sons borne to Nahor by his wife Milcah. Jidlaph was therefore a nephew of Abraham and an uncle to Isaac's wife Rebekah. —Gen. 22:20-23; 24:67.

JOAB (Jo'ab) [Jehovah is father].

1. Son of Seraiah, a descendant of Kenaz of the tribe of Judah. Joab was "the father of Ge-harashim" (meaning "valley of craftsmen"), "for," says the Bible account, "craftsmen are what they became." Evidently Joab was "father" or founder of the community of craftsmen living in the valley.—1 Chron. 4:1, 13, 14; see GE-HARASHIM.

2. The second of three sons of David's half-sister Zeruiah (the daughter of David's mother, evidently not by Jesse, but by an earlier marriage to Nahash —2 Sam. 17:25). Joab was therefore the nephew of David. His brothers were Abishai and Asahel. (2 Sam. 8:16; 1 Chron. 2:13-16) In identifying these three men the mother's name is recorded rather than the father's, because she was David's sister; thus the relationship of David to the three men is made clear.

CHARACTERISTICS

Joab was an able general, a man of organizational ability, resourceful and decisive. On the other hand, he was an ambitious opportunist, vengeful, cunning, and at times unscrupulous.

Joab was at the head of David's men at the time Ish-bosheth the son of Saul ruled over all Israel with the exception of the tribe of Judah, which clung to David. (2 Sam. 2:10) The servants of Ish-bosheth and those of David were drawn up against one another at the pool of Gibeon, Ish-bosheth's forces being under command of Saul's uncle Abner, who had been responsible for putting Ish-bosheth on the throne. As the men sat facing one another, Abner suggested a combat between twelve men from each side. When they grabbed hold of one another by the head, each ran his opponent through with the sword, all falling down dead together. (2 Sam. 2:12-16) The issue not being settled by the combat, a full-scale battle resulted. A count afterward revealed that Ish-bosheth's forces lost 360 men, and David's, only twenty.—2 Sam. 2:30, 31.

During the fight, as Abner fled, Joab's fleet-footed brother Asahel pursued Abner. Despite remonstrances and warnings from Abner, Asahel persisted until finally Abner thrust backward with the butt end of his spear, piercing him through. (2 Sam. 2:18-23) Reaching the hill of Ammah, Abner and his men gathered on its top, from which Abner made appeal to stop the fighting in order to avoid bitterness

and endless slaughter. Joab here demonstrated practical wisdom by heeding the appeal and returning to David at Hebron.—2 Sam. 2:24-28, 32.

Slays Abner in vengeance

Joab's vengefulness, nevertheless, smoldered in him, and he waited for opportunity to wreak it. In the meantime he engaged in a drawn-out war with Saul's house, which constantly declined, while David grew stronger. Eventually Abner, offended at Ish-bosheth over a personal matter, made a covenant with David, promising to bring all Israel over to David's side. (2 Sam. 3:6-21) Joab strongly disagreed with the transaction, charging Abner with being a spy. But pretending friendship for Abner, he subtly slew him in revenge for his brother Asahel. He also may have felt that he was at the same time eliminating a possible rival for the post of commander of David's army. —2 Sam. 3:22-27.

When David heard of the murder he disclaimed guilt for his own house before all Israel and said: "May it whirl back upon the head of Joab and upon the entire house of his father, and let there not be cut off from Joab's house a man with a running discharge or a leper [one diseased] or a man taking hold of the twirling spindle [perhaps, one crippled] or one falling by the sword or one in need of bread!" David did not act at this time against Joab and Abishai, who connived with Joab in the murder, because, as he said: "I today am weak although anointed as king, and these men, the sons of Zeruiah, are too severe for me. May Jehovah repay the doer of what is bad according to his own badness."—2 Sam. 3:28-30, 35-39.

COMMANDER OF THE ARMIES OF ISRAEL

After David had been anointed as king of all Israel he went up against Jerusalem (Jebus). The Jebusites taunted David, thinking that their position was unassailable. But David saw that the city was vulnerable through its water tunnel. Hence he offered the position as "head and prince" to anyone who would climb up the tunnel and be first to strike the Jebusites. Joab went up, the city fell to David, and Joab was rewarded with the high position of commander of the armies of Israel. (2 Sam. 5:6-8; 8:16; 20:23; 1 Chron. 11:4-8) As commander Joab had a body of ten personal attendants bearing his weapons, among whom was the mighty man Naharai the Berothite.—2 Sam. 18:15; 1 Chron. 11:39.

After David's conquest of Edom, Joab remained there for six months in an effort to destroy every male among them. (2 Sam. 8:13, 14; 1 Ki. 11:14-17) Later, Joab manifested generalship in the fight with the Ammonites and Syrians, putting his brother Abishai in charge of one division, to defeat a pincer movement of the enemy forces. (2 Sam. 10:8-14; 1 Chron. 19:6-16) He doubtless played a large part in the other battles fought by David against the Philistines, the Moabites and others.

Supports David's kingship

At the siege of Rabbah of Ammon, Joab appeared to evince loyalty to David as Jehovah's anointed king. He took "the city of waters," probably meaning that part of the city containing its water supply or the fort protecting its water supply. With this vital part of the city taken, the capital city could not hold out much longer, but surrender must be unavoidable eventually. Instead of pressing the siege of the city to a successful climax by himself Joab (whether actually out of respect for the king, for Israel's good, or for his own advancement) seemed to show the proper regard for his earthly sovereign. He said that he preferred to have Jehovah's anointed king complete the capture of the enemy's royal city and earn the fame for this exploit, even though he, Joab, had done the vital preliminary work.—2 Sam. 12:26-31; 1 Chron. 20:1-3.

Cooperates in bringing Uriah's death

It was during the siege of Rabbah that David sent a letter by Uriah telling Joab to place Uriah in the heaviest part of the battle so that he would be killed. Joab went along with the arrangement in full cooperation, but in his report to the king on the outcome of the battle he adroitly used the fact to block David from reprimanding him because he had lost valiant men in the battle by sending them too close to the city wall. In his report Joab said: "Some of the servants of the king died; and your servant Uriah the Hittite also died." As Joab had calculated, David's answer contained no tone of displeasure, but one of encouragement to Joab. —2 Sam. 11:14-25; see DAVID.

Helps, then opposes Absalom

It was Joab who, after Absalom had been in banishment for three years for slaying his half-brother Amnon, sent a woman from Tekoa to David, putting words in her mouth to appeal for Absalom's return. The appeal was successful and Joab brought Absalom back to Jerusalem, though David would not see Absalom. Two years later Absalom repeatedly requested Joab to come and approach the king in his behalf, but Joab declined. Finally Absalom resorted to the device of setting Joab's barley field afire, bringing a quick and angry response from Joab. Absalom was then able to give the reason for his act, and induced Joab to see the king to bring about restoration of Absalom to David's favor.—2 Sam. 13:38; 14:1-33.

Though Joab supported Absalom's cause in achieving his return, when Absalom rebelled, Joab supported David. David placed Joab in charge of a third part of his men, with strict orders to deal gently with Absalom. But during the fight Joab disobeyed David's order and the counsel of a fellow soldier and killed Absalom. (2 Sam. 18:1-17) Here, as in some other cases, he put his own judgment ahead of theocratic orders through God's anointed king. But he had the courage to speak in a bold, direct manner to David afterward, when David's mourning for Absalom endangered the unity of the kingdom.—2 Sam. 19:1-8.

REMOVED, THEN REINSTATED AS ARMY CHIEF

Evidently due to Joab's disobedience in the killing of Absalom, David replaced Joab as chief of the army, appointing Amasa. (2 Sam. 19:13) Amasa, however, did not prove to be the general that Joab had been. When commanded by David to call the men of Judah together to fight the rebel Sheba the son of Bichri, Amasa called Judah, but came later than the time appointed by David. Because the matter was urgent, David commissioned Abishai to go after Sheba, saying, "that he may not actually find for himself fortified cities and escape before our eyes." In the ensuing fight, Joab appears to have taken the lead as he had done when army chief. At the siege of Abel of Beth-maacah that followed, the citizens of the town threw Sheba's head over the wall at Joab's bidding, and Joab spared the city, withdrawing and returning to Jerusalem.—2 Sam. 20:1-7, 14-22.

Murders Amasa

During the pursuit of Sheba Joab committed a grave crime. As Amasa (who was his cousin—2 Sam. 17:25; 1 Chron. 2:16, 17) came to meet him near Gibeon, Joab let his sword fall out of its sheath. Picking it up, he held it conveniently in his left hand as he took hold of Amasa's beard with his right hand, as if to kiss him. Amasa being off guard, Joab killed him with one thrust of his sword. It is true that Joab may have had some distrust of Amasa because he had headed Absalom's rebellious army. But be that as it may, Joab, the opportunist, seized on a time of emergency and strife to advance his personal career by murdering his rival. David may have deferred action against Joab because of Amasa's

connections with Absalom and the fact that Joab had only recently fought the rebel forces of Absalom under Amasa's leadership. According to Joab's ambitious wishes, he was again made head of the army.—2 Sam. 20:8-13, 23.

Why did David fail to execute Joab when he murdered Abner, and why did he reappoint Joab as general over the army after he had also murdered Amasa, who had been made general to replace Joab? The Bible does not say. If it was weakness in enforcing God's law, it may have been because of the strength and influence of Joab and his family in the army. Or there may have been other circumstances that the Bible does not relate. At any rate, it must be remembered that David, though not executing Joab for some reason, whether good or bad, did not forgive him, but charged his son and successor Solomon to see that Joab paid for his badness.

Takes incomplete census

At another time David was incited by Satan to take an illegal census of the people. Joab remonstrated with David, to no avail. But he did not complete the work, leaving out the tribes of Levi and Benjamin "because the king's word had been detestable to Joab."—1 Chron. 21:1-6; 2 Sam. 24:1-9.

Joins Adonijah's attempt to take throne

Despite his previous service under David, when David became old and sick, Joab forsook David and joined the conspiracy of David's son Adonijah. (1 Ki. 1:18, 19) Perhaps he did this because he felt that, with Adonijah as king, he would be the power behind the throne, or it may be that he felt more sure of his position with Adonijah than with Solomon. When he heard that Solomon had been made king by David, he forsook Adonijah. (1 Ki. 1:49) Later, when Adonijah was killed, Joab ran to the tent of Jehovah and took hold of the horns of the altar. (1 Ki. 2:28) This furnished no sanctuary for him, for he was a deliberate murderer; therefore Solomon sent Benaiah to execute him there. Thus Solomon carried out David's deathbed counsel to him not to let the gray hairs of Joab go down in peace to Sheol, because of the bloodguilt on Joab for his murder of Abner and Amasa, "two men more righteous and better than he was." Joab was buried in his own house in the wilderness. Thereafter Benaiah was made head of the army. —1 Ki. 2:5, 6, 29-35; 11:21.

The sixtieth psalm, a psalm of David, is devoted, in its latter verses (8-12), to Joab's victory over the Edomites.—See the superscription of this psalm.

3. The head of a family of "sons of Pahath-moab," some of whom returned in 537 B.C.E. from Babylonian exile, with Zerubbabel.—Ezra 2:1, 2, 6; Neh. 7:6, 7, 11.

4. At Ezra 8:1, 9, "sons of Joab" are listed among those returning with Ezra in 455 B.C.E. Obadiah the son of Jehiel was at that time family head. In this text they are not connected with the house of Pahath-moab, but it is possible that they are of the same family, or related to, No. 3.

JOAH (Jo'ah) [Jah is brother, perhaps in the sense of "helper"].

1. One of the Levitical gatekeepers assigned in David's day to guard duty over the storehouses; the third son of Obed-edom.—1 Chron. 26:1, 4, 12-15.

2. A Levite descended from Gershom (Gershon); son of Zimmah. (1 Chron. 6:19b-21) He is possibly the same Joah who, with his son, helped dispose of the unclean objects that Hezekiah had removed from the temple at the beginning of his reign. —2 Chron. 29:1, 3, 12, 16.

3. One of the committee of three sent by King Hezekiah to the Assyrian messenger Rabshakeh, but who were not to answer his charges and brags. Joah and his two companions did, however, ask Rabshakeh to speak to them in the Syrian tongue, which they themselves understood, rather than the Jews' language in the hearing of others on the city wall. With their clothes ripped apart, they reported his threats to Hezekiah. (2 Ki. 18:18, 26, 36, 37; Isa. 36:3, 11, 21, 22) The construction of the text, "Joah the son of Asaph the recorder," allows for either Joah or Asaph to be "the recorder," but it is more likely that Joah himself held this office, just as the two with him are also described by their office.

4. The recorder by whom King Josiah sent money to the workers to repair the temple; son of Joahaz. —2 Chron. 34:8-11.

JOAHAZ (Jo'a·haz) [shortened form of Jehoahaz, meaning "Jah has taken hold"].

1. Variant spelling of the name of Jehoahaz, king of Israel, as found in certain translations (*AS, JP, Ro, RS*) of 2 Kings 14:1. There the Masoretic Hebrew text reads *Yoh·'a·hhaz'*, but on the authority of manuscripts that read *Yeho·'a·hhaz'*, other translations (*AT, JB, Mo, NW*) render the name Jehoahaz.—See JEHOAHAZ No. 2.

2. Father of King Josiah's recorder Joah.—2 Chron. 34:1, 8.

3. Variant spelling, at 2 Chronicles 36:2, of the name of Jehoahaz, the son and successor of Josiah, king of Judah. Here certain translations (*AS, AT, JP, Ro*) follow the Masoretic text and read Joahaz, whereas others (*AV, JB, Mo, NW*) read Jehoahaz. —See JEHOAHAZ No. 3.

JOANAN (Jo·an'an). An ancestor of Jesus' mother Mary; listed apparently as grandson of Zerubbabel. —Luke 3:23, 27.

JOANNA (Jo·an'na). One of several women whom Jesus Christ cured of some infirmity and who then became his followers, ministering to him and his apostles from their own possessions. (Luke 8:1-3) Joanna was apparently with the women present at Jesus' impalement and, having prepared spices and oil to take to his tomb, they were among the first to find that he had been resurrected. The eleven apostles, however, found their report thereof difficult to believe. (Luke 23:49, 55, 56; 24:1-11) Joanna's husband Chuza was steward of Herod Antipas.—Luke 8:3.

JOASH (Jo'ash). In Hebrew this name is spelled two ways, though in English only as "Joash." The first and more common, *Yoh·'ash'*, is a shortened form of Jehoash, meaning "Jehovah is strong" or "Jehovah has bestowed"; the second, *Yoh·'ash'*, means "Jehovah has come to help, or, aid." Numbers 1 and 5 listed below are the latter spelling.

1. A Benjamite in the family line of Becher. —1 Chron. 7:6, 8.

2. A descendant of Judah through his third-named son Shelah.—1 Chron. 2:3; 4:21, 22.

3. The father of Judge Gideon; an Abi-ezrite of the tribe of Manasseh. (Judg. 6:11, 15; 7:14; 8:13, 32) Joash was evidently a man of considerable means and influence in the community, possessing an altar dedicated to Baal, also a "sacred pole," and having a household of servants. When his son Gideon secretly tore down this altar and sacred pole, and in their place built an altar to Jehovah upon which he sacrificed a seven-year-old bull, the citizens of the place demanded that Joash hand over his son to be put to death. Joash's answer: "If [Baal] is God, let him make a legal defense for himself." And with that Joash began calling his son Jerubbaal. —Judg. 6:25-32; 8:29.

4. One of the mighty men of the tribe of Benjamin that joined David's forces at Ziklag when the latter was outlawed by Saul; son or descendant of Shemaah. —1 Chron. 12:1-3.

5. A chief appointed by King David to oversee the oil supplies.—1 Chron. 27:28, 31.

6. Son of King Ahab and one of those into whose custody the faithful prophet Micaiah was committed

for imprisonment.—1 Ki. 22:26, 27; 2 Chron. 18:25, 26.

7. Shortened form of Jehoash, king of Judah and son of Ahaziah. (2 Ki. 11:2, 3, 21) Joash as an alternate spelling for Jehoash occurs many times in the Masoretic Hebrew text, as pointed out in footnotes of the *New World Translation*, 1955 edition. —2 Ki. 12:19, 20; 1 Chron. 3:11; 2 Chron. 24:1, 2; see JEHOASH No. 1.

8. Shortened form of Jehoash, king of Israel, son of Jehoahaz and grandson of Jehu. (2 Ki. 14:1, 8, 9) This alternate spelling (Joash) often occurs in the Masoretic text.—2 Ki. 13:9, 12, 13; 2 Chron. 25:17, 18, 21; *NW*, 1955 ed., ftns.; Hos. 1:1; Amos 1:1; see JEHOASH No. 2.

JOB [object of hostility]. A man living in the land of Uz, in what is now Arabia. (Job 1:1) God said concerning Job: "There is no one like him in the earth, a man blameless and upright, fearing God and turning aside from bad." (Job 1:8) This would indicate that Job lived in Uz at about the time that his distant cousins, the twelve tribes of Israel, were in slavery down in the land of Egypt. By then Joseph the son of Jacob (Israel) had died after he had endured much unjust suffering, but had kept his blamelessness toward Jehovah God. Moses had not yet risen up as Jehovah's prophet to lead the twelve tribes of Israel out of Egyptian slavery. Between Joseph's death (1657 B.C.E.) and Moses' birth (1593 B.C.E.) would be a period of sixty-four years. There is no record of anyone between Joseph and Moses with integrity like Job's. It was likely during this period that the conversations involving Job took place between Jehovah and Satan.—Job 1:6-12; 2:1-7.

TIME OF JOB'S TRIAL

Moses is generally credited with writing the account of Job's experiences. He could have known about Job when he spent forty years in Midian and may have heard of Job's final outcome and death when Israel was near Uz toward the end of its wilderness journey. If Moses completed the book of Job about the time of Israel's entry into the Promised Land in 1473 B.C.E. (probably not long after Job's death), this would place the time of Job's trial about 1613 B.C.E., for Job lived 140 years after his trial was over.—Job 42:16, 17.

A MAN OF WEALTH AND HONOR

Job was apparently a relative of Abraham through Uz, the son of Abraham's brother Nahor. (Gen. 22:20, 21) Though not an Israelite, Job was a worshiper of Jehovah. He was "the greatest of all the Orientals," possessing great wealth. His family consisted of his wife, seven sons and three daughters. (Job 1:1-3) He conscientiously performed duties as a priest for his family, offering sacrifices to God in their behalf. —Job 1:4, 5.

Job was a man of honor, having servants, being a figure of importance in the gate of the city, even aged men and princes giving him respect. (Job 29:5-11) He sat as an impartial judge, executing justice as a champion of the widow and was like a father to the fatherless boy, the afflicted and those who had no help. (29:12-17) He kept himself clean from immorality, greedy materialism and idolatry, and was generous to the poor and needy.—31:9-28.

JOB'S INTEGRITY

Then Jehovah, with confidence in Job's integrity, which was challenged by Satan, and knowing His own ability to recover and reward Job, permitted Satan to test Job's integrity to the limit, but not allowing Satan to kill Job. After Satan, through various means, took away first Job's livestock and servants, then his children (Job 1:13-19), Job never charged God with folly or wrongdoing. Neither did he turn away from God, even when pressure was brought upon him by his own wife and by others. (1:20-22; 2:9, 10) He spoke the truth about God. (42:8) He accepted reproof for being too anxious to declare himself righteous and neglecting to vindicate God (32:2), and he acknowledged his sins to God.—42:1-6.

AN EXAMPLE FOR CHRISTIANS

Jehovah loved Job. At the end of his faithful course under test God constituted Job a priest for his three companions who had contended with him and God restored Job to his former status. He again had a fine family (evidently by the same wife) and double the wealth he had previously possessed. All his relatives and former associates returned to pay respect to him and to bring him gifts. (Job 42:7-15) He lived to see his sons and his grandsons to four generations. —Job 42:16.

Through the prophet Ezekiel, God pointed to Job as an example of righteousness. (Ezek. 14:14, 20) His patient endurance of suffering is set before Christians as a pattern, and his happy outcome is pointed to as magnifying Jehovah's affection and mercy. (Jas. 5:11) The account of his trialsome experience gives great comfort and strength to Christians, and many Bible principles are highlighted and illuminated by the book bearing his name.—See JOB, BOOK OF.

JOB, BOOK OF. Written by Moses, according to both Jewish and early Christian scholars. Its poetry, language and style indicate that it was originally written in Hebrew, and in its prose portions it has many similarities to the Pentateuch, which tend to point to Moses as the writer. During his forty-year stay in Midian Moses would have had access to the facts about Job's trial and he could learn of the outcome of Job's life when Israel came near Uz on the way to the Promised Land, in 1473 B.C.E.

ARRANGEMENT

The book of Job is unique in that it consists largely of a debate between a true servant of Jehovah God and three others claiming to serve God, but who erred in doctrine in their attempts to correct Job. Job, they mistakenly thought, was being punished by God for some grievous hidden sin. Thus, arguing on this basis, they actually became Job's persecutors. (Job 19:1-5, 22) The debate consists of a series of three rounds of speeches, in which all four speakers participate, except that Zophar does not speak in the last round, having been silenced by Job's argument. Thereafter all are corrected by Jehovah's spokesman Elihu and finally by God himself.

It is clear, therefore, that one has to bear in mind when reading or quoting from the book that the arguments presented by Eliphaz, Bildad and Zophar are erroneous. At times these three companions of Job state true facts, but in a setting and with an application that is wrong. Satan used this tactic against Jesus Christ when he "took him along into the holy city, and he stationed him upon the battlement of the temple and said to him: 'If you are a son of God, hurl yourself down; for it is written, "He will give his angels a charge concerning you, and they will carry you on their hands, that you may at no time strike your foot against a stone."' Jesus said to him: 'Again it is written, "You must not put Jehovah your God to the test."'"—Matt. 4:5-7.

The companions of Job said that God punishes the wicked. This is true. (2 Pet. 2:9) But they concluded that all suffering one undergoes is a result of sins on that one's part—that God is thereby administering punishment to him. Suffering, they said, is an evidence that an individual has specially sinned. They spoke untruthfully concerning God. (Job 42:7) They slandered Him. As they presented God, he was lacking in mercy. Their claim was that God has no delight in the integrity-keeping man and that he has no trust in His servants, even in angels. This denies the many Scriptural statements revealing Jehovah's love for his intelligent servants. An example of God's

confidence and trust in his faithful worshipers is seen in his conversation with Satan, in which he called attention to Job and expressed the greatest confidence in Job's loyalty when he let the Devil test Job. Note, however, that he protected Job's life. (Job 2:6) The Christian writer James expressly says of God's dealings with Job, "that Jehovah is very tender in affection and merciful."—Jas. 5:11.

IMPORTANCE

The book of Job is essential, in conjunction with Genesis 3:1-6 and other scriptures, in revealing the great issue of the righteousness of God in his exercise of sovereignty, and the manner in which the integrity of God's earthly servants is involved in the issue. This issue Job did not understand, but he, nevertheless, preferred to endure suffering and death rather than turn away from God by violating his law. (Job 27:5) He did not understand why his calamity came upon him, seeing he was no practicer of sin. He was off balance on the matter of self-justification, no doubt being pushed farther in that direction by the constant charges of his three companions. He was also mistaken in insisting on receiving an answer from God as to why he was suffering, when he should have realized that no one can rightly say to Jehovah: "Why did you make me this way?" (Rom. 9:20) Nevertheless, Jehovah mercifully answered Job, both through his servant Elihu and by speaking to Job from the windstorm. The book therefore drives home strongly the wrongness of attempting to justify oneself before God. —Job 40:8.

AUTHENTICITY AND VALUE

Ezekiel refers to Job, and James makes mention of him. (Ezek. 14:14, 20; Jas. 5:11) Arguing powerfully for the book's canonicity is the fact that the Jews accepted it as of equal authority with the other inspired books of the Hebrew Scriptures, even though Job was not an Israelite.

Perhaps the strongest evidence of the book's genuineness exists in its harmony with the rest of the Bible. It also reveals much about the beliefs and customs of patriarchal society. More than that, it greatly helps the Bible student to get a better understanding of Jehovah's purposes through a comparison with other Bible statements. There is a really remarkable number of points that are parallel in thought with other Bible passages, and some of these are listed on the accompanying chart.

Book of Job	Point of comparison	Other Bible references
3:17-19	The dead know not anything, but are as those asleep	Eccl. 9:5, 10; John 11:11-14; 1 Cor. 15:20
9:32, 33 (NW, 1957 ed., ftn. c)	A mediator between God and man needed	1 Tim. 2:5
10:4	God does not judge from man's viewpoint	1 Sam. 16:7
10:8, 9, 11, 12	God's great care in forming man	Ps. 139:13-16
12:23	God lets the nations grow powerful, even uniting against him so that he can justly destroy them at one stroke	Rev. 17:13, 14, 17
14:1-5	Man is born in sin and in bondage to death	Ps. 51:5; Rom. 5:12
14:13-15	Resurrection of the dead	1 Cor. 15:21-23
17:9	The righteous one is not stumbled no matter what occurs	Ps. 119:165
19:25	Jehovah's purpose to redeem (repurchase, release) faithful mankind	Rom. 3:24; 1 Cor. 1:30
21:23-26	All men subject to the same eventuality; all are the same in death	Eccl. 9:2, 3
24:3-12	Affliction by wicked; Christians so treated	2 Cor. 6:4-10; 11:24-27
24:13-17	Wicked love darkness rather than light; light terrifies them	John 3:19
26:6	All things are exposed before the eyes of Jehovah	Heb. 4:13
27:8-10	Apostate one will not genuinely call on God, nor be heard by him	Heb. 6:4-6
27:12	Those seeing "visions" of own heart, not from God, utter vain things	Jer. 23:16
27:16, 17	The righteous will inherit the wealth amassed by the wicked	Deut. 6:10, 11; Prov. 13:22
Chapter 28	Man cannot find the true wisdom from 'book of divine creation,' only from God and fear of him	Eccl. 12:13; 1 Cor. 2:11-16
30:1, 2, 8, 12	Worthless, senseless idlers used to persecute God's servants	Acts 17:5
32:22	Bestowing unscriptural titles is wrong	Matt. 23:8-12
34:14, 15	Life of all flesh is in Jehovah's hand	Ps. 104:29, 30; Isa. 64:8; Acts 17:25, 28
34:19	Jehovah is not partial	Acts 10:34
34:24, 25	Jehovah takes down, sets up rulers as he wills	Dan. 2:21; 4:25
36:24; 40:8	Declaring of God's righteousness the important thing	Rom. 3:23-26
42:2	With God all things are possible	Matt. 19:26
42:3	God is unsearchable in wisdom	Isa. 55:9; Rom. 11:33

Other noteworthy comparisons are: Job 7:17 and Psalm 8:4; Job 9:24 and 1 John 5:19; Job 10:8 and Psalm 119:73; Job 26:8 and Proverbs 30:4; Job 28:12, 13, 15-19 and Proverbs 3:13-15; Job 39:30 and Matthew 24:28.

OUTLINE OF CONTENTS

I. The issue (1:1–2:10)
- A. Job, his household and riches (1:1-3)
- B. He acts as priest for family (1:4, 5)
- C. Satan challenges Jehovah on subject of Job's integrity and God's dealings with Job (1:6-12; 2:1-5)
  1. Satan permitted to destroy Job's property and children (1:13-19)
  2. Job maintains integrity (1:20-22)
  3. Satan permitted to strike Job with disease, but not take life (2:6-10)

a. Wife ridicules Job's "integrity"
b. He reproves her, remains faithful

II. Debate with companions, first round (2:11–14:22)
A. Eliphaz, Bildad, Zophar meet by appointment, mourn over Job; observe his intense suffering seven days (2:11-13)
B. Job's complaint: He calls down evil on his day, wishes he had not been born, or were out of existence; wonders why God permits him to go on living (3:1-26)
C. Eliphaz charges sin to Job (4:1–5:27)
1. He ridicules Job's "integrity"; tells of "spirit" message saying God has no faith in angelic messengers, so not interested in man's integrity (4:1-21)
2. He indirectly charges Job's trouble is result of sin; Job should confess to God, accept discipline; then God will redeem, prosper, protect him; this, he says, *we* have found by investigation (5:1-27)
D. Job does not understand issue (6:1–7:21)
1. Job replies he is justified in crying out, as any creature would; wishes for death; his companions have proved treacherous, disappointing, worthless to him; he is not asking them to rescue him, but is willing to take instruction if they give true reproof; can they show he speaks unrighteousness? (6:1-30)
2. Job has suffered long waiting for the death, nonexistence ahead; wonders why God is so concerned, constantly testing him as target; he is not dangerous; even if he has sinned, he cannot accomplish anything against God; it is an issue Job does not understand (7:1-21)
E. Bildad says Job's calamity the result of sin; he argues God would not be punishing Job if he had not sinned; says Job's sons killed for sins; tells Job to look to tradition of former generations for answer; implies Job is apostate, trusting in false hope; if he continues, is doomed to a bad end (8:1-22)
F. God does as he wills with his creation (9:1–10:22)
1. Job knows God not unjust; God not accountable to man; Job knows he cannot contend successfully with God, with all His might and wisdom. Jehovah permits wicked to rule and judges to judge unjustly; if He does not, then who does? Job knows he cannot argue on a level with God; would meet sure defeat; needs someone to come between—a mediator (9:1-35)
2. Job asks God why He contends with him; God does not view him from man's viewpoint; has higher reason. But Job asserts he is not in the wrong; asks God to remember that He shaped Job with great care; therefore Job cannot understand why God now seems to pursue him with suffering; asks for relief from God's gaze, so that he may brighten up a little before he dies (10:1-22)
G. Zophar accuses Job of empty talk; Job claims to be clean, but he should realize he deserves more than he is getting; says that Job cannot find out deep things of God; in effect likens Job to zebra's colt as to not having good motive; tells Job to put away unrighteousness; then will have security, brightness, peace, friends; warns Job of dire consequences otherwise (11:1-20)
H. Jehovah's mightiness and man's feebleness (12:1–14:22)
1. Job sarcastically says his companions are the men with all wisdom; then he asserts that he has a good motive and is not inferior to them, but has become a laughingstock; says even animals feel effect of Jehovah's allowing things to be as they are, that wicked do not suffer for their wickedness. Wisdom of even aged men is subject to being weighed and tested, but Jehovah is repository of all wisdom and mightiness; he can make human kings and judges go astray, become foolish; lets nations grow great (and lets them appear great against him), that he may bring them down in destruction (12:1-25)
2. Job glad to present his case to God, but companions have spoken falsely and been of no help; they would be wise to keep silent; they view God as they would a man; they show partiality by pretending to take up cause of God against Job, whom they cannot convict of being flagrant sinner; Job begins to express more confidence before God and in God's judgment as to his innocence; he asks God to show him what his sins are and not regard him as enemy (13:1-28)
3. Mankind [since Adam's sin] is short-lived, and all have been unclean because of uncleanness of fathers; tree cut down will sprout again, but when man dies he returns to dust in "sleep." Job asks, however, to go to grave only until God's time to act in loving-kindness toward him to cause him to live again; describes how mortal man wears away so that he knows not anything, good or bad (14:1-22)

III. Debate, second round (15:1–21:34)
A. Eliphaz ridicules Job's claim of integrity (15:1-35)
1. Charges Job with answering with windy knowledge; accuses him of lacking fear of God, speaking error; says Job's companions know as much as he; in fact, Eliphaz appeals to wisdom of aged men, tradition, as greater than Job's; he says, "Are the consolations of God [as presented by Eliphaz and friends] not enough for you . . . ?" Asserts that Job turns against God, as shown by his words. Wrongly charging God with having no faith in his holy ones and viewing the heavens as unclean, he ridicules Job's claim of integrity, implies he is detestable and corrupt (15:1-16)
2. Contends that one who suffers is wicked and indirectly says Job tries to show self superior to God; describes bad end that will come to such one and posterity; concludes by insinuating Job is apostate, briber, hurtful, deceitful (15:17-35)
B. Job says no one gives help, comfort (16:1–17:16)
1. Says he could speak uncomfortingly if they were in his situation, but he would not do so; rather, would strengthen them; describes God as turning him over to adversaries. Even boys mistreat him. God makes him His target. However, he counts on God as witness to his innocence (16:1-22)
2. None come to Job's support; upright people are amazed at his condition, but righteous are not shaken from their way by it; it even makes such stronger. Job's companions have no wisdom; they put night for day, for hope they offer is false; Job sees his descent to final resting-place near (17:1-16)
C. Bildad accuses Job of tearing himself to pieces in anger; this is futile, for permanent things will not be changed by this. God will still bring his judgment on wicked; he describes loss of posterity, worst of diseases and death, blotting out of name and survivor for wicked one, and lasting example that will be made of him, implying this is what Job faces (18:1-21)
D. Job reproves companions; if he has made mistake there is no need for them to add to affliction; Job gets no answer to cries; his brothers, acquaintances, servants have forsaken him, even wife, brothers count him loathsome; boys taunt him; he is skin and bones. Job's com-

panions try to take place of God in persecuting him. Nevertheless, he is certain God is his repurchaser and he will receive God's favorable judgment, even while he is still alive. His opponents should be careful lest they meet God's judgment (19:1-29)

E. Zophar is greatly disquieted by Job's words and warning; feels insulted. He indirectly attributes Job's sufferings to God; describes the apostate as extremely proud; but such will lose his possessions, will burn up like dung cakes; if he savors and likes wrongdoing, will have no escape, even by means of wealth (20:1-29)

F. Job asks, if what opponents say is true, "Why is it that the wicked themselves keep living, . . . become superior in wealth?" They continue in enjoyment, have no regard for God. How often do we see wicked and his posterity snuffed out? Poor man dies same as he does; but rich one is buried with honor. Job's comforters have been vain (21:1-34)

IV. Debate, third round (22:1–25:6)

A. Eliphaz again ridicules Job's claim that God is interested in his integrity. He now begins slanderous speech on grounds that Job's suffering indicates he is guilty of extortion, greed, injustice, irreverence, lack of fear of God. Then he sanctimoniously counsels Job to acquaint himself with God, to pray to Him, forsake unrighteousness and be blessed; but humiliation will result from arrogance (22:1-30)

B. Job wonders if God concerned with affliction of righteous and actions of wicked (23:1–24:25)

1. Job cannot do what companions mistakenly counsel. He wishes he could lay his legal case before God; if so, God would hear him; but God does not reveal himself; nonetheless, God knows Job's right way of walking; he knows Job has followed his commandments; yet at present God is carrying out something that Job does not understand; Job is terrified (23:1-17)

2. Job again argues that wicked (in this system) go on without any time of punishment coming on them; they perform all kinds of injustices. He describes plight of those afflicted by wicked: naked, cold, hungry, they toil, cry for help and die. God, to all appearances, is not concerned. There are those who love darkness rather than light; under its cover they feel free to commit murder, burglary, adultery; morning light is shadow of death to them. Wicked pass by quickly; they become high up, then are no more, like anyone else; so they really are not paid with suffering for their sins (24:1-25)

C. Bildad repeats that mortal man, born of woman, cannot maintain a standing in the right before God, who (Bildad says) looks upon moon and stars as unclean. He denies idea of God's interest in man's integrity (25:1-6)

V. Job's final dissertation; he silences, instructs opponents (26:1–31:40)

A. He sarcastically extols "wisdom" and 'helpfulness' of companions; asks if they are like God, before whom all things are exposed. God hangs the earth in space, suspends water in clouds, shakes mountains, stirs up sea. These things are but fringes of his ways, mere whisper of his greatness (26:1-14)

B. Job expresses determination to hold to integrity till death; will not justify companions by following their false reasoning and calling himself an evildoer. Because of Job's righteousness, his enemy is a wicked man. If Job were really apostate as companions have charged, then he would not delight in calling on God, as Job does, nor would he be heard by God. Job's opponents have been silenced; now Job will instruct them. They have seen "visions," they say; if so, why have they been vain comforters? It is true that the really wicked one brings a sword and want on his descendants; the wealth he amasses is for righteous to get after his death; he may die rich, but he loses everything (27:1-23)

C. Job now reviews man's findings and industrial activities: going into depths of earth, revealing concealed things; man has gone deep into the sea; has exploited earth's warehouse of riches. But with all this knowledge gained through study of 'book of divine creation,' man has not found true wisdom, understanding; only God has them; only way for man to get them is to fear Jehovah and turn away from bad (28:1-28)

D. Job now reflects on days before trial; then he walked in God's light; his attendants were many; when he appeared in city gate he received utmost respect from young and old, even leaders. He was known for his justice, gifts of mercy, righteousness; he was defender of oppressed and punisher of oppressor; everyone heeded his counsel. He was as a king among his troops (29:1-25)

E. Now Job's situation is reversed; he is laughed at by worthless ones. These offscouring of humankind, whom people scourge out of the land, are now his tormentors, spitting on him, tripping him. Job's companions have not helped him in his terrible suffering, but have been cruel. He is mournful, reduced to skeleton (30:1-31)

F. Job does not engage in wrongdoing. He asks to be weighed by God, is willing to suffer penalty if he has done wrong: enumerates adultery, injustice, lack of mercy, oppression, materialism, idolatry, vengefulness, lack of hospitality, hypocrisy, concealing of transgressions to 'save face.' After saying he is willing to take his legal case before God, face the charges against him in document by his opponent, he names another wrong of which he is innocent, covetousness, cultivating and eating fruitage of field he did not pay for, or which he gained illegally from its owners (31:1-40)

VI. Elihu corrects Job and companions (32:1–37:24)

A. Elihu has listened to argument. Anger blazes against Job for justifying self rather than God, and worse, toward Job's companions, for pronouncing God guilty. Elihu had held back in deference to age; but Jehovah's spirit is what gives understanding; it impels him to speak. He tells Job's three companions they failed to answer Job; Elihu will not speak as they did. He will show no partiality and bestow no flattering title (32:1-22)

B. Elihu claims no superiority in self; he reproves Job for being too concerned about his own justification and for contending with God because God did not answer. He describes God's way of exhorting or correcting man to turn him away from sin, (1) by a night vision, (2) by letting him come into calamity. In order to be delivered man needs a mediator, to tell him what is upright. By this mediator a ransom (covering) is provided to restore him; then God restores His righteousness to the man and he will sing praise to God. God is patient and undeservedly kind in doing this (33:1-33)

C. Elihu calls on hearers to test his words. Job had said in effect that God had turned aside his judgment; but God does not fail to reward unselfish service to Him. Who put upon God the responsibility to rule, care for earth? If He desires, can remove life from everyone. One cannot tell a king or ruler he is wrong or worthless. God judges all without partiality; he quickly overthrows rulers, sets others in their place, so that all can see that they de-

served it because they became oppressors. God judges and acts as he pleases toward individuals or even nations. Job's self-justification was without knowledge; his test must continue until issue is settled (34:1-37)

D. Job has said: "My righteousness is more than God's." He has felt that his righteous course did him no good before God. However, one does God no favor by serving him, nor does he affect God personally by sinning, though men may be affected. Much oppression is not alleviated by God because men do not call on him in truth. Job, God's servant, should have trusted in and waited on God instead of speaking rashly (35:1-16)

E. Elihu assures of God's good motive; he will judge afflicted, making them aware of wrong course. He will deliver obedient, but apostate will die. He will bless obedient one with expansion, prosperity. Such one should be careful not to let rage make him spiteful. Job has been too anxious to contend with God, as at law, over his afflicted condition. He should remember that God is exalted, the best Instructor. Job should not challenge His ways. Rather, Job should magnify His activity. Elihu describes God's mightiness (36:1-33)

F. As a storm approaches, Elihu continues to extol God's greatness: He uses natural forces, with which He can stop activities of men. He directs wind, cold, light, clouds. He brings storms that produce effects either for correction and chastisement or for loving-kindness. Man cannot fully understand or control elements or weather. None should be wise in own heart and censure God's actions. He is exalted in power and will never act unjustly or unrighteously (37:1-24)

VII. Jehovah reproves Job and companions (38:1–42:6)

A. Jehovah speaks out of storm. He shows man was nonexistent when creation took place, therefore Job cannot answer basic questions about visible universe. He asks Job to give knowledge concerning earth, sea, light, death and grave, snow, hail, wind, rain, dew, hoarfrost, constellations, lightning and rain (38:1-38)

B. Jehovah turns to animal creation, demonstrating to Job how little Job knows about wonderful qualities God has put in them, so that man is not needed to care for them or for earth. Lion, raven, mountain goat, zebra, wild ass, wild bull, female ostrich, stork, horse, falcon and eagle, with their marvelous instincts, are named (38:39–39:30)

C. Jehovah then poses question: "Should there be any contending of a faultfinder with the Almighty?" Job contritely replies he has nothing to say. Jehovah points out Job was invalidating His justice in order to justify self. Then He calls attention to His ability to humble the wicked (40:1-14)

D. Jehovah points to strength and calm confidence of "Behemoth" (hippopotamus), which He created as one of largest animals, also to "Leviathan" (crocodile) and the danger of fighting it. Its hardness of heart, fearlessness, pride are noted (40:15–41:34)

E. Job repents, confesses he spoke without knowledge; 'God's ways are higher than man's ways, and his thoughts than man's thoughts.' Admits he was rash in speaking about God's actions when he did not have wisdom, discernment or ability to render such judgment. He retracts in dust and ashes (42:1-6)

VIII. Jehovah blesses Job, judges companions (42:7-17)

A. Jehovah expresses great displeasure at Job's companions, for they spoke what was untruthful. He requires them to go to Job as His priest, with offerings, for Jehovah will accept only Job, His "servant," and his prayers in their behalf. This they do (42:7-9)

B. Jehovah heals Job when he prays for his companions, gives him possessions in double amount, restores to him relatives, friends. He has seven sons, also three daughters, the most beautiful in the land (evidently his wife now restored as one with him). Job lives 140 years longer and sees four generations of descendants (42:10-17)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 95-100.

JOBAB (Jo'bab) [perhaps, howler, one who calls shrilly].

1. A descendant of Shem through Joktan. (Gen. 10:21, 25, 29; 1 Chron. 1:23) The exact region settled by the offspring of Jobab is not known today. Some would associate his name with Juhaibab, a town in the vicinity of Mecca.

2. "Son of Zerah from Bozrah"; an Edomite monarch who reigned sometime before Saul ruled as Israel's first king. Jobab succeeded "Bela the son of Beor" to the throne.—Gen. 36:31-34; 1 Chron. 1:43-45.

3. King of Madon, a city in northern Palestine. Jobab and other monarchs joined Jabin the king of Hazor in an offensive against the Israelites but suffered defeat at the waters of Merom.—Josh. 11:1-8; 12:19.

4. Son of Benjamite Shaharaim by his wife Hodesh. —1 Chron. 8:1, 8, 9.

5. A descendant of Benjamite Shaharaim through Elpaal.—1 Chron. 8:1, 8, 11, 18.

JOCHEBED (Joch'e·bed) [Jehovah is glory]. A daughter of Levi who married Amram of the same tribe and became the mother of Miriam, Aaron and Moses. (Ex. 6:20; Num. 26:59) Jochebed was a woman of faith and trust in her God Jehovah. In defiance of Pharaoh's decree she refused to kill her baby later named Moses, and after three months, when he could no longer be concealed in the house, she placed him in an ark of papyrus and put it among the reeds along the bank of the Nile. Pharaoh's daughter found the baby and claimed him for herself, but, as it worked out, Moses' own mother was asked to nurse him. As the child grew, Jochebed, together with her husband, was very diligent to teach her children the principles of pure worship, as reflected in their later lives.—Ex. 2:1-10.

According to the Masoretic text, Jochebed was the sister of Amram's father Kohath; that is to say, Amram married his aunt, which was not unlawful at the time. (Ex. 6:18, 20) However, some scholars believe that Jochebed was Amram's cousin rather than his aunt, for the *Septuagint* so reads, conveying the same idea as the Syriac *Peshitta* and Jewish traditions. For example, Exodus 6:20 reads in part: "Jochabed the daughter of his father's brother." (*LXX*, Bagster) "Amram took his uncle's daughter Jokhaber." (*La*) "When Amram married he took his cousin Jokabad." (*Fn*) "Amram married a kinswoman of his called Jochabed." (*Kx*) A footnote of Rotherham on the expression "his father's sister" says: "Prob[ably] merely a female member of his father's family." Thomas Scott in his *Commentary* says: "According to the Septuagint and the Jewish traditions, Jochebed was *cousin*, not *aunt* to Amram." "The best critics suppose that Jochebed was the *cousin-german* of Amram, and not his *aunt*." (*Clarke's Commentary*) When Numbers 26:59 says Jochebed was "Levi's daughter," it could mean "granddaughter," as in so many other places in the Scriptures where "son" is used to denote a "grandson." Fenton comments that the expression 'born to Levi' in this same verse, "in the Hebrew idiom of language, does not mean to Levi personally, but simply a descendant of

the Tribe. The length of time makes it impossible for her to have been Levi's personal child."

If, on the other hand, the Masoretic text is correct at Exodus 6:20 (backed up as it is by the Samaritan *Pentateuch*, *Vulgate* and various manuscripts), and Jochebed was indeed Amram's aunt and not his cousin, then the knotty problems of chronology that result may be resolved in the following manner:

Leah married Jacob in 1774 B.C.E., and her third child Levi was born about 1771. (Gen. 29:21-23, 32-34) At the time Levi entered Egypt in 1728, he was probably forty-three years old, and had three sons, one of whom was Kohath. (Gen. 46:8, 11) Levi's wife could have been as young as fifteen at the time. In 1634 Levi died at the age of 137 (Ex. 6:16), and he could have fathered Jochebed perhaps ten or twenty years before his death. If Jochebed was born ten years before her father's death, or in 1644, she would have been only fifty-one years old when Moses was born in 1593. (At the time of Israel's exodus from Egypt, 1513, Moses was eighty years old. —Acts 7:23, 30) But what about Jochebed's mother? If she was also Kohath's mother and at least fifteen years old when entering Egypt, then in 1644, the possible year of Jochebed's birth, she would have been ninety-nine years old, far beyond the age of childbearing. (Sarah had stopped menstruating by the time she was eighty-nine.—Gen. 17:17; 18:11) So, granting the possibility that Jochebed's father was Levi, her mother must have been someone younger than Kohath's mother. In this case Jochebed, though only a half sister to Kohath, would have been an aunt to Amram.

JODA (Jo'da). Ancestor of Jesus' mother Mary; listed third in descent from Zerubbabel.—Luke 3:26, 27.

JOED (Jo'ed) [Jehovah is a witness]. A Benjamite whose descendant Sallu was a postexilic resident of Jerusalem.—Neh. 11:4, 7.

JOEL (Jo'el) [Jehovah is God].

1. A descendant of Issachar and family head in his tribe.—1 Chron. 7:1-4.

2. A descendant of Levi's son Kohath; "son of Azariah" and forefather of No. 5 below.—1 Chron. 6:36-38.

3. A Reubenite whose descendant Beerah was taken into exile by Assyrian King Tiglath-pilneser (Tiglath-pileser).—1 Chron. 5:3-10.

4. A headman of the Gadites living in Bashan. —1 Chron. 5:11, 12.

5. The firstborn son of the prophet Samuel; a descendant of No. 2 above and father of Heman the Levitical singer. (1 Chron. 6:28, 33, 36; 15:17) Joel and his younger brother Abijah had been appointed by their father to be judges, but their dishonesty in office gave the people an excuse to ask for a human king.—1 Sam. 8:1-5.

At 1 Chronicles 6:28 the Masoretic text (and certain translations) says "Vashni" was Samuel's firstborn. Scholars, however, generally agree that "Joel" was in the original Hebrew, a reading retained by the Syriac and one edition of the *Septuagint*. (Compare verse 28 and 1 Samuel 8:2.) Similarity between "Joel" and the ending of a preceding word in the text possibly caused a scribe inadvertently to drop the name "Joel" altogether. Seemingly, he then mistook the following word (Heb., *wash·ni'*, meaning "and the second [son]") for the proper name "Vashni," and inserted the letter *waw* ("and") before the name Abijah.

6. One of David's mighty men; brother of Nathan. —1 Chron. 11:26, 38.

7. A Gershonite Levite of the house of Ladan; son of Jehiel(i). (1 Chron. 23:7, 8) Joel the chief and 130 of his brothers sanctified themselves and helped bring the ark of the covenant to Jerusalem. (1 Chron. 15:4, 7, 11-14) Joel and his brother Zetham were later appointed as overseers of the sanctuary treasures. —1 Chron. 26:21, 22.

8. A prince, during David's reign, of that part of Manasseh W of the Jordan; son of Pedaiah.—1 Chron. 27:20-22.

9. A prophet of Jehovah and writer of the Bible book bearing his name. He was the son of Pethuel. —Joel 1:1; see JOEL, BOOK OF.

10. A Kohathite Levite; son of Azariah. In the first year of Hezekiah, Joel helped take the unclean objects removed from the temple by the priests to the Kidron Valley for disposal.—2 Chron. 29:1, 3, 12, 15, 16.

11. One of several Simeonite chieftains who, in Hezekiah's day, took by force the land of certain Hamites and the Meunim to expand their pasturage. —1 Chron. 4:24, 35, 38-41.

12. One of the sons of Nebo who dismissed their foreign wives and sons in Ezra's day.—Ezra 10:43, 44.

13. An overseer of those Benjamites living in Jerusalem during Nehemiah's governorship; son of Zichri. —Neh. 11:4, 7-9.

JOEL, BOOK OF. An inspired book of the Hebrew Scriptures written by "Joel the son of Pethuel." (Joel 1:1) Virtually nothing is known about this prophet's life. From his references to Judah, Jerusalem and Jehovah's house there, it may be inferred that he prophesied in Judah and perhaps resided in Jerusalem. (Joel 1:9, 14; 2:17, 32; 3:1, 2, 16-20) The fact that he mentioned the "low plain of Jehoshaphat" (Joel 3:2, 12) implies that he wrote his book after Jehoshaphat began ruling. But the exact period involved is in question.

TIME OF WRITING

Scholars variously assign the book of Joel dates before 800 B.C.E. or after 500 B.C.E. Regarding their arguments in favor of a late or an early composition for the book, *The International Standard Bible Encyclopaedia* (Vol. III, p. 1690) observes: "Many of the arguments adduced are of a negative kind, i.e. consideration of what the prophet does *not* mention or refer to [including the Chaldeans, the Assyrians, a Judean king and the ten-tribe kingdom], and the argument from silence is notoriously precarious." Similarly, whether Joel quoted other prophets or was quoted by them cannot be established with certainty. A date after the Babylonian exile would be indicated if Joel (2:32) quoted Obadiah (17). On the other hand, not only Obadiah, but even the much earlier prophet Amos (compare Joel 3:16 with Amos 1:2) may have quoted from Joel. This would mean that Joel must have written his book no later than the time of Uzziah (Amos 1:1), perhaps about 820 B.C.E. Though not conclusive, the place occupied by the book of Joel in the Hebrew canon between Hosea and Amos seems to favor the earlier period.

AUTHENTICITY

The Jews did not question the canonicity of the book of Joel but placed it second among the "Minor Prophets." It also harmonizes completely with the rest of the Scriptures, as evident from the numerous parallels between Joel and other Bible books. (Compare Joel 2:2 with Zephaniah 1:14, 15; Joel 2:4, 5, 10 with Revelation 9:2, 7-9; Joel 2:11 with Malachi 4:5; Joel 2:12 with Jeremiah 4:1; Joel 2:13 with Exodus 34:6, Numbers 14:18, Psalm 86:15, and 106:45; Joel 2:31 with Isaiah 13:9, 10, Matthew 24:29, 30, and Revelation 6:12-17.) The fulfillment of Joel's prophecies furnishes yet another argument for its authenticity. As foretold, Tyre, Philistia and Edom experienced Jehovah's judgments. (Joel 3:4, 19; for details, see EDOM, EDOMITE; PHILISTIA, PHILISTINES; TYRE.) On the day of Pentecost in the year 33 C.E. the apostle Peter showed that the outpouring of God's spirit upon the disciples of Jesus Christ was a fulfillment of Joel's prophecy. (Joel 2:28-32; Acts 2:17-21) Later, the apostle Paul applied the prophetic

words found at Joel 2:32 to both Jews and non-Jews who call upon Jehovah in faith.—Rom. 10:12, 13.

OUTLINE OF CONTENTS

I. Jehovah's word about a severe insect plague (1:1-14)
  A. A plague so great as to be talked about for generations to come (1:1-4)
    1. Drunkards to wake up, howl and weep because devastation by numberless "nation" strips land bare, cutting off supply of sweet wine (1:5-8)
    2. Wheat, barley, vine and trees affected to such an extent that grain offering and drink offering cease at Jehovah's house, causing priests to mourn (1:9-12)
  B. Priests urged to put on sackcloth, sanctify time of fasting, assemble older men to Jehovah's house and cry to Him for aid (1:13, 14)
II. "The day of Jehovah is near" (1:15-20)
  A. Jehovah's day marked by invasion of "his military force," a numerous and mighty people resembling horses; 'ahead of it a fire devours and behind it a flame consumes' (2:1-11)
  B. Call for all to come back to Jehovah with complete hearts, as he is gracious, merciful, slow to anger and abundant in loving-kindness and will answer prayer of his repentant people (2:12-19)
    1. Jehovah to disperse "northerner" in their behalf (2:20)
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  C. Portents in heavens and on earth to precede coming of Jehovah's day (2:30, 31)
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III. When captives of Judah and Jerusalem restored, nations to be judged for violence done to them (3:1-3)
  A. For selling Judeans, Tyre, Sidon and Philistia to have sons and daughters sold into hands of Judeans who, in turn, will sell them to men of Sheba (3:4-8)
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    1. Jehovah to protect his people when executing judgment upon nations (3:16)
    2. Judgment resulting in his people coming to know him as their God and Jerusalem becoming a holy place with no strangers passing through (3:17)
  C. Egypt to become a desolate waste and Edom a wilderness, but the land of Judah to produce abundantly and to be inhabited for time indefinite, the blood of its inhabitants being considered innocent by Jehovah (3:18-21)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 146-148.

JOELAH (Jo·e'lah) [possibly, may he avail!]. One of the warriors who came to David at Ziklag; son of Jeroham of Gedor.—1 Chron. 12:1, 7.

JOEZER (Jo·e'zer) [Jehovah is help]. One of the warriors who joined David at Ziklag when he was still under restrictions due to Saul; a Korahite. —1 Chron. 12:1, 2, 6.

JOGBEHAH (Jog'be·hah) [perhaps, height]. One of the fortified cities with stone flock pens that was built or rebuilt by the Gadites before their crossing the Jordan to assist in the conquest of Canaan. (Num. 32:34-36) At a later period Judge Gideon's forces passed Jogbehah prior to their surprise attack on the Midianite camp at Karkor. (Judg. 8:10, 11) Modern geographers usually place Jogbehah at Khirbet el-Ajbeihat, situated about 3,470 feet (c. 1,058 meters) above sea level and some six miles (c. 10 kilometers) NW of modern Amman (Rabbah).

JOGLI (Jog'li) [perhaps, led into exile]. A Danite whose son Bukki was chieftain of the tribe of Dan for dividing up the land of Canaan.—Num. 34:18, 22, 29.

JOHA (Jo'ha).
1. One of David's mighty men; a Tizite.—1 Chron. 11:26, 45.
2. Head of a Benjamite family that lived in Jerusalem; son or descendant of Beriah.—1 Chron. 8:1, 16, 28.

JOHANAN (Jo·ha'nan) [contracted form of Jehohanan, "Jehovah has been gracious"]. The English name John stems from this Hebrew name.
1. An ambidextrous mighty Benjamite, one of the skilled warriors who joined David at Ziklag.—1 Chron. 12:1-4.
2. A Gadite officer, one of eleven exceptional fighters who came to David's side in the wilderness.—1 Chron. 12:8, 12-15.
3. A high priest. It was likely his son Azariah who was high priest when King Uzziah acted presumptuously.—1 Chron. 6:9, 10; 2 Chron. 26:19, 20.
4. Firstborn son of King Josiah. (1 Chron. 3:15) Since he is nowhere mentioned in connection with succession to the throne of Judah, as are his three younger brothers, he must have died before his father's death.—2 Ki. 23:30, 34; 24:17; Jer. 22:11; see JOSIAH No. 1.
5. One of the chiefs of the military forces remaining in Judah after the general deportation to Babylon in the summer of 607 B.C.E. This son of Kareah readily supported the appointment of Gedaliah, and, on learning of Ishmael's plot to assassinate the governor, asked Gedaliah for permission to kill Ishmael secretly but was denied it. (Jer. 40:7, 8, 13-16) Gedaliah was assassinated, Johanan led the forces to avenge him, and persons whom Ishmael had taken captive were recovered, but the assassin himself escaped to Ammon. (Jer. 41:11-16) Fearing reprisals from the Babylonians, Johanan and the others asked the prophet Jeremiah what they should do, but, rather than follow Jehovah's advice to remain in the land, they fled to Egypt, taking Jeremiah with them.—Jer. 42:1–43:7; 2 Ki. 25:23-26.
6. Son of Hakkatan and head of the 110 males of the paternal house of Azgad who returned with him to Jerusalem, accompanying Ezra in 468 B.C.E. —Ezra 8:1, 12.
7. Grandson of Eliashib, the high priest contemporary with Nehemiah. (Neh. 3:1; 12:22, 23) His being called Jonathan in Nehemiah 12:11 is probably due to a scribal error, as the names "Johanan" and "Jonathan" are very similar in Hebrew. Johanan is mentioned in a letter found among the Elephantine Papyri, where he is addressed as high priest.—See DARIUS No. 3; *Antiquities of the Jews,* Book XI, chap. VII, par. 1.
8. A descendant of Zerubbabel; he and his six brothers were the last generation of David's descendants mentioned in the Hebrew Scriptures.—1 Chron. 3:1, 5, 10, 19, 24.

JOHN [Jehovah has been gracious].
1. John the Baptist, son of Zechariah and Elizabeth; the forerunner of Jesus. Both of John's parents were of the priestly house of Aaron. Zechariah was a priest of the division of Abijah.—Luke 1:5, 6.

MIRACULOUS BIRTH

In the year 3 B.C.E., during the assigned time of service of the division of Abijah, it became Zechariah's turn to enjoy the rare privilege of offering incense in

the sanctuary. As he stood before the altar of incense the angel Gabriel appeared with the announcement that he would have a son, who was to be called John. This son would be a lifetime Nazirite, as was Samson. He was to be great before Jehovah, to go before Him "to get ready for Jehovah a prepared people." John's birth would be by a miracle of God, since Zechariah and Elizabeth were both of advanced age.—Luke 1:7-17.

When Elizabeth was six months pregnant she was visited by her relative Mary, then pregnant by holy spirit. As soon as she heard her relative's greeting, Elizabeth's unborn child leaped in her womb, and, filled with holy spirit, she acknowledged the child to be born to Mary as her "Lord."—Luke 1:26, 36, 39-45.

At the birth of Elizabeth's child the neighbors and relatives wanted to call it by its father's name, but Elizabeth said: "No, indeed! but he shall be called John." Then its father was asked what he wanted the child to be called. As the angel had said, Zechariah had been unable to speak from the time of Gabriel's announcement to him, so he wrote on a tablet: "John is its name." Then Zechariah's mouth was opened so that he began to speak. At this all recognized that the hand of Jehovah was with the child. —Luke 1:18-20, 57-66.

BEGINNING OF HIS MINISTRY

The early years of his life John spent in the hill country of Judea, where his parents lived. He "went on growing and getting strong in spirit, and he continued in the deserts until the day of showing himself openly to Israel." (Luke 1:39, 80) According to Luke, John began his ministry in the fifteenth year of the reign of Tiberius Caesar. John would be then about thirty years old. Though there is no record that John engaged in priestly service at the temple, this was the age for priests to enter into full duty. (Num. 4:2, 3) Tiberius began to rule as Roman emperor on August 19, 14 C.E.; his fifteenth year would run from August 19, 28 C.E., to August 18, 29 C.E. Since Jesus (also at the age of about thirty) presented himself for baptism in the autumn, John, six months older, must have begun his ministry in the spring of 29 C.E.—Luke 3:1-3, 23.

John began his preaching in the wilderness of Judea, saying: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:1, 2) He wore clothing of camel's hair and a leather girdle around his loins, similar to the dress of the prophet Elijah. John's food consisted of insect locusts and wild honey. (2 Ki. 1:8; Matt. 3:4; Mark 1:6) He was a teacher, and was, accordingly, called "Rabbi" by his disciples.—John 3:26.

PURPOSE OF HIS WORK

John preached baptism for forgiveness of sins for those repenting, confining his baptism to Jews and proselytes to the Jews' religion. (Mark 1:1-5; Acts 13:24) John's being sent was a manifestation of God's loving-kindness toward the Jews. They were in covenant relationship with Jehovah, but were guilty of sins committed against the Law covenant. John brought to their attention that they had broken the covenant, and urged honest-hearted ones to repentance. Their water baptism symbolized this repentance. Then they were in line to recognize the Messiah. (Acts 19:4) All sorts of persons came to John to be baptized, including harlots and tax collectors. (Matt. 21:32) There also came to the baptism Pharisees and Sadducees, against whom John directed a scathing message of the judgment that was near at hand. He did not spare them, calling them "offspring of vipers" and pointing out that their reliance on fleshly descent from Abraham was of no value. —Matt. 3:7-12.

John taught those coming to him to share things, not to commit extortion, to be satisfied with their provisions and to harass no one. (Luke 3:10-14) He also taught his baptized followers how to pray to God. (Luke 11:1) At this time "the people were in expectation and all were reasoning in their hearts about John: 'May he perhaps be the Christ?' " John denied that he was, and declared that the one to follow him would be far greater. (Luke 3:15-17) When priests and Levites came to him in Bethany across the Jordan, asking if he was Elijah, or The Prophet, he confessed that he was not.—John 1:19-28.

While he performed no miracles as did Elijah (John 10:40-42), yet John came with the spirit and power of Elijah. He performed a powerful work in 'turning the hearts of fathers to children and the disobedient ones to the practical wisdom of righteous ones.' He fulfilled the purpose for which he was sent, "to get ready for Jehovah a prepared people." Indeed, 'many of the sons of Israel he turned back to Jehovah their God.' (Luke 1:16, 17) He went before Jehovah's representative, Jesus Christ.

JOHN INTRODUCES "THE LAMB OF GOD"

In the autumn of 29 C.E. Jesus came to John to be baptized. John at first objected, knowing his own sinfulness and the righteousness of Jesus. But Jesus insisted. God had promised John a sign so that he could identify the Son of God. (Matt. 3:13; Mark 1:9; Luke 3:21; John 1:33) When Jesus was baptized the sign was fulfilled: John saw God's spirit coming down upon Jesus and heard God's own voice declaring Jesus to be His Son. Evidently no others were present at Jesus' baptism.—Matt. 3:16, 17; Mark 1:9-11; John 1:32-34; 5:31, 37.

For about forty days after his baptism, Jesus was in the wilderness. On His return, John pointed Jesus out to his disciples as "the Lamb of God that takes away the sin of the world." (John 1:29) The following day Andrew and another disciple, probably John the son of Zebedee, were introduced to the Son of God. (John 1:35-40) Thus John the Baptist, as a faithful "doorkeeper" to the "sheepfold," began to turn his disciples over to the "fine shepherd."—John 10:1-3, 11.

While Jesus' disciples did baptizing in Judean country John was also baptizing in Aenon near Salim. (John 3:22-24) When a report came to John that Jesus was making many disciples, John did not become jealous, but replied: "This joy of mine has been made full. That one must go on increasing, but I must go on decreasing."—John 3:26-30.

CLOSING DAYS OF HIS MINISTRY

This statement of John's proved to be true. After a year or more of active ministry, John was forcibly taken out of the field. He was thrown into prison by Herod Antipas because John had reproved Antipas for his adulterous relationship with Herodias, whom he had taken away from his brother Philip. Antipas, nominally a Jewish proselyte accountable to the Law, was afraid of John, knowing him to be a righteous man.—Mark 6:17-20; Luke 3:19, 20.

When John was in prison he heard of Jesus' resurrecting a widow's son at Nain, and of other powerful works. Desiring verification from Jesus himself, he sent two of his disciples to ask Jesus: "Are you the Coming One, or are we to expect a different one?" Jesus did not answer directly; but before John's disciples he healed many persons, even casting out demons; then he told the disciples to report that the blind, deaf and lame were being healed, and so forth, and the good news was being preached. Thus, not by mere words, but by the testimony of Jesus' works, John was comforted and reassured that Jesus was truly the Messiah (Christ). (Matt. 11:2-6; Luke 7:18-23) After John's messengers had left, Jesus revealed to the crowds that John was more than a prophet; in fact, he was the one of whom Jehovah's prophet Malachi had written. He also applied the prophecy of Isaiah 40:3 to John, as John's father Zechariah had previously done.—Mal. 3:1; Matt. 11:7-10; Luke 1:67, 76; 7:24-27.

Jesus Christ also explained to his disciples that John's coming was a fulfillment of the prophecy at Malachi 4:5, 6, that God would send Elijah the prophet before the coming of the great and fear-inspiring day of Jehovah. Nevertheless, great as John was ("Among those born of women there has not been raised up a greater than John the Baptist"), he would not be one of the "bride" class who will share with Christ in his heavenly kingdom rule (Rev. 21:9-11; 22:3-5), for "a person that is a lesser one in the kingdom of the heavens is greater than he is." (Matt. 11:11-15; 17:10-13; Luke 7:28-30) Jesus also, by inference, defended John against the charge that John had a demon.—Matt. 11:16-19; Luke 7:31-35.

Some time after this occasion, Herodias carried out her grudge against John. During Herod's birthday celebration the daughter of Herodias delighted Herod with her dancing, upon which Herod swore to her that he would give her whatever she asked. Influenced by her mother, she asked for the head of John. Herod, out of regard for his oath and for those present, granted her request. John was beheaded in prison and his head delivered on a platter to the girl, who brought it to her mother. John's disciples later came and removed John's body and buried him, reporting the matter to Jesus.—Matt. 14:1-12; Mark 6:21-29.

After John's death Herod heard of Jesus' ministry of preaching, healing and casting out demons. He was frightened, fearing that Jesus was actually John who had been raised from the dead. Thereafter he greatly desired to see Jesus, not to hear his preaching, but because he was not sure of this conclusion.—Matt. 14:1, 2; Mark 6:14-16; Luke 9:7-9.

JOHN'S BAPTISM ENDS

John's baptism continued until Pentecost day, 33 C.E., when the holy spirit was poured out. From that time baptism "in the name of the Father and of the Son and of the holy spirit" was preached. (Matt. 28:19; Acts 2:21, 38) Those who thereafter were baptized in John's baptism had to be rebaptized in the name of the Lord Jesus in order to become receivers of holy spirit.—Acts 19:1-7.

2. Father of the apostle Simon Peter. At John 1:42 and 21:15-17 he is called John, according to the Sinaitic Manuscript, the Vatican Manuscript No. 1209 and the "Old Latin" Version, but is referred to as "Jona" in the Alexandrine Manuscript, the *Vulgate*, the Syriac *Peshitta Version* and the Sinaitic (palimpsest) codex. Jesus calls him Jonah at Matthew 16:17.

3. John Mark. One of Jesus' disciples and the writer of "The Good News According to Mark." He is often called "Mark the Evangelist." Mark was his surname. The home of his mother Mary in Jerusalem was a gathering place for the disciples. (Acts 12:12) He accompanied Paul and Barnabas on Paul's first missionary tour. (Acts 12:25; 13:5) He left them at Perga in Pamphylia and returned to Jerusalem. (Acts 13:13) On this account Paul later refused to take Mark along on his next tour, so Barnabas went in another direction, taking Mark with him. (Acts 15:36-41) Mark, however, evidently proved later that he was a reliable and diligent worker, for Paul wrote to Timothy from Rome, where he was imprisoned: "Take Mark and bring him with you, for he is useful to me for ministering."—2 Tim. 4:11.

4. A Jewish ruler (possibly a relative of the chief priest Annas) who shared with Annas and Caiaphas in having the apostles Peter and John arrested and brought before them. Though they had proof of Peter's miracle in healing a lame man, they commanded Peter and John to stop their preaching and further threatened them. But having no ground on which to take action against the apostles and being afraid of the people, they released them.—Acts 3:1-8; 4:5-22.

5. The apostle John, son of Zebedee and Salome (compare Matthew 27:55, 56; Mark 15:40) and brother of the apostle James, likely James' younger brother, as James is usually named first where both are mentioned. (Matt. 10:2; Mark 3:14, 16, 17; Luke 6:14; 8:51; 9:28; Acts 1:13) Zebedee married Salome of the house of David, evidently the natural sister of Mary the mother of Jesus.

BACKGROUND

John's family seems to have been fairly well situated. His father Zebedee employed hired men in his fishing business, in which he was partner with Simon. (Mark 1:19, 20; Luke 5:9, 10) Zebedee's wife Salome was among the women who accompanied and ministered to Jesus when he was in Galilee (compare Matthew 27:55, 56; Mark 15:40, 41), and she took part in bringing spices to prepare Jesus' body for burial. (Mark 16:1) John evidently had a house of his own.—John 19:26, 27.

Zebedee and Salome were faithful Hebrews, and the evidence indicates that they raised John in the teaching of the Scriptures. He is generally understood to be the disciple of John the Baptist that was with Andrew when John announced to them: "See, the Lamb of God!" His ready acceptance of Jesus as the Christ reveals that he had a knowledge of the Hebrew Scriptures. (John 1:35, 36, 40-42) While it is never stated that Zebedee became a disciple of either John the Baptist, or Christ, it appears that he offered no resistance to his two sons' becoming full-time preachers with Jesus.

When John, along with Peter, was brought before the Jewish rulers, they were viewed as "unlettered and ordinary." This did not mean, however, that they had no education or were unable to read and write, but that they had not received their training at the rabbinical schools. It is stated, rather, that "they began to recognize about them that they used to be with Jesus."—Acts 4:13.

BECOMES CHRIST'S DISCIPLE

After being introduced to Jesus Christ in the fall of 29 C.E., John undoubtedly followed Jesus into Galilee and was an eyewitness to His first miracle at Cana. (John 2:1-11) He may have accompanied Jesus from Galilee to Jerusalem, and again on his return through Samaria to Galilee; for the vividness of his account seems to stamp it as that of an eyewitness to the events described. However, the record does not so state. (Chaps. 2-5) Nevertheless, John did not leave his fishing business for some time after becoming acquainted with Jesus. In the following year, as Jesus walked alongside the Sea of Galilee James and John were in the boat with their father Zebedee repairing their nets. He called them to the full-time work of being "fishers of men," and the account by Luke informs us: "So they brought the boats back to land, and abandoned everything and followed him." (Matt. 4:18-22; Luke 5:10, 11; Mark 1:19, 20) Later they were selected to be apostles of the Lord Jesus Christ.—Matt. 10:2-4.

John was one of the three most intimately associated with Jesus. Peter, James and John were taken to the mountain of transfiguration. (Matt. 17:1, 2; Mark 9:2; Luke 9:28, 29) They only of the apostles were allowed to enter the house of Jairus with Jesus. (Mark 5:37; Luke 8:51) They were privileged to be the ones taken by Jesus farther than the others into the garden of Gethsemane on the night of his betrayal, although at that time even they did not realize the full significance of the occasion, falling asleep three times and being awakened by Jesus. (Matt. 26:37, 40-45; Mark 14:33, 37-41) John occupied the position next to Jesus at his last Passover and the institution of the Lord's Evening Meal. (John 13:23) He was the disciple who, at Jesus' death, received the signal honor of being entrusted with the care of Jesus' mother.—John 21:7, 20; 19:26, 27.

IDENTIFYING JOHN IN HIS GOSPEL

In John's Gospel he never refers to himself by his name John. He is spoken of either as one of the sons of Zebedee or as the disciple whom Jesus used to love. When he speaks of John the Baptist, unlike the other Gospel writers he calls the Baptist only "John." This would be more natural for one of the same name to do, since no one would misunderstand about whom he was speaking. Others would have to use a surname or title or other descriptive terms to distinguish whom they meant, as John himself does when speaking of one of the Marys.—John 11:1, 2; 19:25; 20:1.

Viewing John's writing in this light, it becomes evident that he himself was the unnamed companion of Andrew to whom John the Baptist introduced Jesus Christ. (John 1:35-40) It was he who gained entrance for himself and Peter into the courtyard of the high priest because the high priest knew him. (John 18:15, 16) After Jesus' resurrection John passed Peter up as they ran to the tomb to investigate the report that Jesus had risen. (John 20:2-8) He was privileged to see the resurrected Jesus that same evening (John 20:19; Luke 24:36) and again the following week. (John 20:26) He was one of the seven who went back to fishing and to whom Jesus appeared. (John 21:1-14) John was also present at the mountain in Galilee after Jesus rose from the dead, and personally heard the command: "Make disciples of people of all the nations."—Matt. 28:16-20.

JOHN'S LATER HISTORY

After Jesus' ascension John was in Jerusalem at the assembling of about 120 disciples when Matthias was chosen by lot and reckoned along with the eleven apostles. (Acts 1:12-26) He was present at the outpouring of the spirit on the day of Pentecost and saw 3,000 added to the congregation on that day. (Acts 2:1-13, 41) He, along with Peter, stated before the Jewish rulers the principle followed by the congregation of God's people: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." (Acts 4:19, 20) Again, he joined the other apostles in telling the Sanhedrin: "We must obey God as ruler rather than men."—Acts 5:27-32.

After Stephen's death at the hands of enraged Jews, great persecution arose against the congregation in Jerusalem and the disciples were scattered. But John, with the other apostles, remained in Jerusalem. When the preaching of Philip the missionary moved many in Samaria to accept the word of God, the governing body dispatched Peter and John to assist these new disciples to receive the holy spirit. (Acts 8:1-5, 14-17) In 49 C.E., John was present at the conference of the governing body on the issue of circumcision for Gentile converts. (Acts 15:5, 6, 28, 29) Paul said that John was one of those in Jerusalem "who seemed to be pillars" of the congregation. John, as a member of the governing body, gave Paul and Barnabas the "right hand of sharing together" as they were sent on their mission to preach to the nations (Gentiles).—Gal. 2:9.

While Jesus Christ was still on earth he had indicated that John would survive the other apostles. (John 21:20-22) For some seventy years he faithfully served Jehovah. Toward the end of his life John was imprisoned on the isle of Patmos, where he came to be "for speaking about God and bearing witness to Jesus." (Rev. 1:9) This proves that he was energetically active in preaching the good news, even at a very old age (in about 96 C.E.).

While on Patmos, John was favored with the marvelous vision of Revelation, which he faithfully wrote down. (Rev. 1:1, 2) It is generally believed that he was exiled by Emperor Domitian and was released by Domitian's successor, Emperor Nerva (96-98 C.E.). According to tradition, he went to Ephesus, where he wrote his Gospel and his three letters entitled the First, Second and Third of John, about 98 C.E. Traditionally, it is believed that he died at Ephesus in 100 C.E. during the reign of Emperor Trajan.

PERSONALITY

Scholars have generally concluded that John was a nonactive person, sentimental and introspective. As one commentator puts it: "John, with his contemplative, stately, ideal mind, went angel-like through life." They base their evaluation of John's personality on the fact that John speaks so much about love, and because he does not appear so prominently in the Acts of the apostles as do Peter and Paul. Also, they note that he seems to have let Peter take the lead in speaking when they were together.

It is true that, when Peter and John were together, Peter is always foremost as the spokesman. This would be natural, however, for Peter was evidently the older man, and John would let him take the lead in speaking, just as he had been taught respect for those who were his seniors from the Hebrew Scriptures and as the Christian Greek Scriptures also counsel. (Job 32:4-7; 1 Tim. 5:17) But the accounts do not say that John was *silent*. Rather, when before the rulers and older men both Peter and John spoke without fear. (Acts 4:13, 19) Likewise, John spoke boldly, as did the other apostles before the Sanhedrin, although Peter is specifically mentioned by name. (Acts 5:29) And as to being the active, energetic type, did he not anxiously outrun Peter in reaching Jesus' tomb? But he did show courtesy and respect toward Peter as an older Christian brother when he waited for Peter to enter Jesus' tomb first.—John 20:2-8.

Early in their ministry as apostles, Jesus gave the surname Boanerges ("Sons of Thunder") to John and his brother James. (Mark 3:17) This title certainly does not denote any soft sentimentality or lack of vigor, but, rather, dynamism of personality. When a Samaritan village refused to receive Jesus, these "Sons of Thunder" were ready to call down fire from heaven to annihilate its inhabitants. Previously, John tried to prevent a man from expelling demons in Jesus' name. Jesus gave reproof and correction in each case.—Luke 9:49-56.

The two brothers on those occasions showed misunderstanding and, to a great extent, lacked the balance and the loving, merciful spirit that they later developed. Nevertheless, these two occasions manifested a spirit of loyalty and a decisive, vigorous personality that, channeled in the right direction, made them strong, energetic, faithful witnesses. James died a martyr's death at the hands of Herod Agrippa I (Acts 12:1, 2), and John endured as a pillar "in the tribulation and kingdom and endurance in company with Jesus" as the last living apostle.—Rev. 1:9.

When James and John apparently got their mother to request that they sit next to Christ in his kingdom, they demonstrated an ambitious spirit that made the other apostles indignant. But it afforded Jesus a fine opportunity to explain that the one great among them would be the one who served the others. Then he pointed out that even He came to minister and to give his life a ransom for many. (Matt. 20:20-28; Mark 10:35-45) However selfish their desire was, the incident reveals their faith in the reality of the Kingdom.

Certainly if John's personality had been as painted by religious commentators—weak, impractical, lacking in energy, introverted—Jesus Christ would not likely have used him to write the stirring, powerful book of Revelation, in which Christ repeatedly encourages Christians to be conquerors of the world, tells of the good news to be preached world wide, and issues forth the thunderous judgments of God.

It is true that John speaks about love more than the other Gospel writers. This does not give evidence of any soft sentimentality. Conversely, love is a strong quality. On love the entire Law and the Prophets were based. (Matt. 22:36-40) "Love never fails." (1 Cor.

13:8) Love "is a perfect bond of union." (Col. 3:14) Love, of the kind that John advocated, sticks to principle and is capable of strong reproof, correction and discipline, as well as kindness and mercy.

Wherever he appears in the three synoptic Gospel accounts, as well as in all of his own writings, John always manifested the same strong love and loyalty toward Jesus Christ and his Father Jehovah. Loyalty and hatred of that which is bad are manifest in his noting of bad motives or traits in the actions of others. He alone tells us that it was Judas who grumbled at Mary's use of expensive ointment to anoint Jesus' feet and the reason for Judas' complaint: because he carried the money box and was a thief. (John 12:4-6) He points out that Nicodemus came to Jesus 'under cover of night.' (John 3:2) He notes the serious flaw in Joseph of Arimathea, that he was "a disciple of Jesus but a secret one out of his fear of the Jews." (John 19:38) John could not countenance the fact that anyone could profess to be a disciple of his Master and yet be ashamed of it.

John had developed the fruits of the spirit to a far greater degree when he wrote his Gospel and letters than when he was a young man newly associated with Jesus. He was certainly not the same person who had asked for a special seat in the Kingdom. And in his writings we can find expression of his maturity and good counsel to help us to imitate his faithful, loyal, energetic course.

JOHN, THE GOOD NEWS ACCORDING TO. One of the four accounts of Jesus Christ's earthly life and ministry, and the last one to be written.

WRITERSHIP

Although the book does not name its writer, it has been almost universally acknowledged that it was by the hand of the apostle John. From the beginning his writership was not challenged, except by a small group in the second century who objected on the ground that they considered the book's teachings unorthodox, but not because of any evidence concerning writership. Only since the advent of modern "critical" scholarship has John's writership been challenged anew.

The internal evidence that the apostle John, the son of Zebedee, was indeed the writer consists of such an abundance of proofs from various viewpoints that it overwhelms any arguments to the contrary. Only a very limited number of points are mentioned here, but the alert reader, with these things in mind, will find a great many more. A few are:

(a) The writer of the book was evidently a Jew, as indicated by his familiarity with Jewish opinions. —John 1:21; 6:14; 7:40; 12:34.

(b) He was a native dweller in the land of Palestine, as indicated by his thorough acquaintance with the country. The details mentioned concerning places named indicate personal knowledge of them. Among these are: "Bethany across the Jordan" (John 1:28) and 'Bethany near Jerusalem' (11:18); there was a garden at the place where Christ was impaled, and a new memorial tomb in it (19:41); Jesus "spoke in the treasury as he was teaching in the temple" (8:20); "It was wintertime, and Jesus was walking in the temple in the colonnade of Solomon" (10:22, 23), and many other exact descriptions.

(c) The writer's own testimony and the factual evidence show that he was an eyewitness. He names individuals who said or did certain things (John 1:40; 6:5, 7; 12:21; 14:5, 8, 22; 18:10); he is detailed about the times of events (4:6, 52; 6:16; 13:30; 18:28; 19:14; 20:1; 21:4); he factually designates numbers in his descriptions, doing so unostentatiously. —1:35; 2:6; 4:18; 5:5; 6:9, 19; 19:23; 21:8, 11.

(d) The writer was an apostle. No one but an apostle could have been eyewitness to so many events associated with Jesus' ministry; also his intimate knowledge of Jesus' mind, feelings and reasons for certain actions reveals that he was one of the party of twelve who accompanied Jesus throughout his ministry. For example, he tells us that Jesus asked Philip a question to test him, "for he himself knew what he was about to do." (John 6:5, 6) Jesus knew "in himself that the disciples were murmuring." (6:61) He knew "all the things coming upon him." (18:4) He "groaned in the spirit and became troubled." (11:33; compare 13:21; 2:24; 4:1, 2; 6:15; 7:1) The writer was also familiar with the apostles' thoughts and impressions, some of which were wrong and were corrected later.—2:21, 22; 11:13; 12:16; 13:28; 20:9; 21:4.

Additionally, the writer is spoken of as "the disciple whom Jesus used to love." (John 21:20, 24) He was evidently one of the three most intimate apostles that Jesus kept nearest to him on several occasions, such as the transfiguration (Mark 9:2) and the time of his anguish in the garden of Gethsemane. (Matt. 26:36, 37) Of these three apostles, James is eliminated as the writer because of his being put to death about 44 C.E. by Herod Agrippa I. There is no evidence whatsoever for such an early date for the writing of this Gospel. Peter is ruled out by having his name mentioned alongside "the disciple whom Jesus used to love."—John 21:20, 21.

AUTHENTICITY

The Gospel of John was accepted as canonical by the early Christian congregation. It appears in nearly all the ancient catalogues, being there accepted without query as authentic. The epistles of Ignatius of Antioch (c. 110 C.E.) contain clear traces of his use of John's Gospel, as do also the writings of Justin Martyr a generation later. It is found in all the most important codices of the Christian Greek Scriptures: the Sinaitic, Vatican, Alexandrine, Ephraemi, Bezae, Washington and Koridethi codices, and in all the early versions. A fragment of this Gospel containing part of John chapter 18 is contained in the John Rylands Papyrus 457 (P^{52}), of the first half of the second century. Also parts of chapters 10 and 11 are found in the Chester Beatty Papyrus (P^{45}) and part of the first chapter in the Bodmer Papyrus (P^{66}) of the early third century.



The John Rylands Papyrus 457 (P^{52}) is dated to the first half of the second century C.E. It contains on the recto (shown on the left here) parts of John 18:31-33 while the verso (on the right here) has portions of 18:37, 38

WHEN AND WHERE WRITTEN

It is generally thought that John had been released from exile on the island of Patmos and was in or near Ephesus, about sixty miles (c. 97 kilometers) from Patmos, at the time he wrote his Gospel, about 98 C.E. Roman Emperor Nerva, 96-98 C.E., recalled many who had been exiled at the close of the reign of his predecessor Domitian. John may have been among these. In the Revelation John received on

Patmos, Ephesus was one of the congregations to which he was commanded to write.

John had reached a very old age, being probably about ninety or a hundred when he wrote his Gospel. He was undoubtedly familiar with the other three accounts of Jesus' earthly life and ministry, also the Acts of Apostles and the letters written by Paul, Peter, James and Jude. He had had opportunity to see Christian doctrine fully revealed and had seen the effects of its preaching to all nations. He also had seen the development of the "man of lawlessness" taking place. (2 Thess. 2:3) He had witnessed many of Jesus' prophecies already fulfilled, notably the destruction of Jerusalem and the end of that Jewish system of things.

PURPOSE OF JOHN'S GOSPEL

John, inspired by holy spirit, was selective in the events he chose to chronicle, because, as he says: "To be sure, Jesus performed many other signs also before the disciples, which are not written down in this scroll," and, "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written."—John 20:30; 21:25.

With these things in mind John states his purpose for writing the things he was led by inspiration to write, in which he repeated little that had been written before: "But these have been written down that you may believe that Jesus is the Christ the Son of God, and that, because of believing, you may have life by means of his name."—John 20:31.

John emphasized the fact that what he wrote was real, true, and had actually taken place. (John 1:14; 21:24) His Gospel is a valuable addition to the Bible canon as the actual eyewitness evidence from the last living apostle of Jesus Christ.

WIDELY PUBLISHED

The Good News According to John has been the most widely published of any part of the Bible. Thousands of copies of the Gospel of John have been separately printed and distributed, apart from its being included in copies of the complete Bible.

VALUE

In harmony with the Revelation, in which Jesus Christ states that he is "the beginning of the creation by God" (Rev. 3:14), John points out that this One was with God "in [the] beginning" and that "all things came into existence through him." (John 1:1-3) Throughout the Gospel he stresses the intimacy of this only-begotten Son of God with his Father, and he quotes many of Jesus' statements revealing that intimacy. Throughout the book we are kept aware of the Father-Son relationship, the subjection of the Son and the worship of Jehovah as God by his Son. (John 20:17) This closeness qualified the Son to reveal the Father as no one else could and as God's servants of ages past never realized. And John highlights the affectionate love of the Father for the Son and for those who become God's sons by exercising faith in the Son.

Jesus Christ is presented as God's channel of blessing to mankind and the only way of approach to God. He is revealed as the One through whom undeserved kindness and truth come (John 1:17), also as "the Lamb of God" (1:29), "the only-begotten Son of God" (3:18), "the bridegroom" (3:29), "the true bread from heaven" (6:32), "the bread of God" (6:33), "the bread of life" (6:35), "living bread" (6:51), "the light of the world" (8:12), "the Son of man" (9:35), "the door" of the sheepfold (10:9), "the fine shepherd" (10:11), "the resurrection and the life" (11:25), "the way and the truth and the life" (14:6), and "the true vine."—15:1.

Jesus Christ's position as King is stressed (John 1:49; 12:13; 18:33), also his authority as Judge (5:27) and the power of resurrection granted him by his Father. (5:28, 29; 11:25) He reveals Christ's role in sending the holy spirit, as a "helper," to act in the capacities of remembrancer or reminder, witness bearer for Him, and teacher. (14:26; 15:26; 16:14, 15) But John does not allow the reader to lose sight of the fact that it is actually God's spirit, emanating from God and sent by His authority. Jesus made it clear that the holy spirit could not come in such capacity unless he went to the Father, who is greater than he is. (16:7; 14:28) Then his disciples would do even greater works, for the reason that Christ would again be with his Father and would answer requests asked in his own name, all for the purpose of bringing glory to the Father.—14:12-14.

John reveals Jesus Christ also as the sacrificial ransom for mankind. (John 3:16; 15:13) His title "Son of man" reminds us of his being most closely related to man by becoming flesh, being man's kinsman, and by reason of this, as foreshadowed in the Law, the repurchaser and avenger of blood. (Lev. 25:25; Num. 35:19) Christ told his disciples that the ruler of this world had no hold on him, but that he had conquered the world and as a result the world was judged and its ruler was to be cast out. (John 12:31; 14:30) Jesus' followers are encouraged to conquer the world by keeping loyalty and integrity to God as Jesus did. (John 16:33) This harmonizes with the Revelation John had received, in which Christ repeats the need to conquer, and promises rich heavenly rewards alongside him to those in union with him. —Rev. 2:7, 11, 17, 26; 3:5, 12, 21.

THE SPURIOUS PASSAGE AT JOHN 7:53–8:11

These twelve verses have obviously been added to the original text of John's Gospel. They are not found in the Sinaitic Manuscript or the Vatican Manuscript 1209, though they do appear in the sixth-century Codex Bezae and later Greek manuscripts. They are omitted, however, by most of the early versions. It is evident that they are not part of John's Gospel. One group of Greek manuscripts places this passage at the end of John's Gospel; another group puts it after Luke 21:38, supporting the conclusion that it is a spurious and uninspired text.

OUTLINE OF CONTENTS

I. Prologue: The Word became flesh and dwelt among men (1:1-18)
  A. Was with Jehovah as first of God's creative works (1:1, 2)
  B. Used by God to create all other things (1:3)
  C. Came into world as its light, but world did not recognize or accept (1:4-10)
    1. Those who received him became children of God by faith (1:11-13)
    2. Faith-exercising ones beheld his glory as only-begotten Son (1:14)
    3. Full of undeserved kindness and truth, he revealed the Father, whom man has never seen (1:15-18)

II. John the Baptist presents "the Lamb of God" to men (1:19-42)
  A. John confesses he is not the Christ, or Elijah (1:19-21)
  B. Is the one making way of Jehovah straight; tells of greater one coming (1:22-28)
  C. Announces Jesus as "the Lamb of God that takes away the sin of the world" (1:29)
  D. Testifies to spirit's descent on Jesus at baptism and foretells baptism of holy spirit by Jesus (1:30-34)
  E. Introduces certain of his disciples to Jesus (1:35-42)

III. Separation of people effected by Jesus' preaching: "signs" and words prove he is Son of God; progressive development of believers and hardening of heart of unbelievers (1:43–12:50)
  A. Philip and Nathanael become disciples (1:43-51)

B. First miracle: changes water into wine at wedding; his disciples put faith in him (2:1-11)
C. At time of Passover celebration (30 C.E.) drives cattle and money changers from temple; gives opponents "sign" of raising up temple (of his body) in three days (2:12-25)
D. Birth by water and spirit explained to Nicodemus; Son of man to be lifted up as was serpent in wilderness (3:1-15)
E. Love of God in giving Son to save world; conflict of light and darkness described (3:16-21)
F. Jesus' disciples do baptizing, enjoy greater increase than John; John calls himself "friend of the bridegroom," and Jesus, "bridegroom"; bears witness to Christ's origin and authority (3:22–4:3)
G. Jesus reveals self to Samaritan woman as possessing life-giving water, finds believers among Samaritans, who recognize him as "savior of the world" (4:4-42)
H. Is welcomed in Galilee; heals son of king's attendant, who becomes believer (4:43-54)
I. Possibly at Passover time (31 C.E.), heals sick man on Sabbath; Jews persecute Jesus; he refutes them; shows God to be source of his power (5:1-24)
J. Foretells resurrection of dead; describes judgment power granted to him (5:25-47)
K. Miraculously feeds crowd of 5,000 men with five loaves and two fishes, with twelve baskets of bread fragments left; rejects crowd's effort to make him king (6:1-15)
L. In evening, he walks on water to disciples' boat (6:16-25)
M. Presents self as bread of God from heaven, the bread of life (6:26-71)
  1. Shocks many disciples by stating they must drink his blood and eat his flesh to have life; many turn away (6:48-66)
  2. Peter acknowledges him as Holy One of God (6:67-71)
N. The "light" conflicts with "darkness" (7:1–9:41)
  1. Jesus' brothers, not yet believers, speak sarcastically to him (7:1-9)
  2. At festival of tabernacles, 32 C.E., chief priests and Pharisees seek opportunity to get hold of Jesus to kill him (7:10-36)
  3. On last day of festival, Jesus presents self to assembled Jews as having life-giving water (referring to the holy spirit) (7:37-44)
  4. After officers sent by chief priests and Pharisees return without Jesus, Nicodemus speaks in Christ's behalf, but Pharisees attack Jesus in argument (7:45–8:59)
    a. Jesus declares he is "Son of man" (compare Daniel 7:13); shows Jews are in slavery to sin and states: "If you remain in my word . . . you will know the truth, and the truth will set you free"
    b. Identifies Pharisaical opponents as not true sons of Abraham, but sons of the Devil; reveals fact of his prehuman existence
  5. On sabbath he heals man blind from birth; man persecuted, thrown out of synagogue, becomes believer; Jesus tells Pharisees they say they see, but are blind; hence sin remains on them (9:1-41)
O. The "doorkeeper," the "fine shepherd," the "sheepfold" to which Jesus is "door," the "stranger," the "thief," the "other sheep" and the "one flock, one shepherd" (10:1-21)
P. At time of festival of dedication (32 C.E.) Jesus states God is his Father; Jews accuse him of blasphemy; Jesus goes across Jordan, where many put faith in him (10:22-42)
Q. Christ says: "I am the resurrection and the life"; Lazarus resurrected; Jesus' enemies seek to kill him (11:1-57)
R. Events immediately preceding Jesus' last Passover (12:1-50)
  1. At Bethany Mary, Lazarus' sister, anoints Jesus' feet; chief priests plot to kill Lazarus, because many put faith in Jesus on account of him (12:1-11)
  2. Jesus rides into Jerusalem on foal of ass; hailed by crowd as king in Jehovah's name (Zech. 9:9) (12:12-19)
  3. Jesus speaks of his death and glorification; Jehovah's voice heard in response to Jesus' prayer; Christ says: "Now there is a judging of this world"; tells he will be lifted up; will draw men to him (12:20-36)
  4. Isaiah's prophecy fulfilled about hardening of hearts and blinding of eyes; Jesus announces self as "light" sent from Father, speaking, not own words, but Father's commandments; these words will judge each one (12:37-50)

IV. Jesus' last Passover and parting counsel to disciples (13:1–17:26)
A. Washes disciples' feet as example that disciples ought to serve one another (13:1-20)
B. Applies prophecy of Psalm 41:9; dismisses Judas; prophesies denial by Peter (13:21-38)
C. Tells disciples of his going to prepare heavenly abodes for disciples and his return to receive them home (14:1-5)
  1. Christ the only way of approach to the Father; says: "He that has seen me has seen the Father" (14:6-14)
  2. Shows that love of him is expressed by observing his commandments (14:15-24)
  3. Promises holy spirit as helper; Jesus must go to his Father, who is greater than he is (14:25-31)
D. The true vine and its branches; Christ's love for his disciples (15:1-16)
E. Disciples no part of world, therefore hated by world (15:17-27)
F. Jesus going away to Father for disciples' benefit; helper to be sent (16:1-33)
  1. Helper will bear witness about Christ, will give evidence concerning sin, righteousness, and give evidence of fact that ruler of world has been judged (Compare 12:31; 14:30.) (16:1-16)
  2. Everything asked in Christ's name will be given (16:17-28)
  3. Disciples to have tribulation in world, but should be encouraged, for Jesus conquered world (16:29-33)
G. Jesus prays in behalf of disciples (17:1-26)
  1. Asks to be glorified again in heaven as before (17:1-5)
  2. Has made Father's name manifest to disciples; acknowledges they belong to his Father; asks Father to watch over disciples and keep them at unity (17:6-26)

V. Christ tried and impaled (18:1–19:42)
A. Arrested in garden by soldier band and officers of chief priests and Pharisees (18:1-9)
  1. Simon Peter cuts off ear of Malchus, slave of high priest (18:10)
  2. Jesus reproves Peter for use of sword (18:11)
B. Jesus bound, led before Annas, father-in-law of High Priest Caiaphas (18:12-27)
  1. Jesus questioned, slapped, sent bound to Caiaphas (18:19-24)
  2. Peter denies Christ three times (18:15-18, 25-27)
C. Jesus taken before Pilate; Pilate finds no fault in him; tells Jews to judge him, but Jews insist he is wrongdoer and call for capital punishment by Roman authority (18:28–19:16)
  1. Pilate questions Jesus about kingship; Jesus replies, "My kingdom is no part of this world"; Pilate offers to release him, but crowd calls for Barabbas, a robber (18:33-40)

2. After Jesus is scourged, then is mocked and mistreated by soldiers, Pilate presents Jesus as "The man," but Jews cry, "Impale him!" (19:1-7)
3. Pilate seeks Jesus' release, but Jews shout: "You are not a friend of Caesar," and, "We have no king but Caesar" (19:8-16)

D. Jesus bears torture stake to "Skull Place" and is impaled between others, with title on stake: "Jesus the Nazarene the King of the Jews" (19:17-42)
1. Jesus' outer garments divided among soldiers; lots cast for one-piece inner garment (19: 23, 24)
2. Jesus entrusts care of mother to apostle John (19:25-27)
3. Soldiers break legs of others impaled but Jesus already dead, so legs not broken (Ps. 34:20); soldier pierces his side with spear; blood and water flow out (Zech. 12:10) (19: 27-37)
4. Joseph from Arimathea and Nicodemus prepare body, bury Jesus in new tomb near impalement site (19:38-42)

VI. Appearances of the resurrected Christ (20:1–21:25)
A. Mary Magdalene goes to opened tomb; returns with Peter and John; they find Jesus' body gone (20:1-10)
B. Christ appears to Mary, who thinks at first he is gardener; he reveals his identity and sends her to tell disciples (20:11-18)
C. Christ appears to disciples through locked doors, shows hands and side; Thomas, who had not been present, doubts (20:19-25)
D. Eight days later appears to disciples, including Thomas, who is satisfied on seeing nail prints and spear impression (20:26-29)
E. John's purpose in writing: that persons may believe Jesus Christ is the Son of God and have life (20:30, 31)
F. Manifests self to seven disciples by causing miraculous catch of fish in Sea of Galilee; feeds them breakfast on shore (21:1-25)
1. Instructs Peter by triple emphasis to "feed my lambs" (21:1-17)
2. Tells Peter what sort of death he will die; alludes to John's living beyond Peter's death (21:18-25)

JOHN, THE LETTERS OF. Although the name of the apostle John nowhere appears within these letters, scholars have generally been in agreement with the traditional view that the writer of The Good News According to John and the three letters entitled the First, Second and Third of John are by the same hand. There are many similarities between them and the fourth Gospel.

The authenticity of these letters is well established. The internal evidence testifies to their harmoniousness with the rest of the Scriptures. Also, many early writers give testimony to their genuineness. Polycarp seems to quote from 1 John 4:3; Papias is said by Eusebius to have testified to the first letter; as did Tertullian and Cyprian, and it is contained in the Syriac *Peshitta Version*. Clement of Alexandria seemingly indicates knowledge of the other two letters; Irenaeus apparently quotes from 2 John 10, 11; Dionysius of Alexandria, according to Eusebius, alludes to them. These latter-mentioned writers also testify to the authenticity of First John.

Very likely John wrote the letters from Ephesus about 98 C.E., near the time when he wrote his Gospel account. The frequent expression "little [or, young] children" seems to indicate that they were written in his old age.

FIRST JOHN

This "letter" is written more in the style of a treatise, since it has neither a greeting nor a conclusion. In the second chapter John addresses fathers, young children and young men, denoting that it was not a personal letter to an individual. It was very likely intended for a congregation or congregations and, in fact, applies to the entire association of those in union with Christ.—1 John 2:13, 14.

John was the last living apostle. It had been more than thirty years since the last of the other letters of the Christian Greek Scriptures had been written. Soon the apostles would all be off the scene. Years before this time, Paul had written to Timothy that he would not be with him much longer. (2 Tim. 4: 6) He urged Timothy to keep holding the pattern of healthful words and to commit to faithful men the things he had heard from Paul so that these men could, in turn, teach others.—2 Tim. 1:13; 2:2.

The apostle Peter had warned of false teachers who would arise from among the congregation, bringing in destructive sects. (2 Pet. 2:1-3) Additionally, Paul had told the overseers of the congregation in Ephesus (where John's letters were later written) that "oppressive wolves" would enter in, not treating the flock with tenderness. (Acts 20:29, 30) He foretold the great apostasy with its "man of lawlessness." (2 Thess. 2:3-12) In 98 C.E. it was, therefore, as John said: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour." (1 John 2:18) Consequently, the letter was most timely and of vital importance for the strengthening of the faithful Christians as a bulwark against the apostasy.

PURPOSE

However, John did not write merely to refute false teachings. Rather, his main purpose was to strengthen the faith of the early Christians in the truths they had received; often he contrasted these truths with the false teachings. Possibly, First John was sent as a circular letter to all the congregations in the area. This view is supported by the writer's frequent use of the Greek plural form for "you."

His argument is orderly and forceful, as the following consideration of the letter will show. The letter has strong emotional appeal, and it is clear that John wrote out of his great love for the truth and his abhorrence of error—his love for light and hatred of darkness.

Three primary themes

John dealt extensively with three themes in particular in his first letter: the antichrist, sin, and love.

Regarding the antichrist, he spoke very plainly. He said: "These things I write you about those who are trying to mislead you." (1 John 2:26) These men were denying that Jesus Christ was the Son of God that had come in the flesh. He explained that they were once with the congregation, but had gone out in order that it might be shown that they were not of "our sort." (2:19) They were not the loyal, loving sort that "have faith to the preserving alive of the soul," but were the sort "that shrink back to destruction."—Heb. 10:39.

As to sin, some of the high points made are: (1) that we all sin, and that those who say they do not sin do not have the truth and are making God out to be a liar (1 John 1:8-10); (2) that we are all to strive against sin (2:1); (3) that God has provided a propitiatory sacrifice for sins by Jesus Christ, whom we have as a helper with the Father (2:1; 4:10); (4) that those who are true Christians do not make a practice of sin; they do not carry on sin, although they may commit an act of sin at times (2:1; 3:4-10; 5:18); (5) that there are two kinds of sin, the kind that can be forgiven, and the willful, deliberate kind that is not forgivable.—5:16, 17.

On the subject of love, John writes more freely. He declares: (1) that God is love (1 John 4:8, 16); (2) that God showed his love by having his Son die

as a propitiatory sacrifice for our sins; also, by providing through Christ that his anointed ones become children of God (3:1; 4:10); (3) that the love of God and Christ puts us under obligation to show love to our brothers (3:16; 4:11); (4) that the love of God means to observe his commandments (5:2, 3); (5) that perfect love throws fear outside, removing restraint from freeness of speech to God (4:17, 18); (6) that love of brothers is not just a matter of words but of deeds, giving them things that we have if they are in need (3:17, 18); (7) that anyone who hates his brother is a manslayer (3:15); and (8) that Christians are not to love the world and the things in it.—2:15.

OUTLINE OF CONTENTS

I. Introduction: The physical reality of Christ's manifestation in the flesh as "the word of life" (1:1, 2)

II. Purpose of the letter: That its readers may have "a sharing with us" and with the Father and his Son, "that our joy may be in full measure" (1:3, 4)

III. Walking in the light, not in the darkness (1:5–2:29)
- A. God is light and in union with him there is no darkness (1:5, 6)
- B. If we walk in the light, Jesus' blood cleanses us from all sin (1:7)
- C. Acknowledgment and confession of sins necessary (1:8–2:2)
  1. One not acknowledging his sins is a liar (1:8-10)
  2. Jesus Christ the helper and propitiatory sacrifice for "our" sins as well as for the whole world's (2:1, 2)
- D. Those who *know* Christ keep his commandments; in such ones the love of God has been made perfect (2:3-6)
- E. Hatred of brother reveals one is not in the light (2:7-11)
- F. Various members of Christian congregation—children, young men and fathers—commended (2:12-14)
- G. Love of world is not love of Father; world is passing away (2:15-17)
- H. Presence of antichrists proves it is last hour (compare 2 Thessalonians 2:6-10); these went out, proving that "not all are of our sort" (2:18-29)

IV. Children of God do not practice sin (3:1-24)
- A. Anointed ones now children of God; in time will see God and be like him (3:1-3)
- B. Children of God and children of Devil identified (3:4-18)
  1. Child of Devil carries on sin; sinners originate with the Devil; Son of God manifested to break up Devil's works (3:4-8)
  2. Child of God carries on righteousness, and loves others, not like Cain who slaughtered his brother; "His reproductive seed" in such one keeps him from practicing sin (3:9-12)
  3. Conflict with world, which hates Christians (3:13, 14)
  4. Christians must love their brothers; to hate them is manslaughter (3:15-18)
- C. We should have faith in the name of Jesus Christ and freeness of speech before God, who knows our hearts (3:19-24)

V. Loving one another in union with God (4:1-21)
- A. Testing the inspired expressions (4:1-3)
  1. One confessing that Jesus Christ came in the flesh originates with God (4:2)
  2. One not confessing thus is antichrist (4:3)
- B. Those of God listen to his servants; those of world, to world's inspired expression of error (4:4-6)
- C. God is love; those knowing God love him and their brothers (4:7-21)

VI. Love of God means keeping his commandments (5:1-21)
- A. God's commandments are not burdensome; following them leads to conquering world (5:1-4)
- B. Faith in Jesus Christ makes one conquer (5:5-12)
  1. Three things, spirit, water and blood, bear witness to Jesus Christ as Son of God (5:5-8)
  2. The witness God gives is that his gift of everlasting life to his anointed ones is in his Son; therefore faith in the Son is essential (5:9-13)
- C. We should have faith that whatever we ask according to God's will, he will grant (5:14, 15)
- D. We can pray for a brother sinning, except for a sin that incurs death (5:16, 17)
- E. One born from God will not practice sin; the world, however, is lying in the power of the wicked one (5:18, 19)
- F. The Son of God has given faithful ones the intellectual capacity to gain the knowledge of God (5:20)
- G. Those in union with God, "little children," should guard against idolatry (5:21)

SECOND JOHN

The second letter of John opens with the words: "The older man to the chosen lady and to her children." Thus, in a tactful way, John indicates that he is the writer. He was indeed an "older man," being, by this time, about 100 years of age. He was also older in the sense of Christian growth, and was a 'pillar' of the congregation. (Gal. 2:9) Peter used a similar expression, referring to himself as an "older man" at 1 Peter 5:1.

It is thought by some that this letter to "the chosen lady" is addressed to one of the Christian congregations and that the children are spiritual children, the children of the "sister" (vs. 13) being members of another congregation. On the other hand, some hold the idea that it actually was addressed to an individual, perhaps named Kyria (Greek for "lady").

Many of the points made by John in his second letter are abbreviations of thoughts from his first letter. He speaks of the truth that remains in those who really know it, and of the undeserved kindness and peace from God. He rejoices that some continue to 'walk in the truth.' They show love for one another and keep God's commandments. However, deceivers have gone forth into the world, the antichrist denying that God's Son came in the flesh. (Compare 2 John 7 and 1 John 4:3.) In verses 10 and 11 he adds to the instruction in his first letter, showing the action that members of the congregation should take toward those who push ahead of the teaching of the Christ, and who come with a teaching of their own or of men. John commands that such should not be greeted or received into the Christian's home.

OUTLINE OF CONTENTS

I. Introduction: The "older man" writes expressing the love of all believers for the "chosen lady" and her children (1-3)

II. Walk in the truth, showing love by obeying God's commandments (4-11)
- A. John rejoices that certain ones of chosen lady's children are walking in truth and encourages showing love for one another (4-6)
- B. Look out for deceivers, those who push ahead, not remaining in the teaching of the Christ (7-9)
- C. Such a deceiver should not be received into one's home or greeted, thereby avoiding having a share in his wicked works (10, 11)

III. Conclusion: The writer hopes to visit personally, and sends greetings from the children of a "sister" of the "lady" (12, 13)

THIRD JOHN

The third letter was from the "older man" to Gaius, with greetings to others in the congregation. It was written in customary letter style. It is so like the first and second letters in style and material that it was clearly written by the same person, namely, the apostle John. Just who Gaius was is not certain. While there are several persons by this name mentioned in the Scriptures, this may have been yet another Gaius, since the letter was written thirty years or more after the letters by Paul, Peter, James and Jude.

John urges Christian hospitality, and says that one Diotrephes, who liked to have the first place in the congregation, did not receive the messages from John or other responsible ones with respect, nor did he demonstrate any respect for other traveling representatives of the early Christian congregation. He even wanted to throw out of the congregation those who did receive such brothers hospitably. Therefore John mentioned that if he came personally, as he hoped to do, he would set this matter straight. (Vss. 9, 10) He commends to Gaius a faithful brother named Demetrius, who may have been the bearer of the letter, urging Gaius to receive hospitably those who went forth to build up the Christian congregations.

OUTLINE OF CONTENTS

I. Introduction: The older man to Gaius, who is walking in the truth (1-4)

II. Gaius commended for showing hospitality to brothers visiting the congregation on a Christian mission (5-8)
  A. Counseled to send them on their way with the same hospitality (6, 7)
  B. Such hospitality is a Christian obligation (8)

III. Diotrephes, ambitious for position, shows disrespect for theocratic authority and tries to throw out those who receive the traveling brothers with respect; the writer confident he will set matters straight by a personal visit (9, 10)

IV. Gaius counseled to be an imitator of good; Demetrius mentioned as one to whom witness is borne (11, 12)

V. Closing words of peace and greetings (13, 14)

Throughout the three letters we find emphasized Christian unity, love for God by keeping his commandments, avoiding the darkness and walking in the light, showing love for the brothers and continuing to walk in the truth. Even in his old age this "older man" John was thus a great source of encouragement and strength to the congregations in Asia Minor, and to all Christians reading his letters.—See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 254-258.

JOIADA (Joi'a·da) [shortened form of Jehoiada, meaning "Jehovah knows"].

1. Son of Paseah who helped repair the Gate of the Old City when Nehemiah had Jerusalem's wall rebuilt.—Neh. 3:6.

2. Great-grandson of Jeshua and father of Johanan (Jonathan) in the postexilic high-priestly line. (Neh. 12:10, 11, 22) One of Joiada's sons defiled himself and his priesthood by marrying a daughter of Sanballat the Horonite, for which Nehemiah chased him away.—Neh. 13:28, 29.

JOIAKIM (Joi'a·kim) [Jehovah raises up]. Son and successor of postexilic High Priest Jeshua. (Neh. 12:10, 12, 26) According to Josephus, he held office at the time Ezra returned (*Antiquities of the Jews*, Book XI, chap. V, par. 1) However, by the time of Nehemiah's arrival later (455 B.C.E.), Joiakim's son Eliashib had become high priest.—Neh. 3:1.

JOIARIB (Joi'a·rib) [Jehovah pleads or contends]. A paternal house of priests. (1 Chron. 24:6, 7; see JEHOIARIB.) Representatives of this house (or another priest with the same name) returned with Zerubbabel to Jerusalem, where they remained down through the time of Ezra, Nehemiah and High Priest Jeshua's successor Joiakim.—Neh. 12:1, 6; 11:4, 10; 12:12, 19, 26; see JEDAIAH No. 4.

JOKDEAM (Jok'de·am) [people's burning]. A city in the mountainous region of Judah. (Josh. 15:20, 48, 56) It may be the same as Jorkeam (1 Chron. 2:44), for in Vatican Manuscript No. 1209 this name replaces "Jokdeam" at Joshua 15:56. The site is perhaps to be identified with Khirbet Raqa', about four and a half miles (c. 7 kilometers) S of Hebron.

JOKIM (Jo'kim) [shortened form of Jehoiakim, meaning "Jehovah raises up"]. A descendant of Judah through his third son Shelah.—1 Chron. 2:3; 4:21, 22.

JOKMEAM (Jok'me·am) [let the people arise].

1. An Ephraimite city given to the Kohathites. (1 Chron. 6:66, 68) At Joshua 21:22 Jokmeam is evidently called "Kibzaim," perhaps another or earlier name for the same site. Its location is today unknown.

2. A region bordering on the territory under the jurisdiction of Ahilud's son Baana, one of Solomon's twelve deputies. (1 Ki. 4:12) It is apparently the same as Jokneam.—See JOKNEAM.

JOKNEAM (Jok'ne·am) [possibly, let the people acquire]. A city in Carmel conquered by Joshua. (Josh. 12:7, 22) Originally assigned to the tribe of Zebulun (Josh. 19:10, 11), Jokneam subsequently was given to the Merarite Levites. (Josh. 21:34) Today it is usually identified with Tell Qeimun. This mound at the foot of Mount Carmel lies some seven miles (11 kilometers) NW of Megiddo and overlooks the Valley of Jezreel. At 1 Kings 4:12 "Jokmeam" is generally viewed as a spelling error for "Jokneam."

JOKSHAN (Jok'shan) [possibly, fowler]. A descendant of Abraham by Keturah and the progenitor of Sheba and Dedan.—Gen. 25:1-3; 1 Chron. 1:32.

JOKTAN (Jok'tan) [possibly, younger son]. A descendant of Eber, brother of Peleg, and "father" of thirteen "sons." (Gen. 10:25-29; 1 Chron. 1:19-23) The names of some of Joktan's descendants appear to have survived at various places in S and SW Arabia. It has been suggested that Joktan was the progenitor of the original peoples of Arabia, as distinguished from the tribes descended from the sons of Abraham by Hagar and Keturah. The geographical limits of the territory inhabited by Joktan's descendants are Biblically described as running "from Mesha as far as Sephar" (Gen. 10:30), but the exact area covered is uncertain.

JOKTHEEL (Jok'the·el).

1. A city of Judah in the Shephelah (Josh. 15:20, 33, 38), the exact location of which city is today unknown.

2. The Edomite city of Sela, which was conquered by Judean King Amaziah and renamed Joktheel. (2 Ki. 14:1, 7) It has been linked with Umm el-Bayyarah, an acropolis located some fifty miles (80 kilometers) S of the Dead Sea.

JONADAB. See JEHONADAB, JONADAB.

JONAH (Jo'nah) [dove].

1. "Son of Amittai"; a prophet of Jehovah from Gath-hepher (2 Ki. 14:25), a border city in the territory of Zebulun. (Josh. 19:10, 13) In fulfillment of Jehovah's word spoken through Jonah, Israel's King Jeroboam (II) succeeded in restoring "the boundary of Israel from the entering in of Hamath



clear to the sea of the Arabah [the Salt Sea]." (2 Ki. 14:23-25; compare Deuteronomy 3:17.) So it appears that Jonah served as a prophet to the ten-tribe kingdom sometime during the reign of Jeroboam (II). He is evidently the same person Jehovah commissioned to proclaim judgment against Nineveh (Jonah 1:1, 2) and, therefore, also the writer of the book bearing his name.

Rather than following through on his assignment to preach to the Ninevites, Jonah decided to run away from it. At the seaport of Joppa he secured passage on a ship bound for Tarshish (generally associated with Spain) over 2,200 miles (3,500 kilometers) W of Nineveh.—Jonah 1:1-3; 4:2.

After boarding the decked vessel, Jonah fell fast asleep in its "innermost parts." Meanwhile, the mariners, faced with a divinely sent tempestuous wind that threatened to wreck the ship, cried to their gods for aid and cast articles overboard to lighten the vessel. The ship captain awakened Jonah, urging him also to call on his "god." Finally the mariners cast lots to determine on whose account the storm had arisen. Evidently Jehovah then caused the lot to single out Jonah. Upon being questioned, Jonah confessed to having been unfaithful to his commission. Not wanting others to perish on his account, he requested to be thrown into the sea. When all efforts to get back to land failed, the mariners did to Jonah according to his word and the sea stopped its raging.—Jonah 1:4-15.

As Jonah sank beneath the waters, sea weeds wound around his head. Finally his drowning sensation ceased and he found himself inside a large fish. Jonah prayed to Jehovah, glorifying him as Savior and promising to pay what he had vowed. On the third day the prophet was vomited out onto dry land. —Jonah 1:17–2:10.

Commissioned a second time to go to Nineveh, he undertook the long journey there. "Finally Jonah started to enter into the city the walking distance of one day, and he kept proclaiming and saying: 'Only forty days more, and Nineveh will be overthrown.'" (Jonah 3:1-4) Whether Jonah knew Assyrian or was miraculously endowed with ability to speak that language is not revealed in the Bible. He may even have spoken Hebrew, his proclamation later being interpreted by one(s) knowing the language. If spoken in Hebrew, Jonah's words could have aroused great curiosity, with many wondering just what this stranger was saying.

Some critics think it incredible that the Ninevites, including the king, responded to Jonah's preaching. (Jonah 3:5-9) In this regard the remarks of commentator C. F. Keil are of interest: "The powerful impression made upon the Ninevites by Jonah's preaching, so that the whole city repented in sackcloth and ashes, is quite intelligible, if we simply bear in mind the great susceptibility of Oriental races to emotion, the awe of one Supreme Being which is peculiar to all the heathen religions of Asia, and the great esteem in which soothsaying and oracles were held in Assyria from the very earliest times . . . ; and if we also take into calculation the circumstance that the appearance of a foreigner, who, without any conceivable personal interest, and with the most fearless boldness, disclosed to the great royal city its godless ways, and announced its destruction within a very short period with the confidence so characteristic of the God-sent prophets, could not fail to make a powerful impression upon the minds of the people, which would be all the stronger if the report of the miraculous working of the prophets of Israel had penetrated to Nineveh."—*Biblical Commentary on the Old Testament, The Twelve Minor Prophets*, Vol. I, pp. 407, 408.

After forty days had passed and still nothing had happened to Nineveh, Jonah was highly displeased that Jehovah had not brought calamity upon the city. He even prayed for God to take away his life. But Jehovah answered Jonah with the question: "Have you rightly become hot with anger?" (Jonah 3:10–4:4) The prophet subsequently left the city and, later, erected a booth for himself. There, to the E of Nineveh, Jonah watched to see what would befall the city.—Jonah 4:5.

When a bottle-gourd plant miraculously grew to provide shade for Jonah, the prophet was very pleased. But his rejoicing was short-lived. During the night a worm injured the plant, causing it to dry up. Deprived of its shade, Jonah was subjected to a parching E wind and the hot sun beating down upon his head. Again, he asked to die.—Jonah 4:6-8.

By means of this bottle-gourd plant Jonah was taught a lesson in mercy. He felt sorry for the bottle-gourd plant, probably wondering why it had to die. Yet Jonah had neither planted nor cared for it. On the other hand, being the Creator and Sustainer of life, Jehovah had much more reason to feel sorry for Nineveh. The value of its inhabitants and that of the cattle was far greater than that of one bottle-gourd plant. Therefore, Jehovah asked Jonah: "For my part, ought I not to feel sorry for Nineveh the great city, in which there exist more than one hundred and twenty thousand men who do not at all know the difference between their right hand and their left, besides many domestic animals?" (Jonah 4:9-11) That Jonah must have gotten the point is indicated by the candid portrayal of his own experiences.

It may be that sometime later Jonah met at least one of the persons who had been aboard the ship from Joppa, possibly at the temple in Jerusalem, and learned from him about the vows made by the mariners after the storm abated.—Jonah 1:16; compare Jonah 2:4, 9; see JONAH, BOOK OF; NINEVEH.

2. Father of the apostles Peter and Andrew (Matt. 16:17; John 1:40-42); also called John at John 1:42; 21:15-17 in certain manuscripts.

JONAH, BOOK OF. The only book in the Hebrew Scriptures dealing exclusively with the commission of a prophet of Jehovah to proclaim a message of doom in and for a non-Israelite city, and which resulted in that city's repentance. The experiences related in this book were unique to its writer, Jonah the son of Amittai. Evidently being the same person as the

Jonah of 2 Kings 14:25, he must have prophesied during the reign of Israel's King Jeroboam II (c. 844-803 B.C.E.). It is therefore reasonable to place the events recorded in the book of Jonah in the ninth century B.C.E.—See JONAH No. 1.

AUTHENTICITY

Because of the supernatural character of many events mentioned in the book of Jonah it has often been attacked by Bible critics. The raising of the tempestuous wind and its quick cessation, the fish swallowing Jonah and three days later vomiting the prophet out unharmed, and the sudden growth and death of a gourd plant have all been labeled unhistorical because such things do not happen today. This contention might have a basis if the book of Jonah claimed that they were ordinary occurrences back then. But it does not do so. It relates events in the life of one who was specially commissioned by God. Therefore, those maintaining that these things simply could not have happened must deny either the existence of God or his ability to affect natural forces and plant, animal and human life in a special way for his purpose.—See Matthew 19:26.

A favorite contention in the past was that no sea creature could swallow a man. But this argument is not valid. The sperm whale, having a mammoth square-shaped head that constitutes about one-third of its length, is fully capable of swallowing a man whole. Interestingly, there is evidence that the seaport of Joppa anciently also was a headquarters for whalers. It should be noted, however, that the Bible simply states: "Jehovah appointed a great fish to swallow Jonah," the kind of fish not being specified. (Jonah 1:17) So it cannot be determined just what "fish" might have been involved. In fact, man's knowledge of the creatures inhabiting the seas and oceans is rather incomplete. Noted the magazine *Scientific American* (September 1969, p. 162): "As it has in the past, further exploration of the abyssal realm will undoubtedly reveal undescribed creatures including members of groups thought long extinct."

Some feel that the authenticity of the book of Jonah is in question because there is no confirmation of this prophet's activity in Assyrian records. Actually, though, the absence of such information should not be surprising. It was customary for nations of antiquity to extol their successes, not their failures and humiliations, and also to eradicate anything unfavorable to them. Moreover, since not all ancient records have been preserved or found, no one can say with certainty that an account of what happened in Jonah's time never existed.

The lack of certain details (such as the name of the Assyrian king and the exact spot where Jonah was spewed onto dry land) has been cited as yet another proof that the book of Jonah is not true history. This objection, however, ignores the fact that all historical narratives are condensed accounts, the historian recording only such information as he deemed important or necessary for his purpose. As commentator C. F. Keil (*Biblical Commentary on the Old Testament, The Twelve Minor Prophets*, Vol. I, p. 381) fittingly observes: "There is not a single one of the ancient historians in whose works such completeness as this can be found; and still less do the biblical historians aim at communicating such things as have no close connection with the main object of their narrative, or with the religious significance of the facts themselves."

Since archaeological evidence has been interpreted as indicating that the walls surrounding ancient Nineveh were only some eight miles (13 kilometers) in circumference, it is claimed that the book of Jonah exaggerates the size of the city when describing it as being a walking distance of three days. (Jonah 3:3) This, however, is not a valid reason for questioning the Scriptural reference. Both in Biblical and modern usage the name of a city can include its suburbs. In fact, Genesis 10:11, 12 shows that Nineveh, Rehoboth-Ir, Calah and Resen constituted the "great city."

The fact that Jonah did not write in the first person has been used to discredit the book. But this argument does not take into account that it was common for Bible writers to refer to themselves in the third person. (Ex. 24:1-18; Isa. 7:3; 20:2; 37:2, 5, 6, 21; Jer. 20:1, 2; 26:7, 8, 12; 37:2-6, 12-21; Dan. 1:6-13; Amos 7:12-14; Hag. 1:1, 3, 12, 13; 2:1, 10-14, 20; John 21:20) Even ancient secular historians, including Xenophon and Thucydides, did this. Yet it is noteworthy that the genuineness of their accounts has never been called into question on this basis.

By its opening statement, "the word of Jehovah began to occur," the book of Jonah lays claim to being from God. (Jonah 1:1) The Jews have from earliest times accepted this and other prophetic books similarly introduced (Jer. 1:1, 2; Hos. 1:1; Mic. 1:1; Zeph. 1:1; Hag. 1:1; Zech. 1:1; Mal. 1:1) as genuine. This in itself provides a good case for its authenticity. As has been noted: "It is in fact inconceivable . . . that the Jewish authorities would have received such a book into the canon of Scripture without the most conclusive evidence of its genuineness and authenticity."—*The Imperial Bible-Dictionary*, Vol. 1, p. 945.

Further, this book is in complete harmony with the rest of the Scriptures. It attributes salvation to Jehovah (Jonah 2:9; compare Psalm 3:8; Isaiah 12:2; Revelation 7:10), and the narrative illustrates Jehovah's mercy, long-suffering, patience and undeserved kindness in dealing with sinful humans. —Jonah 3:10; 4:2, 11; compare Deuteronomy 4:29-31; Jeremiah 18:6-10; Romans 9:21-23; Ephesians 2:4-7; 2 Peter 3:9.

Another evidence testifying to the authenticity of this Bible book is its candor. Jonah's improper attitude toward his commission and concerning God's action in sparing the Ninevites is not covered over.

The most conclusive evidence, though, is provided by the Son of God himself. Said he: "No sign will be given [this generation] except the sign of Jonah the prophet. For just as Jonah was in the belly of the huge fish three days and three nights, so the Son of man will be in the heart of the earth three days and three nights. Men of Nineveh will rise up in the judgment with this generation and will condemn it; because they repented at what Jonah preached, but, look! something more than Jonah is here." (Matt. 12:39-41; 16:4) The resurrection of Christ Jesus was to be just as real as Jonah's deliverance from the belly of the fish. And the generation that heard Jonah's preaching must have been just as literal as the generation that heard what Christ Jesus said. Mythical men of Nineveh could never rise up in the judgment and condemn an unresponsive generation of Jews.

OUTLINE OF CONTENTS

I. Jehovah commissions Jonah to go to Nineveh and proclaim message against city (1:1, 2)

II. Jonah runs away from assignment; at Joppa takes ship bound for Tarshish (1:3)

  A. During voyage Jehovah brings about great tempest, endangering ship (1:4)
    1. Mariners call to their gods for aid and cast articles overboard to lighten ship; Jonah sleeps (1:5)
    2. Ship captain awakens Jonah (1:6)
    3. Mariners cast lots to determine on whose account calamity occurred; lot falls on Jonah (1:7)
    4. Questioned, Jonah relates what he has done and requests to be hurled into sea (1:8-12)
    5. Unable to get back to land because of storm, mariners accede to Jonah's request to be thrown overboard; tempest abates (1:13-15)
  B. Mariners sacrifice to Jehovah and make vows (1:16)

III. Jehovah appoints great fish to swallow Jonah, who remains in its inward parts three days and three nights (1:17)
  A. Inside fish, Jonah, in prayer, requests Jehovah's help, describes experience and promises to pay what he has vowed (2:1-9)
  B. Fish vomits Jonah out onto dry land (2:10)
IV. Jehovah again tells Jonah to go to Nineveh (3:1, 2)
  A. Jonah obeys; proclaims Nineveh's overthrow due in forty days (3:3, 4)
  B. Ninevites repent; king puts on sackcloth and enjoins fasting on men and domestic animals (3:5-9)
V. Because Jehovah does not destroy Nineveh, Jonah displeased and requests death (3:10–4:3)
  A. Jehovah asks Jonah whether anger justified (4:4)
  B. Prophet leaves city and, later, erects booth, to observe what might befall Nineveh (4:5)
  C. Jehovah teaches Jonah lesson of mercy by means of bottle-gourd plant (4:6-11)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 153-155.

JONAM (Jo'nam). An ancestor of Jesus' mother Mary. Jonam was a descendant of David through Nathan and perhaps lived around the time of King Asa.—Luke 3:23, 30, 31.

JONATHAN (Jon'a·than) [Jehovah has given]. An English rendering of two Hebrew names, *Yoh·na·than'* and the longer form *Y'hoh·na·than'*.—See JEHONATHAN.

1. A Levite who served as priest in connection with false worship at the house of Micah in Ephraim and later with the Danites. The account in Judges chapters 17 and 18 repeatedly refers to a young Levite who, at Judges 18:30, is called "Jonathan the son of Gershom, Moses' son." That he was earlier described as "of the family of Judah" may refer simply to the fact that he resided in Bethlehem in the territory of Judah.

Wandering Jonathan eventually came to the home of Micah in the mountains of Ephraim. Micah had set up a carved image in his home. Jonathan agreed to serve as priest for the household even though he was not of the family of Aaron and an image was being used in worship. Later five Danites seeking a place for a section of the tribe to settle met Jonathan. They asked him to inquire of God as to whether they would be successful, and he gave them a favorable response in the name of Jehovah.

When the main body of six hundred Danite men, as well as their families and livestock, passed by Micah's house on their way N, they took the objects of worship including the carved image. They also induced selfish Jonathan to throw in his lot with them, to become their priest and not just priest for a family. (Judg. 17:7–18:21) Jonathan "and his sons became priests to the tribe of the Danites until the day of the land's being taken into exile." (Judg. 18:30) Some commentators have applied this to a conquest of the district, such as by Tiglath-pileser III, or all of the northern tribes by Shalmaneser V. (2 Ki. 15:29; 17:6) However, since Samuel evidently wrote Judges, an earlier application must be intended. Judges 18:31 mentions that the Danites kept the carved image "set up for themselves all the days that the house of the true God continued in Shiloh." This suggests a time period for the application of the preceding verse, and it strengthens the view that Jonathan's family served as priests until the Ark was captured by the Philistines. It has been contended that verse thirty should read, 'until the day of the ark's being taken into exile.' (1 Sam. 4:11, 22) But this conclusion about the duration of the priesthood of Jonathan's family may be correct even without altering the reading, for verse thirty may be taking the view that the land, in a sense, was carried into exile when the Ark was captured.

2. Eldest and favorite son of Benjamite King Saul, evidently by Ahinoam the daughter of Ahimaaz. (1 Sam. 14:49, 50) Jonathan is chiefly noted for his unselfish friendship for and support of David as Jehovah's king-designate.

Jonathan is first mentioned in the early years of Saul's reign as a valiant commander of a thousand warriors. (1 Sam. 13:2) He thus would probably be at least twenty then and hence at least approaching sixty when he died in 1077 B.C.E. (Num. 1:3) David was thirty at the time of Jonathan's death. (1 Sam. 31:2; 2 Sam. 5:4) Hence, during their friendship Jonathan was evidently some thirty years David's senior. Jonathan's being a grown young man when Saul became king might help to explain his temperament and outlook. During his formative years he well may have been influenced by his father who, up to the time of being chosen as king, displayed modesty, obedience and a respect for Jehovah and his arrangements.—1 Sam. 9:7, 21, 26; 10:21, 22.

In the opening notice of Jonathan, he courageously and successfully led a thousand poorly armed men against the Philistine garrison at Geba. In response the enemy collected at Michmash. Secretly Jonathan and his armor-bearer left Saul and his men and approached the enemy outpost. By this act alone Jonathan displayed his valor, ability to inspire confidence in others and yet his recognition of Jehovah's leading, for his actions depended on a sign from God. The two bold fighters single-handedly struck down about twenty Philistines, which led to a full-scale battle and victory for Israel. (1 Sam. 13:3–14:23) As the fighting was proceeding Saul rashly swore a curse on anyone eating before the battle ended. Jonathan was unaware of this and he ate some wild honey. Later, when confronted by Saul, Jonathan did not shrink back from dying for having partaken of the honey. Yet he was redeemed by the people, who recognized that God was with him that day.—1 Sam. 14:24-45.

These exploits clearly prove that Jonathan was a courageous, capable and manly warrior. He and Saul well deserved being described as "swifter than the eagles" and "mightier than the lions." (2 Sam. 1:23) He was skilled as an archer. (2 Sam. 1:22; 1 Sam. 20:20) His manly qualities may have especially endeared him to Saul. It is apparent that they were very close. (1 Sam. 20:2) This did not, though, overshadow Jonathan's zeal for God and loyalty to his friend David.

David had been introduced into the king's court to play music for Saul, since Jehovah's spirit had departed from the king and been replaced by a bad spirit, something Jonathan may have noted. Though young, David was "a valiant, mighty man and a man of war," and Saul "got to loving him very much, and he came to be his armor-bearer."—1 Sam. 16:14-23.

Jonathan's particular friendship with David dates from soon after he killed Goliath. That fearless act in defense of Jehovah's people must have particularly moved Jonathan. Hearing David's account of it, "Jonathan's very soul became bound up with the soul of David, and Jonathan began to love him as his own soul." (1 Sam. 18:1) The two courageous warriors and devoted servants of God "proceeded to conclude a covenant" of friendship. Jonathan could see that David had God's spirit. (1 Sam. 18:3) He did not jealously view him as a rival, as did Saul. Instead, his respect for God's way of handling matters was a fine example for his younger friend. He did not act on Saul's desire to kill David, but, rather, warned him and tried to intercede. When David was forced to flee, Jonathan met him and made a covenant to the effect that David would protect him and his household.—1 Sam. 19:1–20:17.

Jonathan again spoke to Saul about David, which nearly cost him his life, for in a fit of rage Saul hurled a spear at his own son. According to arrangement

Jonathan and David met in a field where ostensibly the king's son had gone to practice archery. (1 Sam. 20:24-40) The two friends renewed their bond of affection and "began kissing each other and weeping for each other," as other men are noted to have done and even as is done in some lands today. (1 Sam. 20:41; Gen. 29:13; 45:15; Acts 20:37) Later Jonathan was able to contact David for the last time at Horesh and he strengthened "his hand in regard to God"; they renewed their covenant.—1 Sam. 23: 16-18.

There is no Biblical indication that Jonathan shared with his father in his expeditions against David. But in the battle against God's enemies, the Philistines, Jonathan fought to the death, dying on the same day as two of his brothers and his father. The Philistines hung the corpses on the walls at Beth-shan. However, valiant men of Jabesh-gilead removed them and buried them at Jabesh. Later David moved the bones of Saul and Jonathan to Zela. (1 Sam. 31:1-13; 2 Sam. 21:12-14; 1 Chron. 10:1-12) David deeply lamented the death of his close friend Jonathan, even chanting over Saul and Jonathan the dirge entitled "The Bow." (2 Sam. 1:17-27) King David showed special kindness to Jonathan's lame son Mephibosheth, who was five years old at his father's death. He eventually had a permanent place at the king's table. (2 Sam. 4:4; 9:10-13) Jonathan's line continued for generations.—1 Chron. 8:33-40.

3. A son of High Priest Abiathar and one who served as a courier when David fled Jerusalem during Absalom's revolt but who apparently later sided with rebellious Adonijah. Jonathan's father traveled with David when the future king was outlawed by Saul, and later Abiathar was made high priest. At the time of Absalom's usurpation David sent Abiathar and Zadok back to the capital so they could supply information. Abiathar's priestly son Jonathan is here first brought into the Biblical account. He and Ahimaaz the son of Zadok were to carry vital messages from their fathers and from Hushai to David. (2 Sam. 15:27-29, 36) The two couriers could not enter the city without being recognized, so they waited at a spring or well named En-rogel near the city. When Absalom seemed to accept Hushai's counsel, word was sent to the two waiting messengers. They sped to convey word to the king. Spotted and pursued, they were almost apprehended. With the help of a woman they hid in a well until the danger was past and then went to David and advised him to cross over the Jordan.—2 Sam. 17:15-22.

In David's closing days his son Adonijah conspired to become king instead of Solomon, and Abiathar linked up with him. Perhaps being influenced by his father's lead, Jonathan evidently defected to the side of Adonijah. It was Jonathan who brought to the banqueting usurper the disquieting news that David had foiled the plot by making Solomon the king. The Bible does not say anything further about Jonathan. He may have shared his father's banishment, but, whatever occurred, the office of high priest did not continue in his family.—1 Ki. 1:41-43; 2: 26, 27.

4. Nephew of King David who struck down a giant who taunted Israel at Gath. (2 Sam. 21:20, 21; 1 Chron. 20:6, 7) This Jonathan is listed as the son of King David's brother Shimea or Shimei. Since there is a Jehonadab mentioned at 2 Samuel 13:3 as the son of David's brother Shimeah, some commentators feel that the same individual is intended.—See JEHONADAB No. 1.

5. One of David's mighty men of the military forces. He was the son of Shagee the Hararite. —2 Sam. 23:8, 32; 1 Chron. 11:26, 34.

6. A son of Uzziah, in charge of King David's treasures "in the field, in the cities and in the villages and in the towers," as distinct from the king's treasures in Jerusalem. (1 Chron. 27:25) Jonathan is mentioned after royal treasurer Azmaveth and before those responsible to care for specific assignments such as the vineyards or the olive groves.—1 Chron. 27:25-28.

7. A man of understanding, a secretary and a counselor for King David. (1 Chron. 27:32) In the Masoretic text Jonathan's relationship to David is indicated by the Hebrew word *dohdh*, which generally means "uncle." But in view of two references in the Scriptures to a nephew of David named Jonathan, it is likely that the word is here used in the wider sense of "relative," here being "brother's son" or "nephew." (*Ro; AS*, ftn.; *NW*) He would thus be the same as No. 4 above.

8. One of the military chiefs in the field when Nebuchadnezzar conquered Jerusalem in 607 B.C.E.; a son of Kareah and brother of Johanan. After Gedaliah had been put in charge of the people left in the land, Jonathan and the other military leaders from the field went to him and were reassured of safety. (Jer. 40:7-10) Evidently Jonathan was also among those who delivered to Gedaliah the warning that he chose to ignore about the danger of assassination.—Jer. 40:13-16.

9. One of the two sons of Jada and a descendant of Judah through Hezron and Jerahmeel. His brother Jether died without sons, but Jonathan had two, Peleth and Zaza.—1 Chron. 2:3, 25, 26, 28, 32, 33.

10. An Israelite of the family of Adin whose son Ebed returned to Jerusalem from Babylon with Ezra in 468 B.C.E.—Ezra 8:1, 6.

11. A son of Asahel who, along with others, opposed Ezra's proposal that the returned Jews put away their foreign wives.—Ezra 10:15.

12. Son of Joiada and grandson of High Priest Eliashib. (Neh. 12:10, 11) It is thought that actually verse eleven should read "Johanan" instead of "Jonathan" since Nehemiah 12:22, 23 refers to Johanan as "son of Eliashib," and "son" can signify "grandson."—See JOHANAN No. 7.

13. Priest who was head of the paternal house of Malluchi in the days of High Priest Joiakim. —Neh. 12:12, 14.

14. Son of Shemaiah of the family of Asaph and father of Zechariah, a priestly trumpeter in the procession that marched upon the rebuilt wall of Jerusalem.—Neh. 12:31, 35, 36.

JOPPA (Jop'pa) [beauty, or, beautiful]. An ancient seaport about thirty-five miles (56 kilometers) NW of Jerusalem. Modern Jaffa (merged with Tel Aviv in 1948 and thereafter called Tel Aviv-Yafo) occupies the ancient site. The city is situated on a rocky hill rising to a height of about 116 feet (c. 35 meters). Its harbor, the only natural one between Mount Carmel and the border of Egypt, is formed by a low ledge of rocks paralleling the coast at a distance of between 300 and 400 feet (91 and 122 meters)



The modern-day port of Jaffa

offshore. The harbor may be entered either through a narrow gap in the rocky ledge or at the open but shallow N end. Rocks bar access from the S.

Joppa was on the border of Dan's territory, although not necessarily a part of it. (Josh. 19:40, 41, 46) However, Judges 5:17 associates Dan with ships, and this may imply that the Danites actually controlled the seaport of Joppa.

In view of King Solomon's extensive commercial intercourse with other nations (1 Ki. 10:22, 28, 29), likely the harbor facilities at Joppa were improved. It was to Joppa that the Tyrians floated rafts of timber from the forests of Lebanon, to be used in temple construction. (2 Chron. 2:16) Later, the prophet Jonah, seeking to flee from his assignment, boarded a ship at Joppa to go to Tarshish. (Jonah 1:3) After the Babylonian exile, Joppa again served as the harbor for receiving cedar timbers from Lebanon for use in temple rebuilding.—Ezra 3:7.

In the first century C.E. a Christian congregation existed at Joppa. Dorcas (Tabitha), a woman 'abounding in good deeds and gifts of mercy,' was associated with that congregation. Upon her death Peter came from nearby Lydda on request and subsequently resurrected Dorcas. As news of this miracle spread throughout Joppa, many became believers. (Acts 9:36-42) For quite a few days Peter stayed at Joppa, being entertained by a certain Simon, a tanner, who had his house by the sea. (Acts 9:43; 10:6) It was on the roof of Simon's house that Peter, while in a trance, received divine revelation concerning the propriety of preaching to non-Jews, just in time to receive the messengers sent by Gentile Cornelius. Consequently, Peter did not hesitate to go to Caesarea with these messengers. Also, six Jewish brothers, apparently from Joppa, accompanied him. —Acts 10:9-45; 11:5-14.

JORAI (Jo'rai). A descendant of Gad mentioned in a genealogical listing along with other "heads of the house of their forefathers."—1 Chron. 5:11, 13, 15.

JORAM (Jo'ram) [shortened form of Jehoram, meaning "Jehovah is high, exalted"].

1. Son of King Toi of Hamath. Joram was sent with costly gifts made of gold, silver and copper, along with his father's congratulations, to King David when the latter defeated Hadadezer the king of Zobah. David, in turn, accepted and sanctified the gifts to Jehovah. (2 Sam. 8:5, 9-11) In a parallel account Joram's name is spelled Hadoram.—1 Chron. 18:9-11.

2. A descendant of Levite Eliezer, Moses' son; he apparently lived when David was king.—1 Chron. 26:24, 25; Ex. 18:2-4.

3. King of Israel for twelve years; son of Ahab. Usually he is identified by the longer form of his name, Jehoram. (2 Ki. 3:1) Only in three chapters do we find the short form in the Masoretic text. —2 Ki. 8:16-29; 9:14-29; 2 Chron. 22:5-7; *NW*, 1955 ed., ftns.; see JEHORAM No. 2.

4. King of Judah for eight years; son of Jehoshaphat. The Masoretic text has his name at times in the short form. (2 Ki. 8:21, 23, 24; 11:2; 1 Chron. 3:11; *NW*, 1955 ed., ftns.) The shortened form is also found in the Westcott and Hort Greek Text, but a few translations give assistance in understanding by rendering the full name.—Matt. 1:8, *NW*, *Sawyer*, *TC*, *We*; see JEHORAM No. 3.

JORDAN (Jor'dan) [the descender]. The main river of the Promised Land, forming a natural border between most of E and W Palestine. (Josh. 22:25) The four streams that unite to form the Jordan arise near Mount Hermon and are fed by its melting snows. From a large cave at the base of Mount Hermon issues the Nahr Banias. The Nahr el-Leddan bursts forth from two springs at Tell el-Qadi (Dan) and, after flowing for about four miles (c. 6 kilometers), merges with the Nahr Banias. Through the valley between Mt. Hermon and Mt. Lebanon run the Nahr Bareighit and the Nahr Hasbani. Shortly after these two streams unite they join the combined waters of the Nahr Banias and the Nahr el-Leddan to become the Jordan. The Yarmuk and the Jabbok, its main tributaries, enter the Jordan from the E. Today most of the Jordan is a very muddy stream, and among the fish found in its waters are barbel and bream.

About seven miles (c. 11 kilometers) N of Lake Huleh (now mostly drained) the Jordan proper begins its course. The swamps in the Huleh Basin that have not been drained abound in reeds, rushes, papyrus plants and tall grass.

Upon emerging from the Huleh Basin the Jordan flows somewhat peacefully for about two miles (c. 3 kilometers) but then rushes through basaltic gorges on its way to the Sea of Galilee. From the southern end of the Sea of Galilee the Jordan snakes its way to the Dead Sea for some two hundred miles (c. 320 kilometers), although the airline distance is only about sixty-five miles (c. 105 kilometers).

The Jordan is indeed a descender. Within a distance of some ten and a half miles (17 kilometers) between the Huleh Basin and the Sea of Galilee, it falls over nine hundred feet (c. 274 meters). As it continues its course from the Sea of Galilee to the Dead Sea, the Jordan forms twenty-seven cascading rapids and drops an approximate six hundred feet (c. 180 meters) more.

Below the Sea of Galilee the Jordan flows through a valley measuring some four to eight miles (6 to 13 kilometers) across. But at Jericho this valley has a width of about fourteen miles (23 kilometers). It is through the valley's lower level (the *Zor*), with a width of from a quarter to two miles (.4 to 3 kilometers), that the Jordan turns and twists through dense thickets of thorns and thistles, vines and bushes, oleanders, tamarisks, willows and poplars. Anciently, lions roamed in the "proud thickets along the Jordan." (Jer. 49:19; 50:44; Zech. 11:3) Wolves and jackals can still be found there. The summers are extremely hot and humid in this jungle, with temperatures climbing well above 100 degrees Fahrenheit (38 degrees Centigrade). And in the spring, as the snow melts on Mount Hermon, the Jordan floods the *Zor*.

The upper level of the valley (the *Ghor*) lies as much as 150 feet (46 meters) above the Jordan's jungle and is separated from it by bare and eroded grayish marl hills. The portion of the *Ghor* extending some twenty-five miles (40 kilometers) S of the Sea of Galilee contains cultivated land and pastures. Aside from this, most of the *Ghor* is uncultivated. However, in the time of Abraham and Lot, before the destruction of Sodom and Gomorrah, apparently much more of it was productive, especially in the vicinity of the Dead Sea.—Gen. 13:10, 11.

The Jordan's shallow waters and its numerous rapids and whirlpools render it unnavigable. Reportedly, there are at least sixty places where it is possible to wade across the river when not at flood stage. In ancient times control of the river's fords was militarily advantageous, as they were the main means for crossing the Jordan.—Judg. 3:28; 12:5, 6.

Usually the portion of the Jordan below the Sea of Galilee averages from three to ten feet (.9 to 3 meters) in depth and is between approximately ninety and one hundred feet (27 to 30 meters) wide. But in the spring the Jordan overflows its banks and is then much wider and deeper. (Josh. 3:15) At flood stage it would not have been safe for the Israelite nation of men, women and children to cross the Jordan, especially not near Jericho. The current there is so swift that in more recent times bathers have actually been swept away. However, Jehovah miraculously dammed up the Jordan, making it possible for the Israelites to cross on dry land. (Josh. 3:14-17) Centuries later a like miracle occurred once for Elijah while in the company of Elisha, and once for Elisha alone.—2 Ki. 2:7, 8, 13, 14.

The Jordan also figured in the miraculous healing of Naaman. Helped to the right viewpoint by his

servant, Naaman, who regarded the rivers of Damascus as better than all the waters of Israel, obediently bathed seven times in the Jordan. After the seventh time he was completely healed of his leprous condition.—2 Ki. 5:10-14.

In the first century C.E. John the Baptist immersed many repentant Jews in the waters of the Jordan. He also had the privilege of baptizing Jesus, the perfect Son of God, there.—Matt. 3:1, 5, 6, 13-17.

JORIM (Jo'rim). A descendant of David through Nathan, and an ancestor of Jesus' mother Mary. (Luke 3:23, 29-31) Jorim may have lived while Uzziah was king of Judah.

JORKEAM (Jor'ke·am). Apparently a Judean site 'fathered' or 'founded' by Raham. (1 Chron. 2:44; compare the case of ATROTH-BETH-JOAB.) It is perhaps the same as Jokdeam.—Josh. 15:56; see JOKDEAM.

JOSECH (Jo'sech). A forefather of Jesus' mother Mary. Josech was a distant descendant of David through Nathan, and the fourth generation after Zerubbabel, placing him at about the end of the Hebrew Scripture era.—Luke 3:23, 26, 27, 31.

JOSEPH (Jo'seph) [increaser, adder].

1. The first of Jacob's two sons by his beloved wife Rachel. (Gen. 30:22-24; 35:24) At his birth, Rachel, because of having been barren, exclaimed: "God has taken away my reproach!" She then called his name Joseph, saying: "Jehovah is adding another son to me," that is, another son besides Dan and Naphtali, whom Rachel had accepted as her own although they were borne by her maidservant Bilhah. (Gen. 30:3-8, 22-24) At this time Jacob was about ninety-one years old.—Compare Genesis 41:46, 47, 53, 54; 45:11; 47:9.

Some six years later Jacob left Paddan-aram with his entire family to return to the land of Canaan. (Gen. 31:17, 18, 41) Upon learning that his brother Esau was coming to meet him with four hundred men, Jacob divided off his children, wives and concubines, placing Rachel and Joseph in the rear, the safest position. (Gen. 33:1-3) Joseph and his mother therefore were the last to bow before Esau.—Gen. 33:4-7.

Thereafter Joseph resided with the family at Succoth, Shechem (Gen. 33:17-19) and Bethel respectively. (Gen. 35:1, 5, 6) Later, on the way from Bethel to Ephrath (Bethlehem), Joseph's mother Rachel died while giving birth to Benjamin.—Gen. 35:16-19.

HATED BY HIS HALF BROTHERS

At the age of seventeen, Joseph, in association with the sons of Jacob by Bilhah and Zilpah, tended sheep. While doing so, he, although their junior, did not share in their wrongdoing but dutifully brought a bad report about them to his father.—Gen. 37:2.

Jacob came to love Joseph more than all his other sons, he being a son of his old age. Joseph's adherence to right may also have contributed to his becoming the special object of his father's affection. Jacob had a long striped garment, perhaps such as was worn by persons of rank, made for his son. As a result Joseph came to be hated by his half brothers. Later, when he related a dream that pointed to his gaining the preeminence over them, his brothers were incited to further hatred. A second dream even indicated that, not only his brothers, but also his father and mother (apparently not Rachel, as she was already dead; but perhaps the household or Jacob's principal living wife), would bow down to him. For relating this dream, Joseph was rebuked by his father, and the jealousy of his brothers intensified. The fact that Joseph spoke about his dreams does not mean that he entertained feelings of superiority. He was merely making known what God had revealed to him. Jacob may have recognized the prophetic nature of the dreams, for he "observed the saying."—Gen. 37:3-11.

On another occasion, Jacob, then at Hebron, requested that Joseph check on the welfare of the flock and his brothers while they were in the vicinity of Shechem. In view of their animosity, this would not have been a pleasant assignment for Joseph. Yet unhesitatingly he said: "Here I am!" From the low plain of Hebron he then set out for Shechem. Informed by a man there that his brothers had left for Dothan, Joseph continued on his way. When they caught sight of him at a distance, his brothers began scheming against him, saying: "Look! Here comes that dreamer. And now come and let us kill him and pitch him into one of the waterpits . . . Then let us see what will become of his dreams." (Gen. 37:12-20) The firstborn Reuben, however, desired to thwart the murderous plot and urged that they not kill Joseph but throw him into a dry waterpit. When Joseph arrived they stripped him of his long striped garment and followed through on Reuben's recommendation. Subsequently, as a caravan of Ishmaelites came to view, Judah, in Reuben's absence, persuaded the others that, rather than killing Joseph, it would be better to sell him to the passing merchants.—Gen. 37:21-27.

SOLD INTO SLAVERY

Despite Joseph's plea for compassion they sold him for twenty silver pieces. (Gen. 37:28; 42:21) Later, they deceived Jacob into believing that Joseph had been killed by a wild beast. So grieved was aged Jacob over the loss of his son that he refused to be comforted.—Gen. 37:31-35.

Eventually the merchants brought Joseph into Egypt and sold him to Potiphar ("he whom Ra [the Egyptian sun-god] gave"), the chief of Pharaoh's bodyguard. (Gen. 37:28, 36; 39:1) This purchase by the Egyptian Potiphar was not unusual, ancient papyrus documents indicating that Syrian slaves (Joseph was half Syrian [Gen. 29:10; 31:20]) were valued highly in that land.

As Joseph had been diligent in furthering his father's interests, so also as a slave he proved himself to be industrious and trustworthy. With Jehovah's blessing, everything that Joseph did turned out successfully. Potiphar therefore finally entrusted to him all the household affairs. Joseph thus appears to have been a superintendent, a post mentioned by Egyptian records in association with the large homes of influential Egyptians.—Gen. 39:2-6.

RESISTS TEMPTATION

Meanwhile Joseph had come to be a very handsome young man. Consequently Potiphar's wife became infatuated with him. Repeatedly she asked him to have relations with her. But Joseph, trained in the way of righteousness, refused, saying: "How could I commit this great badness and actually sin against God?" This, however, did not end the danger for Joseph. As indicated by archaeological evidence, the arrangement of Egyptian houses appears to have been such that a person had to pass through the main part of the house to reach the storerooms. If Potiphar's house was laid out similarly, it would have been impossible for Joseph to avoid all contact with Potiphar's wife.—Gen. 39:6-10.

Finally Potiphar's wife took advantage of what she considered to be an opportune time. While there were no other men in the house and while Joseph was caring for the household business, she grabbed hold of his garment, saying: "Lie down with me!" But Joseph slipped out of his garment and fled. At that she began to scream and made it appear that Joseph had made immoral advances toward her. On relating this to her husband, the enraged Potiphar had Joseph thrown into the prison house, the one where the king's prisoners were kept under arrest.—Gen. 39:11-20.

IN PRISON

It appears that initially Joseph was treated severely in prison. "With fetters they afflicted his feet, into

irons his soul came." (Ps. 105:17, 18) Later, however, the chief officer of the prison house, because of Joseph's exemplary conduct under adverse circumstances and the blessing of Jehovah, placed him in a position of trust over the other prisoners. In this capacity the prisoner Joseph again showed himself to be an able administrator by seeing to it that all the work was done.—Gen. 39:21-23.

Thereafter, when two of Pharaoh's officers, the chief of the cupbearers and the chief of the bakers, were put into the same prison, Joseph was assigned to wait upon them. In the course of time both of these men had dreams, which Joseph, after ascribing interpretation to God, explained to them. The cupbearer's dream pointed to his being restored to his position in three days. Joseph therefore requested that the cupbearer remember him and mention him to Pharaoh so that he might be released from prison. He explained that he had been kidnapped from the "land of the Hebrews" and had done nothing deserving of imprisonment. Probably so as not to cast a bad reflection on his family, Joseph chose not to identify the kidnappers. Subsequently he interpreted the baker's dream to mean that he would be put to death in three days. Both dreams were fulfilled three days later on the occasion of Pharaoh's birthday. This doubtless strengthened Joseph as to the certain fulfillment of his own dreams and aided him to continue enduring. By that time some eleven years had already passed since his being sold by his brothers.—Gen. 40:1-22; compare Genesis 37:2; 41:1, 46.

BEFORE PHARAOH

Again restored to his position, the cupbearer forgot all about Joseph. (Gen. 40:23) However, at the end of two full years Pharaoh had two dreams that none of Egypt's magic-practicing priests and wise men could interpret. It was then that the cupbearer brought Joseph to Pharaoh's attention. At once Pharaoh sent for Joseph. In keeping with Egyptian custom, Joseph, before going before Pharaoh, shaved and changed his garments. Also in this case he did not take any credit to himself but ascribed interpretation to God. He then explained that both of Pharaoh's dreams pointed to seven years of plenty to be followed by seven years of famine. Additionally, he recommended measures for alleviating the future conditions of famine.—Gen. 41:1-36.

MADE SECOND RULER OF EGYPT

Pharaoh recognized in thirty-year-old Joseph the man wise enough to administer affairs during the time of plenty and the time of famine. Joseph was therefore constituted second ruler in Egypt, Pharaoh giving Joseph his own signet ring, fine linen garments and a necklace of gold. (Gen. 41:37-44, 46; compare Psalm 105:17, 20-22.) This manner of investiture is attested by Egyptian inscriptions and murals. It is also of interest that from ancient Egyptian records it is known that several Canaanites were given high positions in Egypt, and Joseph's change in name to Zaphenath-paneah is not without parallel. Joseph was also given Asenath the daughter of Potiphera ("he whom Ra gave") the priest of On as a wife.—Gen. 41:45.

Thereafter Joseph toured the land of Egypt and prepared to administer affairs of state, later storing great quantities of foodstuffs during the years of plenty. Before the famine arrived his wife Asenath bore him two sons, Manasseh and Ephraim.—Gen. 41:46-52.

HALF BROTHERS COME TO BUY FOOD

Then came the famine. Since it extended far beyond Egypt's borders, people from surrounding lands came to buy food from Joseph. Eventually even his ten half brothers arrived and bowed low to him, thus partially fulfilling Joseph's two previous dreams. (Gen. 41:53–42:7) However, they did not recognize him, dressed as he was in royal attire and speaking to them through an interpreter. (Gen. 42:8, 23) Feigning not to know them, Joseph accused them of being spies, upon which charge they asserted that they were ten brothers who had left behind them at home their father and younger brother, and that another brother was no more. But Joseph insisted that they were spies and put them in custody. On the third day he said to them: "Do this and keep alive. I fear the true God. If you are upright, let one of your brothers be kept bound in your house of custody [apparently the one in which all ten had been in custody], but the rest of you go, take cereals for the famine in your houses. Then you will bring your youngest brother to me, that your words may be found trustworthy; and you will not die."—Gen. 42:9-20.

In view of these developments, Joseph's half brothers began to sense divine retribution on them for selling him into slavery years earlier. In front of their brother, whom they still did not recognize, they discussed their guilt. On overhearing their words reflecting repentance, Joseph was so emotionally overcome that he had to leave their presence and weep. On returning, he had Simeon bound until such time as they would come back with their youngest brother.—Gen. 42:21-24.

HALF BROTHERS COME WITH BENJAMIN

When Joseph's nine half brothers told Jacob what had happened in Egypt and then discovered that their money was back in their sacks, all became very much afraid, and their father gave expression to grief. Only the severity of the famine, coupled with Judah's assurance for the safe return of Benjamin, moved Jacob to allow his youngest son to accompany the others back to Egypt.—Gen. 42:29–43:14.

Upon arriving there, they were reunited with Simeon and, much to their surprise, all were invited to have dinner with the food administrator. When Joseph came they presented him with a gift, prostrated themselves to him and, after answering his inquiries concerning their father, again bowed down to him. On seeing his full brother Benjamin, Joseph was so aroused emotionally that he left their presence and gave way to tears. After that he was able to control his feelings and had the noon meal served. The eleven brothers were seated at their own table according to age, and Benjamin was given portions five times greater than the others. Likely Joseph did this to test his brothers as to any hidden jealousies. But they gave no evidence of such.—Gen. 43:15-34.

As on the previous visit, Joseph had each one's money put back in his bag (Gen. 42:25), and additionally had his silver cup placed in Benjamin's bag. After they had gotten under way he had them overtaken and charged with stealing his silver cup. Perhaps to impress upon them its great value to him and the serious nature of their supposed crime, the man over Joseph's house was to say to them: "Is not this the thing that my master drinks from and by means of which he expertly reads omens?" (Gen. 44:1-5) Of course, since all this was part of a ruse, there is no basis for believing that Joseph actually used the silver cup to read omens. Apparently Joseph wanted to represent himself as an administrator of a land to which true worship was foreign.

Great must have been the consternation of his brothers when the cup was found in Benjamin's bag. With garments ripped apart, they returned to Joseph's house and bowed before him. Joseph told them that all except Benjamin were free to go. But this they did not want to do, showing that the envious spirit that had moved them about twenty-two years earlier to sell their brother was gone. Judah eloquently pleaded their case, offering to take Benjamin's place lest their father die from grief because of Benjamin's failure to return.—Gen. 44:6-34.

JOSEPH REVEALS HIS IDENTITY

Joseph was so affected by Judah's plea that he could no longer contain himself. After requesting all strangers to leave, he identified himself to his brothers. Although greatly mistreated by them formerly, he harbored no animosity. Said he: "Now do not feel hurt and do not be angry with yourselves because you sold me here; because for the preservation of life God has sent me ahead of you. For this is the second year of the famine in the midst of the earth, and there are yet five years in which there will be no plowing time or harvest. Consequently God sent me ahead of you in order to place a remnant for you men in the earth and to keep you alive by a great escape. So now it was not you who sent me here, but it was the true God." (Gen. 45:1-8) Joseph's forgiveness was genuine, for he wept over and kissed all his brothers.—Gen. 45:14, 15.

Thereafter Joseph, according to Pharaoh's orders, provided wagons for his brothers so that they might bring Jacob and his entire household to Egypt. Additionally he gave them presents and provisions for the journey. And, in parting, he encouraged them not to get "exasperated at one another on the way." —Gen. 45:16-24.

JOSEPH'S FATHER COMES TO EGYPT

Jacob at first could not believe that his son Joseph was still alive. But, when finally convinced, 130-year-old Jacob exclaimed: "Ah, let me go and see him before I die!" Later, at Beer-sheba, while on the way to Egypt with his entire household, Jacob, in vision, received divine approval for the move and was also told: "Joseph will lay his hand upon your eyes." So Joseph was to be the one to close Jacob's eyes after his death. Since the firstborn customarily did this, Jehovah thereby revealed that Joseph was to receive the right as firstborn.—Gen. 45:25–46:4.

Having been advised of his father's coming by Judah, who had been sent in advance, Joseph got his chariot ready and went to meet Jacob at Goshen. Then, with five of his brothers, Joseph came to Pharaoh. As directed by Joseph, his brothers identified themselves as herders of sheep and requested to reside as aliens in the land of Goshen. Pharaoh granted their request, and Joseph, after introducing his father to Pharaoh, settled Jacob and his household in the very best of the land. (Gen. 46:28–47:11) Thus wisely and lovingly, Joseph made the best of an Egyptian prejudice against shepherds. It resulted in safeguarding Jacob's family from contaminating Egyptian influence and eliminated the danger of their being completely absorbed by the Egyptians through marriage. From then on Jacob and his entire household were dependent on Joseph. (Gen. 47:12) In effect, all bowed down to Joseph as Pharaoh's prime minister, fulfilling Joseph's prophetic dreams in a remarkable way.

EFFECT OF FAMINE ON EGYPTIANS

As the famine continued the Egyptians gradually exhausted all their money and their livestock in exchange for food. Finally they even sold their land and themselves as slaves to Pharaoh. Then Joseph settled them in cities, doubtless to facilitate the distribution of grain. Apparently, though, this resettlement in cities was a temporary measure. Since the Egyptians had to return to their fields to sow seed, logically they would again dwell in their former houses. Once they were again enjoying a harvest from the land, the Egyptians, according to Joseph's decree, were required to give a fifth of their produce to Pharaoh for using the land. The priests, however, were exempted.—Gen. 47:13-26.

JACOB BLESSES JOSEPH'S SONS

About twelve years after the famine ended, Joseph brought his two sons, Manasseh and Ephraim, before Jacob. It was then that Jacob indicated that the right of firstborn was to be Joseph's, Ephraim and Manasseh being viewed as equals of Jacob's direct sons. So from Joseph were to spring two distinct tribes, with two separate tribal inheritances. Though it displeased Joseph, Jacob, in blessing Ephraim and Manasseh, kept his right hand placed on the younger, Ephraim. By giving the preference to Ephraim he prophetically indicated that the younger would become the greater.—Gen. 47:28, 29; 48:1-22; see also Deuteronomy 21:17; Joshua 14:4; 1 Chronicles 5:1.

JACOB BLESSES JOSEPH AND OTHER SONS

Later, Jacob, on his deathbed, called all his sons to him and blessed them individually. He likened Joseph to the "offshoot of a fruit-bearing tree." That "fruit-bearing tree" was the patriarch Jacob himself, and Joseph became one of the prominent branches. (Gen. 49:22) Though harassed by archers and an object of animosity, Joseph's bow "was dwelling in a permanent place, and the strength of his hands was supple." (Gen. 49:23, 24) This could have been said of Joseph personally. His half brothers harbored animosity and figuratively shot at him to destroy him. Yet Joseph repaid them with mercy and loving-kindness, these qualities being like arrows that killed their animosity. The enemy archers did not succeed in killing Joseph nor in weakening his devotion to righteousness and brotherly affection.

Prophetically, though, Jacob's words could apply to the tribes that were to spring from Joseph's two sons, Ephraim and Manasseh, and their future battles. (Compare Deuteronomy 33:13, 17; Judges 1:23-25, 35.) It is of interest that the tribe of Ephraim produced Joshua (Hoshea; Jehoshua), Moses' successor and the leader of the fight against the Canaanites. (Num. 13:8, 16; Josh. 1:1-6) Another descendant of Joseph, Gideon of the tribe of Manasseh, with the help of Jehovah, defeated the Midianites. (Judg. 6:13-15; 8:22) And Jephthah, evidently also of the tribe of Manasseh, subdued the Ammonites. —Judg. 11:1, 32, 33; compare Judges 12:4; Numbers 26:29.

Other aspects of Jacob's prophetic blessing also find a parallel in Joseph's experiences. When Joseph, rather than taking vengeance, made provision for the entire household of Jacob or Israel, he was as a shepherd and a stone of support to Israel. Since Jehovah had guided matters so that he could serve in this capacity, Joseph had come from the hands of the "powerful one of Jacob." Being from God, Joseph also had Jehovah's help. He was with the Almighty in that he was on Jehovah's side and therefore also a recipient of his blessing.—Gen. 49:24, 25.

The blessing of Jehovah also was to be experienced by the tribes to descend from Joseph through Ephraim and Manasseh. Said Jacob: "He [the Almighty] will bless you with the blessings of the heavens above, with the blessings of the watery deep lying down below, with the blessings of the breasts and womb." (Gen. 49:25) This assured Joseph's descendants of needed water supplies from heaven and from underground, as well as a large population. —Compare Deuteronomy 33:13-16; Joshua 17:14-18.

The blessings that Jacob pronounced upon his beloved son Joseph were to be like an ornament to the two tribes to spring from Joseph. These blessings were to be an ornament superior to the blessings of forests and springs that adorn the eternal mountains and the indefinitely lasting hills. They were to be a permanent blessing, continuing upon the head of Joseph and of those descended from him just as long as mountains and hills continued.—Gen. 49:26; Deut. 33:16.

Joseph was "singled out from his brothers" because God chose him to perform a special role. (Gen. 49:26) He had distinguished himself by displaying excellence of spirit and ability to oversee and organize. It was therefore appropriate that

special blessings were to descend upon the crown of his head.

After Jacob finished blessing his sons, he died. Joseph then fell upon his father's face and kissed him. In compliance with Jacob's wish to be buried in the cave of Machpelah, Joseph had the Egyptian physicians first embalm his father's body in preparation for the trip to Canaan.—Gen. 49:29–50:13.

JOSEPH REMAINS UNCHANGED IN ATTITUDE TOWARD BROTHERS

Subsequent to their return from burying Jacob, Joseph's half brothers, still plagued by a guilty conscience, feared that Joseph might take revenge and pleaded for forgiveness. At that Joseph burst into tears, comforting and reassuring them that there was no reason for fear: "Do not be afraid, for am I in the place of God? As for you, you had evil in mind against me, God had it in mind for good for the purpose of acting as at this day to preserve many people alive. So now do not be afraid. I myself shall keep supplying you and your little children with food." —Gen. 50:14-21.

DEATH

Joseph survived his father by about fifty-five years, reaching the age of 110 years. It was his privilege to see even some of his great-grandsons. Before his death, Joseph, in faith, requested that his bones be taken to Canaan by the Israelites at the time of their exodus. At death, Joseph's body was embalmed and placed in a coffin.—Gen. 50:22-26; Josh. 24:32; Heb. 11:22.

THE NAME "JOSEPH" GIVEN PROMINENCE

In view of Joseph's prominent position among the sons of Jacob, it was most appropriate that his name was sometimes used to designate all the tribes of Israel (Ps. 80:1) or those that came to be included in the northern kingdom. (Ps. 78:67; Amos 5:6, 15; 6:6) His name also figures in Bible prophecy. In Ezekiel's prophetic vision, the inheritance of Joseph is a double portion (Ezek. 47:13), one of the gates of the city "Jehovah Himself Is There" bears the name "Joseph" (Ezek. 48:32, 35) and, with reference to the reunifying of Jehovah's people, Joseph is spoken of as chief of the one part of the nation and Judah as chief of the other part. (Ezek. 37: 15-26) Obadiah's prophecy indicated that the "house of Joseph" would share in the destruction of the "house of Esau" (Obad. 18), and that of Zechariah pointed to Jehovah's saving the "house of Joseph." (Zech. 10:6) Rather than Ephraim, Joseph appears as one of the tribes of spiritual Israel.—Rev. 7:8.

The fact that Joseph is listed at Revelation 7:8 suggests that Jacob's deathbed prophecy would have an application to spiritual Israel. It is noteworthy, therefore, that the Powerful One of Jacob, Jehovah God, provided Christ Jesus as the fine shepherd who laid down his life for the "sheep." (John 10:11-16) Christ Jesus is also the foundation cornerstone upon which God's temple composed of spiritual Israelites rests. (Eph. 2:20-22; 1 Pet. 2:4-6) And this Shepherd and Stone is with the Almighty God.—John 1:1-3; Acts 7:56; Heb. 10:12; compare Genesis 49:24, 25.

PARALLELS BETWEEN THE LIFE OF JOSEPH AND THAT OF JESUS CHRIST

Numerous parallels may be noted between the life of Joseph and that of Christ Jesus. As Joseph had been singled out as the special object of his father's affection, so also had Jesus. (Compare Matthew 3:17; Hebrews 1:1-6.) Joseph's half brothers were hostile toward him. Similarly, Jesus was rejected by his own, the Jews (John 1:11), and his fleshly half brothers at first did not exercise faith in him. (John 7:5) Joseph's ready obedience in complying with his father's will in checking on his half brothers parallels Jesus' willingly coming to earth. (Phil. 2:5-8) The bitter experiences that this mission resulted in for Joseph were comparable to what befell Jesus, particularly when abused and finally put to death on a torture stake. (Matt. 27:27-46) As Joseph's half brothers sold Joseph to the Midianite-Ishmaelite caravan, so the Jews delivered up Jesus to the Roman authority for execution. (John 18:35) Both Joseph and Jesus were refined and prepared for their life-saving roles through suffering. (Ps. 105:17-19; Heb. 5:7-10) The elevation of Joseph to be Egypt's food administrator and the saving of life resulting therefrom finds a parallel in Jesus' exaltation and his becoming a Savior of both Jews and non-Jews. (John 3:16, 17; Acts 5:31) The scheme of Joseph's brothers to harm him proved to be God's means of saving them from starvation. Likewise, the death of Jesus provided the basis for salvation.—John 6:51; 1 Cor. 1:18.

2. Father of Igal, the spy of the tribe of Issachar sent out by Moses from the wilderness of Paran. —Num. 13:2, 3, 7.

3. A Levite "of the sons of Asaph" designated by lot during David's reign to be in the first of twenty-four service groups of musicians.—1 Chron. 25:1, 2, 9.

4. "Son of Jonam"; ancestor of Christ Jesus in the lineage of his earthly mother Mary. (Luke 3:30) Joseph was a descendant of David and lived before the destruction of Jerusalem by the Babylonians.

5. One among those dismissing their foreign wives and sons at Ezra's exhortation.—Ezra 10: 10-12, 42, 44.

6. A priest of the paternal house of Shebaniah during the time of High Priest Joiakim, Governor Nehemiah and Ezra the priest.—Neh. 12:12, 14, 26.

7. "Son of Mattathias" and ancestor of Jesus Christ on the maternal side. (Luke 3:24, 25) Joseph lived years after the Babylonian exile.

8. Son of a certain Jacob; foster or adoptive father of Christ Jesus, husband of Mary and, later, the natural father of at least four sons, James, Joseph, Simon and Judas, besides daughters. (Matt. 1:16; 13:55, 56; Luke 4:22; John 1:45; 6:42) Joseph was also called the son of Heli (Luke 3:23), this evidently being the name of his father-in-law. Ever obedient to divine direction, righteous Joseph adhered closely to the Mosaic law and submitted to the decrees of Caesar.

A carpenter by trade and a resident of Nazareth, Joseph had rather limited financial resources. (Matt. 13:55; Luke 2:4; compare Luke 2:24 with Leviticus 12:8.) He was engaged to the virgin girl Mary. (Luke 1:26, 27) But before they were united in marriage she became pregnant by holy spirit. Not wanting to make her a public spectacle, Joseph intended to divorce her secretly. (See DIVORCE.) However, upon receiving an explanation from Jehovah's angel in a dream, Joseph took Mary to his home as his legal wife. Nevertheless, he refrained from having relations with her until after the birth of her miraculously begotten son.—Matt. 1:18-21, 24, 25.

In obedience to the decree of Caesar Augustus for persons to get registered in their own cities, Joseph, as a descendant of King David, traveled with Mary to Bethlehem of Judea. There in a stable Mary gave birth to Jesus, because other accommodations were not available. That night shepherds, having been informed by an angel concerning the birth, came to see the newborn infant. About forty days later, as required by the Mosaic law, Joseph and Mary presented Jesus at the temple in Jerusalem along with an offering. Both Joseph and Mary wondered as they heard aged Simeon's prophetic words about the great things Jesus would do.—Luke 2:1-33; compare Leviticus 12:2-4, 6-8.

It appears that sometime after this, while residing in a house at Bethlehem, Mary and her young son were visited by some Oriental astrologers. (Although Luke 2:39 might seem to indicate that Joseph and Mary returned to Nazareth right after presenting Jesus at the temple, it must be remembered that this scripture is part of a highly condensed account.) Divine intervention prevented their visit from bring-

ing death to Jesus. Warned in a dream that Herod was seeking to find the child to destroy it, Joseph heeded divine instructions to flee with his family to Egypt.—Matt. 2:1-15.

After the decease of Herod, Jehovah's angel again appeared in a dream to Joseph, saying: "Get up, take the young child and its mother and be on your way into the land of Israel." However, hearing that Herod's son Archelaus was ruling in his father's stead, he feared to return to Judea, and "being given divine warning in a dream, he withdrew into the territory of Galilee, and came and dwelt in a city named Nazareth."—Matt. 2:19-23.

Each year Joseph and Mary attended the Passover celebration at Jerusalem. On one occasion they were returning to Nazareth when, after covering a day's distance from Jerusalem, they found that the twelve-year-old Jesus was missing. Diligently they searched for him and finally found him at the temple in Jerusalem, listening to and questioning the teachers there.—Luke 2:41-50.

The Scriptural record is silent on the extent of the training Joseph gave to Jesus. Doubtless, though, he contributed to Jesus' progressing in wisdom. (Luke 2:51, 52) Joseph also taught him the carpenter trade, for Jesus was known both as the "carpenter's son" (Matt. 13:55) and as the "carpenter."—Mark 6:3.

Joseph's death is not specifically mentioned in the Scriptures. But it seems that he did not survive Jesus. Had he lived beyond Passover time of 33 C.E., it is unlikely that the impaled Jesus would have entrusted Mary to the care of the apostle John.—John 19:26, 27.

9. A half brother of Jesus Christ. (Matt. 13:55; Mark 6:3) Like his other brothers, Joseph at first did not exercise faith in Jesus. (John 7:5) Later, however, Jesus' half brothers, doubtless including Joseph, became believers. They are mentioned as being with the apostles and others after Jesus' ascension to heaven, so they were likely among the some 120 disciples assembled in an upper room at Jerusalem when Matthias was chosen by lot as a replacement for unfaithful Judas Iscariot. It appears that this same group of about 120 received God's spirit on the day of Pentecost in 33 C.E.—Acts 1:9–2:4.

10. A wealthy man from the Judean city of Arimathea and a reputable member of the Jewish Sanhedrin. Although a good and righteous man who was waiting for God's kingdom, Joseph, due to his fear of unbelieving Jews, did not openly identify himself as a disciple of Jesus Christ. However, he did not vote in support of the Sanhedrin's unjust action against Christ Jesus. Later, he courageously asked Pilate for Jesus' body and, along with Nicodemus, prepared it for burial and then placed it in a new rock-cut tomb. This tomb was situated in a garden near the place of impalement and belonged to Joseph of Arimathea.—Matt. 27:57-60; Mark 15:43-46; Luke 23:50-53; John 19:38-42.

11. One put up along with Matthias as a candidate for the office of oversight vacated by the unfaithful Judas Iscariot. Joseph, also called Barsabbas (perhaps a family name or merely an additional name) and surnamed Justus, was a witness of the work, miracles and resurrection of Jesus Christ. However, Matthias, not Joseph, was chosen by lot to replace Judas Iscariot before Pentecost of 33 C.E. and came to be "reckoned along with the eleven apostles."—Acts 1:15-2:1.

12. A Levite surnamed Barnabas and a native of Cyprus. (Acts 4:36, 37) He was a close associate of the apostle Paul.—See BARNABAS.

JOSHAH (Jo'shah) [Jehovah's gift]. One of the Simeonite chieftains who, in the days of King Hezekiah, conquered a portion of territory from the Hamites and Meunim in order to have more pasture ground.—1 Chron. 4:24, 34, 38-41.

JOSHAPHAT (Josh'a·phat) [Jehovah has judged].

1. One of David's loyal warriors; a Mithnite. —1 Chron. 11:26, 43.

2. A priest and one of the seven trumpeters who accompanied the ark of the covenant to Jerusalem. —1 Chron. 15:24, 25.

JOSHAVIAH (Josh·a·vi'ah). A leading warrior in David's army; son of Elnaam.—1 Chron. 11:26, 46.

JOSHBEKASHAH (Josh·be·kash'ah). Head of the seventeenth group of musicians at Jehovah's house; a son of Heman.—1 Chron. 25:1, 4, 9, 24.

JOSHEB-BASSHEBETH (Jo'sheb-bas·she'beth). The head one of David's three most outstanding mighty men. (2 Sam. 23:8) At 1 Chronicles 11:11 he is called Jashobeam, which is probably the more correct form. There are other scribal difficulties with the text in 2 Samuel 23:8, making it necessary for the obscure Hebrew in the Masoretic text (which appears to read, "He was Adino the Eznite") to be corrected to read "He was brandishing his spear." (*NW*) Other modern translations read similarly. (*AT*, *JB*, *Mo*, *Ro* ftn., *RS*) Thus Samuel is made to agree with the book of Chronicles and with the construction pattern in this section of material. It is "the three" that are being discussed, but to introduce another name, Adino, makes four. Additionally, each of the three mighty men has one of his deeds credited to him, so if the overpowering of the 800 were attributed to someone else, there would be no deed credited here to Josheb-basshebeth (Jashobeam).—See JASHOBEAM No. 2.

There is a possibility that the deed ascribed to Josheb-basshebeth at 2 Samuel 23:8 is not the same as that mentioned at 1 Chronicles 11:11. This may explain why the Samuel account speaks of 800 slain, whereas the Chronicles account refers to 300 slain.

JOSHIBIAH (Josh·i·bi'ah) [Jehovah sets, or causes to dwell]. A Simeonite whose descendant joined a territory-expansion campaign.—1 Chron. 4:24, 35, 38-41.

JOSHUA (Josh'u·a) [Jehovah is salvation].

1. Son of Nun; an Ephraimite who ministered to Moses and was later appointed as his successor. (Ex. 33:11; Deut. 34:9; Josh. 1:1, 2) The Scriptures portray Joshua as a bold and fearless leader, one who was confident in the certainty of Jehovah's promises, obedient to divine direction and determined to serve Jehovah in faithfulness. His original name was Hoshea, but Moses called him Joshua or Jehoshua. (Num. 13:8, 16) The Bible record, however, does not reveal just when Hoshea came to be known as Joshua.

LEADS FIGHT AGAINST AMALEKITES

In 1513 B.C.E., when the Israelites encamped at Rephidim shortly after their miraculous deliverance from Egypt's military might at the Red Sea, the Amalekites launched an unprovoked attack on them. Joshua was then appointed by Moses as commander in the fight against the Amalekites. Under his able leadership, the Israelites, with divine assistance, vanquished the foe. Subsequently Jehovah decreed ultimate annihilation for the Amalekites, instructing Moses to make a written record about this and to propound it to Joshua.—Ex. 17:8-16.

SERVES AS MOSES' ATTENDANT

Later, at Mount Sinai, Joshua, as Moses' attendant, likely was one of the seventy older men who were privileged to see a magnificent vision of Jehovah's glory. Thereafter Joshua accompanied Moses part way up Mount Sinai but apparently did not enter the cloud, since Moses alone was commanded to do so. (Ex. 24:9-18) Both he and Moses remained on Mount Sinai for forty days and forty nights.

At the end of this period, while descending Mount Sinai with Moses, Joshua mistook the sound of Israel's singing in connection with their idolatrous calf worship as "a noise of battle." Doubtless he shared Moses' indignation when he caught sight of the golden calf and perhaps even assisted in its destruction.—Ex. 32:15-20.

By engaging in calf worship the Israelites broke the solemn covenant they had made with Jehovah God. This may have prompted Moses to move his tent (the "tent of meeting") from the area where the people encamped, as Jehovah had not yet forgiven them for their sin and was therefore no longer in the midst of Israel. Perhaps to prevent Israelites from entering the tent of meeting in their unclean state, Joshua remained there whenever Moses returned to the Israelite camp.—Ex. 33:7-11; 34:9.

At a later time, when Moses, on account of the murmurings of the people, felt that his load was too great, Jehovah directed that he select seventy older men to assist him. These older men were then to go to the tent of meeting. But two of them, Eldad and Medad, doubtless for a valid reason, remained in the camp. When God's spirit became operative upon the sixty-eight assembled at the tent of meeting, Eldad and Medad likewise began acting as prophets in the camp. News of this was quickly brought to Moses. Then Joshua, feeling jealous for his lord, urged that Moses restrain them. Since Eldad and Medad had apparently received the spirit apart from Moses' mediation, Joshua may have felt that this detracted from the authority of his lord. But Moses corrected Joshua, saying: "I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them." —Num. 11:10-29; compare Mark 9:38, 39.

SPIES OUT THE PROMISED LAND

It was sometime after this that the Israelites encamped in the wilderness of Paran. From there Moses sent out twelve men to spy out the Promised Land, one of these men being Joshua (Hoshea or Jehoshua). Forty days later only Joshua and Caleb brought back a good report. The other ten spies disheartened the people, claiming that Israel could never hope to defeat the powerful inhabitants of Canaan. Consequently rebellious murmuring broke out in the camp. Joshua and Caleb then ripped their garments apart and, as they tried to allay the people's fears, cautioned them against rebellion. But their courageous words reflecting full confidence in Jehovah's ability to fulfill his word were to no avail. In fact, "all the assembly talked of pelting them with stones."—Num. 13:2, 3, 8, 16, 25–14:10.

For their rebellion Jehovah sentenced the Israelites to wander in the wilderness for forty years until all the registered males (not including the Levites, who were not registered among the other Israelites for military duty; Num. 1:2, 3, 47) from twenty years old upward died off. Of the registered males, Joshua and Caleb alone were to enter the Promised Land, whereas the ten unfaithful spies were to die by a scourge from Jehovah.—Num. 14:27-38; compare Numbers 26:65; 32:11, 12.

APPOINTED AS MOSES' SUCCESSOR

Toward the close of Israel's wandering in the wilderness Moses and Aaron, for failing to sanctify Jehovah respecting the miraculous provision of water at Kadesh, also lost the privilege of entering the Promised Land. (Num. 20:1-13) Therefore, Jehovah instructed Moses to commission Joshua as his successor. In the immediate presence of the new high priest, Aaron's son Eleazar, and before the assembly of Israel, Moses placed his hands upon Joshua. Although appointed as Moses' successor, Joshua was not to be like him in knowing Jehovah "face to face." Not all of Moses' dignity was transferred to Joshua but only that which was needed for him to have the respect of the nation. Rather than the more direct communication Moses had been able to enjoy with Jehovah, "face to face" as it were, Joshua was to consult the high priest, to whom had been entrusted the Urim and Thummim by which the divine will could be ascertained.—Num. 27:18-23; Deut. 1:37, 38; 31:3; 34:9, 10.

As divinely directed, Moses gave certain instructions and encouragement to Joshua so that he might faithfully discharge his commission. (Deut. 3:21, 22, 28; 31:7, 8) Finally, as the time of his death was nearing, Moses was to station himself with Joshua at the tent of meeting. Jehovah then commissioned Joshua, confirming the earlier appointment made by the imposition of Moses' hands. (Deut. 31:14, 15, 23) Subsequently Joshua participated in some way in writing and teaching the Israelites the song that was given to Moses by inspiration.—Deut. 31:19; 32:44.

ACTIVITIES AS MOSES' SUCCESSOR

After Moses' death Joshua prepared to enter the Promised Land. He dispatched officers so that these might instruct the Israelites about getting ready to cross the Jordan three days from then, he reminded the Gadites, Reubenites and the half tribe of Manasseh of their obligation to assist in the conquest of the land, and sent out two men to reconnoiter Jericho and the surrounding area.—Josh. 1:1–2:1.

Following the return of the two spies the Israelites left Shittim and encamped near the Jordan. On the next day Jehovah miraculously dammed up the Jordan, permitting the nation to cross on dry ground. To memorialize this event Joshua set up twelve stones in the middle of the riverbed and twelve stones at Gilgal, Israel's first encampment W of the Jordan. He also made flint knives for circumcising all the Israelite males born in the wilderness. Thus some four days later they were in a fit condition to observe the Passover.—Josh. 2:23–5:11.

Thereafter, while near Jericho, Joshua met an angelic prince from whom he received instruction about the procedure to be followed in taking that city. Joshua handled matters accordingly and, after devoting Jericho to destruction, pronounced a prophetic curse on its future rebuilder, which was fulfilled over five hundred years later. (Josh. 5:13–6:26; 1 Ki. 16:34) Next he moved against Ai. At first, the Israelite force of some 3,000 men suffered defeat, Jehovah having withheld his aid because of Achan's disobediently taking spoil from Jericho for personal use. Subsequent to Achan's being stoned along with his household for this sin, Joshua employed an ambush against Ai and reduced the city to a desolate mound.—Josh. 7:1–8:29.

It was then that the entire congregation of Israel, including women, children and alien residents, went to the vicinity of Mount Ebal. There at Mount Ebal Joshua built an altar according to the specifications outlined in the Law. As half of the congregation stood in front of Mount Gerazim and the other half in front of Mount Ebal, Joshua read to them the "law, the blessing and the malediction." "There proved to be not a word of all that Moses had commanded that Joshua did not read aloud."—Josh. 8:30-35.

After returning to their Gilgal camp, Joshua and the chieftains of Israel had a visit from Gibeonite messengers. Recognizing that Jehovah was fighting for the Israelites, the Gibeonites, through trickery, succeeded in concluding a covenant of peace with Joshua. When the actual facts came to light, however, Joshua constituted them slaves. News of what the Gibeonites had done also reached Adoni-zedek the king of Jerusalem. For this reason he and four other Canaanite kings launched a punitive expedition against them. In response to an appeal from the Gibeonites for aid, Joshua staged an all-night march from Gilgal. Jehovah then fought for Israel in defense of the Gibeonites, indicating that he did not disapprove of the covenant that had earlier

been made with them. More of the enemy forces perished as a result of a miraculous hailstorm than died in the actual warfare. Jehovah even listened to Joshua's voice in lengthening the daylight hours for the battle.—Josh. 9:3–10:14.

Joshua followed up this God-given victory by capturing Makkedah, Libnah, Lachish, Eglon, Hebron and Debir, thus breaking the power of the Canaanites in the southern part of the land. Next the northern Canaanite kings, under the leadership of Jabin the king of Hazor, assembled their forces at the waters of Merom to fight against Israel. Though faced with horses and chariots, Joshua was divinely encouraged not to give way to fear. Again Jehovah granted victory to the Israelites. As instructed, Joshua hamstrung the horses and burned the chariots of the enemy. Hazor itself was consigned to the fire. (Josh. 10:16–11:23) Thus, within a period of about six years (compare Numbers 10:11; 13:2, 6; 14:34-38; Joshua 14:6-10), Joshua defeated thirty-one kings and subjugated large sections of the Promised Land.—Josh. 12:7-24.

Now came the time for distributing the land to the individual tribes. This was done initially from Gilgal, under the supervision of Joshua, High Priest Eleazar and ten other divinely appointed representatives. (Josh. 13:7; 14:1, 2, 6; Num. 34:17-29) After the tabernacle was located at Shiloh the apportioning of the land by lot continued from there. (Josh. 18:1, 8-10) Joshua himself received the city of Timnath-serah in the mountainous region of Ephraim.—Josh. 19:49, 50.

FINAL ADMONITION TO ISRAELITES, AND DEATH

Toward the end of his life Joshua assembled Israel's older men, heads, judges and officers, admonishing them to serve Jehovah in faithfulness and warning them of the consequences of disobedience. (Josh. 23:1-16) He also called together the entire congregation of Israel, reviewed Jehovah's past dealings with their forefathers and the nation, and then appealed to them to serve Jehovah. Said Joshua: "Now if it is bad in your eyes to serve Jehovah, choose for yourselves today whom you will serve, whether the gods that your forefathers who were on the other side of the River served or the gods of the Amorites in whose land you are dwelling. But as for me and my household, we shall serve Jehovah." (Josh. 24:1-15) Thereafter the Israelites renewed their covenant to obey Jehovah.—Josh. 24:16-28.

At the age of 110 years Joshua died and was buried at Timnath-serah. The good effect of his unswerving loyalty to Jehovah is evident from the fact that "Israel continued to serve Jehovah all the days of Joshua and all the days of the older men who extended their days after Joshua."—Josh. 24:29-31; Judg. 2:7-9; see CHRONOLOGY, page 336, for details on the time period that may have been involved.

2. Owner of a field at Beth-shemesh where the sacred Ark first came to rest and was exposed to view after being returned by the Philistines.—1 Sam. 6:14, 18.

3. Chief of Jerusalem in the time of King Josiah. It appears that high places used for false worship were located near Joshua's residence, but Josiah had these pulled down.—2 Ki. 23:8.

4. Son of Jehozadak; the first high priest to serve the repatriated Israelites following their return from Babylonian exile. (Hag. 1:1, 12, 14; 2:2-4; Zech. 3:1-9; 6:11) In the Bible books of Ezra and Nehemiah he is called Jeshua.—See JESHUA No. 4.

JOSHUA, BOOK OF. This Bible book provides a vital link in the history of the Israelites by showing how God's promises to the patriarchs Abraham, Isaac and Jacob were fulfilled. Probably covering a period of more than twenty years (1473-c. 1450 B.C.E.), it tells of the conquest of Canaan, followed by the distribution of the land to the Israelites, and concludes with Joshua's discourses encouraging faithfulness to Jehovah.

The fact that the book contains ancient names for cities (Josh. 14:15; 15:15) and detailed instructions and then relates how these were carried out indicates that it is a contemporary record. (For examples see Joshua 1:11-18; 2:14-22; 3:2–4:24; 6:22, 23.) In fact, the writer identifies himself as living at the same time as Rahab of Jericho and therefore as an eyewitness.—Josh. 6:25.

AUTHENTICITY

In the estimation of some, however, the book of Joshua is not true history. This view is primarily based on the assumption that, since the miracles mentioned in the book are foreign to recent human experience, they could not have happened. It therefore calls into question God's ability to perform miracles, if not also his existence, as well as the writer's integrity. For the writer to have embellished his account with fiction while presenting himself as an eyewitness would have made him guilty of deliberate deceit. Surely it is illogical to conclude that a book that honors God as the Fulfiller of his word (Josh. 21:43-45), encourages faithfulness to him (Josh. 23:6-16; 24:14, 15, 19, 20, 23) and openly acknowledges Israel's failures was produced by a false witness.—Josh. 7:1-5; 18:3.

No one can deny that the Israelite nation came into existence and occupied the land described in the book of Joshua. Likewise, there is no valid basis for challenging the truthfulness of that book's account concerning the way in which the Israelites gained possession of Canaan. Neither the psalmists (Ps. 44:1-3; 78:54, 55; 105:42-45; 135:10-12; 136:17-22), Nehemiah (9:22-25), the first Christian martyr Stephen (Acts 7:45), the disciple James (Jas. 2:25) nor the learned apostle Paul (Acts 13:19; Heb. 4:8; 11:30, 31) doubted its authenticity. And 1 Kings 16:34 records the fulfillment of Joshua's prophetic curse uttered about five hundred years earlier at the time of Jericho's destruction.—Josh. 6:26.

WRITER

Some scholars, although acknowledging the book to have been written in or near the time of Joshua, reject the traditional Jewish view that Joshua himself wrote it. Their main objection is that some of the events recorded in the book of Joshua also appear in the book of Judges, which commences with the words, "And after the death of Joshua." (Judg. 1:1) Nevertheless, this opening statement is not necessarily a time indicator for all the events found in the Judges account. The book is not arranged in strict chronological order, for it mentions an event that definitely is placed before Joshua's death. (Judg. 2:6-9) Therefore, some things, such as the capture of Hebron by Caleb (Josh. 15:13, 14; Judg. 1:9, 10), Debir by Othniel (Josh. 15:15-19; Judg. 1:11-15) and Leshem or Laish (Dan) by the Danites (Josh. 19:47, 48; Judg. 18:27-29) could likewise have taken place before Joshua's death. Even the action of the Danites in setting up an idolatrous image at Laish could reasonably fit Joshua's time. (Judg. 18:30, 31) In his concluding exhortation, Joshua told the Israelites: "Remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah." (Josh. 24:14) Had idolatry not existed, this statement would have had little meaning.

Logically, then, with the exception of the concluding portion that reports his death, the book may be attributed to Joshua. As Moses had recorded the happenings of his lifetime, so it would have been fitting for Joshua to do likewise. The book itself reports: "Then Joshua wrote these words in the book of God's law."—Josh. 24:26.

NOT CONTRADICTORY

Some have felt that the book is contradictory in making it appear that the land was completely

subdued by Joshua while at the same time reporting that much of it remained to be taken. (Compare Joshua 11:16, 17, 23; 13:1.) But such seeming discrepancies are easily resolved when one bears in mind that there were two distinct aspects in the conquest. First, national warfare under Joshua's leadership broke the power of the Canaanites. Next, individual and tribal action was required to take full possession of the land. (Josh. 17:14-18; 18:3) Probably while Israel was warring elsewhere, the Canaanites reestablished themselves in cities such as Debir and Hebron so that these had to be retaken by individual or tribal effort.—Compare Joshua 11:21-23 with Joshua 14:6, 12; 15:13-17.

OUTLINE OF CONTENTS

I. Joshua commissioned by Jehovah to lead Israelites across Jordan; also assured of success and admonished to be courageous and obey Law (1:1-9)
  A. Commands officers to instruct Israelites to prepare for crossing Jordan (1:10, 11)
  B. Reminds Reubenites, Gadites and half tribe of Manasseh about obligation to share in conquest; they agree to cooperate (1:12-18)
  C. Sends two spies to investigate Jericho and vicinity (2:1)
    1. Spies lodge with Rahab, a prostitute of Jericho (2:1)
      a. Because of faith in Jehovah, Rahab hides spies and then misdirects men sent by king of Jericho to look for them; requests that she and entire family be preserved alive for having exercised loving-kindness (2:2-13)
      b. If not informed on by her, spies assure Rahab of preservation and instruct her to tie cord of scarlet thread in window and gather family into house to be spared (2:14, 16-21)
    2. Spies descend by means of rope from window of Rahab's house and, after remaining three days in mountainous region, return with good report to Joshua (2:15, 21-24)
  D. Israelites, under Joshua, leave encampment at Shittim, spend night near Jordan and cross river (3:1-17)
    1. As divinely instructed, priests with Ark lead march (3:8, 11, 14)
    2. At instant feet of priests carrying Ark dipped into edge of Jordan's waters, river miraculously dammed up, fulfilling Jehovah's earlier words to Joshua and assuring that Jehovah was with Joshua and that Israel would defeat inhabitants of land (3:7, 9-16)
    3. Israelites cross while priests remain standing with Ark in middle of Jordan (3:17)
    4. According to Joshua's command, twelve stones picked up from middle of Jordan to be deposited at first Israelite lodging place W of Jordan; twelve stones also set up in middle of Jordan where priests stood (4:1-10)
    5. Priests with Ark cross last and Jordan again overflows banks (4:11-19)
    6. Twelve stones taken from bed of Jordan set up at Gilgal as memorial (4:20-24)
    7. Israel's crossing Jordan by means of miracle throws fear into inhabitants of land (5:1)
II. Circumcision of Israelite males at Gilgal followed by observance of Passover; manna ceases as Israelites begin eating fruitage of land (5:2-12)
III. Angelic prince appears to Joshua near Jericho and outlines procedure for taking city (5:13–6:5)
IV. Jericho devoted to destruction after Jehovah causes walls to fall; Rahab and household spared (6:6-25, 27)
  A. Joshua pronounces prophetic curse on Jericho's future rebuilder (6:26)
  B. Achan wrongly appropriates to himself things devoted to destruction (7:1)
V. Israelites defeated by men of Ai because Jehovah withholds aid due to Achan's sin; Achan and his household stoned and then burned (7:2-26)
VI. With Jehovah's blessing, second effort against Ai successful (8:1-29)
  A. Joshua employs ambush against city (8:2-21)
  B. Inhabitants devoted to destruction, their domestic animals taken as spoil, city reduced to desolate mound and its king hanged on stake until evening (8:22-29)
VII. Joshua builds altar at Mount Ebal and reads blessings and maledictions to Israelites, as half of congregation stands in front of Mount Gerizim and the other half in front of Mount Ebal (8:30-35)
VIII. While other peoples of Canaan prepare for war against Israel, Gibeonites shrewdly get Joshua to conclude covenant of peace (9:1-15, 24)
  A. Covenant honored, although Gibeonites had misrepresented facts to save their lives; Gibeonites constituted slaves (9:16-27)
  B. Five kings ally themselves against Gibeonites for having made peace with Israel (10:1-5)
    1. Israel's army marches all night from Gilgal to defend Gibeonites in response to their request for aid (10:6-9)
    2. Enemy defeated as Jehovah fights for Israel (10:10-27)
  C. Joshua follows up victory by taking cities of Makkedah, Libnah, Lachish, Eglon, Hebron and Debir respectively and capturing mountainous region, Negeb and Shephelah in southern Canaan (10:28-43)
IX. A coalition of northern Canaanite kings, headed by Jabin of Hazor, assemble forces at waters of Merom to fight against Israel (11:1-5)
  A. Jehovah gives Israel victory; as divinely directed, Joshua hamstrings horses and burns chariots of enemy (11:6-9)
  B. Hazor captured and burned (11:10-15)
X. Major conquests completed; listing of thirty-one defeated kings (11:16–12:24)
XI. Land, including unsubjugated sections, apportioned to Israelites as an inheritance (13:1-7)
  A. Gadites, Reubenites and half tribe of Manasseh granted possession of inheritances E of Jordan earlier received from Moses; Levites received no inheritance (13:8-33)
  B. Joshua gives Hebron to Judean Caleb, this being a special inheritance promised him by Jehovah through Moses (14:6-15)
  C. Other inheritances W of Jordan assigned by lot (14:1-5)
    1. Judah's inheritance (15:1-63)
    2. Territory assigned to Ephraim and Manasseh (16:1–17:18)
      a. Inheritance of Ephraimites, including enclave cities in Manasseh (16:5-10)
      b. Manassites, including daughters of Manassite Zelophehad, receive inheritance; ten allotments of land for Manassites W of Jordan and enclave cities in Issachar and Asher (17:1-13)
      c. Tribes of Ephraim and Manasseh consider inheritances too small; told by Joshua to cut down forests and drive out Canaanites (17:14-18)
  D. Tabernacle located at Shiloh and distribution of land by lot continues from there (18:1-10)
    1. Tribes of Benjamin, Simeon, Zebulun, Issachar, Asher, Naphtali and Dan have inheritances apportioned to them by lot; Joshua receives Timnath-serah as special inheritance (18:11–19:51)

2. Six cities of refuge set aside for unintentional manslayers (20:1-9)
3. Assignment of forty-eight Levite cities, thirteen of these being priestly cities (21:1-42)

E. With assignments of territory made, Jehovah's promises to Israel fulfilled (21:43-45)

XII. Reubenites, Gadites and half tribe of Manasseh return to inheritance E of Jordan after being admonished and blessed by Joshua (22:1-9)

A. Build an altar, causing tribes W of Jordan to plan military action against them for unfaithfulness (22:10-12)

B. Issue over altar settled peaceably when tribes E of Jordan reveal purpose of altar to be a memorial of faithfulness to Jehovah (22:13-34)

XIII. Joshua assembles Israel's older men, heads, judges and officers, admonishing them to carry out Jehovah's word (23:1-16)

XIV. Joshua convenes all Israel at Shechem, reviews with them God's dealings and encourages them to serve Jehovah; Israelites renew covenant to do God's will (24:1-28)

XV. Death of Joshua, burial of Joseph's bones at Shechem and death of Eleazar the high priest (24:29-33)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 42-46.

JOSIAH (Jo·si'ah) [let (or, may) Jehovah give; or, Jehovah heals].

1. Son of Judean King Amon by Jedidah the daughter of Adaiah. (2 Ki. 22:1) Josiah had at least two wives, Hamutal and Zebidah. (2 Ki. 23:31, 34, 36) Of his four sons mentioned in the Bible, only the firstborn, Johanan, did not rule as king over Judah. —1 Chron. 3:14, 15.

After the assassination of his father and the execution of the conspirators, eight-year-old Josiah became king of Judah. (2 Ki. 21:23, 24, 26; 2 Chron. 33:25) Some six years later Zebidah gave birth to Josiah's second son, Jehoiakim. (2 Ki. 22:1; 23:36) In the eighth year of his reign, Josiah sought to learn and to do Jehovah's will. (2 Chron. 34:3) It was also about this time that Jehoahaz (Shallum), Josiah's son by Hamutal, was born.—2 Ki. 22:1; 23:31; Jer. 22:11.

During his twelfth year as king, Josiah began a campaign against idolatry that apparently extended into the eighteenth year of his reign. Altars used for false worship were torn down and desecrated by burning human bones upon them. Also, sacred poles, graven images and molten statues were destroyed. Josiah even extended his efforts as far as the northern part of what had once been territory of the ten-tribe kingdom but had been desolated because of the Assyrian conquest and subsequent exile. (2 Chron. 34:3-8) Evidently Zephaniah's and Jeremiah's denunciations of idolatry had a good effect. —Jer. 1:1, 2; 3:6-10; Zeph. 1:1-6.

After King Josiah completed cleansing the land of Judah and while he was having Jehovah's temple repaired, High Priest Hilkiah found the "book of Jehovah's law by the hand of Moses," doubtless the original copy. Entrusted by Hilkiah with this sensational find, Shaphan the secretary reported on the progress of the temple repair work and thereafter read the book to Josiah. On hearing God's word, this faithful king ripped his garments apart and then commissioned a five-man delegation to inquire of Jehovah in his behalf and in behalf of the people. The delegation went to the propheteSS Huldah, then dwelling in Jerusalem, and brought back a report to this effect: 'Calamity will come as a consequence of disobedience to Jehovah's law. But because you, King Josiah, humbled yourself, you will be gathered to your graveyard in peace and will not see the calamity.'—2 Ki. 22:3-20; 2 Chron. 34:8-28; see HULDAH.

Subsequently Josiah assembled all the people of Judah and Jerusalem, including the older men, the priests and the prophets, and read God's law to them. After this they concluded a covenant of faithfulness before Jehovah. Then followed a second and evidently a more intensive campaign against idolatry. The foreign-god priests of Judah and Jerusalem were put out of business, and Levite priests who had become involved in improper worship at high places were deprived of the privilege of serving at Jehovah's altar. The high places built centuries earlier during Solomon's reign were made completely unfit for worship. In fulfillment of a prophecy uttered about three hundred years previously by an unnamed man of God, Josiah pulled down the altar built by Israel's King Jeroboam at Bethel. Not only at Bethel but also in the other cities of Samaria the high places were removed, and the idolatrous priests were sacrificed on the altars where they had officiated.—1 Ki. 13:1, 2; 2 Ki. 23:4-20; 2 Chron. 34:33.

Still in the eighteenth year of his reign, Josiah arranged for the celebration of the Passover, on Nisan 14. It transcended any Passover that had been observed since the days of the prophet Samuel. Josiah himself contributed thirty thousand passover victims and three thousand cattle.—2 Ki. 23:21-23; 2 Chron. 35:1-19.

About four years later Josiah became father to Mattaniah (Zedekiah) by his wife Hamutal.—2 Ki. 22:1; 23:31, 34, 36; 24:8, 17, 18.

Toward the close of Josiah's thirty-one-year reign (659-c. 629 B.C.E.) Pharaoh Necho led his armies northward to fight the "king of Assyria," that is, the Babylonian conqueror of Assyria, at Carchemish. For a reason not revealed in the Bible, King Josiah disregarded a divine warning and tried to turn the Egyptian forces back at Megiddo but was mortally wounded in the attempt. He was brought back to Jerusalem in a war chariot and died either en route or upon arrival there. Josiah's death brought much grief to his subjects. "All Judah and Jerusalem were mourning over Josiah. And Jeremiah began to chant over Josiah; and all the male singers and female singers keep talking about Josiah in their dirges down till today."—2 Chron. 35:20-25; 2 Ki. 23:29, 30.

Although three of Josiah's sons and one grandson ruled as kings over Judah, none of them imitated his fine example of turning to Jehovah with all his heart, soul and vital force. (2 Ki. 23:24, 25, 31, 32, 36, 37; 24:8, 9, 18, 19) This also indicates that, although Josiah's efforts had removed the outward appendages of idolatry, the people generally had not returned to Jehovah with a complete heart. Consequently future calamity was certain.—Compare 2 Kings 23:26, 27; Jeremiah 35:1, 13-17; 44:15-18.

2. "Son of Zephaniah" residing at Jerusalem after the exile. (Zech. 6:10) Probably the same as Hen. —Zech. 6:14.

JOSIPHIAH (Jo·si·phi'ah) [Jehovah adds]. A member of the paternal house of Bani whose son Shelomith, as head of the paternal house, went to Jerusalem with Ezra in 468 B.C.E.—Ezra 8:1, 10.

JOTBAH (Jot'bah) [pleasantness]. The home of Haruz, Judean King Amon's maternal grandfather. (2 Ki. 21:19) Jotbah is often identified with modern Khirbet Jefat, about nine miles (c. 14 kilometers) N of Nazareth.

JOTBATHAH (Jot'ba·thah) [possibly, pleasantness or goodness]. A well-watered wilderness encampment of the Israelites. (Num. 33:33, 34; Deut. 10:7) Its exact location cannot be determined. However, 'Ain Tabah, located in a swampy depression about twenty-four miles (c. 39 kilometers) N of Ezion-geber, has been suggested as a possible identification.

JOTHAM (Jo'tham) [may Jehovah complete].

1. A descendant of Judah designated as a 'son' of Jahdai.—1 Chron. 2:47.

2. Youngest son of Judge Gideon (Jerubbaal) residing at Ophrah. (Judg. 8:35; 9:5) After Gideon's death, Abimelech, his son by a slave girl, murdered all his half brothers, that is, all but Jotham, who had concealed himself. Thereafter, when the landowners of Shechem made Abimelech their king, Jotham stationed himself atop Mount Gerizim and, by means of an illustration involving trees, pronounced a prophetic malediction upon the landowners of Shechem and Abimelech. Subsequently Jotham fled and took up residence at Beer.—Judg. 9:6-21, 57.

3. Son of Judean King Uzziah (Azariah) by Jerusha(h) the daughter of Zadok. (2 Ki. 15:32, 33; 1 Chron. 3:12; 2 Chron. 27:1; Matt. 1:9) After Uzziah was struck with leprosy when he became angry at the priests because of being reproved by them for unlawfully invading the temple and attempting to offer up incense, Jotham began caring for the kingly duties in his father's stead. But apparently not until Uzziah's death did twenty-five-year-old Jotham begin his sixteen-year rule (777-c. 762 B.C.E.).—2 Ki. 15:5, 7, 32; 2 Chron. 26:18-21, 23; 27:8.

In the time of Jotham certain Gadites were enrolled genealogically, and Isaiah, Hosea and Micah served as prophets. (1 Chron. 5:11, 17; Isa. 1:1; Hos. 1:1; Mic. 1:1) Although his subjects engaged in improper worship at high places, Jotham personally did what was right in Jehovah's eyes.—2 Ki. 15:35; 2 Chron. 27:2, 6.

Much construction work was done during Jotham's reign. He erected the upper gate of the temple, did considerable building on the wall of Ophel, also built cities in the mountainous region of Judah, and fortified places and towers in the woodlands. —2 Chron. 27:3-7.

But Jotham did not enjoy a peaceful reign. He warred with the Ammonites and finally triumphed over them. As a result, for three years they paid a yearly tribute of a hundred silver talents (c. $142,359 in modern values) and ten thousand cor measures (c. 62,000 bushels or 2,200,000 liters) both of wheat and of barley. (2 Chron. 27:5) During Jotham's reign the land of Judah also began to experience military pressures from Syrian King Rezin and Israelite King Pekah. —2 Ki. 15:37.



Seal inscription reading "[Belonging] to Jotham"

At his death Jotham was buried in the city of David, and his son Ahaz, who had been about four years old when Jotham became king, ascended the throne of Judah.—2 Chron. 27:7-28:1.

Since Jotham ruled only sixteen years, the reference at 2 Kings 15:30 to the "twentieth year of Jotham" evidently is to be understood to mean the twentieth year after his becoming king, that is, the fourth year of Ahaz. The writer of the Kings account may have chosen not to introduce Jotham's successor Ahaz at this point because of yet having to supply details about Jotham's reign.

JOURNEY. The word "journey" is often used in the Bible to designate a general distance covered. (Gen. 31:23; Ex. 3:18; Num. 10:33; 33:8) The distance covered in a day depended on the means of transport used and the conditions and terrain encountered by the traveler. An average day's journey on land was perhaps twenty miles (32 kilometers) or more. But a "sabbath day's journey" was far less. (Matt. 24:20) Acts 1:12 indicates that a "sabbath day's journey" separated Jerusalem from the Mount of Olives. Probably because of reckoning from two different starting points, Josephus gives this distance once as five furlongs (3,037 feet; 925 meters) and another time as six furlongs (3,645 feet; 1,110 meters). Rabbinical sources, on the basis of Joshua 3:4, indicate a "sabbath day's journey" to be 2,000 cubits (2,917 feet; 890 meters).

JOY. The emotion excited by the acquisition or expectation of good; state of happiness; exultation. The Hebrew and Greek words used in the Bible for joy, exultation, rejoicing and being glad express various shades of meaning, different stages or degrees of joy. They variously denote gladness, basis or occasion for joy, dancing as with joy, spinning around with pleasurable emotion, exulting or leaping with exuberant joy, and glorying or vaunting oneself (in something).

JEHOVAH GOD AND JESUS CHRIST

Jehovah is called "the happy God." (1 Tim. 1:11) He creates and works with joy for himself and his creatures. What he brings about makes him joyful. (Ps. 104:31) He wants his creatures likewise to enjoy his works toward them, and to enjoy their own work. (Eccl. 5:19) Since he is the Source of all good things (Jas. 1:17), the chief enjoyment for all intelligent creatures, both mankind and angels, is in coming to know him. (Jer. 9:23, 24) King David said: "Let my musing about him be pleasurable. I, for my part, shall rejoice in Jehovah." (Ps. 104:34) He also sang: "The righteous one will rejoice in Jehovah and will indeed take refuge in him; and all the upright in heart will boast." (Ps. 64:10) The apostle Paul urged Christians to take joy at all times in their knowledge of him and his dealing with them, writing to them: "Always rejoice in the Lord ['Jehovah,' in some Hebrew versions]. Once more I will say, Rejoice!" —Phil. 4:4.

Jesus Christ, who was the intimate One of Jehovah, knows him best (Matt. 11:27) and he is able to explain Him to his followers. (John 1:18) Jesus is therefore joyful, being called "the happy and only Potentate." (1 Tim. 6:14, 15) Out of love for his Father he is eager to do always the things that please Him. (John 8:29) Therefore, when the task of coming to earth, suffering and dying was set before him, in order that he might vindicate Jehovah's name, "for the joy that was set before him he endured a torture stake, despising shame." (Heb. 12:2) He also had great love for and joy in mankind. The Scriptures, personifying him in his prehuman existence as wisdom, represent him as saying: "Then I came to be beside [Jehovah] as a master worker, and I came to be the one he was specially fond of day by day, I being glad before him all the time, being glad at the productive land of his earth, and the things I was fond of were with the sons of men."—Prov. 8:30, 31.

Jesus desired his followers to have the same joy, telling them: "These things I have spoken to you, that my joy may be in you and your joy may be made full." The angels had joy at the creation of the earth. (John 15:11; 17:13; Job 38:4-7) They also view the course of God's people, taking joy in their faithful course and especially exulting when an individual turns from his sinful ways to the pure worship and service of God.—Luke 15:7, 10.

What makes God joyful

Jehovah's heart can be made glad by his servants because of their faithfulness and loyalty to him. Satan the Devil has constantly challenged the rightfulness of God's sovereignty and the integrity of all those serving God. (Job 1:9-11; 2:4, 5; Rev. 12:10) To them apply the words: "Be wise, my son, and make my heart rejoice, that I may make a reply

to him that is taunting me." (Prov. 27:11) Jehovah's people in the earth can cause God to rejoice by faithfulness and loyalty to him.—Isa. 65:19; Zeph. 3:17.

A FRUIT OF THE SPIRIT

Since Jehovah is the Source of joy and desires joyfulness for his people, joy is a fruit of his holy spirit. Joy is named immediately after love in the list at Galatians 5:22, 23. The apostle wrote to the Christians at Thessalonica: "You became imitators of us and of the Lord, seeing that you accepted the word under much tribulation with *joy of holy spirit.*" (1 Thess. 1:6) Accordingly, Paul counseled the Christians at Rome that the kingdom of God did not consist of material things, so that one should be stumbled at another or should judge another on the basis of such things as what he ate or drank, "for the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit."—Rom. 14:17.

A HEART QUALITY

True joy is a quality of the heart, and can affect the whole body for good. "A joyful heart has a good effect on the countenance," and "a heart that is joyful does good as a curer [or, "does good to the body," *NW*, 1950 ed., ftn.]," says the wise writer of Proverbs.—Prov. 15:13; 17:22.

JOY IN GOD'S SERVICE

What Jehovah asks of his servants is not burdensome. (1 John 5:3) He wants them to enjoy his service. His people Israel were to enjoy the seasonal festivals that he arranged for them, and were to rejoice in other aspects of their life and worship of God. (Lev. 23:40; Deut. 12:7, 12, 18) They were to speak out about God joyfully. (Ps. 20:5; 51:14; 59:16) If they did not serve with joy of heart, there was something wrong with their hearts and their appreciation of his loving-kindness and goodness. Therefore he warned what would take place if they became disobedient and took no joy in serving him: "All these maledictions will certainly come upon you . . . because you did not listen to the voice of Jehovah your God by keeping his commandments and his statutes . . . And they must continue on you and your offspring . . . due to the fact that you did not serve Jehovah your God with rejoicing and joy of heart for the abundance of everything."—Deut. 28: 45-47.

The Christian, no less, should enjoy his service to God. Otherwise, something is lacking in heart appreciation. (Ps. 100:2) "The joy of Jehovah is your stronghold," said one of God's faithful servants. (Neh. 8:10) The good news the Christian proclaims was announced by God's angel as "good news of a great joy that all the people will have." (Luke 2:10) Jehovah's name upon his witnesses and the truth as found in the Bible should themselves be a joy to them. The prophet Jeremiah said: "Your word becomes to me the exultation and the rejoicing of my heart; for your name has been called upon me, O Jehovah God of armies."—Jer. 15:16.

Moreover, Jehovah's just, right judicial decisions put into effect in the Christian congregation and in the lives of Christians are cause for joy, especially in a time when the world has thrown justice and righteousness to the ground. (Ps. 48:11) Then, the marvelous hope ahead surely gives strong ground for joyfulness. ("Rejoice in the hope ahead."—Rom. 12: 12; Prov. 10:28) Their salvation is a basis for joy. (Ps. 13:5) Additionally, there is the joy that the servant of God has in those whom he aids in coming to the knowledge and service of Jehovah. (Phil. 4:1; 1 Thess. 2:19) Meeting together and working together with God's people is one of the greatest joys.—Ps. 106:4, 5; 122:1.

Persecution a cause for joy

For the Christian who guards his heart, even persecution, though not in itself enjoyable, should be viewed with joy, for endurance of it with integrity is a victory. God will help the faithful one. (Col. 1:11) Additionally, it is proof that one is approved by God. Jesus said that when reproach and persecution come the Christian should "leap for joy." —Matt. 5:11, 12; Jas. 1:2-4; 1 Pet. 4:13, 14.

OTHER JOYS PROVIDED BY GOD

Jehovah has provided many other things that mankind may enjoy day by day. Some of these are: marriage (Deut. 24:5; Prov. 5:18); being father or mother of a righteous and wise child (Prov. 23:24, 25); food (Eccl. 10:19; Acts 14:17); wine (Ps. 104: 14, 15; Eccl. 10:19) and the multitudinous things of His creation.—Jas. 1:17; 1 Tim. 6:17.

FALSE OR NON-LASTING JOYS

Jesus speaks of some who would hear the truth and receive it with joy, but without getting the real sense of it. Such do not cultivate the implanted word in their hearts, and as a consequence soon lose their joy by being stumbled when tribulation or persecution arises on account of the word. (Matt. 13:20, 21) Joy based on materialism is a false joy that is in error and will be short-lived. Also, one rejoicing over the calamity of another, even of one who hates him, must account to Jehovah for his sin. (Job 31:25-30; Prov. 17:5; 24:17, 18) A young man is foolish to rejoice in his youth in the sense that he gives in to following "the desires incidental to youth." (Eccl. 11:9, 10; 2 Tim. 2:22) Similarly, love of merriment will bring one into a bad situation. (Prov. 21: 17; Eccl. 7:4) Even the Christian who exults in comparing himself with others is in error. Rather, he should prove what his own work is and have cause for exultation in himself alone.—Gal. 6:4.

EVERLASTING JOY

Jehovah promised to restore his people Israel after their captivity to Babylon. He did bring them back to Jerusalem in 537 B.C.E. and they greatly rejoiced when the temple foundation was laid. (Isa. 35:10; 51:11; 65:17-19; Ezra 3:10-13) But Isaiah's prophecy (65:17) evidently has a greater fulfillment in the establishment of "a new heaven and a new earth," in which arrangement all mankind will have joy forever under the "New Jerusalem."—Rev. 21:1-3.

Under present conditions wickedness, sickness and death prevent full and undiminished joy. But in harmony with the Bible rule: "A wise king is scattering wicked people," God's king Jesus Christ will bring an end to all enemies of God and of righteousness. (Prov. 20:26; 1 Cor. 15:25, 26) Thus all obstacles to complete joy will be removed, for even "death will be no more, neither will mourning nor outcry nor pain be any more." (Rev. 21:4) Sorrow for those who have died will be completely gone, removed by the resurrection of the dead. This knowledge comforts Christians even today, who, on this account, do not "sorrow just as the rest also do who have no hope."—1 Thess. 4:13, 14; John 5:28, 29.

JOZABAD (Jo'za·bad) [contraction of Jehozabad, meaning "Jehovah has bestowed"].

1. A warrior who joined David at Ziklag; a Gederathite.—1 Chron. 12:1-4.

2, 3. Two persons with this name were among the headmen of Manasseh who deserted to David when he was at Ziklag and became chiefs in his army. —1 Chron. 12:20, 21.

4. A commissioner appointed by King Hezekiah to assist in caring for the tithes, contributions and holy things brought in by the people; no doubt a Levite. —2 Chron. 31:12, 13.

5. A Levite chief who contributed many sheep and cattle for King Josiah's great Passover celebration.—2 Chron. 35:1, 9, 18.

6. One of the postexilic Levites into whose hand Ezra and his party weighed out all the precious items that had been brought with them from Babylon to Jerusalem in 468 B.C.E. (Ezra 8:33, 34) See Nos. 8, 9, 10, below.

7. A son or descendant of Pashhur, and one of the priests who dismissed their foreign wives and sons. —Ezra 10:22, 44.

8. One of the Levites whom Ezra successfully encouraged to send away their foreign wives. (Ezra 10:10, 11, 23, 44) Possibly the same as Nos. 6, 9, 10.

9. One of the Levites associated with Ezra and Nehemiah who read and explained the Law to the people. (Neh. 8:7-9) Possibly the same as Nos. 6, 8 and 10.

10. A Levite "over the outside business" of the rebuilt temple. (Neh. 11:15, 16) Possibly the same as Nos. 6, 8 and 9.

JOZACAR (Jo'za·car) [Jehovah has remembered]. A servant of King Jehoash of Judah, who, with his companion Jehozabad, killed their ruler in reprisal for the death of Zechariah and apparently other sons of High Priest Jehoiada. However, Jehoash's son and successor Amaziah, in turn, avenged his father's death by striking down Jozacar and his accomplice. Jozacar was the son of Shimeath, an Ammonitess. He is also called Zabad.—2 Ki. 12:20, 21; 2 Chron. 24:20-22, 25-27; 25:1, 3.

JUBAL (Ju'bal). Son of Lamech and Adah; descendant of Cain. As "founder of all those who handle the harp and the pipe," Jubal may have invented both stringed and wind instruments, or perhaps he 'founded' a profession, which gave considerable impetus to the progress of music.—Gen. 4:17-21.

JUBILEE [Heb., *yoh·vel'* (or, *yo·vel'*), the blast of a horn; ram's horn]. Starting with the time of entering the Promised Land, the nation of Israel was to count six years during which time the land was sown, cultivated and harvested, but the seventh year was to be a sabbath year, during which the land must lie fallow. In the seventh year no sowing or pruning could be done. Even the growth from kernels of grain spilled during the harvest of the previous year could not be reaped, and they were not to gather the grapes of their unpruned vines. Grain and fruit that grew of itself would be available to the owner, his slaves, hired laborers, alien residents and the poor. Domestic animals and wild beasts also were allowed to eat of it. (Lev. 25:2-7; Ex. 23:10, 11) Seven of these seven-year periods (7 x 7 = 49) were to be counted, and the following year, the fiftieth, was to be a Jubilee year. It shared features of the sabbatical year. The land again had complete rest. The same regulations applied to the produce of the land. (Lev. 25:8-12) This meant that the produce of the forty-eighth year of each fifty-year cycle would be the primary source of food for that year and for a little over two years following, until the harvest of the fifty-first, or the year after the Jubilee. Jehovah's special blessing on the sixth year resulted in a crop yield sufficient to furnish food through the sabbath year. (Lev. 25:20-22) Similarly, God provided a bountiful and sufficient harvest in the forty-eighth year to supply the nation through the sabbath year and the Jubilee that followed, if the Jews kept his law.

The Jubilee was in a sense an entire year of festival, a year of liberty. The keeping of it would demonstrate Israel's faith in their God Jehovah and would be a time of thanksgiving and happiness in his provisions.

It was on the tenth day of the seventh month (in the month of Tishri), on the Day of Atonement, that the horn (*Shoh·phar'*, or *Sho·phar'*, a curved animal's horn) was sounded, proclaiming liberty throughout the land. This meant freedom for the Hebrew slaves, many of whom had sold themselves because of debt. Such release normally would not come until the seventh year of servitude (Ex. 21:2), but the Jubilee provided liberty even for those who had not yet served for six years. All hereditary land possessions that had been sold (usually because of financial reverses) were returned, and each man returned to his family and his ancestral possession. No family was to sink into the depths of perpetual poverty. Every family was to have its honor and respect. Even one who squandered his substance could not forever lose his inheritance for his posterity. After all, the land was really Jehovah's, and the Israelites themselves were alien residents and settlers from Jehovah's standpoint. (Lev. 25:23, 24) If the nation kept God's laws, then, as he said: "No one should come to be poor among you."—Lev. 25:8-10, 13; Deut. 15:4, 5.

By reason of the Jubilee law none of the land could be sold in perpetuity. God provided that if a man sold any land of his hereditary possession, the sale price was to be gauged according to the number of years left until the Jubilee. The same rate was in effect when hereditary land was repurchased by its owner. In effect, a sale of land, therefore, was actually only the sale of the use of the land and its produce for the number of years left until Jubilee year. (Lev. 25:15, 16, 23-28) This applied to houses in unwalled settlements, which were counted as the open country, but houses in walled cities were not included in property returned at Jubilee. Exceptions to this were the houses of the Levites, whose only possessions were the houses and the pasture grounds around the Levite cities. These had their houses returned at Jubilee; the pasture ground of Levite cities could not be sold. —Lev. 25:29-34.

The wonderful provision of the Jubilee year can better be appreciated when one considers, not only the beneficial results to the individual Israelites, but especially the effect on the nation as a whole. When the Jubilee arrangement was properly observed, the nation was restored in the Jubilee year to the full and proper theocratic state that God purposed and established at the beginning. Government was on a sound basis. The national economy would always be stable and the nation would have no crushing debt. (Deut. 15:6) The Jubilee brought about a stable standard of land values and also prevented a great internal debt and its resultant false prosperity, bringing inflation, deflation and business depression.

The Jubilee law, when obeyed, preserved the nation from gravitating to the sad state that we observe today in many lands, where there are virtually only two classes, the extremely rich landed property owners and the extremely poor, "serfs," "sharecroppers" and the like. The benefits to the individual strengthened the nation, for none would be underprivileged and crushed into unproductiveness by a bad economic situation, but all could contribute their talents and abilities to the national welfare. With Jehovah providing blessings of the yield of the ground and with the education that was provided, Israel, while obedient, would enjoy the perfect government and prosperity that only the true theocracy could provide. —Isa. 33:22.

The Law was read to the people on sabbath years, particularly during the Festival of Booths or Ingathering. (Deut. 31:10-12) They should thereby have been drawn closer to Jehovah and should have maintained their freedom. Jehovah warned the Israelites that they would suffer tragedy if they were disobedient and repeatedly ignored his laws (which included those pertaining to the sabbath and Jubilee years).—Lev. 26:27-45.

Starting the count of years with the entry of the Israelites into the Promised Land, their first Jubilee year began in Tishri of 1424 B.C.E. (Lev. 25:2-4, 8-10) Between the time of entering the Promised Land in 1473 B.C.E. and the fall of Jerusalem in 607 B.C.E., the Israelites were obligated to celebrate seventeen Jubilees. But it is a sad commentary

on their history that they did not appreciate Jehovah as their King. They eventually violated his commands, including the sabbath laws, and suffered the loss of the blessings he arranged for them. Their failure brought reproach on God before the nations of the world and hindered them from realizing the excellence of his theocratic government.—2 Chron. 36:20, 21.

There are allusions to a symbolic meaning of the Jubilee arrangement in the Christian Greek Scriptures. Jesus Christ said he came to "preach a release to the captives." He said: "Lord of the sabbath is what the Son of man is," and shortly thereafter on a sabbath day he restored a man's withered hand to a sound condition. The apostle Paul points forward to the time when "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Luke 4:16-18; Matt. 12:8-13; Rom. 8:20, 21; see SABBATH YEAR.

JUCAL (Ju'cal) [abbreviated form of Jehucal, meaning Jehovah is able, mighty]. "Son of Shelemiah"; one of the princes of Judah who asked that the prophet Jeremiah be executed for weakening the hands of the warriors.—Jer. 38:1-4.

JUDAH (Ju'dah) [lauded; (object of) laudation].

1. Jacob's fourth son by his wife Leah. (Gen. 29:35; 1 Chron. 2:1) After spending about nine years of his life at Haran in Paddan-aram, Judah was taken with all of Jacob's household to Canaan. (Compare Genesis 29:4, 5, 32-35; 30:9-12, 16-28; 31:17, 18, 41.) Subsequently he resided with his father at Succoth and then at Shechem. After his sister Dinah was violated by Hamor's son, and Simeon and Levi had avenged her by killing all the males of Shechem, Judah evidently shared in plundering the city.—Gen. 33:17, 18; 34:1, 2, 25-29.

RELATIONSHIP TO JOSEPH

In the course of time, because Jacob favored him, Joseph came to be hated by Judah and his other half brothers. Their hatred intensified after Joseph related two dreams that pointed to his becoming their superior. Therefore, when Jacob sent Joseph to check on his half brothers as they cared for the flocks, upon seeing him from a distance, they plotted to kill him. But at the suggestion of Reuben, who had in mind saving Joseph's life, they pitched him into a dry waterpit.—Gen. 37:2-24.

Thereafter, as a caravan of Ishmaelites came to view, Judah, apparently in Reuben's absence, convinced the others that, rather than murdering Joseph, it would be better to sell him to the passing merchants. (Gen. 37:25-27) Despite Joseph's plea for compassion, they sold him for twenty silver pieces. (Gen. 37:28; 42:21) Although the indications are that Judah's main concern was to save Joseph's life and the sale itself afterward proved to be a blessing for all concerned, Judah, like the others, was guilty of a grave sin that long burdened his conscience. (Gen. 42:21, 22; 44:16; 45:4, 5; 50:15-21) (Under the Mosaic law later given to the Israelites, this offense carried the death penalty. [Ex. 21:16]) Afterward Judah also joined the others in deceiving Jacob into thinking that Joseph had been killed by a wild beast. (Gen. 37:31-33) Judah was then about twenty years old.

JUDAH'S FAMILY

It seems that after this incident Judah left his brothers. He took up tenting near Hirah the Adullamite, and apparently a friendly relationship developed between them. During this time Judah married the daughter of the Canaanite Shua. By her he had three sons, Er, Onan and Shelah. The youngest, Shelah, was born at Achzib.—Gen. 38:1-5.

Later, Judah selected Tamar as a wife for his firstborn Er. But on account of his badness, Er was executed by Jehovah. Judah then instructed his second son, Onan, to perform brother-in-law marriage. But Onan, although having relations with Tamar, "wasted his semen on the ground so as not to give offspring to his brother." For this Jehovah also slew him. Judah then recommended that Tamar return to her father's house and wait until Shelah matured. Yet, even after Shelah had grown up, Judah, seemingly reasoning that his youngest son might die, did not give him in marriage to Tamar. —Gen. 38:6-11, 14.

Therefore, subsequent to Judah's becoming a widower, Tamar, on learning that her father-in-law was going to Timnah, disguised herself as a prostitute and then seated herself at the entrance of Enaim on the road Judah would be traversing. Not recognizing his daughter-in-law and assuming her to be a prostitute, Judah had relations with her. When it later came to light that Tamar was pregnant, Judah demanded that she be burned as a harlot. But, upon the presentation of the evidence that he himself had made her pregnant, Judah exclaimed: "She is more righteous than I am, for the reason that I did not give her to Shelah my son." Thus unwittingly Judah had taken the place of Shelah in fathering legal offspring. Some six months later Tamar gave birth to the twins Perez and Zerah. Judah had no further relations with her.—Gen. 38:12-30.

TO EGYPT FOR FOOD

Sometime later reports reached famine-stricken Canaan that food was available in Egypt. Consequently, at Jacob's direction, ten of his sons, including Judah, went there for food. At this time their half-brother Joseph was serving as Egypt's food administrator. Whereas Joseph immediately knew them, they did not recognize him. Joseph accused them of being spies and warned them not to return without Benjamin, whom they mentioned in professing their innocence to being spies. Joseph also had one of his half brothers, Simeon, bound and held as a hostage.—Gen. 42:1-25.

Understandably, Jacob, presuming that he had lost both Joseph and Simeon, was unwilling to let Benjamin accompany his other sons to Egypt. Reuben's emotional statement that Jacob could put his own two sons to death if he did not return Benjamin carried insufficient weight, perhaps because he had proved himself to be unreliable by violating his father's concubine. (Gen. 35:22) Finally Judah succeeded in getting his father's consent by promising to be surety for Benjamin.—Gen. 42:36-38; 43:8-14.

Homeward bound, after having bought cereals in Egypt, Jacob's sons were overtaken by Joseph's steward and accused of theft (actually a ruse by Joseph). When the supposedly stolen item was found in Benjamin's bag, the men returned and entered Joseph's house. It was Judah who then answered the charge and eloquently and earnestly pleaded in behalf of Benjamin and for the sake of his father, requesting that he be constituted a slave in Benjamin's stead. So moved was Joseph by Judah's sincere plea that he could no longer control his emotions. Thereafter, alone with his brothers, Joseph identified himself. After pardoning them for having sold him into slavery, Joseph instructed his half brothers to get Jacob and then return to Egypt, as the famine was to continue for five more years.—Gen. 44:1-45:13.

Later, as Jacob and his entire household neared Egypt, Jacob "sent Judah in advance of him to Joseph to impart information ahead of him to Goshen."—Gen. 46:28.

SUPERIOR AMONG HIS BROTHERS

By his concern for his aged father and his noble effort to preserve Benjamin's freedom at the cost of his own, Judah proved himself to be superior among his brothers. (1 Chron. 5:2) No longer was he the Judah who in his youth had shared in plun-

dering the Shechemites and was party to wronging his half-brother Joseph, and then deceiving his own father. His fine qualities of leadership entitled Judah, as one of the heads of the twelve tribes of Israel, to receive a superior prophetic blessing from his dying father. (Gen. 49:8-12) Its fulfillment is considered below.

2. The tribe that sprang from Judah. About 216 years after Judah came to Egypt with Jacob's household the tribe's able-bodied men from twenty years old upward had increased to 74,600, a number greater than that of any other of the twelve tribes. (Num. 1:26, 27) At the end of the forty years of wandering in the wilderness Judah's registered males had increased by 1,900.—Num. 26:22.

It was under the direction of Judean Bezalel and his Danite assistant Oholiab that the tabernacle and its furnishings and utensils were constructed. (Ex. 35:30-35) After its erection, Judah, along with the tribes of Issachar and Zebulun, encamped on the E side of the sanctuary.—Num. 2:3-8.

EARLY EVIDENCE OF LEADERSHIP

Jacob's prophetic blessing had assigned a leading role to Judah (Gen. 49:8; compare 1 Chronicles 5:2), and its fulfillment is confirmed even by the early history of the tribe. Under the leadership of its chieftain Nahshon, Judah led the march through the wilderness. (Num. 2:3-9; 10:12-14) Also, this tribe produced Caleb, one of the two faithful spies who were privileged to reenter the Promised Land. Though advanced in years, Caleb had an active share in conquering the land allotted to Judah. The tribe itself was divinely designated to take the lead in the fight against the Canaanites, and did so in association with the Simeonites. (Num. 13:6, 30; 14:6-10, 38; Josh. 14:6-14; 15:13-20; Judg. 1:1-20; compare Deuteronomy 33:7.) Later, Judah, again on the basis of divine authorization, led the punitive military action against Benjamin.—Judg. 20:18.

JUDAH'S INHERITANCE

The territory allotted to the tribe of Judah was bounded by Benjamite territory on the N (Josh. 18:11), the Salt Sea (Dead Sea) on the E (Josh. 15:5), and the Great Sea (Mediterranean) on the W. (Josh. 15:12) The S boundary appears to have extended in a southwesterly direction from the southernmost point of the Dead Sea to the ascent of Akrabbim; proceeding from there it continued over to Zin, ran northward near Kadesh-barnea and finally crossed over to the Mediterranean by way of Hezron, Addar, Karka, Azmon and the torrent valley of Egypt. (Josh. 15:1-4) The portion of this territory centering primarily around Beer-sheba was assigned to the Simeonites. (Josh. 19:1-9) The Kenites, a non-Israelite family related to Moses by marriage, also began residing in Judean territory. —Judg. 1:16.

Several distinct natural regions were within the assigned boundaries of ancient Judah. The Negeb, much of which is a plateau between 1,500 and 2,000 feet (c. 450 and 600 meters) above sea level, lies to the S. Along the Mediterranean stretches the plain of Philistia, with its sand dunes that sometimes penetrate the shore for as much as four miles (6 kilometers). In early times this rolling plain was a region of vineyards, olive groves and grainfields. (Judg. 15:5) Just E of it rises a hilly area, cleft by numerous valleys, that attains an altitude of about 1,500 feet (c. 450 meters) above sea level in the S. This is the Shephelah ("lowland"), a region anciently covered with sycamore trees. (1 Ki. 10:27) It is a lowland when compared with the mountainous region of Judah lying farther to the E and having elevations varying from about 2,000 to more than 3,300 feet (600 to more than 1,000 meters) above sea level. The barren hills occupying the eastern slope of the Judean mountains constitute the wilderness of Judah.

Under the leadership of Joshua the power of the Canaanites had apparently been broken in the territory given to Judah. However, since evidently no garrisons were established, the original inhabitants appear to have returned to such cities as Hebron and Debir, probably while the Israelites were warring elsewhere. Therefore, these places had to be recaptured. (Compare Joshua 12:7, 10, 13; Judges 1:10-15.) But the inhabitants of the low plain, with their well-equipped chariotry, were not dispossessed. This doubtless included the Philistines of Gath and Ashdod.—Josh. 13:2, 3; Judg. 1:18, 19.

FROM THE JUDGES TO SAUL

During the turbulent period of the Judges, Judah, like the other tribes, repeatedly fell victim to idolatry. Therefore, Jehovah allowed surrounding nations, particularly the Ammonites and the Philistines, to make inroads on the territory of Judah. (Judg. 10:6-9) In Samson's day, not only had the Judeans lost all control over the Philistine cities of Gaza, Ekron and Ashkelon, but the Philistines had actually become their overlords. (Judg. 15:9-12) Apparently not until Samuel's time was Judean territory recovered from the Philistines.—1 Sam. 7:10-14.

After Saul of the tribe of Benjamin was anointed by Samuel as Israel's first king, the Judeans fought loyally under his leadership. (1 Sam. 11:5-11; 15: 3, 4) Most frequent were the battles against the Philistines (1 Sam. 14:52), who again seem to have gotten the upper hand over the Israelites. (1 Sam. 13:19-22) But gradually their power was reduced. With Jehovah's help, Saul and his son Jonathan gained victories over them in the area extending from Michmash to Aijalon. (1 Sam. 13:23–14:23, 31) When the Philistines later invaded Judah, they again suffered defeat after the young Judean shepherd David killed their champion Goliath. (1 Sam. 17:4, 48-53) Subsequently King Saul placed David, who had earlier been anointed as Israel's future king, over the Israelite warriors. In this capacity David loyally supported Saul and gained further victories over the Philistines. (1 Sam. 18:5-7) At this time the tribe of Judah was like a "lion cub," not yet having attained regal power in the person of David. —Gen. 49:9.

When Saul came to view David as a threat to his kingship and outlawed him, David still remained loyal to Saul as Jehovah's anointed. Never did he side with the enemies of Israel nor did he personally harm Saul or allow others to do so. (1 Sam. 20:30, 31; 24:4-22; 26:8-11; 27:8-11; 30:26-31) Instead, David fought against Israel's enemies. On one occasion David saved the Judean city of Keilah from the Philistines.—1 Sam. 23:2-5.

FULFILLMENT OF JACOB'S PROPHETIC BLESSING IN DAVID

Finally God's due time came for the transfer of royal power from the tribe of Benjamin to the tribe of Judah. At Hebron, after Saul's death, the men of Judah anointed David as king. But the other tribes stuck with the house of Saul and made his son Ish-bosheth king over them. Repeated clashes occurred between these two kingdoms until the strongest supporter of Ish-bosheth, Abner, defected to David. Not long thereafter Ish-bosheth was murdered.—2 Sam. 2:1-4, 8, 9; 3:1–4:12.

When David subsequently gained the kingship over all Israel, the 'sons of Jacob,' that is, all the tribes of Israel, lauded Judah and prostrated themselves to his representative as ruler. Therefore, David was also able to move against Jerusalem though it was basically in Benjamite territory and, after capturing the stronghold of Zion, to make it his capital. For the most part David conducted himself in a commendable way. So through him, the tribe of Judah was lauded for such qualities as justice and righteousness, and also for its services to the nation, including the maintenance of national security, as Jacob had

foretold in his deathbed blessing. The hand of Judah was truly on the back of his enemies as David subdued the Philistines (who had twice sought to overthrow him as king in Zion), as well as the Moabites, Syrians, Edomites, Amalekites and Ammonites. Thus, under David, Israel's boundaries were at last extended to their God-ordained limits.—Gen. 49:8-12; 2 Sam. 5:1-10, 17-25; 8:1-15; 12:29-31.

HISTORY OF THE KINGDOM

By reason of the everlasting covenant for a kingdom made with David, the tribe of Judah possessed the scepter and the commander's staff for almost five hundred years. (Gen. 49:10; 2 Sam. 7:16) But only during the reigns of David and Solomon was there a united kingdom, with all the tribes of Israel prostrating themselves before Judah. On account of Solomon's apostatizing toward the close of his reign, Jehovah ripped ten tribes away from the next Judean king, Rehoboam, and gave these to Jeroboam. (1 Ki. 11:31-35; 12:15-20) Only the Levites and the tribes of Benjamin and Judah remained loyal to the house of David. (1 Ki. 12:21; 2 Chron. 13:9, 10) Therefore, the designation of Judah as a kingdom also came to include the tribe of Benjamin. (2 Chron. 25:5) The other ten tribes formed an independent kingdom under the Ephraimite Jeroboam. Not long thereafter, in the fifth year of Rehoboam, Egypt's King Shishak invaded the kingdom of Judah as far as Jerusalem and captured fortified cities en route.—1 Ki. 14:25, 26; 2 Chron. 12:2-9.

For a period of some forty years during the reigns of Judean Kings Rehoboam, Abijam (Abijah) and Asa, repeated conflicts occurred between the kingdoms of Judah and Israel. (1 Ki. 14:30; 15:7, 16) But Asa's successor Jehoshaphat formed a marriage alliance with wicked King Ahab of Israel. While this meant peace between the two kingdoms, the marriage of Jehoshaphat's son Jehoram to Ahab's daughter Athaliah proved to be disastrous for Judah. Under Athaliah's influence, Jehoram became guilty of rank apostasy. During his reign the Philistines and Arabs invaded Judah and took captive and killed all of his sons except Jehoahaz (Ahaziah), the youngest. When Ahaziah became king he likewise followed the directives of wicked Athaliah. After Ahaziah's violent death, Athaliah killed all the royal offspring. But, undoubtedly by divine providence, the infant Jehoash was hidden and survived as rightful heir to the throne of David. Meanwhile the usurper Athaliah ruled as queen until her execution at the command of High Priest Jehoiada.—2 Chron. 18:1; 21:1, 5, 6, 16, 17; 22:1-3, 9-12; 23:13-15.

Though his reign started out well, Jehoash departed from true worship after the death of High Priest Jehoiada. (2 Chron. 24:2, 17, 18) Jehoash's son, Amaziah, likewise failed to continue in a righteous course. During his reign, after years of peaceful coexistence the ten-tribe kingdom and the kingdom of Judah again met in battle, with the latter suffering a humiliating defeat. (2 Chron. 25:1, 2, 14-24) With the exception of his invading the sanctuary, the next Judean king, Uzziah (Azariah), did what was right in Jehovah's eyes. His successor Jotham likewise proved to be a faithful king. But Jotham's son Ahaz became notorious for practicing large-scale idolatry.—2 Chron. 26:3, 4, 16-20; 27:1, 2; 28:1-4.

During Ahaz' reign Judah suffered from invasions by the Edomites and the Philistines, as well as by the northern kingdom and Syria. The Syro-Israelite combine even threatened to unseat Ahaz and constitute a man not of the Davidic line as king of Judah. Although assured by the prophet Isaiah that this would not happen, faithless Ahaz bribed Assyrian King Tiglath-pileser III to come to his aid. This unwise move brought the heavy yoke of Assyria upon Judah.—2 Chron. 28:5-21; Isa. 7:1-12.

Hezekiah, Ahaz' son, restored true worship and rebelled against the king of Assyria. (2 Ki. 18:1-7) Consequently Sennacherib invaded Judah and captured many fortified cities. But Jerusalem was never taken, for in one night the angel of Jehovah slew 185,000 in the camp of the Assyrians. Humiliated, Sennacherib returned to Nineveh. (2 Ki. 18:13; 19:32-36) Some eight years earlier, in 740 B.C.E., the ten-tribe kingdom came to its end with the fall of its capital Samaria to the Assyrians.—2 Ki. 17:4-6.

Judah's next king, Hezekiah's son Manasseh, revived idolatry. However, upon being taken as a captive to Babylon by the king of Assyria, he repented and, after his return to Jerusalem, undertook religious reforms. (2 Chron. 33:10-16) But his son Amon reverted to idolatry.—2 Chron. 33:21-24.

The last sweeping campaign against idolatry came during the reign of Amon's son Josiah. However, it was then too late for genuine repentance to be effected among the people in general. Therefore, Jehovah decreed the complete desolation of Judah and Jerusalem. Finally, Josiah himself was killed in an attempt to turn the Egyptian forces back at Megiddo as they were on their way to fight the Babylonians at Carchemish.—2 Ki. 22:1-23:30; 2 Chron. 35:20.

The last four Judean kings, Jehoahaz, Jehoiakim, Jehoiachin and Zedekiah proved to be bad rulers. Pharaoh Nechoh deposed Jehoahaz, laid a heavy fine on the land of Judah, and made Jehoahaz' brother Jehoiakim king. (2 Ki. 23:31-35) Later, apparently after eight years of his reign, Jehoiakim was made a vassal to Nebuchadnezzar the king of Babylon, who had earlier defeated the Egyptians at Carchemish. For three years Jehoiakim served the king of Babylon but then rebelled. (2 Ki. 24:1; Jer. 46:2) Thereafter Nebuchadnezzar, evidently intending to take the rebellious king as a prisoner to Babylon, came against Jerusalem. (2 Chron. 36:6) However, Jehoiakim never was taken to Babylon, for he died in a manner not disclosed in the Bible. Subsequently Jehoiachin became king. After ruling for only three months and ten days he voluntarily surrendered to Nebuchadnezzar and, along with other members of the royal family and thousands of his subjects, went into Babylonian exile. Then Nebuchadnezzar placed Jehoiachin's uncle, Zedekiah, on the throne of Judah.—2 Ki. 24:6, 8-17; 2 Chron. 36:9, 10.

In his ninth year as vassal king, Zedekiah rebelled and looked to Egypt's military might for support against Babylon. (2 Ki. 24:18–25:1; 2 Chron. 36:11-13; Ezek. 17:15-21) Nebuchadnezzar, therefore, marched his armies toward Judah. For eighteen months Jerusalem was subjected to siege until its walls were finally breached. Although Zedekiah fled, he was captured, his sons were slaughtered before him and he was then blinded. The next month most of the survivors were taken into exile. Over the few remaining lowly people of Judah Gedaliah was appointed as governor. But following his assassination the people fled to Egypt. Thus in the seventh month of 607 B.C.E. the land of Judah was completely desolated.—2 Ki. 25:1-26; for details see articles on the individual kings.

RULERSHIP NOT LOST

This calamitous end for the kingdom of Judah, however, did not mean that the scepter and commander's staff had departed from the tribe for all time. According to Jacob's deathbed prophecy, the tribe of Judah was to produce the permanent royal heir, Shiloh ("He Whose It Is," or, "He to Whom It Belongs"). (Gen. 49:10) Appropriately, therefore, before the overthrow of the kingdom of Judah, Jehovah, through Ezekiel, directed these words to Zedekiah: "Remove the turban, and lift off the crown. This will not be the same. Put on high even what is low, and bring low even the high one. A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." (Ezek. 21:26, 27) The one having the legal right, as indicated by the angel Gabriel's announcement to the virgin Jewess Mary some six hundred years later,

is none other than Jesus, the Son of God. (Luke 1:31-33) It is, therefore, fitting that Jesus Christ bears the title "the Lion that is of the tribe of Judah."—Rev. 5:5.

THE TWO-TRIBE KINGDOM COMPARED WITH THE NORTHERN KINGDOM

The kingdom of Judah enjoyed far greater stability and also lasted about 133 years longer than did the northern kingdom. Several factors contributed to this. (1) On account of God's covenant with David, the royal line remained unbroken, whereas in the northern kingdom less than half of the kings had their own sons succeed them. (2) The continuance of the Aaronic priesthood at the temple in Jerusalem had Jehovah's blessing and made it easier for the unfaithful nation to return to their God. (2 Chron. 13:8-20) On the other hand, in the northern kingdom the institution and continuance of calf worship was deemed necessary for the preservation of independence from Judah, and apparently for this reason no efforts were ever made to eradicate it. (1 Ki. 12:27-33) (3) Four of the nineteen Judean kings, Asa, Jehoshaphat, Hezekiah and Josiah, were outstanding in their devotion to true worship and instituted major religious reforms.

However, the history of both kingdoms illustrates the folly of disregarding Jehovah's commands and trusting in military alliances for security. Also, Jehovah's long-suffering with his disobedient people is highlighted. Time and again he had sent his prophets to encourage repentance among the people, but often their warnings were not heeded. (Jer. 25:4-7) Among the prophets serving in Judah were Shemaiah, Iddo, Azariah, Hanani, Jehu, Eliezer, Jahaziel, Zechariah, Amos, Hosea, Joel, Micah, Isaiah, Zephaniah, Habakkuk and Jeremiah.—See ISRAEL No. 2 and No. 3.

AFTER THE EXILE

In 537 B.C.E., when Cyrus' decree permitting the Israelites to return to the land of Judah and there to rebuild the temple went into effect, apparently representatives from the various tribes came back to their homeland. (Ezra 1:1-4; Isa. 11:11, 12) In fulfillment of Ezekiel 21:27, never did a king of the Davidic line administer the affairs of the repatriated people. It is also noteworthy that no mention is made of tribal jealousies, indicating that Ephraim and Judah had indeed become one.—Isa. 11:13.

3. Apparently the same as the Levite Hodaviah or Hodevah, who returned to Jerusalem with Zerubbabel.—Ezra 2:40; 3:9; Neh. 7:43.

4. A Levite listed among those returning with Zerubbabel.—Neh. 12:1, 8.

5. A Levite among those dismissing their foreign wives and sons.—Ezra 10:23, 44.

6. A Benjamite resident of Jerusalem serving there in a supervisory capacity after the exile.—Neh. 11:7, 9.

7. One in the inaugural march arranged by Nehemiah after the completion of Jerusalem's wall.—Neh. 12:31, 34.

8. A priestly musician in the inaugural march.—Neh. 12:31, 35, 36.

JUDAH, WILDERNESS OF. The barren, generally uninhabited eastern slope of the Judean mountains. (Judg. 1:16) This wilderness region, extending about ten to fifteen miles (16 to 24 kilometers) in width, begins not far E of the Mount of Olives and stretches some fifty miles (80 kilometers) along the W coast of the Dead Sea. It mainly consists of smooth and rounded barren hills of soft chalk, cleft by torrent valleys and ravines. Toward the Dead Sea the rounded hills give way to rocky gorges and the sea itself is faced by a wall of jagged cliffs. Dropping some 4,000 feet (c. 1,200 meters) in fifteen miles (24 kilometers), this wilderness is shielded from the rain-bearing W winds and therefore receives only limited rainfall. At the same time it is at the mercy of the dry winds that sweep in from the E. But when it does rain, water rushes through the otherwise dry torrent valleys, and for a few weeks in the rainy season the wilderness produces meager vegetation.



David's description of the wilderness of Judah as "a land dry and exhausted, where there is no water," is appropriate. Its caves have concealed both fugitives and valuable Bible manuscripts

David, who sought refuge from Saul in the wilderness of Judah, described it as "a land dry and exhausted, where there is no water." (Ps. 63:1 and superscription) No stream has its source in the heart of this arid region, and no surface water runs there. In sharp contrast, the stream issuing forth from Ezekiel's visionary temple flowed through this wilderness and supported trees in abundance along its banks.—Ezek. 47:1-10.

It was undoubtedly into the desolate wilderness of Judah that the 'goat for Azazel' was sent on the annual atonement day after being led there from the temple at Jerusalem. (Lev. 16:21, 22) In the first century C.E. John the Baptist began his ministry in a section of this region N of the Dead Sea. (Matt. 3:1-6) Apparently somewhere in this same wilderness Christ Jesus was tempted by the Devil. —Matt. 4:1.

JUDAISM (Ju'da·ism). The Jewish religious system. (Gal. 1:13, 14) In the first century C.E., Judaism in its various forms was not based exclusively on the Hebrew Scriptures. One of the most prominent divisions of Judaism, that of the Sadducees, rejected the Scriptural teaching of the resurrection and denied that angels existed. (Mark 12:18-27; Acts 23:8) Although the Pharisees, who formed yet another important branch of Judaism, sharply disagreed with the Sadducees on this (Acts 23:6-9), they were guilty of making God's Word invalid because of their many unscriptural traditions. (Matt. 15:1-11) Not the Law, which was actually a tutor leading to Christ (Gal. 3:24), but these unscriptural traditions made it difficult for many to accept Christ. The Law itself was good and holy (Rom. 7:12), but the traditions of men served to enslave the Jews. (Col. 2:8) It was an

ardent zeal for the 'traditions of his fathers' that caused Saul (Paul) to be a vicious persecutor of Christians.—Gal. 1:13, 14, 23; see PHARISEES; SADDUCEES.

JUDAS [lauded]. Greek form of the Hebrew name Judah.

1. An ancestor of Jesus in the line from Nathan through Mary. The son of Joseph and father of Symeon, Judas was the seventh generation from David's son Nathan and so lived prior to the Babylonian exile.—Luke 3:30, 31.

2. Judas the Galilean, referred to by Gamaliel in his address to the Sanhedrin. (Acts 5:37) At the time of the registration identified with Quirinius governor of Syria in 6 C.E., Judas led a Jewish uprising. Josephus mentions him a number of times, and states that he urged "the natives to revolt, saying that they would be cowards if they submitted to paying taxes to the Romans, and after serving God alone accepted human masters. This man was a rabbi with a sect of his own." In one place Josephus called Judas a Gaulonite, which some would relate to an area E of the Sea of Galilee. Yet in other places the same historian says Judas was a Galilean, as did Gamaliel. (*Antiquities of the Jews*, Book XVIII, chap. I, pars. 1, 6) These rebels stressed liberty, but they did not succeed in getting it. Judas "perished, and all those who were obeying him were scattered abroad." (Acts 5:37) Some of his descendants were also involved in uprisings.—*Wars of the Jews*, Book II, chap. XVII, par. 8, and Book VII, chap. VIII, par. 1.

3. One of the twelve apostles, also called Thaddaeus and "Judas the son of James." In the listings of the apostles in Matthew 10:3 and Mark 3:18, James the son of Alphaeus and Thaddaeus are linked together. In the listings at Luke 6:16 and Acts 1:13 Thaddaeus is not included; instead we find "Judas the son of James," leading to the conclusion that Thaddaeus is another name for the apostle Judas. The possibility of confusing two apostles named Judas might be a reason why the name Thaddaeus is sometimes used. Some translators render Luke 6:16 and Acts 1:13, "Judas the *brother* of James," since the Greek does not give the exact relationship. But the Syriac *Peshitta Version* does supply the word "son." Consequently, numerous modern translations read "Judas *the son* of James." (*NE, RS, NW, La, AT*) The only Biblical reference to Judas alone is at John 14:22. This verse refers to him as "Judas, not Iscariot," thus providing a means of distinguishing which Judas spoke.

In the *Authorized Version* at Matthew 10:3 "Lebbaeus, whose surname was" is inserted before "Thaddaeus." This is based on the Received Text, but the modern Westcott and Hort text omits this, for it is not in manuscripts such as the Sinaitic.

4. Judas Iscariot, the son of Simon and the infamous apostle who betrayed Jesus. The Bible provides little direct information about the family and background of Judas. Both he and his father were called Iscariot. (Luke 6:16; John 6:71) This term has commonly been understood as indicating that they were from the Judean town of Kerioth-hezron. If this is so, then Judas was the only Judean among the twelve apostles, the rest being Galileans.—See ISCARIOT.

Judas is introduced into the Gospel accounts in the listing of the apostles sometime after Passover 31 C.E. and about a year and a half after Jesus began his ministry. (Mark 3:19; Luke 6:16) It is logical to conclude that Judas had been a disciple for a time before Jesus made him an apostle. Many writers paint an entirely black picture of Judas, but evidently for a while he had been a disciple who found favor with God and Jesus; his very selection as an apostle indicates that. Furthermore, he was entrusted with caring for the common finances of Jesus and the twelve. That reflects favorably on his dependability at the time and his ability or education, especially since Matthew had had experience with money and figures but did not receive this assignment. (John 12:6; Matt. 10:3) Nonetheless, Judas did become completely, inexcusably corrupt. No doubt it is for this reason that he is placed last in the list of the apostles, and is described as the Judas "who later betrayed him," and "who *turned* traitor."—Matt. 10:4; Luke 6:16.

BECAME CORRUPT

Near Passover 32 C.E. Judas, with the other apostles, was sent out preaching. (Matt. 10:1, 4, 5) Shortly after Judas' return, and less than a year after he had been made an apostle, he was publicly denounced by Christ, though not by name. Some disciples left Jesus, being shocked over his teachings, but Peter said that the twelve would stick with Christ. In response Jesus acknowledged that he had chosen the twelve, but said: "One of you *is* a slanderer [Greek, *di·a'bo·los*, meaning devil or slanderer]." The account explains that the one who already was a slanderer was Judas, who "was going to betray him, although one of the twelve." —John 6:66-71.

In connection with this incident John says: "From the beginning Jesus knew . . . who was the one that would betray him." (John 6:64) From Hebrew Scripture prophecies Christ knew that he would be betrayed by a close associate. (Ps. 41:9; 109:8; John 13:18, 19) By use of his foreknowledge God had seen that such a one would turn traitor, but it is inconsistent with God's qualities and past dealings to think that Judas had to fail, as if he were predestined. (See FOREKNOWLEDGE, FOREORDINATION.) Rather, as already mentioned, at the beginning of his apostleship Judas was faithful to God and Jesus. Thus Christ must have meant that "from the beginning" of when Judas started to go bad, started to give in to imperfection and sinful inclinations, Jesus recognized it. (John 2:24, 25; Rev. 1:1; 2:23) Judas must have known he was the "slanderer" Jesus mentioned, but he continued to travel with Jesus and the faithful apostles and apparently he made no changes.

The Bible does not discuss in detail the motives for his corrupt course, but an incident that occurred on Nisan 12, 33 C.E., two days before Jesus' death, sheds light on the matter. At Bethany in the house of Simon the leper, Mary, Lazarus' sister, anointed Jesus with perfumed oil worth three hundred denarii, about a year's wages for a laborer. (Matt. 20:2) Judas strongly objected that the oil could have been sold and the money "given to the poor people." Evidently other apostles merely assented to what seemed to be a valid point, but Jesus rebuked them. Judas' real reason for objecting was that he cared for the money box and he "was a thief . . . and used to carry off the monies" put in the box. So Judas was a greedy, practicing thief.—John 12:2-7; Matt. 26:6-12; Mark 14:3-8.

BETRAYAL PRICE

Judas was undoubtedly stung by Jesus' rebuke about the use of money. At this time "Satan entered into Judas," likely in the sense that the traitorous apostle gave himself in to the will of the Devil, allowing himself to be a tool to carry out Satan's design to stop Christ. That same day Judas went to the chief priests and temple captains to see how much they would pay him to betray Jesus, again showing his avarice. (Matt. 26:14-16; Mark 14:10, 11; Luke 22:3-6; John 13:2) Seemingly Judas had to travel some two miles (3 kilometers) from Bethany to Jerusalem to meet the chief priests, who had that day met together with the "older men of the people," the influential men of the Sanhedrin. (Matt. 26:3) The temple captains may have been brought in because of their influence and to lend legal flavor to any planned arrest of Jesus.

Thirty pieces of silver was the price offered. (Matt. 26:14, 15) The sum fixed by the religious leaders appears designed to show their contempt of Jesus,

viewing him of little value. According to Exodus 21:32, the price of a slave was thirty shekels. Carrying this forward, for his work as a shepherd of the people Zechariah was paid "thirty pieces of silver." Jehovah scorned this as a very meager amount, regarding the wages given to Zechariah as an estimation of how the faithless people viewed God himself. (Zech. 11:12, 13) Consequently, in offering just thirty pieces of silver for Jesus, the religious leaders made him out to be of little value. At the same time, though, they were fulfilling Zechariah 11:12, treating Jehovah as of low value by doing this to the representative he had sent to shepherd Israel. Corrupt Judas "consented [to the price], and he began to seek a good opportunity to betray [Jesus] to them without a crowd around."—Luke 22:6.

LAST NIGHT WITH JESUS

Despite having turned against Christ, Judas continued to associate with him. He gathered with Jesus and the apostles on Nisan 14, 33 C.E., for the celebration of the Passover. While the Passover meal was in process Jesus ministered to the apostles, humbly washing their feet. Hypocritical Judas allowed Jesus to do that to him. But Jesus said, "Not all of you are clean." (John 13:2-5, 11) He also stated that one of the apostles there at the table would betray him. Perhaps so as not to appear guilty, Judas asked if he was the one. As a further identification, Jesus gave Judas a morsel and told him to do quickly what he was doing.—Matt. 26:21-25; Mark 14:18-21; Luke 22:21-23; John 13:21-30.

Immediately Judas left the group. A comparison of Matthew 26:20-29 with John 13:21-30 indicates that he departed before Jesus instituted the celebration of the Lord's Evening Meal. Luke's presentation of this incident evidently is not in strict chronological order, for Judas had definitely left by the time Christ commended the group for having stuck with him; that would not fit Judas, nor would he have been taken into the "covenant . . . for a kingdom."—Luke 22:19-30.

Judas later found Jesus together with the faithful apostles in the Garden of Gethsemane, a place the betrayer knew well, for they had met there before. He led a great crowd, including Roman soldiers and a military commander, likely from the Castle of Antonia. The mob had clubs and swords as well as torches and lamps in case clouds covered the full moon or Jesus was in the shadows. The Romans probably would not recognize Jesus, so, according to a prearranged sign, Judas greeted Christ and in an act of hypocrisy "kissed him very tenderly," thus identifying him. (Matt. 26:47-49; John 18:2-12) Later Judas felt the enormity of his guilt. In the morning he attempted to return the thirty pieces of silver, but the chief priests refused to take them back. Finally, Judas threw the money into the temple. —Matt. 27:1-5.

DEATH

According to Matthew 27:5, Judas hanged himself. But Acts 1:18 says, "pitching head foremost he noisily burst in his midst and all his intestines were poured out." Matthew seems to deal with the *mode* of the attempted suicide, while Acts describes the *result*. Combining the two accounts, it appears that Judas tried to hang himself over some cliff, but the rope or tree limb broke so that he plunged down and burst open on the rocks below. The topography around Jerusalem makes such an event conceivable.

Also related to his death is the question of who bought the burial field with the thirty pieces of silver. According to Matthew 27:6, 7, the chief priests decided they could not put the money in the sacred treasury so *they* used it to buy the field. The account in Acts 1:18, 19, speaking about Judas, says: "This very man, therefore, purchased a field with the wages for unrighteousness." The answer seems to be that the priests purchased the field, but since Judas provided the money, it could be credited to him. Dr. A. Edersheim pointed out: "It was not lawful to take into the Temple-treasury, for the purchase of sacred things, money that had been unlawfully gained. In such cases the Jewish Law provided that the money was to be restored to the donor, and, if he insisted on giving it, that he should be induced to spend it for something for the public weal [well-being]. . . . By a fiction of law the money was still considered to be Judas', and to have been applied by him in the purchase of the well-known 'potter's field.'" This purchase worked to fulfill the prophecy at Zechariah 11:13.

The course that Judas chose was a deliberate one, involving malice, greed, pride, hypocrisy and scheming. He afterward felt remorse under the burden of guilt, as a willful murderer might at the result of his crime. Yet Judas had of his own volition made a bargain with those who Jesus said made proselytes that were subjects of Gehenna twice as much as themselves, who were also liable to the "judgment of Gehenna." (Matt. 23:15, 33) On the final night of his earthly life, Jesus himself said, actually about Judas: "It would have been finer for that man if he had not been born." Later Christ called him "the son of destruction."—Mark 14:21; John 17:12; Heb. 10:26-29.

REPLACEMENT

Between Jesus' ascension and the day of Pentecost, 33 C.E., Peter explained to a group of about 120 assembled disciples that it seemed appropriate to select a replacement for Judas, applying the prophecy in Psalm 109:8. Two candidates were proposed and lots were cast, resulting in Matthias' being chosen "to take the place of this ministry and apostleship, from which Judas deviated to go to his own place." —Acts 1:15, 16, 20-26.

5. One of Jesus' four half brothers. (Matt. 13:55; Mark 6:3) Evidently he was with his three brothers and his mother Mary early in Jesus' ministry when at Cana Jesus performed a miracle, and he later traveled with Jesus and his disciples to Capernaum for a short stay. (John 2:1-12) Well over a year later he apparently accompanied Mary and his brothers when they sought out Jesus. (Matt. 12:46) Nonetheless, in the autumn of 32 C.E. Jesus' brothers, including Judas, were "not exercising faith in him." (John 7:5) Shortly before dying, Jesus turned his believing mother over to the care of the apostle John, strongly suggesting that neither Judas nor his brothers had yet become disciples. (John 19:26, 27) Perhaps it was the resurrection of Christ that helped convince Judas, though, because he was among the apostles and others who, between the time of Jesus' ascension and the day of Pentecost, 33 C.E., met together and persisted in prayer. (Acts 1:13-15) Logically, then, Judas would have been among the believers who first received holy spirit. Evidently Judas is the same as the Jude who, about 65 C.E., wrote the Bible book by that name.—See JUDE.

6. A man of Damascus who had a home on the street Straight. While blind immediately after his conversion, Saul (Paul) resided in Judas' home, and it was there that Ananias was sent to lay his hands on Saul. (Acts 9:11, 17) The account does not say whether Judas was a disciple at the time, but this seems unlikely since Ananias and others who were disciples hesitated to approach Saul in view of his reputation as a persecutor, yet Judas accepted Saul into his home.—Acts 9:13, 14, 26.

7. Judas, also called Barsabbas, was one of the two disciples sent by the governing body in Jerusalem to accompany Paul and Barnabas when they delivered the letter about circumcision (49 C.E.). Both Judas and his companion Silas were considered "leading men among the brothers." (Acts 15:22) The letter was addressed to "those brothers in Antioch and Syria and Cilicia." Judas and Silas were mentioned only as being in Antioch, and there is no record that they went farther. They were to confirm by word

of mouth the message in the letter. Judas was a 'prophet,' and as a visiting speaker he gave many discourses to the brothers in Antioch, encouraging and strengthening them.—Acts 15:22, 23, 27, 30-32.

Acts 15:33 indicates that Judas and Silas returned to Jerusalem after they had "passed some time" with the Christians in Antioch. Certain manuscripts (such as Codex Ephraemi, Codex Bezae) contain verse 34, reading: "But it seemed good to Silas to remain there further." However, this verse is omitted in older reliable manuscripts. (Sinaitic, Alexandrine, Vatican MS. No. 1209) Probably it was a marginal note intended to explain verse 40, and in time it crept into the main text.

Some commentators have suggested that Judas called Barsabbas was the brother of "Joseph called Barsabbas," a disciple proposed to take the place of Judas Iscariot. (Acts 1:23) But there is no evidence supporting this, other than mere similarity in name. Judas is not mentioned again in the Bible after he returned to Jerusalem.

JUDE [lauded]. "A slave of Jesus Christ, but a brother of James." This is the way the writer of the inspired letter bearing his name introduces himself. Apparently he was not the same person as "Judas the son of James," one of the eleven faithful apostles of Jesus Christ. (Luke 6:16) He speaks of himself as a "slave," not an "apostle," of Jesus Christ; also he refers to the apostles in the third person as "they." —Jude 1, 17, 18.

Though the Christian Greek Scriptures speak of other Judes or Judases, this Bible writer distinguished himself from the others by mentioning the name of his brother. (See JUDAS.) From this it may be inferred that his brother James was well known among Christians. Only one person by that name appears to have been outstandingly prominent. The apostle Paul referred to this James as one of the "pillars" of the Jerusalem congregation and as "the brother of the Lord." (Gal. 1:19; 2:9; see also Acts 12:17; 15:13-21.) Therefore, Jude or Judas was evidently a half brother of Christ Jesus. (Matt. 13:55; Mark 6:3) Yet humbly he did not seek to capitalize on his fleshly relationship to the Son of God, but calls himself a "slave of Jesus Christ."

Almost nothing is known about Jude's life. Early in the ministry of Christ Jesus, Jude may have been among those saying: "He has gone out of his mind." (Mark 3:21) In any event, Jude and his other brothers did not then exercise faith in Christ Jesus. —John 7:5.

However, after his resurrection, Jesus appeared to his half-brother James. (1 Cor. 15:7) Doubtless this had much to do with convincing, not only James, but also Jude and his other brothers, that Jesus was indeed the Messiah. Therefore, even before Pentecost of 33 C.E. they were persisting in prayer with the eleven faithful apostles and others in an upper room at Jerusalem. It appears that they were also among the some 120 persons assembled on the occasion that Matthias was chosen by lot to replace the unfaithful Judas Iscariot. (Acts 1:14-26) If this is the case, it would indicate that they received the holy spirit on the day of Pentecost.—Acts 2:1-4.

JUDE, THE LETTER OF. An inspired letter of the Christian Greek Scriptures written by Jude, a brother of James and therefore evidently also a half brother of Jesus Christ. (See JUDE.) Addressed to "the called ones who are loved in relationship with God the Father and preserved for Jesus Christ," this general letter was evidently to be circulated to all Christians. —Jude 1.

At the time Jude wrote his letter a threatening situation had developed. Immoral, animalistic men had slipped in among Christians and were 'turning the undeserved kindness of God into an excuse for loose conduct.' For this reason Jude did not, as he had originally intended, write about the salvation that Christians called to God's heavenly kingdom hold in common. Instead, directed by God's spirit, he provided exhortation to aid fellow believers to cope successfully with corruptive influences inside the congregation. Jude admonished them "to put up a hard fight for the faith" by resisting immoral persons, maintaining pure worship and fine conduct and by "praying with holy spirit." (Jude 3, 4, 19-23) Drawing upon such examples as the angels that sinned, the inhabitants of Sodom and Gomorrah, Cain, Balaam and Korah, Jude forcefully proved that Jehovah's judgment will be executed upon ungodly persons just as certainly as it was upon the unfaithful angels and wicked men of former times. He also exposed the baseness of those who were trying to defile Christians.—Jude 5-16, 19.

UNIQUE INFORMATION

Though short, Jude's letter contains some information not found elsewhere in the Bible. It alone mentions the archangel Michael's dispute with the Devil over Moses' body and the prophecy uttered centuries earlier by Enoch. (Jude 9, 14, 15) Whether Jude received this information through direct revelation or by reliable transmission (either oral or written) is not known. If the latter was the case, this may explain the presence of a similar reference to Enoch's prophesying in the apocryphal book of Enoch (thought to have been written probably sometime during the second and first centuries B.C.E.). A common source could have furnished the basis for the statement in the inspired letter as well as in the apocryphal book.

PLACE AND TIME OF WRITING

Likely Jude wrote his letter from Palestine, as there is no record of his ever having left this land. It is possible to arrive at an approximate date for the letter on the basis of internal evidence. The fact that Jude mentions neither Cestius Gallus' coming against Jerusalem (66 C.E.) nor the fall of that city to the Romans under Titus (70 C.E.) suggests that he wrote before the year 66 C.E. Had even a part of Jesus' prophecy regarding Jerusalem's destruction been fulfilled (Luke 19:43, 44), Jude doubtless would have included this execution of divine judgment as another warning example. Since Jude seemingly quoted from Peter's second letter about ridiculers appearing "in the last time" (compare 2 Peter 3:3 with Jude 18), it may be inferred that he wrote his letter later, possibly in 65 C.E.

AUTHENTICITY

The Bible book of Jude was accepted as canonical by early Scripture cataloguers. Among these from the second through the fourth centuries C.E. were Clement of Alexandria, Tertullian, Origen, Eusebius, Cyril of Jerusalem, Athanasius, Epiphanius, Gregory Nazianzus, Philastrius, Jerome and Augustine. The letter is also included in the Muratorian Fragment (c. 170 C.E.).

OUTLINE OF CONTENTS

I. Identification of writer and salutation (vss. 1, 2)
II. Reason for writing: Immoral, ungodly men slipped into congregation (vss. 3, 4)
III. Historical examples of wrong conduct and consequences (vss. 5-7)
  A. Israelites whom God saved out of Egypt but afterward destroyed for lack of faith (vs. 5)
  B. Angels that forsook proper dwelling place in Noah's days reserved by God for judgment (vs. 6)
  C. Sodom and Gomorrah and surrounding cities, because of excessive fornication and sexual perversion, underwent judicial punishment of everlasting fire (vs. 7)
IV. Description of disrespectful, immoral persons that seek to defile flesh (vss. 8-13)
  A. Disregard lordship and speak abusively of glorious ones, not imitating respectful attitude of archangel Michael (vss. 8-10)

B. Pursue bad course like Cain, Balaam and Korah (vs. 11)
C. Are like rocks hidden below water, shepherds that feed selves, waterless clouds, fruitless trees that have been uprooted, wild waves of sea and wandering stars (vss. 12, 13)

V. Declarations of God's judgment against ungodly (vss. 14-19)
A. Enoch's prophecy about coming destruction of ungodly (vss. 14, 15)
B. Selfish, animalistic, ungodly men foretold by apostles for "last time" (vss. 16-19)

VI. Encouragement for true believers and their responsibility (vss. 20-25)
A. Build selves up in holy faith and pray with holy spirit (vs. 20)
B. Keep in love of God and expectation of mercy (vs. 21)
C. Show mercy to those having doubts; endeavor to save them by snatching them out of fire (vss. 22, 23)
D. Conclusion ascribing to God the glory, majesty, might and authority for all past eternity and now and into all eternity (vss. 24, 25)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 259, 260.

JUDEA (Ju·de'a). The exact boundaries of this region of Palestine are uncertain. Seemingly Judea embraced an area of approximately fifty miles (80 kilometers) from E to W and more than thirty miles (48 kilometers) from N to S. Samaria lay to the N and Idumea to the S. The Dead Sea and the Jordan Valley formed the E boundary. However, when Idumean territory was included in Judea, the S boundary appears to have extended from below Gaza in the W to Masada in the E.

At Matthew 19:1 the reference to Jesus' leaving Galilee and coming to the "frontiers of Judea across the Jordan" may mean that Jesus departed from Galilee, crossed the Jordan and entered Judea by way of Perea.

Herod the Great was the "king of Judea" at the time John the Baptist and Jesus were born. (Luke 1:5) Earlier Herod had been constituted king of Judea by the Roman senate. His dominions were later increased and at the time of his death included Judea, Galilee, Samaria, Idumea, Perea and other regions. Herod the Great's son Archelaus inherited the rulership over Judea, Samaria and Idumea. (Compare Matthew 2:22, 23.) But subsequent to his banishment Judea came under the administration of Roman governors having their official residence at Caesarea. With the exception of the brief reign of Herod Agrippa I as king over Palestine (Acts 12:1), governors administered the affairs of Judea until the Jewish revolt in 66 C.E.

Toward the close of the first century B.C.E., in fulfillment of prophecy, the promised Messiah, Jesus, was born at Bethlehem in Judea. (Matt. 2:3-6; Luke 2:10, 11) After the visit of some Oriental astrologers Jesus' foster-father Joseph, having been alerted by an angel in a dream concerning Herod the Great's intent to destroy the child, fled with his family to Egypt. Following Herod's death Joseph did not return to Judea but settled at Nazareth in Galilee. This was because Herod's son Archelaus then ruled over Judea and also on account of the divine warning given to Joseph in a dream.—Matt. 2:7-23.

In the spring of 29 C.E., when John the Baptist began his work in preparation for Messiah's coming, Judea was under the jurisdiction of Roman Governor Pontius Pilate. Many, including Judeans, heard John's preaching in the wilderness of Judea and were baptized in symbol of repentance. (Matt. 3:1-6; Luke 3:1-16) At the time Jesus commenced his ministry less than eight months later, inhabitants of Judea were given further opportunity to return to Jehovah with a complete heart. For a time Jesus' disciples even immersed more persons than John the Baptist. (John 3:22; 4:1-3) After Jesus departed for Galilee great crowds from Jerusalem and Judea followed him and thus benefited from his ministry there. (Matt. 4:25; Mark 3:7; Luke 6:17) Like the Galileans, many of these Judeans doubtless had their initial interest aroused by what they saw Jesus doing in Jerusalem at the festival (Passover, 30 C.E.). (John 4:45) News of Jesus' miracles in Galilee, such as the resurrection of the only son of a widow at Nain, also spread throughout Judea.—Luke 7:11-17.

However, intense opposition came against Jesus from the religious leaders of Judea. These appear to have wielded greater influence over the Judeans than over the Galileans. Already from Passover time of 31 C.E. onward Jesus was no longer safe in Judea. (John 5:1, 16-18; 7:1) Nevertheless, he attended the festivals at Jerusalem and used the opportunity to preach. (John 7:10-13, 25, 26, 32; 10:22-39) It was probably in Judea, after the Festival of Booths in 32 C.E., that Jesus sent out the seventy. (Luke 10:1-24) Later, despite previous attempts to stone him, Jesus, on learning that his friend Lazarus had died, decided to go to Judea. Jesus' subsequent resurrection of Lazarus at Bethany was used by the religious leaders as a further reason to seek his death. Some of them said: "If we let him alone this way, they will all put faith in him, and the Romans will come and take away both our place and our nation."—John 11:5-8, 45-53.

While the synoptic Gospels deal mainly with Jesus' ministry in Galilee (likely because of better response there), Jesus did not neglect Judea. Otherwise his enemies could not have stated before Pilate: "He stirs up the people by teaching throughout all Judea, even starting out from Galilee to here."—Luke 23:5.

After the death and resurrection of Christ Jesus, Jerusalem and Judea continued to receive a thorough witness. (Acts 1:8) On the day of Pentecost, 33 C.E., Judeans were doubtless among the 3,000 that responded to Peter's preaching and were baptized. Afterward the Christian congregation at Jerusalem continued to enjoy increases. (Acts chap. 2) But this was not without opposition. (Acts 4:5-7, 15-17; 5:17, 18, 40; 6:8-12) After the stoning of the Christian Stephen came such bitter persecution that "all except the apostles were scattered throughout the regions of Judea and Samaria." (Acts 8:1) But, rather than being a hindrance, this scattering resulted in spreading the Christian message, and apparently new congregations were formed in Judea and elsewhere. (Acts 8:4; Gal. 1:22) Following the conversion of the persecutor Saul of Tarsus, "the congregation throughout the whole of Judea and Galilee and Samaria entered into a period of peace, being built up; and as it walked in the fear of Jehovah and in the comfort of the holy spirit it kept on multiplying." (Acts 9:31) The former persecutor, the apostle Paul, himself preached in Jerusalem and Judea. (Acts 26:20) Through the activities of Paul and others, new congregations of Christians were established, and the apostles and older men of the Jerusalem congregation served as a governing body for all of these.—Acts 15:1-33; Rom. 15:30-32.

Apparently many of the Jewish Christians living in Judea were poor. It therefore must have been very encouraging for them to benefit from the voluntary relief measures organized in their behalf by their Christian brothers in other parts of the earth. (Acts 11:28-30; Rom. 15:25-27; 1 Cor. 16:1-3; 2 Cor. 9:5, 7) As they continued their faithful service the Jewish Christians in Judea suffered much persecution from unbelieving fellow countrymen. (1 Thess. 2:14) Finally, in 66 C.E., when the Roman armies under Cestius Gallus withdrew from Jerusalem, these Christians, in obedience to Jesus' prophetic words, fled from Jerusalem and Judea to the mountains, thereby escaping the terrible destruction visited upon Jerusalem in 70 C.E.—Matt. 24:15, 16; Mark 13:14; Luke 21:20, 21.

JUDGE. Men raised up by Jehovah to deliver his people prior to the period of Israel's human kings were known as judges. (Judg. 2:16) Moses, as mediator of the Law covenant and God-appointed leader, judged Israel for forty years. But the period of judges, as usually viewed, began with Joshua and ran through the judgeship of Samuel, extending 356 years from Moses' death in 1473 B.C.E. to the beginning of King Saul's reign, 1117 B.C.E.

The judges were selected and appointed by Jehovah from various tribes of Israel. Joshua was of the tribe of Ephraim and Samuel was a Levite. (Num. 13:8, 16; 1 Sam. 1:1; 1 Chron. 6:16, 33, 34) Between Joshua and Samuel, thirteen judges are named, as follows:

Judge	*Tribe*	*Judge*	*Tribe*
Othniel	Judah	Jair	Manasseh
Ehud	Benjamin	Jephthah	Manasseh
Shamgar	(?)	Ibzan	Zebulun (?)
Barak	Naphtali (?)	Elon	Zebulun
Gideon	Manasseh	Abdon	Ephraim
Tola	Issachar	Samson	Dan
		Eli	Levi

The exact area over which each of the judges exercised jurisdiction and the dates of their judgeships cannot in every case be determined. Some may have judged contemporaneously in different sections of Israel, and there were periods of oppression intervening.—See CHRONOLOGY; COURT, JUDICIAL; JUDGES, BOOK OF; and judges of Israel under individual names.

JUDGES, BOOK OF. This Bible book basically covers a period of some 330 years between Israel's conquest of Canaan and the beginning of the monarchy. (See CHRONOLOGY, pp. 336, 337.) Earlier, the Israelites had been forewarned that their failure to drive out the inhabitants of the land, as divinely commanded, would lead to their adopting the debased religious practices of the Canaanites. Finally this would result in Jehovah's disfavor and his abandoning them to their enemies. (Ex. 23:32, 33; 34:11-17; Num. 33:55; Deut. 7:2-5) The historical record found in the book of Judges shows how the forewarning became a reality. However, rather than dealing extensively with Israel's unfaithfulness and the resultant foreign oppression, the book primarily relates the exploits of the judges and the marvelous deliverances Jehovah performed by means of them. Thus Jehovah's saving ability and his long-suffering, mercy, undeserved kindness and justice are highlighted. The judges themselves stand out as sterling examples of faith.—Heb. 11:32-34, 39, 40.

ARRANGEMENT

Judges is linked with the preceding Bible book by its opening words, "And after the death of Joshua . . . " However, some of the happenings narrated therein evidently occurred before Joshua died. For example, Judges 2:6 reads: "When Joshua sent the people away, then the sons of Israel went their way, each to his inheritance, to take possession of the land." So it appears that Judges 1:1–3:6 serves as an introduction, the writer having drawn on events taking place before and after Joshua's death in order to provide the historical background for the account that follows. The section running from chapter 3, verse 7, to the end of chapter 16 is, basically, in chronological order and relates the activities of twelve judges (not including Deborah), starting with Othniel and concluding with Samson. The last part of the book could be termed an appendix and fits a period much earlier than Samson's judgeship. The capture of Laish by the Danites could reasonably have taken place before Joshua's death. (Compare Joshua 19:47; Judges 18:27-29.) The mass sex crime of the men of Gibeah and subsequent events resulting in the near extermination of the tribe of Benjamin probably occurred not many years after Joshua's death. (Judg. 19:1–21:25; Josh. 24:31) This would allow sufficient time for the Benjamites to have increased from about 600 men (Judg. 20:47) to nearly 60,000 warriors by the time of David's reign.—1 Chron. 7:6-12.

WRITER AND TIME OF COMPOSITION

Internal evidence provides a basis for determining when the book of Judges was written. It was compiled while a king ruled over Israel. Otherwise, the writer, when referring to the past, would not have said: "In those days there was no king in Israel." (Judg. 17:6; 18:1; 19:1; 21:25) Yet it was at a time when the Jebusites still inhabited Jerusalem. (Judg. 1:21) Since David captured the "stronghold of Zion" (a part of Jerusalem) from the Jebusites in 1070 B.C.E. and transferred his capital there (2 Sam. 5:6-9), the book of Judges must have been committed to writing before that date, probably during Saul's reign. At that time Samuel was the main advocate of true worship and, as Jehovah's prophet, would have been the logical one to have recorded this book.

AUTHENTICITY

That the book of Judges rightly occupies a place in the Bible canon there can be no question. It is frank and honest, and does not hide Israel's gross sins. Throughout, the book gives glory and honor, not to the human judges, but to Jehovah God as Israel's real Deliverer. It shows that God's spirit empowered the judges (Judg. 3:9, 10; 6:34; 11:29; 13:24, 25; 14:6, 19; 15:14, 18; 16:20, 28-30) and they, in turn, recognized Jehovah as Judge (11:27) and King (8:23). Other inspired Bible books refer to events recorded therein.—1 Sam. 12:9-11; 2 Sam. 11:21; Ps. 83:9-12; Isa. 9:4; 10:26; Heb. 11:32-34.

OUTLINE OF CONTENTS

I. Background for and conditions prevailing during time of judges (1:1–3:6)
  A. Though taking possession of inheritances through tribal and individual effort, Israelites fail to obey God's decree about expelling Canaanites and destroying appendages of idolatry (1:1–2:5)
  B. After death of Joshua and older generation, Israelites ensnared by false worship of remaining Canaanites; Jehovah abandons his people to foes but raises up judges to deliver them when repentant (2:6–3:6)

II. Record of specific oppressions by enemies and subsequent exploits of judges (3:7–16:31)
  A. Under control of King Cushan-rishathaim for eight years; delivered by Othniel the son of Kenaz (3:7-11)
  B. For eighteen years subject to Moabite King Eglon; Benjamite Ehud, after killing Eglon, assembles Israelites for war and defeats Moab (3:12-30)
  C. Shamgar strikes down 600 Philistines with cattle goad and saves Israel (3:31)
  D. Twenty-year oppression of Jabin the king of Hazor; prophetess Deborah judging Israel; Barak commissioned to lead fight against enemy (4:1–5:31)
    1. Barak assembles Israelite forces at Mount Tabor, drawing enemy's chariotry to torrent valley of Kishon (4:11-13)
    2. Jehovah gives victory to Barak, which provides basis for song sung by Deborah and Barak (4:14–5:31)
  E. Israelites harassed by Midianites, Amalekites and Easterners for seven years; Gideon divinely commissioned as deliverer (6:1-24)
    1. Gideon acts on assignment—at night, with cooperation of ten men, pulls down altar of Baal, cuts down sacred pole, builds altar to Jehovah and sacrifices bull; when enemy forces encamp in low plain of Jezreel, Gideon calls together an army and, by means of two tests,

ascertains that he has Jehovah's backing (6: 25-40)
2. Israelite force of 32,000 encamps at well of Harod; 22,000 fearful ones dismissed and, by submitting remainder to test, army finally reduced to 300 men (7:1-8)
3. Gideon surveys enemy camp and afterward he and his men blow horns, smash jars, hold torches aloft and shout war cry; Jehovah throws enemy into confusion, causing Amalekites, Midianites and Easterners to turn against one another (7:9-22)
4. Other tribes of Israel summoned to share in battle; Ephraimites capture Midianite princes Oreb and Zeeb but later try to pick a quarrel with Gideon for not having been called earlier; Gideon tactfully averts clash (7:23–8:3)
5. Gideon continues in pursuit of enemy; on victorious return punishes men of Succoth and kills men of Penuel for failure to render aid; also executes Midian's two kings, Zebah and Zalmunna (8:4-21)
6. He refuses kingship but makes ephod from spoils of war, which ephod later becomes object of idolatrous veneration (8:22-28)

F. Gideon fathers large family but after his death nearly all his sons are killed and Abimelech becomes king (8:30–9:5)
1. Abimelech, Gideon's son by concubine of Shechem, murders all his half brothers, with exception of Jotham the youngest, and becomes king of Shechem (8:31; 9:1-21)
2. Friction develops between Shechemites and Abimelech; finally Abimelech destroys Shechem and, afterward, while laying siege to Thebez, has his skull smashed and therefore orders attendant to kill him (9:22-57)

G. Tola and Jair judge Israel for twenty-three and twenty-two years respectively (10:1-5)

H. Israel again turns to false worship and comes under Philistine and Ammonite oppression; Judge Jephthah used as deliverer (10:6–12:7)
1. Jephthah leads fight against Ammonites, is blessed with victory and therefore carries out vow respecting his daughter (11:1-40)
2. Ephraimites feel slighted, wrongly accuse Jephthah of not having solicited their aid; fighting erupts as a result and Ephraimites suffer defeat (12:1-6)
3. Jephthah judges Israel for six years (12:7)

I. Ibzan, Elon and Abdon serve as judges a combined total of twenty-five years (12:8-15)

J. Israel subjected to Philistine control for forty years; Samson is savior (13:1–16:31)
1. Jehovah designates Samson, son to be borne by wife of Danite Manoah, as savior (13:2-25)
2. Samson, empowered by Jehovah's spirit, performs great exploits during twenty years of his judgeship; betrayed by Delilah, the object of his love, Samson is imprisoned by Philistines but finally puts more Philistines to death in his own death than during entire lifetime (14:1–16:31)

III. Additional historical information depicting conditions during time of judges (17:1–21:25)

A. Ephraimite Micah engages in idolatry and employs services of young Levite, "Jonathan the son of Gershom" (17:1-13; 18:30)

B. Certain Danites steal Micah's idols and also take Levite along to Laish; they capture Laish and Levite begins serving as priest for them (18:1-31)

C. Mass sex crime of men in Gibeah of Benjamin precipitates civil war when Benjamites refuse to turn over guilty ones; tribe of Benjamin almost annihilated (19:1–21:25)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 46-50.

JUDGMENT DAY. A specific "day" or period when particular groups, nations or mankind in general are called to account by God. It may be a time when those already judged to be deserving of death are executed, or the judgment may afford opportunity for some to be delivered, even to everlasting life. Jesus Christ and his apostles pointed to a future "Judgment [Greek, *Kri'se·os*] Day" involving, not only the living, but also those who had died in the past. —Matt. 10:15; 11:21-24; 12:41, 42; 2 Tim. 4:1, 2.

PAST TIMES OF JUDGMENT

At various times in the past Jehovah called peoples and nations to account for their actions and executed his judgments by bringing destruction. Such executional judgments were not arbitrary demonstrations of brute force or overwhelming power. In some instances the word translated "judgment [*mish·pat'*]" is also rendered "justice." (Ezra 7:10) The Bible emphasizes that Jehovah "is a lover of righteousness and justice," so his executional judgments involve both of those qualities.—Ps. 33:5.

Sometimes the executional judgments came as a result of the wicked conduct of people in their daily lives. Sodom and Gomorrah are an example of this. Jehovah inspected the cities and determined that the sin of the inhabitants was very heavy; he decided to bring the cities to ruin. (Gen. 18:20, 21; 19:14) Later Jude wrote that those cities underwent "the judicial punishment [Greek, *di'ken; "*judgment," *Da; "*justice," *Yg; "*retributive justice," *ED*] of everlasting fire." (Jude 7) So those cities experienced a "day" of judgment.

Jehovah conducted a legal case against ancient Babylon, the longtime enemy of God and his people. Because of being unnecessarily cruel to the Jews, not intending to release them after the seventy-year captivity and crediting Marduk with the victory over God's people, Babylon was in line for an executional judgment. (Jer. 51:36; Isa. 14:3-6, 17; Dan. 5:1-4) That came to Babylon in 539 B.C.E. when it was overthrown by the Medes and Persians. Because the judgment to be executed was Jehovah's, such a period could be referred to as "the day of Jehovah."—Isa. 13:1, 6, 9.

Similarly, Jeremiah prophesied that God would "put himself in judgment" with Edom, among others (Jer. 25:17-31), hence that nation that had shown hatred for Jehovah and his people experienced destructive judgment in the "day of Jehovah."—Obad. 1, 15, 16.

When Judah and Jerusalem became unfaithful and merited God's disapproval, he promised to "execute in the midst of [her] judicial decisions." (Ezek. 5:8) In 607 B.C.E. "the day of Jehovah's fury" came with an execution of his destructive judgment. (Ezek. 7: 19) However, another "day" or time of judgment on Jerusalem was foretold. Joel prophesied an outpouring of spirit before the "great and fear-inspiring day of Jehovah." (Joel 2:28-31) Under inspiration Peter on the day of Pentecost 33 C.E. explained that they were then experiencing a fulfillment of that prophecy. (Acts 2:16-20) The destructive "day of Jehovah" came in 70 C.E. when the Roman armies executed divine judgment upon the Jews. As Jesus foretold, those were "days for meting out justice."—Luke 21:22.

FUTURE TIMES OF EXECUTIONAL JUDGMENT

Aside from Hebrew Scripture prophecies, the Bible definitely mentions a number of future judgment days that are executional. Revelation points to the time when "Babylon the Great" will be completely burned with fire. This judicial punishment is because of her fornication with the nations and her being drunk with the blood of the witnesses of Jesus. (Rev. 17: 1-6; 18:8, 20; 19:1, 2) Mentioning another executional judgment, Peter drew upon what occurred in Noah's day and foretold a "day of judgment and of destruction of the ungodly men." (2 Pet. 3:7) Revelation speaks of such a destruction as being executed by

"The Word of God," who will strike the nations with a long sword. (Rev. 19:11-16; compare Jude 14, 15.) Also, in the first century the Devil already had judgment passed on him, and the demons he leads knew that they would be put into the abyss, as will Satan. (1 Tim. 3:6; Luke 8:31; Rev. 20:1-3) Thus it follows that the judgment awaiting them is simply the execution of a judgment that has already been decided upon.—Jude 6; 2 Pet. 2:4; 1 Cor. 6:3.

"JUDGMENT" MAY OR MAY NOT BE CONDEMNATORY

Most of the uses of "judgment" in the Christian Greek Scriptures clearly carry the force of condemnatory or adverse judgment. In John 5:24, 29 "judgment" is set in contrast with "life" and "everlasting life," plainly implying a condemnatory judgment that means utter loss of life—death. (2 Pet. 2:9; 3:7; John 3:18, 19) However, not all adverse judgment leads inevitably to destruction. Illustrating this are Paul's remarks at 1 Corinthians 11:27-32 about celebrating the Lord's Evening Meal. If one did not discern properly what he was doing he could eat or drink "judgment against himself." Then Paul adds: "When we are judged, we are disciplined by Jehovah, that we may not become condemned with the world." Thus one might receive adverse judgment but because of repenting not be destroyed forever.

Furthermore, the possibility of a judgment that is not condemnatory is apparent from 2 Corinthians 5:10. About those manifest before the judgment seat it says: "Each one [will] get his award . . . according to the things he has practiced, whether it is good or vile." The judging mentioned in Revelation 20:13 evidently results in a favorable outcome for many. Of the dead judged, those receiving an adverse judgment are hurled into the "lake of fire." The rest, though, come through the judgment, being "found written in the book of life."—Rev. 20:15.

JUDGMENT DAY OF PERSONAL ACCOUNTABILITY

Pre-Christian Hebrews were acquainted with the idea that God would hold them personally accountable for their conduct. (Eccl. 11:9; 12:14) The Christian Greek Scriptures explain that there will be a specific future period or "day" when mankind, both the living and those who died in the past, will individually be judged.—2 Tim. 4:1, 2.

Identity of the Judges

In the Hebrew Scriptures Jehovah was identified as the "Judge of all the earth." (Gen. 18:25) Similarly, in the Christian Greek Scriptures he is called "the Judge of all." (Heb. 12:23) He has, though, deputized his Son to do judging for him. (John 5:22) The Bible speaks of Jesus as "appointed," "decreed" and "destined" to do judging. (Acts 10:42; 17:31; 2 Tim. 4:1) That Jesus is thus authorized by God resolves any seeming contradiction between the text that says that individuals will "stand before the judgment seat of God" and the verse that says they will "be made manifest before the judgment seat of the Christ." —Rom. 14:10; 2 Cor. 5:10.

Jesus also told his apostles that when he would sit down on his throne in the "re-creation" they would "sit upon twelve thrones" to do judging. (Matt. 19:28; Luke 22:28-30) Paul indicated that Christians who had been "called to be holy ones" will judge the world. (1 Cor. 1:2; 6:2) Also, the apostle John saw in vision the time when some received "power of judging." (Rev. 20:4) In view of the above texts, this evidently includes the apostles and the other holy ones. Such a conclusion is borne out by the remainder of the verse, which speaks of those who rule with Christ for the millennium. These then will be royal judges with Jesus.

The fine quality of the judging that will take place on Judgment Day is assured, for Jehovah's "judgments are true and righteous." (Rev. 19:1, 2) The kind of judging that he authorizes is also righteous and true. (John 5:30; 8:16; Rev. 1:1; 2:23) There will be no perverting of justice or hiding of the facts.

Resurrection is involved

When using the expression Judgment Day, Jesus brought into the picture a resurrection of the dead. He mentioned that a city might reject the apostles and their message, and said: "It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city." (Matt. 10:15) This projected the matter into the future and naturally suggested that the people of Sodom and Gomorrah would then be alive by means of resurrection. (Compare Matthew 11:21-24; Luke 10:13-15.) Even clearer are Jesus' statements that the "men of Nineveh will rise up in the judgment" and "the queen of the south will be raised up in the judgment." (Matt. 12:41, 42; Luke 11:31, 32) The Biblical statements about Jesus' judging "the living and the dead" can be viewed in the light of the fact that resurrection is involved in Judgment Day.—Acts 10:42; 2 Tim. 4:1.

A final indication that many being examined on Judgment Day will be resurrected ones is the information in Revelation 20:12, 13. Individuals are seen "standing before the throne." The dead are mentioned and the fact that death and Hades gave up those dead in them. Such ones are judged.

Time for Judgment Day

In John 12:48 Christ linked the judging of persons with "the last day." Revelation 11:17, 18 locates a judging of the dead as occurring after God takes his great power and begins ruling in a special way as king. Additional light on the matter comes from the sequence of events recorded in Revelation chapters 19 and 20. There one reads of a war in which the "King of kings" kills "the kings of the earth and their armies." (Earlier in Revelation [16:14] this is called "the war of the great day of God the Almighty.") Next Satan is bound for a thousand years. During that thousand years royal judges serve with Christ. In the same context resurrection and the judging of the dead are mentioned. This, then, is an indication of the time when Judgment Day comes. And it is not impossible from a Scriptural standpoint for a thousand-year period to be viewed as a "day," for such an equation is stated in the Bible.—2 Pet. 3:8; Ps. 90:4.

Basis for judgment

In describing what will take place during the time of judgment Revelation 20:12 says that the resurrected dead will then be "judged out of those things written in the scrolls according to their deeds." Those resurrected will not be judged on the basis of the works done in their former life, because the rule at Romans 6:7 says: "He who has died has been acquitted from his sin."

However, Jesus said that unwillingness to take note of his powerful works and repent or unresponsiveness to God's message would make it hard for some to endure Judgment Day.—Matt. 10:14, 15; 11:21-24.

JUDGMENTS. See JUDICIAL DECISIONS.

JUDGMENT SEAT. Usually a raised outdoor platform, approached by steps, from which seated officials could address the crowds and announce their decisions. (Matt. 27:19; John 19:13; Acts 12:21; 25:6, 10, 17) What is thought by some to have been the judgment seat (called the "Bema") at Corinth, where Paul appeared before Gallio, was built of white and blue marble. (Acts 18:1, 12, 16, 17) Alongside it were two waiting rooms with mosaic floors and marble benches.

Jehovah God has committed all judging to his Son (John 5:22, 27) and therefore all must appear before the 'judgment seat of Christ.' (2 Cor. 5:10) This is also rightly called the "judgment seat of God" in that

Jehovah is the Originator of the arrangement and judges by means of his Son.—Rom. 14:10.

JUDICIAL DECISIONS. Judgment rendered by one(s) in authority. (2 Sam. 8:15; 1 Ki. 3:16-28; 10:9; 2 Ki. 25:6; 2 Chron. 19:8-10) Jehovah God, as Judge, Statute-giver and King (Isa. 33:22) gave to the nation of Israel an extensive code of laws. His decisions on matters of law furnished guidelines for deciding matters involving individuals and the nation's internal and external affairs.—See COURT, JUDICIAL; LAW; LEGAL CASE.

Many of these judicial decisions were given to the nation of Israel at Mount Sinai. (Neh. 9:13) But at times certain situations called for a special judicial decision. For example, when Manassite Zelophehad was survived by daughters only, a question arose as to whether they should receive an inheritance. Jehovah then rendered a decision that covered the case and afterward served as a statute for handling like situations. (Num. 27:1-11; 36:1-12; see also Leviticus 24:10-16.) Similarly, a judicial decision made by David about the distribution of spoils of war set a legal precedent.—1 Sam. 30:23-25.

By designating certain common but extremely harmful acts as capital offenses, the divinely given judicial decisions stood out as unique among the laws of contemporary nations. Surrounding peoples engaged in bestiality, sodomy, incest and other degraded practices that were injurious to mental, physical and spiritual well-being. (Lev. 18:6-30; 20:10-23) Therefore, Jehovah's judicial decisions, if obeyed, would have elevated the nation of Israel. With Jehovah's blessing, Israel's strict adherence to his commands would have resulted in observable benefits, causing other nations to say: "This great nation is undoubtedly a wise and understanding people." (Deut. 4:4-6) Since these were really a blessing to Israel (Lev. 25:18, 19; Deut. 4:1; 7:12-15; 30:16), it is not surprising that the psalmist prayed that he might be taught Jehovah's judicial decisions. (Ps. 119:108) He so much appreciated them that he praised Jehovah for his judicial decisions seven times a day (Ps. 119:164), even getting up at midnight to thank God for them.—Ps. 119:62.

However, although good, righteous and holy, the judicial decisions of the Law merely served as a tutor leading to Christ and were replaced by the new covenant. (Rom. 7:12; Gal. 3:24; Heb. 8:7-13) So it is to be expected that obedience to the commands or judicial decisions associated with the new covenant would result in far grander blessings than those natural Israel experienced under the Law.—John 13:34, 35; 1 Cor. 6:9-11; 1 Pet. 1:14, 15, 22, 23; 2:9, 10; 1 John 5:3.

JUDITH (Ju'dith) [Jew, praiseworthy]. A wife of Esau; daughter of Beeri the Hittite and a constant source of bitterness to Isaac and Rebekah. (Gen. 26:34, 35) She is perhaps the same as Oholibamah at Genesis 36:2.

JULIA (Ju'li·a). A member of the congregation at Rome to whom Paul sent greetings. (Rom. 16:15) Julia may have been the wife or sister of Philologus.

JULIUS (Ju'li·us). A Roman army officer or centurion of the band of Augustus in whose custody Paul traveled to Rome. (Acts 27:1; see AUGUSTUS, BAND OF; CENTURION [Army Officer].) From the beginning of the voyage, Julius apparently appreciated that Paul was not an ordinary prisoner and showed him kindness, for example, letting him go ashore to visit friends at Sidon. However, when Paul later suggested that for the time being their continuing on would be perilous, Julius listened to the contrary opinion of the pilot and the shipowner. Later Julius' soldiers prevented the escape of the sailors, in keeping with Paul's words: "Unless these men remain in the boat, you cannot be saved." When shipwreck occurred, Julius, by not letting the soldiers kill the prisoners, saved Paul's life.—Acts 27:1-44.

JUNIAS (Ju'ni·as). A recipient of special greetings in Paul's letter to the Romans (16:7). Andronicus and Junias were his "relatives." While the Greek word used here can mean "fellow-countryman," the primary meaning is "blood relative of the same generation." The two were Paul's "fellow captives," possibly having been in prison with him somewhere. Paul calls them both "men of note among the apostles," perhaps recalling their fine reputation with the apostles. They were 'in union with Christ longer than Paul himself was,' indicating early discipleship.

JUNIPER.

1. [Heb., *b'rohsh'*]. The Hebrew name for this tree has been translated in different ways, as "fir," "cypress," and so forth; however, some authorities recommend the juniper tree on good basis. (See Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros*, page 148; *The Interpreter's Dictionary of the Bible*, Volume 2, page 293.) Since the tree was imported from Lebanon by King Solomon (1 Ki. 5:8-10; 9:11; 2 Chron. 2:8), it may be identified with the *Juniperus excelsa*, a tall, robust evergreen growing up to sixty-five feet (19.8 meters) in height, with spreading branches, small scalelike leaves, and dark, small, globular fruit. It is highly fragrant. The timber from this juniper tree is greatly valued for its durability.



The juniper's scalelike leaves and dark round fruit are evident here

The *Juniperus excelsa* is a native of Lebanon and is regularly associated with that land, being included with other trees as the "glory of Lebanon." (2 Ki. 19:23; Isa. 14:8; 37:24; 60:13) The psalmist spoke of the juniper trees as the "house" or nesting place of storks. (Ps. 104:17) Juniper wood was used extensively in the temple built by Solomon. (2 Chron. 3:5) The leaves of the main doors were made of juniper wood (1 Ki. 6:34), and the floor was overlaid with it. (1 Ki. 6:15) It is elsewhere spoken of as being used for rafters (Song of Sol. 1:17), planking for ships (Ezek. 27:5), spear shafts (Nah. 2:3) and musical instruments. (2 Sam. 6:5) As a "luxuriant tree" it is used in the restoration prophecies to describe the beauty and fruitful fertility to be brought to the land of God's people.—Isa. 41:19; 55:13; 60:13.

2. [Heb., *'aroh·'er'* or *'ar·'ar'*]. The Arabic word *'ar'ar* aids in identifying this tree as probably the *Juniperus phoenicia*, a shrublike tree to be found in the Sinai region and also in the area of the Desert of Edom. The root word in the Hebrew from which the tree's name is drawn has the idea of "nakedness" or being "stripped" (compare Psalm 102:17), and this dwarf juniper is correspondingly described as of rather gloomy appearance, growing in rocky parts of the desert and on crags. It is fittingly used in the book of Jeremiah when comparing the man whose heart turns away from Jehovah with a "solitary tree ['*ar·'ar'*] in the desert plain," and also in warning the Moabites to take flight and become "like a juniper tree ['*aroh·'er'*] in the wilderness."—Jer. 17:5, 6; 48:1, 6.

JURISDICTIONAL DISTRICT. An administrative division of a realm under the control of a central government. (Esther 1:16; 2:3, 18) The Bible mentions jurisdictional districts in connection with Israel, Babylon and Medo-Persia. (1 Ki. 20:14-19; Esther 1:1-3; Dan. 3:1, 3, 30) Daniel the prophet was made ruler over all the jurisdictional district of Babylon, perhaps the principal one that included the city of Babylon. (Dan. 2:48) His three Hebrew companions, Shadrach, Meshach and Abednego, were also appointed to serve in administrative capacities in this district. (Dan. 2:49; 3:12) Elam appears to have been another Babylonian jurisdictional district. (Dan. 8:2) Possibly because of having lived in the jurisdictional district of Babylon, the repatriated Jewish exiles are called "sons of the jurisdictional district." (Ezra 2:1; Neh. 7:6) Or, this designation may allude to their being inhabitants of the Medo-Persian jurisdictional district of Judah.—Neh. 1:3.

At least during the reign of Ahasuerus (Xerxes I) the Medo-Persian Empire consisted of 127 jurisdictional districts, from India to Ethiopia. Jews were scattered throughout this vast realm. (Esther 1:1; 3:8; 4:3; 8:17; 9:2, 30) The land of Judah, with its own governor and lesser administrative heads, was itself one of the 127 jurisdictional districts. (Neh. 1:3; 11:3) Seemingly, however, Judah was part of a still larger political division administered by a higher governmental official. Apparently this official directed any serious complaints concerning the districts under his jurisdiction to the king and then waited for royal authorization to act. Also, lesser officials could request that the activities of a particular jurisdictional district be investigated. (Ezra 4:8-23; 5:3-17) When authorized by the king, jurisdictional districts could receive monies from the royal treasury, and the royal decrees were sent by means of couriers to the various parts of the empire. (Ezra 6:6-12; Esther 1:22; 3:12-15; 8:10-14) Therefore, all the inhabitants of the jurisdictional districts were familiar with the laws and decrees of the central government.—Compare Esther 4:11.

The system of jurisdictional districts existing in nations of antiquity often made the lot of the subject peoples more difficult. This fact is acknowledged by the wise writer of Ecclesiastes: "If you see any oppression of the one of little means and the violent taking away of judgment and of righteousness in a jurisdictional district, do not be amazed over the affair, for one that is higher than the high one is watching, and there are those who are high above them." (Eccl. 5:8) There was little reason to be amazed about the oppression of the lowly one when lesser administrators were watched by higher officials, most of whom sought their own advantage at the expense of their subjects.—See PROVINCE.

JUSHAB-HESED (Ju'shab-he'sed) [loving-kindness is returned]. One of Zerubbabel's sons.—1 Chron. 3:19, 20.

JUSTICE. The maintenance or administration of what is right in a fair and impartial way and according to a standard. The Hebrew word *mish·pat'*, often translated "justice" or "judgment" (*NW, RS*), may also convey the idea of a particular plan (Ex. 26:30), custom (Gen. 40:13), rule (2 Chron. 4:20) or procedure (Lev. 5:10) for doing things.

The two Hebrew words most frequently translated "justice" in the *Authorized Version* are usually rendered "righteous" and "righteousness" in the *New World Translation*. (Gen. 18:19; Job 8:3; Jer. 31:23) Whereas justice has legal associations, basically there is no distinction between justice and righteousness.

One of the Greek words translated "justice" (*NW*) designates something that is "just" (*AV, RS*) or deserving. (Rom. 3:8; Heb. 2:2) "Judgment" and "avenging" are the primary meanings of two other Greek words sometimes rendered "justice."—Matt. 12:20, *NW, RS;* Luke 18:7, *NW*.

The supreme Judge and Statute-giver (Isa. 33:22), Jehovah God, "is a lover of righteousness and justice." (Ps. 33:5) "Justice and abundance of righteousness he will not belittle." (Job 37:23) This guarantees that he will never abandon his loyal ones. (Ps. 37:28) Jehovah shows no partiality in dealing with his creatures, but accepts and bestows his blessing upon all those fearing him and practicing righteousness. (Acts 10:34, 35) Individuals and nations are punished or rewarded according to their acts. (Rom. 2:3-11; Eph. 6:7-9; Col. 3:22–4:1) Jehovah's justice is also balanced with mercy, thus providing opportunity for men and nations to turn from their wicked ways and thereby escape the execution of his adverse judgments.—Jer. 18:7-10; Ezek. 33:14-16; see DECLARE RIGHTEOUS.

Jehovah's wisdom is far superior to that of imperfect humans, and man, not God, must learn the path of justice. (Isa. 40:14) Thus man is in no position to judge God's acts as just or unjust, but must learn to conform his thinking to the standard of justice that Jehovah has revealed in his Word. Said God to the Israelites: "As for my ways, are they not adjusted right, O house of Israel? Are not the ways of you people the ones that are not adjusted right?" (Ezek. 18:29) Also, Jehovah's creatorship rules out all basis for questioning the rightness of his activities. —Rom. 9:20, 21; see also Job 40:8–41:34.

Therefore, Jehovah has always rightly required that those desiring to gain his approval acquaint themselves with his standard of justice and follow it. (Isa. 1:17, 18; 10:1, 2; Jer. 7:5-7; 21:12; 22:3, 4; Ezek. 45:9, 10; Amos 5:15; Mic. 3:9-12; 6:8; Zech. 7:9-12) Like God, they must be impartial, as a failure in this regard is unjust and violates the law of love. (Jas. 2:1-9) However, the exercise of justice according to God's standard is not a burden; man's happiness actually depends on it. (Ps. 106:3; compare Isaiah 56:1, 2.) This truth was acknowledged by the famous English jurist Blackstone: "[God] has so intimately connected, so inseparably interwoven the laws of eternal justice with the happiness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter."—*Chadman's Cyclopedia of Law*, Vol. I, p. 88.

The proper exercise of justice by governmental authority likewise contributes to the happiness and well-being of its subjects. (Compare Proverbs 29:4.) Since justice will always be exercised by Christ Jesus as King of God's kingdom and all those serving in administrative capacities under him, his loyal subjects will find pleasure in submitting themselves to his righteous rule.—Isa. 9:6, 7; 32:1, 16-18; 42:1-4; Matt. 12:18-21; John 5:30; compare Proverbs 29:2.

Concerning the administration of justice and the principles involved, see COURT, JUDICIAL; LAW; LEGAL CASE.

JUSTICES. Persons responsible for deciding legal cases. At Job 31:11, 28 the phrase "for [attention by] the justices" is used in an adjective sense to describe errors calling for judgment. Thus *An American Translation* reads "a heinous sin" (vs. 11) and "a heinous crime" (vs. 28), instead of "an error for [attention by] the justices." The "error" under consideration in verse 11 is adultery (vss. 9, 10), a crime that in Job's time may have been judged by the older men at the city gate. (Compare Job 29:7.) However, the "error" of verse 28 involves materialism and secret idolatry (vss. 24-27), wrongs of mind and heart that cannot be established at the mouth of witnesses. Therefore, no human justices could determine guilt. Job, though, apparently recognized that God could judge such wrongs and that they were serious enough to warrant his judgment.

JUSTIFICATION. See DECLARE RIGHTEOUS.

JUSTUS (Jus'tus) [just].

1. The surname of Joseph Barsabbas. Justus and Matthias were the two candidates suggested as possible replacements for Judas Iscariot as an apostle. The lot fell to Matthias. Even though Justus was not chosen, his being considered for the office shows he was a mature disciple of Jesus Christ.—Acts 1:23-26.

2. A Corinthian believer whose home adjoined the synagogue. Due to Jewish opposition, Paul "transferred" to the house of Titius Justus, that is, he continued his preaching there; his residence remained with Aquila and Priscilla.—Acts 18:1-7.

3. A Jewish fellow worker of the apostle Paul. Justus, also called Jesus, was one of those who strengthened Paul during his first imprisonment in Rome, and sent along his greetings to the Colossians.—Col. 4:10, 11.

JUTTAH (Jut'tah) [extended, inclined]. A site in the mountainous region of Judah given to the "sons of Aaron" as a priestly city. (Josh. 15:20, 48, 55; 21:13, 16) Juttah has been linked with modern Yatta, situated on a ridge about five and a half miles (9 kilometers) S of Hebron.

KABZEEL (Kab'ze·el) [gathering of God, or, God gathers]. A city in the southern part of Judah. (Josh. 15:21) It is sometimes identified with Khirbet Hora, about ten miles (16 kilometers) NE of Beer-sheba. The Hebrew text of 2 Samuel 23:20 and 1 Chronicles 11:22 has been variously understood to mean that Kabzeel was (1) the home of the distinguished warrior Benaiah or (2) of one of his ancestors or the place where such a one performed notable deeds, or (3) that it was the scene for Benaiah's many deeds. (Compare *AS; AV; JB; Le; NW; RS.*) An alternate form, "Jekabzeel," appears at Nehemiah 11:25 in a listing of postexilic settlements in Judah.

KADESH (Ka'desh) [holy, sanctified], **KADESH-BARNEA** (Ka'desh-bar'ne·a). An Israelite wilderness encampment situated at the extremity of Edomite territory near the "way to Shur," perhaps the modern Darb el-Shur extending from Hebron to Egypt. (Gen. 16:7, 14; Num. 20:14-16 [Hebrew *'ir* (city) at Numbers 20:16 may simply mean encampment; compare Numbers 13:19.]) Apparently eleven days' travel distance by way of Mount Seir separated Kadesh-barnea from Horeb.—Deut. 1:2.

Kadesh is spoken of as being located in both the wilderness of Paran and that of Zin. Possibly Zin and Paran were adjoining wildernesses that met at Kadesh and, therefore, the site could be referred to as lying in either wilderness. Or, the wilderness of Zin may have been part of the larger wilderness of Paran. (Num. 13:26; 20:1) In Abraham's time the place was known both as En-mishpat and as Kadesh. (Gen. 14:7; 20:1) It is perhaps the same site as Kedesh. —Josh. 15:21, 23.

'Ain Qedeis, about fifty miles (80 kilometers) S-SE of Beer-sheba, has been suggested as a possible identification for Kadesh. In the midst of a desolate wilderness (compare Deuteronomy 1:19), the pure and sweet water of the spring at Qedeis supports an oasis of grass, shrubs and trees. There are also two other springs in the vicinity, 'Ain el-Qudeirat and 'Ain Qoseimeh. Today the largest of the three springs is 'Ain el-Qudeirat, and for this reason some favor identifying it with Kadesh-barnea. However, 'Ain Qedeis is the most easterly spring. Consequently, the identification of 'Ain Qedeis with Kadesh-barnea seems to be more in line with the description of the E-W course of Canaan's southern boundary: Kadesh-barnea ('Ain Qedeis?), Hazzar-addar ('Ain el-Qudeirat?) and Azmon ('Ain Qoseimeh?). If the Israelites did encamp in this area, they doubtless used all three springs.—Num. 34:3-5; see ADDAR No. 2; AZMON.

In the second year after their exodus from Egypt, the Israelites pulled away from Hazeroth and encamped at Kadesh-barnea. (Compare Numbers 10:11, 12, 33, 34; 12:16; 13:26.) Moses then sent twelve men to spy out the Promised Land. Ten of these spies brought back a bad report, resulting in rebellious murmurings among the Israelites. Jehovah, therefore, sentenced the nation to wander in the wilderness. Israel's subsequent attempt to take Canaan without divine approval and direction brought humiliating defeat. (Num. 13:1-16, 25-29; 14:1-9, 26-34, 44, 45; 32:7-13; Deut. 1:41-45) For some time thereafter the Israelites stayed at Kadesh-barnea. (Deut. 1:46) But it was not Jehovah's purpose for them to remain there. Earlier he had said to them: "While the Amalekites and the Canaanites are dwelling in the low plain, you people make a turn tomorrow [a Hebrew idiom meaning "later on," as at Exodus 13:14] and pull away to march to the wilderness by way of the Red Sea."—Num. 14:25.

Accordingly, the Israelites left Kadesh-barnea and walked about in the wilderness for thirty-eight years. (Deut. 2:1, 14) It seems that during these years they spent time at some eighteen different places, this being the number of camp stages listed after the Israelites left Hazeroth. (Compare Numbers 12:16–13:3, 25, 26; 33:16-36.) Although Israel encamped at Kadesh after departing from Hazeroth, Numbers 33:18 does not mention Kadesh after Hazeroth. This may have been an intentional omission or perhaps, as some have suggested in the past, Kadesh may be the same as Rithmah.

Finally the Israelites appear to have returned to Kadesh in the first month of the fortieth year after the Exodus. (Num. 20:1; 33:36-39) Moses' sister Miriam died there. Later, Moses and Aaron lost the privilege of entering the Promised Land for failing to sanctify Jehovah in connection with the miraculous provision of water for the Israelites encamped at Kadesh. From there Moses subsequently asked Edom's permission to pass through its territory. (Num. 20:1-17) This request was denied, and seemingly the Israelites remained a while longer at Kadesh (Num. 20:18; Judg. 11:16, 17) before moving on toward the Promised Land by way of Mount Hor. (Num. 20:22; 33:37) When they reached the plains of Moab E of the Jordan, Jehovah designated Kadesh-barnea as a part of the southern border of the Promised Land. (Num. 33:50; 34:4) Later, the Israelites under Joshua conquered the area extending from Kadesh-barnea to Gaza (Josh. 10:41), and Kadesh-barnea came to be on the southern boundary of Judah.—Josh. 15:1-4.

Psalm 29:8 speaks of Jehovah's voice as causing the wilderness of Kadesh 'to writhe.' The allusion may be to a violent storm that rushes from the mountains of the N to the region of Kadesh in the S and there blows about the sands in such a way as to give the appearance of a writhing wilderness.

KADMIEL (Kad'mi·el) [God is the ancient One, or, God goes before]. A Levite returning to Jerusalem (with Zerubbabel) accompanied by members of his family. (Ezra 2:1, 2, 40; Neh. 7:6, 7, 43; 12:1, 8, 24) "Kadmiel and his sons" helped supervise the temple reconstruction.—Ezra 3:9.

The time period involved between the return from Babylonian exile (537 B.C.E.) and the confession of the nation's sins against Jehovah (Neh. 9:4, 5), followed by the attesting by seal of the "trustworthy arrangement" in Nehemiah's day (455 B.C.E.) (Neh. 9:38; 10:1, 9, 10), does not allow the same Kadmiel to be identified with all these affairs. No doubt a representative of Kadmiel's house participated in these latter two events.

KADMONITES (Kad'mon·ites) [Easterners, people of the East, or, perhaps, ancients]. A people listed among other nations whose lands Jehovah promised to Abram's seed. (Gen. 15:18-21) They were evidently a pastoral or nomadic tribe, like the Kenites and Kenizzites with whom they are mentioned. (Gen. 15: 19) The exact location of their territory is uncertain, although it is suggested that they inhabited the Syrian desert between Palestine-Syria and the Euphrates River.

The Hebrew name of this people (*qadh·mo·ni'*) has the same form as the adjective *qadh·mo·ni'* ("eastern," Ezek. 47:18); thus some suggest that it may merely mean "Easterners." (Judg. 8:10) However, the fact that this Hebrew term is used as a name at Genesis 15:19 shows that it can refer to a specific tribe.

KAIN (Ka'in) [possibly, smith].

1. A name employed in a proverbial utterance of Balaam to refer to the tribe of the Kenites. (Num. 24:22) It is rendered "the Kenites" at Judges 4:11. —See KENITE.

2. A city in the mountainous region of Judah. (Josh. 15:1, 48, 57) It is identified with Khirbet Yaqin, about three and a half miles (5.6 kilometers) SE of Hebron.

KAIWAN (Kai'wan) [literally, *Ki·yun'* (according to the Masoretic text), this because of being intentionally vowel-pointed to correspond with the Hebrew word *shiq·quts'* (disgusting thing); same as Rephan]. Apparently a star god, as indicated by the fact that the name "Kaiwan" is put in a parallelism with the "star of your god." (Amos 5:26) Evidently the Akkadian star *kaimanu* or *kaiwanu* is meant, since this occurs in Akkadian inscriptions as the name of Saturn (a star god). In the *Septuagint Version* "Kaiwan" is rendered *Hrai·phan'*, presumably the Egyptian designation for Saturn, and in Stephen's quotation, at Acts 7:43, *Hrom·pha'* appears in the Westcott and Hort Greek text.—See ASTROLOGERS.

KALLAI (Kal'lai) [swift, light, or, perhaps, swift servant of Jehovah]. A priest in the days of the high priest Joiakim. He was the head of the paternal house of Sallai and returned to Jerusalem with Zerubbabel in 537 B.C.E. after the Babylonian exile.—Neh. 12:1, 12, 20, 26.

KAMON (Ka'mon) [perhaps, standing place, fastness]. The burial place of Judge Jair. (Judg. 10:5) Josephus speaks of Kamon as "a city of Gilead." (*Antiquities of the Jews*, Book V, chap. VII, par. 6) This seems to fit the Scriptural reference to Jair's being a "Gileadite." (Judg. 10:3) Two locations E of the Jordan are commonly presented for ancient Kamon. One is Qamm, about eleven miles (18 kilometers) SE of the Sea of Galilee. But its ruins give no evidence of habitation before Roman times. The other suggestion is the site of the less impressive ruins of undetermined antiquity at Qumeim, more than one mile (c. 2 kilometers) farther S.

KANAH (Ka'nah) [reed].

1. A torrent valley that served as a boundary between Ephraim and Manasseh. (Josh. 16:8; 17:9) Today it is usually linked with the Wadi Qanah. This small stream rises in the hill country a few miles SW of Nablus (thought to be ancient Shechem) and, as the Wadi Ishkar, flows in a southwesterly direction and then joins the Yarkon River, which empties into the Mediterranean Sea N of Tel Aviv. However, some scholars believe that in Joshua's day the lower course of the Wadi Qanah perhaps flowed directly into the Mediterranean at a point about eight miles (13 kilometers) farther N.

2. A boundary city of Asher. (Josh. 19:24, 28) It is generally identified with modern Qana, about seven and a half miles (12 kilometers) SE of Tyre.

KAPH [כ; final, ך]. The eleventh letter of the Hebrew alphabet; later, outside the Hebrew Scriptures, used also as a number to denote twenty. It is one of five Hebrew letters that have a different form when used as the final letter of a word. In Hebrew, *kaph* means "palm of hand."

From the letter *kaph* the Greek letter *kap'pa* is derived, and, in turn, the Latin and English "k" is derived from *kap'pa*. In sound *kaph* corresponds to *kh* when not having the point (dagesh lene) in it; but with this point in it (כּ), it becomes hard like our English "k." In the Hebrew, it is the initial letter in each of the eight verses of Psalm 119:81-88. The letters *kaph* [כ] and *behth* [כּ] are similar in appearance.

KAPPA [Κ, κ]. The tenth letter in the Greek alphabet. It is derived from the Hebrew *kaph*, and, in turn, the English "k" originates from this source. It is pronounced like our "k."

Kap'pa, accented as a number, means twenty (κ') and, with the subscript (,κ), 20,000.

KAREAH (Ka·re'ah) [baldhead, or, bald one]. A man of Judah whose sons Johanan and Jonathan were chiefs of military forces in Judah. This was at the time Gedaliah was commissioned by the king of Babylon over the Judeans not taken into Babylonian exile following Jerusalem's destruction in 607 B.C.E. —2 Ki. 25:21-23; Jer. 40:7, 8.

KARKA (Kar'ka) [floor]. A site on Judah's S boundary (Josh. 15:1-3), the location of which is today unknown.

KARKOR (Kar'kor). The campsite E of the Jordan from which the remaining forces of Midianite Kings Zebah and Zalmunna were routed by Judge Gideon's surprise military maneuver. (Judg. 8:10, 11) Karkor's exact location is today unknown. Some geographers, however, tentatively identify it with Qarqar, located over a hundred miles (161 kilometers) E of the Dead Sea. Whether Gideon's tired foot soldiers traveled that distance in pursuit of the enemy may be subject to doubt.—Compare Judges 8:4, 5.

KARTAH (Kar'tah). A city given to the Merarite Levites out of the inheritance of Zebulun. (Josh. 21:34) Some would link Kartah with the coastal city of 'Athlit, about nine miles (15 kilometers) S of modern Haifa, but others consider it to be the same as Kattath.—Josh. 19:15.

KARTAN (Kar'tan). A city of Naphtali given to the Gershonite Levites. (Josh. 21:27, 32) It is apparently called Kiriathaim at 1 Chronicles 6:76. Kartan's modern location is usually placed at Khirbet el-Qureiyeh, about thirteen miles (21 kilometers) W-NW of the Huleh Basin.

KATTATH (Kat'tath). A city of Zebulun (Josh. 19: 10, 15), often considered to be the same as Kitron. (Judg. 1:30) But some geographers prefer to link it with ancient Kartah.—Josh. 21:34.

KEDAR (Ke'dar) [perhaps, mighty, swarthy, or, black-tented].

1. One of the twelve sons of Ishmael.—Gen. 25: 13-15; 1 Chron. 1:29-31.

2. An Arab tribe descended from Ishmael's son Kedar and classed with "the sons of the East." Their land is also called Kedar. (Jer. 2:10; 49:28, 29) A nomadic and pastoral people, having herds of sheep, goats and camels (Isa. 60:7; Jer. 49:28, 29), the Kedarites evidently inhabited the Syro-Arabian desert E of Palestine in the NW part of the Arabian Peninsula. The reference to "the settlements that Kedar inhabits" (Isa. 42:11), while possibly referring to temporary encampments, may instead indicate that a portion of them were somewhat settled. Perhaps be-

cause of their importance among the Arab tribes, the name of Kedar in later times came to apply to desert tribes in general. In the Targums and in rabbinical literature, Arabia itself is sometimes called "Kedar."

The Shulammite girl of The Song of Solomon likened her swarthy appearance to the "tents of Kedar" (Song of Sol. 1:5, 6; compare Psalm 120:5), these likely being made of black goat's hair, as are the tents of many modern-day Bedouins. Ezekiel's prophecy mentions the "chieftains of Kedar" along with the Arabs as merchants in male lambs, rams and he-goats for the commercial city of Tyre.—Ezek. 27:21.

During the time of Assyria's dominance in the Near East, the prophet Isaiah foretold the sudden decline of Kedar's glory, her mighty bowmen being reduced to a mere remnant. (Isa. 21:16, 17) The Kedarites are evidently the *Qidri* or *Qadri* referred to in Assyrian records of warring campaigns. Assyrian King Ashurbanipal includes them with the *Aribi* (Arabs) and Nebaioth (compare Isaiah 60:7) in one campaign account and boasts of the asses, camels and sheep taken from them as booty.

At a later time, Nebuchadnezzar, king of Babylon, struck down Kedar. (Jer. 49:28, 29) The monarch's conquest of N Arabia is mentioned by Babylonian historian Berossus, quoted by Josephus.—*Flavius Josephus Against Apion*, Book I, par. 19.

A silver bowl (considered to be of the fifth century B.C.E.) found at Tell el-Maskhuta in Egypt bears the Aramaic inscription: "Qainu the son of Geshem, king of Kedar." The Geshem meant in this case may be "Geshem the Arabian" who opposed the work of rebuilding Jerusalem's wall in Nehemiah's day.—Neh. 2:19; 6:1, 2, 6.

Assyrian records indicate that at the shrine of King Hazail of Kedar (at Adumatu) there were images of the following false deities: Atarsamain (the Assyrians identified her with Ishtar Dilbat), Dai, Nahai, Ruldaiu, Atarquruma and Abirillu. A star of gold decorated with precious stones served as a symbol of the goddess Atarsamain. According to the Babylonian Talmud (Ta'an. 5b), the people of Kedar also worshiped water.

KEDEMAH (Ked'e·mah) [eastward; toward the east]. A son of Ishmael, named last in order at Genesis 25:15 and 1 Chronicles 1:31. In fulfillment of Jehovah's promise to Abraham (Gen. 17:20), Kedemah was one of the twelve chieftains produced by Ishmael.

KEDEMOTH (Ked'e·moth) [possibly, beginnings, or, eastern parts]. The name applied to a city E of the Jordan and apparently also to the wilderness surrounding it. From the wilderness of Kedemoth Moses sent messengers to Amorite King Sihon, requesting permission to pass through his land. (Deut. 2:26, 27) Originally given to the Reubenites, Kedemoth was later assigned to the Merarite Levites. (Josh. 13:15, 18; 21:34, 36, 37; 1 Chron. 6:77-79) Geographers generally favor as a possible identification Kasr ez-Za'feran, situated about ten miles (16 kilometers) NE of what is thought to be the site of ancient Dibon.

KEDESH (Ke'desh) [sacred place, sanctuary].

1. A city in southern Judah (Josh. 15:21, 23), possibly the same as Kadesh-barnea.—See KADESH, KADESH-BARNEA.

2. A city of Naphtali given to the Gershonites and set aside as a city of refuge. (Josh. 20:7; 21:32, 33; 1 Chron. 6:71, 76) Because of its location it was also called "Kedesh-naphtali" (Judg. 4:6) and "Kedesh in Galilee." (Josh. 20:7) Apparently the residence of Judge Barak, Kedesh served as the rallying point for his ten thousand men from Naphtali and Zebulun prior to their victory over the Canaanite army under Sisera. (Judg. 4:6, 10) Centuries later the city was conquered by Assyrian King Tiglath-pileser III during the rule of Israel's King Pekah (778-758 B.C.E.).—2 Ki. 15:29.

Kedesh has been linked with Tell Qades, a mound overlooking a small, but fertile plain some four miles (6 kilometers) NW of the Huleh Basin.

3. A site in Issachar assigned to the "sons of Gershom" (1 Chron. 6:71, 72), seemingly the same as the "Kishion" mentioned in the parallel list at Joshua 21:28. Tell Abu Qedeis, about two and a half miles (4 kilometers) SE of Megiddo, has been suggested as a possible identification. This would seem to fit Joshua 12:21, 22, where Kedesh appears to be placed in the vicinity of Megiddo and Jokneam. Since Barak defeated Sisera in the Megiddo area (Judg. 5:19), it may have been near this Kedesh (and not No. 2 above) that Jael killed Canaanite army chief Sisera in her tent.—Judg. 4:11, 17, 21.

KEHELATHAH (Ke·he·la'thah) [congregation, or, assembly]. One of the places where the Israelites encamped while wandering in the wilderness. (Num. 33:22, 23) Its exact location is today unknown.

KEILAH (Kei'lah) [possibly, the spur]. A fortified Judean city in the Shephelah. (Josh. 15:20, 33, 44; 1 Sam. 23:7) Keilah was perhaps 'founded' or, at one time, 'governed' by some Calebite(s). (1 Chron. 4:15, 19; compare ATROTH-BETH-JOAB.) It is commonly identified with Khirbet Qila, situated on a hill about nine miles (15 kilometers) NW of Hebron. As in the region of ancient Keilah, today grain is cultivated in the vicinity of Khirbet Qila.—Compare 1 Samuel 23:1.

David, while outlawed by King Saul, saved Keilah from falling to the Philistines. Yet afterward he and his men had to escape from the city to avoid being surrendered to Saul's army by the landowners of Keilah.—1 Sam. 23:5, 8-13.

The city was reoccupied after the Babylonian exile. At the time Jerusalem's walls were being repaired under Nehemiah's direction, there were two half districts of Keilah, each with its own "prince."—Neh. 3:17, 18.

KELAIAH (Ke·lai'ah). Another name for the Levite Kelita, a contemporary of Ezra the priest.—Ezra 10:23; see KELITA No. 1.

KELITA (Ke·li'ta) [perhaps, crippled, dwarfed one, or, adopted one].

1. One of the Levites of Ezra's day who recognized their guilt in taking foreign wives and therefore sent them away in 468-467 B.C.E. He is also called Kelaiah (meaning, perhaps, swift for Jehovah, Jehovah has dishonored, or, dwarf). (Ezra 10:23, 44) Possibly the same as Nos. 2 and 3.

2. A Levite who assisted Ezra in "explaining the law to the people" in 455 B.C.E.—Neh. 8:7, 8; see No. 1.

3. A Levite whose descendant, if not himself, attested by seal the "trustworthy arrangement" of Nehemiah's time. (Neh. 9:38; 10:1, 9, 10) If Kelita himself, rather than a descendant, was present when this agreement was made, he may have been the same as No. 1 or No. 2.

KEMUEL (Kem·u'el) [perhaps, God's mound, or, congregation of God].

1. A son of Abraham's brother Nahor and his wife Milcah, and hence Abraham's nephew. He had a son named Aram.—Gen. 22:20, 21.

2. Son of Shiphtan and a chieftain of the tribe of Ephraim. He was one of the twelve men appointed by Jehovah through Moses to divide the land of Canaan among the Israelites, representing the tribe of Ephraim in this undertaking.—Num. 34:16-29.

3. A Levite who was the father of Hashabiah, leader over the tribe of Levi in David's day.—1 Chron. 27:16, 17.

KENAN (Ke'nan) [perhaps, possession]. The son of Enosh, grandson of Seth and great-grandson of Adam. He was the father of Mahalalel and lived 910 years. (Gen. 5:3-14; 1 Chron. 1:1, 2) Kenan is evidently referred to as "Cainan, the son of Enos" in Luke's listing of Jesus' genealogy.—Luke 3:37, 38.

KENATH (Ke'nath) [possibly, possession]. A site E of the Jordan captured by Nobah, probably a Manassite, who thereafter called it by his own name. (Num. 32:42) But the designation "Nobah" perhaps did not stick, for later "Kenath" is reported to have been taken by Geshur and Syria. (1 Chron. 2:23) Most geographers today link Kenath with the ruins at Qanawat (or Canatha, about fifty miles [80 kilometers] SE of Damascus), one of the original ten cities of the Decapolis.

KENAZ (Ke'naz) [hunting].

1. One of the sons of Esau's son Eliphaz and a sheik in the land of Edom.—Gen. 36:11, 15, 42, 43; 1 Chron. 1:36, 53.

2. The father of Othniel and Seraiah and brother to Caleb son of Jephunneh.—Josh. 15:17; Judg. 1:13; 3:9, 11; 1 Chron. 4:13.

3. A descendant of Caleb the son of Jephunneh through Elah.—1 Chron. 4:15.

KENITE (Ken'ite). A member of a people residing in Canaan or its vicinity in the days of Abram (Abraham). The Scriptures, however, provide no definite genealogical link for determining their origin. —Gen. 15:18-21.

While some scholars, on the basis of a similar Aramaic word, consider "Kenite" to mean "smith," this is uncertain. The Bible itself does not speak of the Kenites as smiths, but does appear to indicate that at least some of them were shepherds. (Compare Exodus 2:15, 16; 3:1; Judges 1:16.) Another suggestion links the term "Kenite" with a Hebrew word meaning "nest," and this would fit the description of the Kenites' dwelling place or 'nest' as being "set on the crag." —Num. 24:21.

At the time Moses fled from Egypt to the land of Midian he married into a Kenite family living there. When the setting of an account involves their residence in Midian, members of this family are called Midianites; in other cases they are referred to as Kenites. This suggests that Moses' father-in-law Jethro, "the priest of Midian," and his brother-in-law Hobab may have been Midianites from a geographical standpoint. (Ex. 2:15, 16; 3:1; 18:1; Num. 10:29, 30; Judg. 1:16) On the other hand, if Moses' relatives were racial descendants of Midian, then they may have been called Kenites because of belonging to a Kenite branch or family of the Midianites, thus making them racially distinct from the Kenites existing in Abraham's time before the birth of Midian.

When the Israelites were about to leave the region of Mount Sinai, Moses requested that Hobab accompany them to serve as "eyes" or as a scout for the nation because of his knowledge of the area. Although declining at first, Hobab apparently did go along, for the Kenites are later mentioned as taking up residence in the wilderness of Judah to the S of Arad.—Num. 10:29-32; Judg. 1:16.

At a later period Heber the Kenite separated himself from the other Kenites and pitched his tent at Kedesh in the territory of Naphtali. (Judg. 4:11) When the Canaanite forces were overthrown, Sisera "fled on foot to the tent of Jael the wife of Heber the Kenite, for there was peace between Jabin the king of Hazor and the household of Heber the Kenite." However, there Sisera's life ended at Jael's hand. —Judg. 4:17-21; 5:24-27.

In the days of King Saul some Kenites were residing among the Amalekites. Therefore Saul, when about to make war against the Amalekites, urged the Kenites to separate themselves to escape calamity. This kindness was extended because the Kenites had themselves "exercised loving-kindness with all the sons of Israel at the time of their coming up out of Egypt." (1 Sam. 15:5, 6; compare Exodus 18:8, 9; Numbers 10:29-33.) Later, David told Achish that he made a raid "upon the south of the Kenites." (1 Sam. 27:10) But this was part of a subterfuge. Actually, the Kenites were on friendly terms with the Israelites. Thus, when David plundered Ziklag he sent some of the spoil "to those in the cities of the Kenites," probably in the mountainous region of southern Judah.—1 Sam. 30: 29.

Families of scribes residing at Jabez were Kenites "that came from Hammath the father of the house of Rechab." (1 Chron. 2:55) They are mentioned in connection with descendants of Judah.—1 Chron. 2:3.

The fact that the Kenites lived in association with different peoples at various times and places may imply that this nomadic or seminomadic people was not entirely absorbed by any other tribe or people.

The Bible does not specifically report what happened to the Kenites, also called Kain. Balaam's proverbial utterance concerning them posed the question: "How long will it be till Assyria will carry you away captive?" (Num. 24:21, 22) So it may be that some Kenites lived in the northern kingdom of Israel and surrounding areas and were taken captive along with them by the Assyrians.—2 Ki. 15:29; 17:6.

KENIZZITE (Ken'iz·zite) [hunter].

1. Member of a non-Israelite people in or near Canaan whose territory was promised by Jehovah to Abram's seed. (Gen. 15:18, 19) The Kenizzites evidently moved into the Negeb from the SE, possibly spreading over part of Edom as well as what became southern Judah, doing so prior to the Israelite conquest of the Promised Land.

The Kenizzites have been linked by some scholars with Kenaz, a sheik of Edom who descended from Esau through Eliphaz (Gen. 36:15, 16), and thus are viewed as a prominent Edomite family. There is, however, uncertainty as to the actual identity of the patronymic ancestor of the Kenizzites since the Bible itself does not provide details in this regard. The fact that, in Abram's time, Jehovah listed the Kenizzites among those occupying territory due to become the possession of Abram's seed (Gen. 15:18, 19) does not favor the view that the Kenizzites were descendants of Esau, who was not then born.

2. Faithful Caleb is called "the son of Jephunneh the Kenizzite." (Num. 32:12; Josh. 14:6, 14) Jephunneh could have descended from some member of the non-Israelite Kenizzites (Gen. 15:18, 19) who associated with the descendants of Jacob (Israel), marrying an Israelite wife. However, more likely the name Kenizzite in his case derives from some ancestral Judean family head named Kenaz, even as Caleb's brother was so named.—Josh. 15:17; Judg. 1:13; 1 Chron. 4:13.

KEREN-HAPPUCH (Ker'en-hap'puch) [perhaps, horn of antimony, or, beautifier]. The third and youngest of the daughters born to Job after his great test and suffering had ended and Jehovah had blessed him. (Job 42:12-14) The name may be suggestive of beautiful eyes, or may be indicative of her great beauty generally, as "no women were found as pretty as Job's daughters in all the land." (Job 42:15) Antimony, which is a bluish-white metallic substance, produces a brilliant black color and was used by Oriental women of Biblical days to dye their eyelashes, and perhaps their eyebrows, or to color the edges of their eyelids, thus making the eyes appear large and lustrous. (See 2 Kings 9:30; Jeremiah 4: 30.) So the meaning of the name Keren-happuch apparently relates to the small receptacle or horn anciently used for eye paint.

KERIOTH (Ke'ri·oth) [perhaps, towns]. A place mentioned in two prophecies against Moab. (Jer. 48: 24; Amos 2:2) The meaning of its name may indicate

that the city was comprised of several smaller towns. Kerioth's exact location is uncertain. Some scholars tentatively suggest Saliya, a site about twenty-four miles (39 kilometers) due E of the central part of the Dead Sea. Others believe that Kerioth is perhaps the same as Ar. This view seems to find some support in the fact that Ar and Kerioth, although figuring as principal cities (compare Amos 2:1-3; Deuteronomy 2:9, 18), do not appear together in lists of Moabite towns.—Compare Isaiah chapters 15 and 16; Jeremiah chapter 48.

The Moabite Stone, although giving no hint as to the location of Kerioth, does indicate that the god Chemosh had a sanctuary there.

KERIOTH-HEZRON (Ke'ri·oth-hez'ron) [perhaps, towns of Hezron]. Another name for Hazor, a town of Judah that has generally been identified with Khirbet el-Qaryatein, about 12.5 miles (20 kilometers) S of Hebron.—Josh. 15:25.

KEROS (Ke'ros) [perhaps, fortress, or, curved]. Founder of a family of Nethinim, some of whose descendants were among those returning to Jerusalem and Judah with Zerubbabel after the Babylonian exile. —Ezra 2:1, 2, 43, 44; Neh. 7:6, 7, 46, 47.

KESIL CONSTELLATION (Heb., *Kesil'*, meaning stupid; also [religiously], insolent). Though this word is used many times in its basic sense of "stupid" (compare Psalm 49:10; 92:6; Proverbs 1:22), yet the context in four places (Job 9:9; 38:31; Amos 5:8; and Isa. 13:10 [here in the plural]) indicates its use to designate a stellar body or group.

The term is generally considered as applying to Orion, also called "the hunter," a very prominent southern constellation containing the giant stars Betelgeuse and Rigel. The Latin *Vulgate* translated *kesil'* as "Orion" and most translations follow suit. The ancient Targum and Syriac versions read "giant," and this corresponds with the Arabic name for the Orion constellation, *al gebbar* or "the strong one" (Hebrew equivalent, *gib·bohr'*).

The International Standard Bible Encyclopaedia (Vol. I, p. 312) cites a tradition that Nimrod's courtiers gave his name to "this most brilliant of all the constellations, one that by its form somewhat suggests a gigantic warrior armed for the fight." Due to the repeated association of the Hebrew word *gib·bohr'* ("mighty") with Nimrod, and because his name is considered by some to mean "rebel" (hence, insolent), the above reference work suggests this as the reason for the use of the word *kesil'* in these texts. Job was the first to employ the term (Job 9:9), and Jehovah then referred to it again (Job 38:31), which could mean simply his use of a name understandable to men at that time, although God himself has his own names for all his celestial creations. (Ps. 147:4) If, as the above-mentioned *Encyclopaedia* indicates, the pagans endeavored to exalt Nimrod by associating him as "the mighty one" with this constellation, then it would not be strange for Job to employ the name *kesil'*, the "insolently stupid one," to designate the same constellation.

The term is used at Amos 5:8 in connection with the reproval of Israel for failing to search for the true God Jehovah, the Maker of the heavenly constellations. At Isaiah 13:9, 10, where the plural *kesi-leh·hem'* (constellations of Kesil) is used, the description is of the "day of Jehovah," in which proud and haughty tyrants will be abased and the celestial bodies will cease to give their light. While these associations would all allow for some connection with Nimrod, it cannot be stated definitely that this is the actual case, and the identification of the *Kesil'* constellation must still be viewed as not definite.

KETURAH (Ke·tu'rah) [incense, or, perhaps, the perfumed one]. A wife of Abraham and the mother of six of his sons, Zimran, Jokshan, Medan, Midian, Ishbak and Shuah, ancestors of various N Arabian peoples dwelling to the S and E of Palestine.—Gen. 25:1-4.

Keturah is specifically referred to as "Abraham's concubine" at 1 Chronicles 1:32 and quite apparently she and Hagar are meant at Genesis 25:6, where reference is made to the sons of Abraham's "concubines." Keturah was therefore a secondary wife who never attained the same position as Sarah the mother of Isaac, through whom the promised Seed would come. (Gen. 17:19-21; 21:2, 3, 12; Heb. 11:17, 18) While "Abraham gave everything he had to Isaac," the patriarch gave gifts to the sons of his concubines and then "sent them away from Isaac his son, while he was still alive, eastward, to the land of the East."—Gen. 25:5, 6.

It has been contended that Abraham took Keturah as a concubine prior to Sarah's death, some thinking it improbable that he would have six sons by one woman after he was about 140 years old and that he would then survive to see them attain an age at which he might send them away. However, Abraham lived for more than thirty-five years after Sarah's death, dying at the age of 175 years. (Gen. 25:7, 8) So he could well have taken Keturah as a wife, had six sons by her, and seen them grow up before he died. Also, it seems proper to consider Abraham's general regard for Sarah's feelings, which makes it unlikely that he would risk the possibility of further discord in the household (comparable to that involving Hagar and Ishmael) by taking another concubine during Sarah's lifetime. The order of events as set forth in the book of Genesis is quite conclusive in indicating that it was after Sarah's death that Abraham took Keturah as his wife.—Compare Genesis 23:1, 2; 24:67; 25:1.

It was only because their reproductive powers were miraculously revived that Abraham and Sarah were able to have a son, Isaac, in their old age. (Heb. 11:11, 12) Evidently, such restored powers enabled Abraham to become father to six more sons by Keturah when he was even more advanced in age.

KEY. As an instrument used to lock or unlock doors and gates, "key" is used both literally and figuratively in the Bible.

The key of Biblical times was often a flat piece of wood having pins that corresponded with holes in a bolt that was inside the door of a home. Such a key served to push the bar or bolt inside the door, rather than being turned in the lock as is the modern key. The key was often carried in the girdle or was fastened to some other object and carried over the shoulder.—Isa. 22:22.

Egyptian keys of bronze or iron have been found, consisting of a straight shank approximately five inches (c. 13 centimeters) long, with three or more projecting teeth at the end. The Romans also used metal keys, including some of the type made to turn in locks. Keys of bronze have been discovered in Palestine.

Moabite King Eglon used a lock and key for the door of his roof chamber. (Judg. 3:15-17, 20-25) Certain postexilic Levites were entrusted with temple guard service, being placed "in charge of the key, even to open up from morning to morning."—1 Chron. 9:26, 27.

FIGURATIVE USE

In the figurative vein the Bible uses the term "key" to symbolize authority, government and power. Eliakim, elevated to a position of trust and honor, had "the key of the house of David" put upon his shoulder. (Isa. 22:20-22) In the East, in more recent times, a large key upon a man's shoulder identified him as a person of consequence or importance. Anciently, a king's advisor, entrusted with the power of the keys, might have general supervision of the royal chambers and might also decide on any candidates for the king's service. In the angelic message

to the congregation in Philadelphia the exalted Jesus Christ is said to have the "key of David" and he is the one "who opens so that no one will shut, and shuts so that no one opens." (Rev. 3:7, 8) As the Heir of the covenant made with David for the kingdom, Jesus Christ has committed to him the government of the household of faith and the headship of spiritual Israel. (Luke 1:32, 33) By his authority, symbolized by "the key of David," he can open or shut figurative "doors" or opportunities and privileges.—Compare 1 Corinthians 16:9; 2 Corinthians 2:12, 13.

"Keys of the kingdom"

Jesus said to Peter: "I will give you the keys of the kingdom of the heavens, and whatever you may bind on earth will be the thing bound in the heavens, and whatever you may loose on earth will be the thing loosed in the heavens." (Matt. 16:19) The identification of these keys logically must be based on other Scriptural information. Jesus made another reference to the subject of keys when he said of the religious leaders, versed in the Law, that "you took away the key of knowledge; you yourselves did not go in, and those going in you hindered!" (Luke 11:52) A comparison of this text with Matthew 23:13 indicates that the 'going in' referred to is with regard to entrance into "the kingdom of the heavens." Thus, we have here a symbolic use of the word "key" in a relationship paralleling that found in Jesus' statement to Peter.

Different from the hypocritical religious leaders of that time, Peter clearly did use divinely provided knowledge to help persons to 'enter into the kingdom,' notably on two occasions. One was on the day of Pentecost, 33 C.E., when Peter, under inspiration, revealed to a gathered multitude that Jehovah God had resurrected Jesus and exalted him to His own right hand in the heavens, and that Jesus, in that royal position, had poured out holy spirit on his assembled disciples. As a result of this knowledge, and acting upon Peter's exhortation, "Repent, and let each one of you be baptized in the name of Jesus Christ for forgiveness of your sins, and you will receive the free gift of the holy spirit," three thousand Jews (and Jewish converts) took the step that led to their becoming prospective members of the "kingdom of the heavens." Other Jews subsequently followed their example.—Acts 2:1-41.

The second occasion of Peter's being used in a special way to introduce persons into privileges as Kingdom heirs was when he was sent to the home of the Gentile Cornelius, an Italian centurion. By divine revelation Peter recognized and declared God's impartiality as regards Jews and Gentiles and that people of the nations, if God-fearing and doers of righteousness, were now as acceptable to God as their Jewish counterparts. Right while Peter was presenting this knowledge to his Gentile hearers, the heavenly gift of the holy spirit came upon them and they miraculously spoke in tongues. They were subsequently baptized and became the first prospective members of the "kingdom of the heavens" from among the Gentiles. The unlocked door of opportunity for Gentile believers to become members of the Christian congregation thereafter remained open.—Acts 10:1-48; 15:7-9.

Matthew 16:19 may be rendered with grammatical correctness: "Whatever you may bind on earth will be the thing [or, will have been] bound in the heavens, and whatever you may loose on earth will be the thing [or, will have been] loosed in the heavens." *The New Testament* translation by C. B. Williams here reads: "Whatever you forbid on earth must be what is already forbidden in heaven, and whatever you permit on earth must be what is already permitted in heaven." Greek scholar Robert Young's literal translation reads: "Whatever thou mayest bind upon the earth shall be having been bound in the heavens, and whatever thou mayest loose upon the earth shall be having been loosed in the heavens." Since other texts make clear that the resurrected Jesus remained the one true Head over the Christian congregation, it is obvious that his promise to Peter did not mean Peter's dictating to heaven what should or should not be loosed, but, rather, Peter's being used as heaven's instrument in the unlocking or loosing of certain determined things.—1 Cor. 11:3; Eph. 4:15, 16; 5:23; Col. 2:8-10.

"Key of the abyss"

At Revelation 9:1-11 the vision is presented of a "star" out of heaven to whom the "key of the pit of the abyss" is given and who opens that pit and releases a swarm of locusts, their king being the "angel of the abyss." Since the abyss, at Romans 10:6, 7, evidently corresponds to Hades, it appears that the "key of the pit of the abyss" is included in or comparable to the "keys of death and of Hades" possessed by the resurrected Jesus Christ, as stated at Revelation 1:18. These "keys" are undoubtedly symbolic of Jesus' authority to resurrect persons literally, freeing them from the confines of the grave, as well as to release persons from a figurative death state. (John 5:24-29; compare Revelation 11:3-12; see DEATH [Change in spiritual state or condition].) The last-recorded use of the "key of the abyss" is at Revelation 20:1-7, where the vision describes an angel with that key casting Satan into the abyss, shutting and sealing it over him for a thousand years. At the close of that period Satan is released from his "prison," evidently by the use of the "key" of authority.—See ABYSS.

KEZIAH (Ke·zi'ah) [cassia]. The second of the three daughters of Job born after his severe trial and subsequent restoration and blessing by Jehovah. (Job 42:14) The Hebrew word for "cassia" was used as a feminine name, likely due to the fragrance of cassia, and may have been given to this girl as an indication of her beauty.—Job 42:15.

KHI, or, as commonly anglicized, chi [Χ, χ]. The twenty-second letter of the Greek alphabet, having a sound similar to the *ch* in the Scottish *loch,* German *ich,* or *kh* in the English word el*kh*orn. Numerically, when accented it denotes 600 (χ′) and, with the subscript (,χ), 600,000.

The letter *khi* (χ) is the first letter in the word "Christ" in the Greek. It is, therefore, often employed as a symbol for the name Christ, as in the word "Xmas."

In this work the Greek *khi* is transliterated as *kh.*

KIBROTH-HATTAAVAH (Kib'roth-hat·ta'a·vah) [burial places of the cravings]. The site of an Israelite wilderness encampment, where the mixed crowd expressed selfish longing for the food of Egypt. (Num. 11:4; 33:16, 17; Deut. 9:22) It is generally identified with Rueis el-Eberij, about eighteen miles (29 kilometers) NE of Jebel Musa, the traditional site of Mount Sinai. There Jehovah miraculously provided a month's supply of quails for the entire camp. (Num. 11:19, 20, 31) But the people were so greedy that "the one collecting least gathered ten homers" (62 bushels; 2,220 liters). The record says that while "the meat was yet between their teeth, before it could be chewed, . . . Jehovah began striking at the people with a very great slaughter." Rather than denoting literal chewing of a mouthful, this may mean before the entire provision of meat could be "exhausted" or "consumed" (*AT, RS*), because the Hebrew word translated "chewed" basically means "cut off." (Compare Joel 1:5.) After this the dead were buried and the place therefore came to be called Kibroth-hattaavah.—Num. 11:32-35.

KIBZAIM (Kib'za·im) [two heaps]. An Ephraimite city given to the Kohathite Levites. (Josh. 21:20-22) At 1 Chronicles 6:68 it is apparently called Jokmeam. —See JOKMEAM No. 1.

KID. See GOAT.

KIDNAPPING. Seizing, carrying away and detaining a person against his will through unlawful force, fraud or intimidation. Kidnapping was a crime carrying the penalty of capital punishment under the Mosaic law. If a person were to steal or kidnap a man and sell him, or if the kidnapped individual was found with him, the kidnapper was to be put to death. (Ex. 21:16; Deut. 24:7) Prior to the giving of this law to Israel, Jacob's son Joseph was sold into slavery and was a victim of kidnapping. (Gen. 37:27, 28; 40:15) God later turned this act into a blessing for Joseph in Egypt and he forgave his brothers for their wicked deed.—Gen. 45:4, 5.

In writing to Timothy, the apostle Paul made the observation that "law is promulgated, not for a righteous man," but for lawless persons, including kidnappers.—1 Tim. 1:8-11.

KIDNEYS. As with all the organs of the body, the kidneys were directly designed by Jehovah God the Creator. (Ps. 139:13) In sacrificial animals, the fat around the kidneys was considered especially choice, and was specifically mentioned as something that was to be made to smoke on the altar along with the kidneys in communion sacrifices (Lev. 3:10, 11; 9:19, 20), sin offerings (Lev. 4:8, 9; 8:14, 16; 9:10) and guilt offerings. (Lev. 7:1, 4) In the installation of the priesthood the kidneys of the ram of installation were first waved and then burned on the altar. (Ex. 29:22, 24, 25; Lev. 8:25, 27, 28) In this significance of choiceness, Moses spoke of Jehovah as feeding his people Israel with the "kidney fat of wheat" ("hearts of wheat," *NW*, 1953 ed., ftn.). —Deut. 32:14.

The position of the kidneys deep in the body places them as among the most inaccessible organs. The Bible applies the term as relating to the inmost thoughts and deepest emotions. A wound in the kidneys would be a very deep wound, either literally or figuratively considered. (Job 16:13; Ps. 73:21; Lam. 3:13) Several times kidneys are mentioned in close connection with the heart, which is itself intimately associated with human emotions, such as affection, and motivation. (Jer. 11:20; 20:12) The kidneys are, in fact, affected by deep emotions, according to medical authorities, who say that sustained emotional strain can cause such diseases as *diabetes insipidous* (not "sugar diabetes"), in which the kidneys fail to function properly. So the Bible usage of the term is not based on imagination or tradition.

Jehovah knows the makeup of man in the most thorough and intimate manner, therefore He is said to search out and to test out the "kidneys," even as his Son also searches the "inmost thoughts [literally, "kidneys"] and hearts." (Ps. 7:9; Rev. 2:23) Jehovah can "refine" the kidneys or "deepest emotions" of a person so that they become right before Him, and are made sensitive to that which is right or wrong.—Ps. 26:2; 16:7; Prov. 23:16; Jer. 12:2; compare *NW*, 1957, 1958 editions, footnotes.

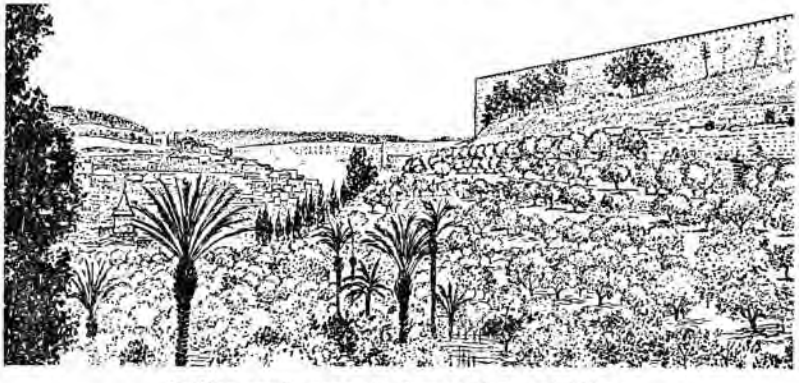
KIDRON (Kid'ron), **TORRENT VALLEY OF** [perhaps from a root meaning "black, dirty," or one meaning "glow, burn, radiate heat"]. A deep valley that separates Jerusalem from the Mount of Olives and runs first southeastward and then southward along the city. Waterless even in winter, except in case of an especially heavy rain, the Kidron valley starts some distance to the N of Jerusalem's walls. At first a broad and shallow valley, it continues to narrow and deepen. By the time it is opposite St. Stephen's gate near the former temple area, it is approximately 100 feet (c. 30 meters) deep and 400 feet (c. 120 meters) wide. To the S of the former temple area the Kidron valley is joined by the Tyropean valley and the Valley of Hinnom respectively. From then on it continues southeastward across the arid wilderness of Judah to the Dead Sea. The modern name applied to the valley's lower course is Wadi en-Nar ("fire wadi"), indicating that it is hot and dry most of the time.

Opposite Jerusalem, rock-cut tombs occupy the steep and rocky slopes of the valley's E side. On its W side, about midway between the former temple area and the junction of the Tyropean and Kidron valleys, is the spring of Gihon. (See GIHON.) Not far from this spring the Kidron valley widens and forms an open space. It has been suggested that this open area may correspond to the ancient "king's garden." —2 Ki. 25:4.

King David, when fleeing from rebellious Absalom, crossed the Kidron valley on foot. (2 Sam. 15:14, 23, 30) For cursing David on that occasion, Solomon later restricted Shimei to Jerusalem, not permitting him to cross the Kidron valley under pain of death. (1 Ki. 2:8, 9, 36, 37) It was this same valley that Jesus traversed on his way to the garden of Gethsemane. (John 18:1) During the reigns of Judean Kings Asa, Hezekiah and Josiah the Kidron valley was used as a place of disposal for appendages of idolatry. (1 Ki. 15:13; 2 Ki. 23:4, 6, 12; 2 Chron. 15:16; 29:16; 30:14) It also served as a place of burial. (2 Ki. 23:6) This made the Kidron valley an unclean area, and it is therefore significant that Jeremiah's prophecy pointed to a time when, by contrast, "all the terraces as far as the torrent valley of Kidron" would be "something holy to Jehovah."—Jer. 31:40.

KILN. A heating chamber designed for processing various materials. Kilns of ancient times were used for baking bricks, firing pottery and processing lime. Unlike the modern meaning of the English term "kiln," the Hebrew word *kiv·shan'* does not embrace structures classified as ovens.—See OVEN.

In view of the progress made in pre-Flood times in the forging of copper and iron tools (Gen. 4:22), kilns were likely developed at an early point in man's history. Though not directly mentioned, there is evidence for their use in Nimrod's day. When about to build the city of Babel and its tower in the land of Shinar, the post-Flood people said: "Come on! Let us make bricks and bake them with a burning process." (Gen. 11:3) Ancient Babylonian ruins reveal the use of kiln-fired bricks from ancient times. Such



Looking south along the Torrent Valley of Kidron

durable bricks were used in the more important structures for veneered walls and for paved areas. Some houses excavated at Ur (Abraham's onetime residence) have the lower level built with burnt bricks, while the second story was evidently of sun-dried bricks. Sun-dried bricks, while not as durable as kiln-fired bricks, were inexpensive, easy to manufacture and satisfactory in dry climates.—See BRICK.

Egyptian pottery kilns were like a tapered chimney, with a perforated baffle between the fire pit below and the firing chamber above. The pottery was placed in this chamber before the fuel was ignited. The correct firing of the kiln was a trade secret among Egyptian potters, and skill was required to bring out the desired qualities in the finished products. The draft created by the air rushing from the fireplace up the flue drew the fire through the baffle perforations and allowed it to circulate around the pottery before passing out at the top of the stack.

In preparation for His sixth blow against Egypt and its proud Pharaoh, Jehovah commanded Moses and Aaron: "Take for yourselves both hands full of soot from a kiln, and Moses must toss it toward the heavens in Pharaoh's sight." Complying with these instructions, "they took the soot of a kiln and stood before Pharaoh, and Moses tossed it toward the heavens, and it became boils with blisters, breaking out on man and beast."—Ex. 9:8-10.

Palestinian kilns or furnaces discovered at Megiddo, measuring about eight by ten feet (c. 2.5 by 3 meters), are "U"-shaped. In this type, the fireplace is located in the bend of the enclosure. Evidently, the draft entering below the fireplace door forced the flames through the two firing chambers and out the two flues located at the rear of the kiln.

LIMEKILNS

Limekilns were used in ancient Palestine due to the abundance of limestone. Today in that land such a kiln is usually built on a hillside, the hill forming part of its rear wall. The kiln is constructed of rough stones without mortar, the spaces between the stones being filled with clay. Its overall shape ranges from cylindrical to conical, with a large open flue at the top. After the interior is properly packed with crushed limestone, a hot fire made from brush is started in the fireplace at the base of the kiln. The strong draft entering through a tunnel in the bottom of the kiln carries the flames up through the limestone, heating it until it is converted into lime. This process normally continues for several days, while a dense pillar of black smoke rises high into the air. Crews work night and day fueling the kiln from supplies of brush piled nearby for that purpose. —See LIME.

The first direct Biblical reference to a kiln is at Genesis 19:28. There the black voluminous smoke of a kiln is used to describe the scene Abraham saw when he looked down upon the burning cities of Sodom and Gomorrah and all the District and observed that "thick smoke ascended from the land like the thick smoke of a kiln!"

When the Israelites gathered at the base of Mount Sinai to 'meet the true God,' the awe-inspiring spectacle before their eyes included Mount Sinai's smoking all over, "due to the fact that Jehovah came down upon it in fire; and its smoke kept ascending like the smoke of a kiln, and the whole mountain was trembling very much."—Ex. 19:18.

The *Authorized Version* uses "brickkiln" at Nahum 3:14 whereas other more modern translations read "brick mold." (*AT; RS; NW*) The *Authorized Version's* rendering of 2 Samuel 12:31 makes it appear that David caused Ammonite captives to "pass through the brickkiln," but the sense of the Hebrew text is that he "made them serve at brickmaking."—*NW; AT; RS.*

KIMAH CONSTELLATION (Heb., *Ki·mah'*, from root meaning "to accumulate, heap up"). This term is used at Job 9:9; 38:31 and Amos 5:8 as referring to a celestial constellation or "star-heap." It is usually considered to refer to the Pleiades, a star group formed of seven large stars and other smaller ones, enveloped in nebulous matter and situated about three hundred light-years from the sun. At Job 38:31 Jehovah asks Job if he can "tie fast the bonds of the Kimah constellation," and some relate this to the compactness of the Pleiades cluster, the star cluster most likely to be noted by the naked eye. While the identification of the particular constellation intended is indefinite, the sense of the question asked evidently is whether a mere man can bind together in a cluster a group of stars so that they comprise a permanent constellation. Thus, by this question, Jehovah brought home to Job man's inferiority when compared with the Universal Sovereign.

KIN, KINSMAN. Relative, either by common ancestry or by marriage. Kinsman has special reference to a male relative. There are several words in the original Bible languages having the following meanings and usages.

Go·'el' (from Hebrew *ga·'al'*, meaning "to redeem" or "to buy back") has reference to the nearest male relative with the right of a repurchaser or an avenger of blood. Willful murderers were to be put to death by the "avenger of blood." (Num. 35:16-19) Boaz' relationship to Naomi and Ruth was as a "repurchaser." (Ruth 2:20; 3:9, 12, 13; 4:1, 3, 6, 8, 14) Jehovah himself, the Great Father or Life-giver, is both an Avenger and a Repurchaser for his servants. —Ps. 78:35; Isa. 41:14; 43:14; 44:6, 24; 48:17; 54:5; 63:16; Jer. 50:34.

She'er' (Hebrew, meaning "flesh") has reference to a fleshly relative or blood relative. God's laws forbade having sexual relations with a close "blood relation," such as one's aunt. (Lev. 18:6-13; 20:19) If a fellow Israelite fell into debt to an alien, then a brother, an uncle, a cousin or any other "blood relative," could buy him back. (Lev. 25:47-49) Or if one died having no sons, daughters, brothers or uncles, then the next closest "blood relation" received the inheritance.—Num. 27:10, 11.

Qa·rohv' (Hebrew, meaning "near") includes, not only one closely related, but also an intimate acquaintance. If a brother became so poor that he had to sell his possessions, then one "closely related" had to buy them back for him. (Lev. 25:25) Job grieved that his "intimate acquaintances" had left him, and David lamented that his "close acquaintances" also stood aloof.—Job 19:14; Ps. 38:11.

Ya·dha'' (Hebrew, meaning to "know," "to be acquainted") could mean a kinsman or just an acquaintance. Naomi had a "kinsman of her husband" named Boaz. Jehu executed all of Ahab's house including his "acquaintances."—Ruth 2:1; 2 Ki. 10:11.

In the Christian Greek Scriptures we find *syg·genes'* (kin, relative), meaning a relative by blood, but it is never used in speaking of the relation between parents and children. Following this rule, note that Jesus said to his followers: "You will be delivered up even by parents and brothers and relatives [*syg·ge·non'*] and friends." (Luke 21:16) When the twelve-year-old Jesus was missing, his parents began looking for him among the "relatives." (Luke 2:44) When you spread a feast, Jesus counseled, do not invite your "relatives" who could pay you back, but, rather, the poor people. (Luke 14:12-14) When Peter brought the good news of salvation to Cornelius his "relatives" were also present. (Acts 10:24) Paul, in his letter to the Romans, referred to the Israelites as well as a number of individuals as his "relatives."—Rom. 9:3; 16:7, 11, 21.

KINAH (Ki'nah). A city of southern Judah. (Josh. 15:21, 22) Wadi el-Qeini, located about twenty-one miles (34 kilometers) E-SE of Beer-sheba, seems to preserve the ancient name.

KIND. The creation record found in the first chapter of Genesis reveals that Jehovah God created earth's living things "according to their kinds." Toward the end of the sixth creative day the earth was supplied with a great variety of basic created "kinds," which included very complex forms of life. These were endowed with the capacity for reproducing offspring "according to their kind(s)" in a fixed, orderly manner.—Gen. 1:11, 12, 21, 22, 24, 25; 1 Cor. 14:33.

The Biblical "kinds" seem to constitute divisions of life forms wherein each division allows for cross-fertility within its limits. If so, then the boundary between "kinds" is to be drawn at the point where fertilization ceases to occur.

In recent years, the term "species" has been applied in such a manner as to cause confusion when it is compared to the word "kind." The basic meaning of "species" is "a sort; kind; variety." In biological terminology, however, it applies to any group of interfertile animals or plants mutually possessing one or more distinctive characteristics. Thus, there could be many such species or varieties within a single division of the Genesis "kinds."

Although the Bible creation record and the physical laws implanted in created things by Jehovah God allow for great diversity within the created "kinds," there is no support for theories maintaining that new "kinds" have been formed since the creation period. The unchangeable rule that "kinds" cannot cross is a biological principle that has never been successfully challenged. Even with the aid of modern laboratory techniques and manipulation, no new "kinds" have been formed. Besides, the crossing of created "kinds" would interfere with God's purpose for a separation between family groups and would destroy the individuality of the various kinds of living creatures and things. Hence, because of the distinct discontinuity apparent between the created "kinds," each basic group stands as an isolated unit apart from other "kinds."

From the earliest human record until now, the evidence is that dogs are still dogs, cats continue to be cats and elephants have been and will always be elephants. Sterility continues to be the delimitative factor as to what constitutes a "kind." This phenomenon makes possible, through the test of sterility, the determining of the boundaries of all the "kinds" in existence today. Through this natural test of fertilization it is possible to uncover the primary relationships within animal and plant life. For example, sterility presents an impassable gulf between man and the animals. Breeding experiments have demonstrated that appearance is no criterion. Man and the chimpanzee may look somewhat similar, have comparable types of muscles and bones; yet the complete inability of man to hybridize with the ape family proves that they are two separate creations and not of the same created "kind."

Although hybridization was once hoped to be the best means of bringing about a new "kind," in every investigated case of hybridization the mates were always easily identified as being of the same "kind," such as in the crossing of the horse and the donkey, wherein both are members of the horse family. Except in rare instances, the mule thus produced is sterile and unable to continue the variation in a natural way. Even Charles Darwin was forced by the facts to admit: "In spite of all the efforts of trained observers, not one change of species [kinds] into another is on record." This still remains true.

Whereas specific created *"kinds"* may number only in the hundreds, it has been estimated that there are 1,265,000 "species" of animals and plants on the earth. Modern research has indicated that hundreds of thousands of different plants are members of the same family. Similarly, in the animal kingdom, there may be many varieties of cats, all belonging to one cat family or feline "kind." The same is true of men, cattle and dogs, allowing for great diversity within each "kind." But the fact remains that no matter how many varieties occur in each family, none of these "kinds" can commingle genetically.

Geological research provides clear evidence that the fossils held to be among the earliest specimens of a certain creature are very similar to their descendants alive today. Cockroaches found among the supposed earliest fossil insects are virtually identical to modern ones. Fossil "bridges" between "kinds" are totally lacking. Horses, oak trees, eagles, elephants, walnuts and ferns, etc., all continue within the same "kinds" without evolving into other "kinds." The testimony of the fossils is in full accord with the Bible's history of creation, which shows that Jehovah created the living things of the earth in great numbers and "according to their kinds" during the final creative days.—Gen. 1:20-25.

From the foregoing, it becomes apparent that Noah could get all the necessary animals into the ark for preservation through the Flood. The Bible does not say that he had to preserve alive every *variety* of the animals. Rather, it states: "Of the flying creatures according to their kinds and of the domestic animals according to their kinds, of all moving animals of the ground according to their kinds, two of each will go in there to you to preserve them alive." (Gen. 6:20; 7:14, 15) Jehovah God knew it was necessary to save only representative members of the different "kinds," since they would reproduce in variety after the Flood.—See ARK No. 1.

Following the recession of the Flood waters, these comparatively few basic "kinds" emerged from the ark and spread out over the surface of the earth, eventually producing many variations of their "kinds." Although many new varieties have come into existence since the Flood, the surviving "kinds" have remained fixed and unchanged, in harmony with the unchangeable word of Jehovah God.—Isa. 55:8-11.

KINDNESS. The quality or state of taking an active interest in the welfare of others; friendly and helpful acts or favors. Jehovah God takes the lead and is the best example of one showing kindness in so many ways toward others, even toward the unthankful and wicked, encouraging them to repentance. (Luke 6:35; Rom. 2:4; 11:22; Titus 3:4, 5) Similarly, kindness is an outstanding characteristic of Christ Jesus. —2 Cor. 10:1.

Christians, in turn, under the kindly yoke of Christ (Matt. 11:30), are urged to clothe themselves with kindness (Col. 3:12; Eph. 4:32), and to develop the fruitage of God's spirit, which includes kindness. (Gal. 5:22) In this way they recommend themselves as God's ministers. (2 Cor. 6:4-6) "Love is . . . kind." —1 Cor. 13:4.

LOVING-KINDNESS OF GOD

As in the Christian Greek Scriptures so also in the Hebrew Scriptures, frequent mention is made of kindness. The Hebrew word *hhe'sedh*, when used in reference to kindness, occurs over 240 times. It is from the verb *hha·sadh'*, meaning, possibly, "to bend or bow oneself" or "to incline oneself," and carries with it more than just the thought of tender regard or kindness stemming from love, though it includes such traits. It is kindness that lovingly attaches itself to an object until its purpose in connection with that object is realized. Hence, *hhe'sedh* is more comprehensively rendered "loving-kindness," or, because of the fidelity, solidarity and proved loyalty associated with it, an alternate translation would be "loyal love." In the plural number it may be rendered "loving-kindnesses," "acts of loyal love," "full loving-kindness" or "full loyal love."—Ps. 25:6; Isa. 55:3; *NW*, 1963 ed., ftns.

Loving-kindness is a precious quality of Jehovah

God in which he delights, and it is manifest in all his dealings with mankind. (Ps. 36:7; 62:12; Mic. 7:18) Were this not the case, mankind would have perished long ago. (Lam. 3:22) Thus, Moses could plead in behalf of rebellious Israel, both on the basis of Jehovah's great name and because He is a God of loving-kindness.—Num. 14:13-19.

Jehovah's loving-kindness or loyal love, the Scriptures show, is displayed in a variety of ways and under different circumstances—as expressed in acts of deliverance and preservation (Ps. 6:4; 119:88, 159), serving as a safeguard and protection (Ps. 40:11; 61:7; 143:12), and as a factor bringing relief from troubles. (Ruth 1:8; 2:20; Ps. 31:16, 21) Because of it one may be recovered from sin (Ps. 25:7), sustained and upheld. (Ps. 94:18; 117:2) By it God's chosen ones are assisted. (Ps. 44:26) God's loving-kindness was magnified in the cases of Lot (Gen. 19:18-22), Abraham (Mic. 7:20) and Joseph. (Gen. 39:21) It was also acknowledged in the choice of a wife for Isaac.—Gen. 24:12-14, 27.

With the development of the nation of Israel and thereafter, Jehovah's loving-kindness in connection with his covenant continued to be magnified. (Ex. 15:13; Deut. 7:12) The same was true in David's case (2 Sam. 7:15; 1 Ki. 3:6; Ps. 18:50), as also with Ezra and those with him (Ezra 7:28; 9:9), and likewise toward "thousands" of others. (Ex. 34:7; Jer. 32:18) In support of the kingdom covenant with David, Jehovah continued to express his loving-kindness even after Jesus died, for He resurrected this "loyal one" in fulfillment of the prophecy: "I will give you people the loving-kindnesses to David that are faithful."—Ps. 16:10; Acts 13:34; Isa. 55:3.

It is this loving-kindness on the part of Jehovah that draws individuals to him. (Jer. 31:3) They trust in it (Ps. 13:5; 52:8), hope in it (Ps. 33:18, 22), pray for it (Ps. 51:1; 85:7; 90:14; 109:26; 119:41), and are comforted by it. (Ps. 119:76) They also give thanks to Jehovah for his loving-kindness (Ps. 107:8, 15, 21, 31), they bless and praise him for it (Ps. 66:20; 115:1; 138:2), and they talk to others about it. (Ps. 92:2) Like David, they should never try to hide it (Ps. 40:10), for it is good (Ps. 69:16; 109:21), and it is a great source of rejoicing. (Ps. 31:7) Certainly this divine loving-kindness is like a pleasant pathway in which to walk.—Ps. 25:10.

In other Bible texts the overflowing abundance of God's loving-kindness is emphasized (Ps. 5:7; 69:13; Jonah 4:2), as well as its greatness (Num. 14:19) and its permanence. (1 Ki. 8:23) It is as high as the heavens (Ps. 36:5; 57:10; 103:11; 108:4), fills the earth (Ps. 33:5; 119:64), is extended to a thousand generations (Deut. 7:9), and "to time indefinite." (1 Chron. 16:34, 41; Ps. 89:2; Isa. 54:8, 10; Jer. 33:11) In Psalm 136 all twenty-six verses repeat the phrase, 'Jehovah's loving-kindness is to time indefinite.'

Often this wonderful characteristic of Jehovah, his loving-kindness, is associated with other magnificent qualities—God's mercy, graciousness, truth, forgiveness, righteousness, peace, judgment and justice.—Ex. 34:6; Neh. 9:17; Ps. 85:10; 89:14; Jer. 9:24.

LOVING-KINDNESS OF MAN

From the above it is apparent that those wishing to have God's approval must "love kindness," and "carry on with one another loving-kindness and mercies." (Mic. 6:8; Zech. 7:9) As the proverb says, "The desirable thing in earthling man is his loving-kindness," and it brings him rich rewards. (Prov. 19:22; 11:17) God remembered and was pleased with the loving-kindness shown during Israel's youth. (Jer. 2:2) But when such consideration for others became "like the morning clouds and like the dew that early goes away," Jehovah was not pleased, for "in loving-kindness I have taken delight, and not in sacrifice," he says. (Hos. 6:4, 6) Lacking loving-kindness, Israel was reproved, the reproof itself actually being a loving-kindness on God's part. (Hos. 4:1; Ps. 141:5) Israel was also advised to return to God by demonstrating loving-kindness and justice. (Hos. 12:6) Such traits should be manifest at all times if one is to find favor in the sight of God and man.—Job 6:14; Prov. 3:3, 4.

Instances in the Bible are numerous where individuals showed loving-kindness toward others. Sarah, for example, showed such loyal love toward her husband when they were in enemy territory by saying he was her brother. (Gen. 20:13) Jacob asked Joseph to exercise the same toward him by not burying him in Egypt. (Gen. 47:29; 50:12, 13) Rahab requested that the Israelites show her loving-kindness by preserving her household alive, even as she had similarly treated the Israelite spies. (Josh. 2:12, 13) Boaz commended Ruth for exercising it (Ruth 3:10), and Jonathan asked David to show it toward him and his household.—1 Sam. 20:14, 15; 2 Sam. 9:3-7.

The motives and circumstances that prompt persons to show kindness or loving-kindness vary a great deal. Incidental acts of kindness may reflect customary hospitality or a tendency toward warmheartedness, yet may not necessarily indicate godliness. (Compare Acts 27:1, 3; 28:1, 2.) In the case of a certain man belonging to the city of Bethel, the kindness offered him really was in payment for favors expected of him in return. (Judg. 1:22-25) At other times acts of kindness were requested of recipients of past favors, perhaps due to the dire circumstances of the petitioner. (Gen. 40:12-15) But sometimes persons failed to pay such debts of kindness. (Gen. 40:23; Judg. 8:35) As the proverb shows, a multitude of men will proclaim their generosity in loving-kindness, but few are faithful to carry it out. (Prov. 20:6) Saul and David both remembered the loving-kindness that others had shown (1 Sam. 15:6, 7; 2 Sam. 2:5, 6), and it seems that the kings of Israel gained some sort of reputation for loving-kindness (1 Ki. 20:31), perhaps by comparison with the pagan rulers. However, on one occasion David's display of kindness was rebuffed through a misinterpretation of the motives behind it.—2 Sam. 10:2-4.

Law, Paul says, was not made for righteous persons but for bad people, who, among other things, are lacking in loving-kindness. (1 Tim. 1:9) The Greek word *a·no'si·os*, here rendered "lacking loving-kindness," also has the sense of "disloyal."—2 Tim. 3:2.

UNDESERVED KINDNESS

The Greek word *kha'ris* occurs more than 150 times in the Greek Scriptures, and is rendered in a variety of ways depending on the context. In all instances the central idea of *kha'ris* is preserved—that which causes or gives joy (Philem. 7), is agreeable (1 Pet. 2:19, 20), and winsome. (Luke 4:22) By extension, in some instances it refers to a kind gift (1 Cor. 16:3; 2 Cor. 8:19), or the kind manner of the giving. (2 Cor. 8:4, 6) At other times it has reference to the credit, gratitude or thankfulness that an especially kind act calls forth.—Luke 6:32-34; Rom. 6:17; 1 Cor. 10:30; 15:57; 2 Cor. 2:14; 8:16; 9:15; 1 Tim. 1:12; 2 Tim. 1:3.

On the other hand, in the great majority of occurrences, *kha'ris* is rendered "grace" by most English Bible translators. The word "grace," however, with some fourteen different meanings does not convey the ideas contained in the Greek word to most readers. To illustrate: In John 1:14, where the *Authorized Version* says "the Word was made flesh . . . full of grace and truth," what is meant? Does it mean "gracefulness," or "favor," or what?

Scholar R. C. Trench, in *Synonyms of the New Testament* (1961 reprint of the Eighth Edition), page 158, says *kha'ris* implies "a favour freely done, without claim or expectation of return—the word being thus predisposed to receive its new emphasis [as given it in the Christian writings], . . . to set forth the entire and absolute freeness of the loving-kindness of God to men. And Aristotle, defining [*kha'ris*], lays the whole stress on this very point, that it is

conferred freely, with no expectation of return, and finding its only motive in the bounty and free-heartedness of the giver." J. H. Thayer in his lexicon says: "The word [*kha'ris*] contains the idea of *kindness which bestows upon one what he has not deserved* . . . the N. T. writers use [*kha'ris*] pre-eminently of that kindness by which God bestows favors even upon the ill-deserving, and grants to sinners the pardon of their offences, and bids them accept of eternal salvation through Christ." (*A Greek-English Lexicon of the New Testament*, p. 666) *Kha'ris* is closely related to another Greek word, *kha'ri·sma*, concerning which William Barclay, in *A New Testament Wordbook*, page 29, says: "The whole basic idea of the word [*kha'ri·sma*] is that of a free and undeserved gift, of something given to a man unearned and unmerited."

When *kha'ris* is used in the above sense, in reference to kindness bestowed on one who does not deserve it, as is true with the kindnesses extended by Jehovah, "undeserved kindness" is a very good English equivalent for the Greek expression.—Acts 15:40; 18:27; 1 Pet. 4:10; 5:10, 12.

A worker is entitled to what he has worked for, his pay; he expects his wages as a right, as a debt owed him, and payment of it is no gift or special undeserved kindness. (Rom. 4:4) But for sinners condemned to death (and we are all born as such) to be released from that condemnation and to be declared righteous, this is indeed kindness that is totally undeserved. (Rom. 3:23, 24; 5:17) If it is argued that those born under the Law covenant arrangement were under a greater condemnation to death, because such covenant showed them up as sinners, then it should be remembered that greater undeserved kindness was extended to the Jews in that salvation was first offered to them.—Rom. 5:20, 21; 1:16.

This special manifestation of undeserved kindness on God's part toward mankind in general was the release by ransom from condemnation through the blood of Jehovah's beloved Son Christ Jesus. (Eph. 1:7; 2:4-7) By means of this undeserved kindness God brings salvation to all sorts of men (Titus 2:11), something that the prophets had spoken about. (1 Pet. 1:10) Paul's reasoning and argument, therefore, is sound: "Now if it is by undeserved kindness, it is no longer due to works; otherwise, the undeserved kindness no longer proves to be undeserved kindness."—Rom. 11:6.

Paul, more than any other writer, mentioned God's undeserved kindness—in his oral preaching (Acts 13:43; 20:24, 32), as well as more than ninety times in all fourteen of his letters. He mentions the undeserved kindness of God and/or Jesus in the opening salutation of all his letters with the exception of Hebrews, and in the closing remarks of each letter, without exception, he again speaks of it. Other Bible writers sometimes make similar reference in opening and closing their writings.—1 Pet. 1:2; 2 Pet. 1:2; 3:18; 2 John 3; Rev. 1:4; 22:21.

Paul had every reason for emphasizing Jehovah's undeserved kindness, for he had formerly been a "blasphemer and a persecutor and an insolent man." "Nevertheless," he explains, "I was shown mercy, because I was ignorant and acted with a lack of faith. But the undeserved kindness of our Lord abounded exceedingly along with faith and love that is in connection with Christ Jesus." (1 Tim. 1:13, 14; 1 Cor. 15:10) Paul did not spurn such undeserved kindness, as some have foolishly done (Jude 4), but he gladly accepted it with thanksgiving and urged others also who accept it 'not to miss its purpose.'—Acts 20:24; Gal. 2:21; 2 Cor. 6:1.

KING. A sovereign who has authority to rule over others. Jehovah is the supreme King, possessing unlimited power and authority. The kings of Judah were subordinate kings who represented His sovereignty on earth. Like them, Jesus Christ is a subordinate King, but with far greater power than those earthly kings, because Jehovah has put him in the position of ruling the universe. (Phil. 2:9-11) Jesus Christ has therefore been made "King of kings and Lord of lords."—Rev. 19:16.

EARLY KINGS

Among earthly rulers a king is a male sovereign invested with supreme authority over a city, a tribe, a nation or an empire, and he usually rules for life. Nimrod, a descendant of Ham, was the first human king of Bible record. He ruled over a kingdom that comprised several cities in Mesopotamia and was a rebel against Jehovah's sovereignty.—Gen. 10:6, 8-10.

Canaan and the countries surrounding it had kings in the days of Abraham, long before the Israelites did. (Gen. 14:1-9) Kings are also found from the earliest times among the Philistines, Edomites, Moabites, Midianites, Ammonites, Syrians, Hittites, Egyptians, Assyrians, Babylonians, Persians, Greeks and Romans. Many of these kings ruled over limited domains such as a city-state. Adoni-bezek, for example, boasted that he had conquered seventy of such kings. —Judg. 1:7.

The first human king noted in the Bible as being righteous was Melchizedek, king-priest of Salem. (Gen. 14:18) Aside from Jesus Christ, who is King and High Priest combined, Melchizedek is the only God-approved ruler to have held both offices. The apostle Paul points out that God used Melchizedek as a typical representation of Christ. (Heb. 7:1-3; 8:1, 6) No other faithful servant of God, not even Noah, attempted to be a king, and God appointed none of them until Saul was anointed at his direction.

ISRAELITE KINGS

Initially Jehovah ruled Israel as an invisible King through various agencies, first through Moses and then through human judges from Joshua to Samuel. (Judg. 8:23; 1 Sam. 12:12) Eventually the Israelites clamored for a king so as to be like the nations around them. (1 Sam. 8:5-8, 19) Under the legal provision embodied in the Law covenant for a divinely appointed human king, Jehovah appointed Saul of the tribe of Benjamin through the prophet Samuel. (Deut. 17:14-20; 1 Sam. 9:15, 16; 10:21, 24) Because of disobedience and presumptuousness Saul lost Jehovah's favor and the opportunity to provide a dynasty of kings. (1 Sam. 13:1-14; 15:22-28) Turning then to the tribe of Judah, Jehovah selected David the son of Jesse to be the next king of Israel. (1 Sam. 16:13; 17:12) For faithfully supporting Jehovah's worship and laws David was privileged to establish a dynasty of kings. (2 Sam. 7:15, 16) The Israelites reached a peak of prosperity under the reign of Solomon, a son of David.—1 Ki. 4:25; 2 Chron. 1:15.

During the reign of Solomon's son, Rehoboam, the nation was split into two kingdoms. The first king of the northern, ten-tribe kingdom, generally spoken of as Israel, was Jeroboam the son of Nebat of the tribe of Ephraim. (1 Ki. 11:26; 12:20) Disobediently he turned the worship of his people to golden calves. For this sin he came under Jehovah's disfavor. (1 Ki. 14:10, 16) A total of twenty kings ruled in the northern kingdom from 997 to 740 B.C.E., beginning with Jeroboam and ending with Hoshea the son of Elah. In the southern kingdom, Judah, nineteen kings reigned from 997 to 607 B.C.E., beginning with Rehoboam and ending with Zedekiah. (Athaliah, a usurper of the throne and not a king, is not counted.)

Divinely appointed representatives

The kings of Jehovah's people appointed by Jehovah were to act as his royal agents, sitting, not on their own thrones, but on "the throne of the kingship of Jehovah," that is, as representatives of His theocratic rule. (1 Chron. 28:5; 29:23) Contrary to the practice of some Oriental peoples in those days, the nation of Israel did not deify their kings as gods. All the kings of Judah were regarded as being the

anointed ones of Jehovah, although the record does not specifically state that each individual king was literally anointed with oil when he ascended the throne. Literal anointing oil is recorded as being used when a new dynasty was established, when the throne was disputed in David's old age, as well as in the days of Jehoash, and when an older son was passed over for a younger son at the time Jehoahaz was enthroned. (1 Sam. 10:1; 16:13; 1 Ki. 1:39; 2 Ki. 11:12; 23:30, 31, 34, 36) It seems likely, nevertheless, that such anointing was the regular practice.

The king of Judah was chief administrator of national affairs, as a shepherd of the people. (Ps. 78: 70-72) He generally took the lead in battle. (1 Sam. 8:20; 2 Sam. 21:17; 1 Ki. 22:29-33) He also acted as the higher court in the judiciary, except that the high priest would consult Jehovah for decisions on some matters of state and on certain matters in which the decision was very difficult or evidence at the mouth of witnesses was insufficient.—1 Ki. 3:16-28.

Kingly restraints

The restraints placed upon the king in the exercise of his authority were his own fear of God, the law of God, which he was bound to obey, and the persuasive influence of the prophets and the priests as well as the advisory counsel of the older men. He was required to write for himself a copy of the law and to read in it all the days of his life. (Deut. 17: 18, 19) He was, as Jehovah's special servant and representative, responsible to Jehovah. There were, sad to relate, many Judean kings who broke through these restraints and ruled despotically and wickedly. —1 Sam. 22:12, 13, 17-19; 1 Ki. 12:12-16; 2 Chron. 33:9.

Religious leader

Although the king was prevented by law from being a priest, he was supposed to be the chief non-priestly supporter of Jehovah's worship. At times the king blessed the nation in Jehovah's name and represented the people in prayer. (2 Sam. 6:18; 1 Ki. 8:14, 22, 54, 55) Besides being responsible for safeguarding the religious life of the people from idolatrous intrusions, he had the authority to dismiss an unfaithful high priest, as King Solomon did when High Priest Abiathar supported Adonijah's seditious attempt to take the throne.—1 Ki. 1:7; 2:27.

Wives and property

The marriage and family customs of the Judean kings included the practice of having a plurality of wives and concubines, although the king was not to multiply wives to himself, a thing that Solomon did to his undoing. (Deut. 17:17; 1 Ki. 11:4) The concubines were considered to be crown property and were passed on to the successor to the throne along with the rights and property of the king. To marry or take possession of one of the deceased king's concubines was equivalent to publishing a claim to the throne. Hence, for Absalom to have relations with the concubines of his father, King David, and for Adonijah to request as wife Abishag, David's nurse and companion in his old age, was tantamount to a claim on the throne. (2 Sam. 16:21, 22; 1 Ki. 2:15-17, 22) These were treasonable acts.

Aside from the king's personal estate, spoils of war and gifts (1 Chron. 18:10), other sources of revenue were developed, such as special taxation of the produce of the land for the royal table, tribute from subjugated kingdoms, toll on traveling merchants passing through the land, commercial ventures, such as the trading fleets of Solomon, and so forth. —1 Ki. 4:7, 27, 28; 9:26-28; 10:14, 15.

INSTABILITY OF NORTHERN KINGDOM

In the northern kingdom of Israel the principle of hereditary succession was observed except when it was interfered with by assassination or revolt. The practice of false religion kept the northern kingdom in a constant state of unrest that contributed to frequent assassinations of its kings and usurpation of the throne. Only two dynasties lasted more than two generations, those of Omri and Jehu. Not being under the Davidic kingdom covenant, none of the kings of the northern kingdom sat on the "throne of the kingship of Jehovah" as the anointed of Jehovah.

GENTILE KINGS AND SUBORDINATE KINGS

Babylonian kings were officially consecrated as monarchs over all the Babylonian Empire by grasping the hand of the golden image of Bel-Marduk. This was done by Cyrus the Great so as to gain control over the Babylonian Empire without having to conquer the entire empire by military action.

Other kings came to their thrones through appointment by a higher king, such as the one who conquered the territory. It was a frequent practice for kings to rule conquered domains through tributary native kings of lesser rank. By this process Herod the Great became a tributary king of Rome over Judea (Matt. 2:1), Herod Antipas became king over Galilee and Perea (Matt. 14:1), Herod Agrippa I over territory in the Palestinian area (Acts 12:1), and Aretas the king of the Nabataeans was confirmed by Rome in his tributary kingdom.—2 Cor. 11:32.

Non-Israelite kings were less accessible to their subjects than those that ruled God's people. The Israelite kings evidently mingled quite freely with their people. The Gentile kings were often very remote. To enter the inner court of the Persian king without express permission automatically made that one liable to death unless the king gave his specific approval by extending his scepter, as was done with Esther. (Esther 4:11, 16) The Roman emperor, however, was available for audience on the appeal of a Roman citizen from a decision made by a lower judge, but only after a process of going through many lower officials.—Acts 25:11, 12; see BURIAL PLACES OF THE KINGS, OR, OF DAVID; CHRONOLOGY; JESUS CHRIST; KINGDOM.

KINGDOM. Basically, a royal government; also the territory and peoples under the rule of a king or, less frequently, a female monarch or queen. Often the kingship was hereditary. The sovereign ruler might bear other titles such as Pharaoh or Caesar.

Kingdoms of ancient times, as today, had various symbols of royalty. There was generally a capital city or place of the king's residence, a royal court, a standing army (though perhaps quite reduced in size in times of peace). The word "kingdom," as used in the Bible, does not of itself reveal anything definite as to the governmental structure, the territorial extent, or the authority of the monarch. Kingdoms ranged in size and influence from the mighty world powers such as Egypt, Assyria, Babylon, Medo-Persia, Greece and Rome, on down to small city-kingdoms such as those in Canaan at the time of the Israelite conquest. (Josh. 12:7-24) The governmental structure also might vary considerably from kingdom to kingdom.

The first kingdom of human history, that of Nimrod, seems to have been initially a city-kingdom, later extending its realm to include other cities, its base remaining at Babel. (Gen. 10:9-11) Salem, over which King-Priest Melchizedek ruled in the first kingdom with divine approval, was also apparently a city-kingdom. (Gen. 14:18-20; compare Hebrews 7:1-17.) Larger than the city-kingdoms were those embracing an entire region, such as the kingdoms of Edom, Moab and Ammon. The great empires, ruling vast areas and having other kingdoms tributary to them, generally seem to have arisen or grown out of small city-states or tribal groups that eventually combined under a dominant leader. Such coalitions were sometimes of a temporary nature, often formed for war against a common foe. (Gen. 14:1-5; Josh. 9:1, 2; 10:5) Vassal kingdoms frequently enjoyed a considerable degree of autonomy or self-rule, though subject to the will

and demands of the suzerain power.—2 Ki. 17:3, 4; 2 Chron. 36:4, 10.

BROAD USAGE

In Scriptural use the term "kingdom" may refer to specific aspects of a royal government. It can refer to the realm or geographical area over which sovereignty is exercised. The royal realm thus included not merely the capital city but the entire domain, embracing any subordinate or tributary kingdoms. —1 Ki. 4:21; Esther 3:6, 8.

"Kingdom" may refer in a general way to any or all human governments, whether actually headed by a king or not.—Ezra 1:2; Matt. 4:8.

It may signify kingship, the royal office or position of the king (Luke 17:21), with its accompanying dignity, power and authority. (1 Chron. 11:10; 14:2; Luke 19:12, 15; Rev. 11:15; 17:12, 13, 17) Children of the king may be referred to as the "offspring of the kingdom."—2 Ki. 11:1.

THE ISRAELITE KINGDOM

The Law covenant given through Moses to the nation of Israel made provision for a kingdom rule. (Deut. 17:14, 15) The individual heading the kingdom was empowered and given royal dignity, not for personal exaltation, but to serve for the honor of God and the good of his Israelite brothers. (Deut. 17:19, 20; compare 1 Samuel 15:17.) Nevertheless, when the Israelites in course of time requested a human king, the prophet Samuel warned of the demands such a ruler would make upon the people. (1 Sam. chap. 8) The kings of Israel seem to have been more approachable and more accessible to their subjects than were the monarchs of most ancient Oriental kingdoms.—2 Sam. 19:8; 1 Ki. 20:39; 1 Chron. 15:25-29.

Though the kingdom of Israel began with a king from the line of Benjamin, Judah thereafter became the royal tribe, in keeping with Jacob's deathbed prophecy. (1 Sam. 10:20-25; Gen. 49:10) A royal dynasty was established in David's line. (2 Sam. 2:4; 5:3, 4; 7:12, 13) When the kingdom was 'ripped away' from Solomon's son Rehoboam, ten tribes formed a northern kingdom, while Jehovah God retained one tribe, Benjamin, to remain with Judah, "in order that David my servant may continue having a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name there." (1 Ki. 11:31, 35, 36; 12:18-24) Though the Judean kingdom fell to the Babylonians in 607 B.C.E., the legal right to rule eventually passed on to the rightful heir, the "son of David," Jesus Christ. (Matt. 1:1-16; Luke 1: 31, 32; compare Ezekiel 21:26, 27.) His kingdom was to be endless.—Isa. 9:6, 7; Luke 1:33.

A royal organization developed in Israel to administer the interests of the kingdom. It consisted of an inner circle of advisors and ministers of state (1 Ki. 4:1-6; 1 Chron. 27:32-34), as well as various governmental departments with their respective overseers to administer crown lands, supervise the economy and supply the needs of the royal court.—1 Ki. 4:7; 1 Chron. 27:25-31.

While the kings of Israel in the Davidic line could issue specific orders, the actual legislative power rested with God. (Deut. 4:1, 2; Isa. 33:22) In all things the king was responsible to the true Sovereign and Lord, Jehovah. Wrongdoing and waywardness on the part of the king would bring divine sanctions. (1 Sam. 13:13, 14; 15:20-24) Jehovah at times communicated with the king himself (1 Ki. 3:5; 11:11), at other times he gave him instructions and counsel or reproof through appointed prophets. (2 Sam. 7:4, 5; 12:1-14) The king could also draw upon the wise counsel of the body of older men. (1 Ki. 12:6, 7) The enforcement of instructions or reproof, however, rested, not with the prophets or older men, but with Jehovah.

When the king and the people faithfully adhered to the Law covenant given them by God, the nation of Israel enjoyed a degree of individual freedom, material prosperity and national harmony unparalleled by other kingdoms. (1 Ki. 4:20, 25) During the years of Solomon's obedience to Jehovah, the Israelite kingdom was widely renowned and respected, having many tributary kingdoms and benefiting from the resources of many lands.—1 Ki. 4:21, 30, 34.

Jehovah God's kingship, while visibly expressed for a time through the Israelite kingdom, is one of universal sovereignty. (1 Chron. 29:11, 12) Whether acknowledged by the peoples and kingdoms of mankind or not, his kingship is absolute and unalterable, and all the earth is part of his rightful domain. (Ps. 103:19; 145:11-13; Isa. 14:26, 27) By virtue of His creatorship, Jehovah exercises his sovereign will in heaven and in earth according to his own purposes, answerable to no one (Jer. 18:3-10; Dan. 4:25, 34, 35), yet always acting in harmony with his own righteous standards.—Mal. 3:6; Heb. 6:17, 18; Jas. 1:17; see KINGDOM OF GOD.

KINGDOM OF GOD. The expression and exercise of God's universal sovereignty toward his creatures, or the means or instrumentality used by him for this purpose. (Ps. 103:19) The phrase is used particularly for the expression of God's sovereignty through a royal administration headed by his Son, Christ Jesus.

The word rendered "kingdom" in the Christian Greek Scriptures is *ba·si·lei'a*, meaning "a kingdom, realm, the region or country governed by a king; kingly power, authority, dominion, reign; royal dignity, the title and honour of king." (*The Analytical Greek Lexicon*, p. 67) The phrase "the kingdom of God" is used frequently by Mark and Luke, and in Matthew's account the parallel phrase "the kingdom of the heavens" appears some thirty times.—Compare Mark 10:23 and Luke 18:24 with Matthew 19:23, 24; see HEAVEN (Spiritual Heavens); KINGDOM.

The government of God is, in structure and function, a pure theocracy (from Greek *the·os'*, god, and *kra'tos*, a rule), a rule by God. The term "theocracy" is attributed to Jewish historian Josephus of the first century C.E., who evidently coined it in his writing *Against Apion* (Book II, par. 17). Of the government established over Israel in Sinai, Josephus wrote: "Some legislators have permitted their governments to be under monarchies, others put them under oligarchies, and others under a republican form; but our legislator [referring to Moses] had no regard to any of these forms, but he ordained our government to be what, by a strained [coined] expression, may be termed a Theocracy [Gr., *The·o·kra·ti'an*], by ascribing the authority and the power to God." To be a pure theocracy, of course, the government could not be ordained by any human legislator, such as the man Moses, but must be ordained and established by God. The Scriptural record shows this was the case.

ORIGIN OF THE TERM

The term "king" (Heb., *me'lekh*) evidently came into use in human language after the global flood. The first earthly kingdom was that of Nimrod "a mighty hunter in opposition to Jehovah." (Gen. 10: 8-12) Thereafter, during the period down to Abraham's time, city-states and nations developed and human kings multiplied. With the exception of the kingdom of Melchizedek, king-priest of Salem (who served as a prophetic type of the Messiah [Gen. 14: 17-20; Heb. 7:1-17]), none of these earthly kingdoms represented God's rule or were established by him. Men also made kings of the false gods they worshiped, attributing to them the ability to grant power of rulership to humans. Jehovah's application of the title "King [*Me'lekh*]" to himself, as found in the post-Flood writings of the Hebrew Scriptures, therefore meant God's making use of the title men had developed and employed. God's use of the term showed that he, and not presumptuous human rulers or man-made gods, should be looked to and obeyed as "King."—Jer. 10:10-12.

Jehovah had, of course, been Sovereign Ruler long before human kingdoms developed, in fact before humans existed. As the true God and as their Creator, he was respected and obeyed by angelic sons numbering into the millions. (Job 38:4-7; 2 Chron. 18:18; Ps. 103:20-22; Dan. 7:10) By whatever title, then, he was, from the beginning of creation, recognized as the One whose will was rightfully supreme.

GOD'S RULERSHIP IN EARLY HUMAN HISTORY

The first human creatures, Adam and Eve, likewise knew Jehovah as God the Creator of heaven and earth. They recognized his authority, his right to issue commands, to call upon them to perform certain duties or to refrain from certain acts, to assign land for residence and cultivation, as well as to delegate authority over others of his creatures. (Gen. 1: 26-30; 2:15-17) Though Adam had the ability to coin words (Gen. 2:19, 20), there is no evidence that he developed the title "king [*me'lekh*]" to apply it to his God and Creator, although he recognized Jehovah's supreme authority.

As revealed in the initial chapters of Genesis, God's exercise of his sovereignty toward man in Eden was benevolent and not unduly restrictive. The relationship between God and man called for obedience such as that a son renders to his father. (Compare Luke 3:38.) Man had no lengthy code of laws to fulfill (compare 1 Timothy 1:8-11); God's requirements were simple and purposeful. Nor is there anything to indicate that Adam was made to feel inhibited by constant, critical supervision of his every action; rather, God's communication with perfect man seems to have been periodic, according to need. —Gen. chaps. 1-3.

A new expression of God's rulership purposed

The first human pair's open violation of God's command, instigated by one of God's spirit sons, was actually rebellion against divine authority. (Gen. 3: 17-19; see TREES.) The position taken by God's spirit adversary (Heb., *sa·tan'*) constituted a challenge calling for a test, the issue being the rightfulness of Jehovah's universal sovereignty. (See JEHOVAH [The supreme issue a moral one].) The earth, where the issue was raised, is fittingly the place where it will be settled.—Rev. 12:7-12.

At the time of pronouncing judgment upon the first rebels, Jehovah God spoke a prophecy, couched in symbolic phrase, setting forth his purpose to use an agency, a "seed," to effect the ultimate crushing of the rebel forces. (Gen. 3:15) Thus, Jehovah's rulership, the expression of his sovereignty, would take on a new aspect or expression in answer to the insurrection that had developed. The progressive revelation of the "sacred secrets of the kingdom" (Matt. 13:11) showed that this new aspect would involve the formation of a subsidiary government, a governing body headed by a deputy ruler. The realization of the promise of the "seed" is in the kingdom of Christ Jesus in union with his chosen associates. (Rev. 17:14; see JESUS CHRIST [His vital place in God's purpose].) From the time of the Edenic promise forward the progressive development of God's purpose to produce this kingdom "seed" becomes the theme of the Bible and the key to understanding Jehovah's actions toward his servants and toward mankind in general.

God's delegating vast authority and power to creatures (Matt. 28:18; Rev. 2:26, 27; 3:21) in this way is noteworthy inasmuch as the question of the integrity of all God's creatures, that is, their wholehearted devotion to him and their loyalty to his headship, formed a vital part of the issue raised by God's adversary. (See INTEGRITY [Involved in the supreme issue].) That God could confidently entrust any of his creatures with such remarkable authority and power would in itself be a splendid testimony to the moral strength of his rule, contributing to the vindication of Jehovah's name and position and exposing the falsity of his adversary's allegations.

Mankind's need for divine government manifested

The conditions that developed from the time of the start of human rebellion until the time of the Flood clearly illustrated mankind's need for divine headship. Human society soon had to contend with disunity, bodily assault and murder. (Gen. 4:2-9, 23, 24) To what extent the sinner Adam, during his 930 years of life, exercised patriarchal authority over his multiplying descendants is not revealed. But by the seventh generation shocking ungodliness evidently existed (Jude 14, 15) and by the time of Noah (born about 120 years after Adam's death) conditions had deteriorated to the point that "the earth became filled with violence." (Gen. 6:1-13) Contributing to this condition was the unauthorized interjection of spirit creatures into human society, contrary to God's will and purpose.—Gen. 6:1-4; Jude 6; 2 Pet. 2:4, 5; see NEPHILIM.

Though earth had become a focus of rebellion, Jehovah did not relinquish his dominion over it. The global flood was evidence that God's power and ability to enforce his will on earth, as in any part of the universe, continued. During the pre-Flood period he likewise demonstrated his willingness to guide and govern the actions of those individuals who sought him, such as Abel, Enoch and Noah. Noah's case in particular illustrates God's exercise of rulership toward a willing earthly subject, giving him commands and direction, protecting and blessing him and his family, as well as evidencing God's control over the other earthly creation, animals and birds. (Gen. 6:9–7:16) Jehovah likewise made clear that he would not allow alienated human society to corrupt the earth endlessly; that he had not restricted himself as to executing his righteous judgment against wrongdoers when and as he saw fit. Additionally he demonstrated his sovereign ability to control earth's atmosphere and created elements.—Gen. 6:3, 5-7; 7:17–8:22.

The early post-Flood society and its problems

Following the Flood, a patriarchal arrangement apparently was the basic structure of human society, providing a measure of stability and order. Mankind was to "fill the earth," which called not merely for procreating but for the steady extension of the area of human habitation throughout the globe. (Gen. 9:1, 7) These factors, of themselves, would reasonably have had a limiting effect on any social problems, keeping them generally within the family circle, making unlikely the friction that frequently develops where density of population or crowded conditions exist. The unauthorized project at Babel, however, called for an opposite course, for a concentrating of people, avoiding being "scattered over all the surface of the earth." (Gen. 11:1-4; see LANGUAGE [Multiplication of human languages].) Then, too, Nimrod departed from the patriarchal rule and set up the first "kingdom" (Heb., *mam·la·khah'*). A Cushite of the family line of Ham, he invaded Shemite territory, the land of Asshur (or Assyria), and built cities there as part of his realm.—Gen. 10:8-12.

God's confusion of human language broke up the concentration of people on the plains of Shinar, but the pattern of rulership begun by Nimrod was generally followed in the lands to which the various families of mankind migrated. In the days of Abraham (c. 2018-1843 B.C.E.) kingdoms were active from Asian Mesopotamia on down to African Egypt, where the king was titled "Pharaoh" rather than *Me'lekh*. But these kingships did not bring security. Kings were soon forming military alliances, waging far-ranging campaigns of aggression, plunder and kidnapping. (Gen. 14:1-12) In some cities strangers were subject to attack by homosexuals.—Gen. 19:4-9.

Thus, whereas men doubtless banded together in concentrated communities in search of security (com-

pare Genesis 4:14-17), they soon found it necessary to wall their cities and eventually fortify them against armed attack. The earliest secular records known, many of them from the Mesopotamian region where Nimrod's kingdom had originally operated, are heavy with accounts of human conflict, greed, intrigue and bloodshed. The most ancient non-Biblical law records found, such as those of Lipit-Ishtar, Eshunna, and Hammurabi, show that human living had become very complex, with social friction producing problems of theft, fraud, commercial difficulties, disputes about property and payment of rent, questions regarding loans and interest, marital infidelity, medical fees and failures, assault and battery cases, and many other matters. Though Hammurabi called himself the "efficient king" and the "perfect king," his rule and legislation, like that of the other ancient political kingdoms, was incapable of solving the problems of sinful mankind. (*Ancient Near Eastern Texts,* by Pritchard, pp. 159-180; compare Proverbs 28:5.) In all these kingdoms religion was prominent, but not the worship of the true God. Though the priesthood collaborated closely with the ruling class and enjoyed royal favor, this brought no moral improvement to the people. The cuneiform inscriptions of the ancient religious writings are devoid of spiritual uplift or moral guidance; they betray the gods worshiped as quarrelsome, violent, lustful, not governed by righteous standards or purpose. Men needed Jehovah God's kingdom if they were to enjoy life in peace and happiness.

GOD'S EXERCISE OF KINGLY POWER TOWARD ABRAHAM AND HIS DESCENDANTS

True, those individuals who looked to Jehovah God as their Head were not without their personal problems and frictions. Yet they were helped to solve these (or to endure them) in a way conforming to God's righteous standards and without becoming degraded. They were afforded divine protection and strength. (Gen. 13:5-11; 14:18-24; 19:15-24; 21:9-13, 22-33) Thus, after pointing out that Jehovah's "judicial decisions are in all the earth," the psalmist says of Abraham, Isaac and Jacob: "They happened to be few in number, yes, very few, and alien residents in [Canaan]. And they kept walking about from nation to nation, from one kingdom to another people. [Jehovah] did not allow any human to defraud them, but on their account he reproved kings, saying: 'Do not you men touch my anointed ones, and to my prophets do nothing bad.'" (Ps. 105:7-15; compare Genesis 12:10-20; 20:1-18; 31:22-24, 36-55.) This, too, was proof that God's sovereignty over earth was still in effect, enforceable by him in harmony with the development of his purpose.

The faithful patriarchs did not attach themselves to any of the city-states or kingdoms of Canaan or other lands. Rather than seek security in some city under the political rule of a human king, they lived in tents as aliens, "strangers and temporary residents in the land," in faith "awaiting the city having real foundations, the builder and creator of which city is God." They accepted God as their Ruler, waited for his future heavenly arrangement or agency for governing the earth, solidly founded on his sovereign authority and will, though the realization of this hope was then "afar off." (Heb. 11:8-10, 13-16) Thus, Jesus, already anointed by God to be king, could later say: "Abraham . . . rejoiced greatly in the prospect of seeing my day, and he saw it and rejoiced."—John 8:56.

Jehovah brought the development of his promise regarding the kingdom "seed" (Gen. 3:15) a step farther by the establishing of a covenant with Abraham. (Gen. 12:1-3; 22:15-18) In connection therewith, he foretold that 'kings would come' from Abraham (Abram) and his wife. (Gen. 17:1-6, 15, 16) Though the descendants of Abraham's grandson Esau formed sheikdoms and kingdoms, it was to Abraham's other grandson, Jacob, that God's prophetic promise of kingly descendants was repeated. —Gen. 35:11, 12; 36:9, 15-43.

Formation of the Israelite nation

Centuries later, at the due time (Gen. 15:13-16), Jehovah God acted on behalf of Jacob's descendants, now numbering into the millions (see EXODUS [The number involved in the Exodus]), protecting them during a campaign of genocide by the Egyptian government (Ex. 1:15-22) and finally freeing them from harsh slavery to Egypt's regime. (Ex. 2:23-25) God's command to Pharaoh, delivered through his agents Moses and Aaron, was spurned by the Egyptian ruler as proceeding from a source with no authority over Egyptian affairs. Pharaoh's repeated refusal to recognize Jehovah's sovereignty brought demonstrations of divine power in the form of plagues. (Ex. chaps. 7 to 12) God thereby proved that his dominion over earth's elements and creatures was superior to that of any king in all the earth. (Ex. 9:13-16) He climaxed this display of sovereign power by destroying Pharaoh's forces in a way that none of the boastful warrior kings of the nations could ever have duplicated. (Ex. 14:26-31) With real basis, Moses and the Israelites sang: "Jehovah will rule as king to time indefinite, even forever."—Ex. 15:1-19.

Thereafter Jehovah gave added proof of his dominion over earth, its vital water resources and its bird life, and his ability to guard and sustain the nation even in arid and hostile surroundings. (Ex. 15:22–17:15) Having done all of this, he addressed the liberated people, telling them that, by obedience to his authority and covenant, they could become his special property out of all other peoples, "because the whole earth belongs to me." They could become "a kingdom of priests and a holy nation." (Ex. 19:3-6) When they went on record as willing subjects of his sovereignty, Jehovah acted as kingly Legislator by giving them royal decrees in a large body of laws, accompanying this by dynamic and awe-inspiring evidence of his power and glory. (Ex. 19:7–24:18) A tabernacle or tent of meeting, and particularly its ark, was to symbolize the presence of the invisible heavenly Head of State. (Ex. 25:8, 21, 22; 33:7-11; compare Revelation 21:3.) Although Moses and other appointed men judged the majority of cases, guided by God's law, Jehovah intervened personally at times to express judgments and apply sanctions against lawbreakers. (Ex. 18:13-16, 24-26; 32:25-35) The ordained priesthood acted to maintain good relations between the nation and its heavenly Ruler, aiding the people in their efforts to conform to the high standards of the Law covenant. (See PRIEST.) Thus the government over Israel was a genuine "theocracy."—Deut. 33:2, 5.

As God and Creator, holding the right of "eminent domain" over all the earth, as well as being the "Judge of all the earth" (Gen. 18:25), Jehovah had assigned the land of Canaan to Abraham's seed. (Gen. 12:5-7; 15:17-21) As Chief Executive he now ordered the Israelites to carry out the forcible expropriation of the territory held by condemned Canaanites, as well as his death sentence against them.—Deut. 9:1-5; see CANAAN, CANAANITE (Basis for extermination).

The period of the Judges

For three and a half centuries after Israel's conquest of Canaan's many kingdoms, Jehovah God was the nation's only king. During varying periods, judges, chosen by God, led the nation or portions thereof in battle and in peace. Judge Gideon's defeat of Midian brought a popular request that he become the nation's ruler, but he refused, acknowledging Jehovah as the true ruler. (Judg. 8:22, 23) His ambitious son Abimelech briefly established kingship over a small segment of the nation, but ended in personal disaster.—Judg. 9:1, 6, 22, 53-56.

Of this general period of the Judges, the comment is made: "In those days there was no king in Israel. As for everybody, what was right in his own eyes he was accustomed to do." (Judg. 17:6; 21:25) This does not imply that there was no judicial restraint. Every city had judges, older men, to handle legal questions and problems, meting out justice. (Deut. 16:18-20; see COURT, JUDICIAL.) The Levitical priesthood functioned as a superior guiding force, educating the people in God's law, the high priest having the Urim and Thummim by which to consult God on difficult matters. (See PRIEST; HIGH PRIEST.) So, the individual who availed himself of these provisions, who gained knowledge of God's law and applied it, had a sound guide for his conscience. His doing "what was right in his own eyes" *in such case* would not result in bad. Jehovah allowed the people to show a willing or unwilling attitude and course. There was no human monarch over the nation supervising the work of the city judges or commanding the citizens to engage in particular projects or marshaling them for defense of the nation. (Compare Judges 5:1-18.) The bad conditions that developed, therefore, were chargeable to the unwillingness of the majority to heed the word and law of their heavenly King and to avail themselves of his provisions.—Judg. 2:11-23.

A HUMAN KING REQUESTED

Nearly four hundred years from the time of the Exodus and over eight hundred years from the making of God's covenant with Abraham, the Israelites requested a human king to lead them, even as the other nations had human monarchs. Their request constituted a rejection of Jehovah's own kingship over them. (1 Sam. 8:4-8) True, the people properly expected a kingdom to be established by God in harmony with his promise to Abraham and to Jacob, already cited. They had further basis for such hope in Jacob's deathbed prophecy concerning Judah (Gen. 49:8-10), in Jehovah's words to Israel after the Exodus (Ex. 19:3-6), in the terms of the Law covenant (Deut. 17:14, 15), and even in part of the message God caused the prophet Balaam to speak. (Num. 24:2-7, 17) Samuel's faithful mother Hannah expressed this hope in prayer. (1 Sam. 2:7-10) Nevertheless, Jehovah had not fully revealed his "sacred secret" regarding the Kingdom, had not indicated when his due time for its establishment would arrive or the structure and composition of that government, whether it would be earthly or heavenly. It was therefore presumptuous on the part of the people now to make demand for a human king.

The menace of Philistine and Ammonite aggression evidently contributed to the Israelites' desire for a visible royal commander-in-chief. They thus displayed a lack of faith in God's ability to protect, guide and provide for them, as a nation or as individuals. (1 Sam. 8:4-8) The people's motive was wrong; yet Jehovah God granted their request, not for their sake primarily, but to accomplish his own good purpose in the progressive revelation of the "sacred secret" of his future kingdom by the "seed." Human kingship would bring its problems and expense for Israel, however, and Jehovah laid the facts before the people.—1 Sam. 8:9-22.

The kings thereafter appointed by Jehovah were to serve as God's earthly agents, not diminishing in the least Jehovah's own sovereignty over the nation. The throne was actually Jehovah's and they sat thereon as deputy kings. (1 Chron. 29:23) Jehovah commanded the anointing of the first king, Saul (1 Sam. 9:15-17), at the same time exposing the lack of faith the nation had displayed.—1 Sam. 10:17-25.

For the kingship to bring benefits, both king and nation must now respect God's authority. If they unrealistically looked to other sources for direction and protection, they and their king would be swept away. (Deut. 28:36; 1 Sam. 12:13-15, 20-25) The king was to avoid reliance on military strength, avoid the multiplying of wives for himself, not be dominated by the lust for wealth. His kingship was to operate entirely within the framework of the Law covenant. He was under divine orders to write his own copy of that Law and read it daily, that he might keep a proper fear of the Sovereign Authority, stay humble and hold to a righteous course. (Deut. 17:16-20) To the extent that he did this, loving God wholeheartedly and loving his neighbor as himself, his rule would bring blessings, with no real cause for complaint due to oppression or hardship. But, as with the people, so now with their kings, Jehovah allowed the rulers to demonstrate what their hearts contained, their willingness or unwillingness to recognize God's own authority and will.

DAVID'S EXEMPLARY RULE

The Benjamite Saul's disrespect for the superior authority and arrangements of the "Excellency of Israel" brought divine disfavor and cost his family line the throne. (1 Sam. 13:10-14; 15:17-29; 1 Chron. 10:13, 14) With the rule of his successor, David of Judah, Jacob's deathbed prophecy saw further fulfillment. (Gen. 49:8-10) Though committing errors through human weakness, David's rule was exemplary because of his heartfelt devotion to Jehovah God, his humble submission to divine authority. (Ps. 51:1-4; 1 Sam. 24:10-14; compare 1 Kings 11:4; 15:11, 14.) At the time of receiving contributions for the temple construction, David prayed to God before the congregated people, saying: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all. The riches and the glory are on account of you, and you are dominating everything; and in your hand there are power and mightiness, and in your hand is ability to make great and to give strength to all. And now, O our God, we are thanking you and praising your beauteous name." (1 Chron. 29:10-13) His final counsel to his son Solomon also illustrates David's fine viewpoint of the relationship between the earthly kingship and its divine Source.—1 Ki. 2:1-4.

On the occasion of bringing the ark of the covenant, symbolizing Jehovah's presence, to the capital, Jerusalem, David sang: "Let the heavens rejoice, let the earth be joyful, and let them say among the nations, 'Jehovah himself has become king!'" (1 Chron. 16:1, 7, 23-31) This illustrates the fact that, though Jehovah's rulership dates from the beginning of creation, he can make specific expressions of his rulership or establish certain agencies to represent him that allow for his being spoken of as 'becoming king' at a particular time or occasion.

The covenant for a kingdom

Jehovah made a covenant with David for a kingdom to be established everlastingly in his family line, saying: "I shall certainly raise up your seed after you, . . . and I shall indeed firmly establish his kingdom. . . . And your house and your kingdom will certainly be steadfast to time indefinite before you; your very throne will become one firmly established to time indefinite." (2 Sam. 7:12-16; 1 Chron. 17:11-14) This covenant in force toward the Davidic dynasty provided further evidence of the outworking of God's Edenic promise for his kingdom by the foretold "seed" (Gen. 3:15), and supplied additional means for identifying that "seed" when he should come. (Compare Isaiah 9:6, 7; 1 Peter 1:11.) The kings appointed by God were anointed for their office, hence the term "messiah," meaning "anointed one," applied to them. (1 Sam. 16:1; Ps. 132:13, 17) Clearly, then, the earthly kingdom Jehovah established over Israel served as a type or small-scale representation of the coming Kingdom by the Messiah, Jesus Christ, "son of David."—Matt. 1:1.

DECLINE AND FALL OF THE ISRAELITE KINGDOMS

Human kingship did not solve Israel's problems, however. Conditions at the end of just three reigns and the start of the fourth produced strong discontent that led to revolt and a split in the nation (997 B.C.E.). A northern kingdom and a southern one resulted. Jehovah's covenant with David nevertheless continued in force toward the kings of the southern kingdom of Judah. Over the centuries, faithful kings were rare in Judah, and were completely lacking in the northern kingdom of Israel. The northern kingdom's history was one of idolatry, intrigue and assassinations, kings often following one another in rapid succession. The people suffered injustice and oppression. About two hundred and fifty years from its start, Jehovah allowed the king of Assyria to crush the northern kingdom due to its course of rebellion against God (740 B.C.E.).—Hos. 4:1, 2; Amos 2:6-8.

Though the kingdom of Judah enjoyed greater stability because of the Davidic dynasty, the southern kingdom eventually surpassed the northern kingdom in its moral corruption, despite the efforts of God-fearing kings, such as Hezekiah and Josiah, to roll back the decline toward idolatry and rejection of Jehovah's word and authority. (Isa. 1:1-4; Ezek. 23:1-4, 11) Social injustice, tyranny, greed, dishonesty, bribes, sexual perversion, criminal attacks and bloodshed, and religious hypocrisy that converted God's temple into a "cave of robbers"—all of these were decried by Jehovah's prophets in their warning messages delivered to rulers and people. (Isa. 1:15-17, 21-23; 3:14, 15; Jer. 5:1, 2, 7, 8, 26-28, 31; 6:6, 7; 7:8-11) Neither the support of apostate priests nor any political alliance made with other nations could avoid the coming crash of that unfaithful kingdom. (Jer. 6:13-15; 37:7-10) The capital city, Jerusalem, was destroyed and Judah laid waste by the Babylonians in 607 B.C.E.—2 Ki. 25:1-26.

Jehovah's kingly position remains unmarred

The destruction of the kingdoms of Israel and Judah in no way reflected on the quality of Jehovah God's own rulership, in no way indicated weakness on his part. Throughout the history of the Israelite nation, Jehovah made clear that his interest was in *willing* service and obedience. (Deut. 10:12-21; 30:6, 15-20; Isa. 1:18-20; Ezek. 18:25-32) He instructed, reproved, disciplined, warned and punished. But he did not use his power to force king or people to follow a righteous course. The bad conditions that developed, the suffering experienced, the disaster that befell them, were all of their own making, because they stubbornly hardened their hearts and insisted on following an independent course, one that was stupidly damaging to their own best interests.—Lam. 1:8, 9; Neh. 9:26-31, 34-37; Isa. 1:2-7; Jer. 8:5-9; Hos. 7:10, 11.

Jehovah exhibited his Sovereign power by holding in abeyance the aggressive, rapacious powers of Assyria and Babylon until his own due time, even maneuvering them so that they acted in fulfillment of his prophecies. (Ezek. 21:18-23; Isa. 10:5-7) When Jehovah finally removed his defenses from around the nation, it was an expression of his righteous judgment as Sovereign Ruler. (Jer. 35:17) The desolation of Israel and Judah came as no shocking surprise to God's obedient servants who were forewarned by his prophecies. The abasing of haughty rulers exalted Jehovah's own "splendid superiority." (Isa. 2:1, 10-17) More than all of this, however, he had demonstrated his ability to protect and preserve individuals who looked to him as their King, even when they were surrounded by conditions of famine, disease and wholesale slaughter, as well as being persecuted by those hating righteousness.—Jer. 34:17-21; 20:10, 11; 35:18, 19; 36:26; 37:18-21; 38:7-13; 39:11-40:5.

Israel's last king was warned of the coming removal of his crown, representing anointed kingship as Jehovah's royal representative. That anointed Davidic kingship would no longer be exercised "until he comes who has the legal right, and I [Jehovah] must give it to him." (Ezek. 21:25-27) Thus, the typical kingdom, now in ruins, ceased to function, and attention was again directed forward, toward the coming "seed," the Messiah.

Political nations, such as Assyria and Babylon, devastated the apostate kingdoms of Israel and Judah. Though God speaks of himself as 'raising up' or 'bringing' them against those condemned kingdoms (Deut. 28:49; Jer. 5:15; 25:8, 9; Ezek. 7:24; Amos 6:14), this was evidently in a sense similar to God's 'hardening' the heart of Pharaoh. (See FOREKNOWLEDGE, FOREORDINATION [Foreknowledge concerning individuals].) That is, God 'brought' these attacking forces by permitting them to carry out the desire already in their heart (Isa. 10:7; Lam. 2:16; Mic. 4:11), removing his protective 'hand' from over the objects of their ambitious greed. (Deut. 31:17, 18; compare Ezra 8:31 with 5:12; Nehemiah 9:28-31; Jeremiah 34:2.) The apostate Israelites, stubbornly refusing to subject themselves to Jehovah's law and will, thus were given 'liberty to the sword, pestilence and famine.' (Jer. 34:17) But the attacking pagan nations did not thereby become approved of God, nor did they have 'clean hands' before him in their ruthless destruction of the northern and southern kingdoms, the capital city of Jerusalem and its sacred temple. Hence, Jehovah, the "Judge of all the earth," could rightly denounce them for 'pillaging his inheritance,' and doom them to suffer the same desolation they had wreaked on his covenant people.—Isa. 10:12-14; 13:1, 17-22; 14:4-6, 12-14, 26, 27; 47:5-11; Jer. 50:11, 14, 17-19, 23-29.

VISIONS OF THE KINGDOM OF GOD IN DANIEL'S DAY

The prophecy of Daniel in its entirety emphatically stresses the theme of the Universal Sovereignty of God, further clarifying Jehovah's purpose. Exiled, living in the capital of the world power that overthrew Judah, Daniel was used by God to reveal the significance of a vision had by the Babylonian monarch, thereby foretelling the march of world powers and their eventual demolition by an everlasting kingdom of Jehovah's own establishment. Doubtless, to the sheer amazement of his royal court, Nebuchadnezzar, the very conqueror of Jerusalem, was now moved to prostrate himself in homage to Daniel the exile and to acknowledge Daniel's God as "a Lord of kings." (Dan. 2:36-47) Again, by Nebuchadnezzar's dream vision of the 'chopped-down tree,' Jehovah forcefully made known that "the Most High is Ruler in the kingdom of mankind and that to the one whom he wants to, he gives it and he sets up over it even the lowliest one of mankind." (Dan. chap. 4; see the discussion of this vision under APPOINTED TIMES OF THE NATIONS.) Through the fulfillment of the dream as it related to him, imperial ruler Nebuchadnezzar once more was brought to recognize Daniel's God as "the King of the heavens," the One who "is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?' "—Dan. 4:34-37.

Toward the close of Babylon's international dominance, Daniel saw prophetic visions of successive empires, beastlike in their characteristics, saw also Jehovah's majestic heavenly Court in session, passing judgment on the world powers, decreeing them unworthy of rulership, and beheld "someone like a son of man . . . [being] given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him" in his "indefinitely lasting rulership that will not pass away." He witnessed as well the war waged against "the holy ones" by the final world power, calling for its annihilation, and the giving of "the kingdom and the rulership

and the grandeur of the kingdoms under all the heavens . . . to the people who are the holy ones of the Supreme One," Jehovah God. (Dan. chaps. 7, 8) Thus, it became evident that the promised "seed" would involve a governmental body with not only a kingly head, the "son of man," but also associate rulers, the "holy ones of the Supreme One."

EXPRESSIONS OF GOD'S KINGLY POWER TOWARD BABYLON AND MEDO-PERSIA

God's inexorable decree against mighty Babylon was carried out suddenly and unexpectedly; her days were numbered and brought to a finish. (Dan. 5:17-30) During the Medo-Persian rule that followed, Jehovah made further revelation concerning the Messianic Kingdom, pointing to the time of Messiah's appearance, foretelling his being "cut off," as well as a second destruction of the city of Jerusalem and its holy place. (Dan. 9:1, 24-27; see SEVENTY WEEKS.) And, as he had done during the Babylonian rule, Jehovah God again demonstrated his ability to protect those recognizing his sovereignty in the face of official anger and the threat of death, exhibiting his power over both earthly elements and wild beasts. (Dan. 3:13-29; 6:12-27) He caused Babylon's gates to swing wide open on schedule, allowing his covenant people to have the freedom to return to their own land and rebuild Jerusalem and God's house there. (2 Chron. 36:20-23) Because of his act of liberating his people the announcement could be made to Zion, "Your God has become king!" (Isa. 52:7-11) Thereafter, conspiracies against his people were thwarted, misrepresentation by subordinate officials and adverse governmental decrees were overcome, as Jehovah moved various Persian kings to cooperate with the carrying out of his own sovereign will.—Ezra chaps. 4-7; Neh. chaps. 2, 4, 6; Esther chaps. 3-9.

Thus, for thousands of years the changeless, irresistible purpose of Jehovah God moved forward. Regardless of the turn of events on earth, he proved to be ever in command of the situation, always ahead of opposing man and devil. Nothing was allowed to interfere with the perfect outworking of his purpose, his will. The nation of Israel and its history, while serving to form prophetic types and forecasts of the future dealings of God with men, also illustrated that without wholehearted recognition and submission to divine headship there can be no lasting harmony, peace and happiness. The Israelites enjoyed the benefits of having in common such things as race, ancestry, language and country. They also faced common foes. But only as long as they loyally and faithfully worshiped and served Jehovah God did they have unity, strength, justice, and genuine enjoyment of life. When the bonds of relationship with Jehovah God weakened, the nation deteriorated rapidly.

THE KINGDOM OF GOD 'DRAWS NEAR'

Since the Messiah must be a descendant of Abraham, Isaac and Jacob, a member of the tribe of Judah, and a "son of David," he must have a human birth; he must be, as Daniel's prophecy declared, "a son of man." When the "full limit of the time arrived," Jehovah God sent forth his Son, who was born of a woman and who fulfilled all the legal requirements for the inheritance of "the throne of David his father." (Gal. 4:4; Luke 1:26-33; see GENEALOGY OF JESUS CHRIST.) Six months before his birth, John, who became the "Baptist" and who was to be Jesus' forerunner, had been born. (Luke 1:13-17, 36) The expressions of the parents of these sons showed they were living in eager anticipation of divine acts of rulership. (Luke 1:41-55, 68-79) At Jesus' birth, the words of the angelic deputation sent to announce the meaning of the event also pointed to glorious acts by God. (Luke 2:9-14) So, too, the words of Simeon and Anna at the temple expressed hope in saving acts and liberation. (Luke 2:25-38) Both Biblical and secular evidence reveal that a general feeling of expectation prevailed among the Jews that the coming of the Messiah was drawing near. With many, however, interest was primarily in gaining freedom from the heavy yoke of Roman domination.—See MESSIAH.

John's commission was to 'turn back the hearts' of persons to Jehovah, to his covenants, to the "privilege of fearlessly rendering sacred service to him with loyalty and righteousness," thereby getting ready for Jehovah "a prepared people." (Luke 1:16, 17, 72-75) He told the people in no uncertain terms that they were facing a time of judgment by God, that "the kingdom of the heavens has drawn near," making urgent their turning away repentantly from their course of disobedience to God's will and law. This again emphasized Jehovah's standard of having only *willing* subjects, persons who both recognize and appreciate the rightness of his ways and laws.—Matt. 3:1, 2, 7-12.

The Messiah came when Jesus presented himself to John for baptism and was then anointed by God's holy spirit. (Matt. 3:13-17) He thereby became the King-Designate, the One recognized by Jehovah's Court as having the "legal right" to the Davidic throne, a right that had not been exercised during the past six centuries. (See JESUS CHRIST [His baptism].) But Jehovah additionally brought this approved Son into a covenant for a heavenly kingdom, in which Jesus would be both King and Priest, as was Melchizedek of ancient Salem. (Ps. 110:1-4; Luke 22:29; Heb. 5:4-6; 7:1-3; 8:1; see COVENANT.) As the promised 'seed of Abraham' this heavenly King-Priest would be God's Chief Agent for blessing persons of all nations.—Gen. 22:15-18; Gal. 3:14; Acts 3:15.

Early in his Son's earthly life, Jehovah had manifested his kingly power on Jesus' behalf. God diverted the Oriental astrologers who were going to inform tyrannical King Herod of the young child's whereabouts, and he caused Jesus' parents to slip away into Egypt before Herod's agents carried out the massacre of infants in Bethlehem. (Matt. 2:1-16) Since the original prophecy in Eden had foretold enmity between the promised "seed" and the 'seed of the serpent,' this attempt on Jesus' life could only mean that God's adversary, Satan the Devil, was trying, however futilely, to frustrate Jehovah's purpose.—Gen. 3:15.

Now after some forty days in the Judean wilderness, the baptized Jesus was confronted by this principal opponent of Jehovah's sovereignty. By some means, the spirit adversary conveyed to Jesus certain subtle suggestions designed to draw him into acts violating Jehovah's expressed will and word. Satan even offered to give to the anointed Jesus dominion over all earthly kingdoms *without a struggle and without any need for suffering on Jesus' part* —in exchange for one act of worship toward himself. When Jesus refused, acknowledging Jehovah as the one true Sovereign from whom authority rightly proceeds and to whom worship goes, God's adversary began drawing up other plans of war strategy against Jehovah's Representative, resorting to the use of human agents in various ways, as he had done long before in the case of Job.—Job 1:8-18; Matt. 4:1-11; Luke 4:1-13; compare Revelation 13:1, 2.

How the Kingdom was 'in their midst'

Trusting in Jehovah's power to protect him and grant him success, Jesus entered his public ministry, announcing to Jehovah's covenant people that "the appointed time has been fulfilled," resulting in the approach of the kingdom of God. (Mark 1:14) In determining in what sense the Kingdom was "near," his words to certain Pharisees may be noted, namely, that "the kingdom of God is in your midst." (Luke 17:21) Commenting on this text, *The Interpreter's Dictionary of the Bible* observes: "Although frequently cited as an example of Jesus' 'mysticism' or 'inwardness,' this interpretation rests chiefly upon

the old translation, 'within you,' [*AV, Dy*] understood in the unfortunate modern sense of 'you' as singular; the 'you' (ὑμῶν) is plural (Jesus is addressing the Pharisees—vs. 20), . . . The theory that the kingdom of God is an inner state of mind, or of personal salvation, runs counter to the context of this verse, and also to the whole NT presentation of the idea." (Vol. 2, pp. 882, 883) Since "kingdom [*ba·si·lei'a*]" can refer to the "royal dignity," it is evident that Jesus meant that he, God's royal representative, the one anointed by God for the kingship, was in their midst. Not only was he present in this capacity, but he also had authority to perform works manifesting God's kingly power and to prepare candidates for positions within his coming Kingdom rule. Hence the 'nearness' of the Kingdom; it was a time of tremendous opportunity.

Governmental arrangement with power and authority

His disciples understood the Kingdom to be an actual government of God, though they did not comprehend the reach of its domain. Nathanael said to Jesus: "Rabbi, you are the Son of God, you are King of Israel." (John 1:49) They knew the things foretold about the "holy ones" in the prophecy of Daniel. (Dan. 7:18, 27) Jesus directly promised his apostolic followers that they would occupy "thrones." (Matt. 19:28) James and John sought certain privileged positions in the Messianic government and Jesus acknowledged that there would be such privileged positions, but stated that the assigning of these rested with his Father, the Sovereign Ruler. (Matt. 20:20-23; Mark 10:35-40) So, whereas his disciples mistakenly limited Messiah's kingly rule to earth and specifically to fleshly Israel, even doing so on the day of the resurrected Jesus' ascension (Acts 1:6), they correctly understood that it referred to a governmental arrangement.—Compare Matthew 21:5; Mark 11:7-10.

Jehovah's kingly power toward his earthly creation was visibly demonstrated in many ways by his royal Representative. By God's spirit or active force, his Son exercised control over wind and sea, vegetation, fish, and even over the organic elements in food, causing the food to be multiplied. These powerful works caused his disciples to develop deep respect for the authority deposited in him. (Matt. 14:23-33; Mark 4:36-41; 11:12-14, 20-23; Luke 5:4-11; John 6:5-15) Even more profoundly impressive was his exercise of God's power over human bodies, healing afflictions ranging from blindness to leprosy, restoring the dead to life. (Matt. 9:35; 20:30-34; Luke 5:12, 13; 7:11-17; John 11:39-47) Healed lepers he sent to report to the divinely authorized, but generally unbelieving, priesthood, as "a witness to them." (Luke 5:14; 17:14) Finally, he showed God's power over superhuman spirits. The demons recognized the authority invested in Jesus and, rather than risk a decisive test of the power backing him up, acceded to his orders to release persons possessed by them. (Matt. 8:28-32; 9:32, 33; compare James 2:19.) Since this powerful expulsion of demons was by God's spirit, this meant that the kingdom of God had really "overtaken" his listeners.—Matt. 12:25-29; compare Luke 9:42, 43.

All of this was solid proof that Jesus had kingly authority and that this authority came from no earthly, human, political source. (Compare John 18:36; Isaiah 9:6, 7.) Messengers from the imprisoned John the Baptist, as witnesses of these powerful works, were instructed by Jesus to go back to John and tell him what they had seen and heard as confirmation that Jesus was indeed the "Coming One." (Matt. 11:2-6; Luke 7:18-23; compare John 5:36.) Jesus' disciples were seeing and hearing the evidence of Kingdom authority that the prophets had longed to witness. (Matt. 13:16, 17) Moreover, Jesus was able to delegate authority to his disciples to exercise similar powers as his appointed deputies, thereby giving force and weight to their proclamation that "the kingdom of the heavens has drawn near." —Matt. 10:1, 7, 8; Luke 4:36; 10:8-12, 17.

ENTRANCE INTO THE KINGDOM

Jesus emphasized the special period of opportunity that had thus arrived. Of his forerunner John the Baptist, Jesus said: "Among those born of women there has not been raised up a greater than John the Baptist; but a person that is a lesser one in the kingdom of the heavens is greater than he is. But from the days of John the Baptist until now the kingdom of the heavens is the goal toward which men press [*bi·a'ze·tai*], and those pressing forward [*bi·a·stai'*] are seizing it. [Compare *An American Translation;* also the *Zürcher Bibel* (German).] For all, the Prophets and the Law, prophesied until John." (Matt. 11:10-13) Thus, the days of John's ministry, soon to end with his execution, marked the close of one period, the start of another. Of the Greek verb *bi·a'zo* used in this text, W. E. Vine says "the verb suggests forceful endeavour." (*Expository Dictionary of New Testament Words,* Vol. III, p. 208) Regarding Matthew 11:12, German scholar Heinrich Meyer states: "In this way is described that eager, irresistible striving and struggling after the approaching Messianic kingdom . . . So eager and energetic (no longer calm and expectant) is the interest in regard to the kingdom. The βιασταί are, accordingly, *believers* [not enemy attackers] struggling hard for its possession."—*Meyer's Commentary,* Matthew, p. 225.

Membership in the kingdom of God, therefore, would not be easy to gain, not like approaching an open city with little or nothing to make entrance difficult. Rather, the Sovereign, Jehovah God, had placed barriers to shut out any not worthy. (Compare John 6:44; 1 Corinthians 6:9-11; Galatians 5:19-21; Ephesians 5:5.) Those who would enter must traverse a narrow road, find the narrow gate, keep on asking, keep on seeking, keep on knocking and the way would be opened. (Matt. 7:7, 8, 13, 14; compare 2 Peter 1:10, 11.) They might figuratively have to lose an eye or a hand to gain entrance. (Mark 9:43-47) The Kingdom would be no plutocracy in which one could buy the King's favor; it would be a difficult thing for a rich man (Gr., *plou'si·os*) to enter. (Luke 18:24, 25) It would be no worldly aristocracy; prominent position among men would not count. (Matt. 23:1, 2, 6-12, 33; Luke 16:14-16) Those apparently "first," having an impressive religious background and record, would be "last," and the 'last would be first' to receive the favored privileges connected with that kingdom. (Matt. 19:30-20:16) The prominent but hypocritical Pharisees, confident of their advantageous position, would see reformed harlots and tax collectors enter the Kingdom before them. (Matt. 21:31, 32; 23:13) Though calling Jesus "Lord, Lord," all hypocritical persons disrespecting the word and will of God as revealed through Jesus would be turned away with the words: "I never knew you! Get away from me, you workers of lawlessness."—Matt. 7:15-23.

Those gaining entrance would be those putting material interests secondary and seeking first the Kingdom and God's righteousness. (Matt. 6:31-34) Like God's anointed King Christ Jesus, they would love righteousness and hate wickedness. (Heb. 1:8, 9) Spiritually-minded, merciful, pure-hearted, peaceable persons, though the objects of reproach and persecution by men, would become prospective members of the Kingdom. (Matt. 5:3-10; Luke 6:23) The "yoke" Jesus invited such ones to take upon themselves meant submission to his kingly authority. It was a kindly yoke, however, with a light load for those who were "mild-tempered and lowly in heart" as was the King. (Matt. 11:28-30; compare 1 Kings 12:12-14; Jeremiah 27:1-7.) This should have had a heartwarming effect on his listeners, assuring them that his rule would have none of the un-

desirable qualities of many earlier rulers, both Israelite and non-Israelite. It gave them reason to believe that his rule would bring no burdensome taxation, forced servitude or any forms of exploitation. (Compare 1 Samuel 8:10-18; Deuteronomy 17:15-17, 20; Ephesians 5:5.) As Jesus' later words showed, not only would the Head of the coming Kingdom government prove his unselfishness to the point of giving his life for his people, but all those associated with him in that government would also be persons who sought to serve rather than be served.—Matt. 20:25-28; see JESUS CHRIST (His works and personal qualities).

Willing submission vital

Jesus himself had the deepest respect for the Sovereign will and authority of his Father. (John 5:30; 6:38; Matt. 26:39) As long as the Law covenant was in effect, his Jewish followers were to practice and advocate obedience to it; any taking an opposite course would be rejected as regards his kingdom. This respect and obedience, however, must be from the heart, not merely carrying out a formal or one-sided observance of the Law with emphasis on specific acts required, but observing the basic principles inherent therein involving justice, mercy and faithfulness. (Matt. 5:17-20; 23:23, 24) To the scribe who acknowledged Jehovah's unique position and that "loving him with one's whole heart and with one's whole understanding and with one's whole strength and this loving one's neighbor as oneself is worth far more than all the whole burnt offerings and sacrifices," Jesus said, "You are not far from the kingdom of God." (Mark 12:28-34) Thus, in all respects Jesus made clear that Jehovah God seeks only willing subjects, those who prefer his righteous ways and desire fervently to live under his Sovereign authority.

Covenant relationship

On his last night with his disciples, Jesus spoke to them of a "new covenant" to become operative toward his followers as a result of his ransom sacrifice (Luke 22:19, 20; compare 12:32), he himself serving as the Mediator of that covenant between Jehovah the Sovereign and Jesus' followers. (1 Tim. 2:5; Heb. 12:24) Additionally, Jesus made a personal covenant with his followers "for a kingdom," that they might join him in his royal privileges.—Luke 22:28-30; see COVENANT.

Conquest of the world

Although Jesus' subsequent arrest, trials and execution made his kingly position appear weak, in reality it marked a powerful fulfillment of God's prophecies and was allowed by God for that reason. (John 19:10, 11; Luke 24:19-27, 44) By his loyalty and integrity until death Jesus proved that "the ruler of the world," God's adversary, Satan, had "no hold" on him and that Jesus had indeed "conquered the world." (John 14:29-31; 16:33) Additionally, even while his Son was impaled on the stake, Jehovah gave evidence of his superior power, the light of the sun being blacked out for a time, then a strong earthquake and the ripping in two of the large curtain in the temple. (Matt. 27:51-54; Luke 23:44, 45) On the third day thereafter, he gave far greater evidence of his Sovereignty as he resurrected his Son to spirit life, despite the puny efforts of men to prevent this, the guards before Jesus' sealed tomb being 'scared to death' by God's angelic agent used in connection with the event.—Matt. 28:1-7.

Kingdom rule from Pentecost onward

With Jesus' ascension to heaven, forty days after his resurrection, his disciples began to comprehend the heavenly nature of his kingdom. Ten days later, on Pentecost of the year 33 C.E., they had evidence that he had been "exalted to the right hand of God," as he poured out holy spirit upon them, empowering them to serve as his witnesses and ambassadors of his kingdom. (Luke 24:46-52; Acts 1:8, 9; 2:1-4, 29-33; 2 Cor. 5:20) The "new covenant" thus became operative toward them and they became the nucleus of a new "holy nation," spiritual Israel. (1 Pet. 2:9, 10; Gal. 6:16; Heb. 12:22-24) Since Christ was now sitting at his Father's right hand and was the Head over this congregation, it is evident that his kingly rule was in force toward them from Pentecost 33 C.E. onward. (Eph. 5:23; Heb. 1:3; Phil. 2:9-11) Thus, the apostle could later write: "[God] delivered us from the authority of the darkness and transplanted us into the kingdom of the Son of his love."—Col. 1:13; compare Luke 22:53.

Yet, as regards those not willingly subjecting themselves, Christ Jesus was not then to take action but, rather, to sit "at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." (Heb. 10:12, 13; Acts 2:34-36; compare Hebrews 2:8.) Jesus had foretold that there would be an interval of time between his ascension to heaven and the time of his rendering judgment toward both approved subjects and opposers, likening himself to a man "of noble birth" who "traveled to a distant land to secure kingly power for himself and to return." Rewarding his faithful servants, he would then put to death those who were enemies of his Kingdom rule.—Luke 19:11-27.

THE KINGDOM TAKES UP FULL POWER

The apostle John, writing toward the close of the first century C.E., by means of divine revelation also foresaw the future time when Jehovah God, by means of his Son, would make a specific expression of his rulership, so that, as in the time of David's bringing up the Ark to Jerusalem, it could be said Jehovah 'has taken his great power and begun ruling as king.' This would be because his Deputy King, his son, would now enter into a special, more extensive, phase of rulership and the "kingdom of the world [would] become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." The arrival of this time would mean Jesus Christ's now taking all necessary measures to clean out opposition to God's sovereignty both in heaven and on earth.—Rev. 11:15.

The initial action takes place in the heavenly realm; Satan and his demons are defeated and cast down to the earthly realm. This results in the proclamation: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev. 12:1-10) During the short period of time remaining to him, this principal adversary, Satan, continues to fulfill the prophecy at Genesis 3:15 by warring against the "remaining ones" of the "seed" of the woman, the "holy ones" due to govern with Christ. (Rev. 12:13-17; compare 13:4-7; Daniel 7:21-27.) Jehovah's "righteous decrees" are made manifest, nevertheless, and his expressions of judgment come as plagues upon those opposing him, resulting in the destruction of mystic Babylon the Great, the prime persecutor on earth of God's servants. (Rev. 15:4; 16:1–19:6) Thereafter the kingdom of God with Christ Jesus as anointed Ruler sends its heavenly armies against the rulers of all earthly kingdoms and their armies in an Armageddon fight, bringing them to an end. (Rev. 16:14-16; 19:11-21) This is the answer to the petition to God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) Satan is then abyssed and a thousand-year period begins in which Christ Jesus and his associates rule as kings and priests over earth's inhabitants.—Rev. 20:1, 6.

The apostle Paul also describes the rule of Christ during his second presence. After Christ resurrects his followers from death he proceeds to bring "to nothing all government and all authority and power" (logically referring to all government, authority and power in opposition to God's sovereign will). He then "hands over the kingdom to his God and Father,"

subjecting himself to the "One who subjected all things to him, that God may be all things to everyone."—1 Cor. 15:21-28.

Since Christ's kingdom is specifically and repeatedly shown to be an everlasting kingdom, having no end, it is apparent that his 'handing over the kingdom to God' is in a particular sense. (Isa. 9:7; Dan. 7:14; Luke 1:33; 2 Pet. 1:11; Rev. 11:15) During the thousand-year reign Christ's rule toward earth has involved priestly action toward obedient mankind. (Rev. 5:9, 10; 20:6; 21:1-3) By this means the dominion of Kings Sin and Death over obedient mankind, subjected to their "law," ends; undeserved kindness and righteousness are the ruling factors. (Rom. 5:14, 17, 21) Since sin and death are to be completely removed from earth's inhabitants, this also brings to an end the need for Jesus' serving as a "helper with the Father" in the sense of providing propitiation for the sins of imperfect humans. (1 John 2:1, 2) That brings mankind back to the original status enjoyed when the perfect man Adam was in Eden. Adam while perfect needed no one to stand between him and God as a propitiatory covering. So, too, at the termination of Jesus' thousand-year rule (1 Cor. 15:24), earth's inhabitants will be both in position and under responsibility to answer for their course of action before Jehovah God as the Supreme Judge, without recurrence to anyone as legal intermediary or helper. Jehovah, the Sovereign Power, thus becomes "all things to everyone." This means, then, that Christ Jesus has completed a particular phase of his rule, that his special "administration" to "gather all things together again in the Christ, the things in the heavens and the things on the earth," has now accomplished its purpose.—1 Cor. 15:28; Eph. 1:9, 10.

It therefore appears that he 'turns the kingdom over to his Father' particularly in the sense of being able to present to his Father a sin-free earth, all its inhabitants once again completely submissive to his Father's sovereign will. (Compare the 'casting of crowns' before God's throne by heavenly creatures to represent full submission, at Revelation 4:9-11.) Earth, once a focus of rebellion, is restored to a full, clean and undisputed position in the realm or domain of the Universal Sovereign.

Following this, however, a final test is made of the integrity and devotion of all such earthly subjects. God's adversary is loosed from his restraint in the abyss. Those yielding to his seduction do so on the same issue raised in Eden: the rightfulness of God's sovereignty. This is seen by their attacking the "camp of the holy ones and the beloved city." Since that issue has been judicially settled and declared closed by the Court of heaven, no prolonged rebellion is permitted in this case. Those failing to stand loyally on God's side will not be able to appeal to Christ Jesus as a 'propitiatory helper' but Jehovah God will be "all things" to them, with no appeal or mediation possible. All rebels, spirit and human, receive the divine sentence of destruction in the "second death."—Rev. 20:7-15.

The kingdom of God by his Son, Christ Jesus, thereafter continues its rule as the royal instrument for expressing the Sovereign will to all future times and in whatever assignments God's boundless wisdom and love determine. Its domain embraces heaven and earth, angels and humans being subject to it, while it continues subject to Jehovah, the King of eternity.—1 Cor. 15:27, 28; Phil. 2:9, 10; Heb. 1:5-9; Rev. 5:10; 21:1-4.

KINGS, BOOKS OF THE. Books of the Holy Scriptures relating the history of Israel from the last days of King David until the release of King Jehoiachin from prison in Babylon.

Originally the two books of Kings comprised one roll called "Kings" (Heb., *Mᵉla·khim'*), and in the Hebrew Bible today they are still counted as one book, the fourth in the section known as the "Former Prophets." In the *Septuagint* the Books of the Kings were called Third and Fourth Kingdoms, the Books of Samuel having been designated First and Second Kingdoms. In the Latin *Vulgate* these books were together known as the four books of 'Kings' because Jerome preferred the name *Regum* ("Kings"), in harmony with the Hebrew title, to the literal translation of the *Septuagint* title *Regnorum* ("Kingdoms"). Division into two books in the *Septuagint* became expedient because the Greek translation with vowels required almost twice as much space as did Hebrew in which no vowels were used until the Common Era. The division between Second Samuel and First Kings has not always been at the same place in the Greek versions. Lucian, for one, in his recension of the *Septuagint*, made the division so that First Kings commenced with what is 1 Kings 2:12 in our present-day Bibles.

WRITING OF THE BOOKS

Although the name of the writer of the Books of the Kings is not given in the two accounts, Scriptural inferences and Jewish tradition point to Jeremiah. Many Hebrew words and expressions found in these two books appear elsewhere in the Bible only in Jeremiah's prophecy. The Books of the Kings and the book of Jeremiah complement each other, events, as a rule, being briefly covered in one if fully described in the other. Absence of any mention of Jeremiah in the Books of the Kings, although he was a very prominent prophet, could be expected if Jeremiah was the writer because his activities were detailed in the book bearing his name. The Books of the Kings tell of conditions in Jerusalem after the captivity had begun, indicating that the writer had not been taken to Babylon, even as Jeremiah was not.—Jer. 40:5, 6.

Some scholars see in the Books of the Kings what they consider to be evidence of the work of more than one writer or compiler. However, except for variation because of the sources used, it must be observed that the language, style, vocabulary and grammar are uniform throughout.

First Kings covers a period of about 129 years, commencing with the final days of King David, about 1040 B.C.E., and running through to the death of Judean King Jehoshaphat in 911 B.C.E. (1 Ki. 22:50) Second Kings begins with Ahaziah's reign (or about 920/919 B.C.E.) and carries through to at least the thirty-seventh year of Jehoiachin's exile, 580 B.C.E., a period of about 340 years. (2 Ki. 1:1, 2; 25:27-30) Hence the combined accounts of the Books of the Kings cover about four and a half centuries of Hebrew history. As the events recorded therein include those up to 580 B.C.E., these books could not have been completed before this date, and because there is no mention of the termination of the Babylonian exile, they, as one roll, undoubtedly were finished before that time.

The place of writing for both books appears to have been, for the most part, Jerusalem and Judah, because most of the source material would be available there. However, Second Kings was logically completed in Egypt, where Jeremiah was taken after the assassination of Gedaliah at Mizpah.—Jer. 41:1-3; 43:5-8.

The Books of the Kings have always had a place in the Jewish canon and are accepted as canonical by all authorities. There is good reason for this, because these books carry forward the development of the foremost Bible theme, the Kingdom of the promised Seed. Moreover, three leading prophets, Elijah, Elisha and Isaiah, are given prominence and their prophecies are shown to have had unerring fulfillments. Events recorded in the Books of the Kings are referred to and elucidated elsewhere in the Scriptures. Jesus refers to what is written in these books three times—regarding Solomon (Matt. 6:29), the queen of the south (Matt. 12:42; compare 1 Kings 10:1-9), the widow of Zarephath and Naaman. (Luke 4:25-27; compare 1 Kings 17:8-10; 2 Kings 5:8-14.) Paul

mentions the account concerning Elijah and the 7,000 men who did not bend the knee to Baal. (Rom. 11:2-4; compare 1 Kings 19:14, 18.) James speaks of Elijah's prayers for drought and rain. (Jas. 5:17, 18; compare 1 Kings 17:1; 18:45.) These references to the actions of individuals described in the Books of the Kings vouch for the canonicity of these writings.

The Books of the Kings were largely compiled from written sources and the writer shows clearly that he referred to these outside sources for some of his information. He refers to "the book of the affairs of Solomon" (1 Ki. 11:41), "the book of the affairs of the days of the kings of Judah" (1 Ki. 15:7, 23) and "the book of the affairs of the days of the kings of Israel."—1 Ki. 14:19; 16:14.

One of the oldest extant Hebrew manuscripts containing the Books of the Kings in full is dated 1008 C.E. The Vatican No. 1209 and Alexandrine Manuscripts contain the Books of the Kings (in Greek), but the Sinaitic Manuscript does not. Fragments of the Books of the Kings evidently dating from the B.C.E. period have been found in the Qumran caves and these show only minor variations when compared with later texts.

The framework of these books shows that the writer or compiler gave pertinent facts about each king for the purpose of chronology and to reveal God's estimate, favorable or unfavorable, of each one. The relationship of their reigns to the worship of Jehovah stands out as the most important factor. After considering the reign of Solomon, there is, with some exceptions, a general set pattern for describing each reign, as two parallel lines of history are interwoven. For the kings of Judah there is usually first given an introductory synchronism with the contemporaneous king of Israel, then the age of the king, the length of his reign, the place of rule and the name and home of his mother, the latter being an item of interest and importance because at least some of the kings of Judah were polygamous. In concluding the account for each king the source of the information, the burial of the king and the name of his successor are given. Some of the same details are provided for each king of Israel, but the king's age at the time of his accession and the name and home of his mother are not given. Data supplied in First and Second Kings have been very useful in the study of Bible chronology.—See CHRONOLOGY.

The Books of the Kings are more than just annals or a recital of events as in a chronicle. They report the facts of history with an explanation of their significance. Eliminated from the account, it seems, is that which does not have direct bearing on the developing purpose of God and that which does not illustrate the principles by which Jehovah deals with his people. The faults of Solomon and the other kings of Judah and Israel are not disguised but are related with the utmost candor.

ARCHAEOLOGICAL EVIDENCE

The discovery of numerous artifacts has furnished certain confirmation that the Books of the Kings are historically and geographically accurate. Archaeology, as well as living proof today, confirms the existence of the cedar forests of Lebanon, from which Solomon obtained timbers for his building projects in Jerusalem. (1 Ki. 5:6; 7:2) Evidence of industrial activity has been found in the basin of the Jordan N of the Jabbok River, where Succoth and Zarethan once stood.—1 Ki. 7:45, 46.

Secular history confirms the dealings between an Egyptian Pharaoh (Psinaches) and Hadad the Edomite (1 Ki. 11:19, 20), and Shishak's becoming king of Egypt toward the end of Solomon's reign. (1 Ki. 11:40) Shishak's invasion of Judah in Rehoboam's time (1 Ki. 14:25, 26) is confirmed by the Pharaoh's own record on the walls of the Temple of Karnak in Egypt.

A black limestone obelisk of Assyrian King Shalmaneser III found at Nimrud in 1846 apparently depicts an emissary of Jehu bowing before Shalmaneser, an incident which, though not mentioned in the Books of the Kings, adds testimony to the historicity of Israel's King Jehu. The extensive building works of Ahab, including "the house of ivory that he built" (1 Ki. 22:39), are well attested by the ruins found at Samaria, Hazor and Megiddo.

The Moabite Stone relates some of the events involved in King Mesha's revolt against Israel, giving the Moabite monarch's version of what took place. (2 Ki. 3:4, 5) This alphabetic inscription also contains the Tetragrammaton.

The name "Pekah" is on a jar found in Hazor at the level evidently destroyed by Tiglath-pileser. (2 Ki. 15:27) The campaign of Tiglath-pileser III against Israel is mentioned in his royal annals and in an Assyrian building inscription. (2 Ki. 15:29) The name "Hoshea" has also been deciphered from inscriptions of Tiglath-pileser's campaign.—2 Ki. 15:30.

Some of Assyrian King Sennacherib's engagements are mentioned in his annals, but not the angelic destruction of his army of 185,000 as it camped against Jerusalem (2 Ki. 19:35), nor should we expect to find in his boastful records an account of this overwhelming setback. Notable archaeological confirmation of the last statement in the Books of the Kings has been found in cuneiform tablets excavated at Babylon. These indicate that Jehoiachin was imprisoned in Babylon and mention that he was provided rations from the royal treasury.—2 Ki. 25:30.

FULFILLMENTS OF PROPHECY

The Books of the Kings contain various prophecies and point to striking fulfillments. For example, 1 Kings 2:27 shows the fulfillment of Jehovah's word against the house of Eli. (1 Sam. 2:31-36; 3:11-14) Prophecies regarding Ahab and his house were fulfilled. (Compare 1 Kings 21:19-21 with 1 Kings 22:38 and 2 Kings 10:17.) What was foretold concerning Jezebel and her remains came true. (Compare 1 Kings 21:23 with 2 Kings 9:30-36.) And the facts of history confirm the veracity of the prophesied destruction of Jerusalem.—2 Ki. 21:13.

Among the many points highlighted in the Books of the Kings is the importance of adherence to Jehovah's requirements and the dire consequences of ignoring his just laws. The two Books of the Kings forcefully verify the predicted consequences of both obedience and disobedience to Jehovah God.

OUTLINE OF CONTENTS
1 KINGS

I. David's son Adonijah seeks throne but his efforts are thwarted by anointing of Solomon as king (1:1-53)

II. David's final instructions to Solomon and their execution following David's death (2:1-46)

III. Solomon's reign; his activities and accomplishments (3:1–11:43)
- A. Solomon forms marriage alliance with Egypt's Pharaoh but continues to love Jehovah (3:1-3)
- B. He requests wisdom on occasion of Jehovah's appearing to him at Gibeon in a dream; request granted and evidence seen in Solomon's judgment of two prostitutes (3:4-28)
- C. Solomon's officials and their functions; his power, fame and wisdom (4:1-34)
- D. His dealings with Hiram for building materials (5:1-18)
- E. Construction of temple and its utensils and furnishings; also erection of other structures (6:1–7:51)
- F. Israel assembled for dedication of temple (8:1-66)
  1. Ark brought into temple by priests; Jehovah's acceptance of temple manifest by filling it with cloud after priests leave (8:1-13)
  2. Solomon addresses people, prays for God's favor, blesses people, offers sacrifices and finally dismisses assembly on eighth day (8:14-66)
- G. Jehovah appears to Solomon a second time, assuring him that obedience will bring blessing,

disobedience will lead to national disaster (9:1-9)
H. Solomon's further dealings with Hiram (9:10-14)
I. Solomon's conscription of forced labor; his shipping and commercial interests, wealth, wisdom and impression made on visiting queen of Sheba (9:15–10:29)
J. Solomon's apostasy through marriage to foreign women and resultant difficulties toward close of reign (11:1-25)
K. Jehovah makes known purpose to rip ten tribes away from Solomon and give them to Jeroboam; Solomon dies and is succeeded by Rehoboam (11:26-43)

IV. Beginning of Rehoboam's reign and the division of the kingdom (12:1-24)
V. Jeroboam rules as king over ten tribes, faithlessly introduces calf worship and has Jehovah's adverse judgment pronounced against him and his house (12:25–14:20)
VI. Judean King Rehoboam's rule marked by idolatry, and, in his fifth year, Egypt's King Shishak invades Judah (14:21-31)
VII. Abijam of Judah rules three years while Jeroboam reigns over Israel (15:1-8)
VIII. Judean King Asa's rule witnesses campaign against idolatry and continual warfare between Israel and Judah during reign of Baasha, third king of ten-tribe kingdom (15:1-24)
IX. Nadab's two-year reign as king of Israel and Baasha's conspiracy (15:25-31)
X. Baasha's rule and Jehovah's judgment against him (15:32–16:7)
XI. Reign of Israelite King Elah and conspiracy and reign of his successor Zimri (16:8-15)
XII. Omri gains throne by successfully warring against Zimri and, with aid of his supporters, overcoming his rival Tibni; exceeds wickedness of predecessors (16:16-28)
XIII. Events of Israelite King Ahab's reign starting with thirty-eighth year of Asa (16:29–22:40)
A. Ahab marries Jezebel and becomes Baal worshiper (16:29-33)
B. Hiel the Bethelite rebuilds Jericho (16:34)
C. Elijah's prophetic activity, his miracles, confrontation with Ahab, execution of Baal worshipers, flight from Jezebel's wrath and commission to anoint Hazael, Jehu and Elisha (17:1–19:21)
D. Ahab's conflicts with Syrian King Ben-hadad; his God-given victory followed by rebuke for failing to devote Ben-hadad to destruction (20:1-43)
E. Ahab covets Naboth's vineyard; Jezebel maneuvers Naboth's murder and Ahab takes possession of vineyard; for this vile deed Jehovah, through Elijah, pronounces doom for Ahab and his house (21:1-29)
F. Ahab and Judean King Jehoshaphat join in an effort to wrest Ramoth-gilead from Syrians; attack fails, with Ahab being mortally wounded in battle (22:1-40)
XIV. Reigns of Judean King Jehoshaphat and Israelite King Ahaziah (22:41-53)

2 KINGS

I. Closing period of Elijah's prophetic work in Israel (1:1–2:13)
A. Elijah announces death for injured King Ahaziah (1:1-18)
B. Elijah taken away in windstorm while in Elisha's company (2:1-13)
II. Elisha's service as prophet spans reigns of Israelite Kings Jehoram, Jehu, Jehoahaz and Jehoash (2:14–13:21)
A. Jordan's waters part for Elisha; he heals water at Jericho and, on way to Mount Carmel, calls down evil on jeering children, forty-two of whom are subsequently torn in pieces by two she-bears (2:14-25)
B. During military expedition against Moab, allied armies of Jehoram of Israel, Jehoshaphat of Judah and king of Edom become trapped in waterless region; Elisha's inspired advice given for Jehoshaphat's sake saves them and results in defeat for Moabites (3:1-27)
C. Elisha miraculously increases oil of widow, enabling her to pay off debts (4:1-7)
D. Hospitably received by a couple at Shunem, Elisha promises son to Shunammite woman; son born, later dies and is resurrected by Elisha (4:8-37)
E. Elisha renders poisonous stew harmless, multiplies provision of bread, heals Naaman of leprosy and causes axhead to float (4:38–6:7)
F. During Israel's warfare with Syria, Elisha alerts king of Israel about Syrian moves; Syrians unsuccessfully try to capture Elisha (6:8-23)
G. Syrian King Ben-hadad invades in force and besieges Samaria, causing extreme famine in city; Israel's king blames Elisha for this and purposes to kill prophet (6:24-33)
H. Elisha predicts end of famine brought by siege; prediction fulfilled (7:1-20)
I. Elisha's further dealings with Shunammite woman, and events in her life (8:1-6)
J. Elisha goes to Damascus and there makes known that Hazael would become king of Syria; his words are fulfilled (8:7-15)
K. Relationship between ruling families of Judah and Israel in Elisha's time (8:16-29)
L. Elisha sends attendant to anoint Jehu as king; Jehu conspires against Israel's King Jehoram, proceeds against house of Ahab and destroys Baal worshipers (9:1–10:36)
M. Jehu's executional work also brings death to Judean King Ahaziah (9:27, 28), enabling the queen mother Athaliah to seize throne and rule until anointing of Jehoash as king and her execution; Jehoash's reign starts out well but ends in failure (11:1–12:21)
N. Israel under Syrian oppression during Jehoahaz' reign, but later there is some relief; his successor Jehoash (of Israel) visits Elisha and receives indication of victory over Syrians; Elisha dies (13:1-21)
III. Israelite King Jehoash strikes down Syrians three times (13:22-25)
IV. Reigns of Judean King Amaziah and Israelite King Jehoash and the defeat of Judah at hands of Israel (14:1-22)
V. Jeroboam (II) rules over Israel and restores lost territory (14:23-29)
VI. Reigns of Judean Kings Azariah and Jotham and Israelite Kings Zechariah, Shallum, Menahem, Pekahiah and Pekah (15:1-37)
VII. Reign of Judean King Ahaz, his idolatry and dealings with Assyria (16:1-20)
VIII. Reign of Israelite King Hoshea; Israel, having made bad record before God, taken into Assyrian exile and other peoples settled by Assyrian monarch in cities of Samaria (17:1-41)
IX. Reign of Judean King Hezekiah (18:1–20:21)
A. Hezekiah's campaign against idolatry, his rebellion against Assyria and war against Philistines; northern kingdom taken into Assyrian exile during his reign (18:1-12)
B. Assyrian King Sennacherib invades Judah; Jerusalem, though threatened, is saved in fulfillment of Isaiah's prophecy, Jehovah's angel destroying 185,000 of the Assyrian host and thus causing Sennacherib to return to his land (18:13–19:37)
C. Hezekiah's sickness, recovery, reception of Babylonian messengers and death (20:1-21)

X. Reigns of Manasseh and Amon (21:1-26)
XI. Josiah's reign (22:1–23:30)
A. Temple repair work undertaken; book of law found, prompting extensive religious reforms and destruction of appendages of idolatry (22:1–23:27)
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XII. Reigns of Jehoahaz and Jehoiakim (23:31–24:7)
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XIV. Zedekiah's reign; destruction of Jerusalem and temple by Babylonians and subsequent exile (24:18–25:21)
XV. Gedaliah appointed governor over people not taken into exile; after his assassination people go to Egypt (25:22-26)
XVI. Babylonian King Evil-merodach elevates exiled King Jehoiachin (25:27-30)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 64-74.

KING'S ROAD. The road from which the Israelites promised not to depart if allowed to pass through Edomite territory and the Amorite realm of King Sihon. (Num. 20:17; 21:21, 22; Deut. 2:26, 27) So this road must have extended from the Gulf of Aqabah at least as far as the Jabbok, the apparent N boundary of Sihon's territory. Many believe that it ran as far N as Damascus and generally corresponded to the paved Roman highway built by Emperor Trajan in the second century C.E. With the exceptions of needed adjustments for modern traffic, the present-day road closely follows the ancient Roman highway, portions of which still exist.

KINSMAN. See KIN, KINSMAN.

KIR [Heb., *qir;* wall]. The place from which the Aramaeans came to Syria, although not necessarily their original home. (Amos 9:7) Through his prophet Amos (1:5), Jehovah indicated that the Aramaeans would return to Kir, but as exiles. This prophecy was fulfilled when Tiglath-pileser III, after having been bribed by Judean King Ahaz to do so, captured Damascus, the Aramaean capital, and led its inhabitants into exile at Kir.—2 Ki. 16:7-9.

Isaiah 22:5, 6 depicts Kir as readying itself against the "valley of the vision" (thought to represent Jerusalem). This prophecy is generally understood as having been fulfilled at the time of Assyrian King Sennacherib's campaign against Judah. Because Kir is associated with Elam in this text, some have suggested that it must have been located in the same general area as Elam, E of the Tigris River. (Compare Isaiah 21:2, where Elam's known geographical neighbor Media is similarly coupled with Elam.) Others, on the basis of similarity in names, place Kir in the region of the Kur River in northern Armenia. The true location thus remains uncertain. The *Septuagint Version* does not use "Kir" in any of the previously cited texts but employs several different words for the Hebrew *qir.*

KIR-HARESETH (Kir-har'e·seth) [in Hebrew, wall of potsherds; in Moabite, city of potsherds]. Apparently another name for Kir of Moab, a city usually identified with modern Kerak.—2 Ki. 3:25; Isa. 16:7; see KIR OF MOAB.

KIR-HERES (Kir-he'res) [in Hebrew, wall of potsherds; in Moabite, city of potsherds]. Evidently an alternate name for Kir-Hareseth or Kir of Moab, a city commonly linked with modern Kerak.—Jer. 48:31, 36; see KIR OF MOAB.

KIRIATH (Kir'i·ath) [city]. A city of Benjamin usually thought to be the same as Kiriath-jearim. Some scholars believe that the name "Kiriath-jearim" appeared in the original Hebrew text at Joshua 18:28, as it does in the Alexandrine Manuscript (*LXX*). —See KIRIATH-JEARIM.

KIRIATHAIM (Kir·i·a·tha'im) [twin cities].

1. A city E of the Jordan, built or rebuilt by the Reubenites. (Num. 32:37; Josh. 13:15, 19) At a later period the city came under Moabite control. It is mentioned in the prophecies of Jeremiah (48:1) and Ezekiel (25:9) as a city of Moab that would experience calamity. Earlier, Moabite King Mesha of the tenth century B.C.E. boasted about building Qaryaten (apparently Kiriathaim).

Geographers usually identify Kiriathaim with modern el-Qereiyat, about six miles (10 kilometers) NW of the suggested location of Biblical Dibon. The remains found there, however, do not date prior to the first century B.C.E.

2. A site in Naphtali given to the Levitical Gershonites (1 Chron. 6:71, 76) and generally identified with Kartan.—Josh. 21:32; see KARTAN.

KIRIATH-ARBA (Kir'i·ath-ar'ba) [city of Arba]. The ancient name for the city of Hebron. The name was even used after the Babylonian exile. (Neh. 11:25) This city, as its name suggests, appears to have been founded by Arba, "the great man among the Anakim."—Josh. 14:15; see HEBRON No. 3.

KIRIATH-BAAL (Kir'i·ath-ba'al) [city of Baal]. An alternate name for the Judean city of Kiriath-jearim. This place is usually identified with Deir al-Azhar, several miles W-NW of Jerusalem.—Josh. 15:60; 18:14; see KIRIATH-JEARIM.

KIRIATH-HUZOTH (Kir'i·ath-hu'zoth) [city of streets]. A site probably located in Moab somewhere between the Arnon River and Bamoth-baal. (Num. 23:36, 39, 41) Its exact location is today unknown.

KIRIATH-JEARIM (Kir'i·ath-je'a·rim) [city of forests]. A Hivite city associated with the Gibeonites (Josh. 9:17), also known as Baalah (Josh. 15:9), Baale-judah (2 Sam. 6:2) and Kiriath-baal. (Josh. 15:60) Kiriath-jearim later came to belong to Judah and bordered on Benjamite territory. (Josh. 15:1, 9; 18:11, 14; Judg. 18:12) Apparently descendants of Judah through Caleb settled there.—1 Chron. 2:3, 50, 52, 53.

In the twelfth century B.C.E., sometime after being returned by the Philistines, the Ark was taken to Kiriath-jearim at the request of the men of nearby Beth-shemesh. It appears to have remained there until moved by King David to Jerusalem some seventy years later.—1 Sam. 6:20–7:2; 1 Chron. 13:5, 6; 16:1; 2 Chron. 1:4.

Jeremiah's contemporary, the prophet Urijah, was the son of Shemaiah of Kiriath-jearim. (Jer. 26:20) Descendants of those who had lived in the city were also represented among those returning from Babylonian exile.—Ezra 2:1, 2, 25; Neh. 7:6, 7, 29.

Deir al-Azhar is the place commonly suggested as corresponding to the Biblical description of Kiriath-jearim as a city of the mountainous region (Josh. 15:48, 60) on the border between Judah and Benjamin in the vicinity of the other Gibeonite cities. This site is strategically situated atop a hill about eight miles (13 kilometers) from Beth-shemesh and some seven and a half miles (12 kilometers) W-NW of Jerusalem. This location approximately fits Eusebius' placing Kiriath-jearim once as nine Roman miles (c. 8 English miles; 13 kilometers) and another time as ten Roman miles (c. 9 English miles; 14 kilometers) from Jerusalem. Also, the fact that Deir al-Azhar lies in what at one time seems to have been a well-wooded region accords nicely with the name Kiriath-jearim, "city of forests."

KIRIATH-SANNAH (Kir'i·ath-san'nah) [possibly, city of palms]. An alternate name for Debir, a Judean city assigned to the Aaronic priests. (Josh. 15:49; 21:13, 15) Some consider Kiriath-sannah to be a copyist's error in the spelling of Kiriath-sepher. —See DEBIR No. 2.

KIRIATH-SEPHER (Kir'i·ath-se'pher) [possibly, city of the scribe; or, city of the book]. The ancient name of Debir, a priestly city in the territory of Judah. —Josh. 15:15, 16; 21:13, 15; Judg. 1:11, 12; see DEBIR No. 2.

KIR OF MOAB. An important city of Moab, probably a onetime capital. The Aramaic Targum consistently refers to Kir (of Moab), Kir-hareseth and Kir-heres as Kerak, indicating that these are but alternative names for the same place. "Kir of Moab" is therefore usually identified with modern Kerak. (Isa. 15:1) This city is situated on a small plateau over 3,000 feet (900 meters) above sea level and about eleven miles (18 kilometers) E of a point just below the Dead Sea peninsula El-Lisan. Steep valleys separate most of Kerak from the loftier neighboring mountains.

Toward the close of the tenth century B.C.E. the allied forces of Israel, Judah and Edom attacked Kir-hareseth. If the site is correctly identified with Kerak, doubtless from the nearby mountains slingers bombarded the city with stones. Although Kir-hareseth evidently was not taken, the battle went hard against the king of Moab. For some unstated reason he, along with 700 warriors, sought to break through the battle lines in order to reach the king of Edom but was unsuccessful. As a last resort it appears that the king of Moab publicly sacrificed his own firstborn son, probably to appease the god Chemosh. (2 Ki. 3:5, 9, 25-27) The Hebrew text (2 Ki. 3:27) may also be understood to mean the firstborn son of the king of Edom, and some suggest that this is alluded to at Amos 2:1. But this is less likely.

Isaiah's prophecy indicated that the Moabites would mourn for Kir-hareseth's raisin cakes, perhaps a principal product of the city's trade. (Isa. 16:6, 7) Isaiah also spoke of his being boisterous like a harp over Moab and Kir-hareseth. As the strings of a harp vibrate with sound, so Isaiah's inward parts were moved by the message of woe for Kir-hareseth.—Isa. 16:11; see also Jeremiah 48:31, 36.

KISH [bow, power].

1. A Merarite Levite who was the son of Mahli and brother of Eleazar. As Eleazar died without sons, having had only daughters, the sons of Kish took these heiresses as wives. One of the "sons of Kish" was Jerahmeel.—1 Chron. 23:21, 22; 24:29.

2. A Benjamite; the son of Jeiel and his wife Maacah. (1 Chron. 8:29, 30) His brother Ner was the grandfather of Saul, Israel's first king. (1 Chron. 9:35-39) Apparently Kish's father Jeiel was also called Abiel.—See ABIEL No. 1.

3. A Benjamite who was the father of King Saul. (1 Sam. 14:51; Acts 13:21) He was a wealthy member of the family of the Matrites. (1 Sam. 9:1; 10:21) This Kish was the son of Ner and grandson of Jeiel (Abiel), thus being the nephew of the Kish mentioned above. (1 Chron. 8:29-33; 9:35-39) However, 1 Samuel 9:1 calls him the son of Abiel, apparently using the term "son" to represent him not as the immediate son of Abiel (Jeiel), but rather as his grandson.

The home of Kish was evidently at Gibeah, in Benjamin (1 Sam. 10:26), although his burial place was in Zela. (2 Sam. 21:14) The only event mentioned in the Bible regarding Kish concerns his sending his son Saul and an attendant out to search for some lost she-asses.—1 Sam. 9:3, 4.

4. A Levite of King Hezekiah's time; son of Abdi of the sons of Merari. Kish was one of the Levites who helped to cleanse the temple in the first year of Hezekiah's reign.—2 Chron. 29:1-5, 12-17.

5. A Benjamite ancestor of Esther's cousin Mordecai.—Esther 2:5-7.

KISHI (Kish'i) [possibly, gift]. Apparently the same person as the Merarite Levite Kushaiah, father of the musician Ethan.—1 Chron. 6:19; 44; 15:17; see KUSHAIAH.

KISHION (Kish'i·on). A boundary city of Issachar assigned to the Gershonites. (Josh. 19:17, 18, 20; 21:27, 28) "Kedesh," found at 1 Chronicles 6:72, appears to be an alternate name for Kishion.—See KEDESH No. 3.

KISHON (Ki'shon), **TORRENT VALLEY OF** [possibly, bending, curving]. A stream identified as the Nahr el-Muqatta'. The Kishon winds its way in a northwesterly direction through the Plain of Esdraelon and, after flowing through a narrow gorge between Mount Carmel and a spur of the Galilean hills, enters the Plain of Acco (Acre) before finally emptying into the Mediterranean. The airline distance from the Kishon's sources to its mouth at the Bay of Acco is about twenty-three miles (37 kilometers). Approximately twenty feet (6 meters) wide in the spring, the portion of the Kishon flowing through the Plain of Esdraelon increases in width by some ten feet (3 meters) in the western section of the plain. The Kishon's greatest width of about sixty-five feet (20 meters) is reached in the Plain of Acco. With the exception of the last seven miles (11 kilometers) of its course, the Kishon is usually dry during the summer. But in the rainy season it becomes a rushing torrent, flooding its banks and sweeping everything in its path. The plain through which the Kishon flows then becomes a marshy region.

In the time of Barak and Deborah the torrent valley of Kishon figured in the deliverance of the Israelites from Canaanite oppression. Barak and his troops took a position on Mount Tabor, this action drawing army chief Sisera, with his well-equipped forces and 900 chariots, to the Kishon. (Judg. 4:6, 7, 12, 13) The Israelites appeared to be at a military disadvantage. Yet, when directed to do so, Barak and his 10,000 men descended from Mount Tabor to engage the enemy. Jehovah God then intervened. "From heaven did the stars fight, from their orbits they fought against Sisera."—Judg. 4:14, 15; 5:20.

According to the traditional Jewish view expressed in the writings of Josephus, "there came down from heaven a great storm, with a vast quantity of rain and hail, and the wind blew the rain in the faces of the Canaanites, and so darkened their eyes, that their arrows and slings were of no advantage to them." (*Antiquities of the Jews*, Book V, chap. V, par. 4) Such a downpour would have turned the ground to mud, immobilizing chariots and causing horses to sink into the mire and the enemy to flee in terror before Barak's men. By whatever means, with Jehovah's help, "all the camp of Sisera fell by the edge of the sword. Not as much as one remained." (Judg. 4:15, 16; see also Psalm 83:9, 10.) Apparently the treacherous torrent of Kishon swept the corpses of the enemy away. (Judg. 5:21) Sisera himself escaped on foot, to suffer inglorious death by the hand of a woman, Jael the wife of Heber the Kenite. —Judg. 4:17-21.

Later, during the reign of Israel's King Ahab, the prophet Elijah slaughtered 450 prophets of Baal at the torrent valley of Kishon.—1 Ki. 18:22, 40.

The "torrent valley that is in front of Jokneam" (Josh. 19:11) is considered to be the Kishon.

KISS. In Biblical times the act of kissing or touching one's lips to those of another (Prov. 24:26), to another person's cheek, or, in an exceptional case, even to his feet (Luke 7:37, 38, 44, 45), served as a token of affection or respect. Kissing was common

not only between male and female relatives (Gen. 29:11; 31:28) but also between male relatives. (Gen. 27:26, 27; 45:15; Ex. 18:7; 2 Sam. 14:33) It was likewise a gesture of affection between close friends. —1 Sam. 20:41, 42; 2 Sam. 19:39.

Kissing might accompany a blessing. (Gen. 31:55) Aged Israel or Jacob kissed and embraced Joseph's sons, Ephraim and Manasseh, before blessing their father and them. (Gen. 48:8-20) When the patriarch later finished giving commands to his twelve sons he expired and "Joseph fell upon the face of his father and burst into tears over him and kissed him." (Gen. 49:33-50:1) Samuel kissed Saul when anointing him as Israel's first king.—1 Sam. 10:1.

A fond greeting included kissing, perhaps accompanied by weeping and embracing. (Gen. 33:4) The father of the returning prodigal of Jesus Christ's illustration fell upon his son's neck and "tenderly kissed him." (Luke 15:20) Kissing also went with a loving farewell. (Gen. 31:55; Ruth 1:9, 14) When the apostle Paul was about to depart from Miletus, the older men of the Ephesian congregation were so moved that they wept and "fell upon Paul's neck and tenderly kissed him."—Acts 20:17, 37.

The Bible makes brief reference to kisses associated with love between the sexes. (Song of Sol. 1:2; 8:1) In giving advice to guard against the devices of a wicked woman, the book of Proverbs warns of the seductive kiss of a prostitute.—Prov. 7:13.

Kisses could be hypocritical. Absalom, shrewdly seeking power, kissed men who drew near to bow down to him. (2 Sam. 15:5, 6) Treacherous Joab's kiss meant death to unsuspecting Amasa. (2 Sam. 20:9, 10) Also, it was with a deceitful kiss that Judas Iscariot betrayed Jesus Christ.—Matt. 26:48, 49; Mark 14:44, 45.

FALSE WORSHIP

Kissing as an act of adoration toward false gods was forbidden by Jehovah, who mentions 7,000 men who did not bend the knee to Baal and kiss him. (1 Ki. 19:18) Ephraim was scored for making idols and saying: "Let the sacrificers who are men kiss mere calves." (Hos. 13:1-3) The Greeks and Romans had the practice of throwing a kiss with the hand to their idols, if these were inaccessible, and in this way they also greeted the rising sun. Job 31:27 may allude to a similar idolatrous practice.

THE "HOLY KISS"

Among early Christians there was the "holy kiss" (Rom. 16:16; 1 Cor. 16:20; 2 Cor. 13:12; 1 Thess. 5:26) or "kiss of love" (1 Pet. 5:14), possibly bestowed on individuals of the same sex. This early Christian form of greeting may correspond to the ancient Hebrew practice of greeting one with a kiss. Though the Scriptures provide no details, the "holy kiss" or "kiss of love" evidently reflected the wholesome love and unity prevailing in the Christian congregation. —John 13:34, 35.

FIGURATIVE USE

Kissing, as representing a demonstration of respect and devotion, is mentioned in the inspired advice to "serve Jehovah with fear" and "kiss the son, that He may not become incensed and you may not perish from the way." (Ps. 2:11, 12) Persons responding favorably and submitting to God's king and kingdom will realize great blessings when it can be said: "Righteousness and peace—they have kissed each other," because the connection of the two will be as evident to all as is the close association of affectionate friends.—Ps. 85:10.

KITE [Heb., *'ay·yah'*, "black kite"; *da·'ah'*, "red kite"; and perhaps *day·yah'*, "glede," likely a variety of kite]. The kite is a bird of prey and scavenger combined. Both the black kite and the red kite, the common varieties found in Palestine, are included among the unclean birds according to the Law. (Lev. 11:13, 14; Deut. 14:12, 13) The Deuteronomy list contains *ra·'ah'* in place of *da·'ah'*, as in Leviticus, but this is considered as probably due to a scribal substitution of the Hebrew equivalent of "r" (ר) for "d" (ד), the letters being very similar in appearance.



Red kite, with long forked tail and hooked beak

The Hebrew name *'ay·yah'* is believed to be in imitation of the piercing cry of the black kite (classified by ornithologists as *Milvus migrans*).

The original meaning of the Hebrew name *da·'ah'* is uncertain, but it is suggested that it indicates a "swooping or darting flight," as in the expression "he came darting [from Heb. *da·'ah'*] upon the wings of a spirit" (Ps. 18:10), and in references to the 'pouncing' of the eagle. (Deut. 28:49; Jer. 48:40; 49:22) The name thus points to a bird of prey, and Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 198) suggest the red kite (*Milvus milvus*).

The kite is of the same family as the hawks and falcons and is described as a slender-bodied hawk. A medium-sized bird measuring about twenty-three inches (c. 58 centimeters) in length, the kite has a wingspread of some three feet (1 meter). Its gliding flight is remarkably graceful and effortless and the bird uses its distinctive long forked tail as a rudder to steer through its wheeling and swooping aerial maneuvers.

Though feeding on small rodents and reptiles, the kite as found in the East is a scavenger, often congregating around villages or cities, where the birds attack any offal or carcasses available. Though it has the characteristic hooked beak of the bird of prey, the kite's talons do not have the power of the eagle's or falcon's but are comparatively weak, like those of the carrion-eating vulture. Job uses the black kite as an example of superior sharp-sightedness, while showing that man's ingenuity and search for wealth leads him into underground paths that even the far-seeing birds of prey cannot see.—Job 28:7.

The black kite arrives in Palestine in March, having spent the winter in Africa. It is very common in Egypt and may well have been one of the birds Joseph foretold would eat the dead body of Pharaoh's executed chief baker. (Gen. 40:19) It is represented in Egyptian paintings and even appears among the hieroglyphic characters. During their season in Palestine the black kites range the country in large numbers, building their nests in the forks of trees, or on the ledges of city buildings, often including strips of cloth in the nest-building materials.

The red kite, which is found in Palestine even during the winter months, is a reddish-brown bird, barred with black, with a grayish-white head. In England, where the bird also migrates, the name "glede" was applied to it due to its gliding flight. The paper kite used by young boys in play also derives its English name from these soaring birds.

KITRON (Kit'ron). A city from which the Zebulunites failed to expel the Canaanite inhabitants. (Judg. 1:30) Kitron is identified by some geographers with Tell el-Far, about seven miles (11 kilometers)

SE of Haifa. This ancient city in Zebulun may be the same as Kattath.—Josh. 19:15.

KITTIM (Kit'tim). Kittim is listed as one of the four "sons" of Javan, although the name appears only in the plural form in all Scriptural references. (Gen. 10:4; 1 Chron. 1:7) The name thereafter is used to represent a people and region.

Josephus (*Antiquities of the Jews*, Book I, chap. VI, par. 1) referred to Kittim as "Cethimus" and stated that he "possessed the island Cethima: it is now called Cyprus; and from that it is that all islands, and the greatest part of the sea-coasts, are named Cethim by the Hebrews: and one city there is in Cyprus that has been able to preserve its denomination; it has been called Citius by those who use the language of the Greeks, and has not, by the use of that dialect, escaped the name of Cethim." The ancient Phoenicians referred to the people of Cyprus as *Kitti*. Modern authorities generally agree with such identification of Kittim with Cyprus.

The city of Kition (Citius) on the SE coast of Cyprus is best known as a Phoenician colony and so some scholars have viewed the listing of Kittim among the descendants of Japheth as out of place. (Gen. 10:2, 4; 1 Chron. 1:5, 7) However, the evidence shows that the Phoenicians were relative latecomers to Cyprus and their colony at Kition is considered to date from only about the eighth or ninth century B.C.E. Additionally, the *Encyclopædia Britannica* (1959 ed., Vol. 5, p. 728) says concerning Kition: "The earliest remains go back to an Aegean colony of Mycenaean age (*c.* 1400-1100 B.C.), but in historic times [i.e., centuries later] Citium is the centre of Phoenician influence in Cyprus." Hasting's *A Dictionary of the Bible* (1903 ed., Vol. III, p. 7) comments on certain inscriptions discovered near Larnaka, the ancient Kition, and written in a Greek dialect but employing Phoenician letters, saying: "This seems to indicate that the people from whom these inscriptions have come down to us were a Greek people, ethnographically belonging to the family of Javan, retaining their language and modes of thought, but largely influenced by the presence of a Phœnician immigration. That they adopted the Phœnician letters and mode of writing is just the sort of result we should have expected, seeing that the Phœnician colonists were enterprising merchants, who would naturally lead in matters of commerce and correspondence with those around." As late as the seventh century B.C.E. an inscription of Assyrian King Esarhaddon shows nine Greek kings on the island of Cyprus but only one Phoenician king there. So the identification of Kittim primarily, though not exclusively, with the island of Cyprus seems to harmonize well with the Biblical record.

That Kittim may embrace other areas in addition to the island of Cyprus is indicated by Josephus' statement, quoted earlier, about the Hebrew usage of the term as embracing other Mediterranean islands and coastland regions, Cyprus being but the nearest (to Palestine) of the Kittim lands. This seems to be borne out by the references to the "islands" or "coastlands" of Kittim at Ezekiel 27:6 and Jeremiah 2:10. Some commentators consider that Kittim is also used in this larger sense at Numbers 24:24, where the prophet Balaam, who lived contemporaneously with Moses, foretold that "ships from the coast of Kittim" would afflict Assyria and Eber, but that the attacker would eventually perish. This view would allow for the attack perhaps to originate from the seacoast region of Macedonia, from which country Alexander the Great advanced, conquering the land of "Asshur" (Assyria-Babylonia) along with the Medo-Persian Empire; others suggest the attackers to be Romans from the Mediterranean coastlands of Italy. The Targum and the *Vulgate* both use "Italy" in place of "Kittim," at a certain text. (Num. 24:24, *Vg;* 1 Chron. 1:7, Targum); while the apocryphal book of 1 Maccabees (1:1, *JB*) uses Kittim to represent the land of Macedonia.

In Isaiah's pronouncement against Tyre, Kittim (likely Cyprus) is the point at which the eastbound ships of Tarshish receive the news of Tyre's downfall, and the "virgin daughter of Sidon" is told by Jehovah to "cross over to Kittim itself," in a vain effort to find refuge. (Isa. 23:1, 11, 12) This is in harmony with the historical evidence for Phoenician colonies in Cyprus at the time of, as well as subsequent to, Isaiah's prophesying (c. 778-732 B.C.E.). An inscription of Esar-haddon relates the flight of King Luli of Sidon to Cyprus as the result of the Assyrian's attack. Similarly, many from Tyre evidently sought haven in Cyprus during Nebuchadnezzar's thirteen-year siege of Tyre, in fulfillment of Isaiah's proclamation.

Final mention of Kittim (by that name) comes in Daniel's prophecy of the rivalry between the enigmatic "king of the north" and "king of the south," where an attack by the "king of the north" is thwarted by "the ships of Kittim."—Dan. 11:30; see CYPRUS.

KNEADING TROUGH. A shallow and generally portable bowl-shaped vessel. It was usually made of wood but sometimes of earthenware or of bronze. In it flour and water were mixed and worked into dough. In preparing leavened bread, the mass was usually leavened by working in a piece of sour dough saved from a previous baking. The mass of dough was left to rise in the kneading trough before baking. (Gen. 18:6; 1 Sam. 28:24) The usual method was to knead the dough with one's hands, though the Egyptians also used their feet at times, when kneading dough in a large trough.—Hos. 7:4.

The size of the kneading bowl or trough varied considerably. However, one earthenware type often used was a bowl approximately ten inches (c. 25 centimeters) in diameter and having a depth of about three inches (c. 8 centimeters).

Bread was an important part of the Hebrew diet and was baked regularly. Hence, the kneading trough was an essential item among the Israelites and other peoples of antiquity. The frogs that covered Egypt during the second blow brought upon it by Jehovah in Moses' day entered the homes and were even found in the kneading troughs. (Ex. 8:3) The Israelites, later leaving Egypt hurriedly, "carried their flour dough before it was leavened, with their kneading troughs wrapped up in their mantles upon their shoulder." (Ex. 12:33, 34) Since the kneading trough was an important vessel in the home, having to do with the preparing of the 'daily bread,' Jehovah's blessing upon it evidently signified an assured sufficiency of food in the home, while his curse upon it would represent hunger.—Deut. 28:1, 2, 5, 15, 17.

KNEE, KNEEL. This joint in the leg is important for support of the body. Hence, wobbling or enfeebled knees portray weakness, and knocking knees, fear. —Job 4:4; Ps. 109:24; Isa. 35:3; Dan. 5:6; Heb. 12:12.

All except 300 of Gideon's 10,000 men bent down upon their knees to drink, apparently putting their faces down to the water. In this position they could not be alert, prepared in case of a surprise attack. They were more concerned with slaking their thirst than with the issue at hand. On the other hand, the 300 remained on their feet, picking up the water and lapping it out of their hands, alert, watchful, ready. The 9,700 negligent ones were therefore dismissed.—Judg. 7:3, 5-8.

Figuratively, a child said to be 'born upon the knees' of a person other than the mother, and thus enjoying that one's favor and care, was acknowledged as that person's child or descendant, just as Bilhah's child was counted as Rachel's.—Gen. 30:3-6; compare Genesis 50:23.

Jehovah promised restoration for his people and likened them to children of Zion or Jerusalem who

would be 'fondled upon the knees,' that is, well cared for, brought back into a favored state.—Isa. 66:12, 13.

KNEELING

The Hebrew word for "kneel" (*ba·rakh'*) is the same root as the one for "blessing," which may indicate that at least at times blessings were conferred upon persons while they kneeled.

While imploring favor

A person might kneel as an act of respect or to implore favor, as when a "chief of fifty" representing King Ahaziah knelt before Elijah to plead for his life and that of the men accompanying him. (2 Ki. 1:13, 14) It was on bended knee that a leper entreated Jesus to make him clean.—Mark 1:40-42; also 10:17-22.

During prayer

True worshipers often knelt when praying to God, this posture being a suitable indication of their humility. (Ezra 9:5; Acts 9:36, 40; 21:3-6) Solomon assumed a kneeling position before the congregation of Israel during his prayer at the temple's dedication. (2 Chron. 6:13) Despite a royal decree that for thirty days petition should be made only to King Darius, Daniel knelt in prayer to Jehovah three times a day, doing so while the windows of his roof chamber were open toward Jerusalem. (Dan. 6:6-11) Jesus Christ himself furnished an example of kneeling in prayer to Jehovah. In the Garden of Gethsemane on the night of his betrayal, Jesus "bent his knees and began to pray."—Luke 22:41.

Practicers of false religion knelt before idols of their gods. But in Elijah's day Jehovah preserved 7,000 faithful persons in Israel, 'all the knees that had not bent down to Baal.'—1 Ki. 19:18; Rom. 11:4.

Obeisance or acknowledgment of high station

Kneeling may denote obeisance or recognition of a superior's high position. Soldiers knelt before Jesus and did obeisance to him, doing so, however, in mockery.—Matt. 27:27-31; Mark 15:16-20.

Jehovah has granted the faithful resurrected Jesus Christ a superior position and a name that is above every other name, "so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground." All who gain life must bend their knees in worship to Jehovah in the name of Jesus Christ and acknowledge him as Lord to God's glory. This includes "those under the ground," evidently showing that those resurrected from the grave also come under this requirement.—Phil. 2:9-11; John 5:28, 29; Eph. 1:9, 10.

Primarily, recognition of Jehovah's supremacy and sovereignty is required of those desiring divine favor. Jehovah has declared: "By my own self I have sworn . . . that to me every knee will bend down." (Isa. 45:23; Rom. 14:10-12) Appropriately, therefore, the psalmist fervently urged fellow Israelites: "O come in, let us worship and bow down; let us kneel before Jehovah our Maker."—Ps. 95:6; see ATTITUDES AND GESTURES.

KNIFE. A single- or double-edged cutting implement. Knives used in Biblical lands in times past were made of stone (particularly of flint), copper, bronze and iron.

The Hebrew term *ma·'akhe'leth*, which literally refers to an instrument for eating, is also applied to large knives such as those employed in cutting up the carcasses of sacrificial animals. A "slaughtering knife [Heb., *ma·'akhe'leth*]" was the instrument faithful Abraham took in hand when about to sacrifice Isaac (Gen. 22:6, 10), and the same type was used by a certain Levite to cut the body of his dead concubine into twelve pieces. (Judg. 19:29) Also, Proverbs 30:14 speaks of "a generation whose teeth are swords and whose jawbones are slaughtering knives," thus employing the same Hebrew term as a figure of rapaciousness.

"Flint knives" were made by Joshua for use in circumcising the sons of Israel at Gibeath-haaraloth. (Josh. 5:2-4) The Hebrew term designating these knives is *hhe'rev*, generally rendered "sword," and literally meaning here "daggers (swords) of rock." The common "Canaanite" flint knife was about six inches (c. 15 centimeters) in length and had a raised center ridge and a double edge.

Scribes and secretaries of ancient times used a type of knife to sharpen their reed pens and to make erasures. Jeremiah 36:23 tells of the use of a "secretary's knife" to tear apart a roll of a book prepared by Jeremiah at Jehovah's direction.

Ancient knives of copper found commonly have a straight blade from six to ten inches (c. 15 to 25 centimeters) in length, some with curved tips also being discovered. Handles were often one piece with the blade. Other handles were made of wood and fastened to the blade. Iron knives were similar, their blades being cast in limestone molds, like the mold discovered at Tell Beit Mirsim, in which a blade sixteen inches (c. 40.6 centimeters) in length could be cast.

Proverbs 23:1, 2 makes figurative reference to a knife, recommending the 'putting of a knife to one's throat' when eating with a king, evidently emphasizing the need to restrain one's appetite in such circumstance.

KNOB. An ornamental part of the golden lampstand used in the Tabernacle; designated by the Hebrew word *Kaph·tohr'* (or, *kaph·tor'*), evidently referring to a round protrusion. (Ex. 25:31-36; 37:17-22) These "knobs" alternated with the ornamental blossoms on the main stem and each of the six branches of the lampstand. Some of the knobs seem to have formed a boss or projecting support for these branches. They are discernible on the lampstand as depicted in the relief on the Arch of Titus (in Rome), where Roman soldiers are shown carrying spoils from the temple in Jerusalem, destroyed in 70 C.E.

KNOWLEDGE. Essentially, knowledge means familiarity with facts acquired by personal experience, observation or study. The Bible strongly urges the seeking for and treasuring of right knowledge, recommending it rather than gold. (Prov. 8:10; 20:15) Jesus stressed taking in knowledge, and it is repeatedly emphasized in the books of the Christian Greek Scriptures.—John 17:3; Phil. 1:9; 2 Pet. 3:18.

SOURCE OF KNOWLEDGE

Jehovah is actually the basic source of knowledge. Life, of course, is from him and life is essential for one's having any knowledge. (Ps. 36:9; Acts 17:25, 28) Furthermore, God created all things, so human knowledge is based on a study of God's handiwork. (Rev. 4:11; Ps. 19:1, 2) God also inspired his written Word, from which man can learn the divine will and purposes. (2 Tim. 3:16, 17) Thus the focal point of all true knowledge is Jehovah, and one seeking it ought to have a reverent fear of him, which fear is the beginning of knowledge. (Prov. 1:7) Such godly fear puts one in position to gain accurate knowledge, whereas those who leave God out of consideration readily draw wrong conclusions from the things that they observe.

The Bible repeatedly links Jehovah and knowledge, calling him "a God of knowledge" and describing him as "perfect in knowledge."—1 Sam. 2:3; Job 36:4; 37:14, 16.

The role that Jehovah has assigned to his Son in the outworking of His purposes is of such importance that it can be said of Jesus: "Carefully concealed in him are all the treasures of wisdom and of knowledge." (Col. 2:3) Unless a person exercises faith in Jesus Christ as God's Son, he cannot grasp the real meaning of the Scriptures and see how God's

purposes are working out in harmony with what He has foretold.

One is aided to appreciate more fully the meaning and importance of knowledge by examining the Hebrew and Greek words often translated "knowledge" as well as by noting the relationship between knowledge and wisdom, understanding, thinking ability and discernment.

MEANING OF TERM

In the Hebrew Scriptures a number of words (nouns) that can be translated "knowledge" are related to the basic verb *ya·dha"*, signifying "to know (by being told)," "to know (by observing)," "to know how to do a thing" or "to have experienced." The exact shade of meaning, and often the way each word should be translated, must be determined by the context. For instance, God said that he 'knew' Abraham and so was sure that that man of faith would command his offspring correctly. Jehovah was not saying simply that he was aware that Abraham existed, but, rather, that He had become well acquainted with Abraham, for he had observed Abraham's obedience and interest in true worship over many years.—Gen. 18:19, *NW, La;* Gen. 22:12; compare JEHOVAH (Early Use of the Name and Its Meaning).

As with the root *ya·dha"* (to know), the principal Hebrew word rendered "knowledge" (*da"ath*) carries the basic idea of knowing facts or having information, but at times it includes more than that. For example, Hosea 4:1, 6 says that at a certain time there was no "knowledge of God" in Israel. That does not mean that the people were not aware that Jehovah was God and that he had delivered and led the Israelites in the past. (Hos. 8:2) But by their course of murdering, stealing and committing adultery they showed that they rejected real knowledge, because they were not acting in harmony with it.—Hos. 4:2.

Ya·dha" sometimes denotes sexual intercourse, as at Genesis 4:17, where some translations euphemistically prefer to render it "knew" or "to know" (*AV; RS; Ro*), whereas others suitably say that Cain "had intercourse" with his wife. (*AT; Mo; NW*) The verb *gi·no'sko* is used similarly at Matthew 1:25 and Luke 1:34.

After Adam and Eve ate the forbidden fruit (Gen. 2:17; 3:5, 6), Jehovah said to his associate in creative work (John 1:1-3): "Here the man has become like one of us in *knowing* good and bad." (Gen. 3:22) This apparently did not mean merely having knowledge of what was good and what was bad for them, for the first man and woman had such knowledge by reason of God's commands to them. Also, it could not mean that they now had a better knowledge of good and bad, for, if they had, they would have repented. Furthermore, God's words at Genesis 3:22 could not pertain to their now knowing what was bad by experience, for Jehovah said that they had become like him and he has not learned what is bad by doing it. (Ps. 92:14, 15) Evidently, Adam and Eve got to know what was good and what was bad in the special sense of now judging for themselves what was good and what was bad. They were idolatrously placing their judgment above God's, disobediently becoming a law to themselves, as it were, instead of obeying Jehovah, who has both the right and the wisdom necessary to determine good and bad.—Jer. 10:23.

In the Christian Greek Scriptures there are two words commonly translated "knowledge," *gno'sis* and *e·pi'gno·sis*. Both are related to the verb *gi·no'sko*, which means to come to know, recognize or realize. The way this verb is used in the Bible, though, shows that it can indicate a favorable relationship between the person and one he "knows." (1 Cor. 8:3; 2 Tim. 2:19) Knowledge (*gno'sis*) is put in a very favorable light in the Christian Greek Scriptures. However, not all that men may call "knowledge" is to be sought, because philosophies and views exist that are "falsely called 'knowledge.'" (1 Tim. 6:20) The recommended knowledge is about God and his purposes. (2 Pet. 1:5) This involves more than merely having facts, which many atheists have; a personal devotion to God and Christ is implied. (John 17:3; 6:68, 69) Whereas having knowledge (information alone) might result in a feeling of superiority (1 Cor. 8:1), the knowledge that leads to everlasting life includes the love of Christ, which "surpasses knowledge" alone and balances and gives direction to knowledge.—Eph. 3:19.

E·pi'gno·sis, a strengthened form of *gno'sis* (*e·pi'*, meaning "additional," can often be seen from the context to mean exact, accurate or full knowledge. Thus Paul wrote about some who were learning (taking in knowledge) "yet never able to come to an accurate knowledge ["full knowledge," *TC;* "personal knowledge," *Ro;* "clear, full knowledge," *Da* ftn.] of truth." (2 Tim. 3:6, 7) He also prayed that ones in the Colossian congregation, who obviously had some knowledge of God's will, for they had become Christians, "be filled with the accurate knowledge of his will in all wisdom and spiritual discernment." (Col. 1:9) Such accurate knowledge should be sought by all Christians (Eph. 1:15-17; Phil. 1:9; 1 Tim. 2:3, 4), it being important in putting on the "new personality" and in gaining peace.—Col. 3:10; 2 Pet. 1:2.

KNOWLEDGE RELATED TO WISDOM, UNDERSTANDING, DISCERNMENT AND THINKING ABILITY

Frequently in the Bible knowledge is linked with other attributes such as wisdom, understanding, discernment and thinking ability. (Prov. 2:1-6, 10, 11) Grasping the basic differences between these greatly illuminates many texts. It is to be acknowledged, though, that the original words involved cannot be said to match invariably certain English words. The setting and use of a word affect the sense. Nonetheless, certain interesting differences emerge when one notes the Bible's references to knowledge, wisdom, understanding, discernment and thinking ability.

Wisdom

Wisdom is the ability to put knowledge to work or use it, the intelligent application of learning. A person might have considerable knowledge, but not know how to use it because of lacking wisdom. Jesus linked wisdom with accomplishment in saying: "Wisdom is proved righteous by its works." (Matt. 11:19) Solomon asked for and received from God, not just knowledge, but also wisdom. (2 Chron. 1:10; 1 Ki. 4:29-34) In the case of two women who claimed the same child, Solomon had knowledge of a mother's devotion to her child; he displayed wisdom by using his knowledge to settle the dispute. (1 Ki. 3:16-28) "Wisdom is the prime thing," for without it knowledge is of little value. (Prov. 4:7; 15:2) Jehovah abounds in and provides both knowledge and wisdom.—Rom. 11:33; Jas. 1:5.

Understanding

The ability to see how the parts or aspects of something relate to one another, to see the entire matter and not just isolated facts, is understanding. The basic Hebrew word has the idea of "to separate" or "to distinguish," and it is often rendered "to understand" or "to discern." It is similar with the Greek *sy·ni'e·mi*. Thus at Acts 28:26 (quoting Isaiah 6:9, 10) it could be said that the Jews heard but did not understand, or did not put together. They did not grasp how the points or thoughts fitted together to mean something to them. Proverbs 9:10, in saying that "knowledge of the Most Holy One is what understanding is," shows that true understanding of anything involves appreciation of its relation to God and his purposes. Because a person with understanding is able to connect new information to things he already knows, "to the understanding one knowledge is an easy thing." (Prov. 14:6) Knowledge and understanding are allied and both to be sought.—Prov. 2:5; 18:15.

Discernment

A Hebrew word frequently rendered "discernment" is related to the word translated "understanding." Both appear at Proverbs 2:3, which the translation by the Jewish Publication Society renders: "If thou call for understanding, and lift up thy voice for discernment . . . " As with understanding, discernment involves seeing or recognizing things, but it emphasizes distinguishing the parts, weighing or evaluating one in the light of the others. One who unites knowledge and discernment controls what he says and is cool of spirit. (Prov. 17:27) The one opposing Jehovah displays lack of discernment. (Prov. 21:30) Through his Son God gives discernment (full understanding or insight).—2 Tim. 2:1, 7, *NW, NE.*

Thinking ability

Knowledge is also related to what is sometimes translated "thinking ability." The Hebrew word can be used in a bad sense (evil ideas, schemes, devices) or a favorable one (shrewdness, sagacity). Thus the mind and thoughts can be directed to an admirable, upright end, or just the opposite. By paying close attention to the way Jehovah does things, and inclining one's ears to all the various aspects of His will and purposes, one safeguards his own thinking ability, directing it into right channels. (Prov. 5:1, 2) Properly exercised thinking ability, harmonious with godly wisdom and knowledge, will guard a person against being ensnared by immoral enticements. —Prov. 2:10-12.

CAUTION IN GAINING KNOWLEDGE

Solomon apparently put knowledge in a negative light when saying: "For in the abundance of wisdom there is an abundance of vexation, so that he that increases knowledge increases pain." (Eccl. 1:18) This would appear contrary to the general view of knowledge one finds in the Bible. However, it may be that Solomon here stresses again the vanity of human endeavors in all matters other than the carrying out of God's commands. (Eccl. 1:13, 14) Thus, a man may gain knowledge and wisdom in many fields, or may explore deeply some specialized field, and such knowledge and wisdom may be proper in themselves, though not directly related to God's declared purpose. Yet, with such increased knowledge and wisdom the man may well become more keenly aware of how limited his opportunities are to use his knowledge and wisdom due to his short life-span and due to the problems and bad conditions that confront and oppose him in imperfect human society. This is vexing, producing a painful sense of frustration. (Compare Romans 8:20-22; Ecclesiastes 12:13, 14; see ECCLESIASTES.) Thus, too, the knowledge obtained by 'devotion to many books,' unless tied in with, and put to use in, the carrying out of God's commands is "wearisome to the flesh."—Eccl. 12:12.

KOA (Ko'a). A people or region mentioned with Pekod and Shoa at Ezekiel 23:23 and foretold by Jehovah to supply part of the enemy forces that would assault unfaithful Jerusalem and Judah. Koa was probably located E of Babylonia and has been generally linked with the *Kutu* (or *Ku*), a people who resided E of the Tigris on the steppes between the upper 'Adhaim and Diyala Rivers. The *Kutu* are frequently coupled with the *Sutu* (perhaps the Shoa of Ezekiel 23:23) in Assyrian inscriptions, such records showing them as fighting against Assyria.

KOHATH (Ko'hath) [assembly]. The second named of the three sons of Levi (Gen. 46:11; Ex. 6:16; 1 Chron. 6:1) and father of Amram, Izhar, Hebron and Uzziel. (Ex. 6:18; Num. 3:19; 1 Chron. 6:2) He was the progenitor of the Kohathites, one of the three main divisions of the Levites. (Num. 3:17, 27) He was likely born in the land of Canaan, and is listed among the sixty-six souls who "came to Jacob into Egypt." (Gen. 46:8, 11, 26; see, however, BENJAMIN No. 1.) Kohath's descendants included Moses, Aaron, Miriam (Ex. 6:18, 20; Num. 26:58, 59) and rebellious Korah. (Num. 16:1-3) Kohath lived 133 years.—Ex. 6:18.

KOHATHITE (Ko'hath-ite). A descendant of the family head Kohath, who was one of the three sons of Levi. (Gen. 46:11; Num. 26:57) The "Kohathites" or "sons of Kohath" were divided into four families, being descendants of the four sons of Kohath: the Amramites, the Izharites, the Hebronites and the Uzzielites. (Num. 3:19, 27) Their chieftain at the time of Israel's encampment at Mount Sinai (1513 B.C.E.) was Elizaphan the son of Uzziel. (Num. 3:30) Moses and Aaron were Kohathites of the Amramite family (Ex. 6:18, 20), and rebellious Korah was a Kohathite of the family of the Izharites (Num. 16:1), as was the faithful prophet Samuel.—1 Sam. 1:1, 19, 20; 1 Chron. 6:33-38.

The census taken in the wilderness of Sinai revealed that there were 8,600 males a month old and upward belonging to the families of the Kohathites. (Num. 3:27, 28) Their males between thirty and fifty years of age "who entered into the service group for the service in the tent of meeting" numbered 2,750. —Num. 4:34-37.

During the wilderness trek, the Kohathites were assigned to camp on the S side of the tabernacle (Num. 3:29), between it and the encampment of the tribes of Reuben, Simeon and Gad. (Num. 2:10, 12, 14) The Kohathites had the privilege and responsibility of transporting the ark of the covenant, the table of showbread, the lampstand, the altars and the utensils of the holy place, as well as the screen of the Most Holy (Num. 3:30, 31), after these items were packed and covered by Aaron and his sons, who were also Kohathites. The Kohathites other than Aaron and his sons were not allowed to see the utensils even for a moment, or to touch the holy place, for doing so would mean death. (Num. 4:4-15, 20) Though Israel provided the Levites with cattle and wagons for transporting the tabernacle equipment, the Kohathites were not given any. Doubtless because of the sacredness of their burdens, they carried their loads on the shoulder. (Num. 7:2-9) They were the last of the Levites to pull away from an encampment. —Num. 10:17-21.

After the conquest of Canaan, when the Levites were assigned certain cities, the Kohathites received twenty-three, thirteen being assigned to the sons of Aaron out of the territories of Judah, Simeon and Benjamin and the other ten to the rest of the Kohathites from the territories of Ephraim, Dan and the half tribe of Manasseh.—Josh. 21:1-5, 9-26; 1 Chron. 6:54-61, 66-70.

Heman, a Kohathite of the family of Izhar, was given a position by David in connection with the singing at Jehovah's sanctuary. (1 Chron. 6:31-38) One hundred and twenty Kohathites under Uriel their chief were among those whom David appointed to bring the ark of Jehovah from the house of Obed-edom to Jerusalem, on which occasion Heman figured prominently in the music and singing. (1 Chron. 15: 4, 5, 11-17, 19, 25) According to First Chronicles, when David divided the Levites into courses or divisions, some Kohathites were singers (25:1, 4-6) and gatekeepers (26:1-9); others were in charge of the stores and things made holy (26:23-28), and some acted as officers, judges and administrators. (26:29-32) Certain Kohathites looked after baking and the preparation of layer bread for the sabbath.—1 Chron. 9:31, 32.

The Kohathites praised Jehovah upon learning that he would give Judah under Jehoshaphat victory over the combined forces of Ammon, Moab and Mount Seir. (2 Chron. 20:14-19) Kohathite Levites participated in cleansing the house of Jehovah in King Hezekiah's day. (2 Chron. 29:12-17) Also, Kohathites Zechariah and Meshullam were among those acting as overseers when King Josiah repaired the temple. —2 Chron. 34:8-13.

KOLAIAH (Ko·lai'ah) [voice of Jehovah].

1. Father of the false prophet Ahab who was among the Jews in Babylonian exile before Jerusalem's destruction in 607 B.C.E.—Jer. 29:21; see AHAB No. 2.

2. A Benjamite and apparent ancestor of a certain Sallu residing in Jerusalem in Nehemiah's day after the Babylonian exile.—Neh. 11:4, 7.

KORAH (Ko'rah) [perhaps, baldness].

1. One of Esau's three sons by his Hivite wife Oholibamah; born in Canaan prior to Esau's withdrawal to the mountainous region of Seir. (Gen. 36:2, 5-8, 14; 1 Chron. 1:35) Korah was a sheik of the land of Edom.—Gen. 36:18.

A "sheik Korah" is listed at Genesis 36:16 as a son of Eliphaz and grandson of Esau. However, the name does not appear among the descendants of Eliphaz at Genesis 36:11, 12 or 1 Chronicles 1:36. The Samaritan *Pentateuch* omits the name at Genesis 36:16 and some scholars suggest its appearance in the Masoretic text may be the result of a copyist's error.

2. One of the sons of Hebron of the tribe of Judah. —1 Chron. 2:43.

3. A Kohathite Levite of the family of Izhar. (Ex. 6:16, 18, 21; 1 Chron. 6:1, 2, 22 [Amminadab was perhaps an alternative name for Izhar]) During Israel's wilderness trek he rebelled against the authority of Moses and Aaron, doing so in league with the Reubenites Dathan, Abiram and On and 250 "chieftains of the assembly" or "men of fame." (Num. 16:1, 2) They contended that "the whole assembly are all of them holy and Jehovah is in their midst," asking, "Why, then, should you lift yourselves up above the congregation of Jehovah?" (Num. 16:3-11) Moses later sent to call Dathan and Abiram, but they refused to be present, thinking Moses had no right to summon them. (Num. 16:12-15) Korah, his assembly, and High Priest Aaron were told to present themselves before Jehovah, all supplied with fire holders and burning incense.—Num. 16:16, 17.

Korah and the 250 men with him, all carrying fire holders with burning incense, stood at the entrance of the tent of meeting with Moses and Aaron the following day. Jehovah's glory appeared to all the assembly and God spoke to Moses and Aaron telling them to separate themselves from the midst of the assembly, "that I may exterminate them in an instant." However, Moses and Aaron interceded for the people, and God then directed Moses to have the assembly get away from the tabernacles of Korah, Dathan and Abiram. This was done. (Num. 16:18-27) Shortly thereafter, "the earth proceeded to open its mouth and to swallow up them and their households and all humankind that belonged to Korah and all the goods." They and all that belonged to them went down alive into Sheol, and the earth covered them over.—Num. 16:28-34.

Those who were before the tent of meeting with the incense-filled fire holders did not escape, for "a fire came out from Jehovah and proceeded to consume the two hundred and fifty men offering the incense." (Num. 16:35) Korah himself was with them at that time and thus perished in that fire from God. —Num. 26:10.

The fire holders of those who conspired with Korah were made into metal plates with which to overlay the altar. This was done "because they presented them before Jehovah, so that they became holy; and they should serve as a sign to the sons of Israel." (Num. 16:36-40) Despite this powerful evidence of divine judgment, the very next day the whole assembly of Israel murmured against Moses and Aaron, complaining, "You men, you have put Jehovah's people to death." This gave rise to indignation on God's part and, despite the pleas of Moses and Aaron, 14,700 died as a result of a scourge from Jehovah, halted only after Aaron made atonement for the people. (Num. 16:41-50) Thereafter, Aaron's priestly position was confirmed by the budding of his rod.—Num. chap. 17.

That the sons of Korah did not follow their father in rebellion seems apparent from the Bible record, for it states: "However, the sons of Korah did not die." (Num. 26:9-11) Korah's descendants later became prominent in Levitical service.—See KORAHITE.

The writer of the book of Jude linked Cain, Balaam and Korah together when warning Christians to guard against animalistic men who "have perished in the rebellious talk of Korah!" Korah evidently sought glory for himself. He challenged Jehovah's appointments, becoming a rebel, and thus justly suffered death as a consequence of his improper course of action.—Jude 10, 11.

KORAHITE (Ko'rah·ite). A descendant of Korah, who rebelled in Moses' day. The Korahites were a paternal house of the Kohathite Levites and descended from Korah through his three sons Assir, Elkanah and Abiasaph. (Ex. 6:18, 21, 24; Num. 16:1-3) "The sons of Korah did not die" with their father (Num. 26:10, 11), evidently because they did not follow him in rebellion.

In the census of Israel taken on the plains of Moab "the family of the Korahites" was registered with the Levite families. (Num. 26:57, 58) When David was still under restrictions imposed by King Saul, certain Korahites were among the mighty men who joined him at Ziklag. (1 Chron. 12:1, 6) The Levitical singer Heman and the prophet Samuel were Korahites (1 Chron. 6:33-38), and King David organized members of Heman's family as singers. (1 Chron. 15:16, 17; 16:37, 41, 42; 25:1, 4-6) Korahites were among the gatekeepers for the house of Jehovah (1 Chron. 26:1-9, 19), and in Jehoshaphat's day "Levites of the sons of the Kohathites and the sons of the Korahites rose up to praise Jehovah the God of Israel with an extraordinarily loud voice," because of promised deliverance from the combined forces of Moab, Ammon and Mount Seir.—2 Chron. 20:14-19.

The superscriptions of Psalms 42, 44-49, 84, 85, 87 and 88 specifically mention the sons of Korah. Though their forefather had been rebellious, Jehovah did not hold the sons of Korah accountable for his error, and because of their faithfulness they were blessed and honored with temple service.

KORE (Ko're) [one who proclaims, or, partridge (probably from the cry); hence, crying out, calling].

1. A Kohathite Levite "of the sons of Asaph" and a descendant of Korah. (Ex. 6:16, 18, 21; 1 Chron. 9:19; 26:1) Shallum, one of "the doorkeepers of the tent," is described as "the son of Kore the son of Ebiasaph the son of Korah," at 1 Chronicles 9:19. This text does not mention all the generations between Shallum and Ebiasaph, but the names given belong in this one genealogy. First Chronicles 26:1 calls the gatekeeper Meshelemiah "the son of Kore."

2. A Levite, "the son of Imnah" and "the gatekeeper to the east" of the temple in King Hezekiah's day. He was "in charge of the voluntary offerings of the true God, to give Jehovah's contribution and the most holy things," and had other men under his control.—2 Chron. 31:14-16.

KOZ [thorn]. A descendant of Judah. Koz "became father to Anub and Zobebah and the families of Aharhel the son of Harum."—1 Chron. 4:1, 8.

KUSHAIAH (Kush·a'iah) [bow of Jehovah (perhaps, the rainbow)]. A Levite of the family of Merari and the father or ancestor of Ethan, one of the group of Levite singers and musicians of David's day. (1 Chron. 15:16, 17) Kushaiah is evidently called Kishi at 1 Chronicles 6:44.

KYRIOS. This Greek word is an adjective, signifying the possessing of power (*ky'ros*) or authority, but is also used as a noun. It appears in each book of the

Christian Greek Scriptures except Titus and the letters of John. It may refer to a "master" of a house, vineyard or harvest (Mark 13:35; Matt. 20:8; Luke 10:2), or to a temporal ruler such as the Roman emperor, Governor Festus' "Lord."—Acts 25:24-26.

Ky'ri·os was the title of address employed by slaves to their master and by children to their father, as well as by other individuals in cases where it might be the equivalent of the English "sir." (Matt. 13:27; 21:29; John 12:21) It appears most frequently with reference to Jesus Christ, who is "Lord [*Ky'ri·os*] to the glory of God the Father." (Phil. 2:9-11; Mark 7:26-28; Acts 2:36; 10:36 and many other texts.) The term corresponds to the Hebrew *'A·dhohn'*. In the Hebrew Scriptures the title "Lord ['*A·dhohn'* or, at times, *'Adho·nay'*, the plural form of excellence]" is applied to Jehovah God, the "Lord of lords." (Deut. 10:17) As God's created Son and Servant, Jesus Christ therefore properly addresses his Father and God (John 20:17) as "Lord" (*'Adho·nay'* or *Ky'ri·os*), the One having superior power and authority, his Head. (Matt. 11:25; 1 Cor. 11:3) As the one exalted to his Father's right hand, Jesus is "Lord of lords" as respects all except his Father, God the Almighty.—Rev. 17:14; 19:15, 16; compare 1 Corinthians 15:27, 28; see LORD.

ITS USE IN PLACE OF THE DIVINE NAME

As shown in the article JEHOVAH, during the early centuries of the Common Era the practice developed of substituting the words *Ky'ri·os* (Lord) and *The·os'* (God) for the Divine Name, Jehovah, in copies of the Greek *Septuagint* translation of the Hebrew Scriptures. Other translations, such as the Latin *Vulgate*, the *Douay Version* (based on the Vulgate), and the *King James* or *Authorized Version*, as well as some modern translations (*AT*, *RS*), followed a similar practice. The Divine Name was replaced by the terms for "God" and "Lord," generally in all-capital letters to indicate the substitution for the Tetragrammaton or Divine Name.

In departing from this practice, the translation committee of the *American Standard Version* of 1901 stated: " . . . the American Revisers, after a careful consideration, were brought to the unanimous conviction that a Jewish superstition, which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version of the Old Testament, as it fortunately does not in the numerous versions made by modern missionaries. . . . This personal name [Jehovah], with its wealth of sacred associations, is now restored to the place in the sacred text to which it has an unquestionable claim."—Preface, p. iv.

A number of translations since then (*The Anchor Bible*, *The Jerusalem Bible* [English and French], the *Nácar-Colunga* and the *Bover-Cantera* translations [both in Spanish], and others) have consistently translated the Tetragrammaton, using the rendering "Yahweh" or a similar form.

Under the heading JEHOVAH (Use of the Name in the Christian Greek Scriptures), evidence is also presented to show that the Divine Name, Jehovah, was used in the original writings of the Christian Greek Scriptures, from Matthew to Revelation. On this basis the *New World Translation*, used throughout this work, has restored the Divine Name in its translation of the Christian Greek Scriptures, doing so a total of 237 times. Other translations had made similar restorations, particularly when translating the Christian Greek Scriptures into Hebrew. A Hebrew version by a Roman Catholic translator in 1668 restored the Divine Name in its rendering of the Christian Greek Scriptures.—See Foreword of *New World Translation of the Christian Greek Scriptures*, 1950 edition, pp. 21-23.

In answering the question, "How is a modern translator to know or determine when to render the Greek words Κύριος [*Ky'ri·os*] and Θεός [*The·os'*] into the divine name in his version?", the New World Translation Committee states: "By determining where the inspired Christian writers have quoted from the Hebrew Scriptures. Then he must refer back to the original to locate whether the divine name appears there. This way he can determine the identity to give to *ky'ri·os* and *the·os'* and he can then clothe them with personality." Explaining further, the Committee said: "To avoid overstepping the bounds of a translator into the field of exegesis, we have tried to be most cautious about rendering the divine name, always carefully considering the Hebrew Scriptures. We have looked for some agreement with us by the Hebrew versions we consulted to confirm our own rendering. Thus, out of the 237 times that we have rendered the divine name in the body of our version, there are only two instances where we have no support or agreement from any of the Hebrew versions. But in these two instances, namely, Ephesians 6:8 and Colossians 3:13, we feel strongly supported by the context and by related texts in rendering the divine name. The notes in our lower margin [of *NW*, 1950 edition] show the support we have for our renderings from the Hebrew versions and other authorities."

LAADAH (La'a·dah) [perhaps, having a fat neck or throat]. A descendant of Judah and the second named of Shelah's two sons. He is referred to as "the father of Mareshah." —1 Chron. 4:21.

LABAN (La'ban) [white].

1. The grandson of Abraham's brother Nahor. He was the son of Bethuel and the brother of Rebekah (Gen. 24:15, 29; 28:5), and was the father of Leah and Rachel. (Gen. 29:16) Laban resided at the city of Haran in Paddan-aram, an area of Mesopotamia. —Gen. 24:10; 27:43; 28:6; 29:4, 5.

Laban is called "the son of Bethuel the Syrian [literally, "the Aramaean"]." He is also referred to as "Laban the Syrian." (Gen. 28:5; 25:20; 31:20, 24) This designation is fitting in view of the fact that he was a resident of Paddan-aram, which means "the plain (flatlands) of Aram," or Syria. Laban was a Shemite dwelling in a region occupied by persons speaking Aramaic, a Semitic language.

To the vicinity just mentioned, aged Abraham sent his servant to find a wife for Isaac. (Gen. 24:1-4, 10) When Laban heard Rebekah's account of her encounter with Abraham's servant and saw the gifts she had been given, he went running to the servant, addressed him as one blessed by Jehovah, and extended hospitality to him. (Gen. 24:28-32) Laban subsequently took a leading part in the negotiations concerning the marriage of Rebekah, the approval for the marriage coming from both him and his father, Bethuel.—Gen. 24:50-61.

Years later, to escape Esau's vengeance and to obtain a wife, Jacob traveled to the home of his uncle Laban at Haran. (Gen. 27:41–28:5) By this time Laban had two daughters, Leah and Rachel (Gen. 29:16), if not also sons. (Gen. 31:1) Laban made an agreement with Jacob that for seven years of service he would give Jacob his youngest daughter, Rachel, as wife. However, Laban tricked Jacob on his wedding night by substituting the older daughter Leah for Rachel, brushing Jacob's protests aside by appealing to local custom and then offering Rachel to Jacob as a second wife, if Jacob would serve him for an additional seven years.—Gen. 29:13-28.

When Jacob finally wished to depart, Laban urged him to remain and continue serving him for wages. (Gen. 30:25-28) The agreement was that Jacob could keep for himself all the speckled and color-patched sheep, the dark-brown sheep among the young rams and any color-patched and speckled she-goats. (Gen. 30:31-34) But Jacob's later words to Leah and Rachel and also to Laban (Gen. 31:4-9, 41) indicate

that during succeeding years Laban frequently altered this original agreement when it turned out that Jacob's flocks were increasing greatly. At length, Laban's attitude toward Jacob changed, and at Jehovah's direction Jacob decided to return to his homeland with his family and flocks.—Gen. 31:1-5, 13, 17, 18.

On the third day after Jacob's secret departure, Laban learned of it and pursued Jacob, catching up with him in the mountainous region of Gilead. However, a warning from God prevented Laban from harming Jacob. (Gen. 31:19-24) When they met, Laban and Jacob quarreled. Jacob pointed to his twenty years of faithful service and hard work and showed how Laban had dealt with him unfairly, changing his wages ten times.—Gen. 31:36-42.

Laban was very concerned about retrieving the teraphim or household idols, which Rachel, unknown to Jacob, had stolen. These he was unable to find, for Rachel kept them concealed. (Gen. 31:30-35) Laban may have been influenced in his religious ideas by the moon-worshiping people among whom he dwelt and this may be indicated by his use of omens and his possession of teraphim. However, it should be noted that reasons more than merely religious ones likely made Laban so anxious to locate and retrieve the teraphim. Tablets unearthed at Nuzi near Kirkuk, Iraq, reveal that, according to the laws of patriarchal times in that particular area, possession of such household idols by a woman's husband could give him the right to appear in court and claim the estate of his deceased father-in-law. Hence, Laban may have thought that Jacob himself stole the teraphim in order later to dispossess Laban's own sons. This may explain why, on failing to locate the household gods, Laban was anxious to conclude an agreement with Jacob that would ensure that Jacob would not go back with the household gods after Laban's death to deprive his sons of their inheritance.

Laban made a covenant of family peace with Jacob, and, to memorialize it, a stone pillar and a heap of stones were set up. Using Hebrew, Jacob called the heap Galeed, meaning "Witness heap." Laban called it Jegar-sahadutha, using an Aramaic or Syrian expression having the same meaning. It was also called "The Watchtower." (Gen. 31:43-53) After bidding his grandchildren and daughters farewell, Laban returned home, and the Bible record makes no further mention of him.—Gen. 31:54, 55.

2. A place mentioned at Deuteronomy 1:1 in relation to the "desert plains in front of Suph." The exact location of Laban is unknown.

LABDANUM. There is some uncertainty as to what is designated by the Hebrew word *neʹkhoʹthʹ*, an item carried by a caravan of Ishmaelites to whom Joseph was sold and one of the fine products that Jacob told his sons to take as a gift to one who was ruler in Egypt. (Gen. 37:25; 43:11) *Neʹkhoʹthʹ* has been variously rendered "spicery" (*AS, AV*), "gum" (*AT, RS*), "tragacanth" (*Da*), "resin" (*Mo*) and, as defined in a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner, "labdanum." (*NW*) Labdanum is a soft, dark-brown or black gum that exudes from the leaves and branches of several varieties of *Cistus* or rockrose, a bushy little plant with large five-petal flowers resembling the wild rose. The gum has a bitter taste but a fragrant odor. It is used in perfumes and, at one time, was also extensively employed in medicine. With reference to this substance the ancient Greek historian Herodotus (Book III, sec. 112) writes: "It is itself most fragrant; for it is found sticking like gum to the beards of he-goats, which collect it from the wood. It is useful for many ointments, and the Arabians burn it very generally as a perfume."

LABOR PAINS. God expressed to the first woman, Eve, after she had sinned, what the result would be as to childbearing. If she had remained obedient, God's blessing would have continued upon her and childbearing would have been an unadulterated joy, for, "the blessing of Jehovah—that is what makes rich, and he adds no pain with it." (Prov. 10:22) But now, as a general rule, the imperfect functioning of the body would bring pain. Accordingly God said (as often the things that he permits are said to be done by him): "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children."—Gen. 3:16.

The Hebrew expression in this passage of Scripture is, literally, "your pain and your pregnancy," and is rendered by some translations "thy sorrow and thy conception." (*AV; Yg*) But the grammatical form used is called "hendiadys," wherein two words are connected by "and" though one thing is meant. Modern translations render the expression accordingly. (*AT; Mo; RS*) So it is not stated that conception would necessarily increase, but that the pain would.

It is true that the pain of pregnancy and childbearing may be relieved by medical treatment, and even prevented to some extent by care and preparatory methods. But, generally, childbirth remains a physically distressing experience. (Gen. 35:16-20; Isa. 26:17) Despite such labor pains associated with childbearing, there is happiness attendant upon the birth of a child. When Jesus Christ spoke intimately with his apostles on the evening before his death, he used this circumstance as an illustration. He explained to them that he was going to leave them, then went on to say: "Most truly I say to you, You will weep and wail, but the world will rejoice; you will be grieved, but your grief will be turned into joy. A woman, when she is giving birth, has grief, because her hour has arrived; but when she has brought forth the young child, she remembers the tribulation no more because of the joy that a man has been born into the world. You also, therefore, are now, indeed, having grief; but I shall see you again and your hearts will rejoice, and your joy no one will take from you."—John 16:20-22.

This painful period did come upon them for parts of three days, when they doubtless wept and 'afflicted their souls' by fasting. (Luke 5:35; compare Psalm 35:13.) But early on the morning of the third day, Nisan 16, the resurrected Jesus appeared to certain of the disciples, and for forty days after that. Imagine their joy! On the day of Pentecost, fifty days from Jesus' resurrection, God's holy spirit was poured out upon them and they became joyful witnesses of his resurrection, first in Jerusalem and later in distant parts of the earth. (Acts 1:3, 8) And no one could take their joy away.

AS REPRESENTING DISTRESS

The psalmist described a gathering of kings as they viewed the splendor and magnificence of God's holy city Zion, with its towers and ramparts of strength. He says: "They themselves saw; and so they were amazed. They got disturbed, they were sent running in panic. Trembling itself took hold of them there, birth pangs like those of a woman giving birth." (Ps. 48:1-6) The psalm appears to describe an actual occurrence in which enemy kings were panic-stricken in a projected attack on Jerusalem. While there are several conjectures as to what occasion is here meant, no certain identification has been made.

Jeremiah, in prophesying defeat to come upon mighty Babylon, told of a people from the north, the report about whom would cause the king of Babylon to have severe pains, like a woman giving birth. This was fulfilled when Cyrus came against Babylon and particularly when the mysterious handwriting appeared on the wall at Babylonian King Belshazzar's feast. This the prophet Daniel interpreted to Belshazzar as portending the immediate fall of Babylon

to the Medes and Persians.—Jer. 50:41-43; Dan. 5: 5, 6, 28.

SYMBOLIC USE

Concerning the coming of "Jehovah's day," the apostle Paul explained that it would be when the cry of "Peace and security!" is being proclaimed. Then "sudden destruction is to be instantly upon them just as the pang of distress upon a pregnant woman; and they will by no means escape." (1 Thess. 5:2, 3) Labor pains come very suddenly, the exact day and hour not foreknown. The pains first are fifteen to twenty minutes apart, becoming closer together as labor advances. In most cases the time of labor is relatively short, especially in its second stage, but once labor pains begin, the woman knows that a birth is approaching and that the ordeal must be undergone. There is no "escape."

In the apostle John's vision in Revelation he saw a heavenly woman crying out "in her pains and in her agony to give birth." The child born was "a son, a male, who is to shepherd all the nations with an iron rod." In spite of the dragon's efforts to devour it, "her child was caught away to God and to his throne." (Rev. 12:1, 2, 4-6) The catching up of the son by God would denote his acceptance of the child as his own, just as the custom was in ancient times to present the child before its father for acceptance. (See BIRTH.) It would follow that the "woman" is God's "wife," the "Jerusalem above," the "mother" of Christ and his spiritual brothers. —Gal. 4:26; Heb. 2:11, 12, 17.

God's heavenly "woman" would, of course, be perfect and the birth would be perfect and without literal pain. The labor pains would, therefore, symbolically indicate that the "woman" would realize that the birth was at hand—would be in expectation of it shortly.

Who would this "son, a male," be? He was to "shepherd all the nations with an iron rod." This was foretold of God's Messianic king, at Psalm 2: 6-9. But John saw this vision long after Christ's birth on earth and his death and resurrection. The vision would therefore appear to refer to the birth of God's new administration for the universe, the Messianic Kingdom in the hands of his Son Jesus Christ, who, on being raised from the dead, "sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet."—Heb. 10:12, 13; Ps. 110:1; Rev. 12:10.

This was an expected event, and as the time drew near the expectation of it in heaven and on earth would become great, for fulfilled prophecy would be a sure indication of its nearness. So it would be, as the apostle pointed out to Christians, with the coming of "Jehovah's day": "Now as for the times and the seasons, brothers, you need nothing to be written to you," and, "You, brothers, you are not in darkness, so that that day should overtake you as it would thieves."—1 Thess. 5:1, 4.

LACHISH (La'chish). A Judean city in the Shephelah. (Josh. 15:21, 33, 39) Lachish is generally identified with Tell ed-Duweir, a mound surrounded by valleys and lying some fifteen miles (24 kilometers) W of Hebron. Anciently this site occupied a strategic position on the principal road linking Jerusalem with Egypt. At one time the city covered an area of about eighteen acres (7 hectares) and perhaps had a population numbering between 6,000 and 7,500 persons.

At the time of Israel's conquest of Canaan, Japhia the king of Lachish joined four other kings in a military offensive against Gibeon, a city that had made peace with Joshua. (Josh. 10:1-5) In response to Gibeon's appeal for aid, the Israelite army staged an all-night march from Gilgal. With Jehovah's help, they defeated the Canaanite alliance, and the kings themselves were trapped in a cave and thereafter executed. (Josh. 10:6-27; 12:11) Later, the city of Lachish was taken in less than two days of fighting and its inhabitants were slain. Also, Horam the king of Gezer, who came to the aid of Lachish, suffered defeat.—Josh. 10:31-35.

Some archaeologists link Israel's campaign against Lachish with a thick layer of ash uncovered at Tell ed-Duweir, in which, among other things, a scarab of Rameses was found. But the Bible does not state that the city was burned, as it does in the case of Jericho (Josh. 6:24, 25), Ai (Josh. 8:28) and Hazor. (Josh. 11:11) Rather, Joshua 11:13 seems to indicate that the Israelites rarely burned "cities standing on their own mounds." So there is no Scriptural basis for placing the destruction causing the ash layer in the time of Joshua and then dating the Israelite conquest of Canaan accordingly. It is also noteworthy that it cannot be definitely established to which Rameses the scarab should be assigned. At least one archaeologist attributed the scarab to Rameses III and advanced the thought that Lachish was destroyed by the Philistines in the twelfth century B.C.E.

During Rehoboam's reign (997-980 B.C.E.) Lachish was strengthened militarily. (2 Chron. 11:5-12) Later, in 829 B.C.E., King Amaziah fled to Lachish to escape conspirators but was pursued and put to death there.—2 Ki. 14:19; 2 Chron. 25:27.

BESIEGED BY SENNACHERIB

Lachish was besieged by Assyrian King Sennacherib in 732 B.C.E. From there he sent Rabshakeh, Tartan and Rabsaris with a heavy military force to Jerusalem in an effort to move King Hezekiah to surrender. Through his chief spokesman Rabshakeh, Sennacherib defied Jehovah, and later sent messengers to Jerusalem with letters of continued taunt and threat designed to bring about Hezekiah's surrender. This defiance of Jehovah God finally led to the annihilation by God's angel of 185,000 Assyrian warriors in one night.—2 Ki. 18:14, 17-35; 19:8-13, 32-35; Isa. 36:1-20; 37:8-13, 33-36.

A portrayal of the siege of Lachish, from Sennacherib's palace at Nineveh, indicates that the city was encompassed by a double wall having towers at regular intervals and that palms, grapes and figs flourished in the surrounding hilly area. The scene showing Sennacherib receiving the spoils of Lachish is accompanied by the following inscription: "Sennacherib, king of the world, king of Assyria, sat upon a *nimedu*-throne and passed in review the booty (taken) from Lachish (*La-ki-su*)."

CAPTURED BY BABYLONIANS

When the Babylonians under Nebuchadnezzar overran Judah (609-607 B.C.E.), Lachish and Azekah were the last two fortified cities to fall before Jerusalem was taken. (Jer. 34:6, 7) What are known as the "Lachish Letters" (written on pottery fragments, eighteen of which were found at Tell ed-Duweir in 1935 and three more in 1938) appear to relate to this period. One of these letters, evidently directed by a military outpost to the commander at Lachish, reads in part: ". . . we are watching for the signal-stations of Lachish, according to all the signs which my lord gives, because we do not see Azekah." This message suggests that Azekah had already been taken so that no signals were received from there. It is also of interest that nearly all the legible "Lachish Letters" contain words such as "May YHWH [Yahweh or Jehovah] cause my lord to hear this very day tidings of good!" This shows that the name "Jehovah" was then in common use.

After Judah and Jerusalem lay desolate for seventy years, Lachish was reoccupied by returning Jewish exiles.—Neh. 11:25, 30.

PROPHETIC MENTION

At Micah 1:13 Lachish is addressed prophetically: "Attach the chariot to the team of horses, O inhabitress of Lachish. The beginning of sin was what she was to the daughter of Zion, for in you the re-

volts of Israel have been found." These words constitute part of a picture of defeat and appear to suggest that Lachish prepare for flight. The "sin" of Lachish is not discussed elsewhere in Scripture. Perhaps a form of idolatry introduced in Jerusalem originated at Lachish. Or, the sin possibly involved Judah's reliance on horses and chariots, which may have been received at Lachish from Egypt.

LADAN (La'dan) [perhaps, fleshy at the throat].
1. An Ephraimite ancestor of Joshua.—1 Chron. 7: 22, 26, 27.
2. A Gershonite Levite from whom several paternal houses originated. (1 Chron. 23:7-9; 26:21) He evidently was also called Libni.—Ex. 6:17.

LADDER. The only Biblical reference to a ladder is at Genesis 28:12, where the Hebrew term *sul·lam'* applies to a ladder Jacob beheld in a dream. The patriarch saw a ladder (or perhaps what looked like a rising flight of stones) stationed upon the earth, with its top reaching up to the heavens. God's angels were ascending and descending on the ladder and a representation of Jehovah God was above it. (Gen. 28:13) This ladder with the angels upon it indicates the existence of communication between earth and heaven and that angels minister in an important way between God and those having his approval.

When Jesus said to his disciples, "Most truly I say to you men, You will see heaven opened up and the angels of God ascending and descending to the Son of man," he may have had in mind Jacob's vision.—John 1:51.

Scaling ladders were part of siege equipment used during warfare and are frequently depicted on Egyptian and Assyrian monuments. A relief from Nineveh shows the Assyrians employing siege ladders when assaulting Lachish.

Ladders served other purposes in ancient times, as in the building trades. For instance, they are shown on the Ur-Nammu stele depicting the construction of a ziggurat. Also, in an Assyrian relief from Tell Halaf, considered to be of the ninth century B.C.E., a man is shown climbing a date-palm tree by means of a ladder.

LADY. See QUEEN.

LAEL (La'el) [belonging to God]. A Levite and the father of Eliasaph, the chieftain of the paternal house for the Gershonites during Israel's trek in the wilderness.—Num. 3:24.

LAHAD (La'had) [perhaps, slow, indolent]. A descendant of Judah and the second named of Jahath's two sons.—1 Chron. 4:1, 2.

LAHMAM (Lah'mam). A Judean city in the Shephelah. (Josh. 15:20, 33, 40) It is usually identified with Khirbet el-Lahm, about three miles (5 kilometers) NE of Lachish.

LAHMI (Lah'mi) [my bread]. The brother of Goliath the Gittite. The account at 1 Chronicles 20: 5 reads, in part: "Elhanan the son of Jair got to strike down Lahmi the brother of Goliath the Gittite," during a war with the Philistines. However, in a parallel text at 2 Samuel 21:19 the reading is: "Elhanan the son of Jaare-oregim the Bethlehemite got to strike down Goliath the Gittite." In the latter text it appears that *'eth-lahh·mi'* (in English, "Lahmi," the Hebrew term *'eth* merely denoting that Lahmi is the object of a verb) was misread by a copyist to be *behth hal·lahh·mi'* ("Bethlehemite"). Therefore the original probably read: "got to strike down Lahmi," just as the parallel text at 1 Chronicles 20:5 reads. This would make the two texts harmonize on this point. Lahmi, then, was evidently the brother of the Goliath that David killed. On the other hand, it is possible that there were two Goliaths.—See GOLIATH.

LAISH (La'ish) [lion].
1. A man from Gallim, the father of Palti (or Paltiel), to whom Saul gave as a wife his daughter Michal, previously the wife of David.—1 Sam. 25:44; 2 Sam. 3:15.
2. A northern Canaanite city destroyed by the Danites, who thereafter rebuilt it and gave it the name of Dan (Judg. 18:27-29); also called Leshem. (Josh. 19:47) It is mentioned in Egyptian texts of the nineteenth century B.C.E. under the name of Lus(i).—See DAN No. 3.

LAISHAH (La'i·shah) [lion]. A town in the territory of Benjamin identified by F.-M. Abel (*Géographie de la Palestine*, Vol. II, p. 368) with modern el-'Isawiyeh, about one mile (1.6 kilometers) NE of Jerusalem. Isaiah's prophetic foreview of the rampaging Assyrian, as he advances village by village, calls on Laishah to "pay attention" to the coming attack.—Isa. 10:30.

LAKE OF FIRE. This expression occurs only in the book of Revelation and is clearly symbolic. The Bible gives its own explanation and definition of the symbol by stating: "This means *the second death*, the lake of fire."—Rev. 20:14; 21:8.

Since the lake of fire represents the "*second* death" and since Revelation 20:14 says that both "death and Hades" are to be cast into it, it is evident that the lake cannot represent the death man has inherited from Adam (Rom. 5:12) nor does it refer to Hades (or Sheol), since Hades, along with death, is to be destroyed in the lake of fire. It must, therefore, represent a destruction that is eternal and which will always be available to receive any who at any future time should merit destruction by God. It is, therefore, symbolic of a death without reversal, for the record nowhere speaks of the lake as giving up those in it, as do Adamic death and Hades (Sheol). (Rev. 20:13) Thus, those not found written in "the book of life" are hurled into the lake of fire or second death, as are Satan and the symbolic "wild beast" and "false prophet."—Rev. 19:20; 20:10, 15.

While the foregoing texts and all the surrounding language in the book of Revelation make evident the symbolic quality of the lake of fire, it has been used by some to represent a literal place of fire, and Revelation 20:10 has been appealed to as substantiating evidence, in that it speaks of the Devil, the wild beast and the false prophet as being "tormented day and night forever and ever." The word "tormented" here translates the Greek word *ba·sa·ni'zo*. The *Theological Dictionary of the New Testament* (1964, edited by G. Kittel, Vol. 1, pp. 561-563) states that its infinitive form "means strictly 'to test by the proving stone' (βάσανος [*ba'sa·nos*]), i.e., 'to rub against it,' 'to test the genuineness of,' 'to examine or try,' then 'to apply means of torture to find the truth,' 'to harry or torture' in a hearing or before a tribunal. In the N[ew] T[estament] it is found only in the general sense of 'to plague' or 'to torment.'" As evidence, texts such as Matthew 8:6, 29; Mark 5:7; Luke 8:28; 2 Peter 2:8 and Revelation 12:2 are cited. Similar points are made regarding the related words *ba·sa·nis·mos'* (Rev. 9:5; 18:7) and *ba·sa·ni·stes'*. (Matt. 18:34) Of *ba·sa·ni·stes'* the above-mentioned work states that it "does not occur in the N[ew] T[estament] in the original sense of a 'tester' but it is found once in Mt. 18:34 in the sense of a 'tormentor.'" Since a jail was often a place of torment, the jailer was at times called the "tormentor" (*ba·sa·ni·stes'*) as at Matthew 18:34. Those cast into the "lake of fire" go into "second death" from which there is no resurrection, hence are 'jailed' or restrained in death and as though in the custody of jailers, "tormentors," as it were, throughout eternity. That a condition of restraint can be spoken of as torment is seen by the parallel accounts at Matthew 8:29 and Luke 8:31.—See GEHENNA.

LAKKUM (Lak'kum). A boundary site of Naphtali. (Josh. 19:32, 33) It is commonly linked with modern Khirbet el-Mansurah, located by the Jordan River just S of the Sea of Galilee.

LAMB. See SHEEP.

LAMBDA [Λ, λ] (lamb'da). The eleventh letter of the Greek alphabet, originating from the Hebrew *la'medh*. The English "l" is derived from this Greek letter, and is pronounced like it.

Accented, as a number, it denotes thirty (λ'), and, with the subscript (,λ), 30,000.

LAME, LAMENESS. A physical handicap that prevents a person from walking normally. Lameness may date from birth due to congenital deformities (Acts 3:2; 14:8), but most cases are caused by accidents or diseases.

AARONIC PRIESTHOOD

A person afflicted with lameness could not serve in the Aaronic priesthood, although he was allowed to eat from the things provided for the priesthood for their sustenance. (Lev. 21:16-23) Jehovah set a high standard of physical fitness for his priesthood, for these represented him at his sanctuary before all the people. Christ the great High Priest was "loyal, guileless, undefiled, separated from the sinners."—Heb. 7:26.

SACRIFICES

It was also forbidden, under the Law, to offer as a sacrifice any animal with a defect of lameness. (Deut. 15:21; Lev. 22:19, 20) This law was violated by the apostate Israelites, for which God reproved them, saying: "When you present a lame animal [for sacrificing] . . . : [you say] 'It is nothing bad.' Bring it near, please, to your governor. Will he find pleasure in you, or will he receive you kindly? . . . Can I take pleasure in it at your hand?" (Mal. 1:8, 13) The apostle evidently applies this requirement in a spiritual way to Christians, entreating them: "Present your bodies a sacrifice living, holy, acceptable to God, a sacred service with your power of reason." —Rom. 12:1.

JACOB'S LAMENESS

When Jacob was about ninety-seven years old, he had the experience of grappling all night with a materialized angel of God. He prevailed in detaining the angel until the angel gave him a blessing. During the contest, the angel touched the socket of Jacob's thigh joint, throwing it out of place. This left Jacob so that he limped. (Gen. 32:24-32; Hos. 12:2-4) Jacob thereafter had a reminder that, although he had "contended with God [God's angel] and with men so that [he] at last prevailed," as the angel said, he did not in reality defeat a powerful angel of God. It was only by God's purpose and permission that Jacob was allowed to contend with the angel, so as to provide proof of Jacob's great appreciation of the need of God's blessing.

CONSIDERATION

The Scriptures inculcate consideration for the lame. Job remarked that, even in his prosperous state, "feet to the lame one I was." (Job 29:15) Jesus and his disciples had compassion for the sick and lame, performing many cures of such persons.—Matt. 11:4, 5; 15:30, 31; 21:14; Acts 3:1-10; 8:5-7; 14:8-10.

ILLUSTRATIVE AND FIGURATIVE USES

The Jebusites illustrated their boastful confidence in the security of their citadel when they taunted David: " 'You will not come in here, but the blind and the lame ones will certainly turn you away,' they thinking: 'David will not come in here.' " They may have actually placed such persons on the wall as defenders, as is stated by Josephus, and this may be the reason why David said: "Anyone striking the Jebusites, let him, by means of the water tunnel, make contact with both the lame and the blind, hateful to the soul of David!" These lame and blind ones were the symbol of the Jebusites' insult to David and, more seriously, their taunt against the armies of Jehovah. David hated the Jebusites, along with their lame and blind, for such arrogance. He may actually have been calling the Jebusite leaders themselves 'the lame and blind,' in derision.—2 Sam. 5:6-8.

As to the statement in verse 8, "That is why they say: 'The blind one and the lame one will not come into the house,' " several explanations have been offered. In the text this statement is not attributed to David, and may mean that others developed this proverbial saying with regard to those who, like the Jebusites, boasted or were overconfident of their secure position. Or, the saying might have meant, 'No one who holds intercourse with disagreeable people like the Jebusites will enter.' Others would render the text: "because the blind and the lame continued to say, He shall not come into this house," or, "because they had said, even the blind and the lame, He shall not come into the house."—*AV*, mar.

On a later occasion, Elijah asked the Israelites: "How long will you be limping upon two different opinions? If Jehovah is the true God, go following him; but if Baal is, go following him." At that time the Israelites were claiming to worship Jehovah, but at the same time were worshiping Baal. Their course was unsteady and halting, like that of a lame man. During the contest that ensued, when the prophets of Baal were vainly trying from morning till noon to get their god to answer them, "they kept limping around the altar that they had made." This may be a mocking description of the ritualistic dance or hobble of the fanatical Baal worshipers, or it may be that they limped due to their tiredness from the long, futile ritual.—1 Ki. 18:21-29.

Limping, lameness and stumbling are used in figures of speech to denote halting irregularity or unsteadiness in one's course of life or purpose, or in his speech. Bildad, supposedly warning Job of dangers ahead for him, said of one taking a wicked course: "Disaster stands ready to make him limp." (Job 18:12) In a similar figure David and Jeremiah spoke of their enemies as waiting for them to make an unsteady step, watching for them to limp, so that, as Jeremiah's foes said, "we may prevail against him and take our revenge upon him." (Jer. 20:10; Ps. 38:16, 17) The enemies of Jesus Christ wanted to see him stumble or limp in his speech so as to entrap him.—Matt. 22:15.

Proverbial usage

"As one that is mutilating his feet [which would make him lame], as one that is drinking mere violence, is he that is thrusting matters into the hand of someone stupid," said wise King Solomon. Truly, the man employing a stupid person to handle any project for him is doing crippling violence to his own interests. He is certain to see his proposed work collapse, with damage to himself.—Prov. 26:6.

The Proverbs continue with a like illustration: "Have the legs of the lame one drawn up water? Then there is a proverb in the mouth of stupid people." (Prob. 26:7) In ancient times, especially in cities built upon mounds, it was often necessary to climb down a ladder or a long stairway to bring water up from a well. There is as much likelihood of true, clear, wise words coming out of the mouth of a stupid person as there is of a lame man carrying up water from such a well; and a stupid person trying to speak or apply a proverb is as clumsy and ineffective as a lame man trying to carry water up a stairway.

God's ancient nation

In speaking of the restoration of his people Jehovah promised to strengthen them to leave Babylon and to undertake the hazardous journey back to

desolated Jerusalem. Any spiritual lameness, hesitancy or indecision would be removed. Through the prophet Isaiah, God encouraged them: "At that time the lame one will climb up just as a stag does." (Isa. 35:6) God's nation had limped and suffered a fall into captivity, but "in that day," said Jehovah, "I will gather her that was limping; . . . and I shall certainly make her that was limping a remnant, and her that was removed far off a mighty nation."—Mic. 4:6, 7; Zeph. 3:19.

Further comforting his people, Jehovah promised, as their King, to protect them from aggressors. He described the helplessness of Zion's enemies as a ship with its tacklings loosed, its mast wobbling and without sail. Then he said: "At that time even spoil [of the enemy] in abundance will have to be divided up; the lame ones themselves will actually take a big plunder." Even those not usually able to have part in taking plunder would at that time be strong enough to share.—Isa. 33:23.

Consideration for spiritually lame ones

The Christian writer of the letter to the Hebrews pointed out that among them were many spiritually immature ones, who should be making better progress. (Heb. 5:12-14) Then, after speaking of discipline, he said: "Keep making straight paths for your feet, that what is lame may not be put out of joint, but rather that it may be healed." (Heb. 12:13) Even stronger ones should carefully watch how they walk in their Christian course, so that the weaker, spiritually "lame" ones would not stumble or injure themselves. If those stronger in faith used their spiritual freedom to do certain things that were lawful, those weaker in faith might be stumbled by their actions. —Rom. 15:1.

The apostle Paul sets forth as an example of this principle the matter of eating and drinking. (Rom. 14:13-18, 21) In this passage he counsels, in part: "Make this your decision, not to put before a brother a stumbling block or a cause for tripping." He says: "It is well not to eat flesh or to drink wine or do anything over which your brother stumbles."—Compare 1 Corinthians 8:7-13.

On the other hand, the apostle shows, a Christian should strengthen his own spiritual 'legs' so that he will not limp or be stumbled by what occurs or by what someone else does. He should make himself strong so as to keep steadily in the Christian course. Paul says: "Let the one eating not look down on the one not eating, and let the one not eating not judge the one eating, for God has welcomed that one." (Rom. 14:3) This principle was expressed by the psalmist: "Abundant peace belongs to those loving your law, and for them there is no stumbling block." (Ps. 119:165) Those loving God's law will not be caused to limp with spiritual lameness over any matter.

COMPLETE HEALING

Lameness has caused many tears. Just as Jesus Christ healed many lame and maimed persons when he was on earth, even restoring dried-up or amputated body parts (Mark 3:1, 5; Luke 22:50, 51), by means of "a new heaven" God's Son will again perform these cures. This he will accomplish completely as God's High Priest and King, wiping out every tear from the eyes of humankind.—Matt. 8:16, 17; Rev. 21:1, 4.

LAMECH (La'mech) [perhaps, a strong youth].

1. The son of Methushael and a descendant of Cain. (Gen. 4:17, 18) His lifetime was overlapped by that of Adam. Lamech is the first polygamist of Bible record, having two wives at the same time, Adah and Zillah. (Gen. 4:19) By Adah he had sons named Jabal, "the founder of those who dwell in tents and have livestock," and Jubal, "the founder of all those who handle the harp and the pipe." (Gen. 4:20, 21) By Zillah, Lamech became the father of Tubal-cain, "the forger of every sort of tool of copper and iron," and a daughter named Naamah. —Gen. 4:22.

The poem that Lamech composed for his wives (Gen. 4:23, 24) reflects the violent spirit of that day. Lamech's poem ran:

"Hear my voice, you wives of Lamech;
Give ear to my saying:
A man I have killed for wounding me,
Yes, a young man for giving me a blow.
If seven times Cain is to be avenged,
Then Lamech seventy times and seven."

Evidently Lamech was presenting a case of self-defense, pleading that his act was not one of deliberate murder, like that of Cain. Lamech claimed that, in defending himself, he had killed the man who struck and wounded him. Therefore, his poem stood as a plea for immunity against anyone desiring to get revenge against him for killing his attacker.

It appears that none of Cain's descendants, which would include Lamech's offspring, survived the Flood.

2. A descendant of Seth; son of Methuselah and father of Noah. (Gen. 5:25, 28, 29; 1 Chron. 1:1-4) This Lamech's lifetime was likewise overlapped by that of Adam. Lamech had faith in God and, after calling his son's name Noah (which means "rest; consolation"), he uttered the words: "This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Jehovah has cursed." (Gen. 5:29) These words found fulfillment when the curse on the ground was lifted during Noah's lifetime. (Gen. 8:21) Lamech had other sons and daughters. He lived 777 years, dying about five years before the Flood. (Gen. 5:30, 31) His name is listed in the genealogy of Jesus Christ at Luke 3:36.

LAMEDH [ל] (la'med). The twelfth letter in the Hebrew alphabet, also used later, outside the Hebrew Scriptures, to denote the number thirty.

La'medh corresponds generally to our English "l," which is derived from it through the Greek *lam'bda*. In the Hebrew, the psalmist uses this letter at the beginning of each of the eight verses at Psalm 119: 89-96.

LAMENTATIONS, BOOK OF. In Biblical days lamentations or dirges were composed and chanted for deceased friends (2 Sam. 1:17-27), devastated nations (Amos 5:1, 2) and ruined cities (Ezek. 27:2, 32-36). The book of Lamentations furnishes an inspired example of such mournful composition. It consists of five lyrical poems (in five chapters) lamenting the destruction of Jerusalem at Babylonian hands in 607 B.C.E.

The book acknowledges that Jehovah justly brought punishment upon Jerusalem and Judah due to the error of his people. (Lam. 1:5, 18) It also highlights God's loving-kindness and mercy and shows that Jehovah is good to the one hoping in him.—Lam. 3: 22, 25.

NAME

In the Hebrew this book is named by the opening word *'Eh·khah'*, which means "How!" The *Septuagint* translators called the book *Thre'noi*, meaning "Dirges; Laments." In the Talmud it is identified by the term *Qi·nohth'*, meaning "Dirges; Elegies," and it is called *Lamentationes* (Latin) by Jerome. The English name "Lamentations" comes from this latter title.

PLACE IN THE BIBLE CANON

In the Hebrew canon the book of Lamentations is usually counted in among the five *Me·ghil·lohth'* (Rolls), consisting of The Song of Solomon, Ruth, Lamentations, Ecclesiastes and Esther. However, in ancient copies of the Hebrew Scriptures the book of Lamentations is said to have followed the book of Jeremiah, as it does in English Bibles of today.

WRITER

In the *Septuagint Version* this book is introduced with the words: "And it occurred that, after Israel had been taken captive and Jerusalem had been desolated, Jeremiah sat down weeping and lamented with this lamentation over Jerusalem and said." The Targums also identify Jeremiah as the writer, introducing it as follows: "Jeremiah the prophet and great priest said." The introduction in the *Vulgate* is: "And it occurred that, after Israel had been led away into captivity and Jerusalem was deserted, Jeremiah the prophet sat weeping and wailed with this lamentation over Jerusalem; and sighing with a bitter spirit, and moaning woefully, he said."

STYLE

The five chapters of the book of Lamentations consist of five poems, the first four of which are acrostics. The Hebrew alphabet has twenty-two distinct letters (consonants) and in each of the first four chapters of Lamentations successive verses begin with one of the twenty-two letters of the Hebrew alphabet. Chapters one, two and four each have twenty-two verses arranged alphabetically according to the Hebrew alphabet, verse one beginning with the first Hebrew letter *'a'leph*, verse two commencing with the second letter, *behth*, and so forth, to the end of the alphabet. Chapter three has sixty-six verses and in it three successive verses begin with the same Hebrew letter before passing on to the next letter.

In chapters two, three and four there is a reversal of the letters *'a'yin* and *pe'* (there they are not in the same order as in Lamentations chapter one and Psalm 119). But this does not mean that the inspired writer of Lamentations made a mistake. It has been observed in a consideration of this matter: "Still less does the irregularity in question permit of being attributed to an oversight on the part of the composer . . . , for the irregularity is repeated in three poems. It is rather connected with another circumstance. For we find in other alphabetic poems also, especially the older ones, many deviations from the rule, which undeniably prove that the composers bound themselves rigorously by the order of the alphabet only so long as it fitted in to the course of thought without any artificiality." (*Biblical Commentary on the Old Testament* by C. F. Keil and F. Delitzsch, The Prophecies of Jeremiah, Vol. II, p. 338) Among examples then cited are Psalm 34, where the *waw* verse is lacking, and Psalm 145, which omits the *nun* verse. The fact that strict adherence to the alphabetical arrangement of Hebrew letters is not present in these inspired writings should cause no concern. The use of acrostics undoubtedly served as a memory aid, but the message was of primary importance and thought content took precedence over any literary device.

Lamentations chapter five is not an acrostic poem, though it does contain twenty-two verses, the same number as the distinct letters of the Hebrew alphabet.

TIME OF COMPOSITION

The vividness of Lamentations shows that the book was written shortly after Jerusalem's fall in 607 B.C.E., while the events of the Babylonian siege and burning of Jerusalem were still fresh in the mind of Jeremiah. There is general agreement that the book of Lamentations was penned soon after Jerusalem's fall, and it is reasonable to conclude that the writing of it was completed in 607 B.C.E.

FULFILLMENT OF PROPHECY

Fulfilled in Jerusalem's experience as vividly portrayed in the book of Lamentations were the words of Deuteronomy 28:63-65. The fulfillment of various other divine prophecies and warnings is also shown in this book. For example, compare Lamentations 1:2 with Jeremiah 30:14; Lamentations 2:17 with Leviticus 26:17; Lamentations 2:20 with Deuteronomy 28:53.

CONTENTS

In the first chapter, beginning with verse twelve, Jeremiah personifies Jerusalem, God's covenant "woman" Zion, as speaking. (Isa. 62:1-6) She is now desolate, as though widowed and bereft of her children, a captive woman put into forced labor as a slave. In chapter two, Jeremiah himself speaks. In chapter three, Jeremiah pours out his feelings, transferring them to the figure of the nation as an "able-bodied man." In chapter four, Jeremiah continues his lament. In the fifth chapter, the inhabitants of Jerusalem are pictured as speaking. The expressions of acknowledgment of sin, the hope and confidence in Jehovah, and the desire to turn to the right way, as portrayed throughout, were not the actual feelings of the majority of the people. However, there was a remnant like Jeremiah. So the view expressed in the book of Lamentations is a true evaluation of Jerusalem's situation as God saw it.

The book of Lamentations is therefore a true and valuable record, inspired by God.

OUTLINE OF CONTENTS

I. Jerusalem is personified as a widow, sitting solitary in her grief (1:1-22)
  A. Once a princess, now a slave; her "lovers" have forsaken her; her people have become captives of the adversary (1:1-7)
  B. Jerusalem's sinfulness has made her an abhorrent thing; her sanctuary has been violated by the nations, and hunger prevails (1:8-11)
  C. She cries out that Jehovah has been alert to her transgressions; Jehovah himself is the one who has justly brought calamity upon her for rebelling against him (1:12-20)
  D. She asks Him to repay her exulting enemies, dealing as severely with them as with her (1: 21, 22)

II. Jehovah has executed judgment against Jerusalem (2:1-22)
  A. He has thrown her "down from heaven to earth," not remembering his "footstool"; he has become like an enemy (2:1-5)
  B. Jehovah has caused festival and sabbath to be forgotten and has spurned his sanctuary; in his anger he has shown no respect for king and priest (2:6, 7)
  C. God has brought ruin; there is mourning over Zion's breakdown; her prophets have visioned worthless, misleading things; they have not uncovered her error (2:8-14)
  D. Passersby wonder and enemies gloat over her desolate state (2:15-17)
  E. Jeremiah calls on Jerusalem to pour out her heart to Jehovah (2:18, 19)
  F. Jerusalem is pictured calling out to God for help because of the atrocities committed in His city and sanctuary (2:20-22)

III. As an "able-bodied man" the nation laments, expresses confidence in Jehovah's mercy and repurchase of his people (3:1-66)
  A. He describes great affliction suffered, the result of Jehovah's fury (3:1-18)
  B. Determines to show a waiting attitude, accept disciplinary yoke (3:19-30)
    1. Knows that Jehovah will show mercy; not out of his heart has Jehovah afflicted (3:31-33)
    2. As a sinful man, he cannot complain against God's righteous acts (3:34-39)
  C. Calls on nation to search out their own ways, return to Jehovah, who has up to this point blocked approach and prayer (3:40-45)
  D. Reviews oppression (3:46-54)
  E. Appeals to Jehovah with assurance that Jehovah will respond (3:55-58)
  F. Expresses faith in Jehovah's justice and repayment of vicious enemies (3:59-66)

IV. Distress attending the siege and captivity (4: 1:22)

A. The temple's glory has dimmed, Zion's "sons" are of little value, and thirst and famine prevail (4:1-5)
B. Punishment for sin greater than that of Sodom; Nazirites' "aspect has become darker than blackness," and famine has caused women to eat their own children (4:6-10)
C. Jehovah's anger has been poured out to burn up Zion, a thing unbelievable to land's inhabitants (4:11, 12)
D. Prophets and priests responsible for bloodshed (4:13-16)
E. No salvation has come from looking to men (4:17)
F. Enemies pursue mercilessly; even Davidic king has been captured (4:18-20)
G. Let Edom exult now; but Zion's error paid for, now Edom will get attention for her sins (4:21, 22)

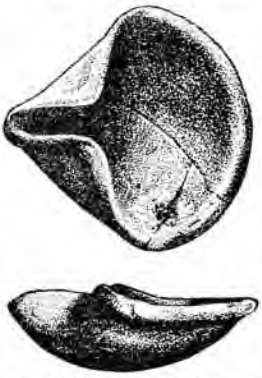
V. Petition made to Jehovah for deliverance from desolation and captivity (5:1-22)
A. Jehovah is asked to remember his 'orphaned' people (5:1-5)
B. They have given their hand to Egypt and Assyria for bread, and have had to bear their forefathers' errors (5:6, 7)
C. Mere servants rule over them; wives and virgins, princes, old and young men have been debased; they are sick at heart over their circumstances (5:8-18)
D. They beg that Jehovah bring them back to himself, though he has rejected them in indignation (5:19-22)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 130-132.

LAMP. A vessel used to produce artificial light. It has a wick for burning flammable liquids such as oil, the wick drawing up the fluid by capillary attraction to feed the flame. Wicks were made of flax (Isa. 42:3; 43:17), peeled rush or hemp. Olive oil was the fluid generally burned in ancient lamps (Ex. 27:20), though terebinth tree oil was also used.

Ordinarily, household lamps were made of earthenware, although bronze lamps have also been discovered in Palestine. The common Canaanite lamp was shaped like a saucer, having a rounded bottom and vertical rim. Its rim was slightly pinched on one side, where the wick rested. Sometimes the rim was pinched at the four corners, providing four places for wicks. Even seven-lipped lamps have been discovered.

In time, lamps were made in somewhat different shapes, some being closed except for two holes, one on top (near the center) for filling the vessel with oil and the other being a spout for holding the wick. Certain lamps had a loop handle at the end opposite the spout, sometimes in a horizontal, but more often in a vertical position. This type (called Graeco-Roman) frequently bore mythological human or animal forms. However, the Jews made lamps bearing such designs as vine leaves or scrolls. The five discreet virgins of Jesus' illustration each had a lamp and oil in the receptacles. (Matt. 25:1-4) Those who came to arrest Jesus were also carrying lamps and torches.—John 18:3.



Two views of ancient lamp found at Tell en-Nasbeh

Early saucer lamps were generally a shade of brown. Varieties made in the first century C.E. were of various colors, including light brown, red-orange and gray. Also, there were those of Roman times that were covered with red glaze.

The lamps generally used in homes and other buildings might be placed in a niche in the wall, or on a shelf on a wall or pillar, or they might be suspended from the ceiling by means of a cord. Sometimes they were placed on clay, wooden or metal stands. Such lampstands permitted the light to radiate throughout the room. (2 Ki. 4:10; Matt. 5:15; Mark 4:21) Excavations at Megiddo have yielded bronze lamps that had separate tripods on which they could be placed. Certain Israelite pottery lamps had pedestal bases.

SANCTUARY USE

In Israel's tabernacle, the lampstand was made of gold and differed in design from common household lampstands. Made according to Jehovah God's instructions (Ex. 25:31), it was ornamented with alternating knobs and blossoms, and had three branches on each side of a central shaft, thus providing for seven holders in which small lamps were placed. Only fine beaten olive oil was used in these lamps. (Ex. 37:17-24; 27:20) Later, Solomon had ten golden lampstands and a number of silver lampstands made for temple use.—1 Ki. 7:48, 49; 1 Chron. 28:15; 2 Chron. 4:19, 20; 13:11.

CANDLES

There is no evidence that the candle as we know it today was used in Bible times. Whereas the flammable wax or fat of a modern candle is kept in the solid state until melted by the close proximity of the flame, lamp oil, a liquid, was used in Biblical days. Hence, frequent rendering by the *Authorized Version* of the Hebrew *ner* and the Greek word *ly'khnos* as "candle" is inappropriate, as at Job 29:3 and Luke 11:33, where modern translations (such as *AT, NW, RS*) fittingly use "lamp."

JEHOVAH A LAMP AND SOURCE OF LIGHT

Jehovah is the paramount Source of light and guidance. David, after being delivered out of the hand of his enemies and of Saul, said: "You are my lamp, O Jehovah, and it is Jehovah that makes my darkness shine." (2 Sam. 22:29) In the Psalms a slightly different expression is used: "You yourself will light my lamp, O Jehovah," there picturing Jehovah as the one kindling the lamp that David carried to light his way.—Ps. 18:28.

JESUS CHRIST

In the heavenly New Jerusalem, as seen by the apostle John in vision, "night will not exist there," but the city's light is not that of the sun and moon. Jehovah God's glory directly lights up the city, just as the cloud of light that the Hebrews called the Shekinah illuminated the Most Holy of the ancient tabernacle and temple. (Lev. 16:2; compare Numbers 9:15, 16.) And the Lamb, Jesus Christ, is its "lamp." This "city" will shed its spiritual light down upon the nations, the inhabiters of the "new earth," for their guidance.—Rev. 21:22-25.

KINGS OF THE LINE OF DAVID

Jehovah God established King David on the throne of Israel and David proved to be a wise guide and leader of the nation, under God's direction. He was therefore called "the lamp of Israel." (2 Sam. 21:17) In his kingdom covenant with David, Jehovah promised: "Your very throne will become one firmly established to time indefinite." (2 Sam. 7:11-16) Accordingly, the dynasty or family line of rulers from David through his son Solomon was as a "lamp" to Israel.—1 Ki. 11:36; 15:4; 2 Ki. 8:19; 2 Chron. 21:7.

When King Zedekiah was dethroned and taken captive to Babylon, to die there, it appeared that the "lamp" was extinguished. But Jehovah had not

abandoned his covenant. He merely held rulership on the throne in abeyance "until he comes who has the legal right." (Ezek. 21:27) Jesus Christ, the Messiah, the "son of David," was heir to that throne forever. Thus the "lamp" of David will never go out. Jesus is therefore an everlasting lamp as the one who possesses the Kingdom forever.—Matt. 1:1; Luke 1:32.

GOD'S WORD

Because "man must live, not on bread alone, but on every utterance coming forth through Jehovah's mouth" (Matt. 4:4), His commandments are like a lamp, lighting the way of God's servant in the darkness of this world. The psalmist declared: "Your word is a lamp to my foot, and a light to my roadway." (Ps. 119:105) King Solomon said: "For the commandment is a lamp, and a light the law is, and the reproofs of discipline are the way of life." —Prov. 6:23.

The apostle Peter had seen many prophecies concerning Jesus Christ fulfilled, and he had been personally present at Jesus' transfiguration on the mountain. In view of all this, Peter could say: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place, until day dawns and a daystar rises, in your hearts." (2 Pet. 1:19) The Christian was encouraged, therefore, to pay attention to prophecy *in his heart*. Peter pointed out that he should get what it says, not only into his mind, but also into his heart; then it would furnish guidance in the safe way "until day dawns and a daystar rises."

JOHN THE BAPTIST

In the year 29 C.E., John the son of Zechariah, a priest, came, announcing: "Repent, for the kingdom of the heavens has drawn near." (Matt. 3:1, 2; Luke 1:5, 13) Israel had turned away from obedience to the Law, and John was sent preaching repentance and pointing to the Lamb of God. He came "in order to bear witness about the light," Jesus Christ. (John 1:6, 7) He succeeded in turning many of the sons of Israel back to Jehovah their God. (Luke 1:16) Consequently, Jesus said of John: "That man was a burning and shining lamp, and you for a short time were willing to rejoice greatly in his light. But I have the witness greater than that of John, for the very works that my Father assigned me to accomplish, the works themselves that I am doing, bear witness about me that the Father dispatched me." —John 5:35, 36.

GOD'S SERVANTS

Jesus was a lamp and a light, and he said to those professing to be God's servants: "You are the light of the world. A city cannot be hid when situated upon a mountain. People light a lamp and set it, not under the measuring basket, but upon the lampstand, and it shines upon all those in the house. Likewise let your light shine before men, that they may see your fine works and give glory to your Father who is in the heavens." (Matt. 5:14-16) The servant of God should appreciate the reason for which he is given the light, and realize that it would be utterly foolish, and disastrous for him, to refuse to let it shine from him as from a lamp.

OTHER FIGURATIVE USES

That which one depends upon to light his way is symbolized by a lamp. With such a figure the proverb contrasts the righteous and the wicked, saying: "The very light of the righteous ones will rejoice; but the lamp of the wicked ones—it will be extinguished." (Prov. 13:9) The light of the righteous continually becomes more brilliant, but however brilliantly the lamp of the wicked appears to shine and however prosperous his way may seem as a consequence, God will see to it that he ends up in darkness, where his foot will certainly stumble. Such an outcome is ahead of the person calling down evil on his father and mother.—Prov. 20:20.

One's 'lamp being extinguished' also means that there is no future for him. Another proverb says: "There will prove to be no future for anyone bad; the very lamp of wicked people will be extinguished." —Prov. 24:20.

Bildad, when implying that Job was hiding some secret wickedness, said of the wicked: "A light itself will certainly grow dark in his tent, and in it his own lamp will be extinguished." Farther on in his argument Bildad adds: "He will have no posterity and no progeny among his people." In the light of the fact that David's son Solomon was said to be a lamp that God gave him, the putting out of one's lamp may carry the thought that such a person would have no progeny to take over his inheritance.—Job 18:6, 19.

THE EYE

One's eye is, figuratively, a "lamp." Jesus said: "The lamp of the body is the eye. If, then, your eye is sincere [simple; all one way; in focus; generous], your whole body will be bright; but if your eye is bad, your whole body will be dark." (Matt. 6:22, 23, *NW*, 1950 ed., ftn.) The eye is like a lamp, because with it the body can walk about without stumbling or bumping into something. Jesus, of course, had in mind the 'eyes of the heart' (Eph. 1:18), as his words in the context show.

A WIFE

Lamps were sometimes kept burning all day so that fires could be easily kindled. Also, some burned all night. Proverbs 31:18, in saying of the good wife: "Her lamp does not go out at night," may be using a figurative expression meaning that she works industriously at night and even rises before dawn for further work.—Compare Proverbs 31:15.

ONE'S BREATH

According to Proverbs 20:27, "the breath of earthling man is the lamp of Jehovah, carefully searching all the innermost parts of the belly." What a person "breathes out" or gives vent to, good or bad expressions, reveals or sheds light on his personality or inmost self.—Compare Acts 9:1.

LAMPSTAND [Heb., *me·noh·rah'*; Gr., *ly·khni'a*]. A stand or support for an oil-burning lamp or lamps. Though mentioning lampstands in homes and other buildings (2 Ki. 4:10; Dan. 5:5; Luke 8:16; 11:33), the Bible's emphasis is primarily on the lampstands associated with true worship.

IN THE TABERNACLE

Jehovah directed Moses in vision to make for use in the tabernacle a lampstand 'of pure gold, of hammered work.' Together with its lamps and utensils it was to weigh one talent. (Ex. 25:31, 39, 40; 37:17, 24; Num. 8:4) This would equal about ninety-two pounds troy (c. 76 pounds avoirdupois; c. 34 kilograms), with a value, in modern terms, of over $38,600.00.

Design

This luminary for "the Holy Place," the anterior compartment of the tabernacle (Heb. 9:2), was composed of a central stem, with six branches. These branches curved upward from each side of the main shaft. The central shaft or stem was decorated with four sculptured cups shaped like almond flowers, with knobs and flower blossoms alternating. The kind of flower represented in the flower blossoms is not certain; the Hebrew word used can mean any flower. The branches each had three cups, with knobs and flowers alternating. The description may indicate that the knobs on the central stem came at the point where the branches joined

the stem. Lamps burning fine beaten olive oil were placed at the top of the main stem and on the end of each branch. Accessories consisted of snuffers, fire holders and oil vessels.—Ex. 25:31-38; 37:18-23; Lev. 24:2; Num. 4:9.

The actual construction of the lampstand was done under the oversight of Bezalel of the tribe of Judah and Oholiab of the tribe of Dan. (Ex. 31:1-11; 35: 30-35) These men were doubtless good craftsmen, possibly learning the trade while slaves in Egypt. But Jehovah now put his spirit upon them so that the work could be perfectly done, exactly according to the pattern revealed and spoken to Moses.—Ex. 25: 9, 40; 39:43; 40:16.

Use

Moses "placed the lampstand in the tent of meeting in front of the table, on the side of the tabernacle to the south." Evidently it was parallel with the south side of the tent (left-hand side as one entered), opposite the table of showbread. The light shone "on the area in front of the lampstand," thus illuminating the Holy Place, which contained also the golden altar of incense.—Ex. 40:22-26; Num. 8:2, 3.

At the time Moses completed setting up the tabernacle, on Nisan 1, 1512 B.C.E., he followed Jehovah's instructions to light the lamps. (Ex. 40:1, 2, 4, 25) Later on, Aaron did so (Num. 8:3), and thereafter he (and future high priests) set the lampstand in order "from evening to morning before Jehovah constantly." (Lev. 24:3, 4) When Aaron dressed the lamps "morning by morning," and when he lit them "between the two evenings," he also offered incense on the golden altar.—Ex. 30:1, 7, 8.

The lampstand, with the other tabernacle utensils, was transported during the wilderness journey by the Kohathite family of the tribe of Levi. First, however, the priests had to cover the articles, because, as Jehovah warned, non-priestly persons "must not come in to see the holy things for the least moment of time, and so they have to die." The lampstand with its accessories was covered with a blue cloth and then put into a covering of sealskin and put onto a bar for carrying. —Num. 4:4, 9, 10, 15, 19, 20.

In the account relating King David's bringing the ark of the covenant to Mount Zion, there is no mention of the lampstand. Only the Ark was brought from its location at the house of Abinadab. In fact, no more is said as to the whereabouts of the other holy utensils.—2 Sam. 6:3, 4, 11, 12, 17; 1 Sam. 1:9.

IN THE TEMPLES

David gave to Solomon the architectural plans for the temple, which plans he had received by inspiration. These included directions for lampstands of gold and lampstands of silver. (1 Chron. 28:11, 12, 15, 19) There were ten golden lampstands, and they were placed "five to the right and five to the left," or five on the south side and five on the north side as one faced east, in the Holy Place of the Temple. (1 Ki. 7:48, 49; 2 Chron. 4:20) All ten of these were "of the same plan." (2 Chron. 4:7) They were perhaps much larger than the one that had been in the tabernacle, commensurate with the increased dimensions of the temple and its other furnishings, such as the "molten sea." (2 Chron. 3:3, 4; 1 Ki. 7:23-26) The silver lampstands were undoubtedly used in courtyards or rooms other than the Holy Place and the Most Holy, for the furnishings of these two rooms were of gold. As in the tabernacle, the lamps of the golden lampstands were lighted up "evening by evening," constantly.—2 Chron. 13:11.

When the temple was destroyed by the Babylonians in 607 B.C.E., lampstands were among the gold and silver items taken from the house of Jehovah.—Jer. 52:19.

Temple rebuilt by Zerubbabel

The Scriptures provide no information about lampstands in the temple rebuilt by Zerubbabel. Josephus says that Antiochus (Epiphanes) "took away the golden candlesticks [lampstands]." (*Antiquities of the Jews*, Book XII, chap. V, par. 4) The apocryphal book of Maccabees mentions a "lampstand" being removed, necessitating the making of a new one. —1 Maccabees 1:21-23; 4:49, 50, *JB*.

Temple rebuilt by Herod

The magnificence of the temple rebuilt by Herod would give basis for assuming that this temple must also have contained lampstands equal in beauty and costliness to those in Solomon's temple. We have no mention of them in the Scriptures, however. Evidence of such a lampstand is found in its mention by Josephus and its representation on a bas-relief in an interior vault of the triumphal arch of Titus in Rome. On this arch are depicted certain items taken from Jerusalem when it was destroyed by the Romans in 70 C.E. Josephus claimed to be an eyewitness of this triumphal procession of Emperor Vespasian and his son Titus. Josephus speaks of the procession carrying "the candlestick also, that was made of gold, though its construction were now changed from that which we made use of: for its middle shaft was fixed upon a basis, and the small branches were produced out of it to a great length, having the likeness of a trident in their position, and had every one a socket made of brass for a lamp at the tops of them. These lamps were in number seven."—*Wars of the Jews*, translated by William Whiston, Book VII, chap. V, par. 5.

Whiston's translation, in a footnote on Josephus' description, says: "But what things are chiefly to be



The lampstand on the Arch of Titus in Rome

noted are these: (1.) That Josephus says, the candlestick here carried in this triumph was not thoroughly like that which was used in the temple, which appears in the number of little knobs and flowers in that on the triumphal arch, not well agreeing with Moses' description, Exod. xxv. 31-36. (2.) The smallness of the branches in Josephus, compared with the thickness of those on that arch."

Thus it may well be that the lampstand depicted on the arch of Titus is at best an artist's conception, and may give only a rather vague idea of the actual lampstand's appearance. The thickness of the branches, the heavy base, the decorations on the base, the decorations on the stem and branches, all may differ considerably from the real object.

FIGURATIVE USE

The prophet Zechariah saw in vision an unusual golden lampstand. As with the lampstand prepared for the tabernacle, it had seven lamps, but these lamps had seven pipes, which scholars understand in a distributive sense to mean a pipe to each lamp. Also, on top of the lampstand there was a bowl. Apparently a continuous supply of oil was provided for the lamps through the pipes leading to them. The oil evidently came from the two olive trees the prophet saw alongside the lampstand.—Zech. 4:2, 3, 12.

Jehovah God, through the glorified Jesus Christ, gave to the apostle John a vision in which he saw "seven golden lampstands, and in the midst of the lampstands someone like a son of man." This one, whose description reveals him to be Jesus Christ, explained to John that the lampstands meant seven congregations. (Rev. 1:1, 12, 13, 20) These visionary lampstands were probably like the one that lighted the tabernacle so that the priests could perform their duties there. The use of such to represent congregations is in harmony with Jesus' words to those who are dedicated servants of God: "You are the light of the world." (Matt. 5:14) As the one "who walks in the midst of the seven golden lampstands," he oversees all their activity as lightbearers.—Rev. 2:1.

In counseling the congregation at Ephesus, Christ warned that he would remove the lampstand from its place, unless they repented. This would doubtless mean that they would no longer be used to shed the light of truth in that area, but that their light would go out.—Rev. 2:1-5; compare Matthew 6:22, 23.

The final mention of lampstands in the Bible bears certain similarities to Zechariah's vision. "Two witnesses" who were to prophesy in sackcloth were said to be symbolized by "the two olive trees and the two lampstands."—Rev. 11:3, 4.

LANCE. See ARMS, ARMOR.

LANDOWNER. From very early times, property rights of landowners or landholders have been recognized. Abraham bargained with Ephron the Hittite for a burial place for his wife Sarah, finally buying a field for a stated sum, the transaction being legalized before the townspeople. (Gen. 23:1-20) During a famine in Egypt, Joseph bought land for Pharaoh from Egyptian landowners, in exchange for food. The priests were excepted, continuing to hold their land and to be fed with rations from Pharaoh. (Gen. 47:20-26) God's faithful servant Job, living in the land of Uz, possessed inheritable property, doubtless including land, that he gave to his sons and daughters.—Job 1:4; 42:15.

IN ISRAEL

When Jehovah brought Israel into Canaan he exercised his right as Lord and Owner of the whole earth to dispossess the Canaanites, who were, in effect, "squatters" on the land. (Josh. 3:11; 1 Cor. 10:26) The period of God's tolerating their holding the land had run out. God, although he had promised the land to Abraham's seed, had told Abraham more than 450 years previously: "The error of the Amorites [a term sometimes used for all the Canaanite tribes] has not yet come to completion." (Gen. 15:7, 8, 12-16) Therefore, as the Christian martyr Stephen told the Jews, God "did not give [Abraham] any inheritable possession in it, no, not a footbreadth; but he promised to give it to him as a possession, and after him to his seed, while as yet he had no child."—Acts 7:5.

Israel was not to fight wars of aggression, continuing to expand its territory by taking the property of surrounding nations. Jehovah warned Israel that they must respect the property rights of certain nations to whom he had assigned land. These nations were Edom, Moab and Ammon, related to the Israelites through Esau (Edom) and Lot (Moab and Ammon).—Deut. 2:4, 5, 9, 19.

Promised Land held in trust

Even the people Israel, although God gave them the land and they were able to enjoy it as landowners, were told by Jehovah that they were not actually *owners* of it, but only held it in trust. He said concerning the sale of a family land estate: "So the land should not be sold in perpetuity, because the land is mine. For you are alien residents and settlers from my standpoint." (Lev. 25:23) God had ousted the Canaanites from the land for their disgusting practices. He would also take away all title from Israel and drive them out of the land if they followed such practices, which they later did, and were sent into exile. (Lev. 18:24-30; 25:18, 19; 26:27-33; Jer. 52:27) After seventy years of desolation of their land, from 607 to 537 B.C.E., God mercifully reestablished them, but this time under Gentile domination. Eventually, in 70 C.E., the Romans completely destroyed Jerusalem and scattered its people.

Within the nation, tribes were assigned sections of the land, or cities inside the boundaries of other tribes. Priests and Levites had cities with pasture grounds. (Josh. chaps. 15-21) In turn, within the tribes families were allotted inheritances. These divisions became smaller as families subdivided their own allotments due to increase in numbers. This resulted in thorough cultivation and use of the land. Inheritances were not allowed to circulate from one tribe to another. So as to prevent this, women who inherited land (because there were no living brothers) had to marry within the tribe to hold their inheritance.—Num. 36:1-12.

Brother-in-law marriage

If a man died without having a son, his brother (or, if no brothers, his nearest of kin) could marry his widow, to bring forth offspring from her. The man marrying the widow could also repurchase the dead man's inheritance, if it had been sold. (Ruth 4:9, 10, 13-17) The woman's firstborn would take the name, not of his actual father, but of the widow's first husband, thus possessing the land inheritance and keeping the man's name alive over his inheritance in Israel.—Deut. 25:5, 6.

The Jubilee year

God had said to Israel: "No one should come to be poor among you." (Deut. 15:4, 5) The Jubilee year, as long as observed, prevented the nation from sinking into a situation where only two classes existed, the ultrarich and the very poor. On every fiftieth year (counted from the time of Israel's entering Canaan) every man returned to his inheritance, any land he had sold being restored to him. Because of this law, the price of land decreased every year as the Jubilee approached. Actually, the buyer, in a sense, only leased the land, the price depending on the number of crops until the Jubilee year. (Lev. 25:13-16, 28) Even a buyer of another's inheritance could not hold it until Jubilee if the one whose inheritance the land was or a repurchaser (relative) had the money and desired to repurchase the land for the original owner. —Lev. 25:24-27.

Land ownership inviolate

A man could not be forced to sell his property. Neither did the principle of "eminent domain" apply in Israel. This was illustrated in the refusal of Naboth to sell a field of his inheritance to King Ahab.—1 Ki. 21:1-4, 17-19; compare Ezekiel 46:18.

The Levites

To protect the Levites, who had no individual land inheritance, only houses in the Levite cities and the surrounding pasture grounds being given to them, their fields could not be sold. If a Levite sold his *house* in a Levite city, the right of repurchase continued for him, and in the Jubilee, at the latest, it was returned to him.—Lev. 25:32-34.

Jehovah the Landowner

As the productive land yielded fruitage, the Great Proprietor of all the land was not to be left out of the picture. By means of the tithing arrangement, a tenth of the produce was to be used to support the Levites in their important functions related to Jehovah's worship, thus spiritually benefiting all Israel. —Num. 18:21-24; Deut. 14:22-29.

The sanctuary

The sanctuary of Jehovah could also become a landholder by reason of fields "sanctified" to Jehovah; that is, the produce of these fields went to the sanctuary for a period of time designated by the owner or possessor. (Lev. 27:16-19) Such a field, if sanctified by the owner and repurchase was not made, but the owner allowed the field to be sold to another man, reverted to the sanctuary at Jubilee, as a permanent possession. (Lev. 27:20, 21) Also, fields "devoted" to the sanctuary by their owners remained the permanent possession of the sanctuary.—Lev. 27:28.

IN THE CHRISTIAN CONGREGATION

The Bible makes it clear that individual property rights were recognized in the Christian congregation. When the congregation was established, on Pentecost day, 33 C.E., many Jews and proselytes of the Jewish religion from other lands had gathered at Jerusalem to observe the festival. A large number of these were present to hear Peter's discourse, and began to be believers in Christ. (Acts 2:1, 5, 9-11, 41, 42, 47) They remained to learn more. So the Christians voluntarily sold their possessions and distributed the proceeds to help these visiting ones and others who were needy. They had "all things in common." (Acts 2:44-46) This was not socialism or communism, but a *voluntary sharing* for the purpose of aiding persons interested in the good news and in furthering the spread of it.

Later, for similar reasons, and partly due to persecution of the Christians by Jerusalem's rulers, this practice continued, under the spirit and undeserved kindness of God. Fields were sold and the proceeds brought to the apostles, who administered the assistance program. (Acts 4:31-37) But each Christian's property was his own and his rights were inviolate, he being under no compulsion to put his property into a common pool. It was counted as a privilege to do so, not a duty. Right motive dominated and moved them.

In the case of Ananias and Sapphira, however, a hypocritical show was made in order to get plaudits and honor of men. They conspired together to sell a field and to give only part of the proceeds to the apostles, with the claim that they were generously giving up all the possession. Peter, by direction of holy spirit, discerned what they were doing, but he did *not* say, 'Why did you not *give* us *all* the money you received for the field?' as if they were under obligation to do so. He did say: "Ananias, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God."—Acts 5:1-4.

About three hours later, when Sapphira came in, not knowing what had happened, she made the same claim, and Peter replied: "Why was it agreed upon between you two to make a test of the spirit of Jehovah?" (Acts 5:7-9) Their sin was in lying to Jehovah, making a mockery of him and his congregation as if God's spirit were not upon it. (Gal. 6:7) It was not that they were compelled to part with their property in any socialistic or communistic arrangement.

JEHOVAH'S DISPOSAL OF LAND AS HE PLEASES

Jehovah, the Supreme Owner, could exercise his ownership right by granting possession of land as a payment for services rendered to him. This he did in giving domination over the land of Egypt to Nebuchadnezzar, king of Babylon, in compensation for his service in executing judgment on the city of Tyre.—Ezek. 29:18-20.

JEHOVAH'S OWNERSHIP MUST BE RECOGNIZED

Since Jehovah is the Owner of all the land, the landowner on earth must respect his possession and use it properly. Otherwise it will become a ruin and he will eventually suffer complete loss of it. (Prov. 24:30-34) Even nations must recognize this fact. (Isa. 24:1-6; Jer. 23:10) Eventually those who ignore this principle will themselves be ruined.—Rev. 11:18.

Recognition of God's real ownership will also prevent one from trying to gain possession of land in a greedy or wrongful way. (Prov. 20:21; 23:10, 11) When Israel departed from God's law, there were men against whom God expressed condemnation, saying: "Woe to the ones joining house to house, and those who annex field to field until there is no more room and you men have been made to dwell all by yourselves in the midst of the land!"—Isa. 5:8; Mic. 2:1-4.

On the other hand, Jesus said: "Happy are the mild-tempered ones, since they will inherit the earth." (Matt. 5:5; Ps. 37:9, 22, 29) He taught his followers to pray to God: "Let your kingdom come. Let your will take place, as in heaven, also upon earth." (Matt. 6:10) Under the kingdom sovereignty of the Great Landowner himself, those holding land in trust for him in faithfulness are to experience the full joy of ownership in complete security. God stated his viewpoint of proper conditions as regards land ownership when he gave restoration prophecies through the mouths of Isaiah and Micah. These indicate what situation he will bring about when his 'will takes place on earth.' He said of his people: "They will certainly build houses and have occupancy; and they will certainly plant vineyards and eat their fruitage. They will not build and someone else have occupancy; they will not plant and someone else do the eating." "And they will actually sit, each one under his vine and under his fig tree, and there will be no one making them tremble."—Isa. 65:21, 22; Mic. 4:4; see 'AM HA-'A'RETS.

LANGUAGE. Any means, vocal or other, by which feelings or thoughts are expressed or communicated. Generally, however, language means a body of words and the methods of combining these as understood by a community of people. The English word "language" comes from the Latin *lingua*, meaning "tongue." The Hebrew and Greek words for "tongue" also signify "language." The Hebrew term for "lip" is used in a similar way.

Language, of course, is most intimately associated with the mind, which employs the speech organs —throat, tongue, lips and teeth—as its instruments. Thus, the *Encyclopædia Britannica* (1959 ed., Vol. 5, p. 740) states: "Thinking and words go together. For thinking, to be clear, has to rely upon names

[or nouns] and their various associations with one another. . . . While some minor reservations are justifiable there is an overwhelming mass of evidence . . . that fortifies the contention stated above—no words, no thinking." Words are man's principal means of receiving, storing, manipulating and transmitting information.

ORIGIN OF SPEECH

The first human, Adam, was created with a vocabulary, as well as with the ability to coin new words and thus expand his vocabulary. Without a God-given vocabulary the newly created man would have been no more able to comprehend verbal instructions from his Creator than the unreasoning animals. (Gen. 1:27-30; 2:16-20; compare 2 Peter 2:12; Jude 10.) So, while only intelligent man of all earth's creatures has the ability of true speech, language did not originate with man but with man's All-wise Creator, Jehovah God.—Compare Exodus 4:11, 12.

On the origin of language, the well-known lexicographer Ludwig Koehler wrote: "There has been, especially in former times, much speculation as to how human speech 'came into being'. Writers strove to explore 'animal language'. For animals also are able to express audibly by sounds and groups of sounds their feelings and sensations, such as contentment, fear, emotion, threat, anger, sexual desire and satisfaction in its fulfillment, and perhaps many other things. However manifold these [animal] expressions may be . . . they lack concept and thought, the essential domain of human language." After showing how men can explore the physiological aspect of human speech, he adds: "But what actually happens in speech, how the spark of perception kindles the spirit of the child, or of mankind generally, to become the spoken word, eludes our grasp. Human speech is a secret; it is a divine gift, a miracle." —*Journal of Semitic Studies*, Vol. I, No. 1, January 1956, p. 11.

Language had been employed for untold ages prior to man's appearance on the universal scene. Jehovah God communicated with his heavenly firstborn Son and evidently used him in communicating with his other spirit sons. Hence that firstborn Son was called the "Word." (John 1:1; Col. 1:15, 16; Rev. 3:14) The apostle Paul made inspired reference to "tongues of men and of angels." (1 Cor. 13:1) Jehovah God speaks to his angelic creatures in their 'tongue' and they 'carry out his word.' (Ps. 103:20) Since He and his spirit sons are not reliant upon an atmosphere (which makes possible the sound waves and vibrations necessary for human speech), angelic language is obviously beyond human conception or attainment. To talk with men as God's messengers, angels therefore employed human language, and angelic messages are recorded in Hebrew (Gen. 22:15-18), Aramaic (Dan. 7:23-27) and Greek (Rev. 11:15), the cited texts being written in those languages respectively.

MULTIPLICATION OF HUMAN LANGUAGES

According to language academies, about 3,000 tongues are spoken today throughout the earth. Some of these are accredited as languages, others are classified as dialects; some are spoken by hundreds of millions of persons, others by fewer than a thousand. Though the thoughts expressed and communicated are basically the same, there are thousands of ways to express them. The Bible history alone explains the origin of this strange diversity in human communication.

Up until some point after the global Flood, all mankind "continued to be of one language [literally, "lip"] and of one set of words." (Gen. 11:1) The Bible indicates that the language later called "Hebrew" was that original "one language." (See HEBREW, II.) As will be shown, this does not mean that all other languages stemmed from and are related to Hebrew but that Hebrew *preceded* all other languages.

The Genesis account describes the uniting of some part of the post-Flood human family in a project that opposed God's will as stated to Noah and his sons. (Gen. 9:1) Instead of spreading out and 'filling the earth,' they determined to centralize human society, concentrating their residence on a site in what became known as the plains of Shinar in Mesopotamia. Evidently this was also to become a religious center, with a religious tower.—Gen. 11:2-4.

Almighty God gave their presumptuous project a setback by breaking up their unity of action, accomplishing this by confusing their common language. This made impossible any coordinated work on their project and led to their scattering to all parts of the globe. The confusion of their language would also hinder or slow down future progress in a wrong direction, a God-defying direction, since it would both limit mankind's ability to combine its intellectual and physical powers in ambitious schemes and also make it difficult to draw upon the accumulated knowledge of the different language groups formed—knowledge, not from God, but gained through human experience and research. (Compare Ecclesiastes 7:29; Deuteronomy 32:5.) So, while it introduced a major divisive factor into human society, the confusion of human speech actually benefited human society in retarding the attainment of dangerous and hurtful goals. (Gen. 11:5-9; compare Isaiah 8:9, 10.) One has but to consider certain developments in our own times, resulting from accumulated secular knowledge and man's misuse thereof, to realize what God foresaw as due to develop long ago if the effort at Babel were allowed to go unhindered.

How was the 'confusing' done?

Philology, the comparative study of languages, generally classifies languages into distinct "families." The "parent" language of each major family usually has not been identified; much less is there any evidence pointing to any one "parent" language as the source of all the thousands of tongues now spoken. As we have noted, the Bible record does not say that all languages descended or branched off from Hebrew. In what is commonly called the "Table of Nations" (Genesis chapter 10) the descendants of Noah's sons, Shem, Ham and Japheth, are listed, and in each case are grouped 'according to their families, according to their tongues, in their lands, by their nations.' (Gen. 10:5, 20, 31, 32) It appears, therefore, that, when miraculously confusing human language, Jehovah God produced, not dialects of Hebrew, but a number of completely new languages, each capable of expressing the full range of human feeling and thought.

Thus, after God confused their language, the builders at Babel not only did not have "one set of words" (Gen. 11:1), one common vocabulary; they also did not have a common grammar, a common way of expressing the relationship between words. Professor S. R. Driver states: "Languages, however, differ not only in grammar and roots, but also . . . in the manner in which ideas are built up into a sentence. Different races do not *think* in the same way; and consequently the forms taken by the sentence in different languages are not the same." (Hasting's *Dictionary of the Bible*, Vol. IV, p. 791) Thus, different languages require quite different thought patterns, making it difficult for a new learner to 'think in the language.' (Compare 1 Corinthians 14:10, 11.) This is also why a *literal* translation of something said or written in an unfamiliar language may seem illogical, often causing persons to say, "But it doesn't make sense!" So, it appears that, when Jehovah God confused the speech of those at Babel, he first blotted out all memory of their previous common language and then introduced into their minds not only new vocabularies but also changed thought patterns, producing new grammars.—Compare Isaiah 33:19; Ezekiel 3:4-6.

We find, for example, that certain languages are *monosyllabic* (made up of words of only one syllable), such as Chinese. By contrast, the vocabularies of a

number of other languages are formed largely by *agglutination*, that is, by joining words placed side by side, as in the German word *Hausfriedensbruch*, which means literally "house peace breakage," or, more understandably to the English-speaking mind, "trespass." In some languages syntax, the order of the words in the sentence, is very important; in others it matters little. So, too, some languages have many conjugations (or verbal forms); others, such as Chinese, have none. Countless differences could be cited, each requiring an adjustment in mental patterns, often with great effort.

Apparently the original languages resulting from divine action at Babel in course of time produced related dialects, and the dialects frequently developed into separate languages, their relationship to their "sister" dialects or to the "parent" language sometimes becoming almost indistinguishable. Even Shem's descendants, who apparently did not figure among the crowd at Babel, came to speak, not only Hebrew, but also Aramaean, Akkadian and Arabic. Historically, various factors have contributed to the change in languages: separation due to distance or geographical barriers, wars and conquests, a breakdown in communications, and immigration by those of another language. Due to such factors ancient major languages have fragmented, certain tongues have partially merged with others, and some languages have disappeared completely, replaced by those of the invading conquerors.

Language research provides evidence in harmony with the preceding information. Professor of Anthropology and Linguistics G. L. Trager says: "Historical knowledge about existing languages, goes back only a few thousand years." (*Encyclopædia Britannica*, 1959 ed., Vol. 13, pp. 698, 699) An article in *Science Illustrated* of July 1948 states: "Older forms of the languages known today were far more difficult than their modern descendants . . . man appears not to have begun with a simple speech, and gradually made it more complex, but rather to have gotten hold of a tremendously knotty speech somewhere in the unrecorded past, and gradually simplified it to the modern forms." Linguist Dr. Mason also points out that "the idea that 'savages' speak in a series of grunts, and are unable to express many 'civilized' concepts, is very wrong," and that "many of the languages of non-literate peoples are far more complex than modern European ones." (*Science News Letter*, September 3, 1955) The evidence is thus against any 'evolutionary' origin of speech or of ancient languages.

Concerning the focal point from which the spreading of ancient languages began, Sir Henry Rawlinson, Oriental language scholar, observed: "If we were to be guided by the mere intersection of linguistic paths, and independently of all reference to the Scriptural record, *we should still be led to fix on the plains of Shinar, as the focus from which the various lines had radiated.*"

Among the major "families" listed by modern philologists are: Indo-European, Semitic, Hamitic, African Negro, Sino-Tibetan, Japanese and Korean, Uralic and Altaic, Dravidian, and Malayo-Polynesian. There are many tongues that till now defy classification. Within each of the major families there are many subdivisions or smaller families. Thus, the Indo-European family includes Germanic (or Teutonic), Romance (or Latin-Romance), Balto-Slavic, Indo-Iranian, Greek, Celtic, Albanian and Armenian. Most of these smaller families, in turn, have several members. Romance languages, for example, embrace French, Spanish, Portuguese, Italian and Romanian.

FROM ABRAHAM ONWARD

Abraham the Hebrew evidently had no difficulty in conversing with the Hamitic people of Canaan. (Gen. 14:21-24; 20:1-16; 21:22-34) No use of interpreters is mentioned, but, then, neither is such use mentioned when Abraham went to Egypt. (Gen. 12:14-19) He probably knew Akkadian (Assyro-Babylonian) due to having lived in Ur of the Chaldeans. (Gen. 11:31) Akkadian for a time was an international language. It is possible that the people of Canaan, living in relatively close proximity to the Semitic peoples of Syria and Arabia had, in the centuries following the Deluge, adopted Semitic speech or were to a degree bilingual. Then, too, the alphabet gives clear evidence of being of Semitic origin, and this could also have exercised considerable influence toward the use of Semitic tongues by persons of other language groups, particularly rulers and officials.—See ALPHABET; CANAAN, CANAANITES; WRITING.

Jacob also apparently communicated easily with his Aramaean relatives (Gen. 29:1-14), though their terminology differed on occasion.—Gen. 31:46, 47.

Joseph, who likely learned Egyptian while a slave of Potiphar, employed an interpreter when first talking with his Hebrew brothers upon their arrival in Egypt. (Gen. 39:1; 42:6, 23) Moses, raised in Pharaoh's courts, doubtless knew several languages, Hebrew, Egyptian, probably Akkadian, and perhaps others. —Ex. 2:10; compare verses 15-22.

Aramaic in time replaced Akkadian as the *lingua franca* or international language, being used even in correspondence with Egypt. However, by the time of Assyrian King Sennacherib's attack on Judah (732 B.C.E.), Aramaic (ancient Syrian) was not understood by the majority of Jews, though Judean officials understood it. (2 Ki. 18:26, 27) So, too, the Chaldean language of the Semitic Babylonians, who finally conquered Jerusalem in 607 B.C.E., sounded like those "stammering with their lips" to the Jews. (Isa. 28: 11; Dan. 1:4; compare Deuteronomy 28:49.) Although Babylon, Persia and other world powers carved out huge empires and brought under their control people of many languages, they did not eliminate the divisive barrier of language differences.—Dan. 3: 4, 7; Esther 1:22.

Nehemiah showed great concern upon learning that the sons of mixed marriages among the returned Jews did not know "Jewish" (Hebrew). (Neh. 13:23-25) His concern was for pure worship, as he recognized the importance of understanding the Sacred Scriptures (till then available only in Hebrew) when these were read and discussed. (Compare Nehemiah 13:26, 27; 8:1-3, 8, 9.) Oneness of language in itself would also be a unifying force among the people. The Hebrew Scriptures doubtless were a major factor in the stability of the Hebrew language. During the thousand-year period of their being written virtually no change in language is noted.—See HEBREW, II (Question of the Language's Stability).

When Jesus was on earth, Palestine had become, to a considerable extent, a polyglot or multilingual region. There is solid evidence that the Jews still retained their use of Hebrew, but Aramaic and the *koine* Greek were also spoken. Latin, too, appeared on official inscriptions of the Roman rulers of the land (John 19:20) and was doubtless heard from Roman soldiers stationed there. As to the language generally spoken by Jesus, see ARAMAIC (What Language Did Jesus Speak When on Earth?); also HEBREW, II.

On the day of Pentecost, 33 C.E., the holy spirit was poured out on the Christian disciples in Jerusalem and they suddenly began speaking in many languages that they had never studied and learned. Jehovah God had demonstrated at Babel his miraculous ability to place different vocabularies and different grammars in the minds of people. On Pentecost he did so again but with a major difference, for the Christians suddenly gifted with the power to speak new languages did not forget their original tongue, Hebrew. God's spirit here was also effecting a very different purpose, not that of confusing and scattering but of enlightening and drawing together persons of honest heart into Christian unity. (Acts 2: 1-21, 37-42) From then on God's covenant people were a multilingual people, but the barrier created

by language difference was overcome, because their minds were filled with the common or mutual language of the truth. (Eph. 4:25) Thus, the promise at Zephaniah 3:9 saw fulfillment as Jehovah God gave "peoples the change to a pure language, in order for them all to call upon the name of Jehovah, in order to serve him shoulder to shoulder." (Compare Isaiah 66:18; Zechariah 8:23; Revelation 7:4, 9, 10.) For this to be so, they should "all speak in agreement" and be "fitly united in the same mind and in the same line of thought."—1 Cor. 1:10.

The 'purity' of the language spoken by the Christian congregation was also to result due to its freedom from words expressing malicious bitterness, anger, wrath, screaming and similar abusive language, as well as being free from deceit, obscenity and corruptness. (Eph. 4:29, 31; 1 Pet. 3:10) Christians were to put language to its most exalted use, praising their Creator and upbuilding their neighbor with wholesome, truthful speech, especially the good news about God's kingdom.—Matt. 24:14; Titus 2:7, 8; Heb. 13:15; compare Psalm 51:15; 109:30.

The Bible began to be written in the Hebrew language, and some portions were later recorded in Aramaic. Then, in the first century of the Common Era, the remainder of the Sacred Scriptures were written in the *koine* or Common Greek (though Matthew reportedly wrote his Gospel first in Hebrew). By then a translation had also been made of the Hebrew Scriptures into Greek. Called the "Septuagint Version," it was not an inspired translation but, nevertheless, was used by the Christian writers of the Bible in numerous quotations. (See INSPIRATION.) So, too, the Christian Greek Scriptures and eventually the whole Bible came to be translated into other languages, among the earliest being Latin, Syriac, Ethiopic, Arabic and Persian. As of the present time the Bible, in whole or in part, is available in 1,337 or more languages. This has facilitated the proclamation of the good news and thus has contributed to overcoming the barrier of language divisions for the purpose of uniting people of many lands in pure worship of their Creator.

LAODICEA, LAODICEANS (La·o·di·ce'a[ns]) [perhaps, judgment of the people]. A city in the western part of Asia Minor, the ruins of which lie near Denizli, over ninety miles (145 kilometers) E of Ephesus. Known earlier as Diospolis and Rhoas, Laodicea was probably refounded in the third century B.C.E. by the Seleucid ruler Antiochus II and named after his wife Laodice. Situated in the fertile valley of the Lycus River (a tributary of the Meander [Menderes]), Laodicea lay at the junction of major trade routes and was linked by roads with cities such as Ephesus, Pergamum and Philadelphia.

Laodicea enjoyed great prosperity as a manufacturing city and as a banking center. Indicative of the city's great wealth is the fact that, when it suffered extensive earthquake damage in the reign of Nero, it was able to rebuild without any financial assistance from Rome. (Tacitus' *Annals*, Book XIV, sec. 27) The glossy black wool of Laodicea and the garments made therefrom were widely known. The seat of a famous medical school, this city probably also produced the eye medicine known as "Phrygian powder." Understandably, therefore, one of the main deities venerated at Laodicea was Aesculapius, a god of medicine.

This city had a major disadvantage. Unlike the nearby Lycus valley cities of Hierapolis, with its hot springs famed for their healing properties, and Colossae, with its refreshing cold water, Laodicea had no permanent water supply. From a considerable distance away, water had to be piped to Laodicea and likely was lukewarm on reaching the city. For the initial part of the distance the water was conveyed by means of an aqueduct and then, closer to the city, through cubical stone blocks that were bored through the middle and cemented together.

Laodicea seems to have had a considerable number of Jews. According to a letter from Laodicean magistrates (as quoted by Josephus), the Jews, in compliance with the injunction of Caius Rubilius, were allowed to observe their sabbaths and other sacred rites. (*Antiquities of the Jews*, Book XIV, chap. X, par. 20) At least some of the Jews there were quite wealthy. This may be inferred from the fact that, when Governor Flaccus ordered the confiscation of the annual contributions for the temple at Jerusalem, the amount contributed by the Jews of Laodicea reportedly was found to be more than twenty pounds of gold.

In the first century C.E. a Christian congregation existed at Laodicea and apparently met in the home of Nympha, a Christian sister there. Doubtless the efforts of Epaphras contributed to the establishment of that congregation. (Col. 4:12, 13, 15) Also, the effects of Paul's work at Ephesus likely reached as far as Laodicea. (Acts 19:10) Although not ministering there personally, Paul was nevertheless concerned about the Laodicean congregation and even wrote a letter to them. (Col. 2:1; 4:16) However, some scholars believe that Paul's letter may have been simply a duplicate of the one he sent to Ephesus. Of course, that is only a theory, an effort to account for the fact that the Bible contains no letter from Paul 'to the Laodiceans,' although Paul wrote to them. The letter to Laodicea may simply have contained information not necessary for us today, or it may have repeated points adequately covered in other canonical letters.

The congregation at Laodicea was one of the seven in Asia Minor to which the glorified Jesus Christ, in a revelation to John, addressed personal messages. (Rev. 1:11) At that time, toward the close of the first century C.E., the Laodicean congregation had little to commend it. Though materially rich, it was spiritually poor. Instead of the literal gold handled by the Laodicean bankers, instead of the garments of glossy black wool made locally, instead of the eye medicine doubtless produced by the Laodicean medical profession, instead of the boiling hot medicinal waters from the springs of nearby Hierapolis, the Laodicean congregation needed things like these in a spiritual sense. It needed "gold refined by fire" to enrich its personality (compare 1 Corinthians 3:10-14; 1 Peter 1:6, 7), white outer garments to give it an irreproachable Christian appearance with no unchristian features that were as shameful as bodily nakedness. (Compare Revelation 16:15; 19:8.) It needed spiritual "eyesalve" to be applied to take away its blindness to Bible truth and Christian responsibilities. (Compare Isaiah 29:18; 2 Peter 1:5-10; 1 John 2:11.) It could buy these things from Christ Jesus, the One knocking at the door, if it let him in hospitably to entertain him. (Compare Isaiah 55:1, 2.) It needed to become stimulatingly hot (compare Psalm 69:9; 2 Corinthians 9:2; Titus 2:14) or refreshingly cold (compare Proverbs 25:13, 25), but not stay lukewarm. —Rev. 3:14-22.

LAPPIDOTH (Lap'pi·doth) [flames, torches]. The husband of the Israelite prophetess Deborah.—Judg. 4:4.

LASEA (La·se'a). A Cretan city near the harbor called Fair Havens. (Acts 27:8) Lasea is usually identified with ruins situated about five miles (8 kilometers) E of modern Kalous Limionas (Fair Havens).

LASHA (La'sha). A place mentioned in the earliest Canaanite boundary description. (Gen. 10:19) Its exact location is uncertain. Lasha was either "near Zeboiim" (*NW; JP* [1962 ed.]) or else the Canaanite boundary extended from the area around Zeboiim "as far as" Lasha. (*AT; JB; RS*) On the basis of Jerome's identification and Jewish tradition, many place Lasha at Callirhoe, near the eastern shore of the Dead Sea.

Others link Lasha with Laish (Dan), some twelve miles (19 kilometers) N of the Huleh Basin.

LASSHARON (Las·shar'on). A royal Canaanite city whose king was defeated by the Israelites under Joshua. (Josh. 12:7, 8, 18) Lassharon is often linked with the district called Sarona, situated, according to Eusebius, between Mount Tabor and the Sea of Galilee. Perhaps modern Sarona, about six miles (10 kilometers) W of the southern end of the Sea of Galilee, marks the ancient site.

LAST DAYS. In Bible prophecy, "last days" or comparable expressions such as "final part of the days" were used to designate a future time. (Ezek. 38:8, 16; Dan. 10:14) The content of the prophecy fixes the starting point of the "final part of the days" when the foretold events begin to occur. Those living at the time of the prophecy's fulfillment could therefore be spoken of as living in the "last days" or the "final part of the days." Depending upon the nature of the prophecy, this may be a period covering just a few years or many centuries and can apply to widely separated time periods.

JACOB'S DEATHBED PROPHECY

When Jacob said to his sons, "Gather yourselves together that I may tell you what will happen to you in the final part of the days" or "in days to come" (*AT*), he meant in that future time when his words would begin undergoing fulfillment. (Gen. 49:1) Over two centuries earlier Jehovah stated to Jacob's grandfather Abram (Abraham) that his offspring would suffer affliction for four hundred years. (Gen. 15:13) Therefore, in this case, the future time referred to by Jacob as the "final part of the days" could not begin until after the four hundred years of affliction ended. (For details on Genesis chapter 49, see the articles on the sons of Jacob under their respective names.)

BALAAM'S PROPHECY

It was before the Israelites entered the Promised Land that the prophet Balaam said to Moab's King Balak: "Do come, let me advise you what this people [Israel] will do to your people afterward in the end of the days. . . . A star will certainly step forth out of Jacob, and a scepter will indeed rise out of Israel. And he will certainly break apart the temples of Moab's head and the cranium of all the sons of tumult of war." (Num. 24:14-17) In the initial fulfillment of this prophecy the "star" proved to be King David, the subduer of the Moabites. (2 Sam. 8:2) Evidently, therefore, in this particular prophecy the "end of the days" began with David's becoming king.

THE PROPHECY OF ISAIAH AND MICAH

At Isaiah 2:2 and Micah 4:1 the words "final part of the days" introduce a prophecy about the time when people from all nations would stream to the "mountain of the house of Jehovah." There is no evidence that this prophecy was fulfilled in connection with the literal temple at Jerusalem. However, there is evidence of a fulfillment upon the Christian congregation of spiritual Israel, which is associated with the spiritual temple of Jehovah God. This fulfillment would mark the starting point for the "final part of the days" here referred to. Beginning with the year 36 C.E. the opportunity was extended to people of the nations to become part of spiritual Israel (Acts 10:34, 35; compare 1 Peter 2:9, 10), and those who responded favorably "approached a Mount Zion and a city of the living God, heavenly Jerusalem."—Heb. 12:22.

LAST DAYS OF THE JEWISH SYSTEM OF THINGS

Less than three and a half years before the non-Jews became part of the Christian congregation, God's spirit was poured out on faithful Jewish disciples of Jesus Christ. At that time Peter explained that this was in fulfillment of Joel's prophecy, saying: "'And in the *last days*,' God says, 'I shall pour out some of my spirit upon every sort of flesh, . . . And I will give portents in heaven above and signs on earth below, blood and fire and smoke mist; the sun will be turned into darkness and the moon into blood before the great and illustrious day of Jehovah arrives.'" (Acts 2:16-20) In this case the "last days" preceded the "great and illustrious day of Jehovah," which "day" apparently brought the "last days" to their conclusion. (Compare Zephaniah 1:14-18; Malachi 4:5; Matthew 11:13, 14; see DAY OF JEHOVAH.) Since Peter addressed natural Jews and Jewish proselytes, his words must have had particular reference to them and evidently indicated that they were living in the "last days" of the then-existing Jewish system of things with its center of worship at Jerusalem. Earlier, Christ Jesus himself had foretold the destruction of Jerusalem and its temple (Luke 19:41-44; 21:5, 6), which occurred in 70 C.E.

It must have been also with reference to the end of the Jewish system of things that Christ Jesus was spoken of as appearing and carrying on his activity "at the end of the times" or "at the end of these days." (1 Pet. 1:20, 21; Heb. 1:1, 2) This is confirmed by the words of Hebrews 9:26: "But now he [Jesus] has manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself."

LAST DAYS ASSOCIATED WITH THE APOSTASY

The words "last days" or comparable expressions are sometimes used in connection with the apostasy that was to be experienced within the Christian congregation. Wrote the apostle Paul to Timothy: "The inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons." (1 Tim. 4:1; compare Acts 20:29, 30.) In a later letter to Timothy, Paul again discussed this point and spoke of future "last days." Because of the abandonment of right conduct by people then, these were to be "critical times hard to deal with" or, more literally, 'fierce appointed times.' (*Kingdom Interlinear Translation*) After describing in detail the wayward course and perverted attitudes to prevail among persons living at that time, Paul continued: "From these arise those men who slyly work their way into households and lead as their captives weak women loaded down with sins, led by various desires, always learning and yet never able to come to an accurate knowledge of truth." (2 Tim. 3:1-7) Next Paul contrasted such corrupt persons with Timothy, who had closely followed the apostle's teaching, and encouraged him to 'continue in the things that he had learned and been persuaded to believe.' (2 Tim. 3:8-17; see also 2 Timothy 4:3-5.) Thus from the context it is clear that the apostle was informing Timothy well in advance about future developments among professed Christians.

Similarly, the apostle Peter provided advance knowledge to fellow Christians about pressures from within the congregation: "There will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct." (2 Pet. 2:1, 2) This same warning is echoed in Jude's words, encouraging Christians "to put up a hard fight for the faith": "As for you, beloved ones, call to mind the sayings that have been previously spoken by the apostles of our Lord Jesus Christ, how they used to say to you: 'In the last time there will be ridiculers, proceeding according to their own desires for ungodly things.'"—Jude 3, 17, 18.

Toward the close of the first century C.E. apostate elements were clearly in evidence. That is why the

apostle John could write: "Young children, it is the last hour, and, just as you have heard that antichrist is coming, even now there have come to be many antichrists; from which fact we gain the knowledge that it is the last hour." (1 John 2:18) This "last hour" could fittingly refer to the short final part of the apostolic period, after which the apostasy would spring into full bloom.

THE HARVEST IN "THE CONCLUSION OF THE SYSTEM OF THINGS"

However, as Jesus Christ had foretold, the apostasy did not take in the entire body of Christians; the true, loyal ones were to be as "wheat" associated with "weeds." After Christ's second presence begins, invisible, in spirit, and during "the conclusion of the system of things" (then existing) a clear separation and demarcation was to be made evident. The "weeds," "the sons of the wicked one," were to be 'collected out of the kingdom of the Son of man.' This cleaning out of the true Christian congregation would leave a field of clean wheat; the false imitation Christians would be outside the true Christian congregation. Whereas the 'weedlike' ones would finally be pitched into the "fiery furnace," the 'wheatlike' ones would "shine as brightly as the sun in the kingdom of their Father." (Matt. 13:24-30, 37-43) This definitely pointed to the concluding portion of the system of things under Satan's wicked rule preceding its destruction.

Furthermore, the illustration suggested that the apostasy would bear its full fruitage of wickedness during the "conclusion of the system of things" under Satan's control. Reasonably, therefore, at that time the conditions described by the writers of the Christian Greek Scriptures as marking the "last days" would be in evidence on a large scale among professed Christians. There would be increasing lawlessness and disobedience to parents. Persons would be "lovers of pleasures rather than lovers of God, having a form of godly devotion but proving false to its power." (2 Tim. 3:2-5) Also, there would be "ridiculers with their ridicule, proceeding according to their own desires and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.' "—2 Pet. 3:3, 4.

The prophetic illustration of Jesus also showed that time had to pass before the 'weedlike' ones would become fully manifest, finally to be destroyed. Since the apostles knew this, their use of "last days," "last hour" and like expressions in connection with the apostasy did not mean that they expected Jesus' second presence and the subsequent destruction of the ungodly right away. As Paul pointed out to the Thessalonians: "However, brothers, respecting the presence of our Lord Jesus Christ and our being gathered together to him, we request of you not to be quickly shaken from your reason nor to be excited either through an inspired expression or through a verbal message or through a letter as though from us, to the effect that the day of Jehovah is here. Let no man seduce you in any manner, because it will not come unless the apostasy comes first and the man of lawlessness gets revealed, the son of destruction."—2 Thess. 2:1-3.

"LAST DAY"

The Bible also refers to a "last day," during which the resurrection of the dead is to take place. (John 6:39, 40, 44; 11:24; compare Daniel 12:13.) At John 12:48 this "last day" is associated with a time of judgment. Obviously, therefore, it denotes a time of a far more distant future than the end of the apostolic period.—Compare 1 Thessalonians 4:15-17; 2 Thessalonians 2:1-3; Revelation 20:4-6, 12.

LAST SUPPER. See LORD'S EVENING MEAL.

LATIN. A language belonging to the Indo-European family and the parent of the Romance languages, such as Italian, Spanish, French, Portuguese and Romanian. The last half of the second century C.E. saw a move on the part of the religious powers of Rome to have Latin replace Greek as the language of the Roman bishopric. Among the results of this was the production of the Latin *Vulgate*, by Jerome of the fourth century C.E., second only to the Greek *Septuagint* as a noted ancient Bible translation.

Latin was the language of Imperial Rome and hence the official language of Palestine when Jesus Christ was on earth, though not the popular language of the people. It is therefore not surprising to find some Latinisms in the Christian Greek Scriptures. The word "Latin" itself occurs but once in the Bible, at John 19:20, where we are told that the inscription placed above Jesus on the torture stake was written in Hebrew, Greek and Latin.

Latin in the Christian Greek Scriptures occurs in various forms. They contain over forty proper Latin names of persons and places, such as Aquila, Luke, Mark, Paul, Caesarea and Tiberias. In this part of the Bible are found Greek equivalents of some thirty Latin words of military, judicial, monetary and domestic nature, such as *centurio* (Mark 15:39, army officer), *denarius* (Matt. 20:2) and *speculator* (Mark 6:27, body guardsman). Certain Latin expressions or idioms also occur, such as "wishing to satisfy the crowd" (Mark 15:15) and "taking sufficient security." (Acts 17:9) The syntax or pattern of phrases and sentences sometimes suggests Latin influence. As to just how much, this is disputed by various scholars.

Latinisms are found mostly in Mark and Matthew, Mark having used them more than any other Bible writer. This lends credence to the belief that he wrote his Gospel in Rome and mainly for Gentiles, particularly the Romans. Paul made little use of Latinisms; none occur in the *Septuagint*.

The appearance of Latinisms in the Scriptures is of more than academic interest to Bible lovers. It is in keeping with what the Bible shows about Palestine's being occupied by Rome when Jesus Christ was on earth. Further, the use of these Latinisms by the best secular Greek writers of the same period argues that the Christian Scriptures were indeed produced during the times about which they tell. This fact, therefore, further testifies to the authenticity of the Christian Greek Scriptures.

LATTICE. A framework consisting of crossed strips of wood or laths forming a network and generally used to cover a window. For centuries window lattices have been common in the Middle East. They have served to keep houses cool by blocking out the direct rays of the sun, while allowing for ventilation, and they also have contributed favorably to the general appearance of buildings. Some houses of Biblical times had ground-floor windows facing an inner courtyard and others facing the street. The latter were usually high up on the wall or in the roof chamber and were latticed.

A person in the house could look out through a latticed window and see what was taking place out of doors without being seen from the outside. In the song of Deborah and Barak the mother of slain Sisera is represented as futilely looking out from a window and watching for her son "from the lattice." (Judg. 5:1, 28) It was from a window through a lattice that it was possible for an observer to look down on "a young man in want of heart" as he came in contact with a prostitute. (Prov. 7:6-13) Also, in The Song of Solomon (2:9), reference is made to "gazing through the windows, glancing through the lattices."

Some window lattices were evidently hinged so that they could be opened or closed. The windows of Daniel's roof chamber, from which he could be seen praying to Jehovah three times daily, may have had lattices that could be opened or shut.—Dan. 6:10.

LAUGHTER [Heb., *tsᵉhhoq'*, from *tsa·hhaq'*, to laugh]. An onomatopoeic word, that is, it is imitative or echoic of the sound of the thing named; *tsᵉhhoq'*, as pronounced in Hebrew, imitates the sound of laughter (as do the written English interjections "ho-ho" and "ha-ha"). Isaac's name, *yits·hhaq'*, also meaning "laughter," has this same mimetic quality.

Both Abraham and Sarah laughed at the angelic announcements that they would have a son in their old age. Abraham was not reproved for laughing but Sarah was, and she even tried to deny her laughter. It therefore appears that Abraham's laughter was the result of joy at the amazing prospect of having a son by Sarah in his old age. But Sarah's laughter evidently was because the same amazing prospect struck her as somewhat humorous, the thought of a woman of her age, till now sterile, having a child initially forming a somewhat incongruous picture in her mind. In neither case, however, did the laughter represent scorn or deliberate mocking, and both are recorded as demonstrating faith in God's promise. (Rom. 4:18-22; Heb. 11:1, 8-12) When this son was born, the parents were no doubt delighted, for this had been their hearts' desire for years. Abraham named their son, after which Sarah said: "God has prepared laughter for me: everybody hearing of it will laugh at me." (Gen. 17:17; 18:9-15; 21:1-7) Others were undoubtedly amazed and delighted on hearing of the good news of Abraham and Sarah's blessing at the hand of Jehovah.

AN APPROPRIATE TIME FOR LAUGHTER

Jehovah is "the happy God," and wants his servants to be happy. (1 Tim. 1:11) However, the Scriptures show that laughter is fitting only at certain times. There is "a time to weep and a time to laugh." (Eccl. 3:1, 4) The wise man, King Solomon, counsels us: "Go, eat your food with rejoicing and drink your wine with a good heart, because already the true God has found pleasure in your work." However, there is no real cause for rejoicing if one's activity shows disregard for the righteous ways of God.—Eccl. 9:7.

LAUGHTER MAY BE INAPPROPRIATE

The thing of importance is to live so that one achieves a good name with Jehovah. Therefore, in this system of things, laughter may at times be most inappropriate, even harmful. Solomon, in his experiment "to lay hold on folly until I could see what good there was to the sons of mankind in what they did," said in his heart: "Do come now, let me try you out with rejoicing. Also, see good." But he discovered that this was a vain pursuit. He found that mirth and laughter in themselves are not truly satisfying, for they fail to produce real and lasting happiness. There must be a true foundation for enduring, upbuilding joy. Solomon voiced his feelings: "I said to laughter: 'Insanity!' and to rejoicing: 'What is this doing?'"—Eccl. 2:1-3.

Solomon illustrates the wisdom of not merely living for the pursuit of enjoyment. He says: "Better is it to go to the house of mourning than to go to the banquet house, because that is the end of all mankind; and the one alive should take it to his heart." This is no recommendation for sadness as superior to rejoicing. It refers to a specific time, to the time when a person has died and the house is in mourning. Go there to console the sad survivors rather than callously forget them and feast and revel. Visiting the mourners would not only comfort the bereaved but also induce the visitor to remember life's brevity, to know that the death that has come to this house will come to all soon enough, and that those living should keep it in mind. It is while one is still living that he can make a good name, not when he is dying. And a good name with God is the only thing of real value to the dying.—Eccl. 7:2; Gen. 50:10; John 11:31.

Solomon goes on to say: "Better is vexation than laughter, for by the crossness of the face the heart becomes better." (Eccl. 7:3) Laughter is good medicine, but there are times when we must soberly view our life and the way we are living it. If we see we are wasting too much time in frivolous feasting and not making a good name by doing good works, we have reason to be vexed with ourselves, to be sorry and to change; it will make our heart better. It will help us make a good name so that the day of our death, or the time of our final inspection by God and Christ, will be better for us than the day of our birth.—Eccl. 7:1.

"The heart of the wise ones is in the house of mourning, but the heart of the stupid ones is in the house of rejoicing," Solomon goes on to say. "Better is it to hear the rebuke of someone wise than to be the man hearing the song of the stupid ones." (Eccl. 7:4, 5) The wise heart in a house where one has died is attuned to the seriousness that is natural in a house of bereavement and it influences the wise heart to watch how one's life is lived, but the careless mood in a place of revelry appeals to the foolish heart and causes life to be faced with a shallow, reckless spirit. If one is straying from right paths, the rebuke of a wise man will put him back in the way of life by correcting him and enabling him to make a good name for himself. But how can hearing a fool's song or psalm or empty flattery that conceals faults and confirms us in them be helpful? It would induce us to keep on making a bad name, not correcting us into ways leading to a good name with Jehovah.

"For as the sound of thorns under the pot, so is the laughter of the stupid one; and this too is vanity." (Eccl. 7:6) Thorns are not the best fuel. They flame up quickly, but are just as quickly burned to ashes. They may not last long enough to finish cooking what is in the pot, in such case not accomplishing the task for which the fire is lit. Their showy, noisy, blazing crackling thus proves futile and vain. And so are the frivolous gigglings and follies of the fool. Also, the very sound of a fool's laughter grates on the ears, being inappropriate for the time or the occasion, and tends to discourage rather than encourage. It helps no one to advance in the serious task of making a good name that God will remember, and thereby ensure that 'the day of death will be better than the day of birth.'

LAUGHTER CHANGED TO MOURNING

In his Sermon on the Mount, Jesus Christ said: "Happy are you who weep now, because you will laugh," and, "Woe, you who are laughing now, because you will mourn and weep." (Luke 6:21, 25) Jesus was evidently pointing out that those who were sad due to bad religious conditions then prevailing in Israel could have their weeping changed to laughter by faith in Him, whereas those enjoying laughter and life with no concern for the future would find their laughter changed to mourning. (Compare Luke 16:19-31.) In writing to Christians, Jesus' half-brother James urged worldly-minded Christians: "Give way to misery and mourn and weep. Let your laughter be turned into mourning, and your joy into dejection. Humble yourselves in the eyes of Jehovah, and he will exalt you." (Jas. 4:4, 9, 10) Such exaltation would bring genuine happiness.

TO EXPRESS DERISION

Laughter also figures prominently in the Scriptures as an expression of derision. Even members of the animal creation are depicted as laughing in scorn. The female ostrich is represented as laughing at the pursuing horse and its rider (because of her speed), and the horse as laughing at dread when going into battle (because of his strength and fearlessness). (Job 39:13, 18, 19, 22) Leviathan (the crocodile) is said to laugh at the rattling of a javelin, because of his heavy armor.—Job 41:1, 29.

Similarly with God's servants. When faced with

enemies, they could laugh because they trusted in Jehovah, for "the name of Jehovah is a strong tower." —Prov. 18:10.

These servants of God also had to endure much derisive laughter against them. Job said: "One who is a laughingstock to his fellow man I become." (Job 12:4; 30:1) Jeremiah was an object of laughter all day long among his contemporaries. (Jer. 20:7) Jesus Christ himself was laughed at scornfully before raising the daughter of Jairus from death. (Matt. 9:24; Mark 5:40; Luke 8:41-53) These persons were happy, though, because they knew the strength and wisdom of God and were following the course ordained for them by God.—Matt. 5:11, 12.

Jehovah God is described as laughing in derision at the nations, at their boastful words which come to nothing, and at the confusion their foolish course against Him brings. (Ps. 59:8) He knows his own power and purposes, and laughs at the puny, futile opposition they bring against him and his people. —Ps. 2:1-4.

Therefore, one wants to avoid having Jehovah laugh at him. Turning the back upon God's wisdom would result in dire calamity. (Prov. 1:26) While Jehovah has no pleasure in the death of the wicked (Ezek. 18:23, 32), he is unworried over their plots against his people and laughs because he sees the day of deliverance for the righteous, in which the schemes of the wicked will fail and wickedness will be ended forever.—Ps. 37:12, 13, 20.

LAUNDRYMAN. One who in Bible times washed used clothing and also processed new cloth by bleaching and shrinking it and removing the oils in preparation for dyeing. In Hebrew the term is from a word meaning "to trample," that is, to wash by stamping with the feet to loosen the dirt. In Greek, the word used means one who dresses new cloth or washes and scours soiled garments.

Clothes cleaners of ancient times were likely able to whiten their clothing considerably by cleaning and bleaching. Yet, when describing the extreme whiteness of Jesus' garments at the transfiguration scene, Mark says: "His outer garments became glistening, far whiter than any clothes cleaner on earth could whiten them."—Mark 9:3.

ALKALI

In Hebrew the word for alkali is *ne'ther*, a carbonate of soda, also called "natron." It is called "mineral alkali," to distinguish it from "vegetable alkali." Natron was a native grade of the chemical, commercial grades of which are known as soda ash and sal soda. Its effervescence when mixed with a weak acid is alluded to at Proverbs 25:20. Though in some translations it is called "niter," it should not be confused with modern niter (nitre), also called "saltpeter," which may be either potassium or sodium nitrate.

By itself or as a soap builder this alkali is a very effective cleaner. This fact adds force to Jehovah's words as to the depth of Israel's sinfulness: "Though you should do the washing with alkali and take to yourself large quantities of lye, your error would certainly be a stain before me."—Jer. 2:22.

The ancient world obtained this alkali from several sources of supply—from lakes or deposits in Syria, India, Egypt and along the southeastern shores of the Dead Sea. It is reported that, in addition to using it as a detergent, the Egyptians and others substituted it for yeast in breadmaking, employed it as a tenderizer when boiling meat, mixed it with vinegar for a toothache cure, and used it in embalming.

LYE

The Hebrew word *bo·rith'*, translated "lye" (in some translations, "soap"), refers to a "vegetable alkali" as distinguished from *ne'ther*, the so-called "mineral alkali." The distinction was not one of chemical composition, but, rather, was based on the difference in the source of supply. At Jeremiah 2:22 both words occur in the same verse. Chemically the lye of Bible times was sodium carbonate or potassium carbonate, depending on whether the ashes from which it was obtained were of vegetation grown near the sea on saline soil, or grown inland. The chemicals in the ashes were separated by leaching or filtering with water. This lye is different from the modern-day chemical called "lye," the very caustic potassium hydroxide. The ancient laundryman's lye was used not only for clothes cleaning (Mal. 3:2), but also for the reduction of such metals as lead and silver.—Isa. 1:25.

POTASH

The Hebrew word *za·khakh'*, having the thought of "making pure" or "clean," is translated "potash" (*NW*), "soap" (*Yg*), "lye" (*AT*), at Job 9:30. There it is spoken of as being used for cleansing the hands. This cleanser is thought to be either potassium carbonate or sodium carbonate. The way it was made gives it the name "potash": wood *ashes* were first leached, then the solution was boiled down in *pots*.

LAUNDRYMAN'S FIELD. Apparently an area close to the city of Jerusalem where laundrymen worked. Isaiah and his son Shear-jashub were to meet King Ahaz by the "highway of the laundryman's field"; later, Sennacherib's emissaries came to the same vicinity. (2 Ki. 18:17; Isa. 7:3; 36:2) While this "highway of the laundryman's field" was obviously outside the city, it was near enough that the taunts of Sennacherib's messengers could be heard by those on the city walls. (2 Ki. 18:18, 26, 27; Isa. 36:1, 2) A "conduit" is mentioned in connection with the "highway of the laundryman's field." This could not refer to what is called 'Hezekiah's tunnel,' as that had not yet been constructed in Ahaz' day. The conduit therefore seems to have been one that ran through the torrent valley of Kidron down to the S end of the city of David. The laundryman's field appears to have been located either in this part of the valley or somewhat farther S, near the suggested site of En-rogel.

LAUREL [Heb., *'o'ren*]. This tree is mentioned as the last of several trees in Isaiah 44:14, the only reference to the tree in the Hebrew Scriptures. Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 88) identify the name with the laurel tree (*Laurus nobilis*), also commonly called "the sweet bay tree." (See also *The Interpreter's Dictionary of the Bible*, Vol. 2, p. 293.) The laurel is an evergreen, often growing as a shrub but capable of heights up to some fifty feet (15.2 meters). Hence Isaiah could speak of the pouring rain making the tree "get big." The entire tree (leaves, bark, roots and fruit) contains an oil long employed in medicine. The leaves are oblong and leathery, with a glossy upper side. They are also used as a condiment. In spring the tree blossoms with small creamy-white flowers that ripen into purplish-black berries. The *Laurus nobilis* is found from the coast on up into the



A flowering branch of the laurel tree

middle mountain regions of Palestine and grows in other Mediterranean countries as well.

Laurel leaves were used by the ancient Greeks to form wreaths, which they placed on the heads of victors in the Pythian games and also extended to those holding certain offices as a symbol of distinction. Our English words "laureate" and "baccalaureate" are derived from these practices and uses of the laurel.

LAW. Law is defined as: "1. The principles and regulations emanating from a government and applicable to a people, whether in the form of legislation or of custom and policies recognized and enforced by judicial decision. 2. Any written or positive rule, or collection of rules, prescribed under the authority of the state or nation."—*American College Dictionary.*

"A divine commandment or a revelation of the will of God; collectively, the whole body of God's commandments or revelations; the will of God, whether expressed in Scripture, implanted in instinct, or deduced by reason."—*Webster's New International Dictionary.*

The word "law," in the Hebrew Scriptures, is translated primarily from *toh·rah',* related to the verb *hoh·rah',* meaning "to direct, teach, instruct in; to point, show the way." In some cases it is translated from *dath,* "law, decree." (Dan. 6:5, 8, 15) Other words translated in the *Authorized Version* as "law" are *mish·pat',* "judicial decision, ordinance, judgment," and *mits·wah',* "commandment, ordinance, precept." In the Greek Scriptures the word *no'mos,* from the verb *ne'mo,* "to deal out, distribute," is translated "law."

Jehovah God is designated as the Source of law, the Supreme Lawgiver (Isa. 33:22), the Sovereign, delegating authority (Ps. 73:28; Jer. 50:25; Luke 2:29; Acts 4:24; Rev. 6:10) and without whose permission or allowance no authority can be exercised. (Rom. 13:1; Dan. 4:35; Acts 17:24-31) His throne is established on righteousness and judgment. (Ps. 97:1, 2) The stated will of God becomes law to his creatures.

LAW TO ANGELS

Angels, higher than man, are subject to the law and commandments of God. (Heb. 1:7, 14; Ps. 104:4) Jehovah even commanded and restricted his adversary Satan. (Job 1:12; 2:6) Michael the archangel recognized and respected Jehovah's position as Supreme Judge when he said, in dispute with the Devil: "May Jehovah rebuke you." (Jude 9; compare Zechariah 3:2.) The glorified Jesus Christ is shown as having all the angels placed under his authority by Jehovah God. (Heb. 1:6; 1 Pet. 3:22; Matt. 13:41; 25:31; Phil. 2:9-11) An angelic messenger was sent by Jesus' command to John. (Rev. 1:1) At 1 Corinthians 6:3 the apostle Paul speaks of the spiritual brothers of Christ as designated to judge angels.

LAW OF DIVINE CREATION
(sometimes called "law of nature")

One of the definitions of law given in *Webster's New International Dictionary,* Second Edition, is "the observed regularity in nature." As Creator of all things in heaven and earth (Acts 4:24; Rev. 4:11), Jehovah has established laws governing all created things. Job 38:10 speaks of a "regulation" on the sea; 38:12, of 'commanding the morning'; and 38:31-33 calls attention to star constellations and to "the statutes of the heavens." The same chapter points to God as governing the light, snow, hail, clouds, rain, dew and lightning. Continuing to chapters 39-41, God's care for the animal kingdom is shown and the birth, life cycles and habits of animals are attributed to regulations laid down by God, not to any evolutionary "adaptation." In fact, in the very creating of life forms God incorporated the law that each was to bring forth "according to its kind," making evolution impossible. (Gen. 1:11, 12, 21, 24, 25) Man also brought forth sons "in his likeness, in his image." (Gen. 5:3) At Psalm 139:13-16 the embryonic growth of a child in the womb is spoken of, its parts being written down "in [Jehovah's] book" before any of them actually existed. Job 26:7 describes Jehovah as "hanging the earth upon nothing." Scientists today attribute the earth's position in space primarily to the interaction of the law of gravity and the law of centrifugal force.

LAW TO ADAM

In the garden of Eden, Adam and Eve were commanded by God as to their duties (1) to fill the earth, (2) to subdue it, (3) to have in subjection all other living creatures of earth, sea and air. (Gen. 1:28) They were given laws as to their diet, granting them the seed-bearing vegetation and fruit as food. (Gen. 1:29; 2:16) However, Adam was given a command that prohibited eating from the tree of the knowledge of good and bad (Gen. 2:17); this was transmitted to Eve. (Gen. 3:2, 3) Adam is presented as a transgressor and a trespasser because he violated a stated law.—Rom. 5:14, 17; 4:15.

LAWS TO NOAH, AND PATRIARCHAL LAW

Noah was given commandments relative to the building of the ark and the saving of his family. (Gen. 6:22) After the Flood he was given laws allowing flesh to be added to man's diet; declaring sacredness of life and, therefore, of blood, in which is the life; prohibiting the eating of blood; condemning murder and instituting capital punishment for this crime.—Gen. 9:3-6.

The patriarch was a family head and ruler. Jehovah is designated as the great Family Head or Patriarch, "the Father, to whom every family in heaven and on earth owes its name." (Eph. 3:14, 15) Noah, Abraham, Isaac and Jacob are outstanding examples of patriarchs. These were especially dealt with by Jehovah. Abraham was given the command to circumcise all the males of his household as a sign of God's covenant with him. (Gen. 17:11, 12) He observed Jehovah's "commands," "statutes" and "laws." He knew Jehovah's way to do righteousness and judgment and laid these commands on his household.—Gen. 26:4, 5; 18:19.

The laws that governed the patriarchs were also generally understood and partially reflected in the laws of the nations at that time, all of which nations sprang from the three sons of Noah, the patriarch. For example, the Pharaoh of Egypt knew that it was wrong to take another man's wife (Gen. 12:14-20), as did the kings of the Philistines in the cases of Sarah and Rebekah.—Gen. 20:2-6; 26:7-11.

In the days of Moses the Israelites were in slavery to Egypt. They had voluntarily come into Egypt during Jacob's lifetime, but were enslaved after Jacob's son, the prime minister Joseph, had died. So, in effect, they were 'sold' into slavery for nothing. Jehovah, in harmony with the patriarchal law of redemption and of the priority of the firstborn son, told Pharaoh, by the mouth of Moses and Aaron: "Israel is my son, my first-born. And I say to you: Send my son away that he may serve me. But should you refuse to send him away, here I am killing your son, your first-born." (Ex. 4:22, 23) No redemption price was necessary for this release, nor was any given to Egypt. And when the Israelites left their slave masters, the Egyptians, "Jehovah gave the people favor in the eyes of the Egyptians, so that these granted what was asked; and they stripped the Egyptians." (Ex. 3:21; 12:36) They had entered the land with the approval of the Pharaoh and as free people, not as captives of war to be enslaved. The enslavement had been unjust, so evidently Jehovah was seeing to it that they were now given wages for their labor.

The family was held responsible for violations of law by individual members. The patriarchal head was the responsible representative, blamed for wrongs

of his family and required to punish individual wrongdoers in the family.—Gen. 31:30-32.

Marriage and birthright under patriarchal law

Parents governed the arrangement of marriage for their sons and daughters. (Gen. 24:1-4) The paying of a bride-price was common. (Gen. 34:11, 12) Among the worshipers of Jehovah intermarriage with idolaters was disobedience and against the interests of the family.—Gen. 26:34, 35; 27:46; 28:1, 6-9.

The birthright was reserved for the firstborn, belonging to him by inheritance. This included receiving a double portion of the estate. However, it could be transferred by the family head, the father. (Gen. 48:22; 1 Chron. 5:1) The oldest son normally became the patriarchal head when the father died. Sons, after marriage, could establish households separate from the father's headship and could themselves become family heads.

Morals

Fornication was disgraceful and punishable, especially in cases of engaged persons or married persons (adultery). (Gen. 38:24-26; 34:7) Brother-in-law marriage was practiced when a man died childless. His brother could then take his wife, and the firstborn of their union would inherit the dead man's estate and carry on his name.—Gen. 38:6-26.

Property

Generally there seems to have been no holding of individual property, aside from a few personal belongings, all herds, household goods and equipment being held in common by the family.—Gen. 31:14-16.

On the basis of related historical evidence, some scholars believe that, in transferring land, the buyer was shown the land from a vantage point, the exact boundaries being designated. When the buyer said, "I see," he indicated legal acceptance. When Jehovah gave Abraham the promise of receiving the land of Canaan, Abraham was first told to look in all four directions. Abraham did not say, "I see," perhaps because God said that he would give the Promised Land to Abraham's *seed*, later on. (Gen. 13:14, 15) Moses, as the legal representative of Israel, was told to "see" the land, which, if the view just discussed is correct, would indicate legal transfer of the land to Israel, for them to take it under Joshua's leadership. (Deut. 3:27, 28; 34:4; consider also Satan's offer to Jesus at Matthew 4:8.) Other actions appearing to have similar legal flavor were: walking across the land or entering it for the purpose of taking possession. (Gen. 13:17; 28:13) In certain ancient secular documents, the exact number of trees on a piece of land was listed at each real-estate sale.—Compare Genesis 23:17, 18.

Custody

Legal responsibility came when an individual promised to keep or 'guard' a person, animal or thing. (Gen. 30:31) Reuben, as the firstborn of Jacob, was responsible in the case of Joseph's disappearance. (Gen. 37:21, 22, 29, 30) The custodian was to give sufficient care to that in his charge. He had to restore animals stolen, but not those that died of themselves or that were lost through events beyond his control, such as to armed sheep rustlers. If killed by a wild beast, evidence of the torn animal had to be produced to clear the custodian of responsibility.—Gen. 37:12-30, 32, 33; Ex. 22:10-13.

Slavery

Slaves might be purchased or be such through birth to slave parents. (Gen. 17:12, 27) Slaves could enjoy a very honored position in the patriarchal household, as was the case with Abraham's servant Eliezer.—Gen. 15:2; 24:1-4.

LAW OF GOD TO ISRAEL—THE LAW OF MOSES

Jehovah gave Israel the Law through Moses as mediator, in the wilderness of Sinai, 1513 B.C.E. At the inauguration of the Law at Mount Horeb there was an awe-inspiring demonstration of Jehovah's power. (Ex. 19:16-19; 20:18-21; Heb. 12:18-21, 25, 26) The covenant was validated by the blood of bulls and goats. The people presented communion offerings, and heard the book of the covenant read to them, after which they agreed to be obedient to all that Jehovah had spoken. Many of the earlier patriarchal laws were incorporated in the Law given through Moses.—Ex. 24:3-8; Heb. 9:15-21; see COVENANT.

The first five books of the Bible (Genesis through Deuteronomy) are often referred to as "the Law." Sometimes this term is used with reference to the entire inspired Hebrew Scriptures. Generally, however, the Jews considered the entire Hebrew Scriptures as composed of three sections, "the Law," "the Prophets" and "Psalms." (Luke 24:44) Commands that came through the prophets were also binding upon Israel.

Jehovah was recognized in the Law as absolute Sovereign and was also King in a special way. Since Jehovah was both God and King of Israel, disobedience to the Law was both a religious offense and lese majesty, an offense against the Head of State, the King Jehovah. David and Solomon and their successors on the throne of Judah were said to sit on "Jehovah's throne." (1 Chron. 29:23) Human kings and rulers in Israel were bound by the Law, and when they became despotic they were law violators accountable to God. (1 Sam. 15:22, 23) Kingship and priesthood were separate, this constituting a balance of power and a safeguard against tyranny. It kept the Israelites ever mindful that Jehovah was their God and real King. Each individual's relationship to God and to his fellowman was defined by the Law and each individual could approach God through the priestly arrangement.

Under the Law the Israelites could have become a "kingdom of priests and a holy nation." (Ex. 19:5, 6) The Law's demands of exclusive devotion to Jehovah, its absolute prohibition of any form of interfaith, and its regulations concerning religious cleanness and diet constituted a 'wall of separation' to keep the nation outstandingly separate from other nations. (Eph. 2:14) A Jew could hardly enter a Gentile tent or house or eat with Gentiles without becoming religiously unclean. In fact, when Jesus was on earth, even entering a Gentile house or building was thought to make a Jew unclean. (John 18:28; Acts 10:28) The sanctity of life and the dignity and honor of the family, of marriage, of person, were protected. (See accompanying outline on Law covenant.) Additional effects, that could be considered incidental to the religious separation that the Law covenant accomplished, were the health benefits and protections from diseases common to the nations around the Israelites. The laws of moral cleanness, physical sanitation and diet undoubtedly had a very salutary effect when they were obeyed.

But the real purpose of the Law was, as stated by the apostle Paul, "to make transgressions manifest, until the seed should arrive." It was a "tutor leading to Christ." It pointed to Christ as the objective aimed at ("Christ is the end of the Law"). It revealed that all humans, including the Jews, are under sin and that life cannot be obtained by "works of law." (Gal. 3:19-24; Rom. 3:20; 10:4) It was "spiritual," from God, and "holy." (Rom. 7:12, 14) At Ephesians 2:15 it is called the "Law of commandments consisting in decrees." It was a standard of perfection, marking the one who could keep it as perfect, worthy of life. (Lev. 18:5; Gal. 3:12) Since imperfect humans could not keep the Law, it showed that "all have sinned and fall short of the glory of God." (Rom. 3:23) Only Jesus Christ kept it blamelessly.—John 8:46; Heb. 7:26.

The Law also served as having "a shadow of the good things to come," and things connected with it were "typical representations," causing Jesus and the apostles to call often upon it to explain heavenly

things and matters concerning Christian doctrine and conduct. It, therefore, provides an essential and necessary field of study for the Christian.—Heb. 10:1; 9:23.

Jesus said that the whole Law hung upon the two commandments to love God and to love one's neighbor. (Matt. 22:35-40) It is interesting that in the book of Deuteronomy (where the Law was modified somewhat to govern Israel's new circumstances upon settling in the Promised Land) the Hebrew words for "love," "loved," and so forth, appear more than twenty times.

The Ten Words (Ex. 34:28), or the Ten Commandments, were the basic part of the Law, but were combined with about six hundred other laws, all of which were of equal force and binding power upon the Israelites. (Jas. 2:10) The first four of the Ten Commandments defined man's relationship to God; the fifth, to God and to parents; and the last five, to one's fellowman. These last five were named in apparent order of severity of harm done to one's fellowman: murder, adultery, stealing, bearing false witness and covetousness or selfish desire. The Tenth Commandment makes the Law unique in comparison with the laws of all other nations in that it prohibits selfish desire, a command in reality enforceable only by God. It actually got at the cause of violation of all the other commandments.—Ex. 20:2-17; Deut. 5:6-21; compare Ephesians 5:5; Colossians 3:5; James 1:14, 15; 1 John 2:15-17.

The Law contained many principles and guiding statutes. But the judges were given latitude to investigate and consider motives and attitude of violators, along with the circumstances surrounding the violation. A deliberate, disrespectful or unrepentant violator received the full penalty. (Num. 15:30, 31) In other cases a lighter judgment might be determined. For example, whereas a murderer was to be put to death without fail, an accidental manslayer could receive mercy. (Num. 35:15, 16) One whose habitually goring bull killed a man might die; or the judges might impose a ransom. (Ex. 21:29-32) The difference between a deliberate thief and a voluntarily confessing wrongdoer evidently accounts for the difference in penalty stated at Exodus 22:7 and that of Leviticus 6:1-7.—See accompanying outline.

LAW OF CONSCIENCE

The Bible shows this results from persons having 'the law written in their hearts.' Those not under a direct law from God, such as the Law given through Moses, are shown to be "a law to themselves," for their consciences cause them to be "accused or even excused" in their own thoughts. (Rom. 2:14, 15) Many just laws in pagan societies reflect this conscience, originally placed in their forefather Adam, and passed down through Noah.

At 1 Corinthians 8:7 the apostle Paul says that lack of accurate Christian knowledge could result in a weak conscience. Conscience can be a good guide or a poor one, depending upon the knowledge and training of the individual. (1 Tim. 1:5; Heb. 5:14) One's conscience can be defiled and, therefore, misleading. (Titus 1:15) Some, by constantly going contrary to conscience, cause it to become like insensitive scar tissue, and consequently no safe law to follow.—1 Tim. 4:1, 2.

"LAW OF THE CHRIST"

Paul wrote: "Go on carrying the burdens of one another, and thus fulfill the law of the Christ." (Gal. 6:2) While the Law covenant was terminated at Pentecost, 33 C.E. ("since the priesthood is being changed, there comes to be of necessity a change also of the law" [Heb. 7:12]), Christians come "under law toward Christ." (1 Cor. 9:21) This law is called the "perfect law that belongs to freedom," "the law of a free people," "the law of faith." (Jas. 1:25; 2:12; Rom. 3:27) Such new law had been foretold by God through the prophet Jeremiah when he spoke of a new covenant and a writing of his law on the hearts of his people.—Jer. 31:31-34; Heb. 8:6-13.

Like Moses, the mediator of the Law covenant, Jesus Christ is Mediator of the new covenant. Moses wrote the Law in code form, but Jesus did not personally put a law down in writing. He talked and put his law into the minds and hearts of his disciples. Neither did his disciples set down laws in the form of a code for Christians, classifying the laws into categories and subheadings. Nonetheless, the Christian Greek Scriptures are full of laws, commands and decrees that the Christian is bound to observe.—Rev. 14:12; 1 John 5:2, 3; 4:21; 3:22-24; 2 John 4-6; John 13:34, 35; 14:15; 15:14.

Jesus gave instruction to his disciples to preach the 'good news of the kingdom.' His command is found at Matthew 10:1-42; Luke 9:1-6; 10:1-12. At Matthew 28:18-20 a new command was given to Jesus' disciples to go, not to the Jews only, but to all nations, to make disciples and baptize them with a new baptism "in the name of the Father and of the Son and of the holy spirit, teaching them to observe all the things I have commanded you." Thus, with divine authorization Jesus taught and issued commands while on earth (Acts 1:1, 2) as well as after his resurrection. (Acts 9:5, 6; Rev. 1:1-3) The entire book of Revelation consists of prophecies, commands, admonition and instruction to the Christian congregation.

The "law of the Christ" covers the whole course and scope of the Christian's life and work. By the help of God's spirit the Christian can follow the commands so as to be judged favorably by that law, for it is "the law of that spirit which gives life in union with Christ Jesus."—Rom. 8:2, 4.

"LAW OF GOD"

The apostle Paul speaks of the Christian's fight as influenced by two factors, the "law of God," the "law of my mind" or the "law of that spirit which gives life" on one side, and "sin's law" or the "law of sin and of death" on the other. Paul describes the conflict, saying that fallen flesh infected with sin is enslaved to "sin's law." "The minding of the flesh means death," but "God, by sending his own Son in the likeness of sinful flesh and concerning sin, condemned sin in the flesh." By God's spirit the Christian can win the fight—by exercising faith in Christ, putting to death the practices of the body and living according to the spirit's direction—and can gain life.—Rom. 7:21-8:13.

LAW OF SIN AND DEATH

The apostle Paul argues that, because of the sin of mankind's father Adam, "death ruled as king" from Adam to the time of Moses (when the Law was given), and that the Law made transgressions manifest, making men chargeable with sin. (Rom. 5:12-14; Gal. 3:19) This rule or law of sin working in imperfect flesh exercises power over it, making it incline toward violation of God's law. (Rom. 7:23; Gen. 8:21) Sin causes death. (Rom. 6:23; 1 Cor. 15:56) The law of Moses could not overcome the rule of kings sin and death, but freedom and victory come by means of the undeserved kindness of God through Jesus Christ.—Rom. 5:20, 21; 6:14; 7:8, 9, 24, 25.

"LAW OF FAITH"

The "law of faith" is contrasted with "that of works." Man cannot attain to righteousness by his own works or those of the law of Moses, as though earning righteousness as pay for works, but righteousness comes by faith in Jesus Christ. (Rom. 3:27, 28; 4:4, 5; 9:30-32) James says, however, that such faith will be accompanied by works as a result of one's faith and in harmony with it.—Jas. 2:17-26.

LAW OF HUSBAND

A married woman is under obligation to the "law of her husband." (Rom. 7:2; 1 Cor. 7:39) The principle of husbandly headship holds true throughout

the entire organization of God and has been in operation among those worshiping God, as well as among many other peoples. God occupies the position of a husband to his "woman," the "Jerusalem above." (Gal. 4:26, 31; Rev. 12:1, 4-6, 13-17) The Jewish national organization was in relationship of a wife to Jehovah as husband.—Isa. 54:5, 6; Jer. 31:32.

In patriarchal law the husband was the undisputed head of the family, the wife being in submission, though she could make recommendations subject to the husband's approval. (Gen. 21:8-14) Sarah called Abraham "lord." (Gen. 18:12; 1 Pet. 3:5, 6) A head covering was worn by the woman as a sign of her subjection to her husbandly head.—Gen. 24:65; 1 Cor. 11:5.

Under the Law given to Israel the wife was in subjection. Vows she made were subject to the husband to allow or annul. (Num. 30:6-16) She did not inherit, but went along with the land inheritance, and in the event that the inheritance was repurchased by a kinsman, she was included. (Ruth 4:5, 9-11) She could not divorce her husband, but the husband had the right to divorce his wife.—Deut. 24:1-4.

In the Christian arrangement, the woman is required to recognize the man's position and not usurp it. The apostle Paul speaks of the married woman as being under the law of her husband as long as he is alive, but points out that she is freed by his death, so that she is not an adulteress if she then remarries.—Rom. 7:2, 3; 1 Cor. 7:39.

"KINGLY LAW"

The "kingly law" is that of the great King Jehovah. (Jas. 2:8) The tenor of the Law covenant was love, and "you must love your neighbor as yourself" was the second of the commandments on which all the Law and the Prophets hung. (Matt. 22:37-40) Christians, though not under the Law covenant, are subject to the law of the King Jehovah and his Son, the King Jesus Christ, under the new covenant.

SOME FEATURES OF THE LAW COVENANT

I. CIVIL GOVERNMENT

A. Jehovah God the Supreme Sovereign
1. The administrative, legislative and judicial Head of government and Head of religion (Isa. 33:22)
2. The one with sole right to delegate governmental authority (Dan. 4:25, 35; 7:13, 14)
3. "You must never have any other gods against my face," that is, "in defiance of me" (Deut. 5:7; Ex. 20:3)
4. Idolatry forbidden (Ex. 20:4-6; Deut. 5:8-10)
   a. Idolatry was lese majesty, treason against the sovereign power of the state, rebellion (Ex. 22:20; Deut. 8:19)
   b. Names of other gods not to be mentioned (Ex. 23:13)
   c. No form of God seen by Israelites to copy (Deut. 4:15-20)

B. Practices of false worship forbidden
1. Cutting sidelocks short, or cutting off extremity of beard (Lev. 19:27)
2. Making cuts in flesh for the dead (Lev. 19:28)
3. Tattooing bodies (Lev. 19:28)
4. Making baldness on oneself for the dead (Deut. 14:1) (The four preceding acts were practices of pagan religions.) (Jer. 48:36, 37)
5. Planting tree as sacred pole near altar of Jehovah (Deut. 16:21)
6. Stone figures, images, sacred high places of Canaanites not to be preserved (Num. 33:51, 52; Deut. 7:25)
7. Bringing things detestable, devoted to destruction, into one's house (Deut. 7:26; 13:17)
8. Speaking of revolt against Jehovah as false prophet (Deut. 13:5)
9. Advocating false worship by anyone, to bring death penalty (Deut. 13:6-10; 17:2-7)
10. Cities going over to false worship; to be destroyed (Nothing of the city to be taken; all to be burned, except that gold, silver, copper, iron, were to be given to treasure of Jehovah's sanctuary.) (Deut. 13:12-16; Josh. 6:19, 24)
11. Devoting of offspring to other gods, to be punished by death (Lev. 18:21, 29)
12. Practicing interfaith
    a. No covenant permitted with pagan gods or nations of Canaan (Ex. 23:32; 34:12)
    b. Not to go by statutes of Egypt or Canaan (Lev. 18:3-5)

C. Rulers in Israel
1. King to be chosen by Jehovah, not elected; could not be foreigner (Deut. 17:15)
   a. Not to increase horses (Deut. 17:16)
   b. Not to multiply wives nor increase silver and gold (Deut. 17:17)
   c. To write a personal copy of Jehovah's law and read in it every day (Deut. 17:18, 19)
2. Inferior officers
   a. Chieftains of tribes (Num. 1:4, 16, 44)
   b. Officers, chiefs of thousands and of hundreds (Num. 31:14)
   c. Other chiefs over fifties and over tens (Ex. 18:21, 25)
3. Rulers to be respected (Ex. 22:28)

D. Census taken by Moses at Jehovah's command (Num. 1:1-3; 3:14, 15; 4:1-3; 26:2)
1. All men twenty years old and upward taxed one-half shekel when census taken after coming out of Egypt. (Ex. 30:11-16) Though it may have been done, there is no record of its being commanded by Jehovah at other times

E. Membership in the congregation of Israel—including enjoying privileges and obligations enjoined on Israelites, entering temple precincts, partaking of passover, etc.
1. All male Jews entitled to citizenship, with following exceptions:
   a. No man castrated by crushing testicles or having male member cut off (Deut. 23:1)
   b. Neither an illegitimate son nor his descendants to tenth generation (Deut. 23:2)
2. No Ammonite or Moabite man to time indefinite, because they would not extend hospitality but opposed Israel upon exodus from Egypt (Deut. 23:3-6)
3. Edomites not to be detested
4. Egyptians of third generation of those who had lived as foreign residents in Israel could be admitted (Deut. 23:7, 8)

F. Aliens
1. Three kinds of these
   a. The circumcised alien resident
   b. The uncircumcised alien resident or settler in the land (Lev. 25:47)
   c. The uncircumcised foreigner passing through or temporarily residing in the land (Deut. 15:3)
2. Such were not to be mistreated (Ex. 22:21; 23:9; Lev. 19:33, 34; Deut. 24:17)
3. Circumcised alien resident to observe Passover (Ex. 12:48, 49; Num. 9:14); must offer up sacrifices (Num. 15:14-16)
4. Aliens could not own Hebrew slaves permanently; Israelites were Jehovah's slaves, on God's land that he had assigned to them (Lev. 25:47-49, 55)
5. Release from being pressed for payment of debt on the seventh year did not apply to foreigners (Deut. 15:1-3); could also be made to pay interest (Deut. 23:20)
6. A dead animal might be given or sold to the uncircumcised alien resident or the foreigner, for such were not worshipers of Jehovah;

hence, eating it would not violate their consciences (Deut. 14:21)
(A circumcised alien resident was thus obligated to obey the entire Law, but even the uncircumcised stranger logically could not flagrantly infringe on any fundamental laws of the land.)

G. Slaves and slavery
1. Slaves could be bought or persons could sell themselves into slavery for debt (Ex. 21:2; Lev. 25:39, 45, 47, 48); or one could be sold if he could not make compensation for theft (Ex. 22:3)
2. No Hebrews, only foreigners, resident aliens or settlers could be permanent slaves. (Lev. 25:44-46) But see point 4, which follows
3. Hebrew slave was released in seventh year of his (or her) servitude or at Jubilee year, whichever came first. During slavery, to be treated as hired laborer, with kindness (Ex. 21:2; Deut. 15:12; Lev. 25:10)
   a. If man came in with wife, she went out or was freed with him (Ex. 21:3)
   b. If master gave him a wife (evidently a foreigner) while he was in slavery, only he went free; if this wife had borne him children, she and children remained property of master (Ex. 21:4)
4. In his seventh year of servitude, year of his release, Hebrew slave could remain with master if the slave desired (Ex. 21:5, 6; Deut. 15:16, 17)
5. If Hebrew sold his daughter to another Hebrew, he could take her as concubine; otherwise she could be redeemed but not sold to foreigner. If, however, the master designated her the wife of his son, she had to be treated with right of daughter. The son was required to give her undiminished sustenance, clothing and marriage due, even if he took another wife. If he did not do so, she was to be freed without a redemption price (Ex. 21:7-11)
6. Non-Hebrew slaves could be passed on from father to son (Lev. 25:44-46)
7. Women captives were considered as spoil (Deut. 20:14); could be taken as slaves (Judg. 5:30) or could be taken by soldiers as wives after following certain required procedure. If later displeasing to husband, she was to be sent away agreeably to her own soul (Deut. 21:10-14)
8. Slave could be flogged by master. (Ex. 21:20, 21) If maimed, was given freedom (Ex. 21: 26, 27)
9. Slave who died under his master's beating: master could be punished by death to avenge slave. Judges would decide the penalty (Ex. 21:20, 21; Lev. 24:17)
10. All male slaves had to be circumcised (Gen. 17:12; Ex. 12:44)
11. Circumcised slaves could eat passover, and slaves of priest could eat holy things (Ex. 12: 43, 44; Lev. 22:10, 11)
12. Compensation to master for a slave gored by bull was thirty shekels (Ex. 21:32)
13. If Hebrew had sold himself as slave to alien resident or to a settler, the Hebrew could be repurchased by one with repurchase right or by himself at any time, amount based on number of years until Jubilee year or until his seventh year, the year of release (Lev. 25: 47-52; Deut. 15:12)
14. On freeing Hebrew slave, master had to give him gift according to his ability to give (Deut. 15:13-15)
15. Forced return of fugitive slave forbidden (apparently applied to a slave who fled from a master in a foreign land, seeking refuge in Israel) (Deut. 23:15, 16)

II. MILITARY LAWS
A. Wars were wars of Jehovah. (Num. 21:14; 2 Chron. 20:15) Therefore soldiers were sanctified before going into battle (1 Sam. 21:1-6; compare Leviticus 15:16, 18.)
B. Age of soldiers, twenty years old and upward (Num. 1:2, 3; 26:1-4) (According to Josephus, *Antiquities of the Jews*, Book III, chap. XII, par. 4, they served up to age of fifty years.)
C. Exempted from military service
1. Levites, as ministers of Jehovah (Num. 1:47-49; 2:33)
2. Man who had not inaugurated newly built house (Deut. 20:5)
3. Man who had not used newly planted vineyard (Deut. 20:6) (These latter two exemptions harmonize with principle that man has right to enjoy fruits of his work [Eccl. 2:24; 3:12, 13].)
4. Man who had become engaged and had not yet taken his wife. The newly married man continued exempt one year (This exemption was based on right of man to have heir and to see this heir.) (Deut. 20:7; 24:5)
5. Man who was fearful. He would tend to break down morale of fellow soldiers (Deut. 20:8; Judg. 7:3)
D. Since soldiers were sanctified for warfare, cleanliness was required in camp (Deut. 23:9-14)
1. No women allowed as "camp followers" for sex relations, because relations with women were abstained from during campaign. This ensured religious and physical cleanliness (Lev. 15:18; 1 Sam. 21:5; 2 Sam. 11:6-11)
2. No raping of women among enemy, for this would be fornication; and no marriage with such women until campaign was over. This not only provided for religious cleanliness but also was an inducement for enemy surrender, for they would be assured that their women would not be molested (Deut. 21:10-13)
E. Military procedure against enemy cities
1. If city attacked belonged to one of seven nations of land of Canaan mentioned at Deuteronomy 7:1, no surrender terms would be offered, but all inhabitants were to be devoted to destruction, including women and children. (Deut. 20:15-17; Josh. 11:11-14; Deut. 2:32-34; 3:1-7) If left in the land, these would be danger to continued relationship of Israel with Jehovah God. He had let them live in land until their iniquity had come to completion. (Gen. 15:13-21) With exception of Jericho (firstfruits of conquest of the land, devoted to Jehovah, from which city no personal spoil could be taken), spoil could be taken by Israelite soldiers from cities of these nations (Josh. 11:14)
2. In cities not belonging to the seven nations, terms of peace would first be proclaimed. (Deut. 20:10, 15) If city surrendered, inhabitants were put to forced labor. If they did not surrender, all males and all women not virgins were killed. Others were spared as captives. (Deut. 20:11-14; compare Numbers 31: 7, 17, 18.) Killing all men removed danger of later revolt by city and also marriage of these men to Israelite women. These measures also helped to avoid phallic worship and diseases among Israelites
3. Trees producing food could not be cut down and used for siege works (Deut. 20:19, 20)
4. Horses were hamstrung to incapacitate them for battle and later were killed; chariots were burned (Josh. 11:6)

III. JUDICIAL SYSTEM
A. Priests, kings, and other men appointed as judges sat in judgment of cases (Ex. 18:25, 26; Num.

11:16, 17, 24, 25; Deut. 16:18; 17:8, 9; 1 Ki. 3:6, 9-12; 2 Chron. 19:5, 8-11)

B. Standing before judges was considered as standing before Jehovah (Deut. 1:17; 19:16, 17)

C. All ordinary cases were submitted to judges. At times these could judge murder cases. Levites were used extensively in lower courts (Ex. 18: 21, 22; Deut. 25:1, 2; 1 Chron. 23:3, 4; 2 Chron. 19:8-10)

D. If lower court could not make decision, case would go to higher courts (Ex. 18:25, 26; Deut. 1:17; 17:8-11; 1 Ki. 3:16, 28)

E. Exceptional or hard cases were taken to the priests
1. Cases of jealousy or unchastity of wife (Num. 5:12-15)
2. Where witness charged another with revolt (Deut. 19:16, 17)
3. Every violent deed, or one causing bloodshed, where decision was hard, or where disputed (Deut. 17:8, 9; 21:5)
4. Where man was found slain in field and murderer could not be identified, priests were called in along with elders of city nearest crime's location (Deut. 21:1-9)

F. Accidental manslayer could flee to refuge city. Then trial held before assembly, that is, in jurisdiction where alleged accident occurred. If found to be truly accidental, unintentional manslayer was returned to his city of refuge. If he was deliberate murderer, he would be put to death (Josh. 20:1-6; Num. 35:12, 22-25; Deut. 19:4-7)

G. At least two eyewitnesses required to establish truth (Deut. 17:6; 19:15; Num. 35:30)
1. Witness was to testify to that which he knew, and was not to take up untrue report (Lev. 5:1; Prov. 29:24; Ex. 23:1)
2. Hands of witnesses must be first to come upon guilty one and put him to death. This promoted zeal for righteousness in Israel and was deterrent to false, hasty or careless testimony (Deut. 17:7)

H. Father could not be put to death for sin of his son nor son for sin of father (Deut. 24:16)

I. Custody exercised only until case was decided by Jehovah. No sentences to imprisonment according to Law. (Lev. 24:11-16, 23; Num. 15:32-36) Later on, as nation deteriorated, and during time of Gentile domination, imprisonment was practiced (2 Chron. 18:25, 26; Jer. 20:2; 29:26; Ezra 7:26)

J. Strokes in punishment limited to forty, to avoid disgraceful beating (Deut. 25:1-3)

K. Death sentence, usually by stoning. (Deut. 13: 10) Sometimes criminal's body, after stoning to death, was put on a stake as one accursed and as warning example (Deut. 21:22, 23)

L. Burning. Criminal was first put to death, then dead body burned as something detestable (Josh. 7:24, 25)

M. Law of retaliation—retribution, a like punishment (Lev. 24:17-21)

N. Damages
1. For letting animals graze in another's field or vineyard: compensation with best of his own field or vineyard (because animals' owner gained by their eating) (Ex. 22:5)
2. For kindling fire that damaged another's property: compensation (Ex. 22:6)
3. For killing domestic animal: full compensation (Lev. 24:18, 21)
4. Animal killing another animal: sell live one and divide price, also divide price of dead animal (Ex. 21:35)
5. For bull having habit of goring, but not under guard: compensation with live bull for dead one, but dead one would go to owner of goring bull (he could sell it) (Ex. 21:36; see IV, F, 9, below.)
6. Unintentional sin against the holy things of Jehovah (Lev. 5:15, 16)
a. Unintentional appropriation to one's own use of something "holy," such as tithes, firstfruits, sacrifices, and so forth
b. Must confess what he had done (Compare Leviticus 5:5, 16.)
c. Compensation plus 20 percent to be given to sanctuary, besides offering ram of guilt offering, according to estimated value (apparently the value the priest assessed commensurate with the seriousness of guilt)
7. Deceiving one's associate about something in his charge or a deposit in hand or a robbery, or finding something and being deceptive about it and swearing falsely concerning these things (Lev. 6:2-7)
a. Must confess what he has done (Compare Leviticus 5:5; 6:5.)
b. Must return to the owner the thing in question, adding 20 percent (compare Matthew 5:23, 24); if associate had died or could not be found, payment went to a near relative; if no relative, payment went to the sanctuary (Num. 5:6-8)
c. Must offer ram according to the estimated value (apparently the value the priest assessed commensurate with the seriousness of guilt)
8. For loss of animal falling into pit: compensation, but owner of the pit got dead animal (which he could sell to recover some of his loss) (Ex. 21:33, 34)

O. Bailments
1. Money or other articles given to another to be kept for safekeeping
a. If a thief stole such, double compensation from thief if he was found (Ex. 22:7)
b. If thief was not found, owner of house (bailee) must take oath as to whether he put his hand upon goods. Then this oath was to be accepted by owner of article and no compensation made (Ex. 22:8, 10, 11)
c. If an animal had been lost, or anything identifiable, double compensation would be assessed on one unlawfully holding it (Ex. 22:9)
2. If ass, bull or sheep or any domestic animal left with someone died, got maimed, or was led off (wandered off or was driven away by robbers) while no one was looking (no eyewitnesses), bailee must take oath that he did not put his hand on animal, and no compensation was required (Ex. 22:10, 11)
a. If animal was stolen from bailee, he must make compensation (Ex. 22:12) (Usually kept in pen or under guard at night.)
b. If animal was torn by wild beast, he must bring it as evidence, but no compensation was required (Ex. 22:13)
3. Animals borrowed for use
a. If it was maimed or died while its owner was not with it, compensation required (Ex. 22:14)
b. If its owner was with it, no compensation (Ex. 22:15)
c. If hired, it must come in its hire (because owner was getting money by hiring the animal out); no compensation (Ex. 22:15)

IV. CRIMINAL LAW

A. Bribery forbidden (Ex. 23:8; Deut. 16:19; 27:25)

B. Perjury forbidden. (Deut. 5:20; Ex. 20:16; 23: 1; Lev. 19:12; Deut. 19:16-20) If perjury was false accusation against another person, then false witness would receive retribution (Deut. 19:18, 19)

C. Willful defiance of law and contempt of priests or judges punishable with death (Num. 15:30, 31; Deut. 17:12, 13)

D. Perverting and obstructing justice forbidden (Ex. 23:1, 2, 6, 7; Lev. 19:15, 35; Deut. 16:19)

E. Crimes against Jehovah God
1. Blasphemy; death penalty (Lev. 24:16)
2. Apostasy, sacrificing to other gods; death penalty (Ex. 22:20; Deut. 13:6-11)
3. Sorcery and spiritism; both carried death penalty (Ex. 22:18; Deut. 18:10-12)
4. False prophets to be put to death (Deut. 13:1-5; 18:20-22)
5. Desecration of sabbath day; violation of fourth commandment. Death penalty (Num. 15:32-36)
6. Swearing in God's name to a lie (Lev. 19:12)

F. Crimes against persons or property (See also point III, N, "Damages.")
1. Murder; violation of sixth commandment. Death penalty. (Ex. 20:13; Deut. 5:17; compare Genesis 9:6.) Hating person in past would be evidence against manslayer who claimed death to be accidental (Deut. 19:4-6)
2. Striking or cursing father or mother or son's being incorrigibly rebellious; death penalty (Ex. 21:15, 17; Lev. 20:9; Deut. 21:18-21)
3. Pregnant woman accidentally injured in struggle between men: law of retaliation applied if accident resulted in fatality; if no fatal accident occurred, damages would be imposed by owner of woman (Ex. 21:22-25)
4. Assault where person recovers. Penalty: compensation for time lost from work (Ex. 21:18, 19)
5. Fornication with maidservant designated for another man, but not yet redeemed nor freed. Not the death penalty, but guilt offering to Jehovah required and punishment to be determined by judges (Lev. 19:20-22)
6. Stealing
   a. Bull or sheep, if thief slaughtered or sold it. Compensation: five bulls, or four sheep (Ex. 22:1)
   b. If live animal stolen was in his possession, he must make double compensation (Ex. 22:4)
   c. If he had nothing, he was to be sold into slavery for things he stole (Ex. 22:3)
   d. Items other than livestock stolen: double compensation (Ex. 22:7)
7. Burglary. If burglary took place in daytime, householder would have bloodguilt if he killed burglar. This was because burglar could be described or identified and apprehended by proper authorities. If burglary took place at night (motive of housebreaker unknown; it might be murder) and householder killed burglar while defending his property (and perhaps even his life), there would be no bloodguilt upon him (Ex. 22:2, 3)
8. Kidnapping. Kidnapper who sold a man, or one in whose hand the victim was found, would be put to death (Ex. 21:16; Deut. 24:7)
9. Assault by beast resulting in death. Beast must die, its flesh not to be eaten, but its owner remained free (Ex. 21:28)
   a. If bull was in habit of goring and owner had been officially warned, but beast not kept under guard, bull to be stoned and the owner to die, or ransom for owner's life to be imposed according to price judges determined (Ex. 21:29-31)
   b. If one killed was slave man or slave girl, thirty shekels of silver to be given to slave's master; bull to be stoned (Ex. 21:32)
10. Slander prohibited; could amount to standing up "against your fellow's blood" (Might result in fellowman's being killed or his being brought to court and sentenced to death, if slander included such serious accusations.) (Lev. 19:16; Ex. 23:1)
11. Using false weights and measures prohibited (Lev. 19:35-37; Deut. 25:13-16)
12. Moving boundary marks prohibited (Deut. 19:14)

G. Crimes against morality
1. Adultery forbidden; violation of seventh commandment. (Ex. 20:14; Lev. 18:20; Deut. 5:18; 22:22-24) Death penalty for both parties (Lev. 20:10)
2. Secret adultery on part of woman; penalty, belly to swell and thigh to fall away (euphemistic expression for atrophy of reproductive organs); she was to become a cursing among people. (Law required two eyewitnesses to adultery before judges could impose death penalty.) If innocent of charge, she was to be made pregnant by her husband (manifestation before all of her innocence and blessing of fruit of womb) (Num. 5:11-31)
3. Previous secret fornication on part of girl who marries while claiming to be a virgin. If husband charges wife was not virgin at time of marriage, parents to bring evidence of girl's virginity before older men at gate of city. If charge is true, no such evidence being found, girl to be put to death. If charge false, man to pay fine of double the price for virgins (2 x 50 shekels) and could never divorce her (Deut. 22:13-21; compare Deuteronomy 22:28, 29.)
4. Attack on engaged girl by a man
   a. If in city, girl must scream out, or was guilty (Deut. 22:23, 24)
   b. If in field, girl who screamed (though no one heard to come to her rescue) was not guilty (Deut. 22:25-27)
   c. Penalty was death for man. If girl consented or did not scream, she too was guilty and the penalty was death (Deut. 22:23-27)
5. Seduction of girl not engaged; man must pay father at rate of purchase money for virgins. Marriage to take place and man unable to divorce her all his days. If father refuses to give girl, man must nevertheless pay over money (Deut. 22:28, 29; Ex. 22:16, 17)
6. Prostitution forbidden (Deut. 23:17, 18; Lev. 19:29)
7. Priest's daughter committing prostitution. Death, and burning afterward (She profanes her father and his sacred office.) (Lev. 21:9)

H. Incest. Marriage between certain relatives was forbidden
1. An Israelite man could not marry any of the following:
   a. His mother, stepmother or a secondary wife of his father (Lev. 18:7, 8; 20:11; Deut. 22:30; 27:20)
   b. His sister, stepsister or half sister (Lev. 18:9, 11; 20:17; Deut. 27:22)
   c. His granddaughter (Lev. 18:10)
   d. His aunt (either his mother's sister or his father's sister) (Lev. 18:12, 13; 20:19)
   e. His aunt by marriage (either his father's brother's wife or his mother's brother's wife) (Lev. 18:14; 20:20)
   f. His daughter-in-law (Lev. 18:15; 20:12)
   g. His daughter, stepdaughter, stepdaughter's daughter, stepson's daughter, mother-in-law (Lev. 18:17; 20:14; Deut. 27:23)
   h. Brother's widow (Lev. 18:16; 20:21) (unless brother-in-law marriage necessary due to his death without a son—Deut. 25:5, 6)
   i. His wife's sister during his wife's lifetime (Lev. 18:18)

2. An Israelite woman could not marry any of the following:
   a. Her son or her stepson (Lev. 18:7, 8; 20:11; Deut. 22:30; 27:20)
   b. Her brother, stepbrother or half brother (Lev. 18:9, 11; 20:17; Deut. 27:22)
   c. Her grandfather (Lev. 18:10)
   d. Her nephew (either her brother's son or her sister's son) (Lev. 18:12, 13; 20:19)
   e. Her nephew (either her husband's brother's son or her husband's sister's son) (Lev. 18:14; 20:20)
   f. Her father-in-law (Lev. 18:15; 20:12)
   g. Her father, stepfather, mother's stepfather, father's stepfather, son-in-law (Lev. 18:7, 17; 20:14; Deut. 27:23)
   h. Her husband's brother (Lev. 18:16; 20:21) (unless brother-in-law marriage necessary due to husband's death without a son —Deut. 25:5, 6)
   i. Her sister's husband during her sister's lifetime (Lev. 18:18)
3. Penalty for incest: death (Lev. 18:29; 20:11, 12, 14, 17, 20, 21)

I. Intercourse with woman during menstruation forbidden. (Lev. 18:19) Death penalty. (Lev. 20:18) However, husband who had intercourse with her during such uncleanness (perhaps at unexpected beginning of menstruation, unwittingly) was unclean seven days (Lev. 15:19-24)

J. Deception, dealing falsely (Lev. 19:11)

K. Calling down evil on deaf man (Lev. 19:14)

L. Putting obstacle before blind man (Lev. 19:14)

M. Taking vengeance or bearing grudge counseled against (Lev. 19:18)

N. Covetousness prohibited. Violation of tenth commandment (Ex. 20:17; Deut. 5:21)

O. Wearing dress of opposite sex (to deceive for immoral purposes) prohibited (Deut. 22:5)

P. Indecent assault (woman in husband's fight grabs hold of other man's privates); penalty, amputation of her hand, instead of penalty of like for like, out of Jehovah's regard for her reproductive powers and her husband's right to have children by her (Deut. 25:11, 12)

Q. Sodomy; death penalty (Lev. 18:22; 20:13)

R. Bestiality; death penalty for person and beast (Ex. 22:19; Lev. 18:23, 29; 20:15, 16; Deut. 27:21)

V. MARRIAGE

A. Performed first by Jehovah (Gen. 2:18, 21-24)

B. Could be arranged between parents or by suitor with parents or guardians (Patriarchal principle at Genesis 24:2-4, 48-53; 29:18, 22-28 followed.—Judg. 14:1-4.)

C. Women must marry within tribe, if heirs of land (Num. 36:6-9)

D. Marriage compulsory after seduction (unless father of girl would not permit) and no divorce allowed. In either case, dowry to be paid (Ex. 22:16, 17; Deut. 22:28, 29)

E. Priests could not marry prostitute, violated woman or divorced woman. (Lev. 21:7) According to Ezekiel 44:22, priests could marry virgins of house of Israel or widow of another priest. High priest could take only virgin from his people as wife (Lev. 21:13, 14)

F. Levirate or brother-in-law marriage (to marry brother's widow where deceased brother had no male offspring). One refusing to carry out levirate marriage was reproached (Deut. 25:5-10)

G. Marriage alliances with aliens forbidden. (Ex. 34:12-16; Deut. 7:1-4; Neh. 13:23-27) However, marriage with captive women permitted (Deut. 21:10-14)

H. Wife considered property of husband. (Deut. 5:21; 24:1; Ex. 20:17; Prov. 31:10, 11, 28) If wife made vow, her husband could affirm or cancel it (Num. 30:6-8, 10-15)

I. Divorce
   1. Only husband was allowed to divorce (for something indecent on wife's part). He was required to give wife written certificate of divorce (Deut. 24:1-4)
   2. No divorce allowed if husband had married wife after seducing her (Deut. 22:28, 29)
   3. Man could not remarry woman he divorced after she had married again, either if second man divorced her or died (Deut. 24:1-4)

VI. PARENT-CHILD RELATIONSHIPS

A. Children owed honor to parents (Ex. 20:12; 21:15, 17; Lev. 19:3; 20:9; Deut. 5:16; 21:18-21; 27:16)

B. Parents (especially fathers) commanded to teach children God's law (Deut. 6:6-9, 20-25; 11:18-21; Isa. 38:19)

C. Father could affirm or disallow vow made by his unmarried daughter still in his house (Num. 30:3-5)

D. Father could arrange for marriage of sons (Judg. 14:2; compare Genesis 24:2-4; 28:1, 2.)

E. Parents could devote children to Jehovah's sanctuary service (1 Sam. 1:11, 24-28; Judg. 11:30, 31, 39, 40)

F. Father could sell his daughter into slavery (Ex. 21:7)

VII. LAWS OF INHERITANCE

A. Firstborn son inherited double share of property (Deut. 21:15-17)

B. Firstborn son normally had authority next to family head (1 Sam. 17:28; 20:29)

C. Father was prohibited from taking right of firstborn and giving it to son of another wife on the basis that his firstborn was son of "hated" wife (Deut. 21:15-17)

D. Wife was not heir of husband, but if he died childless, she could be redeemed by one with right of repurchase along with property through levirate marriage arrangement (Ruth 4:1-12)

E. When there was no son, inheritance went to daughters. (Num. 27:6-8) If man had neither sons nor daughters, inheritance went to his brothers, or his father's brothers, or his nearest blood relative (Num. 27:9-11)

F. Under levirate marriage law firstborn of deceased one's brother by the dead man's widow became heir of the property of the deceased (Deut. 25:5, 6)

G. Non-Israelite slaves could be inherited (Lev. 25:44-46)

H. Inheritance within one tribe could not be transferred to another tribe (Num. 36:1-12)

VIII. REAL PROPERTY

(Land, Buildings and Improvements Attached to Land)

A. Canaan, by command of Jehovah, was allotted among various tribes (Num. 26:52-56; Josh. 13:7-33; 18:2-10)

B. Land was allotted to families (Num. 33:54; 36:2)
   1. One could not sell his land in perpetuity; land itself could not actually be sold, only value of its produce computed to year of Jubilee as price for possession till Jubilee (Lev. 25:15, 16, 23-28)
   2. In case of houses in walled city, only one year was allowed for redemption, after which, if not

redeemed, it was held by purchaser in perpetuity (except for Levite houses in their cities). Right of repurchase continued for houses in unwalled settlements, and such houses went out in the Jubilee (Lev. 25:29-31)

3. If there was a sale, nearest kinsman had right to buy (Jer. 32:7-15)

C. Share of Levites consisted of cities and their pasture grounds (48 allotted; 13 were priests' cities.) (Num. 35:2-5; Josh. 21:3-42)

1. Levites as individuals had no material inheritance (Deut. 18:1, 2)
2. Field of pasture ground of a Levite city could not be sold; belonged to city, not individuals (Lev. 25:34)

D. If man sanctified (set aside the use or production of) part of a field to Jehovah (sanctuary use, priesthood), estimation of its value was on basis of area of ground that could be seeded by homer of barley. This area would be worth fifty shekels of silver, diminishing proportionately according to number of years left until next Jubilee (Lev. 27:16-18)

1. If sanctifier wanted to buy it back, he had to add 20 percent; otherwise it returned to him at Jubilee (Lev. 27:19)
2. If he did not buy it back but it was sold to another man, it could not be bought back again. At Jubilee it became possession of priest as holy to Jehovah (Lev. 27:20, 21)
3. If a man sanctified to Jehovah part of field he had purchased from another, at Jubilee it returned to original holder (Lev. 27:22-24)

E. If a man "devoted" anything of his own property ("devoted" things were permanently and solely for sanctuary use or for destruction [Josh. 6:17; 7:1, 15])—field, cattle or other thing, it could not be sold or bought back; it remained Jehovah's ("as a field that is devoted" it could not be bought back) (Lev. 27:21, 28, 29)

F. The state did not have right of eminent domain, that is, right to seize one's land inheritance for public purposes simply by paying compensation (1 Ki. 21:2-4)

G. Redemption of property

1. All land returned to original possessor at time of Jubilee (with previously noted exceptions) (Lev. 25:8-10, 15, 16, 24-28)
2. Levites might redeem their houses in Levite cities at any time (Lev. 25:32, 33)

H. Modes of transfer and recording

1. Deeds were sometimes used (Jer. 32:9-14)
2. Repurchasing of property by another when the one with first right of repurchase refused (Ruth 4:3-11)

I. Sabbath year: land was to lie fallow; owner not to gather in any harvest, but he and poor persons and animals could eat what grew of itself; for most part, people ate from stored-up provisions (Ex. 23:10, 11; Lev. 25:1-7, 20-22)

J. Jubilee year: began on Day of Atonement, in fiftieth year; counting started from year Israelites entered land (Lev. 25:2, 8-19)

IX. INDIVIDUAL CONDUCT AND DUTIES

A. Love for God (Deut. 6:4, 5; 11:1; 30:16, 19, 20)

B. Love for fellowman (Lev. 19:18; Deut. 10:19)

C. Fear of God (Deut. 5:29; 6:1, 2, 10-13, 24; 8:6, 10; 10:12, 20; 14:23; 17:19)

D. Congregating or assembling (Deut. 31:10-13)

1. All males to assemble three times a year: Passover and Festival of Unfermented Cakes, Festival of Weeks and Festival of Booths (Deut. 16:16; Lev. 23:1-43)
2. Man deliberately neglecting to keep Passover "cut off," put to death (Num. 9:13)

E. Must keep vows; man or woman could take Nazirite vow (Deut. 23:21-23; Num. 6:2-12; 30:2)

1. Vow of daughter living in father's house dependent on father (Num. 30:3-5)
2. Vow of engaged or married woman dependent on husband (Num. 30:6-8, 10-15)

F. Priests should not drink wine before going into sanctuary to serve; death penalty (Lev. 10:8, 9)

G. Respect for rulers (Ex. 22:28)

H. Wives' duty to be in subjection to husbands. (Husband called "owner" [Ex. 21:22; Prov. 31:10, 11]) (Compare Genesis 3:16; 18:12; Romans 7:2; 1 Peter 3:1, 5, 6.)

I. To honor parents (Ex. 20:12; 21:15, 17)

J. Duties toward widows and orphans (Ex. 22:22-24; Deut. 24:17; 27:19)

K. Toward the poor (Ex. 23:6; Lev. 25:35, 39-43)

L. Toward alien residents (Ex. 22:21; 23:9; Lev. 19:33, 34; Deut. 10:17-19; 24:14, 15, 17; 27:19)

M. Toward needy and defenseless (Lev. 19:14; Deut. 24:14, 17; 27:18)

N. Toward slaves and hired laborers (Ex. 21:2; 23:12; Deut. 24:14, 15; 15:12-15)

O. Respect for aged (Lev. 19:32)

P. To act justly (Ex. 23:2, 3, 6; Lev. 19:15, 35)

Q. To return lost item to owner when found; if owner far away and unknown, item must be kept for owner until he searches for it (Deut. 22:1-3)

R. To construct parapet on house (to avoid bloodguilt due to person falling off roof) (Deut. 22:8)

S. Gleaning (Ex. 23:10, 11; Lev. 19:9, 10; 23:22; Deut. 24:19-21)

T. Not to interbreed two sorts of animals, sow field with two sorts of seeds or wear garment of two sorts of thread, mixed, or plow with a bull and ass together (Lev. 19:19; Deut. 22:9-11)

U. To animals

1. To beasts of burden (Ex. 23:12; Deut. 22:10; Prov. 12:10)
2. To the threshing bull (Deut. 25:4)
3. To wild animals (Ex. 23:11; Lev. 25:5-7)
4. To mother and young (Lev. 22:28; Deut. 22:6, 7)
5. To help another's animal in distress (Ex. 23:5; Deut. 22:4)

X. SANITARY AND DIETARY LAWS

(These served both to keep the Israelites separate from the pagan nations and to promote cleanliness and health.)

A. Flesh of clean animals could be eaten (Lev. 11:1-31; Deut. 12:20)

B. Eating of blood strictly forbidden (Gen. 9:4; Lev. 7:26; 17:12, 14; 19:26; Deut. 12:16, 23-25); penalty for violation: death (Lev. 7:27; 17:10)

1. Life (soul) is in blood (Lev. 17:11, 14; Deut. 12:23)
2. Blood of slaughtered animal must be poured out on ground like water and covered with dust (Lev. 17:13; Deut. 12:16)
3. No animal dying of itself or found dead could be eaten (because it was unclean and had not been properly drained of blood) (Deut. 14:21)
4. Only legal uses: blood was put upon altar for atonement; prescribed cleansing purposes (Lev. 17:11, 12; Deut. 12:27; Num. 19:1-9)

C. No fat to be eaten; fat belonged to Jehovah (Lev. 3:16, 17; 7:23, 24)

1. Fat from dead body or animal torn to pieces could be used in some other way, but could not be eaten (Lev. 7:24)

2. Eating fat of offering brought death penalty (Lev. 7:25)

D. Under Law, in wilderness all domestic animals to be slaughtered must be brought to tabernacle. They would be eaten as communion sacrifices (Lev. 17:3-6)
1. Penalty for violation, death (Lev. 17:4, 8, 9)
2. Wild animals caught in hunting could be killed on the spot; blood must be poured out (Lev. 17:13, 14)
3. After entering Promised Land, clean animals could be slaughtered for food in the place of one's residence if he was far from Jerusalem, but blood had to be poured on ground (Deut. 12:20-25)

E. Animals, fish, birds, insects permitted or prohibited for food
1. Every creature that splits hoof, forming a cleft therein, and chews cud permitted (Lev. 11:2, 3; Deut. 14:6)
2. Prohibited animals: (a) Camel (chews cud only; does not have split hoofs; hoof split on top, but not clear through; only forepart divided) (b) Rock badger (chews cud only); (c) Hare (chews cud only); (d) Pig (splits hoof only) (Lev. 11:4-8; Deut. 14:7, 8; see articles on animals under individual names.)
3. Everything in the waters that has fins and scales permitted (Lev. 11:9-12; Deut. 14:9, 10)
4. Prohibited among birds and flying creatures: Eagle (bird of prey of falcon family [Prov. 30:17]); osprey (a large hawk; fish hawk); black vulture (a carrion eater); red kite (bird of prey, hawk family); black kite; glede; raven; ostrich; owl (bird of prey; voracious); gull (scavenger); falcon (bird of prey); little owl; long-eared owl; swan; pelican; vulture (carrion eater); cormorant; stork; heron; hoopoe (has filthy habits); bat; any winged swarming creature that goes on all fours (that is, having locomotion in the *manner* of animals that walk on four legs) (Deut. 14:12-19; Lev. 11:13-20; see BIRDS and articles on individual birds.)
5. Permitted among insects and winged swarming creatures: all that go upon all fours and have leaper legs. Migratory locust, edible locust, cricket and grasshopper (all according to their kinds) (Lev. 11:21, 22; see articles on individual insects.)
6. Prohibited among the swarming creatures on the earth: Mole rat; jerboa (jumping rodent with long hind legs); lizard; gecko fanfoot (a small lizard); large lizard; newt (form of salamander); sand lizard; chameleon (color-changing lizard); any creature that goes upon the belly, on all fours (style of locomotion), or on any great number of feet (Lev. 11:29, 30, 42; see articles on individual creatures.)
7. Animal that died of itself or was already dead or torn by wild beast could not be eaten; if torn by wild beast, to be thrown to dogs (even if such animal was normally clean and so usable for food) (Lev. 17:15, 16; Deut. 14:21; Ex. 22:31)
8. Animals presented as vow or voluntary offerings, communion sacrifices, could be eaten on day offered and on second but not on third day; penalty, death. Thanksgiving sacrifice to be eaten on *that* day—none to be saved over until morning (second day). Passover must not be left over; what was not eaten to be burned (Lev. 7:16-18; 19:5-8; 22:29, 30; Ex. 12:10)

F. Things making unclean
1. All prohibited creatures, if eaten or if dead bodies are touched. Clean animal that died of itself, if touched, person unclean till evening; if one ate or carried it, must wash garments (Lev. 11:8, 11, 24, 25, 27, 28, 31, 36, 39, 40; 17:15, 16)
2. Vessels, jar stands, ovens, garments, skins, sackcloth, unclean by reason of contact with dead bodies of unclean creatures (Lev. 11:32-35)
a. Earthenware vessels, ovens, jar stands, had to be broken (These were porous, more likely to retain uncleanness.) (Lev. 11:33-35)
b. Other vessels must be put in water; unclean until evening (Lev. 11:32)
c. Only spring and pit of impounded waters continued clean if dead unclean creature fell in (Lev. 11:34, 36)
d. Seeds not unclean, unless water had been put upon them (Water would cause uncleanness to penetrate seed.) (Lev. 11:37, 38)
3. Emission of semen; person to bathe and be unclean until evening (Lev. 15:16)
a. Garment touched by semen washed and unclean until evening (Lev. 15:17)
b. Woman, in case of intercourse, to bathe and be unclean until evening (Lev. 15:18)
4. Women, due to childbirth
a. Woman unclean seven days after bearing a male, plus thirty-three days (first seven days, unclean to all, as in menstruation; thirty-three days unclean only as to touching holy things, such as sacrificial meals or coming into the holy place) (Lev. 12:2-4)
b. If child female, woman unclean fourteen days, plus sixty-six (shows priority of male) (Lev. 12:5)
5. Woman's menstruation (Lev. 12:2)
a. Woman unclean seven days in regular menstruation; during entire period of abnormal or extended discharge of blood, plus seven days (Lev. 15:19, 25, 28)
b. During her uncleanness anything on which she may sit or lie down, unclean (Lev. 15:20)
c. Person touching her or her bed or what she sits on must wash garments and bathe and be unclean until evening (Lev. 15:21-23)
d. If her menstrual impurity comes to be upon a man, he is unclean seven days and any bed upon which he might lie is unclean (Lev. 15:24)
e. Any time she has running discharge she is unclean (Lev. 15:25-27)

G. Diseases
1. Leprosy and other plagues—priest determined whether leprosy or otherwise (Lev. 13:2)
a. Procedure: Person quarantined seven days; examined, and, if plague had stopped, quarantined seven more days (Lev. 13:4, 5, 21, 26); if plague had not spread, pronounced clean (Lev. 13:6); if plague spread, it was leprosy (Lev. 13:7, 8)
b. If leprous, person to have garments torn, his head should become ungroomed, he should cover over mustache (or upper lip); should call out "Unclean, unclean!" Dwelt isolated outside camp until plague cured (Lev. 13:31, 45, 46; Num. 5:2-4)
c. Baldness did not make one unclean (Lev. 13:40, 41)
2. Garments with malignant "leprosy" (perhaps a mold or mildew). Procedure: Quarantined seven days; if then leprous, burned. (Lev. 13:47-52) Otherwise, washed and quarantined another seven days; if spot dull after washing, spot torn out. If plague disappeared, washed again and considered clean (Lev. 13:53-59)
3. 'Leprous' house (perhaps affected with a fungus)
a. Procedure: First cleared out house and called priest (Lev. 14:36); quarantined seven days (Lev. 14:38); if then leprous, stones with

plague torn out, thrown outside city in unclean place (Lev. 14:40); house scraped off all around inside, mortar poured outside city in unclean place (Lev. 14:41); new stones put in and house plastered (Lev. 14:42)

b. If plague returned, entire house pulled down (Lev. 14:43-45)

c. Anyone going into quarantined house unclean until evening (Lev. 14:46)

4. Genital discharge (evidently due to diseased condition) (Lev. 15:2, 3)
   a. Bed or articles unclean if lain on or sat on by such person (Lev. 15:4)
   b. Anyone touching the affected one, his bed or whatever he was sitting on, unclean, or if affected person spat on another, he was rendered unclean (Lev. 15:5-11)
   c. Earthenware vessels smashed, wooden one rinsed with water, if touched by one having running discharge (Lev. 15:12)
   d. After discharge stopped, person unclean seven days (Lev. 15:13)
5. Safeguarding military camp
   a. Private place outside for each to cover excrement (Deut. 23:12, 13)
   b. Pollution occurring at night made person unclean until next evening; he had to stay outside camp (Deut. 23:9-11)
6. Regulations concerning bodies of dead persons
   a. Touching corpse, bone or burial place of human made one unclean seven days (even when on open field) (Num. 19:11, 16)
   b. Death for refusing to purify self. (Num. 19:12, 13) (See cleansing procedure at Numbers 19:17-19.)
   c. Opened vessel on which no lid tied down unclean, also all who were in or came into tent (Num. 19:14, 15)
7. In spoil taken from city, everything that could be processed with fire should be so processed (metals), then passed through water for cleansing; other things must be washed (Num. 31:20, 22, 23)

XI. BUSINESS PRACTICES

A. Accurate scales, weights and measures (Lev. 19:35, 36; Deut. 25:13-15)

B. Proper calculation of value of land (based on time until Jubilee year) (Lev. 25:14-17)

C. Granting right of repurchase of land (Lev. 25:24)

D. Release at end of every seven years from pressure on Hebrew brothers to pay debts (Deut. 15:1, 2); could press foreigner for payment of debt (Deut. 15:3)

E. Hired laborers, in trouble or poor, whether of brothers or alien residents, must be paid that day (Deut. 24:14, 15)

F. If taking a person's outer garment as security for a loan, one must not keep it overnight (The poor often slept in the garment for lack of other bedclothes. He might suffer from cold if deprived of it at night.) (Ex. 22:26, 27; Deut. 24:12, 13)
   1. One could not enter another man's house to get a pledge or something as security for a loan. He must remain outside the house and let the person bring it out to him (This maintained the inviolability of the man's domain.) (Deut. 24:10, 11)
   2. One could not take a hand mill or its upper grindstone for security (The person then could not grind grain for himself and family. Hence, "it is a soul that he is seizing as a pledge.") (Deut. 24:6)

LAWGIVER. A maker of laws; a legislator. There are countless humans who have served in a legislative capacity, making laws for nations and communities. However, the Bible centers attention on Jehovah as the fundamental Lawgiver of the universe.

JEHOVAH AS THE LAWGIVER

Jehovah is actually the one true Lawgiver in the universe. Attributable to him are the physical laws governing material creation, inanimate things (Job 38:4-38; Ps. 104:5-19) and animals. (Job 39:1-30) Man also, as a creation of Jehovah, is subject to Jehovah's physical laws and, being a moral, rational creature, capable of reasoning and of spirituality, is equally subject to his moral laws. (Rom. 12:1; 1 Cor. 2:14-16) Furthermore, his law governs spirit creatures, angels.—Ps. 103:20; 2 Pet. 2:4, 11.

Jehovah's physical laws are unbreakable. (Jer. 33:20, 21) Throughout the known visible universe his laws are so stable and reliable that, in areas where scientists have knowledge of these laws, they can calculate the movements of the moon, planets, and so forth, with split-second accuracy. One who goes contrary to the physical laws experiences immediate application of their sanctions. Likewise, the moral laws of God are irrevocable and cannot be circumvented or violated with impunity. They are as sure of enforcement as His natural laws, though the punishment may not be as immediately enforced. "God is not one to be mocked. For whatever a man is sowing, this he will also reap."—Gal. 6:7; 1 Tim. 5:24.

Whereas from Adam's rebellion to the Flood badness increased among the majority of his descendants, some faithful men "kept walking with the true God." (Gen. 5:22-24; 6:9; Heb. 11:4-7) The only specific commands recorded as given to such men by God are the instructions to Noah in connection with the ark. These Noah obeyed implicitly. (Gen. 6:13-22) Nevertheless, there were principles and precedents to guide them in their "walking with the true God."

They knew of God's bounteous generosity in providing for man in Eden, the evidence of divine unselfishness and loving interest. They knew that the principle of headship was in effect from the start, God's headship over man, the man's headship over woman. They knew of God's assignment of work to man, His concern for proper care of the things given to man for his use and enjoyment. They knew that sexual unions were to be between man and woman and that those so uniting were to do so, not as a momentary thing (as in fornication), but as entering into a family relationship, 'leaving father and mother' to form such a lasting union. They could appreciate the principle of ownership rights, and due respect for such, in God's command regarding the use of the trees of the garden of Eden and the tree of the knowledge of good and bad in particular. They realized the bad results coming from the first lie. They knew of God's approval of Abel's course of worship, God's disapproval of Cain's envy and hatred of his brother and God's punishment of Cain's murder of Abel. —Gen. 1:26–4:16.

Thus, even without further specific statements, decrees or statutes from God, they could draw upon these principles and precedents to guide them in other, different but related situations that might develop. Centuries later Jesus and his apostles used the pre-Flood matters in this way. (Matt. 19:3-9; John 8:43-47; 1 Tim. 2:11-14; 1 John 3:11, 12) Law means a *rule of action*. By God's words and acts they had the means for knowing something of his way, his standards, and this should be the rule of action or law for them to follow. By doing so they could 'keep on walking with the true God.' Those failing to do so were sinning, 'missing the mark,' even though there was no law code to condemn them.

Following the Flood, God stated to Noah the law, binding on all mankind, which allowed the eating of flesh but prohibited eating of blood, and stated the

principle of capital punishment for murder. (Gen. 9:1-6) In the early post-Flood period, men such as Abraham, Isaac, Jacob and Joseph showed genuine concern for God's way, his rule of action. (Gen. 18:17-19; 39:7-9; Ex. 3:6) Though God gave certain specific commands to faithful men (Gen. 26:5), such as the law of circumcision, yet there is no record of his giving them a detailed law code to observe. (Compare Deuteronomy 5:1-3.) Nonetheless, they had, not only the principles and precepts of the pre-Flood period to guide them, but added principles and precepts to be drawn from his expressions and dealings with mankind in the post-Flood period.

Thus, although God had not given a detailed law code, as he later did with the Israelites, men were not without some means for determining right and wrong conduct. Idolatry, for example, had not yet been specifically condemned by a stated law. Nonetheless, as the apostle Paul shows, such practice was inexcusable inasmuch as God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship." The venerating and rendering of "sacred service to the creation rather than the One who created" was against all reason. Those following such empty-headed course would thereafter deviate into other unrighteous practices, such as homosexuality, changing "the natural use of themselves into one contrary to nature." Again, even though no specific law had been given, such practice was obviously contrary to the way of God the Creator, as the very structure of the male and female manifested. Man, having been originally made in God's image, had intelligence sufficient to see these things. Hence he was responsible before God if he went contrary to God's way; he was sinning, 'missing the mark,' even without a specifically stated law to charge him with guilt.—Rom. 1:18-27; compare 5:13.

The Law covenant

Even prior to the exodus from Egypt, Jehovah had served as the Statute-giver to his people Israel. (Ex. 12:1, 14-20; 13:10) But an outstanding example of his role as Lawgiver to a nation was his institution of the Law covenant. Here, for the first time, was a body of laws in code form governing every facet of life. This covenant, making Israel an exclusive people, a nation belonging peculiarly to Him, distinguished Israel from all other nations.—Ex. 31:16, 17; Deut. 4:8; Ps. 78:5; 147:19, 20.

In a prophetic message forecasting salvation by Jehovah, the prophet Isaiah stated: "Jehovah is our Judge, Jehovah is our Statute-giver ["lawgiver," *AS, Dy, Le, Yg*], Jehovah is our King; he himself will save us." (Isa. 33:22) Jehovah therefore constituted the judicial, legislative and executive power in Israel; the three branches of government were combined in him. Isaiah's prophecy thus gave assurance of complete defense and direction for the nation, for it highlighted the fact that Jehovah was in a full sense the Sovereign Ruler.

In describing Jehovah as Israel's Statute-giver or Lawgiver, Isaiah used a form of the Hebrew term *hha·qaq'*, which means, basically, 'to cut in' or 'to hew in.' In discussing this word the Hebrew Lexicon by W. Gesenius explains: "Since the inscribing of decrees and statutes on public tablets and monuments was the part of the lawgiver, this implied also the power of decreeing." Bible translators have rendered the word "lawgiver," "ruler" and "commander." (Gen. 49:10; Deut. 33:21; Judg. 5:14; Ps. 60:7; 108:8; compare *AT, AV, NW, RS, Yg.*) Hence, the rendering "statute-giver" is in accord with one sense of the Hebrew word, and it provides a suitable contrast and completeness at Isaiah 33:22, where the word is included in the same sentence with "judge" and "king."

God had not given such a detailed law to any other nation or people. Nevertheless, God had originally created man in righteousness and had endowed him with the faculty of conscience. Despite fallen man's inherent imperfection and tendency toward sin, there also remained evidence of his having been made in his Creator's image and likeness and evidence of the faculty of conscience. Thus, even among the non-Israelite nations certain rules of action and judicial decrees were developed that reflected to some degree the righteous principles of God.

The apostle Paul describes this in saying: "For instance, all those who sinned without law [that is, God's law given to his people] will also perish without law; but all those who sinned under law will be judged by law. For the hearers of law are not the ones righteous before God, but the doers of law will be declared righteous. For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." (Rom. 2:12-15) Thus, those nations, though not brought into legal relationship with God, were not innocent of sin, 'missing the mark' of Jehovah's perfect standards.—Compare Romans 3:9.

By giving the Law covenant to Israel, God made clear that all persons, not merely the idolatrous pagans but also the Israelites, were guilty of sin. It served to make the Israelites acutely aware of the many ways in which they failed to measure up to perfect standards. This was "so that every mouth may be stopped and all the world may become liable to God for punishment. . . . for by law is the accurate knowledge of sin." (Rom. 3:19, 20) Even though an Israelite may have been free from idolatry, may have been abstaining from blood, may not have been guilty of murder, he was still declared guilty of sin by the Law covenant. This was so because the Law covenant now specifically identified a host of actions and even attitudes as sinful. Hence, Paul, viewing himself as if alive in the loins of his forefathers prior to the giving of the Law, says: "Really I would not have come to know sin if it had not been for the Law; and, for example, I would not have known covetousness if the Law had not said: 'You must not covet.' . . . In fact, I was once alive apart from the law; but when the commandment arrived, sin came to life again, but I died."—Rom. 7:7-9.

OTHER "LAWGIVERS"

When God's Son came to earth, he acknowledged Jehovah as his Lawgiver and God. As a Jew, Jesus himself was born under the Law covenant, obligated to obey it perfectly. (Gal. 4:4, 5) He, in turn, set forth laws for his followers, both when he spoke to them and through inspiration of his followers who wrote the Christian Scriptures. This is called "the law of the Christ." (Gal. 6:2; John 15:10-15; 1 Cor. 9:21) This law governs the "Israel of God," his spiritual "nation." (Gal. 6:16; 1 Pet. 2:9) Christ, however, did not originate these laws, but got them from the great Lawgiver, Jehovah.—John 14:10.

Moses

Although the Bible repeatedly mentions "the law of Moses" (Josh. 8:31, 32; 1 Ki. 2:3; 2 Chron. 23:18; 30:16), it also acknowledges Jehovah as the actual Lawgiver, and Moses as only his instrument and representative in giving the Law to Israel. (2 Chron. 34:14) Even angels had a share in representing God in this matter, for the Law "was transmitted through angels by the hand of a mediator." Nevertheless, Moses, being Jehovah's appointed mediator of the covenant between God and Israel, is spoken of as if he were the lawgiver.—Gal. 3:19; Heb. 2:2.

Human rulers as "lawgivers"

God has not established worldly human governments nor given them their authority, but he has

allowed them to exist and has removed them and permitted new ones to come up as it suited his purpose. (Deut. 32:8; Dan. 4:35; 5:26-31; Acts 17:26; Rom. 13:1) Some of these rulers become lawgivers to their nation, state or community. But their laws and statutes are proper only if made within the framework of and in harmony with the law of the Great Lawgiver, Jehovah God. The famous British jurist, Sir William Blackstone, said, with reference to God's law governing natural things: "It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original." Also, "Upon these two foundations, the law of nature and the law of revelation [found only in the Holy Scriptures], depend all human laws, that is to say, no human laws should be suffered to contradict these."—Chadman's *Cyclopedia of Law*, Vol. I, pp. 89-91; compare Matthew 22:21; Acts 5:29.

In the Christian congregation

Jesus' half-brother James wrote to some Christians who were becoming proud, boastful and critical of their Christian brothers, saying: "Quit speaking against one another, brothers. He who speaks against a brother or judges his brother speaks against law and judges law. Now if you judge law, you are, not a doer of law, but a judge. One there is that is lawgiver and judge, he who is able to save and to destroy. But you, who are you to be judging your neighbor?" James goes on to speak of those who bragged what they would do in the future, as though they were independent of circumstances, instead of saying, "If Jehovah wills." (Jas. 4:11-16) James had spoken of the "kingly law," "You must love your neighbor as yourself." (Jas. 2:8) These Christians, by failing to exhibit love for their neighbor, speaking against him instead, were, in effect, setting themselves up as judges of divine law, as lawgivers or lawmakers.

The apostle Paul had given similar counsel in his letter to the Romans concerning some who were judging others on the basis of such things as what they ate and drank: "Who are you to judge the house servant of another? To his own master he stands or falls. Indeed, he will be made to stand, for Jehovah can make him stand."—Rom. 14:4.

In the light of the foregoing, how, then, can Paul's instructions with regard to a serious case of fornication in the congregation at Corinth be viewed? He said: "I for one, although absent in body but present in spirit, have certainly judged already, as if I were present, the man who has worked in such a way as this. . . . Do you not judge those inside, while God judges those outside? 'Remove the wicked man from among yourselves.'" He then spoke of judging matters of this life, and of those "in the congregation that you put in as judges."—1 Cor. 5:1-3, 12, 13; 6:3, 4; compare John 7:24.

Paul, with authority vested in him as one of the apostles of Jesus Christ, with responsibility for the cleanness and welfare of the congregations (2 Cor. 1:1; 11:28) wrote to those having authority in the congregation by appointment of the governing body. (Acts 14:23; 16:4, 5; 1 Tim. 3:1-13; 5:22) They were responsible for keeping the congregation in good standing, as pure in God's sight. These men, in sitting in judgment in the case mentioned, an open and flagrant violation of God's law, would not be making themselves judges of the law of God, nor would they be making laws according to their will. They would not be going beyond the boundaries of God-given law. They would be acting according to the law given by the Great Statute-giver, denouncing fornication as unclean. Practicers of such uncleanness could not enter God's kingdom, according to his law. (1 Cor. 6:9, 10) They were not fit to remain in association with the congregation of Christ. Yet even then the men responsible for the cleanness of the congregation, by expelling unclean ones, were not executing the penalty that God the Lawgiver himself would execute on those unrepentantly continuing to follow such a course, namely, death.—Rom. 1:24-27, 32.

Paul also calls to the attention of Christians that "the holy ones will judge the world," and that "we shall judge angels." Here he is speaking, not of the present time, but of the future, when those who reign in the kingdom with Christ will sit as heavenly judges, administering the law of God.—1 Cor. 6:1-3; Rev. 20:6; compare 1 Corinthians 4:8.

Moses' blessing of Gad

In Moses' blessing of the tribes of Israel just before his death, "as to Gad he said: 'Blessed is the one widening the borders of Gad. . . . And he [Gad] will pick out the first part for himself, for there the allotment of a statute-giver is reserved." (Deut. 33:20, 21) This use of the term "statute-giver" may have the following meaning: Most of the tribes had their inheritance assigned to them by lot, under the direction of Joshua and Eleazar the high priest. But the tribe of Gad, along with Reuben, had requested land E of the Jordan River, shortly after the defeat of the Midianites. The land was admirably adapted for the raising of livestock, of which these tribes had large numbers. Moses heard their request favorably and granted them this part of the land. (Num. 32:1-5, 20-22, 28) Hence, their portion was an "allotment of a statute-giver," Moses, the lawgiver to Israel.

LAYING ON OF HANDS. See HAND.

LAZARUS (Laz'a·rus) [a form of the Hebrew name Eleazar, meaning God has helped].

1. The brother of Martha and Mary; his resurrection was one of the outstanding miracles performed by Jesus Christ. (John 11:1, 2) Jesus had a deep love for this family living at Bethany, "about two miles" (c. 3 kilometers) from Jerusalem on the road to Jericho. (John 11:5, 18) He had been entertained at their home, perhaps frequently.—Luke 10:38-42.

The two sisters sent word to Jesus, who was at that time across the Jordan River, that their brother Lazarus was very sick. Doubtless they entertained the hope that Jesus would cure him. (John 11:3, 21, 32) However, instead of going to Bethany immediately, or curing Lazarus by indirect means, as in the case of the manservant of an army officer (Matt. 8:5-13), Jesus stayed where he was for two more days. Upon his arrival in the vicinity of Bethany he was met by Martha and then by Mary. Lazarus had expired and had been dead for four days.—John 11:6, 17, 20, 30-32.

When speaking to Martha, Jesus took the occasion to stress the resurrection. (John 11:23-27) He was soon to give added meaning to those words. Upon arriving at the tomb or cave where Lazarus was interred, Christ ordered that the stone sealing its entrance be taken away. Then in prayer to his heavenly Father, Jesus showed that a purpose of the forthcoming miracle was "in order that they [the crowd present] might believe that you sent me forth." (John 11:38-42) Jesus then called the dead Lazarus out of the cave, and he emerged, undoubtedly to the astonishment and joy of those present.—John 11:43, 44.

This miracle moved many to put faith in Jesus, but also caused the chief priests and Pharisees to plot his death. The anger of the chief priests was further aroused when a great crowd of Jews came to see, not only Jesus, but also the resurrected Lazarus. Because of Lazarus many Jews were putting faith in Jesus, and so the chief priests took counsel to kill Lazarus also. (John 11:45-53; 12:1-11) However, there is no Biblical evidence to the effect that these religious foes carried out their evil plans against Lazarus.

John's account of the resurrection of Lazarus has been assailed by some critics of the Bible. They point

to the silence of the other Gospel accounts regarding this event. A consideration of the various Gospel accounts will show, however, that even the writers of the synoptic Gospels did not each recount every deed of Jesus. For example, only Luke reported the raising of the son of the widow of Nain. (Luke 7:11-15) John did not customarily repeat what others had recorded. The resurrection of Lazarus is a notable instance of this.

This miracle of Lazarus' resurrection served well as part of Jesus' ministry, both to illustrate the power of the Son of God and to increase faith in him and the resurrection. (John 11:4, 41, 42) These events occurred evidently near the beginning of the year 33 C.E. The Scriptures do not furnish information as to the circumstances, place or time of Lazarus' death for a second time.

There is no Biblical statement nor any reason for linking the historical Lazarus with the beggar of Jesus' illustration of the rich man and Lazarus.

2. The name given to the beggar in Jesus' illustration commonly known as the parable of the rich man and Lazarus. (Luke 16:19-31) In the *Vulgate* the word "rich" has been rendered by the Latin adjective *dives*, which is often mistakenly used as the proper name of the rich man. However, the Jewish name Lazarus itself was common in ancient times, a fact borne out by ossuary inscriptions.

In the parable, the ulcerous beggar, Lazarus, was put at the gate of the rich man, desiring to be fed with the things that fell from the rich man's sumptuous table. Lazarus subsequently died and was carried off by angels to the bosom position of Abraham (a place comparable to that occupied by a person in ancient times when he reclined in front of another on the same couch during a meal). Abraham had a conversation with the rich man, who had also died, was buried and was in Hades, existing in torments. A "great chasm" that could not be crossed separated the rich man from Abraham and Lazarus. The rich man's request that Abraham send Lazarus to his five brothers to "give them a thorough witness," in the hope of sparing them the same experience, met with rejection on the grounds that these had "Moses and the Prophets," and, if unwilling to listen to them, "neither will they be persuaded if someone rises from the dead."—See ILLUSTRATIONS.

Teachers and students of comparative religion have in some cases suggested that in giving this illustration Jesus Christ drew upon the ancient rabbinical concept and teaching regarding the underworld. Josephus furnishes the following information regarding the then-current view of the Pharisees in this regard: "They also believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." (*Antiquities of the Jews*, Book XVIII, chap. I, par. 3) However, Jesus flatly rejected false teachings, including those of the Pharisees. (Matt. chap. 23) Hence, it would have been inconsistent for him to frame his illustration of the rich man and Lazarus according to the outlines of the false rabbinical concept of the underworld. Consequently, it must be concluded that Jesus had in mind the fulfillment of the illustration and framed its details and movement in harmony with the facts of the fulfillment rather than according to any unscriptural teaching.

The context and the wording of the story show clearly that it is a parable and not an actual historical account. Poverty is not being extolled, nor are riches being condemned, but, rather, faith, conduct, final rewards and a reversal in the spiritual status or condition of those represented by Lazarus and the rich man are evidently indicated. The fact that the rich man's brothers rejected Moses and the prophets also shows that the illustration had a deeper meaning and purpose than that of contrasting poverty and the possession of riches.

LAZINESS. Disinclination or aversion to effort or work; idleness; indolence; slothfulness; sluggishness. The Hebrew root word *'a·tsal'* may mean "to lean, recline or repose." The primary idea seems to be that of laxness, languor. Forms of this word are translated "lazy," "laziness," "sluggish." The Greek word *o·kne·ros'* means "slow, tardy, hesitant, slothful or sluggish," when referring to persons. Another term, *no·thros'*, means "slow, sluggish, dull."

Jehovah and his Son, as the two greatest Workers, hate laziness. Jesus said: "My Father has kept working until now, and I keep working." (John 5:17) Throughout God's Word the lazy person is warned and laziness is condemned. The lazy person is not one such as the apostle Paul speaks of as having "self-sufficiency" or contentment with "sustenance and covering." (1 Tim. 6:6-8) Rather, he has desires for things, usually for much more than food or clothing. "The lazy one is showing himself desirous, but his soul has nothing." (Prov. 13:4) Also, he has no consideration or respect for his fellowman, but is willing to let someone else do his work, even to let another person provide him with the things he desires. —Prov. 20:4.

THE LAZY MAN'S THINKING

A description of the lazy man is given in the book of Proverbs. First of all, he throws up barriers in his own mind to justify himself in not starting on a project. "The way of the lazy one is like a brier hedge." (Prov. 15:19) He views his task as a road ahead filled with briers, very difficult to traverse. Then he makes ridiculous excuses for his slothfulness, saying: "There is a lion outside! In the midst of the public squares I shall be murdered!" as if a danger that actually does not exist attended the job. (Prov. 22:13) Frequently laziness is accompanied by cowardice, a fearful holding back. (Matt. 25:26, *NW*, 1950 ed., ftn.; 2 Tim. 1:7) Even though counseled and prompted by others, he turns over on his bed 'like a door on its pivot,' as one who cannot get up. He is too lazy even to feed himself. He "has hidden his hand in the banquet bowl; he has become too weary to bring it back to his mouth." (Prov. 26:14, 15; 19:24) But he has deceived himself so that he thinks in his own heart that he is right.

Such an individual indulges in specious and imaginary reasoning. He may think that work will injure his health, or that he is too tired. He may feel that 'the world owes him a living.' Or, he puts off a job until "tomorrow." (Prov. 20:4) Any little thing he has done may make him feel he has done his part, as much as anyone else. Whereas all diligent men could give a sensible reply to any of such arguments, he is "wiser in his own eyes," feeling that they are the foolish ones for exerting themselves and trying to encourage him to do the same.—Prov. 26:13-16.

THE REWARD OF LAZINESS

While the lazy individual may think he will get busy later, the reward of his laziness suddenly catches up with him and it is too late, for, he is told: "A little more sleep, a little more slumbering, a little more folding of the hands in lying down, and your poverty will certainly come just like some rover, and your want like an armed man."—Prov. 6:9-11.

Whether taken literally or figuratively, the description of the lazy man's situation is true: "I passed along by the field of the lazy individual and by the vineyard of the man in need of heart. And, look! all of it produced weeds. Nettles covered its very surface, and its stone wall itself had been torn down." "Through great laziness the beamwork sinks in, and through the letting down of the hands the house leaks."—Prov. 24:30, 31; Eccl. 10:18.

Whoever hires the lazy person, or whomever he represents, is bound to be disappointed and vexed and will suffer loss, for, "as vinegar to the teeth and

as smoke to the eyes, so the lazy man is to those sending him forth."—Prov. 10:26.

Lack of heart

The foolish reasoning of a lazy individual shows him to be "in want of heart." (Prov. 15:21) No matter what he may think, his motive is not good. He does not have love. And the servant of God who is lazy is also weak in faith. (Heb. 6:12) The slothful one's laziness will eventually bring dire results to him, for "the very craving of the lazy will put him to death." His craving is for things he does not deserve, or that are wrong. He may come to ruin in trying to get them. At any rate, his craving with laziness turns him away from God the Source of life.—Prov. 21:25.

The Christian who is lazy is not cultivating the fruitage of the spirit, which will enliven and activate (Acts 18:25), but is actually bringing himself into trouble. He is catering to the desires of the flesh. He may soon be "walking disorderly," "not working at all but meddling with what does not concern" him. —2 Thess. 3:11.

HOW VIEWED IN THE CHRISTIAN CONGREGATION

In the early Christian congregation an arrangement was established to give material help to needy ones, especially to widows. It seems that some of the younger widows expressed themselves as desirous of using their freedom as widows to engage zealously in the Christian ministry. (Compare 1 Corinthians 7:34.) Evidently some of such were given material assistance. But instead of using in a proper manner the greater freedom and additional time thus afforded them, they became idle, unoccupied, beginning to gad about. They became gossipers and meddlers in other people's affairs, talking of things they ought not. For this reason, the apostle Paul instructed the overseer Timothy not to put such persons on the list for aid, but to let them marry and use their energies and directive tendencies in having children and a household to manage.—1 Tim. 5:9-16.

In the matter of material assistance in the Christian congregation, the Bible rule is: "If anyone does not want to work, neither let him eat." (2 Thess. 3:10) The family head must provide for his household, and the wife must not eat "the bread of laziness." —Prov. 31:27; 1 Tim. 5:8.

AVOID SLUGGISHNESS IN STUDY AND IN THE MINISTRY

Counsel is given against laziness as to studying and getting a deeper understanding of God's purposes and as to engaging in the Christian ministry. The apostle Paul reproved some unprogressive Hebrew Christians, pointing out: "You have become dull [sluggish] in your hearing. For, indeed, although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God; and you have become such as need milk, not solid food." (Heb. 5:11, 12) He also admonishes: "Do not loiter [be slothful] at your business. Be aglow with the spirit."—Rom. 12:11.

Jesus foretold that there would be a class of persons claiming to be his servants who would become sluggish and wicked, not working to increase the Master's interests in the earth. The Master, on his return, would take away from them the interests committed to their care and would have them thrown as a "good-for-nothing slave" "into the darkness outside."—Matt. 25:18, 24-30.

LEAD. One of the heavier metallic elements, having the specific gravity 11.34. With understanding, therefore, Moses poetically sang in triumph that the Egyptians "sank like lead" in the Red Sea. (Ex. 15:10) The dull-gray metal was useful as weight on fishlines and nets and as heavy lids or covers. The Hebrew word translated "plummet" in Amos 7:7, 8 may mean "lead" or "tin." The Greek word for "sounding" at Acts 27:28 is from a root meaning "to heave the lead." For permanency and legibility liquid lead was sometimes poured into engravings on stone—a practice dating at least to Job's day. (Job 19:23, 24) "Soldering" (Heb., *de'veq*) is mentioned at Isaiah 41:7 in connection with the making of idols, but whether the solder was made of lead and tin, as today, is not known.

The most common source of lead was galena, a lead sulfide ore. It was mined in the Arabah between the S end of the Dead Sea and the Gulf of Aqabah. Tarshish (Spain) was another source of supply. (Ezek. 27:12) Lead ore had to be smelted in a furnace like the ores of other metals. (Jer. 6:29; Ezek. 22:18-20; compare Numbers 31:22, 23.) The first step in the refining process converted lead sulfide to lead oxide, which was itself sometimes used as a pottery glaze, as evidenced in the ruins of Egypt and Nineveh. —See REFINE, REFINER.

LEADER, NOBLE, PRINCE. Several Hebrew words may be translated variously as "leader," "noble" and "prince." Those appearing most frequently are as follows:

Na·ghidh', meaning "chief," "leader," "head of family," is applied to Saul and David in connection with their being designated as kings over Israel, and to Hezekiah as the king of Judah, with the responsibility of shepherding Jehovah's people. (1 Sam. 9:16; 25:30; 2 Sam. 5:2; 2 Ki. 20:5) The tribe of Judah was selected by Jehovah to be leader of the twelve tribes of Israel. From Judah came the kingly dynasty of David.—1 Chron. 28:4; Gen. 49:10; Judg. 1:2.

Jesus is referred to as "Messiah the Leader" and "a leader and commander to the national groups," at Daniel 9:25 and Isaiah 55:4. He counseled his disciples: "Neither be called 'leaders,' for your Leader [from Gr., *ka·the·ge·tes'*, a guide] is one, the Christ." (Matt. 23:10) As regards the Christian congregation, Jesus Christ is the only one rightly bearing the title "Leader," because no imperfect human is the leader of true Christians; they follow Christ. While there are those who 'take the lead' in God's service, they are not titled "leader" or addressed as such and their example is to be followed only as they imitate Christ. —1 Cor. 11:1; Heb. 13:7.

Na·dhiv', meaning "noble," "willing," "volunteer," is used at Numbers 21:18, paralleling the term "princes," for the willing ones of Israel who excavated a well in the wilderness. It also describes the volunteer contributors to the tabernacle construction. (Ex. 35:5) As used at Job 12:21, positions of prominence and power are indicated.—See also Psalm 83:9-11.

The Hebrew word *hhoh·rim'*, meaning "nobles," "free ones," is used for certain men of influence in a city of the ten-tribe kingdom of Israel (1 Ki. 21:8, 11); also for Jews who held authority under the Persian Empire. (Neh. 5:7; 13:17) Many of the nobles of Judah and Jerusalem, including Daniel and his companions, were carried captive to Babylon by King Nebuchadnezzar in the first captivity in 617 B.C.E. and others were slaughtered by him in 607 B.C.E. —Jer. 27:20; 39:6; Dan. 1:3, 6.

Sar, meaning "prince," "chief," "leader," "official," is drawn from a verb meaning "to rule," "to have dominion." While it is often translated "prince," it does not necessarily apply to the son of a king or a person of royal rank in every instance. The tribal heads of Israel were called "princes." (1 Chron. 27:22) Those holding high office under Pharaoh of Egypt and King Nebuchadnezzar of Babylon were so titled. (Gen. 12:15; Jer. 38:17, 18, 22; Esther 3:12) An army chief might be termed a *sar*. (Neh. 2:9) Jehovah is called the "Prince of the army" and the "Prince of princes," at Daniel 8:11, 25. Michael the archangel is "the great prince who is standing in behalf of the sons of [Daniel's] people." (Dan. 12:1) Invisible demon princes governing the world powers of Persia and Greece are mentioned at Daniel 10:13, 20.—Compare Ephesians 6:12.

Psalm 45, verses 6 and 7 of which are applied to Christ Jesus by the apostle Paul (Heb. 1:8, 9), contains the statement: "In place of your forefathers there will come to be your sons, whom you will appoint as princes in all the earth." (Ps. 45:16) Of Abraham, Isaac and Jacob, men in Christ's ancestral line of descent, it is written: "In faith all these died, although they did not get the fulfillment of the promises, but they saw them afar off and welcomed them." (Heb. 11:8-10, 13) Since the rule of Christ involves an "administration . . . to gather all things together again . . . the things in the heavens and the things on the earth" (Eph. 1:10), this allows for his having, not only subordinate kings and priests in heaven (Rev. 20:6), but also 'princely' representatives on earth carrying out the king's directions. (Compare Hebrews 2:5, 8.) Isaiah 32:1, 2 is clearly part of a Messianic prophecy and describes the benefits rendered by such "princes" under the Kingdom rule.—See CHIEFTAIN; RULER.

LEAH (Le'ah) [perhaps, weary, or, wild cow]. The older daughter of Laban, the grandnephew of Abraham. Leah was Jacob's cousin, Laban being the brother of Rebekah, Jacob's mother. (Gen. 22:20-23; 24:24, 29; 29:16) Leah was not as beautiful as her younger sister Rachel, it especially being noted that her eyes lacked luster, or were dull or weak. (Gen. 29:17) In the case of Oriental women, bright or lustrous eyes especially are considered to be an evidence of beauty.—Compare Song of Solomon 1:15; 4:9; 7:4.

Leah became Jacob's first wife because Laban deceived Jacob when at night he gave her to Jacob as a wife instead of Rachel, whom Jacob loved. Jacob protested his being tricked, but Laban argued that it was not the custom of the place to give the younger daughter in marriage before the firstborn. (Gen. 29:18-26) Leah likely was veiled, in keeping with the ancient Oriental custom of heavily veiling a prospective bride, and this doubtless contributed to the success of the ruse. Jacob had served seven years with Rachel in mind, but for this work he received Leah. Rachel was granted to him after he celebrated a week of seven days with Leah, but Jacob had to work seven more years to pay for Rachel.—Gen. 29:27, 28.

The account tells us that Leah was "hated." (Gen. 29:31, 33) But it also recounts that, after he had finally gotten Rachel, Jacob "expressed more love for Rachel than for Leah." (Gen. 29:30) Undoubtedly Jacob did not hold malicious hatred for Leah, but viewed Rachel more lovingly, as his favorite wife. He continued to care for Leah and to have relations with her. Leah's being "hated," therefore, would merely mean that Jacob loved her less than Rachel. —See HATE.

Leah became the mother of seven of Jacob's children, his six sons Reuben, Simeon, Levi, Judah, Issachar and Zebulun and a daughter, Dinah. (Gen. 29:32-35; 30:16-21) Accordingly, Leah is named at Ruth 4:11 along with Rachel as one of those who "built the house of Israel." Leah had the honor of having borne Levi, who became the founder of Israel's priestly tribe, and Judah, who became the father of the nation's royal tribe.

Leah and her children accompanied Jacob when he left Paddan-aram and returned to Canaan, the land of his birth. (Gen. 31:11-18) Before Jacob met Esau en route, he protectively divided off the children to Leah and to Rachel and their maidservants, putting the maidservants and their children foremost, followed by Leah and her children, with Rachel and Joseph to their rear. (Gen. 33:1-7) Leah's children accompanied Jacob into Egypt, but the Bible account does not say that she did so. (Gen. 46:15) The time, place and circumstances of her death are not furnished, but she may have died in Canaan. Whatever the case, the patriarch had her body taken to the family burial place, the cave in the field of Machpelah. Jacob's instructions respecting his own remains show that it was his desire to be buried where Abraham and Sarah, Isaac and Rebekah, and Leah had been buried.—Gen. 49:29-32.

LEAVEN. A substance added to dough or liquids to cause fermentation, especially a portion of fermenting dough preserved for baking purposes. This type of leavening agent is specified by the Hebrew word *se'or'* ("sour dough" [Ex. 12:15]) and by the Greek word *zy'me* ("leaven" [Luke 13:21]). A leavened thing is designated by the Hebrew word *hha·mets'*.—Lev. 2:11.

Wine, the fermented juice of grapes or other fruit, has long been known to mankind. Of course, wine ferments without the addition of leaven.

Beer, which requires a leavening agent for its production, was made by the early Egyptians, and they baked both leavened and unleavened bread. The Hebrews were likely familiar with "wheat beer." (Isa. 1:22; Hos. 4:18, *NW; Lexicon in Veteris Testamenti Libros* by L. Koehler and W. Baumgartner, p. 646) Wild yeast such as might be obtained from the spores of certain fungus growths may have served as one of the leavening agents for these products. Excavations in Egypt have yielded porous bread containing dead yeast cells. The Egyptians are also said to have used natron (sodium carbonate) in making bread. Sodium carbonate would not bring about the process of fermentation as did sour dough, but it would provide gas bubbles to make the bread rise. In Egypt, as in Israel, the primary practice in breadmaking seems to have been to save some dough from a batch, let it ferment and use the resulting sour dough to leaven a fresh batch.

IN GOD'S LAW TO ISRAEL

No grain offering that the Israelites presented by fire to Jehovah was to be made of "a leavened thing." (Lev. 2:11) However, leaven could be used in connection with thanksgiving communion offerings, in which the offerer voluntarily made the presentation in a spirit of thankfulness for Jehovah's many blessings. The meal was to be one of cheerfulness; leavened bread was normally eaten on happy occasions. Along with the meat (that is, the animal) offered, and the unfermented cakes, he would bring ring-shaped cakes of leavened bread, which were not put on the altar, but were eaten by the offerer and by the officiating priest.—Lev. 7:11-15.

At the presentation of the firstfruits of the wheat harvest, on the day of Pentecost, the high priest waved before Jehovah two loaves of leavened wheat bread. (Lev. 23:15-21) It is noteworthy that, on Pentecost day, 33 C.E., the first members of the Christian congregation, namely, the disciples of Jesus Christ taken from among the Jews, were anointed with holy spirit. Jesus Christ, as Jehovah's great High Priest, was able to present before God the first of his spirit-begotten brothers. These were taken from sinful mankind. (Acts 2:1-4, 41) About three years and four months later, the first Gentile converts to Christianity, Cornelius and his household, were anointed with holy spirit, thereby being presented before God. These were likewise from sinful humankind.—Acts 10:24, 44-48; Rom. 5:12.

The festival of unfermented cakes occupied the seven days following Passover day, namely, Abib or Nisan 15-21. During those days nothing leavened nor any sour dough was even to be found in the Israelites' houses or "seen" with them. (Ex. 12:14-20; 13:6, 7; 23:15) This served to remind them of their hasty deliverance from Egypt by Jehovah's hand, when they did not have time to wait for their dough to ferment, but, in their hurry, carried it with them along with their kneading troughs.—Ex. 12:34.

SYMBOLIC SIGNIFICANCE

"Leaven" was often used in the Bible to denote sin or corruption. Jesus Christ told his disciples: "Watch out for the leaven of the Pharisees and Sad-

ducees," and, "Watch out for the leaven of the Pharisees, which is hypocrisy." The disciples at first did not understand that Jesus was using a symbolism, but finally discerned that he was warning them to be on guard against false doctrine and hypocritical practices, "the *teaching* of the Pharisees and Sadducees," which teaching had a corrupting effect. (Matt. 16:6, 11, 12; Luke 12:1) He also mentioned Herod (evidently including his party followers) in one of his warnings, saying: "Keep your eyes open, look out for the leaven of the Pharisees and the leaven of Herod." (Mark 8:15) Jesus boldly denounced the Pharisees as hypocrites concerned with outward show. (Matt. 23:25-28) He pointed out the wrong doctrinal viewpoint of the Sadducees. He exposed the hypocrisy and political treachery of the party followers of Herod.—Matt. 22:15-21; Mark 3:6.

The apostle Paul employed the same symbolism when he commanded the Christian congregation in Corinth to expel an immoral man from the congregation, stating: "Do you not know that a little leaven ferments the whole lump? Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed." He then clearly showed what he meant by "leaven": "Consequently let us keep the festival, not with old leaven, neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth." (1 Cor. 5:6-8) Paul here was drawing on the pictorial meaning of the Jewish festival of unfermented cakes, which immediately followed the Passover celebration. Just as a bit of sour dough soon causes the whole lump or batch of bread to be leavened, so the congregation as a body, if it did not clear out this corrupting influence of the immoral man, would become unclean in Jehovah's eyes. They must act to get the "leaven" out of their midst, just as the Israelites could have no leaven in their houses during the festival.

Leaven was associated with corruption even in the minds of peoples of antiquity other than the Hebrews. For instance, Plutarch, a Greek biographer, spoke of it as "itself the offspring of corruption, and corrupting the mass of dough with which it is mixed."

The permeating property of leaven can also be used to illustrate the action of that which is good. Thus, as leaven permeates the dough to which it is added, so the kingdom of the heavens has far-reaching, pervasive effects, extending its influence among people of all nations and, eventually, extending its governmental power and authority over the entire earth. Jesus employed this figure of speech when he said: "The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented."—Matt. 13:33; Luke 13:20, 21; compare Matthew 13:31, 32; Luke 13:18, 19; Daniel 2:35, 44, 45.

It was with irony that Jehovah told transgressing Israel in Amos' day: "From what is leavened make a thanksgiving sacrifice to smoke, and proclaim voluntary offerings." (Amos 4:5) God was telling them that all their worship at Bethel and at Gilgal was transgression against him, so they might as well go ahead and offer leavened as well as unleavened bread on the altar—hold nothing back. It would all still be in vain because they were committing idolatry.

LEBANAH (Le·ba'nah) [white]. Founder of a family whose sons or descendants were among the Nethinim returning with Zerubbabel from Babylonian exile. —Ezra 2:1, 2, 43, 45; Neh. 7:46, 48.

LEBANON (Leb'a·non) [white]. Generally, the westernmost of the two ranges forming the mountain system of Lebanon. Perhaps its name is derived from the light color of its limestone cliffs and summits or from the fact that the range's upper slopes are covered with snow during a major part of the year. (Jer. 18:14) Extending from N-NE to S-SW for some ninety-five miles (153 kilometers) along the Mediterranean Sea, the Lebanon chain parallels the Anti-Lebanon range for about sixty-five miles (105 kilometers). The two ranges are separated by a long, fertile valley (Coele-Syria or the Biqa') measuring between six and ten miles (10 and 16 kilometers) in width. (Josh. 11:17; 12:7) Through this valley the Orontes River courses northward, whereas the Litany (its lower course being called Nahr el-Kasimiye) flows southward and curves around the southern end of the Lebanon range. The Nahr el-Kebir (Eleutherus) flows past the northern end of the Lebanon chain.

With few exceptions, the foothills of the Lebanon range rise almost directly from the Mediterranean Sea, leaving only a narrow coastal plain. The summits of this range average between 6,000 and 7,000 feet (c. 1,800 meters and c. 2,100 meters) in elevation, with two peaks towering over 3,000 feet (c. 900 meters) higher. Both the eastern and the western slopes of Lebanon are steep.

The range itself consists of a bottom layer of hard limestone, next a layer of yellow and red sandstone overlaid and interspersed with limestone, and finally another layer of limestone. Its eastern slopes are quite barren and have practically no important streams. But the well-watered western slopes are cleft by streams and gorges. (Compare Song of Solomon 4:15.) The terraced lower slopes on the W side support grain, vineyards, fruit orchards, and mulberry, walnut and olive trees. (Compare Hosea 14:5-7.) Pines thrive in the rich soil of the sandstone layer, and at the higher elevations are to be found a few small groves of the majestic cedars that anciently covered the range and the wood of which was used for various purposes. (1 Ki. 6:9; Song of Sol. 3:9; Ezek. 27:5; see CEDAR.) Ash, cypress and juniper trees are also native to the Lebanon range. (1 Ki. 5:6-8; 2 Ki. 19:23; Isa. 60:13) Among the animals inhabiting this region are jackals, gazelles, hyenas, wolves and bears. In ancient times both the forests and wildlife were more abundant, it being a haunt for lions and leopards. (Song of Sol. 4:8; Isa. 40:16) Possibly it was the fragrance of its great forests that was known as the "fragrance of Lebanon."—Song of Sol. 4:11.

The Lebanon region was not conquered by the Israelites under Joshua's leadership, but came to be the NW border of the land. (Deut. 1:7; 3:25; 11:24; Josh. 1:4; 9:1) The pagan inhabitants of this area, however, served to test Israel's faithfulness to Jehovah. (Judg. 3:3, 4) Centuries later, King Solomon exercised jurisdiction over a part of Lebanon and there did building work. (1 Ki. 9:17-19; 2 Chron. 8:5, 6) Possibly one of his construction projects included "the tower of Lebanon, which is looking out toward Damascus." (Song of Sol. 7:4; some, however, understand this to refer to one of the peaks of Lebanon.) At this time Hiram the king of Tyre controlled another portion of Lebanon, from which he supplied Solomon with cedar and juniper timbers.—1 Ki. 5:7-14.

ILLUSTRATIVE USE

Many of the Scriptural references to Lebanon are associated with its fruitfulness (Ps. 72:16; Isa. 35:2) and luxuriant forests, particularly its majestic cedars. (Ps. 29:5) Often Lebanon is used in a figurative way. It is depicted as if in a state of abashment, sympathizing with the land of Judah that had been despoiled by the Assyrian forces. (Isa. 33:1, 9) The Assyrian army itself, however, was to experience calamity, being felled like trees of Lebanon. (Isa. 10:24-26, 33, 34) Disastrous effects resulting from Jehovah's judgment are compared to the withering of the blossom of Lebanon. (Nah. 1:4) However, the turning of Lebanon's forest into a fruitful orchard is alluded to in a restoration prophecy and illustrates a complete reversal of matters.—Isa. 29:17, 18.

Jehovah, through Jeremiah, "said concerning the house of the king of Judah, 'You are as Gilead to me, the head of Lebanon.'" (Jer. 22:6) The "house" appears to designate the palace complex. (Jer. 22:1, 5)

Situated as it was on an eminence, the palace's location was lofty and magnificent, like Lebanon. Also, cedarwood had been used extensively in the construction of the various royal edifices there. (1 Ki. 7:2-12) King Jehoiakim, who heard the words recorded at Jeremiah 22:6, had himself used cedar paneling for his luxurious palace. (Jer. 22:13-15) Therefore, the palace area was like a magnificent forest of cedar buildings and could appropriately be compared to Lebanon and heavily wooded Gilead. Jehovah warned Judah that, if King Jehoiakim, his servants and the people did not render justice, the 'house would become a mere devastation' (Jer. 22:1-5) and those dwelling in figurative Lebanon (Jerusalem), "being nested in the cedars," would experience calamity. —Jer. 22:23; see also Ezekiel 17:2, 3.

Similarly, the desire of Assyrian King Sennacherib to "ascend the height of mountainous regions, the remotest parts of Lebanon" and to "cut down its lofty cedars" appears to allude to his intentions concerning Jerusalem. (Isa. 37:21-24) The prophetic words regarding the violence done to Lebanon (Hab. 2:17) may refer to calamity in store for Jerusalem. Or, they are perhaps to be understood literally as denoting the depletion of Lebanon's forests through the ravages of war.—Compare Isaiah 14:5-8.

Zechariah's prophecy (10:10) pointed to the time when Jehovah would bring his people back to the land of Gilead and Lebanon. In this case Lebanon may refer to the territory W of the Jordan, as Gilead designates the land E of the Jordan.

LEBAOTH (Le·ba'oth) [lionesses]. A city in the southern part of the territory of Judah (Josh. 15: 21, 32), apparently also called Beth-lebaoth and assigned as such to the tribe of Simeon.—Josh. 19:1, 2, 6; see BETH-LEBAOTH.

LEB-KAMAI (Leb-ka'mai) [the heart of those rising up against me]. A note in the margin of the Hebrew Masoretic text holds that this is a cryptographical name for Chaldea or *Kas·dim'*. It appears only at Jeremiah 51:1, in a statement regarding what Jehovah would do to Babylon and the inhabitants of Chaldea. The term is employed there in keeping with a system called athbash, in which the last letter of the Hebrew alphabet (*taw*) represents the first letter thereof (*'a'leph*), the second-last letter (*shin*) represents the second (*behth*), and so forth. Hence, at Jeremiah 51:1 the real name (*Kas·dim'*) is disguised by forming the Hebrew word *Lev qa·may'* (Leb-kamai). For "Leb-kamai" the *Septuagint Version* has "the Chaldeans" and the Targums read "the land of the Chaldeans."

LEBONAH (Le·bo'nah) [frankincense]. A place mentioned as a reference point in connection with the location of Shiloh. (Judg. 21:19) It is generally identified with modern Lubban, some three miles (5 kilometers) W-NW of the suggested site of Shiloh. However, the Bible's placing of Shiloh "toward the south of Lebonah" may indicate that originally the city was farther E than this suggested site.

LECAH (Le'cah) [meaning uncertain]. Probably a descendant of Judah through Er. (1 Chron. 4:21) On the basis of the context, it has been suggested that Lecah was a village, but the location of such a place is unknown.

LEECH. A bloodsucking worm with a flat, segmented body that tapers at both ends but is broadest toward the posterior part. Leeches measure from about a half inch (1.3 centimeters) to three or four inches (7.6 or 10.2 centimeters) in length. Leeches have a disk or sucker at each end of the body, the one at the head end being equipped with biting jaws. They are bisexual, that is, both sexes are present in a single creature. Most leeches live in fresh water, but there are also marine and terrestrial varieties.

Leeches are found in great numbers in many streams and rivers of the Middle East. They present not only an annoyance but also a danger to swimmers and to men and animals that might drink from leech-infested waters. The young of one variety, when swallowed with the drinking water, attach themselves to the nasal cavities, larynx or the epiglottis of their host. They grow rapidly and are not easily removed. Their presence can hinder breathing and this, as well as loss of blood, sometimes proves fatal to the victim.

Sole mention is made of the leech at Proverbs 30: 15, where the reference is to insatiable greed, it being stated that "the leeches have two daughters that cry: 'Give! Give!'" Bible commentator Cook suggests that the leech's greed is here viewed as its 'daughter,' spoken of in the plural to express intensity. Others consider the "two daughters" as referring to the two lips of its bloodsucking disk. A leech may consume about three times its own weight in blood, a strong anticoagulant in its saliva ensuring a continuous flow from the victim.

LEEK. One of the items of diet for which the mixed crowd and the Israelites longed while in the wilderness. (Num. 11:4, 5) The Hebrew word *hha·tsir'*, rendered "leeks" in this text, is elsewhere generally translated "grass" or "green grass." However, there is a valid basis for making an exception at Numbers 11:5, the rendering of "leeks" here being supported by such ancient versions as the *Septuagint*, the *Peshitta* and the *Vulgate*. This item of diet is listed along with onions and garlic, specific plant foods very similar to leeks, indicating that a definite vegetable, rather than grass in general, is meant. Also, from ancient times leeks have enjoyed great popularity in Egypt and are still commonly eaten there as well as in Palestine.



The slender, cylindrical bulb of the leek distinguishes it from the onion

The leek is much like the onion but is distinguished from the latter by its milder flavor, slender cylindrical bulb and juicy, grasslike leaves measuring about an inch (c. 2.5 centimeters) in width. The flower stem, terminating in a large compact ball of flowers, may attain a height of about two feet (c. .6 meter). The bulbs and leaves of this biennial plant are cooked as a vegetable and used as a seasoning; they are also eaten raw.

LEG. In connection with the installation of the priesthood, the right leg of the "ram of the installation" constituted a part of the "wave offering." (Lev. 8:22, 25-27) In certain sacrifices, the right hind leg, evidently the choice upper part of it, also was given as a sacred portion to the officiating priest. (Lev. 7:32-34; 10:12, 14, 15) The front leg, the "shoulder" (literally, "arm") or "shoulder blade," is also mentioned as a portion for the priests, at Numbers 6:19 and Deuteronomy 18:3.

Insects having "leaper legs" were the only winged swarming creatures designated by the Law as clean for food.—Lev. 11:21.

Jehovah prophetically told Babylon: "Strip off the flowing skirt. Uncover the leg. Cross over the rivers." (Isa. 47:1, 2) Instead of being a pampered queen who is served, she figuratively had to uncover her legs to the hip to wade barefoot as a captive across the rivers through which her conquerors would drag her.

Legs were also used figuratively to represent mightiness or human swiftness and power. At Psalm 147:10 we read: "Not in the mightiness of the horse does [Jehovah] take delight, nor in the legs of the man does he find pleasure." At Proverbs 26:7 lame legs are referred to as a symbol of uselessness or incapacity.

It appears to have been a Roman custom to perform a coup de grâce by breaking the legs of criminals condemned to die on the stake in order to shorten their miseries. The soldiers, at the Jews' request, broke the legs of the men impaled on stakes alongside Jesus Christ, but, finding Jesus already dead, did not break his legs. Consequently, the prophecy at Psalm 34:20 was fulfilled.—John 19:31-36; compare Exodus 12:46; Numbers 9:12.

LEGAL CASE. Legal hearings or trials are often designated in the Bible by the Hebrew expressions meaning "legal case," "case at law," "controversy," "cause" and "argument." A legal case, among God's servants, had as its primary purpose the satisfying of the divine requirements and, secondarily, the rendering of justice to the person or persons involved, along with compensation where such was due. God considered himself involved in even personal offenses between humans, as is noted in Moses' words to Israelite judges at Deuteronomy 1:16, 17.

A legal case was conducted in the Garden of Eden, to bring out the facts of that case and the issues involved and to establish them as a matter of public record, also to pass sentence on the offenders. Jehovah called Adam and Eve before him for questioning. Though he knew all, he held a hearing, made the charges clear, brought out the facts by questioning and gave them an opportunity to make expression in their own defense. He obtained a confession from the offenders. Jehovah then made his decision in the matter and, with justice and undeserved kindness, applied the law, exercising mercy toward Adam and Eve's unborn offspring by deferring the execution of the death sentence upon the offenders for a time. —Gen. 3:6-19.

Jehovah God the Supreme Judge here set the pattern for all further juridical proceedings among his people. (Gen. 3:1-24) Legal cases conducted according to God's judicial regulations were for the finding and discussion of facts for the purpose of rendering justice and, where possible, justice tempered with mercy. (Deut. 16:20; Prov. 28:13; compare Matthew 5:7; James 2:13.) The entire procedure was meant to keep the nation of Israel uncontaminated and to provide for the individual welfare of its members as well as that of the alien residents and settlers among them. (Lev. 19:33, 34; Num. 15:15, 16; Deut. 1:16, 17) The Law given to the nation contained within it the procedure that was to be followed in civil cases and also in cases of misdemeanor or crime (including those against God and the state), misunderstandings, personal quarrels and troubles on the individual, family, tribal and national levels.

PROCEDURE

If cases of dispute were personal in nature, the disputants were encouraged to avoid quarrels and to settle matters privately. (Prov. 17:14; 25:8, 9) If they could not come to an agreement, they could appeal to the judges. (Matt. 5:25) Jesus gave such counsel. (Matt. 18:15-17) There was no formal or complicated procedure in conducting legal cases, either during the pre-Mosaic period or under the Law, although some formalism did creep in after the establishment of the Sanhedrin. Nevertheless, cases were conducted in an orderly and purposeful manner. The courts were open to women, to slaves and to the alien resident, that justice might be administered to all. (Job 31:13, 14; Num. 27:1-5; Lev. 24:22) The accused would be present when testimony was presented against him and could make his defense. No equivalent of a public prosecutor appears in either patriarchal or Israelite courts; neither was an attorney for the defense necessary. Proceedings were without court costs to the litigants.

A person with a civil matter or a complainant in a criminal matter would bring his case to the judges. (Luke 18:1-8) The other party would be called, witnesses gathered together, and the hearing conducted usually in a public place, most often at the city gates. (Deut. 21:19; Ruth 4:1) The judges would question the litigants and examine the evidence and testimony. They would render a verdict without delay, unless evidence was lacking, or if the matter was too difficult, the judges would refer the case to a higher court. Sentences, such as flogging and the death penalty, were carried out immediately. There was no provision for imprisonment in the Law. Custody was employed only in a case in which Jehovah had to be consulted for a decision.—Lev. 24:12; see COURT, JUDICIAL; CRIME AND PUNISHMENT.

Guilt always brought liability; there were no exceptions. Guilt could not be overlooked. Wherever the Law demanded it, punishment had to be administered or, in some cases, compensation made. Then the guilty one, in order to make peace with God, was required to present an offering at the sanctuary. Sacrifices for atonement were required in any case of guilt. (Lev. 5:1-19) Even unintentional sin brought guilt, and offerings had to be made for atonement. (Lev. 4:1-35) In certain wrongdoings, including deception, fraud and extortion, where a person voluntarily repented and confessed, he had to make compensation and also present a guilt offering.—Lev. 6:1-7.

EVIDENCE

Witnesses

If a person was a witness to apostate acts, sedition, murder, which defiled the land, and certain other serious crimes, he was under obligation to report it and to testify to what he knew, or be subject to divine curse, publicly proclaimed. (Lev. 5:1; Deut. 13:8; compare Proverbs 29:24; Esther 6:2.) One witness was not enough to establish a matter, however. Two or more were required. (Num. 35:30; Deut. 17:6; 19:15; compare John 8:17, 18; 1 Timothy 5:19; Hebrews 10:28.) Witnesses were commanded by the Law to speak the truth (Ex. 20:16; 23:7), and were, in some cases, put under oath. (Matt. 26:63) This would be especially so when the one on whom suspicion fell was the only witness to the matter. (Ex. 22:10, 11) Since those in a legal case before the judges or at the sanctuary for judgment of a matter were considered as standing before Jehovah, witnesses were to recognize that they were accountable to God. (Ex. 22:8; Deut. 1:17; 19:17) A witness was not to accept a bribe nor to allow anyone wicked to persuade him to speak untruthfully or to scheme violence. (Ex. 23:1, 8) He was not to let his testimony be swayed by pressure of a crowd or by the wealth or poverty of those involved in the case. (Ex. 23:2, 3) Even the closest family relationship was not to hold one back from testifying against a wicked violator of the law, such as an apostate or rebellious one. —Deut. 13:6-11; 21:18-21; Zech. 13:3.

One who proved to be a false witness received the punishment that the person accused would have received if found guilty. (Deut. 19:17-21) Witnesses in all capital convictions were required to throw the first stone in the execution of the convicted one. Thus witnesses were enjoined by law to demonstrate their zeal for true, clean worship and for clearing out what was bad in Israel. This would also act as a deterrent to false testimony. It would take a very callous person to make a false accusation, knowing that he had to be the first to act in putting the accused to death. —Deut. 17:7.

Material and circumstantial evidence

In case livestock had been entrusted to the care of another, the responsible one could bring in the torn body of an animal that had been killed by a wild beast as evidence, and was thereby relieved of liability. (Ex. 22:10-13) If a married woman was accused by her husband of falsely claiming to be a virgin at the time of marriage, the girl's father could bring the mantle from the marriage bed as evidence of her virginity to present before the judges in order to clear her of the charge. (Deut. 22:13-21) Even

under patriarchal law material evidence was acceptable in some cases. (Gen. 38:24-26) Circumstances were given consideration as evidence. If an engaged girl was attacked in the city, failure on her part to scream was deemed evidence of willful submission and guilt.—Deut. 22:23-27.

Secret adultery

A man suspecting his wife of secret adultery, for which he had no confession or eyewitness, could take her before the priest, where she would be judged by Jehovah, who saw and who knew all the facts. It was not a trial by ordeal. There was nothing in the *procedure itself* that would harm the woman or make manifest her innocence or guilt, but it was Jehovah who judged the woman and made known his verdict. If she was innocent, she would be unharmed and was to be made pregnant by her husband. If she was guilty, her reproductive organs would be affected so that she would be incapable of pregnancy. If there had been the required two witnesses, the matter would not have been taken to Jehovah in this manner, but she would have been adjudged guilty by the judges and stoned to death.—Num. 5:11-31.

Documents

Records or documents of various kinds were used. A husband was required to give his wife a certificate of divorce when putting her away. (Deut. 24:1; Jer. 3:8; compare Isaiah 50:1.) Genealogical records were available, as we see particularly in First Chronicles. Mention is made of deeds registering the sale of real estate. (Jer. 32:9-11) Historical annals were in existence from the beginning of human history. (Gen. 5:1; 6:9) Many letters were written, some of which may have been retained and may have figured in legal cases.—2 Sam. 11:14; 1 Ki. 21:8-14; 2 Ki. 10:1; Neh. 2:7.

JESUS' TRIAL

The greatest travesty of justice ever committed was the trial and sentencing of Jesus Christ. Prior to his trial the chief priests and older men of the people took counsel together with a view to putting Jesus to death. So the judges were prejudiced and had their minds made up on the verdict before ever the trial took place. (Matt. 26:3, 4) They bribed Judas to betray Jesus to them. (Luke 22:2-6) Because of the wrongness of their actions they did not arrest him in the temple in the daytime, but waited until under cover of darkness, and then sent a crowd armed with clubs and swords to arrest him in an isolated place outside the city.—Luke 22:52, 53.

Jesus was then taken first to the house of Annas, the ex-high priest, who still wielded great authority, his son-in-law Caiaphas being the high priest at the time. (John 18:13) There Jesus was questioned and slapped in the face. (John 18:22) Next he was led bound to Caiaphas the high priest. False witnesses were hunted for by the chief priests and the whole Sanhedrin. Many came forward against Jesus but could not agree on their testimony, except two who twisted his words recorded at John 2:19. (Matt. 26:59-61; Mark 14:56-59) Finally Jesus was put under oath by the high priest and questioned as to whether he was the Christ the Son of God. When Jesus answered in the affirmative and alluded to the prophecy at Daniel 7:13, the high priest ripped his garments and called upon the court to find Jesus guilty of blasphemy. This verdict was rendered and he was sentenced to death. After this they spit in his face and hit him with their fists, taunting him, contrary to the Law.—Matt. 26:57-68; Luke 22:66-71; Acts 23:3; compare Deuteronomy 25:1, 2 and John 7:51.

After this illegal night trial the Sanhedrin met early in the morning to confirm their judgment and for a consultation. (Mark 15:1) Jesus was now led, again bound, to the governor's palace, to Pilate, since they said: "It is not lawful for us to kill anyone." (John 18:31) Here he was charged with forbidding paying of taxes to Caesar and saying that he himself was Christ a king. Blasphemy against the God of the Jews would not have been so serious a charge in the eyes of the Romans, but sedition would. Pilate, after making futile attempts to get Jesus to testify against himself, told the Jews that he found no crime in him. Discovering, however, that Jesus was a Galilean, Pilate was happy to send him to Herod, who had jurisdiction over Galilee. Herod questioned Jesus, hoping to see a sign performed by him, but Jesus refused. Herod then discredited Jesus, making fun of him, and sent him back to Pilate.—Luke 23:1-11.

Pilate now tried to release Jesus in harmony with a custom of that time, but the Jews refused, calling for the release of a seditionist and murderer instead. (John 18:38-40) Pilate therefore had Jesus scourged, and the soldiers again mistreated him. After this Pilate brought Jesus outside and tried to get his release, but the Jews insisted: "Impale him! Impale him!" Finally he issued the order to have Jesus impaled.—Matt. 27:15-26; Luke 23:13-25; John 19:1-16.

The following are some of the laws of God that were flagrantly violated by the Jews in the trial of Christ: bribery (Deut. 16:19; 27:25); conspiracy and the perversion of judgment and justice (Ex. 23:1, 2, 6, 7; Lev. 19:15, 35); bearing false witness, in which matter the judges connived (Ex. 20:16); letting a murderer (Barabbas) go, thereby bringing bloodguilt upon themselves and upon the land (Num. 35:31-34; Deut. 19:11-13); mob action, or 'following a crowd to do evil' (Ex. 23:2, 3); in crying out for Jesus to be impaled they were violating the law that prohibited following the statutes of other nations, and also that prescribed no torture, but provided that a criminal be stoned or put to death *before* being hung on a stake (Lev. 18:3-5; Deut. 21:22); they accepted as king one not of their own nation but a pagan (Caesar), and rejected the King whom God had chosen (Deut. 17:14, 15); and, finally, were guilty of murder.—Ex. 20:13.

LEGION. The name by which one of the two demon-possessed men, whom Christ Jesus encountered in the region E of the Sea of Galilee, identified himself. Evidently, though, "Legion" was not his actual name, as it referred to his being possessed by many demons. Possibly the chief one of these demons caused this man to say that his name was "Legion." The fact that in the first century C.E. Roman legions usually consisted of 6,000 men may give some indication of the large number of demons involved. So fierce were the demon-possessed man and his companion that no one dared to pass the area where they had their dwelling among the tombs. Under demon influence the man who said his name was Legion walked about naked, and day and night he cried aloud and slashed himself with stones. All efforts to bind him, even with fetters and chains, were unsuccessful. Christ Jesus, however, freed this man and his companion from the power of the demons. Thereafter the expelled demons took possession of a herd of swine and caused these to rush over a precipice to their death in the Sea of Galilee.—Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39; see GADARENES; SWINE.

For details about the Roman legions, see ARMY (Roman).

LEHABIM (Le·ha'bim). A name appearing at Genesis 10:13 and 1 Chronicles 1:11 among the descendants of Ham through Mizraim. Since the Hebrew name is a plural form, many scholars hold that a tribe taking its name from one of Mizraim's sons is meant. (See, however, MIZRAIM.) The Lehabim are generally identified with the Libyans and at least seem to have constituted one of the tribes inhabiting Libya in ancient times. While identification is difficult, they were probably the same as the *Lu·vim'* mentioned elsewhere in the Hebrew text, as at

2 Chronicles 12:3, where the *American Standard Version* reads "Lubim" and other translations read "Libyans."—*Mo; NW; RS.*

LEHI (Le'hi) [jaw(bone)]. The scene of one or, possibly, two Israelite victories over the Philistines. Its exact location is unknown today. But perhaps modern Khirbet es-Siyyaj, less than two miles (3 kilometers) E of Beth-shemesh, derives its name from the Greek word *si·a·gon'* (jawbone). It may therefore point to the ancient site.

At Lehi, Samson struck down a thousand Philistines with the moist jawbone of an ass. Subsequently he called the site Ramath-lehi ("the lofty place of the jaw[bone]"), probably to memorialize the victory Jehovah had given him there. (Judg. 15:9-19) Originally, though, Lehi may have gotten its name from the shape of its crags.

Later, according to the rendering of numerous translators, Shammah struck down many Philistines assembled at Lehi. (2 Sam. 23:11, 12; *AT, JB, NW, RS*) However, the Hebrew term *la·hhay·yah'* may also be rendered by such expressions as "into a troop" (*AV, Le, Ro*) instead of "to (at) Lehi."

LEMUEL (Lem'u·el) [belonging to God]. An unidentified king of ancient times whose words are recorded in Proverbs chapter thirty-one. His identity has been the subject of considerable discussion, some commentators suggesting that Lemuel was another name for Solomon. Others identify Lemuel with Hezekiah. The words of King Lemuel constitute "the weighty message that his mother gave to him in correction." (Prov. 31:1) However, the time and circumstances of the king's reception of such information from his mother are unknown. This "weighty message" advises against involvement with a bad woman, warns of how intoxicating liquor can pervert judgment, highlights the need to judge righteously, and then describes a good wife.

LENTIL. An annual plant of the leguminous family that has long been cultivated by man and is still extensively grown in Egypt and Palestine, as well as in other lands. (2 Sam. 17:27, 28; 23:11) This small plant, measuring from six to eighteen inches (c. 15.2 to 45.7 centimeters) in height, thrives in light, dry soil. Its compound leaves, generally consisting of six pairs of oblong leaflets, terminate in tendrils. Slender branchlets bear two to four small pealike flowers each. The short pods that develop from the flowers resemble those of the pea, and usually contain two small lens-shaped seeds. The color of the seeds and that of the flowers differs with the variety of lentil plant. The seeds may be reddish brown, gray or black, and the flowers, white or pale blue. Rich in protein and carbohydrates, the seeds are, as in the past, commonly used for soups. (Gen. 25:34) In combination with barley, lentils have been used for making bread. (Compare Ezekiel 4:9.) The plant itself serves well as a fodder for livestock.

LEOPARD. One of the large cats, usually having a light-tan coat with black spots arranged in broken circles. (Jer. 13:23) Leopards commonly measure four feet (1.2 meters) in length, not including the tail. Although even in more recent years several leopards have been killed near Jerusalem, these creatures evidently were found in far greater numbers in ancient Palestine. (Song of Sol. 4:8) The cheetah or hunting leopard, ranked among the fastest of mammals, was also found in Palestine, and the Hebrew designation *na·mer'* may have included this animal as well as the leopard. The cheetah differs from the true leopard in that its claws are only partially retractile and its spots are solid, not ringed.



The prophet Habakkuk alluded to the leopard's swiftness

In the Scriptures, allusion is made to the swiftness of the leopard (Hab. 1:8) and its manner of lying in wait near towns, ready to pounce upon passing domestic animals. (Jer. 5:6; Hos. 13:7) In sharp contrast with this, the leopard and the kid are depicted as lying down together in peace during Messiah's rule.—Isa. 11:6.

At Daniel 7:6, the four-winged, four-headed leopard represents the Grecian World Power, which conquered Medo-Persia with the swiftness of a leopard. Also, the wild beast out of the sea, seen in vision by the apostle John, was basically like a leopard.—Rev. 13:1, 2; see BEASTS, SYMBOLIC.

The Hebrew word *la'yish*, otherwise translated "lion" (Job 4:11; Prov. 30:30), is, in harmony with a Mishnaic Talmudic meaning, rendered "leopard" at Isaiah 30:6 (*NW*), the "lion" (*la·vi'*) already being mentioned in the same text.

LEPROSY. A loathsome and dreadful disease manifesting itself in various ways and designated in the Bible by the Hebrew term *tsa·ra'ath* and the Greek word *le'pra*. A person afflicted with it is called a leper.

In the Scriptures "leprosy" is not restricted to the disease known by that name today, for it could affect not only humans but also clothing and houses. (Lev. 14:55) The Hebrew term *tsa·ra'ath* may have included what is now technically known as *Elephantiasis Graecorum* (Greek for "elephant disease"), but this cannot be established definitely. The leprosy of today is otherwise called "Hansen's disease," so named because Dr. Gerhard A. Hansen discovered the germ that is generally viewed as causing this malady. However, though *tsa·ra'ath* applies to more than the leprosy of today, there is no doubt that human leprosy now called "Hansen's disease" was in evidence in the Middle East in Biblical times.

VARIETIES, WITH THEIR EFFECTS

Today leprosy or Hansen's disease (which is only slightly communicable) manifests itself in three basic varieties. One, the nodular type, results in a thickening of one's skin and the forming of lumps, first in the skin on the face and then on other parts of the body. It also produces degenerative effects in mucous membranes of the victim's nose and throat. This is known as black leprosy. Another type is anesthetic leprosy, sometimes called white leprosy. It is not as severe as black leprosy and basically affects the peripheral nerves. It may manifest itself in skin that is painful to the touch, though it can also result in numbness. The third type of leprosy, a mixed kind, combines the symptoms of both forms just described.

As leprosy progresses toward its advanced stage, the swellings that initially develop discharge pus, the hair may fall from one's head and eyebrows, nails may loosen, decay and fall off. Then the victim's fingers, limbs, nose or eyes may be slowly eaten away. Finally, in the most serious cases, death ensues. That Biblical "leprosy" certainly included such a serious disease is apparent from Aaron's reference to it as a malady wherein the flesh is "half eaten off."—Num. 12:12.

This description helps one better to appreciate Biblical references to this dreaded malady and the dire consequences of Uzziah's presumptuous act in improperly endeavoring to offer incense in Jehovah's temple.—2 Ki. 15:5; 2 Chron. 26:16-23.

DIAGNOSIS

By means of the Mosaic law Jehovah provided Israel with information enabling the priest to diagnose leprosy and to distinguish between it and other less serious skin afflictions. From what is recorded at Leviticus 13:1-46, it can be seen that leprosy might begin with an eruption, a scab, a blotch, a boil, or a scar in one's flesh from fire. Sometimes the symptoms were very clear. The hair in the affected area had turned white and the malady was seen to be deeper than the skin. For example, a white eruption in the skin might turn the hair white and raw flesh might appear in the eruption. This meant that one had leprosy and was to be declared unclean. However, in other cases the malady was not deeper than the skin and a period of quarantine was imposed, with subsequent inspection by the priest, who made a final determination in the case.

It was acknowledged that leprosy could reach a stage in which it was not contagious. When it overspread the entire body, all of it having turned white, and living flesh was not in evidence, it was a sign that the diseased action was over and that only the marks of its ravages remained. The priest would then declare the victim clean, the disease posing no further danger to anyone.—Lev. 13:12-17.

If the leper's malady left him and he was cured, there were arrangements whereby he could ceremonially purify himself, and these included the offering of sacrifice in his behalf by the priest. (Lev. 14:1-32) But the priest declared the uncured leper unclean, whereupon his garments were torn, his head was to become ungroomed, he was to cover the moustache or upper lip and was to call out "Unclean, unclean!" He had to dwell in isolation outside the camp (Lev. 13:43-46), a measure that was taken so that the leper would not contaminate those in the midst of whom Jehovah was tenting. (Num. 5:1-4) It seems that in Biblical times lepers associated with one another or lived in groups, making it possible for them to aid one another.—2 Ki. 7:3-5; Luke 17:12.

In garments and houses

Leprosy could also affect woolen or linen garments, or an article of skin. The plague might disappear with washing, and there were arrangements for quarantining the article. But where this yellowish-green or reddish plague persisted, malignant leprosy was present and the article was to be burned. (Lev. 13:47-59) If yellowish-green or reddish depressions appeared in the wall of a house, the priest imposed a quarantine. It might be necessary to tear out affected stones and have the house scraped off inside, the stones and scraped-off mortar being disposed of in an unclean place outside the city. If the plague returned, the house was declared unclean and was pulled down, and the materials were disposed of in an unclean place. But for the house pronounced clean there was an arrangement for purification. (Lev. 14:33-57) It has been suggested that the leprosy affecting garments or houses was a type of mildew or mold; however, about this there is uncertainty.

AS A SIGN

One of the signs Jehovah empowered Moses to perform to prove to the Israelites that God sent him involved leprosy. As instructed, Moses stuck his hand in the upper fold of his garment and, upon withdrawing it, "his hand was stricken with leprosy like snow!" It was restored "like the rest of his flesh" by returning it into the upper fold of his garment and withdrawing it once again. (Ex. 4:6, 7) Miriam was stricken with "leprosy as white as snow" as a divine act because she spoke against Moses. He begged God to heal her, which was done, but she was quarantined outside the camp for seven days.—Num. 12:1, 2, 9-15.

IN ELISHA'S TIME

Naaman the Syrian was "a valiant, mighty man, though a leper." (2 Ki. 5:1) His pride nearly lost him the opportunity of being cured, but he eventually did as instructed by Elisha, plunging into the Jordan seven times, and "his flesh came back like the flesh of a little boy and he became clean." (2 Ki. 5:14) He thereupon became a worshiper of Jehovah. However, Elisha's attendant Gehazi greedily acquired a gift from Naaman in the prophet's name, thus misrepresenting his master and, in effect, making the undeserved kindness of God a means of material gain. For his misdeed Gehazi was now stricken with leprosy by God and became "a leper white as snow."—2 Ki. 5:20-27.

That there were various lepers in Israel in Elisha's day is shown by the presence of four Israelite lepers outside Samaria's gates while Elisha was inside the city. (2 Ki. 7:3) But there was a general lack of faith on the part of the Israelites in this man of the true God, just as the Jews in Jesus' home territory would not accept him. Hence, Christ said: "Also, there were many lepers in Israel in the time of Elisha the prophet, yet not one of them was cleansed, but Naaman the man of Syria."—Luke 4:27.

HEALED BY JESUS AND HIS DISCIPLES

During his Galilean ministry, Jesus healed a leper described by Luke as "a man full of leprosy." Jesus ordered him to tell nobody and said: "But go off and show yourself to the priest, and make an offering in connection with your cleansing, just as Moses directed, for a witness to them."—Luke 5:12-16; Matt. 8:2-4; Mark 1:40-45.

When Christ sent out the twelve apostles, he told them, among other things, "make lepers clean." (Matt. 10:8) Later, while he was going through Samaria and Galilee, Jesus cured ten lepers in a certain village. Only one of them, a Samaritan, "turned back, glorifying God with a loud voice," and fell upon his face at Jesus' feet, thanking him for what had been done in his behalf. (Luke 17:11-19) It may also be noted that Christ was in Bethany at the home of Simon the leper (whom Jesus may have cured) when Mary anointed Jesus with costly perfumed oil not long before his death.—Matt. 26:6-13; Mark 14:3-9; John 12:1-8; see DISEASES AND TREATMENT.

LESHEM (Le'shem) [a precious stone]. Alternate name for the city of Laish, later called Dan.—Josh. 19:47; Judg. 18:7, 27, 29; see DAN No. 3.

LESHEM STONE (lesh'em). An unidentified precious stone that was placed first in the third row of gems on the high priest's "breastpiece of judgment."—Ex. 28:19; 39:12.

Various stones, such as amber, hyacinth, opal and tourmaline, have been suggested as being identical with "*leshem* stone," but none of these identifications can be substantiated. The *New World Translation* therefore leaves the Hebrew word untranslated as *leshem* stone.

LETTERS. The writing and sending of letters, either of an official, a business or a personal nature, was a widely used means of communication in ancient times. (2 Sam. 11:14; 2 Ki. 5:5-7; 10:1, 2; 2 Chron. 30:1; Ezra 4:7; Isa. 37:14; Jer. 29:1; Acts 9:1, 2; 28:21; 2 Thess. 2:2; Heb. 13:22) Confidential letters were usually sealed. (1 Ki. 21:8) To send a letter unsealed is said to have been viewed as disrespectful, which may have been Sanballat's reason for sending an open letter to Nehemiah.—Neh. 6:5.

In addition to papyrus, materials employed for letter writing in ancient times included ostraca (small pieces of broken pottery or earthenware) and clay tablets. (See ARCHAEOLOGY, pages 110, 111.) Thousands of clay tablets have been found in Babylonia and other regions. Washed and cleaned, smooth clay was made

into a tablet and, while still wet, it was imprinted by means of a stylus forming wedge-shaped (cuneiform) characters. These tablets were often enclosed in clay envelopes. In the case of contracts, the text was sometimes repeated on the envelope. The envelopes were sealed and then baked in a kiln or dried in the sun to make them hard and durable.

Letter writing was often done by professional scribes. As in the Persian court, such scribes were usually on hand to take down official government correspondence. (Esther 8:9; Ezra 4:8) Scribes were also to be found in the marketplaces near city gates, where they could be engaged by the populace to write letters and to record business transactions.

Letters were sometimes delivered by messengers (2 Ki. 19:14), runners (2 Chron. 30:6), or couriers. (Esther 3:13; 8:14) Postal service itself seems to have been restricted to official correspondence down to Roman times. So average persons had to rely on traveling acquaintances or merchants to deliver their letters.

Anciently, letters of recommendation were also used. However, the apostle Paul did not need such letters to or from the Christians at Corinth to prove that he was a minister. He had aided them to become Christians and therefore could say: "You yourselves are our letter, inscribed on our hearts and known and being read by all mankind."—2 Cor. 3:1-3.

In the first century C.E., letters from Paul, James, Peter, John, Jude and the governing body in Jerusalem contributed to the growth and the preservation of the unity and cleanness of the Christian congregation. —Acts 15:22-31; 16:4, 5; 2 Cor. 7:8, 9; 10:8-11.

LETUSHIM (Le·tu'shim) [perhaps, hammered, sharpened, or, oppressed]. A name appearing among the descendants of Abraham through Dedan, one of his sons by Keturah. (Gen. 25:3) This name has the plural Hebrew ending *im*, as do the names Asshurim and Leummim appearing in the same text. Because of this, many scholars believe that a tribe or people is meant. In view of their relationship to Dedan, this tribe likely located in the Arabian Peninsula, but precise identification is impossible.—See MIZRAIM.

LEUMMIM (Le·um'mim) [peoples, nations, or, perhaps, hordes]. A name appearing at Genesis 25:1-3 along with Asshurim and Letushim, all being descendants of Abraham and Keturah through their son Dedan. The use of the plural Hebrew ending (*im*) in the name Leummim may indicate that it represents a tribe or people. Specific identification of this Dedanite tribe is not possible. It has been suggested, however, that they inhabited some part of Arabia, likely in the vicinity generally assigned to Dedan. —See MIZRAIM.

LEVELING INSTRUMENT. A device used in making surfaces level or at right angles to a plumb line. The "leveling instrument" (Heb., *mish·qe'leth* or *mish·qo'leth*) was employed by carpenters, stonemasons and other craftsmen of ancient times to achieve horizontal accuracy when building walls and various structures, while the plummet was used to assure vertical accuracy. Egyptian masons seem to have employed a level shaped like the letter "A" with a short plumb line suspended from the apex. It indicated that the surface on which it was placed was level evidently when the hanging line coincided with a center mark on the crossbar. The Scriptures furnish no description of leveling instruments, however, and they refer to this device only in figurative ways.

A leveling instrument may be used to construct a building properly or to test its fitness for preservation. Jehovah foretold that he would apply to wayward Jerusalem "the measuring line applied to Samaria and also the leveling instrument applied to the house of Ahab." God had measured and found Samaria and the house of King Ahab to be morally bad or crooked, resulting in their destruction. Likewise, God would judge Jerusalem and its rulers, exposing their wickedness and bringing about the destruction of that city. These events actually occurred in 607 B.C.E. (2 Ki. 21:10-13; 10:11) Through Isaiah the various wicked braggarts and rulers of the people in Jerusalem were apprized of their coming calamity and of Jehovah's declaration: "I will make justice the measuring line and righteousness the leveling instrument." The standards of true justice and genuine righteousness would reveal who were really God's servants and who were not, resulting either in preservation or destruction.—Isa. 28:14-19.

LEVI (Le'vi) [adherence; joined].

1. Jacob's third son by his wife Leah, born in Paddan-aram. (Gen. 35:23, 26) At his birth Leah said: "Now this time my husband will join himself to me, because I have borne him three sons." The boy was therefore called Levi, the meaning of this name evidently being linked with Leah's hope for a new bond of affection between her and Jacob. (Gen. 29:34) Levi became the father of Gershon (Gershom), Kohath and Merari, founders of the three principal divisions of the Levites.—Gen. 46:11; 1 Chron. 6:1, 16.

Levi, along with his brother Simeon, took drastic action against the defilers of their sister Dinah. (Gen. 34:25, 26, 31) This expression of violent anger was cursed by Jacob, who foretold that Levi's descendants would be scattered in Israel, a prophecy that was fulfilled when the Levites were indeed scattered throughout forty-eight Levite cities in the territories of Israel's various tribes in the land of Canaan. (Gen. 49:7; Josh. 21:41) Levi accompanied Jacob into Egypt and died there at 137 years of age.—Ex. 1:1, 2; 6:16; see LEVITES.

2. An ancestor of Jesus Christ who is referred to as "the son of Symeon" in the genealogy of Jesus recorded by Luke. He is listed in the line between David and Zerubbabel.—Luke 3:27-31.

3. The "son of Melchi," who is the second person preceding Heli (Mary's father) in Luke's genealogy of Jesus.—Luke 3:23, 24.

4. A tax collector (Mark 2:14; Luke 5:27, 29) who became an apostle of Jesus Christ and was otherwise known as Matthew.—Matt. 9:9; 10:2-4; see MATTHEW.

LEVIATHAN [Heb., *liw·ya·than'*]. This Hebrew word occurs six times in the Bible. It is believed to come from a root word meaning "twist," "coil" or "wind"; hence the name indicates something that is "wreathed" or "gathered into folds." The word is transliterated in most Bible translations.

Since, with the exception of Job 3:8, the references mention water in connection with it, Leviathan appears to signify some form of aquatic creature, of great proportions and strength, although not necessarily of one specific kind. Psalm 104:25, 26 describes it as cavorting in the sea where ships travel, and for this reason many suggest that the term here applies to some type of whale. Though whales are rare in the Mediterranean, they are not unknown there and parts of two whale skeletons can be found in one museum at Beirut in Lebanon. *An American Translation* here says "crocodile" instead of Leviathan. Additionally, the word "sea [*yam*]" by itself is not determinative inasmuch as in Hebrew it can refer to a large inland body of water, such as the Sea of Galilee or Sea of Chinnereth (Num. 34:11; Josh. 12:3), or even to the river Nile (Isa. 19:5; Nah. 3:8) or the Euphrates.—Jer. 51:36.

The description of "Leviathan" at Job 41:1-34 aptly fits the crocodile, and the "sea" of verse 31 may refer to a river such as the Nile or another body of fresh water. It should be noted, however, that some crocodiles, as the Indian Estuarine crocodiles, are found along the seacoast and at times go out into the sea some distance from land.—See CROCODILE.

Psalm 74 describes God's record of salvation for his people, and verses 13 and 14 refer symbolically to his deliverance of Israel from Egypt. Here the term

"sea monsters [Heb., *than·ni·nim'* or *tan·nin'*]" is used as a parallel expression to "Leviathan," and the crushing of the heads of Leviathan may well refer to the crushing defeat administered to Pharaoh and his army at the time of the Exodus. The Aramaic Targums here give "the strong ones of Pharaoh" in place of "the heads of Leviathan." (Compare Ezekiel 29:3-5, where Pharaoh is likened to a "great sea monster" in the midst of the Nile canals; also Ezekiel 32:2.) Isaiah 27:1 apparently employs Leviathan as a symbol of an empire, an organization that is international in scope. The prophecy is one of restoration for Israel and therefore Jehovah's 'turning attention' to Leviathan must include Babylon. However, verses 12 and 13 consider not only Babylon but Assyria and Egypt as well. So, Leviathan here evidently refers to an international organization or empire that is in opposition to Jehovah and his worshipers.

LEVITE CITIES. Jacob foretold that Levi would be scattered in Israel (Gen. 49:5-7) and this took place when the Hebrews occupied the Promised Land. The Levites were given no territorial allotment, Jehovah being their inheritance. (Num. 18:20; Deut. 18:1, 2) But God directed that the other tribes of Israel give them a total of forty-eight cities and surrounding pasture grounds. (Num. 35:1-8) Such cities were ultimately assigned to the Levites (Josh. 21:1-8), thirteen of them being priestly cities. (Josh. 21:19) Of the forty-eight, six cities were assigned as cities of refuge for unintentional manslayers. (Josh. 20:7-9; see CITIES OF REFUGE.) The Levites had the right to repurchase houses they sold within their cities at any time, or these were restored to them during the Jubilee year. But the pasturelands adjacent to their cities were never to be sold.—Lev. 25:32-34; see LEVITES.

LEVITES. Descendants of Levi, third son of Jacob by Leah. (Gen. 29:32-34) At times the term applies to the whole tribe, but usually it excludes the priestly family of Aaron (Josh. 14:3, 4; 21:1-3), and thus the expression "priests and Levites" is common. (1 Ki. 8:4; 1 Chron. 23:2; Ezra 1:5; John 1:19) Priestly duties were confined to the male members of Aaron's family, with the Levites, the rest of the tribe, acting as their assistants. (Num. 3:3, 6-10) This arrangement began with the setting up of the tabernacle, as before this no particular family or tribe was assigned to offer the sacrifices.—Ex. 24:5.

TAKEN AS A RANSOM FOR FIRSTBORN

The Levites were chosen by Jehovah in place of all the firstborn of the other tribes. (Ex. 13:1, 2, 11-16; Num. 3:41) Counting from a month old upward, there were 22,000 Levite males who could be exchanged for the same number of firstborn males of the other tribes. The census taken in the wilderness of Sinai revealed that there were 22,273 firstborn sons in the other tribes. Therefore, God required that a ransom price of five shekels be given to Aaron and his sons for each of the 273 firstborn in excess of the Levites.—Num. 3:39, 43, 46-51.

DUTIES

The Levites were made up of three families from Levi's sons Gershon (Gershom), Kohath and Merari. (Gen. 46:11; 1 Chron. 6:1) Each of these families was assigned a place near the tabernacle in the wilderness. The Kohathite family of Aaron camped in front of the tabernacle to the E. The other Kohathites camped on the S side, the Gershonites on the W and the Merarites on the N. (Num. 3:23, 29, 35, 38) Setting up, dismantling and carrying the tabernacle was the work of the Levites. When it was time to move, Aaron and his sons took down the curtain dividing the Holy from the Most Holy and covered the ark of the testimony, the altars and other sacred furniture and utensils. The Kohathites then carried these things. The Gershonites transported the tent cloths, coverings, screens and tent cords (evidently the cords of the tabernacle itself), and the Merarites took care of the panel frames, pillars, socket pedestals and tent pins and cords (cords of the courtyard surrounding the tabernacle).—Num. 1:50, 51; 3:25, 26, 30, 31, 36, 37; 4:4-33; 7:5-9.

The work of the Levites was highly organized under David, who appointed supervisors, officers, judges, gatekeepers and treasurers, as well as a vast number to assist the priests in the temple, the courtyards and the dining rooms in connection with the offerings, sacrifices, purification work, weighing, measuring, and various guard duties. Levite musicians were organized into twenty-four groups, similar to the priestly divisions, and served in rotation. Duties were determined by casting lots. In the case of the groups of gatekeepers, the particular gate assignment was chosen in the same way.—1 Chron. chaps. 23, 25, 26; 2 Chron. 35:3-5, 10.

In Moses' day it was at thirty years of age that a Levite assumed his full duties, such as bearing the tabernacle and its articles when it was being moved. (Num. 4:46-49) Some duties could be performed from the age of twenty-five, but apparently not the laborious service, such as transporting the tabernacle. (Num. 8:24) In King David's time the age was reduced to twenty years. David gave as the reason, that the tabernacle (now to be replaced by the temple) would no longer have to be carried about. Assignments of obligatory service terminated at the age of fifty years. (Num. 8:25, 26; 1 Chron. 23:24-26; see AGE.) The Levites needed to be well versed in the Law, often being called upon to read it in public and to teach it to the common people.—1 Chron. 15:27; 2 Chron. 5:12; 17:7-9; Neh. 8:7-9.

MAINTENANCE

Maintenance of the Levites was mainly by tithes from the other tribes, a tenth of everything produced from the ground and the cattle being given them. The Levites, in turn, passed on a tenth of this to the priests. (Num. 18:25-29; 2 Chron. 31:4-8; Neh. 10:38, 39) Also, though the Levites were exempt from military service, they, along with the priests, shared some of the spoils of battle. (Num. 1:45-49; 31:25-31; see TITHE.) The Levites received no territorial allotment in Canaan, Jehovah being their share. (Num. 18:20) However, other tribes of Israel gave them a total of forty-eight cities scattered throughout the Promised Land.—Num. 35:1-8.

PROVIDED SUPPORTERS OF TRUE WORSHIP

The Levites supplied some notable examples of enthusiasm for true worship. This was evident in the golden-calf incident; and again when Levites moved out of Jeroboam's territory following the split in the kingdom. (Ex. 32:26; 2 Chron. 11:13, 14) They were also zealous in their support of Kings Jehoshaphat, Hezekiah and Josiah, Governors Zerubbabel and Nehemiah and the priest-scribe Ezra in their efforts to restore true worship in Israel. (2 Chron. 17:7-9; 29:12-17; 30:21, 22; 34:12, 13; also Ezra and Nehemiah) As a tribe, however, they did not support the Son of God in his work of restoration, but some individual Levites became Christians. (Acts 4:36, 37) Many of the Levite priests became obedient to the faith. (Acts 6:7) With the destruction of Jerusalem and its temple in 70 C.E., the family records of the Levites were lost or destroyed, bringing the Levitical system to an end. But, a "tribe of Levi" constitutes part of spiritual Israel.—Rev. 7:4, 7.

The name of the tribe is also the basis for the name of the Bible book "Leviticus." This book deals extensively with the Levites and their duties.

LEVITICUS, BOOK OF. The third portion of the Pentateuch, containing laws from God on sacrifices, purity and other matters connected with Jehovah's worship. The Levitical priesthood, carrying out its instructions, rendered sacred service in "a typical

representation and a shadow of the heavenly things." —Heb. 8:3-5; 10:1.

PERIOD COVERED

Not a very long period is covered by the book of Leviticus, most of it being devoted to listing Jehovah's ordinances rather than recounting various happenings over an extended period of time. Thus not more than a month can be covered by the events given in the book. The tabernacle's erection on the first day of the first month in the second year of Israel's departure from Egypt is mentioned in the final chapter of Exodus, the book preceding Leviticus. (Ex. 40:17) Then, the book of Numbers (immediately following the Leviticus account) in its first verses (1:1-3) begins with God's command to take a census, stated to Moses "on the first day of the second month in the second year of their coming out of the land of Egypt."

WHEN AND WHERE WRITTEN

The logical time for the writing of the book would therefore be 1512 B.C.E., at Sinai in the wilderness. Testifying that Leviticus was indeed written in the wilderness are its references that reflect camp life. (Lev. 4:21; 10:4, 5; 14:8; 17:1-5) Hence it was not written by someone later when such unusual circumstances no longer prevailed, as claimed by some.

WRITER

All the foregoing evidence likewise helps to identify the writer as Moses. He received the information from Jehovah (Lev. 26:46), and the book's closing words are: "These are the commandments that Jehovah gave Moses as commands to the sons of Israel in Mount Sinai." (Lev. 27:34) Besides, Leviticus is a part of the Pentateuch, the writer of which is generally acknowledged to be Moses. Not only does the opening "and . . . " of Leviticus indicate its connection with Exodus, and therefore with the rest of the Pentateuch, but the way in which Jesus Christ and the writers of the Christian Scriptures refer to it shows that they knew it to be the writing of Moses and an unquestionable part of the Pentateuch. For example, see Christ's reference to Leviticus 14:1-32 (Matt. 8:2-4), Luke's reference to Leviticus 12:2-4, 8 (Luke 2:22-24), and Paul's paraphrasing of Leviticus 18:5 (Rom. 10:5).

OUTLINE OF CONTENTS

I. Regulations concerning sacrifices (1:1–7:38)
  A. Procedure followed for burnt offerings (1:1-17)
  B. Preparation and presentation of grain offerings (2:1-16)
  C. Manner of handling communion sacrifices, including prohibition on eating fat and blood (3:1-17)
  D. Procedure involving sin offerings and guilt offerings; various sins requiring sacrifice (4:1–6:7)
  E. Instructions for priests on handling burnt offering, grain offering, offering to be presented on day of anointing, sin offering and guilt offering (6:8–7:7)
  F. Portions of various offerings received by priest; regulations about eating communion sacrifices (7:8-38)

II. Installation procedure for Aaronic priesthood (8:1-36)

III. Aaronic priesthood begins functioning (9:1–10:20)
  A. Sacrifices presented on altar; burnt offering and fatty pieces consumed by fire from Jehovah (9:1-24)
  B. Nadab and Abihu consumed by fire from Jehovah for having offered illegitimate fire; Aaron and other sons heed command not to mourn or leave entrance of tent of meeting (10:1-7)
  C. Priests commanded not to drink wine or intoxicating liquor when officiating (10:8-11)
  D. Moses advises Aaron, Eleazar and Ithamar about priestly portion of sacrifices and becomes indignant because Eleazar and Ithamar had not eaten goat of sin offering (10:12-20)

IV. Animals clean or unclean for food; uncleanness from dead bodies (11:1-47)

V. Purification of women upon giving birth (12:1-8)

VI. Leprosy: symptoms and procedure in case of humans, garments, other articles and houses; offerings for cleansed leper and purified house (13:1–14:57)

VII. Uncleanness from male and female sexual discharges (15:1-33)

VIII. Procedure followed on annual atonement day (16:1-34)

IX. Regulations about eating meat, offerings; prohibition on eating blood; law concerning eating animals already dead (17:1-16)

X. Judicial decisions concerning incest, sexual perversions and numerous other detestable practices, including idolatry, spiritism, lying, slander and the like (18:1–20:27)

XI. Priests to keep themselves holy; regulations about their marrying and concerning defects that would render them unfit for officiating at sanctuary; priestly uncleannesses; regulations about eating holy things and regarding sacrifices (21:1–22:33)

XII. Israel's seasonal festivals and manner of observance (23:1-44)

XIII. Regulations regarding lampstand, showbread, abuse of God's name, murder, compensation and retributive justice, sabbath year, Jubilee year, repurchasing, conduct toward poor Israelites and slavery (24:1–25:55)

XIV. Blessings for obedience; maledictions for disobedience (26:1-46)

XV. Regulations about vow evaluations, firstborn of animals, devoted things and tenths (27:1-34)

VALUE OF THE BOOK

God promised Israel that if they obeyed his voice they would become to him "a kingdom of priests and a holy nation." (Ex. 19:6) The book of Leviticus contains a record of God's installing a priesthood for his nation and giving them the statutes that would enable them to maintain holiness in his eyes. Even though Israel was only God's typical "holy nation," whose priests were "rendering sacred service in a typical representation and a shadow of the heavenly things" (Heb. 8:4, 5), God's law, if obeyed, would have kept them clean and in line for filling the membership of his spiritual "royal priesthood, a holy nation." (1 Pet. 2:9) But the disobedience of the majority deprived Israel of filling exclusively the place of membership in the kingdom of God, as Jesus told the Jews. (Matt. 21:43) Nevertheless, the laws set down in the book of Leviticus were of inestimable value to those heeding them.

Through the sanitary and dietary laws, as well as the regulations on sexual morality, they were provided with safeguards against disease and depravity. (Lev. chaps. 11-15, 18) Especially, however, did these laws benefit them spiritually, because they enabled them to get acquainted with Jehovah's holy and righteous ways and they helped them to conform to His ways. (Lev. 11:44) Furthermore, the regulations set out in this portion of the Bible, as part of the Law, served as a tutor leading believing ones to Jesus Christ, God's great High Priest and the one foreshadowed by the countless sacrifices offered in accord with the Law.—Gal. 3:19, 24; Heb. 7:26-28; 9:11-14; 10:1-10.

The book of Leviticus continues to be of great value to all today who desire to serve Jehovah acceptably. A study of the fulfillment of its various features in connection with Jesus Christ, the ransom sacrifice and the Christian congregation is indeed faith-strengthening. While it is true that Christians

are not under the Law covenant (Heb. 7:11, 12, 19; 8:13; 10:1), the regulations set out in the book of Leviticus give them insight into God's viewpoint on matters. The book is, therefore, not a mere recounting of dry, inapplicable details, but a live source of information. By getting a knowledge of how God views various matters, some of which are not specifically covered in the Christian Greek Scriptures, the Christian can be aided to avoid what displeases God and to do what pleases him.

LIBERTY. See FREEDOM.

LIBNAH (Lib'nah) [whiteness].

1. An Israelite wilderness encampment. Its location is unknown.—Num. 33:20, 21.

2. A royal Canaanite city taken by Joshua before the conquest of Lachish. (Josh. 10:29-32, 39; 12:15) Libnah was one of the cities in the territory of Judah given to the "sons of Aaron." (Josh. 15:21, 42; 21:13; 1 Chron. 6:57) Centuries later King Josiah's father-in-law lived there.—2 Ki. 23:31; 24:18; Jer. 52:1.

At the time of the Edomite revolt in the tenth century B.C.E., Libnah also rebelled against Judean King Jehoram. (2 Ki. 8:22; 2 Chron. 21:10) In 732 B.C.E. Assyrian King Sennacherib's army moved from Lachish to Libnah. He had sent a military detachment from Lachish to threaten Jerusalem. While at Libnah, the Assyrians received reports that Tirhakah the king of Ethiopia intended to fight them. Therefore, Sennacherib, to encourage Jerusalem's surrender, sent messengers a second time with intimidating letters to Hezekiah the king of Judah. Subsequently Jehovah's angel slew 185,000 of the Assyrian host, apparently still encamped near Libnah.—2 Ki. 19:8-35; Isa. 37:8-36.

Tell es-Safi, located less than six miles (10 kilometers) W of the suggested site of Azekah, is generally favored as a possible identification of ancient Libnah. This crescent-shaped mound, with its cliffs of white limestone, is a natural fortress. However, some scholars prefer linking Libnah with Tell Bornot, about five and a half miles (9 kilometers) SE of Tell es-Safi.

LIBNI (Lib'ni) [white].

1. A grandson of Levi and the son of Gershon (Gershom). (Ex. 6:17; 1 Chron. 6:17) He was the founder of a Levitical family (Num. 3:18, 21; 1 Chron. 6:19, 20) and was evidently also called Ladan. —1 Chron. 23:6, 7; 26:21.

2. A Levite who descended from Merari through Mahli.—1 Chron. 6:29.

LIBNITES. A family of Levites who descended from Gershon (Gershom) through his son Libni.—Num. 3:21; 26:58.

LIBYA (Lib'y·a), **LIBYANS** (Lib'y·ans). Ancient Libya occupied an area of northern Africa W of Egypt. Its inhabitants are generally thought to have been designated by the Hebrew term *Lu·vim'*. (2 Chron. 12:3; "Libyans," *LXX, NW, RS*) If *Lu·vim'* is a variant of *Leha·vim'* (Lehabim), this may indicate that at least some of the Libyans descended from Ham through Mizraim. (Gen. 10:13) The traditional Jewish view found in the writings of Josephus (*Antiquities of the Jews*, Book I, chap. II, par. 2) makes the Libyans descendants of Ham through Put. (Gen. 10:6) Also, the Greek *Septuagint* and the Latin *Vulgate* read "Libya" or "Libyans" four times where the Hebrew text says "Put." (Jer. 46:9; Ezek. 27:10; 30:5; 38:5) It is possible, of course, that descendants of both Put and Mizraim settled in the geographical region of northern Africa that came to be called Libya. This would mean that the designation "Libyans" is more comprehensive than the Hebrew term *Lu·vim'*.

Since the *Septuagint Version* employs "Libyans" instead of "Chub" (Kuv) at Ezekiel 30:5, some scholars link Kuv with Libya and regard the term as a spelling error for Luv.

An ancient Egyptian wall painting depicts a number of light-skinned men believed to be Libyans. The Berbers, a people thought to have descended from the Libyans, are basically "white" and generally have dark hair and eyes. Whether the Libyans were originally a dark-complexioned race cannot now be determined. Intermarriage with fair-skinned peoples could, of course, have altered their features.

Egypt's King Shishak, regarded as the founder of the "Libyan dynasty," captured numerous cities when he invaded Judah in the fifth year of King Rehoboam (993/992 B.C.E.). His powerful force of chariots and horsemen included Libyans. Although Jerusalem itself was spared, Shishak stripped the city of its treasures. (1 Ki. 14:25, 26; 2 Chron. 12:2-9) About twenty-six years later (967/966 B.C.E.) the Libyans were again represented among the troops of Zerah the Ethiopian, which penetrated Judah but suffered humiliating defeat. (2 Chron. 14:9-13; 16:8) In the seventh century B.C.E., the assistance of the Libyans and others was seemingly of no avail in saving the Egyptian city of No-amon from calamity at the hands of the Assyrians. (Nah. 3:7-10) The Libyans and Ethiopians were foretold to be at the "steps" of the "king of the north," implying that these former supporters of Egypt would come under his control.—Dan. 11:43.

In the year 33 C.E., among the Jews and proselytes at Jerusalem for the festival of Pentecost were persons from "the parts of Libya, which is toward Cyrene," that is, the western part of Libya. Likely some of these were baptized in response to Peter's discourse and later carried the message of Christianity back to the land of their residence.—Acts 2:10.

LIE. The opposite of truth. Lying generally involves saying something false to a person who is entitled to know the truth and doing so with the intent to deceive or to injure him or another person. A lie need not always be verbal. It can also be expressed in action, that is, a person may be living a lie.

The father or originator of lying is Satan the Devil. (John 8:44) His lie, conveyed by means of a serpent to the first woman Eve, ultimately brought death to her and to her husband Adam. (Gen. 3:1-5, 16-19) That first lie was rooted in selfishness and wrong desire. It was designed to divert the love and obedience of the first human pair to the liar, who had presented himself as an "angel of light," a benefactor. (Compare 2 Corinthians 11:14.) All other malicious lies uttered since that time have likewise been a reflection of selfishness and wrong desire. Lies have been told to escape deserved punishment, to profit at the expense of others and to gain or maintain certain advantages, material rewards or the praise of men.

Especially serious have been the religious lies, as they have endangered the future life of persons deceived by them. Said Jesus Christ: "Woe to you, scribes and Pharisees, hypocrites! because you traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves." (Matt. 23:15) The exchange of God's truth for "the lie," the falsehood of idolatry, can cause a person to become a practicer of what is degrading and vile.—Rom. 1:24-32.

The case of the religious leaders of Judaism in the time of Jesus' earthly ministry shows what can happen when one abandons the truth. They schemed to have Jesus put to death. Then, when he was resurrected, they bribed the soldiers who had guarded the tomb to conceal the truth and spread a lie about the disappearance of Jesus' body.—Matt. 12:14; 27:1, 2, 62-65; 28:11-15; Mark 14:1; Luke 20:19.

Jehovah God cannot lie (Num. 23:19; Heb. 6:13-18) and he hates a "false tongue." (Prov. 6:16-19) His law to the Israelites required compensation for injuries resulting from deception or malicious lying.

(Lev. 6:2-7; 19:11, 12) And a person presenting false testimony was to receive the punishment that he desired to inflict upon another by means of his lies. (Deut. 19:15-21) God's view of malicious lying, as reflected in the Law, has not changed. Those desiring to gain his approval cannot engage in the practice of lying. (Ps. 5:6; Prov. 20:19; Col. 3:9, 10; 1 Tim. 3:11; Rev. 21:8, 27; 22:15) They cannot be living a lie, claiming to love God while hating their brother. (1 John 4:20, 21) For playing false to the holy spirit by lying, Ananias and his wife lost their lives.—Acts 5:1-11.

However, persons who are momentarily overreached in telling a lie do not automatically become guilty of an unforgivable sin. The case of Peter, in denying Jesus three times, illustrates that, if a person is truly repentant, God will forgive him.—Matt. 26: 69-75.

While malicious lying is definitely condemned in the Bible, this does not mean that a person is under obligation to divulge truthful information to people who are not entitled to it. Jesus Christ counseled: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7:6) That is why Jesus on certain occasions refrained from giving full information or direct answers to certain questions when doing so could have brought unnecessary harm. (Matt. 15:1-6; 21:23-27; John 7:3-10) Evidently the course of Abraham, Isaac, Rahab and Elisha in misdirecting or withholding full facts from nonworshipers of Jehovah must be viewed in the same light.—Gen. 12:10-19; chap. 20; 26:1-10; Josh. 2:1-6; Jas. 2:25; 2 Ki. 6:11-23.

Jehovah God allows an "operation of error" to go to persons who prefer falsehood "that they may get to believing the lie" rather than the good news about Jesus Christ. (2 Thess. 2:9-12) This principle is illustrated by what happened centuries earlier in the case of Israelite King Ahab. Lying prophets assured Ahab of success in war against Ramoth-gilead, while Jehovah's prophet Micaiah foretold disaster. As revealed in vision to Micaiah, Jehovah allowed a spirit creature to become a "deceptive spirit" in the mouth of Ahab's prophets. That is to say, this spirit creature exercised his power upon them so that they spoke, not truth, but what they themselves wanted to say and what Ahab wanted to hear from them. Though forewarned, Ahab preferred to be fooled by their lies and paid for it with his life.—1 Ki. 22:1-38; 2 Chron. chap. 18.

LIFE. The principle of life or living; life is defined as the animate existence, or term of animate existence, of an individual. As to earthly, physical life, things possessing life have three distinguishing manifestations: growth through metabolism, reproduction, and the power of adaptation to environment through changes originating internally. The Hebrew word used in the Scriptures is *hhay·yah'* and the Greek word is *zo·e'*. The Hebrew word *ne'phesh* and the Greek word *psy·khe'*, both meaning "soul," are also employed to refer to life, not in the abstract sense, but to life as a person or animal. (Compare the words "soul" and "life," as used at Job 10:1; Psalm 66:9; Proverbs 3:22.) Vegetation has life, the life principle operating in it, but not life as a soul.

JEHOVAH GOD THE SOURCE

Life has always existed, because Jehovah God is the living God, the Fountain of life, and he has no beginning or end of existence. (Jer. 10:10; Dan. 6:20, 26; John 6:57; 2 Cor. 3:3; 6:16; 1 Thess. 1:9; 1 Tim. 1:17; Ps. 36:9; Jer. 17:13) The first of his creations was given life, namely, his only-begotten Son, the Word. (John 1:1-3; Col. 1:15) Through this Son, other living angelic sons of God were created. (Job 38:4-7; Col. 1:16, 17) Later, the physical universe was brought into existence (Gen. 1:1, 2), and on the third of earth's creative "days" the first forms of physical life: grass, vegetation and fruit trees. On the fifth day, living earthly souls, sea animals and winged flying creatures, were created, and on the sixth day, land animals and, finally, man.—Gen. 1:11-13, 20-23, 24-31; Acts 17:25; see CREATION; DAY.

No evolution

Consequently, life on earth did not have to wait for some chance combination of chemicals to occur under certain exact conditions. Such a thing has never yet been observed, and, in fact, is impossible. Life on earth came to be as the result of a direct command of Jehovah God the Source of life and by the direct action of his Son in carrying out that command. Only life begets life. The Bible account tells us in each instance that the thing created brought forth offspring in its likeness, or, "according to its kind." (Gen. 1:12, 21, 25; 5:3) Scientists have found that there is indeed discontinuity between the different 'kinds,' and, except for the question of origin, this has been the chief obstacle to their theory of evolution.—See KIND.

Life force and breath

In earthly creatures or "souls" there is both the active life force or "spirit" that animates them, and the breath that sustains that life force. Both spirit (life force) and breath are provisions from God, and he can destroy life by taking either away. (Ps. 104:29; Isa. 42:5) At the time of the Flood animals and humans were drowned; their breath was cut off and the force of life was extinguished. It died out. "Everything in which the breath of the force of life was active in its nostrils [literally, "in which the breath of the spirit (or, active force) of life was"] of all that were on the dry ground died."—Gen. 7:22, *NW*, 1953 ed., ftn.; compare *Young's Translation;* see SPIRIT.

Organism

All things having life, either spiritual or fleshly, have an organism or body. Life itself is impersonal, incorporeal, being merely the life principle. In discussing the kind of body with which resurrected persons will come back, the apostle Paul explains that those created for different environments have different bodies. As for those having life on earth, he says: "Not all flesh is the same flesh, but there is one of mankind, and there is another flesh of cattle, and another flesh of birds, and another of fish." He says also that "there are heavenly bodies, and earthly bodies; but the glory of the heavenly bodies is one sort, and that of the earthly bodies is a different sort."—1 Cor. 15:39, 40.

Regarding the difference in the flesh of various earthly bodies, the *Encyclopædia Britannica* says: "Another feature is the chemical individuality everywhere manifest, for each distinct type of organism seems to have some distinctive protein of its own, and some characteristic rate or rhythm of metabolism. Thus under the general quality of persistence amid unceasing metabolism, there is a triad of facts: (1) the building-up that compensates for the breaking-down of proteins, (2) the occurrence of these proteins in a colloidal state and (3) *their specificity from type to type.*" [Italics ours.]—1942 ed., Vol. 14, p. 42.

TRANSMISSION OF LIFE FORCE

The life force in creatures, being started into activity by Jehovah in the first of each kind (for example, in the first human pair), could then be passed on by the procreative process to offspring. Describing the process, the *Encyclopædia Britannica* reports: "The life cycle of individual multicellular organisms, . . . for example, a fly, a bird or a man, is typically divisible into five biologically differentiated, and usually distinct, phases [the first of which is] as follows: (*a*) The formation of the *zygote*, which is the individual, by the union of ovum and spermatozoön in

the process called fertilization. The life-history of the individual, as a distinct and biological entity, begins with this event." (1959 ed., Vol. 7, p. 110) In mammals, following conception the mother supplies oxygen and other nourishment until birth, when the infant begins to breathe through its nostrils, to nurse and, later, to eat.

When Adam was created, God formed man's body. Although the account dealing with Adam's creation does not specifically mention it, God's spirit or active force generated life, or caused the force of life to be active in Adam's body. (As we have seen in the foregoing discussion, the Bible shows that life force or spirit animates all earthly souls. [Compare Psalm 31:5; Ecclesiastes 3:19; 12:7; Luke 23:46.]) Additionally, God proceeded "to blow into his nostrils the breath [*n^esha·mah'*] of life, and the man came to be a living soul." (Gen. 2:7) Now Adam began to have life as a person, to express personality traits, and by his expressions and actions could reveal that he was higher than the animals, that he was a "son of God," made in His likeness and image.—Gen. 1:27; Luke 3:38.

The life of man and animals is dependent, first of all, on the life force started off initially in the first pair, and secondarily on breath to sustain that life force. Biological science testifies to this fact. This is evident in their separation of the process of death into two classifications: *Somatic* or *systemic death* (sometimes called clinical death), which is the absolute cessation of the functions of the brain, the circulatory and the respiratory organs (the body as an organized unit is dead); and *death of the tissues* (sometimes termed biological death), the entire disappearance of the vital actions of the ultimate structural constituents of the body. So even though the person is dead beyond all human help of resuscitation (somatic death), the life force still lingers in the cells of the body's tissues until eventually every cell dies completely (death of the tissues).

EVERLASTING LIFE FOR MAN?

All forms of vegetable life, and that of animals, is transitory. A long-standing question among scientists has been, Why does man die? Could he, under right conditions, live indefinitely? In considering this possibility for man, it is noteworthy to read what biologists say about the capacity of life, not only individual cell life, but life of an organized body composed of many cells, to continue in active existence for a long period of time. In its discussion of Death, under the subheading "Potential Immortality," the *Encyclopædia Britannica* (1959 ed., Vol. 7, p. 112A) states regarding cells: "It may fairly be said that the potential immortality of all essential cellular elements of the body either has been fully demonstrated, or has been carried far enough to make the probability very great, that properly conducted experiments would demonstrate the continuance of the life of these cells in culture to any indefinite extent."

Then, under "Death Among Multicellular Animals," the *Britannica* goes on to say: "A fundamental reason why the higher multicellular animals do not live forever appears to be that in the differentiation and specialization of function of cells and tissues in the body as a whole, any individual part does not find the conditions necessary for its continued existence. In the body any part is dependent for the necessities of its existence, as for example, nutritive material, upon other parts, or put in another way, upon the organization of the body as a whole. It is the differentiation and specialization of function of the mutually dependent aggregate of cells and tissues which constitute the metazoan body [one composed of many cells making up tissues and organs] that brings about death, and not any inherent or inevitable mortal process in the individual cells themselves.

"When cells show characteristic senescent [aging] changes it is perhaps because they are reflecting, in their morphology and physiology, a consequence of their mutually dependent association in the body as a whole, and not any necessary progressive process inherent in themselves. . . . In short, senescence appears not to be a primary or necessary attribute to the physiological economy of individual cells as such, but rather of the body as a whole."

On the other hand, however, in later experiments reported in the *Scientific American* magazine of March 1968, lung tissue cells were found to stop dividing after about fifty divisions, and died out, indicating that the aging and death process was a "built-in" factor. It might be mentioned, however, that the cells were in an artificial environment; the tissue was first broken down into separated cells by means of a digestive enzyme, then put in a centrifuge, and afterward cultivated on the glass surface inside a bottle. When more than one layer grew, the cells were then re-treated with the enzyme and put into two bottles, and so forth. The time occupied for the approximately fifty divisions, or population doublings, was about six to eight months, after which the cells died. A question that might be asked is: How could this data be used to prove what would take place in the human body? For certainly humans live many times more than eight months, and most of their body cells are regularly being replaced.

In all such experiments it must be kept in mind that the experimenters are working with imperfect dying mankind, not the perfection that originally existed in man's forefather Adam. Sin and death are working in their bodies, doubtless affecting all organs and cells. So no sure conclusions can be drawn from such research as to the human body's possibility of living forever. In considering the findings and conclusions of these scientific men, this fact must be taken into consideration. All such research, however, tends to demonstrate the tremendous vitality of the life force that God started in living things initially by means of his holy spirit.

What man needs for life

Such reasonings of scientific investigators not only overlook the cause of death in all mankind, but, more importantly, they ignore the prime factor requisite for everlasting life. While it is necessary for the human body to be constantly nourished and refreshed by breathing, drinking and eating, there is something far more essential for continuance of life. The principle was expressed by Jehovah: "Not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3) Jesus Christ repeated this statement and also said: "My food is for me to do the will of him that sent me and to finish his work." (John 4:34; Matt. 4:4) On another occasion he declared: "Just as the living Father sent me forth and I live because of the Father, he also that feeds on me, even that one will live because of me."—John 6:57.

When man was created, he was made in God's image, according to his likeness. (Gen. 1:26, 27) This, of course, did not mean physical image or appearance, for God is a Spirit, and man flesh. (Gen. 6:3; John 4:24) It meant that man, different from the "unreasoning animals" (2 Pet. 2:12), had reasoning power; he had attributes like God, such as love, a sense of justice, and wisdom. He had the ability to understand why he existed and his Creator's purpose toward him. Hence he, unlike the animals, was given the capacity for spirituality. He could appreciate and worship his Creator. This capacity created a need in Adam. He needed more than literal food; he had to have spiritual sustenance; his spirituality had to be exercised for his mental and physical welfare.

Consequently, apart from Jehovah God and his spiritual provisions there can be no indefinite continuance of life. As to living forever, Jesus said: "This means everlasting life, their taking in knowledge of you, the only true God, and of the one whom you sent forth, Jesus Christ."—John 17:3.

Adam lost life for himself and offspring

When Adam was created, God placed in the garden of Eden the "tree of life." (Gen. 2:9) This tree evidently had no intrinsic life-giving qualities in its fruit, but represented God's guarantee of life "to time indefinite" to the one whom God would allow to eat of its fruit. Since the tree was put there by God for some purpose, undoubtedly Adam would have been permitted to eat this fruit after proving faithful to a point that God considered satisfactory and sufficient. When Adam transgressed, he was prevented from having opportunity to eat from the tree, Jehovah saying: "Now in order that he may not put his hand out and actually take fruit also of the tree of life and eat and live to time indefinite,—." Then Jehovah followed his words with action. He would not allow one unworthy of life to live in the garden made for righteous persons and to eat of the tree of life.—Gen. 3:22, 23.

Adam, who had enjoyed perfect life, its continuance conditioned on obedience to Jehovah (Gen. 2:17; Deut. 32:4), now experienced in himself the workings of sin and its fruitage, death. His life's vigor was strong, nevertheless. Even in his sad situation, cut off from God and true spirituality, he lived 930 years before death overtook him. In the meantime he was able to pass on, not fullness of life, but a measure of life to his posterity, many of whom lived from 700 to 900 years. (Gen. 5:3-32) But the process that took place with Adam is described by Jesus' half-brother James: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." —Jas. 1:14, 15.

In passing, it is apropos to mention at this point the argument of some that, regardless of the human body's ability to heal itself and to replace worn parts, everlasting life for man is completely out of the question. This, they say, is a fact, because the cells of the central nervous system that may happen to be destroyed are not replaced. Present-day experiments appear to support this view. However, a *damaged* nerve can heal itself; even a severed nerve, if properly sutured, can regenerate itself, though healing of nerves is slower than that of other tissues. So, although nerve cells are not worn off and replaced like skin cells, they do carry on a process of repair and regeneration. The fact that this takes place is indicated by the extreme longevity of men before the Flood. Their central nervous systems were able to withstand the ravages of hundreds of years, even under the disability of sin and death working in their bodies.

Regeneration

In order that perfection of organism might be restored to men, with the prospect of living forever, Jehovah has provided the truth, the "word of life," which, if followed, will bring the obedient one into this position. (John 17:17; Phil. 2:16) Following the truth will lead one to a knowledge of God's provision of Jesus Christ, "who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) Through this means only can man be restored to full spirituality as well as physical wholeness.—Acts 4:12; 1 Cor. 1:30; 15:23-26; 2 Cor. 5:21; see RANSOM.

Through Jesus Christ, then, regeneration to life comes. He is called "the last Adam . . . a life-giving spirit." (1 Cor. 15:45) Prophecy designates him as "Eternal Father" (Isa. 9:6) and as the one who "poured out his soul to the very death," whose soul is 'set as a guilt offering.' He, as such "Father," is able to regenerate mankind, thus giving life to those who exercise faith in the offering of his soul and are obedient.—Isa. 53:10-12.

Hope of men of ancient times

Faithful men of ancient times had the hope of life. The apostle Paul points out this fact. He refers back in time to the offspring of Abraham before the Law was given, and he speaks of himself, a Hebrew, as though he were alive then, in the sense that he was in the loins of his forefathers. He argues: "I was once alive apart from law; but when the commandment arrived, sin came to life again, but I died. And the commandment which was to life, this I found to be to death." (Rom. 7:9, 10; compare Hebrews 7:9, 10.) Men like Abel, Enoch, Noah and Abraham had hope in God. They believed in the "seed" that would bruise the serpent's head, which would mean deliverance. (Gen. 3:15; 22:16-18) They looked forward to God's coming administration, "one belonging to heaven," the "city having real foundations." They believed in a resurrection of the dead to life.—Heb. 11:10, 16, 35.

With the giving of the Law, Jehovah stated: "You must keep my statutes and my judicial decisions, which if a man will do, he must also live by means of them." (Lev. 18:5) Doubtless those Israelites receiving the Law hailed it as offering the hope of life to them. The Law was "holy and righteous," and would mark as completely righteous the one who could live up to its standards fully. (Rom. 7:12) But, instead of giving life, the Law showed all Israel, and mankind in general, to be imperfect and sinners. Furthermore, it condemned the Jews to death. (Gal. 3:19; 1 Tim. 1:8-10) Truly, as Paul says, "when the commandment arrived, sin came to life again, but I died." Therefore, life could not come by the Law.

The apostle argues: "If a law had been given that was able to give life, righteousness would actually have been by means of law." (Gal. 3:21) Now, the Jews, being condemned by the Law, were not only shown to be sinners as offspring of Adam, but were also under an additional disability. For this reason, Christ died on a torture stake, as Paul says: "Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: 'Accursed is every man hanged upon a stake.'" (Gal. 3:13) By removing this obstacle, namely, the curse brought on the Jews by their breaking of the Law, Jesus Christ removed this barrier to life for the Jews, giving them opportunity for life. His ransom could thus benefit them as well as others.

Everlasting life a reward from God for faithfulness

It is evident throughout the Bible that the hope of servants of Jehovah has been to receive everlasting life at God's hands. This hope has encouraged them in maintaining faithfulness. And it is not a selfish hope. The apostle writes: "Moreover, without faith it is impossible to please him well, for he that approaches God must believe that he is and that he becomes the *rewarder* of those earnestly seeking him." (Heb. 11:6) He is that kind of God; it is one of the qualities for which he deserves full devotion from his creatures.

Immortality, incorruption, divine life

The Bible speaks of Jehovah as having immortality and incorruption. (1 Tim. 1:17) He has granted this first to his Son. At the time the apostle Paul wrote to Timothy, Christ was the only one having received immortality. (1 Tim. 6:16) But it is promised to others, those who become Christ's spiritual brothers. (Rom. 2:7; 1 Cor. 15:53, 54) Also these become partakers of "divine nature"; they become spirit persons, as God the Divine One is spirit. (2 Pet. 1:4; Josh. 22:22; 2 Cor. 3:17) Angels are spirit creatures, but they are not immortal, for those who become wicked demons will be destroyed.—Matt. 25:41; Luke 4:33, 34; Rev. 20:10, 14; see IMMORTALITY; INCORRUPTION.

Earthly life without corruption

What about others of mankind who do not receive heavenly life? The apostle John quotes Jesus as saying: "For God loved the world so much that he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have

everlasting life." (John 3:16) In his parable of the sheep and goats, those of the nations separated on Jesus' right side as sheep enter "into everlasting life." (Matt. 25:46) Paul speaks of "God's sons" and "joint heirs with Christ" and says that "the eager expectation of the creation is waiting for the revealing of the sons of God." Then he says, "the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (Rom. 8:14-23) Adam when created as a perfect human was a "son [or child] of God." (Luke 3:38) The prophetic vision of Revelation 21:1-4 points to the time of a "new heaven" and a "new earth" and gives the promise that then "death will be no more, neither will mourning nor outcry nor pain be any more." Since this promise is given, not to spirit creatures, but specifically to "mankind," it gives assurance that a new earthly society of humankind living under the "new heaven" will experience restoration of mind and body to fullness of health and everlasting life as earthly "children of God."

In his command to Adam, God implied that if Adam obeyed he would not die. (Gen. 2:17) So with obedient mankind, when death is brought to nothing as man's last enemy, there will be no sin working in their bodies to bring death. They will not have to die to time indefinite. (1 Cor. 15:26) This bringing of death to nothing takes place at the end of Christ's reign, which the book of Revelation shows is 1,000 years long. (Rev. 20:4-6) Here it is said of those becoming kings and priests with Christ, that they "came to life and ruled as kings with the Christ for a thousand years." The "rest of the dead" not coming to life "until the thousand years were ended" must be those proving faithful and counted worthy of everlasting life on earth under these kings. They have successfully passed the test at the close of the thousand years and have received the reward, which Adam failed to do and was denied access to the tree of life. Now, first, they really have life in God's eyes.—Rev. 20:7-10.

THE WAY OF LIFE

Jehovah, the Fountain of life, has revealed the way of life through his Word of truth. The Lord Jesus Christ "shed light upon life and incorruption through the good news." (2 Tim. 1:10) He told his disciples: "It is the spirit that is life-giving; the flesh is of no use at all. The sayings that I have spoken to you are spirit and are life." A little later Jesus asked his apostles whether they were going to leave him, as others had. Peter replied: "Lord, whom shall we go away to? You have sayings of everlasting life." (John 6:63, 66-68) The apostle John called Jesus "the word of life," and said: "By means of him was life." —1 John 1:1, 2; John 1:4.

From Jesus' words it is evident that human efforts to prolong life indefinitely, or theories that certain diets or regimens will bring life to mankind, are futile. At best, they can bring improved health only temporarily. The only way of life is obedience to the "good news," the "word of life." (Phil. 2:16) To get life the individual must keep his mind fixed "on the things above, not on the things upon the earth." (Col. 3:1, 2) To his hearers Jesus said: "He that hears my word and believes him that sent me has everlasting life, and he does not come into judgment but has passed over from death to life." (John 5:24; 6:40) They are no longer condemned sinners, in the way of death. The apostle Paul wrote: "Therefore those in union with Christ Jesus have no condemnation. For the law of that spirit which gives life in union with Christ Jesus has set you free from the law of sin and of death." (Rom. 8:1, 2) John says that a Christian knows he has 'passed from death to life' if he loves his brothers.—1 John 3:14.

Since "there is not another name under heaven that has been given among men by which we must get saved," the seeker for life must follow Christ. (Acts 4:12) Jesus showed that one must be conscious of his spiritual need; he must hunger and thirst for righteousness. (Matt. 5:3, 6) Not only must he hear the good news, but he must exercise faith in Jesus Christ and through him call on the name of Jehovah. (Rom. 10:13-15) Following Jesus' example, he will be baptized in water. (Matt. 3:13-15; Eph. 4:5) He must then keep on seeking the Kingdom and Jehovah's righteousness.—Matt. 6:33.

SAFEGUARD THE HEART

The one who has become a disciple of Jesus Christ must continue in the way of life. He is warned: "Let him that thinks he is standing beware that he does not fall." (1 Cor. 10:12) He is counseled: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:23) Jesus showed that it is really from the heart that wicked reasonings, adultery, murder, and so forth, emanate. These things would lead to death. (Matt. 15:19, 20) Guarding against such heart reasonings by supplying the heart with life-giving spiritual nourishment, the truth from the pure Fountain of life, will keep the heart from going wrong and taking the person out of the way of life.—Rom. 8:6.

In safeguarding one's life by guarding the heart, the tongue must be controlled. "Death and life are in the power of the tongue, and he that is loving it will eat its fruitage." (Prov. 18:21) The reason was explained by Jesus: "The things proceeding out of the mouth come out of the heart, and those things defile a man." (Matt. 15:18; Jas. 3:5-10) But by proper use of the tongue to praise God and to speak right things, one continues in the way of life.—Ps. 34:12-14; 63:3; Prov. 15:4; see HEART.

THIS PRESENT LIFE

King Solomon, after trying out everything this life has to offer in the way of riches, houses, gardens and forms of enjoyment, came to the conclusion: "I hated life, because the work that has been done under the sun was calamitous from my standpoint, for everything was vanity and a striving after wind." (Eccl. 2:17) Solomon did not hate life itself, for it is a 'good gift and perfect present from above.' (Jas. 1:17) Solomon hated the calamitous, vain life that one experiences in living as does the present world of mankind, subject to futility. (Rom. 8:20) At the conclusion of his book Solomon gave the exhortation to fear the true God and keep his commandments, which is the way of real life. (Eccl. 12:13, 14; 1 Tim. 6:19) The apostle Paul spoke of himself and fellow Christians, saying that, after their strenuous preaching and bearing witness to Christ and the resurrection, "if in this life only we have hoped in Christ, we are of all men most to be pitied." Not only would they not get anything lasting out of this vain life, but they would have relied on a false hope. "However," Paul continued, "now Christ has been raised up from the dead." "Consequently, my beloved brothers," he concluded, "become steadfast, unmovable, always having plenty to do in the work of the Lord, knowing that your labor is not in vain in connection with the Lord."—1 Cor. 15:19, 20, 58.

TREE OF LIFE

Aside from the tree of life in Eden (Gen. 2:9), already discussed herein, the expression "tree[s] of life" occurs several other times in the Scriptures, always in a figurative or symbolic sense. Wisdom is called "a tree of life to those taking hold of it," in that it will supply them with that which they need to get life, namely, knowledge of God and the insight and good sense to obey his commands.—Prov. 3:18; 16:22.

"The fruitage of the righteous one is a tree of life, and he that is winning souls is wise," says another proverb. (Prov. 11:30) The righteous one, by speech and example, wins souls, that is, by listening to him persons get spiritual nourishment, are led to serve God and receive life. Similarly, "the calmness of the tongue is a tree of life, but distortion in it means a

breaking down in the spirit." (Prov. 15:4) The calm speech of the wise person helps and refreshes the spirit of those hearing him, nourishing good qualities in them, helping them along the way of life, but distortion in the tongue is like bad fruit, brings trouble and discouragement, damaging those hearing it.

Proverbs 13:12 reads: "Expectation postponed is making the heart sick, but the thing desired is a tree of life when it does come." The fulfillment of a long-awaited desire is strengthening and refreshing, giving renewed vigor.

The glorified Jesus Christ promises the conquering Christian that He will grant him to eat of "the tree of life, which is in the paradise of God." (Rev. 2:7) Again, in the last verses of the book of Revelation, we read: "And if anyone takes anything away from the words of the scroll of this prophecy, God will take his portion away from the trees of life and out of the holy city, things which are written about in this scroll." (Rev. 22:19) In the context of these two Scripture texts, Christ Jesus is speaking to those who are conquerors, who will not "be harmed by the second death" (Rev. 2:11), who will be given "authority over the nations" (Rev. 2:26), will be made a "pillar in the temple of my God" (Rev. 3:12), and will sit down with Christ in his heavenly throne. (Rev. 3:21) Therefore the tree or trees could not be literal, for conquerors who eat are those who are partakers of the heavenly calling (Heb. 3:1), with places in heaven reserved for them. (John 14:2, 3; 2 Pet. 1:3, 4) The tree(s) would therefore be symbolic of God's provision for sustained life, in this case, the heavenly, immortal life that the faithful ones are given as conquerors with Christ.

There is the mention of "trees of life" in a different context, at Revelation 22:1, 2. Here the nations are shown as partaking of the leaves of the trees for healing purposes. They are alongside the river flowing out from the temple-palace of God, in which is his throne. The picture appears after the scene of the establishing of the new heaven and the new earth and the statement that "the tent of God is with mankind." (Rev. 21:1-3, 22, 24) Symbolically, then, these would be curative, life-sustaining provisions for humankind, for their eventual everlasting life. Being heavenly "trees" they may picture the righteous, fruit-bearing heavenly ones who serve with Christ in administering life-giving spiritual nourishment to humankind. These symbolic trees also partake of the "water of life."

BOOK OF LIFE

Several references are made to "the scroll of life" or to God's "book." It appears to contain all the names of persons worthy of the grant of life from God. It apparently has contained the names of righteous persons, beginning with Abel. Moses pleaded to Jehovah for Israel: "Now if you will pardon their sin,—and if not, wipe me out, please, from your book that you have written." Jehovah answered: "Whoever has sinned against me, I shall wipe him out of my book." (Ex. 32:32, 33) This would show that the names are not predestined, but are only temporarily inscribed, permanence being conditioned on obedience. It therefore appears that the list would undergo changes because of disobedience on the part of some, but, ultimately, the names in the "book" or "scroll" would be permanent. It is God who 'declares one righteous,' and he determines when one's name is to be indelibly inscribed.—Rom. 8:33.

In the judgment scene at Revelation 20:11-15, the scroll of life is opened to receive names of persons undergoing judgment. At the end of the period of judgment the names in the scroll evidently become permanent, for the description of the judgment indicates it is final. The ones not found written in the book are annihilated in the lake of fire, the second death. At this time also all the effects of sin on those successfully passing through the judgment are gone, death being annihilated in the lake of fire.—Compare 1 Corinthians 15:26.

"The Lamb's scroll"

"The Lamb's scroll of life" (Rev. 21:27) is a separate scroll, appearing to contain only the names of those who are the associates of the Lamb, Jesus Christ, with whom he shares his Kingdom rule. (Compare Revelation 14:1, 4.) Apparently their names are also in the other scroll, God's "book," as deserving of life. (Phil. 4:3) These enrolled in the "Lamb's scroll" are spoken of as entering the city, New Jerusalem, in the presence of God and the Lamb.—Rev. 21:2, 22-27.

"From the founding of the world," when the world began to be populated by the birth of Adam's children, it had been determined by God that no one worshiping the wild beast or its image would have his name written in either the Lamb's scroll (Rev. 13:8) or God's book or scroll of life, in which latter book righteous Abel appears to be the first name inscribed. —Rev. 17:8; Matt. 23:35; Luke 11:50, 51; Heb. 11:6.

RIVER OF WATER OF LIFE

In John's vision in the book of Revelation, he saw "a river of water of life, clear as crystal, flowing out from the throne of God and of the Lamb" down the middle of the broad way of the holy city, New Jerusalem. (Rev. 22:1, 2; 21:2) Water is essential for life. The time setting given in the vision is after the establishment of "a new heaven and a new earth; for the former heaven and the former earth had passed away." (Rev. 21:1) The context places the flowing of this river after the destruction of the present system of things. The vision speaks of trees alongside the river producing fruit, and leaves for the curing of the nations. The life-giving waters, then, would be the provisions for life that Jehovah has made through the Lamb, Jesus Christ, for all who will receive life.

The setting then moves back in time to John's day (Rev. 22:6, 7, 16), and speaks of the spirit and the bride saying: "Come!" and commands anyone hearing to say: "Come!" then extending the invitation to anyone thirsting to "take life's water free." The spirit and the bride invite persons to *begin* drinking of God's provisions for gaining eternal life through the Lamb of God. Such invited ones also can anticipate drinking from the river of water of life, which will bring complete healing to them under the ministrations of the Lamb and his bride after the establishment of the new heaven and the new earth.

"LIFE'S MOISTURE"

At Psalm 32:1-5 David shows the happiness that attends forgiveness, though he also reveals the distress experienced before making confession of transgressing to Jehovah and receiving God's pardon. Prior to confessing and while trying to conceal his error, the psalmist is conscience-stricken and says: "My life's moisture has been changed as in the dry heat of summer." Attempted repression of a guilty conscience wore him out and anguish reduced his vigor just as a tree might lose life-giving moisture during a drought or in summer's intense dry heat. David's words seem to indicate that he experienced ill effects both mentally and physically, or had at least lost most of his joy of life, because of failure to confess his sin. Only confession to Jehovah could bring pardon and relief.—Prov. 28:13.

"THE BAG OF LIFE"

When Abigail appealed to David to turn back from his mission of vengeance upon Nabal, thereby restraining him from entering into bloodguilt, she said: "When man rises up to pursue you and look for your soul, the soul of my lord will certainly prove to be wrapped up in the bag of life with Jehovah your God; but, as for the soul of your enemies, he will sling it forth as from inside the hollow of the sling."

(1 Sam. 25:29-33) Just as a person wraps up something valuable to protect and preserve it, so David's life as an individual was in the hands of the living God, and He would preserve David's life from his enemies, as long as David did not try to bring his salvation by his own hand, but waited on Jehovah. But the soul of David's enemies God would throw away.

LIFE-SPAN. A long duration of existence or "length of days" is a satisfying gift from Jehovah the Source of life. (Ps. 91:16; 36:9) He originally purposed that man should enjoy a never-ending life-span. However, Adam forfeited the opportunity to "live to time indefinite" because of disobedience, and as a result our days are "like a shadow." (Gen. 2:9, 17; 3:22; 1 Chron. 29:15) Between these two extremes the Bible records life-spans far greater than those of humans today. Some of the pre-Flood patriarchs listed in the following chart possessed life-spans approaching a thousand years, the longest being that of Methuselah, who lived for 969 years.—Gen. 5:27.

Life-Spans of the Patriarchs

NAME	GENESIS	LIFE-SPAN
Adam	5:5	930
Seth	5:8	912
Enosh	5:11	905
Kenan	5:14	910
Mahalalel	5:17	895
Jared	5:20	962
Enoch	5:23	365
Methuselah	5:27	969
Lamech	5:31	777
Noah	9:29	950
Shem	11:10, 11	600
Arpachshad	11:12, 13	438
Shelah	11:14, 15	433
Eber	11:16, 17	464
Peleg	11:18, 19	239
Reu	11:20, 21	239
Serug	11:22, 23	230
Nahor	11:24, 25	148
Terah	11:32	205
Abraham	25:7	175

Some have theorized that the year in those times was just a month long. But there is no Scriptural basis for this view. Had the years been thirty-day months, this would mean that Enosh would have become a father before he was eight years old, and others, such as Kenan, Mahalalel, Jared and Enoch, before they were six years of age. (Gen. 5:12, 15, 18, 21) A comparison of Genesis 7:11 with Genesis 8:3, 4 shows that one hundred and fifty days of the total of a year and ten days that Noah and his family were in the ark amounted to five months. The fact that the Bible also mentions the tenth month, and, subsequently, one forty-day and two seven-day time periods, as passing during this year indicates it to have been a twelve-month year (of thirty days to a month).—Gen. 8:5, 6, 10, 12-14.

It is only reasonable that the generations closer to man's original perfection would enjoy greater longevity than those farther removed from it, more time being required for their bodies to age and eventually die. After the Flood, the life-span of man dropped suddenly. Then a more gradual decline appears to have set in and, by the time of Moses, seventy years was considered to be the average life-span. (Ps. 90:10) Despite improved economic, medical and sanitary conditions, today the life-span is still about the same.

Whereas man continues to be "short-lived" and is likened to "a mist appearing for a little while and then disappearing" (Job 14:1; Jas. 4:14), the Bible holds forth promise of extended life expectancy. Said Jehovah through Isaiah: "Like the days of a tree will the days of my people be." (Isa. 65:22) Concerning one variety of trees, the sequoia trees, it has been noted that, were it not for lightning, fire and storm, some of them might live for 10,000 years.

Even the present life-span of man can be lengthened somewhat through obedience to God's laws and commandments, for this results in "length of days and years of life." Also, those possessing practical wisdom from God are blessed with "length of days," pleasantness and peace. Such wisdom is fittingly called a "tree of life." (Prov. 3:1, 2, 13, 16-18) Godly wisdom will place one in the "path of righteousness." (Prov. 12:28) And a person who "would love life and see good days" is admonished to "turn away from what is bad and do what is good."—1 Pet. 3:10, 11; Ps. 34:12-14; 37:27.

Jesus Christ taught his disciples not to be unduly concerned about material things and asked: "Who of you by being anxious can add one cubit to his life span?" However, Christ showed that by "seeking first the kingdom and [God's] righteousness" they would receive the needed material things. (Matt. 6: 25, 27, 33; Luke 12:25, 26, 31) By placing spiritual matters first in life and by continually taking in knowledge of Jehovah God and his Son Christ Jesus, they would be in a favorable position to receive an unending future life-span, "everlasting life."—John 17:3.

LIGAMENTS. Various modern Bible translations render the basic Greek word *syn'de·smos* at Colossians 2:19 as "ligaments" (*ED; NE; NW; RS*), while others translate it either as "sinews" (*Fn; Mo*), "uniting bands" (*Ro*) or merely "bands." (*AS; AV*) *Syn'de·smos* means "that which binds together, bond of union, fastening" and is used with reference to sinews or ligaments. (*A Greek-English Lexicon*, by Liddell & Scott, 9th ed., Reprinted 1948, p. 1701) This same Greek term is employed in the expressions "bond of unrighteousness" (Acts 8:23), "uniting bond of peace" (Eph. 4:3) and "perfect bond of union."—Col. 3:14.

In warning against the "mock humility" of one merely professing Christianity, Paul said: "He is not holding fast to the head, to the one from whom all the body, being supplied and harmoniously joined together by means of its joints and ligaments [*syn-de'smon*], goes on growing with the growth that God gives." (Col. 2:18, 19) Here the anointed Christian congregation is likened to a body having a head. The interdependence of its members is shown by saying that it is "harmoniously joined together by means of its joints and ligaments," Paul thus using "ligaments" metaphorically in connection with the spiritual body of Christ, having Jesus as its head. (Compare 1 Corinthians 12:12-30; John 15:4-10.) In the literal human body every member has a part to play toward its smooth operation and growth, both in receiving nutriment and direction and in passing such on to other members of the body. Circumstances are similar in the case of the congregational body of Christ.

LIGHT. That which emanates from a light-giving body such as a lamp (Jer. 25:10) or the sun; the opposite of darkness, literally and figuratively. (Isa. 5:20; John 11:10, 11) It is generally believed that light, although apparently traveling in waves, is corpuscular in its nature. To this day, however, man still cannot give a complete answer to the question propounded over three millenniums ago by the Creator of light: "Where, now, is the way by which the light distributes itself?"—Job 38:24.

Light from the sun is a combination of colors, with each color having a different wavelength. The color of an object is determined by the particular portion of the light reflected by its surface. Thus light furnishes the many hues that delight the eye of man.

It is also essential for earthly life—plants, animals and man—to continue.

THE SOURCE OF LIGHT

Jehovah God is the Former of light and the Creator of darkness. (Isa. 45:7) It was on the first creative day that he said: "Let light come to be." (Gen. 1:3) Earlier he had created the heavens (including the "great lights," the sun, moon and stars; compare Psalm 136:7-9) and the earth. (Gen. 1:1) So the bringing of light into existence with reference to the earth apparently involved removing whatever had formerly obstructed the sun's rays from reaching this planet. And the "division" between light and darkness must have come about through the rotation of the earth as it moved around the sun. (Gen. 1:4, 5) Much later Jehovah plagued the sun-worshiping Egyptians with darkness, a darkness that did not affect the Israelites. (Ex. 10:21-23) In leading his people out of Egypt, he provided light by means of a pillar of fire.—Ex. 13:21; 14:19, 20; Ps. 78:14.

The Scriptures repeatedly associate light with its Creator. Stated the psalmist: "O Jehovah my God, you have proved very great. With dignity and splendor you have clothed yourself, enwrapping yourself with light as with a garment." (Ps. 104:1, 2) This declaration harmonizes well with Ezekiel's description of what he saw in vision: "I got to see something like the glow of electrum, like the appearance of fire all around inside thereof, from the appearance of his hips and upward; and from the appearance of his hips and downward I saw something like the appearance of fire, and he had a brightness all around. There was something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain. That is how the appearance was of the brightness round about. It was the appearance of the likeness of the glory of Jehovah." (Ezek. 1:27, 28) Centuries earlier, just a partial manifestation of that glory caused Moses' face to emit rays.—Ex. 33:22, 23; 34:29, 30.

"God is light and there is no darkness at all in union with him." (1 John 1:5) He is righteous, upright and holy (Deut. 32:4; Rev. 4:8), having nothing in common with the degrading and unclean practices commonly linked with darkness. (Compare Job 24: 14-16; 2 Corinthians 6:14; 1 Thessalonians 5:7, 8.) Therefore persons who are walking in the darkness by manifesting hatred for their brother and who are not practicing the truth could never be in union with him.—1 John 1:6; 2:9-11.

Jehovah is the "Father of the celestial lights." (Jas. 1:17) Not only is he the "Giver of the sun for light by day, the statutes of the moon and the stars for light by night" (Jer. 31:35), but he is also the source of all spiritual enlightenment. (2 Cor. 4: 6) His law, judicial decisions and word are a light to those allowing themselves to be guided by them. (Ps. 43:3; 119:105; Prov. 6:23; Isa. 51:4) The psalmist declared: "By light from you we can see light." (Ps. 36:9; compare Psalm 27:1; 43:3.) Just as the light of the sun continues to get brighter from dawn until the "day is firmly established," so the path of the righteous ones, illuminated by godly wisdom, gets lighter and lighter. (Prov. 4:18) To follow the course that Jehovah outlines is to walk in his light. (Isa. 2:3-5) On the other hand, when a person looks at things in an impure way or with evil design, he is in great spiritual darkness. As Jesus put it: "If your eye is wicked, your whole body will be dark. If in reality the light that is in you is darkness, how great that darkness is!"—Matt. 6:23; compare Deuteronomy 15:9; 28:54-57; Proverbs 28:22; 2 Peter 2:14.

LIGHT AND THE SON OF GOD

Since his resurrection and ascension to heaven Christ Jesus, "the King of those who rule as kings and Lord of those who rule as lords," "dwells in unapproachable light." That light is so glorious as to make it impossible for weak human eyes to behold him. (1 Tim. 6:15, 16) In fact, one man, Saul (Paul) of Tarsus was blinded by the light from heaven seen by him at the time the glorified Son of God revealed himself to this persecutor of his followers. —Acts 9:3-8; 22:6-11.

During his earthly ministry Jesus Christ was a light, furnishing spiritual enlightenment concerning God's purposes and will for those who would gain divine favor. (John 9:5; compare Isaiah 42:6, 7; 61: 1, 2; Luke 4:18-21.) Initially only the "lost sheep of the house of Israel" received benefit from that "great light." (Isa. 9:1, 2; Matt. 4:13-16; 15:24) But spiritual enlightenment was not to be limited just to the natural Jews and proselytes. (John 1:4-9; compare Acts 13:46, 47.) When the infant Jesus was presented at the temple, aged Simeon referred to him as "a light for removing the veil from the nations." (Luke 2:32) As Paul explained to the Ephesians, uncircumcised non-Jews had been in the dark respecting God and his purposes: "Formerly you were people of the nations as to flesh; 'uncircumcision' you were called by that which is called 'circumcision' made in the flesh with hands—that you were at that particular time without Christ, alienated from the state of Israel and strangers to the covenants of the promise, and you had no hope and were without God in the world." (Eph. 2:11, 12) However, when the good news about the Christ was brought to the non-Jews, those who responded favorably were 'called out of darkness into God's wonderful light.' (1 Pet. 2:9) But others continued to allow the one who transforms himself into an "angel of light" or enlightenment (2 Cor. 11:14), the "god of this system of things," to blind them, so 'that the illumination of the good news about the Christ might not shine through.' (2 Cor. 4:4) They preferred darkness, for they wanted to continue doing their vile works.—Compare John 3:19, 20.

FOLLOWERS OF CHRIST BECOME LIGHTS

Those who exercised faith in Christ Jesus as the "light of the world" and became his followers themselves came to be "sons of light." (John 3:21; 8:12; 12:35, 36, 46) They made known to others the requirements for gaining God's favor and life, doing so "in the light," that is, openly. (Matt. 10:27) Similarly, John the Baptist had served as a light when "preaching baptism in symbol of repentance" and pointing forward to Messiah's coming. (Luke 3:3, 15-17; John 5:35) Also, by their fine works, by word and example, followers of Christ let their light shine. (Matt. 5:14, 16; compare Romans 2:17-24.) "The fruitage of the light consists of every sort of goodness and righteousness and truth." It therefore exposes the baseness of the shameful works belonging to darkness (fornication, uncleanness of every kind, greediness, and the like) practiced by the "sons of disobedience." As a result these shameful works are seen in their true light and, in the sense of being manifested as things condemned by God, become light themselves. (Eph. 5:3-18; compare 1 Thessalonians 5: 4-9.) Equipped with "weapons of the light," the spiritual armor from God, Christians wage warfare "against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places" and are enabled thereby to stand firm as approved servants of God.—Rom. 13: 12-14; Eph. 6:11-18.

OTHER FIGURATIVE USES

The Scriptures contain many figurative references to light. Ability to see is meant by the words "the light of my own eyes." (Ps. 38:10) For God to "give light" to someone means that he gives them life or allows them to continue living. (Job 3:20, 23; compare Psalm 56:13.) "Children that have seen no light" are those who are born dead. (Job 3:16; compare Psalm 49:19.) "It is good for the eyes to see the sun" may be understood to mean 'it is good to be alive.'—Eccl. 11:7.

Morning light is picturesquely described as 'taking hold of the ends of the earth and shaking the wicked out of it,' because dawn disperses evildoers. Darkness is their "light," for they are accustomed to carry out their evil deeds under its cover and this figurative "light" is taken from them by the literal light of dawn.—Job 38:12-15; compare Job 24:15-17.

As the light of the sun is clearly observable, thus Jehovah's adverse judgments are obvious. This is alluded to at Hosea 6:5: "The judgments upon you will be as the light that goes forth."

The 'light of God's face' means divine favor. (Ps. 44:3; 89:15) "Lift up the light of your face upon us" is an expression meaning 'show us favor.' (Ps. 4:6) Similarly, the favor of a ruler is referred to as "the light of the king's face."—Prov. 16:15.

Light may denote brightness or cheerfulness, the opposite of gloom. (Job 30:26) This may explain the words of Job (29:24): "The light of my face they would not cast down." Although others were gloomy and dejected, this did not cause Job to become of like disposition.

A bright prospect, such as salvation or deliverance, is at times referred to under the figure of light. (Esther 8:16; Ps. 97:11; Isa. 30:26; Mic. 7:8, 9) Jehovah's causing his glory to shine forth upon Zion pointed forward to her deliverance from a captive state. As a result Zion was to become a source of enlightenment to the nations. (Isa. 60:1-3, 19, 20; compare Revelation 21:24; 22:5.) On the other hand, for the sun, moon and stars not to give their light would signify calamity.—Isa. 13:10, 11; Jer. 4:23; Ezek. 32:7, 8; Matt. 24:29.

LIGHTNING. The brilliant flashes of light resulting from the discharge of atmospheric electricity between clouds or between the clouds and the earth. This phenomenon accompanying a thunderstorm is common in Palestine during the rainy periods of spring and fall, especially reaching a peak in the cool months of November or December.

As Creator of the elements necessary for producing lightning, Jehovah is its source. (Job 37:3, 11) He can also control it, and apparently has used lightning and means comparable to it to deliver his servants from their enemies and to execute his judgments. (2 Sam. 22:1, 15; Ps. 18:14; 77:16-20; Zech. 9:14; compare Job 36:32; Psalm 97:4; 144:6.) Appropriately, therefore, lightnings are associated with God's throne (Rev. 4:5; compare Revelation 11:19) and expressions of divine anger (Rev. 8:5; 16:18), and are figuratively represented as reporting the accomplishment of their task. (Job 38:35) At Mount Sinai lightning flashes accompanied awesome physical manifestations of God's presence.—Ex. 19:16; 20:18.

Lightning is used figuratively to represent the glittering of polished metal. (Deut. 32:41 [*NW*, 1953 ed., ftn.]; Ezek. 21:10 [*NW*, 1960 ed., ftn.]; Nah. 3:3; Hab. 3:11) At Nahum 2:4 either the glitter or the great speed of the enemy chariots on Nineveh's streets is meant by the words, "Like the lightnings they keep running." And the radiant faces or appearance of angelic creatures is compared to lightning.—Dan. 10:5, 6; Matt. 28:2, 3; see also Ezekiel 1:14.

Christ Jesus showed that his second presence would not be kept secret, even as it is impossible to conceal lightning that "comes out of eastern parts and shines over to western parts." (Matt. 24:23-27; Luke 17:20-24) Earlier, when the seventy disciples he had sent out returned with the report that even the demons were subject to them by the use of his name, Jesus alluded to the future ouster of Satan from heaven as a certainty, saying: "I began to behold Satan already fallen like lightning from heaven."—Luke 10:1, 17, 18.

LIKHI (Lik'hi) [learned, or, perhaps, captivator]. A man of the tribe of Manasseh who is named third in the list of Shemida's sons.—1 Chron. 7:19.

LILY. The Hebrew term *shu·shan'* and its corresponding Greek equivalent *kri'non*, both rendered "lily," probably embrace a great variety of flowers, such as the tulips, anemones, hyacinths, irises and gladioli. According to a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner, the Hebrew designation is derived from an Egyptian word meaning "big flower." The Greek historian Herodotus (Book II, par. 92) speaks of the Egyptian lotus as "lily," and many believe that in the Scriptural references to the "lily" or "lily work" in ornamentation, the Egyptian lotus, a water lily, is meant. (1 Ki. 7:19, 22, 26; 2 Chron. 4:5) However, in view of the fact that the lotus figured prominently in the false religious symbolism of Egypt, the identification of the lily with the lotus is questionable.

The lilies of the Scriptural record were to be found in the low plain, among thorny weeds and in pastures where flocks and gazelles grazed. (Song of Sol. 2:1, 2, 16; 4:5) They may also have been cultivated in gardens (Song of Sol. 6:2, 3), and allusion is made to their sweet fragrance. (Song of Sol. 5:13) Possibly with reference to the lily's beauty, Hosea, in foretelling Israel's restoration, spoke of the time when God's people would blossom as a lily.—Hos. 14:5.

In de-emphasizing the importance generally attached to material things, Jesus Christ pointed out that not even Solomon in all his glory was as beautifully arrayed as the lilies of the field. It has been suggested that Jesus probably had the anemone in mind. However, he may simply have been referring to lilylike flowers in general, as may be inferred from the fact that "lilies of the field" is used in parallel with "vegetation of the field."—Matt. 6:28-30; Luke 12:27, 28.

The significance of the expressions "The Lily," "The Lilies," appearing in the superscriptions of Psalms 45, 60, 69 and 80, is not exactly known. The Hebrew word has in this case been defined as "six-sided." Possibly a six-stringed lute is meant.

LIME. A substance, white when pure, that is prepared by burning forms of calcium carbonate such as limestone, shells or bones. (Amos 2:1) Abundant in the mountainous region of Palestine, limestone was converted into lime (calcium oxide) by burning fragments of limestone in conical or cylindrical limekilns. In ancient times lime was a principal ingredient in mortar and was used for plastering walls and for whitewashing walls, graves, and so forth. (Deut. 27:4; Ezek. 13:10; Matt. 23:27; Acts 23:3) The Bible also uses the burnings of lime figuratively to represent destruction.—Isa. 33:12.

LINEN. The thread or cloth made from flax. (Ex. 25:4; Judg. 15:14) Among the Hebrews most garments were either woolen or linen. (Lev. 13:47; Prov. 31:13, 22; Hos. 2:5, 9) A mixture of the two materials was prohibited by the Law, evidently meaning that two kinds were not to be woven together, one in the warp and the other in the woof. (Deut. 22:11) Other items made from linen included belts (Jer. 13:1) and sails. (Ezek. 27:7) The Israelites, although evidently manufacturing their own linen, imported some linen from Egypt.—Prov. 7:16; see CLOTH.

Linen varied in quality, as indicated by Scriptural references to "fine linen" and "fine fabric." (Ezek. 16:10; 27:16) The wealthy, kings and men of high governmental station wore linen of a superior quality. (Gen. 41:42; 1 Chron. 15:27; Esther 8:15; Luke 16:19) Jesus' corpse was wrapped in clean, fine linen by Joseph, a rich man of Arimathea.—Matt. 27:57-59.

Fine linen yarn spun by Israelite women was used in making the ten tent cloths of the tabernacle, the curtain separating the Holy from the Most Holy, the screen for the entrance of the tabernacle, and that of the gate of the courtyard. (Ex. 35:25; 36:8, 35, 37; 38:18) Fine twisted linen was used in the robes of the priests, the ornamental headgears, the drawers and the sashes, as well as the high priest's turban,

ephod and breastpiece. (Ex. 39:2, 3, 5, 8, 27-29) In the case of these curtains and garments for use in the sanctuary, it seems that linen was the basic cloth used and that the colored materials of wool and gold were embroidered on for decorative effect. Thus the law prohibiting mixing of two kinds of materials was not violated. Additionally, these were special items designed according to Jehovah's direct, specific instructions.—Ex. 35:35; 38:23.

FIGURATIVE USE

Babylon the Great is depicted as being arrayed in fine linen and purple and scarlet, representing luxury. (Rev. 18:16) But in the case of the bride of Christ the fine linen of her apparel is clearly said to represent the "righteous acts of the holy ones." Likewise the heavenly armies are shown clothed in white, clean, fine linen, indicative of their carrying on war in righteousness.—Rev. 19:8, 11, 14; see also Daniel 10:5; Revelation 15:6; FLAX.

LINUS (Lī'nus). A Christian in Rome named by the apostle Paul as sending greetings to Timothy. (2 Tim. 4:21) Irenaeus (born about 130 C.E.) and others after him have identified this Linus with an early overseer of Rome who bore the same name, but this identification rests merely on tradition.

LION. A large, tawny-colored mammal of the cat family having a long, tufted tail. The distinctive shaggy mane of the male begins to grow when the animal is about three years old. Although now extinct in Palestine, anciently lions were very plentiful there. They were found in the area of the Anti-Lebanon and Hermon ranges (Song of Sol. 4:8), the thickets along the Jordan (Jer. 49:19; 50:44; Zech. 11:3), and in "the land of distress and hard conditions," that is, the wilderness to the S of Judah. —Isa. 30:6; compare Deuteronomy 8:15.

There were times when shepherds had to protect the flock from lions. David on one occasion courageously struck down a lion and rescued the sheep it had taken. (1 Sam. 17:34, 35) This, however, was exceptional. Frequently even "a full number of shepherds" could not frighten away a maned young lion. (Isa. 31:4) Sometimes the shepherd recovered merely a portion of the domestic animal from the lion's mouth (Amos 3:12), thereby enabling him to present the needed evidence to free him from having to make compensation.—Ex. 22:13.

Although David, Samson and Benaiah singlehandedly killed lions (Judg. 14:5, 6; 1 Sam. 17:36; 2 Sam. 23:20), others did not escape the lion's paw. (2 Ki. 17:25, 26) Jehovah used lions to execute his judgment on a prophet who had disobeyed him (1 Ki. 13:24-28) and on a man who refused to cooperate with one of His prophets.—1 Ki. 20:36.

The Scriptures repeatedly allude to the characteristics and habits of the lion, including its thunderous roar and its growling. (Prov. 19:12; 20:2; Amos 3: 4, 8) The animal does well in its pacing (Prov. 30: 29, 30), dashing toward its prey at a speed of about forty miles (64 kilometers) an hour. Its strength is proverbial. (Judg. 14:18; Prov. 30:30) A single blow from the lion's powerful paw is enough to break the neck of a small antelope. The lion can kill and carry animals larger than itself, and its short, strong jaws are equipped with teeth of sufficient strength to break large bones. (Ps. 58:6; Joel 1:6; Isa. 38:13) Little wonder that the lazy man is depicted as excusing his failure to act with the words: "There is a lion outside!" (Prov. 22:13; 26: 13) However, being carnivorous, lions may perish for lack of prey. (Job 4:11; see also Psalm 34:10.) And a "live dog [although despised] is better off than a [once majestic but now] dead lion."—Eccl. 9:4.

The lion generally spends part of the day sleeping in its lair and does its hunting at night. In procuring its food, the animal either resorts to ambush or stalks its prey until close enough to make a short rush. (Job 38:39, 40; Ps. 10:9; Lam. 3:10) After making a kill, the lion usually devours part of the meat immediately, hiding or guarding whatever may remain to be eaten later. During the time the female is nursing the cubs, the male supplies her with food, and later assists the female in bringing game to the den for the cubs. Not until the young lions are half grown or even older do they actually participate in the hunt, at which time they really learn how to tear apart prey.—Ezek. 19:2, 3; Nah. 2:11, 12; see also Psalm 7:2; 17:12.

Lions have long been hunted by man. Pits and nets were employed to capture them. (Ezek. 19:3, 4, 9) In ancient Assyria, hunting lions was a favorite sport of the monarch. Either on horseback or in his chariot, the king, armed with bow and arrows, pursued the lions.

Hungry lions were anciently used to inflict capital punishment. Protected by Jehovah's angel, the prophet Daniel escaped this fate. (Dan. 6:16, 17, 22, 24; compare Hebrews 11:33.) In the first century C.E., the apostle Paul was delivered from the "lion's mouth," either literally or figuratively.—2 Tim. 4:17.

ORNAMENTAL AND FIGURATIVE USE

Engraved lions ornamented the sidewalls of the copper carriages designated for temple use. (1 Ki. 7:27-36) And the figures of twelve lions lined the steps leading up to Solomon's throne, in addition to the two lions that were standing beside the armrests. (1 Ki. 10:19, 20) Also, the temple seen in vision by Ezekiel was adorned with cherubs having two faces, one of a man and the other of a maned young lion.—Ezek. 41:18, 19.

Most of the Scriptural references to the lion are figurative or illustrative. The entire nation of Israel (Num. 23:24; 24:9), and individually the tribes of Judah (Gen. 49:9) and Gad (Deut. 33:20), were prophetically compared to lions, representative of invincibility and courage in righteous warfare. (Compare 2 Samuel 17:10; 1 Chronicles 12:8; Proverbs 28:1.) Jehovah likens himself to a lion in executing judgment on his unfaithful people. (Hos. 5:14; 11: 10; 13:7-9) And God's foremost judicial officer, Jesus Christ, is "the Lion that is of the tribe of Judah." (Rev. 5:5) Appropriately, therefore, the lion, as a symbol of courageous justice, is associated with Jehovah's presence and throne.—Ezek. 1:10; 10:14; Rev. 4:7.

Because of the lion's fierce, rapacious and predatory characteristics, the animal was also used to represent wicked ones (Ps. 10:9), persons who oppose Jehovah and his people (Ps. 22:13; 35:17; 57:4; Jer. 12:8), false prophets (Ezek. 22:25), wicked rulers and princes (Prov. 28:15; Zeph. 3:3), the Babylonian World Power (Dan. 7:4) and Satan the Devil. (1 Pet. 5:8) And the seven-headed, ten-horned wild beast out of the sea, which derives its authority from Satan, was depicted as having a lion's mouth. (Rev. 13:2) At Psalm 91:13 the lion and the cobra seem to denote the power of the enemy, the lion being representative of open attack and the cobra of underhanded scheming, cunning.—Compare Luke 10:19; 2 Corinthians 11:3.

At the time the Israelites returned to their homeland in 537 B.C.E., Jehovah evidently protected them from lions and other rapacious beasts along the way. (Isa. 35:8-10) In the land itself lions and other predators doubtless had increased during the seventy years of its desolation. (Compare Exodus 23:29.) But, evidently due to Jehovah's watch care over his people, the Israelites and their domestic animals apparently did not fall prey to lions as had the foreign peoples whom the king of Assyria settled in the cities of Samaria. (2 Ki. 17:25, 26) Therefore, from the standpoint of the Israelites, the lion was, in effect, eating straw like a bull, that is, doing no harm to them or their domestic animals. (Isa. 65:18, 19, 25) Under Messiah's rulership, however, there is to be a greater fulfillment of the restoration prophecies. Thus, both

in a literal and a figurative sense peace will exist between lions and domestic animals. Persons who may at one time have been of a beastly, animalistic, vicious disposition will be at peace with more docile fellow humans and will not seek to do them harm or injury.—Isa. 11:1-6; see BEASTS, SYMBOLIC.

LIONS' PIT. The place of execution into which the prophet Daniel was thrown but from which he was later removed unharmed, having enjoyed angelic protection. (Dan. 6:7, 12, 13, 16-24) This pit had an opening that could be covered with a stone. (Dan. 6:17) It was evidently a sunken or underground place, for Daniel was "lifted up out of the pit."—Dan. 6:23.

LIP. Being a part of the mouth and having much to do with formation of words, "lip" is used figuratively for speech or language (Prov. 14:3; 1 Cor. 14:21) and is occasionally used in parallelism with "tongue" (Ps. 34:13; Prov. 12:19) and with "mouth." (Ps. 66:14; Prov. 18:7) Before the confusion of language at Babel, "all the earth continued to be of one language [literally, 'lip'] and of one set of words." (Gen. 11:1, 6-9; the same usage is employed at Psalm 81:5; Isaiah 19:18.) God promised through the prophet Zephaniah to give to peoples "the change to a pure language [lip]," evidently referring to the truth as revealed to his people through Jesus Christ.—Zeph. 3:9; compare Proverbs 12:19.

The lips are no sure index of what is in the heart, since they can be used by the individual to utter hypocritical speech. (Matt. 15:8) However, the lips cannot hide the true condition of the heart from God (Heb. 4:13), and they will eventually bring forth what is in the heart.—Prov. 26:23-26; Matt. 12:34.

Moses wanted to excuse himself from speaking before Pharaoh because he was "uncircumcised in lips," that is, as though his lips had a foreskin over them and hence were too long and thick to utter speech with ease. He may have had some sort of speech impediment. (Ex. 6:12, 30) Isaiah, when called by Jehovah, wished to serve, but lamented that he was "undone" because he, a man unclean in lips, had seen Jehovah in vision, and he was unfit to carry God's clean message. Jehovah then caused Isaiah's lips to be cleansed.—Isa. 6:5-7; compare John 15:3; Isaiah 52:11; 2 Corinthians 6:17.

Hosea's prophecy encouraged Israel to offer to Jehovah the "young bulls" of their lips, representing sacrifices of sincere praise. (Hos. 14:2) The Christian writer of the book of Hebrews alludes to this prophecy when he exhorts fellow believers to offer to God "a sacrifice of praise, that is, the fruit of lips which make public declaration to his name."—Heb. 13:15.

Figuratively, "a smooth lip" denotes deceptive speech. (Ps. 12:2, 3) Such lips, as well as harsh or lying ones, can be damaging, wounding deeply like a sword or poisoning like a viper. (Ps. 59:7; 140:3; Rom. 3:13) A person "opening wide his lips" is one who speaks thoughtlessly or unwisely. (Prov. 13:3) It can bring him to ruin, for God holds everyone accountable for his words.—Deut. 23:23; Num. 30:6-8; Prov. 12:13; compare Job 2:10; Matthew 12:36, 37.

LIQUOR, INTOXICATING. See WINE AND STRONG DRINK.

LITTER. A portable couch or bed usually covered with a canopy and curtained in on the sides, designed so that a person of importance, either seated or reclined, can be carried about by men or beasts of burden; a palanquin as used in the Orient. The royal litter of King Solomon was made of Lebanese cedarwood, with silver pillars and supports of gold, and with the seat or cushion upholstered in costly and beautiful wool dyed reddish purple. The interior was richly ornamented, possibly with ebony wood.—Song of Sol. 3:7-10.

A portable funeral couch for transporting the remains of the dead was known as a *so·ros'* or *bier*. —Luke 7:14.

LIVER. The Hebrew Scriptures use the word most frequently with reference to the livers of animals prepared by the Israelites for sacrifice. (Ex. 29:13, 22; Lev. 3:4, 10, 15; 4:9) It was "the appendage upon the liver" that was made to smoke on the altar. The work *Commentaries on the Old Testament*, by Keil and Delitzsch, "Pentateuch," Volume II, page 300, describes this portion of the liver as "the liver-net, or stomach-net, . . . which commences at the division between the right and left lobes of the liver, and stretches on the one side across the stomach, and on the other side to the region of the kidneys. . . . This smaller net is delicate, but not so fat as the larger net; though it still forms part of the fat portions." It is defined in *Pentateuch with Rashi's Commentary*, "Leviticus," page 9, as "the protecting wall (membrane) over the liver."

King Solomon's account of the inexperienced youth who succumbs to the enticement of the immoral woman concludes: "All of a sudden he is going after her, . . . until an arrow cleaves open his liver, . . . and he has not known that it involves his very soul." (Prov. 7:21-23) This is a very appropriate description, for medical doctors have found that the tiny corkscrewlike organisms associated with the crippling, death-dealing venereal disease called syphilis are frequently detected in great numbers in the liver cells (although also found in other tissues). This is true especially in the more advanced stages of the disease. Similarly, the organism (gonococcus) responsible for gonorrhea, another venereal disease, gets into the lining membrane of the liver. The liver's vital role to life is recognized in figurative use in depicting profound sorrow.—Lam. 2:11.

King Nebuchadnezzar of Babylon, when looking for guidance as to his military maneuvers, "looked into the liver" as a form of divination.—Ezek. 21:21; see DIVINATION.

LIZARD [Heb., *tsav*]. The Hebrew name for this creature, included among the unclean "swarming creatures" at Leviticus 11:29, appears to be derived from a root meaning "to cleave to the ground." The *Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs (p. 839) suggests "lizard" as the translation. Lizards are four-legged reptiles, generally small, with long tails and scaly skin. The



The chameleon is one of the lizards often found in Palestine

lizard's legs are attached far enough out at the sides to enable it to rest its belly on the ground without folding its feet under it. More than forty kinds are found in Palestine. They are to be found in trees, in warm crevices of rocks and on walls and ceilings in homes.—See CHAMELEON; GECKO; SAND LIZARD.

Lexicons generally suggest that the Hebrew word *ko'ahh* also refers to a kind of lizard. Since the root meaning of the name is "power" or "strength," it may refer to the monitor lizard, a powerful, large lizard. It inhabits dry, sandy desert areas. In Palestine this lizard reaches a length of about four feet (1.2 meters). It is an eater of carrion, and is on the list of "unclean" foods.—Lev. 11:29, 30.

Another creature listed as unclean for Israelite use as food is referred to by the Hebrew word

hho'met, at Leviticus 11:30. Some recent translations (*RS; NW*) render this "sand lizard." The sand lizard is generally a small lizard inhabiting mainly desert areas. Its color resembles the yellowish shade of the desert sands. The lizard's toes are fringed, keeping its feet from sinking in as it moves about. Though it cannot climb, it runs and burrows with extraordinary rapidity in sandy ground.

LOAD. See BURDEN.

LOAF. Bread loaves, generally made from barley or wheat flour (2 Ki. 4:42; John 6:9; compare Exodus 34:22 with Leviticus 23:17), were often circular. (Judg. 7:13; 1 Sam. 10:3; Jer. 37:21) In fact, one Hebrew word for "loaf" (*kik·kar'*) literally means "a round," that is, a round loaf. (1 Sam. 2:36) Of course, loaves were also formed into other shapes. An Egyptian papyrus document mentions over thirty different forms of bread.

Ancient specimens from Bible lands include relatively thin round, oval, triangular and wedge-shaped cakes or loaves and thick, long loaves. (See BREAD; CAKE.) However, the thick loaves, like those of the Western world, do not appear to have been common in the ancient Near East. Even today Oriental bread is baked in thin loaves, usually from half an inch to an inch (1.3 to 2.5 centimeters) in thickness and about seven inches (18 centimeters) in diameter.

Being relatively thin and, if unleavened, brittle, loaves of bread were broken rather than cut. So there is nothing special about Jesus' 'breaking' the loaf used at the institution of the Lord's Evening Meal (Matt. 26:26), it being the customary way to partake of bread.—Matt. 14:19; 15:36; Mark 6:41; 8:6; Luke 9:16; Acts 2:42, 46, *Kingdom Interlinear Translation*.

LO-AMMI (Lo-am'mi) [not my people]. The name of the second son borne by Hosea's wife Gomer. Jehovah commanded that the child be given this meaningful name to show that He had disowned faithless Israel. (Hos. 1:8, 9) It has been suggested that this boy was not Hosea's offspring but a child of Gomer's adultery (Hos. 1:2), for when Jezreel was born, it was said that Gomer "bore to *him* [Hosea] a son," whereas regarding Lo-ammi it is merely said that "she proceeded to become pregnant and give birth to a son."—Hos. 1:3, 8.

LOAN. Anything, especially money, given on condition of future return or the delivery of an equivalent.

Often very high interest was charged among nations of antiquity, and those unable to repay loans were treated harshly. Interest rates of one-fifth, one-third and of half the amount lent are known from ancient records. Roman law permitted the creditor to seize a defaulter by the throat and then to drag him before the judge; penalties might include imprisonment and, in certain cases, capital punishment.—Compare Matthew 18:28-30.

In ancient Israel, however, the situation was quite different. Ordinarily loans of money or foodstuffs were made to poor fellow Israelites who were the victims of financial reverses, and the Law prohibited exacting interest from them. For an Israelite to have accepted interest from a needy fellow Israelite would have meant profiting from that one's adversity. (Ex. 22:25; Lev. 25:35-37; Deut. 15:7, 8; 23:19) Foreigners, though, could be required to pay interest. But even this provision of the Law may have applied to business loans only and not to cases of actual need. Often foreigners were in Israel as transient merchants and could reasonably be expected to pay interest, as they would also be lending to others on interest.—Deut. 23:20.

The Hebrew Scriptures censure the borrower who refuses to repay a loan (Ps. 37:21) and at the same time encourage lending to those in need. (Deut. 15:7-11; Ps. 37:26; 112:5) Says Proverbs 19:17: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him."

The case of Hannah illustrates that Jehovah repays generously. After 'lending' her only son Samuel to Jehovah for service at the sanctuary in fulfillment of her vow, Hannah was blessed, not with just another son, but with three sons and two daughters. —1 Sam. 1:11, 20, 26-28; 2:20, 21.

While on earth Christ Jesus reflected the generous spirit of his Father Jehovah and taught others to do likewise. Amplifying the matter of making loans, Jesus said: "If you lend without interest to those from whom you hope to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much. To the contrary, continue . . . to lend without interest, not hoping for anything back; and your reward will be great, and you will be sons of the Most High, because he is kind toward the unthankful and wicked." —Luke 6:34, 35.

Jesus' Jewish listeners were obligated by the Law to make interest-free loans to needy fellow Israelites. It was not unusual even for sinners to lend without interest to those who would be in position to make repayment. Such lending without interest might even be done with the intent of gaining some favor from the borrower in the future. On the other hand, one desiring to be an imitator of God would do more than a sinner, by loaning to needy persons whose economic situation was such that they might never be able to make repayment.

The application of Jesus' words are, of course, limited by circumstances. For example, the obligation to care for the needs of family members takes a prior claim. It would therefore be wrong for anyone to make a loan that would interfere with his obligation to provide life's necessities for his family. (Mark 7:11-13; 1 Tim. 5:8) Also, the attitude and circumstances of the prospective borrower enter the picture. Is he in need because of his being irresponsible, lazy and unwilling to accept work although jobs he is able to perform are available? If so, the words of the apostle Paul apply: "If anyone does not want to work, neither let him eat."—2 Thess. 3:10; see DEBT, DEBTOR; INTEREST.

LOAVES OF PRESENTATION. See SHOWBREAD.

LOCK. A device for fastening a door or gate to restrict entrance. (Judg. 3:23, 24; Neh. 3:3, 6, 13-15) The lock of ancient times usually consisted of a bolt of wood that could slide sideways through a groove in a wooden upright attached to the door. To lock the door, the bolt was pushed into a socket in the doorpost and was secured by wooden or iron pins falling from the upright into holes in the bolt. To unlock the door, a key with corresponding pins was inserted to raise the pins, thus enabling the bolt to be brought back to the unlocked position. The socket or hollow into which the bolt was inserted is referred to by the Shulammite girl in recounting a dream she had in which her shepherd lover was kept away from her by means of a locked door. —Song of Sol. 5:2-5; see KEY.

LOCUST. Any of a variety of grasshoppers with short antennae or feelers, especially those that migrate in great swarms. Of the several Hebrew words rendered "locust," *'ar·beh'* appears most frequently and is understood to refer to the migratory locust, the insect in its fully developed, winged stage. The locust measures two inches (c. 5 centimeters) or more in length. It is equipped with two pairs of wings, four walking legs and two much longer leaper legs with broad thighs. The wide, transparent back wings, when not in use, lie folded under the thick membranous front wings. By means of its leaper legs the insect is able to jump many times the length of its body. (See Job 39:20.) In Scripture the locust is at times

used to represent innumerableness.—Judg. 6:5; 7:12; Jer. 46:23; Nah. 3:15, 17.

A "CLEAN" FOOD

The Law designated locusts as clean for food. (Lev. 11:21, 22) John the Baptist, in fact, subsisted on insect locusts and honey. (Matt. 3:4) These insects are said to taste something like shrimp or crab, and are rich in protein, desert locusts, according to an analysis made at Jerusalem, consisting of 75 percent protein. When used for food today, the head, legs, wings and abdomen are removed. The remaining portion, the thorax, is cooked or eaten raw.

LOCUST PLAGUES

In Bible times a locust plague was a severe calamity and, on occasion, an expression of Jehovah's judgment, as, for instance, in ancient Egypt. (Ex. 10:4-6, 12-19; Deut. 28:38; 1 Ki. 8:37; 2 Chron. 6:28; Ps. 78:46; 105:34) Locusts, brought by the wind, arrive suddenly, but the sound of their coming, compared in Scripture to that of chariots and a fire consuming stubble (Joel 1:4; 2:5, 25), can, it is said, be heard at a distance of about six miles (10 kilometers). Their flight is largely dependent on the wind, which, when favorable, enables them to cover many miles. Locust swarms have even been seen by persons at sea more than a thousand miles (1,600 kilometers) from land. Unfavorable winds, though, can drive them into the water to their death. (Ex. 10:13, 19) The effect of a large swarm in flight (one in the Red Sea area was reported as having covered 2,000 square miles [c. 5,000 square kilometers]) is comparable to a cloud that intercepts the light of the sun. —Joel 2:10.

An invasion of locusts can transform a land from a paradise-like state into a wilderness, for their appetite is voracious. (Joel 2:3) They eat not only greenery but also linen, wool, silk and leather, not even sparing the varnish on the furniture as they penetrate the houses. The daily food consumption of a large swarm has been estimated as equaling that of a million and a half men.

A swarm of locusts progresses like a well-organized, disciplined fighting force, but without king or leader, this testifying to their instinctive wisdom. (Prov. 30: 24, 27) Even though many perish, the onslaught continues. Fires built to check their advance are extinguished by the bodies of the dead locusts. Water-filled ditches are of no avail in impeding their progress, for these likewise become filled with their dead bodies. (Joel 2:7-9) "There is no known natural enemy that can keep their devastating migration in check," wrote a zoology professor. ("The Locust War," New York *Times Magazine*, May 12, 1960) Research indicates that the life-span of the locust is between four and six months. Appropriately, therefore, the symbolic locusts of Revelation 9:5 are said to torment men for five months or what would commonly be their full life-span.

Describing a locust plague occurring in the nineteenth century, Louis Figuier states: "It was in the month of April, 1866, that the vanguard of these destructive insects appeared. Debouching through the mountain gorges and through the valleys, into the fertile plains near the coast, they alighted first on the plain of Mitidja and on the Sahel of Algiers. Their mass, at certain points, intercepted the light of the sun, and resembled those whirlwinds of snow which, during the storms of winter, hide the nearest objects from our view. Very soon the cabbages, the oats, the barley, the late wheat, and the market-gardeners' plants, were partly destroyed. In some places the locusts penetrated into the interiors of the houses."—*The Insect World*, p. 308.

FIGURATIVE USE

At Nahum 3:16 mention is made of the locust's stripping off its skin. The locust, unlike other insects such as the butterfly, does not pass through the pupa stage of metamorphosis. Instead, it sheds its skin five times to reach adult size. At Nahum 3:17 the Assyrian guardsmen and recruiting officers are compared to locusts that camp in stone pens during a cold day but flee when the sun shines forth. The allusion here may be to the fact that cold weather makes the insects numb, causing them to hide in the crevices of walls until such time as they are warmed by the sun's rays, after which they fly away. It is reported that not until their bodies reach about 70° Fahrenheit (21° Centigrade) can locusts fly.

LOD. A city with dependent towns built either by the Benjamite Elpaal or his "son" Shemed. (1 Chron. 8:1, 12) After the Jews returned from Babylonian exile Lod was one of their most westerly settlements. (Ezra 2:33; Neh. 7:37; 11:35) It is thought to be the same as Lydda, where Peter healed Aeneas. (Acts 9:32-38) Situated in a fertile valley at the southern edge of the Plain of Sharon, modern Lydda is about eleven miles (18 kilometers) SE of Joppa. Its location anciently placed the city at the intersection of what is considered to have been the principal route between Egypt and Babylon and the main road from Joppa to Jerusalem. During the Common Era this strategic position exposed Lydda to ravages by the armies of the Romans, Saracens, Crusaders and Mongols.

LO-DEBAR (Lo-de'bar) [possibly, without pasture]. The site where Machir, a contemporary of King David, had his home. (2 Sam. 9:4, 5; 17:27) Lo-debar is usually considered to be the same as Debir in Gad.—Josh. 13:24, 26; see DEBIR No. 4.

LOG [Heb., *logh;* hollow, basin]. The smallest liquid measure mentioned in the Bible. One log measure of oil was part of the prescribed offering by a cleansed leper. (Lev. 14:2, 10, 12, 15, 21, 24) Talmudic evidence indicates the log to be one-twelfth of a hin (or, .014 bath). If the bath is correctly estimated at 5.81 gallons (22 liters) on the basis of archaeological findings, this would give the log measure a capacity of about two-thirds of a liquid pint (.3 liter).

LOINS [Heb., *hhala·tsa'yim*; Gr., *o·sphys'*]. The Bible uses these words similarly to the Hebrew word *math·na'yim*, which is also translated "loins" or "hips." *O·sphys'* applies in the ordinary sense in describing John the Baptist as clothed about the loins with a leather girdle.—Matt. 3:4; see the use of *math·na'yim* in this way at 2 Kings 4:29; 9:1, and *hhala·tsa'yim* at Isaiah 5:27; 32:11.

The section of the body designated by the word "loins" contains the reproductive organs; therefore offspring are said to 'come out of the loins.' (Gen. 35: 11; 1 Ki. 8:19; Acts 2:30) Paul uses this fact when showing that Jesus' priesthood according to the manner of Melchizedek is superior to Aaron's, in that Levi, Aaron's forefather, was in the loins of Abraham, and in that sense paid tithes to Melchizedek. (Heb. 7: 5-10; Gen. 14:18-20) Paul also argued similarly at Romans 7:9, saying: "I [Paul the Jew, in his forefathers' loins before the Law was given] was once alive apart from law; but when the commandment arrived, sin came to life again, but I died."

To "gird up the loins" meant to gather up the ends of the robes into the sash to facilitate physical activity, and came to be used as an expression denoting the gathering of strength or preparing for vigorous mental or spiritual activity.—Luke 12:35; compare 1 Peter 1:13, "Brace up your minds [literally, 'Gird up the loins of your mind'] for activity."

At Ephesians 6:14, Christians are told to have their "loins girded about with truth," that is, strengthened with God's Word of truth as an essential support, just as a tight girding of the physical loins protects them against damage due to extreme stress.

Jehovah foretold the pain and distress of Jerusalem by the figure "every able-bodied man with his

hands upon his loins like a female that is giving birth."—Jer. 30:6.

The Hebrew word *ke'sel*, "loins," appears several times at Leviticus 3:4-15, referring to communion sacrifices. It is also used at Job 15:27 and Psalm 38:7. It is translated "flanks" and "loins" in the *Authorized Version*.

LOIS (Lo'is) [better, agreeable]. Timothy's grandmother and apparently the parent of his mother Eunice. That she was not Timothy's paternal grandmother is indicated by the Syriac rendering "thy mother's mother." Lois is commended by Paul, who indicates that she was a Christian woman having 'faith without hypocrisy.' (2 Tim. 1:5) The family's residence apparently was in Lystra. (Acts 16:1, 2) Comparison of 2 Timothy 1:5 with 2 Timothy 3:15 suggests that Lois and Eunice both taught Timothy from the Scriptures.

LONG-SUFFERING. The literal meaning of the Hebrew expression translated "long-suffering" and "slow to anger" is "length of face or nostrils [where anger flares up]." The Greek words mean "longness of spirit" or "long-tempered"; "longness of [slowness to exercise] passion, indignation or wrath." Both the Hebrew and Greek expressions denote patience, forbearance, slowness to anger or to take revenge. The English word "suffering" in the word "long-suffering" has the sense of "putting up with, permitting, tolerating, holding up or delaying." "Long-suffering" means more than merely enduring pain or trouble. It does not mean merely "suffering long," but involves deliberate restraint.

The Scriptures reveal God's evaluation of long-suffering and point out the foolishness and bad results of not maintaining "longness of spirit." The long-suffering person may seem weak, but he actually is using discernment. "He that is slow to anger is abundant in discernment, but one that is impatient is exalting foolishness." (Prov. 14:29) Long-suffering is better than physical mightiness, and will accomplish more. "He that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city."—Prov. 16:32.

The man who is not 'long in spirit,' but who bursts forth without restraint, is open to the invasion of any and all improper thoughts and actions, for: "As a city broken through, without a wall, is the man that has no restraint for his spirit." (Prov. 25:28) "All his spirit is what a stupid one lets out, but he that is wise keeps it calm to the last." (Prov. 29:11) For these reasons, the wise man counsels not to be 'short in spirit': "Do not hurry yourself in your spirit to become offended, for the taking of offense is what rests in the bosom of the stupid ones."—Eccl. 7:9.

Long-suffering is the patient endurance of wrong or provocation, combined with a refusal to give up hope for improvement in the disturbed relationship. Long-suffering therefore has a purpose, looking particularly to the welfare of the one causing the disagreeable situation. It does not mean the condoning of wrong, however. When the purpose for long-suffering is accomplished, or when there is no point in further putting up with the situation, long-suffering ends. It ends either with good to those giving provocation or with action against the wrongdoers. In any case the one exercising long-suffering is not harmed in spirit.

JEHOVAH'S LONG-SUFFERING

When Jehovah took Moses up into Mount Horeb and showed him some of his glory, he declared before Moses: "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment." (Ex. 34:5-7) This truth about Jehovah's slowness to anger was repeated by Moses, David, Nahum and others.—Num. 14:18; Neh. 9:17; Ps. 86:15; 103:8; Joel 2:13; Jonah 4:2; Nah. 1:3.

While long-suffering is an attribute of Jehovah, it is always expressed in harmony with his primary attributes of love, justice, wisdom and power. (1 John 4:8; Deut. 32:4; Prov. 2:6; Ps. 62:11; Isa. 40:26, 29) Justice is due, first of all, to God's own name. That name must be exalted above all others in the universe; and this is essential for the well-being of all his creatures. The magnifying of his name is one of his chief reasons for long-suffering, as the apostle Paul explains: "If, now, God, although having the will to demonstrate his wrath and to make his power known, tolerated with much long-suffering vessels of wrath made fit for destruction, in order that he might make known the riches of his glory upon vessels of mercy, which he prepared beforehand for glory, namely, us, whom he called not only from among Jews but also from among nations, what of it?" (Rom. 9:22-24) God, in exercising long-suffering, is taking out a people for his name. And by means of them he is magnifying himself in all the earth. —Acts 15:14; 1 Cor. 3:9, 16, 17; 2 Cor. 6:16.

God exhibited his long-suffering in the very early part of man's history. Rebellion of the first human couple had brought violation of his law. But instead of executing them immediately, as God could have justly done, in love he displayed long-suffering. This was for their as-yet-unborn descendants, to whom such long-suffering meant everything (his patience means salvation for many [2 Pet. 3:15]). More importantly, God also had in view the magnifying of his glory by means of the Seed of promise. (Gen. 3:15; John 3:16; Gal. 3:16) And God not only was long-suffering at that time, but he knew that he would have to put up with imperfect mankind for several thousand years of history, delaying punishment against a world at enmity with him. (Jas. 4:4) Some have misunderstood and misused God's long-suffering toward them, missing its purpose by viewing it as slowness rather than loving patience.—Rom. 2:4; 2 Pet. 3:9.

Nowhere is the long-suffering of God more evident than in his dealings with the ancient nation of Israel. (Rom. 10:21) Time and again he received them back after they had fallen away, were punished, and repented. They killed his prophets and finally his own Son. They fought the preaching of the good news by Jesus and his apostles. But God's long-suffering was not wasted. There was a remnant that proved faithful. (Isa. 6:8-13; Rom. 9:27-29; 11:5) Under inspiration, he used some of such faithful ones to write his Word. (Rom. 3:1, 2) The Law he gave showed that all mankind are sinners and need a redeemer and pointed to that One who would give his life as a ransom price and who would be exalted to the high position of King. (Gal. 3:19, 24) Patterns of that Kingdom administration and of Christ's priesthood were provided (Col. 2:16, 17; Heb. 10:1), and examples for us to follow or avoid were set forth. (1 Cor. 10:11; Heb. 6:12; Jas. 5:10) All these things are essential to mankind for the gaining of everlasting life.—Rom. 15:4; 2 Tim. 3:16, 17.

Jehovah not long-suffering forever

On the other hand, God is long-suffering only as long as it is in harmony with justice, righteousness and wisdom. The fact that long-suffering is exercised when a bad or provocative situation exists shows that it is meant to give opportunity for those involved in the bad situation to change, to straighten up. When matters come to a point where it is seen that there is no hope of such change, justice and righteousness would be violated if long-suffering should continue. Then God acts in wisdom to remove the bad situation. His patience runs out.

An example of this forebearance on God's part and of its coming to an end is found in God's dealing with men by means of his spirit. Before the Flood, a deplorable condition existed, and God said:

"My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years." (Gen. 6:3) Later, regarding Israel's misuse of Jehovah's long-suffering, Isaiah said: "But they themselves rebelled and made his holy spirit feel hurt. He now was changed into an enemy of theirs; he himself warred against them." —Isa. 63:10; compare Acts 7:51.

For these reasons Christians are entreated not to "accept the undeserved kindness of God and miss its purpose." (2 Cor. 6:1) They are counseled: "Do not be grieving [saddening] God's holy spirit." (Eph. 4:30, *Kingdom Interlinear Translation*) Also, "Do not put out the fire of the spirit." (1 Thess. 5:19) Otherwise they may continue to the point of sin and blasphemy against God's spirit, in effect outraging it, in which case there is no repentance or forgiveness, only destruction awaiting such ones.—Matt. 12:31, 32; Heb. 6:4-6; 10:26-31.

JESUS CHRIST

Jesus Christ exemplified long-suffering among humans. Of him, the prophet Isaiah wrote: "He was hard pressed, and he was letting himself be afflicted; yet he would not open his mouth. He was being brought just like a sheep to the slaughtering; and like a ewe that before her shearers has become mute, he also would not open his mouth." (Isa. 53:7) He put up with the weaknesses of his apostles and the insults and discourtesies heaped upon him by bitter, vicious enemies. Yet he did not retaliate in kind, by word or action. (Rom. 15:3) When the apostle Peter acted injudiciously in cutting off the ear of Malchus, Jesus reproved him with the words: "Return your sword to its place, . . . do you think that I cannot appeal to my Father to supply me at this moment more than twelve legions of angels? In that case, how would the Scriptures be fulfilled that it must take place this way?"—Matt. 26:51-54; John 18:10, 11.

CHRISTIANS

From the foregoing it is evident that long-suffering originates with Jehovah God. It is a fruit of his spirit. (Gal. 5:22) Man, made in the image and likeness of God, has a measure of this quality and can develop it by following God's Word and the direction of his holy spirit. (Gen. 1:26, 27) Christians are therefore commanded to cultivate and display this quality. (Col. 3:12) It is an identifying mark of a minister of God. (2 Cor. 6:4-6) The apostle Paul says: "Be long-suffering toward all." (1 Thess. 5:14) He indicates that it is essential to exercise this quality in order to be pleasing to God. But one's long-suffering is not genuine if it is accompanied with grumbling and complaining. Paul shows that the commendable thing is to "be long-suffering with joy."—Col. 1:9-12.

REWARDS

Aside from the joy that one gets through the practice of long-suffering, the rewards are great. Jehovah is rewarded by having his name glorified. The challenge against the righteousness and rightfulness of his sovereignty is proved wrong and he is vindicated. (Gen. 3:1-5; Job 1:7-11; 2:3-5) What if he had put Adam, Eve and Satan to death at the time of the rebellion? Some might have concluded that Satan had a point in his challenge. But by long-suffering Jehovah gave opportunity to men to prove under test that they prefer his sovereignty over them, that they want to serve him because of his fine qualities; yes, to demonstrate that they prefer Jehovah's sovereignty to complete independence, knowing that it is far better.—Ps. 84:10.

Jesus Christ, because of long-suffering in obedience to God, received a most marvelous reward, being exalted to the superior position of kingship and given "the name that is above every other name," by his Father. (Phil. 2:5-11) Besides this, he receives a "bride" made up of his spiritual brothers, the New Jerusalem, which is represented as a city the foundation stones of which have on them the names of the twelve apostles of the Lamb.—2 Cor. 11:2; Rev. 21:2, 9, 10, 14; 1 Pet. 2:4, 5.

Likewise, the reward is rich for all persons cultivating long-suffering and maintaining it in harmony with God's purpose. (Heb. 6:11-15) They have the satisfaction of copying God's quality, of doing God's will, and of having God's approval. Additionally, their long-suffering will bring accomplishment in helping others to know God and to gain everlasting life. —1 Tim. 4:16.

LOOSE CONDUCT. The Hebrew word for this expression is used particularly with regard to sexual affairs. The Greek word has the sense of wantonness, shocking public decency; shameless conduct, especially with regard to sex.

The Bible applies the expression "loose conduct" to fornication, adultery and sodomy and other forms of physical immorality. It is also used in a symbolic way to describe spiritual unfaithfulness.

"OUT OF THE HEART"

Jesus points out that loose conduct is more than merely a physical or mental property. He says: "From inside, out of the heart of men, injurious reasonings issue forth: fornications, . . . adulteries, . . . loose conduct, . . . All these wicked things issue forth from within and defile a man." (Mark 7:20-23) Corrupting the heart, out of which are "the sources of life" (Prov. 4:23), loose conduct will keep its practicer from gaining everlasting life. It is one of the "works of the flesh," one of the fleshly desires that "carry on a conflict against the soul." "Those who practice such things will not inherit God's kingdom," says God's Word.—Gal. 5:19, 21; 1 Pet. 2:11.

CHRISTIANS FORSAKE FORMER COURSE

Most acts of loose conduct are carried on in the night by lovers of darkness, and Christians loving the light of truth are told: "As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct." (Rom. 13:13; John 3:19-21) The apostle Peter argues: "For the time that has passed by [before becoming servants of God] is sufficient for you to have worked out the will of the nations when you proceeded in deeds of loose conduct." (1 Pet. 4:3) The apostle Paul likewise admonishes Christians, describing the course of worldly nations with whom they formerly associated as "in darkness mentally, and alienated from the life that belongs to God, . . . Having come to be past all moral sense, they gave themselves over to loose conduct to work uncleanness of every sort with greediness."—Eph. 4:17-19.

SOME TURN TO BAD COURSE

Nevertheless, some claiming to be servants of God and Christ turn from the way of light. Paul was grieved by those in the Corinthian congregation who had not repented of the "uncleanness and fornication and loose conduct that they have practiced," in spite of admonition to the contrary. (2 Cor. 12:21) Peter warned the early Christians that false teachers would come from among their own ranks, and that many would follow their acts of loose conduct, bringing reproach upon the way of truth. (2 Pet. 2:1, 2) Jesus' words to the congregations in Pergamum and Thyatira, written down by the apostle John about 96 C.E., indicate that Peter's prophecy was to some extent having fulfillment at that time. (Rev. 2:12, 14, 18, 20) Both Peter and Jude express the judgment coming on practicers of loose conduct.—2 Pet. 2:17-22; Jude 7.

Their argument as an excuse

The argument of some practicers of loose conduct in their attempt to entice and deceive others in the Christian congregation is that God's undeserved kind

ness is great and that he will overlook their sins, since he recognizes their imperfections and fleshly weakness. But Jesus' half-brother Jude spoke of such as being "ungodly men, turning the undeserved kindness of our God into an excuse for loose conduct and proving false to our only Owner and Lord, Jesus Christ." (Jude 4) Such ones' profession of Christianity is meaningless. Their service is unacceptable to God, just as the wise writer of Israel said: "The sacrifice of the wicked ones is something detestable. How much more so when one brings it along with loose conduct."—Prov. 21:27.

Under the Law, the same viewpoint was expressed against loose conduct. God has not changed on this matter. Loose conduct was legislated against, and the penalty for most of such practices was death. (Lev. 18:6-29; 19:29; 20:14) David appealed to God not to take his life away with "bloodguilty men, in whose hands there is loose conduct."—Ps. 26:9, 10.

Through his prophets Jeremiah and Ezekiel, Jehovah warned Israel of his judgments against them for loose conduct practiced both in a physical and a spiritual way.—Jer. 13:26, 27; Ezek. 16:27, 43, 58; 22:9; 23:21-49; 24:13.

LORD. The Greek and Hebrew words rendered "lord" (or such related terms as "sir," "owner," "master") are used with reference to Jehovah God (1 Ki. 22:17; Ezek. 3:11), Jesus Christ (Matt. 7:21), one of the older persons seen by John in vision (Rev. 7:13, 14), angels (Gen. 19:1, 2; Dan. 12:8), men (1 Sam. 25:24; Acts 16:16, 19, 30) and false deities. (1 Cor. 8:5) Often the designation "lord" denotes one who has ownership or authority and power over persons and/or things. (Gen. 24:9; 42:30; 45:8, 9; 1 Ki. 16:24; Luke 19:33; Acts 25:26; Eph. 6:5) It appears as a title of respect addressed to prominent persons, public officials, prophets and kings. (Gen. 23:6; 42:10; Num. 11:28; 2 Sam. 1:10; 2 Ki. 8:10-12; Matt. 27:63) Sarah applied the title to her husband (Gen. 18:12), children to their fathers (Gen. 31:35; Matt. 21:28, 29), and a younger brother to his older brother. (Gen. 32:5, 6) When used in addressing strangers, "lord" or "sir" served as a title of courtesy.—John 12:21; 20:15; Acts 16:30.

JEHOVAH GOD

Jehovah God is the "Lord of heaven and earth," being the Universal Sovereign by reason of his Creatorship. (Matt. 11:25; Rev. 4:11) It is at his direction that people are gathered or harvested for life. So petitions for more workers to assist in the harvest must be made to him as the "Master [Lord] of the harvest."—Matt. 9:37, 38.

JESUS CHRIST

Christ Jesus referred to himself as "Lord of the sabbath," indicating that the sabbath was at his disposal for doing the work commanded by his heavenly Father. (Matt. 12:8; compare John 5:19; 10:37, 38.) That work included healing the sick. (Compare Matthew 8:16, 17.) Therefore, just as the priests remained guiltless by doing divinely authorized work on the sabbath, Jesus' performance of healings on that day was no violation of the sabbath law. On the same basis, when Jesus' disciples plucked heads of grain on the sabbath to satisfy their hunger, they were not breaking the sabbath law.—Matt. 12:1-8; Luke 6:1-11.

While Christ Jesus was on earth, persons besides his disciples called him "Lord" or "Sir." (Matt. 8:2; John 4:11) In these cases the designation was primarily a title of respect or courtesy. However, to his apostles Jesus showed that calling him "Lord" involved more than this. Said he: "You address me, 'Teacher,' and, 'Lord,' and you speak rightly, for I am such." (John 13:13) As his disciples, these apostles were his learners or pupils. Thus he was their Lord or Master.

Especially after Jesus' death and resurrection did his title "Lord" take on great significance. By means of his sacrificial death he purchased his followers, this making him their Owner. (John 15:13, 14; 1 Cor. 7:23; 2 Pet. 2:1; Jude 4; Rev. 5:9, 10) He was also their King and Bridegroom to whom they were subject as their Lord. (Acts 17:7; Eph. 5:22-27; compare John 3:28, 29; 2 Corinthians 11:2; Revelation 21:9-14.) In rewarding his Son's faithfulness to the point of dying a shameful death on a stake, "God exalted him to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11) Acknowledgment of Jesus Christ as Lord means more than simply calling him "Lord." It requires that an individual recognize Jesus' position and follow a course of obedience. (Compare John 14:21.) As Jesus himself said: "Not everyone saying to me, 'Lord, Lord,' will enter into the kingdom of the heavens, but the one doing the will of my Father who is in the heavens will."—Matt. 7:21.

Jehovah God also granted immortality to his faithful Son. Therefore, although many men have ruled as kings or lords, only Jesus Christ, the "King of kings and Lord of lords," has immortality.—1 Tim. 6:14-16; Rev. 19:16.

Since Jesus has the keys of death and Hades (Rev. 1:17, 18), he is in position to release mankind from the common grave (John 5:28, 29) and from the death inherited from Adam. (Rom. 5:12, 18) He is therefore also the 'Lord over the dead,' including King David, one of his earthly ancestors.—Acts 2:34-36; Rom. 14:9.

A TITLE OF RESPECT

The fact that Christians have only the "one Lord" Jesus Christ (Eph. 4:5) does not rule out their applying "lord" (or, "sir") to others as a title of respect or courtesy. The apostle Peter even cited Sarah as a good example for Christian wives because of her obedience to Abraham, "calling him 'lord.'" (1 Pet. 3:1-6) This was no mere formality on Sarah's part. It was a sincere reflection of her submissiveness, for she spoke of him as such "inside herself." (Gen. 18:12) On the other hand, since all Christians are brothers, it would be wrong for them to call one of their number "Leader" or "Lord," viewing that one as a spiritual leader.—Matt. 23:8-10; see ADON; ADONAY; AXIS LORDS; JEHOVAH; JESUS CHRIST; KYRIOS.

LORD'S DAY. In Biblical usage the word "day" may denote a period of time far longer than twenty-four hours. (Gen. 2:4; John 8:56; 2 Pet. 3:8) Contextual evidence indicates that the "Lord's day" of Revelation 1:10 is not a particular twenty-four-hour day. Since it was "by inspiration" that John came to be "in the Lord's day," the reference could not be to some particular day of the week. It would not have been necessary for John to have been inspired to come to a specific day of the week. Therefore, the "Lord's day" must be that future time, during which events that John was privileged to see in vision would occur. This included such happenings as the war in heaven and the ouster of Satan, the destruction of Babylon the Great and the kings of the earth and their armies, the binding and abyssing of Satan, the resurrection of the dead and Christ's thousand-year reign.

The context points to Jesus Christ as the Lord whose "day" it is. Immediately after coming to be "in the Lord's day," John heard, not the voice of Almighty God, but that of the resurrected Son of God. (Rev. 1:10-18) Also, the 'day of the Lord' mentioned at 1 Corinthians 1:8; 5:5 and 2 Corinthians 1:14 is that of Jesus Christ.

LORD'S EVENING MEAL. A literal meal, commemorative of the death of the Lord Jesus Christ; hence, a memorial of his death. Since it is the only

event Scripturally commanded to be memorialized by Christians, it is also properly termed the Memorial. It is sometimes called the "Lord's supper."—1 Cor. 11: 20, *AV*.

The institution of the Lord's Evening Meal is reported on by two apostles who were eyewitnesses and participants, namely, Matthew and John. Mark and Luke, though not present on the occasion, fill in some details. Paul, in giving instructions to the Corinthian congregation, provides enlightenment on some of its features. These sources tell us that, on the evening before his death, Jesus met with his disciples in a large upper room to observe the Passover. (Mark 14:14-16) Matthew reports: "As they continued eating, Jesus took a loaf and, after saying a blessing, he broke it and, giving it to the disciples, he said: 'Take, eat. This means my body.' Also, he took a cup and, having given thanks, he gave it to them, saying: 'Drink out of it, all of you; for this means my "blood of the covenant," which is to be poured out in behalf of many for forgiveness of sins. But I tell you, I will by no means drink henceforth any of this product of the vine until that day when I drink it new with you in the kingdom of my Father.' Finally, after singing praises, they went out to the Mount of Olives."—Matt. 26:17-30; Mark 14:17-26; Luke 22:7-39; John 13:1-38; 1 Cor. 10:16-22; 11:20-34.

TIME OF ITS INSTITUTION

The Passover was always observed on Nisan (Abib) 14, being on or near the day of full moon, inasmuch as the first day of every month (lunar month) in the Jewish calendar was a day of the new moon, as determined by visual observation. Therefore the fourteenth day of the month would be about the middle of a lunation. The date of Jesus' death is shown in the article JESUS CHRIST (Time of his death) to be Nisan 14, 33 C.E. Concerning the day of his death as reckoned by the Gregorian calendar, astronomical calculations show that there was an eclipse of the moon on Friday, April 3, 33 C.E. (Julian calendar), which would be Friday, April 1, in the Gregorian calendar. (*Canon der Mondfinsternisse*, by Theodor v. Oppolzer) Eclipses of the moon always occur at the time of full moon. This evidence strongly indicates that Nisan 14, 33 C.E., fell on Thursday/Friday, March 31/April 1, 33 C.E., on the Gregorian calendar.

It was on the evening before his death that Jesus observed his last Passover meal and afterward instituted the Lord's Evening Meal. Even before the Memorial meal began, the traitorous Judas was sent out, at which time, according to the record, "it was night." (John 13:30) Since the days of the Jewish calendar ran from evening of one day to evening of the next, the Lord's Evening Meal was celebrated also on Nisan 14, on Thursday evening, March 31, Gregorian calendar.—See DAY.

HOW OFTEN OBSERVED

According to Luke and Paul, when instituting the memorial of his death Jesus said: "Keep doing this in remembrance of me." (Luke 22:19; 1 Cor. 11:24) From this it is reasonable to understand that Jesus meant that his followers should celebrate the Lord's Evening Meal annually, not with greater frequency throughout the year. The Passover, observed in remembrance of Jehovah's deliverance of Israel from Egyptian bondage in 1513 B.C.E., was commemorated only once a year, on the anniversary date of Nisan 14. The Memorial, also an anniversary, would appropriately be held only on Nisan 14.

Paul quoted Jesus as saying regarding the cup, "Keep doing this, as often as you drink it, in remembrance of me," and added: "For as often as you eat this loaf and drink this cup, you keep proclaiming the death of the Lord, until he arrives." (1 Cor. 11:25, 26) "Often" can refer to something done only once a year, especially when done for many years. (Heb. 9:25, 26) Nisan 14 was the day on which Christ gave his literal body as a sacrifice on the torture stake and poured out his lifeblood for forgiveness of sins. Hence, that was the day of the "death of the Lord" and, consequently, the date to commemorate his death thereafter.

The participants in this meal would be "absent from the Lord" and would celebrate the Lord's Evening Meal "often" before their death in faithfulness. Then, following their resurrection to heavenly life, they would be together with Christ and would no longer need a remembrancer of him. Regarding the duration of this observance, "until he arrives," the apostle Paul evidently had reference to Christ's coming again and receiving them into heaven by a resurrection during the time of his second presence. This understanding of the matter is clarified by Jesus' words to the eleven apostles later that evening: "If I go my way and prepare a place for you, I am coming again and will receive you home to myself, that where I am you also may be."—John 14:3, 4; compare 2 Corinthians 5:1-3, 6-9.

Jesus informed the disciples that the wine he had drunk (at this Passover preceding the Memorial) was the last of the product of the vine that he would drink "until that day when I drink it new with you in the kingdom of my Father." (Matt. 26:29) Since he would not be drinking literal wine in heaven, he obviously had reference to what wine sometimes symbolized in the Scriptures, namely, joy. Being together in the Kingdom was what they looked forward to with highest anticipation. (Rom. 8:23; 2 Cor. 5:2) King David wrote, in song, of Jehovah's provision of "wine that makes the heart of mortal man rejoice," and his son Solomon said: "Wine itself makes life rejoice."—Ps. 104:15; Eccl. 10:19.

THE EMBLEMS

Mark relates concerning the bread used by Jesus when instituting the Lord's Evening Meal: "As they continued eating, he took a loaf, said a blessing, broke it and gave it to them, and said: 'Take it, this means my body.'" (Mark 14:22) The loaf of bread was the kind on hand for the Passover meal that Jesus and his disciples had already concluded. This was unleavened bread, as no leaven was permitted in Jewish homes during the Passover and the associated festival of unfermented cakes. (Ex. 13:6-10) Leaven is sometimes used Scripturally to denote sinfulness. The unleavened quality of the bread is appropriate because it represents Jesus' sinless fleshly body. (Heb. 7:26; 9:14; 1 Pet. 2:22, 24) The unleavened loaf was flat and brittle; so it was broken, as was customary at meals in those days. (Luke 24:30; Acts 27:35) Earlier, when Jesus miraculously multiplied bread for thousands of persons, he broke it in order to distribute it to them. (Matt. 14:19; 15:36) Consequently, the breaking of the Memorial bread apparently had no spiritual significance.

After Jesus had passed the bread, he took a cup and "offered thanks and gave it to them, and they all drank out of it. And he said to them: 'This means my "blood of the covenant," which is to be poured out in behalf of many.'" (Mark 14:23, 24) He used fermented wine, not unfermented grape juice. Biblical references to wine are to literal wine, not to the unfermented juice of the grape. (See WINE AND STRONG DRINK.) Fermented wine, not grape juice, would burst "old wineskins," as Jesus said. Jesus' enemies accused him of being "given to drinking wine," a charge that would mean nothing if the "wine" were mere grape juice. (Matt. 9:17; 11:19) Real wine was on hand for the Passover celebration that had been concluded and it could appropriately be used by Christ in instituting the memorial of his death. Doubtless the wine was red, for only red wine would be a fitting symbol of blood.—1 Pet. 1:19.

A COMMUNION MEAL

In ancient Israel a man could provide a communion meal. He would bring an animal to the sanctuary, where it was slaughtered. A portion of the animal offered went on the altar for "a smell of appeasement to Jehovah." A portion went to the officiating priest, another portion to the priestly sons of Aaron, and the offerer and his household shared in the meal. (Lev. 3:1-16; 7:28-36; *NW*, 1953 ed.) One who was 'unclean' as defined by the Law was forbidden to eat a communion sacrifice on pain of being "cut off from his people."—Lev. 7:20, 21.

The Lord's Evening Meal is likewise a communion meal, because there is a sharing together. Jehovah God is involved as the Author of the arrangement, Jesus Christ is the ransom sacrifice, and his spiritual brothers eat the emblems as joint participants. Their eating at "the table of Jehovah" would signify that they are at peace with Jehovah. (1 Cor. 10:21) In fact, communion offerings were sometimes called "peace offerings."—Lev. 3:1, ftn., *NW*, 1953 ed.

Partakers of the meal, in eating the bread and drinking the wine, acknowledge that they are sharers together in Christ, in complete unity. The apostle Paul says: "The cup of blessing which we bless, is it not a sharing in the blood of the Christ? The loaf which we break, is it not a sharing in the body of the Christ? Because there is one loaf, we, although many, are one body, for we are all partaking of that one loaf."—1 Cor. 10:16, 17.

In thus partaking, these indicate that they are in the new covenant and are receiving the benefits of it, that is, God's forgiveness of sins through Christ's blood. They properly esteem the value of "the blood of the covenant" by which they are sanctified. (Heb. 10:29) The Scriptures call them "ministers of a new covenant," serving its ends. (2 Cor. 3:5, 6) And they fittingly partake of the emblematic loaf because they can say: "By the said 'will' we have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:10) They share in Christ's sufferings and in a death like his, a death of integrity. They hope to share in his resurrection.—Rom. 6:3-5.

Of each participant in the meal, the apostle Paul writes: "Whoever eats the loaf and drinks the cup of the Lord unworthily will be guilty respecting the body and the blood of the Lord. First let a man approve himself after scrutiny, and thus let him eat of the loaf and drink of the cup. For he that eats and drinks eats and drinks judgment against himself if he does not discern the body." (1 Cor. 11:27-29) Unclean, unscriptural or hypocritical practices would disqualify one from eating. If he should eat in that condition he would be eating and drinking judgment against himself. He would be failing to appreciate Christ's sacrifice, its purpose and meaning. He would be showing disrespect and contempt for it. (Compare Hebrews 10:28-31.) Such a person would be in danger of being 'cut off from God's people,' as was the one in Israel who partook of a communion meal in an unclean state.—Lev. 7:20.

In fact, Paul compares the Lord's Evening Meal to an Israelite communion meal when he speaks first of the partakers sharing together in Christ and then says: "Look at that which is Israel in a fleshly way: Are not those who eat the sacrifices sharers with the altar? . . . You cannot be drinking the cup of Jehovah and the cup of demons; you cannot be partaking of 'the table of Jehovah' and the table of demons."—1 Cor. 10:18-21.

PARTAKERS AND OTHER ATTENDERS AT THE MEAL

Jesus had gathered his twelve apostles, saying to them: "I have greatly desired to eat this passover with you before I suffer." (Luke 22:15) But John's eyewitness account indicates that Jesus dismissed the traitorous Judas before instituting the Memorial meal. During the Passover, Jesus, knowing that Judas was his betrayer, dipped a morsel of the Passover meal and handed it to Judas, instructing him to leave. (John 13:21-30) Mark's account also intimates this order of events. (Mark 14:12-25) During the Lord's Evening Meal that followed, Jesus passed the bread and the wine to the eleven remaining apostles, telling them to eat and drink. (Luke 22:19, 20) Afterward he spoke to them as "the ones that have stuck with me in my trials," a further indication that Judas had been dismissed.—Luke 22:28.

There is no evidence that Jesus himself ate the bread thus offered or drank out of the cup during this Memorial meal. The body and blood he gave was in their behalf and for validating the new covenant, through which their sins were removed. (Jer. 31:31-34; Heb. 8:10-12; 12:24) Jesus had no sins. (Heb. 7:26) He mediates the new covenant between Jehovah God and those chosen as Christ's associates. (Heb. 9:15; see COVENANT.) Besides the apostles present at that meal, there were to be others making up the spiritual "Israel of God," a "little flock," who would eventually be kings and priests with Christ. (Gal. 6:16; Luke 12:32; Rev. 1:5, 6; 5:9, 10) All of Christ's spiritual brothers on earth, therefore, would be partakers in this meal each time it is celebrated. They are shown to be "certain first fruits of his creatures" (Jas. 1:18), bought from mankind as "first fruits to God and to the Lamb," and are revealed in John's vision to number 144,000.—Rev. 14:1-5.

Observers not partaking

The Lord Jesus Christ revealed that, at his second presence, there would be persons who would do good to his spiritual brothers, visiting them in time of need, and giving them assistance. (Matt. 25:31-46) Would these, who might attend the celebration of the Lord's Evening Meal, qualify as partakers of the emblems? The Scriptures say that God will provide through his holy spirit evidence and assurance to those qualified to partake of the emblems as "heirs indeed of God, but joint heirs with Christ," that they are God's sons. The apostle Paul writes: "The spirit itself bears witness with our spirit that we are God's children." He goes on to explain that there are others who benefit from God's arrangement for these sons: "For the eager expectation of the creation is waiting for the revealing of the sons of God." (Rom. 8:14-21) Since the joint heirs with Christ are to 'rule as kings and priests over the earth,' the Kingdom will benefit those living under it. (Rev. 5:10; 20:4, 6; 21:3, 4) Those benefiting would naturally be interested in the Kingdom and its development. Such persons therefore would attend and observe the celebration of the Lord's Evening Meal, but not being joint heirs with Christ and spiritual sons of God, they would not partake of the emblems as joint participants in the death of Christ, with hope of resurrection to a heavenly life with him.—Rom. 6:3-5.

NO TRANSUBSTANTIATION OR CONSUBSTANTIATION

Jesus still had his fleshly body when offering the bread. This body, whole and entire, was to be offered as a perfect, unblemished sacrifice for sins the next afternoon (of the same day of the Hebrew calendar, Nisan 14). He also retained all his blood for that perfect sacrifice. "He poured out his soul [which is in the blood] to the very death." (Isa. 53:12; Lev. 17:11) Consequently, during the evening meal he did not perform a miracle of transubstantiation, changing the bread into his literal flesh and the wine into his literal blood. For the same reasons, it cannot be truly said that he miraculously caused his flesh and his blood to be present or combined with the bread and wine, as is claimed by those who adhere to the doctrine of consubstantiation.

Moreover, eating actual human flesh and blood would be cannibalism. Jesus' words, "Unless you eat the flesh of the Son of man and drink his blood, you

have no life in yourselves," had figurative meaning, but were taken literally by some of his Jewish disciples, and they said: "This speech is shocking; who can listen to it?" This indicated the Jewish view on eating human flesh and blood, as inculcated by the Law.—John 6:53, 60.

Additionally, drinking blood was a violation of God's law, not only as stated in the Law covenant, but also as declared by Jehovah God himself to Noah, prior to the Law. (Gen. 9:4; Lev. 17:10) The Lord Jesus Christ would never instruct others to violate God's law. He himself said: "Whoever, therefore, breaks one of these least commandments and teaches mankind to that effect, he will be called 'least' in relation to the kingdom of the heavens." (Matt. 5:19) Furthermore, Jesus commanded: "Keep doing this . . . in *remembrance* of me," not in *sacrifice* of me.—1 Cor. 11:23-25.

The bread and the wine are, therefore, emblems, representing Christ's flesh and blood in a symbolic way, just as were his words about eating his flesh and drinking his blood. Jesus had said to those offended by his words: "For a fact, the bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) This was given at his death as a sacrifice on the torture stake. His body was buried and was disposed of by his Father before it could corrupt. (Acts 2:31) No one ever ate any of his flesh or blood, literally.

PROPER, ORDERLY OBSERVANCE

The Christian congregation at Corinth had gotten into a bad spiritual state, in some respects, so that, as the apostle Paul said: "Many among you are weak and sickly, and quite a few are sleeping in death." This was to a great extent due to their misunderstanding of the Lord's Evening Meal and its significance. They were failing to respect the sacredness of the occasion. Those of the congregation who had considerable means ate and drank fully at home before attending the celebration, some being drowsy, and some actually intoxicated. Those of little means came hungry, looking forward to the observance of the Memorial to satisfy their appetites. Evidently the hungry ones were going ahead and eating before the others arrived. Both groups did not appreciate that the meal was one picturing unity. They did not have full realization of the seriousness of the matter, that the emblems represented the body and blood of the Lord, and that the meal was a remembrance of his death. Paul emphasized the grave danger to those who partook not discerning these facts.—1 Cor. 11:20-34.

LO-RUHAMAH (Lo-ru·ha'mah) [she was not shown mercy]. A girl borne by Gomer, the wife of Hosea. Jehovah told the prophet to give the child this name because He would "no more show mercy again to the house of Israel." God thus indicated his rejection of Israel as a whole. (Hos. 1:6-8) Earlier, when Jezreel was born, it was said that Gomer "bore to him [Hosea] a son," but regarding Lo-ruhamah it is only stated that Gomer "proceeded to become pregnant another time and to give birth to a daughter," without direct personal reference to Hosea. Though the account does not specifically say, it has been suggested that this child was the fruit of Gomer's adultery and was not the prophet's own offspring. (Hos. 1:2, 3) There is allusion to her symbolic name in Hosea 2:1, 23.

LOT, I [Heb., *goh·ral'*, pebble, lot, portion]. The casting of lots is an ancient custom for deciding a question at issue. The method used was to cast pebbles or small bits or tablets of wood or stone into the gathered folds of a garment, "the lap," or in a vase, and then shake them. The one whose lot fell out was the one chosen, or sometimes the lot was drawn out of the lap or some receptacle. The lot, like the oath, implied a prayer with it. Prayer was either expressed or implied, and Jehovah's intervention was sought and anticipated. Lot is used in Isaiah 57:6 and Jeremiah 13:25 with the thought of "share" or "portion."

USES

Proverbs 16:33 says: "Into the lap the lot is cast down, but every decision by it is from Jehovah." In Israel the proper use of a lot was to end a controversy: "The lot puts even contentions to rest, and it separates even the mighty from one another." (Prov. 18:18) It was not used for sport, play or gambling. There were no bets, wagers or stakes, no losses or winnings. It was not done to enrich the temple or the priests or for charity. Contrariwise, the Roman soldiers did have selfish gain in mind when they cast lots for Jesus' garments, as foretold at Psalm 22:18.—Matt. 27:35.

On Atonement Day

The first mention in the Bible of drawing lots is in connection with selecting the goats for Jehovah and for Azazel on Atonement Day. (Lev. 16:7-10) In Jesus' time this was performed at Herod's temple by the high priest's drawing from a receptacle two lots made, it is said, of boxwood or gold. The lots, respectively marked "For Jehovah" and "For Azazel," were then placed on the heads of the goats.

Division of Promised Land

Jehovah commanded that the division of the Promised Land among the twelve tribes be performed by casting lots. (Num. 26:55, 56) The book of Joshua gives a detailed discussion of this, the word "lot(s)" occurring more than twenty times in chapters 14-21. Lots were drawn before Jehovah at the tent of meeting in Shiloh and under the supervision of Joshua and High Priest Eleazar. (Josh. 17:4; 18:6, 8) The Levite cities were also selected by lot. (Josh. 21:8) Jehovah obviously caused the lot to fall in harmony with his previous prophecy regarding the general location of the tribes.—Gen. chap. 49.

Temple service

Lots were drawn to determine the order of service at the temple for the twenty-four divisions of the priesthood. (1 Chron. 24:5-18) Here the secretary of the Levites wrote the names of the heads of the paternal houses, and they were evidently picked out in succession. Also, in this manner the Levites were allotted to temple service as singers, gatekeepers, treasurers, etc. (1 Chron. 24:31; chaps. 25, 26; Luke 1:8, 9) The lot was used in selecting men for military duty against Gibeah. (Judg. 20:9) After the return from exile lots were used to arrange for the supplying of wood for temple service and to designate who should move into Jerusalem.—Neh. 10:34; 11:1.

Other uses

Lots were used to point out offenders. In Jonah's case the mariners cast lots to find out on whose account the storm had come upon them. (Jonah 1:7, 8) By the use of lots Jonathan was pointed out as the one breaking Saul's foolish oath.—1 Sam. 14:41, 42.

Lots were used by the enemies of Israel in dividing war booty and captives. (Joel 3:3; Obad. 11) Haman had "Pur, that is, the Lot" cast as a form of divination to determine the auspicious day for the extermination of the Jews throughout the Persian Empire. (Esther 3:7) The plural is *pu·rim'*, from which the Festival of Purim, also called the Festival of Lots, gets its name.—Esther 9:24-26.

Urim and Thummim

Although lots are not mentioned directly in connection with the Urim and Thummim placed by Moses in the breastpiece worn by the high priest (Lev. 8:7-9), and it is not known just what the Urim and Thummim were, nevertheless, they were used to settle a problem in a manner similar to two lots. The Urim and Thummim seem to be connected with the casting of lots at 1 Samuel 14:41, 42. They are sometimes spoken of as sacred lots. When a question

important to the nation arose, upon which a decision could not be made, the high priest would stand before Jehovah and receive Jehovah's decision by means of these sacred lots.

In time of the apostles

Lots were used by the disciples of Jesus, along with their prayer, to determine who would fill the place of Judas Iscariot as one of the twelve who had been witnesses to Jesus' activities and his resurrection, and Matthias was chosen. (Acts 1:21-26) The Greek word here is *kle'ros* and is related to the word *kle·ro·no·mi'a*, inheritance. *Kle'ros* is used at Colossians 1:12 and 1 Peter 5:3 in regard to the allotment or inheritance that God has given to Christians.

But we do not read of lots being used after Pentecost 33 C.E. for selecting overseers and their assistants or to decide matters of importance. Selection of overseers and their assistants was to be based on the evidence of the fruitage of the holy spirit in their lives (1 Tim. chap. 3; Titus 1), while other decisions were based on the fulfillment of prophecy, angelic guidance, the principles of God's Word and Jesus' teachings, and the direction of holy spirit. (Acts 5:19-21; 13:2, 3; 14:23; 15:15-19, 28) The apostle Paul states: "All Scripture is inspired of God and beneficial . . . for setting things straight."—2 Tim. 3:16.

LOT, II [covering]. A grandson of Terah and son of Abraham's (Abram's) brother Haran; hence, Abraham's nephew.—Gen. 11:27.

Lot's father Haran died in Ur of the Chaldees and Lot therefore went with Terah, Abram and Sarai from Ur to Haran, where his grandfather Terah died. (Gen. 11:28, 31, 32) Lot then journeyed to Canaan with Abram and Sarai, and later accompanied them to and from Egypt. (Gen. 12:4, 5; 13:1) Because the accumulated possessions of Lot and Abram had become many, when they returned to Canaan the land was unable to sustain them together. Also, quarreling arose between their herdsmen. (Gen. 13:5-7) Abram, not wishing to see this continue, suggested that they separate, giving his nephew his choice of land. Lot selected a well-watered area, the whole district of Lower Jordan. He moved his camp to the E and eventually pitched tent near Sodom. (Gen. 13:8-12) But Lot did not become like the Sodomites. He proved himself to be a "righteous man" who "by what he saw and heard while dwelling among them from day to day was tormenting his righteous soul by reason of their lawless deeds."—2 Pet. 2:8.

At the time four invading confederate kings defeated five local kings, including the king of Sodom, the victors looted the city and took Lot captive. Learning of Lot's plight, Abram mustered 318 slaves, defeated the captors, recovered all the property and rescued Lot.—Gen. 14:1-16.

VISITED BY ANGELS

Later, when visited by two angels at the time of Sodom's impending destruction, Lot extended hospitality to them. But the men of the city surrounded the house and demanded that the visitors be brought out to them for immoral purposes. Lot sought to protect his guests even to the point of offering his two virgin daughters to the mob. Angered, the mob pressed heavily in on Lot, whereupon his angelic visitors brought him indoors and struck the wicked Sodomites with blindness.—Gen. 19:1-11.

Delivered from Sodom

The angels then informed Lot that the outcry against the inhabitants of Sodom had grown loud before Jehovah and that they had been sent to destroy the city. As instructed, Lot warned his prospective sons-in-law, who evidently were intending to take his daughters as wives but had not yet done so. (Compare Genesis 19:8, 14.) However, his sons-in-law did not heed his words. (Gen. 19:12-14) At dawn the two angels urged prompt departure, hastening it by seizing the hands of Lot, his wife and his two daughters. In keeping with Lot's request, the angels permitted him to flee to the nearby city of Zoar. After Lot arrived there, Jehovah brought fiery destruction upon Sodom and Gomorrah. However, Lot's wife (who is unnamed in the Scriptures) disobediently "began to look around from behind him," perhaps with longing for the things left behind. For doing so, "she became a pillar of salt."—Gen. 19:15-26.

Lot later moved from Zoar and began dwelling in a cave in a mountainous region. The prospective sons-in-law of Lot evidently having died in Sodom, Lot's two daughters were without mates and caused their father unwittingly to have sexual relations with them while he was under the influence of wine. This they did to preserve offspring from their father. As a result, each daughter had a son, from whom the Moabites and the Ammonites descended.—Gen. 19:30-38; Deut. 2:9, 19.

A WARNING

The authenticity of the Scriptural account regarding Lot is attested to by Jesus Christ. He showed that "in the days of the Son of man," or during his second presence, circumstances would parallel those of the days of Lot when persons were unconcernedly eating, drinking, buying, selling, planting and building until fire and sulphur rained down from heaven to destroy them all. Christ showed that at that future time persons should not return to the things behind, and he gave a striking example to show the dire consequences of doing so, by saying: "Remember the wife of Lot."—Luke 17:26-32.

LOTAN (Lo'tan) [coverer, or, a wrapping up]. A son of Seir the Horite and one of the sheiks of Edom. (Gen. 36:20, 29) His sons were Hori and Hemam (Homam) and his sister was named Timna.—Gen. 36:22; 1 Chron. 1:38, 39.

LOTS, FESTIVAL OF. See PURIM.

LOTUS TREE [Heb., *tse·'elim'*]. The thorny lotus (*Zizyphus lotus*) is a thickly branched shrub or low tree, often growing to a height of only five feet (1.5 meters). The leaves are small, oval and leathery, and at the base of each leaf is a pair of thorns. The only reference to it is at Job 40:21, 22, which speaks of Behemoth (the hippopotamus) as lying in the shade cast by the tree. While this tree is found in dry places in Palestine and Anti-Lebanon, Corswant's *Dictionary of Life in Bible Times* (p. 177) speaks of it as "flourishing in the hot and humid marshland" of N Africa.

LOUNGE. See BED.

LOVE. A dictionary definition of love is: A feeling of warm personal attachment or deep affection, as for a friend, for a parent or child, and so forth; warm fondness or liking for another; also, the benevolent affection of God for his creatures or the reverent affection due from them to God; also, the kindly affection properly expressed by God's creatures toward one another; that strong or passionate affection for a person of the opposite sex that constitutes the emotional incentive to conjugal union. One of the synonyms for love is "devotion."

The Scriptures use "love" in all the foregoing meanings, and also add to the meaning of the word. Aside from those meanings, the Scriptures speak also of love guided by principle, as love of righteousness or even love for one's enemies, for whom a person may not have affection. This facet or expression of love is an unselfish devotion to righteousness and a sincere concern for the lasting welfare of others, along with an active expression of this for their good.

The words *'a·hav'* and *'a·hev'* ("to love") and *'a·havah'* ("love") are the words primarily used in Hebrew to denote love in the foregoing senses, the context determining the sense and degree meant.

The Christian Greek Scriptures mainly employ forms of the words *a·ga'pe, phi·li'a* and two words drawn from *stor·ge'* (*e'ros*, love between the sexes, not being used), *a·ga'pe* appearing more frequently than the other terms.

Of the noun *a·ga'pe* and the verb form *a·ga·pa'o*, *An Expository Dictionary of New Testament Words*, by W. E. Vine, says (Vol. III, p. 21): "Love can be known only from the action it prompts. God's love is seen in the gift of His Son, I John 4:9, 10. But obviously this is not the love of complacency, or affection, that is, it was not drawn out by any excellency in its objects, Rom. 5:8. It was an exercise of the Divine will in deliberate choice, made without assignable cause save that which lies in the nature of God Himself, cp. Deut. 7:7, 8 . . . "

Regarding the verb *phi·le'o*, Vine comments: "[It] is to be distinguished from [*a·ga·pa'o*] in this, that *phile'o* more nearly represents tender affection. . . . Again, to love [*phi·le'o*] life, from an undue desire to preserve it, forgetful of the real object of living, meets with the Lord's reproof, John 12:25. On the contrary, to love life [*a·ga·pa'o*] as used in I Pet. 3:10, is to consult the true interests of living. Here the word [*phi·le'o*] would be quite inappropriate." (Pp. 21, 22)

James Strong's "Greek Dictionary of the New Testament" remarks, under *phi·le'o: "To be a friend to (fond of* [an individual or an object]), i.e. *have affection* for (denoting personal attachment, as a matter of sentiment or feeling; while [*a·ga·pa'o*] is wider, embracing espec. the judgment and the *deliberate* assent of the will as a matter of principle, duty and propriety."

A·ga'pe, therefore, carries the meaning of love guided or governed by principle. It may or may not include affection and fondness. That *a·ga'pe* may include affection and warmth is evident in many passages. At John 3:35, Jesus said: "The Father loves [*a·ga·pai'*] the Son." At John 5:20, he said: "The Father has affection for [*phi·lei'*] the Son." Certainly God's love for Jesus Christ is coupled with much affection. Also he explained: "He that loves [*a·ga·pon'*] me will be loved [*a·ga·pe·the'se·tai*] by my Father, and I will love [*a·ga·pe'so*] him." (John 14:21) This love of the Father and of the Son is accompanied by tender affection for such loving persons. Jehovah's worshipers must love him and his Son, as well as one another, in the same way.—John 21:15-17.

So, although distinguished by respect for principle, *a·ga'pe* is not unfeeling; otherwise it would not differ from cold justice. But it is not ruled by feeling or sentiment; it never ignores principle. Christians rightly show *a·ga'pe* toward others for whom they may feel no affection or fondness, doing so for their welfare. (Gal. 6:10) Yet, though not affection, they do feel compassion and sincere concern for such fellow humans, to the limits and in the way that righteous principles allow and direct.

However, while *a·ga'pe* refers to love governed by principle, there are good and bad principles. A wrong kind of *a·ga'pe* could be expressed, guided by bad principles. For example, Jesus said: "If you love [*a·ga·pa'te*] those loving you, of what credit is it to you? For even the sinners love those loving them. And if you do good to those doing good to you, really of what credit is it to you? Even the sinners do the same. Also, if you lend without interest to those from whom you hope to receive, of what credit is it to you? Even sinners lend without interest to sinners that they may get back as much." (Luke 6:32-34) The principle upon which such ones operate is: 'Do good to me and I will do good to you.'

The apostle Paul said of one who had worked alongside him: "Demas has forsaken me because he loved [*a·ga·pe'sas*] the present system of things." (2 Tim. 4:10) Demas apparently loved the world on the principle that love of it will bring material benefits. The apostle John says: "Men have loved [*e·ga'pe·san*] the darkness rather than the light, for their works were wicked. For he that practices vile things hates the light and does not come to the light, *in order that his works may not be reproved.*" (John 3:19, 20) Because it is a truth or principle that darkness helps cover their wicked deeds, they love it.

Jesus commanded: "Love [*a·ga·pa'te*] your enemies." (Matt. 5:44) God himself established the principle, as the apostle Paul states: "God recommends his own love [*a·ga'pen*] to us in that, while we were yet sinners, Christ died for us. . . . For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life." (Rom. 5:8-10) An outstanding instance of such love is God's dealing with Saul of Tarsus, who became the apostle Paul. (Acts 9:1-16; 1 Tim. 1:15) Loving our enemies, therefore, should be governed by the principle established by God and should be exercised in obedience to his commandments, whether or not such love is accompanied by any warmth or affection.

GOD

The apostle John writes: "God is love." (1 John 4:8) He is the very personification of love, which is his dominant quality. The reverse is not true, however, that 'love (the abstract quality) is God.' He reveals himself in the Bible as a *Person*, and figuratively speaks of his "eyes," "hands," "heart," "soul," and so forth. He has also other attributes, among them justice, power and wisdom. (Deut. 32:4; Job 36:22; Rev. 7:12) Moreover, he has the capacity to hate, a quality the very opposite of love. His love of righteousness requires his hatred of wickedness. (Deut. 12:31; Prov. 6:16) Love includes the feeling and expression of warm personal affection, which only a *person* can have, or which can be extended toward a *person*. Certainly God's Son Jesus Christ is not an abstract quality, and he spoke of being with his Father, working with him, pleasing him, hearing him, and of angels beholding the face of his Father, things impossible with a mere abstract quality.—Matt. 10:32; 18:10; John 5:17; 6:46; 8:28, 29, 40; 17:5.

Evidence of his love

The evidence that Jehovah the Creator and God of the universe is love is abundant. This can be seen in the physical creation itself. With what remarkable care it has been made for the health, pleasure and welfare of man! Man is made so as, not only to exist, but to enjoy eating, to delight in viewing the color and beauty of creation, the company of animals and especially of his fellowmen, in communication with them, and in the countless other delights of living. (Ps. 139:14, 17, 18) But even more has Jehovah displayed his love in making man in his image and likeness (Gen. 1:26, 27), with the capacity of love and of spirituality, and in the revelation of himself to man through his Word and his holy spirit.—1 Cor. 2:12, 13.

Jehovah's love toward mankind is that of a Father toward his children. (Matt. 5:45) He spares nothing that is for their good, no matter what it costs him; his love transcends anything that we can feel or express. (Eph. 2:4-7; Isa. 55:8; Rom. 11:33) His greatest manifestation of love, the most loving thing that a parent can do, he did for mankind. That was the giving of the life of his own faithful, only-begotten Son. (John 3:16) As the apostle John writes: "As for us, we love, because he first loved us." (1 John 4:19) He is, accordingly, the Source of love. John's fellow apostle, Paul, writes: "For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us."—Rom. 5:7, 8; 1 John 4:10.

God's everlasting love

Jehovah's love for his faithful servants is everlasting; it does not fail or diminish, no matter in what circumstances, high or low, his servants may be, nor what things, great or small, may come against them.

The apostle Paul exclaimed: "For I am convinced that neither death nor life nor angels nor governments nor things now here nor things to come nor powers nor height nor depth nor any other creation will be able to separate us from God's love that is in Christ Jesus our Lord."—Rom. 8:38, 39.

God's sovereignty based on love

Jehovah glories in the fact that his sovereignty and the support of it by his creatures is based primarily on love. He desires only those who love his sovereignty because of his fine qualities and because it is righteous, who prefer his sovereignty to any other. (1 Cor. 2:9) They choose to serve under his sovereignty rather than to try to be independent, such is their knowledge of him and his love, justice and wisdom, far surpassing their own. (Ps. 84:10, 11) The Devil failed in this respect, egotistically seeking independence for himself, as did Adam and Eve. In fact, the Devil challenged God's way of ruling, saying, in effect, that it was unloving, unrighteous (Gen. 3:1-5), and that God's creatures did not serve him because of love, but through selfishness.—Job 1: 8-12; 2:3-5.

Jehovah God allowed the Devil to live and to put his servants, even his only-begotten Son, to the test, to the point of death. God foretold the faithfulness of Jesus Christ. (Isa. chap. 53) How could he do this, staking his word on his Son? Because of love. He knew his Son and he knew the love his Son had for his Father and for righteousness. (Heb. 1:9) Jehovah knew his Son most intimately and thoroughly. (Matt. 11:27) He had full trust and confidence in the Son's faithfulness. More than that, he had the basis for certainty, since "love never fails"; "love . . . is a perfect bond of union." (1 Cor. 13:8; Col. 3:14) It is the most powerful bond in the universe, perfect love bonding the Son and the Father together unbreakably. For like reasons, God could trust his organization of servants, that love would hold most of them unmovably to him under test, and that his organization of creatures would never secede *in toto*. —Ps. 110:3.

JESUS CHRIST

Being for untold ages associated most closely with his Father, the Source of love, and knowing him most intimately and thoroughly, Jesus Christ could say: "He that has seen me has seen the Father also." (John 14:9; Matt. 11:27) Therefore Jesus' love is complete, perfect. (Eph. 3:19; Col. 2:9) He told his disciples: "No one has love greater than this, that someone should surrender his soul in behalf of his friends." (John 15:13) He had told them: "I am giving you a new commandment, that you love one another; just as I have loved you, that you also love one another." (John 13:34) This commandment was new, in that the Law, under which Jesus and his disciples were at that time, commanded a person: "You must love your fellow [or neighbor] as yourself." (Lev. 19:18; Matt. 22:39) It called for neighbor love but not for a self-sacrificing love, even to the point of giving one's own life in his behalf. Jesus' life and death exemplified the love this new commandment called for. The follower of Christ is not only to do good when the occasion arises. Rather, he is to take the initiative, under Christ's direction, to help others spiritually and otherwise. He is to work actively for their good. The preaching and teaching of the good news to others, some of whom may be enemies, is one of the greatest expressions of love, for it can result in everlasting life to them. The Christian must 'impart, not only the good news of God, but also his own soul' in helping and working with those who accept the good news. (1 Thess. 2:8) And he should be ready to surrender his soul (or life) in behalf of them.—1 John 3:16.

HOW ONE ACQUIRES LOVE

Love is a fruit of God's spirit. (Gal. 5:22) God's spirit was employed in creating the first man and woman, giving them a measure of this attribute of God, namely, love, and the capacity to extend, enlarge and enrich it. For love is not a quality that one has and does not know why, as is the case with certain physical or mental abilities, such as physical beauty or talent in music, and similar inherited qualities. Godly love cannot exist in the person apart from knowledge, and, additionally, meditation, appreciation and service of God. Only by this can one become an imitator of God, the Source of love. (Ps. 77:11; Eph. 5:1, 2; Rom. 12:2) Adam failed in that he did not cultivate love of God; he did not progress toward perfection of love, as shown by the fact that he was not bound to God by that perfect bond of union. Adam, nevertheless, even though imperfect and sinful, passed on to his offspring, "in his image," the ability and capacity to love. (Gen. 5:3) Humankind in general expresses that love, but it is often a misguided, deteriorated, twisted love.

Love can be misguided

For these reasons, it is evident that real, properly directed love can come only by seeking and following God's spirit and the knowledge that comes from his Word. For example, a parent may have affection for his child. But he may let that love deteriorate or be misguided by sentimentality. He may give the child everything and deny him nothing. He may not exercise his parental authority in giving discipline and at times actual chastisement. (Prov. 22:15) Such supposed "love" may actually be family pride, which is selfishness. The Bible says such a person is exercising, not love, but hate, because he is not taking the course that will save his child's life.—Prov. 13:24; 23:13, 14.

This is not the love that comes from God, doing that which is good and beneficial for the other person. "Love builds up." (1 Cor. 8:1) Love is not sentimentality. It is firm, strong, directed by godly wisdom, adhering first of all to that which is chaste, right. (Jas. 3:17) God demonstrated this with Israel, whom he punished severely for disobedience, for their own everlasting welfare. (Deut. 8:5; Prov. 3:12; Heb. 12:6) The apostle Paul says to Christians: "It is for discipline you are enduring. God is dealing with you as with sons. For what son is he that a father does not discipline? . . . Furthermore, we used to have fathers who were of our flesh to discipline us, and we used to give them respect. Shall we not much more subject ourselves to the Father of our spiritual life and live? For they for a few days used to discipline us according to what seemed good to them, but he does so for our profit that we may partake of his holiness. True, no discipline seems for the present to be joyous, but grievous; yet afterward to those who have been trained by it it yields peaceable fruit, namely, righteousness."—Heb. 12:7-11.

Knowledge of God and his purposes gives love right direction

Love must be *first* to God, above all others. Otherwise it will become misdirected, and even lead into the worship of a creature or thing. Knowing God's purposes is essential, because one knows then what is best for his own welfare and that of others and will know how to express love in the proper way. This love to God is described in the Bible as loving Him with one's 'whole heart, mind, soul and strength.' (Matt. 22:36-38; Mark 12:29, 30) Love is primarily a quality of the heart. (1 Pet. 1:22) But if the mind is not equipped with knowledge of what true love is and how it acts, the heart's love can be expressed in the wrong direction. (Jer. 10:23; 17:9) The mind must know God and his qualities, his purposes, and how he expresses love. (1 John 4:7) In harmony with this, and since love is the most important quality, dedication to God is to the *person* of Jehovah himself (in whom love is the dominant quality), and is not to a work or a cause. Then, the soul, every fiber of one's organism, must carry out the love that is mo-

tivated by the heart and directed by the mind, and all one's strength must be put behind that effort.

Love is expansive

The true love that is a fruit of God's spirit is expansive. (2 Cor. 6:11-13) It is not stingy, confined or circumscribed. It must be shared to be complete. One must first love God (Deut. 6:5) and his Son (Eph. 6:24), then the whole association of his Christian brothers throughout the world. (1 Pet. 2:17; 1 John 2:10; 4:20, 21) He must love his wife, and she her husband. (Prov. 5:18, 19; Eccl. 9:9; Eph. 5:25, 28, 33) Love is to be extended to one's children. (Titus 2:4) All mankind, even a person's own enemies, are to be loved and Christian works are to be exercised toward them. (Matt. 5:44; Luke 6:32-36) The Bible, commenting on the fruits of the spirit, of which love is first, says: "Against such things there is no law." (Gal. 5:22, 23) This love has no law that can limit it. It may be practiced at any time or place to any extent toward those to whom it is due. In fact, the only debt Christians should be owing one another is love. (Rom. 13:8) This love for one another is an identifying mark of true Christians.—John 13:35.

HOW THE LOVE OF GOD ACTS

Love, such as God is, is so wonderful that it is hard to define. It is easier to tell how it acts. In the following discussion of this fine quality its application to Christians will be considered, for the apostle Paul, in writing on the subject, first emphasizes how essential it is for a Christian believer, then details how it acts unselfishly: "Love is long-suffering and kind. Love is not jealous, it does not brag, does not get puffed up, does not behave indecently, does not look for its own interests, does not become provoked. It does not keep account of the injury. It does not rejoice over unrighteousness, but rejoices with the truth. It bears all things, believes all things, hopes all things, endures all things."—1 Cor. 13:4-7.

"Love is long-suffering and kind." It puts up with unfavorable conditions and wrong actions of others with a purpose, to work out the eventual salvation of those doing wrong or of others involved in the circumstances, and to bring honor and vindication, finally, to God's name. (2 Pet. 3:15) Love is kind, no matter what the provocation may be. Roughness or harshness on the part of a Christian toward others would not accomplish any good. Nonetheless, love can be firm and act in justice in behalf of righteousness, those having authority disciplining wrongdoers; but even then, kindness is employed. Unkindness brings no benefit to the doer and can separate the one doing unrighteousness even farther from repentance and right works.—Rom. 2:4; Eph. 4:32; Titus 3:4, 5.

"Love is not jealous." It is not envious of good things coming to others. It rejoices in seeing a fellowman receiving a position of greater responsibility. It does not begrudge even one's enemies receiving good things. It is generous. God makes his rain fall on the righteous and the unrighteous. (Matt. 5:45) God's servants having love are content with their lot (1 Tim. 6:6-8) and their place, not getting out of place or selfishly seeking the position occupied by another. Satan the Devil selfishly and enviously did get out of his place, even desiring worship to be given to him by Jesus Christ.—Luke 4:5-8.

Love "does not brag, does not get puffed up." It does not seek the applause and admiration of creatures. (Ps. 75:4-7; Jude 16) One having love will not push the other person down to make himself appear greater. Rather, he will exalt God, and sincerely encourage and build up other persons. (Rom. 1:8; Col. 1:3-5; 1 Thess. 1:2, 3) He will be happy to see another Christian make advancement. And he will not boast of what he is going to do. (Prov. 27:1; Luke 12:19, 20; Jas. 4:13-16) He will realize that all he does is due to the strength coming from Jehovah. (Ps. 34:2; 44:8) Jehovah told Israel: "Let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight." —Jer. 9:24; 1 Cor. 1:31.

Love "does not behave indecently." It is not ill-mannered. It does not engage in indecent behavior, such as sexual abuses or shocking conduct. It is not rude, vulgar, discourteous, insolent or coarse, or disrespectful to anyone. One having love will avoid doing things that, in appearance or actions, disturb his Christian brothers. Paul instructed the congregation at Corinth: "Let all things take place decently and by arrangement." (1 Cor. 14:40) Love will also prompt one to walk honorably in the view of others who are not Christian believers.—Rom. 13:13; 1 Thess. 4:12; 1 Tim. 3:7.

Love "does not look for its own interests." It follows the principle: "Let each one keep seeking, not his own advantage, but that of the other person." (1 Cor. 10:24) Here is where concern for the everlasting welfare of others shows itself. This sincere concern for others is one of the strongest motivating forces in love, and one of the most effective and beneficial in its results. The possessor of love does not demand that everything be done *his* way. Paul said: "To the weak I became weak, that I might gain the weak. I have become all things to people of all sorts, that I might by all means save some. But I do all things for the sake of the good news, that I may become a sharer of it with others." (1 Cor. 9:22, 23) Neither does love demand its "rights"; it is more concerned with the spiritual welfare of the other person.—Rom. 14:13, 15.

Love "does not become provoked." It is not looking for an occasion or an excuse for provocation. It is not moved to outbursts of anger, which is a work of the flesh. (Gal. 5:19, 20) One having love is not easily offended by what others say or do. He is not afraid that his personal "dignity" may be injured.

Love "does not keep account of the injury." (Literally, it is not "reckoning the bad thing" [*Kingdom Interlinear Translation*].) It does not consider itself to be injured and so lay up that injury as something 'on the books of account,' to be settled, paid off in due time, in the meantime permitting no relations between the injured and the injurer to be carried on. That would be a vengeful spirit, condemned in the Bible. (Lev. 19:18; Rom. 12:19) Love will not impute evil motives to another, but will be inclined to make allowances and give others the benefit of the doubt. —Rom. 14:1, 5.

Love "does not rejoice over unrighteousness, but rejoices with the truth." It always sides with the right, finding no pleasure in wrong or in lies, or in any form of injustice, no matter if it is an enemy who is the victim. However, if a thing is wrong or misleading, it does not fear to speak out in the interests of truth and of others. (Gal. 2:11-14) Also, it prefers to suffer wrong rather than commit another wrong in an attempt to straighten out the matter. (Rom. 12:17, 20) But if another person is properly corrected by one having authority, the loving person will not sentimentally side with the chastised one and find fault with the correction or the authorized one who did the correcting. Such an action would not be love for the individual. It might gain the corrected one's favor, but would harm rather than help him. Love rejoices with the truth, even though it upsets previous beliefs held or statements made. It sticks with God's Word of truth.

Love "bears all things." It is willing to endure, to suffer for righteousness' sake. A literal rendering is, "all things it is covering." (*Kingdom Interlinear Translation*) One having love will be slow to expose to others one who wrongs him. If the offense is not too serious, he will overlook it. Otherwise he will follow the course recommended by Jesus at Matthew

18:15-17. If the other person asks forgiveness after the wrong is privately pointed out to him, and repairs the damage, the one having love will show that his forgiveness is real, that has completely covered the matter, as God has.—Prov. 10:12; 17:9; 1 Pet. 4:7, 8.

Love "believes all things." Love has faith in the things God has said in his Word of truth, even though outward appearances are against it and the unbelieving world scoffs. This love, especially toward God, is a recognition of his truthfulness, based on his record of faithfulness and reliability, just as we know and love a true, faithful friend and do not doubt when he tells us something for which we may not have proof. (Josh. 23:14) Love believes all God says, though it may not be able to grasp it thoroughly, and it is willing to wait patiently until the matter is more fully explained or until getting an understanding. (1 Cor. 13:9-12; 1 Pet. 1:10-13) Love also trusts in God's direction of the Christian congregation and his appointed servants and backs up their decisions based on God's Word. (1 Tim. 5:17; Heb. 13:17) However, love is not gullible, for it follows God's Word to "test the inspired expressions to see whether they originate with God," and tests everything by the measuring rule of the Bible. (1 John 4:1; Acts 17:11, 12) Love produces confidence in one's faithful Christian brothers, not suspecting them or disbelieving them unless there is absolute proof that they are wrong. —2 Cor. 2:3; Gal. 5:10; Philem. 21.

Love "hopes all things." It has hope in all the things Jehovah has promised. (Rom. 12:12; Heb. 3:6) It continues to work, waiting patiently for Jehovah to bring fruitage, to make things grow. (1 Cor. 3:7) A person having love will hope the best for his Christian brothers through any circumstances in which they might be, even though some may be weak in faith. He will realize that if Jehovah is patient with such weak ones, he should certainly adopt the same attitude. (2 Pet. 3:15) And those he is helping to learn the truth he continues to assist, hoping and waiting for them to be moved by God's spirit to serve him.

Love "endures all things." Love is required for the Christian to keep his integrity toward Jehovah God. There is nothing the Devil can do to test the soundness of the Christian's devotion and faithfulness to God but what love will endure in a way that holds him true to God.—Rom. 5:3-5; Matt. 10:22.

"Love never fails"; it endures and continues to grow. New knowledge and understanding may correct things we once believed; hope changes as the hoped-for things are realized and new things are hoped for, but love always remains in its fullness and continues to be built up stronger and stronger.—1 Cor. 13:8-13.

"A TIME TO LOVE"

As to the period of its extension to others, love is restricted only toward those whom Jehovah shows are unworthy of it, or toward those set in a course of badness. Love is extended to all persons until they show they are haters of God. Then the time comes for love's expression toward them to end. Both Jehovah God and Jesus Christ love righteousness and hate lawlessness. (Ps. 45:7; Heb. 1:9) Those who intensely hate the true God are not persons toward whom love is to be expressed. Indeed, it would accomplish no good to continue exercising love toward such ones, for those who hate God will not respond to his loving-kindness. (Ps. 139:21, 22; Isa. 26:10) Therefore God properly hates them and has a time to act against them.—Ps. 21:8, 9; Eccl. 3:1, 8.

THINGS NOT TO BE LOVED

The apostle John writes: "Do not be loving either the world or the things in the world. If anyone loves the world, the love of the Father is not in him; because everything in the world—the desire of the flesh and the desire of the eyes and the showy display of one's means of life—does not originate with the Father, but originates with the world. (1 John 2:15, 16) He says, later on, "the whole world is lying in the power of the wicked one." (1 John 5:19) Accordingly, those who love God hate every evil way.—Ps. 101:3; 119:104, 128; Prov. 8:13; 13:5.

While the Bible shows that husbands and wives should love one another, and that this love includes the conjugal relationship (Prov. 5:18, 19; 1 Cor. 7:3-5), it points out the wrongness of sexual love toward another not one's spouse, a fleshly, worldly practice. (Prov. 7:18, 19, 21-23) Another thing of the world is materialism, "love of money" (*phi·lar·gu·ri'a*, literally, "fondness of silver" [*Kingdom Interlinear Translation*]), which is a root of all sorts of injurious things.—1 Tim. 6:10; Heb. 13:5.

Jesus Christ scathingly denounced the hypocritical religious leaders of the Jews who liked to pray standing in the synagogues and on the corners of the broadways to be visible to men, and who loved the prominent places at evening meals and the front seats in the synagogues. He pointed out that they had already received in full their reward, that which they loved and desired, namely, honor and glory from men; therefore no reward at all was due them from God. (Matt. 6:5; 23:2, 5-7; Luke 11:43) The record reads: "Many even of the rulers actually put faith in [Jesus], but because of the Pharisees they would not confess him, in order not to be expelled from the synagogue; for they loved the glory of men more than even the glory of God."—John 12:42, 43; 5:44.

Christ, in speaking to his disciples about his death, emphasized that those who wished to be his ministers would have to follow him. He said: "He that is fond of [*phi·lon'*] his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." (John 12:23-25) One who preferred to protect his life now rather than to be willing to lay down his life as a follower of Christ would lose out on everlasting life, but he that considered life in this world as secondary, and who loved Jehovah and Christ and their righteousness above everything else would receive everlasting life.

God hates liars, for they have no love of the truth. He declared to the apostle John in vision: "Outside [the holy city, New Jerusalem] are the dogs and those who practice spiritism and the fornicators and the murderers and the idolaters and everyone liking [*phi·lon'*] and carrying on a lie."—Rev. 22:15; 2 Thess. 2:10-12.

ONE'S LOVE CAN COOL OFF

Jesus Christ, in telling his disciples of the things ahead, indicated that the love (*a·ga'pe*) of many who professed belief in God would cool off. (Matt. 24:3, 12) The apostle Paul said that, as a feature of the critical times to come, men would become "lovers of money." (2 Tim. 3:1, 2) It is evident, therefore, that one can lose sight of right principles and that the proper love he once had can fade away. This emphasizes the importance of constant exercise and development of love by meditation on God's Word and by molding one's life according to His principles.—Eph. 4:15, 22-24.

LOVE FEASTS [Gr., *a·ga'pai* (pl. of *a·ga'pe*, love)]. The Bible does not describe these love feasts nor does it indicate how often they were held. (Jude 12) They were not commanded by the Lord Jesus Christ or his apostles, and it is apparent that they are not to be considered mandatory or permanent. Some say they were occasions when materially prosperous Christians held banquets to which their poor fellow believers were invited. Together the fatherless, the widows, the rich and the less fortunate shared a bountiful table in a spirit of brotherhood. *The Interpreter's Bible*, Volume 12, page 333, says: "The love feast was more than a symbol in the early church. It was a hearty meal whose cost was partly defrayed by the church. It demonstrated the family spirit of equality and

community of goods. For many humble members of the church it was their best meal of the week. Gluttony and clannishness contradicted the whole spirit of such occasions."

Tertullian, an early Christian writer, gives a description of the love feasts, recounting that the participants, before reclining to eat, offered prayer to God. They would eat and drink with moderation, only enough to satisfy hunger and thirst, remembering that even during the night they must worship God. Their conversation was as those who knew that the Lord was listening. Each sang a song, and the feast closed with prayer.

That these feasts were originally held with good intent is indicated by the word used to describe them. *A·ga'pe* is the Greek word used for the highest form of love, love based on principle. It is the kind of love that the Bible says "God is." (1 John 4:8) It is listed as a fruit of the spirit at Galatians 5:22 and described at length in 1 Corinthians 13:4-7.

NOT THE "LORD'S EVENING MEAL"

There does not appear to be any basis for connecting such love feasts with the Lord's Evening Meal (Memorial), as some have done, saying that the love feasts took place either before or after the observance of the Memorial. The Lord's Evening Meal is an anniversary taking place yearly on the same day, the fourteenth day of the lunar month Nisan, whereas the love feasts seem to have taken place often and not necessarily on a regular schedule. The apostle Paul condemns the making of an ordinary meal out of the Lord's Evening Meal and adds: "Certainly you do have houses for eating and drinking, do you not? . . . If anyone is hungry, let him eat at home." (1 Cor. 11:22, 34) This was an evening to be observed with seriousness and meditation on its significance and not an occasion for eating and drinking at the meeting place.

Neither are these love feasts the same as the "taking of meals" ("breaking of bread," *AV*) mentioned at Acts 2:42, 46; 20:7. Bread in those times was usually made in thin cakes. Unleavened bread would be crisp as well. Bread was not cut, but broken, which gave rise to the phrase "breaking bread," with reference oftentimes to the partaking of an ordinary meal. —Acts 2:46, *AV*, compare *NW*.

MISUSED BY SOME

As a literal meal, love feasts became subject to various abuses by those who did not have the proper spiritual outlook, and not being commanded by the Lord Jesus Christ or his apostles but being only a custom, they were later discontinued. Jude's words indicate that some associated on these occasions with bad motives: "These are the rocks hidden below water in your love feasts while they feast with you, shepherds that feed themselves without fear." (Jude 12) Peter indicates the infiltration of evildoers and those teaching false doctrine among true Christians, saying: "They consider luxurious living in the daytime a pleasure. They are spots and blemishes, indulging with unrestrained delight in their deceptive teachings while feasting together with you." (2 Pet. 2:13) While Christians up to and including the present time have continued to have pleasurable fellowship and have helped one another materially as far as it is within their power, there is no basis for the revival of love feasts as a custom in the Christian congregation.—Jas. 1: 27; 2:15.

LOVING-KINDNESS. See KINDNESS.

LOYALTY. Faithful adherence to a sovereign or government, or to a leader, a cause, or the like. It connotes devoted attachment, the feeling of devotion to something or someone, trueness to any person or persons to whom one owes fidelity.

In the Hebrew Scriptures, the adjective *hha·sidh'* is variously translated by the English words "loyal," "kind," "holy," and similar terms. The noun *hhe'sedh* has reference to kindness, but contains more than the thought of tender regard or kindness stemming from love, though it includes such traits. It is kindness that lovingly attaches itself to an object until its purpose in connection with that object is realized. Such is the sort of kindness that God expresses toward his servants and that they express toward him. It therefore comes into the field of loyalty, a righteous, devoted, holy loyalty.

In the Greek Scriptures the noun *ho·si·o'tes* and the adjective *ho'si·os* carry the thought of holiness, righteousness, reverence, being devout, pious; the careful observance of all duties toward God. It involves a right relation toward God.

There appear to be no English words that exactly express the full meaning of the Hebrew and Greek words, but "loyalty," including, as it does, the thought of devotion and faithfulness, when used in connection with God and his service, serves to give a close approximation. The best way to determine the full meaning of the Bible terms in question is to examine their usage in the Bible.

JEHOVAH'S LOYALTY

Jehovah God the Most Holy One, devoted to righteousness as he is, and exercising unbreakable loving-kindness toward those who serve him, dealing in righteousness and trueness even with his enemies, is eminently dependable. It is said of him: "Great and wonderful are your works, Jehovah God, the Almighty. Righteous and true are your ways, King of eternity. Who will not really fear you, Jehovah, and glorify your name, because you alone are loyal?" (Rev. 15: 3, 4) Loyalty to righteousness and justice as well as love for his people prompts him to act in judgment, about which an angel was moved to say: "You, the One who is and who was, the loyal One, are righteous, because you have rendered these decisions."—Rev. 16:5; compare Psalm 145:17.

Jehovah is loyal to his covenants. (Deut. 7:9) Because of his covenant with his friend Abraham he exercised long-suffering and mercy for centuries toward the nation of Israel. (2 Ki. 13:23) Through his prophet Jeremiah he appealed to Israel: " 'Do return, O renegade Israel,' is the utterance of Jehovah. 'I shall not have my face drop angrily upon you people, for I am loyal.' " (Jer. 3:12) Those who are loyal to him can rely fully on him. David, in prayer, asked for God's help and said: "With someone loyal you will act in loyalty; with the faultless, mighty one you will deal faultlessly." (2 Sam. 22:26) In an appeal to the people, David asked them to turn away from what is bad and do what is good, "for," he said, "Jehovah is a lover of justice, and he will not leave his loyal ones. To time indefinite they will certainly be guarded."—Ps. 37:27, 28.

Those who are loyal to Jehovah can count on his closeness and his help to the very end of their faithful course, and can rest in full security, knowing that he will remember them no matter what situation arises. He guards their way. (Prov. 2:8) He guards their lives or souls. (Ps. 97:10) He counts the death of those loyal to him precious, for they have died, not merely as sinners dying on account of Adam's sin; rather, theirs is a death of integrity in answer to Satan's challenge of God's sovereignty.—Ps. 116:15.

JESUS CHRIST

Jesus Christ when on earth was greatly strengthened in the knowledge that God had caused to be foretold of him that, as God's chief "loyal one," his soul would not be left in Sheol. (Ps. 16:10) On the day of Pentecost, 33 C.E., the apostle Peter applied this prophecy to Jesus, saying: "[David] saw beforehand and spoke concerning the resurrection of the Christ, that neither was he forsaken in Hades nor did his flesh see corruption. This Jesus God resurrected, of which fact we are all witnesses." (Acts 2:25-28, 31, 32; compare Acts 13:32-37.) *The Expositor's Greek*

New Testament, in a comment on Acts 2:27, says that the Hebrew word *hha·sidh'* (used in Psalm 16:10) denotes not only one who is godly and pious, but also one who is the object of God's loving-kindness.

LOYALTY REQUIRED BY GOD

Loyalty in his servants is required by Jehovah. They must copy him. (Eph. 5:1) The apostle Paul tells Christians that they "should put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:24) In recommending prayer in the congregation, he says: "Therefore I desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates." (1 Tim. 2:8) Loyalty is one of the qualities essential in qualifying a man for appointment to the office of overseer in the congregation of God.—Titus 1:8; see KINDNESS.

LUCIUS (Lu'cius) [illuminative].

1. A man of Cyrene who was associated with the Antioch, Syria, congregation when Paul set out from there on his first missionary journey.—Acts 13:1-3.

2. A Christian "relative" of Paul who was with him in Corinth during his third missionary tour when the apostle wrote his letter to the Romans. Lucius is a name of Latin origin. He joined in sending greetings to Christians in Rome.—Rom. 16:21.

LUD, LUDIM (Lu'dim).

1. A son of Shem (Gen. 10:22; 1 Chron. 1:17) whose descendants were identified by Josephus (and others) with the Lydians of SW Asia Minor. (*Antiquities of the Jews*, Book I, chap. VI, par. 4) Assyrian inscriptions of the seventh century B.C.E. referred to the Lydians as *Luddu*.

2. A descendant of Ham through Mizraim. (Gen. 10:6, 13; 1 Chron. 1:8, 11) The people descended from this Hamitic Lud are evidently the "Ludim" noted for their proficiency with the bow who, together with Hamitic Put and Cush, were incorporated in Egyptian military forces. (Jer. 46:8, 9; compare Ezekiel 30:4, 5.) A similar allusion to the bow-drawing Lud at Isaiah 66:19 would seem to point to the Hamitic, rather than the Semitic, Lud as those included among nations far away from Israel. The Ludim who rendered military service for Tyre are more difficult to identify. (Ezek. 27:3, 10) Their being linked in the text with Put, however, may again point to the Hamitic Ludim.

The texts referred to would logically place the Hamitic Ludim in N Africa, but it is not possible to locate them more definitely. Some scholars situate them in the general vicinity of Libya, but do so on the basis of an arbitrary alteration of the spelling of the name to Lub instead of Lud.

LUGGAGE. The Hebrew term *kelí'*, sometimes rendered "luggage" and "baggage," has a broad application and pertains to "something finished, accomplished, prepared." It can apply to luggage or baggage in a camp.

An army camp, travelers, those gathering to an assembly away from their homes, and so forth, would have with them the necessary items as luggage or baggage. (1 Sam. 10:21, 22; 17:22; 25:9-13) David established the rule in Israel that the men left behind to guard the baggage during military campaigns should share the spoils of victory equally with the fighting men.—1 Sam. 30:21-25.

Egypt was told to outfit herself for exile by making "baggage for exile," her fall to Babylon being certain, as foretold through the prophet Jeremiah. (Jer. 46:13, 19) In broad daylight, as part of a symbolic enactment relating to Jerusalem's coming exile to Babylon, Ezekiel brought "luggage for exile" out of his house.—Ezek. 12:1-4, 7-11.

LUHITH (Lu'hith) [possibly, of tablets or planks]. A place mentioned in prophecies of doom against Moab. (Isa. 15:1, 5; Jer. 48:5) Some scholars believe that Luhith was a Moabite city located at the top of an ascent. Identified by Eusebius and Jerome with a place called Loueitha, Luhith has been linked with either modern Khirbet Mendint er Ras, about five miles (8 kilometers) E of the southern end of the Dead Sea, or nearby Khirbet Fas. Another view is that Luhith was not a city but merely the name of the ascent or slope to be used by the fleeing and weeping Moabite refugees.—Compare Numbers 34:4.

LUKE [Gr., *Lou·kas'*, evidently a contracted and affectionate form of the Latin name *Lucius* or *Lucanus*]. A physician and faithful companion of the apostle Paul. He was the writer of the Gospel of Luke and of the Acts of Apostles. That Luke was well educated is apparent from his writings. Also, his background as a doctor is noticeable in his use of medical terms.—Luke 4:38; Acts 28:8.

Luke did not speak of himself as an eyewitness of the events in the life of Christ that are recorded in his Gospel account. (Luke 1:2) So, he apparently became a believer sometime after Pentecost of 33 C.E.

In the book of Acts, Luke is referred to in an indirect way by the use of the pronouns "we" and "us." (Acts 16:10-17; 20:5–21:18; 27:1–28:16) He was with Paul at Troas on the apostle's second missionary tour and accompanied him from there to Philippi, where he may have remained until Paul's return on his third missionary journey. Luke accompanied Paul to Palestine at the end of that missionary tour (Acts 21:7, 8, 15) and, while the apostle was imprisoned for about two years at Caesarea, Luke probably wrote his Gospel account there (about 56-58 C.E.). He accompanied Paul on his trip to Rome for trial (Acts 27:1; 28:16), likely completing the book of Acts in Rome about 61 C.E., since it covers events down to that year but does not record the outcome of Paul's appeal to Caesar.

Luke joined Paul in sending greetings to Christians at Colossae when Paul wrote to them from Rome (c. 60-61 C.E.) and the apostle identified him as "the beloved physician." (Col. 4:14) In writing to Philemon from Rome (about 60-61 C.E.), Paul included greetings from Luke, referring to him as one of his "fellow workers." (Philem. 24; *AV*, Lucas) That Luke stuck close to Paul and was with him shortly before the apostle's martyrdom is evident from Paul's remark, "Luke alone is with me."—2 Tim. 4:11.

Some hold that Luke was a Gentile, basing this mainly on Colossians 4:11, 14. Because Paul first mentioned "those circumcised" (vs. 11) and later referred to Luke (vs. 14), the implication is drawn that Luke was not of the circumcision and hence was not a Jew. But this is by no means conclusive, and there is specific evidence against it at Romans 3:1, 2, where Paul shows that God entrusted his inspired utterances to the Jews. Luke is one of those to whom such inspired utterances were entrusted.

The Scriptures likewise furnish no basis for identifying Luke with the Lucius mentioned at Acts 13:1 or Paul's "relative" of the same name referred to at Romans 16:21.

LUKE, GOOD NEWS ACCORDING TO. An account primarily relating the events of Jesus' earthly ministry. Its purpose was to present an accurate record in logical order, verifying the certainty of what Theophilus had been taught orally. (Luke 1:3, 4) As suggested by its having a place in the Bible canon, this record was also to benefit many other persons, both Jews and non-Jews. Whereas topical arrangement appears to predominate at times, this Gospel follows a chronological order in general outline.

WRITER AND TIME WRITTEN

Although not named therein, the physician Luke (Col. 4:14) has generally been credited with the writership of this account. There is written evidence to this effect from as early as the second century C.E., the Gospel being attributed to Luke in the

Muratorian Fragment (c. 170 C.E.). Certain aspects of this Gospel may also be viewed as pointing to a well-educated physician as its writer. The vocabulary found therein is more extensive than that of the other three Gospels combined. At times the descriptions of afflictions healed by Jesus are more specific than in the other accounts.—Compare Matthew 8:14; Mark 1:30; Luke 4:38; Matthew 8:2; Mark 1:40; Luke 5:12.

It was evidently before writing the book of Acts that Luke completed his Gospel. (Acts 1:1, 2) Since he had accompanied Paul to Jerusalem at the end of the apostle's third missionary journey (Acts 21:15-17), he would have been in a good position to trace accurately the things pertaining to Jesus Christ in the very land where the Son of God had carried out his activity. Following Paul's arrest at Jerusalem and during Paul's later imprisonment in Caesarea, Luke would have had many opportunities to interview eyewitnesses and to consult written records. So it is reasonable to conclude that the Gospel may have been written at Caesarea sometime during Paul's confinement there for about two years (c. 56-58 C.E.).—Acts 21:30-33; 23:26-35; 24:27.

POINTS OF UNIQUENESS

As in the case of the three other Gospels, Luke's account provides abundant evidence that Jesus is indeed the Christ the Son of God. It reveals Jesus to have been a man of prayer, one who relied fully on his heavenly Father. (Luke 3:21; 6:12-16; 11:1; 23:46) It contains numerous supplementary details, which, when combined with the three other Gospels, furnish a more complete picture of the events associated with Christ Jesus. Almost all of chapters 1 and 2 are without parallel in the other Gospels. Seven specific miracles and more than twice that number of illustrations are unique to the book. The miracles are: Jesus' causing some of his disciples to have a miraculous catch of fish (5:1-6), his raising a widow's son at Nain (7:11-15) and his healing a woman bent double (13:11-13), a man afflicted with dropsy (14:1-4), ten lepers (17:12-14) and the ear of the high priest's slave (22:50, 51). Among the illustrations are: the two debtors (7:41-47), the neighborly Samaritan (10:30-35), the barren fig tree (13:6-9), the grand evening meal (14:16-24), the lost drachma coin (15:8, 9), the prodigal son (15:11-32), the unrighteous steward (16:1-8), the rich man and Lazarus (16:19-31), and the widow and the unrighteous judge (18:1-8).

Chronological material appearing in this Gospel aids in determining when John the Baptist and Jesus were born and when they began their respective ministries. —Luke 1:24-27; 2:1-7; 3:1, 2, 23; see REGISTRATION.

AUTHENTICITY

Indicative of the authenticity of Luke's Gospel and the harmony between it and other Bible books are the numerous Hebrew Scripture references it contains and the quotations made therein from the Hebrew Scriptures. (Compare Luke 2:22-24; Exodus 13:2; Leviticus 12:8; Luke 3:3-6; Isaiah 40:3-5; Luke 7:27; Malachi 3:1; Luke 4:4, 8, 12; Deuteronomy 8:3; 6:13, 16; Luke 4:18, 19; Isaiah 61:1, 2.) Further testifying to the book's authenticity is the fulfillment of Jesus' prophecy concerning the destruction of Jerusalem and its temple.—Luke 19:41-44; 21:5, 6.

OUTLINE OF CONTENTS

I. Purpose of account (1:1-4)
II. Events preceding Jesus' earthly ministry (1:5–3:22)
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  B. Mary visits Elizabeth (1:39-56)
  C. John's birth and early life (1:57-80)
  D. Jesus' birth and early life as a human (2:1-52)
    1. Born at Bethlehem (2:1-7)
    2. Visited by shepherds (2:8-20)
    3. Circumcised and presented at temple (2:21-40)
    4. Questions teachers in temple; continues growing in wisdom (2:41-52)
  E. John's early ministry and Jesus' baptism (3:1-22)
III. Jesus' genealogy (3:23-38)
IV. Jesus' resisting of the Devil's temptations (4:1-13)
V. Jesus' earthly ministry (4:14–23:49)
  A. From entry into Galilee until selection of twelve apostles (4:14–6:11)
    1. Teaches in synagogues of Galilee; rejected in hometown (4:14-30)
    2. Performs cures and causes Peter to have miraculous catch of fish (4:31–5:16)
    3. Questioned on several issues by Pharisees and others (5:17–6:11)
  B. From selection of twelve apostles until sending out seventy (6:12–9:62)
    1. Chooses apostles after spending whole night in prayer (6:12-16)
    2. Delivers Sermon on Mount (6:17-49)
    3. Performs healing at distance; resurrects widow's son (7:1-17)
    4. Receives John's disciples; defends John before crowd (7:18-35)
    5. Illustrations: two debtors; sower (7:36–8:21)
    6. Miracles: storm quieted; demoniac healed; woman cured of flow of blood; Jairus' daughter resurrected (8:22-56)
    7. Commissions twelve to preach; 5,000 fed (9:1-17)
    8. Questions disciples about identity; is transfigured (9:18-36)
    9. Heals demon-possessed boy whom disciples failed to cure; corrects disciples' view of greatness and other matters; invites others to be followers but they offer excuses (9:37-62)
  C. From sending out seventy until hearing Herod's threat (10:1–13:30)
    1. Seventy instructed and sent forth in twos; return with good report (10:1-24)
    2. Answers questions about requirements for gaining life; illustration of neighborly Samaritan (10:25-37)
    3. Is guest at home of Mary and Martha; counsels Martha (10:38-42)
    4. Teaches disciples how to pray (11:1-13)
    5. Refutes charge of expelling demons by means of Beelzebub; sign of Jonah (11:14-36)
    6. Pronounces woe on religious opponents; warns crowd about Pharisees, fearing men, and materialism; discusses need for watchfulness and repentance; illustration of unproductive fig tree (11:37–13:9)
    7. Heals bent woman on sabbath; illustrations about Kingdom and need for vigorous exertion to be saved (13:10-30)
  D. From time of Herod's threat until preparation for Passover of 33 C.E. (13:31–22:6)
    1. Told that Herod wanted to kill him; denounces Jerusalem as killer of prophets (13:31-35)
    2. Heals man of dropsy on sabbath (14:1-6)
    3. Illustrations regarding meals and counting cost of discipleship; lost sheep; lost coin; prodigal son; unrighteous steward; rich man and Lazarus (14:7–16:31)
    4. Teaches disciples: avoid stumbling others, be forgiving, have faith and do assigned work (17:1-10)
    5. Heals ten lepers (17:11-19)
    6. Explains Kingdom not to come with striking observableness; illustrates need for prayer, humility and difficulty for rich to get into Kingdom; heals blind man near Jericho (17:20–18:43)
    7. Enters home of Zacchaeus; illustration about minas (19:1-27)
    8. Preparations for and Jesus' triumphal entry into Jerusalem (19:28-46)

9. Chief priests, scribes and others plot against Jesus (19:47–20:47)
   a. Question his authority to act (20:1-19)
   b. Efforts to trap Jesus on tax question and on teaching of resurrection fail (20:20-47)
10. Jesus visits temple with disciples and afterward foretells its destruction and provides many-featured sign, sign also constituting evidence about nearness of Kingdom (21:1-38)
11. Judas agrees to betray Jesus (22:1-6)

E. Events occurring during last two days Jesus spent on earth, up until his death (22:7–23:49)
1. Preparation for and celebration of Passover; institution of Lord's Evening Meal (22:7-38)
2. Jesus' betrayal and arrest (22:39-54)
3. Peter's denial of Jesus (22:55-62)
4. Jesus tried by Sanhedrin, brought before Pilate, sent to Herod, brought back to Pilate, who finally yields to mob and hands Jesus over for impalement (22:63–23:31)
5. Jesus' impalement; his promise to evildoer about being in Paradise; his death amidst unusual phenomena (23:32-49)

VI. Jesus' burial, resurrection, post-resurrection appearances and ascension to heaven (23:50–24:53)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 186-192.

LUMINARY [Heb., *ma·'ohr'*, meaning source of light, luminary]. The Genesis account relates that during the fourth creative "day" God caused luminaries to "come to be in the expanse of the heavens." (Gen. 1:14) This does not indicate the coming into existence of light (Heb., *'ohr*) itself, since this is shown to have existed previously. (Gen. 1:3) Nor does it state that the sun, moon and stars were created at this point. The initial verse of the Bible states: "In the beginning God created the heavens and the earth." (Gen. 1:1) Thus the heavens with their celestial bodies, including the sun, existed an undetermined period of time prior to the processes and events stated as occurring during the six creative periods described in the following verses of the first chapter of Genesis.

It should be noted that, whereas Genesis 1:1 states that God "created" (Heb., *ba·ra"*) the heavens and the earth in the beginning, verses 16 and 17 state that, during the fourth creative "day," "God proceeded to *make* [Heb., a form of *'a·sah'*] the two great luminaries, the greater luminary for dominating the day and the lesser luminary for dominating the night, and also the stars. Thus God put them in the expanse of the heavens to shine upon the earth." The Hebrew word *'a·sah'*, often translated "make," can mean simply to establish (2 Sam. 7:11), appoint (Deut. 15:1), form (Jer. 18:4), or prepare (Gen. 21:8).

Thus the record here only states what the already existing sun, moon and stars now became in relation to planet Earth. It therefore appears that light from these heavenly bodies, hitherto blocked by some cause, possibly cosmic dust, reached the 'waters above the expanse' on the first creative "day." These waters, in turn, prevented light from penetrating into the expanse, until the fourth "day." The statement that "God put them in the expanse of the heavens" on that day simply expresses the fact that, at this point, God caused them to be discernible by a penetration of their light rays into earth's atmosphere, reaching earth's surface. Their purpose was to "make a division between the day and the night" and to serve as "signs and for seasons and for days and years." In addition to being signs of God's existence and majesty, by their movements such luminaries enable man to mark accurately the natural seasons, days and years.—Gen. 1:14-18; Ps. 74:16; 148:3.

The same Hebrew word (*ma·'ohr'*) is used with reference to the light-bearing equipment in the tabernacle, which employed lighted oil as the means for producing artificial illumination. (Ex. 25:6; 27:20; 35:8, 14, 28; Lev. 24:2; Num. 4:9) At Proverbs 15:30 it is used figuratively in the expression "brightness of the eyes." Egypt is prophetically warned of a withdrawal of all light by Jehovah's darkening and beclouding all the "luminaries [form of *ma·'ohr'*] of light [*'ohr*] in the heavens."—Ezek. 32:2, 7, 8.

LUTE. The Hebrew word *sha·lish'* seems to be related to a root signifying "three." Hence, the plural form *sha·li·shim'* at 1 Samuel 18:6 has been variously translated as "instruments of three strings" (*Ro*), "three-stringed instruments" (*Yg*) and, as favored by some modern lexicons, "lutes." (*NW*) The context of this verse suggests a comparatively light musical instrument, for it was played by Israelite women as they sang and danced in celebration of the victories of King Saul and of David.—1 Sam. 18:6, 7.

LUZ [almond tree or almond wood].

1. The earlier name of the town of Bethel, evidently given to it by the Canaanite inhabitants. Jacob applied the name "Bethel" (house of God) to the site where he received a dream containing a divine revelation; a place where Abraham had previously camped. (Gen. 28:16-19; 35:6) Originally the site of Bethel was distinct from the town of Luz, being situated to the E of Bethel in the direction of Ai. (Gen. 12:8) It appears that the name "Bethel" eventually superseded that of Luz, at the latest by the time of the Israelite conquest of Canaan. (Judg. 1:22) Due to the rendering of Joshua 16:2 in the *Authorized Version* and the *Revised Standard Version* describing Ephraim's boundary as running "from Beth-el to Luz," some have assumed that these sites continued to be distinct as separate towns. However, other modern translations here read "Beth-el-luz (*JP*), "Bethel-luz" (*JB*), "Bethel (that is, Luz)" (*AT*), or "Bethel belonging to Luz" (*NW*). After chapter one of the book of Judges the name "Luz" is no longer used.

The Hebrew word (*luz*) corresponding to the name of the town is also used at Genesis 30:37 with reference to the almond-tree staffs used by Jacob.—See BETHEL No. 1.

2. The name of a city built in "the land of the Hittites" by a man of Bethel (Luz) who cooperated with Israelite fighters of the house of Joseph in bringing about the fall of Bethel. Like Rahab and her family, he and his family were allowed to go unharmed. But, different from Rahab and perhaps indicating that the basis for his services rendered was not a genuine fear and appreciation of Jehovah, the God of Israel, the man did not seek to associate himself with Israel, preferring to go to Hittite country and there build his city, which he named Luz, doubtless in memory of his hometown. The Bible does not dignify him by naming him as it does Rahab. (Judg. 1:23-26) Some consider it likely that the name of the city at least is reflected in the ruins of Luweizeh, located about twelve miles (19 kilometers) SE of Sidon.

LYCAONIA (Lyc·a·o'ni·a). A region in Asia Minor where the Lycaonian language was spoken. (Acts 14:6-11) The exact boundaries of Lycaonia are uncertain and fluctuated considerably throughout its history. Basically, in the period during which Lycaonia figured in the Bible record, it lay in the southern part of the Roman province of Galatia and was bounded by Pisidia and Phrygia on the W, Cappadocia on the E and Cilicia on the S. This area consists of a treeless plain having limited water. In some parts the soil has a high salt content, contributing further to the barrenness of the region. Anciently, though, it was reasonably productive and furnished sufficient pasturage for a large number of sheep.

The apostle Paul visited Derbe and Lystra, two cities of Lycaonia, during the course of his first and

second missionary journeys. He may also have stopped there on his third missionary tour as he traveled from "place to place through the country of Galatia." —Acts 14:6, 20, 21; 16:1; 18:23.

LYCIA (Lyc'i·a) [perhaps, wolf]. A mountainous region on the southwestern coast of Asia Minor. To the NW of Lycia lay Caria; to the N, Phrygia and Pisidia, and to the NE, Pamphylia. The mountains in the territory of ancient Lycia are spurs of the Taurus range. Particularly in the eastern half of the region they rise almost directly from the coast. The river valleys, chief of which is that of the Xanthos (Koca), are fertile. Vegetation thrives on the hills, and the mountain slopes provide pasture for sheep.

During the course of its history Lycia was subject to Persia, Alexander the Great, Seleucid and Ptolemaic rulers and finally to Rome. Despite this it was able to maintain a large measure of freedom.

Two Lycian cities, Patara and Myra, are specifically mentioned in connection with the apostle Paul's travels. But there is no record of his doing any preaching there.—Acts 21:1; 27:5.

LYDDA (Lyd'da). A city located in the plain of Sharon about eleven miles (18 kilometers) SE of Joppa. At Lydda, Peter healed paralyzed Aeneas. This miracle caused many in the vicinity to accept Christianity. (Acts 9:32-35, 38) Lydda is considered to be the same as Lod.—1 Chron. 8:12, see LOD.

LYDIA (Lyd'i·a). This woman and her household were among the first persons in Europe to accept Christianity as a result of the apostle Paul's activity at Philippi in about 50 C.E. Originally she lived at Thyatira, a city in Asia Minor known for its dyeing industry. Later, at Philippi in Macedonia Lydia sold purple, either the dye or garments and fabrics colored therewith. It appears that she was the head of her household (this could include slaves and servants), and, therefore, she was possibly widowed or single. —Acts 16:14, 15.

A "worshiper of God," Lydia probably was a Jewish proselyte. It may be that there were few Jews and no synagogue at Philippi so that on the sabbath day she and other devout women assembled by a river outside the city. When the apostle Paul preached to these women, Lydia listened attentively. After being baptized along with her household she entreated Paul and his companions to stay with her, saying: "If you men have judged me to be faithful to Jehovah, enter into my house." Such genuine offer of hospitality simply could not be refused. The writer of Acts, Paul's traveling companion Luke, adds: "She just made us come."—Acts 16:11-15.

Later, after Paul and Silas were released from prison, they again went to the home of Lydia. There they encouraged the brothers and then left Philippi. —Acts 16:36-40.

Perhaps at least partly because of Lydia's hospitality, Paul wrote to the Philippians: "I thank my God always upon every remembrance of you in every supplication of mine for all of you, as I offer my supplication with joy, because of the contribution you have made to the good news from the first day until this moment."—Phil. 1:3-5.

LYE. See LAUNDRYMAN.

LYSANIAS (Ly·sa'ni·as) [ending sorrow]. The district ruler or tetrarch of Abilene when John the Baptist began his ministry (29 C.E.), during the fifteenth year of Tiberius Caesar's rule. (Luke 3:1) This Roman tetrarchy had its capital at Abila, near Damascus of Syria. An inscription of the time of Tiberius Caesar found there commemorates a temple dedication by a freedman of "Lysanias the tetrarch." Because Josephus (*Antiquities of the Jews*, Book XV, chap. IV, par. 1) refers to a Lysanias executed about 36 B.C.E. by Mark Antony at Cleopatra's instigation, some have charged Luke with inaccuracy. However, Luke did not err, for the Lysanias he mentions is not the same person as the earlier Lysanias (the son of Ptolemy) who, before being executed, ruled, not Abilene, but nearby Chalcis, and who is not called a tetrarch.

LYSIAS. See CLAUDIUS LYSIAS.

LYSTRA (Lys'tra). A city of Lycaonia, a region in the S central part of Asia Minor. Lystra has been identified with a mound to the N of Hatunsaray, situated in a fertile, well-watered area about twenty miles (32 kilometers) S of Konya (Iconium).

It was to Lystra in the Roman province of Galatia that the apostle Paul and Barnabas came after being forced to leave Iconium because of an attempt to have them stoned. The city was then a Roman colony, having earlier been made such by Augustus. The native inhabitants, however, continued to speak the Lycaonian language. After Paul healed a man lame from birth, the crowds concluded that he and Barnabas were incarnated gods, Hermes and Zeus. Barely were they able to restrain the people from sacrificing to them. Later, however, Jews from Iconium and Pisidian Antioch so stirred up the inhabitants of Lystra against Paul that they stoned him and dragged his body outside the city, imagining him to be dead. Afterward, when surrounded by fellow Christians, Paul got up, entered Lystra and then, accompanied by Barnabas, left the next day for Derbe.—Acts 14:1, 5-20.

Subsequent to their activity at Derbe, Paul and Barnabas returned to Lystra, Iconium and Antioch. They strengthened and encouraged the disciples associated with the newly established Christian congregations in those cities and appointed older men.—Acts 14:21-23.

Later, after the circumcision issue was settled by the apostles and older men of the Jerusalem congregation (c. 49 C.E.), Paul again visited Derbe and Lystra. The reference to this at Acts 16:1 could be understood to mean that the young man Timothy resided at either Lystra or nearby Derbe. But the evidence seems to favor Lystra. For while Derbe is not mentioned again in connection with Timothy, Acts 16:2 specifically states that Timothy "was well reported on by the brothers in Lystra and Iconium." (See also 2 Timothy 3:10, 11.) Timothy had made such good progress that Paul chose him as a traveling companion.—Acts 16:3.

When the apostle Paul visited various places in "the country of Galatia" on his third missionary tour he may also have stopped at Lystra.—Acts 18:23.

MAACAH (Ma'a·cah) [oppression, or, perhaps, stupid]. The name of several persons and of a kingdom.

1. A child born to Nahor, Abraham's brother, by his concubine Reumah. The child was evidently a male, as a kingdom and its inhabitants derived their name from this person. —Gen. 22:23, 24; 2 Sam. 10:6, 8.

2. Wife of the Manassite Machir.—1 Chron. 7:14-16.

3. One of the concubines of Caleb (the son of Hezron) who bore several of his children.—1 Chron. 2:18, 48, 49.

4. The wife of Jeiel "the father of Gibeon." —1 Chron. 8:29; 9:35.

5. One of David's wives and the daughter of Talmai the king of Geshur. She was Absalom's mother. —2 Sam. 3:2, 3; 1 Chron. 3:1, 2.

6. Father or ancestor of Hanan, a mighty man of David's military forces.—1 Chron. 11:26, 43.

7. Father or ancestor of Shephatiah, a prince of Israel appointed leader of the Simeonites in David's

organization of the king's service.—1 Chron. 27:1, 16, 22.

8. Father of Achish, king of Gath, to whom Shimei's slaves fled early in Solomon's reign. (1 Ki. 2: 39) This Maacah may be the same person as Maoch of 1 Samuel 27:2; see MAOCH.

9. Absalom's granddaughter, who was the most beloved wife of Judean King Rehoboam and the mother of King Abijah (Abijam). (2 Chron. 11:20-22; 1 Ki. 15:1, 2, 9, 10) She was regarded as "lady" in the kingdom, being queen mother, until her grandson, King Asa, in a restoration of true worship, removed her "because she had made a horrible idol for the sacred pole," or the Asherah. (1 Ki. 15:9-13; 2 Chron. 15:16) She is called Micaiah (Mi·cai'ah) at 2 Chronicles 13:2; see GRANDPARENTS.

10. A petty kingdom in existence in N Palestine at the time of the Israelite invasion, also called Maacath. The territory of the tribe of Manasseh evidently was to embrace this area but the record shows that the Israelites did not dispossess the inhabitants of that land, so 'they kept dwelling in the midst of Israel.' (Deut. 3:14; Josh. 13:13) Generally associated with the neighboring kingdom of Geshur, Maacah appears to have been located to the N of that kingdom and bordered on the region of Bashan. (Josh. 12:5) It is usually considered to have occupied the area running from the southern slopes of Mount Hermon down to the Huleh Basin and from the Jordan River eastward to the edge of the Syrian Desert, or, basically, the northern part of the present district of Golan.

Maacah was an Aramaean (Syrian) kingdom, its people perhaps descending from Nahor's son of the same name. (Gen. 22:24; 1 Chron. 19:6) When the Ammonites went to war against King David they hired the services of the king of Maacah, along with those of other kingdoms. The small number of troops provided by Maacah, as compared with those of the other allies, may indicate the small size of the Maacathite kingdom. (2 Sam. 10:6-8) Joab's victory over the Ammonites and their Syrian allies was followed up by a further victory over the Syrians by King David. (2 Sam. 10:13-19) From later accounts it seems likely that the kingdom of Maacah eventually came under the domination of the kingdom of Damascus.

MAACATH. See MAACAH No. 10.

MAACATHITE (Ma·ac'a·thite). Inhabitant of the Aramaean kingdom of Maacah (Deut. 3:14; Josh. 12: 5; 13:13), one of these being Eshtemoa. (1 Chron. 4:19) It is suggested that Abel-beth-maacah (meaning "meadow of the house of Maacah"), a town in N Palestine, may have been so named because of its proximity to the region occupied by the Maacathites. —1 Ki. 15:20; see MAACAH No. 10.

MAADAI (Ma·a·da'i) [ornamental]. An Israelite among the "sons of Bani" who had accepted foreign wives but sent them away in Ezra's day after the Jews returned from Babylonian exile.—Ezra 10:25, 34, 44.

MAADIAH (Ma·a·di'ah) [ornament of Jehovah]. A priest and head of a paternal house accompanying those returning from Babylon with Zerubbabel. (Neh. 12:1, 5) Moadiah mentioned at Nehemiah 12:17 may be the same person.

MAAI (Ma'ai) [perhaps, compassionate, or, sympathetic]. A priest and musician who descended from Asaph and played an instrument of song at the inauguration of Jerusalem's wall in Nehemiah's time. —Neh. 12:36.

MAARATH (Ma'a·rath) [bare, naked place, or, barren field]. A town assigned to the tribe of Judah. (Josh. 15:21, 59) A site near the village of Beit Ummar in the hill country of Judah, about seven miles (c. 11 kilometers) N of Hebron, is considered to be the probable location. Some suggest that Maarath may be a variant name of Maroth.—Mic. 1:9, 12.

MAASAI (Ma'a·sai) [work of Jehovah]. A priest and descendant of Immer, who returned from Babylonian exile.—1 Chron. 9:10, 12.

MAASEIAH (Ma·a·sei'ah) [work of Jehovah].

1. A Levite musician of the second division who played a stringed instrument when the ark of Jehovah was brought from the house of Obed-edom to Jerusalem in David's day.—1 Chron. 15:17-20, 25.

2. One of the "chiefs of hundreds" who entered a covenant with High Priest Jehoiada in connection with establishing Jehoash as Judah's rightful king in place of the usurper Athaliah.—2 Chron. 23:1.

3. An officer under the control of Hananiah, a prince of Judah's King Uzziah. He evidently had to do with the registration of Uzziah's military forces. —2 Chron. 26:11.

4. "The son of the king" (evidently the offspring of Judean King Ahaz) who was killed by the Ephraimite Zichri when Pekah of Israel invaded Judah.—2 Chron. 28:1, 6, 7.

5. The chief of the city of Jerusalem and one of the men King Josiah sent to repair the house of Jehovah.—2 Chron. 34:8.

6. A priest and the father of a certain Zephaniah, a contemporary of Jeremiah.—Jer. 21:1; 29:25; 37:3.

7. Father of Zedekiah; a false prophet of Jeremiah's day.—Jer. 29:21.

8. Son of Shallum the doorkeeper and evidently a Levite. A temple dining room was linked with his name.—Jer. 35:4.

9. One of the sons of the priests, of the house of Jeshua, among those who had taken foreign wives but who sent them away in Ezra's time.—Ezra 10: 18, 19, 44.

10. A priest "of the sons of Harim" among those who had married foreign wives but who sent them away in the time of Ezra.—Ezra 10:21, 44.

11. A priest "of the sons of Pashhur," also among those sending their foreign wives away.—Ezra 10: 22, 44.

12. An Israelite "of the sons of Pahath-moab" among those dismissing their foreign wives.—Ezra 10:25, 30, 44.

13. Father or ancestor of a certain Azariah, one of the repairers of Jerusalem's wall under Nehemiah's supervision.—Neh. 3:23.

14. A man who stood at Ezra's right hand when he read the law to the Israelites assembled in Jerusalem.—Neh. 8:2, 4.

15. A Levite who assisted the priest Ezra by explaining the law to the Israelites gathered in Jerusalem.—Neh. 8:7.

16. One of the "heads of the people" whose descendant, if not himself, attested by seal the "trustworthy arrangement" of Nehemiah's time.—Neh. 9: 38; 10:1, 14, 25.

17. A man of Judah who resided in Jerusalem after the return from Babylonian exile. (Neh. 11:4, 5) He may be identical with Asaiah of 1 Chronicles 9:5. —See ASAIAH No. 4.

18. A man of Benjamin who was an ancestor of Sallu, a resident of Jerusalem in Nehemiah's time. —Neh. 11:7.

19. A priest who participated in the dedication of Jerusalem's wall in the time of Nehemiah.—Neh. 12: 41.

20. Another priest participating in the dedication of the wall of Jerusalem in Nehemiah's day.—Neh. 12:42.

MAATH (Ma'ath). One of Jesus' ancestors listed in his genealogy as given by Luke.—Luke 3:23, 26.

MAAZ (Ma'az) [anger]. One of Judah's descendants through Jerahmeel and Ram.—1 Chron. 2:3, 25, 27.

MAAZIAH (Ma·a·zi'ah) [Jehovah is a stronghold].

1. A descendant of Aaron who was made head of the twenty-fourth course of priests in David's day. —1 Chron. 24:1, 18.

2. One of the priests, or a forefather of one, who attested by seal the "trustworthy arrangement" of Nehemiah's time.—Neh. 9:38; 10:1, 8.

MACEDONIA, MACEDONIAN (Mac·e·do'ni·a[n]). A region of SE Europe occupying the central part of what is now known as the Balkan Peninsula. It extended from the Adriatic Sea on the W to the Aegean Sea on the E, and lay N of Achaia. Although having numerous fertile plains, this is chiefly a mountainous area. Anciently, Macedonia served as a vital link between the E and the W. The well-known Roman-built Via Egnatia ran from Dyrrachium and Apollonia on the W coast of the peninsula to Neapolis on the E coast, and beyond.

The Macedonians were descendants of Japheth, perhaps through Kittim the son of Javan. (Gen. 10:2, 4, 5) Although primarily associated with the island of Cyprus, the name "Kittim" was anciently also used to refer to other areas. The historian Josephus writes that the Hebrews called the islands and most of the seacoasts (apparently those in the Mediterranean area) "Cethim." (*Antiquities of the Jews*, Book I, chap. VI, par. 1) This may account for Macedonia's being called "Cethim" in the apocryphal book of First Maccabees (1:1) and provides a possible basis for considering the Macedonians as descendants of Kittim.

HISTORY

Macedonia attained prominence under the rule of Philip II. He was able to consolidate Macedonia and neighboring regions and, as a result of his victory in the Battle of Chaeronea (338 B.C.E.), Macedonia emerged supreme in relation to the majority of the Greek states. Subsequent to Philip's assassination, his son Alexander (the Great) ascended the throne. Two years later, Alexander commenced his extensive campaign of conquest. By the time of his death at Babylon (323 B.C.E.), Alexander, through his military victories, had built up an empire that extended as far E as India and included Mesopotamia, Syria, Palestine, Egypt, Asia Minor, Thrace, Macedonia and Greece.—See Daniel 2:31-33, 39; 7:6; 8:1-7, 20, 21; ALEXANDER No. 1; BEASTS, SYMBOLIC; IMAGE.

When the empire was divided following Alexander's death, Antipater, who had been the regent of Macedonia while Alexander was warring in the E, retained his position. Before his death, Antipater entrusted the regency to Polyperchon instead of to his own son Cassander. Then followed political struggles that finally culminated in Cassander's being recognized as king of Macedonia. His son Alexander succeeded him but not long thereafter was killed by Demetrius Poliorcetes (son of Antigonus Cyclops, one of the generals of Alexander the Great). Again confusion set in. Finally, Antigonus II Gonatas, son of Demetrius Poliorcetes, gained possession of the throne. Though driven from his kingdom twice, Antigonus recovered it each time, and Macedonia continued to be ruled by the Antigonids until coming under Roman administration. In the mid-second century B.C.E. Macedonia became a Roman province. For a time during the first century C.E. it was joined with Achaia, to the south, and Moesia, to the north, to form an imperial province under the legate of Moesia. However, in 44 C.E. Macedonia again became a senatorial province under the jurisdiction of a Roman governor.—See GREECE, GREEKS.

PAUL'S MINISTRY

Macedonia was the first area in Europe to be visited by the apostle Paul on his second missionary journey. While at Troas in NW Asia Minor, Paul had a vision. "A certain Macedonian man was standing and entreating him and saying: 'Step over into Macedonia and help us.'" (Acts 16:8, 9) Paul responded to that vision and, with Luke, Timothy and Silas (if not also other companions), left for Macedonia. After arriving at Neapolis (the port of Philippi in NE Macedonia), Paul went to Philippi and there declared the good news. (Acts 16:11-40) Luke, it appears, remained at Philippi when Paul, Silas and Timothy journeyed through the Macedonian cities of Amphipolis (about 30 miles [48 kilometers] W-SW of Philippi) and Apollonia (about 30 miles [48 kilometers] SW of Amphipolis). Next Paul witnessed in the Macedonian cities of Thessalonica (about 38 miles [61 kilometers] W-NW of Apollonia) and Beroea (about 50 miles [80 kilometers] W-SW of Thessalonica) respectively. (Acts 17:1-12) On account of threatened mob violence at Beroea, Paul was forced to depart from Macedonia. But he left Silas and Timothy at Beroea so that they might care for the new group of believers there. Silas and Timothy were to join him later. (Acts 17:13-15) Later, Paul, concerned about the welfare of the newly formed congregation at Thessalonica, sent Timothy to encourage the brothers there. (1 Thess. 3:1, 2) Perhaps Timothy joined Paul at Athens, in Achaia, and then was sent back to Thessalonica. But it seems more likely that Paul notified him at Beroea to make the trip to Thessalonica. The good report Timothy brought upon returning prompted Paul to write his first letter to the Thessalonians (3:6; Acts 18:5). His second letter to the Thessalonians followed not long thereafter.

During the course of his third missionary tour, Paul made plans to return to Macedonia. (1 Cor. 16:5-8; 2 Cor. 1:15, 16) Although himself remaining a while longer at Ephesus, Paul sent Timothy and Erastus there in advance of him. (Acts 19:21, 22) It was after this that the Ephesian silversmith Demetrius stirred up a riot against Paul. The city was thrown into confusion and, as the Ephesians rushed into the theater, they seized and took along "Gaius and Aristarchus, Macedonians, traveling companions of Paul." (Acts 19:23-29) After the uproar subsided Paul set out for Macedonia. (Acts 20:1) He apparently stopped at Troas. There he was disappointed in not meeting Titus, who had been sent to Corinth, in Achaia, to assist in the collection for the holy ones in Judea. (2 Cor. 2:12, 13) Paul then proceeded to Macedonia, where he was joined by Titus and received word about the way the Corinthians had reacted to the apostle's first letter. (2 Cor. 7:5-7) Subsequently Paul wrote his second letter to the Corinthians and later went south to Greece. He had intended to sail from Greece to Syria, but a plot against him by the Jews caused him to change his plans and to return to Macedonia instead. (Acts 20:2, 3) His traveling companions included three Macedonians, Sopater, Aristarchus and Secundus.—Acts 20:4.

Although poor themselves, the Macedonian Christians were very generous. They expended themselves beyond their actual ability in making contributions for the needy brothers in Judea. (2 Cor. 8:1-7; compare Romans 15:26, 27; 2 Corinthians 9:1-7.) Especially were the Philippians outstanding in supporting Paul's ministry. (2 Cor. 11:8, 9; Phil. 4:15-17) Even while the apostle was imprisoned at Rome for the first time, the congregation at Philippi sent Epaphroditus to minister to Paul's needs. (Phil. 2:25-30; 4:18) And the Thessalonians manifested great faith and endurance and, therefore, came to be an example for "all the believers in Macedonia and in Achaia."—1 Thess. 1:1-8; 4:9, 10.

It appears that Paul, after being released from imprisonment at Rome, revisited Macedonia and from there wrote the letter known as First Timothy. (1 Tim. 1:3) The letter to Titus may also have been written from Macedonia.

MACHBANNAI (Mach'ban·nai) [binding]. A Gadite mighty man who joined David's band at "the place difficult to approach in the wilderness" and became one of the heads of his army.—1 Chron. 12:8-14.

MACHBENAH (Mach·be'nah) [knob, lump]. The name appears in a list of Caleb's descendants through his concubine Maacah, her son Sheva being called the "father of Machbenah and the father of Gibea." (1 Chron. 2:48, 49) Some commentators, noting that many of the names in this section also occur as names of towns, suggest that Machbenah may be the name of a town founded or 'fathered' by Sheva. See, however, ATROTH-BETH-JOAB.

MACHI (Ma'chi) [smiting, or, perhaps, reduced]. A Gadite and the father of Geuel, one of the twelve Israelites sent to spy out Canaan.—Num. 13:1, 2, 15, 16.

MACHIR (Ma'chir) [sold].

1. The first-named son of Manasseh by his Syrian concubine Machir founded the family of Machirites and is called "the father of Gilead." His wife was Maacah, and he had sons within Joseph's lifetime. (Gen. 50:23; Num. 26:29; Josh. 17:1; 1 Chron. 2:21, 23; 7:14-17) The "sons of Machir" captured the region of Gilead, drove out the Amorites, and were given that district as an inheritance. (Num. 32: 39, 40; Deut. 3:15; Josh. 13:31) Zelophehad and his daughters were of the Manassite family of Machir. (Num. 27:1; 36:1, 2; Josh. 17:3) In the victory song of Deborah and Barak "Machir" seems to be used poetically for the entire tribe of Manasseh.—Judg. 5:1, 14.

2. Son of Ammiel (and resident of Lo-debar) with whom Jonathan's son Mephibosheth resided until David sent for him and made provision for his care. (2 Sam. 9:4-7, 13) Later, during Absalom's rebellion, Machir was among the persons who supplied King David and his associates with food and other provisions.—2 Sam. 17:27-29.

MACHIRITES (Ma'chir·ites). A family of the tribe of Manasseh founded by his son Machir.—Num. 26: 29; see MACHIR No. 1.

MACHNADEBAI (Mach·nad'e·bai) [what (is) like a liberal person?]. A postexilic Israelite among those who sent away their foreign wives in Ezra's day.—Ezra 10:25, 40, 44.

MACHPELAH (Mach·pe'lah) [doubling, possibly indicating that the cave had a double entrance or two recesses or receptacles]. The name used with reference to a field and a cave in the vicinity of Hebron, purchased by Abraham from Ephron the Hittite for 400 silver shekels (about $190 in modern values). The cave served as a burial place for Abraham's wife Sarah and at least five others: Abraham, Isaac, Rebekah, Jacob and Leah. (Gen. 23:14-19; 25:9; 49:30, 31; 50:13) The designation "Machpelah" evidently also applied to the surrounding area.—Gen. 23:17.

It is generally accepted that the burial cave is located in modern Hebron beneath a Moslem mosque within an enclosure called Haram el-Khalil ("sacred precinct of the friend of the merciful one, God").

At Genesis 23:17 the Hebrew-language term indicating the position of the cave of Machpelah in relation to Mamre has been variously rendered "east of" (*RS*), "before" (*AS*), "near" (*The Bible in Basic English*), "opposite" (*JB*) and "in front of Mamre." (*NW*) If the traditional location of Mamre (Ramet el-Khalil) is correct, the rendering "east of Mamre" would not be appropriate, as this site lies about one and two-thirds miles (2.7 kilometers) N of modern Hebron. The phrase "Mamre, that is to say, Hebron" (Gen. 23:19), may mean that Mamre was in the district of Hebron.

MADAI (Ma'da·i). The third-listed son of Japheth. (Gen. 10:2; 1 Chron. 1:5) He is believed to be the progenitor of the Medes. Due to this understanding, elsewhere in the Bible the Hebrew Madai is translated as "Medes," or "Media," as at 2 Kings 17:6; 18:11; Esther 1:3; Isaiah 13:17; 21:2; and other texts. The Medes were also called *Madai* in Assyro-Babylonian (Akkadian) and *Mada* in Old Persian. At some point in the past they established themselves in the Iranian plateau region, settling primarily between the Elburz Mountains (S of the Caspian Sea) and the Zagros Mountains to the E of Assyria. The modern name Iran derives from the word "Aryan," a term used to refer to those of Japhetic descent.

MADMANNAH (Mad·man'nah) [dunghill].

1. This name appears in the list of descendants of Judah through Caleb. Caleb's concubine Maacah is stated to have borne "Shaaph the father of Madmannah." (1 Chron. 2:49) However, most scholars consider the term "father" to be used here in the sense of "founder" and consider Madmannah in this text to correspond with the town considered below, Shaaph being viewed as the founder or perhaps the rebuilder thereof after its capture. It may be noted that the names of Kiriath-jearim and Bethlehem appear in a similar context in the following verses. —1 Chron. 2:50, 54.

2. A city in the southern part of the territory of Judah. (Josh. 15:21, 31) It is identified with Umm Deimneh in the Negeb region, about eleven miles (18 kilometers) NE of Beer-sheba. A comparison of Joshua 15:31 with the parallel lists at Joshua 19:5 and 1 Chronicles 4:31 indicates it to be the same as Beth-marcaboth. Beth-marcaboth (meaning "place of chariots") may have been a secondary name of Madmannah.—See BETH-MARCABOTH.

MADMEN (Mad'men) [possibly, dunghill]. Seemingly a place in Moab foretold to suffer calamity by sword. At Jeremiah 48:2, "You, too, O Madmen, should keep silent," translates the Hebrew phrase *gam-madh·men' tid·dom'mi*. Many scholars believe that the initial *m* in *madh·men'* ("Madmen") was inadvertently repeated from the previous word (*gam*). Without the initial *m* the consonants of Madmen correspond to those of Dimon and, therefore, Madmen is often considered to be the same as Dimon (possibly, Khirbet Dimneh, two and a half miles [4 kilometers] NW of Rabbah). However, perhaps Madmen does not designate an actual location, since the renderings of the Greek *Septuagint*, Syriac and Latin *Vulgate* versions suggest that the ancient Hebrew text read, 'Yes, you [Moab] shall be utterly brought to silence.'

MADMENAH (Mad·me'nah) [dunghill]. A site in the path of the Assyrian advance toward Jerusalem. (Isa. 10:24, 31, 32) Today Madmenah's exact location is unknown. But some would identify it with Shu'fat, about a mile and a half (2.4 kilometers) N of Jerusalem.

MADNESS. Mental derangement, either insanity or a condition of extreme rage or great folly. Various Hebrew and Greek words are employed in the Scriptures to denote such disorders of the mind, whether lasting or temporary. Some of these words seem to be associated with or derived from the weird and sometimes violent or sorrowful cries of persons afflicted with madness.

Madness befell boastful Babylonian King Nebuchadnezzar. In fulfillment of a prophetic dream explained by Daniel, this monarch was stricken with madness at a time of boasting. For seven years he was insane, "and vegetation he began to eat just like bulls." (Dan. 4:33) His reason gone, Nebuchadnezzar may have imagined that he was a beast, perhaps a bull. Regarding his mental derangement one reference work says: "The form of madness from which he suffered when pride overthrew his reason was that called lycanthropy, in which the patient fancies himself one of the inferior animals and acts as such." (*The Westminster Dictionary of the Bible*, p. 422) At the end of the seven years, Jehovah restored his understanding to him.—Dan. 4:34-37.

MADNESS AND DEMON POSSESSION

While not all persons afflicted with madness or insanity are possessed by the wicked demons, logically persons possessed by the demons may be expected to manifest an unbalanced mental state. In the country of the Gerasenes, Jesus encountered a madman who was demon possessed. His haunt was among the tombs, and though he had often been bound with fetters and chains, "the chains were snapped apart by him and the fetters were actually smashed; and nobody had the strength to subdue him." Further, "continually, night and day, he was crying out in the tombs and in the mountains and slashing himself with stones." After Jesus cast out the demons, the man had a "sound mind." (Mark 5:1-17; Luke 8:26-39) However, Christians are kept safe from demon invasion that produces madness if they put on and keep on "the complete suit of armor from God."—Eph. 6:10-17.

FEIGNED MADNESS

On one occasion, while he was outlawed by King Saul, David sought refuge with Achish the king of Gath. Upon discovering who he was, the Philistines suggested to Achish that David was a security risk, and David became afraid. Consequently, he disguised his sanity by acting insane. He "kept making cross marks on the doors of the gate and let his saliva run down upon his beard." Thinking David was crazy, Achish let him go with his life, as a harmless idiot. David was later inspired to write Psalm 34, in which he thanked Jehovah for blessing this strategy and delivering him.—1 Sam. 21:10–22:1.

MADNESS OF OPPOSITION TO JEHOVAH

The prophet Balaam foolishly wanted to prophesy against Israel in order to receive money from King Balak of the Moabites, but Jehovah overruled and prevented his efforts. The apostle Peter wrote about Balaam that "a voiceless beast of burden, making utterance with the voice of a man, hindered the prophet's mad course." For Balaam's madness the apostle used the Greek word *pa·ra·phro·ni'a*, which has the thought of "being beside himself."—2 Pet. 2:15, 16; Num. 22:26-31.

Regarding the false prophets of Israel the prophet Hosea wrote: "The prophet will be foolish, the man of inspired expression will be maddened on account of the abundance of your error, even animosity being abundant." (Hos. 9:7) Jehovah brings madness to his opposers and those who reject his wisdom, identifying himself as "the One that makes diviners themselves act crazily," that is, by making their forecasts prove false. (Isa. 44:24, 25) Job said, concerning worldly judges, that Jehovah "makes judges themselves go crazy."—Job 12:17.

Paul compared men who resisted the truth and who tried to corrupt the Christian congregation to Jannes and Jambres, who resisted Moses. He assured: "They will make no further progress, for their madness will be very plain to all, even as the madness of those two men became."—2 Tim. 3:8, 9.

MADNESS FROM OPPRESSION, FEAR AND CONFUSION

Among the dire consequences the Israelites would suffer for disobedience to Jehovah was being stricken with madness. Due to the oppressive measures of their conquerors, they would become maddened, responding in an unreasoning way because of frustration. (Deut. 28:28-34) Indeed, King Solomon stated that "mere oppression may make a wise one act crazy."—Eccl. 7:7.

In prophecy Babylonian King Nebuchadnezzar was likened to the 'cup of the wine of Jehovah's rage.' This the nations would have to drink and it would cause them to "shake back and forth and act like crazed men because of the sword that I [Jehovah] am sending among them." (Jer. 25:15, 16) Later, in Babylon herself madness would be brought about, her idolaters having horrifying visions, "and because of their frightful visions they [would] keep acting crazy." (Jer. 50:35-38) She, too, would have to drink the cup of Jehovah's rage.—Jer. 51:6-8.

EXTREME RAGE

Madness, as used Biblically, can also denote extreme rage. On a sabbath day Jesus cured a man with a withered right hand. The observing scribes and Pharisees thereupon "became filled with madness, and they began to talk over with one another what they might do to Jesus." (Luke 6:6-11) To describe their state of mind, Luke used the Greek word *a'noi·a*, meaning, literally, senselessness (the English word "paranoia" is derived from this term). Paul evidently had in mind extreme rage or fury when he admitted that in persecuting Christians he had been "extremely mad against them."—Acts 26:11.

CONTRASTED WITH WISDOM

In the book of Ecclesiastes the congregator reveals that he gave his heart "to knowing wisdom and to knowing madness." (Eccl. 1:17) His investigation did not restrict itself to considering wisdom, but also took into account its opposite as manifested by men. (Eccl. 7:25) At Ecclesiastes 2:12, Solomon again reveals that he weighed wisdom, madness and folly. In this way he could determine their contrast in value. He recognized inordinate frivolity as madness, saying, "I said to laughter: 'Insanity!'" for, as compared with wisdom, it was senseless, not producing real happiness.—Eccl. 2:2.

Commenting on the stupid one's condition of mind, Solomon said: "The start of the words of his mouth is foolishness, and the end afterward of his mouth is calamitous madness." (Eccl. 10:13) Foolishness may take the form of a trick, which can sometimes be so harmful to its victim that the trick player is likened to a madman armed with deadly weapons.—Prov. 26:18, 19.

Some have no hope in the resurrection of the dead, thinking that death ends all for everyone. Giving evidence of their unbalanced outlook, they seek only to satisfy their fleshly inclinations and show no concern about doing God's will. Solomon also took note of them, saying: "Because there is one eventuality to all, the heart of the sons of men is also full of bad; and there is madness in their heart during their lifetime, and after it—to the dead ones!"—Eccl. 9:3.

ILLUSTRATIVE USE

The apostle Paul's authority and apostleship were challenged by some in Corinth whom he sarcastically terms "superfine apostles." (2 Cor. 11:5) In order to bring the Corinthian congregation to their senses, Paul "boasted" about his credentials, his blessings and the things he had experienced in Jehovah's service, proving his claim. This boasting was contrary to the usual speech of a Christian, but Paul had to do it in this case. Hence he spoke of himself as though being 'out of his mind,' and said of the so-called "superfine apostles": "Are they ministers of Christ? I reply like a madman, I am more outstandingly one."—2 Cor. 11:21-27.

MADON (Ma'don [contention, strife]. A royal Canaanite city that leagued itself with Hazor against the Israelites and was subsequently defeated. (Josh. 11:1-12; 12:19) Madon is usually identified with Qarn Hattin, about five and a half miles (9 kilometers) NW of Tiberias. Khirbet Madin, about half a mile (.8 kilometer) to the S, seems to preserve the ancient name "Madon." However, some geographers question the identification.

MAGADAN (Mag'a·dan). An area near the Sea of Galilee to which Jesus withdrew after his miraculous feeding of four thousand men. (Matt. 15:39; manuscripts of more recent date here read "Magdala.")

Mark (8:10), according to the best Greek manuscripts, referred to the same territory as "Dalmanutha."—See DALMANUTHA.

No place called "Magadan" is today known in the region around the Sea of Galilee. However, some scholars believe that Magadan is the same as Magdala. Lending some support to this view is the fact that in Aramaic the letter "l" often replaces the "n" of Hebrew words. Thus Magadan could have been changed to Magdala. Others suggest that "Magdala" perhaps came to appear in more recent copies of the Greek text on account of an attempt to equate Magadan with Mejdel.

Magdala (possibly Magadan) is considered to be modern Mejdel, about two miles (3 kilometers) N of Tiberias on the Sea of Galilee. Located near the fork formed by the road running along the Sea of Galilee from Tiberias and the one coming down from the western hills, this site occupies a strategic position. Ruins of a relatively modern tower found there indicate that Mejdel once guarded the southern entrance to the Plain of Gennesaret. Both Mejdel and Magdala (a form of the Hebrew *migh·dal'*) mean "tower" or "fort." This place is often suggested as the home of Mary Magdalene.

MAGBISH (Mag'bish) [possibly, thick]. Either the name of a person or a place. Among those returning from Babylonian exile were 156 "sons of Magbish." (Ezra 2:1, 30) Some tentatively identify Magbish with Khirbet el-Mahbiyeh, located about three miles (5 kilometers) SW of Adullam.

MAGDALENE, MARY. See MARY No. 3.

MAGDIEL (Mag'di·el) [God is excellence, or, perhaps, choice gift from God]. A descendant of Esau, and one of the sheiks of Edom. (Gen. 36:40-43; 1 Chron. 1:51, 54) Magdiel may have also been the name of a place and a tribe.—See TIMNA No. 3.

MAGGOT. The larval or wormlike stage of an insect just after leaving the egg. The term "maggot" is applied particularly to the fly larvae found in decaying vegetable or animal matter and in living tissues. The living or putrefying material provides heat for hatching the eggs and nourishment for the maggots.

Maggots have a legless, slender, segmented body that appears to be headless. However, with reference to the head, volume five of The Smithsonian Series, *Insects, Their Ways and Means of Living*, page 343, states: "The tapering end of the body is the head end, but the true head of the maggot is withdrawn entirely into the body. From the aperture where the head has disappeared, which serves the maggot as a mouth, two clawlike hooks project, and these hooks are both jaws and grasping organs to the maggot."

The Scriptures allude to the parasitical nature of maggots and their subsisting on dead organic matter. (Job 7:5; 17:14; 21:26; 24:20; Isa. 14:11) The miraculous manna, if saved by the Israelites until the morning of the next day, gave off a repulsive odor and developed worms or maggots, except the manna stored up on the sixth day and saved over for the sabbath. (Ex. 16:20, 24) In mentioning the "maggot" in connection with Gehenna, Jesus evidently was alluding to the dump outside the city of Jerusalem where fires consumed the refuse and where worms or maggots subsisted on decaying matter near, but not in, the fire. (Mark 9:48; compare Isaiah 66:24.) The word "maggot" was employed by Bildad to denote someone of little account.—Job 25:6; see GEHENNA.

MAGIC AND SORCERY. Secret arts and uncanny powers presumably used to accomplish things beyond what are natural, and which are associated with spiritistic, occult powers. "Black" magic is said to consist of spells, special curses and "the evil eye" that bring harm to one's enemies. "White" magic, on the other hand, is said by its practicers to produce good results by breaking the spells and canceling the curses. Among some ancient peoples "black" magic was forbidden under penalty of death. The Bible, however, goes a step farther and forbids every form of spiritistic magic. (Lev. 19:26; Deut. 18:9-14) By the use of magical formulas, said to be obtained through supernatural knowledge and wisdom, the practitioner attempts to influence people and alter future events. In this respect magic differs from divination, which attempts only to discover future events rather than influence or change them.—See DIVINATION.

Much of the concept of magic-working sorcery is based on the belief that evil spirits can be induced either to leave or to enter a person; that they can be tricked and deceived; that they can be captured or trapped in a piece of wood or a clay image. For example, by making magic paths of honey or other agreeable things it is thought that the demons can be led around at the will of the magician.

All such notions naturally gave rise to a crafty class of magic-practicing priests, who exercised great power over the lives of the people, extorting large payments from those under their influence on the pretense of possessing supernatural powers over and beyond those of the demons. They believed that these professional sorcerers could invoke the demons to obey, but that the demons had no power over the sorcerers.

These spiritistic practices, so-called "sciences," were developed and used by the ancient Chaldeans of Babylonia. Sixteen centuries ago Epiphanius said that in his opinion it was 'Nimrod who established the sciences of magic and astronomy.' Isaiah, in the eighth century B.C.E., tells us that Babylon of his day was rife with sorceries of all sorts. (Isa. 47:12-15) More than a century later, in the days of Daniel, the magic-practicing priests were still a part of the Babylonian court. (Dan. 1:20; 2:2, 10, 27; 4:7; 5:11) This expression "magic-practicing priests" is a literal and explicit translation of the Hebrew.

The Babylonians had a great fear of physically deformed persons called warlocks and witches, in the belief that they were dispensers of "black" magic. The priests, on the other hand, were said to be masters of "white" magic. They believed that the same incantation that made a sick man well if spoken by a priest would kill the man if uttered by a warlock or witch.

As people scattered around the earth due to the confusion of languages at Babel, it is possible that they took with them some concept of such magical arts. (Gen. 11:8, 9) Today millions practice the magic of mantra, that is, the mystic formula, hymn or spell-binding prayer of popular Hinduism. Magic-practicing priests, witch doctors, medicine men and sorcerers of all sorts are found among primitive people the world over, as they were among the Egyptians of the eighteenth century B.C.E., in the days of Joseph. (Gen. 41:8, 24) Over two centuries after Joseph was sold into slavery, the magic-practicing priests of Egypt seemingly duplicated to an extent the first two miracles performed by Moses. (Ex. 7:11, 22; 8:7) But they were powerless when it came to producing gnats, having to admit that it was "the finger of God!" They were likewise helpless in preventing the plague of boils from afflicting themselves.—Ex. 8:18, 19; 9:11.

CONDEMNED BY THE BIBLE

The Bible is singularly different from the writings of other ancient people in that its references to uncanny powers and magical arts are all condemnatory. Nowhere does it recommend "white" magic to cancel spells of "black" magic. Rather, it urges faith, prayer and trust in Jehovah as the protection against unseen "wicked spirit forces" and all their related activities, including magical influences. (Eph. 6:11-18) In the Psalms the righteous pray for deliverance from evil; Jesus taught us to pray for deliverance "from the wicked one." (Matt. 6:13) The Talmud and the Koran, on the other hand, give way to

superstition and fear. The apocryphal book of Tobit contains absurd passages of magic-working sorcery. —Tobit 6:5, 8, 9, 19; 8:2, 3; 11:8-15; 12:3; see APOCRYPHA (Tobit).

The nation of Israel was, therefore, unlike their contemporaries in this respect, and in order that they might remain so, Jehovah gave his people some very explicit laws concerning those who were intimate with the occult powers. "You must not preserve a sorceress alive." (Ex. 22:18) "You must not practice magic." "As for a man or woman in whom there proves to be a mediumistic spirit or spirit of prediction, they should be put to death without fail." (Lev. 19:26; 20:27) "There should not be found in you . . . a practicer of magic or anyone who looks for omens or a sorcerer, or one who binds others with a spell or anyone who consults a spirit medium." —Deut. 18:10-14.

Jehovah's prophet also declared that God would cut off all those who indulged in sorceries. (Mic. 5: 12) Certain individuals such as Saul, Jezebel and Manasseh, who forsook Jehovah and turned to sorceries of one kind or another, are examples of the past not to be copied.—1 Sam. 28:7; 2 Ki. 9:22; 2 Chron. 33:1, 2, 6.

The Christian Greek Scriptures also tell of the prevalence of sorcerers throughout the Roman Empire in the days of Jesus and the apostles. On the island of Cyprus there was such a one named Bar-Jesus, whom Paul denounced as "full of every sort of fraud and every sort of villainy, . . . son of the Devil." (Acts 13:6-11) There were others, however, such as Simon of Samaria who gave up their magic-working practices and embraced Christianity. (Acts 8:5, 9-13) On one occasion in Ephesus, "quite a number of those who practiced magical arts brought their books together and burned them up before everybody. And they calculated together the prices of them and found them worth fifty thousand pieces of silver [perhaps more than $8,000]." (Acts 19:18, 19) Writing to those in Galatia, the apostle Paul included spiritistic occultism among "the works of the flesh," warning them "that those who practice such things will not inherit God's kingdom." (Gal. 5:19-21) Outside that glorious kingdom will be all those who persist in these Babylonish practices. (Rev. 21:8; 22: 15) Together with Babylon the Great, so notorious for misleading the nations by her sorceries, they will all be destroyed.—Rev. 18:23; see POWER, POWERFUL WORKS.

MAGISTRATE. Under the government of Babylon police magistrates were civil officers in the jurisdictional districts who were learned in the law and exercised limited judicial authority. They were among the officials gathered to bow to Nebuchadnezzar's image of gold.—Dan. 3:2, 3.

In Roman colonies, the administration of government was in the hands of civil magistrates, generally known in Latin as *duumviri*. There could be three, four, usually five, or even ten or twelve making up the magisterial board. These had the duties of keeping order, administering finances, trying and judging law violators and ordering the execution of punishment. Sometimes their names and titles appear on coins issued by a city. Constables, or *lictors*, were assigned to them to carry out their orders.—See CONSTABLE.

The civil magistrates in the Roman colony of Philippi (Acts 16:12), without a trial, had Paul and Silas put into stocks. The next day, hearing that they were Roman citizens, the magistrates sent constables to release them. But Paul, in order to give public and legal vindication to the good news that he preached, demanded that the magistrates personally release them. The magistrates, fearing trouble with Rome over flogging Roman citizens, entreated Paul and Silas and released them.—Acts 16:19-39.

MAGOG (Ma'gog). A son of Japheth and grandson of Noah. His name appears among the family heads from whom the initial national groups were dispersed about the earth following the Flood.—Gen. 10: 1, 2, 5; 1 Chron. 1:5.

The name thereafter occurs in Ezekiel's prophecy concerning the stormlike attack by "Gog of the land of Magog" against Jehovah's regathered people. It, therefore, appears to be used by the prophet to indicate a land or region in "the remotest parts of the north," out of which Gog's host comes forth, his plundering forces described as "riding on horses, a great congregation, even a numerous military force" employing sword and bow.—Ezek. 38:2-4, 8, 9, 13-16; 39:1-3, 6.

From the time of the Jewish historian Josephus the "land of Magog" has been suggested to relate to the fierce Scythian tribes found in NE Europe and Central Asia. Classical writers of Greek and Roman times described the Scythians as northern barbarians, rapacious and warlike, equipped with large cavalry forces, well armored, and skilled with the bow. While the name "Scythian" may originally derive from "Ashkenaz," another descendant of Japheth (Gen. 10:2, 3), the *Encyclopædia Britannica* (1959 ed., Vol. 20, p. 235) states that "throughout classical literature Scythia generally meant all regions to the north and northeast of the Black Sea, and a Scythian (*Skuthes*) any barbarian coming from those parts." Other authorities likewise show that the term "Scythian" was used rather flexibly to embrace generally the nomadic tribes N of the Caucasus (the region between the Black and Caspian Seas), similar to the modern use of the term "Tartar." Hence *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Vol. V, p. 14) comments: "The name 'Scythians' was among the ancients an elastic appellation, and so was the Hebrew 'Magog.' "

SYMBOLIC USE

The fact that the definite location of the "land of Magog" is left uncertain and indeterminate to us in the Bible (as well as in secular history), along with the prophet's reference to "the final part of the years" (Ezek. 38:8) and the fact that the described invasion is not known to have taken place literally upon Israel, provides the basis for viewing the prophecy as relating to a future time in the Biblical 'time of the end.' Thus many commentators see in it a forecast of the final attack of the world powers upon the kingdom of God, and the land of Magog as representing "the world as hostile to God's people and kingdom."—*A New Standard Bible Dictionary* by Jacobus, Lane and Zenos, p. 307.

As shown in the article on Gog (which see), the land of Magog manifestly has a symbolic significance. The fact that the term "Scythian," with which Magog is usually associated, came to be used as a synonym for that which is brutal and degraded would logically seem to point to a fallen state or position of debasement, analogous to the position assigned to Satan and his angels following the war in heaven from which debased position he wrathfully wages "war with the remaining ones of [the woman's] seed," as described at Revelation 12:7-17.

The final appearance of the term "Magog" is at Revelation 20:8, and here the connection with God's prime adversary, Satan the Devil, is plainly stated. However, the vision here differs in that it relates events to occur, not in the 'time of the end,' but at the close of the thousand-year reign of Christ Jesus and subsequent to the loosing of Satan from the abyss. Rather than a particular land or location, "Gog and Magog" here is used to describe those on earth who yield to the released Adversary's influence and rebel against God's rule as expressed through "the holy ones and the beloved city."—Rev. 20:3, 7-10.

MAGPIASH (Mag'pi·ash) [killer of moths]. One of the heads of the people whose descendant, if not himself, attested by seal the "trustworthy arrangement" of Nehemiah's day.—Neh. 9:38; 10:1, 14, 20.

MAHALALEL (Ma·hal'a·lel) [praise of God, or, perhaps, God shines forth].

1. A descendant of Seth through Enosh and Kenan; hence Seth's great-grandson. Mahalalel lived 895 years. (Gen. 5:6-17; 1 Chron. 1:1, 2) In Luke's genealogy of Jesus he is referred to by the name Mahalaleel. —Luke 3:37, 38.

2. A descendant of Judah through Perez and the ancestor of Athaiah, a resident of Jerusalem after the return from Babylonian exile.—Neh. 11:4.

MAHALATH, I (Ma'ha·lath) [lute, or, perhaps, sickness].

1. Ishmael's daughter, the sister of Nebaioth and one of the women Esau took as a wife. (Gen. 28:9) She is possibly the same person as the Basemath of Genesis 36:3.

2. A granddaughter of David through his son Jerimoth. She became one of the wives of Rehoboam. —2 Chron. 11:18.

MAHALATH, II (Ma'ha·lath). Probably a musical term, perhaps one of a technical nature, found in the superscriptions of Psalms 53 and 88. Some believe that this term may be related to a Hebrew root word meaning "sickness, calamity," thereby suggesting a gloomy and melancholy tune. This would harmonize with the somewhat somber content of the two songs, particularly that of Psalm 88.

MAHANAIM (Ma·ha·na'im) [two camps]. A site E of the Jordan where Jacob, after parting from Laban, encountered a company of angels. Jacob then called the place "Mahanaim." (Gen. 32:1, 2) The meaning of the name ("two camps") may allude to Jacob's company as having become two camps, or to the camp of angels and the camp of Jacob. (Gen. 32: 7, 10) Apparently sometime later a city was built on the site. In the fifteenth century B.C.E. this city was first assigned to the Gadites and then to the Levite Merarites.—Josh. 13:24, 26; 21:34, 38.

While David ruled from Hebron, Mahanaim served as the capital for the rival kingdom of Saul's son and successor Ish-bosheth. This suggests that it was fortified and occupied a strategic position. (2 Sam. 2:8-11, 29) Evidently in this city Ish-bosheth was assassinated. (2 Sam. 4:5-7) Later, when David fled to Gilead from his rebellious son Absalom, he was kindly received at Mahanaim. He remained there at the request of his supporters and did not share in the battle that completely defeated Absalom's attempt to seize the throne. (2 Sam. 17:24–18:16; 19:32; 1 Ki. 2:8) During the reign of David's son Solomon, Mahanaim was under the jurisdiction of the deputy Ahinadab.—1 Ki. 4:7, 14.

At Song of Solomon 6:13 "the dance of two camps" may also be rendered "the dance of Mahanaim" (*AS*) or "Mahanaim dance." (*AT*) Perhaps the reference is to dancing associated with a certain festival that was held at Mahanaim.—Compare Judges 21:19, 21.

The exact location of Mahanaim is uncertain. Khirbet Mahneh, about twelve miles (19 kilometers) N of the Jabbok and almost the same distance E of the Jordan, appears to preserve the Biblical name. But some feel that this site does not fit the Scriptural references to Mahanaim. They prefer Tell el-Hajjaj, about two miles (3 kilometers) S of the Jabbok and somewhat over nine miles (15 kilometers) from its confluence with the Jordan.

MAHANEH-DAN (Ma'ha·neh-dan) [camp of Dan]. A place once described as lying "between Zorah and Eshtaol" (Judg. 13:25) and another time as being located W of Kiriath-jearim. (Judg. 18:11, 12) Some believe that these are two different sites, since the suggested locations for Eshtaol and Zorah are a number of miles SW of Kiriath-jearim. In any event, the location(s) of Mahaneh-dan is unknown. Its name means "Camp of Dan" and, therefore, perhaps simply denoted a temporary settlement or a campsite and could understandably apply to more than one place.

MAHARAI (Ma'ha·rai) [impetuous, swift]. A mighty man of David's military forces and a Netophathite. (2 Sam. 23:8, 28; 1 Chron. 11:26, 30) He was a descendant of Zerah and was later put in charge of the division of 24,000 ministering to the king during the tenth month.—1 Chron. 27:1, 13.

MAHATH (Ma'hath) [snatching; seizing].

1. A Kohathite Levite and ancestor of Samuel and Heman the singer at the house of Jehovah.—1 Chron. 6:31-35.

2. One of the Kohathite Levites who aided in cleansing the temple in King Hezekiah's day. (2 Chron. 29: 12, 15, 16) Evidently the same person was made a commissioner under Conaniah and Shimei in charge of "the contribution and the tenth and the holy things" at the temple.—2 Chron. 31:12, 13.

MAHAVITE (Ma'ha·vite) [Heb., *ma·hhawim'*, villagers]. A designation applied to Eliel, one of the mighty men of David's military forces. (1 Chron. 11: 26, 46) The term may have been used to distinguish this person from the Eliel of verse 47.

MAHAZIOTH (Ma·ha'zi·oth) [visions]. A Kohathite Levite and last mentioned of the fourteen sons of Heman. Mahazioth became head of the twenty-third service group of temple musicians as organized by David.—1 Chron. 25:4-6, 8, 9, 30.

MAHER-SHALAL-HASH-BAZ (Ma'her-shal'al-hash-baz) [Hasten, O spoil! He has come quickly to the plunder; or, Hastening to the spoil, he has come quickly to the plunder]. Jehovah commanded Isaiah to write these prophetic words on a large tablet and have it attested to by reliable witnesses. Thereafter, he instructed the prophet to give this same expression as a name to his newborn son, declaring that before the child could say "My father!" and "My mother!" the king of Assyria would subjugate Judah's enemies, Damascus and Samaria. (Isa. 8:1-4) The prophetic meaning of this name given to Isaiah's second son was fulfilled within the designated time period. During the reign of Israel's King Pekah, the Assyrian monarch Tiglath-pileser (III) invaded Israel, took many cities, plundered the land and carried numerous inhabitants into captivity. Thereafter, Pekah was murdered. (2 Ki. 15:29, 30) The king of Assyria also captured Syria's capital city Damascus, took its people into exile and put Syrian King Rezin to death. (2 Ki. 16:9) In this way both of these kings who had conspired against Judah met their end. Later, in 740 B.C.E., the Assyrians overthrew Samaria, removing the apostate Israelites from that city and from the rest of the domain of the northern kingdom of Israel. (2 Ki. 17:1-6) Thus, this boy born to Isaiah by his wife (whom he terms "the prophetess") proved to be in Israel a truthful and reliable 'sign and miracle' from Jehovah.—Isa. 8:3, 18.

MAHLAH (Mah'lah) [perhaps, disease or song].

1. One of the daughters of Zelophehad of the tribe of Manasseh. Mahlah and her sisters requested their father's inheritance, since he had no sons but only five daughters. Moses inquired of Jehovah, who ruled that the daughters of Zelophehad should receive it. (Num. 26:28-33; 27:1-11) A subsequent order of Jehovah through Moses required Mahlah and the other daughters of Zelophehad to marry within the tribe of Manasseh, to prevent the inheritance from passing to another tribe. Accordingly, Mahlah and her sisters "became the wives of the sons of their father's brothers." (Num. 36:1-6, 10-12) This judicial decision es-

tablished a precedent as to inheritance. (Num. 36: 7-9) They later presented themselves before Eleazar the priest and Joshua, cited Jehovah's command, and were given "an inheritance in the midst of the brothers of their father."—Josh. 17:3, 4.

2. A descendant of Manasseh whose mother was Hammolecheth. It is not stated whether this was a son or a daughter.—1 Chron. 7:17, 18.

MAHLI (Mah'li) [sick, weak, or perhaps, shrewd, cunning].

1. Levi's grandson, a son of Merari and brother of Mushi. (Ex. 6:16, 19; 1 Chron. 6:19, 29; 24:26) Mahli was the father of Eleazar and Kish and the family head of the Mahlites. (Num. 3:20, 33; 1 Chron. 23: 21; 24:28, 29) His descendant Sherebiah, referred to as "a man of discretion from the sons of Mahli," returned to Jerusalem with Ezra.—Ezra 8:18.

2. A Levite, the son of Mushi, and hence the nephew of Merari's son Mahli.—1 Chron. 6:47; 23:23; 24: 26, 30.

MAHLITES (Mah'lites). Levites who were descendants of Merari's son Mahli.—Num. 3:17, 20, 33; 26:58.

MAHLON (Mah'lon) [sickly, invalid]. Son of Elimelech and Naomi. During a famine in the days of the Judges, he moved with his parents from Bethlehem in Judah to Moab. There Mahlon married the Moabitess Ruth, but died childless. (Ruth 1:1-5; 4:10) Ruth returned to Judah with her mother-in-law and, complying with the law of levirate marriage, married Boaz. (Ruth 4:9, 10; Deut. 25:5, 6) The resulting family line produced David and led to Jesus Christ. —Ruth 4:22; Matt. 1:5, 6, 16.

MAHOL (Ma'hol) [dance]. One whose sons' wisdom, though great, was not equal to King Solomon's. (1 Ki. 4:31) Some view the designation "sons of Mahol" to mean an association of musicians or dancers. —Compare Psalm 150:4, where the same Hebrew word is rendered "circle dance."

MAHSEIAH (Mah·sei'ah) [Jehovah a refuge]. Ancestor of Jeremiah's associate Baruch and of Seraiah the quartermaster.—Jer. 32:12; 51:59.

MAKAZ (Ma'kaz) [cutting off, end]. A place under the jurisdiction of one of Solomon's twelve deputies. (1 Ki. 4:7, 9) Makaz is often identified with Khirbet el-Mukheizin, some ten miles (16 kilometers) W-NW of the suggested location of Beth-shemesh.

MAKHELOTH (Mak·he'loth) [congregated throng]. One of Israel's wilderness encampments. (Num. 33: 25, 26) It is thought by some to be represented by Kuntillet Jaraya, about twenty miles (32 kilometers) N-NW of the Gulf of Aqabah.

MAKKEDAH (Mak·ke'dah) [place of shepherds]. A royal Canaanite city in the Shephelah. It was in the cave of Makkedah that the five kings who had allied themselves against the Gibeonites hid and were then temporarily trapped until their execution. Thereafter this cave became their common tomb, and the Israelite army under Joshua captured the city of Makkedah and devoted it to destruction. At the time of the division of the Promised Land, Makkedah was granted to the tribe of Judah.—Josh. 10:5-29; 12:7, 8, 16; 15:20, 33, 41.

The exact site of Makkedah is unknown. It has been tentatively identified with Khirbet el-Kheishum, about a mile and a half (2.4 kilometers) N-NE of the suggested location of Azekah. Extensive ruins and nearby caves mark the site.

MAKTESH (Mak'tesh) [a mortar]. Apparently a section of Jerusalem near the Fish Gate and the second quarter. At the time of Judah's calamity the inhabitants of Maktesh were foretold to howl, since commercial activities would cease there.—Zeph. 1:1, 2, 10, 11.

The Hebrew word *makh·tesh'* refers to a "mortar" (Prov. 27:22) or a "mortar-shaped hollow" (Judg. 15:19) and, therefore, some translations use "Mortar" instead of "Maktesh" as a proper name. (*AT, JB, RS*) The Targum identifies Maktesh with the Kidron Valley, the deep ravine along Jerusalem's eastern wall. But this valley is not in the vicinity of the more westerly "Fish Gate" and the "second quarter." For this reason Maktesh is generally thought to denote a part of the Central (or Tyropean) Valley, perhaps its upper portion.

MALACHI (Mal'a·chi) [my messenger]. A Hebrew prophet and Bible writer. (Mal. 1:1) The Scriptures furnish no information as to his ancestry and personal life. What is known about him is revealed in the book bearing his name. He is therein shown to have been a man of great zeal for the name and worship of Jehovah.

In the name "Malachi" the final letter, "i," is possibly an abbreviation of the divine name Jehovah. If so, it may have the same meaning as Malachijah, which is "Messenger [Angel] of Jehovah."

MALACHI, BOOK OF. The final book of the Hebrew Scriptures in modern English Bibles. In the traditional Jewish canon, it is placed last among the writings of the so-called "Minor Prophets," but before the Writings (Hagiographa). It constitutes a pronouncement of Jehovah regarding Israel by means of Malachi. —Mal. 1:1; see MALACHI.

CIRCUMSTANCES IN MALACHI'S TIME

At the time Malachi prophesied, a deplorable situation existed among the priests. Contrary to the Law, they were accepting lame, blind and sick animals for sacrifice on Jehovah's altar. (Mal. 1:8; Lev. 22: 19; Deut. 15:21) They failed to give proper direction and instruction to the people, causing many to stumble. (Mal. 2:7, 8) When judging matters, they showed partiality. (Mal. 2:9) All this had a bad effect on the Israelites in general, causing them to view Jehovah's service as being of little value. (Mal. 3:14, 15) This is apparent from the fact that the Israelites did not support the temple by paying their tithes. So far had they fallen from their devotion to Jehovah that apparently they were divorcing their wives to marry women worshiping false gods. Also, sorcery, adultery, lying, fraud and oppression came to exist among the Israelites. (Mal. 2:11, 14-16; 3:5, 8-10) For this reason Jehovah gave advance warning of his coming to his temple for judgment. (Mal. 3:1-6) At the same time he encouraged wrongdoers to repent, saying: "Return to me, and I will return to you." —Mal. 3:7.

TIME OF COMPOSITION

Internal evidence provides a basis for dating the completion of the book of Malachi. It was written after the Babylonian exile, for the Israelites were under the administration of a governor. Worship was carried on at the temple, indicating that it had been rebuilt. (Mal. 1:7, 8; 2:3, 13; 3:8-10) This points to a period later than that of Haggai (520 B.C.E.) and Zechariah (520-518 B.C.E.), as these prophets were active in urging the Israelites to complete the temple. (Ezra 5:1, 2; 6:14, 15) Israel's neglect of true worship and its failure to adhere to God's law appear to fit conditions existing when Nehemiah again arrived at Jerusalem sometime after the thirty-second year of King Artaxerxes (c. 443 B.C.E.). (Compare Malachi 1:6-8; 2:7, 8, 11, 14-16; Nehemiah 13:6-31.) Therefore, like the book of Nehemiah, the book of Malachi may well have been committed to writing after 443 B.C.E.

HARMONY WITH OTHER BIBLE BOOKS

This book is in full agreement with the rest of the Scriptures. The apostle Paul quoted from Malachi 1:2, 3 when illustrating that God's choosing depends, "not upon the one wishing nor upon the one running, but upon God, who has mercy." (Rom. 9:10-16) Jehovah is identified as the Creator (Mal. 2:10; compare Psalm 100:3; Isaiah 43:1; Acts 17:24-26) and a just, merciful and unchangeable God who does not leave deliberate wrongdoing unpunished. (Mal. 2:2, 3, 17; 3:5-7, 17, 18; 4:1; compare Exodus 34:6, 7; Leviticus 26:14-17; Nehemiah 9:17; James 1:17.) The importance of God's name is stressed. (Mal. 1:5, 11, 14; 4:2; compare Deuteronomy 28:58, 59; Psalm 35:27; Micah 5:4.) And encouragement is given to remember the law of Moses.—Mal. 4:4.

The book also directed Israel's attention to the coming of the Messiah and the day of Jehovah. While it is pointed out that Jehovah would send forth the one called "my messenger," this one would be only the forerunner of the still greater "messenger of the covenant" who would accompany Jehovah. (Mal. 3:1) The inspired accounts of Matthew (11:10-14; 17:10-13), Mark (9:11-13) and Luke (1:16, 17, 76) combine to identify Jesus' forerunner John the Baptist as the "messenger" and the "Elijah" initially meant at Malachi 3:1 and 4:5, 6.

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See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 172-175.

MALCAM (Mal'cam) [their king].

1. A Benjamite and a son of Shaharaim by his wife Hodesh.—1 Chron. 8:1, 8, 9.

2. The principal idol god of the Ammonites (2 Sam. 12:30; 1 Chron. 20:1, 2), also called Malcham. (Jer. 49:1, 3; Zeph. 1:5) Possibly the same as Milcom, Molech and Moloch.—1 Ki. 11:5, 7; Acts 7:43.

MALCHAM (Mal'cham) [their king]. Thought to be the same as the Ammonite god Milcom or Molech. (Also called "Malcam," at 1 Chronicles 20:1, 2.) Malcham is mentioned at Jeremiah 49:1, 3 in connection with the sons of Ammon, and the name in the Masoretic text differs from Milcom, "the disgusting thing of the Ammonites," only in the vowel-pointing of the Hebrew. (1 Ki. 11:5) Contrary to the instruction given at Joshua 23:7, the Jews began making sworn oaths by Malcham. (Zeph. 1:5) It must be determined from context when the Hebrew should be rendered as the name of the god and when as "their king." —Amos 1:15; see MOLECH.

MALCHIEL (Mal'chi-el) [God is king, or, my king is God]. Grandson of Asher and a son of Beriah. (Gen. 46:17) He is called "the father of Birzaith" (1 Chron. 7:31) and was a family head in Israel. —Num. 26:45.

MALCHIELITES (Mal'chi-el-ites). A family of Asherites that descended from Malchiel.—Num. 26:44, 45.

MALCHIJAH (Mal-chi'jah) [Jehovah is king].

1. A Levite who descended from Gershom and who was an ancestor of the Levitical musician Asaph. —1 Chron. 6:39-43.

2. Descendant of Aaron and head of the fifth of the twenty-four divisions of priests organized by David.—1 Chron. 24:1, 9.

3. A priest and the father of Pashhur.—1 Chron. 9:12; Neh. 11:12; Jer. 21:1; 38:1.

4. "The son of the king" into whose cistern Jeremiah was thrown. (Jer. 38:6) According to the Hebrew Masoretic text, his name is *Mal·ki·ya'hu,* meaning "Yah is King," or, "King of Yah."

5. An Israelite "of the sons of Parosh" among those accepting foreign wives but dismissing them in Ezra's day.—Ezra 10:25, 44.

6. Another Israelite "of the sons of Parosh" among those sending their foreign wives away. (Ezra 10:25, 44) The *Septuagint Version* reads "Hashabiah" instead of "Malchijah" here.

7. A man of Israel "of the sons of Harim" who was among those sending away foreign wives and sons in Ezra's time.—Ezra 10:31, 44.

8. An Israelite, "the son of Harim." Along with Hasshub, he repaired a section of Jerusalem's wall and the Tower of the Bake Ovens after the return from Babylonian exile. (Neh. 3:11) He may be the same person as No. 7.

9. Son of Rechab and prince of the district of Beth-haccherem who repaired the Gate of the Ash-heaps during Nehemiah's governorship.—Neh. 3:14.

10. Member of the goldsmith guild who repaired part of Jerusalem's wall in Nehemiah's day.—Neh. 3:31.

11. A priest who stood at Ezra's left hand when the copyist read the law before the Israelites in reestablished Jerusalem.—Neh. 8:4.

12. One of the priests, or the forefather of one, who attested by seal the "trustworthy arrangement" during Nehemiah's governorship.—Neh. 9:38–10:3.

13. A priest who participated in the inauguration ceremonies for Jerusalem's wall as rebuilt under Nehemiah's supervision. (Neh. 12:40-42) He may be the same person as No. 11.

MALCHIRAM (Mal·chi'ram) [my king (i.e., Jehovah) is high]. One of the sons of King Jeconiah (Jehoiachin) as a prisoner in Babylon.—1 Chron. 3:17, 18.

MALCHI-SHUA (Mal'chi-shu'a) [my king saves, or, my king (i.e., Jehovah) is opulence]. One of King Saul's sons. (1 Sam. 14:49; 1 Chron. 8:33; 9:39) He was struck down in battle by the Philistines at Mount Gilboa (1 Sam. 31:2; 1 Chron. 10:2) and his corpse (along with those of his brothers Jonathan and Abinadab and that of his father Saul) was fastened by the Philistines on the wall of Beth-shan. However, valiant men of Israel retrieved the bodies, burned them in Jabesh and buried their bones there.—1 Sam. 31:8-13.

MALCHUS (Mal'chus) [Gr., *Mal'khos,* from Heb., *me'lekh,* king, or *mal·lukh',* counselor]. The high priest's slave who accompanied Judas Iscariot and the crowd to Gethsemane, where Christ was arrested. Peter struck off Malchus' right ear with a sword (John 18:10; Matt. 26:51; Mark 14:47), but Jesus miraculously healed it. (Luke 22:50, 51) Another slave of the high priest Caiaphas, a relative of Mal-

chus, later recognized Peter, and this led to the apostle's third denial of Christ.—John 18:26, 27.

MALEDICTION. Literally, a speaking ill or evil against someone, and, hence, the opposite of a benediction or a blessing. The Hebrew word *qe·la·lah'* basically refers to such a malediction and is regularly contrasted with "blessing" in numerous texts. (Gen. 27:12, 13; Deut. 11:26-29; Zech. 8:13) It is derived from the root verb *qa·lal'*, which literally means "to be (or make) light"; but, when used in a figurative sense, means "to despise," "to bring into contempt," or "to call down evil upon." This is the word David used when he told Michal he would make himself even more "lightly esteemed" than what she had accused him of doing. (2 Sam. 6:20-22) Jehovah God used it after the Flood in saying that he would never again "call down evil upon the ground on man's account." —Gen. 8:21.

PURPOSE OF DIVINE MALEDICTIONS

One purpose of divine maledictions is to make clear who are and who are not God's approved servants, since the maledictions manifest God's disapproval, even as his blessings manifest his approval. So, in promising Abraham his blessing, Jehovah also stated that "him that calls down evil [a participial form of *qa·lal'*] upon you I shall curse." (Gen. 12:3) When the object of the malediction is thus left anonymous, the malediction also serves as a warning guide and a protection for those who wish to gain or retain God's favor. The Mosaic law specified numerous blessings and maledictions, all of which would result from the application of the Law's statutes and ordinances. (Deut. 28:1, 2, 15) Prior to entry into the Promised Land, Moses emphasized the fact that the nation, as individuals and as a collective group, must choose between the blessing and the malediction and that this they would do by either obedience or disobedience. (Deut. 30:19, 20) Joshua, in essence, repeated this protective exhortation and warning within the Promised Land. (Compare Joshua 8:32-35; 24:14, 15.) Individuals could, therefore, endeavor to avoid coming under the announced maledictions.

The malediction also certifies that there can be no trifling with or despising of God's principles and announced purposes. High Priest Eli became the object of a specific malediction because of weakly allowing his sons to go unrebuked, even though they were "calling down evil upon God." (1 Sam. 3:13) Jehovah told him the rule that "those honoring me I shall honor, and those despising me will be of little account [from the root form *qa·lal'*]." (1 Sam. 2:30) Just recompense for wrongdoing thus accompanies God's malediction. This may be immediate, as in the case of the jeering delinquents upon whom Elisha called down evil in the name of Jehovah (2 Ki. 2:24), or it may be reserved for a later time, as when God informed King Josiah concerning the calamity due to come on Judah. (2 Ki. 22:19, 20) Jehovah warned the nation of Israel that violation of his laws would bring inescapable difficulties, saying: "All these maledictions will certainly come upon you and *pursue* you and *overtake* you until you have been annihilated, because you did not listen to the voice of Jehovah your God by keeping his commandments and his statutes that he commanded you." (Deut. 28:45) Although he foretold their desolation and exile in the plainest of terms, they refused to give heed and thus Jerusalem became "a malediction to all the nations of the earth."—Jer. 26:6; 24:9; Deut. 29:27.

SETTING ASIDE OF MALEDICTIONS

A malediction can be set aside or canceled by Jehovah, but only where his just requirements are properly satisfied. This appears to be the case with the original malediction on the earth that was evidently terminated by the Flood that cleansed the globe of wickedness. (Gen. 8:21) Failure to keep the Law covenant brought a malediction on all the nation of Israel, even on those who conscientiously (though imperfectly) tried to keep its terms. The apostle Paul shows that it was for this reason that Christ Jesus died in the manner in which he did: upon a torture stake. (Gal. 3:10-13) Thereby Jesus, though he had perfectly observed the Law himself, took upon himself the curse that resulted from the malediction of the Law and that rested on all those under that Law. Deuteronomy 21:23 states: "Because something accursed [literally, a malediction] of God is the one hung up [upon a stake]." Jesus, by being nailed to the stake as a criminal, sentenced (though unjustly) by the Jewish priestly court, in effect became "a curse," and thereby not only was the Law with its decrees nailed to the stake and canceled, but the curse or malediction accompanying it was legally removed as well. (Col. 2:14) Because Jesus' body was viewed as being a malediction, and also to fulfill the Law's requirement so that the sabbath might not be profaned, the Jews were anxious that Jesus' corpse and those of the malefactors be removed from their stakes before the day ended.—Deut. 21:23; John 19:31.

GOD DETERMINES VALIDITY

While individuals may pronounce maledictions, their validity is entirely dependent on God, his principles and his purposes. It was in vain that Goliath "called down evil upon David by his [false] gods." (1 Sam. 17:43) Jehovah changed Balaam's proposed malediction into a blessing. (Deut. 23:4, 5; Josh. 24:9, 10) Because David recognized that only Jehovah can make a malediction effective, he rejected Abishai's angry request to be allowed to go and 'take off the head' of Shimei, who was abusively calling down evil on David. David said: "Let him alone that he may call down evil, for Jehovah has said so to him! Perhaps Jehovah will see with his eye, and Jehovah will actually restore to me goodness instead of his malediction this day." (2 Sam. 16:5-12; compare Psalm 109:17, 18, 28.) God's Word specifically condemns the calling down of evil on one's parents (Ex. 21:17; Lev. 20:9; Prov. 20:20), on God (Ex. 22:28; Lev. 24:11, 14, 15, 23), or the king (Eccl. 10:20), and exposes those who bless with their mouths while "inside themselves they call down evil."—Ps. 62:4.

EFFECTIVE AND INEFFECTIVE MALEDICTIONS

As God's spokesman, while on earth Christ Jesus, in effect, pronounced maledictions on the religious guides and Pharisees for their willful opposition to God's purpose. (Matt. 23:13-33) The apostle Peter evidently 'called down evil' upon Ananias and Sapphira for playing false to God, resulting in their immediate death. (Acts 5:1-11) The apostle Paul did somewhat similarly with the false prophet Elymas, the sorcerer, whom he called a "son of the Devil" and an "enemy of everything righteous," and who, thereafter, became blind. (Acts 13:6-12) These actions had a salutary effect on those witnessing them. Such apostolic powers, however, did not give authority or license to others to pronounce maledictions. James warns against Christians' improperly using the tongue for cursing men.—Jas. 3:9-12; compare Psalm 109:17, 18 with Colossians 3:8-10.

Whereas history records that in post-apostolic times and down through the centuries religious organizations have published many "anathemas" and "interdicts" against individuals, cities and nations, it also shows that the agent employed to make such malediction effective has invariably been, not the power of God, but the earthly power of a church or of the secular state. In contrast, at Psalm 37:3-9, 22 we are counseled to wait on Jehovah, since "those being blessed by him will themselves possess the earth, but those upon whom evil is called by him will be cut off." Such "cutting-off" is included in the malediction Jesus pronounces on the cursed "goat" class of his prophetic parable at Matthew 25:31-46. In connection with the "new heavens and a new earth" evil is also

prophesied to be called down on sinners.—Isa. 65: 17, 20.

MALLOTHI (Mal·lo'thi) [my discourse]. A Kohathite Levite and one of the fourteen sons of the singer Heman. (1 Chron. 25:4, 5) The family served as musicians under the direction of their father, Heman. (Vs. 6) When David organized the divisions of the Levites to serve in turns at the house of Jehovah, the nineteenth lot fell to Mallothi, who assumed the headship of that division of twelve musicians.—Vs. 26.

MALLOW. This translates the Hebrew word *'o·rohth'* (2 Ki. 4:39; Isa. 26:19), considered to be the plural of *'oh·rah'*, "light." (Esther 8:16; Ps. 139:12) According to Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros*, *'o·roth'* denotes the dwarf mallow (*Malva rotundifolia*). This identification is based on the fact that this plant is very sensitive to light, hence perhaps the Hebrew designation *'o·rohth'*, "light-[herb]." Also, its fruit is edible, thus harmonizing with 2 Kings 4:39. The dwarf mallow is a creeping plant having nearly round, somewhat lobed, saw-edged leaves with long leafstalks. Its flowers are only about a half inch (c. 1.3 centimeters) across and vary in color from pale blue to white. The flat and circular mucilaginous fruits are commonly called "cheeses."

MALLUCH (Mal'luch) [reigning, or, perhaps, counselor].

1. A Merarite Levite and a forefather of the Levitical singer Ethan.—1 Chron. 6:44-47.

2. One of the priests accompanying Zerubbabel when the Jews returned from Babylonian exile.—Neh. 12: 1, 2, 7.

3. An Israelite "of the sons of Bani" among those who had accepted foreign wives but who sent them away in the days of Ezra.—Ezra 10:29, 44.

4. An Israelite "of the sons of Harim" among those who had taken foreign wives but who dismissed them in Ezra's time.—Ezra 10:31, 32, 44.

5. One of the priests, or a forefather of one, attesting by seal the "trustworthy arrangement" made in Nehemiah's day.—Neh. 9:38–10:4.

6. An Israelite, one of the heads of the people, whose descendant, if not himself, attested the "trustworthy arrangement" made in the time of Nehemiah. —Neh. 9:38; 10:1, 14, 27.

MALLUCHI (Mal'lu·chi) [my counselor]. A priestly family whose representative served in the days of High Priest Joiakim, and in the days of Ezra and Governor Nehemiah.—Neh. 12:12, 14, 26.

The name "Malluchi" is in the Masoretic text with the *qe'ri'* or marginal notation that it should be read as "Melicu," which latter form is found in the *Authorized Version*. Several ancient Greek manuscripts, including the Alexandrine, Vatican No. 1209 and the Sinaitic (as well as the Lagardian edition) read "Malluch," which some scholars think was the original form. These scholars suggest (but there is no way of proving it) that the adding of "i" (*yohdh* [י] in Hebrew) at the end of the name came about when the first letter of the following word was unintentionally repeated in manuscript copying.

MALTA (Mal'ta) [refuge (in the Phoenician tongue)]. An island in the Mediterranean lying over fifty miles (80 kilometers) S of Sicily and having an area of about ninety-five square miles (246 square kilometers). It was at Malta that the apostle Paul was shipwrecked and there he remained for three months. During this time he healed Publius' father and others afflicted with sicknesses.—Acts 28:1, 7-9, 11.

In the past some associated the Greek word rendered "Malta" (*Me·li'te*) with Meleda (Mljet) off the coast of Yugoslavia, because anciently this island was also called *Me·li'te*. But tradition and the evidence of Scripture points to Malta as the place where Paul experienced shipwreck. The designation "sea of Adria," where the boat was said to be as it approached Malta, came to include the waters of the Mediterranean E of Sicily and W of Crete and, therefore, it could be said that Malta was bounded by this sea. —Acts 27:27.

PAUL'S SHIPWRECK

Sometime after atonement day (in September or October) the ship on which Paul was traveling as a prisoner left the Cretan harbor of Fair Havens and was seized by a tempestuous wind (Euroaquilo), apparently from the E-NE. It drove the ship away from the coast of Crete to Cauda, and the mariners feared being run aground on the "Syrtis," the quicksands along the shores of northern Africa. (Acts 27: 8, 9, 13-17) An E-NE wind could not have caused the vessel to drift toward Meleda, over 600 miles (960 kilometers) N-NW of Cauda. Evidently the boat, after drifting some two weeks, neared Malta, about 540 miles (869 kilometers) W-NW of Cauda.—Acts 27:33; see EUROAQUILO.

What is today called St. Paul's Bay, situated on the NW end of Malta, could have been reached on an E-NE course without previously touching any other part of the island. Perhaps when their trained ears heard breakers dashing against rocky Koura Head, which juts out into the Mediterranean from the eastern side of St. Paul's Bay, the sailors began to suspect that they were approaching land. The depths of "twenty fathoms" and "fifteen fathoms" ascertained by them basically correspond to soundings made in the mid-nineteenth century in the St. Paul's Bay area.—Acts 27:27, 28.

Possibly because of being familiar with another of Malta's harbors, the mariners did not recognize the land as Malta even in daylight. The island's largest and best-known harbor is at Valetta, some eight miles (13 kilometers) SE of St. Paul's Bay.—Acts 27:39.

Along the western side of St. Paul's Bay there are two inlets. Today the more southerly one has a beach. Anciently this may also have been true of the other inlet. Probably at one of these the sailors hoped to "beach the boat," but were unsuccessful, the reason for the failure (according to the literal Greek text) being their 'having fallen around into a place of two seas.' This may mean that the ship struck "a place where two seas met" (*AS*) or "a shoal washed on each side by the sea." (*NW*) Or, the vessel was caught between crosscurrents and ran aground. (Compare *JB*, *NE*.) The ship's bow became immovably stuck, perhaps in the mud and clay that lie less than three fathoms below the surface in parts of St. Paul's Bay, while the stern was broken in pieces by the waves.—Acts 27:39-41.

Paul's experience in Malta

At this time the soldiers determined to kill Paul and the other prisoners. This may have been because of the strict Roman military discipline that held guards accountable for the escape of prisoners under their control. (Compare Acts 12:19; 16:27.) Since the army officer (centurion) restrained the soldiers on account of Paul, all those aboard, numbering about 276, survived the shipwreck, either by swimming ashore or getting safely to land upon planks and other floatable items from the wrecked vessel. —Acts 27:37, 42-44.

The non-Greek-speaking inhabitants of Malta showed extraordinary human kindness to the survivors, even building a fire for them so that they might warm themselves. When the apostle Paul placed a bundle of sticks on this fire a venomous viper came out and fastened itself to his hand. Amazed that Paul did not swell up or die, the people of Malta began to view him as a god.—Acts 28:1-6.

Today there are no vipers indigenous to Malta. Great changes have taken place since the first century C.E. Whereas now Malta is one of the most

densely populated lands in the world, with 2,770 persons per square mile (2.59 square kilometers), extensive wooded areas may have existed there in Paul's time. The population increase would have had a marked effect on the habitats of wildlife. This could easily have caused all vipers to disappear, as was the case in Arran, an island off the SW coast of Scotland. As late as 1853, however, a viper is reported to have been seen near St. Paul's Bay.

MAMRE (Mam're) [strength, vigorous].

1. An Amorite chieftain who, along with his brothers Aner and Eshcol, supported Abraham in defeating King Chedorlaomer and his allies. The basis for their support was evidently the confederacy into which they entered with Abraham.—Gen. 14:13, 24.

2. A place generally identified with Ramet el-Khalil, lying about one and two-thirds miles (2.7 kilometers) N of Hebron, but thought by some to be farther to the W, in harmony with Genesis 23:17. It was the principal place of residence for Abraham and, at least for a time, for Isaac. In the nearby cave of Machpelah, they, their wives, and Jacob and Leah were eventually buried. (Gen. 13:18; 35:27; 49:29-33; 50:13) The area is well-watered with numerous springs. There was a grove of big trees in Mamre in Abraham's time, and here he built an altar to Jehovah. (Gen. 13:18) Under one of such trees he entertained the angels prior to the destruction of Sodom and Gomorrah. (Gen. 18:1-8) Here, too, Jehovah's promise was made to him of a son by Sarah. (Gen. 18:9-19) From a point near Mamre it was possible for Abraham to see all the way down to Sodom and there behold the thick smoke billowing up as a result of the fiery destruction of that area.—Gen. 19:27-29.

In the area presently identified with Mamre large trees (usually oaks) have received historical attention from Josephus' time down to the present day. Over the centuries shrines have been set up, usually in connection with an ancient tree presumed to be the one under which Abraham spoke with the angels. Herod the Great built a stone wall around such a traditional site. After his mother-in-law visited the area in the fourth century B.C.E., Emperor Constantine had a basilica erected there. Thereafter the Muslim conquerors also venerated the area.

MAN [Heb., *'a·dham'*, human or earthling (the generic term for mankind); *'ish*, man, a person or individual, a male, a husband; *'enosh'*, a mortal man; *ge'ver*, a physically strong or able-bodied man; *zakhar'*, a male; a few other Hebrew words are also sometimes translated "man." Gr., *an'thro·pos*, man (generic); *a·ner'*, a man, a male person, a husband; also some other Greek terms]. An intelligent creature, the highest form of earthly life and a product of the Creator, Jehovah God. Jehovah formed the man out of dust from the ground, blew into his nostrils the breath of life, "and the man came to be a living soul." (Gen. 2:7; 1 Cor. 15:45) After Adam's creation and his naming of the animals, Jehovah caused a deep sleep to fall upon him; and while he slept, God took one of Adam's ribs and used it to create the woman. Therefore, when she was presented to the man, Adam could say: "This is at last bone of my bones and flesh of my flesh." He called her Woman, (*'ish·shah'*) "because from man this one was taken." (Gen. 2:21-23) Adam later gave her the name Eve ("living one"). (Gen. 3:20) Adam and Eve were created toward the end of the sixth creative "day."—Gen. 1:24-31.

Testifying to man's creation by Jehovah God, the apostle Paul told the Athenians: "He made out of one man every nation of men, to dwell upon the entire surface of the earth." (Acts 17:26) Hence, all nations and races have a common origin.

There are no actual records of ancient man, his writing, agriculture, and other pursuits, extending into the past before 4026 (or 4027) B.C.E., the date of Adam's creation. According to Bible chronology, 6,000 years of man's history will end about 1974 or 1975 C.E.—See ABRAHAM (Sojourn in Canaan).

Since the Scriptures outline man's history from the very creation of the first human pair, there can be no such thing as "prehistoric man." Fossil records in the earth provide no link between man and the animals. Then, too, there is a total absence of reference to any subhumans in man's earliest records, whether these be written documents, cave drawings, sculptures or the like. The Scriptures make clear the opposite, that man was originally a son of God and degenerated. (1 Ki. 8:46; Eccl. 7:20; 1 John 1:8-10) Archaeologist O. D. Miller has observed: "The tradition of the 'golden age,' then, was not a myth. The doctrine of a subsequent decline, of a sad degeneracy, of the human race from an original state of happiness and purity, undoubtedly embodied a great but lamentable truth. Our modern philosophies of history which begin with the primeval man as a savage, evidently need a new introduction. No, the primeval man was not a savage."—*Har-Moad.*

The Bible reveals that man's original home was "a garden in Eden." (Gen. 2:8; see EDEN No. 1.) Its indicated location is relatively near the place of mankind's early post-Flood civilization. The view generally accepted by scholars is expressed by P. J. Wiseman as follows: "All the real evidence we have, that of Genesis, archaeology, and the traditions of men, points to the Mesopotamian plain as the oldest home of man. Far Eastern civilization, whether Chinese or Indian, cannot compete with this land in the antiquity of its peoples, for it can easily sustain its claim to be the cradle of civilization."—*New Discoveries in Babylonia About Genesis*, p. 28.

'IN GOD'S IMAGE'

In disclosing to his "master worker" the divine purpose to create mankind, God said: "Let us make man [*'a·dham'*] in our image, according to our likeness." (Gen. 1:26; Prov. 8:30, 31; compare John 1:1-3; Colossians 1:15-17.) Note that the Scriptures do not say that God created man in the image of a wild beast or of a domestic animal or of a fish. Man was made 'in God's image'; he was a "son of God." (Luke 3:38) As to the form or shape of God's body, "at no time has anyone beheld God." (1 John 4:12) No one on earth knows what God's glorious, heavenly, spiritual body looks like, so we cannot liken man's body to God's body. "God is a Spirit."—John 4:24.

Nevertheless, man is 'in God's image' in that he is created with moral qualities like those of God, namely, love and justice, and he has powers and wisdom above those of animals, so that he can appreciate the things that God enjoys and appreciates, such as beauty and the arts, speaking, reasoning, and similar processes of the mind and heart of which the animals are not capable. Moreover, man is capable of spirituality, of knowing and having communication with God. (1 Cor. 2:11-16; Heb. 12:9) For such reasons man was qualified to be God's representative and to have in subjection the forms of creature life in the skies, the earth and the sea.

Being a creation of God, man was originally perfect. (Deut. 32:4) Accordingly, Adam could have bequeathed to his posterity human perfection and opportunity for eternal life on earth. (Isa. 45:18) He and Eve were commanded: "Be fruitful and become many and fill the earth and subdue it." As their family would have increased, they would have cultivated and beautified the earth according to the design of their Creator.—Gen. 1:28.

Headship

The apostle Paul, in discussing the relative positions of man and woman in God's arrangement, says: "I want you to know that the head of every man is the Christ; in turn the head of a woman is the man; in turn the head of the Christ is God." He then points out that a woman who prays or prophesies in

the congregation with her head uncovered shames the one who is her head. To enforce his argument he then states: "For a man ought not to have his head covered, as he is *God's image and glory;* but the woman is man's glory." Man was created first and for some time was alone, being in God's image by himself. The woman was made from the man and was to be subject to the man, a situation unlike that of God, who is subject to no one. Man's headship, nevertheless, is third-rate, coming after the headship of God and Christ.—1 Cor. 11:3-7.

A FREE MORAL AGENT

Man being made in God's image, according to His likeness, he was a free moral agent. He had the freedom of choice to do good or bad. This put him in a position to bring honor and glory to God far beyond that which the animal creation could bring, by his willing, loving obedience to his Creator. He could intelligently praise God for His wonderful qualities and support His sovereignty. But Adam's freedom was a relative freedom; it was not absolute. He could continue to live in happiness only if he acknowledged Jehovah's sovereignty. This was indicated by the tree of knowledge of good and bad, from which Adam was forbidden to eat. Eating of it would be an act of disobedience, a rebellion against God's sovereignty.—Gen. 2:9, 16, 17.

Adam being a "son of God" (Luke 3:38), his relationship to God was that of a son to a father, and he should have obeyed accordingly. Additionally, God created in man an innate desire to render worship. This desire, if perverted, would take man in the wrong direction and destroy his freedom, bringing him into bondage to that which was created instead of to the Creator. This, in turn, would result in man's degradation.

A rebellious spirit son of God caused Adam's wife Eve to sin, and she placed the temptation before Adam, who deliberately entered into rebellion against Jehovah. (Gen. 3:1-6; 1 Tim. 2:13, 14) They became like those whom Paul later described in Romans 1:20-23. By his transgression Adam lost his sonship and perfection and introduced sin, with imperfection and death, to the entire human race, his offspring. They, when born, were in the image of their father Adam, imperfect men, with death working in their bodies. —Gen. 3:17-19; Rom. 5:12; see ADAM No. 1.

"THE MAN WE ARE INSIDE"

In speaking of the conflict of the Christian, including that with the fallen, sinful flesh, the Bible uses the expressions "the man I am within," "the man we are inside," and similar phrases. (Rom. 7:22; 2 Cor. 4:16; Eph. 3:16) These expressions are appropriate because Christians have been "made new in the force actuating [their] mind." (Eph. 4:23) The driving force or inclination of their mind is in a spiritual direction. They are making efforts to "strip off the old personality [literally, "old man"]" and clothe themselves with the "new personality [literally, "new man"]." (Col. 3:9, 10; Rom. 12:2) In being baptized into Christ they have been "baptized into his death"; the old personality was impaled, "that [the] sinful body might be made inactive." But until their death in the flesh and their resurrection, the fleshly body is still there to fight the 'spiritual man.' It is a difficult contest, whereof Paul says, "In this dwelling house we do indeed groan." But the ransom sacrifice of Jesus Christ covers the sins of the old personality with fleshly desires working in its members, unless these Christians give in and lose the fight, going the way of the flesh.—Rom. 6:3-7; 7:21-25; 8:23; 2 Cor. 5:1-3.

THE SPIRITUAL MAN

The apostle contrasts the spiritual man with the physical man. He says: "But a physical [literally, 'soulical'] man does not receive the things of the spirit of God, for they are foolishness to him." (1 Cor. 2:14) This "physical man" does not mean merely one living on earth, one with a fleshly body, for, obviously, Christians on earth have fleshly bodies. The physical man here spoken of means one who has no spiritual side to his life. He is "soulical" in that he follows the desires of the human soul to the exclusion of spiritual things.

Paul continues about the "physical man," that he cannot get to know the things of the spirit of God "because they are examined spiritually." Then he says: "However, the spiritual man examines indeed all things, but he himself is not examined by any man." The spiritual man has understanding of the things God reveals; he sees also the wrong position and course of the physical man. But the spiritual man's position, actions and course of life cannot be understood by the physical man, neither can any man judge the spiritual man, for God only is his Judge. (Rom. 14:4, 10, 11; 1 Cor. 4:3-5) The apostle says by way of illustration and argument: "For 'who has come to know the mind of Jehovah, that he may instruct him?' " No one, of course. "But," Paul says of Christians, "we do have the mind of Christ." By getting the mind of Christ, who reveals Jehovah and his purposes to Christians, they are spiritual men. —1 Cor. 2:14-16.

MANAEN (Man'a·en) [Gr. form of Heb. for "Menahem," meaning "one who comforts"]. A man who was among the prophets and teachers in the congregation at Antioch. He had been educated with the district ruler Herod (Antipas).—Acts 13:1.

MANAHATH (Man'a·hath) [possibly, resting-place, settlement].

1. A descendant of Seir through Shobal.—Gen. 36:20, 23; 1 Chron. 1:38, 40.

2. A site to which certain "sons of Ehud" inhabiting Geba were exiled at an unspecified time. (1 Chron. 8:6) Geographers commonly suggest as a possible identification modern Malha, over two miles (3 kilometers) SW of Jerusalem.

MANAHATHITES (Man·a·ha'thites). Certain Judeans descended from Caleb and Salma who apparently constituted part of the population of Manahath. (1 Chron. 2:50, 51, 54; 8:6) The Manahathites may be the same as the Menuhoth mentioned at 1 Chronicles 2:52.

MANASSEH (Ma·nas'seh) [making forgetful, or, one who forgets].

1. Joseph's firstborn son and the grandson of Jacob. After Joseph became Egypt's food administrator, Pharaoh gave him Asenath, the daughter of Potiphera the priest of On, as a wife and she bore Joseph two sons, Manasseh and Ephraim. Joseph named his firstborn son Manasseh, because, he said: "God has made me forget all my trouble and all the house of my father." (Gen. 41:45, 50-52) When Jacob blessed Manasseh and Ephraim, he persisted in putting his right hand on Ephraim and his left on Manasseh, thereby placing the younger Ephraim before Manasseh. (Gen. 48:13-20) As indicated thereby, Ephraim was to become greater than Manasseh.

Manasseh had sons by a Syrian concubine (1 Chron. 7:14), and Joseph lived long enough to see the sons of Manasseh's son Machir.—Gen. 50:22, 23.

2. The tribe of Israel that descended from Joseph's son Manasseh and consisted of seven tribal families. About a year after the Israelites left Egypt, Manasseh's able-bodied men from twenty years old upward numbered 32,200. (Num. 1:34, 35) This doubtless included Gaddi, one of the ten men bringing back a bad report after spying out the Promised Land. (Num. 13:1, 2, 11, 25-33) By the time a second census was taken nearly four decades later, the tribe's registered males had increased to 52,700, outnumbering Ephraim by 20,200. (Num. 26:28-34, 37) Evidently, therefore, it was with reference to the lesser *future* role of Ma-

nasseh that Moses spoke of the "tens of thousands of Ephraim," but the "thousands of Manasseh." —Deut. 33:17.

In the wilderness, the tribe of Manasseh, under the leadership of its chieftain Gamaliel the son of Pedahzur, encamped W of the tabernacle, along with Ephraim and Benjamin. This three-tribe division was third in the order of march.—Num. 1:10, 16; 2: 18-24; 7:54; 10:23.

SHARE IN CONQUESTS ON BOTH SIDES OF THE JORDAN

When the Israelites defeated Amorite Kings Sihon and Og, Moses granted their conquered land to the Reubenites, Gadites and half of the tribe of Manasseh on condition that these tribes participate in the conquest of the territory W of the Jordan. (Num. 32:20-33; 34:14, 15; Deut. 29:7, 8) The northern section of the area E of the Jordan appears to have been taken primarily through Manassite efforts, portions thereof being conquered by Jair, Nobah and the "sons of Machir." For this reason Moses assigned this region to them.—Num. 32:39-42; Deut. 3:13-15; 1 Chron. 2:21, 22.

Later, men from "the half tribe of Manasseh" that had received their inheritance did cross the Jordan and shared in the conquest of the land to the west. (Josh. 1:12-18; 4:12) They were also among those assembled in front of Mount Gerizim when Joshua "read aloud all the words of the law, the blessing and the malediction." (Deut. 27:12; Josh. 8:33, 34) Under the leadership of Joshua, the Israelites broke the power of the Canaanites, defeating thirty-one kings in the course of about six years. (Josh. 12:7-24) Thereafter, although unconquered territory yet remained, Joshua, assisted by High Priest Eleazar and divinely appointed representatives from ten tribes (including the Manassite Hanniel the son of Ephod), divided the land into inheritance portions.—Num. 34:17, 23; Josh. 13:1-7.

LAND INHERITANCE

Half of the tribe of Manasseh, of course, already had its inheritance E of the Jordan. It included Bashan (see BASHAN) and a part of Gilead. (Josh. 13:29-31) To the S lay Gad, the border city being Mahanaim. (Josh. 13:24-26, 30) This region was chiefly a high plateau, with an average elevation of some 2,000 feet (610 meters). Here were located Golan, one of the six cities of refuge, and Beeshterah (Ashtaroth), another Levite city.—Josh. 20:8, 9; 21:27; 1 Chron. 6:71.

The remaining half of the Manassites received as their inheritance territory W of the Jordan. (Josh. 17:2, 5) It was bounded by Ephraim on the S, Asher on the NW, Issachar on the NE and the Mediterranean Sea on the W. From Michmethah the border between Ephraim and Manasseh extended to Tappuah, continued along the torrent valley of Kanah and terminated at the Mediterranean. (Compare Joshua 16:5-8; 17:7-10.) Whereas the Ephraimites had certain enclave cities in Manasseh, the Manassites were assigned enclave cities (Beth-shean, Ibleam, Dor, Endor, Taanach, Megiddo and their dependent towns) both in Issachar and Asher. (Josh. 16:9; 17:11) The Manassites, however, failed to drive out the Canaanites from these enclave cities but, in time, subjected them to forced labor. (Josh. 17:11-13; Judg. 1:27, 28; compare 1 Chronicles 7:29.) Two of these enclave cities, Taanach (Aner?) and Ibleam (Bileam or Gath-rimmon?), were assigned to Kohathite Levites.—Josh. 21:25, 26; 1 Chron. 6:70.

HISTORY

After the distribution of the land had been completed, Joshua blessed the men of Reuben, Gad and the eastern "half tribe of Manasseh" and encouraged them to continue serving Jehovah. (Josh. 22:1-8) They left Shiloh, crossed the Jordan, and then near that river built an altar. This almost precipitated civil war, as the other tribes regarded this as an act of unfaithfulness and rebellion. However, the issue was settled peaceably when it was explained that the altar had been erected, not for sacrifice, but to serve as a memorial of faithfulness to Jehovah. —Josh. 22:9-31.

In a later period Manassite Judge Gideon was the one used by Jehovah to deliver the Israelites from Midianite oppression. (Judg. 6:11-16, 33-35; 7:23; 8: 22) Jephthah was evidently yet another judge from the tribe of Manasseh. It was during his judgeship that Israel was liberated from Ammonite harassment. —Judg. 11:1, 32, 33.

Sometime during the reign of Israel's first king, Saul, the Reubenites, Gadites and the eastern "half tribe of Manasseh" gained a decisive victory over the Hagrites and their allies. (1 Chron. 5:10, 18-22) Also in this general period, Manassites, including men of outstanding valor, were among those who deserted from Saul to David. (1 Chron. 12:19-21) After the death of Saul and his successor Ish-bosheth, 18,000 Manassites from the region W of the Jordan and other thousands from the area E of the Jordan came to Hebron to make David king over all Israel (1070 B.C.E.).—1 Chron. 12:31, 37, 38.

Years later, the extensive religious reforms undertaken by Judean King Asa prompted many Manassites to desert the northern kingdom "when they saw that Jehovah his God was with him." (2 Chron. 15:8, 9) On the occasion of a grand assembly in the fifteenth year of Asa's reign (963/962 B.C.E.), they joined with others in making a covenant to search for Jehovah. (2 Chron. 15:10, 12) Similarly, in the reign of Judean King Hezekiah (745-716 B.C.E.), while many mocked the messengers sent by him to extend the invitation to come to Jerusalem for the Passover celebration, other Manassites were willing to humble themselves and responded favorably. Thereafter these responsive ones shared in destroying appendages of idolatry.—2 Chron. 30:1, 10, 11, 18; 31:1.

Earlier (c. 760 B.C.E.), Tiglath-pileser (Tilgath-pilneser) III had taken the Manassites living E of the Jordan into exile. (1 Chron. 5:23-26) About the same time it appears that intertribal conflicts existed between Ephraim and Manasseh. But both tribes were united in their opposition to Judah.—Isa. 9:20, 21.

Nearly a century after the ten-tribe kingdom came to its end, Judean King Josiah extended his destruction of altars, incense stands, sacred poles and images used for false worship to the devastated places of Manasseh and other areas outside Judah (from and after 648 B.C.E.). This Judean king also had repair work done on the temple, the work itself being financed by contributions received from Israelites of various tribes, including Manasseh.—2 Chron. 34:1-11.

After the return from Babylonian exile (537 B.C.E.) some Manassites resided at Jerusalem.—1 Chron. 9: 1-3.

In Ezekiel's vision, Manasseh's land assignment lay between Naphtali and Ephraim. (Ezek. 48:4, 5) Manasseh is also represented as one of the tribes of spiritual Israel.—Rev. 7:6.

3. A name appearing in the Hebrew Masoretic text at Judges 18:30, due to scribal modification. The account concerns Danite apostasy, and the *New World Translation* says that "Jonathan the son of Gershom, Moses' son, he and his sons became priests to the tribe of the Danites." (See also *AT; Mo; Ro; RS.*) Jewish scribes inserted a suspended letter (*nun* = n) between the first two letters in the original Hebrew name "Moses" so as to give the reading "Manasseh's" instead of "Moses'," doing so out of regard for Moses. The scribes thus sought to hide the reproach or disgrace that might be brought upon the name of Moses because of Jonathan's action. In addition to the altered Masoretic text, "Manasseh's" appears in the *Septuagint Version* of the Vatican Manuscript No. 1209 and in the Syriac *Peshitta Version*. However, "Moses'" is found in the *Septuagint Version* of the

Alexandrine Manuscript and in the Latin *Vulgate* at Judges 18:30.

4. King of Judah who was the son and successor of King Hezekiah. (2 Ki. 20:21; 2 Chron. 32:33) Manasseh's mother was Hephzibah. He was twelve years old when he ascended the throne as the fourteenth king of Judah after David and ruled for fifty-five years (716-661 B.C.E.) in Jerusalem. (2 Ki. 21:1) He did what was bad in Jehovah's eyes, rebuilding the high places his father had destroyed, setting up altars to Baal, worshiping "all the army of the heavens," and building false religious altars in two temple courtyards. He made his sons pass through the fire, practiced magic, employed divination and promoted spiritistic practices. Manasseh also put the graven image of the sacred pole he had made into the house of Jehovah. He seduced Judah and Jerusalem "to do worse than the nations that Jehovah had annihilated from before the sons of Israel." (2 Ki. 21:2-9; 2 Chron. 33:2-9) Though Jehovah sent prophets, these were not heeded. Manasseh was also guilty of shedding innocent blood in great quantity (2 Ki. 21:10-16), which, according to the literature of the Jewish rabbis, included that of Isaiah, who they say was sawed apart at Manasseh's command.—Compare Hebrews 11:37.

Manasseh was punished for paying no attention to Jehovah's message, the king of Assyria taking him captive to Babylon, one of the Assyrian monarch's royal cities. (2 Chron. 33:10, 11) 'Manasseh of Judah' is mentioned in Assyrian King Esar-haddon's list of twenty-two tribute-paying 'kings of the Westland.' Manasseh's name also appears in a list of kings tributary to Assurbanipal.

While in captivity, Manasseh repented, humbling himself and praying to Jehovah. God heard his request for favor and restored him to the kingship in Jerusalem. (2 Chron. 33:12, 13) Manasseh thereafter "built an outer wall for the city of David," put military chiefs in Judah's fortified cities and removed the foreign gods and the idol image from Jehovah's house, as well as the altars he had built "in the mountain of the house of Jehovah and in Jerusalem." Manasseh prepared the altar of Jehovah and began to sacrifice upon it, encouraging others also to serve Jehovah. However, the people were still sacrificing on the high places, though to Jehovah. (2 Chron. 33:14-17) At Manasseh's death, he was succeeded in the kingship by his son Amon.—2 Chron. 33:20.

5. An Israelite "of the sons of Pahath-moab" who was among those accepting foreign wives and sending them away "along with sons" in Ezra's day.—Ezra 10:30, 44.

6. Another Israelite, "of the sons of Hashum," among those dismissing their foreign wives due to Ezra's zealous stand for pure worship.—Ezra 10:33, 44.

MANASSITES. See MANASSEH No. 2.

MANDRAKE. A perennial herb of the potato family, with large, dark-green leaves that measure about a foot (.3 meter) in length and four inches (10 centimeters) in width. The leaves appear to grow directly from the taproot, fan out in a circle and lie close to the ground. From the center of this circle the flower stalks grow, each bearing only one white, bluish or purple flower. The fruit, about the size of a plum and ranging in color from orange to red, ripens about the time of the Palestinian wheat harvest. (Gen. 30:14) It has been described as smelling sweet and fresh like an apple. (See Song of Solomon 7:13.) The thick, frequently forked, taproot of the mandrake bears some resemblance to a man's lower limbs. This has given rise to numerous superstitious beliefs and the ascribing of magical powers to the plant.

In ancient times the fruit of the mandrake was used in medicine as a narcotic and antispasmodic. Also, it was, and still is in some parts of the East, considered an aphrodisiac and able to increase human fertility or aid in conception. The Genesis record reports that Rachel agreed to exchange with her sister Leah an opportunity to have the marital due from her husband Jacob for some mandrakes. (Gen. 30:14, 15) While the Bible does not reveal her motive, possibly Rachel felt that these would help her conceive, thus ending the reproach of her barrenness. It was, however, not until some years after this incident that she actually became pregnant.—Gen. 30:22-24.

MANEH. See MINA.

MANGER, STALL. The infant Jesus was laid in a manger and was seen there by shepherds, to whom the angelic announcement of his birth was made. (Luke 2:7, 12, 16) The Greek word for "manger" in this case is *phat'ne*, meaning "feeding place." (Compare Luke 13:15.) *Phat'ne* may also possibly apply to the stall in which animals are kept. The Hebrew term *'e·vus'* is generally understood to mean "manger" and was rendered *phat'ne* in the Greek *Septuagint Version*, as were two other Hebrew words that have been translated "stalls" (2 Chron. 32:28) and "enclosures."—Hab. 3:17.

In Palestine archaeologists have found large troughs cut out of single pieces of limestone and measuring about three feet (.9 meter) in length, eighteen inches (.46 meter) in width and two feet (.6 meter) in depth. These are thought to have served as mangers. It may also be that, as in more recent times, mangers were cut in the rock walls of caves that were used for sheltering animals.

MANIFESTATION [Gr., *e·pi·pha'nei·a*, manifestation, appearance, coming into light or view]. The term is used in the Scriptures with reference to Jesus Chirst's first presence on earth and especially with regard to various events during his second presence.

GOD'S SON MANIFESTED IN FLESH

It was with respect to the "manifestation of our Savior, Christ Jesus," in the flesh that the apostle Paul wrote the words of 2 Timothy 1:9-11. The sending of God's Son from heaven was to work toward the vindication of Jehovah's name and sovereignty. It was also to result in the 'abolition of death' traceable to Adam and to bring to light the prospect of life and incorruption in heaven for some humans. As a feature of the development of the "sacred secret of this godly devotion," Jesus was "made manifest in flesh." (1 Tim. 3:16) Paul also called this act of God in sending his Son a 'manifestation' of God's undeserved kindness "which brings salvation to all sorts of men . . . instructing us to repudiate ungodliness and worldly desires and to live with soundness of mind and righteousness and godly devotion amid this present system of things, while we wait for the happy hope and glorious manifestation of the great God and of our Savior Christ Jesus." (Titus 2:11-13) Christ's manifestation in glory, when accomplished, would also manifest the glory of God, who sent him.

CHRIST MANIFEST IN HEAVENLY GLORY

During Christ's second presence, Jesus would turn his attention to his spiritual brothers who were sleeping in death. These would be the ones Paul spoke of, along with himself, who "have loved his manifestation" and who would receive the 'crown of righteousness as a reward.' (2 Tim. 4:8) When the Lord would "descend from heaven with a commanding call, with an archangel's voice and with God's trumpet," the dead in union with Christ would rise first, and Christ would receive them home to himself. He would in this way be powerfully manifested in his glory to them. He would then proceed to make his second presence manifest to his brothers yet on earth, and would take them home to himself at the time of their death. —1 Thess. 4:15, 16; John 14:3; Rev. 14:13.

As king and judge

When Christ was before Pontius Pilate, he said that his kingdom was no part of this world, though he did not deny being a king. (John 18:36, 37) He did not then manifest himself as a potentate, the time for taking his kingdom authority not having arrived. Nevertheless, there would come a time when "the manifestation of our Lord Jesus Christ" would be clearly recognized, when he would exercise authority as "the happy and only Potentate" and "the King of those who rule as kings and Lord of those who rule as lords."—1 Tim. 6:13-16; Dan. 2:44; 7:13, 14.

In view of the coming Kingdom and of Christ's manifestation, Paul said to Timothy: "I solemnly charge you before God and Christ Jesus, who is destined to judge the living and the dead, and by his manifestation and his kingdom, preach the word." (2 Tim. 4:1, 2) The apostle thus pointed to the time when Christ's glorious position in heaven would be made unmistakably manifest, when he would make God's judgments felt in the earth.

In destroying the "man of lawlessness"

In writing to Christians in Thessalonica "respecting the presence of our Lord Jesus Christ," Paul urged them not to be shaken from their reason or to be excited by any message "to the effect that the day of Jehovah is here." The symbolic "man of lawlessness," which had been operating for centuries in opposition to God and Christ, would then be brought to nothing "by the manifestation of his presence." This "lawless one" would recognize Christ's presence, not by faith, as would Christians, who loved his manifestation, but by Jesus' power manifested in annihilating those of this composite "man."—2 Thess. 2:1-8; see MAN OF LAWLESSNESS.

MANIFESTATION OF THE SPIRIT AND THE TRUTH

After the holy spirit was poured out on Christ's disciples, the fact of its invisible operation on these disciples was 'manifested' by visible evidences. Some of these were: the ability to speak in foreign tongues, gifts of healing, discernment of inspired utterances, and other miraculous gifts. (1 Cor. 12:7-10) The apostle Paul also speaks of "making the truth manifest" to others by the good conduct and preaching of Christians.—2 Cor. 4:2.

MANNA (man'na). The main food of the Israelites during their forty-year trek in the wilderness. (Ex. 16:35) Manna was first provided by Jehovah in the wilderness of Sin during the last half of the second month after Israel's coming out of Egypt in 1513 B.C.E. (Ex. 16:1-4) It served as food for them until they entered Canaan in 1473 B.C.E. and partook of the produce of the Promised Land.—Josh. 5:10-12.

Manna appeared on the ground with the evaporation of a layer of dew that developed in the morning, so that "upon the surface of the wilderness there was a fine flaky thing, fine like hoarfrost upon the earth." When the Israelites first saw it, they said, "What is it?" or, literally, *"Man hu'"?* (Ex. 16:13-15; Num. 11:9) This is the probable origin of the name, the Israelites themselves beginning to call this food "manna."—Ex. 16:31.

DESCRIPTION

Manna was "white like coriander seed" and had the "look" of bdellium gum, a waxlike and transparent substance having a form that resembles a pearl. Its taste was comparable to "that of flat cakes with honey" or "an oiled sweet cake." After being ground in a hand mill or pounded in a mortar, manna was boiled or made into cakes and baked.—Ex. 16:23, 31; Num. 11:7, 8.

No natural substance known today fits the Biblical description of manna in every respect and so there is little basis for identifying it with a known product. This is especially so because miraculous aspects were involved in Jehovah's providing manna for the Israelites. The availability of manna did not depend on the time of year or a particular wilderness location. Although breeding worms and beginning to stink on all the other days if kept overnight, the additional omer of manna gathered on the sixth day, to be used as food on the sabbath, did not spoil. No manna could be found on the sabbath, this serving to enforce sabbath observance on the Israelites.—Ex. 16:19-30.

Probably the family head gathered the manna for the entire household. Since the manna melted when the sun got hot, he doubtless quickly gathered the approximate supply needed for the household and afterward measured it. Whether little or much was gathered, depending upon the size of the household, the amount collected always proved to be one omer per person. (Ex. 16:16-18) The apostle Paul alluded to this when encouraging the Christians at Corinth to use their material surplus to offset the material deficiency of their brothers.—2 Cor. 8:13-15.

PURPOSE

Jehovah let the Israelites go hungry in the wilderness and then furnished manna to teach them "that not by bread alone does man live but by every expression of Jehovah's mouth does man live." Jehovah did this 'in order to humble them and put them to the test so as to do them good in their afterdays.' (Deut. 8:3, 16) When the Israelites tired of manna and began calling it "contemptible bread," Jehovah punished their rebellion by sending poisonous serpents among them, causing the death of many.—Num. 21:5, 6.

The psalmist referred to manna as "the grain of heaven" (Ps. 78:24), "bread from heaven" (Ps. 105:40) and "the very bread of powerful ones." (Ps. 78:25) Angels are described as being "mighty in power" (Ps. 103:20) and therefore could be called "powerful ones." This, however, would not mean that angels actually eat manna but that God may have used angelic means in providing it for the Israelites. (Compare Galatians 3:19.) Or, since heaven is the dwelling place of the "powerful ones," the expression "bread of powerful ones" may simply point to its heavenly source.

"HIDDEN MANNA"

So that future generations might see manna, Aaron was to deposit before Jehovah a jar containing an omer (2 dry quarts, 2.2 liters) of manna. After the golden ark of the covenant was completed, a "golden jar" of manna was put inside this sacred chest. (Ex. 16:32-34; Heb. 9:4) It was literally, "hidden manna." About five centuries later, however, when the Ark was transferred from the tent that David had erected for it to the temple that Solomon had built, the golden jar was missing. (2 Sam. 6:17; 1 Ki. 8:9; 2 Chron. 5:10) It had served its purpose.

Although the manna was a divine provision (Neh. 9:20), it did not sustain the lives of the Israelites forever. Christ Jesus made a point of this, and then added: "I am the living bread that came down from heaven; if anyone eats of this bread he will live forever; and, for a fact, the bread that I shall give is my flesh in behalf of the life of the world." (John 6:30-33, 48-51, 58) Christ's faithful anointed followers life." Christ used the jar of manna symbolically when he assured such 'conquerors' that they would receive the "hidden manna," an imperishable food supply or that which results from such a supply, in their case, immortality and incorruptibility in heaven. —Rev. 2:17; 1 Cor. 15:53.

MANOAH (Ma·no'ah) [rest]. A Danite man of the Shephelah town of Zorah (Josh. 15:33) and the father of Judge Samson. Manoah was a devout worshiper of Jehovah.

One day an angel appeared to Manoah's barren wife, announcing that she would give birth to a son who would be a Nazirite of God. Upon being informed

of this, Manoah supplicated Jehovah, asking him to send the messenger again in order to instruct them on raising the child. Jehovah answered the prayer and sent the angel a second time. When Manoah offered to set a meal before the messenger, he was told to render up a burnt offering to Jehovah instead, which he did. It was after this messenger ascended in the flame rising from the altar that Manoah recognized him as being Jehovah's angel. Because of having had this experience, Manoah feared that he and his wife would die. But she allayed his fear, saying: "If Jehovah had been delighted only to put us to death, he would not have accepted a burnt offering and grain offering from our hand, and he would not have shown us all these things, and he would not as now have let us hear anything like this." —Judg. 13:2-23.

Years later, Manoah and his wife, 'not knowing that it was from Jehovah,' objected to Samson's desire to marry a Philistine woman of Timnah. (Judg. 14:1-4; compare Deuteronomy 7:3, 4.) Subsequently Manoah and his wife accompanied Samson to Timnah, although not going with him as far as the home of the Philistine woman. Therefore they did not witness Samson's killing a young lion with his bare hands. On another occasion Samson, intending to take the Philistine woman to his home, again went with his parents to Timnah. He turned aside to inspect the corpse of the lion that he had slain earlier and found a swarm of bees and honey inside. Upon rejoining his parents, he offered them some of the honey that he had scraped out of the lion's corpse and they ate it. Thereafter the family apparently continued on their way, and doubtless both parents were present at the banquet arranged by Samson at Timnah.—Judg. 14: 5-10.

Manoah preceded his son in death, for Samson was buried in the burial place of Manoah between Zorah and Eshtaol.—Judg. 16:31.

MAN OF LAWLESSNESS. An expression used by the apostle Paul at 2 Thessalonians 2:3, in warning of the great anti-Christian apostasy that would develop before the "day of Jehovah." The Greek word for "apostasy" here used, *a·po·sta·si'a*, denotes more than a mere falling away, an indifferent sliding back. It means a defection, a revolt, a planned, deliberate rebellion. In ancient papyrus documents *a·po·sta·si'a* was used politically of rebels.

A RELIGIOUS REVOLT

This rebellion, however, is not a political one. It is a religious one, a revolt against Jehovah God and Jesus Christ and therefore against the Christian congregation.

Foretold

Other expressions foretelling this apostasy were given by the apostles Paul and Peter both verbally and in writing, and the Lord Jesus Christ himself warned of its coming. In his illustration of the wheat and the weeds (Matt. chap. 13) Jesus said that the Devil would sow "weeds," imitation Christians, "sons of the wicked one," among the "wheat," the "sons of the kingdom." These would exist until the conclusion of the system of things, when they would be identified and 'burned up.'

Paul warned the Christian overseers of Ephesus that after his going away "oppressive wolves" would enter in among true Christians and would not treat the flock with tenderness, but would try to draw away "the disciples" after themselves (not just making disciples for themselves, but trying to draw away *the* disciples, Christ's disciples). (Acts 20:29, 30) He wrote, at 1 Timothy 4:1-3: "However, the inspired utterance says definitely that in later periods of time some will fall away from the faith, paying attention to misleading inspired utterances and teachings of demons, by the hypocrisy of men who speak lies, marked in their conscience as with a branding iron [feelingless, seared, so that they do not feel any twinges of conscience because of hypocritically speaking lies]; forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving."

Paul later wrote to Timothy that "there will be a period of time when they will not put up with the healthful teaching, but, in accord with their own desires, they will accumulate teachers for themselves to have their ears tickled; and they will turn their ears away from the truth."—2 Tim. 4:3, 4.

The apostle Peter drew a parallel between the apostasy from Christianity and that which occurred in the natural house of Israel. He said: "However, there also came to be false prophets among the people, as there will also be false teachers among you. These very ones will quietly bring in destructive sects and will disown even the owner that bought them, bringing speedy destruction upon themselves. Furthermore, many will follow their acts of loose conduct, and on account of these the way of the truth will be spoken of abusively." Peter goes on to point out that these would exploit the congregation, but that "the destruction of them is not slumbering."—2 Pet. 2:1-3.

A composite "man"

This "man" of 2 Thessalonians 2:1-12 is, therefore, not an individual, but a composite "man," a collective group, as the foregoing scriptures show, and this "man" was to continue after the apostles' death and exist down until the time of the Lord's second presence.

Treason against God

The "lawlessness" that this composite apostate "man" commits is lawlessness against Jehovah God the Universal Sovereign. He is guilty of treason. He is called the "son of destruction," as was Judas Iscariot, the traitor who betrayed the Lord Jesus Christ and was instrumental in bringing about his death. He, like Judas, is to be annihilated, sent into extinction forever. This "man" is not "Babylon the Great," who also fights against God, for she is a woman, a harlot. However, since he carries on a religious rebellion against God, he is evidently a part of mystic Babylon. —John 17:12; Rev. 17:3, 5.

The "man of lawlessness" sets himself in opposition to God and is therefore an opposer or a "satan," which word means opposer. And, indeed, his "presence is according to the operation of Satan." (2 Thess. 2:9) The character of this apostasy is a "mystery" or sacred secret, not to God, but to the Devil, who would like to hold it under cover; it is a religious mystery. (2 Thess. 2:7) By his lying teachings contrary to, or superseding, as it were, the law of God, the "man of lawlessness" sets himself up over Jehovah God and other 'gods,' mighty ones of the earth, and also against God's holy ones, true spiritual brothers of Jesus Christ. (Compare 2 Peter 2:10-13.) Since he is a hypocrite, a false teacher claiming to be Christian, he "sits down in the temple of The God," as if being of the spiritual temple.—2 Thess. 2:4.

A restraint

Paul speaks of "the thing that acts as a restraint." He had told the Ephesian overseers that "after my going away" wolflike men would enter in. (Acts 20: 29) So it appears to be the apostles, working with their associates such as Timothy and Titus and others who cooperated with them, who constituted this restraint. Paul repeatedly wrote admonitions about such apostasy, not only here in Second Thessalonians, but in many exhortations to Timothy. And he counseled Timothy to commit the things he had heard from Paul to faithful men who would be qualified to teach others. He spoke of the congregation of the living God as being "a pillar and support of the truth." He wanted it built up as strongly as possible before the great apostasy blossomed out.—2 Tim. 2:2; 1 Tim. 3:15.

Much later, the apostle John was told to write, at the command of Christ, to warn against sects, mentioning especially the sect of Nicolaus and speaking of false prophets like Balaam, and of the woman Jezebel who called herself a prophetess.—Rev. 2:6, 14, 15, 20.

At work in apostles' days

The apostle Paul said that the mystery "is already at work." (2 Thess. 2:7) There were those trying to teach false doctrine, some of these even disturbing the Thessalonian congregation, prompting, in part, the writing of his second letter to them. There were antichrists when John wrote his letters, and doubtless before that. John spoke of the "last hour" of the apostolic period, and said: "Just as you have heard that antichrist is coming, even now there have come to be many antichrists . . . They went out from us, but they were not of our sort; for if they had been of our sort, they would have remained with us. But they went out that it might be shown up that not all are of our sort."—1 John 2:18, 19.

Revealed

Following the apostles' death the "man of lawlessness" came out into the open with his religious hypocrisy and false teachings. According to Paul's words, this "man" would gain great power, operating under Satan's control, performing "every powerful work and lying signs and portents." Those engaging in the operations of the "man of lawlessness," those making up this composite "man," are to perish [literally, be "destroying themselves"] "as a retribution because they did not accept the love of the truth that they might be saved." The apostle shows that they "get to believing the lie" and they will all "be judged because they did not believe the truth but took pleasure in unrighteousness." (2 Thess. 2:9-12; see *Kingdom Interlinear Translation*.) The judgment is therefore a condemnatory one.

Destroyed

This composite, hypocritical "man of lawlessness" is to be done away with by the Lord Jesus "by the spirit of his mouth" and brought to nothing "by the manifestation of his presence." The annihilation of this wicked opposer of God will be visible, concrete proof that the Lord Jesus Christ is sitting and acting as Judge. He will not judge according to his own standards, hence the destruction "by the spirit of his mouth" evidently means in expression of Jehovah's judgment against this wicked class of persons. —2 Thess. 2:8; compare Revelation 19:21, as to "the long sword . . . which sword proceeded out of his mouth."

MANSLAYER. See CITIES OF REFUGE; MURDER.

MANTLE. See DRESS.

MANUSCRIPTS OF THE BIBLE. The Holy Scriptures have a superhuman origin as to content, but a human history as to their writing and preservation. Moses began compiling them under divine inspiration in 1513 B.C.E. and the apostle John wrote the final portion thereof more than 1,600 years later. Since the Bible was not originally one book, its canon grew as time passed and a demand arose for copies of its various books. This was so, for instance, after the Babylonian exile, for not all released Jews returned to Palestine. Instead, many settled elsewhere and synagogues sprang up throughout the vast territory of the resultant Jewish Dispersion. Scribes prepared copies of the Scriptures needed for these synagogues where the Jews gathered to hear the reading of God's Word. (Acts 15:21) In later times, among Christ's followers, conscientious copyists labored to reproduce the inspired writings for the benefit of the multiplying Christian congregations so that there might be an interchange and general circulation of these.—Col. 4:16.

Before printing from movable type became common (from the fifteenth century C.E. onward), the original Biblical writings and also copies of them were handwritten. Hence, they are called "manuscripts" (Latin, *manu scriptus*, written by hand). A Bible manuscript is a handwritten copy of the Scriptures, in whole or in part, as distinguished from one that is printed. Biblical manuscripts were produced principally in the form of rolls and codices.

MATERIALS

There are leather, papyrus and vellum manuscripts of the Scriptures, as well as palimpsests. The noted Dead Sea Scroll of Isaiah, for instance, is a leather roll. Papyrus, a type of paper made from the fibers of a water plant, was used for Biblical manuscripts in the original languages and for translations thereof until about the fourth century C.E. At that time its use for Bible manuscripts began to be superseded by the use of vellum, a fine grade of parchment generally made from calf, lamb, or goat skins, a further development of the earlier use of animal skins as writing material. Such manuscripts as the renowned Codex Sinaiticus (Sinaitic Manuscript) and the Codex Vaticanus (Vatican Manuscript No. 1209) of the fourth century C.E. are parchment, or vellum, codices. A palimpsest (Latin, *palimpsestus;* Gr., *pa·lim'pse·stos*, meaning "scraped again") is a manuscript from which earlier writing was removed or scraped off to make room for later writing. A noted Biblical palimpsest is the Codex Ephraemi Syri rescriptus of the fifth century C.E. If the earlier writing (the writing scraped off) is the important one on the palimpsest, scholars can often read this erased writing by employing technical means that include the use of chemical reagents and photography. Some manuscripts of the Christian Greek Scriptures are lectionaries, selected Biblical readings for use at religious services.

STYLES OF WRITING

Biblical manuscripts written in Greek (whether translations of the Hebrew Scriptures, or copies of the Christian Greek Scriptures, or both) can be divided or classified as to writing style, which is also an aid in dating them. The older style (employed especially down to the ninth century C.E.) is the uncial manuscript, written in large, separated capital letters. In it there is generally no word separation, and punctuation and accent marks are lacking. The Codex Sinaiticus is such an uncial manuscript. Changes in writing style began to develop in the sixth century, eventually leading (in the ninth century C.E.) to the cursive or minuscule manuscript, written in smaller letters, many of which were joined in a running or flowing writing style. The majority of extant manuscripts of the Christian Greek Scriptures have a cursive script. Cursive manuscripts remained in vogue until the inception of printing.

COPYISTS

As far as is known today, no handwritten original or autograph manuscripts of the Bible are in existence. Yet the Bible has been preserved in accurate, reliable form because Biblical copyists in general, accepting the Scriptures as being divinely inspired, sought perfection in their arduous labor of producing manuscript copies of God's Word. The men who copied the Hebrew Scriptures in the days of Jesus Christ's ministry on earth and for centuries before that time were called "scribes" (Heb., *sohph·rim'*). Among the early scribes was Ezra, spoken of in the Scriptures as a "skilled copyist." (Ezra 7:6) Later scribes made some deliberate alterations of the Hebrew text. But

their scribal successors, the Masoretes, detected these and recorded them in the Masorah, or notes appearing in the margins of the Hebrew Masoretic text they produced. Copyists of the Christian Greek Scriptures made earnest efforts to reproduce faithfully the text of the Scriptures.

REFINED TEXTS OF THE SCRIPTURES

Despite the care exercised by copyists of Biblical manuscripts, nevertheless, a number of small scribal errors and alterations crept into the text. On the whole, these are insignificant and have no bearing on the Bible's general integrity. They have been detected and corrected by means of careful scholastic collation or critical comparison of the many extant manuscripts and ancient versions. Critical study of the Hebrew text of the Scriptures commenced toward the end of the eighteenth century. Benjamin Kennicott published at Oxford (in 1776-1780) the readings of over 600 Masoretic Hebrew manuscripts and the Italian scholar Giovanni de Rossi published comparisons of 731 manuscripts in 1784-1788. Master texts of the Hebrew Scriptures were also produced, as by the German scholar Baer and, more recently, by C. D. Ginsburg. Hebrew scholar Rudolf Kittel released in 1906 the first edition of his *Biblia Hebraica* ("The Hebrew Bible"), providing therein a textual study through a footnote service, comparing many Hebrew manuscripts of the Masoretic text. The basic text he used was the Ben Chayyim text. But, when the older and superior Ben Asher Masoretic texts became available, Kittel undertook the production of an entirely new third edition, which was completed by his colleagues after his death. The 7th, 8th and 9th editions of this work (1951-1955) furnished the basic text used to render the Hebrew Scriptures into English in the *New World Translation of the Holy Scriptures.*

The first printed edition of the Christian Greek Scriptures was that appearing in the Complutensian Polyglott (in Greek and Latin), completed in January 1514. Then in 1516 the Dutch scholar Desiderius Erasmus published his first edition of a master Greek text of the Christian Greek Scriptures. It contained many errors, but an improved text thereof was made available through four succeeding editions from 1519 to 1535. Later, Paris printer and editor Robert Estienne, or Stephanus, issued several editions of the Greek "New Testament," based principally on Erasmus' text, but having corrections according to the Complutensian Polyglott (of 1522) and fifteen late manuscripts. The third edition of Stephanus' Greek text (issued in 1550) became, in effect, the "received text" (called *textus receptus* in Latin), which was used for many early English versions, including the *Authorized Version* of 1611.

Quite noteworthy in more recent times is the master Greek text prepared by J. J. Griesbach, who availed himself of materials gathered by others but who also gave attention to Biblical quotations made by such early writers as Origen. Further, Griesbach studied the readings of various versions, such as the Armenian, Gothic and Philoxenian. He viewed extant manuscripts as comprising three families, or recensions, the Byzantine, Western and Alexandrian, giving preference to readings in the latter. Editions of his master Greek text were issued between 1774 and 1806, his principal edition of the entire Greek text being published in 1796-1806. Griesbach's text was used for Sharpe's English translation of 1840 and is the Greek text printed in *The Emphatic Diaglott,* by Benjamin Wilson.

The Greek master text of the Christian Greek Scriptures that has attained the highest acceptance is that produced in 1881 by Cambridge University scholars B. F. Westcott and F. J. A. Hort. It was the product of twenty-eight years of independent labor, though they compared notes regularly. Like Griesbach, they divided manuscripts into families and leaned heavily on what they termed the "neutral" text, which included the renowned Sinaitic Manuscript and the Vatican Manuscript No. 1209, both of the fourth century C.E. While Westcott and Hort viewed matters as quite conclusive when these manuscripts agreed and especially when they were supported by other ancient uncial manuscripts, they were not bound to that position. They took every conceivable factor into consideration in endeavoring to solve problems presented by conflicting texts; and when two readings were of equal weight, that, too, was indicated in their master text. The Westcott and Hort text was the one used principally in translating the Christian Greek Scriptures into English in the *New World Translation.* However, the New World Bible Translation Committee also consulted other excellent Greek texts, among them Nestle's Greek text (18th ed., 1948).

The extant manuscripts of the Christian Scriptures (in Greek and other languages) show textual variations. Variations are to be expected in view of human imperfection and the copying and recopying of manuscripts, especially by many copyists who were not professionals. If certain manuscripts had a common ancestor manuscript or perhaps came from a particular revision of early texts, or were produced in a particular area, they would probably have at least some variations in common, and hence they are said to belong to the same family or group. On the basis of similarity of such differences, scholars have sought to classify the texts into groups or families, the number of which has increased with the passing of time, till reference is now made to the Alexandrian, Western, Eastern (Syriac and Caesarean), and the Byzantine texts, represented in various manuscripts or in different readings scattered throughout numerous manuscripts. But despite the variations peculiar to different manuscript families (and the variations within each group), the Scriptures have come down to us in essentially the same form as that of the original inspired writings. The variations of reading are of no consequence as to Bible teachings in general. And scholastic collations have corrected errors of any importance, so that we enjoy today an authentic and reliable text.

MANUSCRIPTS OF THE HEBREW SCRIPTURES

There are over 1,700 manuscripts of portions of the Hebrew Scriptures extant today in various libraries. The vast majority contain the Masoretic text and are of the tenth century C.E. or thereafter. The Masoretes (of the second half of the first millennium C.E.) sought to transmit the Hebrew text faithfully and made no changes in the wording of the text itself. However, to preserve the traditional pronunciation of the vowelless consonantal text, they devised systems of vowel pointing and accenting. Additionally, in their Masorah, or marginal notes, they drew attention to textual peculiarities and gave corrected readings they considered necessary. It is the Masoretic text that appears in printed Hebrew Bibles of the present day.

Damaged Hebrew Scripture manuscripts used in Jewish synagogues were replaced by verified copies and the defaced or damaged manuscripts were stored in a "genizah" (a synagogue storeroom or repository). Finally, when it was full, the manuscripts were removed and ceremoniously buried. Doubtless many ancient manuscripts perished in that way. But the contents of the synagogue genizah in Old Cairo were spared, probably because it was walled up and forgotten for centuries. Following the rebuilding of the synagogue in 1890 C.E. the manuscripts in its genizah were reexamined and from there fairly complete Hebrew Scripture manuscripts and fragments (some said to be of the sixth century C.E.) found their way into various libraries.

One of the oldest extant fragments containing Biblical passages is the Nash papyrus, found in Egypt and preserved at Cambridge, England. It is of the second or first century B.C.E. and consists of only four fragments of twenty-four lines of a pre-Masoretic text of the Ten Commandments and some verses of Deuteronomy, chapters five and six.

Since 1947 many Biblical and non-Biblical scrolls have been found in various areas W of the Dead Sea, and these are referred to generally as the Dead Sea Scrolls. Most significant among them are manuscripts discovered in a number of caves in and about the Wadi Qumran. These are also known as the Qumran Texts and evidently once belonged to a Jewish religious community centered at nearby Khirbet Qumran. The first discovery was made by a Bedouin in a cave about eight miles (13 kilometers) S of Jericho, where he found a number of earthenware jars containing ancient manuscripts. One of these was the now renowned Dead Sea Scroll of Isaiah ($1QIs^a$), a well-preserved leather roll of the entire book of Isaiah, except for a few gaps. It contains a pre-Masoretic Hebrew script and has been dated as of the late second century or early first century B.C.E. Hence, it is about a thousand years older than the oldest extant manuscript of the Masoretic text. However, though showing some differences in spelling and grammatical construction, it does not vary doctrinally from the Masoretic text. Among the documents recovered in the Qumran area are about a hundred scrolls representing parts of all Hebrew Scripture books except Esther, more than a single copy existing in the case of some books. These manuscripts are said to range in date from the final centuries B.C.E. to the early first century C.E., and they exhibit more than one type of Hebrew text, such as a proto-Masoretic text or one underlying the *Septuagint Version*. Studies of such materials are still in progress.



The Nash papyrus, considered by some as dating from the second or first century B.C.E.

Among notable vellum Hebrew manuscripts of the Hebrew Scriptures is the Cairo Karaite Codex of the Prophets. It contains the Masorah and vocalization, and its colophon indicates that it was completed in about 895 C.E. by the noted Masorete Moses ben Asher of Tiberias. Another significant manuscript (of 916 C.E.) is the Leningrad Codex of the Later Prophets known as the Codex Babylonicus Petropolitanus. The Aleppo Sephardic Codex, once preserved at Aleppo, Syria, and now in Israel, contains the entire Hebrew Scriptures. Its original consonantal text was corrected, punctuated and furnished with the Masorah about 930 C.E. by Aaron ben Asher, son of Moses ben Asher. The oldest dated manuscript of the complete Hebrew Scriptures in Hebrew is the Leningrad Manuscript No. B 19^A, preserved in the Public Library in Leningrad. It was copied in 1008 C.E. "from the corrected clear books prepared by the master Aaron ben Moshes ben Asher." Another noteworthy Hebrew manuscript is a codex of the Pentateuch preserved in the British Museum (Codex Oriental 4445), consisting of Genesis 39:20 to Deuteronomy 1:33 and probably dating from the tenth century C.E.

Many manuscripts of the Hebrew Scripture portion of the Bible were written in Greek. Among those of particular note is one in the collection of the Fouad Papyri (Inventory Number 266, belonging to the Société Royale de Papyrologie du Caire), containing portions of the second half of Deuteronomy according to the *Septuagint*. It is of the second or the first century B.C.E. and shows, in various places, the divine name written in tetragrammaton form in old Hebrew characters within the Greek text. Fragments of Deuteronomy, chapters 23 to 28, are found in Papyrus Rylands iii. 458 of the second century B.C.E., preserved in Manchester, England. Another leading papyrus fragment of the *Septuagint* published by L'Ecole Pratique d'Etudes Biblique, Paris, France, contains Micah 4:3-7 and Habakkuk 1:14–2:5; 2:13-15, and is of the first century C.E.

MANUSCRIPTS OF THE CHRISTIAN GREEK SCRIPTURES

The Christian Scriptures were written in *koi·ne'* Greek. Though no original autograph manuscripts thereof are known to exist today, yet, according to one calculation, there are over 4,600 extant manuscript copies, whole or in part, of these Scriptures in Greek. Additionally, there are over 8,000 extant manuscripts of versions of the Christian Scriptures in Latin and about a thousand more in other languages.

Papyrus manuscripts of the Christian Greek Scriptures

Biblical papyri of great importance were among papyrus codices found in Egypt about 1930, their purchase being announced in 1931. Some of these Greek codices (dating from the second to the fourth centuries C.E.) consist of parts of eight Hebrew Scripture books (Genesis, Numbers, Deuteronomy, Isaiah, Jeremiah, Ezekiel, Daniel and Esther) and three contain portions of fifteen books of the Christian Greek Scriptures. Most of these Scriptural papyri were purchased by an American manuscript collector, A. Chester Beatty, and are now preserved in Dublin, Ireland. The rest were acquired by the University of Michigan and others.

The international designation for Biblical papyri is a capital "P" followed by a small superior number. The Chester Beatty Papyrus No. 1 (P^{45}) consists of parts of thirty leaves from a codex that probably once had about 220 leaves. P^{45} has portions of the

four Gospels and the book of Acts. P^{47}, the Chester Beatty Papyrus No. 3, is a fragmentary codex containing ten somewhat damaged leaves of Revelation. P^{45} is probably of the early third century and P^{47} probably of the latter part of the third century C.E. Quite noteworthy is P^{46}, the Chester Beatty Papyrus No. 2, of the early third century C.E. It has 86 somewhat damaged leaves out of a codex that probably had 104 leaves originally, and it still contains nine of Paul's inspired letters: Romans, Hebrews, 1 Corinthians, 2 Corinthians, Ephesians, Galatians, Philippians, Colossians and 1 Thessalonians. It is noteworthy that the letter to the Hebrews is included in this early codex. Since Hebrews does not give its writer's name, its composition by Paul has frequently been disputed. But this letter's inclusion in P^{46}, evidently consisting of Paul's letters exclusively, indicates that in the third century C.E. Hebrews was accepted by early Christians as an inspired writing of the apostle Paul. The letter to the Ephesians appears in this codex, thus also refuting arguments that Paul did not write this letter.

At the John Rylands Library, Manchester, England, there is a small papyrus fragment of John's Gospel (some verses of chapter 18) catalogued as Papyrus Rylands Gk. 457. It is internationally designated as P^{52}. This is the oldest extant manuscript fragment of the Christian Greek Scriptures, having been written in the first half of the second century, possibly about 125 C.E. and thus only a quarter of a century or so after John's death. The fact that a copy of John's Gospel was evidently circulating in Egypt (the place of the fragment's discovery) by that time shows that the good news according to John was really recorded in the first century C.E. and by John himself, not by some unknown writer well along in the second century C.E., after John's death, as some critics once claimed.

Vellum manuscripts of the Christian Greek Scriptures

Biblical manuscripts written on vellum sometimes include both the Hebrew and Christian Greek Scripture portions of the Bible, though some are only of the Christian Scriptures.

Codex Bezae

Codex Bezae, designated by the letter "D," is a valuable manuscript of the fifth or sixth century C.E. Though its actual place of origin is unknown, it was acquired in France in 1562. It contains the Gospels, the book of Acts, and only a few other verses, and is an uncial manuscript, written in Greek on the left-hand pages, with a parallel Latin text appearing on the right-hand pages. This codex is preserved at Cambridge University in England, having been presented to that institution by Theodore Beza in 1581.

Codex Claromontanus (D_2)

Codex Claromontanus (D_2) is likewise written in Greek and Latin on opposite pages, Greek on the left and Latin on the right. It contains Paul's canonical letters, including Hebrews, and is considered to be of the sixth century. It was reportedly found in the monastery at Clermont, France, and was acquired by Theodore Beza, but is now preserved at the Bibliothèque Nationale in Paris.

Codex Washingtonianus I and II

Among more recently discovered vellum manuscripts of the Christian Greek Scriptures is Codex Washingtonianus I, containing the Gospels in Greek (in the common Western order: Matthew, John, Luke and Mark). It was obtained in 1906 in Egypt and is preserved at the Freer Gallery of Art, Washington, D.C. The international symbol of this codex is W and it is thought to have been written in the latter part of the fourth century or the fifth century, except that apparently, because of damage, Matthew and part of John were replaced in the seventh century. Codex Washingtonianus II, having the symbol I, is also in the Freer Collection and contains portions of Paul's canonical letters, including Hebrews. This codex was probably written in the seventh century.

VELLUM MANUSCRIPTS OF THE HEBREW AND GREEK SCRIPTURES

The most important and most complete extant Bible manuscripts in Greek were written on vellum in uncial letters.

Vatican Manuscript No. 1209 (Codex Vaticanus)

The Vatican Manuscript No. 1209 (Codex Vaticanus), designated internationally by the symbol B, is an uncial codex of the fourth century C.E., possibly produced in Alexandria, and originally containing the entire Bible in Greek. A corrector of later date retraced the letters, perhaps because the original writing had faded, except that he skipped letters and words he considered incorrect. Originally this codex probably had approximately 820 leaves, of which 759 remain. Most of Genesis is gone, as well as a part of Psalms, Hebrews 9:14 to 13:25 and all of 1 and 2 Timothy, Titus and Revelation. Codex Vaticanus is preserved at the Vatican Library in Rome, Italy, and is known to have been there as early as the fifteenth century. However, Vatican Library authorities made access to the manuscript extremely difficult for scholars and did not publish a full photographic facsimile of the entire codex until 1889-1890.

Sinaitic Manuscript (Codex Sinaiticus)

The Sinaitic Manuscript (Codex Sinaiticus) is also of the fourth century C.E., but Codex Vaticanus may be a little older. The Sinaitic Manuscript is designated by the symbol א (*'aleph*, first letter in the Hebrew alphabet) and while it evidently once contained the entire Bible in Greek, part of the Hebrew Scriptures has been lost. However, it has all the Christian Greek Scriptures. Likely this codex originally consisted of 730 leaves, at least, though just 390 are now extant. It was discovered (one portion in 1844 and another in 1859) by the Bible scholar Constantine Tischendorf at the Monastery of Saint Catherine at Mount Sinai. Part of this codex is kept in Leipzig and portions of three leaves are at Leningrad, but most of it is preserved at the British Museum in London.

Alexandrine Manuscript (Codex Alexandrinus)

The Alexandrine Manuscript (Codex Alexandrinus), designated by the letter A, is a Greek uncial manuscript containing most of the Bible, including the book of Revelation. Of possibly 820 original leaves, 773 have been preserved. This codex is generally considered to be of the first half of the fifth century C.E. and it is also preserved in the British Museum.

Codex Ephraemi Syri rescriptus (Codex Ephraemi)

The Codex Ephraemi Syri rescriptus (Codex Ephraemi), designated internationally by the letter C, is also generally considered as having originated in the fifth century C.E. It is written in Greek uncials on vellum, and is a rewritten codex, a palimpsest manuscript. The original Greek text was later removed and a number of leaves were then written over with discourses of Ephraem Syrus (or, the Syrian), rendered in Greek. This was done probably during the twelfth century, when there was a scarcity of vellum. However, the underlying text has been deciphered. While C evidently once contained all the Scriptures in Greek, just 209 leaves remain, 145 being of the Christian Greek Scriptures. Hence, this codex now contains only portions of Hebrew Scripture books and parts of all books of the Christian Greek Scriptures except 2 Thessalonians and 2 John. It is preserved at the Bibliothèque Nationale in Paris.

RELIABILITY OF THE BIBLE TEXT

Appreciation of the reliability of the Bible is greatly enhanced when it is realized that, by comparison, there are only very few extant manuscripts of the works of classical secular writers and none of these are original, autograph manuscripts. Though they are only copies made centuries after the death of the authors, present-day scholars accept such late copies as sufficient evidence of the authenticity of the text.

Extant Hebrew manuscripts of the Scriptures are not as numerous as the manuscripts of the Christian Greek Scriptures. However, they were prepared with great care. Respecting the text of the Hebrew Scriptures scholar William Henry Green observed: "It may be safely said that no other work of antiquity has been so accurately transmitted." The late Bible text scholar Sir Frederic Kenyon made this reassuring statement in the introduction to his seven volumes on the "Chester Beatty Biblical Papyri" (published in 1933 in London, p. 15): "The first and most important conclusion derived from the examination of them [the Papyri] is the satisfactory one that they confirm the essential soundness of the existing texts. No striking or fundamental variation is shown either in the Old or the New Testament. There are no important omissions or additions of passages, and no variations which affect vital facts or doctrines. The variations of text affect minor matters, such as the order of words or the precise words used . . . But their essential importance is their confirmation, by evidence of an earlier date than was hitherto available, of the integrity of our existing texts. In this respect they are an acquisition of epoch-making value."

Concerning the Christian Greek Scriptures Sir Frederic Kenyon stated in his book *The Bible and Archaeology* (published in 1940): "The interval then between the dates of original composition and the earliest extant evidence becomes so small as to be in fact negligible, and the last foundation for any doubt that the Scriptures have come down to us substantially as they were written has now been removed. Both the *authenticity* and the *general integrity* of the books of the New Testament may be regarded as finally established."—Pp. 288, 289.

Centuries ago, Jesus Christ, "the faithful and true witness" (Rev. 3:14), repeatedly and emphatically confirmed the genuineness of the Hebrew Scriptures, as did his apostles. (Luke 24:27, 44; Rom. 15:4) Extant ancient versions or translations further bespeak the exactness of the preserved Hebrew Scriptures. Manuscripts and versions of the Christian Greek Scriptures bear unassailable testimony to the marvelous preservation and accurate transmission of that portion of God's Word. We are therefore now favored with an authentic, thoroughly reliable Bible text. A thoughtful examination of preserved manuscripts of the Holy Scriptures bears eloquent testimony to their faithful preservation and permanence, giving added meaning to the inspired statement: "The green grass has dried up, the blossom has withered; but as for the word of our God, it will last to time indefinite." —Isa. 40:8; 1 Pet. 1:24, 25.

MAOCH (Ma'och) [oppressed, bruised]. Father of Achish, king of the Philistine city of Gath, with whom David and his six hundred men found refuge from Saul. (1 Sam. 27:1-3) He may be the same person as the Maacah of 1 Kings 2:39, though such identification is not positive. The name Maacah is quite similar to Maoch and it is possible that Achish, who was ruling when David was outlawed, was still the Philistine king of Gath at the commencement of Solomon's rule.

MAON (Ma'on) [dwelling].

1. A descendant of Caleb through Shammai. Maon may have been the father of Beth-zur's inhabitants or the principal man or founder of that city.—1 Chron. 2:42, 45.

2. A city in the mountainous region of Judah. (Josh. 15:20, 48, 55) Israel's King Saul pursued David and his men into the wilderness area surrounding Maon. But news of a Philistine raid forced Saul to abandon the chase. (1 Sam. 23:24-28) Later, David's men were treated inhospitably by Nabal, a rich landowner apparently residing at Maon. (1 Sam. 25:2-11) This city is identified with Tell Ma'in atop a high hill about eight and a half miles (14 kilometers) S of Hebron.

MARA (Ma'ra) [bitter]. The name Mara was suggested by Elimelech's widow for herself to express the bitterness she experienced due to being bereaved of her husband and her sons Mahlon and Chilion. Naomi had left Bethlehem with a husband and two sons (Ruth 1:1, 2), but returned from Moab as a saddened, childless widow. At that time her old friends, the women of Bethlehem, asked: "Is this Naomi?" Still grief-stricken, she replied: "Do not call me Naomi [meaning "my pleasantness"]. Call me Mara [meaning "bitter"], for the Almighty has made it very bitter for me. I was full when I went, and it is empty-handed that Jehovah has made me return."—Ruth 1:19-21.

MARAH (Ma'rah) [bitterness]. One of Israel's early encampments in the Sinai Peninsula. It was named "Marah" (bitterness) because of the unpalatable water found there. (Ex. 15:23; Num. 33:8) Although having only recently been delivered from the Egyptians at the Red Sea, the Israelites gave way to faithless murmuring when they were unable to drink the water at Marah. Thereafter, at Jehovah's direction, Moses cast a tree into the water and it became sweet. The Bible does not specify the kind of tree and so there is no basis for identifying it. Of course, Jehovah could have directed Moses to a particular variety having natural properties for sweetening the water. But there is no need to seek a "scientific" or "natural" explanation, as the healing of the water was doubtless miraculous.—Ex. 15:23-25; compare 2 Kings 2:19-22; 4:38-41.

Jehovah used the circumstances at Marah to test the Israelites as to their faith in his ability to care for them. Since bad water can cause disease (2 Ki. 2:19), the sweetening of the water illustrated Jehovah's ability to preserve the Israelites from the maladies experienced by the Egyptians. The "regulation" Jehovah then taught the Israelites was: Obedience to him as their God would prevent their being afflicted by the maladies he put upon the Egyptians. —Ex. 15:25, 26.

Marah is usually identified with 'Ain Hawarah. Lying as it does about forty-five miles (72 kilometers) S-SE of modern Suez, this site is just a few miles inland from the Red Sea.

MARBLE. A crystalline limestone (calcium carbonate) of close grain that varies in color, texture and crystal structure, and which is capable of taking a high polish. Its color ranges from snow-white to numerous shades of gray, brown, yellow, red, green and black. Streaks or veins are due to impurities of metal oxides and carbonaceous matter.

It is uncertain whether Solomon made use of marble in his building program. Josephus says "white stone" was used, but the Hebrew word usually translated "marble" at 1 Chronicles 29:2 probably denotes "alabaster" and is thus rendered in some translations. (*JB, NW*) This is in agreement with *A Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs, 1952, page 1010, and *Lexicon in Veteris Testamenti Libros* by Koehler & Baumgartner, 1953, page 966.

Marble apparently was not found in Palestine. Lebanon, however, produced a variety of marbles; but the choicest specimens were found in the Aegean island of Paros and in Arabia. The Shulammite maiden, in describing her beloved shepherd companion to the ladies-in-waiting at the court of King Solomon,

said: "His legs are pillars of marble based on socket pedestals of refined gold." (Song of Sol. 5:15) The Persian palace at Shushan in the days of Queen Esther had marble pillars, and its pavement in part was made of black marble. (Esther 1:6) Marble is also listed as one of the precious commodities of "the traveling merchants of the earth" who weep over the downfall of Babylon the Great.—Rev. 18:11, 12.

MAREAL (Mar'e·al). A boundary location of Zebulun. (Josh. 19:10, 11) Some would link Mareal with modern Tell Ghalta, lying E-NE of the suggested sites for Dabbesheth and Jokneam in the Valley of Jezreel. But its exact location is now unknown.

MARESHAH (Ma·re'shah) [perhaps, possession, or, head place].

1. A descendant of Judah who is called the "father" of Hebron. (1 Chron. 2:3, 42) While it might be concluded that Mareshah was the ancestor of the inhabitants of the city of Hebron, this is unlikely since the Hebron here mentioned had sons and thus was evidently a person.—1 Chron. 2:43.

2. A descendant of Judah through Shelah. Laadah is identified as the "father of Mareshah." (1 Chron. 4:21) While it is possible that this Mareshah (or his father Laadah) founded the town of Mareshah, or that he is the same person as the Judahite mentioned above, there is no certainty about these matters.

3. One of a group of nine cities in the Shephelah region of Judah (Josh. 15:44), Mareshah occupied a position of strategic importance beside one of the valleys forming a natural route from the coastal plain up into the mountains and to Hebron. It is identified today with Tell Sandahannah, about one mile (1.6 kilometers) S-SE of Beit Jibrin, although the ancient name survives at nearby Khirbet Mir'ash. King Rehoboam, successor to Solomon, made a fortress city of Mareshah, thereby strengthening Judah's defense against attack from that avenue of approach. (2 Chron. 11:5, 8) Zerah the Ethiopian swept up from the S with his huge force of a million men and was met at Mareshah by the army of King Asa, and the battle, resulting in a Judean victory by divine assistance, was fought in that area. Asa pursued the defeated Ethiopian force some thirty miles (48 kilometers) to Gerar, SW of Mareshah. (2 Chron. 14:9-13) Mareshah, also Maresha, was the hometown of the prophet Eliezer, who correctly foretold the failure of King Jehoshaphat's joint maritime enterprise with Ahaziah of Israel.—2 Chron. 20:35-37.

Micah's prophecy, warning apostate Judah and Israel of impending punishment, is notable for its frequent play on words, and the prophet appears to connect the name Mareshah with the Hebrew root word *ya·rash'* ("to possess") in saying: "The dispossessor I shall yet bring to you, O inhabitress of Mareshah."—Mic. 1:15.

In the postexilic period, Mareshah became known as Marissa and continued to be a site of considerable importance, though it became a Sidonian colony and later an Idumean stronghold. It was finally destroyed by the Parthians in 40 B.C.E.

MARINER. One who navigates or assists in the operation of a ship; a sailor or seaman. (1 Ki. 9:26, 27; Ezek. 27:8, 9; Rev. 18:17-19) The life of ancient mariners was a perilous one. In a storm-tossed sea they were practically helpless. Wrote the psalmist: "Because of the calamity their very soul finds itself melting. They reel and move unsteadily like a drunken man, and even all their wisdom proves confused. And they begin crying out to Jehovah in their distress."—Ps. 107:26-28.

Acts 27:15-19 contains a vivid account of the measures taken by mariners during a storm. The skiff, which was towed along and evidently served as a lifeboat when needed, was hoisted aboard. Helps, possibly ropes or chains, were used to undergird the boat, that is, were passed around the hull of the ship and tightened on deck. The gear was lowered. This may mean that the mainsail was reduced. Items were thrown overboard to lighten the vessel, this serving to increase the ship's buoyancy.—Compare Jonah 1:5; Acts 27:38; see SHIP.

MARK, I [Gr., *Mar'kos*, from Lat., *Marcus*, meaning "a large hammer"]. The Roman surname of the son of Mary of Jerusalem. His Hebrew name was John, meaning "Jehovah has been gracious." (Acts 12:12, 25) Mark was a cousin of Barnabas, was his traveling companion and that of other early Christian missionaries, and was inspired to write the Gospel bearing his own name. (Col. 4:10) Mark is the John Mark mentioned in the book of Acts and the John of Acts 13:5, 13.

He was evidently an early believer in Christ. His mother's home was used as a place of worship by the early Christian congregation, which may mean that both she and Mark became Jesus' followers before Christ's death. (Acts 12:12) Since Mark alone mentions the scantily clad young man who fled on the night of Jesus' betrayal, there is reason to believe that Mark himself was that young man. (Mark 14:51, 52) So it seems likely that Mark was present when the holy spirit was poured out on the some 120 disciples of Christ on Pentecost 33 C.E.—Acts 1:13-15; 2:1-4.

After they had carried out the relief ministration in Jerusalem, Barnabas and Saul (Paul) "returned and took along with them John, the one surnamed Mark." It appears that Mark served as their attendant, perhaps caring for their physical needs while they traveled. (Acts 12:25; 13:5) For some undisclosed reason, when they arrived at Perga in Pamphylia, "John [Mark] withdrew from them and returned to Jerusalem." (Acts 13:13) When Paul later set out on his second missionary journey, though Barnabas was determined to take Mark along the apostle "did not think it proper to be taking this one along with them, seeing that he had departed from them from Pamphylia and had not gone with them to the work." "A sharp burst of anger" ensued and they separated, Barnabas taking Mark with him to Cyprus and Paul taking Silas with him through Syria and Cilicia. —Acts 15:36-41.

Some time thereafter, however, whatever breach there was between Paul, Barnabas and Mark was evidently healed, for Mark was with Paul in Rome and joined him in sending greetings to the Colossian Christians (c. 60-61 C.E.). Paul spoke favorably of him, saying: "Aristarchus my fellow captive sends you his greetings, and so does Mark the cousin of Barnabas, (concerning whom you received commands to welcome him if ever he comes to you)." (Col. 4:10) Mark is also among those mentioned by Paul as sending greetings to Philemon when the apostle wrote to him from Rome (also c. 60-61 C.E.). (Philem. 23, 24) Later (c. 65 C.E.), when Paul was again a prisoner in Rome, he specifically asked Timothy to "take Mark and bring him with you, for he is useful to me for ministering."—2 Tim. 4:11.

John Mark also associated with Peter in Babylon, for he is mentioned as sending greetings in the apostle's first letter (written about 62-64 C.E.). Peter calls him "Mark my son," perhaps indicating the strong bond of Christian affection that existed between them. (1 Pet. 5:13; compare 1 John 2:1, 7.) Thus, Mark, once the cause of difficulty, gained the commendation and trust of prominent servants of God and enjoyed the yet greater privilege of being inspired to write an account of Jesus' ministry.—See MARK, GOSPEL OF.

MARK, II. Anciently, marks, some in the form of an X, were used for various purposes. (Compare 1 Samuel 21:13.) Among non-Israelites animals and even slaves were branded with a mark as an indication of ownership. In the case of humans, such property marks were placed on a conspicuous part of the body, such as the forehead. Worshipers of false gods at

times identified themselves as such by having the mark of their deity on their forehead. However, Jehovah's law to Israel prohibited disfiguring humans with marks. This served to counteract any idolatrous practices and taught due regard for God's creation. —Lev. 19:28.

FIGURATIVE USE

The Scriptures allude to marks made on humans and refer to these in a figurative sense. In Ezekiel's vision a man with a recorder's inkhorn was commissioned to go through Jerusalem and to 'put a mark on those who were sighing and groaning over all the detestable things that were being done in the midst of it.' This action on their part showed that they were righteous persons, servants belonging to God, and therefore worthy of preservation at the time for the execution of Jehovah's judgment. The conspicuous mark upon their forehead testified to that fact. —Ezek. chap. 9; compare 2 Peter 2:6-8.

On the other hand, in John's vision persons receiving the mark of the wild beast on their forehead and/or upon their hand were in line for destruction. The mark in the forehead publicly identified them as worshipers of the wild beast and therefore as slaves to it. They were thus shown to be opposers of God, for the wild beast received its authority from the dragon, Satan the Devil. The mark in the hand would logically signify active support of the wild beast, the hand being used to accomplish work.—Rev. 13: 1, 2, 16-18; 14:9, 10; 16:1, 2; 20:4.

MARK, GOOD NEWS ACCORDING TO. The divinely inspired record of the ministry of Jesus Christ written by John Mark. This account of the "good news about Jesus Christ" begins with the work of Christ's forerunner, John the Baptist, and concludes with a report of the circumstances surrounding Jesus' resurrection. Hence, it covers the time from the spring of 29 to the spring of 33 C.E.—Mark 1:1.

This Gospel, the shortest of all four, is a rapid-moving and descriptive record of the ministry of Jesus Christ as the miracle-working Son of God. Frequent is the use of "immediately" or "at once." (Mark 1:10, 12, 18, 21, 29) The account is almost evenly divided between conversation and action.

SOURCE OF INFORMATION

Ancient tradition indicates that Peter provided the basic information for Mark's Gospel, and this would agree with the fact that Mark was associated with Peter in Babylon. (1 Pet. 5:13) According to Origen, Mark composed his Gospel "as Peter explained to him." (*The Ecclesiastical History of Eusebius Pamphilus*, Book VI, chap. 25) Tertullian's testimony is: "The Gospel of Mark is maintained to be Peter's, whose interpreter he was, . . . for it is possible that that which scholars publish should be regarded as their master's work." Eusebius (*The Ecclesiastical History*, Book III, chap. 39) gives the statement of John "the presbyter" as quoted by Papias (c. 140 C.E.): "And John the presbyter also said this, Mark being the interpreter of Peter, whatsoever he recorded he wrote with great accuracy, but not, however, in the order in which it was spoken or done by our Lord, . . . Mark has not erred in any thing, by writing some things as he has recorded them; for he was carefully attentive to one thing, not to pass by any thing that he heard, or to state any thing falsely in these accounts."

John Mark evidently also had other sources of information. Since Jesus' early disciples met in the home of his mother (Acts 12:12), Mark must have been acquainted with persons other than Peter who had known Jesus Christ well, individuals who had seen him doing his work, and had heard him preach and teach. Probably being the "certain young man" whom those arresting Christ tried to seize but who "got away naked," Mark himself was apparently not totally without personal contact with Jesus.—Mark 14:51, 52.

EVIDENTLY WRITTEN WITH NON-JEWS IN MIND

While the "good news" according to Mark would interest and benefit Jewish readers, apparently it was not written specifically for them. It seems to have been composed primarily for non-Jewish readers, especially the Romans. Its conciseness and abrupt character have been viewed as particularly suitable for the intellect of Roman readers. Latin terms are sometimes transliterated into Greek, as when the Greek word *prai·to'ri·on* is used for the Latin term *praetorium*. (Mark 15:16, *Kingdom Interlinear Translation*) Also, the Greek word *ken·ty·ri'on* is employed for the Latin word *centurio*, an officer in command of a hundred soldiers.—Mark 15:39, *Kingdom Interlinear Translation*.

The account contains explanations that would not have been necessary for Jewish readers. It indicates that the Jordan was a river and shows that the temple could be seen from the Mount of Olives. (Mark 1:5; 13:3) It mentions that the Pharisees practiced "fasting" and that the Sadducees "say there is no resurrection." (Mark 2:18; 12:18) This Gospel also explains that the passover victim was sacrificed on "the first day of unfermented cakes" and that "preparation" was "the day before the sabbath."—Mark 14:12; 15:42.

Whereas it would not normally have been necessary to explain Semitic terms for Palestinian readers in general, Mark's Gospel provides many of such explanations. Interpretations are given for "Boanerges" ("Sons of Thunder"), *Tal'i·tha cu'mi* ("Maiden, I say to you, Get up!"), "corban" ("a gift dedicated to God"), and *"E'li, E'li, la'ma sa·bach·tha'ni?"* ("My God, my God, why have you forsaken me?").—Mark 3:17; 5:41; 7:11; 15:34.

TIME AND PLACE OF COMPOSITION

According to ancient tradition, Mark's Gospel was first made public in Rome, this being the testimony of such early writers as Clement, Eusebius and Jerome. Mark was in Rome during Paul's first imprisonment there. (Col. 4:10; Philem. 1, 23, 24) Thereafter he was with Peter in Babylon. (1 Pet. 5:13) Then, during Paul's second imprisonment in Rome, he asked that Timothy come soon and bring Mark with him. (2 Tim. 4:11) Probably Mark did then return to Rome. Since no mention is made of Jerusalem's destruction in fulfillment of Jesus' prophecy, Mark must have compiled his account before that event in 70 C.E. His presence in Rome at least once, and likely twice, during the years 60-65 C.E. suggests that Mark may have completed his Gospel there sometime during those years.

UNIQUE FEATURES OF MARK'S ACCOUNT

Though largely covering material similar to that of Matthew and Luke, Mark also provides supplementary details. Some of these illuminate how Jesus felt about certain things. He was 'grieved at the insensibility of the hearts' of persons who objected to his healing a man's withered hand on the sabbath. (Mark 3:5) When Jesus received a poor reception from people in his home territory, "he wondered at their lack of faith." (Mark 6:6) And he "felt love" for the rich young man who asked about the requirements for gaining everlasting life.—Mark 10:21.

Also unique with Mark's account are certain points regarding the end of Jesus' earthly life. He reports that at Jesus' trial the false witnesses were not in agreement. (Mark 14:59) The passerby impressed into service to carry Jesus' torture stake was Simon of Cyrene, "the father of Alexander and Rufus." (Mark 15:21) And Mark relates that Pilate made sure that Jesus was dead before granting permission for Joseph of Arimathea to take the body for burial.—Mark 15:43-45.

One of the four illustrations of Jesus found in

Mark's Gospel appears to be unique. (Mark 4:26-29) The account mentions at least nineteen miracles performed by Jesus Christ. Two of these (the healing of a deaf man who also had a speech impediment and the cure of a certain blind man) are contained only in Mark's Gospel.—Mark 7:31-37; 8:22-26.

REFERENCES TO THE HEBREW SCRIPTURES

Although Mark appears to have written primarily for the Romans, this record does contain references to and quotations from the Hebrew Scriptures. The work of John the Baptist is shown to have been a fulfillment of Isaiah 40:3 and Malachi 3:1. (Mark 1:2-4) Also to be found in the account are instances of Jesus' applying, quoting from or alluding to the Hebrew Scriptures. These include: Giving God mere lip service (Mark 7:6, 7; Isa. 29:13); honoring parents (Mark 7:10; Ex. 20:12; 21:17); the creation of man and woman and the institution of marriage (Mark 10:6-9; Gen. 1:27; 2:24); various commandments (Mark 10:19; Ex. 20:12-16; Lev. 19:13); Jesus' comments regarding the temple (Mark 11:17; Isa. 56:7; Jer. 7:11); his statement about being rejected (Mark 12:10, 11; Ps. 118:22, 23); Jehovah's words to Moses at the burning thornbush (Mark 12:26; Ex. 3:2, 6); the two great commandments on love (Mark 12:29-31; Deut. 6:4, 5; Lev. 19:18); the prophetic words of Jehovah to David's Lord on the subjugation of foes (Mark 12:36; Ps. 110:1); the scattering of Jesus' disciples (Mark 14:27; Zech. 13:7); Jesus' statement on being forsaken by God (Mark 15:34; Ps. 22:1); his instructions to a healed leper (Mark 1:44; Lev. 14:10, 11) and his prophetic statement regarding the disgusting thing causing desolation.—Mark 13:14; Dan. 9:27.

The references to the Hebrew Scriptures in Mark's account amply illustrate that Jesus Christ had confidence in them and used those Scriptures in his ministry. The Gospel also provides a basis for becoming better acquainted with the Son of man, who "came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many." —Mark 10:45.

OUTLINE OF CONTENTS

I. John the Baptist's ministry (1:1-11)
II. Jesus' activity from time of temptation by Devil until sending out twelve apostles (1:12–6:6)
  A. Tempted by Devil; begins ministry in Galilee after John's arrest (1:12-15)
  B. Calls first disciples; expels demons and cures the sick (1:16-45)
  C. Actions questioned by Pharisees and others; plotted against (2:1–3:6)
  D. Cured many and expelled demons; selection of twelve apostles (3:7-19)
  E. Charge of expelling demons by ruler of demons refuted (3:20-30)
  F. Followers equated with brother, sister and mother (3:31-35)
  G. Teaching: various illustrations, including sower, and mustard seed; private explanation for disciples (4:1-34)
  H. Various miracles: windstorm quieted; demon-possessed man healed; woman healed of flow of blood; Jairus' daughter resurrected (4:35–5:43)
  I. Preaching in home territory (6:1-6)
III. Jesus' ministry from sending out twelve apostles until his leaving the region of Tyre and Sidon (6:7–7:30)
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  B. News of Jesus' powerful works reaches Herod (6:14-29)
  C. Apostles come back with report about activity (6:30-32)
  D. Jesus' teaching and miracles, including feeding of 5,000, walking on sea and healing (6:33-56)
  E. Issue on traditional washing of hands (7:1-23)
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  G. Healing of demon-possessed boy whom Jesus' disciples were unable to cure (9:14-29)
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  J. Preparations for Passover (14:12-16)
VII. Jesus' last Nisan 14 on earth (14:17–15:41)
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    1. Jesus prays; Peter, James and John fall asleep (14:32-42)
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  D. Jesus tried and held guilty of blasphemy; Peter's denial (14:53-72)
  E. Early morning consultation by Sanhedrin; Jesus before Pilate, who yields to demands for impalement (15:1-15)
  F. Jesus mocked by soldiers, led away, and impaled; expires (15:16-41)
VIII. Jesus' burial, resurrection (15:42–16:8); post-resurrection appearances (long conclusion; 16:9-20)

LONG AND SHORT CONCLUSIONS

Some have thought that Mark 16:8, which ends with the words "and they told nobody anything, for they were in fear," is too abrupt to have been the original ending of this Gospel. However, that need not be

concluded in view of Mark's general style. Also, the fourth-century scholars Jerome and Eusebius agree that the authentic record closes with the words "they were in fear."

There are a number of manuscripts and versions that add a long or a short conclusion after these words. The long conclusion (consisting of twelve verses) is found in the Alexandrine Manuscript, the Codex Ephraemi rescriptus and the Cambridge Manuscript. It also appears in the Latin *Vulgate*, the Curetonian Syriac Version and the Syriac *Peshitta Version*. But it is omitted in the Sinaitic Manuscript, the Vatican Manuscript No. 1209, the Sinaitic codex (in Old Syriac) and the Armenian Version. Certain late manuscripts and versions contain the short conclusion. The Codex Regius of the eighth century C.E. has both conclusions, giving the shorter conclusion first. It prefixes a note to each conclusion saying that these passages are current in some quarters, though it evidently recognized neither of them as authoritative.

In commenting on the long and short conclusions of the Gospel of Mark, Bible translator Edgar J. Goodspeed noted: "The Short Conclusion connects much better with Mark 16:8 than does the Long, but neither can be considered an original part of the Gospel of Mark."—*The Goodspeed Parallel New Testament*, p. 127.

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 181-186.

MARKETPLACE. An open area that served as a center for buying and selling and as a place of public assembly in cities and towns of the ancient Middle East and the Roman world. In Greek and Roman cities, statues and public buildings, including religious edifices, surrounded the open area. It appears that some judicial matters were handled in marketplaces. (Compare Acts 16:19-21.) Also, news, both local and foreign, could be obtained in the marketplace, for it was there that persons congregated and spoke about the latest happenings.—Compare Acts 17:17-21.

In the marketplaces of Palestine children could be found playing games. (Matt. 11:16; Luke 7:32) Unemployed men might be standing around, including those who were willing to be hired for a day. (Compare Matthew 20:3, 4.) The proud scribes and Pharisees wanted to be noticed by the throngs there and to be greeted in accord with their assumed high station. (Matt. 23:2, 6, 7; Mark 12:38; Luke 11:43; 20:46) Upon returning from the market, the tradition-keeping Pharisees and other Jews cleansed themselves by sprinkling before ever eating anything.—Mark 7:3, 4.

While on earth, Christ Jesus healed persons in the marketplaces. (Mark 6:56) And the apostle Paul, at Athens, daily reasoned "in the market place with those who happened to be on hand."—Acts 17:16, 17; see APPIUS, MARKET PLACE OF; FORUM.

MAROTH (Ma'roth) [bitterness, bitter fountains; or, perhaps, contentiousness]. A town mentioned by the prophet Micah in his prophecy foretelling Jehovah's punishment of Jerusalem and Judah. (Mic. 1:12) The location is undetermined; some would identify it with Maarath of Joshua 15:59.—See MAARATH.

MARRIAGE. Marriage is a divine institution, authorized and established by Jehovah in Eden. Marriage brings into being the family unit, the family circle. Its basic purpose was the reproducing of the members of the human family, to bring into existence more creatures of the human kind. Jehovah the Creator made male and female and ordained marriage as the proper arrangement for the multiplication of the human race. (Gen. 1:27, 28) The first human wedding was performed by Jehovah, as described at Genesis 2:22-24.

Marriage was designed to form a permanent bond of union between man and woman, that they might be mutually helpful to each other. Living together in love and confidence, they could enjoy great happiness. Jehovah created woman as a mate for man by using the man's rib as a base, thereby making woman man's closest fleshly relative on earth, his own flesh. (Gen. 2:21) As Jesus pointed out, it was not Adam but God who said, "That is why a man will leave his father and his mother and he must stick to his wife and they must become one flesh." The wording of this text makes it evident that monogamy was the original standard for marriage in the eyes of Jehovah God.—Matt. 19:4-6.

Marriage was the normal way of life among the Hebrews. Any exception called for explanation. There is no word for bachelor in the Hebrew Scriptures. The basic purpose of marriage being to have children, the statement of blessing by Rebekah's family is understandable: "May you become thousands times ten thousand" (Gen. 24:60), also Rachel's appeal to Jacob: "Give me children or otherwise I shall be a dead woman." (Gen. 30:1) Marriage was a matter affecting the family, and not only the family but the entire tribe or patriarchal community, for it could have an effect on the strength of the tribe as well as its economy. It was natural and seemed necessary, therefore, that the selection of a wife and the arrangement of all contractual and financial matters connected with it should be decided upon by the parents or guardians involved, though the consent of the parties was sometimes sought (Gen. 24:8) and romantic attachments often accompanied the arrangements. (Gen. 29:20; 1 Sam. 18:20, 27, 28) The initial steps or proposals were generally made by the parents of the young man, but sometimes by the father of the girl, especially if there was a difference of rank.—Josh. 15:16, 17; 1 Sam. 18:20-27.

It seems to have been generally customary for a man to look for a wife within the circle of his own relations or tribe. This principle is indicated by Laban's statement to Jacob: "It is better for me to give [my daughter] to you than for me to give her to another man." (Gen. 29:19) Especially was this observed among the worshipers of Jehovah, as exemplified by Abraham, who sent to his relatives in his own country to get a wife for his son Isaac rather than to take one from the daughters of the Canaanites among whom he was dwelling. (Gen. 24:3, 4) Marriage to nonworshipers of Jehovah was frowned upon and strongly discouraged. It was a form of disloyalty. (Gen. 26:34, 35) Under the Law, marriage alliances with persons of the seven Canaanite nations were prohibited. (Deut. 7:1-4) However, a soldier might marry a captive virgin from another foreign nation after a purification period, during which she mourned her dead parents and got rid of all features of her past religious connections.—Deut. 21:10-14.

BRIDE-PRICE

Before the marriage contract was concluded the young man or the father of the young man had to pay to the girl's father the bride-price or marriage price. (Gen. 34:11, 12; Ex. 22:16; 1 Sam. 18:23, 25) This was doubtless regarded as compensation for the loss of the services of the daughter and for the trouble and expense that the parents had undergone in caring for and educating her. Sometimes the bride-price was paid in services to the father. (Gen. 29:18, 20, 27; 31:15) In the Law there was an established purchase price for an unengaged virgin who was seduced by a man.—Ex. 22:16.

CEREMONY

As to the wedding itself, the central and characteristic feature was the solemn bringing of the bride from her father's home on the date agreed upon to her husband's home, in which act the significance of marriage as representing admission of the bride into the family of her husband found expression. (Matt. 1:24) This constituted the wedding in patriarchal days before the Law. It was altogether a civil affair. There was no religious ceremony or form, and no priest

or clergyman officiated or validated the marriage. The bridegroom took the bride to his house, or the tent or house of his parents. The matter was publicly made known, acknowledged and recorded, and the marriage was binding.—Gen. 24:67.

However, as soon as marriage arrangements had been made and the parties were engaged they were considered as being bound in marriage. Lot's daughters were still in his house, under his jurisdiction, and fled with him from Sodom, but the men engaged to them were termed Lot's "sons-in-law who were to take his daughters." (Gen. 19:14) Although Samson never married a certain Philistine woman but was only engaged to her, she was spoken of as his wife. (Judg. 14:10, 17, 20) The Law stated that if an engaged girl committed fornication, she and the guilty man were to be put to death. If she was violated against her will, the man was to be put to death. However, any case involving an unengaged girl was handled differently.—Deut. 22:22-27.

Marriages were registered. Under the Law marriages, as well as births resulting from the union, were recorded in the official records of the community. For this reason we have an accurate genealogy of Jesus Christ.—Matt. 1:1-16; Luke 3:23-28; compare Luke 2:1-5.

CELEBRATION

While the wedding itself had no formal ceremony, there was, nevertheless, a very joyous celebration of weddings in Israel. On the day of the wedding, at her own home the bride usually made elaborate preparations. First she would bathe herself and rub herself with perfumed oil. (Compare Ruth 3:3; Ezekiel 23:40.) At times assisted by woman attendants, she put on breastbands and a white robe, often richly embroidered, according to her financial status. (Jer. 2:32; Rev. 19:7, 8; Ps. 45:13, 14) She decked herself with ornaments and jewels, if she was able to do so. (Isa. 49:18; 61:10; Rev. 21:2), and then covered herself with a light garment, a form of veil, that extended from head to foot. (Isa. 3:19, 23) This explains why Laban could so easily practice a deception on Jacob so that Jacob did not know that Laban was giving him Leah instead of Rachel. (Gen. 29:23, 25) Rebekah put on a head covering when she approached to meet Isaac. (Gen. 24:65) This symbolized the subjection of the bride to the bridegroom—to his authority.—1 Cor. 11:5, 10.

The bridegroom, likewise arrayed in his best attire and often with a handsome headdress and a garland on his head (Song of Sol. 3:11; Isa. 61:10), would leave his house in the evening for the home of the bride's parents, escorted by his friends. (Matt. 9:15) From there the procession moved toward the home of the bridegroom or the house of his father, accompanied by musicians and singers and usually by persons bearing lamps.

The people along the route would take great interest in the procession. The voices of the bride and bridegroom would be heard in exultation. Some would join the procession, particularly maidens bearing lamps. (Jer. 7:34; 16:9; Isa. 62:5; Matt. 25:1) The bridegroom might spend considerable time at his home and, then again, some delay might take place before the procession would leave the home of the bride, so that it would thus be quite late, and some waiting along the way might get drowsy and fall asleep, as in Jesus' illustration of the ten virgins. The singing and exultation might be heard quite a distance ahead, those hearing it making the cry: "Here is the bridegroom!" The attendants were ready to greet the bridegroom when he came, and those invited to the marriage supper would enter the house. After the bridegroom and his entourage had gone into the house and closed the door, it was too late for tardy guests to enter. (Matt. 25:1-12; Gen. 29:22; Matt. 22:1-3) It was looked upon as a gross insult to decline the invitation to the marriage feast. (Matt. 22:8) The guests might be provided with robes (Matt. 22:11), and their respective places at the feast were often designated by the one extending the invitation.—Luke 14:8-10.

FRIEND OF THE BRIDEGROOM

"The friend of the bridegroom" had a large share in the arrangements and was looked upon as bringing together the bride and groom. The friend of the bridegroom rejoiced in hearing the voice of the groom conversing with the bride and now could feel happy that his duties had been blessed with a successful conclusion.—John 3:29.

PROOF OF VIRGINITY

After the supper the husband took his bride into the nuptial chamber. (Ps. 19:5; Joel 2:16) On the wedding night a cloth or garment was used and then kept or given to the wife's parents so that the marks of the blood of the girl's virginity would constitute legal protection for her in the event she was later charged with lack of virginity or of having been a prostitute prior to her marriage. Otherwise, she could be stoned to death for having presented herself in marriage as a spotless virgin and for bringing great reproach on her father's house. (Deut. 22:13-21) This practice of keeping the cloth has continued among some peoples in the Near East until recent times.

PRIVILEGES AND DUTIES

The husband was head of the house, and the final decision on matters affecting the welfare and economy of the family were left to him. If he felt that the family would be adversely affected, he could even annul a vow of his wife or daughter. This authority evidently also belonged to the man when he was engaged to a woman. (Num. 30:3-8, 10-15) The husband was the *baal*, the lord, master of the household, and considered as the owner of the woman. (Deut. 22:22) Proverbs 31 describes some of the duties of the wife toward her husband or owner, which included the household work, the making of and care for clothing, even some of the buying and selling and general supervision of the household.

On the other hand, the woman, while being in subjection and being in a sense the property of the husband, enjoyed a fine status and many privileges. Her husband was to love her, and this was true even if she was a secondary wife or one who had been taken as a captive. She was not to be mistreated and was guaranteed food, clothing and shelter and the marriage due without diminution. Also, the husband could not constitute the son of the favorite wife as the firstborn at the expense of the son of the "hated" (or less preferred) wife. (Ex. 21:7-11; Deut. 21:11, 14-17) Faithful Hebrew men loved their wives and, if the wife was wise and in harmony with God's law, often the husband would listen to her or approve of her actions.—Gen. 21:8-14; 27:41-46; 28:1-4.

Even the unengaged virgin who was seduced by an unmarried man was protected, for, if the father permitted, the seducer had to marry the girl and could never divorce her all his life. (Deut. 22:28, 29) If the wife was formally accused by her husband of not being a virgin at the time of marriage and the charge was proved false, her husband was fined and could never divorce her. (Deut. 22:17-19) The woman who was accused of secret adultery, if innocent, was then to be made pregnant by her husband so that she could bear a child and thereby give public notice of her innocence. The dignity of the wife's person was respected. Intercourse with her during menstruation was forbidden.—Lev. 18:19; Num. 5:12-28.

PROHIBITED MARRIAGES

Besides prohibition of marriage alliances with nonworshipers of Jehovah, especially with the seven nations in the land of Canaan (Ex. 34:14-16; Deut. 7:1-4), other marriages were prohibited within certain degrees of consanguinity or affinity. For details on these, see LAW.

A high priest was prohibited from marrying a

widow, a divorced or violated woman, or a prostitute, but was to marry only a virgin from his people. (Lev. 21:10, 13, 14) The other priests could not marry a prostitute or violated woman, nor a woman divorced from her husband. (Lev. 21:1, 7) According to Ezekiel 44:22, they could marry a virgin of the house of Israel or a widow who happened to be the widow of a priest.

If a daughter inherited property she was not to marry out of her tribe. This prevented the hereditary possession from circulating from tribe to tribe.—Num. 36:8, 9.

DIVORCE

At the institution of marriage by the Creator he made no provision for divorce. A man was to stick to his wife and "they must become one flesh." (Gen. 2:24) As long as one lived in the flesh he would therefore have one wife who was considered one flesh with him. It was only after man's fall and consequent imperfections and degradation that divorce entered in.

In giving the Law to Israel, God did not at that time choose to enforce the original standard, but he regulated divorce so that it would not bring dissolution of the family arrangement in Israel or work undue hardship. God's due time to restore completely his original standard was with Jesus, who stated the principle governing the Christian congregation, that fornication (adultery) is the only valid ground for divorce. He explained that God did not enforce this standard through Moses out of regard for the hardheartedness of the Israelites. (Matt. 19:3-9; Mark 10:1-11) In the Christian congregation, therefore, aside from death, which automatically breaks the marriage tie, the only other way it may be broken is on the ground of adultery, which causes the adulterous one to become one flesh with his illicit partner. It therefore may be used by the innocent party as a ground for dissolving the marriage if he chooses to do so, and he may then remarry if he desires. (Matt. 5:32; Rom. 7:2, 3) Aside from making this allowance in case of adultery, the Christian Scriptures counsel Christians not even to separate from their mates, whether believers or unbelievers, and require that if they do, they have no sex relations with anyone else.—1 Cor. 7:10, 11; Matt. 19:9.

Under the Law a husband could divorce his wife for something 'indecent' on her part. This, of course, would not include adultery, for it carried a death penalty. It might be such offenses as great disrespect for the husband or for the house of his father, or something bringing reproach upon his household. The husband was required to provide her with a written certificate of divorce, which implies that in the eyes of the community he had to have sufficient grounds on which to divorce her. The certificate being a legal document, there is the implication that it involved consultation with the older men or authorities of his city. The woman could then remarry, the certificate protecting her from any later charge of prostitution. If after the divorce the woman married another man and this man should, in turn, divorce her or should die, the original husband could not marry her again. This worked to prevent any scheme to bring about a divorce from the second husband or perhaps even his death in order that the original couple might remarry. (Deut. 24:1-4) No divorce was allowed a man if he had seduced the girl before marriage or if he had falsely charged after marriage that she was deceptive in claiming to be a virgin at the time of their marriage.—Deut. 22:13-19, 28, 29.

Jehovah hated an unjust divorce, especially where a faithful worshiper of his was treacherously dealt with in order to arrange for another marriage to a pagan woman who was not a member of his chosen covenant people.—Mal. 2:14-16; see DIVORCE.

POLYGAMY

Since God's original standard for mankind was for the husband and wife to become one flesh, polygamy was not intended, and it is prohibited in the Christian congregation. Overseers and ministerial servants, who are to set the example for the congregation, are to be men having not more than one living wife. (1 Tim. 3:2, 12; Titus 1:5, 6) This is in harmony with what true marriage is used to picture, namely, the relationship of Jesus Christ and his congregation, the only wife possessed by Jesus.—Eph. 5:21-33.

As was the case with divorce, polygamy, while not God's original arrangement, was tolerated until the time of the Christian congregation. Polygamy had a start not long after Adam's deflection. The first Bible mention of it is concerning a descendant of Cain, Lamech, of whom it says: "[He] proceeded to take two wives for himself." (Gen. 4:19) Concerning some of the angels, the Bible mentions that before the Flood, "the sons of the true God . . . went taking wives for themselves, namely, all whom they chose." —Gen. 6:2.

Concubinage was practiced under patriarchal law and under the Law covenant. A concubine had a legal status; her position was not a matter of fornication or adultery. Under the Law, if a man's firstborn son was the son of his concubine, this son would be the one to receive the firstborn's inheritance.—Deut. 21:15-17.

Concubinage and polygamy no doubt enabled the Israelites to increase at a much faster rate, and, therefore, while God did not establish them but only allowed and regulated them, they served some purpose at the time. (Ex. 1:7) Even Jacob, who was tricked into polygamy by his father-in-law, was blessed by having twelve sons and some daughters from his two wives and their handmaidens who became concubines to Jacob.—Gen. 29:23-29; 46:7-25.

CHRISTIAN MARRIAGE

Jesus Christ showed his approval of marriage when he attended the marriage feast in Cana of Galilee. (John 2:1, 2) As already stated, monogamy is God's original standard, reestablished by Jesus Christ in the Christian congregation. (Gen. 2:24; Matt. 19:4-8; Mark 10:2-9) Since man and woman were originally endowed with the ability to express love and affection, the arrangement was to be a happy, blessed and peaceful one. The apostle Paul uses the illustration of Christ as husband and head of the congregation, his bride. It is a prime example of the tender loving-kindness and care that the husband should have for his wife, loving her as his own body. He also points out that, on the other hand, the wife should have deep respect for her husband. (Eph. 5:21-33) The apostle Peter counsels wives to be in subjection to their husbands, appealing to them through chaste conduct, deep respect and a quiet and mild spirit. He uses Sarah, who called her husband Abraham "lord," as an example to imitate.—1 Pet. 3:1-6.

Cleanness and loyalty in the marriage bond are emphasized throughout the Christian Greek Scriptures. Paul says: "Let marriage be honorable among all, and the marriage bed be without defilement, for God will judge fornicators and adulterers." (Heb. 13:4) He counsels mutual respect between husband and wife and the payment of the marriage due.

'Marry in the Lord' is the apostle's admonition, which is in harmony with the practice of ancient worshipers of God in marrying only those who were likewise true worshipers. (1 Cor. 7:39) However, the apostle gives counsel to those who are not married that they may be able to serve the Lord without distraction if they remain single. He says that, in view of the time, those who get married should live 'as though they had no wives,' in other words, that they should not devote themselves fully to the marital privileges and responsibilities, making it their whole life, as many do, but should seek and serve Kingdom interests, while not excluding their marriage responsibilities. (1 Cor. 7:29-38) As to younger widows in the congregation, Paul counsels that, rather than to

be put on the list to be cared for on the basis of the expression that they intend to devote themselves exclusively to Christian ministerial activities, it is better for them to remarry. This is because, he says, their sexual impulses may induce them to go contrary to their expression of faith wherein they might accept the congregation's financial support as hard workers, while at the same time trying to get a husband and becoming unoccupied and meddlers. They would thereby bring themselves under an unfavorable judgment. To marry, bear children and manage a household, while still maintaining the Christian faith, would effectively occupy them, protecting them against gossiping and talking of things they ought not. This would enable the congregation to relieve those who were actually widows and who qualified for such aid. —1 Tim. 5:9-16; 2:15.

CELIBACY

The apostle Paul warns that one of the identifying features of the apostasy that was to come would be enforced celibacy, "forbidding to marry." (1 Tim. 4: 1, 3) Some of the apostles were married. (1 Cor. 9: 5; Luke 4:38) Paul, in setting forth the qualifications for overseers and ministerial servants in the Christian congregation, says that these men (if married) should have only one wife.—1 Tim. 3:1, 2, 12; Titus 1:5, 6.

CHRISTIANS AND CIVIL MARRIAGE LAWS

At the present time, in most lands of the earth, marriage is governed by laws of the civil authorities, "Caesar," and the Christian should comply with these. (Matt. 22:21) The Bible record nowhere sets out the requirement of a religious ceremony or the services of a clergyman. According to the arrangement in Bible times, the requirement would consistently be that a marriage be legalized according to the laws of the land, and that marriages and births should be registered where such a provision is made by law. Since the "Caesar" governments exercise such control of marriage, the Christian would be obliged to apply to them for the legalizing of a marriage. And even if he should desire to use the adultery of his mate as Scriptural grounds for divorce, he could not properly consider the marriage legally dissolved until a divorce decree was granted by the government. A Christian who remarries without Scriptural and legal freedom, therefore, would be violating God's laws.—Matt. 19: 9; Rom. 13:1.

MARRIAGE AND THE RESURRECTION

A group of Jesus' opponents who did not believe in the resurrection asked Jesus a question that was calculated to embarrass him. In answering them he revealed that "those who have been counted worthy of gaining that system of things and the resurrection from the dead neither marry nor are given in marriage."—Luke 20:34, 35; Matt. 22:30.

SYMBOLIC USES

Throughout the Scriptures Jehovah speaks of himself as a husband. He considered himself as married to the nation of Israel. (Isa. 54:1, 5, 6; 62:4) When Israel rebelled against God by practicing idolatry or some other form of sin against him, this was spoken of as committing prostitution like an unfaithful wife, providing cause for his divorcing her.—Isa. 1:21; Jer. 3:1-20; Hos. chap. 2.

In Galatians chapter 4 the apostle Paul likens the nation of Israel to the slave girl Hagar, the concubine of Abraham, and the Jewish people to Hagar's son Ishmael. Just as Ishmael was the son of the secondary wife of Abraham, so the Jews were the children of the secondary "wife" of Jehovah. The tie binding Israel to Jehovah was the Law covenant. Paul likens "Jerusalem above," Jehovah's "woman," to Sarah, Abraham's free wife. Of this freewoman "Jerusalem above," Christians are the free spiritual children.—Gal. 4:21-31; compare Isaiah 54:1-6.

As the great Father, Jehovah God, like Abraham, oversees the selection of a bride for his son Jesus Christ—not an earthly woman, but the Christian congregation. (Gen. 24:1-4; 2 Thess. 2:13; 1 Pet. 2:5) The first members of Jesus' congregation were presented to him by the "friend of the bridegroom," John the Baptist, whom Jehovah had sent ahead of his Son. (John 3:28, 29) This congregational bride is "one spirit" with Christ, as his body. (1 Cor. 6:17; Eph. 1:22, 23; 5:22, 23) Just as the bride in Israel bathed and adorned herself, Jesus Christ sees that in preparation for marriage his bride is bathed so that she is perfectly clean without a spot or blemish. (Eph. 5:25-27) In Psalm 45 and Revelation 21 she is shown as being beautifully adorned for the marriage.

Also in the book of Revelation, Jehovah foretells the time when his Son's marriage would draw near and the bride would be prepared, arrayed in bright, clean, fine linen. He describes those invited to the evening meal of the Lamb's marriage as being happy. (Rev. 19:7-9; 21:2, 9-21) On the night before his death Jesus instituted the Lord's Evening Meal, the memorial of his death, and instructed his disciples to keep observing it. (Luke 22:19) This observance is to be kept "until he arrives." (1 Cor. 11:26) Just as in ancient times the bridegroom arrived at the house of the bride in order to take her from her own parents to the home he had provided for her in the house of his father, so Jesus Christ comes to take his anointed followers from their former earthly home, taking them with him so that where he is there they may be also, in his Father's house, in heaven.—John 14:1-3.

MARROW. A soft and fatty vascular tissue that fills the interior cavities of most bones. There are two kinds of marrow, yellow and red. In adults, the long, rounder bones are filled with yellow or inactive marrow composed mainly of fat, and the flat bones of the skull, the ribs, the sternum and the pelvis contain red or active marrow. Red marrow plays an important role in the formation of blood. It yields the oxygen-carrying red blood corpuscles, the important clotting agents called platelets, and a large percentage of white corpuscles, which primarily serve as fighters of infection. As a blood-forming organ, the marrow has a direct effect upon an individual's health and vigor. Hence, Job (21:24) appropriately alludes to a well-nourished and healthy person under the figure of one whose bone marrow "is being kept moist."

Bone marrow was apparently used for food by the Israelites. (Compare Micah 3:2, 3.) It has a very high nutritional value, being rich in protein, fats and iron. The banquet prepared by Jehovah for all the peoples, therefore, fittingly includes symbolic "well-oiled dishes filled with marrow."—Isa. 25:6.

The writer of the letter to the Hebrews compared the "word of God" to a weapon that is sharper than any two-edged sword and can penetrate the very motives of an individual, piercing, as it were, clear to the marrow, the innermost part of the bones.—Heb. 4:12.

MARSENA (Mar·se'na) [forgetful man]. One of the seven princes consulted by Ahasuerus on Vashti's refusal to obey.—Esther 1:14.

MARS HILL. See AREOPAGUS.

MARSHMALLOW. The Hebrew term *hhal·la·muth'*, found only at Job 6:6, has been variously rendered "egg" (*AS, AV*), "purslain" (*AT*) and, as defined in a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner, "marsh mallow" (*NW*). The marshmallow is a perennial plant that is closely related to the hollyhock. Its woody stems commonly measure from two to four feet (.6 to 1.2 meters) in height. The plant's large, wide leaves are notched and terminate in a sharp point. Both the stems and the leaves are covered with soft downy hair. The pale-

pink five-petal flowers are about one inch (2.5 centimeters) across. In times of famine, the marshmallow's white carrotlike root has been used for food. The sole Scriptural reference to the "marsh mallow" alludes to its tastelessness.

MARTHA (Mar'tha) [Gr., transliteration of an Aramaic proper name meaning lady, mistress]. A Jewess and the sister of Lazarus and Mary of Bethany. (John 11:1, 2) Evidently Christ often visited their home when he was in the vicinity of Jerusalem. Bonds of affection existed between him and these three, for it is specifically said: "Now Jesus loved Martha and her sister and Lazarus."—John 11:5.

Luke reports that when Jesus entered "a certain village" there "a certain woman named Martha received him as guest into the house." (Luke 10:38) On the basis of Matthew 26:6, Mark 14:3 and John 12:1-3 the thought has been advanced that Martha was the wife or widow or even the daughter of Simon the leper. However, the Scriptures do not make any specific statements in support of these views.

On one occasion when Jesus visited the home of Lazarus, Mary and Martha, Mary "sat down at the feet of the Lord and kept listening to his word," whereas Martha "was distracted with attending to many duties." Martha tried to obtain Mary's assistance, saying: "Lord, does it not matter to you that my sister has left me alone to attend to things? Tell her, therefore, to join in helping me." Obviously Martha was concerned about satisfying Jesus' material needs. But Christ then emphasized the excelling value of spiritual things and gave her kind reproof, saying: "Martha, Martha, you are anxious and disturbed about many things. A few things, though, are needed, or just one. For her part, Mary chose the good portion, and it will not be taken away from her." (Luke 10:38-42) Christ would have been satisfied with one item of food, so that Martha too could gain some advantage from his teaching.

While it may seem that Martha was overly concerned with material things, it should not be concluded that she lacked interest in spiritual matters. After the death of Lazarus it was Martha who went to meet Jesus as he journeyed to Bethany, while Mary, at first, sat at home (possibly because of grief, or because of the many visiting friends). Martha showed faith in Christ when she said that Lazarus would not have died if Jesus had been present. She also acknowledged: "I know he will rise in the resurrection on the last day," showing she believed in the resurrection. During that conversation Jesus explained that he is "the resurrection and the life," pointing out that though one exercising faith in him died, he would come to life. When Christ asked Martha, "Do you believe this?" she clearly showed her faith in replying: "Yes, Lord; I have believed that you are the Christ the Son of God, the One coming into the world." (John 11:19-27) This, of course, does not rule out the possibility of her having some doubts as to what Jesus could or would now do in her dead brother's case. (Compare the apostles' attitude related at Luke 24:5-11.) At Lazarus' tomb, when Christ ordered that the stone be taken away, Martha said: "Lord, by now he must smell, for he has been dead four days." But in response Jesus asked: "Did I not tell you that if you would believe you would see the glory of God?" That she witnessed when her brother was resurrected.—John 11:39-44.

After the resurrection of Lazarus, Christ departed. Later, he returned to Bethany and gathered with others, including Martha, Mary and Lazarus, in the home of Simon the leper. An evening meal had been prepared and again "Martha was ministering." Lazarus was at the table and it was on that occasion that Mary anointed Jesus with costly perfumed oil. (John 12:1-8; Matt. 26:6-13; Mark 14:3-9) The Scriptures are silent regarding subsequent events in Martha's life and the time and circumstances of her death.

MARY (Ma'ry). The Greek form of the Hebrew name Miriam, the meaning of which is not certain. There are six Marys mentioned in the Bible.

1. Mary the mother of Jesus. She was the daughter of Heli, though the genealogy given by Luke lists Mary's husband Joseph as the "son of Heli." Says M'Clintock and Strong's *Cyclopœdia*, Volume III, page 774: "In constructing their genealogical tables, it is well known that the Jews reckoned wholly by males, rejecting, where the blood of the grandfather passed to the grandson through a daughter, the name of the daughter herself, and counting that daughter's husband for the son of the maternal grandfather (Numb. xxvi, 33; xxvii, 4-7)." It is undoubtedly for this reason the historian Luke says that Joseph was "the son of Heli."—Luke 3:23.

Mary was therefore of the tribe of Judah and a descendant of David. Hence it could be said of her son Jesus that he "sprang from the seed of David *according to the flesh*." (Rom. 1:3) Through his foster-father Joseph, a descendant of David, Jesus had a *legal* right to David's throne, and through his mother, as the "offspring," "seed" and "root" of David he held the natural *hereditary* right to "the throne of *David his father*."—Matt. 1:1-16; Luke 1:32; Acts 13:22, 23; 2 Tim. 2:8; Rev. 5:5; 22:16.

If tradition is correct, Heli's wife, the mother of Mary, was Anna, whose sister had a daughter named Elizabeth, the mother of John the Baptist. This tradition would make Elizabeth the cousin of Mary. That Mary was related to Elizabeth, who was "from the daughters of Aaron" of the tribe of Levi, the Scriptures themselves state. (Luke 1:5, 36) Mary's sister, some have thought, was Salome, the wife of Zebedee, whose two sons, James and John, were numbered among Jesus' apostles.—Matt. 27:55, 56; Mark 15:40; 16:1; John 19:25.

VISITED BY ANGEL

About the end of 3 B.C.E. the angel Gabriel was sent by God to the virgin girl Mary in the town of Nazareth. "Good day, highly favored one, Jehovah is with you," was the angel's most unusual greeting. When he told her that she would conceive and give birth to a son called Jesus, Mary, who at the time was only engaged to Joseph, asked, "How is this to be, since I am having no intercourse with a man?" "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son," the angel explained. Thrilled with the prospect, yet with fitting modesty and humility, she replied: "Look! Jehovah's slave girl! May it take place with me according to your declaration."—Luke 1:26-38.

To strengthen her faith further for this momentous experience, Mary was told that her relative Elizabeth, in her old age, was already six months pregnant, because the miraculous power of Jehovah had removed her barrenness. Mary paid her a visit and, when she entered Elizabeth's home the infant in Elizabeth's womb leaped with joy, whereupon she congratulated Mary, saying: "Blessed are you among women, and blessed is the fruit of your womb!" (Luke 1:36, 37, 39-45) Thereupon Mary broke forth in inspired words magnifying Jehovah for his goodness. —Luke 1:46-55.

After a visit of about three months with Elizabeth in the Judean hills, Mary returned to Nazareth. (Luke 1:56) When it came to Joseph's notice (likely through disclosure of the matter to him by Mary) that she was pregnant, he intended to divorce her secretly rather than expose her to public shame. (Engaged persons were viewed as married, and a divorce was required to dissolve the engagement.) But Jehovah's angel appeared, revealing to Joseph that Isaiah's prophecy was being fulfilled, that a "virgin will become pregnant and will give birth to a son." Joseph thereupon complied with the divine instruction and took Mary as his wife, "but he had no inter-

course with her until she gave birth to a son; and he called his name Jesus."—Matt. 1:18-25.

BEARS JESUS IN BETHLEHEM

As this drama continued to unfold, the decree of Caesar Augustus compelling everyone to register in the town of his origin proved providential in its timing, for the prophecy concerning Jesus' birthplace had to be fulfilled. (Mic. 5:2) Accordingly, Joseph took Mary, who was "heavy with child," on the strenuous journey more than sixty miles (c. 97 kilometers) from their home in Nazareth in the N to Bethlehem in the S. The child was born under circumstances that compelled the delivery to take place under most humble conditions, where the newborn babe was laid in a manger, because there was no place for them in the lodging room. This occurred probably about October 1, 2 B.C.E.—Luke 2:1-7; see JESUS CHRIST.

After hearing the angel say: "There was born to you today a Savior, who is Christ the Lord, in David's city," shepherds hastened to Bethlehem and there found the sign: Mary's babe "bound in cloth bands and lying in a manger." They related to the happy family what the great angelic chorus had sung: "Glory in the heights above to God, and upon earth peace among men of good will." So Mary "began to preserve all these sayings, drawing conclusions in her heart." —Luke 2:8-20.

On the eighth day Mary had her son circumcised in obedience to Jehovah's law. On the fortieth day she and her husband brought the child to the temple in Jerusalem to make the prescribed offering. The Law required the sacrifice of a young ram and a male pigeon or a turtledove. If the family could not afford the sheep, two turtledoves or two male pigeons were to be offered. That Joseph was a man of poor financial means is indicated by the fact that Mary offered either "a pair of turtledoves or two male pigeons." (Luke 2:21-24; Lev. 12:1-4, 8) Simeon, a righteous man, upon seeing the child, praised Jehovah for having beheld the 'Savior' before dying in his old age. Turning to Mary, he said: "Yes, a long sword will be run through the soul of you yourself," not meaning that she would be pierced with a literal sword, but, rather, indicating the pain and suffering she would undergo in connection with her son's foretold death on a torture stake.—Luke 2:25-35.

RETURNS TO NAZARETH

Sometime later, an angel warned Joseph of a plot by Herod the Great to kill the young child, instructing him to flee with Jesus to Egypt. (Matt. 2:1-18) After the death of Herod the family returned and settled in Nazareth, where, during the ensuing years, Mary bore other children, at least four sons as well as daughters.—Matt. 2:19-23; 13:55, 56; Mark 6:3.

Though the Law did not require women to attend, it was Mary's custom to accompany Joseph year by year on the trek of more than fifty miles (c. 81 kilometers) to Jerusalem for the annual Passover celebration. (Ex. 23:17; 34:23) On one of these trips, in about 12 C.E., the family was returning home when, after going a day's distance from Jerusalem, they discovered that the boy Jesus was missing. His parents immediately returned to Jerusalem to search for him. After three days they found him in the temple listening to and questioning the teachers. Mary exclaimed: "Child, why did you treat us this way? Here your father and I in mental distress have been looking for you." Jesus replied: "Why did you have to go looking for me? Did you not know that I must be in the house of my Father?" Certainly the logical place for God's Son to be found was the temple, where he could receive Scriptural instruction. Mary "carefully kept all these sayings in her heart."—Luke 2:41-51.

This twelve-year-old boy Jesus displayed brilliant learning for his age. "All those listening to him were in constant amazement at his understanding and his answers." (Luke 2:47) Jesus' knowledge and understanding of the Scriptures reflected fine parental training. Mary as well as Joseph must have been very diligent in teaching and training the child, bringing him up in the discipline and authoritative advice of Jehovah, and cultivating in him the custom of attending the synagogue every sabbath.—Luke 4:16; Eph. 6:4.

RESPECTED, LOVED BY JESUS

After his baptism, Jesus did not show special favoritism toward Mary; he addressed her, not as "mother," but simply as "woman." (John 2:4; 19:26) This was in no sense an expression of disrespect, as might be understood from modern-day English usage. In German, for example, the word in this way denotes madam, Mrs., lady. Mary was Jesus' mother according to the flesh; but since his spirit-begetting at the time of his baptism, he was primarily God's spiritual son, his "mother" being "the Jerusalem above." (Gal. 4:26) Jesus laid emphasis on this fact when Mary and her other children on one occasion interrupted Jesus during a teaching session by asking him to come outside where they were. Jesus let it be known that really his mother and close relatives were those of his spiritual family; that spiritual matters take precedence over fleshly interests.—Matt. 12:46-50; Mark 3:31-35; Luke 8:19-21.

When the wine ran out at a wedding in Cana of Galilee, and Mary said to Jesus, "They have no wine," he responded: "What have I to do with you, woman? My hour has not yet come." (John 2:1-4) Jesus here used an ancient form of question that occurs eight times in the Hebrew Scriptures (Josh. 22:24; Judg. 11:12; 2 Sam. 16:10; 19:22; 1 Ki. 17:18; 2 Ki. 3:13; 2 Chron. 35:21; Hos. 14:8), and six times in the Greek Scriptures (Matt. 8:29; Mark 1:24; 5:7; Luke 4:34; 8:28; John 2:4). Literally translated, the question is: "What to me and to you?" meaning, "What is there in common between me and you?" or, "What do I and you have in common?" or, "What have I to do with you?" In every instance where it is used the question indicates an objection to the thing suggested, proposed or suspected. Jesus, therefore, lovingly couched his gentle reproof in this form, indicating to his mother that his direction came not from her but from the Supreme Authority who had sent him. (1 Cor. 11:3) Mary's sensitive and humble nature was quick to catch the point and accept the correction. Stepping back and letting Jesus take the lead, she remarked to the attendants: "Whatever *he* tells you, do."—John 2:5.

Mary was standing alongside the torture stake when Jesus was impaled. To her, Jesus was more than a beloved son, he was the Anointed Messiah, her Lord and Savior, the Son of God. Mary was apparently a widow by now. Consequently, Jesus, as the firstborn of Joseph's household, discharged his responsibility by asking the apostle John, likely his cousin, to take Mary to his home and look after her as his own mother.—John 19:26, 27.

A FAITHFUL DISCIPLE

The last Biblical notice of Mary shows her to be a woman of faith and devotion still closely associated with other faithful ones after the ascension of Jesus. The eleven apostles, Mary and others were assembled in an upper chamber, and "with one accord all these were persisting in prayer."—Acts 1:13, 14.

2. Mary the sister of Martha and Lazarus. At Bethany, about two miles (3.2 kilometers) from Jerusalem and a mile (1.6 kilometers) E of the summit of the Mount of Olives, Jesus visited the home of these friends for whom he had special affection. (John 11:18) On a visit by Jesus in the third year of his ministry, Martha, in her determination to be a good hostess, was overly concerned for Jesus' physical comfort. Mary, on the other hand, showed a different kind of hospitality. She "sat down at the feet of the Lord and kept listening to his word." When Martha complained because her sister was not helping, Jesus commended Mary, saying, "For her part, Mary chose

the good portion, and it will not be taken away from her."—Luke 10:38-42.

SEES LAZARUS RESURRECTED

A few months after the aforementioned visit to the home, Lazarus became sick, near to death. So they sent word to Jesus, who was probably somewhere E of the Jordan in Perea, to come quickly. However, Jesus delayed, and by the time he arrived, Lazarus had been dead four days. With the news of Jesus' coming, Martha quickly went to greet him, while Mary "kept sitting at home." Not until Martha returned from the outskirts of the village and whispered to her grief-stricken sister, "The Teacher is present and is calling you," did Mary hasten out to meet him. At his feet she sobbed, "Lord, if you had been here, my brother would not have died." She used exactly the same words as were spoken by her sister when Martha first went to meet Jesus. On seeing Mary's tears and those of the Jews with her, the Master was moved to groan and weep. After Jesus performed the stupendous miracle of raising Lazarus from the dead, "many of the Jews that had come to Mary [to comfort her] . . . put faith in him." —John 11:1-45.

ANOINTS JESUS WITH OIL

Six days before Jesus' last passover, he and his disciples were guests again in Bethany, this time at the home of Simon the leper, where Mary and her family also were. Martha was serving the evening meal; Mary again gave her attention to the Son of God. As Jesus was reclining, Mary "took a pound of perfumed oil, genuine nard, very costly" (worth about a year's wages) and poured it on his head and feet. Not generally appreciated at the time, this act which was done out of love and regard for Jesus in reality signified the preparation for Jesus' death and burial so near at hand. As before, Mary's expression of love was criticized by others, and, as before, her love and devotion were defended and greatly appreciated by Jesus. "Wherever this good news is preached in all the world," he declared, "what this woman did shall also be told as a remembrance of her."—Matt. 26:6-13; Mark 14:3-9; John 12:1-8.

The above incident, Mary's anointing of Jesus, as reported by Matthew, Mark and John, should not be confused with the anointing mentioned in Luke 7:36-50. The two events have some similarities yet there are differences. The first event took place in the northern district of Galilee in what some suppose was the town of Nain (Luke 7:11); the second, in the S at Bethany in Judea. The first was in the home of a Pharisee; the second in that of Simon the leper. The first anointing was by an unnamed woman publicly known to be "a sinner," probably a prostitute; the latter was by Martha's sister Mary. There was also more than a year's difference in time between the two events.

Some critics complain that John contradicts Matthew and Mark in saying the perfume was poured on Jesus' feet rather than on his head. Commenting on this, Albert Barnes says: "There is, however, no contradiction. She probably poured it *both* on his head and his feet. Matthew and Mark having recorded the former, John, who wrote his gospel in part to record events omitted by them, relates that the ointment was also poured on the feet of the Saviour. To pour ointment on the *head* was common. To pour it on the *feet* was an act of distinguished *humility* and attachment to the Saviour, and therefore deserved to be particularly recorded."—*Barnes' Notes on the New Testament*, 1963 ed., p. 124.

3. Mary Magdalene. Her distinguishing name likely stems from the town of Magdala (see MAGADAN) on the western shore of the Sea of Galilee about halfway between Capernaum and Tiberias. There is no record of Jesus' ever visiting this town, though he spent a great deal of time in the surrounding area. Nor is it certain that it was Mary's hometown or place of residence. Since Luke refers to her as "Mary *the so-called* Magdalene," some think he implies something special or peculiar.—Luke 8:2.

Jesus expelled seven demons from Mary Magdalene, reason enough for her to put faith in him as the Messiah, and to back up such faith with outstanding works of devotion and service. She is first mentioned in the account of Jesus' second year of preaching, when he and his apostles were "journeying from city to city and from village to village, preaching and declaring the good news of the kingdom of God." Together with Joanna, the wife of Herod's man in charge, and Susanna and other women, Mary Magdalene continued ministering to the needs of Jesus and his apostles out of her own belongings.—Luke 8:1-3.

The most prominent notice of Mary Magdalene is in connection with the death and resurrection of Jesus. When Jesus, as the Lamb of God, was led to the slaughter, she was among the women "who had accompanied Jesus from Galilee to minister to him" and were "viewing from a distance" as Jesus hung on the torture stake. In her company were Mary the mother of Jesus and Salome, and also the "other Mary" (No. 4 below).—Matt. 27:55, 56, 61; Mark 15:40; John 19:25.

After Jesus' burial, Mary Magdalene and other women went to prepare spices and perfumed oil before the sabbath began at sundown. Then following the sabbath, at the break of dawn, on the first day of the week, Mary and the other women brought the perfumed oil to the tomb. (Matt. 28:1; Mark 15:47; 16:1, 2; Luke 23:55, 56; 24:1) When Mary saw the tomb was open and apparently empty she rushed off to tell the startling news to Peter and John, who ran to the tomb. (John 20:1-4) By the time Mary got back to the tomb, Peter and John had left, and it was now that she checked inside and was stunned at seeing two angels in white. Then she turned back and saw Jesus standing. Thinking him to be the gardener, she asked where the body was, that she might care for it. When he replied "Mary!" his identity was immediately revealed to her and she impulsively embraced him, exclaiming, *"Rabboni!"* But there was no time now for expressions of earthly affection. Jesus would be with them only a short time. Mary must hasten to inform the other disciples of his resurrection, and that Jesus was ascending, as he said, "to my Father and your Father and to my God and your God."—John 20:11-18.

4. The "other Mary." The wife of Clopas (Alphaeus) (see CLOPAS), and mother of James the Less and Joses. (Matt. 27:56, 61; John 19:25) Tradition, though without any Scriptural support, says that Clopas and Joseph, the foster father of Jesus, were brothers. If true, that would make this Mary Jesus' aunt, and her sons his cousins.

Mary was not only among the women "who had accompanied Jesus from Galilee to minister to him," but also one who witnessed his impalement. (Matt. 27:55; Mark 15:40, 41) Together with Mary Magdalene, she lingered outside his tomb that bitter afternoon, Nisan 14. (Matt. 27:61) On the third day, the two of them and others came to the tomb with spices and perfumed oil for the purpose of rubbing the body of Jesus and, to their alarm, found the tomb open. An angel explained that Christ had risen from the dead, hence, "go, tell his disciples." (Matt. 28:1-7; Mark 16:1-7; Luke 24:1-10) While on their way, the resurrected Jesus appeared to this Mary and the others.—Matt. 28:8, 9.

5. Mary the mother of John Mark. She was also the aunt of Barnabas. (Acts 12:12; Col. 4:10) Her home was used for a meeting place by the early Christian congregation in Jerusalem. Her son Mark was closely associated with the apostle Peter, who evidently had much to do with Mark's spiritual growth, for Peter speaks of him as "Mark my son." (1 Pet. 5:13) Peter, upon release from Herod's prison, came directly to her

home "where quite a few were gathered together and praying." The house must have been of considerable size, and the presence of servants suggests that Mary was a woman of means. (Acts 12:12-17) It being referred to as *her* home, and not her husband's, indicates that she probably was a widow.—Acts 12:12.

6. Mary of Rome. She was sent greetings by Paul in his letter to the Romans, and was commended for her "many labors" in behalf of the Roman congregation.—Rom. 16:6.

MASH. A descendant of Shem through Aram. (Gen. 10:22, 23; 1 Chron. 1:17, *Sy* and six Hebrew manuscripts) At 1 Chronicles 1:17 the Masoretic text reads "Meshech" instead of "Mash." But this is probably a scribal error, since Meshach is listed as a "son" of Japheth.—Gen. 10:2; 1 Chron. 1:5.

Some link Mash and his descendants with Mons Massius, a mountainous region of northern Mesopotamia mentioned by Greek geographer Strabo. Others associate Mash with a part of the Syro-Arabian desert called "the country of Mash" in Assyrian annals and described as "the desert where parching thirst is at home, where there are not even birds in the sky and wherein neither wild donkeys (nor) gazelles pasture."—*Ancient Near Eastern Texts*, p. 299.

MASHAL (Ma'shal). A city of Asher assigned to the Gershonites; apparently an alternate name for Mishal. (Josh. 21:27, 30; 1 Chron. 6:71, 74) Its exact location is unknown.

MASKIL (Mas'kil) [Heb., *mas·kil'*]. This word appears in the superscriptions of thirteen psalms. (32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88, 89, 142) The term is of uncertain meaning. It appears a number of times in the Hebrew text, and is there translated "prudently," "with discretion," "with consideration," "having insight," and so forth.—1 Sam. 18:14, 15; Ps. 41:1; 53:2.

MASON. A craftsman who builds with brick or stone. (2 Ki. 12:12; 22:6) The stonemason of ancient times hewed and sawed stones and then used them to construct walls and various kinds of buildings. (2 Sam. 5:11; 1 Ki. 7:9-12; 1 Chron. 22:2; 2 Chron. 24:12) Other constructions included burial places (Isa. 22:16) and water tunnels.—2 Ki. 20:20.

Among the tools used by masons were the hammer, the ax, the stone-saw, the leveling instrument, the measuring line and the plummet. (1 Ki. 6:7; 7:9; Isa. 28:17; Zech. 4:10) As shown on monuments, implements used by Egyptian masons included the mallet and chisel, doubtless also employed by Israelite stonemasons. During construction in Egypt, stones were measured, marked with dark lines, which served as guides for the stonecutters, and each stone's position in the building was designated by a mark or number placed on it.

Ancient masons were able to dress stones so well as to make it unnecessary to use mortar. To this day it is impossible to insert a knife blade between the massive stones of certain structural remains in Palestine dating from the Herodian period.—See ARCHITECTURE.

MASREKAH (Mas·re'kah) [possibly, vineyard]. Apparently the home of Samlah, an Edomite king. (Gen. 36:31, 36; 1 Chron. 1:43, 47) The name "Masrekah" may be preserved in the mountain that the Arabs call Jebel el-Mushraq, located about thirty-two miles (51 kilometers) SW of Ma'an. Eusebius placed Masrekah farther N, nearer the Dead Sea.

MASSA (Mas'sa) [Heb., *mas·sa"*, burden, pronouncement, weighty message]. A descendant of Abraham through Ishmael. (Gen. 25:12-14; 1 Chron. 1:29, 30) Massa's offspring probably settled somewhere in N Arabia. In the annals of Tiglath-pileser III, Mas'a (Biblical Massa?) is mentioned along with Tema and other locations in N Arabia. Massa has been linked with the *Ma·sa·noi'* located by Greek geographer Ptolemy (second century C.E.) as NE of "Dumah" (the Dumat al-Ghandal area in N Arabia?).

The Hebrew word *mas·sa"* is also found at Proverbs 30:1 (with the definite article *ha*) and at Proverbs 31:1 (without an article). This has given rise to the renderings 'Agur son of Jakeh, of Massa' and 'Lemuel king of Massa.' (Compare *AT, JB, Ro, RS* and/or their alternate readings.) However, Agur and Lemuel evidently were Israelites and, therefore, *mas·sa"* is appropriately translated "oracle" (*AS*), "declaration" (*Yg*) and "weighty message."—*NW;* compare Proverbs 30:5, 9; 31:30 with Psalm 12:6; Romans 3:1, 2.

MASSAH (Mas'sah) [testing, trial]. One of the names for the place near Rephidim from where the Israelites received a miraculous supply of water. As instructed by Jehovah, Moses and some of the older men of Israel went to the rock in Horeb. There Moses struck the rock. The water that then began to issue forth flowed as a river there in the wilderness. Moses subsequently named the place "Massah" (testing, trial) because the Israelites had put Jehovah to the test by their faithless murmuring and, on account of their quarreling, he called it "Meribah" (quarreling, strife, contention).—Ex. 17:1-7; Ps. 105:41.

Shortly before his death Moses warned Israel not to put Jehovah to the test as they had done at Massah. (Deut. 6:16; see also Deuteronomy 9:22.) Then, in blessing Israel, he again took note of this event, indicating that it had resulted in testing Levi. (Deut. 33:8) In this case Levi may mean the heads of the tribe, that is, Moses and Aaron.

Later, the psalmist admonished the Israelites not to harden their hearts like the generation that wandered in the wilderness. His reference to Meribah and Massah evidently alludes to Israel's murmuring for water at Rephidim, the incident being representative of their faithless course throughout the entire forty-year period. (Ps. 95:8-11) This appears to be the thought conveyed by the quotation of the psalmist's words (from the *Septuagint Version*) found at Hebrews chapter 3: "Do not harden your hearts as on the occasion of causing bitter anger [Meribah], as in the day of making the test [Massah] in the wilderness, in which your forefathers made a test of me with a trial, and yet they had seen my works for forty years [literally, 'and they saw my works forty years']." (Vss. 8, 9) Both Psalm 95:8 and Hebrews 3:8 may also include Israel's later murmuring for water at the Meribah in the Kadesh area.—Num. 20:1-13.

MATRED (Ma'tred) [spear, or, perhaps, expulsion]. Mother of Mehetabel, the wife of Edomite King Hadar (Hadad). (Gen. 36:31, 39; 1 Chron. 1:50) At Genesis 36:39 the Syriac *Peshitta Version* and the *Septuagint* present Matred as the son of Mezahab, but, according to the Masoretic text, Matred was Mezahab's daughter.

MATRITES (Mat'rites). A Benjamite family of which King Saul of Israel was a member. (1 Sam. 10:21) The *Authorized Version* uses the name "Matri" (Ma'tri), meaning "rainy." However, the Hebrew word *mat·ri'* here is accompanied by the definite article. Thus the *New World Translation* appropriately reads "the Matrites," as do the other modern translations. —*AS; AT; RS.*

MATTAN (Mat'tan) [a gift].

1. A priest of Baal who was killed before the altars at the house of that false god. This occurred when the people, led by Jehoiada the priest of Jehovah, pulled down the house of Baal, as well as destroying his altars and images. At that time the usurper Athaliah was put to death and Jehoash was installed as Judah's king.—2 Ki. 11:16-21; 2 Chron. 23:17.

2. The father of Jeremiah's persecutor Shephatiah. —Jer. 38:1, 4-6.

MATTANAH (Mat'ta·nah) [a gift]. One of Israel's encampments between the Arnon torrent valley and the territory of Sihon the Amorite. (Num. 21:13-21) Khirbet el-Medeiyineh, about twenty-two miles (35 kilometers) E of the Dead Sea, is generally thought to occupy the ancient site.

MATTANIAH (Mat·ta·ni'ah) [gift of Jehovah].

1. A Levite, a son of Heman, of Asaph's family. He was selected by lot to head the ninth service group of Levitical musicians as arranged by David.—1 Chron. 25:1, 4, 8, 9, 16.

2. A Levite of the sons of Asaph living in the time of King Jehoshaphat. (2 Chron. 20:14) He may be the Mattaniah mentioned in 1 Chronicles 9:15 and Nehemiah 13:13. It may be another Mattaniah or the representative of that house that is mentioned in Nehemiah 12:8; compare Nehemiah 11:17, 22; 12:25.

3. A Levite descendant of Asaph who assisted in cleansing the house of Jehovah in King Hezekiah's time.—2 Chron. 29:12-16.

4. A son of King Josiah and the uncle of King Jehoiachin. He was put on the throne of Judah by Nebuchadnezzar king of Babylon, who changed his name to Zedekiah.—2 Ki. 24:15-17; see ZEDEKIAH.

5. An Israelite among the "sons of Elam" who sent away foreign wives.—Ezra 10:25, 26, 44.

6. An Israelite among the "sons of Zattu" who sent away foreign wives.—Ezra 10:25, 27, 44.

7. An Israelite among the "sons of Pahath-moab" who sent away foreign wives.—Ezra 10:25, 30, 44.

8. An Israelite among the "sons of Bani" who sent away foreign wives.—Ezra 10:25, 34, 37, 44.

MATTATHA (Mat'ta·tha) [gift of Jehovah]. A man of the tribe of Judah who was a son of Nathan and grandson of David. He was an ancestor of Jesus, according to Christ's maternal genealogy recorded by Luke.—Luke 3:23, 31.

MATTATHIAS (Mat·ta·thi'as) [Gr. form of Mattithiah, meaning gift of Jehovah].

1. The Greek name applied in the *Septuagint* to the Korahite Levite Mattithiah, Shallum's firstborn. —1 Chron. 9:31; see MATTITHIAH No. 2.

2. Greek form used in the *Septuagint* for "Mattithiah," one of the "sons of Jeduthun."—1 Chron. 25:3; see MATTITHIAH No. 1.

3. A man of the tribe of Judah who is called "the son of Amos" in the maternal genealogy of Jesus. —Luke 3:23, 25.

4. Another man of Judah, called "the son of Semein," who lived after the days of Zerubbabel and who is mentioned in Jesus' genealogy recorded by Luke.—Luke 3:23, 26, 27.

MATTATTAH (Mat'tat·tah) [gift (of Jehovah)]. An Israelite "of the sons of Hashum" who married foreign wives but dismissed them in the days of Ezra.—Ezra 10:25, 33, 44.

MATTENAI (Mat·te'nai) [gift of Jehovah].

1. An Israelite "of the sons of Hashum" who had taken foreign wives but sent them away in Ezra's time. —Ezra 10:25, 33, 44.

2. An Israelite "of the sons of Bani" who sent away their foreign wives in Ezra's day.—Ezra 10:25, 34, 37, 44.

3. A priest of the days of Joiakim who was the head of the paternal house of Joiarib.—Neh. 12:12, 19.

MATTHAN (Mat'than) [gift of God]. An ancestor of Joseph, the foster father of Jesus Christ. Matthan may have been Joseph's grandfather.—Matt. 1:15, 16.

MATTHAT (Mat'that) [gift of God].

1. A distant ancestor of Jesus Christ through Mary. He is called "the son of Levi" and was one of the persons listed in Jesus' maternal genealogy of the period between Zerubbabel and David.—Luke 3:29.

2. A closer ancestor of Jesus through Mary. Her father Heli is referred to as the "son" of this Matthat, who was probably Mary's grandfather.—Luke 3:23, 24.

MATTHEW (Mat'thew) [Gr., *Math·thai'os* or *Matthai'os,* derived from the Hebrew proper name *Mattith·yah',* meaning gift of Jehovah]. A Jew, otherwise known as Levi, who became an apostle of Jesus Christ and the writer of the Gospel bearing his name. He was the son of a certain Alphaeus and was a tax collector (see TAX COLLECTOR) before becoming one of Jesus' disciples. (Matt. 10:3; Mark 2:14) The Scriptures do not reveal whether Levi also had the name Matthew before becoming a disciple of Jesus, received it at that time, or was given that name by Jesus when he was appointed as an apostle.

It appears that early in his Galilean ministry (30 C.E.) Jesus Christ called Matthew from the tax office in or near Capernaum. (Matt. 9:1, 9; Mark 2:1, 13, 14) 'Leaving everything behind, Matthew rose up and went following Jesus.' (Luke 5:27, 28) Perhaps to celebrate the receiving of his call to follow Christ, Matthew "spread a big reception feast," attended by Jesus and his disciples as well as many tax collectors and sinners. This disturbed the Pharisees and the scribes, causing them to murmur about Christ's eating and drinking with tax collectors and sinners.—Luke 5:29, 30; Matt. 9:10, 11; Mark 2:15, 16.

Later, after the Passover of 31 C.E., Jesus selected the twelve apostles, and Matthew was one of them. (Mark 3:13-19; Luke 6:12-16) Though the Bible makes various references to the apostles as a group, it does not mention Matthew by name again until after Christ's ascension to heaven. Matthew saw the resurrected Jesus Christ (1 Cor. 15:3-6), received parting instructions from him and saw him ascend to heaven. After this he and the other apostles returned to Jerusalem. The apostles were staying in an upper chamber there, and Matthew is specifically named as being among them. So he must have been one of the some 120 disciples who received the holy spirit on the day of Pentecost, 33 C.E.—Acts 1:4-15; 2:1-4.

MATTHEW, GOOD NEWS ACCORDING TO. The inspired account of the life of Jesus Christ written, doubtless in Palestine, by the onetime tax collector Matthew or Levi. It is the first book in the Christian Greek Scriptures and has since ancient times been viewed as the first Gospel. Matthew's account commences with the birth of Jesus and concludes with Christ's post-resurrection commissioning of his followers to go and "make disciples of people of all the nations." (Matt. 28:19, 20) Hence, it covers the time between Jesus' birth in 2 B.C.E. and his meeting with his disciples just before his ascension in 33 C.E.

TIME OF WRITING

Subscriptions, appearing at the end of Matthew's Gospel in numerous manuscripts (all being later than the tenth century C.E.), say that the account was written about the eighth year after Christ's ascension (c. 41 C.E.). This would not be at variance with internal evidence. The fact that no reference is made to the fulfillment of Jesus' prophecy respecting Jerusalem's destruction would point to a time of composition prior to 70 C.E. (Matt. 5:35; 24:16) And the expression "to this very day" (Matt. 27:8; 28:15) indicates a lapse of some time between the events considered and the time of writing.

ORIGINALLY WRITTEN IN HEBREW

External evidence to the effect that Matthew originally wrote this Gospel in Hebrew reaches as far back as Papias of Hierapolis, who was at least nearly contemporaneous with the apostles. Papias may have been taught by the apostle John, for (according to Eusebius) Irenaeus identified him as "John's hearer and the associate of Polycarp." Eusebius quoted Papias as stating: "Matthew composed his history in the Hebrew dialect." (*The Ecclesiastical History of Eusebius*

Pamphilus, Book III, chap. 39) Early in the third century, Origen made reference to Matthew's account and, in discussing the Gospels, is quoted by Eusebius as saying: "The first is written according to Matthew, the same that was once a publican, but afterwards an apostle of Jesus Christ, who having published it for the Jewish converts, wrote it in the Hebrew." (*The Ecclesiastical History of Eusebius Pamphilus*, Book VI, chap. 25) The scholar Jerome (of the fourth and fifth centuries C.E.) wrote in his *Catalogue of Ecclesiastical Writers* that Matthew "composed a Gospel of Christ in Judaea in the Hebrew language and characters, for the benefit of those of the circumcision who had believed. . . . Furthermore, the Hebrew itself is preserved to this day in the library at Caesarea which the martyr Pamphilus so diligently collected."

It has been suggested that Matthew, after compiling his account in Hebrew, may have personally translated it into *koi·ne'* Greek.

INFORMATION UNIQUE TO MATTHEW'S GOSPEL

An examination of Matthew's account shows that more than 40 percent of the material contained therein is not found in the other three Gospels. Unique is Matthew's genealogy of Jesus (1:1-16), which takes an approach different from that set out by Luke (3:23-38). A comparison of the two indicates that Matthew gave the legal genealogy through Jesus' foster-father Joseph, while Luke apparently gave Jesus' natural genealogy. Other incidents mentioned only in Matthew's account are: Joseph's reaction to Mary's pregnancy; the appearance of an angel to Joseph in a dream (1:18-25); the visit of the astrologers; the flight to Egypt; the slaughter of the young boys in Bethlehem and its districts (chap. 2); the dream of Pilate's wife regarding Jesus.—27:19.

At least ten parables or illustrations found in Matthew's account are not mentioned in the other Gospels. These include four in chapter 13, those of the weeds in the field, the hidden treasure, the "one pearl of high value," and the dragnet. Others are the illustrations of the unmerciful slave (18:23-35), the workers in the vineyard (20:1-16), the marriage of the king's son (22:1-14), the ten virgins (25:1-13) and the talents.—25:14-30.

At times Matthew provides supplementary details. Although material from the Sermon on the Mount also appears in Luke's account (6:17-49), Matthew's Gospel is far more extensive in this respect. (5:1–7:29) Whereas Mark, Luke and John mention the miraculous feeding of about 5,000 men, Matthew adds "besides women and young children." (Matt. 14:21; Mark 6:44; Luke 9:14; John 6:10) Matthew mentions two demon-possessed men encountered by Jesus in the country of the Gadarenes, while Mark and Luke refer to only one. (Matt. 8:28; Mark 5:2; Luke 8:27) Matthew also tells of two blind men being healed on an occasion, whereas Mark and Luke mention only one. (Matt. 20:29, 30; Mark 10:46, 47; Luke 18:35, 38) Of course, all the writers were correct in that at least one person was involved in each incident. But Matthew was often more explicit as to number. This perhaps is to be attributed to his former occupation as a tax collector.

MATTHEW'S USE OF THE HEBREW SCRIPTURES

It has been estimated that Matthew's Gospel contains about a hundred references to the Hebrew Scriptures. These include Christ's own quotations from and allusions to the Hebrew Scriptures, among which are the following: a man's enemies to be persons of his own household (Matt. 10:35, 36; Mic. 7:6); John the Baptist identified as the "Elijah" to come (Matt. 11:13, 14; 17:11-13; Mal. 4:5); Jesus' and Jonah's experiences compared (Matt. 12:40; Jonah 1:17); commandment on honoring parents (Matt. 15:4; Ex. 20:12; 21:17); rendering lip service to God (Matt. 15:8, 9; Isa. 29:13); need for two or three witnesses (Matt. 18:16; Deut. 19:15); statements on marriage (Matt. 19:4-6; Gen. 1:27; 2:24); various commandments (Matt. 5:21, 27, 38; 19:18, 19; Ex. 20:12-16; 21:24; Lev. 19:18; 24:20; Deut. 19:21); the temple made into a "cave of robbers" (Matt. 21:13; Isa. 56:7; Jer. 7:11); rejection of Jesus, the "stone" that became the "chief cornerstone" (Matt. 21:42; Ps. 118:22, 23); foes of David's Lord put under his feet (Matt. 22:44; Ps. 110:1); disgusting thing in the holy place (Matt. 24:15; Dan. 9:27); Jesus' disciples scattered (Matt. 26:31; Zech. 13:7); Christ apparently forsaken by God. (Matt. 27:46; Ps. 22:1) There are also Jesus' statements used in resisting Satan's temptations. —Matt. 4:4, 7, 10; Deut. 8:3; 6:16, 13.

Interesting, too, is Matthew's inspired application of Hebrew Scripture prophecies to Jesus, proving him to be the promised Messiah. This aspect would have been of particular concern to the Jews, for whom the account seems to have been originally intended. The prophecies include: Jesus' being born of a virgin (Matt. 1:23; Isa. 7:14); his birth in Bethlehem (Matt. 2:6; Mic. 5:2); his being called out of Egypt (Matt. 2:15; Hos. 11:1); the lamentation over the death of slaughtered children (Matt. 2:16-18; Jer. 31:15); John the Baptist preparing the way before Jesus (Matt. 3:1-3; Isa. 40:3); Jesus' ministry bringing light (Matt. 4:13-16; Isa. 9:1, 2); his carrying of illnesses (Matt. 8:14-17; Isa. 53:4); his use of illustrations (Matt. 13:34, 35; Ps. 78:2); Jesus' entry into Jerusalem on the colt of an ass (Matt. 21:4, 5; Zech. 9:9); the betrayal of Christ for thirty pieces of silver. —Matt. 26:14, 15; Zech. 11:12.

AN ACCURATE, BENEFICIAL RECORD

Matthew, being a close associate of Christ during Jesus' later life on earth and thus an eyewitness of his ministry, could understandably record a moving and meaningful Gospel. This we possess in the former tax collector's record of the life of Jesus Christ, he being enabled by God's spirit to recall what Jesus said and did on earth. (John 14:26) Hence, Matthew accurately portrayed Jesus of Nazareth as the beloved Son of God having divine approval, as the one who came "to minister and to give his soul a ransom in exchange for many" and as the foretold Messianic King who was to arrive in glory. (Matt. 20:28; 3:17; 25:31) When on earth, Jesus pointed to his works and could truthfully say: "The poor are having the good news declared to them." (Matt. 11:5) And today multitudes, both natural Jews and non-Jews, greatly benefit from such Kingdom good news as recorded in Matthew's Gospel.

OUTLINE OF CONTENTS

I. Genealogy of Jesus Christ (1:1-17)
II. Events from announcement of Jesus' birth until his baptism (1:18–3:17)
  A. Joseph's reaction to Mary's pregnancy (1:18-25)
  B. Visit of astrologers; Herod's plan to kill Jesus frustrated; flight to Egypt and subsequent settling in Nazareth (2:1-23)
  C. Ministry of John the Baptist; Jesus' baptism (3:1-17)
III. Activity of Jesus from time of baptism until work in Perea toward close of his ministry (4:1–18:35)
  A. Resists temptation by Devil (4:1-11)
  B. Ministry in Galilee and nearby regions (4:12–18:35)
    1. Beginning of ministry in Galilee following John's arrest (4:12-17)
    2. Peter, Andrew and sons of Zebedee called to be fishers of men; demon-possessed and other afflicted ones cured (4:18-25)
    3. Sermon on Mount (5:1–7:29)
    4. Various miracles: leper cured; manservant of army officer healed from a distance; Peter's mother-in-law and others cured; sea calmed; demons expelled from two men in country of Gadarenes (8:1-34)
    5. Scribes, Pharisees and others question Jesus' action in forgiving sins, associating with tax

collectors and sinners, and his disciples' not fasting (9:1-17)
6. Various miracles: woman healed of flow of blood; dead girl resurrected; two blind men have sight restored; demon-possessed man cured (9:18-38)
7. Twelve sent out and given detailed instructions (10:1–11:1)
8. John's inquiry from prison prompts Jesus to censure that generation (11:2-30)
a. Jesus points to miracles and preaching of good news in answer to inquiry made in John's behalf by disciples (11:2-6)
b. Identifies John as promised Elijah and censures generation for inconsistent attitude about John and the Son of man (11:7-19)
c. Reproaches Chorazin, Bethsaida and Capernaum for being unresponsive (11:20-24)
d. Points out that spiritual things, though hidden from wise, revealed to babes; invites others to take on his kindly yoke of discipleship (11:25-30)
9. Issues raised by opposers: disciples' plucking heads of grain on sabbath; healing man's withered hand on sabbath; false charge of expelling demons by means of ruler of demons; seek sign (12:1-42)
10. Jesus teaches crowds (12:43–13:58)
a. Speaks about demon-possession (12:43-45)
b. Equates doers of God's will with brother, sister and mother (12:46-50)
c. Illustrations: sower; wheat and weeds; mustard grain; leaven; treasure hidden in field; pearl; dragnet (13:1-52)
d. Teaches in home territory but is confronted with lack of faith (13:53-58)
11. Report about Jesus causes Herod to conclude that John, whom he had executed, has been resurrected (14:1-13)
12. Jesus feeds about 5,000 men, besides women and children; later walks on sea and does healing in Gennesaret (14:14-36)
13. Issue over traditional washing of hands (15:1-20)
14. Miracles: demon-possessed daughter of Phoenician woman healed; other cures performed near Sea of Galilee; 4,000 men, besides women and children, fed (15:21-39)
15. Pharisees and Sadducees ask for sign (16:1-4)
16. Jesus' discussions with disciples (16:5–18:35)
a. Warns about teaching of Pharisees and Sadducees (16:5-12)
b. Building congregation on rock-mass and giving keys of kingdom to Peter (16:13-20)
c. Foretells own sufferings, death and resurrection; reproves Peter for voicing contrary sentiments and outlines requirements for those desiring to be disciples (16:21-28)
d. Peter, James and John, in vision, see Jesus transfigured (17:1-9)
e. John the Baptist identified as promised Elijah (17:10-13)
f. Heals demon-possessed boy and explains why disciples were unable to cure him (17:14-20)
g. Again speaks of future sufferings, death and resurrection (17:22, 23)
h. Arranges for payment of temple tax for himself and Peter by miracle (17:24-27)
i. Teaches disciples about greatness, stumbling others, settling difficulties, and forgiving sins against one's person (18:1-35)

IV. Ministry in Perea and vicinity of Jericho (19:1–20:34)
A. Leaves Galilee and is confronted by Pharisees with question about divorce; afterward recommends singleness (19:1-12)
B. Shows Kingdom belongs to persons who are like children (19:13-15)
C. Answers question of rich young man about requirements for gaining everlasting life; discusses point further with disciples (19:16-30)
D. Illustration of workers hired to labor in vineyard for a denarius (20:1-16)
E. Jesus again foretells own suffering, death and resurrection (20:17-19)
F. Request for James and John to sit at right and left of Jesus in Kingdom; resultant indignation by other ten apostles prompts Jesus to explain matter of greatness (20:20-28)
G. Healing of two blind men near Jericho (20:29-34)

V. Closing days of Jesus' public ministry (21:1–27:31)
A. Preparation for and Jesus' triumphal ride into Jerusalem (21:1-11)
B. Jesus cleanses temple; cures afflicted ones; chief priests and scribes protest Jesus' being called "son of David" by boys at temple (21:12-17)
C. Curses fig tree (21:18-22)
D. Chief priests and others question Jesus' authority (21:23-27)
E. Various illustrations in reply: two sons requested to work in vineyard; vineyard and wicked cultivators; marriage feast for king's son (21:28–22:14)
F. Attempts to trap Jesus on tax question and teaching of resurrection; greatest commandment in Law (22:15-46)
G. Jesus denounces scribes and Pharisees (23:1-39)
H. Prophecy about sign of presence, including illustrations of five discreet and five foolish virgins, talents, sheep and goats (24:1–25:46)
I. Immediate events leading up to Judas' betrayal of Jesus (26:1-16)
J. Preparation for and celebration of Passover by Jesus and apostles; institution of Lord's Evening Meal (26:17-30)
K. Jesus foretells that all to be stumbled; Peter to disown him three times (26:31-35)
L. Events in garden of Gethsemane (26:36-56)
M. Jesus brought to trial; held guilty of blasphemy; taken to Pilate (26:57–27:2)
N. Judas Iscariot feels remorse and hangs himself (27:3-10)
O. Pilate questions Jesus and finally yields to demand of crowd to have Jesus impaled (27:11-31)

VI. Jesus' impalement, death, burial, resurrection and post-resurrection appearances (27:32–28:20)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 175-181.

MATTHIAS (Mat·thi'as) [Greek for Mattathiah, gift of Jehovah]. The disciple selected by lot to replace Judas Iscariot as an apostle. After Jesus' ascension to heaven, Peter, noting that Psalm 109:8 foretold Judas' deflection and added, "his office of oversight let someone else take," proposed to the approximately 120 disciples gathered together that the vacancy of office be filled. Joseph Barsabbas and Matthias were put up for selection and, after prayer, lots were cast, Matthias being chosen. Occurring just a few days prior to the outpouring of holy spirit, this is the last instance reported in the Bible of the lot being resorted to in determining Jehovah's choice in a matter.—Acts 1:15-26.

According to Peter's words (verses 21, 22), Matthias had been a follower of Christ throughout Jesus' three-and-a-half-year ministry, closely associated with the apostles, and was quite likely one of the seventy disciples or evangelists whom Jesus sent out to preach. (Luke 10:1) After his selection, he was "reckoned along with the eleven apostles" by the congregation (Acts 1:26), and when Acts immediately thereafter speaks of "the apostles" or "the twelve," Matthias was included.—Acts 2:37, 43; 4:33, 36; 5:12, 29; 6:2, 6; 8:1, 14; 9:27; see PAUL.

MATTITHIAH (Mat·ti·thi'ah) [gift of Jehovah].

In most cases, the Hebrew form of "Mattithiah" is *Mat·tith·yah'*, though the prolonged form *Mat·tith-*

ya'hu appears at 1 Chronicles 15:18, 21; 25:3, 21. Both mean "gift of Jehovah."

1. A Levite who played a harp when the ark of the covenant was brought to Jerusalem from the house of Obed-edom. (1 Chron. 15:17-21, 25) Probably this same Mattithiah was one of the Levitical musicians whom David put before the Ark "both to call to remembrance and to thank and praise Jehovah the God of Israel" (1 Chron. 16:4, 5) and the individual later selected by lot from among the sons of Jeduthun to head the fourteenth division of twelve Levite musicians.—1 Chron. 25:1, 3, 9, 21.

2. A Kohathite Levite of the family of Korah and the firstborn son of Shallum. This Mattithiah was among the Levites returning from Babylonian exile and "was in the office of trust over the things baked in pans."—1 Chron. 9:31, 32.

3. A Levite or priest who stood at Ezra's right hand when the copyist read the law of Moses to the Jews assembled in Jerusalem.—Neh. 8:1, 4.

4. An Israelite "of the sons of Nebo" who was among those accepting foreign wives but who sent them away "along with sons" in Ezra's day.—Ezra 10:25, 43, 44.

MATURITY. The state of being full-grown, ripe, complete or perfect, as determined by a standard. (See PERFECTION.) The Bible provides the standard for ascertaining what constitutes spiritual maturity (completeness or perfection). According to this standard, a mature spirit-begotten Christian is one who is not a spiritual babe, often changeable and easily led astray or influenced by others in matters of doctrine. (Eph. 4:11-14) Since his perceptive powers are trained, he is able to distinguish both right and wrong. He does not need to be taught elementary things. (Heb. 5:11-6:2) He is guided, not by worldly wisdom, but by God's spirit. (1 Cor. 2:6, 10-13) To such a spirit-begotten Christian the "prize of the upward call of God" should be the most important thing. So he should forget the things behind and continuously strive to gain that prize. It is noteworthy that this attitude toward the prize is not a precedent for gaining maturity, but an attitude that Paul exhorted already mature spirit-begotten Christians to have.—Phil. 3:12-16.

Never does the Bible speak about degrees or stages of spiritual maturity or adulthood. However, just as a person continues to grow in knowledge, experience and discernment after becoming an adult, the mature Christian likewise continues to make progress. Trials that he has can strengthen his faith and endurance. Wrote the disciple James: "Consider it all joy, my brothers, when you meet with various trials, knowing as you do that this tested quality of your faith works out endurance. But let endurance have its work complete, that you may be complete [literally, perfect] and sound in all respects, not lacking in anything." (Jas. 1:2-4) Similarly, as adults will vary in physical aspects and in mental abilities and talents, so mature Christians may vary in certain qualities, some being notable in some aspect, such as knowledge, judgment, courage or generosity; others in another. (Compare 1 Corinthians 7:7; 12:4-11, 27-31.) Thus, in considering maturity, it is necessary to take into consideration that special abilities or talents are not the things that determine whether one is a mature Christian or not.

The entire congregational arrangement, with its apostles, prophets, evangelizers, shepherds and teachers, served to produce mature Christians, spiritual adults. (Eph. 4:11-14; compare Colossians 1:28, 29; 4:12, 13.) Obviously, then, those serving as shepherds and teachers had to be spiritually mature persons, not babes. However, more than spiritual adulthood was required of one appointed as an overseer or ministerial servant. (1 Tim. 3:1-9, 12, 13; Titus 1:5-9) For example, one of the requirements for an overseer was that he be a "man presiding over his own household in a fine manner, having children in subjection with all seriousness." (1 Tim. 3:4) Thus, a man could be mature in certain respects from a spiritual viewpoint, and yet, if his children were rebellious and uncontrollable, he would not qualify for the position of overseer.

MAZZAROTH CONSTELLATION (Maz'za·roth). At Job 38:32 Jehovah asks Job: "Can you bring forth the Mazzaroth constellation in its appointed time? And as for the Ash constellation alongside its sons, can you conduct them?" Thus, whatever the identification of these particular constellations may be, God puts the question to Job as to whether he can control the visible celestial bodies, bringing forth a certain group at its proper season, or guiding another constellation in its prescribed heavenly course.

The Aramaic Targum equates Mazzaroth with the *maz·za·lohth'* of 2 Kings 23:5, "constellations of the zodiac," or "twelve signs, or constellations." (*NW; AV*) Some believe that the word is derived from a root meaning "to engird," and that Mazzaroth refers to the zodiacal circle. However, at Job 38:32 a singular pronoun is used in Hebrew in the expression "in its appointed time," whereas the reference in 2 Kings 23:5 is in the plural. Hence, Mazzaroth appears to refer to a particular constellation rather than to the entire zodiacal circle, but no positive identification is possible at present.

MEAH. See TOWER.

MEAL. Often occasions of happy fellowship and spiritual benefit among the ancient Hebrews and, later, the early Christians, meals also afforded opportunities for showing love and extending hospitality to others. It appears that the Hebrews and early Christians customarily offered prayers in connection with meals. —1 Sam. 9:13; Acts 27:35; 1 Tim. 4:1, 3; see HOSPITALITY; LORD'S EVENING MEAL; LOVE FEASTS.

The Israelites appear to have had two main meals each day, one in the morning and the other in the evening at the close of the workday. (Compare Ruth 3:2, 3, 7; 1 Kings 17:6.) While many ate their breakfasts at home, others, including fishermen who toiled all night, apparently made it a practice to take some food along when going to work. Fishermen could also prepare some of their catch for breakfast.—Compare Mark 8:14; John 21:12, 15.

There is evidence, however, that a meal, perhaps usually a lighter one, was served about noon. (Acts 10:9, 10) Probably at this time persons working in the field stopped to rest and ate some food.—Compare Ruth 2:14.

Women customarily served the food. (John 12:1-3) But at times they ate their meals in company with men. (1 Sam. 1:4, 5; Job 1:4) In well-to-do, particularly royal, households servants waited on the tables. King Solomon's table was served by waiters having special attire.—1 Ki. 10:4, 5; 2 Chron. 9:3, 4.

Drinks were usually served in individual cups, but food was often placed in a common dish. Those eating might take food with their fingers or use a piece of bread somewhat like a spoon to partake of certain foods.—Mark 14:20; John 13:25, 26; see also Proverbs 26:15.

The postures assumed by persons at meals included reclining and sitting. (Gen. 18:4; 27:19; Judg. 19:6; Luke 9:14) A relief from the palace of Assyrian King Ashurbanipal depicts him as reclining on a couch and his queen as seated on an elevated chair while feasting. Reclining on couches at meals was apparently also a practice among the Persians. (Esther 7:8) Tables and couches were used at least by some Israelites in Ezekiel's time.—Ezek. 23:41.

IN THE TIME OF JESUS' EARTHLY MINISTRY

The general Hebrew custom in the first century C.E. was for persons to wash their hands before eating a meal. This was a ritualistic practice among the

scribes and Pharisees.—Mark 7:1-8; see WASHING OF HANDS.

At banquets or large feasts in the time of Jesus' earthly ministry, couches of different heights were placed around three sides of a table. This left the fourth side free so that those serving the food could gain access to the table. The Roman arrangement of table and couches was such that the highest couch was to the right hand of those serving the meal as they approached the table. A somewhat lower couch was straight ahead of them and the lowest couch was to their left.

At times four or five persons occupied one couch, but usually the number was three. Those partaking of the meal usually rested on the left elbow, probably on a cushion, with their heads toward the table. Food was normally taken with the right hand. The place of highest importance on a couch was that occupied by the person having no one behind him. To be in the "bosom position" in relation to someone else reclining at a meal meant being in front of him and would also signify having his favor. (John 13:23) The individual having a person in the bosom position could easily carry on a confidential conversation with him.

The customary three positions on each couch indicated that a person had the high, middle or low position on the couch. One having the low position on the third or lowest couch had the lowest position at the meal.—Compare Matthew 23:6; Luke 14:7-11.

At least on certain festive occasions a large meal or banquet might be under the supervision of a director (John 2:9) and could feature such entertainment as "a music concert and dancing."—Luke 15:25.

PROPER VIEW OF MEALS

It is God's will for man to enjoy food and drink. (Eccl. 2:24) But excesses are detestable to him. (Prov. 23:20, 21; Eccl. 10:17; Rom. 13:13; 1 Pet. 4:3; see DRUNKENNESS; GLUTTON.) Since partaking of meals in moderation can be most delightful, the condition of one who is joyful at heart is comparable to a continuous feast. (Prov. 15:15) Also, a loving atmosphere contributes to the enjoyment of a meal. Says the proverb: "Better is a dish of vegetables where there is love than a manger-fed bull and hatred along with it."—Prov. 15:17.

FIGURATIVE USE

To eat a meal with someone else signified friendship and peace between the persons involved. Therefore one who was privileged to eat regularly at the table of a king was especially favored and enjoyed a very close bond with the monarch. (1 Ki. 2:7) This relationship Jesus promised his faithful disciples when telling them that they would eat and drink with him in his kingdom.—Luke 22:28-30; see also Luke 13:29; Revelation 19:9.

The destruction of those standing in opposition to God provides the occasion for a "great evening meal." This meal is for the birds that will feed on the dead bodies of those slain. (Rev. 19:15-18) A very different meal is the great banquet for all the peoples mentioned at Isaiah 25:6.

MEARAH (Me·ar'ah) [a cave]. A Sidonian city or district that remained to be conquered after Israel's campaign under Joshua's leadership ended. (Josh. 13:2, 4) Two locations have been suggested as possible identifications. One is the village of Mogheiriyeh, about six miles (10 kilometers) NE of Sidon. The other is Mughar Jezzin (Arabic for "Caves of Jezzin"), a district of caves atop the Lebanon range and E of Sidon.

MEASURE. See WEIGHTS AND MEASURES.

MEASURING LINE. A string, rope or cord used for measuring. (1 Ki. 7:15, 23; Amos 7:17; Zech. 2:1, 2) Some measuring lines were apparently divided into cubits. (2 Chron. 4:2) The extent of a particular land area was determined by stretching or casting a measuring line upon its surface. (Compare Job 38:4, 5; Psalm 78:55; Micah 2:4, 5.) Builders used it, as when laying out a city (Jer. 31:38, 39; Zech. 1:16), and a wood carver might use it to set the dimensions of an object. (Isa. 44:13) On one occasion King David appears to have measured off the vanquished Moabites that were to be put to death from those to be preserved alive.—2 Sam. 8:2.

FIGURATIVE USE

In a figurative sense "measuring line" denotes a rule or standard of action. (Isa. 28:10, 13) For example, Jehovah made "justice the measuring line" when dealing with his unfaithful people. (Isa. 28:17) His applying the same measuring line to Jerusalem as he had to Samaria pointed to a similar desolation for Jerusalem. (2 Ki. 21:13; Lam. 2:8) His stretching out the "measuring line of emptiness" on Edom likewise betokened destruction, and the use of this measuring line meant apportioning the land to the animals that would begin to dwell in the desolated areas of Edom.—Isa. 34:5-17.

David regarded his relationship with Jehovah as his portion in life. This was a most satisfying inheritance, prompting him to say: "The measuring lines themselves have fallen for me in pleasant places."—Ps. 16:5, 6; compare Numbers 18:20.

The heavenly bodies testify to God's creative activity and, since their silent testimony fills the earth, the psalmist could say respecting them: "Into all the earth their measuring line has gone out."—Ps. 19:1-4; Rom. 1:20.

MEBUNNAI (Me·bun'nai) [well built]. A Hushathite mighty man in David's army. (2 Sam. 23:27) Apparently he is the same person as the Sibbecai mentioned in 2 Samuel 21:18 and 1 Chronicles 11:29; 20:4; 27:11.

MECHERATHITE (Me·che'rath·ite) [dweller in Mecherah]. A term pertaining to a person or place named Mecherah, to which Hepher, one of David's mighty men, was linked either by descent or former residence. (1 Chron. 11:26, 36) Some scholars suggest that "Mecherathite" may be a variation of "Maacathite," as at 2 Samuel 23:34.

MECONAH (Me·co'nah) [foundation]. A town in southern Judah apparently near Ziklag and large enough to have dependent or "daughter" towns. (Neh. 11:25, 28) Precise identification is not possible; most suggested locations are based on textual emendations.

MEDAD (Me'dad) [affectionate, or, perhaps, beloved]. One of the seventy older men of Israel selected to assist Moses during the wilderness trek. While Medad and Eldad had not gone to the tent of meeting with the others, "they were among those written down." Hence, when Jehovah took away some of the spirit that was upon Moses, putting it upon each of the seventy older men, these too received it and began acting as prophets in the camp. (Num. 11:16, 17, 24-26) Though Joshua suggested restraining Medad and Eldad, Moses said: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!"—Num. 11:27-29.

MEDAN (Me'dan) [strife, contention]. One of Abraham's six sons by his concubine Keturah. (Gen. 25:1, 2; 1 Chron. 1:32) The Arabian tribe that descended from Medan has not been identified, and where it settled is unknown. However, "Medan" may be represented in "Badan," a place S of Tema taken by Assyrian King Tiglath-pileser III in the eighth century B.C.E., as the Arabic "m" and "b" are frequently interchanged.

MEDEBA (Med'e·ba) [possibly, water of quiet]. This place is represented by modern Madeba, a town located on a low, gently sloping hill about twelve miles (19 kilometers) E of the northern end of the Dead Sea. The ancient "King's Road" linked it with other cities E of the Jordan. (Compare Numbers 20:17.) Situated on a treeless but fertile plain or plateau averaging about 2,300 feet (700 meters) in elevation, Medeba itself lies at an altitude of 2,540 feet (774 meters) above sea level. In the plain, the "tableland of Medeba," flocks of sheep and goats find pasturage. —Josh. 13:9, 16.

After the Israelites defeated Amorite King Sihon, Medeba came to be in the territory given to the tribe of Reuben. (Josh. 13:8, 9, 15, 16) It appears that earlier the Amorites had taken Medeba from the Moabites. (Num. 21:25-30) Several centuries later, in a fight against the Ammonites, the army of King David under Joab's command defeated Aramaean (Syrian) mercenary forces encamped before Medeba. —1 Chron. 19:6-16.

According to the Moabite Stone (line 8), Israel's King Omri (c. 951-940 B.C.E.) took possession of the "land of Medeba," it remaining in Israelite hands for forty years. Line 30 of the same monument, though partially defaced, appears to indicate that Moab's King Mesha succeeded in gaining control of Medeba and rebuilt it and other cities in the area. It may be, however, that the Israelites regained dominion over Medeba when Jeroboam II (c. 844-803 B.C.E.) "restored the boundary of Israel from the entering in of Hamath clear to the sea of the Arabah." (2 Ki. 14:25) But this would not have been for long, since Isaiah's pronouncement (c. 778-732) against Moab shows that Medeba was by then under Moabite control, and they were foretold to 'howl' over the loss of the city.—Isa. 15:1, 2.

MEDES, MEDIA. The Medes were an Aryan race, hence of Japhetic stock and evidently descended from Japheth's son Madai. (Gen. 10:2) They were closely related to the Persians in race, language and religion.

As a people, the Medes do not begin to appear in Biblical history until the eighth century B.C.E., while the first mention of them in available secular records dates from the time of Assyrian King Shalmaneser III, a contemporary of King Jehu (905-876 B.C.E.). Sometime between the dispersion of peoples resulting from the confusion of languages at Babel (Gen. 11:8, 9) and the reign of Shalmaneser III, the Medes had entered into the Iranian plateau region. Archaeological and other evidence is viewed as indicating their presence there from about the middle of the second millennium B.C.E. onward.

GEOGRAPHY

Though its boundaries undoubtedly fluctuated, the ancient region of Media basically lay W and S of the Caspian Sea, being separated from the coastland of that sea by the Elburz mountain range. In the NW it evidently reached beyond Lake Urmia to the Araxes River valley, while on its western boundary the Zagros Mountains served as a barrier between Media and the land of Assyria and the lowlands of the Tigris; to the E lay a large desert region, and on the S the country of Elam.

The land of the Medes was thus mainly a mountainous plateau averaging from 3,000 to 5,000 feet (914.4 to 1,524 meters) above sea level. A considerable portion of the land is arid steppe, rainfall being generally scanty, though there are several fertile plains that are highly productive. Most of the rivers flow toward the great central desert, where their waters are dissipated into marshes and swamp, these drying up in the hot summer and leaving salt deposits. Natural barriers made it relatively easy to defend; the western mountain range is the highest, with numerous peaks over 14,000 feet (4,267.2 meters) high, but the tallest single peak, Mount Demavend, is found in the Elburz range near the Caspian Sea. Rising to a height of 18,934 feet (5,771 meters), it is evidently the "Mount Bikni" referred to so frequently in the Assyrian cuneiform texts dealing with the Medes.

PRINCIPAL OCCUPATIONS

Evidently then, as now, most of the people lived in small villages or were nomadic, stock raising being a principal occupation. Cuneiform texts recounting Assyrian incursions into Media present such a picture and show that the excellent breed of horses raised by the Medes was one of the main prizes sought by the invaders. Herds of sheep, goats, asses, mules and cows were also pastured on the good grazing grounds of the high valleys. On Assyrian reliefs Medes are sometimes represented as wearing what appear to be sheepskin coats over their tunics and having high-laced boots, necessary equipment for pastoral work on the plateaus where the winters brought snow and bitter cold. Archaeological evidence shows the Medes to have had capable metalsmiths working in bronze and gold.

HISTORY

The Medes left virtually no written records; what is known of them is derived from the Bible record, from Assyrian texts, and also from the classical Greek historians. The Medes appear to have been formed into numerous petty kingdoms under tribal chieftains, and the boastful accounts of Assyrian Emperors Shamshi-adad V, Tiglath-pileser III, and Sargon II



refer to their victories over certain 'city chieftains' of the distant land of the Medes. The beginning of Sargon's reign corresponds approximately to the fall of Samaria (740 B.C.E.), and, following that Assyrian victory over the kingdom of Israel, the Israelites were sent into places of exile in Assyria and "in the cities of the Medes," some of which were then in vassalage to Assyria.—2 Ki. 17:6; 18:11.

Assyrian efforts to subjugate "the insubmissive Medes" continued under Assyrian Emperor Esarhaddon, son of Sennacherib and evidently a contemporary of King Manasseh of Judah (716-661 B.C.E.). In one of his inscriptions Esar-haddon speaks of "a district on the border of the salt-desert which lies in the land of the distant Medes, on the edge of Mount Bikni, the lapis-lazuli mountain, . . . powerful chieftains who had not submitted to my yoke, —themselves, together with their people, their riding-horses, cattle, sheep, asses and (Bactrian) camels,— an enormous spoil, I carried off to Assyria. . . . My royal tribute and tax I imposed upon them, yearly." —*Ancient Records of Assyria and Babylonia*, 1927, Vol. II, by D. D. Luckenbill, pp. 215, 216.

According to the Greek historian Herodotus (Book I, sec. 96) the Medes were formed into a united kingdom under a ruler named Deioces. Some modern authorities believe Deioces to be the ruler named in the inscriptions as "Daiaukku," who was captured and deported to Hamath by Sargon II as a result of one of the Assyrian raids into the region of Media. However, most scholars consider that it was not until the time of Cyaxares (or Kyaxares, a grandson of Deioces according to Herodotus) that the kings of Media began to unite under a particular ruler. Even then they may well have been like the petty kings of Canaan, who at times fought under the direction of a particular king while still maintaining a considerable measure of independence.—Compare Joshua 11:1-5.

The Medes had been growing in strength despite Assyrian incursions and now came to constitute Assyria's most dangerous rival. When Nabopolassar of Babylon, the father of Nebuchadnezzar, rebelled against Assyria, Cyaxares allied his forces with the Babylonians. Following the Median capture of Ashur in Nabopolassar's twelfth year (634 B.C.E.), Cyaxares (called *U-ma-kis-tar* in the Babylonian records) met with Nabopolassar before the captured city and they "established among themselves good relations and friendship." Two sources, Berossus (quoted by Eusebius) and Abydenus, say that Nabopolassar's son, Nebuchadnezzar, married the daughter of the Median king, her name being Amytis (or Amuhia according to Abydenus). Historians disagree, however, as to whether Amytis was the daughter of Cyaxares or of his son Astyages.

With Babylonians defeat Assyria

After further battles against the Assyrians, finally in the fourteenth year of Nabopolassar (632/631) the combined forces of the Medes and the Babylonians conquered Nineveh. (Zeph. 2:13) Assyrian resistance was transferred to Haran (some 225 miles [362 kilometers]) to the W but, though receiving assistance from Egypt, the effort was ineffectual and the Assyrian Empire was split up between the Medes and the Babylonians. (Nah. 2:8-13; 3:18, 19) The Medes appear to have taken the northern portion of the territory while the Babylonians took the southern and southwestern portion, including Syria and Palestine. Cyaxares thereafter pushed into Asia Minor as far as the Halys River, where a war with Lydia resulted in a stalemate and the Halys became the far western boundary of the Median Empire. This empire now extended over the greater part of the Iranian plateau, Assyria and northern Mesopotamia, Armenia and Cappadocia.

Lose dominant position to Persians

At this time the Medes, with their capital at Ecbatana (Ezra 6:2), held the dominant position over the related Persians, who had occupied the area to the S of Media. Greek historians Herodotus and Xenophon both relate that Cyaxares' successor, Astyages (called "Ishtumegu" in the cuneiform texts) had given his daughter Mandane in marriage to Persian ruler Cambyses, resulting in the birth of Cyrus (II). Cyrus, upon becoming king of Anshan, a Persian province, united the Persian forces in an effort to throw off the Median yoke. The so-called Nabonidus Chronicle indicates that it was in the sixth year (550 B.C.E.) of Nabonidus, king of Babylon, that the opposing forces met in battle. The account states that the "army of Ishtumegu [Astyages] revolted against him" and "in fetters" they delivered him to Cyrus, who thereafter seized the Median capital. (Pritchard's *Ancient Near Eastern Texts*, 1955 ed., p. 305) From this point forward Media merges with Persia to form the Medo-Persian Empire. Thus, the vision received by the prophet Daniel aptly likened the dual power of Medo-Persia to a two-horned ram, the taller of the two horns being "the one that came up afterward," representing the ascendancy of the Persians and their dominance of the empire for the remainder of its existence.—Dan. 8:3, 20.

The evidence is, however, that Cyrus gave positions of power and authority to the Medes so that they continued to maintain a considerable measure of prominence within his government. Thus, the prophet Daniel interpreted to King Belshazzar the cryptic writing on the wall as predicting the division of the Babylonian Empire and its being given "to the Medes and the Persians," and elsewhere in the book of Daniel the Medes continue to be listed first in the phrase the "law of the Medes and the Persians." (Dan. 5:28; 6:8, 12, 15) In the following century the book of Esther (1:3, 14, 18, 19) reverses the order, with one exception (10:2) in which the Medes are listed as preceding the Persians historically.

With Persians defeat Babylon

In the eighth century B.C.E., the prophet Isaiah had foretold that Jehovah would arouse against Babylon "the Medes, who account silver itself as nothing and who, as respects gold, take no delight in it. And their bows will dash even young men to pieces." (Isa. 13:17-19; 21:2) The term "Medes" here may well include the Persians, even as the classical Greek historians commonly used the term to embrace both Medes and Persians. Their disdaining silver and gold evidently indicates that in Babylon's case conquest was the prime motive with them rather than spoil, so that no bribe or offer of tribute would buy them off from their determined purpose. The Medes, like the Persians, used the bow as a principal weapon. The wooden bows, though sometimes mounted with bronze or copper (compare Psalm 18:34), likely 'dashed the young men of Babylon to pieces' by the hail of arrows, individually polished so as to penetrate even deeper.—Jer. 51:11.

It may be noted that Jeremiah (51:11, 28) makes reference to the "*kings* of Media" as among those attacking Babylon, the plural perhaps indicating that even under Cyrus, a subordinate Median king or kings may have continued to exist, a situation by no means incompatible with ancient practice. (Compare also Jeremiah 25:25.) Thus, too, we find that when Babylon was captured by the combined forces of Medes, Persians, Elamites and other neighboring tribes, it was a Mede named Darius, son of Ahasuerus, who was "made king over the kingdom of the Chaldeans," perhaps as an appointee of King Cyrus the Persian.—Dan. 5:31; 9:1; see DARIUS No. 1.

Conquered by Alexander the Great

In the time of King Ahasuerus (likely Xerxes I), reference was still made to the "military force of Persia *and Media*," the king's privy council was formed of "seven princes of Persia and Media," and the laws were still known as the "laws of Persia and Media." (Esther 1:3, 14, 19) In 330 B.C.E. Alexander the

Great conquered the Persian Empire and occupied Media. Following his death the southern part of Media came to form part of the Seleucid Empire, while the northern part became an independent kingdom. Though it was dominated variously by the Parthians and by the Seleucid Empire, Greek geographer Strabo indicated that a Median dynasty continued in the first century C.E. At Jerusalem, Medes along with Parthians, Elamites and persons of other nationalities were present at Pentecost in the year 33 C.E. Since they are spoken of as "Jews, reverent men, from every nation," they may have been descendants of those Jews exiled to cities of the Medes following the Assyrian conquest of Israel, or perhaps some were proselytes to the Jewish faith.—Acts 2:1, 5, 9.

By the third century C.E. the Medes had merged with the rest of the nation of the Iranians, thus ceasing to exist as a distinct people.

MEDIATOR. One who interposes between two parties at variance to reconcile them; an intercessor; an intermediary agent or go-between. The Greek word *mesi'tes,* "mediator," used in the Christian Greek Scriptures, appears in the *Septuagint* at Job 9:33: "Would that he our mediator were present, and a reprover, and one who should hear the cause between both." —*Bagster.*

BLOOD REQUIRED FOR COVENANT VALIDATION

The inspired writer of the book of Hebrews discusses two principal covenants, the Law covenant and the new covenant. In this discussion he refers to Christ's mediating the new covenant. (Heb. 9:15) His words at Hebrews 9:16 have been a subject of controversy among Bible scholars. Accordingly, the text has been rendered in the following ways: "For where a testament is, there must also of necessity be the death of the testator." (*AV*) "For where a will is involved, the death of the one who made it must be established." (*RS*) "For where a covenant is it is necessary for the death to be brought in of him that hath covenanted." (*Ro*) "For where there is a covenant, the death of the human covenanter needs to be furnished." (*NW*) "For where a covenant is, the death of the covenant-victim to come in is necessary." (*Yg*) "For where a Covenant exists, the Death of that which has ratified it is necessary to be produced." (*ED*) "For where a covenant is, there is necessity for the death of that which establisheth the covenant."—*Improved Newcome Version.*

Since the text is controversial, we herewith present the literal rendering as set forth in interlinear translations of the Greek text: "Where for covenant, death necessity to be borne of the one having made for self covenant." (Heb. 9:16, *Kingdom Interlinear Translation*) "Where for a covenant, death necessary to be produced of that having been appointed." (*ED*) "For where there is a covenant, the death there is necessity to be offered of the one making covenant."—*The Interlinear Greek-English New Testament,* by Alfred Marshall.

The rendering of *di·a·the'ke* as "covenant" appears to express more correctly the writer's meaning than "testament" or "will." The latter renderings are inconsistent with the use of the term in the *Septuagint* as well as in many places in the Christian Greek Scriptures. (Luke 1:72; Acts 3:25; 7:8; Rom. 9:4; 11:27; Heb. 8:6-10; 12:24) "Will" and "testament" also appear to be out of harmony with what the writer of Hebrews is talking about, as he is speaking of the *Law covenant* and the *new covenant* in the context. Neither the Law covenant nor the new covenant was a "will."

At Hebrews 9:16 the writer was evidently speaking of covenants between God and man (not man and man) as requiring sacrifices. And it may be noted that, particularly with the Hebrews, approaches to God and covenants with God were regularly based on sacrifices. The root from which the Hebrew word *berith',* "covenant," is drawn means "to cut," the allusion being to victims sacrificed and sometimes cut in pieces on the occasion of entering a covenant. It is quite obvious that the Law covenant and the new covenant required the shedding of blood in order to go into operation or to be effective before God. Otherwise God would not have recognized them as valid, nor dealt with the persons involved on the basis of a covenant relationship. (Heb. 9:17) For the validation of the Law covenant the sacrifice used was that of animals—bulls and goats. (Heb. 9:19) For validating the new covenant, the sacrifice was the human life of Jesus Christ.—Luke 22:20.

THE MEDIATOR OF THE LAW COVENANT

Moses was the mediator of the Law covenant between Jehovah God and the nation of Israel. Jehovah spoke with him "mouth to mouth" (Num. 12:8), although actually Jehovah's angel spoke representatively for God. (Acts 7:38; Gal. 3:19; Heb. 2:2) Moses was an intermediary spokesman for Jehovah to Israel. (Ex. 19:3, 7, 9; 24:9-18) As mediator he was "entrusted with all [Jehovah's] house." (Num. 12:7) In mediating the Law covenant he assisted the nation of Israel to keep the covenant and to receive its benefits.

Validation of the Law covenant

The apostle Paul says: "Now there is no mediator where only one person is concerned, but God is only one." (Gal. 3:20) In the Law covenant God was one party; the nation of Israel was the other 'party.' Due to their sinful condition, they were unable to approach God in a covenant. They needed a mediator. Their weakness was demonstrated in their request to Moses: "You speak with us, and let us listen; but let not God speak with us for fear we may die." (Ex. 20:19; Heb. 12:18-20) Accordingly Jehovah mercifully constituted Moses as mediator of the Law covenant, and arranged for animals to be sacrificed to validate the covenant. Moses, of course, was also imperfect and sinful; however, he was undoubtedly declared righteous on the basis of his faith, as Abraham had been so declared earlier. (Heb. 11:23-28; see DECLARE RIGHTEOUS [How "counted" righteous].) On the occasion of the inauguration of the covenant Moses officiated, directing the sacrifice of the animals. Then he sprinkled their blood on the scroll or the "book of the covenant." He read the book to the people, setting forth the terms, and the people responded by agreeing to obey. Moses then sprinkled them (doubtless the representative older men) with the blood, saying: "Here is the blood of the covenant that Jehovah has concluded with you as respects all these words."—Ex. 24:3-8; Heb. 9:18-22.

Inauguration of the priesthood

The designated priests of the house of Aaron could not begin functioning as priests on their own. They had to be installed in office under the direction of God's mediator Moses. When this took place, Nisan 1-7, 1512 B.C.E., Moses anointed the tabernacle and its furniture and utensils and also anointed Aaron with the oil of special composition. After filling the hands of Aaron and his sons with sacrificial materials, Moses waved their filled hands before Jehovah, thereby consecrating them or 'filling their hands with power' for the priesthood. Afterward he spattered them with the anointing oil and blood from the altar. So one function of Moses' mediatorial office was the installing and setting in operation of the priesthood, which was a feature of the Law covenant.—Lev. chap. 8; Heb. 7:11; see INSTALLATION.

Moses also played a significant part in connection with the first services performed by the newly installed priesthood, Nisan 8, 1512 B.C.E., as he directed the procedure and, along with Aaron, blessed the people. (Lev. chap. 9) Throughout the institution of all things pertaining to the Law covenant he acted in his official capacity as mediator.

Other mediatorial work

A body of more than six hundred laws was given to Israel through Moses, including the priestly statutes. Moses performed many miracles by the power of God in behalf of the people. He interceded for them, pleading with Jehovah to spare them for Jehovah's name's sake. (Ex. 32:7-14; Num. 14:11-20; 16:20-22; 21:7; Deut. 9:18-20, 25-29; 10:8-11) Moses had the interests of Jehovah's name and also the people's interest at heart even above his concern for his own welfare.—Ex. 32:30-33; Num. 11:26-29; 12:9-13.

PARALLELS IN MEDIATORSHIPS OF CHRIST AND MOSES

With respect to those brought into the *new* covenant, we find a situation similar to that of ancient Israel. Christians are also sinners. Since the blood of animals cannot actually remove sins (Heb. 10:4), a better sacrifice is necessary. Jesus Christ is that better sacrifice. (Heb. 10:5-10) The writer of Hebrews expresses the matter in this way. After mentioning the sacrifices offered under the Law, he says: "How much more will the blood of the Christ . . . cleanse our consciences from dead works that we may render sacred service to the living God? So that is why he is a mediator of a new covenant, in order that, because a death has occurred for their release by ransom from the transgressions under the former covenant, the ones who have been called might receive the promise of the everlasting inheritance. For where there is a covenant, the death of the [human] covenanter needs to be furnished. For a covenant is valid over dead [victims], since it is not in force at any time while the [human] covenanter is living." —Heb. 9:11-17.

The inspired writer goes on to point out that the former covenant was not inaugurated without blood. Moses, in negotiating it, saw that the sacrifices were made and sprinkled the blood on the "book of the covenant." (Heb. 9:18-28) Likewise Jesus Christ, God's Mediator for the new covenant, after his sacrifice, appeared before Jehovah God with the value of his blood. Another likeness is that the Law covenant was made with a nation, not with individuals (Ex. 24:7, 8), and so, too, the new covenant is made with God's "holy nation," "the Israel of God."—1 Pet. 2:9; Gal. 6:15, 16.

THOSE FOR WHOM CHRIST IS MEDIATOR

The apostle Paul declares that there is "one mediator between God and men, a man, Christ Jesus, who gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) He mediates the new covenant between God and those taken into the new covenant, the congregation of spiritual Israel. (Heb. 8:10-13; 12:24; Eph. 5:25-27) Christ became Mediator in order that the ones called "might receive the promise of the everlasting inheritance" (Heb. 9:15); he assists, not the angels, but "Abraham's seed." (Heb. 2:16) He assists those who are to be brought into the new covenant to be 'adopted' into Jehovah's household of spiritual sons, these ones eventually to be in heaven as Christ's brothers, becoming a part with him of the seed of Abraham. (Rom. 8:15-17, 23-25; Gal. 3:29) He has transmitted to them the promised holy spirit, with which spirit they are sealed and are given a token of what is to come, their heavenly inheritance. (2 Cor. 5:5; Eph. 1:13, 14) The total number of those who are finally and permanently sealed is revealed in Revelation 7:4-8 as 144,000 persons.

INAUGURATION OF THE NEW COVENANT

After Jesus died and was resurrected he entered into heaven to appear before the person of God to present his offering, the benefits of which go first to those taken into the new covenant. (Heb. 9:24) Here he acted both as High Priest and Mediator. In harmony with the pattern followed at the inauguration of the Law covenant, Jesus Christ presented the value of his sacrifice before God in heaven (even as Moses sprinkled the blood on the book of the Law [for God was not personally present there]). Then, on Pentecost day, 33 C.E., Jesus poured out the holy spirit from God on the first ones brought into the new covenant, numbering about one hundred and twenty persons. Later that day about 3,000, Jews and proselytes, were added to the congregation. (Acts 1:15; 2:1-47; Heb. 9:19) And just as Moses read the Law to the people, so Jesus Christ clearly enunciates the terms of the new covenant and its laws to those sharing in it. —Ex. 24:3-8; Heb. 1:1, 2; John 13:34; 15:14; 1 John 5:1-3.

Holding the offices of Mediator and High Priest, Jesus Christ, being immortal, is always alive and able to plead for those approaching God through him, so that he can mediate the new covenant until those persons receiving his mediatorial assistance are saved completely. (Heb. 7:24, 25) He is able to conduct matters to the successful completion of the new covenant. Those in the covenant are eventually installed in the heavenly priesthood as underpriests with Christ, their great High Priest.—Rev. 5:9, 10; 20:6.

BLESSINGS TO MANKIND IN GENERAL

While Jesus' mediatorship operates solely toward those in the new covenant, he is also God's High Priest and the Seed of Abraham. In fulfilling his duties in these latter two positions he will bring blessings to others of mankind, for all the nations are to be blessed by means of Abraham's seed. Those in the new covenant are first blessed by Christ, the primary Seed (Gal. 3:16, 29), being brought in as associate members of the seed. Being made kings and priests by reason of the new covenant that he mediated, they will share in administering the blessings of Jesus' sacrifice and of his Kingdom rule to all the nations of the earth. Christ's mediatorship, having accomplished its purpose by bringing the "Israel of God" into this position, thus results in benefits and blessings to all mankind.—Gal. 6:16; Gen. 22:17, 18.

There are, thus, others not of the 144,000 "sealed" ones who also pray to Jehovah God in the name of Christ, putting faith in the merit of his ransom sacrifice. This sacrifice is not only for those for whom Jesus mediates the new covenant, but also for all mankind expressing faith in Christ. (1 John 2:2) These ones not in the new covenant also appreciate that "there is not another name under heaven that has been given among men by which we must get saved." (Acts 4:12) They, too, look to Jesus Christ as their great heavenly High Priest, through whose ministration they can get forgiveness of sin. (Heb. 4:14-16) Revelation 21:22-24 points out that 'the nations will walk in the light of New Jerusalem,' where Jehovah God is the light and the Lamb Jesus Christ is the lamp.

MEDITATION. The deep, concentrated thinking in which a person seriously reflects on past experiences, ponders and muses over current matters, or thoughtfully contemplates possible future events.

In order to meditate properly one needs to be free from distractions, alone with his thoughts, so to speak. Isaac, for example, went out walking alone in the early evening to meditate, possibly about his coming marriage to Rebekah. (Gen. 24:63) It was during the solitude of the night watches that the psalmist meditated on the greatness of his grand Creator. (Ps. 63:6) The meditations of the heart should be focused on beneficial things, on Jehovah's splendor and activities, on things pleasing to him (Ps. 19:14; 49:3; 77:12; 143:5; Phil. 4:8), and not on the devices of the wicked.—Prov. 24:1, 2.

By engaging in profitable meditation, one will not be inclined to give foolish answers, merely out of his head. His *heart* will work out these matters of importance and the answers given will be from the heart, and will not be something to regret later on. —Prov. 15:28.

When Joshua was appointed as the overseer of

the nation of Israel he was instructed to make a copy of Jehovah's law, and was told (as rendered in many Bible versions) to "meditate" thereon day and night. (Josh. 1:8; *AS, AV, JB, RS*) The *New World Translation* retains the same flavor but gives greater force by rendering the Hebrew term *ha·ghah'*, appearing here, as, "You must in an undertone read in it." (See also Psalm 1:2.) Reading in an undertone would impress more indelibly on the mind the material on which one was meditating. *Gesenius' Hebrew and Chaldee Lexicon* (Tregelles' translation, p. 215) supports this translation of *ha·ghah'*, saying of the word: "Prop[erly] to speak with oneself, murmuring and in a low voice, as is often done by those who are musing." —Compare Psalms 35:28; 37:30; 71:24; Isaiah 8:19; 33:18.

The apostle Paul told Timothy that he should ponder over or be meditating on his conduct, ministry and teaching. As an overseer, Timothy had to be unusually careful that he taught sound doctrine and that his way of life was exemplary.—1 Tim. 4:15.

WRONG MEDITATION

After the apostles Peter and John had been arrested by the captain of the temple and the Jewish rulers had threatened them and charged them not to teach further on the basis of Jesus' name, the apostles returned to the other disciples. These prayed to God, referring to David's prophetic words, saying: " 'Why did the nations become tumultuous and peoples meditate upon empty things?' . . . Even so, both Herod and Pontius Pilate with men of nations and with peoples of Israel were in actuality gathered together in this city against your holy servant Jesus, whom you anointed, in order to do what things your hand and counsel had foreordained to occur."—Acts 4:1-3, 18, 21, 23-28.

The "empty things" here spoken of are shown by the context to be, not the things that people ordinarily seek in life, but things that are devoid of all good, actually thinking, speaking and attempting to fight against Jehovah and his servants—an utterly futile thing.

King David said of those who hated him and sought his death: "Deceptions they keep muttering [form of *ha·ghah'*] all day long." (Ps. 38:12) These meditations were not mere passing thoughts. They were deep-rooted in the heart, their inclination being toward that wicked pursuit. The writer of Proverbs says of such men: "Despoiling is what their *heart* keeps meditating, and trouble is what their own lips keep speaking." —Prov. 24:2.

Jesus said to those hating him: "Why are you reasoning these things in your *hearts?*" (Mark 2:8) Of all who would 'suppress the truth in an unrighteous way,' the apostle Paul says: "They became empty-headed in their reasonings and their unintelligent heart became darkened." Such meditation proves fatal to those indulging in it.—Rom. 1:18, 21.

MEEKNESS [Gr., *pra·y'tes*]. Mildness of temper, without haughtiness or vanity. The mental disposition that enables one to endure injury with patience and without irritation, resentment or vindictive retaliation. It is a close companion of and seldom found separate from such other virtues as humility, lowliness of mind and gentleness. (See HUMILITY.) Whereas gentleness is appropriate as to actions, *pra·y'tes* connotes more specifically a condition of the mind and heart. "Meekness" is therefore an appropriate English translation of the Greek term.

In the Bible meekness is emphasized as one's mental attitude first of all toward God, then toward fellow creatures. For example, it is written: "The meek ones will certainly increase their rejoicing in Jehovah himself." (Isa. 29:19) Meek persons are teachable—Jehovah "will teach the meek ones his way" (Ps. 25:9)—and they are willing to endure discipline from the hand of God, though such is grievous at the time. (Heb. 12:4-11) Meekness causes persons to wait upon Jehovah to right the wrongs and injuries unjustly suffered, rather than becoming heated up with anger. (Ps. 37:8-11) Such persons are not disappointed, for Jehovah's appointed one, the "twig out of the stump of Jesse," will give reproof in righteousness "in behalf of the meek ones of the earth."—Isa. 11:1-4.

MOSES

Moses was just such a man, "by far the meekest of all the men who were upon the surface of the ground," one who could take criticism without resentment. (Num. 12:3) The occasion of this comment on his meekness was the time when Miriam and Aaron murmured against Moses. In reality, it was an uncalled-for complaint against Jehovah and one that he quickly took note of and reproved.—Num. 12:1-15.

Some commentators charge that for Moses to record this reference to his own meekness was unjustified self-praise. Other critics claim the statement was added later by someone else, while still others offer this as evidence that Moses did not write the Pentateuch after all. However, in his Bible commentary, F. C. Cook says concerning these words: "When we regard them as uttered by Moses not *'proprio motu* [of his own initiative],' but under the direction of the Holy Spirit which was upon him (cf. xi. 17), they exhibit a certain 'objectivity,' which is a witness at once to their genuineness and also to their inspiration. There is about these words, as also about the passages in which Moses no less unequivocally records his own faults (cf. xx. 12 sqq.; Ex. iv. 24 sqq.; Deut. i. 37), the simplicity of one who bare witness of himself, but not to himself (cf. St Matt. xi. 28, 29). The words are inserted to explain how it was that Moses took no steps to vindicate himself, and why consequently the Lord so promptly intervened."—Vol. I, Part II, p. 693.

JESUS CHRIST

Jesus Christ demonstrated meekness by enduring all manner of personal injury without a word of complaint, even allowing himself to be led to the slaughter as a lamb without opening his mouth in protest. (Phil. 2:5-8; Heb. 12:2; Acts 8:32-35; Isa. 53-7) This Greater-than-Moses also recommended himself to others as a meek or mild-tempered person. (Matt. 11:28, 29, *AS, AV, ED, NW, Ro*) As Isaiah 61:1 foretold, he was anointed with Jehovah's spirit "to tell good news to the meek ones." After reading this prophecy in the synagogue of his hometown of Nazareth, Jesus declared: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21) In thus sending his beloved Son to teach the meek concerning salvation, God was indeed showing them a very special favor.—Ps. 149:4; Prov. 3:34.

BRINGS BENEFITS

Jealousy and contention, if allowed to take root and grow, will lead to disorders of every sort. Meekness, on the other hand, will prevent such conditions from developing among the followers of Christ. Hence, the Bible writer James urges those who are wise and understanding in the congregation to display "fine conduct" of mildness and long-suffering toward others, cultivating "a meekness that belongs to wisdom," "the wisdom from above."—Jas. 3:13, 17.

The invitation expressed by the prophet Zephaniah is still extended to meek persons of the earth: "Seek Jehovah, all you meek ones of the earth, who have practiced His own judicial decision. Seek righteousness, seek meekness. Probably you may be concealed in the day of Jehovah's anger." (Zeph. 2:3) Above and beyond that are other wonderful promises extended to such ones. For example: "The meek ones themselves will possess the earth, and they will indeed find their exquisite delight in the abundance of peace." (Ps. 37:11) In both a spiritual and literal sense, "the meek ones will eat and be satisfied."—Ps. 22:26.

So, in contrast with the wicked who lead the meek

astray and seek to destroy them (Amos 2:7; 8:4), Jehovah listens to their heartfelt desires by answering their prayers; their hope in Jehovah is not disappointed. (Ps. 10:17; 9:18) It is a true proverb, "Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones." —Prov. 16:19.

MEGIDDO (Me·gid'do) [rendezvous, or, assembly of troops]. One of the more important cities of the Promised Land, located approximately fifty-seven miles (c. 92 kilometers) N-NW of Jerusalem and nineteen miles (c. 31 kilometers) SE of the modern city of Haifa. It was built on a plot of somewhat over ten acres (4 hectares), atop a mound known today as Tell el-Mutesellim, which rises nearly seventy feet (c. 21 meters) above the valley below.

STRATEGIC

Situated in this strategic spot overlooking and dominating the fertile Plain of Esdraelon (also known as "the valley plain of Megiddo" [2 Chron. 35:22; Zech. 12:11]), it easily controlled the major N-S and E-W trade and military routes. Both Biblical history and secular records tell how the armies of many nations fought decisive battles around Megiddo due to its commanding position. Near this site "by the waters of Megiddo," Judge Barak defeated Jabin's mighty forces under Sisera, which included 900 chariots outfitted with iron scythes. (Judg. 4:7, 13-16; 5:19) It was at Megiddo that King Ahaziah of Judah died after being mortally wounded on orders of Jehu. (2 Ki. 9:27) There also good King Josiah of Judah was killed when he intercepted the Egyptian army under Pharaoh Nechoh that was on its way to engage the "King of Assyria" (that is, the Babylonian conqueror of Assyria) at the river Euphrates.—2 Ki. 23:29, 30; 2 Chron. 35:22.

At various times during its long history, as archaeological diggings show, Megiddo was heavily fortified. Ruins have been uncovered showing that it once had walls between thirteen and sixteen feet (c. 4 and 5 meters) thick, which were later increased to more than twenty-five feet (7.6 meters) thick, sections of which were still over eleven feet (3.3 meters) high when found.

HISTORY

The first mention of Megiddo lists its king among the thirty-one that Joshua defeated in the initial conquest of the Promised Land. (Josh. 12:7, 8, 21, 24) When the land was apportioned out, Megiddo, together with its dependent towns, became an enclave city belonging to the tribe of Manasseh, though it was situated in the territory of Issachar. (Josh. 17:11; 1 Chron. 7:29) However, during the period of the Judges, Manasseh was not able to drive the Canaanites out of this stronghold. At best, when Israel became strong the inhabitants of this city were regimented for forced labor.—Judg. 1:27, 28.

Under David's reign, when the boundaries of the kingdom were extended to their full limits, all Canaanite elements within the Promised Land were brought under subjugation, including Megiddo. This allowed Solomon to include Megiddo in the fifth-named district set up to supply the royal household with food one month out of the year.—1 Ki. 4:7, 8, 12.

Solomon also fortified Megiddo, and it may have become one of his chariot cities where a portion of his 12,000 steeds were stabled. (1 Ki. 9:15-19; 10:26) At Megiddo archaeologists have found very extensive remains of what some scholars (but not all) think were stables capable of accommodating upward of 450 horses. At first these structures were credited to Solomon's time, but many later archaeologists think they should be re-dated as belonging to a later period, perhaps the time of Ahab.

Zechariah's prophecy (12:11) speaks of a 'great wailing' that occurred "in the valley plain of Megiddo," which may be a reference to the lamentation over King Josiah, who was killed there in battle. (2 Ki. 23:29, 30) There is a slight difference in the Hebrew spelling of Megiddo here in the book of Zechariah. Instead of the conventional Hebrew spelling *Meghid·do'*, it is *Meghid·dohn'*, a prolonged form similar to that found at Revelation 16:16.—See HAR-MAGEDON.

MEHETABEL (Me·het'a·bel) [God does good, or, whom God makes happy].

1. Daughter of the woman Matred and wife of Edomite King Hadar (Hadad).—Gen. 36:31, 39; 1 Chron. 1:50.

2. Ancestor (probably the grandfather) of the Shemaiah hired by Tobiah and Sanballat to try to induce Nehemiah to sin out of fear.—Neh. 6:10-14.

MEHIDA (Me·hi'da) [renowned]. Ancestor of a family of Nethinim whose "sons" or descendants returned to Judah from Babylonian exile with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 52; Neh. 7:54.

MEHIR (Me'hir) [price, hire]. A man of the tribe of Judah who was the son of Chelub (Caleb) and "father of Eshton."—1 Chron. 4:1, 11.

MEHOLATHITE (Me·hol'ath·ite). The designation for Adriel (a son-in-law of Saul) and his father Barzillai. (1 Sam. 18:19; 2 Sam. 21:8) It probably denotes that they were from the town of Abel-meholah. —See ABEL-MEHOLAH.

MEHUJAEL (Me·hu'ja·el) [smitten by God]. Great-grandson of Cain. Mehujael was the father of Methushael and the grandfather of Lamech (not the Lamech descended from Seth).—Gen. 4:17, 18.

MEHUMAN (Me·hu'man) [trusty, but possibly a derivative of some as yet unknown Persian word]. One of the court officials of Persian King Ahasuerus (Xerxes I), who ruled in the days of Mordecai and Esther. Mehuman was named first among the seven court officials ordered by Ahasuerus to bring Queen Vashti into his presence.—Esther 1:10, 11.

ME-JARKON (Me-jar'kon) [waters of Jarkon, or, possibly, waters of pale (or yellowish) green]. Some scholars believe that Me-jarkon in the territory of Dan (Josh. 19:40, 41, 46) is the Nahr el-'Auja ("winding river") that enters the Mediterranean Sea about four miles (6 kilometers) N of Joppa. Its headwaters, among the largest springs in Palestine, take their rise about nine miles (14 kilometers) inland near the suggested site of Aphek. Initially the waters flow through a swamp of reeds, rushes, willows and grasses. As the river carries away part of the soil its waters become yellowish. This may account for the name "Me-jarkon" ("waters of pale [or yellowish] green").

Another view is that the original Hebrew text, like the Greek *Septuagint*, may have read 'and on the west [or, on the sea] Jarkon,' and Tell Qasileh, situated within the limits of Tel Aviv, has been presented as a possible identification for Jarkon.

MELATIAH (Mel·a·ti'ah) [Jehovah's deliverance, or, Jehovah has set free]. A Gibeonite who assisted in repairing part of Jerusalem's wall under Nehemiah's supervision in 455 B.C.E.—Neh. 3:7.

MELCHI (Mel'chi) [Gr. form of Heb., *Mal·ki'*, my king; or, perhaps, a contraction of "Malchijah," meaning "Jehovah is king"]. In the Westcott and Hort and other Greek texts the name is spelled "Melchei," but in the Received Text, Griesbach's, Nestle's and others it is "Melchi," the spelling most translators use for the name of these two maternal ancestors of Jesus Christ.

1. The "son" (or descendant) of Addi and father (or ancestor) of Neri.—Luke 3:27, 28.

2. The "son" (or descendant) of Jannai and father (or ancestor) of Levi.—Luke 3:23, 24.

MELCHIZEDEK (Mel·chiz'e·dek) [king of righteousness]. King of ancient Salem and "priest of the Most High God," Jehovah. (Gen. 14:18, 22) He is the first priest mentioned in the Scriptures; he occupied that position sometime prior to 1933 B.C.E. Being the king of Salem, which means "peace," Melchizedek is identified by the apostle Paul as "King of Peace" and, on the basis of his name, as "King of Righteousness." (Heb. 7:1, 2) Ancient Salem is understood to have been the nucleus of the later city of Jerusalem and its name was incorporated in that of Jerusalem, which is sometimes referred to as "Salem."—Ps. 76:2.

After Abram (Abraham) defeated Chedorlaomer and his confederate kings, the patriarch came to the Low Plain of Shaveh or "the king's Low Plain." There Melchizedek "brought out bread and wine" and blessed Abraham, saying: "Blessed be Abram of the Most High God, Producer of heaven and earth; and blessed be the Most High God, who has delivered your oppressors into your hand!" At that Abraham gave the king-priest "a tenth of everything," that is, of the "chief spoils" he had acquired in his successful warfare against the allied kings.—Gen. 14:17-20; Heb. 7:4.

CHRIST'S PRIESTHOOD TYPIFIED

In a notable Messianic prophecy the sworn oath of Jehovah to David's "Lord" is: "You are a priest to time indefinite according to the manner of Melchizedek!" (Ps. 110:1, 4) This inspired psalm gave the Hebrews reason to regard the promised Messiah as the one in whom the office of priest and king would be combined. The writer of the letter to the Hebrews, generally understood to be the apostle Paul, removed any doubt about the identity of the one foretold, speaking of "Jesus, who has become a high priest according to the manner of Melchizedek forever." —Heb. 6:20; 5:10.

Direct appointment

Jehovah evidently appointed Melchizedek to be a priest. In discussing Jesus' status as the great High Priest, Paul showed that a man does not take the honor "of his own accord, but only when he is called by God, just as Aaron also was." He also explained that "the Christ did not glorify himself by becoming a high priest, but was glorified by him who spoke with reference to him: 'You are my son; I, today, I have become your father,'" and the apostle next applies the prophetic words of Psalm 110:4 to Jesus Christ.—Heb. 5:1, 4-6.

'Received tithes from Levi'

Melchizedek's priestly status was not linked with the priesthood of Israel and, as the Scriptures point out, it was higher than the Aaronic priesthood. One factor indicating this is the deference accorded to Melchizedek by Abraham, the forefather of the entire nation of Israel, including the priestly tribe of Levi. Abraham, "Jehovah's friend," who became "the father of all those having faith" (Jas. 2:23; Rom. 4:11), gave a tenth or a "tithe" to this priest of the Most High God. Paul shows that the Levites collected tithes from their brothers, who also issued from the loins of Abraham. However, he points out that Melchizedek "who did not trace his genealogy from them took tithes from Abraham," and "through Abraham even Levi who receives tithes has paid tithes, for he was still in the loins of his forefather when Melchizedek met him." Thus, though the Levitical priests received tithes from the people of Israel, they, as represented in their ancestor Abraham, paid tithes to Melchizedek. Furthermore, the superiority of Melchizedek's priesthood is shown in that he blessed Abraham, Paul pointing out that "the less is blessed by the greater." Such factors are among those making Melchizedek a suitable type of the great High Priest Jesus Christ. —Heb. 7:4-10.

No predecessors or successors

Paul clearly indicates that perfection was unattainable through the Levitical priesthood, thus necessitating the appearance of a priest "according to the manner of Melchizedek." He points out that Christ sprang from Judah, a nonpriestly tribe, but, citing Jesus' similarity to Melchizedek, shows that he became a priest "not according to the law of a commandment depending upon the flesh, but according to the power of an indestructible life." Aaron and his sons became priests without an oath, but the priesthood conferred on Christ was ordained by an oath of Jehovah. Also, whereas the Levitical priests kept dying and needed to have successors, the resurrected Jesus Christ, "because of continuing alive forever has his priesthood without any successors," and, therefore, is able "to save completely those who are approaching God through him, because he is always alive to plead for them."—Heb. 7:11-25.

Paul isolated an outstanding fact respecting Melchizedek, in saying of him: "In being fatherless, motherless, without genealogy, having neither a beginning of days nor an end of life, but having been made like the Son of God, he remains a priest perpetually." (Heb. 7:3) Like other humans, Melchizedek was born and he died. However, the names of his father and mother are not furnished, his ancestry and posterity are not disclosed, and the Scriptures contain no information about the beginning of his days or the end of his life. Thus, Melchizedek could fittingly foreshadow Jesus Christ, who has an unending priesthood. As Melchizedek had no recorded predecessor or successor in his priesthood, so too Christ was preceded by no high priest similar to himself, and the Bible shows that none will ever succeed him. Furthermore, although Jesus was born in the tribe of Judah and in the kingly line of David, his fleshly ancestry had no bearing on his priesthood, nor was it by virtue of human ancestry that the offices of both priest and king were combined in him. These things were as a result of Jehovah's own oath to him.

A view that appears in the Targums of Jerusalem and of Jonathan and that has gained wide acceptance among the Jews and others is that Melchizedek was Noah's son Shem. Shem was then alive and even outlived Abraham's wife Sarah. Also, Noah specifically blessed Shem. (Gen. 9:26, 27) But this identification has not been confirmed. The fact remains that Melchizedek's nationality, genealogy and offspring are left undisclosed in the Scriptures, and that with good reason, for he could thus typify Jesus Christ, who by Jehovah's sworn oath "has become a high priest according to the manner of Melchizedek forever."—Heb. 6:20.

MELEA (Me'le·a). A maternal ancestor of Jesus Christ who lived not long after King David.—Luke 3:31.

MELECH (Me'lech) [king]. One of the sons of Micah and a descendant of King Saul of Israel, actually, the great-grandson of Saul's son Jonathan.—1 Chron. 8:33-35; 9:39-41.

MEM [מ; final, ם]. The thirteenth letter of the Hebrew alphabet, also later used outside the Hebrew Scriptures, as a number to denote forty. It is one of the five Hebrew letters that have a different form when used as the final letter of a word. The name assigned to the letter means "water."

Mem corresponds to our English "m," which is derived from it through the Greek *my*. In the Hebrew, it appears as the initial letter in each of the eight verses in Psalm 119:97-104.

MEMORIAL. See LORD'S EVENING MEAL.

MEMORIAL TOMB. Concerning the Greek words used to refer to a burial place or tomb, A. T. Robertson in *Word Pictures in the New Testament* (1932, Vol. V, p. 87) states: "*Taphos* (grave) presents the notion of burial (*thapto*, to bury) as in Matt. 23:27, *mnemeion* (from *mnaomai*, *mi·mnesko*, to remind) is

a memorial (sepulchre as a monument)." Related to *mne·mei'on* is the word *mne'ma*, which appears to have a corresponding meaning, referring also to "a memorial or record of a thing or a dead person, then a sepulchral monument, and hence a tomb."—*An Expository Dictionary of New Testament Words*, Vol. II, by W. E. Vine, pp. 172, 173.

Such tomb might be an excavated grave in the ground or, as was often the case among the Hebrews, might be a natural cave or a rock-cut vault. (Compare Acts 7:16 and Genesis 23:19, 20.) As has been seen above, whereas the word *ta'phos* or "grave" gives emphasis to the idea of *burial*, the words *mne'ma* and *mne·mei'on* lay stress on the thought of preserving the memory of the deceased person. These latter words, therefore, appear to carry a greater idea of permanence than *ta'phos;* they are related to the Latin word *monimentum*.

It seems evident that Jewish burial tombs were customarily built outside the cities, a major exception being those of the kings. The references to such tombs in the Christian Greek Scriptures would all appear to place them outside the cities, except the reference to David's tomb at Acts 2:29. Being thus withdrawn and also being avoided by the Jews, due to the ceremonial uncleanness connected with them, the areas in which such tombs were located were at times the haunt of crazed or demonized persons.—Matt. 8:28; Mark 5:5.

NOT ORNATE

While serving as a remembrance of the deceased person, the Jewish memorial tombs in general do not appear to have been ornate or ostentatious. Some were so unpretentious and inconspicuous that men might walk upon them without being aware of it. (Luke 11:44) Although it was the custom of the pagan peoples around them to make their tombs as lavish as their circumstances allowed, the early Jewish tombs that have been found are notable for their simplicity. This was due mainly to their worship being based on the Hebrew Scriptures and which allowed no veneration of the dead nor fostered any ideas of a conscious existence after death in a spirit world, ideas such as those held by the Egyptians, Canaanites, Babylonians and others. Thus, while many critics make the claim that the worship of the nation of Israel was, from early times, "syncretistic," that is, resulting from the union of conflicting beliefs and having developed by the addition of tenets and practices from earlier religions, the fundamental resistance to such religious corruption is evidenced once again in the plainness of these tombs. Apostasy, of course, did occur among the Israelites and would account for any deviations from the usual attitude toward the dead. Likewise, Jesus shows that in his day it was the practice of the scribes and Pharisees to decorate the memorial tombs of the prophets and others. (Matt. 23:29, 30) Under Greek and Roman influence, the tendency among the wealthy at this time was toward more pretentious tombs.

Aside from the tomb of John the Baptist (Mark 6:29), the principal tombs considered in the Greek Scriptures are those of Lazarus and of Jesus. Lazarus' tomb was typically Jewish, being a cave with a stone lying against the opening, which opening may have been relatively small, as has been true of similar tombs found in Palestine. The context would indicate it was outside the village.—John 11:30-34, 38-44.

JESUS' TOMB

The tomb used for Jesus' burial was a new one belonging to Joseph of Arimathea, and was not a cave but had been carved in a rock of a garden not far from the site of Jesus' impalement. The tomb had a door requiring a big stone to close it and this stone apparently was of the circular type sometimes used. (Matt. 27:57-60; Mark 16:3, 4; John 19:41, 42) Like other tombs found, it seems to have had within a benchlike shelf or shelves cut into the walls on which bodies could be placed.—Compare Mark 16:5.

Claims are made for two principal sites as being the original location of Jesus' tomb. One is the traditional site over which the Church of the Holy Sepulchre has been erected. The other site is that known as the Garden Tomb, which is cut out of a huge stone protruding from the side of a hill and is outside even the present city walls. Inside it gives evidence of being a "new" tomb, since, of the several places for bodies, only one seems to have been completed. No definite proof exists, however, that either of these places authentically represents the memorial tomb in which Jesus was laid.

'TOMBS OPENED' AT JESUS' DEATH

The text at Matthew 27:52, 53 concerning the "memorial tombs [that] were opened" as the result of an earthquake occurring at the time of Jesus' death has caused considerable discussion, some holding that a resurrection occurred. However, a comparison with the texts concerning the resurrection makes clear that these verses do not describe a resurrection but merely a throwing of bodies out of their tombs, similar to incidents that have taken place in recent times, as in Ecuador in 1949, and again in Bogotá, Colombia, in 1962, when two hundred corpses in the cemetery were thrown out of their tombs by a violent earth tremor.—*El Tiempo*, Bogotá, Colombia, July 31, 1962.

The translation by Johannes Greber (1937) of these verses reads as follows: "Tombs were laid open, and many bodies of those buried were tossed upright. In this posture they projected from the graves and were seen by many who passed by the place on their way back to the city."

REMEMBRANCE BY GOD

In view of the thought of remembrance underlying the word *mne·mei'on*, Jesus' use of this word (rather than *ta'phos*) at John 5:28 with regard to the resurrection of "all those in the memorial tombs" seems particularly appropriate and contrasts sharply with the thought of complete repudiation and effacement from all memory represented by Gehenna. (Matt. 10:28; 23:33; Mark 9:43) The importance attached to burial by the Hebrews (see BURIAL, BURIAL PLACES) is indicative of their concern that they be remembered, primarily by Jehovah God in whom they had faith as "the rewarder of those earnestly seeking him." (Heb. 11:1, 2, 6) Inscriptions of the tombs of Israelite origin are very rare and, when found, usually consist of only the name. The outstanding kings of Judah left no magnificent monuments with their praises and exploits engraved thereon, as did the kings of other nations. Thus it seems evident that the concern of faithful men of ancient times was that their name be in the "book of remembrance" described at Malachi 3:16 and not be as the "name of the wicked ones [which] will rot."—Prov. 10:7; compare Ecclesiastes 7:1; see NAME.

The basic idea of remembrance involved in the original Greek words for "tomb" or "memorial tomb" also gives added meaning to the plea of the thief impaled alongside Jesus to "remember me when you get into your kingdom."—Luke 23:42.

MEMPHIS (Mem'phis). One of the capitals of ancient Egypt, identified with the ruins near Mit Rahiney, about fourteen miles (22.5 kilometers) S of Cairo, on the W side of the Nile River. Memphis was for long the most important city in "Lower Egypt" (that is, the Delta region and a small section to the S thereof).

At Hosea 9:6 the city is called *Moph* in the Hebrew text (rendered "Memphis" in most English translations). Elsewhere it is referred to by the Hebrew *Noph*. (Isa. 19:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16) This Hebrew name is believed to come from Egyptian *Mn-nfr* (the vowels not being written), the name

applied to the pyramid of Pepi I (of the so-called "Sixth Dynasty"), located near Memphis. The Hebrew *Noph* may have come from the last part of this name (nfr). In late Egyptian, *Mn-nfr* became *Menfi* or *Membi,* which in Greek became Memphis.

The city also had a sacred name, Egyptian *H(w)t-k;-Pth,* meaning "the house of the Ka of [the god] Ptah." In the Aramaic tablets found at Tell el-Amarna in Upper Egypt this name was written *Hi-ku-up-tah.* This may be the forerunner of the Greek name *Ai'gyptos,* from which is drawn the English name "Egypt." This would mean that the country became known by the name of its long-time principal city.

HISTORY

According to legend, recounted by Greek historian Herodotus, Memphis was established by a ruler named Menes; no historical evidence has been found, however, for this supposed founder of the "First Dynasty" of Egyptian rulers. Memphis' geographical situation was ideally suited for a capital city of this land of the Nile. Lying just a little S of the apex of the Delta (that is, the point where the Nile River divides up into its branches), it could exercise control not only over the Delta region to the N but also over the traffic on the Nile. Desert and mountains made difficult any approach to the city from the W, and the Nile itself and the hills beyond served as a protection from the E. Thus, Memphis, on the border between "Upper" (Southern) and "Lower" (Northern) Egypt, anciently held the key to all Egypt, much as modern Cairo does today in a nearby location.

Commercial center

The city was a great commercial center throughout its history, declining only after the Greek conquest when Alexandria on the northern coast became the country's most thriving port. According to some historians, Memphis became widely reputed for its glass manufacture, Rome being a principal importer of its wares. Acacia trees were also cultivated in the area to supply wood for making furniture, ships for Egypt's navy and military weapons.

Political

Politically, also, Memphis held great prominence, particularly during the period Egyptologists call the "Old Kingdom" and on down into the "Middle Kingdom." Most historians believe that the seat of government of the earliest dynasties was at Memphis, though perhaps moving to Thebes (Biblical No-amon, over 300 miles [c. 483 kilometers] farther S) for a time. It seems likely that the capital was still at Memphis when Abraham visited Egypt and had his experience with the ruling Pharaoh. (Gen. 12:1-20) The *Encyclopædia Britannica* (1959 ed., Vol. 15, p. 235) states that "Memphis remained the centre of the government and the largest city in Egypt until the New Empire (18th to 20th dynasties), when Amen worship replaced that of Ptah and Thebes took the lead." Others hold that even during that period Memphis "shared supremacy with Thebes."—*The International Standard Bible Encyclopedia,* Vol. III, p. 2031.

At any rate, the Biblical evidence seems to indicate that during the Israelites' sojourn in Egypt the Egyptian capital was in Lower (Northern) Egypt within reasonably easy access of the land of Goshen, where the Israelites were dwelling. (Gen. 47:1, 2; see GOSHEN No. 1.) Moses' meeting Pharaoh 'by the Nile River' would appear to favor the capital's being at Memphis rather than down in the Delta region (as some suggest), for the Nile split into several branches upon reaching the Delta.—Ex. 7:15.

Because of its prominence, Memphis figures in several prophecies involving Egypt. At Jeremiah 2:16, the prophet spoke of Noph (Memphis) and Tahpanes (a city in the Delta region) as "feeding on [Israel] at the crown of the head," that is, stripping Israel and making it as if bald. This meant a humiliation for God's professed people, accompanied by mourning. (Compare 2 Kings 2:23; Isaiah 22:12.) In the case of both the northern and southern kingdoms (Israel and Judah), Egypt, as here represented by Memphis and Tahpanes, proved to be a futile source of hoped-for aid and support, while at the same time showing itself ready to exploit God's covenant people for selfish advantage.—Hos. 7:11; Isa. 30:1-3; 2 Ki. 23:31-35.

Religious

Memphis was a center of religion and of learning in Egypt, but back in the eighth century B.C.E., Isaiah foretold that the vaunted wisdom of the princes (perhaps priestly princes) of Noph (Memphis) would fail and Egypt would be misled. (Isa. 19:13) Such counselors evidently fostered a false sense of security in Egypt as regards the aggressive power of Assyria.

Memorials of Ethiopian King Tirhakah's reign over Egypt have been found at Memphis. Though Tirhakah managed to survive his encounter with Assyrian King Sennacherib in Canaan (732 B.C.E.; 2 Ki. 19:9), Sennacherib's son Esar-haddon later shattered the Egyptian army, forcing them to retreat to Memphis. Esar-haddon's own record of the subsequent conflict reads: "Memphis, [Tirhakah's] royal city, in half a day, with mines, tunnels, assaults, I besieged, I captured, I destroyed, I devastated, I burned with fire." Apparently a few years later Egypt's forces retook Memphis, massacring the Assyrian garrison. But Ashurbanipal, son of Esar-haddon, marched into Egypt and drove the rulers out of Memphis and back up the Nile (southward).

When Assyria went into decline in the latter part of the seventh century, Memphis came back under full Egyptian control. Following Babylonian King Nebuchadnezzar's desolation of Judah in 607 B.C.E., Jewish refugees fled into Egypt, taking up residence in Memphis and other cities. (Jer. 44:1) Through his prophets Jeremiah and Ezekiel, Jehovah condemned them to disaster and foretold that Nebuchadnezzar would strike Egypt and its Pharaoh Hophra (Apries) a devastating blow, with Memphis (Noph) experiencing the full force of the attack. (Jer. 44:11-14, 29, 30; 46:13, 14, 19; Ezek. 30:10-13) The Babylonian attackers of Memphis would confidently attack the city in broad daylight.—Ezek. 30:16.

Memphis again came in for a severe defeat at the hands of Persian King Cambyses in 525 B.C.E., thereafter becoming the seat of a Persian satrapy. The city never fully recovered from the effects of this conquest. With the rise of Alexandria under the Ptolemies, Memphis declined steadily and by the seventh century of the Common Era had become vast ruins.

Memphis was among the foremost sacred cities of ancient Egypt, along with nearby On (Heliopolis). (Gen. 41:50) Especially important were the shrines dedicated to the god Ptah and to the sacred bull Apis. The god Ptah, according to the "Memphite theology" devised by the priests of Memphis, was the creator (sharing this distinction with other gods such as Thoth, Ra, and Osiris), and his mythological activity apparently was modeled on the actual role of the Pharaoh in human affairs. Classical historians describe the temple of Ptah at Memphis as being periodically enlarged and beautified. Enormous statues adorned it.

The Apis bull, a specially marked live bull, was kept at Memphis and worshiped as the incarnation of the god Osiris, though in certain legends it is also connected with the god Ptah. At its death, public mourning was carried on and an impressive burial of the bull made at nearby Sakkara. (When the tomb there was opened in the last century, investigators found the embalmed bodies of over sixty bulls and cows.) The selection of a new Apis bull and its enthronement at Memphis was an equally elaborate ceremony. This worship may have influenced the rebellious Israelites in their idea of worshiping Jehovah through a golden calf. (Ex. chap. 32) The worship of the foreign goddess Astarte was also prominent at Memphis and there were temples to Egyptian gods and

goddesses such as Hathor, Amon, Imhotep, Isis, Osiris-Sokar, Anubis and others. This whole array of ancient deities and their idols was due for destruction by divine judgment.—Ezek. 30:13.

Royal burial sites

Evidence of Memphis' past importance is seen from the vast burial grounds close by the ancient site, these areas containing some twenty pyramids or royal monumental tombs. The prominence of Memphis as a royal burial site doubtless is reflected in Hosea's prophecy against faithless Israel in the eighth century B.C.E., to the effect that "Egypt itself will collect them together; Memphis, for its part, will bury them." (Hos. 9:6) Among the pyramids found at Sakkara, just NW of Memphis, is the Step Pyramid built by King Djoser ("Third Dynasty"), considered to be the oldest free-standing stone structure known. Farther to the W-NW of Memphis are the far more impressive pyramids of Gizeh and the Great Sphinx. Today these tombs and similar stone structures are all that remain to indicate Memphis' past religious glory. As foretold, the city has become "a mere object of astonishment."—Jer. 46:19.

MEMUCAN (Me·mu'can) [perhaps, Magian]. The chief spokesman for the seven Medo-Persian princes on the occasion that Vashti refused to obey King Ahasuerus. (Esther 1:13-15) Memucan's opinion was that Vashti had wronged not only the king but also the princes and the people of the empire, and, therefore, she should be removed as queen, so that all wives of the empire might learn to be obedient to their husbands. The king and the other princes agreed with Memucan, and a royal decree to this effect was written among the unchangeable laws of the Medes and Persians.—Esther 1:16-22.

These "seven princes of Persia and Media" were "versed in the law and legal cases." They were the king's closest advisers, "sitting first in the kingdom." (Esther 1:13, 14) That the Persian court had such a council of seven is confirmed by Ezra 7:14.

MENAHEM (Men'a·hem) [one who comforts]. Son of Gadi and king of Israel for ten years (c. 791-780 B.C.E.). Upon learning that Shallum had assassinated King Zechariah, Menahem went from Tirzah to Samaria and killed the assassin there. He then assumed rulership. Evidently during the early part of his reign Menahem struck down Tiphsah "and all that was in it and its territory out from Tirzah, because it did not open up." The town was apparently reluctant to open its gate to him. (*LXX, Vg, Sy*) Harsh treatment was meted out to the populace: "All its pregnant women he ripped up."—2 Ki. 15:10, 13-17.

Menahem did what was bad in Jehovah's eyes. He promoted calf worship, failing to depart from the sins of Jeroboam, the first king of the ten-tribe kingdom. During his reign, King Pul (Tiglath-pileser III) invaded Israel, and Menahem was forced to pay that Assyrian monarch "a thousand talents of silver," equaling more than $1,423,000. He acquired this sum by imposing an assessment of fifty silver shekels upon each of the "valiant, mighty men" of Israel. Since a talent of silver equaled about three thousand shekels, the silver was obtained from about 60,000 persons. Menahem gave the silver to the Assyrian king, "that his hands might prove to be with him to strengthen the kingdom in his own hand." Upon receiving this amount, Pul withdrew from the land.—2 Ki. 15:19, 20.

Menahem is named in an inscription of Tiglath-pileser III as "Menahem the Samarian" (*Minehimmu Samarina*), being listed there, along with Syrian King Rezin (*Rasunnu*) and King Hiram (*Hirumu*) of Tyre (different from the Hiram of David's day), as a ruler from whom that Assyrian monarch claims to have received tribute. Menahem died about 780 B.C.E. and his son Pekahiah succeeded him on Israel's throne.—2 Ki. 15:22.

MENE (Me'ne). The opening word of a cryptic message miraculously inscribed on the plaster wall of King Belshazzar's banquet hall in Babylon on the night of October 5-6, 539 B.C.E. (Gregorian calendar), just before the city's fall to the Medes and Persians. According to Daniel, who was empowered by Jehovah to read the inscription and give its interpretation, the writing read: "MENE, MENE, TEKEL and PARSIN." (Dan. 5:25) The inscription evidently consisted only of consonants and required intelligent and proper vocalization, as well as correct interpretation. The words themselves literally mean: "A mina, a mina, a shekel and half-shekels."

In giving the accurate interpretation, Daniel said first: "This is the interpretation of the word: MENE, God has numbered the days of your kingdom and has finished it." (Dan. 5:26) Even that portion of the message should have made things clear to King Belshazzar. Jehovah had dethroned mighty Nebuchadnezzar, who was more powerful than Belshazzar. So He should be able to cut down the number of days of Belshazzar's kingship and those of his coregent and father, Nabonidus. Jehovah could bring the dynasty to its end. The word "MENE" appeared twice in the inscription, perhaps because the message applied to both rulers in the kingdom of Babylon at that time, Nabonidus and Belshazzar. However, Daniel, in giving the interpretation, used "MENE" only once, possibly because only Belshazzar was present on this occasion.

The Bible does not reveal why none of Babylon's wise men were able to read the writing. (Dan. 5:8) It may have been because of the cryptic nature of the message, or the writing itself may have been in a script or language unknown to them.

MENNA (Men'na). A distant maternal ancestor of Jesus Christ, not far removed from David.—Luke 3:31.

MENSTRUATION (men'stru·a'tion). The periodic discharge of the menses (blood, fluid and some tissue debris) from a woman's uterus. The English term "menses" is the plural of the Latin *mensis*, meaning "month." Menstruation of women is generally a monthly experience, occurring about every four weeks. Girls begin menstruating at puberty and this function normally continues until menopause, each menstrual flow usually lasting from three to five days.

The Scriptures associate menstruation with impurity and uncleanness (Lev. 12:2; Ezek. 22:10; 36:17), a form of the Hebrew word relating to it (*niddah'*) sometimes being rendered "menstrual impurity." (Lev. 15:25, 26) A form of another Hebrew term, *daweh'*, which can denote illness (Lam. 5:17), is used in the expression "menstruating woman." (Lev. 15:33; Isa. 30:22) Menstruation is also meant by the phrase "the customary thing with women."—Gen. 31:35.

"UNCLEAN" UNDER LAW

According to the Mosaic law, a woman was considered unclean for seven days during normal menstruation. The bed or any other articles upon which the menstruating woman might lie or sit were also rendered unclean. Anyone touching her or items she had made unclean was required to wash his garments and bathe, and remained unclean until the evening. If her menstrual impurity came to be upon a man lying down with her (as when, unwittingly, a husband had sexual relations with his wife at the beginning of menstruation) he was rendered unclean for seven days, and the bed upon which he might lie down was considered unclean.

The woman was also viewed as unclean for the duration of an irregular running discharge of blood or "a flow longer than her menstrual impurity," at which time she made the articles on which she lay or sat as well as persons touching these items unclean. After the abnormal discharge ceased she was to count seven days, and she then became clean. On the eighth day the woman brought two turtledoves or two male pigeons to the priest, who made atonement for

her, presenting one of these creatures to Jehovah as a sin offering and the other as a burnt offering. —Lev. 15:19-30; see CLEAN, CLEANNESS.

CONSIDERATENESS

If a man and a woman deliberately cohabited during her menstrual impurity, they were cut off in death. (Lev. 18:19; 20:18) The prohibiting of sexual union during menstruation probably contributed to health, perhaps preventing, for instance, the occurrence of inflammation in the genital area, simple urethritis. The Israelites also may have been reminded of the sanctity of blood by the Law's regulations involving menstruation or blood flow. These rules were not discriminatory against women, for men were subject to uncleanness by discharges to which they were prone. (Lev. 15:1-17) Especially did regulations concerning menstruation show Jehovah's consideration for womankind. The Christian husband, though he is not under the Law (Rom. 6:14; Eph. 2:11-16), also does well to consider his wife's cycles and vicissitudes, dwelling with her "according to knowledge" and assigning her honor "as to a weaker vessel, the feminine one." —1 Pet. 3:7.

MENUHOTH (Me·nu'hoth) [the resting-places]. According to the Masoretic text, apparently a Judean family descended through Shobal. (1 Chron. 2:4, 52) But some scholars prefer emending the Hebrew text to read "the Manahathites," as in verse 54. (*JB, Mo*) And a Jewish commentary on *Chronicles* (*Soncino Books of the Bible*, p. 15) gives the alternate reading "who supervised half of the resting-places" and notes: "Shobal was in charge of half the caravan stations in the land of Judah."

MEONENIM, BIG TREE OF (Me·on'e·nim) [those practicing magic]. A tree within sight of Shechem, passed by a band of King Abimelech's men before their fight with the landowners of that city. (Judg. 9:34-37) "Big tree of Meonenim" translates the Hebrew words *'e·lohn' me'oh·ne'nim'*. *'E·lohn'* means big trees in general and *me'oh·ne'nim'* is a participle signifying "those practicing magic." The tree may have been so named because Canaanites or apostate Israelites engaged in magical practices there. Some scholars also link the "big tree of Meonenim" with the "big trees of Moreh" that are similarly described as being in the vicinity of Shechem.—Compare Genesis 12:6; 35:4; Judges 9:6.

MEONOTHAI (Me·o'no·thai) [my habitations]. A descendant of Judah who "became father to Ophrah," being either the paternal ancestor of a person named Ophrah or the founder of a place bearing that name. —1 Chron. 4:1, 14.

MEPHAATH (Meph'a·ath) [possibly, splendor]. A city originally assigned to the Reubenites but subsequently granted to the Merarite Levites. (Josh. 13: 15, 18; 21:34, 36, 37; 1 Chron. 6:77-79) In Jeremiah's day, about eight centuries later, Mephaath was under Moabite control. (Jer. 48:21, 24) The city is usually identified with modern Jawah, about seven miles (11 kilometers) S of Amman (Rabbah). Nearby Khirbet Nefa'a may preserve some echo of the ancient name.

MEPHIBOSHETH (Me·phib'o·sheth) [one who scatters or disperses shame, or, idol breaker].

1. One of King Saul's two sons by Rizpah the daughter of Aiah. (2 Sam. 21:8) He was among the seven descendants of Saul that David gave to the Gibeonites to atone for Saul's attempt to annihilate them. The Gibeonites exposed Mephibosheth and the six other members of Saul's household "on the mountain before Jehovah," after putting them to death "in the first days of the harvest, at the start of the barley harvest." (Compare Numbers 25:4.) However, Rizpah acted to keep the fowls and wild beasts away from them, and David later had their bones gathered and buried with those of Saul and Jonathan in the burial place of Kish.—2 Sam. 21:1-14.

2. Son of Jonathan and grandson of King Saul. When the report about the deaths of Saul and Jonathan came from Jezreel, Mephibosheth's nurse began to carry the five-year-old boy and flee in panic. At that time he "had a fall and was lamed" in both feet. (2 Sam. 4:4) For some years thereafter, Mephibosheth lived in the house of Machir the son of Ammiel at Lo-debar. David learned this from Ziba, a former servant in Saul's house. Doubtless remembering his covenant with Jonathan (1 Sam. 20:12-17, 42), David wished to exercise loving-kindness toward anyone "left over of the house of Saul." Mephibosheth was brought before David and when the king explained that it was his desire to exercise loving-kindness toward Mephibosheth by returning to him "all the field of Saul" and by having him "eat bread at my table constantly," Mephibosheth responded humbly: "What is your servant, that you have turned your face to the dead dog such as I am?" However, in keeping with David's determination in the matter, Ziba (who had fifteen sons and twenty servants) and all those dwelling in his house became servants to Mephibosheth, who was given Saul's property. He thereafter resided in Jerusalem and constantly ate at the table of the king.—2 Sam. chap. 9.

When David fled from Jerusalem because of Absalom's conspiracy, he was met by Ziba, who provided him with supplies. Answering David's inquiries as to the whereabouts of Mephibosheth, Ziba said: "There he is dwelling in Jerusalem; for he said: 'Today the house of Israel will give back to me the royal rule of my father.'" At that, the king told Ziba: "Look! Yours is everything that belongs to Mephibosheth." (2 Sam. 16:1-4) Mephibosheth came to meet David upon the king's return to Jerusalem, the account saying "he had not attended to his feet nor had he attended to his mustache nor had he washed his garments from the day that the king went away until the day that he came in peace." When David asked why Mephibosheth had not gone with him, Mephibosheth gave the explanation that his servant had tricked him and also said: "So he slandered your servant to my lord the king. But my lord the king is as an angel of the true God" (that is, he would see the matter in its true light). David evidently recognized Mephibosheth's innocence, altering his first decree by saying: "You and Ziba should share in the field." To this Mephibosheth replied: "Let him even take the whole, now that my lord the king has come in peace to his house."—2 Sam. 19:24-30; compare Proverbs 18:17; 25:8-10.

When the Gibeonites sought the death of Saul's descendants to atone for that king's evil attempt against them, David felt compassion for Mephibosheth because of the oath of Jehovah between David and Jonathan and spared Mephibosheth. (2 Sam. 21:7, 8) The Scriptures provide no further information about Mephibosheth, though Saul's family continued in existence to a later generation through Mephibosheth's son Mica (Micah). (2 Sam. 9:12; 1 Chron. 9:39-44) Evidently Mephibosheth also had the name Merib-baal, as 1 Chronicles 8:34 and 9:40 would indicate.

MERAB (Me'rab) [probably, increase]. The older of King Saul's two daughters. (1 Sam. 14:49) Saul had evidently promised to give one of them in marriage to the man who would defeat Goliath (1 Sam. 17:25) and it may have been for that reason that he offered Merab to David. After his encounter with Goliath, David proved to be a prudent and successful fighter against the Philistines, so much so that Saul "was scared of him," while the people of Israel and Judah loved him. (1 Sam. 18:15, 16) In offering Merab to David as a wife, Saul urged him on to continued valor, while thinking to himself, "Do not let my hand come to be upon him, but let the hand of the

Philistines come to be upon him," hoping for David's death in battle. David, in humility, hesitated to accept the offer to become the son-in-law of the king. As matters turned out, Saul did not keep his promise, Merab never becoming David's wife. The account states that the younger daughter, Michal, "was in love with David," which may imply that Merab was not. At any rate, "it came about that at the time for giving Merab, Saul's daughter, to David, she herself had already been given to Adriel the Meholathite as a wife." —1 Sam. 18:17-20.

Merab bore five sons to Adriel. However, David later gave these sons and two other members of Saul's household to the Gibeonites, who put all seven to death. This was done to atone for Saul's having tried to annihilate the Gibeonites.—2 Sam. 21:1-10.

MERAB'S SISTER REARS HER SONS

According to the Hebrew Masoretic text, 2 Samuel 21:8 speaks of "the five sons of Michal the daughter of Saul whom she bore to Adriel." Yet 2 Samuel 6:23 says that Michal died childless. It appears that some scribes have tried to resolve this difficulty by substituting the name of Merab for Michal at 2 Samuel 21:8. This seems apparent from the fact that the Syriac *Peshitta Version*, the *Septuagint Version* (Lagardian ed.) and two Hebrew manuscripts read "Merab" in this verse. However, a traditional explanation of 2 Samuel 21:8 as it appears in almost all Hebrew manuscripts is as follows:

Michal's sister Merab was the wife of Adriel and bore him the five sons in question. But Merab dying early, her sister Michal, rejected by David and childless, undertook the rearing or bringing up of the five boys. Hence, they were spoken of as Michal's children rather than those of Merab. In harmony with this view of 2 Samuel 21:8, the Bible translation by Isaac Leeser (7th ed., 1922) speaks of "the five sons of Michal the daughter of Saul, whom she had brought up for Adriel," and a footnote thereon states: "As Michal was David's wife; but the children were those of Merab, the oldest daughter of Saul, who were probably educated by her sister." The Targums read: "The five sons of Merab (which Michal, Saul's daughter brought up) which she bare." Other factors, not revealed in the Scriptures, may have a bearing on the way the text was set down.—See MICHAL.

MERAIAH (Me·rai'ah) [resistance; or, perhaps, from a term meaning "Jehovah has promised"]. A priest and head of the paternal house of Seraiah in the days of Joiakim after the Jews' return from Babylonian exile.—Neh. 12:12.

MERAIOTH (Me·ra'ioth) [rebellious].

1. A priestly descendant of Aaron through Eleazar; called "the son of Zerahiah."—1 Chron. 6:3-7, 52; Ezra 7:3, 4.

2. A priest identified as "the son of Ahitub, a leader of the house of the true God" and who appears to be the father of Zadok.—1 Chron. 9:10, 11; Neh. 11:11.

3. Founder of a priestly paternal house, the head of which was Helkai in the days of Joiakim. (Neh. 12:12, 15) "Meraioth," the name of this house of a generation following the Jews' return from Babylonian exile, may be a variation of "Meremoth," the name of one of the priests accompanying Zerubbabel to Jerusalem in 537 B.C.E.—Neh. 12:3.

MERARI (Me·rar'i) [bitter, unhappy]. Son of Levi and brother of Gershon (Gershom) and Kohath. (Gen. 46:11; 1 Chron. 6:1, 16) Since Merari is mentioned in third place among Levi's sons, he may have been the youngest. He was one of the seventy members of Jacob's household "who came into Egypt." (Gen. 46:8, 11, 26, 27) Merari had two sons, Mahli and Mushi (Ex. 6:19; 1 Chron. 6:19), and was the founder of the Merarites, one of the three main Levite families.—Num. 26:57.

MERARITES (Me·rar'ites). One of the three major families of Levites, descending from Levi's son Merari through Mahli and Mushi. (Ex. 6:16, 19; Num. 3:20; 26:57, 58) The first census of the Israelites in the wilderness listed 6,200 Merarite males from a month old upward, 3,200 of these being from thirty to fifty years of age and entering the service group "for the service in the tent of meeting." (Num. 3:33, 34; 4:42-45) Their chieftain then was Zuriel and their encampment was on the N side of the tabernacle. (Num. 3:35) During the wilderness trek the three-tribe division of Judah was first to pull away from an encampment. Then the Gershonites and Merarites "as carriers of the tabernacle pulled away," followed by the three-tribe division of Reuben and then the Kohathite Levites. (Num. 10:14-21) The Merarites were in charge of the panel frames, bars, pillars and socket pedestals of the tabernacle, as well as "all its utensils and all its service," in addition to the pillars, socket pedestals, tent pins and tent cords of the courtyard. (Num. 3:36, 37) To move these heavy objects, they were supplied with four wagons and eight cattle. In the wilderness they and the Gershonites were "under the hand" of Aaron's son Ithamar. —Num. 7:6-8.

In the division of the Promised Land under Joshua, twelve cities were assigned to the Merarites, four each from the tribal territories of Reuben, Gad and Zebulun. One of these, Ramoth in Gilead (in the territory of Gad) was a "city of refuge."—Josh. 21:7, 34-40; 1 Chron. 6:63, 77-81.

In David's day 220 Merarites, with Asaiah as their chief, assisted other Levites in bringing the ark of the covenant to Jerusalem from the house of Obed-edom. (1 Chron. 15:1-6, 25) After the Ark had a resting-place, "David gave positions for the direction of the singing at the house of Jehovah" to certain Merarites. (1 Chron. 6:31, 44-47) Other Merarites were assigned as gatekeepers.—1 Chron. 26:1, 10, 19.

During Judean King Hezekiah's reform program, some Merarites were among the Levites who cleansed the temple. (2 Chron. 29:12, 15) Later, in the seventh century B.C.E., Merarites Jahath and Obadiah were appointed over repairers of the temple under King Josiah.—2 Chron. 34:12, 13.

Merarites were among the Levites returning from Babylonian exile in 537 B.C.E. (1 Chron. 9:14) Later (in 468 B.C.E.), Merarites were among the Levites accompanying Ezra from Babylon to Jerusalem.—Ezra 8:1, 18, 19, 31, 32.

MERATHAIM (Mer·a·tha'im) [perhaps, double rebellion; or, on the basis of Vatican Manuscript No. 1209 (*LXX*) and the *Peshitta Version*, double bitterness]. A designation applying to Babylon or, possibly, to a particular territory in Babylonia. (Jer. 50:21, 23, 24) It may allude to the region known from inscriptions as *mat marrati*, considered to be an area near the Persian Gulf between the Tigris and Euphrates Rivers. Possibly Merathaim is a play on the Hebrew verb *ma·rah'* ("to be rebellious"), and, therefore, as a dual form of *ma·rah'*, Merathaim may point to the intensity of Babylon's rebellion. From the days of its founder Nimrod, Babylon's course was one of rebellion against Jehovah. (Gen. 10:8-10) For this reason it could appropriately bear the name "land of double rebellion."

MERCHANT. One who buys and sells or barters with expectation of making a profit; a trader or tradeswoman. Very early in man's history people became skilled in certain fields of endeavor, specializing in their occupation. (Gen. 4:20-22) Commerce and trade between them naturally followed, and in the course of events, many individuals, both men and women (Ezek. 27:3), worked exclusively as merchants and traders handling a great variety of commodities. By the time Abraham reached Canaan early in the second millennium B.C.E., certain mercantile weights and measures were used and recognized. (Gen. 23:16) The

Mosaic law commanded that the merchant's measurements be standardized and just.—Deut. 25:13-16; Prov. 11:1; 20:10; Mic. 6:11.

Some merchants were shopkeepers; others did business in the cities in marketplaces and bazaars. (Neh. 13:20) Some owned fleets of ships that plied the high seas to bring back valuable cargoes of merchandise from distant lands. (Ps. 107:23; Prov. 31:14) Other traders were travelers who followed the extensive overland trade routes of the ancient world. (1 Ki. 10: 14, 15; 2 Chron. 9:13, 14) Joseph was sold by his brothers to such traveling merchants headed for Egypt.—Gen. 37:25, 28.

All the nations, small and great, had their merchants, and through their activity many were made rich. There were the merchants of Ethiopia (Isa. 45: 14), Assyria (Nah. 1:1; 3:16), the kingdom of Solomon (1 Ki. 10:28; 2 Chron. 1:16), and of Sidon and Tyre. —Isa. 23:2, 8.

Ezekiel's prophecy describes the city of Tyre as a great commercial center to which the ships and caravans from all parts of the world came and that did business with the merchants of many nations—Tarshish, Javan, Tubal, Meshech, Dedan, Edom, Judah, Damascus, Sheba, Raamah, Asshur, Chilmad. This same prophecy also describes the great variety of merchandise these merchants handled and which enriched this port city, such things as silver, iron, tin, lead, copper articles, horses, mules, ivory, ebony, turquoise, wool, dyed fabrics, corals, rubies, wheat, special foodstuffs, honey, oil, balsam, wine, cassia, cane, garments of woven material, perfumes, precious stones, gold and other valuable things.—Ezek 27:2, 12-25.

The Greek word *em'po·ros* (*po'ros* meaning journey) refers to a traveling merchant (being the source of the English word "emporium"), as, for example, the traveling merchant in Jesus' illustration who searched for fine pearls of great price. (Matt. 13:45) It is the traveling merchants that the symbolic book of Revelation says are made rich by "the great harlot . . . 'Babylon the Great, the mother of the harlots,'" and who weep and mourn over her downfall and destruction. (Rev. 17:1, 5; 18:3, 11-15) Babylon the Great also has her own traveling merchants, "the top-ranking men of the earth."—Rev. 18:23.

MERCY. This is a frequent translation of the Hebrew *ra·hham'* and the Greek *e'le·os* (verb, *e·le·e'o*). An examination of these terms and their usage helps bring out their full flavor and sense. In many cases, though not all, the thought of pity is conveyed or implied.

The Hebrew verb *ra·hham'* is defined as meaning "to glow, to feel warm with tender emotion; . . . to be compassionate." According to lexicographer Gesenius: "The primary idea seems to lie in cherishing, soothing and a gentle emotion of mind." The term is closely related to the word for "womb," or can refer to "bowels," which are affected when one feels warm and tender sympathy or pity.—Compare Isaiah 63: 15, 16; Jeremiah 31:20.

In the Scriptures *ra·hham'* is used only once by man toward God, the psalmist saying: "I shall have affection [form of *ra·hham'*] for you, O Jehovah my strength." (Ps. 18:1) Between humans, Joseph displayed this quality when "his inward emotions [form of *ra·hham'*] were excited" toward his younger brother Benjamin and he gave way to tears. (Gen. 43:29, 30; compare 1 Kings 3:25, 26.) Those subjected to the possibility of being dealt with harshly or unfeelingly by captors (1 Ki. 8:50; Jer. 42:10-12) or by officials of superior authority (Gen. 43:14; Neh. 1:11; Dan. 1:9) desired and prayed to become objects of pity or mercy before such ones, hence, to be treated with favor, gentleness, consideration.—Contrast Isaiah 13:17, 18.

JEHOVAH'S MERCY

The term's most frequent use is with regard to Jehovah's dealings with his covenant people. God's pity (*ra·hham'*) toward these is compared with that of a woman toward the children of her womb and with a father's mercy toward his sons. (Isa. 49:15; Ps. 103:13) Since the nation of Israel frequently strayed from righteousness and came into sore straits, they often became especially in need of merciful help. If they showed a right heart attitude and turned to Jehovah, he, though having been angry with them, would express compassion, favor, goodwill. (Deut. 13:17; 30:3; Ps. 102:13; Isa. 54:7-10; 60:10) His sending his Son to be born in Israel was evidence of a coming "daybreak" of divine compassion and mercy for them.—Luke 1:50-58, 72-78.

The Greek *e'le·os* conveys some of the sense of the Hebrew *ra·hham'*. W. E. Vine's *Expository Dictionary of New Testament Words* says: "ELEOS (ἔλεος) 'is the outward manifestation of pity; it assumes need on the part of him who receives it, and resources adequate to meet the need on the part of him who shows it.'" The verb (*e·le·e'o*) generally conveys the idea of feeling "sympathy with the misery of another, and especially sympathy manifested in act." (Vol. III, pp. 60, 61) Hence, the blind, the demon-possessed, the leprous, or those whose children were afflicted, were among those who evoked *e'le·os*, the expression of mercy, pity. (Matt. 9:27; 15:22; 17:15; Mark 5:18, 19; Luke 17:12, 13) In response to the plea, "Have mercy on us," Jesus performed miracles relieving such ones. He did so, not in a routine, apathetic way, but "moved with pity" (Matt. 20:33, 34), the Gospel writer here using a form of the verb *splag·khni'zo·mai*, which literally means "to feel the bowels yearn." This latter verb expresses the *feeling* of pity, whereas *e'le·os* refers to the active *manifestation* of such pity, hence an act of mercy.

Not limited to judicial action

In English the word "mercy" quite generally conveys the idea of refraining, exercising restraint, such as in the administering of punishment, this restraint being motivated by compassion or sympathy. Thus, it frequently has a judicial flavor, as when a judge shows clemency in softening the judgment upon a wrongdoer. Since God's exercise of mercy is always in harmony with his other qualities and righteous standards, including his justice and trueness (Ps. 40:11; Hos. 2: 19), and since all men are by inheritance sinful and worthy of receiving sin's payment of death (Rom. 5: 12; compare Psalm 130:3, 4; Daniel 9:18; Titus 3:5), it is clear that the pardoning of error, or the lightening of judgment or punishment, is frequently involved in God's exercise of mercy. (Ps. 51:12; 103:3, 4; Dan. 9:9; Mic. 7:18, 19) However, it can be seen from the preceding information that the Hebrew and Greek terms (*ra·hham'; e'le·os*) are not limited to forgiveness or restraint in applying a judicial penalty. Pardon of error of itself is not the mercy generally portrayed by these terms, but, rather, such forgiveness opens the way for that mercy. In expressing mercy, God, of course, never ignores his perfect standards of justice and for this reason he has provided the ransom sacrifice through his Son Christ Jesus, making possible the forgiveness of sins with no violation of justice.—Rom. 3:25, 26.

Mercy, then, most frequently refers, not to a negative action, a holding back (as of punishment), but to a positive action, to an expression of kind consideration or pity that brings relief to those who are disadvantaged, in need of mercy.

This is well illustrated in Jesus' parable of the Samaritan who saw the traveler lying by the roadside, robbed and beaten. He showed himself "neighbor" to the man because, moved with pity, he "acted mercifully toward him," treating his wounds and caring for him. (Luke 10:29-37) No forgiveness of wrongdoing or judicial proceedings were involved.

Hence, the Scriptures show that the mercifulness of Jehovah God is not a quality that comes into play only when persons are, in effect, "on trial" before him due to having committed some particular wrong-

doing. Rather, it is a characteristic quality of God's personality, his normal way of reacting toward those in need, a facet of his love. (2 Cor. 1:3; 1 John 4:8) He is not like the false gods of the nations, unfeeling, non-compassionate gods. Instead, "Jehovah is gracious and merciful, slow to anger and great in loving-kindness. Jehovah is good to all, and his mercies are over all his works." (Ps. 145:8, 9; compare Psalm 25:8; 104:14, 15, 20-28; Matthew 5:45-48; Acts 14:15-17.) He is "rich in mercy," and the wisdom proceeding from him is "full of mercy." (Eph. 2:4; Jas. 3:17) His Son, who revealed what his Father is like (John 1:18), showed this by his own personality, speech and acts. When crowds came out to hear him, and even before seeing their reaction to what he would say, Jesus was "moved with pity [form of *splag·khni'zo·mai*]" because they were "skinned and thrown about like sheep without a shepherd."—Mark 6:34; Matt. 9:36; compare Matthew 14:14; 15:32.

Mankind's need

Obviously, mankind's basic and greatest disability comes from sin, inherited from their forefather Adam. Thus, all are in dire need, in a pitiable state. Jehovah God has acted mercifully toward mankind as a whole by providing the means for them to become free from this great disability and its consequences of sickness and death. (1 Tim. 2:3-6; Titus 3:4-7; 1 John 2:2) As a merciful God, he exercises patience because "he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:9) Jehovah is desirous of doing good toward all, prefers this (compare Isaiah 30:18, 19), finds 'no delight in the death of the wicked,' and "not out of his own heart has he afflicted or does he grieve the sons of men," as in the destruction of Judah and Jerusalem. (Ezek. 33:11; Lam. 3:31-33) It is the hardheartedness of persons, their obstinacy and refusal to respond to his graciousness and mercifulness that obliges him to take a different course toward them, causes his mercies to be "shut off" from flowing toward them.—Ps. 77:9; Jer. 13:10, 14; Isa. 13:9; Rom. 2:4-11.

Not to be presumed upon

While Jehovah has great mercy toward those who draw near to him in sincerity, he will by no means exempt from punishment those who are unrepentant and really deserving of punishment. (Ex. 34:6, 7) One cannot presume on God's mercy; he cannot sin with complete impunity or be exempted from the natural results or outworking of his wrong course of action. (Gal. 6:7, 8; compare Numbers 12:1-3, 9-15; 2 Samuel 12:9-14) Jehovah may mercifully show patience and long-suffering, giving persons the opportunity to correct their wrong course; though manifesting disapproval, he may not completely abandon them but may mercifully continue supplying them a measure of aid and direction. (Compare Nehemiah 9:18, 19, 27-31.) But if they do not respond, his patience has its limits and he withdraws his mercy and acts against them for his own name's sake.—Isa. 9:17; 63:7-10; Jer. 16:5-13, 21; compare Luke 13:6-9.

Not governed by human standards

It is not up to humans to try to establish their own standards or criteria by which God should show mercy. From his heavenly vantage point, and in harmony with his own good purpose, with his own long-range view of the future, and his ability to read human hearts, he 'shows mercy to whom he will show mercy.' (Ex. 33:19; Rom. 9:15-18; compare 2 Kings 13:23; Matthew 20:12-15.) At Romans chapter eleven the apostle discusses God's display of unparalleled wisdom and mercy in giving an opportunity of entering the heavenly kingdom to the Gentiles. The Gentiles were outside the commonwealth of God's nation, Israel, and hence previously not the recipients of the mercies resulting from covenant relationship with God, and they also lived in disobedience to God. (Compare Romans 9:24-26; Hosea 2:23.) Paul explains that Israel first had the opportunity, but that they were, for the most part, disobedient. This resulted in opening up the way for Gentiles to become part of the promised "kingdom of priests and a holy nation." (Ex. 19:5, 6) Paul concludes: "For God has shut them all up together [Jews and Gentiles] in disobedience, that he might show all of them mercy." Through Christ's ransom sacrifice, the Adamic sin working in all mankind could be removed for all those exercising faith (including Gentiles), and through his death on the torture stake the curse of the Law could also be removed from those under it (the Jews), so that *all* could receive mercy. The apostle exclaims: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are!"—Rom. 11:30-33; John 3:16; Col. 2:13, 14; Gal. 3:13.

SEEKING GOD'S MERCY

Those desirous of enjoying the flow of God's mercy must seek him, showing a right heart condition by abandoning their wrong ways and harmful thoughts (Isa. 55:6, 7); they must properly fear him and show appreciation for his righteous precepts (Ps. 103:13; 119:77, 156, 157; Luke 1:50); and if they deviate from the righteous course they have been following, they must not try to cover it over but confess it and manifest genuine contrition and heartfelt sadness. (Ps. 51:1, 17; Prov. 28:13) Another absolute essential is that they themselves must be merciful. Jesus said: "Happy are the merciful, since they will be shown mercy."—Matt. 5:7.

GIFTS OF MERCY

The Pharisees showed an unmerciful attitude toward others and were rebuked by Jesus with the words: "Go, then, and learn what this means, 'I want mercy, and not sacrifice.'" (Matt. 9:10-13; 12:1-7; compare Hosea 6:6.) He placed mercy among the weightier matters of the Law. (Matt. 23:23) As noted, while such mercy could embrace judicial clemency, such as the Pharisees might have opportunity to show, perhaps as members of the Sanhedrin, it is not limited to this. More basically it refers to active manifestation of pity or compassion, deeds of mercy.—Compare Deuteronomy 15:7-11.

This mercy might be expressed in material giving. But to count with God it must be properly motivated, not be mere 'enlightened selfishness.' (Matt. 6:1-4) Material things were among the "gifts of mercy [form of *e·le·e·mo·sy'ne*]" in which Dorcas abounded (Acts 9:36, 39), and doubtless also among those of Cornelius, whose gifts together with his prayers brought a favorable hearing with God. (Acts 10:2, 4, 31) Jesus said the failure of the Pharisees was in not giving "as gifts of mercy the things that are inside." (Luke 11:41) Thus true mercy must proceed from the heart.

Jesus and his disciples were notable especially for their merciful giving of spiritual gifts of far greater value than material things. (Compare John 6:35; Acts 3:1-8.) Members of the Christian congregation, particularly those acting as 'shepherds' therein (1 Pet. 5:1, 2), must cultivate the quality of mercy. Both in material and in spiritual ways their mercy should be exercised "with cheerfulness," never begrudgingly. (Rom. 12:8) The faith of certain members of the congregation may become weak, causing them to become spiritually ill, even to express doubts. Due to the danger of spiritual death these approach, their fellow Christians are exhorted to maintain the flow of mercy to these and aid them to avoid a destructive end. While continuing to show mercy to some whose actions have not been proper, they will be careful not to fall into temptation themselves, being conscious that they must not only love righteousness but also hate what is bad. Hence their mercy does not imply any condoning of wrong.—Jude 22, 23; compare 1 John 5:16, 17.

MERCY EXULTS TRIUMPHANTLY OVER JUDGMENT

The disciple James states: "For the one that does not practice mercy will have his judgment without mercy. Mercy exults triumphantly over judgment." (Jas. 2:13) The context shows that he is developing the thoughts expressed earlier as to true worship, including the expression of mercy in caring for those afflicted, and not showing favoritism and discriminating against the poor in favor of the rich. (Jas. 1:27; 2:1-9) His following words also indicate this, as they deal with the needs of brothers "in a naked state and lacking the food sufficient for the day." (Jas. 2:14-17) Hence, his words correspond with those of Jesus, that it is the merciful who will be shown mercy. (Matt. 5:7; compare Matthew 6:12; 18:32-35.) When brought into judgment by God those who have been merciful, showing pity, compassion, and giving active aid to those in need, will, in turn, be shown mercy by God and thus their mercy will in effect triumph against any adverse judgment that might otherwise be leveled against them. As the Proverb states: "He that is showing favor to the lowly one is lending to Jehovah, and his treatment He will repay to him." (Prov. 19:17) The point made by James is corroborated by many other texts.—Compare Job 31:16-23, 32; Psalms 37:21, 26; 112:5; Proverbs 14:21; 17:5; 21:13; 28:27; 2 Timothy 1:16, 18; Hebrews 13:16.

THE MERCY OF GOD'S HIGH PRIEST

The book of Hebrews explains why Jesus, as the High Priest far greater than the Aaronic priesthood, had to become a man, suffer and die: "Consequently he was obliged to become like his 'brothers' in all respects, that he might become a merciful and faithful high priest in things pertaining to God, in order to offer propitiatory sacrifice for the sins of the people." Having suffered under test, "he is able to come to the aid of those who are being put to the test." (Heb. 2:17, 18) Because of having the record of Jesus' life, his words and deeds, those addressing themselves to God through Jesus can do so with confidence. "For we have as high priest, not one who cannot sympathize with our weaknesses, but one who has been tested in all respects like ourselves, but without sin. Let us, therefore, approach with freeness of speech to the throne of undeserved kindness, that we may obtain mercy and find undeserved kindness for help at the right time."—Heb. 4:15, 16.

Jesus' sacrificing his own life was an outstanding act of mercy and love. In his heavenly position as High Priest, he gave evidence of his mercifulness, as in his dealings with Paul (Saul), showing him mercy due to Paul's ignorance. Paul states: "Nevertheless, the reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample of those who are going to rest their faith on him for everlasting life." (1 Tim. 1:13-16) Even as Jesus' Father, Jehovah God, showed mercy many times to Israel in saving them from their enemies, freeing them from their oppressors, and bringing them into a peaceful, prosperous state, so, too, Christians may have firm hope in the mercy to be expressed through God's Son. Hence Jude writes: "Keep yourselves in God's love, while you are waiting for the mercy of our Lord Jesus Christ with everlasting life in view." (Jude 21) God's wonderful mercy through Christ encourages true Christians not to give up in their ministry, and to carry it out in an unselfish way. —2 Cor. 4:1, 2.

MERCIFUL TREATMENT OF ANIMALS

Proverbs 12:10 says: "The righteous one is caring for the soul of his domestic animal, but the mercies of the wicked ones are cruel." Whereas the righteous person knows the needs of his animals and has a feeling for their welfare, the wicked person's mercies (or "bowels of affection") are not stirred up by these needs. According to the selfish, unfeeling principles of the world, the treatment of one's animals is based only on what benefit one might gain from them. What the wicked person would consider adequate care might actually be cruel treatment. (Contrast Genesis 33:12-14.) The righteous person's concern for his animals finds precedent in God's own care for them as part of his creation.—Compare Exodus 20:10; Deuteronomy 25:4; 22:4, 6, 7; 11:15; Psalm 104:14, 27; Jonah 4:11.

MERCY AND KINDNESS

Other words closely associated with and frequently used in connection with the terms *ra·hham'* and *e'le·os* are the Hebrew *hhe'sedh* (Ps. 25:6; 69:16; Jer. 16:5; Lam. 3:22) and the Greek *kha'ris* (1 Tim. 1:2; Heb. 4:16; 2 John 3), meaning, respectively, loving-kindness (or, loyal love) and undeserved kindness. *Hhe'sedh* differs from *ra·hham'* in that it stresses devotion or loyal loving attachment to the object of the kindness, whereas *ra·hham'* lays emphasis on the tender sympathy or pity felt. Similarly the principal difference between *kha'ris* and *e'le·os* is that *kha'ris* expresses especially the idea of a free and undeserved gift, thus emphasizing the free-heartedness and generosity of the giver, whereas *e'le·os* stresses the merciful response to the needs of those afflicted or disadvantaged. Thus, *kha'ris*, undeserved kindness, was shown by God to his own Son when he "kindly gave [*e·kha·ri'sa·to*] him the name that is above every other name." (Phil. 2:9) This kindness was not motivated by pity but by God's loving generosity. —See KINDNESS.

MERED (Me'red) [rebellion]. A son of Ezrah mentioned in the genealogy of the tribe of Judah. Mered had an Egyptian wife, Bithiah the daughter of Pharaoh, by whom Mered had sons. (1 Chron. 4:1, 17, 18) The "Jewish" wife mentioned in verse 18 may have been another wife of Mered.

MEREMOTH (Mer'e·moth) [elevations].

1. One of the head priests accompanying Zerubbabel from Babylon to Jerusalem in 537 B.C.E. (Neh. 12:1-7) A priestly paternal house of the next generation is named "Meraioth" and it is possible that Meremoth was its founder. (Neh. 12:15) The names are rather similar as written in Hebrew characters.

2. Son of Urijah and a prominent priest in the days of Ezra and Nehemiah. When Ezra and a Jewish remnant came to Jerusalem from Babylon in 468 B.C.E., Meremoth was among the priests into whose hands they "proceeded to weigh out the silver and the gold and the utensils in the house" of Jehovah. (Ezra 8: 31-34) Meremoth was a descendant of Hakkoz, some of whose descendants could not establish their genealogy. (Ezra 2:61, 62) But that the division of the family to which he belonged could verify its lineage is evident, since Meremoth shared in priestly functions. He also took part in doing repair work on Jerusalem's wall under Nehemiah's supervision. —Neh. 3:3, 4, 21.

3. A priest, or the forefather of one of those attesting by seal the "trustworthy arrangement" of Nehemiah's day.—Neh. 9:38–10:5.

4. An Israelite among the "sons of Bani" who had accepted foreign wives but sent them away "along with sons" in Ezra's day.—Ezra 10:25, 34, 36, 44.

MERES (Me'res) [worthy]. One of the seven princes whom Ahasuerus consulted when Vashti disobeyed him. —Esther 1:14; see MEMUCAN.

MERIBAH (Mer'i·bah) [quarreling, strife, contention].

1. A place in the vicinity of the Israelite wilderness encampment at Rephidim. It was there that Jehovah provided a miraculous supply of water when Moses struck the rock in Horeb with his rod. Moses then called the site "Massah" (testing, trial) and "Meribah" (quarreling, strife, contention). These names were commemorative of Israel's quarreling with Moses and its testing of God on account of the lack of water.—Ex. 17:1-7.

2. The name "Meribah" was later also given to a location near Kadesh, the reason for the name likewise being Israel's quarreling with Moses and Jehovah about the lack of water. (Num. 20:1-13) Unlike the place near Rephidim, where the Israelites encamped less than two months after coming out of Egypt (Ex. 16:1; 17:1; 19:1), this Meribah did not bear the name "Massah." The Scriptures sometimes distinguish it from the other location by referring to the "waters of Meribah" (Ps. 106:32) or the "waters of Meribah at [or, of] Kadesh." (Num. 27:14; Deut. 32:51) However, at Psalm 81:7 the reference to Jehovah's examining Israel by the "waters of Meribah" may allude to the incident at Meribah near Rephidim. —Compare Deuteronomy 33:8.

Moses and Aaron failed to sanctify Jehovah in connection with the miraculous provision of water at Meribah in the Kadesh area. Therefore they lost the privilege of entering the Promised Land. This event seems to have occurred in the fortieth year of Israel's wilderness wanderings.—Num. 20:1, 9-13, 22-28; 33:38, 39.

MERIBATH-KADESH (Mer'i·bath-ka'desh) [quarreling, strife, or contention at Kadesh]. A southern limit of Israel's territory as seen by Ezekiel in vision. (Ezek. 47:13, 19; 48:28) The name "Meribath-kadesh" alludes to Israel's quarreling with Jehovah at the "waters of Meribah" while dwelling at Kadesh.—Num. 20:1-13; see KADESH, KADESH-BARNEA; MERIBAH No. 2.

MERIB-BAAL (Mer'ib-ba'al) [contender against Baal, or, Baal contends]. Grandson of King Saul, son of Jonathan and the father of Micah. (1 Chron. 8:33, 34) This is apparently another name for Mephibosheth. Others had two names, such as Eshbaal, also called Ish-bosheth.—Compare 2 Samuel 2:8 with 1 Chronicles 8:33.

The name Merib-baal is found in two somewhat different Hebrew forms (*Me·riv' ba"al* and *Me·ri-va"al*) at 1 Chronicles 9:40. The first form is also used at 1 Chronicles 8:34 and means "contender against Baal," which compares favorably with the possible meanings of Mephibosheth, that is, "one who scatters or disperses shame," or "idol breaker." Further indicating similar identity is the fact that Mephibosheth had a boy named Mica and Merib-baal had a son named Micah. (Compare 2 Samuel 9:12 with 1 Chronicles 9:40.) The forms "Mica" and "Micah" are due merely to a slight variation in the Hebrew spelling of these names.

MERODACH (Mer'o·dach). The Hebrew form for Marduk, the most important Babylonian god. The Babylonian Kings Merodach-baladan (Isa. 39:1) and Evil-merodach (2 Ki. 25:27) were undoubtedly named after this god. With the rise of Babylon to prominence, because of King Hammurabi's making it the capital of Babylonia, Merodach likewise increased in importance. The attributes of earlier gods came to be assigned to him, and it is thought that the Babylonian priests altered the mythological accounts to make Merodach the slayer of Tiamat and the creator of the world and of man. Babylonian texts identify Marduk (Merodach) as the son of Ea (the god presiding over the watery element), the consort of Sarpanitu and the father of Nebo.

Alexander Hislop, in his book *The Two Babylons*, defines Merodach as "The great Rebel" and links him with Nimrod, saying: "There is no doubt that Nimrod *was* a rebel, and that his rebellion was celebrated in ancient myths; but his name in that character was not Nimrod, but Merodach."

The kingship over Babylon was closely associated with the image of Merodach at his temple, Esagila, for the rulers of Babylon were not installed by coronation but became kings by taking hold of the hand of Merodach. The ceremony was repeated each year at the New Year's festival. Even during the time that Assyria controlled Babylonia the kings of Assyria were required to come to the city of Babylon each year for the New Year's festival and legalize their claim to the throne by taking hold of Merodach's hand.

Jeremiah the prophet, with respect to Babylon's fall, foretold that Merodach would "become terrified." This came true in the sense that Merodach proved to be unable to preserve the dignity of the Babylonian World Power and, since the conquerors of Babylon were worshipers of other deities, his future became very uncertain, filled with foreboding.—Jer. 50:2; see BEL.

MERODACH-BALADAN (Mer'o·dach-bal'a·dan) [Marduk has given a son]. The "son of Baladan" and king of Babylon who sent letters and a gift to King Hezekiah of Judah following that king's recovery from illness. (Isa. 39:1) He is called "Berodach-baladan" at 2 Kings 20:12, but this difference is generally considered to be the result of a scribal error, or else to represent an attempt at transliterating an Akkadian consonant with a sound somewhere between that of "m" and "b."

The name of Merodach-baladan occurs in Assyrian and Babylonian cuneiform inscriptions as "Marduk-aplaiddin." He there appears as the ruler of a Chaldean district known as Bit Yakin, situated in the marshlands above the head of the Persian Gulf and S of Babylon. He claims royal descent, giving the name of King Eriba-Marduk of Babylon (considered as of the early part of the eighth century B.C.E.) as his forefather.

Tiglath-pileser III, whose rule extended into the reign of King Ahaz of Judah (761-745 B.C.E.) refers to Merodach-baladan as ruler of a Chaldean tribe rendering homage to him when the Assyrians made a campaign into Babylonia.

SENDS DELEGATION TO HEZEKIAH

Merodach-baladan is stated to have entered Babylon and proclaimed himself king at the time of the accession of Sargon II to the Assyrian throne (probably 740 B.C.E., corresponding to the fall of Samaria). Merodach-baladan had the support of the Elamites in this action and, although Sargon soon endeavored to dislodge him from Babylon, the Chaldean was able to maintain his position there for a period of about twelve years, according to the Babylonian King List. It may have been during this time that he sent his embassy to King Hezekiah, either in the fourteenth year of the Judean king (732-731 B.C.E.) or shortly thereafter. It is suggested by some, including Jewish historian Josephus, that Merodach-baladan's expressions of interest in Hezekiah's health involved more than a formality, and that his ulterior motive was to attempt to gain the support of the kingdom of Judah, along with that of Elam, in a coalition against Assyria. At any rate, Hezekiah's action in showing the royal treasure-house and his armory (2 Ki. 20:13) to

the Chaldean's messengers was roundly condemned by the prophet Isaiah as presaging eventual conquest of Judah by Babylon.—Isa. 39:2-7.

DEFEATED BY ASSYRIA

Toward the close of his rule of approximately twelve years over Babylon, Merodach-baladan saw his main support from Elam cut off by an Assyrian victory over that kingdom, and thereafter he was attacked and forced to flee from Babylon. Despite losing Babylon to the Assyrians, Merodach-baladan appears to have been able to retain his position as ruler over Bit Yakin. The Babylonian King List shows a second reign of nine months (Polyhistor says six months) by "Mardukaplaiddin" as king of Babylon during the second year after Sargon's death. This is generally accepted as referring to the same king, making a second effort to establish himself on the throne of Babylon. It is to be noted, however, that the Babylonian inscriptions in this case refer to him as "Mardukaplaiddin, a native of Habi," in contrast with "Mardukaplaiddin, [of the] dynasty of the Sea Country," in the case of the earlier reign. Some view this as implying two different individuals and hence *The Encyclopædia Britannica* (1946 ed., Vol. V, p. 655) lists them as "Merodachbaladan II" and "Merodachbaladan III." Whatever is the case, this second reign was very short, as Assyrian King Sennacherib quickly occupied Babylon and Merodach-baladan had to seek refuge in Elam, where he seems to have ended his ambitious career. Despite Merodach-baladan's failures, in later times the Chaldeans did become the dominant ethnic group in the Babylonian Empire.

MEROM, WATERS OF (Mer'om) [a height, a high place]. It was here that the confederate Canaanite forces under Jabin the king of Hazor encamped before being defeated by Joshua. Probably for the first time the Israelites faced Canaanites equipped with horses and chariots, as may be inferred from Joshua's receiving divine instructions then about burning the chariots and hamstringing the horses.—Josh. 11:1-9.

The identification of the "waters [Heb., *meh*] of Merom" is uncertain. They have long been associated with the former Lake Huleh, about ten and a half miles (17 kilometers) N of the Sea of Galilee. But many who reject that identification link the "waters of Merom" with a spring and a torrent valley (Wadi Meiron) near Meiron (about twelve miles [19 kilometers] S-SW of the Huleh Basin). Others favor a stream (Wadi 'Auba) near Jebel Marun and N of Meiron. Both of these identifications agree with the Greek *Septuagint* rendering indicating that the battle took place "in the hill country."—Josh. 11:7, *Bagster*.

If Merom was a region rather than a city, any of the aforementioned identifications or other waters in the area would fit the Bible account. One of the plains or level areas in this region could have accommodated the chariots.

MERONOTHITE (Me·ron'o·thite). A designation applied to Jehdeiah and Jadon, apparently identifying them as inhabitants of Meronoth. (1 Chron. 27:30; Neh. 3:7) Some scholars locate Meronoth at Beituniyah, less than three miles (5 kilometers) NW of the suggested site of Gibeon.

MEROZ (Me'roz). A place cursed by an angel for not coming "to the assistance of Jehovah." (Judg. 5:23) It may be that the inhabitants of Meroz did not aid Jehovah's designated commander Barak in the actual fight against the Canaanites under Sisera. (Judg. 5:5-16) Or, if Meroz lay on defeated Sisera's escape route, perhaps its inhabitants failed to detain him. (Judg. 4:17) The fact that the Bible account next relates Jael's courageous act in killing Sisera lends some support to the latter view. (Judg. 5:24-27) The angel pronouncing the curse possibly was one who fought for Israel.

Meroz's exact location is unknown. Some tentatively place it at Khirbet Marus, less than six miles (10 kilometers) S of Kedesh in Naphtali.

MESHA (Me'sha) [Heb., *Mei·sha'*, deliverance].

1. Firstborn son of "Caleb the son of Hezron" of the tribe of Judah. Mesha was the father (or founder) of Ziph.—1 Chron. 2:18, 42.

2. King of Moab in the time of Kings Jehoshaphat of Judah and Ahab, Ahaziah and Jehoram of Israel. The Moabites, under subjugation to the northern kingdom of Israel, paid King Ahab a tribute of 100,000 lambs and 100,000 unshorn male sheep, apparently of a breed noted for their quality of wool. Following Ahab's death, Mesha rebelled against Israel's King Ahaziah. But Ahaziah died after a short rule and was succeeded by his brother Jehoram, who secured an alliance with Jehoshaphat of Judah and an unidentified king of Edom, in order to bring Mesha again under subjection. Taking a difficult route S of the Dead Sea, their forces ran out of water. But Elisha the prophet gave assurance that, if ditches were dug in the dried-up torrent valley, Jehovah would fill them with water.—2 Ki. 1:1; 3:4-19.

This occurred, and the reflection of the early morning sun upon the water made it look like blood to the Moabites, possibly due to red clay in the freshly cut ditches. The illusion deceived them into thinking the allied armies of Israel, Judah and Edom had turned on one another. It was not unreasonable for them to think this, in view of the fact that they knew of the jealousy between Israel and Judah. Also, the Edomites were no lovers of the men of Judah, who were allied with Israel on this occasion.—Compare 2 Chronicles 20:10, 11, 24, 25.

Thinking their enemies had slaughtered one another, the Moabites shouted: "So now, to the spoil, O Moab!" and entered the camp of Israel, only to be put to flight. Israel followed up by destroying the Moabite cities, stopping up their springs and filling their tracts of land with stones, until they got to the city of Kir-hareseth (Kir of Moab).—2 Ki. 3:20-25.

When King Mesha found himself trapped, he took seven hundred swordsmen and tried in a counterattack to break through to the king of Edom (perhaps because he thought that there he would meet with the weakest resistance), but he was unable to do so. "Finally he took his first-born son who was going to reign in place of him and offered him up as a burnt sacrifice upon the wall."—2 Ki. 3:26, 27.

The majority of commentators agree that Mesha offered up his own son as a sacrifice to his god Chemosh. The few who think otherwise say it was a captured son of the king of Edom that was sacrificed, citing Amos 2:1 as evidence, where reference is made to Moab "burning the bones of the king of Edom for lime." Though grammatically the Hebrew will allow for such an interpretation, this latter suggestion seems contrary to other known facts. For example, it was unheard of for Moabites and Ammonites, Israel's neighbors, to offer up their enemies as sacrifices to their gods, but it was a known practice of their religion to offer their own children as burnt sacrifices to appease the anger of their gods. (Deut. 12:30, 31; Mic. 6:6, 7) It is therefore understandable why this Chemosh worshiper, Mesha, faced with imminent danger of defeat, would have resorted to such drastic measures.

THE MOABITE STONE

The "Moabite Stone" was discovered at Dhiban (Dibon) in 1868 and measures forty-four by twenty-eight by fourteen inches (112 by 71 by 36 centimeters). It is generally accredited to Mesha, and its contents are usually assigned to the period covered by the events

recorded in the third chapter of Second Kings. In this famous inscription Mesha commemorates his breaking Israel's domination, which he says lasted forty years. There are also various comments made therein about the places Mesha captured (Medeba, Ataroth, Nebo, Jahaz). In boasting of building cities and a highway, and being very religious, Mesha gives all the credit to the god Chemosh. Mesha also knew of Israel's God Jehovah, for in the eighteenth line of this document the Tetragrammaton is found. There Mesha brags: "I took thence the vessels of *Yahweh* and I dragged them before Chemosh." (*The Bible and Archæology*, Frederic Kenyon, 1940, p. 166) However, his own defeat and the sacrifice of his son are, expectedly, omitted.



The Moabite Stone

3. [Heb., *Mei·sha"*]. A son of Shaharaim by his wife Hodesh. Mesha became head of a father's house in the tribe of Benjamin.—1 Chron. 8:1, 8-10.

4. [Heb., *Me·sha"*]. One of the limits of the region inhabited by the descendants of Joktan. (Gen. 10:29, 30) The Greek *Septuagint Version* has translated the name "Mesha" as *Mas·se'*. For this reason "Mesha" is thought to be a variant spelling for "Massa," the name of an Ishmaelite whose descendants appear to have settled in N Arabia.—Gen. 25:13, 14.

MESHACH (Me'shach). The Babylonian name given by Nebuchadnezzar's chief court official to Daniel's companion Mishael. The meaning of this new name is uncertain, but is sometimes equated with "Who is what Aku is?" similar to Mishael ("Who is what God is?"). The new names given to Mishael and three other prominent captives apparently incorporated the names of Babylonian deities in place of Jehovah's name or title.—Dan. 1:7.

MAINTAINS INTEGRITY AS YOUTH

Meshach (Mishael) was carried captive from Jerusalem to Babylon in 617 B.C.E. along with Jehoiachin and others. Mishael, Azariah, Hananiah and Daniel were then put through a three-year training course by the Babylonian royalty, at the end of which they proved superior even to the king's counselors. (2 Ki. 24:1, 6, 8, 12-16; Dan. 1:1-7, 17-20) During this time these four remained firm in their devotion to God, even refusing to pollute themselves with the king's delicacies.—Dan. 1:8-16.

There are three probable reasons why they considered the king's delicacies 'polluting': (1) The Babylonians ate animals declared unclean by the Mosaic law; (2) they would not be careful to see that the animals were properly bled, some perhaps being strangled; (3) the pagans often first sacrificed the animals to their gods, considering the eating of such meat as a part of worship of these gods.—Compare 1 Corinthians 10:18-20, 28.

Later, after Daniel had been advanced to a high governmental position in the court of the king, Nebuchadnezzar, at Daniel's request, appointed Meshach, Shadrach and Abednego over the administration of the jurisdictional district of Babylon.—Dan. 2:48, 49.

REFUSES TO BOW TO IMAGE

Meshach and his two companions again came to notice because of refusing, in sight of all the other government personnel, to bow down before the great image Nebuchadnezzar had built. With full faith in Jehovah, they told Nebuchadnezzar that they would not join in serving the king's gods. As to whether their God chose to deliver them from the furnace, that made no difference; they would nonetheless maintain integrity to him rather than compromise for release. (Hebrews chapter 11 mentions those who "stayed the force of fire" and who would not "accept release by some ransom, in order that they might attain a better resurrection." [Vss. 34, 35]) For their faith Jehovah preserved them by means of his angel. In fact, on their coming out, "the smell of fire itself had not come onto them." Nebuchadnezzar, who had been so enraged that he ordered the furnace to be heated seven times more than customary before throwing the three men into it, now acknowledged their God as a deliverer. Furthermore, he commanded that anyone saying anything wrong against Meshach's God should be dismembered and his house be made a public privy.—Dan. 3:1-30.

MESHECH (Me'shech) [a drawing out, or skinning].

1. One of the sons born after the Flood to Japheth, the son of Noah. (Gen. 10:2; 1 Chron. 1:5) The name evidently extended to his descendants and the land of their settlement. The prophet Ezekiel regularly mentions Meshech along with Tubal, indicating that they were located to the N of Palestine. They are described as exporting slaves and copper to Tyre and as being warlike and as either allies or subjects of 'Gog of Magog' in his prophesied vicious campaign against "the mountains of Israel." (Ezek. 27:13; 32:26; 38:2, 3; 39:1, 2; see Gog No. 2.) Meshech is mentioned independently of Tubal at Psalm 120:5, evidently as representing an aggressive, barbarous people.

About a thousand years after the Flood Assyrian inscriptions begin to mention a people called the *Mushku* occupying an area in Asia Minor to the W of Assyria. Assyrian Emperors Tiglath-pileser I, Tukulti-Ninurta II, Ashurnasirpal II and Sargon all mention conflicts with them. The fact that the *Mushku* are frequently mentioned along with the *Tabali* (evidently the Biblical Tubal) gives reason for believing that the name *Mushku* derives from Meshech. Herodo-

tus later refers to the *Mo'skhoi* and the *Ti·ba·re·noi'* in the same manner.

Many scholars suggest that the *Mushku* are to be related with the Phrygians, who apparently dominated much of western and central Asia Minor about the close of the second millennium B.C.E. King Mita of Mushku, referred to by Assyrian Emperor Sargon, is construed as being identical with King Midas of Phrygia, described in Greek tradition as ruling in the same period.

It is generally agreed that in a later period the *Mushku* moved farther toward the N. Some suggest that the name of the *Mushku* is to be traced on to that of the later Muscovites of Russia

2. Meshech appears in the Masoretic text at 1 Chronicles 1:17 as a descendant of Shem, but the corresponding genealogy at Genesis 10:23 reads "Mash."

MESHELEMIAH (Me·shel·e·mi'ah) [Jehovah recompenses, or, friendship of Jehovah]. A Kohathite Levite and ancestral head of a division of Korahites. He "had sons and brothers, capable men, eighteen," who were assigned with him as gatekeepers of the sanctuary during King David's reorganization of the priestly and Levitical services. (1 Chron. 26:1-3, 9) He is probably identical with the Shelemiah of 1 Chronicles 26:14. His son Zechariah "was the gatekeeper of the entrance of the tent of meeting."—1 Chron. 9:21.

MESHEZABEL (Me·shez'a·bel) [God delivers].

1. A man of Judah of the family of Zerah and whose "son" Pethahiah "was at the side of the king for every matter of the people."—Neh. 11:24.

2. Father of Berechiah and ancestor of the Meshullam who did repair work on the wall of Jerusalem in Nehemiah's day.—Neh. 3:4.

3. One of the "heads of the people" (or his descendant) who attested by seal the "trustworthy arrangement" of Nehemiah's time.—Neh. 9:38; 10:1, 14, 21.

MESHILLEMITH (Me·shil'le·mith) [recompense, retribution]. A priest and descendant of Immer. (1 Chron. 9:10, 12) He is probably the same person as the Meshillemoth of Nehemiah 11:13.

MESHILLEMOTH (Me·shil'le·moth) [recompense].

1. An Ephraimite whose "son" Berechiah was one of the headmen of Ephraim who persuaded the Israelites of King Pekah's day to release the captives they had taken in a successful military campaign against Judah.—2 Chron. 28:6-8, 12-15.

2. A priest who descended from Immer and was the ancestor of certain priests residing in Jerusalem after the Jews returned from Babylonian exile. (Neh. 11:10, 13, 14) He is probably identical with the Meshillemith of 1 Chronicles 9:12.

MESHOBAB (Me·sho'bab) [brought back]. A chieftain of the tribe of Simeon who had a large household and who participated in the seizure of pasturelands from the Hamites and the Meunim near Gedor in the days of King Hezekiah of Judah.—1 Chron. 4:34-42.

MESHULLAM (Me·shul'lam [recompensed, requited].

1. A family head in the tribe of Benjamin who lived in Jerusalem; son of Elpaal.—1 Chron. 8:1, 17, 18, 28.

2. A leading Gadite resident of Bashan enrolled genealogically as a son of Abihail during the reigns of Jotham and Jeroboam II (apparently two different enrollments, for the reigns of these kings did not overlap).—1 Chron. 5:11, 13, 14, 16, 17.

3. Grandfather or ancestor of King Josiah's secretary Shaphan.—2 Ki. 22:3.

4. Father or ancestor of High Priest Hilkiah of King Josiah's reign. (1 Chron. 9:11; Neh. 11:11) Meshullam himself had perhaps acted as high priest. Some of his descendants lived in Jerusalem after the Babylonian exile. He is apparently called Shallum at 1 Chronicles 6:12, 13 and Ezra 7:2; see SHALLUM No. 7.

5. A Kohathite Levite, one of several in charge of repairing the temple under King Josiah.—2 Chron. 34:1, 8, 12.

6. A priest whose descendants (at least three generations after him) lived in Jerusalem after the exile in Babylon.—1 Chron. 9:2, 3, 10, 12.

7. A Benjamite whose son Sallu was a family head in Jerusalem after the Babylonian exile. (1 Chron. 9:3, 7, 9) Presumably the same as the Meshullam listed in Nehemiah 11:7.

8. A Benjamite family head who himself lived in Jerusalem after the exile.—1 Chron. 9:3, 7-9.

9. The first-listed son of Governor Zerubbabel; descendant of King David.—1 Chron. 3:1, 19.

10. Head of the priestly paternal house of Ezra in the days of Jeshua's successor Joiakim. (Neh. 12:12, 13) Possibly the same as Nos. 18 and/or 19.

11. Head of the paternal house of priests founded by Ginnethon; during the officiate of Joiakim. (Neh. 12:12, 16) Possibly the same as Nos. 18 and/or 19.

12. A gatekeeper in the days of Joiakim, Ezra and Nehemiah.—Neh. 12:25, 26.

13. A head one among the people assembled at the river Ahava for the trip to Jerusalem with Ezra in 468 B.C.E. Meshullam was one of several whom Ezra assigned to help gather a number of Levites and Nethinim to make the journey also. (Ezra 8:15-20) Possibly the same as Nos. 16 and/or 17, 20, 21.

14. A Levite who apparently supported Ezra's admonition to send away the foreign wives he found among the Israelites on Ezra's return to Jerusalem. However, the text may be read to mean that he opposed Ezra's proposal.—Ezra 10:10-15; see JAHZEIAH; SHABBETHAI.

15. One of the "sons" or descendants of Bani who responded favorably to Ezra's admonition by sending away their foreign wives and sons.—Ezra 10:29, 44.

16. Son of Berechiah who, under direction of Governor Nehemiah repaired two sections of Jerusalem's wall. (Neh. 3:4, 30) Meshullam also gave his daughter in marriage to Jehohanan the son of Tobiah the Ammonite, a marriage union that caused division among the restored Israelites.—Neh. 6:17-19; 4:3; see No. 13 above.

17. Co-rebuilder of the Gate of the Old City in Nehemiah's wall-repair project; son of Besodeiah. —Neh. 3:6; see No. 13.

18. One of those who stood at Ezra's left when he read from the Law to the assembled crowd in the seventh month of 455 B.C.E. Meshullam was probably a priest.—Neh. 8:2, 4; see Nos. 10 and 11.

19. A priest (or forefather of a priest) who subscribed to the covenant of faithfulness proposed by the Levites.—Neh. 9:5, 38; 10:1, 7, 8; see Nos. 10 and 11.

20. A headman of the people whose descendant, if not himself, also attested to the same contract.—Neh. 10:1, 14, 20; see No. 13.

21. Apparently a prince of Judah who marched in one of the processional groups when Jerusalem's rebuilt wall was inaugurated.—Neh. 12:32, 33; see No. 13.

MESHULLEMETH (Me·shul'le·meth) [probably the feminine form of "Meshullam," meaning "recompensed, requited"]. Daughter of "Haruz from Jotbah" who became the wife of Judean King Manasseh and the mother of King Amon.—2 Ki. 21:19, 20.

MESOPOTAMIA (Mes·o·po·ta'mi·a) [Gr., land between the rivers]. The Greek term for the stretch of land located between the Tigris and Euphrates Rivers. It apparently corresponds to the Hebrew designation of related meaning, Aram-naharaim (Ps. 60, title). In fact, the translators of the Greek *Septuagint* usually rendered "Aram-naharaim" as "Mesopotamia." —See ARAM No. 5.

The application of the term "Mesopotamia" varies both in ancient and modern usage. Basically, in a broad sense, it embraces the entire region that lies between the Tigris and the Euphrates and stretches from the Persian Gulf in the S to the mountains of Turkey and Iran in the N. This would include the alluvial plain of ancient Babylonia extending some 250 miles (402 kilometers) to the S of Baghdad. (See BABYLONIA.) In a narrower sense, however, Babylonia is excluded, only the region to the N being termed Mesopotamia. This northern region consists of a low undulating plateau having numerous enclosed basins. It is also a rocky area.

Evidence for the broad usage of the designation in the first century C.E. is found at Acts 7:2, where Stephen spoke of Abraham as residing in "Mesopotamia" while yet at Ur, a city of Babylonia. But it is not possible to establish with certainty whether the Hebrew "Aram-naharaim" likewise included Babylonia. Whenever there is a basis for determining the general geographical location mentioned in the Hebrew Scriptures, the northern area around Haran (Gen. 24:2-4, 10) or the northern mountainous region around Pethor (Deut. 23:4; compare Numbers 23:7) is included under the designation "Aram-naharaim" (Mesopotamia). Although the extent of the area under the control of Mesopotamian King Cushan-rishathaim (the oppressor of Israel in the time of Judge Othniel) is uncertain, the seat of his government may also have been in the N. (Judg. 3:8-10; see CUSHAN-RISHATHAIM.) It was probably from northern Mesopotamia that Ammonite King Hanun hired chariots and horsemen for his fight against King David. —1 Chron. 19:6, 7.

Among the Jews and proselytes present at Jerusalem for the festival of Pentecost in 33 C.E. there were inhabitants of Mesopotamia. (Acts 2:1, 2, 9) These could have included residents from the southern part of that land, namely, Babylonia. In this regard it is noteworthy that the historian Josephus reports that "great numbers" of Jews were in Babylonia in the first century B.C.E.—*Antiquities of the Jews*, Book XV, chap. II, par. 2.

MESSENGER. One bearing a message, either oral or written, or one sent on an errand. (Gen. 32:3-6; Judg. 6:34, 35; 11:12-27; 2 Sam. 5:11; 1 Ki. 19:2; 2 Ki. 19:8-14; Luke 7:18-24; 9:52) At times runners served in this capacity. (2 Chron. 30:6-10; Jer. 51:31) For more rapid communication messengers were dispatched on horses. (2 Ki. 9:17-19; Esther 8:10-14; see COURIER.) Messengers of ancient times included heralds who publicly proclaimed royal or state decrees. (Dan. 3:4-6; 5:29) Messengers might be sent to sue for peace (Isa. 33:7), to request military assistance (2 Ki. 16:7; 17:4) or to demand tribute or the surrender of a city. (1 Ki. 20:1-9; 2 Ki. 18:17-35) They were accorded freedom of passage to accomplish their mission. A mistreatment of royal messengers sent on a courtesy visit to another nation was serious enough to precipitate war.—2 Sam. 10:1-7; see AMBASSADOR.

Both the Hebrew and the Greek word for "messenger" may refer to spirit messengers or angels. (Ps. 104:4; John 1:51) Whether human or angelic messengers are meant can be determined by the context. At Isaiah 63:9, for example, Jehovah's "personal messenger" is evidently his angel, for this messenger saved the Israelites.—Compare Exodus 14:19, 20.

Besides using angelic messengers to convey information to men and women on earth and to accomplish other tasks (see ANGEL), Jehovah has repeatedly employed human messengers. His prophets and priests were his messengers to the nation of Israel. (2 Chron. 36:15, 16; Hag. 1:13; Mal. 2:7) The statements of his prophets were certain of fulfillment, for Jehovah is "the One that carries out completely the counsel of his own messengers."—Isa. 44:26.

"MESSENGER OF THE COVENANT"

In fulfillment of Malachi 3:1, John the Baptist appeared as the messenger who prepared the way before Jehovah by getting the Jews ready for the coming of God's chief representative, Jesus Christ, the "messenger of the covenant." (Matt. 11:10, 11; Mark 1:1-4; Luke 7:27, 28) As such Jesus Christ came to the temple and cleansed it. (Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46) He evidently was the messenger of the Abrahamic covenant, for it was on the basis of this covenant that the Jews were the first ones to be granted the opportunity to become Kingdom heirs. This was the covenant to which Peter appealed when calling upon the Jews to repent. It is also noteworthy that John the Baptist's father, Zechariah, referred to the Abrahamic covenant in connection with Jehovah's raising up 'a horn of salvation in the house of David,' this horn being the Messiah.—Compare Matthew 10:5-7; 15:24; 21:31; Luke 1:69-75; Acts 3:12, 19-26.

MESSIAH. From the Hebrew root verb *ma·shahh'*, meaning "to smear," and so "to anoint." Messiah (*ma·shi'ahh*) means "anointed" or "anointed one." The Greek equivalent is *Khri·stos'* or Christ.

In the Hebrew Scriptures the adjective form *ma·shi'ahh* is applied to many men. David was officially appointed to be king by being anointed with oil and so is spoken of as "anointed one" or, literally, "messiah." (2 Sam. 19:21; 22:51; 23:1; Ps. 18:50) Other kings, including Saul and Solomon, are termed "anointed one" or "the anointed of Jehovah." (1 Sam. 2:10, 35; 12:3, 5; 24:6, 10; 2 Sam. 1:14, 16; 2 Chron. 6:42; Lam. 4:20) The term is also applied to the high priest. (Lev. 4:3, 5, 16; 6:22) The patriarchs Abraham, Isaac and Jacob are called Jehovah's "anointed ones" or *mᵉshi·hhim'* (*LXX, khri·stoi'*). (1 Chron. 16:16, 22) Persian King Cyrus is termed "anointed one," in that he was appointed by God for a certain assignment.—Isa. 45:1; see ANOINTED, ANOINTING; CHRIST.

In the Christian Greek Scriptures the transliterated form *Mes·si'as* occurs in the Greek text at John 1:41, with the explanation, "which means, when translated, Christ." (See also John 4:25.) Sometimes the word *Khri·stos'* is used alone with reference to the one who is or who claims to be the Messiah or the Anointed One. (Matt. 2:4; 22:42; Mark 13:21) In most of its appearances, though, *Khri·stos'* is accompanied by the personal name Jesus, as, "Jesus Christ" or "Christ Jesus," to designate *him* as the Messiah. At times the word is used alone but specifically referring to Jesus with the understanding that Jesus is The Christ, as in the statement, "Christ died for us." —Rom. 5:8; John 17:3; 1 Cor. 1:1, 2; 16:24.

MESSIAH IN THE HEBREW SCRIPTURES

At Daniel 9:25, 26 the word *ma·shi'ahh* applies *exclusively* to the coming Messiah. (See SEVENTY WEEKS.) However, many other texts of the Hebrew Scriptures also point to this coming One, even if not exclusively so. For instance, Psalm 2:2 evidently had first application at the time when Philistine kings tried to unseat anointed King David. But a second application, to the foretold Messiah, is established by Acts 4:25-27, where the text is applied to Jesus Christ. Also, many of the men called "anointed" in various ways prefigured or pictured Jesus Christ and the work he would do, among these being David, the high priest of Israel and Moses (spoken of as Christ at Hebrews 11:23-26).

Prophecies not using "Messiah"

Numerous other Hebrew Scripture texts that do not specifically mention "Messiah" were understood by the Jews as prophecies applying to that one. Dr. A. Edersheim located 456 passages to which the "ancient Synagogue referred as Messianic," and there were 558 references in the most ancient Rabbinic writ-

ings supporting such applications. (*Life and Times of Jesus the Messiah*, Vol. 1, p. 163; Vol. 2, pp. 710-737) As an example, Genesis 49:10 prophesied that the ruling scepter would belong to the tribe of Judah and that Shiloh would come through that line. The Targum Onkelos, the Jerusalem Targum and the Midrash all recognize the expression "Shiloh" as applying to the Messiah.

The Hebrew Scriptures contain many prophecies that provide details about the Messiah's background, activities, time of appearance, treatment by others and place in God's arrangement. The various indications about the Messiah thus combined to form one grand picture that would help true worshipers to identify him. This would provide a basis for faith in him as the true Leader sent by Jehovah. Though the Jews did not recognize ahead of time all the prophecies that related to the Anointed One, the evidence in the Gospels shows that they had sufficient knowledge by which to recognize the Messiah when he did appear.

UNDERSTANDING OF MESSIANIC PROPHECIES IN THE FIRST CENTURY C.E.

The historical information available reveals a general picture of the extent of understanding about the Messiah prevalent among Jews in the first century of the Common Era. Primarily this information is gleaned from the Gospels.

King and son of David

It was commonly accepted among the Jews that the Messiah would be a king of the line of David. When the astrologers asked about "the one born king of the Jews," Herod the Great knew that they were asking about "the Christ." (Matt. 2:2-4) Jesus questioned the Pharisees as to whose descendant the Christ or Messiah would be. Though those religious leaders did not believe in Jesus, they knew that the Messiah would be David's son.—Matt. 22:41-45.

Born in Bethlehem

Micah 5:2, 4 had indicated that out of Bethlehem would come one to be "ruler in Israel" who would "be great as far as the ends of the earth." This was understood to refer to the Messiah. When Herod the Great asked the chief priests and scribes where the Messiah was to be born, they answered, "In Bethlehem of Judea," and quoted Micah 5:2. (Matt. 2:3-6) And even some of the common people knew this. —John 7:41, 42.

A prophet who would perform signs

Through Moses God had foretold the coming of a great prophet. (Deut. 18:18) In Jesus' day Jews were waiting for this one. (John 6:14) The way in which the apostle Peter used Moses' words, at Acts 3:22, 23, indicates he knew they would be accepted as Messianic in nature even by religious opposers and proves the widespread understanding of Deuteronomy 18:18. The Samaritan woman by the well also thought the Messiah would be a prophet. (John 4:19, 25, 29) People expected the Messiah to perform signs.—John 7:31.

Some variety in beliefs

It is evident that even though knowledge about the coming Messiah was common among the Jews, not all persons had the same knowledge or understanding about that one. For instance, though many knew that he would come from Bethlehem, some did not. (Matt. 2:3-6; John 7:27) Some believed The Prophet to be separate from the Christ. (John 1:20, 21; 7:40, 41) Certain prophecies about the Messiah were not understood, even by Jesus' disciples. This was particularly true about those prophecies dealing with the Messiah's rejection, suffering, death and resurrection. (Isa. 53: 3, 5, 12; Ps. 16:10; Matt. 16:21-23; 17:22, 23; Luke 24:21; John 12:34; 20:9) Yet once these things had taken place and the prophecies had been explained, his disciples and even ones who were not yet disciples began to appreciate the prophetic nature of these texts in the Hebrew Scriptures. (Luke 24:45, 46; Acts 2:5, 27, 28, 31, 36, 37; 8:30-35) Since the fact that the Messiah had to suffer and die was not recognized by most Jews, this point was stressed by early Christians when preaching to Jews.—Acts 3:18; 17:1-3; 26:21-23.

EXPECTATIONS THAT LED TO MESSIAH'S REJECTION BY THE JEWISH NATION

Luke's account indicates that many Jews were anxiously expecting the Messiah to appear at the particular time Jesus was on earth. Simeon and other Jews were "waiting for Israel's consolation" and "Jerusalem's deliverance" when the babe Jesus was brought to the temple. (Luke 2:25, 38) During the ministry of John the Baptist the people "were in expectation" about the Christ or Messiah. (Luke 3: 15) Many, though, expected the Messiah to meet their preconceived notions. The prophecies in the Hebrew Scriptures showed the Messiah as coming in two different roles. One was "humble, and riding upon an ass," whereas the other was "with the clouds of the heavens" to annihilate opposers and have all rulerships serve him. (Zech. 9:9; Dan. 7:13) The Jews failed to appreciate the fact that these prophecies related to two distinct appearances of the Messiah, these appearances occurring at widely separated times.

Jewish sources agree with Luke 2:38 that the people at that time were waiting for Jerusalem's deliverance. *The Jewish Encyclopedia* observes: "They yearned for the promised deliverer of the house of David, who would free them from the yoke of the hated foreign usurper, would put an end to the impious Roman rule, and would establish His own reign of peace." (Vol. 8, p. 508) They tried to make him an earthly king. (John 6:15) When he would not fulfill their expectations, they rejected him.

Evidently the expectation that the Messiah would be an earthly king was shared by John the Baptist and his disciples. John knew Jesus to be the Messiah and the Son of God, having seen him anointed with holy spirit and having heard God's voice of approval. John did not lack faith. (Matt. 11:11) So his question, "Are we to expect a different one?" may have meant, 'Are we to expect yet another one who will fulfill all the hopes of the Jews?' Christ in reply pointed to the works he was doing (which things had been foretold in the Hebrew Scriptures). He concluded: "And happy is he who has not stumbled over me." This answer, while implying that faith and discernment would be needed, would satisfy and comfort John, assuring him that Jesus was the One who would fulfill God's promises. (Matt. 11:3; Luke 7:18-23) Also, prior to his ascension, Jesus' disciples held the view that he would at that time deliver Israel from Gentile domination and set up the kingdom (restore the reign of the Davidic line) on earth.—Luke 24:21; Acts 1:6.

False Messiahs

After Jesus' death the Jews followed many false Messiahs, as Jesus foretold. (Matt. 24:5) "From Josephus it appears that in the first century before the destruction of the Temple [in 70 C.E.] a number of Messiahs arose promising relief from the Roman yoke, and finding ready followers." (*The Jewish Encyclopedia*, Vol. 10, p. 251) Then, in 132 C.E. Bar Kokba (Bar Koziba), one of the most prominent of the pseudo-messiahs, was hailed as Messiah-king. In crushing the revolt that he led, Roman soldiers killed thousands of Jews. While such false Messiahs illustrate that many Jews were primarily interested in a political Messiah, they also show that they properly expected a *personal* Messiah, not just a Messianic era or Messianic nation. Some believe Bar Kokba was a descendant of David, which would have aided his Messianic claim. But this claim carries no weight, for the genealogical records were destroyed in 70 C.E. Thus, later claimants to the office of Messiah could not establish proof that they were of David's family. (The Messiah therefore had to appear before 70 C.E.,

OUTSTANDING PROPHECIES CONCERNING JESUS AND THEIR FULFILLMENT

Gen. 49:10	Born of the tribe of Judah	Matt. 1:2-16; Luke 3:23-33; Heb. 7:14
Ps. 132:11; Isa. 9:7; 11:1, 10	From the family of David the son of Jesse	Matt. 1:1, 6-16; 9:27; Acts 13:22, 23; Rom. 1:3; 15:8, 12
Mic. 5:2	Born in Bethlehem	Luke 2:4-11; John 7:42
Isa. 7:14	Born of a virgin	Matt. 1:18-23; Luke 1:30-35
Jer. 31:15	Babes killed after his birth	Matt. 2:16-18
Mal. 3:1; 4:5; Isa. 40:3	Way prepared before	Matt. 3:1-3; 11:10-14; 17:10-13; Luke 1:17, 76; 3:3-6; 7:27; John 1:20-23; 3:25-28; Acts 13:24; 19:4
Hos. 11:1	Called out of Egypt	Matt. 2:15
Isa. 61:1, 2	Commissioned	Luke 4:18-21
Isa. 9:1, 2	Ministry caused people in Naphtali and Zebulun to see great light	Matt. 4:13-16
Ps. 78:2	Spoke with illustrations	Matt. 13:11-13, 31-35
Isa. 53:4	Carried our sicknesses	Matt. 8:16, 17
Isa. 53:1	Not believed in	John 12:37, 38; Rom. 10:11, 16
Ps. 69:9	Zealous for Jehovah's house	Matt. 21:12, 13; John 2:13-17
Isa. 42:1-4	As Jehovah's servant would not wrangle in streets	Matt. 12:14-21
Ps. 69:4	Hated without cause	Luke 23:13-25; John 15:24, 25
Zech. 9:9; Ps. 118:26	Entry into Jerusalem on colt of an ass; hailed as king and one coming in Jehovah's name	Matt. 21:1-9; Mark 11:7-11; Luke 19:28-38; John 12:12-15
Isa. 28:16; 53:3; Ps. 69:8; 118:22, 23	Rejected, but becomes chief cornerstone	Matt. 21:42, 45, 46; Acts 3:14; 4:11; 1 Pet. 2:7
Isa. 8:14, 15	Becomes stone of stumbling	Luke 20:17, 18; Rom. 9:31-33
Ps. 41:9; 109:8	One apostle unfaithful, betrays him	Matt. 26:47-50; John 13:18, 26-30; Acts 1:16-20
Zech. 11:12	Betrayed for thirty pieces of silver	Matt. 26:15; 27:3-10; Mark 14:10, 11
Zech. 13:7	Disciples scatter	Matt. 26:31, 56; John 16:32
Ps. 2:1, 2	Roman powers and leaders of Israel act together against anointed of Jehovah	Matt. 27:1, 2; Mark 15:1, 15; Luke 23:10-12; Acts 4:25-28
Isa. 53:8	Tried and condemned	Matt. 26:57-68; 27:1, 2, 11-26; John 18:12-14, 19-24, 28-40; 19:1-16
Ps. 27:12	Use of false witnesses	Matt. 26:59-61; Mark 14:56-59
Isa. 53:7	Silent before accusers	Matt. 27:12-14; Mark 14:61; 15:4, 5; Luke 23:9
Isa. 50:6; Mic. 5:1	Struck, spat on	Matt. 26:67; 27:26, 30; John 19:3
Ps. 22:16 (NW, 1957 ed., ftn.)	Impaled	Matt. 27:35; Mark 15:24, 25; Luke 23:33; John 19:18, 23; 20:25, 27
Ps. 22:18	Lots cast for garments	Matt. 27:35; John 19:23, 24
Isa. 53:12	Numbered with sinners	Matt. 26:55, 56; 27:38; Luke 22:37
Ps. 22:7, 8	Reviled while on stake	Matt. 27:39-43; Mark 15:29-32
Ps. 69:21	Given vinegar and gall	Matt. 27:34, 48; Mark 15:23, 36
Ps. 22:1	Forsaken to enemies by God	Matt. 27:46; Mark 15:34
Ps. 34:20; Ex. 12:46	No bones broken	John 19:33, 36
Isa. 53:5; Zech. 12:10	Pierced	Matt. 27:49; John 19:34, 37; Rev. 1:7
Isa. 53:5, 8, 11, 12	Dies sacrificial death to carry away sins and open way to righteous standing with God	Matt. 20:28; John 1:29; Rom. 3:24; 4:25; 1 Cor. 15:3; Heb. 9:12-15; 1 Pet. 2:24; 1 John 2:2
Isa. 53:9	Buried with the rich	Matt. 27:57-60; John 19:38-42
Jonah 1:17; 2:10	In grave parts of three days, then resurrected	Matt. 12:39, 40; 16:21; 17:23; 27:64; 28:1-7; Acts 10:40; 1 Cor. 15:3-8
Ps. 16:8-11 (NW, 1957 ed., ftn.)	Raised before corruption	Acts 2:25-31; 13:34-37
Ps. 2:7	Jehovah declares him His Son by spirit begetting and by resurrection	Matt. 3:16, 17; Mark 1:9-11; Luke 3:21, 22; Acts 13:33; Rom. 1:4; Heb. 1:5; 5:5

as Jesus did, in order to prove his claim as the heir of David. This shows that persons still looking for the Messiah's earthly appearance are in error.) Among such later false claimants to messiahship were Moses of Crete, who asserted he would divide the sea between Crete and Palestine, and Serenus, who misled many Jews in Spain. *The Jewish Encyclopedia* lists twenty-eight false Messiahs between 132 C.E. and 1744 C.E.

JESUS CLAIMED TO BE AND WAS ACCEPTED AS THE MESSIAH

The historical evidence found in the Gospels demonstrates that Jesus was indeed the Messiah. Persons in the first century who were in position to question the witnesses and examine the evidence accepted the historical information as authentic. They were so sure of its accuracy that they were willing to endure persecution and die in behalf of their faith based on that assured information. The historical Gospel records show that various individuals openly acknowledged that Jesus was the Christ or Messiah. (Matt. 16:16; John 1:41, 45, 49; 11:27) Jesus did not say they were incorrect, and on occasion he admitted being the Christ. (Matt. 16:17; John 4:25, 26) Sometimes Jesus would not say pointedly that he was the Messiah; at times he directed others not to publicize it. (Mark 8:29, 30; 9:9; John 10:24, 25) Since Jesus was present where people could hear him and see his works, he wanted them to believe on the solid basis of this evidence, so that their faith would be founded on their own eyewitness view of the fulfillment of the Hebrew Scriptures. (John 5:36; 10:24, 25; compare John 4:41, 42.) Now the Gospel record of what Jesus was and did has been provided along with the Hebrew Scriptures, which supplied abundant information about what he would do, so that individuals may know and believe that Jesus is indeed the Messiah. —John 20:31; see JESUS CHRIST.

METALS. Seventy-eight of the more than a hundred elements known to man are metals. Gold, silver, copper, iron, lead, and electrum have a recorded history thousands of years old. The first Biblical mention of metals is in Genesis 4:22. In physical properties metals are opaque, fusible, ductile, have a metallic luster and are usually good conductors of heat and electricity. Chemically and physically the metals have certain distinguishing characteristics. For specific information and the Scriptural occurrences, see the above-mentioned metals under their individual names; also the heading REFINE, REFINER.

METALWORKER. One who casts, hammers, carves, engraves or otherwise works with metals. (Isa. 41:7) The first "forger of every sort of tool of copper and iron" in recorded history was Tubal-cain. (Gen. 4:22) Ancient metalworkers made tools, household items, weapons, armor, musical instruments, ornaments and figurines. Besides fashioning new items, they also did repair work. (2 Chron. 24:12) Many were specialists in working such metals as gold (Neh. 3:8, 31, 32), silver (Judg. 17:4; Acts 19:24) or copper. (2 Tim. 4:14) At times they formed a kind of association or guild. (Neh. 3:31; Acts 19:24-28) Their trade called for skill in artistic design.

The Israelites may have had knowledge of metalworking prior to their entry into Egypt, or possibly acquired it there. By the time of the Exodus they had ability to fashion a molten calf and a copper serpent. (Ex. 32:4; Num. 21:9) More impressive, however, was the production of various metal items for the tabernacle service. Bezalel and his assistants were aided by Jehovah's spirit in their metalworking.—Ex. 31:2, 3; 35:30-35.

Later, when oppressed by the Philistines, the Israelites were not allowed to have their own metalworkers. This measure prevented them from making weapons. (1 Sam. 13:19-22) Doubtless for similar reasons Nebuchadnezzar took the metalworkers and other craftsmen captive the first time he assaulted Jerusalem. —2 Ki. 24:14, 16; Jer. 24:1; 29:1, 2.

METHEG-AMMAH (Meth'eg-am'mah) [bridle of the mother city]. King David took Metheg-ammah from the Philistines. (2 Sam. 8:1) Since no site by that name is known, Metheg-ammah may well be a figurative term designating one of the principal Philistine cities. The parallel passage at 1 Chronicles 18:1 says "Gath and its dependent towns." Therefore, at 2 Samuel 8:1, David's taking Metheg-ammah ("the bridle of the mother city," *AS*) may mean that David gained the "bridle" or jurisdiction over Gath, the "mother city," and thereby also control of its daughter-like dependent towns. This thought is conveyed by *An American Translation*, which reads "the control of the metropolis" instead of "Metheg-ammah."

METHUSELAH (Me·thu'se·lah) [perhaps, man of the dart]. Son of the faithful prophet Enoch; father of Lamech and grandfather of Noah. (Gen. 5:21-29; 1 Chron. 1:1-4; Jude 14, 15) A descendant of Adam through Seth, Methuselah was of the eighth human generation. (Luke 3:37, 38) He enjoyed a life-span of 969 years, the longest of Bible record, and one that has become proverbial for longevity. He died in 2370 B.C.E., the year in which the Flood began. But, the Scriptures say that Methuselah "died," not that he perished in the Deluge as a result of divine execution. —Gen. 5:27; see LIFE-SPAN.

METHUSHAEL (Me·thu'sha·el) [man of God]. A descendant of Cain through Enoch. Methushael was the son of Mehujael and the father of Lamech (not to be confused with Noah's father Lamech).—Gen. 4:17, 18.

MEUNIM (Me·u'nim) [Heb., *Me'u·nim'*]. On the basis of the name, the Meunim are considered to have been an Arabian people residing in and around Ma'an, a city about twenty miles (32 kilometers) SE of Petra.

Judean King Uzziah (829-777 B.C.E.), with Jehovah's help, successfully warred against the Meunim. (2 Chron. 26:1, 7) Perhaps at that time some of the Meunim captives were constituted temple slaves and, therefore, their descendants are later listed among the Nethinim returning from Babylonian exile.—Ezra 2:1, 2, 43, 50; Neh. 7:52; compare Psalm 68:18.

During Hezekiah's reign (745-716 B.C.E.) a band of Simeonites struck down the tent-dwelling Meunim in the vicinity of Gedor.—1 Chron. 4:24, 39-41; see AMMONIM.

MEZAHAB (Me'za·hab) [waters of gold]. Parent of Matred and ancestor (or, perhaps, ancestress) of Mehetabel, the wife of Hadar (Hadad), the last named of the kings of Edom.—Gen. 36:31, 39; 1 Chron. 1:50.

MEZOBAITE (Me·zo'ba·ite). A term alluding to the home of Jaasiel.—1 Chron. 11:47.

MEZUZAH (me·zu'zah) [doorpost]. Anglicized form of the Hebrew word used in the Bible generally to designate a doorjamb or doorpost. *Me'zu·zah'* and the plural *me'zu·zohth'* appear at Exodus 12:7, 22, 23, with reference to the sprinkling of the passover victim's blood on doorposts, and at Exodus 21:6, regarding a slave who, desiring to remain in his master's service, was brought up against the door or the "doorpost" and had his master pierce his ear through with an awl. References are also made to doorposts of the temple constructed by Solomon (1 Ki. 6:31, 33; 7:5) and of the symbolic temple Ezekiel saw in vision. —Ezek. 41:21; 45:19; 46:2.

In modern times the Anglicized term "mezuzah" is used to denote a rectangular piece of parchment containing the Hebrew text of Deuteronomy 6:4-9 and Deuteronomy 11:13-21, generally written in twenty-two lines. The parchment is rolled up and

placed in a wooden, metal or glass case that is affixed in a slanting position on the right-hand doorpost of orthodox Jewish dwellings, the upper part pointing inward and the lower part outward. The Hebrew word *Shad·day'* (meaning "Almighty") is written on the back of this parchment and is frequently visible through a glass-covered opening in the container. Sometimes the mezuzah case is artistically decorated. When pious orthodox Jews enter or leave a house they touch the mezuzah with the hand and recite the prayer, "May God keep my going out and my coming in from now on and ever more."—Compare Psalm 121:8.

The use of the mezuzah is based on a literal interpretation of the command at Deuteronomy 6:9 and 11:20.

MIBHAR (Mib'har) [perhaps, choice]. Son of Hagri and one of the mighty men of David's military forces. (1 Chron. 11:26, 38) Some have suggested that there is a discrepancy in the text at 1 Chronicles 11:38 because Bani the Gadite, not Mibhar, is mentioned in a parallel list at 2 Samuel 23:36. They hold that Mibhar is an alteration of the Hebrew for "from Zobah" and that the final words of 1 Chronicles 11:38 resulted because of reading *ben hag·ri'* (Mibhar the son of Hagri) for *ba·ni' hag·ga·dhi'* (Bani the Gadite). This remains conjectural.

MIBSAM (Mib'sam) [perhaps, perfumed].

1. One of the sons of Ishmael and founder of a family.—Gen. 25:13; 1 Chron. 1:29.
2. A descendant of Simeon.—1 Chron. 4:24, 25.

MIBZAR (Mib'zar) [fortification]. One of the shieks of Edom or Esau. The name "Mibzar" perhaps also came to apply both to his descendants and the place they settled.—Gen. 36:40, 42; 1 Chron. 1:53.

MICA (Mi'ca) [probably an abbreviated form of "Micaiah," meaning "who is like Jah (Jehovah)?"]. The English names "Mica" and "Micah" have resulted from a minor difference in the Hebrew spelling.

1. Son of Mephibosheth (Merib-baal) and grandson of King Saul's son Jonathan. Mica (also called Micah) was the father of Pithon, Melech, Tarea (Tahrea) and Ahaz.—2 Sam. 9:12; 1 Chron. 8:33-35; 9:39-41.
2. One of the Levites (or the forefather of one) attesting by seal the "trustworthy arrangement" of Nehemiah's time.—Neh. 9:38; 10:1, 9, 11.
3. A Levite descendant of Asaph and the son of Zichri (also identified as Zabdi and Zaccur). Mica was the father of Mattaniah and is also called Micah and Micaiah.—1 Chron. 9:14, 15; Neh. 11:17, 22; 12:35.

MICAH (Mi'cah) [abbreviated form of "Micaiah," meaning "who is like Jah (Jehovah)?"].

1. A man of Ephraim. In violation of the eighth of the Ten Commandments (Ex. 20:15), Micah took 1,100 silver pieces from his mother. When he confessed and returned them, she said: "I must without fail sanctify the silver to Jehovah from my hand for my son, so as to make a carved image and a molten statue; and now I shall give it back to you." She then took two hundred silver pieces to a silversmith, who made a "carved image and a molten statue" that afterward came to be in Micah's house. Micah, who had a "house of gods," made an ephod and teraphim and empowered one of his sons to act as priest for him. Although this arrangement was ostensibly to honor Jehovah, it was grossly improper, for it violated the commandment forbidding idolatry (Ex. 20:4-6) and bypassed Jehovah's tabernacle and his priesthood. (Judg. 17:1-6; Deut. 12:1-14) Later, Micah took Moses' grandson Jonathan into his home, hiring this young Levite as his priest. (Judg. 18:4, 30) Mistakenly feeling satisfied with this, Micah said: "Now I do know that Jehovah will do me good." (Judg. 17:7-13) But Jonathan was not of Aaron's lineage and thus was not even qualified for priestly service, which only added to Micah's error.—Num. 3:10.

In those days, the Danites, searching for territory in which to dwell, sent out five spies, who eventually came to Ephraim "as far as the house of Micah and got to spend the night there." While near Micah's house, they recognized Jonathan's voice, found out what he was doing there, and had him inquire of God so that they might know whether their venture would be successful. The priest told them: "Go in peace. It is before Jehovah that your way is in which you go." (Judg. 18:1-6) They subsequently spied out Laish and returned, telling their brothers about it, whereupon the five spies and six hundred Danite men girded for warfare headed for that city. En route, as they passed Micah's house, the spies told their brothers about his religious articles and suggested their acquisition. The Danites took these and also convinced the Levite that it would be better for him to be a priest to a tribe and family in Israel than just for one man. They then took him, the ephod, the teraphim and the carved image and went their way. —Judg. 18:7-21.

Shortly thereafter, Micah and a company of men pursued the Danites. Upon catching up with them and being asked what was the matter, Micah said: "My gods that I made you have taken, the priest too, and you go your way, and what do I have any more?" At that, the sons of Dan warned of possible assault if Micah continued following them and voicing protest. Seeing that the Danites were much stronger than his band, Micah returned home. (Judg. 18:22-26) The Danites thereafter struck down and burned Laish, building the city of Dan on its site. Jonathan and his sons became priests to the Danites, who "kept the carved image of Micah, which he had made, set up for themselves all the days that the house of the true God [the tabernacle] continued in Shiloh." —Judg. 18:27-31.

2. A Levite of the Kohathite family of Uzziel, of which he was head and his brother Isshiah the second when the Levitical service assignments were distributed by David.—1 Chron. 23:6, 12, 20; 24:24, 25.
3. Descendant of King Saul and son of Jonathan's son Merib-baal (Mephibosheth). He is also called Mica.—1 Chron. 8:33-35; 9:39-41; 2 Sam. 9:12.
4. A Reubenite who was the son of Shimei and father of Reaiah. His descendant Beerah was a chieftain of the tribe of Reuben and was taken into exile by Assyrian King Tilgath-pilneser (Tiglath-pileser III).—1 Chron. 5:1, 3-6; 2 Ki. 15:29.
5. Father of Abdon (Achbor). He is also called Micaiah, which is the longer form of his name. —2 Chron. 34:20; 2 Ki. 22:12.
6. A Levite and descendant of Asaph. (Neh. 11:15, 17) He is also called Mica and Micaiah.—1 Chron. 9:15; Neh. 11:22; 12:35.
7. Writer of the Bible book bearing his name and a prophet of Jehovah during the reigns of Kings Jotham, Ahaz and Hezekiah of Judah (777-716 B.C.E.). Micah was a contemporary of the prophets Hosea and Isaiah. The exact duration of his prophetic activity is uncertain. His prophesying apparently closed by the end of Hezekiah's reign, when the composition of the prophet's book was completed.—Mic. 1:1; Hos. 1:1; Isa. 1:1.

Micah was a native of the village of Moresheth, SW of Jerusalem. (Jer. 26:18) As a resident of the fertile Shephelah, the prophet was well acquainted with rural living, from which he was inspired to draw meaningful illustrations. (Mic. 2:12; 4:12, 13; 7:1, 4, 14) Micah prophesied during very turbulent times when false worship and moral corruption flourished in Israel and Judah, also when King Hezekiah instituted religious reforms. (2 Ki. 15:32–20:21; 2 Chron. chaps. 27-32) With good reason, "the word of Jehovah that occurred to Micah" warned that God would make Samaria "a heap of ruins of the field" and it was prophesied that "Zion will be plowed up

as a mere field, and Jerusalem herself will become mere heaps of ruins." (Mic. 1:1, 6; 3:12) While the devastation of Judah and Jerusalem in 607 B.C.E. occurred many years after Micah's day, he probably lived to see the foretold destruction of Samaria. —2 Ki. 25:1-21; 17:5, 6.

MICAH, BOOK OF. A prophetic book of the Hebrew Scriptures containing Jehovah's word through Micah concerning Samaria and Jerusalem. (See MICAH No. 7.) It consists of three basic sections, each beginning with the word "Hear."—Mic. 1:2; 3:1; 6:1.

Micah's prophetic words regarding Samaria's desolation must have been delivered before that city's destruction in 740 B.C.E., and evidently his oral pronouncements were committed to writing before the close of Hezekiah's reign.

Deplorable moral conditions prevailed among the people of Israel and Judah in Micah's time. The leaders oppressed the people, especially the poor. Judges, priests and prophets were out for money. Idolatry, fraud, oppression, injustices and bloodshed abounded. It was precarious to trust even confidential friends and family members.—Mic. 1:7; 2:1, 2; 3:1-3, 9-12; 6:12; 7:2-6.

The book of Micah candidly portrays the wrongs of Israel and Judah. While foretelling desolation for Samaria and Jerusalem on account of their transgressions (Mic. 1:5-9; 3:9-12), it also contains promises of the restoration and divine blessings to follow. —Mic. 4:1-8; 5:7-9; 7:15-17.

The authenticity of this book is well established. It harmonizes with the rest of the Scriptures in showing Jehovah to be a merciful and loving God, One pardoning error and passing over transgression. (Mic. 7:18-20; compare Exodus 34:6, 7; Psalm 86:5.) From earliest times the Jews accepted this book as authentic. About a century after Micah's time his words spoken during Hezekiah's reign about the desolation of Jerusalem were quoted by certain older men of Judah when making a point in defense of Jeremiah the prophet. (Jer. 26:17-19; compare Micah 3:12.) Centuries afterward the Jewish chief priests and scribes, on the basis of Micah's prophecy, confidently stated that the Christ was to be born in Bethlehem. (Matt. 2:3-6; compare Micah 5:2.) The fulfillment of prophecies respecting Samaria, Jerusalem and the Messiah or Christ stamp this book as being inspired of God. Noteworthy, too, is the fact that Jesus' words about a man's enemies being persons of his household parallel Micah 7:6.—Matt. 10: 21, 35, 36.

OUTLINE OF CONTENTS

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  B. Regathering of Israelite remnant to follow calamity (2:12, 13)
II. Transgressions of leaders to result in destruction of Jerusalem, but thereafter restoration of city and true worship to come (3:1–5:15)
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  B. Mountain of Jehovah's house to be established above other mountaintops, with nations streaming to it and learning God's ways and peace (4:1-5)
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    2. Restoration associated with ruler to come from Bethlehem who would do shepherding in the strength of Jehovah and bring deliverance from the Assyrian (5:1-6)
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    4. Land to be cleared of horses, chariots, sorceries, practicers of magic, and appendages of idolatry; vengeance to be executed on disobedient nations (5:10-15)
III. Jehovah's legal case against his people, its execution and subsequent pardoning of remnant (6:1–7:20)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 155-158.

MICAIAH (Mi·cai'ah) [who is like Jah (Jehovah)?].

1. Wife of King Rehoboam, daughter of Uriel of Gibeah and the mother of King Abijah of Judah. She is also called "Maacah."—2 Chron. 11:18, 20; 13: 1, 2.

2. Son of Imlah and a prophet of Jehovah to the northern kingdom of Israel during King Ahab's reign. (1 Ki. 22:8) While King Jehoshaphat of Judah was visiting Ahab, the Israelite king invited him to join in a military campaign against the Syrians to regain possession of Ramoth-gilead. Before accepting, Jehoshaphat asked that the word of Jehovah be sought. So Ahab summoned 400 prophets and asked them: "Shall I go against Ramoth-gilead in war, or shall I refrain?" They answered in the affirmative, saying that Jehovah would give the city into the king's hand. However, Jehoshaphat wanted more assurance, whereupon Ahab reluctantly sent for Micaiah, the prophet who had always prophesied bad for him. The dispatched messenger urged Micaiah to speak words to Ahab like those of one of the other prophets. At first Micaiah did so, but Ahab placed him under oath to speak "truth in the name of Jehovah." At that, Micaiah said: "I certainly see all the Israelites scattered on the mountains, like sheep that have no shepherd."—1 Ki. 22:1-17; 2 Chron. 18:1-16.

Micaiah then proceeded to relate his vision of Jehovah sitting on His heavenly throne and asking assembled spirit creatures: "Who will fool Ahab, that he may go up and fall at Ramoth-gilead?" One of the spirits volunteered to go and become a "deceptive spirit" in the mouth of all of Ahab's prophets. Jehovah replied: "You will fool him, and, what is more, you will come off the winner. Go out and do that way." Micaiah then told Ahab that God had put a deceptive spirit into the mouth of all his prophets, "but Jehovah himself has spoken calamity concerning you." With that the false prophet Zedekiah struck Micaiah upon the cheek and asked mockingly: "Just which way did the spirit of Jehovah pass along from me to speak with you?" Micaiah boldly replied: "Look! You are seeing which way on that day when you will enter the innermost chamber to hide yourself." Ahab then commanded that Micaiah be put in the house of detention, where the prophet would be fed with reduced allowances of bread and water until the king returned in peace. However, Ahab never returned, because during the battle at Ramoth-gilead "there was a man that bent the bow in his innocence," the arrow struck the Israelite king, and he gradually died. Micaiah's final words to Ahab had been: "If you return at all in peace, Jehovah has not spoken with me." The king's death proved that Micaiah was indeed Jehovah's prophet.—1 Ki. 22:18-37; 2 Chron. 18:17-34.

3. One of the princes King Jehoshaphat sent throughout Judah as teachers, along with Levites and priests. They had "the book of Jehovah's law" with them as they taught the people in all the cities of Judah.—2 Chron. 17:7-9.

4. Father of the Achbor (Abdon) who was sent, along with others, by King Josiah to inquire of Jehovah concerning the words of the newly found book of the law. He is also called Micah.—2 Ki. 22:12, 13; 2 Chron. 34:20, 21.

5. "Son of Gemariah the son of Shaphan." He was present in the dining room of his father, Gemariah, when Baruch publicly read there the roll containing

Jehovah's words through Jeremiah against Israel, Judah and all the nations. After hearing this message, Micaiah reported what he heard to King Jehoiakim's secretary and princes.—Jer. 36:2, 9-13.

6. Ancestor of the priest Zechariah, the latter being among those with trumpets at the inaugural ceremony of Jerusalem's rebuilt wall. He is also called Mica. —Neh. 11:22; 12:31, 35.

7. A priest among those with trumpets who played in one of the two "thanksgiving choirs" participating in the inaugural march for Jerusalem's rebuilt wall in Nehemiah's day.—Neh. 12:40, 41.

MICHAEL (Mi'cha·el) [Who is like God?].

1. The only holy angel other than Gabriel named in the Bible, and the only one called "archangel." (Jude 9) The first occurrence of the name is in the tenth chapter of Daniel, where Michael is described as "one of the foremost princes" that came to the aid of a lesser angel who was opposed by the "prince of the royal realm of Persia." Michael was called "the prince of [Daniel's] people," "the great prince who is standing in behalf of the sons of [Daniel's] people." (Dan. 10:13, 20, 21; 12:1) This points to Michael as the angel who led the Israelites through the wilderness. (Ex. 23:20, 21, 23; 32:34; 33:2) Lending support to this conclusion is the fact that "Michael the archangel had a difference with the Devil and was disputing about Moses' body."—Jude 9.

Scriptural evidence indicates that the name Michael applied to God's Son before he left heaven to become Jesus Christ and also after his return. Michael is the only one said to be the "archangel," meaning "chief angel" or "principal angel." The term occurs in the Bible only in the singular. This seems to imply that there is but one whom God has designated chief or head of the angelic host. At 1 Thessalonians 4:16 the voice of the resurrected Lord Jesus Christ is described as being that of an archangel, suggesting that he is, in fact, himself the archangel. This text depicts him as descending from heaven with a "commanding call." It is only logical, therefore, that the voice expressing this commanding call be described by a word that would not diminish or detract from the great authority that Christ Jesus now has as King of kings and Lord of lords. (Matt. 28:18; Rev. 17:14) If the designation "archangel" applied, not to Jesus Christ, but to other angels, then the reference to an "archangel's voice" would not be appropriate. In that case it would be describing a voice of lesser authority than that of the Son of God.

There are also other correspondencies establishing that Michael is actually the Son of God. Daniel, after making the first reference to Michael (10:13), recorded a long-range prophecy reaching down to "the time of the end" (11:40), and then stated: "And during that time Michael will stand up" (12:1), that is, will take up power or begin to reign as king. (Compare Daniel 8:22, 23; 11:2, 3, 7, 20, 21.) This implies that a period of being seated preceded his standing up as king. In agreement therewith Hebrews 10:12, 13 says regarding Christ Jesus: "This man offered one sacrifice for sins perpetually and sat down at the right hand of God, from then on awaiting until his enemies should be placed as a stool for his feet." Michael's standing up was to lead to a "time of distress such as has not been made to occur since there came to be a nation until that time."—Dan. 12:1.

The book of Revelation (12:7, 10, 12) mentions Michael in connection with the establishment of God's kingdom and links this event with trouble for the earth: "And war broke out in heaven: Michael and his angels battled with the dragon, and the dragon and its angels battled. And I heard a loud voice in heaven say: 'Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ, because the accuser of our brothers has been hurled down, . . . On this account be glad, you heavens and you who reside in them! Woe for the earth and for the sea.'" Jesus Christ is later depicted as leading the heavenly armies in war against the nations of the earth. (Rev. 19:11-16) This would mean a period of distress for them, which would logically be included in the "time of distress" to follow Michael's standing up. (Dan. 12:1) Since the Son of God is to fight the nations, it is only reasonable that he was the one who with his angels earlier battled against the superhuman dragon, Satan the Devil, and his angels.

In his prehuman existence Jesus was called "the Word." (John 1:1) He also had the personal name Michael. By retaining the name Jesus after his resurrection (Acts 9:5), the "Word" shows that he is identical with the Son of God on earth. His resuming his heavenly name Michael and his title (or, name) "The Word of God" (Rev. 19:13) ties him in with his prehuman existence. The very name Michael, asking as it does, "Who is like God?", points to the fact that Jehovah God is without like or equal and that Michael his archangel is his great Champion or Vindicator.

2. The father of chieftain Sethur of the tribe of Asher who was one of the twelve sent to spy out Canaan.—Num. 13:2, 13.

3. Forefather of Asaph; of the family of Gershom, the son of Levi.—1 Chron. 6:39, 40, 43.

4. One of the heads of the tribe of Issachar; of the family of Tola.—1 Chron. 7:1-3.

5. A chieftain of the tribe of Manasseh who deserted to David at Ziklag.—1 Chron. 12:20.

6. The father of Omri, the head of a paternal house of Issachar during David's reign.—1 Chron. 27:18.

7. One of the sons of King Jehoshaphat of Judah who, together with his brothers, received costly gifts and fortified cities from their father. However, when his older brother Jehoram became king, Jehoram killed all his six younger brothers, including Michael. —2 Chron. 21:1-4.

8. A Gadite and descendant of Buz; an ancestor of No. 9 below, at least five generations removed. —1 Chron. 5:11, 13, 14.

9. A Gadite, and first of seven sons of Abihail, a descendant of No. 8 above and a head of a house of Gilead enrolled genealogically during the days of Israelite King Jeroboam (II) and of Judean King Jotham.—1 Chron. 5:11-17.

10. A Benjamite; descendant of Shaharaim by his wife Hushim through Elpaal and Beriah.—1 Chron. 8:1, 8, 11-13, 16.

11. Father of the Zebadiah who went up to Jerusalem from Babylon with Ezra in 468 B.C.E.—Ezra 8:1, 8.

MICHAL (Mi'chal) [perhaps, who is like God?]. King Saul's younger daughter who became the wife of David. Saul had offered his older daughter Merab to David as a wife, but gave her to another man. Michal, however, "was in love with David," and Saul offered her to David if he could produce the foreskins of a hundred Philistines, Saul thinking that David would meet death in attempting to kill that many enemy warriors. David accepted the challenge, presented Saul with two hundred Philistine foreskins, and was given Michal as a wife. But, thereafter, "Saul felt still more fear because of David" and became his lasting foe. (1 Sam. 14:49; 18:17-29) Later, when Saul's hatred for David reached a peak, Michal helped David escape the king's wrath. During David's long absence, Saul gave her in marriage to Palti the son of Laish from Gallim.—1 Sam. 19:11-17; 25:44.

When Abner later sought to conclude a covenant with David, David refused to see him unless he brought Michal with him. David, by messenger, presented his demand to Saul's son Ish-bosheth, and Michal was taken from her husband Paltiel (Palti) and returned to David.—2 Sam. 3:12-16.

PUNISHED FOR DISRESPECT TO DAVID

When David as king had the ark of the covenant brought to Jerusalem and displayed his joy for Je-

hovah's worship by dancing exuberantly, "being girded with an ephod of linen," Michal observed him from a window and "began to despise him in her heart." Upon David's return to his household, Michal expressed her feelings sarcastically, revealing a lack of appreciation of the kind of zeal David had displayed for Jehovah's worship and indicating that she felt he had acted in an undignified manner. David then rebuked her and also evidently penalized her by having no further sexual relations with her, so that she died childless.—2 Sam. 6:14-23.

REARS HER SISTER'S CHILDREN

The account at 2 Samuel 21:8 speaks of "the five sons of Michal the daughter of Saul whom she bore to Adriel," these being among the members of Saul's household David gave to the Gibeonites in atonement for Saul's attempt to annihilate them. (2 Sam. 21:1-10) The apparent conflict between 2 Samuel 21:8 and 2 Samuel 6:23, which shows that Michal died childless, may be resolved by the view taken by some commentators, namely, that these children were the five sons of Michal's sister Merab and that Michal raised them following the early death of their mother.—See MERAB.

MICHMAS(H) (Mich'mas[h]) [possibly, hidden]. A site identified with modern Mukhmas on a hill about two thousand feet (600 meters) above sea level and some seven miles (11 kilometers) NE of Jerusalem. It lies N of the Wadi Suweinit, considered to be the "ravine pass of Michmash." (1 Sam. 13:23) Joined by other wadies from the SW and NW, Wadi Suweinit extends from the mountainous region of Ephraim to the Jordan Valley.

Doubtless preparing to free Israel from Philistine control, King Saul selected a force of 3,000 men. Of these, 2,000 encamped with him at Michmash and in the mountainous region of Bethel, and the others took their position with his son Jonathan at Gibeah. Later, at nearby Geba ("Gibeah," *Vg*), Jonathan struck down the Philistine "garrison." In retaliation the Philistines rallied a great army, including chariots and horsemen, and apparently forced Saul to retreat from Michmash to Gilgal. Hard pressed by the Philistines, many Israelites hid themselves in caves and hollows; others sought refuge E of the Jordan. This dispersal of the Israelite warriors in the face of the Philistine threat was later presented by Saul as his reason for failing to wait obediently on Samuel to offer sacrifice. Rebuked by Samuel for his presumptuous act, Saul, with a reduced force of about 600 men, thereafter came to Jonathan at Geba. (1 Sam. 13:1-16) If 1 Samuel 14:2 preserves the original text, Saul evidently transferred his camp to Migron near Gibeah.

JONATHAN INITIATES ROUT OF PHILISTINES

Meanwhile three bands of Philistine pillagers would go out from their camp at Michmash, and an outpost of the Philistines would sally forth to the "ravine pass of Michmash." (1 Sam. 13:16-23) To end this menace, Jonathan decided to cross the ravine pass, which (if Wadi Suweinit) forms a deep gorge with nearly vertical cliffs to the E of Jeba (Geba?). Two prominent spherical-shaped hills with steep rocky sides rise at a point where the Wadi Suweinit makes a sharp bend. These may be the 'toothlike crags' Bozez and Seneh, their toothlike edges having perhaps been rounded by the erosive forces of some thirty centuries. (1 Sam. 14:1-7) For a stranger to have made his way through the maze of mounds, knolls and sharp rocks in the wadi would have been next to impossible. But Jonathan, reared in Benjamite territory, apparently knew it well. While his father's camp was at Michmash and his own at Geba, Jonathan doubtless had repeated opportunities for getting better acquainted with the terrain.

Jonathan and his armor-bearer made their way toward Michmash and then exposed themselves to the view of the Philistine outpost. Catching sight of them, the Philistines called out: "Come on up to us, and we will let you know a thing!" Thereafter, on his hands and feet, Jonathan, followed by his armor-bearer, ascended the steep passage to the Philistine outpost. As a team they struck down some twenty Philistines within a distance of about half the measure of land that a span of bulls can plow in a day. —1 Sam. 14:8, 11-14; compare *NW*, 1955 ed., ftn. on vs. 14.

A divinely sent earthquake, the effects of which were noted by Saul's watchmen, threw the Philistine camp into turmoil. By the time Saul and his men came on the scene, many of the Philistines had slaughtered one another in confusion and the rest had taken to flight. Saul's army, probably now equipped with Philistine weapons found at the site, pursued the fleeing enemy forces. Joined by Israelites who had gone into hiding and those who had sided with the Philistines, "they kept striking down the Philistines from Michmash to Aijalon."—1 Sam. 14:15-23, 31.

According to 1 Samuel 13:5, the Philistine forces at Michmash included 30,000 war chariots. This number is far greater than that involved in several other military expeditions (compare Judges 4:13; 2 Chronicles 12:2, 3; 14:9), and it is hard to imagine how so many war chariots could have been used in mountainous terrain. For this reason 30,000 is generally viewed as a scribal error. The Syriac and the Lagardian edition of the *Septuagint* read 3,000, and numerous Bible translations follow this rendering. (*AT*, *JB*, *Mo*) However, even lower figures have been suggested.

LATER EVENTS

The prophecy of Isaiah mentions Michmash as the place where the conquering Assyrian would 'deposit his articles.' (Isa. 10:24, 28) After the Israelite return from Babylonian exile in 537 B.C.E., Michmas(h) was apparently reoccupied by Benjamites. —Ezra 2:1, 2, 27; Neh. 7:31; 11:31.

MICHMETHATH (Mich·me'thath) [possibly, hiding place]. A site on the boundary between Ephraim and Manasseh. It is often identified with Khirbet Juleijil, less than two miles (3 kilometers) SE of the suggested site of ancient Shechem. This agrees with the Biblical statement that Michmethath was "in front of Shechem."—Josh. 16:5, 6; 17:7.

MICHRI (Mich'ri) [possibly, purchase price]. A Benjamite and ancestor of Elah who resided in Jerusalem after the Babylonian exile.—1 Chron. 9:1-3, 7, 8.

MIDDIN (Mid'din) [perhaps, extensions]. A place in the Judean wilderness. (Josh. 15:20, 61) Middin is perhaps to be identified with Khirbet Abu Tabaq situated in the low-lying plain called el-Buqe'ah (the valley of Achor?) near the northwestern end of the Dead Sea.

MIDIAN (Mid'i·an) [place of judgment], **MIDIANITES** (Mid'i·an·ites).

1. One of Abraham's sons by his concubine Keturah; the father of Ephah, Epher, Hanoch, Abida and Eldaah. (Gen. 25:1, 2, 4; 1 Chron. 1:32, 33) Before his death, Abraham gave presents to Midian and the other sons of his concubines and then sent them to the land of the East.—Gen. 25:5, 6.

2. The descendants of Abraham's son Midian are collectively designated as "Midian" and "Midianites." (Num. 31:2, 3) At times the Bible seemingly refers to them as Ishmaelites. (Compare Genesis 37:25, 27, 28, 36; 39:1; Judges 8:22, 24.) This may imply that the descendants of Abraham through his sons Ishmael and Midian were much alike in their way of life, and there may have been a further amalgamation through intermarriage among the two peoples. It also appears that at least some of the Kenites were known as Midianites. Since the Kenites are already mentioned as a people before Midian's birth, this

may mean that Moses' Kenite brother-in-law Hobab was a Midianite merely from a geographical standpoint.—Gen. 15:18, 19; Num. 10:29; Judg. 1:16; 4:11; see KENITE.

Being descendants of Abraham, the Midianites likely spoke a language that closely resembled Hebrew. Gideon, for instance, apparently had no difficulty in understanding the Midianites. (Judg. 7:13-15; 8:18, 19) There is also a possibility, however, that Gideon learned the tongue of the Midianites, Israel having been under their domination for seven years. —Judg. 6:1.

Primarily the Midianites were nomadic tent dwellers. (Judg. 6:5, 6; Hab. 3:7) But in Moses' day they are also reported as residing in cities. (Num. 31:9, 10) At that time they were quite prosperous, having asses and animals of the flock and the herd numbering into the tens of thousands. (Num. 31:32-34) Their riches included gold ornaments having a total weight of more than 512 pounds troy (191 kilograms).—Num. 31:50-52.

Apparently both men and women adorned themselves with gold ornaments, including nose rings and earrings. Midianite kings were arrayed in "garments of wool dyed reddish purple," and even their camels had necklaces, evidently with moon-shaped ornaments attached.—Num. 31:50; Judg. 8:21, 26.

Doubtless the Midianites acquired much of their wealth through trade and plunder. (Compare Genesis 37:28; Judges 6:5, 6.) As early as the time of Joseph, caravans of Midianite merchants traveled to Egypt. It was to such a caravan bound for Egypt and carrying aromatic resins that Joseph was sold by his half brothers.—Gen. 37:25, 28.

Probably sometime before Israel's entry into the Promised Land Edomite King Hadad (son of Bedad) gained the victory over the Midianites in the field of Moab.—Gen. 36:35; 1 Chron. 1:46.

CAUSE ISRAEL TO SIN

Later, the Midianites manifested hostility toward the Israelites. They cooperated with the Moabites in hiring the prophet Balaam to curse Israel. (Num. 22:4-7) When this failed, the Midianites and Moabites, at Balaam's advice, cunningly used their women to induce thousands of Israelite males to become involved in sexual immorality and idolatry in connection with Baal of Peor. (Num. 25:1-9, 14-18; 31:15, 16; 1 Cor. 10:8; Rev. 2:14) Thereafter the Israelites, in obedience to divine command, took vengeance upon Midian. The Midianite cities and walled camps in the area were consigned to the fire. Thousands of domestic animals and many gold articles were taken as spoils. With the exception of the virgins, all, including the five kings of Midian, Evi, Rekem, Zur, Hur and Reba, were put to death.—Num. chap. 31.

Less than three centuries later the Midianites had recovered from this blow sufficiently to be able to oppress the Israelites for seven years. (Compare Judges 6:1; 11:25, 26.) Along with the Amalekites and "Easterners," these tent-dwelling nomads, with their livestock and innumerable camels, penetrated Israel's land all the way to Gaza, plundering the domestic animals of the Israelites and also consuming their harvests.—Judg. 6:2-6.

CRUSHING DEFEAT BY GIDEON

Finally, when Israel called to Jehovah for aid, he raised up Gideon to deliver them. (Judg. 6:7-16) The rout that Jehovah effected by means of him was so complete that there is no record of any further harassment from the Midianites. (Judg. 8:28) Their princes Oreb and Zeeb were slain, as were their kings Zebah and Zalmuna. (Judg. 7:25; 8:5, 21; see GIDEON.) Centuries later the victory over Midian was still alluded to when illustrating the smashing of enemy power. —Isa. 9:4; 10:24-26; see also Psalm 83:9-11.

In contrast with the earlier enmity of the Midianites, a restoration prophecy pointed to the time when "young male camels of Midian and of Ephah" would bring gifts to Zion.—Isa. 60:5, 6, 11-14.

3. The territory occupied by the Midianites was known as "Midian" or the "land of Midian." (1 Ki. 11:18; Hab. 3:7) It is generally agreed that the descendants of Midian established themselves mainly in the NW part of Arabia just E of the Gulf of Aqabah. But the extent of their landholdings is uncertain and must have varied in the course of their history. During Moses' lifetime many Midianites were apparently living near Moabite territory and in the vicinity of the region controlled by Amorite King Sihon.—Num. 22:4; 31:8-12; Josh. 13:21.

Moses himself spent about forty years in the land of Midian. There he married Zipporah, one of the seven daughters of Jethro the priest of Midian. (See JETHRO.) By her he had two sons, Gershom and Eliezer. Moses' work as a shepherd for his father-in-law took him to the mountainous area around Horeb, suggesting that he resided in the vicinity of the Gulf of Aqabah. However, whether the region around Horeb was then a part of the "land of Midian" cannot be determined.—Ex. 2:15-22; 3:1; 4:18-20; 18:1-4; Acts 7:29, 30.

Seemingly territory near Paran and to the E of Edom was also a part of Midian. It was there that certain royal servants and the son of the king of Edom sought refuge when the Edomites were completely subjugated by the Israelites during David's reign.—1 Ki. 11:14-18.

MIDWIFE. A woman who assists in the birth of a baby. (See BIRTH.) She helps the mother during the ordeal of labor, and once the child is born she severs its navel cord, washes the infant, and, in ancient times, rubbed it with salt and swaddled it with cloth bands.—Ezek. 16:4.

Close friends or relatives and older women in the community sometimes served in this capacity, but because of the special knowledge, skill and experience necessary, particularly when the delivery was difficult, midwifery was pursued as a profession by a few. In the case of Benjamin's birth, when "it was going hard with [Rachel] in making the delivery," the midwife was able to assure Rachel that she would have the son, though Rachel herself died. (Gen. 35:16-19) During the complicated delivery of Tamar's twins, Perez and Zerah, the midwife was alert to identify the one she expected to be the firstborn. She quickly tied a scarlet piece on the extended hand of Zerah. However, the hand was drawn in and his brother emerged first, causing a perineal rupture of the mother.—Gen. 38:27-30.

Midwives among the Israelites during their slavery in Egypt found themselves in a very critical and dangerous position. Pharaoh summoned two of them by name, Shiphrah and Puah, and commanded them to put to death every Hebrew male baby as soon as it was born. Probably these two women served as heads of the profession and were responsible to pass the orders of the king on to their associates. However, "the midwives feared the true God, and they did not do as the king of Egypt had spoken to them, but they would preserve the male children alive." For this they were called to account by Pharaoh, who demanded: "Why is it you have done this thing?" Feigning that the matter was beyond their control, they insisted that the Hebrew women were "lively" and gave birth 'before the midwife could come in to them.' (Ex. 1:15-19) Because these midwives feared Jehovah and refused to practice infanticide God blessed and rewarded them with families of their own.—Ex. 1:20, 21.

MIGDAL-EL (Mig'dal-el) [tower of God]. A fortified city in the territory of Naphtali. (Josh. 19:32, 35, 38) One possible identification that has been suggested for Migdal-el is Mujeidil. This site is on a hill about ten and a half miles (17 kilometers) E-SE of Tyre.

MIGDAL-GAD (Mig'dal-gad) [tower of good fortune]. A Judean city in the Shephelah. (Josh. 15:20, 33, 37) It is perhaps to be identified with Khirbet el-Mejdeleh, about thirteen miles (21 kilometers) W of Hebron.

MIGDOL (Mig'dol) [tower].

1. An Egyptian site used as a reference point in describing the location of Israel's last encampment at Pihahiroth before crossing the Red Sea. They were to encamp "before Pihahiroth between Migdol and the sea in view of Baal-zephon." (Ex. 14:2; Num. 33:5-8) Scholars generally hold that Migdol is likely an Egyptian pronunciation for the Hebrew *migh·dal'* meaning "tower," and that it doubtless refers to a military post or watchtower on the Egyptian border. However, there is evidence that there were several such Migdols along the Egyptian border; even today there are three different villages bearing the name Mashtul, the present form of Migdol in Egyptian (of Coptic derivation). (See also No. 2 below.) Though one of the Tell el-Amarna letters mentions a certain Ma-ag-da-li', it gives no indication of its location. Since the location of the other sites, Pihahiroth and Baal-zephon, are not presently known, the location of Migdol remains uncertain. Some geographers consider it as likely to have been a site on the height of Jebel Ataka overlooking the northern end of the Gulf of Suez. Though no evidence is known today connecting such site with the name Migdol, it would obviously be a strategic location for a watchtower or frontier post.

2. The Migdol mentioned by the prophets Jeremiah and Ezekiel some 900 years after the Exodus. While it may be the same as that considered above, most commentators believe that a second Egyptian Migdol is involved.

The prophet Ezekiel foretold a devastation due to come upon Egypt, evidently from Babylon, striking it "from Migdol to Syene and to the boundary of Ethiopia." (Ezek. 29:10; 30:6) Since Syene is in the extreme S of ancient Egypt, it appears that this Migdol was in the extreme N, thus giving rise to a description similar to the familiar phrase "from Dan down to Beer-sheba" used with reference to Palestine. (Judg. 20:1) After Jerusalem's fall in 607 B.C.E., Jewish refugees settled in Migdol, Tahpanhes, Noph (Memphis), and in the land of Pathros. But Migdol and other places were to witness the 'devouring sword' of Babylon's King Nebuchadnezzar.—Jer. 44:1; 46:13, 14.

This Migdol is usually identified with a fortress described in Egyptian hieroglyphic texts as guarding the NE approaches of the country. An ancient itinerary of the Common Era refers to a site called "Magdolo" near Pelusium, which latter place lay on the Mediterranean coast at what might be called the "entrance" into Egypt for those coming from Philistia. Though there is no certainty, geographers generally place this frontier-fortress called Migdol at Tell el-Her, some seven miles (c. 11 kilometers) S of Pelusium.

MIGRON (Mig'ron) [possibly, precipitous]. A location "at the outskirts of Gibeah" where King Saul was encamped when Jonathan and his armor-bearer killed about twenty men from the Philistine outpost near Michmash. (1 Sam. 13:16, 23; 14:1, 2, 13-16) Tell Miriam, situated over half a mile (.8 kilometer) S-SW of Mukhmas (Michmash), is often presented as a possible identification, but the identification is not at all conclusive.

At Isaiah 10:28 Migron is foretold to be one of the cities through which the Assyrians would pass on their way toward Jerusalem. Its being mentioned after Ai (Aiath) and before Michmash appears to locate Migron N, not S, of Michmash. Therefore, a second Migron (Makrun to the NW of Michmash) has been suggested. However, if the Migron of Saul's day was still in existence, it seems unlikely that there would be another town by the same name less than two miles (3 kilometers) away. So the prophecy may simply be listing cities to be affected by the Assyrian invasion and that without regard for the order or geographic position of one city in relation to another. (Isa. 10:24, 28-32) Thus the Migron of Isaiah 10:28 may be the same as the one mentioned at 1 Samuel 14:2.

MIJAMIN (Mij'a·min) [from the right hand].

1. Descendant of Aaron selected by lot to head the sixth division of priestly service in King David's day. —1 Chron. 24:1, 3, 5, 9.

2. One of the heads of the priests who returned from Babylon with Zerubbabel. (Neh. 12:1, 5, 7) He may have founded the paternal house of Miniamin mentioned at Nehemiah 12:17 (where the name of the head of that house appears to have been an inadvertent scribal omission in the Hebrew text).

3. One of the "sons of Parosh" who sent away foreign "wives along with sons" as Ezra counseled. —Ezra 10:25, 44.

4. A priest (or possibly the ancestor of a priest) listed among those attesting by seal the "trustworthy arrangement" of Nehemiah's time. (Neh. 9:38; 10:1, 7, 8) He seems to be identical with the Miniamin of Nehemiah 12:41.

"Mijamin" and "Miniamin" seem to be variations of one name. The letter *nun* (n) appears in the Hebrew name from which the English "Miniamin" is transliterated, but it has probably been assimilated in the Hebrew form that is rendered "Mijamin."

MIKLOTH (Mik'loth) [perhaps, rods].

1. Father of Shimeah (Shimeam) and descendant of the Benjamite Jeiel of Gibeon.—1 Chron. 8:1, 29-32; 9:35-38.

2. Leader appointed for the king's service during the second month in the division commanded by Dodai the Ahohite.—1 Chron. 27:1, 4.

MIKNEIAH (Mik·ne'iah) [possession of Jehovah]. One of the Levites who played harps while the Ark was transported from the house of Obed-edom to Jerusalem.—1 Chron. 15:17, 18, 21.

MIKTAM (Mik'tam) [perhaps, psalm of expiation]. A Hebrew word of obscure meaning and uncertain etymology contained in the superscriptions of six psalms ascribed to David. (Ps. 16, 56-60) Various attempts have been made to define the Hebrew term *mikh·tam'*. Lexicographers Koehler and Baumgartner indicate that *mikh·tam'* may be akin to the Akkadian *katamu*, meaning "cover," and give "psalm of expiation" as a possible definition. (*Lexicon in Veteris Testamenti Libros*, p. 523) Hence, "miktam" may designate a song or psalm intended to cover or atone for sin, guilt or uncleanness. Atonement seems to be implied because David's *mikh·tam'* psalms contain lamentations to an extent, though they also reflect gratitude for Jehovah's aid and confidence in him. The "writing" King Hezekiah composed "when he got sick and revived from his sickness" was possibly also a miktam.—Isa. 38:9-20.

MILALAI (Mil'a·lai) [eloquent]. A Levite musician who marched in one of the inaugural processions on Jerusalem's rebuilt wall in Nehemiah's day.—Neh. 12:31, 36.

MILCAH (Mil'cah) [counsel].

1. Daughter of Abraham's (Abram's) brother Haran, wife of his brother Nahor (her uncle) and the sister of Lot. (Gen. 11:27, 29) Bethuel, one of Milcah's eight children, became father to Rebekah.—Gen. 22:20-23; 24:15, 24, 47.

2. One of Zelophehad's five daughters given an inheritance in the territory of Manasseh after their father's death.—Num. 26:33; 27:1-4; 36:10-12; Josh. 17:3, 4.

MILCOM (Mil'com) [their king]. Evidently the same as Molech, god of the Ammonites. It was to Milcom and other deities that King Solomon, when deviating from true worship toward the close of his reign, built high places.—1 Ki. 11:4, 5, 7, 33; 2 Ki. 23:13; see MOLECH.

MILDEW. Generally, any of numerous plant diseases caused by fungi. The ruining of crops by mildew was one of the calamities experienced by unfaithful Israel. (Deut. 28:22; 1 Ki. 8:37-39; 2 Chron. 6:28-30; Amos 4:9; Hag. 2:17) It has been suggested that the mildew of the Bible may be grain rust (*Puccinia graminis*). This serious parasitic disease deprives plants of needed nourishment and water and thus can cause the kernels of grain to dry up. Small rust-colored spots appear on the stems and leaves of attacked cereal plants.

MILDNESS. *A New Testament Word Book*, by William Barclay, says of the Greek noun *pra·y'tes:* "In classical Greek . . . of things it means 'gentle'. It is used, for instance of a gentle breeze or a gentle voice. Of persons it means 'mild' or 'gracious'." On the adjective *pra·ys'* the same work comments: "There is gentleness in *praus* but behind the gentleness there is the strength of steel, . . . it is not a spineless gentleness, a sentimental fondness, a passive quietism." W. E. Vine, in *An Expository Dictionary of New Testament Words*, remarks: "PRAUTES . . . consists not in a person's outward behaviour only; nor yet in his relations to his fellow-men; as little in his mere natural disposition. Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word *tapeinophrosune* [humility], and follows directly upon it."

The word *pra·y'tes* is variously translated in Bible versions as "meekness," "mildness," and "gentleness." (*AV, AS, NW*) However, as expressed in Barclay's work quoted in the foregoing, *pra·y'tes* goes somewhat deeper than gentleness, and, when used of persons, means mild, gracious.

Although Jehovah is one who will not tolerate sin and badness, he has lovingly provided the way of approach to himself through the ransom sacrifice and priestly services of Jesus Christ. Jehovah's worshipers and servants can therefore seek his face without any feeling of morbid fear and dread. (Heb. 4:16; 10:19-22; 1 John 4:17, 18) Jesus represented Jehovah God so perfectly that he could say: "He that has seen me has seen the Father also." He also said: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (John 14:9; Matt. 11:28-30) Accordingly, Jehovah God is fully approachable by those who love him, and generates mildness, great confidence and strength in those appealing to him.

A TRAIT OF STRENGTH

Mildness of temper or of spirit is not an attribute of one weak in character. Jesus Christ said: "I am mild-tempered and lowly in heart." (Matt. 11:29; 2 Cor. 10:1) Yet Jesus had the full power of his Father backing him, and he was firm for what is right, using great freeness of speech and action when such was called for.—Matt. 23:13-39; compare 21:5.

The mild-tempered person is such because he has faith and a source of strength. He is not easily unbalanced or caused to lose his good sense. Lack of mildness of temper is the result of insecurity, frustration, lack of faith and hope, and even desperation. Such a person is described by the proverb: "As a city broken through, without a wall, is the man that has no restraint for his spirit." (Prov. 25:28) He is open and vulnerable to the invasion of any and all improper thoughts, which may motivate him to improper actions.

A FRUIT OF THE SPIRIT

Mildness is a fruit of God's holy spirit, his active force. (Gal. 5:22, 23) God is therefore the Source of mildness, and one must apply to him for his spirit and must cultivate this fruit of the spirit to have genuine mildness of temper. Hence, it is not acquired by the exercise of sheer willpower, but results from drawing close to God.

Lack of mildness results in undue excitability, harshness, lack of self-control and in fights. On the other hand, the Christian is counseled to preserve unity and peace by "lowliness of mind and mildness."—Eph. 4:1-3.

"Mildness," in the Bible, is frequently coupled with "spirit," as, for example, "mildness of spirit," or "mild spirit." Genuine mildness is, accordingly, something that is more than an outward, transitory or occasional quality, but a part of one's makeup or temperament. The apostle Peter points out this fact when he says: "And do not let your adornment be that of the external braiding of the hair and of the putting on of gold ornaments or the wearing of outer garments, but let it be the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God."—1 Pet. 3:3, 4.

The apostle Paul writes: "Clothe yourselves with . . . mildness," which, superficially read, might seem to indicate that it is somewhat of a veneer for mere outward appearance, but in the same context he admonishes: "Clothe yourselves with the new personality, which through accurate knowledge is being made new according to the image of the One who created it." (Col. 3:10, 12; Eph. 4:22-24) This shows that mildness is indeed a personality trait, primarily one not naturally inherited, but a trait gained as a fruit of God's spirit through accurate knowledge and application thereof.

ESSENTIAL FOR THOSE HAVING OVERSIGHT

In his letter of instructions to young Timothy on proper care of the congregation, Paul commanded him as to handling difficult matters, saying: "A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps God may give them repentance." (2 Tim. 2:24, 25) Here we see a similarity between mildness and long-suffering, in that the individual realizes why he has to deal with the difficulty, that God has permitted it, and that as an overseer he must handle it in the best interests of the individual(s) involved. He must put up with the difficulty until it is settled, without getting overwrought.

Titus, another overseer, residing in Crete, was likewise counseled to remind his Christian brothers "to be reasonable, exhibiting all mildness toward all men." To impress upon Titus the need for mildness, Paul calls attention to the unsurpassed love and mercy of God as manifested through his Son, calling for a forsaking of the old ways of maliciousness and hatred and following the new way leading to everlasting life. —Titus 3:1-7.

Again, Paul addresses those who are spiritually mature ones in the congregation, outlining the responsibility upon them: "Even though a man takes some false step before he is aware of it, you who have spiritual qualifications try to restore such a man in a spirit of mildness, as you each keep an eye on yourself, for fear you also may be tempted." (Gal. 6:1) They should keep in mind how God has dealt with them. Doing so, they should not give the erring man a harsh reprimand, but should try to restore him in a spirit of mildness. This will prove to be far more effective and beneficial to all concerned.

ALLAYS ANGER

Mildness will accomplish results when dealing with a difficult situation or an angry person, breaking down

difficulty, whereas harshness would magnify the bad situation. The proverb says: "An answer, when mild, turns away rage, but a word causing pain makes anger to come up." (Prov. 15:1) Mildness can have great force. "By patience a commander is induced, and a mild tongue itself can break a bone."—Prov. 25:15.

ESSENTIAL WHEN UNDER DISCIPLINE

Another fine principle involving mildness or calmness is set forth by Solomon. It concerns the tendency we may have to show a rebellious spirit when corrected or chastised by one in authority. We may get so indignant as to leave our place of proper submission. But Solomon warns: "If the spirit of a ruler should mount up against you, do not leave your own place, for calmness itself allays great sins." (Eccl. 10:4; compare Titus 3:2.) The proper attitude of calmness and mildness under discipline not only avoids further anger from the authority, but enables us to improve our personality through keeping our temper and our proper place and applying the discipline.

This is especially true when the ruler is Jehovah God and when discipline comes through those set in authority by him. (Heb. 12:7-11; 13:17) It also applies in our relationship to those permitted by God to wield worldly governing authority. (Rom. 13:1-7) Even when such a ruler may make a harsh demand of the Christian as to the reason for the hope he has, the Christian, while firmly putting obedience to God first, should answer "with a mild temper and deep respect." —1 Pet. 3:15.

MILE [Gr., *mi'li·on*]. A measure of distance. (Matt. 5:41) In the Scriptures the measure in question is probably the Roman mile (5,000 Roman feet; 4,860 English feet; 1,481 meters). At Luke 24:13; John 6:19; 11:18 the word *mi'li·on* does not appear in the Greek text, but the distance figures are given in terms of stadia (1 Roman stadium = 1/8 Roman mile or 625 Roman feet; 607 English feet, 185 meters). In the *New World Translation* the stadia figures at Luke 24:13; John 6:19; 11:18 have been converted to Roman miles. For example, "sixty stadia" is given as "seven and a half miles" (about 7 English miles or 11 kilometers).—Luke 24:13.

MILETUS (Mi·le'tus). A city on the W coast of Asia Minor that is now in ruins. It lies near the mouth of the Maeander (Menderes) River and anciently had four harbors. By the seventh century B.C.E. the Ionians seem to have made Miletus a prosperous commercial center having numerous colonies on the Black Sea and in Egypt. The woolen goods of Miletus became widely known. Indicative of this is the fact that at Ezekiel 27:18 the *Septuagint Version* lists "wool from Miletus" as an item of Tyre's trade. Miletus was also the home of famous philosophers such as Thales (640?-546 B.C.E.), regarded as the founder of Greek geometry, astronomy and philosophy. In the fifth century B.C.E. the Persians captured and destroyed Miletus for having shared in revolt. Later (in 334 B.C.E.), the rebuilt city fell to Alexander the Great. During Hellenic and Roman times Miletus witnessed considerable architectural activity. An impressive ruin from this period is a large theater built in an open field.

As time passed, the city declined in importance. This is attributed to the silting up of its harbor facilities by the Maeander River. Ancient Miletus seems to have been situated on a promontory extending from the S side of the Latmian Gulf. But today the ruins of the city lie about five miles (8 kilometers) inland, and what was once the Latmian Gulf is a lake.

PAUL VISITS

It was to Miletus that the apostle Paul came, probably in 56 C.E. Because of wanting to get to Jerusalem by Pentecost if at all possible and not wishing to spend time unnecessarily in Asia Minor, Paul, apparently at Assos, decided to take a vessel that bypassed Ephesus. But he did not neglect the needs of the congregation there. From Miletus, doubtless by means of a messenger, Paul sent for the older men of the Ephesus congregation (about 30 miles [48 kilometers] away). The additional time it took for word to reach them and for them to come to Miletus (perhaps a minimum of three days) apparently was less than might have been involved had Paul gone to Ephesus. Possibly this was because the available ship(s) from Assos putting into port at Ephesus made more breaks in the voyage than did the one(s) stopping at Miletus. Or, circumstances in Ephesus itself might have delayed Paul had he stopped there.—Acts 20:14-17.

In speaking to the older men of the Ephesus congregation, Paul reviewed his own ministry among them, admonished them to pay attention to themselves and to the flock, alerted them to the danger of "oppressive wolves" entering the congregation, and encouraged them to stay awake and to keep in mind his example. Having been told that they would see him no more, these overseers gave way to considerable weeping, "fell upon Paul's neck and tenderly kissed him," and then conducted him to the boat.—Acts 20:18-38.

At an unspecified time after his first imprisonment in Rome, Paul seems to have returned to Miletus. Trophimus, who had earlier accompanied him from Miletus to Jerusalem, became ill, necessitating Paul's leaving him behind.—Compare Acts 20:4; 21:29; 2 Timothy 4:20.

MILITARY COMMANDER. The Greek word *khi·li'ar·khos* (chiliarch) means "commander of 1,000 soldiers." With the exception of its use in Revelation, it refers to a Roman military tribune. There were six tribunes in each Roman legion. The legion, however, was not divided into six different commands; rather, each tribune commanded the whole legion one-sixth of the time. For each two-month period, two tribunes served on alternate days.—See ARMY (Roman).

Such a military commander was vested with great authority. He nominated and assigned centurions. He presided at courts-martial and could order capital punishment. He had a body of attendants serving as aides, relaying orders, and so forth. His rank was recognized by his dress: a purple stripe on his toga and a gold ring of distinction. At one time these tribunes were elected by the people; later the Senate and other civil or military personnel were primarily responsible for their appointment. Normally ten years' infantry duty or five years in the cavalry were required. Augustus allowed sons of senators to begin their careers as tribunes. Tiberius reserved the right of appointment to himself.

At the celebration of Herod's birthday these commanders were among the honored guests entertained by the dancer Salome. In the presence of such men of rank Herod felt compelled to keep his oath, and so ordered John the Baptist beheaded. (Mark 6:21-26) A military commander (chiliarch) accompanied the soldiers who arrested Jesus.—John 18:12.

In 56 C.E. Claudius Lysias was the military commander of the Jerusalem garrison and the one who rescued Paul both from the street mob and from the rioting Sanhedrin and the one who wrote a letter of explanation to Governor Felix when Paul was secretly slipped down to Caesarea. (Acts 21:30–24:22) Military commanders were present in numbers when Paul appeared before Agrippa. (Acts 25:23) "Military commanders" are among those against whom God's judgments are executed in John's vision, in the book of Revelation.—Rev. 6:15; 19:18.

MILK. The product of female mammals for nourishment of their young, and used as a food by mankind in general. (Gen. 18:8; Judg. 4:19; 5:25) The Hebrew word rendered milk usually means "fresh milk," and is generally distinguished from curds, cheese and butter. (Deut. 32:14; 2 Sam. 17:29; Job 10:10; Prov.

27:27) No distinction is made, however, between milk of cows, sheep and goats. (Ezek. 25:4; 1 Cor. 9:7) Sour or curdled milk was often mixed with honey and was regarded as a refreshing drink. David took "ten portions of milk" ("cheese," *Vg*) to the "chief of the thousand" when taking food to his brothers in the army camp. These portions may have been in the form of fresh-milk cheese. *Rotherham* says "ten slices of soft cheese."—1 Sam. 17:17, 18.

BOILING A KID IN ITS MOTHER'S MILK

Boiling "a kid in its mother's milk" was a violation of the Mosaic law. (Deut. 14:21) Twice this prohibition is mentioned in connection with the festival of the firstfruits held around the beginning of June. (Ex. 23:19; 34:26) Many commentators therefore believe that the law was given because the Canaanites and other peoples observed an idolatrous ritual at this time of the year. A publication by a professor of Hebrew in the seventeenth century, Dr. Ralph Cudworth (who based his conclusions on an ancient Karaite commentary), is quoted as follows: "It was a custom of the ancient heathens, when they had gathered in all their fruits, to take a kid and boil it in the milk of its dam; and then, in a magical way, to go about and besprinkle with it all their trees and fields, gardens and orchards; thinking by this means to make them fruitful, that they might bring forth more abundantly in the following year." (*Clarke's Commentary*, Vol. I, pp. 421, 422; M'Clintock & Strong's *Cyclopædia*, Vol. VI, p. 257) It is also noteworthy that one of the ancient Ras Shamra texts refers to cooking a kid in milk in connection with certain pagan offerings, perhaps the firstfruits of the harvest.

IN PROPHECY

Regarding Immanuel it was foretold: "Due to the abundance of the producing milk, he will eat butter; because butter and honey are what everyone left remaining in the midst of the land will eat." This circumstance was to result from the devastation of Judah by the Assyrians. On account of this devastation, formerly cultivated land would become choked with weeds. Therefore those left remaining in the land would have to subsist to a considerable degree on dairy products and wild honey. There being ample pasturage, the animals that had been preserved alive would produce an abundance of milk for the greatly reduced population.—Isa. 7:20-25; compare 37:30-33.

ILLUSTRATIVE USE

Often milk is referred to in a figurative or an illustrative way. (Gen. 49:12; Song of Sol. 5:12; Lam. 4:7) Resources of nations and people are called milk. (Isa. 60:16) The Promised Land is repeatedly described as "flowing with milk and honey," denoting abundance, fruitfulness and prosperity due to Jehovah's blessing. (Ex. 3:8; Deut. 6:3; Josh. 5:6; Jer. 11:5; Ezek. 20:6; Joel 3:18) The shepherd of the Song of Solomon spoke of his beloved Shulammite as having honey and milk under her tongue, evidently meaning that her tongue gave expression to pleasant words. —Song of Sol. 4:11.

Since milk promotes physical growth to maturity, elementary Christian doctrine is likened to "milk" for spiritual babes, which will strengthen them to grow to the point of being able to assimilate "solid food," the deeper spiritual truths. (1 Cor. 3:2; Heb. 5:12-14) The apostle Peter, speaking to mature Christians, says: "As newborn infants, form a longing for the unadulterated milk belonging to the word." For what purpose? That they might keep on growing, not merely to maturity, but "to *salvation*," that is, making their calling and choosing sure for themselves. (1 Pet. 2:2; 2 Pet. 1:10) At Isaiah 55:1, God calls on spiritually thirsty ones to buy this growth-promoting spiritual "milk," which, through his undeserved kindness, they can obtain "without money and without price."

MILL. A simple apparatus generally consisting of two circular stones (one placed atop the other), between which various edible threshed grains are ground into flour. It was possible to pound grain with a pestle in a mortar, rub it on a stone slab with a stone, or grind it with a hand mill, the method employed in most ancient Palestinian homes. Such devices were used from early patriarchal times, for Abraham's wife Sarah made round cakes from "fine flour." (Gen. 18:6) In the wilderness, the Israelites ground the divinely provided manna "in hand mills or pounded it in a mortar."—Num. 11:7, 8.

Bread was generally baked every day and usually each family possessed its own hand mill. The grinding of grain into flour was ordinarily a daily activity of the women in the household. (Matt. 24:41; Job 31:10; Ex. 11:5; Isa. 47:1, 2) They rose early in the morning to prepare the flour needed for the day's bread. The sound of hand mills is referred to in the Bible as a symbol of normal peaceful conditions. Conversely, abandonment and desolation were indicated when "the sound of the hand mill" was absent.—Jer. 25:10, 11; Rev. 18:21, 22; compare Ecclesiastes 12:3, 4.

Like its modern counterpart in the Middle East, the common hand mill of ancient times consisted of two round stones, the upper grindstone made to fit and revolve on the lower one. (Deut. 24:6; Job 41:24) Today, the heavy lower (or nether) stone is usually made of basalt and is often about eighteen inches (c. 45.7 centimeters) in diameter and two to four inches (c. 5 to 10.2 centimeters) thick. A peg fitted into the center of the lower stone serves as a pivot for the upper stone. The grinding surface of the stationary lower stone is convex, allowing the pulverized grain to drift out to the mill's perimeter. The concave lower surface of the upper millstone (the rider) matches the top of the lower stone. A funnel-like hole in the center of the upper stone accommodates the peg and also serves as a place to put the grain into the mill. Toward the outer edge of the upper stone there is a hole into which a wooden stick is inserted, this serving as a handle for the upper grindstone.



Women working at hand mill

Two women generally operated this kind of hand mill. (Luke 17:35) They sat facing each other, each placing one hand on the handle to turn the upper stone. With her free hand, one woman fed unground grain in small amounts into the filler hole of the upper stone, while the other gathered the flour as it emerged from the rim of the mill and fell to the tray or the cloth spread beneath the mill.

Since bread was usually baked daily and grain was ground into flour frequently, God's law given to Israel mercifully forbade the seizing of a person's hand

mill or its upper grindstone as a pledge. A family's daily bread depended upon the hand mill. Hence, to seize it or its upper grindstone meant seizing "a soul" or "means of life."—Deut. 24:6; compare *NW*, 1953 ed., ftn.

Larger mills are also mentioned in the Scriptures. Jesus Christ referred to a "millstone such as is turned by an ass" (Matt. 18:6), which may have been similar to the one that blind Samson was forced to turn for the Philistines when "he came to be a grinder in the prison house."—Judg. 16:21.

During Abimelech's attack on the town of Thebez "a certain woman pitched an upper millstone upon Abimelech's head and broke his skull in pieces." (Judg. 9:50, 53; 2 Sam. 11:21) In Revelation the sudden and final destruction of Babylon the Great is likened to the hurling of "a stone like a great millstone" into the sea.—Rev. 18:21.

MILLET. This translates the Hebrew word *do'hhan*, generally understood to refer to common millet, if not also including other related or similar grasses such as sorghum. Common millet is distinguished by its broad leaves and bristly, extensively branched panicles or clusters of seeds. The stalks of the plant are commonly fed to livestock, and its tiny seeds, of which there are many in each panicle, are still used in the Near East for making bread, usually in combination with other cereals. (Ezek. 4:9) At Isaiah 28:25, the Hebrew term *soh·rah'* may also denote millet.

MILLO (Mil'lo) [filling]. The "house of Millo" ("Beth-millo," *AT, JB, RS*) may have been a fortress or citadel and was perhaps the same as the "tower of Shechem." Apparently the men of the "house of Millo" shared in making Abimelech king. The prophetic words of Gideon's son Jotham pointed to disaster for the "house of Millo" at the hands of Abimelech. This was fulfilled when Abimelech set the vault of the house of El-berith on fire and all those who had sought refuge there perished.—Judg. 9:6, 20, 46-49.

MILLSTONE. See MILL.

MINA (mi'na). A unit both of weight and of monetary value. (1 Ki. 10:17; Ezra 2:69; Neh. 7:71) According to the Hebrew text of Ezekiel 45:12, one mina (maneh) equals sixty shekels. The *Septuagint* (Alexandrine manuscript) rendering of the scripture, though, assigns a value of fifty shekels to the mina. (See *RS, Mo.*) Other Biblical evidence likewise points to a mina consisting of fifty shekels. Exodus 38:25, 26 indicates that there were 3,000 shekels to the talent (603,550 x ½ shekel = 301,775 shekels, stated in the text to amount to 100 talents and 1,775 shekels). Since 3,000 is divisible by fifty or by sixty, this suggests that the talent was a multiple of the mina and the mina a multiple of the shekel (1 talent = either 50 or 60 minas, depending on whether a mina consisted of 60 or 50 shekels). The fact that values stated in terms of shekels are more often multiples of fifty than of sixty lends weight to the conclusion that the mina was fifty shekels.—Gen. 23:15; Ex. 30:24; 38:29; Num. 31:52; 1 Sam. 17:5.

There is also archaeological testimony for a mina of fifty shekels. An uninscribed weight of about 12.2 pounds troy (4,565 grams) found at Tell Beit Mirsim, if divided into eight minas of fifty shekels, would yield a shekel of 11.41 grams. This value basically corresponds to that of the average of some forty-five inscribed shekel weights found in Palestine. Therefore, in this publication the mina is calculated at fifty shekels or one-sixtieth of a talent, that is, 1.525 pounds troy (570 grams). Accordingly, in modern values, the silver mina would equal $23.73, and the gold mina, $644.35.

There is also a possibility that, as in the case of the cubit, two values were assigned to the mina, one perhaps for a royal mina (compare 2 Samuel 14:26) and the other for a common mina.—Compare Ezekiel 40:5.

The mina (*mna*) of the Christian Greek Scriptures (Luke 19:13-25) is reckoned at 100 drachmas, this being the value derived from ancient Greek writers. On this basis, the mina (silver) of that period would be worth $14.094 in modern values. This was a considerable sum in the first century C.E., amounting to about a fourth of the wages earned annually by an agricultural worker.

MIND. In some translations of the Christian Greek Scriptures this word is rendered from several related Greek words expressing the attributes of the mind, as, thinking faculties, mental perception, intelligence, reason, thought, mental state, and mental inclination, disposition or powers. Though, at times, in various translations, "mind" is used, in the same instances other translations employ the above descriptive and specific terms. In the Hebrew text, the words for "remember" and "remembrance" may be translated in certain places by such expressions as "keep in mind" and "be mindful." In the Hebrew Scriptures, "mind" appears in some versions as a rendering of the Hebrew words which are, literally and properly, "heart," "soul" and "spirit."

"BE MADE NEW IN THE FORCE ACTUATING YOUR MIND"

The inclination of the mind of imperfect man is naturally toward wrong thinking. The Bible terms it the "fleshly frame of mind." (Col. 2:18) Christians are reminded that formerly they were enemies of God because their minds had been on the works that were wicked.—Col. 1:21.

The mind of the "physical" (literally, "soulical") man, as distinguished from the "spiritual" man, is inclined in the direction of materialistic things. The force that actuates his mind has been formed in him by the things he has been taught and has experienced. When a matter is presented to him, this force pushes or inclines his mind in a materialistic direction. Christians are commanded, therefore, to "be made new in the force [spirit] actuating your mind." (Eph. 4:23) By a study of God's Word of truth and by the operation of God's spirit, this actuating force can be changed so that the mental attitude is inclined in a right direction. Then, when a matter is presented to the person, the mind will be inclined by this force toward a proper spiritual course. (1 Cor. 2:13, 15) In this process the heart also comes into play as approving and motivating the mind in receiving the right information, and in working together with the mind to achieve the getting of the new force or spirit and in *making the mind over*. (Rom. 12:2) A person doing this can come to have "the mind of Christ," who was at all times actuated by the proper force, his mental inclination always being spiritual. —1 Cor. 2:16; Rom. 15:5; see HEART.

So mere knowledge or intellectual power is not enough to bring one into God's favor. These things themselves will not make the mind over in the direction of God's will. Jehovah says: "I will make the wisdom of the wise men perish, and the intelligence of the intellectual men I will shove aside." (1 Cor. 1:19) It requires the help of God's spirit to get true understanding (Prov. 4:5-7; 1 Cor. 2:11), wisdom and good sense. (Eph. 1:8, 9) The process must involve both the mind and the heart if one is to become a mature servant of God.

THE 'LAW OF THE MIND'

The apostle Paul calls that which directs the operation of this renewed mind the *law of the mind*. It controls the new mind according to the "law of God," and the new mind delights in this law. But "sin's law" operating in fallen flesh fights against the 'law of the mind,' so that there is a constant conflict within the Christian. Can he be victorious? Yes, "thanks to God through Jesus Christ our Lord!" God's undeserved

kindness provides, on the basis of Christ's ransom sacrifice, forgiveness for the sins of the flesh and, additionally, the help of holy spirit. The Christian is in a situation different from that of the non-Christian, as Paul sums it up: "So, then, with my mind I myself am a slave to God's law, but with my flesh to sin's law."—Rom. 7:21-25; Gal. 5:16, 17.

How does the mind win out in the battle? The apostle illuminates the matter further, saying: "Those who are in accord with the flesh set their minds on the things of the flesh, but those in accord with the spirit on the things of the spirit. For the minding of the flesh means death, but the minding of the spirit means life and peace; because the minding of the flesh means enmity with God, for it [fallen, imperfect flesh] is not under subjection to the law of God, nor, in fact, can it be. . . . If, now, the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ Jesus from the dead will also make your mortal bodies alive through his spirit that resides in you."—Rom. 8:5-11.

THE "MIND" OF THE SPIRIT

At Romans 8:26, 27, Paul shows that, when God's servants are praying, they may not always know exactly what they should pray for as they need to. But God knows that they desire his will to be done. He also knows what his servants need. God has in the past caused many inspired prayers to be recorded in his Word, expressing his will or mind for them. He therefore accepts these inspired prayers as being what his people should like to ask and pray for, and, accordingly, he fulfills them. God knows the right-hearted ones and also knows the meaning of the things that he caused his spirit to speak through the Bible writers. He knows what the "meaning ['mind,' *AV*] of the spirit is" when the spirit thus "pleads" or intercedes for them.

LOVING WITH THE MIND

Jehovah foretold the making of a new covenant under which the holy spirit would work to write his laws in the minds and hearts of his people. (Heb. 8:10; 10:16) In this way they are able to fulfill that upon which the whole Law and the Prophets hung, namely, to 'love Jehovah your God with your whole heart and with your whole soul and with your whole mind, and your neighbor as yourself.' (Matt. 22:37-40; Luke 10:27, 28) One must exercise love with his whole heart (primarily related to motivation and affection), his whole soul (his life and entire being) and his *whole mind*. This latter phrase means that God's servants not only love with feelings, emotions and strength, but they must also exercise their minds vigorously to take in knowledge of God and Christ (John 17:3), must understand (Mark 12:33; Eph. 3:18), and must apply their minds to serve God and his purposes and share in declaring the good news. They are counseled to 'keep their minds fixed on the things above' (Col. 3:2), to 'brace up their minds for activity' and to 'keep their senses completely.' (1 Pet. 1:13) The apostle Peter saw the importance of 'arousing their clear thinking faculties' to keep in mind the things learned. (2 Pet. 3:1, 2) They must 'keep close in mind the presence of the day of Jehovah.'—2 Pet. 3:11, 12.

When speaking of miraculous gifts of the spirit as exercised in the early Christian congregation, Paul emphasized the need to use the mind. He said that if he were to pray in a tongue that he could not translate, his mind would be unfruitful. Again, if he were to sing praises in the same manner, how would it help the hearer who did not understand the tongue? Consequently, he said that he would rather speak five words with his mind, in order to instruct others, than ten thousand words in a tongue. He then urged his brothers to become full grown in powers of understanding.—1 Cor. 14:13-20.

CHRISTIAN UNITY OF MIND

Jehovah's servants are commanded to be "fitly united in the *same mind* and in the *same line of thought*." (1 Cor. 1:10; Phil. 2:2; 1 Pet. 3:8) This means, of course, being united where the interests of pure worship are involved—the important things—not in individual tastes or in minor matters that will be resolved as maturity is reached. (Rom. 14:2-6, 17) They are to be "of the same mind in the Lord" (Phil. 4:2), not to be quarreling, but to "think in agreement." —2 Cor. 13:11.

THE MIND OF GOD AND OF CHRIST

Christians are to strive to know God better, to the extent that he reveals his mind on matters. (Rom. 11:33, 34) And they are to have the mental attitude of obedience and humility of Jesus Christ; then they will have "the mind of Christ." (1 Cor. 2:15, 16) Paul encourages his fellow Christians to forget the things behind and stretch forward to the things ahead. (Phil. 3:13-15) Peter likewise counsels: "Since Christ suffered in the flesh, you too arm yourselves with the same mental disposition."—1 Pet. 4:1.

DULLNESS OR CORRUPTNESS OF MIND

The Israelites at Mount Sinai, because of not having hearts fully turned to Jehovah, were *dull in mental perception*, as were those who continued under the Law after God, through Jesus, had abolished it. (2 Cor. 3:13, 14) They did not see that Jesus was the One pointed to by the Law. (Col. 2:17) As to men who did not approve of holding God in accurate knowledge but who worshiped created things, "God gave them up to a disapproved mental state"; they are *in darkness mentally*, doing all manner of unprofitable and unfitting things. (Rom. 1:28; Eph. 4:17, 18) Corrupt-minded men resisted the truth even in Moses' time, and later such men fought true Christianity, some even claiming to be Christians, yet trying to divide and disrupt congregations. (2 Tim. 3:8; Phil. 3:18, 19; 1 Tim. 6:4, 5) With minds and consciences defiled, nothing is clean to them; therefore they talk profitlessly in an effort to deceive the minds of true Christians by trying to bring them into bondage to ideas of men. (Titus 1:10-16) For this reason it is essential for all Christians, and particularly for those in responsible positions, to be *sound in mind*.—Rom. 12:3; 1 Tim. 3:2; Titus 2:6; 1 Pet. 4:7.

The "god of this system of things," the Devil, is responsible for *blinding the minds* of unbelievers to the illumination of the good news about the Christ. (2 Cor. 4:4) The danger exists, therefore, that this archenemy of God may seduce Christians by his cunning, to *corrupt their minds* away "from the sincerity and the chastity that are due the Christ." (2 Cor. 11:3) Accordingly, it is necessary that Christians exhibit unity of mind and reasonableness, continuing in prayer, in order that the peace of God "that excels all thought" may guard their mental powers by means of Christ Jesus.—Phil. 4:2, 5-7.

HEALING OR OPENING UP THE MIND

Jesus restored soundness of mind to a man possessed by demons, illustrating his power to do this even to those driven insane by demons. (Mark 5:15; Luke 8:35) He also can open up the minds of those who have faith to grasp the meaning of the Scriptures. (Luke 24:45) Timid persons, or those feeling inferior intellectually, can take comfort from the apostle John's words: "We know that the Son of God has come, and he has given us intellectual capacity that we may gain the knowledge of the true one [Jehovah God]."—1 John 5:20.

Paul showed the Corinthian congregation that he was sound in mind when talking to build them up but that he appeared in their eyes to be 'out of his mind' (or, 'beside himself') when boasting about his credentials as an apostle, a thing a Christian would not normally do. But, he explains, he was forced to do this to bring them back to God, to save them from

being pulled away. This was because they had looked to false apostles and were being turned in the wrong direction.—2 Cor. 5:13; 11:16-21; 12:11, 12, 19-21; 13:10.

MINE, MINING. An industry nearly as old as mankind. The Genesis account says that "Tubal-cain, the forger of every sort of tool of copper and iron" lived in pre-Flood days. (Gen. 4:22) Moses, writing about 1513 B.C.E., in describing the river Pishon, mentions the "land of Havilah, where there is gold. And the gold of that land is good." (Gen. 2:11, 12) Whether the gold from Ophir was from underground lodes or was placer mined is not known.—1 Ki. 9:28; Job 28:16.

These metals were probably found to some extent in rather pure forms on or near the surface of the ground. In time, underground or lode mining operations were employed. Shafts were sunk deep along rich ore-bearing veins. About 3,600 years ago Job described how miners had "sunk a shaft far from where people reside." There "in the gloom and deep shadow" they searched, having swung down and precariously dangled to obtain the desired metals.—Job 28:1-11.

Mining was carried on extensively by the Egyptians at the time of the Exodus; the Israelites, upon leaving Egypt, took metals and precious stones, later used in building the tabernacle. (Ex. 12:35, 36; 35:22; 39:6-14) Egyptian turquoise mines were located on the Sinai Peninsula some fifty miles (80.5 kilometers) from Mount Sinai. Remains of Egyptian mining operations have been found along the E coast of the Red Sea. Ancient mining tools of stone and bronze have been found. For splitting rocks, ancients used both fire and wedges.

Moses described the Promised Land into which the Israelites were about to enter as "a land the stones of which are iron and out of the mountains of which you will mine copper."—Deut. 8:9; see COPPER; IRON; REFINE, REFINER.

MINIAMIN (Mi·ni'a·min) [from the right hand].

1. One of the Levites serving under Kore in office of trust for the distribution of the holy contribution among their brothers at priests' cities in King Hezekiah's day.—2 Chron. 31:14, 15.

2. One of the priestly paternal houses existing in the time of High Priest Joiakim. (Neh. 12:12, 17) The "Mijamin" of Nehemiah 12:5 may have been its founder.

3. A priest among those with trumpets who participated in the ceremony for the inauguration of Jerusalem's rebuilt wall in Nehemiah's day. (Neh. 12:40, 41) He is possibly the priest called "Mijamin" at Nehemiah 10:7.

MINISTER [Heb., a form of the root verb *sha·rath'*, to minister (in the sense of waiting upon or serving others); Gr., *di·a'ko·nos*, from *di·a'*, through, and *ko'nis*, dust, pointing to one who is dusty from running in the service of another. In both Hebrew and Greek the verb or noun forms are applied to both male and female. (2 Sam. 13:17, 18; 1 Ki. 1:4, 15; 2 Cor. 3:6; Rom. 16:1)]. Joshua was Moses' minister "from his young manhood on." (Num. 11:28; Josh. 1:1) Elijah's attendant was called his minister and waiter. (2 Ki. 4:43; 6:15) Kings and princes had their royal attendants or ministers (2 Chron. 22:8; Esther 2:2; 6:3), some of whom waited on the royal tables.—1 Ki. 10:4, 5; 2 Chron. 9:3, 4.

JEHOVAH'S ANGELIC MINISTERS

Jehovah God created the angels in their tens of millions, all of whom he has under his control, and whom he doubtless can call by name, as he does the numberless stars. (Ps. 147:4) These serve him as his ministers, doing his will in the universe. (Ps. 103:20, 21) The psalmist says of Jehovah that he makes "his angels spirits, his ministers a devouring fire." (Ps. 104:4) They are described as "spirits for public service, sent forth to minister for those who are going to inherit salvation." (Heb. 1:13, 14) Angels ministered to Jesus Christ in the wilderness, after he had defeated Satan's attempts to cause him to deviate from obedience to Jehovah (Matt. 4:11); also an angel appeared, strengthening him when he was praying in Gethsemane. (Luke 22:43) In the prophet Daniel's vision, wherein "someone like a son of man" was given indefinitely lasting rulership over all peoples and languages, millions of angels are shown to be ministering about the throne of the Ancient of Days.—Dan. 7:9-14.

THE TRIBE OF LEVI

After the Israelites were delivered from Egypt, and when the nation was organized under the Law covenant, Jehovah chose the males of the tribe of Levi as his special ministers. (Num. 3:6; 1 Chron. 16:4) Some of them, the family of Aaron, were priests. (Deut. 17:12; 21:5; 1 Ki. 8:11; Jer. 33:21) The Levites had various duties in their ministry, some of them being caretakers of the sanctuary with all its utensils, ministers of the singing, and so forth.—Num. 3:7, 8; 1 Chron. 6:32.

PROPHETS

In addition to using all the males of the tribe of Levi, Jehovah employed others to minister to his people Israel in a special way. These were the prophets, who served only as individually appointed and commissioned by Jehovah. Some of these were also of the priestly line of descent, but many were from other tribes of Israel. (See PROPHET.) They were messengers of Jehovah; they were sent to warn the nation when it deviated from the Law and they sought to turn the kings and the people back to true worship. (2 Chron. 36:15, 16; Jer. 7:25, 26) Their prophecies aided, encouraged and strengthened right-hearted ones, especially during times of spiritual and moral decay, and at times when Israel was threatened by enemies round about.—2 Ki. chap. 7; Isa. 37:21-38.

Their prophecies also pointed to Jesus Christ and the Messianic kingdom. (Rev. 19:10) John the Baptist did an outstanding work, turning "the heart of fathers back toward sons, and the heart of sons back toward fathers" as he prepared the way for Jehovah's representative, the Lord Jesus Christ. (Mal. 4:5, 6; Matt. 11:13, 14; Luke 1:77-79) Not only to their contemporaries did the prophets minister, for the apostle Peter writes to Christians: "It was revealed to them that, not to themselves, but to you, they were ministering the things that have now been announced to you through those who have declared the good news to you with holy spirit sent forth from heaven. Into these very things angels are desiring to peer."—1 Pet. 1:10-12.

JESUS CHRIST

Jesus Christ is Jehovah's chief minister (*di·a'ko·nos*). He "became a minister of those who are circumcised in behalf of God's truthfulness, so as to verify the promises He made to their forefathers"; also, "that the nations might glorify God for his mercy." Therefore, "on him nations will rest their hope."—Rom. 15:8-12.

Jesus' appointment was from Jehovah himself. When he presented himself for baptism, "the heavens were opened up," the account says, "and he [John the baptizer] saw descending like a dove God's spirit coming upon him [Jesus]. Look! Also, there was a voice from the heavens that said: 'This is my Son, the beloved, whom I have approved.'" (Matt. 3:16, 17) Jesus had served Jehovah for untold ages in his prehuman existence, but here he entered upon a new ministry. Jesus proved he was indeed God's minister, serving both God and his fellowmen. Consequently, in the synagogue of his hometown of Nazareth, Jesus was able to take the scroll of Isaiah and read what is now chapter sixty-one, verses 1, 2: "The spirit of the Lord Jehovah is upon me, for the reason that Jehovah has

anointed me to tell good news to the meek ones. He has sent me to bind up the brokenhearted, to proclaim liberty to those taken captive and the wide opening of the eyes even to the prisoners; to proclaim the year of good will on the part of Jehovah." Then he went on to say to those assembled, "Today this scripture that you just heard is fulfilled."—Luke 4: 16-21.

At the time Peter preached to the first Gentile convert, Cornelius, he described Jesus' course during his three and one half years of earthly ministry, calling Cornelius' attention to "Jesus who was from Nazareth, how God anointed him with holy spirit and power, and he went through the land doing good and healing all those oppressed by the Devil; because God was with him." (Acts 10:38) Jesus literally walked many miles 'through the dust,' traversing the length and breadth of his assigned territory in the service of Jehovah and the people. Not only that, but he actually gave up his very soul as a ransom for others. He said: "The Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for many."—Matt. 20:28.

CHRISTIAN MINISTERS

In his ministerial work Jesus associated with himself many others, apostles and disciples, whom he trained to carry on the same ministerial work. He sent out at first the twelve, then seventy others. God's active force was also upon them, enabling them to perform many miracles. (Matt. 10:1, 5-15, 27, 40; Luke 10:1-12, 16) But the major work they were to perform was to preach and teach the good news of the kingdom of God. In fact, the miracles were primarily to give public evidence of their appointment and approval by Jehovah.—Heb. 2:3, 4.

Jesus trained his disciples, both by word and example. From the accounts given by the writers of the Gospels, it is evident that Jesus' disciples were present in many instances where he gave witness to various kinds of people, for the very conversations are recorded. He told his disciples what a true minister of God was, saying: "The kings of the nations lord it over them, and those having authority over them are called Benefactors. You, though, are not to be that way. But let him that is the greatest among you become as the youngest, and the one acting as chief as the one ministering. For which one is greater, the one reclining at the table or the one ministering? Is it not the one reclining at the table?" Then, using his own course and conduct as the example, he went on to say: "But I am in your midst as the one ministering." (Luke 22:25-27) On that occasion, he forcibly demonstrated these principles, including that of humility, by washing the feet of the disciples.—John 13:5.

Jesus further pointed out to his disciples that true ministers of God do not accept for themselves, or bestow upon others, flattering religious titles: "You, do not you be called Rabbi, for one is your teacher, whereas all you are brothers. Moreover, do not call anyone your father on earth, for one is your Father, the heavenly One. Neither be called 'leaders,' for your Leader is one, the Christ. But the greatest one among you must be your minister. Whoever exalts himself will be humbled, and whoever humbles himself will be exalted."—Matt. 23:8-12.

The anointed followers of the Lord Jesus Christ are spoken of as 'ministers of the good news,' as Paul was (Col. 1:23); they are also "ministers of a new covenant," being in that covenant relationship with Jehovah God, with Christ as Mediator. (2 Cor. 3:6; Heb. 9:14, 15) In this way they are ministers of God and of Christ. (2 Cor. 6:4; 11:23) Their qualification comes from God through Jesus Christ, not from any man or organization. The evidence of their ministry is not in some paper or certificate, as a letter of recommendation or authority. Their "letter" of recommendation is found in the persons whom they have taught and trained to be, like them, ministers of Christ. On this matter the apostle Paul says: "Do we, perhaps, like some men, need letters of recommendation to you or from you? You yourselves are our letter, inscribed on our hearts and known and being read by all mankind. For you are shown to be a letter of Christ written by us as ministers, inscribed not with ink but with spirit of a living God, not on stone tablets, but on fleshly tablets, on hearts." (2 Cor. 3:1-3) Here the apostle shows the love and the closeness, the warm affection and care of the Christian minister for those to whom he ministers, they being "inscribed on [the ministers'] hearts."

Thus, after Christ ascended into heaven, he gave "gifts in men" to the Christian congregation. Among these were apostles, prophets, evangelizers, shepherds and teachers, given "with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ." (Eph. 4:7-12) In this way these ministers are qualified by God.—2 Cor. 3: 4-6.

The Revelation given to the apostle John pictured "a great crowd, which no man was able to number, out of all nations and tribes and peoples and tongues." These are not spoken of as being, like the anointed brothers of Jesus Christ, in the new covenant and therefore as ministers of it; nevertheless, they are shown to have a clean standing before God and "are rendering him sacred service day and night in his temple." They are therefore ministering, and can properly be called ministers of God. As both the Revelation vision and Jesus himself showed (by illustration), in the time of Christ's presence on his glorious throne, there would be such persons who would lovingly minister to the brothers of Jesus Christ, giving them aid, attention and assistance. —Rev. 7:9-15; Matt. 25:31-40.

MINISTERIAL SERVANTS IN THE CONGREGATION

After listing requirements for those serving as "overseers" (*e·pi'sko·poi*) in the congregations, Paul lists such for those designated as "ministerial servants" (*di·a'ko·noi*). (1 Tim. 3:1-10, 12, 13) The Greek word *di·a'ko·nas* is in places translated simply as "minister" (Matt. 20:26) and as "servant." (Matt. 22: 13) Since all Christians were "ministers" (or servants) of God, it is evident that the term *di·a'ko·noi* here takes on a particular sense, one related to congregational order and structure. Thus, there were two bodies of men filling positions of congregational responsibility: the "overseers" or "older men" and the "ministerial servants." As shown in the articles on OLDER MAN and OVERSEER, there were generally a number of both overseers and ministerial assistants in each congregation.—Compare Philippians 1:1; Acts 20:17, 28.

The list of requirements for the ministerial servants as compared with that for the overseers, as well as the designations for the two positions, indicates that the ministerial servants were not assigned the responsibility of teaching or shepherding (a shepherd being an overseer of sheep). Teaching ability was not a prerequisite for their assignment. The designation *di·a'ko·nos* of itself indicates that these men served as assistants to the body of overseers in the congregation, their basic responsibility being that of caring for matters of a non-pastoral nature so that the overseers might concentrate their time and attention on their teaching and shepherding activity.

An example of the principle governing this arrangement may be found in the action of the apostles when problems arose as to the distribution (literally, the service [*di·a·ko·ni'a*]) of food supplies made daily to those Christians in need at Jerusalem. Stating that it would not be 'pleasing for them to leave the word of God' to concern themselves with administration of material food problems, the apostles instructed the disciples to "search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business;

but we shall devote ourselves to prayer and to the ministry [*di·a·ko·ni'a*] of the word." (Acts 6:1-6) This was the principle; but it does not necessarily hold that the seven men selected were, in this case, not qualified as "older men" (*pre·sby'te·roi*), for this was not a normal or regular situation but a special problem that had arisen, one of a rather delicate nature due to the feeling that discrimination existed because of nationality. Since it affected the entire Christian congregation, it was a matter calling for "spirit and wisdom," and thus the seven men selected may, in fact, have been "older men" in a spiritual sense, and accredited as such, but who were now taking on temporarily an assignment of work such as that which "ministerial servants" might normally handle. It was business that was "necessary" but not of the same importance as the "ministry of the word."

The apostles showed their proper evaluation of matters in this action, and it may be expected that the bodies of overseers in the congregations that developed outside of Jerusalem would follow their example in assigning duties to the "ministerial servants." There were doubtless many matters of a more material, routine or mechanical nature that required attention, such as procurement of seating materials, perhaps the purchase of material for copying the Scriptures, or even the copying itself.

The qualifications to be met by the ministerial assistants provided standards that would protect the congregation from any legitimate accusation as to its selection of men for particular duties, thus maintaining a right standing with God and a clean reputation among outsiders. (Compare 1 Tim. 3:10.) The qualifications governed morality, conduct and spirituality, and, where observed, would bring into service men who were sensible, honest, conscientious and reliable. Those who ministered in a fine manner would acquire for themselves "a fine standing and great freeness of speech in the faith in connection with Christ Jesus."—1 Tim. 3:13.

EARTHLY RULERS

God has permitted the governments of this world to operate until his due time to bring them to an end, after which Christ's kingdom will rule the earth undisputedly. (Dan. 2:44; Rev. 19:11-21) During the time of their tolerated rule, they perform many services for the people, such as the building of roads, operation of schools, police and fire departments and other services. They also have laws to punish thieves, murderers, and so forth. Therefore, as they perform these services and justly carry out these laws, they are 'ministers' (*di·a'ko·noi*) of God. If anyone, even a Christian, violates such laws, the punishment he receives at the hands of the government is in an indirect way from God, for God is against all wickedness. Also, if the government protects the Christian from violators of the law, it is acting as a minister of God. It follows that if the ruler misuses his authority and acts against God, he is responsible, and must answer to God for it. If such wicked ruler tries to get the Christian to act in violation of God's law, then he is not acting as God's minister, and will receive punishment from God.—Rom. 13:1-4.

FALSE MINISTERS

There are men who claim to be ministers of God, but who are hypocrites, actually ministers of Satan fighting against God. The apostle Paul had to contend with such ones who were troubling the congregation in Corinth. Of them, he said: "Such men are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no wonder, for Satan himself keeps transforming himself into an angel of light. It is therefore nothing great if his ministers also keep transforming themselves into ministers of righteousness. But their end shall be according to their works."—2 Cor. 11:13-15.

The appearance of such false ministers was foretold many times in the Scriptures. Paul told the overseers of the city of Ephesus that, after his going away, oppressive wolves would enter in among the congregation and would not treat the flock with tenderness, but would speak twisted things to draw away the disciples after themselves. (Acts 20:29, 30) Paul also warned of such apostate ones in his letters (2 Thess. 2:3-12; 1 Tim. 4:1-5; 2 Tim. 3:1-7; 4:3, 4); Peter described them (2 Pet. 2:1-3); and Jesus Christ himself foretold their existence and destruction.—Matt. 13:24-30, 36-43; see MAN OF LAWLESSNESS.

MINISTRY. The work and service performed by a minister, servant or attendant responsible to a superior authority. In ancient Israel, the Levites served as Jehovah's ministers. Prophets were also used to minister in a special way. (Deut. 10:8; 21:5; see LEVITES; MINISTER; PRIEST.) However, with the coming of Jesus Christ to the earth, a new ministry began. He commissioned his followers to make disciples of people of all the nations. (Matt. 28:19, 20) Accordingly, to a world alienated from God, Christians bore a message of reconciliation to God through Christ. —2 Cor. 5:18-20.

Those who responded favorably to the "ministry of the reconciliation" (2 Cor. 5:18) needed to be trained, taught, assisted and directed in a proper way in order to become and to remain firm in faith, as well as to accomplish the disciple-making work themselves. (Compare 2 Timothy 4:1, 2; Titus 1:13, 14; 2:1; 3:8.) Therefore, after his ascension to heaven, Christ Jesus, as head of the congregation, gave "gifts in men," apostles, prophets, evangelizers, shepherds and teachers, "with a view to the training of the holy ones, for ministerial work, for the building up of the body of the Christ."—Eph. 4:7-16; see GIFTS FROM GOD.

Another aspect of the ministry inside the congregation concerned caring materially for needy but deserving brothers. The ministry to which Stephen and six other certified men were appointed involved the distribution of food supplies to Christian widows. (Acts 6:1-6) Later, the congregations in Macedonia and Achaia shared in a ministry of relief for the poor brothers in Judea. (2 Cor. 8:1-4; 9:1, 2, 11-13) When the contribution was finally gathered together, and Paul was preparing to take it to Jerusalem, he asked the brothers in Rome to pray along with him that this ministry of relief would be acceptable to the holy ones for whom it was intended.—Rom. 15:25, 26, 30, 31.

Some years prior to this, a similar demonstration of love was made by the Christians of Antioch, in Syria, as they shared in a relief ministration for the brothers dwelling in Judea during a time of famine. —Acts 11:28-30.

MINNI (Min'ni). An ancient kingdom that was divinely summoned to fight against Babylon. At that time Minni was allied with the kingdoms of Ararat and Ashkenaz, all under the control of Cyrus.—Jer. 51:27-29.

The exact location of this ancient kingdom and its people is uncertain. Some map makers have placed it in the region between Lake Van and the Araxes River, to the NE in eastern Armenia. But most commentators are of the opinion it lay in the general area SE of Lake Van, either in the region of the upper Great Zab, a tributary of the Tigris River, between Lake Van and Lake Urmia, or more to the S of Lake Urmia.

If the Mannai or Mannaeans were inhabitants of Minni, as some scholars say, then according to cuneiform inscriptions Minni was intermittently under subjugation, first by the Assyrians and then by the Median Empire. The Babylonian Chronicle says that many Mannaeans were taken captive in a battle between Assyria and the forces of Nabopolassar. But by the time Babylon fell in 539 B.C.E. Minni was dominated by the Medo-Persian Empire.

MINNITH (Min'nith) [possibly, allotment]. One of twenty Ammonite cities that Jephthah subdued after making his vow to Jehovah. (Judg. 11:30-33) Centuries later "wheat of Minnith" is mentioned as an item of Tyre's trade. (Ezek. 27:2, 17) The exact location of Minnith is not known. One of a number of possible identifications is Khirbet Hanizeh, about four miles (6 kilometers) NE of Heshbon.

MINT [*he·dy'o·smon*]. A strong-scented herb, sole mention of which is made in Scripture with reference to the scrupulous care exercised by the scribes and Pharisees in giving the tenth of the mint, while disregarding the weightier matters of the Law. (Matt. 23:23; Luke 11:42) Several varieties of mint are found in Palestine and Syria, the horsemint being the more common. Likely the Greek word *he·dy'o·smon* was not restricted to a particular variety but embraced the various known kinds of mint.

The stems of mint plants are square, with the leaves growing in twos, one on each side of the stem. The small, white, bluish or pinkish flowers are arranged in clusters, forming either separate whorls or terminal spikes. From ancient times mint has been used in medicine and for flavoring food; this on account of the fragrant oil contained in the plant's leaves and stems.

MIRACLES. The English word "miracle" is defined as "something that excites wonder or astonishment, a wonderful thing, a marvel; an effect in the physical world which surpasses all known human or natural powers and is therefore attributed to supernatural agency." In the Hebrew Scriptures the word *moh·pheth'*, sometimes translated "miracle," means "a great and splendid deed" or "a splendid and conspicuous deed." In the Greek Scriptures the word *dy'na·mis*, "power," is rendered 'powerful work,' 'ability,' 'miracle.'—Matt. 25:15; Luke 6:19; 1 Cor. 12:10, *AT, AV, NW, RS*.

A miracle, amazing to the eye of the beholder, is something beyond his ability to perform or even to understand fully. It is also a powerful work, requiring greater power or knowledge than he has. But from the viewpoint of the one who is the source of such power it is not a miracle. He understands it and has the ability to do it. Thus, many acts that God performs are amazing to humans beholding them, but are merely the exercise of his power. If one believes in a deity, particularly in the God of creation, he cannot consistently deny God's power to accomplish things awe-inspiring to the eyes of men.—Rom. 1:20; see POWER, POWERFUL WORKS.

MIRACLES AND NATURAL LAWS

Through study and observation researchers have identified various uniform operations of things in the universe and have recognized laws covering such uniformity in natural phenomena. *The Encyclopædia Britannica* gives as an example of a "law of nature" the law of gravitation. Scientists admit the complexity and yet the reliability of these laws, and in calling them "laws" imply the existence of One who put such laws into force. Skeptics who accept such laws view a miracle as a violation of these laws they accept as natural, irrevocable, inexorable: therefore, they say, a miracle never occurs. It is good to keep in mind that their attitude is that 'if it is not understandable and explainable to us as far as we discern these laws, it cannot happen.'

However, capable scientists are becoming increasingly cautious about saying that a certain thing is *impossible*. Professor John R. Brobeck of the University of Pennsylvania stated: "A scientist is no longer able to say honestly something is impossible. He can only say that it is improbable. But he may be able to say that something is impossible to explain in terms of our present knowledge. Science cannot say that all properties of matter and all forms of energy are known. . . . [For a miracle] one thing that needs to be added is a source of energy unknown in our biological and physical sciences. In our Scriptures this source of energy is identified as the power of God." (*Time*, July 4, 1955) Since this statement was made, further scientific development has made it more emphatic.

Scientists do not *fully* understand the properties of heat, light, atomic and nuclear action, electricity, or any of the forms of matter under even normal conditions. Even more deficient is their understanding of these properties under *unusual* or *abnormal* conditions. For example, only recently have extensive investigations been made under conditions of extreme cold, but in this brief time, many strange actions of the elements have been observed. Lead, which is considered one of the best electrical insulators, when immersed in liquid helium cooled to a temperature of -456° Fahrenheit, strangely becomes a superconductor and a powerful electromagnet when a bar magnet is placed near it. At such supercold temperature helium itself appears to defy the law of gravity by creeping up the side of a glass beaker and over the edge, draining itself out of the container.—*Matter*, Life Science Library, pp. 68, 69.

This discovery is one of many that have astounded scientists, seeming to upset their former ideas. How, then, can anyone say that God violated his own laws in performing powerful works that seemed amazing and miraculous to men? Surely the Creator of the physical universe has perfect control of that which he created and can maneuver these things within the framework of the laws he has made inherent in them. (Job chap. 38) He can bring about the condition necessary for the performance of these works; he can speed up, slow down, modify or neutralize reactions. Or angels, with greater power than man, can do so in carrying out Jehovah's will.—Ex. 3:2; Ps. 78:44-49.

Certainly the scientist is not superseding or going beyond physical laws when he applies more heat or cold, or more oxygen, and so forth, to speed up or slow down a chemical process. Nevertheless, the skeptics challenge the Bible miracles, including the "miracle" of creation. These challengers are asserting, in effect, that they are familiar with all conditions and processes that ever took place. They are insisting that the operations of the Creator must be limited by the narrow confines of their understanding of the laws governing physical things.

This weakness on the part of scientists is acknowledged by a Swedish professor of plasma physics, who pointed out: "No one questions the obedience of the earth's atmosphere to the laws of mechanics and atomic physics. All the same, it may be extremely difficult for us to determine how these laws operate with respect to any given situation involving atmospheric phenomena." The professor applied this thought to the origin of the universe. God established the physical laws governing the earth, sun and moon, within the framework of which men have been able to do marvelous things. Surely God could bring the laws to play so as to produce a result unexpected by humans; it would present no problem for him to split the Red Sea so that the "waters were a wall" on each side. (Ex. 14:22) Though, to man, walking on water is an astounding feat, with what ease it could be accomplished in the power of "the One who is stretching out the heavens just as a fine gauze, who spreads them out like a tent in which to dwell." Further, God is described as creating and having control of all the things in the heavens, and it is said that "due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing."—Isa. 40:21, 22, 25, 26.

Since the acknowledgment of the existence of law, such as the law of gravity, presupposes a lawmaker of surpassing, superhuman intelligence and power, why question his ability to do marvelous things? Why try to limit his operation to the infinitesimally narrow scope of man's knowledge and experience? The

prophet Job describes the darkness and foolishness into which God lets these go who thus pit their wisdom against his.—Job 12:16-25; compare Romans 1:18-23.

GOD'S ADHERENCE TO HIS MORAL LAW

The God of creation does not need to 'set aside' his own laws due to an emergency or to make his creatures stand openmouthed in awe. Neither is he a whimsical God, unreliably violating his own laws. (Mal. 3:6) An illustration of this fact can be seen in God's adherence to his moral laws, which are in harmony with his physical laws, but higher and grander than they are. In justice he cannot condone unrighteousness. "You are too pure in eyes to see what is bad; and to look on trouble you are not able," says his prophet. (Hab. 1:13; Ex. 34:7) He expressed his law to Israel: "Soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot." (Deut. 19:21) When he desired to forgive helpless, repentant men for the sin because of which they were dying, God had to have a legal basis, if he was going to adhere to his law. (Rom. 5:12; Ps. 49:6-8) He proved to be strict in his adherence to law, going to the point of sacrificing his only-begotten Son as a ransom for the sins of mankind. (1 Tim. 2:5, 6) The apostle Paul points out that, "through the release by the ransom paid by Christ Jesus," Jehovah was able to "exhibit his own righteousness . . . that he might be righteous even when declaring righteous the man that has faith in Jesus." (Rom. 3:24, 26) If we appreciate that God would undergo this sacrifice of his Son in respect for his moral laws, certainly we can reason that he would never need to "violate" his physical laws to carry out anything desired within physical creation.

CONTRARY TO HUMAN EXPERIENCE?

Merely to assert that miracles did not take place does not *prove* that they did not. The truthfulness of any recorded event of history may be challenged by someone living today, because he did not experience it and there are now no living eyewitnesses to testify to it. But that does not change the facts of history. Some object to the accounts about miracles because, they say, they are contrary to human experience, that is, human experience that they acknowledge as true from observation, books, and so forth. If scientists actually took this position in practice, there would be far less research and development of new things and processes on their part. They would not, for instance, continue research on the curing of "incurable" diseases, or on space travel to the planets or even farther into the universe. But they do investigate and sometimes bring mankind into definitely new experiences. What is accomplished today would astonish men of ancient times, and a good share of modern mankind's common daily experiences would be viewed as miracles.

SUPERNATURAL ASPECT NOT "EXPLAINED AWAY" BY LOGIC

Some opponents of the Bible account hold that Bible miracles can be scientifically and logically explained as merely natural happenings and that the Bible writers merely attributed these happenings to God's intervention. It is true that such things as earthquakes were employed. (1 Sam. 14:15, 16; Matt. 27:51) But this in itself does not prove that God did not take a hand in these events. Not only were the things powerful works in themselves (for example, the aforementioned earthquakes), but also the *timing* was such as to make the odds overwhelming against any chance happening. For illustration: Some have contended that the manna provided for the Israelites can be found in the desert as a sweet, sticky exudation on tamarisk trees and on bushes. Even if this doubtful contention were true, the provision of it for Israel is still a miracle because of its timing, for it did not appear on the ground on the seventh day of each week. (Ex. 16:4, 5, 25-27) Furthermore, whereas it bred worms and stank if kept over until the next day, it did not do so when kept over for food on the sabbath. (Ex. 16:20, 24) It might also be said that the description of this manna as an exudation from trees does not seem to agree fully with the Bible description of the manna, which was found *on the ground,* melted in the hot sun, and could be pounded in a mortar, ground in a mill, boiled or baked.—Ex. 16:19-23; Num. 11:8; see MANNA.

CREDIBILITY OF THE TESTIMONY

The Christian religion is interwoven with the miracle of the resurrection of Jesus Christ. (1 Cor. 15:16-19) The evidence that it took place was not weak but powerful, having more than five hundred eyewitnesses to testify that it did take place.—1 Cor. 15:3-8; Acts 2:32.

The motive of the persons who accepted the miracle of Jesus' resurrection as true must also be considered. Many persons have received persecution and death for their beliefs, religious, political and otherwise. But the Christians who so suffered received no material or political gain. Rather than get power, wealth and prominence, they often suffered the loss of all these things. They preached Jesus' resurrection but did not use any form of violence to promote their beliefs, or for defense. And one reading their arguments can see that they were reasonable persons, not fanatics. They lovingly tried to help their fellowmen.

CHARACTERISTICS OF BIBLE MIRACLES

Noteworthy characteristics of the Biblical miracles are their open and public nature, their simplicity, their purpose and motive. Some were performed in private or before small groups (1 Ki. 17:19-24; Mark 1:29-31; Acts 9:39-41), but often they were *public,* before thousands or even millions of observers. (Ex. 14:21-31; 19:16-19) Jesus' works were open and public; there was no secrecy attached to them, and he healed all who came to him, not failing on the pretext that some lacked sufficient faith.—Matt. 8:16; 9:35; 12:15.

Simplicity marked both miraculous cures and control over the elements. (Mark 4:39; 5:25-29; 10:46-52) In contrast to magical feats accomplished with special props, staging, lighting and ritual, Biblical miracles generally were performed without outward display, frequently in response to a chance encounter, a request, and that on the public street or in an unprepared place.—1 Ki. 13:3-6; Luke 7:11-15; Acts 28:3-6.

The motive of the individual performing the miracle was not for the selfish prominence of the individual or to make anyone wealthy, but was primarily to glorify God. (John 11:1-4, 15, 40) Miracles were not mysterious acts performed merely to satisfy curiosity and to mystify. They always helped others, sometimes directly in a physical way and always in a spiritual way, turning persons to true worship. Just as "the bearing witness to Jesus is what inspires prophesying [is the spirit of prophecy]," so, too, many of the miracles pointed to Jesus as God's sent One.—Rev. 19:10, *NW,* 1950 ed., ftn.

Biblical miracles involved not only animate things, but inanimate things also, such as calming the wind and sea (Matt. 8:24-27), stopping and starting rain (1 Ki. 17:1-7; 18:41-45), changing water into blood, or into wine (Ex. 7:19-21; John 2:1-11), and others. They also included physical cures of all types, such as "incurable" leprosy (2 Ki. 5:1-14; Luke 17:11-19) and blindness from birth. (John 9:1-7) This great variety of miracles argues for their credibility as backed by the Creator, for it is logical that only the Creator could exercise influence in *all* fields of human experience and over *all forms of matter.*

PURPOSE OF MIRACLES IN THE EARLY CHRISTIAN CONGREGATION

Miracles served a number of important purposes. Most basic, they helped to establish or confirm the fact that a man was receiving power and support from

God. (Ex. 4:1-9) Both with Moses and Jesus people drew this correct conclusion. (Ex. 4:30, 31; John 9: 17, 31-33) Through Moses, God had promised a coming prophet. Jesus' miracles aided observers to identify him as that One. (Deut. 18:18; John 6:14) When Christianity was young, miracles worked in conjunction with the message to aid individuals to see that God was behind Christianity and had turned from the earlier Jewish system of things. (Heb. 2:3, 4) In time miraculous gifts present in the first century would pass away. They were a necessity during the infancy of the Christian congregation.—1 Cor. 13:8-11.

In reading the history of the Acts of Apostles we see that Jehovah's spirit was working mightily, speedily, forming congregations, getting Christianity firmly established. (Acts 4:4; chaps. 13, 14, 16-19) In the few short years between 33 and 70 C.E., thousands of believers were gathered in many congregations from Babylon to Rome, and perhaps even farther west. (1 Pet. 5:13; Rom. 1:1, 7; 15:24) It is worthy of note that copies of the Scriptures then were few. Usually only the well-to-do possessed scrolls or books of any sort. In pagan lands there was no knowledge of the Bible or the God of the Bible, Jehovah. Virtually everything had to be done by word of mouth. There were no Bible commentaries, concordances and encyclopedias readily at hand. So the miraculous gifts of special knowledge, wisdom, speaking in tongues, discernment of inspired utterances, and so forth, were vital for the congregation then. (1 Cor. 12:4-11, 27-31) But, as the apostle Paul wrote, when those things were no longer necessary, they would pass away.

A DIFFERENT SITUATION TODAY

We do not see God performing such miracles by the hands of his Christian servants today, because all necessary things are present and available to the literate population of the world and, to help illiterate ones who will listen, there are mature Christians who have knowledge and wisdom gained by study and experience. It is not necessary for God to perform such miracles at this time to attest to Jesus Christ as his appointed deliverer, or to provide proof that he is backing up his servants. Even if God should continue to give his servants the ability to perform miracles, that would not convince everyone, for not even all the eyewitnesses of Jesus' miracles were moved to accept his teachings. (John 12:9-11) On the other hand, scoffers are warned by the Bible that there will yet be stupendous acts of God performed in the destruction of the present system of things. —2 Pet. 3:1-10; Rev. chaps. 18, 19.

In conclusion, it may be said that those who deny the existence of miracles either do not believe there is an invisible God and Creator, or they believe that he has not exercised his power in any superhuman way since creation. But their unbelief does not make the Word of God of no effect. (Rom. 3:3, 4) The Biblical account of God's miracles and the good purpose that they accomplished, always in harmony with the truths and principles found in his Word, give confidence in God. They give strong assurance that God cares for mankind and that he can and will protect those who serve him. The miracles provide typical patterns and the record of them builds faith that God will, in the future, intervene in a miraculous way, healing and blessing faithful humankind.—Rev. 21:4.

MIRIAM (Mir'i·am) [perhaps, rebellion].

1. Daughter of Amram and his wife Jochebed, both of the tribe of Levi; sister of Moses and Aaron. (Num. 26:59; 1 Chron. 6:1-3) Though not specifically named in the account, she was undoubtedly the one termed "his sister" who watched to see what would become of the infant Moses as he lay in an ark placed among the reeds of the river Nile. (Ex. 2:3, 4) After Pharaoh's daughter discovered the babe, "felt compassion" for it and recognized that it was "one of the children of the Hebrews," Miriam asked if she should summon a Hebrew woman to nurse the child. Being told to do so by Pharaoh's daughter, "the maiden went and called the child's mother" (Jochebed), who was thereafter employed to care for Moses until he grew up. —Ex. 2:5-10.

LEADS ISRAEL'S WOMEN IN SONG

Years later, after witnessing Jehovah's triumph over Pharaoh's military forces at the Red Sea and upon hearing the song of Moses and the men of Israel, "Miriam the prophetess" led the women of Israel in joyful tambourine playing and dancing. Responding to the song led by Moses, Miriam sang: "Sing to Jehovah, for he has become highly exalted. The horse and its rider he has pitched into the sea." —Ex. 15:1, 20, 21.

COMPLAINS AGAINST MOSES

While the Israelites were in the wilderness, Miriam and Aaron began to speak against Moses because of his Cushite wife. Moses' prominence and influence with the people may have created in Miriam and Aaron a jealous desire for more authority, so that they kept saying: "Is it just by Moses alone that Jehovah has spoken? Is it not by us also that he has spoken?" But Jehovah was listening and suddenly instructed Moses, Miriam and Aaron to go to the tent of meeting. There God reminded the murmurers that their brother Moses was His servant, the one with whom God spoke, not indirectly, but "mouth to mouth." Jehovah next asked Miriam and Aaron: "Why, then, did you not fear to speak against my servant, against Moses?" God's anger got to be hot against them and, as the cloud over the tent moved away, "Miriam was struck with leprosy as white as snow." Aaron made a plea for mercy, Moses interceded for her, and Jehovah allowed Miriam to return to the camp after a humiliating seven-day quarantine.—Num. 12:1-15.

The fact that only Miriam was stricken with leprosy may suggest that she was the instigator of wrong conduct on that occasion. Her sin in murmuring against Moses may have been greater than Aaron's, possibly even being a case of jealousy of a woman against another woman (since they began to speak against Moses on account of his Cushite wife), with Aaron siding in with his sister rather than his sister-in-law. Since Miriam was viewed as a prophetess, she may have enjoyed the standing of first woman in Israel. So Miriam perhaps feared that Moses' wife would eclipse her as to position. Regardless of such possibilities, however, and while it was grossly improper for both Miriam and Aaron to murmur against Moses, it was especially wrong for Miriam to do so because of woman's God-assigned place of subjection to the man. (See Genesis 3:16; 1 Corinthians 11:3.) Miriam's sinful conduct was later used as a warning example, for at the end of the wilderness trek Moses told the people to comply with priestly instructions regarding leprosy and urged them to remember what Jehovah did to Miriam when they were coming out of Egypt. —Deut. 24:8, 9; see AARON.

Miriam died and was buried at Kadesh in the wilderness of Zin, shortly before Aaron's death. (Num. 20: 1, 28) Centuries later, through his prophet Micah, Jehovah called to remembrance the privilege Miriam enjoyed in association with her brothers when Israel came out of Egypt, saying: "For I brought you up out of the land of Egypt, and from the house of slaves I redeemed you; and I proceeded to send before you Moses, Aaron and Miriam."—Mic. 6:4.

2. A descendant of Judah.—1 Chron. 4:1, 17, 18.

MIRMAH (Mir'mah) [deceit]. A paternal head of the tribe of Benjamin and son of Shaharaim by his wife Hodesh.—1 Chron. 8:1, 8-10.

MIRROR. Ancient hand mirrors (Isa. 3:23) were sometimes made of polished stone, though they were generally made of metal, such as bronze or copper,

and later of tin, silver and even gold. It was probably not until the first century C.E. that mirrors of glass were introduced. Since the ancient mirrors were generally made of molten metal, they had to be highly polished so as to have good reflecting surfaces. Pounded pumice stone might be used for this purpose, it being applied periodically thereafter with a sponge that usually hung from the mirror itself. Nevertheless, ancient metal mirrors did not have as fine a reflecting surface as do today's glass mirrors. That is why the apostle Paul could write: "At present we see in hazy outline by means of a metal mirror."—1 Cor. 13:12.



Ancient metal mirror

Most of the ancient mirrors discovered in Palestine date from after the Babylonian exile and down to Roman times. Often the circular bronze mirrors were equipped with wooden or ivory handles. Some of these handles were engraved with circles or other ornamentation. Ancient Egyptian mirrors were made principally of copper (compare Exodus 38:8) and could be highly polished. Generally, Egyptian mirrors were round and had a wooden, metal or stone handle. Designs on the handles varied and included the figure of a woman, a flower, the head of the goddess Hathor, a bird and even a monster.

FIGURATIVE USE

The Scriptures at times refer to mirrors in a figurative or an illustrative way. At Job 37:18 the skies are figuratively likened to a metal mirror, the burnished face of which gives off a bright reflection. The disciple James used the mirror as figurative of God's word when urging persons to become, not just hearers of the word, but doers of it. (Jas. 1:22-25) And the apostle Paul showed that Christians "reflect like mirrors the glory of Jehovah" in their ministry.—2 Cor. 3:18; 4:1.

MISCARRIAGE. See ABORTION.

MISHAEL (Mish'a·el) [perhaps, who is what God is?].

1. A Kohathite Levite and son of Uzziel. (Ex. 6:18, 22) After Aaron's sons Nadab and Abihu were executed by Jehovah for offering illegitimate fire, Mishael and his brother Elzaphan carried their bodies outside the camp.—Lev. 10:1-5.

2. The original name of one of Daniel's three Judean companions who was named "Meshach" by the principal court official of Babylon.—Dan. 1:6, 7; see MESHACH.

3. One of the men who stood at Ezra's left hand when the copyist read from the book of the Law to the Jews assembled in Jerusalem after the Babylonian exile.—Neh. 8:3, 4.

MISHAL (Mi'shal). A border city of Asher given to the Gershonite Levites, apparently also called Mashal. Probably Mishal was situated not far from Mount Carmel. (Josh. 19:24-26; 21:27, 30; 1 Chron. 6:74) However, its exact location is unknown.

MISHAM (Mi'sham) [perhaps, their cleansing]. Son of the Benjamite Elpaal. Misham and his brothers built Ono and Lod and its dependent towns.—1 Chron. 8:1, 11, 12.

MISHMA (Mish'ma) [hearing].

1. A son of Ishmael and chieftain of an Arabian clan.—Gen. 25:14, 16; 1 Chron. 1:30, 31.

2. A Simeonite, son of Mibsam and father of Hammuel.—1 Chron. 4:24-26.

MISHMANNAH (Mish·man'nah) [fatness]. One of the valiant Gadite army men who joined David's forces at Ziklag. He is listed fourth among the heads of David's army.—1 Chron. 12:1, 10, 14.

MISHRAITES (Mish'ra·ites). One of the four families of Kiriath-jearim from whom descended the Zorathites and the Eshtaolites. —1 Chron. 2:53.

MISPAR (Mis'par) [number]. A leading person among the Jews returning with Zerubbabel from Babylonian exile. (Ezra 2:1, 2) He is called "Mis'pe·reth" at Nehemiah 7:7.

MISPERETH (Mis'pe·reth) [possibly, enumerating]. One of the prominent leaders among the Jews returning with Zerubbabel from Babylonian exile in 537 B.C.E. (Neh. 7:6, 7) In a parallel account his name is spelled "Mispar." —Ezra 2:2.

MISREPHOTH-MAIM (Mis're·photh-ma'im) [literally, burning of waters]. A point to which the Israelites pursued the armies of northern Canaanite kings allied with Jabin after having defeated them at the waters of Merom. (Josh. 11:1-5, 8) When the Promised Land was divided into inheritance portions, the area extending from Lebanon to Misrephoth-maim remained to be conquered. (Jos. 13:2, 6) Misrephoth-maim is usually associated with the ruins at Khirbet el-Musheirefeh, about twelve miles (19 kilometers) N of Acco (Acre). This location would have provided the citizens of Misrephoth-maim access to the cities in the plain of Acco and also the Huleh Basin. Perhaps Misrephoth-maim ("burning of waters") got its name from the warm springs situated less than two hundred yards (183 meters) from the site.

MIST. Particles of water floating in the air that resemble very light rain. When warm humid air rises from the earth and cools to what is called the "dew-point," moisture condenses because cool air cannot hold as much water as warm air. If this occurs near the ground, it is called fog; if it takes place higher in the sky, it forms what is called a cloud. (Ps. 135:7; Prov. 25:14; Jer. 10:13; 51:16) Moisture that condenses on cool objects, such as the ground or vegetation (usually at night), is described as dew. (Ex. 16:13, 14; Judg. 6:36-40; see DEW.) Mist, on the other hand, is composed of airborne particles of moisture that are somewhat larger in size than fog particles, but smaller than raindrops.

The Bible's poetic description of these geophysical processes accords with scientific findings. Elihu tells how Jehovah, the Source of all heat and energy, first causes the moisture to be drawn up from the earth, and then allows it to trickle slowly and drip back in the form of rain and mist (Heb., *'edh*), as if filtered. —Job 36:27, 28.

In the Genesis account of conditions here on the earth at a certain point during the creative "days" is found the only other occurrence of the Hebrew word *'edh* (mist). "Jehovah God had not made it rain upon the earth . . . But a mist would go up from the earth [including the streams, lakes and seas] and it watered the entire surface of the ground."—Gen. 2:5, 6.

FIGURATIVE USE

In the city of Paphos on the island of Cyprus, Bar-Jesus (Elymas), a sorcerer and false prophet, opposed the apostle Paul as Paul was speaking to the proconsul Sergius Paulus. Paul told him that Jehovah's hand was upon him and that he would be blind for a period of time. "Instantly a thick mist and darkness fell upon him." Apparently his sight became misty or foggy, followed quickly by intense darkness.—Acts 13:4-11.

The apostle Peter, in his warning against the false teachers and would-be corrupters who would quietly slip into the Christian congregation, says: "These are fountains without water, and mists driven by a violent storm, and for them the blackness of darkness has been reserved." Travelers in the Middle

East were familiar with the disappointment of approaching a fountain or well with hope of getting refreshing water, only to find it dried up. In Palestine, in the month of August, there are occasional cirrostratus clouds from the W that do not bring rain. One who looked to these wispy, mistlike clouds as a promise of water for his crops would be bitterly disappointed. So with these false teachers, these immoral men, as Peter goes on to say: "For they utter *swelling expressions of no profit*, and by the desires of the flesh and by loose habits they entice those who are just escaping from people who conduct themselves in error. While they are promising them freedom, they themselves are existing as slaves of corruption." —2 Pet. 2:1, 17-19.

Jude describes such ones as "waterless clouds carried this way and that by winds." (Jude 12) Jesus' half-brother James writes to Christians that (as far as the present life is concerned) "you are a mist appearing for a little while and then disappearing." (Jas. 4:14) Certainly false teachers are like a mist, after a short while passing out of existence forever.—2 Tim. 3:8, 9; Jude 13.

MITHKAH (Mith'kah) [perhaps, sweetness]. One of Israel's wilderness encampments. (Num. 33:28, 29) Its location is not known today. If Mithkah is correctly defined as "sweetness," the name may allude to the good water of the region.

MITHNITE (Mith'nite). A term applied to Joshaphat, one of the mighty men in David's military forces. It is not known whether "Mithnite" refers to his place of origin or is his family designation.—1 Chron. 11:26, 43.

MITHREDATH (Mith're·dath) [gift of (god) Mithra].

1. The treasurer of Cyrus who, under royal command, turned over some 5,400 temple utensils of gold and silver to the Israelites for return to Jerusalem. —Ezra 1:7, 8, 11.

2. An opposer of the postexilic temple reconstruction who shared with others in writing a letter to Persian King Artaxerxes falsely accusing the Jews. —Ezra 4:7.

MITYLENE (Mit·y·le'ne). The principal city of Lesbos, an island in the Aegean Sea off the W coast of Asia Minor. While en route to Jerusalem in the spring of 56 C.E., the apostle Paul sailed to Mitylene from Assos, a seaport on the mainland of Asia Minor about twenty-eight miles (45 kilometers) to the N-NW. (Acts 20:14) The fact that no mention is made of Paul's going ashore may imply that the ship merely anchored at Mitylene, perhaps because the needed N winds had abated. On the following day the ship continued S-SW toward Chios.—Acts 20:15.

It is believed that Mitylene originally occupied a small island off the eastern coast of Lesbos. But as the city grew it may have been linked with Lesbos by a causeway and expanded along the coast. This would have created a harbor on the N side and also one on the S side of the causeway. The city was famed as a seat of literary learning and for the architectural beauty of its buildings.

MIXED COMPANY. A group of people who departed from Egypt with the nation of Israel. (Ex. 12:37, 38) Since they were prepared to leave Egypt with the Israelites, this suggests that they had not lost any of their firstborn. Otherwise they would have been occupied in burying their dead, as were the Egyptians. (Num. 33:3, 4) The mixed company must therefore have been in a fit condition to celebrate the Passover. (Compare Exodus 12:43-49; see ALIEN RESIDENT.) Some of these people may have been Egyptians or other foreigners who chose to follow the God and nation of Israel after witnessing a number of Jehovah's blows against Egypt. Others of this group were likely Egyptians who had married Israelites also the offspring of such unions. The Israelitess Shelomith of the tribe of Dan, for example, had an Egyptian husband and at least one son by him.—Lev. 24:10, 11.

Doubtless both the non-Israelite background of the "mixed company" or "mixed crowd" and the rigors of the wilderness trek prompted a complaining spirit among them that became a source of contention. Their expression of selfish longing spread to the Israelites, so that they too began to weep and say: "How we remember the fish that we used to eat in Egypt for nothing, the cucumbers and the watermelons and the leeks and the onions and the garlic! But now our soul is dried away. Our eyes are on nothing at all except the manna."—Num. 11:4-6.

At Nehemiah 13:3 and Jeremiah 25:20 the expression "mixed company" denotes non-Israelites. The Nehemiah reference pertains to such foreigners as Moabites and Ammonites. (Neh. 13:1) That the sons of these foreigners (half-Israelites) may also have been included is suggested by the fact that earlier the Israelites dismissed both their foreign wives and sons.—Ezra 10:44.

MIZPAH, MIZPEH (Miz'pah, Miz'peh) [watchtower].

1. A region inhabited by Hivites and situated at the base of Mount Hermon was known as the "land of Mizpah." (Josh. 11:3) At least part, if not all of this area, may also have been called the "valley plain of Mizpeh." (Josh. 11:8) The "land of Mizpah" possibly was the region around Banyas (Caesarea Philippi) to the S of Mount Hermon or the plain E of Mount Hermon along the Wadi et-Tem.

2. A Judean city in the Shephelah. (Josh. 15:33, 38) Its precise location, however, is in question. One suggested identification is Khirbet Safiyeh, about five and a half miles (9 kilometers) S of what is thought to have been the site of ancient Azekah.

3. A city in the territory of Benjamin. (Josh. 18: 26, 28) Nebi Samwil (about 5 miles [8 kilometers] N-NW of Jerusalem) and Tell en-Nasbeh (some 8 miles [13 kilometers] N of Jerusalem) have often been suggested as possible locations for the ancient site. An interpretation of certain archaeological findings seems to favor Tell en-Nasbeh. For example, jar handles have been found bearing what some scholars consider to be the three Hebrew letters for *m-s-p* and hence a shortened form of Mizpah. But others reject this view and read the letters otherwise.

It was at Mizpah that all the fighting men of Israel assembled and decided to take action against those involved in a mass sex crime committed at Gibeah of Benjamin. When the Benjamites refused to hand over the guilty men of that city, full-scale war erupted. Finally, the tribe of Benjamin was almost annihilated, only six hundred able-bodied men escaping. (Judg. 20:1-48) Earlier, at Mizpah, the Israelites had sworn that they would not give their daughters in marriage to Benjamites. (Judg. 21:1) After the battle, therefore, measures had to be taken to preserve the tribe of Benjamin. One of these was the giving of four hundred virgin girls from Jabesh-gilead to the Benjamites. The rest of the population of that city had been destroyed, as none of its inhabitants had come to Mizpah and supported the fight against Benjamin.—Judg. 21:5-12.

At a later period the prophet Samuel congregated all Israel and prayed for them. On that occasion the Israelites fasted and confessed their sins. When word about their assembly at Mizpah reached the Philistines, they took advantage of the situation to launch an attack. But Jehovah threw the enemy into confusion, enabling the Israelites to subdue the foe. Apparently to commemorate this God-given victory Samuel erected a stone between Mizpah and Jeshanah, calling it Ebenezer ("the stone of help"). Thereafter Samuel continued judging Israel and, as he did so, made a yearly circuit of Bethel, Gilgal and Mizpah. (1 Sam. 7:5-16) Later, in 1117 B.C.E., another assembly at

Mizpah witnessed Samuel's introducing Saul as Israel's first king.—1 Sam. 10:17-25.

In the tenth century B.C.E. Mizpah was built up by Judean King Asa with materials from Ramah, a city that Israelite King Baasha had been forced to desert. (1 Ki. 15:20-22; 2 Chron. 16:4-6) Some three centuries later, in 607 B.C.E., the victorious Babylonian King Nebuchadnezzar appointed Gedaliah as governor over the Jews remaining in the land of Judah. Gedaliah administered affairs from Mizpah. There the prophet Jeremiah took up residence. Also, surviving army chiefs and other Jews who had been scattered came to Mizpah. Governor Gedaliah, although having been forewarned, failed to exercise caution and was assassinated at Mizpah. Chaldeans and Jews with him there were likewise slaughtered. Thereafter sixty visiting men also met their death. The band of assassins, led by Ishmael the son of Nethaniah, took the rest of the people captive. Overtaken by Johanan the son of Kareah, Ishmael escaped with eight men, but the captives were rescued, later to be taken to Egypt.—2 Ki. 25:23-26; Jer. 40:5–41:18.

Following the Babylonian exile, men of Mizpah and the princes Shallun and Ezer shared in repairing the wall of Jerusalem.—Neh. 3:7, 15, 19.

4. A city E of the Jordan in Gilead (Judg. 10:17; 11:11, 29), perhaps the same place as the Mizpah mentioned at Hosea 5:1. Since Mizpah was the home of Jephthah, logically this would place the city in the territory of Manasseh in northern Gilead. (Compare Judges 10:17–11:1, 11, 34; 12:4, 5.) But its exact location is uncertain.

5. A city of Moab where David, while outlawed by King Saul, settled his parents. (1 Sam. 22:3) Mizpeh's precise location cannot be established definitely. Some scholars believe it may be the same place as Kir of Moab. (Isa. 15:1) Others have presented Ruzm el-Mesrife (situated W-SW of modern Madeba [ancient Medeba]) as a possible identification.

MIZRAIM (Miz'ra·im). Listed second among the sons of Ham. (Gen. 10:6) Mizraim was the progenitor of the Egyptian tribes (as well as some non-Egyptian tribes) and the name came to be synonymous with Egypt. (Gen. 10:13, 14; 50:11) Thus, the word "Egypt" in English translations actually renders the Hebrew *Mits·ra'yim* (or *Ma·tsohr'* in a few cases, 2 Ki. 19:24; Isa. 19:6; 37:25; Mic. 7:12). The Tell el-Amarna letters of the late second millennium refer to Egypt as *Misri*, similar to the modern Arabic name for the land (*Misr*).

Many scholars hold that Mizraim is a dual form representing the duality of Egypt (that is, Upper and Lower Egypt), but this is conjectural. (See EGYPT, EGYPTIAN.) The names of Mizraim's descendants are apparently plural forms: Ludim, Anamim, Lehabim, Naphtuhim, Pathrusim, Casluhim and Caphtorim. (Gen. 10:13, 14; 1 Chron. 1:11, 12) For this reason it is usually suggested that they represent the names of tribes rather than individual sons. Although this is possible, it should be noted that there are other names that appear to be dual or plural in their construction, such as Ephraim, Appaim, Diblaim and Meshillemoth (Gen. 41:52; 1 Chron. 2:30, 31; Hos. 1:3; 2 Chron. 28:12), each obviously referring to only one individual.

MIZZAH (Miz'zah) [strong, firm]. A descendant of Esau through Reuel and a sheik of Edom. (Gen. 36:17; 1 Chron. 1:34-37) Mizzah was Esau's grandson, as he is included among "the sons [or, "grandsons"] of Basemath, Esau's wife," who was Ishmael's daughter and the mother of Reuel.—Gen. 36:2, 3, 10, 13.

MNASON (Mna'son) [possibly, reminding]. A native of Cyprus and "an early disciple." Paul and those with him were to be entertained in Mnason's home as the apostle returned from his missionary journey in c. 56 C.E. Some disciples from Caesarea accompanied Paul's group on the way from Caesarea to Jerusalem, to bring them to Mnason.—Acts 21:15-17.

MOAB (Mo'ab) [possibly, from (her) father], **MOABITES** (Mo'ab·ites).

1. The son of Lot by his older daughter. Like his half-brother Ammon, Moab was conceived after Lot and his daughters left Zoar and began dwelling in a cave of the nearby mountainous region. Moab became the forefather of the Moabites.—Gen. 19:30-38.

2. The territory anciently inhabited by the Moabites was called "Moab" and also the "field(s) of Moab." (Gen. 36:35; Num. 21:20; Ruth 1:2; 1 Chron. 1:46; 8:8; Ps. 60:8) Earlier the Emim had resided in this land but were apparently displaced by the Moabites. (Deut. 2:9-11; compare verses 18-22.) Toward the close of Israel's wilderness wandering the territory of Moab appears to have extended from the torrent valley of Zered in the S to the torrent valley of Arnon in the N (a distance of some 30 miles [48 kilometers]), the Dead Sea forming the W boundary and the Arabian desert an undefined E boundary. (Num. 21:11-13; Deut. 2:8, 9, 13, 18, 19) Rising sharply from the Dead Sea, this region is chiefly a tableland slashed by gorges and has an average elevation of some 3,000 feet (900 meters) above the Mediterranean Sea. In ancient times it afforded pasture for vast flocks (2 Ki. 3:4) and supported vineyards and orchards. (Compare Isaiah 16:6-10; Jeremiah 48:32, 33.) Grain was also cultivated.—Compare Deuteronomy 23:3, 4.

There was an earlier period when the land of Moab extended N of the Arnon and included the "desert plains of Moab across the Jordan from Jericho." (Num. 22:1) But sometime before the arrival of the Israelites, Amorite King Sihon annexed this region and the Arnon came to be Moab's N boundary. (Num. 21:26-30; Judg. 11:15-18) The Ammonites also suffered defeat at the hands of Sihon and were pushed to the N and E. The territory conquered from both peoples by the Amorites formed a wedge between Moab and Ammon, and thus Moab came to be bounded by Amorite territory on the N and Edomite territory on the S. (Judg. 11:13, 21, 22; compare Deuteronomy 2:8, 9, 13, 14, 18.) At its greatest extent the territory of Moab was approximately sixty miles (97 kilometers) from N to S and twenty-five miles (40 kilometers) from E to W.—See map on page 70.

Probably because a part of Amorite territory had once belonged to Moab, it continued to be called the "land of Moab." (Deut. 1:5) It was in this former Moabite territory that the Israelites encamped before crossing the Jordan. (Num. 31:12; 33:48-51) There a second census was taken of Israel's able-bodied men from twenty years old upward. (Num. 26:2-4, 63) Also there divine commands and judicial decisions were received about Levite cities, cities of refuge and inheritance. (Num. 35:1–36:13) There Moses delivered his final discourses and concluded with Israel the covenant of the repeated law. (Deut. 1:1-5; 29:1) Finally Moses ascended Mount Nebo to view the Promised Land and then died. For thirty days Israel mourned Moses' death on the desert plains of Moab. —Deut. 32:49, 50; 34:1-6, 8.

MOAB'S RELATIONSHIP TO ISRAEL

As descendants of Abraham's nephew Lot, the Moabites were related to the Israelites. The languages of both peoples were very similar, as seen from the inscription on the Moabite Stone. Also, like the Israelites, the Moabites appear to have practiced circumcision. (Jer. 9:25, 26) Nevertheless, with few exceptions such as Ruth and King David's mighty man Ithmah (Ruth 1:4, 16, 17; 1 Chron. 11:26, 46), the Moabites manifested great enmity toward Israel.

Before Israel's entry into the Promised Land

The song of Moses about Jehovah's destroying Egypt's military might in the Red Sea indicated that news of this event would cause the "despots of Moab"

to tremble. (Ex. 15:14, 15) That the Moabites did become fearful is indicated by their king's denying Israel peaceful passage through his realm about forty years later. (Judg. 11:17) Because of a direct command from God, the Israelites, however, did not attack the Moabites but, upon coming to Moab's southern boundary at the torrent valley of Zered, they skirted the territory of Moab. (Num. 21:11-13; Deut. 2:8, 9; Judg. 11:18) Although the Moabites did sell food and water to the Israelites (Deut. 2:26-29), "they did not come to [Israel's] aid with bread and water." (Deut. 23:3, 4) Evidently this means that the Moabites did not receive them hospitably and supply provisions without seeking gain.

Later, after crossing the torrent valley of Arnon, Israel was confronted by the Amorites under King Sihon, who had earlier seized Moabite territory N of the Arnon. Following their God-given victories over this ruler and also King Og of Bashan, the Israelites encamped on the desert plains of Moab. (Num. 21:13, 21–22:1; Deut. 2:24–3:8) The extensive Israelite camp frightened the Moabites and their King Balak, causing them to feel a sickening dread. Although making no claim to the former Moabite territory taken by the Israelites from the Amorites, Balak did fear for his realm. He therefore consulted with the older men of Midian and then sent messengers, older men of both Moab and Midian, to hire the prophet Balaam to come and curse Israel. (Num. 22:2-8; compare Judges 11:25.) In this way Balak 'fought' against the Israelites. (Josh. 24:9) Jehovah, however, caused Balaam to bless Israel and even to foretell Israel's ascendancy over Moab. (Num. chaps. 23, 24; Josh. 24:10; Neh. 13:1, 2; Mic. 6:5) Next, at Balaam's suggestion, Moabite and Midianite women were used to lure Israelite males into immorality and idolatry in connection with Baal of Peor. Many Israelites succumbed to this temptation, bringing Jehovah's anger and death to 24,000 men. (Num. 25:1-3, 6, 9; 31:9, 15, 16) For failing to aid the Israelites with bread and water and then hiring Balaam to curse Israel, the Moabites were barred from coming into the congregation of Jehovah "even to the tenth generation."—Deut. 23: 3, 4; see AMMONITES (Intermarriage with Israelites).

In the time of the Judges

During the period of the Judges, the Moabites appear to have expanded their territory N of the Arnon and, in the reign of their King Eglon, occupied Israelite territory W of the Jordan at least as far as the "city of palm trees," Jericho. (Judg. 3:12, 13; compare Deuteronomy 34:3.) Israel's subservience to Moab continued for eighteen years until Ehud, a left-handed Benjamite, killed King Eglon while having a private audience with him. Ehud then led the Israelites against Moab, striking down about 10,000 Moabites and subduing them.—Judg. 3:14-30.

In this general period, when famine affected Judah, Elimelech, with his wife Naomi and their two sons, Mahlon and Chilion, emigrated to the more fertile land of Moab. There the sons married Moabite women, Orpah and Ruth. After the death of the three men in Moab and improvement of conditions in Israel, Naomi, accompanied by Ruth, returned to Bethlehem. There Boaz, a kinsman of Elimelech, married Ruth, who had abandoned the polytheism of the Moabites and had become a worshiper of Jehovah. Thus Ruth, a Moabitess, became an ancestress of David and therefore also of Jesus Christ.—Ruth 1:1-6, 15-17, 22; 4: 13, 17.

Also in the time of the Judges, Israel began venerating the deities of the Moabites, doubtless including their god Chemosh. (Judg. 10:6; Num. 21:29; Jer. 48:46) For adopting such false worship of neighboring peoples the Israelites lost Jehovah's favor and suffered at the hands of their enemies. (Judg. 10:7-10) As late as the time of Samuel, the last judge before the establishment of the monarchy, unfaithful Israel experienced harassment from the Moabites.—1 Sam. 12:9, 10.

During the reigns of Saul, David and Solomon

Difficulties with the Moabites continued for years afterward. Israel's first king, Saul, victoriously warred against them. (1 Sam. 14:47) Since the Moabites would therefore have regarded Saul as an enemy, understandably the king of Moab was agreeable to having the parents of David, a man whom Saul had outlawed, dwell at Mizpeh in Moab.—1 Sam. 22:3, 4.

Later, when David himself ruled as king, there also was warfare between Israel and Moab. The Moabites were completely subdued and paid tribute to David. Apparently at the end of the conflict two-thirds of Moab's fighting men were put to death. It seems that David had them lie down on the ground in a row and then measured this row to determine the two-thirds to be put to death and the one-third to be preserved alive. (2 Sam. 8:2, 11, 12; 1 Chron. 18:2, 11) Possibly in the course of the same conflict, Benaiah the son of Jehoiada "struck down the two sons of Ariel of Moab." (2 Sam. 23:20; 1 Chron. 11:22) David's decisive victory over the Moabites fulfilled Balaam's prophetic words uttered over 400 years earlier: "A star will certainly step forth out of Jacob, and a scepter will indeed rise out of Israel. And he will certainly break apart the temples of Moab's head and the cranium of all the sons of tumult of war." (Num. 24:17) Also apparently with reference to this victory, the psalmist spoke of God's regarding Moab as his "washing pot."—Ps. 60:8; 108:9.

David's son Solomon, however, disregarded God's law and married Moabite women who had not become worshipers of Jehovah. To please them Solomon built a high place to their god Chemosh. Not until some three centuries later, during Josiah's reign, was this high place made unfit for worship.—1 Ki. 11:1, 7; 2 Ki. 23:13.

After the division of the kingdom until the Judean exile

Sometime after the secession of Israel from Judah the Moabites appear to have regained territory N of the Arnon. On the black basalt stele known as the Moabite Stone, Moab's King Mesha speaks of Israel's King Omri as taking possession of the region of Medeba. Since the tableland of Medeba was in the territory of Reuben (Josh. 13:15, 16), Israel had apparently lost this area to the Moabites so that Omri later had to recapture it.

Evidently Moab remained under Israelite control during the reigns of Kings Omri and Ahab. But following the death of Ahab, Moab's King Mesha, who "paid to the king of Israel a hundred thousand lambs and a hundred thousand unshorn male sheep," revolted. (2 Ki. 1:1; 3:4, 5) The Moabite Stone memorializes this revolt. If correctly identified as being the same places mentioned in the Bible, eleven of the cities that King Mesha claims as subject to or captured or (re)built by him were definitely in Israelite territory N of the Arnon. These cities are Dibon, Ataroth, Aroer, Kiriathaim, Nebo, Baal-meon (Num. 32:34, 37, 38), Medeba, Bamoth-baal, Beth-baal-meon, Jahaz (Josh. 13:9, 17-19) and Bezer. —Josh. 20:8.

Unlike Mesha's propagandistic inscription, the Scriptures report that the Moabites suffered humiliating defeat. Enlisting the aid of King Jehoshaphat of Judah and the king of Edom in putting down the Moabite revolt, Jehoram (who became king of Israel about two years after Ahab's death) marched against Moab from the S, by way of the wilderness of Edom. But the allied armies and their animals almost perished for lack of water. The prophet Elisha's aid was then sought and, in fulfillment of his prophecy that Jehovah would help on account of Jehoshaphat, the torrent valley became filled with water. The next morning the reflection of the sun upon the water made it look like blood to the Moabites. Wrongly concluding that the allied armies had slaughtered one another, the Moabites abandoned all caution and came to the Israelite camp, only to be put to flight. As the

battle progressed Moabite cities were ruined, good tracts of land were filled with stones, trees were cut down and springs were stopped up. When King Mesha found himself penned up in the city of Kir-hareseth with the battle going against him, he, with seven hundred men, unsuccessfully tried to break through to the king of Edom. Finally he took his firstborn son and offered him up as a burnt sacrifice upon the wall. For this or some other reason there "came to be great indignation against Israel" and the siege was abandoned.—2 Ki. 3:6-27.

As this humiliating defeat did not take place on foreign soil but brought devastation to the land of Moab, reasonably a considerable period of time would have been required for recovery. So it seems likely that it was at an earlier date during Jehoshaphat's reign that Moab combined with the forces of Ammon and the mountainous region of Seir to attack Judah. By Jehovah's intervention the three armies turned on one another and destroyed themselves. (2 Chron. 20:1, 22-24) Some scholars believe that this event is alluded to at Psalm 83:4-9.—Compare 2 Chronicles 20:14 with the superscription of Psalm 83.

In subsequent years enmity continued between Moab and Israel. After the death of the prophet Elisha marauding bands of Moabites regularly invaded Israel. (2 Ki. 13:20) About two centuries later, in Jehoiakim's time, similar Moabite bands contributed to the ruin of Judah during its final years. (2 Ki. 24:2) With the destruction of Jerusalem in 607 B.C.E. Jews sought refuge in Moab, returning to Judah when Gedaliah was appointed governor.—Jer. 40:11, 12.

After the exile

After an Israelite remnant returned from Babylonian exile in 537 B.C.E. some married Moabite wives. But at Ezra's admonition they dismissed these wives and their children. (Ezra 9:1, 2; 10:10, 11, 44) Nehemiah found a similar situation, many Israelites having taken Moabite wives.—Neh. 13:1-3, 23.

MOAB IN PROPHECY

In harmony with its long history of opposition to Israel, Moab is mentioned among the hard-set enemies of Jehovah's people. (Compare Isaiah 11:14.) Condemned for reproaching Israel and for pride and haughtiness, Moab was finally to become a desolation like Sodom. (Zeph. 2:8-11; see also Jeremiah 48:29.) Already at the close of the ninth century B.C.E. Amos wrote that Moab would suffer calamity for "burning the bones of the king of Edom for lime." (Amos 2:1-3) While some take this to mean that 2 Kings 3:26, 27 refers to King Mesha's offering up, not his own son, but the firstborn of the king of Edom, this is an unlikely inference. One Jewish tradition, though, does link the event mentioned by Amos with the war waged against Mesha and claims that sometime after this conflict the Moabites dug up the bones of the king of Edom and then burned them for lime. But the Bible record provides no basis for determining the time involved.

Isaiah (chaps. 15 and 16), apparently around the time of King Ahaz's death and while Assyria dominated in the eighth century B.C.E., referred to one Moabite city after another as being in line for calamity. He concluded with the words: "And now Jehovah has spoken, saying: 'Within three years, according to the years of a hired laborer, the glory of Moab must also be disgraced with much commotion of every sort, and those who remain over will be a trifling few, not mighty.' "—Isa. 16:14.

From historical records the fulfillment of the prophecies of Isaiah and Amos cannot be placed precisely in the stream of time. However, there is evidence that Moab did come under the Assyrian yoke. Assyrian King Tiglath-pileser III mentions Salamanu of Moab among those paying tribute to him. Sennacherib claims to have received tribute from Kammusunadbi the king of Moab. And Assyrian monarchs Esar-haddon and Ashurbanipal refer to Moabite Kings Musuri and Kamashaltu as being subject to them. There is also archaeological evidence that many places in Moab were depopulated about the eighth century B.C.E.

Jeremiah's prophecy of the seventh century B.C.E. pointed to the time when Jehovah would hold an accounting against Moab (Jer. 9:25, 26), doing so by means of the Babylonians under King Nebuchadnezzar. (Jer. 25:8, 9, 17-21; 27:1-7) Numerous Moabite cities were to be reduced to a desolation. (Jer. chap. 48) Apparently when Judah experienced the execution of Jehovah's judgment by means of the Babylonians, the Moabites said: "Look! The house of Judah is like all the other nations." For thus failing to recognize that the judgment was really God's and that the inhabitants of Judah were his people, the Moabites were to experience disaster and thereby 'come to know Jehovah.'—Ezek. 25:8-11; compare Ezekiel 24:1, 2.

The Jewish historian Josephus writes that, in the fifth year after desolating Jerusalem, Nebuchadnezzar returned to war against Coelesyria, Ammon and Moab and thereafter attacked Egypt. (*Antiquities of the Jews*, Book X, chap. IX, par. 7) Regarding archaeological confirmation of the desolation of Moab, *The Interpreter's Dictionary of the Bible* (Vol. 3, p. 418) observes: "Archaeological exploration has shown that Moab was largely depopulated from *ca.* the beginning of the sixth century, and in many sites from *ca.* the eighth century. From the sixth century on, nomads wandered through the land until political and economic factors made sedentary life possible again in the last centuries B.C."—Compare Ezekiel 25:8-11.

Later, in fulfillment of Jeremiah 48:47, Cyrus, the conqueror of Babylon, likely permitted Moabite exiles to return to their homeland.

The accurate fulfillment of the prophecies concerning Moab cannot be denied. Centuries ago the Moabites ceased to exist as a people. Today what are considered to have been such Moabite cities as Nebo, Heshbon, Aroer, Beth-gamul and Baal-meon are represented by ruins. Many other places are now unknown.

The sole explanation for the disappearance of the Moabites as a people is provided by the Bible. Noted the *Encyclopædia Britannica* (11th ed., Vol. XVIII, p. 632): "Israel remained a great power in religious history while Moab disappeared. It is true that Moab was continuously hard pressed by desert hordes; the exposed condition of the land is emphasized by the chains of ruined forts and castles which even the Romans were compelled to construct. The explanation of the comparative insignificance of Moab, however, is not to be found in purely topographical considerations. Nor can it be sought in political history, since Israel and Judah suffered as much from external movements as Moab itself. The explanation is to be found within Israel itself, in factors . . . to be found in the work of the prophets."

In view of the disappearance of the Moabites as a people, the inclusion of Moab at Daniel 11:41 among nations in the "time of the end" (Dan. 11:40) is logically to be regarded in a figurative sense. Seemingly the Moabites represent hard-set enemies of spiritual Israel.

MOADIAH (Mo·a·di'ah) [Jehovah summons, or, perhaps, assembly of Jehovah]. A priestly paternal house of which Piltai was the head in the days of Joiakim. (Neh. 12:12, 17) It has been suggested that "Moadiah" is a variation of the name "Maadiah" and that Moadiah is the same person as the priest Maadiah who accompanied Zerubbabel to Jerusalem after the Babylonian exile.—Neh. 12:1, 5.

MODESTY [Heb., *tsa·nu'a'*; Gr., *ai·dos'*]. These terms are effectively rendered by the English "modesty." (Prov. 11:2; Mic. 6:8; 1 Tim. 2:9) *Tsa·nu'a'* conveys the idea of one who is retiring, modest or humble. (*A Hebrew and English Lexicon of the Old Testament* by Brown, Driver and Briggs, p. 857) *Ai·dos'*

used in a moral sense expresses the thought of reverence, awe or respect for the feeling or opinion of others or for one's own conscience and so expresses shame, self-respect, a sense of honor, sobriety and moderation. (*A Greek-English Lexicon* by Liddell and Scott, p. 36) Comparing *ai·dos'* with the more common Greek word for "shame" (*ai·skhy'ne;* 1 Cor. 1: 27; Phil. 3:19), lexicographer Trench is quoted as saying that *ai·dos'* is "the nobler word, and implies the nobler motive: in it is involved an innate moral repugnance to the doing of the dishonourable act, which moral repugnance scarcely or not at all exists in *aischune.*" He states that "*aidos* would always restrain a good man from an unworthy act, *aischune* would sometimes restrain a bad one." (W. E. Vine's *Expository Dictionary of New Testament Words,* Vols. I, p. 78; IV, p. 17) Thus, the conscience is especially involved in the restraining effect implied in *ai·dos'*.

BEFORE GOD

With regard to modesty, in the sense of a proper estimate of one's own self, the Scriptures give much counsel. "Wisdom is with the modest ones," says the proverb. This is because the person manifesting modesty avoids the dishonor that accompanies presumptuousness or boastfulness. (Prov. 11:2) He is following the course approved by Jehovah and is therefore wise. (Prov. 3:5, 6; 8:13, 14) Jehovah loves and grants to such one wisdom. One of the requirements for gaining Jehovah's favor is 'to be modest in walking with him.' (Mic. 6:8) This involves a proper appreciation of one's position before God, recognizing one's sinful state as contrasted with Jehovah's greatness, purity and holiness. It would also mean that one should recognize himself as a creature of Jehovah, altogether dependent on Him and subject to His sovereignty. Eve was one who failed to appreciate this. She stepped out for complete independence and self-determination. Modesty would have helped her to dismiss from her mind the thought of becoming "like God, knowing good and bad." (Gen. 3:4, 5) The apostle counsels against overconfidence and presumptuousness, saying, "Keep working out your own salvation with fear and trembling."—Phil. 2:12.

IN WHAT TO BOAST

Boastfulness is the opposite of modesty. The rule is: "May a stranger, and not your own mouth, praise you; may a foreigner, and not your own lips, do so." (Prov. 27:2) Jehovah's own words are: "Let not the wise man brag about himself because of his wisdom, and let not the mighty man brag about himself because of his mightiness. Let not the rich man brag about himself because of his riches. But let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth; for in these things I do take delight."—Jer. 9:23, 24; compare Proverbs 12:9; 16:18, 19.

GOD'S REGARD FOR MODEST ONES

The apostle Paul shows God's regard for the modest ones and also cites his own conduct in the congregation as exemplary of such modest attitude. He wrote to the Christians at Corinth: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame; and God chose the weak things of the world, that he might put the strong things to shame; and God chose the ignoble things of the world and the things looked down upon, the things that are not, that he might bring to nothing the things that are, in order that no flesh might boast in the sight of God. . . . just as it is written: 'He that boasts, let him boast in Jehovah.' And so I, when I came to you, brothers, did not come with an extravagance of speech or of wisdom declaring the sacred secret of God to you. For I decided not to know anything among you except Jesus Christ, and him impaled. And I came to you in weakness and in fear and with much trembling; and my speech and what I preached were not with persuasive words of wisdom but with a demonstration of spirit and power, that your faith might be, not in men's wisdom, but in God's power."—1 Cor. 1:26–2:5.

'DO NOT GO BEYOND THE THINGS WRITTEN'

Later in Paul's letter, he emphasized the need for modesty on the part of all, just as he himself had displayed modesty, a proper evaluation of himself. The Corinthians had fallen into the trap of boasting in certain men, such as Apollos, and even in Paul himself. Paul corrected them, telling them that they were fleshly, not spiritual, in doing this, and said: "Now, brothers, these things I have transferred so as to apply to myself and Apollos for your good, that in our case you may learn the rule: 'Do not go beyond the things that are written' [that is, do not go beyond the limits that the Scriptures set for humans in their attitude toward one another and toward themselves], in order that you may not be puffed up individually in favor of the one against the other. For who makes you to differ from another? Indeed, what do you have that you did not receive? If, now, you did indeed receive it, why do you boast as though you did not receive it?" Keeping this in mind will prevent haughtiness and boastfulness in regard to oneself or another as to family descent, race, color or nationality, physical beauty, ability, knowledge, mental brilliance, and so forth.—1 Cor. 4:6, 7.

JESUS CHRIST'S EXAMPLE

Jesus Christ is the finest example of modesty. He told his disciples that he could not do a single thing of his own initiative, but only what he beheld the Father doing, and that his Father is greater than he is. (John 5:19, 30; 14:28) Jesus refused to accept titles not due him. When a ruler called him "Good Teacher," Jesus replied: "Why do you call me good? Nobody is good, except one, God." (Luke 18:18, 19) And he told his disciples that, as slaves to Jehovah, they should not feel puffed up over things accomplished in his service, or because of their worth to God. Rather, they should have the attitude, when they had done all the things assigned to them, that "we are good-for-nothing slaves. What we have done is what we ought to have done."—Luke 17:10.

Additionally, the Lord Jesus Christ, when a perfect man on earth, was superior to his imperfect disciples and also possessed great authority from his Father. Yet he was modest in dealing with his disciples, considerate of their limitations. He employed delicacy in training them and propriety of speech toward them. He did not put upon them more than they could bear at the time.—John 16:12; compare Matthew 11:28-30; 26:40, 41.

IN DRESS AND OTHER POSSESSIONS

In instructing the overseer Timothy as to seeing that proper conduct was observed in the congregation, Paul said: "I desire the women to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) Here the apostle does not counsel against neatness and good, pleasing appearance, for he recommends "well-arranged dress." But he shows the impropriety of vanity and ostentatiousness in dress—calling attention to oneself or to one's means of life thereby. Also modesty as relating to respect for the feeling of others and to self-respect and a sense of honor is involved. The Christian's manner of dress should not be shocking to decency, to the moral susceptibilities of the congregation, causing offense to some. This counsel as to dress would give further light on Jehovah's at-

titude toward the proper view and use of other material possessions that a Christian may have.—See HUMILITY.

MOLADAH (Mo·la'dah) [birth, origin]. One of the cities in southern Judah allotted to Simeon. Moladah remained in the hands of this tribe at least down till David's reign. (Josh. 15:21, 26; 19:1, 2; 1 Chron. 4: 24, 28, 31) After the exile Judeans resettled the site.—Neh. 11:25, 26.

Tell el-Milh, about fourteen miles (22 kilometers) E-SE of Beer-sheba, is often presented as a possible identification for Moladah.

MOLECH (Mo'lech) [probably, *me'lekh* (king) with the vowels of *bo'sheth* (shame) to denote abhorrence; possibly the same as Malcham (Jer. 49:1, 3; Zeph. 1:5), Moloch (Acts 7:43; compare Amos 5:26), Malcam (2 Sam. 12:30; 1 Chron. 20:2) and Milcom (1 Ki. 11:5, 33)]. A deity particularly associated with the Ammonites. (1 Ki. 11:5, 7, 33) At Jeremiah 32:35, Molech is referred to in parallel with Baal, suggesting, if not an identification, at least some connection between the two. Numerous authorities regard "Molech" as a title rather than the name of a specific deity, and, therefore, the thought has been advanced that the designation "Molech" may have been applied to more than one god.

It is generally agreed that the Malcam referred to at 2 Samuel 12:30 and 1 Chronicles 20:2 is the idol image of the Ammonite god Milcom or Molech, although the Hebrew term could be rendered "their king." (Compare *AV; AS.*) Earlier in the Biblical account the Ammonite king is referred to by his name "Hanun" (2 Sam. 10:1-4); hence, it is reasonable to conclude that the name "Hanun" rather than "Malcam" would have appeared in the Scriptural record if the king rather than the idol were intended. Also, it is thought unlikely that a king would have worn a crown weighing about seventy-five pounds (c. 34 kilograms). For the same reason it has been suggested that David placed Malcam's crown on his head only temporarily, perhaps to denote his victory over the false god. According to the reading of the Targum, which has been adopted by numerous translators, the crown had only one precious jewel. This has given rise to the view that it was the precious jewel, rather than the crown itself, that came to be on David's head.

CHILD SACRIFICE TO MOLECH

God's law to Israel prescribed the death penalty for anyone, even an alien resident, who would give his offspring to Molech. (Lev. 20:2-5) Nonetheless, apostate Israelites, both in the kingdom of Judah and in the ten-tribe kingdom, passed their offspring through the fire.—2 Ki. 17:17, 18; Ezek. 23:4, 36-39.

The 'passing through the fire' to Molech has been regarded by some as signifying a purification ritual by means of which children were devoted or dedicated to Molech; others understand this to mean actual sacrificing. That the Canaanites and apostate Israelites did sacrifice their children there can be no question. (Deut. 12:31; Ps. 106:37, 38) King Ahaz of Judah "proceeded to burn up his sons [son, Syriac *Peshitta Version*] in the fire." (2 Chron. 28:3) The parallel passage, at 2 Kings 16:3, reads: "Even his own son he made pass through the fire." This indicates that 'passing through the fire' is at least sometimes synonymous with sacrificing. Likely, however, the worship of Molech was not always and everywhere the same. For example, King Solomon, under the influence of his foreign wives, built high places to Molech and other deities, but not until the time of Ahaz is mention made of child sacrifice. (1 Ki. 11:7, 8) Undoubtedly if this abhorrent practice had existed earlier, it would have been denounced along with the other forms of idolatry existing during the reigns of the various kings. For this reason some commentators favor the view that the expression 'to pass through the fire' originally applied to a purification ritual and later came to signify actual sacrifice.

The "passing" to Molech mentioned at Leviticus 18:21 (*NW* ftn., 1953 ed.) evidently refers to devoting or dedicating children to this false god. This text has been variously translated: "You must not dedicate any of your children to the service of Molech." (*AT*) "Thou shalt not give any of thy seed to make them pass through the fire to Molech." (*AS*) "Thou shalt not give any of thy seed to be consecrated to the idol Moloch." (*Dy*) "You must not allow the devoting of any of your offspring to Molech."—*NW*.

Ahaz and Manasseh are the only Judean kings referred to as making their offspring pass through the fire. However, with the impetus given by these two kings to child sacrifice, the practice apparently became entrenched among the Israelites in general. (2 Ki. 16:3; 21:6; Jer. 7:31; 19:4, 5; 32:35; Ezek. 20:26) The children, at least at times, were first killed, rather than being burned alive.—Ezek. 16:20, 21.

King Josiah defiled Topheth, the chief center of Molech worship in Judah, in order to prevent anyone from making his offspring pass through the fire. (2 Ki. 23:10-13) But this did not eradicate the practice for all time. Ezekiel, who began serving as a prophet about fifteen years after the death of Josiah, mentions it as occurring in his day.—Ezek. 20:31.

The view has been advanced that the Molech to whom children were sacrificed had the form of a man but the head of a bull. The image is said to have been heated red hot and the children cast into its outstretched arms, thus to fall into the flaming furnace below. This conception is largely based on the description of the Carthaginian Kronos or Moloch given by the Greek historian Diodorus Siculus of the first century B.C.E.

MOLE RAT. This translates the Hebrew word *hho'ledh*, and the animal that it designates was unclean for food. (Lev. 11:29) Although numerous translations render *hho'ledh* as "weasel" (*AS, AV, RS*), there is a basis for preferring "mole rat." In Arabic, a language related to Hebrew, a very similar word, *khuld*, means "mole rat." Also, *hho'ledh* may be related to a post-Biblical Hebrew term signifying "dig" or "hollow out." This would harmonize with the mole rat's characteristic digging.

The mole rat is a rodent measuring eight inches (c. 20 centimeters) or more in length. It resembles a short-legged, tailless and neckless cylindrical lump of soft, thick fur, generally a yellowish gray-brown color. The head is recognizable by the furless muzzle and two pairs of large protruding teeth.

Mole rats live in underground communities and dig subterranean sleeping quarters and large storage chambers. These creatures subsist on vegetable matter, primarily on roots and bulbs. Thus they differ from true moles, which feed on insects and earthworms, and are not considered native to Palestine.

MOLID (Mo'lid) [begetter]. A man of Judah and descendant of Hezron through Jerahmeel. Molid was the son of Abishur by his wife Abihail.—1 Chron. 2: 4, 5, 9, 25-29.

MOLTEN SEA (or, **Copper Sea**). When the temple was constructed during Solomon's reign, a "molten sea" replaced the portable basin of copper used with the earlier tabernacle. (Ex. 30:17-21; 1 Ki. 7:23, 40, 44) Built by Hiram, a Hebrew-Phoenician, it was evidently called a "sea" because of the large quantity of water it could contain. This vessel, also of copper, was "ten cubits [c. 14.6 feet or 4.4 meters] from its one brim to its other brim, circular all around; and its height was five cubits [c. 7.3 feet or 2.2 meters], and it took a line of thirty cubits [44 feet or 13.4 meters] to circle all around it."—1 Ki. 7:23.

CIRCUMFERENCE

The circumference of thirty cubits is evidently a round figure, for more precisely it would be 31.4 cubits. In this regard, one Bible commentary contains the following information: "Up to the time of Archimedes [third century B.C.E.], the circumference of a circle was always measured in straight lines by the radius; and Hiram would naturally describe the sea as thirty cubits round, measuring it, as was then invariably the practice, by its radius, or semidiameter, of five cubits, which being applied six times round the perimeter, or 'brim,' would give the thirty cubits stated. There was evidently no intention in the passage but to give the dimensions of the Sea in the usual language that every one would understand, measuring the circumference in the way in which all skilled workers, like Hiram, did measure circles at that time. He, of course, must however have known perfectly well, that as the polygonal hexagon thus inscribed by the radius was thirty cubits, the actual curved circumference would be somewhat more." Thus, it appears that the ratio of three to one (that is, the circumference being three times the diameter) was a customary way of stating matters, intended to be understood as only approximate.

OF COPPER

The copper sea was decorated with "gourd-shaped ornaments" and had as its base twelve figures of bulls, facing north, south, east and west in groups of three. The brim of the sea resembled a lily blossom. Since the thickness of this large vessel was a "handbreadth [about 2.9 inches or 7.4 centimeters]" it may well have weighed in the neighborhood of thirty tons [c. 27 metric tons]. (1 Ki. 7:24-26) This huge quantity of copper came from the supplies King David had obtained in his conquests in Syria. (1 Chron. 18:6-8) The casting was done in a clay mold in the region of the Jordan and was indeed a remarkable feat.—1 Ki. 7:44-46.

CAPACITY

The account at 1 Kings 7:26 refers to the sea as 'containing two thousand bath measures,' whereas the parallel account at 2 Chronicles 4:5 speaks of it as 'containing three thousand bath measures.' Some claim that the difference is the result of a scribal error in the Chronicles account. However, while the Hebrew verb meaning "contain" in each case is the same, there is a measure of latitude allowable in translating it. Thus some translations render 1 Kings 7:26 to read that the vessel "held" or "would contain" two thousand bath measures, and translate 2 Chronicles 4:5 to read that it "had a capacity of" or "could hold" or "could contain" three thousand bath measures. (*AT, JB, NW*) This allows for the understanding that the Kings account sets forth the amount of water customarily stored in the receptacle while the Chronicles account gives the actual capacity, brim-full, of the vessel.

There is evidence that the "bath measure" anciently equaled about 5.8 gallons (22 liters), so that, if kept at two-thirds capacity, the sea would normally hold around 11,600 gallons (44,000 liters) of water. For it to have had the capacity indicated it must not have had straight sides, but, instead, the sides below the rim or lip must have been curved, giving the vessel a bulbous shape. A vessel having such shape and having the dimensions stated earlier could contain up to 17,430 gallons (66,000 liters). Josephus, Jewish historian of the first century C.E., describes the sea as "hemispherical." (*Antiquities of the Jews*, Book VIII, chap. III, par. 5) Josephus also indicates that the sea's location was between the altar of burnt offering and the temple building, somewhat toward the S.—*Ibid.*, par. 6.

Additional to the copper sea there were ten smaller copper basins resting on carts and these were evidently filled from the copper sea. (1 Ki. 7:38, 39) Rabbinical tradition is that the sea was equipped with faucets. The ten basins were used for washing certain sacrifices and likely for other cleansing work, but "the sea was for the priests to wash in it." (2 Chron. 4:6) Some rabbis have held that the priests completely immersed themselves in the water of the copper sea, while Josephus says it was "for washing the hands and the feet of the priests." (*Antiquities of the Jews*, Book VIII, chap. III, par. 6) Whatever the procedure, the copper sea is associated with priestly cleansing.

IN PROPHECY

This doubtless provides the key for understanding the references in the book of Revelation to the "glassy sea" seen before the throne of God in the apostle John's vision. (Rev. 4:6; 15:2) It was "like crystal," hence evidently having transparent sides (compare Revelation 21:18, 21) so that the contents could be seen. Those standing by it, persons victorious over the "wild beast" and its "image," correspond to those "called and chosen and faithful" ones described at Revelation 17:14; 20:4-6. These serve as "priests of God and of the Christ" and as kings with Christ during his thousand-year rule. (Compare 1 Peter 2:9.) The position of this priestly class next to the "glassy sea" before God's throne calls to mind the apostle's reference to the Christian congregation's being 'cleansed with the bath of water by means of the word.' (Eph. 5:25-27) Jesus also spoke of the cleansing power of the word of God that he proclaimed. (John 15:3) The 'mingling of fire' (Rev. 15:2) with the watery contents of the sea undoubtedly relates to judgments of God, for fire is frequently used in this connection and God himself is described as a "consuming fire" toward those rejecting his divine will. —Heb. 12:25, 29.

The symbolism of the "glassy sea" in John's vision thus illustrates Paul's inspired explanation that the earthly tabernacle and temple with their equipment and priestly functions served as patterns of heavenly things. (Compare Hebrews 8:4, 5; 9:9, 11, 23, 24; 10:1.) As to the significance of the figures of bulls on which the copper sea of Solomon's temple rested, see BULL.

MONEY. A medium of exchange. Anciently, livestock often figured in barter, that is, the exchange of one item for another and evidently the oldest method for making a business transaction. Indicative of this is the fact that the Latin word for money (*pecunia*) is drawn from *pecus*, meaning "cattle." However, livestock (Gen. 47:17) and foodstuffs (1 Ki. 5:10, 11) were not always convenient mediums of exchange. Therefore metals such as gold and silver came to be used. As early as Abraham's time precious metals served as money. But this was not standard coined money. It consisted of silver and gold, doubtless molded for convenience into bars, rings, bracelets or other standard shapes having a specific weight. (Compare Genesis 24:22; Joshua 7:21.) Often the metal objects were weighed by the individuals concerned when payment was made.—Gen. 23:15, 16; Jer. 32:10.

As business transactions involved weighing, understandably designations of weights were also monetary designations. (See WEIGHTS AND MEASURES.) Among the Israelites there were five main divisions: the gerah, half shekel (bekah), shekel, maneh (mina) and talent. (Ex. 25:39; 30:13; 38:25, 26; 1 Ki. 10:17; Ezek. 45:12; see GERAH; MINA; SHEKEL; TALENT.) Their relationship and comparative modern values in gold and silver are set forth below. (Gold is calculated at $35.115 per ounce troy and silver at $1.293 per ounce troy; the ancient ratio of gold to silver, however, is considered to be 1 to 13.)

	Gold	Silver
1 gerah = 1/20 shekel	$ .64	$ .0237
1 bekah = 10 gerahs	6.44	.237
1 shekel = 2 bekahs	12.89	.475
1 maneh = 50 shekels	644.35	23.73
1 talent = 60 manehs	38,661.00	1,423.59

The value of the "piece(s) of money" (Hebrew, *qe·si·tah'*) mentioned at Genesis 33:19; Joshua 24:32 and Job 42:11 cannot be definitely established. Likewise the value of the pim is uncertain. It may have been about two-thirds of a shekel.—1 Sam. 13:21; see PIM.

COINS IN THE HEBREW SCRIPTURES

It is commonly believed that the first coins were struck about 700 B.C.E. So the Israelites probably first used coins in their homeland after returning from exile in Babylon. Postexilic Bible books refer to the Persian daric (1 Chron. 29:7; Ezra 8:27) and the *dar·ke·mohn'* (drachma), which is generally equated with the daric. (Ezra 2:69; Neh. 7:70-72) The Persian gold daric weighed about .27 ounce troy (8.4 grams) and is therefore presently evaluated at $9.48.—See DARIC; DRACHMA.

MONEY IN THE CHRISTIAN GREEK SCRIPTURE PERIOD

The lepton (Jewish, copper or bronze), quadrans (Roman, copper or bronze), ass or assarion (Greek, copper or bronze), denarius (Roman, silver), drachma (Greek, silver), didrachma (Greek, silver) and the stater (Greek, silver; considered by many to be the tetradrachma of Antioch or Tyre) are coins specifically mentioned in the Christian Greek Scriptures. (Matt. 5:26; 10:29; 17:24, 27; 20:10; Mark 12:42; Luke 12:6, 59; 15:8; 21:2, *Kingdom Interlinear Translation;* see DENARIUS; STATER.) The much larger monetary values known as minas and talents were weights, not coins. (Matt. 18:24; Luke 19:13-25) The chart that follows shows the relationship between the various monetary units and converts into modern terms the approximate values current in the Christian Greek Scripture period.

		Modern Value
1 lepton	= ½ quadrans	$ .00125
1 quadrans	= 2 lepta	.0025
1 ass (assarion)	= 4 quadrans	.01
1 denarius	= 16 asses	.16
1 drachma	= c. 1 denarius	.14
1 didrachma	= 2 drachmas	.28
1 tetradrachma (stater, thought to be the same as tetradrachma)	= 4 drachmas	.56
1 mina (silver)	= 100 drachmas	14.094
1 talent (silver)	= 60 minas	845.64
1 talent (gold)		22,965.21

PURCHASING POWER

Modern values for ancient money do not give a true picture of its worth. The Bible, however, provides some indication of purchasing power and this is helpful in understanding ancient values. In the time of Jesus' earthly ministry agricultural laborers commonly received a denarius for a twelve-hour workday. (Matt. 20:2) It may be assumed that in the Hebrew Scripture period wages were about the same. If so, a silver shekel would be the equivalent of three days' wages.

The price of a slave was thirty silver shekels (ninety days' wages?). (Ex. 21:32; compare Leviticus 27:2-7.) Hosea the prophet purchased a woman for fifteen silver pieces and one and a half homers (15 ephahs) of barley. Likely this payment constituted the full price for a slave. If so, an ephah (.62 bushel; 22 liters) of barley was then worth one shekel.—Hos. 3:2.

In times of scarcity prices rose sharply. The eighty silver pieces (240 days' wages?) that at one time might have bought eight homers (49.6 bushels; 1,760 liters) of barley would, in time of siege, only procure the thinly fleshed head of an ass, an animal unfit for food according to the terms of the Mosaic law. —2 Ki. 6:25; compare Hosea 3:2.

In the first century C.E. two sparrows cost an assarion (45 minutes' wages) and five sparrows could be obtained for double this price. (Matt. 10:29; Luke 12:6) The contribution of the needy widow was even less, a mere two lepta (1 quadrans) or a sixty-fourth of a day's wages. Yet Christ Jesus commended her giving as being greater than that of those who had donated much, as she had contributed, not part of her surplus, but "all of what she had, her whole living." (Mark 12:42-44; Luke 21:2-4) The annual temple tax paid by the Jews was two drachmas or a didrachma (about two days' wages). (Matt. 17:24) As a drachma was the equivalent of about a day's wages, a woman might reasonably sweep her whole house and diligently search for a lost drachma coin. —Luke 15:8, 9.

Judas Iscariot betrayed Jesus for thirty pieces of silver, evidently the price of a slave. (Matt. 26:14-16, 47-50) No doubt these silver pieces were either shekels or other coins similar in value. But the kind of coin is not specified in the account, except for their being silver.

MONEY CAN BE BOTH BENEFICIAL AND HARMFUL

Money provides a defense against poverty and its attendant troubles, enabling persons to procure both necessities and luxuries. (Compare Ecclesiastes 7:12; 10:19.) For this reason the possibility exists of a person's beginning to trust in money as security and to forget his Creator. (Compare Deuteronomy 8:10-14.) "The love of money [literally, fondness of silver] is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains." (1 Tim. 6:10) For money, persons have perverted justice, prostituted themselves, committed murder, betrayed others and falsified the truth.—Deut. 16:19; 23:18; 27:25; Ezek. 22:12; Matt. 26:14, 15; 28:11-15.

On the other hand, the proper use of money is approved by God. (Luke 16:1-9) This includes contributing toward the advancement of pure worship and giving material assistance to those in need. (Compare 2 Chronicles 24:4-14; Romans 12:13; 1 John 3:17, 18; see CONTRIBUTION; GIFTS OF MERCY.) Although much good can thus be done with money, the most valuable things, spiritual food and drink, eternal life itself, can be obtained without it.—Isa. 55:1, 2; Rev. 22:17.

MONEY CHANGER. One whose function included the exchange of one currency for that of another and coins of one value for those of another value. For each such transaction the money changer received a certain fee. Other services mentioned in the Jewish Mishnah as being provided by money changers were the safekeeping of money and the payment of wages upon the presentation of drafts.

In the time of Jesus' earthly ministry the annual temple tax was two drachmas (a didrachma). (Matt. 17:24) As Jews from widely scattered lands came to Jerusalem for the celebration of the Passover and paid this tax then, the services of money changers may have been needed to exchange foreign currency for money that would be acceptable for payment of the temple tax, if not also the purchase of sacrificial animals and other items. According to the Mishnah, on the fifteenth of Adar or about a month before Passover the money changers set up for business in the provinces. But on the twenty-fifth of Adar, when Jews and proselytes from many other lands would be arriving at Jerusalem, the money changers established themselves in the temple area.

It was at the temple that Jesus Christ on two occasions overturned the tables of the money changers and condemned them for having made the temple into a "house of merchandise" or a "cave of robbers." (John 2:13-16; Matt. 21:12, 13; Mark 11:15-17) This may imply that Jesus regarded the fees of the money changers as exorbitant. In this regard it is noteworthy that there were times when great profits were made on the sale of sacrificial animals. The Mish-

nah tells of a time when the price for a pair of doves was a golden *denar* (or, 25 silver *denars*). This prompted Simeon the son of Gamaliel to declare: "By this Temple! I will not suffer the night to pass by before they cost but a [silver] *denar*." On that very day the price was drastically reduced.

MONTH. See CALENDAR.

MONUMENT. Pillars, plaques, buildings or other markers are often set up as monumental reminders of some person or some special event. A few of such are mentioned in the Bible, though not usually designated as monuments.—Ps. 49:11; Dan. 4:30.

Jehovah appeared to Jacob in a night vision, confirming the Abrahamic covenant toward him. (c. 1781 B.C.E.) In commemoration, Jacob took the stone he had used as a pillow, set it up to resemble a pillar and anointed it with oil. He then called the place Bethel. (Gen. 28:10-19) Some twenty years later Jacob and Laban, upon concluding a covenant of peace between themselves, set up a pillar, also a heap of stones, in the mountainous region of Gilead, there to serve as a reminder of their agreement. (Gen. 31: 25, 44-52) When Jehovah brought Israel into the Promised Land (1473 B.C.E.), two monuments were set up at the place where they crossed the Jordan River, one in midstream and the other at Gilgal on the W bank of the river, at Gilgal. These were to be memorial signs commemorating that miraculous crossing, and when their sons thereafter asked what these monuments represented, their fathers were to recount what Jehovah had done in behalf of his people.—Josh. 4:4-9, 20-24.

Following his victory over the Amalekites, King Saul erected "a monument [Heb., *yadh*] for himself." (1 Sam. 15:12) The Hebrew word *yadh*, most often translated "hand," can also mean "monument," for like an uplifted hand that catches the eye and directs attention in a specific way, so also a monument calls people's attention to certain things.

Absalom's Monument (Heb., *yadh*) was in the form of a pillar like so many others. Absalom erected it on the Low Plain of the King not far from Jerusalem, because, as he said, "I have no son in order to keep my name in remembrance." (2 Sam. 18:18) However, today nothing is known of that monument or its location beyond what the Bible tells us. It should not be confused with the so-called tomb in the Kidron valley that ecclesiastical tradition attributes to Absalom but that belongs to the Graeco-Roman period of architecture.—See ABSALOM'S MONUMENT.

Like Absalom, eunuchs have no hope of a posterity to carry on their names. However, if they are faithful to Jehovah, and not like treasonous Absalom, Jehovah promises to give them "something better than sons and daughters," namely, to "give to them in my house and within my walls a monument [Heb., *yadh*] and a name . . . A name to time indefinite I shall give them, one that will not be cut off." (Isa. 56:4, 5) By contrast "the very name of the wicked ones will rot."—Prov. 10:7; compare 22:1.

Gravestones were also set up as memory aids, as for example, the one that marked "the burial place of the man of the true God" who foretold what Josiah would do against the altar at Bethel. (2 Ki. 23:16-18; 1 Ki. 13:1, 2) Road markers and signposts are in a sense temporary monuments erected to indicate direction or to remind passersby of certain things of particular interest.—Jer. 31:21; Ezek. 39:15.

MOON [Heb., *ya·re'ahh;* Gr., *se·le'ne*]. The moon, as the "lesser luminary for dominating the night," was provided by God as a means for marking "appointed times." (Gen. 1:16; Ps. 104:19; Jer. 31:35; 1 Cor. 15:41) The Hebrew word for "moon" is closely related to the Hebrew word *ye'rahh*, meaning "lunar month." Since the lunar month always began with the appearing of the new moon (Heb., *hho'dhesh*), the term "new moon" also came to mean "month." (Gen. 7:11; Ex. 12:2; Isa. 66:23) The Greek word *men* likewise has the basic idea of a lunar period. —Luke 1:24; Gal. 4:10; also Colossians 2:16, where *men* is prefixed by the Greek word for "new."

The word *le·va·nah'*, meaning "white," occurs three times in the Hebrew text poetically describing the white brilliance of the full moon that is particularly evident in Bible lands. (Song of Sol. 6:10; Isa. 24:23; 30:26) The word *ke'seh* or *ke'se'*, meaning "fullness," also appears twice and is translated "full moon" in some versions.—Ps. 81:3; Prov. 7:20, *RS; NW*.

Since the average lunation from new moon to new moon is 29 days, 12 hours, 44 minutes and 2.78 seconds in length, the ancient lunar months had either twenty-nine or thirty days. This may originally have been determined by simple observation of the appearance of the new moon's crescent; but in David's time we find evidence of its being calculated beforehand. (1 Sam. 20:5, 18, 24-29) Nevertheless, in postexilic times Talmudic writings state that the Jewish Sanhedrin met early in the morning on the thirtieth day of each of seven months in the year to determine the time of the new moon. Watchmen were posted on high vantage points around Jerusalem and carried immediate report to the Jewish court after sighting the new moon. Upon receiving sufficient testimony the court pronounced the word "*Me·qud·dash'*" (consecrated), officially marking the start of a new month, and the previous month was declared to have had twenty-nine days. If cloudy skies or fog caused poor visibility, then the preceding month was declared to have had thirty days, and the new month began on the day following the court assembly. It is also said that further announcement was made by a signal fire lit on the Mount of Olives, which was then repeated on other high points throughout the country. This method was evidently replaced later by the dispatching of messengers to carry the news.

In the fourth century of our Common Era a standardized or continuous calendar was established so that the Jewish months came to have a fixed number of days, with the exception of Heshvan and Kislev, which still vary between 29 and 30 days according to certain calculations.

NEW MOON OBSERVANCE

Among the Jews each new moon marked the occasion for the blowing of trumpets and the offering up of sacrifices according to the Law covenant. (Num. 10:10; 2 Chron. 2:4; Ps. 81:3; compare Isaiah 1:13, 14.) The offerings prescribed were, in fact, even greater than those normally offered on the regular sabbath days. (Num. 28:9-15) While nothing is stated specifically as to the new moon's marking a day of rest, the text at Amos 8:5 indicates a cessation of labor. It was apparently a time of feasting (1 Sam. 20:5), and also an opportune time for gathering and instruction in God's law.—Ezek. 46:1-3; 2 Ki. 4:22, 23; Isa. 66:23.

The seventh new moon of each year (corresponding with the first day of the month of Ethanim or Tishri) was sabbatical, and the Law covenant decreed it to be a time of complete rest. (Lev. 23:24, 25; Num. 29: 1-6) It was the "day of the trumpet blast," but in a greater sense than that of the other new moons. It announced the approach of the atonement day held on the tenth day of the same month.—Lev. 23:27, 28; Num. 29:1, 7-11.

MOON WORSHIP

While guided by the moon as a time indicator in determining their months and festival seasons, the Israelites were to remain free from the practice of moon worship that was prominent in the nations around them. The moon-god Sin was the city god of Ur, the capital of Sumer, from whence Abraham and his family departed for the Promised Land. Though the inhabitants of Ur were polytheistic, the moon-god Sin, a male deity, was the supreme god to whom their temple and altars were primarily devoted. Abraham

and his party traveled from Ur to Haran, which was another major center of moon worship. Abraham's father, Terah, who died in Haran, apparently practiced such idolatrous worship. (Gen. 11:31, 32) In any case, these circumstances add weight to the significance of Joshua's warning to Israel prior to their entry into the Promised Land, as recorded at Joshua 24:2, 14: "This is what Jehovah the God of Israel has said, 'It was on the other side of the River [Euphrates] that your forefathers dwelt a long time ago, Terah the father of Abraham and the father of Nahor, and they used to serve other gods.' And now fear Jehovah and serve him in faultlessness and in truth, and remove the gods that your forefathers served on the other side of the River and in Egypt, and serve Jehovah."

Job also lived among moon worshipers and he faithfully rejected their practice of kissing the hand to the moon. (Job 31:26-28) The neighboring Midianites used moon-shaped ornaments, even placing them on their camels. (Judg. 8:21, 26) In Egypt, where both Abraham and later the people of Israel resided, moon worship was prominently practiced in honor of the moon-god Thoth, the Egyptian god of measures. Every full moon the Egyptians sacrificed a pig to him. He came to be worshiped in Greece under the title of Hermes Trismegistus (Hermes Thrice Greatest). Moon worship, in fact, extended all the way to the western hemisphere, where ancient ziggurat temples dedicated to the moon have been found in Mexico and Central America. Note, too, that in English the second day of the week still derives its name from the Anglo-Saxon worship of the moon, Monday originally meaning "moon-day."

The moon worshipers attributed powers of fertility to the moon and looked to it to make their crops and even their animals grow. In Canaan, where the Israelites finally settled, the worship of the moon was carried on by the Canaanite tribes with the accompaniment of immoral rites and ceremonies. There the moon was sometimes worshiped under the symbol of the goddess Ashtoreth (Astarte). Ashtoreth was said to be the female consort of the male god Baal, and the worship of these two frequently ensnared the Israelites during the period of the Judges. (Judg. 2:13; 10:6) King Solomon's foreign wives brought the contamination of moon worship into Judah. Foreign-god priests directed the people of Judah and Jerusalem in making sacrificial smoke to the sun, moon and stars, a practice that continued until King Josiah's time. (1 Ki. 11:3-5, 33; 2 Ki. 23:5, 13, 14) When Jezebel, the daughter of the pagan king Ethbaal who ruled the Sidonians, married King Ahab of Israel she also brought with her the worship of Baal and, apparently, of the moon-goddess Ashtoreth. (1 Ki. 16:31) The Israelites again met up with moon worship during their exile in Babylon, where the times of the new moons were considered propitious by the Babylonian astrologers for making forecasts of the future. —Isa. 47:12, 13.

God's Word should have served as a protection for the Israelites against such moon worship. It showed the moon to be simply a luminary and a convenient time indicator, but devoid of personality. (Gen. 1:14-18) At the time of their approaching Canaan Jehovah specifically warned the nation of Israel that they should not worship him as being represented by his heavenly creations. Anyone practicing such worship was to be stoned to death. (Deut. 4:15-19; 17:2-5) By his prophet Jeremiah, God later declared that whether they were kings, priests, prophets or of the common people, such ones should become as "manure upon the face of the ground."—Jer. 8:1, 2.

Some have tried to read into the text at Deuteronomy 33:14 an evidence of pagan influence or a superstitious attitude toward the moon. In the *Authorized Version* this text speaks of the "precious things put forth by the moon." However, as more modern translations show, the sense of the word "moon" here is actually "months" or "lunar months" and basically refers to the monthly periods in which the fruits ripen.

Similarly, Psalm 121:6 has been held by some to indicate a belief in the idea of illness caused by exposure to the moonlight. By reading the entire Psalm, however, it becomes evident that such assumption is unfounded, since the Psalm rather expresses in poetical form the assurance of God's protection against adversity's stroke under all circumstances and at all times, whether in the sunlit day or the moonlit night.

Still others have taken exception to the term "lunatick" found in the *Authorized Version* at Matthew 4:24 and Matthew 17:15. This expression comes from the Greek word *se·le·ni·a'zo·mai* and literally means "stricken by the moon." In modern translations it is rendered by the word "epileptic." Matthew's use of this common Greek term for an epileptic on these two occasions does not mean that he attributed such illness to the moon nor that the Bible so teaches, but simply indicates that he used the word that was evidently, among Greek-speaking people of that time, the currently understood name for an epileptic. In this regard, we might note that the term "lunacy" is today primarily a legal term used by the courts to designate a degree of insanity, even though they do not attribute such insanity to the effects of the moon. Christians today similarly continue to use the name Monday for the second day of the week even though they do not view it as a day sacred to the moon.

IN THE COMMON ERA

In the days of Christ Jesus and the apostles, moon worship was not in practice among the Jewish people. They did, of course, observe the new moons in accord with the Law covenant. The new moon of each month is still observed by Orthodox Jews as a minor day of atonement for sins committed during the month just ended.

Nisan 14, when the moon was approaching fullness, marked the time of the celebration of the Passover and also the time of the initiation by Jesus of the memorial supper or the Lord's Evening Meal in memory of his death.—Matt. 26: 2, 20, 26-30; 1 Cor. 11:20-26.

With the entrance of the new covenant, replacing the Law covenant, some of the Jewish Christians, as well as others, tended to hold to the practice of the celebration of the new moons as well as of the sabbath days, as shown by Paul's corrective counsel at Colossians 2:16, 17 and Galatians 4:9-11.

MORDECAI (Mor'de·cai) [like pure myrrh or bruised myrrh].

1. One who returned to Jerusalem and Judah in 537 B.C.E. after the seventy years of exile in Babylon. (Ezra 2:1, 2) Mordecai was a prominent Israelite and leader who assisted Zerubbabel and was distinguished in the initial genealogical enrollment of the reestablished community in Judah.—Neh. 7:5-7.

2. "The son of Jair the son of Shimei the son of Kish a Benjaminite" (Esther 2:5), an older cousin and guardian of Esther. (Esther 2:7) Mordecai is portrayed solely in the Bible book of Esther. The book recounts his prominent part in the affairs of the Persian Empire during the years of approximately 484 to 474 B.C.E. Evidence points to him as the writer of the book of Esther.

Some doubt the authenticity of the book or that Mordecai was a real person. Their objection, that he would have to be at least 120 years old and have a beautiful cousin 100 years younger, is based on the erroneous assumption that Esther 2:5, 6 denotes that Mordecai went into captivity to Nebuchadnezzar along with King Jeconiah. However, the Bible's purpose in this text is, not to recount Mordecai's history, but to give his lineage. Kish may have been Mordecai's great-grandfather, or even an earlier ancestor who was "taken into exile." Another view, harmonious with Biblical expression, is that Mordecai, though

born in captivity, was considered to be taken captive in 617 B.C.E., since he was in the loins of his ancestors, as yet unborn.—Compare Hebrews 7:9, 10.

LOYAL AS SERVANT TO THE KING

In the account, Mordecai, although having a slave status as a Jewish captive, was a servant of the king. He heard that Queen Vashti had been deposed by King Ahasuerus of Persia and that all the beautiful young virgins throughout the empire were being brought together so that from among them a replacement might be found for the queenly office. Adroitly Mordecai introduced Esther, a girl "pretty in form and beautiful in appearance" into the candidacy for queenship, not revealing that she was a Jewess. (Esther 2:7) She was selected as queen. Mordecai continued in his duties, "sitting in the king's gate," when information was brought to him that two of the court officials, Bigthan and Teresh, were plotting to lay hands on King Ahasuerus. He warned the king through Esther and his act of loyalty was recorded in "the book of the affairs of the days."—Esther 2:21-23.

REFUSES TO BOW TO HAMAN

Subsequent to this, Haman the Agagite was made prime minister by Ahasuerus, who ordered that all in the king's gate must prostrate themselves before Haman in his newly exalted position. Mordecai staunchly refused to do so and gave as a reason that he was a Jew. (Esther 3:1-4) The fact that Mordecai based his action on this reason proves that it had to do with his relationship, as a dedicated Jew, to his God Jehovah. He recognized that prostrating himself before Haman involved more than falling down to the earth for an exalted personage, as Israelites had done in the past, merely acknowledging such one's superior position as a ruler. (2 Sam. 14:4; 18:28; 1 Ki. 1:16) In Haman's case there were good reasons why Mordecai did not bow, and these had nothing to do with disrespect for authority: (1) The Persians regarded the act as one of homage performed to a king as a divine being. Herodotus (vii, 136) relates that it was because of this that the Spartans refused to bow down before King Xerxes. (2) Haman was probably an Amalekite, with which nation Jehovah expressed himself as being at war "from generation to generation." (Ex. 17:16; see HAMAN.) It was a matter of worship and integrity to God and not a political issue on Mordecai's part.

Haman was infuriated, particularly after he realized that Mordecai was a Jew. So great was his hatred that the enjoyment of all his power and privileges was spoiled as long as Mordecai sat at the gate and refused to bow before him. Not limiting his vindictiveness to Mordecai alone, Haman extracted a decree from the king for the destruction of all of Mordecai's people in the realm of Persia.—Esther 3:5-12.

USED IN DELIVERING ISRAEL

In the face of the edict to destroy all the Jews in the empire, Mordecai expressed faith that Esther had been brought to her royal dignity at this very time for deliverance of the Jews. He showed Esther her weighty responsibility and directed her to implore the favor and help of the king. Although it jeopardized her own life, Esther agreed to follow through.—Esther 4:7–5:2.

Most timely for Mordecai and the Jews (for it was on the very issue of Mordecai's loyalty to the king), King Ahasuerus' attention was providentially directed, during a sleepless night, to the official book of records of the state. The king was thereby reminded of the fact that Mordecai had not been rewarded for his past service, that of uncovering the seditious plot of Bigthan and Teresh. At this the king desired to honor Mordecai grandly, to the mortification of Haman, who was commanded to arrange and announce this honor publicly.—Esther 6:1-12.

Esther succeeded in indicting Haman as responsible for gross misrepresentation and calumniation of the Jews and as a treacherous schemer against the king's own interests as well. The enraged Ahasuerus ordered the death sentence for Haman, and the seventy-three-foot- (22.25-meter-) high stake Haman had built for Mordecai became the site where his own body was hung.—Esther 7:1-10.

Mordecai now replaced Haman as prime minister and received the king's own signet ring for sealing state documents. Esther placed Mordecai over the house of Haman, which the king had turned over to her. Then Mordecai used the king's authorization to issue a counterdecree giving the Jews the legal right to defend themselves. To the Jews it was a light of deliverance and joy. Many in the Persian Empire aligned themselves with the Jews, and when Adar 13, the day for the laws to take force, arrived, the Jews were prepared. Officialdom stood behind them because of Mordecai's high position. In Shushan the fighting was extended for another day. More than 75,000 enemies of the Jews in the Persian Empire were destroyed, including the ten sons of Haman. (Esther 8:1–9:18) With Esther's confirmation Mordecai commanded the annual celebration of the festival of the fourteenth and fifteenth days of Adar, the "days of Purim," for rejoicing and banqueting and giving gifts to one another and to the poor. The Jews accepted and imposed the festival on their offspring and all those joining themselves to them. As second in the empire Mordecai continued, respected by God's dedicated people the Jews and working for their welfare.—Esther 9:19-22, 27-32; 10:2, 3.

A MAN OF FAITH

Mordecai was a man of faith like those spoken of by the apostle Paul at Hebrews chapter 11, though not mentioned there by name. He displayed courage, decisiveness, integrity and loyalty to God and his people and followed the principle later expressed by Jesus: "Pay back, therefore, Caesar's things to Caesar, but God's things to God." (Matt. 22:21) He and Esther were of the tribe of Benjamin, of whom the patriarch Jacob had prophesied: "Benjamin will keep on tearing like a wolf. In the morning he will eat the animal seized and at evening he will divide spoil." (Gen. 49:27) The activity of these Benjamites was in the evening of the nation of Israel, after their kings were no longer on the throne and they had come under Gentile domination. It is possible that Mordecai and Esther had the privilege of destroying the last of the hated Amalekites. Mordecai's interest in the welfare of his countrymen indicates that he had faith that from among the children of Israel would come the seed of Abraham to bless all families of the earth.—Gen. 12:2; 22:18.

MOREH (Mo'reh) [instructor].

1. At least by Abraham's time the big trees of Moreh constituted a well-known landmark near Shechem and seemingly continued to be such for centuries afterward. (Gen. 12:6; Deut. 11:30; perhaps also alluded to at Genesis 35:4; Joshua 24:25, 26; Judges 9:6.) Some scholars link the "big tree of Meonenim" with the "big trees of Moreh." (Judg. 9:37) "Moreh" was perhaps the name of the original owner of the plot near Shechem having one especially prominent tree or a clump or grove of big trees.

2. The name of a hill, in the vicinity of which the Midianites were defeated by Gideon. (Judg. 7:1) This hill is generally thought to be the bare gray ridge of Jebel Dahi (sometimes called "Little Hermon"), about five miles (8 kilometers) N of the suggested site for the well of Harod.

MORESHETH (Mo'resh·eth), **MORESHETH-GATH** [possession of Gath]. Apparently the home of the prophet Micah. (Jer. 26:18; Mic. 1:1) Tell el-Judeideh, about twenty-two miles (35 kilometers) SW of Jerusalem and about the same distance NE of

Gath, has been suggested as a possible identification. The composite name Moresheth-gath (Mic. 1:14) implies that the city was in some way associated with Gath. Perhaps it was at times dominated by that Philistine city, since the Philistines controlled places other than their five major cities (Gath being one of the five).—1 Sam. 6:18; 27:5.

Some view Micah 1:14 as a play on the name "Moresheth" ("possession"). The Hebrew term for "parting gifts" in this text signifies a person or possession that is temporarily or permanently given up or sent away. Accordingly, Zion (Mic. 1:13) would lose this city, Moresheth itself constituting the "parting gifts."

MORIAH (Mo·ri'ah) [possibly, Jah provides]. The name of the rocky eminence on which Solomon built a magnificent temple to Jehovah. Earlier his father David had purchased the site from the Jebusite Araunah (Ornan) in order to erect an altar there, as this was the divinely indicated means for ending a scourge resulting from David's sin in connection with the taking of a census.—2 Sam. 24:16-25; 1 Chron. 21:15-28; 2 Chron. 3:1; see ARAUNAH.

Ancient Jewish tradition links the temple site with the mountain in the "land of Moriah" where Abraham, at God's command, attempted to offer up Isaac. (Gen. 22:2; see *Antiquities of the Jews*, Book VII, chap. XIII, par. 4.) This would make the "land of Moriah" the mountainous region around Jerusalem. It was to the "land of Moriah" that Abraham traveled from the vicinity of Beer-sheba, and, on the third day, he saw from a distance the divinely designated place for the sacrifice. (Gen. 21:33, 34; 22:4, 19) This could be said regarding Mount Moriah. The trip of some fifty miles (80 kilometers) from Beer-sheba to Mount Moriah would conceivably have taken more than two full days. As to the visibility of Mount Moriah from a distance, *The International Standard Bible Encyclopædia* (Vol. III, p. 2082) notes: "Moriah at Jerus[alem] can be distinctly seen from the old caravan road about 9 miles on the way to Hebron, and again from a hill just north of Hebron. Moreover from the place 9 miles distant, it is Moriah that is visible and not the greater mount, now called Zion."

Mount Moriah evidently was a sufficient distance from the Salem of Abraham's time so that the attempted sacrifice of Isaac did not take place in full view of the city's inhabitants. There is no record that these witnessed the incident or tried to interfere. That the site was somewhat isolated centuries later may be inferred from the fact that in David's day there was a threshing floor on Mount Moriah. However, no mention is made of any buildings on the site.—2 Chron. 3:1.

Today the Mohammedan mosque known as the Dome of the Rock (or, Mosque of Omar) is situated atop Mount Moriah.

MORTAR, I. A vessel having a bowl-shaped interior in which grain, spices, olives, or other substances were pulverized by pounding with a pestle.

Egyptian tomb paintings depict mortars with considerable capacity. These were probably wooden mortars and likely the pestles were made of metal. One tomb painting shows two men at one mortar, alternately raising and dropping metal pestles (club-shaped at both ends), which they gripped at the center with both hands. The painting indicates that after a quantity of material in the mortar had been pounded sufficiently, it was sifted into another container and the coarser remains were returned to the mortar for further pounding.

In the wilderness the Israelites prepared manna for consumption by grinding it in hand mills or pounding it in a mortar.—Num. 11:7, 8.

The finest olive oil was obtained by beating the olives in a mortar with a pestle. This produced oil from only the olive meat, whereas a press crushed the seeds also. Pure, beaten olive oil was required for burning in the lampstand in the tent of meeting. Beaten oil was also used in connection with the "constant burnt offering" and evidently in the holy anointing oil. Incense beaten into powder was used in the sanctuary.—Ex. 27:20, 21; 29:40, 42; 30:23-25, 35, 36.

Since a mortar has a hollow interior, it is suitably used in the Bible to describe the configuration of a specific land area. For instance, according to Judges 15:18, 19, God provided drinking water for Samson by splitting open a "mortar-shaped hollow" in Lehi. Also, a certain section of Jerusalem, the "Maktesh" or "Mortar-Quarter" (Heb., *Makh·tesh'*, meaning "a mortar"), may have been so named to identify a basinlike hollow or depression in that area of the city.—Zeph. 1:11.

Grain reduced to flour in a mortar undergoes very severe treatment. Therefore, the Scriptures use this procedure illustratively, saying: "Even if you should pound the foolish one fine with a pestle in a mortar, in among cracked grain, his foolishness will not depart from him."—Prov. 27:22.

MORTAR, II. A composition applied to bricks and stones to cement them together (as in a wall) or used as a wall coating. (Lev. 14:42, 45; 1 Chron. 29:2; Isa. 54:11; Jer. 43:9) A weather-resistant mixture (properly termed "mortar") of lime, sand and water was used in the construction of the finer homes in ancient Palestine. Another type of mortar, used as plaster, was prepared by blending sand, ashes and lime. Sometimes oil was added to the mixture, or the wall was coated with oil after it was plastered to produce a nearly waterproof surface. In Egypt (even up to modern times) mortar used for wall plaster has been composed of two parts clay, one part lime and one part straw and ashes.

Instead of conventional mortar, the builders of the tower of Babel used bitumen, which "served as mortar for them." (Gen. 11:3) The later Babylonians likely obtained their bitumen for mortar from the subterranean fountains near the city of Hit located not far from Babylon on the Euphrates River. According to Herodotus (I, 179), hot asphalt (bitumen) was used as cement or mortar when building up the sides of Babylon's moat and when constructing the city's wall.

While the Israelites were slaves in Egypt, the Egyptians "kept making their life bitter with hard slavery at clay mortar and bricks." (Ex. 1:14) Later, in Palestine, clay mortar and mud bricks served the Israelites as basic building materials in areas where little good-quality building stone was available. The mortar was mixed to about the consistency of molasses, usually by trampling it with the feet. Chopped straw was combined with the mortar to increase the cohesiveness of the mixture.

Clay mortar or mud, frequently mixed with small stones or straw, was evidently also used for wall plaster in the past, even as it has been in recent times. It was applied over walls to afford them greater protection from the weather. Walls in ancient times were often built of sun-dried bricks, which were not lastingly resistant to wet weather. Therefore, in order to protect a new wall or to save and strengthen a damaged wall, a coat of mortar or plaster was sometimes applied. However, if only whitewash or bad mortar containing little or no lime was daubed on such a wall, it could not be expected to withstand severe storms.—Compare Ezekiel 13:11-16.

MOSERAH, MOSEROTH (Mo·se'rah, Mo·se'roth) [perhaps, band(s) (as a fetter); or, chastisement, possibly alluding to Aaron's death]. The place where the Israelites were encamped when Aaron died. (Deut. 10:6) It was evidently near Mount Hor (whereon Aaron died), but its exact location is unknown. (Num. 33:38) Some scholars tentatively locate Moserah seventeen miles (27 kilometers) W-SW of Jebel Madurah (Mount Hor?). The plural form of Mo-

serah, "Moseroth," appears at Numbers 33:30, 31, and apparently refers to an earlier Israelite encampment there.

MOSES (Mo'ses) [drawn out; saved out of water]. "The man of the true God," leader of the nation of Israel, the mediator of the Law covenant, prophet, judge, commander, historian and writer. (Ezra 3:2) Moses was born about 1593 B.C.E., in Egypt, being the son of Amram, the grandson of Kohath and the great-grandson of Levi. His mother Jochebed was Kohath's sister. Moses was three years younger than his brother Aaron. Miriam their sister was some years older.—Ex. 6:16, 18, 20; 2:7.

EARLY LIFE IN EGYPT

Moses, a "divinely beautiful" child, was spared from Pharaoh's genocidal decree commanding the destruction of every newborn Hebrew male. He was hidden by his mother for three months, then placed in a papyrus ark on the Nile River, where Pharaoh's daughter found him. Through the sagacious action of his mother and sister, Moses came to be nursed and trained by his mother in the employment of the daughter of Pharaoh, who then adopted him as her son. As a member of Pharaoh's household, he was "instructed in all the wisdom of the Egyptians," becoming "mighty in his words and deeds," undoubtedly powerful in both mental and physical capabilities. —Ex. 2:1-10; Acts 7:20-22.

In spite of his favored position and the opportunities offered to him in Egypt, Moses' heart was with God's enslaved people. In fact, he hoped to be used by God to bring deliverance to them. In the fortieth year of his life, while making observation of the burdens his Hebrew brothers were bearing, he saw an Egyptian striking a Hebrew. In taking up his fellow Israelite's defense he killed the Egyptian and buried him in the sand. It was at this point that Moses made the most important decision of his life: "By faith Moses, when grown up, refused to be called the son of the daughter of Pharaoh, choosing to be ill-treated with the people of God rather than to have the temporary enjoyment of sin, because he esteemed the reproach of the Christ [that is, of being God's appointed prophet] as riches greater than the treasures of Egypt." Moses thereby gave up the honor and materialism that he might have enjoyed as a member of the household of mighty Pharaoh.—Heb. 11:24-26.

Actually, Moses felt that the time had come that he would be able to give the Hebrews salvation. But they did not appreciate his efforts, and Moses was forced to flee from Egypt when Pharaoh heard of the slaying of the Egyptian.—Ex. 2:11-15; Acts 7:23-29.

FORTY YEARS IN MIDIAN

It was a long journey across wilderness territory to Midian, where Moses sought refuge. There, at a well, Moses' courage and readiness to act forcefully to help those suffering injustice again came to the fore. When shepherds drove away the seven daughters of Jethro and their flock, Moses delivered the women and watered the flocks for them. As a result he was invited to Jethro's house, where he entered Jethro's employment as a shepherd for his flocks and eventually married one of Jethro's daughters, Zipporah, who bore him two sons, Gershom and Eliezer.—Ex. 2:16-22; 18:2-4.

Training for future service

Thus, while it was God's purpose to deliver the Hebrews by the hand of Moses, God's due time had not yet arrived; neither was Moses yet qualified to serve over God's people. He had to undergo another forty years of training. The qualities of patience, meekness, humility, long-suffering, mildness of temper, self-control and learning to wait on Jehovah needed to be developed in him to a higher degree, in order for him to be the fitting one to lead God's people. He had to be groomed and prepared to endure the discouragements, disappointments and hardships he would encounter, and to handle with loving-kindness, calmness and strength the multitude of problems a great nation would present. He possessed much learning, and his training as a member of Pharaoh's household had doubtless given him dignity, confidence and poise and had accentuated his ability to organize and command. But the lowly occupation of shepherding in Midian provided the training needed to develop fine qualities that would be even more important for the task ahead of him. Similarly, David underwent rigorous training, even after being anointed by Samuel, and Jesus Christ was tried, tested and proven, to be perfected as King and High Priest forever. "He [Christ] learned obedience from the things he suffered; and after he had been made perfect he became responsible for everlasing salvation to all those obeying him."—Heb. 5:8, 9.

HIS APPOINTMENT AS DELIVERER

Toward the end of his forty-year sojourn in Midian, Moses was shepherding Jethro's flock near Mount Horeb when he was amazed to see a thornbush flaming with fire but not consumed. As he approached to inspect this great phenomenon, Jehovah's angel spoke out of the flame, revealing that it was now time for God to deliver Israel out of bondage, and commissioning Moses to go in His memorial name Jehovah. (Ex. 3:1-15) Jehovah, through the angel, provided credentials that Moses could present to the older men of Israel. These were in the form of three miracles as signs. Here, for the first time in the Scriptures, we read of a human empowered to perform miracles. —Ex. 4:1-9.

Moses not disqualified for his diffidence

But Moses showed diffidence, arguing his inability to speak fluently. Here was a changed Moses, quite different from the one who had, on his own accord, offered himself as Israel's deliverer forty years earlier. He continued to remonstrate with Jehovah, finally asking Jehovah to excuse him from the task. Although this aroused God's anger, he did not reject Moses but provided Moses' brother Aaron as a mouthpiece. Thus, as Moses was representative for God, so Moses became as "God" to Aaron, who spoke representatively for him. In the ensuing meeting with the older men of Israel and the encounters with Pharaoh it appears that God gave Moses the instructions and commands and Moses, in turn, relayed them to Aaron, so that Aaron did the actual speaking before Pharaoh (the successor of the Pharaoh from whom Moses had fled forty years previously). (Ex. 2:23; 4:10-17) Later, Jehovah spoke of Aaron as Moses' "prophet," meaning that, as Moses was God's prophet, directed by him, so Aaron should be directed by Moses. Also, Moses was told that he was being made "God to Pharaoh," that is, given divine power and authority over Pharaoh, so that there was now no need to be afraid of the king of Egypt.—Ex. 7:1, 2.

Though reproving him, God did not cancel Moses' assignment because of his reluctance to take up the tremendous task as deliverer of Israel. Moses had not demurred because of old age, even though he was eighty. Forty years later, at the age of 120 years, Moses still had full vigor and alertness. (Deut. 34:7) During his forty years in Midian Moses had had much time to meditate, and had come to see the mistake he had made in trying to deliver the Hebrews on his own initiative. He now realized his own inadequacy. And after this long time, detached from all public affairs, it was doubtless quite a shock to be suddenly offered this role.

Later the Bible tells us: "The man Moses was by far the meekest of all the men who were upon the surface of the ground." (Num. 12:3) As a meek person, he recognized that he was a mere human, with imperfections and weaknesses. He did not push himself forward as Israel's invincible leader. He expressed,

not fear of Pharaoh, but an acute awareness of his own limitations.

BEFORE PHARAOH OF EGYPT

Moses and Aaron were now key figures in a 'battle of the gods.' In the persons of the magic-practicing priests (the chiefs of whom were apparently named Jannes and Jambres [2 Tim. 3:8]), Pharaoh summoned the power of all the gods of Egypt against the power of Jehovah. The first miracle that Aaron performed before Pharaoh at Moses' direction proved Jehovah's supremacy over the gods of Egypt, even though Pharaoh became more obstinate. (Ex. 7:8-13) Later, when the third plague fell, even the priests were forced to admit "It is the finger of God!" And they were so severely stricken by the plague of boils that they were altogether unable even to appear before Pharaoh to oppose Moses during that plague.—Ex. 8: 16-19; 9:10-12.

Plagues do softening and hardening work

Moses and Aaron became the announcers of each of the ten plagues. The plagues came as announced, proving Moses' commission as Jehovah's representative. Jehovah's name was declared and much talked about in Egypt, accomplishing both a softening and a hardening work toward that name—softening on the part of the Israelites and some of the Egyptians; hardening of Pharaoh and his advisers and supporters. (Ex. 9:16; 11:10; 12:29-39) Rather than believing that they had offended their gods, the Egyptians *knew* that it was Jehovah who was judging their gods. By the time nine plagues had been executed, Moses too had become "very great in the land of Egypt, in the eyes of Pharaoh's servants and in the eyes of the people."—Ex. 11:3.

There was a marked change in the men of Israel also. They had at first accepted Moses' credentials, but, after experiencing harder working conditions at the order of Pharaoh, they complained against him to the point that Moses in discouragement appealed to Jehovah. (Ex. 4:29-31; 5:19-23) Jehovah at that time strengthened him by revealing that He was now going to fulfill that for which Abraham, Isaac and Jacob had looked, namely, to reveal fully the meaning of his name Jehovah in delivering Israel and establishing it as a great nation in the land of promise. (Ex. 6:1-8) Even then the men of Israel did not listen to Moses. But now, after the ninth plague, they were solidly behind him, cooperating so that, after the tenth plague, he could organize them and lead them out in an orderly way, "in battle formation." —Ex. 13:18.

Courage and faith required to face Pharaoh

It was only in the strength of Jehovah and due to the operation of his spirit upon them that Moses and Aaron proved equal to the task set before them. Picture the court of Pharaoh, the king of the undisputed World Power of that time. Here was unparalleled splendor, the haughty Pharaoh, supposed to be a god himself, surrounded by his advisers, military commanders, guards and slaves. Moreover, there were the religious leaders, the magic-practicing priests, chief among Moses' opposers. These men were, aside from Pharaoh himself, the most powerful men in the realm. All this impressive array aligned themselves to back up Pharaoh in support of the gods of Egypt. And Moses and Aaron came before Pharaoh, not only once, but many times, Pharaoh's heart getting harder each time, determined to keep his valuable Hebrew slaves under his domination. In fact, after announcing the eighth plague Moses and Aaron were driven out from before Pharaoh, and after the ninth were ordered not to try to see Pharaoh's face again on pain of death.—Ex. 10:11, 28.

With these things in mind, it becomes most understandable that Moses repeatedly appealed to Jehovah for assurance and strength. But it must be noted that he never failed to carry out to the letter what Jehovah commanded. He never diminished one word of that which Jehovah gave him to tell Pharaoh, and Moses' leadership was such that, at the time of the tenth plague, "all the sons of Israel did just as Jehovah had commanded Moses and Aaron. They did just so." (Ex. 12:50) Moses is held before Christians as an example of outstanding faith. The apostle Paul says of him: "By faith he left Egypt, but not fearing the anger of the king, for he continued steadfast as seeing the One who is invisible."—Heb. 11:27.

Before the tenth plague, Moses was privileged to institute the Passover. (Ex. 12:1-16) At the Red Sea, Moses had to face further complaints of the people, who appeared trapped and about to be slaughtered. But he expressed the faith of a true leader under Jehovah's mighty hand, assuring Israel that Jehovah would destroy the pursuing Egyptian army. In this crisis he apparently called out to Jehovah, for God said to him: "Why do you keep crying out to me?" Then God commanded Moses to lift up his rod and stretch his hand out over the sea and split it apart. (Ex. 14:10-18) Centuries later the apostle Paul said, of Israel's subsequent crossing of the Red Sea: "Our forefathers were all under the cloud and all passed through the sea and all got baptized into Moses by means of the cloud and of the sea." (1 Cor. 10:1, 2) Jehovah did the baptizing. To be delivered from their murderous pursuers, the Jewish forefathers had to unite themselves to Moses as head and follow his leadership as he led them through the sea. The entire congregation of Israel was thus, in effect, immersed into the liberator and leader Moses.

MEDIATOR OF THE LAW COVENANT

In the third month after the exodus from Egypt, Jehovah demonstrated before all Israel the greatness of the authority and responsibility that he placed upon his servant Moses, and the intimacy of Moses' position with God. Before all Israel, gathered at the foot of Mount Horeb, Jehovah called Moses into the mountain and, by means of an angel, spoke with him. On one occasion Moses was privileged to have what was probably the most awe-inspiring experience of any man prior to the coming of Jesus Christ. High in the mountain, alone, Jehovah gave him a vision of his glory, putting his "palm" over Moses as a screen, allowing Moses to see his "back," evidently the afterglow of this divine manifestation of glory. Then he spoke to Moses personally, as it were.—Ex. 19:1-3; 33:18-23; 34:4-6.

Jehovah told Moses: "You are not able to see my face, because no man may see me and yet live." (Ex. 33:20) And centuries later the apostle John wrote: "No man has seen God at any time." (John 1:18) The Christian martyr Stephen told the Jews: "This [Moses] is he that came to be among the congregation in the wilderness with the angel that spoke to him on Mount Sinai." (Acts 7:38) So Jehovah was represented on the mountain by an angel. Nevertheless, such was the glory of Jehovah as manifested by Jehovah's angelic representative, that the skin of Moses' face emitted rays so that the sons of Israel could not bear to look at him.—Ex. 34:29-35; 2 Cor. 3:7, 13.

God constituted Moses as mediator of the Law covenant with Israel, an intimate position such as no man has ever held before God except Jesus Christ, the Mediator of the new covenant. With the blood of animal sacrifices Moses sprinkled the book of the covenant, representing Jehovah as one "party," and the people (no doubt the representative older men) as the other "party." He read the book of the covenant to the people, who replied, "All that Jehovah has spoken we are willing to do and be obedient." (Ex. 24:3-8; Heb. 11:19) In his office of mediator Moses was privileged to oversee the building of the tabernacle and the making of its utensils, the pattern of which God gave to him, and to install the priesthood in office, anointing the tabernacle and Aaron the high priest with the oil of special composition. Then he took oversight of the first official services of the newly

consecrated priesthood.—Ex. chaps. 25-29; Lev. chaps. 8, 9.

A fitting mediator

Moses made several trips into Mount Horeb, two of them occupying periods of forty days and nights. (Ex. 24:18; 34:28) After the first of these he returned with two stone tablets "written on by God's finger," containing the "Ten Words" or Ten Commandments, the basic laws of the Law covenant. (Ex. 31:18; Deut. 4:13) On this first occasion Moses showed himself to be fittingly qualified as mediator between Jehovah and Israel and leader of this great nation of perhaps three million or more. Jehovah informed Moses while in the mountain that the people had turned to idolatry, and said: "Now let me be, that my anger may blaze against them and I may exterminate them, and let me make you into a great nation." Moses' immediate reply revealed that the sanctification of Jehovah's name was the thing of primary importance to him—that he was completely unselfish, not desiring fame for himself. He asked nothing for himself, but, rather, showed concern for Jehovah's name that He had recently exalted by the Red Sea miracle, and regard for God's promise to Abraham, Isaac and Jacob. Jehovah, in approval of Moses' plea, spared the people. Here it is seen that Jehovah counted Moses as satisfactorily filling his mediatorial role, and that He respected his arrangement in which he had appointed Moses to that office. Thus, Jehovah now decided upon a different course as regards "the evil that he had spoken of doing to his people."—Ex. 32:7-14.

Moses' zeal for true worship as mediator in behalf of God was displayed when Moses got down from the mountain. Seeing the idolatrous revelers, he threw the tablets down, breaking them, and called for those who would take his side. The tribe of Levi joined him and he commanded them to put to death those engaging in the false worship, resulting in the slaying of about three thousand men. Then he returned to Jehovah, acknowledging the people's great sin, and pleading: "But now if you will pardon their sin,—and if not, wipe me out, please, from your book that you have written." God was not displeased at Moses' mediatorial plea, but answered: "Whoever has sinned against me, I shall wipe him out of my book."—Ex. 32:19-33.

Many were the times that Moses represented Jehovah's side of the covenant, commanding true, clean worship and executing judgment on disobedient ones. More than once he also stood between the nation, or individuals thereof, and their destruction at Jehovah's hand.—Num. chap. 12; 14:11-21; 16:20-22, 43-50; 21:7; Deut. 9:18-20.

UNSELFISHNESS, HUMILITY, MEEKNESS

Moses' chief interests were in Jehovah's name and His people. Consequently he was not one to seek glory or position. When Jehovah's spirit came upon certain men in the camp and they began to act as prophets, Moses' assistant Joshua wanted to restrain them, evidently because he felt that they were detracting from Moses' glory and authority. But Moses replied: "Are you feeling jealous for me? No, I wish that all of Jehovah's people were prophets, because Jehovah would put his spirit upon them!"—Num. 11:24-29.

Although he was Jehovah's appointed leader of the great nation of Israel, Moses was willing to accept counsel from others, particularly where it would be of value to the nation. Shortly after the Israelites left Egypt, Jethro visited Moses, bringing with him Moses' wife and sons. Jethro observed how hard Moses was working, wearing himself out handling the problems of everyone who came to him. He wisely suggested an orderly arrangement wherein Moses would delegate degrees of responsibility to others, to lighten his load. Moses listened to Jethro's advice and accepted it, and organized the people into thousands, hundreds, fifties and tens, with a chief over each group as a judge. Only the difficult cases were then brought to Moses. It is noteworthy also that Moses, explaining to Jethro what he was doing, said: "In the event that [the people] have a case arise, it must come to me and I must judge between the one party and the other, and *I must make known the decisions of the true God and his laws.*" In this Moses indicated that he recognized his duty to judge, not according to his own ideas, but according to Jehovah's decisions and that, moreover, he had the responsibility to aid the people to know and recognize God's laws.—Ex. 18:5-7, 13-27.

Moses repeatedly pointed to Jehovah as the real Leader, and not himself. When the people began to complain about food, Moses told them: "Your murmurings are not against us [Moses and Aaron], but against Jehovah." (Ex. 16:3, 6-8) Possibly because Miriam felt her prominence might be eclipsed by the presence of Moses' wife, she and Aaron jealously and disrespectfully began to speak against Moses and his authority. The record shows that their speech was all the more contemptible because it is at this point that it says: "The man Moses was by far the meekest of all the men who were upon the surface of the ground." Moses apparently was hesitant to assert himself, meekly enduring the abuse. But Jehovah was incensed at this challenge, which was actually an affront to Jehovah himself. He took up the issue and severely chastised Miriam. Moses' love for his sister moved him to intercede for her, crying out: "O God, please! Heal her, please!"—Num. 12:1-15.

OBEDIENCE, WAITING UPON JEHOVAH

Moses waited upon Jehovah. Though he is called Israel's lawgiver, he recognized that the laws did not originate with him. He was not arbitrary, deciding matters on his own knowledge. In legal cases in which there was no precedent or where he could not discern exactly how to apply the law he presented the matter to Jehovah to establish a judicial decision. (Lev. 24:10-16, 23; Num. 15:32-36; 27:1-11) He was careful to carry out instructions. In the intricate work of constructing the tabernacle and making its utensils and the priests' garments Moses exercised close oversight. The record reads: "And Moses proceeded to do according to all that Jehovah had commanded him. He did just so." (Ex. 40:16; compare Numbers 17:11.) Repeatedly we find other statements remarking that things were done "just as Jehovah had commanded Moses." (Ex. 39:1, 5, 21, 29, 31, 42; 40:19, 21, 23, 25, 27, 29) It is good for Christians that he did so, for the writer of the book of Hebrews points out that these things constituted a "shadow" and an illustration of heavenly things.—Heb. 8:5.

MOSES STUMBLES

It was while Israel was encamped at Kadesh, probably in the fortieth year of their wanderings, that Moses made a serious mistake. A consideration of the incident magnifies in our eyes the fact that Moses not only was in a highly privileged position, but was under very heavy responsibility to Jehovah as leader and mediator for the nation. Because of a water shortage the people began to quarrel bitterly with Moses, putting the blame on him for leading them up out of Egypt into the barren wilderness. Moses had endured much, putting up with the perverseness and insubordination of the Israelites, sharing their hardships and interceding for them when they sinned, but here he momentarily lost his meekness and mildness of temper. Exasperated and embittered in spirit, Moses and Aaron stood before the people as Jehovah commanded. But instead of calling attention to Jehovah as the Provider, they spoke harshly to the people and directed attention to themselves, Moses saying: "Hear, now, you rebels! Is it from this crag that we shall bring out water for you?" With that Moses struck the rock and Jehovah caused water to flow forth, sufficient for the multitude and their flocks. But God was displeased with the conduct of Moses and Aaron.

They had failed of their primary responsibility, namely, to magnify His name. They "acted undutifully" toward Jehovah, and Moses had 'spoken rashly with his lips.' Later Jehovah decreed: "Because you did not show faith in me to sanctify me before the eyes of the sons of Israel, therefore you will not bring this congregation into the land that I shall certainly give them."—Num. 20:1-13; Deut. 32:50-52; Ps. 106:32, 33.

A WRITER

Moses was the writer of the Pentateuch, the first five books of the Bible, namely, Genesis, Exodus, Leviticus, Numbers and Deuteronomy. His writership has been acknowledged by the Jews throughout their history, this section of the Bible being known by them as the Torah, or Law. Jesus and the Christian writers frequently speak of Moses as giving the law. He is generally credited with writing the book of Job, also one of the Psalms (90) and possibly another (91). —Matt. 8:4; Luke 16:29; 24:27; Rom. 10:5; 1 Cor. 9:9; 2 Cor. 3:15; Heb. 10:28.

HIS DEATH AND BURIAL

Moses' brother Aaron died at the age of 123 years while Israel was encamped at Mount Hor, on the frontier of Edom, in the fifth month of the fortieth year of their journey. Moses took Aaron into the mountain, stripped off Aaron's priestly garments and clothed Eleazar with them, as Aaron's oldest living son and successor. (Num. 20:22-29; 33:37-39) About six months later, Israel arrived at the plains of Moab. Here Moses, in a series of discourses, explained the Law to the assembled nation, enlarging upon it with adjustments that would be necessary when Israel changed from a nomadic camp life to a settled one in their own land. In the twelfth month of the fortieth year (in the spring of 1473 B.C.E.), he announced to the people that, according to Jehovah's appointment, Joshua would succeed him as leader. Joshua was then commissioned and exhorted to be courageous. (Deut. 31:1-3, 23) Finally, after reciting a song and blessing the people, Moses went up into Mount Nebo according to Jehovah's command, first to view the Promised Land from this mountain vantage point, then to die. —Deut. 32:48-51; 34:1-6.

Moses was 120 years of age at the time of his death. Testifying to his natural strength, the Bible comments: "His eye had not grown dim, and his vital strength had not fled." He was buried by Jehovah in a location never since discovered. (Deut. 34:5-7) Likely, this was to prevent the Israelites from being ensnared into false worship by making a shrine of his grave. Evidently the Devil desired to use Moses' body for some such purpose, for Jude, the Christian disciple and half brother of Jesus Christ, writes: "When Michael the archangel had a difference with the Devil and was disputing about Moses' body, he did not dare to bring a judgment against him in abusive terms, but said: 'May Jehovah rebuke you.'" (Jude 9) Before crossing over into Canaan under the leadership of Joshua, Israel observed a thirty-day mourning period for Moses.—Deut. 34:8.

A PROPHET JEHOVAH KNEW "FACE TO FACE"

When Miriam and Aaron challenged Moses' authority Jehovah told them: "If there came to be a prophet of yours for Jehovah, it would be in a vision I would make myself known to him. In a dream I would speak to him. Not so my servant Moses! He is being entrusted with all my house. Mouth to mouth I speak to him, thus showing him, and not by riddles; and the appearance of Jehovah is what he beholds. Why, then, did you not fear to speak against my servant, against Moses?" (Num. 12:6-8) The conclusion of the book of Deuteronomy describes Moses' privileged standing with Jehovah: "But there has never yet risen up a prophet in Israel like Moses, whom Jehovah knew face to face, as respects all the signs and the miracles that Jehovah sent him to do in the land of Egypt to Pharaoh and all his servants and all his land, and as regards all the strong hand and all the great awesomeness that Moses exercised before the eyes of all Israel."—Deut. 34:10-12.

According to Jehovah's words, Moses, though he never literally saw the very person of Jehovah, as mentioned in the foregoing, had a more direct, constant, intimate relationship with Jehovah than any prophet prior to Jesus Christ. Jehovah's statement: "Mouth to mouth I speak to him," revealed that Moses had personal audience with God (by means of angels, who have access to the very presence of God [Matt. 18:10]). As Israel's mediator he enjoyed a virtually continuous two-way conversational communication arrangement. He was able at any time to present problems of national importance and to receive God's answer. Jehovah entrusted Moses 'with all His house,' using Moses as his intimate representative in organizing the nation. (Heb. 3:2, 5) The later prophets simply continued to build on the foundation that had been laid through Moses.

The manner in which Jehovah dealt with Moses was so impressive that it was as if Moses actually had beheld God with his own eyes, instead of merely having a mental vision or a dream in which he heard God speak, which was the usual way in which God communicated with his prophets. Jehovah's dealings with Moses were so real that Moses reacted as if he had seen "the One who is invisible." (Heb. 11:27) Evidently the impression made on Moses was similar to the effect of the transfiguration vision on Peter centuries later. As he, with James and John, observed, the vision was so real to Peter that he began to participate in it, speaking but not realizing what he was saying. (Luke 9:28-36) And the apostle Paul likewise experienced a vision that was so real that he later said of himself: "Whether in the body I do not know, or out of the body I do not know; God knows." —2 Cor. 12:1-4.

No doubt Joshua's extraordinary success in establishing Israel in the Promised Land came, to an extent, by reason of the fine qualities inculcated in him by Moses' training and example. Joshua was Moses' minister "from his young manhood on." (Num. 11:28) Evidently he was army commander under Moses (Ex. 17:9, 10) and was close to Moses as his attendant in many experiences.—Ex. 24:13; 33:11; Deut. 3:21.

PREFIGURED JESUS CHRIST

Jesus Christ made clear that Moses had written about him, for on one occasion he told his opponents: "If you believed Moses you would believe me, for that one wrote about me." (John 5:46) "Commencing at Moses and all the Prophets," when in the company of his disciples, Jesus "interpreted to them things pertaining to himself in all the Scriptures."—Luke 24:27, 44; see also John 1:45.

Among the things Moses wrote concerning Christ Jesus are Jehovah's words: "A prophet I shall raise up for them from the midst of their brothers, like you; and I shall indeed put my words in his mouth, and he will certainly speak to them all that I shall command him." (Deut. 18:18, 19) The apostle Peter in quoting this prophecy left no doubt that it referred to Jesus Christ.—Acts 3:19-23.

In the transfiguration scene that Peter, James and John were permitted to view, Moses and Elijah were seen talking with Jesus. In Moses, the three apostles would see represented the Law covenant, the theocratic arrangement of the congregation, the deliverance of the nation and its being safely transferred to the Promised Land. Thus the vision indicated that Jesus Christ would do a work like Moses did, but greater; also the visionary appearance of Elijah showed that he would do a work like Elijah accomplished, but in a larger way. It was there plainly manifested that the Son of God was indeed the 'prophet greater than Moses,' and worthy of the title Messiah.—Matt. 17:1-3; see TRANSFIGURATION.

In many ways there was pictorial correspondency

between these two great prophets, Moses and Jesus Christ. Both in infancy escaped the wholesale slaughter ordered by the respective rulers of their time. (Ex. 1:22; 2:1-10; Matt. 2:13-18) Moses was called out of Egypt with Jehovah's "first-born," the nation of Israel, Moses being the nation's leader. Jesus was called out of Egypt as God's firstborn Son. (Ex. 4:22, 23; Hos. 11:1; Matt. 2:15, 19-21) Both fasted for forty days in wilderness places. (Ex. 34:28; Matt. 4: 1, 2) Both came in the name of Jehovah, Jesus' name itself meaning "Salvation (or Help) of Jehovah." (Ex. 3:13-16; Matt. 1:21; John 5:43) Jesus, like Moses, 'declared the name of Jehovah.' (Deut. 32:3; John 17:6, 26) Both were exceptional in meekness and humility. (Num. 12:3; Matt. 11:28-30) Both had the most convincing credentials that they were sent by God—astounding miracles of many sorts, Jesus Christ going farther than Moses by raising dead persons to life.—Ex. 14:21-31; Ps. 78:12-54; Matt. 11: 5; Mark 5:38-43; Luke 7:11-15, 18-23.

Moses was mediator of the Law covenant between God and the nation of Israel. Jesus was Mediator of the new covenant between God and the "holy nation," the spiritual "Israel of God." (1 Pet. 2:9; Gal. 6:16; Ex. 19:3-9; Luke 22:20; Heb. 8:6; 9:15) Both served as judges and lawgivers. (Ex. 18:13; Mal. 4:4; John 5:22, 23; 13:34; 15:10) Moses was entrusted with and proved faithful to his stewardship in the 'house of God.' Jesus likewise showed faithfulness in God's house; Moses, however, did so as an attendant, Christ as a Son. (Num. 12:7; Heb. 3:2-6) And even in death there was a parallel, God disposing of the bodies of both Moses and Jesus.—Deut. 34: 5, 6; Acts 2:31; Jude 9.

After Moses took his stand as being a Hebrew rather than an Egyptian, Jehovah God anointed, that is to say, appointed Moses to be his prophet, and as such Moses was "the Christ" or "the Anointed (Appointed) One." Jehovah's spirit, of course, was upon Moses as a prophet. (Num. 11:16, 17, 24, 25) In that way Moses was "the Christ" of that time; but in order to come into that privileged position he had to give up the "treasures of Egypt" and let himself "be ill-treated with the people of God" and thus suffer reproach. But to Moses such "reproach of the Christ" was riches greater than all of Egypt's wealth.—Heb. 11:24-26.

A parallel to this is found in Jesus Christ. According to the angel's announcement at his birth in Bethlehem he was to become a "Savior, who is Christ the Lord." He became Christ or "Anointed One" after the prophet John baptized him in the Jordan River. (Luke 2:10, 11; 3:21-23; 4:16-21) Thereafter he acknowledged that he was "the Christ" or Messiah. (Matt. 16:16, 17; Mark 14:61, 62; John 4:25, 26) Jesus Christ also kept his eye on the prize and despised the shame, as Moses had done. (Phil. 2:8, 9; Heb. 12:2) It is into this Greater Moses that the Christian congregation is baptized—into Jesus Christ, the foretold Prophet, Liberator and Leader.—1 Cor. 10:1, 2.

MOSQUITO. Any of a great variety of two-winged insects having a round head and long, slender five-jointed legs. Female mosquitoes are equipped with a strong proboscis that enables them to pierce the skin of man and animals, and to suck their blood. The Hebrew word *qe'rets*, rendered "mosquito" (*NW*), appears as a noun only at Jeremiah 46:20, where it is used to represent the Babylonians under Nebuchadnezzar, the enemy to the north that would come against Egypt, the "pretty heifer."

MOST HIGH. The Hebrew word *'el·yohn'* (Most High), used with reference to Jehovah, is also applied to other persons or things: King David, as above the other earthly kings (Ps. 89:20, 27), the place above the nations promised to Israel (Deut. 26:18, 19), the *topmost* basket (Gen. 40:17), the *upper* gate (2 Ki. 15:35), the *upper* pool (2 Ki. 18:17), the *upper* courtyard (Jer. 36:10), the *uppermost* story (Ezek. 41:7), the *uppermost* dining rooms (Ezek. 42:5), *Upper* Beth-horon (Josh. 16:5) and the *upper* source of the waters of Gihon. (2 Chron. 32:30) These uses illustrate that *'el·yohn'* denotes position rather than power.

When applied to Jehovah, "Most High" emphasizes his supreme position above all others. (Ps. 83:18) The title first appears at Genesis 14:18-20 with *'El* (God), where Melchizedek is called "priest of the Most High God" and, in that capacity, blesses Abraham as well as the Most High God. "Most High" is used in combination with the divine name Jehovah (Gen. 14:22; Ps. 7:17) and the plural of excellence *'Elo·him'* (God) (Ps. 78:56), and also appears alone. —Deut. 32:8; Ps. 9:2; Isa. 14:14.

The plural Aramaic form *'el·yoh·nin'* occurs at Daniel 7:18, 22, 25, 27, where it may be translated "Supreme One" (*NW*), the plural being the plural of excellence, majesty. The Aramaic form in the singular number, *'il·lay'* (Most High) is used at Daniel 7:25.

The Greek word *hy'psi·stos* (Most High), as applying to Jehovah, is employed mainly by Luke, in his Gospel (twice in Gabriel's announcement to Mary about the birth of Jesus) and in the Acts. (Luke 1: 32, 35, 76; 6:35; 8:28; Acts 7:48; 16:17) The other occurrences are at Mark 5:7 and Hebrews 7:1.

MOST HOLY. The innermost room of the tabernacle and, later, of the temple. This compartment in the tabernacle was apparently cubical, each of its three dimensions being ten cubits (c. 14.6 feet or c. 4.4 meters); the dimensions of the Most Holy in the temple built by Solomon were twice those of the tabernacle, so that it was eight times as large in volume.—Ex. 26:15, 16, 18, 22, 23; 1 Ki. 6:16, 17, 20; 2 Chron. 3:8.

The high priest entered the Most Holy only on the annual Day of Atonement; at no time could any other person go beyond the curtain that hung between this room and the Holy Place. (Lev. 16:2) In the Most Holy the high priest was surrounded by the colorful embroidered cherubs on the tabernacle's inner covering and on the curtain. (Ex. 26:1, 31, 33) In Solomon's temple the walls and ceiling were of cedarwood covered with gold, and cherubs, palm-tree figures, gourd-shaped ornaments and blossoms were engraved on the walls.—1 Ki. 6:16-18, 29; 2 Chron. 3:7, 8.

The Scriptures outline three entries of the high priest into the Most Holy on atonement day, first with the golden censer of perfumed incense, fired by coals from off the altar, a second time with the blood of the bull, the sin offering for the priestly tribe, and finally with the blood of the goat, the sin offering for the people. (Lev. 16:11-15; Heb. 9:6, 7, 25) He sprinkled the blood of the animals on the ground before the golden ark of the covenant, on the cover of which were golden cherubs between which Jehovah figuratively was said to dwell. (Ex. 25:17-22; Lev. 16:14, 15) Jehovah's presence was symbolized by a cloud that evidently shone as a bright light, being the sole light for this compartment of the tabernacle, which had no lampstand in it. While the tabernacle was in the wilderness, above the Most Holy resided a cloud by day and a pillar of fire by night, visible to the entire camp of Israel.—Ex. 13:22; 40:38; Num. 9:15; compare Psalm 80:1.

NO ARK IN LATER TEMPLES

Just when and under what circumstances the ark of the covenant disappeared is not known. Apparently the Babylonians did not capture it when they pillaged and destroyed the temple in 607 B.C.E., for the Ark is not listed among the temple articles carried off. (2 Ki. 25:13-17; Ezra 1:7-11) In the second temple, built by Zerubbabel, and in the more elaborate temple of Herod there was no Ark in the Most Holy. At the time of Jesus' death God expressed his anger by causing the thick, heavy curtain that separated the Most Holy from the Holy Place to be ripped in two from top to bottom. The priests who were carrying

on their work in the Holy Place were then able to see into the Most Holy and to have impressed upon them the fact that this compartment contained no Ark representing God's presence with them. This action by God confirmed that the atonement sacrifices offered by the Jewish high priest were now no longer of value and there was no need for the services of the Levitical priesthood anymore.—Matt. 27:51; 23:38; Heb. 9:1-15.

SYMBOLIC USE

The Most Holy compartment in the tent of meeting or the tabernacle contained the ark of the covenant, which symbolized Jehovah's presence. Therefore the Most Holy was used, figuratively, to represent the dwelling place of Jehovah God, heaven itself. The inspired writer of the letter to the Hebrews gives us this interpretation of matters when he compares the entry of Israel's high priest into the Most Holy once a year, on the Day of Atonement, with the entry of the great High Priest Jesus Christ into what the Most Holy symbolized, once for all time with his sacrifice for sins. He explains: "Into the second compartment [the Host Holy] the high priest alone enters once a year, not without blood, which he offers for himself and for the sins of ignorance of the people. . . . This very tent is an illustration for the appointed time that is now here . . . However, when Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation, he entered, no, not with the blood of goats and of young bulls, but with his own blood, once for all time into the holy place and obtained an everlasting deliverance for us. Therefore it was necessary that the typical representations of the things in the heavens should be cleansed by these means [blood of animal sacrifices sprinkled on them], but the heavenly things themselves with sacrifices that are better than such sacrifices. For Christ entered, not into a holy place made with hands, which is a copy of the reality, but into *heaven itself*, now to appear before the person of God for us."—Heb. 9:7-12, 23, 24.

So Jesus Christ as the great High Priest according to the manner of Melchizedek fulfilled what Israel's high priest of the line of Aaron could do only typically when entering into the earthly Most Holy. (Heb. 9:24) The spiritual brothers of Christ, joint heirs with him, are strengthened by the words of the same letter to the Hebrews, that "we who have fled to the refuge may have strong encouragement to lay hold on the hope set before us. This hope we have as an anchor for the soul, both sure and firm, and it enters in within the curtain, where a forerunner has entered in our behalf, Jesus, who has become a high priest according to the manner of Melchizedek forever."—Heb. 6:18-20.

Again these Christians are encouraged to feel fully free and confident to approach God and to hold fast to their hope without wavering by the further words: "Therefore, brothers, since we have boldness for the way of entry into the holy place by the blood of Jesus, which he inaugurated for us as a new and living way through the curtain, that is, his flesh, and since we have a great priest over the house of God, let us approach with true hearts in the full assurance of faith, having had our hearts sprinkled from a wicked conscience and our bodies bathed with clean water. Let us hold fast the public declaration of our hope without wavering, for he is faithful that promised." —Heb. 10:19-23.

MOTH. A four-winged insect resembling a butterfly but differing from the latter in that its feelers usually are feathery and not terminated by distinct knobs. When at rest the moth's wings are not held erect, as is often the case with butterflies. Instead, they are either folded back flat over the insect's body or held flat at its sides. Also, moths are generally nocturnal. The insect referred to in Scripture is evidently the clothes moth, particularly in its destructive larval stage. (Job 13:28; Ps. 39:11; Isa. 50:9; 51:8; Hos. 5:12; Matt. 6:19, 20; Luke 12:33; Jas. 5:2) The ease with which a moth can be crushed was a figure employed by Eliphaz with reference to the frailty of mortal man.—Job 4:17, 19, 20.

Female clothes moths lay their eggs on woolen or silk fabrics, or furs, distributing them so that emerging caterpillars will have ample room and material on which to feed. The caterpillars will not eat until they have first protected themselves with a "house" or case constructed from the available fibers. In this "house" they remain as they feed.—Job 27:18.

Commenting on the building procedure followed by a clothes moth caterpillar that was placed on a desk covered with a cloth, James Rennie, in his book *Insect Architecture*, pages 192, 193, writes: "It did not cut a single hair till it selected one for the foundation of its intended structure. This it cut very near the cloth, in order, we suppose, to have it as long as possible; and placed it on a line with its body. It then immediately cut another, and placing it parallel to the first, bound both together with a few threads of its own silk. The same process was repeated with other hairs, till the little creature had made a fabric of some thickness, and this it went on to extend till it was large enough to cover its body; . . . We remarked that it made choice of longer hairs for the outside than for the parts of the interior, which it thought necessary to strengthen by fresh additions; but the chamber was ultimately finished by a fine and closely-woven tapestry of silk."

MOTHER [Heb., *'em;* Gr., *me'ter*]. Like the word *'av* (father), the word *'em* (mother) is a mimetic word, one of the first lip sounds of a baby. It is used to designate the immediate mother of an individual, an ancestress, Adam's wife Eve being "the mother of everyone living" (Gen. 3:20; 1 Ki. 15:10), stepmother (Gen. 37:10; compare Genesis 30:22-24; 35:16-19), also in a number of figurative ways.

The desire to have a large family was deeply implanted in the heart of Hebrew women especially, because of God's promise to make Israel a populous nation and the people through whom the seed of promise would come. (Gen. 18:18; 22:18; Ex. 19:5, 6) For one to be childless was considered to be one of the greatest of misfortunes. (Gen. 30:1) Under the Law covenant a woman was religiously "unclean" after the birth of a male child for forty (seven plus thirty-three days), and after the birth of a female child for double this amount of time, or eighty days (fourteen plus sixty-six days). (Lev. 12:2-5) For the seven and the fourteen days respectively she was unclean to all persons, including her husband, but for the thirty-three and sixty-six days respectively she was unclean only as to holy things and things connected with religious services at the sanctuary.

Hebrew mothers breast-fed their children till they were three years old, and sometimes up until the age of five years or longer, in the belief that the longer the child was suckled the stronger it would grow. Where the mother died or could not provide a sufficient supply of milk, a nurse was employed. Hence, "babes and sucklings" of the Bible could include those old enough to be weaned, old enough to have some knowledge to be able to praise Jehovah and to be trained at the sanctuary.—Matt. 21:15, 16; 1 Sam. 1:23, 24; 2:11.

There was a special closeness between the mother and the children because the mother took immediate care of the children until the time after weaning when the father would begin to guide more personally the child's education. The mother's position in the household was one of recognized importance. She was to be respected even in her very old age. (Ex. 20:12; 21:15, 17; Prov. 23:22; Deut. 5:16; 21:18-21; 27:16) Of course, her position was always secondary to that of her husband, whom she was to respect and obey. As a child Jesus kept in subjection to his foster-father Joseph and his mother Mary.—Luke 2:51, 52.

Where the father had more than one wife the sons would distinguish their real mother from their father's other wives by using the designation "mother." Half brothers were distinguished from full brothers by the expression "sons of my mother."—Judg. 8:19; Gen. 43:29.

The mother was required to transmit the instructions and commands of the father to the children and see that these were carried out. (Prov. 1:8; 6:20; 31:1) The mother was the manager of her household under her husband's headship. Bearing and rearing children in a right way kept her busy and protected her to a great extent from becoming a gossiper or a meddler in other people's affairs. As long as she continued in the faith, this proved to be a very great safeguard for her. (1 Tim. 5:9-14; 2:15) A good mother had to prepare food and cloth as well as articles of clothing for her children and other members of the household, and the father of her children as well as her sons could well commend and praise such a woman before others.—Prov. 31:15, 19, 21, 28.

FIGURATIVE USE

The word "mother" is applied at Judges 5:7 in the sense of a woman who assists and cares for others. Paul referred to his gentleness toward those to whom he brought God's truth, his spiritual children, as that of a "nursing mother." (1 Thess. 2:7) Because of the close spiritual relationship, Christian women are likened to mothers and sisters of their fellow Christians, and are to be treated with the same respect and chastity. (Mark 3:35; 1 Tim. 5:1, 2) Christian wives who follow the good example of Abraham's wife Sarah are termed her "children." (1 Pet. 3:6) Since man's body was made "out of dust from the ground," the earth may figuratively be likened to his "mother." (Gen. 2:7; Job 1:21) A city is depicted as a mother, the inhabitants of which are considered her children. (2 Sam. 20:19) In the case of Jerusalem, the city as the seat of government stood for the entire nation, and the people of Israel as individuals were considered her children. (Gal. 4:25, 26; Ezek. 23:4, 25; compare Psalm 137:8, 9.) Also, a large city was considered as a mother to her surrounding "dependent towns," or, literally, "daughters." (Ezek. 16:46, 48, 53, 55; see also the *New World Translation*, 1960 edition, footnotes.) Babylon the Great, "the great city," is called "the mother of the harlots and of the disgusting things of the earth."—Rev. 17:5.

MOUNT, MOUNTAIN. Land masses projecting conspicuously higher than hills are called mountains. However, the distinction between hills and mountains is relative. In an area of low hills a mountain may be only a few hundred feet higher than the surrounding lanscape, while in more mountainous regions the lesser summits may also be called hills, even though much higher than an isolated mountain like the 1,843-foot (562-meter) Mount Tabor.—Judg. 4:6.

The Hebrew word *har* refers not only to individual mountains, including Mount Sinai, Mount Gerizim, Mount Ebal, Mount Gilboa and Mount Zion (Ex. 19:11; Deut. 11:29; 1 Sam. 31:8; Isa. 4:5), but also to mountain ranges like that of Ararat (Gen. 8:4), and to entire elevated regions like the mountainous regions of Ephraim (Josh. 17:15), Naphtali (Josh. 20:7), Gilead (Deut. 3:12), and those regions anciently occupied by the Amorites and Ammonites. (Deut. 1:7, 20; 2:37) The related Hebrew word *ha·rar'* (Jer. 17:3) and the Aramaic word *tur* (Dan. 2:35) also designate mountains.

MOUNTAINS OF PALESTINE

Palestine on the whole is a rather mountainous land, though it possesses few impressive peaks. West of the Jordan River there are the mountains of Judah in the S, including Mount Moriah, Mount Zion and the Mount of Olives. (2 Chron. 3:1; Ps. 48:2; Mark 13:3) The central section of this range extends NE to Mount Gilboa (1 Sam. 31:1) and contains the mountains of Ephraim and Samaria, with the historic peaks of Gerizim and Ebal. (Josh. 19:50; Deut. 11:29) To the N-NW the Mount Carmel spur juts out into the Mediterranean Sea.—Jer. 46:18.

The valley of Esdraelon divides the primary range from a second range farther N. This latter range includes Mount Tabor (Judg. 4:6) and the coastal chain of Lebanon mountains.—Judg. 3:3; 1 Ki. 5:6.

East of the Rift Valley are the plateaus of Edom and Moab (2 Chron. 20:10), the high cliffs along the eastern side of the Dead Sea, Mount Nebo, from which Moses viewed the Promised Land, and the tableland E of the Jordan Valley, which averages about 2,000 feet (610 meters) in elevation. (Deut. 3:10; 34:1-3; Josh. 13:8, 9; 20:8) This mountainous region continues northward to meet the Anti-Lebanon range, with its majestic Mount Hermon, the highest peak in the entire Palestinian region.—Song of Sol: 4:8.

VALUE OF MOUNTAINS

Mountains influence the climate and rainfall, collect the water and channel it down to the rivers, or hold it in underground reservoirs that feed springs in the valleys below. (Deut. 8:7) Their slopes have supported trees (2 Chron. 2:16, 18), vineyards, and various crops. (Ps. 72:16; Prov. 27:25; Isa. 7:23-25; Jer. 31:5) Their higher elevations have served as threshing floors. (Isa. 17:13) Mountains have accorded natural protection from invading armies (Ps. 125:2), offered refuge and storage places in time of danger (Gen. 19:17, 30; Judg. 6:2; Matt. 24:16; compare Revelation 6:15) and shelter for wildlife. (Ps. 50:10, 11; 104:18; Isa. 18:6) They have provided sites for cities. (Matt. 5:14) Mining operations have yielded useful ores. (Deut. 8:9) Also, valuable building stones have been quarried from mountains.—1 Ki. 5:15-17.

JEHOVAH'S POSSESSION

All mountains belong to Jehovah God by reason of his being their Former. (Ps. 95:4; Amos 4:13) However, the words "mountain of Jehovah" or 'of God' often apply in a special way to mountains where Jehovah revealed his presence. These include Mount Sinai or Horeb (Ex. 3:1; Num. 10:33) and the mountain associated with Jehovah's sanctuary.—Ps. 24:3.

FIGURATIVE AND PROPHETIC USE

Sometimes the term 'mountain' applies to the soil, vegetation and trees on the mountain's surface. (Compare Psalm 83:14.) Of Jehovah, the psalmist says: "He touches the mountains, and they smoke." (Ps. 104:32; 144:5, 6) This may point to the fact that lightning can set mountain forests on fire, thereby causing a mountain to smoke. The effects of a severe storm appear to be described when the Bible speaks of mountains 'melting' or 'flowing away.' (Judg. 5:5; Ps. 97:5) Heavy rains produce streams and raging torrents that wash the soil away, as if melting it. Similarily, the expression of Jehovah's anger against the nations was foretold to result in such slaughter that the blood of the slain would melt the mountains, that is, wash the soil away. (Isa. 34:1-3) For mountains to "drip with sweet wine" means that the vineyards occupying their slopes would produce abundantly. —Joel 3:18; Amos 9:13.

At Mount Sinai the revelation of Jehovah's presence was attended by such physical manifestations as lightning, smoke and fire. Also the mountain trembled. (Ex. 19:16-18; 20:18; Deut. 9:15) It appears that this and other physical phenomena provide the basis for figurative expressions found elsewhere in the Bible. (Compare Isaiah 64:1-3.) The trembling of Mount Sinai evidently is referred to under the figure of 'mountains skipping about like rams.' (Ps. 114:4, 6) 'Setting the foundations of mountains ablaze' perhaps alludes to volcanic activity (Deut. 32:22), and the 'foundations of the mountains becoming agitated' refers to their shaking, possibly caused by an earthquake. —Ps. 18:7.

Represent governments

In Biblical symbolism mountains can represent kingdoms or ruling governments. (Dan. 2:35, 44, 45; compare Isaiah 41:15; Revelation 17:9-11, 18.) Babylon, by her military conquests, brought other lands to ruin and is, therefore, called a "ruinous mountain." (Jer. 51:24, 25) A psalm relating Jehovah's activities against warring men depicts him as being "enveloped with light, more majestic than the mountains of prey." (Ps. 76:4) The "mountains of prey" may represent aggressive kingdoms. (Compare Nahum 2:11-13.) Regarding Jehovah, David said: "You have made my mountain to stand in strength," probably meaning that Jehovah had exalted David's kingdom and firmly established it. (Ps. 30:7; compare 2 Samuel 5:12.) The fact that mountains may represent kingdoms aids in understanding the significance of what is described at Revelation 8:8 as "something like a great mountain burning with fire." Its resemblance to a burning mountain would suggest that it is associated with a form of rulership having a violent nature like fire.

The prophecy of Daniel indicated that God's kingdom, after crushing all other kingdoms, would become a large mountain and fill the whole earth. (Dan. 2:34, 35, 44, 45) This meant that it would extend its blessed rule over the entire earth. Wrote the psalmist: "Let the mountains carry peace to the people, also the hills, through righteousness." (Ps. 72:3) In harmony with this psalm, the blessings that are spoken of in connection with God's mountain, such as Jehovah's banquet for all the peoples, would be experienced on earth.—Isa. 25:6; see also Isaiah 11:9; 65:25.

Associated with worship

Mount Zion became a holy mountain when David brought the sacred Ark to the tent that he had pitched there. (2 Sam. 6:12, 17) As the Ark represented Jehovah's presence and David had evidently acted at divine direction (Deut. 12:5), this meant that Jehovah had chosen Mount Zion as his place of dwelling. With reference to this choosing, David wrote: "The mountainous region of Bashan is a mountain of God [that is, created by God]; the mountainous region of Bashan is a mountain of peaks. Why do you, O you mountains of peaks, keep watching enviously the mountain that God has desired for himself to dwell in? Even Jehovah himself will reside there forever. . . . Jehovah himself has come from Sinai [where he first revealed his presence to the entire nation of Israel] into the holy place." (Ps. 68:15-17) The mountainous region of Bashan may be said to reach its crest in Mount Hermon and, therefore, this mountain may be meant by the words the "mountain of God" and the "mountain of peaks." Although Mount Hermon towers far above Mount Zion, Jehovah chose the less conspicuous location for his place of dwelling.

After the temple was built on Mount Moriah, the term "Zion" came to include the temple site and therefore Zion remained God's holy mountain. (Isa. 8:18; 18:7; 24:23; Joel 3:17) Since Jehovah's temple was located at Jerusalem, the city itself was also called his "holy mountain." (Isa. 66:20; Dan. 9:16, 20) It may be with reference to facing the mountains of Jerusalem when praying that the psalmist said: "I shall raise my eyes to the mountains. From where will my help come? My help is from Jehovah."—Ps. 121:1, 2; compare Psalm 3:4; 1 Ki. 8:30, 44, 45; Daniel 6:10.

The prophecy of Isaiah (2:2, 3) and that of Micah (4:1, 2) pointed to the time when the "mountain of the house of Jehovah" would "become firmly established above the top of the mountains" and be "lifted up above the hills," with people of many nations streaming to it. There is no evidence that such a thing ever took place in connection with the literal temple at Jerusalem. But there is evidence of a fulfillment upon the Christian congregation of spiritual Israel, which is associated with the spiritual temple of Jehovah God. The invitation to become part of spiritual Israel began to be extended to non-Jews in the year 36 C.E. (Acts 10:34, 35; compare 1 Peter 2:9, 10.) Those who accepted that invitation "approached a Mount Zion and a city of the living God, heavenly Jerusalem." (Heb. 12:22) Therefore the "mountain of the house of Jehovah" must be heavenly Mount Zion, the location for God's spiritual temple. (Compare 1 Peter 2:4-10.) The fact that the "mountain of the house of Jehovah" was to be above mountains and hills would point to the exalted position of true worship, for mountains and hills anciently served as sites for idolatrous worship and for sanctuaries of false deities.—Deut. 12:2; Jer. 3:6; Ezek. 18:6, 11, 15; Hos. 4:13.

Obstacles

At times mountains represent obstacles. For example, the obstacles that stood in the way of Israel's returning from Babylonian exile and those that later prevented progress in the temple rebuilding work were compared to mountains. (Isa. 40:1-4; Zech. 4:7) Faith can move similar mountainous obstacles and, if it be God's will, even literal mountains.—Matt. 17:20; 21:21; Mark 11:23; 1 Cor. 13:2.

Stability, permanence or loftiness

Stability and permanence are ascribed to the mountains. (Isa. 54:10; Hab. 3:6; compare Psalm 46:2.) Therefore, when the psalmist spoke of Jehovah's righteousness as being like "mountains of God" (Ps. 36:6) he may have meant that Jehovah's righteousness is immovable. Or, since mountains are lofty, this may point to the fact that God's righteousness by far transcends that of man. (Compare Isaiah 55:8, 9.) In connection with the outpouring of the seventh bowl of God's anger, Revelation 16:20 says: "Mountains were not found." This suggests that not even things as lofty as mountains would escape the outpouring of God's anger.—Compare Jeremiah 4:23-26.

Mountains rejoice and praise Jehovah

When Jehovah turns his favorable attention to his people, this has a good effect upon the land. Cultivated and cared for, mountain slopes cease to have an unkept appearance, as if mourning in a state of desolation or plague. Therefore, figuratively, the mountains "cry out joyfully" and their beauty and productivity praise Jehovah.—Ps. 98:8; 148:7-9; compare Isaiah 44:23; 49:13; 55:12, 13; Ezekiel 36:1-12.

MOUNTAIN OF MEETING. An expression appearing at Isaiah 14:13, where the king of Babylon is depicted as saying in his heart: "Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting, in the remotest parts of the north."

Some scholars hold that this "mountain of meeting" was some distant northerly eminence that the Babylonians regarded as the dwelling place of their gods. However, rather than being prophetic of an actual statement the king of Babylon would make, the words of Isaiah 14:13 reflect what his ambition and attitude would be. (Compare Isaiah 47:10.) They are part of a proverbial utterance to be lifted up against the king of Babylon by restored Israelites. (Isa. 14:1-4) It therefore logically follows that the "mountain of meeting" must be identified in the light of Scripture and not on the basis of what may have been the pagan religious conception held by Babylon's king. Certainly the king of Babylon would have no desire to lift up his throne above the stars of a god whom he worshiped. Also, Isaiah 14:14 clearly shows that the reference is not to one of the Babylonian gods, but to the Most High. Hence the "mountain of meeting" must be associated with the Most High God.

In Isaiah's time there was only one mountain, Mount Zion (which name evidently came to include the temple site on Mount Moriah), where God representatively met with his people. (Compare Isaiah 8:18; 18:7; 24:23; Joel 3:17.) It could appropriately be

termed the "mountain of meeting" because at the sanctuary there all mature Israelite males were to appear before the face of Jehovah three times each year. (Ex. 23:17) Psalm 48:1, 2 further confirms this identification by giving Mount Zion a northerly location, harmonizing with the "mountain of meeting" being in "the remotest parts of the north."

MOURNING. Among Oriental peoples mourning was customarily accompanied by much outward display of grief, and this is reflected in the Biblical accounts of periods of mourning. One entire book of the Bible, Lamentations, is an expression of mourning over the fate of Jerusalem.

CAUSES OF MOURNING

Persons mourned to express repentance (Neh. 9:1, 2; Jonah 3:5-9), or due to the imminence of calamity (Esther 4:3; Jer. 6:26; Amos 5:16, 17), or because of a disastrous condition already prevailing (Joel 1:5-14). The most common cause of mourning, undoubtedly, was death. The death of a member of the immediate family set in motion a period of mourning (Gen. 23:2; 27:41; 37:33-35), while the death of a parent or of an only son are set out as occasions of the deepest grief. (Ps. 35:14; Amos 8:10; Zech. 12:10) The death of a national leader occasioned periods of mourning lasting from seven up to thirty days. (Num. 20:29; Deut. 34:8; 1 Sam. 31:8, 12, 13) The Egyptians continued to shed tears over the death of Joseph's father Jacob for seventy days, with an additional seven-day period of mourning rites in Canaan.—Gen. 50:3-11.

WAYS OF EXPRESSING SORROW

Mourning was given expression vocally and by weeping, as well as by disfigurement of the physical appearance and by fasting or otherwise abstaining from normal practices. Wailing or loud and bitter crying might accompany the weeping (2 Sam. 1:11, 12; Esther 4:1), the chest was beaten (Isa. 32:11, 12; Nah. 2:7; Luke 8:52), garments were often ripped apart (Judg. 11:35; 2 Ki. 22:11, 19), dust or ashes might be cast on the head and sackcloth be worn (2 Sam. 13:19; 2 Ki. 6:30; Job 2:11, 12), sandals might be removed and the head or face covered (2 Sam. 15:30; 19:4), the hair might be pulled or cut off, and the beard shaved (Job 1:20; Ezra 9:3; Jer. 41:5), while some persons, following pagan practices, made cuts in their body (Jer. 16:6; 47:5). In addition to fasting, the person might abstain from rubbing himself with oil or washing his garments (2 Sam. 14:2; 19:24; Dan. 10:2, 3), sometimes sitting on the ground or amid ashes.—2 Sam. 13:31; Job 2:8; Isa. 3:26.

Plaintive elegies at times were composed as songs of mourning. (2 Sam. 1:17-27; 3:33, 34; 2 Chron. 35:25) A particular type of song was the "Shiggaion," a Hebrew term that occurs in the heading of Psalm 7 and in Habakkuk 3:1. This was a dirgelike composition and apparently indicates a wild, passionate song with rapid changes of rhythm. It will be noted in both of these references (Ps. 7; Hab. 3:1-19) that the elements of danger, strong outbursts of appeal or emotion, and subsequent rejoicing in Jehovah are present.

Occasionally professional mourners were employed at funerals, and musicians played mournful tunes (Jer. 9:17, 18; Matt. 9:23), imitated by little children playing in the marketplaces in the time of Jesus' earthly ministry. (Matt. 11:16, 17) The pipe or flute was the preferred instrument for lamentation.—Jer. 48:36; Matt. 9:23; see Josephus' *Wars of the Jews*, Book III, chap. IX, par. 5.

Following a burial the women customarily visited the grave, to weep and mourn. (John 11:31) A funeral meal seems to have been served sometime during the mourning period, and, in some instances, appears to have been made into a special feast.—Hos. 9:4; Jer. 16:5, 7.

PROHIBITIONS INVOLVING MOURNING

On occasion God's people as a body or certain individuals were instructed not to mourn, as for condemned wrongdoers. (Lev. 10:1, 2, 6) The prophet Ezekiel was commanded to adopt none of the signs of mourning for his deceased wife, thereby serving as a portent for the Israelites with him in Babylon that they should not mourn the divine execution of judgment on Jerusalem for its unfaithfulness. (Ezek. 24:15-24) Jeremiah received somewhat similiar instructions.—Jer. 16:5-13.

Certain mourning practices were forbidden under the Mosaic law, including the inflicting of cuts in the flesh or causing of "baldness on your foreheads" (Lev. 19:28; Deut. 14:1), and the misuse of tithes in connection with the dead. (Deut. 26:12-14) For certain members of their immediate families the priests could mourn openly, but the high priest was restricted from doing so.—Lev. 21:1-6, 10-12.

A TIME TO MOURN

Ecclesiastes 3:1, 4 states that there is "a time to weep and a time to laugh; a time to wail and a time to skip about." In view of all mankind's dying condition, the heart of the wise ones is shown to be "in the house of mourning" rather than in the banquet house. (Eccl. 7:2, 4; compare Proverbs 14:13.) Thus, the wise person makes use of his opportunity to express sympathy and give comfort, rather than ignore such occasion in favor of pleasure-seeking. This helps him to keep in mind his own mortal state and to keep his heart in a right attitude toward his Creator.

Valid motives for mourning are set forth in the Scriptures. In addition to the death of loved ones (Gen. 42:38; 44:31), detestable and God-dishonoring practices of false religion are a cause for sighing and groaning (Ezek. 9:4; compare 1 Corinthians 5:2), and grief is rightly expressed due to one's own errors. (Ps. 38:4, 6-10) Those who have drawn away from him Jehovah urges: "Come back to me with all your hearts, and with fasting and with weeping and with wailing. And rip apart your hearts, and not your garments." (Joel 2:12, 13; compare James 4:8, 9.) Elsewhere, also, stress is laid, not on the external expressions of grief or mourning, but on the inner stirrings and pain of heart marking genuine sadness. —Ps. 31:9, 10; Prov. 14:10; 15:13; Mark 14:72; John 16:6.

Even Jehovah speaks of himself as being "hurt at his heart." (Gen. 6:6; compare Isaiah 63:9.) God's holy spirit can also be 'grieved.' (Eph. 4:30) Since that spirit works in God's servants toward the producing of fruits of righteousness (Gal. 5:22-24), those who fail to appreciate this divine provision, who resist its working and who go contrary to its leading are, in effect, "grieving" it.—Compare Isaiah 63:10; 1 Thessalonians 5:19.

A BALANCED VIEW OF MOURNING

In the time of Jesus' earthly ministry mourning was still frequently carried on by the people with much outward expression and accompanying noise and confusion. (Mark 5:38, 39) Though Jesus 'groaned within himself' and wept on a number of occasions (John 11:33-35, 38; Luke 19:41; Mark 14:33, 34; Heb. 5:7), there is no record of his employing the other more ostentatious expressions already described. (Compare Luke 23:27, 28.) His disciples likewise expressed grief and mourning. (Matt. 9:15; John 16:20-22; Acts 8:2; 9:39; 20:37, 38; Phil. 2:27) Paul expressed "great grief and unceasing pain in [his] heart" over his unbelieving relatives according to the flesh (Rom. 9:2, 3), feared that he might have to mourn over those in the congregation at Corinth who had sinned and had still not repented (2 Cor. 12:21), and mentioned "with weeping" those who had turned aside to walk "as the enemies of the torture stake of the Christ." (Phil. 3:17-19) His deep and heartfelt concern for the Christian congregation (2 Cor. 2:1-4) qualified him to instruct others on the need for empathy and

sympathy, 'weeping with people who weep.'—Rom. 12:15.

However, in view of the weakening effect of mourning and grief (Ps. 6:6, 7; Luke 22:45; Acts 21:13; 2 Cor. 2:6, 7), Christian sorrow is shown always to be tempered, balanced, and even overshadowed by hope and strength-giving joy. (Matt. 5:4; 1 Cor. 7:29, 30; 2 Cor. 6:10; compare Nehemiah 8:9-12.) Even in his day King David manifested a balanced, sensible and principled viewpoint as to mourning, so that, while the child conceived through his adulterous relationship with Bath-sheba was ill, David fasted and lay on the earth, seeking the true God in the child's behalf. But, learning of the child's death, David thereupon got up, washed, rubbed himself with oil, changed clothes, prayed to Jehovah, and then requested food and began to eat. In explaining his acts to his surprised attendants, he stated: "Now that he has died, why is it I am fasting? Am I able to bring him back again? I am going to him, but, as for him, he will not return to me." (2 Sam. 12:16, 19-23) Later, however, he needed help from straight-speaking Joab to pull out of his state of deep grief over his son Absalom's death.—2 Sam. 18:33; 19:1-8.

Though "all creation keeps on groaning," the sufferings of the Christian are minor compared to the glorious hope ahead (Rom. 8:18-22; 1 Pet. 1:3-7), and the promise of the resurrection enables him not to "sorrow just as the rest also do who have no hope."—1 Thess. 4:13, 14.

Mourning and fasting without obedience to Jehovah's word are insincere and of no benefit. (Zech. 7:2-7) However, "sadness in a godly way makes for repentance to salvation." Such sadness is the result of a person's seeing a wrongdoing as a sin against God. It moves him to seek God's forgiveness and to turn around from his wrong course. "But the sadness of the world produces death." Although a person may be sad that his wrong was exposed and that this has meant loss to him, he has no desire to gain God's forgiveness. (2 Cor. 7:10, 11) For example, Esau's tears shed selfishly in hope of regaining his forfeited birthright had no effect on Isaac nor on God.—Heb. 12:16, 17.

FIGURATIVE AND PROPHETIC USE

Figuratively, even the land is represented as mourning due to devastations caused by invading armies or by a plague. (Jer. 4:27, 28; Joel 1:10-12; contrast Psalm 96:11-13.) In its desolation, the land would grow up in weeds and develop a neglected, uncared-for appearance, like that of a person who has not attended to his face, hair or clothing while in mourning. Similarly, land devastated by a plague upon the crops presents a mournful sight.

The "sign of the Son of man" and Christ's revelation are to cause all the tribes of the earth to "beat themselves in lamentation," or "in grief." (Matt. 24:30; Rev. 1:7) Upon symbolical "Babylon the great" plagues—death, mourning and famine—are foretold to come "in one day," causing those who have benefited from her to weep and mourn. (Rev. 18:2, 7-11, 17-19) By contrast, the New Jerusalem brings in conditions upon earth in which tears, death, mourning, outcry and pain pass away for all time.—Rev. 21:2-4.

MOUTH. While God designed this organ to receive and prepare food for the stomach, he created the human mouth for speaking also. All such speech should result in praise to Him. (Ps. 34:1; 51:15; 71:8; 145:21) The psalmist has declared that everything that has breath will praise Jehovah; therefore humans must use their mouths to do this if they desire to live. The apostle Paul explains that belief in God and his Son, even believing with the heart, is not enough. It has to be accompanied by public declaration in order to bring salvation.—Ps. 150:6; Rom. 10:10.

JEHOVAH PROVIDES MOUTH WITH WORDS

In harmony with his purpose and his right and power as Creator, Jehovah can put the proper words into the mouth of his servant. In the case of his prophets, he did so miraculously, by inspiration. (Ex. 4:11, 12, 15; Jer. 1:9) In one instance he caused even a dumb animal, an ass, to speak. (Num. 22:28, 30; 2 Pet. 2:15, 16) Today God's servants can have his words in their mouths, not by inspiration, but from his inspired written Word, which equips them completely for every good work. (2 Tim. 3:16, 17) They no longer have to wait for Christ to come to provide the good news, nor do they need to go to some other source for what they preach. They have it right before them, ready to speak, as they are told: "The word is near you, in your own mouth and in your own heart."—Rom. 10:6-9; Deut. 30:11-14.

CAN BRING LIFE OR DEATH

It follows that the proper use of the mouth is vital, and so Jehovah declares it to be. His Word says: "The mouth of the righteous one is a source of life." (Prov. 10:11) The mouth, therefore, has to be guarded most carefully (Ps. 141:3; Prov. 13:3; 21:23), for stupid misuse of it can bring its owner to ruin. (Prov. 10:14; 18:7) God holds a person accountable for what that one brings forth from his mouth. (Matt. 12:36, 37) One may speak hastily, making a rash vow. (Eccl. 5:4-6) He may flatter another, to that person's overthrow and his own condemnation. (Prov. 26:28) It is especially important to guard one's mouth when before the wicked, because a slight deviation from what God's wisdom directs his servant to say can bring reproach on God's name and may cause that one's death. (Ps. 39:1) Jesus gave a fine example of submissiveness to God's will without complaint or any reviling of his wicked opposers.—Isa. 53:7; Acts 8:32; 1 Pet. 2:23.

The Christian must exercise constant vigilance, for he is imperfect; therefore he needs to watch his heart. Jesus said that it is not what goes into the mouth that defiles a man, but what comes forth from the mouth, for "out of the abundance of the heart the mouth speaks." (Matt. 12:34; 15:11) The mind can help the heart and preserve the soul by not letting everything come forth from the mouth without thought, without considering the consequences. This requires the person to use his mind to apply the good things learned from God's Word.—Prov. 13:3; 21:23.

A POWERFUL INSTRUMENT

Since the power of the mouth is great for good or bad, when Jehovah guides the mouth, great results are attained. He made Isaiah's mouth "like a sharp sword," and the words in Jeremiah's mouth "a fire." Jehovah backed up their prophetic words by his power and they came true. (Isa. 49:2; Jer. 5:14) On the other hand, it is dangerous to listen to anything that comes out of the mouth of a person known to be an apostate; it can bring a person to ruin.—Prov. 11:9.

FIGURATIVE USE

God represents himself symbolically as having a mouth. None of his pronouncements are uttered to no purpose, in vain; they will be fulfilled to the smallest detail. (Isa. 55:10, 11) Therefore, those who desire life must live by every word proceeding from his mouth. (Deut. 8:3; Matt. 4:4) When on earth his Son Jesus Christ conformed his whole life to his Father's words and now has universal authority granted him. As Jehovah's king, he will strike the earth with "the rod of his mouth." (Isa. 11:4) The vision of Revelation shows him smiting the nations with a long sword proceeding out of his mouth. (Rev. 19:15, 21) This figure of speech evidently represents the authority he will exercise in command of all Jehovah's heavenly armies in ordering and supervising the warfare that results in the execution of God's enemies.

"Mouth" is often used synonymously for speech or

the power of speech, as can be seen from some of the instances cited above. The rule governing evidence in a case under the Mosaic law, and also followed in the Christian congregation, is that a person may be found guilty only "at the mouth," that is, on the testimony, of two or three witnesses. (Deut. 17:6; Matt. 18:16; compare 2 Corinthians 13:1.) A few other examples of similar usage are found at Job 32:5; Psalm 10:7; 55:21; 78:36; Ezekiel 24:27; 29:21; Luke 21:15; Romans 15:6.

In addition, "mouth" may have reference to the opening of something, such as of a well (Gen. 29:2), a bag (Gen. 43:12; 44:1, 2), a cave (Josh. 10:22) or an opening in the earth (Num. 16:32), and to the receiving of shed blood by the ground. (Gen. 4:11) Sheol, mankind's common grave, is spoken of as having a wide mouth, so as to receive many dead.—Isa. 5:14.

THE PALATE

The *palate* is the roof of the mouth separating the mouth from the nasal cavities, and having a soft part that forms a curtain between the mouth and the pharynx. In the Scriptures, "palate" is, in some cases, used nearly synonymously with "mouth." Some translations, in fact, render the Hebrew word for "palate" as "mouth."

Both Job and Elihu make a comparative use of the word when they liken the palate's ability to discriminate taste to man's judgment as to what is right and wise. (Job 12:11; 34:3) That the palate has a function in tasting is not erroneous, as sometimes claimed. This can be seen by observing the part played by the palate in swallowing. Food is pressed by the tongue against the palate and spread out as it moves back into the pharynx, which is a tube leading toward the stomach and connected also with the nasal passages. This brings about better diffusion of the aroma of the food into the nasal passages, which greatly contributes to what is commonly called "taste."

MOZA (Mo'za) [a going forth].

1. A descendant of Judah and son of Caleb by his concubine Ephah.—1 Chron. 2:46.

2. A Benjamite and descendant of King Saul. He was the son of Zimri and father of Binea.—1 Chron. 8:33-37; 9:42, 43.

MOZAH (Mo'zah). A Benjamite city. (Josh. 18:21, 26) The ancient site is considered to be at or near Qaluniya, a village about three miles (5 kilometers) W-NW of Jerusalem. Jar handles stamped with the name "Mozah" have been found at Jericho and Tell en-Nasbeh.

MULE. The hybrid offspring of a he-ass and a mare. The mule's body resembles that of the horse, but its short, thick head, long ears, short mane, small feet and its tail terminated by a tuft of long hairs are characteristic of the ass. The mule combines some of the finer qualities of both parents: the endurance, hardiness and surefootedness of the ass, and the strength, vigor and courage of the horse. The animal is less prone to disease than the horse, displays greater patience when bearing heavy burdens and enjoys a much longer life-span. The hinny, the offspring of a stallion and a she-ass, is smaller than the mule and lacks its strength and beauty. Both sexes of the mule, with rare exceptions, are sterile.

These animals were among the gifts brought to Solomon by kings desiring to hear his wisdom. (1 Ki. 10:24, 25; 2 Chron. 9:23, 24) Other mules may have been obtained from traders, such as the Phoenicians. (Ezek. 27:8, 9, 14) In the time of David, mules were used as mounts by prominent persons. David's own she-mule was assigned for Solomon's use on the occasion of his anointing at Gihon.—2 Sam. 13:29; 18:9; 1 Ki. 1:33, 34, 38, 39.

Mules were valued as burden-bearers. (2 Ki. 5:17; 1 Chron. 12:40) Jehovah, by means of his prophet Isaiah, indicated that mules would be one of the means of transport for bringing his scattered people to Jerusalem. (Isa. 66:20) It is therefore of note that in fulfillment of prophecy those returning from Babylonian exile brought with them 245 mules in addition to other beasts of burden.—Ezra 2:66; Neh. 7:68.

Humans are counseled not to make themselves persons without understanding, like a horse or a mule whose spiritedness must be curbed by means of a bridle or a halter.—Ps. 32:9.

MUPPIM (Mup'pim) [perhaps, wavings]. One of the "sons" of Benjamin. (Gen. 46:21) He is evidently identical with Shephupham (Num. 26:39), Shephuphan (1 Chron. 8:5) and Shuppim.—1 Chron. 7:12.

MURDER. The original-language words variously rendered kill, murder and slay refer to the taking of a life, the context or other scriptures determining whether the deliberate and unauthorized or unlawful taking of another person's life is involved. For example, in the command, "You must not murder" (Ex. 20:13), the Hebrew word for "murder" (*ra·tsahh'*, literally meaning "to break" or "to dash in pieces") here clearly refers to deliberate and unlawful killing. But at Numbers 35:27 the same term denotes an act that an avenger of blood was authorized to carry out. Therefore, the command, "You must not murder," has to be understood within the framework of the entire Mosaic law, which authorized the taking of human life under certain circumstances, as in the execution of criminals.

EARLY HISTORY

Almost from the beginning of human history murder has been known. Through his disobedience, the first man Adam passed sin and death to his offspring, thus, in effect, proving himself to be a murderer. (Rom. 5:12; 6:23) Since it was the Devil who deliberately contributed to this development by inducing Adam's wife Eve to sin, the Greek term *an·thro·po·kto'nos*, "murderer" or "manslayer," is rightly applied to Satan.—Gen. 3:13; John 8:44.

Less than 130 years afterward the first violent murder, a fratricide, occurred. Cain, Adam's firstborn son, motivated by envious hatred, murdered his righteous brother Abel. (Gen. 4:1-8, 25; 5:3) For this act Cain was cursed in banishment to become a wanderer and a fugitive in the earth. (Gen. 4:11, 12) Not until after the flood of Noah's day did God authorize humans to administer capital punishment for murder. —Gen. 9:6.

UNDER THE LAW

Centuries later the Mosaic law was given to the Israelites and it included extensive legislation regarding the taking of human life. It differentiated between deliberate and accidental slaying. Factors considered as weighing against one claiming to be an accidental manslayer were: If he (1) had been a former hater of the slain person (Deut. 19:11, 12; compare Joshua 20:5), (2) had lain in wait for the victim (Num. 35:20, 21) or (3) had used an object or implement capable of inflicting a mortal wound. (Num. 35:16-18) Even slaves, if killed while being beaten by their masters, were to be avenged. (Ex. 21:20) Whereas the death penalty was prescribed for deliberate murderers and a ransom was ruled out in their case, unintentional manslayers could preserve their lives by availing themselves of the safety accorded them in the cities of refuge.—Ex. 21:12, 13; Num. 35:30, 31; Josh. 20:2, 3; see CITIES OF REFUGE.

Certain deliberate acts that indirectly caused or could have resulted in the death of another person were considered tantamount to deliberate murder. For example, the owner of a goring bull who disregarded previous warnings to keep the animal under guard could be put to death if his bull killed someone else. In some cases, however, a ransom could be accepted

in place of the life of the owner. Undoubtedly the judges would take circumstances into consideration in such a case. (Ex. 21:29, 30) Also, an individual scheming to have another person killed by presenting false testimony was himself to be put to death.—Deut. 19:18-21.

The Law permitted self-defense but restricted an individual's right to fight for his property. Bloodguilt came upon one who, though catching a thief in the act of breaking into his home, killed the lawbreaker in the daytime. This was evidently because thievery did not carry the death penalty and the thief could be identified and brought to justice. At night, however, it would be difficult to see what one was doing and to ascertain the intentions of an intruder. Therefore, the person killing an intruder in the dark was considered guiltless.—Ex. 22:2, 3.

In the first century C.E. those seeking to kill Jesus were identified as 'children of the Devil,' the first murderer or manslayer. (John 8:44) The scribes and Pharisees decorated the tombs of righteous ones, claiming that they would not have been sharers in putting the prophets to death. Yet they manifested the same murderous spirit toward the Son of God. —Matt. 23:29-32; compare Matthew 21:33-45; 22:2-7; Acts 3:14, 15; 7:51, 52.

HATRED EQUATED WITH MURDER

Murders issue forth from the heart of an individual. (Matt. 15:19; Mark 7:21; compare Romans 1:28-32.) Therefore, anyone hating his brother would be a murderer or manslayer. (1 John 3:15) Christ Jesus also associated murder with wrong attitudes such as an individual's continuing wrathful with his brother, speaking abusively to him or wrongly judging and condemning him as a "despicable fool." (Matt. 5:21, 22) It appears that the words of James (5:6), "You have condemned, you have murdered the righteous one," may be understood in the same light. By showing favoritism to the rich and despising or hating the poor, those addressed by James had, as it were, become guilty of murder. As treatment accorded to his brothers is considered by Christ Jesus as being meted out to him, these persons had also figuratively murdered him.—Compare James 2:1-11; Matthew 25:40, 45; Acts 3:14, 15.

Although followers of Christ might be persecuted and even murdered for righteousness' sake, they were not to be found suffering for having committed murder or other crimes.—Matt. 10:16, 17, 28; 1 Pet. 4: 12-16; Rev. 21:8; 22:15.

MUSHI (Mu'shi) [perhaps, yielding]. Grandson of Levi and son of Merari. (Ex. 6:16, 19) Mushi became father to three sons and founded a family called the "Mushites."—1 Chron. 23:23; Num. 26:58.

MUSHITES (Mu'shites). A Levite family that descended from Mushi the son of Merari.—Num. 3:17, 20, 33; 26:58.

MUSIC. One of the gifts of God by which man can render praise and thanksgiving to his Creator as well as give expression to his emotions, his sorrows and his joys. Especially has singing been prominent in the worship of Jehovah God, but instrumental music, too, has played a vital role. It has served not only to accompany the vocalists but also to complement their singing. So it is not surprising that references to both vocal and instrumental music abound in the Bible from beginning to end, in association with true worship and otherwise.—Gen. 4:21; 31:27; 1 Chron. 25:1; Rev. 18:22.

HISTORY

The Bible's first reference to music is before the Flood, in the seventh generation following Adam: "[Jubal] proved to be the founder of all those who handle the harp and the pipe." This may describe the invention of the first musical instruments or perhaps even the establishment of some kind of musical profession.—Gen. 4:21.

In patriarchal times music seems to have been an integral part of life, judging from Laban's desire to give Jacob and his own daughters a musical farewell. (Gen. 31:27) Song and instrumental accompaniment marked the celebration of the deliverance at the Red Sea and the victorious returns from battle of Jephthah, David and Saul.—Ex. 15:20, 21; Judg. 11:34; 1 Sam. 18:6, 7.

On each of the two occasions that were involved in transporting the Ark to Jerusalem, vocalists and instrumentalists were present. (1 Chron. 13:8; 15:16) In the later years of David's life, Jehovah, through his prophets Nathan and Gad, directed the establishment of the music organization for the sanctuary.—1 Chron. 23:1-5; 2 Chron. 29:25, 26.

The musical organization begun by David was fully realized at Solomon's temple. The grandeur and magnitude of the music at the dedication of the temple can be appreciated from the fact that the trumpeters alone numbered one hundred and twenty. (2 Chron. 5:12, 13) But as the nation grew lax in its faithfulness to Jehovah, all features of true worship suffered, including the music. However, when Kings Hezekiah and Josiah instituted their reforms, as well as when the Jews returned from the Babylonian exile, efforts were made to reestablish the arrangement of music that Jehovah had indicated he desired. (2 Chron. 29: 25-28; 35:15; Ezra 3:10) Later, when Nehemiah inaugurated the wall of Jerusalem, the Levitical singers, with full instrumental accompaniment, contributed greatly to the joy of the occasion. (Neh. 12:27-42) While the Scriptures say nothing more about music in connection with temple worship after Nehemiah's time, other records, such as the Talmud, tell of music being used there until the destruction of Jerusalem in 70 C.E.

ARRANGEMENT AT THE TEMPLE

In conjunction with the preparations for Jehovah's temple, David set aside four thousand Levites for musical service. (1 Chron. 23:4, 5) Of these, two hundred and eighty-eight were "trained in song to Jehovah, all experts." (1 Chron. 25:7) The whole arrangement was under the direction of three accomplished musicians, Asaph, Heman and Jeduthun (apparently also named Ethan). Since each of these men was a descendant of one of Levi's three sons, Gershom, Kohath, and Merari, respectively, the three chief Levitical families were thus represented in the temple music organization. (1 Chron. 6:16, 31-33, 39-44; 25:1-6) The sons of these three men totaled twenty-four, all of whom were among the aforementioned two hundred and eighty-eight skilled musicians. Each son was appointed by lot to be the head of one division of musicians. Under his direction were eleven more "experts," selected from his own sons as well as other Levites. In this manner the two hundred and eighty-eight ([1 + 11] x 24 = 288) expert Levitical musicians, like the priests, were separated into twenty-four courses. If all the remaining 3,712 'learners' were thus divided, it would average about one hundred and fifty-five more men to each of the twenty-four divisions, giving a ratio of about thirteen Levites in various stages of musical education and training to each expert. (1 Chron. 25:1-31) Since the trumpeters were priests, they would be in addition to the Levitical musicians.—2 Chron. 5:12; compare Numbers 10:8.

INSTRUMENTAL MUSIC

The Bible gives very little information concerning the shape or construction of the more than a dozen different musical instruments that it mentions. Hence, most authorities draw heavily on what archaeologists have discovered about the instruments used by contemporary surrounding nations. However, this may not always be a reliable guide, since it appears that Israel excelled in music in comparison with her

neighbors. Additionally, some have linked various instruments of Scripture to instruments used in modern times in the Middle East, which are supposed to have an ancient background. This, too, is conjectural.

The musical instruments of the Bible may be classified as follows:

String: harp, lute, zither, and others.

Wind: bagpipe, flute, horn, pipe, trumpet, (possibly) nehiloth.

Percussion: cymbals, sistrums, tambourine.

(See individual articles on the above instruments for further information.)

There is no reason to believe that the musical instruments of Israel were crude in design, construction or sound production. The Bible notes that the harps and stringed instruments for temple use were of the choicest imported almug wood; the trumpets, in all probability, of silver. (1 Ki. 10:11, 12; Num. 10:2) Undoubtedly, in the manufacture of the temple instruments, the most skilled craftsmen were employed.

Both the Scriptures and non-Biblical manuscripts dating from before the Common Era testify to the quality of the instruments as well as the competence of the Israelite musicians. The Dead Sea Scrolls state that a number of trumpets were assigned various complicated signals to be executed "as with one mouth." This would require not only skilled musicians but also instruments so constructed that the pitch might be regulated in order to bring them all into tune with one another. Freedom from dissonance is indicated by the inspired account of the music at the inauguration of Solomon's temple: "The [one hundred and twenty] trumpeters and the singers were *as one in causing one sound* to be heard."—2 Chron. 5:12, 13.

The Bible lists but four instruments as definitely being in the temple orchestra: trumpets, harps, stringed instruments (Hebrew, *ne'vel*) and cymbals. While this may not seem to be a complete orchestra by modern standards, it was never intended to be a symphony orchestra, but only to provide accompaniment for the singing at the temple. Such a combination of instruments would serve this purpose excellently.—2 Chron. 29:25, 26; Neh. 12:27, 41, 42.

As to the times when the sacred instruments performed, the Scriptures enumerate the following in connection with the trumpets: "In the day of your rejoicing and in your festal seasons and at the commencements of your months, you must blow on the trumpets over your burnt offerings and your communion sacrifices." (Num. 10:10) After the temple music organization was established, it is likely that the rest of the instruments joined the trumpets on these and other special occasions. This conclusion, as well as the musical procedure followed, seems to be indicated by the order of events described as taking place when sacred services were revived by King Hezekiah after he had cleansed the temple: "At the time that the burnt offering started, the song of Jehovah started and also the trumpets, even under the direction of the instruments of David the king of Israel. And all the congregation were bowing down while the song was resounding and the trumpets were blaring—all this until the burnt offering was finished." (2 Chron. 29:27, 28) The trumpets being "under the direction of the instruments of David" seems to denote that the trumpeters played in such a manner as to complement the other instruments rather than to overshadow them. The position of the entire body of musicians was "to the east of the altar."—2 Chron. 5:12.

VOCAL MUSIC

The singers at the temple were Levite males. Nowhere do the Scriptures speak of female vocalists at the temple. One of the Targums, too, clearly indicates that they were not present in the chorus. The fact that women were prohibited from even entering certain areas of the temple would seem to preclude their occupying any official position there.—2 Chron. 5:12; Neh. 10:39; 12:27-29.

Considerable importance was attached to the singing at the temple. This is evident from the many Scriptural references to the singers as well as from the fact that they were "set free from duty" common to other Levites in order to devote themselves wholly to their service. (1 Chron. 9:33) Their continuance as a special group of Levites is emphasized by their being listed separately among those returning from Babylon. (Ezra 2:40, 41) Even the authority of the Persian King Artaxerxes (Longimanus) was brought to bear in their behalf, exempting them, along with other special groups, from 'tax, tribute and toll.' (Ezra 7:24) Later, the king commanded that there was to be "a fixed provision for the singers as each day required." Although Artaxerxes is credited with this order, most likely it was issued by Ezra on the basis of the power granted to him by Artaxerxes. (Neh. 11:23; Ezra 7:18-26) Thus, it is understandable that, although the singers were all Levites, the Bible makes reference to them as a special body, speaking of "the singers and the Levites."—Neh. 7:1; 13:10.

Apart from temple worship, other singers, men and women, are spoken of in Scripture. Examples of these are the male and female singers maintained by Solomon in his court; also, about two hundred singers of both sexes who, in addition to the Levitical musicians, returned from Babylon. (Eccl. 2:8; Ezra 2:65; Neh. 7:67) These non-Levitical singers, common in Israel, were employed not only to enhance various festive occasions but also to chant dirges in times of sorrow. (2 Sam. 19:35; 2 Chron. 35:25; Jer. 9:17, 20) The custom of hiring professional musicians at times of joy and sadness appears to have continued into the time Jesus was on earth.—Matt. 11:16, 17.

Although not as prominent as in the Hebrew Scriptures, music is not ignored or overlooked in the Christian Greek Scriptures. Instrumental music in connection with true worship is mentioned only in a figurative sense in the Greek Scriptures (Rev. 14:2); yet singing seems to have been quite common among God's servants. Jesus and his apostles sang praises after the Lord's Evening Meal. (Mark 14:26) Luke tells of Paul and Silas singing when in prison, and Paul's encouragement to fellow believers was to sing songs of praise to Jehovah. (Acts 16:25; Eph. 5:18, 19; Col. 3:16) Paul's statement at 1 Corinthians 14:15 concerning singing appears to indicate that it was a regular feature of Christian worship. In recording his inspired vision, John tells of various heavenly creatures singing to God and Christ.—Rev. 5:8-10; 14:3; 15:2-4.

NATURE OF BIBLICAL MUSIC

The Israelites' higher plane of morality and their superior literature, as exemplified by the poetry and prose of the Hebrew Scriptures, suggest that the music of ancient Israel most likely transcended that of her contemporaries. Certainly the inspiration for the music of Israel was far loftier than that of neighboring nations. Of interest is an Assyrian bas-relief wherein King Sennacherib is represented as demanding that King Hezekiah pay him as tribute both male and female musicians.

It has long been held by some that Hebrew music was all melody, without harmony. However, the prominence alone of the harp and other stringed instruments in Israel weighs heavily against this assumption. It is almost inconceivable that a musician would play a multistringed instrument and fail to notice that a combination of certain tones was quite pleasing or that a specific series of notes as in an arpeggio produced a pleasant sound. An authority on the history of music, Kurt Sachs, states: "The deep-rooted prejudice that harmony and polyphony [two or more musical parts or voices combined] have been a

prerogative of the medieval and modern West does not hold water." He goes on to say that even among primitive cultures there are many examples of music running in fifths, fourths, thirds as well as in octaves, and that among these peoples, including certain pygmy tribes, there was a development of overlapping antiphony (alternate singing by two divisions of vocalists) into regular canon singing.

Based on worldwide research Sachs presents the conclusion that "the choruses and orchestras connected with the Temple in Jerusalem suggest a high standard of musical education, skill, and knowledge." He continues: "It is important to realize that the ancient Western Orient had a music quite different from what historians of the nineteenth century conceded it. . . . Though we do not know how that ancient music sounded, we have sufficient evidence of its power, dignity, and mastership."

The Scriptures intimate a similar conclusion. For instance, over thirty times the expression "To [For] the director" (*NW; AT*) appears in the superscriptions to the Psalms. (Psalm 11, and others) Other translations read "choirmaster" (*Kx; JB; Mo; RS*); "Chief Musician" (*AS; AV; Le; Ro*) and "Bandmaster" (*Fn*). The Hebrew term seems to refer to one who in some way gave direction to the execution of the song, either in arranging it, or in rehearsing and training the Levite singers or in its official performance. Perhaps the chief one of each of the twenty-four courses of sanctuary musicians is being addressed, or it may have been another one of the accomplished musicians, since the record says that they were "to act as directors." (1 Chron. 15:21; 25:1, 7-31) In some twenty other Psalms the superscriptions are even more specific in their reference to the "directors": "To the director on stringed instruments," "To the director on the lower octave," and so on. (Psalms 4, 12, and others) Additionally, there are Scriptural references to the "heads of the singers," to the "experts" and to the 'learners.' All of this testifies to a high standard of music.—Neh. 12:46; 1 Chron. 25:7, 8.

Much of the group singing in Israel appears to have been antiphonal, either two half choruses alternating in singing parallel lines, or a soloist and an answering chorus alternating. In the Scriptures this apparently is referred to as "responding." (Ex. 15:21; 1 Sam. 18:6, 7) This type of singing is indicated by the very way some of the psalms are written, such as Psalm 136. The description of the two large thanksgiving choirs in Nehemiah's time and of their part in the inauguration of the wall of Jerusalem implies that they sang in this style.—Neh. 12:31, 38, 40-42; see SONG.

Chanting might be said to be halfway between singing and speaking. In pitch it is rather monotonous and repetitious, with the emphasis being on rhythm. While chanting continues to be quite popular in some of the world's leading religions, its use in the Bible appears to be limited to dirges, as in the case of David chanting a dirge over the deaths of his friend Jonathan and King Saul. (2 Sam. 1:17; 2 Chron. 35:25; Ezek. 27:32; 32:16) Only in a dirge or lamentation would the chanting style be preferable to either the melody of music or the modulation and oral emphasis of pure speech.—See DIRGE.

MUSTACHE. See BEARD.

MUSTARD. A rapid-growing herb, to the seed or grain of which Jesus referred in illustrating the growth of the kingdom of the heavens from a small beginning (Matt. 13:31, 32; Mark 4:30-32; Luke 13:18, 19; compare Daniel 2:34, 35, 44, 45; 4:20-22), and in pointing out that even a little faith can accomplish much. (Matt. 17:20; Luke 17:6) Several kinds of mustard plants are found growing wild in Palestine, black mustard being the variety commonly cultivated. In rich soil the seed, after a few months, may become tree-like, a plant measuring from ten to as much as fifteen feet (3 to 4.6 meters) in height, with a central stalk having the thickness of a man's arm. The flowers of mustard plants are yellow and the leaves rather irregular-edged and dark green in color. The pods that develop contain a row of seeds, those of the black mustard being dark brown. In the fall the stems and branches of the plants harden and become rigid, strong enough to support birds such as linnets and finches that feed on the seeds.

While some may argue that a mustard grain is not the "tiniest" of all seeds, orchid seeds being smaller, and that it does not actually become a "tree," it must be borne in mind that Jesus was speaking in terms familiar to his audience. As far as Jesus' listeners were concerned, the mustard grain was indeed among the tiniest seeds planted, and it is noteworthy that the Arabs designate as "trees" plants smaller than the mustard.—Matt. 13:31, 32.

MUTH-LABBEN (Muth-lab'ben) [Heb., *'al·muth' lab·ben'*, possibly meaning "concerning the death of the son"]. An expression included in the superscription of one of David's psalms. (Psalm 9) Some commentators suggest that it indicated to the musical director the name or perhaps the opening words of a familiar song that furnished the melody to be used in singing this psalm. One possibility of the word's meaning is advanced by the Targum, wherein the superscription of Psalm 9 reads: "On the death of the man who came forth from between the camps," alluding to a champion. The apparent reference here is to Goliath, the Philistine champion whom David defeated in battle between the Israelite and Philistine encampments.—1 Sam. 17:45-51

MUZZLE. A device designed to cover an animal's mouth and prevent it from biting or eating.

Cattle were often used in ancient Palestine when a large quantity of grain was to be threshed. In preparation, the sheaves were untied and distributed over the hard-packed surface of the threshing floor until a thick layer was formed. Then one or more animals trod the grain with their hooves or it was threshed by means of a threshing sledge or other implement they drew over it. The Mosaic law commanded: "You must not muzzle a bull while it is threshing." (Deut. 25:4) Thus it was not tortured with a desire to eat some of the grain that it was expending its strength to thresh.—Compare Proverbs 12:10.

The principle involved at Deuteronomy 25:4 can also be applied to human laborers. Paul told Timothy: "Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching." Then, confirming his counsel, the apostle quoted the law about not muzzling a bull when it is threshing grain. (1 Tim. 5:17, 18) Also, as part of Paul's reasoning to show the Corinthians that "the Lord ordained for those proclaiming the good news to live by means of the good news," he quoted Deuteronomy 25:4 and then wrote: "Is it bulls God is caring for? Or is it altogether for our sakes he says it? Really for our sakes it was written, because the man who plows ought to plow in hope and the man who threshes ought to do so in hope of being a partaker."—1 Cor. 9:8-14.

MY, or, as commonly anglicized, mu [Μ, μ]. The twelfth letter of the Greek alphabet, originating from the Hebrew *mem*. It corresponds generally with the English "m."

My when accented has the value of forty (μ'), and, with the subscript (,μ), 40,000.

MYRA (My'ra). A major city in the province of Lycia. Situated near the coast of SW Asia Minor, Myra occupied a hill over two miles (3 kilometers) inland on the river Andracus. The site is now known as

Dembre. Ruins there include rock-hewn tombs and a large theater with well-preserved decorations. The ancient name "Myra" apparently embraced both the city and its excellent harbor Andriaca at the mouth of the navigable river Andracus. Ruined quays still line this river. That Myra was a prominent port city may be inferred from its being the center for the worship of the sailors' god. Mariners prayed to the deity before commencing long voyages and, upon arriving safely at their destination, paid their vows.

As a prisoner bound for Rome, the apostle Paul arrived at Myra from Caesarea by way of Sidon. There he and his traveling companions had to transfer to a grain ship from Alexandria that was sailing for Italy. (Acts 27:1-6, 38) Myra was due N of Alexandria and therefore may have been on the regular route of ships from that Egyptian city. Or, it may be that contrary winds (Acts 27:4, 7) forced the Alexandrian vessel to change its course and drop anchor at Myra.

At Acts 21:1 some ancient authorities add "and Myra" after "Patara." (See *JB, NE, RS* footnotes.) Although this addition would not be out of harmony with the rest of the account, there is insufficient evidence for determining whether the name "Myra" actually appeared in the original manuscript.

MYRRH. An aromatic gum resin. (Song of Sol. 1:13; 4:6, 14; 5:1, 13) Its precise source in ancient times is uncertain. But generally myrrh is in most instances believed to have been the resin obtained from the low-growing thorny shrub or tree known as *Commiphora myrrha* or the related variety *Commiphora kataf*. Both of these shrubs thrive in rocky areas, particularly on limestone hills. Their wood and bark have a strong odor. Although the resin exudes by itself from the stem or the thick and stiff branches of either variety, the flow can be increased by means of incisions. Initially the clear, white or yellowish-brown resin is soft and sticky but, upon dripping to the ground, it hardens and turns dark red or black.

Myrrh was one of the ingredients for the holy anointing oil. (Ex. 30:23-25) Esteemed for its fragrance, it was used to scent garments, beds and other items. (Compare Psalm 45:8; Proverbs 7:17; Song of Solomon 3:6, 7.) The Shulammite maiden of The Song of Solomon appears to have applied liquid myrrh to her body before retiring for the night. (Song of Sol. 5:2, 5) Massages with oil of myrrh were included in the special beauty treatment given to Esther. (Esther 2:12) Myrrh was also one of the substances employed in preparing bodies for burial. (John 19:39, 40) It was apparently viewed as having sufficient value to be presented as a gift to one born king of the Jews. —Matt. 2:1, 2, 11.

MYRTLE [Heb., *hadhas'*]. The myrtle (*Myrtus communis*) grows as either a shrub or a tree and is common in Palestine and Lebanon, growing well in stony soil. It is capable of reaching a height of thirty feet (9.1 meters) but is usually found as a shrub of from two to four feet (.6 to 1.2 meters) in height. An evergreen, it is quite bushy in branch structure, has thick, shiny, dark-green leaves, and blossoms with clusters of fragrant white flowers that mature into blue-black berries. Almost the entire plant has a fragrant spicy oil used in perfumes. The berries, though aromatic, are edible. The myrtle is found today particularly in the Mount Carmel region and in Galilee but also grows in the Jerusalem area, as it evidently did at the time of Zechariah's vision recorded at Zechariah 1:8-11, 16.

Fragrant branches of myrtle were used along with the branches of other trees to cover the temporary outdoor huts or booths used by the Hebrews during the 'festival of booths.' (Neh. 8:14, 15) In the restoration prophecies the myrtle tree with its fragrance and beauty is foretold to grow in place of the stinging nettle and to spring up even in the wilderness.—Isa. 41:19; 55:13.

The name of Esther, wife of Persian King Ahasuerus, was "Hadassah" in Hebrew and hence derived from the name of the myrtle tree.—Esther 2:7.

MYSIA (Mys'i·a). A region in the northwestern part of Asia Minor. Its boundaries appear to have fluctuated, but basically Mysia was bounded from W to N by the Aegean Sea, the Hellespont (Dardanelles) and Propontis (Sea of Marmara). Bithynia lay to the E and Lydia to the S. (See ASIA.) While on his second missionary journey, Paul, accompanied by Silas and Timothy, endeavored to go to Bithynia, but "the spirit of Jesus did not permit them. So they passed Mysia by and came down to Troas." (Acts 15:40; 16:1-3, 7, 8) Since the seaport of Troas was in Mysia, evidently this means that Paul and his companions, although going through Mysia, omitted it as a field of missionary activity. Other cities of Mysia were Adramyttium (Acts 27:2), Assos (Acts 20:13, 14) and Pergamum.—Rev. 1:11; see TROAS.

MYSTERY. See SACRED SECRET.

NAAM (Na'am) [pleasantness]. Son of Caleb, Jephunneh's son, of the tribe of Judah.—1 Chron. 4:1, 15.

NAAMAH (Na'a·mah) [pleasant, delightful, sweet].

1. Descendant of Cain; sister of Tubal-cain and the daughter of Lamech by Zillah.—Gen. 4:17-19, 22.

2. Ammonite wife of Solomon and mother of Rehoboam.—1 Ki. 14:21; 2 Chron. 12:13.

3. A Judean city in the Shephelah. (Josh. 15:20, 33, 41) Its exact location is uncertain. However, Khirbet Farad, about five miles (8 kilometers) N-NE of the suggested site of Libnah, has been presented as a possible identification. Nearby 'Araq Na'aman is believed to preserve the ancient name.

NAAMAN (Na'a·man) [pleasantness].

1. A grandson of Benjamin through his firstborn Bela. (1 Chron. 8:1-4, 7) Having founded a family, the Naamites in the tribe of Benjamin (Num. 26:40), Naaman himself is elsewhere listed as one of the "sons" of Benjamin.—Gen. 46:21.

2. A Syrian army chief of the tenth century B.C.E., during the reigns of Jehoram of Israel and Ben-hadad of Syria. Naaman, 'a great, valiant, mighty man held in esteem,' was the one by whom "Jehovah had given salvation to Syria." (2 Ki. 5:1) The Bible gives no details as to how or why Naaman was used to bring this salvation to Syria. One possibility is that Naaman headed the Syrian forces that successfully resisted the efforts of Assyrian King Shalmaneser III to overrun Syria. Since, by remaining free, Syria formed a buffer state between Israel and Assyria, this may have served the purpose of slowing down Assyria's aggressive push in the W until Jehovah's due time to allow the northern kingdom to go into captivity.

CURED OF LEPROSY

Naaman was a leper, and while the Syrians did not demand his isolation as Jehovah's law required of lepers in Israel, yet to learn how he might be cured of this loathsome disease was indeed welcome news. Such news came to him through his wife's Israelite slave girl who told of a prophet in Samaria who could cure leprosy. Immediately Naaman set out for Samaria with a letter of introduction from Ben-hadad. However, Israelite King Jehoram, after receiving him with coolness and suspicion, sent him to Elisha. Elisha did not meet Naaman personally, but, instead, had his

servant tell Naaman to bathe seven times in the Jordan River. His pride hurt, and apparently feeling he had unceremoniously and fruitlessly been run from one place to another, Naaman turned away in a rage. Had his attendants not reasoned with him and pointed out the reasonableness of the instructions, Naaman would have returned to his country still a leper. As it turned out, he bathed the seven times in the Jordan and was miraculously cleansed, the only leper whom Elisha was instrumental in curing.—2 Ki. 5:1-14; Luke 4:27.

BECOMES WORSHIPER OF JEHOVAH

Now filled with gratitude and humble appreciation, the Syrian army chief returned to Elisha, a distance of perhaps thirty miles (c. 48 kilometers), and offered him a most generous gift, which the prophet insistently refused. Naaman then asked for some of the earth of Israel, "the load of a pair of mules," to take home, that upon Israel's soil he might offer sacrifices to Jehovah, vowing that from henceforth he would worship no other god. Perhaps Naaman had in mind offering sacrifices to Jehovah upon an altar of ground. —2 Ki. 5:15-17; compare Exodus 20:24, 25.

Naaman next requested that Jehovah forgive him when, in the performance of his civil duties, he bowed before the god Rimmon with the king, who evidently was old and infirm and leaned for support upon Naaman. If such was the case, then his bowing would be mechanical, being solely for the purpose of dutifully supporting the king's body and not in personal worship. Elisha believed Naaman's sincere request, replying, "Go in peace."—2 Ki. 5:18, 19.

After leaving, Naaman was overtaken by Elisha's covetous servant Gehazi, who lyingly made it appear that Elisha had changed his mind and would, after all, accept some gifts. Naaman gladly granted him gifts of silver and garments. But for this greedy and lying act in which he tried, by misusing his office as Elisha's attendant, to profit from the work of Jehovah's spirit, Jehovah punished him by inflicting leprosy on him and on his offspring to time indefinite. —2 Ki. 5:20-27.

NAAMATHITE (Na'a·ma·thite). A designation applied to Job's companion Zophar (Job 2:11; 11:1; 20:1; 42:9) and identifying his family or the place of his residence. Djebel-el-Na'ameh in NW Arabia has been presented as a possible location for Zophar's home.

NAAMITES (Na'a·mites). A family of Israelites descended from Benjamin's grandson Naaman.—Num. 26:38, 40.

NAARAH (Na'a·rah) [girl].

1. A wife of the Judean Ashhur by whom he had four sons.—1 Chron. 4:1, 5, 6.

2. A city on the boundary of Ephraim (Josh. 16:5, 7) thought to be the same as Naaran. (1 Chron. 7:28) Naarah is generally considered to correspond to the *No·o·rath'* of Eusebius' *Onomasticon*. Josephus seemingly calls this site *Ne·a·ra'*. He relates that half of its waters were diverted to irrigate the palms near Archelaus' palace at Jericho. (*Antiquities of the Jews*, Book XVII, chap. XIII, par. 1) It has been identified with Khirbet el-'Ayash, some six and a half miles (10.5 kilometers) N-NE of Roman Jericho (Tulul Abu el-'Alayiq).

NAARAI (Na'a·rai) [youthful]. Son of Ezbai and a mighty man in David's military forces. (1 Chron. 11:26, 37) He may be identical with "Paarai the Arbite" mentioned at 2 Samuel 23:35, in what seems to be a parallel list.

NAARAN (Na'a·ran) [perhaps, juvenile]. An Ephraimite border city (1 Chron. 7:20, 28), apparently the same as Naarah.—Josh. 16:5, 7; see NAARAH No. 2.

NABAL (Na'bal) [foolish, senseless]. A wealthy Maonite sheep owner who pastured and sheared his flocks in Carmel of Judah. Nabal was also known as a Calebite, that is, a descendant of Caleb. (1 Sam. 25:2, 3) Few Bible characters are so contemptuously described as is Nabal. "[He] was harsh and bad in his practices" (vs. 3); "he is too much of a good-for-nothing fellow [son of Belial] to speak to him" (vs. 17); "he repays . . . evil in return for good" (vs. 21); "senselessness is with him."—Vs. 25.

Nabal's flocks of 3,000 sheep and 1,000 goats had been protected from marauding bands by David's men. After showing this kindness and not being guilty of any misappropriation, David requested Nabal to provide some material assistance for him and his men at shearing time, a traditional time of feasting and hospitality. But Nabal "screamed rebukes" at David's messengers and sent them away empty-handed. Nabal's own men feared David's reaction, but did not feel free to speak to Nabal about the matter. One of them, however, told Nabal's wife Abigail, who, with generous gifts, went to meet David as he approached intending to slay Nabal, and persuaded him not to become guilty of shedding her husband's blood. On her return home, she found Nabal "as drunk as could be," so waited until the next morning to tell him of her encounter with David and how near death he had caused them all to come. Thereupon, Nabal's "heart came to be dead inside him, and he himself became as a stone," perhaps indicating some type of paralysis or else referring to the effect on Nabal's inner emotions. (Compare Deuteronomy 28:28; Psalm 102:4; 143:4.) About ten days later Nabal was struck dead by Jehovah. (1 Sam. 25:2-38) David then took the sensible and courageous Abigail as his wife. —1 Sam. 25:39-42; 27:3; 30:5; 2 Sam. 2:2; 3:3.

NABONIDUS (Nab·o·ni'dus) [Akkadian, *Nabu-na'id;* the god Nabu (Nebo) is exalted]. Last supreme monarch of the Babylonian Empire and father of Belshazzar. On the basis of cuneiform texts he is believed to have ruled some seventeen years (556-539 B.C.E.). (However, see CHRONOLOGY.) He was given to literature, art and religion.

In his own inscriptions Nabonidus claims to be of noble descent, referring to his father as "the wise prince" in a number of cuneiform texts. On the basis of a somewhat mutilated tablet found near ancient Haran, it is conjectured that Nabonidus' mother was a priestess of the moon-god Sin. Later, as king, Nabonidus showed great devotion to the worship of the moon god, both at Haran and at Ur, where this god occupied a dominant position.

Cuneiform tablets of the eighth year of Nebuchadnezzar (Nisan 617-Nisan 616 B.C.E.) list a certain Nabu-na'id as the one 'who is over the city,' and some authorities believe this is the same Nabonidus who later became king. However, this would mean that Nabonidus was a very young man when placed in such administrative position and would make him extremely aged at the fall of Babylon, some seventy-seven years later (539 B.C.E.).

Discussing events in the twentieth year of Nebuchadnezzar (Nisan 605-Nisan 604 B.C.E.), the Greek historian Herodotus describes a treaty negotiated between the Lydians and the Medes by one "Labynetus the Babylonian" as mediator. Labynetus is considered to be Herodotus' way of writing Nabonidus' name. Later, Herodotus refers to Cyrus the Persian as fighting against the son of Labynetus and Nitocris.—Book I, 188.

In a book of the Yale Oriental Series entitled "Nabonidus and Belshazzar," Professor R. P. Dougherty advances the supposition that Nitocris was the daughter of Nebuchadnezzar and that therefore Nabonidus (Labynetus) was Nebuchadnezzar's son-in-law. In turn, the "son" of Nitocris and Nabonidus (Labynetus), mentioned by Herodotus, is thought to be Belshazzar, against whom Cyrus did indeed fight. Although based on much deductive and inductive reasoning, this argument does help to explain the reason for Nabonidus' ascension to the Babylonian throne. More important, it harmonizes with the Biblical fact that Nebuchadnezzar is referred to as the "father" of Nabonidus' son Belshazzar (Dan. 5:11, 18, 22), the term "father" at times having the meaning of grandfather or ancestor. This view would make Belshazzar a grandson of Nebuchadnezzar. Thus the chart below sets out the dynasty of Neo-Babylonian kings as drawn up by Professor Dougherty.

Nabonidus' ascension to the throne followed the assassination of Labashi-Marduk, son of Neriglissar. Yet, the fact that in one of his inscriptions Nabonidus refers to himself as the "mighty delegate" of Nebuchadnezzar and Neriglissar is considered to show, along with other evidence, that he gained the throne by legitimate means and was not a usurper.

In a number of prisms Nabonidus associates his firstborn son, Belshazzar, with himself in his prayers to the moon god. An inscription shows that in his third year, prior to going out on a campaign that resulted in the conquest of Tema in Arabia, Nabonidus appointed Belshazzar to kingship in Babylon. (See BELSHAZZAR.) The same text indicates that Nabonidus offended the people of his empire by concentrating worship on the moon god and by failing to be in Babylon to celebrate the New Year's festival. The document known as the Nabonidus Chronicle states that in the seventh, ninth, tenth and eleventh years of his reign Nabonidus was in the city of Tema, and in each case the statement is made: "The king for the month Nisan did not come to Babylon; Nabu [a Babylonian god] did not come to Babylon; Bel [another god] did not go forth (from Esagila); the New Year's festival ceased [that is, was not celebrated]." Due to the mutilated condition of the text the record of the other years is incomplete.

Of the oasis city of Tema it is elsewhere recorded: "That city he made glorious; . . . they made it like the palace of Babylon." Nabonidus appears to have established his royal residence in Tema and other texts show that camel caravans carried provisions there from Babylonia. While not relinquishing his position as king of the empire, Nabonidus entrusted the administration of the government of Babylon to Belshazzar. Since Tema was a junction city on the ancient caravan routes along which gold and spices were transported through Arabia, from E to W and N to S, Nabonidus' interest in it may have been motivated by economic reasons or may have been based on factors of military strategy. The suggestion is also advanced that he considered it politically advisable to administer Babylonian affairs through his son. Other factors, such as the healthful climate of Tema and the prominence of moon worship in Arabia, have likewise been noted as possible motives for Nabonidus' apparent preference for Tema.

There is no available information as to Nabonidus' activities between his twelfth year and his final year. Anticipating aggression from the Medes and Persians under Cyrus the Great, Nabonidus had entered into an alliance with the Lydian Empire and Egypt. The Nabonidus Chronicle shows Nabonidus back in Babylon in the year of the Medo-Persian assault, with the New Year's festival being celebrated and the various gods of Babylonia being brought into the city. Regarding Cyrus' advance, the Chronicle states that, following a victory at Opis, he captured Sippar (some 35 miles [56.3 kilometers] N of Babylon) and "Nabonidus fled." Then follows the account of the Medo-Persian conquest of Babylon, and it is stated that upon Nabonidus' return there he was taken prisoner. The writings of Berossus, Babylonian priest of the third century B.C.E., relate that Nabonidus had gone out to engage Cyrus' forces in battle but was defeated and that Nabonidus took refuge in Borsippa (S-SW of Babylon) and that, following the fall of Babylon, Nabonidus surrendered to Cyrus and was thereafter deported to Carmania (in southern Persia). This account would coincide with the Biblical record at Daniel chapter 5, which shows that Belshazzar was the acting king in Babylon at the time of its overthrow.

As to the absence of any direct mention of Nabonidus in the fifth chapter of the book of Daniel, it may be noted that Daniel's description deals with only a very few events prior to the fall of Babylon, and the actual collapse of the empire is set forth in but a few words. However, his rulership is apparently indicated at Daniel 5:7, 16, 29, where Belshazzar offers to make Daniel the *third* ruler in the kingdom, implying that Nabonidus was the first and Belshazzar the second. Thus, Professor Dougherty comments: ". . . the fifth chapter of Daniel may be regarded as comporting with fact in not giving any place to Nabonidus in the narrative, for he seems to have had no share in the events which transpired when Gobryas [at the head of Cyrus' army] entered the city."

NABONIDUS CHRONICLE

Also called "Cyrus-Nabonidus Chronicle" and "The Annalistic Tablet of Cyrus," this is a clay tablet fragment now kept in the British Museum. It primarily depicts the main events of the reign of Nabonidus, the last supreme monarch of Babylon, including a terse account of the fall of Babylon to the troops of Cyrus. Though it was no doubt originally from Babylon and written in Babylonian cuneiform script, scholars who have examined its script style say it may date from some time in the Seleucid period (312-65 B.C.E.), hence two centuries or more from



Nabonidus' day. It is considered almost certainly to be a copy of an earlier document. The tone of this chronicle so strongly glorifies Cyrus while presenting Nabonidus in a disparaging way that it is thought to have been the work of a Persian scribe, and, in fact, has been referred to as "Persian propaganda." However, while such may be the case, authorities feel that the "circumstantial data" it contains is nonetheless reliable.

In spite of the brevity of the Nabonidus Chronicle —the tablet measures about five and a half inches (14 centimeters) in breadth at the widest point and about the same in length —it remains the most complete cuneiform record of the fall of Babylon available. In the third of its four columns, beginning with line 5, pertinent sections read: "[Seventeenth year:] . . . In the month of Tashritu, when Cyrus attacked the army of Akkad in Opis on the Tigris, the inhabitants of Akkad revolted, but he (*Nabonidus*) massacred the confused inhabitants. The 14th day, Sippar was seized without battle. Nabonidus fled. The 16th day, Gobryas (*Ugbaru*), the governor of Gutium and the army of Cyrus entered Babylon without battle. Afterwards Nabonidus was arrested in Babylon when he returned (there). . . . In the month of Arahshamnu, the 3rd day, Cyrus entered Babylon, green twigs were spread in front of him —the state of 'Peace' (*sulmu*) was imposed upon the city." —*Ancient Near Eastern Texts Relating to the Old Testament* (1955), James B. Pritchard, p. 306.



The Nabonidus Chronicle

It may be noted that the phrase "Seventeenth year" does not appear on the tablet, that portion of the text being damaged. This phrase is inserted by the translators because they have not found any other cuneiform tablets dated beyond Nabonidus' seventeenth year. So they assume that the fall of Babylon came in that year of his reign and that, if the tablet were not damaged, those words would appear in the space now damaged. Even though Nabonidus' reign were of greater length than generally supposed, this would not change the accepted date of 539 B.C.E. as the year of Babylon's fall, for there are other sources pointing to that year. (See CYRUS.) This factor, however, does lessen to some extent the value of the Nabonidus Chronicle.

While the year is missing, the month and day of the city's fall, nevertheless, are on the remaining text. Using these, secular chronologers calculate the sixteenth day of Tashritu (Tishri) as falling on October 11/12, Julian calendar, and October 5/6, Gregorian calendar, in the year 539 B.C.E. Since this date is an accepted one, there being no evidence to the contrary, it is usable as a "pivotal date" in coordinating secular history with Bible history.—See CHRONOLOGY.

Interestingly, the Chronicle says concerning the night of Babylon's fall: "The army of Cyrus entered Babylon without battle." This likely means without a general conflict, and agrees with the prophecy of Jeremiah that 'the mighty men of Babylon would cease to fight.'—Jer. 51:30.

Also of interest are the evident references to Belshazzar in the Chronicle. Although Belshazzar is not specifically named, the translation of column one, line eight, by Sidney Smith in his *Babylonian Historical Texts Relating to the Capture and Downfall of Babylon* (1924), shows Nabonidus to have entrusted kingship to Belshazzar, making him coregent. In addition, there are several allusions to the 'crown prince being in Akkad [Babylonia],' while Nabonidus himself was at Tema (in Arabia). However, the fact that Belshazzar is not mentioned by name nor is his death referred to in the Nabonidus Chronicle in no way brings into question the accuracy of the inspired book of Daniel, where the name "Belshazzar" appears eight times and his death concludes the graphic account of Babylon's overthrow narrated in chapter 5. Quite to the contrary, cuneiform experts admit that the Nabonidus Chronicle is extremely brief, and, in addition, as shown above, are of the opinion that it was written to defame Nabonidus, not to give a detailed history. Indeed, as R. P. Dougherty says in his work *Nabonidus and Belshazzar* (p. 200): "The Scriptural account may be interpreted as excelling *because* it employs the name Belshazzar." (Italics ours.)

Although column IV of the Chronicle is badly broken, enough of it remains for scholars to ascertain that the subject was a later siege of Babylon by some usurper. The first such siege of Babylon that followed Cyrus is thought to have been the uprising of Nidintu-Bel, who claimed to be a son of Nabonidus, Nebuchadnezzar III. He was defeated in the accession year of Darius I late in 522 or early in 521 B.C.E. If this view of things is correct, the Nabonidus Chronicle covers events in the period from at least 556 to about the start of 521 B.C.E.

NABOTH (Na'both) [perhaps, a sprout]. A Jezreelite vineyard owner and victim of a wicked plot by Queen Jezebel. Naboth's vineyard in Jezreel was within sight of King Ahab's palace. Naboth declined Ahab's offer to buy the vineyard or to exchange it for a better vineyard somewhere else, because Jehovah had prohibited sale in perpetuity of a family inheritance. (1 Ki. 21:1-4; Lev. 25:23-28) Ahab's wife Queen Jezebel, however, schemed to have two witnesses falsely accuse Naboth of blaspheming God and the king. Thereby Naboth and his sons were put to death (2 Ki. 9:26), enabling Ahab to take possession of the vineyard. Because of this murder, Elijah foretold that the dogs not only would eat up Jezebel but would also lick up Ahab's blood in the same place they licked up Naboth's blood. Their offspring would similarly be cut off. (1 Ki. 21:5-23) This divine pronouncement was carried out.—1 Ki. 22:34, 38; 2 Ki. 9:21, 24-26, 35, 36; 10:1-11.

NACON (Na'con) [possibly, made ready]. According to 2 Samuel 6:6, the name of the threshing floor where Uzzah died for grabbing hold of the ark of the covenant. The parallel account at 1 Chronicles 13:9 says "Chidon," probably indicating that one writer mentioned the name of the place, the other that of its owner, or that one name is an altered form of the other.

NADAB (Na'dab) [generous, noble].

1. The firstborn son of Aaron and Elisheba. (Ex. 6:23; 1 Chron. 6:3) Nadab was born in Egypt and made the great exodus with Israel. He with his next younger brother Abihu and seventy other Israelites were called with Aaron and Moses up into Sinai, where they saw a vision of Jehovah. (Ex. 24:1, 9-11) Nadab and his three brothers were all installed into the priesthood with their father. (Ex. 28:1; 40:12-16) Within a month, however, Nadab and Abihu abused their office by offering illegitimate fire. Just what made the fire illegitimate is not stated, but it was probably more than just getting intoxicated (suggested by the immediate prohibition to priests not to drink wine or intoxicating liquor when on duty). However, intoxication may have contributed to their wrongdoing. For their transgression they were killed by fire from Jehovah and their bodies were disposed of outside the camp. (Lev. 10:1-11; Num. 26:60, 61) Nadab and Abihu died before they had fathered any sons, leaving their brothers Eleazar and Ithamar to found the two priestly houses.—Num. 3:2, 4; 1 Chron. 24:1, 2.

2. A descendant of Judah in the line of Jerahmeel; son of Shammai and father to Seled and Appaim. —1 Chron. 2: 3, 25, 26, 28, 30.

3. A son of Jeiel of the tribe of Benjamin.—1 Chron. 8:1, 29, 30; 9:35, 36.

4. Son of Jeroboam and second king of the northern ten-tribe kingdom of Israel. Nadab ruled parts of two years, c. 976-975 B.C.E., during which he continued the calf worship instituted by his father. While besieging Gibbethon, a former Levite city (Josh. 21:20, 23) taken over by the Philistines, Nadab was assassinated by Baasha, who then killed off all remaining members of Jeroboam's house in order to secure the throne for himself.—1 Ki. 14:20; 15:25-31.

NAGGAI (Nag'ga·i) [probably the Greek form of the Hebrew name Nogah, meaning "splendor, brilliance"]. Ancestor of Jesus Christ listed in his genealogy as given by Luke.—Luke 3:23, 25.

NAHALAL (Na·hal'al) [perhaps, drinking place for flocks]. A city in Zebulun assigned to the Merarite Levites. (Josh. 19:10, 14, 15; 21:34, 35) It was also called Nahalol. Rather than driving out the Canaanites inhabiting this city as divinely instructed, the Zebulunites subjected them to forced labor. (Judg. 1:30; 2:2) It has been suggested that the site of Nahalal was perhaps at Tell el-Beida, about three miles (5 kilometers) to the SW of Ma'lul.

NAHALIEL (Na·hal'i·el) [perhaps, torrent valley of God]. A place where the Israelites encamped not long before their fight with Amorite King Sihon. (Num. 21:19-24) Eusebius' *Onomasticon* locates it near the Arnon River. Nahaliel is therefore commonly linked with one of two wadies, the Wadi Wala (a tributary of the Arnon) and the Wadi Zerqua Ma'in about twelve miles (19 kilometers) N of the Arnon. A location on either of these wadies would fit the suggested identifications for Mattanah and Bamoth, the two Israelite encampments between which Nahaliel apparently lay.

NAHALOL (Na'ha·lol). Alternate name for Nahalal, a city in Zebulun.—Judg. 1:30; see NAHALAL.

NAHAM (Na'ham) [consolation]. Brother-in-law of Hodiah, a descendant of Judah.—1 Chron. 4:1, 19.

NAHAMANI (Na·ham'a·ni) [compassionate]. One who returned with Zerubbabel from Babylonian exile. —Neh. 7:6, 7.

NAHARAI (Na'ha·rai) [snorter]. A Beerothite (Berothite) and one of Joab's armor-bearers. Naharai was among the mighty men of David's military forces. —2 Sam. 23:24, 37; 1 Chron. 11:26, 39.

NAHASH (Na'hash) [serpent].

1. King of the Ammonites at the time Saul began his reign. Nahash brought his army against Jabesh in Gilead. The account reads: "At that all the men of Jabesh said to Nahash: 'Conclude a covenant with us that we may serve you.' Then Nahash the Ammonite said to them: 'On this condition I shall conclude it with you, on the condition of boring out every right eye of yours, and I must put it as a reproach upon all Israel.' In turn the older men of Jabesh said to him: 'Give us seven days' time, and we will send messengers into all the territory of Israel and, if there is no savior of us, we must then go out to you.'" Israel rallied around Saul, went to Jabesh and defeated Nahash.—1 Sam. 11:1-11; 12:11, 12.

If, as Josephus says (*Antiquities of the Jews*, Book VI, chap. V, par. 3), this Nahash was killed in the battle by Saul's forces (only a few escaped alive [1 Sam. 11:11]), then the Nahash that extended kindness to David some years later must have been a son and successor to the Nahash defeated by Saul. In such a case, the name Nahash may have been a title bestowed on a series of persons, like the titles "Abimelech," "Pharaoh," and "Jabin." When this second-named Nahash died, David sent ambassadors to his son Hanun, who misunderstood David's honorable intentions and greatly humiliated his representatives. This, in turn, triggered a series of developments that eventually left the Ammonites defeated at the hands of David.—2 Sam. 10:1-5; 11:1; 12:26-31; 1 Chron. 19:1-5; 20:1-3.

2. The father of David's half-sister Abigail and possibly the father of Zeruiah. He was the grandfather of Abishai, Joab, Asahel and Amasa. (2 Sam. 17:25; 1 Chron. 2:16) Abigail is called "the daughter of Nahash," but she and her sister are nowhere called daughters of Jesse, David's father. The verse in Chronicles simply states that they were "sisters" of Jesse's sons, including David. This leaves several possible relationships: (1) That Nahash was a woman, Jesse's wife and the mother of all involved (the name could be given to either sex), but this is not very likely because women were usually introduced into a genealogy only for special reasons, which here seem to be missing. (2) That Nahash was another name for Jesse, as suggested by early Jewish tradition. The *Septuagint Version* (Lagardian edition) has "Jesse" instead of Nahash in 2 Samuel 17:25. (3) That Nahash was a former husband of Jesse's wife (a more likely suggestion), and that she bore Nahash two daughters, Abigail and Zeruiah, before marrying Jesse and bearing him several boys.—See ABIGAIL No. 2.

3. A resident of the Ammonite city of Rabbah. His son Shobi showed kindness to David by sending him supplies when he fled to Mahanaim because of Absalom's rebellion. (2 Sam. 17:27-29) He was possibly an Israelite who went to live in Rabbah after the Ammonites there were defeated by Israel.—2 Sam. 12:26-31.

NAHATH (Na'hath) [quietness, rest or descent].

1. Sheik of Edom, son of Reuel and grandson of Esau and his wife Basemath, Ishmael's daughter. —Gen. 36:2-4, 13, 17.

2. A Levite, descendant of Kohath, and ancestor of Samuel. (1 Chron. 6:16, 22-28) He is also called "Tohu" and "Toah."—1 Sam. 1:1; 1 Chron. 6:33-35.

3. A Levite appointed by King Hezekiah as commissioner to assist Conaniah and Shimei with the oversight of "the contribution and the tenth and the holy things" brought to the temple.—2 Chron. 31:12, 13.

NAHBI (Nah'bi) [hidden]. Son of Vophsi of the tribe of Naphtali. He was one of the twelve men Moses sent to spy out the land of Canaan and was among those returning with a bad report.—Num. 13:1-3, 14, 16, 31-33.

NAHOR (Na'hor).

1. Father of Terah and grandfather of Abraham. Nahor was a son of Serug and descendant of Shem. He lived 148 years, c. 2177 to c. 2029 B.C.E.—Gen. 11: 22-26; 1 Chron. 1:24-27; Luke 3:34-36.

2. Son of Terah; grandson of Nahor (No. 1 above); and brother of Abraham. (Gen. 11:26; Josh. 24:2) Nahor married Milcah, Lot's sister and the daughter of Nahor's other brother Haran, hence Nahor's niece. By her he had eight sons and by his concubine Reumah he had four more sons, totaling twelve, some of whom became tribal heads. (Gen. 11:27, 29; 22: 20-24) Through his son Bethuel, Nahor became grandfather to Laban and Rebekah, and great-grandfather of Leah, Rachel, Jacob (Israel) and Esau. (Gen. 24: 15, 24, 47; 29:5, 16; 1 Chron. 1:34) Through his sons Uz and Buz, Nahor may have also been a forefather of Job and Elihu.—Job 1:1; 32:2.

The Genesis account of Terah and Abraham leaving Ur of the Chaldeans does not include Nahor's name in the list of travelers. (Gen. 11:31) It does seem, however, that he may have come later, for Abraham's servant, seeking a wife for Isaac, traveled to Haran, where Terah took up dwelling and where he died, and where Nahor's grandson Laban lived when Jacob went to him. (Gen. 11:31, 32; 12:4; 27:43) Abraham's servant came "to the city of Nahor," either to Haran itself or a place close by, perhaps the Nahur frequently mentioned in various Mari tablets of the second millennium B.C.E. (Gen. 24:10; 29:4) And when Jacob parted company from Laban, Laban called on "the god of Abraham and the god of Nahor" to judge between them.—Gen. 31:53; see HARAN No. 4.

NAHSHON (Nah'shon) [serpent]. Wilderness chieftain of the tribe of Judah. Nahshon was the son of Amminadab and among the fifth-listed generation after Judah. (1 Chron. 2:3-10) His sister was Aaron's wife. (Ex. 6:23) Nahshon formed a link in the line of descent that led to David and Jesus, becoming father to Salmon, who married Rahab, and grandfather of Boaz, who, in turn, married Ruth.—1 Chron. 2:11-15; Ruth 4:20; Matt. 1:4-6, 16; Luke 3:32.

As chieftain of Judah, the leading tribe of Israel, Nahshon assisted Moses with the first wilderness registration of fighting men. He presented Judah's contributions to the tabernacle service when the altar was inaugurated, and headed Judah's army of 74,600 that led Israel's line of march.—Num. 1:2-7; 2:3, 4; 7:2, 11, 12-17; 10:14.

NAHUM (Na'hum) [consolation or comforter].

1. An Israelite prophet of the seventh century B.C.E. and the writer of the book bearing his name. Nahum may have been in Judah at the time he recorded his prophecy. (Nah. 1:15) His being an Elkoshite evidently means that he was a resident of Elkosh, possibly a city or village of Judah.—Nah. 1:1; see ELKOSHITE.

2. A postexilic ancestor of Jesus Christ in the line of his earthly mother Mary.—Luke 3:25.

NAHUM, BOOK OF. This Bible book, written by Nahum the Elkoshite, constitutes a prophetic "pronouncement against Nineveh," the capital of the Assyrian Empire. (Nah. 1:1) The historical fulfillment of that prophetic pronouncement testifies to the authenticity of the book. Sometime after the Egyptian city of No-amon (Thebes) suffered humiliating defeat in the seventh century B.C.E. (Nah. 3:8-10), the book of Nahum was committed to writing, being completed before Nineveh's foretold destruction in 632 B.C.E.—See ASSYRIA; NINEVEH.

HARMONY WITH OTHER BIBLE BOOKS

The book of Nahum agrees fully with the rest of the Scriptures in describing Jehovah as "a God exacting exclusive devotion," "slow to anger and great in power," but by no means withholding punishment. (Nah. 1:2, 3; compare Exodus 20:5; 34:6, 7; Job 9: 4; Psalm 62:11.) "Jehovah is good, a stronghold in the day of distress. And he is cognizant of those seeking refuge in him." (Nah. 1:7; compare Psalm 25:8; 46:1; Isaiah 25:4; Matthew 19:17.) These qualities are clearly manifest in his delivering the Israelites from Assyrian oppression and executing vengeance against bloodguilty Nineveh after a considerable period of forbearance.

Noteworthy, too, are the similarities between Nahum chapter 1 and Psalm 97. The words of Isaiah (10: 24-27; 30:27-33) regarding Jehovah's judgment against Assyria parallel, to an extent, Nahum chapters 2 and 3.—Also compare Isaiah 52:7; Nahum 1:15; Romans 10:15.

HISTORICAL BACKGROUND

Although assured that the conspiracy of Syrian King Rezin and Israelite King Pekah would fail in the attempt to depose him as king (Isa. 7:3-7), faithless Ahaz of Judah unwisely appealed to Assyrian King Tiglath-pileser (Tilgath-pilneser) for aid. Eventually this move "caused him distress, and did not strengthen him," for Judah came under the heavy yoke of Assyria. (2 Chron. 28:20, 21) Later, Ahaz' son and successor to the throne, Hezekiah, rebelled against Assyrian dominance. (2 Ki. 18:7) Thereafter the Assyrian monarch Sennacherib invaded Judah and seized one fortified city after another, this resulting in extensive desolation of the land. (Compare Isaiah 7:20, 23-25; 8:6-8; 36:1, 2.) The next Judean king, Manasseh, was captured by Assyrian army chiefs and taken to Babylon (then under Assyrian control).—2 Chron. 33:11.

Since Judah had thus suffered long under the heavy hand of Assyria, Nahum's prophecy regarding Nineveh's imminent destruction was good news. As if Assyria had already experienced its downfall, Nahum wrote: "Look! Upon the mountains the feet of one bringing good news, one publishing peace. O Judah, celebrate your festivals. Pay your vows; because no more will any good-for-nothing person pass again through you. In his entirety he will certainly be cut off." (Nah. 1:15) No longer would there be any interference from the Assyrians; nothing would hinder the Judeans from attending or celebrating the festivals. The deliverance from the Assyrian oppressor would be complete. (Compare Nahum 1:9.) Also, all other peoples hearing about Nineveh's destruction would "clap their hands" or rejoice over her calamity, for the city's badness had brought much suffering to them.—Nah. 3:19.

The military aggressiveness of the Assyrians made Nineveh a "city of bloodshed." (Nah. 3:1) Cruel and inhuman was the treatment meted out to captives of her wars. Some were burned or skinned alive. Others were blinded or had their noses, ears or fingers cut off. Frequently captives were led by cords attached to hooks that pierced the nose or lips. Truly Nineveh deserved to be destroyed for her bloodguiltiness.

OUTLINE OF CONTENTS

I. Jehovah takes vengeance against his enemies but delivers his people (1:1–2:2)
   A. Affects sea, rivers, mountains, hills and productive land in such a way that no one can stand in the face of his denunciation (1:1-6)
   B. Exterminates enemies but, as "a stronghold in the day of distress," delivers his people, thereby enabling them to celebrate their festivals without interference (1:7–2:2)

II. Nineveh is to be despoiled (2:3–3:19)
   A. Majestic ones of Assyrian king to stumble, unable to save city from calamity at hands of invader (2:3-8)
   B. City to be plundered of virtually limitless riches; this lair of lions to be laid waste (2:9-13)
   C. Reasons for Jehovah's judgment against Nineveh and result of that judgment (3:1-7)

D. Despoiling of Nineveh just as certain as what befell No-amon (3:8-12)

E. All efforts to defend Nineveh doomed to failure (3:13-19)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 158-160.

NAIL. In Bible times nails were used for all the common purposes, being driven into or through materials such as wood to fasten pieces together, to hang articles on a wall, or for some decorative purpose.—Isa. 41:7; Jer. 10:3, 4.

Ancient nails were quite similar to the larger modern ones, although some kinds had four-sided shanks and a longer taper to the point than those in use today. Apparently, earliest nails were made of bronze, though larger nails of later times were made of iron. David prepared "iron in great quantity for nails for the doors of the gates" of the prospective temple. (1 Chron. 22:3) Ornamental nails have been discovered that were made of bronze overlaid with gold foil, and these are said to date back to about 1300-1200 B.C.E. Concerning nails used in the construction of Solomon's temple it is said: "The weight for the nails was fifty gold shekels."—2 Chron. 3:8, 9.

Iron spikes five to seven inches (12.7 to 17.8 centimeters) in length have been found in the vicinity of Jerusalem; these are reportedly of the first, second, or third centuries C.E. Such spikes may be similar to the nails employed by the Roman soldiers to impale Jesus Christ. Thomas did not believe that Christ was resurrected until after he saw the "print of the nails" in Jesus' flesh.—John 20:24-29.

FIGURATIVE USE

Jesus' death on the torture stake resulted in the termination of the Mosaic Law covenant. Referring to its cancellation, Paul pointed out that God took the Law out of the way "by nailing it to the torture stake." (Col. 2:13, 14) Solomon likened "those indulging in collections of sentences" to "nails driven in," possibly because they and their good words from Jehovah have a stabilizing and supporting effect upon a hearer.—Eccl. 12:11.

NAIN (Na'in) [perhaps from the Hebrew *na·'im'*, pleasant or delightful, this name possibly alluding to the city itself or the natural beauty of the surrounding area]. A Galilean city where Jesus Christ resurrected the only son of a widow. (Luke 7:11-17) Nain appears to be represented by the village of Nein on the NW side of Jebel Dahi (the hill of Moreh?). It is situated in the general area indicated by Jerome and Eusebius for the ancient site. Overlooking the Plain of Esdraelon, Nein lies in an attractive natural setting. Also waters from a spring there support fine groves of olive and fig trees. Today the village is quite small, but ruins in the area show that it was much larger in earlier centuries.

In 31 C.E., during his first preaching tour of Galilee, Christ Jesus came to Nain from the vicinity of Capernaum. (Luke 7:1-11) A distance of about twenty-three miles (37 kilometers) separated the two locations. The "gate" may simply have been an opening between the houses by which a road entered Nain, there being no evidence that a wall ever surrounded the city. It was probably at the eastern entrance of Nain that Jesus and his disciples met the funeral procession, which was perhaps headed for the hillside tombs lying to the SE of modern Nein. Moved with pity for the now childless widow, Jesus approached the bier and resurrected the widow's son. News of this miracle spread throughout the region and even reached Judea. The event may also be alluded to by the words "the dead are being raised up," forming part of Jesus' reply to the messengers later sent by the imprisoned John the Baptist.—Luke 7:11-22.

NAIOTH (Nai'oth) [perhaps, dwellings]. This is a transliteration of the Hebrew word *na·woyth'* and seems to apply to a place where certain prophets resided in the time of Samuel. (1 Sam. 19:18–20:1) It may refer to a certain locality or quarter of the town of Ramah. Textual critic S. R. Driver corroborates this view, observing: "Probably it [*na·woyth'*] is the name of some locality in Ramah, the signification of which is lost to us."—*Notes on the Hebrew Text and the Topography of the Books of Samuel* (1913), p. 159.

NAME. "Every family in heaven and on earth owes its name" to Jehovah God. (Eph. 3:14, 15) He established the first human family and permitted Adam and Eve to have children. Therefore, the earthly lines of descent owe their name to him. He is also the Father of his heavenly family. And, just as he calls all the countless stars by their names (Ps. 147:4), he undoubtedly gave names to the angels.—Judg. 13:18.

An interesting example of how something completely new was named involves the miraculously provided manna. When the Israelites first saw it, they exclaimed: "What is it?" (*Man hu'?*) (Ex. 16:15) It was apparently for this reason that they called it "manna," probably meaning "What is it?"—Ex. 16:31.

NAMES OF ANIMALS AND PLANTS

Jehovah God granted to the first man Adam the privilege of naming the lower creatures. (Gen. 2:19) The names given doubtless were descriptive. This is suggested by some of the Hebrew names for animals and even plants. "Shearer" or "cutter" appears to designate the caterpillar. "Burrower" seems to be the name for fox. "Springer" or "leaper" seems to apply to the antelope. The Hebrew name for turtledove evidently imitates this bird's plaintive cry of "tor-r-r tor-r-r." "Waker" designates the almond tree, apparently because of its being one of the earliest trees to bloom.

NAMES OF PLACES AND TOPOGRAPHICAL FEATURES

Sometimes men named places after themselves, their offspring or their ancestors. Murderous Cain built a city and named it after his son Enoch. (Gen. 4:17) Nobah began calling the conquered city of Kenath by his own name. (Num. 32:42) The Danites, after capturing Leshem, called that city Dan, this being the name of their forefather.—Josh. 19:47; see also Deuteronomy 3:14.

As in the case of altars (Ex. 17:14-16), wells (Gen. 26:19-22) and springs (Judg. 15:19), places were often named on the basis of events that occurred there. Examples of this are Babel (Gen. 11:9), Jehovah-jireh (Gen. 22:13, 14), Beer-sheba (Gen. 26:29-33), Bethel (Gen. 28:10-19), Galeed (Gen. 31:44-47), Succoth (Gen. 33:17), Abel-mizraim (Gen. 50:11), Massah, Meribah (Ex. 17:7), Taberah (Num. 11:3), Kibroth-hattaavah (Num. 11:34), Hormah (Num. 21:3), Gilgal (Josh. 5:9), the Low Plain of Achor (Josh. 7:26) and Baal-perazim.—2 Sam. 5:20.

There were instances when physical features provided the basis for the names of places, mountains and rivers. The cities of Geba and Gibeah (both meaning "hill") doubtless got their names because of occupying hills. Lebanon ("white") may have received its name from the light color of its limestone cliffs and summits or the circumstance that its upper slopes are covered with snow during a major part of the year. The Jordan (the "descender") drops rapidly in elevation and this is probably the basis for this river's name. In view of their situation near wells, springs and meadows, towns and cities often were given names prefixed by "en" ("spring"), "beer" ("well") and "abel" ("meadow").

Other names were derived from such characteristics as size, occupation and produce. Examples are Beth-

lehem ("house of bread"), Bethsaida ("house or place of fishing"), Gath ("winepress") and Bezer ("fortress").

Places were also called by the names of animals and plants, many of these names appearing in compound form. Among these were Aijalon ("place of deer or harts"), En-gedi ("spring of the kid"), En-eglaim ("spring of two calves"), Beth-hoglah ("house or place of the partridge"), Akrabbim ("scorpions"), Baal-tamar ("lord of the palm tree") and En-Tappuah ("spring by the apple trees").

"Beth" ("house"), "baal" ("master," "owner") and "kiriath" ("city") frequently formed the initial part of compound names.

NAMES OF PERSONS

In the earlier period of Biblical history names were given to children at the time of birth. But later, Hebrew boys were named when they were circumcised on the eighth day. (Luke 1:59; 2:21) Usually either the father or mother named the infant. (Gen. 4:25; 5:29; 16:15; 19:37, 38; 29:32) One notable exception, however, was the son born to Boaz by Ruth. The neighbor ladies of Ruth's mother-in-law Naomi named the boy Obed ("servant," or, "one serving"). (Ruth 4:13-17) There were also times when parents received divine direction about the name to be given to their children. Among those getting their names in this way were Ishmael ("God hears") (Gen. 16:11), Isaac ("laughter") (Gen. 17:19), Solomon ("peaceable") (1 Chron. 22:9) and John ("Jehovah has been gracious").—Luke 1:13.

Especially did names given at divine direction often have prophetic significance. The name of Isaiah's son "Maher-shalal-hash-baz" ("Hasten, O spoil! He has come quickly to the plunder"; or, "Hastening to the spoil, he has come quickly to the plunder") showed that the king of Assyria would subjugate Damascus and Samaria. (Isa. 8:3, 4) The name of Hosea's son "Jezreel" ("God will sow seed") pointed to a future accounting against the house of Jehu. (Hos. 1:4) The names of the two other children borne by Hosea's wife, "Lo-ruhamah" ("she was not shown mercy") and "Lo-ammi" ("not my people") were indicative of Jehovah's rejecting Israel. (Hos. 1:6-10) In the case of the Son of God, the name "Jesus" ("Jehovah is salvation") was prophetic of his role as Jehovah's appointed Savior or means of salvation.—Matt. 1:21; Luke 2:30.

The name given to a child often reflected the circumstances associated with its birth or the feelings of the father or mother. (Gen. 29:32–30:13, 17-20, 22-24; 35:18; 41:51, 52; Ex. 2:22; 1 Sam. 1:20; 4:20-22) Eve named her firstborn Cain ("acquisition," or, "something acquired"), for, as she said: "I have acquired a man with the aid of Jehovah." (Gen. 4:1) Regarding him as a replacement for Abel, Eve gave the son born to her after Abel's murder the name Seth ("appointed, substituted"). (Gen. 4:25) Isaac named his younger twin son Jacob ("supplanter"; "taking hold of the heel") because at birth this boy was holding onto the heel of Esau his brother.—Gen. 25:26; compare the case of Perez at Genesis 38:28, 29.

Sometimes what an infant looked like at birth provided the basis for its name. The firstborn son of Isaac was called Esau ("hairy") on account of his unusual hairy appearance at birth.—Gen. 25:25.

Names given to children were often combined with El (God) or an abbreviation of the divine name Jehovah. Such names could express the hope of parents, reflect their appreciation for having been blessed with offspring, or make acknowledgment of God. Examples are Jehdeiah ("may Jah give joy"), Elnathan ("God has given"), Jeberechiah ("Jah blesses"), Jonathan ("Jehovah has given"), Jehozabad ("Jehovah has bestowed"), Eldad ("God has loved"), Abdiel ("servant of God"), Daniel ("God is [my] judge"), Jehozadak ("Jehovah is righteous") and Pelatiah ("Jehovah has provided escape").

"Ab" ("father"), "ah(i)" ("brother"), "ammi" ("kinsman"), "bath" ("daughter") and "ben" ("son") were a part of compound names such as Abida ("father of knowledge"), Abijah ("my father is Jah"), Aharah ("brother of Rach," or, "after a brother"), Ahiezer ("my brother is help"), Ammihud ("my kinsman is majesty"), Amminadab ("my kinsman is generous"), Bath-sheba ("daughter of an oath"; "daughter of abundance") and Ben-hail ("son of strength"). "Melech" ("king"), "adoni" ("lord") and "baal" ("master, owner") were also combined with other words to form such compound names as Ahimelech ("brother of the king," or, "my brother is king"), Adonijah ("Jah is my Lord") and Merib-baal ("contender against Baal," or, "Baal contends").

The designations for animals and plants were yet another source of names for people. Some of these names are Deborah ("bee"), Dorcas or Tabitha ("gazelle"), Jonah ("dove"), Rachel ("ewe"), Shaphan ("rock badger"), Tamar ("palm tree") and Susanna ("lily").

As indicated by the repetition of certain names in genealogical lists, it apparently became a common practice to name children after a relative. (See 1 Chronicles 6:9-14, 34-36.) It was for this reason that relatives and acquaintances objected to Elizabeth's wanting to name her newborn son John.—Luke 1:57-61; see GENEALOGY (Repetition of names or different names of the same person).

In the first century C.E. it was not uncommon for Jews, especially those living outside Palestine or in cities having a mixed population of Jews and Gentiles, to have a Hebrew or Aramaic name along with a Latin or Greek name. This may be why Dorcas was also called Tabitha and the apostle Paul was also named Saul.

At times names came to be regarded as a reflection of an individual's personality or characteristic tendencies. Esau, with reference to his brother, remarked: "Is that not why his name is called Jacob [supplanter], in that he should supplant me these two times? My birthright he has already taken, and here at this time he has taken my blessing!" (Gen. 27:36) Abigail observed regarding her husband: "As his name is, so is he. Nabal [senseless] is his name, and senselessness is with him." (1 Sam. 25:25) No longer considering her name to be appropriate in view of the calamities that had befallen her, Naomi said: "Do not call me Naomi [my pleasantness]. Call me Mara [bitter], for the Almighty has made it very bitter for me."—Ruth 1:20.

Name changes or new names

Sometimes for a particular purpose names were changed or a person might be given an additional name. While dying, Rachel called her newborn son Ben-oni ("son of my sorrow"), but her bereaved husband Jacob chose to name him Benjamin ("son of the right hand"). (Gen. 35:16-18) Jehovah changed the name of Abram ("father of exaltation [or height]") to Abraham ("father of a multitude") and that of Sarai ("contentious") to Sarah ("princess"), both new names being prophetic. (Gen. 17:5, 6, 15, 16) Because of his perseverance in grappling with an angel, Jacob was told: "Your name will no longer be called Jacob but Israel ["God contends" or "Contender (Perseverer) with God"], for you have contended with God and with men so that you at last prevailed." (Gen. 32:28) This change in name was a token of God's blessing and was later confirmed. (Gen. 35:10) Evidently, therefore, when the Scriptures prophetically speak of a "new name," the reference is to a name that would appropriately represent its bearer.—Isa. 62:2; 65:15; Rev. 3:12.

At times new names were given to persons elevated to high governmental positions or to those to whom special privileges were extended. Since such names were bestowed by superiors, the name change might also signify that the bearer of the new name was subject to its giver. Subsequent to his becoming Egypt's

food administrator Joseph was called Zaphenath-paneah. (Gen. 41:44, 45) Pharaoh Nechoh, when constituting Eliakim as vassal king of Judah, changed his name to Jehoiakim. (2 Ki. 23:34) Likewise, Nebuchadnezzar, in making Mattaniah his vassal, changed his name to Zedekiah. (2 Ki. 24:17) Daniel and his three Hebrew companions, Hananiah, Mishael and Azariah, were given Babylonian names after being selected for special training in Babylon.—Dan. 1:3-7.

An event in a person's later life sometimes provided the basis for giving a new name to a person. Esau, for example, got his name Edom ("red, ruddy") from the *red* lentil stew for which he sold his birthright. —Gen. 25:30-34.

NAMES OF ANGELS

The Bible contains the personal names of only two angels, Gabriel ("an able-bodied one of God") and Michael ("Who is like God?"). Perhaps so as not to receive undue honor or veneration, angels at times did not reveal their names to persons to whom they appeared.—Gen. 32:29; Judg. 13:17, 18.

GOD'S NAME

The material creation testifies to God's existence, but it does not reveal God's name. This appears to be the thought behind Agur's words: "Who has ascended to heaven that he may descend? Who has gathered the wind in the hollow of both hands? Who has wrapped up the waters in a mantle? Who has made all the ends of the earth to rise? What is his name and what the name of his son, in case you know?"—Prov. 30:4; compare Job 28:12-28; Romans 1:20.

For an individual to know God's name signifies more than a mere acquaintance with the word. (2 Chron. 6:33) It means actually knowing the Person—his purposes, activities and qualities as revealed in his Word. (Compare 1 Kings 8:41-43; 9:3, 7; Nehemiah 9:10.) This is illustrated in the case of Moses, a man whom Jehovah 'knew by name,' that is, knew intimately. (Ex. 33:12) Moses was privileged to see a manifestation of Jehovah's glory and also to 'hear the name of Jehovah declared.' That declaration was not simply the repetition of the name "Jehovah" but a statement about God's attributes and activities. "Jehovah, Jehovah, a God merciful and gracious, slow to anger and abundant in loving-kindness and truth, preserving loving-kindness for thousands, pardoning error and transgression and sin, but by no means will he give exemption from punishment, bringing punishment for the error of fathers upon sons and upon grandsons, upon the third generation and upon the fourth generation." (Ex. 34:6, 7) Similarly, the song of Moses, containing the words "for I shall declare the name of Jehovah," recounts God's dealings with Israel and describes his personality.—Deut. 32:3-44.

When Jesus Christ was on earth, he 'made his Father's name manifest' to his disciples. (John 17:6, 26) Although having earlier known that name and being familiar with God's activities as recorded in the Hebrew Scriptures, these disciples came to know Jehovah in a far better and grander way through the One who is "in the bosom position with the Father." (John 1:18) Christ Jesus perfectly represented his Father, doing the works of his Father and speaking, not of his own originality, but the words of his Father. (John 10:37, 38; 12:50; 14:10, 11, 24) That is why Jesus could say, "He that has seen me has seen the Father also."—John 14:9.

This clearly shows that the only ones truly knowing God's name are those who are his obedient servants. (Compare 1 John 4:8; 5:2, 3.) Jehovah's assurance at Psalm 91:14, therefore, applies to such persons: "I shall protect him because he has come to know my name." The name itself is no magical charm, but the One designated by that name can provide protection for his devoted people. Thus the name represents God himself. That is why the proverb says: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection." (Prov. 18:10) This is what persons do who cast their burden on Jehovah. (Ps. 55:22) Likewise, to love (Ps. 5:11), sing praises to (Ps. 7:17), call upon (Gen. 12:8), give thanks to (1 Chron. 16:35), swear by (Deut. 6:13), remember (Ps. 119:55), fear (Ps. 61:5), search for (Ps. 83:16), trust (Ps. 33:21), exalt (Ps. 34:3) and hope (Ps. 52:9) in the name is to do these things with reference to Jehovah himself. To speak abusively of God's name is to blaspheme God.—Lev. 24:11, 15, 16.

Jehovah is jealous for his name, tolerating no rivalry or unfaithfulness in matters of worship. (Ex. 34:14; Ezek. 5:13) The Israelites were commanded not even to mention the names of other gods. (Ex. 23:13) However, in view of the fact that the names of false gods appear in the Scriptures, evidently the reference concerns mentioning the names of false gods in a worshipful way.

Israel's failure as God's name people to live up to his righteous commands constituted a profanation or defilement of God's name. (Ezek. 43:8; Amos 2:7) Since the Israelites' unfaithfulness resulted in God's punishing them, this also gave opportunity for his name to be spoken of disrespectfully by other nations. (Compare Psalm 74:10, 18; Isaiah 52:5.) Failing to recognize that the chastisement came from Jehovah, these nations wrongly attributed the calamities that befell Israel to the inability of Jehovah to protect his people. To clear his name of such reproach, Jehovah acted for the sake of his name and restored a remnant of Israel to their land.—Ezek. 36:22-24.

By manifesting himself in special ways Jehovah caused his name to be remembered. At places where this occurred altars were to be erected.—Ex. 20:24; compare 2 Samuel 24:16-18; see JEHOVAH.

THE NAME OF GOD'S SON

Because of remaining faithful to the very death, Jesus Christ was rewarded by his Father, receiving a superior position and the "name that is above every other name." (Phil. 2:5-11) All those desiring life must recognize what that name stands for (Acts 4:12), including Jesus' position as Judge (John 5:22), King (Rev. 19:16), High Priest (Heb. 6:20), Mediator (1 Tim. 2:5) and Chief Agent of salvation.—Heb. 2:10; see JESUS CHRIST.

Christ Jesus as "King of kings and Lord of lords" also is to lead the heavenly armies to wage war in righteousness. As executioner of God's vengeance he would be displaying powers and qualities completely unknown to those fighting against him. Appropriately, therefore, "he has a name written that no one knows but he himself."—Rev. 19:11-16.

VARIOUS USES OF THE WORD "NAME"

A particular name might be "called upon" a person, city or building. Jacob, when adopting Joseph's sons as his own, stated: "Let my name be called upon them and the name of my fathers, Abraham and Isaac." (Gen. 48:16; see also Isaiah 4:1; 44:5.) Jehovah's name being called on the Israelites indicated that they were his people. (Deut. 28:10; 2 Chron. 7:14; Isa. 43:7; 63:19; Dan. 9:19) Jehovah also placed his name on Jerusalem and the temple, thereby accepting them as the rightful center of his worship. (2 Ki. 21:4, 7) Joab chose not to complete the capture of Rabbah in order not to have his name called upon that city, that is, so as not to be credited with its capture.—2 Sam. 12:28.

A person dying without leaving behind male offspring had his name "taken away," as it were. (Num. 27:4; 2 Sam. 18:18) Therefore, the arrangement of brother-in-law marriage outlined by the Mosaic law served to preserve the name of the dead man. (Deut. 25:5, 6) On the other hand, the destruction of a nation, people or family meant the wiping out of their name.—Deut. 7:24; 9:14; Josh. 7:9; 1 Sam. 24:21; Ps. 9:5.

To speak or to act 'in the name of' another denoted doing so as a representative of that one. (Ex. 5:23; Deut. 10:8; 18:5, 7, 19-22; 1 Sam. 17:45; Esther 3:12; 8:8, 10) Similarly, to receive a person in the name of someone would indicate a recognition of that one. Therefore, to 'receive a prophet in the name of a prophet' would signify receiving a prophet because of his being such. (Matt. 10:41, *AV, NW*) And to baptize in the "name of the Father and of the Son and of the holy spirit" would mean in recognition of the Father, the Son and the holy spirit.—Matt. 28:19.

REPUTATION OR FAME

In Scriptural usage "name" often denotes fame or reputation. Bringing a bad name upon someone meant making a false accusation against that person, marring his reputation. (Deut. 22:19) To have one's name 'cast out as wicked' would mean a loss of good reputation. (Luke 6:22) It was to make a "celebrated name" for themselves in defiance of Jehovah that men began building a tower and a city after the Flood. (Gen. 11:3, 4) On the other hand, Jehovah promised to make Abram's (Abraham's) name great if he would leave his country and relatives to go to another land. (Gen. 12:1, 2) Testifying to the fulfillment of that promise is the fact that to this day few names of ancient times have become as great as Abraham's, particularly as examples of outstanding faith. Millions still claim to be the heirs of the Abrahamic blessing because of fleshly descent. Similarly, Jehovah made David's name great by blessing him and granting him victories over the enemies of Israel.—1 Sam. 18:30; 2 Sam. 7:9.

At birth a person has no reputation and therefore his name is little more than a label. That is why Ecclesiastes 7:1 says: "A name is better than good oil, and the day of death than the day of one's being born." Not at birth, but during the full course of a person's life does his "name" take on real meaning in the sense of identifying him either as a person practicing righteousness or as one practicing wickedness. (Prov. 22:1) By Jesus' faithfulness until death his name became the one name "given among men by which we must get saved," and he "inherited a name more excellent" than that of the angels. (Acts 4:12; Heb. 1:3, 4) But Solomon, for whom the hope was expressed that his name might become "more splendid" than David's, went into death with the name of a backslider as to true worship. (1 Ki. 1:47; 11:6, 9-11) Thus, of those making a name for themselves as loyal to the end, the psalmist says: "Precious in the eyes of Jehovah is the death of his loyal ones." (Ps. 116:15; compare Philippians 4:3; Revelation 3:4, 5, 12, 13.) However, "the very name of the wicked ones will rot," or become an odious stench. (Prov. 10:7) For this reason a good name "is to be chosen rather than abundant riches."—Prov. 22:1.

NAMES WRITTEN IN THE "BOOK OF LIFE"

It appears that Jehovah God, figuratively speaking, has been writing names in the book of life from the "founding of the world." (Rev. 17:8) Since Christ Jesus spoke of Abel as living at the "founding of the world," this would indicate that the reference is to the world of ransomable mankind that came into existence after children were born to Adam and Eve. (Luke 11:48-51) Abel's name would evidently be the first one recorded on that symbolic scroll.

The list of names appearing on the scroll of life, however, are not names of persons who have been predestined to gain God's approval and life. This is evident from the fact that the Scriptures speak of 'blotting out' names from the "book of life." So it appears that only when a person becomes a servant of Jehovah is his name written in the "book of life," and only if he continues faithful is his name retained in that book.—Rev. 3:5; 17:8; compare Exodus 32:32, 33; Luke 10:20; Philippians 4:3.

NAMES RECORDED IN THE LAMB'S SCROLL

Similarly, the names of persons worshiping the symbolic wild beast have not been recorded in the Lamb's scroll. (Rev. 13:8) That wild beast received its authority, power and throne from the dragon, Satan the Devil. (Those who worship the wild beast are therefore a part of the 'serpent's seed.' (Rev. 13:2; compare John 8:44; Revelation 12:9.) Even before children were born to Adam and Eve, Jehovah God indicated that there would be enmity between the 'seed of the woman' and the 'seed of the serpent.' (Gen. 3:15) Thus from the founding of the world it had already been determined that no worshiper of the wild beast would have his name written in the Lamb's scroll. Only persons sacred from God's standpoint were to be so privileged.—Rev. 21:27.

In view of the fact that this scroll belongs to the Lamb, logically the names appearing on it would be those of persons given to him by God. (Rev. 13:8; John 17:9, 24) It is therefore noteworthy that the next reference to the Lamb in the book of Revelation depicts him as standing on Mount Zion with 144,000 persons bought from among mankind.—Rev. 14:1-5.

NAOMI (Na'omi) [my pleasantness]. Mother-in-law of Ruth, who was an ancestress of David and of Jesus Christ.—Matt. 1:5.

Naomi was the wife of Elimelech, an Ephrathite of Bethlehem in Judah, in the days of the Judges. During a severe famine she and her husband and their two sons, Mahlon and Chilion, moved to Moab. There Elimelech died. The sons then married Moabite women, Orpah and Ruth, but about ten years later these sons died childless.—Ruth 1:1-5.

The bereaved Naomi decided to return to Judah. Her two widowed daughters-in-law started to accompany her, but Naomi recommended that they return and marry in their own land, for Naomi herself had "grown too old to get to belong to a husband," and could provide no sons as husbands for them. Orpah turned back, but Ruth stuck with Naomi, out of love for Naomi and her God Jehovah.—Ruth 1:6-17.

Upon arrival in Bethlehem, Naomi said to the women greeting her: "Do not call me Naomi [my pleasantness]. Call me Mara [bitter], for the Almighty has made it very bitter for me." (Ruth 1: 18-21) Since it was the time of barley harvest, Ruth lovingly went to work gleaning for the support of Naomi and herself, and by chance she lighted upon the field of Boaz. (2:1-18) When she told Naomi in whose field she was working, Naomi recognized the hand of Jehovah in the matter, inasmuch as Boaz was a near kinsman of Elimelech and therefore one of the repurchasers. She encouraged Ruth to bring this fact to Boaz' attention. (2:19–3:18) Boaz quickly responded, following the customary legal procedure in repurchasing Elimelech's property from Naomi. Ruth then became the wife of Boaz in Naomi's behalf, in accord with the law of levirate or brother-in-law marriage. When a son was born to them, the neighbor ladies gave it the name Obed, saying: "A son has been born to Naomi." Thus Obed became legal heir to the Judean house of Elimelech.—Ruth 4:1-22.

NAPHISH (Na'phish) [perhaps, refresher]. The eleventh listed of Ishmael's twelve sons. (Gen. 25: 13-16; 1 Chron. 1:29-31) As chieftain he also headed an Ishmaelite tribe that took his name and presumably resided in territory bordering on the E or NE frontier of the Promised Land. In the days of Saul the Israelite tribes of Reuben, Gad and the half tribe of Manasseh living E of the Jordan successfully made war on the Hagrites and their confederates, including the tribe of Naphish, and captured a great quantity of livestock and people. (1 Chron. 5:10, 18-22) It is possible, as some scholars suggest, that these Naphish captives were put to work as Nethinim slaves of the sanctuary, and that after the return from Babylonian exile their descendants were called the sons

of Nephushesim or Nephusim.—Neh. 7:46, 52; Ezra 2:43, 50.

NAPHTALI (Naph'ta·li) [my wrestlings].

1. The second son born to Jacob by Rachel's maidservant Bilhah in Paddan-aram. (Gen. 35:25, 26; Ex. 1:1, 4; 1 Chron. 2:1, 2) Since Bilhah had substituted for her mistress Rachel, Naphtali, like his older full brother Dan, was considered by barren Rachel as her own son. Although her sister Leah by then already had four sons (Gen. 29:32-35), Rachel was elated over her success in getting a second son through her maidservant and exclaimed: "With strenuous wrestlings I have wrestled with my sister. I have also come off winner!" The name given to this son, "Naphtali" (my wrestlings), appropriately expressed Rachel's feelings at the time of his birth.—Gen. 30:2-8.

Later, Naphtali himself became the father of four sons, Jahzeel (Jahziel), Guni, Jezer and Shillem (Shallum). (Gen. 46:24; 1 Chron. 7:13) When the dying patriarch Jacob related to his sons what would happen to them in the "final part of the days," his statement about Naphtali, though one of the briefest, was favorable.—Gen. 49:1, 2, 21.

2. The tribe of Israel named after Naphtali and composed of four tribal families descended from his sons Jahzeel, Guni, Jezer and Shillem. (Num. 26:48, 49) About a year after the Israelites left Egypt, the fighting men of this tribe from twenty years old upward numbered 53,400. (Num. 1:42, 43) While in the wilderness, the tribe of Naphtali, under the leadership of its chieftain Ahira, encamped N of the tabernacle alongside the tribes of Asher and Dan. As part of the three-tribe division of the camp of Dan, the tribe of Naphtali, along with Dan and Asher, was last in the order of march and occupied the important position of rear guard.—Num. 1:15, 16; 2:25-31; 7:78; 10:25-28.

By the time a second census was taken about four decades after the exodus from Egypt, the number of able-bodied men in the tribe had dropped to 45,400. (Num. 26:50) Among the men lost to the tribe was Nahbi, one of the ten spies who brought back a bad report and discouraged the Israelites from entering the Promised Land.—Num. 13:14, 16, 31-33; 14:35-37.

After finally crossing the Jordan and sharing in the conquest of Jericho and Ai under Joshua's leadership, Naphtali was one of the tribes 'standing for the malediction' in front of Mount Ebal. (Josh. 6:24, 25; 8:28, 30-35; Deut. 27:13) When the time came for apportioning the land into tribal inheritances, Pedahel, as divinely appointed representative of the tribe of Naphtali, assisted Joshua and Eleazar the priest in this.—Num. 34:16, 17, 28; Josh. 19:51.

LAND INHERITANCE

The territory assigned to the tribe of Naphtali was situated in the northern part of the Promised Land. (Deut. 34:1, 2) On the E it was bounded by the Sea of Galilee and the Jordan River. For some distance the territory of Asher extended along the W border. The region assigned to Zebulun bounded Naphtali both on the W and S, and Issachar lay to the S. (Compare Joshua 19:32-34.) The reference to Naphtali's boundary reaching to "Judah at the Jordan" (Josh. 19:34) evidently does not mean that it extended to the territory of the tribe of Judah, situated a considerable distance S of Naphtali. In this case "Judah" probably refers to the region E of the Jordan occupied by the family of Jair. Although reckoned as a Manassite by reason of his maternal ancestry (Num. 32:41; Josh. 13:29, 30), Jair, through his father, was a descendant of Judah. (1 Chron. 2:5, 21, 22) So the region given to the family of Jair might appropriately be called "Judah" on the basis of Jair's paternal ancestry.

Included in the territory of Naphtali were nineteen fortified cities and their settlements. (Josh. 19:35-39) One of these cities, Kedesh, was given to the Levites and assigned a sacred status as a city of refuge. (Josh. 20:7, 9) Two other cities, Hammath (Hammoth-dor or Hammon) and Kartan (Kiriathaim), were likewise designated for the Levites. (Josh. 19:35; 21:6, 32; 1 Chron. 6:62, 76) From Beth-shemesh and Beth-anath, two other cities of Naphtali, the Canaanites were not driven out but were subjected to forced labor.—Judg. 1:33.

The land once occupied by the tribe of Naphtali, though mountainous (Josh. 20:7), is fruitful. Especially fertile are the triangular plain (of Gennesaret) on the NW side of the Sea of Galilee and the Huleh region. Moses' blessing directed to Naphtali perhaps alludes to the land inheritance of the tribe. "Naphtali is satisfied with the approval and full of the blessing of Jehovah. Do take possession of the west and south." (Deut. 33:23) "West" may also be rendered "sea" (*AS*, ftn.) or "lake" (*RS*) and therefore could denote the Sea of Galilee, and "south" perhaps designates the southernmost territory of Naphtali bordering on that sea. There is also a possibility that the text, though alluding to the Sea of Galilee, should read: "The sea and its fish are his possession."

FROM THE TIME OF JUDGES TO THE EXILE

In his deathbed prophecy Jacob had referred to Naphtali as a "slender hind." (Gen. 49:21) This may have alluded to the tribe's swiftness and skillfulness in warfare, and the history of the tribe appears to bear this out. Ten thousand men from Naphtali and Zebulun courageously responded to Barak's call to battle against the well-equipped forces under the command of Sisera and, thereafter, were blessed with victory. Barak himself evidently was of the tribe of Naphtali, as Kedesh in Naphtali was apparently his home. (Judg. 4:6-15; 5:18) The tribe of Naphtali also gave support to Judge Gideon in the fight against the Midianites.—Judg. 6:34, 35; 7:23, 24.

Years later a thousand chiefs and thirty-seven thousand other warriors of the tribe of Naphtali came to Hebron to make David king over all Israel. From as far as Issachar, Zebulun and Naphtali food was brought for the feasting done in connection with that event. (1 Chron. 12:23, 34, 38-40) Under the leadership of King David, the tribe of Naphtali appears to have had a notable part in subduing the enemies of Israel.—Ps. 68 superscription, vss. 1, 27.

Over thirty-five years after the division of the kingdom of Israel, Naphtali experienced harassment from Syrian King Ben-hadad. (1 Ki. 15:20; 2 Chron. 16:4) About two centuries later, during Pekah's reign, inhabitants of Naphtali were taken into Assyrian exile by Tiglath-pileser (III). (2 Ki. 15:29) Nearly a century after the overthrow of the northern kingdom, Judean King Josiah boldly extended his destruction of appendages of idolatry as far N as the devastated places of Assyrian-dominated Naphtali. —2 Chron. 34:1-7.

ISAIAH'S PROPHECY

The humiliation suffered at the hands of the Assyrians may well be referred to at Isaiah 9:1: "The obscureness will not be as when the land had stress, as at the former time when one treated with contempt the land of Zebulun and the land of Naphtali." Next Isaiah indicates that at a later time honor would be bestowed on what had been treated with contempt, and continues: "The way by the sea, in the region of the Jordan, Galilee of the nations. The people that were walking in the darkness have seen a great light. As for those dwelling in the land of deep shadow, light itself has shone upon them." (Isa. 9:1, 2) These very words were quoted by Matthew (4:13-17) and applied to Christ Jesus, "the light of the world," and to his activity. (John 8:12) Since Jesus made Capernaum in Naphtali's territory "his own city" (Matt. 4:13; 9:1), he could in a sense be regarded as belonging to Naphtali. Therefore also Jacob's prophetic words concerning Naphtali, "He is giving words of elegance," could reasonably apply to Jesus. (Gen.

49:21) The Son of God truly gave "words of elegance," prompting even officers sent to arrest him to exclaim: "Never has another man spoken like this." —John 7:46.

REFERRED TO IN VISIONS

In Ezekiel's vision, Naphtali's land assignment lay between Asher and Manasseh (Ezek. 48:3, 4), and one of the gates of the city "Jehovah Himself Is There" was named after Naphtali. (Ezek. 48:34, 35) Also in vision, the apostle John heard that 12,000 had been sealed out of the (spiritual) tribe of Naphtali.—Rev. 7:4, 6.

NAPHTUHIM (Naph·tu'him). Listed as among the descendants of Mizraim, the son of Ham. (Gen. 10:6, 13, 14; 1 Chron. 1:11, 12) As with the other names in this list, scholars usually take the apparent plural form to indicate a tribe or people. Assuming the name to derive from some geographical relationship, scholars often associate Naphtuhim with an Egyptian phrase meaning "those of the Delta," and on this basis the Naphtuhim are included among the inhabitants of Lower (northern) Egypt. The correctness of these views is not as yet conclusive.

NARCISSUS (Nar·cis'sus). Head of a household in Rome. When Paul wrote his letter to the Romans, he requested that his greetings be given to "those from the household of Narcissus who are in the Lord." —Rom. 16:11.

NATHAN (Na'than) [gift, given, that is, whom God gave].

1. A descendant of Judah. The son of Attai and father of Zabad. Nathan's grandfather was an Egyptian servant named Jarha.—1 Chron. 2:3, 34-36.

2. A prophet of Jehovah during David's reign; possibly of the tribe of Levi. When the king revealed to Nathan his desire to build a temple for Jehovah's worship, the prophet replied: "Everything that is in your heart—go, do." (2 Sam. 7:1-3; 1 Chron. 17:1, 2) However, that night Jehovah informed Nathan that instead of David's building a temple, Jehovah would build for David a lasting house, and that later on David's descendant would build the house of Jehovah. Thus through Nathan Jehovah announced to David a covenant for a kingdom "to time indefinite" in David's line.—2 Sam. 7:4-17; 1 Chron. 17:3-15.

Nathan was later sent by Jehovah to point out both the magnitude of David's sin against Uriah the Hittite respecting Bath-sheba and the divine penalty imposed because of it. This he did tactfully but forcefully, using an illustration. David was thereby maneuvered into expressing, unwittingly and without personal prejudice, his own judgment on such an act. Nathan then informed him: "You yourself are the man!" and expressed Jehovah's judgment upon David and his house.—2 Sam. 12:1-18; see also superscription of Psalm 51.

In time a second son, named Solomon, was born to David by Bath-sheba. This child Jehovah loved; so he sent his prophet Nathan, who, "for the sake of Jehovah," named the boy Jedidiah, meaning "Beloved of Jah (Jehovah)." (2 Sam. 12:24, 25) During the closing days of David's life when Adonijah attempted to seize the throne, Nathan took appropriate measures to bring the matter to David's attention. Nathan then shared in the anointing and installing of Solomon as king.—1 Ki. 1:5-40.

It appears that Nathan, together with Gad, advised David on the proper deployment of musical instruments in connection with the sanctuary. (2 Chron. 29:25) Nathan and Gad were evidently the ones used to record the information contained in the concluding chapters of First Samuel and all of Second Samuel. (1 Chron. 29:29) "Among the words of Nathan the prophet" were also recorded "the affairs of Solomon." —2 Chron. 9:29.

This Nathan may have been the father of Azariah and Zabud, both of whom held important positions during the reign of Solomon. Azariah was a princely overseer of the deputies, while Zabud served as a priest and close friend and adviser to the king.—1 Ki. 4:1, 5.

3. The father of Igal and brother of Joel, two of David's mighty men of war.—2 Sam. 23:8, 36; 1 Chron. 11:26, 38.

4. A son of David by his wife Bath-sheba, born to him in Jerusalem. (2 Sam. 5:13, 14; 1 Chron. 3:5) Through Nathan and his descendants the natural lineage of Messiah is traced, from David down to Jesus, evidently through his mother Mary. (Luke 3:23, 31) Concerning the time when 'they will look on the One whom they pierced,' the prophecy of Zechariah says there will be a bitter lamentation and wailing throughout the whole land, family by family, and especially for the families of David, Levi, the Shimeites, and "the family of the house of Nathan." (Zech. 12:10-14) If the family of Nathan's house here referred to sprang from David's son, this would make it one of the families of David. Therefore the lamentation would affect families *within* families.

5. One of the nine head ones of the exiles encamped at the river Ahava, whom Ezra sent to enlist ministers for the services at the house of God in Jerusalem.—Ezra 8:15-17.

6. A former exile in Babylon, and one of the thirteen sons of Binnui who put away their foreign wives in compliance with Ezra's instructions.—Ezra 10:10, 11, 38-42, 44.

NATHANAEL (Na·than'a·el) [given of God]. Presumably the surname of Bartholomew, hence one of Jesus' twelve apostles. Bartholomew, meaning "son of Tolmai," was a patronymic term (that is, a designation derived from his father) apparently added to distinguish him by his father's name. The apostle John uses his given name Nathanael, whereas Matthew, Mark and Luke call him Bartholomew. When doing so they associate Philip and Bartholomew together, in the same way that John links Philip with Nathanael. (Matt. 10:3; Mark 3:18; Luke 6:14; John 1:45, 46) It was not uncommon for persons to be known by more than one name. For example, "Simon the son of John" also answered to Cephas and Peter. (John 1:42) Nor was it exceptional for Nathanael to be called Bartholomew, or the "son of Tolmai," as another man was called simply Bartimaeus, meaning "son of Timaeus." (Mark 10:46) The two names, Nathanael and Bartholomew, are used interchangeably by Christian writers of following centuries.

Nathanael was from Cana of Galilee. (John 21:2) He began following Jesus early in the Master's ministry. Philip, after responding to Jesus' call "Be my follower," immediately looked up his friend Nathanael and invited him to "come and see" the Messiah. Nathanael asked, "Can anything good come out of Nazareth?" but then responded to the invitation. Jesus, seeing him approach, remarked: "See, an Israelite for a certainty, in whom there is no deceit." Nathanael must have been an exceptional man for Jesus to make a statement like that. Because Jesus said this and stated that he saw Nathanael under a fig tree before Philip called him, Nathanael confessed that Jesus was indeed "the Son of God, . . . King of Israel." Jesus assured him that he would "see things greater than these."—John 1:43-51.

As one of the Twelve, Nathanael was in constant attendance throughout Jesus' ministry, being trained for future service. (Matt. 11:1; 19:25-28; 20:17-19, 24-28; Mark 4:10; 11:11; John 6:48-67) After Jesus' death and resurrection, Nathanael and others of the apostles went back to their fishing, and it was while they were approaching shore in their boat one morning that Jesus called to them. Nathanael, unlike Peter, stayed in the boat until it got to shore, and then, joining the rest for breakfast, he took in the meaningful conversation between Jesus and Peter.

(John 21:1-23) He was also present with the other apostles when they met together for prayer and on the day of Pentecost.—Acts 1:13, 14; 2:42.

NATHAN-MELECH (Na'than-me'lech) [king's gift, or, the king has given]. A court official of Judah whose dining room was situated in the porticoes of the temple. While taking steps against false worship, King Josiah made the horses that Judean kings had given to the sun "cease from entering the house of Jehovah by the dining room of Nathan-melech." —2 Ki. 23:11.

NATIONS. In the broad and general sense a nation is made up of people more or less related to one another by blood and having a common language. Such a national group usually occupies a defined geographical territory and is subject to some form of central governmental control. In the Scriptures the term usually refers to Gentile nations.

ORIGIN

The first notice of the forming of separate nations appears in the post-Flood period, in connection with the building of the Tower of Babel. Those sharing in this project were united in their opposition to God's purpose. The principal factor facilitating united action was that "all the earth continued to be of one language and of one set of words." (Gen. 11:1-4) Jehovah took notice of this and, by confusing their language, "scattered them from there over all the surface of the earth."—Gen. 11:5-9.

Separated now by communication barriers, each linguistic group developed its own culture, art, customs, traits and religion—each its own ways of doing things. (Lev. 18:3) Alienated from God, the various peoples contrived many idols of their mythical deities. —Deut. 12:30; 2 Ki. 17:29, 33.

There were three great branches of these nations stemming from the sons and grandsons of Noah's sons Japheth, Ham and Shem, and these were reckoned as the founding fathers of the respective nations called by their names. The listing in Genesis, chapter ten, therefore might be termed the oldest tabulation of nations, seventy in number. Fourteen were Japhetic, thirty Hamitic and twenty-six Shemitic in origin. —Gen. 10:1-8, 13-32; 1 Chron. 1:4-25; see articles on each of the seventy descendants of Noah for more information regarding these national groups.

Many changes, of course, came with the passing of time. Some nations were absorbed by their neighbors or disappeared altogether because of weakness, disease and war; others came into existence through new migrations and population increases. The spirit of nationalism at times became very strong among certain groups, and this, coupled with great military exploits, gave ambitious men the necessary thrust to build world empires at the expense of weaker nations.

A FATHER OF NATIONS

God told Abram to leave Ur and move to a land he would show him, for as He said, "I shall make a great nation out of you." (Gen. 12:1-4) Later, God enlarged on his promise, saying, "You will certainly become a father of a crowd of nations. . . . And I will make you very, very fruitful and will make you become nations, and kings will come out of you." (Gen. 17: 1-6) This promise was fulfilled. Abraham's son Ishmael fathered "twelve chieftains according to their clans" (Gen. 25:13-16; 17:20; 21:13, 18) and, through the six sons of Keturah, other nations traced their ancestry back to Abraham. (Gen. 25:1-4; 1 Chron. 1:28-33; Rom. 4:16-18) From Abraham's son Isaac sprang the Israelites and Edomites. (Gen. 25:21-26) In a much larger, spiritual sense Abraham became "a father of many nations," for persons of many national groups, including those of the Christian congregation in Rome, by reason of their faith and obedience could call Abraham their father, "the father of all those having faith."—Rom. 4:11, 16-18; see ISRAEL No. 2.

HOW GOD VIEWS THE NATIONS

As the Creator and Universal Sovereign, God is within his absolute rights in setting the nations' territorial boundaries, if he chooses to do so and as he did in the case of Ammon, Edom and Israel. (Deut. 2:17-22; 32:8; 2 Chron. 20:6, 7; Acts 17:26) The Most High and Lofty One over all the earth is not to be compared in greatness with nations of mankind. (Jer. 10:6, 7) Actually the nations are as but a drop from the bucket in his sight. (Isa. 40: 15, 17) So when such nations rage and mutter against Jehovah, as when they put Jesus to death on a torture stake, He only laughs at them in derision and confounds and destroys their presumptuous counsel against Him.—Ps. 2:1, 2, 4, 5; 33:10; 59:8; Dan. 4:32b, 34, 35; Acts 4:24-28.

Yet for all Jehovah's superlative greatness and power no one can rightly charge him with being unjust in his treatment of national groups. It makes no difference whether God is dealing with a single man or a whole nation, he never compromises his righteous principles. (Job 34:29) If a nation is repentant, as were the people of Nineveh, he blesses them. (Jonah 3:5-10) But if they turn to doing bad, even though in a covenant with him, he destroys them. (Jer. 18:7-10) When an issue arises, Jehovah sends his prophets with a message of warning. (Jer. 1:5, 10; Ezek. 2:3; 33:7) God is not partial toward any, great or small.—Deut. 10:17; 2 Chron. 19:7; Acts 10:34, 35.

Therefore, when whole nations refuse to recognize and obey Jehovah, or they cast him out of their minds and hearts, then Jehovah executes his judgments upon them. (Ps. 79:6; 110:6; 149:7-9) He devotes them to destruction and turns them back to Sheol. (Ps. 9:17; Isa. 34:1, 2; Jer. 10:25) In descriptive language God says these wicked nations will be turned over to his Son, the one called "Faithful and True . . . The Word of God," to be dashed to pieces.—Ps. 2:7-9; Rev. 19:11-15; compare Revelation 12:5.

THE NEW NATION OF SPIRITUAL ISRAEL

For centuries Jehovah God dealt exclusively with natural Israel, time and again sending his prophets to the nation so that the people might turn from their wayward course. Finally he sent his Son, Christ Jesus, but the majority rejected him. Therefore, Jesus said to the unbelieving chief priests and Pharisees: "The kingdom of God will be taken from you and be given to a nation producing its fruits."—Matt. 21:33-43.

The apostle Peter clearly identified that "nation" as one composed of persons who had accepted Christ Jesus. (1 Pet. 2:4-10) In fact, Peter applied to fellow Christians the very words that had been directed to natural Israel: "You are 'a chosen race, a royal priesthood, a holy nation, a people for special possession.'" (1 Pet. 2:9; compare Exodus 19:5, 6.) All of them recognized God as ruler and his Son as Lord and Christ. (Acts 2:34, 35; 5:32) They possessed heavenly citizenship (Phil. 3:20) and were sealed with the holy spirit, which was an advance token of their heavenly inheritance. (2 Cor. 1:22; 5:5; Eph. 1:13, 14) Whereas natural Israel was constituted a nation under the Law covenant, the "holy nation" of spirit-begotten Christians became such under the new covenant. (Ex. 19:5; Heb. 8:6-13) For these reasons it was most appropriate that they be called a "holy nation."

When God's spirit was first poured out upon about 120 disciples of Jesus (all natural Jews) on the day of Pentecost in the year 33 C.E., it became evident that God was dealing with a new spiritual nation. (Acts 1:4, 5, 15; 2:1-4; compare Ephesians 1:13, 14.) Later, beginning in the year 36 C.E., membership in the new nation was extended to non-Jews, who likewise received God's spirit.—Acts 10:24-48; Eph. 2: 11-20.

Regarding the preaching of the good news to all nations, see GOOD NEWS.

GOG AND MAGOG

The Bible book of Revelation (20:7, 8) states that, after Christ's thousand-year reign, Satan "will go out to mislead those nations in the four corners of the earth, Gog and Magog." Evidently such nations are the product of rebellion against Christ's administration.—See Gog No. 3.

NATURE [Gr., *phy'sis*, nature, origin, birth; or, the regular order of law or nature; from *phy'o*, to produce, to bring forth, to grow]. Translators generally render *phy'sis* and *phy·si·kos'* (the adjective form) as "nature" and "natural," respectively.

MEN AND ANIMALS

That there is a nature belonging to man different from that of wild beasts, and that even wild beasts are not all of the same nature, is shown by the statement at James 3:7: "For every species [Gr., *phy'sis*, nature] of wild beast as well as bird and creeping thing and sea creature is to be tamed and has been tamed by humankind [*phy'sei tei an·thro·pi'nei*, nature belonging to the man]." This difference in "nature, origin, birth" reveals the variety in God's creation and is maintained due to the divine law that each produces according to its own kind.—Gen. 1: 20-28; compare 1 Corinthians 15:39.

DIVINE NATURE

Also, there is a different nature belonging to those in heaven, spirit creatures of God. The apostle Peter speaks to his fellow Christians, spiritual brothers of Jesus Christ, of "the precious and very grand promises, that through these you may become sharers in divine nature [*phy'se·os*]." (2 Pet. 1:4) That this is heavenly life Peter shows in his first letter: "God . . . gave us a new birth [*a·na·gen·ne'sas he·mas'*, having generated us again] to a living hope through the resurrection of Jesus Christ from the dead . . . It is reserved in the heavens for you." (1 Pet. 1:3, 4) "Divine nature," therefore, requires a new genesis, a new birth, a change in nature through death and resurrection, as made plain by the apostle Paul at First Corinthians chapter 15. He explains that the Christian must die (vs. 36), and must be resurrected in a different body, a spiritual one (vss. 38, 44, 49), which requires a change (vs. 51).

Since "nature" has the basic thought of that which has an origin, is born, produced or grows, the term "nature" could not be properly applied to God, who has no beginning or birth, but, rather, applies to those whom he creates in the heavens or the earth, or who are born on earth through the process God has arranged.

INHERENT NATURE

Paul speaks of his fellow countrymen the Jews, calling them "Jews by nature," that is, born of Jewish parents, of the children of Israel or Jacob.—Gal. 2:15.

In the illustration of the olive tree he calls the fleshly Jews the natural (*ka·ta' phy'sin*, "according to nature") branches of the garden olive. He tells the Gentile Christians: "For if you were cut out of the olive tree that is wild by nature and were grafted contrary to nature into the garden olive tree, how much rather will these who are natural be grafted into their own olive tree!" (Rom. 11: 21-24) The wild olive tree is unfruitful or produces very inferior fruit, but it is common practice in Mediterranean countries to graft branches of cultivated olive trees into the wild olive tree to produce good fruit. However, if the wild olive branch is grafted into the cultivated tree, it produces only the poor fruit of the wild olive tree. Therefore Paul calls this latter grafting "contrary to nature." It serves to emphasize the power of God as well as his undeserved kindness to Gentiles in bringing them in to replace "natural branches." The Jews had been 'cultivated' by Jehovah for centuries, but the Gentiles had been "wild," not having the true religion, not bringing forth fruitage to God. Not naturally, but only by God's power could they be made to bring forth fine fruit. Only Jehovah, therefore, could accomplish this 'grafting' successfully.

Also, in his argument to the Galatians to prevent their enslavement to Judaistic teachings, Paul said: "When you did not know God, then it was that you slaved for those who *by nature* are not gods." These false gods they had worshiped were by their very origin and production not truly gods; it was impossible for them to come into such a status. Not merely did they have no authority to be gods, but they did not have such qualities in their intrinsic nature or makeup.—Gal. 4:8.

CONSCIENCE

Certain traits or qualities inhere in mankind from birth, actually having been placed in man from the beginning. The apostle Paul comments on the conscience, or at least a vestige of such, that still persists in fallen man, even though in many cases he has strayed from God and does not have his law. This explains why all nations have established many laws that are in harmony with righteousness and justice, and many individuals follow certain good principles. Paul says: "For whenever people of the nations that do not have law do *by nature* the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused."—Rom. 2:14, 15.

In discussing the matter of headship with the Corinthian congregation, Paul called attention to the rule that a woman should wear a head covering when praying or prophesying before the congregation, as a sign of subjection. In illustration, he says: "Does not *nature itself* teach you that if a man has long hair, it is a dishonor to him; but if a woman has long hair, it is a glory to her? Because her hair is given her instead of a headdress."—1 Cor. 11:14, 15.

Bible scholar Albert Barnes comments on Paul's use of the word "nature" in this passage: "The word *nature* . . . denotes evidently that sense of propriety which all men have, and which is expressed in any prevailing or universal custom. . . . It is such as is demanded by the natural sense of fitness among men. . . . The word in this place, therefore, does not mean the constitution of the sexes, . . . nor simple use and custom, . . . but it refers to a deep internal sense of what is proper and right." (*Notes on the First Epistle of Paul to the Corinthians* [1851], pp. 225, 226) Dr. A. T. Robertson likewise says: "Here it means native sense of propriety (cf. Rom. 2:14) in addition to mere custom, but one that rests on the objective difference in the constitution of things." —*Word Pictures in the New Testament* (1931), p. 162.

Those Christians in Corinth were aware that it was the general practice for men to clip their hair to a moderate length. This was also common with Jewish men, the long uncut hair of Nazirites marking them, for the time of their Naziriteship, as under special obligation before God. (Num. 6:5) Absalom's hair grew more luxuriantly than normal, and he may have let it grow somewhat long out of pride of beauty or affectation. However, he had his hair cut once a year.—2 Sam. 14:25, 26; see ABSALOM.

On the other hand, Jewish women usually wore their hair quite long. (Luke 7:38; John 11:2) And in the Greek city of Corinth, shaving a woman's head, or clipping her hair very short, was a sign of her being a slave girl or of being in disgrace for having been caught in fornication or adultery.—1 Cor. 11:6.

That Paul, in using the word "nature" (*phy'sis*) in the text under consideration, did not mean mere "custom" is shown in verse 16, where he says, with regard to the woman's wearing a head covering:

"However, if any man seems to dispute for some other *custom* [*sy·ne'thei·an*], we have no other, neither do the congregations of God."

When Paul says "Does not nature itself teach you . . . ?" he is not personifying nature, as though it were a goddess. Rather, God has created, brought forth or produced natural things or nature. He has given man reasoning powers. By observing and reasoning on things as God has made them and set them in position man learns much as to what is proper. It is really God that teaches, and the man with his mind properly oriented by God's Word can view things in their right perspective and relationship, thereby rightly discerning what is natural or unnatural. (Rom. 1:20) By this means the individual can have a trained conscience in this respect and can avoid a conscience that is defiled and that approves unnatural things. —Titus 1:15; 1 Cor. 8:7.

NATURAL USE OF BODIES

It is wrong for men and women to use their bodies in any way that is out of harmony with the functions for which God created them. What is *unnatural* in that sense is *sinful*. The Scriptures describe the uncleanness and condemnation coming upon those who practice these things: "That is why God gave them up to disgraceful sexual appetites, for both their females changed the *natural* [*phy·si·ken'*] use of themselves into one *contrary to nature;* and likewise even the males left the *natural* use of the female and became violently inflamed in their lust toward one another, males with males, working what is obscene and receiving in themselves the full recompense, which was due for their error." Such persons lower themselves to a beastlike level. (Rom. 1:26, 27; 2 Pet. 2:12) They go after wrong fleshly things because, like a beast, they lack reasonableness, having no spirituality.—Jude 7, 10.

BIRTH

Another Greek word often translated "natural" is *ge'ne·sis*, also meaning "birth" or "origin." James speaks of "a man looking at his *natural* face [literally, "the face of the birth of him"] in a mirror." (Jas. 1:23) James also says that "the tongue is a fire," and that it "sets the wheel of *natural life* [literally, "the wheel of the birth"] aflame." (Jas. 3:5, 6) Evidently James here has reference to a wheel, such as that on a chariot, that would be set on fire by the hot, glowing axle, and therefore pictures the tongue as setting aflame the whole round of one's life into which he came by birth.

NAZARENE (Naz·a·rene') [Greek text of Westcott and Hort uses the words *Na·zo·rai'os*, and *Na·za·re·nos'*; probably from Hebrew *ne'tser*, meaning sprout, shoot or branch, hence, figuratively, offspring]. A descriptive epithet applied to Jesus (by himself and others) and later to his followers. The names Nazarene and Nazirite are not to be confused, for, though spelled similarly in English, they stem from altogether different Hebrew words with different meanings.—See NAZIRITE.

It was natural and not particularly unusual to speak of Jesus as the Nazarene, since from infancy (less than three years of age) he was raised as the local carpenter's son in the city of Nazareth, a place about sixty-two miles (100 kilometers) by air N of Jerusalem. The practice of associating persons with the places from which they came was common in those days. —2 Sam. 3:2, 3; 17:27; 23:25-37; Nah. 1:1; Acts 13:1; 21:29.

Frequently Jesus was referred to, in widely scattered places and by all kinds of persons, as the Nazarene. (Mark 1:23, 24; 10:46, 47; 14:66-69; 16:5, 6; Luke 24:13-19; John 18:1-7) Jesus himself accepted and used the name. (John 18:5-8; Acts 22:6-8) On the sign that Pilate had placed on the torture stake he wrote in Hebrew, Latin and Greek: "Jesus the Nazarene the King of the Jews." (John 19:19, 20) From Pentecost 33 C.E. forward the apostles, as well as others, often spoke of Jesus Christ as the Nazarene or as being from Nazareth.—Acts 2:22; 3:6; 4:10; 6:14; 10:38; 26:9.

PROPHETIC

Matthew pointed out that the name "Nazarene" was prophetically foretold as another sign identifying Jesus Christ as the promised Messiah. He called this to the attention of his readers when he told how Joseph brought Mary and her child back from Egypt following Herod's death. "Moreover," Matthew wrote, "being given divine warning in a dream, he [Joseph] withdrew into the territory of Galilee, and came and dwelt in a city named Nazareth, that there might be fulfilled what was spoken through the prophets: 'He will be called a Nazarene.' "—Matt. 2:19-23.

Nazareth is not mentioned in the Hebrew Scriptures. Some suppose Matthew had reference to some lost prophetic books or some unwritten traditions, but his expression, "spoken through the prophets," is used by writers of the Christian Greek Scriptures only in reference to the same canonical collection of the Hebrew Scriptures we have today. The key to understanding, apparently, lies in equating Nazarene with *ne'tser*, mentioned above as meaning sprout, shoot or branch.

With this in mind, it is evident that Matthew was referring to what Isaiah (11:1) had said concerning Messiah: "There must go forth a twig out of the stump of Jesse; and out of his roots a sprout [*ne'tser*] will be fruitful." Another Hebrew word *tse'mahh* also means sprout and was used by other prophets when referring to the Messiah. Matthew used the plural, saying that "prophets" had mentioned this coming "Sprout." For example, Jeremiah wrote about the "righteous sprout" as an offshoot of David. (Jer. 23:5; 33:15) Zechariah describes a king-priest "whose name is Sprout," a prophecy that could apply only to Jesus the Nazarene, the great spiritual Temple-builder.—Zech. 3:8; 6:12, 13.

NAZARETH (Naz'a·reth) [Branch-town]. A city in Lower Galilee where Jesus lived most of his earthly life, along with his half brothers and half sisters. (Luke 2:51, 52; Matt. 13:54-56) Both Joseph and Mary were residents of Nazareth when Gabriel announced the approaching birth of Jesus. (Luke 1:26, 27; 2:4, 39) Later, after their return from Egypt, they took up residence in Nazareth again.—Matt. 2:19-23; Luke 2:39.

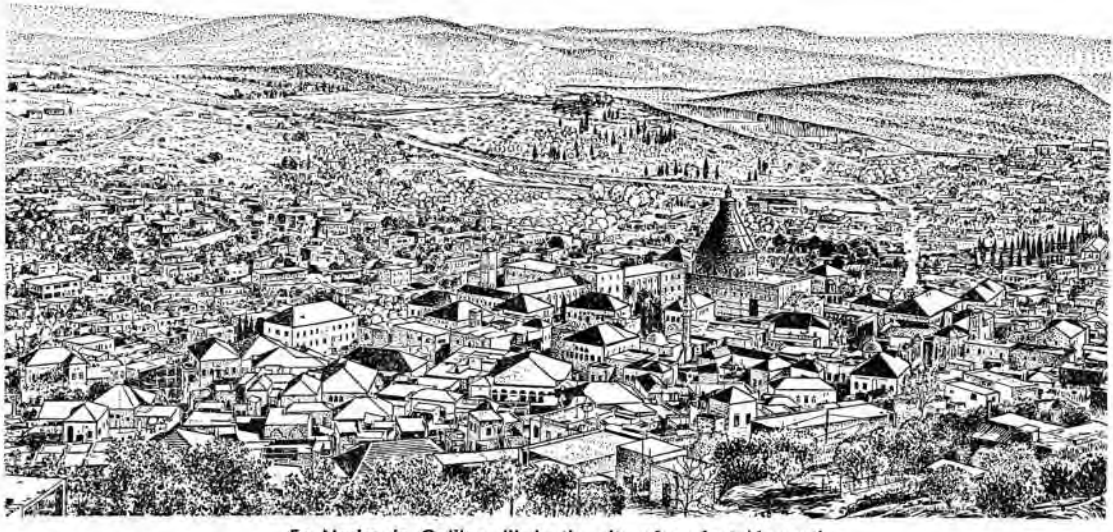
LOCATION

Evidence favors an identification of Nazareth with the site of modern En Nasira in Galilee. If this view is correct, Nazareth was situated in the low mountains just N of the Valley of Jezreel and approximately halfway between the S tip of the Sea of Galilee and the Mediterranean coast. It was in a mountain basin with hills rising 400 to 500 feet (122 to 152 meters) above it. The area was well populated, with a number of cities and towns near Nazareth. Also, it is estimated that one could walk from Nazareth to Ptolemais on the Mediterranean coast in seven hours, to Tiberias on the Sea of Galilee in five hours and to Jerusalem in three days.

On one occasion people of Nazareth sought to throw Jesus from the "brow of the mountain upon which their city had been built." (Luke 4:29) That is not to say that Nazareth was on the very brow or edge, but that it was on a mountain having a brow from which they wanted to hurl Jesus. This has often been identified with a rocky cliff some forty feet (12 meters) high located SW of the city.

PROMINENCE OF NAZARETH

It is difficult to say with certainty just how prominent Nazareth was in the first century. The most common view of commentators is that Nazareth was then a rather secluded, insignificant village. The principal Biblical statement used to support this view is what Nathanael said when he heard that Jesus



En Nasira in Galilee, likely the site of ancient Nazareth

was from there: "Can anything good come out of Nazareth?" (John 1:46) This has been taken by many to mean that Nazareth was looked down upon, even by people of Galilee. (John 21:2) In addition, it is claimed by some that Nazareth was not directly on the main trade routes of the area. It was not mentioned by Josephus, though he referred to nearby Japhia as the largest fortified village of all Galilee, leading to the idea that Nazareth was eclipsed by its neighbor.

On the other hand, Nathanael may simply have been expressing surprise that Philip would claim a man from the neighborhood city of Nazareth in Galilee to be the promised Messiah, for the Scriptures had foretold that one to come from Bethlehem in Judah. (Mic. 5:2) Josephus did not mention many of the settlements in Galilee, so his not mentioning Nazareth might not be particularly significant. It is noteworthy that the Bible does not call Nazareth a village, but always a "city." (Luke 1:26; 2:4, 39) Furthermore, closeby Sepphoris was an important, fortified city having a district court of the Sanhedrin. Scholars disagree on whether a main trade road ran by Sepphoris or down through Nazareth. Nonetheless, whatever its size and prominence, Nazareth was convenient to important trade routes and main cities and so its inhabitants would have had ready information about the social, religious and political activities of the time. —Compare Luke 4:23.

ATTITUDE OF THE PEOPLE

As Jesus grew up he progressed "in favor with God and men." (Luke 2:52) He and his half brothers and half sisters were known by the people of Nazareth and it was his "custom" to attend the local synagogue each week. (Matt. 13:55, 56; Luke 4:16) When he was about thirty years of age, Jesus left Nazareth and was baptized by John. (Mark 1:9; Luke 3:23) Some months later, near the start of his Galilean ministry, Jesus returned to Nazareth and in the synagogue read aloud Isaiah 61:1, 2, applying it to himself. However, the people manifested a lack of faith and attempted to kill him, "but he went through the midst of them and continued on his way," taking up residence in Capernaum.—Luke 4:16-30; Matt. 4:13.

About a year later Christ again visited Nazareth. (Matt. 13:54-58; Mark 6:1-6) Though some have thought this to be the same occasion as in Luke 4:16-30, the order of events in Matthew, Mark and Luke indicates otherwise, as does the fact that Jesus' activities and the results were somewhat different. His fame may have grown by this time so that a somewhat more hospitable reception was granted him. Though many stumbled over the fact that he was a local man, there is no mention of the people's trying to kill him this time. He performed some powerful works, but not many, because of their lack of faith. (Matt. 13:57, 58) Jesus then left and began his third circuit of Galilee.—Mark 6:6.

NAZIRITE (Naz'i·rite) [Heb., *na·zir'*, meaning dedicated, separated, singled out]. There were two classes of Nazirites: those who volunteered, and those who were such by divine appointment. The regulations governing volunteer Nazirites are found in the book of Numbers, chapter six. Either men or women could take a special vow to Jehovah to live as Nazirites for a period of time. However, if a daughter's father or a wife's husband heard the vows of their respective females, they could cancel the vows if they did not approve.—Num. 30:1-8.

There were three principal restrictions resting on those taking the Nazirite vow: (1) they were to drink no intoxicating beverage; neither were they to eat any product of the grapevine, whether unripe, ripe or dried, nor drink any of its juice, whether in the fresh or fermented or vinegar state; (2) they were not to cut the hair of their heads; (3) they were not to touch a dead body, even that of the closest relative—father, mother, brother or sister.—Num. 6:1-7.

SPECIAL VOWS

The person taking this special vow was "to live as a Nazirite [that is, dedicated, separated] to Jehovah," and not for the plaudits of men due to a showy display of fanatical asceticism. Rather, "all the days of his Naziriteship he is holy to Jehovah." (Num. 6:2, 8) The requirements laid on Nazirites therefore had special significance and meaning in the worship of Jehovah. Like the high priest who, because of his holy office, was to touch no dead body, even that of his closest relatives, so too the Nazirite. The high priest as well as the underpriests, due to the serious responsibility of their offices, was forbidden to drink wine or intoxicating liquor when performing their sacred duties before Jehovah.—Lev. 10:8-11; 21:10, 11.

Furthermore, the Nazirite "should prove holy by letting the locks of the hair of his head grow," such serving as a crowning sign by which all could quickly recognize his holy Naziriteship. (Num. 6:5) The same Hebrew word *na·zir'* was used in regard to the "unpruned" vines during the sacred sabbath and Jubilee years. (Lev. 25:5, 11) Interesting too is the fact that the gold plate on the front of the turban of the high priest, engraved with the words "Holiness belongs to Jehovah," was called "the holy sign of dedication [Heb., *ne'zer*, from the same root as *na·zir'*]." (Ex. 39:30, 31) Likewise, the official headpiece or diadem worn by Israel's anointed kings was also called a *ne'zer*. (2 Sam. 1:10; 2 Ki. 11:12; see DEDICATION.) In the Christian congregation the apostle says that a woman's long hair is given to her instead of a headdress. It is a natural reminder to her that she is in a position different from the man; she should be mindful of her submissive position under God's arrangement. So such requirements—uncut hair (unnatural for the man), together with total abstinence from wine and the need to be clean and undefiled—impressed on the dedicated Nazirite the importance of self-denial and complete submission to the will of Jehovah.—1 Cor. 11:2-16; see HAIR; HEAD COVERING; NATURE.

Requirements if Nazirite became defiled

In regard to the matter of not coming in contact with any dead soul, even if an accident occurred beyond the Nazirite's control and he inadvertently touched someone that died alongside him, this made the Nazirite unclean for seven days. On the seventh day he was to shave the head and purify himself, and the next day he was to bring to the priest two turtledoves (or, two male pigeons), one serving as a sin offering, the other serving as a burnt sacrifice; he was also to present a young ram as a guilt offering. Furthermore, the one having taken the vow of Naziriteship must now begin all over again counting the days of the vow as stipulated at the start.—Num. 6:8-12.

Requirements at conclusion of vow

When the specified duration of the vow came to an end, the Nazirite presented himself to the priests before the tent of meeting, bringing along the prescribed sacrifices consisting of a young ram for a burnt offering, a female lamb for a sin offering, and a ram for a communion sacrifice. He also was to bring a basket of unfermented (unleavened) cakes and wafers that were well oiled, together with the proper grain and drink offerings. In addition to these necessary sacrifices, the Nazirite brought such other offerings to the sanctuary as he could afford. (Num. 6:13-17, 21) Next, the Nazirite had his long hair cut off and it was placed on the fire under the communion sacrifice, and then portions of the offerings were placed in his hands by the officiating priest and waved by the priest as a wave offering before Jehovah.—Num. 6:18-20.

It appears that in time the Jews made it possible for wealthy individuals to provide the necessary sacrifices, as an act of charity, for persons of little means who desired to take the Nazirite vow.

This seemed to be the recognized custom that the apostle Paul took advantage of upon arriving in Jerusalem at the end of his third tour. To allay the false rumors that Paul had been "teaching all the Jews among the nations . . . [not] to walk in the solemn customs" of the Jewish nation, Paul's Christian brothers recommended the following plan. "We have four men with a vow upon themselves," they told Paul. "Take these men along and cleanse yourself ceremonially with them *and take care of their expenses*, that they may have their heads shaved." —Acts 21:20-26.

As to the length one might be a Nazirite, this was optional with the one making the vow. Jewish tradition (not the Bible) said it could not be less than thirty days, for it was thought that anything less than that degraded the solemnity of the vow, making it commonplace.

LIFETIME NAZIRITES

In the case of those appointed as Nazirites by Jehovah for life, being singled out by him for special service, they took no vows and were not bound by a limited period of time (the days of which were recalculated from the beginning if the vow was broken before being completed). For these reasons Jehovah's commandments for them differed somewhat from his requirements for voluntary Nazirites. Samson was such a God-appointed lifetime Nazirite, having been divinely appointed to be such before his conception. Even with his mother it was not a discretionary matter; because her son would be a Nazirite, she was commanded by the angel to observe special regulations —not to drink wine or intoxicating liquor or to eat anything unclean during her pregnancy.—Judg. 13:2-14; 16:17.

Regarding Samson the regulation was that "no razor should come upon his head." (Judg. 13:5) However, no prohibition was placed on his touching dead bodies. Hence, Samson's killing a lion, or his slaying thirty Philistines and then stripping the corpses of their garments, did not profane his Naziriteship. On still another occasion, with God's approval, he killed a thousand of the enemy "with the jawbone of a male ass—one heap, two heaps!" —Judg. 14:6, 19; 15:14-16.

In Samuel's case it was his mother, Hannah, who made a Nazirite vow, setting apart her yet unconceived child for Jehovah's service. To God she said in prayer: "If you will without fail . . . give to your slave girl a male offspring, I will give him to Jehovah all the days of his life ["and he shall drink no wine nor strong drink," (1 Ki. 1:11, *LXX*)], and no razor will come upon his head." (1 Sam. 1:9-11, 22, 28) John the Baptist was to "drink no wine and strong drink at all." Few other details concerning his Naziriteship are given except that he too by divine appointment was to be such from the day of his birth. —Luke 1:11-15; compare Matthew 3:4; 11:18.

Samson, Samuel and John the Baptist were among those Nazirites whom Jehovah himself raised up, as he says by the mouth of his prophet Amos: "I kept raising up some of your sons as prophets and some of your young men as Nazirites." However, they were not always accepted or respected, and wayward Israel even tried to break their integrity to Jehovah. (Amos 2:11, 12) When the full measure of Israel's sins reached their limits and Jehovah removed typical Israel in 607 B.C.E. the unfaithful Nazirites within Jerusalem did not escape either. Jeremiah describes how the once healthy and strong Nazirites turned black as their skin shriveled up on their bones due to the terrible famine.—Lam. 4:7-9.

NEAH (Ne'ah) [possibly, motion or shaking]. A city mentioned in a description of Zebulun's territorial boundaries. (Josh. 19:10, 13, 14, 16) Neah's location is uncertain. Some link it with Tell el-Wawiyat, about six and a half miles (10.5 kilometers) N-NW of Nazareth. Others believe Neah to be the same as Neiel

(Khirbet Ya'nin?) and regard it as a city of Asher on the border of Zebulun.—Josh. 19:24, 27.

NEAPOLIS (Ne·ap'o·lis) [new town]. A city of Greece at the northern end of the Aegean Sea that served as a seaport for Philippi. It is generally linked with modern Kavalla. This city occupies a rocky promontory at the head of the Gulf of Kavalla. Its harbor is situated on the western side, and Kavalla itself lies about ten miles (16 kilometers) SE of the ruins of Philippi. Latin inscriptions indicate the city's dependence on Philippi in Roman times, and portions of an aqueduct there appear to be of Roman construction. The Roman-built Egnatian Way connected Neapolis and Philippi and ran westward all the way to Durazzo (Durrës) on the Adriatic Sea.

It was at Neapolis that the apostle Paul first entered Europe in response to the call to "step over into Macedonia." From there he went to Philippi, this possibly taking him three or four hours as he crossed the mountain range between the two cities. (Acts 16:9-11) About six years later Paul doubtless passed through Neapolis again.—Acts 20:6.

NEARIAH (Ne·a·ri'ah) [servant of Jehovah].

1. A Simeonite, son of Ishi. Neariah and his three brothers headed a force of 500 men that defeated the Amalekites at Mount Seir and thereafter continued to dwell there.—1 Chron. 4:42, 43.

2. Son of Shemaiah, father of Elioenai, Hizkiah and Azrikam, and descendant of David.—1 Chron. 3:1, 22, 23.

NEBAI (Ne'bai) [fruitful]. One of the "heads of the people" whose descendant, if not himself, attested by seal the "trustworthy arrangement" of Nehemiah's day. The Masoretic text reads "Nobai" in the text, whereas "Nebai" appears in the margin.—Neh. 9:38; 10:1, 14, 19.

NEBAIOTH (Ne·ba'ioth) [possibly heights]. The firstborn of Ishmael's twelve sons and founder of one of the prominent Arabian tribes. (Gen. 25:13-16; 1 Chron. 1:29-31) Nebaioth's sister Mahalath (or possibly Basemath) married their cousin Esau. (Gen. 28:9; 36:2, 3) The descendants of Nebaioth are not identified as living in any definite locality; they were probably nomads, moving about as bedouins with their flocks. In the time of Isaiah the "flocks of Kedar" (Kedar was Nebaioth's brother) and the "rams of Nebaioth" were associated together in a prophecy foretelling how such animals would serve as approved sacrifices on Jehovah's altar.—Isa. 60:7.

Some scholars have attempted to equate the descendants of Nebaioth with the Nabataeans of later times, but the evidence in support of such a suggestion is inconclusive.

NEBALLAT (Ne·bal'lat). A place settled by Benjamites after the Babylonian exile. (Neh. 11:31, 34) Neballat is generally identified with Beit Nebala. Situated on a low hill about four miles (6 kilometers) NE of modern Lydda (Lod), Beit Nebala overlooks the SE end of the Plain of Sharon.

NEBAT (Ne'bat) [he (God) has regarded]. An Ephraimite and father of King Jeroboam I, the first ruler of the ten-tribe kingdom of Israel.—1 Ki. 11:26; 2 Ki. 14:23, 24.

NEBO (Ne'bo).

1. A Moabite city that came under the control of Amorite King Sihon sometime before the Israelites entered the Promised Land. (Compare Numbers 21:26; 32:3; Isaiah 15:2.) Subsequent to Israel's defeating Sihon, the Reubenites rebuilt Nebo. (Num. 32:37, 38) In the latter part of the tenth century B.C.E., however, it appears that the Reubenites (1 Chron. 5:1, 8) lost the city, for, on the Moabite Stone, King Mesha boasted about having taken it from Israel at the direction of his god Chemosh. Later, both Isaiah (in the eighth century B.C.E.) and Jeremiah (in the seventh century B.C.E.) mentioned Nebo in prophecies directed against Moab.—Isa. 15:2; Jer. 48:1, 22.

Nebo is commonly identified with Khirbet Mekhayyet, situated about five miles (8 kilometers) SW of Heshbon. There are ruins of an ancient fortress at this site. Also, large quantities of pottery fragments (thought to date from the twelfth to the beginning of the sixth century B.C.E.) have been found.

2. A city, representatives of which returned from Babylonian exile. (Ezra 2:1, 29) In the time of Ezra some of the "sons [probably, inhabitants] of Nebo" dismissed their foreign wives. (Ezra 10:43, 44) Apparently to distinguish this Nebo from No. 1 above it is designated as the "other Nebo." (Neh. 7:33) Modern Nuba, located about seven miles (12 kilometers) NW of Hebron, has been presented as a possible identification.

3. Evidently one of the mountains of Abarim. It was from Mount Nebo or from the top of Pisgah (which may have been a part of Nebo or Nebo may have been a part of Pisgah) that Moses viewed the Promised Land, and then he died there. (Deut. 32:48-52; 34:1-4) Mount Nebo is generally identified with Jebel en-Neba. This mountain has an elevation of more than 2,700 feet (823 meters) above sea level and is located about twelve miles (19 kilometers) E of where the Jordan enters the Dead Sea. It is believed that Pisgah may be Ras es-Siyaghah, an eminence just NW of and slightly lower than the peak of Jebel en-Neba. On a clear day the top of Ras es-Siyaghah provides a splendid view, including Mount Hermon, Tabor, Ebal and Gerizim, the central mountain ridge on which Bethlehem and Hebron are situated, the Jordan Valley and the Dead Sea.



The Assyrian god Nebo

4. A deity whose humiliation at the fall of Babylon was foretold by the prophet Isaiah. (Isa. 46:1, 2) The name of this god is thought to mean "speaker, announcer, prophet." Nebo was worshiped both in Babylonia and Assyria. He was identified with the planet Mercury and was regarded as the son of Marduk and Sarpanitu and the consort of Tashmitum. To his worshipers Nebo was a god of wisdom and learning, "the god who possesses intelligence," "he who hears from afar," "he who teaches," and "lord of the tablet stylus."

The prominence of this deity is illustrated by the Babylonian king Nabonidus' referring to Nebo as "the administrator of all the upper and nether world, who lengthens the span of my life" and also as the one "who extends (the length of) my rule." Nabonidus credited Nebo with placing into his hands "the correct scepter, the lawful staff, which (alone) ensures the aggrandizement of the country." Another indication of the importance of Nebo in Babylonian religion is the fact that a form of the name appears in the names of the Babylonian kings *Nebu*chadnezzar,

*Nabo*polassar and *Nabo*nidus; also in *Nebu*zaradan (2 Ki. 25:8) and perhaps Abed*nego*.—Dan. 1:7.

Nebo is prominently associated with the ancient city of Borsippa (modern Birs or Birs-Nimrud) near Babylon. In the spring, every New Year's Day, the image of Nebo was taken in sacred procession from Borsippa to Babylon. Thereafter, when the image was returned to its sanctuary at Borsippa, the image of Marduk (also called by his title "Bel" [Lord]) was carried part way along with that of Nebo. It was most appropriate, therefore, that the prophecy of Isaiah specifically mentioned the coming disgrace of Bel and Nebo at Babylon's fall.—Isa. 46:1, 2; see BEL.

NEBUCHADNEZZAR, NEBUCHADREZZAR (Neb·u·chad·nez'zar, Neb·u·chad·rez'zar) [Nebo, defend the boundary]. Second ruler of the Neo-Babylonian Empire; son of Nabopolassar and father of Evil-merodach (Amel-Marduk), who succeeded him to the throne. Nebuchadnezzar ruled as king for forty-three years (624-581 B.C.E.), this period including the "seven times" during which he ate vegetation like a bull. (Dan. 4:31-33) To distinguish this monarch from the Babylonian ruler by the same name but of a much earlier period (the Isin dynasty) historians refer to him as Nebuchadnezzar II.

Historical notices in cuneiform inscriptions presently available about Nebuchadnezzar somewhat supplement the Bible record. They state that it was in the nineteenth year of his reign that Nabopolassar assembled his army, as did his son Nebuchadnezzar, then crown prince. Both armies evidently functioned independently and, after Nabopolassar went back to Babylon within less than a month's time, Nebuchadnezzar successfully warred in mountainous territory, later returning to Babylon with much spoil. During the twenty-first year of Nabopolassar's reign, Nebuchadnezzar marched with the Babylonian army to Carchemish, there to fight against the Egyptians. He led his forces to victory and then swept over "Hatti-country" (considered to be Syria and Palestine). This took place in the fourth year of Judean King Jehoiakim (625 B.C.E.).—Jer. 46:2.

The inscriptions further show that news of his father's death brought Nebuchadnezzar back to Babylon and, on the first of Elul (August-September), he ascended the throne. In this his accession year he returned to Hatti-land and received tribute. About 624 B.C.E., in the first official year of his kingship, Nebuchadnezzar again led his forces through Hatti-land and captured the Philistine city of Ashkelon. (See ASHKELON.) During his second, third and fourth years as king he conducted additional campaigns in Hatti-land, and it may be that in the fourth year he made Judean King Jehoiakim his vassal. (2 Ki. 24:1) Also, in the fourth year Nebuchadnezzar led his forces to Egypt and in the ensuing conflict both sides sustained heavy losses.

DOMINATION OF JERUSALEM

Later, the rebellion of Judean King Jehoiakim against Nebuchadnezzar evidently resulted in a siege being laid against Jerusalem by the Babylonians. It appears that during this siege Jehoiakim died and his son Jehoiachin ascended the throne of Judah. But a mere three months and ten days thereafter the reign of the new king ended when Jehoiachin surrendered to Nebuchadnezzar (in the month of Adar [February-March] during Nebuchadnezzar's seventh regnal year [ending in Nisan 617 B.C.E.], according to the Babylonian Chronicles). Nebuchadnezzar then took Jehoiachin, other members of the royal household, court officials, craftsmen and warriors into Babylonian exile. He also made Jehoiachin's uncle Mattaniah king of Judah and changed his name to Zedekiah.—2 Ki. 24:11-17; 2 Chron. 36:5-10; see CHRONOLOGY, pages 326, 347; JEHOIACHIN; JEHOIAKIM.

Sometime later Zedekiah rebelled against Nebuchadnezzar, allying himself with Egypt for military protection. (Ezek. 17:15; compare Jeremiah 27:11-14.) This brought the Babylonians back to Jerusalem and, on Tebeth (December-January) 10 in the ninth year of Zedekiah's reign, Nebuchadnezzar besieged Jerusalem. (2 Ki. 24:20; 25:1; 2 Chron. 36:13) However, news that Pharaoh (probably Hophra; compare Jeremiah 44:30) was coming with a military force from Egypt caused the Babylonians to lift the siege temporarily. (Jer. 37:5) Subsequently Pharaoh's troops were forced to go back to Egypt and the Babylonians resumed the siege against Jerusalem. (Jer. 37:7-10) Finally, in 607 B.C.E., on Tammuz 9 in the eleventh year of Zedekiah's reign (Nebuchadnezzar's eighteenth regnal year), a breach was made in Jerusalem's wall. Zedekiah and his men fled but were overtaken in the desert plains of Jericho. Since Nebuchadnezzar had retired to Riblah "in the land of Hamath," Zedekiah was brought before him there. Nebuchadnezzar had all of Zedekiah's sons slaughtered, and then blinded and bound Zedekiah in order to take him as a prisoner to Babylon. The post-conquest details, including the burning of the temple and the houses of Jerusalem, the disposition of temple utensils, and the taking of captives, were handled by Nebuzaradan the chief of the bodyguard. Over those not taken captive Gedaliah, an appointee of Nebuchadnezzar, served as governor. —2 Ki. 25:1-22; 2 Chron. 36:17-20; Jer. 52:1-27.

HIS DREAM OF AN IMMENSE IMAGE

The book of Daniel states that it was in the "second year" of Nebuchadnezzar's kingship (probably counting from the destruction of Jerusalem in 607 B.C.E. and therefore actually referring to his twentieth regnal year) that Nebuchadnezzar had the dream about the golden-headed image. Although the magic-practicing priests, conjurers and Chaldeans were unable to interpret this dream, the Jewish prophet Daniel did so. This moved Nebuchadnezzar to acknowledge Daniel's God as "a God of gods and a Lord of kings and a Revealer of secrets." He then constituted Daniel "ruler over all the jurisdictional district of Babylon and the chief prefect over all the wise men of Babylon." Nebuchadnezzar also appointed Daniel's three companions, Shadrach, Meshech and Abednego, to administrative posts.—Dan. chap. 2.

LATER EXILES OF JEWS

About three years later, in the twenty-third year of Nebuchadnezzar's reign, more Jews were taken into exile. (Jer. 52:30) This exile probably involved Jews who had fled to lands that were later conquered by the Babylonians. Lending support to this conclusion is the statement of the historian Josephus: "On the fifth year after the destruction of Jerusalem, which was the twenty-third of the reign of Nebuchadnezzar, he made an expedition against Celesyria [Coelesyria]; and when he had possessed himself of it, he made war against the Ammonites and Moabites; and when he had brought all these nations under subjection, he fell upon Egypt, in order to overthrow it."—*Antiquities of the Jews*, Book X, chap. IX, par. 7.

TAKES TYRE

It was also sometime after the fall of Jerusalem in 607 B.C.E. that Nebuchadnezzar began the siege against Tyre. During this siege the heads of his soldiers were "made bald" from the chafing of the helmets and their shoulders were "rubbed bare" from carrying materials used in the construction of siegeworks. As Nebuchadnezzar received no "wages" for serving as His instrument in executing judgment upon Tyre, Jehovah promised to give him the wealth of Egypt. (Ezek. 26:7-11; 29:17-20; see TYRE.) One fragmentary Babylonian text, dated to Nebuchadnezzar's thirty-seventh year (588/587 B.C.E.), does, in fact, mention a campaign against Egypt. But it cannot be established whether it relates to the original conquest or a later military action.

BUILDING PROJECTS

Besides attaining numerous military victories and expanding the Babylonian Empire in fulfillment of prophecy (compare Jeremiah chaps. 47-49), Nebuchadnezzar engaged in considerable building activity. To satisfy the homesick longings of his Median queen, Nebuchadnezzar reportedly built the Hanging Gardens, rated as one of the seven wonders of the ancient world. Many of the extant cuneiform inscriptions of Nebuchadnezzar tell of his building projects, including his erection of temples, palaces and walls. An excerpt from one of these inscriptions reads:

"Nebuchadnezzar, King of Babylon, the restorer of Esagila and Ezida, son of Nabopolassar am I. As a protection to Esagila, that no powerful enemy and destroyer might take Babylon, that the line of battle might not approach Imgur-Bel, the wall of Babylon, that which no former king had done [I did]; at the enclosure of Babylon I made an enclosure of a strong wall on the east side. I dug a moat, I reached the level of the water. I then saw that the wall which my father had prepared was too small in its construction. I built with bitumen and brick a mighty wall which, like a mountain, could not be moved and connected it with the wall of my father; I laid its foundations on the breast of the under-world; its top I raised up like a mountain. Along this wall to strengthen it I constructed a third and as the base of a protecting wall I laid a foundation of bricks and built it on the breast of the under-world and laid its foundation. The fortifications of Esagila and Babylon I strengthened and established the name of my reign forever."—*Archaeology and the Bible*, by George A. Barton, pp. 478, 479.

HIS INSANITY

The foregoing harmonizes with Nebuchadnezzar's boast made just before he lost his sanity: "Is not this Babylon the Great, that I myself have built for the royal house with the strength of my might and for the dignity of my majesty?" (Dan. 4:30) But when, in fulfillment of his divinely sent dream about the chopped-down tree, his reasoning powers were restored, Nebuchadnezzar had to acknowledge that Jehovah is able to humiliate those walking in pride. —Dan. chap. 4.

VERY RELIGIOUS

The indications are that Nebuchadnezzar was extremely religious, building and beautifying the temples of numerous Babylonian deities. Particularly was he devoted to the worship of Marduk, the chief god of Babylon. To him Nebuchadnezzar gave credit for his military victories. Trophies of war, including the sacred vessels of Jehovah's temple, appear to have been deposited in the temple of Marduk (Merodach). (Ezra 1:7; 5:14) Says an inscription of Nebuchadnezzar: "For thy glory, O exalted MERODACH a house have I made. . . . May it receive within itself the abundant tribute of the Kings of nations and of all peoples!"

The image of gold set up by Nebuchadnezzar in the plain of Dura was perhaps dedicated to Marduk and designed to promote religious unity in the empire. Enraged over the refusal of Shadrach, Meshach and Abednego to worship this image even after being given a second opportunity, Nebuchadnezzar commanded that they be thrown into a fiery furnace heated seven times hotter than usual. However, when these three Hebrews were delivered by Jehovah's angel, Nebuchadnezzar was forced to say that "there does not exist another god that is able to deliver like this one."—Dan. chap. 3.

Nebuchadnezzar also appears to have relied heavily on divination in planning his military moves. Ezekiel's prophecy, for example, depicts the king of Babylon as employing divination in deciding whether to go against Rabbah of Ammon or against Jerusalem. —Ezek. 21:18-23.

NEBUSHAZBAN (Neb·u·shaz'ban) [O Nebo, deliver me!]. The Rabsaris, chief court official, in the forces of Nebuchadnezzar that destroyed Jerusalem in 607 B.C.E. Nebushazban was one of several princes that directed the release of Jeremiah. (Jer. 39:13, 14) Either Nebushazban is referred to by his title, or else another man was also called Rabsaris in the group that sat down in the Middle Gate after the Babylonians first broke through Jerusalem's wall.—Jer. 39:2, 3.

NEBUZARADAN (Neb·u'zar·ad'an) [Nebo has given offspring]. Chief of the bodyguard and principal figure in Nebuchadnezzar's forces at the actual destruction of Jerusalem in 607 B.C.E. It does not appear that Nebuzaradan was present during the initial siege and breakthrough of Jerusalem, for it was about a month later that he "came to Jerusalem," after King Zedekiah had been brought to Nebuchadnezzar and blinded.—2 Ki. 25:2-8; Jer. 39:2, 3; 52:6-11.

From outside the city Nebuzaradan directed the Babylonian operations of destroying the city, which began "on the seventh day of the month" (the fifth month, Ab), and which included looting the temple treasures, wrecking the wall, dealing with the captives and allowing some of the lowly ones to remain. (2 Ki. 25:8-20; Jer. 39:8-10; 43:5, 6; 52:12-26) Three days later, on the tenth day of the month, it appears that Nebuzaradan "came *into* Jerusalem ("entered Jerusalem," *RS*, *JB*), and after an inspection put a torch to the house of Jehovah and reduced the city to ashes. (Jer. 52:12, 13) Josephus observed that it was on the very same day, the *tenth* day of the fifth month, when Solomon's temple was burned, that the temple rebuilt by Herod was also burned, in 70 C.E.—*Wars of the Jews*, Book VI, chap. IV, pars. 5, 8; see AB.

Nebuzaradan, under orders from Nebuchadnezzar, released Jeremiah, and spoke to him kindly, letting him choose what he would do, offering to look after him and granting him some supplies. Nebuzaradan was also spokesman for the king of Babylon in appointing Gedaliah governor over those remaining. (2 Ki. 25:22; Jer. 39:11-14; 40:1-7; 41:10) About five years later, 602 B.C.E., Nebuzaradan took other Jews into captivity, apparently those who had fled to surrounding territories.—Jer. 52:30.

NECHO(H) (Ne'cho[h]). A pharaoh of Egypt contemporaneous with Judean King Josiah. According to the Greek historian Herodotus, Necho was the son of Psammitichus (Psammetichos, Psamtik I) and succeeded his father as ruler of Egypt. Although beginning construction work on a canal linking the Nile with the Red Sea, he did not complete this project. However, he did send a Phoenician fleet on a voyage around Africa. This journey was successfully completed in three years.—Book II, secs. 158, 159; Book IV, sec. 42.

Toward the close of Josiah's thirty-one-year reign (659-c. 629 B.C.E.) Pharaoh Necho marched through Canaan to fight the "king of Assyria" (the Babylonian conqueror of Assyria, Nabopolassar). At that time Josiah disregarded a divine warning and was mortally wounded while attempting to turn the Egyptian forces back at Megiddo. About three months later Pharaoh Necho took Jehoahaz, Josiah's successor to the throne, captive and made twenty-five-year-old Eliakim his vassal, changing the new ruler's name to Jehoiakim. Necho also imposed a heavy fine on the kingdom of Judah. (2 Ki. 23:29-35; 2 Chron. 35:20-36:4) At Carchemish some four years later (625 B.C.E.) Necho's forces suffered defeat at the hands of the Babylonians under the command of Nebuchadnezzar.—Jer. 46:2.

NECK. The Bible uses the word in a figurative way a number of times. In the Hebrew, one fleeing in defeat was literally said to turn his "neck" to the enemy (compare Joshua 7:8), that is, the back of

his neck. Therefore, to 'have one's hand on the back of the neck' of his enemies was to conquer or subdue them. (Gen. 49:8; 2 Sam. 22:41; Ps. 18:40) With similar significance, it was the ancient custom to place one's foot upon the neck of a conquered foe. On monuments of Egypt and Assyria, monarchs are represented in battle scenes as treading on the necks of their enemies. Likewise, Joshua ordered his army commanders: "Come forward. Place your feet on the back of the necks of these kings."—Josh. 10:24.

A yoke upon the neck indicated servitude, submission or bondage. (Gen. 27:40; Jer. 30:8; Acts 15:10) The frequent expressions "stiff-necked" and 'hardened neck' represent a rebellious and obstinate spirit. "A man repeatedly reproved but making his neck hard will suddenly be broken, and that without healing," say the Scriptures, as a warning to us. —Prov. 29:1; Deut. 9:6, 13; 31:27; 2 Ki. 17:14; Ps. 75:5; Isa. 48:4.

THROAT

The importance of the discipline and authority of one's parents (and, by implication, the eminent value of God's commandments and laws) is emphasized by the admonition to 'bind them upon the throat,' where beautiful and precious ornaments were worn. (Prov. 1:8, 9; 3:1-3; 6:20, 21) Walking with one's throat stretched forth can evidence haughtiness. (Isa. 3:16) Of wicked men of lies and bloodshed, the Bible says: "Their throat is an opened burial place."—Ps. 5:9; Rom. 3:13.

NECKLACE. An ornamental chain or string of beads, gold, silver, coral, jewels, and the like, worn around the neck. Necklaces were anciently worn by women (Song of Sol. 1:10; 4:9; compare Ezekiel 16:11) and even by men, especially those of high station. (Gen. 41:41, 42; Dan. 5:7, 16, 17, 29) The Midianites of Gideon's day put necklaces on the necks of their camels, and from these necklaces, apparently, moon-shaped ornaments hung as pendants. (Judg. 8:21, 26) Necklace-style chains were at times used for ornamentation, as for the temple pillars Jachin and Boaz. —2 Chron. 3:15-17.

Of boastful, wicked people it is said that "haughtiness has served as a necklace to them." (Ps. 73:3, 6) On the other hand, the discipline of a father and the law of a mother are as a fine necklace to a son's throat.—Prov. 1:8, 9.

NEDABIAH (Ned·a·bi'ah) [Jehovah has been generous]. Last-named son of King Jeconiah (Jehoiachin), born during Jeconiah's exile in Babylon. (1 Chron. 3:17, 18; 2 Ki. 24:15; Jer. 29:1, 2, 4, 6) Nedabiah was a descendant of David of the tribe of Judah and an uncle of Zerubbabel, the postexilic governor.—1 Chron. 3:1, 17-19; Hag. 1:1.

NEEDLE. Since early times this slender tool with a sharp point at one end and a hole or "eye" at the other has been used for sewing with thread (or sometimes with leather strips) and for embroidering. (Ex. 28:6; 35:34, 35; Eccl. 3:7; Luke 5:36) While bone needles have been discovered at ancient sites, including some later ones made of ivory, bronze needles were generally used. They are very similar to present-day needles. Bronze needles varying in length from approximately one and a half to five and a half inches (c. 3.8 to 14 centimeters) have been found in Palestine. Some Egyptian bronze needles were from three to three and a half inches (c. 7.6 to 8.9 centimeters) long.

NEEDLE'S EYE. In an illustration pertaining to entry into the Kingdom, Jesus Christ said: "It is easier for a camel to get through a needle's eye than for a rich man to get into the kingdom of God." (Matt. 19:24; Mark 10:25) Some have held the needle's eye to be a small gate through which a camel, if relieved of its load, could pass with difficulty. However, the Greek word (*hra·phis'*) for "needle" found at Matthew 19:24 and Mark 10:25 is drawn from a verb meaning "to sew." Also, the Greek word (*be·lo'ne*) appearing in the parallel passage of Luke 18:25 is used to refer to a literal needle. Regarding these Greek terms *An Expository Dictionary of New Testament Words* by W. E. Vine (Vol. III, p. 106) notes: "The idea of applying 'the needle's eye' to small gates seems to be a modern one; there is no ancient trace of it. The Lord's object in the statement is to express human impossibility and there is no need to endeavour to soften the difficulty by taking the needle to mean anything more than the ordinary instrument."

NEGEB (Neg'eb). The Hebrew word *ne'gev* is thought to be derived from a root meaning "to be parched," and often denotes the semiarid area S of the mountains of Judah. From the circumstance that this region lay S of Judah, *ne'gev* also came to mean "south," and is used with reference to a southern side (Num. 35:5), a southern boundary (Josh. 15:4) and a southern gate. (Ezek. 46:9) In some translations a distinction between the geographical designation and the compass direction is not maintained, resulting in confusing renderings. An example of this is Genesis 13:1, where translating *ne'gev* as "south" (*AS, AV, Le*) makes it appear that Abraham went southward out of Egypt, when actually his direction was northward through the Negeb to Bethel. But this difficulty has been eliminated in many modern translations.—*AT, JB, NW, RS.*

TOPOGRAPHY

The Negeb of ancient times seems to have embraced an area extending from the district of Beer-sheba in the N to Kadesh-barnea in the S. (Gen. 21:14; Num. 13:17, 22; 32:8) The prophet Isaiah described this region as a land of hard conditions, a haunt of lions, leopards and snakes. (Isa. 30:6) In the northern section, occasional springs, wells and pools are found, and the tamarisk is one of the few trees that thrives there. (Gen. 21:33) To the SW of Beer-sheba lie two small areas and one relatively large area of sand dunes. Much of the Negeb is a plateau between 1,500 and 2,000 feet (457 and 610 meters) above sea level, with peaks up to 3,500 feet (1,067 meters) in elevation. To the S and E of Beer-sheba there are rugged ridges, generally running from E to W.

HISTORY

However, the cisterns, terrace walls and ruins of many towns that have been found in the Negeb indicate that the area anciently supported a considerable population. Here the patriarchs Abraham, Isaac and Jacob found pasturage for their large flocks. (Gen. 13:1, 2; 20:1; 24:62; 46:5) And in Abraham's time the Elamite king Chedorlaomer, with his three allies, defeated the inhabitants of the Negeb.—Gen. 14:1-7.

Centuries afterward, the Israelite spies sent by Moses entered the Promised Land from the Negeb, which at that time was inhabited by the Amalekites. (Num. 13:17, 22, 29) Under the leadership of Joshua, all the inhabitants of the Negeb were defeated (Josh. 10:40; 11:16) and cities in this region became part of the territory of the tribe of Simeon. (Josh. 19:1-6) Also, the nomadic Kenites, who were related to Moses through marriage, took up residence in the Negeb. (Judg. 1:16; compare 1 Samuel 15:6, 7.) The Israelites evidently did not maintain control over the area. Over the years there were repeated clashes with the Canaanites of the Negeb, particularly the Amalekites. (Judg. 1:9; 6:3; 1 Sam. 15:1-9; 30:1-20) From the city of Ziklag, given to him by the Philistine king Achish, David made raids upon the Geshurites, the Girzites and the Amalekites of the Negeb. (1 Sam. 27:5-8) Apparently not until David's reign as king, after the defeat of the Edomites, did Israel gain complete control of the Negeb. (2 Sam. 8:13, 14) The

later Judean king Uzziah evidently built towers and hewed out cisterns in this region.—2 Chron. 26:10.

After the destruction of Jerusalem by the Babylonians, Obadiah foretold that the Israelites would be restored to their land, including the Negeb.—Obad. 19, 20.

NEGLECT. This English word (from Latin, *neg*, "not," and *legere*, "to pick up, gather") has the meaning of paying no attention to; disregarding; being remiss in care for or treatment of (someone or something); failure to carry out or perform (orders, duties, and so forth). The word can carry the connotation of willfulness or deliberateness in such failure, or merely of oversight through indifference or carelessness.

The Greek word *a·me·le'o* (from *a*, "not," and *me'lo*, "to care for") contains more definitely the idea of unconcern, not caring, and not so much the thought of unintentional oversight or overlooking of something. The writer of the book of Hebrews describes the severe punishment for disobedience to the Mosaic law, and then says: "How shall we escape if we have neglected [Gr., *a·me·le'san·tes*, "having been unconcerned (for)"] a salvation of such greatness in that it began to be spoken through our Lord . . . while God joined in bearing witness?" Here he indicates that it is not the matter of oversight, but lack of concern, 'drifting away' (vs. 1), disobedience to the word of God spoken through his only-begotten Son.—Heb. 2:1-4, *Kingdom Interlinear Translation*.

Matthew used a form of this Greek word in relating Jesus' illustration of the marriage feast. Those invited by the king to his son's wedding feast did not come. Why? Not through oversight, but, "unconcerned they went off, one to his own field, another to his commercial business." For this lack of concern they were counted as unworthy.—Matt. 22:5, 8.

The young man Timothy was given a heavy responsibility as an overseer in Ephesus. Paul admonished him: "Do not be neglecting [or, being careless of] the gift in you that was given you through a prediction and when the body of older men laid their hands upon you." It took much energetic action on Timothy's part to avoid being neglectful. He had to be absorbed in his reading, proper teaching, conduct, exhortation and example, showing concern by constant, undeviating attention. Otherwise he could lose out by negligence, by lack of real concern for God's favor bestowed upon him.—1 Tim. 4:11-16, *Kingdom Interlinear Translation*.

The writer of the book of Hebrews quotes Jehovah's words concerning Israel wherein He spoke of the Law covenant, saying, "which covenant of mine they themselves broke, although I myself had husbandly ownership of them." (Jer. 31:32) In place of "had husbandly ownership of them," the *Septuagint* reads: "had no concern for them." This doubtless explains why the quotation, at Hebrews 8:9, reads: "Because they did not continue in my covenant, so that I stopped caring ["showed no concern"] for them." (*Kingdom Interlinear Translation*) Jehovah was certainly not negligent in the sense of carelessness or oversight; rather, he showed great concern for his covenant people until they disregarded his word and rebelled against him. Only then and on that basis was it that he "stopped caring [Gr., *e·me'le·sa*] for them."

NEHELAM (Ne·hel'am). Perhaps the home of the false prophet Shemaiah. (Jer. 29:24, 31, 32) But a location by this name is unknown. Therefore some have suggested that "of Nehelam" may be a family designation. Others believe that Jeremiah's use of Nehelam (*Ne·hhela·mi'*) was perhaps a play on the Hebrew word *hha·lam'* meaning "to dream."—Compare Jeremiah 23:25.

NEHEMIAH (Ne·he·mi'ah) [Jehovah comforts, or, Jehovah is comfort].

1. One who was possibly a leader among those returning from Babylonian exile with Zerubbabel.—Ezra 2:1, 2; Neh. 7:7.

2. Son of Azbuk and prince over half the district of Beth-zur. Since the town of Beth-zur was located in the mountainous region of Judah (Josh. 15:21, 48, 58), Nehemiah may have been a Judean. In 455 B.C.E., he shared in repairing the wall of Jerusalem.—Neh. 3:16.

3. Son of Hacaliah and brother of Hanani; cupbearer to Persian King Artaxerxes (Longimanus) and, later, governor of the Jews, rebuilder of Jerusalem's wall and writer of the Bible book bearing his name. —Neh. 1:1, 2, 11; 2:1; 5:14, 16.

During the twentieth year of King Artaxerxes, in the month Chislev (November-December), Nehemiah, while in Shushan the castle, received visitors, his brother Hanani and other men from Judah. Upon his inquiry, they told him about the bad plight of the Jews and that the wall and gates of Jerusalem were still in ruins. Nehemiah was moved to tears. For days thereafter he mourned, continually fasting and praying. He confessed Israel's sin and, on the basis of God's words to Moses (Deut. 30:1-4), petitioned Jehovah to "make him an object of pity" before King Artaxerxes so that his plan to rebuild Jerusalem's wall might be successful.—Neh. chap. 1.

Later, in the month of Nisan (March-April), Nehemiah's prayers were answered. The king noticed that Nehemiah's face was gloomy and asked why. Nehemiah then informed him about the sorry state of affairs in Jerusalem. When asked what he was seeking to secure, Nehemiah, immediately praying to God, requested permission from the king to return and rebuild Jerusalem. The request was granted. Additionally, Nehemiah received letters from the king, entitling him to freedom of passage through the areas under the jurisdiction of governors W of the Euphrates River and also to timber supplies for the project. With chiefs of the military force and horsemen, he departed for Jerusalem.—Neh. 2:1-9.

JERUSALEM'S WALL REBUILT

After being in Jerusalem for three days, Nehemiah, unknown to anyone except a few men who were with him, made a nighttime inspection of the city. While the rest were on foot, Nehemiah rode an animal, probably a horse or an ass. When the ruins became so extensive as to obstruct passage, Nehemiah dismounted and continued on foot.—Neh. 2:11-16.

Following the completion of his survey, Nehemiah revealed his plan to the Jews, drawing to their attention Jehovah's hand in the matter. Encouraged thereby, they responded: "Let us get up, and we must build." Despite the derisive words of Sanballat the Horonite, Tobiah the Ammonite and Geshem the Arabian, repair work began on about the fourth of Ab (July-August).—Neh. 2:17-20; compare 6:15.

As the work progressed, Sanballat and Tobiah continued to deride and mock the efforts of the Jews to repair the wall of Jerusalem. Nehemiah made this a subject of prayer, "and the people continued to have a heart for working." When the wall reached half its height, Sanballat, Tobiah and neighboring peoples intensified their opposition to the point of conspiring to fight against Jerusalem. Nehemiah repeatedly received reports to that effect from Jews living near the city. Again Nehemiah manifested prayerful reliance in Jehovah. To meet the tense situation he armed the workmen, arranged for others to stand guard and outlined an alarm system. Nehemiah did not even take off his clothes at night, evidently to be ready to fight in the event of an alarm signal from the watch.—Neh. chap. 4.

Urgent as the situation was, Nehemiah was not too busy to give due consideration to the outcry of the Jews. Hearing their complaints that they were being oppressed by having to pay interest, he censured the nobles and deputy rulers, arranged a great assembly and, after exposing this evil, instructed that the situation be rectified.—Neh. 5:1-13.

It was after this that the enemies made attempts to stop the rebuilding work. Four times they tried to allure Nehemiah away from his project, but he informed them that he was unable to take time off from the great work that he was doing. Thereafter Sanballat sent an open letter that contained false charges and suggested that they meet for counsel. Nehemiah replied: "Things such as you are saying have not been brought about, but it is out of your own heart that you are inventing them." Trying still another trick, Tobiah and Sanballat hired a Jew to frighten Nehemiah into wrongfully hiding in the temple. Nehemiah, however, did not give way to fear, and the repair work came to a successful completion on the twenty-fifth day of Elul (August-September), just fifty-two days after construction work began. Nevertheless, Tobiah continued to send intimidating letters to Nehemiah.—Neh. chap. 6.

With the wall completed, Nehemiah directed his attention to the work of organizing the temple servants. Next he placed two men in command of the city, one of these being his brother Hanani. Nehemiah also gave instructions regarding the opening and the closing of the city gates and the guarding of them. —Neh. 7:1-3.

GENEALOGICAL ENROLLMENT

At this time Jerusalem's population was quite small. This seemingly was why God put it into Nehemiah's heart to assemble the nobles, deputy rulers and people to get them enrolled genealogically, for the information procured thereby could have served as a basis for taking steps to increase the population of Jerusalem. Apparently while Nehemiah was giving consideration to this genealogical enrollment, he found the record of those who had returned from Babylonian exile with Zerubbabel.—Neh. 7:4-7.

LAW OBSERVANCE RESTORED

It was probably at Nehemiah's direction that an assembly was held in the public square near the Water Gate. Although Ezra the priest evidently took the lead in giving instruction in the Law, Nehemiah also shared therein. (Neh. 8:1-12) Next the eight-day festival of booths was held. Two days later the Israelites convened again. During this assembly a general confession of Israel's sin was made. Thereafter a written confession contract was drawn up. This confession contract or "trustworthy arrangement" was attested by the princes, Levites, and priests. Nehemiah, the "Tirshatha [governor]" was the first to attest it by seal. (Neh. 8:13–10:1) All the people agreed to refrain from intermarriage with foreigners, to observe the sabbaths and to support the temple service. Next, one person out of every ten was selected by lot to dwell permanently in Jerusalem. —Neh. 10:28–11:1.

It was after this that the wall of Jerusalem was inaugurated. For the occasion Nehemiah appointed two large thanksgiving choirs and processions to make a tour of the wall in opposite directions. This was done and all met at the temple to offer sacrifices. Additionally, men were appointed to be in charge of the contributions for the priests and Levites.—Neh. 12:27-47.

About twelve years later, in the thirty-second year of Artaxerxes, Nehemiah left Jerusalem. Upon his return, he found deplorable conditions among the Jews. Eliashib the high priest had made a dining hall in the courtyard of the temple for the use of Tobiah, the very man who earlier had viciously opposed the work of Nehemiah. Immediately Nehemiah took action. He threw all of Tobiah's furniture outside the dining hall and instructed that the dining hall be cleansed.

Additionally, Nehemiah took measures to ensure the contributions for the Levites and enforced strict sabbath observance. He also administered discipline against those who had taken foreign wives, their sons by these women not even being able to speak the Jewish tongue: "And I began to find fault with them and call down evil upon them and strike some men of them and pull out their hair and make them swear by God: 'You should not give your daughters to their sons, and you should not accept any of their daughters for your sons or yourselves.'"

Nehemiah's 'finding fault' with these men doubtless was his reproving and rebuking them by means of God's law, exposing their wrong action. These men were bringing the restored nation into disfavor with God, after God had kindly repatriated them from Babylon to restore true worship at Jerusalem. Nehemiah 'called down evil upon them,' meaning that he recited the judgments of God's law against such violators. He "struck" them, probably not personally, but ordered them flogged as an official judicial action. He 'pulled out [a portion of] their hair.' This was a symbol of moral indignation and ignominy before the people. (Compare Ezra 9:3.) Nehemiah then chased away the grandson of High Priest Eliashib, who had become a son-in-law of Sanballat the Horonite.—Neh. 13:1-28.

NEHEMIAH AN OUTSTANDING EXAMPLE

Nehemiah stands out as a sterling example of faithfulness and devotion. He was unselfish, leaving behind a prominent position as cupbearer in the courtyard of Artaxerxes to undertake the rebuilding of Jerusalem's walls. As there were many enemies, Nehemiah willingly exposed himself to danger in behalf of his people and true worship. Not only did he direct the work of repairing the wall of Jerusalem, but he also had an active personal share in the task. He wasted no time, was courageous and fearless, relied fully on Jehovah and was discreet in what he did. Zealous for true worship, Nehemiah knew God's law and applied it. He was concerned about building up the faith of his fellow Israelites. He showed himself to be a man who manifested a proper fear of Jehovah God. Though enforcing God's law zealously, he did not domineer over others for selfish benefit, but showed concern for the oppressed. Never did he demand the bread due the governor. Instead, he provided food for a considerable number of persons at his own expense. (Neh. 5:14-19) Appropriately Nehemiah could pray: "Do remember me, O my God, for good."—Neh. 13:31.

NEHEMIAH, BOOK OF. A book of the Hebrew Scriptures that primarily relates events occurring shortly before and during Nehemiah's governorship in Judah. (Neh. 5:14; 13:6, 7) The opening words of this inspired account identify the writer as "Nehemiah the son of Hacaliah" (Neh. 1:1), and much of it is written in the first person.

TIME COVERED AND TIME OF WRITING

The month of Chislev (November-December) of a certain twentieth year is the reference point with which the historical narrative begins. (Neh. 1:1) As evident from Nehemiah 2:1, this twentieth year must be that of Artaxerxes' reign. Obviously, the twentieth year in this case is not reckoned as starting in Nisan (March-April), for Chislev of the twentieth year could not then precede Nisan (mentioned at Nehemiah 2:1) of the same twentieth year. So it may be that Nehemiah used his own count of time, reckoning the lunar year as beginning with Tishri (September-October), which month Jews today recognize as the beginning of their civil year. Another possibility is that the Persians, unlike the Babylonians, may have reckoned the reigns of their kings as starting in the fall or on the actual date that the monarch ascended the throne. This could be so even though the Babylonian scribes continued to reckon the years of the Persian king's reign on their customary basis of a Nisan-to-Nisan count, as their cuneiform tablets show they did.

Reliable historical evidence and the fulfillment of Bible prophecy (see ARTAXERXES No. 3) point to 455 B.C.E. as the year in which Nisan of the twentieth year of Artaxerxes' reign fell. Accordingly, the Chislev preceding Nisan of that twentieth year would

fall in 456 B.C.E. and the thirty-second year of Artaxerxes' reign (the last date mentioned in Nehemiah [13:6]) would include part of 443 B.C.E. Therefore, the book of Nehemiah covers a period from Chislev of 456 B.C.E. until sometime after 443 B.C.E.

It was in the thirty-second year of Artaxerxes' reign that Nehemiah left Jerusalem. Upon his return, he found that the Jews were not supporting the priests and Levites, the sabbath law was being violated, many had married foreign women, and the offspring of the mixed marriages did not even know how to speak the language of the Jews. (Neh. 13:10-27) For conditions to have deteriorated to this point indicates that Nehemiah's absence entailed a considerable period. But there is no way to determine just how long after 443 B.C.E. Nehemiah completed the book bearing his name.

AGREEMENT WITH OTHER BIBLE BOOKS

The book of Nehemiah exalts Jehovah God. It reveals him to be the Creator (Neh. 9:6; compare Genesis 1:1; Psalm 146:6; Revelation 4:11), a God who answers the sincere prayers of his servants (Neh. 1:11–2:8; 4:4, 5, 15, 16; 6:16; compare Psalm 86: 6, 7) and is the Defender of his people. (Neh. 4:14, 20; compare Exodus 14:14, 25.) He is a "God of acts of forgiveness, gracious and merciful, slow to anger and abundant in loving-kindness" (Neh. 9:17; compare Numbers 14:18), "the God of the heavens, the God great and fear-inspiring, keeping the covenant and loving-kindness toward those loving him and keeping his commandments."—Neh. 1:5; compare Deuteronomy 7:9, 10, 21.

Numerous allusions to the Law are found in the book of Nehemiah. These involve the calamities to result from disobedience and the blessings to come from repentance (Lev. 26:33; Deut. 30:4; Neh. 1:7-9), loans (Lev. 25:35-38; Deut. 15:7-11; Neh. 5:2-11), marriage alliances with foreigners (Deut. 7:3; Neh. 10:30), sabbaths, the release from debts (Ex. 20:8; Lev. 25:4; Deut. 15:1, 2; Neh. 10:31), the altar fire (Lev. 6:13; Neh. 10:34), the festival of booths (Deut. 31:10-13; Neh. 8:14-18), the entry of Moabites and Ammonites into the congregation of Israel (Deut. 23:3-6; Neh. 13:1-3), and tithes, firstfruits and contributions.—Ex. 30:16; Num. 18:12-30; Neh. 10:32-39.

There is also historical information in this book that is found elsewhere in the Hebrew Scriptures. (Neh. 9:7-35; 13:26; compare Nehemiah 13:17, 18 with Jeremiah 17:21-27.) And contemporary history in the account illustrates other Biblical passages. Psalms 123 and 129 find a historical parallel in what was experienced by Nehemiah and the other Jews in connection with their rebuilding of the wall of Jerusalem. (Neh. 4:1-5, 9; 6:1-14) Jehovah's causing Artaxerxes to do his will by granting Nehemiah's request to rebuild the wall of Jerusalem historically illustrates Proverbs 21:1: "A king's heart is as streams of water in the hand of Jehovah. Everywhere that he delights to, he turns it."—Neh. 2:4-8.

Both the book of Ezra (2:1-67) and the book of Nehemiah (7:6-69) list the number of persons from various families or houses who returned from Babylonian exile with Zerubbabel. The accounts harmonize in giving 42,360 as the total number of returned exiles, apart from slaves and singers. (Ezra 2:64; Neh. 7:66) However, there are differences between the numbers given for each family or house, and in both listings the individual figures yield a total of far less than 42,360. Many scholars would attribute these variations to scribal errors. While this aspect cannot be completely ignored, there are other possible explanations for the differences.

It may be that Ezra and Nehemiah based their listings on different sources. For example, Ezra could have used a document listing those who enrolled to return to their homeland, whereas Nehemiah might have copied from a record listing those who actually did return. Since there were priests who were unable to establish their genealogy (Ezra 2:61-63; Neh. 7:63-65), it is not unreasonable to conclude that many of the other Israelites faced the same problem. Consequently, the 42,360 persons could be the combined total of the number from each family plus many others who were unable to establish their ancestry. Later, however, some may have been able to establish their correct genealogy. This could explain how a fluctuation in numbers might still give the same total.

OUTLINE OF CONTENTS

I. Nehemiah's reaction to report concerning conditions at Jerusalem (1:1-11)
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  B. Nehemiah is moved to mourn, fast and pray (1:4-11)

II. Nehemiah's request to go to Jerusalem; his subsequent restoration of Jerusalem's wall attended by opposition (2:1–4:23)
  A. Nehemiah granted royal authorization to go to Judah; his departure with chiefs of the military force and horsemen (2:1-10)
  B. Restoration of wall of Jerusalem in the face of opposition (2:11–4:23)
    1. Nehemiah inspects wall at night (2:11-20)
    2. Those sharing in making repairs on various sections of the wall (3:1-32)
    3. Opposition intensifies; Nehemiah arms workmen to counter enemy threat (4:1-23)

III. Nehemiah urges wealthy Jews to make restoration for wrongly having charged fellow Israelites interest on loans; his unselfishness as governor (5:1-19)

IV. Enemies unsuccessful in plots against Nehemiah, but, even after wall is rebuilt in fifty-two days, Tobiah continues to threaten him (6:1-19)

V. Events immediately following completion of wall (7:1–12:47)
  A. Nehemiah makes appointments of gatekeepers, places Hanani and Hananiah in command of Jerusalem and gives instructions on opening and closing gates of sparsely populated city (7:1-4)
  B. Finds book of genealogical enrollment (7:5-73)
  C. People assembled at public square near Water Gate hear reading of Law and explanations (8: 1-15)
  D. Festival of booths follows (8:16-18)
  E. On Tishri (Ethanim) 24, about two days after festival of booths, another assembly is held (9: 1–10:39)
    1. During assembly Israelites make confession of sins and hear review of God's dealings from the time he chose Abram (9:1-37)
    2. A trustworthy arrangement is contracted and attested by seal; people obligate themselves to refrain from marriage alliances with foreigners, to keep the sabbaths and to support temple services (9:38–10:39)
  F. One out of every ten is designated by lot to dwell in Jerusalem; listing of those dwelling in Jerusalem and other places; genealogical information about priests and Levites (11:1–12:26)
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VI. Activities following Nehemiah's return to Jerusalem after his being away for some time (13: 1-31)
  A. Law read to people; they respond by separating themselves from mixed company (13:1-3)
  B. Nehemiah has dining halls in temple courtyards cleansed, sees to it that material support is given to the Levites and the temple; enforces sabbath observance, chastises those involved in mixed marriages; purifies and gives assignments to priests and Levites (13:4-31)

See the book *"All Scripture Is Inspired of God and Beneficial,* pp. 88-91.

NEHILOTH (Ne'hi·loth). A transliteration of *nehhiloht',* a Hebrew term of uncertain derivation and meaning, occurring only in the superscription of Psalm 5. Nehiloth appears to be a musical expression and many believe that it refers to a wind instrument, linking it with a Hebrew root related to *hha·lil'* (flute). However, the phrase "for Nehiloth" may designate a melody. The Greek *Septuagint Version* and the Latin *Vulgate* render the term "[for] her who inherits."

NEHUM (Ne'hum) [consolation]. Apparently an alternate spelling for Rehum, one of the men returning from Babylonian exile with Zerubbabel.—Ezra 2:2; Neh. 7:7.

NEHUSHTA (Ne·hush'ta) [copper, bronze]. Daughter of Elnathan of Jerusalem and wife of King Jehoiakim. When the first captives were taken to Babylon in 617 B.C.E. after the three-month rule of her son Jehoiachin, Nehushta was taken along and likely remained there the rest of her life.—2 Ki. 24:6, 8, 12; Jer. 29:2.

NEIEL (Ne·i'el) [possibly, moved by God]. A city of Asher (Josh. 19:24, 27), perhaps to be identified with Khirbet Ya'nin. This site lies about ten miles (16 kilometers) E-SE of Acre (Acco).

NEIGHBOR. This term is a contraction of the two old English words *neah,* "near," and *gebur,* "dweller." There are several Hebrew words that are rendered "neighbor" in certain contexts in some translations. The Hebrew word *sha·khen'* has reference to location, either of cities or of persons, and includes friends and enemies. (Jer. 49:18; Ruth 4:17; Ps. 79:4, 12) This word probably comes nearest to having the flavor of the common use of our word "neighbor." Other Hebrew terms that are translated "neighbor" in some versions vary slightly in connotation and give us a broader view and at the same time a more accurate understanding of the relationships expressed in the Hebrew Scriptures.

RELATED HEBREW TERMS

The Hebrew word *re'a'* means "fellow, companion, friend," and can apply to closeness of relationship, but generally means one's fellowman or fellow countryman, whether he is a close associate or lives in close proximity or not. In most of its uses in the Scriptures it applies to a fellow member of the commonwealth of Israel, or one residing in Israel. (Ex. 20:16; 22:11; Deut. 4:42; Prov. 11:9) *'A·mith'* denotes "society, fellowship or fellowman," used often in the sense of one with whom a person has some dealings or associations. (Lev. 6:2; 19:15, 17; 25:14, 15) *Qa·rohv',* meaning "near, at hand, nearly related to," has reference to place, time or persons; it can imply a more intimate relationship than "neighbor." (Ex. 32:27; Josh. 9:16; Ps. 15:3; Ezek. 23:5) Thus, no one English word can express fully these shades of meaning. Accordingly, in some translations, other English terms are employed, depending upon the Hebrew word used and the context in each case. Some of these terms are: "fellow," "associate," "intimate acquaintance," "companion," "resident," and so forth.

GREEK TERMS

Similarly, in the Greek Scriptures there are three words with slightly different flavor, that are usually translated "neighbor": *gei'ton,* "one living in the same land" (Luke 14:12; John 9:8); *pe·ri'oi·kos,* an adjective meaning "dwelling around," used as a noun (plural) at Luke 1:58; *ple·si'on,* "near," used with the article *ho,* "the," as, "the (one) near."—Rom. 13:10; Eph. 4:25.

Of these Greek words, W. E. Vine says, in *An Expository Dictionary of New Testament Words:* "[These words] have a wider range of meaning than that of the Eng. word neighbour. There were no farmhouses scattered over the agricultural areas of Palestine; the populations, gathered in villages, went to and fro to their toil. Hence domestic life was touched at every point by a wide circle of neighbourhood. The terms for neighbour were therefore of a very comprehensive scope. This may be seen from the chief characteristics of the privileges and duties of neighbourhood as set forth in Scripture, (*a*) its helpfulness, e.g., . . . Luke 10:36; (*b*) its intimacy, e.g., Luke 15:6, 9 . . . Heb. 8:11; (*c*) its sincerity and sanctity, e.g., . . . Rom. 13:10; 15:2; Eph. 4:25; Jas. 4:12."—1962 ed., Vol. III, p. 107.

BAD NEIGHBORS

However, some living nearby might be evil neighbors, as were the neighbor nations around Israel. When Jerusalem's temple was destroyed by Babylonian hands in 607 B.C.E., these nations, such as Edom, rejoiced, even surrendering fugitive Jews to their enemies. (Ps. 137:7; Obad. 8-14; Mic. 4:11) The psalmist was moved to write: "We have become a reproach to our neighbors [a plural form of *sha·khen'*], a derision and a jeering to those round about us." He prayed: "Repay to our neighbors [a plural form of *sha·khen'*] seven times into their bosom their reproach with which they have reproached you." Because Jehovah 'dwelt' among Israel he spoke of the nations that opposed his people as "all my bad neighbors, who are touching the hereditary possession that I caused my people, even Israel, to possess."—Ps. 79:4, 12; Jer. 12:14; compare Psalm 68:16.

LOVE TOWARD NEIGHBOR COMMANDED

The Bible, throughout, instructs one to exercise love, kindness, generosity and helpfulness toward one's neighbor, whether he be merely a dweller nearby, an associate, a companion, an intimate acquaintance or a friend. The Law commanded: "With justice you should judge your associate [form of *'a·mith'*]. . . . You must not hate your brother in your heart. You should by all means reprove your associate, that you may not bear sin along with him. . . . and you must love your fellow [form of *re'a'*] as yourself." (Lev. 19:15-18) (In the *Septuagint Version* the word *re'a'* is here translated by the Greek expression *ho ple·si'on.*) David commends the man who "has not slandered with his tongue. To his companion [form of *re'a'*] he has done nothing bad, and no reproach has he taken up against his intimate acquaintance [form of *qa·rohv'*]." (Ps. 15:3) Repeated are the injunctions not to do harm to one's fellowman (*re'a'*), not even to despise him or to desire anything that belongs to him.—Ex. 20:16; Deut. 5:21; 27:24; Prov. 14:21.

The apostle Paul said: "He that loves his fellow man has fulfilled the law." He then names some of the commandments of the Law and concludes: "and whatever other commandment there is, is summed up in this word, namely, 'You must love your neighbor [*ple·si'on*] as yourself.' Love does not work evil to one's neighbor [*ple·si'on*]; therefore love is the law's fulfillment." (Rom. 13:8-10; compare Galatians 5:14.) James calls the command to love one's neighbor as oneself the "kingly law."—Jas. 2:8.

Second-greatest commandment

To a Jew who asked, "What good must I do in order to get everlasting life?" and who wanted to know which commandments to follow, Jesus named five of the Ten Commandments and added the injunction at Leviticus 19:18 when he said: "You must love your neighbor [*ple·si'on*] as yourself." (Matt. 19:16-19) He also classified this injunction as the second most important in the Law—one of the two on which all the Law and the Prophets hung.—Matt. 22:35-40; Mark 12:28-31; Luke 10:25-28.

Who is my neighbor?

Jesus also deepened the appreciation of his hearers as to the meaning of the word *ple·si'on* when the same

man, anxious to prove himself righteous, asked further: "Who really is my neighbor [*ple·si'on*]?" In Jesus' illustration of the merciful Samaritan he made it emphatic that even though one is living at a distance, or is not a relative or an associate, the *real neighbor* is the one who will exercise the love and kindness to another that the Scriptures command. —Luke 10:29-37.

IN THE COMMONWEALTH OF ISRAEL

At Hebrews 8:11 the Greek word *po·li'tes*, "citizen," appears in most Greek texts; some manuscripts read *ple·si'on*. Paul here quotes from the restoration prophecy of Jeremiah 31:34, spoken to those in the commonwealth of Israel: "'And they will no more teach each one his *companion* [form of *re'a'*] and each one his brother, saying, "Know Jehovah!" for they will all of them know me, from the least one of them even to the greatest one of them,' is the utterance of Jehovah." Paul applies it to the spiritual "holy nation," the "Israel of God," saying: "And they will by no means teach each one his *fellow citizen* and each one his brother . . . " Here the flavor of the original languages is kept better by the expression *companion* (for *re'a'*) and *fellow citizen* (for *po·li'tes*), rather than *neighbor*.—1 Pet. 2:9; Gal. 6:16.

COUNSEL FROM PROVERBS

While one is to help his neighbor and to love him, yet he must exercise caution not to make attempts to become the most intimate associate of his neighbor or fellowman—to avoid imposing or presuming upon him. The proverb couches the thought in these terms: "Make your foot rare at the house of your fellow man [form of *re'a'*], that he may not have his sufficiency of you and certainly hate you."—Prov. 25:17.

However, faithfulness and trustfulness in a companion, and the advisability of calling on such a person in time of need is counseled in the Proverbs: "Do not leave your own companion or the companion of your father, and do not enter the house of your own brother on the day of your disaster. Better is a neighbor [*sha·khen'*] that is near than a brother that is far away." (Prov. 27:10) Here the writer seems to be saying that a close family friend is one to be valued, and should be looked to for help rather than even so close a relative as a brother, if that brother is far away, as he may not be as ready or at least not in as favorable a position to render help as the family companion.

NEKODA (Ne·ko'da) [retreat, or, speckled].

1. The forefather of a group of Nethinim who returned from Babylonian exile in 537 B.C.E.—Ezra 2:1, 43, 48; Neh. 7:46, 50.

2. The forefather of a group "unable to tell the house of their fathers and their origin." (Ezra 2:59, 60; Neh. 7:61, 62) Since the names of Delaiah and Tobiah associated with Nekoda in these verses do not occur elsewhere in a list of returning exiles, it is assumed that this Nekoda is a person different from No. 1 above.

NEMUEL (Nem'u·el) [spread of God, day of God].

1. First listed of Simeon's five sons and family head of the Nemuelites. (Num. 26:12-14; 1 Chron. 4:24) In the list of those who came into Egypt with Jacob he is called Jemuel.—Gen. 46:8, 10; Ex. 6:15.

2. Son of Eliab and great-grandson of Reuben. His brothers were the rebels Dathan and Abiram, whom the earth swallowed up.—Num. 26:5, 8, 9; Deut. 11:6.

NEMUELITES (Nem'u·el·ites). A family of Simeon descended from Nemuel.—Num. 26:12.

NEPHEG (Ne'pheg) [sprout, to spring forth].

1. Son of Izhar and brother of Korah and Zichri. Of the tribe of Levi, he was a cousin of Moses and Aaron.—Ex. 6:16, 18, 20, 21.

2. One of King David's sons born at Jerusalem. —2 Sam. 5:13-15; 1 Chron. 3:5, 7; 14:3-6.

NEPHILIM (Neph'i·lim). This is a transliteration of the Hebrew word *n^ephi·lim'*, plural in all its three occurrences in the Bible. (Gen. 6:4; Num. 13:33 [twice]) It is believed to mean "fellers" or "those who cause others to fall down," as it most likely stems from the Hebrew verb *na·phal'* (to fall) as found, for example, in Joshua 11:7.

The Bible account describing Jehovah's displeasure with men in the days of Noah before the Flood relates that "the sons of the true God" took for themselves wives from among the attractive daughters of men. It then mentions the presence of "Nephilim," saying: "The Nephilim proved to be in the earth in those days, and also after that, when the sons of the true God continued to have relations with the daughters of men and they bore sons to them, they were the mighty ones [Heb., *gib·bo·rim'*] who were of old, the men of fame."—Gen. 6:1-4.

IDENTITY

Bible commentators, considering verse four, have offered several suggestions as to the identity of these Nephilim. Some have thought that the derivation of the name indicates that the Nephilim had fallen from heaven, that is, that they were 'fallen angels' who mated with women to produce "mighty ones . . . the men of fame." Other scholars, focusing their attention particularly on the statement "and also after that" (verse 4), have said the Nephilim were not the 'fallen angels' or the "mighty ones," since the Nephilim "proved to be in the earth in those days" *before* the sons of God had relations with women. These latter scholars hold the opinion that the Nephilim were simply wicked men like Cain—robbers, bullies and tyrants who roamed the earth until they were destroyed by the Flood. Still another group, taking into consideration the context of verse four, conclude that the Nephilim were not themselves angels, but were the hybrid offspring resulting from materialized angels having intercourse with the daughters of men.

Same as "gib·bo·rim'"

Certain Bible translations adjust the location of the phrase "and also after that," placing it near the beginning of verse four, thus identifying the Nephilim with the "mighty ones," the *gib·bo·rim'*, mentioned in the latter part of the verse. For example: "In those days, as well as afterward, there were giants [Heb., *n^ephi·lim'*] on the earth, who were born to the sons of the gods whenever they had intercourse with the daughters of men; these were the heroes [Heb., *gib·bo·rim'*] who were men of note in days of old." —Gen. 6:4, *AT;* see also *Moffatt* and *Zürcher Bibel* (German).

The Greek *Septuagint* also suggests that both the "Nephilim" and "mighty ones" are identical by using the same word *gi'gan·tes* (giants) to translate both expressions.

Reviewing the account, we see that verses one to three tell of "the sons of the true God" taking wives and of Jehovah's statement (doubtless made to Noah) that he was going to end his patience with men after 120 years. Verse four then speaks of the Nephilim proving to be in the earth "in those days," evidently the days when Jehovah made the statement. Then it shows that this situation continued "after that, when the sons of the true God continued to have relations with the daughters of men," and describes in more detail the results of the union of "the sons of the true God" with women.

The fathers of the Nephilim

Who were "the sons of the true God" that were involved? Were they men who were worshipers of Jehovah (as distinguished from the general run of wicked mankind), as some claim? Evidently not. The Bible infers that their marriage to the daughters of men resulted in whipping up the badness in the earth. Noah and his three sons, along with their wives, were the only ones in God's favor, and preserved through the Deluge.—Gen. 6:9; 8:15, 16; 1 Pet. 3:20.

Hence, if these "sons of the true God" were merely men, the question arises, Why were their offspring "men of renown" more than those of the wicked, or of faithful Noah? Also, the question might be asked, Why mention their marriage to the daughters of men as something special? Marriage and childbearing had been taking place for more than 1,500 years.

The sons of God mentioned at Genesis 6:2, therefore, must have been angels, spirit "sons of God." This expression is applied to angels at Job 1:6; 38:7. This view is supported by Peter, who speaks of "the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days." (1 Pet. 3:19, 20) Also Jude writes of "the angels that did not keep their original position but forsook their own proper dwelling place." (Jude 6) Angels had the power to materialize in human form, and some angels did so to bring messages from God. (Gen. 18:1, 2, 8, 20-22; 19:1-11; Josh. 5:13-15, and other texts) But heaven is the proper *abode* of spirit persons, and the angels there have positions of service under Jehovah. (Dan. 7:9, 10) To leave this abode to dwell on earth and to forsake their assigned service to have fleshly relations would be rebellion against God's laws, and perversion.

The Bible states that the disobedient angels are now "spirits in prison," having been thrown "into Tartarus" and "reserved with eternal bonds under dense darkness for the judgment of the great day." This seems to indicate that they are greatly restricted, unable again to materialize as they did prior to the Flood.—1 Pet. 3:19; 2 Pet. 2:4; Jude 6.

INCREASED WICKEDNESS

The "mighty ones who were of old, men of fame" that were produced by these marriages were not men of fame with God, for they did not survive the Flood, as did Noah and his family. They were "Nephilim," bullies, tyrants who no doubt helped to make conditions worse. Their angelic fathers, knowing the construction of the human body and being able to materialize, were not creating life, but lived in these human bodies and, cohabiting with women, brought forth children. Their children, "mighty ones," were therefore unauthorized hybrids. Apparently the Nephilim did not, in turn, have children.

IN MYTHOLOGY

The fame and dread of the Nephilim, it appears, were the basis for many mythologies of heathen people who, after the confusion of languages at Babel, were scattered throughout the earth. Though the historical forms of the Genesis account were greatly distorted and embellished, yet there was a remarkable resemblance in these ancient mythologies (those of the Greeks being only one example), in which gods and goddesses mated with humans to produce superhuman heroes and fearful demigods having god-man characteristics.—See GREECE, GREEKS (Greek Religion).

A REPORT INTENDED TO TERRORIZE

The ten spies who brought back to the Israelites in the wilderness a false report on the land of Canaan declared: "All the people whom we saw in the midst of it are men of extraordinary size. And there we saw the Nephilim, the sons of Anak, who are from the Nephilim; so that we became in our own eyes like grasshoppers, and the same way we became in their eyes." No doubt there were some large men in Canaan, as other scriptures show, but never except in this "bad report," which was carefully couched in language designed to strike terror and cause panic among the Israelites, are they called Nephilim.—Num. 13:31-33; 14:36, 37.

NEPHTOAH (Neph·to'ah) [an opening]. The name associated with a spring on the boundary between Judah and Benjamin. (Josh. 15:1, 9; 18:11, 15) This spring is usually identified with the one at Lifta, to the E of Kiriath-jearim and about two miles (3 kilometers) NW of Jerusalem. Although this identification would agree with Joshua 15:9, Joshua 18:15, 16 appears to place "the spring of the waters of Nephtoah" W of Kiriath-jearim. Bible translators have variously handled this seeming discrepancy. Following the reading of the *Septuagint Version*, *The Jerusalem Bible* replaces "westward" with "towards Gasin." In the *Revised Standard Version* the text has been changed in harmony with Joshua 15:9 and reads "to Ephron" instead of "westward." Ronald A. Knox translates the Hebrew word *yam'mah* (westward) according to its literal meaning as "seaward" and, in a footnote, explains: "This ought to mean westwards, towards the Mediterranean, but it seems quite clear that at this point the boundary of Benjamin turned eastward; and the sea is presumably the Dead Sea, its eastward limit."

NEPHUSHESIM (Ne·phush'e·sim), **NEPHUSIM** (Ne-phu'sim) [to scatter, or, hackled ones]. A family head of Nethinim, some of whose descendants returned from Babylonian exile with Zerubbabel, 537 B.C.E. (Neh. 7:6, 7, 46, 52; Ezra 2:43, 50) Possibly he was of Ishmaelite ancestry through the Naphish tribe.—Gen. 25:13-15; 1 Chron. 1:29-31; 5:19.

NER [lamp]. A Benjamite, son of Abiel (Jeiel), father of Abner and Kish, and grandfather of King Saul. —1 Sam. 14:50, 51; 1 Chron. 8:33; 9:39; see ABIEL No. 1.

NEREUS (Ne'reus) [wet]. A brother who, with his sister, was included in Paul's greetings to the Roman congregation. (Rom. 16:15) The name is also found on Roman inscriptions listing some of the emperor's household, as well as in legend.

NERGAL (Ner'gal) [lord of the great city]. A Babylonian deity especially worshiped at Cuthah, a city repeatedly referred to in ancient inscriptions as the "city of Nergal." The people of Cuth (Cuthah), whom the king of Assyria settled in the territory of Samaria, continued worshiping this deity. (2 Ki. 17:24, 30, 33) Some authorities suggest that Nergal was originally associated with fire and the heat of the sun and that later he came to be regarded as a god of war and hunting as well as a bringer of pestilence. The fact that this deity is associated with hunting has given rise to the conjecture that Nergal represents the deified Nimrod, "a mighty hunter in opposition to Jehovah." (Gen. 10:9) The appellatives applied to Nergal in religious texts indicate that he was basically viewed as a destroyer. He is called "the raging king," "the violent one" and "the one who burns." Nergal also came to be regarded as the god of the underworld and the consort of Ereshkigal. The human-headed and winged lion is thought to have been the emblem of Nergal.

Nergal-sharezer the Rabmag, one of King Nebuchadnezzar's princes, was evidently named after this god.—Jer. 39:3, 13.

NERGAL-SHAREZER (Ner'gal-sha·re'zer) ['Nergal, protect the king'].

1. A Babylonian prince of Nebuchadnezzar's time. —Jer. 39:3.

2. Another important prince in Nebuchadnezzar's forces at the overthrow of Jerusalem, distinguished from No. 1 above by the added title Rabmag. It was this Rabmag who assisted in the release of Jeremiah from prison.—Jer. 39:3, 13, 14.

Because this name and title bear such a striking resemblance to that found on Babylonian bricks, legal contracts and inscriptions (*Nergal-shar-uzur, Rabemga*), some authorities think this prince was *Neriglissar* (Greek form), believed to be the successor of King Evil-merodach (Amel-Marduk).

NERI (Ne'ri) [lamp]. A descendant of King David through Nathan in the royal lineage of Jesus. According to Luke, Shealtiel was "the son of Neri,"

yet Matthew says Jeconiah was the father of Shealtiel. (Matt. 1:12; Luke 3:27) Apparently Shealtiel married Neri's daughter, thus becoming his son-in-law. It was not uncommon in Hebrew genealogical listings to speak of a son-in-law as a son. Hence, both accounts are correct.

NERIAH (Ne·ri'ah) [lamp of Jah]. Son of Mahseiah, and father of both Baruch, Jeremiah's secretary, and Seraiah, the one who read the denunciation of Babylon to that city.—Jer. 32:12; 36:4, 8, 14, 32; 43:3, 6; 45:1; 51:59-64.

NERO. See CAESAR.

NEST. The place a bird or animal prepares for raising its young. In an accommodated sense, it is any snug, comfortable or cozy residence or retreat; a lodging.—Prov. 27:8; Isa. 10:14; 16:2.

The nests of birds vary greatly in location, size and construction, but each type suits better than any other the particular use for which it is designed. Locations of different varieties range from the earth or the sand (snakes are also said to have "nests" on the ground or among rocks [Isa. 34:15]), to tufts of grass, bushes, rocks, trees, hollow tree trunks, seashore cliffs, mountains, crevices in man's buildings, even suspended over water between reeds. Among building materials used are twigs, leaves, seaweed, wool, cotton, hay, straw, moss, fur, feathers, the down of plants, horsehair, pieces of cloth, and so forth. In general nests serve as protection from predators, as shelter from storms and as insulation from heat and cold.

FIGURATIVE USE

Jehovah called Job's attention to His marvelous creative works, among them the eagle, that "builds its nest high up, that on a crag it resides and stays during the night upon the tooth of a crag and an inaccessible place." (Job 39:27, 28) The eagle is spoken of also as 'stirring up its nest,' evidently with reference to the manner in which an eagle urges and sometimes shoves the fledgling into the air to teach it to fly. Jehovah similarly brought Israel out of Egypt as a nation. He also administered tender care to the young nation throughout the wilderness journey and while they were settling in the Promised Land, just as the eagle watches and cares for the young during their flying lessons.—Deut. 32:11; see EAGLE.

In judgment messages against Edom, God used the eagle's high nesting place as a symbol of Edom's literally high location in the mountains, as well as its haughtiness and presumptuousness.—Jer. 49:15-18; Obad. 1-4; compare God's declaration against Babylon, at Habakkuk 1:6; 2:6-11.

The rock dove

Another bird, the rock dove, also builds its nest high in rocky places. The towering rocks in the vicinity of the Dead Sea provide numerous clefts and caves for its nests. Jeremiah may have had these secluded nests in mind in pronouncing judgment on Moab, who dwelt in this area: "Leave the cities and reside on the crag, you inhabitants of Moab, and become like the dove that makes its nest in the regions of the mouth of the hollow."—Jer. 48:28; compare Balaam's utterance at Numbers 24:21.

Cedars of Lebanon

The thick foliage of the strong cedars of Lebanon served as an excellent nesting location; there was ample year-round shelter and concealment. The psalmist cited this as an example of God's marvelous provisions for the welfare of his creatures. (Ps. 104:16, 17) Ezekiel used a lofty cedar of Lebanon where "all the flying creatures of the heavens made their nests" to represent mighty Assyria, to which many people were looking for protection, but which God cut down.—Ezek. 31:2-6; compare Daniel 4:12; Matthew 13:32.

As an illustration, in prophesying against Jerusalem, Jeremiah referred to the loftiness of Lebanon's trees and the value of its cedarwood, used particularly by kings and rich men in construction of their houses. The palace of Judah's king and the government buildings at Jerusalem had been constructed largely of cedar. Hence Jeremiah spoke of the inhabitants of Jerusalem as those "dwelling in Lebanon, being nested in the cedars." But from this lofty position they were to be brought low.—Jer. 22:6, 23.

A place to 'lay down one's head'

Certain translations render the Greek word *ka·taske'no·sis* as "nest"; actually it refers to a 'resting-place or roost' where birds settle at night, not a nest for incubating eggs and rearing young. When a certain one of the scribes said to Jesus: "Teacher, I will follow you wherever you are about to go," Jesus replied: "Foxes have dens and birds of heaven have roosts, but the Son of man has nowhere to lay down his head." (Matt. 8:19, 20; Luke 9:57, 58) Here Jesus pointed out that to be his follower the man would have to forsake the idea of having the comforts and conveniences commonly enjoyed, and must put his trust completely in Jehovah. This principle is reflected in the model prayer he taught his disciples: "Give us today our bread for this day," and his statement: "Thus, you may be sure, none of you that does not say good-by to all his belongings can be my disciple." —Matt. 6:11; Luke 14:33.

A LAW TO PREVENT CRUELTY

Under the Law, the Israelites were forbidden to take the eggs or the young from a nest and at the same time kill the mother. This prevented the cruelty of completely wiping out the family at one stroke. The mother was to be spared, to produce more young. —Deut. 22:6, 7.

A "COMPARTMENT"

At Genesis 6:14, the Hebrew word *qin·nim'* ("nests") is translated "rooms" (*AV; RS*), "cabins" (*AT*) and "compartments" (*NW*). Evidently these were relatively small compartments in the ark built by Noah and, similar to birds' nests, served as a protection and shelter through a critical time when men and animals were otherwise helpless.

NET. Generally, a fabric consisting of twine, thread or rope, and woven into meshes. Nets were used for catching fish (Eccl. 9:12; Isa. 19:8; Matt. 4:18-21), birds (Prov. 1:17) and other animals. (Isa. 51:20) Among the main materials used in their construction were flax, palm fiber and papyrus.

Metal nets, however, served completely different purposes. Nets made from copper were used as ornamentation for the capitals of the temple pillars Jachin and Boaz (see CAPITAL), and a copper net or network served as a grating for the altar of sacrifice.—Ex. 27:4, 5; 38:4; 1 Ki. 7:16-18, 41, 42; Jer. 52:22, 23.

FIGURATIVE USE

"Net" is often used figuratively in the Bible to represent means for ensnaring others, encircling them and taking them captive or bringing calamity upon them. (Job 18:8; 19:6; Ps. 66:11; Lam. 1:13; Ezek. 12:13; 17:20; 19:8; 32:3; Hos. 5:1; 7:12; Mic. 7:2) The means used by the Chaldeans to conquer nations as they extended their dominion over a wide area is likened to a dragnet. (Hab. 1:6, 15-17) Also, flattery and the scheming heart of an immoral woman are compared to nets. (Prov. 29:5; Eccl. 7:26) The psalmist expressed the confidence that Jehovah would deliver him from entangling nets (Ps. 25:15; 31:4; 140:5, 12) and that those spreading out such nets would themselves be ensnared thereby.—Ps. 9:15; 35:7, 8; 57:6; 141:10.

Concerning the construction and use of various nets, see BIRDCATCHER; DRAGNET; HUNTING AND FISHING.

NETAIM (Ne·ta'im) [plantings]. A Judean site inhabited by some potters who were in the king's service. (1 Chron. 4:21-23) Today the location of Netaim is unknown.

NETHANEL (Ne·than'el) [God gives].

1. Chieftain of the tribe of Issachar; son of Zuar. (Num. 1:8, 16) In this office, he supervised the wilderness census for Issachar, presented their gift when the tabernacle altar was inaugurated, and led their army of 54,400.—Num. 2:5, 6; 7:11, 18-23; 10:15.

2. Fourth-named son of Jesse and older brother of King David.—1 Chron. 2:13-15.

3. A Levite whose son Shemaiah was a secretary during David's reign.—1 Chron. 24:6.

4. A priest who played a trumpet before the ark of the covenant in the procession that accompanied it to Jerusalem.—1 Chron. 15:24.

5. A Levitical gatekeeper assigned in David's time to the S of the sanctuary where the storehouses were located; fifth son of Obed-edom.—1 Chron. 26:4, 8, 15.

6. A prince sent by King Jehoshaphat to teach Jehovah's law in the cities of Judah.—2 Chron. 17:7-9.

7. A chief Levite who contributed animal victims for Josiah's great Passover celebration.—2 Chron. 35:9, 18, 19.

8. Head of the priestly paternal house of Jedaiah in the days of Jeshua's successor Joiakim.—Neh. 12:12, 21.

9. A priest among those sons of Pashhur who had taken foreign wives but who sent them away at Ezra's urging. (Ezra 10:22, 44) Possibly the same as No. 10 below.

10. A musician in one of the processions that celebrated the rebuilding of the wall of Jerusalem in Nehemiah's day. (Neh. 12:31, 35, 36) Possibly identical with No. 9 above.

NETHANIAH (Neth·a·ni'ah) [Jah has given].

1. Third named of Asaph's four sons chosen by David for musical service at the sanctuary. Of the twenty-four divisions, Nethaniah headed the fifth. —1 Chron. 25:1, 2, 12.

2. A Levite of the corps composed of priests, Levites and princes who were sent out by King Jehoshaphat in the third year of his reign to teach Jehovah's law in the cities of Judah.—2 Chron. 17:7-9.

3. Son of Shelemiah and father of Jehudi, who read Jeremiah's roll to King Jehoiakim in 625 B.C.E. —Jer. 36:14, 21, 23.

4. The son of Elishama and father of Ishmael the murderer of Governor Gedaliah.—2 Ki. 25:23, 25; Jer. 40:8, 14, 15; 41:1-18.

NETHINIM (Neth'i·nim) [given ones]. Non-Israelite temple slaves or ministers. (1 Chron. 9:2; Ezra 8:17) Representatives of thirty-five Nethinim families were among those returning from Babylonian exile with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 43-54, 58; Neh. 7:46-56, 60; the sons of Akkub, Hagab and Asnah, however, are not mentioned by Nehemiah, perhaps because their names did not appear on the official list used by him in compiling his account. They may have been combined under other family names.) Also, in 468 B.C.E., some of the Nethinim accompanied Ezra from Babylon to Jerusalem. (Ezra 7:1-7) Thereafter certain Nethinim shared in repairing Jerusalem's wall. (Neh. 3:26) They also joined with the Israelites in a covenant to keep themselves free from marriage alliances with foreigners.—Neh. 10:28-30.

Likely many of the Nethinim were descendants of the Gibeonites whom Joshua had constituted "gatherers of wood and drawers of water for the assembly and for Jehovah's altar." (Josh. 9:23, 27) Apparently other Nethinim sprang from captives taken by King David and his princes. (Ezra 8:20; compare Psalm 68:18.) The Nethinim belonging to the family of Meunim may have been descendants of captives taken by Judean King Uzziah. (2 Chron. 26:7; Ezra 2:50; Neh. 7:52) Still another group, the "sons of Nephusim" (Nephushesim), may have been descendants of Ishmael through Naphish.—Gen. 25:13-15; Ezra 2:50; Neh. 7:52.

In postexilic times the Nethinim resided in Ophel, apparently near the temple area, as well as in other cities. (Ezra 2:70; Neh. 3:26, 31; 7:73; 11:3, 21) Being temple servants, they probably had their homes in priestly or Levite cities. On account of their temple work, Persian King Artaxerxes exempted them from paying tax, tribute and toll.—Ezra 7:24.

NETOPHAH (Ne·to'phah) [dropping]; **NETOPHATHITES** (Ne·toph'a·thites). A small village of Judah probably located at Khirbet Bedd Faluh, about two and a half miles (4 kilometers) S-SE of Bethlehem. The Bible concerns itself primarily with the inhabitants, who, at first, were apparently related to those who settled in Bethlehem.—1 Chron. 2:54.

Among the Netophathites were David's mighty men Maharai and Heleb (Heled; Heldai), both of whom became heads of army divisions. (2 Sam. 23:8, 28, 29; 1 Chron. 11:26, 30; 27:13, 15) Some Netophathites were left in Judah after the general deportation to Babylon, and they supported Governor Gedaliah. (2 Ki. 25:23; Jer. 40:8) A number of Netophathite descendants of those carried off to Babylon returned with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 22; Neh. 7:26) Some Levites lived among the settlements of the Netophathites and they came to Jerusalem for the inauguration of the rebuilt wall.—1 Chron. 9:14, 16; Neh. 12:27, 28.

NETTLE. Any of a variety of plants with saw-edged leaves that are usually thickly covered with stinging hairs containing an irritating liquid. When touched, the tips of the hairs break off and the sharp broken ends penetrate the skin, causing the liquid to enter the wound. At least four varieties of nettles are known to exist in Palestine, the most common being the Roman nettle, which frequently attains a height of six feet (1.8 meters) and is especially found amidst ruins.

The Hebrew terms *hha·rul'* (Prov. 24:31; Zeph. 2:9) and *qim·mohsh'* (Isa. 34:13; Hos. 9:6) are applied to plants that take over neglected fields and ruins. At Job 30:7, the reference to *hha·rul'* suggests tall plants. Another Hebrew word *sir·padh'* ("brier," *AV;* "nettle," *Ro;* "stinging nettle," *NW*) is contrasted with myrtle. (Isa. 55:13) Although "nettle" would fit the context of the scriptures cited above, there is considerable uncertainty as to the exact significance of the original-language terms. Especially is this so in view of the fact that at Proverbs 24:31 a form of the word *qim·mohsh'* ("thistles," *AT;* "thorns," *AV;* "weeds," *NW*) appears in parallel with *hha·rul'*. Therefore some scholars think *qim·mohsh'* denotes weeds generally; others believe that *hha·rul'* may be a generic term applying to brush.

The translating of *hha·rul'* as "nettles" in Job 30:7 has been questioned by some on the basis that people would not voluntarily seek shelter under nettles. In a waterless region, though, people might well avail themselves of the shade of tall nettles or, because of hunger, be found gathering these plants for food. So the rendering is appropriate, although, as stated, it is not certain whether this plant is actually meant.

NEW COVENANT. See COVENANT.

NEW JERUSALEM. This expression occurs two times, and only in the highly symbolic book of Revelation. (Rev. 3:12; 21:2) Near the end of that series of visions, and after seeing "Babylon the Great" destroyed, the apostle John says: "I saw also the holy city, New Jerusalem, coming down out of heaven from God and prepared as a bride adorned for her husband. (Rev. 21:2) Obviously this city is not one erected by men and consisting of literal streets and buildings constructed in the Near East on the site of the ancient city of Jerusalem, which was destroyed in 70 C.E.

THE BRIDE OF THE LAMB

In the light of other scriptures the identity of New Jerusalem is made certain. She is "as a *bride*." Farther along, John writes: "One of the seven angels . . . spoke with me and said: 'Come here, I will show you the bride, the Lamb's wife.' So he carried me away in the power of the spirit to a great and lofty mountain, and he showed me the holy city Jerusalem coming down out of heaven from God and having the glory of God. Its radiance was like a most precious stone, as a jasper stone shining crystal-clear."—Rev. 21:9-11.

New Jerusalem is the bride of whom? The Lamb of God, Jesus Christ, who shed his blood sacrificially for mankind. (John 1:29; Rev. 5:6, 12; 7:14; 12:11; 21:14) What is her identity? She is composed of the members of the Christian congregation. The congregation on earth was likened to "a chaste virgin" to be presented to the Christ. (2 Cor. 11:2) Again, the apostle Paul likens the Christian congregation to a wife, with Christ as her Husband and Head.—Eph. 5:23-25, 32.

Furthermore, Christ himself addresses the congregation at Revelation 3:12, promising the faithful conqueror that he would have written upon him "the name of my God and the name of the city of my God, the new Jerusalem which descends out of heaven from my God, and that new name of mine." A wife takes her husband's name. Therefore those seen standing with the Lamb upon Mount Zion, numbering 144,000, having the Lamb's name and that of his Father written in their foreheads, are evidently the same group, the bride.—Rev. 14:1.

HEAVENLY, NOT EARTHLY

New Jerusalem is heavenly, not earthly, for it comes down "out of heaven from God." (Rev. 21:10) The members of this bride class when on earth are told that their "citizenship exists in the heavens" and that their hope is to receive "an incorruptible and undefiled and unfading inheritance." "It is reserved in the heavens for you," says the apostle Peter. (Phil. 3:20; 1 Pet. 1:4) And since earthly Jerusalem was the capital city of Israel, the location of "Jehovah's throne" upon which the kings of the line of David sat (1 Chron. 29:23), the New Jerusalem would be the heavenly capital "city" or organization in which God and his King Jesus Christ dwell and reign.—Rev. 21:22.

In 537 B.C.E., Jehovah created "new heavens and a new earth" when the Jewish remnant was restored to Jerusalem from Babylonian exile. (Isa. 65:17) Evidently the governorship of Zerubbabel (a descendant of David) aided by High Priest Joshua, at the city of Jerusalem, constituted the "new heavens" then. (Hag. 1:1, 14; see HEAVEN [New heavens and new earth].) So the New Jerusalem, with Christ on his throne in this symbolic city, constitutes the "new heaven" that rules over the "new earth," human society on earth.

That the New Jerusalem is indeed a heavenly city is further supported by the vision of her that John beheld. Only a symbolic city could have the dimensions and splendor of New Jerusalem. Its base was foursquare, about 345 English miles (555 kilometers or 375 Roman miles) on each side, or about 1,380 miles (2,220 kilometers or 1,500 Roman miles) completely around, that is, twelve thousand furlongs. Being a cube, the city was also as high as it was long and wide. No man-made city could ever reach that far into "outer space." Round about was a wall 144 cubits, or 210 feet (64 meters), high. The wall, itself constructed of jasper, in turn rested on twelve foundation stones, precious stones of great beauty—jasper, sapphire, chalcedony, emerald, sardonyx, sardius, chrysolite, beryl, topaz, chrysoprase, hyacinth and amethyst. On these twelve foundation stones were engraved the names of the twelve apostles of the Lamb. The city proper within these beautiful walls was no less glorious, for it was described as "pure gold like clear glass," having a broad way of "pure gold, as transparent glass."

A PURE, BENEFICIAL RULE

Entrance into the New Jerusalem through its magnificent walls was by means of twelve gates, three on a side, each made of a huge pearl. Although these gates were never closed, "anything not sacred and anyone that carries on a disgusting thing and a lie will in no way enter into it; only those written in the Lamb's scroll of life will." A holy and sacred city indeed, yet there was no visible temple of worship, for "Jehovah God the Almighty is its temple." And there was "no need of the sun nor of the moon to shine upon it, for the glory of God lighted it up." Its rulership over the nations will be beneficial to them, for "the nations will walk by means of its light."—Rev. 21:12-27.

NEWLY CONVERTED MAN. See REPENTANCE (Conversion—A Turning Back).

NEWT [Heb., *leta·'ah'*]. The Latin *Vulgate* translation applies this Hebrew word to the "newt." It is a small salamander or tailed amphibian, resembling a lizard but scaleless and covered with a soft, moist, thin skin. It is related to the frog and is listed among the unclean creatures of the Mosaic law. (Lev. 11:29, 30) The banded newt of Asia Minor and Syria is distinguished by a black band along each side of its body. Born in the water, it lives on land for two or three years after losing its gills, then returns to the water to live out the remainder of its life.

NEZIAH (Ne·zi'ah) [preeminent]. Forefather of a group of Nethinim who returned with Zerubbabel after the Babylonian exile, 537 B.C.E.—Ezra 2:1, 2, 43, 54; Neh. 7:46, 56.

NEZIB (Ne'zib) [pillar, garrison]. A Judean site in the Shephelah. (Josh. 15:20, 33, 43) It is usually identified with Khirbet Beit Nesiz, some seven miles (11 kilometers) NW of Hebron.

NIBHAZ (Nib'haz). A deity worshiped by the Avvites, whom the king of Assyria settled in the territory of Samaria following the deportation of the Israelites after the fall of the ten-tribe kingdom. (2 Ki. 17:24-31) Aside from the brief Scriptural reference to Nibhaz, nothing can be said with certainty about the nature or form of this god.

NIBSHAN (Nib'shan) [perhaps, light soil]. A city in the Judean wilderness. (Josh. 15:20, 61, 62) The exact location of Nibshan is unknown. But it is tentatively identified with Khirbet el-Marqari, located on a level ridge some eleven miles (18 kilometers) SE of Jerusalem.

NICANOR (Ni·ca'nor) [conqueror]. One of the seven men "full of spirit and wisdom" approved by the apostles to look after the daily distribution in the early Jerusalem congregation.—Acts 6:1-6.

NICODEMUS (Nic·o·de'mus) [conqueror of the people]. A Pharisee and a teacher of Israel, a ruler of the Jews (that is, a member of the Sanhedrin) who is mentioned only in John's Gospel. Nicodemus was impressed with the signs that Jesus performed in Jerusalem at Passover time of 30 C.E. Consequently, he visited Jesus one night, and confessed that Jesus must have come from God. (Probably out of fear of the Jews he chose the cover of darkness for this first visit.) It was to Nicodemus that Jesus spoke of being "born again" in order to see the kingdom of God, of no man having ascended to heaven, about God's love as being shown by sending the Son to earth, and the need to exercise faith.—John 2:23; 3:1-21.

About two and a half years later, following the Festival of Booths, the Pharisees sent officers to lay

hold of Jesus. On the officers' return empty-handed, the Pharisees belittled them for making a report favorable to Jesus, whereupon Nicodemus spoke up, saying: "Our law does not judge a man unless first it has heard from him and come to know what he is doing, does it?" For this the others ridiculed him. (John 7:45-52) After Jesus' death, Nicodemus came along with Joseph of Arimathea, that fearful disciple, bringing a hundred-pound roll of myrrh and aloes, an expensive offering, with which to prepare Jesus' body for burial. (19:38-40) There is no Scriptural evidence for or against the traditions that say Nicodemus later became a disciple, was cast out of the Sanhedrin and Jerusalem, died a martyr's death, and so forth.

NICOLAUS (Nic·o·la'us) [conqueror of the people].

1. One of the seven qualified men whom the congregation recommended to the apostles for appointment as food distributors to ensure just and fair treatment among the early Jerusalem congregation following Pentecost, 33 C.E. Nicolaus is the only one of the seven called "a proselyte of Antioch," which suggests that he may have been the only non-Jew of the group, the Greek names of the others being common even among natural Jews.—Acts 6:1-6.

2. The "sect of Nicolaus" (or Nicolaitans) is condemned in two of the seven letters to the congregations in chapters two and three of Revelation. For hating "the deeds of the sect of Nicolaus," which Christ Jesus himself also hates, the "angel" of the Ephesus congregation was commended. (Rev. 2:1, 6) In the congregation at Pergamum, however, there were some "holding fast the teaching of the sect of Nicolaus," from which they were urged to turn away and repent.—Rev. 2:12, 15, 16.

Aside from what is here written in Revelation about the sect of Nicolaus, nothing else is known of it, either of its practices and teachings, which are condemned, or of its origin and development. The connective "so" immediately following the reference to the immoral and idolatrous course the Israelites pursued due to the "teaching of Balaam" (Rev. 2:14, 15) might indicate some similarity, but the meaning of the two names is not enough alike to say they are the same sect, as has been suggested; Revelation at the same time makes a distinction between the two. There is no reason to connect the sect with Nicolaus the Antiochian Christian (No. 1 above) just because he is the only person of that name in the Bible, as has also been done by some of the early church writers. Nor is it warranted to say that some apostatized sect took his name to give weight to their wrongdoing. Nicolaus was more probably a Biblically unidentified individual after whom the ungodly movement was named.

NICOPOLIS (Ni·cop'o·lis) [city of victory]. A city where the apostle Paul decided to spend the winter during one of his trips and to which he urged Titus to come. (Titus 3:12) The note at the end of Paul's letter to Titus in the *Authorized Version* indicating it to have been written "from Nicopolis of Macedonia" is not found in the oldest manuscripts. Evidently Paul did not write his letter from Nicopolis, since Titus 3:12 implies that he was not yet there but had merely decided to winter there.

Of the various ancient cities named Nicopolis, the Nicopolis of Epirus located on a peninsula in northwestern Greece seems to fit the Biblical reference best. Being a prominent city, it would have been a good place for Paul to declare the good news, and it was conveniently situated for both Paul (apparently then in Macedonia) and Titus (in Crete). It may be that Paul was arrested in Nicopolis and then taken to Rome for his final imprisonment and execution.

Octavian (Augustus) founded Nicopolis to memorialize his naval victory (of 31 B.C.E.) over Antony and Cleopatra at nearby Actium. The Actian games instituted by him in honor of the god Apollo also served to commemorate this event. The city itself occupied the site of the Roman encampment and, where his tent had been, Octavian built a temple to the god Neptune. Most of the city's public edifices, according to the historian Josephus, were erected through the interest and financial aid of Herod the Great. —*Antiquities of the Jews*, Book XVI, chap. V, par. 3.

NIGER (Ni'ger) [black]. The Latin surname given to Symeon, one of the "prophets and teachers" of the congregation of Antioch, Syria.—Acts 13:1.

NIGHT [Heb., *la'yil* or *lay'lah;* Gr., *nyx*]. The period of darkness from sunset to sunrise was designated by Jehovah God as "Night." (Gen. 1:5, 14) Between sunset and the actual darkness there is a short period of evening twilight when the stars begin to be seen. This time was called *ne'sheph* by the Hebrews and evidently is the time meant by the expression "between the two evenings" found at Exodus 12:6. (Prov. 7:9) Similarly, at the end of the night's darkness there is a morning twilight leading to the dawn and this was expressed by the same Hebrew word. Thus, the writer at Psalm 119:147 says: "I have been up early in the morning twilight."

HEBREW DIVISION

The Hebrews divided the night into watches. "When I have remembered you upon my lounge, during the night watches I meditate on you." (Ps. 63:6) Since Judges 7:19 speaks of a "middle night watch," it seems evident there were three of them in early times. It appears that each watch covered one-third of the time between sundown and sunrise, or about four hours each, depending on the time of the year. The first watch would thus run from about 6 p.m. to 10 p.m. The "middle night watch" would begin about 10 p.m. and run until about 2 a.m. This was a strategic time for Gideon to make his surprise attack on the Midianite camp. The third watch was called the "morning watch," lasting from about 2 a.m. till sunrise. It was during this morning watch that Jehovah caused the pursuing Egyptian armies to begin to experience grave difficulties in their attempted passage through the Red Sea.—Ex. 14:24-28; see also 1 Samuel 11:11.

ROMAN DIVISION

At least by the time of the Roman domination, the Jews adopted the Greek and Roman practice of four nocturnal watches. Jesus evidently referred to these four divisions when he said: "Therefore keep on the watch, for you do not know when the master of the house is coming, whether late in the day or at midnight or at cock-crowing or early in the morning." (Mark 13:35) The "late in the day" watch ran from sunset till the third hour, or about 9 p.m. The second watch, called "the midnight," began with the third hour and ended at midnight. (Luke 12:38) The "cock-crowing" covered from midnight till the ninth hour, or about 3 a.m. It was probably during this time that the first or even both of the cockcrowings mentioned at Mark 14:30 occurred. (See COCKCROW.) Finally, from the ninth hour until sunrise was the fourth or "early in the morning" watch.—Matt. 14:25; Mark 6:48.

On one occasion mention is made of a specific hour of the twelve hours that make up the nighttime. Acts 23:23 tells us that it was at the "third hour," or about 9 p.m., that the military commander ordered the troops to take Paul from Jerusalem on his way to Caesarea.

Whereas the Jews began the new day at sunset, according to Roman custom midnight was the fixed point for ending and beginning the day. This avoided the problem resulting from the lengthening and shortening of the daylight hours due to the seasons (as occurred when starting the day at sunset) and allowed for their dividing the day into two equal twelve-hour periods at all times of the year. This is the practice in most nations today.

Among the Greeks and Romans night was deified and called the daughter of Chaos. She was regarded

as the mother of both gods and men, and is described as riding in a chariot accompanied by the stars.

FIGURATIVE USE

The word "night" is at times used in a figurative or symbolic sense in the Bible. At John 9:4 Jesus spoke of the "night . . . coming when no man can work." Jesus here referred to the time of his judgment, impalement and death, when he would be unable to engage in the works of his father. (See Ecclesiastes 9:10; Job 10:21, 22.) At Romans 13:11, 12 the "night" manifestly refers to a period of darkness caused by God's adversary, which is due to be ended by Christ Jesus and his reign. (See Ephesians 6:12, 13; Colossians 1:13, 14.) At 1 Thessalonians 5:1-11 God's servants who have been enlightened by his truth are contrasted with worldly people who have not. Their way of life manifests that they are "sons of light and sons of day. [They] belong neither to night nor to darkness." (See John 8:12; 12:36, 46; 1 Peter 2:9; 2 Corinthians 6:14.) A similar usage is found at Micah 3:6, where the prophet says to those rejecting true divine guidance: "Therefore you men will have night, so that there will be no vision; and darkness you will have, so as not to practice divination. And the sun will certainly set upon the prophets, and the day must get dark upon them."—Compare John 3:19-21.

The night is also used to represent, generally, a time of adversity, since the night with its gloom and obscurity is the time when wild beasts roam, when armies launch surprise attacks, when thieves creep in, and other acts of evil are committed. (Ps. 91:5, 6; 104:20, 21; Isa. 21:4, 8, 9; Dan. 5:25-31; Obad. 5) It is in these different figurative senses that we must understand the texts at Revelation 21:2, 25 and 22:5, where we are assured that in the "New Jerusalem" "night will be no more."

NIGHTJAR [Heb., *li·lith'*]. This Hebrew word, appearing in the description of Edom's utter desolation and of the creatures inhabiting its ruins (Isa. 34:14), has been variously translated as "screech owl" (*AV*), "night-monster" (*AS*), and "night hag" (*RS*), while *The Jerusalem Bible* prefers simply to transliterate the name as "Lilith." Many modern authorities endeavor to show that the Hebrew term is a "loanword" from ancient Sumerian and Akkadian and that it derives from the name of a mythological female demon of the air (*lilitu*). Others, however, consider such a position unwarranted. Thus, in concluding its discussion of the matter, *The International Standard Bible Encyclopaedia* (Vol. IV, p. 2145) states: "There still remains a by no means untenable supposition that none of the terms necessarily are mythological in this particular passage." *The New Bible Dictionary* (1962, p. 740) comments: "There is, however, no real evidence for insisting on a mythological interpretation of the word, and it is perhaps significant that most of the other creatures listed in Is. xxxiv are real animals or birds."

In an article in the *Palestine Exploration Quarterly* (1959, Vol. XCI, p. 55), Professor G. R. Driver likewise states that "there is no reason to expect such a loan-word in any passage of the Old Testament where no ancient Vs.[Version] attests it." He considers the Hebrew word (*li·lith'*) to derive from a root word denoting "every kind of twisting motion or twisted object," even as the Hebrew word *lay'lah* (or *la'yil*) meaning "night" suggests a "wrapping itself round or enfolding the earth." Such derivation of *li·lith'*, he suggests, may likely point to the "nightjar" as both a nocturnal feeding bird and one noted for its rapid twisting and turning flight as it pursues moths, beetles and other night-flying insects. Tristram, the naturalist, described the nightjar as "becoming very active towards dusk, when they hawk about at great speed and with intricate turnings after their food."

As to the likelihood of such a bird being found in the arid region of Edom, certain varieties of this bird are known to inhabit waste places. An Egyptian nightjar (*Caprimulgus ægyptius*) lives almost exclusively in the desert, occupying acacia groves and tamarisk bushes and seeking its food in twilight. Another (*Caprimulgus tamaricis*) is found at the northern and southern ends of the Dead Sea, hence in regions like that of Edom.

The nightjar is considered to be related to the owl and to include the whippoorwill among its members. Its English name derives from the fact that, like the owl, it is a nocturnal feeder and also from the peculiar "jarring" sound it makes, described as like the churring sound of "a pallet falling on the cogs of a rapidly-working wheel." About eleven inches (28 centimeters) in length with a wingspan of twenty inches (51 centimeters), its plumage resembles the owl's, being soft and delicately mottled with gray and brown. The soft wing feathers also allow for noiseless flight like that of the owls. Unlike the owl, however, it is solely an insect eater, equipped with a small beak but an unusually large mouth in which it engulfs its food, large bristles projecting from the corners of the mouth helping to funnel in the insects. Its large mouth is evidently the reason for its also being called the "goatsucker," an ancient legend holding that the bird sucked the milk of goats.

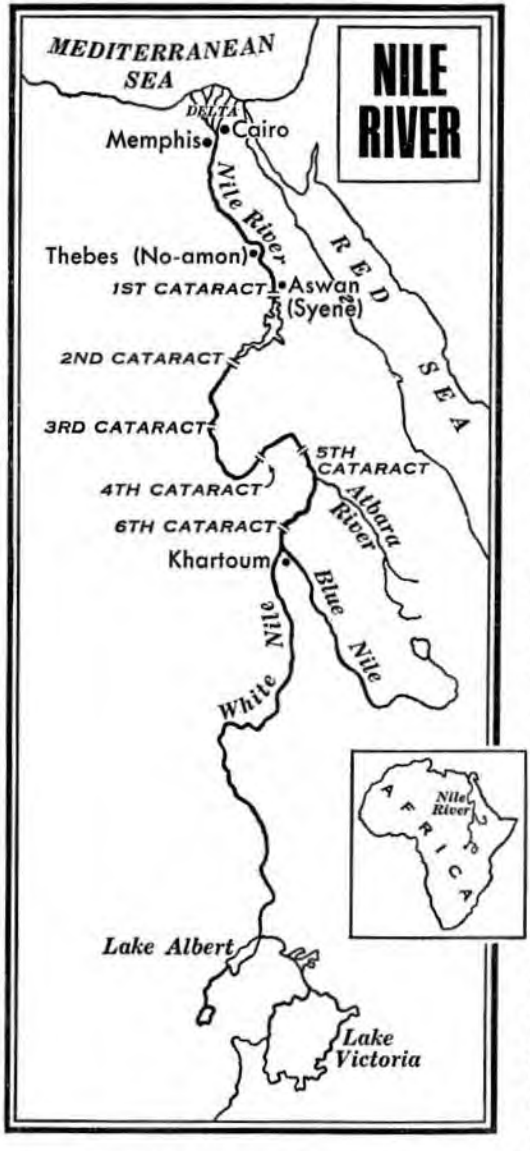
NILE. The Greek name given to the river, the lower part of whose valley formed the land of ancient Egypt, making that land essentially a river oasis. In the Hebrew Scriptures the river is regularly referred to by the term *ye'ohr'* (sometimes *ye'or'*). According to the Hebrew lexicons by Brown, Driver and Briggs and by Koehler and Baumgartner, the word itself means a stream or canal (as at Isaiah 33:21) or a water-filled shaft or gallery (made in mining, as at Job 28:10). In one case *ye'ohr'* is used to refer to the Tigris River (Biblical Hiddekel) of Mesopotamia. (Dan. 12:5-7; compare 10:4.) All other occurrences, the context indicates, apply to the Nile or, when in the plural form, to the Nile canals or arms. (Ps. 78:44; Isa. 7:18) The common Egyptian name (*itrw*) for the river, at least from the so-called "Middle Kingdom" on, corresponds closely to the Hebrew.

THE COURSE OF THE NILE

The Nile is generally ranked as the longest river on earth. Its length of 4,160 miles (c. 6,693 kilometers) is measured from its sources, which take their rise in the lake regions of modern Uganda, Rwanda, Burundi and Tanzania. These sources flow into Lake Victoria and from here a river passes over to Lake Albert; farther north the stream is known as the White Nile. At Khartoum, the White Nile is joined by the Blue Nile, which cascades down from the mountains of northern Ethiopia. Below Khartoum the river forms the Nile proper, and as such receives the waters of only one more tributary, the Atbara River, its confluence with the Nile occurring about two hundred miles (321.8 kilometers) NE of Khartoum. The Nile then winds its way through the desolate tableland of northern Sudan, passing over six separate beds of hard granite rock that create six cataracts between Khartoum and Aswan (Biblical Syene), the point where Nubia ended and ancient Egypt began. Finally, having lost much of its volume due to evaporation by the blazing sun and the demands of Egyptian irrigation, some 1,700 miles (c. 2,735 kilometers) N of Khartoum the Nile's waters empty into the Mediterranean Sea.

The Nile valley is quite narrow along most of the river's course. Through much of Nubia the river flows through a gorge, bordered on each side by the desert. North of Aswan, in what was Upper Egypt, the valley broadens out but the rocky cliffs on either side are never more than about thirteen miles (c. 21 kilometers) apart. However, when the river reaches the region just N of modern Cairo it divides into two main branches, now called the Rosetta and the Damietta, after the names of the port cities situated at the mouths of these branches on the Mediterranean

coast. This fanning out of the Nile's waters creates the swampy Nile *Delta*, so called because its roughly triangular shape resembles the Greek letter (Δ) of that name. In ancient times the river had other branches, the classical Greek historians and geographers making mention of from five to seven. These branches and some of the canals have since become silted up and either greatly reduced or eliminated.



IMPORTANCE OF ANNUAL FLOODING

A unique characteristic of this major river is the regularity of its rise each year and the consequent flooding of its banks, lined with agricultural villages. This is produced by the winter and spring rains (as well as the melting of snow from the mountains) in Ethiopia, which convert the Blue Nile into a torrential stream rushing toward its junction with the White Nile, carrying with it rich silt from the Ethiopian highlands. The Atbara River also adds an increased flow to swell the volume of the Nile. Prior to the construction of the Aswan dams, this caused the river to begin to rise in Egypt from June onward, cresting in September and thereafter gradually receding. On receding, the waters left behind a deposit of highly fertile soil in the form of a thin layer of mud.

In a virtually rainless land, Egyptian agriculture was totally dependent upon these annual inundations of the lowlands. An insufficient rise had the same effect as drought, bringing famine; while an excessive rise brought damage to the irrigation works (as well as to homes). The concern of the Egyptians for a desirable amount of inundation is seen in the Nilometers (or gauges for measuring the river's level) that have been discovered at ancient sites. A satisfactory inundation might bring the river's height to about twenty-three feet (7 meters) at Cairo, while at Aswan the crest is usually twenty-six feet (c. 8 meters). Without these inundations the never-distant desert would press in from both sides right up to the riverbanks. Yet the Nile's rise and fall has, with few exceptions, been so regular that Egypt throughout its history was noted for its abundant crops and agricultural wealth.

This complete reliance of the Egyptian economy on the Nile's waters was well illustrated in Pharaoh's dream, the seven fat cows proceeding out of the Nile and feeding on the Nile grass, while the seven thin cows came from the same source. This aptly represented the way good production could be eaten up by poor years resulting from insufficient inundation. —Gen. 41:17-21.

The surging of the Nile waters over their banks was used to describe the forward push of marching armies (Jer. 46:7, 8; 47:2, 3), while the prophet Amos used the rising and falling of the Nile's waters to represent the agitation due to come upon unfaithful Israel. (Amos 8:8; 9:5) Other prophets employed the figure of the Nile's drying up to represent the disaster due to come upon Egypt as a result of God's judgment against the nation. The Nile's failure would not only cripple agriculture and stock-raising but also damage the fishing industry and the production of linen.—Isa. 19:1, 5-10; Ezek. 29:9, 10; Zech. 10:11.

To retain some of the floodwaters for later use in irrigation during the growing season, the Egyptians trapped the muddy waters in large catch basins formed by building up earthen embankments. So, when Moses' rod was stretched out, not only the water in the Nile itself, but also that in its canals and reedy pools and the "impounded waters" was converted into blood. —Ex. 7:14-25.

OTHER FEATURES

Besides supplying water for plants and domestic animals, the Nile was the source of drinking water for the Egyptians. (Ex. 7:18, 21, 24) Except during the initial stage of inundation, the water was very palatable. Along the Nile's canals and reedy pools papyrus plants grew in abundance, providing the source of Egyptian writing material, as well as being used for making boats. (Isa. 18:2) The reedy shores and pools were the habitat of many wild birds that fed upon frogs and other small creatures. (Ex. 8:5, 9-11) Egyptian pictures show bird hunting being done from small boats. The Nile waters served, too, for bathing, as Pharaoh's daughter is recorded as doing. (Ex. 2:5) An Egyptian picture presents a very similar bathing scene of a noble woman with her four female attendants. The Nile was also the principal highway for the entire land. Boats heading N traveled downstream on the current, while those heading S (upstream) were pushed along by the prevailing winds moving inland from the Mediterranean Sea on the N. Into the mouths of its branches on the Mediterranean sailed commercial ships from Phoenicia and Crete, large vessels being able to ascend all the way to Thebes (Biblical No-amon; Nah. 3:8) and beyond.

The Nile figured prominently in Egyptian defenses

against invasion. Its cataracts to the S made the land difficult to attack from the direction of Nubia-Ethiopia, while the swampy land around the delta region hindered the entrance of large armies from the Asiatic continent. Some scholars suggest that Assyrian King Sennacherib's boast of drying up all the Nile canals with his feet signified his confidence of being able to overcome defensive water-filled moats around Egyptian cities and strongholds.—2 Ki. 19:24.

The Nile's cycles served as the basis for the seasonal calendar of the Egyptians, with three four-month seasons: *'Akhet* or Inundation; *Peret*, the Coming Forth (evidently of the land as the waters returned to their banks); and *Shomu*, the Dry season (summer). The period just after the waters were highest was that of the greatest activity; when low water levels prevailed, construction work was programmed to provide a measure of employment.

The symbol of a "great sea monster lying stretched out in the midst of [the] Nile canals," applied to Pharaoh in the book of Ezekiel, is thought to be drawn from the crocodiles that have inhabited the Nile from ancient times. (Ezek. 29:3-5) Frequent, too, was the hippopotamus, generally identified with the animal designated as "Behemoth" at Job 40:15.

The Egyptians worshiped the Nile as a god of fertility under the name of Hapi. This god was depicted as basically male but with large feminine breasts, the head crowned with aquatic plants and a fisherman's girdle being around the plump waist. Festivals, with accompanying sacrifices, were held annually in his honor at the beginning of each inundation period. Some scholars suggest that Pharaoh's going out to the Nile, mentioned at Exodus 7:15, relates to some morning devotional act, though it may have been merely for a morning walk or to examine the height of the river.

NILE CANALS. See CANALS; NILE.

NIMRAH (Nim'rah) [leopard, or, pure water]. A town E of the Jordan built or rebuilt by the Gadites; a shortened form of Beth-nimrah.—Num. 32:3-5, 34, 36; see BETH-NIMRAH.

NIMRIM (Nim'rim) [wholesome water]. In prophecies directed against Moab, both Isaiah and Jeremiah refer to the "waters of Nimrim." (Isa. 15:5-9; Jer. 48:34, 35) On the basis of the fertility of the surrounding region, some identify the waters of Nimrim with the Wadi Nimrim, whose waters flow into the Jordan N of the Dead Sea. (See BETH-NIMRAH.) The order in which places are named in the prophecies, however, seems to indicate a location in the S of Moab. Thus many authorities prefer identification with the Wadi en-Numeirah, which flows down into the Dead Sea about eight and a half miles (14 kilometers) from its southern end. The prophecies foretell that these waters will become "sheer" or "mere desolations," either in a figurative sense due to the desolating of the land or perhaps due to a damming up of their streams by enemy forces.

NIMROD (Nim'rod) [possibly, we will rebel, or, let us rebel]. Son of Cush, who was a principal progenitor of the dark-complexioned branch of the human family. (1 Chron. 1:10; compare Jeremiah 13:23.) Nimrod was the founder and king of the first empire to come into existence after the Flood. He distinguished himself as a mighty hunter "before" (in an unfavorable sense; Heb., *liph·neh'*; "against" or "in opposition to"; compare Numbers 16:2; 1 Chronicles 14:8; 2 Chronicles 14:10) or "in front of" Jehovah. (Gen. 10:9, *NW*, 1953 ed., ftn.) Although in this case some scholars attach a favorable sense to the Hebrew preposition meaning "in front of," the Jewish Targums, the writings of the historian Josephus and also the context of Genesis chapter 10 suggest that Nimrod was a mighty hunter in defiance of Jehovah.

The beginning of Nimrod's kingdom included the cities of Babel, Erech, Accad and Calneh, all in the land of Shinar. (Gen. 10:10) Therefore it was likely under his direction that the building of Babel and its tower began. This conclusion is also in agreement with the traditional Jewish view. Wrote Josephus: "[Nimrod] gradually changed the government into tyranny,—seeing no other way of turning men from the fear of God, but to bring them into a constant dependence upon his power. He also said he would be revenged on God, if he should have a mind to drown the world again; for that he would build a tower too high for the waters to be able to reach! . . . Now the multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower." —*Antiquities of the Jews*, Book I, chap. IV, pars. 2, 3.

It appears that after the building of the Tower of Babel Nimrod extended his domain to the territory of Assyria and there built "Nineveh and Rehoboth-Ir and Calah and Resen between Nineveh and Calah: this is the great city." (Gen. 10:11, 12; compare Micah 5:6.) Since Assyria evidently derived its name from Shem's son Asshur, Nimrod, as a grandson of Ham, must have invaded Shemite territory. So it would seem that Nimrod made the start in becoming a mighty one or hero, not only as a hunter of animals, but also as a warrior, a man of aggression. (Gen. 10:8) Observes the *Cyclopædia* by M'Clintock and Strong (Vol. VII, p. 109): "That the mighty hunting was not confined to the chase is apparent from its close connection with the building of eight cities. . . . What Nimrod did in the chase as a hunter was the earlier token of what he achieved as a conqueror. For hunting and heroism were of old specially and naturally associated . . . The Assyrian monuments also picture many feats in hunting, and the word is often employed to denote campaigning. . . . The chase and the battle, which in the same country were connected so closely in aftertimes, may therefore be virtually associated or identified here. The meaning then will be, that Nimrod was the first after the flood to found a kingdom, to unite the fragments of scattered patriarchal rule, and consolidate them under himself as sole head and master; and all this in defiance of Jehovah, for it was the violent intrusion of Hamitic power into a Shemitic territory."

If Nimrod's name is correctly defined as "we will rebel" or "let us rebel," doubtless it came to be applied to him after he began his rebellion.

Concerning the deification of Nimrod, see GODS AND GODDESSES (Babylonian Deities).

NIMSHI (Nim'shi) [drawn out, saved]. Father of Jehoshaphat (not the king) and grandfather of Jehu. (1 Ki. 19:16; 2 Ki. 9:2, 14, 20; 2 Chron. 22:7) The name has been found inscribed on a fragment of ancient pottery excavated in Samaria.

NINEVEH (Nin'e·veh). A city of Assyria founded by Nimrod, "a mighty hunter in opposition to Jehovah." Together with Rehoboth-Ir, Calah and Resen it constituted the "great city." (Gen. 10:9, 11, 12; Mic. 5:6) Much later it became the capital of the Assyrian Empire. As such, Nineveh was a "city of bloodshed" (Nah. 3:1), for the Assyrians waged many wars of conquest and employed brutal methods in killing captured warriors. Doubtless the military campaigns contributed greatly to the city's wealth. (Nah. 2:9) The principal deity of Nineveh appears to have been Ishtar, a goddess of love and war.

ARCHAEOLOGICAL INVESTIGATION

Quyunjiq and Nebi Yunus ("the prophet Jonah"), two mounds located on the E bank of the Tigris River, mark the site of what was once the great city of Nineveh. A modern village, with a cemetery and a mosque, occupies Nebi Yunus. This mound has therefore not been extensively investigated. At Quyunjiq, however, excavations have brought to light much that testifies to Nineveh's past glory. The findings include

thousands of cuneiform tablets from Ashurbanipal's library and the ruins of the palace of Sennacherib and that of Ashurbanipal. These palaces were impressive structures. Based on his findings, Sir Austen Henry Layard wrote:

"The interior of the Assyrian palace must have been as magnificent as imposing. I have led the reader through its ruins, and he may judge of the impression its halls were calculated to make upon the stranger who in the days of old, entered for the first time the abode of the Assyrian kings. He was ushered in through the portal guarded by the colossal lions or bulls of white alabaster. In the first hall he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, the ceremonies of religion, were portrayed on the walls, sculptured in alabaster, and painted in gorgeous colors. Under each picture were engraved, in characters filled up with bright copper, inscriptions describing the scenes presented. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with other monarchs, or performing some sacred duty. These representations were inclosed in colored borders, of elaborate and elegant design. The emblematic tree, winged bulls, and monstrous animals, were conspicuous amongst the ornaments. At the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his eunuch the holy cup. He was attended by warriors bearing his arms, and by the priests or presiding divinities. His robes, and those of his followers, were adorned with groups of figures, animals, and flowers, all painted with brilliant colors.

"The stranger trod upon alabaster slabs, each bearing an inscription, recording the titles, genealogy, and achievements of the great king. Several doorways, formed by gigantic winged lions or bulls, or by the figures of guardian deities, led into other apartments, which again opened into more distant halls. In each were new sculptures. On the walls of some were processions of colossal figures—armed men and eunuchs following the king, warriors laden with spoil, leading prisoners, or bearing presents and offerings to the gods. On the walls of others were portrayed the winged priests, or presiding divinities, standing before the sacred trees.

"The ceilings above him were divided into square compartments, painted with flowers, or with the figures of animals. Some were inlaid with ivory, each compartment being surrounded by elegant borders and mouldings. The beams, as well as the sides of the chambers, may have been gilded, or even plated, with gold and silver; and the rarest woods, in which the cedar was conspicuous, were used for the woodwork. Square openings in the ceilings of the chambers admitted the light of day."—*Nineveh and Its Remains*, Part II, pp. 207-209.

IN THE TIME OF JONAH

Jehovah's prophet Jonah, in the ninth century B.C.E., declared impending doom for Nineveh because of the wickedness of its inhabitants. However, since the people, including the king, repented, Jehovah spared the city. (Jonah 1:1, 2; 3:2, 5-10) At that time Nineveh was a great city, "with a walking distance of three days." (Jonah 3:3) Its population numbered more than 120,000 men. (Jonah 4:11) This Biblical description is not controverted by archaeological evidence indicating that Nineveh had a circumference of about eight miles (13 kilometers). Observes André Parrot, Curator-in-Chief of the French National Museums:

"Just as today, that part of London which lies within its ancient boundary is very different from what is called 'greater London'—a term which includes the suburbs and denotes a much larger area—so it may be that people who lived far away from Assyria understood by the word 'Nineveh' what is now known as 'the Assyrian triangle' . . . , which stretches from Khorsabad in the north to Nimrud in the south, and, with an almost unbroken string of settlements, covers a distance of some twenty-six miles. . . .

"Felix Jones estimated that the population of Nineveh might have numbered 174,000 persons, and quite recently, in his excavations at Nimrud, M. E. L. Mallowan discovered a stele of Ashurnazirpal on which it is recorded that he invited to a banquet the fabulous number of 69,574 guests. Mallowan considers that, allowing for foreigners, the population of Kalakh (Nimrud) might have been 65,000. But Nineveh is twice the area of Nimrud, and thus it may be reckoned that the figure in Jonah 4.11 is indirectly confirmed."—*Nineveh and the Old Testament*, pp. 85, 86; see JONAH No. 1; JONAH, BOOK OF.

ITS DESTRUCTION FULFILLS PROPHECY

Although repenting at the preaching of Jonah (Matt. 12:41; Luke 11:30, 32), the Ninevites relapsed and again took to their wicked ways. It was some years after Assyrian King Sennacherib had been murdered at Nineveh in the house of his god Nisroch (2 Ki. 19:36, 37; Isa. 37:37, 38) that Nahum (1:1; 2:8–3:19) and Zephaniah (2:13-15) foretold the destruction of that wicked city. Their prophecies were fulfilled when the combined forces of Nabopolassar the king of Babylon and of Cyaxares the Mede besieged and captured Nineveh. The city was evidently subjected to burning, for many Assyrian reliefs show damage or stain from fire and accompanying smoke. With reference to Nineveh, the Babylonian Chronicles report: "The great spoil of the city and temple they carried off and [turned] the city into a ruin-mound." To this day Nineveh is a desolate waste and, in the spring, flocks graze near or atop the mound of Quyunjiq.

DATE OF NINEVEH'S FALL

Though effaced from the extant cuneiform tablet that relates the fall of Nineveh, the date for this event, the fourteenth year of Nabopolassar, can be supplied from the context. It is also possible to place the destruction of Nineveh in the framework of Bible chronology. According to the Babylonian Chronicles, the Egyptians were defeated at Carchemish in the twenty-first year of Nabopolassar's reign. The Bible shows this to have taken place in the fourth year of Jehoiakim's reign or in 625 B.C.E. (Jer. 46:2) Therefore, the capture of Nineveh (about seven years earlier) in the fourteenth year of Nabopolassar's reign would fall in the year 632 B.C.E.—See ASSYRIA.

NISAN (Ni'san). The postexilic name of the first Jewish lunar month of the sacred calendar, corresponding to part of March and part of April. (Neh. 2:1; Esther 3:7) This month, first called "Abib," was originally considered the seventh month and is evidently the month referred to at Genesis 8:4. At the time of the exodus from Egypt, Jehovah assigned this month to be the "first of the months of the year." (Ex. 12:2; 13:4; Num. 33:3) From then on, the distinction existed of a sacred calendar instituted by Jehovah as compared to the previous secular calendar. The name "Nisan" is believed to mean "start" or "beginning."—See CALENDAR; ABIB.

The weather was often quite cool during this spring month and, in Jerusalem, fires were lit at night to provide warmth. (John 18:18) Snow has even fallen in Jerusalem as late as April 6, as it did in 1949. Nisan came at the close of the rainy season, and the latter or spring rains were counted on to bring the grain to fullness prior to the harvest. (Deut. 11:14; Hos. 6:3; Jer. 5:24) At this time of the year the Jordan River was normally at flood stage. (Josh. 3:15; 1 Chron. 12:15) The barley harvest began along the coastal plains, and down in the subtropical Jordan Valley the wheat was reaching maturity. (Ruth 1:22; 2:23) Harvested flax on Rahab's rooftop in Jericho provided a place for the Israelite spies to hide about this time.—Josh. 2:6; 4:19.

ADJUSTING THE LUNAR CALENDAR

God's command required that the Israelites offer up a sheaf of the firstfruits of their harvest on the sixteenth day of Nisan (or Abib) and that, fifty days later, they offer up a second grain offering. These offerings corresponded naturally with the barley and wheat harvests, respectively. This precept made essential an adjustment in the calendar of lunar months used by the Israelites. There was need to compensate for the difference of 11¼ days between the full solar year and the shorter lunar year. Otherwise, within the space of three years, the month of Nisan would arrive some thirty-three days earlier in the season and far ahead of the barley harvest. The Bible record does not specify what method was originally used by the Israelites to accomplish such coordination, but the evidence indicates that a thirteenth month was added every two or three years to restore the seasons to their proper position in the calendar year. It seems likely that this was determined by simple observation, relating the new moon to the vernal or spring equinox of the sun, which comes about March 21 of each year. If the new moon that would ordinarily mark the start of the month of Nisan (Abib) was too distant from the time of the spring equinox, then the month was counted as a thirteenth or intercalary month, and Nisan began with the following new moon. It was not until the fourth century C.E. that a definitely standardized calendar was adopted by the Jews.

The first of Nisan's festivals was the Passover, originally celebrated in Egypt, and it came on the fourteenth of the month and included the sacrifice of the paschal lamb. (Ex. 12:2-14; Lev. 23:5; Deut. 16:1) The following day was the beginning of the week-long festival of unfermented cakes, running from the fifteenth to the twenty-first of the month. On the sixteenth of Nisan came the offering of the firstfruits of the barley harvest.—Ex. 12:15-20; 23:15; 34:18; Lev. 23:6-11.

LORD'S EVENING MEAL INSTITUTED

In the second year of the exodus, on the first day of Nisan, the tabernacle was set up in the wilderness. (Ex. 40:2, 17) Over fifteen centuries after the exodus, on Nisan 14 of the year 33 C.E., Jesus gathered with his twelve apostles in Jerusalem to celebrate the last valid Passover, and then, having dismissed the traitorous Judas, he proceeded to institute the memorial of his death by means of the Lord's supper or evening meal. (Matt. 26:17-30; 1 Cor. 11:23-25) Before Nisan 14 passed, he died as the Lamb of God. On Nisan 16, the day the priest at the temple waved the firstfruits of the barley harvest, Jesus, as the firstfruits of the resurrection, was raised up to life again. —Luke 23:54–24:7; 1 Cor. 15:20.

In obedience to Christ's instructions, "Keep doing this in remembrance of me," the fourteenth day of Nisan continues to be observed by his followers till this day as the time for memorializing Christ's death. —Luke 22:19, 20; see LORD'S EVENING MEAL.

NISROCH (Nis'roch). A deity worshiped by Sennacherib the king of Assyria. It was in the temple of Nisroch that Adrammelech and Sharezer murdered their father Sennacherib. (2 Ki. 19:36, 37; Isa. 37:38) Certain identification of Nisroch with a known Assyrian deity is not possible. A number of authorities suggest identifying Nisroch with the fire-god Nusku, who, it was thought, assisted in bringing defeat to the enemy in warfare and served as messenger of the gods as well as a dispenser of justice.

NO [from Egyptian *niwt*, the City], **NO-AMON** (No-a'mon) [city of (the god) Amon]. A prominent city and onetime capital of Egypt, located on both banks of the upper Nile about 330 miles (c. 530 kilometers) S of Cairo. The Greeks knew it as Thebes, the name commonly used today.

Some scholars in the past have held that the Hebrew "No" is an incorrect rendering of the Egyptian name. (Jer. 46:25) However, as Professor T. O. Lambdin points out, " . . . recent investigations in Egypto-Coptic phonology indicate that the Hebrew spelling may well be correct and may reflect an earlier Egyptian pronunciation. . . . The problem is further complicated by uncertainty on the part of Egyptologists regarding the precise consonantal reading of the Egyptian word itself."—*The Interpreter's Dictionary of the Bible*, Vol. 4, pp. 615, 616.

THE GREAT TEMPLE AT KARNAK

In ancient Egyptian texts the city is called by the same name, "the City of Amon" (*niwt 'Imn*). This was because it became the principal center of the worship of the god Amon, who rose from being a minor deity to the position of chief god of the nation, equated by the Greeks with Zeus (Jupiter). (See AMON No. 4.) Here the pharaohs built enormous monuments and temples, covering an area of sixty acres (24.3 hectares) on the E bank (at Karnak and Luxor) and with other magnificent temples and a huge burial ground on the W bank. The temple of Amon at Karnak is the largest columnar structure ever built, some of its massive columns measuring up to twelve feet (3.7 meters) in diameter.

BECOMES EGYPT'S CAPITAL

Particularly during what is termed the "New Kingdom Period (Dynasties XVIII to XX)" Thebes attained great prominence, becoming the capital of the land. This period followed the so-called "Hyksos Period." If, as is indicated in the article on EGYPT, EGYPTIAN, this latter period is related to the Israelite sojourn in Egypt, it may well be that the utter devastation caused by the plagues and the subsequent destruction of the cream of Egypt's military might and war equipment made it advisable for Egypt's rulers to retire southward to Thebes. Here, the long distance from the sea and from the land bridge to Asia afforded good protection from that direction. Or it may be that, due to a very weak and discredited government in Lower Egypt following the Israelite exodus, the royalty of Upper Egypt took advantage of the situation and gained the ascendancy. At any rate, there is evidence of considerable reorganization at this time.

Center of priesthood

Even when administrative control shifted to other sites, No-amon (Thebes) continued to be a wealthy and prominent city, the center of the powerful priesthood of Amon, whose chief priest ranked next to Pharaoh himself in power and wealth. But in the seventh century B.C.E. Assyrian aggression spread into Egypt during the rule of Assyrian King Esarhaddon. His son and successor Ashurbanipal renewed the conquest, reaching Thebes and thoroughly sacking the city. It is evidently to this devastation that the prophet Nahum referred when warning Nineveh, Assyria's capital, about a destruction of similar magnitude. (Nah. 3:7-10) No-amon's "wall," a series of defenses running from the sea on up the Nile, failed, and the riches from her commercial traffic and religious temples became the prize of the ransacking Assyrians.

BROUGHT TO RUIN

Yet, by the close of the sixth century or the early part of the fifth century, No-amon had regained a position of some prominence. Jeremiah and Ezekiel now foretold a judgment by Jehovah God upon Egypt's chief god Amon of No, and upon Pharaoh and all the Egyptian gods, which judgment would come by the hand of Babylonian King Nebuchadnezzar. (Jer. 46:25, 26; Ezek. 30:10, 14, 15) Persian ruler Cambyses dealt another severe blow to No-amon in 525 B.C.E. and the city steadily declined, finally being completely ruined by the Romans under Cornelius Gallus due to its share in a revolt against Roman rule (30-29 B.C.E.). Today only small villages are to be found around the massive ruins of the temples of the impotent gods of No.

NOADIAH (No·a·di'ah) [meeting with Jah].

1. Son of Binnui and one of three Levites who, on the fourth day following arrival in Jerusalem, 468 B.C.E., helped inventory the silver, gold and utensils for the temple.—Ezra 8:32, 33.

2. A prophetess who, in 455 B.C.E., was singled out by name as one who tried to stop the rebuilding of Jerusalem's walls by instilling fear in Nehemiah.—Neh. 6:14.

NOAH (No'ah).

1. [Heb., *No'ahh*, rest, consolation]. Son of Lamech and tenth in line from Adam through Seth; born c. 2970 B.C.E., 126 years after Adam's death. When his father Lamech named Noah he said: "This one will bring us comfort from our work and from the pain of our hands resulting from the ground which Jehovah has cursed."—Gen. 5:28-31.

FAULTLESS AMONG HIS CONTEMPORARIES

The world in which Noah lived had become degenerate. During this period angels who left their original position and proper dwelling place had married women and produced offspring, "men of fame," whipping up the violence filling the earth (Gen. 6:1-4; Jude 6), until "every inclination of the thoughts of [man's] heart was only bad all the time" and the earth became "ruined, because all flesh had ruined its way on the earth." (Gen. 6:5, 11, 12) But Noah avoided this corruption and is described by God's Word as "a righteous man. He proved himself faultless among his contemporaries. Noah walked with the true God."—Gen. 6:8, 9.

JEHOVAH PURPOSES TO DESTROY THAT WORLD

Jehovah set a time limit for the existence of that ungodly world, saying: "My spirit shall not act toward man indefinitely in that he is also flesh. Accordingly his days shall amount to a hundred and twenty years." (Gen. 6:3) Evidently these words were spoken to Noah. About twenty years after that, Noah's first son (probably Japheth) was born (c. 2470 B.C.E.), and the record shows that another son, Shem, was born two years later. The time of Ham's birth is not stated, but these three sons were grown and married when the divine instructions were given to Noah to build an ark. Consequently, it is likely that only forty or fifty years then remained before the Deluge. (Gen. 6:13-18) Now, brought into a covenant with Jehovah (Gen. 6:18) and assisted by his family, Noah set to work as a builder and a "preacher of righteousness," warning that wicked generation of impending destruction.—2 Pet. 2:5.

PRESERVATION THROUGH THE FLOOD

The inspired record, at Genesis 2:5, indicates that the people may never have seen it rain up to that time. Neither did they believe that God would act to destroy a world of wickedness. So it was due to the possession of strong faith that Noah, in implicit obedience, did "according to all that God had commanded him. He did just so." (Gen. 6:22) It was because of his unswerving faith in Jehovah that the Christian writer of the book of Hebrews included him in that "so great a cloud of witnesses." He wrote: "By faith Noah, after being given divine warning of things not yet beheld, showed godly fear and constructed an ark for the saving of his household; and through this faith he condemned the world, and he became an heir of the righteousness that is according to faith."—Heb. 11:7; 12:1.

Seven days before the Flood waters began to fall, Jehovah instructed Noah to gather the animals into the ark. On the seventh day of that week "Noah went in, and his sons and his wife and his sons' wives with him, into the ark ahead of the waters of the deluge. . . . After that Jehovah shut the door behind him." On that very day "the flood arrived and destroyed them all."—Gen. 7:1-16; Luke 17:27.

With the ark's inhabitants was preserved the thread of human and animal life. Also, true worship survived, and by means of Noah and his family God carried through the history of creation, along with a system of counting time back to man's creation and the original language (later called Hebrew). Noah kept an accurate log of important events during his stay in the ark.—Gen. 7:11, 12, 24; 8:2-6, 10, 12-14.

JEHOVAH GIVES BLESSING, LAWS, RAINBOW COVENANT

After about one year in the ark, Noah and his family came out onto an earth freshly washed clean. The ark had come to rest in the mountains of the Ararat range. In appreciation for Jehovah's lovingkindness, his mercy and protective hand, Noah constructed an altar and offered up "some of all the clean beasts and of all the clean flying creatures" as a sacrifice to Jehovah. Jehovah was pleased and revealed to Noah that no more would the earth be cursed, nor would God deal everything a blow as he had done. There would always be "seed sowing and harvest, and cold and heat, and summer and winter, and day and night."—Gen. 8:18-22.

Jehovah blessed the Flood survivors, commanding them: "Be fruitful and become many and fill the earth." Then he made new decrees for their welfare: (1) He kindly allowed them to add the flesh of animals to their diet; (2) but since the soul is in the blood, the blood was not to be eaten; (3) capital punishment by duly constituted authority was instituted. These laws were to be binding on all mankind, as children of Noah's three sons.—Gen. 1:28; 9:1-7; 10:32.

After making these decrees, Jehovah proceeded to say: "And as for me, here I am establishing my covenant with you men and with your offspring after you, and with every living soul that is with you, among fowls, among beasts and among all living creatures of the earth with you . . . Yes, I do establish my covenant with you: No more will all flesh be cut off by waters of a deluge, and no more will there occur a deluge to bring the earth to ruin." The rainbow stands to this day as a "sign" or reminder of this covenant.—Gen. 9:8-17; Isa. 54:9.

NOAH'S INTOXICATION

Noah lived 350 years after the Flood. The account reports, candidly and honestly: "Now Noah started off as a farmer and proceeded to plant a vineyard. And he began drinking of the wine and became intoxicated, and so he uncovered himself in the midst of his tent." (Gen. 9:20, 21) This does not indicate that Noah was a habitual drunkard. The Bible reports this instance to give the background for the incident that accompanied it, which event had a profound effect on world history. Before the Flood Noah was not indulging in the "drinking" of that wicked society, which they doubtless carried to extremes of drunken revelry. Such things dulled their sensibilities and were no doubt a factor in their ignoring God's warning, taking no note "until the flood came and swept them all away."—Matt. 24:38, 39; Luke 17:27.

While Noah was asleep in his tent Ham, and perhaps also his son Canaan, became implicated in some sort of disrespect for Noah. The account reads: "Finally Noah awoke from his wine and got to know what his youngest son had done to him." Generally Ham is understood to be designated here as Noah's "youngest son." However, in the Bible, the expression sometimes refers to a grandson, who, in this case, was Canaan. The expression 'saw nakedness' sometimes referring to immorality, as in Leviticus 18:6-19; 20:17, allows for the guilty party to have done more than just 'see' Noah's nakedness. Rather, it may indicate the indulging of some perverted lust during Noah's unconsciousness. Whatever the case, Canaan's father Ham went telling it to his two brothers instead of himself covering Noah as they did. On learning of the episode, Noah cursed Canaan and blessed Shem's God Jehovah.—Gen. 9:20-27.

NIMROD'S REBELLION

Noah was the first patriarch of the post-Flood society. (Gen. 10:1-32) Nevertheless, during his lifetime false religion again rose up among those under the leadership of Nimrod, as seen in their rebellious attempt to build a "tower with its top in the heavens" for fear that they might be scattered "over all the surface of the earth." This was in direct opposition to God's command to "fill the earth," and a rebellion also against Noah's position as God's prophet. Noah lived 350 years after the flood, dying about two years before the birth of Abraham. He therefore got to see Jehovah's judgment on the builders of the tower of Babel, and the scattering of those rebellious ones over the face of the earth. Noah, and apparently Shem, were not involved in the tower building and consequently would not suffer confusion of their language, but would continue to speak man's original language, which God gave to Adam.—Gen. 9:28, 29; 11:1-9.

A PROPHETIC PATTERN

The prophets Isaiah, Ezekiel, Jesus Christ and the apostles Peter and Paul all spoke of God's servant Noah. Noah's days are shown by Jesus and Peter to be prophetic of the "presence of the Son of man" and a future "day of judgment and of destruction of the ungodly men." Jehovah, in sparing Noah and his family when he destroyed that wicked world, was "setting a pattern for ungodly persons of things to come."—2 Pet. 3:5-7; 2:5, 6; Isa. 54:9; Ezek. 14:14, 20; Matt. 24:37-39; Heb. 11:7; 1 Pet. 3:20, 21.

2. [Heb., *No·'ah'*, meaning movement, from the root "to waver"]. One of Zelophehad's five daughters, of the tribe of Manasseh. Because Zelophehad died without sons Jehovah decreed that the daughters should receive their father's tribal possession as an inheritance. This established a legal precedent. Later it was established also that daughters who inherit should become wives of men of their own tribe in order to hold the inheritance, so that it would not circulate from tribe to tribe.—Num. 26:28-33; 27:1-11; 36:6-12; Josh. 17:3, 4.

NOB. A city evidently in the territory of Benjamin and close to Jerusalem. While there is some question as to the precise location of Nob, Nehemiah 11:31, 32 and Isaiah 10:28-32 indicate that it was near Anathoth and possibly close to a hill from which one could see Jerusalem. A number of geographical authorities believe that Nob was at modern Ras Umm et-Tala, on the E slope of Mount Scopus, about one mile (1.6 kilometers) N-NE of where the temple was located in Jerusalem. That would place it just N of the Mount of Olives.

When David fled from Saul, he went to High Priest Ahimelech, who was at Nob, "the city of the priests," and received from Ahimelech some showbread as food for his men, and Goliath's sword, which was being kept there. Perhaps the tabernacle had been moved to Nob when Shiloh experienced God's adverse judgment. (Compare 1 Samuel 14:3; Psalm 78:60; Jeremiah 7:12-14.) Later, Saul accused Ahimelech of conspiracy, in that he gave assistance to David. At Saul's command, Doeg the Edomite put to death the high priest and eighty-four other priests. Then Doeg slaughtered the men, women, children and animals of Nob. Only Abiathar, the son of Ahimelech, escaped.—1 Sam. 21:1-9; 22:6-23.

Nob was one of the places mentioned in connection with the Assyrians' move toward Jerusalem. (Isa. 10:24, 32) Benjamites resettled it after the return from Babylonian exile.—Neh. 11:31, 32.

NOBAH (No'bah) [barking].

1. An Israelite, probably of the tribe of Manasseh, who captured Kenath and its dependent towns. Thereafter he named the city after himself.—Num. 32:42.

2. A city E of the Jordan, captured by Nobah. (Num. 32:39, 42) The ruins at Qanawat (about fifty miles [80 kilometers] SE of Damascus) are commonly associated with the ancient site.

3. A place situated E of the Jordan and near Jogbehah in Gad. (Num. 32:34, 35; Judg. 8:11) Its precise location is not known today.

NODAB (No'dab) [probably, generosity, nobility]. One of the confederated groups overwhelmingly defeated with Jehovah's help by the tribes of Reuben, Gad and the half tribe of Manasseh. (1 Chron. 5:18-22) Nothing more is known of this tribe, except the possible preservation of the name in that of the village of Nudebe, in the desert E of Palestine.

NOGAH (No'gah) [splendor, brilliance]. Son of King David, born to him in Jerusalem.—1 Chron. 3:5-7; 14:3-6.

NOHAH (No'hah) [rest; quietude]. The fourth-listed son of Benjamin. (1 Chron. 8:1, 2) Since he is not named among those listed in Genesis chapter 46, he was probably born in Egypt. Some suppose that Nohah was another name for Shephupham or was his descendant.—Num. 26:39.

NOPH. The usual Hebrew Scripture name for Memphis, an important city of ancient Egypt.—Isa. 19:13; Jer. 2:16; 44:1; 46:14, 19; Ezek. 30:13, 16; see MEMPHIS.

NOPHAH (No'phah) [possibly, a breeze]. According to the Masoretic text, apparently a place in Moab. (Num. 21:29, 30) But such a site is today unknown, and the Hebrew text itself is uncertain, as indicated by the marks of the Sopherim.

NORTH. In Scriptural usage "north" may denote a section of the earth (Ps. 107:3; Isa. 43:6; Luke 13:29), a northerly direction (Ex. 26:20; 1 Ki. 7:25; Rev. 21:13), the northern sky (Job 26:7) and various lands or kingdoms (including Assyria [Zeph. 2:13] and Chaldea or Babylonia [Jer. 46:10]) that were situated somewhat N and E of the land inhabited by the Israelites. Though Babylon on the Euphrates River actually lay E of Tyre, Ezekiel 26:7 speaks of the king of Babylon as coming against Tyre from the N. Likewise, the calamity that Judah and Jerusalem were to experience from the Babylonians is referred to as coming "out of the north." (Jer. 1:14, 15) The reason for this appears to be that, when marching westward, the Babylonian armies took a northerly route and thus avoided passing through the desert. This was, in fact, the customary way, as Babylonian records show.

Since various lands and kingdoms are assigned a northern location, the context and other related scriptures are often helpful in determining what is meant by "north" or "land of the north." For example, Isaiah 21:2, 9 and Daniel 5:28 show that the nations from the "land of the north" mentioned at Jeremiah 50:9 include the Medes, Persians and Elamites. Apparently the nations attacking Babylon are viewed as a united army or common foe of Babylon, "a congregation." Many of the nations involved were far N of Babylon (Jer. 51:27, 28), and much of Media was at least NE of Babylon. The attack, too, evidently came from a northern direction, since Cyrus stopped the flow of the river N of the city.

"THE KING OF THE NORTH"

Facts of history provide still another basis for determining how "north" is to be understood in some texts. A case in point is the "king of the north" mentioned in Daniel chapter 11. Historical evidence indicates that the "mighty king" of Daniel 11:3 was Alexander the Great. After Alexander's death, the empire was eventually divided among his four generals. One of these generals, Seleucus Nicator, took Mesopotamia and Syria, this making him the ruler of territory situated N of Palestine. Another general,

Ptolemy Lagus, gained control of Egypt, to the SW of Palestine. Therefore, with Seleucus Nicator and Ptolemy Lagus the long struggle between the "king of the north" and the "king of the south" began. However, the prophecy concerning the "king of the north" extends from the time of Seleucus Nicator down to the "time of the end." (Dan. 11:40) Logically, then, the national and political identity of the "king of the north" would change in the course of history. But it would still be possible to determine his identity on the basis of his relationship to the original "king of the north."—See the book *"Your Will Be Done on Earth,"* pp. 220-307.

JEHOVAH'S RESIDENCE

"North" also appears in the Scriptures with reference to the place where Jehovah resided representatively with the Israelites.—Ps. 48:1, 2; Isa. 14:13, 14; see MOUNTAIN OF MEETING.

NOSE, NOSTRILS. The part of the face that affords passage for air in respiration and serves as the organ of smell.

When God created Adam, he put in his body the life force (*ru'ahh*), as many texts indicate. Then he proceeded to "blow into his nostrils the breath [form of *nesha·mah'*] of life, and the man came to be a living soul." (Gen. 2:7) The breath being drawn into the body through the nostrils is essential to life; it sustains the life force. At the Flood, "everything in which the breath of the force of life was active in its nostrils, namely, all that were on the dry ground, died."—Gen. 7:22.

The Hebrew word for nose or nostril (*'aph*) is frequently used to refer to the entire face. Adam was sentenced to earn his livelihood from the ground 'in the sweat of his face [literally, "nose" or "nostrils"].' (Gen. 3:19) Lot bowed down with his face ("nose") to the ground before the visiting angels.—Gen. 19:1.

SENSITIVITY IN SMELLING AND TASTING

The olfactory area is located in the upper part of the nasal cavity, where the olfactory nerves terminate in hairlike endings; also fine endings of the trigeminal nerve are found in this area. The sense of smell in humans is very acute, giving credit to the ability of man's Creator. According to an article in the *Scientific American*, in its issue of February 1964: "The sense of smell obviously is a chemical sense, and its sensitivity is proverbial; to a chemist the ability of the nose to sort out and characterize substances is almost beyond belief. It deals with complex compounds that might take a chemist months to analyze in the laboratory; the nose identifies them instantly, even in an amount so small (as little as a ten-millionth of a gram) that the most sensitive modern laboratory instruments often cannot detect the substance, let alone analyze and label it."

In the same article, an interesting theory was set forth, which has passed several tests with indications that the theory may be close to the actual facts. This theory holds that the odors of different substances are based on the geometrical shape of the molecules of that substance; that there are "primary" odors just as there are primary colors of light (red, green and blue). These primary odors are identified as numbering seven, namely, camphoraceous, musky, floral, pepperminty, ethereal (etherlike), pungent and putrid. The latter two are thought to be exceptions, giving their odor sensations, not because of shape, but because of the electrical charge they carry. The receptors in the nerve endings are thought to be of various shapes, the smell sensation being due to the molecules of the substance fitting into the receptors of the nerves that carry the sensation to the brain for interpretation as a certain odor. Complex odors have molecules that will fit into more than one receptor, depending upon whether or not the molecules lie flat, on the side or endwise. In this way they fit into a number of different receptors, bringing about combinations of the "primary" odors.

The nose also plays a large part in "taste." There are four primary tastes: sweet, salt, sour and bitter. These the taste buds in the mouth recognize. But much of the flavor in food is enjoyed due to the sense of smell. For example, a person whose nostrils are stopped up finds difficulty in distinguishing between two kinds of food, as most things then taste more or less flat.

BEAUTY

Being located so prominently, a well-formed nose contributes greatly to facial beauty. In The Song of Solomon (7:4) the Shulammite girl's nose being likened to "the tower of Lebanon" may have reference to the symmetry of her nose as adding dignity and beauty to her face. God required that Israel's priests, because they were his representatives before the people, be without blemish, one of the requirements being that no priest should have a slit or mutilated nose.—Lev. 21:18.

ILLUSTRATIVE AND FIGURATIVE USES

The word for nose or nostrils (*'aph*) is often used figuratively for anger (because of the violent breathing or snorting of an enraged person). (See ANGER.) It is also employed with reference to Jehovah's action because of his anger (Ps. 18:8, 15), or when he exerts his powerful active force.—Ex. 14:21; 15:8.

The disgusting idolatry into which Israel fell was a cause for the burning anger of Jehovah against them, which he expressed through the prophet Isaiah, saying: "These are a smoke in my nostrils, a fire burning all day long."—Isa. 65:5.

Proverbs 30:32, 33 states: "If you have acted senselessly by lifting yourself up, and if you have fixed your thought upon it, put the hand to the mouth. For the churning of milk is what brings forth butter, and the squeezing of the nose is what brings forth blood, and the squeezing out of anger is what brings forth quarreling." This strongly emphasizes the trouble that can be caused by one who speaks wrongly or who harbors up anger or lets it out unrestrained. Here, in a play on words, "anger" is the dual form of the word for "nose."

NOSE RING. An ornamental ring worn on the nose. It was inserted either through the left or the right side of the nose or through the partition separating the nostrils and was especially worn by women. (Gen. 24:22, 30, 47; Isa. 3:21) Ishmaelite men, however, according to some translations, also wore nose rings. —Judg. 8:24-26.

The Hebrew word for "nose ring" (*ne'zem*) can also be applied to an earring and, in some cases, there may have been little difference in the forms of these ornaments. Sometimes the context makes it possible to determine whether a nose ring or an earring is meant.—Compare Genesis 24:47 with Genesis 35:4; Ezek. 16:12.

Though nose rings were generally made of gold, other materials, such as silver, were also used. Nose rings might be ornamented with beads, pieces of coral, or jewels, suspended from them as small pendants. The diameter of nose rings varied from one to as much as three inches (2.5 to 7.6 centimeters). Hanging down over the mouth as it did, the nose ring had to be moved when eating.

At Proverbs 11:22 an outwardly beautiful woman who rejects sensibleness is compared to a "gold nose ring in the snout of a pig."

NUMBER, NUMERAL. The Hebrews used arithmetic, employing the various mathematical operations—addition, subtraction, multiplication, and so forth, including fractions. (Num. 1:2; Lev. 27:18; 25:8; 6:5; 14:10; 27:30; Num. 15:6) In ancient Hebrew, numbers were spelled out.

Sometime after the exile to Babylon the Jews

adopted to some extent the practice of using their alphabetical letters as symbols of numerical figures. However, this usage does not appear even in post-exilic Hebrew Bible manuscripts. (See, for examples, 'A'LEPH; BEHTH; DA'LETH.) One of the oldest extant specimens of Hebrew writing is the inscription taken from the Siloam water tunnel (probably from the time of Hezekiah's reign [745-716 B.C.E.]), in which the measurements are written out in full. Spelling out the numbers provides an added measure of accuracy and dependability in the manuscripts of the Hebrew Scriptures, which have been copied many times, for, in copying, a numeral is usually easier to mistake than a word.

In Hebrew, numbers above ten are a combination of words, such as twelve (two and ten) (Gen. 14:4), except that twenty is the plural of ten; thirty a plural word derived from three; forty a plural word derived from four, and so on. One hundred is a separate word; two hundred is the dual form. Other "hundreds" are composed of two words, as, three hundred. The highest number expressed by one Hebrew word is twenty thousand, the dual form of ten thousand (myriad). Larger numbers are a combination of words. For example, at 1 Chronicles 5:18 the number 44,760 is, literally, forty and four thousand, seven hundreds and sixty. A million is written as a thousand thousands. (2 Chron. 14:9) Rebekah's family blessed her, saying: "O you, our sister, may you become thousands times ten thousand [literally, "thousands of myriads"]." (Rebekah's posterity actually came to number many millions.) (Gen. 24:55, 60) In Daniel's vision Jehovah is shown as having "ten thousand times ten thousand [literally, "a myriad of myriads"]" standing before him.—Dan. 7:10.

Occasionally numbers are used in an approximate sense, as round numbers. For example, at Psalm 90:10, where the psalmist speaks of man's age limit, and possibly also at 1 Kings 19:18 (seven thousand who had not bowed to Baal) and 2 Chronicles 14:9 (the million Ethiopians defeated by Asa).

In the Christian Greek Scriptures numerals are generally expressed in words. The number of the "wild beast" is in words in the Sinaitic and the Alexandrine manuscripts, but in John's original manuscript of Revelation it may have been expressed by the three Greek letters *Khi* (Χ = six hundred), *Xi* (Ξ = sixty) and *Di'gam·ma* (Ϛ = six).—Rev. 13:18.

BIBLE USAGE NOT NUMEROLOGY

Since the Bible is a book of both history and prophecy, the numbers given therein may be either literal or symbolic. The context usually reveals in which sense a number is used. Certain numbers appear often in the Bible in an illustrative, figurative or symbolic sense, and in such cases an understanding of their significance is vital to an understanding of the text. However, this Bible usage of numbers should not be confused with numerology, in which occult mysticism is attached to figures, their combinations and numerical totals. Numerology apparently had its origin in ancient Babylon and, along with other forms of divination, comes under divine condemnation. —Deut. 18:10-12.

In the following we will discuss a few of the figurative uses of certain numbers that are used prominently in the Bible.

ONE

This number, when used figuratively, conveys the thought of singleness, uniqueness, as well as unity and agreement in purpose and action. "Jehovah our God is one Jehovah," said Moses. (Deut. 6:4) He alone is Sovereign. He is unique. He does not share his glory with another, as is the case with pagan trinitarian gods. (Acts 4:24; Rev. 6:10; Isa. 42:8) There is oneness in purpose and activity between Jehovah and Jesus Christ (John 10:30) and complete unity of Christ's disciples with God and his Son and with one another. (John 17:21; Gal. 3:28) Such oneness is illustrated in the marriage arrangement.—Gen. 2:24; Matt. 19:6; Eph. 5:28-32.

TWO

The number two frequently appears in a legal setting. The accounts of two witnesses agreeing add to the force of the testimony. Two witnesses, or even three, were required to establish a matter before the judges. This principle is also followed in the Christian congregation. (Deut. 17:6; 19:15; Matt. 18:16; 2 Cor. 13:1; 1 Tim. 5:19; Heb. 10:28) God adhered to this principle in presenting his Son to the people as mankind's Savior. Jesus said: "In your own Law it is written, 'The witness of two men is true.' I am one that bears witness about myself, and the Father who sent me bears witness about me."—John 8:17, 18.

Doing something a second time—for example, repetition of a statement or vision, even in only a parallel way—firmly established the matter as sure and true (as in Pharaoh's dream of the cows and the ears of grain [Gen. 41:32]). Biblical Hebrew poetry is full of thought parallelism, which establishes more firmly in mind the truths stated and at the same time clarifies matters by the variety of wording in the parallelism.—See Psalms 2, 44 and others.

In Daniel's prophecy the beast having "two horns" symbolized duality in rulership of the Medo-Persian Empire.—Dan. 8:20, 21; compare Revelation 13:11.

THREE

While two witnesses testifying to the same matter established proof sufficient for legal action, three made the testimony even stronger. The number three, therefore, is used at times to represent intensity, emphasis or added strength. "A threefold cord cannot quickly be torn in two." (Eccl. 4:12) Emphasis was achieved in Jesus' threefold questioning of Peter after Peter's three denials of Jesus. (Matt. 26:34, 75; John 21:15-17) The vision telling Peter to eat of all kinds of animals, including those unclean according to the Law, was intensified by being given to him three times. This doubtless made it easier for Peter to understand, when Cornelius and his household accepted the good news, that God was now turning his attention to uncircumcised people of the nations, considered unclean by the Jews.—Acts 10:1-16, 28-35, 47, 48.

The intensity of Jehovah's holiness and cleanness is emphasized by the declaration of heavenly creatures: "Holy, holy, holy is Jehovah." (Isa. 6:3; Rev. 4:8) Before taking the last earthly king of the line of David off the throne, Jehovah said: "A ruin, a ruin, a ruin I shall make it. As for this also, it will certainly become no one's until he comes who has the legal right, and I must give it to him." Here he emphatically showed there would be no Davidic kings sitting upon the throne at Jerusalem in his name—the throne would be absolutely vacant—until God's time to establish his Messiah in kingdom power. (Ezek. 21:27) The intensity of woes to come to those dwelling on earth is forecast by the triple repetition of the declaration "woe."—Rev. 8:13.

FOUR

Four is a number sometimes expressing universalness or foursquareness in symmetry and form. It is found three times at Revelation 7:1. Here the "four angels" (all those in charge of the "four winds," ready for complete destruction) stood on earth's "four corners" (they could let loose the winds obliquely or diagonally, and no quarter of the earth would be spared). (Compare Daniel 8:8; Isaiah 11:12; Jeremiah 49:36; Zechariah 2:6; Matthew 24:31.) The New Jerusalem is "foursquare," equal in every dimension, being in fact cubical in shape. (Rev. 21:16) Other figurative expressions using the number four are found at Zechariah 1:18-21; 6:1-3; Revelation 9:14, 15.

SIX

This number at times represents imperfection. The number of the "wild beast" is six hundred and sixty six, and is called a "man's number," indicating that it has to do with imperfect, fallen man, and seems to symbolize the imperfection of that which is represented by the "wild beast." The number six being raised to the third degree (the six appearing in the position of units, tens and hundreds) therefore emphasizes the imperfection and deficiency of that which the beast represents or pictures.—Rev. 13:18.

SEVEN

Seven is used frequently in the Scriptures to signify completeness. At times it has reference to bringing a work toward completion. Or it can refer to the complete cycle of things as established or allowed by God. By completing his work toward the earth in six creative days and resting on the seventh day, Jehovah set the pattern for the whole sabbath arrangement, from the seven-day week to the Jubilee year that followed the seven-times-seven-year cycle. (Ex. 20:10; Lev. 25:2, 6, 8) The festival of unleavened bread and the festival of booths were each seven days long. (Ex. 34:18; Lev. 23:34) Seven appears often in connection with the Levitical rules for offerings (Lev. 4:6; 16:14, 19; Num. 28:11) and for cleansings.—Lev. 14:7, 8, 16, 27, 51; 2 Ki. 5:10.

The "seven congregations" of Revelation, with their characteristics, give a complete picture of *all* the congregations of God on earth.—Rev. 1:20–3:22.

The "seven heads" of the "wild beast" (Rev. 13:1) show the limit to which the beast would be allowed to develop, no more, no less. True, the "scarlet-colored wild beast" is called an "eighth" king; nonetheless, it springs from the seven and does not exist apart from the seven-headed wild beast (Rev. 17:3, 9-11), as is true also of the "image" of the "wild beast." (Rev. 13:14) Similarly, the two-horned "wild beast" is actually coexistent with the original "wild beast" whose "mark" it tries to put on all persons.—Rev. 13:11, 16, 17.

Jehovah was long-suffering with Israel, but warned them that if, despite his discipline, they ignored him, he would then chastise them "seven times," thoroughly, for their sins.—Lev. 26:18, 21, 28.

In historical sections of the Scriptures seven frequently occurs to denote completeness, or doing a work completely. The Israelites exercised full faith and obedience by marching for seven days around Jericho, encompassing it seven times on the seventh day, after which the city wall collapsed. (Josh. 6:2-4, 15) Elijah showed full faith in the efficacy of his prayer to God by commanding his servant up on Mount Carmel to go looking at the sky seven times before a rain cloud appeared. (1 Ki. 18:42-44) Naaman the leper had to bathe seven times in the Jordan River. He, as a mighty Syrian general, had to display considerable humility to carry out this procedure recommended by the prophet Elisha, but for his obediently doing it Jehovah cleansed him. (2 Ki. 5:10, 12) The purity, completeness, perfection and fineness of Jehovah's sayings are likened with poetic force and intensity to silver refined in a smelting furnace, clarified seven times. (Ps. 12:6) Jehovah's mercy is magnified by the statement: "The righteous one may fall even seven times, and he will certainly get up." (Prov. 24:16) His deserving all praise is declared by the psalmist: "Seven times in the day I have praised you."—Ps. 119:164.

The book of Revelation abounds with symbolic use of the number seven in connection with the things of God and his congregation, and also the things of God's adversary Satan the Devil in his all-out fight to oppose God and his people.—Rev. 1:4, 12, 16; 5:1, 6; 8:2; 10:3; 12:3; 13:1; 15:1, 7; 17:3, 10; and other texts.

Multiples of seven are used in a similar sense of completeness. Seventy (ten times seven) is employed prophetically in the "seventy weeks" of Daniel's prophecy, dealing with Messiah's coming. (Dan. 9:24-27; see SEVENTY WEEKS.) Jerusalem and Judah lay desolate seventy years, because of disobedience to God, "until the land had paid off [completely] its sabbaths."—2 Chron. 36:21; Jer. 25:11; 29:10; Dan. 9:2; Zech. 1:12; 7:5.

Seventy-seven, a repetition of seven in a number, was equivalent to saying "indefinitely" or "without limit," as Jesus counsels Christians to forgive their brothers. (Matt. 18:21, 22) Since God had ruled that anyone killing Cain, the murderer, must "suffer vengeance seven times," Lamech, who apparently killed a man in self-defense, said: "If seven times Cain is to be avenged, then Lamech seventy times and seven." —Gen. 4:15, 23, 24.

EIGHT

The number eight was also used to add *emphasis* to the completeness of something (one more than seven, the number generally used for completeness), thus sometimes representing abundance. Jehovah reassured his people of deliverance from the threat of Assyria, saying that there should be raised up against the Assyrian "seven shepherds, yes, [not merely seven, but] eight dukes of mankind." (Mic. 5:5) As a fitting climax to the final festival of the sacred year, the festival of booths, the eighth day was to be one of holy convention, solemn assembly, a day of complete rest.—Lev. 23:36, 39; Num. 29:35.

TEN

Ten is a number denoting fullness, entirety, the aggregate, the sum of all that exists of something. It may be noted also that, where the numbers seven and ten are used together, the seven represents that which is higher or superior and ten represents something of a subordinate nature.

The ten plagues poured upon Egypt fully expressed God's judgments upon Egypt and were all that were needed to humiliate fully the false gods of Egypt and to break the hold of Egypt upon God's people Israel. The "Ten Words" formed the basic laws of the Law covenant, the approximately 600 other laws merely enlarging on these, elucidating them and explaining their application. (Ex. 20:3-17; 34:28) Jesus used the number ten in several of his illustrations to denote entirety or full number of something.—Matt. 25:1; Luke 15:8; 19:13, 16, 17.

One of the beasts of Daniel's vision and certain beasts described in Revelation had ten horns. These evidently represented all the powers or "kings" of earth making up the beastly arrangement. (Dan. 7:7, 20, 24; Rev. 12:3; 13:1; 17:3, 7, 12) The fullness of the test or period of test that God determines for his servants or allows them to undergo is expressed at Revelation 2:10: "Do not be afraid of the things you are about to suffer. Look! The Devil will keep on throwing some of you into prison that you may be *fully* put to the test, and that you may have tribulation *ten days*."—Rev. 2:10.

TWELVE

The patriarch Jacob had twelve sons, who became the foundations of the twelve tribes of Israel. Their offspring were organized by God under the Law covenant as God's nation. Twelve therefore seems to represent a complete, balanced, divinely constituted arrangement. (Gen. 35:22; 49:28) Jehovah chose twelve apostles, who form the secondary foundations of the New Jerusalem, built upon Jesus Christ. (Matt. 10:2-4; Rev. 21:14) There are twelve tribes of "the sons of [spiritual] Israel," each tribe consisting of 12,000 members.—Rev. 7:4-8.

Multiples of twelve are also sometimes significant. David established twenty-four divisions of the priesthood to serve by turn in the temple later built by Solomon. (1 Chron. 24:1-18) This may assist in identifying the "twenty-four older persons" seated round about God's throne in white outer garments, and who were wearing crowns. (Rev. 4:4) The footstep followers of Jesus Christ, his spiritual brothers,

are promised kingship and priesthood with him in the heavens. These older persons could not be only the apostles, who numbered just twelve. They may therefore represent the entire body of the "royal priesthood," the 144,000 (as represented in the twenty-four priestly divisions serving at the temple) in their positions in the heavens, as crowned kings and priests. —1 Pet. 2:9; Rev. 7:4-8; 20:6.

FORTY

Periods of judgment or punishment seem to be associated with the number forty, in a few instances. (Gen. 7:4; Ezek. 29:11, 12) Nineveh was given forty days to repent. (Jonah 3:4) Another use of the number forty points out a parallel in the life of Jesus Christ with that of Moses, who typified Christ. Both of these men experienced forty-day periods of fasting. —Ex. 24:18; 34:28; Deut. 9:9, 11; Matt. 4:1, 2.

NUMBERS, BOOK OF. The fourth book of the Pentateuch, which derives its English name from the two numberings of the sons of Israel mentioned therein. It relates events that took place in the region of Mount Sinai, in the wilderness during the course of Israel's wandering, and on the plains of Moab. The narrative primarily covers a period of thirty-eight years and nine months, from 1512 to 1473 B.C.E. (Num. 1:1; Deut. 1:3, 4) Although occurring earlier, the happenings narrated at Numbers 7:1-88 and 9:1-15 provide background information that forms an essential part of the book.

WRITERSHIP

The writership of the book of Numbers has from ancient times been attributed to Moses. Ample evidence in the book itself confirms this. There is no hint of any other life than that experienced by Israel in Egypt and then in the wilderness. In commenting about the time Hebron was built, the writer used the Egyptian city of Zoan as a reference point. (Num. 13:22) The age of Zoan would reasonably be common knowledge to a man like Moses, who "was instructed in all the wisdom of the Egyptians."—Acts 7:22.

Certain commands recorded in the book of Numbers are unique to the circumstances of a nation on the move. These include the prescribed tribal encampments (Num. 1:52, 53), the order of march (Num. 2:9, 16, 17, 24, 31) and the trumpet signals for convening the assembly and for breaking camp. (Num. 10:2-6) Also, the law concerning quarantine is worded to fit camp life. (Num. 5:2-4) Various other commands are stated in such a way as to call for a future application when the Israelites would be residing in the Promised Land. Among these are: the use of trumpets for sounding war calls (Num. 10:9), the setting aside of forty-eight cities for the Levites (Num. 35:2-8), the action to be taken against idolatry and the inhabitants of Canaan (Num. 33:50-56), the selection of six cities of refuge, instructions for handling cases of persons claiming to be accidental manslayers (Num. 35:9-33), and laws involving inheritance and marriage of heiresses.—Num. 27:8-11; 36:5-9.

Additionally, the recording of the Israelite encampments is definitely ascribed to Moses (Num. 33:2) and the concluding words of the book of Numbers also point to him as the writer of the account.—Num. 36:13.

AUTHENTICITY

The authenticity of the book is established beyond any doubt. Outstanding is its candor. Wrong conduct and defeat are not concealed. (Num. 11:1-5, 10, 32-35; 14:2, 11, 45) Even the transgressions of Moses himself, his brother Aaron, his sister Miriam and his nephews Nadab and Abihu are exposed. (Num. 3:3, 4; 12:1-15; 20:2-13) Repeatedly happenings recorded in the book are recounted in the Psalms (78:14-41; 95:7-11; 105:40, 41; 106:13-33; 135:10, 11; 136:16-20). By their allusions to major events and other details in Numbers, Joshua (4:12; 14:2), Jeremiah (2 Ki. 18:4), Nehemiah (9:19-22), David (Ps. 95:7-11), Isaiah (48:21), Ezekiel (20:13-24), Hosea (9:10), Amos (5:25), Micah (6:5), the Christian martyr Stephen (Acts 7:36), the apostles Paul (1 Cor. 10:1-11) and Peter (2 Pet. 2:15, 16), the disciple Jude (vs. 11) and the Son of God (John 3:14; Rev. 2:14) showed that they accepted this record as part of God's inspired Word. There is also Balaam's prophecy regarding the star that would step forth out of Jacob, which had its initial fulfillment when David became king and thereafter subdued the Moabites and Edomites.—Num. 24:15-19; 2 Sam. 8:2, 13, 14.

VALUE

The book of Numbers forcefully illustrates the importance of obedience to Jehovah, respect for him and his servants, the need for faith and guarding against ungodly men (Num. 13:25–14:38; 22:7, 8, 22; 26:9, 10; Heb. 3:7–4:11; 2 Pet. 2:12-16; Jude 11; Rev. 2:14), not putting Jehovah to the test (Num. 21:5, 6; 1 Cor. 10:9), and refraining from murmuring (Num. 14:2, 36, 37; 16:1-3, 41; 17:5, 10; 1 Cor. 10:10, 11) and sexual immorality. (Num. 25:1-9; 31:16; 1 Cor. 10:6, 8) Jehovah's dealings with Israel give evidence of his great power, mercy and loving-kindness and his being slow to anger, though not withholding punishment when deserving. (Num. 14:17-20) Further, the position and ministry of Moses (Num. 12:7; Heb. 3:2-6), the miraculous provision of water from the rock-mass (Num. 20:7-11; 1 Cor. 10:4), the lifting up of the copper serpent (Num. 21:8, 9; John 3:14, 15) and the water of cleansing (Num. 19:2-22; Heb. 9:13, 14) provided prophetic pictures that were fulfilled in Christ Jesus.

The account provides background material that illuminates other scriptures. It shows on what basis Judean King Hezekiah was able to arrange the Passover on Ziv (Iyyar) 14, instead of Nisan (Abib) 14. (Num. 9:10, 11; 2 Chron. 30:15) The full discussion of Naziriteship (Num. 6:2-21) explains why Samson and Samuel were not to have their hair cut (Judg. 13:4, 5; 1 Sam. 1:11) and why John the Baptist was not to drink intoxicating beverages. (Luke 1:15) For additional examples, compare Numbers 2:18-23 and Psalm 80:2; Numbers 15:38 and Matthew 23:5; Numbers 17:8-10 and Hebrews 9:4; Numbers 18:26 and Hebrews 7:5-9; Numbers 18:31 and 1 Corinthians 9:13, 14; Numbers 28:9, 10 and Matthew 12:5.

OUTLINE OF CONTENTS

I. Events in the wilderness of Sinai (1:1–10:10)
  A. With exception of Levites, Israelite males from twenty years old upward registered for army (1:1-54)
  B. Tribes assigned places of encampment in relation to tabernacle (2:1-34)
  C. Levites registered and assigned sacred duties (3:1–4:49)
    1. Aaron and his sons Eleazar and Ithamar continue serving as priests; Levites designated to assist them and constituted Jehovah's property in place of firstborn Israelites (3:1-13)
    2. Registration of Levite males from month old upward (3:14-39)
    3. Exchange of Levites for firstborn of other tribes (3:40-51)
    4. Service assignments and registration of male Kohathites, Gershonites and Merarites from thirty up to fifty years of age (4:1-49)
  D. Various divine commands (5:1–6:27)
    1. Quarantining the sick (5:1-4)
    2. Confession of sins and making restitution (5:5-8)
    3. Contribution of holy things (5:9, 10)
    4. Procedure for handling case of woman suspected by husband as guilty of secret adultery (5:11-31)
    5. Vows of Naziriteship (6:1-21)
    6. Priestly blessing (6:22-27)
  E. Twelve Israelite chieftains make joint presentation of gifts after setting up of tabernacle;

thereafter make individual presentation for inauguration of altar (7:1-89)
F. Various divine instructions (8:1–10:10)
1. Aaron's duties in connection with lampstand (8:1-4)
2. Cleansing of Levites and age qualification for service (8:5-26)
3. Celebration of Passover, including arrangement for those ceremonially unclean or away on journey to observe Passover a month later (9:1-14)
4. Making and breaking camp as indicated by cloud (9:15-23)
5. Trumpet calls (10:1-10)
II. Events after Israel's leaving Sinai until their encamping on desert plains of Moab (10:11–21:35)
A. Israel's departure from wilderness of Sinai (10:11-36)
B. Cases of unjustified complaint (11:1–12:16)
1. Evil complaint at Taberah (11:1-3)
2. Complaint about manna and cry for meat; greediness in connection with Jehovah's provision of quail (11:4-35)
3. Miriam and Aaron speak against Moses; Miriam temporarily afflicted with leprosy (12:1-16)
C. Twelve spies sent out; all except Joshua and Caleb bring back bad report resulting in rebellion among Israelites (13:1–14:10)
D. Moses intercedes in behalf of Israelites; Jehovah sentences that generation to wander in wilderness (14:11-39)
E. Israelites attempt to go into Promised Land without Jehovah's backing and suffer defeat (14:40-45)
F. Various laws involving grain and drink offerings, firstfruits, sin offerings, sabbath violation and fringes on garments (15:1-41)
G. Rebellion against Moses and Aaron (16:1–17:13)
1. Korah, Dathan, Abiram, On and 250 chieftains of Israel speak against Moses and Aaron (16:1-40)
2. Execution of Jehovah's judgment upon rebels prompts Israelites to speak against Moses and Aaron (16:41-50)
3. Jehovah causes Aaron's rod to bud, to end Israel's murmuring (17:1-13)
H. Various regulations involving duties of priests and Levites, priestly allowances, Levites' receiving tenth and giving tenth of their tenth to priests, preparation of red-cow ashes, and uses for water of cleansing (18:1–19:22)
I. Cry for water at Kadesh; Moses and Aaron lose privilege of entering Promised Land for failing to sanctify Jehovah in connection with miraculous provision of water (20:1-13)
J. Moses' request for permission to pass through Edom denied (20:14-21)
K. Departure from Kadesh; Aaron's death on Mount Hor (20:22-29)
L. Israelites defeat king of Arad; later speak against God and Moses and, therefore, are plagued by poisonous serpents; continue trek through wilderness (21:1-20)
M. Israelites defeat Amorite King Sihon and Og the king of Bashan, taking their land (21:21-35)
III. Events relating to Israel's encampment on the desert plains of Moab (22:1–36:13)
A. Moabites become frightened on seeing Israelites; their king Balak sends for Balaam to curse Israel (22:1-41)
B. Instead of cursing, Balaam blesses Israel (23:1–24:25)
C. Israelites induced into idolatry and immorality with Moabite and Midianite women; as a result 24,000 Israelite males die (25:1-18)
D. Census taken of Israelites; Levites also registered (26:1-65)
E. Zelophehad's daughters receive inheritance; their case sets a legal precedent (27:1-11)
F. Moses granted privilege of seeing Promised Land from mountain of Abarim; follows through on command to commission Joshua as his successor (27:12-23)
G. Commands regarding required offerings: daily, on sabbath day, at start of months and in connection with festivals; also regarding vow regulations (28:1–30:16)
H. Vengeance taken on Midianites; procedure involving war purification, spoils and tax; as there were no war casualties, contribution given to sanctuary at army chiefs' suggestion (31:1-54)
I. Reubenites and Gadites request land E of Jordan; they and half tribe of Manasseh granted inheritance there on condition of their sharing in conquest of land W of Jordan (32:1-42)
J. Listing of Israel's encampments from their leaving Egypt until their coming to desert plains of Moab (33:1-49)
K. Various commands directly related to Israel's taking up residence in Promised Land (33:50–36:13)
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2. Boundaries of Promised Land defined; chieftains designated to assist Joshua and Eleazar in dividing land (34:1-29)
3. Forty-eight cities, with pasture grounds, to be given to Levites (35:1-8)
4. Six cities of refuge to be set aside; guidelines for handling cases involving accidental manslaughter or murder (35:9-34)
5. Law concerning marriage of heiresses (36:1-13)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 30-35.

NUN, I [fish]. Father of Moses' successor Joshua; son of Elishama of the tribe of Ephraim.—Ex. 33:11; Josh. 1:1; 1 Chron. 7:20, 27.

NUN, II [נ; final, ן]. The fourteenth letter of the Hebrew alphabet, also later when used outside the Hebrew Scriptures, as a number to denote fifty. It is one of the five Hebrew letters that have a different form when used as the final letter of a word. The name assigned to the letter means "fish."

Nun corresponds to the English "n." In the Hebrew, it is the initial letter in each of the eight verses in Psalm 119:105-112.—See ALPHABET.

NURSE. Two kinds of nurses were employed in ancient times. The "nursing woman" (Heb., *meh·ne'qeth;* Gen. 24:59; 35:8; Ex. 2:7; 2 Ki. 11:2; 2 Chron. 22:11; Isa. 49:23) served as a mother's substitute for breast-feeding an infant. Deborah was such a nurse to Rebekah but later served as her maid or caretaker, continuing as a family servant even after her mistress' death. (Gen. 24:59, 67; 35:8) The other type nurse could be a male (Heb., *'o·men';* Num. 11:12; Isa. 49:23 ["caretakers"]) or a female (Heb., *'o·me'neth;* 2 Sam. 4:4). A person of either sex might care for children, the sick or older persons. The role of a nurse or caretaker was filled by aged Naomi toward her grandson Obed and by the beautiful virgin Abishag in connection with King David.—Ruth 4:13, 16, 17; 1 Ki. 1:1-4.

NUT TREES.

1. [Heb., *bot·nim'*]. Among the "finest products of the land" that Jacob sent as a gift to Joseph in Egypt was what is generally considered to be the fruit of the *Pistacia vera,* that is, "pistachio nuts." (Gen. 43:11) These nuts are still considered a delicacy in Syria and Egypt. The fruit has a thin, dry outer shell, which varies in color from light red to yellow, and contains two pale-green kernels inside. These nutmeats are eaten fresh or roasted and have a sweet, somewhat oily taste. The trees are abundant in Syria but are much less common in Palestine today.

The name of the city of Betonim in the territory of Gad may be derived from this Hebrew term, perhaps due then to an abundance of pistachio-bearing trees there.—Josh. 13:24-26.

2. [Heb., *'eghohz'*]. The Shulammite maiden in The Song of Solomon (6:11) speaks of going down "to the garden of nut trees." The nut trees here referred to may well have been walnut trees (*Juglans regia*). This tree is native of Persia (though often called the "English" walnut), and is presently cultivated in Galilee and on the slopes of Lebanon and Mount Hermon. The Jewish historian Josephus speaks of it as growing in abundance in the area of the Sea of Galilee in the first century C.E. (Josephus, *Wars of the Jews*, Book III, chap. X, sec. 8) The walnut is a handsome tree, growing about thirty feet (9.1 meters) high, with fragrant leaves that provide excellent shade. The wood is close-grained and prized for its beauty by cabinetmakers. The fruit of the tree is encased in a fleshy skin or husk containing tannic acid and, when boiled, producing a rich-brown dye. The nutmeats are highly valued for their rich taste and are pressed to produce an oil nearly equal to olive oil in quality.

NY, or, as commonly anglicized, nu [N, ν]. The thirteenth letter of the Greek alphabet, corresponding generally to the English "n."

It is derived from the Hebrew *nun*, and, when accented (ν′), its numerical value is fifty, and 50,000 when the subscript is added (,ν).

NYMPHA (Nym'pha) [sacred to nymphs]. A Christian woman living in or near Laodicea or Colossae in whose home a congregation held meetings, and to whom Paul sent greetings.—Col. 4:15.

OAR. See SHIP.

OATH. In the Hebrew Scriptures two words are used to denote what we understand as an oath. *Sh'vu·'ah'*, "an oath or a swearing," is thought to be drawn from the word *she'va'*, "seven" (from a root meaning "to swear"), which number is used in the Bible to indicate completeness, and would point to the sureness and sacredness of that which was sworn. Abraham and Abimelech swore over seven female lambs in making the covenant at the well of Beer-sheba, meaning "well of the oath." (Gen. 21:27-32; see also Genesis 26:28-33.) *Sh'vu·'ah'* has reference to a sworn statement on the part of a person that he will do or will not do a certain thing. The word itself carries no connotation of a curse upon the one swearing if he fails to fulfill the oath. Therefore this is the word used for the oath or sworn statement to Abraham by Jehovah, who never fails to fulfill his word and upon whom no curse can come. —Gen. 26:3.

The other Hebrew word used is *'a·lah'*, "a swearing, oath, execration, imprecation, curse." It may also be translated "oath of obligation." (Gen. 26:28) A Hebrew and Aramaic lexicon by Koehler and Baumgartner (p. 49) defines the term as a "curse (threat of calamity in case of misdeed), laid on a person by himself or by others." In ancient Hebrew times it was considered the gravest matter to make an oath. An oath was to be kept, even to the oath taker's hurt. (Ps. 15:4; Matt. 5:33) One was held guilty before Jehovah if he spoke thoughtlessly in a sworn statement. (Lev. 5:4) Violation of an oath would bring the most severe consequences of punishment from God. Among the earliest nations and particularly among the Hebrews an oath was in a sense a religious act, involving God. The use of the term *'a·lah'* by the Hebrews by implication made God a party to the oath and professed a readiness to incur any judgment he might be pleased to inflict in event of the oath maker's infidelity. As stated, this term is never used by God with reference to his own oaths.

EXPRESSIONS USED IN MAKING OATHS

Often an oath was made by swearing by God or in the name of God. (Gen. 14:22; 31:53; Deut. 6:13; Judg. 21:7; Jer. 12:16) Jehovah swore by himself, or by his own life. (Gen. 22:16; Ezek. 17:16; Zeph. 2:9) Expressions of a formal nature were sometimes employed by men, such as, "May Jehovah do so to me [or, to you] and add to it if . . . " I [or you] fail to do as sworn. (Ruth 1:17; 1 Sam. 3:17; 2 Sam. 19:13) The assertion might be made more emphatic by the individual's pronouncing his own name. —1 Sam. 20:13; 25:22; 2 Sam. 3:9.

Pagans made similar appeals to their false gods. Jezebel the Baal worshiper appealed, not to Jehovah, but to "gods" (*'elo·him'*, with a plural verb), as did Ben-hadad, king of Syria. (1 Ki. 19:2; 20:10) In fact, because such expressions were universally prevalent, idolatry came to be represented in the Bible as a 'swearing by some false god,' or by what was "no God."—Josh. 23:7; Jer. 5:7; 12:16; Amos 8:14.

In a few very serious cases or when strong emotional feeling attended the solemn declaration, the curses or punishments that would attend failure to fulfill the oath were specifically named. (Num. 5:19-23; Ps. 7:4, 5; 137:5, 6) Job, in contending for his uprightness, reviews his life and declares himself willing to undergo the direst punishments if he is found to have violated Jehovah's laws of loyalty, righteousness, justice and morality.—Job chap. 31.

In the trial resulting from a husband's jealousy, the wife, by answering "Amen! Amen!" to the priest's reading of the oath and the curse, thereby swore an oath as to her innocence.—Num. 5:21, 22.

What amounted practically to an oath was often voiced by affirming, not only by Jehovah's name, but, additionally, by the life of the king or of a superior. (1 Sam. 25:26; 2 Sam. 15:21; 2 Ki. 2:2) "As Jehovah lives" was a common assertion adding gravity to one's attestation of determination or of truthfulness of a statement. (Judg. 8:19; 1 Sam. 14:39, 45; 19:6; 20:3, 21; 25:26, 34) A less forceful expression that may not have been intended to be considered an oath but that conveyed a very serious intent and that was given for the assurance of the hearer was a swearing by the life of the person addressed, as in Hannah's words to Eli (1 Sam. 1:26) and in Uriah's statement to King David.—2 Sam. 11:11; also 1 Samuel 17:55.

FORMS OR ACTIONS EMPLOYED

The most frequent gesture used in taking an oath seems to have been the raising of the right hand toward heaven. Jehovah himself is mentioned as uttering an oath in this manner, symbolically. (Gen. 14:22; Ex. 6:8; Deut. 32:40; Isa. 62:8; Ezek. 20:5) The angel in Daniel's vision raised both hands to the heavens in voicing an oath. (Dan. 12:7) Of false swearers, it is said that their "right hand is a right hand of falsehood."—Ps. 144:8.

One requesting an oath from another might ask him to place his hand under his thigh or hip. When Abraham sent his steward to get a wife for Isaac he said to the steward: "Put your hand, please, under my thigh," after doing which the steward swore that he would get the girl from among Abraham's relatives. (Gen. 24:2-4, 9) In the same way Jacob exacted an oath from Joseph not to bury him in Egypt. (Gen. 47:29-31) Regarding the significance of this practice, see ATTITUDES AND GESTURES, page 164.

Frequently an oath was connected with the making of a covenant. A common expression in such cases was: "God is a witness between me and you." (Gen. 31:44, 50, 53) Such an expression was also made to strengthen a statement of fact or truth. Moses calls on the heavens and the earth as witnesses when discussing Israel's relationship in their oath-bound covenant with Jehovah. (Deut. 4:26) Often a person

or persons, a written document, a pillar or an altar stood as a witness and reminder of an oath or a covenant.—Gen. 31:45-52; Deut. 31:26; Josh. 22:26-28; 24:22, 24-27; see COVENANT.

UNDER THE LAW

Instances in which oaths were required of certain persons under the Mosaic law were: of a wife in the trial of jealousy (Num. 5:21, 22); of a bailee when property left in his care was missing (Ex. 22:10, 11); of the older men of a city in the case of an unsolved murder. (Deut. 21:1-9) Voluntary oaths of abstinence were allowed. (Num. 30:3, 4, 10, 11) Servants of God were sometimes adjured by one in authority, and they told the truth. Likewise a Christian under oath would not lie but would tell the whole truth called for, or he may refuse to answer if it jeopardizes the righteous interests of God or of fellow Christians, in which case he must be ready to suffer any consequences that might result from his refusal to testify.—1 Ki. 22:15-18; Matt. 26:63, 64; 27:11-14.

Vows were regarded in Israel as having the strength of an oath, as sacred and to be fulfilled even though they resulted in loss to the vower. God was viewed as watching to see that vows were carried out, and as bringing punishment for failure. (Num. 30:2; Deut. 23:21-23; Judg. 11:30, 31, 35, 36, 39; Eccl. 5:4-6) The vows of wives and unmarried daughters were subject to affirmation or cancellation by the husband or father, but widows and divorced women were bound by their vows.—Num. 30:3-15.

Jesus Christ, in his Sermon on the Mount, corrected the Jews in their practice of light, loose and indiscriminate making of oaths. It had become common among them to swear by heaven, by the earth, by Jerusalem and even by their own heads. But Jesus said: "Just let your word *Yes* mean Yes, your *No*, No; for what is in excess of these is from the wicked one."—Matt. 5:33-37.

Jesus Christ did not hereby prohibit the making of all oaths, for he himself was under the Law of Moses, which required oaths under certain circumstances. In fact, when Jesus himself was on trial he was put under oath by the high priest, yet he did not object to this, but gave an answer. (Matt. 26:63, 64) Rather, Jesus was showing that a person should not have two standards. The keeping of one's word, once given, should be viewed as a sacred duty and should be fulfilled just as an oath would be; the person should sincerely mean what he says. He shed further light on the meaning of his words when he exposed the hypocrisy of the scribes and Pharisees by saying to them: "Woe to you, blind guides, who say, 'If anyone swears by the temple, it is nothing; but if anyone swears by the gold of the temple, he is under obligation.' Fools and blind ones! Which, in fact, is greater, the gold or the temple that has sanctified the gold?" He went on to say: "He that swears by heaven is swearing by the throne of God and by him that is sitting on it."—Matt. 23:16-22.

By the false reasoning and hairsplitting casuistry of these scribes and Pharisees, as here pointed out by Jesus, they justified themselves in failing to carry out certain oaths, but Jesus showed that such swearing on their part was falsity toward God and was actually reproaching his name (for the Jews were a people dedicated to Jehovah). Jehovah plainly states that he hates a false oath.—Zech. 8:17.

James corroborates Jesus' words. (Jas. 5:12) But these statements of Jesus and James against such indiscriminate practices do not apply as preventing the Christian from taking an oath when necessary to assure others of the seriousness of his intentions or of the truthfulness of what he says. For instance, as Jesus illustrated by example before the Jewish high priest, a Christian would not object to taking an oath in court, for he is going to speak the truth whether under oath or not. (Matt. 26:63, 64) Even the Christian vow to serve God is an oath or a swearing to Jehovah, putting the Christian into a sacred relationship. Jesus put swearing and vows in the same category.—Matt. 5:33.

Also, the apostle Paul, in order to strengthen his testimony before his readers, makes what is tantamount to an oath at 2 Corinthians 1:23 and Galatians 1:20. He further refers to an oath as a customary and proper way of putting an end to a dispute and calls attention to the fact that God, "when he purposed to demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel, stepped in with an oath," swearing by himself, since he could not swear by anyone greater. This added to his promise a legal guarantee and gave double assurance by means of "two unchangeable things in which it is impossible for God to lie," namely, God's word of promise and his oath. (Heb. 6:13-18) Furthermore, Paul points out that Christ was made High Priest by oath of Jehovah and has been given in pledge of a better covenant. (Heb. 7:21, 22) The Scriptures make upward of fifty references to Jehovah himself as making oaths.

OBADIAH (O·ba·di'ah) [servant of Jah].

1. A family head in the tribe of Issachar; son of Izrahiah and descendant of Tola.—1 Chron. 7:1-3.

2. A Zebulunite whose son was a prince of that tribe during David's rule.—1 Chron. 27:19, 22.

3. A mighty Gadite warrior who crossed the Jordan at flood stage and supported David when he lived as a fugitive from Saul's wrath.—1 Chron. 12:8, 9, 14, 15.

4. The household steward of King Ahab. Even though King Ahab and Jezebel practiced wickedness, Obadiah greatly feared Jehovah, hiding one hundred prophets of Jehovah "by fifties in a cave" when Jezebel had ordered them all slaughtered. During the divinely imposed drought foretold by Elijah, Obadiah's master Ahab divided certain territory with him and each was searching for grass to feed the livestock, when Elijah met up with Obadiah. Elijah had not been seen by Ahab during the drought, a period of some three years. Upon being told to inform Ahab that Elijah had returned, Obadiah, out of great fear, hesitated to go until given assurance that the prophet would not leave, for Ahab would surely kill his servant if this report proved false.—1 Ki. 18:1-16.

5. A prince sent by Jehoshaphat to teach the law of Jehovah in the cities of Judah.—2 Chron. 17:7, 9.

6. A distant descendant of Saul and Jonathan in the tribe of Benjamin.—1 Chron. 8:33-38; 9:44.

7. A Merarite Levite, one of the overseers of the temple repairs that King Josiah ordered to be made. —2 Chron. 34:8, 12.

8. A prophet of Jehovah and writer of the fourth of the so-called "minor" prophetical books. (Obad. 1) Nothing personal is known of this prophet of the seventh century B.C.E.—See OBADIAH, BOOK OF.

9. A Levite who returned from Babylon and lived in Jerusalem. (1 Chron. 9:2, 3, 14, 16) He is evidently called Abda at Nehemiah 11:17. Possibly the same as No. 13.

10. A postexilic descendant of David and Zerubbabel.—1 Chron. 3:5, 9, 10, 19, 21.

11. Head of the paternal house of Joab who led 218 males of this family back to Jerusalem with Ezra in 468 B.C.E.; son of Jehiel.—Ezra 8:1, 9.

12. One of the priests (or his descendant) who subscribed to the covenant of faithfulness made by the returned exiles under Nehemiah's governorship.—Neh. 9:38; 10:1, 5, 8.

13. A Levitical gatekeeper in the days of Nehemiah and Ezra. (Neh. 12:25, 26) Possibly the same as No. 9.

OBADIAH, BOOK OF. The shortest prophetic book of the Hebrew Scriptures. Written by Obadiah (concerning whom nothing but the name is known), this book contains a proclamation of Jehovah's judgment against Edom, presents the reason for that judgment and points forward to restoration for the "house of Jacob." The extinction of the Edomites as a people and the restoration of the Israelites to their land

confirms the accurate fulfillment of Obadiah's prophecy.—Obad. 17, 18; see EDOM, EDOMITES.

The occasion for the prophecy was the 'unbrotherly' treatment that the Edomites rendered to the "sons of Judah" when the latter suffered defeat. The Edomites, through their ancestor Esau, were related to the Israelites. The Edomites rejoiced over Judah's calamity, shared in taking spoil from the Jews, prevented them from escaping out of the land and even handed them over to the enemy. (Obad. 12-14) As evident from a comparison of Obadiah's prophecy with the words of Jeremiah (25:15-17, 21, 27-29; 49:7-22) and Ezekiel (24:12-14; 35:1-15), this must have happened in connection with the destruction of Jerusalem by the Babylonian armies and would, therefore, place the book's composition about the year 607 B.C.E.

Since many of the things foretold in Obadiah's prophecy were also foretold in the book of Jeremiah, this made the fulfillment of Jehovah's word regarding Edom doubly certain.—Compare Genesis 41:32.

OUTLINE OF CONTENTS

I. Calamity for Edom (vss. 1-9)
  A. Edom's seemingly secure position not to prevent defeat (vss. 1-4; compare Jeremiah 49:14-16)
  B. A thief steals only what he wants and grape gatherers leave gleanings, but Edom (Esau) and his concealed treasures to be searched out with nothing passed over (vss. 5, 6; compare Jeremiah 49:9, 10)
  C. Calamity to come at hands of those in covenant with Edomites (apparently Babylonians to whom they had handed over Jewish escapees) (vs. 7; compare Jeremiah 25:17-21; 38:22)
  D. Edom's wise ones to be destroyed and mighty men to become terrified (vss. 8, 9; compare Jeremiah 49:7)
II. Reason for calamity: violence done to descendants of Jacob (vss. 10-16; compare Joel 3:14, 19; Jeremiah 49:12)
III. Restoration of "house of Jacob"; complete desolation for "house of Esau" (vss. 17-21; compare Joel 2:32; Jeremiah 49:18; Malachi 1:2-4; Zechariah 14:9)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 151-153.

OBAL (O'bal). The eighth listed of Joktan's thirteen sons, each of whom founded one of the seventy post-Flood families; descendant of Shem. Exactly where the tribe of Obal settled is uncertain, but similar names occur in Yemenite SW Arabia.—Gen. 10:21, 25-30; 1 Chron. 1:20, 22.

OBED (O'bed) [servant, or, one serving].

1. A descendant of Judah; the father of Jehu and the son of Ephlal of the family of Jerahmeel.—1 Chron. 2:3, 25, 37, 38.

2. Father of Jesse, King David's father. Obed was the son of Boaz by his wife Ruth and was an ancestor of Jesus Christ.—Ruth 4:13-17, 21, 22; 1 Chron. 2:12; Matt. 1:5; Luke 3:32.

3. One of the mighty men of David's military forces. —1 Chron. 11:26, 47.

4. A Levite of the family of Korah; the grandson of Obed-edom and the son of Shemaiah. He served as a gatekeeper "at the house of Jehovah."—1 Chron. 26:1, 4, 7, 12.

5. Father of a certain Azariah, one of the "chiefs of hundreds" who assisted High Priest Jehoiada to overthrow Queen Athaliah so that Jehoash could be installed as king.—2 Chron. 23:1, 12-15, 20; 24:1.

OBED-EDOM (O'bed-e'dom) [servant of Edom].

1. A Gittite at whose home the ark of the covenant was kept for three months after its near upset and the accompanying death of Uzzah. For the duration of its stay there, Obed-edom and his household were blessed by Jehovah, and when David learned of this he took it as an indication that Jehovah favored bringing the sacred chest on to Jerusalem.—2 Sam. 6:10-12; 1 Chron. 13:13, 14; 15:25.

Obed-edom was a "Gittite." Normally this term designated a Philistine of Gath, but it can also refer to someone from Gath-rimmon, a Levite city in Dan assigned to the Kohathites. (Josh. 21:20, 23, 24) Entrusted as he was with the care of the Ark, he had to be a Levite, and hence must have been a Gittite from Gath-rimmon rather than a Philistine Gittite from Gath.

The name Obed-edom is found a number of times among Levite musicians and gatekeepers of the Davidic period. There are at least two such individuals referred to (1 Chron. 15:21, 24; 16:38), but beyond this it is impossible to determine whether the several other texts refer to either of these, or to still other contemporary individuals. Thus, Obed-edom, the Gittite, may possibly be the same as either No. 2 or No. 3 below.

2. A musician and gatekeeper in the procession that brought the Ark to Jerusalem. (1 Chron. 15:18, 21) He was likely the musician who continued to serve before the tent of the Ark in Jerusalem. (1 Chron. 16: 4, 5, 37, 38a) Possibly the same as No. 1 above.

3. A gatekeeper in the same procession. (1 Chron. 15:24) He may also have been "the son of Jeduthun." (1 Chron. 16:38b) Possibly the same as No. 1 above and/or No. 4 below.

4. A Korahite in the permanent division of gatekeepers who, together with sixty-two relatives, was assigned to guard the S side of the sanctuary grounds in Jerusalem.—1 Chron. 26:1, 4-8, 13, 15; see No. 3 above.

5. Caretaker of the gold, silver and other articles in the house of Jehovah during the reign of King Amaziah. When Jehoash of Israel invaded Jerusalem sometime between 858 and 844 B.C.E., these goods, and possibly Obed-edom himself, were all taken off to Samaria.—2 Chron. 25:23, 24.

OBEDIENCE. The submitting to authority; the doing of what is commanded; the complying with what is required or the abstaining from what is forbidden.

In the Hebrew Scriptures the thought of obedience is expressed by *sha·ma"*, meaning, basically, "to hear or listen." Thus, at times *sha·ma"* refers to simple hearing, becoming aware of something through the auditory senses. (Gen. 3:10; 21:26; 34:5) But when what is spoken expresses will, desire, instruction, or command, then the sense of the Hebrew term is that of paying heed to or obeying the one speaking. Adam "listened" to his wife's voice, that is, acceded to her desire that he join her in eating the forbidden fruit. (Gen. 3:17; compare 21:12.) Joseph refused to "listen" to the importunities of Potiphar's wife. (Gen. 39: 10) King Saul feared the people and "so obeyed [listened to] their voice," overstepping God's order in doing so. (1 Sam. 15:24) Jehovah's promise to Abraham concerning a seed was granted because Abraham "listened to" or obeyed Jehovah's voice, keeping his commands.—Gen. 22:18; 26:4, 5; compare Hebrews 11:8; see EAR.

The same Hebrew term is used with reference to God in 'hearing' or 'listening' to men. Here the English term "obedience" is not suitable, since humans cannot command God but can only petition or supplicate him. Hence, when God told Abraham that "as regards Ishmael I have *heard* you," he was telling Abraham that he had given regard to his request, would act upon it. (Gen. 17:20) In a similar way God 'heard' or responded to the appeal of persons in times of difficulty or affliction, answering their pleas where he saw fit to show mercy.—Gen. 16:11; 29:33; 21:17; Ex. 3:7-9; compare Deuteronomy 1:45.

Similar to *sha·ma"*, one Greek verb expressing the idea of obeying (*hy·pa·kou'o;* noun form *hy·pa·ko·e'*) literally means "to hear under," that is, to hear submissively or to attend (as at Acts 12:13). Another term conveying the sense of obedience is *pei'tho*, which means to persuade, to win over. In the passive

and middle voices it means not only to be persuaded (Luke 16:31), to trust (Matt. 27:43), to believe (Acts 17:4), but also to give heed (Acts 5:40), to obey. (Acts 5:36, 37) From this term comes the negative form *a·pei·the'o* (meaning to disbelieve [Acts 14:2; 19:9] or disobey [John 3:36]), as well as other related terms.

From this it can be seen that obedience, as expressed in the original languages of the Scriptures, depends first upon hearing, that is, receiving information or knowledge (compare Luke 12:47, 48; 1 Timothy 1:13), and then upon one's submitting to the will or desire of the one who speaks or otherwise expresses such will or desire. Submission, in turn, is dependent upon recognition of that one's authority or right to ask or require the response indicated, as also upon the hearer's desire or willingness to satisfy the will of such one. As indicated by the Greek *pei'tho* and *a·pei·the'o*, belief, trust and confidence also enter in.

OBEDIENCE TO GOD ESSENTIAL FOR LIFE

God has first claim to the obedience of all his creatures. They rightly owe him implicit obedience as their Maker, the Source from whom life derives and on whom life depends. (Ps. 95:6-8) Because he is the All-wise and Almighty God, what he says merits the utmost respect and attention. A human father properly expects his word to be carried out by his children, and if a child is slow to respond the parent may say emphatically, "Did you *hear* me?" Far more so does the heavenly Father rightly require receptive attention and response to his expressions.—Compare Deuteronomy 21:18-21; Proverbs 4:1; Isaiah 64:8; 1 Peter 1:14.

There is no substitute for obedience, no gaining of God's favor without it. As Samuel told King Saul: "Does Jehovah have as much delight in burnt offerings and sacrifices as in obeying [form of *sha·ma'*] the voice of Jehovah? Look! To obey [literally, to listen] is better than a sacrifice, to pay attention than the fat of rams." (1 Sam. 15:22) To fail to obey is to reject the word of Jehovah, to demonstrate that one really does not believe, trust, or have faith in that word and its Source. Hence the one failing to obey is no different from the one practicing divination or using idols. (1 Sam. 15:23; compare Romans 6:16.) Verbal expressions of assent mean nothing if the required action does not follow; the lack of response proves a lack of belief or respect for the source of instructions. (Matt. 21:28-32) Those satisfying themselves with only hearing and giving mental acceptance to God's truth, but not *doing* what it calls for, are deceiving themselves with false reasoning and receive no blessing. (Jas. 1:22-25) God's Son made clear that even those doing things *similar* to those commanded, but evidently in a wrong way or with a wrong motive, would never gain entrance into the Kingdom but would be completely rejected.—Matt. 7:15-23.

Counteracting disobedience due to sin and imperfection

At the outset God informed man that obedience was basic, a life or death matter. (Gen. 2:16, 17) The same rule applies to God's spirit sons. (1 Pet. 3: 19, 20; Jude 6; Matt. 25:41) The willful disobedience of the perfect man Adam, as the responsible head over Eve and the male progenitor or life source of the human family, brought sin and death to all his offspring. (Rom. 5:12, 19) By nature, then, men are "sons of disobedience" and "children of wrath," meriting God's disfavor due to their violation of his righteous standards. Failure to resist this inherent inclination to disobedience is the course of ultimate destruction.—Eph. 2:2, 3; 5:6-11; compare Galatians 6:7-9.

Jehovah God has mercifully provided the means for combating sin in the flesh and for gaining forgiveness of wrongdoing resulting from imperfection rather than from willful disobedience. By his holy spirit God supplies the force for righteousness enabling sinful men to produce good fruitage. (Gal. 5:16-24; Titus 3:3-7) Forgiveness for sins comes through faith in Christ's ransom sacrifice, and such faith in itself is a deterrent to wrongdoing and a stimulus to obedience. (1 Pet. 1: 2) Thus Paul refers to the "obedience [hearing submissively] by faith." (Rom. 16:26; 1:16; compare Acts 6:7.) At Romans 10:16-21 he shows that hearing plus faith produces obedience and that the disobedience (or disbelief [from *a·pei·the'o*]) of the Israelites was due to lack of faith. (Compare Hebrews 3:18, 19.) Since true faith is the "assured expectation of things hoped for" and "the evident demonstration of realities though not beheld," and since it requires believing that God is "and that he becomes the rewarder of those earnestly seeking him," those having faith are moved to obey, having confidence and assurance as to the blessings that obedience will bring. —Heb. 11:1, 6.

In harmony with this, God's communication to men is not simply a series of terse commands like those of an unfeeling dictator. God does not desire the kind of obedience one obtains from a beast with a bridle and bit. (Compare James 3:3; Psalm 32: 8, 9.) Not a perfunctory or a begrudging obedience, such as even the demons rendered to Christ and his disciples (Mark 1:27; Luke 10:17, 20), but obedience motivated by an appreciative heart is called for. (Ps. 112:1; 119:11, 112; Rom. 6:17-19) Jehovah therefore accompanies his expressions of will and purpose with helpful information appealing to one's sense of justice and righteousness, to love and goodness, intelligence, reason and wisdom. (Deut. 10:12, 13; Luke 1:17; Rom. 12:1, 2) Those with the right heart attitude obey out of love. (1 John 5:2, 3; 2 John 6) Also, the truthfulness and rightness of the message given through God's servants persuades the hearers to obey, and hence the apostle Peter speaks of "obedience to the truth with unhypocritical brotherly love as the result."—1 Pet. 1:22; compare Romans 2:8, 9; Galatians 5:7, 8.

Jehovah showed great patience with Israel and speaks of himself as "daily getting up early" and sending his prophets to exhort and admonish them, 'all day long spreading out his hands toward a people that is disobedient and talks back,' but they continued to harden their hearts like emery stone, stubbornly refusing discipline. (Jer. 7:23-28; 11:7, 8; Zech. 7:12; Rom. 10:21) Even after the coming of Messiah they endeavored to establish their righteousness in their own way, by works of the Law. Their lack of faith and obedience to God's instructions through his Son cost the majority of them a place in the Kingdom government, opening the way for many non-Jews to become part of the chosen nation of spiritual Israel.—Rom. 10:1-4; 11:13-23, 30-32.

A healthy fear of God also plays its part in obedience, because one recognizes God's all-powerfulness and that he is not to be trifled with nor can he be mocked, for he renders to each one according to that one's deeds. (Compare Philippians 2:12, 13; Galatians 6:7, 8; Hebrews 5:7.) Willful disobedience or disregard for God's revealed will brings a "certain fearful expectation of judgment."—Heb. 10:26-31.

The Scriptures set forth many encouraging examples of faithful obedience in all manner of circumstances and situations and in the face of all types of opposition. Supreme among these is the example of God's own Son, who "humbled himself and became obedient as far as death, yes, death on a torture stake." (Phil. 2:8; Heb. 5:8) By his obedient course he was justified, proved righteous on his own merit, and hence could provide a perfect sacrifice that would redeem mankind from sin and death.—Rom. 5:18-21.

OBEDIENCE TO OTHER SUPERIORS

The Son's position as God's appointed King requires that all others obey him. (Dan. 7:13, 14) He is "Shiloh" of the tribe of Judah, the one 'to whom the obedience of the people belongs' (Gen. 49:10), the

prophet like Moses to whom every soul must listen or suffer destruction (Acts 3:22, 23), "a leader and commander to the national groups" (Isa. 55:3, 4), placed "far above every government and authority and power and lordship" (Eph. 1:20, 21), to whom "every knee should bend" in recognition of his God-given authority. (Phil. 2:9-11) He is the High Priest whose instructions lead to healing and life everlasting for those hearing him submissively. (Heb. 5:9, 10; John 3:36) Since he was God's Chief Spokesman, Jesus could rightly make known that obedience to his sayings constituted the only solid foundation on which persons could build their hopes for the future. (Matt. 7:24-27) Obedience is proof of and springs from the love his followers have for him. (John 14:23, 24; 15:10) Because God has made his Son the key figure in the outworking of all his purposes (Rom. 16:25-27), life depends upon obedience to "the good news about our Lord Jesus," and this obedience includes making public declaration of one's faith in him.—2 Thess. 1:8; Rom. 10:8-10, 16; 1 Pet. 4:17.

As head of the Christian congregation Christ Jesus delegates authority to others, as he did to the apostles. (2 Cor. 10:8) These persons convey the instructions of the congregation's Head, and therefore obedience to them is right and necessary (2 Cor. 10:2-6; Phil. 2:12; 2 Thess. 3:4, 9-15), for such spiritual shepherds are "keeping watch over your souls as those who will render an account." (Heb. 13:17; 1 Pet. 5:2-6; compare 1 Kings 3:9.) Willing response and obedience, like that of the Roman and Philippian Christians and like that of Philemon, to whom Paul could say, "I am writing you, knowing you will even do more than the things I say," bring rejoicing to such responsible ones.—Rom. 16:19; Phil. 2:12, 17; Philem. 21.

Obedience to parents and husbands

Parents have a God-given natural right to the obedience of their children. (Prov. 23:22) Jacob's obedience to his parents was doubtless one of the reasons Jehovah 'loved Jacob but hated Esau.' (Mal. 1:2, 3; Gen. 28:7) As a child Jesus showed submission to his earthly parents. (Luke 2:51) The apostle Paul admonishes children to "be obedient to your parents in everything." It must be remembered that his letter was addressed to Christians, and hence "everything" cannot allow for obedience to commands that would result in disobedience to the word of the heavenly Father, Jehovah God, for this could not be "well-pleasing" to the Lord. (Col. 3:20; Eph. 6:1) Disobedience to parents is not viewed lightly in the Scriptures, and under the Law a continued course of disobedience required the son's being put to death. —Deut. 21:18-21; Prov. 30:17; Rom. 1:30, 32; 2 Tim. 3:2.

The headship of the man also calls for obedience of wives to their husbands "in everything," Sarah being cited as an example to be emulated. (Eph. 5: 21-33; 1 Pet. 3:1-6) Here, again, it holds true that the headship and authority of the husband is not supreme, but ranks below that of God and Christ. —1 Cor. 11:3.

To masters and to governments

Similarly slaves were exhorted to render obedience to their masters "in everything," not with eyeservice but as Christ's slaves, with fear of Jehovah. (Col. 3: 22-25; Eph. 6:5-8) Those slaves who must endure suffering could take as their example Christ Jesus, even as could Christian wives under similar circumstances. (1 Pet. 2:18-25; 3:1) The authority of their masters was relative, not absolute; hence they would obey in "everything" that was not in conflict with God's will and commands.

Finally, obedience is due earthly governments, authorities and rulers (Titus 3:1) since God has allowed them to function and even to render certain services to his people. So it is required that Christians "pay back Caesar's things to Caesar." (Mark 12:14-17) The compelling reason for Christian obedience to Caesar's laws and the payment of taxes is not primarily proper fear of Caesar's "sword" of punishment, but is the Christian conscience. (Rom. 13:1-7) Since conscience is the decisive factor, Christian submission to human governments obviously is limited to those things not out of harmony with God's law. For this reason, to rulers who ordered them to stop carrying out their God-given commission to preach, the apostles firmly stated: "We must obey God as ruler rather than men."—Acts 5:27-29, 32; 4:18-20.

OBEISANCE. This English word (from the same Latin root as "obey" and "obedience") signifies the act of bowing, kneeling or prostrating the body, or by some other gesture betokening submission or simply the paying of respect. It adequately translates the Hebrew *sha·hhah'* and the Greek *pro·sky·ne'o* in many cases.

Sha·hhah' means, basically, "to bow down." (Prov. 12:25) Such bowing might be done as an act of respect or deference toward another human, as to a king (1 Sam. 24:8; 2 Sam. 24:20; Ps. 45:11), the high priest (1 Sam. 2:36), a prophet (2 Ki. 2:15), or other person of authority (Gen. 37:9, 10; 42:6; Ruth 2:8-10), to an elder relative (Gen. 33:1-6; 48:11, 12; Ex. 18:7; 1 Ki. 2:19), or even to strangers as an expression of courteous regard. (Gen. 19:1, 2) Abraham bowed down to the Canaanite sons of Heth from whom he sought to buy a burial place. (Gen. 23:7) Isaac's blessing on Jacob called for national groups and Jacob's own "brothers" to bow down to him. (Gen. 27:29; compare 49:8.) When men started to bow down before David's son Absalom, he grabbed them and kissed them, evidently to further his political ambitions by making a show of putting himself on a level with them. (2 Sam. 15:5, 6) Mordecai refused to prostrate himself before Haman, not because he viewed the practice as wrong in itself but doubtless because this high Persian official was an accursed Amalekite by descent. (Esther 3:1-6) The Babylonian conquerors of Judah in effect told her people to bow down and make their backs like a street for the conquerors to cross over.—Isa. 51:23.

From the above examples it is clear that this Hebrew term of itself does not necessarily have a religious sense or signify worship. Nevertheless, in a large number of cases it is used in connection with worship, either of the true God (Ex. 24:1; Ps. 95:6; Isa. 27:13; 66:23) or of false gods. (Deut. 4:19; 8:19; 11:16) Persons might bow down in prayer to God (Ex. 34:8; Job 1:20, 21) and often prostrated themselves upon receiving some revelation from God or some expression or evidence of his favor, thereby showing their gratitude, reverence and humble submission to his will.—Gen. 24:23-26, 50-52; Ex. 4:31; 12:27, 28; 2 Chron. 7:3; 20:14-19; compare 1 Corinthians 14:25; Revelation 19:1-4.

Bowing down to humans as an act of respect was admissible, but bowing to anyone other than Jehovah as a deity was prohibited by God. (Ex. 23:24; 34:14) Similarly, the worshipful bowing down to religious images or to any created thing was positively condemned. (Ex. 20:4, 5; Lev. 26:1; Deut. 4:15-19; Isa. 2:8, 9, 20, 21) Thus, in the Hebrew Scriptures, when certain of Jehovah's servants prostrated themselves before angels, they only did so as recognizing that these were God's representatives, not as rendering obeisance to them as deities.—Josh. 5:13-15; Gen. 18:1-3.

OBEISANCE IN THE CHRISTIAN GREEK SCRIPTURES

The Greek *pro·sky·ne'o* corresponds closely with the Hebrew *sha·hhah'* as to conveying the thought of both obeisance to creatures and worship to God or a deity. While the *manner* of expressing the obeisance is perhaps not so prominent in *pro·sky·ne'o* as in *sha·hhah'*, where the Hebrew term graphically conveys the thought of prostration or bowing down, some lexicographers suggest that originally the Greek term did emphatically portray this idea. Some scholars would derive the term from the Greek *ky·ne'o*, "to

kiss," while others would derive it from the Greek word for "dog," *ky'on*, and give it the basic meaning of "to crouch, crawl, fawn," as a dog would at his master's feet. The derivation thus remains in dispute; however, the usage of the word in the Christian Greek Scriptures (as also in the Greek *Septuagint Version* of the Hebrew Scriptures) shows that persons to whose actions the term is applied, did, in fact, prostrate themselves or bow down. (Matt. 2:11; 18:26; 28:9) So the latter derivation may fit better than that relating to kissing.

As with the Hebrew term, the context must be considered to determine whether *pro·sky·ne'o* refers to obeisance solely in the form of deep respect or obeisance in the form of religious worship. Where reference is directly to God (John 4:20-24; 1 Cor. 14:25; Rev. 4:10) or to false gods and their idols (Acts 7: 43; Rev. 9:20), it is evident that the obeisance goes beyond that acceptably or customarily rendered to men and enters the field of worship. So, too, where the object of the obeisance is left unstated, its being directed to God being understood. (John 12:20; Acts 8:27; 24:11; Heb. 11:21; Rev. 11:1) On the other hand, the action of those of the "synagogue of Satan" who are made to "come and do obeisance" before the feet of Christians is clearly not worship. —Rev. 3:9.

Obeisance to a human king is found in Jesus' illustration at Matthew 18:26. It is also evident that this was the kind of obeisance the astrologers rendered to the child Jesus, "born king of the Jews," and also that Herod professed interest in expressing, and that the soldiers mockingly rendered to Jesus before his impalement. They clearly did not view Jesus as God or as a deity. (Matt. 2:2, 8; Mark 15:19) While some translators use the word "worship" in the majority of cases where *pro·sky·ne'o* describes persons' actions toward Jesus, the evidence does not warrant one's reading too much into this rendering. Rather, the circumstances that evoked the obeisance correspond very closely with those producing obeisance to the earlier prophets and kings. (Compare Matthew 8:2; 9:18; 15:25; 20:20 with 1 Samuel 25: 23, 24; 2 Samuel 14:4-7; 1 Kings 1:16; 2 Kings 4: 36, 37.) The very expressions of those involved often reveal that, while they clearly recognized Jesus as God's representative, they rendered obeisance to him, not as to God or a deity, but as "God's Son," the foretold "Son of man," the Messiah with divine authority. On many occasions their obeisance expressed a gratitude for divine revelation or evidence of favor like that expressed in earlier times.—Matt. 14:32, 33; 28:5-10, 16-18; Luke 24:50-52; John 9:35, 38.

While earlier prophets and also angels had accepted obeisance, Peter stopped Cornelius from rendering such to him and the angel (or angels) of John's vision twice stopped John from doing so, referring to himself as a "fellow slave" and concluding with the exhortation to "worship God [*toi The·oi' pro·sky'neson*]." (Acts 10:25, 26; Rev. 19:10; 22:8, 9) Evidently Christ's coming had brought in new relationships affecting standards of conduct toward others of God's servants. He taught his disciples that "one is your teacher, whereas all you are brothers . . . your Leader is one, the Christ" (Matt. 23:8-12), for it was in him that the prophetic figures and types found their fulfillment, even as the angel told John that "the bearing witness to Jesus is what inspires prophesying." (Rev. 19:10) Jesus was David's Lord, the greater than Solomon, the prophet greater than Moses. (Luke 20: 41-43; Matt. 12:42; Acts 3:19-24) The obeisance rendered those men prefigured that due Christ. Peter therefore rightly refused to let Cornelius make too much of him.

So, too, John, by virtue of having been declared righteous or justified by God as an anointed Christian, called to be a heavenly son of God and a member of his Son's kingdom, was in a different relationship to the angel(s) of the revelation than were the Israelites to whom angels earlier appeared. As the apostle Paul had written: "Do you not know that we shall judge angels?" (1 Cor. 6:3) The angel(s) evidently recognized this change of relationship when rejecting John's obeisance.—See DECLARE RIGHTEOUS.

Obeisance to the glorified Jesus Christ

On the other hand, Christ Jesus has been exalted by his Father to a position second only to God, so that "in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord to the glory of God the Father." (Phil. 2:9-11; compare Daniel 7:13, 14, 27.) Hebrews 1:6 also shows that even the angels render obeisance to the resurrected Jesus Christ. Many translations of this text here render *pro·sky·ne'o* as "worship," while some render it by such expressions as "bow before" (*AT; Yg*) and 'pay homage' (*NE*). No matter what English term is used, the original Greek remains the same and the understanding of what it is that the angels render to Christ must accord with the rest of the Scriptures. If the rendering "worship" is preferred, then it must be understood that such "worship" is only of a relative kind, for Jesus himself emphatically stated to Satan that "it is Jehovah your God you must worship [form of *pro·sky·ne'o*], and it is to him alone you must render sacred service." (Matt. 4:8-10; Luke 4:7, 8) Similarly, the angel(s) told John to "worship God" (Rev. 19:10; 22:9), and this injunction came after Jesus' resurrection and exaltation, showing that matters had not changed in this regard. True, Psalm 97, which the apostle evidently quotes at Hebrews 1:6, refers to Jehovah God as the object of the 'bowing down,' and still this text was applied to Christ Jesus. (Ps. 97:1, 7) However, the apostle previously had shown that the resurrected Christ became the "reflection of [God's] glory and the exact representation of his very being." (Heb. 1:1-3) Hence, if what we understand as "worship" is apparently directed to the Son by angels, it is in reality being directed through him to Jehovah God, the Sovereign Ruler, "the One who made the heaven and the earth and sea and fountains of waters." (Rev. 14:7; 4:10, 11; 7:11, 12; 11:16, 17; compare 1 Chronicles 29:20; Revelation 5: 13, 14; 21:22.) On the other hand, the renderings "bow before" and 'pay homage' (instead of "worship") are in no way out of harmony with the original language, either the Hebrew of Psalm 97:7 or the Greek of Hebrews 1:6, for such translations convey the basic sense of both *sha·hhah'* and *pro·sky·ne'o*.

OBIL (O'bil) [camel driver]. An Ishmaelite caretaker of David's camels.—1 Chron. 27:30.

OBOTH (O'both) [waterskins]. An Israelite encampment between Punon and Iye-abarim. Its location is today unknown.—Num. 21:10, 11; 33:43, 44.

OCHRAN (Och'ran) [trouble]. An Asherite whose son Pagiel was appointed chieftain of the tribe of Asher after the exodus from Egypt.—Num. 1:13, 16; 2:27; 7:72, 77; 10:26.

ODED (O'ded) [restorer].

1. Father of the prophet Azariah. (2 Chron. 15:1) Verse 8 credits Oded himself as being a prophet: "As soon as Asa heard these words and the prophecy of Oded the prophet." Some authorities would drop the words "of Oded the prophet" as a copyist's error, but this would not explain why the writer says Asa heard "these words *and* the prophecy." Others would make an addition so as to read, "Asa heard these words and the prophecy of *Azariah the son of* Oded," to agree with the Alexandrian *Septuagint*, Syriac and *Vulgate* versions, but this still leaves the above difficulty unexplained. The third solution is to accept the Masoretic text *as it is*, with the understanding that Oded himself gave a prophecy that has not been

preserved in the record. Asa heeded the words of Azariah (15:2-7) and those of his father Oded.

2. A prophet of Samaria during the overlapping reigns of Pekah of Israel and Ahaz of Judah (761-758 B.C.E.). After Israel and Syria delivered a smashing defeat to Judah, two hundred thousand captives from the southern kingdom were brought toward Samaria. Oded, however, intercepted the victorious army and warned them of God's wrath if they enslaved their brothers. 'After all,' he explained, 'it was only because of Judah's wickedness that Jehovah permitted you to defeat them. Now do not make servants out of them and bring Jehovah's rage upon yourselves; return the captives!' Four Ephraimite leaders supported Oded, and the captives were cared for and repatriated.—2 Chron. 28:5-15.

OFFERINGS. From early times men have presented offerings to God. In the first recorded instance, Adam's oldest son Cain presented the firstfruits of the ground, and his younger son Abel, the firstlings of his flock. Evidently the attitudes and motives of the two brothers were different, for God approved Abel's offering but looked with disfavor on Cain's. (Later, the Law covenant provided for both animal and grain offerings.) Abel must have had faith in God's promise of liberation through the promised Seed (Gen. 3:15) and evidently recognized the need of the sacrifice of a life for redemption from sin. Acknowledging himself as a sinner, he was led by faith to present an offering requiring shedding of blood, thereby accurately foreshadowing the real sacrifice for sins, Jesus Christ. —Gen. 4:1-4; Heb. 11:4.

IN PATRIARCHAL SOCIETY

The family head Noah, on coming out of the ark, offered a thanksgiving sacrifice to Jehovah that was "restful" (soothing, tranquilizing), after which Jehovah made the "rainbow" covenant with Noah and his offspring. (Gen. 8:18-22; 9:8-16) We read later of the faithful patriarchs presenting offerings to Jehovah. (Gen. 8:20; 31:54) Job, as family head, acted as priest for his family, sacrificing burnt offerings to God in their behalf. (Job 1:5) The most notable and significant of ancient sacrifices was Abraham's attempt to offer up Isaac, at Jehovah's direction. Jehovah, after observing Abraham's faith and obedience, kindly provided a ram as substitute. This act of Abraham foreshadowed Jehovah's offering of his only-begotten Son Jesus Christ.—Gen. 22:1-14; Heb. 11: 17-19.

UNDER THE LAW

The sacrifices commanded under the Law covenant all pointed forward to Jesus Christ and his sacrifice, or to benefits that flow from that sacrifice. (Heb. 8:3-5; 9:9; 10:5-10) As Jesus Christ was a perfect man, so all animal sacrifices were to be sound, unblemished specimens. (Lev. 1:3, 10; 3:1) Both the Israelite and the temporary resident who worshiped Jehovah were included in presenting the various offerings.—Num. 15:26, 29.

Burnt offerings

Burnt offerings were presented in their entirety to God; no part of the animal being retained by the worshiper. (Compare Judges 11:30, 31, 39, 40.) They constituted an appeal to Jehovah to accept, or to signify acceptance of, the sin offering that sometimes accompanied them. As a "burnt offering" Jesus Christ gave himself wholly, fully. Certain features of these offerings were:

I. Regular times offered: Every morning and evening (Ex. 29:38-42; Lev. 6:8-13; Num. 28:3-8); every sabbath day (Num. 28:9, 10); first day of month (Num. 10:10); Passover and seven days of unfermented cakes (Lev. 23:6-8; Num. 28: 16-19, 24); Day of Atonement (Lev. 16:3, 5, 29, 30; Num. 29:7-11); Pentecost (Lev. 23:16-18; Num. 28:26-31); each day of festival of booths. (Num. 29:12-39)

II. Other occasions: At consecration of priesthood (Lev. 8:18-21; see INSTALLATION); at installation of Levites (Num. 8:6, 11, 12); in connection with making covenants (Ex. 24:5; see COVENANT); with communion offerings and certain guilt and sin offerings (Lev. 5:6, 7, 10; 8:18; 16:3, 5); in performing vows (Num. 15:3, 8); in connection with purifications. (Lev. 12:6-8; 14:2, 30, 31; 15:13-15, 30)

III. Animals offered and procedure: Bull, ram, male goat, turtledove or male pigeon. (Lev. 1:3, 5, 10, 14) If it was an animal, the offerer laid his hand on the animal's head (acknowledging the offering as his offering, and for him, in his behalf). (Lev. 1:4) The animal was slaughtered; the blood was sprinkled round about upon the altar of burnt offering (Lev. 1:5, 11); the animal was skinned and cut up into its parts; its intestines (no offal was burned on altar) and shanks were washed; the head and other body parts were all put on altar (the officiating priest received the skin [Lev. 7:8]). (Lev. 1:6-9, 12, 13) If it was a bird, the crop and feathers were removed, and the head and body were burned on the altar. (Lev. 1:14-17)

Communion offerings (peace offerings)

Communion offerings acceptable to Jehovah denoted peace with him. The worshiper and his household partook (in the courtyard of the tabernacle; according to tradition, booths were set up around the inside of the curtain surrounding the courtyard; in the temple, dining rooms were provided). The officiating priest received a portion, and the priests on duty, another portion. Jehovah, in effect, received the pleasing smoke of the burning fat. The blood, representing the life, was given to God as his. Therefore the priests, the worshipers and Jehovah were as if together at the meal, signifying peaceful relationships. The person partaking while in a state of uncleanness (any of the uncleannesses mentioned in the Law) or who ate the flesh after it had been kept beyond the prescribed time (in the warm climate it would begin to putrefy) was to be cut off from his people. (Lev. 7:20, 21) He defiled or desecrated the meal, due to being either unclean himself or eating that which was foul before Jehovah God, showing disrespect for sacred things.—Lev. 7:16-19; 19:5-8.

The Lord's Evening Meal (Memorial or Last Supper) is a communion meal. (1 Cor. 10:16) Those in "the new covenant by virtue of [Jesus'] blood" share with one another in faith, partaking of the emblems representing Jesus' body and blood. They share also with Jehovah as Author of the arrangement. These are seeking Jehovah's approval and are at peace, not only with one another, but also with Jehovah through Jesus Christ. In line with the requirement of cleanness for sharers in a communion meal, Paul warns that the Christian should examine himself before the Memorial meal. To treat the occasion or the emblems of wine and unleavened bread lightly or with contempt would be desecration of sacred things, meriting adverse judgment.—1 Cor. 11:25, 27-29; see LORD'S EVENING MEAL.

In the *thanksgiving offering*, which was a communion offering praising God for his provisions and loving-kindnesses, flesh and both leavened and unleavened bread were eaten. The worshiper therefore celebrated the occasion using what might be termed "daily food." (However, no leavened bread was at any time put upon the altar as being offered to God.) And, in this expression of thanks and praise to God, the flesh had to be enjoyed that day, not the next. (In other communion offerings, the flesh could be eaten the second day.) (Lev. 7:11-15) This brings to mind the prayer Jesus Christ taught his followers: "Give us today our bread for this day."—Matt. 6:11.

Features of the communion offerings are:

I. Occasions: Making covenants (Ex. 24:5); festal seasons and commencement of months (Num. 10:10; Ex. 12:2-14; Lev. 23:15-19; Num. 29:39), and other occasions.

II. Purposes: To gain approval of God; also entreaty or supplication to God in times of misfortune. (Lev. 19:5; Judg. 20:26; 21:4; 1 Sam. 13:9; 2 Sam. 24:25)

III. Animals used, and procedure: *Male* or *female* cattle, sheep, goats (no birds, since they were not deemed sufficient to constitute a sacrificial meal). (Lev. 3:1, 6, 12) The offerer laid his hand on the animal's head; the animal was slaughtered; the priest sprinkled its blood round about upon the altar of burnt offering (Lev. 3:2, 8, 13); the fat (including the fat tail of the sheep) was put upon the altar of burnt offering (Lev. 3:3-5, 9); the breast went to the priests, the right leg to the officiating priest. (Ex. 29:26, 28; Lev. 7:28-36)

IV. Types: Thanksgiving or praise; vow (see Numbers 6:13, 14, 17); voluntary.

Sin offerings

These were all for unintentional sin, committed due to weakness of the imperfect flesh, not "with uplifted hand," that is, not openly, proudly, purposely. (Num. 15:30, 31, *NW*, 1953 ed., ftn.) Various animal sacrifices, from bull to pigeon, were used, according to the position and circumstances of the one(s) whose sin was being atoned for. It is to be noted that the sins dealt with in Leviticus chapter 4 are sins wherein those involved have done "one of the things that Jehovah commands should not be done" and so have become guilty. (Lev. 4:2, 13, 22, 27) For Atonement Day sin offerings, see Atonement Day. Occasions and features of sin offerings include:

I. For sin of the high priest bringing guilt upon the people (Lev. 4:3): The high priest brought a bull and laid his hand on the bull's head; the bull was slaughtered; its blood was taken into the Holy Place and sprinkled before the curtain; some of the blood being smeared on the horns of the *altar of incense;* the rest was poured out at the base of the *altar of burnt offering;* the fat (as in communion offerings) was burned on the altar of burnt offering (Lev. 4:4-10) and the carcass (including the skin) was burned in a clean place outside the city, where altar ashes were put. (Lev. 4:11, 12)

II. For sin of the entire assembly (some sin made by the leaders [older men] or by the assembly, of which the leaders were not aware) (Lev. 4:13): The congregation brought a bull; the older men laid their hands on the bull's head; one slaughtered it; the remainder of the procedure was the same as for a sin of the high priest. (Lev. 4:14-21)

A sin of the high priest committed in his official position and capacity as representative of the entire nation before Jehovah brought guilt upon the entire assembly. This might be an error such as a mistake in judgment, or in application of the Law, or in dealing with a question of national importance. For this, and for the sin of the entire assembly, the most valuable of sacrifices, namely, a bull, was required.

With sin offerings for individuals the blood was taken no farther than the altar. However, the covenant relationship existed between Jehovah and the entire nation as a "holy people" to God (not merely with individuals). (Deut. 7:6-8) Therefore, in cases of sin of the high priest and of the entire assembly, the blood was also taken into the Holy Place, the first compartment of the sanctuary, and was sprinkled before the curtain, on the other side of which Jehovah 'resided,' as represented by the Ark of the covenant in the Most Holy. (Only in the sin offerings regularly made on Atonement Day was blood taken into the Most Holy, the second compartment. [Lev. chap. 16]) No priest could eat any portion of offerings from which blood was taken into the Holy Place, because the offering was for the sins of the entire nation, including the priests.—Lev. 6:30.

III. Sin of a chieftain: The procedure was similar, except a male goat was used, and blood was *not taken into Holy Place;* it was put on the horns of the *altar of burnt offering;* the rest was poured out at its base; the fat was made to smoke on the altar (Lev. 4:22-26); the priests evidently received a portion to eat, as in other sin offerings (Lev. 6:24-26, 29); vessels in which meat was boiled must then be scoured (or broken, if earthenware), that none of the "most holy thing" be desecrated by using the vessel for ordinary purposes, should any of the sacrifice cling to it. (Lev. 6:27, 28)

IV. Sin of an individual Israelite: A female kid of the goats or a female lamb was used; the procedure was the same as for the sin of a chieftain. (Lev. 4:27-35)

In the following, the sins differ from the foregoing in that the persons involved committed an error and did "not do all [God's] commandments," hence a sin of omission.—Num. 15:22.

V. For the entire assembly, a kid of the goats was used (Num. 15:23-26); for an individual, a female goat in its first year. (Num. 15:27-29)

In cases where priests were to eat part of the sin offering, it appears that, in partaking, they were considered as 'answering for the error' of those making the sin offering "so as to make atonement for them before Jehovah," by virtue of their holy office. —Lev. 10:16-18; 9:3, 15.

Guilt offerings

Guilt offerings were also offerings because of sin, for guilt of any sort is sin. They were for special sins by which a person had contracted guilt, and differed slightly from other sin offerings in that they appear to have been to satisfy or restore a right; for either a right of Jehovah or a right of his holy nation had been violated. The guilt offering was to satisfy Jehovah on the right violated, and/or to restore or recover certain covenant rights for the repentant wrongdoer, and to get relief from the penalty for his sin.—Compare Isaiah 53:10.

In the cases covered in Leviticus 5:1-6, 17-19, the individuals had sinned unwittingly, thoughtlessly or carelessly, and, when the matter was brought to their attention, they desired to right the matter. On the other hand, the sins dealt with at Leviticus 6:1-7 were not unwitting or careless sins, but, nevertheless, were sins due to fleshly weaknesses and desires, not deliberate, high-handed and purposely in rebellion against God. The person had come to be stricken in conscience and voluntarily repented, confessing his sin and, first making restoration, sought mercy and forgiveness.—Matt. 5:23, 24.

These laws highlight the fact that, while the Law was strict for the deliberate, unrepentant sinner, there was room for consideration of motives, circumstances and attitudes, so as to extend mercy under the Law, even as is the case in the Christian congregation. (Compare Leviticus 6:1-7; Exodus 21: 29-31; Numbers 35:22-25; 2 Corinthians 2:5-11; 7: 8-12; 1 Timothy 1:2-16.) But note that none of these wrongs could be done with impunity, or without making compensation to the individual harmed, plus a guilt offering to Jehovah. The guilt offerings were, with a few variations, handled in the same way as the sin offerings, the priests getting a portion to eat. —Lev. 7:1, 5-7.

Occasions and features of guilt offerings include:

I. A witness to a matter who failed to testify or report after hearing public adjuration; one who had unwittingly become unclean by reason of a dead body or another unclean person; one who rashly or thoughtlessly made an oath to do or not to do something. (Lev. 5:1-4): First, he had to make confession as to the way in which he had sinned. (Lev. 5:5) The guilt offerings varied according to financial circumstances (Lev. 5:6-10); if it was a grain offering, no oil or frankincense was included, because it was a sin offering and was a *required* grain offering, not a voluntary one, which was a *joyful* offering of one in good standing with God. (Lev. 5:11-13)

II. One who sinned unintentionally against holy things of Jehovah (for example, one who unwittingly appropriated grain set aside as tithe to the sanctuary, and used it for himself or his household [for a common use, profaning the sanctified thing]) (Lev. 5:15a; compare Leviticus 22:14-16): Compensation plus one-fifth was to be given to the sanctuary. (Lev. 5:16) A ram was presented as a guilt offering. (Lev. 5:15)

III. A person who unwittingly did something (probably through negligence) that Jehovah commanded not to be done: A ram "according to the estimated value" was to be offered. (Lev. 5:15-17)

IV. A person who deceived his associate by taking valuables committed to his care, robbery, defrauding, keeping something found and lying, or swearing falsely (Lev. 6:2, 3; compare Exodus 22:7-13, and note that this does not include testifying falsely *against* one's fellowman, as at Deuteronomy 5:20): First, confession of the wrong was to be made. Then he must make full compensation plus one-fifth, to the injured person. (Lev. 6:4, 5; Num. 5:6, 7) If the wronged person had died, the nearest male relative got the compensation; if there was no near relative, the priest received it. (Num. 5:8) Then he was to offer a ram for his guilt offering.

Grain offerings

Grain offerings were made along with communion offerings, burnt offerings, sin offerings, and as firstfruits; at other times, independently. (Ex. 29:40-42; Lev. 23:10-13, 15-18; Num. 15:8, 9, 22-24; 28:9, 10, 20, 26-28; chap. 29) These were in recognition of God's bounty in supplying blessings and prosperity. They were often accompanied with oil and incense. Grain offerings could be in the form of fine flour or ring-shaped cakes or wafers baked, griddle-cooked or from the deep-fat kettle, or roasted grain. Some of it was put on the altar of burnt offering, some was eaten by the priests, and in communion offerings the worshiper partook. (Lev. 6:19-23; 7:11-13; Num. 18:8-11) None of the grain offerings presented on the altar could contain leaven or "honey" (apparently referring to the syrup of figs or juice of fruits) that might ferment.—Lev. 2:1-16.

Drink offerings

Drink offerings were presented along with most of the other offerings, especially after the Israelites had settled in the Promised Land. (Num. 15:2, 5, 8-10) This consisted of wine, "intoxicating liquor," and was poured out on the altar. (Num. 28:7, 14; compare Exodus 30:9; Numbers 15:10.) The apostle Paul wrote to the Christians at Philippi: "If I am being poured out like a drink offering upon the sacrifice and public service to which faith has led you, I am glad." Here he used the figure of a drink offering, expressing his willingness to expend himself in behalf of fellow Christians. (Phil. 2:17) Shortly before his death he wrote to Timothy: "I am already being poured out like a drink offering, and the due time for my releasing is imminent."—2 Tim. 4:6.

Wave offerings

In the wave offerings the priest evidently put his hands under the hands of the worshiper, who was holding the sacrifice to be presented, and waved them to and fro; or the thing offered was waved by the priest himself. (Lev. 23:11a) Moses, as mediator of the Law covenant, also seemingly did this for Aaron and his sons when consecrating them to the priesthood. (Lev. 8:28, 29) This action represented a *presenting* of the sacrificial things to Jehovah. Certain wave offerings went to the priests as their portion. —Ex. 29:27.

The presentation of a sheaf (or omer measure) of the firstfruits of the barley harvest on Nisan 16 was a wave offering carried out by the high priest. It was on this date in the year 33 C.E. that Jesus Christ was resurrected, "the first fruits of those who have fallen asleep in death." (1 Cor. 15:20; Lev. 23:11b; John 20:1) On the day of Pentecost two leavened loaves of the firstfruits of wheat were waved. (Lev. 23:15-17) This is the day that Jesus, as High Priest in the heavens, was able to present to Jehovah the first of his spiritual brothers of the Christian congregation, taken from among sinful mankind and anointed by the pouring out of the holy spirit.—Acts 2:1-4, 32, 33; compare James 1:18.

Sacred portions (heave offerings)

The Hebrew word *te·ru·mah'* is sometimes translated "sacred portion" when referring to the part of the sacrifice that was lifted up or heaved off the sacrifice as the portion belonging to the priests. (Ex. 29:27, 28; Lev. 7:14, 32; 10:14, 15) The word is also frequently rendered "contribution," when referring to the things given to the sanctuary, which, with the exception of that which was sacrificed on the altar, also went to the priests for their sustenance.—Num. 18:8-13, 19, 24, 26-29; 31:29; Deut. 12:6, 11.

OFFICIAL GARMENT. The Hebrew word *'ad·de'reth* (from a root meaning wide, great, noble) describes that which is "majestic" (Ezek. 17:8; Zech. 11:3) and, in its references to a garment, evidently refers to a wide cloak or robe, perhaps worn over the shoulders and made of skins, or of cloth woven from hair or wool.

Evidence that the term describes a hairy garment is seen in the description of Isaac's firstborn Esau. At birth, he "came out red all over like an official garment of hair; so they called his name Esau." (Gen. 25:25) His resemblance to an official garment was likely not his reddish color but his hairiness.

The *Septuagint* uses the Greek word *me·lo·te'* (meaning sheepskin or any rough woolly skin) when translating *'ad·de'reth*, for the official garment used by Elijah and Elisha. (1 Ki. 19:13) This suggests that the garment was made of skins with the hair left on, similar to the garb worn by certain bedouins. Paul's description of persecuted servants of God who "went about in sheepskins, in goatskins," may refer to the dress of such prophets of Jehovah. (Heb. 11:37) John the Baptist wore clothing of camel's hair, though it is not stated that this was his official garment as a prophet.—Mark 1:6.

However designed, these official garments of hair appear to have been an identifying mark of certain prophets. When King Ahaziah heard the description of "a man possessing a hair garment, with a leather belt girded about his loins," he immediately recognized that it was the prophet Elijah. (2 Ki. 1:8) This official garment served as the anointing instrument that was thrown upon Elisha when he was 'called' to leave the plow and follow Elijah. (1 Ki. 19:19-21) Later, at the time Elijah went up in the windstorm, this garment was left for his successor, who soon used it in dividing the Jordan River, just as his master had done. (2 Ki. 2:3, 8, 13, 14) False prophets,

it appears, sometimes wore similar garments of hair to deceive the people into accepting them as reputable prophets of Jehovah, thus making their messages seem more credible.—Zech. 13:4.

The term *'ad·de'reth* was also used in reference to costly and royal garments, like the one stolen by Achan, "an official garment from Shinar, a good-looking one." (Josh. 7:21, 24) Ancient Babylon or Shinar was noted for its beautiful robes. The king of Nineveh "put off his official garment," undoubtedly a splendid robe, and clothed himself with sackcloth to show his repentance.—Jonah 3:6.

OG. The powerful Amorite king of Bashan (1 Ki. 4:19) whom the Israelites defeated before crossing into the Promised Land. Og was one of the giant Rephaim. In fact, his immense iron bier (perhaps a sarcophagus, or possibly a bed frame) measured some 13 feet by 6 feet (3.9 by 1.8 meters). He and Sihon ruled the Amorites E of the Jordan. (Deut. 3:11, 13; 4:46, 47) The domain of Og extended from Mount Hermon to the Jabbok River, territory E of the Jordan that included sixty fortified cities and numerous rural towns. (Deut. 3:3-5, 8-10; Josh. 12:4, 5; compare Numbers 21:23, 24.) His two principal cities were Edrei and Ashtaroth.—Deut. 1:4; Josh. 13:12.

The defeat of Og at the hands of Israel came toward the end of Israel's forty-year wandering, just before they encamped on the plains of Moab. After defeating Sihon, Israel clashed with Og's forces at Edrei and, in an overwhelming God-given victory, killed off Og and all his army and took possession of his cities and towns. (Num. 21:33–22:1; Deut. 3:1-13) Og's territory became part of Manasseh's inheritance. (Num. 32:33; Deut. 3:13; Josh. 13:29-31) The victory brought fright to the inhabitants of Canaan and was a contributing factor prompting Rahab and the Gibeonites to seek peace with Israel so that they too were not exterminated. (Josh. 2:10, 11; 9:9, 10) The victory was a great encouragement to Israel and was remembered even many centuries later.—Deut. 31:4; Neh. 9:22; Ps. 135:10-12; 136:17-22.

OHAD (O'had). The third-listed son of Simeon. (Gen. 46:10; Ex. 6:15) His name does not appear as founder of a family in the later registration list. —Num. 26:12-14.

OHEL. (O'hel) [tent]. A son of Governor Zerubbabel and descendant of David.—1 Chron. 3:19, 20.

OHOLAH (O·ho'lah) [her (own) tent]. Ezekiel chapter 23 depicts Samaria (representing the ten-tribe kingdom of Israel) as the prostitute Oholah, the older sister of Oholibah, representing Jerusalem (the kingdom of Judah). The fact that the ten-tribe kingdom established its own centers of worship may be alluded to by the name Oholah, "her own tent." Her prostitution began in Egypt and continued in the Promised Land. In later times it involved her currying the favor of the Assyrians and engaging in degrading idolatrous practices, including child sacrifice. For her unfaithfulness to him, Jehovah delivered Oholah (the northern kingdom) into the hands of the Assyrians, her lovers.

OHOLIAB (O·ho'li·ab) [father's tent]. Chief assistant of Bezalel in constructing the tabernacle; of the tribe of Dan, son of Ahisamach. Oholiab was "a craftsman and embroiderer and weaver in the blue thread and the wool dyed reddish purple and coccus scarlet material and fine linen."—Ex. 31:6; 35:34; 36:1, 2; 38:23.

OHOLIBAH (O·hol'i·bah) [my tent is in her]. In Ezekiel chapter 23, Jerusalem's unfaithfulness to Jehovah is portrayed under the allegory of the prostitute Oholibah. The meaning of the name Oholibah seems to allude to the fact that Jehovah's tent or sanctuary was in her territory. (Compare OHOLAH.) However, instead of appreciating this and taking to heart the punishment that came upon her sister Oholah (Samaria) for unfaithfulness, Oholibah not only continued the record of infidelity begun in Egypt, but conducted herself even worse than her sister. She practiced idolatry on a large scale and became politically involved with the Assyrians and the Babylonians. Consequently her former lovers, the Babylonians, were foretold to come against her and make her a "frightful object."

OHOLIBAMAH (O·hol·i·ba'mah) [tent of the high place].

1. A Canaanite wife of Esau. She bore him three sons, Jeush, Jalam and Korah, all of whom became sheiks of Edom. Oholibamah was a daughter of Anah and granddaughter of Hivite Zibeon.—Gen. 36:2, 5-8, 14, 18, 25.

2. The designation for an Edomite sheik; some scholars would apply these listed names to places, believing they should read, "the sheik *of* Oholibamah," etc.—Gen. 36:40, 41; 1 Chron. 1:51, 52.

OIL. The fatty liquid most familiar to the Hebrews was that obtained from olives. Fully ripened black olives gave the most oil, but those yet green, though beginning to change in color, produced the oil of finest quality. After the fruit was carefully removed from the trees, and the twigs and leaves were cleaned from the olives, they were carried to the oil press.

The pulp of the ripe olive berry is about half oil, which varies in grade according to the method of processing the pulp. The very best, called "pure, beaten olive oil," was produced by a simple process before the olives were put into the press. (Lev. 24:2) First, the olives were placed in a mortar and beaten until they were well bruised, or they were sometimes trodden by foot. (Mic. 6:15) Next, the bruised fruit was transferred to strainer baskets wherein it "bled" oil until the "virgin" or "first expressed" oil was released. The pure, beaten oil was stored in earthenware jars and the pulp was moved to the olive press.

A common grade of oil was prepared by thoroughly crushing the olives in a mortar or hand mill. After the oil ran off from the pulp, it was allowed to clarify in clay jars or vats.

The lowest grade of oil was that pressed from the pulp refuse in an olive or wine press after the crushing process. The pulverized mass of pulp was packed into baskets and stacked between the two vertical pillars of the olive press. A weighted lever was applied to the stack of baskets to press out the oil, which was then channeled into large reservoirs for clearing. There, the oil would rise to the surface, separating from the bits of pulp and the water below before it was drawn off into large earthenware jars or special cisterns for storage.—Compare 2 Chronicles 32:27, 28; see PRESS.

A SYMBOL OF PROSPERITY

Great prosperity was signified when reference was made to the 'press vats overflowing with oil.' (Joel 2:24) Suffering Job longed for his previous days of plenty when "the rock kept pouring out streams of oil" for him. (Job 29:1, 2, 6) Jehovah caused "Jacob," or the Israelites, figuratively to suck "oil out of a flinty rock," apparently from olive trees growing in rocky terrain. (Deut. 32:9, 13) Moses declared that Asher would become "one dipping his foot in oil," indicating that this tribe would enjoy material blessings.—Deut. 33:24.

AN IMPORTANT TRADE AND FOOD COMMODITY

Olive oil became an important trade commodity in Palestine because of its abundance there. Yearly, Solomon gave King Hiram of Tyre "twenty cor measures [1,162 gallons; 4,400 liters] of beaten-out oil" as part of a payment for temple construction materials. (1 Ki. 5:10, 11) Judah and Israel were once

Tyre's "traders" for oil. (Ezek. 27:2, 17) Perfumed oil and olive oil are also among the items purchased by mystic Babylon the Great from the "traveling merchants" of the earth.—Rev. 18:11-13.

Olive oil, a high-energy food and one of the most digestible fats, was a principal food in the Israelite diet, probably taking the place of butter for table use in many cases, also for cooking purposes. (Deut. 7:13; Jer. 41:8; Ezek. 16:13) It was a common lamp fuel (Matt. 25:1-9), and "pure, beaten olive oil" was burned in the lamps of the golden lampstand in the tent of meeting. (Ex. 27:20, 21; 25:31, 37) Oil was used in connection with grain offerings presented to Jehovah. (Lev. 2:1-7) As a cosmetic it was applied to the body after bathing. (Ruth 3:3; 2 Sam. 12:20) It was considered an act of hospitality to grease the head of a guest with oil. (Luke 7:44-46) Oil was also employed to soften and to soothe bruises and wounds (Isa. 1:6), sometimes along with wine.—Luke 10:33, 34.

RELIGIOUS USE AND SIGNIFICANCE

Jehovah commanded Moses to prepare a "holy anointing oil" that contained olive oil and other ingredients. With it, Moses anointed the tabernacle, the ark of the testimony, the various sanctuary utensils and furniture. Moses also used it in anointing Aaron and his sons, to sanctify them as priests to Jehovah. (Ex. 30:22-33; Lev. 8:10-12) Kings were anointed with oil, as when Samuel, anointing Saul, "took the flask of oil and poured it out upon his head." (1 Sam. 10:1) A horn of oil was used when Solomon was anointed.—1 Ki. 1:39.

Foretelling the joy-producing effects of Jesus Christ's earthly ministry, it was said that he would give "those mourning over Zion . . . the oil of exultation instead of mourning." (Isa. 61:1-3; Luke 4:16-21) It was also prophesied that Jesus would be anointed personally by Jehovah with the "oil of exultation" more than his partners, indicating that he would experience greater joy than his predecessors of the Davidic dynasty.—Ps. 45:7; Heb. 1:8, 9; see ANOINTED, ANOINTING.

As the applying of literal oil to one's head is soothing and refreshing, so also is the application of God's Word to a spiritually sick person to soothe, correct, comfort and heal him. Thus, the older men of the Christian congregation are admonished to pray over such a man, figuratively "greasing him with oil in the name of Jehovah," an essential measure in effecting his spiritual recovery.—Jas. 5:13-15; compare Psalm 141:5.

OIL TREE [Heb., *'ets she'men*]. The identification of this tree is doubtful. The Hebrew name indicates a "fatwood" tree, rich in oil or similar substance. It has long been considered to be the oleaster (*Elaeagnus hortensis* or *Elaeagnus angustifolia*), which is a small tree or shrub common in Palestine, bearing gray-green leaves similar to those of the olive tree and producing a fruit from which an oil is obtained, much inferior to the oil of the olive. While its wood is hard and fine-grained, making it suitable for carving, it hardly seems to fit the description given of the 'oil tree' at 1 Kings 6:23, 31-33. There it is stated that, in the temple construction, the two cherubs, each nearly fifteen feet (4.6 meters) tall, as well as the doors to the Most Holy and the "foursquare" doorposts for the main entrance to the temple, were made of the wood of the 'oil tree.' The oleaster seems much too small a plant to fit these requirements adequately.

The *Authorized Version* and *Revised Standard Version* refer to wood of the olive tree at 1 Kings 6:23, and it is suggested that the cherubs may have been constructed of several pieces joined together, since the olive's short trunk does not provide timbers of great lengths. Still, the fact that the olive tree is alluded to as distinct from the oil tree at Nehemiah 8:15 would seem to rule out this suggestion.

For this reason some authorities recommend the Aleppo pine (*Pinus halepensis*), which they believe could have been called the "oil tree" because of its producing tar and turpentine. This lofty pine is one of the most common evergreens in Palestine, and there is evidence to show that the region around Jerusalem once had a sizable forest of it. It grows to from thirty to fifty feet (9.1 to 15.2 meters) tall, with smooth gray bark, light-green needles and reddish-brown cones. Its wood is said to be of a quality approaching that of the cedar. This tree could, therefore, fit the requirements for the temple building; however, in view of the lack of positive evidence the *New World Translation* renders the Hebrew term simply as "oil tree."

Branches of the oil tree, along with those of the olive, myrtle and palm trees, were used in Jerusalem at the Festival of Booths. (Neh. 8:15) The oil tree is also one of the trees foretold to grace the wilderness, in Isaiah's restoration prophecy.—Isa. 41:19.

OINTMENT AND PERFUMES. The Hebrew terms relating to ointments may apply, not only to salve-like preparations that liquefy when rubbed on the skin, but also to compounded oil preparations that remain liquid at normal temperatures.—Ex. 30:25; Ps. 133:2.

In the past as now, ointments were used chiefly as cosmetic and medicinal preparations, their advantage being mainly due to their oil content. The property that fats and oils possess, of absorbing and retaining odors, made it possible for the ointment maker to produce perfumed preparations that were highly prized for their fragrance. (Song of Sol. 1:3) The cleansing power and skin-softening characteristic of the oil, plus the fragrance of the additives, made such ointments very useful for the prevention of chafing and skin irritation, and for a body "deodorant" in hot countries where water was often very scarce. Offering guests such a preparation upon their arrival at one's home was certainly an act of hospitality, as noted by what Jesus said when someone greased his feet with perfumed oil.—Luke 7:37-46.

When perfumed ointments of special make were used in preparing a corpse for burial, they no doubt served primarily as disinfectants and deodorants. (2 Chron. 16:14; Luke 23:56) With such usage in mind, Jesus explained that the anointing he received in the house of Simon the leper consisting of very costly perfumed oil, the scent of which filled the whole house, was in a figurative sense "for the preparation of me for burial." (Matt. 26:6-12; John 12:3) Precious perfumes, such as the spikenard used on this occasion, were usually sealed in beautiful marblelike alabaster cases or vials.—Mark 14:3; see ALABASTER.

HOLY ANOINTING OIL AND INCENSE

The first ointment mentioned in the Bible was the holy anointing oil used to sanctify the dedicated articles of the tabernacle and its priesthood. (Ex. 30:25-30) Personal use of this special ointment was prohibited, under penalty of death. This law shows the sacredness attached to the tabernacle and its personnel.—Ex. 30:31-33.

Jehovah gave Moses the formula for the holy anointing oil. Only "the choicest perfumes" were to be used: myrrh, sweet cinnamon, sweet calamus, cassia and the purest olive oil, and each in specified amounts. (Ex. 30:22-24) Likewise, Jehovah gave the formula for the holy incense. It was not just a substance that would smolder and smoke; it was a special perfumed incense. (Ex. 30:7; 40:27; Lev. 16:12; 2 Chron. 2:4; 13:10, 11) To make it, specific amounts of stacte, onycha, perfumed galbanum and frankincense were used, God further describing it as "a spice mixture, the work of an ointment maker, salted, pure, something holy." Some of the incense was finely powdered and probably sifted to obtain a uniform product, suitable for its special use. Private use was a capital crime.—Ex. 30:34-38.

In making both the anointing oil and holy incense,

fragrant balsam oil was used. (Ex. 25:1, 2, 6; 35:8, 28) It seems reasonable to presume that the perfume agencies used in making the holy ointment were powdered and then cooked in the oil (compare Job 41:31), after which it was allowed to settle before the oil was drawn off and filtered.

Making the anointing oil and perfumed incense was not a matter of trial and error, for at the outset Jehovah said: "In the heart of everyone wise of heart I do put wisdom, that they may indeed make . . . the anointing oil and the perfumed incense for the sanctuary." (Ex. 31:6-11; 35:10-15; 37:29; 39:33, 38) Thereafter certain ones of the priests were delegated to be ointment makers for the compounding of these materials and also to take the oversight of the supply of such items. (1 Chron. 9:30; Num. 4:16) However, when Israel fell away from pure worship, Jehovah ceased to take pleasure in the making or using of these special ointments and incenses.—Ezek. 8:11, 12, 17, 18.

ECONOMIC IMPORTANCE OF OINTMENTS AND PERFUMES

Ointments, perfumes and incense were not limited to the holy products used in the sanctuary. By Solomon's day there were "all sorts of perfume" and fragrant powders available for scenting houses, garments, beds and bodies of royalty and others who could afford them. (Esther 2:12; Ps. 45:8; Prov. 7:17; Song of Sol. 3:6, 7; 4:10) Nor was the making of these preparations restricted to the Levitical priesthood. Even women were sometimes skilled ointment makers, and in Nehemiah's day there was a trade group to which members of the ointment mixers belonged.—1 Sam. 8:13; Neh. 3:8.

The public interest in perfumed products created commerce and trade in the ancient world, not only in such consumer items, but also in the raw materials needed to make the same. Besides myrrh especially for ointments, and frankincense for incense, other materials including spikenard, saffron, cane, cinnamon, aloes, cassia, and various spices, gums and aromatic plants were often transported long distances before reaching the pots and perfumeries of the ointment makers.—Song of Sol. 4:14; Rev. 18:11, 13.

OLDER MAN [Heb., *za·qen'*; Gr., *pre·sby'te·ros*]. These terms are not only used of persons of advanced age (Gen. 18:11; Deut. 28:50; 1 Sam. 2:22; 1 Tim. 5:1, 2), or the older of two persons (Luke 15:25), but also apply in a special way to those holding a position of authority and responsibility in a community or nation. The use of these terms in this latter sense by far predominates in both the Hebrew and the Greek Scriptures.

The elderly man customarily was held in esteem from ancient times forward, respected for his experience and knowledge and for the wisdom and sound judgment that such may bring. Elihu reflected this respectful attitude in saying to Job's three companions: "Young I am in days and you men are aged. That is why I drew back and was afraid to declare my knowledge to you men. I said, 'Days themselves should speak, and a multitude of years are what should make wisdom known.'" (Job 32:6, 7; compare Job 12:12, 20.) In the Law covenant, God gave the command: "Before gray hair you should rise up, and you must show consideration for the person of an old man, and you must be in fear of your God. I am Jehovah." (Lev. 19:32; compare Proverbs 20:29.) Jehovah God himself is referred to as "the Ancient of Days," for, though ageless in the sense of being eternal, he has lived longer than any other in the universe.—Dan. 7:9, 13, 22; Ps. 90:2; Hab. 1:12.

Recognizing the advantage of the older man over the younger man, people of many nations submitted themselves to the direction of their older men, either those who were the elder members of family lines or those who were more notable for their qualities of knowledge and wisdom. As a result the expression "older man" had a double sense, applying either in a physical sense or as a designation of position or office. Thus, the Arabic word *sheikh*, the Latin *senator*, and the Anglo-Saxon *alderman* all basically mean "older man" but were used beyond their ordinary meaning to serve as designations of those who exercised headship among the people. So, too, the context in the Bible indicates that the references to the "older men ["dignitaries," *JB*] of the land of Egypt," "the older men of Moab and the older men of Midian," do not embrace every aged male of those nations but apply to those serving as a council for directing and guiding national affairs; they were the "princes [*sa·rim'*; "chieftains," *AT*]" of those nations.—Gen. 50:7; Num. 22:4, 7, 8, 13-15; Ps. 105:17, 21, 22; compare Joshua 9:3-6, 11.

In the same way the expressions "older men of Israel," "older men of the assembly," "older men of my people," "older men of the land," are used in this official sense, not applying to every single aged man of the nation of Israel. (Num. 16:25; Lev. 4:15; 1 Sam. 15:30; 1 Ki. 20:7, 8) In the relatively few cases where *ze·qe·nim'* ("older men") appears without some qualifying words, the context must be relied upon to determine whether the application is merely to aged males or to those in the official capacity of headmen.

OLDER MEN OF ISRAEL

In Egypt, Jacob's descendants became very numerous, evidently reaching into the millions. (See Exodus, page 543.) Already prior to the Exodus the people had representative members, their "older men," who presented matters to them, acted as their spokesmen and reached decisions. Moses was instructed to present his commission to these "older men" when returning to Egypt, and these, or at least the principal ones among them, accompanied him when he went in before Pharaoh. (Ex. 3:16, 18) Obviously this did not include all the elderly Israelite men in a physical sense. (Compare Exodus 12:21; 18:12.) Illustrating the distinction between the physical and the official sense is God's command to Moses: "Gather for me seventy men of the older men of Israel, *whom you do know that they are older men of the people and officers of theirs*," in order that God might take some of the spirit that was upon Moses and place it upon the seventy. (Num. 11:16, 17, 24, 25) When Moses, as God's representative, presented the Law covenant to the nation it was the official "older men" who represented the people in entering that covenant relationship with Jehovah. (Ex. 19:3-8) Seventy of such "older men," along with Moses, Aaron, Nadab and Abihu, witnessed a vision of Jehovah's glory in connection with the inauguration of that covenant. —Ex. 24:1-11; Deut. 5:23.

References to "all Israel, its older men and its heads and its judges and its officers" (Josh. 23:2; 24:1), "the older men of Israel and all the heads of the tribes, the chieftains of the paternal houses" (2 Chron. 5:2), do not mean that the "heads," "judges," "officers" and "chieftains," were distinct from the "older men" but, rather, indicate that those named in such specific way held singular offices within the body of older men.—Compare Exodus 18:24-27; 2 Kings 19:2.

It appears that the scope of authority of the "older men" varied, even as in the wilderness there were "chiefs" of tens, fifties, hundreds and thousands. (Ex. 18:25) Once located in Canaan, bodies of "older men" functioned in each city. (Josh. 20:4; Judg. 8:14, 16) Doubtless, not all of these served as "older men" for the tribes (Deut. 31:28; 1 Sam. 30:26; 2 Sam. 19:11) or for the nation as a whole. Those serving on a national basis may be designated by the expressions "older men of Israel" (1 Sam. 4:3; 8:4), "older men of the land" (1 Ki. 20:7), "older men of the assembly" (Judg. 21:16), or, after the division of the kingdom, "older men of Judah and

Jerusalem," for the southern kingdom. (2 Ki. 23:1) Some of the duties of the "older men" were outlined in the Law covenant; they acted as a body of overseers for their respective communities, providing judges and officers for the administering of justice and the maintenance of peace, good order and spiritual health of the community.—Deut. 16:18-20; 19:12; 21:2-7, 19, 20; 22:15; 25:7-9; 27:1; 31:9; compare Ruth 4:1-11; 1 Samuel 16:4, 5.

Like Israel's kings and priests, the "older men" on the whole proved unfaithful in their responsibility toward God and the people. (1 Ki. 21:8-14; Isa. 9:15, 16; Ezek. 7:26; 14:1-3) Due to losing God's support, 'boys would become their princes,' and the 'lightly esteemed one would storm against the one to be honored.' (Isa. 3:1-5) Thus, the Hebrew Scriptures emphasize that age alone is not sufficient, that "grayheadedness is a crown of beauty" only when "found in the way of righteousness." (Prov. 16:31) It is not "those merely abundant in days that prove wise, nor those just old that understand judgment," but those who, along with their experience, are guided by God's spirit and who have gained understanding of his Word.—Job 32:8, 9; Ps. 119:100; Prov. 3:5-7; Eccl. 4:13.

Continuance of arrangement

Direction by the body of "older men" continued throughout the history of the nation, even during the Babylonian exile and after the restoration to Judah. (Jer. 29:1; Ezra 6:7; 10:7, 8, 14) When Jesus was on earth, "older men" (*pre·sby'te·roi*) were active in public affairs, in cities (Luke 7:3-5) and on a national basis. It was the "assembly of older men" (*pre·sby·te'ri·on*) at Jerusalem that constituted a major source of opposition to the preaching of Jesus and his disciples. (Matt. 16:21; 21:23; Acts 4:5, 8, 23; 22:5; 25:14-16) Again, it is likely that references to "the older men and chief priests and scribes" do not mean that the chief priests and scribes were not themselves counted as "older men," but, rather, that they are distinguished by their particular office, whereas the others are covered by the general designation of "older men." At Jerusalem, older men, chief priests and scribes together formed the Sanhedrin or Jewish supreme court that judged Jesus (Mark 15:1; Luke 22:52, 66) and Stephen.—Acts 6:12-15.

"OLDER MEN" OF SPIRITUAL ISRAEL

Viewed against this background, it is not difficult to understand the references to "older men" (*presby'te·roi*) of the Christian congregation. As in fleshly Israel, so in spiritual Israel the "older men" were those responsible for the direction of the congregation. And, as with *za·qen'* in the Hebrew Scriptures, so in the Christian Greek Scriptures the sense of the term *pre·sby'te·ros* ("older man") depends upon the context. In a few cases the term is used in contrast with younger men or parallel to older women with no indication of congregational government involved; hence it then refers simply to men of mature age. (Acts 2:17, 18; 1 Tim. 5:1, 2) It is also used to refer to "men of old times." (Heb. 11:2) In the vast majority of cases, however, it is used in a governmental sense, describing the office or position of those directing the congregation.

Thus, in a few texts the "older men" are called *e·pi'sko·poi* or "overseers" ("bishops," *AV*). Paul used this term in speaking to the "older men" from the one congregation of Ephesus and he applied it to such ones in his letter to Titus. (Acts 20:17, 28; Titus 1:5, 7) The two terms, therefore, both refer to the same position, *pre·sby'te·ros* indicating the mature qualities of the one so appointed, and *e·pi'sko·pos* the duties inherent with the appointment.

Referring to the use of these terms in the early centuries of the Common Era, M'Clintock and Strong's *Biblical, Theological and Ecclesiastical Cyclopaedia* (Vol. I, pp. 819, 820) states: "The age which followed that of the apostles witnessed a gradual change in the application of the words, and in the epistles of Ignatius, even in their least interpolated or most mutilated form, the bishop [*e·pi'sko·pos*] is recognised as distinct from, and superior to, the presbyters [older men] . . . In those of Clement of Rome, however, the two words are still dealt with as interchangeable."

Qualifications for the position

That age (in the physical sense of years lived) was a factor for qualifying to serve as an "older man" in fleshly Israel is evident. (Compare 1 Kings 12:6-13; Isaiah 3:4, 5.) So, too, the "older men" or "overseers" in spiritual Israel were not mere boys, as evidenced by the apostle's reference to their having wives and children. (1 Tim. 3:2, 4, 5; Titus 1:5, 6; compare also 1 Peter 5:5.) Nevertheless, physical age was not the sole or primary factor, as seen by the other qualifications set forth (1 Tim. 3:2-7; Titus 1:6-9), nor is any specific age level stipulated. Timothy, who had to do with appointing "older men," was obviously also recognized as one himself, though comparatively young from the point of view of those times. —1 Tim. 4:12.

Thus, spiritual maturity was the initial factor, for only those so qualified could begin to fulfill the pattern set by the "older men" of fleshly Israel in the new spiritual nation. Many in the early Christian congregation were spiritually as "babes in Christ," not yet "full-grown in powers of understanding." They might have knowledge of the basic teachings of repentance from dead works, faith toward God, baptisms, the laying on of hands, the resurrection, and everlasting judgment, but they were not yet qualified to serve as teachers of others in the congregation. (1 Cor. 3:1, 2; 14:20; Heb. 5:10-14; 6:1, 2; compare Ephesians 4:11-16.) Over and above one's having attained spiritual maturity, the ability to teach, to exhort and to reprove clearly played a major part in one's being accredited as an "older man" in the congregation. (1 Tim. 3:2; Titus 1:9) As "shepherds," the "older men" would be principally responsible for the spiritual feeding of the flock, as well as for caring for those spiritually ill and for protecting the flock against invasion by wolfish elements.—Acts 20:28-35; Jas. 5:14, 15; 1 Pet. 5:2-4.

Governmental structure and authority

Following Jesus' death the apostles remained at Jerusalem, as possibly did many (if not all) of the seventy disciples selected by Jesus. Doubtless all of them were there at Pentecost when the holy spirit was poured out on about 120 (this number including some women). (Acts 1:1-4, 14, 15; 2:1-4) Already, prior to that event, action had been taken to replace unfaithful Judas so that the number of twelves apostles was restored, the replacement likely coming from among the seventy disciples of Jesus' selection. (Acts 1:21, 22) Thus, the new nation of spiritual Israel began with some similarity to fleshly Israel and its twelve tribal heads.

On the day of Pentecost the apostles acted as a body, with Peter serving as spokesman by the operation of God's outpoured spirit. (Acts 2:14, 37-42) They were clearly "older men" in the spiritual sense by virtue of their early and intimate association with Jesus and as ones commissioned to teach. (Matt. 28:18-20; compare Acts 2:42; 5:18-21, 40-42.) The attitude of those becoming believers shows that they acknowledged the apostles as having governing authority in the new nation under Christ (Acts 2:42; 4:32-37; 5:1-11) and as having authority to make appointments to service, either directly as a body or through representatives, the apostle Paul being a notable example. (Acts 6:1-6; 14:19-23) To what extent others shared with the apostles in serving as a governing body of "older men" during this initial period is not known. However, by the time the issue of circumcision came to the fore, "older men" along with the apostles met in assembly to consider

the matter. Their decision was made known to congregations in all places and was accepted as authoritative. (Acts 15:1-31; 16:1-5) Thus, even as some "older men" served Israel on a national basis, so it is evident that these "older men" with the apostles formed a governing body for the entire Christian congregation in all lands. At a later date, Paul went to Jerusalem and met with James and "all the older men," relating to them the results of his work and receiving their counsel on certain matters.—Acts 21:15-26.

Paul and Peter, as "older men" with apostolic authority, at times exercised oversight toward other "older men" in certain congregations (compare 1 Corinthians 4:18-21; 5:1-5, 9-13; Philippians 1:1; 2:12; 1 Peter 1:1; 5:1-5), as did the apostle John and the disciples James and Jude—all writers of letters to congregations. Paul assigned Timothy and Titus to represent him in certain places. (1 Cor. 4:17; Phil. 2:19, 20; 1 Tim. 1:3, 4; 5:1-21; Titus 1:5) In many cases, these men were dealing with newly established congregations of believers; Titus' commission was to "correct the things that were defective [or "wanting," "lacking"]" in the congregations in Crete.

Even as each city in Israel had its "older men" who guided and judged, so each city-congregation of spiritual Israel had its body of "older men" or "overseers," these regularly being mentioned in the plural, as at Jerusalem (Acts 11:30; 15:4, 6; 21:18), at Ephesus (Acts 20:17, 28), at Philippi (Phil. 1:1), and with regard to the 'laying of hands' on Timothy. (1 Tim. 4:14) On this point, the earlier-mentioned *Cyclopaedia* comments: "Some . . . have imagined that the arrangement in the larger cities included several congregations, while, however, each of these had but one elder or bishop; that the principle of congregation polity [governmental form or constitution] thus from the beginning was . . . monarchical. But this view is contradicted by the passages [such as those quoted above], in which the presbyters ["older men"] appear as a college, . . . Whether a full parity reigned among these collegiate presbyters, or whether one, say the eldest, constantly presided over the rest, or whether, finally, one followed another in such presidency as *primus inter pares* [first among equals] by some certain rotation, cannot be decisively determined by the N.T. The analogy of the Jewish synagogue leads here to no entirely sure result, since it is questionable whether a particular presidency belonged to its eldership as early as the time of Christ." Reference is then made to Christian writings of the early centuries to confirm this point.—Vol. III, p. 117.

The "older men," as the overseers of the congregation, 'presided' over their brothers. (Rom. 12:8; 1 Thess. 5:12-15; 1 Tim. 3:4, 5; 5:17) Doubtless at each congregational meeting one or more of their number presided so that everything might "take place decently and by arrangement," with good order. (1 Cor. 14:26-32, 39, 40) Such individual presiding or chairmanship, whether permanent or rotational, may also have been employed in the meetings of the body of overseers of the congregation to assure good order and effectual discussion.

Appointment and tenure of office

Paul, Barnabas, Titus, and evidently Timothy, are recorded as taking part in appointing persons to the position of "older men" in the congregations. (Acts 14:21-23; 1 Tim. 5:22; Titus 1:5) There is no record of such appointments by congregations independently. In relating Paul and Barnabas' revisiting of Lystra, Iconium and Antioch, Acts 14:21-23 states that "they *appointed* older men *to office* [*khei·ro·to·ne'san·tes*] for them in the congregation". ("in each of these churches they appointed elders," *JB;* "they had appointed elders for them in every church," *RS;* it may be noted that in this text the original Greek does not include any separate term for "office"). Other translations, such as those by Rotherham and by Young, render *khei·ro·to·ne'san·tes* as referring to an 'appointing by vote.' The Greek verb *khei·ro·to·ne'o* (from *kheir,* "the hand," and *tei'no,* "to stretch") means to 'elect or appoint by stretching out of the hand,' and, while the idea of voting may be conveyed, this is not a required or inherent sense of the word. *A Greek-English Lexicon* by Liddell and Scott (Ninth ed., 1968, p. 1986), after first giving common definitions to *khei·ro·to·ne'o,* says: "later, generally, *appoint,* . . . *appoint to an office* in the Church." Likewise, *A Greek and English Lexicon to the New Testament* by John Parkhurst (1845 ed., p. 673) says under definition IV: "With an accusative following, *to appoint* or *constitute to an office,* though without suffrages or votes." The office to which these Christian men were appointed was that of "older men." No other office is indicated. This does not preclude the possibility that, as some special need might exist or arise, appointments could be made to care for specific offices or particular duties. This was true in ancient Israel where certain ones among the "older men" served as "chiefs" or "officers" in varying capacities as the situation might demand.

The idea of the congregation's voting in the appointment of these "older men," as referred to in Acts 14:21-23, goes contrary to the grammatical structure of the Greek in the text, which shows that it was Paul and Barnabas, not the assembly or congregation, who appointed by the stretching out of the hands. It may be noted that the Jewish historian (writing in Greek) refers to King Saul as being ordained (*khei·ro·to·ne'o*) by God (*Antiquities of the Jews,* Book VI, chap. IV, par. 2; chap. XIII, par. 9), and it is apparent that no voting was called for prior to God's making such appointment. So, in the Christian congregation this Greek verb was evidently used in referring to appointment of individuals to office by proper authority, without any supporting votes by others stretching forth their hands.—Compare Acts 10:41 where the compound form *pro·khei·ro·to·ne'o* (to appoint beforehand) is used.

Nothing is said of any term or period being assigned to the holding of the position of "older man." Since the appointment was an acknowledgment of the person's spiritual qualifications, it would appear that the "older men" continued to be accredited as such as long as they did not prove unfaithful.

"WORTHY OF DOUBLE HONOR"

Paul wrote Timothy: "Let the older men who preside in a fine way be reckoned worthy of double honor ["double reward," *NW,* ftn., 1950 ed.; "double consideration," *JB*], especially those who work hard in speaking and teaching." (1 Tim. 5:17) In view of the following verse (18) and also the preceding discussion of honoring widows through material aid (verses 3-16), this "double honor" evidently included consideration and reward in a material way.

"TWENTY-FOUR OLDER PERSONS"

In the book of Revelation the term *pre·sby'te·roi* is applied (some twelve times) to spirit creatures. Their surroundings, dress and actions give a clue as to their identity.

The apostle John had a vision of Jehovah's throne in heaven, surrounded by twenty-four lesser thrones upon which were seated twenty-four older persons dressed in white outer garments and having golden crowns upon their heads. (Rev. 4:1-4) As the vision continued, John saw the twenty-four not only repeatedly falling down in worship before Jehovah's throne, but also observed them taking an active part in the various features of the vision as it progressed. (Rev. 4:9-11; 5:4-14; 7:9-17; 14:3; 19:4) Especially were they observed joining in the kingdom proclamation to the effect that Jehovah had taken up his great power and had begun to rule as king.—Rev. 11:15-18.

Being a Jew, John was familiar with the fact that "older men of Israel" represented and spoke for the entire nation. (Ex. 3:16, 18; 19:7) In the same way

Christian "older men" may stand for or represent the entire congregation of spiritual Israel. According to this rule, the twenty-four older persons seated on thrones about God might well represent the entire body of anointed Christians who, proving faithful till death, receive the promised reward of a heavenly resurrection and thrones near that of Jehovah. (Compare Revelation 3:21.) The number twenty-four is also significant, for this was the number of the divisions into which King David divided the priests to serve at Jerusalem's temple. The Christian congregation is to be a "royal priesthood."—1 Chron. 24:1-19; Luke 1:5-23, 57-66; 1 Pet. 2:9; Rev. 20:6; see OVERSEER.

OLIVE [Heb., *za'yith;* Gr., *e·lai'a*]. The olive tree was unquestionably one of the most valuable plants in Bible times, of equal importance with the vine and the fig tree. (Judg. 9:8-13; 2 Ki. 5:26; Hab. 3:17; Jas. 3:12) It appears early in the Bible record, as, following the Flood, it was an olive leaf brought back by a dove that indicated to Noah the recession of the waters.—Gen. 8:11.

The olive tree (*Olea europaea*) thrives in Palestine, particularly along the coast on the plains of Philistia (Deut. 28:40; Judg. 15:5) and up in the central highlands, as well as throughout the entire Mediterranean area. It flourishes in rocky, chalky soil, too dry for many other plants, and can endure frequent droughts. At the time of the exodus from Egypt, the Israelites were promised that the land into which they would come was one of "oil olives and honey," with "vineyards and olive trees that [they] did not plant." (Deut. 6:11; 8:8; Josh. 24:13) Since the olive is a slow-growing tree and may take ten years or more to begin bearing good harvests, the fact that these trees were already growing was a decided advantage for the Israelites. The tree is exceptionally long-lived, producing fruit for hundreds of years, and it is suggested that some of the olive trees in Palestine date back to the early part of the Common Era.

The olive trees present a refreshing view throughout Palestine, often growing on rocky hillside terraces or carpeting the valley floors. The tree may reach a height of forty feet (12.2 meters). The gnarled trunk with its ash-colored bark has a profuse branch system bearing a thick foliage of slender grayish-green leaves. Though not generally thought of by many as being such, the tree is an evergreen. It generally flowers about May and is covered with thousands of pale-yellow blossoms. The ease with which these flowers are blown off is mentioned in the Bible. (Job 15:33) The fruit or olive berries are green when immature but ripen into a deep purplish to black color. Harvesting is done in the autumn (October-November), and the ancient method of beating the tree with rods is still frequently employed. (Deut. 24:20; Isa. 24:13) In Bible times gleaners gathered the remaining fruit. (Isa. 17:6) By nature the tree is an alternately bearing one, that is, its good harvest is followed by a slack one the following year. The fresh fruit contains a bitter substance that is removed by soaking in brine, and the olives are then eaten raw or pickled. Their chief value, however, is in their oil, which composes as much as 30 percent or more (by weight) of the fresh fruit. One good tree, yielding from ten to fifteen gallons (37.8 to 56.8 liters) in a year, thus could provide the proportion of fats needed in the diet of a family of five or six persons. The wood of the tree is very hard and must be seasoned for years to be of value for woodworking.

The olive tree not only lives for centuries but, if cut down, will send up as many as five new shoots from its roots to develop into new trunks, and aged trees also will often perpetuate themselves in this way. New trees are frequently planted by using slips cut from a grown tree. Thus the psalmist's illustration is very apt when likening the blessed man's sons to "slips of olive trees all around your table."—Ps. 128:3.

GRAFTING

Wild olive trees growing on hillsides were often subjected to grafting with cuttings from the cultivated productive trees in order that they would produce good fruit. It was quite contrary to the regular procedure, therefore, for wild stock to be grafted into a cultivated tree, inasmuch as the wild stock would continue to bear its own fruit. This heightens the force of Paul's illustration at Romans 11:17-24, wherein he likened the Gentile Christians who became part of the 'seed of Abraham' to branches of a wild olive tree grafted into a cultivated tree to replace the unproductive branches that were broken off and that represented the rejected natural Jewish members removed from the symbolic tree for their lack of faith. (Gal. 3:28, 29) This act, "contrary to nature," emphasizes God's undeserved kindness toward such Gentile believers, stresses the benefits resulting to them as branches of "a wild olive" in receiving of the "fatness" of the garden olive's roots, and thus removes any basis for boasting on the part of these Gentile Christians.—Compare Matthew 3:10; John 15:1-10.

GROVES AND PRESSES

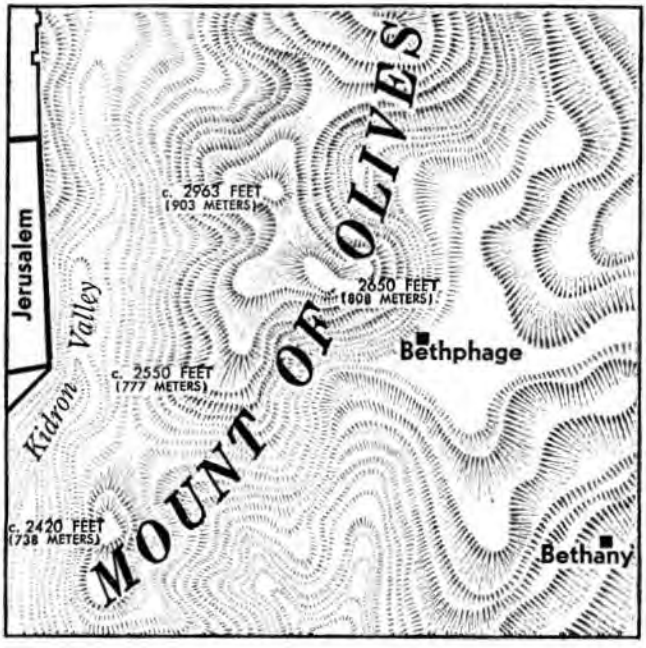
Conditions permitting, nearly every village in Palestine had its olive grove. Its failure, as when damaged by its principal enemy, the caterpillar, constituted a grave disaster for the people. (Amos 4:9) King David had valued olive groves in the Shephelah region. (1 Chron. 27:28) The mountain ridge to the E of Jerusalem about a "sabbath day's journey" distant was noted for its olives in King David's day, and by Zechariah's time was already called "the mountain of the olive trees." (2 Sam. 15:30; Zech. 14:4; Luke 19:29; 22:39; Acts 1:12) The large number of ancient stone olive presses found throughout Palestine testify to the extensive cultivation of the tree. The "gardens" of that time were frequently in the nature of an orchard and often contained an olive press. Thus the garden named Gethsemane, to which Jesus retired after the last supper with his disciples, draws its name from an Aramaic term *gath sh°manim'* meaning "an oil press." Olives were also trodden by foot at times.—Mic. 6:15.

FIGURATIVE USE

The olive tree is used figuratively in the Bible as a symbol of fruitfulness, beauty and dignity. (Ps. 52:8; Jer. 11:16; Hos. 14:6) Its branches were among those used in the Festival of Booths. (Neh. 8:15; Lev. 23:40) At Zechariah 4:3, 11-14 and Revelation 11:3, 4 olive trees are used as symbols of God's anointed ones and witnesses.

OLIVES, MOUNT OF. A chain of rounded limestone hills located on the eastern side of Jerusalem, a "sabbath day's journey" away, and separated from the city by the Kidron Valley. (Ezek. 11:23; Zech. 14:4; Acts 1:12) Anciently, this ridge was covered with palm, myrtle, oil and, particularly, olive trees. (Neh. 8:15) From the olive trees this range got its name. During the Roman siege of Jerusalem in 70 C.E., however, the Mount of Olives was denuded of its trees. (*Wars of the Jews*, Book V, chap. XII, par. 4) Including the so-called "Mount of Offense," the Mount of Olives extends about a mile (1.6 kilometers) from NE to SW and has four summits. According to a recent survey, the highest and most northerly of these eminences rises to an altitude of 2,963 feet (903 meters) above the level of the Mediterranean Sea or more than 400 feet (122 meters) above the general elevation of Jerusalem.

Notable events of Bible history are associated with the Mount of Olives. King David, barefoot and weeping, ascended the Mount of Olives as he fled from his rebellious son Absalom. (2 Sam. 15:14, 30, 32) King Solomon built high places for idolatrous worship there. (1 Ki. 11:7) King Josiah later made



these unfit for worship. (2 Ki. 23:13) In the first century C.E., Jesus Christ often met with his disciples in the Garden of Gethsemane, located on or in the vicinity of the Mount of Olives. (Matt. 26:30, 36; John 18:1, 2) When at Jerusalem, Jesus and his disciples customarily spent the night at Bethany on the E slope of the Mount of Olives, undoubtedly in the home of Martha, Mary and Lazarus. (Matt. 21:17; Mark 11:11; Luke 21:37; John 11:1) Apparently from Bethphage, near Bethany, Jesus, seated on the colt of an ass, commenced his triumphal ride over the Mount of Olives to Jerusalem. (Matt. 21:1, 2; Mark 11:1; Luke 19:29) And it was on the Mount of Olives that he explained to his disciples what the 'sign of his presence' would be. (Matt. 24:3; Mark 13:3) Finally, after his resurrection, Jesus ascended from there into the heavens.—Acts 1:9-12.

OLYMPAS (O·lym'pas). A Christian at Rome to whom the apostle Paul sent greetings.—Rom. 16:15.

OMAR (O'mar) [eloquent]. Second-listed son of Esau's firstborn Eliphaz; a shiek of Edom.—Gen. 36:10, 11, 15; 1 Chron. 1:36.

OMEGA [Ω, ω] (o·me'ga, meaning "great o"). The twenty-fourth and last letter of the Greek alphabet, representing the long form of the letter "o." However, the distinction between the long and the short was evidently disappearing at the time of the *koi·ne'* Greek, thus making this sound close to that of *o'mi·kron*.

Numerically, *o·me'ga*, when accented (ω'), denotes 800, and, with the subscript (,ω), 800,000.

OMEN. Anything viewed as giving some indication about the future; a situation or occurrence thought of as portending good or evil. (Gen. 30:27; Num. 24:1) Looking for omens, as a form of divination, was specifically prohibited by God's law to Israel. (Lev. 19:26; Deut. 18:10) But apostates like Judean King Manasseh did look for omens. (2 Ki. 17:17; 21:6) Since this practice is condemned in the Scriptures, evidently faithful Joseph's comment about use of his silver cup to read omens was merely part of a ruse. (Gen. 44:5, 15) By making it, Joseph represented himself, not as one having faith in Jehovah, but as an administrator of a land where false worship prevailed. He thus gave no hint of having anything in common with his brothers and kept his true identity concealed from them.—See DIVINATION.

OMER (o'mer). A dry measure amounting to one-tenth of an ephah. (Ex. 16:16, 18, 22, 32, 33, 36) The ephah measure is calculated at .62 bushel (22 liters) on the basis of archaeological evidence concerning the capacity of the corresponding liquid-measure bath. (Compare Ezekiel 45:10, 11.) An omer measure would therefore equal two dry quarts (2.2 liters).

A comparison of the Hebrew text of Exodus 29:40 and Numbers 28:5 reveals that a 'tenth part' means a tenth of an ephah, or an omer. This provides a basis for rendering the Hebrew 'tenth part' as "tenth of an ephah."—Num. 15:4, *AT, JP, NW, Ro.*

OMIKRON [Ο, ο] (om'i·kron, meaning "little o"). The fifteenth letter of the Greek alphabet. It is one of the two letters denoting an "o" sound and has the short sound of "o" as in "not."—See OMEGA.

As the numeral, accented *o'mi·kron* (ο') signifies seventy, with the subscript (,ο), 70,000.

OMRI (Om'ri).

1. Fifth listed among the nine sons or descendants of Becher, a son of Benjamin.—1 Chron. 7:6, 8.

2. Prince of the tribe of Issachar during David's reign; son of Michael.—1 Chron. 27:18, 22.

3. Sixth king of the northern ten-tribe kingdom of Israel. Nothing of Omri's ancestry is recorded, not even the name of his father or tribe. Omri founded the third dynasty of Israel (those of Jeroboam and Baasha preceded), his son Ahab and grandsons Ahaziah and Jehoram succeeding him, all four totaling some forty-six years (951-905 B.C.E.) on the throne. (See chart, pp. 340-342.) Omri's granddaughter Athaliah ruled six years on the throne of Judah. (2 Ki. 8:26; 11:1-3; 2 Chron. 22:2) Jehu, who wiped out the house of Ahab and established the next dynasty of Israel, is called a "son [that is, successor] of Omri" on the black obelisk of Shalmaneser III. In fact, the Assyrians continued calling Israel "the land of Omri" and Israel's kings "the house of Omri" long after his descendants had ceased ruling —a tribute to his power.

Omri came to the throne, not by inheritance, but by the sword. He had been chief of Israel's army under King Elah (and perhaps under his predecessor Baasha) when Zimri, chief of half the chariots, overthrew Elah, took the kingship for himself and wiped out the house and friends of Baasha. As soon as this was reported to the Israelite army, at the time camped against the Philistines at Gibbethon, "all Israel," doubtless the tribal heads "in the camp," made Omri their king. At once they withdrew from Gibbethon and stormed Zimri's capital Tirzah. Zimri, seeing the hopelessness of his cause, burned down the king's house over himself, tragically ending his seven-day rule.—1 Ki. 16:8-20.

But a new rival to Omri presented himself—Tibni the son of Ginath. The populace remained divided for four years, during which time civil war presumably raged until Omri's supporters defeated Tibni's, securing undisputed rule for Omri. Zimri had died in the twenty-seventh year of King Asa of Judah (951). (1 Ki. 16:15-18) Finally, in the thirty-first year of Asa (947), Tibni died in some unstated way, leaving Omri eight years of sole rule, down to the thirty-

eighth year of Asa (940).—1 Ki. 16:21-23, 29; see CHRONOLOGY, p. 340.

"Mightiness" is attributed to King Omri. (1 Ki. 16:27) According to lines four through eight of the Moabite Stone, Omri brought Moab into subjection, which domination Ahab continued. (2 Ki. 3:4) Midway in his reign, Omri wisely moved his capital away from Tirzah, which he had found so easy to capture. He purchased the mountain owned by Shemer, well suited for fortifying, and built there a new city, Samaria, which was able to withstand long sieges. (1 Ki. 16:23, 24) Cuneiform inscriptions likewise call him its founder, and it was also his burial place. (1 Ki. 16:28) In the course of his reign Omri met with various setbacks, such as having to surrender some cities to the king of Syria (1 Ki. 20:34), and paying tribute to Assyria, he being the first Israelite king to do so.

Religiously, Omri continued the downward trend of the northern kingdom; he continued Jeroboam's idolatry; in fact, he "kept doing what was bad in the eyes of Jehovah and came to do worse than all who were prior to him." (1 Ki. 16:25, 26) Some two hundred years later, through Micah Jehovah condemned Israel for following "the statutes of Omri." —Mic. 6:16.

4. A Judahite whose descendant lived in Jerusalem following the Babylonian exile.—1 Chron. 9:3, 4.

ON. The name of a person and a place.

1. A son of Peleth and a principal man of the tribe of Reuben. (Num. 16:1) He was among those raising a protest against Moses and Aaron, but his name does not appear among the rebels in their later speeches to Moses nor when they were punished by Jehovah with destruction. (Vss. 2, 3, 12-14, 23-35) This may be due to his playing a very subordinate part in the rebellion or it may even indicate that he withdrew from it following Moses' initial rebuking of the conspirators.

2. An ancient and renowned city in Egypt, located about ten miles (c. 16 kilometers) NE of Cairo, on the E bank of the Nile and near the point where the river's waters divide to begin the formation of the Delta region. In Egyptian records the city's name was written as *iwnw*, while Assyro-Babylonian records mention it as *Anu* or *Unu*. The Egyptian name is thought to mean "city of the pillar," perhaps referring to the obelisks (tall, tapering columns topped by a pyramid-shaped point) for which the city was famous; or the name may relate to the sacred stone (called the *benben*) connected with the worship of the sun-god Ra (or Re). The Greeks called the city Heliopolis, meaning "City of the Sun," due to its being the chief center of Egyptian sun worship.

On first appears in the Bible records as the city of Potiphera, priest of On, whose daughter Asenath was given to Joseph as his wife. (Gen. 41:45, 50) The name Potiph*era* itself includes the name of Ra the sun-god. This incident indicates that the popular idea that the so-called "Hyksos rulers" had ravaged and desecrated the Egyptian temples about this time has little to support it.

In course of time the priesthood of On became very wealthy, rivaling the priesthood of Memphis in this respect and being surpassed only by the priesthood of Thebes (Biblical No-amon). Connected with its temple to the sun, a school was operated for training priests and for the teaching of medicine. Greek philosophers and scholars were drawn there to learn the priestly theology and On became celebrated as a center of Egyptian wisdom.

The prophet Jeremiah was inspired to foretell that King Nebuchadnezzar would overrun Egypt and "break to pieces the pillars of Beth-shemesh, which is in the land of Egypt." (Jer. 43:10-13) Beth-shemesh corresponds somewhat to the Greek name Heliopolis and means "House of the Sun." Hence the reference here is likely to the city of On, and the "pillars" that were to be broken may well refer to the many obelisks around the temple of the sun.

Ezekiel's prophecy contains a similar warning. (Ezek. 30:10, 17) Here the Hebrew vowel pointing of the name varies from that of Genesis so that the name literally is "Aven" (Heb., *'a'wen*). Some scholars suggest that this was done as a play on words, since Aven means "wickedness; idolatry" and On was a center of idolatry.

This may also be the case at Isaiah 19:18, where the Masoretic text refers to one of the "five cities in the land of Egypt speaking the language of Canaan and swearing to Jehovah" as "The City of Tearing Down [Heb., *'Ir ha-He'res*]." The Dead Sea Scroll of Isaiah has *'Ir ha-hhe'res*, meaning "City of the Sun" and thus pointing to On (Heliopolis). Here again there may be an intentional play on words, *He'res* (tearing down) being substituted for *Hhe'res* (another Hebrew word for "sun," less common than *she'mesh*) in view of Jehovah's intention to destroy the idolatrous city of On. The paraphrase of this portion of the verse found in the Aramaic Targums reads: "(City of) the House of the Sun, that is to be destroyed."

Besides the foretold destructive invasion by Nebuchadnezzar, On (Heliopolis) evidently suffered a further blow when Cambyses II conquered Egypt (according to Strabo, Greek geographer who lived near the start of the Common Era). By Strabo's time Heliopolis had lost its position of importance and was partially deserted. Today, the village called Matariyah occupies the ancient site, and all that remains of the earlier splendor is a single obelisk of red granite dating from the reign of Sesostris I. Other obelisks from Heliopolis are now to be found in New York, London and Rome.

ONAM (O'nam) [vigorous].

1. Last of the five listed sons of Horite sheik Shobal, and grandson of the Horites' forefather Seir. —Gen. 36:20, 21, 23; 1 Chron. 1:40.

2. A son of Jerahmeel and a link in the Jerahmeelite genealogy in the tribe of Judah; his mother's name was Atarah.—1 Chron. 2:26, 28.

ONAN (O'nan) [vigorous]. A son of Judah, his second by the Canaanite daughter of Shua. (Gen. 38:2-4; 1 Chron. 2:3) After Onan's childless older brother Er was put to death by Jehovah for wrongdoing, Onan was told by Judah to perform brother-in-law marriage with Er's wife Tamar. If a son was produced, he would not be the founder of Onan's family, and the firstborn's inheritance would belong to him as an heir to Er; whereas if no heir came, Onan would get the inheritance for himself. When Onan had relations with Tamar, he "wasted his semen on the ground" rather than giving it to her. This was not an act of masturbation on the part of Onan, for the account says "when he did have relations with his brother's wife" he spilled his semen. Apparently it was a case of "coitus interruptus," in which Onan purposely prevented ejaculation of his semen into Tamar's genital tract. For his disobedience to his father, his covetousness and his sin against the divine arrangement of marriage, not for self-abuse, Onan, himself also childless, was put to death by Jehovah.—Gen. 38:6-10; 46:12; Num. 26:19.

ONESIMUS (O·nes'i·mus) [profitable, useful]. A runaway slave whom Paul helped to become a Christian. Onesimus had been a servant of Philemon, a Colossian Christian, but had run away from Colossae to Rome. He may even have first robbed his master in order to make the journey. (Col. 4:9; Philem. 18) It is quite possible that he had met or at least heard of Paul through Philemon; for, though no visit of Paul to Colossae on the missionary tours is specifically mentioned, Paul did travel through the general area and was acquainted with Philemon. (Acts 18:22, 23; Philem. 5, 19, 22) At any rate, in some un-

stated way, Onesimus became associated with Paul in Rome and he soon became a Christian. (Philem. 10) In great contrast with his former uselessness to Philemon as a slave, he now became most useful to Paul as a minister, a "faithful and beloved brother" whom Paul calls "my own tender affections."—Col. 4:9; Philem. 11, 12.

Nonetheless, Onesimus was still a runaway slave and the social order of the day obliged Paul to send him back to his owner, though with reluctance in view of how good a companion he had become. The apostle, however, had no way of forcing Onesimus to make the return, so it depended on and resulted from Onesimus' own willingness to go. In dispatching Onesimus, Paul arranged for Tychicus to accompany him and for the two to carry a letter and a report to Colossae. (Col. 4:7-9) Additionally, Paul gave Onesimus his letter to Philemon, even though it was late enough in his imprisonment that Paul was expecting release and looking forward to visiting Philemon personally. (Philem. 22) This latter letter might be termed one of reintroduction and recommendation for Onesimus, in which Paul assured Philemon of the good Christian ministry and new personality of Onesimus, and in which he pleaded that the reunion be more that of two Christians rather than that of a slave and his master. Paul asked that any outstanding debt that Onesimus owed Philemon be charged to the apostle's account. (Philem. 12-22) Incidentally, in the letter to the Colossians that Onesimus and Tychicus were carrying, Paul dealt with the Christian principles governing the relationship of slave and master.—Col. 3:22–4:1.

ONESIPHORUS (On·e·siph'o·rus) [profit bringer]. A Christian referred to in Paul's second letter to Timothy. (2 Tim. 4:19) In contrast with others in the district of Asia who turned away from Paul, Onesiphorus remained a loyal supporter and, when in Rome, diligently hunted to find Paul in spite of the risk to himself. He was not ashamed of Paul's prison bonds, but rendered the apostle good service, as he had done in Ephesus. Paul greatly appreciated this loyalty and prayed that Onesiphorus and his household would receive of Jehovah's mercy.—2 Tim. 1:15-18.

The fact that Paul sent greetings to the household of Onesiphorus rather than to Onesiphorus himself (2 Tim. 4:19) does not necessarily indicate that he was no longer alive, though such might be true. He may simply have been away from his family at the time, or may even be included in the general greeting sent to his household of believers.

ONION. A strong-tasting bulbous biennial having slender tubelike leaves. The onion was one of the items of diet for which the mixed crowd and the Israelites yearned in the wilderness after being liberated from Egypt. (Num. 11:4, 5) In that land of Israel's captivity onions were extensively cultivated. The Greek historian Herodotus (II, 125) even tells of an inscription that listed onions among the foods provided for the laborers on a certain Egyptian pyramid. In Egypt, onions, usually tied together in a bundle, were offered to the deities, although the priests were not permitted to eat them. The onions of Egypt have been described as being soft, and therefore more easily digestible than other varieties, as well as having a sweet taste rather than a sharp or acrid one.

ONLY-BEGOTTEN [Gr., *mo·no·ge·nes'*]. The Greek word is defined by lexicographers (Thayer; Liddell and Scott) as meaning "single of its kind, only," or "the only member of a kin or kind." The term is used in describing the relation of both sons and daughters to their parents.

The Scriptures speak of the "only-begotten son" of a widow who lived in the city of Nain, of Jairus' "only-begotten daughter," and of a man's "only-begotten" son whom Jesus cured of a demon. (Luke 7:11, 12; 8:41, 42; 9:38) The *Septuagint* uses the word when speaking of Jephthah's daughter, concerning whom it is written: "Now she was absolutely the only child. Besides her he had neither son nor daughter."—Judg. 11:34.

The apostle John repeatedly describes the Lord Jesus Christ as the only-begotten Son of God. (John 1:14; 3:16, 18; 1 John 4:9) This is not in reference to his human birth or to him as just the *man* Jesus. As the *Lo'gos* or Word, "this one was in the beginning with God," even "before the world was." (John 1:1, 2; 17:5, 24) At that time while in his prehuman state of existence he is described as the "only-begotten Son" whom his Father sent "into the world."—1 John 4:9.

He is described as having "a glory such as belongs to an only-begotten son from a father," the one residing "in the bosom position with the Father." (John 1:14, 18) It is hard to think of a closer, more confidential, or more loving and tender relationship between a father and his son than this.—See BOSOM POSITION.

The angels of heaven are sons of God even as Adam was a "son of God." (Gen. 6:2; Job 1:6; 38:7; Luke 3:38) But the *Lo'gos*, later called Jesus, is "the *only-begotten* Son of God." (John 3:18) He is the only one of his kind, the only one whom God himself created directly without the agency or cooperation of any creature. He is the only one whom God his Father used in bringing into existence all other creatures. He is the firstborn and chief one among all other angels (Col. 1:15, 16; Heb. 1:5, 6), which angels the Scriptures call "godlike ones" and "gods." (Ps. 8:4, 5; 82:1, 6) Therefore, according to some of the oldest and best manuscripts, the Lord Jesus Christ is properly described as "the only-begotten god [Gr., *mo·no·ge·nes' the·os'*]."—John 1:18, *NW*, *Ro*, *Sp*.

Some few translations, in support of the trinitarian "God the Son" concept, would invert the phrase *mo·no·ge·nes' the·os'* and render it as "God only begotten." But W. J. Hickie in his *Greek-English Lexicon to the New Testament* (p. 123) says it is hard to see why these translators render *mo·no·ge·nes' hui·os'* as "the only begotten Son," but at the same time translate *mo·no·ge·nes' the·os'* as "God only begotten," instead of "the only begotten God."

Paul referred to Isaac as Abraham's "only-begotten son" (Heb. 11:17), even though Abraham had fathered Ishmael by Hagar as well as several sons by Keturah. (Gen. 16:15; 25:1, 2; 1 Chron. 1:28, 32) God's covenant, however, was established only through Isaac, Abraham's only son by God's promise, as well as the only son of Sarah. (Gen. 17:16-19) Furthermore, at the time Abraham offered up Isaac he was the only son in his father's household. No sons had yet been born to Keturah, and Ishmael had been gone for some twenty years—no doubt was married and head of his own household.—Gen. 22:2.

So from several viewpoints in regard to the promise and the covenant, the things about which Paul was writing to the Hebrews, Isaac was Abraham's only-begotten son. Hence, Paul parallels "the promises" and the "only-begotten son" with "'your seed' . . . through Isaac." (Heb. 11:17, 18) Whether Josephus had a similar viewpoint or not, he too spoke of Isaac as Abraham's "only begotten" son.—*Antiquities of the Jews*, Book I, chap. XIII, par. 1.

ONO (O'no) [strong]. A city built either by Benjamite Elpaal or by his "son(s)." (1 Chron. 8:1, 12) After the Babylonian exile Ono was reoccupied by Benjamites. (Ezra 2:1, 33; Neh. 7:6, 37; 11:31, 35) Kefr 'Ana, about seven miles (11 kilometers) E-SE of Joppa, is thought to preserve the city's ancient name. This location would place Ono just a few miles from the suggested sites of ancient Lod and Hadid. The "valley plain of Ono" (Neh. 6:2) possibly denotes the wide valley in which modern Kefr 'Ana lies. This "valley plain" has also been associated with the "valley of the craftsmen [*geh ha-hhara·shim'*]." (Neh.

11:35) But some scholars understand the Hebrew *geh ha-hhara·shim'* to designate another location and transliterate it as a proper name, "Ge-harashim." —*JP;* compare 1 Chronicles 4:14.

ONYCHA (on'y·cha) [nail, claw, husk, flap, or that which hangs loose (down)]. An ingredient of the incense designated exclusively for sanctuary use. (Ex. 30:34-37) Some believe that onycha may have been derived from the closing valves of certain shellfish. However, since this ingredient was used for a sacred purpose, others consider it to have been a vegetable product instead of something obtained from an unclean animal.

ONYX. A semiprecious gemstone, a hard variety of agate; the term also applies to a banded form of chalcedony. The onyx has white layers alternating with black, brown, red, gray or green. The pale color produced by the combination of the red layers showing through the translucent white layers of this stone evidently reminded the Greeks of the fingernail, which in Greek is *o'nyx*. From early times, onyx has been prized for ornaments, rings and beads. The varicolored layers made it especially popular for cameo work.

The "land of Havilah" was a prominent source of onyx in early Bible times. (Gen. 2:11, 12) Onyx stones were among the valuables contributed for the making of things associated with Israel's tabernacle. (Ex. 25:1-3, 7) The "names of the sons of Israel . . . in the order of their births" were engraved upon two onyx stones (six names on each stone) placed upon the shoulder pieces of the high priest's ephod "as memorial stones for the sons of Israel." Another onyx stone was engraved with the name of one of the twelve tribes of Israel and was set in the center position of the fourth row of stones on the high priest's "breastpiece of judgment."—Ex. 28:9-12, 15-21; 35:5, 9, 27; 39:6-14.

Later, David personally prepared many valuable things, including onyx stones, for the construction of the prospective temple at Jerusalem. (1 Chron. 29:2) Onyx was also among the precious stones serving as a figurative "covering" for the "king of Tyre" in the dirge recorded by Ezekiel. (Ezek. 28:12, 13) Recognizing wisdom's value, Job stated that with "the rare onyx stone" and other precious things one could not buy priceless, godly wisdom.—Job 28:12, 16.

OPHEL (O'phel) [bulge, swelling, projection, eminence]. The Hebrew term *'O'phel* is applied in two ways. Most commonly, it is applied in a topographical sense to a prominent hill or promontory; this usage is found both in the Bible and in the Moabite Stone ("I built . . . the wall of 'O'phel"). A form of the term is also applied to the swelling or bulging of body veins known as piles or hemorrhoids.—Deut. 28:27; 1 Sam. 5:6, 9, 12; 6:4, 5.

There was a particular hill or eminence located at or near Jerusalem that was called *ha-'O'phel*, or Ophel. The Scriptural indications taken with the comments of Josephus locate Ophel at the SE corner of Moriah. (2 Chron. 27:3; 33:14; Neh. 3:26, 27; 11:21) In the first century C.E. Josephus placed Ophel where the E wall "joined the east colonnade of the Temple." Ophel evidently was the bulge of land extending eastwardly from the SE corner of Jerusalem's temple hill.

Ophel's wall and elevated position over the Kidron valley gave it a strong defensive position. Nevertheless, Isaiah prophesied that "Ophel," apparently that of Jerusalem, would become a 'bare field.'—Isa. 32:14; compare the reference to the tower and "mound" (*'O'phel*) at Micah 4:8.

Scholars believe that the term *'O'phel* at 2 Kings 5:24 refers to some prominent hill or fortified place in the vicinity of Samaria to which Elisha's attendant Gehazi took the riches he obtained from Naaman. That the word was applied to mounds other than the one in Jerusalem is supported by the reference in the Moabite Stone.

OPHIR (O'phir).

1. A descendant of Shem through Arpachshad, Shelah, Eber and Joktan; the eleventh of Joktan's thirteen sons. (Gen. 10:22-29; 1 Chron. 1:17-23) Ophir was probably born about two hundred years before Abraham, who was a descendant of his paternal uncle Peleg. (Gen. 10:25; 11:18-26) As in the case of his brothers, it appears that Ophir also headed one of the Shemite tribes that were numbered among the descendants of Noah "according to their families, according to their tongues, in their lands, according to their nations." (Gen. 10:31, 32) See No. 2 below for possible locations of the land of Ophir in which this tribe eventually settled.

2. A place renowned as a source of much gold of the finest quality. Thus already in Job's time (c. 1600 B.C.E.) "precious ore in the dust" and "pure gold" were spoken of in parallel with the "gold of Ophir." (Job 22:24; 28:15, 16) Psalm 45:9 describes the queenly consort arrayed in precious gold of Ophir, and at Isaiah 13:11, 12, in the pronouncement against Babylon, the relative rarity of Ophir gold is used to symbolize the scarcity of tyrannical men in Babylon after its fall.

David donated 3,000 talents of gold from Ophir for construction of the temple, gold valued at $115,983,000, based on a price of $35.115 a troy ounce. (1 Chron. 29:1, 2, 4) Later, the trading fleet of David's son Solomon regularly brought back from Ophir 420 talents of gold. (1 Ki. 9:26-28) The parallel account at 2 Chronicles 8:18 reads 450 talents. Some scholars have suggested that this difference came about when letters of the alphabet served as figures; that an ancient copyist could have mistaken the Hebrew numeral letter *nun* (נ), representing 50, for the letter *kaph* (כ), standing for 20 or vice versa. However, the evidence is that all numbers in the Hebrew Scriptures were spelled out, rather than represented by letters. A more probable explanation, therefore, is that both figures are correct, and that the gross amount brought was 450 talents, of which 420 were clear gain.

In 1946, as confirmation of these Biblical accounts about imports of gold from Ophir, a potsherd was unearthed NE of Tel Aviv. Thereon was an inscription saying 'Gold from Ophir [belonging to or] for Bethhoron, 30 shekels.'

In addition to the vast quantity of gold, the land of Ophir was also a source of the "almug" trees and precious stones imported by Solomon. (1 Ki. 10:11; 2 Chron. 9:10) However, when King Jehoshaphat, a hundred years later, attempted an expedition to that land, it ended in disaster, his "Tarshish ships" being wrecked at Ezion-geber at the head of the Gulf of Aqabah.—1 Ki. 22:48; see TARSHISH No. 1.

LOCATION

The precise location of Ophir cannot be determined today with certainty. Of the several suggestions in this regard, three are particularly favored: India, Arabia and NE Africa—all being within reach of a fleet operating out of Ezion-geber at the head of the eastern arm of the Red Sea. In regard to India, all the goods brought back in the ships of Solomon and Hiram were available there. Josephus, Jerome and the *Septuagint* could also be marshaled to give some support to Ophir's being in India. On the other hand, those maintaining that Ophir was in the region of NE Africa in the vicinity of Somaliland, at the lower extremity of the Red Sea, point out that it would have been a much closer source of supply for all the imported items than India.

However, the weight of opinion appears to support the conclusion that Ophir was a region in SW Arabia in the vicinity of modern Yemen. Evidence offered for this view is based on the premise that the descendants of Joktan's son Ophir settled in the Arabian Peninsula along with such brother tribes as the descendants of Sheba and Havilah. (Gen. 10:28, 29) The account of the visit of the queen of Sheba (likely from southern

Arabia) is sandwiched in between two references to Solomon's trade with Ophir.—1 Ki. 9:26-10:11.

OPHNI (Oph'ni). A city of Benjamin (Josh. 18:21, 24), commonly linked with the Gophna mentioned by Josephus (*Wars of the Jews*, Book III, chap. III, par. 5) and considered to be modern Jifna. This site is about three miles (5 kilometers) N-NW of Bethel and therefore seemingly N of Benjamite territory. (Josh. 18:11-13) For the identification to be correct, it must be assumed either that Ophni was a Benjamite enclave city in Ephraim or that the Benjamite boundary extended northward near Bethel to include this suggested site of Ophni.

OPHRAH (Oph'rah) [perhaps, young one].

1. A descendant of Judah through Meonothai. —1 Chron. 4:1, 14.

2. A city of Benjamin. (Josh. 18:21, 23) Its relative location may be inferred from the narrative about Israel's encounters with the Philistines during Saul's reign. From their camp at Michmash bands of Philistine pillagers sallied forth in three different directions. One band went westward on the road to Beth-horon, while another traveled eastward on "the road to the boundary that looks toward the valley of Zeboim." Since at least part of the Israelite army was encamped at Geba to the S of Michmash, apparently the Philistine band taking the road to Ophrah went northward. Accordingly, this would place Ophrah to the N of Michmash.—1 Sam. 13:16-18.

Geographers often equate Ophrah with the city called Ephraim (2 Sam. 13:23; John 11:54) and Ephrain (2 Chron. 13:19), thought to be represented by et-Taiyibeh (about 4 miles [6.4 kilometers] E-NE of Bethel). But this identification is open to question, because it would seemingly locate Ophrah outside Benjamite territory.

3. The home of Gideon and the place where Jehovah's angel commissioned him to save Israel out of Midian's palm. (Judg. 6:11-32) After his victory over the enemy forces, Gideon made an ephod from the contributed spoils and exhibited it at Ophrah. Subsequently this ephod became an object of idolatrous veneration. (Judg. 8:24-27) Later, after Gideon's death and burial at Ophrah, his ambitious son Abimelech "killed his brothers . . . seventy men, upon one stone, but Jotham the youngest . . . was left over." (Judg. 8:32; 9:5) Not counting Abimelech, Gideon had seventy sons. (Judg. 8:30, 31) Therefore, since Jotham escaped the slaughter, apparently Abimelech killed only sixty-nine sons at Ophrah. Jotham's later words concerning the incident merely appear to point to Abimelech's intention to kill all seventy sons. (Judg. 9:18) However, as a Jewish commentary fittingly observes: "It is still correct to speak in round numbers of 'seventy' slain."—*The Soncino Books of the Bible*, Joshua and Judges, edited by A. Cohen, p. 234.

This Ophrah apparently lay in Manasseh's territory W of the Jordan and may also have been in the vicinity of Shechem (Josh. 17:7), as that city was the home of Gideon's concubine by whom he fathered Abimelech. (Judg. 8:31) Another et-Taiyibeh is often suggested as a possible identification, but this site lies about sixteen miles (26 kilometers) E-NE of Shechem.

OREB (O'reb) [raven].

1. A prince of Midian. Oreb and Zeeb were in the Midianite army of Kings Zebah and Zalmunna that Gideon and his 300 put to flight. The two princes were captured and put to death by men of Ephraim and their heads were brought to Gideon.—Judg. 7:24, 25; 8:3-5; Ps. 83:11.

2. The rock where Midianite prince Oreb was executed and that came to bear his name. Its location is unknown.—Judg. 7:25; Isa. 10:26.

OREN (O'ren) [cedar tree]. A son of Jerahmeel in the tribe of Judah.—1 Chron. 2:25.

ORIENTALS (Ori·en'tals) [Heb., literally, "sons of the East"]. The populace of those lands viewed by Hebrew writers as "the East." This area was beyond the boundary of Israel not only to the E but also well up to the N and southward into Arabia. (Gen. 25:6; Jer. 49:28) Thus, when Jacob went to Laban's household at Haran, he went "to the land of the Orientals," NE of Canaan.—Gen. 29:1.

Job is called "the greatest of all the Orientals." (Job 1:3) The forces that oppressed Israel before Gideon rose up and vanquished them were comprised of Amalekites and the Midianites in addition to "the Easterners," otherwise unidentified. (Judg. 6:3, 33; 7:12; 8:10) The Orientals, noted for their wisdom, were, however, surpassed in this respect by Solomon. (1 Ki. 4:30) The so-called "wise men" or Magi who visited the young child Jesus were "astrologers from eastern parts."—Matt. 2:1, 2, 11.

ORNAMENTS. Bible references and the evidence unearthed by archaeologists reveal, not only an interest in ornamentation from very ancient times, but also great ability and skill in producing ornamentation of high artistic caliber. Artisans did highly decorative work in weaving, embroidery, wood- and ivory-carving and in metalworking. The remains of palaces in Assyria, Babylon, Persia and the city of Mari all give evidence of rich decorating, with large murals on interior walls and finely carved bas-reliefs depicting scenes of war, hunting and palace affairs adorning both inner and outer walls. Palace doorways were often guarded by great figures of mighty beasts. The representations of the king and others in the reliefs reveal fine embroidery on their garments. Even the gear of the horses is highly decorated with tassels and engravings. (Compare the necklaces of the Midianites' camels; Judg. 8:21, 26.)

Tomb paintings provide the principal source of evidence from Egypt, although some artifacts in the form of throne chairs, royal chariots and other items have survived. The paintings depict even foreign nomads as wearing brightly colored and patterned dress. The royal tombs at Ur in Mesopotamia produced some of the best finds in ancient jewelry, some of it of considerable intricacy in its construction. Lovely blue and gold necklaces, a headdress of delicately hammered gold and silver leaves and flowers, as well as a harp of beautifully inlaid wood with engraved shell plaques bearing scenes of animal life, are a few of the many treasures unearthed there.

Throughout Near Eastern lands pottery of all styles, and elaborately ornamented cosmetic boxes, ointment jars, mirror handles and palettes for mixing cosmetic pigments have been found, frequently of carved ivory or bone.

HEBREW AND CHRISTIAN ORNAMENTATION

The Bible lays greatest emphasis on spiritual beauty rather than on material adornment. Parental discipline is "a wreath of attractiveness" to one's head "and a fine necklace" for the throat, a "crown of beauty"; "lips of knowledge are precious vessels" superior to any gold vases of an artisan; "as apples of gold in silver carvings is a word spoken at the right time for it," and "an earring of gold, and an ornament of special gold, is a wise reprover upon the hearing ear." (Prov. 1:9; 4:9; 20:15; 25:11, 12) A pretty woman lacking sensibleness is likened to "a gold nose ring in the snout of a pig." (Prov. 11:22) These texts, while exalting spiritual qualities, also show that the Bible writers and those reading their writings were well acquainted with all such ornamentation.

Moderation is encouraged, particularly in the Christian Greek Scriptures. Women were "to adorn themselves in well-arranged dress, with modesty and soundness of mind, not with styles of hair braiding and gold or pearls or very expensive garb, but in the way that befits women professing to reverence God, namely, through good works." (1 Tim. 2:9, 10) Peter could

call upon examples of pre-Christian times in urging that women seek the beauty of "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit, which is of great value in the eyes of God," pointing to women such as Sarah who so adorned themselves, "subjecting themselves to their own husbands." (1 Pet. 3:1-6) Thus, if followed, the Scriptures provide the guide to a proper evaluation of ornamentation and jewelry and good balance in its use.

Both men and women wore ornaments in ancient times, and this was true among the Hebrews. Early mention is made of jewelry in the form of a gold nose ring and also bracelets given to Rebekah by Abraham's servant. (Gen. 24:22, 30, 47, 53) Joseph, upon becoming Pharaoh's prime minister, received a gold necklace and the monarch's own signet ring. (Gen. 41:41-43) Such signet rings or seal rings were common in all the Bible lands, frequently being worn on a cord around the neck. (Compare Genesis 38:18.) They served to affix the signature or official seal of the individual to documents and hence, if granted to another person to carry, identified him as a bona fide and authorized representative of the ring's owner.

At the Exodus the Israelites obtained many silver and gold articles from the Egyptians, and doubtless from these came many of the brooches, earrings, rings and other items they contributed for the preparation of the tabernacle, even as they had wrongly contributed gold earrings for the forming of an idolatrous calf. (Ex. 12:35, 36; 32:1-4; 35:20-24) The tabernacle and its equipment saw much work by artisans skilled in woodworking and working with precious metals and gems as well as weaving and embroidering. (Ex. 35:25-35) The later temple by Solomon was even more gloriously adorned; its cedarwood panels, doors of oil-tree and juniper wood were carved with such figures as gourd-shaped ornaments, garlands of blossoms, cherubs and palm-tree figures and overlaid with gold, while the two copper pillars in front of the structure had network, chainwork, pomegranates, and lily work adorning their capitals. (1 Ki. 6:18, 29, 35; 7:15-22) Solomon showed great appreciation for artistic beauty and his great gold-overlaid ivory throne, with lion figures alongside each arm and twelve more on the six steps before it, was unique in the ancient world.—1 Ki. 10:16-21.

ORNAMENTATION IN PROPHECY

Because of his blessing upon Jerusalem, Jehovah likened this capital of Judah to a woman clothed with costly garments, richly ornamented and bejeweled. Her loss of spirituality and her spiritual prostitution with the nations led to her being stripped of her adornments and left as if naked. (Ezek. 16:2, 10-39) Such stripping came, not only in a spiritual way, but also literally as her greedy conquerors took the city's wealth, including the bangles, headbands, moon-shaped ornaments, eardrops, bracelets, veils, headdresses, step chains, breastbands, "houses of the soul" (perhaps referring to perfume receptacles), ornamental humming shells, finger and nose rings that "the daughters of Zion" had worn. (Isa. 3:16-26) It would be a time of mourning, for in mourning ornaments were customarily removed.—Ex. 33:4-6.

However, when Jehovah repurchased Zion from Babylonian captivity, he would figuratively build her with a sapphire foundation, with battlements of rubies and gates of fiery glowing stones, this because of the peace and righteousness he would bring (Isa. 54:7, 8, 11-14) and she would be clothed with bridelike attire and ornaments. (Isa. 49:14-18; compare 61:10.) This latter picture resembles somewhat the description of the New Jerusalem with its pearl gates and gemlike foundations, and its being prepared as "a bride adorned for her husband." (Rev. 21:2, 9-21) Again, it is evident that the ornaments and adornment relate to spiritual qualities and blessings that result from God's approval and favor.

By contrast, Babylon the Great, the symbolic woman committing fornication with the kings of the earth, decks herself with royal garb and ornaments and lives in shameless luxury, but is to be stripped of all her gorgeous finery, made naked and destroyed. Her beauty is false, and she 'glorifies herself'; hence her ornamentation does not represent divine blessing and favor but, rather, her own pretenses and the benefits her harlotrous course pays her in the way of power and wealth.—Rev. 17:3-5, 16; 18:7-20; see ANKLET; BEADS; BRACELET; BROOCH; EARRING, JEWELS AND PRECIOUS STONES; NECKLACE; NOSE RING; RING.

ORNAN (Or'nan). A Jebusite from whom David bought the threshing floor that later became the site for the temple. (1 Chron. 21:18-28; 2 Chron. 3:1) Ornan is also called Araunah.—See ARAUNAH.

ORPAH (Or'pah) [possibly, (stiff-)necked, rain cloud, or, gazelle]. The Moabite wife of Chilion, and, like Ruth, a daughter-in-law of Naomi. (Compare Ruth 1:3-5 with 4:10.) After the husbands of all three died, the childless widows, Naomi, Orpah and Ruth, began the journey from Moab to Bethlehem. At a certain point Naomi urged her two daughters-in-law to go back to their mothers' homes and marry in Moab, but they both kept saying to Naomi, "No, but with you we shall return to your people." Orpah had dealt kindly with her mother-in-law, for whom she evidently felt considerable affection. (Ruth 1:8-10) Her inclination to continue on with Naomi may have been in part the result of having enjoyed life in an Israelite family. But Naomi now stressed the strong probability that for these two Moabite widows to continue with her might mean a life of widowhood in Judah, inasmuch as Naomi had little hope of remarrying so as to bring forth sons and, even should this happen, she was sure that Orpah and Ruth would not want to wait until such sons matured so that they might perform levirate marriage toward these Moabite widows. Orpah's affection and appreciation were not enough to keep her going along in the face of such a possible future, and, after much weeping, she bade farewell to Naomi and Ruth, and returned "to her people and her gods."—Ruth 1:3-15.

ORPHAN. See FATHERLESS BOY.

OSPREY [Heb., *pe'res*]. One of the "flying creatures" decreed as unclean and not to be eaten, according to the Law covenant. (Lev. 11:13; Deut. 14:12) Its Hebrew name (*pe'res*) literally means "the breaker." Understanding this to refer to the breaking of bones by a bird of prey, the *Authorized Version* renders *pe'res* as "ossifrage," a name deriving from Latin and meaning "bone-breaker." However, ossifrage in English is rather indefinite, since the name has been variously applied to three distinct birds: the lammergeier or bearded vulture, the giant petrel, and the osprey. The



The osprey, a bird not permitted for use as food under the Mosaic Law

English name osprey, in fact, comes from ossifrage via the Old French *osfrai*. Others understand the Hebrew name to indicate a bird "tearing its prey" apart, and hence not necessarily denoting a breaker of bones.

The osprey, often called the "fish hawk," appears to be related to the falcons and hawks but with certain distinct features, including feet with some similarity to those of the owl. The osprey's head and beak resemble those of the hawk, the body and wings are dark brown above and the underparts are white with streaks of brown. Measuring about two and a half feet (.8 meter) in length, it has a wingspan of nearly six feet (1.8 meters). The osprey is found throughout the world, living near large bodies of water, where it feeds on fish that swim near the surface. The bird glides almost effortlessly above the water, wheeling gracefully and hovering until it locates its prey. Then it plunges swiftly downward, striking the water forcefully feet first, at times disappearing beneath the surface. It is admirably equipped for this type of attack, having dense compact plumage on its underparts to withstand some of the impact of hitting the water, and long, curved, very sharp claws that extend out from rough toes, enabling the bird to get a firm grip on its slippery prey. Observers say that, in flying with the fish to shore to devour it, the osprey always grips the fish so that its head faces forward, thereby reducing air resistance. In Palestine the osprey appears particularly along the Mediterranean coast.

Other suggestions for the bird designated by the Hebrew *pe'res* include the sea eagle (distinct from the osprey), and the lammergeier, a vulture known to carry bones and tortoises to some height and then drop them on rocks in order to break them open.

OSTRICH [Heb., *bath hay-ya·'anah'; r'na·nim'* (plural)]. The first of these Hebrew names is understood to mean either "daughter of the greedy one" or "daughter of the barren ground," terms which may aptly apply to the ostrich. The second name, considered as indicating a "bird of piercing cries," also fits the ostrich, whose cry is described as a "hoarse, mournful cry which has been likened to the roaring of a lion."—*The Smithsonian Series*, Vol. IX, p. 105; compare Micah 1:8.

The ostrich is the largest living bird known, at times standing over seven feet (2 meters) high at the crown of the head and weighing as much as three hundred pounds (136 kilograms). The head is rather small and flat with very large eyes, the flexible neck is three feet (1 meter) long, and, like the powerful legs, both head and neck are bare of feathers. The body plumage, however, is luxuriant, the long soft wing and tail plumes being much prized in ancient and modern times. The sleek black and white plumage of the male contrasts with the dull grayish-brown color of the female. The ostrich is unique among all birds in having but two toes on each foot, one of them equipped with a clawlike hoof that becomes a dangerous weapon when the bird is forced to defend itself. Its height and keen vision, however, usually enable it to spot its enemies from afar and the huge bird then warily moves away.

While the ostrich feeds mainly on vegetation, it is also carnivorous, including snakes, lizards and even small birds in its indiscriminate diet. It is found among the list of 'unclean' birds prohibited by the Mosaic law. (Lev. 11:13, 16; Deut. 14:12, 15) Anciently known as the "camel bird," the ostrich is able to endure for long periods without water and hence thrives in solitary wastelands. It is used in the Bible, along with jackals and similar creatures, as representative of desert life (Isa. 43:20) and to depict the ruinous desolation that became the fate of Edom and Babylon. (Isa. 13:21; 34:13; Jer. 50:39) Job, rejected and detested, sitting among ashes, and mournfully crying out, considered himself like a "brother to jackals" and a "companion to the daughters of the ostrich."—Job 30:29.

CONTRASTED WITH STORK

Jehovah God later drew Job's attention to the ostrich, and the things he pointed out strikingly illustrate some of the unusual features of that bird. (Job 39:13-18) In great contrast to the high-flying, majestically soaring storks with their broad powerful wings, the ostrich is flightless, its wings incapable of sustaining the bird's weight and its flat breastbone lacking the "keel" that supports the flying muscles of birds of flight. The ostrich's plumes, though lovely, lack even the tiny hooklike filaments that cling together and give the feathers of flying birds the resistance to air that makes flight possible.—Vs. 13.

Again in contrast to the stork, which builds its big nest firmly in the tops of trees (Ps. 104:17), buildings or tall rocks, the ostrich merely scoops out a shallow depression in the ground surrounded by a low embankment. Here the female lays the eggs, weighing some three pounds (1.4 kilograms) each, and, since the ostrich is often polygamous (unlike the stork that is renowned for its fidelity to one mate), there may be a good number of eggs laid in the nest by the two or three hens. The male ostrich warms the nest eggs during the night and the hen incubates them by day, but she is known to leave the nest for periods during the day when the sun is hot. At such times the eggs, though very thick-shelled, are, nevertheless, vulnerable to damage or despoiling by animals or man.—Job 39:14, 15.

'TREATS SONS ROUGHLY'

The statement that the ostrich "does treat her sons roughly, as if not hers" (Job 39:16) and reference to the ostriches as being "cruel" with respect to their offspring (Lam. 4:3) have been objected to by some who claim that parent ostriches are quite solicitous in caring for their young. While it is true that the Hebrew term (*r'na·nim'*) used at Job 39:13 may grammatically apply to either male or female ostriches, some lexicographers understand it to refer to the female birds. This would seem to be the case in view of the connection with the eggs laid, obviously, by the hen bird. Understanding the text to apply thus, then there is certainly good basis for this poetic expression concerning the 'cruelty' of the females in the fact that, once the young are hatched, the male "assumes all their care while the hens generally go off together." (*All the Birds of the Bible*, Alice Parmelee, p. 207) It is also true that these powerful birds, both male and female, quickly abandon the nest and their young when sensing danger, and even though they may use diversionary tactics to draw enemies away from the nest, this is still 'rough' treatment for the unprotected young. The protective coloration given by the Creator alone is what may save the undefended and abandoned chicks, causing the enemy beasts to overlook them and chase after the fleeing parents. The ostrich may properly be termed "cruel," then, as compared with many other birds and particularly in contrast with the stork, whose affectionate attention and constant concern for its young is proverbial.

'FORGETS WISDOM'

The ostrich is said to "forget wisdom" and 'not share in understanding.' (Job 39:17) Modern observers acknowledge this. "Its greatest weakness is a lack of good sense." (*The World Book Encyclopedia*, 1966, Vol. 14, p. 660) The Arabs have a saying "more foolish than an ostrich." The ostrich tends to run in a large curve, which permits its pursuers, if sufficient in number, to surround it. But on a straight course the ostrich's powerful legs enable it to 'laugh at the horse and at its rider.' (Vs. 18) At full speed its strides lengthen out to cover as much as twenty-five feet (7.6 meters) at a time, and its pace may reach as high as forty miles (64 kilometers) per hour. The

wings, useless for flight, nevertheless help to give lift to the bird's heavy body as it runs.

The ostrich has certain characteristics that are said to "stagger scientists," who tend to class the ostrich as among the 'lower or more primitive' of living birds. It has a bladder collecting uric acid, an organ characteristic of mammals but not possessed by any other family of birds. It also possesses eyelashes that protect its eyes from the blowing sand. Thus, though low in intelligence, the powerful, speedy ostrich gives credit to the wisdom of its Creator.

Cups made from ostrich eggs have been found in Assyrian graves, and the Egyptians, Greeks and even the Chinese are known to have used the hardy shells for utensils.

Though once abundant in Palestine and Arabia, the ostrich is now extinct in those lands, being found today principally in Africa.

OTHNI (Oth'ni) [possibly, might]. Son of Shemaiah and grandson of Korahite Obed-edom, appointed as a Levitical gatekeeper before the sanctuary. Othni and his brothers were "rulers of the house of their father, . . . capable, mighty men."—1 Chron. 26:1, 4, 6-8, 15.

OTHNIEL (Oth'ni·el) [possibly, God is might; a compound of *El* (God) and a word (Othni) occurring only at 1 Chronicles 26:7 and which appears to be drawn from a root meaning to force]. The first-named judge of Israel after Joshua. Othniel was "the son of Kenaz, Caleb's younger brother." (Judg. 1:13; 3:9; Josh. 15:17) While this grammatical structure allows for either Othniel or Kenaz to be Caleb's younger brother, to harmonize with other texts Othniel must be viewed as Caleb's nephew, the son of Caleb's brother Kenaz. Thus certain translations read: "Othniel, the son of Caleb's younger brother, Kenaz." (*AT*, *Mo*) Additionally, Caleb was "the son of Jephunneh," hence not a son of Kenaz as was Othniel.—Num. 32:12; 1 Chron. 4:15.

Othniel's marriage to Achsah the daughter of Caleb came as a result of his victory over the Canaanite stronghold of Debir. Achsah's father Caleb had promised her to the conqueror of the city. (Josh. 15: 16-19; Judg. 1:11-15) Othniel had a son named Hathath and established a permanent family in the tribe of Judah. Years later a descendant was chosen from this family to head a service group of 24,000 during David's reign.—1 Chron. 4:13; 27:1, 15.

Israel's first oppression by foreign kings due to disobedience lasted for eight years. When they "began to call to Jehovah for aid," He raised up Othniel to deliver them, and with Jehovah's spirit upon him, Othniel defeated Cushan-rishathaim, "the king of Syria," and took general oversight and rendered judicial decisions among his brothers.—Judg. 3:8-11.

OVEN. A chamber that is heated in order to bake or to roast foods. The oven (Heb., *tan·nur'*; Gr., *kli'banos*) of the Hebrews and others was of various types.

Ovens of considerable size consisting of a round hole in the ground have been used in the Middle East up until modern times, some being as much as five or six feet (c. 1.5 or 1.8 meters) deep and about three feet (c. .9 meter) in diameter. In an oven of this size it was possible to roast an entire sheep by suspending it over the hot stones or coals.

The *bowl oven* was used in Biblical days and was probably similar to that employed by Palestinian peasants of modern times. A large clay bowl is placed inverted upon small stones on which the bread rests and is baked. The bowl is heated by the burning of fuel heaped over and around it.

Every Hebrew home likely had a portable *jar oven*, a type still used in Palestine. It was a large earthenware jar, about three feet (c. .9 meter) high, having an opening at the top and widening toward the bottom. To heat it, fuel such as wood or grass was burned inside, the ashes being removed through a hole provided for that purpose. The top was closed and, when the jar was hot enough, dough would be spread around the inside or the outside. Bread baked in this manner was very thin.

A great many *pit ovens* have been unearthed by archaeologists. These were evidently further developments of the jar oven. This type, partly in the ground and partly above ground, was built up of clay and was plastered throughout. It tapered toward the top and the fuel was burned inside. Monuments and paintings show that the Egyptians placed the dough on the outside of these ovens. For fuel, the Hebrews employing this type might use dry twigs or grass. (Compare Matthew 6:30.) Meat could also be roasted in such an oven. It is interesting that baking ovens now used by peasants in Palestine differ little from those found in ancient ruins or those depicted on Assyrian and Egyptian reliefs and paintings. In ancient Chaldea ovens were located in the courtyards of homes, and today they may be found in small bakehouses in the yards of private dwellings, though ovens may also be grouped together in some part of the village. Large public ovens are also still in use.

Household ovens were common among the Israelites and Egyptians in the land of Egypt. Thus, during the second plague, frogs even came up into their ovens and their kneading troughs.—Ex. 8:3.

The "Tower of the Bake Ovens" in Jerusalem was repaired under Nehemiah's direction during the restoration of the city's walls. (Neh. 3:11; 12:38) This name's origin is uncertain, but it has been suggested that the tower was so named because commercial bakers had their ovens situated in that vicinity. The public baker commonly used a beehive-shaped oven.

ILLUSTRATIVE USE

The oven is used in an expression denoting scarcity at Leviticus 26:26, which reads: "When I [Jehovah] have broken for you the rods around which ring-shaped loaves are suspended, ten women will then actually bake your bread in but one oven and give back your bread by weight; and you must eat but you will not be satisfied." And Hosea 7:4-7 compares adulterous Israelites to a baker's furnace, apparently because of the wicked desires burning within them.

OVERSEER [Heb., *pa·qidh'*; Gr., *e·pi'sko·pos*]. The Hebrew term is drawn from the word *pa·qadh'*, meaning "to visit, turn attention to, inspect" (Gen. 21:1; Isa. 23:17), also "to appoint or commission." (Gen. 39:5; Ezra 1:2) Similarly, the Greek term is related to *e·pi·sko·pe'o*, meaning to "look or watch over." (Heb. 12:15) Thus, the Greek *Septuagint* translation at times renders the Hebrew *pa·qidh'* as *e·pi'sko·pos*. (Neh. 11:9, 14, 22) In both languages, then, the overseer was one who gave attention to certain matters or persons, visiting, inspecting and appointing.

OVERSEERS IN THE HEBREW SCRIPTURES

Joseph counseled Pharaoh to appoint overseers over the land to lay up stores during the years of plenty against the coming famine. (Gen. 41:34-36) Under their respective chieftains, each family line of the Levites had its particular responsibility as regards the oversight of tabernacle duties. (Num. 3:24-26, 30, 31, 35-37; compare Ezekiel 44:10, 11.) Eleazar, High Priest Aaron's son, was made the "chieftain of chieftains of the Levites" and had general oversight of the tabernacle structure and its utensils. (Num. 3: 32; 4:16; compare Jeremiah 29:26.) The high priest also might appoint overseers for certain sanctuary services. (2 Ki. 11:18b) First Chronicles chapters 23 to 27 shows the numerous and varied positions and arrangements for oversight in effect during David's reign, as regards both the priesthood and the royal court, including economic and military matters. (Compare 2 Chronicles 17:12-19; 24:8-14; Nehemiah 11: 9, 14, 22; 12:42.) The terms *sar*, meaning "prince," "chief" or "one who is head over others," and *sa·ris'*, meaning "court official" (as well as "eunuch"), are

also used of such men having oversight. (1 Chron. 28:1, 2; 2 Ki. 24:12, 15; see COURT OFFICIAL.) The king and the high priest were, of course, principal overseers for the nation.

The prophecy of Isaiah (60:17) sets "overseers" in parallel with "task assigners," since overseers may assign work to others as well as supervise and watch over the interests of those persons or things entrusted to their care. In this prophecy Jehovah foretells the time when he would "appoint peace as your overseers and righteousness as your task assigners," a prophecy initially fulfilled in Israel's restoration from exile but more fully realized in spiritual Israel, the Christian congregation.

OVERSEERS IN THE CHRISTIAN CONGREGATION

Liddell and Scott's *A Greek-English Lexicon* (Ninth ed., 1968, p. 657) defines *e·pi'sko·pos* as "one who watches over, overseer, guardian . . . scout, watch . . . supervisor, inspector . . . ecclesiastical superintendent." The related *e·pi·sko·pe'* means "inspection" (Luke 19:44; 1 Pet. 2:12) or "overseership," as the apostolic "office of oversight" that Judas lost. (Acts 1:20) This latter term may apply to any examination, including that of a physician. Protective care is a basic idea inherent in *e·pi'sko·pos*.

Thus, the *Theological Dictionary of the New Testament*, edited by G. Kittel, shows that the verb forms (*e·pi·sko·pe'o* and *e·pi·ske'pto·mai*) were used in the basic secular sense of "to look upon, to consider, to have regard to, something or someone," "to watch over," "to reflect on something, to examine it, to submit it to investigation," and "to visit," being used in this latter sense especially of visits to sick ones, either by ministering friends or a doctor. The same dictionary shows that the *Septuagint Version* uses these terms in the deeper sense of "to be concerned about something," "to care for something," and applies it in this way to a shepherd and his sheep. An added sense in the *Septuagint* is that of "to muster"; and connected with this usage "is the thought of detecting who are absent, and this gives us the sense . . . 'to miss'." Related terms are used in the sense of "to sit in judgment" or examine judicially."—Vol. II, pp. 600-602, 606.

"Overseers" and "older men"

The Christian "overseers" (*e·pi'sko·poi*) correspond to those recognized as the "older men" (*pre·sby'te·roi*) of the congregation. That both of these are designations of the same position in the congregation can be seen from the instance of Paul's calling the "older men of the congregation" of Ephesus to Miletus to meet with him there. In exhorting these "older men," he states: "Pay attention to yourselves and to all the flock, among which the holy spirit has appointed you overseers [form of *e·pi'sko·poi*], to shepherd the congregation of God." (Acts 20:17-28) The apostle further makes clear this identity in writing to Titus. He here speaks of Titus' making appointment of "older men in city after city" and, in evident reference to such ones, he goes on to describe their qualifications but uses the term "overseer" (*e·pi'sko·pos*) in doing so, as he also does in setting forth similar requirements when writing Timothy.—Titus 1:5-9; 1 Tim. 3:1-7; see OLDER MAN.

"Older man" (*pre·sby'te·ros*) is the more basic (and far more frequent) designation for those appointed to exercise congregational direction, while "overseer" (*e·pi'sko·pos*) describes a fundamental responsibility this position entails. Hence, Vine's *Expository Dictionary of New Testament Words* (Vol. 1, pp. 128, 129) comments: "*Presbuteros*, an elder, is another term for the same person as bishop or overseer. . . . The term 'elder' [older man] indicates the mature spiritual experience and understanding of those so described; the term 'bishop,' or 'overseer,' indicates the character of the work undertaken." The earlier-mentioned work edited by G. Kittel says: "They are elders in status (not in virtue of their age but in virtue of their position and accreditation), and they are bishops [overseers] in responsibility."—Vol. II, p. 616.

Number in each congregation

The number of overseers in any one congregation therefore depended upon the number of those qualifying and accredited as "older men" in that congregation. That there were several such "overseers" in the one congregation of Ephesus is evident. Likewise, Paul, in writing to the Philippian Christians, refers to the "overseers" there (Phil. 1:1), indicating that they served, not singly, but as a body, in a corporate capacity overseeing the affairs of that congregation.

"Overseers" and "ministerial servants"

In addition to the overseers or older men, one other group is particularly indicated in the structure of the Christian congregation, that of the *di·a'ko·noi* or ministerial servants ("deacons," *AV*). A comparison of the apostolic instructions aids in understanding something of the makeup of the two groups, the following chart listing certain corresponding requirements and then some that are distinctive:

Overseers or older men		*Ministerial servants*
(1 Tim. 3:1-7)	(Titus 1:5-9)	(1 Tim. 3:8-10, 12, 13)
irreprehensible	free from accusation	free from accusation
husband of one wife	husband of one wife	husband of one wife
not a drunken brawler	not a drunken brawler	not given to a lot of wine
not a lover of money	not greedy of dishonest gain	not greedy of dishonest gain
presiding over household in fine manner, having children in subjection	having believing children not under charge of debauchery nor unruly	presiding in fine manner over children and own households
not newly converted	.....	tested as to fitness
sound in mind	sound in mind	.....
hospitable	hospitable	.....
qualified to teach	holding to the word in the art of teaching, able to exhort and reprove	.....
not a smiter	not a smiter	.....
reasonable	not self-willed	.....
not belligerent	not prone to wrath	.....

Additional requirements for *overseers* include: moderate in habits, orderly, fine testimony from people outside (1 Tim. 3:2, 7), a lover of goodness, righteous, loyal and self-controlled. (Titus 1:8) Further requirements for *ministerial servants* given are: serious, not double-tongued, holding the sacred secret with a clean conscience.—1 Tim. 3:8, 9.

A notable difference in the requirements for overseers or "older men" as compared with the ministerial servants is in the qualifications of teaching, ability to exhort and reprove, required only of the overseers. Additionally, other distinctive requirements lay em-

phasis on the overseers' considerate attitude and dealings with others, and their mental outlook and balance, qualities proving them to be spiritually "older men." From this it appears that those serving as "older men" exercising oversight of the congregation were those having the responsibility and qualifications to teach and also to exercise discipline. Those serving as "ministerial servants" cared for other necessary congregational matters and duties not requiring the same extent of Scriptural knowledge, understanding, judgment, and ability to teach, necessary for the position of overseer or "older man." —Compare 1 Corinthians 6:1-6; 1 Timothy 5:17; Hebrews 13:17; see MINISTER (Ministerial servants in the congregation).

As is considered in the article on OLDER MAN, the position of these Christian overseers closely resembles that of the "older men" who served in the fleshly nation of Israel. Hence, it is reasonable that their duties were of a similar nature, though altered by the *spiritual* nation of Israel's not having a particular land and not being under the terms of the Law covenant.

Relative authority

The fact that these overseers or older men are also described as 'shepherds of the flock of God' and 'God's stewards' eliminates any thought of rule or authority like that exercised by kings, lords or masters (owners or employers). (Acts 20:28; 1 Pet. 5:1-3) Jesus' disciples may have entertained the idea of such degree of authority but he made clear to them that no such arrangement or relationship would exist among his followers, the basic principle for them being that of loving service to others. (Matt. 20:25-27; compare 2 Corinthians 1:24.) What authority the congregational overseers had was for the spiritual upbuilding of the brothers and the protection of the congregation's purity. (Compare 2 Corinthians 13:10.) The source of their power and the weight of their word derived from their use of the Scriptures, including the teachings of God's Son, and from the power of God's holy spirit. (1 Cor. 2:1-10; 4:19-21; 14:37; 2 Cor. 3:1-6; 10:1-11) The example of Christ Jesus, and that of his apostles, in showing sincere concern and care for God's sheep sets the pattern and model for all congregational overseers.—John 10:10-15; 17: 11-19; 2 Cor. 11:28, 29; Phil. 2:12-21.

A consideration of the Christian Greek Scriptures indicates that the overseers or older men in any one congregation were of equal authority. It may be noted that, in his congregational letters, Paul does not single out any one individual as *the* overseer, nor are these letters addressed to any individual as such. This does not rule out there having been certain ones who were of greater influence, recognized and respected by the others as foremost, perhaps even being designated to preside in discussions, serving either continuously or periodically. Paul relates that, when going to Jerusalem to present the issue of circumcision, he first presented an account of his ministry privately to "those who were outstanding men," although, as he says, these "imparted nothing new" to him. Paul evidently includes among these outstanding men James, Peter (Cephas) and John, who "seemed to be pillars." The word here translated "seemed" has the sense of being "reputed" or "considered" as something. Thus, there does not appear to have been any sense of official rank or station implied. (Gal. 2:1-9) It may be noted that Paul later 'resisted Peter face to face,' due to Peter's "not walking straight according to the truth of the good news" on the matter of association with non-Jews.—Gal. 2:11-14.

Prior to the accounts of Paul's missionary activity, the book of Acts prominently mentions Peter and John (Acts 1:13-22; 3:1-11; 4:1, 13, 23), particularly Peter, in some cases showing him in the role of spokesman for the apostles. (Acts 1:14-22; 2:14, 37, 38; 5:1-11, 15, 29; 9:32-43; 10:1-48; 11:1-3, 18; 12: 5-16; 15:6-11) James (the half brother of Jesus, not the apostle), too, receives mention, and Peter, when miraculously released from prison, was concerned that the news be transmitted to "James and the brothers." (Acts 12:17) In the assembly held by "the apostles and the older men" at Jerusalem to decide the issue of circumcision, James took a prominent part, for he seems to have summed up the matter after considerable discussion and testimony, including that of Peter. (Acts 15:7-21) His giving his "decision," however, does not mean that he unilaterally decided the issue or that his voice in the matter outweighed those of the others present—certainly not that of Jesus' apostles. That James simply expressed his personal judgment and, in effect, presented a resolution for adoption, is seen by the fact that Acts 16:4 refers to Paul and his companions as later delivering to the congregations "for observance the decrees that had been *decided upon by the apostles and older men* who were in Jerusalem." (Acts 15:22-29) It may be noted that it was on the occasion of this assembly that Paul speaks of James, Peter (Cephas) and John as 'seeming to be pillars' in the congregation.—Gal. 2:1, 9.

At the close of his last recorded missionary tour, Paul, in Jerusalem, "went in . . . to James; and all the older men were present." Whether Peter and John were there, or whether they were active in other parts at the time, is not stated. At any rate, Paul gave his report to the assembled body and the record states that these men—not singling out anyone in particular—gave Paul counsel concerning his conduct in Jerusalem, which counsel he followed.—Acts 21: 15-26; compare Acts 6:1-6.

Thus, despite the prominence of certain apostles or disciples, there is an absence of evidence of primacy on the part of any one individual. At the same time, it is evident that the decision of the assembly at Jerusalem was recognized as having authority throughout the Christian congregation in all regions. It can also be seen that certain individuals exercised oversight in particular areas, as did the apostles Paul and Peter, and as Paul, with apostolic authority, commissioned Timothy and Titus to do. (Acts 14:21-23; Gal. 2:8, 9; 1 Cor. 4:17; Phil. 2:19-23; 1 Thess. 3:2; 1 Tim. 4:11-16; 5:17-22; Titus 1:1, 4-9) The record, however, seems to relate to special oversight or attention given due to particular need and on a temporary or occasional basis rather than any permanent or routine arrangement.—Compare 1 Timothy 1:3-7; Titus 1:5; 3 John 9, 10.

Likewise the several references to those who "preside" allows for the possibility that an overseer might preside, not only for meetings of a congregation as a whole, but also for the body of "older men" of a congregation, though evidence is lacking as to the duration or continuity of such chairmanship.—Rom. 12:8; 1 Thess. 5:12; 1 Tim. 3:4, 5; 5:17.

Historical data as found in the writings of early Christians coincides with the picture found in the Christian Greek Scriptures, though the accurate preservation of such non-Scriptural writings is, in a number of respects, subject to some question. Thus, after pointing out that there is "no trace in the New Testament of government by a single bishop," and noting that "influence is a different thing from office," Douglas' *New Bible Dictionary* says: "Among the Apostolic Fathers, Ignatius [of the first and second centuries C.E.] is the only one who insists on monarchical episcopacy, and even he never states that this is of divine institution—an argument which would have been decisive, if it had been available for him to use." Jerome (of the fourth century) is quoted as saying that the supremacy of a single bishop (*e·pi'sko·pos*) came about 'by custom rather than by the Lord's actual appointment,' being a means used to prevent divisions. The suggestion is also made that "monarchical episcopacy appeared in the local congregations when some gifted individual acquired a permanent chairmanship of the board of

presbyter-bishops."—P. 158; compare 1 Corinthians 4:8-13.

Whatever the way in which it developed, history shows that the position of overseer (*e·pi'sko·pos*) did eventually come to reside in one individual in each congregation with a resultant concentration of authority. In time such overseers even extended their control beyond their city to surrounding regions, forming a "diocese." The true sense of the term *e·pi'sko·pos* and the Scriptural example were lost from view and the designation of "bishop" took on a perverted sense, becoming the title of men who 'lorded it over the flock.'—Compare Acts 20:29-35; 1 Peter 5:2, 3.

"BUSYBODY"

The apostle's warning against becoming a "busybody in other people's matters" employs the Greek term *al·lo·tri·e·pi'sko·pos*, literally "an overseer of what is another's." (1 Pet. 4:15) The term is unique in Greek writings, being found only in the Christian Greek Scriptures.

THE SUPREME OVERSEER AND HIS DEPUTY

First Peter 2:25 evidently quotes Isaiah 53:6 as to those who 'like sheep went astray,' and Peter then says: "But now you have returned to the shepherd and overseer of your souls." The reference must be to Jehovah God, since those to whom Peter wrote had not gone astray from Christ Jesus, but, rather, *through him* had been led back to God. The entire Bible is the record of Jehovah God's shepherding and overseeing his servants, as well as his personal inspection of mankind as a whole or in particular areas. (Compare Genesis 6:5, 13; 7:1; 11:5-8; 18:20, 21; Psalm 11:4.) While his 'visits' bring favorable effects and benefits to those walking in righteousness, references to his 'turning attention to' or 'inspecting' are frequently associated with expressions of adverse judgment by him.—Gen. 21:1; Isa. 10:1-3; Jer. 8:12; 23:11-14; 1 Pet. 2:12; Rev. 18:4-8, 24; 21:3, 4.

Jehovah's Son, Christ Jesus, acts as God's Deputy Overseer, likewise shepherding, overseeing, inspecting, disciplining and executing judgment. (Compare John 10:11-15; Hebrews 13:20; Revelation 1:1; chapters 2, 3; 6:15-17; 7:15-17.) It is true that government by individuals existed within fleshly Israel, with such men as Moses, Joshua, the later kings of the nation, and the high priest holding singular executive positions. However, the evidence of the Christian Greek Scriptures is to the effect that the office filled by these men prefigured that of God's Son, who is 'the prophet like Moses,' the 'greater than Solomon,' and God's High Priest. The absence of primacy in the body of the apostles and "older men" at Jerusalem emphasizes and exalts the singular role of God's Son as the Head of the congregation.—Eph. 1:22, 23; 2:20-22; Col. 1:18; 1 Pet. 2:4-6.

OWL [Heb., *kohs; yan·shuph'* (*yan·shohph'*); *'o'ahh*]. Owls are outstanding among the night birds of prey and are mentioned several times in the Bible account. Once thought to be related to the hawk family, they are now generally associated with other night feeders, such as the whippoorwill and the nightjar.

The owl has a short, hooked beak and powerful viselike talons resembling the hawk's, but is distinctive in its broad head, large eyes and ears, as well as by having a reversible toe on each foot so that, while the other toes point forward, this outer toe can be turned outward or even backward, thereby enabling the bird to get a firm grip on a variety of objects. The large eyes with their expanding irises make the greatest possible use of the dim light at night, and, unlike most other birds, the owl's eyes are binocular, enabling it to view an object with both eyes at once. Its soft plumage is a mottled brown with an intricate feather pattern and generally gives an impression of exaggerated bulk to the bird's body. According to an article in *The Scientific American* (April 1962, p. 78), the owl's wings are ultrasonically silent, the soft down on the upper surfaces and the feathery fringes on the leading and trailing edges of the wings apparently serving to reduce the turbulence of the air flow. Thus the owl noiselessly swoops through the darkness and silently drops down on its unsuspecting prey, primarily killing rodents, though some also eat small birds and insects. The cries of owls range from a shrill screech to a booming hooting sound.

The Hebrew *kohs*, included among the 'unclean' birds (Lev. 11:13, 17; Deut. 14:16), is suggested by some to indicate the "little owl" (*AV*, *RS*, Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros*, p. 428), designated as *Athene noctua*. This Latin name, used in scientific classification, derives from the fact that the owl was regularly associated by the pagan Greeks with Athena (Athene), the Greek goddess of wisdom, and it is evidently from this mythology that the owl has been unduly credited with being wise. The Hebrew word (*kohs*) is elsewhere translated "cup" (Gen. 40:11), and some suggest that the term is applied to the owl as describing the typical facial "disks," or ruff around the eyes, a saucerlike effect created by stiff radiating feathers. Others connect it with the bird's cry, that of the "little owl" being a plaintive "kew-kew." The "little owl," about ten inches (25.4 centimeters) in length, is one of the most widely distributed owls in Palestine, found in thickets, olive groves and desolate ruins. The psalmist in his lonely affliction felt like "a little owl of desolated places." (Ps. 102:6) Appropriately, the Arabic name for this particular variety of owl is the "mother of ruins."

Also listed in the Mosaic law as 'unclean' is the bird called in Hebrew *yan·shuph'* (or, *yan·shohph'*), a name thought by some to indicate a "snorting" or "harsh blowing" sound (the Hebrew word for "blow" being *na·shaph'*), while others connect it with the "twilight" (Hebrew, *ne'sheph*) as indicating simply a nocturnal bird. (Lev. 11:17; Deut. 14:16) According to *The Interpreter's Dictionary of the Bible* (Vol. 2, p. 252), the name "is used today for *Otus*, the eared owl," while Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 386) give the "long-eared owl." A bird about fifteen inches (38.1 centimeters) in length, the long-eared owl is so called from the earlike erectile tufts on the sides of its broad head. It frequents wooded and desolate areas and is depicted as one of the creatures to inhabit the ruins of Edom.—Isa. 34:11.

The abandoned houses in Babylon's ruins were foretold to be "filled with eagle owls [plural form of *'o'ahh*]." (Isa. 13:21) These circumstances and the Hebrew name, understood to denote a creature that "howls" with a doleful cry, well fit the eagle owl (*Bubo ascalaphus*), a bird found in caves and ruins and common in the region of Petra and Beer-sheba. Its cry is a loud, prolonged, powerful hoot. The largest and most powerful of the owls of Palestine is the eagle owl. Like other owls, at night its large eyes have a luminescent reddish-yellow glow when reflecting light, and, together with its mournful cry, this characteristic doubtless contributed toward its being a symbol of evil portent among superstitious pagan peoples.

Some scholars believe the term *li·lith'*, used at Isaiah 34:14 as among the creatures haunting Edom's ruins, applies to some type of owl. The name is said to be used today "for Strix, the tawny owl." (*The Interpreter's Dictionary of the Bible*, Vol. 2, p. 252) However, see the article under NIGHTJAR.

OZEM (O'zem) [possibly, anger].

1. Fourth-listed son of Jerahmeel in the tribe of Judah.—1 Chron. 2:25.

2. The sixth-named son of Jesse and older brother of David; tribe of Judah.—1 Chron. 2:13, 15.

OZNI (Oz'ni) [my hearing, or, my ear]. A son of Gad and founder of the tribal family of Oznites numbered in the second wilderness registration of Israel. (Num. 26:15, 16) Ozni is called Ezbon in the first list of Gad's sons, some of whose names are written somewhat differently in Numbers.—Gen. 46:16.

OZNITES (Oz'nites). A family of the tribe of Gad founded by Ozni.—Num. 26:15, 16.

PAARAI (Pa'a·rai) [open]. An Arbite and one of the mighty men of David's military forces. (2 Sam. 23:8, 35) He may be identical with the Naarai mentioned at 1 Chronicles 11:37, in what appears to be a parallel list.

PADDAN (Pad'dan) [plain, flatland]. The shortened form of "Paddan-aram" (Gen. 35:9; 48:7); apparently the same as the "field of Syria [Aram]." (Gen. 28:6, 7; Hos. 12:12) Paddan was a region around the city of Haran in northern Mesopotamia. (Gen. 28:7, 10; 29:4) Though some consider Paddan and Aram-naharaim to be identical, it seems more likely that Paddan was a part of Aram-naharaim. (Gen. 24:10; 25:20; *NW*, 1953 ed., ftns.) This may be inferred from the fact that Aram-naharaim (meaning "Aram of the two rivers") included mountainous territory, something that could not be true of Paddan, if its name is correctly understood to mean "plain," "flatland."—Num. 23:7; Deut. 23:4; *NW*, 1950 ed., ftns.

The patriarch Abraham resided temporarily at Haran in Paddan. (Gen. 12:4; 28:7, 10) Later, from among the offspring of his relatives there, his son Isaac and then his grandson Jacob got their wives. (Gen. 22:20-23; 25:20; 28:6) Jacob personally spent twenty years at Paddan in the service of his father-in-law Laban. (Gen. 31:17, 18, 36, 41) While there, he became father to Dinah and eleven sons. (Gen. 29:20–30:24) His twelfth son, Benjamin, was born in Canaan.—Gen. 35:16-18, 22-26; 46:15; 48:7.

PADDAN-ARAM. See PADDAN.

PADON (Pa'don) [ransom]. Paternal head of a family of Nethinim. "The sons of Padon" returned with Zerubbabel from Babylonian exile.—Ezra 2:1, 2, 43, 44; Neh. 7:46, 47.

PAGIEL (Pa'gi·el) [perhaps, encounter with God]. Wilderness chieftain of the tribe of Asher; son of Ochran. (Num. 1:13, 16) He assisted Moses in taking the first census of Israel, presented Asher's offering at the inauguration of the tabernacle altar, and took the military command of his tribe.—Num. 1:4, 5, 13, 17-19; 2:27, 28; 7:11, 72-77; 10:26.

PAHATH-MOAB (Pa'hath-mo'ab) [governor of Moab]. Founder of a family in Israel. If he was an official over Moab, as his name might imply, it was probably during the time when Moab was under Judah's domination. His holding such a position remains uncertain, however, as nothing is said of him personally in the Scripture record.

Pahath-moab's descendants noted in Ezra and Nehemiah are all postexilic. Some of them comprised the second most numerous family to return with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 6; Neh. 7:11) By the time of Ezra's return in 468, with more descendants of Pahath-moab accompanying him, some of the first group (or their offspring) had taken foreign wives, but responded to Ezra's admonition to dismiss them. (Ezra 8:1, 4; 10:30, 44) Another of this family, Hasshub, helped Nehemiah to repair Jerusalem's wall, and a descendant or representative of theirs also attested by seal the agreement of faithfulness that was put forward shortly thereafter.—Neh. 3:11; 9:38; 10:1, 14.

PAIN. On account of exhausting labor in cultivating cursed ground (Gen. 3:17-19; 5:29), because of injurious words (Prov. 15:1), the unresponsiveness of others to good (Rom. 9:2), disease and other adversities (Job 2:13; 16:6), humans have experienced mental, emotional and physical pain. Dreadful or frightening situations, whether real or visionary, have likewise given rise to pain.—Ps. 55:3, 4; Isa. 21:1-3; Jer. 4:19, 20; Ezek. 30:4, 9; see LABOR PAINS.

'NO MORE PAIN'

Although unpleasant, the physical sensation of pain serves a beneficial purpose by alerting a person to danger as regards bodily damage and thereby enables him to take steps to avoid serious injury. The fulfillment of God's promise that "neither will . . . pain be any more" (Rev. 21:4), therefore, could not mean that humans would become insensitive to or incapable of experiencing pain. Rather, mental, emotional and physical pain that has resulted from sin and imperfection (Rom. 8:21, 22) will 'be no more' in the sense that its causes (such as disease and death) will be removed. That bodily perfection does not of itself require absolute painlessness is verified by the fact that even the perfect man Jesus experienced physical and emotional pain in connection with his death and the unresponsiveness of those to whom he ministered. (Matt. 26:37; Luke 19:41) He was even foretold to be a "man meant for pains." (Isa. 53:3) By curing those "distressed with various diseases and torments" (Matt. 4:24), Jesus bore the pains of others.—Isa. 53:4.

FIGURATIVE USE

Often the Scriptures refer to pain in a figurative sense. Depending upon the context, it may denote hard work (Prov. 5:10) or a wholesome fear and awesome regard for Jehovah God. (1 Chron. 16:30; Ps. 96:9; 114:7) Waters, mountains and the earth, when in a state of agitation, are described as being in pain. (Ps. 77:16; 97:4; Jer. 51:29; Hab. 3:10) Jehovah viewed unfaithful Judah as having an incurable pain, one threatening death.—Jer. 30:15.

Pains or pangs can also denote something that serves as a restraint. With reference to Jesus Christ, the apostle Peter stated: "God resurrected him by loosing the pangs of death, because it was not possible for him to continue to be held fast by it." (Acts 2:24) Ropes, when tightly drawn and constricting the limbs, produce sharp pain or pangs. Therefore, while dead, Jesus was held, as it were, by figurative ropes or pangs of death.—Compare Psalm 18:4, 5; 116:3.

PALACE. The royal residence of a sovereign; sometimes the spacious and stately dwelling of a prince or a powerful man of wealth. (Dan. 4:4; Luke 11:21; see GOVERNOR'S PALACE.) The Hebrew word for palace, *heh·khal'*, often was applied to the temple as the dwelling place of the Sovereign Lord Jehovah. (1 Sam. 1:9; 1 Ki. 6:2; Ezra 5:14; Dan. 5:3) Ancient palaces were frequently castlelike fortresses with battlement walls and massive gates. (Neh. 1:1; Esther 1:2) The customary spacious courtyards and luxurious private gardens gave regal splendor and beauty to palace grounds.—Esther 1:5.

The Bible mentions the palaces of Assyria (Nah. 1:1; 2:6), Babylon (2 Ki. 20:18; 2 Chron. 36:7; Isa. 39:7; Dan. 1:4; 5:5) and Persia. (Ezra 4:14; Esther 7:7, 8) Those in Babylon were described as "palaces of exquisite delight." (Isa. 13:22) One of the grandest palaces of the ancient world was built by Solomon, as indicated by the impression it made on the queen of Sheba.—1 Ki. 10:4, 5.

Solomon's palace, erected on Mount Moriah S of the temple, was just one of a number of government structures in this area that, all together, took some

thirteen years to build. Included in this royal complex of buildings were the House of the Forest of Lebanon, the Porch of Pillars and the Porch of the Throne. There was also a special house for Pharaoh's daughter, one of Solomon's many wives, besides the king's palace.—1 Ki. 7:1-8.

The description we have of Solomon's palace is very meager compared with the details of the palatial temple. But the size of the foundation stones indicates that the palace must have been an impressive structure. In length these stones measured eight cubits (11.7 feet or 3.6 meters) and ten cubits (14.6 feet or 4.4 meters), and they must have been of proportionate size in their width and thickness, weighing many tons. The walls consisted of costly stones carefully sawn to measured specifications on both inside and outside surfaces.—1 Ki. 7:9-11; compare Psalm 144:12.

The psalmist, in the forty-fifth psalm, may have had in mind the decorations and furnishings of Solomon's palace when he made reference to "the grand ivory palace." The inspired writer of Hebrews applies the words of this psalm to Jesus Christ the heavenly King.—Ps. 45:8, 15; compare verses 6 and 7 with Hebrews 1:8, 9; Luke 4:18, 21.

PALAL (Pa'lal) [God has judged]. Repairer of a section of Jerusalem's wall in the days of Nehemiah; son of Uzai.—Neh. 3:25.

PALATE. See MOUTH.

PALESTINE. That land situated at the eastern end of the Mediterranean, which was once occupied by the ancient nation of Israel. The name is derived from the Latin *Palaestina* and the Greek *Pa·lai·sti'ne.* This latter word, in turn, is drawn from the Hebrew *Pᵉle'sheth.* In the Hebrew Scriptures *Pᵉle'sheth* (translated in English as "Philistia") occurs only in reference to the limited coastal territory occupied by the Philistines. (Ex. 15:14; Ps. 60:8; 83:7; 87:4; 108:9; Isa. 14:29, 31; Joel 3:4) Herodotus, however, in the fifth century B.C.E., and later other secular writers (Philo, Ovid, Pliny, Josephus, Jerome) used the Greek and Latin terms to designate all that territory formerly known as the "land of Canaan" or the "land of Israel." (Num. 34:2; 1 Sam. 13:19) Emperor Vespasian also described this territory as "Palestine" on the coins he struck in commemoration of Jerusalem's fall in 70 C.E. Because Jehovah had promised this land to Abraham and his descendants (Gen. 15:18; Deut. 9:27, 28), it was also appropriately called the Promised Land or the Land of Promise. (Heb. 11:9) From the Middle Ages on, it has often been called the Holy Land.

LOCATION AND BOUNDARIES

In a sense Palestine is the connecting link between the continents of Europe, Asia and Africa. This placed it in the center of a circle around the circumference of which were located the ancient world powers of Egypt, Assyria, Babylon, Persia, Greece and Rome. (Ezek. 5:5) Hemmed in by great deserts on the E and S and by the Great Sea or Mediterranean on the W, Palestine served as a land bridge between the Nile and Euphrates Rivers, over which bridge the caravans on the world trade routes passed. Situated in what has been called the Fertile Crescent, Palestine itself was of particular interest, being a delightful place gifted with its own natural resources and special characteristics.—See FERTILE CRESCENT.

The boundaries for the Promised Land were set by Jehovah himself. In its broadest sense it embraced a territory extending "from the river of Egypt to the great river, the river Euphrates" (Gen. 15:18; Ex. 23:31; Num. 34:1-12; Josh. 1:3, 4; 15:4), dimensions that were reached only during the reigns of David and Solomon. For most of Israel's history a much smaller area of control was involved.

On the S an imaginary line could be drawn from the southern end of the Dead Sea to the SE corner of the Mediterranean, and on the N another line running from the southern slopes of Mount Hermon to a point near the city of Tyre. Within these limits from N to S, "from Dan to Beer-sheba" (1 Sam. 3:20; 2 Sam. 3:10), the country was about 150 miles (241 kilometers) in length. The latitude of its capital Jerusalem was a little below 32° N, approximately the same latitude as Savannah, Georgia; Waco, Texas; Shanghai, China; and Lahore, Pakistan. Longitudinally, and as regards the world time zones, Jerusalem was 2,072 miles (3,334 kilometers), or two hours and twenty-one minutes E of the Greenwich, England, meridian.

The width of Palestine, less than a third of its length, was rather indefinite since there was no fixed frontier on the E; the districts of Gilead and Bashan gradually merged into desolate steppes, over which nomadic Arab tribes roamed more or less at will. This territory E of the Jordan has been estimated at about 4,000 square miles (10,360 square kilometers). West of the central Jordanian valley the distance in the N from Dan to the Mediterranean was about twenty-six miles (42 kilometers) and in the S, from the southern tip of the Dead Sea to the Mediterranean, some eighty miles (129 kilometers). This amounted to another 6,000 square miles (15,540 square kilometers), a total of 10,000 square miles (25,900 square kilometers) for the country as a whole, less than the size of Belgium, but a little larger than the state of New Hampshire.

GEOGRAPHICAL FEATURES

For a comprehensive view of its geography the territory of Palestine may be conveniently divided into four rather parallel regions.

First, there was a strip of fertile plain along the coast, a coast that, for the most part, had very little to offer in the way of natural harbors. Dividing this coastal plain in two was the promontory of the imposing Mount Carmel range, which jutted out almost to the sea. The northern section was known as the Plain of Asher or Phoenicia. The southern portion skirted around sand dunes nestled close to the sea, and consisted of the Plain of Sharon and the Plain of Philistia, the latter widening out in the S.

The *second* geographical region, next to the maritime plains, contained the principal mountain ranges, which ran N and S like a backbone of the country. In the N were the mountains of Naphtali, also called the Hills of Galilee. They were an extension of the Lebanon ranges, which were noted for their cedar forests and their prominent Mount Hermon, which towered skyward more than 9,000 feet (2,743 meters). The northern mountains of Palestine ranged in altitude from over 3,000 feet (914 meters) in Upper Galilee to less than 2,000 feet (610 meters) for Mount Tabor, made famous in the days of Barak. (Judg. 4:12) Below Mount Tabor was a comparatively broad central plain that cut transversely across the country from W to E, separating the northern mountains from those to the S. This valley, where many decisive battles were fought, consisted of two parts, the eastern "low plain of Jezreel," and the western section, the "valley plain of Megiddo."—Josh. 17:16; 2 Chron. 35:22.

To the W and N of the Megiddo valley, which was drained by the Kishon River, was the Carmel range running southeasterly from the coast and joining the mountains of Ephraim or Samaria in which the historic peaks of Gerizim and Ebal were located, the latter being over 3,000 feet (914 meters) high. (Deut. 11:29) Continuing S, this range was known as "the mountainous region of Judah," for though elevations varied from 2,000 feet (610 meters) to over 3,300 feet (c. 1,000 meters), the area consisted largely of plateaus, rounded hills and gentle slopes. (2 Chron.

27:4; Luke 1:39) Here in this region were such cities as Jerusalem, Bethlehem and Hebron.

Gradually the Judean mountains on the S merged into the Negeb, a name thought to be from a root meaning "to be parched" or "dry," a region that extended to the Torrent valley of Egypt and constituted the southern portion of Palestine. On the northern edge of the Negeb was the oasislike city of Beer-sheba; at the southern extremity, Kadesh-barnea. —Gen. 12:9; 20:1; 22:19.

When approaching the mountains of Judah from the W one comes to the hill section known as the Shephelah, with its several small W-E valleys leading from the coastal plains to the highlands. (Josh. 9:1) For the most part these hills were suitable for the grazing of flocks and cattle, the springs in the valleys furnishing the necessary water. The geological structure of the earth's crust in this part of the country allowed the winter rain on the mountains to seep down through the porous sandstone rock to a waterproof layer or stratum, along which it flowed to feed the valley springs below.

The *third* feature of Palestine's geography was the great Rift Valley, sometimes called the Arabah (Deut. 11:30), which divides the country longitudinally from top to bottom. This deep cleft began in Syria to the N and extended southward all the way to the Red Sea's Gulf of Aqabah. What made this central depression of the land all the more spectacular were the parallel mountain ranges and cliffs on either side of it.

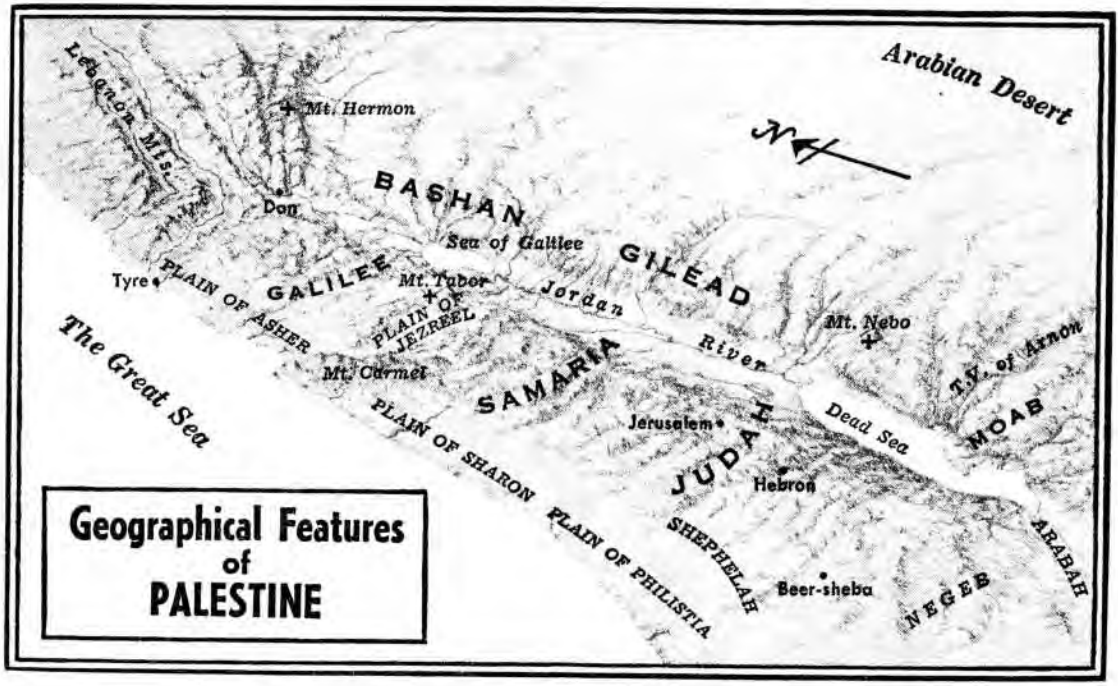
When tracing this trenchlike depression from N to S, one quickly drops from the foothills of Mount Hermon to the Huleh basin, where the headwaters of the Jordan once formed a small lake. From there the Jordan, in some ten miles (16 kilometers), rapidly drops over 900 feet (274 meters) to the Sea of Galilee, which is nearly 700 feet (213 meters) below sea level. From Galilee to the Dead Sea this great rift in the earth's crust is the Jordan valley proper, and by the Arabs is called the *Ghor*, meaning "depression." It is a "gorge" as much as twelve miles (19 kilometers) wide in places. The Jordan itself is about 150 feet (46 meters) below the floor of this valley, and as it slowly snakes its way down to the Dead Sea it continues to drop about 600 more feet (183 meters). This makes the surface of the Dead Sea nearly 1,300 feet (396 meters) below the level of the Mediterranean—the lowest point on the earth's surface.

The extension of the Rift Valley S of the Dead Sea for another hundred miles (161 kilometers) to the Gulf of Aqabah was more commonly known as the Arabah proper. (Deut. 2:8) Midway it reached its highest point, about 650 feet (198 meters) above sea level.

The *fourth* geographical region of Palestine consisted of hills and tablelands E of the great Jordanian rift. (Deut. 2:36, 37; 3:8-10) In the N this arable land extended E of the Sea of Galilee perhaps sixty miles (97 kilometers), while in the S the width was only about twenty-five miles (40 kilometers) before it became a wilderness, arid steppes that eventually lost themselves in the Arabian Desert. The wider northern section of this rolling eastern region, above Ramoth-gilead, was called the land of Bashan, about 2,000 feet (610 meters) in average altitude; S of Bashan the domelike region of Gilead attained an elevation of 3,300 feet (1,006 meters). On its S, Gilead bordered the tableland N of the torrent valley of Arnon, in which area was situated Mount Nebo, over 2,700 feet (823 meters) high. This territory, at one time the possession of the Ammonites, was, in turn, bounded S of the torrent valley of Arnon by the land of Moab. —Josh. 13:24, 25; Judg. 11:12-28.

GEOGRAPHICAL NAMES

The ancient Hebrew names of many cities, mountains and valleys have been lost, partly due to the occupation of Palestine by the Arabs for much of the time since 638 C.E. But, since Arabic is the living language most closely related to Hebrew, it is pos-



sible in some instances to identify with considerable accuracy certain ancient places and sites of major events.

Some common Arabic geographical terms that are helpful in relating places to Biblical sites are given in the following list.

ARABIC GEOGRAPHICAL TERMS AND THEIR MEANING

'Ain	spring, natural fountain
Bahr	sea
Beit	house
Biqa'	valley (in hill country)
Bir	well
Burj	tower
Darb	road
Debbet	sandy height
Jebel	mountain
Karm	vineyard
Kefr	village
Khirbet	ruins
Majdel	castle or tower
Nahr	river
Neqb	mountain path
Ras	cape, top of hill or mountain
Shatt	shore or bank; river
Tal'at	ascent
Tell	mound (often containing ruins)
Wadi	torrent valley

CLIMATIC CONDITIONS

Palestine's climate is as diversified as its topography. In the matter of a hundred miles (161 kilometers), from the Dead Sea to Mount Hermon, the contrasting extremes in altitude produce climatic conditions equivalent to those that are elsewhere spread over thousands of miles in latitude between the Tropic and the Arctic. Mount Hermon is usually covered with snow all year round, while down along the Dead Sea the thermometer sometimes reaches 120° F. (49° C.). Sea breezes up from the Mediterranean moderate the temperature along the central mountain range. As a result it is seldom hotter than 90° or 92° F. (32.2° or 33° C.) in Jerusalem, and rarely does it freeze there. Its average January temperature is around 49° F. (9.4° C.). Snowfall in that part of the country is not a common thing.—Compare 2 Samuel 23:20.

Rainfall in this country of contrasts also varies a great deal. Along the coast the annual precipitation is about fifteen inches (38 centimeters) but in the higher altitudes of Mount Carmel, the central range and the highlands E of the Jordan there is up to twice this amount. On the other hand, desert conditions prevail in the Negeb, the lower Jordan valley and the Dead Sea area, with two to four inches (5 to 10 centimeters) of rain annually. Most of the rain falls in the winter months of December, January and February; only 6 or 7 percent in the summer months from June to October. The light "early" or autumn rain in October and November permits the plowing of soil (baked hard by the summer heat) in preparation for the sowing of winter grains. The "late" or spring rain comes in March and April.—Deut. 11:14; Joel 2:23; Zech. 10:1; Jas. 5:7.

One of Palestine's great assets is the abundance of dew, especially through the rainless summer months, for without the heavy dews many of the vineyards and grazing lands would suffer greatly. (Hag. 1:10; Zech. 8:12) The moisture-laden breezes blowing up from the Mediterranean and down from Mount Hermon account for much of the dew in Palestine. (Ps. 133:3) In certain areas the dew at night is so heavy that enough moisture is recovered by the vegetation to compensate for the losses during the heat of the day. (Compare Job 29:19.) Of particular importance is the dew in the Negeb and uplands of Gilead where rainfall is minimal.—See DEW.

PLANTS AND ANIMALS

The tremendous variety of trees, shrubs and plants found in this small area of the earth has been a source of amazement among botanists, one of whom has listed more than 3,000 species of ferns and flowering plants growing here. The diversity in altitude, climate and soil helps to account for this variety in flora, some plants being at home in the cold alpine, others in the torrid desert, and still others in the alluvial plain or rocky plateau, each blooming and bearing seed in its season. Within comparatively short distances from one another are found hot-weather palms and cold-weather oaks and pines; willows along the streams and tamarisks in the wilderness. This land is also famous for its cultivated vineyards, olive groves, fig orchards and fields of wheat, barley and millet. Other crops included peas, beans, lentils, eggplants, onions and cucumbers, as well as cotton and flax. Modern visitors to this land are often disappointed unless it is springtime, when the countryside is in full bloom with its flower spectacle. For most of the year the stony hillsides are barren and bleak. At one time, however, parts of the land were more heavily wooded than at present, lush like "the garden of Jehovah," a veritable botanical garden "flowing with milk and honey," hospitable and inviting.—Gen. 13:10; Ex. 3:8; Num. 13:23, 24; Deut. 8:7-9.

Animal, bird and fish life was abundant in park-like Palestine, in the past more so than today. The lion, bear, wild bull and hippopotamus are no longer present, but other wildlife that may be found include wolves, wild boars and wildcats, jackals, hares and foxes. Zoologists list 113 different kinds of mammals. Domesticated animals are common—sheep, goats, cows, horses, asses and camels. There are many kinds of birds too: 348 species are known to exist, including large ones like the vultures, hawks, owls and eagles. Over 90 reptiles and amphibians and more than 40 freshwater fish have also been listed.

RESOURCES FROM THE GROUND

Besides proving to be a well-watered land capable of producing an abundance of foodstuffs, Palestine's mountains contained useful iron and copper ores. (Deut. 8:9) Gold, silver, tin and lead had to be imported, but there were large deposits of salt, and in the Jordan valley there were beds of clay for the brick, pottery and foundry industries. (1 Ki. 7:46) Excellent limestones for the building trade were quarried, and there were outcroppings of dark basalt valued for its hardness and fine-grained texture.

PALLU (Pal'lu) [distinguished]. Second-named son of Jacob's firstborn Reuben. (Gen. 46:9; 1 Chron. 5:3) Pallu founded the family of Palluites in the tribe of Reuben. (Ex. 6:14; Num. 26:5) He is possibly the same son of Reuben called Peleth at Numbers 16:1.

PALLUITES (Pal'lu·ites). A Reubenite family descended from Pallu.—Num. 26:5.

PALM TREE [Heb., *ta·mar'*; Gr., *phoi'nix*]. The date palm (*Phoenix dactylifera*), though now found only in certain sections, was once abundant in Palestine and apparently as characteristic of that land as it was and is of the Nile valley of Egypt. Following the second destruction of Jerusalem, Roman Emperor Vespasian had a sestertius coin minted bearing the figure of a weeping woman seated beneath a palm tree with the inscription "Judaea Capta."

Palms are associated with oases and are a welcome

sight to desert travelers, as were the seventy palm trees growing beside the twelve springs of water at Elim, the second stop of the marching Israelites after their crossing the Red Sea. (Ex. 15:27; Num. 33:9) The long taproot of the palm enables it to reach down to water sources not available to many plants and thus to thrive amid desert conditions.

In Bible times palms flourished on the coast of the Sea of Galilee (Josephus, *Wars of the Jews*, Book III, chap. X, sec. 8), along the lower reaches of the hot Jordan valley, and were particularly abundant around En-gedi (Josephus, *Antiquities of the Jews*, Book IX, chap. I, sec. 2) and Jericho, called "the city of the palm trees." (Deut. 34:3; Judg. 1:16; 3:13; 2 Chron. 28:15). They also grew in the highlands, as did "Deborah's palm tree" in the mountainous region of Ephraim. (Judg. 4:5) That they grew around Jerusalem is evident from the use made of their fronds at the Festival of Booths (Lev. 23:40; Neh. 8:15) and also at the time of Jesus' entry into the city. (John 12:12, 13) Tamar, one of Solomon's cities, was named for the palm tree. (1 Ki. 9:17, 18) The land of Tyre and Sidon also later received the name "Phoenicia" (land of palms) from the Greek *phoi'nix* (Acts 11:19; 15:3), as possibly did the city of Phoenix on the island of Crete.—Acts 27:12.

The tall, stately palm, with its straight uniform trunk rising some eighty feet (24.4 meters) or more and cresting with a plume of long feathery fronds (not branches), makes a graceful silhouette of unique beauty. Hebrew girls must have been pleased to receive the name Tamar, as did Judah's daughter-in-law (Gen. 38:6), Absalom's sister (2 Sam. 13:1), and also his daughter, described as "a woman most beautiful in appearance." (2 Sam. 14:27) The Shulammite maiden's stature was likened to that of a palm tree and her breasts to its clusters. (Song of Sol. 7:7, 8) The spiral arrangement of its wood fibers also makes it a tree of unusual suppleness and strength.

The palm tree produces good fruit after about thirty years and continues to do so for nearly one hundred years, after which it gradually declines and dies at the end of the second century. The annual crop of dates grows in immense drooping clusters, each weighing from thirty to fifty pounds (13.6 to 22.7 kilograms), and is harvested from June to September. The Arabs say that the palm tree has as many uses as the year has days. In addition to its fruit the leaves are used for thatching roofs, the sides of houses, for fences, mats, baskets, and even dishes. Its fibers are used to make ropes and boat rigging. The date seeds or kernels are ground up and fed to the camels. Wax, sugar, oil, tannin and resin are all obtained from the tree, and a potent drink called "arrak" is distilled from the sap.

Engraved carvings of the palm tree, with its erect form, beauty and fruitfulness, made an appropriate decoration for the inner walls and the doors of Solomon's temple (1 Ki. 6:29, 32, 35; 2 Chron. 3:5), also the sides of the carriages used in the temple service (1 Ki. 7:36, 37); and palm trees were seen by Ezekiel as decorating the side pillars of the gates of the visionary temple, as well as in the inner walls and doors of the temple. (Ezek. 40:16-37; 41:15-26) Being straight and tall as well as fruitful, the palm tree was also a fitting symbol of the 'righteous man' 'planted in the courtyards of Jehovah.'—Ps. 92:12, 13.

The use of palm fronds by the crowd of people who hailed Jesus as the "king of Israel" (John 12:12, 13) evidently served to symbolize their praise as well as their submission to his regal position. The "great crowd" of Revelation 7:9 are likewise pictured as with palm fronds in their hands, ascribing salvation to God and to the Lamb.—Rev. 7:10.

PALTI (Pal'ti) [abbreviated form of Pelatiah, meaning Jehovah has provided escape].

1. A Benjamite chieftain selected as one of the twelve spies to preview the land of Canaan in 1512 B.C.E. He was a son of Raphu.—Num. 13:2, 3, 9, 27-33.

2. See PALTIEL No. 2.

PALTIEL (Pal'ti·el) [deliverance of God].

1. Representative of Issachar at the time the tribes divided the Promised Land into inheritance portions; son of Azzan.—Num. 34:17, 18, 26.

2. Son of Laish from Gallim. Saul, after outlawing David, took his daughter Michal, David's wife, and gave her in marriage to Palti (Paltiel). (1 Sam. 25:44) After becoming king, David demanded of Abner and Ish-bosheth that Michal be returned to him. This greatly grieved Paltiel, who followed her, weeping, until Abner ordered him to go home.—2 Sam. 3:13-16.

PALTITE (Pal'tite). A term used with reference to Helez, one of David's mighty men and generally believed to refer to a native of Beth-pelet. (2 Sam. 23:8, 26) In the corresponding lists at 1 Chronicles 11:27; 27:10, Helez is called the "Pelonite."—See PELONITE.

PAMPHYLIA (Pam·phyl'i·a). A small Roman province on the S coast of Asia Minor visited by Paul on his first missionary tour. Though the size of the province may have varied over the years, Pamphylia is commonly viewed as having been a strip along the coastline some seventy-five miles (121 kilometers) long and up to thirty miles (48 kilometers) wide. It was bounded by the provinces of Lycia on the W, Galatia on the N and the Kingdom of Antiochus on the E. (See ASIA.) On the coast the climate of Pamphylia was hot and tropical, while it moderated as one moved to the higher elevation of the Taurus Mountains.

The inhabitants are thought to have been a mixture of a native tribe with Greeks, some even suggesting Pamphylia to mean "of every race." Evidently Jews or proselytes were in the area, for on Pentecost 33 C.E. persons from Pamphylia were in Jerusalem and were amazed to hear the disciples speaking in their "own language."—Acts 2:6, 10.

A number of principal cities were on or near the coast, such as the seaport town of Attalia, Perga on the Cestrus (Aksu) River, and Side, where coastal pirates sold their booty and a slave market existed. From Paphos on Cyprus, Paul, Barnabas and John Mark sailed NW across the Pamphylian Sea "and arrived at Perga in Pamphylia." Whether they landed at Attalia and traveled on land the few miles to Perga, or sailed right to Perga is not definitely known; it is reported that in ancient times the Cestrus was navigable at least as far as Perga. At this point John Mark separated from the others and returned to Jerusalem, but Paul and Barnabas went N through the mountains to Antioch in Pisidia (in the province of Galatia). (Acts 13:13, 14; 15:38; 27:5) That route was notorious for bandits. (Compare 2 Corinthians 11:26.) On the return trip the two Christians traveled through Pamphylia to Perga and preached there. Next they went to the port of Attalia and sailed from there to Antioch in Syria.—Acts 14:24-26.

Pamphylia over the years was ruled by Lydia, Persia, Macedonia and Rome. Under the Romans it was at various times united as a province with Cilicia (to the E) and then with Galatia and finally with Lycia. —Acts 13:13; 16:6; 27:5.

PAPER. The English word "paper" is derived from the Latin *papyrus*, which came from the Greek *pa'py·ros*. In Bible times paper was a thin writing material made into sheets from strips obtained from the papyrus plant.—See PAPYRUS.

The Egyptians are credited with being the first manufacturers of papyrus paper for writing purposes, using papyrus plants that then grew along the banks of the Nile River. Some archaeologists would place such paper production as far back as Abraham's time.

Early Christians used papyrus paper for their letters, scrolls and codices. It also played an important part

in the production of Bible manuscripts, until it was replaced by vellum (fine-grained animal skin) in the fourth century C.E. At 2 John, verse twelve, the apostle wrote that he would rather convey his message "face to face" than with "paper and ink." Here the word "paper" translates the Greek word *khar'tes*, which is said to mean a sheet of paper made of papyrus.

PAPHOS (Pa'phos). A city on the W coast of the island of Cyprus. Here Paul, after working his way across the island with Barnabas and John Mark, encountered the sorcerer Bar-Jesus (Elymas), who opposed their preaching to Sergius Paulus the proconsul. For this he was made temporarily blind by Paul, miraculously. Witnessing this act, Sergius Paulus was converted to Christianity.—Acts 13:6-13.

Two Cypriot cities have borne the name Paphos, "Old Paphos" and "New Paphos." New Paphos, the city referred to in the Acts account, was capital of the senatorial province of Cyprus when Paul visited the island during his first missionary tour. This city is thought to be represented by the ruins at the ancient seaport of Baffo about a mile S of modern Ktima. The natural harbor there, which served as a naval base during Greek and Roman times, was no doubt the point from which Paul and his companions sailed N-NW toward Perga in Asia Minor. Moles of the ancient harbor at Baffo still stand, as do the remains of various public and private buildings and a city wall.

Barnabas and Mark no doubt revisited the site around 49 C.E.—Acts 15:36-39.

PAPYRUS (pa·py'rus; plural, pa·py'ri). A large aquatic plant belonging to the sedge family. It has a tapering three-sided stem or stock that grows in shallow water to a height of from eight to sixteen feet (c. 2.4 to 4.9 meters) and terminates in a bush or plume of fine grasslike panicles. The name is also applied to papyrus material used in the manufacture of various items, including a writing material, and to specific manuscripts made from it. The term "papyrus" is of uncertain etymology, but may mean "product of the river" or "the river plant." The English word "paper" is from the Latin *papyrus*, a derivation of the Greek word *pa'py·ros*.

Papyrus thrives in shallow, stagnant waters or marshes and along the banks of slow-moving rivers, such as the lower Nile, where it once flourished but is now nearly extinct. Bildad asked Job: "Will a papyrus plant grow tall without a swampy place?" —Job 8:11; Isa. 35:7.

Papyrus was once a very valuable commodity in ancient Egypt, where it is thought to have been used as a writing material as early as the time of Abraham. The manufacture of papyrus paper in time became one of Egypt's main industries. Numerous products were obtained from the plant. The stems were used for making sandals, boxes, sails, boats, baskets and mats. The woody rootstock was chewed for its sweet-tasting licorice-like juice. The pith was boiled and eaten, and when a scarcity of firewood existed, the lower stems were dried and used for fuel.

The plant's stems are bouyant, and, to prevent the infant Moses' death, his mother placed him in an "ark of papyrus" coated with bitumen and pitch and set him adrift on the Nile River. (Ex. 2:3) Larger vessels for traveling longer distances were also made from papyrus. These may have been cartlike craft constructed from bundles of papyrus stems lashed together. They had narrow ends, but the beams were broad enough to support standing passengers. In 1970, Thor Heyerdahl and a group of associates traveled across thousands of miles of the Atlantic in such a craft. Reference is made to "vessels of papyrus" at Isaiah 18:2.

When the Egyptians prepared papyrus for writing material, they followed a rather simple process. In gathering the stems, they prized the thick pithy part that grew under the surface of the water because it yielded the broadest and whitest raw material. The outer rinds were peeled off and the remaining pithy cores were cut into convenient lengths of sixteen to eighteen inches (c. 40.6 to 46 centimeters). Next, the cellular pith was sliced into broad, but very thin, strips. The strips were then laid out vertically on a smooth surface and allowed to overlap slightly. After a thin coat of paste was applied, another layer of papyrus strips was placed horizontally over the vertical ones. Mallets were used to beat the layers until they were bonded into a unified sheet. Then after being dried in the sun, the sheets were trimmed to the desired size, frequently in rectangular form about eight by ten inches (c. 20 by 25 centimeters). Finally, they were smoothed and polished with pumice, shells or ivory. This process produced a fairly durable, supple, near-white writing material that was available in many sizes and degrees of quality. The side having the horizontal strips was usually chosen for writing, although at times the reverse side was used to finish a writing. The joints of the strips served to guide the writer's hand as he wrote with a reed pen and a writing fluid made from gum, soot and water.

These papyrus sheets could be pasted along the edges and joined to make a scroll, normally consisting of about twenty sheets. Or, they might be folded into leaves to form the booklike codex that became popular among the early Christians. The average scroll measured about fourteen to twenty feet (c. 4.3 to 6 meters) in length, though one has been preserved that is 133 feet (40.5 meters) long. The Greek word *bi'blos* originally applied to the soft pith of the papyrus plant but later conveyed the meaning of a scroll or little book. (Gal. 3:10; 2 Tim. 4:13) It is from this word that the name "Bible" is derived. A Phoenician city was called Byblos after it became an important center for the papyrus industry.

Papyrus rolls were used widely until the beginning of the second century C.E., when they began to be superseded by the papyrus codex. Later, in the fourth century, the popularity of papyrus waned, being replaced extensively by a more durable writing material called "vellum."

Papyrus had one major disadvantage as a writing material in that it was not very durable. It deteriorated in a damp environment, and, when stored under arid conditions, became very brittle. Until the eighteenth century C.E. the assumption was that all ancient papyrus manuscripts of the Bible had perished. However, in 1778 Biblical papyri were discovered at ancient Fayum in Egypt. Since then further discoveries have been made in Egypt and the region around the Dead Sea, places that afford the ideal dry climate so necessary for the preservation of papyri. Some of the Scriptural papyri found at these locations date back as far as the second or first century B.C.E.

Many of these papyrus manuscript discoveries are designated by the term "papyrus" or "papyri," such as the Nash Papyrus of the first or second century B.C.E., the Papyrus Rylands iii. 458 (second century B.C.E.) and the Chester Beatty Papyrus No. 1 (probably of the early third century C.E.).

PARADISE. The Greek word *pa·ra'dei·sos* occurs three times in the Christian Greek Scriptures. (Luke 23:43; 2 Cor. 12:4; Rev. 2:7) Greek writers as far back as Xenophon (c. 434-355 B.C.E.) used the word and attribute it to Persian sources. Some lexicographers would derive the Hebrew word *par·des'* (meaning, basically, a park) from the same source. But since Solomon (of the eleventh century B.C.E.) used *par·des'* in his writings whereas existing Persian writings go back only to about the sixth century B.C.E., such derivation of the Hebrew term is only conjectural. (Eccl. 2:5; Song of Sol. 4:13) The remaining use of *par·des'* is at Nehemiah 2:8, where reference is made to a royal wooded park of Persian

King Artaxerxes (Longimanus), in the fifth century B.C.E.—See PARK.

The three terms (Hebrew *par·des'*, Persian *pairidaeza*, and Greek *pa·ra'dei·sos*), however, all convey the basic idea of a beautiful park or parklike garden. The first such park was that made by man's Creator, Jehovah God, in Eden. (Gen. 2:8, 9, 15) It is called a *gan*, or "garden," in Hebrew but was obviously parklike in size and nature. (See EDEN No. 1; GARDEN [Garden of Eden].) Adam lost his right to live in that paradise due to sin and lost his opportunity to gain the right to everlasting life, which right was represented in the fruit of a divinely designated tree in the center of the garden. The garden of Eden may have been enclosed in some way, since it was necessary to place angelic guards only at the east side thereof to prevent human entrance.—Gen. 3:22-24.

JESUS' PROMISE TO THE WRONGDOER

Luke's account shows that an evildoer, being executed alongside Jesus Christ, spoke words in Jesus' defense and requested that Jesus remember him when he 'got into his kingdom.' Jesus' reply was: "Truly I tell you today, You will be with me in Paradise." (Luke 23:39-43) The punctuation shown in the rendering of these words must, of course, depend on the translator's understanding of the sense of Jesus' words. For in the original Greek text no punctuation was employed, punctuation in the modern style not becoming common until about the ninth century C.E. Whereas many translations place a comma before the word "today" and thereby give the impression that the evildoer entered Paradise that same day, there is nothing in the rest of the Scriptures to support this. Jesus himself was dead and in the tomb until the third day and was then resurrected as the "first fruits" of the resurrection. (Acts 10:40; 1 Cor. 15:20; Col. 1:18) He ascended to heaven forty days later.—John 20:17; Acts 1:1-3, 9.

The evidence is, therefore, that Jesus' use of the word "today" was not to give the time of the evildoer's being in Paradise, but, rather, to call attention to the time in which the promise was being made and in which the evildoer had shown a measure of faith in Jesus. It was a day when Jesus had been rejected and condemned by the highest-ranking religious leaders of his own people and was thereafter sentenced to die by Roman authority. He had become an object of scorn and ridicule. So the wrongdoer alongside him had shown a notable quality and commendable heart attitude in not going along with the crowd but, rather, speaking out in Jesus' behalf and expressing belief in his coming kingship. Recognizing that the emphasis is correctly placed on the time of the promise's being made rather than on the time of its fulfillment, other translations, such as those by Rotherham and Lamsa, as also the German translation by Reinhardt, render the text similarly to the rendering in the *New World Translation*, quoted herein.

As to the identification of the Paradise of which Jesus spoke, it is clearly not synonymous with the heavenly kingdom of Christ. Earlier that day entry into that heavenly kingdom had been held out as a prospect for Jesus' faithful disciples but on the basis of their having 'stuck with him in his trials,' something the evildoer had never done, his dying on a stake alongside Jesus being purely for his own criminal acts. (Luke 22:28-30; 23:40, 41) The evildoer obviously had not been "born again" of water and spirit, which Jesus showed was a prerequisite to entry into the kingdom of the heavens. (John 3:3-6) Nor was the evildoer one of the 'conquerors' that the glorified Christ Jesus stated would be with him on his heavenly throne, and that have a share in the "first resurrection."—Rev. 3:11, 12, 21; 12: 10, 11; 14:1-4; 20:4-6.

Some reference works present the view that Jesus was referring to a paradise location in Hades or Sheol, supposedly a compartment or division thereof for those approved by God. The claim is made that the Jewish rabbis of that time taught the existence of such a paradise for those who had died and were awaiting a resurrection. An examination of the evidence gives little support to this theory. As Hasting's *Dictionary of the Bible* states: "The Rabbinical theology as it has come down to us exhibits an extraordinary medley of ideas on these questions, and in the case of many of them it is difficult to determine the dates to which they should be assigned. . . . Taking the literature as it is, it might appear that Paradise was regarded by some as on earth itself, by others as forming part of Sheol, by others still as neither on earth nor under earth, but in heaven. . . . But there is some doubt as repects, at least, part of this. These various conceptions are found indeed in later Judaism. They appear most precisely and most in detail in the mediaeval Cabbalistic Judaism. . . . But it is uncertain how far back these things can be carried. The older Jewish theology at least . . . seems to give little or no place to the idea of an intermediate Paradise. It speaks of a *Gehinnom* for the wicked, and a *Gan Eden*, or garden of Eden, for the just. It is questionable whether it goes beyond these conceptions and affirms a Paradise in Sheol."—Vol. III, pp. 669, 670.

While this work thereafter refers to certain apocryphal works, investigation here likewise reveals no clear support for the claim that the concept of a paradise in Sheol was commonly believed or prominently taught by the Jewish rabbis in Jesus' day. Nor does Josephus' brief reference to a religious belief in the "punishments and rewards in Hades." (*Wars of the Jews*, Book II, chap. VIII, par. 14) Even if such were the case, it would be most unreasonable to believe that Jesus would propagate such concept, in view of his condemnation of the non-Biblical religious traditions of the Jewish religious leaders. (Matt. 15:3-9) Likely the paradise truly familiar to the Jewish malefactor to whom Jesus spoke was the earthly paradise described in the first book of the Hebrew Scriptures, the paradise of Eden. That being so, Jesus' promise would reasonably point to a restoration of such earthly paradisaic condition. His promise to the wrongdoer would therefore give assured hope of a resurrection of such unrighteous one to an opportunity to life in that restored paradise. —Compare Acts 24:15; Revelation 20:12, 13; 21:1-5; Matthew 6:10.

A SPIRITUAL PARADISE

Throughout many of the prophetic books of the Bible divine promises are found regarding the restoration of Israel from the lands of its exile to its desolated homeland. God would cause that abandoned land to be tilled and sown, to produce richly and to abound with humankind and animalkind; the cities would be rebuilt and inhabited and people would say: "That land yonder which was laid desolate has become like the garden of Eden." (Ezek. 36:6-11, 29, 30, 33-35; compare Isaiah 51:3; Jeremiah 31:10-12; Ezekiel 34:25-27.) However, these prophecies also show that paradise conditions related to the *people* themselves, who, by faithfulness to God, could now "sprout" and flourish as "trees of righteousness," enjoying beautiful spiritual prosperity like a "well-watered garden," showered by bounteous blessings from God due to having his favor. (Isa. 58:11; 61:3, 11; Jer. 31:12; 32:41; compare Psalm 1:3; 72:3, 6-8, 16; 85:10-13; Isaiah 44:3, 4.) The people of Israel had been God's vineyard, his planting, but their badness and apostasy from true worship had caused a figurative 'withering away' of their spiritual field, even before the literal desolation of their land took place.—Compare Exodus 15:17; Isaiah 5:1-8; Jeremiah 2:21.

This undoubtedly provides the key for understanding Paul's description of the vision (evidently had by him, since it forms part of his defense of his own apostleship) referred to at 2 Corinthians 12:1-7. Caught away to the "third heaven" (see HEAVEN

[Third Heaven]), the vision viewer entered "paradise" and heard unutterable words. That this paradise envisioned could refer to a spiritual state among God's people, as in the case of fleshly Israel, can be seen from the fact that the Christian congregation was also God's "field under cultivation," his spiritual vineyard, rooted in Christ Jesus and bearing fruit to God's praise. (1 Cor. 3:9; John 15:1-8) As such it had replaced the nation of Israel in God's favor. (Compare Matthew 21:33-43.) Paul's vision, nevertheless, must logically have applied to some future time, so as to constitute a 'revelation.' (2 Cor. 12:1) An apostasy was due to set in among the Christian congregation, was already working in Paul's day, and would result in a condition like that of a field oversown with weeds. (Matt. 13:24-30, 36-43; Acts 20:29; 2 Thess. 2:3, 7; compare Hebrews 6:7, 8.) So, Paul's paradise vision would not reasonably apply while such was the case but would evidently relate to the time of the "harvest season" when the genuine Christians would be gathered by the angelic reapers and would enjoy rich blessings and spiritual prosperity from God.

EATING OF THE "TREE OF LIFE" IN THE "PARADISE OF GOD"

Revelation 2:7 mentions this "tree of life" in the "paradise of God," the eating from it being the privilege of "him that conquers." Since other promises given in this section of Revelation to such conquering ones clearly relate to their gaining a heavenly inheritance (Rev. 2:26-28; 3:12, 21), it seems evident that the "paradise of God" in this case is a heavenly one. The word "tree" here translates the Greek word *xy'lon*, which literally means "wood," and could therefore refer to an orchard of trees. In the earthly paradise of Eden, eating of the tree of life would have meant living forever for man. (Gen. 3:22-24) Even the fruit of the other trees of the garden would have been life-sustaining for man as long as he continued obedient. So, the partaking of the "tree [or trees] of life" in the "paradise of God" evidently relates to the divine provision for sustained life granted the Christian conquerors, other texts showing that they receive the prize of immortality and incorruptibility along with their heavenly Head and Lord, Christ Jesus.—1 Cor. 15:50-54; 1 Pet. 1:3, 4.

PARAH (Pa'rah) [cow]. A city of Benjamin. (Josh. 18:21, 23) Parah is usually identified with Khirbet el-Farah, about five and a half miles (9 kilometers) NE of Jerusalem. A nearby spring ('Ain Farah) furnishes water for the Old City of Jerusalem.

PARALYSIS. Impairment or total loss of muscular power or of sensation in one or more parts of the body. Sometimes called palsy, it results from damage or disorder of the nervous system or atrophy of muscles, thus either preventing the transmission of nervous impulses or causing inability of the muscles to react to them. Paralysis has many names and forms, some of which types can be fatal. Among its causes are disease (as in the case of diphtheric paralysis), brain lesions, damage to the spinal cord or pressure from a tumor.

Paralyzed persons were among those miraculously cured by Jesus Christ. (Matt. 4:24) A paralyzed man was brought to Jesus, who cured the sufferer after forgiving his sins. Then, at Christ's bidding, the former paralytic picked up his cot and went home. (Matt. 9:2-8; Mark 2:3-12; Luke 5:18-26) On another occasion the manservant of an army officer was laid up with paralysis and was about to die, but Jesus healed him from a distance. (Matt. 8:5-13; Luke 7:1-10) This slave was "terribly tormented" or "terribly afflicted" (Matt. 8:6, *NW*, 1961 and 1950 editions), which may, but does not necessarily, indicate that he was suffering intense pain. Though usually not painful, paralysis may be. Cramplike pains occur in the spine and the extremities in cases of paralysis agitans (Parkinsonism, or "shaking palsy") and there is agonizing pain in paraplegia dolorosa, a form of paralysis associated with some cases of spinal cord cancer. "Paralytics" are persons afflicted with paralysis.

The evangelist Philip preached and performed signs in the city of Samaria, curing many paralyzed persons. (Acts 8:5-8) In Lydda, paralyzed Aeneas, "who had been lying flat on his cot for eight years," was told by Peter: "Aeneas, Jesus Christ heals you. Rise and make up your bed." At that, "he rose immediately."—Acts 9:32-35.

PARAN (Pa'ran). The name is of uncertain meaning, possibly from a root defined as "abounding in foliage," hence "ornamental," or, more likely, from a root meaning "abounding in caverns or caves." Paran was the greater part of that vast wilderness region in which the nation of Israel wandered about for some thirty-eight years before entering the Promised Land. (Num. 10:11, 12; Deut. 2:14) Having no fixed boundaries, Paran occupied the central and northeastern portion of the Sinai Peninsula. On the E was that part of the Rift Valley known as the Arabah and also the Gulf of Aqabah, on the S the wilderness of Sinai, on the SW the wilderness of Sin, and on the NW and N the wildernesses of Etham and Shur. Toward the Dead Sea to the NE Paran blended with, and perhaps included, the wilderness of Zin.

For the most part Paran was a rough mountainous region of limestone, plateau-like in places, the central section being between 2,000 and 2,500 feet (610 to 762 meters) high. (Deut. 33:2; compare Habakkuk 3:3.) It was also included as part of "that great and fear-inspiring wilderness" referred to at Deuteronomy 1:1, 19; 8:15. Except during the brief rainy seasons the gravel face of this rude country is devoid of green vegetation; springs are few and far between. These factors emphasize the complete dependence upon Jehovah to provide food and water miraculously during those many years for the nation of Israel, numbering perhaps 3,000,000 persons.—Ex. 16:1, 4, 12-15, 35; Deut. 2:7; 8:15, 16.

Apparently the first reference to this wilderness of Paran was in the days of Lot when Chedorlaomer and his allies defeated a number of cities in the vicinities of the Dead Sea and Edom as far S as El-paran. (Gen. 14:4-6) Later, after Ishmael was dismissed by his father Abraham, he settled down in the wilderness of Paran and occupied himself mainly with the hunt. —Gen. 21:20, 21.

However, the principal references to Paran are in connection with the wanderings of the Israelites. After leaving Mount Sinai, Israel camped at Taberah and Kibroth-hattaavah, then at Hazeroth on the southern edge of Paran, before moving N toward Kadesh-barnea. (Num. 10:12, 33; 11:3, 34, 35; 12:16) Not long after entering Paran the twelve spies were sent out to reconnoiter Canaan. (Num. 13:3, 26) The bad report given by the majority upon returning resulted in Jehovah's decree that the nation prolong their stay in the wilderness until all the registered ones who had murmured against God had died off. (Num. 13:31-33; 14:20-34) During that forty years by far the majority of Israel's campsites, from Egypt to the Promised Land, were in Paran.—Num. 33:1-49.

According to the *Septuagint Version* as found in the Vatican Manuscript No. 1209, David went into the wilderness of Maon following the death and burial of Samuel. However, the Masoretic text, as well as the Syriac, *Vulgate* and *Septuagint* (Alexandrine Manuscript) versions say he went into the wilderness of Paran. (1 Sam. 25:1) When David became king and made war on Edom, the young Edomite prince Hadad, together with some of his father's servants, made his escape to Egypt. On the way down they were joined by certain men of Paran as they passed through that country.—1 Ki. 11:15-18.

PARCHMENT. Skins of sheep, goats or calves prepared for use as writing material. Leather was long used as a writing material among ancient people; the Dead Sea Scroll of Isaiah, dating from the first or second century B.C.E., is of leather. Papyrus from Egypt became a more widely used writing material but, according to Pliny, when the ruler of Egypt prohibited the exporting of it about 190 B.C.E., the use of leather parchment was invented in Pergamum (English "parchment" comes from Latin *pergamena*). Perhaps this means simply the popularizing of an already-existing method of treating the skins so that both sides could be written on. Scrolls of parchment were much more durable than the less expensive papyrus scrolls.

At 2 Timothy 4:13 the apostle Paul asked Timothy to bring "the scrolls, especially the parchments." (*NW, Ro*) He does not indicate the contents of these requested items, but quite possibly he was asking for portions of the Hebrew Scriptures so that he could study them while imprisoned in Rome. The phrase "especially the parchments" may indicate that both scrolls of papyrus and scrolls of parchment were involved.

ROMAN PARCHMENTS

Among the early Romans wooden tablets covered with wax were often used for writing matters of a temporary nature. Eventually sheets of leather or parchment were used instead for this purpose.

The Latin word *membranae* (skin) was applied to such notebooks of parchment. In the text quoted earlier, Paul employed the Greek equivalent of the word in asking for "the scrolls, especially the parchments [*mem·bra'nas*]." Thus some commentators have suggested that he was requesting scrolls of the Hebrew Scriptures plus notes or letters of some type. So Moffatt translates it, "my books, and particularly my papers," and *The New English Bible* reads, "the books, above all my notebooks." However, whether the "parchments" were in the form of notebooks or papers, or were parchment scrolls (*La; Kx; Sy*) cannot be ascertained with certainty.

VELLUM

Parchments were normally made from sheep, goat or calf skin. In the third and fourth centuries C.E. there arose a distinction between the coarser and the finer grades of the material, the coarser continuing to be called parchment, but the finer, vellum. The vellum was made from delicate skins of calf (veal) or kid, or of stillborn calves or lambs. It was prepared by scraping the hair from the washed skins, stretching them on a frame, washing and scraping again to remove inequalities, dusting with chalk and rubbing with pumice. This produced a thin, smooth, almost-white writing material that came to be widely used for important books until the invention of printing, for which paper was better and cheaper. Important Bible manuscripts such as the fourth-century Sinaitic and Vaticanus and the fifth-century Alexandrine manuscripts are of vellum.

PARK [Heb., *par·des'*]. This word occurs but three times in the Hebrew Scriptures and is considered by some to be derived from the Persian word *pairidaeza* (from which is drawn our word "paradise"). (However, see PARADISE.) According to M'Clintock and Strong's *Cyclopædia* (Vol. VII, p. 652), ancient Greek writers used the Persian term as meaning "an extensive plot of ground, enclosed with a strong fence or wall, abounding in trees, shrubs, plants, and garden culture, and in which choice animals were kept in different ways of restraint or freedom, according as they were ferocious or peaceable." The Greek form of the word (*pa·ra'dei·sos*) was used by the translators of the *Septuagint Version* in all references to the garden of Eden.

Among his great works, Solomon made both "gardens and parks ["orchards," *AV;* Heb., *par·de·sim'*]" in which he planted fruit trees of all sorts. (Eccl. 2:5) He uses the same term in his "superlative song" when he has the shepherd lover describe the Shulammite maiden's skin as a "paradise of pomegranates, with the choicest fruits." (Song of Sol. 1:1; 4:12, 13) In postexilic times, Nehemiah 2:7, 8 shows that the Persian king had placed Asaph as "the keeper of the park that belongs to the king," and that application had to be made for permission to fell trees from this park for the reconstruction work in Jerusalem. —See FOREST; GARDEN.

PARMASHTA (Par·mash'ta) [the very first]. One of Haman's ten sons.—Esther 9:9.

PARMENAS (Par'me·nas) [probably contraction for Parmenides, steadfast]. One of the seven recommended to the apostles and appointed by them to ensure a just daily distribution of food supplies in the Jerusalem congregation after Pentecost of 33 C.E.—Acts 6:1-6.

PARNACH (Par'nach) [gifted]. A Zebulunite whose son Elizaphan was the tribal representative in dividing the Promised Land.—Num. 34:17, 18, 25.

PAROSH (Pa'rosh) [flea]. Founder of a family in Israel. There were 2,172 of his descendants who returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:1-3; Neh. 7:8) By the time that Ezra arrived in 468 B.C.E., with 150 "sons of Parosh" led by Zechariah, some of their family already in Jerusalem had taken foreign wives, whom they later sent away. (Ezra 8:1, 3; 10:25, 44) Pedaiah, one of the family, repaired a section of Jerusalem's wall. (Neh. 3:25) The head of the Parosh family attested to the later covenant agreeing to keep the law of Jehovah.—Neh. 9:38; 10:1, 14.

PARSHANDATHA (Par·shan·da'tha) [perhaps of Persian origin, inquisitive]. One of Haman's ten sons. —Esther 9:7.

PARSIN (Par'sin). One of the words mysteriously written on the wall of Belshazzar's palace and read and interpreted by Daniel. (Dan. 5:25) It is the plural number of PERES, which means "a half-shekel," a division of a shekel. In giving the interpretation, Daniel did not use the plural "Parsin," but used the singular form (Peres). (Dan. 5:28) Perhaps this was because only Belshazzar was present to hear the prophet explain the prophetic message, although it applied to both rulers of the Babylonian Empire, Belshazzar and Nabonidus.

PARTHIANS (Par'thi·ans). Jews and proselytes from Parthia are listed first among those visitors attending the Festival of Pentecost in Jerusalem in 33 C.E. God's holy spirit poured out on the group of about 120 Christian disciples enabled them to proclaim the good news in the language or dialect of those Parthians, some of whom doubtless responded favorably, became Christians, and likely spread the message among their own people upon returning to Parthia. (Acts 1:15; 2:1, 4-12, 37-47) The natural Jews from Parthia were part of the Dispersion; the "proselytes" (Acts 2:10) were non-Jews who had become converts to Judaism.

The Parthian Empire originated SE of the Caspian Sea but in time came to extend from the Euphrates as far as India. The Parthians were under subjection to the Persians from the time of King Cyrus. Later coming under Greek domination, they rebelled against the successors of Alexander the Great and managed to maintain their independence for several centuries (247 B.C.E.-226 C.E.), even against Rome. They held Judea for three years (40-37 B.C.E.) before losing it to the Romans. The Parthians were still an independent nation in the first century, and though they practiced the predominant Persian religion, the religions of the Jews and others were tolerated.

PARTRIDGE [Heb., *qo·re"*]. The Hebrew name of this bird means the "caller" or "crier." In the two references to the bird (1 Sam. 26:20; Jer. 17:11), the Latin *Vulgate* rendered it by the word *perdix*, and the *Septuagint Version* had used the Greek equivalent thereof in the latter of the two texts. From *perdix* comes the English word "partridge." While the partridge does have a ringing call, some believe its Hebrew name is intended to imitate the grating "krrr-ic" sound the bird makes when it is flushed.

The partridge is a chickenlike (gallinaceous) bird, stout-bodied, smaller than the pheasant, able to run and dodge with great swiftness, seldom resorting to flight and tiring quickly when it does. Among the more common partridges found in Palestine are the sand or desert partridge and the red-legged or chukar partridge. The sand partridge has a sandy buff color to its plumage and a white stripe runs behind the eyes. It is found in the Jordan valley, the Dead Sea region, and along the Wadi Arabah. The chukar partridge has red legs and bill, a white throat trimmed with black and heavily barred feathers on its flanks. In Palestine it is found principally in the hill country. The partridge's diet consists of insects, grains, berries, and similar fare.

The partridge has a delicate flesh and was hunted as food from ancient times, the hunters often using throwing sticks to bring down the bird when it was flushed from cover. Since the partridge seeks escape by running, dodging behind rocks and other obstacles, and seeking out a hiding place in clefts of rocks or similar places of concealment, David, moving from hiding place to hiding place in his endeavor to evade King Saul's relentless pursuit, aptly likened himself to "a partridge upon the mountains."—1 Sam. 26:20; compare Lamentations 3:52.

The text at Jeremiah 17:11, likening the man unjustly amassing wealth to "the partridge that has gathered together [or, possibly, hatched] what it has not laid," has been the subject of much discussion. Whereas certain ancient writers described the partridge as taking eggs from other hen's nests and incubating them, present-day naturalists state that none of the birds classified as partridges have such practice. However, the Hebrew lexicon of Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 851) refers to Jewish zoologist Israel Aharoni (1882-1946), a writer of works on Palestinian animal life, as having found "2 layings of 11 eggs each of 2 different females [partridges] in the same nest." A later source, the *Palestine Exploration Quarterly* (May-Oct. 1955, p. 133), shows "that the chukor [partridge] lays two clutches of eggs, one for herself and another for the cock." The cock's incubating such eggs might have some connection with the meaning of the text, though this cannot definitely be stated to be the explanation. The translation of Jeremiah 17:11 by the Jewish Publication Society reads: "As the partridge that broodeth over young which she hath not brought forth, so is he that getteth riches, and not by right; in the midst of his days he shall leave them," and the comment thereon in the *Soncino Books of the Bible* quotes naturalist Tristram as suggesting that the meaning is that the partridge hen commences to sit but, due to her many enemies, human and others, who hunt for her nest to rob it of its eggs, she is speedily deprived of her hopes of a brood.

Whatever the exact meaning, it is evident that the simile used in Jeremiah's prophecy was one understood by the people of his day. It may be kept in mind that, even among birds belonging to the same family or kind, the different varieties within such family sometimes have very distinct or peculiar characteristics or habits. (Some cuckoos are parasitical, others are not; some eagles hunt fish, others do not; most owls hunt at night, but a few, such as the snowy owl, hunt by day.) The bird described some two thousand five hundred years ago in Jeremiah's writings could be of a type or variety of partridge no longer in existence.

PARUAH (Pa·ru'ah) [sprouting, blooming]. Father of the Jehoshaphat who served as Solomon's food deputy in the territory of Issachar.—1 Ki. 4:7, 17.

PASACH (Pa'sach) [divider]. Family head in the tribe of Asher; son of Japhlet.—1 Chron. 7:30, 33, 40.

PAS-DAMMIM (Pas-dam'mim). Evidently another name for Ephesdammim, a place between Socoh and Azekah.—1 Sam. 17:1; 1 Chron. 11:13.

PASEAH (Pa·se'ah) [limper].

1. A descendant of Judah in the line of "Chelub the brother of Shuhah."—1 Chron. 4:1, 11, 12.
2. Forefather of a family of Nethinim, some of whom returned from the Babylonian exile with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 49; Neh. 7:51.
3. Father of the Joiada who helped repair the Gate of the Old City in Jerusalem's wall (455 B.C.E.). —Neh. 3:6.

PASHHUR (Pash'hur) [what remains round about].

1. Father of the Gedaliah who was one of the princes of Judah responsible for having Jeremiah thrown into a cistern.—Jer. 38:1, 4, 6.
2. A prince in the delegation King Zedekiah sent to inquire of Jeremiah concerning the future of Jerusalem. (Jer. 21:1, 2) Pashhur also petitioned the king for permission to put Jeremiah in the cistern. (Jer. 38:1, 4, 6) Pashhur is called in these two passages "the son of Malchi[j]ah." The family of priests returning from Babylonian exile contains a similar link in their genealogy, "Pashhur the son of Malchijah." (1 Chron. 9:12; Neh. 11:12) If prince Pashhur was indeed a priest, he may be the same as No. 3 below, and perhaps the one from whom the "sons of Pashhur" (No. 4 below) draw their name.
3. A priest, "the son [or descendant] of Immer, . . . the leading commissioner in the house of Jehovah." Pashhur, objecting to Jeremiah's prophecies, struck him and put him into the stocks and released him the following day. As a result Jehovah, through Jeremiah, foretold captivity and death in Babylon for Pashhur and, accordingly, changed his name from Pashhur to "Fright all around" (Heb., *Ma·ghohr' mis·sa·viv'*) (Jer. 20:1-6), an expression occurring several times in this book.—Jer. 6:25; 20:3, 10; 46:5; 49:29; see No. 2 above.
4. The "sons of Pashhur" were a paternal house of priests, 1,247 of whom returned from the exile with priest Jeshua in 537 B.C.E. (Ezra 2:1, 2, 36, 38; Neh. 7:41) Six of these married foreign wives but sent them away after Ezra arrived in 468 B.C.E.—Ezra 10:22, 44; see No. 2 above.
5. A priest, or the forefather of one who in the time of Governor Nehemiah supported the covenant not to take foreign wives.—Neh. 9:38; 10:1, 3, 8.

PASSOVER [Heb., *pe'sahh*, an overleaping, or passing over; Gr., *pa'skha*]. Passover was instituted the evening preceding the exodus from Egypt. The first Passover was observed about the time of full moon, on the fourteenth day of Abib (later called Nisan) in the year 1513 B.C.E. This was thereafter to be celebrated annually. (Ex. 12:17-20, 24-27) Abib (Nisan) falls within the months March-April of the Gregorian calendar. Passover was followed by seven days of the Festival of Unfermented Cakes, Nisan 15-21. Passover commemorates the deliverance of the Israelites from Egypt and the 'passing over' of their firstborn when Jehovah destroyed the firstborn of Egypt. Seasonally, it fell at the beginning of the barley harvest.—Ex. 12:14, 24-47; Lev. 23:10.

Passover was a memorial celebration; therefore the Scriptural command was: "And it must occur that when your sons say to you, 'What does this service mean to you?' then you must say, 'It is the sacrifice

of the passover to Jehovah, who passed over the houses of the sons of Israel in Egypt when he plagued the Egyptians, but he delivered our houses.'"—Ex. 12:26, 27.

Since the Jews reckoned the day as starting after sundown and ending the next day at sundown, Nisan 14 would begin after sundown. It would be in the evening after Nisan 13 concluded that the Passover would be observed. Since the Bible definitely states that Christ is the Passover sacrifice (1 Cor. 5:7) and that he observed the Passover meal the evening before he was put to death, the date of his death would be Nisan 14, not Nisan 15, in order to fulfill accurately the time feature of the type or shadow provided in the Law.—Heb. 10:1.

LAWS GOVERNING ITS OBSERVANCE

Each household was to choose a male sheep or goat that was sound and a year old. It was taken into the house on the tenth day of the month Abib and kept until the fourteenth, and then it was slaughtered and its blood was splashed with a bunch of hyssop on the doorposts and the upper part of the doorway of the dwelling in which they were to eat it (not on the threshold where the blood would be trampled on). The lamb (or goat) was slaughtered, skinned, its interior parts cleansed and replaced, and it was roasted whole, well-done, with no bones broken. (2 Chron. 35:11; Num. 9:12) If the household was too small to consume the whole animal, then it was to be shared with a neighbor household and eaten that same night. Anything left over was to be burned before morning. (Ex. 12:10; 34:25) It was eaten with unfermented cakes, the "bread of affliction," and with bitter greens, for their life had been bitter under slavery.—Ex. 1:14; 12:1-11, 29, 34; Deut. 16:3.

"Between the two evenings"

The Israelites measured their day from sundown to sundown. So Passover day would begin at sundown at the end of the thirteenth day of Abib (Nisan). The animal was to be slaughtered "between the two evenings." (Ex. 12:6) There are differences of opinion as to the exact time meant. According to some authorities, as well as the Karaite Jews and Samaritans, this is the time between sunset and deep twilight. The Pharisees and the Rabbinists considered it otherwise: the first evening to be when the sun began to descend and the second evening to be the real sunset. Due to this latter view the rabbis hold that the lamb was slaughtered in the latter part of the fourteenth, not at its start, and therefore that the Passover meal was actually eaten on Nisan 15.

On this point Professors Keil and Delitzsch say: "Different opinions have prevailed among the Jews from a very early date as to the precise time intended. *Aben Ezra* agrees with the Caraites and Samaritans in taking the first evening to be the time when the sun sinks below the horizon, and the second the time of total darkness; in which case, 'between the two evenings' would be from 6 o'clock to 7.20. . . . According to the rabbinical idea, the time when the sun began to descend, viz. from 3 to 5 o'clock, was the first evening, and sunset the second; so that 'between the two evenings' was from 3 to 6 o'clock. Modern expositors have very properly decided in favour of the view held by *Aben Ezra* and the custom adopted by the Caraites and Samaritans."—*Biblical Commentary on the Old Testament*, ed. of 1951, The Pentateuch, Vol. II, p. 12; see DAY.

From the foregoing, and particularly in view of such texts as Exodus 12:17, 18, Leviticus 23:5-7 and Deuteronomy 16:6, 7, it seems that the weight of evidence points to the application of the expression "between the two evenings" to the time between sunset and dark. In either case, this would not allow the Passover meal to be eaten before the time corresponding to our six o'clock, for, by the time the animal was slaughtered, skinned, cleaned and thoroughly roasted and other preparations made, it would be considerably later before the passover could be eaten, hence, on Nisan 14, which had begun at sundown. Deuteronomy 16:6 commands: "You should sacrifice the passover in the evening as soon as the sun sets." Jesus and his apostles observed the Passover meal "after evening had fallen." (Mark 14:17; Matt. 26:20) Judas went out immediately after the Passover observance, "And it was night." (John 13:30) When Jesus observed the Passover with his twelve apostles there must have been no little conversation; then, too, some time would be occupied by Jesus in washing the apostles' feet. (John 13:2-5) Hence, the institution of the Lord's Evening Meal certainly took place quite late in the evening.

At the Passover in Egypt the head of the family was responsible for the slaying of the lamb (or goat) at each home, and all were to stay inside the house to avoid being slain by the angel. The partakers ate in a standing position, their hips girded (so their robes would not impede walking), staff in hand, sandals on so as to be ready for a long journey over rough ground (whereas they often did their daily work barefooted). At midnight all the firstborn of the Egyptians were slain, but the angel passed over the houses on which the blood had been spattered. (Ex. 12:11, 23) Every Egyptian household wherein there was a firstborn male was affected, from the house of Pharaoh himself to the firstborn of the prisoner. It was not the head of the house, even though he may have been a firstborn, but any male firstborn one in the household under the head, as well as the male firstborn of animals, that was involved. —Ex. 12:29, 30.

The ten plagues upon Egypt all proved to be a judgment against the gods of Egypt, especially the tenth, the death of the firstborn. (Ex. 12:12) For the ram (male sheep) was sacred to the god Ra, so that splashing the blood of the passover lamb on the doorways would be blasphemy in the eyes of the Egyptians. Also, the bull was sacred, and the destruction of the firstborn of the bulls would be a blow to the god Osiris. Pharaoh himself was venerated as a son of Ra. The death of Pharaoh's own firstborn would thus show the impotence of both Ra and Pharaoh.

IN THE WILDERNESS AND THE PROMISED LAND

Only one Passover celebration in the wilderness is mentioned. (Num. 9:1-14) The keeping of the Passover during the wilderness journey likely was limited, for two reasons: (1) Jehovah's original instructions were that it must be kept when they reached the Promised Land. (Ex. 12:25; 13:5) (2) Those born in the wilderness had not been circumcised (Josh. 5:5), whereas all male partakers of passover had to be circumcised.—Ex. 12:45-49.

RECORD OF PASSOVERS OBSERVED

The Hebrew Scriptures give direct accounts of (1) the Passover in Egypt (Ex. chap. 12), (2) in the wilderness at Sinai, Nisan 14, 1512 B.C.E. (Num. chap. 9), (3) when they reached the Promised Land, at Gilgal and after the circumcision of the males, 1473 B.C.E. (Josh. chap. 5), (4) at the time that Hezekiah restored true worship (2 Chron. chap. 30), (5) the Passover of Josiah (2 Chron. chap. 35) and (6) the celebration by Israel after the return from Babylonian exile. (Ezra chap. 6) (Also, mention is made of passovers held in Samuel's day and during the days of the kings, at 2 Chronicles 35:18.) After the Israelites were settled in the land, the Passover festival was observed "in the place that Jehovah will choose to have his name reside there," instead of slaying and eating the lamb at each home or in their various cities. In time, the chosen place came to be Jerusalem.—Deut. 16:1-8.

ACCRETIONS

After Israel had settled in the Promised Land, certain changes were made and various accretions came about in observing the Passover. They no longer partook of the feast in a standing position, or equipped for a journey, for they were then in the land that God had given them. The first-century celebrants customarily ate it while lying on their left side, with the head resting on the left hand. This explains how one of Jesus' disciples could be "reclining in front of Jesus' bosom." (John 13:23) Wine was not used at the Passover in Egypt nor was there any command given by Jehovah for its use with the festival. This practice was introduced later on. Jesus did not condemn the use of wine with the meal, but drank wine with his apostles and afterward offered a cup to his disciples for them to drink as he introduced the Lord's Evening Meal, the Memorial.—Luke 22:15-18, 20.

According to traditional Jewish sources, red wine was used and four cups were handed around, although the service was not restricted to four cups. Psalms 113 to 118 were sung during the meal, concluding with Psalm 118. It is likely that it was one of these psalms that Jesus and his apostles sang in concluding the Lord's Evening Meal.—Matt. 26:30.

CUSTOMS AT PASSOVER TIME

Great preparations were made in Jerusalem when the festival was due, as it was a requirement of the Law that every male Israelite and every male of the circumcised alien residents observe the Passover. (Num. 9:9-14) This meant that vast numbers would be making the journey to the city for some days in advance. They would come before the Passover in order to cleanse themselves ceremonially. (John 11:55) It is said that men were sent out about a month early to prepare the bridges and put the roads in good order for the convenience of the pilgrims. Since contact with a dead body rendered a person unclean, special precautions were taken to protect the traveler. As it was a practice to bury persons in the open field, if they died there, the graves were made conspicuous by being whitened a month ahead. This supplies background for Jesus' words to the scribes and Pharisees, that they resembled "whitewashed graves."—Matt. 23:27.

Accommodations were made available in the homes for those coming to Jerusalem for Passover observance. In an Oriental home all the rooms could be slept in and several persons could be accommodated in one room. Also, the flat roof of the house could be used. Added to this is the fact that numbers of the celebrants obtained accommodations outside the city walls, especially at Bethphage and Bethany, two villages on the slopes of the Mount of Olives.—Mark 11:1; 14:3.

QUESTIONS AS TO TIME ORDER

It was a question of defilement that gave rise to the words: "They themselves did not enter into the governor's palace, that they might not get defiled but might eat the passover." (John 18:28) These Jews considered it a defilement to enter into a Gentile dwelling. (Acts 10:28) This statement was made, however, "early in the day," hence after the Passover meal had taken place. It is to be noted that at this time the entire period, including Passover day and the Festival of Unfermented Cakes that followed, was at times referred to as "Passover." In the light of this fact, the well-known scholar, Alfred Edersheim, offers the following explanation: A voluntary peace offering was made on Passover and another, a compulsory one, on the next day, Nisan the fifteenth, the first day of the Festival of Unfermented Cakes. It was this second offering that the Jews were afraid they might not be able to eat if they contracted defilement in the judgment hall of Pilate.

"The first day of the Unfermented Cakes"

A question also arises in connection with the statement at Matthew 26:17: "On the first day of the Unfermented Cakes the disciples came up to Jesus, saying: 'Where do you want us to prepare for you to eat the passover?' " The expression "the first day" here could be rendered "the day before." Concerning the use of the Greek word here translated "first," a footnote on Matthew 26:17 in the *New World Translation* (1950 ed.) says: "Or, 'The day before.' This rendering of the Greek word πρῶτος [*pro'tos*] followed by the genitive case of the next word agrees with the sense and rendering of a like construction at John 1:15, namely, 'He existed before [*pro'tos*] me.' In late Greek *pro'tos* followed by the genitive case is sometimes used where we would expect *pro'-te·ros, before* or *earlier*. [Liddell-Scott's *Greek-English Lexicon*, 1948 Reprint, under πρῶτος.]" At this time Passover day had come to be generally considered as the first day of the Festival of Unfermented Cakes. So, then, the original Greek, harmonized with Jewish custom, allows for the question to have been asked of Jesus on the day before Passover.

"Preparation"

At John 19:14, the apostle John, describing the final part of Jesus' trial before Pilate, says: "Now it was preparation of the passover; it was about the sixth hour [of the daytime, between 11 a.m. and noon]." This, of course, was after the time of the Passover meal, which had been eaten the night before. Similar expressions are found at verses 31 and 42. Here the Greek word *pa·ra·skeu·e'* is translated "preparation." This word seems to mark, not the day preceding Nisan 14, but the day preceding the weekly sabbath, which, in this instance, was "a great one," namely, not only a sabbath by virtue of being Nisan 15, the first day of the actual Festival of Unfermented Cakes, but also a weekly sabbath. This is understandable, since, as already stated, "Passover" was sometimes used to refer to the entire festival.—John 19:31; see PREPARATION.

PROPHETIC SIGNIFICANCE

The apostle Paul, in urging Christians to live clean lives, attributes pictorial significance to the Passover. He says: "For, indeed, Christ our passover has been sacrificed." (1 Cor. 5:7) Here he likens Christ Jesus to the Passover lamb. John the Baptist pointed to Jesus, saying: "See, the Lamb of God that takes away the sin of the world!" (John 1:29) John may have had in mind the Passover lamb, or he could have been thinking of the male sheep that Abraham offered up instead of his own son Isaac, or the male lamb that was offered up upon God's altar at Jerusalem each morning and evening.—Gen. 22:13; Ex. 29:38-42.

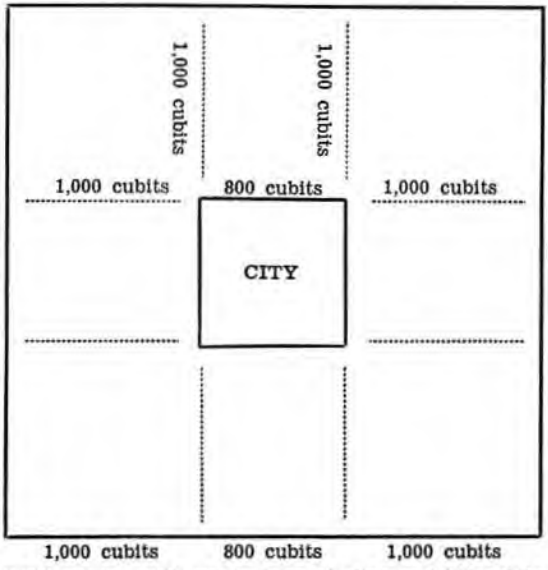
Certain features of the Passover observance were fulfilled by Jesus. One fulfillment lies in the fact that the blood on the houses in Egypt delivered the firstborn from destruction at the hands of the destroying angel. Paul speaks of anointed Christians as the congregation of the firstborn (Heb. 12:23), and of Christ as their deliverer through his blood. (1 Thess. 1:10; Eph. 1:7) No bones were to be broken in the Passover lamb. It had been prophesied of Jesus and was fulfilled at his death, that none of his bones were broken. (Ps. 34:20; John 19:36) Thus the Passover kept by the Jews for centuries was one of those things in which the Law provided a shadow of the things to come and pointed to Jesus Christ, "the Lamb of God."—Heb. 10:1; John 1:29.

PASTURE GROUNDS. Around each of the forty-eight Levite cities scattered in Israel pasture grounds ("pasture-lands," *Mo, Ro;* "suburbs," *AV, Da*) were designated. These were never to be sold, though houses in the cities could be sold and came under the Jubilee regulation.—Num. 35:2-5; Lev. 25:32-34; Josh. 21:41, 42.

The area of the pasture grounds was to be "from the wall of the city and out for a thousand cubits [about one-fourth of a mile, or 445 meters] all

around." But the next verse adds: "You must measure outside the city on the east side two thousand cubits" and so on in all four directions. (Num. 35:4, 5) Numerous suggestions have been offered to harmonize the two figures. Some have pointed out that the *Septuagint* reads "two thousand" in the first instance instead of "a thousand." However, the Hebrew text as well as the Latin *Vulgate* and the Syriac *Peshitta* read "a thousand." Jewish commentators have offered the possibility that the first thousand cubits (Num. 35:4) were open and used for olive yards and stalls for animals, while the second measurement (Num. 35:5) was for actual grazing or pasture grounds as well as for fields and vineyards, making a total of three thousand cubits on each side.

However, since this reads into the text thoughts that are not there expressed, another explanation seems more likely. Thus, some commentators believe the measurements to mean that the pastureland was determined by measuring out one thousand cubits from each of the four sides of the city, east, west, north and south. As to the *two* thousand cubits on each side, they believe the expression "outside the city" means that these two thousand cubits were not measured from the city walls outward but were the measurements of each of the four sides of the pasture area as measured along its perimeter. If so, this would mean that the space occupied by the "city in the middle" was not counted in the two thousand cubits measured. As shown in the following diagram, it can be seen that this would allow for harmonizing the two sets of measurements.



2,800 cubits − 800 cubits [size of city] = 2,000 cubits

In Ezekiel's temple vision the sanctuary was to have fifty cubits "as pasture ground on each side." (Ezek. 45:2) The city "Jehovah Himself Is There" that the prophet saw in vision had pasture grounds of 250 cubits on each side. (Ezek. 48:16, 17, 35) Pasture grounds were mentioned in 1 Chronicles 5:16 in connection with "Sharon," which some believe to have been a region or town E of the Jordan. The Hebrew word translated "pasture ground" in the above instances also appears at Ezekiel 27:28, where it is used in connection with Tyre, the city situated first on the coast and then on an island. In this instance the word has been rendered "coast" (*Mo, JB*), "countryside" (*RS*), "open country" (*NW*) and "rural districts" (*Le*), the prophecy thus perhaps indicating that those along the coast near Tyre would rejoice at her overthrow.

Flocks held an important place in the lives of many Israelites, requiring pasture grounds where sheep and goats could graze. (2 Sam. 7:8; 1 Chron. 4:39-41) Lack of pasturage for herds brought hardship. (Gen. 47:3, 4) Whereas, abundant grazing land contributed to a time of plenty and peace. (Isa. 30:23; Ps. 65:12, 13; 23:2) By extension, abandoned pasture ground would indicate complete desolation (Isa. 27:10), but restoration to peace and favor would be suggested by pasture grounds being used again. (Isa. 65:10; Jer. 23:3; 33:12; 50:19; Mic. 2:12) As sheep were led by a loving shepherd to pasture grounds where they were safe and had an abundance, so God's people are guided and cared for by Jehovah.—Ps. 79:13; 95:7; 100:3; Ezek. 34:31.

PATARA (Pat'a·ra). The Lycian seaport where the apostle Paul and his associates, likely in 56 C.E., transferred to a boat sailing for Phoenicia. (Acts 21:1, 2) Patara is today represented by ancient ruins at the village of Gelemish on the mountainous SW coast of Asia Minor and lies several miles E of the mouth of the Xanthos (Koca) River. It served as a port of call for ships from Italy, Egypt, Syria and other places, and was the primary harbor for cities along the Xanthos river valley.

At Acts 21:1 certain ancient manuscripts add "and Myra" after Patara. If this addition is correct, then the ship on which Paul sailed from Miletus either passed Patara or put into port there, with the actual transfer to another boat taking place at Myra, not Patara.

PATHROS (Path'ros) [perhaps, the Southern Land]. Pathros is regularly associated with Egypt (Hebrew, *Mits·ra'yim*). (Ezek. 30:13, 14) Most authorities connect the name Pathros with the Egyptian *p;-t;-rsy* (the actual pronunciation is unknown), a term evidently designating Upper Egypt. Upper Egypt generally designates the region of the Nile valley running from a point somewhat S of Memphis on up to Syene (modern Aswan) at the first cataract of the Nile. Some scholars, however, prefer to include a "Middle Egypt" in this section and believe that Pathros relates more closely to the Thebaid, that is, the region of Upper Egypt around the ancient city of Thebes, some 300 miles (c. 482 kilometers) S of the Delta region of Lower Egypt. The text at Isaiah 11:11, which foretells the return of Israelite exiles from 'Egypt (Mizraim), Pathros and Cush,' would seem to corroborate the placing of Pathros somewhere in Upper Egypt, with Cush (Ethiopia) bordering it on the S. An Assyrian inscription of King Esar-haddon gives a similar lineup, referring to "Musur, Paturisi and Cush."

Ezekiel 29:14 calls Pathros the "land of their [the Egyptians'] origin." The traditional Egyptian view, as recounted by Herodotus (ii, 4, 15, 99), apparently corroborates this, as it makes Upper Egypt, and particularly the region of Thebes, the seat of the first Egyptian kingdom, under a king whom Herodotus calls "Menes," a name not found in Egyptian records. Diodorus Siculus (first century B.C.E.) records a similar view (i, 50). The Egyptian tradition set forth by these Greek historians may be a feeble echo of the true history presented in the Bible regarding Mizraim (whose name came to stand for Egypt) and his descendants, including Pathrusim. —Gen. 10:13, 14.

Following the desolation of Judah by Nebuchadnezzar, a remnant of the Jews fled into Egypt. Among the places listed in which they dwelt are Migdol, Tahpanhes, Noph (all cities of Lower Egypt) and "the land of Pathros." (Jer. 44:1) Here they engaged in idolatrous worship, resulting in Jehovah's condemnation of them and the warning of a coming conquest of Egypt by Nebuchadnezzar. (Jer. 44:15,

26-30) Papyrus evidence of the fifth century B.C.E. shows a Jewish colony situated all the way at the southern end of ancient Egypt at Elephantine by Syene.

PATHRUSIM (Path·ru'sim). Listed fifth among the offspring of Mizraim the son of Ham. (Gen. 10:6, 13, 14; 1 Chron. 1:11, 12) The name is apparently the plural form of Pathros. (Ezek. 29:14) This would indicate that the tribe of Pathrusim settled or became predominant in Upper Egypt.

PATIENCE. See LONG-SUFFERING.

PATMOS (Pat'mos). An island where the apostle John was exiled "for speaking about God and bearing witness to Jesus." (Rev. 1:9) While there, he received the Revelation. According to ancient tradition, John, having been condemned to dwell on the island of Patmos in the fifteenth year of Domitian's reign (c. 95 C.E.), was released after the death of that ruler.

Situated in the Icarian Sea (a part of the Aegean) about thirty-five miles (56 kilometers) W of Asia Minor, Patmos lay less than 150 miles (240 kilometers) from all seven congregations specifically addressed in Revelation chapters 2 and 3. This small volcanic island (about 9 miles [14 kilometers] long and 5 miles [8 kilometers] wide) has a very irregular coastline and is quite barren and rocky. But today wheat, olives and grapes are cultivated there. Apparently because of its isolation, Patmos, along with other Aegean islands, served as a penal isle.

PATROBAS (Pat'ro·bas). A Christian of the congregation in Rome whom Paul greets in his letter.—Rom. 16:14.

PAU (Pa'u) [groaning, bleating]. A place in Edom, where a certain King Hadar (or, Hadad) evidently had his royal residence. (Gen. 36:31, 39; 1 Chron. 1:43, 50) The location of Pau is now unknown.

PAUL [little]. An Israelite of the tribe of Benjamin and an apostle of Jesus Christ. (Eph. 1:1; Phil. 3:5) Though perhaps having both the Hebrew name Saul and the Roman name Paul from childhood (Acts 9:17; 2 Pet. 3:15), this apostle may have chosen to go by his Roman name in view of his commission to declare the good news to the non-Jews.—Acts 9:15; Gal. 2:7, 8.

Paul was born in Tarsus, a prominent city of Cilicia. (Acts 21:39; 22:3) His parents were Hebrews and evidently adhered to the Pharisaic branch of Judaism. (Acts 23:6; Phil. 3:5) He was a Roman citizen from birth (Acts 22:28), his father having perhaps been granted citizenship by Julius Caesar for services rendered during the Egyptian war. Paul probably learned the trade of tentmaker from his father. (Acts 18:3) But, at Jerusalem, he received instruction from the learned Pharisee Gamaliel, suggesting that Paul was from a prominent family. (Acts 22:3; 5:34) Language-wise, Paul was versed at least in Greek and Hebrew. (Acts 21:37-40) At the time Paul traveled as a missionary he was unmarried. (1 Cor. 7:8) During this general period, if not already earlier, he had a sister and a nephew who resided in Jerusalem.—Acts 23:16-22.

It was the apostle Paul's privilege to write more of the Christian Greek Scriptures than anyone else. He was given supernatural visions (2 Cor. 12:1-5) and, by means of the holy spirit, was enabled to speak numerous foreign tongues.—1 Cor. 14:18.

PERSECUTION, CONVERSION AND EARLY MINISTRY

The Biblical record introduces Saul or Paul as the "young man" at whose feet the false witnesses who stoned Christ's disciple Stephen laid their outer garments. (Acts 6:13; 7:58) Paul approved of the murder of Stephen and, because of misdirected zeal for tradition, began a campaign of vicious persecution against Christ's followers. When they were to be executed, he voted against them. At the time of their trial in synagogues he endeavored to force them to recant. He extended his persecution to cities other than Jerusalem, and even procured written authorization from the high priest to search out disciples of Christ as far N as Damascus, in Syria, and to bind and bring them to Jerusalem, probably for trial by the Sanhedrin.—Acts 8:1, 3; 9:1, 2; 26:10, 11; Gal. 1:13, 14.

As Paul neared Damascus, Christ Jesus revealed himself to him in a flashing light and commissioned him to be an attendant and a witness of the things he had seen and would yet see. Whereas those with Paul also fell to the ground because of this manifestation and heard the sound of someone speaking, Paul alone understood the words and was blinded, necessitating his being led by the hand to Damascus. (Acts 9:3-8; 22:6-11; 26:12-18) For three days he neither ate nor drank. Then, while praying in the house of a certain Judas at Damascus, Paul, in vision, saw Christ's disciple Ananias come in and restore his sight. When the vision became reality, Paul was baptized, received holy spirit, partook of food and gained strength.—Acts 9:9-19.

The record at Acts 9:20-25 describes Paul's spending time with the Damascus disciples and "immediately" beginning to preach in the synagogues there. It describes his preaching activity up until the time he was forced to leave Damascus due to a plot against his life. On the other hand, Paul's letter to the Galatians speaks of his going off into Arabia after his conversion, and then returning to Damascus. (Gal. 1:15-17) It is not possible to assign the trip into Arabia a definite place in the order of events.

Paul may have gone into Arabia right after his conversion in order to meditate on God's will for him. In such case, Luke's use of the word "immediately" would mean that immediately upon his return to Damascus and associating with the disciples there Paul began his preaching. However, at Galatians 1:17 Paul is evidently emphasizing the fact that he did not immediately go up to Jerusalem; that the *only place outside of Damascus* to which he went during that early period was Arabia. So, the trip to Arabia does not necessarily have to have come immediately after his conversion. It may be that Paul first spent some days in Damascus and quickly made public renunciation of his previous course of opposition by expressing his faith in Christ in the synagogues. Thereafter he may have made his trip into Arabia (the actual purpose of which is undisclosed) and upon his return continued his preaching in Damascus, becoming stronger in it to the point that his opposers sought to put him to death. The two accounts are complementary rather than contradictory, and the only question is as to the precise order of events, which simply is not provided.

Arriving at Jerusalem (perhaps in 36 C.E.; the three years mentioned at Galatians 1:18 possibly meaning parts of three years), Paul found that the brothers there did not believe that he was a disciple. However, "Barnabas came to his aid and led him to the apostles," evidently Peter and "James the brother of the Lord." (James, though not one of the twelve, could be designated as an apostle because of being such for the Jerusalem congregation.) For fifteen days Paul stayed with Cephas (Peter). While at Jerusalem Paul spoke boldly in the name of Jesus. When the brothers learned that the Greek-speaking Jews were therefore making attempts to kill Paul, "they brought him down to Caesarea and sent him off to Tarsus."—Acts 9:26-30; Gal. 1:18-21.

It appears that Paul (possibly about 41 C.E.) was privileged to experience a supernatural vision so real that he did not know whether it was in the body or out of the body that he was caught away to the "third heaven." The *"third* heaven" seems to refer to the superlative degree of the rapture in which he saw the vision.—2 Cor. 12:1-4.

Later, Barnabas brought Saul from Tarsus to assist in the work at Antioch among the Greek-speaking people there. About 46 C.E., after a year's labor at Antioch, Paul and Barnabas were sent by the congregation to Jerusalem with a relief ministration for the brothers there. (Acts 11:22-30) Accompanied by John Mark, they returned to Antioch. (Acts 12:25) Thereafter the holy spirit directed that Paul and Barnabas be set aside for special work.—Acts 13:1, 2.

FIRST MISSIONARY JOURNEY

Following the spirit's direction, Paul, in company with Barnabas, and with John Mark as their attendant, began his first missionary journey (47-48 C.E.). Embarking from Seleucia, the seaport of Antioch, they sailed to Cyprus. In the synagogues at Salamis, on the E coast of Cyprus, they commenced "publishing the word of God." Traversing the island, they arrived at Paphos on the W coast. There the sorcerer Elymas tried to oppose the witness being given to proconsul Sergius Paulus. Paul then caused Elymas to be struck with temporary blindness. Astounded by what had happened, Sergius Paulus became a believer.—Acts 13:4-12.

From Paphos, Paul and his associates sailed for Asia Minor. On their arrival at Perga in the Roman province of Pamphylia, John Mark returned to Jerusalem. But Paul and Barnabas headed northward to Antioch in Pisidia. Although finding great interest there, they were finally thrown out of the city at the instigation of the Jews. (Acts 13:13-50) Undaunted, they traveled southeastward to Iconium, where the Jews also incited the crowds against them. Learning of an attempt to stone them, Paul and Barnabas fled to Lystra in the region of Lycaonia. After Paul healed a man lame from birth, the populace of Lystra imagined that Paul and Barnabas were incarnate gods. But, later, Jews from Iconium and Pisidian Antioch turned the crowds against Paul so that they stoned him and dragged his body outside the city, believing him to be dead. However, when surrounded by fellow Christians, Paul got up and entered Lystra. The next day he and Barnabas left for Derbe. After making numerous disciples there, they returned to Lystra, Iconium and Antioch (in Pisidia), strengthening and encouraging the brothers and making appointments of older men to serve in the congregations established in these places. Later, they preached in Perga and then sailed from the seaport of Attalia for Syrian Antioch.—Acts 13:51–14:28.

CIRCUMCISION ISSUE

Certain men from Judea came to Antioch (in 49 C.E.), claiming that non-Jews had to be circumcised in compliance with the Mosaic law in order to gain salvation. Paul and Barnabas disputed this. Yet Paul, though an apostle, did not take it upon himself to settle the matter on his own authority. Instead, accompanied by Barnabas, Titus and others, he went to Jerusalem to set the issue before the apostles and older men of the congregation there. The decision then made was that circumcision was not required for Gentile believers, but that they should keep free from idolatry, from eating and drinking of blood and from sexual immorality. Besides providing a letter setting forth this decision, the brothers of the Jerusalem congregation sent Judas and Silas as their representatives to clarify the matter at Antioch. Also, in a discussion with Peter (Cephas), John and the disciple James, it was agreed that Paul and Barnabas should continue preaching to uncircumcised Gentiles.—Acts 15:1-29; Gal. 2:1-10.

Sometime after this, Peter personally came to Syrian Antioch and associated with Gentile Christians. But, when certain Jews from Jerusalem arrived, he, evidently giving way to the fear of men, withdrew from the non-Jews, thereby acting contrary to the spirit's direction that fleshly distinctions did not count with God. Even Barnabas was led astray. Noting this, Paul courageously censured Peter publicly, as his conduct was detrimental to the progress of Christianity.—Gal. 2:11-14.

SECOND MISSIONARY JOURNEY

Later, Paul and Barnabas thought about visiting the brothers in the cities where they had preached during their first missionary journey. A dispute about whether to take along John Mark, in view of his having left them the first time, resulted in a split between Paul and Barnabas. Paul therefore chose Silas (Silvanus) and traveled through Syria and into Asia Minor. Evidently at Lystra, Paul arranged for the young man Timothy to accompany him and also circumcised him. (Acts 15:36–16:3) Though circumcision was not a Christian requirement, had the half-Jew Timothy remained in an uncircumcised state, doubtless this would have prejudiced the Jews against Paul's preaching. Therefore, in removing this possible obstacle, Paul acted in agreement with what he later wrote to the Corinthians: "To the Jews I became as a Jew."—1 Cor. 9:20.

One night at Troas on the Aegean Sea, Paul had a vision of a Macedonian man, entreating him: "Step over into Macedonia and help us." Concluding this to be God's will, Paul and his missionary companions, joined by Luke the physician, sailed for Macedonia, in Europe. At Philippi, the chief Macedonian city, Lydia and her household became believers. Paul's causing a girl to lose her powers of prediction by expelling a demon from her led to his being jailed along with Silas. But an earthquake freed them, and the jailer and his household became Christians. At Paul's insistence, on the basis of his Roman citizenship, the civil magistrates came personally to bring the apostle and Silas out of prison. After encouraging the brothers, Paul and his companions traveled through Amphipolis and Apollonia to Thessalonica. A congregation of believers developed there. Jealous Jews, however, instigated a riot against Paul. For this reason the brothers sent him and Silas to Beroea. There also many became believers, but trouble caused by Jews from Thessalonica obliged Paul to leave.—Acts 16:8–17:14.

The brothers conducted the apostle to Athens. His preaching in the marketplace there led to his being taken to the Areopagus. His defense moved Dionysius, one of the judges of the court that convened there, and others to embrace Christianity. (Acts 17:15-34) Next Paul went to Corinth, taking up lodging with a Jewish couple Aquila and Priscilla, and working with them part time as a tentmaker. From Corinth Paul apparently wrote his two letters to the Thessalonians. After teaching in Corinth for a year and a half and establishing a congregation, he was accused by the Jews before Gallio. But Gallio dismissed the case. (Acts 18:1-17) Later Paul sailed for Caesarea, first stopping at Ephesus and preaching there. From Caesarea the apostle "went up and greeted the congregation," undoubtedly referring to the congregation at Jerusalem, and then went to Syrian Antioch. (Acts 18:18-22) Perhaps from Antioch he wrote his letter to the Galatians.

THIRD MISSIONARY JOURNEY

On his third missionary journey Paul revisited Ephesus and labored there for some three years. From Ephesus he wrote his first letter to the Corinthians and, it appears, dispatched Titus to assist the Christians there. Following a riot instigated against him by the silversmith Demetrius, Paul left Ephesus and headed for Macedonia. Receiving news from Corinth through Titus, Paul, in Macedonia, composed his second letter to the Corinthians. Before leaving Europe with a contribution from the brothers in Macedonia and Achaia for the needy Christians in Jerusalem, Paul wrote his letter to the Romans. —Acts 19:1–20:4; Rom. 15:25, 26; 2 Cor. 2:12, 13; 7:5-7.

On his way to Jerusalem, Paul discoursed at Troas

and raised the accidentally killed Eutychus to life. He also stopped at Miletus, where he met with the overseers of the Ephesus congregation, reviewed his own ministry among them and encouraged them to imitate his example.—Acts 20:6-38.

ARREST

As Paul continued his journey, Christian prophets along the way foretold that bonds awaited him at Jerusalem. (Acts 21:4-14; compare 20:22, 23.) Their prophecies were fulfilled. While Paul was at the temple to cleanse himself ceremonially, Jews from Asia stirred up mob violence against him, but Roman soldiers rescued the apostle. (Acts 21:26-33) On his way up the stairs to the soldiers' quarters, Paul got permission to address the Jews. As soon as he mentioned his commission to preach to the Gentiles, violence erupted anew. (Acts 21:34–22:22) Inside the soldiers' quarters, Paul was stretched out for whipping in an effort to ascertain the nature of his guilt. The apostle prevented this by calling attention to his Roman citizenship. The next day Paul's case came before the Sanhedrin. Apparently realizing that he would not get a fair hearing, Paul endeavored to create division between the Pharisees and Sadducees by making the resurrection an issue in his case. As he believed in the resurrection and was a "son of Pharisees," Paul identified himself as a Pharisee and thus succeeded in setting the Sadducees, who did not believe in the resurrection, against the Pharisees and vice versa.—Acts 22:23–23:10.

A plot against the prisoner Paul made it necessary to transfer him from Jerusalem to Caesarea. Some days later High Priest Ananias, some of the older men of the Jews and the orator Tertullus came to Caesarea to present their case against Paul before Governor Felix, accusing him of stirring up sedition and trying to profane the temple. The apostle showed that there was no evidence to support their charges against him. But Felix, hoping for a bribe, kept Paul in custody for two years. When Felix was replaced by Festus, the Jews renewed their charges. The case was heard again at Caesarea, and Paul, to prevent a transferal of the trial to Jerusalem, appealed to Caesar. Later, after stating his case before King Herod Agrippa II, Paul and some other prisoners were sent to Rome.—Acts 23:12–27:1.

FIRST AND SECOND IMPRISONMENTS AT ROME

On the way, Paul and those with him experienced shipwreck on the island of Malta. After wintering there, they finally arrived at Rome. Paul was permitted to stay in his own hired house, though under soldier guard. Shortly after his arrival Paul arranged a meeting with the principal men of the Jews. But only some believed. The apostle continued to preach to all those who came to him for two years, 59 to 61 C.E. (Acts 27:2–28:31) During this time he also wrote his letters to the Ephesians (4:1; 6:20), Philippians (1:7, 12-14), Colossians (4:18), to Philemon (vs. 9) and probably also to the Hebrews. It appears that Caesar Nero pronounced Paul innocent and released him. Evidently Paul renewed his missionary activity, in association with Timothy and Titus. After having left Timothy at Ephesus and Titus at Crete, Paul, probably from Macedonia, wrote letters to them relative to their duties. (1 Tim. 1:3; Titus 1:5) Whether the apostle extended his activity to Spain before his final imprisonment at Rome is not known. (Rom. 15:24) During that imprisonment (c. 65 C.E.) Paul wrote his second letter to Timothy, wherein he implied that his death was imminent. (2 Tim. 4:8) Likely Paul suffered martyrdom at the hands of Nero in 66 C.E.

AN EXAMPLE WORTHY OF IMITATION

In view of his faithfulness in copying Christ's example, the apostle Paul could say: "Become imitators of me." (1 Cor. 4:16; 11:1; Phil. 3:17) Paul was alert to follow the leading of God's spirit. (Acts 13:2-5; 16:9, 10) He was no peddler of God's Word, but spoke out of sincerity. (2 Cor. 2:17) Though educated, Paul did not try to impress others with his speech (1 Cor. 2:1-5) nor did he seek to please men. (Gal. 1:10) He did not insist on doing what he had the right to do, but adapted himself to the people to whom he preached, exercising care so as not to stumble others.—1 Cor. 9:19-26; 2 Cor. 6:3.

During the course of his ministry, Paul exerted himself zealously, traveling thousands of miles on sea and land, establishing many congregations in Europe and Asia Minor. So he did not need letters of recommendation written with ink, but could point to living letters, persons who had become believers through his efforts. (2 Cor. 3:1-3) Yet he humbly acknowledged that he was a slave (Phil. 1:1), obligated to declare the good news. (1 Cor. 9:16) He did not take any credit to himself, but gave all honor to God as the One responsible for growth (1 Cor. 3:5-9) and the One who had adequately qualified him for the ministry. (2 Cor. 3:5, 6) The apostle highly valued his ministry, glorifying it and recognizing its possession to be an expression of God's mercy and that of his Son. (Rom. 11:13; 2 Cor. 4:1; 1 Tim. 1:12, 13) To Timothy he wrote: "The reason why I was shown mercy was that by means of me as the foremost case Christ Jesus might demonstrate all his long-suffering for a sample of those who are going to rest their faith on him for everlasting life."—1 Tim. 1:16.

Because of having been a former persecutor of Christians, Paul did not consider himself as fit to be called an apostle and acknowledged that he was such only by God's undeserved kindness. Concerned so that this undeserved kindness might not have been extended to him in vain, Paul labored in excess of the other apostles. Yet he realized that only by God's undeserved kindness was he able to carry on his ministry. (1 Cor. 15:9, 10) "For all things," said Paul, "I have strength by virtue of him who imparts power to me." (Phil. 4:13) He endured much, but did not complain. When comparing his experiences with those of others, he wrote (about 55 C.E.): "In labors more plentifully, in prisons more plentifully, in stripes to an excess, in near-deaths often. By Jews I five times received forty strokes less one, three times I was beaten with rods, once I was stoned, three times I experienced shipwreck, a night and a day I have spent in the deep; in journeys often, in dangers from rivers, in dangers from highwaymen, in dangers from my own race, in dangers from the nations, in dangers in the city, in dangers in the wilderness, in dangers at sea, in dangers among false brothers, in labor and toil, in sleepless nights often, in hunger and thirst, in abstinence from food many times, in cold and nakedness. Besides those things of an external kind, there is what rushes in on me from day to day, the anxiety for all the congregations." (2 Cor. 11:23-28; 6:4-10; 7:5) Besides all this and more in subsequent years, Paul had to contend with a "thorn in the flesh" (2 Cor. 12:7), possibly an affliction of his eyes or of another sort.—Compare Acts 23:1-5; Galatians 4:15; 6:11.

Being imperfect, Paul experienced a continual conflict between his mind and the sinful flesh. (Rom. 7:21-24) But he did not give up. He said: "I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow." (1 Cor. 9:27) Paul always kept the glorious prize of immortal life in the heavens before him. All the suffering he viewed as nothing in comparison with the glory to be received as a reward for faithfulness. (Rom. 8:18; Phil. 3:6-14) Therefore, evidently not long before his death, Paul could write: "I have fought the fine fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness."—2 Tim. 4:7, 8.

As an inspired apostle, Paul had authority to command and give orders, and did so (1 Cor. 14:37; 16:1;

Col. 4:10; 1 Thess. 4:2, 11; compare 1 Timothy 4:11), but he preferred to appeal to the brothers on the basis of love, entreating them by "the compassions of God" and by the "mildness and kindness of the Christ." (Rom. 12:1; 2 Cor. 6:11-13; 8:8; 10:1; Philem. 8, 9) He was gentle and expressed tender affection for them, exhorting and consoling them like a father. (1 Thess. 2:7, 8, 11, 12) While he was entitled to receive material support from the brothers, he chose to work with his hands in order not to be an expensive burden. (Acts 20:33-35; 1 Cor. 9:18; 1 Thess. 2:6, 9) As a result, a close bond of brotherly affection existed between Paul and those to whom he ministered. The overseers of the Ephesus congregation were greatly pained and moved to tears upon learning that they might see his face no more. (Acts 20:37, 38) Paul was very much concerned about the spiritual welfare of fellow Christians and wanted to do what he could to assist them to make their heavenly calling sure. (Rom. 1:11; 15:15, 16; Col. 2:1, 2) Constantly he remembered them in his prayers (Rom. 1:8, 9; 2 Cor. 13:7; Eph. 3:14-19; Phil. 1:3-5, 9-11; Col. 1:3, 9-12; 1 Thess. 1:2, 3; 2 Thess. 1:3) and requested that they also pray for him. (Rom. 15:30-32; 2 Cor. 1:11) He drew encouragement from the faith of fellow Christians. (Rom. 1:12) On the other hand, Paul was firm for what is right, not hesitating to correct even a fellow apostle when that was necessary for the advancement of the good news.—1 Cor. 5:1-13; Gal. 2:11-14.

NOT OF THE TWELVE

Though having strong conviction and proofs as to his own apostleship, Paul never included himself among "the twelve." Prior to Pentecost the Christian assembly, as a result of Peter's Scriptural exhortation, had sought a replacement for unfaithful Judas Iscariot. Two disciples were selected as candidates, perhaps by vote of the male members of the assembly (Peter having addressed himself to the "Men, brothers" [Acts 1:16]). Then they prayed to Jehovah God (compare Acts 1:24 with 1 Samuel 16:7; Acts 15:7, 8) that *He* should designate which of the two he had chosen to replace the unfaithful apostle. Following their prayer they cast lots and "the lot fell upon Matthias."—Acts 1:15-26; compare Proverbs 16:33.

There is no reason to doubt that Matthias was God's own choice. True, once converted, Paul became very prominent and his labors exceeded those of all the other apostles. (1 Cor. 15:9, 10) Yet there is nothing to show that Paul was personally predestinated to an apostleship so that God, in effect, refrained from acting on the prayer of the Christian assembly, held open the place vacated by Judas until Paul's conversion, and thus made the appointment of Matthias merely an arbitrary action of the Christian assembly. To the contrary, there is sound evidence that Matthias was a divinely appointed replacement.

At Pentecost the outpouring of holy spirit gave the apostles unique powers, inasmuch as they are the only ones shown as able to lay hands on newly baptized ones and communicate to them miraculous gifts of the spirit. (See APOSTLE [Miraculous powers].) If Matthias were not in reality God's choice, his inability to do this would have been apparent to all. The record shows this was not the case. Luke, the writer of Acts, was Paul's traveling companion and associate during certain missions and the book of Acts therefore undoubtedly reflects and coincides with Paul's own view of matters. That book refers to "the twelve" as appointing the seven men who were to handle the matter of the food distribution problem. This was after Pentecost of 33 C.E. but before Paul's conversion. Hence Matthias is here acknowledged as one of "the twelve" and he shared with the other apostles in laying hands on the seven designates. —Acts 6:1-6.

Whose name then appears among those on the "twelve foundation stones" of the New Jerusalem of John's vision—Matthias' or Paul's? (Rev. 21:2, 14) In the earlier part of this work the article on APOSTLE pointed to Paul as the more likely one. This view was based on the fact that Paul contributed so much to the Christian congregation by his ministry and particularly by his writing a large portion of the Christian Greek Scriptures (fourteen letters being attributed to him). In these respects Paul 'outshone' Matthias, who receives no further direct mention after Acts chapter 1.

But sober consideration makes evident that Paul also 'outshone' many of the original twelve apostles, some of whom are rarely even named outside the apostolic lists. By the time that Paul was converted the Christian congregation, spiritual Israel, had been established or founded and growing for perhaps a year or even more. Then, too, Paul's first canonical letters were evidently not written until about 50 C.E. (see THESSALONIANS, LETTERS TO THE) or as much as seventeen years after the foundation of the new nation of spiritual Israel on Pentecost of 33 C.E. These facts, plus the evidence submitted earlier in this article, thus clarify the matter. It seems reasonable, therefore, that God's original choice, namely, Matthias, as the one to replace Judas among "the twelve apostles of the Lamb," remained firm and unaffected by the later apostleship of Paul.

What, then, was the purpose of Paul's apostleship? Jesus himself stated that it was for a particular purpose—not as a replacement for Judas—but that Paul might serve as an 'apostle [sent one] to the nations' (Acts 9:4-6, 15), and Paul recognized this as the purpose of his apostleship. (Gal. 1:15, 16; 2:7, 8; Rom. 1:5; 1 Tim. 2:7) This being so, his apostleship was not needed to serve as a foundation when spiritual Israel was established on Pentecost, 33 C.E.

PE' [פ; final, ף]. The seventeenth letter of the Hebrew alphabet, also later used outside of the Hebrew Scriptures as a number to denote eighty. It is one of the five Hebrew letters that have a different form when used as the final letter of a word. The name assigned to the letter means "mouth."

From the Hebrew *pe'* comes the Greek *pi*, from which the Latin and English "p" is derived. The Hebrew sound corresponds to our English "p," when it has the point (dagesh lene) in it; but without this point it is pronounced like "ph," as in "philosophy." This letter initiates each of the eight verses in the Hebrew text of Psalm 119:129-136.

PEACE. The Hebrew word *sha·lohm'* is broader in its application than the English term "peace." Besides referring to the state of being free from war or disturbance (Judg. 4:17; 1 Sam. 7:14; 1 Ki. 4:24; 2 Chron. 15:5; Job 21:9; Eccl. 3:8), *sha·lohm'* can convey the idea of health, safety, soundness (Gen. 37:14, *NW*, 1953 ed., ftn.), welfare (Gen. 41:16), friendship (Ps. 41:9) and entirety or completeness. (Jer. 13:19) The Greek word for peace (*ei·re'ne*) can also denote welfare. For instance, the farewell exclamation 'go in peace' somewhat corresponds to the expression 'may it go well with you.'—Mark 5:34; Luke 7:50; 8:48; Jas. 2:16; compare 1 Samuel 1:17; 20:42; 25:35; 29:7; 2 Samuel 15:9; 2 Kings 5:19.

Since "peace" is not always the exact equivalent for the original-language words, the context must be taken into consideration to determine what is meant. For example, to be 'sent away in peace' could signify being sent away amicably, with no fear of interference from the one granting permission to leave. (Gen. 26:29; 44:17; Ex. 4:18) To 'return in peace,' as from battle, meant returning unharmed and/or victoriously. (Gen. 28:21; Josh. 10:21; Judg. 8:9; 11:31; 2 Chron. 18:26, 27; 19:1) 'Asking concerning the peace' of a person meant inquiring as to how he was getting along. (Gen. 29:6; 43:27, *NW*, 1953 ed., ftns.) 'Working for the peace' of someone denoted working for that one's welfare. (Deut. 23:6) For a person to die in peace could mean his dying a tranquil death after having enjoyed a full life or the

realization of a cherished hope. (Compare Genesis 15:15; Luke 2:29; 1 Kings 2:6.) The prophecy concerning Josiah's 'being gathered to his own graveyard in peace' indicated that he would die before the foretold calamity upon Jerusalem. (2 Ki. 22:20; 2 Chron. 34:28; compare 2 Kings 20:19.) At Isaiah 57:1, 2 the righteous one is depicted as entering into peace at death, thereby escaping calamity.

ACQUIRING PEACE

Jehovah is the God of peace (1 Cor. 14:33; 2 Cor. 13:11; 1 Thess. 5:23; Heb. 13:20) and the Source of peace (Num. 6:26; 1 Chron. 22:9; Ps. 4:8; 29:11; 147:14; Isa. 45:7; Rom. 15:33; 16:20), it being a fruit of his spirit. (Gal. 5:22) For this reason true peace can be had only by those who are at peace with God. Serious transgressions put a strain on a person's relationship with God and cause the individual to be disturbed. The psalmist said: "There is no peace in my bones on account of my sin." (Ps. 38:3) Those who desire to seek and pursue peace must therefore "turn away from what is bad, and do what is good." (Ps. 34:14) Without righteousness, there can be no peace. (Ps. 72:3; 85:10; Isa. 32:17) That is why the wicked cannot have peace. (Isa. 48:22; 57:21; compare Isaiah 59:2-8.) On the other hand, peace is the possession of those who are fully devoted to Jehovah, love his law (Ps. 119:165) and heed his commandments.—Isa. 48:18.

When Christ Jesus was on earth, neither the natural Jews nor the non-Jews were at peace with Jehovah God. Having transgressed God's law, the Jews had come under the curse of the Law. (Gal. 3:12, 13) As for the non-Jews outside God's covenant, they "had no hope and were without God in the world." (Eph. 2:12) However, by means of Christ Jesus both peoples were given the opportunity to come into a peaceful relationship with God. Pointing forward to this was the angelic announcement made to shepherds at Jesus' birth: "Upon earth peace among men of good will."—Luke 2:14.

The peaceful message proclaimed by Jesus and his followers appealed to 'friends of peace,' that is, to persons desiring to be reconciled to God. (Matt. 10:13; Luke 10:5, 6; Acts 10:36) At the same time this message caused divisions in households, as some accepted it while others rejected it. (Matt. 10:34; Luke 12:51) The majority of the Jews rejected the message and thus failed to discern the "things having to do with peace," evidently including repentance and acceptance of Jesus as the Messiah. (Compare Luke 1:79; 3:3-6; John 1:29-34.) Their failure resulted in the destruction of Jerusalem by the Roman armies in 70 C.E. —Luke 19:42-44.

However, even the Jews who did accept the "good news of peace" were sinners and needed to have their transgressions atoned for so as to enjoy peace with Jehovah God. Jesus' death as a ransom sacrifice cared for this need. As had been foretold: "The chastisement meant for our peace was upon him, and because of his wounds there has been a healing for us." (Isa. 53:5) Jesus' sacrificial death on the torture stake also provided the basis for canceling the Mosaic law, which divided the Jews from the non-Jews. Therefore, upon becoming Christians, both peoples could be at peace with God and with one another. The apostle Paul wrote: "[Jesus] is our peace, he who made the two parties one and destroyed the wall in between that fenced them off. By means of his flesh he abolished the hatred, the Law of commandments consisting in decrees, that he might create the two peoples in union with himself into one new man and make peace; and that he might fully reconcile both peoples in one body to God through the torture stake, because he had killed off the hatred by means of himself. And he came and declared the good news of peace to you, the ones far off, and peace to those near, because through him we, both peoples, have the approach to the Father by one spirit."—Eph. 2:14-18; compare Romans 2:10, 11; Colossians 1:20-23.

The "peace of God," that is, the calmness and tranquillity resulting from a Christian's precious relationship to Jehovah God guards his heart and mental powers from becoming anxious about his needs. He has the assurance that Jehovah God provides for his servants and answers their prayers. This puts his heart and mind at rest. (Phil. 4:6, 7) Similarly, the peace that Jesus Christ gave to his disciples, based on their faith in him as God's Son, served to calm their hearts and minds. Although Jesus told them that the time was coming when he would no longer be with them personally, they had no reason to be concerned or to give way to fear. He was not leaving them without help, but promised to send them the holy spirit.—John 14:26, 27; 16:33; compare Colossians 3:15.

The peace that Christians enjoyed was not to be taken for granted. To preserve peace among themselves, they had to exercise care so as not to stumble fellow believers. (Rom. 14:13-23) They were counseled to pursue peace and to do their utmost to be found at peace with God. (2 Tim. 2:22; Heb. 12:14; 1 Pet. 3:11; 2 Pet. 3:14) Therefore, they had to fight against the desires of the flesh, as these would cause them to be at enmity with God. (Rom. 8:6-8) The fact that remaining in a peaceful relationship with God was necessary for divine approval lends much weight to the oft-repeated prayerful expression 'may you have peace.'—Rom. 1:7; 1 Cor. 1:3; 2 Cor. 1:2; Gal. 1:3; 6:16; Eph. 1:2; 6:23; Phil. 1:2.

Christians also wanted others to enjoy peace. Therefore, "shod with the equipment of the good news of peace," they carried on their spiritual warfare. (Eph. 6:15) Even within the congregation they waged warfare in overturning reasonings that were out of harmony with the knowledge of God, so that these reasonings did not damage their relationship with God. (2 Cor. 10:4, 5) It was not a verbal fight or quarrel, not even when correcting those who had deviated from the truth. With reference to handling cases of those who had departed from a right course, the apostle Paul counseled Timothy: "A slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed; as perhaps God may give them repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil, seeing that they have been caught alive by him for the will of that one."—2 Tim. 2:24-26.

PEACEFUL RULE

The Son of God, as the one to have 'the princely rule upon his shoulder,' is called the "Prince of Peace." (Isa. 9:6, 7) It is, therefore, noteworthy that Christ Jesus, while on earth, showed that his servants should not arm themselves for physical warfare, when saying to Peter: "Return your sword to its place, for all those who take the sword will perish by the sword." (Matt. 26:52) Figuratively speaking, those who became Christians "beat their swords into plowshares and their spears into pruning shears." They learned war no more. (Isa. 2:4) This and God's past activities, especially in connection with Israel during Solomon's reign, point to the peace that will prevail during Jesus' rule as King. Regarding Solomon's reign, the Bible reports: "Peace itself became his in every region of his, all around. And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-sheba, all the days of Solomon." (1 Ki. 4:24, 25; 1 Chron. 22:9) As evident from other scriptures (compare Psalm 72:7, 8; Micah 4:4; Zechariah 9:9, 10; Matthew 21:4, 5), this served as a pattern of what would take place under the administration of Christ Jesus, the One greater than

Solomon (whose name means "peaceable").—Matt. 12:42.

PEACE BETWEEN MAN AND THE ANIMAL CREATION

Jehovah God promised to the Israelites, if obedient: "I will put peace in the land, and you will indeed lie down, with no one making you tremble; and I will make the injurious wild beast cease out of the land." (Lev. 26:6) This meant that the wild animals would stay within the confines of their habitat and not bring harm to the Israelites and their domestic animals. On the other hand, if the Israelites proved to be disobedient, Jehovah would allow their land to be invaded and devastated by foreign armies. As this would result in reducing the population, wild animals would multiply, penetrate formerly inhabited areas and do injury to the survivors and their domestic animals.—Compare Exodus 23:29; Leviticus 26:22; 2 Kings 17:5, 6, 24-26.

The peace promised to the Israelites in connection with the wild animals differed from that enjoyed by the first man and woman in the garden of Eden, for Adam and Eve enjoyed full dominion over the animal creation. (Gen. 1:28) By contrast, in prophecy, like dominion is only attributed to Christ Jesus. (Ps. 8:4-8; Heb. 2:5-9) Therefore, it is under the governmental administration of Jesus Christ, the "stump of Jesse" or God's "servant David," that peace will again prevail between men and the animals. (Isa. 11:1, 6-9; 65:25; Ezek. 34:23-25) These last cited texts basically have a figurative application, for it is obvious that the peace between animals, such as the wolf and the lamb, there described did not find literal fulfillment in ancient Israel. Persons of harmful, beastlike disposition were thus foretold to cease their vicious ways and live in peace with their more docile neighbors. However, the prophetic use of the animals figuratively to portray the peaceful conditions to prevail among God's people implies that there will also be peace among literal animals under the rule of the "stump of Jesse," Christ Jesus, even as there evidently was in Eden.

PEACOCK [Heb., *tuk·ki·yim'* (plural)]. The term "peacock" properly applies to the brilliantly colored male of the peafowl. It is a large bird of the pheasant family, about the size of a turkey. The peacock is particularly noted for its magnificent train of iridescent green and gold feathers marked with large "eye-spots" of blue. The train can be spread at will to form an impressive semicircular screen or fan touching the ground on either side. The peacock shakes the fanned train, producing a rustling sound and causing the feathers to shimmer with their iridescent hues. The neck and breast are also of a beautiful metallic greenish-blue color. Due to its majestic beauty the bird was greatly prized from ancient times.

In King Solomon's time the triannual voyages of his fleet of ships of Tarshish brought cargoes of "gold and silver, ivory, and apes and peacocks." (1 Ki. 10:22) While certain of Solomon's ships made trips to Ophir (evidently in the Red Sea area; 1 Ki. 9:26-28), 2 Chronicles 9:21 mentions ships "going to Tarshish" (likely in Spain) in connection with the carrying of the above commodities, including peacocks. It is not certain, therefore, from what place or area the peacocks were imported. These beautiful birds are held to be native of SE Asia and are abundant in India and Ceylon. Some believe that the Hebrew name (*tuk·ki·yim'*) is to be connected with the Old Tamil name for the peacock, *tokei*. The peacocks obtained by Solomon's fleet could have been obtained, of course, along their usual route at some trading center having contacts with India. Of interest, also, is the statement in *The Animal Kingdom* (1954; Frederick Drimmer, M.A., Editor, Vol. II, p. 988): "For centuries scientists assumed that there were no peacocks in Africa—their known dwelling places were the East Indies and southeastern Asia. The belief of the naturalists was shattered in 1936, when the Congo peacock was discovered in the Belgian Congo."

The peacock apparently reached Greece at least by the fifth century B.C.E. and is said to have been bred on the island of Samos off the coast of Asia Minor. The Greek poet Aristophanes spoke of "Persian Peacocks" and some suggest that the bird reached Greece from India by way of Persia.

PEARL. A smooth, relatively hard, globular and generally white gem with a soft iridescent luster, which has from ancient times been used for adornment. (1 Tim. 2:9; Rev. 17:4; 18:11, 12, 15, 16; 21:2, 21) It is a hardened mass of calcium carbonate that forms inside oysters and certain other mollusks. When a foreign particle (such as a grain of sand or a small parasite) enters the area between the body and the shell of a mollusk, this stimulates the creature's secretion of a calcareous substance called "nacre," which hardens into a pearly layer around the irritating intruding material. Successive layers of this shell-like substance are built up around the foreign particle that serves as a nucleus. If the nucleus remains free from the shell due to the contractions of the mantle lining the shell, a beautiful pearl is formed in the course of several years.

Pearls of gem quality are taken from the sea pearl oyster, a native of most warm tropical waters, and notably of the vicinity of Bahrein Island (ancient Tylos) in the Persian Gulf, and of the Red Sea.

ILLUSTRATIVE USE

The Bible at times alludes to the preciousness of pearls in an illustrative way. With reference to the surpassing value of true wisdom, Job said: "A bagful of wisdom is worth more than one full of pearls." (Job 28:18) In the Sermon on the Mount, Jesus Christ counseled: "Do not give what is holy to dogs, neither throw your pearls before swine, that they may never trample them under their feet and turn around and rip you open." (Matt. 7:6) Evidently Jesus meant that, if a person shows that he is like a dog or a swine, with no appreciation for spiritual things, one should not further endeavor to share spiritual thoughts and teachings with him. Such corrupt persons would only trample upon valuable spiritual things and abuse or injure anyone endeavoring to share these with them. Jesus also illustrated the preciousness of the kingdom of the heavens by "one pearl" of such high value that a traveling merchant seeking fine pearls "promptly sold all the things he had and bought it." (Matt. 13:45, 46) Thereby Jesus showed that an individual appreciating the true worth of gaining the kingdom of the heavens would be willing to part with anything in order to do so. —Compare Matthew 11:12; Luke 13:23-25; Philippians 3:8-11.

PEDAHEL (Ped·ah'el) [God has ransomed]. A chieftain of Naphtali appointed by Jehovah to help divide the Promised Land among the tribes; son of Ammihud. —Num. 34:16, 17, 28.

PEDAHZUR (Pe·dah'zur) [the Rock has ransomed]. A man in the tribe of Manasseh whose son Gamaliel was appointed chieftain of their tribe after the Exodus.—Num. 1:10, 16; 2:20; 7:54, 59; 10:23.

PEDAIAH (Pe·dai'ah) [Jehovah has ransomed].

1. Father of Joel; during David's reign he was prince of the half of the tribe of Manasseh dwelling W of the Jordan.—1 Chron. 27:20, 22.

2. Father of Jehoiakim's mother Zebidah; Pedaiah lived in Rumah.—2 Ki. 23:36.

3. Third-named son of King Jehoiachin (Jeconiah) born during the Babylonian exile. Pedaiah became father to postexilic Governor Zerubbabel and was therefore a vital link in the line leading to Jesus.

(1 Chron. 3:17-19) Because of some unrecorded circumstance, Zerubbabel is also called the "son" of Pedaiah's brother Shealtiel. Shealtiel may have adopted Zerubbabel if Pedaiah died when the boy was young; or, if Shealtiel died before fathering a son, Pedaiah may have performed brother-in-law marriage, fathering Zerubbabel in the name of his brother Shealtiel.—Ezra 5:2; Matt. 1:12.

4. A Benjamite whose descendant lived in Jerusalem after the Babylonian exile.—Neh. 11:4, 7.

5. A descendant of Parosh who helped Nehemiah repair Jerusalem's wall.—Neh. 3:25.

6. A postexilic Israelite, probably a priest, who stood at Ezra's left during the reading of Jehovah's law to the assembled people.—Neh. 8:1, 4.

7. A faithful Levite whom Nehemiah, on his second visit to Jerusalem, assigned with Shelemiah the priest and Zadok the copyist to take charge of the contributed tithe.—Neh. 13:6, 7, 12, 13.

PEKAH (Pe'kah) [(God) has opened (the eyes), sees]. King of Israel for a twenty-year period (778-758 B.C.E.), contemporaneous with Judean Kings Azariah (Uzziah), Jotham and Ahaz. Earlier Pekah had served as adjutant to Israelite King Pekahiah. But in the fifty-second year of Uzziah's reign, Pekah the son of Remaliah, with the cooperation of fifty men of Gilead, assassinated Pekahiah and seized the kingship over Israel in Samaria. (2 Ki. 15:25, 27) During Pekah's reign idolatrous calf worship continued. (2 Ki. 15:28) This ruler also formed an alliance with Rezin the king of Syria. Toward the close of Judean King Jotham's reign (which began in the second year of Pekah) both Pekah and Rezin caused trouble for Judah.—2 Ki. 15:32, 37, 38.

After Jotham's son Ahaz began his reign in the seventeenth year of Pekah, Rezin and Pekah invaded Judah, intending to dethrone that monarch and install a certain son of Tabeel as king. They did not succeed in taking Jerusalem (2 Ki. 16:1, 5; Isa. 7:1-7), but Judah sustained heavy losses. In one day Pekah killed 120,000 valiant men of Judah. The Israelite army also took 200,000 Judeans captive. However, on the advice of the prophet Oded, supported by a number of leading men of Ephraim, these captives were returned to Judah.—2 Chron. 28:6, 8-15.

Though assured through the prophet Isaiah that the Syro-Israelite combine would fail in deposing him as king (Isa. 7:6, 7), faithless Ahaz bribed Assyrian King Tiglath-pileser (III) to come to his assistance. In response, the Assyrian monarch captured Damascus and put Rezin to death. (2 Ki. 16:7-9) Apparently also at this time Tiglath-pileser captured the regions of Gilead, Galilee and Naphtali and a number of cities in northern Israel. (2 Ki. 15:29) Thereafter Hoshea the son of Elah killed Pekah and became Israel's next king.—2 Ki. 15:30.

A fragmentary historical text of Tiglath-pileser (III) reports about his campaign against Israel: "All its inhabitants (and) their possessions I led to Assyria. They overthrew their king Pekah (*Pa-qa-ha*) and I placed Hoshea (*A-ú-si-'*) as king over them."—*Ancient Near Eastern Texts*, p. 284.

PEKAHIAH (Pek·a·hi'ah) [Jehovah has opened the eyes]. King of Israel in Samaria, son and successor of Menahem. His brief reign of two years (c. 780-778 B.C.E.) was marked by the same idolatrous calf worship introduced by Jeroboam and permitted by Menahem. Pekahiah's adjutant, Pekah, conspired against him, killed him and began to reign in his place. —2 Ki. 15:22-26.

PEKOD (Pe'kod) [turn attention, bring punishment]. Apparently the name of an area in the vicinity of Babylon. Men of Pekod were to be included among the military forces to execute Jehovah's judgment on unfaithful Jerusalem. (Ezek. 23:4, 22-26) Later, Pekod itself was to be devoted to destruction.—Jer. 50:21.

Pekod is usually identified with the Puqudu of Assyrian inscriptions. The "Nimrud Inscription" of Tiglath-pileser III indicates that Pekod was added to the Assyrian Empire and lay in the vicinity of Elam. Therefore, if correctly identified with Puqudu, Pekod would appear to have been located E of the Tigris and N of that river's confluence with the Karkheh.

It has been suggested that at Jeremiah 50:21 the designation "Pekod" (like Merathaim) possibly is a poetic name for Babylon. In that case this text, by a play on words, would show that the inhabitants of one 'bringing punishment,' Babylon, would themselves be massacred. It is noteworthy that an inscription from the time of Nebuchadnezzar shows that Puqudu was under the control of Babylon. Therefore, when Babylon fell to the Medes and Persians, this must also have affected Pekod.

PELAIAH (Pe·la'iah) [Jehovah is wonderful].

1. A Levite who assisted Ezra in reading and explaining the Law to the Israelites assembled in Jerusalem's public square. He is probably the same Levite (unless a representative of a family by that name is meant) who attested to the covenant of faithfulness put forward shortly thereafter.—Neh. 8:1, 5-8; 9:38; 10:1, 9, 10.

2. One of the last generation of David's descendants mentioned in the Hebrew Scriptures.—1 Chron. 3:1, 5, 10, 24.

PELALIAH (Pel·a·li'ah) [Jehovah has judged]. A priest whose descendant Adaiah was among those serving at the sanctuary after the return from Babylonian exile.—Neh. 11:10, 12.

PELATIAH (Pel·a·ti'ah) [Jehovah has provided escape].

1. One of four Simeonite chieftains who led 500 men against Mount Seir and struck down the remnant of the Amalekites, likely during Hezekiah's reign.—1 Chron. 4:41-43.

2. Son of Benaiah; a prince of Israel whom Ezekiel saw in vision. Pelatiah, along with Jaazaniah, was "scheming hurtfulness and advising bad counsel" against Jerusalem. Ezekiel was inspired to utter a prophecy against the people of Israel, after which Pelatiah died.—Ezek. 11:1-13.

3. A distant descendant of David and grandson of Zerubbabel. (1 Chron. 3:19-21) Possibly the same as No. 4 below.

4. A family head represented in the signatures to the covenant promising not to take foreign wives.—Neh. 9:38; 10:1, 14, 22; see No. 3 above.

PELEG (Pe'leg) [division; stream]. A son of Eber and father of Reu in the line from Shem to Abraham, and therefore an early ancestor of Jesus. Peleg lived 239 years (2269-2030 B.C.E.) and founded one of the seventy post-Flood families.—Gen. 11:16-19; 1 Chron. 1:24-27; Luke 3:35.

Peleg was so named, for "in his days the earth was divided." (Gen. 10:25; 1 Chron. 1:19) The text of these passages does not say that this notable division came at Peleg's birth a hundred years after the Deluge, but simply "in his days." If the name was given him at birth, its bestowal was possibly prophetic of the scattering that stemmed from the confusion of languages at the Tower of Babel.—Gen. 11:1-9; compare the name Noah (meaning "rest") which also proved to be prophetic, Genesis 5:29.

PELET (Pe'let) [deliverance].

1. A son of Jahdai listed in the Calebite division of Judah's genealogy.—1 Chron. 2:47.

2. One of the ambidextrous Benjamite mighty men who joined David at Ziklag; son of Azmaveth. —1 Chron. 12:1-3.

PELETH (Pe'leth) [swiftness].

1. A Reubenite whose son On joined Dathan, Abiram and Korah in their rebellion.—Num. 16:1.

2. A descendant of Judah through Jerahmeel. —1 Chron. 2:33.

PELETHITES (Pel'e·thites). Loyal fighters for King David; always mentioned with the Cherethites. When David fled from Jerusalem because of Absalom's rebellion (which a major portion of the army supported), the Pelethites went along with David across the Kidron. (2 Sam. 15:18, 23) They also helped put down the rebellion of Sheba (2 Sam. 20:7), and later supported David's choice of Solomon as his successor, rather than siding with Adonijah as Joab did. (1 Ki. 1:38, 44) The Cherethites and Pelethites were not part of the regular army, but were a separate division in the service of King David, for Joab is called the head of the army, but, separately, Benaiah was over the Cherethites and Pelethites. (2 Sam. 8:18; 20:23; 1 Chron. 18:17) Since the Pelethites were not mentioned either before or after the reign of David, it may be concluded that they were his personal servants, rather than a permanent group serving the regal office.—Compare 2 Samuel 8:18 and 23:22, 23.

The lack of any positive identification of the Pelethites has given rise to numerous suggestions, among which are two primary schools of thought: (1) The great similarity in Hebrew between the two names Pelethites and Philistines (פלתי [Pelethite] plus only one additional character gives פלשתי [Philistine]) is the basis for saying that they are of the same background, or perhaps that the Pelethites were a branch of the Philistines. Some object to this suggestion that Philistines comprised David's personal bodyguard, but this possibility should not be wholly discounted. (2) On the other hand, the names Cherethites and Pelethites may perhaps be terms designating duty or ranks of service performed by David's bodyguard, the Cherethites serving as executioners, the Pelethites as runners. Such a division of runners is mentioned during the reigns of Saul and later kings. (1 Sam. 22:17; 2 Ki. 11:4; 2 Chron. 30:6) This second view, however, is less widely held than the first.

PELICAN [Heb., *qa·'ath'*]. The Hebrew name of this bird is generally understood to mean "the vomiter" (Heb., *qoh'*, "to vomit"). The translators of the Greek *Septuagint* and Latin *Vulgate* versions identified the Hebrew word with the "pelican." It is listed among the birds designated as 'unclean' in the Mosaic law.—Lev. 11:13, 18; Deut. 14:11, 12, 17.

The pelican's most distinctive feature is the large elastic pouch extending beneath its long beak. Concerning this, Volume Nine of *The Smithsonian Series* (p. 99) reports: "The great pouch under the bill, incidentally and contrary to popular belief, is used only as a seine or net to capture food and not as a carrying basket." In *The Animal Kingdom* (Vol. II, pp. 913, 914), Dean Amadon and E. Thomas Gilliard, Associate Curators of Birds, of the American Museum of Natural History, report: "The pelican plunges with open bill into a school of small fish. The pouch serves as a scoop, taking in the fish and often several quarts of water as well. When the bird comes to the surface the water runs out the sides of the bill and the fish are gulped down. They are never stored in the pouch." On the other hand, both these publications show that the pelican feeds its young by regurgitating partly digested food from its stomach, even bringing up whole small fishes when the young birds have attained sufficient size. The parent bird opens its beak and allows the young to poke into the vast throat, prodding for the regurgitated food. Thus, the Hebrew name aptly fits the pelican.

The pelican is one of the largest of all birds, attaining a size of some five feet (1.5 meters) in length and with a majestic wingspread of as much as eight feet (2.4 meters) or more. The yellowish beak is long and hooked, and the pouch beneath is scarcely noticeable when empty. Ponderous on land, the pelicans are strong, graceful fliers and have been known to have their nesting places as much as sixty miles (96.5 kilometers) from the places of their fishing. They are superb fishers and their webbed feet enable them to maneuver swiftly in the water.

When the pelican is gorged with food, it often flies away to a lonely place, where it takes a melancholy posture, with its head sunk on its shoulders, so motionless that it might be mistaken from a distance for a white stone. The bird assumes this attitude for hours at a time, thus befitting the melancholy inactivity to which the psalmist David refers when he illustrates the poignancy of his grief by writing that "I do resemble the pelican of the wilderness." (Ps. 102:6) Here "wilderness" does not necessarily connote a desert, but simply an area away from human habitations, perhaps a swamp. During certain seasons, swamps in the northern Jordan valley are still the home of pelicans.

Thus the pelican shows a distinct preference for uncultivated places, where it will not be disturbed by man. There it nests and hatches its young and retires after fishing. Because of this fondness for lonely, desolate places, the Bible uses this bird as a symbol of utter desolation. To symbolize Edom's coming desolation, Isaiah foretold that the pelican would take possession of that land. (Isa. 34:11) Zephaniah prophesied that pelicans would dwell among the pillar capitals of Nineveh, indicating total ruin and absence of humankind.—Zeph. 2:13, 14.

PELONITE (Pel'o·nite). A term used with reference to two of David's principal warriors, Helez and Ahijah. (1 Chron. 11:26, 27, 36; 27:10) Helez is referred to as "the Paltite" in the parallel record at 2 Samuel 23:26, and some lexicographers consider this the preferred rendering of the designation. The name of Ahijah (1 Chron. 11:36) does not appear, in that form at least, in the corresponding list at 2 Samuel 23:24-39.

PEN.

1. A small enclosure for animals. (Zeph. 2:6; see SHEEPFOLD.) In Micah's prophecy, regathered and united Israel is likened to "a flock in the pen." (Mic. 2:12, *NW*, *Le*) The Masoretic text here uses the Hebrew word *bots·rah'*, which is elsewhere rendered "Bozrah," the name of a city of Edom and a city of Moab. However, in view of the phraseology of Micah 2:12 some authorities feel that *bots·rah'* also means a "pen" or "fold" (*JP*, *Mo*). If the word should be vowel-pointed slightly differently, it would correspond closely with the Arabic *sira* (pen).

2. An implement for writing with ink or similar fluid. When ancients wrote on clay, wax or soft metal they used a stylus (see STYLUS), but writing was also done on parchment or papyrus with pen and ink. (3 John 13; 2 John 12) The Greek word translated "pen" (*ka'la·mos*) refers to a reed or cane and can literally be rendered "writing-reed." Among ancient Egyptians the reed pen was made with a flat chisel-shaped head that was cut or sliced so that it would act as a brush. The reeds may have been dried and hardened by leaving them under dung heaps for several months, as has been the practice in recent years. The Greeks and Romans used a reed pen that was pointed and slit, as was later done with quill pens and as is done even with modern fountain pens.

PENINNAH (Pe·nin'nah) [coral]. A wife of Elkanah. Peninnah produced many children, in contrast with Elkanah's other wife, Hannah. Nonetheless, Peninnah was loved less than Hannah and so she ridiculed Hannah's barrenness, especially at the time of the family's annual visits to the tabernacle.—1 Sam. 1:1-8.

PENTATEUCH (Pen'ta·teuch). This anglicized Greek word (meaning "five rolls" or "fivefold volume") refers to the first five books of the Bible—Genesis, Exodus, Leviticus, Numbers, Deuteronomy.

CONTENTS

The Pentateuch is a most important segment of God's written Word, furnishing a solid foundation upon which much that follows firmly rests. Its first book, Genesis, gives us the inspired account of creation and also traces man's history from Eden down through much of the patriarchal era to the death of Joseph (a period from c. 46,026 to 1657 B.C.E.). The second book, Exodus, begins with the death of Joseph, tells of Moses' birth during a time of slavery, of the deliverance of God's people from Egyptian bondage and the inauguration of the Law covenant at Sinai, and includes details for the construction of the central structure for worship, namely, the tabernacle in the wilderness (historic events from 1657 to 1512 B.C.E.). Leviticus, the third book, covering only about one month's time (1512 B.C.E.), gives invaluable information about the Levitical priesthood, its ordination and duties, as well as laws and regulations governing the congregation's obligatory support of Jehovah's worship. The fourth book, Numbers, as its name implies, tells of the censuses taken near the beginning and end of the wilderness journey. It also gives us many details on the forty years of wandering (down to 1473 B.C.E.), and includes many laws embraced within the framework of the national covenant. The final book, Deuteronomy, covering about two months' time (1473 B.C.E.), restates and expands the Law covenant with many ordinances necessary for the new generation of Israelites, poised as it was on the plains of Moab, ready to invade and occupy the Promised Land. The closing chapters tell of the appointment of Joshua as leader and the death of Moses.

WRITERSHIP

There is no single text saying that Moses wrote the entire Pentateuch, but scattered throughout the material are explicit statements serving the same purpose. (Ex. 17:14; 24:4; 34:27; Num. 33:2; Deut. 31:9, 19, 22, 24-26) There are also many sections where the words are directly credited to Moses, beginning with his first recorded conversation (Ex. 2:13, 14) and continuing to his final blessing on the people (Deut. 33:1-29), including some of his lengthy speeches (Deut. 1:1; 5:1; 27:1; 29:2; 31:1) and notable songs. (Ex. 15:1-19; Deut. 31:30–32:43) The opening verses of twenty out of twenty-seven chapters of Leviticus tell us that what follows are the words of Jehovah spoken to Moses so he, in turn, could inform the people. The same is true in more than fifty instances in the book of Numbers. So, with the exception of the closing verses of Deuteronomy, the evidence within the Pentateuch itself shows that its writership properly belongs to Moses.

Many other passages in the Bible witness to the fact that the Pentateuch was from the hand of Moses. (Josh. 1:7; Judg. 3:4; 2 Ki. 18:6; Mal. 4:4) Such men as David (1 Ki. 2:1-3), Daniel (9:11), Ezra (6:18), Nehemiah (8:1), Jesus (Mark 12:26; Luke 16:29; John 7:19), Luke (24:27), and John (1:17), make references to this work as that of Moses. More directly to the point, Jesus acknowledged that Moses was the *writer* (Mark 10:3-5; John 5:46, 47), as did also the Sadducees.—Mark 12:18, 19.

PENTECOST [Gr., *pen·te·ko·ste'*, fiftieth]. A later name used to denote the Festival of Harvest (Ex. 23:16) or Festival of Weeks (Ex. 34:22), called also "the day of the first ripe fruits." (Num. 28:26) Instructions for this festival are found at Leviticus 23:15-21; Numbers 28:26-31; Deuteronomy 16:9-12. It was to be celebrated on the fiftieth day from Nisan 16, the day that the barley sheaf was offered. (Lev. 23:15, 16) In the Jewish calendar it falls on Sivan 6. It was after the barley harvest and the beginning of the harvest of wheat, which ripened later than the barley.—Ex. 9:31, 32.

The Israelites were not allowed to begin the harvest until the firstfruits of the barley had been presented to Jehovah on Nisan 16. Therefore, in Deuteronomy 16:9, 10 the instructions are: "From when the sickle is first put to the standing grain you will start to count seven weeks. Then you must celebrate the festival of weeks to Jehovah your God." Every male was required to attend, and, in connection with this festival, it is also stated: "You must rejoice before Jehovah your God, you and your son and your daughter and your man slave and your slave girl and the Levite who is inside your gates and the alien resident and the fatherless boy and the widow, who are in your midst, in the place that Jehovah your God will choose to have his name reside there." (Deut. 16:11) The Passover was of the nature of a close family observance. The Festival of Harvest or Pentecost was in the nature of a more open and hospitable liberality, in this sense resembling the Festival of Booths.

The firstfruits of the wheat harvest were to be treated differently from the barley firstfruits. Two-tenths of an ephah of fine wheat flour (c. 1/8 bushel; 4.4 liters) was to be baked into two loaves along with leaven. They were to be "out of your dwelling places," which meant that they were to be loaves like those made for the daily use of the household and not expressly for holy purposes. (Lev. 23:17) Burnt offerings and a sin offering went along with this, and as a communion offering two male lambs. The priest waved the loaves and the lambs before Jehovah by putting his hands underneath the loaves and the pieces of the lambs and waving them back and forth, signifying that they were presented before Jehovah. After the loaves and the lambs were offered, they became the priest's for him to eat as a communion offering.—Lev. 23:18-20.

There is a slight difference in description of the other offerings (aside from the communion offering) in the account at Numbers 28:27-30. Instead of seven lambs, one young bull, two rams and one kid of the goats, as at Leviticus 23:18, 19, it calls for seven lambs, two young bulls and one ram and one kid of the goats. Jewish commentators say that the passage in Leviticus refers to the sacrifice to accompany the wave loaves, and the one in Numbers to the properly appointed sacrifice of the festival, so that both were offered. Supporting this, Josephus, in describing the sacrifices on Pentecost day, first mentions the two lambs of the communion offering, then combines the remaining offerings, enumerating three bullocks, two rams (evidently a transcriber's error for three), fourteen lambs and two kids of the goats. (*Antiquities of the Jews*, Book III, chap. X, par. 6) The day was a holy convention, a sabbath day.—Lev. 23:19, 21; Num. 28:26, 30.

The festival of Pentecost came at the end of the early harvest of the year and was a time of rejoicing, as indicated by the communion offering presented by the congregation and which was given to the priest. This offering would also denote peaceful fellowship with Jehovah. At the same time the sin offering reminded the Israelites of sin on their part, and was a petition to God for forgiveness and cleansing. The increased burnt offering served as a practical expression of their gratitude for His bountifulness as well as a symbol of their wholeheartedness in carrying out their covenant relationship to God.

Not only was it specially appropriate for Israel to offer thanks to Jehovah on this day, but their poor brothers were not to be forgotten, as, after giving instructions on the festival, Jehovah commanded: "And when you people reap the harvest of your land, you must not do completely the edge of your field when you are reaping, and the gleaning of your harvest you must not pick up. You should leave them for the afflicted one and the alien resident. I am Jehovah your God." (Lev. 23:22) Thus, the poor would have real incentive for thanking the Lord and enjoying the festival along with all others. There would also be many personal offerings of the firstfruits of the harvest during this festival.

According to rabbinical sources, after the exile the

participants in the festival customarily went up to Jerusalem the day previous to its commencement and there prepared everything necessary for its observance. In the evening the blasts of the trumpets announced the approach of the festival day. (Num. 10:10) The altar of burnt sacrifice was cleansed, the gates of the temple were opened immediately after midnight for the priests and for the people who would bring the sacrifices for burnt offerings and for thanksgiving offerings to the court to be examined by the priests. Dr. Alfred Edersheim, in *The Temple,* comments (p. 228): "Before the morning sacrifice all burnt- and peace-offerings which the people proposed to bring at the feast had to be examined by the officiating priesthood. Great as their number was, it must have been a busy time, till the announcement that the morning glow extended to Hebron put an end to all such preparations, by giving the signal for the regular morning sacrifice."

After the regular daily morning sacrifice was offered, the festive sacrifices described in Numbers 28:26-30 were brought. Afterward came the offering peculiar to Pentecost day—the wave loaves with their accompanying sacrifices. (Lev. 23:18-20) After the loaves were waved, one of them was taken by the high priest and the second was divided among all the officiating priests.

SYMBOLIC SIGNIFICANCE OF THE FESTIVAL

It was on the day of Pentecost that the holy spirit was poured out by Jesus Christ on the group of about 120 disciples in the upper room at Jerusalem in the year 33 C.E. (Acts 1:13-15) Jesus had been resurrected on Nisan 16, the day of the offering of the barley sheaf by the high priest. He was, in a figurative sense, without leaven, which represents sin. (Heb. 7:26) At Pentecost, he, as the great High Priest, could present to his Father Jehovah additional spiritual sons, the footstep followers of his taken from sinful mankind and who accepted his sacrifice. The approval of God and the presentation of his sacrifice were manifested by the pouring out of God's spirit upon them. This forms a parallel to the offering of two loaves containing leaven. At Pentecost it was first the Jews who became Christ's spiritual brothers. Later on, Cornelius and his family would initiate the entry of a second group making up the rest of the spiritual congregation, namely, the Gentiles.—Acts 2:1-4; 10:44-48.

The Jews traditionally hold that Pentecost corresponded to the time of the giving of the Law at Sinai, when Israel became a distinguished people. It was early in the third month (Sivan) that the Israelites gathered at Sinai and received the Law. (Ex. 19:1) Just as Moses as mediator was used to introduce Israel into the Law covenant, so Jesus Christ as Mediator of the Christian congregation now brought spiritual Israel into the new covenant. The apostle Paul draws a comparison from these two events, saying that Christians are gathered to a far greater assemblage at "a Mount Zion and a city of the living God, heavenly Jerusalem," under new covenant arrangements.—Heb. 12:18-24; compare Revelation 14:1-5.

Jesus had announced the new covenant to his disciples on the evening of his last Passover and, just before his ascension, had instructed them to wait at Jerusalem for the promised holy spirit. Now, as the apostle Peter explained, "because he was exalted to the right hand of God and received the promised holy spirit from the Father, he has poured out this which you see and hear." (Luke 22:20; Acts 2:33) The presence of God's spirit was manifested in miraculous speaking in different tongues by some 120 disciples. By this means the multitudes of Jews and proselytes from all parts of the Roman Empire could hear with intelligibility the "magnificent things of God." (Acts 2:7-11) First at this time, by means of Peter, baptism in the name of the Father, Son and holy spirit was preached, as Jesus commanded at Matthew 28:19. (Acts 2:21, 36, 38, 39) Having gone into the heavens with the value of his sacrifice, Jesus was able to bring his followers into the new covenant.—Heb. 9:15-26.

These followers, then, with the 3,000 added that day (Acts 2:41) and others later, were not the very *first* firstfruits to God, for this was Jesus Christ himself, presented on Nisan 16 of 33 C.E. (1 Cor. 15:23), when the barley sheaves were waved. Rather, they were like the firstfruits of the wheat, a second crop, "*certain* first fruits" to God. (Jas. 1:18) They now became God's new nation, God's "chosen race, a royal priesthood, a holy nation, a people for special possession."—1 Pet. 2:9.

PENUEL (Pe·nu'el) [face of God].

1. "Father of Gedor" in the tribe of Judah. (1 Chron. 4:1, 4) Since Gedor appears as the name of a town in Judah, Penuel may have been its founder or the ancestor of its inhabitants.

2. A family head in the tribe of Benjamin who lived in Jerusalem; son of Shashak.—1 Chron. 8:1, 25, 28.

3. The place near the ford of the Jabbok River where Jacob wrestled with the angel; hence he called the place Peniel (Penuel) because there he 'had seen God face to face.' (Gen. 32:22-31) In the time of the Judges, Gideon asked the men of Penuel for food in order that his forces might continue after the kings of Midian, but the Penuelites refused, for which reason Gideon later destroyed their tower and killed all their men. (Judg. 8:4-9, 17) Nothing more is mentioned of Penuel until King Jeroboam I "built" it again, or at least fortified it.—1 Ki. 12:25.

Penuel is generally identified with Tulul edh-Dhahab, about four miles (6.4 kilometers) E of Succoth on the Jabbok River some nine miles (14.5 kilometers) or so NE of its confluence with the Jordan. Indications are that it was heavily fortified and strategically positioned so as to control the entrance of the Jabbok gorge leading westward down to the Jordan. Similarly spelled names are found in Assyrian and Egyptian records relating to Palestine.

PEOR (Pe'or) [an opening, a cleft]. In the account of King Balak's efforts to get the prophet Balaam to curse Israel, the third vantage point to which Balaam was conducted is said to be the "top of Peor, which looks toward Jeshimon." (Num. 23:28) From here Balaam could see the tents of Israel spread about on the Plains of Moab below.—Num. 22:1; 24:2.

Some consider Peor to be the abbreviated form of the name Beth-peor. (Deut. 4:46) However, this latter place is evidently a town, included as such in the territorial assignment of Reuben. (Josh. 13:15, 16, 20) Others, therefore, consider Peor to be a summit or peak and suggest that the town of Beth-peor may have been so named because of being situated on the slopes of such summit. Both Peor and Beth-peor appear to be connected with the pagan worship of "the Baal of Peor" (Num. 25:1-3, 18; 31:16; Josh. 22:17), and it is possible that the height of Peor was a center of such immoral worship.—See BAAL No. 4.

Balaam was first taken to Bamoth-baal, then to the "top of Pisgah," and finally to the "top of Peor." (Num. 22:41; 23:14, 28) The direction of movement is from S to N and seems to indicate that Peor was N of Pisgah and Mount Nebo. Based on the testimony of Eusebius and Jerome, of the third and fourth centuries C.E., the summit of Peor is suggested to have been one of the peaks bordering the Wadi Hesban.—See BETH-PEOR.

PERAZIM, MOUNT (Pe·ra'zim) [breakings through]. A mount seemingly referred to elsewhere as Baal-perazim.—Isa. 28:21; see BAAL-PERAZIM.

PERES (Pe'res). Daniel used this Aramaic word when interpreting the handwriting on the wall, "MENE, MENE, TEKEL and PARSIN." (Dan. 5:25, 28) Dr. Judah Slotki (*Soncino* commentary on Daniel) and

Prof. J. Barr (*Peake's Commentary on the Bible*, 1962) point out that the handwriting means "a mina, a shekel, and divisions of a shekel [or 'and half shekels']." Since "Peres" is the singular number of "Parsin," it would mean "a half shekel."

In the prophet's interpretation of "Peres" he employed two other Aramaic words spelled with the same three consonants but vocalized differently. "PERES [*Pe·res'*], your kingdom has been divided [*pe·ri·sath'*] and given to the Medes and Persians [*Pa·ras'*]." Thus the inspired explanation included a double play on the word "Peres" and the root meaning "to divide." The subsequent events of that night proved the accuracy of the interpretation.

PERESH (Pe'resh). A son of Machir and Maacah in the tribe of Manasseh.—1 Chron. 7:14, 16.

PEREZ (Pe'rez) [rupture]. One of the twin sons of Judah by his daughter-in-law Tamar. At birth, Perez' brother Zerah started to emerge first, but withdrew and Perez came out first, producing a perineal rupture of Tamar. (Gen. 38:24-30) Perez retained priority over his brother and is always listed ahead of him, and his house became the more famous of the two. (Ruth 4:12) Perez and his own two sons, Hezron and Hamul, are listed among those of Jacob's lineage coming into Egypt, where all three became heads of individual families in Judah. (Gen. 46:8, 12) Aside from this no personal information about him is recorded.

The references to Perez are primarily genealogical, the bulk of Judah's genealogies being traced through Perez. (1 Chron. 2:4, 5, 9-55; 4:1-20) The families of Perez and his two sons comprised a generous portion of the tribe of Judah at the time of the second wilderness registration. (Num. 26:20-22) Some of Perez' descendants were in the first division of David's monthly militia. (1 Chron. 27:3) Many sons of Perez returned from the Babylonian exile, and 468 of them resided in Jerusalem. (1 Chron. 9:3, 4; Neh. 11:4, 6) A direct genealogical line from Perez went through Boaz to David and finally to Jesus the Messiah. —Ruth 4:18-22; 1 Chron. 2:4-15; Matt. 1:3; Luke 3:33.

PEREZ-UZZAH (Pe'rez-uz'zah) [rupture against Uzzah]. The name given to the threshing floor of Nacon (or, Chidon) after Jehovah struck down Uzzah for handling the Ark irreverently when an attempt was made to move it from Kiriath-jearim to the city of David. (2 Sam. 6:4-10; 1 Chron. 13:6-11) The exact location of Perez-uzzah is unknown.

PERFECTION. The thought of perfection is expressed through Hebrew terms drawn from such words as *ka·lal'* (to complete or perfect [compare Exodus 28: 31]), *sha·lam'* (to be complete, sound, finished [compare 1 Kings 8:61; 2 Chronicles 8:16]), and *ta·mam'* (to be complete, fully developed, intact, faultless [compare Isaiah 18:5; Ezekiel 15:5; 2 Samuel 22:26]). In the Christian Greek Scriptures the words *te'lei·os* (adjective), *te·lei·o'tes* (noun), and *te·lei·o'o* (verb) are used similarly, conveying such ideas as bringing to completeness or full measure (Luke 8:14; 2 Cor. 12:9; Jas. 1:4), being full-grown, adult or mature (1 Cor. 14:20; Heb. 5:14), having attained the appropriate or appointed end, purpose or goal.—John 19:28; Phil. 3:12.

The basic sense of these words therefore corresponds with that of the English word "perfect," which comes from the Latin prefix *per* (meaning "throughout," "thoroughly," or "completely") and the verb *facere* (meaning "to do or make"). So "perfect" basically refers to that which is "made, or done, thoroughly," something "finished" or "completed." Beyond this, it usually carries one or more of the following concepts: freedom from fault or defect, meeting supreme standards of excellence, satisfying all requirements, lacking no essential detail.

IMPORTANCE OF CORRECT VIEWPOINT

For correct Bible understanding one must not make the common error of thinking that everything called "perfect" is so in an *absolute* sense, that is, to an infinite degree, without limitation. Perfection in this absolute sense distinguishes only the Creator, Jehovah God. Because of this Jesus could say of his Father: "Nobody is good, except one, God." (Mark 10:18) Jehovah is incomparable in his excellence, worthy of all praise, supreme in his superb qualities and powers, so that "his name alone is unreachably high." (Ps. 148:1-13; Job 36:3, 4, 26; 37: 16, 23, 24; Ps. 145:2-10, 21) Moses extolled God's perfection, saying: "For I shall declare the name of Jehovah. Do you attribute greatness to our God! The Rock, perfect is his activity, for all his ways are justice. A God of faithfulness, with whom there is no injustice; righteous and upright is he." (Deut. 32:3, 4) All God's ways, words and law are perfect, refined, free from flaw or defect. (Ps. 18:30; 19:7; Jas. 1:17, 25) There is never any just cause for objection, criticism or faultfinding regarding Him or his activity; rather, praise is always due Him.—Job 36:22-24.

Other perfection relative

Perfection of any other person or thing, then, is *relative*, not absolute. (Compare Psalm 119:96.) That is, a thing is "perfect" according to, or in relation to, the purpose or end for which it is appointed by its designer or producer, or the use to which it is to be put by its receiver or user. The very meaning of perfection, both in the original languages as well as in English, requires that there be someone who decides when "completion" has been reached, what the standards of excellence are, what requirements are to be satisfied, and what details are essential. Ultimately, God the Creator is the final Arbiter of perfection, the Standard-setter, in accord with his own righteous purposes and interests.—Rom. 12:2; see JEHOVAH (A God of moral standards).

As an illustration, the planet Earth was one of God's creations, and, at the end of six creative 'days' of work toward it, God pronounced the results "very good." (Gen. 1:31) It met his supreme standards of excellence, hence was perfect. Yet he thereafter assigned man to "subdue it," evidently in the sense of cultivating the earth and making the whole planet, and not just Eden, a garden of God.—Gen. 1:28; 2:8.

The tent or tabernacle built in the wilderness at God's command and according to his specifications served as a type or small-scale prophetic model of a "greater and more perfect tent," Jehovah's heavenly residence into which Christ Jesus entered as High Priest. (Heb. 9:11-14, 23, 24) The earthly tent was perfect in that it satisfied God's requirements, served its appointed end. Yet when God's purpose concerning it was accomplished it ceased to be used and passed out of existence. The perfection of that which it represented was of a far higher type, being heavenly, eternal.

The city of Jerusalem with its hill of Zion was called the "perfection of prettiness." (Lam. 2:15; Ps. 50:2) This does not mean that every minute aspect of the city's physical appearance was supremely attractive but, rather, relates to its use by God, the city's beauty resulting from the splendor that he conferred upon it, making it the capital of his anointed kings and the site of his temple. (Ezek. 16:14) The wealthy commercial city of Tyre is portrayed as a ship whose builders, those working in behalf of the city's material interests, had 'perfected its prettiness,' filling it with luxury products of many lands.—Ezek. 27:3-25.

Thus, in each case the context must be considered to determine in what sense or relation perfection is meant.

PERFECTION OF THE MOSAIC LAW

The Law given to Israel through Moses included among its provisions the establishment of a priesthood and the offering of various animal sacrifices. Though from God, and hence perfect, neither the Law, its priesthood, nor the sacrifices brought perfection to those under the Law, as the inspired apostle shows. (Heb. 7:11, 19; 10:1) Rather than bring freedom from sin and death, it actually made sin more evident. (Rom. 3:20; 7:7-13) All these divine provisions, nevertheless, served the purpose assigned them by God; the Law acted as a "tutor" to lead men to Christ, forming a perfect "shadow of the good things to come." (Gal. 3:19-25; Heb. 10:1) Hence, when Paul speaks of "an incapability on the part of the Law, while it was weak through the flesh" (Rom. 8:3), he is evidently referring to the inability of the fleshly Jewish high priest (who was appointed by the Law to be in charge of the sacrificial arrangements and who entered the Most Holy on the atonement day with sacrificial blood) to "save completely" those whom he served, as Hebrews 7:11, 18-28 explains. Although the offering of sacrifices through the Aaronic priesthood maintained a right standing for the people before God, it did not completely or perfectly relieve them of consciousness of sin. The apostle refers to this in saying that the atonement sacrifices could not "make those who approach perfect," that is, as regards their conscience. (Heb. 10:1-4; compare Hebrews 9:9.) The high priest was unable to provide the ransom price needed for a true redemption from sin. Only Christ's enduring priestly service and effective sacrifice do accomplish this.—Heb. 9:14; 10:12-22.

The Law was "holy," "good," "fine" (Rom. 7:12, 16), and anyone who could fully live up to this perfect Law would prove himself a perfect man, worthy of life. (Lev. 18:5; Rom. 10:5; Gal. 3:12) For this very reason the Law brought condemnation, rather than life, not because the Law was not good but because of the imperfect, sinful nature of those under it. (Rom. 7:13-16; Gal. 3:10-12, 19-22) The perfect Law made their imperfection and sinfulness especially evident. (Rom. 3:19, 20; Gal. 3:19, 22) The Law in this respect also served to identify Jesus as the Messiah, for he alone was able to keep the Law in every respect, proving himself a perfect man. —John 8:46; 2 Cor. 5:21; Heb. 7:26.

THE BIBLE'S PERFECTION

The Sacred Scriptures constitute a perfect message from God, refined, pure and true. (Ps. 12:6; 119:140, 160; Prov. 30:5; John 17:17) Though thousands of years of copying has evidently brought some variations from the original writings, these variations are admittedly very minor, so that, even if our present copies and translations are not absolutely flawless, the divine message conveyed is.

Individuals may find the Bible a more difficult book to read than many, one requiring greater effort and concentration; they may find much they do not understand. Some critical persons may insist that, to be perfect, the Bible should be free of even superficial differences or what appear, according to their standards, to be inconsistencies. None of these things, however, detract from the perfection of the Sacred Scriptures. For the real gauge of its perfection is its measuring up to the standards of excellence set by Jehovah God, its accomplishing the end or purpose that he, as its true Author, appointed for it, as well as its being free from falsehood, as the published Word of the God of truth. The apostle Paul points up the perfection of the "holy writings" in saying: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." (2 Tim. 3:15-17) What the Hebrew Scriptures did for the nation of Israel when they observed them, what the completed Scriptures did for the Christian congregation in the first century, and what the Bible can do for persons in the present, is convincing proof of its qualities as an ideal instrument of God to accomplish his purpose. —Compare 1 Corinthians 1:18.

The whole tenor of the Scriptures, including the teachings of God's Son, is to the effect that the gaining of understanding of God's purposes, the doing of his will, and the attaining of salvation to life, are dependent primarily upon the individual's heart. (1 Sam. 16:7; 1 Chron. 28:9; Prov. 4:23; 21:2; Matt. 15:8; Luke 8:5-15; Rom. 10:10) The Bible is unique in its ability to "discern thoughts and intentions of the heart," revealing what the person really is. (Heb. 4:12, 13) It is clear from the Scriptures that God has not made knowledge of himself something to be acquired without effort. (Compare Proverbs 2:1-14; 8:32-36; Isaiah 55:6-11; Matthew 7:7, 8.) It is also evident that God has caused his purposes to be revealed to humble ones and hid from haughty ones, because 'to do thus came to be the way approved by him.' (Matt. 11:25-27; 13:10-15; 1 Cor. 2:6-16; Jas. 4:6) So, the fact that individuals whose hearts do not respond to the Bible's message can find things in the Scriptures that, in their opinion, justify their rejection of its message, reproof and discipline, does not show any imperfection on the part of the Bible. Rather, it illustrates the Scriptural points just made and hence demonstrates the perfection of the Bible in the view of its Author, whose view alone is decisive. (Isa. 29:13, 14; John 9:39; Acts 28:23-27; Rom. 1:28) The things relating to God's Word and way that the worldly-wise deem "foolish" or "weak" are proved by time and test to be of superior wisdom and strength than the theories, philosophies and reasonings of human detractors.—1 Cor. 1:22-25; 1 Pet. 1:24, 25.

Faith remains an essential requirement for the understanding and appreciation of God's perfect Word. The individual may feel that certain details and explanations should be in the Bible, revealing why, in specific cases, God gave approval or disapproval or why he took a particular course of action; the individual also may feel that other details found in the Bible are superfluous. Yet he should realize that if the Bible conformed to human standards or criteria, such as his own, this would not prove it divinely perfect. Exposing the falsity of such attitude, Jehovah declares the superiority of his thoughts and ways to those of humans, and assures that his word will "have certain success" in the fulfillment of his purpose. (Isa. 55:8-11; Ps. 119:89) That is what perfection means, as the definitions in the initial portion of this article show.

PERFECTION AND IMPERFECTION AMONG GOD'S CREATURES

The foregoing information aids in understanding how perfect creatures of God could become disobedient. To view this as incompatible with perfection is to ignore the meaning of the term, substituting a personal concept that goes contrary to fact. God's intelligent creatures are granted free moral agency, the privilege and responsibility of making a personal decision as to the course they will take. (Deut. 30:19, 20; Josh. 24:15) It is evident that this was the case with the first human pair, so that their devotion to God could be subject to test. (Gen. 2:15-17; 3:2, 3) As their Maker, Jehovah knew what he wanted of them, and from the Scriptures it is clear that he wanted, not an automatic, virtually mechanical obedience, but worship and service that sprang from hearts and minds motivated by genuine love. (Compare Deuteronomy 30:15, 16; 1 Chronicles 28:9; 29:17; John 4:23, 24.) If Adam and his wife had *lacked* the ability to choose in this matter, they would not have met God's requirements; they would not have been complete, perfect, according to his standards.

It must be remembered that perfection as relates to humans is a relative perfection, limited to the human sphere. Though created perfect, Adam could not go beyond the limits assigned him by his Creator; he

could not eat dirt, gravel or wood without suffering ill effects; if he tried to breathe water instead of air he would drown. Similarly, if he allowed his mind and heart to feed on wrong thoughts, this would lead to entertaining wrong desires and finally bring sin and death.—Jas. 1:14, 15; compare Genesis 1:29; Matthew 4:4.

That the creature's individual will and choice, rather than physical and mental perfection, are the determining factors readily becomes evident. If we were to insist that a perfect man could not take a wrong course where a moral issue was involved, should we not also logically argue that an *imperfect* creature could not take a *right* course where such moral issue was involved? Yet some imperfect creatures *do* take a right course on moral issues involving obedience to God, even choosing to suffer persecution rather than change from such a course; while at the same time others deliberately engage in doing what they know is wrong. Thus not all wrong actions can be excused by human imperfection. The deciding factors are the individual's will and choice. In the same way, it was not human perfection alone that would guarantee right action by the first man, but, rather, the exercise of his own free will and choice as motivated by love for his God and for what was right.—Prov. 4:23.

The first sinner and the king of Tyre

Human sin and imperfection were, of course, preceded by sin and imperfection in the spirit realm, as Jesus' words at John 8:44 and the account in chapter 3 of Genesis reveal. The dirge recorded at Ezekiel 28:12-19, though directed to the human "king of Tyre," evidently draws upon or parallels the course taken by the spirit son of God who first sinned. The pride of the "king of Tyre," his making himself 'a god,' his being called a "cherub," and the reference to "Eden, the garden of God," certainly correspond to Biblical information concerning Satan the Devil, who became puffed up with pride, is linked to the serpent in Eden, and is called "the god of this system of things."—1 Tim. 3:6; Gen. 3:1-5, 14, 15; Rev. 12:9; 2 Cor. 4:4.

The anonymous king of Tyre, residing in the city claiming to be "perfect in prettiness," was himself "full of wisdom and perfect [Heb., *kelil'*] in beauty," and "faultless [Heb., *ta·mim'*]" in his ways from his creation onward until unrighteousness was found in him. (Ezek. 27:3; 28:12, 15) The first or direct application of the dirge in Ezekiel may be to the line of Tyrian rulers rather than to any one specific king. (Compare the prophecy directed against the anonymous "king of Babylon" at Isaiah 14:4-20.) In that case, the reference may be to the early course of friendship and cooperation followed by the Tyrian rulership during the reigns of Kings David and Solomon, when Tyre even contributed toward the building of Jehovah's temple on Mount Moriah. At first, therefore, there was no fault to be found in the official Tyrian attitude toward Jehovah's people Israel. (1 Ki. 5:1-18; 9:10, 11, 14; 2 Chron. 2:3-16) Later kings, however, departed from this "faultless" course and Tyre came in for condemnation by God's prophets Joel and Amos, as well as Ezekiel. (Joel 3:4-8; Amos 1:9, 10) Aside from the evident similarity of the course of the "king of Tyre" with that of God's principal adversary, therefore, the prophecy illustrates again how 'perfection' and 'faultlessness' can be used in limited senses.

"Faultless" and "blameless" servants of God

Righteous Noah proved himself "faultless among his contemporaries." (Gen. 6:9) Job was "blameless and upright." (Job 1:8) Similar expressions are made regarding other servants of God. Since all were descendants of the sinner Adam and hence sinners, it is clear that such men were "faultless" and "blameless" in the sense of measuring up fully to God's requirements of them, requirements that took into account their imperfection and disability. (Compare Micah 6:8.) Even as a potter would not expect the same quality when molding a vase from common clay as he would when forming one from special refined clay, so Jehovah's requirements take into consideration the weakness of imperfect humans. (Ps. 103:10-14; Isa. 64:8) Though committing errors and wrongs due to their fleshly imperfection, such faithful men nevertheless manifested "a complete [Heb., *sha·lem'*] heart" toward Jehovah. (1 Ki. 11:4; 15:14; 2 Ki. 20:3; 2 Chron. 16:9) Thus, within the limits possible for them to attain, their devotion was complete, sound, satisfying the divine requirements in their case. Since God the Judge was pleased with their worship, no human or spirit creature could rightly find fault with their service to Him.—Compare Luke 1:6; Hebrews 11:4-16; Romans 14:4; see JEHOVAH (Why he can consistently deal with imperfect humans).

The Christian Greek Scriptures recognize the inherent imperfection of mankind descended from Adam. James 3:2 shows that one would be "a perfect man, able to bridle . . . his whole body," if he could bridle his tongue and not stumble in word; but in this "we all stumble many times." (Compare verse 8.) Nevertheless, certain relative perfections are set forth as attainable by sinful humans. Jesus told his followers: "You must accordingly be perfect, as your heavenly Father is perfect." (Matt. 5:48) Here his reference was to the matter of love and generosity. He showed that merely to "love those loving you" constituted an incomplete, defective love; hence his followers should perfect their love or bring it to full measure by loving their enemies also, thereby following God's example. (Matt. 5:43-47) Similarly, the young man who questioned Jesus on the way to gain everlasting life was shown that his worship, which already included obedience to the Law's commandments, was still lacking in vital points. If he 'wanted to be perfect' he must bring his worship to full development (compare Luke 8:14; Isaiah 18:5) by fulfilling these aspects.—Matt. 19:21; compare Romans 12:2.

The apostle John shows that God's love is made perfect in Christians who remain in union with Him, observing the word of his Son and loving one another. (1 John 2:5; 4:11-17) Such perfect love casts out fear, grants "freeness of speech." Here the context shows that John is speaking of "freeness of speech toward God," as in prayer. (1 John 3:19-22; compare Hebrews 4:16; 10:19-22.) The one in whom God's love reaches full expression can approach his heavenly Father in confidence, not feeling condemned in his heart as if hypocritical or disapproved. He knows he is observing God's commandments and doing what pleases his Father and is free in his expressions and petitions to Jehovah. He does not feel as if 'on probation' by God, under restriction as to what he is privileged to say or ask for. (Compare Numbers 12:10-15; Job 40:1-5; Lamentations 3:40-44; 1 Peter 3:7.) No morbid fear inhibits him; he does not come to the "day of judgment" as conscious of some 'black mark' against him or as desirous of 'hiding' certain things. (Compare Hebrews 10:27, 31.) As a child does not fear to ask his loving parents for anything, so the Christian in whom love is fully developed is sure that "no matter what it is that we ask according to his will, he hears us. Further, if we know he hears us respecting whatever we are asking, we know we are to have the things asked since we have asked them of him."—1 John 5:14, 15.

Thus, this 'perfect love' does not cast out fear of every kind. It does not eliminate the reverential and filial fear of God, born of deep respect for his position, power and justice. (Ps. 111:9, 10; Heb. 11:7) Nor does it do away with the normal fear that causes one to avoid danger where possible and thus to protect himself and his life, or the fear caused by sudden alarm.—Compare 1 Samuel 21:10-15; 2 Corinthians 11:32, 33; Job 37:1-5; Habakkuk 3:16, 18.

Also, full unity is achieved through the "perfect bond" of love, causing true Christians to be "perfected

into one." (Col. 3:14; John 17:23) Obviously the perfection of this unity is also relative, and does not mean that all differences of personality, such as individual abilities, habits, conscience and similar factors, are eliminated. When attained, however, its fullness does lead to unified action, belief and teaching.—Rom. 15:5, 6; 1 Cor. 1:10; Eph. 4:3; Phil. 1:27.

THE PERFECTION OF CHRIST JESUS

Jesus was born as a perfect human, holy, sinless. (Luke 1:30-35; Heb. 7:26) His physical perfection, of course, was not infinite but was within the human sphere; he experienced human limitations, became tired, thirsty, hungry, was mortal. (Mark 4: 36-39; John 4:6, 7; Matt. 4:2; Mark 15:37, 44, 45) Jehovah God's purpose was to use his Son as his High Priest on behalf of mankind. Though a perfect man, Jesus had to be 'made perfect' (Gr., *te·lei·o'o*) for such position, completely filling the requirements his Father set, being brought to the appointed end or goal. The requirements called for his becoming "like his 'brothers' in all respects," enduring suffering, learning obedience under test, even as his "brothers" or footstep followers would. Thus he would be able to "sympathize with our weaknesses, [as] one who has been tested in all respects like ourselves, but without sin." (Heb. 2:10-18; 4:15, 16; 5:7-10) Additionally, following his death as a perfect sacrifice and his resurrection, he would have to receive immortal spirit life in the heavens, thus being "perfected forever" for his priestly office. (Heb. 7:15–8:4; 9:11-14, 24) In a similar way, all those who will serve with Christ as underpriests will be 'made perfect,' that is, be brought to the heavenly goal they seek and to which they are called.—Phil. 3:8-14; Heb. 12:22, 23; Rev. 20:6.

The "Perfecter of our faith"

Jesus is called "the Chief Agent [or Chief Leader] and Perfecter of our faith." (Heb. 12:2) True, long before the coming of Jesus Christ, Abraham's faith was "perfected" by his works of faith and obedience, so that he gained God's approval and became party with God in an oath-bound covenant. (Jas. 2:21-23; Gen. 22:15-18) But the faith of all those men of faith living prior to Jesus' earthly ministry was incomplete or imperfect in the sense of their not understanding the then unfulfilled prophecies regarding him as God's Seed and Messiah. (1 Pet. 1:10-12) By his birth, ministry, death and resurrection to heavenly life, these prophecies came to fulfillment and the faith about Christ had a strengthened foundation, one filled out with historic facts. Thus, faith in this perfected sense "arrived" through Christ Jesus (Gal. 3:24, 25), who thereby proved to be the "leader" (*AT*), "pioneer" (*Mo*) or Chief Agent of our faith. He continued to be the Perfecter of the faith of his followers from his heavenly position, as when pouring down holy spirit on them at Pentecost and by revelations that progressively filled out and developed their faith.—Acts 2:32, 33; Heb. 2:4; Rev. 1:1, 2; 22:16; Rom. 10:17.

"NOT MADE PERFECT APART FROM US"

After reviewing the record of faithful men of the pre-Christian period from Abel onward, the apostle says none of these got "the fulfillment of the promise, as God foresaw something better for us, in order that they might not be made perfect apart from us." (Heb. 11:39, 40) The "us" here clearly refers to anointed Christians (Heb. 1:2; 2:1-4), "partakers of the heavenly calling" (Heb. 3:1) for whom Christ "inaugurated . . . a new and living way" into the holy place of God's heavenly presence. (Heb. 10: 19, 20) That heavenly calling includes service as heavenly priests of God and of Christ during Christ's thousand-year reign. "Power of judging" is also granted them. (Rev. 20:4-6) Paul evidently refers to such placing of these called ones in their glorious heavenly positions and functions when speaking of the "revealing of the sons of God" for which the creation eagerly awaits. (Rom. 8:18, 19) Logically, then, the heavenly life and privileges that the called ones receive is the "something better" that God foresaw for such anointed Christians. (Heb. 11:40) The revelation of them, however, was to result in bringing liberation from enslavement to corruption for those of creation attaining "the glorious freedom of the children of God." (Rom. 8:19-22) Hebrews 11:35 shows that faithful men of pre-Christian times maintained integrity under suffering "in order that they might attain a better resurrection," evidently one better than that of the "dead" referred to at the start of the verse, persons who were resurrected only to die again. (Compare 1 Kings 17:17-23; 2 Kings 4:17-20, 32-37.) For these faithful men of pre-Christian times, therefore, their being "made perfect" must relate to their resurrection or restoration to life and thereafter their being "set free from enslavement to corruption" by the services of the priesthood of Christ Jesus and his underpriests during the millennial rule.

MANKIND'S RETURN TO PERFECTION ON EARTH

According to the prayer, "Let your will take place, as in heaven, also upon earth," this planet is due to experience the full force and effect of the execution of God's purposes. (Matt. 6:10) This means the removal of all faults and defects so that what remains meets God's standards of excellence, completeness and soundness. That this will include perfection of earthly conditions and of human creatures is evident from Revelation 5:9, 10. There it is stated that persons 'bought for God' (compare Revelation 14:1, 3) become a "kingdom and priests to our God, and they will rule as kings over the earth." The duty of priests under the Law covenant was not only to represent persons before God in the offering of sacrifices but they also were charged with guarding the physical health of the nation, officiating in the cleansing of those who were defiled and judging when healing had taken place in cases of leprosy. (Lev. chaps. 13-15) More than this, the priesthood was responsible to aid in the mental and spiritual uplift and health of the people. (Deut. 17:8-13; Mal. 2:7) Since the Law had "a shadow of the good things to come," it is to be expected that the heavenly priesthood under Christ Jesus functioning during his thousand-year reign (Rev. 20:4-6) will perform similar work.—Heb. 10:1.

That "mankind" will experience the removal of tears, mourning, outcry, pain and death is guaranteed by the prophetic picture at Revelation 21:1-5. Through Adam, sin, and consequent suffering and death, entered the human race (Rom. 5:12), and these are certainly among the "former things" due to pass away. Death is the wages of sin and, as the "last enemy, death is to be brought to nothing" through Christ's kingdom rule. (Rom. 6:23; 1 Cor. 15:25, 26, 56) For mankind this means a return to the perfect state enjoyed by man at the beginning of human history in Eden. Thus, humans will be able to enjoy not only perfection as to faith and love but perfection as to sinlessness, measuring up fully and faultlessly to God's righteous standards for humans. The prophecy at Revelation 21:1-5 likewise relates to the thousand-year reign of Christ, since the "New Jerusalem," whose "descent" is linked with the removal of mankind's afflictions, is shown to be Christ's "bride" or congregation, hence those composing the royal priesthood of Christ's millennial rule.—Rev. 21:9, 10; Eph. 5:25-32; 1 Pet. 2:9; Rev. 20:4-6.

Mankind's perfection will be relative, limited to the human sphere. Yet it will certainly afford those gaining it the ability to enjoy earthly life to the fullest degree possible. "Rejoicing to satisfaction [or "to the full"] is with [Jehovah's] face," and God's 'tenting with mankind' shows that obedient mankind is meant, those toward whom Jehovah's face turns with approval. (Ps. 16:11; Rev. 21:3; compare Psalm

15:1-3; 27:4, 5; 61:4; Isaiah 66:23.) Perfection does not mean an end to variety, however, as persons often assume. The animal kingdom, which is the product of Jehovah's 'perfect activity' (Gen. 1:20-24; Deut. 32:4), contains enormous variety. Perfection of the planet Earth is likewise not incompatible with variety, change or contrast; it allows for the simple and the complex, the plain and the fancy, the sour and the sweet, the rough and the smooth, the meadows and the woods, the mountains and the valleys. It embraces the stimulating freshness of early spring, the warmth of summer with its azure-blue skies, the loveliness of autumn colors, the pure beauty of freshly fallen snow. (Gen. 8:22) Perfect humans will thus not be stereotypes of identical personality, talents and abilities. As the initial definitions have shown, this is not a necessary meaning of perfection.

PERGA (Per'ga). A prominent city in the Roman province of Pamphylia. The ruins of ancient Perga are believed to be near the modern village of Murtana, about eight miles (13 kilometers) inland from the S coast of Asia Minor and some five miles (8 kilometers) W of the Cestrus (Ak Su) River. It appears that anciently, according to the Greek geographer Strabo, this river was navigable as far N as Perga. However, nearby Attalia on the coast of Pamphylia seems to have served as Perga's harbor and, in time, even displaced Perga in importance. —Compare Acts 14:24-26.

It was to this city that the apostle Paul and his associates came early in the course of his first missionary journey. (Acts 13:13) Toward its close they 'spoke the word in Perga,' but whether any of the populace accepted Christianity is not known. —Acts 14:24, 25.

PERGAMUM (Per'ga·mum). A Mysian city in the NW part of Asiatic Turkey (Asia Minor) and the location of one of the seven congregations to which the apostle John addressed letters as recorded in The Revelation. (Rev. 1:11; 2:12-17) The city was about fifty miles (80 kilometers) N of Smyrna and fifteen miles (24 kilometers) from the coast of the Aegean Sea. Close to the site of ancient Pergamum (or Pergamos) lies modern Bergama. Pergamum was originally a fortress on a steep, isolated hill between two rivers. In time the city spread into the valley below, and the hill became the acropolis.

HISTORY

There is uncertainty as to the origin of the people of Pergamum, but some evidence points to Achaia in Greece. By 420 B.C.E. the city was striking coins, and in the next century Xenophon mentioned it as a fortified city. After the death of Alexander the Great it became part of Lysimachus' territory. Lysimachus' lieutenant Philetaerus became ruler of the city and surrounding territory, beginning the reign of the Attalids under whom Pergamum became a wealthy and important city. King Attalus I (241-197 B.C.E.) sided with the Romans against the Macedonians. His successor, Eumenes II, built up an immense library that rivaled the famous library in Alexandria. Supposedly at this time writing parchment (*charta Pergamena*) was invented in the city. Also, by this period the kingdom of Pergamum controlled most of W Asia Minor. In 133 B.C.E. Attalus III, on his deathbed, willed Pergamum to Rome, whereupon the city became the capital of the Roman province of Asia. (See ASIA.) Even when it ceased to be the capital, Pergamum continued to hold great importance as an official administrative center.

RELIGION OF PERGAMUM

Pagan religion was greatly stressed in Pergamum. It seems that Chaldean Magi (astrologers) fled from Babylon to Pergamum, setting up their central college there. Eumenes II built a huge marble altar to the god Zeus to celebrate his defeat of the Gauls. The remains of it have been unearthed and show that it was decorated with an enormous relief depicting gods battling giants. The sick from all parts of Asia flocked to Pergamum because of its temple of Aesculapius, the god of healing and medicine.

An especially noteworthy aspect of religion in Pergamum was its worship of political rulers. About 29 B.C.E. the city built a magnificent temple for the worship of Caesar Augustus. Thus it was the first city to have a temple dedicated to the imperial cult. During the days of Emperors Trajan and Severus, two more such temples were constructed there, so that the *Encyclopædia Britannica* calls Pergamum "the chief centre of the imperial cult under the early empire." (11th ed., Vol. 21, p. 143) Such worship of the Roman emperor doubtless served politically to weld all the various conquered countries of the empire together under a common god; they could each worship their local or national gods, but all must also worship the emperor.

"WHERE THE THRONE OF SATAN IS"

In the apostle John's letter to the congregation in Pergamum he mentioned that the city was "where Satan is dwelling" and the Christians were thus living "where the throne of Satan is." (Rev. 2:13) Likely John was in part referring "to the official position of Pergamum as the centre of the imperial religion. . . . Worship of the emperor had been made the touchstone of civic loyalty, so that a faithful Christian, however loyal to the secular authority of the State, was branded as a traitor." (*The New Bible Dictionary*, edited by J. D. Douglas, p. 968) Since the martyrdom of Antipas is mentioned in the same verse as "the throne of Satan," he may have been killed for refusing to worship Caesar.

Perhaps an additional factor bearing on the identification of "where the throne of Satan is" was the prominent worship of Zeus or Jupiter, the chief god among all the pagan gods and goddesses. Legend said that from the hill where Pergamum was built certain gods had witnessed the birth of Zeus, and the immense altar later located on the acropolis is considered one of the marvels of the age. Persons worshiping Zeus could have other gods but were to view them as subordinate to him. The Christians in Pergamum were commended, though, because they held fast to their exclusive devotion to the true God, Jehovah, and did not deny the faith despite dwelling 'where the throne of Satan was.'

"TEACHING OF BALAAM"

However, in the congregation there was the undermining influence of those "holding fast the teaching of Balaam." (Rev. 2:14) This expression calls to mind the Mesopotamian prophet Balaam, who, after unsuccessful attempts to curse Israel, suggested using pagan women to draw male Israelites into the lewd worship of false gods. As a consequence of the resulting sexual immorality and idolatry, 24,000 Israelites died. (Num. 25:1-18; 1 Cor. 10:8; see BALAAM.) Evidently some in the Pergamum congregation, those "holding fast the teaching of Balaam," were condoning fornication. (Jude 4, 11; 2 Pet. 2:14, 15) Pergamum was noted for an elaborate temple of Aphrodite (Venus), the goddess of sexual love, and sensuous religious practices were common.

Some in the congregation had also been influenced by the teaching of "the sect of Nicolaus," and they were urged to repent of that.—Rev. 2:15, 16.

PERIDA (Pe·ri'da) [divided]. Forefather of a family of Solomon's servants, some of whom returned to Jerusalem with Zerubbabel. (Neh. 7:6, 7, 57) The name is spelled Peruda at Ezra 2:55.

PERIZZITES (Per'iz·zites) [dwellers in the open country, dwellers in unwalled villages]. One of the tribes that inhabited the land of Canaan before the Israelites occupied it. (Gen. 13:3-7; 34:30; Ex. 3:8, 17)

They are not mentioned in the list of seventy families after the Flood, which names "the families of the Canaanite." (Gen. 10:15-18) Their ancestry is unknown.

The Perizzites were one of the tribes whose land God promised to Abraham's seed. (Gen. 15:18-21; Neh. 9:7, 8) At the time of the Israelite conquest of the Promised Land, Perizzites lived in the mountainous region of Canaan. (Josh. 11:3) When the tribe of Judah moved into its assigned territory it defeated the Perizzites and Canaanites at Bezek, which appears to have been W of Jerusalem. (Judg. 1:4, 5; Josh. 24:11) After the land of Canaan was divided by the Israelites, some Perizzites remained in the territory of Ephraim and Manasseh.—Josh. 17:15-18.

The Perizzites were one of the seven populous and mighty nations that Jehovah repeatedly commanded Israel to exterminate upon entering the Promised Land. No covenant or marriage alliance was to be made with them, nor favor granted them. (Ex. 23:23, 24; 33:2; 34:11-13; Deut. 7:1-3; Josh. 3:10) However, the Israelites failed to exterminate them, and, as foretold, the Perizzites became a snare to Israel.—Deut. 7:4; 20:17, 18; Judg. 3:5, 6.

In Solomon's time some remaining Perizzites were conscripted for forced labor. (1 Ki. 9:20, 21; 2 Chron. 8:7, 8) Ezra found that the Jews who had returned from Babylonian exile had entered into marriage alliances with them. However, on his counsel they put away such foreign wives. (Ezra 9:1, 2; 10:11, 12, 44) The Perizzites are not mentioned in later Bible history.

PERSECUTION. This English word is drawn from the Latin *persequi*, "to pursue," equivalent to the Hebrew (*ra·dhaph'*) and Greek (*di·o'ko*) verbs meaning "to pursue, chase, persecute." More particularly, persecution may be defined as harassment or injury that is deliberately inflicted on persons because of social status, racial origin or religious faith and beliefs, the purpose in the latter instance being to stamp out such beliefs and prevent their spread among new converts.

Persecution takes various forms. It may be limited to verbal abuse, ridicule and insults (2 Chron. 36:16; Acts 19:9), or it may include economic pressures (Rev. 13:16, 17), bodily injury (Matt. 27:29, 30; Acts 5:40), imprisonment (Luke 21:12; Acts 16:22-24), hatred and even death. (Matt. 24:9; Acts 12:2) It may be promoted by religious authorities (Mark 3:6; Acts 24:1, 27), or carried out by uninformed persons (Gen. 21:8, 9; Gal. 4:29) and ignorant ones (1 Tim. 1:13), or by unreasoning, fanatical mobs. (Luke 4:28, 29; Acts 14:19; 17:5) But often these parties are only the agents of more powerful and sinister instigators—unseen wicked spirit forces.—Eph. 6:11, 12.

In the original prophecy, Jehovah God foretold enmity between the "serpent" and the "woman" and between their respective 'seeds.' (Gen. 3:15) The Bible as a whole bears witness to the fulfillment of this prophecy. Jesus clearly identified the serpent as Satan the Devil and at the same time told those persecuting him that they were 'from their father the Devil,' hence of his "seed." (John 8:37-59) The book of Revelation shows that such persecution continues down to the time of Christ's taking power to reign and even thereafter for a period, for when Satan and his angels are cast down to the earth, the dragon 'persecutes the woman, waging war with the remaining ones of her seed who obey God and bear witness to Jesus.' (Rev. 12:7-17) A prominent agent used throughout history by Satan is the "wild beast," a symbolic figure explained in the article BEASTS, SYMBOLIC (Rev. 13:1, 7), and also "Babylon the Great," discussed under the article bearing that heading. (Rev. 17:5, 6) The Satanic enmity toward those seeking to do God's will in righteousness and his use of the above-mentioned agencies can be traced throughout all Biblical periods, as the following history shows.

HISTORY

Religious persecution has a history, according to Jesus, running all the way back to Adam's son Cain. (Gen. 4:3-8; Matt. 23:34, 35) Cain killed his brother Abel because he was motivated by "the wicked one," Satan the Devil. (1 John 3:12) The issue involved in Abel's death centered around faithful worship of Jehovah. (Heb. 11:4) Job, a man of God whose name means "object of hostility," in time became a target of wicked persecution instigated by Satan. Job's wife and three friends were only tools used wittingly or unwittingly by this archenemy of God and man.—Job 1:8-2:9; 19:22, 28.

From time to time rulers of Judah and Israel inflicted much suffering on God's special representatives. King Saul, for example, made David ('the man agreeable to God's heart' [Acts 13:22]) the principal target of his hatred. (1 Sam. 20:31-33; 23:15, 26; Ps. 142:6) During the rule of Ahab and Jezebel many prophets of Jehovah were forced into hiding as fugitives or were killed. (1 Ki. 18:13, 14; 19:10) King Manasseh shed innocent blood "in very great quantity." (2 Ki. 21:16) King Jehoiakim put Urijah to death, "a man prophesying in the name of Jehovah." (Jer. 26:20-23) Jeremiah suffered much persecution at the hands of government officials. (Jer. 15:15; 17:18; 20:11; 37:15, 16; 38:4-6) Due to the unfaithfulness of his people Israel, Jehovah allowed other nations to persecute them at times, even to the point of taking them into captivity.—Deut. 30:7; Lam. 1:3.

There are other instances where violent persecution, legalized by government decree, was turned loose on those maintaining integrity to Jehovah, as when the three Hebrews were thrown into the fiery furnace, and when Daniel was cast to the lions. (Dan. 3:13-20; 6:4-17) During the reign of Persian King Ahasuerus, assault and persecution flared up against the Jews in general, and against Mordecai in particular, at the instance of wicked Haman the Agagite. —Esther 3:1-12; 5:14.

Other sources of persecution may be former associates (1 Pet. 4:4) or friends and neighbors of one's hometown. (Jer. 1:1; 11:21) Jesus said that close blood relatives, members of one's own household, would sometimes become rabid persecutors of those believing in him.—Matt. 10:21, 35, 36.

The principal human instigators of religious persecution, however, have been the promoters of false religion. This was true in Jeremiah's case. (Jer. 26:11) It was also the experience of the apostle Paul. (Acts 13:6-8; 19:23-29) In the case of Jesus we read that "the chief priests and the Pharisees gathered the Sanhedrin together and . . . Caiaphas, who was high priest that year, said to them: ' . . . you do not reason out that it is to your benefit for one man to die in behalf of the people and not for the whole nation to be destroyed.' . . . Therefore from that day on they took counsel to kill him [Jesus]." (John 11:47-53) Before Jesus finally died on the torture stake, he suffered severe persecution in other ways at the hands of ungodly men—supporters of the religious leaders bent on doing away with Christ.—Matt. 26:67; 27:1, 2, 26-31, 38-44.

PERSECUTION OF CHRISTIANS

With the death of Jesus, persecution of faithful servants of Jehovah would not end. This great Prophet had foretold this when, three days before his impalement, he declared to unfaithful Jerusalem: "I am sending forth to you prophets and wise men and public instructors. Some of them you will kill and impale, and some of them you will scourge in your synagogues and persecute from city to city; that there may come upon you all the righteous blood spilled on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom

you murdered between the sanctuary and the altar." —Matt. 23:34, 35.

Privately, Jesus had also repeatedly warned his disciples, saying, "You will be objects of hatred by all people on account of my name; . . . When they persecute you in one city, flee to another." "A slave is not greater than his master. If they have persecuted me, they will persecute you also." "Men will expel you from the synagogue. In fact, the hour is coming when everyone that kills you will imagine he has rendered a sacred service to God."—Matt. 10:22, 23; John 15:20; 16:2.

Soon after Pentecost, 33 C.E., there were arrests, threats and beatings. (Acts 4:1-3, 21; 5:17, 18) Then Stephen was seized and stoned to death, but not before he bore witness against his persecutors, saying, "Which one of the prophets did your forefathers not persecute? Yes, they killed those who made announcement in advance concerning the coming of the righteous One, whose betrayers and murderers you have now become." (Acts 7:52-60; see also Hebrews 11:36, 37.) The murder of Stephen was followed by a great siege of persecution led in part by Saul of Tarsus, the results of which scattered the Jerusalem congregation far and wide, but thereby extended the activity of preaching the good news. (Acts 8:1-4; 9:1, 2) Later, Herod Agrippa I had James the brother of John slain with the sword, and probably would have done the same thing to Peter, had not the angel of Jehovah miraculously rescued him in the dead of night.—Acts 12:1-11.

With his conversion to Christianity, Saul the persecutor became Paul the persecuted, as he says, by Jehovah's undeserved kindness. This occurred when he finally came to appreciate that he was fighting against the Lord himself. (Acts 9:4, 5; 22:4, 7, 8; 26:11, 14, 15; 1 Cor. 15:9; Gal. 1:13, 23; Phil. 3:6) The account of his ministry and travels thereafter tells how Paul, in turn, experienced much persecution at the hands of Christianity's enemies.—Acts 13:50; 2 Cor. 6:3-5; 11:23-25; Gal. 5:11; 2 Tim. 3:10, 11.

Persecution of Christians by the authorities of the Roman Empire from and after the days of Nero is a matter of secular history. (See CHRISTIAN.) The charges varied, but the objectives always seemed to be the same, namely, the suppression of Christianity.

PROPER ATTITUDE TOWARD PERSECUTION

If one keeps God's commandments as a Christian it is impossible to escape persecution, for "all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted." (2 Tim. 3:12) Yet true Christians are able to endure all manner of wicked persecution and still maintain a happy attitude free of malice and hatred of the persecutors. This is because they understand the issues involved —the source of the persecution and why it is permitted. Instead of being puzzled and worried over such experiences, they rejoice to share with Christ in the test of loyalty under persecution.—1 Pet. 4: 12-14.

The Christian, however, must be certain that what he suffers is really for a righteous cause. The Bible account and pattern allow for no mixing in politics, plotting of conspiracies, nor for any type of criminal activities as the basis for one's being persecuted. Giving particular stress to this, the apostle urges: "Maintain your conduct fine among the nations, that, in the thing in which they are speaking against you as evildoers, they may as a result of your fine works of which they are eyewitnesses glorify God in the day for his inspection." (1 Pet. 2:11, 12) He followed this up with counsel as to subjection to government officials, to slave owners, to husbands, citing the example of Christ Jesus as the model to be followed. (1 Pet. 2:13-25; 3:1-6) A Christian could be happy if suffering for the sake of righteousness (3:13, 14) but should never suffer "as a murderer or a thief or an evildoer or as a busybody in other people's matters."—1 Pet. 4:15, 16.

Christians also appreciate the prize awaiting those who endure. Concerning this reward Jesus declared: "Happy are those who have been persecuted for righteousness' sake, since the kingdom of the heavens belongs to them." (Matt. 5:10) So the Christian's mental attitude is important if he is to maintain faithfulness under the pressure of opposition. "Keep this mental attitude in you that was also in Christ Jesus, who . . . became obedient as far as death, yes, death on a torture stake." (Phil. 2:5-8) "For the joy that was set before [Jesus] he endured a torture stake, despising shame."—Heb. 12:2; see also 2 Corinthians 12:10; 2 Thessalonians 1:4; 1 Peter 2: 21-23.

The Christian's attitude toward the persecutors themselves is also an important factor. Loving one's enemies and blessing those opposed enables a person to endure. (Matt. 5:44; Rom. 12:14; 1 Cor. 4:12, 13) This too the Christian knows: Anyone forsaking home and relatives for the sake of the kingdom of heaven is promised a hundredfold more, but "with persecutions" also. (Mark 10:29, 30) Not everyone that hears the good news of the Kingdom will endure the heat of persecution, it is true, and some may attempt to sidestep the issues to avoid trouble. (Matt. 13:21; Gal. 6:12) But it is better to rely on Jehovah's strength, praying as David did for deliverance from the persecutors, knowing he will not leave his servants in the lurch, and then one will be able to say with the apostle, "we are coming off completely victorious through him that loved us."—Ps. 7:1; 2 Cor. 4:9, 10; Rom. 8:35-37.

PERSIA, PERSIANS. A land and a people regularly mentioned in association with the Medes, both in the Bible and in secular history. The Medes and Persians evidently were related peoples of the ancient Aryan (Iranian) tribes, and this would make the Persians descendants of Japheth, perhaps through Madai, the common ancestor of the Medes. (Gen. 10:2) In an inscription, Darius the Great calls himself "a Persian, son of a Persian, an Aryan, of Aryan seed."

Assyrian inscriptions relating to the time of Shalmaneser III (evidently a contemporary of Jehu of Israel) mention an invasion of Media and the receiving of tribute from kings of "Parsua," a region apparently situated to the W of Lake Urmia and bordering on Assyria. Many scholars consider "Parsua" to be the name then applied to the land of the Persians, though others would associate it with the Parthians. At any rate, in later inscriptions the Persians are placed considerably more to the S, being settled in "Parsa" to the SE of Elam in what is now the province of Fars in modern Iran. Anshan, a district or city bordering Elam and possibly once within its domain, was also occupied by the Persians.

Thus, in their earlier history the Persians seem to have held only the southwestern portion of the extensive Iranian plateau, their boundaries being Elam on the NW, Media on the N, Carmania on the E and the Persian Gulf on the S and SW. With the exception of the hot, humid coastlands of the Persian Gulf, the land mainly consisted of the southern portion of the rugged Zagros mountain range, broken by long and quite fertile valleys having well-wooded slopes. The climate in the valleys is temperate, but on the higher plateau regions the arid, windswept lands experience severe cold in the winter months. Like the Medes, the Persians appear to have done much stock-raising, along with necessary agriculture, and Persian King Darius the Great proudly described his native land as "beautiful and rich in horses and men."

Originally leading a somewhat austere, often nomadic life, the Persians manifested a great love for luxury and luxurious surroundings during the period of the empire. (Compare Esther 1:3-7; also the clothing given to Mordecai, 8:15.) Sculptures at Persepolis represent the Persians as dressing with flowing, ankle-length robes, girded at the waist, and wearing low-laced shoes. By contrast, the Medes are depicted



spoke regularly of the Medes and Persians; when they used a single term, it was 'the Mede.'"

Under Cyrus the Medo-Persian Empire expanded farther W, reaching to the Aegean Sea as a result of the Persian victory over King Croesus of Lydia and the subjugation of certain Greek coastal cities. His major conquest, however, came in 539 B.C.E. when, at the head of a combined force of Medes, Persians and Elamites, Cyrus took mighty Babylon, in fulfillment of the Biblical prophecies. (Isa. 21:2, 9; 44:26–45:7; Dan. 5:28) With Babylon's fall came the end of a long period of Semitic supremacy, now superseded by the first dominant world power of Aryan (Japhetic) descent. It also brought the land of Judah (as well as Syria and Phoenicia) within the Medo-Persian domain. By Cyrus' decree in 537 B.C.E. the exiled Jews were allowed to return to their homeland, which had lain desolate for exactly seventy years.—2 Chron. 36:20-23; see CYRUS.

as wearing a tight, long-sleeved coat ending above the knee. Both Persians and Medes apparently made use of trousers, and Persian soldiers are shown as wearing sleeved tunics over iron-scaled armor, and trousers. They were expert horsemen and the cavalry played an important role in their war strategy.

The Persian language is classed as within the Indo-European family and gives evidence of being related to the Indian Sanskrit. At some time in their history the Persians began to make use of the cuneiform style of writing, with, however, a greatly reduced number of signs as compared with the hundreds of signs used in Babylonian and Assyrian cuneiform writing. Whereas during the rule of the Persian Empire some inscriptions are found in Old Persian with translations in Akkadian and in a language generally denominated "Elamite" or "Susian," official documents used in the administration of the imperial territories were recorded primarily in Aramaic as an international language.—Ezra 4:7.

DEVELOPMENT OF MEDO-PERSIAN EMPIRE

Like the Medes, the Persians seem to have been ruled by several noble families. One of these families produced the Achaemenian dynasty of kings, the royal line from which came the founder of the Persian Empire, Cyrus the Great. Cyrus, who, according to Herodotus and Xenophon, was born of a Persian father and a Median mother, united the Persians under his leadership. Till then the Medes had been dominant over the Persians but Cyrus gained a swift victory over Median King Astyages and captured his capital city of Ecbatana (550 B.C.E.). (Compare Daniel 8:3, 20.) The Median Empire thus passed under the control of the Persians so that their boundaries now embraced all the Iranian plateau and stretched westward through Assyria and Armenia as far as the river Halys in Asia Minor.

Although the Medes continued subservient to the Persians during the remainder of the Achaemenian dynasty, there can be no doubt as to the dual nature of the empire that resulted. Thus, Professor Olmstead's *History of the Persian Empire* (1948, p. 37) says: "The close relationship between Persians and Medes was never forgotten. Plundered Ecbatana remained a favorite royal residence. Medes were honored equally with Persians; they were employed in high office and were chosen to lead Persian armies. Foreigners

Persian capitals

In keeping with the dual nature of the empire, a Mede named Darius became the ruler of the defeated Chaldean kingdom, though likely not independent from Cyrus' suzerainty. (Dan. 5:31; 9:1; see DARIUS No. 1.) Babylon continued as a royal city of the Medo-Persian Empire, as well as a religious and commercial center. However, the torrid summers there generally seem to have been more than the Persian emperors wanted to endure, so Babylon seldom served as more than a winter location for them. There is archaeological evidence that, following the conquest of Babylon, Cyrus soon returned to Ecbatana (modern Hamadan), situated some 6,280 feet (1,914 meters) above sea level at the foot of Mount Elvend, where winters of heavy snow and bitter cold are balanced by delightful summers. It was at Ecbatana that Cyrus' memorandum concerning the reconstruction of Jerusalem's temple was found several years after its being issued. (Ezra 6:2-5) The earlier Persian capital was at Pasargadae, some four hundred miles (643.6 kilometers) to the SE of Ecbatana, but at about the same altitude. Near Pasargadae, Persian emperors Darius, Xerxes and Artaxerxes later built the royal city of Persepolis, equipping it with a large network of underground tunnels, evidently to supply fresh water. A fourth capital was Susa (or Shushan) located near the Choaspes (Karkheh) River in ancient Elam, and occupying a strategic central location between Babylon, Ecbatana and Persepolis. Here Darius the Great built a magnificent palace that served generally as a winter residence, for, as at Babylon, the summer heat at Susa was extreme. However, as time progressed Susa became more and more the real administrative center of the empire.—See SHUSHAN.

RELIGION AND LAW

The Persian rulers, while as capable of cruelty as the Semitic kings of Assyria and Babylonia, initially at least seem to have endeavored to manifest a degree of fairness and legality in their dealings with the conquered peoples. Their religion apparently contained some concept of ethics. Following their chief god

Ahura Mazda, a principal deity was Mithra, who became known, not only as a god of war, but also as the god of contracts, the one whose eyes and ears were ever alert to spy out any violator of an agreement. (See GODS AND GODDESSES.) Greek historian Herodotus wrote of the Persians: "Beginning from the age of five years to twenty, they instruct their sons in three things only—to ride, to use the bow, and to speak truth. . . . To tell a lie is considered by them the greatest disgrace." (Book I, pars. 136-138) While the history of the Persian rulers shows them to be not above duplicity and intrigue, yet a basic adherence to some tribal creed of 'keeping one's word' may be reflected in their insistence on the inviolability of the "law of the Medes and the Persians." (Dan. 6:8, 15; Esther 1:19; 8:8) Thus, when Cyrus' decree was found some seventeen years after its date of issuance, King Darius recognized the legality of the Jews' position as regards the building of the temple and gave orders that full cooperation be extended to them.—Ezra 6:1-12.

Considerable administrative ability is evidenced in the Persian imperial organization. In addition to the king's own privy council or advisory board, composed of "seven princes of Persia and Media" (Esther 1:14; Ezra 7:14), there were satraps appointed over major regions or countries, such as Media, Elam, Parthia, Babylonia, Assyria, Arabia, Armenia, Cappadocia, Sardis, Ionia, and, as the empire expanded, Egypt, Ethiopia, Libya, and others. These satraps were granted a measure of autonomy in the government of the satrapy, including the administration of judicial and financial affairs within their territory. (See SATRAP.) Within the satrapy there appear to have been subordinate governors of jurisdictional districts (numbering 127 in King Ahasuerus' day), and within the jurisdictional districts there were princes of the particular peoples composing the district's population. (Ezra 8:36; Esther 3:12; 8:9) Likely to overcome the disadvantage of the imperial capital's being somewhat in a corner of the far-flung domain, a speedy system of communication was developed by means of a royal mail service employing couriers riding post horses, thereby connecting the throne with all the jurisdictional districts. (Esther 8:10, 14) Royal highways were maintained; one ran from Shushan all the way to Sardis in Asia Minor.

FROM CYRUS' DEATH TO NEHEMIAH'S GOVERNORSHIP

The reign of Cyrus the Great ended in 530 B.C.E. due to his death while on a warring campaign. His son Cambyses II succeeded him to the throne and was successful in conquering Egypt. Though not referred to by the name Cambyses in the Bible, he is evidently the "Ahasuerus" to whom the opposers of the temple work sent accusations against the Jews, as stated at Ezra 4:6. Daniel, who had prospered "in the kingdom of Darius [the Mede] and in the kingdom of Cyrus the Persian," was likely dead by this time, having been taken captive to Babylon in 617 B.C.E.—Dan. 6:28.

The circumstances involving the end of Cambyses' rule are confused. One account, set forth by Darius the Great in his Behistun Inscription, and recounted by Herodotus and others with certain variations, is that Cambyses had his brother Bardiya (called Smerdis by Herodotus) secretly put to death. Then, during Cambyses' absence in Egypt, a Magian named Gaumata, posing as Bardiya (Smerdis), usurped the throne and was able to gain recognition as king. Cambyses, while returning from Egypt, either became sick and died or committed suicide, thereby leaving the usurper secure on the throne. The other version, favored by some historians, is that Bardiya had not been killed and that he, not some impostor, usurped the throne during Cambyses' absence.

Whatever the case, the reign of Cambyses is considered as having ended in 522 B.C.E. and the rule that followed is believed to have lasted less than one year, ending also in 522 B.C.E. with the assassination of the usurper (either Bardiya or Gaumata the pseudo-Smerdis). Yet, during this brief rule it appears that a second charge against the Jews was directed to the Persian throne, the king then being designated in the Bible as "Artaxerxes" (perhaps a throne name or title), and this time the accusations were successful in producing a royal ban against further construction on the temple. (Ezra 4:7-23) The temple work then lay idle "until the second year of the reign of Darius the king of Persia."—Ezra 4:24.

Darius the Great

Darius I (called Darius Hystaspis, or, Darius the Great) evidently engineered or instigated the slaying of the one occupying the Persian throne. His father Hystaspes appears to have held the position of a satrap in the empire and was of the same Achaemenian family as Cyrus, though of a different branch. Darius does not seem to have gained recognition as king until 521 B.C.E., the first part of his rule being marked by violent revolt throughout the empire, requiring several military campaigns to effect submission. Typical of the treatment dispensed to the rebel leaders was that given to Fravartish (Phraortes), who headed the revolt in Media. When finally captured, his nose, ears and tongue were cut off, his eyes put out and he was then put on public exhibition before being impaled.

During Darius' rule the temple work at Jerusalem was again renewed with royal approval and the temple was completed during his sixth year of rule (probably early in 515 B.C.E.). (Ezra 6:1-15) Darius' reign was one of imperial reorganization and expansion. He reconquered rebellious Egypt, subdued Libya, and extended Persian dominion as far E as India and as far W as Thrace and Macedonia. At least by this time the Persian rulers had fulfilled the prophetic symbolisms of Daniel 7:5 and 8:4, where, under the symbols of a bear and also a ram, the Medo-Persian Empire is represented as seizing territories in three principal directions: to the N (as Assyria and Babylon), the W (Asia Minor and Thrace) and the S (Egypt). In a punitive campaign against Greece, however, Darius' forces suffered defeat at Marathon in 490 B.C.E. Darius died a few years later (486 B.C.E.) before being able to avenge this defeat. —See DARIUS No. 2.

Xerxes

Xerxes, Darius' son, succeeded to the throne. He is evidently the king called "Ahasuerus" in the book of Esther. His actions also fit the description of the fourth Persian king who would "rouse up everything against the kingdom of Greece." (Dan. 11:2) Endeavoring to retaliate for the Persian defeat at Marathon, Xerxes launched massive forces against the Greek mainland in 480 B.C.E. but suffered crushing defeats in both naval and land battles at Salamis, Thermopylae, and Plataea. While Xerxes is represented by some modern historians as a "weakling," it appears that their judgment is based on the writings of the Greeks, who may well have been strongly prejudiced against Xerxes due to his military activity against their homeland. His reign was marked by certain administrative reforms and the completion of much of the construction work his father had initiated at Persepolis.—Compare Esther 10:1, 2.

The Greek stories of the end of Xerxes' reign revolve around marital difficulties, disorders in the harem, and a supposed dominance of Xerxes by certain of his courtiers. These traditional accounts may reflect, though in a very confused and twisted way, some of the basic facts of the book of Esther, including the deposing of Queen Vashti and her replacement by Esther, and also the ascension of Mordecai to a position of great authority in the realm. (Esther 2:17; 10:3) According to the secular accounts, Xerxes was assassinated by one of his courtiers. While most secular authorities present 466/465 B.C.E.

as the date of his death, thereby giving him a rule of some twenty-one years, an earlier date of 475/474 B.C.E. accords with the Bible record and has creditable testimony in its favor from certain of the ancient secular historians.—See ARTAXERXES No. 3.

Artaxerxes (Longimanus) to Darius II

The reign of Xerxes' successor, Artaxerxes' (Longimanus), is notable for his authorization of Ezra's return to Jerusalem with a large contribution for the support of the temple there. This occurred in Artaxerxes' seventh year (469/468 B.C.E. according to the above-mentioned dating). (Ezra 7:1-26; 8:24-36) Some have assumed the reference to "a stone wall in Judah and in Jerusalem" (Ezra 9:9) to mean that Ezra was commissioned by Artaxerxes to rebuild the city walls. However, the Hebrew term does not necessarily refer to a massive wall, such as surrounded a city, but often describes a wall such as encompassed a vineyard (Num. 22:24; Isa. 5:5) or lined a courtyard. (Ezek. 42:7, 10) (The *Revised Standard Version* of this text says "to give us *protection* in Judea and Jerusalem," while *The Jerusalem Bible* reads: *"safety and shelter* in Judah and in Jerusalem.") Thus, this protective "wall" evidently refers figuratively to Jehovah's extension of "loving-kindness before the kings of Persia" on behalf of his people, as mentioned in the same verse.

Thus, it was not until the twentieth year of Artaxerxes that a commission was given to Nehemiah to return to Jerusalem to rebuild the city, including "the wall of the city." (Neh. 2:1-8) Artaxerxes appointed Nehemiah as "governor in the land of Judah," giving him a military escort for the trip there. (Neh. 2:9; 5:14, 15) Nehemiah later returned for a time to the court of Artaxerxes in that king's thirty-second year. (Neh. 13:6) Historians date Artaxerxes' death as of 424/423 B.C.E.

An abortive rule by Xerxes II is considered to fit in between the rule of Artaxerxes and that of Darius II. Darius II, Artaxerxes' son by a concubine, succeeded to the throne after Xerxes II was murdered. His original name was Ochus but he adopted the name Darius upon becoming king in 423 B.C.E., according to secular history. He seems to be the "Darius" referred to at Nehemiah 12:22.

Papyrus documents of Biblical significance

A considerable number of papyrus documents were written in Aramaic by a Jewish colony in Elephantine, an island in the Nile River near Syene (Aswan) Egypt, and these have been recovered and are dated by secular historians as from the reign of Darius I (beginning about 521 B.C.E.) to at least the reign of Darius II (c. 423-404 B.C.E.). The names "Sanballat" and "Johanan" occur in them and are thought to refer to those persons bearing the same names mentioned at Nehemiah 4:1 and 12:22. These papyri demonstrate the accuracy with which the books of Ezra and Nehemiah depict conditions and official communications during the Persian rule. As Professor Wright states: "Now . . . we are able to see that the Aramaic of Ezra is precisely that of its age, while the government documents are of the general type which we have become accustomed to associate with the Persian regime." (*Biblical Archaeology*, p. 208) One document, credited to Darius II, contains a royal order concerning the celebration of the Passover by the Jewish colony in Egypt.

DOWN TO THE FALL AND DIVISION OF THE EMPIRE

Following Darius II came Artaxerxes II (called Mnemon), during whose reign Egypt revolted and relations with Greece deteriorated. His reign (dated as from 404 to 358 B.C.E.) was followed by that of his son Artaxerxes III (also called Ochus), who is credited with some twenty-one years of rule (358-338/37 B.C.E.) and is said to be the most bloodthirsty of all the Persian rulers. His major feat was the reconquest of Egypt. Secular history then gives a two-year rule for Arses and a five-year rule for Darius III (Codomannus), during whose reign Philip of Macedonia was murdered (336 B.C.E.) and succeeded by his son Alexander. In 334 B.C.E. Alexander began his attack on the Persian Empire, defeating the Persian forces first at Granicus in the NW corner of Asia Minor and again at Issus at the opposite corner of Asia Minor (333 B.C.E.). Finally, after the Greeks had conquered Phoenicia and Egypt, the Persians' last stand, at Gaugamela in 331 B.C.E., was crushed and the Persian Empire came to its end.

Following Alexander's death and the subsequent division of the empire, Seleucus Nicator obtained control of the major portion of the Asiatic territories with Persia as its central part. The Seleucid dynasty of kings, thus begun, continued until 64 B.C.E. Seleucus Nicator seems to be the one with whom the prophetic figure of the "king of the north" of Daniel's prophecy first begins to manifest itself, opposing the Ptolemaic line of kings in Egypt, who initially appear to fill the role of the symbolic "king of the south." —Dan. 11:4-6.

The Seleucid kings were restricted to the western part of their domain by the incursions of the Parthians, who conquered the territory of Persia proper during the third and second centuries B.C.E. They were defeated by the Sasanians in 226 C.E. and the Sasanian rule continued until the Arab conquest in 642.

The prophecy of Ezekiel (27:10) includes Persians among the men of war serving in the military force of wealthy Tyre, and contributing to its splendor. Persia is also listed among those nations forming part of the hordes directed by the symbolic "Gog of the land of Magog" against Jehovah's covenant people.—Ezek. 38:2, 4, 5, 8, 9.

PERSIS (Per'sis) [a Persian woman]. A beloved Christian in Rome whom Paul greets and commends for her many Christian works.—Rom. 16:12.

PERUDA (Pe·ru'da). Forefather of a family of Solomon's servants; also called Perida.—Ezra 2:55; Neh. 7:57.

PESTILENCE. Any rapidly spreading infectious disease capable of attaining epidemic proportions and of causing death. In numerous texts pestilence is related to the execution of divine judgment, as regards both God's name people and their opposers. —Ex. 9:15; Num. 14:12; Ezek. 38:2, 14-16, 22, 23; Amos 4:10.

BROUGHT BY ABANDONMENT OF GOD'S LAW

The nation of Israel was warned that refusal to keep God's covenant with them would result in his 'sending pestilence into their midst.' (Lev. 26:14-16, 23-25; Deut. 28:15, 21, 22) Throughout the Scriptures, health, either in a physical or in a spiritual sense, is associated with God's blessing (Deut. 7:12, 15; Ps. 103:1-3; Prov. 3:1, 2, 7, 8; 4:21, 22; Rev. 21:1-4), whereas disease is associated with sin and imperfection. (Ex. 15:26; Deut. 28:58-61; Isa. 53:4, 5; Matt. 9:2-6, 12; John 5:14) So, while it is true that in certain cases Jehovah God directly and instantaneously brought some affliction on persons, as the leprosy of Miriam, of Uzziah, and of Gehazi (Num. 12:10; 2 Chron. 26:16-21; 2 Ki. 5:25-27), it appears that in many cases the diseases and pestilence that came were the natural and inexorable results of the sinful course followed by persons or nations. They simply reaped what they had sown, their fleshly bodies suffering the effects of their wrong ways. (Gal. 6:7, 8) Concerning those who turned to obscene sexual immorality, the apostle states that God "gave them up to uncleanness, that their bodies might be dishonored among them . . . receiving in themselves the full recompense, which was due for their error."—Rom. 1:24-27.

Israel affected

Thus, God's warning to Israel in effect told them of the many ailments that a course of disobedience to his will would inevitably produce among them. His Law given to them served as a deterrent to and a protection against disease, because of its high moral and hygienic standards (see DISEASES AND TREATMENT [Accuracy of Scriptural Concepts]), also because of its healthful effect on their mental and emotional state. (Ps. 19:7-11; 119:102, 103, 111, 112, 165) Not an occasional infraction of that Law but outright abandonment and rejection of its standards is what Leviticus 26:14-16 describes, and this would certainly make the nation vulnerable to all manner of disease and contagion. History, both past and present, bears testimony to the truthfulness of this.

The nation of Israel fell into gross apostasy, and Ezekiel's prophecy shows the people as coming to speak of themselves as "rotting away" due to their revolts and sins. (Ezek. 33:10, 11; compare 24:23.) As foretold, the nation experienced "the sword and the famine and the pestilence," this reaching a climax at the time of the Babylonian invasion. (Jer. 32:16, 24) The frequent association of pestilence with sword and famine (Jer. 21:9; 27:13; Ezek. 7:15) is in harmony with known facts. Pestilence usually accompanies, or follows in the wake of, war and its associated food shortages. When an enemy force invades a land, agricultural activities are curtailed, crops are often confiscated or burned. Cities under siege are cut off from outside resources, and famine develops among the populace forced to live amid overcrowded and unsanitary conditions. Under such circumstances, resistance to disease drops and the way is open for the deadly assault of pestilence.

AT THE "CONCLUSION OF THE SYSTEM OF THINGS"

Jesus, when foretelling Jerusalem's destruction and the "conclusion of the system of things," showed that pestilence would be a notable feature among the generation within whose life-span the "great tribulation" would come. (Matt. 24:3, 21; Luke 21:10, 11, 31, 32) Written after Jerusalem's destruction (which was accompanied by grave famine and disease), Revelation 6:1-8 pointed to a future time of sword, famine and "deadly plague." These would follow the appearance of the crowned rider on a white horse who goes forth to conquer, a figure precisely paralleling that of Revelation 19:11-16, which clearly applies to the reigning Christ Jesus.

JEHOVAH'S PROTECTION

King Solomon prayed that, when menaced by pestilence, Jehovah's people might pray to Him for relief, spreading out their palms toward the temple, and receive favorable hearing. (1 Ki. 8:37-40; 2 Chron. 6:28-31) Jehovah's ability to protect his faithful servant against harm, including that of "the pestilence that walks in the gloom," is comfortingly expressed in Psalm 91.

PETER (Pe'ter) [a stone; a piece of rock]. This apostle of Jesus Christ is named in five different ways in the Scriptures: by the Hebrew "Symeon," the Greek "Simon" (meaning "hearing"), "Peter" (a Greek name he alone bears in the Scriptures), its Semitic equivalent "Cephas" (perhaps related to the Hebrew *ke·phim'* ["rocks"] used at Job 30:6; Jeremiah 4:29), and the combination "Simon Peter." —Acts 15:14; Matt. 10:2; 16:16; John 1:42.

Peter was the son of John or Jonah. (Matt. 16:17; John 1:42) He is first shown residing in Bethsaida (John 1:44), but later in Capernaum (Luke 4:31, 38), both places being located on the northern shores of the Sea of Galilee. Peter and his brother Andrew were engaged in the fishing business, evidently associated with James and John, the sons of Zebedee, "who were sharers with Simon." (Luke 5:7, 10; Matt. 4:18-22; Mark 1:16-21) Thus, Peter was no lone fisherman but part of an operation of some size. Though the Jewish leaders viewed Peter and John as "men unlettered and ordinary," this does not mean they were illiterate or unschooled. Regarding the word *a·gram'ma·tos* applied to them, Hasting's *Dictionary of the Bible* (Vol. III, p. 757) says that to a Jew "it meant one who had had no training in the Rabbinic study of Scripture."—Compare John 7:14, 15; Acts 4:13.

Peter is shown to be a married man, and, at least in later years, his wife apparently accompanied him on his missions (or some of them), as did the wives of others of the apostles. (1 Cor. 9:5) His mother-in-law lived in his home, one he shared with his brother Andrew.—Mark 1:29-31.

MINISTRY WITH JESUS

Peter was one of the earliest of Jesus' disciples, being led to Jesus by Andrew, a disciple of John the Baptist. (John 1:35-42) At this time Jesus gave him the name Cephas (or Peter) (John 1:42; Mark 3:16) and the name was likely prophetic. Jesus, who was able to discern that Nathanael was a man "in whom there is no deceit," could also discern Peter's makeup. Peter, indeed, displayed rocklike qualities, especially after Jesus' death and resurrection, becoming a strengthening influence on his fellow Christians. —John 1:47, 48; 2:25; Luke 22:32.

It was sometime later, up in Galilee, that Peter, his brother Andrew and their associates James and John, received Jesus' call to come and be "fishers of men." (John 1:35-42; Matt. 4:18-22; Mark 1:16-18) Jesus had chosen Peter's boat from which to speak to the multitude on the shore, afterward causing a miraculous catch of fish, one that moved Peter, who had at first shown a doubtful attitude, to fall before Jesus in fear. He and his three associates, thereafter, abandoned their business without hesitation to follow Jesus. (Luke 5:1-11) After about a year's discipleship, Peter was included among those twelve chosen to be "apostles" or 'sent forth ones.'—Mark 3:13-19.

Of the apostles, Peter, James and John were several times selected by Jesus to accompany him on special occasions, as in the instances of the transfiguration scene (Matt. 17:1, 2; Mark 9:2; Luke 9:28, 29), the raising of the daughter of Jairus (Mark 5:22-24, 35-42) and Jesus' personal trial in the garden of Gethsemane. (Matt. 26:36-46; Mark 14:32-42) These three, plus Andrew, were those who particularly questioned Jesus about Jerusalem's destruction, Jesus' future presence and the conclusion of the system of things. (Mark 13:1-3; Matt. 24:3) Though Peter is associated with his brother Andrew in the apostolic lists, the record of events more frequently pairs him with John, both before and after Jesus' death and resurrection. (Luke 22:8; John 13:24; 20:2; 21:7; Acts 3:1; 8:14; compare Acts 1:13; Galatians 2:9.) Whether this was due to natural friendship and affinity, or because they were assigned to work together by Jesus (compare Mark 6:7), is not made known.

The Gospel accounts record more of Peter's statements than of any of the other eleven. He was clearly of a dynamic nature, not diffident or hesitant. This doubtless caused him to speak up first or to express himself where others remained silent. He raised questions that resulted in Jesus' clarifying and amplifying illustrations. (Matt. 15:15; 18:21; 19:27-29; Luke 12:41; John 13:36-38; compare Mark 11:21-25.) At times he spoke impulsively, even impetuously. He was the one who felt he had to say something on seeing the vision of the transfiguration. (Mark 9:1-6; Luke 9:33) By his somewhat flustered remark as to the worthwhileness of being there and his offering to build three tents, he apparently was suggesting that the vision (in which Moses and Elijah were now separating from Jesus) should not end but continue on. The night of the final Passover, Peter at first strongly objected to Jesus' washing his feet, and then, on being reproved, wanted him to wash his head and hands also. (John 13:5-10) It may be

seen, however, that Peter's expressions basically were born of active interest and thought, coupled with strong feeling. That they are included in the Bible record is evidence of their worth, even though at times they reveal certain human weaknesses of the speaker.

Thus, when many disciples stumbled at Jesus' teaching and abandoned him, Peter spoke for all the apostles in affirming their determination to remain with their Lord, the One having "sayings of everlasting life . . . the Holy One of God." (John 6:66-69) After the apostles generally had replied to Jesus' question as to what people said about his identity, it was again Peter who expressed the solid conviction: "You are the Christ, the Son of the living God," for which Jesus pronounced Peter blessed or "happy."—Matt. 16:13-17.

Peter's being foremost in speaking was matched by his being most frequently corrected, reproved or rebuked. Though motivated by compassion, he committed the error of presuming to take Jesus aside and actually rebuke him for foretelling his future sufferings and death as the Messiah. Jesus turned his back on Peter, calling him an opposer (or Satan) who was pitting human reasoning against God's thoughts found in prophecy. (Matt. 16:21-23) It may be noted, however, that Jesus 'looked at the other disciples' when doing this, likely indicating that he knew Peter spoke sentiments shared by the others. (Mark 8:32, 33) When Peter presumed to speak for Jesus on the payment of a certain tax, Jesus gently helped him to realize the need for more careful thought before speaking. (Matt. 17:24-27) Peter revealed overconfidence and a certain feeling of superiority toward the other eleven when declaring that, though they might stumble in connection with Jesus, *he* would never do so, being willing to go to prison or even to die with Jesus. True, all the others joined in making such affirmation, but Peter did so first and "profusely." Jesus then foretold Peter's threefold denial of his Lord.—Matt. 26:31-35; Mark 14:30, 31; Luke 22:33, 34.

Peter was not just a man of words but also a man of action, displaying both initiative and courage, as well as a strong attachment for his Lord. When Jesus sought out a lonely place before dawn to pray, Simon was soon out leading a group to 'hunt him down.' (Mark 1:35-37) Again, it was Peter who asked Jesus to command him to walk over the storm-swept waters to meet him, even walking a distance before giving way to doubt and starting to sink.—Matt. 14:25-32.

In the garden of Gethsemane on the final night of Jesus' earthly life, Peter, along with James and John, was privileged to accompany Jesus to the area where he engaged in fervent prayer. Peter, like the other apostles, gave way to sleep, induced by tiredness and grief. Doubtless because Peter had so profusely voiced determination to stay by Jesus, it was to him that Jesus particularly addressed himself when he said: "Could you men not so much as watch one hour with me?" (Matt. 26:36-45; Luke 22:39-46) Peter failed to "carry on prayer," and suffered the consequences.

The disciples, on seeing the mob about to take Jesus, asked whether they should fight; but Peter, not waiting to find out, acted, cutting off one man's ear with a sword stroke (a blow the fisherman likely intended to inflict worse damage) and was then reproved by Jesus. (Matt. 26:51, 52; Luke 22:49-51; John 18:10, 11) Although, like the other disciples, Peter abandoned Jesus, he thereafter followed the arresting mob "at a good distance," apparently torn between fear for his own life and his deep concern as to what would happen to Jesus.—Matt. 26:57, 58.

Aided by another disciple, likely John, who evidently followed or accompanied him to the high priest's residence, Peter entered right into the courtyard. (John 18:15, 16) He did not remain quietly unobtrusive in some dark corner but went up and warmed himself by the fire. The firelight enabled others to recognize him as a companion of Jesus, and his Galilean accent added to their suspicions. Accused, Peter three times denied even knowing Jesus, finally giving way to cursing in the vehemence of his denial. Somewhere in the city a cock crowed a second time and Jesus "turned and looked upon Peter." Peter now went outside, broke down and wept bitterly. (Matt. 26:69-75; Mark 14:66-72; Luke 22:54-62; John 18:17, 18; see COCKCROW.) Jesus' earlier supplication on Peter's behalf, however, was answered and Peter's faith did not give out completely.—Luke 22:31, 32.

Following Jesus' death and resurrection, the women who went to the tomb were told by the angel to carry a message to "his disciples and Peter." (Mark 16:1-7; Matt. 28:1-10) Mary Magdalene carried the message to Peter and John and they began running to the tomb, Peter being outdistanced by John, apparently a younger man. Whereas John stopped in front of the tomb and only looked inside, Peter went right in, being followed then by John. (John 20:1-8) Sometime prior to his appearing to the disciples as a group, Jesus appeared to Peter. This, plus the fact that Peter had been specifically named by the angel, should have assured the repentant Peter that his threefold denial had not forever severed him from association with the Lord.—Luke 24:34; 1 Cor. 15:5.

Prior to Jesus' manifesting himself to the disciples at the Sea of Galilee (Tiberias), energetic Peter had announced he was going fishing, and the others joined him. When John later recognized Jesus on the beach, Peter impulsively swam ashore, leaving the others to bring the boat in; but he is also noted as responding to Jesus' request for fish by drawing the net in to shore. (John 21:1-13) It was on this occasion that Jesus three times questioned Peter (who had three times denied his Lord) as to his love for him, giving Peter the commission to 'shepherd his sheep.' Jesus also foretold the manner of Peter's death, causing Peter, on catching sight of the apostle John, to ask: "Lord, what will this man do?" Once more Jesus corrected Peter's viewpoint, stressing the need to 'be his follower' without concern for what others might do.—John 21:15-22.

LATER MINISTRY

Having "returned" from his fall into the snare of fear caused largely by overconfidence (compare Proverbs 29:25), Peter was now to "strengthen [his] brothers" in fulfillment of Christ's exhortation (Luke 22:32) and do shepherding work among his sheep. (John 21:15-17) In harmony with this, we find Peter taking a prominent part in the activity of the disciples after Jesus' ascension into heaven. Prior to Pentecost of 33 C.E., Peter brought up the matter of a replacement for unfaithful Judas, presenting Scriptural evidence in favor of such action. The assembly carried through on his recommendation. (Acts 1:15-26) Again, on Pentecost, under guidance of holy spirit Peter acted as spokesman for the apostles and made use of the first of the "keys" given him by Jesus, thereby opening up the way for Jews to become members of the kingdom.—Acts 2:1-41; see KEY ("Keys of the kingdom").

His prominence in the early Christian congregation did not end at Pentecost. He and John alone of the original apostles are thereafter named in the book of Acts, except for the brief mention of the execution of "James the brother of John," the other member of the group of three apostles who had enjoyed most intimate fellowship with Jesus. (Acts 12:2) Peter seems to have been especially notable for performance of miracles. (Acts 3:1-26; 5:12-16; compare Galatians 2:8.) With the help of the holy spirit, he boldly addressed the Jewish rulers who had had him and John arrested (Acts 4:1-21), and on a second occasion acted as spokesman for all the apostles before the Sanhedrin, firmly declaring their determination to "obey God as ruler" rather than men who opposed God's will. (Acts 5:17-31) Peter must have found particularly great satisfaction in being able to show

such a change in attitude from that night when he denied Jesus, and also to endure the flogging meted out by the rulers. (Acts 5:40-42) Prior to this arrest Peter had been inspired to expose the hypocrisy of Ananias and Sapphira and pronounce God's judgment upon them.—Acts 5:1-11.

Not long after the martyrdom of Stephen, when Philip (the evangelist) had aided and baptized a number of believers in Samaria, Peter and John traveled there to enable these believers to receive the holy spirit. Then the two apostles "went declaring the good news" to many Samaritan villages on their return to Jerusalem. (Acts 8:5-25) Peter evidently went out again on a mission during which, at Lydda, he healed Aeneas, paralyzed for eight years, and resurrected the woman Dorcas of Joppa. (Acts 9:32-43) From Joppa, Peter was guided to use the second 'key of the kingdom,' traveling to Caesarea to preach to Cornelius and his relatives and friends, resulting in their becoming the first uncircumcised Gentile believers to receive the holy spirit as Kingdom heirs. Upon his return to Jerusalem, Peter had to face opposers of this action but gained their 'acquiescence' by presenting the evidence that he had acted at heaven's direction.—Acts 10:1–11:18; compare Matthew 16:19.

It was evidently about this same year (36 C.E.) that Paul made his first visit to Jerusalem as a Christian convert and apostle. He went to "visit Cephas [Peter]," spending fifteen days with him, seeing also James (the half brother of Jesus) but none of the other original apostles.—Gal. 1:18, 19; see APOSTLE (Congregational apostleships).

According to available evidence, it was in 44 C.E. that Herod Agrippa I executed the apostle James and, finding this pleased the Jewish leaders, next arrested Peter. (Acts 12:1-4) 'Intense prayer' was carried on by the congregation for Peter, and Jehovah's angel freed him from prison (and probable death). After relating his miraculous release to those at John Mark's home, Peter asked that a report be made to "James and the brothers," and then Peter "journeyed to another place."—Acts 12:5-17; compare John 7:1; 11:53, 54.

He next appears in the Acts account at the assembly of "apostles and the older men" held in Jerusalem to consider the issue of circumcision for Gentile converts, likely in the year 49 C.E. After considerable disputing had gone on, Peter rose and gave testimony as to God's dealings with Gentile believers. That "the entire multitude became silent" gives evidence of the strength of his argument and, likely, also of the respect in which he was held. Peter, like Paul and Barnabas whose testimony followed his, was in effect on the 'witness stand' before the assembly. Perhaps because of this, Peter, though arguing against imposing a burdensome "yoke" on the Gentile Christians, did not present the final resolution for the assembly's adoption, this being offered by James. (Acts 15:1-29) Nonetheless, Paul at that time speaks of Peter along with James and John as "outstanding men," "the ones who seemed to be pillars" in the congregation. —Gal. 2:1, 2, 6-9.

From the record as a whole it is evident that Peter, while certainly very prominent and respected, exercised no primacy over the apostles in the sense of, or on the basis of, appointed rank or office. Thus, when Philip's work in Samaria proved fruitful, the account states that the apostles, apparently acting as a body, "dispatched Peter and John" on the mission to Samaria. (Acts 8:14) Peter did not remain permanently at Jerusalem as though his presence were essential for the proper government of the Christian congregation. (Acts 8:25; 9:32; 12:17; see also OLDER MAN; OVERSEER.) He was active in Antioch, Syria, at the same time that Paul was there, and Paul once found it necessary to reprove Peter (Cephas) "face to face . . . before them all" because of Peter's being ashamed to eat and similarly associate with Gentile Christians due to the presence of certain Jewish Christians who had come from James in Jerusalem. —Gal. 2:11-14.

Further information on the question of Peter's position in the Christian congregation is provided under ROCK-MASS. The view that Peter was in Rome and headed the congregation there has only dubious tradition for its support and does not harmonize well with the Scriptural indications. On this point, and with regard to Peter's residing in Babylon and its being the site from which he wrote his two letters, see PETER, LETTERS OF.

PETER, LETTERS OF. Two inspired letters of the Christian Greek Scriptures composed by the apostle Peter, who identifies himself as the writer in the opening words of each letter. (1 Pet. 1:1; 2 Pet. 1:1; compare 2 Peter 3:1.) Additional internal evidence unmistakably points to Peter as the writer. He speaks of himself as an eyewitness of the transfiguration of Jesus Christ, a privilege shared only by Peter, James and John. (2 Pet. 1:16-18; Matt. 17:1-9) And, as evident from John 21:18, 19, Peter alone could have said: "The putting off of my tabernacle is soon to be, just as also our Lord Jesus Christ signified to me." (2 Pet. 1:14) The difference in style between the two letters may be attributed to the fact that Peter used Silvanus (Silas) for writing the first letter but apparently did not do so when writing his second letter. (1 Pet. 5:12) Both were general letters, evidently directed to Jewish and non-Jewish Christians. The first letter is specifically addressed to those in Pontus, Galatia, Cappadocia, Asia and Bithynia, regions of Asia Minor.—1 Pet. 1:1; 2:10; 2 Pet. 1:1; 3:1; compare Acts 2:5, 9, 10.

The letters of Peter agree fully with other Bible books in stressing right conduct and its rewards and also in quoting from them as the authoritative Word of God. Quotations are made from Genesis (18:12; 1 Pet. 3:6), Exodus (19:5, 6; 1 Pet. 2:9), Leviticus (11:44; 1 Pet. 1:16), Psalms (34:12-16; 118:22; 1 Pet. 3:10-12; 2:7), Proverbs (11:31 [*LXX*]; 26:11; 1 Pet. 4:18; 2 Pet. 2:22) and Isaiah (8:14; 28:16; 40:6-8; 53:5; 1 Pet. 2:8; 2:6; 1:24, 25; 2:24). Scriptural prophecy is shown to be the product of God's spirit. (2 Pet. 1:20, 21; compare 2 Timothy 3:16.) God's promise concerning new heavens and a new earth is repeated. (2 Pet. 3:13; Isa. 65:17; 66:22; Rev. 21:1) The parallels between 2 Peter (2:4-18; 3:3) and Jude (5-13, 17, 18) evidently indicate that the disciple Jude accepted Peter's second letter as inspired. Noteworthy, too, is the fact that the letters of the apostle Paul are classified by Peter with "the rest of the Scriptures."—2 Pet. 3:15, 16.

TIME OF WRITING

From the tone of the letters it appears that they were written prior to the outbreak of Nero's persecution in 64 C.E. The fact that Mark was with Peter would seem to place the time of composition of the first letter between 62 and 64 C.E. (1 Pet. 5:13) Earlier, during the apostle Paul's first imprisonment at Rome (c. 60-61 C.E.), Mark was there, and when Paul was imprisoned for a second time at Rome (c. 65 C.E.) he requested that Timothy and Mark join him. (Col. 4:10; 2 Tim. 4:11) Likely Peter wrote his second letter not long after his first, or about 64 C.E.

WRITTEN FROM BABYLON

According to Peter's own testimony, he composed his first letter while at Babylon. (1 Pet. 5:13) Possibly also from there he wrote his second letter. Available evidence clearly shows that "Babylon" refers to the city on the Euphrates and not to Rome, as some have claimed. Having been entrusted with 'the good news for those who are circumcised,' Peter could be expected to serve in a center of Judaism, such as Babylon. (Gal. 2:8, 9) Since Peter wrote to "the temporary residents scattered about in [literal] Pontus, Galatia, Cappadocia, Asia, and Bithynia" (1 Pet. 1:1), it logically follows that the source of the letter,

"Babylon," was the literal place by that name. Never does the Bible indicate that Babylon specifically refers to Rome, nor does it state that Peter was ever in Rome. The first to claim that Peter was martyred at Rome is Dionysius, bishop of Corinth in the latter half of the second century. Earlier, Clement of Rome, though mentioning Paul and Peter together, makes Paul's preaching in both the E *and* the W a distinguishing feature of that apostle, implying that Peter was never in the W. As the vicious persecution of Christians by the Roman government (under Nero) had seemingly not yet begun, there would have been no reason for Peter to veil the identity of Rome by the use of another name. When Paul wrote to the Romans, sending greetings by name to many in Rome, he omitted Peter. Had Peter been a leading overseer there, this would have been an unlikely omission. Also, Peter's name is not included among those sending greetings in Paul's letters written from Rome (Ephesians, Philippians, Colossians, 2 Timothy, Philemon, Hebrews).

FIRST PETER

The Christians to whom the apostle Peter addressed his first letter were experiencing severe trials. (1 Pet. 1:6) Additionally, the "end of all things" had drawn close—evidently the end of the Jewish system of things foretold by Jesus. (Compare Mark 13:1-4; 1 Thessalonians 2:14-16; Hebrews 9:26.) It was, therefore, a time for them to be "vigilant with a view to prayers." (1 Pet. 4:7; compare Matthew 26: 40-45.) They also needed encouragement to endure faithfully, the very encouragement provided by the apostle.

Repeatedly Peter reminded fellow Christians of the blessings they enjoyed. Because of God's mercy, they had received a new birth to a living hope, giving them reason for rejoicing. (1 Pet. 1:3-9) They had been bought with Christ's precious blood. (1 Pet. 1:18, 19) By putting away the filth of the flesh and making request to God for a good conscience, they had received their request. (1 Pet. 3:21–4:6) As living stones they were being built on Christ Jesus to become a spiritual house or temple. They were "a chosen race, a royal priesthood, a holy nation, a people for special possession."—1 Pet. 2:4-10.

In view of what God and his Son had done in their behalf, Christians, as Peter showed, had reason to endure sufferings and to maintain fine conduct. They were to expect sufferings, for "even Christ died once for all time concerning sins, a righteous person for unrighteous ones." (1 Pet. 3:17, 18) Sharing in the sufferings of Christ was in itself a reason for rejoicing, as it would result in being overjoyed at the revelation of Christ's glory. To be reproached for the name of Christ constituted an evidence of having God's spirit. (1 Pet. 4:12-14) The trials themselves resulted in faith of tested quality, which was needed for salvation. (1 Pet. 1:6-9) Moreover, by faithfully enduring, they would continue to experience God's care. He would make them firm and strong. —1 Pet. 5:6-10.

However, as Peter emphasized, Christians were never to suffer because of being lawbreakers. (1 Pet. 4:15-19) Theirs was to be exemplary conduct, which would serve to silence ignorant talk against them. (1 Pet. 2:12, 15, 16) This involved every aspect of a Christian's life—his relationship to governmental authority and to masters, family members and Christian brothers. (1 Pet. 2:13–3:9) It called for right use of the organs of speech, holding a good conscience (1 Pet. 3:10-22) and remaining free from the defiling practices of the nations. (1 Pet. 4:1-3) Inside the congregation, older men serving as shepherds were not to lord it over the sheep, but do their work willingly and eagerly. The younger men were to be in subjection to the older men. (1 Pet. 5:1-5) All Christians were to be hospitable, seek to build one another up, have intense love for one another, and gird themselves with lowliness of mind.—1 Pet. 4:7-11; 5:5.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1, 2)
II. Manner in which Christians who had received new birth to living hope should conduct selves (1:3–5:11)
  A. Rejoice despite trials, as trials result in tested quality of faith, which is needed for salvation (1:3-12; compare 4:12, 13)
  B. Brace up mind for activity, keep senses completely, become holy, conduct selves with fear, love brothers intensely, and put away moral badness, deceitfulness, hypocrisy, envies and backbiting (1:13–2:3)
  C. As part of God's spiritual temple built on Christ Jesus and also of God's holy nation, they are aliens and temporary residents and should 'maintain conduct fine among nations' (2:4-12)
    1. Show proper subjection (2:13–3:6)
      a. To king and governors (2:13-17)
      b. House servants to owners, even if hard to please; take Christ as example if suffering unjustly (2:18-25)
      c. Wives to husbands (3:1-6)
        (1). May win unbelieving husbands through good conduct (3:1, 2)
        (2). Not outward adornment, but quiet and mild spirit important; imitate Sarah (3:3-6)
    2. Husbands to assign honor to wives (3:7)
    3. All be like-minded among selves, exercising brotherly love and not paying back injury for injury; even if suffering for righteousness' sake results, will be happy; be ready to make defense of hope; hold good conscience (3:8-22)
    4. Have same mental disposition as Christ and keep clean from debased practices of nations (4:1-6)
    5. "End of all things" having drawn close, be sound in mind and vigilant with view to prayers, have intense love for fellow Christians, be hospitable, and build one another up (4: 7-11)
    6. Suffer for Christ's name but never as lawbreaker (4:12-19)
    7. Proper relationships to be maintained inside the congregation (5:1-5)
      a. Older men to shepherd flock willingly, not lording over sheep but being examples to them (5:1-4)
      b. Younger men to be in subjection to older men; all to gird themselves with lowliness of mind (5:5)
    8. Humble selves under hand of God; take stand against Devil (5:6-11)
III. Concluding encouragement and greeting (5:12-14)

SECOND PETER

The purpose of Peter's second letter was to assist Christians to make their calling and choosing sure and to avoid being led astray by false teachers and ungodly men within the congregation itself. (2 Pet. 1:10, 11; 3:14-18) Christians are urged to have faith, virtue, knowledge, self-control, endurance, godly devotion, brotherly affection and love (2 Pet. 1:5-11), and are admonished to pay attention to the inspired "prophetic word." (2 Pet. 1:16-21) Examples of past executions of Jehovah's judgments against ungodly persons are cited to show that those abandoning the path of righteousness will not escape God's wrath. (2 Pet. 2:1-22) Despite what ridiculers might say in the "last days," the coming of Jehovah's day, a day for the execution of ungodly men, is just as certain as what befell the world of Noah's day. Also, God's promise of new heavens and a new earth is sure and should inspire diligent efforts to be found unblemished from God's standpoint.—2 Pet. 3:1-18.

OUTLINE OF CONTENTS

I. Salutation (1:1)

II. Reminder to Christians concerning requirements for divine approval and entrance into kingdom (1:2–3:18)

A. Faith, virtue, knowledge, self-control, endurance, godly devotion, brotherly affection and love needed (1:2-15)

B. Should pay attention to prophetic word, which is a product of God's spirit and made more sure by transfiguration vision (1:16-21)

C. Must guard against false teachers and other corrupt persons (2:1-22)

1. False teachers to arise among Christians; not to escape judgment, as shown by what befell disobedient angels, world of Noah's day and Sodom and Gomorrah (2:1-10)

2. Description of those desiring to defile flesh and looking down on lordship (2:10-19)

3. Persons departing from path of righteousness like dog returning to vomit and like bathed sow going back to rolling in mire (2:20-22)

D. Should keep in mind Jehovah's day and promise of new heavens and a new earth (3:1-18)

1. Coming of Jehovah's day certain; ridiculers ignore past destruction of ungodly in Noah's day (3:1-7)

2. Jehovah not slow, but patient, giving persons opportunity to repent and escape destruction (3:8-10)

3. Need for maintaining proper conduct and guarding against being led astray, in view of coming destruction and ushering in of new heavens and a new earth (3:11-18)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 249-253.

PETHAHIAH (Peth·a·hi'ah) [Jehovah opens].

1. The paternal house selected for the nineteenth of the twenty-four rotating priestly divisions that David organized.—1 Chron. 24:5-7, 16.

2. One of the Levites whom Ezra encouraged to dismiss their foreign wives. (Ezra 10:23, 44) Possibly the same as No. 3 below.

3. One of the Levites who joined in proposing the "trustworthy arrangement" to the returned exiles in which they reviewed the history of God's dealings with their nation, confessed their sin and agreed to renew true worship. (Neh. 9:5-38) Possibly the same as No. 2 above.

4. A postexilic go-between for the restored exiles and the Persian king; son of Meshezabel and descendant of Zerah in the tribe of Judah.—Neh. 11:24.

PETHOR (Pe'thor). The home of Balaam, the prophet who attempted to curse Israel. Pethor was situated "by the River," apparently the Euphrates, in "Aram-naharaim" (Masoretic text) or "Mesopotamia" (*LXX*). (Num. 22:5; 23:7; Deut. 23:4, *NW*, 1953 ed., ftn.) It is generally identified with the "Pitru" of Assyrian inscriptions. Pitru lay on the Sajur River, a western tributary of the Euphrates to the S of Carchemish. However, only if the region designated "Aram-naharaim" or "Mesopotamia" extended W of the Euphrates in this area would such location on the Sajur fit the Biblical description.

PETHUEL (Pe·thu'el). Father of the prophet Joel. —Joel 1:1.

PEULLETHAI (Pe·ul'le·thai) [wages of Jah]. The eighth of Obed-edom's sons, listed as a gatekeeper. —1 Chron. 26:1, 4, 5, 15.

PHANUEL (Phan'u·el) [face of God]. A descendant of Asher, whose daughter Anna was a prophetess at the temple in Jerusalem when Joseph and Mary brought Jesus there.—Luke 2:36.

PHARAOH. A title given to the kings of Egypt. It is derived from the Egyptian word (*pr-ʿ*) for "Great House." In the earliest documents of Egypt the word apparently designated the royal palace and in course of time came to apply to the head of government, the king. Scholars hold that this latter application came about the middle of the second millennium B.C.E. If so, this would mean that Moses used the term as applied in his day (1593-1473 B.C.E.) when recording the account of Abraham's visit to Egypt. (Gen. 12: 14-20) On the other hand, it is entirely possible that the title was so applied in Abraham's day (2018-1843 B.C.E.), if not in official documents, then at least in common usage. The first document in which the title is connected with the king's personal name comes from the reign of Shishak, who ruled contemporaneously with Solomon and Rehoboam. In the Bible the title is similarly linked with the name in the cases of Pharaoh Nechoh (2 Ki. 23:29) and Pharaoh Hophra (Jer. 44:30), of the late seventh and early sixth centuries B.C.E. By this time Egyptian documents were also inserting the title in the "cartouches" or name rings especially reserved for writing the royal name.

The pharaohs named in the Bible are Shishak, So, Tirhakah, Nechoh and Hophra, each of these being considered under separate articles in this work. There is some question as to whether Zerah the Ethiopian was a ruler of Egypt or not. Other pharaohs are left anonymous. Due to the confused state of Egyptian chronology (see CHRONOLOGY [pp. 324, 325] and EGYPT, EGYPTIAN, p. 495), it is not possible to connect these pharaohs to those of secular history with any degree of certainty. These anonymous pharaohs include: The one who tried to take Abraham's wife Sarah (Gen. 12:15-20); the pharaoh who promoted Joseph's rise to authority (Gen. 41:39-46); the pharaoh (or pharaohs) of the period of oppression of the Israelites prior to Moses' return from Midian (Ex. chaps. 1 and 2); the pharaoh ruling during the ten plagues and at the time of the Exodus (Ex. chaps. 5 to 14); the father of Bithiah, wife of Mered of the tribe of Judah (1 Chron. 4:18); the pharaoh who gave asylum to Hadad of Edom in David's time (1 Ki. 11:18-22); the father of Solomon's Egyptian wife (1 Ki. 3:1); and the pharaoh who struck down Gaza during the days of Jeremiah the prophet.—Jer. 47:1.

The Egyptians viewed the ruling pharaoh as a god, the son of the sun-god Ra, and not merely the representative of the gods. He was thought to be the incarnation of the falcon god Horus the successor of Osiris. Among the pompous titles accorded him were "the sun of the two lands (Upper and Lower Egypt)," "Horus the master of the palace," "the mighty god," "offspring of Ra," "the eternal," and many, many others. Fastened to the front of his crown was an image of the sacred uraeus or cobra, which supposedly spat out fire and destruction upon his enemies. The image of the pharaoh was often placed in temples among those of the other gods. There are even Egyptian pictures of the reigning pharaoh worshiping his own image. As god, Pharaoh's word was law and he ruled not according to a law code but by decree. Nevertheless, history shows that his supposedly absolute power was considerably limited by other forces within the empire, including the priesthood, the nobility and the military. These points help in understanding how difficult Moses' assignment was in appearing before Pharaoh and presenting Jehovah's requests and warnings.—Compare Exodus 5:1, 2; 10: 27, 28.

The name of the daughter of Pharaoh who became the wife of the Judean Mered apparently indicates that she had become a convert to true worship, for Bithiah means "daughter [or worshiper] of Jehovah." (1 Chron. 4:1, 18) But there is nothing to indicate that the daughter of Pharaoh given to Solomon in marriage abandoned her false worship. (1 Ki. 3:1; 11: 1-6) Such marriages were often employed by ancient kings (as also by modern ones) as a means for strengthening their relations with other kingdoms. The

record does not show whether the initial proposal for the alliance came from Solomon or from Pharaoh. (See ALLIANCE.) Though, as stated, the identification of this anonymous Egyptian ruler is uncertain, Pharaoh Siamun is often suggested. Solomon's likening the Shulammite maiden to a mare in the chariots of Pharaoh reflects the fame of Egypt's chariots at that time.—Song of Sol. 1:9; compare 1 Kings 10:29.

Isaiah's prophecy, written in the eighth century B.C.E., describes a confused, disconcerted state as existing or due to exist within Egypt and on the part of Pharaoh's counselors. (Isa. 19:11-17) Secular history shows internal friction and disruption within Egypt from Isaiah's time on into the following century. Though unfaithful Judah at times turned toward Egypt for military assistance, contrary to Jehovah's word, boastful pharaohs proved to be like a 'crushed reed' providing no solid support.—Isa. 30:2-5; 31:1-3; Ezek. 29:2-9; compare Isaiah 36:4, 6.

PHARISEES (Phar'i·sees) [separated ones]. A prominent religious sect of Judaism existing in the first century C.E. Just when the Pharisees had their beginning is not precisely known. The writings of the Jewish historian Josephus indicate that in the time of John Hyrcanus (latter half of the second century B.C.E.) the Pharisees already formed an influential body. Wrote Josephus: "These have so great a power over the multitude, that when they say any thing against the king or against the high-priest, they are presently believed."—*Antiquities of the Jews*, Book XIII, chap. X, par. 5.

Josephus also provides details concerning the beliefs of the Pharisees. He observes: "[The Pharisees] believe that souls have an immortal vigour in them, and that under the earth there will be rewards or punishments, according as they have lived virtuously or viciously in this life; and the latter are to be detained in an everlasting prison, but that the former shall have power to revive and live again." (*Antiquities of the Jews*, Book XVIII, chap. I, par. 3) "They say that all souls are incorruptible; but that the souls of good men only are removed into other bodies,—but that the souls of bad men are subject to eternal punishment." (*Wars of the Jews*, Book II, chap. VIII, par. 14) Regarding their ideas about fate or providence, Josephus reports: "These ascribe all to fate [or providence], and to God, and yet allow, that to act what is right, or the contrary, is principally in the power of men, although fate does co-operate in every action."—*Wars of the Jews*, Book II, chap. VIII, par. 14.

The Christian Greek Scriptures reveal that the Pharisees fasted twice each week, tithed scrupulously (Matt. 9:14; Mark 2:18; Luke 5:33; 11:42; 18:11, 12) and did not agree with the Sadducees in saying that "there is neither resurrection nor angel nor spirit." (Acts 23:8) They prided themselves in being righteous (actually, self-righteous) and looked down on the common people. (Luke 18:11, 12; John 7:47-49) To impress others with their righteousness the Pharisees broadened the scripture-containing cases that they wore as safeguards and enlarged the fringes of their garments. (Matt. 23:5) They loved money (Luke 16:14) and desired prominence and flattering titles. (Matt. 23:6, 7; Luke 11:43) The Pharisees were so biased in their application of the Law that they made it burdensome for the people, insisting that it be observed according to their concepts and traditions. (Matt. 23:4) They completely lost sight of the important matters, namely, justice, mercy, faithfulness and love of God. (Matt. 23:23; Luke 11:41-44) The Pharisees went to great lengths in making proselytes. —Matt. 23:15.

The main issues over which they contended with Christ Jesus involved sabbath observance (Matt. 12:1, 2; Mark 2:23, 24; Luke 6:1, 2), adherence to tradition (Matt. 15:1, 2; Mark 7:1-5) and association with sinners and tax collectors. (Matt. 9:11; Mark 2:16; Luke 5:30) The Pharisees apparently thought that defilement resulted from association with persons who did not observe the Law according to their view of it. (Luke 7:36-40) Therefore, when Christ Jesus associated and even ate with sinners and tax collectors, this prompted them to object. (Luke 15:1, 2) The Pharisees found fault with Jesus and his disciples because of their not observing the traditional washing of hands. (Matt. 15:1, 2; Mark 7:1-5; Luke 11:37, 38) But Jesus exposed their wrong reasoning and showed them to be violators of God's law on account of their adherence to man-made traditions. (Matt. 15:3-11; Mark 7:6-15; Luke 11:39-44) Rather than rejoicing and glorifying God in connection with the miraculous cures performed by Christ Jesus on the sabbath, the Pharisees were filled with rage over what they deemed a violation of the sabbath law and therefore plotted to kill Jesus. (Matt. 12:9-14; Mark 3:1-6; Luke 6:7-11; 14:1-6) To a blind man whom Jesus had cured on the sabbath they said concerning Jesus: "This is not a man from God, because he does not observe the Sabbath."—John 9:16.

The attitude that the Pharisees displayed showed that they were not righteous and clean inside. (Matt. 5:20; 23:26) Like the rest of the Jews, they were in need of repentance. (Compare Matthew 3:7, 8; Luke 7:30.) But the majority of them preferred to remain spiritually blind (John 9:40) and intensified their opposition toward the Son of God. (Matt. 21:45, 46; John 7:32; 11:43-53, 57) There were Pharisees who falsely accused Jesus of expelling demons by means of the ruler of the demons (Matt. 9:34; 12:24) and of being a false witness. (John 8:13) Certain Pharisees tried to intimidate the Son of God (Luke 13:31), demanded that he display a sign to them (Matt. 12:38; 16:1; Mark 8:11), endeavored to trap him in his speech (Matt. 22:15; Mark 12:13; Luke 11:53, 54) and otherwise tried to test him by questionings. (Matt. 19:3; 22:34-36; Mark 10:2; Luke 17:20) Jesus finally silenced their questionings by asking them how it would be possible for David's lord also to be David's son. (Matt. 22:41-46) The mob that later seized Jesus in the garden of Gethsemane included Pharisees (John 18:3-5, 12, 13), and Pharisees were among those that requested Pilate to secure Jesus' tomb so that the body could not be stolen.—Matt. 27:62-64.

During the earthly ministry of Christ Jesus the Pharisees exerted such great influence that prominent persons were afraid to confess him openly. (John 12:42, 43) One of such fearful ones evidently was Nicodemus, himself a Pharisee. (John 3:1, 2; 7:47-52; 19:39) There may also have been Pharisees who did not manifest bitter opposition or who later became Christians. For example, the Pharisee Gamaliel counseled against interfering with the work of Christians (Acts 5:34-39) and the Pharisee Saul (Paul) of Tarsus became an apostle of Jesus Christ. —Acts 26:5; Phil. 3:5.

PHARPAR (Phar'par) [perhaps, swift]. One of the two "rivers of Damascus" that Naaman considered superior to "all the waters of Israel." (2 Ki. 5:12) The fact that Naaman mentioned the Pharpar second may indicate that it was the smaller stream. This river is usually linked with the Nahr el-'A'waj. Besides the Nahr Barada (identified with the Abanah), it is the only other independent stream in the Damascus area. But the volume of the 'A'waj is about one-quarter that of the Barada. The smaller streams that unite to form the 'A'waj take their rise on the eastern slopes of Mount Hermon and merge about nineteen miles (30 kilometers) SW of Damascus. From this point the river winds its way through a deep rocky channel until finally losing itself in a swamp to the SE of Damascus. The airline distance spanned by this river (including its sources) is about forty miles (64 kilometers).

The major objection raised to the above identification is that the 'A'waj is not actually a 'river of Damascus,' since it flows some eight miles (13 kilo-

meters) and more to the S of that city. For this reason some favor identifying the Pharpar with the Nahr Taura, a branch of the Nahr Barada. However, Naaman's reference to Damascus could have included the plain of Damascus through which the Nahr el-'A'waj courses.

PHI [Φ, φ]. The twenty-first letter of the Greek alphabet, corresponding generally to our English "ph." Numerically, when accented (φ'), it signifies 500, and when the subscript is added (,φ), 500,000.

PHICOL (Phi'col). Army chief of Philistine King Abimelech. Phicol accompanied Abimelech when covenants were concluded with both Abraham and Isaac. (Gen. 21:22, 32; 26:26, 31) As these two meetings were more than seventy-five years apart, however, "Phicol" might well be a title or name used for whoever held this office rather than there being one man in the position for so long. For similar reasons his king's name may also have been a title.

PHILADELPHIA [brotherly affection]. A city in W Asia Minor having a Christian congregation to which one of the seven letters contained in Revelation was written. (Rev. 1:11; 3:7-13) The Lydian city of Philadelphia was situated on a hilly plateau S of the Cogamis River, about thirty miles (48 kilometers) SE of Sardis and fifty miles (80 kilometers) NW of Laodicea. It was built in the second century B.C.E. by Eumenes II, king of Pergamum, or his brother Attalus II (Philadelphus), after whom the city was named. The city lay at the head of a broad valley leading through Sardis to Smyrna on the seacoast. Roads connected it with the coast, Pergamum to the N and Laodicea to the SE. The city served as a doorway to the heart of Phrygia.

Philadelphia was the prosperous center of a wine-producing section, and its chief deity was Dionysus the god of wine. The area was subject to repeated earthquakes, one of which destroyed Philadelphia in 17 C.E. With financial aid from Rome the city was rebuilt and adopted the name Neocaesarea (New Caesarea), and, at a later period, Flavia. The site is now occupied by modern Alasehir. The ancient city was a center from which Hellenism spread in Asia Minor.

Evidently there were Jews there, Revelation 3:9 mentioning "those from the synagogue of Satan who say they are Jews." Perhaps these worked against the faithful Christians in the city by trying to win back Christians who were Jews by birth or to persuade them to retain or take up again certain practices of the Mosaic law. The attempt was unsuccessful, Jesus commending the Christians for their endurance. He encouraged them to "keep on holding fast."—Rev. 3:9-11.

PHILEMON (Phi·le'mon) [Gr., loving]. A Christian slave owner associated with the congregation at Colossae. His house in this city of southwestern Asia Minor served as a meeting place for the congregation there. Philemon proved himself to be a source of refreshment to fellow Christians and an example in faith and love. The apostle Paul regarded him as a beloved fellow worker. (Philem. 1, 2, 5-7; compare Colossians 4:9 with Philemon 10-12.) Paul's desire to lodge with Philemon reflects favorably on this man's hospitality.—Philem. 22; compare Acts 16:14, 15.

Apphia and Archippus seem to have been members of Philemon's household, as they are also addressed in Paul's personal letter to Philemon. Apphia was perhaps Philemon's wife, and Archippus may have been his son.—Philem. 2.

It appears that Philemon became a Christian through Paul's efforts. (Philem. 19) However, since Paul had done no preaching in Colossae itself (Col. 2:1), Philemon may have become acquainted with Christianity as a result of the apostle's two-year activity in Ephesus, when "all those inhabiting the district of Asia [which embraced Colossae] heard the word of the Lord."—Acts 19:10.

Sometime before receiving Paul's letter, Philemon had been deserted by his slave Onesimus. This runaway slave possibly even stole funds from his master to finance the voyage to Rome, where he later met Paul and became a Christian.—Philem. 10, 11, 18, 19; see SLAVE.

PHILEMON, LETTER TO. A letter written by the apostle Paul with his own hand and addressed primarily to Philemon. (Vss. 1, 2, 19) It must have been composed sometime after the start of Paul's first imprisonment at Rome (probably about 60/61 C.E.), for the apostle entertained the hope of being "set at liberty."—Vs. 22; see ONESIMUS; PHILEMON.

The apostle's purpose in writing this letter was to encourage Philemon to accept his runaway slave Onesimus back kindly. Rather than using his apostolic authority to command him to do so, Paul appealed on the basis of love and personal friendship. (Vss. 8, 9, 17) Knowing Philemon as a man of faith and love, Paul was confident that he would receive his formerly useless, but now Christian, slave back as he would the apostle himself. (Vss. 10, 11, 21) This is especially noteworthy, since Philemon had the legal right to mete out severe punishment to Onesimus.

Besides providing an actual example illustrating the beauty of Christian kindness, forgiveness and mercy, the letter tells us something about the early Christians. They assembled in private homes, called one another "brother" and "sister" (vss. 1, 2, 20), prayed for one another (vss. 4, 22) and were encouraged by the faith and love manifested by fellow believers.—Vss. 4-7.

OUTLINE OF CONTENTS

I. Salutation addressed to Philemon, Apphia, Archippus and the congregation in Philemon's house (Vss. 1-3)
II. Philemon's love and faith a source of joy and comfort to Paul, moving the apostle to mention Philemon in his prayers (Vss. 4-7)
III. Paul's intercession in behalf of Onesimus (Vss. 8-22)
IV. Concluding greetings (Vss. 23-25)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 239, 240.

PHILETUS (Phi·le'tus) [beloved]. A first-century apostate from Christianity whom Paul implicates with Hymenaeus as false teachers concerning the resurrection, and subverters of the faith.—2 Tim. 2:17, 18.

PHILIP (Phil'ip) [lover of horses].

1. One of the earliest disciples among the twelve apostles of Jesus Christ. In the Gospel accounts of Matthew, Mark and Luke, Philip is mentioned by name solely in the lists of the apostles. (Matt. 10:3; Mark 3:18; Luke 6:14) John's account alone gives some detailed information about him.

Philip was from the same hometown as Peter and Andrew, namely, Bethsaida, on the N shore of Galilee. Upon hearing Jesus' invitation, "Be my follower," Philip did much as Andrew had done the day before. Andrew had searched out his brother Peter (Simon) and brought him to Jesus, and Philip now did this with Nathanael (Bartholomew), saying: "We have found the one of whom Moses, in the Law, and the Prophets wrote, Jesus, the son of Joseph, from Nazareth. . . . Come and see." (John 1:43-49) The statement that "Jesus found Philip" may indicate some prior acquaintance between them, as do Philip's words to Nathanael, inasmuch as Philip gave Jesus' name, his family and his residence. Whether any connection other than friendship existed between Philip and Nathanael (Bartholomew) is not stated, but in Biblical lists they are usually placed together, Acts 1:13 being the exception.

On the occasion of Jesus' triumphal entry into Jerusalem five days before Passover of 33 C.E. (Mark 11:7-11), some Greeks wanted to see Jesus. They requested Philip to introduce them, possibly attracted to the apostle because of his Greek name, or perhaps simply because he happened to be the one who was available to ask. At any rate, Philip evidently did not feel qualified to answer the request of these Greeks (evidently proselytes). He first conferred with Andrew, with whom he is elsewhere mentioned (John 6:7, 8) and who perhaps had more confidential relations with Jesus. (Compare Mark 13:3.) Together they presented the petition, not the petitioners, to Jesus for his consideration. (John 12:20-22) This circumspect, somewhat cautious, attitude is reflected in Philip's response to Jesus' question about feeding the multitude, and even in his request (made after Peter's and Thomas' rather blunt questions) that Jesus show them the Father, "and it is enough for us." (John 6:5-7; 13:36, 37; 14:5-9) His tactful manner stands in contrast to Peter's directness and bluntness, and thus the brief accounts involving Philip reveal something of the variety of personality to be found among Jesus' chosen apostles.

Because of his close association with Nathanael (Bartholomew) and with the sons of Zebedee, Philip may have been one of the two unidentified disciples who were on the shore of the Sea of Galilee when the resurrected Jesus appeared.—John 21:2.

2. A first-century evangelist and missionary. Together with Stephen, Philip was among the seven "certified men . . . full of spirit and wisdom" chosen for the impartial daily distribution of food among the Greek- and Hebrew-speaking Christians in Jerusalem. (Acts 6:1-6) The account of Philip's activity (as also that of Stephen) after this special service ended confirms the high spiritual quality of the men forming this chosen administrative body, for Philip did a work similar to that later effected by the apostle Paul, though more limited in scope.

When the persecution scattered all except the apostles, who remained in Jerusalem, Philip went to Samaria and there declared the good news of the Kingdom and, with the miraculous power of holy spirit, cast out demons and cured the paralyzed and lame. Overjoyed, multitudes accepted the message and were baptized, including a certain Simon who had been practicing the magical arts. (Acts 8:4-13) So when the apostles "heard that Samaria had accepted the word of God, they dispatched Peter and John to them," that these baptized believers might receive the free gift of the holy spirit.—Acts 8:14-17.

Philip was then led by Jehovah's spirit to meet the Ethiopian eunuch on the road to Gaza, and there, in a short time, this "man in power under Candace queen of the Ethiopians" put faith in Jesus and asked Philip to baptize him. (Acts 8:26-38) From there he made his way to Ashdod and on to Caesarea, "declaring the good news to all the cities" along the way. (Acts 8:39, 40) These brief accounts illustrate the work of an "evangelizer."—Acts 21:8.

It was in this international crossroads of Caesarea some twenty years later that Philip was found still active in the ministry, and still known for having been "one of the seven men" selected by the apostles. As reported by Luke, when he and Paul stayed in Philip's home for a time, about the year 56 C.E., "this man [Philip] had four daughters, virgins, that prophesied." (Acts 21:8-10) That the four daughters were of sufficient age to engage in prophetic speaking may mean that Philip was already a married man at the time of his earlier activity.

3. Husband of Herodias and father of Salome. He was living in Rome at the time his wife adulterously left him to become the wife of his half-brother Herod Antipas. (Matt. 14:3, 4; Mark 6:17, 18; Luke 3:19, 20) Philip was a son of Herod the Great by his third wife, Mariamne II the daughter of the high priest Simon. He was, therefore, half Jew and half Idumaean.

4. The district ruler of Ituraea and Trachonitis at the time John the Baptist began his ministry in the "fifteenth year of the reign of Tiberius Caesar," 29 C.E. (Luke 3:1-3) Philip was a son of Herod the Great by his fifth wife, Cleopatra of Jerusalem, and was, therefore, half brother of Herod Antipas, Archelaus and Philip No. 3 above.

PHILIPPI (Phi·lip'pi). At the time of the apostle Paul's second missionary tour this city was "the principal [or, first] city of the district of Macedonia," though apparently not its capital. It was located in the eastern part of the district, at the N end of the Aegean Sea, not far from the district of Thracia. Paul, coming by boat from Troas, landed at Philippi's seaport town, Neapolis, and traveled about ten miles (16 kilometers) NW along the Via Egnatia or Egnatian Way, the great commercial and military road from Asia to Rome, which ran through a mountain pass some 1,600 feet (488 meters) above sea level, and down into the Philippian plain.—Acts 16:11, 12.

The city was situated on a hill rising out of the plain, near the river Gangites (modern Angista). On the S was an extensive marsh. Philippi's acropolis was on a large rock formation in the NE part of the city. Excavations of the ruins indicate that the Egnatian Way ran through the middle of the city and alongside it was a fair-sized forum. Amphipolis, to which Paul traveled after leaving Philippi, was apparently the capital of the district, and lay about thirty miles (48 kilometers) S-SW of Philippi. From Amphipolis, Paul went S approximately thirty miles (48 kilometers) to Apollonia, thence to Thessalonica some thirty-eight miles (61 kilometers) W, where he stayed for about three weeks before heading SW through Beroea to take a boat for Athens.

HISTORY

Philippi was originally called Crenides (Krenides, place of small fountains). Philip II of Macedon (father of Alexander the Great) took the city from the Thracians about the middle of the fourth century B.C.E. and named it after himself. There were rich gold mines in the area, and gold coins were issued in Philip's name. About 168 B.C.E. the Roman consul Aemilius Paullus defeated Perseus, the last of the Macedonian kings, and took Philippi and surrounding territory. In 146 B.C.E. all Macedonia was formed into a single Roman province. The battle in which Octavian and Mark Antony defeated the armies of Brutus and Cassius, assassins of Julius Caesar, took place on the plain of Philippi (in 42 B.C.E.). Afterward, as a memorial of his great victory, Augustus made Philippi a Roman "colony." (Acts 16:12) Some years later, when Octavian was made Caesar Augustus by the Roman senate, he called the town *Colonia Augusta Julia Philippensis*.

Its designation as a Roman colony granted the city freedom from taxes, and other privileges, among them possibly being a secondary form of Roman citizenship. The citizens therefore had a stronger attachment to and sentiment toward Rome than would otherwise have been the case. This may explain why the masters of the girl from whom the apostle Paul exorcised a demon of divination stressed the point before the magistrates, "We are *Romans*," in their accusations against Paul and Silas. (Acts 16:16-24) It also would be very understandable to the Philippian Christians when Paul later wrote exhorting them to be "behaving as citizens" worthily of the good news of the Christ, and reminding them that "our citizenship exists in the heavens," for worldly, Roman citizenship would be highly prized in Philippi, even something about which to boast.—Phil. 1:27; 3:20, *Kingdom Interlinear Translation*.

PAUL'S VISIT

Philippi was privileged to be the first city in Europe to hear Paul preach the good news, in about

50 C.E., during his second missionary tour. He went there in obedience to a night vision at Troas in Asia Minor, in which a Macedonian man entreated him: "Step over into Macedonia and help us." (Acts 16: 8-19) Paul and his companions, evidently including their chronicler Luke, stayed there for several days, and on the sabbath they "went forth outside the gate beside a river," where, Luke recounts, "we were thinking there was a place of prayer." Some think that there was no synagogue in Philippi, due to the city's military character; that the Jews there may have been forbidden to assemble inside the city for worship. (See CAESAR, p. 273, par. 1.) In any case, Paul spoke to the women assembled there and found one, Lydia by name, a worshiper of God, who "opened her heart wide to pay attention to the things being spoken by Paul." She and her household were baptized, and her appreciation and hospitality were so great that "she just made [Paul and his companions] come" to stay at her house.—Acts 16:11-15.

But now, after answering the call to come into Macedonia, Paul was faced with persecution in this very first city, this time not from Jewish sources, as had been the case in Galatia. The magistrates of the city acted on false accusations made by the owners of the demonized girl who had lost their income because she was no longer able to carry on her practice of prediction, from which they had made much gain. Paul and Silas were beaten with rods, thrown into prison and their feet made fast in stocks.—Acts 16: 16-24.

In the middle of the night, however, as they prayed and praised God with song, the other prisoners listening, a miracle occurred. An earthquake broke the prisoners' bonds and threw the doors open. The jailer, knowing that he would face the death penalty for loss of the prisoners committed to him, was about to kill himself when Paul called out: "Do not hurt yourself, for we are all here!" The jailer and his household then listened to Paul and Silas, took care of their stripe wounds and became baptized believers. —Acts 16:25-34.

The next morning, perhaps hearing of the miraculous occurrence, the city magistrates ordered the jailer to release Paul. But Paul was concerned with vindicating, defending and legally establishing the good news more than in immediate release. He was not going to submit to any secret "back-door" release in order to save face for the magistrates. He called attention to his own Roman citizenship and the fact that they had beaten him and Silas *publicly* uncondemned. No, indeed! they must openly acknowledge that they, and not the Christians, had acted unlawfully. On hearing that Paul and Silas were Romans the magistrates were struck with fear and, coming down personally, "entreated them," brought them out and requested they leave the city.—Acts 16:35-40.

Nevertheless, Paul had established a fine congregation in Philippi, one that was always dear to his heart. Their love for him was manifested by their anxious care and provision for him, even when he was elsewhere. (Phil. 4:16) Paul visited Philippi again during his third missionary tour, and, possibly, a third time, after his release from his first imprisonment in Rome.—Acts 20:1, 2, 6; Phil. 1:19; 2:24.

PHILIPPIANS, LETTER TO THE. A book of the Christian Greek Scriptures written by the apostle Paul to the congregation in the city of Philippi in the province of Macedonia, a congregation that Paul had established about 50 C.E., in the course of his second missionary tour.

WHEN AND WHERE WRITTEN

The letter's internal evidence indicates it was written during Paul's first imprisonment in Rome. In it he speaks of "all the praetorian guard" as knowing the reason for his being in bonds, and sends greetings from "those of the household of Caesar." (Phil. 1:13; 4:22) Paul's first imprisonment in Rome is generally considered to have taken place about 59-61 C.E. Several events occurred between Paul's arrival in Rome and his decision to write to the Philippians. Epaphroditus had made the trip from Philippi, had worked to assist Paul and had fallen very sick. The Philippians, some 600 miles (1,000 kilometers) distant, had received news of his sickness. Now Epaphroditus had recovered and Paul was sending him back with the letter. So the letter was written about 60 or 61 C.E.

BACKGROUND AND REASONS FOR WRITING

The Philippian congregation had shown great love and regard for Paul. Shortly after his visit to them the congregation had generously sent him material provisions during his three-week stay in nearby Thessalonica. (Phil. 4:15, 16) Later, when the brothers in Jerusalem entered into a period of intense persecution and were in need of material help, the Christians in Philippi, themselves very poor and undergoing a great test of affliction, had nevertheless demonstrated a readiness to contribute even beyond their ability. Paul so much appreciated their fine attitude that he cited them as an example to the other congregations. (2 Cor. 8:1-6) They were also very active and busy in preaching the good news, so apparently had not been so closely in touch with Paul for a time. But now, in his need in prison bonds, they not only sent material gifts so that Paul had an abundance, but also dispatched their personal envoy Epaphroditus, a man valuable to them. This zealous brother courageously gave assistance to Paul, even endangering his own life. Consequently, Paul commends him highly to the congregation.—Phil. 2: 25-30; 4:18.

Paul expresses confidence that, in harmony with their prayers, he will be released from this imprisonment and will be able to visit them again. (Phil. 1: 19; 2:24) He knows that for him to continue to live is to be useful to them, though he looks longingly forward to the time when Christ will receive him home to himself. (Phil. 1:21-25; compare John 14:3.) In the meantime, he will send Timothy, who, more than anyone else available, will genuinely have their interests at heart.—Phil. 2:19-23.

The letter breathes love. Paul never withheld commendation where due, nor did he shrink back from giving necessary reproof, but in this case encouragement was the thing needed. The congregation had their opponents, "workers of injury," who wanted to boast in fleshly connections and in circumcision of the flesh, but it appears that the brothers were not seriously affected, or upset. So Paul did not have to present strong argument and reproof as, for example, in his letters to the congregations in Galatia and Corinth. The only hint of correction was his exhortation to unity on the part of Euodia and Syntyche. Throughout the letter he encourages the Philippian congregation to continue in their fine course, seeking greater discernment and getting a sure grip on the word of life and a stronger faith and hope in the prize to come.

There are many fine principles expressed in the letter that provide guidance and encouragement to all Christians. Some of them are:

Chapter and verse	*Principle*
1:9, 10	Make sure of the more important things so as not to stumble others over any matter
1:15-18	We can rejoice even when the enemies of the truth speak about it contentiously, for this only serves to publicize the truth
1:19	Prayer by God's servants is effectual
1:27, 28	Christians' unity and courage in the presence of their opponents is a proof from God that he will deliver his servants and destroy his enemies
2:5-11	Humility brings exaltation from God

2:27	God can be thanked for his mercy when one of his faithful servants recovers from an illness
3:16	To what extent the Christian has made progress, he should continue walking orderly in this same routine in order to receive the prize
3:20	Christians should look to the heavens, where their citizenship exists, not to earthly connections
4:6, 7	Do not be anxious; in every situation submit your petitions to God, and he will give peace that guards your heart and mental powers
4:8	Consider at all times the right and praiseworthy things

OUTLINE OF CONTENTS

I. Gratitude to God for the congregation's love and faithfulness (1:1-11)
  A. Confidence that they may continue to completion (1:1-7)
  B. Prayer they will grow in knowledge and discernment (1:8-11)
II. Results of Paul's efforts in prison (1:12-20)
  A. His making public the reason why he is in bonds encourages brothers to speak fearlessly (1:12-14)
  B. Christ publicized whether done in sincerity or contentiousness (1:15-20)
III. Paul's desire in the Philippians' behalf, and counsel on conduct (1:21–2:18)
  A. He may die, but if he stays on he can benefit them (1:21-26)
  B. They should stand firm, without fear, be willing to suffer (1:27-30)
  C. Love one another, maintaining humility, as Christ did (2:1-11)
  D. Maintain blamelessness, be illuminators, keep grip on word of life (2:12-18)
IV. Timothy and Epaphroditus to be sent to Philippi (2:19-30)
  A. Timothy will genuinely care for their interests in Christ (2:19-24)
  B. Epaphroditus' faithfulness, his sickness; exhortation to hold him as dear to them (2:25-30)
V. Warning against "those who mutilate the flesh" (3:1-21)
  A. Those of the true "circumcision" serve by God's spirit and do not boast in the flesh (3:1-4a)
  B. Righteousness through faith in Christ the important thing (3:4b-11)
    1. Paul could boast in being a Hebrew and keeper of law according to Pharisaical concept (3:4b-6)
    2. But he counts these fleshly things as refuse, looks to attaining resurrection through Christ (3:7-11)
  C. Though not yet having laid hold on prize, Paul forgets all other things to strive for it (3:12-21)
    1. He encourages Philippians to imitate his example (3:17)
    2. Enemies of torture stake have minds on earthly things, but true Christians' citizenship is in heavens (3:18-21)
VI. Exhortation to unity, rejoicing, proper thinking and practice (4:1-9)
  A. Euodia and Syntyche exhorted to be of same mind in Lord (4:1-3)
  B. Rejoice, be reasonable, not anxious, relying on God (4:4-7)
  C. Consider things righteous, true, lovable (4:8, 9)
VII. Report on Paul's affairs in prison (4:10-23)
  A. Through strength of God, Paul self-sufficient (4:10-13)
  B. Philippians have always shared; now their provisions through Epaphroditus abundant, as an acceptable sacrifice to God (4:14-18)
  C. Assurance of God's blessing, greetings and prayer for their welfare (4:19-23)

PHILISTIA, PHILISTINES (Phi·lis'ti·a, Phi·lis'tines). During a major part of the Hebrew Scripture period the Philistines occupied the coastal plain of Canaan and were among Israel's avowed enemies. (Isa. 9:12; 11:14) An uncircumcised (2 Sam. 1:20), polytheistic people (Judg. 16:23; 2 Ki. 1:2; see BAAL-ZEBUB; DAGON), the Philistines superstitiously consulted their priests and diviners to make decisions. (1 Sam. 6:2; compare Isaiah 2:6.) And their warriors, when going into battle, carried idols of their gods. (2 Sam. 5:21) Within their land, known as Philistia (Ex. 15:14; Ps. 60:8; 87:4; 108:9; Isa. 14:29, 31), lay the cities of Gaza, Ashkelon, Ashdod, Ekron and Gath. For centuries each of these cities was ruled over by an axis lord.—Josh. 13:3; 1 Sam. 29:7; see AXIS LORDS.

Covering an area from a point near Joppa in the N down to Gaza in the S, Philistia stretched for about fifty miles (80 kilometers) along the Mediterranean Sea (Ex. 23:31), and extended some fifteen miles (24 kilometers) inland. The "sea of the Philistines" evidently refers to the part of the Mediterranean that bordered the coast of Philistia. The sand dunes along the coast penetrate the land for a considerable distance, sometimes for as much as four miles (6.4 kilometers). Apart from this, the region is fertile and supports grain, olive groves and fruit trees.

HISTORY

The island of Crete (usually held to be identical with Caphtor), though not necessarily the original home of the Philistines, was the place from which they migrated to the coast of Canaan. (Jer. 47:4; Amos 9:7; see CAPHTOR, CAPHTORIM; CRETE, CRETANS.) Just when this migration began is uncertain. However, as early as the time of Abraham and his son Isaac, Philistines resided at Gerar in southern Canaan. They had a king, Abimelech, and an army under the command of a certain Phicol.—Gen. 20:1, 2; 21:32-34; 26:1-18; see ABIMELECH No. 1 and No. 2.

Some object to the Genesis references to Philistine residence in Canaan, arguing that the Philistines did not settle there until the twelfth century B.C.E. But this objection does not rest on a solid basis. *A Dictionary of the Bible*, edited by James Hastings (Vol. III, p. 847), comments: "The proofs that the Philistine migration had not begun as early as the time of Abraham are not so decisive as many imagine. Whenever the Philistine settlements began, they probably began on a relatively small scale." Similarly, *The International Standard Bible Encyclopaedia* (Vol. IV, p. 2378) observes: "The conjecture that they were Aryan foreigners, arriving in 1200 BC, is not based on any statement of the monuments, but merely rests on a guess which Brugsch subsequently abandoned. It resembles many other supposed discrepancies between Bib[lical] and contemporary records due to the mistakes of modern commentators."

When Israel left Egypt in 1513 B.C.E. Jehovah chose not to lead the Israelites by way of Philistia (the most direct route from Egypt to the Promised Land), lest they become discouraged because of immediate warfare and decide to return to Egypt. (Ex. 13:17) The Philistines likely would not view the approach of millions of Israelites as mere international traffic, such as normally flowed through their land. They were a settled people, whereas the Sinai region to which Jehovah directed Israel had largely nomadic tribes and many unsettled regions into which Israel could enter without provoking immediate conflict.

At the time aged Joshua apportioned the land W of the Jordan, the Philistine territories were still untouched by the conquest. (Josh. 13:2, 3) Later, however, the men of Judah did capture three of the main Philistine cities, Gaza, Ashkelon and Ekron. But

this was only a partial victory, for Judah "could not dispossess the inhabitants of the low plain, because they had war chariots with iron scythes." —Judg. 1:18, 19.

In the time of Judges

For years thereafter the continuance of the Philistines and other peoples in Canaan served to test Israel's obedience to Jehovah. (Judg. 3:3, 4) Time and again they failed the test by adopting false worship. Therefore Jehovah abandoned the Israelites to their enemies, including the Philistines. (Judg. 10:6-8) But when they cried to him for aid, he mercifully raised up judges to deliver them. (Judg. 2:18) One of these judges, Shamgar, struck down 600 Philistines using a mere cattle goad. (Judg. 3:31) Years later, as had been foretold before his birth, Samson took the "lead in saving Israel out of the hand of the Philistines." (Judg. 13:1-5) Evidence of the extent of Philistine control early in Samson's judgeship can be seen in that, to avoid trouble, men of Judah on one occasion even delivered up Samson to them.—Judg. 15:9-14.

Samuel, the last of Israel's judges, witnessed oppression from the Philistines and also shared in defeating them. While he was serving at the tabernacle in Shiloh during the final part of High Priest Eli's judgeship, the Philistines struck down about 4,000 Israelites in the area of Aphek and Ebenezer. The Israelites then had the sacred Ark brought to the battlefield, thinking that this would bring them victory. The Philistines intensified their efforts. Thirty thousand Israelites were slain and the Ark was captured. (1 Sam. 4:1-11) The Philistines took the Ark to the temple of their god Dagon at Ashdod. Twice the image of this god fell on its face. The second time the idol itself was broken. (1 Sam. 5:1-5) The Ark was then passed from one Philistine city to another. Wherever it went there came to be panic and pestilence. (1 Sam. 5:6-12) Finally, seven months after the capture, the Ark was returned to Israel. —1 Sam. 6:1-21.

Some twenty years later (1 Sam. 7:2) the Philistines marched to Mizpah against the Israelites assembled there in worship at Samuel's direction. This time Jehovah threw the Philistines into confusion, enabling his people to subdue them. Later, the "cities that the Philistines had taken from Israel kept coming back to Israel from Ekron to Gath."—1 Sam. 7:5-14.

From Saul's reign until their subjugation by David

However, this did not end Israel's difficulties with the Philistines. (1 Sam. 9:16; 14:47) Apparently before Saul's reign they had established garrisons in Israelite territory. (Compare 1 Samuel 10:5; 13:1-3.) The Philistines were strong enough to prohibit the Israelites from having their own smiths, thereby keeping them disarmed. This also forced the Israelites to go to them to have their agricultural implements sharpened. (1 Sam. 13:19-22) The situation was so severe that even Hebrews sided with the Philistines against fellow Israelites. (1 Sam. 14:21) Nevertheless, with Jehovah's help, Saul's first major campaign against the Philistines resulted in Israel's striking them down from Michmash to Aijalon. —1 Sam. 13:1–14:31; see MICHMAS(H).

Later, upon recovering from this defeat, the Philistines assembled their forces to fight against Israel. The two armies took their position on opposite sides of the low plain of Elah, in Judah. Morning and evening, for forty days, the warrior Goliath emerged from the Philistine camp, challenging Israel to supply a man to fight him in single combat. (1 Sam. 17:1-10, 16) This challenge was answered by the shepherd David, who struck Goliath to the earth with a stone from his sling and used Goliath's own sword to put him to death. (1 Sam. 17:48-51) The Israelites then pursued the fleeing Philistines, striking them down as far as the cities of Gath and Ekron.—1 Sam. 17:52, 53.

Thereafter David continued waging successful warfare against the Philistines. When he would return from battle, the women, in celebration of the victory, would say: "Saul has struck down his thousands, and David his tens of thousands." (1 Sam. 18:5-7; see also 1 Samuel 18:25-27, 30; 19:8.) This caused Saul to become jealous of David, finally resulting in David's having to run for his life. He fled to the Philistine city of Gath. (1 Sam. 18:8, 9; 20:33; 21:10) There the servants of King Achish appear to have sought David's death. But by disguising his sanity, he was able to leave the city unharmed. (1 Sam. 21:10-15) Sometime thereafter David, though still pursued by Saul, saved the Judean city of Keilah from Philistine pillagers. (1 Sam. 23:1-12) A later Philistine raid in Israelite territory forced Saul to turn back temporarily from chasing David.—1 Sam. 23:27, 28; 24:1, 2.

Because of continually being hunted by Saul, David again decided to take refuge in Philistine territory. Received favorably by King Achish of Gath, David was given the city of Ziklag. (1 Sam. 27:1-6) A year or two later, when the Philistines were preparing to fight against Saul's forces, King Achish, believing that David had become "a stench among his people Israel," invited him to go along. But the other Philistine axis lords did not trust David and, at their insistence, he and his men returned to Philistia. In the ensuing conflict with Israel, the Philistines gained a decisive victory and Saul and three of his sons perished. —1 Sam. 27:12; 28:1-5; 29:1-11; 31:1-13; 1 Chron. 10:1-10, 13; 12:19.

When David was finally anointed as king over all Israel the Philistines invaded the low plain of Rephaim (SW of Jerusalem) but suffered humiliating defeat. (2 Sam. 5:17-21; 1 Chron. 14:8-12) A later Philistine offensive likewise ended in victory for Israel. (2 Sam. 5:22-25; 1 Chron. 14:13-16) During his reign David fought numerous other battles with the Philistines and succeeded in subduing them. On one occasion, however, he nearly lost his life.—2 Sam. 8:1; 21:15-22; 1 Chron. 18:1; 20:4-8.

From Solomon's reign onward

For years thereafter there is no record of warfare with the Philistines. David's son Solomon enjoyed a peaceful reign (1037-997 B.C.E.) and his dominions extended as far as the Philistine city of Gaza.—1 Ki. 4:21-25; 2 Chron. 9:26.

Some twenty years after the ten-tribe kingdom came into existence the Philistines occupied Gibbethon, a city in Dan. While trying to take the city, Israel's King Nadab was killed by Baasha, who subsequently began to reign as king. (Josh. 19:40, 44; 1 Ki. 15:27, 28) Gibbethon was still under Philistine control some twenty-four years later when Omri, army chief of Israel, encamped against it.—1 Ki. 16:15-17.

While Jehoshaphat reigned ((936-911 B.C.E.), the Philistines were evidently subject to him, for they brought gifts and tribute. (2 Chron. 17:11) But, during the rule of his son Jehoram, the Philistines and Arabs invaded Judah and carried away considerable spoil from Jerusalem. They also took captive Jehoram's wives and sons—all except the youngest, Jehoahaz. (2 Chron. 21:16, 17) Decades later Judean King Uzziah successfully warred against the Philistines, capturing Gath, Jabneh and Ashdod. He even built cities in Philistine territory. (2 Chron. 26:6-8) However, the reign of Uzziah's grandson Ahaz saw the Philistines capture and take up residence in a number of Israelite cities all the way from the Negeb up to the northern border of the kingdom of Judah. (2 Chron. 28:18) Ahaz' son Hezekiah, in fulfillment of a prophecy uttered by Isaiah (14:28, 29), struck the Philistines down clear to Gaza.—2 Ki. 18:8.

PROPHETIC REFERENCES

The prophecy of Joel indicated that, because of their selling the "sons of Judah" and the "sons of Jerusalem" to the "sons of the Greeks," the Philistines would experience like treatment. (Joel 3:4-8)

Since the words of the prophet Joel appear to have been recorded in the ninth century B.C.E., the defeats of the Philistines at the hands of Uzziah (2 Chron. 26:6-8) and Hezekiah (2 Ki. 18:8) could have been included in the fulfillment of this prophecy.

However, a larger fulfillment evidently came after the Israelites returned from Babylonian exile. Notes commentator C. F. Keil: "Alexander the Great and his successors set many of the Jewish prisoners of war in their lands at liberty (compare the promise of King Demetrius to Jonathan, 'I will send away in freedom such of the Judæans as have been made prisoners, and reduced to slavery in our land,' Josephus, *Ant.* xiii. 2, 3), and portions of the Philistian and Phœnician lands were for a time under Jewish sway." (*Biblical Commentary on the Old Testament* [The Twelve Minor Prophets], Vol. I, p. 224; compare Obadiah 19, 20.) Noteworthy, too, is the fact that Alexander the Great took the Philistine city of Gaza. Many of the inhabitants were slain and the survivors were sold into slavery. A number of other prophecies likewise pointed to the execution of Jehovah's vengeance upon the Philistines.—Isa. 14: 31; Jer. 25:9, 20; 47:1-7; Ezek. 25:15, 16; Amos 1: 6-8; Zeph. 2:5; Zech. 9:5-7; for details see ASHDOD; ASHKELON; EKRON; GATH; GAZA No. 1.

At Ezekiel 16:27 "the daughters of the Philistines" are depicted as being humiliated on account of Jerusalem's loose conduct. (Ezek. 16:2) The reason for this appears to be that Jerusalem's unfaithfulness to her God Jehovah was without parallel, for the Philistines and other peoples had held fast to the worship of their false gods.—Compare Jeremiah 2:10, 11.

PHILOLOGUS (Phi·lol'o·gus) [fond of learning]. A Christian whom Paul greets in his letter to the Romans. (Rom. 16:15) The same name is found on inscriptions associated with the household of Caesar.

PHILOSOPHY. The Greek word *phi·lo·so·phi'a* means, literally, "love of wisdom." In modern usage the term relates to human endeavors to understand and interpret through reason and speculation the whole of human experience, the underlying causes and principles of reality.

The Greek words for "philosophy" and "philosopher" each occur only once in the Christian Greek Scriptures. (Col. 2:8; Acts 17:18) Evidently when Paul wrote to the congregation at Colossae in Asia Minor, some there were in danger of being affected by the "philosophy and empty deception according to the tradition of men." Greek philosophies were then quite prominent. But the context of Colossians 2:8 shows that of special concern to Paul were Judaizers who were trying to bring Christians back to observing the Mosaic law with its required circumcision, festival days and abstinence from eating certain foods. (Col. 2:11, 16, 17) Paul was not opposed to knowledge, for he prayed that Christians be filled with it. But, as he showed, one must appreciate the role of Jesus Christ in the outworking of God's purpose in order to obtain true wisdom and accurate knowledge. (Col. 1:9, 10; 2:2, 3) The Colossians were to look out lest perhaps someone with persuasive arguments might carry them off as prey through a human way of thinking or outlook. Such a philosophy would be part of the "elementary things [*stoi·khei'a*] of the world," that is, the principles or basic components and motivating factors of the world, "and not according to Christ." —Col. 2:4, 8.

When in Athens Paul had an encounter with "Epicurean and Stoic philosophers." (Acts 17:18) They termed the apostle a "chatterer," using the Greek word *sper·mo·lo'gos*, which literally applies to a crow that picks up seeds. The word also carries the thought of one who picks up scraps of knowledge and repeats such without order or method. Those philosophers disdained Paul and his message. Basically the Epicurean philosophy was that the obtaining of pleasure, particularly mental pleasure, was the chief good in life (1 Cor. 15:32); though it acknowledged gods, it explained these as being beyond human experience and concern. The philosophy of the Stoics stressed fate or natural destiny; one should be of high virtue but strive for indifference to pain or pleasure. Neither Epicureans nor Stoics believed in the resurrection. In his speech before such men Paul highlighted the relationship and accountability of the individual to the Creator and connected therewith Christ's resurrection and the "guarantee" this provided men. To Greeks asking for "wisdom" the message about Christ was "foolishness" (1 Cor. 1:22, 23), and when Paul mentioned the resurrection, many of his hearers began to mock, but some became believers.—Acts 17: 22-33.

In his inspired letters Paul emphasized a number of times that the wisdom and falsely called knowledge of the world is foolishness with God and is to be avoided by Christians.—1 Cor. 1:18-31; 2:6-8, 13; 3: 18-20; 1 Tim. 6:20.

PHINEHAS (Phin'e·has) [mouth of brass; or, mouth of a serpent].

1. Son of Eleazar and grandson of Aaron. His mother was a daughter of Putiel and his son's name was Abishua. (Ex. 6:25; 1 Chron. 6:4) It was young Phinehas' quick action that halted the scourge from Jehovah after 24,000 Israelites had died on the plains of Moab because of fornication and attaching themselves to the Baal of Peor. When he spotted Zimri taking the Midianitess Cozbi into his tent, he pierced them both through with a lance, "the woman through her genital parts." This zeal in "tolerating no rivalry at all" toward Jehovah was "counted to him as righteousness," and God made a covenant for the priesthood to remain in his line "to time indefinite."—Num. 25:1-3, 6-15; Ps. 106:30, 31.

During his lifetime Phinehas served in various capacities. He was the priestly representative in the army that executed Jehovah's vengeance upon Midian. (Num. 31:3, 6) When it was thought that three tribes were forsaking Jehovah's worship, he headed a group of investigators. (Josh. 22:9-33) He was chief of the tabernacle gatekeepers. (1 Chron. 9:20) After the burial of his father in the Hill of Phinehas, he served in the office of high priest. (Josh. 24:33; Judg. 20:27, 28) His name is prominent in several postexilic genealogies.—1 Chron. 6:4, 50; Ezra 7:5; 8:2.

2. The younger of the two "good-for-nothing" sons of priest Eli. (1 Sam. 1:3; 2:12) While serving as priests, he and his brother Hophni cohabited with women at the sanctuary and "treated the offering of Jehovah with disrespect." (1 Sam. 2:13-17, 22) When feebly reprimanded by their father, they refused to hear. For their wickedness God pronounced judgment against them. This was fulfilled when they were both killed on the same day in battle with the Philistines. (1 Sam. 2:23-25, 34; 3:13; 4:11) News about the capture of the Ark and the deaths of her father-in-law and her husband was too much for Phinehas' wife. She was thrown into shock and died giving birth to Ichabod.—1 Sam. 4:17-21.

3. A Levite, whose son Eleazar helped inventory the temple treasures in the time of Ezra, 468 B.C.E. —Ezra 8:33, 34.

PHLEGON (Phle'gon) [burning]. One of the Roman Christians whom Paul greets in his letter.—Rom. 16:14.

PHOEBE (Phoe'be) [radiant]. A Christian sister of the first-century Cenchreae congregation. Paul, in his letter to the Christians at Rome, 'recommends' this sister to them, and calls on them to render her any needed assistance as one who "proved to be a defender of many, yes, of me myself." (Rom. 16:1, 2) It may be that Phoebe delivered Paul's letter in Rome or else accompanied the one who did.

Paul refers to Phoebe as "a minister of the congregation that is in Cenchreae." This raises the question

as to whether his use of the term *di·a'ko·nos* ("minister") is in a governmental sense, as at 1 Timothy 3:8 and Philippians 1:1, or is simply in a general sense. Some translators view the term in an official sense and hence render it as "deaconess" (*RS, JB*). Goodspeed's translation views it in a general sense and translates it as "helper."

The basic idea conveyed by *di·a'ko·nos*, as also by the verb *di·a·ko·ne'o*, is that of rendering personal service to another, as with one waiting on a table. (John 2:5, 9; Luke 12:37; 17:7, 8; 22:27) Women are described a number of times as ministering to Jesus in this general sense, doubtless preparing and serving food, perhaps caring for clothing and rendering similar personal services. (Matt. 27:55; Mark 15:41; Luke 8:3; John 12:2) In the parable of the sheep and the goats, Matthew uses *di·a·ko·ne'o* to embrace not only the providing of food and drink but also such activities as providing clothing and visiting one sick or in prison. (Matt. 25:44) It would appear that Phoebe was a "minister" in this basic sense, for there is no indication in the Scriptures that women were appointed to office as were those men designated as *di·a'ko·noi*. Though the term *di·a·ko'nis·sa* ("deaconess") does appear in ecclesiastical writings, these are from the late second or third centuries C.E. at the earliest and evidently represent a later development at a time when the Christian congregation was already well along in the foretold apostasy.

Cenchreae, as a major port for the prominent city of Corinth, would be a location giving many opportunities for displaying hospitality to persons passing through there, including the apostle Paul. (Acts 18:18) Some suggest that it was in this sense that Phoebe served as "a defender of many." Nevertheless, the term translated "defender" (*pro·sta'tis*) has the basic sense of "protectress" or "succorer," so that it implies not mere cordiality but a coming to the aid of others who are in need. It may also be rendered "patroness." Phoebe's freedom to travel and to render notable service in the congregation may indicate that she was a widow and possibly a woman of some material wealth. So, she may have been in position to use influence in the community on behalf of Christians who were being wrongly accused, defending them in this way; or she may have provided refuge for them in time of danger, serving as a protectress. The record gives no details.

PHOENICIA (Phoe·ni'cia) [Gr., *Phoi·ni'ke*, perhaps from *phoi'nix*, meaning date palm]. That strip of coastland along the eastern shore of the Mediterranean between Syria and Palestine that was bounded on the E by the Lebanon mountains. It roughly corresponded with the modern country of Lebanon. For many years the principal city of ancient Phoenicia was Sidon, but later it was eclipsed in importance by Tyre, a city founded by a colony from Sidon.—See SIDON, SIDONIANS; TYRE.

GEOGRAPHICAL FEATURES

The coastal plains of this long, narrow country were interrupted in a few places by the foothills of the mountains that reached down to the sea. The plains were well watered by a number of streams originating in the mountain range that formed the natural boundary along the eastern frontier. Here were several peaks over 10,000 feet (c. 3,000 meters) high, the highest over 11,000 feet (3,352 meters), peaks that were snowcapped a good part of the year. Extensive forests and orchards at one time covered much of the land —the cedar and pine as well as the oak, beech, mulberry, fig, olive and the date palm.

ORIGIN AND NAME

The history of the Phoenicians begins after the Flood with Noah's grandson Canaan, a son of Ham. Canaan became the progenitor of eleven tribes, one of these, the Sidonians, being the descendants of Canaan's firstborn, Sidon. (Gen. 10:15-18; 1 Chron. 1:13-16) The Sidonians were therefore Canaanites. (Josh. 13:4-6; Judg. 10:12) They themselves, and others too, called their land Canaan. On a coin of the time of Antiochus Epiphanes the Syrophoenician city of Laodicea is described as "a mother city of Canaan."

However, in time the Greeks preferred to call these Canaanite Sidonians by yet another term, Phoenicians. So it was that Canaanite, Sidonian and Phoenician were names sometimes used interchangeably for the same people. In Isaiah's prophecy, for example, Phoenicia is termed Canaan.—Isa. 23:11; *JP, NW* (1958 ed., ftn.), *RS*.

LAND OF SEAFARING TRADERS

The Phoenicians were among the great seafaring peoples of the ancient world. Their ships were very seaworthy for their size. They were high both at the bow and stern, of wide beam, and could be powered by both sails and oars. (Ezek. 27:3-7) Phoenician vessels handled much of the commerce on the Mediterranean. In the eleventh century B.C.E. Solomon employed Phoenician "servants of Hiram" to accompany his ships going to Tarshish (Spain). (2 Chron. 9:21) Phoenician sailors were also used aboard Solomon's fleet sent from Ezion-geber to Ophir. (1 Ki. 9:26-28; 10:11) In the seventh century B.C.E. Phoenician vessels were still sailing to Tarshish and bringing back silver, iron, tin and lead.—Ezek. 27:12.

ARTS AND CRAFTS

Phoenician metalworkers were skilled in casting, hammering and engraving gold and silver objects. Other artisans specialized in carving wood and ivory, fashioning glassware, weaving wool and linen, and dyeing cloth. Phoenicia was especially noted for her purple-dye industry. Royal or Tyrian purple robes commanded the highest prices, for many thousands of murex shellfish, each yielding but a single drop of dye, were needed for a few yards of cloth. The dye varied in hue, depending on where the shellfish were found along the shores of the Mediterranean, and this fact, plus the special skills of the Phoenician dye masters who often used a double- or triple-dyeing process, resulted in many varieties of costly fabrics that were sought after by those of rank and nobility. —Ezek. 27:2, 7, 24.

In the time of David and Solomon the Phoenicians were famous as cutters of building stones and as woodsmen skilled in bringing down the stately trees of their forests.—2 Sam. 5:11; 1 Ki. 5:1, 6-10, 18; 9:11; 1 Chron. 14:1.

RELIGION

As Canaanites, the Phoenicians practiced a very base religion centered around the fertility god Baal, and involving sodomy, bestiality and ceremonial prostitution, as well as abhorrent rites of child sacrifice. (See CANAAN, CANAANITE [Basis for Extermination].) The Phoenician city of Baalbek (some 40 air miles [64 kilometers] NE of Beirut) became one of the great centers of polytheistic worship in the ancient world, in Roman times great temples to various gods and goddesses being erected there, the ruins of which can be seen today.

In the spring of 31 C.E., certain residents of Phoenicia demonstrated faith by traveling inland to Galilee to listen to Jesus and to be cured of their ailments. (Mark 3:7-10; Luke 6:17) A year or so later Jesus visited the coastal plains of Phoenicia and was so impressed by the faith of a Syrophoenician woman living there that he miraculously cured her demon-possessed daughter.—Matt. 15:21-28; Mark 7:24-31.

When persecution broke out in Judea following the martyrdom of Stephen, some Christians fled to Phoenicia. There, for some time, they proclaimed the good news only to Jews. But following the conversion of Cornelius congregations began to spring up along the Phoenician coast having a mixture of Jews and non-Jews, as in other parts of the Roman Empire.

The apostle Paul visited some of these congregations in Phoenicia during the course of his travels, the last recorded visit with believers there being at Sidon on his way to Rome as a prisoner in 58 C.E.—Acts 11:19; 15:3; 21:1-7; 27:1-3.

PHOENIX (Phoe'nix) [date palm]. "A harbor of Crete." (Acts 27:12) The grain boat on which Paul was traveling as a prisoner to Rome attempted to sail from Fair Havens to Phoenix for winter anchorage. Seized by a storm, it was subsequently wrecked on the island of Malta.—Acts 27:13–28:1.

As to the location of Phoenix, the Acts narrative indicates only that it was W of Fair Havens, on the S side of Crete, and that it provided safe winter anchorage. Two sites have therefore been proposed. One is Loutro, on the E side of a cape, some forty miles (64 kilometers) W of Fair Havens, and the other Phineka, on the opposite side of this cape. The literal Greek text describes the harbor at Phoenix as "looking down [*ka·ta'*] the southwest wind and down [*ka·ta'*] the northwest wind." Scholars favoring Loutro interpret this to mean looking "along" or "toward" (*ka·ta'*) the direction in which the SW and NW winds are blowing. (See *NW*, 1950 ed., ftn.) By this understanding the harbor is said to open 'toward the NE and the SE' (*RS, NW*), a description that could fit the large semicircular entrance to the harbor at Loutro. Phineka, because of its structure, is not used as a harbor today, though geologic changes in the vicinity may have affected its formation. However, Phineka does have two inlets, one *facing* SW and the other NW. Thus, those favoring this site understand the expression "looking down" to mean facing the direction from which the winds *originate* rather than that in which they blow. While there is some question as to the winter safety provided at Loutro, the inlets at Phineka appear to be capable of affording good winter shelter for boats.

According to the fourth-third century B.C.E. Greek writer Theophrastus, palm trees were indigenous to the Phoenix area; these possibly were the source of its name.

PHRYGIA (Phryg'i·a). A country or region in central Asia Minor. The geographical boundaries of Phrygia fluctuated greatly over the years, so it is difficult to define the area encompassed unless one refers to a specific period. In the first century "Phrygia" was an inland area in the Roman provinces of Galatia and Asia, covering the plateau country N of the Taurus range, from the Halys River on the E to the upper valleys of the Hermus and Maeander Rivers on the W. It was an agricultural and pastoral area of oil and wine and also exported wool and marble. The apostle Paul traveled through portions of Phrygia on at least two of his trips.—Acts 16:6; 18:23; 19:1.

It is commonly believed that the Phrygians spread S from Greece toward the close of the second millennium B.C.E. and gained control of much of central and western Asia Minor N of the Taurus Mountains, from the Halys River to the Aegean Sea. Archaeological evidence points to Gordion as their capital and King Midas as one of their prominent rulers. A noteworthy aspect of the religion of the people of early Phrygia is the worship of a mother-goddess (Rhea Cybele).

The western part of Phrygia came under the control of the Attalid kings of Pergamum. This kingdom became the Roman province of Asia, but the SE portion is often referred to as Asian Phrygia. (See ASIA.) The king of Galatia ruled the more easterly section of Phrygia and it eventually formed a part of the Roman province of Galatia. This eastern section is sometimes termed Galatian Phrygia; it was N of Pisidia and NW of Lycaonia. Depending on the point of view of the writer and the time period involved, Antioch and Iconium might be called Phrygian cities, though often Antioch is connected with Pisidia, and Iconium with Lycaonia.—Acts 13:14; see ANTIOCH No. 2; ICONIUM.

The population of Phrygia included many Jews, their presence having been encouraged by the Seleucid rulers in Syria. According to Josephus, Antiochus III (223-187 B.C.E.) transported "two thousand families of Jews, with their effects, out of Mesopotamia and Babylon" to Lydia and Phrygia in order to stabilize conditions among the seditious people there. (*Antiquities of the Jews*, Book XII, chap. III, pars. 1, 4) And Jews evidently continued numerous in Asia Minor under the Romans. On Pentecost 33 C.E. there were present in Jerusalem Jews from "the district of Asia, and Phrygia and Pamphylia."—Acts 2:9, 10.

On his second missionary tour Paul and his companions, coming NW through Cilicia and Lycaonia, "went through Phrygia and the country of Galatia, because they were forbidden by the holy spirit to speak the word in the district of Asia." (Acts 15: 41; 16:1-6) So they had entered the eastern part of old Phrygia (this by Paul's time being Galatian Phrygia), but instead of continuing W through the province of Asia (containing Asian Phrygia) they went N toward the province of Bithynia and then W to Troas.

Paul's third tour took him through Galatian Phrygia and Asian Phrygia. He left Antioch in Pisidia and "went from place to place through the country of Galatia and Phrygia." (Acts 18:23) The account also says that he "went through the inland parts and came down to Ephesus" on the Aegean coast. (Acts 19:1) It seems that he did not travel the main road to Ephesus, passing down the Lycus River valley and by the Phrygian cities of Laodicea, Colossae and Hierapolis (Col. 2:1; 4:13), but, instead, took a more direct route somewhat to the N.—See COLOSSAE.

PHYGELUS (Phy·gel'us) [a fugitive]. One from the district of Asia who "turned away from" Paul.—2 Tim. 1:15; see ASIA, p. 147.

PHYSICIAN. See DISEASES AND TREATMENT.

PI [Π, π]. The sixteenth letter of the Greek alphabet. Derived from the Hebrew *pe'* and corresponding in sound to the English "p." As a numeral, accented *pi* (π′) signifies eighty, with the subscript (,π), 80,000.

PIBESETH (Pi·be'seth) [house of the goddess Bastet or Bast]. A city mentioned along with On (Heliopolis) at Ezekiel 30:17 in a prophecy directed against Egypt. The *Septuagint* rendering of the text identifies Pibeseth with Bubastis, an ancient city of the Delta region, the remains of which are at Tell Basta, about forty-five miles (c. 72 kilometers) NE of Cairo, near the modern city of Zagazig. The name of the ancient city as it appears on Egyptian inscriptions shows a clear similarity to the Hebrew Pibeseth.

Pibeseth or Bubastis was the seat of the worship of the goddess Bastet or Bast, a feline goddess often represented with the head of a cat. The presence of a large burial ground for cats near the city testifies to the prominence of her worship there. An annual festival was held in honor of Bastet, drawing thousands of adherents from all parts of the land.

While Pibeseth was the capital of the eighteenth nome (or district) of Lower Egypt, it reached its greatest political prominence with the line of Libyan rulers over Egypt begun by Pharaoh Shishak, a contemporary of Solomon and Rehoboam. (1 Ki. 11:40; 14:25, 26) Pibeseth was a royal city of Shishak. Ezekiel's prophecy relates to the Babylonian conquest of Egypt when Pibeseth would be overrun. The Persians later destroyed the city, and today only ruins remain on the ancient site.

PIG. See SWINE.

PIGEON [Heb., *yoh·nah', goh·zal'*; Gr., *pe·ri·ste·ra'*]. As noted under the heading DOVE, the same Hebrew

word (*yoh·nah'*) is applied to both the dove and the pigeon. Similarly, in English the distinction between the two birds is not sharply defined, although the name pigeon is usually applied to the larger types and especially to those that are domesticated and thus nonmigrating. Like the dove, the pigeon is a stout-bodied, short-legged bird with smooth and compact plumage.

As a rule, Bible translations render the Hebrew *yoh·nah'* as "pigeon" only in texts involving sacrifices, in which "turtledoves" (Heb., *tohr*) are also regularly mentioned. The expression "male pigeons" ("young pigeons," *AV, RS*) in Hebrew is literally "sons of the dove." Along with turtledoves, pigeons were acceptable for sacrificial use in burnt offerings (Lev. 1:14); a pair could be presented by those too poor to afford a female lamb or kid for a guilt offering (5:5-7); a pigeon (or else a turtledove) as a sin offering was to accompany the offering of a young ram in a woman's purification rites following delivery of a child, or, lacking the ability to present the ram, "two male pigeons" were acceptable (12:6-8) (as was the case in Mary's purification following the birth of Jesus; Luke 2:22-24); and a pair of either pigeons or turtledoves was to be included in the purification offerings of a person of little means who had recovered from a running discharge. (Lev. 15:13, 14, 28, 29) They were also acceptable in connection with the Nazirite's cleansing from defilement.—Num. 6:10.

While many families among the Jews doubtless had their own pigeons, the expression, "Now if he does not have the means for two turtledoves or two male pigeons," evidently indicates that they were often purchased for sacrificial purposes.—Lev. 5:11.

The Hebrew term *goh·zal'*, meaning, literally, "young bird or fledgling" (compare Deuteronomy 32:11), used in the account of Abraham's offering when "Jehovah concluded with Abraham a covenant," is understood to refer to a "young pigeon." (Gen. 15:9, 18) This is because of the constant association of the pigeon with the turtledove in sacrifices prescribed in the Law later given to Israel. A pigeon doubtless formed part of the earlier sacrifice by Noah, since that sacrifice included "some . . . of all the clean flying creatures."—Gen. 8:20.

The provision of the Law in making optional the use of either male pigeons or turtledoves was a helpful arrangement for the Jews in Palestine, inasmuch as most turtledoves migrated from the land during the winter months, while the nonmigratory pigeons were available the year round.

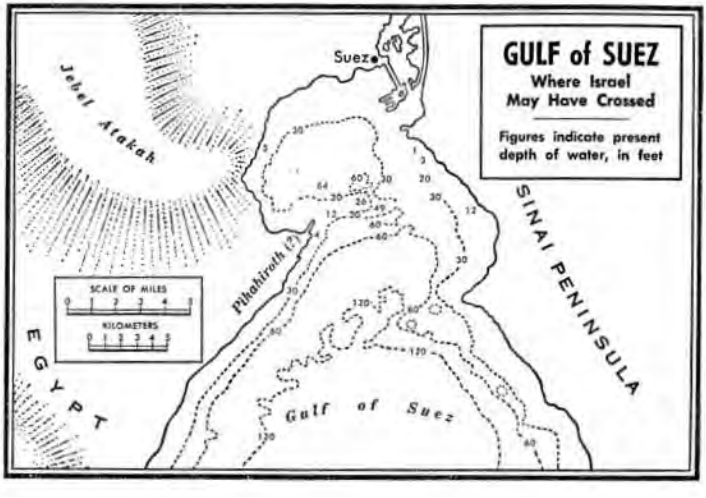
The pigeon is a strong, swift flier, able to reach speeds of over fifty miles (81 kilometers) per hour. Its homing instinct caused it to be used for carrying messages from early times. Unlike human navigators who must use chronometers and sextants to determine their position, homing pigeons almost instantly know from the position of the sun at any time of day which direction to fly, even though released in strange territory hundreds of miles from their homesite. They automatically allow for the movement of the sun across the sky so that the angle of their flight does not err.

As common as chickens in many parts of the earth, pigeons differ from domestic fowl not only in their flying ability but also in their structure and in the fact that they are monogamous. Different from the rooster, the faithful male pigeon aids the female in building the nest and in incubating the eggs. Pigeons differ from all other birds in their distinct manner of feeding their young with "pigeon's milk," a curdlike substance produced within the parents' crop. Young pigeons, called "squabs," are commonly used as food in many lands.

PIHAHIROTH (Pi·ha·hi'roth). The last camping site of the Israelites before crossing the Red Sea. (Num. 33:7, 8) After having encamped at "Etham at the edge of the wilderness" (Ex. 13:20) Moses received instructions from Jehovah God to "turn back and encamp before Pihahiroth between Migdol and the sea in view of Baal-zephon." (Ex. 14:1, 2) If the sites of Migdol and Baal-zephon were known today the identification of Pihahiroth would not be difficult. This is not the case, however, and attempts at linking their names, as well as that of Pihahiroth, with certain localities along Egypt's eastern frontier have been varied and quite inconclusive. For this reason certain other geographical requirements contained in the account itself seem to present the soundest basis for obtaining some idea of the location of Pihahiroth.

Pihahiroth was near the Red Sea and at some point where the only route of escape from the advancing Egyptian forces would be through the sea itself. The sea at that point would also have to be of sufficient depth to allow for the waters to be "split apart" to form a passage through "the midst of the sea," with the waters forming a "wall" on both sides. (Ex. 14:16, 21, 22) No site N of the Gulf of Suez could adequately provide these requirements. It is true that many modern scholars favor the theory of a crossing in the shallow Bitter Lakes region, which begins about fifteen miles (c. 24 kilometers) N of Suez. This view, however, is accompanied either by a denial of the miraculous nature of the crossing (claiming that the crossing was only through a marsh or swamp) or by the idea that the northern end of the Red Sea anciently ran up into the Bitter Lakes region and that the waters there were of much greater depth at that time, whereas archaeological evidence is that there has been very little change in the water level from ancient times.

For this reason the suggestion advanced by earlier scholars (of the past century) still seems to be that which meets best the requirements of the Bible history. They associate Pihahiroth either with the plain lying between Jebel Atakah and Jebel el Galala or with the narrow strip of that plain running along the southeastern foot to Jebel Atakah, about twelve miles (19 kilometers) SE of Suez. They suggest a crossing starting from the promontory called Ras Atakah and leading across the seabed to the vicinity of the oasis Ayun Musa on the opposite shore. The seabed in this section descends quite gradually from either



shore due to shoals that run out nearly two miles (3.2 kilometers) from either side. The maximum depth of water near the middle of this trajectory is about fifty feet (c. 15 meters). The distance from shore to shore is about six miles (c. 10 kilometers) allowing ample space for the possibly three million Israelites to be traversing the seabed while, at the same time, the military forces of Pharaoh were also making their way through the miraculously provided passage in an effort to overtake the Israelite host.—See EXODUS (Route of the Exodus).

This view coincides generally with the tradition handed down by Josephus, Jewish historian of the first century C.E., that the Israelites prior to the crossing were 'shut up in a narrow place between impassable mountains and the sea.' (*Antiquities of the Jews*, Book II, chap. XV, par. 3) A 'turning back' of the Israelite nation from Etham to the place described above would also harmonize well with Jehovah's forecast that Pharaoh would say of them, "They are wandering in confusion in the land. The wilderness has closed in upon them." (Ex. 14:3) This would hardly be true of locations N of Suez. The location of Pihahiroth in the vicinity of Jebel Atakah would likewise allow for Pharaoh's forces to advance rapidly on the fleeing Israelites by a regularly traveled route from Memphis (the likely capital of Egypt at that time) to the Sinai Peninsula.—Ex. 14:4-9.

While satisfying the geographical requirements, such location of Pihahiroth must be viewed as only tentative, dependent on possible future confirmation.

PILATE. Roman governor of Judea during Jesus' earthly ministry. (Luke 3:1) After Herod the Great's son Archelaus was removed from being king over Judea, provincial governors were appointed by the emperor to rule the province, Pilate evidently being the fifth of these. Tiberius appointed him in 26 C.E., and his rule lasted ten years.

Little is known of Pontius Pilate's personal history. Some suggest that his clan name Pontius indicates a relationship to C. Pontius Telesimus, a prominent general of the Samnite people in a mountainous section of southern Italy. Pilate, his cognomen or family name, may indicate descent from a military man if the name comes from the Latin *pilum*, meaning "javelin." Or it may identify him as a freed slave or a descendant of one if it derives from the Latin *pileus*, a cap usually worn by slaves who were given their freedom. The only period of his life to receive historical notice is that of his Judean governorship. The one inscription known bearing his name (and that of Tiberius) was found in 1961 at Caesarea, the seat of Roman government in Judea.



Partial inscription found at Caesarea, second line of which reads "[Pon]tius Pilatus"

As the emperor's representative, the governor exercised full control of the province. He could impose the death sentence and, according to those endorsing the view that the Sanhedrin could pass the death sentence, the governor's ratification had to be obtained by that Jewish court for such sentence by them to be valid. (Compare Matthew 26:65, 66; John 18:31.) As the official residence of the Roman ruler was at Caesarea (compare Acts 23:23, 24), the main body of Roman troops was stationed there, with a smaller force garrisoned at Jerusalem. Customarily, however, the governor resided at Jerusalem during festival seasons (such as at Passover time) and brought up military reinforcements with him. Pilate's wife was with him in Judea (Matt. 27:19), this being possible due to an earlier change in Roman governmental policy concerning governors in dangerous assignments.

Pilate's tenure of office was not a peaceful one. According to the Jewish historian Josephus, Pilate made a bad start as to his relations with his Jewish subjects. He sent Roman soldiers bearing standards with images of the emperor on them into Jerusalem at night. This move provoked great resentment; a delegation of Jews traveled to Caesarea to protest the presence of the standards and call for their removal. After five days of discussion, Pilate sought to frighten the petitioners with the threat of execution by his soldiers, but their determined refusal to yield caused him to accede to their request.—*Antiquities of the Jews*, Book XVIII, chap. III, par. 1.

Philo, a Jewish writer of the first century C.E. in Alexandria, Egypt, describes a somewhat similar act by Pilate evoking protest, this time involving gold shields bearing the names of Pilate and Tiberius, which shields Pilate placed in his quarters at Jerusalem. A Jewish appeal went to the emperor at Rome, and Pilate was ordered to remove the shields to Caesarea. —*De Legatione ad Gaium*, XXXVIII.

Josephus lists yet another disturbance. To construct an aqueduct to bring water into Jerusalem from a distance of about twenty-five miles (c. 40 kilometers), Pilate used money from the temple treasury at Jerusalem. Large crowds clamored against this act when Pilate made a visit to the city. Pilate sent disguised soldiers to mix in with the multitude and, at a signal, to attack them, resulting in deaths and injuries among the Jews. (*Antiquities of the Jews*, Book XVIII, chap. III, par. 2; *Wars of the Jews*, Book II, chap. IX, par. 4) Apparently the project was carried through to completion. This latter conflict is often suggested as the occasion when Pilate 'mixed the blood of Galileans with their sacrifices,' as recorded at Luke 13:1. From this expression it appears that these Galileans were slain right in the temple area. There is no way of determining if this incident relates to that described by Josephus or is a separate occasion. However, since the Galileans were subjects of Herod Antipas, the district ruler of Galilee, this slaughter may have been at least a contributing factor in the enmity existing between Pilate and Herod up until the time of Jesus' trial.—Luke 23:6-12.

TRIAL OF JESUS

On Nisan 14, 33 C.E., at dawn, Jesus was brought by the Jewish leaders to Pilate. As they would not enter the Gentile ruler's premises, Pilate went out to them and inquired as to the charge against Jesus. The charges made included subversion, advocating nonpayment of taxes and that Jesus made himself a king rivaling Caesar. Told to take Jesus and judge him themselves, his accusers replied that it was not lawful for them to execute anyone. Pilate then took Jesus into the palace and questioned him as to the charges. Returning to the accusers, Pilate announced that he found no fault in the accused. The accusations continued and, upon learning that Jesus was from Galilee, Pilate sent him to Herod Antipas. Herod, chagrined at Jesus' refusal to perform some sign, subjected him to mistreatment and ridicule and returned him to Pilate.

The Jewish leaders and people were again summoned and Pilate renewed his efforts to avoid sentencing an innocent man to death, asking the crowd if they wanted Jesus released in accord with the cus-

tom of freeing a prisoner at each Passover festival. Instead, the crowd, incited by their religious leaders, clamored for the release of Barabbas, a thief, murderer and seditionist. Repeated attempts by Pilate to free the accused brought only an increase in the shouting for Jesus' impalement. Fearing a riot and seeking to placate the crowd, Pilate acceded to their wishes, washing his hands with water as though cleansing them from bloodguilt. Sometime prior to this point Pilate's wife had advised him of her troublesome dream concerning "that righteous man."—Matt. 27:19.

Pilate now had Jesus whipped and the soldiers placed a crown of thorns on Jesus' head and dressed him with royal robes. Again Pilate appeared before the crowd, renewed his disavowal of finding any guilt in Jesus and had Jesus come out before them with his robes and crown of thorns. At Pilate's cry, "Look! The man!," the leaders of the people renewed their demand for impalement, now revealing for the first time their charge of blasphemy. Their reference to Jesus as making himself God's son added to Pilate's apprehension, and he took Jesus inside for further questioning. Final efforts at releasing him brought the warning by the Jewish opposers that Pilate was becoming vulnerable to the charge of opposing Caesar. Hearing this threat, Pilate, bringing Jesus forth, now seated himself on the judgment seat. Pilate's cry, "See! Your king!" only revived the clamor for impalement and brought the declaration: "We have no king but Caesar." Pilate then handed Jesus over to them to be impaled.—Matt. 27:1-31; Mark 15:1-15; Luke 23:1-25; John 18:28-40; 19:1-16.

Jewish writers, such as Philo, paint Pilate as an inflexible, arrogant, merciless man. However, it may be that the actions of the Jews themselves were largely responsible for the strong measures the governor had taken against them. At any rate the Gospel accounts give some accurate insight into the man's makeup. His approach to matters was typical of the Roman ruler, his speech terse and blunt. Outwardly expressing the skeptical attitude of the cynic, as in saying "What is truth?" he, nevertheless, showed fear, likely a superstitious fear, upon hearing that he was dealing with one who claimed to be God's son. Though obviously not the condescending type, he displayed the politician's lack of integrity. He was concerned primarily as to his position, as to what his superiors would say if they heard of further disturbances in his province, fearful of appearing to be overly lenient toward those accused of sedition. Pilate recognized Jesus' innocence and the envy that motivated his accusers. Yet he gave in to the crowd and turned an innocent victim over for them to slaughter rather than risk damage to his political career.

As part of the "superior authorities" Pilate exercised power by divine tolerance. (Rom. 13:1) He bore responsibility for his decision, responsibility that water could not wash away. His wife's dream was evidently of divine origin, even as were the earthquake, the unusual darkness and the rending of the curtain that took place on that day. (Matt. 27:45, 51-54; Luke 23:44, 45) Her dream should have warned Pilate that this was no ordinary trial, no ordinary defendant. Yet, as Jesus said, the one delivering him to Pilate 'bore the greater guilt of sin.' (John 19:10, 11) Judas, who originally betrayed Jesus, was called the "son of destruction." (John 17:12) Those Pharisees who were guilty of complicity in the plot against Jesus' life were described as 'subjects for Gehenna.' (Matt. 23:13, 33; compare John 8:37-44.) And particularly the high priest, who headed the Sanhedrin, was responsible before God for handing over God's Son to this Gentile ruler for sentencing to death. (Matt. 26:63-66) Pilate's guilt did not equal theirs; yet his act was extremely reprehensible.

Pilate's distaste for the promoters of the crime evidently was reflected in the sign he had placed over the impaled Jesus, identifying him as the "King of the Jews," as well as his curt refusal to change it, saying: "What I have written I have written." (John 19:19-22) When Joseph of Arimathea requested the dead body, Pilate, after first displaying the thoroughness of a Roman official by making sure Jesus was dead, granted the request. (Mark 15:43-45) The concern of the chief priests and Pharisees over the possibility of theft of the body brought the terse reply: "You have a guard. Go make it as secure as you know how."—Matt. 27:62-65.

REMOVAL AND DEATH

Josephus reports that Pilate's later removal from office resulted from complaints lodged by the Samaritans with Pilate's immediate superior, the governor of Syria, Vitellius. The complaint was about Pilate's slaughter of a number of Samaritans who were deluded by an impostor into assembling at Mount Gerizim in hopes of uncovering sacred treasures supposedly hidden there by Moses. Vitellius ordered Pilate to Rome to appear before Tiberius and put Marcellus in his place. Tiberius died in 37 C.E. while Pilate was still on his way to Rome. History gives no reliable data as to the ultimate results of his trial. The Christian historian and bishop Eusebius of the late third and early fourth centuries claims that Pilate was obliged to commit suicide during the reign of Tiberius' successor Gaius (Caligula).

PILDASH (Pil'dash). Sixth named of the eight sons of Abraham's brother Nahor by his wife Milcah. —Gen. 22:21-23; 11:29.

PILES. Hemorrhoids; swellings of veins at the anus, frequently accompanied by bleeding. In this often painful disorder, there are vascular tumors beneath the mucous membrane of the rectum, either within the external sphincter (internal hemorrhoids) or on its outer side (external hemorrhoids), or both. Piles were among the disorders that Jehovah warned the Israelites they would suffer for disobedience. (Deut. 28:15, 27) He afflicted the Philistines of Ashdod and its territories, Gath and Ekron, with piles while the sacred Ark was in their possession.—1 Sam. 5:6-12.

The Hebrew word rendered "piles" (Harkavey; *NW*), "hemorrhoids" (*Le*), "emerods" (*AV; Yg*), "tumors" (*AS; RS*) and "plague-boils" (*AT*), as at 1 Samuel 5:6, is *'opha·lim'*, denoting rounded swellings or eminences, hemorrhoids, or tumors at the anus. At 1 Samuel 6:11, 17 in the Masoretic text, the swellings afflicting the Philistines are referred to as *tᵉhho·rim'*, meaning "tumors" or "plague boils." In all six Scriptural occurrences of *'opha·lim'* (piles), the Jewish Masoretes pointed this word with the vowels for *tᵉhho·rim'* (tumors) and showed this latter term in the margin as the word to be read instead of *'opha·lim'*, which they evidently considered an immodest word.

The five Philistine axis lords returned the Ark to Israel with a guilt offering to Jehovah, consisting partly of five golden images of the piles, that is, representations of these swellings. (1 Sam. 6:4, 5, 11, 17) In a somewhat similar manner, certain ancient peoples (particularly the Greeks and the Romans) invoked their deities for cures by presenting to them replicas of afflicted body parts, or they presented models thereof in gratitude for supposed cures.

Since jerboas (mouselike jumping rodents) were bringing the land to ruin (1 Sam. 6:5), some scholars believe the Philistines were afflicted with bubonic plague, a highly fatal infectious disease marked by such symptoms as fever, chills, prostration and painful enlargement of the lymphatic glands, or buboes. This plague is transmitted chiefly through bites by fleas that have bitten dying or dead infected rats or other rodents. "A death-dealing confusion" occurred when the Ark was in Ekron, where "the men that did not die had been struck with piles." (1 Sam. 5:10-12) Both pile and jerboa images are mentioned at 1 Samuel 6:4, where the Philistine priests and diviners are quoted as saying, "every one of you and your axis lords have the same scourge." But this may mean

only that the entire nation, the axis lords and people alike, had suffered a common calamity, the "same scourge," not necessarily that the rodents and the piles were associated in one epidemic disease or plague. The Bible seems to indicate only that the jerboas destroyed vegetation throughout Philistia, thus ruining the land, and does not specifically state that they were carriers of infection to the Philistines stricken by Jehovah.

PILHA (Pil'ha) [millstone]. A family head of Israel or a representative of a family of that name attesting the postexilic "trustworthy arrangement."—Neh. 9: 38; 10:1, 14, 24.

PILLAR. An upright structural support or column, or something resembling or comparable to such a supporting column.

Some ancient peoples of the Near East set up sacred pillars in connection with their false religion; quite likely these involved phallic symbolism. The Israelites, upon entering the Promised Land, were to destroy such sacred pillars, and they were forbidden to set up pillars of that sort. (Deut. 7:5; 16:22) However, at times they took up heathen religion and used sacred pillars.—1 Ki. 14:23; 2 Ki. 3:2; see SACRED PILLAR.

Quite apart from the improper use of pillars hated by God, the Hebrew Scriptures mention the setting up of pillars or stones of a commemorative nature. Such pillars were not objects of idolatrous worship nor symbolic of sex organs. They served to recall historic acts or events.

On two occasions Jacob set up stone pillars at Bethel. Both instances involved taking note of Jehovah's dealing with Jacob in a special way at that place. (Gen. 28:18, 19, 22; 31:13; 35:14, 15) The pillar Jacob stationed over Rachel's grave was no doubt stone and still existed in Moses' day. (Gen. 35:19, 20) When the Israelites accepted the laws Moses had received from God, Moses built an altar and "twelve pillars corresponding with the twelve tribes of Israel." (Ex. 24:4) Joshua gave similar instruction involving stones to represent the tribes, though the account does not call them pillars. These were to serve as a memorial to Israel and would give occasion for fathers to explain to their sons what the twelve stones meant.—Josh. 4:1-9, 20-24.

A covenant or a victory could be marked by setting up a stone, often a pillar. (Gen. 31:44-53; Josh. 24: 26; 1 Sam. 7:10-12) After his victory over the Amalekites, King Saul 'erected a monument for himself at Carmel.' (1 Sam. 15:12) The Hebrew word here translated "monument" is usually rendered "hand," but it is also used at 2 Samuel 18:18 in connection with the "pillar" Absalom raised up called "Absalom's Monument" (*RS, NW, AT*), so evidently Saul erected a victory monument or pillar.—Compare Isaiah 56: 5; see ABSALOM'S MONUMENT.

The idea of a pillar as being a commemorative monument may be involved in the prophecy at Isaiah 19:19. Written in the eighth century B.C.E., it dealt with circumstances after the destruction of Jerusalem in 607 B.C.E. Some of the Jews who were left in their land by the Babylonians fled to Egypt and dwelt in Egyptian cities, as foretold in Isaiah 19:18. (Jer. 43:4-7; 44:1) Thus the promise that there would be "a pillar to Jehovah" beside Egypt's boundary has been understood by many commentators to mean that Jehovah would be taken note of or commemorated in Egypt, whether there was a literal pillar or not. —Compare Isaiah 19:20-22.

STRUCTURAL PILLARS

Biblical references and archaeological discoveries show pillars of wood, stone and brick being used in the Near East as structural supports. Often the roof beams or upper stories of a building were held up by vertical columns. (Prov. 9:1; Judg. 16:25, 29; 1 Ki. 7:2) The wood or brick pillars might rest on stone bases. Solomon's House of the Forest of Lebanon contained rows of cedarwood pillars supporting the beams and upper chambers. Apparently the fact that the cedar was from Lebanon or the resemblance of the pillars to a forest resulted in the building's name. The nearby Porch of Pillars was obviously also noted for its abundant pillars, though the record does not give their number or material. (1 Ki. 7:1-6; compare Ezekiel 40:16, 48, 49.) Marble pillars were used in the courtyard of Ahasuerus' palace.—Esther 1:6.

The most noteworthy pillars in Solomon's temple were two huge copper pillars named Jachin and Boaz at the porch. (1 Ki. 7:15; 2 Ki. 25:17; Jer. 52:21; see CAPITAL.) *The New Bible Dictionary* edited by J. D. Douglas suggests that the king stood by one of these pillars on ceremonial occasions, but that cannot be confirmed, for the Bible merely says the king was "standing by his pillar at the entry." (2 Chron. 23:13; 2 Ki. 11:14; 23:3) He could have been standing at a gate of the inner court or some other elevated place for addressing the people.

Smaller pillars were used in the tabernacle, four of acacia wood to support the curtain between the Holy and Most Holy and five to hold up the screen at the entrance. (Ex. 26:32-37) Sixty other pillars supported the linen hangings around the courtyard and the screen at the gate of the courtyard.—Ex. 27:9-16.

Small, ornamental pillars of silver apparently supported the canopy of Solomon's litter.—Song of Sol. 3:9, 10.

FIGURATIVE USE

The material and function of structural pillars made them fitting symbols of sturdy support. They would illustrate that which securely upholds. The Christian congregation could be called a "pillar and support of the truth," for through it Christians learn and gain understanding about the truths of God's Word. (1 Tim. 3:15) It upholds the truth in contrast to religious error. James, Cephas and John were spoken of as 'seeming to be pillars' in the early congregation; they were solidly fixed and strong supporters of it. (Gal. 2:9) Christians who conquer will be made pillars in the "temple" of God, gaining a permanent position in the spiritual structure. (Rev. 3:12) The idea of the sturdiness of a pillar is found in the allusions to pillars in describing the feet of a strong angel. (Rev. 10: 1) The legs of the shepherd lover of the Shulammite girl were like "pillars of marble," being beautiful as well as strong.—Song of Sol. 5:15.

PILLAR OF CLOUD AND FIRE

Jehovah miraculously guided the Israelites out of Egypt and through the wilderness, "going ahead of them in the daytime in a pillar of cloud . . . and in the nighttime in a pillar of fire to give them light to go." (Ex. 13:21) This was, not two pillars, but one "pillar of fire and cloud" that would normally appear as a cloud in the daytime and as fire at night. (Ex. 14:24) When the Egyptians pursued the Israelites, the pillar moved to the rear, perhaps spreading out like a wall. (Ps. 105:38, 39) It caused darkness on the Egyptian side, but shed light on the Israelite side. (Ex. 14:19, 20) When the tabernacle was set up, the pillar above it served as a sign that Jehovah was in his holy place. (Ex. 40:35) The pillar represented Jehovah and he spoke out of it. (Num. 14:14; 12:5; Ps. 99:7) The last historical notice of the pillar was just before Israel entered the Promised Land. (Deut. 31:15) When they were settled in their land the guiding pillar was not needed as it had been during their wandering.—Compare Exodus 40:38; Isaiah 4:5.

PILLORY (pil'lo·ry). This translates the Hebrew word *tsi·noq'* (Jer. 29:26, *NW; Da,* ftn.) and seems to designate a device for confining the neck and perhaps also the arms. But the meaning of the Hebrew term is uncertain. Among the other ways it has been rendered are "prison" (*Dy*), "dungeon" (*LXX*, Bagster, 36:26), "shackles" (*AS*) and "collar."—*RS*.

PILTAI (Pil'tai) [Jah is deliverance]. Postexilic head of the priestly paternal house of Moadiah in the days of Jeshua's successor Joiakim.—Neh. 12: 12, 17.

PIM. The price that the Philistines charged the Israelites for sharpening various metal implements. (1 Sam. 13:20, 21) The pim apparently was a weight, but its modern equivalent cannot be definitely established. Several stone weights found in Palestinian excavations bear the consonants of "pim" in ancient Hebrew characters and vary from 7.18 to 8.13 grams (.231 to .261 ounce troy). On this basis the pim would be approximately two-thirds of a shekel.

PINON (Pi'non) [darkness]. One of the sheiks of Esau (Edom). (Gen. 36:40-43; 1 Chron. 1:51, 52) Some think these names are listings of places or settlements rather than individuals or that the names came to apply to the particular regions or cities ruled by the sheiks ("These are the sheiks of Edom *according to their dwellings* in the land").—See TIMNA No. 3.

PIPE. The exact identification of the musical instrument termed in Hebrew *'u·ghav'* is uncertain, since the Bible does not describe it; however, modern Bible translations generally render it "pipe." (Job 21:12; 30:31; Ps. 150:4; *AS, Da, NW, RS*) The pipe, if this is indeed the correct rendering, is the first wind instrument (likely, woodwind) mentioned in the Scriptures. (Gen. 4:21) Jubal, the seventh generation from Adam, is identified as "the founder [literally, father] of all those who handle . . . the pipe." This possibly indicates the establishment of a profession, either of craftsmen making the instruments or of those playing them.

Although the *'u·ghav'* was never listed as one of the temple instruments, some scholars believe that this name became a general term, designating any woodwind. Originally, though, it may have been a specific instrument, perhaps a series of multitoned pipes all closed at one end and blown across the open ends. The instrument in Nebuchadnezzar's orchestra specified by the Aramaic expression *mash·roh·qi·tha"* ("pipe," Daniel 3:5, 7, 10, 15; *AT, Da, Mo, NW, RS*) appears to correspond to the Hebrew *'u·ghav'*.

PIRAM (Pi'ram) [probably, wild ass]. The Amorite king of Jarmuth at the time Israel entered the Promised Land. Piram joined with four other Amorite kings in a conspiracy against the Gibeonites, who had made peace with Joshua. In the battle that followed, Piram and the other kings took refuge in a cave at Makkedah, which the Israelites sealed up until the fighting was over. Piram and the others were then slain, hung on stakes until evening and entombed in the same cave.—Josh. 10:1-27.

PIRATHON (Pir'a·thon), **PIRATHONITE** (Pir'a·thon·ite). Pirathon was a town of Ephraim "in the mountain of the Amalekite." Evidently an inhabitant of Pirathon was known as a "Pirathonite," as were Hillel and, later, Benaiah, one of David's mighty men. Hillel's son Judge Abdon was buried there. (Judg. 12:13, 15; 2 Sam. 23:8, 30; 1 Chron. 11:31; 27:14) Far'ata, about six miles (10 kilometers) W-SW of the suggested location for Shechem, has been suggested as a possible identification.

PISGAH (Pis'gah) [possibly from a root meaning "to cut or cleave"; hence, perhaps, a cutoff piece or cleft]. The first mention of this place is in connection with the campsites along the line of Israel's march toward the Promised Land. (Num. 21:20) It was located in the southern part of that territory taken in the conquest of the Amorites after their king, Sihon, refused to let the Israelites pass through the land. (Deut. 4:46, 49; Josh. 12:1-3) Later, Balak the king of Moab, took Balaam "to the field of Zophim, to the top of Pisgah," in a vain attempt to have the Israelites cursed.—Num. 23:14.

Pisgah, however, is best remembered in connection with Moses' extensive view of the Promised Land shortly before his death. (Deut. 3:27; 34:1-3) Pisgah was designated as part of Reuben's tribal territory. —Deut. 3:16, 17; Josh. 13:15, 20.

Wherever the name Pisgah occurs in the Bible it is always qualified by such expressions as "the head of," "the top of," or "the slopes of" Pisgah. As a consequence it is frequently referred to as *Mount* Pisgah, though not so in the Scriptures.

The exact location of Pisgah in the northern section of the Abarim mountain range immediately E of the Dead Sea is unknown. Bible references to this elevated lookout are not in conflict with its suggested identity with Ras en-Siyaghah, a headland located about ten miles (16 kilometers) E of where the Jordan empties into the Dead Sea. Ras en-Siyaghah is a little NW of Jebel en-Neba, the summit traditionally known as Mount Nebo.

The physical features of these two elevations are in agreement with the Bible's brief description. Ras en-Siyaghah is about a hundred meters (330 feet) lower in elevation than Jebel en-Neba and separated from the latter by a slight depression or saddle, which suggests a cutoff piece or cleft, the possible meaning of Pisgah. Though slightly lower than its neighbor summit, Ras en-Siyaghah is closer to Jericho and affords an unobstructed view of the Dead Sea some 3,700 feet (1,128 meters) below, as well as a splendid view of the Jordan valley, the central range on which Hebron, Bethlehem and Jerusalem are situated, and Mount Hermon over a hundred miles (161 kilometers) to the N.

PISHON (Pi'shon) [meaning uncertain; apparently from root meaning "to make wide, become full"]. One of the four rivers branching out from the "river issuing out of Eden" and thereafter encircling the entire land of Havilah, a land stated to be the source of gold, bdellium gum and onyx stone. (Gen. 2:10-12) The identification of the Pishon River is conjectural, suggestions ranging from certain rivers in Armenia all the way to the Ganges River of India.

In the articles on EDEN and CUSH (No. 2) we have considered the suggestion that the global Flood probably obliterated the evidence for positive identification of the Pishon and Gihon Rivers today. This, of course, does not eliminate the possibility that these rivers were still in existence and known in Moses' day when the book of Genesis was recorded. His reference to the "land of Havilah" is not likely to be understood as meaning that a region was so named prior to the Flood, even as is the case with his reference to the "land of Cush." (Gen. 2:13) Rather, Moses' references to these lands are evidently to places so named in post-Flood times and serve as geographical points commonly known in his day. In addition to whatever changes the Flood wrought, the ability of earthquakes to change the course of rivers or to wipe out sections thereof must also be given consideration. Such could have occurred in post-Flood times; Armenia, the probable location of Eden, is in an earthquake belt. —See HAVILAH No. 1.

PISIDIA (Pi·sid'i·a). An interior region of southern Asia Minor. It was a mountainous section, taking in the western portion of the Taurus range, lying N of Pamphylia and S of Galatian Phrygia, with Caria and Lycia on the W and Lycaonia on the E. The region is believed to have been about 120 miles (192 kilometers) from E to W and about fifty miles (80 kilometers) in breadth. It had many lofty ridges cut by valleys and mountain rivers; there were forests and pasturelands.

The people of Pisidia were wild and warlike, forming tribal bands of robbers. These mountaineers were difficult to control and slow to be affected by Hellenic or Roman culture. The Romans assigned Galatian King Amyntas the task of subjugating them, but he died before accomplishing it. Pisidia became part of

the Roman province of Galatia in 25 B.C.E., and in 6 B.C.E. colonies in the area were garrisoned to hold the people in check. These colonies were directed from Antioch, a city near the border between Pisidia and Phrygia. (See ANTIOCH No. 2.) In 74 C.E. the southern part of Pisidia was combined with Pamphylia and Lycia into a Roman province. The northern section remained part of the province of Galatia until, in post-apostolic times, it was enlarged in a separate province bearing the name of Pisidia.

The apostle Paul passed through Pisidia on his first missionary tour, traveling from coastal Pamphylia over the mountains to Pisidian Antioch. (Acts 13: 13, 14) He also passed through Pisidia on the return trip. (Acts 14:21, 24) The bandits and rushing mountain rivers of the area might well have been a basis for Paul's statement that he had been in "dangers from rivers, in dangers from highwaymen."—2 Cor. 11:26; see map on page 147.

PISPAH (Pis'pah). A leading Asherite; son of Jether. —1 Chron. 7:38, 40.

PISTACHIO NUT. The Hebrew word *bot·nim'* is generally understood to designate the fruit of the *Pistacia vera* tree. This deciduous tree thrives in dry areas and seldom reaches a height in excess of thirty feet (9 meters). The nuts measure about one-half to three-fourths of an inch (1.3 to 1.9 centimeters) in length and grow in large clusters. The thin, but hard, light-colored shell of ripe pistachio nuts is covered with a somewhat wrinkly husk. Each nut contains one yellow-green kernel surrounded by thin reddish skin. The kernel has a mild, sweet flavor, and is commonly eaten raw or fried. Sometimes kernels are pressed for oil, and ground kernels are used for confectionery items.

Pistachio nuts were among the "finest products of the land" of Canaan that were brought as a gift by Jacob's sons to one who was a ruler in Egypt. (Gen. 43:11) Even in modern times large quantities of pistachio nuts have been exported from parts of the Middle East.

The city of Betonim, situated E of the Jordan in the territory of Gad, appears to have been named after pistachio nuts.—Josh. 13:24, 26.

PIT. A deep or sunken place, either natural or artificial. The pits of bitumen into which the kings of Sodom and Gomorrah fell were evidently natural sunken places in the area (Gen. 14:10); whereas the pit into which Joseph's brothers threw him was evidently a man-made waterpit.—Gen. 37:20-29.

The Hebrew word *she'ohl'* is translated "pit" three times in the *Authorized Version*. (Num. 16:30, 33; Job 17:16) While Sheol actually refers to the common grave of all mankind rather than to an individual grave, the word "pit" does convey to some extent the meaning of Sheol, which is that of a "hollow place." In Job 17:13-16 we find Sheol and the pit used in a parallel sense by Job as places of darkness and dust. Similarly, David's prayer to God at Psalm 30:3 says: "O Jehovah, you have brought up my soul from Sheol itself; you have kept me alive, that I should not go down into the pit." In Psalm 88:3-5 reference is made to Sheol, the pit, and the burial place in that order. —See also Job 33:18-30; Psalm 30:3, 9; 49:7-10, 15; 88:6; 143:7; Proverbs 1:12; Isaiah 14:9-15; 38:17, 18; 51:14; see GRAVE; SHEOL.

Jonah also used the word for "pit" in a figurative sense when he referred to his position in the belly of the great fish as the "pit," as well as calling it the "belly of Sheol."—Jonah 2:2-6.

Such association of the pit with death and the grave was quite natural in view of the ancient custom of using or excavating a pit as a grave site.

Pits were evidently used as a means of trapping or ensnaring an enemy or for catching animals, and so are used in a figurative sense to stand for dangerous situations or intrigues besetting God's servants. (Ps. 7:15; 40:2; 57:6; Prov. 26:27; 28:10; Jer. 18: 20, 22) Sometimes the pits were netted to enmesh the victim caught in them. (Ps. 35:7, 8) According to the Law, if a domestic animal fell into an excavated pit, the owner of the pit was required to make compensation to the owner if the animal died.—Ex. 21:33, 34.

In a similar sense a prostitute and the "mouth of strange women" are spoken of as a "deep pit."—Prov. 22:14; 23:27.

The cisterns used by the Hebrews and other Orientals to store water were basically excavated pits. These were often bottle-shaped; the mouth was generally narrow, only a foot or so wide for the first three or four feet down, and then the lower part widened out into a bulbous-shaped cavity.

The Greek word *phre'ar*, "pit," in the expression at Revelation 9:1, 2, "pit of the abyss," is the same word that John uses in his Gospel account to describe the "well" at Jacob's fountain where Jesus met the Samaritan woman. (John 4:11, 12) *Phre'ar* in its simplest meaning refers to such a well or pit dug in the earth, and, thus, may be used in referring to any pit or abyss, including the unfathomable one from which the locusts of the Revelation ascend. —Rev. 9:3; see ABYSS.

Peter, in 2 Peter 2:4, speaks of the demon angels as confined to "pits of dense darkness."—See TARTARUS.

PITCH. The Hebrew word *ze'pheth* is generally believed to refer to mineral pitch, the sticky and liquid form of bitumen. Bitumen is the solid state of this dark-colored hydrocarbon similar to what is generally called tar.—See BITUMEN.

Mineral pitch is highly flammable and, unless kept well supplied with air, gives off great quantities of smoke when burning. Filling Edom's torrents with pitch and causing the land to become "burning pitch" with smoke ascending to time indefinite, would be a fitting picture of devastating destruction. (Isa. 34:9, 10) This description also helps to identify the substance, for Edom was near the Dead Sea, and even today bitumen is occasionally washed up on its shores, evidently coming from deposits now covered by the sea.

According to Exodus 2:3 the papyrus ark in which Moses was concealed was coated with both "bitumen and pitch." Jewish commentator Rashi suggested that this meant bitumen on the inside and pitch on the outside. Or it could mean a mixture of two different consistencies of the same basic substance. For instance, in *The Land and the Book* (Vol. I, 1859 ed., p. 336) W. M. Thomson suggests that Exodus 2:3 "reveals the process by which they prepared the bitumen. The mineral, as found in this country, melts readily enough by itself; but then, when cold, it is as brittle as glass. It must be mixed with tar while melting, and in that way it forms a hard, glassy wax, perfectly impervious to water." The Greek *Septuagint* uses the single term *a·sphal·to'pis·sa*, a compound of asphalt and pitch. In parts of the Near East mineral pitch has been used even in recent times as a coating for certain sailing vessels.

PITHOM (Pi'thom). One of two storage cities built by the enslaved Israelites in Egypt, the other being Raamses. (Ex. 1:11) The name Pithom is generally thought to have some relation to the Egyptian name *Pr-Tm*, meaning "house of (the god) Tem." On this basis two locations have been suggested for Pithom, both in the Wadi Tumilat of the eastern delta region. From 1883 on, as a result of excavations there, Tell el-Maskhutah in the eastern end of this wadi was considered the most likely location. Ramses II is supposed to have built or rebuilt the city located on that site. However, in more recent years some of the claims made for this place have been found doubtful, as, for example, the supposed evidence for large storage chambers, later Egyptologists holding that these were only foundation structures of a fortress. At present, scholars generally favor Tell el-Ratabah, a few miles

to the W of Tell el-Maskhutah. This location is preferred on the basis of an inscription on a Latin milestone found referring to Ero (an apparent abbreviation of Heroonpolis, thought to be the Greek translation of *Pr-Tm*). It seems clear, however, that no positive conclusion can be reached on the basis of these conjectures. The archaeologists have apparently been influenced in their conclusions by the popular view that the Pharaoh of the Israelite oppression was Ramses II, a view that is not soundly founded.—See EXODUS; RAAMSES, RAMESES.

PITHON (Pi'thon). A descendant of Saul through Jonathan and Merib-baal (Mephibosheth).—1 Chron. 8:33-35; 9:39-41.

PLAGUE. The original-language words rendered "plague" or "scourge" often designate blows dealt by Jehovah God as a punishment for rebellious murmuring (Num. 16:41-50), refusal to comply with his will (Zech. 14:12, 15, 18), the profane use of something sacred (1 Sam. 5:1–6:4), touching his anointed ones (Gen. 12:17; Ps. 105:15) and unfaithfulness or violations of his law. (Lev. 26:21; Num. 14:36, 37; 31:16; Deut. 28:59-61; 1 Chron. 21:17, 22; 2 Chron. 21:12-15) Such blows might be administered by angelic or human means. (2 Sam. 24:17; Jer. 19:1-8; 25:8, 9; 49:17; 50:13, 14) Prayers of intercession by Jehovah's servants or sincere prayers by repentant ones were required for the removal of plagues from God.—Gen. 20:17, 18; 1 Ki. 8:37, 38; 2 Chron. 6:28, 29.

A plague could also result from the natural outworking of a person's sin. (Prov. 6:32, 33) It could be an affliction, such as the "plague of leprosy" (Lev. 13:2), or an adversity resulting from time and circumstance.—Ps. 38:11; 73:5, 14.

The plagues Jehovah visited upon Egypt in the time of Moses were manifestations of his great power and caused his name to be declared among the nations. (Ex. 9:14, 16) For generations afterward their effects were talked about by other peoples. (Josh. 9:9; 1 Sam. 6:6; compare 1 Samuel 4:17.) Also, these plagues proved that the gods of Egypt were powerless.—Ex. 12:12; Num. 33:4; see GODS AND GODDESSES, page 670.

The plagues mentioned in the book of Revelation evidently are expressions of God's anger and symbolically point to the result or effect of his judicial decisions.—Rev. 9:18, 20; 11:6; 15:1, 6, 8; 16:9, 21; 18:4, 8; 21:9; 22:18.

PLAIN. Relatively level land, in contrast to hilly or mountainous country. The Hebrew Scriptures are quite explicit in their use of different words to identify or describe various types of land.

The Hebrew term *'ara·vah'* is used both as a name for a specific area and a word descriptive of a certain type of land. (See ARABAH.) When used without the definite article, *'ara·vah'* indicates a desert plain or steppe, such as those of Moab and Jericho. (Num. 22:1; 35:1; Josh. 5:10; 13:32; Jer. 52:8) Though there might be rivers to provide some water for the area, *'ara·vah'* generally emphasizes that the plain is an arid one. Thus it would be quite a reversal for the fertile, watered plain of Sharon to become like the desert plain (Isa. 33:9), or for torrents of water to come to the desert plain.—Isa. 35:1, 6; 51:3.

The word *biq·'ah'* indicated a wide plain bounded by mountains. It comes from a root meaning "to cleave, to rend, to divide," and can be accurately rendered "valley plain." Even today the broad valley plain between the Lebanon and the Anti-Lebanon mountains is known as el-Biqa'. (Josh. 11:17) Often in the Scriptures *biq·'ah'* or "valley plain" is set in contrast to mountains or hills (Deut. 8:7; 11:11; Ps. 104:8; Isa. 41:18) or to rugged or rough ground. (Isa. 40:4) The related Aramaic word appearing at Daniel 3:1 is frequently translated just "plain," referring to the place where Nebuchadnezzar erected the gold image.

A long low plain was designated in Hebrew *'e'meq*. The word signifies "a long broad sweep between parallel ranges of hills of less extent than the preceding term [*biq·'ah'*], . . . [*'e'meq*] having the idea of lowness and breadth rather than precipitateness or confinement." (M'Clintock and Strong's *Cyclopædia*, Vol. X, p. 703) The Hebrew word is applied to many different localities, such as "the low plain of Achor," "the low plain of Aijalon" and "the low plain of Rephaim."—Josh. 7:26; 10:12; 1 Chron. 11:15.

PLANE TREE [Heb., *'ar·mohn'*]. The name of this tree in Hebrew evidently comes from the root word *'a·rah'*, meaning "nakedness," or the word *'a·ram'*, meaning "stripped." At Genesis 30:37, 38 Jacob is described as placing staffs from this tree, along with those of other trees, before the flocks of Laban at Haran in Syria. The staffs were peeled, "laying bare" or revealing "white places." The plane tree (*Platanus orientalis*) annually peels off its outer bark in strips or sections, exposing the smooth whitish inner bark beneath.

The plane tree is of stately appearance, growing to a height of seventy feet (21.3 meters) or more, with wide spreading branches and broad dark-green, vine-like leaves affording splendid shade. The girth of the trunk often reaches as much as forty feet (12.2 meters). It was, therefore, a tree worthy of comparison with, but not actually being a match for, the majestic cedar of Lebanon, which Ezekiel used as a figure of the king of Assyria in his message to Pharaoh. (Ezek. 31:8) In all respects, then, the plane tree satisfactorily fits the Biblical description, whereas the "chestnut tree" of the *Authorized Version* does not. The *Vulgate* and the *Septuagint* both give "plane" tree at Genesis 30:37, as do most modern translations.

Plane trees are found along the rivers and streams throughout Syria and in the region of ancient Assyria, as well as to a lesser degree in Palestine and Lebanon.

PLASTER. A coating for walls and partitions that was commonly made of clay mixed with straw. At times the mixture included lime, ashes, pulverized pottery fragments, or pounded shells or limestone. —Lev. 14:42; Ezek. 13:10-16; Dan. 5:5; see MORTAR, II.

PLATTER. See VESSELS.

PLEDGE. An object of personal property, such as a ring or garment, surrendered by a debtor to his creditor as a guarantee of the future repayment of a loan. The Mosaic law's regulations concerning pledges protected the interests of impoverished and defenseless members of the nation. They showed that God appreciated the difficulties of the poor and widows.

If a poor man gave his outer garment as a pledge or security on a loan, the creditor was not to keep it overnight. (Ex. 22:26, 27; Deut. 24:12, 13) A poor person would likely use his outer garments for covering at night; if he were deprived of it, he might suffer from the cold. For a person to ignore this law would mark him as greedy and heartless. (Job 22:6; 24:9) Yet, during Israel's apostasy, some persons not only seized garments from the poor as pledges but used them during their false religious feasts. —Amos 2:8.

Not returning "a pledged thing" was listed in Ezekiel 18:10-13 along with robbing and shedding blood as things combining to prove an unrepentant sinner as worthy of death. On the other hand, a wicked one who abandoned his sins by, among other things, returning "the very thing pledged" would "positively keep living." (Ezek. 33:14-16) It was also forbidden to take a hand mill or its upper grindstone as a pledge, for bread was usually baked daily and to take the implements necessary for grinding the grain would mean seizing "a soul" or life.—Deut. 24:6.

Widows were especially protected, since they probably would often not have anyone to defend or assist them. The Law forbade seizing a widow's garment as a pledge at all.—Deut. 24:17; compare Job 24:3.

Also, one could not enter a man's house to take a pledged item from him. The debtor was to bring the pledge out to his creditor. (Deut. 24:10, 11) In this way the inviolability of the man's home was upheld, and he could maintain self-respect, which would hardly be so if his creditor felt at liberty to enter the man's home without invitation. Thus, in addition to compassion and generosity (Deut. 15:8), the laws about pledges encouraged respect for the person and rights of others.

ILLUSTRATIVE USE

Deuteronomy 15:6 gave as a sign of God's blessing the fact that the Jews would have sufficient means to "lend on pledge to many nations."

If one "despised the word," failing to repay a loan, he would forfeit what he put up as a pledge; in like manner the one obliged to obey God's commandment but not carrying out his obligation would experience loss.—Prov. 13:13.

The Hebrew Scriptures repeatedly advised against going surety for a stranger, thereby promising to pay that one's debt if he failed to do so. (Prov. 11:15; 22:26, 27; see SURETY.) Thus, Proverbs 20:16 speaks of 'taking the garment' of the one going surety for a stranger. This is in direct contrast to the sympathetic consideration to be shown the poor man who is obliged to become debtor to another due to his own misfortune, as set forth in texts considered earlier in this article. The one going surety for a stranger is not simply unfortunate but guilty of stupid action; the proverb evidently says to 'let him suffer the consequences.' The latter part of the verse calls for 'seizing a pledge' in the "instance of a foreign woman." The man entering into relationship with such a woman may become impoverished (compare Proverbs 5:3, 8-10) and so he may have to pledge his remaining possessions as security for his debts. The proverb apparently says that he merits no pity, inasmuch as he acted contrary to all sound advice in having dealings with the "foreign woman."

PLOW. See FARMING IMPLEMENTS.

PLOWING. Conclusions as to the type of plow used by Hebrew farmers in Biblical times are dependent on ancient pictures of plows used in neighboring lands and on plows used in recent times by some Arab farmers. Some plows consisted of a simple pointed piece of wood, perhaps metal-tipped, attached to a beam and pulled by an animal or animals. Using such type, plowing likely only cut the surface of the soil without turning it over. Of course, lack of direct evidence precludes ruling out the possibility that more substantial plows, capable of making better furrows, were used in Israel.

With soil baked hard by the hot summer sun, the practice was to hold up plowing until the autumn or winter rains softened the soil. The soil was then plowed and the seed sown. Colder days or times of uncertain weather or threatening clouds would not deter a manly person from work in the plowing season, but a lazy farmer would seize upon such as excuse to avoid work. His neighbors would have no reason to sympathize with him when he had no harvest due to laziness at plowing time. (Prov. 20:4; Eccl. 11:4) Even in plowing time, though, Israelite farmers were to keep the sabbath.—Ex. 34:21.

A bull and an ass were not to be yoked to the same plow, doubtless because of the inequality of their strength and pace. (Deut. 22:10) Often a pair of cattle pulled the plow. (Luke 14:19; Job 1:14) A number of men, each with a pair or span of cattle, might work together, plowing parallel rows one behind the other. In Elisha's case, as related at 1 Kings 19:19, he was the twelfth and last so he could stop without disrupting others following him. He left the field and used his wood plowing instruments as firewood in offering the bulls as a sacrifice. (1 Ki. 19:21) In *The Land and the Book*, page 144, W. M. Thomson reports that one man could easily sow the area plowed by a group of men.

ILLUSTRATIVE USE

The familiar work of plowing often appears in illustrations. When Philistines convinced Samson's wife to obtain from him the answer to his riddle, Samson said they had 'plowed with his young cow,' that is, used for their service one who should have been serving him. (Judg. 14:15-18) A rocky crag is no place for plowing, and, as Amos shows, it was equally irrational for Israel's leaders to corrupt justice and practice unrighteousness and yet expect to derive benefit from such course. (Amos 6:12, 13) Hosea 10:11 evidently uses plowing (a much harder work for a heifer than threshing) as representing laborious or slavish labor due to come on apostate Judah and Israel, likely imposed by foreign oppressors. What Judah and Israel needed, according to Jeremiah 4:3, 4 and Hosea 10:12, 13, was a change in their way of life, preparing, softening and cleansing their hearts (compare Luke 8:5-15) as by plowing and removing thorns, so that, rather than wasting their efforts and labor in wrong practices that bring only a bad harvest, they might instead reap divine blessings.

The description of the orderly, purposeful and judicious methods of the farmer in plowing, harrowing, sowing and threshing are used at Isaiah 28:23-29 to illustrate the ways of Jehovah, who is "wonderful in counsel, who has done greatly in effectual working." Even as plowing and harrowing are limited, being merely preparatory to sowing, so, too, Jehovah does not forever discipline or punish his people, but disciplines primarily to soften them and make them amenable to receiving his counsel and guidance, which produce blessings. (Compare Hebrews 12:4-11.) Even as the hardness of the soil governs the extent or intensity of the plowing, so the type of grain determines the force and weight of the instruments used for threshing to eliminate the chaff, all of this illustrating God's wisdom in cleansing his people and getting rid of that which is undesirable, varying his treatment according to existing needs and circumstances.—Compare Isaiah 21:10; 1:25.

A city "plowed up as a mere field" meant a city completely overturned and laid waste. (Jer. 26:18; Mic. 3:12) Israel's speaking of those who had 'plowed upon my very back, lengthening their furrows,' evidently describes the nation's sufferings under its many enemies who relentlessly and cruelly overran and mistreated them, as Israel made its back "just like the earth . . . for those crossing over." (Ps. 129:1-3; Isa. 51:23; compare Psalm 66:12.) In the restoration prophecy at Amos 9:13-15, Jehovah's blessing on his people is shown to make them like a fertile field producing so abundantly that the harvest is still going on when the time comes to plow for the next season.—Compare Leviticus 26:5.

Even as Jesus had said that his disciples should accept food, drink and lodging from those they served, since the "worker is worthy of his wages," so the apostle Paul upheld the right of those laboring in Christian ministry to receive material support from others, just as the man who plows does so with the legitimate hope of being a partaker of the harvest to which his labor contributed. Yet Paul personally and willingly preferred not to avail himself of the right to refrain from secular work, so as to furnish "the good news without cost" to those to whom he ministered.—Luke 10:7; 1 Cor. 9:3-10, 15, 17, 18.

PLUMMET. A plumb line; a cord to the end of which a metal, stone or clay weight was fastened that kept the line straight and made it possible to build walls and other structures that were straight

or perpendicular to the horizon. The weight itself is sometimes called the plumb bob or plummet. Carpenters, masons and other craftsmen of ancient times used the plummet.

In connection with the rebuilding of the temple in Jerusalem, Zerubbabel is represented as having in hand a plummet, literally, "the stone [or, weight], the tin," according to the Masoretic text. (Zech. 4: 9, 10) As foretold, not only did Zerubbabel lay the temple's foundation but under his supervision the work was carried to completion.—Ezra 3:8-10; 6:14, 15.

In vision, Amos beheld Jehovah stationed on a wall made with a plummet, and thus one that was originally straight, perpendicular. Jehovah was seen holding a plummet, and the prophet was told that God was setting a plummet in the midst of His people. As Israel did not meet the test of straightness in a spiritual way, not acting in accord with God's requirements, Jehovah would mete out justice and "no more do any further excusing of it." Israel's high places would be laid desolate, her sanctuaries would be devastated, and God would "rise up against the house of Jeroboam with a sword." (Amos 7:7-9) True to these words, Israel was devastated and Samaria destroyed by the Assyrians in 740 B.C.E.

POCHERETH-HAZZEBAIM (Po'che·reth-haz·ze·ba'-im) [binder of gazelles; gazelle hunter]. Head of a family whose descendants were among "the sons of the servants of Solomon" returning from the exile under the leadership of Zerubbabel.—Ezra 2:1, 2, 55, 57; Neh. 7:59.

POISON. See VENOM.

POISONOUS PLANT. While some have suggested equating the Hebrew word *ro'sh* (or, *rohsh*) with hemlock, colocynth or the poppy, no certain identification of the plant is possible. The Hebrew term at times refers to (1) a bitter and poisonous plant (Lam. 3:5, 19), (2) poison or "venom" (Deut. 32:33; Job 20:16) and, when used in connection with water, (3) poisonous water. (Jer. 8:14; 9:15; 23:15) It appears in an illustrative sense with reference to a perversion of justice (Hos. 10:4; Amos 6:12) and to those who apostatize.—Deut. 29:18; compare Acts 8:23; Hebrews 12:15.

Concerning the Messiah it was foretold that he would be given a "poisonous plant" for food. (Ps. 69:21) This occurred when Jesus Christ, before his impalement, was offered wine mixed with gall but, upon tasting it, refused the stupefying drink that was probably intended to alleviate his sufferings. In recording the fulfillment of this prophecy, Matthew (27:34) employed the Greek word *kho·le'* (gall), the same term found in the *Septuagint Version* at Psalm 69:21. However, Mark's Gospel account mentions myrrh (Mark 15:23), and this has given rise to the view that in this case the "poisonous plant" or "gall" was "myrrh." Another possibility is that the drugged drink may have contained both gall and myrrh.

POLYGAMY. See MARRIAGE.

POMEGRANATE [Heb., *rim·mohn'*]. By means of Moses, Jehovah promised the nation of Israel that he would bring them into a land of wheat, barley, vines, figs, pomegranates, olives and honey. (Deut. 8:7-9) Prior to this the spies who went into the land had returned with grapes, figs and pomegranates. (Num. 13:2, 23) The Israelites had known the pomegranate in Egypt, as their complaint at Numbers 20: 5 indicates. The sleeveless coat of High Priest Aaron's garments had on its hem a series of pomegranates made of blue thread, reddish-purple wool and scarlet material twisted together and alternating with golden bells. (Ex. 28:33, 34; 39:24-26) Later, when the temple was constructed, the capitals of the two copper pillars on the porch of the house were decorated with chains of pomegranate figures.—1 Ki. 7:18, 20, 42; 2 Ki. 25:17; 2 Chron. 3:16; 4:13; Jer. 52:22, 23.

The pomegranate (*Punica granatum*) grows throughout the East as a small tree or shrub, seldom passing fifteen feet (4.6 meters) in height. The spreading branches are numerous and bear dark-green lancehead-shaped leaves, and blossoms with coral-red to scarlet flowers. The ripe fruit is of a maroon color, apple-shaped with a rosette or crown extending around the bottom. Within the hard rind it is crowded with small capsules full of juice and each containing a small pink or red seed. The juice makes a refreshing drink (Song of Sol. 8:2), a syrup called grenadine is produced from the seeds, and the blossoms are used in the preparation of an astringent medicine used as a remedy for dysentery. The Shulammite maiden's veiled temples were compared to a "segment of pomegranate" and her skin to a "paradise of pomegranates."—Song of Sol. 4:3, 13; 6:7.

The pomegranate was extensively cultivated in Bible times, and the place-names of Rimmon, En-rimmon and Gath-rimmon doubtless derive from the abundance of these trees in their area. (Josh. 15:32; 19: 45; Neh. 11:29) The pomegranate tree was much prized and thus is often associated with other important fruit producers such as the vine and the fig tree.—Song of Sol. 7:12, 13; Joel 1:12; Hag. 2:19.

PONTIUS. See PILATE.

PONTUS (Pon'tus). A district of northern Asia Minor along the Euxine (Black Sea). The name evidently was applied first to that part of Cappadocia bordering Pontus Euxinus, as the sea was sometimes called. Pontus ran from the lower course of the Halys River on the W (near Bithynia) eastward along the coast toward the SE limit of the sea. Along the fertile coastline the climate is hot in the summer and severe in the winter. The interior forms the NE corner of the central plateau, broken by many river valleys, and in these grain was grown. The mountain slopes were forested and produced timber for shipbuilding. Along the coast the influence of Greek colonies was felt, but the people of the interior had close ties to Armenia to the E.

After being under Persian influence for a time, the separate kingdom of Pontus was set up in the fourth century B.C.E. There was a succession of kings called Mithradates, and close ties with Rome developed. However, Mithradates Eupator challenged Roman power and expanded his kingdom greatly. After a series of wars the Romans under Pompey defeated him about 64 B.C.E. Much of Pontus was then united with Bithynia to the W into a combined province called Bithynia et Pontus. But the eastern section was added to the province of Galatia (Galatian Pontus). Later some of this eastern part was given to Polemon (c. 37 B.C.E.) to form part of the Kingdom of Polemon. (See maps of Asia Minor, pages 146, 147.) Thus in the first century C.E. the term "Pontus" refers either to the entire geographic area along the coast, or to that part found in the combined province of Bithynia and Pontus, or even to the eastern section that had become part of Galatia and the Kingdom of Polemon.

The first-century Jewish writer Philo said that Jews had spread to every part of Pontus. Jews from Pontus were present in Jerusalem on Pentecost 33 C.E. (Acts 2:9) Possibly some of these Jews of Pontus who heard Peter's speech became Christians and returned to their home territory. Some thirty years later, Peter addressed his first canonical letter (c. 62-64 C.E.) to "temporary residents scattered about in Pontus" and other parts of Asia Minor. (1 Pet. 1:1) Since he mentioned "older men" who were to shepherd the flock, Christian congregations likely existed in Pontus. (1 Pet. 5:1, 2) The Jew named Aquila who was a native of Pontus traveled to Rome and then to Corinth, where he met the apostle Paul.—Acts 18:1, 2

POOL. A large open reservoir for collecting and storing water. Artificial pools were dug out of the soil or hewn out of rock. At times they were located inside the cities and linked to springs by means of conduits. This ensured the inhabitants a supply of water even in time of siege. Some pools were enlargements or adaptations of such existing natural features as caves.

Among the various pools mentioned in the Scriptures are those of Gibeon (2 Sam. 2:13; see GIBEON, GIBEONITES), Hebron (2 Sam. 4:12), Heshbon (Song of Sol. 7:4; see BATH-RABBIM), Samaria (1 Ki. 22:38) and Jerusalem. It has been suggested that the pools made by the congregator (King Solomon) for irrigation purposes are perhaps to be identified with reservoirs found S of Bethlehem. (Eccl. 2:6) Water from nearby springs was stored in these reservoirs and conveyed to Jerusalem by an aqueduct measuring some forty miles (c. 64 kilometers) in length.

POOLS OF JERUSALEM

The general location of the ancient Pool of Siloam (John 9:7) is thought to be the present Birket Silwan, just SW of the City of David. Likely this is also the approximate location of King Hezekiah's pool adjoining the conduit that he constructed to bring the waters of the spring of Gihon into Jerusalem. —2 Ki. 20:20; 2 Chron. 32:30.

The Biblical references to the "old pool" (Isa. 22:11), "upper pool" (2 Ki. 18:17; Isa. 7:3; 36:2) and "lower pool" (Isa. 22:9) give no indication about their exact position in relation to the city of Jerusalem. Scholars generally believe that the "lower pool" (perhaps the same as the "Pool of the Canal" mentioned at Nehemiah 3:15) may be identified with Birket el-Hamra at the southern end of the Tyropean Valley. But opinions vary considerably regarding the placement of the "upper pool." Some assign it a location in the northern part of the Tyropean Valley, others place it at the spring of Gihon, and still others link it with Birket Silwan. Whereas some advance the thought that the "lower pool" is the same as the "old pool," others believe that the "old pool" is the same as the "upper pool."—See POOL OF THE CANAL.

The "King's Pool" was evidently located between the Gate of the Ash-heaps and the Fountain Gate. (Neh. 2:13-15) It may be the same pool that is mentioned at Nehemiah 3:16.

Concerning the pool of Bethzatha, see BETHZATHA.

REEDY POOLS

Whereas the Hebrew term *bere·khah'* means "pool" (such as an artificial pool), the word *'agham'* signifies "reedy pool" or "pool full of reeds," likely a natural collection of water in a depression. (Ex. 7:19; 8:5; Ps. 107:35; 114:8; Isa. 35:7; 41:18) The prophecy that God would make Babylon "reedy pools of water" graphically indicated how desolate she would become.—Isa. 14:23.

POOL OF THE CANAL. A pool or reservoir of water, apparently S of the City of David where the Valley of Hinnom and the central (Tyropean) valley meet. (Neh. 3:15) It seems that this pool was also termed the "lower pool."—Isa. 22:9.

The Masoretic text at Nehemiah 3:15 designates this "the Pool of Shelah." Some authorities believe that "Shelah" should be emended to "Shiloah," meaning "Sender" and applying to a canal or channel that delivers water to a pool. (Isa. 8:6) Thus, while some Bible versions leave "Shelah" untranslated, *The Jerusalem Bible* renders the expression as "the conduit cistern" and the *New World Translation* reads "the Pool of the Canal."

Remains have been found of a channel or canal that ran S from the Gihon spring, following the contour of the Kidron's bank and terminating in an ancient reservoir now called Birket el-Hamra. Sections of the canal were covered with stone slabs, but it appears that there were openings so that water could be drawn off to irrigate parts of the valley. The gradual slope of this canal may be referred to in the words "the waters of the Shiloah that are going gently." (Isa. 8:6) The location of Birket el-Hamra fits Nehemiah's placement of the Pool of the Canal, near the King's Garden and the Stairway going down from the S end of the City of David. *Hamra* is the Arabic name of a kind of mortar used for making cisterns and floors impermeable to water.

POOR. The problem of poverty is an ancient one. Down through the centuries the needy generally have outnumbered those having ample supplies of material things. When accepting an act of generosity, Jesus recognized the hard fact of the persistence of poverty among humans living in imperfection, saying to his disciples: "For you always have the poor with you, and whenever you want to you can always do them good, but me you do not have always." (Mark 14:7) The Bible presents a balanced view of the problem, expressing compassion for those suffering under oppressive conditions, while also reproving those who, in effect, 'eat their own flesh' due to indolence. (Eccl. 4:1, 5; Prov. 6:6-11) It stresses spiritual prosperity over material prosperity (1 Tim. 6:17-19); hence, the apostle wrote: "For we have brought nothing into the world, and neither can we carry anything out. So, having sustenance and covering, we shall be content with these things." (1 Tim. 6:7, 8) But the Scriptures do not portray material poverty as a virtue in itself and they warn of the temptation to theft that extreme poverty may bring.—Prov. 6:30, 31; 30:8, 9; contrast Ephesians 4:28.

THE POOR IN ISRAEL

It was not Jehovah's purpose that any of the Israelites sink into the depth of poverty. The nation was given an inheritance of land. (Num. 34:2-12) All Israelite families, with the exception of the Levites, who received a tenth of the produce of the land for their service at the sanctuary, shared in that inheritance and therefore had a means of supporting themselves. (Num. 18:20, 21) Landholdings were secure. Laws of inheritance ensured that the land would not become the possession of another family or tribe. (Num. 27:7-11; 36:6-9; Deut. 21:15-17; see INHERITANCE.) It could not be sold in perpetuity. (Lev. 25:23) In the Jubilee year all hereditary lands that had been sold were restored to their rightful owners. (Lev. 25:13) Thus even if a man squandered his substance, the inheritance could not be forever lost to his posterity.

Faithful adherence to God's law would largely have prevented poverty among the Israelites. (Deut. 15:4, 5) However, if disobedient, they would not have Jehovah's blessing and this would lead to impoverishment due to such calamities as invasions by enemy armies and severe drought. (Deut. 28:22-25; compare Judges 6:1-6; 1 Kings 17:1; 18:17, 18; James 5:17, 18.) Individuals, because of being lazy (Prov. 6:10, 11; 10:4; 19:15; 20:13; 24:30-34), drunkards, gluttons (Prov. 23:21) or pleasure-seekers (Prov. 21:17), would bring poverty on themselves and their families. Then, too, unforeseen circumstances might arise that could plunge persons into poverty. Death could leave behind orphans and widows. Accidents and sickness could temporarily or permanently hinder a person from performing necessary work. For these reasons Jehovah could say to Israel: "Someone poor will never cease to be in the midst of the land."—Deut. 15:11.

The Law, however, did much to make it easier for the poor to cope with their situation. They had the right to glean in the harvest fields, orchards and vineyards and, therefore, did not have to beg for bread or resort to stealing. (Lev. 19:9, 10; 23:22; Deut. 24:19-21) A needy Israelite could borrow money without having to pay interest, and a spirit of generosity was to be shown toward him. (Ex. 22:25; Lev. 25:35-37; Deut. 15:7-10; see DEBT, DEBTOR.) To build up his financial resources he could sell his land or

sell himself into slavery, on a temporary basis. (Lev. 25:25-28, 39-54) So as not to put a hardship on the poor, the Law permitted them to present less valuable offerings at the sanctuary.—Lev. 12:8; 14:21, 22; 27:8.

God's law prescribed equal justice for rich and poor alike, not favoring either one because of his position. (Ex. 23:3, 6; Lev. 19:15) But as the nation of Israel lapsed into unfaithfulness, the poor suffered much oppression.—Isa. 10:1, 2; Jer. 2:34.

IN THE FIRST CENTURY C.E.

It appears that considerable poverty prevailed among the Jews in the first century C.E. Foreign domination from the time of the Babylonian exile had doubtless interfered with the application of the Mosaic law, which protected hereditary possessions. (Compare Nehemiah 9:36, 37.) The religious leaders, especially the Pharisees, were more concerned about tradition than instilling genuine love of neighbor and proper regard for aged and needy parents. (Matt. 15:5, 6; 23:23; compare Luke 10:29-32.) The money-loving Pharisees had little interest in the poor.—Luke 16:14.

Christ Jesus, though, 'felt pity for the crowds, because they were skinned and thrown about like sheep without a shepherd.' (Matt. 9:36) His declaring the good news to the poor and oppressed stood in such marked contrast with the attitude of the religious leaders of Judaism that it constituted one of the proofs that he was indeed the Messiah. (Matt. 11:5; Luke 4:18; 7:22) To responsive ones it also opened up the glorious privilege of inheriting the heavenly kingdom.—Matt. 5:3; Luke 6:20.

Being in a covenant relationship to God, the Jews were under obligation to assist needy fellow Israelites. (Prov. 14:21; 28:27; Isa. 58:6, 7; Ezek. 18:7-9) Appreciating this, Zacchaeus, upon accepting Jesus as the Messiah, exclaimed: "Look! The half of my belongings, Lord, I am giving to the poor." (Luke 19:8) For the same reason, Christ Jesus could say: "When you spread a feast, invite poor people, crippled, lame, blind; and you will be happy, because they have nothing with which to repay you." (Luke 14:13, 14) On another occasion he encouraged a rich young ruler: "Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." (Luke 18:22) The fact that this man was unwilling to part with his possessions to aid others showed that he had no real concern for the oppressed and thus did not have the qualities required for being a disciple of Jesus. —Luke 18:23.

Jesus' encouragement to assist the poor was in line with what he himself had done. As God's Son in the heavens he had had everything. But "though he was rich he became poor." As a poor man on earth he was able to redeem the human race, making available the greatest of riches, that is, the prospect for his followers to become sons of God. (2 Cor. 8:9) Additionally, other great spiritual riches became available to them.—Compare 2 Corinthians 6:10; Revelation 2:9; 3:17.

Also, while on earth, Jesus personally took an interest in the materially poor. He and his apostles had a common fund from which they gave to needy Israelites. (Matt. 26:9-11; Mark 14:5-7; John 12:5-8; 13:29) The same loving concern for the poor was manifested in later years by Christians, as they provided material assistance for their poor brothers. (Rom. 15:26; Gal. 2:10) But some did forget, making it necessary for the disciple James to reprimand them for bestowing favoritism on the rich and looking down on the poor. —Jas. 2:2-9.

Of course, only those who were deserving received material assistance. By no means was laziness encouraged. As the apostle Paul wrote to the Thessalonians: "If anyone does not want to work, neither let him eat."—2 Thess. 3:10; see BEGGAR, BEGGING; GIFTS OF MERCY.

POPLARS [Heb., *'ara·vim'* (plural)]. The Hebrew name for this tree corresponds with the Arabic *gharab*, which continues to be used for the Euphrates poplar. Thus, although the poplar and willow are of the same genus of trees, similar in appearance, and both common to the Near East, modern lexicographers favor the poplar tree (*Populus euphratica*) in translation. —See Koehler-Baumgartner, *Lexicon in Veteris Testamenti Libros*, page 733; Brown-Driver-Briggs, *A Hebrew and English Lexicon of the Old Testament*, page 788; *The Westminster Dictionary of the Bible*, page 639.

The poplar tree is very common along the banks of the Euphrates (while the willow is comparatively rare there) and thus fits well the reference at Psalm 137:1, 2, which describes the weeping Jewish captives as hanging their harps on the poplar trees. The small, crisp, heart-shaped leaves of the Euphrates poplar (also called aspen) are carried on flattened stems that hang obliquely from the main stalk, and this results in their swaying back and forth at the slightest breeze, a motion that might suggest the emotional swaying of persons weeping in grief.

Euphrates poplars are also found along the banks of rivers and streams from Syria to Palestine and particularly in the Jordan river valley. There, along with tamarisk trees, they often form dense thickets, while elsewhere they may grow to a height of from thirty to forty-five feet (9.1 to 13.7 meters). In all the Scriptural references these poplar trees are associated with water courses or 'torrent valleys.' They were included among the trees whose boughs were used at the Festival of Booths (Lev. 23:40); they provided cover for the mighty "Behemoth" (hippopotamus) along the river (Job 40:15, 22); and the ease with which they sprout along well-watered places is used at Isaiah 44:3, 4 to describe the rapid growth and increase resulting from Jehovah's outpoured blessings and spirit.—See POPLARS, TORRENT VALLEY OF.

POPLARS, TORRENT VALLEY OF. At Isaiah 15:7 the prophet describes the escaping Moabites as fleeing with their goods across the "torrent valley of the poplars." If their flight was to the S, as it seems likely to have been, this torrent valley would appear to refer to the "torrent valley of Zered" (Num. 21:12; Deut. 2:13), which acted as the frontier boundary between Moab and Edom to the S. The torrent valley of Zered is generally identified with the Wadi el-Hesa, which flows into the S end of the Dead Sea. In its lower course it is called the Seil el-Qurahi and as such passes through a small plain that is somewhat swampy in places and could thus be a suitable place for poplars to have grown. —See ZERED, TORRENT VALLEY OF.

PORATHA (Po·ra'tha) [(perhaps of Persian origin) giving much, liberal]. One of Haman's ten sons. —Esther 9:8, 10.

PORCH. A covered entrance to a building, or a place for waiting before entering. The Hebrew word *'u·lam'* basically means "the anterior part, front" and hence "vestibule, porch." In the Hebrew Scriptures this word is not used in regard to an architectural portion of individual homes, private houses. Whether Israelite homes had a porch of some sort is difficult to determine. But the archaeological remains of some houses in Megiddo indicate that they were built around a courtyard and that "one ground floor room served as an entrance vestibule." (*The Biblical Archaeologist*, May 1968, pp. 46, 48) In the Scriptures *'u·lam'* is applied to two of the public buildings Solomon constructed (see PORCH OF PILLARS; PORCH OF THE THRONE), the front part of Solomon's temple and to certain parts of the gateways and temple that Ezekiel was shown in vision.

SOLOMON'S TEMPLE

While the primary portions of the temple were the Holy and Most Holy compartments, in front of the Holy (toward the E) there was a massive porch that served as an entranceway to the temple. The porch was 20 cubits (27.5 feet or 8.4 meters) long (running along the width of the temple) and 10 cubits (14.6 feet or 4.4 meters) deep. (1 Ki. 6:3) It was 120 cubits (175 feet or 53.3 meters) high. Second Chronicles 3:4 presents the height of the porch in the context of other measurements for the house, measurements that are generally accepted and that harmonize with those in First Kings. (Compare 2 Chronicles 3:3, 4 with 1 Kings 6:2, 3, 17, 20.) Thus the porch would have appeared as a tall, evidently rectangular tower that extended high above the rest of the temple building. In front of it stood two massive copper pillars named Jachin and Boaz. (1 Ki. 7:15-22; 2 Chron. 3:15-17) The porch also had doors (King Ahaz closed these up but his son Hezekiah later opened and repaired them). (2 Chron. 28:24; 29:3, 7) Especially in the morning when the sun rising in the E shone directly on it, the lofty temple porch must have been a most impressive sight.

EZEKIEL'S TEMPLE VISION

Quite a number of porches are mentioned in the vision Ezekiel had of a temple sanctuary. The temple building itself had a porch in front (toward the E), as did Solomon's temple. However, this porch was 20 cubits (c. 34 feet or 10.4 meters, based on the long cubit [Ezek. 40:5] of about 20.4 inches) in length and 11 cubits (c. 18.7 feet or 5.7 meters) in width; the height is not stated. This porch had pillars as well as side pillars, and there was a wood canopy, probably near the top. (Ezek. 40:48, 49; 41:25, 26) Each of the three elaborate outer gateways (approaching from the E, S, and N) incorporated a porch with windows of narrowing frames. Apparently, one ascending the stairs into the gateway passed three guard chambers on each side and then, by crossing a threshold, came into the porch before entering the outer courtyard. (Ezek. 40:6-17) Each of the three inner gateways also had a porch, perhaps just as one ascended the steps and entered the gate. The porch in the gateway approached from the N contained four tables for slaughtering the whole burnt offering.—Ezek. 40:35-42.

PORCH OF PILLARS. One of the official buildings Solomon constructed in the temple area sometime after he completed the temple. (1 Ki. 7:1, 6) In view of the mention of the Porch of Pillars between comments about the House of the Forest of Lebanon and the Porch of the Throne, it is quite possible that the Porch of Pillars was S of the temple and between these other two official buildings. Thus, one coming from the S might pass through or around the House of the Forest of Lebanon and then enter the Porch of Pillars, walking through it into the Porch of the Throne.

Discussing these buildings, the *Cyclopædia* by M'Clintock and Strong (Vol. VII, p. 541) observes: "There are few tasks more difficult or puzzling than the attempt to restore an ancient building of which we possess nothing but two verbal descriptions." Hence, at best only a suggested description of the Porch of Pillars can be made, and this is based on 1 Kings 7:6, for the information Josephus gives is scanty and obscure.

The building was 50 cubits (c. 73 feet or 22 meters) long and 30 cubits (c. 44 feet or 13 meters) wide. Its very name suggests that it was made up of rows of impressive pillars. First Kings 7:6 mentions another porch in front with pillars and a canopy. Perhaps this means that one first came to a porch having an extending canopy supported by pillars. Then this porch merged right into the Porch of Pillars proper. If the dimensions given apply just to the Porch of Pillars, then the size of the canopied portion is not given.

This building may have served as a grand entranceway to the Porch of the Throne and as a place where the king conducted the ordinary business of the kingdom and received some visitors.

PORCH OF THE THRONE. An important building that Solomon constructed after the temple was completed. (1 Ki. 7:1, 7) The "porch of judgment" referred to in the text seems to be synonymous with the "Porch of the Throne." So the "Porch of the Throne" evidently was where Solomon placed his ornate ivory and gold throne and did judging. —1 Ki. 10:18-20.

The entire description of this building is: "He made the porch of judgment; and they covered it in with cedarwood from the floor to the rafters." (1 Ki. 7:7) The Masoretic text actually says, "from floor to floor," leading some to believe that there was cedar from the floor of this building to the floor of the Porch of Pillars mentioned in the preceding verse. However, the Syriac *Peshitta Version* reads "from floor to ceiling," and the Latin *Vulgate* says "from floor to top." So, certain translators believe that the cedar was some sort of splendid paneling from the floor of the Porch to its rafters or ceiling. (*NW, RS, JB, Ro*) Though other architectural details are lacking, this would suggest a building not having open pillars on a side or sides, as may have been the case with the House of the Forest of Lebanon and the Porch of Pillars.

Since the Porch of the Throne is listed right after the Porch of Pillars, it is possible that this latter building served as a grand entrance to the Porch of the Throne. A person coming from the S may have had to walk through the Porch of Pillars to enter the porch of judgment.

PORCUPINE. A large rodent distinguished by its protective spines or quills. There is considerable dispute as to the exact meaning of the Hebrew word *qip·podh'*, variously rendered "bittern" (*AV, Da*), "hedgehog" (*AT, Le*) and "porcupine(s)" (*AS, NW*). (Isa. 14:23; 34:11; Zeph. 2:14) In the light of Hebrew etymology, G. R. Driver (*Palestine Exploration Quarterly*, May-October 1955, p. 137) rejects the rendering "bittern" and suggests that the Hebrew *qip·podh'* may apply both to the porcupine and to a bird. But he recommends "ruffed bustard" as a likely translation for *qip·podh'* in the above texts. Koehler (*Lexicon in Veteris Testamenti Libros*, p. 845) prefers "hedgehog" at Isaiah 14:23; 34:11, but "short-eared owl" at Zephaniah 2:14. That one Hebrew word may apply to two entirely different animals is illustrated by the term *tin·she'meth*, which denotes both a flying creature, the "swan," and a swarming creature, the "chameleon."—Lev. 11:18, 30.

Despite the uncertainty, however, there is good basis for consistently translating *qip·podh'* as either "porcupine" or "hedgehog," rather than "bittern." Both older and modern lexicons generally list "hedgehog" or "porcupine" as defining *qip·podh'* in all cases. These renderings have the support of the *Septuagint* and the *Vulgate*, as well as of Hebrew etymology and related languages such as Aramaic, Arabic and Ethiopian. The fact that both the porcupine and the hedgehog roll themselves up when in danger harmonizes with the root word (meaning "to gather together or roll up") from which *qip·podh'* is believed to be derived.

On the basis of inferences drawn from Isaiah 14:23 and Zephaniah 2:14 regarding the desolation of Babylon and Nineveh, some raise the objection that the porcupine (or the hedgehog) could not be the animal intended, since this creature does not frequent reedy pools of water, nor can it sing or climb to the top of columns. However, according to Isaiah 14:23, not the reedy pools, but Babylon was to become the possession of porcupines. Interestingly, one explorer

of Babylon's ruins reported finding *"quantities* of porcupine quills." Similarly, the reference to a voice "singing in the window" at desolated Nineveh can apply to any bird that might perch in a deserted window or even to the sound of the wind and need not apply to the porcupine. (Zeph. 2:14) As to the porcupine's 'spending the night among the pillar capitals [the top portion of the pillars],' it must be remembered that the picture drawn is of a city in ruins. Hence, it is certainly possible that the pillars are here considered as fallen to the ground.

PORPHYRY (por'phy·ry). A kind of stone usually dark red, purple or sometimes green and containing feldspar crystals. Together with marble and pearl, it was used as pavement in the Persian palace at Shushan in the days of King Ahasuerus.—Esther 1:6.

PORTENT. The English word "portent" (referring to something that presages future events or situations; also, a marvel) at times is an appropriate translation of the Hebrew *moh·pheth'* and the Greek *te'ras.*

Moh·pheth' generally carries the idea of a "miracle," as in the miracles performed through Moses and Aaron in Egypt. However, in some cases the term is definitely used in the sense of a "portent," as with regard to the prophet or dreamer who offers a sign or portent (to be fulfilled in the future) to lend support to his prophecy.—Deut. 13:1-3.

The portent (*moh·pheth'*) might be a miraculous act manifesting divine power, as when the altar of Jeroboam was ripped apart by God, portending the still future and greater execution of his adverse judgment regarding that altar and those serving at it. (1 Ki. 13:1-5; compare the fulfillment some three hundred years later at 2 Kings 23:16-20.) Or it might be just an unusual action performed by someone, as when Isaiah went naked and barefoot to portend the circumstances due to come on Egypt and Ethiopia at the hands of the king of Assyria (Isa. 20:3-6), or Ezekiel's making a hole in the wall (likely the wall of his residence) and taking out his luggage through it as a portent of the exile facing Judah.—Ezek. 12:5-11; compare 24:18-27.

Since a portent is a sign pointing to future things or circumstances, one writer may use the word *moh·pheth'* ("portent" or "miracle") while another uses *'ohth* ("sign") to describe the same thing. (Compare 2 Chronicles 32:24 with 2 Kings 20:8, 9.) A "sign" may serve as a guide or indicator for the present, as well as for the future, whereas a "portent" relates primarily to the future. The designating of something as a "sign" stresses that it has *significance,* whether for the present or the future. Its being called a "portent" stresses its significance as relating to the future.

Thus, when referring to Joel 2:30, which foretold "portents [plural of *moh·pheth'*] in the heavens and on the earth," the apostle Peter spoke of "portents [plural of *te'ras*] in heaven above and signs [plural of *se·mei'on*] on earth" (Acts 2:14, 19), which is the way the text in Joel reads in the Greek *Septuagint Version.* In the Christian Greek Scriptures *te'ras* is consistently used in combination with *se·mei'on* ("sign"), both terms being used in the plural form. —Acts 7:36; 14:3; 15:12; 2 Cor. 12:12.

Basically, *te'ras* refers to any act or thing exciting wonderment, hence it is properly translated "wonders" in some cases. (Matt. 24:24; John 4:48) Where the future is more clearly involved, "portent" is more appropriate. Serving as credentials that Jesus was God's "Sent One" were the "powerful works and portents and signs that God did through him." (Acts 2:22) The miraculous cures and resurrections he performed not only excited wonderment; they also portended what he would do on a greater scale in the future. (John 6:54; compare John 1:50, 51; 5:20, 28.) Some acts were portents of his future activity as God's High Priest, forgiving sins and acting as Judge. (Matt. 9:2-8; John 5:1-24) Others served as evidence of his future authority and power to act against Satan and his demons, abyssing them. (Matt. 12:22-29; Luke 8:27-33; compare Revelation 20:1-3.) All such acts pointed forward to his Messianic Rule as God's Anointed King.

Similarly, Jesus' disciples, as witnesses of his teachings and resurrection, were backed up by God with "signs as well as portents and various powerful works." (Heb. 2:3, 4; Acts 2:43; 5:12) These gave evidence of God's dealings with the newly formed Christian congregation and portended his future use of that congregation to carry out his will and purpose. —Compare John 14:12.

As false prophets arose in Israel, so the foretold apostasy in the Christian congregation would produce a "man of lawlessness" whose presence would be evidenced by "the operation of Satan with every powerful work and lying signs and portents." (2 Thess. 2:3-12) Thus, the evidence marshaled to support the apostate movement would not be weak or puny but would manifest Satan's might. The portents would be lying ones, however, either fraudulent on their face or deceptive as to the conclusions to which they would lead. Appearing to manifest God's benevolence and blessing, they would in reality divert persons from the source and path of life.—Compare 2 Corinthians 11:3, 12-15; see MIRACLES; POWER, POWERFUL WORKS; SIGN.

POT. See COOKING, COOKING UTENSILS.

POTIPHAR (Pot'i·phar) [shortened form of Potiphera, he whom Ra gave]. An Egyptian court official and chief of Pharaoh's bodyguard. He was Joseph's master for a time and, it appears, was a man of wealth. (Gen. 37:36; 39:4) Potiphar purchased Joseph from the traveling Midianite merchants, and, observing what a good servant Joseph was, eventually put him in charge of his whole house and field, which establishment Jehovah blessed on Joseph's account. —Gen. 39:1-6.

Potiphar's wife was not as faithful to him as was his servant Joseph, however. She repeatedly endeavored to seduce Joseph and one day, when no other men were around, grabbed hold of him, but Joseph still refused and ran out. When Potiphar came home, he heard his wife's frustrated barrage of false accusations. Instead of having Joseph executed, Potiphar angrily had him thrown into prison.—Gen. 39:7-20.

This prison seems to have been connected with Potiphar's house or at least came under his jurisdiction as "chief of the bodyguard." Thus, the record speaks of Pharaoh's chief cupbearer and chief baker being thrown into this same jail, the "jail of the house of the chief of the bodyguard," "the jail of [Joseph's] master's house." (Gen. 39:1; 40:1-7) However, it seems unlikely that Potiphar is to be equated with the "chief officer of the prison house" who "gave over into Joseph's hand all the prisoners who were in the prison house." (Gen. 39:21-23) This officer was probably a subordinate of Potiphar.

Potiphar's title "court official" translates the Hebrew word *sa·ris',* literally meaning "eunuch," but which in its broader usage meant a chamberlain, courtier or trusted officer of the throne. The "court official [*sa·ris'*] that had a command over the men of war" when Jerusalem fell in 607 B.C.E. was no doubt a high government official, not a castrated person lacking masculinity. (2 Ki. 25:19) So, also, Potiphar was a military man, chief of the bodyguard, as well as a married man, facts that militate against the idea that he was a eunuch in the more common sense.

POTIPHERA (Pot·i'phe·ra) [he whom Ra gave]. Joseph's father-in-law, whose daughter Asenath bore Manasseh and Ephraim. (Gen. 41:45, 50; 46:20) Potiphera was the priest, likely of the sun-god Ra, officiating at On, a center of Egyptian sun worship. In the Cairo Museum there is a stele or funeral pillar discovered in 1935, that has on it the name "Potiphare."

POTSHERD. A shard or broken piece of pottery; a fragment of earthenware. The Hebrew word *hhe'res*, though sometimes applying to an earthenware vessel or earthenware flask that is unbroken (Num. 5:17; Jer. 19:1), is from a root word meaning "to scrape" or "scratch" and can thus denote something rough, as a potsherd. When Satan struck Job with "a malignant boil" from the crown of his head to the sole of his foot, Job "proceeded to take for himself a fragment of earthenware with which to scrape himself." (Job 2:7, 8) And concerning Leviathan it is stated: "As pointed earthenware fragments are its under parts."—Job 41:1, 30.

The Greek word *o'stra·kon* (appearing in *LXX* at Job 2:8) means "shell" or "tile," though the Greeks also applied the term to potsherds on which they recorded votes. The English words "ostraca," "ostracism," and so forth, have this derivation. According to ancient Athenian law an unpopular citizen or one considered dangerous could be banished if a sufficient number of votes against him were cast in the popular assembly and senate. The votes were written on shells, pieces of tile or potsherds.

ARCHAEOLOGICAL DISCOVERIES

Potsherds or pieces of pottery are the most numerous items found by archaeologists during excavations of ancient sites. In the past, a broken piece of pottery might be used for such things as raking ashes or dipping water. (Isa. 30:14) But especially were potsherds employed as inexpensive writing materials in Egypt, Mesopotamia and elsewhere in the ancient Middle East. For instance, earthenware fragments were used for the well-known Lachish Letters, which repeatedly contain the divine name, Jehovah, in Tetragrammaton form (YHWH). In Egypt, archaeologists have found numerous pieces of limestone and earthenware fragments on which there appear drawings and inscriptions written in ink (generally in cursive hieroglyphic script), many said to date from about the sixteenth to the eleventh centuries B.C.E. and some thus possibly reaching back to the days of Moses and of Israel's bondage in Egypt. Certain of these inscribed fragments consist of stories, poems, hymns, and the like, some of which were probably written as school lessons. Earthenware fragments apparently were used as writing material by people generally much as memo pads and other pieces of paper are today, to record accounts, sales, marriage contracts, lawsuits and many other matters.

More than sixty ostraca inscribed with ink in palaeo-Hebrew script were discovered in the ruins of the royal palace in Samaria. They seem to be records of vineyard production, many possibly dating from the time of Jeroboam II. They give names of places and persons, the latter including some compound forms involving the use of the names Baal, El and Yahweh. Greek ostraca found in Egypt include various types of documents, but principally tax receipts. They give some insight into the Greek language as spoken by the common people of that land during Ptolemaic, Roman and Byzantine times and so they are of some use in studies of the *koi·ne'* Greek used by writers of the Christian Greek Scriptures. Twenty Greek ostraca found in Upper Egypt were inscribed with portions of the four Gospels, these probably dating from the seventh century C.E.

USED IN FIGURATIVE WAY

Potsherds are also used with figurative associations in the Scriptures. David, distressed and surrounded by enemies, said in a psalm prophetic of the Messiah's sufferings: "My power has dried up just like a fragment of earthenware." (Ps. 22:11-15) As articles made of clay were baked they would harden and become very dry.

Glazing methods were evidently common in King Solomon's day, for Proverbs 26:23 states: "As a silver glazing overlaid upon a fragment of earthenware are fervent lips along with a bad heart." Like "silver glazing" that would hide the earthenware it covered, "fervent lips" could conceal "a bad heart" when there was only a pretense of friendship.

Oholibah, Jerusalem, was warned by Jehovah that she would be filled with drunkenness and grief, drinking the cup her sister Oholah, or Samaria, had drunk. Judah would drink this figurative cup to the limit, God's judgments being fully executed upon her. Thus, through Ezekiel, God said: "You will have to drink it and drain it out, and its earthenware fragments you will gnaw."—Ezek. 23:4, 32-34.

The utter folly of man's complaining about God and finding fault with the divine way of doing things is shown in the words: "Woe to the one that has contended with his Former, as an earthenware fragment with the other earthenware fragments of the ground! Should the clay say to its former: 'What do you make?' And your achievement say: 'He has no hands'?"—Isa. 45:9, 13; see POTTER.

POTTER. The maker of earthenware pots, dishes and other vessels has been a well-known artisan from very early times. A potter's workshop discovered at Lachish is thought to be of the period dating from about 1200 to 1500 B.C.E. Even before that time, however, potters fashioned clay into vessels, baking these, and thus producing hardened utensils that would not soften when wet. The potter might work alone, but he sometimes had assistants, frequently apprentices. Among the Hebrews a group of royal potters seems to have existed at one time.—1 Chron. 4:21-23.

A typical method of making pottery began with such steps as washing and purifying the clay of foreign matter, weathering it, and trampling the moistened clay by foot to make it pasty and malleable. (Isa. 41:25) Next the clay was kneaded by hand and then placed on the potter's wheel.

The early potter's wheel was generally made of stone (though sometimes of wood) and was, basically, a flat disk centered on a vertical axle and made to rotate horizontally. Heavy material at its edge gave the disk stability and momentum as it was turned by hand. The later addition of a larger, heavier lower wheel (on the same shaft as the top wheel and also revolving horizontally) enabled the seated potter to rotate the wheels by foot.

Having "thrown" or placed the shapeless clay on the wheel, the potter used his hands to form a vessel as the wheel was turned. (Jer. 18:3, 4) The utensil might next be dried somewhat in the sun and again put on the wheel, where the potter might employ pebbles, shells or some implement to smooth and burnish it and to impart a design to its surface. Methods varied, but he could give it a rope pattern, for instance, by pressing a twisted cord against the still-moist article. Vessels were often painted decoratively. Others were glazed (Prov. 26:23) and then fired or baked in the nearby pottery kiln. Or, colored "slip" (potter's clay in a semiliquid state) might be applied for decorative purposes, after which the article was again fired in the kiln.

The potter made articles ranging from large jars (Lam. 4:2) to lamps, ovens and toys, such as dolls and animal figures. Bowls, cups, flasks and other vessels were among his products. (Lev. 15:12; 2 Sam. 17:28; Jer. 19:1; Luke 22:10) He also produced cooking pots and some griddles. Earthenware items were sometimes stamped to show where they were made. The potter frequently stamped his own "trademark" on a pot handle.

Sometimes the potter used an open mold, into which the clay was pressed to pick up details. In later times lamps were often made in that way, in two pieces that were joined when the clay had dried to about a leathery hardness. Occasionally things were molded by hand without using the wheel, as when making toys and household ovens. Usually, however, the potter used the wheel.

Broken pieces of pottery are often discovered at archaeological sites, sometimes in great numbers. (See

POTSHERD.) The kinds of pottery found are aids in identifying different cultures, or in dating occupation layers at such sites, as are inscriptions sometimes appearing on these items. Estimates of population density of a particular place in ancient times have also been based on the quantity of such fragments discovered there.

The potter's authority over the clay is used illustratively to show Jehovah's sovereignty over individuals and nations. (Isa. 29:15, 16; 64:8) To God the house of Israel was "as the clay in the hand of the potter," He being the Great Potter. (Jer. 18:1-10) Man is in no position to contend with God, just as clay would not be expected to challenge the one shaping it. (Isa. 45:9) As an earthenware vessel can be smashed, so Jehovah can bring devastating calamity upon a people in punishment for wrongdoing.—Jer. 19:1-11.

Concerning the Messianic king's exercise of God-given authority against the nations, it was foretold: "You will break them with an iron scepter, as though a potter's vessel you will dash them to pieces."—Ps. 2:9; compare Daniel 2:44; Revelation 2:26, 27; 12:5.

From a single lump of clay the potter could make a vessel for an honorable use and another for a dishonorable, a common or ordinary use. Similarly, Jehovah has authority to mold individuals as he pleases, and has tolerated wicked ones, "vessels of wrath made fit for destruction," but this has worked to the benefit of "vessels of mercy," persons comprising spiritual Israel.—Rom. 9:14-26.

POTTER'S FIELD. After remorseful Judas threw into the temple the betrayal price of thirty pieces of silver, the chief priests used the money to buy "the potter's field to bury strangers." (Matt. 27:3-10) The field came to be known as Akeldama or "Field of Blood." (Acts 1:18, 19; see AKELDAMA.) Since the fourth century C.E. this field has been identified with a location on the S slope of the Hinnom valley, just before it joins the Kidron valley.

The expression "the potter's field" does not specifically indicate whether the field was one simply owned by a potter, or was called that because, at some point in its history, it was an area where potters pursued their craft. The latter, though, seems probable if the traditional site is correct. It would be near the Gate of the Potsherds (or "Gate of the Potters," according to Dr. J. Simons in *Jerusalem in the Old Testament*), mentioned in Jeremiah 19:1, 2. (Compare Jeremiah 18:2.) Even in recent times the necessary raw material, clay, has been available in the vicinity. Also, making pottery required a good water supply, and the site was close to the spring at En-rogel and the pool of Siloam as well as near such water as might be in the Hinnom valley in the winter.

POUND [Gr., *li'tra*]. A weight mentioned only at John 12:3 and 19:39. The Greek term is usually equated with the Roman pound (Latin, *libra*, from which the English abbreviation "lb" for pound is drawn). Thus it was a little less than twelve ounces avoirdupois or about 327 grams. Some versions render the Greek word *mna* as "pound" (Luke 19:18, *AV, Dy, JB, Wy*), but it is more appropriately rendered "mina." (*Da, Fn, Ro, NW*) Whereas "pound" is used in the Bible just as a weight or measurement, "mina" is a monetary weight indicating a specific value of gold or silver.

POWER, POWERFUL WORKS [Heb., *ko'ahh*, power; *ge·vu·rah'*, mightiness; *'oz*, strength; Gr., *dy'na·mis*, power, powerful works, ability (from this term come the English words dynamo, dynamite, dynamic)]. Power means the ability to perform acts, the capacity to accomplish things, to do work. At the close of the sixth creative "day" God began "resting from all his work that [he had] created for the purpose of making." (Gen. 2:2, 3) He rested from *these creative* works, but his power has since not become dormant or remained quiescent. Over 4,000 years after the completion of earthly creation, his Son stated: "My Father has kept working until now, and I keep working." (John 5:17) Not only as regards the spirit realm has Jehovah been active; the Bible record pulsates with his expressions of power and his mighty acts toward humankind. Though at times he has "kept quiet . . . exercising self-control," whenever his due time came to act he has taken vigorous action with "full might." —Isa. 42:13, 14; compare Psalm 80:2; Isaiah 63:15.

"Work" indicates purposeful activity. Jehovah's acts are not isolated, unrelated or erratic expressions of energy but coordinated, purposeful acts with a definite end in view. Although his power sustains the universe and the living creatures in it (Ps. 136:25; 148:2-6; Matt. 5:45), Jehovah is not like an impersonal power plant; his acts prove he is a personal and purposeful God. He is also a historical God, as he has perceptively intervened in human affairs at definite dates of history, at specified places, and with regard to particular persons or peoples. As the "living and true God" (1 Thess. 1:9; Josh. 3:10; Jer. 10:10), he has shown himself aware of all that is taking place in universal time and space, reacting according to what has occurred as well as taking the initiative in furthering his purpose.

In every case, his varied expressions of power have been in harmony with his righteousness (Ps. 98:1, 2; 111:2, 3, 7; Isa. 5:16); they all bring enlightenment to his creatures. They show on the one hand that fear of him "is fitting," for he is a God "exacting exclusive devotion" and a "consuming fire" against those practicing wickedness, making it a "fearful thing to fall into the hands of the living God." (Jer. 10:6, 7; Ex. 20:5; Heb. 10:26-31; 12:28, 29) He is not to be trifled with.—Ex. 8:29.

On the other hand, his use of power is even more wonderfully manifest in rewarding righteous-hearted persons sincerely seeking him, strengthening them to do assigned tasks and needful work (Ps. 84:5-7; Isa. 40:29-31), to endure under stress (Ps. 46:1; Isa. 25:4), providing for and sustaining them (Ps. 145:14-16), protecting, saving and liberating them in times of danger and aggression. (Ps. 20:6, 7) "His eyes are roving about through all the earth to show his strength in behalf of those whose heart is complete toward him." (2 Chron. 16:9) Those who come to know him find his name to be a "strong tower" to which they can turn. (Prov. 18:10; Ps. 91:1-8) Knowledge of his mighty acts gives assurance that he hears the prayers of his trusting servants and is able to answer, if necessary, with "fear-inspiring things in righteousness." (Ps. 65:2, 5) In a figurative sense, he is "near," and hence can be swift in responding.—Ps. 145:18, 19; Jude 24, 25.

POWER MANIFEST IN CREATION

Humans see evidence of power in all physical creation, in the immense and countless stellar bodies (compare Job 38:31-33), as well as all earthly things. The very soil has power (Gen. 4:12), producing food that gives strength (1 Sam. 28:22), and power is seen in all living things, plants, animals and man. In modern times the tremendous power potential in even the minute atomic elements forming all matter has also become well known. Scientists sometimes call matter "organized energy."

Throughout the Scriptures God's power and "dynamic energy" as the Maker of heaven and earth are repeatedly highlighted. (Isa. 40:25, 26; Jer. 10:12; 32:17) The very term for "God" in Hebrew (*'El*) is believed to have the root meaning of "mighty" or "powerful." (Compare the use of the term at Genesis 31:29 in the expression the "power ['*el*] of my hand.")

NEED ARISES FOR SPECIAL DEMONSTRATIONS OF POWER

The first man knew Jehovah God as his Creator, his only Parent and Life-giver. God endowed man with a measure of power, intellectual and physical, and gave him work to perform. (Gen. 1:26-28; 2:15) Such exer-

cise of power must harmonize with his Creator's will and hence be governed by other qualities divinely granted, such as wisdom, justice and love.

The rebellion in Eden presented a challenge to God's Sovereignty. Primarily a moral issue, it nevertheless has caused God to exercise his power in special ways. (See JEHOVAH [The supreme issue a moral one].) The rebellion was instigated by a spirit son of God who thereby became God's opposer or resister (Heb., *sa·tan'*). Jehovah reacted to the situation, judging the rebels. His expulsion of the human pair from Eden and his stationing loyal spirit creatures at the garden's entrance was a demonstration of divine power. (Gen. 3:4, 5, 19, 22-24) Jehovah's word proved to be, not impotent, weak or wavering, but full of power, irresistible as to fulfillment. (Compare Jeremiah 23:29.) As the Sovereign God, he proved ready and able to back up his word with the full weight of his authority.

Fixing his purpose, Jehovah has consistently worked toward its realization. (Gen. 3:15; Eph. 1:8-11) In his due time he would end all earthly rebellion, cause the original spirit rebel and those allied with him to be crushed as one crushes the head of a serpent. (Compare Romans 16:20.) While allowing his spirit adversary to continue for a time and to endeavor to prove successful his challenge, Jehovah would not abdicate his Sovereign position. Exercising rightful authority, he would reward or punish when and as he saw fit, judging men according to their deeds. (Ex. 34:6, 7; Jer. 32:17-19) Additionally, he would use his power to attest the credentials of those whom he designated his representatives on earth. By revealing his power he would put the seal of genuineness on messages they delivered.

This has been a divine kindness. Thereby Jehovah has given men proof that he, and no other, is the true God; he has given proof of his worthiness to receive the fear, respect, trust, praise and love of his intelligent creatures. (Ps. 31:24; 86:16, 17; Isa. 41:10-13) Over the centuries, Jehovah has repeatedly reassured his servants that his power has not waned, his "hand" has not 'grown short,' nor his "ear" become too heavy to hear. (Num. 11:23; Isa. 40:28; 50:2; 59:1) More importantly, these expressions of power have contributed toward the sanctifying and vindicating of Jehovah's own Name. His use of power exalts him, it does not debase him, does not sully his reputation; rather, by it he makes a "beautiful name" for himself.—Job 36:22, 23; 37:23, 24; Isa. 63:12-14.

PRIOR TO AND AT THE GLOBAL FLOOD

In the pre-Flood period, men had ample evidence of God's power. They knew the way back into Eden was impassable, blocked by powerful spirit creatures. God showed he was alive to what was going on, approving Abel's sacrifice, expressing judgment upon his murderous brother Cain, yet warning men against executing Cain.—Gen. 3:24; 4:2-15.

Some 1,400 years later the earth became filled with wickedness and violence. (Gen. 6:1-5, 11, 12) God expressed displeasure at this situation. After sounding a warning through his servant Noah, he forcefully demonstrated by means of a global Flood that he would not allow wicked men to ruin the earth. He did not use his power to force them to worship him but, through Noah's work as a "preacher of righteousness," gave them opportunity to change. At the same time he showed his ability to liberate righteous-hearted persons from evil circumstances. (2 Pet. 2:4, 5, 9) Even as his judgment came upon the wicked suddenly, and his destruction of them did not 'slumber,' but wiped them out within a forty-day period, so he would act in similar ways in the future.—2 Pet. 2:3; Gen. 7:17-23; Matt. 24:37-39.

THE CHALLENGE OF FALSE GODS IN THE POST-FLOOD PERIOD

Both the Scriptures and ancient secular records reveal men's deviation from worship of the true God in the post-Flood period. There is strong evidence pointing to a major role in this on the part of Nimrod, who "displayed himself [as] a mighty hunter in opposition to Jehovah," and evidence pointing to Babel (Babylon) as the major site where false worship developed. (Gen. 10:8-12; 11:1-4, 9; see BABEL; BABYLON; GODS AND GODDESSES.) The tower project proposed at Babel was a demonstration of human power and ability, independent of God, unauthorized by him. It was to bring reputation and fame to its builders, not to God. And, as God foresaw, this was but the beginning. It would lead to a series of ambitious power projects taking men farther and farther in a course of defiance of the true God and his purpose for the planet and the human race. Again, God stepped in, throwing the project into confusion by acting upon human powers of speech, causing the peoples to disperse throughout the globe.—Gen. 11:5-9.

"Nature gods" contrasted with the true God

Ancient documents from Babylon and from points of mankind's migration show that the worship of "nature gods" (such as the Babylonian sun-god Shamash, the Egyptian rain and thunder god Thoth, and the Canaanite fertility god Baal) became very prominent in those early times. The "nature gods" were associated in men's minds with periodic or cyclic manifestations of power, such as the daily beaming forth of the sun's rays, the seasonal results of solstices and equinoxes (producing summer and winter, spring and fall), the winds and storms, the falling of rain and its effect on earth's fertility in seedtime and harvest, and similar evidences of power. These forces are impersonal. So men had to fill in the blank, providing personality for their gods by their own imagination. The personalities they conjured up for their gods were generally capricious, lacking any definite purpose, morally debased, unworthy of worship and service.

Yet the visible heavens and earth give clear proof of a superior Source of power that produced all these forces in an interrelated, coordinated arrangement, one giving undeniable evidence of intelligent purpose. To that Source the acclamation goes: "You are worthy, Jehovah, even our God, to receive the glory and the honor and the power, because you created all things, and because of your will they existed and were created." (Rev. 4:11) Jehovah is not a God governed by or limited to celestial or earthly cycles. Nor are his expressions of power capricious, erratic or inconsistent. In each case they reveal something about his personality, his standards, his purpose. The *Theological Dictionary of the New Testament*, edited by G. Kittel, in treating the view of God contained in the Hebrew Scriptures, thus observes that "the important and predominant feature is not force or power but the will which this power must execute and therefore serve. This is everywhere the decisive feature."—Vol. II, p. 291.

The worship of such "nature gods" by the Israelites was apostasy, a suppression of truth in favor of a lie, an unreasoning course of worshiping the creation rather than the One who created, as the apostle states at Romans 1:18-25. Though invisible, Jehovah God had made his qualities manifest among men, for as Paul says, these are "clearly seen from the world's creation onward, because they are perceived by the things made, even his eternal power and Godship, so that they are inexcusable."

How God's control of natural forces could be distinctive

To prove himself the true God, Jehovah might reasonably be expected to demonstrate his control over the created forces, doing so in a way that his own Name would be distinctly connected therewith. (Ps. 135:5, 6) Since the sun, moon, planets and stars follow their regular courses, since the earthly atmospheric conditions (producing wind, rain and other effects) obey the laws governing them, since locusts swarm and birds migrate, these and many other nor-

mal functions would not suffice to sanctify God's name in the face of opposition and false worship.

Nevertheless, Jehovah God could cause the natural creation and elements to testify to his Godship by using them to fulfill specific purposes beyond their ordinary function, often at a specifically designated time. Even when the events in themselves were not unique, such as a drought, a rainstorm or similar weather condition, their coming in fulfillment of Jehovah's prophecy made them distinctive. (Compare 1 Kings 17:1; 18:1, 2, 41-45.) But, in most cases, the events were extraordinary in themselves, either because of their magnitude or intensity (Ex. 9:24), or because of their occurring in an unusual, even unheard of, way or at an abnormal time.—Ex. 34:10; 1 Sam. 12:16-18.

Similarly with regard to humans themselves. The birth of a child was ordinary. But the birth of a child to a woman who had been sterile all her life and who had passed the age of childbirth (as in the case of Sarah) was extraordinary. (Gen. 18:10, 11; 21:1, 2) It gave evidence of God's intervention. Death, too, was a common occurrence. But when the death came at a predicted time or in a preannounced way with the causative factor otherwise unknown, this too was extraordinary, pointing to divine action. (1 Sam. 2: 34; 2 Ki. 7:1, 2, 20; Jer. 28:16, 17) All these things proved Jehovah to be the true God, and the "nature gods" to be "worthless gods."—Ps. 96:5.

JEHOVAH PROVES HIMSELF GOD TO ABRAHAM

Abraham and his favored descendants Isaac and Jacob came to know God as Almighty in power. (Ex. 6:3) As their "shield," he protected them and their families from the mighty ones of earth. (Gen. 12:14-20; 14:13-20; 15:1; 20:1-18; 26:26-29; Ps. 105:7-15) The birth of Isaac to aged parents demonstrated that nothing is "too extraordinary for Jehovah." (Gen. 18:14; 21:1-3) God prospered his servants; he carried them through times of famine. (Gen. 12:10; 13:1, 2; 26:1-6, 12, 16; 31:4-13) As the "Judge of all the earth," Jehovah executed sentence on the infamous cities of Sodom and Gomorrah, while preserving the life of faithful Lot and his daughters, doing so out of consideration for Abraham, his friend. (Gen. 18:25; 19:27-29; Jas. 2:23) With good reason these men had strong faith in God not only as alive but also as the powerful "rewarder of those earnestly seeking him." (Heb. 11:6) Abraham, when called upon to sacrifice his beloved son, had sound basis for trusting in God's ability to raise up Isaac even from the dead.—Heb. 11:17-19; Gen. 17:7, 8.

PROVES TO BE GOD TO ISRAEL

To the nation of Israel down in Egypt Jehovah promised: "I shall indeed prove to be God to you; and you will certainly know that I am Jehovah your God." (Ex. 6:6, 7) Pharaoh trusted in the power of Egypt's gods and goddesses to counteract the workings of Jehovah. God purposely allowed Pharaoh to continue in his defiant course for a time. This extension of matters was so that Jehovah might 'show his power and have his name declared in all the earth.' (Ex. 9:13-16; 7:3-5) It permitted the multiplying of God's "signs" and "miracles" (Ps. 105: 27), the bringing of ten plagues demonstrating the Creator's control over water, sunlight, insects, animals and human bodies.—Ex. chaps. 7 to 12.

In this Jehovah proved distinct from the "nature gods." These plagues, including darkness, storm, hail, swarms of locusts, and similar events, were predicted and came precisely as indicated. They were not mere coincidences or random occurrences. Advance warning enabled those who wished to to escape certain plagues. (Ex. 9:18-21; 12:1-13) God could be selective as to the plagues' effect, causing some to leave a specific area exempt, thereby identifying who were his approved servants. (Ex. 8:22, 23; 9:3-7, 26) He could start and stop the plagues at will. (Ex. 8:8-11; 9:29) Though Pharaoh's magic-practicing priests appeared to duplicate the first two plagues (perhaps even trying to credit them to their Egyptian deities), their secret arts soon failed them and they were obliged to acknowledge the "finger of God" in the execution of the third plague. (Ex. 7:22; 8:6, 7, 16-19) They could not reverse the plagues and were themselves affected.—Ex. 9:11.

Jehovah 'proved himself God to Israel' and 'near to them' by reclaiming them with "an outstretched arm and with great judgments." (Ex. 6:6, 7, Deut. 4:7) Following the destruction of Pharaoh's hosts in the Red Sea, the people of Israel "began to fear Jehovah and to put faith in Jehovah and in Moses his servant."—Ex. 14:31.

Establishing the Law covenant

Before establishing the Law covenant with Israel, Jehovah performed miracles, providing water and food for the millions now in the desert region of Sinai, and giving victory over attackers. (Ex. 15:22-24; 16: 11-15; 17:5-16) At the place previously appointed, Mount Sinai, Jehovah gave an awe-inspiring demonstration of his control over the created earthly forces. (Ex. 19:16-19; compare Hebrews 12:18-21.) The nation had every reason to recognize the divine Source of the covenant and take its terms with deep respect. (Deut. 4:32-36, 39) Jehovah's remarkable use of Moses also gave real basis for accepting with conviction the initial part of the Sacred Scriptures, the Pentateuch, written by Moses' hand, as divinely inspired. (Compare Deuteronomy 34:10-12; Joshua 1:7, 8.) When the authority of the Aaronic priesthood was questioned, Jehovah gave further visible confirmation.—Num. chaps. 16, 17.

Conquest of Canaan

The conquest of seven nations of Canaan, "more populous and mighty" than Israel (Deut. 7:1, 2), gave added testimony of Jehovah's Godship. (Josh. 23:3, 8-11) His fame paved the way (Ex. 9:16; Jer. 32:20, 21) and the 'dread and the fear' of Israel as his people weakened their opposers. (Deut. 11:25; Ex. 15:14-17) Those opposing were all the more reprehensible therefore, for they had evidence that these were the people of the true God; to fight them was to fight against God. Some Canaanites wisely recognized Jehovah's superiority over their idol gods, as had others earlier, and sought his favor.—Josh. 2:1, 9-13.

Sun and moon stand still

In acting on behalf of the besieged Gibeonites, Canaanites who put faith in him, Jehovah extended Israel's onslaught against the besieging forces by causing the sun and moon to hold their positions in relation to the viewpoint of those at the battle scene, postponing sunset for almost a day's time. (Josh. 10:1-14) While this could mean a stopping of earth's rotation, it could have been accomplished by other means, such as a refraction of solar and lunar light rays to produce the same effect, or by yet some other way. Whatever the method employed, it demonstrated again that "everything that Jehovah delighted to do he has done in the heavens and in the earth, in the seas and all the watery deeps." (Ps. 135:5, 6) As the apostle Paul later wrote: "Every house is constructed by someone, but he that constructed all things is God." (Heb. 3:4) Jehovah does as he pleases with his own building, utilizing it as it suits him, even as does the man who builds a house.—Compare 2 Kings 20:8-11.

During the next four centuries, throughout the period of the Judges, Jehovah continued to support the Israelites when they were loyal, and to withdraw his support when they turned to other gods.—Judg. 6: 11-22, 36-40; 4:14-16; 5:31; 14:3, 4, 6, 19; 15:14; 16: 15-21, 23-30.

Under the Israelite monarchy

During the 510 years of the Israelite monarchy Jehovah's mighty "arm" and protecting "hand" fre-

quently kept powerful aggressors at bay, confused and disrupted their forces, sent them fleeing back to their home territories. These nations worshiped not only "nature gods" but gods (and goddesses) of war. In some cases the head of the country was himself viewed as a god. Since they insisted on warring against his people, Jehovah showed himself again as a "manly person of war," a 'glorious King, mighty in battle.' (Ex. 15:3; Ps. 24:7-10; Isa. 59:17-19) In effect, he met them on all types of terrain, employed war strategy that outwitted their boastful generals, overcame warriors of many nations and their special war equipment. (2 Sam. 5:22-25; 10:18; 1 Ki. 20:23-30; 2 Chron. 14:9-12) He could cause their secret battle plans to be known to his people as accurately as if electronic listening devices were planted in their palaces. (2 Ki. 6:8-12) At times he strengthened his people to do the fighting; at other times he gained victories without their striking a blow. (2 Ki. 7:6, 7; 2 Chron. 20:15, 17, 22, 24, 29) In all this, Jehovah shamed the war gods of the nations, exposed them as failures, frauds. —Isa. 41:21-24; Jer. 10:10-15; 43:10-13.

In exile and restoration

Though Jehovah allowed the nation to go into exile, the northern kingdom being conquered by Assyria and the kingdom of Judah desolated by Babylon, he kept alive the Davidic line in fulfillment of his covenant with David for an everlasting kingdom. (Ps. 89:3, 4, 35-37) During the period of exile he also kept alive the faith of his people, using Daniel and others in marvelous ways, performing miraculous acts that caused even world rulers humbly to acknowledge his power. (Dan. 3:19-29; 4:34-37; 6:16-23) By the fall of mighty Babylon Jehovah again demonstrated his unique Godship, exposed the unreality of the pagan gods and put them to shame. His people were witnesses of this. (Isa. 41:21-29; 43:10-15; 46:1, 2, 5-7) He maneuvered the kings of Persia on behalf of Israel, effecting their release and their return to their homeland, enabling them to rebuild Jerusalem and its temple. (Ezra 1:1-4; 7:6, 27, 28; Neh. 1:11; 2:1-8) Ezra rightly felt ashamed to ask the Persian king for military protection of his company, though they carried cargo with a total value in excess of $5,000,000. Jehovah guarded them in their journey to Jerusalem in answer to their prayer.—Ezra 7:21, 22; 8:21-27.

In the interim period between the closing of the Hebrew Scripture part of the Bible and the birth of God's Son on earth, God's power must have been active in order to guarantee the preservation of the nation, its capital city Jerusalem and the neighboring town of Bethlehem, the temple and its priesthood, and other features of the Jewish system. For all these would have to be there for the fulfillment of prophecy in Christ Jesus and his activity. History relates attempts at replacing the Jewish system of things completely by process of Hellenization, that is, by converting it to the Grecian way of worship. But this ultimately failed.—See GREECE, GREEKS (Effect of Hellenization on the Jews).

"CHRIST THE POWER OF GOD AND THE WISDOM OF GOD"

From Jesus' miraculous birth forward God's power was displayed toward and through him as never before. Like the psalmist, he became "just like a miracle to many people." (Ps. 71:7) Jesus and his disciples, like Isaiah and his children, were "as signs and as miracles in Israel from Jehovah of armies," portending the future and revealing God's purpose. (Isa. 8:18; Heb. 2:13; compare Luke 2:10-14.) In Jesus, God's powerful workings during thousands of years now found fulfillment, came to fruition. Rightly the apostle could speak of Jesus as "the power of God and the wisdom of God."—1 Cor. 1:24.

Jesus proved to be the long-awaited Messiah, Jehovah's Anointed One, foretold to manifest the 'spirit of mightiness.' (Isa. 11:1-5) As such, it could be expected that he would have powerful testimony to support that fact. (Mic. 5:2-5; compare John 7:31.) Already by his birth from a virgin Jewess, God had begun testifying on his Son's behalf. (Luke 1:35-37) This birth was not simply a spectacular display of divine power but served very definite purposes. It provided a perfect human, a 'second Adam,' one who could sanctify his Father's name, erase the reproach the first human son had brought on that name, thereby giving the lie to Satan's challenge; moreover, the perfect Jesus would provide a legal basis for ransoming obedient mankind from the grip of Kings Sin and Death. (1 Cor. 15:45-47; Heb. 2:14, 15; Rom. 5:18-21; see RANSOM.) And this perfect descendant of David would be the heir to an everlasting Kingdom. —Luke 1:31-33.

Jesus' anointing by God's spirit was accompanied by divine power. (Acts 10:38) As 'the prophet greater than Moses,' who was "mighty in his words and deeds," Jesus' credentials were proportionately greater. (Deut. 34:10-12; Acts 7:22; Luke 24:19; John 6:14) Rightly he 'taught with authority.' (Matt. 7:28, 29) Thus, even as God gave cause for faith in Moses, Joshua and others, he now gave sound basis for faith in his Son. (Matt. 11:2-6; John 6:29) Jesus took no credit for himself, constantly acknowledging God as the Source of his powerful works. (John 5:19, 26; 7:28, 29; 9:3, 4; 14:10) Honest persons recognized "the majestic power of God" manifested through him.—Luke 9:43; 19:37; John 3:2; 9:28-33; compare Luke 1:68; 7:16.

Portents of future blessings

What Jesus did gave proof of God's interest in mankind, evidence of what God would eventually do for all loving righteousness. Jesus' powerful works were largely related to mankind's problems, first and most basic among which is that of sin, with all its damaging effects. Sickness and death are concomitants of sin, and Jesus' ability to heal sickness of all kinds (Matt. 8:14, 15; Luke 6:19; 17:11-14; 8:43-48) and even to resurrect the dead (Matt. 9:23-25; Luke 7:14, 15; John 11:39-44) gave proof that he was God's appointed means for freeing mankind from sin and its penalty. (Compare Mark 2:5-12.) Far superior to the manna Israel ate in the wilderness, Jesus was the "true bread from heaven," "the bread of life." (John 6:31-35, 48-51) He brought, not literal water from a rock, but "living water," the 'water of life.' —John 7:37, 38; Rev. 22:17; compare John 4:13, 14.

His powerful works were also "portents" of other blessings due to come by his kingly rule. Whereas Elisha had fed one hundred men with only twenty loaves and some grain, Jesus fed thousands with far less. (2 Ki. 4:42-44; Matt. 14:19; 15:32) Moses and Elisha had made bitter or poisoned water sweet. Jesus converted ordinary water into fine wine to contribute to the relaxing enjoyment of a marriage feast. (Ex. 15:22-25; 2 Ki. 2:21, 22; John 2:1-11) His rule therefore would certainly bring freedom from hunger to all his subjects, bring a pleasant 'banquet for all peoples.' (Isa. 25:6) His ability to make men's work abundantly productive, as with regard to his disciples' fishing efforts, assured that, under his Kingdom's blessing, men would not be reduced to barely eking out a living at a mere subsistence level.—Luke 5:4-9; compare John 21:3-7.

More importantly, these things were all related to spiritual matters. As Jesus brought spiritual sight, speech and health to the spiritually blind, dumb and ailing, he also brought and assured the enjoyment of spiritual food and drink in abundance and guaranteed the productiveness of his disciples' ministry. (Compare Luke 5:10, 11; John 6:35, 36.) His miraculously satisfying people's physical needs on certain occasions was primarily to strengthen faith. Such things were never the end in themselves. (Compare John 6:25-27.) The Kingdom and God's righteousness, not food and drink, were to be sought first. (Matt. 6:31-33) Jesus set the example in this by his refusal to change stones into bread for himself.—Matt. 4:1-3.

Spiritual liberation

Israel had known mighty warriors, but God's power through his Son was aimed at greater enemies than mere human militarists. Jesus was the Liberator (Luke 1:69-74) providing the way to freedom from the chief source of oppression, Satan and his demons. (Heb. 2:14, 15) He not only personally freed many from demonic obsession (Luke 4:33-36), but by his powerful words of truth he opened wide the gates to freedom for those wishing to cast off the oppressive burdens and slavery that false religion had imposed on them. (Matt. 23:4; Luke 4:18; John 8:31, 32) By his own faithful, integrity-keeping course he conquered, not just a city or an empire, but "the world." —John 14:30; 16:33.

Relative importance of miraculous acts

Though Jesus laid principal stress on the truths he proclaimed, he nevertheless showed the relative importance of his powerful works, regularly calling attention to them as authenticating his commission and message. Their importance lay particularly in their fulfillment of prophecy. (John 5:36-39, 46, 47; 10:24-27, 31-38; 14:11; 20:27-29) Those seeing such works came under special responsibility. (Matt. 11:20-24; John 15:24) As Peter later told the crowds at Pentecost, Jesus was "a man publicly shown by God to you through powerful works and portents and signs that God did through him in your midst, just as you yourselves know." (Acts 2:22) These evidences of divine power showed that God's kingdom had "overtaken" them.—Matt. 12:28, 31, 32.

By God's significant use of his Son, the 'reasonings of many hearts were uncovered.' (Luke 2:34, 35) They were seeing 'the arm of Jehovah' manifested, but many, the majority, preferred to read some other meaning into the events beheld, or to allow selfish interests to keep them from acting in harmony with the "sign" seen. (John 12:37-43; 11:45-48) Many wanted personal benefits from God's power but were not sincerely hungering for truth and righteousness. Their hearts were not moved by the compassion and kindness that motivated so many of Jesus' powerful works (compare Luke 1:78; Matthew 9:35, 36; 15:32-37; 20:34; Mark 1:40, 41; Luke 7:11-15; with Luke 14:1-6; Mark 3:1-6), which compassion reflected that of his Father.—Mark 5:18, 19.

Responsible use of power

Jesus' use of power was always responsible, never done for mere display. The cursing of the barren fig tree evidently had symbolic meaning. (Mark 11:12-14; compare Matthew 7:19, 20; 21:42, 43; Luke 13:6-9.) Jesus refused to engage in purposeless theatrics as suggested by Satan. When he walked over water it was because he was going somewhere with no transportation at hand at that late hour, something quite different from jumping off a temple battlement like a potential suicide. (Matt. 4:5-7; Mark 6:45-50) The wrongly motivated curiosity of Herod was left unsatisfied as Jesus refused to put on any performance for him. (Luke 23:8) Jesus earlier refused to cause a "sign from heaven" at the request of Pharisees and Sadducees, evidently because they sought such, not to strengthen their faith in the fulfillment of God's Word, but to obviate the need of such faith. Their motive was bad.—Matt. 16:1-4; compare 15:1-6; 22:23, 29.

Similarly with his activity in Nazareth, the town of his youth and early manhood. The lack of faith there kept him from performing many powerful works, certainly not because his source of power was insufficient but because the circumstances did not warrant it, did not allow for it. Divine power was not to be wasted on unreceptive skeptics. (Mark 6:1-6; compare Matthew 10:14; Luke 16:29-31.) That the faith of others was not an absolute essential for his performing miraculous acts can be seen in his healing the severed ear of the high priest's slave, part of the crowd that came to arrest Jesus.—Luke 22:50, 51.

The resurrection of Jesus Christ from the dead to spirit life was the greatest demonstration ever of God's power. Without it, Christian faith would be "in vain," his followers would be "of all men most to be pitied." (1 Cor. 15:12-19) It was the act most consistently recounted by Jesus' disciples and the greatest single factor in strengthening faith. Distance had not hindered Jesus' exercise of power when on earth (Matt. 8:5-13; John 4:46-53), and now, from his heavenly position, Jesus anointed his followers with God's spirit on Pentecost, enabling them to do powerful works in his absence. He thereby authenticated their testimony concerning his resurrection (Acts 4:33; Heb. 2:3, 4) and also gave proof that these were God's approved people, his congregation.—Acts 2:1-4, 14-36, 43; 3:11-18.

The death of his Son as a human had not shortened Jehovah's hand, as the many miracles, signs and portents performed by the apostles and others testified. (Acts 4:29, 30; 6:8; 14:3; 19:11, 12) The powerful works they performed were like those of their Master, healing the lame (Acts 3:1-9; 14:8-10) and ill (Acts 5:12-16; 28:7-9), raising the dead (Acts 9:36-41; 20:9-11), casting out demons (Acts 8:6, 7; 16:16-18), doing so without seeking personal benefit or honor for themselves. (Acts 3:12; 8:9-24; 13:15-17) Through them God expressed judgments against wrongdoers, even as he had done through the earlier prophets, fostering due respect toward himself and his representatives. (Acts 5:1-11; 13:8-12) New abilities were granted them, such as the ability to speak in foreign languages and interpret them. This, too, was for a "beneficial purpose," for they were soon to extend the preaching work beyond Israel, telling Jehovah's wonderful works among the nations.—1 Cor. 12:4-11; Ps. 96:3, 7.

Jehovah God did other powerful things for them as well, opening up 'doors' of opportunity for them to preach in certain territories, protecting them against those who would shut down their ministerial work, directing their activity, doing so in ways generally unobserved by the public.—Acts 5:17-20; 8:26-29, 39, 40; 9:1-8; 10:19-22, 44-48; 12:6-11; 13:2; 16:6-10, 25-33; 18:9, 10; 1 Cor. 16:8, 9.

The miraculous abilities granted by the spirit to the apostles, and passed on by them to others were foretold to last only during the 'infancy' of the Christian congregation, thereafter ending. (See GIFTS FROM GOD [Gifts of the Spirit].) The *Biblical Theological and Ecclesiastical Encyclopaedia* by M'Clintock and Strong (Vol. VI, p. 320) says that it is "an uncontested statement that during the first hundred years after the death of the apostles we hear little or nothing of the working of miracles by the early Christians." Nevertheless, Jesus and his apostles warned of future deceptive powerful works that would be done by apostates and also by political organizations, enemies of God. —Matt. 7:21-23; 24:23-25; 2 Thess. 2:9, 10; Rev. 13:11-13; see BEASTS, SYMBOLIC.

The expressions of God's power reach a high point in the establishment of his kingdom by Christ Jesus and the judgment acts that result from that event.

PRAETORIAN GUARD. A special group of Roman soldiers, originally organized by Augustus as an imperial bodyguard for the emperor. It consisted of nine (later increased to ten) cohorts of 1,000 men each. They were all Italian volunteers; their pay was double or triple that of a soldier in the legions. Tiberius concentrated this *corps d'elite* in Rome by constructing fortified barracks N of the walls of the city. Though cohorts might be sent to foreign lands, three were always stationed in Rome, one being in barracks adjacent to the emperor's palace. Since the Praetorian Guard were basically the only permanent troops in Italy, they came to constitute a powerful political force in supporting or overthrowing an emperor. Eventually the size and makeup of the Praetorian Guard changed, men from the provinces even being admitted. It was finally abolished by Emperor Constantine in 312 C.E.

In the Gospels and Acts the Latinism *prai·to'ri·on* is used with regard to a palace or residence. The tent of an army commander had been known as *praetorium* and so, in time, the term was applied to the residence of a provincial governor. Thus Pilate interrogated Jesus in the *praetorium* or "governor's palace." (John 18:28, 33; 19:9; see GOVERNOR'S PALACE.) Evidently judgments were rendered and troops were barracked there. (Matt. 27:27; Mark 15:16) At Caesarea, Paul was "kept under guard in the praetorian palace of Herod."—Acts 23:35.

In view of this usage, some have suggested that *prai·to'ri·on* at Philippians 1:13 applied to Nero's palace on Palatine Hill or to a judgment hall where Paul's case might be heard. However, the *Cyclopædia* by M'Clintock and Strong (Vol. VIII, p. 469) points out: "It was not the imperial palace, . . . for this was never called *prætorium* in Rome; nor was it the judgment-hall, for no such building stood in Rome, and the name *prætoria* was not until much later applied to the courts of justice." When first imprisoned in Rome, Paul was "permitted to stay by himself with the soldier guarding him." (Acts 28:16) So his prison bonds would have become public knowledge in association with Christ among the soldiers of the Praetorian Guard, and especially so if his guard was changed daily. As a consequence, many translators understand *prai·to'ri·on* at Philippians 1:13 to signify the Praetorian Guard and not some building or judicial body.—*RS, NW, AS, TC.*

The Textus Receptus includes at Acts 28:16: "the centurion delivered the prisoners to the captain of the guard." (*AV*) This latter officer has been explained by some to have been Afranius Burrus, the prefect of the Praetorian Guard under Nero from 51-62 C.E. Darby even renders it: "the centurion delivered up the prisoners to the prætorian prefect." However, Darby's version puts this material in brackets as an instance where there are variations in the manuscripts. Other modern versions omit the phrase altogether since it is not in ancient manuscripts such as the Sinaitic, Alexandrine and Vatican MS. 1209.—*RS, AT, NW, JB.*

PRAYER. Worshipful address to the true God, or to false gods. Mere speech to God is not necessarily prayer, as seen in the judgment in Eden and in the case of Cain. (Gen. 3:8-13; 4:9-14) Prayer involves devotion, trust, respect and a sense of dependence on the one to whom the prayer is directed. The various Hebrew and Greek words relating to prayer convey such ideas as to ask, make request, petition, entreat, supplicate, plead, beseech, beg, implore favor, seek, inquire of, as well as to praise, thank and bless.

Petitions and supplications, of course, can be made to men, and the original-language words are sometimes so used (Gen. 44:18; 50:17; Acts 25:11), but the English word "prayer," used in a *religious* sense, does not apply to such cases. One might "beseech" or "implore" another person to do something, but in so doing he would not view this individual as his God. He would not, for example, silently petition such one, nor do so when the individual was not visibly present, as one does in prayer to God.

THE "HEARER OF PRAYER"

The entire Scriptural record testifies that Jehovah is the One to whom prayer should be directed (Ps. 5:1, 2; Matt. 6:9), that he is the "Hearer of prayer" (Ps. 65:2; 66:19), and has power to act on behalf of the petitioners. (Mark 11:24; Eph. 3:20) To pray to false gods and their idol images is exposed as stupidity, for the idols have neither ability to hear nor to act, and the gods they represent are unworthy of comparison with the true God. (Judg. 10:11-16; Ps. 115:4, 6; Isa. 45:20; 46:1, 2, 6, 7) The contest concerning godship between Baal and Jehovah, held on Mount Carmel, demonstrated the foolishness of prayer to false deities.—1 Ki. 18:21-39; compare Judges 6:28-32.

Though some claim that prayer may properly be addressed to others, such as to God's Son, the evidence is emphatically to the contrary. True, there are rare instances in which words are addressed to Jesus Christ in heaven. Stephen, when about to die, appealed to Jesus, saying, "Lord Jesus, receive my spirit." (Acts 7:59) However, the context reveals a circumstance giving basis for this exceptional expression. Stephen at that very time had a vision of "Jesus standing at God's right hand," and therefore evidently felt free to speak this plea to the one whom he recognized as the head of the Christian congregation. (Acts 7:55, 56; Col. 1:18) Similarly, the apostle John, at the conclusion of the Revelation, says, "Amen! Come, Lord Jesus." (Rev. 22:20) But again the context shows that, in a vision (Rev. 1:10; 4:1, 2), John had been hearing Jesus speak of his future coming and thus John responded with the above expression of his desire for that coming. (Rev. 22:16, 20) In both cases, that of Stephen and of John, the situation differs little from that of the conversation John had with a heavenly person in this Revelation vision. (Rev. 7:13, 14; compare Acts 22:6-22.) There is nothing to indicate that Christian disciples so expressed themselves to the resurrected Jesus under other circumstances. Thus, the apostle Paul writes: "In *everything* by prayer and supplication along with thanksgiving let your petitions be made known *to God*."—Phil. 4:6.

The article APPROACH TO GOD considers the position of Christ Jesus as the one *through* whom prayer is directed. Through Jesus' blood, offered to God in sacrifice, "we have boldness for the way of entry into the holy place," that is, boldness to approach God's presence in prayer, approaching "with true hearts in the full assurance of faith." (Heb. 10:19-22) Jesus Christ is therefore the one and only "way" of reconciliation with God and approach to God in prayer.—John 14:6; 15:16; 16:23, 24; 1 Cor. 1:2; Eph. 2:18; see JESUS CHRIST (His Vital Place in God's Purpose).

THOSE WHOM GOD HEARS

People "of all flesh" may come to the "Hearer of prayer," Jehovah God. (Ps. 65:2; Acts 15:17) Even during the period that Israel was God's "private property," his covenant people, foreigners could approach Jehovah in prayer by recognizing Israel as God's appointed instrument and the temple at Jerusalem as his chosen place for sacrifice. (Deut. 9:29; 2 Chron. 6:32, 33; compare Isaiah 19:22.) Later, by Christ's death, the distinction between Jew and Gentile was forever removed. (Eph. 2:11-16) At the home of the Italian Cornelius, Peter recognized that "God is not partial, but in every nation the man that fears him and works righteousness is acceptable to him." (Acts 10:34, 35) The determining factor, then, is the heart of the individual and what his heart is moving him to do. (Ps. 119:145; Lam. 3:41) Those who observe God's commandments and do "the things that are pleasing in his eyes" have the assurance that his "ears" are also open to them. —1 John 3:22; Ps. 10:17; Prov. 15:8; 1 Pet. 3:12.

Conversely, those who disregard God's Word and law, shedding blood, and practicing other wickedness, do not receive a favorable hearing with God; their prayers are "detestable" to him. (Prov. 15:29; 28:9; Isa. 1:15; Mic. 3:4) The very prayer of such ones can "become a sin." (Ps. 109:3-7) King Saul, by his presumptuous, rebellious course, lost God's favor and, "although Saul would inquire of Jehovah, Jehovah never answered him, either by dreams or by the Urim or by the prophets." (1 Sam. 28:6) Jesus said that hypocritical persons who sought to draw attention to their piety in praying received their "reward in full"—from men, but not from God. (Matt. 6:5) The pious-appearing Pharisees made long prayers, boasted of their superior morality, yet were condemned by God for their hypocritical course. (Mark 12:40; Luke 18:10-14) Though they drew near with their mouths, their hearts were far from God and his Word of truth.—Matt. 15:3-9; compare Isaiah 58:1-9.

The individual must have faith in God and in his being the "rewarder of those earnestly seeking him" (Heb. 11:6), approaching in the "full assurance of faith." (Heb. 10:22, 38, 39) Recognition of one's own sinful state is essential, and where serious sins have been committed the individual must 'soften the face of Jehovah' (1 Sam. 13:12; Dan. 9:13) by first softening his own heart in sincere repentance, humility and contrition. (2 Chron. 34:26-28; Ps. 51:16, 17; 119:58) Then God may let himself be entreated, grant forgiveness and a favorable hearing (2 Ki. 13:4; 2 Chron. 7:13, 14; 33:10-13; Jas. 4:8-10); no longer will one feel that God has 'blocked approach to himself with a cloud mass, that prayer may not pass through.' (Lam. 3:40-44) Though one may not be cut off completely from receiving audience with God, his prayers can be "hindered" if he fails to follow God's counsel. (1 Pet. 3:7) Those seeking forgiveness must be forgiving toward others.—Matt. 6:14, 15; Mark 11:25; Luke 11:4.

PROPER SUBJECTS FOR PRAYER

Basically prayers involve confession (2 Chron. 30:22), petitions or requests (Heb. 5:7), expressions of praise and thanksgiving (Ps. 34:1; 92:1) and vows. (1 Sam. 1:11; Eccl. 5:2-6) The prayer given by Jesus to his disciples was evidently a model, as evidenced by the fact that elsewhere Jesus himself, as well as his disciples, did not rigidly adhere to those specific words in praying. (Matt. 6:9-13) In its initial words, this model prayer concentrates on the prime issue, calling for the sanctification of God's name, which began to be reproached by the rebellion in Eden, and for the realization of the divine will by means of the promised Kingdom, which government is headed by the prophesied Seed, the Messiah. (Gen. 3:15; see JEHOVAH [Name to Be Sanctified and Vindicated].) Such prayer requires that the one praying be definitely on God's side in the issue.

Jesus' parable at Luke 19:11-27 shows what the 'coming of the Kingdom' means: its coming to execute judgment, destroying all opposers, and bringing relief and reward to those hoping in it. (Compare Revelation 16:14-16; 19:11-21.) The following expression, "let your will take place, as in heaven, also upon earth," thus refers primarily, not to the doing of God's will by humans, but, rather, to God's own acting in fulfillment of his will toward the earth and its inhabitants, manifesting his power to realize his declared purpose. The one praying, of course, also expresses thereby his own preference for, and submission to, that will. (Compare Matthew 26:39.) The request for daily bread, forgiveness, protection against temptation and deliverance from the wicked one, all relate to the petitioner's desire to continue living in God's favor. He expresses this desire for all others of like faith, not for himself alone.—Compare Colossians 4:12.

These matters in this model prayer are of fundamental importance to all men of faith and express needs they all have in common. The Scriptural account shows that there are, on the other hand, many other matters that may affect individuals to a greater or lesser degree or that result from particular circumstances or occasions, and which are also proper subjects for prayer. Though not specifically mentioned in Jesus' model prayer, they are, nevertheless, related to the matters there presented. Personal prayers, then, may embrace virtually every facet of life.—John 16:23, 24; Phil. 4:6; 1 Pet. 5:7.

Thus, all rightly seek increased knowledge, understanding and wisdom (Ps. 119:33, 34; Jas. 1:5); yet some may need such in special ways. They may call on God for guidance in matters of judicial decisions, as did Moses (Ex. 18:19, 26; compare Numbers 9:6-9; 27:1-11; Deuteronomy 17:8-13), or in the appointment of persons to special responsibility among God's people. (Num. 27:15-18; Luke 6:12, 13; Acts 1:24, 25; 6:5, 6) They may seek strength and wisdom to carry out certain assignments or to face up to particular trials or dangers. (Gen. 32:9-12; Luke 3:21; Matt. 26:36-44) Their causes for blessing God and thanking him may vary according to their own personal experiences.—1 Cor. 7:7; 12:6, 7; 1 Thess. 5:18.

At 1 Timothy 2:1, 2, the apostle speaks of prayers being made "concerning all sorts of men, concerning kings and all those who are in high station." On his final night with his disciples, Jesus, in prayer, said that he did not make request concerning the world, but concerning those whom God had given him, and that these were not of the world but were hated by the world. (John 17:9, 14) It therefore appears that Christian prayers regarding officials of the world are not without limitation. The apostle's further words indicate that such prayers are ultimately in favor of God's people, "in order that *we* may go on leading a calm and quiet life with full godly devotion and seriousness." (1 Tim. 2:2) Earlier examples illustrate this, such as Nehemiah's prayer that God would 'give him pity' before King Artaxerxes (Neh. 1:11; compare Genesis 43:14), and Jehovah's instructing the Israelites to "seek the peace of the city [Babylon]" in which they would be exiled, praying on its behalf, since "in its peace there will prove to be peace for you yourselves." (Jer. 29:7) Similarly, Christians prayed concerning the threats of the rulers in their day (Acts 4:23-30) and undoubtedly their prayers on behalf of imprisoned Peter also involved the officials with authority to release him. (Acts 12:5) In harmony with Christ's counsel, they prayed for those persecuting them.—Matt. 5:44; compare Acts 26:28, 29; Romans 10:1-3.

Giving thanks for God's provisions, such as food, was done from early times. (Deut. 8:10-18; note also Matthew 14:19; Acts 27:35; 1 Corinthians 10:30, 31.) Appreciation of God's goodness, however, is to be shown in "everything," not only for material blessings.—1 Thess. 5:17, 18; Eph. 5:19, 20.

In the final analysis, it is knowledge of God's will that governs the contents of one's prayers, for the supplicant must realize that, if his request is to be granted, it must please God. Knowing that the wicked and those disregarding God's Word have no favor with him, the supplicant obviously cannot request that which runs counter to righteousness and to God's revealed will, including the teachings of God's Son and his inspired disciples. (John 15:7, 16) Thus, statements regarding the asking of "anything" (John 16:23) are not to be taken out of context. "Anything" clearly does not embrace things the individual knows, or has reason to believe, are not pleasing to God. John states: "This is the confidence that we have toward him, that, no matter what it is that we ask *according to his will*, he hears us." (1 John 5:14; compare James 4:15.) Jesus told his disciples: "If two of you on earth agree concerning *anything of importance* that they should request, it will take place for them due to my Father in heaven." (Matt. 18:19) While material things, such as food, are proper subjects of prayer, materialistic desires and ambitions are not, as such texts as Matthew 6:19-34 and 1 John 2:15-17 show. Nor can one rightly pray for those whom God condemns.—Jer. 7:16; 11:14.

Romans 8:26, 27 shows that the Christian, under certain circumstances, will not know just what to pray for; but his unuttered 'groanings' are nonetheless understood by God. The apostle shows that this is by means of God's spirit or active force. It may be remembered that it was by his spirit that God inspired the Scriptures (2 Tim. 3:16, 17; 2 Pet. 1:21), including events that prefigured, and prophecies that foretold, the circumstances that would come upon his servants in later times, as well as the way in which God would guide them and bring them the help they need. (Rom. 15:4; 1 Pet. 1:6-12) It may not be until after the needed help has been received that the Christian realizes that what he *might* have prayed for (but did not know how to) was already set forth in God's spirit-inspired Word.—Compare 1 Corinthians 2:9, 10.

THE ANSWERING OF PRAYERS

Although God anciently carried on a measure of two-way communication with certain individuals, this was not common, for the most part being restricted to special representatives, such as Abraham and Moses. (Gen. 15:1-5; Ex. 3:11-15; compare 20:19.) Even then, with the exception of his speaking to or about his Son while on earth, God's words were evidently transmitted through angels. (Compare Exodus 3:2, 4; Galatians 3:19.) Messages delivered personally by materialized angels were likewise uncommon, as evidenced by the disturbed effect they generally produced on the receivers. (Judg. 6:22; Luke 1:11, 12, 26-30) The answering of prayers in the majority of cases, therefore, was through prophets or by the granting of, or refusing to grant, the request. Jehovah's answers to prayers often had a clearly recognizable effect, as when delivering his servants from their enemies (2 Chron. 20:1-12, 21-24), or in providing their physical needs in times of dire scarcity. (Ex. 15:22-25) But undoubtedly the most frequent answer was not so easily discernible, since it related to giving moral strength and enlightenment, enabling the person to hold to a righteous course and carry out divinely assigned work. (2 Tim. 4:17) Particularly for the Christian the answer to prayers involved matters mainly spiritual, not as spectacular as some powerful acts of God in earlier times, but equally vital. —Matt. 9:36-38; Col. 1:9; Heb. 13:18; Jas. 5:13.

As has been shown, acceptable prayer must be made to the right person, Jehovah God, on right matters, those in harmony with God's declared purposes, in the right manner, through God's appointed way, Christ Jesus, and with a right motive and a clean heart. (Compare James 4:3-6.) Along with all this there is need for persistence. Jesus said to 'keep on asking, seeking and knocking,' not giving up. (Luke 11:5-10; 18:1-7) He raised the question as to whether, at his future "arrival," he would find faith in the power of prayer on earth. (Luke 18:8) The seeming delay on God's part in answering some prayers is not due to any inability nor to a lack of willingness, as the Scriptures make clear. (Matt. 7:9-11; Jas. 1:5, 17) In some cases the answer must await God's 'timetable.' (Luke 18:7; 1 Pet. 5:6; 2 Pet. 3:9; Rev. 6:9-11) Primarily, however, it is evident that God allows his petitioners to demonstrate the depth of their concern, the intensity of their desire, the genuineness of their motive. (Ps. 55:17; 88:1, 13; Rom. 1:9-11) At times they must be like Jacob in his wrestling long in order to obtain a blessing.—Gen. 32:24-26.

Similarly, while Jehovah God cannot be pressured by numbers into acting, he evidently takes note of the extent of concern shown among his servants as a body, taking action when they collectively show deep concern and united interest. (Compare Exodus 2:23-25.) Where apathy, or a measure thereof, exists, God may withhold action. We may note the interruptions and delay in the reconstruction of Jerusalem's temple, a project for some time not well supported (Ezra 4:4-7, 23, 24; Hag. 1:2-12), in contrast with Nehemiah's reconstruction of the city walls in just fifty-two days, accomplished with prayer and good support. (Neh. 2:17-20; 4:4-23; 6:15) Writing the Corinthian congregation, Paul speaks of God's deliverance of him from danger of death, and states: "You also can help along by your supplication for us, in order that thanks may be given by many in our behalf for what is kindly given to us due to many prayerful faces." (2 Cor. 1:8-11; compare Philippians 1:12-20.) The power of intercessory prayer is regularly stressed, whether by an individual or a collective group. It was in regard to 'praying for one another' that James said: "A righteous man's supplication, when it is at work, has much force."—Jas. 5:14-20; compare Genesis 20:7, 17; 2 Thessalonians 3:1, 2; Hebrews 13:18, 19.

Also notable is the frequent 'pleading' of one's case before Jehovah, the Sovereign Ruler, the petitioner presenting reasons why he believes the request to be right, along with evidence of his having a right and unselfish motive; that there are other factors outweighing his own interests or considerations. These might be that the honor of God's own name is involved, or the good of his people, or the effect on onlookers of God's action or refusal to act. Appeals may be made to God's justice, his lovingkindness, his being a God of mercy. (Compare Genesis 18:22-33; 19:18-20; Exodus 32:11-14; 2 Kings 20:1-5; Ezra 8:21-23.) Christ Jesus also 'pleads' for his faithful followers.—Rom. 8:33, 34.

The entire book of Psalms consists of prayers and songs of praise to God, its contents illustrating what prayer should be. Among many other notable prayers are those by: Jacob (Gen. 32:9-12), Moses (Deut. 9:25-29), Job (Job 1:21), Hannah (1 Sam. 2:1-10), David (2 Sam. 7:18-29; 1 Chron. 29:10-19), Solomon (1 Ki. 3:6-9; 8:22-61), Asa (2 Chron. 14:11), Jehoshaphat (2 Chron. 20:5-12), Elijah (1 Ki. 18:36, 37), Jonah (Jonah 2:1-9), Hezekiah (2 Ki. 19:15-19), Jeremiah (Jer. 20:7-12; the book of Lamentations), Daniel (Dan. 9:3-21), Ezra (Ezra 9:6-15), Nehemiah (Neh. 1:4-11), certain Levites (Neh. 9:5-38), Habakkuk (Hab. 3:1-19), Jesus (John 17:1-26; Mark 14:36), and his disciples. (Acts 4:24-30) The Bible, as presently arranged, ends with a prayer.—Rev. 22:20, 21; see ATTITUDES AND GESTURES (Prayer and Homage); INCENSE.

PREACHER, PREACHING. The English term "to preach" is derived from the Latin *praedicare* (to proclaim, publish) and corresponds most closely in meaning with the Greek *ke·rys'so*, being the common translation thereof. *Ke·rys'so* means, basically, "to make proclamation as a herald; to be a herald, officiate as a herald; proclaim (as a conqueror)." The related noun is *ke'ryx* and means "herald; public messenger; envoy; crier (who made proclamation and kept order in assemblies, etc.)." Another related noun is *ke'ryg·ma*, which means "that which is cried by a herald; proclamation; announcement (of victory in games); mandate; summons." *Ke·rys'so* thus does not convey the thought of the delivery of a sermon to a closed group of disciples, but, rather, of an open, public proclamation. This is illustrated by its use to describe the "strong angel proclaiming [*ke·rys'son·ta*] with a loud voice: 'Who is worthy to open the scroll and loose its seals?' "—Rev. 5:2; compare also Matthew 10:27.

The word *ev·ag·ge·li'zo* means "to declare good news." (Matt. 11:5) Related words are *di·ag·gel'lo*, "to declare abroad; give notice" (Luke 9:60; Acts 21:26; Rom. 9:17) and *ka·tag·gel'lo*, "to publish; talk about; proclaim; publicize." (Acts 13:5; Rom. 1:8; 1 Cor. 11:26; Col. 1:28) The principal difference between *ke·rys'so* and *ev·ag·ge·li'zo* is that the former stresses the *manner* of the proclamation, that it is a public, authorized pronouncement, and the latter stresses the *content* thereof, the declaring or bringing of the *ev·ag·ge'li·on*, the good news or gospel.

Ke·rys'so corresponds in some measure with the Hebrew *ba·sar'*, meaning "to bear news; announce; act as a news bearer." (1 Sam. 4:17; 2 Sam. 1:20; 1 Chron. 16:23) *Ba·sar'*, however, does not imply official capacity to the same extent.

PREACHING IN THE HEBREW SCRIPTURES

Noah is the first person designated as a "preacher" (2 Pet. 2:5), although Enoch's earlier prophesying may have been made known by preaching. (Jude 14, 15) Noah's preaching righteousness prior to the Flood evidently included a call for repentance and a warning of coming destruction, as evidenced by Jesus' reference to the people's 'failing to take note.' (Matt. 24:38, 39) Noah's divinely authorized public proclamation, therefore, was not primarily a bringing of good news.

Following the Flood, many men, such as Abraham, served as prophets, speaking forth divine revelations.

(Ps. 105:9, 13-15) However, prior to the establishing of Israel in the Promised Land, this does not seem to have been done as regular or vocational preaching, in a public way. The early patriarchs were under no instructions to act as heralds. During the period of the kingdom rule in Israel, prophets did act as public spokesmen proclaiming God's decrees, judgments and summonses in public places. (Isa. 58:1; Jer. 26:2) Jonah's proclamation to Nineveh fits well the thought conveyed by *ke'ryg·ma*, and is so described. (Compare Jonah 3:1-4; Matthew 12:41.) The prophets' ministry, however, generally was much broader than that of a herald or preacher, and in some cases they employed others to act as their spokesmen. (2 Ki. 5:10; 9:1-3; Jer. 36:4-6) Some of their messages and visions were only written rather than orally proclaimed (Jer. 29:1, 30, 31; 30:1, 2; Dan. chaps. 7-12), many were given in private audience, and they also used symbolic acts to convey ideas.—See PROPHECY; PROPHET.

Not only admonition, warnings and judgments were proclaimed, but also good news—of victories, deliverance and blessings—as well as praises to Jehovah God. (1 Chron. 16:23; Isa. 41:27; 52:7; the Hebrew *ba·sar'* being used in these texts.) At times women cried out or sang the news of battles won or of coming relief.—Ps. 68:11; Isa. 40:9; compare 1 Samuel 18:6, 7.

The Hebrew Scriptures also pointed forward to the preaching work that would be done by Christ Jesus and the Christian congregation. Jesus quoted Isaiah 61:1, 2 as foretelling his divine commission and his authorization to preach. (Luke 4:16-21) In fulfillment of Psalm 40:9 (the preceding verses being applied to Jesus by the apostle Paul at Hebrews 10:5-10), Jesus "told the good news [form of *ba·sar'*] of righteousness in the big congregation." The apostle Paul quoted Isaiah 52:7 (concerning the messenger bringing the news of Zion's release from its captive state) and related it to the preaching work of Christians.—Rom. 10:11-15.

IN THE CHRISTIAN GREEK SCRIPTURES

Though active primarily in the wilderness regions, John the Baptist did the work of a preacher or public messenger, heralding the approach of the Messiah and God's kingdom to the Jews who came out to him and summoning them to repentance. (Matt. 3:1-3, 11, 12; Mark 1:1-4; Luke 3:7-9) At the same time John served as a prophet, a teacher (with disciples) and an evangelizer. (Luke 1:76, 77; 3:18; 11:1; John 1:35) He was "a representative of God" and His witness.—John 1:6, 7.

Jesus did not remain in the wilderness region of Judea after his forty-day fast there, nor isolate himself as in a monastic life. He recognized that his divine commission called for preaching work and he carried it on in a most public fashion, in the cities and villages, in the temple area, synagogues, marketplaces and streets, as well as in the countryside. (Mark 1:39; 6:56; Luke 8:1; 13:26; John 18:20) Like John, he did more than preach; his teaching receives even greater emphasis than his preaching. Teaching (*di·da'sko*) differs from preaching in that the teacher does more than proclaim; he instructs, explains, shows things by argument and offers proofs. The work of Jesus' disciples, both before and after his death, was thus to be a combination of preaching and teaching.—Matt. 4:23; 11:1; 28:18-20.

The theme of Jesus' preaching was: "Repent, for the kingdom of the heavens has drawn near." (Matt. 4:17) Like an official herald, he was alerting his listeners to his Sovereign God's activity, to a time of opportunity and decision. (Mark 1:14, 15) As foretold by Isaiah, he not only brought good news and comfort for the meek, brokenhearted and mourning ones, and the proclamation of release to captives, but also declared "the day of vengeance on the part of our God." (Isa. 61:2) He boldly announced God's purposes, decrees, appointments and judgments before rulers and people.

FOLLOWING JESUS' DEATH

After his death, and particularly from Pentecost of 33 C.E. onward, Jesus' disciples carried on the preaching work, first among the Jews and then to all the nations. Anointed by holy spirit, they recognized and repeatedly impressed upon their listeners that they were authorized heralds (Acts 2:14-18; 10:40-42; 13:47; 14:3; compare Romans 10:15), even as Jesus had stressed that he was 'sent by God' (Luke 9:48; John 5:36, 37; 6:38; 8:18, 26, 42), who gave him "a commandment as to what to tell and what to speak." (John 12:49) Therefore, when ordered to cease their preaching, the disciples' reply was: "Whether it is righteous in the sight of God to listen to you rather than to God, judge for yourselves. But as for us, we cannot stop speaking about the things we have seen and heard." "We must obey God as ruler rather than men." (Acts 4:19, 20; 5:29, 32, 42) This preaching activity was an essential part of their worship, a means of praising God, a requisite to the gaining of salvation. (Rom. 10:9, 10; 1 Cor. 9:16; Heb. 13:15; compare Luke 12:8.) As such, it was to be shared in by all disciples, men and women, down till the "conclusion of the system of things."—Matt. 28:18-20; Luke 24:46-49; Acts 2:17; compare Acts 18:26; 21:9; Romans 16:3.

These early Christian preachers were not highly educated men by worldly standards. The Sanhedrin's comment on certain apostles is that they were "men unlettered and ordinary." (Acts 4:13) Of Jesus himself "the Jews fell to wondering, saying: 'How does this man have a knowledge of letters, when he has not studied at the schools?'" (John 7:15) Secular historians noted the same points. "Celsus, the first writer against Christianity, makes it a matter of mockery, that labourers, shoemakers, farmers, the most uninformed and clownish of men, should be zealous preachers of the Gospel." (*The History of the Christian Religion and Church, During the Three First Centuries*, Dr. Augustus Neander, pp. 46, 41, from the German, translated by Henry John Rose [1848]) Paul explained it in this way: "For you behold his calling of you, brothers, that not many wise in a fleshly way were called, not many powerful, not many of noble birth; but God chose the foolish things of the world, that he might put the wise men to shame." —1 Cor. 1:26, 27.

However, although not highly educated in worldly schools, the early Christian preachers were not untrained. Jesus gave extensive training to the twelve apostles before he sent them out to preach. (Matt. chap. 10) This training was not just the giving of instructions but a practical training.—Luke 8:1.

The theme of Christian preaching continued to be "the kingdom of God." (Acts 20:25; 28:31) However, their proclamation contained added features as compared with that made prior to Christ's death. The "sacred secret" of God's purpose had been revealed through Christ, his sacrificial death had become a vital factor in true faith (1 Cor. 15:12-14), his exalted position as God's assigned King and Judge must be known, recognized and submitted to by all who would gain divine favor and life. (2 Cor. 4:5) Thus, the disciples are often spoken of as 'preaching Christ Jesus.' (Acts 8:5; 9:20; 19:13; 1 Cor. 1:23) An examination of their preaching makes clear that their 'preaching Christ' was not such as isolated him in the minds of their listeners as though somehow independent or detached from God's kingdom arrangement and overall purpose. Rather, they proclaimed what Jehovah God had done for and through his Son, how God's purposes were being fulfilled and would be fulfilled in Jesus. (2 Cor. 1:19-21) Thus, all such preaching was to God's own praise and glory, "through Jesus Christ."—Rom. 16:25-27.

Their preaching was not performed simply as a duty, nor did their heralding consist merely of speaking out a message in a formal way. It sprang from heartfelt faith and was done with the desire to honor God and the loving hope of bringing salvation to

others. (Rom. 10:9-14; 1 Cor. 9:27; 2 Cor. 4:13) Therefore the preachers were willing to be treated as foolish by the worldly-wise or be persecuted as heretics by the Jews. (1 Cor. 1:21-24; Gal. 5:11) For this reason, too, their preaching was accompanied by the use of reasoning and persuasion to aid the hearers to believe and exercise faith. (Acts 17:2; 28:23; 1 Cor. 15:11) Paul speaks of himself as being appointed "a preacher and apostle and teacher." (2 Tim. 1:11) These Christians were not salaried heralds but dedicated worshipers giving themselves, their time and strength to the preaching activity. —1 Thess. 2:9.

Since all who became disciples also became preachers of the word, the good news spread rapidly, and by the time Paul wrote his letter to the Colossians (c. 60-61 C.E. or about thirty-seven years after Christ's death) he could speak of the good news "which was preached in all creation that is under heaven." (Col. 1:23) Hence, Christ's prophecy of the 'preaching of the good news in all the nations' saw a certain fulfillment prior to the destruction of Jerusalem and its temple in 70 C.E. (Matt. 24:14; Mark 13:10) Jesus' own words, as well as the book of Revelation, written after that destruction, point to a greater fulfillment of this prophecy at the time of Christ's beginning to exercise Kingdom rule and preliminary to the destruction of all adversaries of that kingdom, a logical time for a great heralding work to be accomplished.—Rev. 12:7-12, 17; 14:6, 7; 19:5, 6; 22:17.

What results should Christian preachers expect for their efforts? Paul's experience was that "some began to believe the things said; others would not believe." (Acts 28:24) Real Christian preaching, based on God's Word, requires a response of some kind. It is vigorous, dynamic and, above all, it presents an issue on which people must take sides. Some become active opposers of the Kingdom message. (Acts 13:50; 18: 5, 6) Others listen for a time, but eventually they turn back for various reasons. (John 6:65, 66) Still others accept the good news and act upon it.—Acts 17:11; Luke 8:15.

PREACHING WITHIN THE CONGREGATION

Most preaching activity recorded in the Christian Greek Scriptures relates to the proclamation done outside the congregation. In Paul's exhortation to Timothy to "preach the word, be at it urgently in favorable season, in troublesome season," however, the context places primary emphasis on preaching within the congregation, but in a general way and on a broader scale, as done by a general overseer. (2 Tim. 4:2) Paul's letter to Timothy is a pastoral letter, that is, it was directed to one who was doing pastoral work among the Christians and provides counsel on such superintending ministry. Previous to this exhortation to "preach the word," Paul warned Timothy of the apostasy beginning to manifest itself and which was to develop to serious proportions. (2 Tim. 2:16-19; 3:1-7) Following up his exhortation to Timothy to hold to and not be sidetracked from "the *word*" in his preaching, Paul shows the need for the urgency, saying, "for there will be a period of time when they will not put up with the healthful teaching," but, rather, will seek teachers who teach according to their own desires and so will "turn their ears away from the truth," hence describing, not outsiders, but those within the congregation. (2 Tim. 4:3, 4) Timothy, therefore, was not to lose his spiritual balance but be constant in boldly declaring God's word (not human philosophies or useless speculations) to the brothers, even though this might bring him trouble and suffering from those wrongly inclined within the congregations. (Compare 1 Timothy 6:3-5, 20, 21; 2 Timothy 1:6-8, 13; 2:1-3, 14, 15, 23-26; 3:14-17; 4:5.) By so doing, he would act as a deterrent to the apostasy and be free of responsibility for bloodguilt, even as Paul had been. —Acts 20:25-32.

PREACHING TO THE SPIRITS IN PRISON

At 1 Peter 3:19, 20, after describing Jesus' resurrection to spirit life, the apostle says: "In this state also he went his way and preached to the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed." Commenting on this text, W. E. Vine's *Expository Dictionary of New Testament Words* says: "In 1 Pet. 3:19 the probable reference is, not to glad tidings (which there is no real evidence that Noah preached, nor is there evidence that the spirits of antediluvian people are actually 'in prison'), but to the act of Christ after His resurrection in proclaiming His victory to fallen angelic spirits." (Vol. III, p. 201) As has been noted, *ke·rys'so* refers to a proclamation that may be not only of something good but of something bad, as when Jonah proclaimed Nineveh's coming destruction. The only imprisoned spirits referred to in the Scriptures are those angels of Noah's day who were 'delivered into pits of dense darkness' (2 Pet. 2:4, 5) and "reserved with eternal bonds under dense darkness for the judgment of the great day." (Jude 6) Therefore the preaching by the resurrected Jesus to such unrighteous angels could only have been a preaching of judgment. It may be noted that the book of Revelation transmitted in vision to John by Christ Jesus toward the close of the first century C.E. contains much about Satan the Devil and his demons and their ultimate destruction, hence, a preaching of judgment. (Rev. chaps. 12-20) Peter's use of the past tense ("preached") suggests that some such preaching had been done even prior to the writing of his first letter.

PREFECT. An official lower than a satrap in the Babylonian government. The title is used at Daniel 2:48 in conjunction with the "wise men." It seems that these "wise men" were classed as to their official functions. Daniel, besides being one of the three high officials of Nebuchadnezzar, was appointed chief prefect over all the "wise men."—Dan. 2:48; 3:2, 3, 27.

Under the rule of King Darius the Mede, the royal officials entered before Darius "as a throng," indicating that a goodly number were involved, and said that all the officials, including the prefects, recommended the making of a law limiting petitions to the king only, for thirty days. Daniel continued to petition Jehovah, and was delivered, the conspirators themselves suffering death in the lions' pit.—Dan. 6:6, 7, 24.

PREGNANCY. By his command to Adam and Eve, "Be fruitful and become many and fill the earth," Jehovah indicated that pregnancy was to be part of the woman's normal role. (Gen. 1:28) With the introduction of imperfection into the human family, God explained that the pain of pregnancy would be increased. (Gen. 3:16; see LABOR PAINS.) The Hebrew word rendered "pregnancy" comes from the root *ha·rah'*, meaning "to conceive, to become pregnant." The equivalent thought in Greek was expressed by the idiom "having in belly [Gr., *en ga·stri' e'khou·sa*]," which meant 'to be with child' or to be pregnant. —Isa. 7:14; Matt. 1:18, 23.

Among the Jews, children, and especially male children, were viewed as a blessing (Ps. 127:3; 128:3; Gen. 29:32-35; 30:5, 6), and barrenness as a shame and a reproach. (Luke 1:24, 25; Gen. 25:21; 30:1) Consequently pregnancy was something a married woman desired. (1 Sam. 1:2, 11, 20) When once a child had been conceived, the developing embryo or fetus was considered a soul. Action that resulted in killing a developing child in the womb was handled according to the rule "soul for soul." (Ex. 21:22, 23) It was a horrendous act for an enemy to rip up or split open a pregnant woman.—Hos. 13:16; Amos 1:13; 2 Ki. 8:12; 15:16.

Pregnancy would include pain at its termination (Ps. 48:6; 1 Thess. 5:3), but that temporary grief

would end with the birth of the child and so pregnancy would normally come to a happy and satisfying conclusion.—John 16:21, 22.

"WOE TO THE PREGNANT WOMAN"

When responding to the apostles' question about the conclusion of the system of things, Jesus spoke about fleeing from Judea and said: "Woe to the pregnant women and those suckling a baby in those days!" (Matt. 24:19; Mark 13:17; Luke 21:23) The fulfillment and truthfulness of those words became apparent in the events prior to and during the destruction of Jerusalem in 70 C.E. Though reasonable activity and movement is usually possible for a woman during her pregnancy (Luke 1:39, 56; 2:5), extended flight on foot over mountainous country would be hard on her, and especially if her time for delivery were close. Extreme adversity befell pregnant women and those suckling babies when Roman forces laid siege to Jerusalem. Famine prevailed. During pregnancy it is important for a woman to have proper nourishment. If, for example, she does not get sufficient calcium she might lose her teeth, as the body takes calcium to form the bones of the developing baby. Furthermore a woman's maternal protective instinct would increase her suffering as she saw infants starving and dying, all the while knowing that she would soon bring a child into such conditions. Josephus wrote about some starving men in besieged Jerusalem: "They showed no pity for grey hairs or helpless babyhood, but picked up the children as they clung to the precious scraps and dashed them on the floor."—*The Jewish War*, translated by G. A. Williamson, p. 291; compare Luke 23:29.

METAPHORICAL USE

The period of pregnancy culminating in the birth of a child is used several times in a metaphorical sense. Israel lost God's favor because her unfaithful people 'conceived trouble and brought to birth what is hurtful.' (Isa. 59:2-8; compare Psalm 7:14.) The process began with their allowing "hurtful thoughts" and wrong desires to impregnate their minds and hearts and, in effect, incubate there, with the inevitable result that "hurtful works" came to birth. —Compare James 1:14, 15.

Elsewhere Isaiah depicts Israel as a woman crying out in labor pains and saying to God: "So we have become because of you, O Jehovah. We have become pregnant, we have had labor pains; as it were, we have given birth to wind. No real salvation do we accomplish as regards the land, and no inhabitants for the productive land proceed to fall in birth [come to life, *JP*]." (Isa. 26:17, 18) This may refer to the fact that, despite God's blessings (compare verse 15) and his having set before Israel the opportunity to become a "kingdom of priests and a holy nation" (Ex. 19:6), Israel had not yet seen realized the long-awaited fulfillment of the promise regarding the Seed through whom blessings would flow. (Gen. 22:15-18) Israel's own efforts at salvation had produced nothing, unreality; as a nation it could not bring about the freedom "from enslavement to corruption" for which all creation "keeps on groaning together and being in pain together." (Rom. 8:19-22; compare 10:3; 11:7.) With the Babylonian conquest the land "faded away" due to its pollution through the violation of God's covenant, and 'the inhabitants of the land decreased in number.'—Isa. 24:4-6.

In contrast, by bringing back his people from exile, Jehovah made Jerusalem like a woman who had been made pregnant by her husband and brought forth numerous children.—Isa. 54:1-8.

The apostle Paul quotes this prophecy of Isaiah chapter 54 and applies it to "the Jerusalem above [which] is free, and she is our mother." (Gal. 4:26, 27; compare Hebrews 12:22.) This evidently provides the key for understanding the vision recorded at Revelation 12:1-5, in which a pregnant heavenly "woman" gives birth to "a son, a male, who is to shepherd all the nations with an iron rod." The shepherding of the nations with an iron rod is directly connected with the Messianic kingdom of God and hence the vision must relate to the producing of that Kingdom, so that, following the defeat of Satan's attack on the newborn "child," the ensuing cry goes forth: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." (Rev. 12:10) The anguish of the pregnant heavenly "woman" preceding the birth calls to mind Paul's expression at Galatians 4:19, "childbirth pains" there apparently representing stirring interest and fervent desire to see full development of matters reached (in Paul's case, the full development of the Galatian believers as Christians).

PREPARATION. A name applied to the day preceding the weekly sabbath, during which the Jews prepared for the sabbath.

When Jehovah began to provide manna in the wilderness he directed that a double portion be collected on the sixth day, since the people were not to gather manna on the sabbath, or seventh day. So, in preparation for the weekly sabbath, the Jews collected and baked or boiled extra manna. (Ex. 16:5, 22-27) In time the "day before the sabbath" came to be termed Preparation, as Mark explained. (Mark 15:42) (Somewhat similarly, in German *Samstag* [Saturday] is also called *Sonnabend* [literally, "Sun evening"] or "evening before Sunday [*Sonntag*]."] The Jewish Preparation day would end at sundown of what is today called Friday, at which time the sabbath would commence, the Jewish day running from evening to evening.

On Preparation the people prepared meals for the next day, the sabbath, and completed any other pressing work that could not wait until after the sabbath. (Ex. 20:10) The Law stipulated that the body of a man executed and hung on a stake "should not stay all night on the stake." (Deut. 21:22, 23; compare Joshua 8:29; 10:26, 27.) Since Jesus and those impaled with him were on stakes on the afternoon of Preparation, it was important to the Jews that their deaths be hastened if necessary so that they could be buried before sunset. This was especially so since the day soon to begin at sundown was a regular sabbath (the seventh day of the week) and also a sabbath because of being Nisan 15 (Lev. 23:5-7), hence it was a "great" sabbath. (John 19:31, 42; Mark 15:42, 43; Luke 23:54) Josephus quoted a decree of Caesar Augustus that said the Jews were "not obliged to go before any judge on the Sabbath-day, nor on the day of preparation to it, after the ninth hour," indicating that they began to prepare for the sabbath at the ninth hour on Friday.—*Antiquities of the Jews*, Book XVI, chap. VI, par. 2.

Regarding the morning of Jesus' trial and appearance before Pilate, which was in the morning period of Nisan 14 (the Passover day having begun the evening before), John 19:14 says: "Now it was preparation of the passover." (*RS, AV, NW, Da*) Some commentators have understood this to mean "preparation *for* the passover," and certain translations so render the verse. (*AT, We, CC*) This, though, suggests that the Passover had not yet been celebrated, whereas the Gospel accounts explicitly show that Jesus and the apostles had celebrated it the night before. (Luke 22:15; Matt. 26:18-20; Mark 14:14-17) Christ perfectly carried out the regulations of the Law, including the requirement to celebrate the Passover on Nisan 14. (Ex. 12:6; Lev. 23:5; see PASSOVER.) The day of Jesus' trial and death could be viewed as the "preparation *of* the passover" in the sense that it was the preparation for the seven-day Festival of Unfermented Cakes that began the next day. Because of their closeness on the calendar, the entire festival itself was often included in the term Passover. And the day after Nisan 14 was always a sabbath; additionally, in 33 C.E. Nisan 15 fell on the regular sabbath, making the day a "great" or double sabbath.

PRESENCE. This translates the Greek word *pa·rou·si'a*, formed from *pa·ra'* ("with") and *ou·si'a* ("being"; derived from *ei·mi'*, "to be"). Hence, *pa·rou·si'a* means, literally, "a being with," that is, a "presence." It is used twenty-four times in the Christian Greek Scriptures, frequently with regard to the presence of Christ in connection with his Messianic kingdom.

Many translations vary their renderings of this word. While translating *pa·rou·si'a* as "presence" in some texts, they more frequently render it as "coming." This has been the basis for the expression "second coming" or "second advent" (*adventus*, ["advent" or "coming,"] being the Latin *Vulgate* translation of *pa·rou·si'a* at Matthew 24:3) with regard to Christ Jesus. While Jesus' presence of necessity implies his arrival at the place where he is present, the translation of *pa·rou·si'a* by "coming" places all the emphasis on the arrival and obscures the subsequent presence that follows the arrival. Though allowing for both "arrival" and "presence" as translations of *pa·rou·si'a*, lexicographers generally acknowledge that the *presence* of the person is the principal idea conveyed by the word.

Thus, *The Expositor's Greek Testament* (Vol. I, p. 289) says of the use of *pa·rou·si'a* at Matthew 24:3: "Παρουσία [*pa·rou·si'a*] (literally *presence*, second presence)." Vine's *Expository Dictionary of New Testament Words* (Vol. I, p. 208) states: "PAROUSIA . . . denotes both an arrival and a consequent presence with. For instance, in a papyrus letter [written in Greek] a lady speaks of the necessity of her *parousia* in a place in order to attend to matters relating to her property there. . . . When used of the return of Christ, at the Rapture of the Church, it signifies, not merely His momentary coming for His saints, but His presence with them from that moment until His revelation and manifestation to the world." Liddell and Scott's *A Greek-English Lexicon* (p. 1343) shows that *pa·rou·si'a* is used at times in secular Greek literature to refer to the "visit of a royal or official personage."

Secular Greek writings are, of course, helpful in determining the sense of this Greek term. However, even more effective is the use given the word in the Bible itself. At Philippians 2:12, for example, Paul speaks of the Philippian Christians as obeying "not during my presence [*pa·rou·si'ai*] only, but now much more readily during my absence [*a·pou·si'ai*]." So, too, at 2 Corinthians 10:10, 11, after referring to those who said that "his letters are weighty and forceful, but his presence [*pa·rou·si'a*] in person is weak and his speech contemptible," Paul adds, "Let such a man take this into account, that what we are in our word by letters when absent [*a·pon'tes*], such we shall also be in action when present [*pa·ron'tes*]." (Compare also Philippians 1:24-27.) Thus, the contrast is between presence and absence, not between an arrival (or coming) and departure.

In view of this, J. B. Rotherham's *Emphasised Bible* states in its appendix (p. 271): "In this edition the word *parousia* is uniformly rendered 'presence' ('coming,' as a representative of *this* word, being set aside). . . . The sense of 'presence' is so plainly [shown] by the contrast with 'absence' . . . that the question naturally arises,—Why not always so render it?"

That Jesus' *pa·rou·si'a* is not simply a momentary coming followed by a rapid departure but is, rather, a presence covering a period of time is also indicated by his words recorded at Matthew 24:37-39 and Luke 17:26-30. Here the "days of Noah" are compared to the "presence of the Son of man" ("the days of the Son of man," in Luke's account). Jesus, therefore, does not limit the comparison just to the coming of the Deluge as a final climax during Noah's days, though he shows that his own "presence" or "days" will see a similar climax. Since the "days of Noah" actually covered a period of years, there is basis for believing that the foretold "presence [or "days"] of the Son of man" would likewise cover a period of some years, being climaxed by the destruction of those not giving heed to the opportunity afforded them to seek deliverance.

NATURE OF CHRIST'S "PAROUSIA"

A *pa·rou·si'a* or presence can, of course, be visible, and in six occurrences of the word the reference is to the visible, human presence of men, such as Stephanas, Fortunatus, Achaicus, Titus and Paul. (1 Cor. 16:17; 2 Cor. 7:6, 7; 10:10; Phil. 1:26; 2:12) That a *pa·rou·si'a* can also be invisible is indicated by Paul's use of the related verb form (*pa'rei·mi*) when speaking of being "present in spirit" though absent in body. (1 Cor. 5:3) So, too, Jewish historian Josephus, writing in Greek, refers to God's 'being present' at Mount Sinai, his invisible presence being evidenced by the thunders and lightning.—*Antiquities of the Jews*, Book III, chap. V, par. 2.

The Scripturalness of an invisible presence is also borne out by Jehovah God's saying to Moses regarding the ark of the covenant in the Most Holy of the tabernacle: "And I will present myself to you there and speak with you from above the cover." (Ex. 25:22) God's presence was not in a visible form, since the Scriptures are clear that "no man has seen God at any time," neither Moses nor the high priest who entered the Most Holy. (John 1:18; Ex. 33:20) When King Solomon inaugurated the temple at Jerusalem, the cloud of "the glory of Jehovah" filled the house. Solomon spoke of Jehovah as 'residing in the temple.' Nevertheless, Solomon himself stated: "But will God truly dwell upon the earth? Look! The heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built!" However, God's eyes would be opened continually toward that house and prayers made there would be heard by him "at the place of [his] dwelling, in the heavens."—1 Ki. 8:10-13, 27-30; compare Acts 7:45-50.

These accounts illustrate God's power to 'be present' on earth in a spiritual (hence invisible) way while He yet remains in heaven. His presence might in some cases be by means of an angelic representative who acted and spoke for God, even saying, "I am the God of your father," as did the angel in the flaming bush who spoke to Moses. (Ex. 3:2-8; compare Exodus 23:20; 32:34.) So, too, Jehovah told Moses that he was "coming" to him at Mount Sinai and would "come down" there (Ex. 19:9, 11, 18, 20), yet the apostolic writings show that it was actually by his angels that God was there present and delivered to Moses his covenant.—Gal. 3:19; Heb. 2:2; see FACE.

Since Jehovah's resurrected Son Jesus Christ was granted 'all authority in heaven and on the earth,' and became "the exact representation of [God's] very being," it follows that he should also be able to be invisibly present in a similar manner. (Matt. 28:18; Heb. 1:2, 3) In this regard we may note that, even when on earth, Jesus Christ was able to effect healings of persons from a distance, just as though he were there personally present.—Matt. 8:5-13; John 4:46-53.

It is also clear that Jehovah God has placed angels subject to his glorified Son's command. (1 Pet. 3:22) Texts relating to Jesus' 'second presence' regularly describe him as 'accompanied' by angelic hosts or as 'sending them forth.' (Matt. 13:37-41, 47-49; 16:27; 24:31; Mark 8:38; 2 Thess. 1:7) This does not mean, however, that his foretold "presence" in Kingdom power and glory consists solely of using angelic messengers or deputies on earthly missions, for this was being done already back in the first century C.E. in connection with the apostles and others. (Acts 5:19; 8:26; 10:3, 7, 22; 12:7-11, 23; 27:23) Jesus' parables and other texts show that his 'presence' is like that of a master returning to his household and that of a man receiving kingship who returns to take control of his domain, and that Jesus' 'second presence' means a personal inspection and judgment

followed by the active expression or execution of that judgment and the giving of reward to those found approved. (Matt. 24:43-51; 25:14-45; Luke 19:11-27; compare Matthew 19:28, 29.) Since Jesus' kingship includes the whole earth, his presence is a global one (compare Matthew 24:23-27, 30) and Paul's inspired words at 1 Corinthians 15:24-28, as well as references to Christ's reign in Revelation (5:8-10; 7:17; 19:11-16; 20:1-6; 21:1-4, 9, 10, 22-27), imply that Christ's second presence is the time for his directing his full attention to the whole earth and its population and bringing the full force of his kingly power to bear so as to accomplish his Father's will for the earth and its inhabitants.—Compare Matthew 6:9, 10.

Some, on the basis of texts speaking of Jesus' being seen "coming in clouds with great power and glory" (Mark 13:26; Rev. 1:7), conclude that his presence must be a visible one. Yet, as shown under the heading CLOUD (Illustrative Usage), the use of clouds in connection with other divine manifestations suggests invisibility rather than visibility. So, too, 'seeing' can refer to figurative sight, perception with the mind and heart. (Isa. 44:18; Jer. 5:21; Ezek. 12:2, 3; Matt. 13:13-16; Eph. 1:17, 18) To deny this would be to deny that the opposite of sight, namely, blindness, could be used in a figurative or spiritual, rather than literal, sense. Yet Jesus clearly used both sight and blindness in such a figurative or spiritual sense. (John 9:39-41; Rev. 3:14-18; compare also 2 Corinthians 4:4; 2 Peter 1:9.) Job, being spoken to by Jehovah "out of the windstorm" (likely accompanied by clouds), afterward said: "In heresay I have heard about you, but now my own eye does see you." (Job 38:1; 42:5) This, too, must have been by perception of mind and heart rather than the literal eye, in view of the clear Scriptural teaching that "no man has seen God at any time."—John 1:18; 5:37; 6:46; 1 John 4:12.

Evidence weighing against Jesus' second presence as being a visible one (in the sense of Jesus' appearing in a bodily form seeable by human eyes) is found in Jesus' own statement that by his death he would sacrifice his flesh in behalf of the life of the world (John 6:51) and the apostle Paul's declaration that the resurrected Jesus "dwells in unapproachable light, whom not one of men has seen or can see." (1 Tim. 6:14-16) Jesus therefore could tell his disciples that "a little longer and the world will behold me no more." True, his disciples would behold him, not only because he would appear to them after his resurrection, but also because in due time they would be resurrected to join him in the heavens and 'behold the glory that his Father had given him.' (John 14:19; 17:24) But the world in general would not behold him and, after his resurrection to life as a spirit creature (1 Pet. 3:18), Jesus restricted his appearances to his disciples. His ascension to heaven was also seen only by them, not by the world, and the angels present assured the disciples that Jesus' return would be in "the same manner" (Gr., *tro'pos*, not *mor·phe'*, "form"), hence without public display and discerned only by his faithful followers.—Acts 1:1-11.

Clearly, men will be aware of what is taking place at the "revelation" (Gr., *a·po·ka'ly·psis*) of Jesus Christ "with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:7-9) This, however, still allows for an invisible presence that goes undiscerned by all but the faithful prior to that revelation. We may recall that Jesus, when paralleling his presence with the "days of Noah," states that in Noah's time the people "took no note" until watery destruction came upon them, and "so the presence of the Son of man will be."—Matt. 24:37-39.

Events marking his presence

Jesus had promised to be with his followers in their meeting together (Matt. 18:20), and he also assured them that he would be 'with them' in their discipling work "all the days until the conclusion of the system of things." (Matt. 28:19, 20) The *pa·rou·si'a* of Matthew 24:3 and related texts, of course, must signify something beyond this. It clearly relates to a special presence, one involving and affecting all earth's inhabitants and inseparably connected with Jesus' expression of full authority as God's anointed King.

Among the events marking Jesus' presence in Kingdom power are: The resurrection of those of his followers who have died, these being joint heirs with him to the heavenly kingdom (1 Cor. 15:23; Rom. 8:17); his gathering together and bringing into union with himself other followers who are living at the time of his presence (1 Thess. 4:15-17; 2 Thess. 2:1); his 'bringing to nothing' the apostate "man of lawlessness," this being accomplished "by the manifestation [*e·pi·pha·nei'ai*] of his [Jesus'] presence" (2 Thess. 2:3-8; see MAN OF LAWLESSNESS); the destruction of all those who give no heed to the opportunity for deliverance (Matt. 24:37-39); and, of necessity, the introduction of his thousand-year reign. (Rev. 20:1-6) See also the article on TRANSFIGURATION for information on the way in which observers of that vision of Christ in Kingdom glory were enabled to acquaint others with "the power and presence of our Lord Jesus Christ."—2 Pet. 1:16-18.

Conditions accompanying his presence

The book of Revelation presents in symbolic expression much information relating to Christ's second presence and his manifestation and revelation. The symbolic picture of the crowned rider on the white horse depicted in Revelation 6:1, 2 corresponds to that of the rider of Revelation 19:11-16, who is the "King of kings and Lord of lords," Christ Jesus. Revelation chapter 6 shows that when Christ rides forth as conquering king he does not immediately bring removal of wickedness from the earth but, rather, his ride is accompanied by war that takes "peace away from the earth," also by food scarcity, and deadly plague. (Rev. 6:3-8) This, in turn, parallels features found in Christ's prophecy at Matthew 24, Mark 13 and Luke 21. It therefore appears that Jesus' prophecy found in the Gospel accounts, which clearly involves the destruction of Jerusalem and its temple (occurring in 70 C.E.), also has an application to the time of Christ's second presence, thereby supplying a "sign" that allows for determining when that presence is taking place and when "deliverance is getting near."—Matt. 24:3, 32, 33; Luke 21:28-31.

Other references to Christ's presence generally present encouragement to faithfulness and endurance until and during that time.—1 Thess. 2:19; 3:12, 13; 5:23; Jas. 5:7, 8; 1 John 2:28.

THE PRESENCE OF THE DAY OF JEHOVAH

In his second letter Peter exhorts his brothers to be "awaiting and keeping close in mind the presence of the day of Jehovah," demonstrating this by the way they live. (2 Pet. 3:11, 12) This is in contrast to the attitude of ridiculers who, in the "last days," are foretold to scoff, saying: "Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning."—2 Pet. 3:2-4.

Since Jehovah God acts by and through his Son and appointed King, Christ Jesus (John 3:35; compare 1 Corinthians 15:23, 24), it follows that there is a relationship between this promised "presence" of Jehovah and the second "presence" of Christ Jesus. Logically, those who scoff at the proclamation of the one will scoff at the proclamation of the other. Again the attitude of the people prior to the Deluge is used as a corresponding example.—2 Pet. 3:5-7; compare Matthew 24:37-39.

THE LAWLESS ONE'S PRESENCE

At 2 Thessalonians 2:9-12 the apostle describes the "lawless one's presence" as being "according to the operation of Satan with every powerful work and

lying signs and portents and with every unrighteous deception." This, too, illustrates the point that *pa·rou·si'a* means more than a momentary coming or arrival, for the effecting of all these works, signs, portents and this deception clearly requires a period of time of some length.

PRESENTS. See GIFTS, PRESENTS.

PRESIDING OFFICER. See SYNAGOGUE.

PRESS. Since the harvest of olives came after that of grapes, the same presses were often used for extracting both grape juice and olive oil, although there was also a pillar type of press used for olives.

Common presses usually consisted of two shallow sinklike cavities cut out of natural limestone, the one on a higher level connected by a small channel to the lower one. (Num. 18:27, 30; 2 Ki. 6:27) The grapes or olives were trodden or crushed in the upper basin (*gath*, Neh. 13:15), allowing the juices to flow by gravity into the lower vat (*ye'qev*, Judg. 7:25; Prov. 3:10; Joel 2:24; Hag. 2:16). In Joel 3:13 both terms occur: "Come, descend, for the wine press [*gath*] has become full. The press vats [*ye·qa·vim'*, plural of *ye'qev*] actually overflow." Apparently the term *ye'qev* was also used in reference to single-basin presses, in which both the treading of the grapes and the collecting of the juice took place. (Job 24:11; Isa. 5:2; 16:10; Jer. 48:33) The bottoms of these presses were more on an incline than the conventional two-basin type, to allow for the collecting of the juice at the lower end. If the press was long and narrow, like a trough, it was called *pu·rah'*. (Isa. 63:3; Hag. 2:16) The Christian Greek Scriptures also speak of the winepress (*le·nos'*, Matt. 21:33), as well as the "vat for the wine press" (*hy·po·le'ni·on*, Mark 12:1).

One such winepress was found, the upper basin of which measured eight feet (2.4 meters) square and fifteen inches (38 centimeters) deep. The smaller vat, some two feet (.6 meter) lower in elevation, into which the juice ran, was four feet (1.2 meters) square and three feet (.9 meter) deep. Such a winepress served Gideon as a place in which to thresh his wheat. —Judg. 6:11.

Crushing the fruit in these presses was usually done by bare feet or by heavy stones. From two to seven or more treaders worked as a team in the press. It was therefore noteworthy that Isaiah said the great Treader Jehovah will tread the wine trough *alone*. (Isa. 63:3) Above the heads of the treaders was a crossbeam from which ropes extended for the men to hold on to for support. The splashing of the "blood of grapes" stained the upper garments of the treaders. (Gen. 49:11; Isa. 63:2) Although it meant plenty of hard work, the crushing season was usually a time of rejoicing; joyful shouting and singing helped to keep rhythm in the treading. (Judg. 9:27; Jer. 25:30; 48:33) The expression "upon the Gittith" (rendered "wine presses" in the *Septuagint* and the *Vulgate*) appearing in the superscription of three Psalms (8, 81, 84) may indicate that they were vintage songs.

FIGURATIVE USE

There are a number of Scriptural instances where the winepress is referred to in a figurative sense. (Isa. 63:2, 3; Lam. 1:15) In the day of Jehovah when crowds are assembled in the low plain of decision, the command goes forth: "Thrust in a sickle, for harvest has grown ripe. Come, descend, for the wine press has become full. The press vats actually overflow; for their badness has become abundant." (Joel 3:13, 14) Similarly, John saw in vision "the vine of the earth" hurled "into the great wine press of the anger of God," there trodden until the "blood came out of the wine press as high up as the bridles of the horses." The one called "Faithful and True," "The Word of God," is the one who treads this winepress of the "anger of the wrath of God the Almighty."—Rev. 14:19, 20; 19:11-16.

PRESUMPTUOUSNESS. The taking upon oneself of more than right or propriety warrants, or without authority; impertinent boldness in conduct or thought; the taking of undue liberties; the undertaking of something in rash defiance. The word is related to haughtiness, arrogance, pride and forwardness. Its antonyms are meekness and modesty.

PRIDE, ANGER BRING PRESUMPTUOUSNESS

The Hebrew word *za·dhohn'* is derived from the verb *zidh* or *zudh*, "to boil up, seethe," hence, "to boil up with pride, to act proudly toward." The heat of anger or pride can cause one to act rashly, to become unwarrantedly bold and to overstep his rights. The proverb says: "Presumptuous, self-assuming braggart is the name of the one who is acting in a fury of presumptuousness." (Prov. 21:24) At Deuteronomy 1:43 the verb form is used in describing the action of the people of Israel in disobeying God's command and running ahead without authorization. Moses said to them: "So I spoke to you, and you did not listen but began to behave rebelliously against Jehovah's order and to get all *heated up*, and you tried to go up into the mountain." Another Hebrew word, *'a·phal'*, means "to swell or become tumid." This word is employed in the account of the same incident at Numbers 14:40-44: "Moses said: ' . . . Do not go up, because Jehovah is not in your midst' . . . However, they *presumed* to go up to the top of the mountain," where they met defeat at the hands of the inhabitants. They were 'puffed up' with false confidence.

The fact that anger can bring destructive presumptuousness and gross violation of God's law is also shown in God's command to Israel: "In case a man becomes *heated* [form of *zidh*] against his fellow to the point of killing him with craftiness, you are to take him even from being at my altar to die."—Ex. 21:14.

TO BE CAREFULLY GUARDED AGAINST

King David, who was granted many favors and great authority by God, realized that, nonetheless, he could be guilty of presumptuousness. He prayed: "Mistakes—who can discern? From concealed sins pronounce me innocent. Also from presumptuous acts hold your servant back; do not let them dominate me. In that case I shall be complete, and I shall have remained innocent from much transgression." (Ps. 19:12, 13) The danger is great, therefore, and something to be closely guarded against. A presumptuous act is a much more serious sin than a mistake. Whether one is in a high position or low, the taking of liberties is a detestable thing in God's sight. Uzziah, though a mighty king who had experienced God's blessings, was struck with leprosy for presumptuously taking priestly duties into his own hands. (2 Chron. 26:16-21) Presumptuousness prompted King Saul into rebellion against Jehovah. Not willing to wait for Samuel's arrival, Saul took it upon himself to offer sacrifice. (1 Sam. 13:8-14) He also used his own judgment in sparing Amalekite King Agag and the best of the spoil, when Jehovah's command had been to devote the Amalekites to destruction. For his presumptuous course Saul was rejected as king. —1 Sam. 15:8, 9, 11, 18, 19.

A notable example of presumption on the part of a non-royal Israelite is that of Uzzah. The ark of the covenant was being transported to Jerusalem in a cattle-drawn cart. When the cattle nearly caused an upset, Uzzah, who was not a Kohathite Levite and hence had no right to touch the Ark (Num. 4:15), reached out and grabbed hold of it to steady it. For this faithless presumption Jehovah struck him and he died.—2 Sam. 6:6, 7.

One not sure of what action to take on a matter, or not certain whether it is within his authority to do so, should by all means first consult others who have knowledge and discernment. The Scriptures

counsel: "By presumptuousness one only causes a struggle, but with those consulting together there is wisdom." (Prov. 13:10) Presumptuousness leads to disastrous results; modesty will save a person. The wise man says: "Has presumptuousness come? Then dishonor will come; but wisdom is with the modest ones."—Prov. 11:2.

DISRESPECT FOR AND DEFIANCE OF GOD'S SOVEREIGNTY

When a person acts presumptuously toward God he is showing disrespect for Jehovah's sovereignty and Godship. Those claiming to be his servants and misrepresenting him are most reprehensible. Of the false prophets, Jehovah said: "The prophet who *presumes* to speak in my name a word that I have not commanded him to speak . . . that prophet must die. . . . When the prophet speaks in the name of Jehovah and the word does not occur or come true, . . . with *presumptuousness* the prophet spoke it." —Deut. 18:20-22.

Also, disrespect for Jehovah is shown by disrespect for his appointed servants, which can be caused by presumptuousness. In Israel, difficult cases were brought to 'the place Jehovah chose' (which, from David's day onward, was Jerusalem). Anyone who flouted the judgment rendered was to be put to death, for in standing up against God's representatives he was acting in defiance of God. The law read: "In accordance with the law that they will point out to you, and according to the judicial decision that they will say to you, you should do. . . . And the man who will *behave with presumptuousness* in not listening to the priest who is standing to minister there to Jehovah your God or to the judge, that man must die; and you must clear out what is bad from Israel. And all the people will hear and become afraid, and they will not act presumptuously any more." (Deut. 17:8-13; compare Numbers 15:30.) The apostle Peter speaks of some who show great disrespect for God and his anointed servants, describing them as "daring [from Greek *tol·me·tes'*, "presumptuous," *AV*], self-willed, they do not tremble at glorious ones but speak abusively." Such men, Peter says, "suffer destruction in their own course of destruction."—2 Pet. 2:10, 12.

Presuming on fleshly connections can be a snare. John the Baptist discerned the Jews' thinking when they approached him. He warned them: "Do not presume to say to yourselves, 'As a father we have Abraham.' For I say to you that God is able to raise up children to Abraham from these stones." (Matt. 3:9) The Greek word here is *do'xe·te*, from *do·ke'o*, which, basically, means "to think; to form an opinion (right or wrong)."

PRESUMPTUOUSNESS TO END

Ancient Babylon was a prototype of presumptuousness against God, for which God's everlasting enmity was against her. The prophet Jeremiah said to her: "'Look! I am against you, O Presumptuousness,' is the utterance of the Sovereign Lord. . . . Presumptuousness will certainly stumble and fall." (Jer. 50: 29, 31, 32) Symbolic Babylon the Great has proved to be God's bitter and most presumptuous enemy on earth, making the inhabitants of the earth drunk "with the wine of her fornication" and responsible for "the blood of prophets and of holy ones and of all those who have been slaughtered on the earth." For this she will suffer everlasting destruction. (Rev. 17:2, 5; 18:7, 8, 20, 24) This is in harmony with Jehovah's promise to bring an end to all Babylonish presumptuousness: "I shall actually cause the pride of the presumptuous ones to cease, and the haughtiness of the tyrants I shall abase."—Isa. 13:11.

PRIDE. Inordinate self-esteem; an unreasonable feeling of superiority as to one's talents, beauty, wealth, rank, and so forth; disdainful behavior or treatment; insolence or arrogance of demeanor; haughty bearing. Pride can, more rarely, have also the good connotation of a sense of delight or elation arising from some act or possession. Some synonyms of pride are egotism, arrogance, haughtiness.

Forms of the Hebrew root word, *ga·'ah'*, translated "pride" may also be rendered "haughtiness," "self-exaltation" and, in both good and bad senses, "eminence," "eminent," "exultant," and with other English terms bearing the basic meaning of *ga·'ah'*, namely, "to rise up, to be high or exalted."

The Greek word *kau·kha'o·mai*, meaning "to boast, to vaunt oneself, to glory, to exult, to rejoice," likewise is used in both a good and a bad sense, the usage being determined by the context.

PRIDE DECEPTIVE AND DESTRUCTIVE

The proud person may not recognize that he is proud and may attribute his actions to other causes in order to avoid facing the fact of his pride. One should examine himself and his motives thoroughly to determine whether he has this bad trait. The apostle Paul shows the need for the right motive, and the knowledge one should have of himself in this respect, when he says: "If I give all my belongings to feed others, and if I hand over my body, that I may boast [*kau·khe'so·mai*], but do not have love, I am not profited at all."—1 Cor. 13:3.

Pride should therefore be rooted out of one's personality for one's own benefit. More importantly, it must be done if a person hopes to please God. One must even come to hate it, for God's Word says: "The fear of Jehovah means the hating of bad. Self-exaltation and pride and the bad way and the perverse mouth I have hated."—Prov. 8:13.

The individual who does not get rid of his pride will suffer. "Pride is before a crash, and a haughty spirit before stumbling" (Prov. 16:18), and "the house of the self-exalted ones Jehovah will tear down." (Prov. 15:25) There is an abundance of examples of the crash that proud individuals, dynasties and nations suffered.—Lev. 26:18, 19; 2 Chron. 26:16; Isa. 13:19; Jer. 13:9; Ezek. 30:6, 18; 32:12; Dan. 5:22, 23, 30.

Pride is deceptive. The apostle Paul counsels: "If anyone thinks he is something when he is nothing, he is deceiving his own mind." (Gal. 6:3) The proud person seems to be taking the way most beneficial or profitable to him, but he is leaving God out of account. (Compare Jeremiah 49:16; Revelation 3:17.) The Bible says: "Better is it to be lowly in spirit with the meek ones than to divide spoil with the self-exalted ones."—Prov. 16:19.

BOASTING

The Greek word *kau·kha'o·mai*, "to boast," is used frequently in the sense of selfish pride. The Bible shows that no man has any ground for boasting in himself or his accomplishments. In the Christian congregation at Corinth, some were puffed up with pride in themselves or in other men, bringing about divisions in the congregation. They were thinking in a fleshly way, looking to men instead of to Christ. (1 Cor. 1:10-13; 3:3, 4) These men were not interested in the congregation's spiritual welfare, but wanted to boast in outward appearances, not really wanting to help fellow Christians develop good hearts before God. (2 Cor. 5:12) Consequently, the apostle Paul severely reproved the congregation, showing that there was no room for them to be boasting in anyone but Jehovah God and what he had done for them. (1 Cor. 1:28, 29; 4:6, 7) The rule was: "He that boasts, let him boast in Jehovah."—1 Cor. 1:31; 2 Cor. 10:17.

Jesus' half-brother James went even farther in condemning those who boasted about certain worldly projects they were intending to carry out, telling them: "You take pride in your self-assuming brags. All such taking of pride is *wicked*."—Jas. 4:13-16; compare Proverbs 27:1.

A GOOD CONNOTATION

The Hebrew word *ga·'ah'* and the Greek word *kau·kha'o·mai* can also mean a pride that is delight

arising from an action or possession, in a favorable sense. The psalmist spoke of Israel as "the pride of Jacob, whom [Jehovah] has loved." (Ps. 47:4) In a restoration prophecy Isaiah said that the fruitage of the land would be "something to be proud of." (Isa. 4:2) The apostle told the Thessalonian congregation that, as a result of their faith, love and endurance, "we ourselves take pride in you among the congregations of God." (2 Thess. 1:3, 4) Christians take pride in having Jehovah as their God, that they have come to know him and that he has recognized them. They follow the principle: "Let the one bragging about himself brag about himself because of this very thing, the having of insight and the having of knowledge of me, that I am Jehovah, the One exercising loving-kindness, justice and righteousness in the earth."—Jer. 9:24; compare Luke 10:20.

PRIEST [Heb., *ko·hen'*; Gr., *hi·e·reus'*]. The original meaning of the word *ko·hen'* is not known, but its significance as used in the Bible can be clearly understood from an examination of the many texts in which the word appears, together with their context. A fine definition is given at Hebrew 5:1: "Every high priest taken from among men is appointed in behalf of men over the things pertaining to God, that he may offer gifts and sacrifices for sins." The priest 'comes near to Jehovah' (Ex. 19:22), representing God to the people he serves, instructing them about God and his laws and, in turn, representing the people before God, approaching God in their behalf, offering sacrifices and interceding and pleading for them. —Num. 16:43-50; Heb. 6:20; 7:25.

IN EARLY TIMES

The need for the offering of sacrifices to God was recognized soon after the fall of man in Eden. Along with this, the need of priestly services seems to have been acknowledged. Cain and Abel presented sacrifices to Jehovah. Their father Adam, having rebelled against God, possessed no basis on which to approach God in their behalf. (Gen. 4:1-5) Cain and Abel were grown men, and Cain, at least, was probably married. (Gen. 4:16, 17) (Perhaps not long after the murder of Abel, Seth was born 'to take his place,' at which time Adam was 130 years of age. [Gen. 4:25; 5:3] This would allow for Cain and Abel to be 100 years old, or more.)

In patriarchal times the family head served as priest for his family, the duty passing to the firstborn son in event of the father's death. Thus, in very early times we find Noah representing his family in a priestly capacity. (Gen. 8:20, 21) The family head Abraham had a large household with which he traveled from place to place, building altars and making sacrifices to Jehovah at his various places of encampment. (Gen. 14:14; 12:7, 8; 13:4) God said of Abraham: "I have become acquainted with him in order that he may command his sons and his household after him so that they shall keep Jehovah's way to do righteousness and judgment." (Gen. 18:19) Isaac and Jacob followed the same pattern (Gen. 26:25; 31:54; 35:1-7, 14), and Job, a non-Israelite but likely a distant relative of Abraham, regularly offered sacrifices to Jehovah in behalf of his children, saying: "Maybe my sons have sinned and have cursed God in their heart." (Job 1:4, 5; see also 42:8.) However, the Bible does not specifically call these men *ko·hen'* or *hi·e·reus'*. On the other hand, Jethro, the family head and the father-in-law of Moses, is called a "priest [*ko·hen'*] of Midian."—Ex. 2:16; 3:1; 18:1.

Melchizedek king of Salem was a priest (*ko·hen'*) extraordinary. The Bible gives no record of his ancestry, his birth or his death. His priesthood was not by inheritance and he had no predecessors or successors in office. Melchizedek held the office of king and priest together. His priesthood was greater than the Levitical priesthood, for Levi, in effect, tithed to Melchizedek, since he was still in the loins of Abraham when Abraham offered tithes to Melchizedek and was blessed by him. (Gen. 14:18-20; Heb. 7:4-10) In these things Melchizedek foreshadowed Jesus Christ, the "priest forever according to the manner of Melchizedek."—Heb. 7:17.

Evidently the family heads acted as priests among the offspring of Jacob (Israel) until the Levitical priesthood was established by God. Hence, when God led the people to Mount Sinai he commanded: "Let the priests also who regularly come near to Jehovah sanctify themselves, that Jehovah may not break out upon them." (Ex. 19:22) This was before the Levitical priesthood was established. But Aaron, though not yet designated as priest, was allowed to go partially up the mountain with Moses. This circumstance harmonized with the later appointment of Aaron and his posterity as priests. (Ex. 19:24) Seen in retrospect, this was an early indication that God had in mind a superseding of the old arrangement (of family-head priesthood) by means of a priesthood of Aaron's house.

UNDER THE LAW COVENANT

When the Israelites were in slavery in Egypt, Jehovah sanctified to himself every firstborn son of Israel at the time that he destroyed Egypt's firstborn in the tenth plague. (Ex. 12:29; Num. 3:13) These firstborn ones accordingly belonged to Jehovah, to be used exclusively in special service to him. God could have designated all of these firstborn males of Israel as the priests and caretakers of the sanctuary. Instead, it suited his purpose to take male members of the tribe of Levi for this service. For this reason he permitted the nation to substitute the Levite males for the firstborn males of the other twelve tribes (the offspring of Joseph's sons Ephraim and Manasseh being counted as two tribes). In a census there proved to be 273 more firstborn non-Levite sons from a month old and upward than there were Levite males, so God required a ransom price of five shekels for each of the 273, the money being turned over to Aaron and his sons. (Num. 3:11-16, 40-51) Prior to this transaction Jehovah had already set apart the family of Aaron of the tribe of Levi as constituting the priesthood of Israel.—Num. 1:1; 3:6-10.

Israel for a long period of time had the exclusive opportunity to supply the members of "a kingdom of priests and a holy nation." (Ex. 19:6) That opportunity ceased to be exclusively theirs due to the national rejection of God's Son.—Compare Matthew 21:43; 1 Peter 2:7-10.

Initially, Israel's King was Jehovah. Later Jehovah directed that the kingship be vested in the line of David. Jehovah was still their invisible King but used the Davidic line as his representatives, as to secular rulership. As such, these earthly kings were said to sit on "Jehovah's throne." (1 Chron. 29:23) But the priesthood was still kept separate, in the line of Aaron. Therefore to that nation alone belonged both the kingdom and the priesthood of Jehovah God with its "sacred service."—Rom. 9:3, 4.

Inauguration of the priesthood

The appointment of a priest must come from God; a man does not take the office of his own accord. (Heb. 5:4) Accordingly, Jehovah himself appointed Aaron and his house to the priesthood "to time indefinite," separating them from the family of the Kohathites, one of the three main divisions of the tribe of Levi. (Ex. 6:16; 28:43) First, however, Moses the Levite as mediator of the Law covenant represented God in the sanctification of Aaron and his sons and the filling of their hands with power to serve as priests, the procedure being described at Exodus chapter 29 and Leviticus chapter 8. Their installation apparently occupied the seven-day period of Nisan 1-7, 1512 B.C.E. The newly installed priesthood began their services toward Israel the next day, Nisan 8. —See INSTALLATION.

Qualifications

Jehovah laid down the qualifications for those of Aaron's family line who would serve at God's altar. To be a priest, one had to be physically sound and of normal appearance. Otherwise he could not approach the altar with offerings and he could not come near to the curtain between the Holy and Most Holy compartments of the tabernacle. Such a one was entitled, however, to receive support from the tithe and could partake of the "holy things" provided as food for the priesthood.—Lev. 21:16-23.

The age for entering upon the priesthood is not specifically stated, although the census of the Kohathites, taken at Mount Sinai, included those from thirty to fifty years old. (Num. 4:3) The service of the Levites at the sanctuary began at twenty-five (reduced in King David's time to twenty years). (Num. 8:24; 1 Chron. 23:24) Retirement of nonpriestly Levites from obligatory service at the sanctuary was at fifty years, but there was no retirement provided for priests.—Num. 8:25, 26; see RETIREMENT.

Maintenance

God spoke of the tribe of Levi as "mine" (Num. 3:12) and the tribe was not given a block of land as an inheritance, but they were 'scattered in Israel,' receiving forty-eight cities in which to live with their families and cattle. Thirteen of these cities went to the priests. (Gen. 49:5, 7; Josh. 21:1-11) One of the cities of refuge, Hebron, was a priestly city. (Josh. 21:13) The reason why the Levites received no region as a tribal inheritance was, as Jehovah said, "I am your share and your inheritance in the midst of the sons of Israel." (Num. 18:20) The Levites did the assigned work of their ministry and maintained their houses and the pasture grounds of the cities allotted to them. They would also care for other land that the Israelites might devote to sanctuary use. (Lev. 27:21, 28, 29) Jehovah provided for the Levites by arranging for them to receive a tithe of all the produce of the land from the other twelve tribes. (Num. 18:21-24) Of this tithe or tenth the Levites were, in turn, to give a tenth of the very best of what they received, as a tithe to the priesthood. (Num. 18:25-29; Neh. 10:38, 39) The priesthood would thereby receive one percent of the national produce, enabling them to devote all their time to their assigned service of God.

This provision for the priesthood, though abundant, was in contrast to the luxury and financial power attained by the priesthood of pagan nations. In Egypt, for example, the priests *owned* portions of the land (Gen. 47:22, 26) and by crafty maneuvering eventually were the richest and most powerful men in Egypt. J. H. Breasted, in *A History of the Ancient Egyptians*, records that during the so-called "Twentieth Dynasty" the Pharaoh was reduced to a mere puppet. The priesthood had possession of the Nubian gold country and the great province of the Upper Nile. The high priest was the most important fiscal officer of the state, next to the chief treasurer himself. He commanded all the armies and held the treasury in his hands. He is represented more prominently in the monuments than the Pharaoh.

It was only when Israel became lax in their worship and negligent in paying their tithes that the priesthood suffered, along with nonpriestly Levites, who had to look for other work to provide for themselves and their families. In turn, this bad attitude toward the sanctuary and its maintenance caused the nation to suffer still further for lack of spirituality and knowledge of Jehovah.—Neh. 13:10-13; see also Malachi 3:8-10.

Besides (1) the regular tithe, the priesthood also received: (2) The redemption money for a firstborn male child or beast. In the case of a firstborn bull, male lamb or goat, they received the flesh for food. (Num. 18:14-19) (3) The redemption money for men and things sanctified as holy and also the things devoted to Jehovah. (Lev. chap. 27) (4) Certain parts of the various offerings brought by the people became the priests', as well as the showbread. (Lev. 6:25, 26, 29; 7:6-10; Num. 18:8-14) (5) They benefited from the offerings of the best of the first ripe fruits of grain, wine and oil. (Ex. 23:19; Lev. 2:14-16; 22:10 ["stranger" in the latter text means one not a priest]; Deut. 14:22-27; 26:1-10) Except for certain specified portions that only the priests could eat (Lev. 6:29), their sons and daughters and, in some cases, the priest's household—even slaves—could lawfully share. (Lev. 10:14; 22:10-13) (6) The priests no doubt shared in the third-year tithe for the Levites and the poor. (Deut. 14:28, 29; 26:12) (7) They shared in the booty taken in war.—Num. 31:26-30.

Dress

In performing their official duties, the priests served barefooted, in harmony with the fact that the sanctuary was holy ground. (Compare Exodus 3:5.) In the instructions for making the special garments for the priests, sandals were not mentioned. (Ex. 28:1-43) They wore linen drawers extending from the hips to the thighs for moral propriety, "to cover the naked flesh . . . that they [might] not incur error and certainly die." (Ex. 28:42, 43) Over this they wore a fine linen robe tied about the body by a linen sash. Their headgears were "wrapped" upon them. (Lev. 8:13; Ex. 28:40; 39:27-29) This headdress seems to have been somewhat different from the turban of the high priest, which may have been sewn into a wrap-around form and set on the high priest's head. (Lev. 8:9) It appears that it was in later times that the underpriests on occasion wore ephods of linen, though these were not richly embroidered as was the ephod of the high priest.—1 Sam. 2:18.

Regulations and functions

The priests were required to maintain personal fleshly cleanliness and high moral standards. When entering the tent of meeting and before presenting an offering at the altar, they were to wash their hands and feet at the basin in the courtyard "that they [might] not die." (Ex. 30:17-21; 40:30-32) With similar warning they were commanded not to drink wine or intoxicating liquor when serving at the sanctuary. (Lev. 10:8-11) They could not defile themselves by touching a corpse or mourning for the dead; this would make them temporarily unclean for service. The underpriests (but not the high priest) might do so, however, for one in very close family relationship: mother, father, son, daughter, brother and virgin sister who was close to (apparently, living with or near) him; also the wife was possibly included as one close to him. (Lev. 21:1-4) Any priest who became unclean by leprosy, by a running discharge, by a corpse or other unclean thing, could not eat of the holy things or perform sanctuary service until cleansed, otherwise he must die.—Lev. 22:1-9.

The priests were commanded not to shave their heads or the extremities of their beards, nor to make cuttings in themselves, practices common among pagan priests. (Lev. 21:5, 6; 19:28; 1 Ki. 18:28) While the high priest could marry only a virgin girl, the underpriests could marry a widow, but not a divorced woman or a prostitute. (Lev. 21:7, 8; compare verses 10, 13, 14.) Evidently, all the members of the high priest's family were to uphold the high standard of morality and the dignity due the priest's office. Thus, a priest's daughter who became a prostitute was to be put to death, being burned afterward as something detestable to God.—Lev. 21:9.

When in the wilderness, at the time of moving camp, it was the duty of the priest to cover the holy furniture and utensils in the tent of meeting before the Kohathites were allowed to come in to carry them, so that the Kohathites would not die. Likewise they uncovered and set up these things in the tent at the new location. (Num. 4:5-15) On the march, the priests carried the Ark of the covenant.—Josh. 3:3, 13, 15, 17; 1 Ki. 8:3-6.

The priests were responsible for blowing the holy trumpets, thus giving definite leadership to the people, whether in the matter of setting up or breaking camp, assembling, engaging in battle or celebrating some festival to Jehovah. (Num. 10:1-10) The priests and Levites were exempt from military conscription, though they did serve as blowers of the trumpets and singers before the army.—Num. 1:47-49; 2:33; Josh. 6:4; 2 Chron. 13:12.

The duties of the priests when on assignment at the sanctuary were the slaughtering of sacrifices brought by the people, sprinkling the blood on the altar, cutting up the sacrifices, keeping the altar fire burning, cooking the meat and accepting all other offerings, such as the grain offerings, and taking care of matters of uncleannesses contracted by individuals, and their special vows, and so forth. (Lev. chaps. 1-7; 12:6; chaps. 13-15; Num. 6:1-21; Luke 2:22-24) They took care of the morning and evening burnt offerings and all other sacrifices regularly made at the sanctuary except those that it was the high priest's duty to offer; they burned incense on the golden altar. (Ex. 29:38-42; Num. 28:1-10; 2 Chron. 13:10, 11) They trimmed the lamps and kept them supplied with oil (Ex. 27:20, 21) and took care of the holy oil and the incense. (Num. 4:16) They blessed the people at the solemn assemblies in the manner outlined at Numbers 6:22-27. But no other priest could be in the sanctuary when the high priest went into the Most Holy to make atonement.—Lev. 16:17.

The priests were primarily the ones privileged to explain God's law, and they played a major role in Israel's judiciary. In the cities allotted to them the priests were available to assist the judges and they also served with the judges in extraordinarily difficult cases beyond the ability of local courts to decide. (Deut. 17:8, 9) They were required to be on hand along with the older men of the city in cases of unsolved murder, to assure that the proper procedure was followed to remove bloodguilt from the city. (Deut. 21:1, 2, 5) If a jealous husband charged his wife with secret adultery, she had to be brought to the sanctuary, where the priest carried out the prescribed ceremony in which Jehovah's knowledge of the truth of the woman's innocence or guilt was appealed to for His direct judgment. (Num. 5:11-31) In all cases, judgment rendered by the priests or appointed judges was to be respected; deliberate disrespect or disobedience brought the death penalty.—Num. 15:30; Deut. 17:10-13.

The priests were teachers of the Law to the people, reading and explaining it to those coming to the sanctuary to worship. Also, when not on assigned duty, they would have wide opportunity for such teaching, whether in the area of the sanctuary or in other parts of the land. (Deut. 33:10; 2 Chron. 15:3; 17:7-9; Mal. 2:7) Upon returning to Jerusalem from Babylon, Ezra the priest, assisted by other priests along with the Levites, gathered the people and spent hours reading and explaining the Law to them.—Neh. 8:1-15.

The priestly administration served as a safeguard to the nation in religious cleanness as also in physical health. The priest was to judge between the clean and the unclean in cases of leprosy of a man, a garment or a house. He saw that the legal quarantine regulations were carried out. He also officiated in the cleansing of those who had been defiled by a dead body or were unclean from morbid discharges, and so forth.—Lev. chaps. 13-15.

Organization

Of the twenty-four divisions or courses of the priests established by King David, sixteen were made up from the house of Eleazar and eight from the house of Ithamar. (1 Chron. 24:1-19) However, at least initially, priests from only four of the divisions returned from the Babylonian exile. (Ezra 2:36-39) Some suggest that, in order to continue the former organizational arrangement, the four families returning were divided so that there were again twenty-four courses. Dr. Edersheim, in *The Temple*, suggests that this was accomplished by each family drawing five lots for those who had not returned, thereby forming from their groups twenty more courses to which they gave the original names. John the Baptist's father Zechariah was a priest of the eighth division, that of Abijah. However, if the above view represents the true case, he may not have been a descendant of Abijah, only belonging to the division which carried his name. (1 Chron. 24:10; Luke 1:5) Absence of full information does not allow for firm conclusions on these points.

In the temple service the priests were organized under various officers. Lots were drawn in assigning certain services. Each of the twenty-four divisions served one week at a time, being on assigned duty twice a year. Evidently the entire priesthood served at festival seasons when thousands of sacrifices were offered by the people, as they did at the temple dedication. (1 Chron. 24:1-18, 31; 2 Chron. 5:11; compare 29:31-35; 30:23-25; 35:10-19.) A priest might serve at other times as long as he did not interfere with the allotted services of the priests on assigned duty. According to rabbinical traditions, in the time of Jesus' earthly life, the priests were numerous, so that the service of the week was subdivided among the various families making up the division, each family serving one or more days according to their number.

Probably considered the most honorable of the daily services was the burning of incense on the golden altar. This was done after the sacrifice was offered. During the burning of incense the people would be gathered outside the sanctuary in prayer. Rabbinical tradition is that lots were drawn for this service, but that one who had previously officiated was not allowed to participate unless all present had performed the service before. If this is so, a priest would usually have the honor only once in a lifetime. It was this service that Zechariah was performing when the angel Gabriel appeared to him to announce that Zechariah and his wife Elizabeth would have a son. When Zechariah came out of the sanctuary, the crowd gathered there could discern by his appearance and his inability to speak that Zechariah had seen a supernatural sight in the sanctuary; thus the event became public knowledge.—Luke 1:8-23.

Each sabbath day, it appears, the priests had the privilege of changing the showbread. It was also on the sabbath that the priestly division for that week completed its service and the new course began duty for the following week. These and other necessary duties were performed by the priests without constituting a breaking of the sabbath.—Matt. 12:2-5; compare 1 Samuel 21:6; 2 Kings 11:5-7; 2 Chronicles 23:8.

Loyalty

When the ten tribes broke away from the kingdom under Rehoboam and established the northern kingdom under Jeroboam, the tribe of Levi remained loyal and stuck with the two-tribe kingdom of Judah and Benjamin. Jeroboam made priests of men not of the tribe of Levi to serve in the worship of golden calves and drove out the priests of Jehovah, the sons of Aaron. (1 Ki. 12:31, 32; 13:33; 2 Chron. 11:14; 13:9) Later on in Judah, while many of the priests became unfaithful to God, the priesthood at times exercised strong influence to keep Israel faithful to Jehovah. (2 Chron. 23:1, 16; 24:2, 16; 26:17-20; 34:14, 15; Zech. 3:1; 6:11) By the time of the ministry of Jesus and the apostles the high priesthood had become very corrupt, but there were many priests with good hearts toward Jehovah, as evidenced by the fact that not long after Jesus' death "a great crowd of priests began to be obedient to the faith."—Acts 6:7.

Other applications of the term

Moses was called a priest, at Psalm 99:6, because of his mediatorship and his being designated to perform

the sanctification service at the sanctuary, in which Aaron and his sons were inducted into the priesthood. Moses interceded for Israel, calling upon Jehovah's name. (Num. 14:13-20) The word "priest" was also used occasionally to denote a "lieutenant" or "chief minister or official." In the list of the chief officers serving under King David the record reads: "As for the sons of David, they became priests."—2 Sam. 8: 18; compare 2 Samuel 20:26; 1 Kings 4:5; 1 Chronicles 18:17.

THE CHRISTIAN PRIESTHOOD

Jehovah had promised that if Israel kept his covenant they would become to Him "a kingdom of priests and a holy nation." (Ex. 19:6) However, the priesthood of Aaron's line was to continue only until the coming of the greater priesthood that it foreshadowed. (Heb. 8:4, 5) It would endure until the ending of the Law covenant and the inauguration of the new covenant. (Heb. 7:11-14; 8:6, 7, 13) The offer was first made exclusively to Israel to become Jehovah's priests serving in God's promised kingdom arrangement; in time this offer was extended to the Gentiles.—Acts 10:34, 35; 15:14; Rom. 10:21.

Only a remnant of the Jews accepted Christ, the nation thereby failing to provide the members of the *real* kingdom of priests and the holy nation. (Rom. 11:7, 20) Because of Israel's unfaithfulness God had forewarned them of this by his prophet Hosea centuries before, saying: "Because the knowledge is what you yourself have rejected, I shall also reject you from serving as a priest to me; and because you keep forgetting the law of your God, I shall forget your sons, even I." (Hos. 4:6) Correspondingly, Jesus told the Jewish leaders: "The kingdom of God will be taken from you and be given to a nation producing its fruits." (Matt. 21:43) Nevertheless, Jesus Christ, being under the Law while on earth, recognized the Aaronic priesthood as being in force and directed ones whom he cured of leprosy to go to the priest and make the required offering.—Matt. 8:4; Mark 1: 44; Luke 17:14.

On Pentecost day of the year 33 C.E. the Law covenant came to an end and the "better covenant," the new covenant, was inaugurated. (Heb. 8:6-9) On that day God made manifest this change by the outpouring of holy spirit. The apostle Peter then explained to the Jews present from many nations that their only salvation now lay in repentance and acceptance of Jesus Christ. (Acts chap. 2; Heb. 2:1-4) Later, Peter spoke of the Jewish builders rejecting Jesus Christ as the cornerstone and then said to Christians: "But you are 'a chosen race, a royal priesthood, a holy nation, a people for special possession.'" —1 Pet. 2:7-9.

Peter explained also that the new priesthood is "a spiritual house for the purpose of a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ." (1 Pet. 2:5) Jesus Christ is their great High Priest and they, like Aaron's sons, make up the underpriesthood. (Heb. 3:1; 8:1) Yet, differently from the Aaronic priesthood, which had no part in kingship, kingship and priesthood are combined in this "royal priesthood" of Christ and his joint heirs. In the Bible book of Revelation the apostle John speaks of the followers of Jesus Christ as "loosed . . . from our sins by means of his own blood," and says that he "made us to be a kingdom, priests to his God and Father."—Rev. 1:5, 6.

This last book of the Bible also reveals the number composing the body of underpriests. Those whom Jesus Christ made "to be a kingdom and priests to our God" are shown as singing a new song in which they say that they were bought by Christ's blood. (Rev. 5:9, 10) Farther on, the ones singing the new song are enumerated as 144,000 persons "bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:1-5) Finally this underpriesthood is shown as being resurrected to heaven and joining Jesus Christ in his rule, becoming "priests of God and of the Christ" and ruling "as kings" with Christ during his thousand-year reign.—Rev. 20:4, 6.

By comparing the priesthood of Israel and its functions and benefits toward the people of that nation (Heb. 8:5), we can get some idea of the benefits and blessings to be received by the people of earth from the perfect and everlasting priesthood of Jesus Christ and his body of underpriests during their joint reign over the earth for a thousand years. The privilege will be theirs of teaching the people the law of God (Mal. 2:7), accomplishing complete forgiveness of sins on the basis of the ransom sacrifice of the great High Priest (administering the benefits of Christ's sacrifice) and bringing about the healing of all infirmities (Mark 2:9-12; Heb. 9:12-14; 10:1-4, 10), distinguishing between what is clean and what is unclean in God's sight and removing all uncleanness (Lev. chaps. 13-15), judging the people in righteousness and seeing that Jehovah's righteous law is enforced throughout the earth.—Deut. 17:8-13.

Just as the tent of meeting in the wilderness was God's place of dwelling with men, a sanctuary where they could approach him, so God's tent will again be with mankind in a much closer, more lasting and beneficial way, in his spiritual temple comprised of his holy priesthood. (Rev. 21:3) With such a royal priesthood the people will certainly be happy, as was Israel when the kingdom and priesthood were functioning faithfully toward God, during which time "Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing" and dwelling "in security, everyone under his own vine and under his own fig tree." —1 Ki. 4:20, 25.

PAGAN PRIESTS

The ancient nations had priests through whom they made approach to their gods. These men were reverenced by the people and always wielded great influence, generally being among the ruling class, or being close advisers to the rulers. The priesthood was the most educated class and generally held the people in ignorance. In this way they were able to prey on the superstition of the people and their fear of the unknown. In Egypt, for example, the people were led to worship as a god the Nile River, viewing their priests as possessing divine control over its seasonal overflow, on which their crops depended.

This encouragement of superstitious ignorance was in direct contrast to the priesthood of Israel, who constantly read and taught the law to the entire nation. Each man was to know God and his law. (Deut. 6:1-3) The people themselves were able to read and write, being commanded by Jehovah to write his commands on their gates and doorposts and to read and teach his law to their children.—Deut. 6:4-9.

Egyptian priesthood not the pattern for Israel's priesthood

In the face of these facts there are some who claim that Moses, the mediator of the Law covenant, was deeply influenced by his life in Egypt, his training in the court of Pharaoh and his instruction "in all the wisdom of the Egyptians." (Acts 7:22) Thus they attribute to the man Moses the setting up of the priesthood of Israel and the formulation of its regulations and say that many of its features were patterned after those of Egypt. Their line of argument, however, ignores what the Bible itself says. Moses, though used to deliver the Law to Israel, was in no sense the lawmaker. Israel's Lawgiver was Jehovah God (Isa. 33:22), who used angels to transmit the Law by the hand of the mediator Moses.—Gal. 3:19.

Every detail of Israel's worship was outlined by God. The plans for the tent of meeting were given to Moses (Ex. 26:30), and it is written that he was commanded: "See that you make all things after their pattern that was shown to you in the mountain." (Heb. 8:5; Ex. 25:40) All the service at the sanctuary

was of Jehovah's origination and direction. The record repeatedly assures us of this by saying that Moses and the sons of Israel "kept doing according to all that Jehovah had commanded Moses. They did just so." "According to all that Jehovah had commanded Moses, that was the way the sons of Israel did all the service. And Moses got to see all the work, and, look! they had done it just as Jehovah had commanded. That was the way they had done." "And Moses proceeded to do according to all that Jehovah had commanded him. He did just so."—Ex. 39:32, 42, 43; 40:16.

According to Egyptologists, in some things the dress of the Egyptian priests was similar to that of the priests of Israel, such as the use of linen; there was a shaving of the bodies of the Egyptian priests, as with the Levites (though the priests of Israel did not —Num. 8:7); there were washings. But do these few similarities prove that they had the same origin, or that one came from the other? Similar materials and methods are used world wide in making clothing, houses and buildings and in performing daily duties, such as washing, but there is great divergence also in style and methods. We do not say that one came from the other, or that the dress or the act has the same religious or symbolic significance.

In most features of their dress and functions there was no similarity whatsoever between the Israelite and the Egyptian priests. For example, while the Israelite priests served barefooted, the Egyptian priests wore sandals. The robes of the Egyptian priests were entirely different in design and their dress and appurtenances bore symbols of the worship of their false gods. They shaved their heads, which Israel's priests did not do (Lev. 21:5), and used wigs or wore headgear totally unlike that of Israel's priests, according to monumental inscriptions found in Egypt. Furthermore, Jehovah made it clear that Israel was not to adopt any of the practices of Egypt or the other nations, either in worship or in judicial practice.—Lev. 18:1-4; Deut. 6:14; 7:1-6.

The argument made by supporters of the theory that Israel's priesthood borrowed from Egypt has, therefore, no foundation. We must remember that the idea of sacrifice and priesthood came originally from God and was expressed by faithful men from the beginning, such as Abel and Noah, and was carried out in patriarchal society by Abraham and others. All nations would therefore have an inheritance of this knowledge, though perverted into many forms as they forsook the true God and pure worship. Having the inborn desire to worship, and without the guidance of Jehovah, the pagan nations developed many unrighteous and even degrading rites, all of which brought them into opposition to true worship.

Disgusting practices of pagan priests

The Egyptian priests of Moses' day opposed Moses before Pharaoh, trying to discredit Moses and his God Jehovah by the practice of magic. (Ex. 7:11-13, 22; 8:7; 2 Tim. 3:8) But they were forced to bow in defeat and humiliation. (Ex. 8:18, 19; 9:11) The worshipers of Molech of Ammon sacrificed their sons and daughters by burning them in the fire. (1 Ki. 11:5; 2 Ki. 23:10; Lev. 18:21; 20:2-5) Baal worshipers of the Canaanites followed the same detestable practice, also performing self-laceration and lewd, disgusting immoral rites. (Num. 25:1-3; 1 Ki. 18:25-28; Jer. 19:5) The priests of the Philistine god Dagon and the Babylonian priests of Marduk, Bel and Ishtar practiced magic and divination. (1 Sam. 6:2-9; Ezek. 21:21; Dan. 2:2, 27; 4:7, 9) All of them worshiped images made of wood, stone and metal. Even King Jeroboam of the ten-tribe kingdom of Israel set up priests to direct the worship of golden calves and "goat-shaped demons" to prevent the people from engaging in true worship at Jerusalem.—2 Chron. 11:15; 13:9; see MICAH No. 1.

Unauthorized priesthoods condemned by God

Jehovah was unalterably opposed to all these forms and practices, which actually constituted the worship of demons. (1 Cor. 10:20; Deut. 18:9-13; Isa. 8:19; Rev. 22:15) Whenever these gods or the priesthood representing them came into open defiance of Jehovah they were humiliated. (1 Sam. 5:1-5; Dan. 2:2, 7-12, 29, 30; 5:15) Often their priests and prophets suffered death. (1 Ki. 18:40; 2 Ki. 10:19, 25-28; 11:18; 2 Chron. 23:17) And since Jehovah recognized no priesthood aside from that of the house of Aaron during the existence of the Law covenant, it follows that what Aaron's office foreshadowed, namely, the priesthood of Jesus Christ, who is also the greater High Priest according to the manner of Melchizedek, is the only way of approach to Jehovah. (Acts 4:12; Heb. 4:14; 1 John 2:1, 2) Any priesthood that opposes this God-ordained King-Priest and his underpriesthood, God's spiritual temple or sanctuary, is to be avoided by true worshipers of God.—Deut. 18:18, 19; Acts 3:22, 23; Rev. 18:4, 24; see HIGH PRIEST.

PRIESTS' CITIES. These were cities in the Promised Land that were set aside as places of residence for the Aaronic priests and their families. Of the forty-eight cities given to the tribe of Levi by Israel's other tribes, thirteen particularly belonged to the Kohathite priests of Aaron's family. (Josh. 21:1-42; 1 Chron. 6:54-81) The tribes of Judah and Simeon gave them nine cities and four were given by the tribe of Benjamin. Thus, "all the cities of the sons of Aaron, the priests, were thirteen cities and their pasture grounds." (Josh. 21:4, 9-19) These cities were Hebron (a city of refuge), Libnah, Jattir, Eshtemoa, Holon (apparently Hilen), Debir, Ain (Ashan), Juttah, Beth-shemesh, Gibeon, Geba, Anathoth and Almon (Alemeth), all except Juttah and Gibeon again being named at 1 Chronicles 6:54-60.

David sent word to priests in their various cities to gather together when he was about to bring the ark of Jehovah to Jerusalem. (1 Chron. 13:1-5) And specific reference is made to the appointment of men to distribute contributed portions to their priestly brothers residing in priests' cities during King Hezekiah's reign.—2 Chron. 31:11-19.

PRINCE. See LEADER, NOBLE, PRINCE.

PRISCA (Pris'ca) [old woman]; **PRISCILLA** (Pris-cil'la) [little old woman]. The shorter form of the name is found in Paul's writings, the longer form in Luke's. Such a variation was common in Roman names.

Priscilla was the wife of Aquila, with whom she is always mentioned. The two showed fine Christian works and hospitality, not only to individuals, but also by having congregation meetings in their home in both Rome and Ephesus.

Because of Emperor Claudius' decree, Aquila and his wife left Rome and went to Corinth in 50 C.E. Not long after their arrival Paul joined them in tent-making. (Acts 18:2, 3) They traveled on with Paul to Ephesus, remained there for a time, and were instrumental in 'expounding the way of God more correctly' to the eloquent Apollos. (Acts 18:18, 19, 24-28; 1 Cor. 16:19) Returning to Rome for a time (Rom. 16:3-5), they later traveled back to Ephesus. (2 Tim. 4:19; 1 Tim. 1:3) Their personal contact with Paul extended from about 50 C.E. to Paul's death, some fifteen years or so later, during which association they "risked their own necks" for the apostle's soul.—Rom. 16:3, 4; see AQUILA.

PRISON. A place of confinement for one being held for trial or for one found guilty of lawbreaking. Among various ancient peoples, including the Egyptians, Philistines, Assyrians, Babylonians and Persians, imprisonment was a form of legal punishment. (Gen. 39:20; Judg. 16:25; 2 Ki. 17:4; Ezra 7:26; Jer. 52:31-33) Prisoners might be bound with fetters and

forced to work at hard labor, such as grinding. (Judg. 16:21; 2 Ki. 17:4; Ps. 105:17, 18; Jer. 52:11) In Egypt, a trusted prisoner (as was Joseph) might be placed in charge of other inmates and assigned to wait upon those who had held prominent positions before their confinement.—Gen. 39:21–40:4.

Prisons date back at least to the eighteenth century B.C.E., for it was then that Joseph was wrongly confined to the jail that was connected to the "house of the chief of the bodyguard." (Gen. 39:20; 40:3; 41:10) This Egyptian jail apparently had a dungeon or hole shaped like a cistern, where some prisoners were kept.—Gen. 40:15; 41:14; compare Isaiah 24:22.

The Mosaic law did not provide for prisons as a form of punishment. Since justice was to be executed swiftly (Josh. 7:20, 22-25), only in cases requiring divine clarification do we read in the Pentateuch of individuals being committed into custody. (Lev. 24:12; Num. 15:34) Eventually, however, places of imprisonment came to be used by the Israelites. The prophet Jeremiah, for example, was held in the "house of fetters, in the house of Jehonathan." This place of confinement had "vaulted rooms," perhaps dungeon cells. Conditions were so bad there that Jeremiah feared for his life. (Jer. 37:15-20) Subsequently he was transferred to the "Courtyard of the Guard," where he got a daily allowance of bread, could receive visitors and was able to conduct business transactions.—Jer. 32:2, 8, 12; 37:21; see also 1 Kings 22:27; 2 Chronicles 16:10; Hebrews 11:36.

In the first century C.E., according to Roman custom, the jailers or guards were held personally accountable for prisoners. (Acts 12:19) Therefore, the jailer in Philippi, believing that his prisoners had escaped, was ready to commit suicide. (Acts 16:27) For security measures guards were often stationed at prison doors, and prisoners might have their feet put in stocks or have their hands chained to those guarding them. (Acts 5:23; 12:6-10; 16:22-24) Some prisoners were allowed visitors.—Matt. 25:36; Acts 23:35; 24:23, 27; 28:16-31; see BOND; JAILER.

As foretold by Christ Jesus, many of his followers experienced imprisonment. (Luke 21:12; Acts 26:10; Rom. 16:7; Col. 4:10; Heb. 10:34; 13:3) The apostle John, himself a prisoner on the isle of Patmos, wrote that imprisonment would continue to be a form of persecution of Christians.—Rev. 2:10.

FIGURATIVE USE

In a figurative sense, "prison" can refer to a land of exile (as was Babylon) or to a state of spiritual bondage or confinement. (Isa. 42:6, 7; 48:20; 49:5, 8, 9; 61:1; Matt. 12:15-21; Luke 4:17-21; 2 Cor. 6:1, 2) Though the spirit creatures who were disobedient in Noah's day do not have physical bodies that can be held by material restraints, they have been limited in their activities and are in a state of dense darkness with reference to Jehovah God, as if in a prison. (1 Pet. 3:19; Jude 6; see TARTARUS.) Also, the abyss in which Satan will be shut up for a thousand years is a "prison," a place of deathlike restraint or confinement.—Rev. 20:1-3, 7.

PROCHORUS (Proch'o·rus) [leader of a chorus]. One of the seven certified men full of spirit and wisdom appointed to assure equal treatment in the daily distribution of food in the first-century Christian congregation at Jerusalem.—Acts 6:1-6.

PROCONSUL. In 27 B.C.E., Emperor Augustus of Rome took charge of all provinces requiring the presence of military forces, leaving ten others as senatorial provinces. The administration of the latter was carried out through proconsuls. The proconsuls were of two classes: Ex-consuls (those who had already attained the rank of consul), who were sent to the provinces of Asia and Africa (where a legionary force was maintained), and ex-praetors, sent to the other senatorial provinces.

It was the proconsul's responsibility to direct the civil affairs of the province, make judicial decisions and maintain law and order. His jurisdiction was supreme in the province, although his actions were subject to review by the Roman senate. The collection of revenues was under a *quaestor*. The proconsul did not wear military dress or carry a sword.

The proconsul Sergius Paulus is mentioned at Acts 13:7, 12 as one who became a Christian. He was the proconsul of Cyprus. At Acts 18:12, Gallio is mentioned as being proconsul of the province of Achaia. Luke is accurate in using the term "proconsul" in these cases, for Achaia had been constituted a senatorial province in 16 C.E., and Cyprus by Emperor Claudius, who ruled 41-54 C.E. A Cyprian coin has been found with the head and title of Claudius (in Latin) on the obverse side and "Under Arminius Proclus, Proconsul of the Cyprians" (in Greek) on the reverse side.

PROPHECY. An inspired message; a revelation of divine will and purpose or the proclamation thereof. Prophecy may be inspired moral teaching, an expression of a divine command or judgment, or a declaration of something to come. As shown under PROPHET, prediction or foretelling is not the basic thought conveyed by the root verbs in the original languages (Heb., *na·va"* [perhaps from *na·va"*]; Gr., *pro·phe·teu'o*); yet it forms an outstanding feature of Bible prophecy.

Illustrating the sense of the original words are these examples: When Ezekiel in a vision was told to "prophesy to the wind," he simply expressed God's command to the wind. (Ezek. 37:9, 10) When individuals at Jesus' trial covered him, slapped him and then said, "Prophesy to us, you Christ. Who is it that struck you?" they were not calling for prediction but for Jesus to identify the slappers by divine revelation. (Matt. 26:67, 68; Luke 22:63, 64) The Samaritan woman at the well recognized Jesus as "a prophet" because he revealed things about her past that he could not have known except by divine power. (John 4:17-19; compare Luke 7:39.) So, too, such Scriptural portions as Jesus' 'sermon on the mount' and his denunciation of the scribes and Pharisees (Matt. 23:1-36) may properly be defined as prophecy, for these were an inspired 'telling forth' of God's mind on matters, even as were the pronouncements by Isaiah, Jeremiah and other earlier prophets.—Compare Isaiah 65:13-16 and Luke 6:20-25.

Examples of foretelling or prediction are, of course, very numerous throughout the entire Bible, some earlier examples being found at Genesis 3:14-19; 9:24-27; 27:27-40; 49:1-28; Deuteronomy 18:15-19.

The Source of all true prophecy is Jehovah God. He transmits it by means of his holy spirit or, occasionally, by spirit-directed angelic messengers. (2 Pet. 1:20, 21; Heb. 2:1, 2) The Hebrew prophecies frequently begin, "Hear the word of Jehovah" (Isa. 1:10; Jer. 2:4), and by the expression "the word" is often meant an inspired message or prophecy.—Isa. 44:26; Jer. 21:1; Ezek. 33:30-33; compare Isaiah 24:3.

BEARING WITNESS TO JESUS INSPIRES PROPHESYING

In the apostle John's vision he was told by an angel that "the bearing witness to Jesus is what inspires [literally, "is the spirit of"] prophesying." (Rev. 19:10) The apostle Paul calls Christ the "sacred secret of God" and says that "carefully concealed in him are all the treasures of wisdom and of knowledge." (Col. 2:2, 3) This is because Jehovah God assigned to his Son the key role in the outworking of God's grand purpose to sanctify His name and restore earth and its inhabitants to their proper place in His arrangement of things, doing this by means of "an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:9, 10; compare 1 Corinthians 15:24, 25.) Since the fulfillment of God's great pur-

pose is all bound up in Jesus (compare Colossians 1: 19, 20), then all prophecy, that is, all inspired messages from God proclaimed by his servants, pointed toward his Son. Thus, as Revelation 19:10 states, the entire "spirit" (the whole inclination, intent and purpose) of prophecy was to bear witness to Jesus, the one Jehovah would make "the way and the truth and the life." (John 14:6) This would be true not only of prophecy that preceded Jesus' earthly presence but also of prophecy subsequent thereto.—Acts 2:16-36.

At the very time rebellion arose in Eden, Jehovah God started off this "witness to Jesus" by his prophecy regarding the "seed" that would eventually 'crush the head of the serpent,' God's adversary. (Gen. 3: 15) The Abrahamic covenant was prophetic of that Seed, of its blessing all the families of earth and of its victory over the adversary and his "seed." (Gen. 22:16-18; compare Galatians 3:16.) It was foretold that the promised Seed, called "Shiloh" (meaning "the one to whom it belongs"), would come from the tribe of Judah. (Gen. 49:10) By means of the nation of Israel, Jehovah revealed his purpose to have a "kingdom of priests and a holy nation" (Ex. 19:6; compare 1 Peter 2:9, 10), and the Law given to Israel, with its sacrifices and priesthood, foreshadowed the sacrifice of God's Son, and his royal heavenly priesthood (with associate priests) during his thousand-year reign. (Heb. 9:23, 24; 10:1; Rev. 5:9, 10; 20:6) Consequently the Law became a "tutor leading to Christ."—Gal. 3:23, 24.

Of events marking the history of the nation of Israel, the apostle says: "Now these things went on befalling them as examples [or "for a typical purpose"], and they were written for a warning to us [followers of Christ Jesus] upon whom the ends of the systems of things have arrived." (1 Cor. 10:11) David, the nation's most prominent king, became a prophetic figure of God's Son, and God's covenant with David for an everlasting kingdom was inherited by Jesus Christ. (Isa. 9:6, 7; Ezek. 34:23, 24; Luke 1:32; Acts 13:32-37; Rev. 22:6) The various battles fought by faithful kings (usually guided and encouraged by God's prophets) and the victories God gave them thus prefigured the war to be waged by God's Son against enemies of his kingdom, and his victory over all of Satan's forces, bringing deliverance to God's people.—Ps. 110:1-5; Mic. 5:2-6; Acts 4:24-28; Rev. 16:14, 16; 19:11-21.

Many of the prophecies during this period described the reign of God's Anointed One (Messiah or Christ) and the blessings of his rule. Other Messianic prophecies pointed to persecution of God's Servant and suffering for him. (Compare Isaiah 11:1-10; 53: 1-12; Acts 8:29-35.) As the apostle Peter states, the ancient prophets themselves kept "investigating what particular season or what sort of season the spirit in them was indicating concerning Christ [Messiah] when it was bearing witness beforehand about the sufferings for Christ and about the glories to follow these." It was revealed to them that these things were to have a future fulfillment beyond their own time.—1 Pet. 1:10-12; compare Daniel 9:24-27; 12: 1-10.

Since Christ Jesus is the One in whom all these prophecies see realization, marking them all as true, it can be seen how "the truth came to be through Jesus Christ." "For no matter how many the promises of God are, they have become Yes by means of him." (John 1:17; 2 Cor. 1:20; compare Luke 18:31; 24: 25, 26, 44-46.) Peter could rightly say of Jesus that 'all the prophets bear witness to him.'—Acts 3:20-24; 10:43; compare 28:23.

PURPOSE AND TIME OF FULFILLMENT

Prophecy, whether prediction or simply inspired instruction or reproof, served both for the benefit of those initially hearing it and for those in all future periods who would put faith in God's promises. For the original receivers, the prophecies assured them that the passing of years or centuries had not caused God to waver in his purpose, that he was holding firm to his covenant terms and promises. (Compare Psalm 77:5-9; Isaiah 44:21; 49:14-16; Jer. 50:5.) Daniel's prophecy, for example, provided information that constituted an invaluable link between the close of the writing of the Hebrew or pre-Christian Scriptures and Messiah's coming. Its forecast of world events, including the rise and fall of successive world powers, gave assurance to Jews living during the centuries of Persian, Greek and Roman dominance (as well as to Christians thereafter) that there was no "blind spot" in God's forevision, that their own times were indeed foreseen and that Jehovah's sovereign purpose was still certain of fulfillment. It protected them against putting faith and hope in such passing world regimes with their transient power of control, enabled them to direct their course with wisdom. —Compare Daniel 8:20-26; 11:1-20

The fact that many prophecies were fulfilled in their own times convinced sincere ones of God's power to carry out his purpose despite all opposition. It was proof of his unique Godship that he, and he alone, could foretell such events and bring them to pass. (Isa. 41:21-26; 46:9-11) These prophecies also enabled them to become better acquainted with God, understanding more clearly his will, the moral standards by which he acts and judges, so that they might harmonize their lives with these.—Isa. 1:18-20; 2:1-5; 55:8-11.

A large number of prophecies had their initial application or fulfillment on the contemporary people, many prophecies expressing God's judgment on fleshly Israel and surrounding nations and foretelling Israel and Judah's overthrow and subsequent restoration. Yet these prophecies did not lose their value for later generations, as for the Christian congregation, either in the first century C.E. or in our own time. The apostle says: "For all the things that were written aforetime were written for our instruction, that through our endurance and through the comfort from the Scriptures we might have hope." (Rom. 15:4) Since God is unchangeable in his moral standards and purpose (Mal. 3:6; Heb. 6:17, 18), his dealings with Israel shed light on how he will deal with similar situations at any given time. Hence Jesus and his disciples were warranted in using prophetic statements applying centuries earlier as also applicable in their day. (Matt. 15:7, 8; Acts 28:25-27) Other prophecies were clearly predictive, some relating specifically and uniquely to Jesus' earthly ministry and subsequent events. (Isa. 53; Dan. 9:24-27) For those living at the time of Messiah's appearance, the prophecies supplied the means for identifying him, authenticating his commission and message.—See MESSIAH and chart accompanying that article.

After Jesus' departure from earth, the Hebrew Scriptures and their prophecies supplemented Jesus' teachings in supplying the vital background against which his Christian followers could view succeeding events, fit them in and learn their meaning and significance. This gave validity and strength to their preaching and teaching, confidence and courage as they faced opposition. (Acts 2:14-36; 3:12-26; 4:7-12, 24-30; 7:48-50; 13:40, 41, 47) They found in the early inspired revelations a great body of moral instruction to draw upon for "teaching, for reproving, for setting things straight, for disciplining in righteousness." (2 Tim. 3:16, 17; Rom. 9:6-33; 1 Cor. 9: 8-10; 10:1-22) Peter, who had had the prophecies confirmed by his seeing the transfiguration vision, said: "Consequently we have the prophetic word made more sure; and you are doing well in paying attention to it as to a lamp shining in a dark place." (2 Pet. 1:16-19; Matt. 16:28–17:9) So, the pre-Christian prophecy supplemented Jesus' instruction and was God's means to guide the Christian congregation in important decisions, as in regard to Gentile believers.—Acts 15:12-21; Rom. 15:7-12.

Prophecies also served to warn, advising when urgent action was needed. A forceful example of this is

Jesus' warning of Jerusalem's coming destruction and the situation that would signal the time for his followers to flee from her to a place of safety. (Luke 19:41-44; 21:7-21) Similar prophetic warnings apply to Christ's second presence.—Compare Matthew 24: 36-42.

By the outpouring of the holy spirit at Pentecost, miraculous gifts were granted to Christians, such as the gifts of tongues and of prophesying. In some (but not necessarily all) cases, the gift of prophesying produced predictions, as those of Agabus (Acts 11: 27, 28; 21:8-11), enabling the Christian congregation or individuals thereof to gird for certain emergencies or trials. The canonical letters of the apostles and disciples also contain inspired forecasts of the future, warning of the coming apostasy and the form it would take, of God's judgment and the future execution thereof, revealing doctrinal truths not before understood or amplifying and clarifying those already given. (Acts 20:29, 30; 1 Cor. 15:22-28, 51-57; 1 Thess. 4:15-18; 2 Thess. 2:3-12; 1 Tim. 4:1-3; 2 Tim. 3:1-13; 4:3, 4; compare Jude 17-21.) The book of Revelation is filled with prophetic information enabling persons to be warned, discern the "signs of the times" (Matt. 16:3) and take urgent action.—Rev. 1:1-3; 6:1-17; 12:7-17; 13:11-18; 17:1-12; 18:1-8.

However, in Paul's first letter to the Corinthians he shows that the miraculous gifts, including that of inspired prophesying, were due to be done away with. (1 Cor. 13:2, 8-10) As discussed in the article GIFTS FROM GOD (Gifts of the Spirit), the evidence is that with the death of the apostles these gifts ceased to be transmitted and thereafter passed off the Christian scene, having served their purpose. By that time, of course, the Bible canon was complete.

Jesus' illustrations or parables were similar in form to some of the allegorical pronouncements of the earlier prophets. (Compare Ezekiel 17:1-18; 19:1-14; Matthew 7:24-27; 21:33-44.) Almost all of them had some fulfillment in that time. Some basically set forth moral principles. (Matt. 18:21-35; Luke 18:9-14) Others had time features that extended down to Jesus' second presence and the "conclusion of the system of things."—Matt. 13:24-30, 36-43; 25:1-46.

Multiple fulfillment

The use made of prophecy by Jesus and his disciples shows that a predictive prophecy may have more than one fulfillment, as when Paul referred to Habakkuk's prophecy, originally fulfilled in Babylon's desolation of Judah, and applied it in his day. (Hab. 1:5, 6; Acts 13:40, 41) Jesus showed that Daniel's prophecy concerning the "disgusting thing that is causing desolation" was due for fulfillment in the generation then living; yet Daniel's prophecy also connects the "disgusting thing" causing desolation with the standing up of Michael. (Dan. 9:27; 11:31-35; 12:1; Matt. 24: 15, 16) Biblical evidence shows that the standing up of Michael signifies Jesus Christ's beginning to rule as king. (See MICHAEL No. 1.) Jesus' own prophecy likewise includes mention of his coming in Kingdom power, which did not take place in the first century C.E. (Matt. 24:29, 30; Luke 21:25-32) This indicates a dual fulfillment. Hence, in discussing the matter of double fulfillment of prophecy, M'Clintock and Strong's *Cyclopædia* (Vol. VIII, p. 635) comments: "This view of the fulfillment of prophecy seems necessary for the explanation of our Lord's prediction on the Mount, relating at once to the fall of Jerusalem and to the end of the Christian dispensation."

FORMS OF PROPHECY

In addition to direct statements issued through his prophets (perhaps accompanied by symbolic acts [1 Ki. 11:29-31] or in allegorical form), Jehovah used other forms. *Prophetic characters* prefigured the Messiah, Christ Jesus. Besides David, already mentioned, these included the priest-king Melchizedek (Heb. 7:15-17), the prophet Moses (Acts 3:20-22), and others. It should be noted that, with regard to prophetic characters, the individual is not to be viewed as typical or prophetic in every aspect. Thus Jonah's three days in the belly of the great fish prefigured Jesus' time in Sheol; but Jonah's reluctance to accept his assignment and other aspects did not prefigure the course of God's Son. Jesus spoke of himself as "something more than Solomon," for Jesus' wisdom and the peace of his Kingdom rule are like but superior to that of Solomon. However, Jesus is no spiritual delinquent as Solomon became. —Matt. 12:39-42.

Prophetic dramas were also produced by God, their significance often not apparent at the time of their making. Paul speaks of such a "symbolic drama" involving Abraham's two sons by Sarah and the slave girl Hagar. He shows that the two women picture two covenant relationships, the Abrahamic and the Law covenant, and their children the two peoples produced by those covenants, the free Christian nation and the nation of fleshly Israel which continued in bondage due to unbelief. (Gal. 4:21-31; compare John 8:31-36.) The flood of Noah's day and the conditions precedent to it were prophetic of conditions at the time of Christ's future presence and the result to those rejecting God's way.—Matt. 24:36-39; compare 1 Corinthians 10:1-11.

Places were used prophetically, the city of Jerusalem on Mount Zion at times being used to represent a heavenly organization. (Gal. 4:26; Heb. 12:22, 23) "New Jerusalem" symbolized Christ's heavenly "bride," formed by members of the Christian congregation. (Rev. 21:2, 9-14; compare Ephesians 5:23-27, 32, 33; Revelation 14:1-4.) However, Jerusalem, due to the general unfaithfulness of its inhabitants, may be used in an unfavorable way as well. (Gal. 4:25; compare Ezekiel 16:1-3, 8-15; see JERUSALEM [The City's Significance].) Other places obviously used with prophetic significance are Sodom, Egypt, Megiddo, Babylon and the Valley of Hinnom or Gehenna.—Rev. 11:8; 16:16; 18:2; Matt. 23:33.

A *prophetic pattern*, involving objects and procedures, is found in the case of the tabernacle. The apostle shows that its equipment, functions and sacrifices were a pattern of heavenly realities, "a typical representation and a shadow of the heavenly things." —Heb. 8:5; 9:23, 24.

TESTING PROPHECIES AND THEIR INTERPRETATION

In view of the activity of false prophets, John warned against believing every "inspired expression," which is basically what prophecies are, but, rather, to "test the inspired expressions to see whether they originate with God." (1 John 4:1) John cites one doctrine as a means for determining divine origin of the inspired expression, namely, Christ's having come in the flesh. Obviously, however, he was not saying that this was the sole criterion but evidently was citing an example of something currently, perhaps predominantly, in dispute then. (1 John 4:2, 3) As is shown under PROPHET (Distinguishing the True from the False), a vital factor is the prophecy's harmony with God's revealed word and will (Deut. 13:1-5; 18:20-22), and this harmony could not be partial but must be complete for the prophecy or an interpretation of prophecy to be correct. In the first-century Christian congregation some were granted the gift of "discernment of inspired utterances" (1 Cor. 12:10), making possible the authentication of prophecies as genuine. Though this miraculous ability also ceased, it is reasonable that correct understanding of prophecy would still be made available by God through the congregation, particularly in the foretold "time of the end," not miraculously but as the result of their diligent investigation and study and comparison of prophecy with circumstances and events taking place. —Compare Daniel 12:4, 9, 10; Matthew 24:15, 16; 1 Corinthians 2:12-14; 1 John 4:6; see INTERPRETATION.

PROPHET. One through whom divine will and purpose are made known. (Luke 1:70; Acts 3:18-21) Some scholars think that the Hebrew term, *na·vi'*, comes from an unknown Hebrew root related to Arabian and Akkadian words meaning "to call" or "to announce." However, other lexicographers, such as Gesenius, suggest that the verb root (*na·va'*) is a weakened form of *na·va'*, meaning "to flow, spring or bubble up." (Compare Psalms 78:2; 119: 171; Proverbs 1:23; 18:4.) According to this latter explanation, the *na·vi'* would be one whose speech flows forth due to the impulse or pressure of the message granted him by God. Whatever its origin, the actual use of the term shows that true prophets were no ordinary announcers but were spokesmen for God, 'men of God' with inspired messages. (1 Ki. 12:22; 2 Ki. 4:9; 23:17) They stood in God's "intimate group" and he revealed his "confidential matter" to them.—Jer. 23:18; Amos 3:7; 1 Ki. 17:1.

The English word "prophet" comes from the Greek *pro·phe'tes*. *Pro·phe'tes* literally means "a speaker out [Gr., *pro*, "before" or "in front of," and *phe·mi'*, "to speak"]," and thus describes a proclaimer, one who makes known messages attributed to a divine source. (Compare Titus 1:12.) Though the English word retains this same basic meaning, to many persons today it conveys only the restricted thought of a predicter of the future. But, as the foregoing information shows, the *fundamental* meaning of the word is not that of prediction. (Compare Judges 6:7-10.) Nonetheless, living in harmony with God's will requires that one know what Jehovah's purposes for the future are so that the individual may bring his ways, desires and goals into line with the divine will. Hence, in the great majority of cases, the Biblical prophets did convey messages that were, directly or indirectly, related to the future.

THE PROPHETIC OFFICE IN THE HEBREW SCRIPTURES

The first human spokesman for God obviously was Adam, who initially conveyed God's instructions to his wife Eve and to that extent fulfilled the role of prophet. Those instructions had to do not only with the present (for them) but also with the future, outlining God's purpose for earth and mankind and the course humans must take to enjoy a blessed future. (Gen. 1:26-30; 2:15-17, 23, 24; 3:1-3) The first faithful human prophet mentioned was Enoch and his message did contain direct prediction. (Jude 14, 15) Lamech and his son Noah both proclaimed inspired revelations of God's purpose and will.—Gen. 5:28, 29; 9:24-27; 2 Pet. 2:5.

The word *na·vi'* itself is first applied to Abraham. (Gen. 20:7) Abraham was not notable for foretelling the future, certainly not in a public way. Yet God had given him a message, a prophetic promise. Abraham must have felt agitated, impelled to 'speak forth' about this, particularly to his family, explaining why he was leaving Ur and what God's promise to him was. (Gen. 12:1-3; 13:14-17; 22:15-18) In a similar way, Isaac and Jacob, the inheritors of the promise, were "prophets" having intimate communication with God. (Ps. 105:9-15) Additionally, they gave predictive blessings to their sons. (Gen. 27:27-29, 39, 40; 49:1-28) With the exception of Job and Elihu, who were evidently used by God prior to the Exodus to reveal divine truths, all true prophets were thereafter drawn from Jacob's descendants (the Israelites) down till the first century of the Common Era.

With Moses, the role of the prophet comes into sharper focus. The prophet's position as spokesman for God is emphasized by Jehovah's assignment of Aaron as a "prophet" or "mouth" to Moses, while Moses 'served as God to Aaron.' (Ex. 4:16; 7:1, 2) Moses foretold many events that saw early fulfillment, such as the ten plagues. However, he served even more impressively as prophet or spokesman for God in the delivering of the Law covenant at Sinai and in instructing the nation in God's will. Though the Law covenant was of immense immediate value to the Israelites as a moral code and guide, it, too, pointed forward to the future and 'better things to come.' (Gal. 3:23-25; Heb. 8:6; 9:23, 24; 10:1) Moses' intimate, often two-way, communication with God, and the greatly increased understanding of Jehovah's will and purpose he was used to convey, made his prophetic position outstanding. (Ex. 6:2-8; Deut. 34:10) His brother and sister, Aaron and Miriam, also rendered prophetic service in the sense of being transmitters of divine messages or counsel (though not necessarily predictions), as did seventy older men of the nation.—Ex. 15:20; Num. 11:25; 12:1-8.

Aside from the anonymous man of Judges 6:8, the only person specifically mentioned in the book of Judges as rendering prophetic service was Deborah the prophetess. (Judg. 4:4-7; 5:7) However, the absence of the term *na·vi'* does not of itself mean that others did not serve in this capacity. By Samuel's time, "word from Jehovah had become rare . . . ; there was no vision being spread abroad." From boyhood Samuel served as God's spokesman, and the fulfillment of the divine messages caused all to recognize him as "one accredited for the position of prophet to Jehovah."—1 Sam. 3:1-14, 18-21.

With the establishment of the monarchy, an almost continuous line of prophets appears. (Compare Acts 3:24.) Gad began prophesying prior to Samuel's death. (1 Sam. 22:5; 25:1) And he and the prophet Nathan were prominent during David's reign. (2 Sam. 7:2-17; 12:7-15; 24:11-14, 18) As did other prophets later, they served as royal advisers and historians. (1 Chron. 29:29; 2 Chron. 9:29; 29:25; 12:15; 25:15, 16) David himself was used to deliver certain divine revelations and is called a "prophet" by the apostle Peter. (Acts 2:25-31, 34) The divided kingdom saw faithful prophets active in the northern and southern kingdoms, their names and approximate periods of activity being listed in the chart on pages 340 to 347. (In many cases their names are placed at the start of a king's reign, but this does not necessarily mean their prophesying began at that point. The Biblical record at times gives no means for determining just when they began to prophesy.) As may be noted, some were used to prophesy to the leaders and people of both kingdoms. Among exilic and postexilic prophets were Daniel, Haggai, Zechariah, and Malachi.

The prophets played a vital role in maintaining true worship. Their activity served as a check on the kings of Israel and Judah, for they boldly reproved erring rulers (2 Sam. 12:1-12) and declared God's judgments against those who practiced wickedness. (1 Ki. 14:1-16; 16:1-7, 12) When the priesthood deviated and suffered corruption, the prophets were Jehovah's means for strengthening the faith of a righteous remnant and for pointing the way back to God's favor for those who had strayed. Like Moses, the prophets on many occasions acted as intercessors, praying to God on behalf of king and people. (Deut. 9:18-29; 1 Ki. 13:6; 2 Ki. 19:1-4; compare Jeremiah 7:16; 14:11, 12.) They were especially active in times of crisis or great need. They gave hope for the future, as at times their messages foretold the blessings of Messiah's government. In this way they benefited not only those then living but future generations down to our day. (1 Pet. 1:10-12) Yet, in doing this they endured great reproach, mockings and even physical mistreatment. (2 Chron. 36:15, 16; Jer. 7: 25, 26; Heb. 11:32-38) Those receiving them favorably, however, were blessed with spiritual and other benefits.—1 Ki. 17:8-24; 2 Ki. 4:8-37; compare Matthew 10:41.

MEANS OF APPOINTMENT AND INSPIRATION

The office of prophet was not received due to line of descent, although several prophets were Levites, such as Samuel, Zechariah the son of Jehoiada, Jeremiah and Ezekiel, and some prophets' descendants also became prophets. (1 Ki. 16:7; 2 Chron. 16:7; Zech. 1:1) Nor was it a profession entered on one's own initiative. Prophets were selected by God and appointed by means of holy spirit (Num. 11:24-29;

Ezek. 1:1-3; Amos 7:14, 15), by which means they also knew what to proclaim. (Acts 28:25; 2 Pet. 1:21) Some showed great reluctance initially. (Ex. 3:11; 4:10-17; Jer. 1:4-10) In Elisha's case, his divine appointment came through his predecessor, Elijah, and was symbolized by Elijah's throwing his mantle or official garment over Elisha.—1 Ki. 19:19-21; see DRESS, pages 467, 468.

Though appointed by Jehovah's spirit, it does not appear that the prophets spoke continually under inspiration. Rather, God's spirit 'came upon them' at certain times, revealing the messages to be announced. (Ezek. 11:4, 5; Mic. 3:8) This had a stirring effect upon them, impelling them to speak. (1 Sam. 10:10; Jer. 20:9; Amos 3:8) They not only did things that were out of the ordinary but also their expression and manner doubtless reflected the intensity of their feeling. This may explain in part what is meant by individuals' "behaving like prophets." (1 Sam. 10:6-11; 19:20-24; Jer. 29:24-32; compare Acts 2:4, 12-17; 6:15; 7:55.) Their total concentration and zealous boldness in their mission might cause their behavior to appear strange, even irrational, to others, just as a prophet so appeared to military chiefs when Jehu was anointed. Yet, on realizing that the man was a prophet, the chiefs accepted his message with full seriousness. (2 Ki. 9:1-13; compare Acts 26:24, 25.) When Saul, in pursuit of David, was caused to 'behave like a prophet,' he stripped off his garments and lay "naked all that day and all that night," during which time David evidently escaped. (1 Sam. 19:18–20:1) This does not mean that prophets frequently went naked, for the Biblical record shows the contrary. In the two other cases recorded, the prophet went naked for a purpose, to represent some facet of his prophecy. (Isa. 20:2-4; Mic. 1:8-11) The reason for Saul's nakedness—whether to show him as a mere man, divested of his royal garments, impotent against Jehovah's own regal authority and power, or for some other purpose—is not stated.

Jehovah used various methods to inspire the prophets: *verbal communication* through angels (Ex. 3:2-4; compare Luke 1:11-17; Hebrews 1:1, 2; 2:1, 2), *visions* that impressed God's message on the conscious mind (Isa. 1:1; Hab. 1:1), *dreams* or *night visions* given while the prophet slept (Dan. 7:1), and messages conveyed while the person was in a *trance*. (Acts 10:10, 11; 22:17-21) On occasion, music might contribute to the prophet's receiving the divine communication. (1 Sam. 10:5; 2 Ki. 3:15) Similarly, the proclamation of the inspired message was effected in diverse manners. (Heb. 1:1) Generally the prophet spoke it out orally, both in public places and in sparsely populated regions. (Jer. 7:1, 2; 36:4-13; Matt. 3:3) But he might dramatize the message by use of symbols or symbolic acts, as in Ezekiel's portraying the siege of Jerusalem by use of a brick, or in Hosea's marriage to Gomer.—Ezek. 4:1-3; Hos. 1:2, 3; compare 1 Kings 11:30-39; 2 Kings 13:14-19; Jeremiah 19:1, 10, 11; see DREAM; INSPIRATION; VISION.

DISTINGUISHING THE TRUE FROM THE FALSE

In some cases, such as that of Moses, Elijah, Elisha, and Jesus, God's prophets performed miraculous works that attested the genuineness of their message and office. Not all, however, are recorded as performing such powerful works. The three essentials for establishing the credentials of the true prophet, as given through Moses, were: the true prophet would speak in Jehovah's name; the things foretold would come to pass (Deut. 18:20-22); and his prophesying must promote true worship, being in harmony with God's revealed word and commandments. (Deut. 13:1-4) The last requirement was probably the most vital and decisive, for an individual might hypocritically use God's name and, by coincidence, his prediction might see fulfillment. But the true prophet was not solely or even primarily a prognosticator, as has been shown. Rather, he was an advocate of righteousness, and his message dealt primarily with moral standards and their application. He expressed God's mind on matters. (Isa. 1:10-20; Mic. 6:1-12) Hence, it was not necessary to wait perhaps for years or generations to determine whether the prophet was true or false by fulfillment of a prediction. If his message contradicted God's revealed will and standards he was false. Thus, a prophet who foretold peace for Israel or Judah at a time when the people were engaging in disobedience to God's Word and Law, of necessity was false.—Jer. 6:13, 14; 14:11-16.

Jesus' later warning concerning false prophets paralleled that of Moses. Though using his name, and giving "signs and wonders to lead astray," their fruits would prove them "workers of lawlessness."—Matt. 7:15-23; Mark 13:21-23; compare 2 Peter 2:1-3; 1 John 4:1-3.

The true prophet never foretold simply to satisfy human curiosity. Every prediction related to God's will, purpose, standards or judgment. (1 Ki. 11:29-39; Isa. 7:3-9) Often the future events foretold were the consequence of existing conditions; as the people sowed, so they would reap. The false prophets lulled the people and their leaders with soothing assurances that, despite their unrighteous course, God was still with them to protect and prosper them. (Jer. 23:16-20; 28:1-14; Ezek. 13:1-16; compare Luke 6:26.) They imitated the true prophets, employing symbolic language and actions. (1 Ki. 22:11; Jer. 28:10-14) While some were outright frauds, many were evidently prophets who became delinquent or apostate. (Compare 1 Kings 18:19; 22:5-7; Isaiah 28:7; Jeremiah 23:11-15.) Some were women, false prophetesses. (Ezek. 13:17-23; compare Revelation 2:20.) A "spirit of uncleanness" replaced God's spirit. All such false prophets were to be put to death.—Zech. 13:2, 3; Deut. 13:5.

As to those measuring up to the divine standards, the fulfillment of certain "short-range" prophecies, some being accomplished in just a day or a year, gave basis for confidence that their prophecies relating to a more distant future would also see fulfillment. —1 Ki. 13:1-5; 14:12, 17; 2 Ki. 4:16, 17; 7:1, 2, 16-20.

"SONS OF THE PROPHETS"

As *Gesenius' Hebrew Grammar* explains (second edition, 1952 printing; p. 418), the Hebrew *ben* (son of) or *beneh'* (sons of) may denote "membership of a guild or society (or of a tribe, or any definite class)." (Compare Nehemiah 3:8, where "a member of the ointment mixers" is literally "a son of the ointment mixers.") The "sons of the prophets" may thus describe a school of instruction for those called to this vocation or simply a cooperative association of prophets. Such prophetic groups are mentioned as being at Bethel, Jericho and Gilgal. (2 Ki. 2:3, 5; 4:38; compare 1 Samuel 10:5, 10.) Samuel presided over a group at Ramah (1 Sam. 19:19, 20), and Elisha seems to have held a similar position in his day. (2 Ki. 4:38; 6:1-3; compare 1 Kings 18:13.) The record mentions their building their own dwelling place and the use of a borrowed tool, which may indicate that they lived simply. Though often sharing quarters and food in common, they might receive individual assignments to go out on prophetic missions. —1 Ki. 20:35-42; 2 Ki. 4:1, 2, 39; 6:1-17; 9:1, 2.

PROPHETS IN THE CHRISTIAN GREEK SCRIPTURES

The *pro·phe'tes* corresponds to the Hebrew *na·vi'*. The priest Zechariah, father of John the Baptist, acted as prophet in revealing God's purpose concerning his son, John, who would be "called a prophet of the Most High." (Luke 1:76) John's simple mode of life and his message were reminiscent of earlier Hebrew prophets. He was widely recognized as a prophet; even Herod felt some restraint due to him. (Mark 1:4-6; Matt. 21:26; Mark 6:20) Jesus said John was "far more than a prophet."—Matt. 11:7-10; compare Luke 1:16, 17; John 3:27-30.

Jesus, the Messiah, was "The Prophet," the long-awaited one foretold by Moses. (John 1:19-21, 25-27; 6:14; 7:40; Deut. 18:18, 19; Acts 3:19-26) His ability

to perform powerful works and to discern matters in a way beyond the ordinary caused others to recognize him as a prophet. (Luke 7:14-16; John 4:16-19; compare 2 Kings 6:12.) More than all others he was one in God's "intimate group." (Jer. 23:18; John 1:18; 5:36; 8:42) He regularly quoted earlier prophets as testifying to his divine commission and office. (Matt. 12:39, 40; 21:42; Luke 4:18-21; 7:27; 24:25-27, 44; John 15:25) He foretold the manner of his own betrayal and death, that as a prophet he would die at Jerusalem, the "killer of the prophets," that his disciples would abandon him, that Peter would deny him three times, that he would be resurrected on the third day, many of these prophecies being based on earlier prophecies in the Hebrew Scriptures. (Luke 13:33, 34; Matt. 20:17-19; 26:20-25, 31-34) Beyond this, he foretold the destruction of Jerusalem and its temple. (Luke 19:41-44; 21:5-24) The precise fulfillment of all these things within the life of those hearing him gave solid basis for faith and conviction as to the fulfillment of his prophecies relating to his second presence.—Compare Matthew 24; Mark 13; Luke 21.

Pentecost, 33 C.E., saw the foretold outpouring of God's spirit on the disciples at Jerusalem, causing them to 'prophesy and see visions.' They did this by declaring the "magnificent things of God," and by inspired revelation of knowledge about God's Son and what this meant for their listeners. (Acts 2:11-40) Again it should be remembered that prophesying does not mean solely or necessarily predicting the future. The apostle Paul stated that "he that prophesies upbuilds and encourages and consoles men by his speech," and he held prophesying forth as a proper and particularly desirable goal for all Christians to strive after. Whereas speaking foreign tongues was a sign for unbelievers, prophesying was for believers. Yet even the unbeliever attending a Christian meeting would benefit by prophesying, being reproved and closely examined by it so that the "secrets of his heart become manifest." (1 Cor. 14:1-6, 22-25) This, too, indicates that Christian prophesying did not consist mainly of prediction but instead often dealt with things relating to the present, though clearly proceeding from a source beyond the ordinary, being inspired by God. Paul counseled on the need for good order and self-control in congregational prophesying, so that all could learn and be encouraged. —1 Cor. 14:29-33.

There were, of course, certain ones particularly selected or gifted to serve as prophets. (1 Cor. 12: 4-11, 27-29) Paul himself had the gift of prophesying, yet he is primarily known as an apostle. (Compare Acts 20:22-25; 27:21-26, 31, 34; 1 Corinthians 13:2; 14:6.) Those especially designated as prophets, such as Agabus, Judas and Silas, appear to have been outstanding spokesmen for the Christian congregation, second only to the apostles. (1 Cor. 12:28; Eph. 4:11) Like the apostles, they not only served locally but also traveled to different points, gave discourses and also foretold certain future events. (Acts 11:27, 28; 13:1; 15:22, 30-33; 21:10, 11) As earlier, some Christian women received the gift of prophesying, though always subject to the headship of the male members of the congregation.—Acts 21:9; 1 Cor. 11:3-5.

PROPHETESS. A woman who prophesies or carries on the work of a prophet. As shown under the headings PROPHET and PROPHECY, prophesying basically means the inspired telling forth of messages from God, the revealing of the divine will. Prediction of future events might or might not be involved. Even as there were both true and false prophets, so some prophetesses were used by Jehovah and were moved by his spirit while others were false prophetesses, disapproved by Him.

Miriam is the first woman designated a prophetess in the Bible. God evidently conveyed some message or messages through her, perhaps in inspired singing. (Ex. 15:20, 21) Thus, she and Aaron are recorded as saying to Moses: "Is it not by us also that [Jehovah] has spoken?" (Num. 12:2) Jehovah himself, through the prophet Micah, spoke of having sent "Moses, Aaron and Miriam" before the Israelites when bringing them up out of Egypt. (Mic. 6:4) Though Miriam was privileged to be used as an instrument of divine communication, her relationship as such toward God was inferior to that of her brother Moses. When she failed to keep her proper place she suffered severe chastisement from God.—Num. 12:1-15.

In the period of the Judges, Deborah served as a source of information from Jehovah, making known his judgments on certain matters and conveying his instruction, as in his commands to Barak. (Judg. 4:4-7, 14-16) Thus, during a period of national weakness and apostasy, she served figuratively as "a mother in Israel." (Judg. 5:6-8) Huldah the prophetess served in a similar manner, in King Josiah's day, making known God's judgment toward the nation and its king.—2 Ki. 22:14-20; 2 Chron. 34:22-28.

Isaiah refers to his wife as "the prophetess." (Isa. 8:3) Though some commentators suggest that she was such only in the sense of being married to a prophet, this conjecture has no Scriptural evidence to back it up. It appears more likely that she had received a prophetic assignment of some sort from Jehovah, as had earlier prophetesses.

Nehemiah speaks unfavorably of the prophetess Noadiah, who, along with "the rest of the prophets," tried to instill fear in Nehemiah and so obstruct the rebuilding of Jerusalem's walls. (Neh. 6:14) Though she acted in opposition to God's will, this does not necessarily mean that she had not held a valid standing as a prophetess prior thereto.

Jehovah spoke to Ezekiel of Israelite women who were "acting as prophetesses out of their own heart." This implies that these prophetesses had no divine commission from God, were merely imitations, self-made prophetesses. (Ezek. 13:17-19) By their ensnaring and hoodwinking practices and propaganda they were 'hunting souls,' condemning the righteous and condoning the wicked, but Jehovah would deliver his people out of their hand.—Ezek. 13:20-23.

In the first century C.E., while the Jews were still Jehovah's covenant people, the aged Anna served as a prophetess. She "was never missing from the temple, rendering sacred service night and day with fastings and supplications." By "speaking about the child [Jesus] to all those waiting for Jerusalem's deliverance," she acted as a prophetess in the basic sense of 'telling forth' a revelation of God's purpose. —Luke 2:36-38.

Prophesying was among the miraculous gifts of the spirit that were granted to the newly formed Christian congregation. Certain Christian women, such as Philip's four virgin daughters, prophesied under the impulse of God's holy spirit. (Acts 21:9; 1 Cor. 12:4, 10) This was in fulfillment of Joel 2:28, 29, which foretold that "your sons and your daughters will certainly prophesy." (Acts 2:14-18) Such gift, however, did not remove a woman from subjection to the headship of her husband or to that of men within the Christian congregation; in symbol of her subjection she was to wear a head covering when prophesying (1 Cor. 11:3-6) and was not to act as a teacher within the congregation.—1 Tim. 2:11-15; 1 Cor. 14:31-35.

A Jezebel-like woman in the congregation of Thyatira claimed to have prophetic powers but followed the course of ancient false prophetesses and received the condemnation of Christ Jesus in his message to John at Revelation 2:20-23. She improperly acted as a teacher and misled members of the congregation into wrong practices.

PROPITIATORY COVER [Heb., *kap·po'reth*, from a root verb meaning "to cover," "to cover over (sin)," hence, "propitiatory"]. Bible translations render the term variously as "mercy seat" (*AV*, *RS*, *Yg*), "propitiatory" (*AT*, *Dy*), "cover" (*Le*), "ark-cover" (*JP*), or "cover," "propitiatory cover" (*NW*).

As Jehovah instructed Moses, the craftsman Bezalel

made a cover of pure gold for the sacred chest or ark of the covenant, two and one-half cubits (c. 44 inches; 111 centimeters) long and one and one-half cubits (c. 26 inches; 67 centimeters) wide. It was surmounted by two golden cherubs, one at each end of the cover, their wings spread upward, screening the cover. The cherubs' faces were toward the cover. The Ark was placed in the Most Holy compartment of the Tabernacle.—Ex. 25:17-21; 37:1, 6-9.

On the day of atonement (*yohm hak-kip·pu·rim'*, meaning "day of the coverings or propitiations" [Lev. 23:27, 28]), the high priest entered the Most Holy and spattered some of the bull's blood before the cover (at its front or east side), and then did the same with the blood of the goat. (Lev. 16:14, 15) Thus the gold cover of the Ark played a special role in the typical propitiation (or, covering) of sins.

JEHOVAH'S PRESENCE REPRESENTED

From between the cherubs on the propitiatory cover God spoke when he desired to communicate with Moses or with the high priest. (Ex. 25:22; Num. 7:89; compare Leviticus 10:8-10; Numbers 27:18-21.) Jehovah said that he would appear in a cloud over the cover of the Ark. This cloud apparently glowed or shone, lighting up the Most Holy compartment.—Lev. 16:2; compare Psalm 80:1.

"THE HOUSE OF THE PROPITIATORY COVER"

In 1 Chronicles 28:11 the Most Holy, the innermost compartment of the Temple, is referred to as "the house of the *kap·po'reth.*" In this instance the Hebrew word is evidently not used simply as designating a lid or cover for a chest, but is employed with regard to the special function of the cover in the propitiation of sins. Accordingly, the expression is rendered "the house of the atonement" (*Yg*), "the house of propitiation" (*AT*), "the house of the propitiatory cover" (*NW*).

SYMBOLIC

At Hebrews 9:5 the Greek word *hi·la·ste'ri·os*, "propitiatory," is used for the cover of the Ark. In the type or pattern God's presence was represented between the two cherubs over the propitiatory cover. (Lev. 16:2; Ex. 25:22) The writer of the book of Hebrews points out that these things were symbolic. As the high priest on the day of atonement entered the Most Holy with sacrificial blood, so Christ took the value of his sacrifice, not before a literal propitiatory cover, but before the very presence of Jehovah God in heaven.—Lev. 16:15; Heb. 9:11-14, 24-28.

PROSELYTE. The Greek word *pro·se'ly·tos* means "stranger," or "one who has come over to Judaism, convert." It is used in both the *Septuagint* and the Christian Greek Scriptures.

For more than nineteen centuries Jehovah dealt with a special, select people, the family of Abraham and his seed, primarily the nation of Israel. Yet it was possible for a non-Hebrew or a non-Israelite who desired to serve Jehovah according to the requirements of true worship to do so. He would, though, have to convert to true religion, or become a proselyte. The Mosaic law made specific provisions for a person of non-Israelite origin dwelling in Israel. Such an "alien resident" could become a full worshiper of Jehovah, being circumcised, if a male, in acknowledgment of his acceptance of true worship. (Ex. 12:48, 49) A proselyte was responsible to obey all of the Law, and he was to be treated by natural Jews as a brother. (Lev. 19:33, 34; 24:22; Gal. 5:3; see ALIEN RESIDENT.) The Hebrew word *ger*, rendered "alien resident" ("stranger," *AV*), does not always signify such a religious convert (Gen. 15:13; Ex. 2:22; Jer. 14:8), but in more than seventy instances where the translators of the *Septuagint* believed that it did, they rendered it by the Greek *pro·se'ly·tos*.

Throughout Israelite history non-Jews became proselytes, in effect saying about the Jews what Moabitess Ruth said to Naomi: "Your people will be my people, and your God my God." (Ruth 1:16; Josh. 6:25; Matt. 1:5) Solomon's prayer at the inauguration of the temple reflected God's open and generous spirit toward those of many nations who might want to serve Him as proselytes. (1 Ki. 8:41-43) Non-Jews mentioned by name who evidently became proselytes included Doeg the Edomite (1 Sam. 21:7), Uriah the Hittite (2 Sam. 11:3, 11) and Ebed-melech the Ethiopian. (Jer. 38:7-13) When the Jews in Mordecai's time received permission to stand and defend themselves, "many of the peoples of the land were declaring themselves Jews." (Esther 8:17) The *Septuagint* reads: "And many of the Gentiles were circumcised, and became Jews."—Bagster.

ACTIVE IN PROSELYTIZING

As a result of the Babylonian exile Judaism became widespread. Jews of the Dispersion came into contact with pagans of many nations. The establishment of synagogues and the availability of the Hebrew Scriptures in the Greek language made it easier for persons throughout the Roman world to learn of the Jewish religion. Ancient writers such as Horace and Seneca testified that numerous persons in various lands joined themselves to the Jews, thus becoming proselytes. Josephus reported that Jews in Syrian Antioch "made proselytes of a great many of the Greeks." The *Interpreter's Dictionary of the Bible* (Vol. 3, p. 925) points out that "the Jews in Rome exhibited such an aggressive spirit of proselytism that they were charged with seeking to infect the Romans with their cult, and the government expelled the chief propagandists from the city in 139 B.C." This charge, of course, may have been unfounded or exaggerated, perhaps being politically motivated or due to some racial or religious prejudice. Nevertheless, Jesus himself said about the hypocritical scribes and Pharisees: "You traverse sea and dry land to make one proselyte, and when he becomes one you make him a subject for Gehenna twice as much so as yourselves."—Matt. 23:15.

Proselytizing by force

Not all the Jewish proselytes were won over by peaceful means. Historian Josephus related that John Hyrcanus conquered the Idumeans in 125 B.C.E. and told the people that they could stay in their country only if they submitted to circumcision, becoming proselytes by force. (*Antiquities of the Jews*, Book XIII, chap. IX, par. 1) Aristobulus, the son of John Hyrcanus, did the same with the Itureans. (Book XIII, chap. XI, par. 3) Later, Jews under Alexander Janneus slaughtered the inhabitants of Pella because they refused to become proselytes. (Book XIII, chap. XV, par. 3) Political considerations were undoubtedly the basis for such deeds, rather than missionary zeal.

PROSELYTES BECAME CHRISTIANS

The record in the Christian Greek Scriptures indicates that some of the circumcised Jewish proselytes were sincere in their worship of Jehovah. The crowd from many lands who heard Peter on the day of Pentecost 33 C.E. and became Christians was made up of "both Jews and proselytes." (Acts 2:10) The proselytes from other lands had journeyed to Jerusalem in obedience to Jehovah's law. Similarly, the Ethiopian eunuch whom Philip baptized had gone to Jerusalem to worship and was reading God's Word as he traveled homeward. (Acts 8:27-38) He must have been a eunuch in the sense of "court official," for had he been castrated he could not have become a proselyte. (Deut. 23:1; see ETHIOPIA, ETHIOPIAN.) In the early days of the Christian congregation "Nicolaus, a proselyte of Antioch," was appointed to special duties in connection with the distribution of food, being a man "full of spirit and wisdom."—Acts 6:2-6.

Good news spread among the Gentiles

Until 36 C.E. the Christian message was directed solely to Jews, to Gentiles who had become circum-

cised Jewish proselytes, and to Samaritans. The Italian Cornelius is described as "a devout man and one fearing God . . . [who] made many gifts of mercy to the people and made supplication to God continually." But he was not a Jewish proselyte, for he was an uncircumcised Gentile. (Acts 10:1, 2; compare Luke 7:2-10.) When once the door was opened to the Gentiles, active Christian missionary work expanded. Nevertheless, Paul often preached first to the Jews and proselytes in cities to which he traveled. Paul had great love for his Jewish brothers and a desire that they might be saved. (Rom. 9:3; 10:1) Moreover, the Jews and proselytes were the logical ones to approach first, for they knew of Jehovah and his laws and were looking for the Messiah. Their background enabled those among them with good hearts to recognize Jesus Christ as the fulfillment of their hopes. These could form a strong nucleus for a congregation and could, in turn, teach the Gentiles, who knew nothing about Jehovah and his Word.

PROSTITUTE. A person, usually a woman, given to indiscriminate lewdness; specifically, one who offers herself indiscriminately to sexual intercourse for hire; a harlot.

UNDER THE LAW

The law that God gave to Israel commanded: "Do not profane your daughter by making her a prostitute, in order that the land may not commit prostitution and the land actually be filled with loose morals." (Lev. 19:29) Adultery was prohibited by the seventh commandment (Ex. 20:14; Deut. 5:18); the penalty was death for both parties. (Lev. 20:10) The girl found guilty of having married under the false pretense of virginity was to be put to death. (Deut. 22: 13-21) The engaged girl who committed fornication with another man was considered the same as an adulterous wife, and was put to death. (Deut. 22: 23, 24) The single girl who committed fornication was to be married to the man who seduced her unless the father refused to permit the marriage.—Ex. 22: 16, 17; Deut. 22:28, 29.

For these and other reasons, prostitutes in Israel were, doubtless with few exceptions, foreign women. The Proverbs repeatedly warn against the "strange woman" and the "foreign woman" who would entice a man to commit immorality.—Prov. 2:16; 5:20; 7:5; 22:14; 23:27.

A priest was forbidden by the Law to marry a prostitute, and the daughter of a priest who committed prostitution was to be put to death and afterward burned in the fire. (Lev. 21:7, 9, 14) The 'hire of a prostitute' was not to be received as a contribution at Jehovah's sanctuary, because prostitutes were detestable in Jehovah's sight.—Deut. 23:18.

It was the case of two prostitutes, handled in a wise and understanding way, that greatly strengthened the faith of the people in Solomon as the fitting successor of David to the throne of Israel. Probably the case had been one upon which the judges of the lower court could not decide, and it was referred, therefore, to the king. (Deut. 1:17; 17:8-11; 1 Sam. 8:20) These women may have been prostitutes, not in a commercial sense, but women who had committed fornication, either Jewish women, or, quite possibly, women of foreign descent.—1 Ki. 3:16-28.

TEMPLE PROSTITUTES

Temple prostitutes constituted a prominent feature of false religion. The historian Herodotus reports the "abominable custom of the Babylonians, who compelled every native female to attend the temple of Venus [Ishtar] once in her life, and to prostitute herself in honor of the goddess." Temple prostitutes were also connected with the worship of Baal, Ashtoreth and other gods and goddesses worshiped in Canaan and elsewhere.

According to the historian Strabo of the first century B.C.E., the great temple of Aphrodite at Corinth boasted of having no fewer than a thousand temple prostitutes. Concerning the phallic worship of Aphrodite as centered at Corinth, Clarke's *Commentary* (Preface to First Corinthians) says: "Public prostitution formed a considerable part of their religion; and they were accustomed in their public prayers, to request the gods to multiply their prostitutes! and in order to express their gratitude to their deities for the favours they received, they bound themselves, by *vows*, to increase the number of such women; for commerce with them was neither esteemed sinful nor disgraceful."

Male temple prostitutes were also a part of degenerate worship.—1 Ki. 14:23, 24; 15:12; 22:46.

'THE WAY TO DEATH'

King Solomon, in the seventh chapter of Proverbs, describes a scene that he observed, illustrating the workings of the prostitute and the results to those who are ensnared by her. He speaks of a young man passing along the street near a prostitute's house, at the approach of night. Solomon describes the young man as "in want of heart," for his motive is bad since he goes to this place at a late hour, evidently knowing the probability that he will meet such a woman. (Compare Proverbs 6:32.) The woman, dressed in the immodest manner of a prostitute, is lying in wait and approaches him. She has smooth lips and fair speech, but her actual disposition is boisterous and stubborn; she is cunning of heart. This prostitute puts on a display of being righteous by saying that she had made communion sacrifices that very day (implying that there would be food on which to feast, inasmuch as the offerer regularly took part of the communion sacrifice for himself and his family).

Now that the young man is enticed to this point, Solomon shows, he is irresistibly drawn into sin with her, throwing all good sense to the wind, going ahead 'like a bull to the slaughter,' as a man who is in fetters and cannot escape the discipline he will get. "Until," says Solomon, "an arrow cleaves open his liver," that is, until he gets the wound that causes death, both spiritually and physically, for not only has he exposed his body to death-dealing venereal disease (syphilis often attacks the liver), but also "he has not known that it involves his very soul." His entire being and his life are seriously affected and he has sinned seriously against God. Solomon concludes his account saying: "The ways to Sheol her house is; they are descending to the interior rooms of death."—Compare Proverbs 2:16-19; 5:3-14.

'Destroys valuable things'

The proverb says: "A man that is loving wisdom makes his father rejoice, but he that is having companionship with prostitutes destroys valuable things." (Prov. 29:3) First of all, he destroys his relationship with God, the most valuable possession; then he brings reproach upon his family and destroys family relationships. As another proverb warns, such a man 'gives to others his dignity and his years to what is cruel; strangers take their fill of his power, and the things he got by pain come to be in the house of a foreigner.'—Prov. 5:9, 10.

The wise man therefore counsels: "Do not desire her [the foreign woman's] prettiness in your heart, . . . because in behalf of a woman prostitute one comes down to a round loaf of bread; but as regards another man's wife, she hunts even for a precious soul." (Prov. 6:24-26) This may mean that a man in Israel, by his association with a prostitute, squandered his substance and was reduced to poverty (compare 1 Samuel 2:36; Luke 15:30), but the man who committed adultery with another man's wife was losing his soul (under the Law death was the penalty for adultery). Or, the entire passage may be referring to the adulterous wife as a prostitute.

The concluding verses of the chapter (Prov. 6: 29-35) say: "[As to] anyone having relations with the wife of his fellow man, no one touching her will remain unpunishable. People do not despise a thief just

because he commits thievery to fill his soul when he is hungry. But, when found, he will make it good with seven times as much; all the valuables of his house he will give. Anyone committing adultery with a woman is in want of heart; he that does it is bringing his own soul to ruin. A plague and dishonor he will find, and his reproach itself will not be wiped out. For the rage of an able-bodied man is jealousy, and he will not show compassion in the day of vengeance. He will have no consideration for any sort of ransom, neither will he show willingness, no matter how large you make the present."

The meaning of this passage may be that men do not look down greatly on a thief who steals to satisfy hunger; they understand his action to an extent. Nevertheless, if caught he is made to restore with 'interest' what he stole (this was especially so under the Law [Ex. 22:1, 3-5]; "seven times" may be used in the proverb to indicate that he is made to pay the penalty to the fullest extent). But the adulterer can make no restitution for his sin; his reproach, which is great, remains, and in no way can he ransom or buy himself off from the punishment he deserves.

The Christian who is a member of the spiritual body of Christ, if he has relations with a prostitute or commits fornication, is taking a member of the Christ away and making it the member of a harlot, joining himself to a prostitute as one body. He is thereby sinning against his own body as regards its being 'a member of Christ.'—1 Cor. 6:15-18.

MUST FORSAKE SUCH PRACTICE TO BE SAVED

There is hope for those who are prostitutes, if they turn away from the detestable practice and exercise faith in the ransom sacrifice of Jesus Christ. The apostle wrote to the Christians at Corinth reminding them that some of them were fornicators and adulterers, but that they had forsaken that course and been washed clean and declared righteous in the name of the Lord Jesus Christ. (1 Cor. 6:9-11) Many of the harlots in Israel showed themselves as having better hearts than the religious leaders. These women, viewed with scorn by the scribes and Pharisees, humbly accepted the preaching of John the Baptist, and Jesus used them as an example to the religious leaders, saying: "Truly I say to you that the tax collectors and the harlots are going ahead of you into the kingdom of God."—Matt. 21:31, 32.

Rahab

Rahab is an example of a prostitute who expressed faith in God and was counted righteous. (Jas. 2:25) A question has been raised as to whether the spies sent by Joshua to spy out Jericho lodged at Rahab's house for immoral purposes. (Josh. 2:1) It would not be reasonable to assume that they did. As to their motive, Professors C. F. Keil and F. Delitzsch, in *Commentaries on the Old Testament* (Joshua, Judges, Ruth, p. 34) remark: "Their entering the house of such a person would not excite so much suspicion. Moreover, the situation of her house against or upon the town wall was one which facilitated escape. But the Lord so guided the course of the spies, that they found in this sinner the very person who was the most suitable for their purpose, and upon whose heart the tidings of the miracles wrought by the living God on behalf of Israel had made such an impression, that she not only informed the spies of the despondency of the Canaanites, but, with believing trust in the power of the God of Israel, concealed the spies from all the inquiries of her countrymen, though at the greatest risk to herself." In view of God's statement that Israel was to drive out the Canaanites because of their immoral practices, and in view also of God's blessing on the conquest of Jericho and upon Rahab herself, it would be entirely unreasonable to assume that the spies committed immorality with Rahab, or that she continued her practice of prostitution afterward.—Lev. 18:24-30.

FIGURATIVE USE

A person, a nation or a congregation of persons dedicated to God who make alliances with the world or who turn to the worship of false gods are called in the Bible "prostitutes." Such was the nation of Israel, which was seduced into having "immoral intercourse" with foreign gods, and which looked to foreign nations for security and salvation from her enemies instead of to her "husbandly owner," Jehovah God, just as an unfaithful wife would seek out other men. (Isa. 54:5, 6) Moreover, Jerusalem became so debased in her unfaithfulness that she went beyond the usual custom of prostitutes, as the prophet Ezekiel was inspired to say: "To all prostitutes they are accustomed to give a present, but you—you have given your presents to all those passionately loving you, and you offer a bribe to them to come in to you from all around in your acts of prostitution." (Ezek. 16: 33, 34) Both the ten-tribe kingdom of Israel and the two-tribe kingdom of Judah were denounced as prostitutes in this symbolic manner.—Ezek. 23:1-49.

The most notorious example of spiritual prostitution is "Babylon the Great, the mother of the harlots and of the disgusting things of the earth." —Rev. 17:5; see BABYLON THE GREAT.

In regard to Jephthah's being the son of a prostitute woman (Judg. 11:1), and Samson's lodging in the house of a prostitute in the city of Gaza (Judg. 16:1), see JEPHTHAH; SAMSON.

PROVERBIAL SAYING. The Hebrew term translated "proverbial saying" is generally thought to be derived from a root word meaning "to be like," and, indeed, many proverbial sayings employ likenesses or comparisons. Some authorities relate the expression "proverbial saying" to the verb "to rule"; so it could be construed at times to be a saying of a ruler, an expression that carries power or one that indicates superiority in mental action. Consistent with this view is the fact that King Solomon, who was known for his wisdom, could speak three thousand proverbs and recorded many of these proverbial sayings. —1 Ki. 4:32.

Among the Israelites there were popular or frequently used expressions that were full of meaning because of the circumstances that surrounded them. Generally, these proverbial sayings were concisely stated. (1 Sam. 10:12) Not all of them expressed proper viewpoints, however, and there were some with which Jehovah specifically took issue.—Ezek. 12:22, 23; 18:2, 3.

Some sayings became common expressions of ridicule or contempt for certain people. (Hab. 2:6) In such cases even the object of the scorn, whether a person or something inanimate, was said to be a "proverbial saying." Thus the Israelites were warned that, if they failed to listen to Jehovah and obey his commandments, both they and their temple would become a proverbial saying among the nations. (Deut. 28:15, 37; 1 Ki. 9:7; 2 Chron. 7:20) The attitude expressed toward a nation that became a proverbial saying is well indicated in the Bible in the accompanying expressions, which show that Israel would become a reproach, an object of derision, jeering, humiliation and taunts. (Ps. 44:13-15; Jer. 24:9) Individuals who became proverbial sayings thereby became the subject of the songs of drinkers of intoxicating liquor and someone in whose face others would spit. (Ps. 69:11, 12; Job 17:6) Clearly, one who became a proverbial saying was reduced to a very low state.

Not all proverbial sayings were expressed in one or two short, pithy sentences. In Isaiah chapter 14 is recorded a more extensive one, portraying vividly and with apt comparisons the disastrous effects of the pride of the king of Babylon. With biting sarcasm it heaps ridicule on the one who thought of himself as the "shining one, son of the dawn."

When the likeness or comparison embodied in a proverbial saying was at first somewhat obscure or puzzling, it might also be called a riddle. (Ps. 78:2)

That was true of the one that Ezekiel was inspired to tell Israel in which he likened the course of the nation in relation to Babylon and Egypt to a vine planted by one eagle and that later reached out hungrily to another.—Ezek. 17:2-18.

Some proverbial utterances, such as those of Job, were set out in poetic style. (Job 27:1; 29:1) The ideas that Job was inspired to express were not put down in the concise style characteristic of most proverbs but were developed into highly instructive poems filled with figurative speech.

God also caused Balaam to make a series of proverbial utterances, and these, too, are put down in the form of poetry. (Num. 23:7, 18; 24:3, 15, 20, 21, 23) Far from expressing any scorn for Israel in these proverbial utterances, Balaam "blessed them to the limit," though he did prophesy woe for other peoples. (Num. 23:11) The proverbial aspect here is not because of any popular repetition of what Balaam said, nor because his statements were concise expressions of wisdom. Rather, these are termed proverbial utterances because of the power and rich meaning of what was said, along with his use of a variety of likenesses or comparisons in some of his statements.

PROVERBS, BOOK OF. A book consisting of a compilation of proverbs or wise sayings from a number of other collections. The book itself sets forth its objective: "For one to know wisdom and discipline, to discern the sayings of understanding, to receive the discipline that gives insight, righteousness and judgment and uprightness, to give to the inexperienced ones shrewdness, to a young man knowledge and thinking ability." (Prov. 1:2-4) "The purpose is that you may walk in the way of good people and that the paths of the righteous ones you may keep." —2:20.

The introductions to three of the book's sections attribute the proverbs contained in them to Solomon. (Prov. 1:1; 10:1; 25:1) This agrees with the fact that Solomon "could speak three thousand proverbs." (1 Ki. 4:32) There can be little question that many, if not all, of the proverbs in these sections were recorded during Solomon's reign. With reference to himself, Solomon stated: "The congregator had become wise, he also taught the people knowledge continually, and he pondered and made a thorough search, that he might arrange many proverbs in order. The congregator sought to find the delightful words and the writing of correct words of truth." —Eccl. 12:9, 10.

However, various arguments have been advanced against crediting most of the proverbs to Solomon. Certain proverbs (16:14; 19:12; 20:2; 25:3) have been cited as being derogatory to monarchs and therefore not from the time of Solomon. Upon closer examination, though, it is found that, rather than being derogatory, these proverbs exalt kings, showing that they should be accorded due fear because of their power. (Compare Proverbs 24:21.) Those who claim that a polygamist like Solomon would not have spoken of husband-wife relationships in such a way as to imply monogamy (5:15-19; 18:22; 19:13, 14) lose sight of the fact that polygamy was not advocated, but simply tolerated and regulated by the Law. And it may well be that the Jews generally practiced monogamy. Likewise such critics forget that Proverbs is inspired of God and not simply the opinions of Solomon. Nevertheless, from his observations and his own experiences Solomon may very well have come to appreciate the wisdom of God's original standard for marriage, monogamy.—Compare Ecclesiastes 2:8; 7:27-29.

The claimed presence of Aramaic words has been presented as proof for assigning a late date to the book of Proverbs. If, indeed, there are Aramaisms, it should be noted that Solomon could have learned Aramaic expressions from neighboring peoples or his foreign wives. In fact, Aramaic was the language of Syria, which was a part of Solomon's dominion. —Compare 1 Kings 4:21, 24.

The proverbs not attributed to Solomon had their origin in the sayings of other wise men and one woman. (Prov. 22:17; 30:1; 31:1; see AGUR; LEMUEL.) Just when all these proverbs were put into final form is not precisely known. The last time indicator appearing in the book itself is a reference to Hezekiah's reign. (25:1) So there is a basis for believing that the proverbs were compiled in book form before that ruler's death in 716 B.C.E. The repetition of certain proverbs suggests that the book was compiled from various separate collections.—Compare Proverbs 10:1 and 15:20; 10:2 and 11:4; 14:20 and 19:4; 16:2 and 21:2.

STYLE AND ARRANGEMENT

The book of Proverbs is written in Hebrew poetic style, which consists of thought rhythm, employing parallelisms, the ideas of which are either similar (11:25; 16:18; 18:15) or contrasting. (10:7, 30; 12:25; 13:25; 15:8) Its first section (1:1–9:18) consists of short discourses addressed by a father to a son or sons. This serves as an introduction to the short, pithy sayings found in the remaining sections of the book. The last twenty-two verses of the book are written in acrostic or alphabetic style, a form of composition also employed by David for a number of his psalms. —Pss. 9, 10, 25, 34, 37, 145.

INSPIRED OF GOD

The writers of the Christian Greek Scriptures testify to the fact that the book of Proverbs is part of God's inspired Word. The apostle Peter (1 Pet. 4:18; 2 Pet. 2:22; Prov. 11:31 [*LXX*]; 26:11) and the disciple James (4:6; Prov. 3:34, *LXX*) referred to it, as did the apostle Paul when writing to the Corinthians (2 Cor. 8:21; Prov. 3:4, *LXX*), the Romans (12:16, 20; Prov. 3:7; 25:21, 22) and the Hebrews. (12:5, 6; Prov. 3:11, 12) Additionally, numerous parallel thoughts may be found in the Christian Greek Scriptures.—Compare Proverbs 3:7 with Romans 12:16; Proverbs 3:12 with Revelation 3:19; Proverbs 24:21 with 1 Peter 2:17; Proverbs 25:6, 7 with Luke 14:7-11.

TO KNOW JEHOVAH IS THE WAY OF LIFE

The book of Proverbs speaks much about knowledge in conjunction with discernment, wisdom, understanding and thinking ability. The knowledge that it strives to impart and encourage is, therefore, more than mere head knowledge, an array of facts or learning. Proverbs points out that any true knowledge has as its starting point an appreciation of one's relationship to Jehovah. In fact, at chapter one, verse seven, the theme of the book is set forth: "The fear of Jehovah is the beginning of knowledge."

Of course, the most important knowledge that one can acquire is about God himself. "The knowledge of the Most Holy One is what understanding is," says Proverbs 9:10. This knowledge goes beyond the mere fact of God's existence and his creatorship, even beyond the knowledge of many facts about his dealings. To "know" him denotes a deep appreciation of his fine qualities and his great name, and a close relationship with him.

Jesus Christ said to Jews who had knowledge about God: "No one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone to whom the Son is willing to reveal him." (Matt. 11:27) A knowledge of Jehovah's qualities will deepen one's proper fear of God, and will bring the realization that Jehovah is deserving of all worship and service, and that to know and obey him is the way of life. "The fear of Jehovah is a well of life, to turn away from the snares of death," and, "The fear of Jehovah tends toward life."—Prov. 14:27; 19:23.

Jehovah the Creator

Jehovah, in matchless wisdom, is the Creator of all things and the Decreer of the laws governing these things; so he deserves the worship of all creatures. (Prov. 3:19, 20) He made the hearing ear

and the seeing eye, both literally and in a moral sense. Accordingly, one must look to Him in order to see and hear with true understanding, and must realize one's accountability to Him who sees and hears all.—20:12.

Righteousness

The book exalts Jehovah as the center of all things and the One in whom all righteous principles find their origin. For example: "The just indicator and scales belong to Jehovah; all the stone weights of the bag are his work." (Prov. 16:11) His will as the Lawgiver is that honesty and justice rule in all transactions. (11:1; 20:10) By fearing him, one learns to love what He loves and to hate what He hates and thereby make one's way of life straight, for "the fear of Jehovah means the hating of bad." (8:13) Proverbs reveals that Jehovah especially hates lofty eyes, a false tongue, hands shedding innocent blood, a heart fabricating hurtful schemes, feet in a hurry to run to badness, a false and lying witness and one causing contentions among brothers. (6:16-19; 12:22; 16:5) One who truly *hates* these things is well on the road to life.

Additionally, the book of Proverbs illuminates the way of the righteous by showing what Jehovah approves. "The ones blameless in their way are a *pleasure* to him," as also are the prayers of such ones. (Prov. 11:20; 15:8, 29) "One that is good gets approval from Jehovah." (12:2) "The one pursuing righteousness he loves."—15:9.

Judgment and direction

One knowing Jehovah realizes through knowledge and experience that, as Proverbs 21:30 says, "there is no wisdom, nor any discernment, nor any counsel in opposition to Jehovah." Therefore, though he may hear other plans or have them in his own heart, the sensible person will direct his way of life in harmony with the counsel of Jehovah, knowing that contrary counsel, no matter how seemingly wise or plausible, cannot stand against the word of Jehovah.—19:21; compare Joshua 23:14; Matthew 5:18.

Inspired King Solomon said: "Trust in Jehovah with all your heart . . . In all your ways take notice of him, and he himself will make your paths straight." (Prov. 3:5, 6) A man's heart chooses the way he desires to go, but even when he chooses the correct way, to succeed he must look to Jehovah to direct his steps. —16:3, 9; 20:24; Jer. 10:23.

Having chosen the path of life, the individual should recognize Jehovah's keen interest in him. Proverbs reminds us that Jehovah's eyes "are in every place, keeping watch upon the bad ones and the good ones." (Prov. 15:3) "For the ways of man are in front of the eyes of Jehovah, and he is contemplating all his tracks." (5:21) Not only what he appears to be outwardly, but also his *heart* is examined by Jehovah. (17:3) "Jehovah is making an estimate of hearts" (21:2), and he weighs the true value of the motivation and inmost desires of the person.

The judgments of Jehovah are shown to be altogether, in every respect, right and for the good of those who seek uprightness. In due time God will clear the wicked out of the land, their death being the price of freedom for the righteous ones. Accordingly, the proverb states: "The wicked is a ransom for the righteous one; and the one dealing treacherously takes the place of the upright ones." (Prov. 21:18) Among such wicked ones are the proud, who are detestable to Jehovah. They "will not be free from punishment." (16:5) "The house of the self-exalted ones Jehovah will tear down." (15:25) He will "rob of soul" those robbing the lowly.—22:22, 23.

By observing these dealings of Jehovah the right-minded man makes his paths straight. (Compare Proverbs 4:26.) He sees that allowing partiality through bribery (17:23) or influence of personality (18:5) causes one to pervert judgment. 'Pronouncing the wicked righteous and the righteous wicked' would make him detestable in Jehovah's eyes. (17:15) He also learns not to be prejudiced, but to hear fully both sides of a matter before judging it.—18:13.

Security with happiness

To the one who guards practical wisdom and thinking ability that he receives from Jehovah, the book of Proverbs says: "Jehovah himself will prove to be, in effect, your confidence, and he will certainly keep your foot against capture." (Prov. 3:21, 26; 10:29; 14:26) If one fears Jehovah, "in that case there will exist a future." (23:17, 18) Moreover, not only is there a future hope, but there is also happiness and security for the present time. (3:25, 26) "When Jehovah takes pleasure in the ways of a man he causes even his enemies themselves to be at peace with him." (16:7) God will not let the righteous one go hungry. (10:3) If one honors God with the valuable things he possesses, his "stores of supply will be filled with plenty." (3:9, 10) He adds days to such a man's life. —10:27.

One 'taking refuge' in Jehovah's name (understanding and acknowledging that name for all that it represents) will find it to be like a strong tower to which, in ancient times, people fled for safety from the enemy.—Prov. 18:10; 29:25.

Humility before Jehovah brings "riches and glory and life." (Prov. 22:4) Mercy and truth are what he desires; these are more valuable than sacrifice. Those who turn from bad, fear Jehovah and serve him in this manner will not receive his adverse judgment. (16:6; compare 1 Samuel 15:22.) By knowing Jehovah's ways, one can follow "the entire course of what is good."—2:9.

AIMED AT THE HEART

To achieve its purpose, the book of Proverbs aims at the *heart*. More than seventy-five times it refers to the heart as receiving knowledge, understanding, wisdom, discernment, and as being responsible for words and actions, or as being affected by circumstances and conditions. The heart is to be applied to discernment (Prov. 2:2); the heart is to observe right commandments (3:1); these are to be written "upon the tablet of [the] heart." (3:3) "More than all else" the heart is to be safeguarded. (Prov. 4:23) It is not only with mental thinking processes but with *all the heart* that one is to trust in Jehovah.—3:5.

Discipline and the heart

Proverbs puts a high valuation on discipline in various forms. (Prov. 3:11, 12) It says: "Anyone shunning discipline is rejecting his own soul, but the one listening to reproof is acquiring heart." (15:32) So reproof reaches to and adjusts the heart, which is what really affects one's life, his whole being, in the sight of God. "For want of heart the foolish themselves keep dying." (10:21) Because it is the heart that must be reached in training children, we are informed: "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him."—22:15.

THE SPIRIT AND THE SOUL

Proverbs is not a book of statements of mere men's wisdom, of how to please or influence men. Rather, Proverbs goes deep, into the heart as affecting motivation, into the spirit or mental inclination, and into the soul as comprising every fiber of one's being and personality. (Compare Hebrews 4:12.) Even though a man may think he is right, or may justify himself in his actions, 'all the ways of a man being pure in his own eyes,' Proverbs 16:2 reminds us that "Jehovah is making an estimate of spirits," and so knows what one's disposition is. Might or power is highly prized in the world, but "he that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city."—Prov. 16:32.

Getting the knowledge and wisdom of this divinely provided book will greatly help one to find happiness in this present life, and will put him on the pathway to everlasting life. Since "he that is acquiring heart is

loving his own soul," the inspired counsel and discipline therein, if followed, will add "length of days and years of life" and "will prove to be life to your soul." (Prov. 3:2; 19:8; 3:13-18, 21-26) "Jehovah will not cause the soul of the righteous one to go hungry." (10:3) "He that is keeping the commandment is keeping his soul," Solomon admonishes.—19:16.

RELATIONS WITH OTHERS

Proverbs describes the true servant of God as one who uses his tongue for good (Prov. 10:20, 21, 31, 32), not speaking falsely nor even hurting others by thoughtless words. (12:6, 8, 17-19; 18:6-8, 21) If provoked, he turns away the rage of his opponent by a mild answer. (15:1; 25:15) He does not enjoy disputes or quarrels, and exercises self-control against outbursts of anger, knowing that he might commit irreparable foolishness. (14:17, 29; 15:18; compare Colossians 3:8.) In fact, he will avoid companionship with those letting anger control them and who display fits of rage, for he knows that they would bring him into a snare.—Prov. 22:24, 25; compare 13:20; 14:7; 1 Corinthians 15:33.

Render good, not evil

The inspired Proverbs urge one to take the initiative to do good toward others. Not only is he to act with good toward those 'dwelling in security' with him, who have rendered no bad to him (Prov. 3:27-30), but he is also urged to return good for bad. (25:21, 22) He is to watch his heart closely, that he does not have inner rejoicing at calamity that comes to one he despises, or who hates him.—17:5; 24:17, 18.

Gossip and slander

Much is said in the book of Proverbs about the trouble, grief and damage brought by gossiping, and the gravity of the guilt resting on the talebearer. The 'choice morsel' of a slanderer is "swallowed greedily" by its hearer and is not taken lightly but makes a lasting impression, going down "into the innermost parts of the belly." Therefore it causes trouble and the speaker cannot 'wash his hands' of guilt. Though such one may appear very gracious and may disguise his true heart condition, God will see to it that the hate and badness that is actually within him is "uncovered in the congregation." He will fall into the pit he has dug for someone else.—Prov. 26: 22-28.

Family relationships

Marital fidelity is strictly counseled in the Proverbs. One should find delight in 'the wife of his youth' and not be seeking satisfaction elsewhere. (Prov. 5:15-23) Adultery will bring ruin and death to its practicers. (5:3-14; 6:23-35) A good wife is a "crown" and a blessing to her husband. But if a wife acts shamefully, she is "as rottenness in [her husband's] bones." (12:4) And it is a misery to a man even to live with a wife that is contentious. (25:24; 19:13; 21:19; 27:15, 16) Outwardly pretty and charming though she may be, she is like "a gold nose ring in the snout of a pig." (11:22; 31:30) A foolish woman actually tears down her own house. (14:1) The fine value of the good wife—her industriousness, trustworthiness and management of the household in faithfulness and submission to her husband—is fully described in Proverbs chapter 31.

Parents are shown to be fully responsible for their children, and discipline is emphasized as essential. (Prov. 19:18; 22:6, 15; 23:13, 14; 29:15, 17) The father's responsibility is highlighted, but the child must respect both father and mother if he wants life from Jehovah.—19:26; 20:20; 23:22; 30:17.

Animal care

Even concern for domestic animals is considered in the Proverbs. "The righteous one is caring for the soul of his domestic animal." (12:10) "You ought to know positively the appearance of your flock." —27:23.

Government stability and fidelity

The proverbs express principles of good government. Men of high station, such as kings, should search matters through (25:2), manifest loving-kindness and trueness (20:28) and deal justly with their subjects (29:4; 31:9), including the lowly ones. (29:14) Their counselors cannot be wicked men if the rulership is to be firmly established by righteousness. (25:4, 5) A leader must be a man of discernment and a hater of unjust profit.—28:16.

Whereas 'righteousness exalts a nation' (14:34), transgression results in unstable government. (28:2) Revolution also brings great instability, and is counseled against at Proverbs 24:21, 22: "My son, fear Jehovah and the king. With those who are for a change, do not intermeddle. For their disaster will arise so suddenly, that who is aware of the extinction of those who are for a change?"

USEFUL FOR COUNSEL

Since the proverbs cover a wide range of human endeavor, they can provide a basis for giving much practical counsel and admonition, as was done by the writers of the Christian Greek Scriptures. "The heart of the righteous one meditates so as to answer." (15:28) However, it is not wise to counsel ridiculers. "He that is correcting the ridiculer is taking to himself dishonor, and he that is giving a reproof to someone wicked—a defect in him. Do not reprove a ridiculer, that he may not hate you. Give a reproof to a wise person and he will love you." (9:7, 8; 15:12; compare Matthew 7:6.) Not all persons are ridiculers and hence those in a position to counsel others should do so, as is highlighted by the words: "The very lips of the righteous one keep pasturing many."—Prov. 10:21.

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 106-111.

PROVINCE. This designation originally indicated the sphere of authority of a Roman administrator. When Rome expanded its conquests beyond the Italian peninsula, the territory or geographical limits of the rule of a governor came to be called a province.

In 27 B.C.E. the first Roman emperor, Augustus, arranged the twenty-two then-existing provinces into two categories. The ten more peaceful ones that did not require the constant presence of Roman legions became senatorial provinces. The chief Roman official of this type of province was the proconsul. (Acts 18: 12; see PROCONSUL.) The remaining provinces were constituted imperial provinces, being directly responsible to the emperor and administered by a governor and, in larger ones, a military commander called a legate. Imperial provinces were often near the frontier or for some other reason required legions to be stationed in them; by closely controlling these provinces the emperor kept the army under his authority. After 27 B.C.E. new provinces formed from conquered territories became imperial provinces. A province might be subdivided into smaller administrative sections or districts.

The status of a province could shift between senatorial and imperial. (See CYPRUS.) Also, the boundaries of a province were sometimes adjusted. As a result, a particular city or area might be in a certain province at one time and later in an adjacent one, or even in a newly formed province. For examples of this, see CAPPADOCIA; CILICIA; PAMPHYLIA; PISIDIA.

With the banishment of Archelaus (Matt. 2:22), the son of Herod the Great, Judea came under the rule of Roman governors. The governor of the province was to some degree responsible to the legate of the larger province of Syria.

When Paul was delivered to Felix at Caesarea, the governor "inquired from what province he [Paul] was, and ascertained that he was from Cilicia." (Acts 23:34) Tarsus, Paul's birthplace, was in the Roman province of Cilicia.—Acts 22:3.

The governor of an imperial province was appointed

by the emperor for no set period of office, unlike the proconsul of a senatorial province, who normally served for only one year. Felix was replaced as governor of the imperial province of Judea by Festus. —Acts 25:1.

PRUNING SHEARS. See FARMING IMPLEMENTS.

PSALMS, BOOK OF. A book seemingly consisting of five collections of sacred songs ([1] Pss. 1-41; [2] 42-72; [3] 73-89; [4] 90-106; [5] 107-150), each collection ending with a blessing pronounced on Jehovah. According to their place in the book, the individual psalms were evidently known by number from ancient times. For example, what is now called the "second psalm" was also designated as such in the first century C.E.—Acts 13:33.

STYLE

The poetry of the book of Psalms consists of parallel thoughts or expressions. (See HEBREW, II [Hebrew Poetry].) Distinctive are the acrostic or alphabetic psalms. (Pss. 9, 10, 25, 34, 37, 111, 112, 119 and 145) In these psalms the initial verse or verses of the first stanza begin with the Hebrew letter *'a'leph*, the next verse(s) with *behth*, and so on through all or nearly all of the letters of the Hebrew alphabet. This arrangement may have served as a memory aid. For the terminology found in the book of Psalms, see ALAMOTH; ASCENTS; GITTITH; HIGGAION; MAHALATH, II; MASKIL; MIKTAM; MUTH-LABBEN; NEHILOTH; SELAH; SHEMINITH.

SUPERSCRIPTIONS

The headings or superscriptions found at the beginning of many psalms identify the writer, furnish background material, provide musical instructions or indicate the use or purpose of the psalm. (See the superscriptions of Psalms 3, 4, 5, 6, 7, 30, 38, 60, 92, 102.) At times the superscriptions provide the needed information for locating other scriptures that illuminate a particular psalm. (Compare Psalm 51 with 2 Samuel 11:2-15; 12:1-14.) Since other poetic parts of the Bible are often introduced similarly (Ex. 15:1; Deut. 31:30; 33:1; Judg. 5:1; compare 2 Samuel 22:1 with the superscription of Psalm 18), this suggests that the superscriptions originated either with the writers or the collectors of the psalms. Lending support to this is the fact that as far back as the writing of the Dead Sea Psalms Scroll (dated between 30 and 50 C.E.) the superscriptions were part of the main text.

WRITERS

Of the one hundred and fifty psalms, seventy-three are attributed to David, eleven to the sons of Korah (one of these [Ps. 88] also mentioning Heman), twelve to Asaph (evidently denoting the house of Asaph; see ASAPH No. 1), one to Moses, one to Solomon, and one to Ethan the Ezrahite. Additionally, Psalm 72 is "regarding Solomon." From Acts 4:25 and Hebrews 4:7 it is evident that Psalms 2 and 95 were written by David. Psalms 10, 43, 71 and 91 appear to be continuations of Psalms 9, 42, 70 and 90 respectively. Therefore, Psalms 10 and 71 may be attributed to David, Psalm 43 to the sons of Korah, and Psalm 91 to Moses. This leaves over forty psalms without a specific composer named or indicated.

The individual psalms were written over a period of about one thousand years, from the time of Moses until after the return from Babylonian exile. (Ps. 90 [superscription]; 126:1, 2; 137:1, 8) Since David composed many of them and organized the Levite musicians into twenty-four service groups, it is reasonable to conclude that he started a collection of these songs to be used at the sanctuary. (2 Sam. 23:1; 1 Chron. 25:1-31; 2 Chron. 29:25-30) Thereafter other collections must have been made, as may be inferred from the repetition found in the book. (Compare Psalms 14 with 53; 40:13-17 with 70; 57:7-11 with 108:1-5.) Numerous scholars believe that Ezra was responsible for arranging the book of Psalms into final form.

COMPILED AT AN EARLY DATE

There is evidence that the contents of the book of Psalms were fixed at an early date. The order and content of the book in the Greek *Septuagint Version* basically agree with the Hebrew text. Reasonably, therefore, the book of Psalms must have been complete in the third century B.C.E., when work on this Greek translation began. A fragment of the Hebrew text dating from the latter part of the first century C.E. and containing Psalm 150:1-6 is immediately followed by a blank column. This appears to indicate that this ancient Hebrew manuscript ended the book of Psalms there and thus likewise corresponded to the Masoretic text.

ACCURATE PRESERVATION OF TEXT

The Dead Sea Psalms Scroll provides evidence of the accurate preservation of the Hebrew text. Although about nine hundred years older than the generally accepted Masoretic text, the contents of this scroll (forty-one canonical psalms in whole or in part) basically correspond to the text on which most translations are based. Noted Professor J. A. Sanders: "Most of [the variants] are orthographic and important only to those scholars who are interested in clues to the pronunciation of Hebrew in antiquity, and such matters. . . . Some variants commend themselves immediately as improvements of the text, especially those that offer a clearer Hebrew text but make little or no difference in translation or interpretation."—*The Dead Sea Psalms Scroll*, p. 15.

INSPIRED OF GOD

That the book of Psalms is part of God's inspired Word there can be no question. It is in complete harmony with the rest of the Scriptures. Comparable thoughts are often found elsewhere in the Bible. (Compare Psalm 1 with Jeremiah 17:5-8; Psalm 49:12 with Ecclesiastes 3:19 and 2 Peter 2:12; Psalm 49:17 with Luke 12:20, 21.) Also, many are the quotations from the psalms found in the Christian Greek Scriptures. —Ps. 5:9 [Rom. 3:13]; 8:6 [1 Cor. 15:27; Eph. 1:22]; 10:7 [Rom. 3:14]; 14:1-3; 53:1-3 [Rom. 3:10-12]; 19:4 [Rom. 10:18]; 24:1 [1 Cor. 10:26]; 32:1, 2 [Rom. 4:7, 8]; 36:1 [Rom. 3:18]; 44:22 [Rom. 8:36]; 50:14 [Matt. 5:33]; 51:4 [Rom. 3:4]; 56:4, 11; 118:6 [Heb. 13:6]; 62:12 [Rom. 2:6]; 69:22, 23 [Rom. 11:9, 10]; 78:24 [John 6:31]; 94:11 [1 Cor. 3:20]; 95:7-11 [Heb. 3:7-11, 15; 4:3-7]; 102:25-27 [Heb. 1:10-12]; 104:4 [Heb. 1:7]; 112:9 [2 Cor. 9:9]; 116:10 [2 Cor. 4:13]; 144:3 [Heb. 2:6] and others.

With reference to himself David wrote: "The spirit of Jehovah it was that spoke by me, and his word was upon my tongue." (2 Sam. 23:2) Such inspiration is confirmed by the apostle Peter (Acts 1:15, 16), the writer of the letter to the Hebrews (3:7, 8; 4:7) and other first-century Christians. (Acts 4:23-25) Most outstanding is the testimony of the Son of God. (Luke 20:41-44) After his resurrection, he said to his disciples: "These are my words which I spoke to you while I was yet with you, that all the things written in the law of Moses and in the Prophets and Psalms [the first book of the Hagiographa or Holy Writings and hence designating this entire section] about me must be fulfilled."—Luke 24:44.

Messiah's experiences and activities foretold

An examination of the Christian Greek Scriptures reveals that much was foretold in the Psalms concerning the activities and experiences of the Messiah, as the following examples will demonstrate.

When presenting himself for baptism, Jesus signified that he had come to do his Father's "will" in connection with the sacrifice of his own "prepared" body and with reference to the doing away of animal sacrifices offered according to the Law, as written at Psalm 40:6-8. (Heb. 10:5-10) Jehovah accepted Jesus'

presentation of himself, pouring out his spirit upon him and acknowledging him as his Son, as foretold at Psalm 2:7. (Mark 1:9-11; Heb. 1:5; 5:5) Also, as had been foretold at Psalm 8:4-6, the man Jesus was "a little lower than angels."—Heb. 2:6-8.

During the course of his ministry, he gathered and trained disciples. These he was not ashamed to call his "brothers," as had been written at Psalm 22:22. (Heb. 2:11, 12; compare Matthew 12:46-50; John 20:17.) In accord with what had been foretold in the Psalms, Jesus spoke with illustrations (Ps. 78:2; Matt. 13:35), manifested zeal for Jehovah's house by cleansing it of commercialism, and did not please himself. (Ps. 69:9; John 2:13-17; Rom. 15:3) Yet he was hated without cause. (Ps. 35:19; 69:4; John 15:25) The ministry of Christ Jesus in behalf of circumcised Jews served to verify the promises made to their forefathers and, later, moved people of the nations to glorify and praise Jehovah. This too had been foretold.—Ps. 18:49; 117:1; Rom. 15:9, 11.

At the time Jesus rode into Jerusalem on the colt of an ass, crowds hailed him with the words of Psalm 118:26. (Matt. 21:9) When the chief priests and scribes objected to what boys at the temple were saying in acknowledging Jesus as the "Son of David," Jesus silenced the religious opposers by quoting Psalm 8:2. —Matt. 21:15, 16.

The book of Psalms pointed forward to Jesus' betrayal by an intimate associate (Ps. 41:9; John 13:18), for whom, as foretold, replacement would be made. (Ps. 69:25; 109:8; Acts 1:20) Even the ranging up against Jesus by rulers (Herod and Pontius Pilate) with men of nations (such as the Roman soldiers) and with peoples of Israel had been foretold (Ps. 2:1, 2; Acts 4:24-28), as had his rejection by Jewish religious builders. (Ps. 118:22, 23; Matt. 21:42; Mark 12:10, 11; Acts 4:11) And false witnesses testified against him, as written in advance at Psalm 27:12. —Matt. 26:59-61.

Upon arriving at the place of impalement, Jesus was offered wine mixed with gall. (Ps. 69:21; Matt. 27:34) Prophetically alluding to the impalement itself, the psalmist wrote: "Dogs have surrounded me; the assembly of evildoers themselves have enclosed me. Like a lion they are at my hands and my feet." (Ps. 22:16) Roman soldiers distributed Jesus' garments by casting lots. (Ps. 22:18; Matt. 27:35; Luke 23:34; John 19:24) His religious enemies mocked him in the words recorded by the psalmist. (Ps. 22:8; Matt. 27:41-43) Suffering from intense thirst, Jesus asked for a drink. (Ps. 22:15; John 19:28) Again he was offered sour wine. (Ps. 69:21; Matt. 27:48; John 19:29, 30) Just before his death, Jesus, quoting Psalm 22:1, cried out: "My God, my God, why have you forsaken me?" (Matt. 27:46; Mark 15:34) Breathing his last, he drew on Psalm 31:5 as he said: "Father, into your hands I entrust my spirit." (Luke 23:46) As the psalmist had further foretold, none of his bones were broken.—Ps. 34:20; John 19:33, 36.

Though laid in a tomb, Jesus was not forsaken in Hades nor did his flesh see corruption, but he was raised from the dead. (Ps. 16:8-10; Acts 2:25-31; 13:35-37) Upon his ascension to heaven, he was seated at God's right hand, waiting until his enemies would be placed as a stool for his feet. (Ps. 110:1; Acts 2:34, 35) He also became a priest according to the manner of Melchizedek (Ps. 110:4; Heb. 5:6, 10; 6:20; 7:17, 21) and gave gifts in the form of men. (Ps. 68:18; Eph. 4:8-11) All these details were prophesied in the Psalms. Jesus' coming in the role of God's executioner to dash the nations to pieces is yet future. (Ps. 2:9; Rev. 2:27; 19:14, 15) Thereafter Christ as King will bring lasting blessings to his loyal subjects. Though originally written regarding Solomon, the description of his rulership at Psalm 72 applies to an even greater degree to the Messiah. Testifying to this fact is the prophecy of Zechariah (9:9, 10), which echoes Psalm 72:8 and is applied to Christ Jesus.—Matt. 21:5.

For other fulfillments of the book of Psalms, compare Psalm 45 with Hebrews 1:8, 9; Revelation 19:7-9, 11-15; 21:2, 9-11.

MORE THAN BEAUTIFUL POETRY

Besides pointing to future events, the psalms contain much from which an individual can draw encouragement and that can serve as a guide for him. The psalms are more than beautiful poetry. They depict life as it actually is—the joys, sorrows, fears and disappointments. Throughout, there is evidence of the psalmists' intimate relationship to Jehovah God. And God's activities and qualities are sharply brought into focus, motivating expressions of praise and thanks.

Real happiness is shown to stem from avoiding association with wicked ones, finding delight in Jehovah's law (1:1, 2), taking refuge in his anointed one (2:11, 12), trusting in Jehovah (40:4), acting with consideration toward the lowly ones (41:1, 2), receiving correction from Jehovah (94:12, 13), obeying his commands (112:1; 119:1, 2) and having him as God and Helper.—146:5, 6.

Reliance on Jehovah is admonished. "Throw your burden upon Jehovah himself, and he himself will sustain you. Never will he allow the righteous one to totter." (55:22; 37:5) Such reliance rules out the fear of men.—56:4, 11.

Waiting for God (42:5, 11; 43:5) and right speech and action are encouraged to gain divine approval. (1:1-6; 15:1-5; 24:3-5; 34:13, 14; 37:3, 4, 8, 27; 39:1; 100:2) Stress is placed on the value of good association. (18:25, 26; 26:4, 5) And counsel is given not to envy the prosperity or success of wicked persons, for they will perish.—37:1, 2, 7-11.

The psalms indicate that God's servants can properly pray for such things as salvation or deliverance (3:7, 8; 6:4; 35:1-8; 71:1-6), favor (4:1; 9:13), guidance (5:8; 19:12-14; 25:4, 5; 27:11; 43:3), protection (17:8), forgiveness of sins (25:7, 11, 18; 32:5, 6; 41:4; 51:1-9), to be examined, refined (26:2) and judged (35:24; 43:1), to be taught goodness, sensibleness, knowledge and God's regulations (119:66, 68, 73, 124, 125, 135), for a pure heart and a new and steadfast spirit (51:10) and for God to glorify his name.—115:1.

Highlight God's activities and qualities

The psalms enhance appreciation for Jehovah God, whose existence only the senseless one would deny. (14:1; 19:7-11; 53:1) Jehovah is revealed as "a lover of righteousness and justice" (33:5), "a refuge and strength, a help that is readily to be found during distresses." (46:1) He is a righteous Judge (7:11; 9:4, 8), the Creator (8:3; 19:1; 33:6), King (10:16; 24:8-10), Shepherd (23:1-6) and Teacher (25:9, 12), the Provider for both man and the animals (34:10; 147:9), the Savior or Deliverer (35:10; 37:39, 40; 40:17; 54:7), and the Source of life (36:9) and of comfort (86:17), blessing and strength.—29:11.

Jehovah does not "forget the outcry of the afflicted ones" (9:12; 10:14) but answers the prayers of his servants (3:4; 30:1, 2; 34:4, 6, 17, 18), rewarding and protecting them. (3:3, 5, 6; 4:3, 8; 9:9, 10; 10:17, 18; 18:2, 20-24; 33:18-20; 34:22; see 34:7 concerning angelic protection.) He hates wickedness and takes action against wrongdoers.—5:4-6, 9, 10; 9:5, 6, 17, 18; 21:8-12; 99:8.

Jehovah is shown to be fear-inspiring (76:7) and great (77:13), yet humble (18:35); he is holy (99:5) and abundant in goodness (31:19) and power. (147:5) He is "merciful and gracious, slow to anger and abundant in loving-kindness and trueness." (86:15) His understanding is beyond recounting (147:5) and his creative works bespeak his wisdom. (104:24) He counts the number of stars and calls all of them by names. (147:4) He is able to see even the human embryo. (139:16) He can heal all maladies. (103:3) He can cause wars to cease by wrecking the war equipment of the enemy. (46:9) He has been actively involved in many events of history in furtherance of his righteous purpose. (44:1-3; 78:1-72; 81:5-7; 105:8-

45); 106:7-46; 114:1-8; 135:8-12; 136:4-26) Truly such a God deserves to be given praise and thanks. (92:1; 96:1-4; 146-150) To trust in men (60:11; 62: 9), riches (49:6-12, 17) or idols (115:4-8; 135:15-18) would be foolishness.

Discuss value of God's word

The psalms also teach appreciation for God's word. The sayings of Jehovah are shown to be pure (12:6) and refined. (18:30) His law is precious (119:72) and is truth. (119:142) Lasting benefits result from observing his perfect law, trustworthy reminders, upright orders, clean commandments and righteous judicial decisions. (19:7-11) God's word serves to illuminate an individual's path (119:105) and his commandments make one wise and give insight and understanding.—119:98-100, 104.

Clarify and supplement other scriptures

At times the book of Psalms clarifies or supplements other parts of the Bible. It shows that 'afflicting one's soul,' as was done by the Israelites on atonement day (Lev. 16:29; 23:27; Num. 29:7), pertains to fasting. (Ps. 35:13) The psalmist alone tells of the severe treatment accorded, at least initially, to Joseph while imprisoned in Egypt: "With fetters they afflicted his feet, into irons his soul came." (105:18) From the psalms we learn that "deputations of angels" were involved in bringing the plagues upon Egypt (78:44-51) and that, in the wilderness, the miraculously provided water "went through the waterless regions as a river" (105:41), thus providing an ample and readily accessible water supply for the nation of Israel and their many domestic animals. The psalms furnish evidence that Pharaoh himself died in the Red Sea. —136:15.

Psalm 60 (superscription, vss. 1, 3, 9) indicates that the Israelites experienced reverses and great hardship prior to the defeat of the Edomites in the Valley of Salt. This suggests that the Edomites invaded Judah while the nation was warring in the N with the forces of Aram-naharaim and Aram-Zobah.

Psalm 101 reveals David's manner of administering affairs of state. As his servants, David selected only faithful persons. He could not put up with arrogant individuals and did not tolerate slander. Daily he was concerned about bringing wicked ones to justice.

For further information see the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 101-106.

PSI [Ψ, ψ]. The twenty-third letter of the Greek alphabet, corresponding generally to the English "ps."

As a number, *psi*, when accented (ψ′), represents 700, or, with the subscript (,ψ), 700,000.—See ALPHABET.

PTOLEMAIS (Ptol·e·ma'is). Later name of Acco. The apostle Paul stopped at this seaport city near Mount Carmel on his way to Jerusalem about 56 C.E. —Acts 21:7; see Acco.

PUAH (Pu'ah). This name represents two similar Hebrew names that differ in gender and meaning, but are spelled alike in both their Greek and English translations.

1. [*Pu·'ah'*, mouth]. Second son of Issachar. —1 Chron. 7:1; see PUVAH.

2. [*Pu·'ah'*, girl]. A Hebrew midwife who, together with midwife Shiphrah, was commanded by Pharaoh to kill all male babies born to the Hebrews. However, because she feared God, she preserved the baby boys alive and was blessed by Jehovah with a family of her own.—Ex. 1:15-21.

3. [*Pu·'ah'*, mouth]. Father of Judge Tola and son of Dodo; tribe of Issachar.—Judg. 10:1.

PUBLIC INSTRUCTOR [Gr., *gram·ma·teus'*, a man of letters, a teacher of the law]. The apostle Matthew uses this term twice with reference to Christians. At Matthew 13:52 it is translated "scribe" in the *Authorized Version*, "scholar" in *Knox*, "teacher" in *The New English Bible*. At Matthew 23:34 the plural (*gram·ma·teis'*) is rendered "men of learning" (*Kx*), "instructors" (*ED*), "teachers" (*NE*).

Under the Law, the Levites were charged with seeing that the people received public instruction. (Lev. 10:11; Deut. 17:10, 11; 2 Chron. 17:7-9) While this duty fell to them as the priestly tribe, Moses the Levite, in his capacity of mediator of the Law covenant, and, later, Joshua of the tribe of Ephraim, as leader of the nation, were also, in effect, public instructors of God's people. (Deut. 4:1; 34:9; Josh. 8: 35) Likewise, the judges and the faithful kings gave instructions in the Law when they heard and judged cases and when they presided on occasions having to do with worship.—1 Ki. 8:1-61; 2 Ki. 23:2.

An outstanding example of a public instructor is the priest Ezra, who, with Nehemiah's support, conducted a program of public instruction for the Israelites repatriated from Babylon. He read the Law and organized the Levites for the performance of their duties of "explaining the law to the people," "putting of meaning into it" and "giving understanding in the reading," thereby "instructing the people."—Neh. 8: 1-9.

When Jesus was on earth, the scribes (*gram·ma·teis'*) were men versed in the Law and teachers of the people, but they had become corrupted by traditions of men and pagan doctrines. The term "scribes" was used toward them more as a title, designating them as a class, rather than having to do with their original copyist duties.

Jesus came to bear witness to the truth. To get the good news of the Kingdom preached, he taught his disciples to be teachers, public instructors respecting the kingdom of God. He magnified their office and the importance of listening to their teaching when he likened each of them to a man having a veritable treasure store from which to draw. (Matt. 13:52) These he sent forth to Israel, but Israel's own scribes did not discern the treasures that God, through these men, was holding out to them. To the contrary, they opposed the public instruction and took part in scourging, persecuting and killing Jesus and his associate public instructors, thereby proving themselves to be false instructors. Nevertheless, many persons of Israel and of the nations were taught by Jesus' instructed ones and, in turn, they themselves became public instructors in God's Word.—Matt. 23:34; 28:19, 20.

PUBLIC READING. An important means that Jehovah used to instruct and educate his covenant people concerning his purposes and requirements. Such public reading is first mentioned at Exodus 24:7, where Moses read from "the book of the covenant" in the ears of all the people. The Israelites were thereby enabled to enter intelligently into an agreement with Jehovah to keep the Law. Relatively few copies of Scripture were available in the days of ancient Israel; so the Levite priests were commanded: "You will read this law in front of all Israel in their hearing." Moses ordered them to read the Law to all the people together, young and old, male and female, Israelite and alien resident, in every sabbath year at the Festival of Booths.—Deut. 31:9-12.

Joshua, therefore, read aloud to the people Moses' inspired words. (Josh. 8:33-35) King Jehoshaphat dispatched princes, Levites and priests to teach in the cities of Judah (2 Chron. 17:7-9), which teaching no doubt included public reading. Centuries later Josiah read in the hearing of all the people "the book of Jehovah's law by the hand of Moses" that Hilkiah the priest found during temple repair work, doubtless the original book of the law written by Moses. (2 Ki. 23:2; 2 Chron. 34:14) The result was a national purge of demon worship. After the return from exile, Ezra, with Governor Nehemiah's support, read the Law to the people from daybreak until noon. Along with the reading, an explanation, or the sense, was given.—Neh. 8:3, 8; see HEBREW, II (When Did Hebrew Begin to Wane?).

IN THE SYNAGOGUES

It was Jesus' custom to do public reading in the synagogue on the sabbaths; then he aided his listeners by explaining what he had read. (Luke 4:16) This had been done for many years. "For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:21) Such public reading of the Law and Prophets was the synagogue custom and, according to rabbinical sources, followed this program: First, the Shemá, or what amounted to the Jewish confession of faith, taken from Deuteronomy 6:4-9; 11:13-21 and Numbers 15:37-41, was read. Next came the reading of a portion of the Torah or Law, the Pentateuch, which in most cases was covered in one year. Finally, excerpts from the Prophets or Haftar'ahs were read, along with appropriate exposition. At the conclusion of the public reading, a discourse or exhortation was given. After such a public reading in a synagogue in Antioch in Pisidia, Paul was invited to speak and gave a discourse or exhortation and encouragement to those assembled. —Acts 13:15.

IN THE CHRISTIAN CONGREGATION

In the first century, few possessed copies of the many scrolls of the Bible, making public reading essential. The apostle Paul commanded public reading of his letters at the meetings of the Christian congregations and ordered them to be exchanged with his letters to other congregations so that these also might be read. (Col. 4:16; 1 Thess. 5:27) Paul counseled the young Christian overseer Timothy to apply himself to "public reading, to exhortation, to teaching." —1 Tim. 4:13.

Public reading should be done with fluency. (Hab. 2:2) Since public reading is for the education of others, such a reader must thoroughly discern what he is reading and have a clear understanding of the writer's intention, being careful in reading to avoid giving the wrong idea or impression to the listeners. According to Revelation 1:3, those who read that prophecy aloud, as well as those who hear the words and observe them, will be happy.

PUBLIUS (Pub'li·us) [popular, common]. A wealthy land-owning resident of Malta who kindly entertained Paul and those with him for three days after their shipwreck on the island. Paul, in turn, healed Publius' father of fever and dysentery.—Acts 28:7, 8.

Publius was "the principal man of the island." In this instance such a designation appears to denote an official title comparable to governor, probably denoting the leading Roman officer on the island. Ancient inscriptions such as "Primate of Malta" confirm this commonly known titular use of the Greek expression "principal man" on Malta.

PUDENS (Pu'dens) [bashful]. A companion of Paul near the close of the apostle's life who sent greetings to Timothy.—2 Tim. 4:21.

PUL.

1. The name given a king of Assyria at 2 Kings 15:19 and 1 Chronicles 5:26. During the reign of Menahem, king of Israel, Pul entered Palestine and received tribute from Menahem. The identity of Pul was long an open question. However, most authorities now conclude that Pul and Tiglath-pileser III of Assyria were the same, since the name Pul (Pulu) is found in the dynastic tablet known as the "Babylonian King List A," whereas in the corresponding location in the "Synchronistic Chronicle" the name of Tiglath-pileser (Tukultiapilesharra) is listed. Perhaps "Pul" was his personal name and/or the name he was known by in Babylon, while "Tiglath-pileser" was the name he assumed when he became king of Assyria. With this understanding, 1 Chronicles 5:26 may be read to refer to the same individual in saying, "Pul the king of Assyria and [or, even] . . . Tilgath-pilneser the king of Assyria."—See TIGLATH-PILESER (III).

2. A country or people listed only in Isaiah 66:19, along with Tarshish (apparently southern Spain) and Lud (in N Africa). Evidently all three places were noted for their skilled archers. The exact location of Pul is unknown. The Greek *Septuagint* reads "Phud" or "Put" at Isaiah 66:19 instead of "Pul," and Put (identified with the Libyans in Africa) and Lud are linked in other texts. (Ezek. 27:10; Jer. 46:9; see PUT.) However, the Masoretic text's reading of "Pul" is supported by the Dead Sea Scroll of Isaiah and the Syriac *Peshitta*. Some scholars have suggested that "Pul" was the island Philae in the upper Nile.

PUNISHMENT. See CRIME AND PUNISHMENT.

PUNITES (Pu'nites). The family descendants of Issachar's second son, Puvah.—Num. 26:23.

PUNON (Pu'non) [possibly, darksome]. A campsite that Israel reached sometime after leaving Mount Hor. (Num. 33:41-43) Its location is not now known.

PUPIL. The opening in the colored iris of the eye. It appears black because behind the pupil is the dark interior of the eye. The pupil changes in size as the iris adjusts to existing light conditions. Light enters the clear cornea, passes through the pupil and into the eye's lens.

The English word "pupil" comes from the Latin *pupa*, meaning "little girl" or "doll," evidently referring to the tiny image of oneself that can be seen reflected in that part of another's eye. Hebrew has quite similar expressions. Used with the word *'a'yin* ("eye"), *'i·shohn'* (Deut. 32:10; Prov. 7:2) literally means "little man of the eye"; similarly, *bath* ("daughter") is used at Lamentations 2:18 with the idea "daughter of the eye," both expressions referring to the pupil. The two are combined for emphasis at Psalm 17:8 (*'i·shohn' bath 'a'yin*), literally, "little man, daughter of the eye" ("pupil of the eyeball," *NW*).

The eye is extremely tender and sensitive; even a small hair or speck of dust between the lid and eyeball is quickly noticed. The transparent part of the eye (the cornea) covering the pupil must be guarded and cared for, because if this portion is scarred by injury or becomes cloudy through disease, distorted vision or blindness can result. With force and yet with delicacy of expression the Bible uses the "pupil of the eye" in speaking of that which is to be guarded with utmost care. God's law is to be so treated. (Prov. 7:2) Mentioning God's fatherly care of Israel, Deuteronomy 32:10 says that He safeguarded the nation "as the pupil of his eye." David prayed that he would be protected and cared for by God as "the pupil of the eyeball." (Ps. 17:8) He wanted Jehovah to be quick to act in his behalf when under enemy attack. (Compare Zechariah 2:8; where the Hebrew *ba·vah'*, "eyeball," is used.)—See EYE.

DISCIPLE

The English word "pupil" also means one who learns or takes instruction, a disciple. Thus some Bible versions use it to render the Greek *ma·the·tes'*, as at Luke 6:40 (*NE, TEV, NW, AT*). On this meaning, see DISCIPLE.

PUR. A foreign (non-Hebrew) word found at Esther 3:7 and 9:24, 26; it means "the Lot" (Heb., *goh·ral'*; see LOT, I). This is the singular form, the plural being "Purim." (Esther 9:26, 28-32) "Pur" is variously described in lexicons as being a Persian (linked with the Persian *pâre*, "part, portion") or Akkadian word. It is the source of the name of the Jewish festival Purim.—See PURIM.

PURAH (Pu'rah) [branch]. The attendant, probably armor-bearer, of Gideon who went with him during the night to spy on the Midianite camp.—Judg. 7: 9-15.

PURCHASE. As early as Abraham's day people were formally buying and selling goods, properties or services, using a medium of exchange such as money, much the same as today. Abraham "purchased with money" male slaves. (Gen. 17:12, 13) Upon Sarah's death Abraham formally purchased a family burial plot from Ephron, one of the sons of Heth. (Gen. 23: 3-20; 49:29-32) The details of that first Scripturally recorded legal contract of history are interesting.

In a true display of courtesy Abraham bowed down when making his offer. Not the field, but only the cave "which is at the extremity of [Ephron's] field" is what Abraham wanted to buy. Ephron made a counter offer. Whether he was feigning Oriental liberality by saying he would give the property to Abraham (Gen. 23:11), or, as some think, he was merely expressing willingness to part with it, that is 'give it up' for a price, is not certain. What is certain is his insistence that both the cave and the field be included in the deal. Final agreement was reached, the price was named, the bargain was made and the money carefully weighed out, "four hundred silver shekels current with the merchants" ($190). (Vs. 16) In those days money was not minted into coins but was weighed on scales. Thus "the field and the cave that was in it and all the trees that were in the field, which were within all its boundaries round about, became confirmed to Abraham as his purchased property." All this legal transaction took place in the presence of both parties and witnesses, yes, "before the eyes of the sons of Heth among all those entering the gate of his city." (Gen. 23:17, 18) Similarly, Jacob later purchased a tract of land from the Shechemites. —Gen. 33:18, 19.

During a seven-year famine, Joseph, as the prime minister of Egypt, sold grain at first for money, and, when that was exhausted, he accepted their domestic animals, next the land in payment, and finally the people themselves.—Gen. 42:2-25; 47:13-23.

The Law of Moses strictly forbade buying and selling on the sabbath, as it also prohibited unfair business dealings. During Israel's apostasy these laws were often violated.—Lev. 25:14-17; Neh. 10:31; 13:15-18; Amos 8:4-6.

When King David wanted to purchase the threshing floor of Araunah (or Ornan), the man graciously tried to give it to the king. However, David insisted on paying a sum of fifty silver shekels ($24) for the immediate altar site plus the necessary sacrificial materials. Later, it appears, more of the surrounding property was added to include an area large enough for the whole temple site, the purchase price being 600 gold shekels by weight ($7,732). (2 Sam. 24:21-24; 1 Chron. 21:22-25) During both the reigns of Kings Jehoash and Josiah, purchases of materials and labor for the repair of the temple were made.—2 Ki. 12:9-12; 22:3-7.

Jeremiah purchased a field in his hometown of Anathoth, describing the legal transaction this way: "I wrote in a deed and affixed the seal and took witnesses as I went weighing the money in the scales." —Jer. 32:9-16, 25, 44.

In the Christian Greek Scriptures there are also a number of references made to purchasing goods and materials—foodstuffs, oil, garments, pearls, fields, houses, gold, eyesalve, merchandise in general, animals and even humans. (Matt. 13:44-46; 25:8-10; 27:7; Mark 6:37; John 4:8; 13:29; Acts 1:18; 4:34-37; 5: 1-3; Rev. 3:18; 13:17; 18:11-13; see BANK, BANKER.) "The congregation of God" Jehovah "purchased with the blood of his own Son."—Acts 20:28.

PURIFICATION. See CLEAN, CLEANNESS.

PURIM. The festival celebrated on the fourteenth and fifteenth of Adar, the last month of the Jewish year, corresponding to late February and early March. (Esther 9:21) The name comes from the act of Haman in casting pur (lot) to determine the auspicious day for an extermination plot against the Jews to be carried out. Being an Agagite, perhaps a royal Amalekite, and a worshiper of pagan deities, he was resorting to this as "a species of divination." (Esther 3:7, *Le*, 7th ed., ftn.; see DIVINATION.) In King Ahasuerus' (Xerxes I) twelfth year, on Nisan 13, 475 B.C.E., the official extermination decree that Haman had induced the king to approve was sent out to all the Persian provinces, commanding the destruction of the Jews.

COMMEMORATION OF DELIVERANCE

The festival commemorates the Jews' deliverance from destruction through Haman's plot. Consequently, the name Purim was probably given by the Jews in irony. (Esther 9:24-26) It is also called in the Apocryphal book of Maccabees "Mordecai's day," since Mordecai played an important part in the events pertaining to the festival. (2 Maccabees 15:36, *AT*) Through the efforts of Queen Esther, at the risk of her life and as directed by her older cousin Mordecai, the Jews were delivered. Esther fasted for three days before seeking an audience with the king, to invite him to a banquet, and then to a second banquet where her petition could be presented. (Esther 4:6–5:8) The petition was favorably heard and, since the original decree could not be changed on account of the unchangeable law of the Medes and Persians (Dan. 6:8), another decree was issued on the twenty-third day of Sivan. This document granted the Jews the right to defend themselves and enabled them to prepare. It was written by Mordecai and translated into many languages for various districts of the Persian Empire. The Jews fought, with the help of the princes, satraps and governors, and turned the tables on the anti-Jewish enemies. A great slaughter took place on Adar 13, not of the Jews, but of their enemies. It continued in the royal city of Shushan through the fourteenth. On the fourteenth day of Adar the Jews in the jurisdictional districts rested, and those in Shushan on the fifteenth day, with banqueting and rejoicing.—Esther 8:3–9:19.

To commemorate this deliverance, Mordecai imposed upon the Jews the obligation to observe Adar fourteenth and fifteenth each year with banqueting and rejoicing and sending portions to one another and gifts to the poor people. (Esther 9:20-22) Later, another letter was written with the confirmation of Esther the queen commanding this festival. It was to be held in each generation, family, jurisdictional district and city at the appointed time each year.—Esther 9:28-31.

The festival, first observed Adar 14-15, 474 B.C.E., is celebrated by the Jews to this day in a detailed way, with many additions. One of the traditional enlargements that came in the process of time was the setting aside of the thirteenth day of Adar as a day of fasting, called the Fast of Esther. Trade or labor is not prohibited during this festival.

A QUESTION ON JOHN 5:1

There is no direct mention of the Festival of Purim in the Christian Greek Scriptures. Some have claimed that there is a reference to it at John 5:1: "After these things there was a festival of the Jews, and Jesus went up to Jerusalem." The application of this verse to the Festival of Purim is unsubstantiated. Certain manuscripts have the definite article, reading: "the festival of the Jews." This would indicate that it must have been one of the three solemn seasonal festivals listed at Deuteronomy 16:16, especially when we note that Jesus went up to Jerusalem, which he would not be required to do to keep the Festival of Purim. Purim was connected more with the local synagogue and the local area than with the temple;

the festival was to be kept in the city of one's residence. It is also improbable that Jesus would travel all the way to Jerusalem and then leave again for Galilee, with Passover only a month away. Furthermore, if one adopts the view that John 5:1 refers to Purim and John 6:4 to Passover a month later, it would crowd an impossible number of events into this short space of time, for it would include the ministry of Jesus in Capernaum, travels in Galilee, and a return to Capernaum and to Judea and Jerusalem. (See JESUS CHRIST [Chart of Main Events of Jesus' Earthly Sojourn].) There is reason to believe, then, that the "festival of the Jews" at John 5:1 was actually the Passover festival of 31 C.E.—See JESUS CHRIST (Evidence for a three-and-a-half-year ministry).

PURPOSE

While it is said by some commentators that the Festival of Purim as celebrated by the Jews in the present day has more of a secular than a religious nature and is sometimes accompanied by excesses, this was not so at the time of its institution and early celebration. Both Mordecai and Esther were servants of the true God Jehovah, and the festival was established to honor Him. The deliverance of the Jews at that time can be attributed to Jehovah God, because the issue arose by reason of Mordecai's integrity in his course of exclusive worship of Jehovah. Haman was probably an Amalekite, whose nation Jehovah had specifically cursed and condemned to destruction. Mordecai respected God's decree and refused to bow to Haman. (Esther 3:2, 5; Ex. 17:14-16) Also, the words of Mordecai to Esther (Esther 4:14) indicate that he looked to a higher power for deliverance for the Jews, and Esther's fasting before entering the king's presence with her original petition, a banquet invitation, indicated her appeal to God for help.—Esther 4:16.

Purim is also called the Festival of Lots.—See LOT, I; ESTHER, BOOK OF.

PURPLE. See COLORS; DYES, DYEING.

PURSE. A bag or pouch used by both men and women to carry gold, silver, copper, coined money or other items. Women sometimes had ornamental purses or handbags, possibly of a long, round shape. (Isa. 3:16, 22; 46:6; Matt. 10:9) Early purses were made of leather or of woven rushes or cotton. Since they were in the form of bags, they were drawn together and secured at the neck by means of leather straps or other cords.—See BAG.

Also in use was the "girdle purse" (literally, Gr., *zo'ne*, 'girdle' [Matt. 10:9; Mark 6:8]), perhaps a type of money belt. The girdle either had a hollow space in which money could be carried, or, if made of cloth and worn in folds, the money was kept in its folds.

Jesus, when sending out his seventy disciples in preaching work, told them not to provide themselves with purses, indicating that they should trust in Jehovah God's provision for them and implying that interested persons would respond with some material aid. (Luke 10:1, 4, 7) Shortly before his death, however, Jesus advised the apostles to carry purses, for he knew that his disciples would soon be scattered and persecuted. Even persons favoring their message might be afraid to assist them, requiring that Jesus' followers be prepared to care for themselves materially. —Luke 22:35, 36.

Highlighting the excelling value of spiritual things, Jesus urged his followers to make lasting purses for themselves, acquiring heavenly treasure.—Luke 12:33.

PUT [perhaps, bow]. A "son" of Ham. (Gen. 10:6; 1 Chron. 1:8) Although Put is mentioned elsewhere in the Bible, none of his individual offspring are named. Often his descendants lent military support to Egypt. (Jer. 46:9; Ezek. 30:4-6; Nah. 3:9) They served as mercenaries in the armies of Tyre and contributed to that city's greatness. (Ezek. 27:3, 10) Put was also foretold to be among the forces of Gog of Magog.—Ezek. 38:5.

Available evidence points to a connection between Put and the Libyans of N Africa. In four of its occurrences, "Put" is rendered "Libyans" or "Libya" by the Greek *Septuagint* and the Latin *Vulgate*. (Jer. 46:9; Ezek. 27:10; 30:5; 38:5) The Hebrew Put also corresponds closely to the *Putaya* (usually considered to be Libya) of Old Persian inscriptions. However, Nahum 3:9 seems to indicate that Put and the *Lu·vim'* (Libyans) are separate peoples. But this in itself would not rule out identifying Put with the Libyans. The term "Libyans" was perhaps more comprehensive than the Hebrew designation *Lu·vim'*, as may be inferred from Herodotus' reference to "Libyans and various nations of Libyans."—Book II, sec. 32.

The identification of Put with the *Punt* of Egyptian inscriptions is not generally accepted today for phonetic reasons.

PUTEOLI (Pu·te'o·li). In the first century C.E., a chief port SE of Rome. Paul arrived at Puteoli on his way to stand before Caesar in Rome about the year 59 C.E. (Acts 28:13) With the help of a S wind his ship arrived "on the second day" at Puteoli from Rhegium, a place some two hundred statute miles (322 kilometers) to the S-SE.

Christian brothers of Puteoli entreated Paul and those accompanying him to spend a week with them. (Acts 28:14) This indicates he enjoyed some freedom, though a prisoner. Earlier, while in custody at Caesarea and Sidon, Paul had similarly benefited from limited freedom.—Acts 24:23; 27:3.

Puteoli is generally identified with modern Pozzuoli, on the bay of the same name, about six miles (10 kilometers) W-SW of Naples. Extensive ruins of an ancient mole still stand. Josephus calls the site by its older name, Dicaearchia, and says a Jewish colony was located there.

PUTHITES (Pu'thites). A family that lived in Kiriath-jearim; descendants of Judah through Shobal. —1 Chron. 2:52, 53.

PUTIEL (Pu'ti·el) [he whom God gives]. Father-in-law of Aaron's son Eleazar and grandfather of Phinehas.—Ex. 6:25.

PUVAH (Pu'vah). A son of Issachar whose family descendants were called Punites. (Gen. 46:13; Num. 26:23) His name is spelled Puah at 1 Chronicles 7:1.

PYRRHUS (Pyr'rhus) [fiery red]. A Beroean whose son Sopater accompanied Paul through Macedonia on part of his third missionary journey.—Acts 20:3, 4.



QOHPH, or, as commonly anglicized, qoph [ק]. The nineteenth letter of the Hebrew alphabet, later used also as a number to denote one hundred.

The English letter "q" is derived from this Hebrew letter. However, in translating Hebrew names where it occurs, *qohph* is usually represented in English by "c" or "k," as in "Cainan" and "Kish." The sound is stronger than that of the letter *kaph* [כ] and is pronounced farther back in the throat, as a strong English "q" formed at the back of the palate. In the Hebrew, it is the initial letter in each of the eight verses in Psalm 119:145-152.

QUAIL [Heb., *s'law'; s'layw'*]. The Hebrew *s'law'* evidently corresponds to the Arabic and Aramaic names for the quail (*salway*). The quail is a small plump-bodied bird, about seven inches (17.8 centimeters) in length. It spends most of its time on the ground and its plain colors blend with the earth,

brown being predominant, with shadings of buff, white and black. Its flesh is very edible and it is reported that by 1920 Egypt was exporting some three million quails annually to foreign markets, though this exportation has since decreased.

The birds described in the Bible are evidently the migratory quails (*Coturnix coturnix*), which move northward from within Africa in the spring, arrive in Egypt about March and thereafter pass through Arabia and Palestine, and return at the approach of winter. They travel in large flocks, making their migration in stages and often flying during the night. Their wings allow for speedy flight but not for very long distances. Due to the heaviness of their bodies in relation to their wing strength, they sometimes arrive at their destination in a state of exhaustion. Quails, therefore, fly with the wind and customarily fly at rather low altitudes. Colonel Richard Meinertzhagen relates that in Port Said (Egypt) men at times use butterfly nets to catch quails as they fly down the streets at dawn.

The first mention of quails in the Biblical account occurs in the spring (Ex. 16:1) when they would be moving north. The Israelites were in the wilderness of Sin on the Sinai Peninsula and complaining about their food supplies. In response, Jehovah assured Moses that "between the two evenings" they would eat meat and in the morning would be satisfied with bread. (Vs. 12) That evening "the quails began to come up and cover the camp," while in the morning the manna appeared on the earth. (Vss. 13-15; Ps. 105:40) Again, evidently in the spring, about one year later, the grumblings of the Israelites over their limited diet of manna caused Jehovah to foretell that they would eat meat "up to a month of days" until it became revolting to them. (Num. 11:4, 18-23) God then caused a SE wind to drive quails from the sea and caused them to "fall above the camp," stretching out "like the sand grains" over a wide area for several miles around the camp's perimeter.—Num. 11:31; Ps. 78:25-28.

The expression "about two cubits [approximately three feet or .9 meter] above the surface of the earth," has been explained in different ways. (Num. 11:31) Some consider that the quail actually fell to the ground and that in some places they were piled up to that height. Others, objecting that such action would undoubtedly result in a large portion of them dying and hence becoming unfit for eating by the Israelites, understand the text to mean that the quail flew at that low altitude over the ground, thereby making it quite easy for the Israelites to knock them to the ground and capture them. Expressing a similar idea, the *Septuagint* translation reads: "all around the camp, about two cubits from the earth"; and the *Vulgate* says: "all around the camp, and they were flying in the air at an altitude of two cubits above the earth."

The Israelites spent a day and a half gathering the quail; "the one collecting least gathered ten homers [about sixty-two bushels or two hundred and twenty decaliters]." (Num. 11:32) In view of the "six hundred thousand men on foot," mentioned by Moses (vs. 21), the number of quails collected must have been many millions; hence it was no simple catch resulting from ordinary migration, but, rather, a powerful demonstration of divine power. The quantity collected was too great for eating then; hence the Israelites "kept spreading them extensively all around the camp for themselves." (Vs. 32) This may have been for the purpose of drying out the meat of the slaughtered quails so as to preserve them for future consumption. Such action would be similar to the ancient Egyptian practice, described by Herodotus, of salting fish and then putting it in the sun to dry out.

QUARANTINE. See DISEASES AND TREATMENT.

QUARREL. A dispute (Deut. 17:8), controversy (Jer. 25:31) or case at law. (Jer. 11:20) The Scriptures counsel against becoming involved in quarrels or disputes without cause, labeling this as an act engaged in by someone stupid. (Prov. 3:30; 18:6; 20:3) Says the proverb: "As one grabbing hold of the ears of a dog is anyone passing by that is becoming furious at the quarrel that is not his." (Prov. 26:17) Since the 'squeezing out of anger' results in quarreling (Prov. 30:33), slowness to anger has the opposite effect. —Prov. 15:18.

Quarreling destroys a peaceful atmosphere (Prov. 17:1) and may cause even the meekest of persons to lose self-control. For example, Israel's quarreling about there being no water at Kadesh prompted Moses and Aaron to act rashly, thereby losing the privilege of entering the Promised Land. Israel's unjustified quarreling with Jehovah's representatives actually constituted a quarrel with Jehovah. (Num. 20:2, 3, 10-13; 27:14; Ps. 106:32) Those who become similarly involved in quarreling or violent controversies with God's servants are in a very serious position, one that can lead to death.—Compare Isaiah 41: 8, 11, 12; 54:17.

Due to the detrimental effect of quarreling, the proverb counsels: "Before the quarrel has burst forth, take your leave." (Prov. 17:14) Abram (Abraham) set a good example in this regard. Concerned that there be no disputes between his herdsmen and those of his nephew Lot, Abram suggested that they separate. Unselfishly he gave Lot the opportunity to choose the area where he would pasture his animals. (Gen. 13:7-11) On the other hand, unfaithful Israelites in the time of Isaiah did not act like their forefather Abraham. Of them, it is said: "For quarreling and struggle you would fast." They fasted, only to engage in more quarreling afterward.—Isa. 58:4.

The Mosaic law covered cases of quarreling resulting in bodily injury. It prescribed paying compensation to the injured party for time lost from work.—Ex. 21:18, 19.

QUARRY. An open-pit excavation from which various types of stone are cut. Limestone and marble, lying near the surface, are thus quarried. A large area near the present Damascus gate of Jerusalem is believed to be an ancient quarry. The first reference to such a place is at Joshua 7:4, 5, where it is reported that about 3,000 Israelites fled from Ai as far as Shebarim, meaning "The Quarries." When Solomon prepared to build the temple, he commanded that great foundation stones be quarried from the mountains of Lebanon, and tens of thousands of men were conscripted for the work. (1 Ki. 5:13-18; 6:7) When it was necessary to repair the temple in the days of Jehoash, hewers of stone were hired for the work. (2 Ki. 12:11, 12) The tomb where Jesus was buried was one quarried out of rock.—Matt. 27:59, 60; Mark 15:46.

Using an eloquent metaphor, Jehovah, by the mouth of Isaiah, calls to mind the quarry and its operation. (Isa. 51:1) As indicated in the succeeding verse, the apparent relationship of the "rock" and the "hollow of the pit" is to Abraham, as the human source of the nation, and to Sarah, whose pitlike womb bore Israel's ancestor Isaac. (Isa. 51:2) However, since the birth of Isaac was by divine power and a miraculous act, the metaphorical quarrying may also have a higher spiritual application. Thus, Deuteronomy 32:18 refers to Jehovah as "The Rock who fathered" Israel, the "One bringing you forth [the same verb used of Sarah at Isaiah 51:2] with childbirth pains."

Sometimes the product of the quarry was called by the same name. Hence the Hebrew word *pe·sil·lim'*, rendered "quarries" at Judges 3:19, 26, is elsewhere translated "graven images." (Deut. 7:5; Ps. 78:58; Isa. 10:10) For this reason some have suggested that it may have been at a grove of such pagan gods, the product of the quarry, that Ehud turned back to pay Eglon a personal visit. Most translators, however, prefer the rendering "quarries."

Old quarries where partially finished work was abandoned have shed some light on the ancient methods of quarrying. Narrow channels were cut deep

in the rock. Into these, dry wood was driven, where it was then made to swell with water until the rock split along its cleavage lines. In Roman times stones weighing as much as five or ten tons were quarried some distance from the building sites. These were then moved on rollers or on sledges, the power being supplied by great armies of slave labor.

QUART. After the opening of the "third seal," as referred to at Revelation 6:5, 6, both a *khoi'nix* of wheat and three *khoi'ni·kes* of barley are said to sell for a denarius. Estimates as to the size of the *khoi'nix* range from one and a half pints to about one quart. Generally, however, scholars believe it to be slightly more than a liter or a little less than a U.S. dry quart. Since a denarius was a day's wage in John's time (Matt. 20:1-12), grains selling at such prices would indicate famine conditions.

QUARTERMASTER [Heb., *sar me·nu·hhah'*]. Possibly the officer in charge of rations and supplies for the troops. A literal translation is "prince of the resting-place," and may mean the one in charge of the king's caravan when on a campaign or journey. Seraiah as quartermaster for King Zedekiah of Judah accompanied him on the trip to Babylon in the fourth year of Zedekiah's reign, carrying with him Jeremiah's written prophecy against Babylon. After reading it aloud in that city, Seraiah pitched it, tied to a stone, into the Euphrates, as a symbol of Babylon's future fall, never to rise again.—Jer. 51:59-64.

QUARTUS (Quar'tus) [fourth]. One living in Corinth whose greetings Paul included in his letter to the Romans, about 56 C.E. (Rom. 16:23) Having a Roman name and knowing the brothers in Rome, he may have formerly been of that congregation.

QUATERNION (qua·ter'ni·on). A group of four persons or things; a squad of four soldiers. The only occurrence of the word is at Acts 12:4, which reads "four quaternions of soldiers" in older English translations. (*AV, AS, Ro, ER, ED*) Modern translations render the expression in various ways: "sixteen soldiers," *We;* "guard of sixteen soldiers," *Mo;* "four squads of soldiers," *RS;* "a guard of four soldiers, relieved four times a day," *Kx;* "four shifts of four soldiers each," *NW.*

In the Roman army four soldiers often worked together, the smallest military unit mentioned in the Bible. Four soldiers impaled Jesus. (John 19:23) Four made up the customary night guard. Each quaternion stood watch for three hours before changing shifts with another. Such an arrangement of sixteen men and frequent relief would lessen the possibility of bribery or escape. So it was that Peter was chained between two soldiers, while two others stood guard as "first" and "second" sentinels. (Acts 12:6, 10) Herod attributed Peter's miraculous escape to negligence of the quaternion on duty at the time and ordered them punished.—Acts 12:18, 19.

QUEEN. In the modern sense, a title given either to a wife of a king or to a female monarch. In the Bible the title has a usage limited to women outside the kingdoms of Israel and Judah. The Hebrew word most nearly expressing the idea of "queen" as it is understood today is *mal·kah'*. But it was rare in the Orient for a woman to possess ruling authority. The queen of Sheba may have been one with such power. (1 Ki. 10:1; Matt. 12:42) In the Christian Greek Scriptures "queen" is translated from the word *ba·si'lis·sa*, the feminine form of the word for "king." The title is applied to Queen Candace of Ethiopia. —Acts 8:27.

In the Hebrew Scriptures *mal·kah'* is more often used with reference to a queen consort, or the leading wife of a king of a foreign power. Vashti, as the chief wife of King Ahasuerus of Persia, was a consort queen rather than a ruling one. She was replaced by the Jewess Esther, making Esther consort queen and, while Esther had royal dignity, she was not an associate ruler (Esther 1:9, 12, 19; 2:17, 22; 4:11) and any authority she might have had was by the king's grant.—Compare Esther 8:1-8, 10; 9:29-32.

ISRAEL

The Hebrew word *ge·vi·rah'* translated "queen" in some versions, means, more correctly, "lady" or "mistress." In the instances where the title is used it seems to apply mainly to the mother or grandmother of the king, such women being given royal respect, for example, Jezebel the mother of King Jehoram of Israel. (2 Ki. 10:13) When Solomon's mother approached him with a request, he bowed to her and had a throne set for her at his right. (1 Ki. 2:19) The "lady" could be deposed by the king, as was Maacah the grandmother of King Asa of Judah, whom he removed from being "lady" because she had made a horrible idol to the sacred pole.—1 Ki. 15:13.

No woman could legally become head of state in the kingdoms of Israel and Judah. (Deut. 17:14, 15) However, Athaliah, the daughter of wicked King Ahab of Israel and his wife Jezebel, after the death of her son Ahaziah king of Judah, destroyed all the kingdom heirs except Ahaziah's son Jehoash, whom Ahaziah's sister Jehosheba hid. She then reigned illegally for six years, until executed on orders from High Priest Jehoiada.—2 Ki. 11:1-3, 13-16.

BABYLON

In Babylon the throne was confined to kings. At Daniel 5:10, the "queen" (*mal·ka'*) was apparently, not the wife, but the mother of Belshazzar, as indicated by the fact that she was familiar with events regarding Nebuchadnezzar, Belshazzar's grandfather. As the queen mother, she possessed a certain amount of royal dignity and was greatly respected by all, including Belshazzar.

EGYPT

Early Egyptian heads of state were men. "Queens" were actually consorts. Tahpenes the wife of Pharaoh is called "lady" at 1 Kings 11:19. Hatshepsut ruled as queen only because she refused to surrender her regency when the heir, Thutmose III, became of age. After her death, Thutmose III obliterated or destroyed all her monuments. Later, however, during the time of Ptolemaic (Macedonian) reign over Egypt, there were ruling queens.

IN FALSE WORSHIP

The apostate Israelites of Jeremiah's day forsook Jehovah, their real King, and idolatrously made cakes, drink offerings and sacrificial smoke to the "queen [Heb., *me·le'kheth*] of the heavens," possibly the pagan goddess Ashtoreth.—Jer. 7:18; 44:17, 18.

Babylon the Great is shown, at Revelation 18:7, to be saying boastfully, "I sit a queen [Gr., *ba·si'lis·sa*]," sitting on "peoples and crowds and nations and tongues." (Rev. 17:15) She maintains her control through her immoral relations with earthly rulers, even as did many queens of the past.—Rev. 17:1-5; 18:3, 9; see BABYLON THE GREAT.

CHRIST'S BRIDE

As "bride" of the King Christ Jesus, his congregation in effect becomes his "queenly consort" in heaven, enjoying royal dignity. (Eph. 5:23-27, 32, 33; Rev. 19:7, 8; 21:9-14) Since Hebrews 1:8, 9 applies Psalm 45:6, 7 to Christ Jesus, it seems likely that the "queenly consort" (Heb., *she·ghal'*) of verse 9 is prophetic of his bride class.

QUEEN OF HEAVEN. The title of a goddess worshiped by apostate Israelites in the days of Jeremiah. Although the women were primarily involved, apparently the entire family participated in some way in worshiping the "queen of the heavens." The women baked sacrificial cakes, the sons collected the firewood and the fathers lit the fires. (Jer. 7:18; 44:15, 19) That the worship of this goddess had a strong

hold on the Jews is reflected by the fact that those who had fled down to Egypt after the murder of Governor Gedaliah attributed their calamity to their neglecting to make sacrificial smoke and drink offerings to the "queen of the heavens." The prophet Jeremiah, though, forcefully pointed out the wrongness of their view.—Jer. 44:15-30.

The title "queen of the heavens" suggests that this goddess was a stellar deity. Although the Israelites, even before their entering the Promised Land, were explicitly warned against the worship of sun, moon and stars (Deut. 4:15, 19; 17:2-5), the veneration of heavenly bodies came to be practiced extensively by apostate Israelites, both in the ten-tribe kingdom and in the kingdom of Judah. (2 Ki. 17:16, 17; 21:3, 5; Jer. 8:1, 2; Ezek. 8:16) Likely the "queen of the heavens" was associated with one or more of these heavenly bodies.

The worship of heavenly bodies formed an integral part of the religion of Babylon. (Isa. 47:5, 12-15) Numerous authorities, in fact, suggest identifying the "queen of the heavens" with the Babylonian fertility goddess Ishtar, who is generally associated with the planet Venus. Others identify the "queen of the heavens" with the corresponding Canaanite fertility goddess Ashtoreth, who is likewise associated with the planet Venus by some ancient writers and with the moon by others. Scholars who identify Ashtoreth with the moon suggest that the sacrificial cakes offered to the "queen of the heavens" were in the form of a crescent or the full moon. Others view the phrase "to make an image of her" (the "queen of the heavens") as indicating that the cakes made by apostate Israelite women possibly had the form of figurines. (Jer. 44:19) The historian Alexander Hislop, on page 141 of his book *The Two Babylons*, links the "queen of the heavens" with Semiramis, saying: "According to the Chaldean doctrine, Semiramis, the wife of Ninus or Nimrod, [was] exalted to divinity under the name of the Queen of Heaven."—See ASHTORETH; BAAL No. 4.

QUIRINIUS. (Qui·rin'i·us). Roman governor of Syria at the time of the "registration" ordered by Caesar Augustus that resulted in Jesus' birth taking place in Bethlehem. (Luke 2:1, 2) His full name was Publius Sulpicius Quirinius.

In the *Chronographus Anni CCCLIIII*, a list of Roman consuls, the name of Quirinius appears in 12 B.C.E. along with that of Messala. Roman historian Tacitus briefly recounts Quirinius' history, saying: "He was born at Lanuvium, a municipal town: he distinguished himself by his military services, had considerable talents for business, and was raised by Augustus to the honor of the consulship. Having afterwards stormed and taken the strongholds of the Homanadensians in Cilicia, he obtained triumphal honors. He attended Gaius Caesar in his expedition to Armenia." (*Annals*, III, 48) His death took place in 21 C.E.

Not mentioned by Tacitus is Quirinius' relationship to Syria. Jewish historian Josephus relates Quirinius' assignment to Syria as governor in connection with the simultaneous assignment of Coponius as the Roman ruler of Judea. He states: "Now Cyrenius [Quirinius], a Roman senator, and one who had gone through other magistracies, and had passed through them till he had been consul, and one who, on other accounts, was of great dignity, came at this time into Syria, with a few others, being sent by Cæsar to be a judge of that nation, and to take an account of their substance. Coponius also, a man of the equestrian order, was sent together with him, to have the supreme power over the Jews." (*Antiquities of the Jews*, Book XVIII, chap. I, par. 1) Josephus goes on to relate that Quirinius came into Judea, to which his authority was extended, and ordered a taxation there. This brought much resentment and an unsuccessful attempt at revolt, led by "Judas, a Gaulonite." This is evidently the revolt referred to by Luke at Acts 5:37. According to Josephus' account it took place in the year 6 C.E., "the thirty-seventh year of Cæsar's victory over Antony at Actium." (*Antiquities of the Jews*, Book XVIII, chap. II, par. 1) Quirinius is generally held to have been governor of Syria during the years 6-7 C.E.

For long this was the only governorship of Syria by Quirinius for which secular history supplied confirmation. However, an inscription known as the Lapis Tiburtinus has been found in Rome, which, though not giving the name, contains information that most scholars acknowledge could apply only to Quirinius. It contains the statement that on going to Syria he became governor (or, "legate") for 'the second time.' On the basis of inscriptions found in Antioch containing Quirinius' name many authorities acknowledge that Quirinius was also governor of Syria in the B.C.E. period.

There is uncertainty on their part, however, as to where Quirinius fits among the secularly recorded governors of Syria. Josephus lists Varus (P. Quintilius Varus) as "president" or governor of Syria at the time of, and subsequent to, the death of Herod the Great. (*Antiquities of the Jews*, Book XVII, chap. V, par. 2; chap. IX, par. 3) Tacitus also refers to Varus as being governor at the time of Herod's death. (*History*, V, 9) Josephus states that Varus' predecessor was Saturninus (C. Sentius Saturninus).

Many scholars, in view of the evidence of an earlier governorship by Quirinius, suggest the years 3-2 B.C.E. for his governorship. While these dates would harmonize satisfactorily with the Biblical record, the *basis* on which these scholars select them is in error. That is, they list Quirinius as governor during those years because they place his rule *after* that of Varus and hence *after* the death of Herod the Great, for which they use the popular but erroneous date of 4 B.C.E. (See CHRONOLOGY, page 331; HEROD No. 1 [Date of His Death].) (For the same reason, that is, their use of the unproved date of 4 B.C.E. for Herod's death, they give Varus' governorship as from 6-4 B.C.E., the length of his rule, however, being conjectural, for Josephus does not specify the date of its beginning or its end.) The best evidence points to the date of 2 B.C.E. for the birth of Jesus. Hence Quirinius' governorship must have included this year or part thereof.

Some scholars call attention to the fact that the term used by Luke, and usually translated "governor," is *he·ge·mon'*. This Greek term is used to describe Roman legates and procurators and proconsuls, and means, basically, a "leader" or "high executive officer." Some, therefore, suggest that, at the time of what Luke refers to as the "*first* registration," Quirinius served in Syria in the capacity of a special legate of the emperor exercising extraordinary powers. A factor that may also aid in understanding the matter is Josephus' clear reference to a dual rulership of Syria, as twice in his account he speaks of two persons, Saturninus and Volumnius, serving simultaneously as "presidents of Syria." (*Antiquities of the Jews*, Book XVI, chap. IX, par. 1; par. 8) Thus, if Josephus is correct in his listing of Saturninus and Varus as successive presidents of Syria, it is possible that Quirinius served simultaneously either with Saturninus (as Volumnius had done) or with Varus prior to Herod's death (which likely occurred in 1 B.C.E. or even early 1 C.E.). *The New Schaff-Herzog Encyclopedia of Religious Knowledge* (Vol. IX, pp. 375, 376) presents this view: "Quirinius stood in exactly the same relation to Varus, the governor of Syria, as at a later time Vespasian did to Mucianus. Vespasian conducted the war in Palestine while Mucianus was governor of Syria; and Vespasian was *legatus Augusti*, holding precisely the same title and technical rank as Mucianus."

An inscription found in Venice (*Lapis Venetus*) refers to a census conducted by Quirinius in Syria. However, it provides no means for determining whether this was in his earlier or his later governorship.

Luke's proved accuracy in historical matters gives

sound reason for accepting as factual his reference to Quirinius as governor of Syria around the time of Jesus' birth. It may be remembered that Josephus, virtually the only other source of information, was not born until 37 C.E., hence nearly four decades after Jesus' birth. Luke, on the other hand, may well have been living in 2 B.C.E. and most certainly was born before Josephus, inasmuch as Luke was already a physician traveling with the apostle Paul by about 49 C.E. when Josephus was but a boy of twelve. Of the two, Luke, even on ordinary grounds, is the more likely source for reliable information on the matter of the Syrian governorship just prior to Jesus' birth. Early Christian writers, such as Justin Martyr, a Palestinian of the second century C.E., cite the Roman records as proof of Luke's accuracy as regards Quirinius' governorship at the time of Jesus' birth. There is no evidence that Luke's account, or the later references to it by these Christian writers, was ever challenged, even by early critics such as Celsus.

QUIVER. See ARMS, ARMOR.

RAAMAH (Ra'a·mah). A son of Ham's firstborn, Cush, and brother of Nimrod. Raamah and his two sons Sheba and Dedan founded three of the seventy post-Flood families. (Gen. 10:6-8; 1 Chron. 1:9) Many centuries later the tribal descendants of Raamah, Dedan and Sheba all carried on trade with Tyre. (Ezek. 27:20, 22) Just where the tribe springing from Raamah resided is uncertain, but the city of Raamah near Ma'in in SW Arabia mentioned in a Minaean inscription is likely.

RAAMIAH (Ra·a·mi'ah) [perhaps, Jehovah has thundered]. One who returned to Jerusalem with Zerubbabel. The name is an alternate form of Reelaiah. —Neh. 7:7; Ezra 2:2.

RAAMSES (Ra·am'ses), **RAMESES** (Ram'e·ses) [Ra (the sun-god) has begotten him]. When Jacob's family moved into Egypt they were assigned to live in "the land of Rameses." (Gen. 47:11) Since elsewhere they are spoken of as residing in the land of Goshen, it appears that Rameses was either a district within Goshen or was another name for Goshen. (Gen. 47:6) Later, the Israelites were enslaved and put to building cities "as storage places for Pharaoh, namely, Pithom and Raamses [the vowel pointing here differs slightly from that of "Rameses"]." (Ex. 1:11) Many scholars suggest that Raamses was so named for the district of Rameses in which they assume it was located.

When the exodus from Egypt began, Rameses is given as the starting point. Most scholars assume that the city is here meant, perhaps being the rendezvous site where the Israelites gathered from various parts of Goshen. But Rameses may here refer to a district, and it may be that the Israelites pulled away from all parts of the district, converging on Succoth as the place of rendezvous.—Num. 33:3-5.

The exact location of this starting point, if a city rather than a district is meant, is very uncertain. Modern scholars identify Rameses with the city called Per-Ramses (House of Ramses) in Egyptian records, placed by some at San el-Hagar in the NE corner of the delta, and by others at Qantir, about eleven miles (c. 18 kilometers) to the S. But this identification rests on the theory that Ramses II was the Pharaoh of the Exodus. This theory, in turn, is based on inscriptions of Ramses II giving his claim to having built the city bearing his name (Per-Ramses), using slave labor. There is little reason, however, to believe that Ramses II was the ruler at the time of the Exodus, since his rule is not likely to have been much earlier than the thirteenth century B.C.E., or some two hundred years after the Exodus (1513 B.C.E.). The Biblical Raamses began to be built before Moses' birth, hence over eighty years before the Exodus. (Ex. 1:11, 15, 16, 22; 2:1-3) Furthermore, it is held that Per-Ramses was the capital city in the time of Ramses II, whereas the Biblical Raamses was only a 'storage place.' It is generally accepted that Ramses II was guilty of taking credit for certain achievements of his predecessors, and this raises the possibility that, at best, he only rebuilt or enlarged Per-Ramses. Finally, the name Rameses was clearly in use as far back as the time of Joseph (in the eighteenth century B.C.E.); so there is no reason to assume that its application (in the form Raamses) as the name of a city was exclusive with the time of Ramses II. (Gen. 47:11) Its very meaning, too, makes it likely that it was popular among the Egyptians from early times. By the reign of Ramses II there were a number of towns that bore that name. D. B. Redford says: "Biblical Raamses and the capital *Pr R'-ms-sw* [Per-Ramses], apart from the personal name, seem to have nothing in common. In the complete lack of corroborative evidence it is absolutely essential to exercise caution in equating the two."—*Vetus Testamentum*, Oct. 1963, p. 410.

Due to the lack of reliable information, it can only be said that Rameses was likely not far from the Egyptian capital of the time of the Exodus. This would allow for Moses to have been at Pharaoh's palace on the night of the tenth plague and, before the next day's end, to begin leading the people of Israel on their march out of Egypt. (Ex. 12:31-42; Num. 33:1-5) If the capital was then at Memphis, a city holding that position for many centuries, this would explain the Jewish tradition, expressed by the ancient historian Josephus, that the exodus march (with Rameses as its starting point) began from the neighborhood of Memphis.

RABBAH (Rab'bah) [great].

1. A city in the SW extremity of the ancient kingdom of Ammon after its loss of territory to the Amorites. Rabbah (*Rab·bath' bᵉneh' 'Am·mohn'*) is the only city of the Ammonite kingdom that is named in the Biblical record, so it is assumed to have been the capital. It lay about twenty-three miles (37 kilometers) E of the Jordan. The city was on the N bank of a tributary of the upper Jabbok, and was thus in position to benefit from the rich fertility of that region. Also, it was an important link in the trade route between Damascus and Arabia.

"Rabbah of the sons of Ammon" is first mentioned in the Bible as being the location of the iron bier of Og king of Bashan. (Deut. 3:11) When the Israelites came to the Promised Land, the tribe of Gad received Amorite land (formerly, it seems, held by Ammon) "as far as Aroer, which is in front of [perhaps to the NE of] Rabbah."—Josh. 13:25.

Captured by David

The city is mentioned again in connection with the war resulting from the abuse of David's messengers by King Hanun of Ammon. (2 Sam. 10:1-19; 1 Chron. 19:1-19) Joab and his troops fought Syrians hired by the Ammonites, while the Israelites under Abishai went up against the Ammonites "at the entrance of the city," evidently Rabbah. When the Syrians were defeated, the Ammonites retreated into the city. The next spring Joab and his army besieged Rabbah. It was during this campaign that David in Jerusalem sinned with Bath-sheba. The king sent her husband Uriah the Hittite back to battle, and, according to David's instructions, Uriah was put in the front lines. When some Ammonites sallied forth from Rabbah, the battle brought Uriah close enough to be killed by an archer on the wall.—2 Sam. 11:1-25; 1 Chron. 20:1.

In time Joab succeeded in his fight against Rabbah to the point of capturing "the city of the waters." (2 Sam. 12:27) Since Joab then informed David of the situation so that the king would come and com-

plete the conquest and thus get credit for capturing Rabbah, it seems that Joab captured only a portion of the city. The expression "city of the waters" may refer to a part on the riverbank, as distinguished from some other part of the city, or it may mean that he secured control of the city's principal water supply. —2 Sam. 12:26-28.

David came and completed the capture of Rabbah and "the spoil of the city that he brought out was very much." (2 Sam. 12:29-31; 1 Chron. 20:2-4) Eventually the Ammonites became independent again. In the ninth century B.C.E., Amos foretold judgment against the Ammonites and he specifically mentioned that Rabbah would be burned. (Amos 1:13, 14) Both Jeremiah and Ezekiel also delivered messages against Rabbah. As shown under AMMONITES, these prophecies were evidently fulfilled in Nebuchadnezzar's time. —Jer. 49:2, 3; Ezek. 21:19-23; 25:5.

In the third century B.C.E. Ptolemy Philadelphus rebuilt Rabbah and renamed the city Philadelphia. It was later included among the cities of the Decapolis, and apparently was quite prosperous and strong. The modern city of Amman is located here, and there are considerable ancient ruins, including a huge amphitheater, but these date mainly from Roman times.

2. One of the cities given to the tribe of Judah in its territorial allotment. Its exact location is unknown. In Joshua 15:60 it is listed with Kiriath-jearim, which was in the hill country of Judah seven and a half miles (12 kilometers) W-NW of Jerusalem.

RABBI [teacher (John 1:38), my great one; my excellent one]. "Rabbi" comes from the Hebrew word *rav*, meaning "great, master, chief." "Rab" is used in the composition of several names, such as Rabsaris (chief attendant), Rabshakeh (chief cupbearer), and Rabmag (chief prince or magician). (2 Ki. 18:17; Jer. 39:3, 13) The designation "Rabbi" can be used in a *de facto* sense as "teacher." But among the Jews, shortly before the birth of Jesus, it came to be used also as a form of address and as a title of respect and honor, the title being demanded by some of the learned men, scribes, teachers of the Law. They delighted to be called "Rabbi" as an honorary title. Jesus Christ condemned such title seeking and forbade his followers to be called "Rabbi," as he was their teacher.—Matt. 23:6-8.

In the Bible we find the term "Rabbi" only in the Christian Greek Scriptures. It is employed twelve times in connection with Jesus, in the *de facto* sense of "Teacher": twice by Peter (Mark 9:5; 11:21), once by two disciples of John (John 1:38), once by Nathanael (John 1:49), once by Nicodemus (John 3:2), three times by disciples of Jesus whose names are not specified (John 4:31; 9:2; 11:8), once by the crowds (John 6:25) and two times by Judas (one instance is repeated). (Matt. 26:25, 49; Mark 14:45) Jesus is addressed by Mary Magdalene as Rabboni (My Teacher), also by a blind man whom he healed. The personal pronoun "my" is a suffix here, but because of usage it seems to have lost its significance, as in *Monsieur*, originally meaning "my lord." (John 20:16; Mark 10:51) John the Baptist is once addressed as Rabbi. —John 3:26.

The title "Rabbi," with variations, later came to be used in the Jewish schools as an honorary title. "Rab" was the lowest in dignity in such Jewish schools, while "Rabbi" was next higher and "Rabban" ("Rabboni") the highest, but these distinctions do not appear to have been practiced as early as the time of Jesus' earthly ministry. The title "Rabbi" is applied today to religious leaders of Jewish congregations of Judaism.

RABBITH (Rab'bith) [possibly, multitude]. According to the Masoretic text, a site on Issachar's boundary. (Josh. 19:17, 18, 20) It is thought to be the same as Daberath. (Josh. 19:12) Supporting this view is the fact that Vatican Manuscript No. 1209, of the fourth century C.E., has *Da·bei·ron'* in place of "Rabbith." —See DABERATH.

RABBONI (Rab·bo'ni). A Semitic word meaning "My Teacher." (Mark 10:51) It may be that "Rabboni" was a more respectful form than "Rabbi," which title of address means "Teacher," or that it conveyed more personal warmth. (John 1:38) However, when John wrote, perhaps the first person suffix (i) on this word had lost its special significance in the title, since John translates it as meaning merely "Teacher." —John 20:16.

RABMAG (Rab'mag) [possibly, chief prince or magician]. The title of a major official of the Babylonian Empire at the time that Jerusalem was destroyed in 607 B.C.E. The title has been identified on monuments recently excavated. Nergal-sharezer the Rabmag was one of the men in the special tribunal of high Babylonian princes who sat in judgment in Jerusalem's Middle Gate after the city fell to Nebuchadnezzar and who arranged for Jeremiah's release from prison.—Jer. 39:3, 13, 14.

RABSARIS (Rab'sa·ris) [chief attendant; he who stands by the king]. The title of a chief court official in the Assyrian and Babylonian Empires. The Rabsaris was one of the committee of three high Assyrian dignitaries that was sent by the king of Assyria to demand the surrender of Jerusalem in King Hezekiah's time.—2 Ki. 18:17.

The Rabsaris was one of the Babylonian officials taking control of Jerusalem for Nebuchadnezzar when the city fell in 607 B.C.E., and Nebushazban is named as the Rabsaris joining in ordering Jeremiah's release from imprisonment. (Jer. 39:3, 13, 14) Excavations have unearthed monuments bearing the title.

RABSHAKEH (Rab'sha·keh) [great or chief cupbearer]. The title of a major Assyrian official. (2 Ki. 18:17) Like the titles "Rabmag" and "Rabsaris," "Rabshakeh" is also a compound word. Some believe that "Rabshakeh" as a title comes from the two Assyrian words *rab* and *saqu*, which, when combined, mean "chief cupbearer," "chief of the officers" or a general, a high officer of state. A building inscription of the Assyrian king Tiglath-Pileser III says: "I sent an officer of mine, the *rabsaq*, to Tyre." Also, from a tablet in the British Museum an inscription of King Ashurbanipal reads: "I ordered to add to my former (battle-) forces (in Egypt) the *rabsaq* -officer." Incidentally, for further evidence that the Hebrew word *rav* is used as part of a title, take note of the common title "Rabbi," which literally means "my great one."

While Sennacherib the king of Assyria was laying siege to the Judean fortress of Lachish he sent a heavy military force to Jerusalem under the Tartan, the commander-in-chief, along with two other high officials, the Rabsaris and the Rabshakeh. (2 Ki. 18:17; the entire account appears also at Isaiah chapters 36 and 37.) Of these three superior Assyrian officials, Rabshakeh was the chief spokesman in an effort to force King Hezekiah to capitulate in surrender. (2 Ki. 18:19-25) The three stood by the conduit of the upper pool. This Rabshakeh, whose personal name is not revealed, was a fluent speaker in Hebrew as well as Syrian. He called out in Hebrew to King Hezekiah, but three of Hezekiah's officials came out to meet him. King Hezekiah's officers asked Rabshakeh to speak to them in the Syrian language rather than in the Jews' language because the common people on the wall were listening. (2 Ki. 18:26, 27) But the situation suited Rabshakeh's purpose as a propagandist. He wanted the people to hear, with a view to demoralizing their ranks. By words calculated to induce terror, by false promises and lies, by ridicule and by reproach toward Jehovah, Rabshakeh spoke even more loudly in Hebrew, submitting arguments to the people to turn traitor to King Hezekiah by surrendering to the Assyrian army. (2 Ki. 18:28-35) Nevertheless, the people of Jerusalem remained loyal to Hezekiah.—2 Ki. 18:36.

The taunting words of Rabshakeh were taken by

Hezekiah to Jehovah in prayer and a delegation was sent to the prophet Isaiah to receive Jehovah's reply. (2 Ki. 18:37; 19:1-7) In the meantime Rabshakeh was quickly called away when he heard that the king of Assyria had pulled away from Lachish and was fighting against Libnah. Keeping up his propaganda campaign against Hezekiah from a distance, Sennacherib sent messengers to Jerusalem with letters of continued taunt and strong threat to bring Hezekiah to surrender. (2 Ki. 19:8-13) King Hezekiah took the letters to the temple of Jerusalem and spread them before Jehovah along with his urgent prayer for help. (2 Ki. 19:14-19) Jehovah gave his answer through the prophet Isaiah that the king of Assyria "will not come into this city nor will he shoot an arrow there nor confront it with a shield nor cast up a siege rampart against it. By the way by which he proceeded to come, he will return, and into this city he will not come, is the utterance of Jehovah." (2 Ki. 19:32, 33) That night the angel of Jehovah struck down in death 185,000 soldiers of the Assyrians. This unexpected mighty blow caused Sennacherib, the king of Assyria, to withdraw immediately and return to Nineveh, Assyria's capital, where Sennacherib was assassinated. (2 Ki. 19:35-37) As a blasphemous taunter of the living God Jehovah, Rabshakeh's efforts came to nothing.

RACAL (Ra'cal) [trade or commerce]. One of the places to which David sent spoils from his war with the Amalekites. (1 Sam. 30:18, 26, 29) One edition of the Greek *Septuagint* has "Carmel" instead of Racal, and some scholars believe this represents the original reading.

RACE. See GAMES.

RACHEL (Ra'chel) [ewe]. Daughter of Laban, younger sister of Leah, and Jacob's first cousin and preferred wife. (Gen. 29:10, 16, 30) Jacob fled from his murderous brother Esau in 1781 B.C.E., traveling to Haran in Paddan-aram, in the "land of the Orientals." (Gen. 28:5; 29:1) Rachel, a girl "beautiful in form and beautiful of countenance," served as a shepherdess for her father and she met Jacob at a well near Haran. Jacob was received into his uncle's household and one month later agreed to serve Laban seven years in order to marry Rachel, with whom he was now in love. His love did not weaken during the seven years and so these "proved to be like some few days" to him. On the wedding night, however, his uncle substituted the older daughter Leah, who evidently cooperated in carrying out the deceit. Accused of trickery by Jacob on the following morning, Laban appealed to local custom as an excuse for his conduct. Jacob agreed to carry out a full marriage week with Leah before receiving Rachel and thereafter to work another seven years for Laban.—Gen. 29:4-28.

Rachel did not disappoint Jacob as his wife, and Jacob showed her more love than Leah. Jehovah now favored Leah in her disadvantaged position, blessing her with four sons, while Rachel remained barren. (Gen. 29:29-35) Rachel displayed jealousy of her sister as well as despair over her own infertility, a condition then viewed as a great reproach among women. Her fretful impatience angered even her loving husband. To compensate for her own barrenness she gave Jacob her maidservant for procreation purposes (as Sarah had done earlier with her slave Hagar) and the two children born as a result were considered Rachel's. Leah's maid and Leah herself produced a total of four more sons before Rachel's hope was finally realized and she brought forth her own first son, Joseph. —Gen. 30:1-24.

Jacob was now ready to depart from Haran, but his father-in-law prevailed upon him to remain longer, and it was six years later that, at God's direction, Jacob pulled away. Due to Laban's double-dealing methods, Jacob did not advise him of his departure, and both Leah and Rachel were in agreement with their husband in this. Before leaving, Rachel stole her father's "teraphim," evidently some type of idol images. When Laban later caught up with the group and made known the theft (apparently his major concern), Jacob, unaware of Rachel's guilt, showed his disapproval of the act itself, decreeing death for the offender if found among his entourage. Laban's search led into Rachel's tent, but she avoided exposure, claiming to be indisposed due to her menstrual period, while remaining seated on the saddlebags containing the teraphim.—Gen. 30:25-30; 31:4-35, 38.

At his meeting with his brother Esau, Jacob showed his continued preference for Rachel by putting her and her only son last in the order of travel, doubtless viewing this as the safest position in the event of attack by Esau. (Gen. 33:1-3, 7) After dwelling for a time in Succoth, then in Shechem and finally in Bethel, Jacob headed farther S. Somewhere between Bethel and Bethlehem, Rachel gave birth to her second child, Benjamin, but died in childbearing and was buried there, Jacob erecting a pillar to mark the grave. —Gen. 33:17, 18; 35:1, 16-20.

The few details recorded can give only an incomplete picture of Rachel's personality. She was a worshiper of Jehovah (Gen. 30:22-24), but showed human failings, her theft of the teraphim and her shrewdness in avoiding detection perhaps being at least partly attributable to her family background. Whatever her weaknesses, she was dearly loved by Jacob, who, even in old age, viewed her as having been his true wife and prized her children over all his others. (Gen. 44: 20, 27-29) His words to Joseph shortly before dying, though simple, nevertheless convey the depth of Jacob's affection for her. (Gen. 48:1-7) She and Leah are spoken of as having "built the house of Israel [Jacob]." —Ruth 4:11.

Archaeological discoveries may shed some light on Rachel's appropriation of her father's "teraphim." Cuneiform tablets found at Nuzi in N Mesopotamia, and believed to date from about the middle of the second millennium B.C.E., reveal that some ancient peoples viewed the possession of household gods as representing legal title to inheritance of family property. Some suggest that Rachel may have felt that Jacob had the right to a share in the inheritance in Laban's property as an adopted son and that she may have taken the teraphim to ensure this or even to gain advantage over Laban's sons. Or she may have viewed the possession of these as a means of blocking any legal attempt by her father to claim some of the wealth Jacob had gained while in his service. (Compare Genesis 30:43; 31:1, 2, 14-16.) These possibilities, of course, depend upon such custom being true of Laban's people and upon the "teraphim" actually being such household gods.

Rachel's grave site "in the territory of Benjamin at Zelzah" was still known in Samuel's time, some six centuries later. (1 Sam. 10:2) The traditional location of the grave lies about a mile (1.6 kilometers) N of Bethlehem. This, however, would place it in the territory of Judah, not Benjamin. Therefore others suggest a location farther N, but any attempt at precision is useless today.

"WEEPING OVER HER SONS"

At Jeremiah 31:15 Rachel is depicted as weeping over her sons who have been carried into the land of the enemy, her lamentation being heard in Ramah (N of Jerusalem in the territory of Benjamin). Since Ephraim, whose tribal descendants are often used collectively to stand for the northern kingdom of Israel, is mentioned several times in the context (vss. 6, 9, 18, 20), some scholars believe this prophecy relates to the exiling of the people of the northern kingdom by the Assyrians. (2 Ki. 17:1-6; 18:9-11) On the other hand, it might relate to the eventual exiling of both those of Israel and of Judah (the latter by Babylon). In the first case, the figure of Rachel would be very appropriate since she was the maternal ancestor of Ephraim (through Joseph), the most

prominent tribe of the northern kingdom. In the second case, Rachel's being the mother not only of Joseph but also of Benjamin, whose tribe formed part of the southern kingdom of Judah, would make her a fitting symbol of the mothers of *all* Israel, their bringing forth sons now seeming to have been in vain. Jehovah's comforting promise, however, was that the exiles would "certainly return from the land of the enemy."—Jer. 31:16.

This text was quoted by Matthew in connection with the slaughter of infants in Bethlehem at Herod's order. (Matt. 2:16-18) Since Rachel's grave was at least relatively near Bethlehem (though apparently not at the traditional site), this figure of Rachel weeping was appropriate to express the grief of the mothers of the slain children. But even more so was this quotation of Jeremiah's prophecy appropriate in view of the similarity of the situation. The Israelites were subject to a greater Babylon, in whom is found the blood of all those who have been slaughtered on the earth. (Rev. 17:5, 6; 18:24), and the killing of the children was by a representative of a foreign power that dominated the Israelites. The "land of the enemy" into which the children had gone was obviously not a political region as in the earlier case. It therefore appears to refer to the grave, the region ruled over by 'King Death' (compare Psalm 49:14; Revelation 6:8), death being called "the last enemy" to be destroyed. (Rom. 5:14, 21; 1 Cor. 15:26) Any return from such "exile" would, of course, mean a resurrection from the dead.

RADDAI (Rad'dai) [beating down]. Jesse's fifth-named son; an older brother of David in the tribe of Judah.—1 Chron. 2:13-15.

RAHAB (Ra'hab).

1. [Heb., *Ra·hhav'*, wide, broad]. A prostitute of Jericho who became a worshiper of Jehovah. In the spring of 1473 B.C.E. two Israelite spies came into Jericho and took up lodging at Rahab's home. (Josh. 2:1) The duration of their stay there is not stated, but Jericho was not so big as to take a long time to spy it out.

That Rahab really was a harlot or prostitute in the common sense of the word has been denied in some circles, especially among Jewish traditionalists, but this does not seem to have support in fact. The Hebrew word *za·nah'* always signifies an illicit relationship, either sexual or as a figure of spiritual unfaithfulness, and in each instance where it denotes a prostitute it is so translated in the English versions. It is not rendered "hostess," "innkeeper" or the like. Besides, among the Canaanites harlotry was not a business of ill repute. Rahab's having flax on her roof and scarlet cord available would indicate that she was industrious.

Rahab's two guests were recognized as Israelites by others, who reported the matter to the king. However, Rahab quickly hid the men among the flax stalks drying on the roof so that when the authorities got there to pick the men up she was able to direct them elsewhere without arousing their suspicions. In all of this Rahab demonstrated greater devotion to the God of Israel than to her own condemned community. —Josh. 2:2-7.

At what point Rahab had become aware of the spies' purpose there and Israel's intentions concerning Jericho is uncertain. But she now confessed to them the great fear and dread existing in the city because of reports about Jehovah's saving acts for Israel over the past forty years or more. She asked the spies to swear to her for the preservation of herself and her whole family—father, mother and all the rest. To this they agreed, provided she gather all the family into her house, hang a scarlet cord from the window, and remain silent concerning their visit, all of which she promised to do. Further protecting the spies, she enabled them to escape through a window (the house being on the city wall) and told them how they could avoid the search party that had headed for the Jordan fords.—Josh. 2:8-22.

The spies reported back to Joshua all that had happened. (Josh. 2:23, 24) Then after Jericho's wall fell down, Rahab's house, "on a side of the wall," was not destroyed. (Josh. 6:22) On Joshua's orders that Rahab's household be spared, the same two spies brought her out to safety. After a period of separation from Israel's camp, Rahab and her family were permitted to dwell among the Israelites. (Josh. 6:17, 23, 25) This former prostitute then became the wife of Salmon and mother of Boaz in the royal ancestry of the Davidic kings; she is one of the four women named in Matthew's genealogy of Jesus. (Ruth 4:20-22; Matt. 1:5, 6) She is also an outstanding example of one who, though not an Israelite, by works proved her complete faith in Jehovah. "By faith," Paul tells us, "Rahab the harlot did not perish with those who acted disobediently, because she received the spies in a peaceable way." "Was not also Rahab the harlot declared righteous by works, after she had received the messengers hospitably and sent them out by another way?" asks James.—Heb. 11:30, 31; Jas. 2:25.

2. [Heb., *Ra'hav*, storm, arrogance]. A symbolic expression first used in Job (9:13; 26:12), where it is translated "stormer." (*NW*) In the second of these passages, the context and parallel construction connect it with a great sea monster. Similarly, Isaiah 51:9 links Rahab with a sea monster: "Are you not the one that broke Rahab to pieces, that pierced the sea monster?"

Rahab, a proud, arrogant "sea monster" came to symbolize Egypt and her Pharaoh who opposed Moses and Israel. Isaiah 51, quoted above, alludes to Jehovah's delivering Israel from Egypt in the next verse: "Are you not the one that dried up the sea, the waters of the vast deep? The one that made the depths of the sea a way for the repurchased ones to go across?" At Isaiah 30:7 "Rahab" is again connected with Egypt. Psalm 87:4 mentions "Rahab" where Egypt appropriately fits, as the first in a list of Israel's enemies along with Babylon, Philistia, Tyre and Cush. The Targums use "the Egyptians" in this verse, and at Psalm 89:10 they paraphrase "Rahab" in such a way as to link the term with Egypt's arrogant Pharaoh whom Jehovah humiliated.

RAHAM (Ra'ham) [love, compassion]. A son of Shema in the Calebite branch of Judah's genealogy. —1 Chron. 2:4, 5, 9, 42-44.

RAIN. Rain is a vital part of the cycle by which water that rises into the atmosphere as vapor from land and water surfaces of the globe later condenses and falls to the ground, thus providing moisture necessary for plant and animal life. The Bible mentions rain in connection with this wisely arranged and dependable cycle.—Job 36:27, 28; Eccl. 1:7; Isa. 55:10.

At an early point in the history of the preparation of the earth "God had not made it rain upon the earth" but "a mist would go up from the earth and it watered the entire surface of the ground." The time referred to is evidently early on the third creative "day," before vegetation appeared. (Gen. 2:5, 6; 1:9-13) The first instance in the Biblical record when rain is specifically mentioned as falling is in the account of the Flood. Then "the floodgates of the heavens were opened," and "the downpour upon the earth went on for forty days and forty nights."—Gen. 7:11, 12; 8:2.

FORMATION

Among the questions that Jehovah put to Job, emphasizing man's limited understanding of the forces and laws of creation and the earth, was: "Does there exist a father for the rain?" (Job 38:28) Though meteorologists have studied extensively the formation of rain, the volume *The World We Live In* (1955, p. 79) observes: "The processes by which a cloud manufactures rain remain obscure; it appears that several

mechanisms may operate." As warm air containing water vapor rises and cools, moisture condenses into tiny water droplets. One theory holds that this condensation occurs around dust or salt particles as nuclei of the droplets. Another theory concludes that electricity plays an essential role—that rain takes place when something upsets the electrostatic balance of a cloud.

JEHOVAH AS A SOURCE

Jehovah was no mere "rain god" for Israel. He was not like Baal, whom the Canaanites thought brought the rainy season with his awakening to life. Faithful Israelites recognized that Jehovah, not Baal, could withhold the precious rain. This was clearly illustrated when Jehovah brought a drought in Israel when Baal worship there was at its peak, in the time of the prophet Elijah.—1 Ki. 17:1, 7; Jas. 5:17, 18.

It is Jehovah who prepared rain for the earth. (Ps. 147:8; Isa. 30:23) He "has divided a channel for the flood," perhaps referring to the way in which God causes clouds to channel rain down over certain parts of the globe. (Job 38:25-27; compare Psalm 135:7; Jeremiah 10:13.) His ability to control rain in harmony with his purpose is one of the things that distinguished Jehovah from the lifeless idol gods worshiped by the nations surrounding Israel. (Jer. 14:22) In the Promised Land the Israelites had even more reason to appreciate that than when they were in Egypt, where rain was very infrequent.—Deut. 11:10, 11.

In preaching to the Greeks in Lystra, Paul and Barnabas explained that the cheering rains served as a witness about the "living God" and a demonstration of his goodness. (Acts 14:14-17) The benefits of rain are felt not just by the good and righteous, but by all people; so, Jesus pointed out, God's love in this regard should serve as a pattern for humans.—Matt. 5:43-48.

RAINFALL IN THE PROMISED LAND

A distinct feature of the climate of the Promised Land is its variety as to rainfall. Two chief factors determining the amount of rain are proximity to the sea and elevation. The plains along the Mediterranean receive considerable rain during the rainy season, with the amount decreasing as one goes from N to S. The rainfall tends to be greater in the hills and mountains because the moisture carried eastward from the sea condenses more heavily there. The Jordan valley lies in a "rain shadow," for the air traveling over the mountains has by then given up much of its moisture, and the air is warmed as it moves into the valley. Yet, when this air meets the elevated plateau E of the Jordan, clouds again form, resulting in some rainfall. This makes a strip of land E of the Jordan suitable for grazing or limited agriculture. Farther E is the desert, where the rain is too light and irregular to be useful for raising crops or herds.

Seasons

The two primary seasons in the Promised Land, summer and winter, can rather accurately be viewed as the dry season and the rainy season. From mid-April to mid-October very little rain falls. Rain is rare in this period during which the harvest takes place. Proverbs 26:1 shows that rain at harvesttime was considered quite out of place. (Compare 1 Samuel 12:17-19.) During the rainy season the rain is not constant; it alternates with clear days. Since this is also the cold period, exposure to the rain is very chilling. (Ezra 10:9, 13) Therefore, a comfortable shelter is most appreciated.—Isa. 4:6; 25:4; 32:2; Job 24:8.

Autumn and spring rain

The Bible often mentions the "autumn [early] rain and spring [late] rain." (Jer. 5:24; Joel 2:23, 24) The rains of these periods between the summer and winter were promised by God as a blessing upon the faithful Israelites (Deut. 11:14) and are things the farmer patiently awaited. (Jas. 5:7; compare Job 29:23.) The early or autumn rain (beginning in late October) was anxiously anticipated to relieve the heat and dryness of summer. It was necessary before planting could begin, for the rain softened the ground and allowed the farmer to plow his land. Similarly, the late or spring rain (in April) was required to water the growing crops so that they would mature, and particularly so that the grain would ripen.—Zech. 10:1; Amos 4:7; Song of Sol. 2:11-13.

FIGURATIVE USE

When God blessed Israel with rains in their appointed time, an abundance resulted. Hence, Hosea could promise that Jehovah would "come in like a pouring rain," "like a spring rain that saturates the earth" for those who sought to know him. (Hos. 6:3) God's instructions were to "drip as the rain" and his sayings as "gentle rains upon grass and as copious showers upon vegetation." (Deut. 32:2) They would be able to sink in slowly but be sufficient to provide full refreshment, as showers on vegetation. Similarly, a source of refreshment and plenty was depicted in likening the regathered remnant of Jacob to "copious showers upon vegetation."—Mic. 5:7.

The reign of God's king described in Psalm 72 would be marked by prosperity and blessing. Consequently, he was represented as descending "like the rain upon the mown grass, like copious showers that wet the earth" and produce fresh verdure. (Ps. 72:1, 6; compare 2 Samuel 23:3, 4.) The goodwill of a king was likened to "the cloud of spring rain," for it gave evidence of pleasant conditions to come, just as rain-bearing clouds assured the water necessary for the crops' fruition.—Prov. 16:15.

However, the falling rain does not always result in vegetation that is a blessing to the human cultivator; the watered earth may produce thorns and thistles. Paul used this as an example, comparing the rain-watered ground to Christians who have "tasted the heavenly free gift, and who have become partakers of holy spirit." If they do not produce the fruits of the spirit, but fall away from the truth, they are due to be burned, like a field producing only thorns. —Heb. 6:4-8.

In John's vision in Revelation he saw "two witnesses" with "the authority to shut up heaven that no rain should fall during the days of their prophesying." (Rev. 11:3-6) These "witnesses" representing God as 'prophets' or spokesmen would not pronounce God's favor or blessing on the plans and works of wicked men on earth. Like Elijah, who announced a three-and-a-half-year drought on Israel because of their practice of Baal worship promoted by King Ahab and his wife Jezebel, so these "two witnesses" figuratively "shut up heaven" so that no refreshing "rain" from God would come to bring prosperity to such efforts of men.—1 Ki. 17:1–18:45; Luke 4:25, 26; Jas. 5:17, 18.

RAINBOW. A semicircular bow or arc exhibiting a spectrum of colors. There is no separate Hebrew word for rainbow, so the normal word for "bow" (with which to shoot arrows) is used in the Bible.—Gen. 9:13; Ezek. 1:28.

Complicated theories and formulas are used to explain the formation of a rainbow. Basically, it seems that as white light enters a raindrop it is refracted into different colors, the drop acting like a tiny prism. Each color strikes the inner surface of the drop and is reflected back at a different and specific angle. Thus an observer sees a bow with all seven colors of the spectrum (from the inside of the arc outward: violet, indigo, blue, green, yellow, orange and red), though these may blend so that only four or five are clear. Sometimes a larger and less distinct "secondary" bow is formed with the colors reversed. Scientists are still studying the rainbow. The book *The Rainbow, from Myth to Mathematics* (pp. 320, 321) by C. B. Boyer observes: "Within a raindrop the interaction of light energy with matter is so intimate that one

is led directly to quantum mechanics and the theory of relativity. . . . Although much is known about the production of the rainbow, little has been learned about its perception."

The first Biblical reference to a rainbow is in the account of the covenant God made with Noah and his offspring after the Flood survivors came out of the ark. (Gen. 9:8-17; Isa. 54:9, 10) This splendid sight of itself would have been reassuring and an indication of peace to Noah and his family.

Many opinions have been offered as to whether this was the first time humans saw a rainbow. Some commentators have held that rainbows had been seen before and that God's 'giving' the rainbow at this time was really a 'giving' of special meaning or significance to a previously existing phenomenon. Many of those holding this view believe that the Flood was only local or did not substantially change the atmosphere.

Nevertheless, this is the first mention of a rainbow, and if a rainbow had been seen earlier, there would have been no real force in God's making it an outstanding sign of his covenant. It would have been commonplace, and not a significant marker of a change, of something new.

The Bible does not describe the degree of clarity of the atmosphere just prior to the Flood. But apparently atmospheric conditions were such that, until a change came about when "the floodgates of the heavens were opened" (Gen. 7:11), no others before Noah and his family had seen a rainbow. Even today, atmospheric conditions affect whether a rainbow can be seen or not.

The glory, beauty and peacefulness of a rainbow that appears after a storm are drawn upon in Biblical descriptions of God and his throne. In Ezekiel's vision of God, the prophet saw "something like the appearance of the bow that occurs in a cloud mass on the day of a pouring rain." This emphasized "the glory of Jehovah." (Ezek. 1:28) Similarly, John saw Jehovah's throne of splendor and 'round about it there was a rainbow like an emerald in appearance.' The restful emerald-green color of the rainbow would have suggested composure and serenity to John, and appropriately so since Jehovah is the master of every situation, a glorious Ruler. (Rev. 4:3) John also saw an angel with 'a rainbow upon his head' (Rev. 10:1), which may suggest that he was a special representative of "the God of peace."—Phil. 4:9.

RAKKATH (Rak'kath) [possibly, shore]. A fortified city of Naphtali. (Josh. 19:32, 35) It is today often identified with Tell Eqlatiyeh, located on the Sea of Galilee a short distance N of Tiberias.

RAKKON (Rak'kon) [perhaps, shore]. A city listed when describing the border of Dan. (Josh. 19:40, 41, 46) It is identified by some with Tell er-Reqqeit, about two miles (3 kilometers) N of Tel Aviv, on the shore of the Mediterranean Sea.

RAM [high].

1. A descendant of Judah through Perez and Hezron who lived while Israel was in Egypt. Though Ram was apparently not the first son of Hezron, Ram's genealogy, leading to the Davidic line, is listed first among the three sons of Hezron. (1 Chron. 2:4, 5, 9-17, 25) Having Nahshon, Boaz and David among his descendants, Ram was an ancestor of Jesus. (Num. 1:7; Ruth 4:18-22; Matt. 1:3, 4) His name is spelled Arni (Aram in some manuscripts) in Luke's ancestry of Jesus.—Luke 3:33.

2. The firstborn son of Jerahmeel and nephew of No. 1 above. He fathered three sons.—1 Chron. 2:9, 25, 27.

3. Founder of Elihu's family.—Job 32:2.

RAMAH (Ra'mah). The Hebrew word signifies a height or a high place. (Ezek. 16:24) It was used as a proper name for a number of locations in Israel.

1. A city in the territory of Benjamin. In Joshua 18:25 it is listed between Gibeon and Beeroth. Apparently it was near Bethel, which city was in the S of Ephraim's territory. (Judg. 4:5) A Levite traveling N past Jerusalem came to Gibeah, with Ramah evidently just beyond. (Judg. 19:11-15; Hos. 5:8) And it was in the neighborhood of Geba. (Isa. 10:29) These references combine with testimony of Eusebius in identifying Ramah in Benjamin with the locality of modern er-Ram, which is about five miles (8 kilometers) N of Jerusalem, two miles (3 kilometers) N of Gibeah, three miles (5 kilometers) E of Gibeon and two miles (3 kilometers) W of Geba. The city is on an elevation, as the name implies.

During the divided kingdom Ramah came in for considerable attention, located, as it was, near the border between Israel and Judah and the N-S road of the hill country. King Baasha of Israel began to expand or fortify Ramah in Benjamin while warring against Asa. (1 Ki. 15:16, 17; 2 Chron. 16:1) But when the king of Syria attacked Israel from the N, Baasha's attention was diverted and Asa took Ramah and also the building materials Baasha had been using there, using these to build up neighboring Geba and Mizpah. (1 Ki. 15:20-22; 2 Chron. 16:4-6) It appears that, when Jerusalem was destroyed in 607 B.C.E., the Jews taken captive were assembled in Ramah before being moved to Babylon. (Jer. 40:1) After the exile Ramah was repopulated.—Ezra 2:1, 26; Neh. 7:30; 11:33.

Some scholars have concluded that such an assembling of Jews at Ramah before taking them into exile (perhaps accompanied by the slaughtering of some there) was referred to with the words: "In Ramah a voice is being heard, lamentation and bitter weeping; Rachel weeping over her sons. She has refused to be comforted over her sons, because they are no more." (Jer. 31:15) Jacob's wife Rachel had so desired children as to consider herself "dead" without them. (Gen. 30:1) So now Rachel might be spoken of figuratively as weeping over the loss of the Jews in death or captivity. Or, since Rachel was the mother of Benjamin, Jeremiah's words may represent her as weeping particularly over the Benjamite inhabitants of Ramah. Jeremiah went on to explain that hope existed, for the exiles would return. (Jer. 31:16) At Matthew 2:18, the prophetic words in Jeremiah 31:15 are quoted as applying also to the time when Herod had young children of Bethlehem slaughtered.

2. An enclave city of the tribe of Simeon in the Negeb. (Josh. 19:1, 8) It was the same as Baalath-beer and was known as "Ramah of the south."—See BAALATH-BEER.

3. A city in the territory of Asher listed only in Joshua 19:24, 29. It is difficult from the text to determine exactly where in Asher's inheritance the city was located, though it seems to have been N toward Tyre. Modern scholars most frequently identify it with the village Ramia, which is about thirteen miles (21 kilometers) S-SE of Tyre and eleven miles (18 kilometers) E of Ras en-Naqura. A number of tombs and sarcophagi have been found in the vicinity.

4. A fortified city in Naphtali's territory. (Josh. 19:32, 36) The single reference to it in Joshua does not provide positive identification of its location. The site frequently suggested is that of er-Rameh, about seventeen miles (27 kilometers) E of the seaport city of Acre (Acco). Er-Rameh is in an area of numerous olive trees and lies on the road from Acre to Safad.

5. The hometown of the prophet Samuel and his parents. In 1 Samuel 1:1, Samuel's father Elkanah is described as a "man of Ramathaim-zophim of the mountainous region of Ephraim." Throughout the rest of the account the shortened form "Ramah" is used. (1 Sam. 1:19) Perhaps the longer name is first used to distinguish this Ramah from other places of the same name, such as Ramah in Benjamin. *An American Translation*, evidently following the *Septuagint*, reads: "man of Ramah, a Zuphite." This rendering, which differs from the Masoretic text, would refer to Elkanah's being either a descendant of Zuph

(Zophai) or from the district of Zuph.—1 Chron. 6:27, 28, 34, 35; 1 Sam. 9:5.

An ancient tradition presented by Eusebius identifies Ramah with the location of modern Rentis, in the hills of Ephraim about twenty miles (32 kilometers) NW of Jerusalem. This would be the same place as the Arimathea (Gr. form of Heb. *Ra·mah'*) mentioned in the Christian Greek Scriptures.—Luke 23:50-53.

Elkanah made his home in Ramah, where Samuel evidently was born, but each year he traveled to Shiloh to sacrifice. (1 Sam. 1:3, 19; 2:11) Though Samuel lived with Eli the priest at Shiloh for some time, eventually he took up residence at Ramah and used it as a base from which he traveled in a circuit judging Israel. (1 Sam. 3:19-21; 7:15-17; 8:4; 15:24-35; 16:4, 13; 19:18-24) When Samuel died he was buried at his house in Ramah, "his own city."—1 Sam. 25:1; 28:3.

6. A shortened form for Ramoth-gilead.—2 Ki. 8:28, 29; 2 Chron. 22:5, 6; see RAMOTH-GILEAD.

RAMATHAIM-ZOPHIM (Ra·math·a'im-zo'phim). The home of Elkanah, father of Samuel, in the mountainous region of Ephraim.—1 Sam. 1:1; see RAMAH No. 5.

RAMATHITE (Ra'math·ite). A designation for Shimei, the vineyard keeper of King David. (1 Chron. 27:27) It indicates that he was from one of the several towns named Ramah, but there is no way of determining which one.

RAMATH-LEHI (Ra'math-le'hi) [the lofty place of the jawbone]. The name Samson gave the site in Judah where he struck down a thousand Philistines with the moist jawbone of an ass.—Judg. 15:16-18; see LEHI.

RAMATH-MIZPEH (Ra'math-miz'peh) [height of Mizpeh (watchtower)]. One of the cities E of the Jordan given to the tribe of Gad. (Josh. 13:24, 26) Evidently Ramath-mizpeh was near Betonim. One location that has been suggested for Ramath-mizpeh is Khirbet Sar, some nine miles (15 kilometers) N of Heshbon.

RAMESES. See RAAMSES, RAMESES.

RAMIAH (Ra·mi'ah) [Jehovah is exalted]. An Israelite, one of the "sons of Parosh" who sent away their foreign wives and sons at the encouragement of Ezra. —Ezra 10:10, 11, 25, 44.

RAMOTH (Ra'moth) [high places, height].

1. A Levitical city in the territory of Issachar. (1 Chron. 6:71-73) It is apparently the same as Remeth and Jarmuth (No. 2). (Josh. 19:17, 21; 21:27-29) Ramoth's situation is sometimes tentatively located at Kokab el-Hawa, on a tableland about seven miles (11 kilometers) N of Beth-shean.

2. "Ramoth of the south" at 1 Samuel 30:27 apparently refers to the "Baalath-beer, Ramah of the south" mentioned at Joshua 19:1, 8. Its location was evidently in the Negeb.—See BAALATH-BEER.

RAMOTH-GILEAD (Ra'moth-gil'ead) [height of Gilead (witness heap)]. A strategic city in the territory of Gad E of the Jordan. The city was also called by the shortened form Ramah. (2 Ki. 8:28, 29; 2 Chron. 22:5, 6) It was one of the Levite cities on that side of the river (1 Chron. 6:80), and it was selected as one of the cities of refuge. (Deut. 4:43; Josh. 20:8; 21:38) Solomon appointed a deputy in Ramoth-gilead to care for providing food for the king from cities in Gilead and Bashan.—1 Ki. 4:7, 13.

When, after the division of the kingdom, Syria made attacks on Israel, Ramoth-gilead played an important part in Israelite history, evidently being sort of a key to the territory E of the Jordan. At some point the Syrians took the city. Despite the promise of Ben-hadad II to return the Israelite cities that had been taken earlier, apparently Ramoth-gilead was not returned. (1 Ki. 20:34) Hence, Ahab of Israel attempted to recover it, with the aid of King Jehoshaphat of Judah. This effort, which Micaiah counseled against, resulted in Ahab's death.—1 Ki. 22:13-38.

Ahab's son Jehoram, along with Ahaziah of Judah, also fought the Syrians at Ramoth-gilead. Second Kings 9:14 says: "Jehoram himself had happened to be keeping guard at Ramoth-gilead . . . because of Hazael the king of Syria." So it may be that Jehoram had earlier taken the city, and was defending it (not attacking it) when Ahaziah joined him in the fight against Hazael. In the fighting Jehoram was wounded and he retired to Jezreel to recover. At Ramoth-gilead Elisha's attendant anointed Jehu the military chief to be the next king.—2 Ki. 8:25–9:14; 2 Chron. 22:5-8.

The exact location of Ramoth-gilead is uncertain. One of many suggested locations is Tell er-Ramith, about thirty miles (48 kilometers) SE of the southern tip of the Sea of Galilee. The name of this tell could have been derived from the name Ramoth-gilead. It is on a hill overlooking a plain, which agrees with the meaning of Ramoth ("height"). The location would have been appropriate for a deputy responsible for Gilead and Bashan.—1 Ki. 4:13.

RANSOM. The English words "ransom" and "redemption" come from the same source, the Latin *redemptio*, referring to "a buying back." Generally, however, "ransom" (received through the French *rançon*) has come to carry the thought of liberation, as from slavery or from some obligation or undesirable circumstance. "Redemption" today has more the thought of regaining possession of something.

The two (originally synonymous) words are used in the translation of a number of Hebrew and Greek terms. In all these terms the inherent similarity lies in the idea of a giving of a price or thing of value to effect the ransom or redemption. The thought of exchange is therefore common in all, as well as that of correspondency, equivalence or substitution. That is, one thing is given for another, satisfying the demands of justice and resulting in a balancing of matters.

The Hebrew noun *ko'pher* comes from the verb *ka·phar'*, meaning, basically, "to cover," as in Noah's covering the ark with tar. (Gen. 6:14) *Ka·phar'*, however, is used almost entirely to describe the satisfying of justice through the covering or atoning for sins. The noun *ko'pher* refers to the thing given to accomplish this, the ransom price. (Ps. 65:3; 78:38; 79:8, 9) A covering corresponds to the thing it covers, either in its form (as in a material lid, such as the "cover [*khap·po'reth*]" of the ark of the covenant [Ex. 25:17-22]), or in its value (as in a payment to cover the damages caused by an injury).

As a means for balancing justice and setting matters straight with his people Israel, Jehovah, in the Law covenant, designated various sacrifices and offerings to atone for or cover sins, including those of the priests and Levites (Ex. 29:33-37), or other individuals or of the nation as a whole (Lev. 1:4; 4:20, 26, 31, 35), and to purify the altar and tabernacle, making atonement due to the sins of the people surrounding these. (Lev. 16:16-20) In effect, the life of the animal sacrificed went in place of the life of the sinner, its blood making atonement on God's altar, that is, to the extent that it could. (Lev. 17:11; compare Hebrews 9:13, 14; 10:1-4.) The "day of atonement [*yohm hak·kip·pu·rim'*]" may just as properly be called the "day of the ransoms." (Lev. 23:26-28) These sacrifices were required if the nation and its worship were to have and maintain the righteous God's acceptance and approval.

Well illustrating the sense of a redeeming exchange is the law regarding the owner of a bull known to gore who allowed it to go loose so that it killed someone. The owner was to be put to death, paying for the life of the slain person with his own life. However,

since he did not deliberately or directly kill another, if the judges viewed it proper to impose upon him a "ransom [*ko'pher*]" instead, then he must pay that redemption price. The sum assessed and paid was viewed as taking the place of his own life and compensating for the life lost. (Ex. 21:28-32; compare Deuteronomy 19:21.) On the other hand, no ransom could be accepted for the deliberate murderer; only his own life could cover the death of the victim. (Num. 35:31-33) Evidently because a census involved lives, at the time such was taken each male over twenty had to have a ransom (*ko'pher*) of half a shekel given for his soul to Jehovah, the same price applying whether the individual was rich or poor.—Ex. 30:11-16.

Since any imbalance of justice is displeasing to God, as well as among humans, the ransom or covering could have the additional effect of averting or quelling anger. (Compare Jeremiah 18:23; also Genesis 32:20, where "appease" translates *ka·phar'*.) The husband enraged at the man committing adultery with his wife, however, refuses any "ransom [*ko'pher*]." (Prov. 6:35) The term may also be used with regard to those who *should* execute justice but who instead accept a bribe or gift as "hush money [*ko'pher*]" to cover over the wrongdoing in their sight.—1 Sam. 12:3; Amos 5:12.

The Hebrew *pa·dhah'*, according to lexicographer Gesenius, has the basic idea "to cut loose," that is, "to loose or let go" as by payment of a redemption price (*pidh·yon'*; Ex. 21:30). So this term emphasizes the *releasing* accomplished by the redemption price while *ka·phar'* places stress on the *quality* or *content* of the price and its *efficacy* in balancing the scales of justice. The releasing or redeeming (*pa·dhah'*) may be from slavery (Lev. 19:20; Deut. 7:8), or from other distressing or oppressive conditions (2 Sam. 4:9; Job 6:23; Ps. 55:18), or from death and the grave. (Job 33:28; Ps. 49:15) Frequent reference is made to Jehovah's redeeming the nation of Israel from Egypt to be his "private property" (Deut. 9:26; Ps. 78:42), and to his redeeming them from Assyrian and Babylonian exile many centuries later. (Isa. 35:10; 51:11; Jer. 31:11, 12; Zech. 10:8-10) Here, too, the redemption involved a price, an exchange. In redeeming Israel from Egypt, Jehovah evidently caused the price to be paid by Egypt. Israel was, in effect, God's "firstborn" and Jehovah warned Pharaoh that his stubborn refusal to release Israel would cause the life of Pharaoh's firstborn and the firstborn of all Egypt, human and animals, to be exacted. (Ex. 4:21-23; 11:4-8) Similarly, in return for Cyrus' overthrow of Babylon and his liberation of the Jews from their exiled state, Jehovah gave "Egypt as a ransom [form of *ko'pher*] for [his people], Ethiopia and Seba" in their place. The Persian Empire thus later conquered those regions and so 'national groups were given in place of the Israelites' souls.' (Isa. 43:1-4) These exchanges are in harmony with the inspired declaration that the "wicked is [or serves as] a ransom [*ko'pher*] for the righteous one; and the one dealing treacherously takes the place of the upright ones."—Prov. 21:18.

Another Hebrew term associated with redemption is *ga·'al'*, and this conveys primarily the thought of reclaiming, recovering or repurchasing. (Jer. 32:7, 8) Its similarity to *pa·dhah'* is seen by its parallel use with that term at Hosea 13:14: "From the hand of Sheol I shall redeem [*pa·dhah'*] them; from death I shall recover [*ga·'al'*] them." (Compare Psalm 69:18.) *Ga·'al'* gives emphasis to the right of reclaiming or repurchasing, either by a near kinsman of a person whose property or whose very person needs to be repurchased or reclaimed, or by the original owner or seller himself. A near kinsman, called a *go·'el'*, was thus a "repurchaser" (Ruth 2:20; 3:9, 13), or, in cases where a murder was involved, a "blood avenger."—Num. 35:12.

The Law provided that in the case of a poor Israelite whose circumstances forced him to sell his hereditary lands, his city house, or even to sell himself into servitude, "a repurchaser closely related to him" or, *go·'el'*, had the right to "buy back [*ga·'al'*] what his brother sold," or the seller could do so himself if funds became available to him. (Lev. 25:23-27, 29-34, 47-49; compare Ruth 4:1-15.) If a man should make a vow offering to God of a house or field and then desire to buy it back, he had to pay the valuation placed on the property plus a fifth in addition to that estimated value. (Lev. 27:14-19) However, no exchange could be made for anything "devoted to destruction."—Lev. 27:28, 29.

In the case of murder, the murderer was not allowed sanctuary in the appointed cities of refuge, but, after the judicial hearing, was turned over by the judges to the "avenger [*go·'el'*] of blood," a near kinsman of the victim, who then put the murderer to death. Since no "ransom [*ko'pher*]" was allowed for the murderer and since the near kinsman with right of repurchase could not reclaim or recover the life of his dead relative, he rightfully claimed the life of the one who had taken his relative's life by murder.—Num. 35:9-32; Deut. 19:1-13.

Not always a tangible price

As has been shown, Jehovah "redeemed" (*pa·dhah'*) or 'reclaimed' (*ga·'al'*) Israel from Egypt. (Ex. 6:6; Isa. 51:10, 11) Later, because the Israelites kept "selling themselves to do what was bad" (2 Ki. 17:16, 17), Jehovah on several occasions 'sold them into the hands of their enemies.' (Deut. 32:30; Judg. 2:14; 3:8; 10:7; 1 Sam. 12:9) Their repentance caused him to buy them back or reclaim them out of distress or exile (Ps. 107:2, 3; Isa. 35:9, 10; Mic. 4:10), thereby performing the work of a *Go·'el'*, a Repurchaser related to them inasmuch as he had espoused the nation to himself. (Isa. 43:1, 14; 48:20; 49:26; 50:1, 2; 54:5-7) In 'selling' them, Jehovah was not paid some material compensation by the pagan nations. The return or income from the 'sale' may be something other than such tangible things, as goods or money. For example, the Israelites 'sold themselves' in order to receive pleasure from their wrongdoing, even as King Ahab 'sold himself to do evil' to gain such pleasure. (1 Ki. 21:20) So, too, though with right motives, Jehovah could 'sell' his people for something not tangible, his payment being the satisfaction of his justice and the fulfillment of his purpose to have them corrected and disciplined for their rebellion and disrespect.—Compare Isaiah 48:17, 18.

God's 'repurchasing' likewise need not involve the payment of something tangible. Aside from the case of Cyrus' willing liberation of the exiled Israelites, when freeing his people Jehovah paid nothing to the oppressor nations since these had acted without just cause and with malice in enslaving his people. Rather, Jehovah exacted the price from the oppressors themselves, making them pay with their own lives. (Compare Psalm 106:10; Isaiah 41:11-14; 49:26.) His people's being sold to pagan nations brought them "nothing" from their enslavers in the way of true benefit or relief and Jehovah therefore needed to make no payment to their captors to balance matters out. Instead, he effected the repurchase through the power of "his holy arm."—Isa. 52:3-10; Ps. 77:14, 15.

Jehovah's role of *Go·'el'* thus embraced the avenging of wrongs done to his servants and resulted in the sanctifying and vindicating of his own name against those who used Israel's distress as an excuse to reproach him. (Ps. 78:35; Isa. 59:15-20; 63:3-6, 9) As the Great Kinsman and Redeemer of both the nation and its individuals, he conducted their "legal case" to effect justice.—Ps. 119:153, 154; Jer. 50:33, 34; Lam. 3:58-60; compare Proverbs 23:10, 11.

Though living before and outside the nation of Israel, Job trusted that some near kinsman with the right of repurchase would come to recover him from his plight, even though such one should come when Job's disease-wracked body had wasted away to a virtual skeleton. (Job 19:25, 26; compare Psalm 69:18; 103:4.) Following God's own example, Israel's king

was to act as a redeemer on behalf of the lowly and poor ones of the nation.—Ps. 72:1, 2, 14.

CHRIST JESUS' ROLE AS RANSOMER

The foregoing information lays the basis for understanding the ransom provided for humankind through God's Son, Christ Jesus. Mankind's need for a ransom came about through the rebellion in Eden. Adam sold himself to do evil for the selfish pleasure of listening to his wife's voice and of keeping continued company with the sinful transgressor, and to share the same condemned standing with her before God. He thereby sold himself and his descendants into slavery to sin and to death, the price that God's justice required. (Rom. 5:12-19; compare Romans 7:14-25.) Having possessed human perfection, Adam lost this valuable possession for himself and all his offspring.

The Law, which had a "shadow of the good things to come," provided for animal sacrifices as a covering for sin. This, however, was only a symbolic or token covering, since such animals were inferior to man; hence, it was "not possible for the blood of bulls and of goats to [actually] take sins away," as the apostle points out. (Heb. 10:1-4) Those pictorial animal sacrifices had to be without blemish, perfect specimens. (Lev. 22:21) The real ransom sacrifice, a human actually capable of removing sins, must therefore also be perfect, free from blemish. He would have to correspond to the perfect Adam and possess human perfection, if he were to pay the price of redemption that would release Adam's offspring from the debt, disability and enslavement into which their first father Adam had sold them. (Compare Romans 7:14; Psalm 51:5.) Only thereby could he satisfy God's perfect justice that requires like for like, a 'soul for a soul.'—Ex. 21:23-25; Deut. 19:21.

The strictness of God's justice made it impossible for mankind itself to provide its own redeemer or *go·'el'*. (Ps. 49:6-9) However, this results in the magnifying of God's own love and mercy in that he met his own requirements at tremendous cost to himself, giving the life of his own Son to provide the redemption price. (Rom. 5:6-8) This required his Son's becoming human to correspond with the perfect Adam. God accomplished this by transferring his Son's life from heaven to the womb of the Jewish virgin Mary. (Luke 1:26-37; John 1:14) Since Jesus did not owe his life to any human father descended from the sinner Adam, and since God's holy spirit 'overshadowed' Mary, evidently from the time she conceived until the time of Jesus' birth, Jesus was born free from any inheritance of sin or imperfection, being, as it were, "an unblemished and spotless lamb," whose blood could prove an acceptable sacrifice. (Luke 1:35; John 1:29; 1 Pet. 1:18, 19) He maintained that sinless state throughout his life and thus did not disqualify himself. (Heb. 4:15; 7:26; 1 Pet. 2:22) As a 'sharer of blood and flesh,' he was a "near kinsman" of mankind and he had the thing of value, his own perfect life maintained pure through tests of integrity, with which to repurchase mankind, emancipate them.—Heb. 2:14, 15.

The Christian Greek Scriptures make clear that the release from sin and death is indeed by the paying of a price. Christians are said to be "bought with a price" (1 Cor. 6:20; 7:23), having an "owner that bought them" (2 Pet. 2:1), and Jesus is presented as the Lamb who 'was slaughtered and with his blood bought persons for God out of every tribe, tongue and nation.' (Rev. 5:9) In these texts the verb *a·go·ra'zo* is used, meaning simply to buy at the market (*a·go·ra'*). The related *e·xa·go·ra'zo* (releasing by purchase) is used by Paul in showing that Christ released "by purchase those under law" through his death on the stake. (Gal. 4:5; 3:13) But the thought of *redemption* or *ransoming* is more frequently and more fully expressed by the Greek *ly'tron* and related terms.

Ly'tron (from *ly'o*, meaning "to loose") was especially used by Greek writers to refer to a price paid to ransom prisoners of war or to release those under bond or in slavery. (Compare Hebrews 11:35.) In its two Scriptural occurrences it describes Christ's giving "his soul a ransom in exchange for many." (Matt. 20:28; Mark 10:45) A special form of this word, *anti'ly·tron*, appears at 1 Timothy 2:6. Parkhurst's *A Greek and English Lexicon of the New Testament* (p. 47) says it means: *"a ransom, price of redemption,* or rather *a correspondent ransom.* 'It properly signifies a *price* by which captives are *redeemed* from the enemy; and that kind of *exchange* in which the *life of one is redeemed by the life of another.*' So Aristotle uses the verb *antilytroo* for *redeeming life by life."* Thus Christ "gave himself a corresponding ransom for all." (1 Tim. 2:5, 6) Other related words are *ly·tro'o*, to release on receipt of ransom (Titus 2:14; 1 Pet. 1:18, 19), and *a·po·ly'tro·sis*, a releasing by ransom. (Eph. 1:7, 14; Col. 1:14) The similarity of the usage of these words with that of the Hebrew terms considered is evident. They describe, not an ordinary purchase or releasing, but a redeeming or ransoming, a deliverance effected by payment of a corresponding price.

Though available to all, Christ's ransom sacrifice is not accepted by all, and the "wrath of God remains" upon those not accepting it, as it also comes upon those who first accept and then turn away from that provision. (John 3:36; Heb. 10:26-29; contrast Romans 6:9, 10.) They gain no deliverance from the enslavement to Kings Sin and Death. (Rom. 5:21) Under the Law the deliberate murderer could not be ransomed. Adam, by his willful course, brought death on all mankind, hence was a murderer. (Rom. 5:12) Thus, the sacrificed life of Jesus is not acceptable to God as a ransom for the sinner Adam.

But God is pleased to approve the application of the ransom to redeem those of Adam's offspring who avail themselves of such release. As Paul states, "as through the disobedience of the one man many were constituted sinners, likewise also through the obedience of the one person many will be constituted righteous." (Rom. 5:18, 19) At the time of Adam's sin and his being sentenced to death, his offspring or race were all unborn in his loins and so all died with him. (Compare Hebrews 7:4-10; Romans 7:9.) Jesus as a perfect man, "the last Adam" (1 Cor. 15:45), had a race or offspring unborn in his loins, and when he died innocently as a perfect human sacrifice this potential human race died with him. He had willingly abstained from producing a family of his own by natural procreation. Instead, Jesus uses the authority granted by Jehovah on the basis of his ransom to give life to all those who accept this provision.—1 Cor. 15:45; compare Romans 5:15-17.

Thus, Jesus was indeed a "corresponding ransom," not for the redemption of the one sinner, Adam, but for the redemption of all mankind descended from Adam. He repurchased them so that they could become his family, doing this by presenting the full value of his ransom sacrifice to the God of absolute justice in heaven. (Heb. 9:24) He thereby gains a Bride, a heavenly congregation formed of his followers. (Compare Ephesians 5:23-27; Revelation 1:5, 6; 5:9, 10; 14:3, 4.) Messianic prophecies also show he will have "offspring" as an "Eternal Father." (Isa. 53:10-12; 9:6, 7) To be such his ransom must embrace more than those of his "Bride." In addition to those "bought from among mankind as a *first fruits"* to form that heavenly congregation, therefore, others are to benefit from his ransom sacrifice and gain everlasting life through the removal of their sins and accompanying imperfection. (Rev. 14:4; 1 John 2:1, 2) Since those of the heavenly congregation serve with Christ as priests and "kings over the earth," such other recipients of the ransom benefits must be earthly subjects of Christ's kingdom, and as children of an "Eternal Father" they attain everlasting life. (Rev. 5:10; 20:6; 21:2-4, 9, 10; 22:17; compare Psalm 103:2-5.) The entire arrangement manifests Jehovah's wisdom and his righteousness in perfectly balancing the

scales of justice while showing undeserved kindness and forgiving sins.—Rom. 3:21-26.

RAPE [Heb., *sha·ghal';* to violate, to ravish]. Rape is defined as unlawful sexual intercourse without the woman's consent, effected by force, duress, intimidation or deception as to the nature of the act.

Jehovah warned of the consequences that would come upon Israel if the people disobeyed his law. He foretold that, besides sicknesses and calamities, they would fall into the hands of their enemies, and said: "You will become engaged to a woman, but another man will rape her." (Deut. 28:30) This took place when, due to their disobedience, Jehovah removed his protection from the nation, and the pagan enemies overran their cities. (Compare Zechariah 14:2.) Babylon was also foretold to suffer such treatment, which occurred when it fell to the Medes and Persians. (Isa. 13:1, 16) According to the Law, such would not happen to nations subjugated by Israel, for the soldiers were forbidden to have sexual relations during a military campaign.—1 Sam. 21:5; 2 Sam. 11:6-11.

A case of multiple rape in the city of Gibeah of Benjamin in the days of the Judges set off a chain of events that resulted in nearly wiping out the tribe of Benjamin in retribution. Good-for-nothing men in the city, perverted in sex desires, demanded to have sex relations with a Levite visitor. Instead of submitting, he gave them his concubine who had committed fornication against him. The men abused her all night until she died.—Judg. chaps. 19, 20.

King David's son Amnon forcibly violated his half-sister Tamar, for which Tamar's brother Absalom brought about his death. (2 Sam. 13:1-18) When the scheming Haman the Agagite was exposed before the Persian king Ahasuerus for his treachery against the Jews, and especially against Ahasuerus' queen, Esther, the king was enraged. Knowing that he could expect no mercy from the king, Haman in desperation fell down upon the couch where Esther was lying, pleading with her. When the king reentered the room, he saw Haman there and cried out: "Is there also to be a raping of the queen, with me in the house?" Immediately he sentenced Haman to death. The sentence was carried out, and evidently afterward Haman was hanged on the stake that had been erected by Haman on which to hang Esther's cousin Mordecai. (Esther 7:1-10) In the record of the king's statement (7:8) the Hebrew word *ka·vash'* is used, which can mean "to rape," "to force," or "to tread down, press (sexually)."

Under the Law, if an engaged girl committed fornication with another man, both she and the man were to be put to death. But if the girl screamed for help, this was taken as proof of her innocence. The man was put to death for his sin in which he forced her, and the girl was exonerated.—Deut. 22:23-29.

RAPHA (Ra'pha) [he (God) has healed]. A son of Benjamin, called his fifth at 1 Chronicles 8:1, 2. His name is absent from the list of those who went into Egypt (Gen. 46:21), and from the listing of Benjamin's tribal families. (Num. 26:38-40) This may indicate that, regardless of where Rapha was born, he died soon with no descendants, or else they were absorbed into a different family.

RAPHAH (Ra'phah). A descendant of Benjamin through Saul; also called Rephaiah.—1 Chron. 8:33-37; 9:43.

RAPHU (Ra'phu) [healed]. A Benjamite whose son Palti was one of the twelve to spy out the land of Canaan in 1512 B.C.E.—Num. 13:9, 16.

RAVEN [Heb., *'o·rev';* Gr., *ko'rax*]. The first bird specifically named in the Bible is the raven. (Gen. 8:7) Lexicographers are divided as to whether the name is intended to describe the bird's black color (perhaps thereby relating to the Hebrew *'a·rav'*, meaning to "become evening" and hence to become dark), or whether it imitates the hoarse croaking characteristic of the bird.

The largest of the passerine (perching) birds, the raven measures about two feet (.6 meter) in length and may have a wingspan of some three feet (.9 meter). Its glossy plumage is notable for its jet-black color (Song of Sol. 5:11) with iridescent steel-blue and purple hues, the underparts at times having a touch of green. It has an extremely wide range of diet, eating anything from nuts, berries and grains to rodents, reptiles, fish and young birds. Though it will attack the young and weak among small animals, it is primarily a scavenger. When eating carrion it has the habit of eating the eyes and other soft parts of the victim before tearing at the abdomen with its sturdy beak. (Prov. 30:17) It is a powerful flier, flapping its wings in strong, steady beats, or soaring effortlessly in wide circles while it scans the area below for food. Its continuous search for food takes it over an unusually large area.

By naturalists, the crafty raven is considered to be one of the most intelligent, adaptable and resourceful of all birds. In view of this and its flying strength and ability to survive on a wide variety of food, including carrion, the raven was an apt candidate for being the first creature to be sent outside the ark by Noah at the time the waters of the flood had begun to recede. The text indicates that the raven thereafter remained outside the ark, using it only as a resting-place.—Gen. 8:5-7.

The raven was declared unclean in the Law covenant (Lev. 11:13, 15; Deut. 14:12, 14), and the phrase "according to its kind" is understood to embrace other apparently related birds such as the crow, the rook, the jackdaw and the chough, all of which are to be found in Palestine.

The raven, unlike the crow, is usually a bird of the wilderness, often inhabiting mountainous regions and even deserts. It was among the creatures envisioned by Isaiah as inhabiting the "emptiness and the stones of wasteness" of ruined Edom. (Isa. 34:11) The raven also has the practice of storing surplus food in rock crevices or burying it beneath leaves. These birds were thus an apt selection when God used them miraculously to carry in bread and meat twice daily to Elijah while the prophet was concealed in the torrent valley of Cherith.—1 Ki. 17:2-6.

Ravens nest on cliffs or rocky headlands, as well as in tall trees; they mate for life and are devoted parents. Jehovah God, the true Provider for all his creatures, directed Job's attention to Himself by the question: "Who prepares for the raven its food when its own young ones cry to God for help, when they keep wandering about because there is nothing to eat?" (Job 38:41) The psalmist also showed that the food brought by the wide-ranging parent birds to satisfy the raucous cries of their hungry young is owing to the Creator's kindly provisions (Ps. 147:7-9), while Jesus referred to the ravens in a similar way to assure his followers that the One caring for such birds of the air would surely provide for the needs of his human servants.—Luke 12:24; compare Psalm 104:27, 28; Matthew 6:26.

Evidently due to its impressive size, somber colors, and its mournful croak, pagan peoples anciently viewed the raven as a bird of ill omen and a portent of death. Among the Greeks, the bold, often impudent, raven was viewed as a prophetic bird, perhaps due to its reputation for cunning and sagacity. It was held to be sacred to the god Apollo and to an oracular order of priests, some of whom dressed in black.

A prince of Midian in Judge Gideon's day bore the name Oreb, meaning "raven."—Judg. 7:25.

RAZOR. Specimens of this instrument found in Egypt are of bronze. A limestone handle for a razor blade of flint or obsidian was discovered near the site of ancient Nineveh. These finds harmonize with the

Bible record that razors were used from very early times.—Gen. 41:14.

Although the men of Israel wore beards and moderately long hair, a razor was apparently used for trimming; mention is made also of having the hair "shorn" (*AV*), or "clipped short" (*NW*), at Acts 18:18. (See also 2 Samuel 19:24; Ezekiel 44:20.) The Levites shaved all their flesh with a razor in connection with their installation into service at the tent of meeting in the wilderness. (Num. 8:7) One under a Nazirite vow was not to use a razor on his head until the completion of the period of his vow. (Num. 6:5, 18; Judg. 13:5; 16:17; Acts 21:23, 24) Samuel, a Levite, was devoted by his mother before his birth to the service of the tent of meeting. A razor was never to be used on the hair of his head.—1 Sam. 1:11.

Jehovah forewarned Israel that the Assyrian would be used as a "razor" by Jehovah to "shave the head and the hair of the feet" and to "sweep away even the beard itself," evidently picturing the captivity and carrying away of the population of the northern kingdom of Israel as well as the invasion of much of Judah.—Isa. 7:20.

That swords could be made razor sharp is shown by God's command to Ezekiel to use a sword as a barber's razor to cut off his hair and beard, and then to strike one-third of the hair with the sword, pictorial of the destruction by the sword to come on a portion of Jerusalem's populace. (Ezek. 5:1, 2, 12) This also reveals that the barber profession was an early one.

Because of the cutting damage a deceitfully used tongue can do, it is likened to a razor.—Ps. 52:2.

READING. From early times men were interested in reading. King Ashurbanipal of Assyria, who established a library of 22,000 clay tablets and texts, said: "I had my joy in the reading of inscriptions on stone from the time before the flood." This may refer to some traditional accounts regarding the global Flood or else Assyrian records predating some local flood. The only writings regarding a flood found in the ruins of Ashurbanipal's palace were those of the Babylonian flood account, containing much mythology. Whether any genuine accounts or writings actually from before the global Flood were possessed by the pagan Assyrians cannot be determined now.

Faithful servants of God, such as Abraham, Isaac, Jacob, Joseph, Moses and others, were interested in God's promises and dealings and made themselves well acquainted with them by reading and by hearing these things from their forefathers. The nation of Israel was encouraged to read and write.—Deut. 6:6-9.

Joshua, Moses' successor, as leader of Israel, was under command to engage in the reading of the Scriptures "day and night," regularly, in order to be successful in the assignment that God had given him. To impress Joshua with the importance of God's Word, and doubtless as a memory aid, he was to read "in an undertone."—Josh. 1:8.

The kings of Israel were under divine command to write for themselves copies of God's law and to read it daily. (Deut. 17:18, 19) Their failure to heed this command contributed to the neglect of true worship in the land, resulting in the demoralization of the people, which led to the destruction of Jerusalem in 607 B.C.E.

Jesus had access to all the inspired scrolls of the Hebrew Scriptures in the synagogues, where, on one recorded instance, he read publicly and applied the text to himself. (Luke 4:16-21) Also, when tested three times by Satan, Jesus' reply was in all three occurrences, "It is written." (Matt. 4:4, 7, 10) Obviously, he was well acquainted with the Scriptures.

The apostles, who were secondary foundation stones of the spiritual temple, the Christian congregation, found reading of the Scriptures to be essential for their ministry. They quoted and referred to the Hebrew Scriptures hundreds of times in their writings and advocated the reading of them by others. (Acts 17:11) The Jewish rulers perceived that Peter and John were unlettered and ordinary. (Acts 4:13) But this did not mean that they could not read and write, as the letters written by these apostles testify. They were, however, not educated in the higher learning of the Hebrew schools, at the feet of the scribes. For similar reasons the Jews were astonished that Jesus had knowledge, although, as they said, "he has not studied at the schools." (John 7:15) That reading was widespread in that time is indicated by the account concerning the Ethiopian eunuch, a proselyte, who was reading the prophet Isaiah, and who by reason of this was approached by Philip. The eunuch was rewarded for his concern for God's Word by receiving the privilege of becoming a follower of Christ.—Acts 8:27-38.

The languages of that part of the Bible written before the first century were Hebrew and Aramaic. In the third century B.C.E., the Hebrew Scriptures were translated into Greek, which had become the international language. The Christian Scriptures were all originally written in Greek, with the exception of Matthew's Gospel. This made the reading of the Bible possible for most of the literate people in the Roman Empire, and particularly was it available to both Jews in Palestine and those of the Dispersion.

The popular demand for the Bible has reflected its readability and value, since it has far outstripped all other books in publication and circulation, and is at this writing translated, either all or in part, in more than 1,400 languages and dialects, in billions of copies. It is reportedly available to 97 percent of earth's population in their own tongue.

The Bible enumerates many benefits derived from reading the Scriptures, among them being: humility (Deut. 17:19, 20), happiness (Rev. 1:3), and a discerning of the fulfilling of Bible prophecy (Hab. 2:2, 3) It warns its readers to be selective as to reading material: not all books upbuild and refresh the mind. —Eccl. 12:12.

The help of God's spirit is necessary for real discernment and understanding of God's Word. (1 Cor. 2:9-16) To get understanding and other benefits, a person must approach the reading of God's Word with an open mind, throwing aside all prejudice and preconceived opinions; otherwise his understanding will be veiled, as was the case with the Jews who rejected the good news preached by Jesus. (2 Cor. 3:14-16) Superficial reading is not enough. The reader must put his heart into it, be absorbed in study of the material and meditate deeply upon it.—Prov. 15:28; 1 Tim. 4:13-16; Matt. 24:15; see PUBLIC READING.

REAIAH (Re·a'iah) [Jehovah has seen].

1. A son of Shobal and descendant of Judah. (1 Chron. 4:1, 2) It may be that Haroeh at 1 Chronicles 2:52 is the same person. The spelling in Hebrew is quite similar.

2. A Reubenite, presumably an ancestor of persons taken into exile by Tiglath-pileser.—1 Chron. 5:5, 6.

3. Forefather of some of the Nethinim who returned to Jerusalem after the Babylonian exile.—Ezra 2:1, 43, 47; Neh. 7:6, 46, 50.

REAPER, REAPING. The harvesting of grain in ancient times was accomplished by cutting the grain with a sickle (Mark 4:29), or sometimes by uprooting it from the earth. In the latter case, the complete stalk was reaped by pulling the roots from the soil, which was important in arid lands where straw was scarce and grain did not grow very tall.

Cutting grain with a sickle was the common method of reaping a crop. (Deut. 16:9) The ancient sickle was fashioned from wood or bone and had flint inserts that served as a cutting edge. Later, the more familiar curved metal blade was used. The reaper would grasp the stalks with one hand and cut them with the other. Perhaps in the past, as in more recent times, pieces of cane were sometimes placed on the

reaper's fingers to protect them from being cut by the sickle or the dry stalks.

The Israelites were commanded not to reap the edges of their fields. Instead, they were to leave a little grain standing "for the afflicted one and the alien resident." (Lev. 19:9, 10) After the grain was reaped, it was gathered, bound in sheaves, and piled in heaps, perhaps on the threshing floor.—Gen. 37:6, 7; Ruth 3:6, 7.

FIGURATIVE USE

Reaping is often used figuratively in the Scriptures to illustrate the end result of one's works, whether good or bad. The divine principle is that "whatever a man is sowing, this he will also reap." Paul showed that, whereas the one sowing with a view to the flesh reaps corruption therefrom, "he who is sowing with a view to the spirit will reap everlasting life from the spirit," and assured Galatian Christians that they would reap if they did not tire out. (Gal. 6:7-9; Prov. 22:8; Hos. 8:1, 7) In encouraging Christian generosity toward needy fellow believers in Judea, the apostle told the Corinthians: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully."—2 Cor. 9:5-7.

Jesus Christ dispatched his disciples to "reap," implying that they were to gather responsive Jews as his disciples. (John 4:35-38) According to Jesus' illustration of the symbolic "wheat" and "weeds," at "the conclusion of the system of things," the Son of man sends out his angelic reapers to "collect out from his kingdom all things that cause stumbling and persons who are doing lawlessness." These "weeds" ("the sons of the wicked one") are pitched into a figurative fiery furnace, whereas the "wheat" ("the sons of the kingdom") are preserved and "will shine as brightly as the sun in the kingdom of their Father."—Matt. 13:24-30, 36-43.

That the glorified and enthroned Jesus Christ directs this reaping and separating work is shown by John's vision in Revelation, where Christ is pictured as someone "like a son of man, with a golden crown on his head and a sharp sickle in his hand." In response to the angelic cry, "Put your sickle in and reap, because the hour has come to reap, for the harvest of the earth is thoroughly ripe," John beheld that he "thrust in his sickle on the earth, and the earth was reaped." The apostle observed that thereafter "the vine of the earth" was gathered and hurled into "the great wine press of the anger of God."—Rev. 14:14-20; compare Revelation 19:11-16.

REASONABLENESS. "Reasonable" appropriately conveys the thought of the Greek word *e·pi·ei·kes'*, which has been defined as meaning "seemly, fitting; hence, equitable, fair, moderate, forbearing, not insisting on the letter of the law; it expresses that considerateness that looks 'humanely and reasonably at the facts of a case.'"—*An Expository Dictionary of New Testament Words* (Vol. II, pp. 144, 145) by W. E. Vine.

Reasonableness is a distinctive feature of heavenly wisdom. (Jas. 3:17) It is a quality that a man who is appointed as an overseer in a Christian congregation must have. (1 Tim. 3:2, 3) He would have to be reasonable with himself, in dealing with others and in his view of problems. Also, Christians generally are encouraged to be reasonable. The apostle Paul counseled the Philippians: "Let your reasonableness become known to all men." (Phil. 4:5) And Titus was instructed to remind the Christians of Crete "to be reasonable." (Titus 3:1, 2) This was especially fitting, since the inhabitants of Crete as a whole had the reputation of being liars, injurious wild beasts and unemployed gluttons.—Titus 1:12.

At 1 Peter 2:18 house servants are admonished to "be in subjection to their owners with all due fear, not only to the good and reasonable, but also to those hard to please."

REBA (Re'ba) [fourth part]. One of the five kings of Midian slain in the avenging of Midian's immoral seduction of Israel. (Num. 31:2, 8) At the time, the five were presumably vassals of the Amorites and hence are also called "the dukes of Sihon."—Josh. 13:21.

REBEKAH (Re·bek'ah) [possibly, "cow"]. The daughter of Bethuel the son of Nahor, and therefore grandniece of Abraham. Her brother's name was Laban.—Gen. 22:20-23.

About 1878 B.C.E., when Abraham sent his household manager, likely Eliezer, in search of a suitable wife for his son Isaac (now forty years old), he came to "the city of Nahor" in the upper Mesopotamian valley. There at a well, this servant prayed that Jehovah's choice would be the damsel who not only would give him a drink when asked but also would volunteer to water his ten camels. (Gen. 24:1-14) While he was praying, Rebekah came to the well with a water jar. When asked for a sip of water she graciously gave him a drink and then "quickly emptied her jar into the drinking trough and ran yet again and again to the well to draw water, and kept drawing for all his camels. All the while the man was gazing at her in wonder, keeping silent to know whether Jehovah had made his trip successful or not." Rebekah proved to be kind, hospitable, modest in her manners and industrious; besides this, "the young woman was very attractive in appearance."—Gen. 24:14-21.

Abraham's servant, recognizing that his prayer had been answered, bestowed upon Rebekah a costly gold nose ring and two beautiful gold bracelets. These she showed to her family, to her mother and her brother Laban, who, in turn, extended the hospitality of their home to the visitor and the attendants with him. (Gen. 24:22-32) But before he would eat, the man stated his business. Laban and his father Bethuel gave their consent for Rebekah to marry Isaac, gifts, consisting of precious articles of gold and silver and exquisite garments, were given to Rebekah and her family, and then they all ate together. (Gen. 24:33-54) This transaction constituted an honorable marriage contract, not between Rebekah and Isaac, but between their parents, according to the custom of the time. Rebekah was therewith betrothed to Isaac, and was from then on, in effect, his wife.

With Rebekah's consent, the caravan took off the next morning for the long journey to the Negeb near Beer-lahai-roi, where Isaac was living at the time. Before she left, Rebekah's family blessed her, saying: "May you become thousands times ten thousand, and let your seed take possession of the gate of those who hate it." Her nurse Deborah and other lady attendants accompanied Rebekah, none of whom, it appears, ever returned to their homeland.—Gen. 24:55-62; 35:8.

Upon reaching their destination, Rebekah put on a headcloth at the approach of her bridegroom Isaac, and after Abraham's servant had recounted all the events of his mission, relating how Jehovah had directed the choice, Isaac brought Rebekah into his mother's tent to become his wife. Isaac dearly loved Rebekah, and in her he "found comfort after the loss of his mother" Sarah, who had died three years earlier.—Gen. 24:63-67.

Like Sarah, Rebekah for a long time remained barren. After some nineteen years, during which time Isaac persistently appealed to Jehovah, she conceived and bore the twins Esau and Jacob. (Gen. 25:20, 26) So distressing was her pregnancy, as the two struggled with each other in her womb, that Rebekah wondered, "Just why am I alive?" In response, Jehovah assured her that she would become the mother of two great nations, and that "the older will serve the younger." (Gen. 25:21-26) This, Paul says, was to demonstrate that the choice of the 'seed of promise' depended entirely on God.—Rom. 9:6-13.

Also like Sarah, Rebekah disguised her identity on one occasion, passing herself off as her husband's

sister. This was when a famine in the land forced her family to take up residence for a time in Philistine territory ruled over by King Abimelech. Rebekah must have been well along in years, yet due to her great beauty Isaac, the designated heir of the Abrahamic covenant, was presumed to be in danger of being killed if it was known he was her husband.—Gen. 26:1-11.

When Isaac was preparing to bless Esau his firstborn, apparently being ignorant that Esau had sold his birthright to his brother, Rebekah took immediate steps to secure the desired blessing for Jacob, whom she dearly loved. (Gen. 25:28-34; 27:1-5) Whether Rebekah knew of Jacob's legal right to the birthright through purchase is not stated, but she was well aware of what Jehovah had told her, namely, that the older would serve the younger. Rebekah was therefore duly authorized to see that Jacob secured for himself his father's blessing. The success of the plan was evidence of divine direction in the matter. —Gen. 27:6-29.

Later, when Rebekah learned of Esau's plans to kill Jacob, she influenced Isaac to send Jacob to her homeland in search of a wife for himself. It had grieved both her and Isaac very much that Esau had taken two wives from among the hated Canaanites.—Gen. 26:34, 35; 27:41-46; 28:1-5; 29:10-12.

Just when Rebekah died is not stated, but it may have been before Jacob returned home from Mesopotamia. (Gen. 35:27) She was buried in the family cave of Machpelah along with Abraham and Sarah, where later Isaac, Leah and Jacob were interred. —Gen. 49:29-31; 50:13.

REBELLIOUSNESS. Disobedience or resistance to and defiance of a superior authority. Pride, selfishness, outside pressures, disagreement with the judgment of a superior, and a desire to get out from under subjection or oppression, either real or imagined, have been among the leading causes for rebellion. In certain cases those who rebelled were not constantly rebellious persons. For example, Moses and Aaron faithfully served Jehovah God for many years. However, when subjected to the pressure of quarreling Israelites on one occasion, they lost self-control and rebelliously failed to give glory to God for a miraculous provision of water.—Num. 20:12, 24; 27:13, 14.

EARLY HISTORY

Rebellion against God had its start in the invisible realm. A spirit creature, who later became known as Satan the Devil, by means of a serpent, endeavored to get the first woman Eve to rebel against her Creator. He made rebellion attractive, presenting it as a course that would lead to enlightenment. Eve gave in to the selfish ambition to 'be like God,' in the sense of determining for herself what was good and what was bad rather than abiding by God's judgment on this matter. (See TREES.) Imagining herself to be deprived of something that she had now come to view as rightfully belonging to her, Eve chose to transgress God's command. Later her husband Adam yielded to her pressure and joined in this rebellion. He did so, not because he was deceived into thinking that the serpent was speaking the truth, but evidently because he selfishly chose the companionship of his sinful wife in preference to the approval of God.—Gen. 3:1-6; 1 Tim. 2:14.

For centuries afterward it appears that the majority of mankind did not want to submit themselves to God. From the time of Abel's death until the birth of Noah, a period of more than 926 years, only Enoch is specifically mentioned as one who walked with God. (Gen. 5:22) Rebelliousness also continued to spread in the heavenly realm. In Noah's day, angels, desiring sensual pleasure, disobediently forsook their heavenly posts, materialized human bodies, married women and fathered offspring.—Gen. 6:4; 1 Pet. 3:19, 20; 2 Pet. 2:4, 5; Jude 6.

By Noah's time the spirit of rebelliousness had so saturated mankind that Jehovah God saw fit to destroy the human race by means of a flood. Only Noah and his immediate family, eight persons all together, were found worthy of preservation.—Gen. 6:5-8; 7:13, 23.

IN ISRAEL

Years later Jehovah God began to deal exclusively with the nation of Israel. Yet throughout Israel's history there were numerous cases of rebellion against Jehovah and against his representatives, on a national, group or individual level. Ezekiel 44:6 even applies the name "Rebelliousness" to the house of Israel, as if the nation of Israel came to personify rebelliousness by its disobedient course of action.

Jehovah God did not leave such rebelliousness unpunished. (1 Sam. 12:15; 15:23; 1 Ki. 13:21, 22, 26; Ps. 5:10; Isa. 1:20; 63:10; Jer. 4:16-18; Ezek. 20:21; Hos. 13:16) His law demanded the death penalty for those persisting in rebellion against parents. (Deut. 21:18-21) Divine execution came upon proud and ambitious Korah, Dathan and Abiram and those associated with them in the rebellion against Moses and Aaron, God's appointed representatives. When the Israelites disputed the rightness of this execution and manifested a rebellious spirit toward Moses and Aaron, fourteen thousand seven hundred more perished by a scourge from Jehovah. (Num. 16:1-3, 25-50) Often Jehovah let other nations serve as instruments to inflict punishment upon the Israelites when they yielded to the pressure to be like the surrounding nations and rebelliously abandoned true worship. —Judg. 2:3, 11-16; 3:4, 5; Neh. 9:26, 27.

King Zedekiah's covenant-breaking rebellion

At the time King Nebuchadnezzar made Judean King Zedekiah a vassal king, he had Zedekiah make a covenant in Jehovah's name. Therefore, when Zedekiah rebelled against Nebuchadnezzar, wanting to be free from subjection to a foreign power, he also rebelled against Jehovah, in whose name he had obligated himself to be a loyal vassal king. Because of this rebellion, Jehovah decreed that Zedekiah would die as a captive in Babylon.—2 Ki. 24:17-20; 2 Chron. 36:11-21; Ezek. 17:12-18.

AMONG CHRISTIANS

Christians have also had to contend with rebellious persons. The apostle Paul foretold an apostasy or rebellion among professed Christians (2 Thess. 2:3) and, already in his time, apostates existed. (1 Tim. 1:19, 20; 2 Tim. 2:16-19) The disciple Jude wrote about those who spoke abusively of "glorious ones" in the Christian congregation. As the destruction of such rebellious ones was certain, Jude referred to that destruction as if it had already taken place, saying: "[They] have perished in the rebellious talk of Korah!"—Jude 8, 11; see APOSTASY.

Subjection to governmental authority proper

Rather than rebelling, those desiring to gain God's approval as Christ's followers are called upon to be obedient to those taking the lead inside the congregation (Heb. 13:17) and to government authorities outside the congregation. (Titus 3:1, 2) Rebellion against secular governmental authority constitutes a rebellion against God, for these authorities exist by God's permission and it is his will that Christians be subject to them as long as what they require does not conflict with his law.—Rom. 13:1-7; Acts 5:29.

RECAH (Re'cah). Apparently the name of a Judean site. It is mentioned along with genealogical information for the tribe of Judah.—1 Chron. 4:12.

RECHAB (Re'chab) [rider, horseman].

1. A Benjamite son of Rimmon the Beerothite. Rechab and his brother Baanah, both captains of marauding bands, murdered Ish-bosheth, the son and successor of Saul, and presented his head to David, expecting to win favor, but David had them both

executed for their wicked deed against a righteous man.—2 Sam. 4:2, 5-12.

2. A Kenite father or ancestor of Jehu's companion Jehonadab and forefather of the Rechabites.—1 Chron. 2:55; 2 Ki. 10:15, 23; Jer. 35:6, 8, 14, 16, 18, 19; see RECHABITES.

3. Father or ancestor of the Malchijah who helped Nehemiah repair a gate of Jerusalem's wall. (Neh. 3:14) If he is the same Rechab as No. 2 above, Malchijah's presence confirms the fulfillment of Jehovah's promise to the Rechabites as found at Jeremiah 35:19.

RECHABITES (Re'cha·bites). Descendants of Rechab the Kenite through Jehonadab.—Jer. 35:6; 1 Chron. 2:55.

During Jehonadab's time it seems that at least some of the Rechabites lived in the northern kingdom, for it was there that Jehonadab joined Jehu (king, 905-876 B.C.E.) in opposing Baal worship and "all who were left over of Ahab's in Samaria." (2 Ki. 10:15-17) Jehonadab laid a command on his family (whether before or after the experience with Jehu is not stated) to live in tents, not sowing seed or planting vineyards and not drinking wine, because they were alien residents in the land.—Jer. 35:6-10.

In the final part of Jehoiakim's reign (628-618 B.C.E.) a number of Rechabites dwelt in Judah. When Nebuchadnezzar came against the land, the Rechabites entered Jerusalem for protection from the Chaldeans and Syrians. At Jehovah's order, Jeremiah brought Jaazaniah their leader and all the Rechabites to a dining room in the temple. (Jer. 35:1-4) That they could all fit in one of the temple's dining rooms suggests that they were not very numerous. Jeremiah, as God had directed, put cups of wine before them and said: "Drink wine." Out of respect for the command of their ancestor they refused to do so, and they explained that they had recently left their usual habitat to move into the city only because of the invading armies.—Jer. 35:6-11.

Jehovah was pleased with the respectful obedience they showed. Their unswerving obedience to an earthly father stood in contrast to the disobedience of the Judeans to their Creator. (Jer. 35:12-16) God gave the Rechabites the rewarding promise: "There will not be cut off from Jonadab the son of Rechab a man to stand before me always."—Jer. 35:19.

During Nehemiah's governorship after the exile, "Malchijah the son of Rechab" repaired the Gate of the Ash-heaps. If this Rechab is the same one who was the father or ancestor of Jehonadab, it shows that Rechabites survived the exile and returned to the land. (Neh. 3:14) The superscription of Psalm 70 (71 in *NW*) in the *Septuagint* mentions 'the sons of Jonadab, the first that were taken captive,' and this is often understood to refer to the Rechabites. At 1 Chronicles 2:55 Hammath is listed as "the father of the house of Rechab." It is uncertain whether Hammath was an ancestor of the Rechabites or was a town from which they came.

RECONCILIATION. To reconcile means to bring back into harmony or cause to be friendly again; also to adjust or settle, as in reconciling differences. In Greek, the words related to reconciliation are derived from the verb *al·las'so*, which, basically, means "to make otherwise or different" or "to change" (compare its use at Acts 6:14; 1 Corinthians 15:51; Galatians 4:20); also "to exchange."—Rom. 1:23.

Thus, the compound form *ka·tal·las'so*, while meaning, basically, "to exchange," came to have the meaning "to change from enmity to friendship; to reconcile." Paul used this verb when speaking of a woman's 'making up again' with her husband, from whom she had separated. (1 Cor. 7:11) The related *di·al·las'so* appears at Matthew 5:24 in Jesus' instructions that one should first 'make his peace' with his brother before presenting an offering on the altar.

RECONCILIATION WITH GOD

In Paul's letter to the Romans, his second letter to the Corinthians, and his letter to the Colossians, he uses *ka·tal·las'so* and *a·po·ka·tal·las'so* (an intensified form) in dealing with man's being reconciled to God by means of the sacrifice of Christ Jesus.

Such reconciliation with God is necessary because an alienation has existed, a separation, a lack of harmony and of friendly relations, more than that, a state of enmity. This came through the first man Adam's sin and the resultant sinfulness and imperfection inherited by all his descendants. (Rom. 5:12; compare Isaiah 43:27.) The apostle could therefore say that "the minding of the flesh means enmity with God, for it is not under subjection to the law of God, nor, in fact, can it be [due to its inherited imperfect, sinful nature]. So those who are in harmony with the flesh cannot please God." (Rom. 8:7, 8) Enmity exists because God's perfect standards do not allow for his approving or condoning wrongdoing. (Ps. 5:4; 89:14) Of his Son, who reflected his Father's perfect qualities, it is written: "You loved righteousness, and you hated lawlessness." (Heb. 1:9) Hence, even though "God is love" and even though "God loved the world [of mankind] so much that he gave his only-begotten Son" on mankind's behalf, the fact remains that mankind as a whole has been in a state of enmity toward God and that God's love toward the world of mankind was love toward enemies, a love guided by principle (Gr., *a·ga'pe*) rather than fondness or friendship (Gr., *phi·li'a*).—1 John 4:16; John 3:16; compare James 4:4.

Since God's standard is one of perfect righteousness, he cannot countenance, or view with favor, sin, which is the violation of his express will. He is "gracious and merciful," and "rich in mercy" (Ps. 145:8, 9; Eph. 2:4); but he does not display mercy in disregard of his justice. As correctly observed in M'Clintock and Strong's *Cyclopædia of Biblical, Theological, and Ecclesiastical Literature* (Vol. VIII, p. 958), the relation between God and sinful man is thus "a legal one, as that of a sovereign, in his judicial capacity, and a criminal who has violated his laws and risen up against his authority, and who is therefore treated as an enemy." This is the situation into which mankind was brought due to the inheritance of sin from their first father, Adam.

The basis for reconciliation

It is only by and through the ransom sacrifice of Christ Jesus that full reconciliation with God is possible; he is "the way" and no one comes to the father except through him. (John 14:6) His death served as a "propitiatory sacrifice [Gr., *hi·la·smos'*] for our sins." (1 John 2:2; 4:10) The word *hi·la·smos'* signifies "a means of appeasing," an "atonement." Clearly, the sacrifice of Jesus Christ was not a "means of appeasing" in the sense of soothing hurt feelings on the part of God, mollifying him, for the death of his beloved Son certainly would produce no such effect. Rather, that sacrifice appeased or satisfied the demands of God's perfect justice by providing the just and righteous basis for pardoning sin, so that God "might be righteous even when declaring righteous the man [the hereditarily sinful man] that has faith in Jesus." (Rom. 3:24-26) By supplying the means for expiating (or making complete satisfaction for) man's sins and unlawful acts, Christ's sacrifice made it *propitious* (favorable) for man's seeking and receiving a restoration to right relations with the Sovereign God.—Eph. 1:7; Heb. 2:17; see RANSOM.

Thus, through Christ, God made it possible to "reconcile again to himself all other things by making peace through the blood he [Jesus] shed on the torture stake," and thereby persons once "alienated and enemies" due to having their minds on wicked works could now be "reconciled by means of that one's fleshly body through his death, in order to present [them] holy and unblemished and open to no accusation before him." (Col. 1:19-22) Jehovah God

could now 'declare righteous' those whom he selected to become his spiritual sons; they would not be subject to any accusation since they were now persons fully reconciled to, and at peace with, God.—Compare Acts 13:38, 39; Romans 5:9, 10; 8:33.

What, then, can we say of men who served God in times before Christ's death, such as Abel, who "had witness borne to him that he was righteous, God bearing witness respecting his gifts," Enoch, who "had the witness that he had pleased God well," Abraham, who "came to be called 'Jehovah's friend,'" Moses, Joshua, Samuel, David, Daniel and many others, including John the Baptist and Christ's disciples (to whom Jesus said prior to his death, "the Father himself has affection for you")? (Heb. 11:4, 5; Jas. 2:23; Dan. 9:23; John 16:27) Jehovah dealt with all these and blessed them. How, then, would such ones need any reconciling by means of Christ's death?

These persons obviously enjoyed a measure of reconciliation with God. Nevertheless, they, even as the rest of the world of mankind, were still sinners by inheritance and had acknowledged themselves as such by the animal sacrifices they offered. (Rom. 3:9, 22, 23; Heb. 10:1, 2) True, some men have been more overt or gross in their sinning than others, even being openly rebellious; but sin is sin, whatever the degree or extent. Hence, all being sinners, all men descended from Adam have, without exception, needed the reconciliation with God that his Son's sacrifice made possible.

God's relative friendship toward men such as those considered earlier was on the basis of the faith they showed, faith that embraced the belief that God would in his due time provide the means for relieving them completely of their sinful state. (Compare Hebrews 11:1, 2, 39, 40; John 1:29; 8:56; Acts 2:29-31.) Hence, the measure of reconciliation they enjoyed was contingent on God's future provision of the ransom. As shown under the heading DECLARE RIGHTEOUS, God "counted," "reckoned" or "credited" their faith as righteousness, and, on that basis, and with the absolute certainty of his own provision of a ransom in view, Jehovah could provisionally have friendly relations with them without violating his standards of perfect justice. (Compare Romans 3:25, 26; 4:17.) Nevertheless, the proper demands of his justice must eventually be satisfied, so that the "crediting" would be covered by actual payment of the required ransom price. All of this exalts the importance of Christ's position in God's arrangement, and demonstrates that, apart from Christ Jesus, men have no righteousness that could qualify them for a standing before God.—Compare Isaiah 64:6; Romans 7:18, 21-25; 1 Corinthians 1:30, 31; 1 John 1:8-10.

Steps necessary for attaining reconciliation

Since God is the offended party whose law has been and is being violated, it is man who must become reconciled to God, not God to man. (Ps. 51:1-4) Man does not meet God on equal terms, nor is God's stand as to what is right subject to change, emendation or modification. (Isa. 55:6-11; Mal. 3:6; compare James 1:17.) His conditions for reconciliation are therefore "nonnegotiable," not subject to question or compromise. (Compare Job 40:1, 2, 6-8; Isaiah 40:13, 14.) While many translations render Isaiah 1:18 to read, "Come now, let us reason together, says the LORD" (*AV; AT; RS; JP*), a more appropriate and consistent translation is: " 'Come, now, you people, and let us set matters straight ["let us settle the dispute," *Ro*] between us,' says Jehovah." (*NW*) The fault producing the disharmony lies entirely with man, not with God.—Compare Ezekiel 18:25, 29-32.

This does not prevent God from mercifully taking the initiative in opening the way for reconciliation. He did so through his Son. The apostle writes: "For, indeed, Christ, while we were yet weak, died for ungodly men at the appointed time. For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love [*a·ga'pen*] to us in that, while we were yet sinners, Christ died for us. Much more, therefore, since we have been declared righteous now by his blood, shall we be saved through him from wrath. For if, when we were enemies, we became reconciled to God through the death of his Son, much more, now that we have become reconciled, we shall be saved by his life. And not only that, but we are also exulting in God through our Lord Jesus Christ, through whom we have now received the reconciliation." (Rom. 5:6-11) Jesus, who "did not know sin," was made to "be sin for us," dying as a human sin offering, to relieve persons of the charge and penalty of sin. Relieved of the charge of sin, such ones could thus appear righteous in God's eyes, hence "become God's righteousness by means of him [Jesus]."—2 Cor. 5:18, 21.

God additionally displays his mercy and love by sending out ambassadors to sinful mankind. In ancient times ambassadors were sent out primarily in times of hostility (compare Luke 19:14), not peace, their mission frequently being to see if war could be averted or to arrange terms for peace where a state of war prevailed. (Isa. 33:7; Luke 14:31, 32; see AMBASSADOR.) God sends his Christian ambassadors to men to enable them to learn his terms for reconciliation and to avail themselves of such. As the apostle writes: "We are therefore ambassadors substituting for Christ, as though God were making entreaty through us. As substitutes for Christ we beg: 'Become reconciled to God.'" (2 Cor. 5:20) Such entreaty does not signify any weakening of God's position nor of his opposition to wrongdoing; it is, instead, a merciful urging to the offenders to seek peace and escape the inevitable consequence of God's righteous anger toward all who persist in going contrary to his holy will, destruction being the certain end of such. (Compare Ezekiel 33:11.) Even Christians must be careful "not to accept the undeserved kindness of God and miss its purpose" by failing to seek continually God's favor and goodwill during the "acceptable time" and the "day of salvation" God mercifully provides, as Paul's following words show.—2 Cor. 6:1, 2.

Recognizing the need for reconciliation and accepting God's provision for reconciliation, namely, the sacrifice of his Son, the individual must then repent of his sinful course and convert or turn around from following the way of the sinful world of mankind. By appealing to God on the basis of Christ's ransom, forgiveness of sins and reconciliation can be obtained, bringing "seasons of refreshing . . . from the person of Jehovah" (Acts 3:18, 19), peace of mind and heart. ((Phil. 4:6, 7) No longer enemies under the wrath of God, they have, in effect, "passed over from death to life." (John 3:16; 5:24) Thereafter the individual must retain God's goodwill by 'calling upon him in trueness,' 'continuing in the faith and not being shifted away from the hope of the good news.'—Ps. 145:18; Phil. 4:9; Col. 1:22, 23.

RECONCILING A WORLD TO HIMSELF

The apostle Paul speaks of God "by means of Christ reconciling a world to himself, not reckoning to them their trespasses." (2 Cor. 5:19) This should not be misread as meaning that all persons are automatically reconciled to God by Jesus' sacrifice, inasmuch as the apostle immediately goes on to describe the ambassadorial work of 'entreating' men to "become reconciled to God." (2 Cor. 5:20) In reality, the means was provided whereby all those of the world of mankind *willing to respond* could gain reconciliation. Hence, Jesus came "to give his soul a ransom in exchange for many," and "he that exercises faith in the Son has everlasting life; he that disobeys the Son will not see life, but the wrath of God remains upon him."—Matt. 20:28; John 3:36; compare Romans 5:18, 19; 2 Thessalonians 1:7, 8.

Nevertheless, Jehovah God, through his Son, Christ Jesus, does, by means of his Son's Kingdom administration, "gather all things together again in the Christ, the things in the heavens and the things on

the earth." (Eph. 1:10) Though a destruction of those who refuse to "set matters straight" (Isa. 1:18) with Jehovah God is required, the result will be a universe in total harmony with God, and mankind will again rejoice in God's friendship and enjoy the full flow of his blessings as at the start in Eden.—Rev. 21:1-4.

Jehovah God terminated his covenant relationship with Israel as a nation due to its unfaithfulness and its national rejection of his Son. (Matt. 21:42, 43; Heb. 8:7-13) Evidently the apostle refers to this when saying that 'the casting of them away meant reconciliation for the world' (Rom. 11:15), for, as the context shows, the way was thereby opened for the world outside the Jewish community or congregation. That is, the non-Jewish nations now had opportunity to be joined with a faithful Jewish remnant in the new covenant as God's new nation, spiritual Israel.—Compare Romans 11:5, 7, 11, 12, 15, 25.

As God's covenant people, his "special property" (Ex. 19:5, 6; 1 Ki. 8:53; Ps. 135:4), the Jewish people had enjoyed a measure of reconciliation with God, though still in need of full reconciliation by means of the foretold Redeemer, the Messiah. (Isa. 53:5-7, 11, 12; Dan. 9:24-26) The non-Jewish nations, on the other hand, were "alienated from the state of Israel and strangers to the covenants of the promise, and . . . had no hope and were without God in the world," for they had no recognized standing with him. (Eph. 2:11, 12) In harmony with the sacred secret regarding the Seed, God nevertheless purposed to bring blessings for persons of "all nations of the earth." (Gen. 22:15-18) The means for doing this, Christ Jesus' sacrifice, therefore opened the way for those of the alienated non-Jewish nations to "come to be near by the blood of the Christ." (Eph. 2:13) Not only this, but that sacrifice also removed the division between Jew and non-Jew, for it fulfilled the Law covenant and took it out of the way, thereby allowing Christ to "fully reconcile both peoples in one body to God through the torture stake, because he had killed off the enmity [the division produced by the Law covenant] by means of himself." Jew and non-Jew now would have the one approach to God through Christ Jesus and, in course of time, non-Jews were brought into the new covenant as Kingdom heirs with Christ.—Eph. 2:14-22, *NW*, 1970 ed.; Rom. 8:16, 17; Heb. 9:15.

RECORDER. A highly responsible officer in the royal court of Israel. The title is translated from a form of the Hebrew word *za·khar'*, "remember." His duties are not described in the Bible, but it appears that he was the official chronicler of the kingdom, furnishing the king with information on developments in the realm and also reminding him of important matters for his attention, supplying advice thereon.

On occasion the recorder represented the king on important national matters, Joah the son of Asaph being one of the officials of King Hezekiah to go out to speak to the Assyrian Rabshakeh when he threatened Jerusalem. (2 Ki. 18:18, 37) Another recorder, Joah the son of Joahaz, officiated in connection with the repairing of the temple. (2 Chron. 34:8) A recorder is named also in the courts of David and Solomon.—2 Sam. 8:16; 20:24; 1 Ki. 4:3.

The 'recorder' or 'writer' seen in vision by Ezekiel was a scribe or secretary.—Ezek. 9:3, 4.

RECORDER'S INKHORN. At Ezekiel 9:2, 3, 11 the man in linen responsible to mark individuals on the forehead is described as having "a recorder's inkhorn at his hips," such evidently being held in place by the girdle about his waist. This recorder's or secretary's inkhorn may have been similar to those used at one time in ancient Egypt. The Egyptian 'scribe kit' was a long, narrow case made out of wood and having a compartment or slots for reed pens. On the outer face, near the top, it had at least one recess for a small cake of dried ink. The scribe could prepare to write by applying the moistened end of his pen to the ink. Inscriptions show that Syrian scribes used a similar 'scribal kit.'

RED. See COLORS.

REDEMPTION. See RANSOM.

RED SEA. As a modern geographical designation "Red Sea" refers to the body of water separating northeastern Africa from the Arabian Peninsula and including the two arms known as the Gulf of Suez and the Gulf of Aqabah. The Red Sea measures some 1,400 miles (2,253 kilometers) in length, has a maximum width of about 220 miles (354 kilometers) and an average depth of approximately 2,000 feet (610 meters). It is part of the great geological fault known as the Rift Valley. Due to a fast rate of evaporation the waters of this sea are quite salty. Strong winds, rapid changes in wind direction and the presence of large reefs make it hazardous to navigate the Red Sea. Along the eastern coast there are high mountain ranges, whereas rocky tablelands and low hills occupy the western coast.

There is good reason for understanding the original-language expressions rendered "Red Sea" to apply to the Red Sea in general or to either one of its northern arms. (Ex. 10:19; 13:18; Num. 33:10, 11; Judg. 11:16; Acts 7:36) It was the waters of the Red Sea that Jehovah miraculously divided to let the Israelites pass through on dry land, but drowned Pharaoh and his military forces who came in pursuit. (Ex. 14:21–15:22; Deut. 11:4; Josh. 2:10; 4:23; 24:6; Neh. 9:9; Ps. 106:7, 9, 22; 136:13, 15) The Biblical passages relating this incident use the Hebrew expression *yam* ("sea") or *yam suph* ("sea of rushes or reeds, bulrushes"). On the basis of the literal meaning of *yam suph*, certain scholars have argued that the Israelites crossed a mere swampy place, such as the Bitter Lake region, and not the Red Sea (principally the western arm, the Gulf of Suez, where others believe the crossing likely occurred). However, it should be noted that the waters were sufficient to cover Pharaoh's military forces. (Ex. 14:28, 29) This would have been impossible in a mere swamp. Also, Acts 7:36 and Hebrews 11:29 rule out a mere swampy place, for these texts mention the same incident and use the Greek expression *e·ry·thra' tha'las·sa*, meaning "Red Sea." (See EXODUS, pages 546, 547.) The historian Herodotus (fifth century B.C.E.) used the same Greek expression to refer, not to a swamp or an insignificant body of water, but to *"the Indian Ocean,* in which the Red Sea" is located.—*A Greek-English Lexicon*, by H. G. Liddell and R. Scott, Vol. I, p. 693; see PIHAHIROTH.

It is not known why the Red Sea was designated *yam suph* by the Hebrews. Since the Hebrew term *suph* can also designate seaweeds (Jonah 2:5), there is a possibility that the Red Sea got its name from such plants. Notes the *Cyclopædia* (Vol. VIII, p. 961) by M'Clintock and Strong: "The [*suph*] of the [*yam*], it seems quite certain, is *a sea-weed resembling wool.* Such sea-weed is thrown up abundantly on the shores of the Red Sea."

In a pronouncement of doom for Edom, the outcry resulting from Edom's calamity is described as being heard at the Red Sea. (Jer. 49:21) This is understandable, since Edomite territory in its southern extremity bordered on the Red Sea (1 Ki. 9:26), that is, the sea's northeastern arm, the Gulf of Aqabah. Israel's boundary also extended to this point.—Ex. 23:31; see AQABAH, GULF OF, for other references to the Red Sea.

REED. This often translates the Hebrew word *qa·neh'* and its Greek equivalent *ka'la·mos*, which terms evidently embrace numerous reedlike plants commonly growing in wet places. (Job 40:21; Ps. 68:30; Isa. 19:6; 35:7) Some scholars believe that in many cases the "reed" intended is *Arundo donax.* This plant is common in Egypt, Palestine and Syria. Its stem, terminating in a large plume of white flowers, has a

diameter of two or three inches (5 or 7.6 centimeters) at the base and grows to a height of eight feet (2.4 meters) or more. The leaves measure from one to three feet (.3 to .9 meter) in length. Even in recent times this reed has been used as a measuring rod.—See Ezekiel 40:3, 5; Revelation 11:1; 21:15, 16.

In mockery, Roman soldiers placed a reed, representative of a royal scepter, in Jesus' right hand, and later hit him with it. Also, a reed was used to convey a sponge soaked with sour wine to the impaled Jesus. —Matt. 27:29, 30, 48; see HYSSOP.

Figuratively, "reed" is used in the Bible to represent instability and frailty. (1 Ki. 14:15; Ezek. 29:6, 7) Egypt was compared to a crushed reed, the sharp, pointed slivers of which would penetrate the palm of anyone leaning upon it. (2 Ki. 18:21; Isa. 36:6) Concerning John the Baptist, Jesus said: "What did you go out into the wilderness to behold? A reed being tossed by a wind?" (Matt. 11:7) These words may have been intended to show that John the Baptist was not a person wavering or vacillating, but firm, stable and upright. At Matthew 12:20 (Isa. 42:3), the "bruised reed" seems to represent oppressed people like the man with the withered hand whom Jesus healed on the sabbath.—Matt. 12:10-14; see Matthew 23:4; Mark 6:34; CALAMUS, CANE.

REELAIAH (Re·el·ai'ah) [perhaps, Jehovah has shaken]. One whose name occurs with those of such prominent men as Zerubbabel and Jeshua at the beginning of the list of those returning from Babylon to Jerusalem in 537 B.C.E. (Ezra 2:1, 2) The name is spelled Raamiah (meaning, perhaps, Jehovah has thundered) at Nehemiah 7:7.

REFINE, REFINER. The art of separating and purifying metals and the craftsman who does it. By repeated melting in clay refining pots called crucibles, the slag and impurities were removed from the desired metal. (Ps. 12:6; Prov. 17:3; 27:21) Remnants of slag dumps have been found in the region around ancient Succoth, where some of Solomon's mining and smelting operations were located. Sometimes impurities were burned off; at other times refiner's lye (see LAUNDRYMAN) was used to amalgamate the scummy dross so it could be skimmed off the surface. (Isa. 1:25; Mal. 3:2) The refiner sat in front of his furnace and supplied the charcoal fire with a forced draft by means of bellows.—Jer. 6:29; Mal. 3:3.

Gold frequently has silver with it in varying amounts. How these were separated in Bible times is not known, but a distinction in the methods of treating the two seems to be noted in Proverbs 17:3 and 27:21: "The refining pot is for silver and the furnace for gold." Nitric acid was evidently not discovered until the ninth century C.E.; so, previously gold was purified by other means. For example, if lead were present with the gold, the impurities could be fluxed off as a slag while the gold would be held by the lead. Then by slowly boiling off the lead (an operation known as cupeling) pure gold would remain behind. This process requires considerable skill, for if the temperature is too high or the boiling off too rapid, the gold is carried away with the lead. The operator learns to judge and control the refining by the color of the molten metal. (Compare Psalm 12:6; Jeremiah 6:28-30; Ezekiel 22:18-22.) The use of lye in the refining of silver is alluded to in the Scriptures.—Mal. 3:2, 3.

If the copper-bearing ore was an oxide or carbonate, mixing the crushed ore with charcoal and burning it freed the copper in the metallic state. However, if the copper was a sulfide, preliminary roasting was necessary first to burn off the sulfur as sulfur dioxide and at the same time convert the copper to copper oxide. Then it could be reduced with charcoal to obtain the free metal.

Extraction of iron was more difficult, due to the tremendous heat required. Iron melts at 2795° F. (1535° C.) The ancients, however, built smelting furnaces equipped with bellows to give a forced draft similar to present-day blast furnaces. (Deut. 4:20; Jer. 6:29; Ezek. 22:20-22) There are no details as to Hebrew iron furnaces, but they may have been similar to those known to have existed in ancient India. Made of clay, pear-shaped, about four feet (c. 1.2 meters) in diameter at the bottom, narrowing to one foot (.3 meter) at the top, they had goatskin bellows equipped with bamboo nozzles attached to clay tubes that supplied air to the bottom of the furnace. Charged with charcoal, the fire was started and the ore was added. Another layer of charcoal was then added on top and the forced heat was continued for three or four hours. With the run completed, the front of the furnace was broken down to remove the bloom of metal.

It is a simple two-step matter to win lead from its common ore, galena, that is, lead sulfide. First the ore is roasted with an injection of air to reduce the lead sulfide to lead oxide, the sulfur being volatized off as sulfur dioxide. The lead oxide is then mixed with charcoal, charged into a blast furnace and the carbon dioxide is driven off, leaving the liquid lead behind in the crucible.

FIGURATIVE USE

Jehovah himself is referred to as a refiner. His Word is highly refined. (2 Sam. 22:31; Ps. 18:30; 119:140; Prov. 30:5) This tried and tested Word is one means by which God purifies his people in removing all sinful dross of uncleanness. (Ps. 17:3; 26:2; 66:10; 105:19; Jer. 9:7; Dan. 12:9, 10; Mal. 3:3) Fiery trials also refine the faithful. (Isa. 48:10; Dan. 11:35; Zech. 13:9; 1 Cor. 3:13; compare 1 Peter 1:6, 7.) The wicked, on the other hand, are judged as nothing more than scummy dross, fit only for the worthless slag heap. —Ps. 119:119; Prov. 25:4, 5; Ezek. 22:18-20.

REFUGE. See CITIES OF REFUGE.

REGEM (Re'gem) [friend]. First-named son of Jahdai in the Calebite branch of Judah's genealogy. —1 Chron. 2:3, 42, 47.

REGEM-MELECH (Reg'em-mel'ech) [perhaps, friend of the king]. One of two leading men sent by the people of postexilic Bethel to "soften the face of Jehovah" and to inquire about continuing the customary fasting. This was more than two years before the rebuilt temple was completed.—Zech. 7:1-3; Ezra 6:15.

REGISTRATION. Enrollments mentioned in the Bible were usually by name and lineage according to tribe and household, and involved more than a simple census or count of heads. These national registrations served various purposes, such as for taxation, assignments of military service, or (for those Levites included) appointments to duties at the sanctuary.

AT SINAI

At Jehovah's command the first registration took place during the encampment at Sinai in the second month of the second year following the exodus from Egypt. Not only were all males listed who were twenty years old and upward—eligible for service in the army—but the Law also placed on the registered ones a head tax of half a shekel for the service of the tabernacle. (Ex. 30:11-16; Num. 1:1-3, 18, 19) The total number listed amounted to 603,550, excluding the Levites, who had no inheritance in the land. These paid no tabernacle tax and were not required to serve in the army. —Num. 1:44-47; 2:32, 33; 18:20, 24.

The record in the book of Numbers shows that a count was also made of the number of firstborn males from the twelve tribes, and of all the Levite males, from a month old and upward. (Num. 3:14, 15) This was because Jehovah had bought the firstborn ones as his when he saved them from the destruction of the firstborn in Egypt. Now he desired to use the Levites as his specially sanctified ones for sanctuary service. The Levites were therefore to be given to Jeho-

vah by Israel to redeem the firstborn of the other tribes. The count showed that there were 22,000 male Levites and 22,273 non-Levite firstborn. (Num. 3:11-13, 39-43) To redeem the 273 firstborn in excess of the Levites, a five-shekel payment to the sanctuary was required for each.—Num. 3:44-51.

Also the Kohathites, Gershonites and Merarites between thirty and fifty years of age were numbered. These were given special assignments of service at the sanctuary. (Num. 4:34-39) To assist Moses in this undertaking a chieftain was selected out of each tribe to take the responsibility and oversight of the registration in his tribe.—Num. 1:4-16.

ON THE PLAINS OF MOAB

A second recorded registration is the one taken on the plains of Moab, after the scourge because of Israel's sin in connection with Baal of Peor. It was found then that the number of men twenty years old and upward was 601,730, a decrease of 1,820 from the census taken nearly thirty-nine years earlier. (Num. 26:1, 2, 51) The decrease was in great measure due to God's decree at the time the spies brought back a bad report. (Num. 13:30-33; 14:28-30) The count of Levites from a month old and upward was 23,000, or 1,000 more than the first census.—Num. 26:57, 62.

DAVID'S CALAMITOUS REGISTRATION

A registration taken toward the end of King David's reign is also recorded, one that brought calamity. The account at 2 Samuel 24:1 reads: "And again the anger of Jehovah came to be hot against Israel, when one incited David against them, saying: 'Go, take a count of Israel and Judah.'" The original Hebrew allows for part of this verse to be rendered "when he incited David against them." (*NW*, 1955 ed., ftn.) The translation of the verse in *The Bible in Basic English* reads: "Again the wrath of the Lord was burning against Israel, and moving David against them, he said, Go, take the number of Israel and Judah." Hence, some commentators consider that the "one" or "he" who incited David to take the census was Jehovah. His 'anger against Israel,' according to this view, predated the census, and was due to their recent rebellions against Jehovah and his appointed king, David, when they followed first ambitious Absalom, then the good-for-nothing Sheba the son of Bichri in opposition to David.—2 Sam. 15:10-12; 20:1, 2.

The parallel account at 1 Chronicles 21:1, however, reads: "And Satan [or, "a resister"] proceeded to stand up against Israel and to incite David to number Israel." (*NW*, 1955 ed., ftn.) Of course, this could be harmonized with the view that Jehovah "incited" David if the incitement is viewed as something that Jehovah purposely allowed, as by removing his protection or restraining hand so that Satan could incite David to this action. (Compare 1 Kings 22:21-23; 1 Samuel 16:14; see FOREKNOWLEDGE, FOREORDINATION, page 598, paragraphs 4-6.) On the other hand, the "resister," the "one" moving David to decide on this calamitious course, may have been some bad counselor. On David's part, there may have been wrong motive due to pride and trust in the numbers of his army, hence a failing to manifest full reliance on Jehovah. In any case, it is clear that David's motive in this instance was not to glorify God.

Objected to by Joab

When ordered to take the registration, David's general Joab objected, saying, "May Jehovah your God even add to the people a hundred times as many as they are while the very eyes of my lord the king are seeing it. But as for my lord the king, why has he found delight in this thing?" (2 Sam. 24:3) Joab's words imply that the national strength did not depend on numbers, but on Jehovah, who could supply numbers if that was his will. Joab, at David's insistence, took the census, but unwillingly, the report stating: "Levi and Benjamin he did not register in among them, because the king's word had been detestable to Joab" (Levi not being counted, in accord with the law at Numbers 1:47-49). Joab either stopped before registering Benjamin or delayed the progress of the registration and David came to his senses and called a halt to it before Joab had completed it. (1 Chron. 21:6) Joab may have avoided Benjamin because he did not want to stir up this tribe that was the tribe of Saul, which had fought David's army under Joab before uniting with the other tribes under David. (2 Sam. 2:12-17) No doubt because the making of the count was wrong, it was not entered into the "account of the affairs of the days of King David." —1 Chron. 27:24.

The count revealed that Israel had 1,100,000 men and Judah had 470,000, according to the record at 1 Chronicles 21:5. The report at 2 Samuel 24:9 says 800,000 men of Israel and 500,000 men of Judah. Some believe that a scribal error exists. But it is unwise to ascribe error to the record when the circumstances, methods of counting, and so forth, are not fully understood. The two accounts may have reckoned the number from different viewpoints. For example, it is possible that members of the standing army and/or their officers were counted, or omitted. And different methods of reckoning may have caused a variation in the listing of certain men, as to whether they were under Judah or Israel. We find what may be such an instance at 1 Chronicles chapter 27. Here twelve divisions of the army are listed, naming all the tribes except Gad and Asher, and naming Levi and the two half tribes of Manasseh. This may have been because the fighting men of Gad and Asher were combined under other heads at the time, or for other reasons not stated.

Jehovah's judgment

Jehovah's prophet Gad was sent to David, giving David, the authorizer of the census, a choice of one of three forms of punishment: a famine for three years, the sword of Israel's enemies overtaking Israel for three months, or a pestilence for three days. David, leaning on God's mercy rather than man's, chose "to fall into the hand of Jehovah"; in the pestilence that followed, 70,000 persons died.—1 Chron. 21:10-14.

Here another variation is found between the Samuel and Chronicles accounts. Whereas 2 Samuel 24:13 says seven years of famine, 1 Chronicles 21:12 says three. (The *Septuagint Version* reads "three" in the Samuel account.) One proffered explanation is that the seven years referred to at Second Samuel would, in part, be an extension of the three years of famine that came due to the sin of Saul and his house against the Gibeonites. (2 Sam. 21:1, 2) The current year (the registration took nine months and twenty days [2 Sam. 24:8]) would be the fourth, and three years to come would make seven. Although the difference may have been due to a copyist's error, it may be said again that a full knowledge of all the facts and circumstances should be had before reaching such a conclusion.

FOR THE TEMPLE SERVICE

Sometime later David, who was now quite old, had the Levites numbered for future temple service, with Jehovah's apparent approval. This count revealed that there were 38,000 Levites thirty years of age and upward, all able-bodied men. They were listed as follows: 24,000 supervisors, 6,000 officers and judges, 4,000 gatekeepers and 4,000 musicians.—1 Chron. 23:1-5.

In connection with the building of the temple we read: "Then Solomon took a count of all the men that were alien residents, who were in the land of Israel, after the census that David his father had taken of them; and there came to be found a hundred and fifty-three thousand six hundred. So he made seventy thousand of them burden bearers and eighty thousand cutters in the mountain and three thousand six hundred overseers for keeping the people in service." —2 Chron. 2:17, 18.

LATER REGISTRATIONS

Other registrations were taken by succeeding kings of Israel and Judah. In the days of King Amaziah the men in Judah and Benjamin from twenty years upward numbered 300,000. (2 Chron. 25:5) In King Uzziah's registration the army forces were 307,500 men, with 2,600 of the heads of the paternal houses over them.—2 Chron. 26:11-13.

The returning exiles under Zerubbabel, in 537 B.C.E., were also enumerated, totaling 49,897, made up of 42,360 of the congregation apart from 7,337 slaves and 200 singers (the Masoretic text of Nehemiah says 245 singers).—Ezra 2:64, 65; Neh. 7:66, 67; see NEHEMIAH, BOOK OF.

AT THE TIME OF JESUS' BIRTH

Two registrations are mentioned in the Christian Greek Scriptures as taking place after Judea came under subjection to Rome. Such were not merely to ascertain population figures but, rather, were mainly for purposes of taxation and conscription of men for military service. Concerning the first of these we read: "Now in those days [c. 2 B.C.E.] a decree went forth from Caesar Augustus for all the inhabited earth to be registered; (this first registration took place when Quirinius was governor of Syria;) and all people went traveling to be registered, each one to his own city." (Luke 2:1-3) This edict of the emperor proved providential, for it compelled Joseph and Mary to journey from the city of Nazareth to Bethlehem in spite of the fact that Mary was then heavy with child; thus Jesus was born in the city of David in fulfillment of prophecy.—Luke 2:4-7; Mic. 5:2.

Two registrations under Quirinius

Bible critics have said that the only census taken while Publius Sulpicius Quirinius was governor of Syria was about 6 C.E., which event sparked a rebellion by Judas the Galilean and the Zealots. (Acts 5:37) This was really the second registration under Quirinius, for inscriptions discovered at Rome and Antioch revealed that some years earlier Quirinius had served as the emperor's legate in Syria at the time Saturninus was proconsul. Concerning this, the *Dictionnaire du Nouveau Testament* in Crampon's French Bible (1939 ed., p. 360) says: "The scholarly researches of Zumpt (*Commentat. epigraph.*, II, 86-104; *De Syria romana provincia*, 97-98) and of Mommsen (*Res gestæ divi Augusti*) place beyond doubt that Quirinius was twice governor of Syria." Many scholars locate the time of Quirinius' first governorship as somewhere between the years 4 to 1 B.C.E., probably from 3-2 B.C.E. Their method of arriving at these dates, however, is not solid and the actual period of governorship remains indefinite. (See QUIRINIUS.) His second governorship ran from 759 to 765 [6 to 12 C.E.], as Josephus expressly attests.

So historian and Bible writer Luke was correct when he said concerning the registration at the time of Jesus' birth: "this *first* registration took place when Quirinius was governor of Syria," distinguishing it from the *second*, which occurred later under the same Quirinius and to which Gamaliel makes reference as reported by Luke at Acts 5:37.

REHABIAH (Re·ha·bi'ah) [Jehovah has made wide]. Grandson of Moses, only son of Eliezer, and founder of a family of Levites that still existed when David was king.—1 Chron. 23:15, 17; 24:21; 26:25.

REHOB (Re'hob) [open space or market].

1. Father of Hadadezer the king of Zobah against whom David warred victoriously.—2 Sam. 8:3-12.

2. One of the Levites or the forefather of one attesting by seal a covenant in the time of Nehemiah and Ezra.—Neh. 10:1, 9, 11.

3. A place or city mentioned in the exploration of Canaan by the twelve Hebrew spies sent out by Moses. (Num. 13:21) It is probably the same place as "Rehob" and "Beth-rehob" mentioned at 2 Samuel 10:6, 8.—See BETH-REHOB.

4. The name of at least one and perhaps two cities in the territory of Asher. (Josh. 19:24, 28, 30) While some authorities consider both references to denote the same city, other related texts appear to indicate separate sites. Thus, Judges 1:31, 32 says that "Asher did not drive out the inhabitants of . . . Rehob," so that the Asherites were obliged to dwell among the Canaanites of the land, whereas Joshua 21:27, 31 and 1 Chronicles 6:71, 75 state that Rehob was given to the sons of Gershom as a Levitical city. Those favoring but one site consider these texts to mean that the task of evicting the Canaanites from Rehob was hindered originally but was accomplished at a later time, thus allowing for its occupation by the Levites. Those favoring two sites suggest one town as remaining in Canaanite hands, the other as among those initially captured by Asher and given to the Levites. For the two sites, these suggest an identification with Khirbet el-'Amri, about two and a half miles (4 kilometers) NE of Achzib, for the Rehob of Joshua 19:28, and for that of the other texts, they suggest Tell el-Gharbi, about six miles (10 kilometers) E-SE of Acco. This latter site is the one preferred by those who consider the name to refer to but one town.

REHOBOAM (Re·ho·bo'am) [the people is (has) enlarged, or, who enlarges the people]. Son of Solomon by his Ammonite wife Naamah. He succeeded his father to the throne in 997 B.C.E. at the age of forty-one and reigned for seventeen years. (1 Ki. 14:21; 1 Chron. 3:10; 2 Chron. 9:31) Rehoboam had the distinction of being the last king of the united monarchy and the first ruler of the southern two-tribe kingdom of Judah and Benjamin, for shortly after he was crowned king at Shechem by all Israel, the united kingdom of David and Solomon was divided. Ten tribes withdrew their support of Rehoboam and made Jeroboam their king, even as Jehovah by the prophet Ahijah had foretold.—1 Ki. 11:29-31; 12:1; 2 Chron. 10:1.

This separation took place after a delegation of the people, with Jeroboam as their spokesman, pleaded with Rehoboam to remove some of the oppressive measures laid upon them by Solomon. Rehoboam took the matter under advisement. First he consulted the older men, who counseled him to heed the cry of the people and reduce their burdens, thereby proving himself a wise king, loved by his people. But Rehoboam spurned this mature advice and sought the counsel of young men with whom he had grown up. They told the king he should in effect make his little finger as thick as his father's hips, increasing their yoke burden and chastising them with scourges instead of whips.—1 Ki. 12:2-15; 2 Chron. 10:3-15; 13:6, 7.

This arrogant, high-handed attitude adopted by Rehoboam completely alienated from him the majority of the people. The only tribes continuing to support the house of David were Judah and Benjamin, while the priests and Levites of both kingdoms, as well as isolated individuals of the ten tribes, also gave support. —1 Ki. 12:16, 17; 2 Chron. 10:16, 17; 11:13, 14, 16.

Subsequently, when King Rehoboam and Adoram (Hadoram), who was over the conscripted forced laborers, entered the territory of the secessionists, Adoram was stoned to death but the king managed to escape with his life. (1 Ki. 12:18; 2 Chron. 10:18) Rehoboam then mustered an army of 180,000 from among Judah and Benjamin, determined that the ten tribes would be forcibly brought under his subjection. But Jehovah through the prophet Shemaiah forbade them to fight against their brothers, since God himself had decreed the division of the kingdom. Though open warfare on the battlefield was thus avoided, hostilities between the two factions continued all the days of Rehoboam.—1 Ki. 12:19-24; 15:6; 2 Chron. 10:19; 11:1-4.

For a time Rehoboam walked quite closely to the laws of Jehovah, and early in his reign he built and

fortified a number of cities, some of which he stocked with food supplies. (2 Chron. 11:5-12, 17) However, when his kingship was firmly established he abandoned Jehovah's worship and led Judah in the practice of detestable sex worship, perhaps due to Ammonite influence on his mother's side of the family. (1 Ki. 14:22-24; 2 Chron. 12:1) This, in turn, provoked Jehovah's anger and in expression thereof he raised up the king of Egypt, Shishak, who, together with his allies, overran the land and captured a number of cities in Judah in the fifth year of Rehoboam's reign. Had it not been that Rehoboam and his princes humbled themselves in repentance, not even Jerusalem would have escaped. As it was, the treasures of the temple and the king's house, including the gold shields that Solomon had made, were taken by Shishak as his booty. Rehoboam then replaced these shields with copper ones.—1 Ki. 14:25-28; 2 Chron. 12:2-12.

During his lifetime Rehoboam married eighteen wives, including Mahalath a granddaughter of David, and Maacah the granddaughter of David's son Absalom. Maacah was his favorite wife and the mother of Abijah (Abijam), one of his twenty-eight sons and the heir apparent to the throne. Other members of Rehoboam's family included sixty concubines and sixty daughters.—2 Chron. 11:18-22.

Before his death at the age of fifty-eight, and the ascension of Abijah to the throne in 980 B.C.E., Rehoboam distributed many gifts among his other sons, presumably to prevent any revolt against Abijah after his death. (1 Ki. 14:31; 2 Chron. 11:23; 12:16) On the whole, Rehoboam's life is best summed up in this commentary: "He did what was bad, for he had not firmly established his heart to search for Jehovah." —2 Chron. 12:14.

REHOBOTH (Re·ho'both) [broad places].

1. The name that Isaac gave to a well he dug. (Gen. 26:22) Though its exact location is unknown, many geographers have identified Rehoboth with Ruheibeh, some nineteen miles (30 kilometers) SW of Beer-sheba. The names bear certain similarities. In naming the well Isaac said that now God had given ample room. He and his shepherds could be fruitful without interfering with, or getting interference from, others.

2. A city of unknown location from which came Shaul, an early Edomite king. (Gen. 36:31, 37; 1 Chron. 1:43, 48) In both references to it, the place is called "Rehoboth by the River." Generally in the Bible the designation "the River" means the Euphrates. (Ps. 72:8; 2 Chron. 9:26; compare Exodus 23:31 and Deuteronomy 11:24.) Thus some authorities have suggested either of two sites near the junction of the Khabur and Euphrates Rivers. This would mean, however, that Shaul was from a city far outside of Edomite territory. Certain modern geographers, however, believe that in these two instances "the River" refers to a river in Edom or near one of its borders, such as the Zered running into the southern end of the Dead Sea. Dr. J. Simons proposes a site about twenty-three miles (37 kilometers) SE of the tip of the Dead Sea.

REHOBOTH-IR (Re·ho'both-Ir) [broad places of the city]. Evidently a suburb of ancient Nineveh. The exact location is not now known. It was built by Nimrod.—Gen. 10:10, 11.

REHSH, or, as commonly anglicized, resh [ר]. The twentieth letter of the Hebrew alphabet, later used also, outside the Hebrew Scriptures, as a number to denote two hundred.

Rehsh is the origin of our English letter "r" through the Greek *hro.* Due to the similarity in form between *rehsh* [ר] and *da'leth* [ד], the two were sometimes confused by copyists.

In the Hebrew, this letter appears as the initial letter in each of the eight verses of Psalm 119:153-160.

REHUM (Re'hum) [compassion].

1. One of those listed at the head of the register of exiles who returned from Babylon to Jerusalem with Zerubbabel and Jeshua. (Ezra 2:1, 2) His name is spelled Nehum at Nehemiah 7:7.

2. A priest listed among those who returned with Zerubbabel. (Neh. 12:1, 3) A simple transposition of Hebrew characters would make him the one called Harim in verse 15 and elsewhere.—See HARIM No. 1.

3. The "chief government official" of the Persian Empire residing presumably in Samaria who took the lead in writing a letter to King Artaxerxes falsely accusing the Jews concerning their intentions for rebuilding Jerusalem. The imperial reply ordered Rehum and his compatriots to go to Jerusalem and forcibly put a stop to the Jews' rebuilding work on the temple. (Ezra 4:8-24) Haggai and Zechariah, however, not long thereafter stirred up the Jews to resume their rebuilding, which was finally sanctioned by the Persian review of Cyrus' original decree.—Ezra 5:1–6:13.

4. A Levite son of Bani who helped repair Jerusalem's wall.—Neh. 3:17.

5. The head of a postexilic family whose representative, if not himself, attested to the covenant of faithfulness during Nehemiah's governorship.—Neh. 10:1, 14, 25.

REI (Re'i) [friendly]. One of David's mighty men who refused to join Adonijah's conspiracy.—1 Ki. 1:8.

REKEM (Re'kem) [friendship; or, variegation].

1. A king of Midian, one of five such who were slain when Midian was punished for having seduced Israel with immorality. The five, presumably vassals of the Amorites, were also called "dukes of Sihon." —Num. 31:8; Josh. 13:21.

2. A descendant of Manasseh.—1 Chron. 7:14, 16.

3. A descendant of Judah through Hezron's son Caleb.—1 Chron. 2:4, 5, 9, 42-44.

4. A city in Benjamin's territory allotment, the location of which is unknown.—Josh. 18:21, 27, 28.

RELIEF. A distinguishing feature of God's faithful servants has been their willingness to assist needy persons. (Job 29:16; 31:19-22; Jas. 1:27) After the outpouring of God's spirit on the festival day of Pentecost in 33 C.E., for example, many who became followers of Jesus Christ voluntarily sold their possessions and turned over the funds to the apostles for distribution to needy fellow believers. Their generosity made it possible for those who had come from distant places for the festival to extend their stay in Jerusalem and continue to benefit from the teaching of the apostles. (Acts 2:41-47; 4:34, 35) The Jerusalem congregation also arranged for distributing food to needy Christian widows and, later, seven qualified men were appointed to see to it that no deserving widows were overlooked in the daily distribution.—Acts 6:1-6.

Years afterward, the apostle Paul, in his letter to Timothy, pointed out that the congregation's relief to widows should be limited to those not less than sixty years of age. Such widows were to be persons having a record of good works in the advancement of Christianity. (1 Tim. 5:9, 10) However, it was the primary obligation of children and grandchildren, not of the congregation, to care for aged parents and grandparents. As Paul wrote: "If any widow has children or grandchildren, let these learn first to practice godly devotion in their own household and to keep paying a due compensation to their parents and grandparents, for this is acceptable in God's sight."—1 Tim. 5:4, 16.

There were times when Christian congregations shared in relief measures in behalf of their brothers in other places. Thus, when the prophet Agabus foretold that a great famine would occur, the disciples in the congregation of Syrian Antioch "determined, each of them according as anyone could afford it, to send a relief ministration to the brothers dwelling in Judea." (Acts 11:28, 29) Other organized relief measures for needy brothers in Judea were likewise strictly voluntary.—Rom. 15:25-27; 1 Cor. 16:1-3; 2 Cor. 9:5, 7.

REMALIAH (Rem·a·li'ah) [Jehovah has adorned]. Father of Israelite King Pekah.—2 Ki. 15:25; 2 Chron. 28:6; Isa. 7:4, 5.

REMETH (Re'meth) [possibly, height]. A boundary city of Issachar. (Josh. 19:17, 18, 21) It appears to be the same as Jarmuth (No. 2) and Ramoth.

REMNANT. Several Hebrew and Greek words having very similar meanings are used in the Scriptures with reference to leftover ones of a family, nation, tribe or kind; the survivors of a slaughter or destruction; posterity, or those able to carry on the line of descent, name or activities of a nation, tribe or group; those remaining faithful to God out of a nation or body of people who have fallen away.

Noah and his family were a remnant of the world of mankind that preceded the Flood. The verb *sha·'ar'*, to remain, is used to describe them as the only ones who kept on surviving. (Gen. 7:23) Later, in Egypt, Joseph told his brothers: "Consequently God sent me ahead of you in order to place a remnant [that is, to preserve posterity and family line; compare 2 Samuel 14:7] for you men in the earth and to keep you alive by a great escape."—Gen. 45:4, 7.

A REMNANT OF ISRAEL RETURNS FROM EXILE

The most frequent references in the Bible to a remnant are concerning those who were God's people. God warned Israel through his prophets of punishment for their disobedience, but also gave comfort by foretelling that a remnant would be preserved, would return to Jerusalem and rebuild it, and would prosper and bear fruitage.—Isa. 1:9; 11:11, 16; 37:31, 32; Jer. 23:3; 31:7-9.

Jehovah gave the prophet Jeremiah a vision, after King Nebuchadnezzar of Babylon had carried captives off with King Jehoiachin of Judah in 617 B.C.E. Good figs in the vision represented the exiles who went away then. Bad figs represented the remnant who remained in Jerusalem under King Zedekiah (actually the larger number of Jerusalem's and Judah's inhabitants); those living in Egypt were also included. In 607 B.C.E. nearly all those in Judea were killed or exiled at the final destruction of Jerusalem by Nebuchadnezzar. And later the ones in Egypt, including those who fled there after 607 B.C.E., suffered when Nebuchadnezzar made a military excursion into that land.—Jer. 24:1-10; 44:14; 46:13-17; Lam. 1:1-6.

Jehovah promised to the faithful remnant, those who repented of their sins for which he let them go into exile, that he would collect them together as a flock in a pen. (Mic. 2:12) This he did in 537 B.C.E., with the return of a remnant of the Jews under Zerubbabel. (Ezra 2:1, 2) They were formerly "limping," but Jehovah gathered them, and (though they were under Persian domination) due to having Governor Zerubbabel over them and true worship reestablished at the temple, God was again their real King. (Mic. 4:6, 7) They would become like "dew from Jehovah," which brings refreshment and prosperity, and they would be courageous and strong like a "lion among the beasts of a forest." (Mic. 5:7-9) This latter prophecy apparently had a fulfillment during the Maccabean period, resulting in the preservation of the Jews in their land, and the conservation of the temple, until the Messiah's coming.

The name of the prophet Isaiah's son Shear-jashub incorporated the noun *she'ar'* (verb, *sha·'ar'*) and meant "A mere remnant will return." The name was a sign that Jerusalem would fall and its inhabitants would go into exile, but that God would have mercy and bring back a remnant to the land.—Isa. 7:3.

NO REMNANT LEFT TO BABYLON

Babylon was used by God to punish his people, but she went beyond what was necessary and took delight in oppressing and mistreating them and intended to hold them in exile forever. This was actually because Babylon was the chief exponent of false worship, and hated Jehovah and his worship. For these reasons God declared: "And I will cut off from Babylon name and remnant and progeny and posterity." (Isa. 14:22) Eventually, Babylon became a complete and permanent desolation, with no remnant to return to rebuild her.

A REMNANT OF ISRAEL ACCEPTS CHRIST

When Jesus Christ came to the nation of Israel the majority rejected him. Only a remnant expressed faith and became followers of him. The apostle Paul applies certain prophecies of Isaiah (10:22, 23; 1:9) to this Jewish remnant when he writes: "Moreover, Isaiah cries out concerning Israel: 'Although the number of the sons of Israel may be as the sand of the sea, it is the remnant that will be saved. For Jehovah will make an accounting on the earth, concluding it and cutting it short.' Also, just as Isaiah had said aforetime: 'Unless Jehovah of hosts had left a seed to us, we should have become just like Sodom, and we should have been made just like Gomorrah.'" (Rom. 9:27-29) Again Paul uses the example of the seven thousand left in Elijah's time who had not bowed to Baal, and says: "In this way, therefore, at the present season also a remnant has turned up according to a choosing due to undeserved kindness."—Rom. 11:5.

THE SPIRITUAL REMNANT

In Revelation (chapter 12) John recorded his vision of a woman in heaven, and a dragon, and concluded that part of the vision saying: "And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones [*loi·pon'*] of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." These "remaining ones" who have "the work of bearing witness to Jesus" are the last ones on earth of the brothers of Jesus Christ, living on earth after the hurling of the Devil down to the earth and the announcement: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." The Devil, the dragon, wars against this remnant of Christ's spiritual brothers by means of the 'wild beasts' and the "image of the wild beast," described in Revelation chapter 13. But the remnant are victorious, as chapter 14 discloses.—See SEED.

REPENTANCE. The English word "repent" means "to change one's mind with regard to past (or intended) action, conduct, etc., on account of regret or dissatisfaction," or "to feel regret, contrition, or compunction, for what one has done or omitted to do." In many texts this is the thought of the Hebrew *na·hham'*. *Na·hham'* can mean "to regret, to mourn, to repent" (Ex. 13:17; Gen. 38:12; Job 42:6), although just as frequently it means "to comfort oneself" (Gen. 5:29; 37:35; 50:21), "be relieved or ease oneself (as of one's enemies)." (Isa. 1:24) Whether regret or comfort, it can be seen that a change of mind and/or feeling is involved.

In Greek, two verbs are used in connection with repentance: *me·ta·no·e'o* and *me·ta·me'lo·mai*. The first is composed of *me·ta'*, "after," and *no·e'o* (related to *nous*, the mind, disposition or moral consciousness), meaning "to perceive, note, grasp, recognize or understand." Hence, *me·ta·no·e'o* literally means *after*knowing (in contrast to *fore*knowing) and signifies a change in one's mind, attitude or purpose. *Me·ta·me'lo·mai*, on the other hand, comes from *me'lo*, meaning "to care for or have interest in." The prefix *me·ta'* ("after") gives the verb the sense of 'regretting' (Matt. 21:30; 2 Cor. 7:8), or 'repenting.'

Thus, *me·ta·no·e'o* stresses the changed *viewpoint* or *disposition*, a rejecting of the past course or action as undesirable (Rev. 2:5; 3:3), while *me·ta·me'lo·mai* lays emphasis on the *feeling* of regret experienced by the person. (Matt. 21:30) As the *Theological Dictionary of the New Testament* (Vol. IV, p. 629) comments: "When, therefore, the N[ew] T[estament]

separates the meanings of [these terms], it displays a clear awareness of the unchangeable substance of both concepts. In contrast, Hellenistic usage often effaced the boundary between the two words." Commenting on the noun forms (p. 628), it says: "Alongside μετάνοια [*me·ta'noi·a*], the change of will, is μετάμελος [*me·ta'me·los;* or, *me·ta·me'lei·a*], remorse, through which man suffers the pain of self accusation."

Of course, a changed viewpoint often brings with it a changed feeling, or the feeling of regret may precede and lead to a definite change in viewpoint or will. (1 Sam. 24:5-7) So the two terms, though having distinct meanings, are closely related.

HUMAN REPENTANCE FOR SINS

The cause making repentance necessary is sin, failure to meet God's righteous requirements. (1 John 5:17) Since all mankind was sold into sin by Adam, all his descendants have had need of repentance. (Ps. 51:5; Rom. 3:23; 5:12) As shown under RECONCILIATION, repentance (followed by conversion) is a prerequisite for man's being reconciled to God.

Repentance may be with regard to one's whole life course, a course that has been contrary to God's purpose and will and, instead, has been in harmony with the world under the control of God's adversary. (1 Pet. 4:3; 1 John 2:15-17; 5:19) Or it may be with regard to a particular aspect of one's life, a wrong practice marring and staining an otherwise acceptable course; it may be for just a single act of wrongdoing or even a wrong tendency, inclination or attitude. (Ps. 141:3, 4; Prov. 6:16-19; Jas. 2:9; 4:13-17; 1 John 2:1) The range of faults may therefore be very broad or quite specific.

Similarly, the extent to which the person deviates from righteousness may be major or minor and the degree of regret will, logically, be commensurate with the degree of deviation. The Israelites went "deep in their revolt" against Jehovah, and were "rotting away" in their transgressions. (Isa. 31:6; 64:5, 6; Ezek. 33:10) On the other hand, the apostle Paul speaks of the "man [who] takes some false step before he is aware of it," and counsels that those with spiritual qualifications "try to readjust such a man in a spirit of mildness." (Gal. 6:1, *NW*, 1970 ed.) Since Jehovah mercifully considers the fleshly weakness of his servants, they need not be in a constant state of remorse due to their errors resulting from inherent imperfection. (Ps. 103:8-14; 130:3) If they are conscientiously walking in God's ways they may be joyful. —Phil. 4:4-6; 1 John 3:19-22.

Repentance may be on the part of those already having enjoyed a favorable relationship with God but who have strayed away and suffered the loss of God's favor and blessing. (1 Pet. 2:25) Israel was in a covenant with God; they were a "holy people" chosen from among all the nations (Deut. 17:6; Ex. 19:5, 6); Christians also came into a righteous standing before God through the new covenant mediated by Christ. (1 Cor. 11:25; 1 Pet. 2:9, 10) In the case of such ones who strayed, repentance led to the restoration of their right relationship with God and the consequent benefits and blessings of that relationship. (Jer. 15:19-21; Jas. 4:8-10) For those who have not previously enjoyed such a relationship with God, such as the pagan peoples of the non-Israelite nations during the time God's covenant was in force with Israel (Eph. 2:11, 12), and also those persons of whatever race or nationality who are outside the Christian congregation, repentance is a primary and essential step toward being brought into a right standing before God, with life everlasting in view.—Acts 11:18; 17:30; 20:21.

Repentance may be on a collective basis as well as an individual basis. Thus, Jonah's preaching caused the entire city of Nineveh, from the king down to "the least one of them," to repent, for in God's eyes they were all sharers in the wrong. (Jonah 3:5-9; compare Jeremiah 18:7, 8.) The entire congregation of returned Israelites, under Ezra's prompting, acknowledged community guilt before God, expressing repentance through their princely representatives. (Ezra 10:7-14; compare 2 Chronicles 29:1, 10; 30:1-15; 31:1, 2) The congregation at Corinth expressed repentance over having tolerated in their midst a practicer of gross wrongdoing. (Compare 2 Corinthians 7:8-11; 1 Corinthians 5:1-5.) Even the prophets Jeremiah and Daniel did not completely exempt themselves of guilt when confessing the wrongdoings of Judah that led to her overthrow.—Lam. 3:40-42; Dan. 9:4, 5.

What true repentance requires

Repentance involves both mind and heart. The wrongness of the course or act must be recognized, and this requires an acknowledgment that God's standards and will are righteous. Ignorance (or forgetfulness) of his will and standards is a barrier to repentance. (2 Ki. 22:10, 11, 18, 19; Jonah 1:1, 2; 4:11; Rom. 10:2, 3) For this reason Jehovah mercifully has sent prophets and preachers calling persons to repentance. (Jer. 7:13; 25:4-6; Mark 1:14, 15; 6:12; Luke 24:27) By means of the publishing of the good news through the Christian congregation, and particularly from the time of the conversion of Cornelius forward, God has been "telling mankind that they should all everywhere repent." (Acts 17:22, 23, 29-31; 13:38, 39) God's Word—whether written or spoken—is the means for 'persuading' them, convincing them of the rightness of God's way and the wrongness of their own ways. (Compare Luke 16:30, 31; 1 Corinthians 14:24, 25; Hebrews 4:12, 13.) God's law is "perfect, bringing back the soul."—Ps. 19:7.

King David speaks of 'teaching transgressors God's ways so that they may turn back to him' (Ps. 51:13), these sinners doubtless being fellow Israelites. Timothy was instructed not to fight when dealing with Christians in the congregations he served, but to 'instruct with mildness those not favorably disposed' as God might give them "repentance leading to an accurate knowledge of truth, and they may come back to their proper senses out from the snare of the Devil." (2 Tim. 2:23-26) Hence, the call to repentance may be given inside the congregation of God's people, as well as outside thereof.

The person must see that he has sinned *against God.* (Ps. 51:3, 4; Jer. 3:25) This may be quite evident where open or direct blasphemy, vocal misuse of God's name, or worship of other gods, as by use of idol images, is involved. (Ex. 20:2-7) But even in what one might consider a "private matter" or something between himself and another human, wrongs committed must be recognized as sins against God, a treating of Jehovah with disrespect. (Compare 2 Samuel 12:7-14; Psalm 51:4; Luke 15:21.) Even wrongs committed in ignorance or by mistake are to be recognized as making one guilty before the Sovereign Ruler, Jehovah God.—Compare Leviticus 5:17-19; Psalm 51:5, 6; 119:67; 1 Timothy 1:13-16.

The work of the prophets was largely one of convincing Israel of its sin (Isa. 58:1, 2; Mic. 3:8-11), whether this was idolatry (Ezek. 14:6), injustice and oppression of their fellowman (Jer. 34:14-16; Isa. 1:16, 17), immorality (Jer. 5:7-9), or failing to trust in Jehovah God, but, rather, trusting in men and the military might of nations. (1 Sam. 12:19-21; Jer. 2:35-37; Hos. 12:6; 14:1-3) The message of John the Baptist and that of Jesus Christ were calls to repentance on the part of the Jews. (Matt. 3:1, 2, 7, 8) John and Jesus stripped away from the people and their religious leaders the cloak of self-righteousness and of observance of man-made traditions and hypocrisy, exposing their sinful state.—Luke 3:7, 8; Matt. 15:1-9; 23:1-39; John 8:31-47; 9:40, 41.

Getting the sense with the heart

For repentance, then, there must initially be a hearing and seeing with understanding, due to a receptive heart. (Compare Isaiah 6:9, 10; Matthew 13:13-15; Acts 28:26, 27.) Not only does the mind per-

ceive and grasp what the ear hears and the eye sees, but, more importantly, those repenting "get the sense of it ["the thought," John 12:40] with their hearts." (Matt. 13:15; Acts 28:27) There is, therefore, not merely an intellectual recognition of the wrongness of their ways but a heart acceptance of this fact. With those already having knowledge of God it may be a case of their 'calling back to their heart' such knowledge of him and his commandments (Deut. 4: 39; compare Proverbs 24:32; Isaiah 44:18-20) so that they can "come to their senses." (1 Ki. 8:47) With the right heart motivation they can 'make their mind over, proving to themselves the good, acceptable and perfect will of God.'—Rom. 12:2.

If there is faith and love for God in the person's heart, there will be sincere regret, sadness over the wrong course. Appreciation for God's goodness and greatness will make transgressors feel keen remorse at having brought reproach on his name. (Compare Job 42:1-6.) Love for neighbor will also make them rue the harm they have done to others, the bad example set, perhaps the way in which they have sullied the reputation of God's people among outsiders. They seek forgiveness because they desire to honor God's name and to work for the good of their neighbor. (1 Ki. 8:33, 34; Ps. 25:7-11; 51:11-15; Dan. 9:18, 19) Repentantly they feel "broken at heart," "crushed and lowly in spirit" (Ps. 34:18; 51:17; Isa. 57:15), they are "contrite in spirit and trembling at [God's] word" (Isa. 66:2) calling for repentance, and, in effect, "come quivering to Jehovah and to his goodness." (Hos. 3:5) When David acted foolishly in the matter of a census, his "heart began to beat him." —2 Sam. 24:10.

There must therefore be a definite rejection of the bad course, a heartfelt hating of it, repugnance for it. (Ps. 97:10; 101:3; 119:104; Rom. 12:9; compare Hebrews 1:9; Jude 23.) For "the fear of Jehovah means the hating of bad," including self-exaltation, pride, the bad way and the perverse mouth. (Prov. 8:13; 4:24) Along with this there must be a loving of righteousness and the firm determination to adhere to a righteous course thenceforth. Without both this hatred of bad and love of righteousness there will be no genuine force to the repentance, no following through with true conversion. Thus, King Rehoboam humbled himself under the expression of Jehovah's anger, but afterward Rehoboam "did what was bad, for he had not firmly established his heart to search for Jehovah."—2 Chron. 12:12-14; compare Hosea 6:4-6.

Sadness in a godly way, not that of the world

The apostle Paul, in his second letter to the Corinthians, refers to the "sadness in a godly way" that they expressed as a result of the reproof given them in his first letter. (2 Cor. 7:8-13) He had 'regretted' (*me·ta·me'lo·mai*) having to write them so sternly and causing them pain, but ceased to feel any regret upon seeing that the sadness his rebuke produced was of a godly sort, leading to earnest repentance (*meta'noi·a*) for their wrong attitude and course. He knew that the pain caused them was working to their good and would cause them "no damage." The sadness leading to repentance was not something they should regret either, for it kept them on the way of salvation, saving them from backsliding or apostasy, and giving hope of life everlasting. He contrasts this sadness with "the sadness of the world [that] produces death." Such does not stem from faith and love of God and righteousness. The world's sadness, born of failure, disappointment, loss, punishment for wrongdoing, and shame (compare Proverbs 5:3-14, 22, 23; 25:8-10), is often accompanied by or productive of bitterness, resentment, envy, and leads to no lasting benefit, no improvement, no genuine hope. (Compare Proverbs 1:24-32; 1 Thessalonians 4:13, 14.) Worldly sadness mourns the unpleasant consequences of sin, but not the sin itself and the reproach it constitutes toward God.—Isa. 65:13-15; Jer. 6:13-15, 22-26; Rev. 18:9-11, 15, 17-19; contrast Ezekiel 9:4.

Cain's case illustrates this, he being the first one called on by God to repent. Cain was divinely warned to "turn to doing good" so that sin should not win out over him. Rather than repent of his murderous hatred, he let it motivate him to kill his brother. Questioned by God, he gave a devious reply and only when sentence was pronounced on him did he express any regret—regret over the severity of the punishment, not over the wrong committed. (Gen. 4:5-14) He thus showed that he "originated with the wicked one." —1 John 3:12.

Worldly sadness was also displayed by Esau when he learned that his brother Jacob had received the blessing of firstborn (a right Esau had callously sold to Jacob). (Gen. 25:29-34) Esau cried out "in an extremely loud and bitter manner," with tears seeking "repentance" (*me·ta'noi·a*)—not his own, but a "change of mind" on the part of his father. (Gen. 27:34; Heb. 12:17, *Kingdom Interlinear Translation of the Greek Scriptures*) He regretted his loss, not the materialistic attitude that caused him to 'despise the birthright.'—Gen. 25:34.

Judas, after having betrayed Jesus, "felt remorse [*me·ta·me'lo·mai*]," tried to return the bribe he had bargained for, and thereafter committed suicide by hanging. (Matt. 27:3-5) The enormity of his crime evidently overwhelmed him and, likely, the awful certainty of divine judgment against him. (Compare Hebrews 10:26, 27, 31; James 2:19.) He felt the remorse (*me·ta'me·los* or *me·ta·me'lei·a*) of guilt, despair, even desperation, but there is nothing to show he expressed the godly sadness that leads to repentance (*me·ta'noi·a*). He sought out, not God, but the Jewish leaders to confess his sin to them, returning the money evidently with the mistaken idea that he could thereby undo to some extent his crime. (Compare James 5:3, 4; Ezekiel 7:19.) To the crime of treason and contributing to the death of an innocent man, he added that of self-murder. His course is in stark contrast with that of Peter, whose bitter weeping after having denied his Lord was from a broken heart and led to his being restored.—Matt. 26:75; compare Luke 22:31, 32.

Regret, remorse and tears, then, are not a certain measure of genuine repentance; the heart *motive* is determinative. Hosea voices Jehovah's denunciation of Israel, for in their distress "they did not call to [him] for aid with their heart, although they kept howling on their beds. On account of their grain and sweet wine they kept loafing about . . . And they proceeded to return, not to anything higher . . ." Their groaning for relief in time of calamity was selfishly motivated and, if granted relief, they did not use the opportunity to improve their relationship with God by closer adherence to his high standards (compare Isaiah 55: 8-11); they were like a "loose bow" that never hits the mark. (Hos. 7:14-16; compare Psalm 78:57; James 4:3.) Fasting, weeping and wailing were proper—but only if the repentant ones 'ripped apart their hearts' and not simply their garments.—Joel 2:12, 13; see FAST; MOURNING.

Confession of wrongdoing

The repentant person, then, humbles himself and seeks God's face (2 Chron. 7:13, 14; 33:10-13; Jas. 4:6-10), supplicating his forgiveness. (Matt. 6:12) He is not like the self-righteous Pharisee of Jesus' illustration, but like the tax collector whom Jesus portrayed as beating his breast and saying, "O God, be gracious to me a sinner." (Luke 18:9-14) The apostle John states: "If we make the statement: 'We have no sin,' we are misleading ourselves and the truth is not in us. If we confess our sins, he is faithful and righteous so as to forgive us our sins and to cleanse us from all unrighteousness." (1 John 1:8, 9) "He that is covering over his transgressions will not succeed, but he that is confessing and leaving them

will be shown mercy."—Prov. 28:13; compare Psalm 32:3-5; Joshua 7:19-26; 1 Timothy 5:24.

Daniel's prayer at Daniel 9:15-19 is a model of sincere confession, expressing prime concern for Jehovah's name and basing its appeal "not according to our righteous acts . . . but according to your many mercies." Compare, also, the humble expression of the prodigal son. (Luke 15:17-21) Sincerely repentant ones 'raise their heart along with their palms to God,' confessing their transgression and seeking forgiveness. —Lam. 3:40-42.

Confessing sins to one another

James counsels: "Openly confess your sins to one another and pray for one another, that you may get healed." (Jas. 5:16) Such confession is not because any human serves either as "mediator" or "helper [advocate, *RS*]" for man with God, since Christ alone fills that role by virtue of his propitiatory sacrifice. (1 Tim. 2:5, 6; 1 John 2:1, 2) Humans, of themselves, cannot actually right the wrong toward God, on their own behalf or on behalf of others, being unable to provide the needed atonement. (Ps. 49:7, 8) Christians, however, can help one another and their prayers on behalf of their brothers, while not having an effect on God's application of justice (since Christ's ransom alone serves to bring remission of sins), do count with God in petitioning his giving needed help and strength to the one who has sinned and is seeking aid.—See PRAYER (The Answering of Prayers).

CONVERSION—A TURNING BACK

Repentance marks a halt in the person's wrong course, the rejection of that wrong way and the determination to take a right course. If genuine, it will therefore be followed by "conversion." (Acts 15:3) Both in Hebrew and in Greek the verbs relating to conversion (Heb., *shuv;* Gr., *stre'pho; e·pi·stre'pho*) mean simply "to turn back, turn around or return." (Gen. 18:10; Prov. 15:1; Jer. 18:4; John 21:20; Acts 15:36) Used in a *spiritual* sense, this can refer either to a turning away from God (hence turning back to a sinful course [Num. 14:43; Deut. 30:17]) or a turning to God from a previously wrong way.—1 Ki. 8:33.

Conversion implies more than a mere attitude or verbal expression; it involves the "works that befit repentance." (Acts 26:20; Matt. 3:8) It is an active 'seeking,' 'searching,' 'inquiring' for Jehovah with all one's heart and soul. (Deut. 4:29; 1 Ki. 8:48; Jer. 29:12-14) This, of necessity, means seeking God's favor by 'listening to his voice' as expressed in his word (Deut. 4:30; 30:2, 8), 'showing insight into his trueness' through better understanding and appreciation of his ways and will (Dan. 9:13), observing and 'doing' his commandments (Neh. 1:9; Deut. 30:10; 2 Ki. 23:24, 25), "keeping loving-kindness and justice" and "hoping in your God constantly" (Hos. 12:6), abandoning the use of religious images or the idolizing of creatures so as to "direct your heart unswervingly to Jehovah and serve him alone" (1 Sam. 7:3; Acts 14:11-15; 1 Thess. 1:9, 10), walking in his ways and not the way of the nations (Lev. 20:23) or one's own way. (Isa. 55:6-8) Prayers, sacrifices, fastings and observance of sacred festivals are meaningless and of no value with God unless accompanied by good works, justice, the elimination of oppression and violence, the exercise of mercy.—Isa. 1:10-19; 58:3-7; Jer. 18:11.

This calls for making "a new heart and a new spirit" (Ezek. 18:31), one's changed motive and aim in life producing a new frame of mind, disposition and moral force. For the one whose life course changes, the result is a "new personality which was created according to God's will in true righteousness and loyalty" (Eph. 4:17-24), free from immorality, covetousness, violent speech and conduct. (Col. 3:5-10; contrast Hosea 5:4-6.) For such ones God causes the spirit of wisdom to "bubble forth," making his words known to them.—Prov. 1:23; compare 2 Timothy 2:25.

Thus genuine repentance has real impact, generates force, moves the person to 'turn around.' Hence Jesus could say to those in Laodicea: "Be *zealous* and repent." (Rev. 3:19; compare 2:5; 3:2, 3.) There is evidence of 'great earnestness, clearing of oneself, godly fear, longing, and righting of the wrong.' (2 Cor. 7:10, 11) Absence of concern for rectifying wrongs committed shows lack of true repentance.—Compare Ezekiel 33:14, 15; Luke 19:8.

The expression "newly converted man," "recent convert" (*RS*), in Greek is literally "newly planted" or "newly grown" (*ne·o'phy·tos*). (1 Tim. 3:6) Such a man was not to be assigned ministerial duties in a congregation lest he become "puffed up with pride and fall into the judgment passed upon the Devil."

"REPENTANCE FROM DEAD WORKS"

Hebrews 6:1, 2 shows that the foundational doctrine serving as a base for Christian maturity begins with "repentance from dead works, and faith toward God," followed by the teaching on baptisms, the laying on of hands, the resurrection and everlasting judgment. The "dead works" (an expression appearing elsewhere only at Hebrews 9:14) evidently mean not merely sinful works of wrongdoing, works of the fallen flesh that lead one to death (Rom. 8:6; Gal. 6:8), but all works that in themselves are spiritually dead, vain, fruitless.

This would include works of self-justification, efforts by men to establish their own righteousness apart from Christ Jesus and his ransom sacrifice. Thus, the formal observance of the Law by the Jewish religious leaders and others constituted "dead works" because it lacked the vital ingredient of *faith*. (Rom. 9:30-33; 10:2-4) This caused them to stumble at Christ Jesus, God's "Chief Agent . . . to give repentance to Israel and forgiveness of sins," instead of repenting. (Acts 5:31-33; 10:43; 20:21) So, too, would the observance of the Law, as though it were still in force, become "dead works" after Christ Jesus had fulfilled it. (Gal. 2:16) Similarly, all works done that might otherwise be of value become "dead works" if the motivation is not that of love, love of God and love of neighbor. (1 Cor. 13:1-3) Love, in turn, must be "in deed and truth," harmonizing with God's will and ways communicated to us through his Word. (1 John 3:18; 5:2, 3; Matt. 7:21-23; 15:6-9; Heb. 4:12) The one turning in faith to God through Christ Jesus repents from all works rightly classed as "dead works," and thereafter avoids them, his conscience thereby becoming cleansed.—Heb. 9:14.

Baptism (immersion in water), except in the case of Jesus, was a divinely provided symbol associated with repentance, both on the part of those among the Jewish nation (which had failed to keep God's covenant while it was in force) and on the part of people of the nations who 'turned around' to render sacred service to God.—Matt. 3:11; Acts 2:38; 10:45-48; 13:23, 24; 19:4; see BAPTISM.

UNREPENTANT ONES AND THOSE BEYOND REPENTANCE

Lack of genuine repentance led to Israel and Judah's exile, to two destructions of Jerusalem and, finally, to complete rejection of the nation by God. When reproved they did not really return to God but kept "going back into the popular course, like a horse that is dashing into the battle." (Jer. 8:4-6; 2 Ki. 17:12-23; 2 Chron. 36:11-21; Luke 19:41-44; Matt. 21:33-43; 23:37, 38) Because in their heart they did not want to repent and 'turn back,' what they heard and saw brought no understanding and knowledge; a "veil" lay on their hearts. (Isa. 6:9, 10; 2 Cor. 3:12-18; 4:3, 4) Unfaithful religious leaders and prophets, as also false prophetesses, contributed to this, strengthening the people in their wrongdoing. (Jer. 23:14; Ezek. 13:17, 22, 23; Matt. 23:13, 15) Christian prophecies foretold that future divine action reproving and calling men to repentance would be similarly rejected by many, the things they would suffer only hardening and embittering them to the

point of blaspheming God, even though it is their own rejection of his righteous ways that forms the root and generative cause of all their troubles and plagues. (Rev. 9:20, 21; 16:9, 11) Such ones 'store up wrath for themselves on the day of revealing God's judgment.'—Rom. 2:5.

Beyond repentance

Those 'practicing sin willfully' after having received the accurate knowledge of the truth have gone beyond the point of repentance, for they have rejected the very purpose for which God's Son died and so have joined the ranks of those who sentenced him to death, in effect, 'impaling the Son of God afresh for themselves and exposing him to public shame.' (Heb. 6:4-8; 10:26-29) This, then, is unforgivable "blasphemy against the spirit," since it is only by God's spirit that one can come to "the accurate knowledge of the truth." (Matt. 12:31, 32; Mark 3:28, 29; John 16:13) It would have been better for such "not to have accurately known the path of righteousness than after knowing it accurately to turn away from the holy commandment delivered to them."—2 Pet. 2:20-22.

Since Adam and Eve were perfect creatures, and since God's command to them was explicit and understood by both, it is evident that their sinning was willful and not excusable on the basis of any human weakness or imperfection. Hence, God's words to them afterward offer no invitation to repentance. (Gen. 3:16-24) So, too, with the spirit creature who had induced them into rebellion. His end and the end of other angelic creatures who joined him is everlasting destruction. (Gen. 3:14, 15; Matt. 25:41) Judas, though imperfect, had lived in intimate association with God's own Son and yet turned traitor; Jesus himself referred to him as "the son of destruction." (John 17:12) The apostate "man of lawlessness" is also called "the son of destruction." (2 Thess. 2:3; see ANTICHRIST; APOSTASY; MAN OF LAWLESSNESS.) All those classed as figurative "goats" at the time of Jesus' kingly judgment of mankind likewise "depart into everlasting cutting-off," no invitation to repentance being extended to them.—Matt. 25:33, 41-46.

RESURRECTION TO OPPORTUNITY FOR REPENTANCE AND CONVERSION

By contrast, the people of Sodom, Gomorrah and those of Canaanite Tyre and Sidon are spoken of by Jesus as finding "Judgment Day" more endurable than the people of certain Jewish cities. (Matt. 10:14, 15; 11:20-24) Those of pagan Nineveh are similarly spoken of. (Matt. 12:41) This of itself implies that people from all such places, including the Jewish cities mentioned, will be resurrected and have opportunity to manifest humble repentance and "turn around" in conversion to God through Christ. Those failing to do so receive everlasting destruction. (Compare Revelation 20:11-15; see JUDGMENT DAY.) Those, however, following a course like many scribes and Pharisees, who willfully and knowingly fought the manifestation of God's spirit through Christ, would receive no resurrection, thereby to "flee from the judgment of Gehenna."—Matt. 23:13, 33; Mark 3:22-30.

Thief on the stake

The thief on the stake who showed a measure of faith in Jesus, impaled alongside, was given the promise of being in Paradise. (Luke 23:39-43; see PARADISE [Jesus' Promise to the Wrongdoer].) While some have endeavored to read into this promise the idea that the thief was thereby guaranteed life everlasting, the evidence of the many scriptures already considered does not allow this. Though he admitted the wrongness of his criminal activity in contrast with Jesus' innocence (vs. 41), there is nothing to show that the thief had come to 'hate badness and love righteousness'; in his dying state he obviously was in no position to 'turn around' and produce the "works that befit repentance"; he had not been baptized. (Acts 3:19; 26:20) It therefore appears that he is given the opportunity to take this course upon his resurrection from the dead.—Compare Revelation 20:12, 13.

GOD'S 'REGRETTING' AND 'TURNING BACK'

In the majority of cases where the Hebrew *na·hham'* is used in the sense of 'feeling regret' the reference is to Jehovah God. Genesis 6:6, 7 states that "Jehovah felt regrets that he had made men in the earth, and he felt hurt at his heart," their wickedness being so great that God determined he would wipe them off the surface of the ground by means of the global flood. This cannot mean that God felt regret in the sense of having made a mistake in his work of creation, for "perfect is his activity." (Deut. 32:4, 5) Regret is the opposite of pleasurable satisfaction and rejoicing. Hence it must be that God regretted that, after having created mankind, he now found himself obliged (and justly so) to destroy them, with the exception of Noah and his family, due to their evil conduct. For God 'takes no delight in the death of the wicked.'—Ezek. 33:11.

M'Clintock and Strong's *Cyclopædia* (Vol. VIII, p. 1042) comments: "God himself is said to repent [*na·hham'*, feel regret]; but this can only be understood of his altering his conduct towards his creatures, either in the bestowing of good or infliction of evil —which change in the divine conduct is founded on a change in his creatures; and thus, speaking after the manner of men, God is said to repent." God's righteous *standards* remain constant, stable, unchanging, free from fluctuation. (Mal. 3:6; Jas. 1:17) No circumstance can cause him to change his mind about these, to turn from them or abandon them. However, the attitude and reactions of his intelligent creatures toward those perfect standards and toward God's application of them can be good or bad. If good, this is pleasing to God; if bad, it causes regret. Moreover, the creature's attitude can change from good to bad or bad to good, and since God does not change his standards to accommodate them, his pleasure (and accompanying blessings) can accordingly change to regret (and accompanying discipline or punishment) or vice versa. His judgments and decisions, then, are totally free from caprice, fickleness, unreliability or error; hence he is free from all erratic or eccentric conduct.—Ezek. 18:21-30; 33:7-20.

A potter may begin to make one type of vessel and then change to another style if the vessel is "spoiled by the potter's hand." (Jer. 18:3, 4) By this example Jehovah illustrates, *not* that he is like a human potter in 'spoiling by his hand,' but, rather, his divine *authority* over mankind, his authority to adjust his dealings with them according to the way they respond or fail to respond to his righteousness and mercy. (Compare Isaiah 45:9; Romans 9:19-21.) He can thus "feel regret over the calamity that [he] had thought to execute" upon a nation, or "feel regret over the good that [he] said to [himself] to do for its good," all depending upon the reaction of the nation to his prior dealings with it. (Jer. 18:5-10) Thus, it is not that the Great Potter, Jehovah, errs, but, rather, that the human "clay" undergoes a "metamorphosis" (change of form or composition) as to its heart condition, producing *me·ta'me·los* or *me·ta·me'lei·a* ("change of feeling; regret") on Jehovah's part.

This is true of individuals as well as of nations, and the very fact that Jehovah God speaks of his 'feeling regret' over certain of his servants, such as King Saul, who turned away from righteousness, shows that he does not predestinate the future of such individuals. (See FOREKNOWLEDGE, FOREORDINATION.) God's regret over Saul's deviation could not mean that God's choice of him as king had been erroneous and was to be regretted on that ground. God's regret must rather have been due to the fact that Saul, as a free moral agent, had not made use of the splendid privilege and opportunity God had afforded him, and meant as well that Saul's change called for a change

in God's dealings with him.—1 Sam. 15:10, 11, 26.

The prophet Samuel, in declaring God's adverse decision regarding Saul, stated that "the Excellency of Israel will not prove false, and He will not feel regrets, for He is not an earthling man so as to feel regrets." (1 Sam. 15:28, 29) Earthling men frequently prove untrue to their word, fail to make good their promises or live up to the terms of their agreements; being imperfect, they commit errors in judgment, causing them regret. This is never the case with God. —Ps. 132:11; Isa. 45:23, 24; 55:10, 11.

God's covenant made between God and "all flesh" after the Flood, for example, unconditionally guaranteed that God would never again bring a flood of waters over all the earth. (Gen. 9:8-17) There is, then, no possibility of God's changing with regard to that covenant or 'regretting it.' Similarly, in his covenant with Abraham, God "stepped in with an oath" as a "legal guarantee" so as to "demonstrate more abundantly to the heirs of the promise the unchangeableness of his counsel," his promise and his oath being "two unchangeable things in which it is impossible for God to lie." (Heb. 6:13-18) God's sworn covenant with his Son for a priesthood like that of Melchizedek was likewise something over which God would "feel no regret."—Heb. 7:20, 21; Ps. 110:4; compare Romans 11:29.

However, in stating a promise or making a covenant God may set out requirements, conditions to be met by those with whom the promise or covenant is made. He promised Israel that they would become his "special property" and "a kingdom of priests and a holy nation," *if* they would strictly obey his voice and keep his covenant. (Ex. 19:5, 6) God held true to his side of the covenant but Israel failed, violating that covenant time and again. (Mal. 3:6, 7; compare Nehemiah 9:16-19, 26-31.) So, when God finally annulled that covenant he did so with complete justice, the responsibility for the nonfulfillment of his promise resting entirely with the offending Israelites. —Matt. 21:43; Heb. 8:7-9.

In the same way God can 'feel regret' and 'turn back' from carrying out some punishment due to the fact that his warning of such action produces a change in attitude and conduct on the part of the offenders. (Deut. 13:17; Ps. 90:13) They have returned to him and he 'returns' to them. (Zech. 8:3; Mal. 3:7) Instead of being 'pained,' he now rejoices, for he finds no delight in bringing death to sinners. (Luke 15:10; Ezek. 18:32) While never shifting away from his righteous standards, God extends help so that persons can return to him; they are encouraged to do so. He kindly invites them to return, 'spreading out his hands' and saying by means of his representatives, "Turn back, please, . . . that I may not cause calamity to you," "Do not do, please, this detestable sort of thing that I have hated." (Isa. 65:1, 2; Jer. 25:5, 6; 44:4, 5) He gives ample time for change (Neh. 9:30; compare Revelation 2:20-23) and shows great patience and forbearance, since "he does not desire any to be destroyed but desires all to attain to repentance." (2 Pet. 3:8, 9; Rom. 2:4, 5) He has kindly accompanied his message on occasion by powerful works, miracles, that establish the divine commission of his messengers and help strengthen faith in those hearing. (Acts 9: 32-35) Where his message receives no response, he employs discipline; he withdraws his favor and protection, thereby allowing the unrepentant ones to undergo privations, famine, suffering of oppression from their enemies. This may bring them to their senses, may restore their proper fear of God, may cause them to realize that their course was stupid, their set of values wrong.—2 Chron. 33:10-13; Neh. 9:28, 29; Amos 4:6-11.

His patience, however, has its limits and when these are reached he gets "tired of feeling regret" and then his decision to render punishment is unchangeable. (Jer. 15:6, 7; 23:19, 20; Lev. 26:14-33) He is no longer merely 'thinking' or 'forming' against such ones a calamity (Jer. 18:11; 26:3-6) but has reached an irreversible decision.—2 Ki. 23:24-27; Isa. 43:13; Jer. 4:28; Zeph. 3:8; Rev. 11:17, 18.

God's willingness to forgive repentant ones, his mercifully opening the way to such forgiveness even in the face of repeated offenses, sets the example for all his servants.—Matt. 18:21, 22; Mark 3:28; Luke 17:3, 4; 1 John 1:9; see FORGIVENESS.

REPHAEL (Reph'a·el) [God has healed]. A son of Obed-edom's firstborn Shemaiah. He was assigned with his brothers as a gatekeeper caring for the storehouses on the S of the sanctuary.—1 Chron. 26:4, 7, 8, 15.

REPHAH (Re'phah) [possibly, rich]. An Ephraimite ancestor of Joshua.—1 Chron. 7:22-27.

REPHAIAH (Re·pha'iah) [Jehovah has healed].

1. Second-named son of Tola and head of a paternal house in the tribe of Issachar.—1 Chron. 7:1, 2.

2. A Benjamite descendant of King Saul and Jonathan. (1 Chron. 9:39-43) He is called Raphah at 1 Chronicles 8:37.

3. One of the four sons of Ishi who, likely during Hezekiah's reign, led five hundred Simeonites against the Amalekites who had escaped into Mount Seir. The Simeonites then took over this territory.—1 Chron. 4:41-43.

4. A descendant of David and Zerubbabel.—1 Chron. 3:5, 9, 10, 19-21.

5. An official in Jerusalem who helped on Nehemiah's project of repairing Jerusalem's wall; son of Hur.—Neh. 3:9.

REPHAIM (Reph'a·im). A tall people or tribe. There is uncertainty as to the meaning and origin of the name. Likely, they were called Rephaim because of being descendants of a man named Raphah. At 2 Samuel 21:16 *ha-Ra·phah'* (literally, "the Raphah") seems to employ the father's name to stand for the entire giant race.

At some early period the Rephaim evidently dwelt E of the Dead Sea. The Moabites, who dispossessed them, referred to the Rephaim as Emim ("frightful creatures"). The Ammonites called them Zamzummim (perhaps meaning "gibberish"). (Deut. 2:10, 11, 19, 20) When King Chedorlaomer of Elam came W to fight five rebellious kings near the Dead Sea (taking Lot captive), he defeated the Rephaim in Ashteroth-karnaim. (Gen. 14:1, 5) This locates the Rephaim at that time in Bashan E of the Jordan. Shortly thereafter God said that he would give Abraham's descendants the Promised Land, which included territory where the Rephaim lived.—Gen. 15:18-20.

More than four hundred years later, just before Israel entered Canaan, "the land of the Rephaim" was still identified with Bashan. There the Israelites defeated Og the king of Bashan (Deut. 3:3, 11, 13; Josh. 12:4; 13:12), who alone "remained of what was left of the Rephaim." It is uncertain whether this means that he was the last king of the Rephaim or that he was the last of the Rephaim in that section, for Rephaim were shortly found W of the Jordan.

In the Promised Land the Israelites had problems with the Rephaim, for some of them persisted in the forests in the mountainous region of Ephraim. The sons of Joseph were afraid to drive them away. (Josh. 17:14-18) When David was fighting the Philistines, he and his servants struck down four men "born to the Rephaim in Gath." One of them was described as "a man of extraordinary size, whose fingers and toes were in sixes, twenty-four." The description of their armor indicates that they were all men of great stature. One of these was "Lahmi, the brother of Goliath the Gittite." (1 Chron. 20:4-8) This Goliath, whom David killed, was in height six cubits and a span (c. 9 feet, 6 inches; 2.9 meters). (1 Sam. 17:4-7) The account at 2 Samuel 21:16-22 reads "Goliath," instead of "the brother of Goliath," as at

1 Chronicles 20:5, which may indicate that there were two Goliaths.—See GOLIATH.

The Hebrew *repha·'im'* is used in another sense in the Bible. Sometimes it clearly applies, not to a specific people, but to those who are dead. Linking the word to a root meaning 'to sink, relax,' some scholars conclude that it means "sunken, powerless ones." In texts where it has this sense the *New World Translation* renders it "those impotent in death," and many other translations use renderings such as "dead things," "deceased" and "dead."—Job 26:5; Ps. 88:10; Prov. 2:18; 9:18; 21:16; Isa. 14:9; 26:14, 19.

REPHAIM, LOW PLAIN OF. A broad plain or valley near Jerusalem. Presumably it got its name from the tall people named the Rephaim who must have lived there at one time. It is listed as a boundary between the territories of Judah and Benjamin. (Josh. 15:1, 8; 18:11, 16) At its northern end was a mountain (or ridge) that faced the Valley of Hinnom. The traditional identification for the low plain of Rephaim is the plain of the Baqa'. It descends for about three miles (5 kilometers) from Jerusalem SW toward Bethlehem. Near its SW end it narrows into the Wadi el Werd.

The plain's fertility (Isa. 17:5) and its proximity to Jerusalem and Bethlehem would have made it desirable to the Philistines. (2 Sam. 23:13, 14; 1 Chron. 11:15-19) After David had been anointed as king over Israel the Philistines made raids in the low plain of Rephaim. David followed God's directions, however, and was victorious over them.—2 Sam. 5:17-25; 1 Chron. 14:8-17.

REPHAN (Re'phan). An astral deity mentioned by Stephen in his defense before the Sanhedrin. (Acts 7:43) Stephen likely quoted from the *Septuagint Version* the words of Amos 5:26, 27, to show that Israel's captivity resulted from their idolatry with foreign deities, such as Rephan (Kaiwan). The translators of the *Septuagint* rendered "Kaiwan" as *Hraiphan'*, but in Stephen's quotation the designation *Hrom·pha'* appears in the Westcott and Hort Greek text. *Hrai·phan'*, as well as its variant *Hrom·pha'*, is considered to be the Egyptian designation for Saturn. —See ASTROLOGERS; KAIWAN.

REPHIDIM (Reph'i·dim) [expanses, stretches]. One of the places where the Israelites encamped on their journey from the Red Sea to Mount Sinai. Upon leaving the wilderness of Sin, they encamped at Dophkah, then Alush and finally Rephidim. (Ex. 17:1; Num. 33:12-14) Lacking water at Rephidim, the people complained and quarreled with Moses. At God's direction Moses took some of the older men to "the rock in Horeb" (evidently the mountainous region of Horeb, not Mount Horeb) and struck a rock with his rod. Water flowed, apparently reaching to the people camped in Rephidim.—Ex. 17:2-7.

The Amalekites attacked the Israelites in Rephidim, but, with Joshua leading in the fighting, God's people vanquished the attackers. (Ex. 17:8-16) The placement of the account in the record indicates that it was while the Israelites were at Rephidim that Moses' father-in-law brought Zipporah and her two sons to Moses and suggested that he select chiefs to aid in judging the people.—Ex. 18:1-27.

The exact location of Rephidim is uncertain. The various locations offered by geographers have been determined in accord with their understanding as to the route the Israelites traveled from the wilderness of Sin to Mount Sinai. Many modern geographers identify Rephidim with a site in Wadi Refayied, not far to the NW of the traditional location of Mount Sinai. Adjacent to the wadi is a hill of the same name, on which Moses might have stood with arms elevated during the battle with the Amalekites.

REPROACH. This commonly translates the Greek noun *o·nei·di·smos'* and *o'nei·dos* and the Hebrew noun *hher·pah'*. These terms carry the thought of reproach, defamation, disgrace or scorn.—Compare Genesis 30:23; Psalm 69:9; Luke 1:25; Romans 15:3.

Causes for reproach could, of course, vary according to circumstances. For an Israelite male to be uncircumcised during the period of the Law covenant would be cause for reproach. (Compare Judges 14:3.) Thus when all the males born during the wilderness journey were finally circumcised just after the crossing of the Jordan, Jehovah stated: "Today I have rolled away the reproach of Egypt from off you." (Josh. 5:2-9) Since the evidence indicates that the Egyptians practiced circumcision, this may mean that now the Egyptians would have no basis for reproaching Israel due to the uncircumcision of so many of its males. (Jer. 9:25, 26; see CIRCUMCISION.) On the other hand, circumcision was "a sign of the covenant" between Jehovah and Abraham's seed. (Gen. 17:9-11) Quite probably the Israelites, during their sojourn in Egypt, had made known to the Egyptians the reason for their practicing circumcision. This would allow for the Egyptians' having taunted and mocked them as to the apparent nonfulfillment of God's covenant promises toward them, particularly during the period of Israelite slavery there. Now, by this circumcision of the new generation that had grown up in the wilderness (the older generation having died there), circumcision could point to a reaffirming of their covenant relationship with God. The forty years of wandering having ended, God was also showing them his favor, had introduced them into the Promised Land and would now enable them to conquer it. Therefore any past Egyptian taunts or reproach were now made without foundation, proved false. Christians under the new covenant, whether Jew or Gentile, were not subject to reproach for uncircumcision.—Rom. 2:25-29; 3:28-30; 4:9-12; 1 Cor. 7:18, 19.

For Hebrew women, continuous singleness or widowhood (Isa. 4:1; 54:4), also barrenness (Gen. 30:23; Luke 1:25), was viewed as a reproach. God's promise concerning the Abrahamic seed and its becoming like "the grains of sand that are on the seashore" doubtless contributed to this feeling. (Gen. 22:15-18; compare 24:59, 60.) By contrast, the apostle Paul commended singleness on the part of both men and women where the motive was service to God with undivided attention and said of the widow that "she is happier if she remains as she is, according to my opinion." —1 Cor. 7:25-28, 32-40; compare Matthew 19:10-12.

Wrongs such as idolatry, adultery, thievery and other types of immorality, however, were constant in being cause for reproach, as was all disloyalty to God. —2 Sam. 13:13; Prov. 6:32, 33; Rom. 1:18-32; 2:17-24.

Those seeking God's approval cannot be defaming others. Concerning one who would be a guest in God's tent, the psalmist declared: "To his companion he has done nothing bad, and no reproach has he taken up against his intimate acquaintance," that is, he does not spread defamatory information about his intimate acquaintance. (Ps. 15:1, 3) One who defrauds the lowly one or holds him in derision actually reproaches God (Prov. 14:31; 17:5), as do those who level reproach against God's servants. (Ps. 74:18-23) Ultimately such reproaching leads to calamity for those engaging in it.—Zeph. 2:8-10.

JEHOVAH SILENCES THE REPROACH OF HIS PEOPLE

When the Israelites engaged in false worship or in unrighteous practices, they reproached Jehovah God; for they made the worship of Jehovah appear no better than that of the nations around them. (Isa. 65:7) For their unfaithfulness God permitted calamity to befall them, causing them to become an object of reproach among the nations. (Ezek. 5:14, 15) Not appreciating that the judgment was from God, other nations attributed it to his inability to save Israel and so additional reproach was brought upon Jehovah. Therefore, in restoring the Israelites on the basis of their repentance, Jehovah cleared his name of such reproach.—Ezek. 36:15, 20, 21, 30-36.

Whenever situations arise that make it appear that

God has seemingly forsaken his people, others conclude that he is not protecting or blessing them and so they heap reproach upon them. (Ps. 31:9-11; 42:10; 74:10, 11; 79:4, 5; 102:8, 9; Joel 2:17-19) But eventually Jehovah demonstrates his saving acts and thereby silences those who reproach.—Neh. 1:3; 2:17; 4:4; 6:16.

BEARING REPROACH FOR SAKE OF CHRIST

Also, in carrying out their commission, Jehovah's servants have been reproached by those to whom they were sent. This was the experience of Jeremiah (Jer. 6:10; 15:15-18; 20:8) and of Christ Jesus (Matt. 27:44; Mark 15:32; Rom. 15:3) and his followers. (Heb. 10:33) For an individual to be reproached for the sake of Christ gives him reason for rejoicing, as it leads to a great reward in the heavens (Matt. 5:11; Luke 6:22, 23) and constitutes a proof of his having God's spirit. (1 Pet. 4:14) Therefore, reproach should not be feared. To those knowing righteousness, Jehovah said: "Do not be afraid of the reproach of mortal men, and do not be struck with terror just because of their abusive words."—Isa. 51:7.

Although knowing the great reproach that would come upon him, Jesus voluntarily submitted to the doing of his Father's will to the point of dying a shameful death on a torture stake. (Isa. 53:3-7; John 10:17, 18; Heb. 12:2; 13:12, 13) To render good to others, he did not seek to please himself but was willing to take reproach from persons who by word and deed reproached Jehovah God. The apostle Paul pointed to this when highlighting the right attitude toward spiritually weak ones: "We, though, who are strong ought to bear the weaknesses of those not strong, and not to be pleasing ourselves. Let each of us please his neighbor in what is good for his upbuilding. For even Christ did not please himself; but just as it is written: 'The reproaches of those who were reproaching you have fallen upon me.'" (Rom. 15:1-3) In the previous chapter (14), Paul had discussed the weaknesses of some who had conscientious scruples regarding certain foods or the observance of a certain day; he had shown the need to avoid being a cause for stumbling such ones, and the need to build them up. This would likely mean that those strong in understanding, faith and conscience would have to restrict themselves in the exercise of their rights, and this might be somewhat unpleasant to them. Nevertheless, they must "bear" (the verb here allowing both the sense of "carry" and "put up with or endure" [compare Galatians 6:2; Revelation 2:2]) whatever burdens such weaknesses might cause them, imitating Christ. (Compare Matthew 17:17-20; also Moses' expression at Numbers 11:10-15.) Also, they should not simply forge ahead in their own pursuit of God's favor, blessings and rewards, while shunting aside as an encumberment these spiritually weak ones or allowing them to be lopped off by the adversary due to lack of consideration and help from these strong ones.—Compare 1 Corinthians 9:19-23; 10:23-33.

AVOID BRINGING REPROACH BY WRONGDOING

While expecting reproach for righteousness' sake, a Christian should never "suffer as a murderer or a thief or an evildoer or as a busybody in other people's matters." (1 Pet. 4:15, 16) One of the qualifications for an overseer in the Christian congregation is that he "have a fine testimony from people on the outside, in order that he might not fall into reproach." This would prevent bringing dishonor to the position and would avoid the spread of unfavorable talk about true Christians because of the conduct of one of the prominent members of the congregation.—1 Tim. 3:7.

REPTILES. A reptile is a cold-blooded, vertebrate, air-breathing animal. The Hebrew verb *za·hhal'* means "to glide away," "to crawl away." From this root is drawn the word designating reptiles generally. (The same verb was used at Job 32:6 by Elihu when he spoke of 'drawing back.') As stated at Deuteronomy 32:24, among the things bringing trouble upon idolatrous Israel was to be "the venom of reptiles of the dust," evidently referring there to poisonous snakes. (Compare Jeremiah 8:17.) At Micah 7:17, the nations that are overwhelmed by God's power are spoken of as coming out of their defensive positions like excited reptiles.

In addition to serpents, other reptiles mentioned in the Bible are the chameleon, the gecko and other lizards, and the newt, which see under their individual names.

REPURCHASE, REPURCHASER. The Hebrew word *go·'el'*, appearing first in Genesis 48:16 ("the [one] . . . recovering"), in time took on the meaning of "kinsman with the right to repurchase (or redeem)"; that is, to recover, redeem or buy back the person, property or inheritance of the next of kin; and was given an application to a blood avenger. The next of kin having the obligation of being a repurchaser evidently fell in this order: (1) brother, (2) uncle, (3) son of an uncle, (4) any other male blood relative of the family.—Lev. 25:48, 49; compare the order in Numbers 27:5-11; see AVENGER OF BLOOD.

Under the Mosaic law, if an Israelite, because of economic circumstances, had sold himself into slavery, the repurchaser could buy him back out of slavery. (Lev. 25:47-54) Or, if he had sold his land inheritance, his repurchaser could buy back the property, and he could return to his possession. (Lev. 25:25-27) However, no thing "devoted," "devoted to destruction," not even a man's life, could be repurchased.—Lev. 27:21, 28, 29; see DEVOTE.

An example of the transaction of repurchase by a *go·'el'* is found in the book of Ruth. When Ruth reported that she had gleaned in the field of Boaz, her mother-in-law Naomi exclaimed: "The man is related to us. He is one of our repurchasers." (Ruth 2:20) Boaz accepted this obligation and concluded a covenant of repurchase before judges and witnesses, but only after another relative more closely related than Boaz had turned down this privilege.—Ruth 3:9, 12, 13; 4:1-17.

JEHOVAH AS REPURCHASER

By the sacrifice of his only-begotten Son, Jehovah as Repurchaser provided for the recovery of mankind from sin and death and the power of the grave. This Son had to come to earth, becoming "like his 'brothers' in all respects," partaking of blood and flesh, thereby being a near relative of mankind. (Heb. 2:11-17) The apostle Paul writes to Christians: "By means of him we have the release by ransom through the blood of that one."—Eph. 1:7; compare Revelation 5:9; 14:3, 4; see RANSOM.

RESEN (Re'sen). A city in Assyria built by Nimrod between Nineveh and Calah. Its location is otherwise unknown.—Gen. 10:10-12.

RESHEPH (Re'sheph) [flame, blazing]. An Ephraimite; one of Joshua's ancestors.—1 Chron. 7:22-27.

RESINOUS TREE [Heb., *go'pher*]. This tree from the wood of which the ark was constructed by Noah cannot be identified with any degree of certainty. (Gen. 6:14) The *Authorized Version* simply transliterates the Hebrew name. On the basis of the similarity between the Hebrew name and the Hebrew term for "tar" ("pitch," *AV*; Heb., *ko'pher*) some have related it to the resinous trees of the pine family, particularly to the cypress, which is a very durable tree, extremely resistant to decay.—See CYPRESS.

RESPECT. The giving of particular attention or deference to one judged worthy of esteem; a recognition and due regard for a thing or, especially, another person, his qualities, achievements, or his office, position or authority. To manifest respect is to

"honor." Various original-language words convey the thought of according honor, respect or wholesome fear to others.

TOWARD JEHOVAH AND HIS REPRESENTATIVES

By reason of his being Creator, Jehovah God is worthy of the greatest honor from all his intelligent creatures. (Rev. 4:11) Such honor calls for individuals to render faithful obedience to him, obedience based on love for him and an appreciation for what he has done in their behalf. (Mal. 1:6; 1 John 5:3) It also includes the use of one's valuable things on behalf of true worship.—Prov. 3:9.

One who appropriates to himself that which belongs to the Creator shows disrespect for sacred things. This was done by Hophni and Phinehas, the sons of High Priest Eli. They seized the best of every offering made to Jehovah. And Eli, by failing to take firm measures against his sons for this, honored them more than Jehovah.—1 Sam. 2:12-17, 27-29.

Whereas the honor given by men to Jehovah God is manifest by faithful obedience to him and furthering the interests of his worship, God honors humans by blessing and rewarding them. (1 Sam. 2:30) Thus King David, who served Jehovah faithfully and desired to build a temple for housing the sacred ark of the covenant, was honored or rewarded with a covenant for a kingdom.—2 Sam. 7:1-16; 1 Chron. 17:1-14.

As Jehovah's spokesmen the prophets, especially God's Son Christ Jesus, were deserving of respect. But instead of being accorded such by the Israelites, they were abused verbally and physically, even to the point of being put to death. Israel's disrespect for Jehovah's representatives reached its climax in their killing his Son. For this reason Jehovah used the Roman armies to execute his vengeance upon unfaithful Jerusalem in 70 C.E.—Matt. 21:33-44; Mark 12:1-9; Luke 20:9-16; compare John 5:23.

In the Christian congregation

Those entrusted with special responsibilities as teachers in the Christian congregation deserved the support and cooperation of fellow believers. (Heb. 13:7, 17) They were "worthy of double honor," including voluntary material assistance for their hard work in behalf of the congregation.—1 Tim. 5:17, 18; see OLDER MAN.

However, all Christians were entitled to honor from fellow believers. The apostle Paul counseled: "In showing honor to one another take the lead." (Rom. 12:10) As the individual Christian knows his own weaknesses and failings better than fellow believers, it is only right that he put others ahead of himself, honoring or highly valuing them on account of their faithful work. (Phil. 2:1-4) Needy and deserving widows were honored by receiving material assistance from the congregation.—1 Tim. 5:3, 9, 10.

Among family members

A wife is rightly to manifest wholesome fear or deep respect for her husband as head of the family. (Eph. 5:33) This harmonizes with the preeminence given to the man in God's arrangement. Not the woman, but the man, was created first, and he is "God's image and glory." (1 Cor. 11:7-9; 1 Tim. 2:11-13) Sarah was a notable example of a woman who had deep respect for her husband. Her respect came from the heart, for Sarah referred to her husband as "lord," not merely for others to hear, but even "inside herself."—1 Pet. 3:1, 2, 5, 6; compare Genesis 18:12.

On the other hand, husbands are admonished: "Continue dwelling in like manner with [your wives] according to knowledge, assigning them honor as to a weaker vessel, the feminine one, since you are also heirs with them of the undeserved favor of life." (1 Pet. 3:7) Thus spirit-anointed Christian husbands were to take into consideration that their wives had an equal standing as joint heirs of Christ (compare Romans 8:17; Galatians 3:28) and should be treated in an honorable way because of their having less strength than men.

In relation to their children, parents are God's representatives, authorized to train, discipline and direct them. Parents are therefore entitled to honor or respect. (Ex. 20:12; Eph. 6:1-3; Heb. 12:9) This would not be limited to a child's obedience and his manifesting a high regard for his parents. When necessary, it would include lovingly caring for parents in later life. (Compare Matthew 15:4-6.) In the Christian congregation, one who failed to provide for an aged and needy parent was considered as being worse than a person without faith. (1 Tim. 5:8) As the apostle Paul pointed out to Timothy, the congregation was not to take on the burden of caring for widows who had children or grandchildren that were able to render material assistance.—1 Tim. 5:4.

TOWARD RULERS AND OTHERS

Honor or respect is also due men in high governmental station. A Christian shows such respect, not to gain some favor, but because it is God's will. Personally these men may be corrupt. (Compare Luke 18:2-6; Acts 24:24-27.) But respect is rendered to them out of regard for the position of responsibility that their office stands for. It is not a matter of rendering respect because of the persons of these men. (Rom. 13:1, 2, 7; 1 Pet. 2:13, 14) Similarly, slaves were to consider their owners worthy of full honor, doing their assigned work and not giving cause for bringing reproach upon God's name.—1 Tim. 6:1.

When others demanded that a Christian give a reason for his hope, he was to do so "with a mild temper and deep respect." Though questions might be propounded in an insulting manner, the Christian would present his reasons with calmness and gentleness, not responding in an irritated, angry or resentful way. Though not cowed by fear of men, the Christian would manifest deep respect or a wholesome fear, as if in the presence of Jehovah God. (1 Pet. 3:14, 15) In this regard he could take as an example the angels, who, though greater in strength and power, do not present accusations in abusive terms.—2 Pet. 2:11.

RESTORATION. The Greek word *a·po·ka·ta'sta·sis* occurs only once in the Scriptures, at Acts 3:21. Peter there speaks of the "times of restoration of all things of which God spoke through the mouth of his holy prophets of old time," until which times heaven must hold within itself the "Christ appointed," Jesus.

The *Authorized Version* here renders *a·po·ka·ta'sta·sis* as "restitution." The Greek word itself comes from *a·po'*, meaning "back" or "again," and *ka·thi'ste·mi*, meaning "to set in order." (Compare the use of the verb form, uniformly translated "restore(d)" at Matthew 12:13; Mark 3:5; Luke 6:10.) The *Theological Dictionary of the New Testament*, edited by G. Kittel, states that the basic meaning of the term is "restitution to an earlier state" or "restoration." (Vol. I, p. 389) It was used by Jewish historian Josephus in referring to the return of the Jews from exile. In papyrus writings it is used of the repair of certain buildings, the restoration of estates to rightful owners, and a balancing of accounts.

The text itself does not specify what the things to be restored are, hence the "all things" must be ascertained by the study of God's message spoken through his prophets.

RESURRECTION [Gr., *a·na'sta·sis*, a raising up, or rising (from *a·na'*, up, and *hi'ste·mi*, to cause to stand)]. The word is used frequently in the Christian Greek Scriptures referring to the resurrection of the dead. The Hebrew Scriptures at Hosea 13:14, quoted by the apostle Paul (1 Cor. 15:54, 55), speak of the abolition of death and the rendering powerless of Sheol (Heb., *she'ohl'*; Gr., *hai'des*). *She'ohl'* is rendered in various versions as "grave" and "pit." The dead are spoken of as going there. (Gen. 37:35; 1 Ki. 2:6; Eccl. 9:10) Its usage in the Scriptures, along with

the usage of its Greek equivalent *hai'des* in the Christian Greek Scriptures, shows that it refers, not to an individual grave, but to the common grave of all mankind, gravedom. (Ezek. 32:21-32; Rev. 20:13; see HADES; SHEOL.) To render Sheol powerless would mean to loosen its hold on those in it, which would imply the emptying of gravedom. This, of course, would require a resurrection, a raising up out of the lifeless condition of death or out of the grave for those there.

THROUGH JESUS CHRIST

The foregoing shows that the teaching of resurrection appears in the Hebrew Scriptures. Nevertheless, it remained for Jesus Christ to "shed light upon life and incorruption through the good news." (2 Tim. 1:10) Jesus said: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6) Just how *everlasting life* would come, and more than that, *incorruption* for some, was brought to light through the good news about Jesus Christ. The apostle affirms that the resurrection is a sure hope, arguing: "Now if Christ is being preached that he has been raised up from the dead, how is it some among you say there is no resurrection of the dead? If, indeed, there is no resurrection of the dead, neither has Christ been raised up. But if Christ has not been raised up, our preaching is certainly in vain, and our faith is in vain. Moreover, we are also found false witnesses of God, because we have borne witness against God that he raised up the Christ, but whom he did not raise up if the dead are really not to be raised up. . . . Further, if Christ has not been raised up, your faith is useless; you are yet in your sins. . . . However, now Christ has been raised up from the dead, the first fruits of those who have fallen asleep in death. For since death is through a man, *resurrection of the dead is also through a man.*"—1 Cor. 15:12-21.

Christ himself when on earth performed resurrections. (Luke 7:11-15; 8:49-56; John 11:38-44) Only through Jesus Christ can resurrection, with everlasting life thereafter, be possible.—John 5:26.

A SURE PURPOSE OF GOD

Jesus Christ pointed out to the Sadducees, a sect that did not believe in resurrection, that the writings of Moses in the Hebrew Scriptures, which they possessed and claimed to believe, prove there is a resurrection; that in saying that he was "the God of Abraham and the God of Isaac and the God of Jacob" (who were actually dead), Jehovah counted those men as alive because of the resurrection that He, the "God, not of the dead, but of the living," purposed to give them. God, because of his power, "makes the dead alive and calls the things that are not as though they were." Paul includes this fact when speaking of Abraham's faith.—Matt. 22:23, 31-33; Rom. 4:17.

God's ability to resurrect

For the One with the ability and power to create man in His own image, with a perfect body and with the potential for full expression of the marvelous characteristics implanted in the human personality, it would pose no insurmountable problem to resurrect an individual. If scientific principles established by God can be used by scientists to preserve and later reconstruct a visible and audible scene by means of videotape, how easy it is for the great Universal Sovereign and Creator to resurrect a person by repatterning the same personality in a newly formed body. Concerning the revitalizing of Sarah to have a child in her old age, the angel said: "Is anything too extraordinary for Jehovah?"—Gen. 18:14; Jer. 32:17, 27.

HOW THE NEED FOR RESURRECTION AROSE

In the beginning a resurrection was not necessary. It was not a part of God's original purpose for mankind, because death was not the natural, purposed thing for humans. Rather, God indicated that he purposed the earth to be full of *living* humans, not a deteriorating dying race. His work was perfect, hence without flaw, imperfection or sickness. (Deut. 32:4) Jehovah blessed the first human pair, telling them to multiply and fill the earth. (Gen. 1:28) Such blessing certainly did not include sickness and death; God set no limited life-span for man, but told Adam that disobedience is what would cause death. This implies that man would otherwise live forever. Disobedience would incur God's disfavor and remove his blessing, bringing a curse.—Gen. 2:17; 3:17-19.

Consequently, death was introduced into the human race by the transgression of Adam. (Rom. 5:12) Because of their father's sinfulness and resultant imperfection, Adam's offspring could not get a heritage of everlasting life from him; in fact, not even a *hope* of living forever. "Neither can a rotten tree produce fine fruit," said Jesus. (Matt. 7:17, 18; Job 14:1, 2) The resurrection was brought in or *added* to overcome this disability for those of Adam's children who would desire to be obedient to God.

PURPOSE OF THE RESURRECTION

The resurrection shows forth not only Jehovah's unlimited power and wisdom but also his love and mercy and vindicates him as the Preserver of those who serve him. (1 Sam. 2:6) Having resurrection power, he can go to the extent of showing that his servants will be faithful to him to the very death. He can answer Satan's accusation that asserted that "skin in behalf of skin, and everything that a man has he will give in behalf of his soul." (Job 2:4) Jehovah can let Satan go the full limit, even to killing some in a vain effort to support his false accusations. (Matt. 24:9; Rev. 2:10; 6:11) The fact that Jehovah's servants are willing to give up life itself in his service proves their service is, not for selfish considerations, but for love. Job was an example. (Job 27:5) It also proves that they acknowledge Him as the Almighty, able to resurrect them, the Universal Sovereign and the God of love. It proves they render exclusive devotion to Jehovah for his wonderful qualities, and not for selfish material reasons. (Consider some of the exclamations of his servants, as recorded at Romans 11:33-36; Revelation 4:11; 7:12.) The resurrection also is a means by which Jehovah sees that his purpose toward the earth, as stated to Adam, is carried out.—Gen. 1:28.

Essential to man's happiness

The resurrection of the dead, an undeserved kindness on God's part, is essential to mankind's happiness and to the undoing of all the harm, suffering and oppression that have come upon the human race. These things have befallen man as a result of his imperfection and sickness, the wars he has waged, the murders committed and the inhumanities practiced by wicked men at the instance of Satan the Devil, during almost all of the 6,000 years of mankind's history. We cannot be completely happy if we do not believe in a resurrection. The apostle Paul expressed the feeling in these words: "If in this life only we have hoped in Christ, we are of all men most to be pitied."—1 Cor. 15:19.

HOW EARLY WAS RESURRECTION HOPE GIVEN?

After Adam had sinned and had brought death upon himself and thereby introduced death for those who would be his posterity, God, in addressing the serpent, said: "And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel."—Gen. 3:15.

The one originally causing death is to be removed

Jesus said to the religious Jews who opposed him: "You are from your father the Devil, and you wish to do the desires of your father. That one was a manslayer when he began, and he did not stand fast in

the truth, because truth is not in him." (John 8:44) This is evidence that it was the Devil who spoke through the instrumentality of the serpent, and that this one was a manslayer from the beginning of his lying, devilish course. In the vision that Christ later gave to John he revealed that Satan the Devil is also called "the original serpent." (Rev. 12:9) Satan got his hold on mankind, gaining influence over Adam's children, by inducing their father Adam to rebel against God. So in the first prophecy, of Genesis 3:15, Jehovah gave hope that this serpent would be put out of the way. (Compare Romans 16:20.) Not only is Satan's head to be crushed, but also all his works are to be broken up, destroyed or undone. (1 John 3:8; *NW, AV, AT*) The fulfillment of this prophecy would of necessity require the undoing of the death introduced by Adam, including bringing back by a resurrection those of Adam's offspring who go into Sheol (Hades) as a result of his sin, the effects of which they inherit.—1 Cor. 15:26.

Hope of freedom entails resurrection

The apostle Paul describes the situation that God permitted to exist following man's fall into sin and His end purpose in doing so: "For the creation was subjected to futility [being born in sin and with death facing all], not by its own will [the children of Adam were brought into the world facing this situation, though they themselves had no control over what Adam did, and by no choice of their own] but through him [God, in his wisdom] that subjected it, on the basis of hope that the creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God." (Rom. 8:20, 21; Ps. 51:5) In order to experience the fulfillment of this hope of glorious freedom, those who have died would have to have a resurrection; they would have to be freed from death and the grave. Thus, by his promise of the "seed" that would crush the serpent's head, God set a marvelous hope before mankind.—See SEED.

Abraham's basis for faith

The evidence in the Bible record reveals that when Abraham attempted to offer up his son Isaac he had faith in God's ability and purpose to raise the dead. And, as stated at Hebrews 11:17-19, he did receive Isaac back from the dead "in an illustrative way." (Gen. 22:1-3, 10-13) Abraham had a basis for faith in a resurrection because of God's promise of the "seed." (Gen. 3:15) Also, he and Sarah had already experienced something comparable to a resurrection in the revitalizing of their reproductive powers. (Gen. 18:9-11; 21:1, 2, 12; Rom. 4:19-21) The family head Job expressed similar faith, saying, in his intense suffering: "O that in Sheol you would conceal me, . . . that you would set a time limit for me and remember me! If an able-bodied man dies can he live again? . . . You will call, and I myself shall answer you. For the work of your hands you will have a yearning."—Job 14:13-15.

Resurrections performed before ransom was given

Resurrections were performed by or through the prophets Elijah and Elisha. (1 Ki. 17:17-24; 2 Ki. 4:32-37; 13:20, 21) However, these resurrected persons died again, as did those resurrected by Jesus when he was on earth, and by the apostles. This reveals that resurrection is not to *everlasting* life in every case.

When Jesus resurrected his friend Lazarus, it likely enabled Lazarus to live until Pentecost, when the holy spirit was poured out and the first ones of the heavenly calling (Heb. 3:1) were anointed and spirit begotten. (Acts 2:1-4, 33, 38) Lazarus' resurrection was similar to those performed by Elijah and Elisha. But it probably opened up to Lazarus the opportunity of receiving a resurrection like Christ's, which he otherwise would not have had. What a remarkable act of love on Jesus' part!—John 11:38-44.

"A better resurrection"

There were those faithful persons of old times of whom Paul speaks: "Women received their dead by resurrection; but other men were tortured because they would not accept release by some ransom, in order that they might attain a better resurrection." (Heb. 11:35) These men exhibited faith in the resurrection hope, knowing that life *at that time* was not the all-important thing. The resurrection they and others will have through Christ comes *after* his resurrection and appearance in heaven before his Father with the value of his ransom sacrifice. At that time he repurchased the life right of the human race, becoming the potential "Eternal Father." (Heb. 9:11, 12, 24; Isa. 9:6) He is "a life-giving spirit." (1 Cor. 15:44, 45) He has "the keys of death and of Hades [Sheol]." (Rev. 1:18) With the authority now to give *everlasting* life, at God's due time he performs a "better resurrection," since those experiencing it can live forever; none of such unavoidably need to die again. If obedient, they will continue living.

HEAVENLY RESURRECTION

Jesus Christ is called "the first-born from the dead." (Col. 1:18) He was the first ever to be resurrected to everlasting life. And his resurrection was "in the spirit," to life in heaven. (1 Pet. 3:18) Moreover, he was raised to a higher form of life and a higher position than that which he had held in the heavens prior to coming to earth. He was granted immortality and incorruption, which no creature in the flesh can have, and was made "higher than the heavens," second only to Jehovah God in the universe. (Heb. 7:26; 1 Tim. 6:14-16; Phil. 2:9-11; Acts 2:34; 1 Cor. 15:27) His resurrection was performed by Jehovah God himself.—Acts 3:15; 5:30; Rom. 4:24; 10:9.

However, for forty days after his resurrection Jesus appeared to his disciples on different occasions in various fleshly bodies, just as angels had appeared to men of ancient times. Like those angels, he had the power to construct and to disintegrate those fleshly bodies at will, for the purpose of proving visibly that he had been resurrected. (Matt. 28:8-10, 16-20; Luke 24:13-32, 36-43; John 20:14-29; Gen. 18:1, 2; 19:1; Josh. 5:13-15; Judg. 6:11, 12; 13:3, 13) His many appearances, and particularly his manifesting himself to more than five hundred persons at one time, provide strong testimony to the truth of his resurrection. (1 Cor. 15:3-8) His resurrection, so well attested, furnishes "a guarantee to all men in that [God] has resurrected him from the dead."—Acts 17:31.

Resurrection of Christ's "brothers"

Those who are "called and chosen and faithful," Christ's footstep followers, his "brothers," who are spiritually begotten as "God's children," are promised a resurrection like his. (Rev. 17:14; Rom. 6:5; 8:15, 16; Heb. 2:11) The apostle Peter writes to fellow Christians: "Blessed be the God and Father of our Lord Jesus Christ, for according to his great mercy he gave us a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance. It is reserved in the heavens for you."—1 Pet. 1:3, 4.

Peter also describes the hope such ones possess as "precious and very grand promises, that through these you may become sharers in divine nature." (2 Pet. 1:4) They must undergo a change of nature, giving up human nature to obtain "divine" nature, receiving a spirit body, as heavenly persons possess. They must die a death like Christ's, one of integrity and a giving up of human life forever. They have to give up blood and flesh; these then receive immortal, incorruptible bodies like Christ's by a resurrection. (Rom. 6:3-5; 1 Cor. 15:50-57; 2 Cor. 5:1-3) The apostle Paul explains that it is not the *body* that is resurrected, but, rather, he likens their experience to the planting and sprouting of a seed, in that "God gives it a body just as it has pleased him." (1 Cor. 15:35-40) It is the *soul*, the person, that is resurrected, with a body

to suit the environment into which God resurrects him.

In the case of Jesus Christ, he gave up his human life as a ransom sacrifice for the benefit of mankind. The fortieth Psalm is applied to him by the Christian writer of the book of Hebrews, who represents Jesus as saying, when he came "into the world" as God's Messiah: "Sacrifice and offering you did not want, but you prepared a *body* for me." (Heb. 10:5) Jesus himself said: "For a fact, the bread that I shall give is my flesh in behalf of the life of the world." (John 6:51) It follows that Christ could not take his body back again in the resurrection, thereby taking back the sacrifice offered to God for mankind. Besides, Christ was no longer to abide on earth. His "home" is in the heavens with his Father, who is not flesh, but spirit. (John 14:3; 4:24) Jesus Christ therefore received a glorious immortal, incorruptible body, for "he is the reflection of [Jehovah's] glory and the exact representation of his very being, and he sustains all things by the word of his power; and after he had made a purification for our sins he sat down on the right hand of the majesty in lofty places. So he has become better than the angels [who are themselves mighty spirit persons], to the extent that he has inherited a name more excellent than theirs." —Heb. 1:3, 4; 10:12, 13.

Christ's faithful brothers, who join him in the heavens, give up human life. The apostle Paul shows that they have to have new bodies repatterned or refashioned for their new environment: "As for us, our citizenship exists in the heavens, from which place also we are eagerly waiting for a savior, the Lord Jesus Christ, who will *refashion* our humiliated body to be conformed to his glorious body according to the operation of the power that he has."—Phil. 3: 20, 21.

Time of the heavenly resurrection

The heavenly resurrection of Christ's joint heirs begins after Jesus Christ returns in heavenly glory, to give first attention to his spiritual brothers. Christ himself is called the "first fruits of those who have fallen asleep in death." Paul then says that each one will be resurrected in his own rank, "Christ the first fruits, afterward those who belong to the Christ during his presence." (1 Cor. 15:20, 23) These, as "the house of God," have been under judgment during their Christian life course, beginning with the first of their number at Pentecost. (1 Pet. 4:17) They are *"certain* [literally, "some"] first fruits." (Jas. 1:18, *Kingdom Interlinear Translation;* Rev. 14:4) Jesus Christ and these spiritual brothers as "first fruits" can be compared to the barley firstfruits offered by the Israelites on Nisan 16 ("Christ the first fruits") and the wheat firstfruits (his followers, "certain first fruits") offered on Pentecost day, fifty days later.—Lev. 23:4-12, 15-20.

These having been under judgment, at Christ's return it is time to give the reward to them, his faithful anointed ones, just as he promised his eleven faithful apostles on the evening before his death: "I am going my way to prepare a place for you. Also, . . . I am coming again and will receive you home to myself, that where I am you also may be."—John 14:2, 3; Luke 19:12-23; compare Revelation 11:17, 18.

"The Lamb's marriage"

These as a body are called his (prospective) "bride" (Rev. 21:9); they are promised to him in marriage, his taking of them to himself in the heavens therefore constituting the "marriage of the Lamb." (2 Cor. 11:2; Rev. 19:7, 8) The apostle Paul looked forward to receiving his resurrection at that time. (2 Tim. 4:8; compare John 6:39, 54, speaking of the resurrection "at the last day.") When Christ's second "presence" takes place, there are some of his spiritual brothers yet alive on earth, "invited to the evening meal of the Lamb's marriage," but those of their number who have died are given first attention by a resurrection. (Rev. 19:9) This is explained at 1 Thessalonians 4:15, 16: "For this is what we tell you by Jehovah's word, that we the living who survive to the presence of the Lord shall in no way precede those who have fallen asleep in death; because the Lord himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet, and those who are dead in union with Christ will rise first."

Then the remaining ones who have the invitation to "the evening meal of the Lamb's marriage," at the time that they finish their earthly course faithfully in death, are immediately resurrected to fill all the places allotted at the feast in heaven. While yet on earth these undergo laborious experiences with opposition from God's enemies, and do their work under imperfect conditions in imperfect fleshly bodies, but at death these "rest from their labors, for the things they did go right with them." (Rev. 14:13) They continue in works of Kingdom service, but now in the heavens with the Lamb of God. They did not "fall asleep in death" in the sense of waiting in a long sleep, as did the apostles, but, on dying, are "changed, in a moment, in the twinkling of an eye, during the last trumpet. For the trumpet will sound, and the dead will be raised up incorruptible, and we shall be changed."—1 Cor. 15:51, 52.

Revelation 20:5, 6 refers to the resurrection of those who will reign with Christ as "the first resurrection." The apostle Paul speaks of this first resurrection also as "the earlier resurrection from the dead [literally, the out-resurrection the out of dead ones]." (Phil. 3: 11, *NW, Ro, Kingdom Interlinear Translation*) On the expression Paul uses here, Robertson's *Word Pictures in the New Testament* (Vol. IV, p. 454) says: "Apparently Paul is thinking here only of the resurrection of believers out from the dead and so double *ex* [out] *(tēn exanastasin tēn ek nekrōn)*. Paul is not denying a general resurrection by this language, but emphasizing that of believers." Ellicott's *Commentaries* (on Philippians 3:11) remarks: " 'the resurrection from the dead;' i.e., as the context suggests, the *first* resurrection (Rev. xx. 5), when, at the Lord's coming the dead in Him shall rise first (1 Thessalon. iv. 16), and the quick be caught up to meet Him in the clouds (1 Thess. iv. 17); compare Luke xx. 35. The first resurrection will include only true believers, and will apparently precede the second, that of non-believers and disbelievers, in point of time; . . . Any reference here to a merely ethical resurrection (Cocceius) is wholly out of the question." One of the basic meanings of the word *e·xa·na'sta·sis* is getting up from bed in the morning; thus it can well represent a resurrection occurring early, otherwise called the "first resurrection." Rotherham's translation of Philippians 3:11 reads: "If by any means I may advance to the earlier resurrection which is from among the dead."

EARTHLY RESURRECTION

While Jesus was hanging on a stake, one of the evildoers alongside him, observing that Jesus was not deserving of punishment, requested: "Jesus, remember me when you get into your kingdom." Jesus replied: "Truly I tell you today, You will be with me in Paradise." (Luke 23:42, 43) In effect, Jesus said: 'On this dark day, when my claim to a kingdom is to outward appearances highly unlikely, you express faith. Indeed, when I do get into my kingdom, I will remember you.' (See PARADISE [Jesus' Promise to the Wrongdoer].) This would require a resurrection for the evildoer. This man was not a faithful follower of Jesus Christ. He had been engaged in wrongdoing, lawbreaking meriting the death penalty. (Luke 23: 40, 41) Therefore, he could not hope to be one of those receiving the first resurrection. Additionally, he died forty days before Jesus ascended into heaven and hence before Pentecost, ten days after that ascension, when God through Jesus anointed the first members of those who will receive the heavenly resurrection. —Acts 1:3; 2:1-4, 33.

The evildoer, Jesus said, would be in Paradise. The word means "a park or pleasure ground." The *Septua-*

gint rendered the Hebrew word for "garden" (*gan*), as at Genesis 2:8, by the Greek word *pa·ra'dei·sos*. The paradise in which the evildoer will be would not be the "paradise of God" promised to "him that conquers," at Revelation 2:7, for the evildoer was not a conqueror of the world with Jesus Christ. (John 16:33) The evildoer would therefore not be in the heavenly Kingdom as a member of it (Luke 22:28-30), but would be a subject of the Kingdom when those of the "first resurrection" would, as kings of God and Christ, sit on thrones, ruling with Christ for a thousand years.—Rev. 20:4, 6.

"The righteous and the unrighteous"

"There is going to be a resurrection of both the righteous and the unrighteous," said the apostle Paul before a group of Jews, of whom Paul said: "which hope these men themselves also entertain."—Acts 24:15.

The Bible makes it plain who are the "righteous." It declares righteous, first of all, those who receive the heavenly resurrection.—Rom. 8:28-30.

Then the Bible calls faithful men of old such as Abraham righteous. (Gen. 15:6; Jas. 2:21) Many of these men are listed at Hebrews chapter 11, and of them the writer says: "And yet all these, although they had witness borne to them through their faith, did not get the fulfillment of the promise, as God foresaw something better for us [spirit-begotten, anointed Christians like Paul], in order that they might not be made perfect apart from us."—Heb. 11:39, 40.

Then there is the "great crowd" described in Revelation chapter 7, who are not members of the 144,000 "sealed" ones, and consequently do not have the "token" of the spirit as being spirit-begotten. (Eph. 1:13, 14; 2 Cor. 5:5) They appear on the world scene when the 144,000 are sealed, coming "out of the great tribulation" (apparently brought by the loosing of the "four winds of the earth"); this would seem to locate the gathering of this group in the last days of the present system of things. These are righteous through faith, being clothed in white robes washed in the blood of the Lamb.—Rev. 7:1, 9-17.

The "righteous" ones Paul spoke of (aside from those having the heavenly calling) will not receive the fulfillment of the promises and will not be made perfect apart from the heavenly ones. According to Hebrews 11:40, the perfecting of them will take place after those of the "first resurrection."

Also, there are many "unrighteous" persons buried in Sheol (Hades), mankind's common grave, or in the "sea," watery graves. The judgment of these along with the "righteous" resurrected on earth is described in Revelation 20:12, 13: "And I saw the dead, the great and the small, standing before the throne, and scrolls were opened. But another scroll was opened; it is the scroll of life. And the dead were judged out of those things written in the scrolls according to their deeds. And the sea gave up those dead in it, and death and Hades gave up those dead in them, and they were judged individually according to their deeds."

Time of the earthly resurrection

We note that this judgment is placed in the Bible in the account of events occurring during Christ's 1,000-year reign with his associate kings and priests. These, the apostle Paul said, "will judge the world." (1 Cor. 6:2) "The great and the small," persons from all walks of life, will be there, to be judged impartially. They are "judged out of those things written in the scrolls" that will be opened then. This could not mean the record of their past lives nor a set of rules that judges them on the basis of their past lives. For since "the wages sin pays is death," these by their death have received the wages of their sin in the past. (Rom. 6:7, 23) Now they are resurrected that they might demonstrate their attitude toward God and whether they wish to take hold of the ransom sacrifice of Jesus Christ that was given for all. (1 Tim. 2:5, 6; John 3:16) Though their past sins are not accounted to them, they need the ransom to lift them up to perfection. They must make their minds over from their former way of life and thought in harmony with God's will and regulations for the earth and its population. Accordingly, the "scrolls" evidently set forth the will and law of God for them during the judgment period, their faith and their obedience to these things being the basis for judgment and for writing their names indelibly, at last, into the "scroll of life."

RESURRECTION TO LIFE AND TO JUDGMENT

Jesus gave the comforting assurance to mankind: "The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who have given heed will live. . . . Do not marvel at this, because the hour is coming in which all those in the memorial tombs will hear his voice and come out, those who did good things to a resurrection of life, those who practiced vile things to a resurrection of judgment."—John 5:25-29.

A judgment of condemnation

In Jesus' words here, the word "judgment" translates the Greek word *kri'sis*. The meanings of this word are given in *A Greek-English Lexicon*, Ninth ed., 1968, by Liddell and Scott, on page 997a, as follows:

"*Separating, distinguishing, . . . 2. decision, judgement, . . . 3. choice, election, . . . 4. interpretation* of dreams or portents, Lxx, Da[niel] 2.36, . . . II. *judgement* of a court, . . . b. *result of a trial, condemnation* . . . c. . . . Day of *Judgement*, . . . Matt. 10.15. 2. *trial* of skill or strength, . . . 3. *dispute*, . . . III. *event, issue*, . . . 2. *turning point* of a disease."

In *A Greek and English Lexicon to the New Testament*, by Parkhurst, on page 342a of the 1845 edition, the meanings of *kri'sis* in the Christian Greek Scriptures are given as follows: "I. *Judgment;* II. *Judgment, justice*, Matthew 23:23; Compare 12:20; III. *Judgment of condemnation, condemnation, damnation*. Mark 3:29; John 5:24, 29; IV. *The cause* or *ground of condemnation* or *punishment*. John 3:19; V. *A particular court of justice* among the Jews. Matthew 5:21, 22."

If Jesus, in speaking of a resurrection of judgment, meant a trial the result of which might be life, then there would be no contrast between this and the "resurrection of life." Therefore, the context indicates that Jesus meant by "judgment" a condemnatory judgment.

The "dead" that heard Jesus speak on earth

In considering Jesus' words, we note that when Jesus spoke some of the "dead" were hearing his voice. Peter used similar language when he said: "In fact, for this purpose the good news was declared also *to the dead*, that they might be judged as to the flesh from the standpoint of men but might live as to the spirit from the standpoint of God." (1 Pet. 4:6) This is so because those hearing Christ were 'dead in trespasses and sins' before hearing, but would begin to 'live' spiritually because of faith in the good news. —Eph. 2:1; compare Matthew 8:22; 1 Timothy 5:6.

John 5:29 refers to end of judgment period

But a very important thing to notice, something that helps to determine the time feature of Jesus' words concerning the 'resurrection of life and the resurrection of judgment' is what he said earlier in the same context, in speaking of those living then who were spiritually dead (as explained under the subheading "Passing Over from Death to Life"): "The hour is coming, and it is now, when the dead will hear the voice of the Son of God and those who *have given heed* [literally, word for word, "the (ones) having heard"] will live." (Vs. 25, *The Kingdom Interlinear Translation of the Greek Scriptures*) This indicates that he was speaking, not merely of someone audibly hearing his voice, but, rather, of the ones "having heard," namely, those who, after hearing, accept as true what they hear. The terms "hear" and "listen" are used very frequently in the Bible with the mean-

ing of "give heed" or "obey." (See OBEDIENCE.) Those who prove to be obedient will live. (Compare the use of the same Greek term [*a·kou'o*], "to hear or to listen," as John 6:60; 8:43, 47; 10:3, 27.) They are judged, not on what they did *before* hearing his voice, but what they did *after* hearing it.

Jesus was therefore evidently taking a similar position in time in speaking of "those who did good things" and "those who practiced vile things," namely, a position at the end of the period of judgment, as looking back in retrospect or review of the actions of these resurrected persons *after* they had opportunity to obey or disobey the "things written in the scrolls." Only at the end of the judgment period would it be demonstrated who had done good or bad. The outcome to "those who did good things" (according to "those things written in the scrolls") would be the reward of life; to "those who practiced vile things," a judgment of condemnation. The resurrection would have turned out to be either to life or to condemnation.

The practice of stating things as viewed from the standpoint of the outcome, or stating them as already accomplished, considering them in retrospect, is common in the Bible. For God is "the One telling from the beginning the finale, and from long ago the things that have not been done." (Isa. 46:10) Jude adopts this retrospective viewpoint when he speaks of corrupt men who slipped into the congregation, saying of them: "Too bad for them, because they have gone in the path of Cain, and have rushed into the erroneous course of Balaam for reward, and *have perished* [literally, "they destroyed themselves"] in the rebellious talk of Korah!" (Jude 11) Some of the prophecies use similar language.—Compare Isaiah 40:1, 2; 46:1; Jeremiah 48:1-4.

Consequently the viewpoint taken at John 5:29 is not identical with that at Acts 24:15 in which Paul speaks of the resurrection of "the righteous and the unrighteous." Paul is plainly referring to those who have had a righteous or unrighteous standing before God *during this life*, and who will be resurrected. They are "those in the memorial tombs." (John 5:28; see MEMORIAL TOMB.) At John 5:29, Jesus views such persons *after* their coming out of the memorial tombs and *after* they, by their course of action during the reign of Jesus Christ and his associate kings and priests, have proved themselves either obedient, with eternal 'life' as their reward, or disobedient, and so deserving 'judgment (condemnation)' from God.

SOUL, NOT BODY, RECOVERED FROM SHEOL

King David of Israel wrote: "I foresaw the Lord always before my face; for he is on my right hand, that I should not be moved. . . . moreover also my flesh shall rest in hope: because thou wilt not leave my soul in hell [Sheol], neither wilt thou suffer thine Holy One to see corruption." (Ps. 16:8-11 [15:8-10, *LXX, Bagster*]) On the day of Pentecost, 33 C.E., the apostle Peter applied this psalm to Jesus Christ, in declaring the truth of Christ's resurrection to the Jews. (Acts 2:25-31) The Scriptures, both the Hebrew and the Greek, therefore show that it was the "soul" of Jesus Christ that was resurrected. Jesus Christ was 'put to death in the flesh, but made alive in the spirit.' (1 Pet. 3:18) "Flesh and blood cannot inherit God's kingdom," said the apostle Paul. (1 Cor. 15:50) This would exclude flesh, or flesh and bones. Flesh and bones do not have life unless they have blood, for the blood contains the "soul" or is that which is necessary for the life of the creature of flesh.—Gen. 9:4.

Throughout the Scriptures it is evident that there is no "immaterial soul" separate and distinct from the body. The soul dies when the body dies. Even of Jesus Christ it is written that "he poured out his soul to the very death." His soul was in Sheol. He had no existence as a soul or person during that time. (Isa. 53:12; Acts 2:27; compare Ezekiel 18:4; see SOUL.) Consequently, in the resurrection there is no joining again of soul and body. However, whether spiritual or earthly, the individual must have a body or organism, for all persons, heavenly or earthly, possess bodies. To be again a person one who has died would have to have a body, either a physical or a spiritual body. The Bible says: "If there is a physical body, there is also a spiritual one."—1 Cor. 15:44.

But is the old body reassembled in the resurrection? or is it a precise replica of the former body, made exactly as it was when the person died? The Scriptures answer in the negative when they deal with the resurrection of Christ's anointed brothers: "Nevertheless, someone will say: 'How are the dead to be raised up? Yes, with what sort of body are they coming?' You unreasonable person! What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him, and to each of the seeds its own body."—1 Cor. 15:35-38.

The heavenly ones receive a spiritual body, for it pleases God for them to have bodies suitable for their heavenly environment. But those whom Jehovah pleases to raise to an earthly resurrection, what body does he give them? It could not be the same body, of exactly the same atoms. If a man dies and is buried, by process of decay his body is reconverted into organic chemicals that are absorbed by vegetation. Persons may eat that vegetation. The elements, the atoms of that original person, now are in many persons. In the resurrection it is obvious that the same atoms cannot be in the original person and in all the others at the same time.

Neither is the resurrected body necessarily one constructed to be the exact duplicate of the body at the moment of death. If a person has had his body mutilated before death, will he return in the same way? That would be unreasonable, for he might not be in a condition even to hear and to do "those things written in the scrolls." (Rev. 20:12) Say a person died from having the blood drained from his body. Would he return without blood? No, for he could not live in an earthly body without blood. (Lev. 17:11, 14) Rather, he would be given a body as it pleases God. Since God's will and pleasure are that the resurrected person must obey the "things written in the scrolls," it would have to be a sound body, possessing all its faculties. (Jesus resurrected Lazarus in a whole, sound body after he was partially decomposed. [John 11:39]) In this way the individual could properly and justly be held responsible for his deeds during the judgment period. Yet the individual would not be perfect on being brought back, for he must exercise faith in Christ's ransom and must have the priestly ministrations of Christ and his "royal priesthood."—1 Pet. 2:9; Rev. 5:10; 20:6.

'PASSING OVER FROM DEATH TO LIFE'

Jesus spoke of those who 'have everlasting life' because they hear his words with faith and obedience and then believe on the Father who sent him. He said about each one of such: "He does not come into judgment but has passed over from death to life. Most truly I say to you, The hour is coming, and *it is now*, when the dead will hear the voice of the Son of God and those who have given heed will live."—John 5:24, 25.

Those who have 'passed over from death to life *now*' would not be those who had literally died and were in actual graves. At the time when Jesus spoke, all mankind were under the condemnation of death before God the Judge of all. So the ones Jesus referred to were evidently persons on earth once dead in a spiritual sense. To such kind of spiritually dead ones Jesus must have referred when he said to the Jewish son who wanted to go home first to bury his father: "Keep following me, and let the dead bury their dead."—Matt. 8:21, 22.

Those who become Christians with true belief were once among the spiritually dead people of the world. The apostle Paul reminded the congregation of this fact, saying: "It is you God made alive though you

were dead in your trespasses and sins, in which you at one time walked according to the system of things of this world . . . But God, who is rich in mercy, for his great love with which he loved us, made us alive together with the Christ, even when we were dead in trespasses—by undeserved kindness you have been saved—and he raised us up together and seated us together in the heavenly places in union with Christ Jesus."—Eph. 2:1, 2, 4-6.

Thus, because of their no longer walking in trespasses and sins against God, he lifted his condemnation from them, because of their faith in Christ. He raised them up out of spiritual death and gave them hope of everlasting life. (1 Pet. 4:3-6) The apostle John describes this transfer from deadness in trespasses and sins to spiritual life in these words: "Do not marvel, brothers, that the world hates you. We know we have passed over from death to life, because we love the brothers."—1 John 3:13, 14.

AN UNDESERVED KINDNESS OF GOD

The provision of a resurrection for humankind is indeed an undeserved kindness of Jehovah God, for he was not obligated to provide a resurrection. Love for the world of mankind moved him to give his only-begotten Son so that millions, yes, even thousands of millions who have died without a real knowledge of God might have opportunity to know and love him, and so that those who love and serve him can have this hope and encouragement to faithful endurance, even as far as death. (John 3:16) The apostle comforts fellow Christians with the resurrection hope, writing to the congregation at Thessalonica about those of the congregation who had died, and who had hope of a heavenly resurrection: "Moreover, brothers, we do not want you to be ignorant concerning those who are sleeping in death; that you may not sorrow just as the rest also do who have no hope. For if our faith is that Jesus died and rose again, so, too, those who have fallen asleep in death through Jesus God will bring with him."—1 Thess. 4:13, 14.

Likewise, for those faithful to God who died with hope of life on earth under God's Messianic kingdom, and also for others who have not come to know God, Christians should not sorrow as the rest do who have no hope. When Sheol (Hades) is opened, those in there will come out. The Bible mentions many who have gone there, including the people of ancient Egypt, Assyria, Elam, Meshech, Tubal, Edom and Sidon. (Ezek. 32:18-31) Jesus himself said that the people of Tyre, Sidon and Sodom would be on hand for Judgment Day, some of the pagans being more likely to repent than many to whom Jesus himself preached in Bethsaida, Chorazin and Capernaum.—Matt. 11:20-24; Luke 10:11-15.

Ransom applied to all for whom it was given

The greatness and expansiveness of God's love and undeserved kindness in giving his Son that 'whoever should believe in him might have life' would not limit the application of the ransom only to those whom God chooses for the heavenly calling. (John 3:16) In fact, the ransom sacrifice of Jesus Christ would not be completely applied if it left off with those who become members of the Kingdom of heaven. It would fall short of accomplishing the full purpose for which God provided it, because God purposed for the Kingdom to have earthly subjects. Jesus Christ is High Priest, not only over the underpriests with him, but also for the world of mankind who will live when his associates also rule as kings and priests with him. (Rev. 20:4, 6) He has "been tested in all respects like ourselves [his spiritual brothers], but without sin." Therefore he can sympathize with the weaknesses of persons who are conscientiously trying to serve God; and his associate kings and priests have been tested in the same way. (Heb. 4:15, 16; 1 Pet. 4:12, 13) On behalf of whom could they be priests if not on behalf of mankind, including those resurrected, during the thousand-year reign and judgment period?

Servants of God have anxiously looked forward to the day when the resurrection will complete its work. In the outworking of his purposes God has set exactly the proper time for it, in which his wisdom and long-suffering will be fully vindicated. (Eccl. 3:1-8) He and his Son, being both able and willing to perform the resurrection, will complete it in that set time.

Jehovah and Jesus joyfully anticipate the resurrection

Jehovah and his Son must anticipate the full carrying out of that work with great joy. Jesus showed this willingness and desire when a leper besought him: "'If you just want to, you can make me clean.' At that [Jesus] was moved with pity, and he stretched out his hand and touched him, and said to him: '*I want to.* Be made clean.' And immediately the leprosy vanished from him, and he became clean." This touching incident demonstrating Christ's loving-kindness for mankind was recorded by three of the Gospel writers. (Mark 1:40-42; Matt. 8:2, 3; Luke 5:12, 13) And of Jehovah's love and willingness to help mankind, we call again to mind the words of faithful Job: "If an able-bodied man dies can he live again? . . . You will call, and I myself shall answer you. For the work of your hands you will have *a yearning.*" —Job 14:14, 15.

SOME NOT RESURRECTED

While it is true that Christ's ransom sacrifice was given for mankind in general, Jesus indicated that its actual application nevertheless would be limited when he said: "Just as the Son of man came, not to be ministered to, but to minister and to give his soul a ransom in exchange for *many.*" (Matt. 20:28) Jehovah God has the right to refuse to accept a ransom for anyone he deems unworthy. Christ's ransom covers the sins an individual has due to being a child of sinful Adam, but a person can add to that by his own deliberate, willful course of sin, and thus die for such sin that is beyond coverage by the ransom.

Sin against the holy spirit

Jesus Christ said that one who sinned against the holy spirit would not be forgiven in the present system of things nor in that to come. (Matt. 12:31, 32) One whom God judged as having sinned against the holy spirit in the present system of things would therefore not profit by a resurrection, seeing that his sins would never be forgiven, making resurrection useless for him. Jesus uttered judgment against Judas Iscariot in calling him "the son of destruction." The ransom would not apply to him and, his destruction already being a judicially established judgment, he would not receive a resurrection.—John 17:12.

To his opposers, the Jewish religious leaders, Jesus said: "How are you to flee from the judgment of Gehenna [a symbol of everlasting destruction]?" (Matt. 23:33; see GEHENNA.) His words indicate that these persons, if they did not take action to turn to God before their death, would have a final adverse judgment entered against them. If so, a resurrection would accomplish nothing for them. This would also appear to be true of the "man of lawlessness." (2 Thess. 2:3, 8; see MAN OF LAWLESSNESS.) Paul speaks of those who have known the truth, have been partakers of holy spirit, and then have fallen away, as falling into a condition in which it is impossible "to revive them again to repentance, because they impale the Son of God afresh for themselves and expose him to public shame." The ransom could no longer help them; hence they would receive no resurrection. The apostle goes on to liken such ones to a field that produces only thorns and thistles and is rejected, ending up with being burned. This illustrates the future before them: complete annihilation.—Heb. 6:4-8.

Again, Paul says of those who "practice sin willfully after having received the accurate knowledge of the truth, [that] there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to

consume those in opposition." He then illustrates: "Any man that has disregarded the law of Moses dies without compassion, upon the testimony of two or three. Of how much more severe a punishment, do you think, will the man be counted worthy who has trampled upon the Son of God and who has esteemed as of ordinary value the blood of the covenant by which he was sanctified, and who has outraged the spirit of undeserved kindness with contempt? . . . It is a fearful thing to fall into the hands of the living God." The judgment is *more severe* in that such ones are not merely killed and buried in Sheol, as were violators of the law of Moses. These go into *Gehenna*, from which there is no resurrection.—Heb. 10:26-31.

The apostle also tells of some who will "undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength, at the time he comes to be glorified in connection with his holy ones." (2 Thess. 1:9, 10) These would therefore not survive into the thousand-year reign of Christ, and, since their destruction is "everlasting," they would receive no resurrection. Peter writes to his brothers pointing out that they, as the "house of God," are under judgment, and then quotes from Proverbs 11:31 (*LXX*) warning them of the danger of disobedience. He here implies that their present judgment could end with a judgment of everlasting destruction for them, just as Paul had written.—1 Pet. 4:17, 18.

EARTHLY RESURRECTION AND JUDGMENT ACCOMPLISHED DURING 1,000 YEARS

A very liberal estimate of the number of persons that have ever lived on earth is twenty billion (20,000,000,000). Many students of the subject calculate that not nearly so many have lived. Not *all* of these, as it has been shown in the foregoing discussion, will receive a resurrection, but even assuming that they did, there would be no problem as to living space and food for them. The land surface of the earth at present is about 57,000,000 square miles (147,630,000 square kilometers), or more than 36,000,000,000 acres (14,568,732,000 hectares). Even allowing half of that to be set aside for other uses, there would be more than half an acre (c. .2 hectare) for each person. As to earth's potential food production, one-half acre (c. .2 hectare) will actually provide much more than enough food for one person, especially when, as God has demonstrated in the case of the nation of Israel, there is abundance of food due to God's blessing.—1 Ki. 4:20; Ezek. 34:27.

On the question of the earth's food-producing power, the United Nations Food and Agricultural Organization maintains that the world's agricultural potential is great enough to feed 157 billion (157,000,000,000) persons.—*Time* magazine, July 13, 1970, p. 24.

How, though, could the thousands of millions be adequately cared for, in view of the fact that most of them did not in the past know God, and must learn to conform to his laws for them? First, the Bible states that the kingdom of the world becomes "the kingdom of our Lord and of his Christ, and he [rules] as king forever and ever." (Rev. 11:15) And the Bible principle is that "when there are judgments from you [Jehovah] for the earth, righteousness is what the inhabitants of the productive land will certainly learn." (Isa. 26:9) Just how God purposes to take care of this work he will reveal in his due time, when it is necessary to make it known to his servants.—Amos 3:7.

A practical illustration

Nevertheless, an illustration reveals what a simple, practical thing Jehovah has in mind for mankind. Not to prophesy, but merely for the purpose of illustration, let us assume that those who compose the "great crowd" of righteous persons who "come out of the great tribulation" on this system of things alive (Rev. 7:9, 14) number one million (about 1/3,500 [one thirty-five hundredth] of earth's present population). Then if, after allowing, say, one hundred years spent in their training and 'subduing' a portion of the earth (Gen. 1:28), God purposes to bring back three percent of this number, this would mean that each newly arrived person would be looked after by thirty-three trained ones. Since a yearly increase of three percent, compounded, doubles the number about every twenty-four years, the entire twenty billion (20,000,000,000) could be resurrected before five hundred years of Christ's thousand-year reign had elapsed, giving ample time for training and judging the resurrected ones without disrupting harmony and order on earth. Thus God, with his almighty power and wisdom, is able to bring his purpose to a glorious conclusion fully within the framework of the laws and arrangements he has made for mankind from the beginning, with the added undeserved kindness of the resurrection.—Rom. 11:33-36.

RETIREMENT. In assigning the Levites (not of the priestly family of Aaron) to serve at the tent of meeting under the direction of the priests, Jehovah made loving provisions for their welfare. He commanded Moses: "This is what applies to the Levites: From twenty-five years old upward he will come to enter into the company in the service of the tent of meeting. But after the age of fifty years he will retire from the service company and serve no longer. And he must minister to his brothers in the tent of meeting in taking care of the obligation, but he must render no service."—Num. 8:23-26; 1 Chron. 23:3.

At Numbers chapter 4 the service organization of the Levites is described. There it is stated that they were to be registered from the ages of thirty to fifty.

It was heavy manual labor to set up, take down and transport the tent of meeting. The ninety-six socket pedestals of silver for the panel frames weighed a talent each (c. 75 pounds or 34 kilograms), plus four more pedestals for the pillars between the Holy and Most Holy compartments, of probably the same weight, and five copper pedestals for the pillars at the tabernacle entrance. (Ex. 26:19, 21, 25, 32, 37; 38:27) The forty-eight panel frames (c. 14.6 feet or 4.5 meters long and c. 26 inches or 67 centimeters wide) were made of acacia, a fine-grained, heavy wood, gold plated. (Ex. 26:15-25, 29) There were gold-plated bars running lengthwise on each side and across the back of the tabernacle. (Ex. 26:26-29) All these items would be heavy. Additionally, there was the considerable weight of the sealskin, ram-skin, goat-hair and linen coverings, the linen screen around the courtyard, with its poles, socket pedestals, tent pins, and so forth. So the handling of the tabernacle involved real muscular work. (Ex. 26:1-14; 27:9-19) Six wagons were provided for hauling these items, but the table of showbread, the golden lampstand and the copper-covered altar of sacrifice were carried. (The priests, not the nonpriestly Levites, carried the ark of the covenant.)—Num. 7:7-9; Ex. 25:10-40; 27:1-8; Num. 4:9, 10; Josh. 3:15.

Evidently there was a five-year period from the ages of twenty-five to thirty years wherein the Levite was serving in "training." It may have been that these younger ones were not used for the heavy duties, which were reserved for those thirty years and older —full-grown men. (See AGE.) Later, after the Ark was permanently located on Mount Zion (and especially with the temple construction just ahead), the heavy work of carrying the sanctuary would no longer exist. David therefore arranged for the Levites to begin serving at the age of twenty. Doubtless this was done because at the temple more would be needed to care for the greatly enlarged services there.—1 Chron. 23:24-27.

The Levites who retired at the age of fifty did not retire from all service. They could still serve voluntarily and "minister to [their] brothers in the tent of meeting in taking care of the obligation." (Num. 8:26) Probably they served as counselors and assisted in caring for some of the lighter work included in the obligation of the Levites, but were spared the heavier work. And they were still teachers of the Law to the people. (Deut. 33:8-10; 2 Chron. 35:3) Those of their

number who lived in the cities of refuge were helpful to those taking refuge there. Another purpose of the retirement arrangement was apparently to permit all the Levites the opportunity to have assignments of service at the sanctuary, because of the limited number needed, especially during the time the tent of meeting or tabernacle was in use. There was no retirement provided for the priests, the Levites of the family of Aaron.

THE CHRISTIAN MINISTRY

Those who become spiritual "brothers" of Jesus Christ and footstep followers of his are termed a "royal priesthood." (Heb. 2:10-12; 1 Pet. 2:9) For these there is no provision for retirement. The apostle Paul was active in his ministry while in prison and continued steady ministerial activity until he was put to death. (Acts 28:30, 31; 2 Tim. 4:6, 7) Peter was active to the end of his life. (2 Pet. 1:13-15) John wrote his Gospel and three canonical letters at an extremely old age, in about 98 C.E.

The "great crowd," who were seen by John after the vision of the 144,000 "sealed" ones, are said to be "rendering [God] sacred service day and night," or continually. There is therefore no retirement from God's service for any Christian.—Rev. 7:4, 9, 15.

RETRIBUTION. The dispensing or receiving of reward or punishment according to the just deserts of the individual or the group; that given or exacted in recompense, especially for evil.

Variants of, or words drawn from, the Hebrew root verbs *sha·lam'* and *ga·mal'* are translated "reward," "recompense," "retribution," "repay," "pay back," and so forth. The Greek *a·po·di'do·mi, an·ti·mi·sthi'a, mi·stha·po·do·si'a* and related words are similarly translated.

TO THE NATIONS THAT OPPRESSED ISRAEL

In the song Moses gave to Israel on the plains of Moab just before his death, he described Jehovah as One who 'pays back vengeance' to His adversaries and who 'renders retribution' to those that intensely hate Him. (Deut. 32:35, 41; Heb. 10:30) This vengeance and retribution are executed by God in complete self-control, in full harmony with his justice and never without abundant cause. For example, he rewarded or recompensed Israel for disobedience, sometimes using pagan nations such as Assyria and Babylon as his instruments.—Deut. 28:15-68; 2 Ki. 17:7-23; 2 Chron. 21:14-20.

But, on their part, these pagan nations acted out of hatred for Jehovah and his true worship, and they went too far in exulting over Israel's defeat and in oppressing Israel. Consequently God uttered judgments of retribution upon them.—Isa. 10:12; 34:1, 2, 8; Jer. 51:6, 56; Obad. 8-16; Zech. 1:15.

Babylon in particular suffered retribution for her age-old enmity against Jehovah and his people. Downfall and complete desolation were prophesied against her. She was overthrown by Cyrus the Persian in 539 B.C.E., but continued to exist as a city for centuries, finally falling into utter desolation, never to be rebuilt. (Jer. chaps. 50, 51) Symbolic Babylon the Great is to suffer like retribution, being thrown down "never [to] be found again."—Rev. 18:2, 6, 20, 21; see BABYLON THE GREAT.

UNDER THE LAW

God's law to Israel given through Moses was one of exact retribution, although mercy was extended to the unwitting sinner or the repentant one. (Lev. 5:4-6, 17-19; 6:1-7; Num. 35:22-29) But the law of retribution applied fully to the deliberate or unrepentant violator. (Num. 15:30) In cases in which a man acted as a false witness, giving lying testimony against a fellowman before the judges, he was to receive retribution, the exact punishment that he would have caused the innocent man to receive. Jehovah said: "And your eye should not feel sorry: soul will be for soul, eye for eye, tooth for tooth, hand for hand, foot for foot."—Deut. 19:16-21.

ON THE JEWISH NATION IN THE FIRST CENTURY

The Jewish nation manifested a selfish viewpoint in accepting God's undeserved kindnesses and favors to them. Jehovah allowed this selfish course and attitude to bring retribution upon them. They went about trying to establish their own righteousness instead of subjecting themselves to the righteousness of God. (Rom. 10:1-3) As a result the majority of the nation stumbled over Jesus Christ and rejected him, thereby bringing destruction to their city and temple and ruin to their nation. The apostle Paul quotes from the Psalms (69:22) and applies it to them when he writes: "Also, David says: 'Let their table become for them a snare and a trap and a stumbling block and a retribution.'" —Rom. 11:9.

ON DISOBEDIENT CHRISTIANS

The apostle Paul refers back to retributive justice under the Law in emphasizing the seriousness of Christians' obeying the Son of God: "For if the word spoken through angels proved to be firm, and every transgression and disobedient act received a retribution in harmony with justice; how shall we escape if we have neglected a salvation of such greatness in that it began to be spoken through our Lord and was verified for us by those who heard him?" (Heb. 2:2, 3; compare Hebrews 10:28-31.) The judgment of destruction upon the apostate "man of lawlessness" furnishes an example of such retribution.—2 Thess. 2:3, 9, 10; see MAN OF LAWLESSNESS.

REU (Re'u) [friend]. Son of Peleg and father of Serug; a link in the genealogy between Shem and Abraham. (1 Chron. 1:24-27) Reu, who lived 239 years (2239-2000 B.C.E.), was also an ancestor of Jesus Christ.—Gen. 11:18-21; Luke 3:35.

REUBEN (Reu'ben) [See, a son!].

1. The firstborn of Jacob's twelve sons. His mother was Jacob's less favored wife, Leah, who named her boy Reuben, "because," to quote her, "Jehovah has looked upon my wretchedness, in that now my husband will begin to love me." (Gen. 29:30-32; 35:23; 46:8; Ex. 1:1, 2; 1 Chron. 2:1) As a result of Jehovah's continued favor on his mother, Reuben and his five full brothers (Simeon, Levi, Judah, Issachar, Zebulun) constituted half of the original tribal heads of Israel; the other six (Joseph, Benjamin, Dan, Naphtali, Gad, Asher) were Reuben's half brothers. —Gen. 35:23-26.

Some of Reuben's good qualities displayed themselves when he persuaded his nine brothers to throw Joseph into a dry well instead of killing him, Reuben's purpose being to return secretly and deliver Joseph out of the well. (Gen. 37:18-30) More than twenty years later when these same brothers reasoned that the spy charges against them down in Egypt were due to their mistreatment of Joseph, Reuben reminded the others that he had not shared in their plot on Joseph's life. (Gen. 42:9-14, 21, 22) Again, when Jacob refused to let Benjamin accompany his brothers on their second trip to Egypt, it was Reuben who offered his own two sons as surety, saying: "You may put [them] to death if I do not bring [Benjamin] back to you."—Gen. 42:37.

As the firstborn son of Jacob, Reuben naturally had the rights of the firstborn son of the family. As such he was entitled to two portions in the estate that Jacob his father left behind. The question, at the time just before Jacob's death, when he blessed his sons, was, Would Reuben come into these rights of the firstborn? Also, the patriarch Jacob, as head of the family, had acted as Jehovah's priest for the whole family and had offered up sacrifices at the family altar and had led in prayer and in giving religious instruction. As father he had also acted as the governor

of the whole family and of all its servants and livestock and properties. Would these responsibilities devolve upon Reuben?

Jacob dealt with Reuben first, saying: "Reuben, you are my first-born, my vigor and the beginning of my generative power, the excellence of dignity and the excellence of strength. With reckless license like waters, do not you excel, because you have gone up to your father's bed. At that time you profaned my lounge. He went up to it!"—Gen. 49:3, 4.

Jacob recalled a disqualification for Reuben that affected his future privileges. Reuben had disgraced his father. He had committed incestuous immorality with his father's concubine, Bilhah, the maidservant of Jacob's beloved wife Rachel. This was shortly after Rachel died following her giving birth to Benjamin. Whether firstborn Reuben violated the maidservant Bilhah to prevent her from taking Rachel's place in Jacob's affection and thus becoming more favored than Reuben's mother Leah; or whether Reuben acted out of sheer lust for Bilhah, the Bible record does not explain. It simply says: "And it came about while Israel was tabernacling in that land that once Reuben went and lay down with Bilhah his father's concubine, and Israel got to hear of it." The Greek *Septuagint Version* adds: "And it appeared evil in his sight." —Gen. 35:22, *NW; LXX* (vs. 21) (Thomson).

Reuben was not disowned and cast out for this. It was years later, when Jacob blessed his sons, that he said to Reuben, by divine inspiration: "Do not you excel." Thus Reuben was stripped of privileges that would otherwise have been his as a firstborn son. This was because he acted with "reckless license like waters." He proved himself either unstable like waters or turbulent and headlong like waters bursting a dam or raging down a torrent valley. Reuben should have exercised self-control. He should have shown a son's respect for his father's dignity and for the honor of the two sons of Bilhah, his father's concubine.

2. The name Reuben also stands for the tribe made up of Reuben's descendants, as well as the land of their inheritance. Reuben's tribe stemmed from his four sons, Hanoch, Pallu, Hezron and Carmi, the family heads of the Reubenites.—Gen. 46:8, 9; Ex. 6:14; 1 Chron. 5:3.

A year after the exodus from Egypt, Elizur, the son of Shedeur, was selected as chieftain to represent the entire tribe of Reuben when offering sacrifices and as head of its military forces. (Num. 1:1, 4, 5; 7:30-35; 10:18) The tribe of Reuben was consistently one of the less numerous among the twelve. A census taken in the second year of the wilderness experience enumerated 46,500 Reubenites fit for military service, twenty years old and upward. About thirty-nine years later this force was somewhat less, 43,730.—Num. 1:2, 3, 20, 21; 26:5-7.

In the camp of Israel the Reubenites, flanked by the descendants of Simeon and Gad, were situated on the S side of the tabernacle. When on the march this three-tribe division headed by Reuben followed the three-tribe division of Judah, Issachar and Zebulun. (Num. 2:10-16; 10:14-20) This was also the order in which the tribes made their presentation offerings on the day the tabernacle was inaugurated.—Num. 7: 1, 2, 10-47.

When Korah the Levite rebelled against Moses, three Reubenites, On, the son of Peleth, and the two sons of Eliab, Dathan and Abiram, joined in the revolt, charging Moses with trying "to play the prince" over them and with failing to bring them into a "land flowing with milk and honey." Nemuel, the brother of Dathan and Abiram, apparently took no part in the revolt. (Num. 16:1, 12-14; 26:8, 9) Jehovah showed that the revolt was actually disrespect against Him by causing the earth to open up and swallow the rebels and their families alive, together with all their belongings.—Num. 16:23-33; Deut. 11:6; see ABIRAM No. 1.

TERRITORY ASSIGNMENTS

Shortly before Israel entered the Promised Land the tribes of Reuben and Gad requested that they be given territory E of the Jordan that was acquired through the victory over the two kings, Sihon and Og, on the grounds that the land was ideal for their large flocks and herds. Moses granted this request to them (and half the tribe of Manasseh) on one condition, that the fighting forces of these tribes also cross over the Jordan and assist the other tribes in the conquest of Canaan, a condition that the two and a half tribes willingly met.—Num. 32:1-38; Josh. 1:12-18; 4:12, 13; 12:6; 13:8-10.

Reuben's territorial inheritance was thus settled even before the Israelites crossed the Jordan, Moses himself giving the southern portion of Sihon's conquered kingdom to this tribe. It extended from the torrent valley of Arnon, a natural boundary that separated this territory from Moab on the S, to just N of the Dead Sea; the land N of Reuben was given to the Gadites. (Num. 34:13-15; Deut. 3:12, 16; 29: 8; Josh. 13:15-23; 18:7) The territory of the Ammonites formed the E boundary, with the Dead Sea and Jordan River on the W. (Josh. 15:1, 6; 18:11, 17) One of the six cities of refuge, Bezer, lay in Reuben's territory. This and other Reubenite cities were set aside for the use of the Levites.—Deut. 4:41-43; Josh. 20:8; 21:7, 36; 1 Chron. 6:63, 78, 79.

Moses directed that, once the Israelites reached the heart of Canaan, the tribe of Reuben, together with Gad, Asher, Zebulun, Dan and Naphtali, was to be represented on Mount Ebal for the reading of the maledictions and curses, with the rest of the tribes represented on Mount Gerizim for the pronouncing of blessings. (Deut. 27:11-13) After Moses made these arrangements he blessed Reuben along with the rest of the tribes. To the Reubenites Moses said: "Let Reuben live and not die off, and let his men not become few."—Deut. 33:1, 6.

At the end of Joshua's campaign in Canaan he called together the armed forces of Reuben, with those of Gad and half of the tribe of Manasseh, and after commending them on keeping their promises to Moses, sent them home with his blessing. (Josh. 22:1-8) As they reached the Jordan they erected a huge altar on the western bank, which action, being at first misinterpreted by the other tribes, nearly resulted in a rupture of relations, even civil war. But when it was explained that the altar was not for sacrifices, but was for a witness of faithfulness between the tribes on both sides of the Jordan, the altar was given a name, likely "Witness," for, as they said, "it is a witness between us that Jehovah is the true God." —Josh. 22:9-34.

LATER HISTORY

Possibly some 180 years later, when Barak and Deborah sang a great victory song, they recalled that the Reubenites had failed to join them in the battle against Sisera. As a result, "among the divisions of Reuben great were the searchings of the heart." (Judg. 5:15, 16) In the days of Saul, the Reubenites joined forces with their neighbors and gained a great victory over the Hagrites and their allies, "for it was to God that they called for aid in the war, and he let himself be entreated in their favor because they trusted in him." (1 Chron. 5:10, 18-22) The Reubenites then shared in the occupation of Hagrite territory apparently down to the Assyrian subjugation of Israel in the eighth century B.C.E., when the Reubenites were among the first taken into exile. (1 Chron. 5:6, 22b, 26) Individual Reubenites, and the tribe as a whole, are mentioned in connection with David's history, both before and after he became king.—1 Chron. 11:26, 42; 12:37, 38; 26:32; 27:16.

IN PROPHECY

In the symbolic books of Ezekiel and Revelation, Reuben is mentioned in significant order along with the other tribes. For example, in Ezekiel's vision he

saw in the middle of the tribes the "holy contribution" of land containing Jehovah's temple, the city called Jehovah-shammah, meaning "Jehovah Himself Is There," and territory belonging to the priests, Levites and the chieftain. Immediately adjacent to this holy strip on the N was Judah, with Reuben bordering next to Judah on the N. (Ezek. 48:6-22, 35) Also, the gate named Reuben on the N side of the holy city, Jehovah-shammah, was next to that named Judah. (Ezek. 48:31) In John's vision of the sealing of the twelve tribes of spiritual Israel, Reuben is not given the leading place, but is named second, after the tribe of Judah.—Rev. 7:4, 5.

REUEL (Reu'el) [friend of God].

1. Second-named son of Esau, by Ishmael's daughter Basemath. Reuel's own four sons became Edomite sheiks.—Gen. 36:2-4, 10, 13, 17; 1 Chron. 1:35, 37.

2. Moses' father-in-law, a priest of Midian. (Ex. 2:16-21; Num. 10:29) Elsewhere called Jethro.—See JETHRO.

3. A Gadite whose son Eliasaph was tribal chieftain during the wilderness march. (Num. 2:14) The name is spelled Deuel in its other occurrences.—See DEUEL.

4. Ancestor of a Benjamite who lived in Jerusalem after the Babylonian exile.—1 Chron. 9:3, 7, 8.

REUMAH (Reu'mah) [exalted]. Concubine of Abraham's brother Nahor. She gave birth to four sons. —Gen. 22:20, 24.

REVELATION. The Greek word *(a·po·ka'ly·psis)* thus translated denotes 'an uncovering' or 'an unveiling' and is often used regarding revelations of spiritual matters or of God's will and purposes. (Luke 2:32; 1 Cor. 14:6, 26; 2 Cor. 12:1, 7; Gal. 1:12; 2:2; Eph. 1:17; Rev. 1:1; *Kingdom Interlinear Translation*) The operation of God's spirit makes such revelations possible. Wrote the apostle Paul concerning the revelation of the "sacred secret": "In other generations this secret was not made known to the sons of men as it has now been revealed to his holy apostles and prophets by spirit, namely, that people of the nations should be joint heirs and fellow members of the body and partakers with us of the promise in union with Christ Jesus through the good news." —Eph. 3:1-6; Rom. 16:25.

The book of Acts forcefully confirms that this revelation of the sacred secret resulted from the operation of God's spirit. It had been at the spirit's direction that Peter, Paul and Barnabas preached to non-Jews. Believing non-Jews, "people of the nations," received holy spirit while in an uncircumcised state, thereby becoming a people for God's name. (Acts 10: 9-48; 13:2-4) The prophet Amos, under inspiration, had foretold this and, in the first century C.E., the fulfillment of his prophecy became evident through the operation of God's spirit.—Acts 15:7-20; compare Amos 9:11, 12, *LXX*.

The Bible also speaks of the "revealing of God's righteous judgment" (Rom. 2:5), the "revealing of the sons of God" (Rom. 8:19) and the "revelation of Jesus Christ" and "of his glory." (1 Pet. 1:13; 4:13) A consideration of the context and related texts aids in determining when such revealings or revelations occur. In each case, the revealing or revelation is a time for causing righteous persons to enter into particular rewards and blessings and/or bringing destruction upon wicked ones.

OF GOD'S RIGHTEOUS JUDGMENT

At Romans 2:5 the "revealing of God's righteous judgment" is associated with the 'day of God's wrath.' Therefore, God's righteous judgment is revealed when 'he renders to each one according to his works,' everlasting life to those enduring in work that is fine and destruction to those obeying unrighteousness.—Rom. 2:6-8.

OF THE SONS OF GOD

In his letter to the Romans, the apostle Paul identified God's "sons" as those having received a spirit of adoption. Being joint heirs with Christ, these sons of God will be glorified. (Rom. 8:14-18) The Lord Jesus Christ will refashion their humiliated body to conform to his glorious body (Phil. 3:20, 21), and they will reign with him as kings. (2 Tim. 2:12) So the "revealing of the sons of God" points to the time when it will become evident that they have indeed been glorified and are reigning with Christ Jesus. The glory that will be revealed in them will be so grand as to make all their former suffering on earth seem as nothing. (Rom. 8:18, 19) This revealing is attended by grand blessings, for the apostle Paul writes: "The creation itself also will be set free from enslavement to corruption and have the glorious freedom of the children of God."—Rom. 8:21.

OF JESUS CHRIST

The "revelation of Jesus Christ" and "of his glory" is a time for rewarding his faithful followers and executing vengeance upon the ungodly. He is thus revealed as a glorious King, empowered to reward and to punish. The Scriptures show that spirit-anointed Christians who faithfully endured suffering would be "overjoyed" during the revelation of Christ's glory. (1 Pet. 4:13) The tested quality of their faith would be found a cause for praise and glory and honor at the revelation of Jesus Christ, and these Christians would become recipients of undeserved kindness. (1 Pet. 1:7, 13) On the other hand, those who do not know God and who do not obey the good news about the Lord Jesus would be destroyed everlastingly, thereby bringing relief to those who have suffered tribulation at their hands.—2 Thess. 1:6-10.

REVELATION TO JOHN, A [Gr., *a·po·ka'ly·psis*, an uncovering]. The last book of the Bible (though not the last written) as arranged in most translations. It is also called the Apocalypse of John the Apostle.

WRITER, AND WHEN AND WHERE WRITTEN

The apostle John names himself as the writer of the book, and designates the place of writing as the island of Patmos, where John was in exile at the time for being a preacher of God's Word and a witness of Jesus Christ. (Rev. 1:1, 9) The time of writing was possibly about 96 C.E.

STYLE, AND APPROPRIATENESS

The book is in letter form, detailing a series of visions set forth in a proper order in regular progression, finally coming to the climactic vision. It supplies a fitting conclusion to the entire Bible.

The book seems to proceed on the basis of a series of sevens. Seven seals open into the blowing of seven trumpets, then into seven plagues. There are seven lampstands, seven stars, seven thunders and many other things by sevens, evidently because the number seven represents completeness, and the book deals with the completion of the sacred secret of God.—Rev. 10:7; see SACRED SECRET.

AUTHOR AND CHANNEL

Jehovah God the Almighty is the book's author, and the channel of information is Jesus Christ, who sent and presented it to John by means of his angel. (Rev. 1:1) The spirit of God is represented as being sevenfold, hence acting in its fullest capacity to convey this disclosure. John was given divine command to write.—Rev. 1:4, 11.

PURPOSE

While some of the things seen by John in the vision may seem terrifying—the beasts, the woes, the plagues —the book was written, not to terrify, but to comfort and encourage those who read it with faith. It can lead the reader to blessings. In fact, the writer of the book states at the outset: "Happy [or "blessed"]

is he who reads aloud and those who hear the words of this prophecy, and who observe the things written in it." (Rev. 1:3) John also says that the book is for the purpose of showing God's slaves the things that "must shortly take place."—Rev. 1:1, 2.

BEARS WITNESS TO JESUS

In chapter 19, verse 10, the angel tells John: "The bearing witness to Jesus is what inspires prophesying [literally, "is the spirit of the prophecy"]." That is, the intent and purpose of all prophecy is to point to Jesus Christ. This does not mean that Jehovah God is bypassed or ignored. Earlier in verse 10 the angel had told John, who fell down before him: "Worship God," and the apostle Paul said that "God exalted [Christ] to a superior position and kindly gave him the name that is above every other name, so that in the name of Jesus every knee should bend of those in heaven and those on earth and those under the ground, and every tongue should openly acknowledge that Jesus Christ is Lord *to the glory of God the Father*." Magnifying Jesus Christ, therefore, and getting acquainted with the knowledge of him results in a better knowledge of God and His purposes, thereby giving the glory to God above all.—Phil. 2:9-11; see PROPHECY (Bearing Witness to Jesus Inspires Prophesying).

The reason for prophecy bearing witness to Jesus is that Jesus is the One through whom God accomplishes his purposes in sanctifying his name, destroying wickedness and blessing mankind. "Carefully concealed in him [Christ] are all the treasures of wisdom and of knowledge." (Col. 2:3) He is the Seed of promise, the One in whom the sacred secret is revealed. From the very beginning of God's dealings with men following Adam's rebellion, God has caused Christ to be foretold and foreshadowed, and has pointed men to the kingdom of God in the hands of his Son.—Gen. 3:15; 22:18; Gal. 3:16; 2 Sam. 7:12-16; Ps. 2:6-12; 110:1-7; Ezek. 21:27; Acts 2:29, 36; 3:19-26; 1 Tim. 3:16.

It is appropriate, therefore, that the book concluding the Bible, in its opening chapter, introduces us to the One over all, the Originator of the Revelation message, Jehovah God the Almighty, "the Alpha and the Omega." It gives a vision of the Channel of the communication, Jesus Christ, showing him as having died but now being alive, in great power in heaven. The sharers with him in his tribulation and in the Kingdom are next brought into view, and Christ's interest in them and loving-kindness toward them are displayed in his messages to the "angels" of the seven congregations.—Rev. chaps. 1-3.

Then by the spirit of inspiration John is ushered into the heavens to begin seeing "the things that must take place." He is given a vision of the throne of God and its surroundings, and describes the One sitting upon it as glorious, supreme, throning in perfect sereneness and composure.—Chap. 4.

The glorious position of "the Lamb of God," Jesus Christ, is portrayed as that of the one second only to Jehovah God, the only one in heaven and earth qualified to approach God to open up the revelation of God's purpose. Attention is given to a warrior-king (apparently also Jesus) riding forth "conquering and to complete his conquest." The result to earth, especially to God's enemies, as this king begins his ride is shown as well as God's purpose to avenge the blood of his people upon his enemies.—Chaps. 5, 6.

The importance with which God views his servants on earth who have been chosen by God to share in the heavenly kingdom is shown in the holding up of destructive action until these servants are 'sealed in their foreheads.' The full number of sealed ones is revealed to be 144,000. Others not sealed or numbered, but becoming servants of God and escaping the destructiveness of "the great tribulation" are then shown. The judgments of God against various sections of his enemies on earth are related, along with the fight that these enemies wage against his people. This leads up to the efforts of the archenemy, the dragon Satan the Devil, to thwart God's purpose to bring forth the "son, a male, who is to shepherd all the nations with an iron rod." Next wild beasts are seen, symbolizing instrumentalities that this archenemy uses to fight those of the sealed ones on earth and to prevent the completion of the sealing work.—Chaps. 7-13; see BEASTS, SYMBOLIC.

All these attempts of Satan utterly fail. The 144,000 are seen victorious, standing with the Lamb upon Mount Zion, having faithfully retained the seal, displaying the name of the Father and of the Lamb on their foreheads, and singing as if a new song before the heavenly ones. After these are all gathered in a "harvest of the earth," the time has arrived for the great "vine of the earth" to be trodden out in the winepress.—Chap. 14.

With another symbolism, God's final judgments are portrayed. Seven angels are provided with seven bowls of God's anger. They go forth to carry out this final work. One of the chief foes of God and the "bride" of Christ comes in for attention, namely, "Babylon the Great, the mother of the harlots," "the great city that has a kingdom over the kings of the earth." Her alliance with the seven-headed beast collapses, the beast becoming enraged with her and burning her with fire. The mourning of those who made gain by their dealings with her is great, but heaven rejoices.—Chaps. 15-18.

Babylon the Great, as the "mother of the harlots," would logically make every attempt to seduce the "bride" of Christ to become unfaithful to her promised husband (2 Cor. 11:2, 3; Eph. 5:25-27) and thereby make her another harlot. Hence, the heavenly rejoicing is accentuated by Babylon the Great's corrupting efforts having been frustrated. The great harlot is now out of the way, and the bride has gained the victory. She has prepared herself for her espoused One. Therefore it is time for the Lamb's marriage to take place. All those invited to the marriage rejoice. Jehovah now begins a new epoch in his reign, the great harlot having disappeared as a rival to pure worship.—Rev. 19:1-10.

But God's other enemies must come in for execution of judgment. The Bridegroom goes forth to complete his conquest, to rid the earth of all foes, political and otherwise. The destruction is thorough. Finally, the Devil, having experienced the defeat of all his agents and instruments, is himself bound for the thousand years of Christ's reign. The vision passes over this millennial reign for the moment to detail a judgment that comes at the end of the thousand years; the Devil is temporarily loosed, then completely annihilated, together with all those joining his attack on "the camp of the holy ones and the beloved city."—19:11–20:10.

Back to events during the thousand years, the vision depicts the resurrection and judgment that take place under the rule of Christ and his bride, the New Jerusalem. The beauty and grandeur of this heavenly "city" is described, with the healing, life-giving benefits it brings to mankind.—20:11–22:5.

In conclusion, Jehovah God speaks of 'coming quickly with reward according to each one's work.' As the "faithful and true witness" Jesus bears testimony to the completion of the sacred secret concerning the kingdom, saying: "I am the root and the offspring of David, and the bright morning star." He is David's permanent heir, the eternal one in the Kingdom covenant and the one foretold at Numbers 24:17. All efforts by Satan, the wild beast and Babylon the Great (Rev. 12:1-10; 17:3-14) have therefore been unable to prevent this "star" from rising out of the house of David to sit down on the throne in the heavens forever.—22:6-16.

The spirit, the active force of God, along with the "bride," extend the invitation to all hearing to take of life's water free. With a final warning not to add to or take from the words of the prophecy, and declaring the nearness of his coming, Jesus closes

the revelation, and John responds, "Amen! Come, Lord Jesus."—22:17-21.

The book of Revelation is of great importance in that it provides spiritual strength and insight for God's people. It highlights God's interest in the congregations of his people and the close and loving care that Jesus Christ exercises toward them as the fine shepherd. He knows exactly what conditions prevail and what must be done. This is especially manifest in the first three chapters of the book.

Some persons view Revelation as being so highly symbolic that it cannot be understood, or as being impractical. But Jehovah God wants his people to understand, and he caused the Bible to be written to be understood and to provide guidance for them. The key to understanding Revelation is the same as the key to understanding other parts of the Bible. The apostle Paul points to the key. After explaining that God reveals the hidden wisdom through his spirit, Paul says: "These things we also speak, not with words taught by human wisdom, but with those taught by the spirit, as we combine spiritual matters with spiritual words." (1 Cor. 2:8-13) If we search the Scriptures (and, sometimes, the customs and practices of those days) we find therein many of the things used as symbolisms in Revelation. By comparing these Scripture texts we can often understand what the Revelation symbol means. It should be noted, however, that a term or expression may refer to or symbolize different things, according to the context in which it appears.

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REVELRY. The Greek word *ko'mos* means "revel, carousal, merrymaking." It occurs three times in the Christian Greek Scriptures (Rom. 13:13; Gal. 5:21; 1 Pet. 4:3) and always in a bad or unfavorable sense. J. H. Thayer's *Lexicon* points out that in ancient Greek writings it applied to "a nocturnal and riotous procession of half-drunken and frolicsome fellows who, after supper, parade through the streets with torches and music in honor of Bacchus or some other deity [or a victor in the games], and sing and play before the houses of their male and female friends." Such licentious and intemperate conduct, with street processions that were similar to modern carnival celebrations in certain lands, were common in Greek cities of the apostles' time. So warning counsel on this was appropriate and beneficial for true worshipers.

Revelries were definitely not for Christians; they were condemned by God's Word. Before they became Christians some of those to whom Peter wrote his letter, residents in Greek-influenced provinces in Asia Minor (1 Pet. 1:1), "proceeded in deeds of loose conduct, lusts, excesses with wine, *revelries*, drinking matches, and illegal idolatries." But upon becoming Christians they ceased such things. (1 Pet. 4:3, 4) With its gross sensuality and dissolution, a revelry was a 'work belonging to darkness' in which Christians would not walk.—Rom. 13:12-14.

The Bible does not rule out joy and merriment. Man is told to rejoice in his Creator, the husband to rejoice in his wife, the laborer in the work of his hands and the farmer in the fruit of his toil. (Ps. 32:11; Prov. 5:18; Eccl. 3:22; Deut. 26:10, 11) Food and drink can accompany and contribute to rejoicing (Eccl. 9:7; Ps. 104:15), yet moderation should prevail. (Prov. 23:20; 1 Tim. 3:2, 11; 1 Cor. 10:31) Carrying merrymaking to the point of intoxication and scenes of disorder and sensuality would amount to reveling.

Paul included revelries among the "works of the flesh," the practicers of which would "not inherit God's kingdom."—Gal. 5:19-21.

REVILING. The Greek terms *loi·do·re'o* and *ka·ko·lo·ge'o* basically convey the thought of subjecting a person to insulting speech, heaping abuse upon him.

For Israelites to revile or call down evil upon their parents was an offense punishable by death. (Ex. 21:17; Matt. 15:4; Mark 7:10) Like verbal abuse, physical abuse of parents originated from the same evil disposition and, therefore, carried the same penalty. (Ex. 21:15) Since parents were Jehovah's representatives in relation to their children, one who reviled his parents was, in effect, reviling God.—Compare Exodus 20:12.

Due respect was also to be shown to those who were rulers in Israel. That is why the apostle Paul, although having been treated unjustly, apologized for unknowingly addressing the high priest with words that were regarded by others as abusive.—Ex. 22:28; Acts 23:1-5.

Deliberate reviling had no place among first-century Christians. (1 Cor. 6:9, 10; 1 Pet. 3:8, 9) One guilty of habitually and intentionally vilifying others was to be expelled from the congregation.—1 Cor. 5:11-13.

Being seemingly insignificant and unpopular in the world on account of their activity and message, followers of Jesus Christ were often the objects of reviling. (Compare John 9:28, 29; 17:14; 1 Corinthians 1:18; 4:11-13.) But they were not to retaliate by reviling opposers. In this respect Christ Jesus had set the example for them. (1 Pet. 2:21, 23) Accused of being a man given to wine, a glutton, an agent of the Devil, a sabbath breaker and a blasphemer of God, Christ Jesus did not retaliate by reviling his accusers. (Matt. 11:19; 26:65; Luke 11:15; John 9:16) When false charges were leveled against him in the presence of Pilate, Jesus remained silent. (Matt. 27:12-14) A Christian's imitating the example of Jesus could have a good effect upon some opposers, causing them to recognize that their abusive words were without any basis. This realization could even lead them to become glorifiers of God.—Compare Romans 12:17-21; 1 Peter 2:12.

Christians had to exercise care that they conducted themselves in a fine manner so as not to give needless occasion for opposers to revile. This is a point the apostle Paul made in connection with younger widows in the congregation. Since they were prone to gossip and meddle in other people's affairs, he encouraged them to marry and become occupied with raising children and managing a household. Being busy wives, they would not be giving inducement for any opposer to revile Christians for being gossipers and meddlers in other people's affairs.—1 Tim. 5:13, 14.

Some who did not accompany Jesus Christ when on earth showed by their actions that they were 'on his side' and would not quickly be joining opposers in reviling him. This was the situation with a certain man who expelled demons on the basis of Jesus' name, evidently having been empowered by God to do so. John and others concluded that this man should be stopped, as he was not accompanying them. But Jesus said: "Do not try to prevent him, for there is no one that will do a powerful work on the basis of my name that will quickly be able to revile me." (Mark 9:38-40) At the time Jesus made this statement the Jewish congregation still had divine recognition and the establishment of the Christian congregation was yet future. (Compare Matthew 16:18; 18:15-17.) Also, Jesus did not require that all believers follow him bodily. (Mark 5:18-20) Therefore, the performance of powerful works by a Jew, one of God's covenant people, on the basis of Jesus' name would have been a proof of his having divine favor. However, as soon as the Christian congregation was established, individuals desiring God's favor had to be associated with it as faithful followers of Jesus Christ. (Compare Acts 2:40, 41.) The mere performance of powerful works on the basis of Jesus' name would no longer be an evidence of a person's being on the side of Jesus Christ, nor guarantee that such one would not be guilty of reviling God's Son.—Matt. 7:21-23.

REZEPH (Re'zeph) [a heated stone or coal; stronghold]. A place cited in Sennacherib's message to King Hezekiah boasting that Assyrian kings had ruined various "nations." (2 Ki. 19:8-12; Isa. 37:12) Rezeph's exact location is not known, several places having had this name. One such site, thought by some to have been part of an ancient district, is identified with modern Rusafah, located W of the Euphrates about ninety miles (145 kilometers) S of modern Harran. It is thus in the vicinity of the suggested site of Gozan, with which Rezeph is mentioned.

REZIN (Re'zin) [possibly, firm or prince].

1. King of Syria who reigned in Damascus during parts of the reigns of King Jotham (777-762 B.C.E.) of Judah and his son King Ahaz (whose reign ended about 746 B.C.E.).

Evidently near the end of Jotham's reign Rezin joined with Pekah the king of Israel in warring against Judah. (2 Ki. 15:36-38) During the warfare, which continued into the reign of Ahaz, the Syrians, evidently under Rezin, captured many Judeans and took them to Damascus. (2 Chron. 28:5) Also, Rezin wrested from Judah Elath, a city on the Gulf of Aqabah, clearing out the Jews and restoring the city to the Edomites. (2 Ki. 16:6) The combined Syro-Israelite forces laid siege to Jerusalem, intending to make "the son of Tebeel" its king, but they were unable to capture the city. (2 Ki. 16:5; Isa. 7:1, 6) The situation greatly frightened Ahaz, despite Isaiah's assurance that Rezin of Syria and Pekah of Israel need cause no fear. (Isa. 7:3-12; 8:6, 7) Ahaz turned to Assyria for help, bribing Tiglath-pileser III to attack Syria.—2 Ki. 16:7, 8; 2 Chron. 28:16, 20.

Tiglath-pileser warred against Damascus, capturing it and putting Rezin to death. Syria thus came under Assyrian domination. (2 Ki. 16:9) It is reported that Orientalist Henry Rawlinson found a tablet recording Rezin's death but that the record was left in Asia and was lost.

2. The father of a certain family of Nethinim, some of whom returned to Jerusalem from Babylon in 537 B.C.E.—Ezra 2:1, 43, 48; Neh. 7:6, 46, 50.

REZON (Re'zon) [high official]. A resister of King Solomon. This son of Eliada had been in the service of Hadadezer the king of Zobah, from whom David took over Damascus. Rezon abandoned Hadadezer, however, and organized a marauder band. At some undisclosed time, Rezon himself took up reigning over Syria from Damascus, and especially from the time of Solomon's apostasy to the end of his reign Rezon gave vent to his abhorrence of Israel. (1 Ki. 11:23-25; 1 Chron. 18:3-6) If, as some suggest, he was the person called Hezion at 1 Kings 15:18, this would make him founder of the Syrian dynasty that had extensive dealings with Israel.

RHEGIUM (Rhe'gi·um). A city in southern Italy today called Reggio or Reggio Calabria. The ship on which the apostle Paul was traveling as a prisoner made a stop at Rhegium when he was on his way to appear before Caesar in Rome, about the year 59 C.E.

Rhegium is situated on the Strait of Messina, which separates Italy and Sicily. Just N of Rhegium the ship on which Paul was traveling would have had to navigate past the promontory Scylla on the Italian side of the strait and the whirlpool Charybdis on the Sicilian side, both considered hazardous by ancient mariners. A day after their arrival at Rhegium a S wind sprang up and this moved them safely through the strait and N-NW to Puteoli.—Acts 28:13.

RHESA (Rhe'sa). Son, that is, descendant of Zerubbabel and ancestor of Jesus Christ.—Luke 3:23, 27.

RHODA (Rho'da) [rose]. A member of the Christian congregation in Jerusalem at the time of the apostle Peter's miraculous release from prison in 44 C.E. Rhoda was a servant girl, presumably in the household of Mark's mother Mary. At least she was one of those who spent the night there praying for Peter. Answering a knock at the door of the gateway, and recognizing Peter's voice, Rhoda was so overcome with joy that, instead of letting him in, she ran back inside to tell the others, "You are mad," they said, but she continued insisting. All the while Peter kept knocking until they finally let him in.—Acts 12:3, 5, 12-16.

RHODES. An island off the SW corner of Turkey and one of the largest in the Aegean Sea, measuring some forty-five miles long by twenty miles wide (72 by 32 kilometers). Its capital city also is called Rhodes. A ship on which Paul was traveling came from Cos to Rhodes near the close of the apostle's third missionary journey in the spring of 56 C.E.—Acts 21:1.

Rhodes, because of its strategic location and good harbors, was prominent as a trading center early in its history. However, it appears that in time the city of Rhodes itself became more noted as a cultural center.

The Colossus of Rhodes, a bronze statue of the sun-god Helios, stood near the harbor of the city of Rhodes. Considered one of the "seven wonders of the ancient world," it is said to have been some seventy cubits (c. 102 feet [31 meters]) high. Though it was not standing in Paul's day, having been toppled by an earthquake in the third century B.C.E., enormous fragments of the Colossus did exist well into the Common Era. The idea that the statue straddled the entrance to the harbor with ships sailing between its legs cannot be verified.

RIB. In the human body there are twenty-four of these long, slender, curved bones enclosing the chest cavity, arranged in twelve pairs. The ribs are among the bones in the marrow of which blood is produced, and they form a cage protecting the heart and lungs.

In the creation of woman, God did not make her separate and distinct from man by forming her from the dust of the ground, as he had done in the creation of Adam. He took from Adam's side a rib, from which base He built for Adam a perfect counterpart, the woman Eve. (Gen. 2:21, 22) Adam, nevertheless, remained a perfect man, now united as 'bone of bone and flesh of flesh' with his wife. (Gen. 2:23; Deut. 32:4) Moreover, this did not disturb the reproductive cells of Adam so as to affect his children, boys or girls, in their rib structure. The human male and female each have twenty-four ribs.

It is of interest to note that a rib that has been removed will grow again, replacing itself, as long as the periosteum (the membrane of connective tissue that covers the bone) is allowed to remain. Whether Jehovah God followed this procedure or not the record does not state; however, as man's Creator, God was certainly aware of this unusual quality of the rib bones.

The word "rib" is found again in the Bible in Daniel's account of the vision that God gave to him during the rule of King Belshazzar of Babylon. A first beast representing the dynastic line of rulers of Babylon appeared, followed by a beast like a bear, which pictured the next 'king' or line of world rulers, namely, of Medo-Persia. This bearlike beast had three ribs in its mouth. These ribs may denote that the 'king' symbolized by the bear pushed its conquests in three directions, as Medo-Persia did. Since the number three is used in the Scriptures as a symbol of intensity or emphasis, the three ribs may also emphasize the greed of this symbolic bear for territorial conquests. —Dan. 7:5, 17; see BEASTS, SYMBOLIC.

RIBAI (Ri'bai) [Jehovah strives]. A Benjamite of Gibeah whose son Ittai (Ithai) was one of David's "thirty" famous warriors.—2 Sam. 23:24, 29; 1 Chron. 11:31.

RIBLAH (Rib'lah).

1. A location on the eastern boundary of "the land of Canaan." (Num. 34:2, 10, 11) Its precise location has not been determined.

2. A town N of Israel "in the land of Hamath." (Jer. 52:9) The site generally accepted for Riblah is on the E bank of the Orontes River, about thirty-six miles (58 kilometers) NE of Baalbek, in the valley between the Lebanon and Anti-Lebanon mountains. Evidently Pharaoh Nechoh encamped at Riblah after defeating King Josiah, about 629 B.C.E. He was at that time marching N to fight against the Babylonians, who by then dominated Assyria. Jehoahaz succeeded Josiah, but after three months Nechoh replaced Jehoahaz with Eliakim (Jehoiakim). Nechoh had Jehoahaz brought to him at Riblah before taking this king captive to Egypt. (2 Ki. 23:29-34) Riblah was a strategic location for a military camp. It dominated a N-S trade and military route between Egypt and the Euphrates. Water was readily available, and food and fuel could be obtained from the surrounding valley and forests.

The same military advantages served the Babylonians at a later time. At some point after beginning the siege of Jerusalem in late 609 B.C.E., Nebuchadnezzar apparently set up a camp at Riblah to direct military operations from there. This put him in position to strike Damascus or to return speedily to Babylon if necessary. When Zedekiah was captured in 607 B.C.E. he was brought to Nebuchadnezzar at Riblah, as were certain other important men of the city shortly thereafter.—2 Ki. 25:1, 5-7, 18-21; Jer. 39:5; 52:9-11, 26, 27.

Many authorities conclude that the "Diblah" at Ezekiel 6:14 should read "Riblah," referring to the Riblah on the Orontes.—See DIBLAH.

RICHES. Throughout the Scriptures the emphasis is placed, not on the possession of material riches, but on a good standing with Jehovah God, a standing that is maintained by a person's continuing to do the divine will by faith. Christ Jesus encouraged others to be "rich toward God" (Luke 12:21) and to store up "treasures in heaven." (Matt. 6:20; Luke 12:33) An individual's record of fine works would be like riches deposited with the Creator in heaven, assuring lasting blessings for the one concerned. Persons who became spirit-anointed followers of Jesus Christ could look forward to the "glorious riches" of a heavenly inheritance (Eph. 1:18) and, during their 'alien residence' on earth, they would be rich or abound in faith, love, goodness and other Godlike qualities.—Compare Galatians 5:22, 23; James 2:5; 1 Peter 2:11, 12; 2 Peter 1:5-8.

THE WEALTHY PATRIARCHS

Faithful servants of Jehovah God, such as the patriarchs Abraham and Job, were not given the commission of assisting others to adopt true worship. For this reason their time appears to have been mainly filled with caring for the physical and spiritual needs of their respective households. Jehovah blessed the diligent efforts of these servants of his so that they came to have much livestock, many servants and gold and silver.—Gen. 12:16; 13:2; 14:14; 30:43; 32:10; Job 1:2, 3; 42:10-12.

Though wealthy, these men were not materialists. They appreciated that their material prosperity was due to Jehovah's blessing upon them, and they were not greedy for riches. Abraham, after defeating four allied kings and recovering all the goods that they had seized from Sodom, could have greatly increased his wealth. But he turned down the offer of the king of Sodom to take the recovered goods, saying: "I do lift up my hand in an oath to Jehovah the Most High God, Producer of heaven and earth, that, from a thread to a sandal lace, no, I shall take nothing from

anything that is yours, in order that you may not say, 'It was I who made Abram rich.' Nothing for me!" (Gen. 14:22-24) When Job lost all his livestock and his children, he exclaimed: "Jehovah himself has given, and Jehovah himself has taken away. Let the name of Jehovah continue to be blessed."—Job 1:21.

Abraham, Job and others showed that they could be trusted with riches. They were industrious and used their material possessions properly. Job, for example, was ever ready to help the poor and afflicted. (Job 29:12-16) In view of their right attitude, there was good reason for Jehovah God to protect his servants from being defrauded by selfish and greedy men.—Gen. 31:5-12; Job 1:10; Ps. 105:14.

ISRAEL, IF OBEDIENT, WAS TO BE A PROSPEROUS NATION

As in the case of the faithful patriarchs, the material prosperity of the Israelites depended upon their maintaining a proper relationship with Jehovah God. Moses strictly counseled them to remember that it was Jehovah their God who gave them power to make wealth. (Deut. 8:18) Yes, Jehovah was the One who gave an inheritance of land to that nation in covenant relationship with him. (Num. 34:2-12) He could also see to it that they received the rain in its season and did not experience loss through crop failures or invasions by enemy forces.—Lev. 26:4-7.

It was God's purpose that Israel, if obedient, would be a prosperous nation. Said Moses: "Jehovah will open up to you his good storehouse, the heavens, to give the rain on your land in its season and to bless every deed of your hand; and you will certainly lend to many nations, while you yourself will not borrow. And Jehovah will indeed put you at the head and not at the tail; and you must come to be only on top, and you will not come to be on the bottom, because you keep obeying the commandments of Jehovah your God." (Deut. 28:12, 13) The prosperity of the nation would have brought honor to Jehovah, constituting a powerful proof to surrounding nations that he was the "Enricher" (1 Sam. 2:7) of his people and that the Law he had given to them was beyond compare in securing the welfare of all concerned.

That Israel's prosperity did move other peoples to glorify Jehovah is illustrated in the case of King Solomon. At the start of his kingship, he, when given the opportunity to request what he wanted from Jehovah, did not ask for great riches, but requested wisdom and knowledge to judge the nation. Jehovah granted Solomon his request and also gave him "wealth and riches and honor." (2 Chron. 1:7-12; 9:22-27) As a result reports of Solomon's wisdom and wealth came to be associated with the name of Jehovah. Having heard about Solomon in connection with Jehovah, the queen of Sheba, for instance, came from a distant land to see whether the reports about his wisdom and prosperity were true. (1 Ki. 10:1, 2) What she saw prompted her to acknowledge Jehovah's love for Israel. She said: "True has the word proved to be that I heard in my own land about your matters and about your wisdom. And I did not put faith in the words until I had come that my own eyes might see; and, look! I had not been told the half. You have surpassed in *wisdom* and *prosperity* the things heard to which I listened. Happy are your men; happy are these servants of yours who are standing before you constantly, listening to your wisdom! May Jehovah your God come to be blessed, who has taken delight in you by putting you upon the throne of Israel; because Jehovah loves Israel to time indefinite, so that he appointed you as king to render judicial decision and righteousness."—1 Ki. 10:6-9.

As a prosperous nation the Israelites were able to enjoy food and drink (1 Ki. 4:20; Eccl. 5:18, 19) and their riches served to protect them from the problems of poverty. (Prov. 10:15; Eccl. 7:12) However, although it was in harmony with Jehovah's purpose that the Israelites enjoyed prosperity from their hard work (compare Proverbs 6:6-11; 20:13; 24:33, 34), he also saw to it that they were warned concerning the danger of forgetting him as the Source of their wealth and beginning to trust in their riches. (Deut. 8:7-17; Ps. 49:6-9; Prov. 11:4; 18:10, 11; Jer. 9:23, 24) They were reminded that riches were but temporary (Prov. 23:4, 5), could not be given to God as a ransom to deliver one from death (Ps. 49:6, 7) and were of no value to the dead. (Ps. 49:16, 17; Eccl. 5:15) They were shown that attaching undue importance to riches would lead to fraudulent practices and Jehovah's disfavor. (Prov. 28:20; compare Jeremiah 5:26-28; 17:9-11.) They were also encouraged to "honor Jehovah with [their] valuable things."—Prov. 3:9.

Of course, the prosperity of the nation did not mean that every individual was wealthy or that those who had little were necessarily under divine disapproval. Unforeseen occurrences might plunge individuals into poverty. (Eccl. 9:11, 12) Death could leave behind orphans and widows. Accidents and sickness could temporarily or permanently hinder a person from performing necessary work. Hence the Israelites were encouraged to be generous with their riches in giving aid to the poor and afflicted in their midst. —Lev. 25:35; Deut. 15:7, 8; Ps. 112:5, 9; Prov. 19:17; see GIFTS OF MERCY; POOR.

RICHES AMONG THE FOLLOWERS OF CHRIST JESUS

Unlike the patriarchs and the nation of Israel, the followers of Jesus Christ had the commission to "make disciples of people of all the nations." (Matt. 28:19, 20) Fulfilling that commission required time and effort that might otherwise have been properly used in secular pursuits. Therefore, one who continued to cling to his wealth rather than unburdening himself in order to be able to use his time and resources to fulfill that commission could not be a disciple of Jesus, with the prospect of gaining life in the heavens. That is why the Son of God said: "How difficult a thing it will be for those having money to make their way into the kingdom of God! It is easier, in fact, for a camel to get through the eye of a sewing needle than for a rich man to get into the kingdom of God." (Luke 18:24, 25) These words were prompted by the reaction of a rich young ruler upon being told by Jesus: "Sell all the things you have and distribute to poor people, and you will have treasure in the heavens; and come be my follower." (Luke 18:22, 23) That rich young ruler was under obligation to help needy fellow Israelites. (Prov. 14:21; 28:27; Isa. 58:6, 7; Ezek. 18:7-9) But his unwillingness to use his wealth to assist others and thereby to free himself to be a follower of Jesus Christ blocked his gaining entrance into the kingdom of the heavens.

Christ's followers, however, were not to reduce themselves to a state of poverty and then depend upon others for support. Rather, they were to work hard so as to be able to care for their families and also have "something to distribute to someone in need." (Eph. 4:28; 1 Thess. 4:10-12; 2 Thess. 3:10-12; 1 Tim. 5:8) They were to be content with sustenance and covering, not striving to become rich. Any who made material pursuits of prime concern were in danger of becoming involved in dishonest practices and losing their faith because of neglecting spiritual things. This did happen to some, as shown by Paul's words to Timothy: "Those who are determined to be rich fall into temptation and a snare and many senseless and hurtful desires, which plunge men into destruction and ruin. For the love of money is a root of all sorts of injurious things, and by reaching out for this love some have been led astray from the faith and have stabbed themselves all over with many pains."—1 Tim. 6:9, 10.

Of course, what Jesus said to the rich young ruler does not mean that a Christian cannot have riches. In the first century C.E., for instance, wealthy Christians were associated with the congregation at Ephesus. The apostle Paul did not instruct Timothy to advise these rich brothers specifically to divest themselves of

all material things, but wrote: "Give orders to those who are rich in the present system of things not to be high-minded, and to rest their hope, not on uncertain riches, but on God, who furnishes us all things richly for our enjoyment; to work at good, to be rich in fine works, to be liberal, ready to share, safely treasuring up for themselves a fine foundation for the future, in order that they may get a firm hold on the real life." (1 Tim. 6:17-19) Thus these wealthy Christians had to watch their attitude, keeping riches in their proper place and using them generously to aid others.

MAMMON

The original-language term *ma·mo·nas'* (or, its anglicized form "mammon") is generally understood to denote money or riches. (Matt. 6:24; Luke 16:9, 11, 13; compare *AS, AV, NW.*) There is no evidence that the expression was ever the name of a specific deity. Jesus used the term when showing that a person cannot be a slave to God and to riches. (Matt. 6:24) He urged his hearers: "Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places." (Luke 16:9) Since the possession or desire for material riches can lead to lawless acts, they may for this reason have been designated as "unrighteous riches," in contrast with the spiritual riches. Also, material riches, particularly money, actually belong to and are under the control of "Caesar," who issues money and assigns a particular value to it. Such riches are transitory, being subject to economic conditions, and the possession of such is liable to loss due to circumstances. Hence, one having such riches should not put his trust in them, nor use them as the world in general does for selfish purposes, such as the amassing of still greater wealth. (1 Cor. 7:31) Rather, he should be alert and diligent to make friends of the possessors of the everlasting dwelling places.

The possessors of "the everlasting dwelling places" are Jehovah God and his Son Christ Jesus. (Compare John 6:37-40, 44.) Persons who do not use their "unrighteous riches" in a proper way (as in assisting those in need and in furthering the "good news" [Gal. 2:10; Phil. 4:15]) could never be friends of God and of his Son Christ Jesus. Their unfaithfulness in the use of unrighteous riches would show that they are unfit to be entrusted with spiritual riches. (Luke 16:10-12) Such persons could never be fine stewards of God's undeserved kindness, dispensing spiritual riches to others.—1 Pet. 4:10, 11.

RIDDLE. A saying that is puzzling. Riddles are contrasted with plain speech that can be readily understood. (Num. 12:8) The word is sometimes used as an expression parallel to proverbial saying, because a riddle may well be a statement that is full of meaning but set out in obscure language. (Ps. 49:4) The same Hebrew word that is rendered "riddles" is also, in a different context, translated "perplexing questions." (2 Chron. 9:1) Formulating a riddle, which often involves an obscure but accurate analogy, requires a keen mind, and solving such a riddle calls for ability to see things in relation to one another; so the Bible refers to riddles as the product of wise persons and as something that can be fathomed by a man of understanding.—Prov. 1:5, 6.

The Bible itself contains riddles involving Jehovah's purposes. (Ps. 78:2-4) They are statements that may at first perplex the reader; they may be intentionally obscure, employing meaningful comparisons that were not meant to be understood by persons at the time they were first written. For example, in Zechariah 3:8 Jehovah refers prophetically to "my servant Sprout," but he does not there explain that this one is a sprout or offspring of the royal line of David; that actually such one is God's own Son then in the heavens who would be born to a virgin descendant of King David. And Revelation 13:18 says the "number of the wild beast" is said to be "six hundred and sixty-six," but it does not there explain the significance of that number.

At times riddles were used, not to mystify the ones who heard them, but apparently to arouse interest and to make the message conveyed more vivid. Such was the case with the riddle of the two eagles and the vine, propounded to the house of Israel by the prophet Ezekiel. (Ezek. 17:1-8) Immediately after he had presented the riddle, Ezekiel was instructed by Jehovah to ask the people if they understood it and then to explain it to them.

Some riddles were set forth for men to guess, and often in verse, as was the case with the one Samson propounded to the Philistines. (Judg. 14:12-18) He deliberately employed comparisons that would not be readily perceived when he said: "Out of the eater something to eat came forth, and out of the strong something sweet came forth." His riddle was based on an experience he personally had had shortly before this when he scraped honey out of the carcass of a lion, where it had been deposited by a swarm of bees. —Judg. 14:8, 9.

RIDICULE. The act of belittling or exposing to contempt, derision or mockery. There are a number of Hebrew and Greek words that express varying degrees of ridicule, the choice of word depending on circumstances. We therefore read in the Bible of persons that mock, deride, sneer, scoff, jeer, laugh at or make fun of others.

Ridiculers, particularly those who scoff at the principles and counsel of God's Word, are spoken of in the Bible as detestable. (Prov. 24:9) If such do not accept reproof they will experience disaster. (Prov. 1:22-27) And, how despicable are those who deride the poor, or their own parents! (Prov. 17:5; 30:17) Ridiculers often refuse to listen to rebuke (Prov. 13:1) and do not love those reproving them. (Prov. 9:7, 8; 15:12) Nevertheless, they should be disciplined for the benefit of others. (Prov. 9:12; 19:25, 29; 21:11) Instead of keeping company with such unholy ones it is better to drive them away; much happier are those who refuse to sit with ungodly ridiculers.—Ps. 1:1; Prov. 22:10.

RIDICULE AGAINST GOD'S SERVANTS

Unjustified ridicule of every sort is suffered by faithful servants of Jehovah. Job was falsely accused of deriding others (Job 11:3), whereas, in reality, he was the one derided, mocked and made a laughingstock for his course of integrity. (Job 12:4; 17:2; 21:3) David was derided and mocked. (Ps. 22:7; 35:16) Likewise, Elisha (2 Ki. 2:23), Nehemiah and those associated with him (Neh. 2:19; 4:1), and many others "received their trial by mockings." (Heb. 11:36) When King Hezekiah of Judah sent runners throughout cities of Ephraim and Manasseh, urging them to come to Jerusalem and celebrate the Passover, many individuals mocked and derided the messengers. (2 Chron. 30:1, 10) This, in fact, was the way apostates of both houses of Israel treated God's prophets and messengers until the rage of Jehovah swept them all away.—2 Chron. 36:15, 16.

Jesus and his disciples ridiculed

As God's Servant and Prophet, Jesus Christ was sneered at, laughed at, made fun of, treated insolently, even spit upon, during his ministry on earth. (Mark 5:40; Luke 16:14; 18:32) The Jewish priests and rulers were especially hateful in their derision. (Matt. 27:41; Mark 15:29-31; Luke 23:11, 35) The Roman soldiers joined in the mockery when he was delivered up to them.—Matt. 27:27-31; Mark 15:20; Luke 22:63; 23:36.

The disciples of Jesus Christ were likewise mocked by the uninformed and by unbelievers. (Acts 2:13; 17:32) The apostle Paul, speaking of the derision suffered by his fellow disciples at the hands of the Jews, points back to the prophetic picture of ancient times, wherein Isaac, at the age of about five years, was de-

rided by his nineteen-year-old half-brother Ishmael, who, in jealousy, was "poking fun" at ("mocking," *AV, Yg*) Isaac. (Gen. 21:9) Paul gives the prophetic application, saying: "Now we, brothers, are children belonging to the promise the same as Isaac was. But just as then the one born in the manner of flesh began persecuting the one born in the manner of spirit [God having intervened to bring about Isaac's birth], so also now." (Gal. 4:28, 29) Later Paul writes: "In fact, all those desiring to live with godly devotion in association with Christ Jesus will also be persecuted."—2 Tim. 3:12.

Enduring ridicule with the proper viewpoint

Jesus Christ knew all along that he would face ridicule, and that it would culminate in his being put to death. But he recognized that the reproaches were actually against Jehovah, whom he represented, and this was all the more painful to him who 'always did the things pleasing to his Father' (John 8:29), and who was more concerned with the sanctification of his Father's name than anything else. (Matt. 6:9) Accordingly, "when he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." The apostle Peter expresses this point when writing to Christians, particularly to slaves, exhorting them not to let such treatment incite them to retaliate, for Christ is their example, "a model," Peter says, "for you to follow his steps closely."—1 Pet. 2:18-23; Rom. 12:17-21.

Jeremiah the prophet of God said, at one point in his career, "I became an object of laughter all day long; everyone is holding me in derision." Momentarily he weakened and considered stopping his prophetic work because of the unceasing reproach and jeering. But he too recognized that it was "for the word of Jehovah" that the derision came, and God's word in his heart proved to be like a burning fire that he could not endure to hold in. For his faithfulness Jehovah was with him "like a terrible mighty one," and Jeremiah was strengthened to keep on loyally.—Jer. 20:7-11.

Job was a man righteously maintaining his integrity through great ridicule. But he developed the wrong viewpoint and made a mistake, for which he was corrected. Elihu said of him: "What able-bodied man is like Job, who drinks up derision like water?" (Job 34:7) Job became too concerned with his own justification rather than God's, and tended to magnify his own righteousness more than God's. (Job 35:2; 36:24) In receiving the severe ridicule of his three "companions," Job tended to count it directed toward himself rather than toward God. In this he was like a person drinking water with enjoyment, like one who gives himself up to derision and ridicule and delights in it. God later explained to Job that these ridiculers were actually (in the final analysis) speaking untruth against *God*. (Job 42:7) Similarly, Jehovah told the prophet Samuel when Israel demanded a king: "It is not you whom they have rejected, but it is I whom they have rejected from being king over them." (1 Sam. 8:7) And Jesus said to his disciples: "You will be objects of hatred by all the nations [not on your own account, but] on account of *my name*." (Matt. 24:9) These things, kept in mind, will enable the Christian to endure ridicule in the right spirit and will qualify him to receive a reward for his endurance.—Luke 6:22, 23.

JUSTIFIABLE RIDICULE

Ridicule may be deserved and well justified. One not exercising foresight or who neglects good counsel may take a foolish course that makes him the object of ridicule. Jesus gave such an example, of a man who started to build a tower without first counting the cost. (Luke 14:28-30) Jehovah set Israel "as a reproach to [her] neighbors, a derision and jeering to those all around" her, justly so, because of her own waywardness and disobedience to God, even to the point of bringing reproach upon God's name among the nations. (Ps. 44:13; 79:4; 80:6; Ezek. 22:4, 5; 23:32; 36:4, 21, 22) The prophet Elijah appropriately mocked the priests of Baal for their defiance of Jehovah. (1 Ki. 18:26, 27) After Sennacherib had taunted and spoken of Jehovah abusively before King Hezekiah and the people of Jerusalem, the tables were turned, and ridicule, derision, reproach and ignominious defeat fell upon this haughty Assyrian king and his army. (2 Ki. 19:20, 21; Isa. 37:21, 22) In a similar manner Moab became an object of ridicule. (Jer. 48:25-27, 39) The nations of earth have gone to the extreme in ridiculing God, but Jehovah laughs at them and holds them in derision for their impudent resistance of his universal sovereignty, as they reap the bad fruitage of their course.—Ps. 2:2-4; 59:8; Prov. 1:26; 3:34.

RIDICULERS IN THE "LAST DAYS"

One of the signs marking the "last days" would be "ridiculers with their ridicule, proceeding according to their own desires ["own desires for ungodly things" (Jude 17, 18)] and saying: 'Where is this promised presence of his? Why, from the day our forefathers fell asleep in death, all things are continuing exactly as from creation's beginning.'" (2 Pet. 3:3, 4) Obviously, such ones do not heed the advice of Isaiah 28:21, 22, warning of the grave danger of scoffing at Jehovah.

"GOD IS NOT ONE TO BE MOCKED"

The apostle Paul warns of the serious danger that attends an attempt to mock God, that is, to one who thinks that the principles of God's administration can be treated with contempt or successfully evaded. He writes to the Galatian Christians: "For if anyone thinks he is something when he is nothing, he is deceiving his own mind. . . . Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 6:3-8.

Here the apostle shows that a person should not deceive himself with a false estimate of his own worth, thereby ignoring God and his Word. He should clean up his life to walk by the spirit as the Word directs. If one does not do this, but instead goes on sowing with a view to fleshly desires, he will be 'accepting the undeserved kindness of God and missing its purpose,' and treating God's instruction as contemptible. (2 Cor. 6:1) He may deceive himself into thinking that he is safe. Nevertheless, God knows his heart and will judge him accordingly.

RIGHTEOUSNESS [Heb., *tse'dheq, tsᵉdha·qah'*, righteousness, justice; Gr., *di·kai·o·sy'ne*, righteousness, justice]. Both the Hebrew and the Greek words have the thought of "rectitude," "uprightness," indicating a *standard* or *norm* determining what is upright. "Righteousness" is frequently used in connection with a judge, or with judgment, giving the term a somewhat legal flavor (hence, the original-language terms are often translated "justice"). (Ps. 35:24; 72:2; 96:13; Isa. 11:4; Rev. 19:11) In the Mosaic law, at Leviticus 19:36 *tse'dheq* is used four times in connection with business transactions: "You should prove to have *accurate* [*tse'dheq*, "just," *AT, AV, Le*] scales, *accurate* weights, an *accurate* ephah and an *accurate* hin."

GOD SETS THE STANDARD

Greek scholar Kenneth S. Wuest (quoting also from Cremer) says, in *Studies in the Vocabulary of the Greek New Testament* (1966 printing), page 37: "God is the objective standard which determines the content of meaning of *dikaios* [righteous], and at the same time keeps that content of meaning constant and unchanging, since He is the unchanging One. 'Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is esti-

mated according to the divine standard, which shows itself in behavior conformable to God, and has to do above all things with its relation to God, and with the walk before Him. It is, and it is called *dikaiosune theou* (righteousness of God) (Rom. 3:21; 1:17), righteousness as it belongs to God, and is of value before Him, Godlike righteousness, see Eph. 4:24; with this righteousness thus defined, the gospel (Rom. 1:17) comes into the world of nations which had been wont to measure by a different standard.'"

Luke shows the sense of one's being righteous in saying of priest Zechariah and his wife Elizabeth (the parents of John the Baptist): "They both were righteous before God because of walking blamelessly in accord with all the commandments and legal requirements of Jehovah." (Luke 1:6) Righteousness is measured by conformity to God's will and his commands. His specific commands may vary from one time to another and from one person to another—his command to Noah to build an ark has never been repeated nor does his command regarding circumcision apply to Christians in the new covenant. Nevertheless, God's personal standards, his personality, what he *is*, as expressed in his words and ways, remains ever constant and hence provides a perfect standard, 'rocklike' in firmness and stability, with which to measure the conduct of all his creatures.—Deut. 32:4; Job 34:10; Ps. 92:15; Ezek. 18:25-31; 33:17-20.

GOODNESS AND RIGHTEOUSNESS

The apostle Paul seems to make a distinction between goodness and righteousness when, speaking of Christ's sacrificial death, he says: "For hardly will anyone die for a righteous man; indeed, for the good man, perhaps, someone even dares to die. But God recommends his own love to us in that, while we were yet sinners, Christ died for us." (Rom. 5:7, 8) A man can be termed "righteous" if he fulfills his proper obligations, is just, impartial, honest, not guilty of wrongdoing or immorality, hence one known for integrity of conduct and uprightness. Paul's statement, however, implies a certain superiority in the "good" man. To be "good" the individual could not, of course, be unrighteous or unjust; yet other qualities distinguish him from the man primarily known for his righteousness. The use of the Greek term shows that the person noteworthy for, or distinguished by, goodness is one who is benevolent (disposed to do good or bring benefit to others) and beneficent (actively expressing such goodness). He is not merely concerned with doing what justice requires but goes beyond this, being motivated by wholesome consideration for others and the desire to benefit and help them.—Compare Matthew 12:35; 20:10-15; Luke 6:9, 33, 35, 36; John 7:12; Acts 14:17; Romans 12:20, 21; 1 Thessalonians 5:15.

Thus, Paul evidently is showing that, while the man noted for being "righteous" may win the respect, even the admiration, of others, he may not appeal to their heart so strongly as to impel anyone to die for him. However, the man outstanding for his goodness, who is warm, helpful, considerate, merciful, actively beneficial, wins affection and his goodness may appeal to the heart sufficiently that, for such a one, a person might be willing to die.

It may be noted that, in the Scriptures, that which is "good" is contrasted with that which is "vile" (John 5:29; Rom. 9:11; 2 Cor. 5:10), "wicked" (Matt. 5:45; Rom. 12:9), "evil" (Rom. 16:19) and, of course, "bad." (1 Pet. 3:11; 3 John 11) The "righteous" one, on the other hand, is contrasted with the "sinner" (the unrighteous person). (Mark 2:17; Luke 15:7) Just as one may be a sinner (because he fails to meet righteous standards) and yet not necessarily be termed or classed as "vile," "wicked," or "evil," so, too, one may be a "righteous" person and yet not necessarily be termed or classed as a "good" person, in the sense described earlier.

Joseph of Arimathea was known as being both "good and righteous," these terms, of course, always being used in a relative sense when applying to imperfect humans. (Luke 23:50; compare Matthew 19:16, 17; Mark 10:17, 18; see GOODNESS [Jehovah's Goodness].) The commandments of God's Law to Israel were "holy [being from God] and righteous [being perfect in justice] and good [being beneficial in *every respect* for those observing them]."—Rom. 7:12; compare Ephesians 5:9.

JEHOVAH THE RIGHTEOUS ONE

The Hebrew words *tse'dheq* and *tsᵉdha·qah'* and the Greek *di·kai·o·sy'ne* appear frequently with reference to the rightness of God's ways: as Sovereign (Job 37:23; Ps. 71:19; 89:14); in government (Ps. 99:4; Jer. 9:24); in administering and executing judgment and justice (Ps. 9:8; 85:11; Isa. 26:9; 2 Cor. 3:9); in punishing of his professed people (Isa. 10:22); in vindication of himself in judgment (Ps. 51:4; Rom. 3:4, 5) and in vindication of his people (Mic. 7:9).

Jehovah himself is called "the abiding place of righteousness." (Jer. 50:7) He is therefore the Righteous One, and all righteousness comes from the creature's relationship with him. Jehovah abides by his own standard of righteousness without deviation. Therefore, his creatures can have the utmost confidence in him. Of him, it is written: "Righteousness and judgment are the established place of your throne." —Ps. 89:14.

Maintains righteousness while exercising mercy

Jehovah's righteousness, justice, holiness and purity are such that no sin can be condoned by him. (Ps. 5:4; Isa. 6:3, 5; Hab. 1:13; 1 Pet. 1:15) Consequently he could not forgive the sins of mankind without satisfying justice—in effect, without a legal basis. But through his undeserved kindness he made this just arrangement by providing his Son as a sacrificial offering, a propitiation or covering for sins. In this way he can righteously exercise mercy toward sinners who accept this arrangement. Paul expresses the matter in the following manner: "But now apart from law God's righteousness has been made manifest, . . . yes, God's righteousness through the faith in Jesus Christ . . . For all have sinned and fall short of the glory of God, and it is as a free gift that they are being declared righteous by his undeserved kindness through the release by the ransom paid by Christ Jesus. . . . that he [God] *might be righteous even when declaring righteous the man* [the inherently sinful man] that has faith in Jesus."—Rom. 3:21-26; see DECLARE RIGHTEOUS.

SEEK GOD'S RIGHTEOUSNESS

Jesus admonished his hearers: "Keep on, then, seeking first the kingdom and [God's] righteousness, and all these other things will be added to you." (Matt. 6:33) One needs to keep seeking the Kingdom; he must desire that government and be loyal to it. But he cannot forget that it is the kingdom of *God;* he must conform to God's will, to his standard of right and wrong in conduct, and must continually 'make his mind over' so that every facet of his life is in accord with God's righteousness. (Rom. 12:2) He must "put on the new personality which was created according to God's will in true righteousness and loyalty."—Eph. 4:23, 24.

The Jews thought that they were safe and would receive God's kingdom by seeking to establish their own righteousness, but they did not subject themselves to the righteousness of God. (Rom. 10:1-3) That is why Jesus said to his disciples: "For I say to you that if your righteousness does not abound more than that of the scribes and Pharisees, you will by no means enter into the kingdom of the heavens." These men had a form of righteousness in their obedience to certain of the requirements of the Law and to their added traditions. But they had actually made the word of God invalid because of their tradition, and they rejected Christ, the way provided by God through whom they could have obtained real righteousness. —Matt. 5:17-20; 15:3-9; Rom. 10:4.

Righteousness not by one's own works

Consequently, it is clear that imperfect men could never attain true righteousness, measuring up to the righteousness of God, by dependence on works of the Mosaic law, or by their own works of self-righteousness. (Rom. 3:10; 9:30-32; Gal. 2:21; 3:21; Titus 3:5) The men whom God has called "righteous" have been men who exercised faith in God and who did not trust in their own works but backed up that faith by works in harmony with his righteous standard.—Gen. 15:6; Rom. 4:3-9; Jas. 2:18-24.

The Law was righteous

This is not to say that the Law given through Moses did not contain God's standard of righteousness. It did. The apostle argues: "Wherefore, on its part, the law is holy, and the commandment is holy and righteous and good." (Rom. 7:12; Deut. 4:8) It served God's purpose, to make transgressions manifest and to be a tutor to lead the Jews of honest heart to Christ, as well as having a shadow of the good things to come. (Gal. 3:19, 24; Heb. 10:1) But it could not bring real, complete righteousness to those under it. All of them were sinners; they could not keep the Law perfectly; and their high priest was unable to remove their sins by his sacrifices and services. Therefore, only through acceptance of God's provision of his Son could they attain righteousness. (Rom. 8:3, 4; Heb. 7:18-28) Those accepting Christ were declared righteous, not as something earned, but as a *gift*, and Christ became to them "wisdom from God, also righteousness and sanctification and release by ransom." Accordingly, real righteousness can come only through Christ. This exalts Jehovah, giving him the credit as the Source of all righteousness, and not man, or self-works, "that it may be just as it is written: 'He that boasts, let him boast in Jehovah.'"—1 Cor. 1:30, 31; Rom. 5:17.

BENEFITS OF RIGHTEOUSNESS

God loves the righteous and cares for them. David wrote: "A young man I used to be, I have also grown old, and yet I have not seen anyone righteous left entirely, nor his offspring looking for bread." (Ps. 37:25) Solomon said: "Jehovah will not cause the soul of the righteous one to go hungry, but the craving of the wicked ones he will push away." (Prov. 10:3) God is to judge the inhabited earth in righteousness by Jesus Christ, and will create "new heavens and a new earth" in which righteousness is to dwell. (Acts 17:31; 2 Pet. 3:13) Eventual possession of the earth is promised to the righteous; the wicked are to be cleared out of the earth as a "ransom" for the righteous, for as long as the wicked are in control the righteous cannot have peace. And the possessions of the wicked will go to the righteous, as the proverb states: "The wealth of the sinner is something treasured up for the righteous one."—Prov. 13:22; 21:18.

The person who perseveres in righteousness is assured of God's goodwill and the approval of right-hearted men now and for all time to come, for "the remembrance of the righteous one is due for a blessing [and will be "to time indefinite"], but the very name of the wicked ones will rot."—Prov. 10:7; Ps. 112:6.

RESPECT, HEED RIGHTEOUS ONES

It is the course of wisdom to respect those whom Jehovah counts righteous, and to follow their counsel and reproof, which will bring good to those accepting it. David received reproof from Jehovah through righteous men, God's servants and prophets, and he said: "Should the righteous one strike me, it would be a loving-kindness; and should he reprove me, it would be oil upon the head, which my head would not want to refuse."—Ps. 141:5.

"THE BREASTPLATE OF RIGHTEOUSNESS"

Because the Bible tells us, "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life," Christians need to have on "the breastplate of righteousness." (Prov. 4:23; Eph. 6:14) Since the heart of fallen, sinful man is treacherous and desperate, the following of God's righteousness is essential as a protection against its turning bad. (Jer. 17:9) The heart needs much discipline and training. The Christian can be assured of this course only by sticking close to the Scriptures, which, the apostle Paul says, are "beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work." He should accept gratefully the discipline that one receives from righteous men who make such use of God's Word.—2 Tim. 3:16, 17.

RIMMON (Rim'mon) [pomegranate].

1. The Benjamite father of Baanah and Rechab, the murderers of Saul's son Ish-bosheth; from Beeroth N of Gibeah.—2 Sam. 4:2, 5-7, 9.

2. A city of the tribe of Simeon in the area surrounded by the tribe of Judah. (Josh. 19:1, 2, 7; *AV*, Remmon) It is listed after the city of Ain, and apparently En-rimmon at Nehemiah 11:29 is a combined form to designate the twin cities. It is mentioned as a southern point in Zechariah 14:10. The ruins of a place called Umm er-Romamin are thought to be the ancient site.

3. A Levite enclave city of the Merari family on the E border of the land of Zebulun (Josh. 19:10, 13); evidently called "Dimnah" at Joshua 21:35 and "Rimmono" at 1 Chronicles 6:77. Location believed to be present-day Rummaneh, about six miles (10 kilometers) N of Nazareth.

4. A craglike eminence to which six hundred men of the tribe of Benjamin retreated as survivors of the battle near Gibeah, in which all Israel rose up against the Benjamites to avenge the rape and murder of the concubine of a Levite. (Judg. 20:45-47) They remained there until approached by peace envoys. (Judg. 21:13) Located four miles (6.4 kilometers) E of Bethel and fifteen miles (24.1 kilometers) N of Jerusalem, the former stronghold today is known as Rammun, where a small village is located. There is a cone-shaped limestone mountain there, protected on three sides by ravines and containing numerous caves.

5. A Syrian god. The Syrian army chief Naaman, after being cured of his leprosy, acknowledged Jehovah as the true God but expressed concern over his having to accompany the king of Syria into the temple of Rimmon and there bow down with the king before the idol of Rimmon, as the king would be leaning upon Naaman's arm.—2 Ki. 5:15-18.

Rimmon is generally identified with Ramman ("roarer, thunderer"), a god known to have been venerated in Assyria and Babylonia. It has been suggested that the worship of Rimmon (Ramman) may have been brought westward from Assyria by some of the tribes that later settled around Damascus. A number of authorities regard Rimmon (Ramman) as but a title of the storm-god Hadad (Adad). The fact that Tab*rimmon* and Ben-*hadad* were names of Syrian kings suggests a basis for equating Rimmon with Hadad, since these kings likely bore the name or title of their chief god.—1 Ki. 15:18.

The Rimmon venerated in Syria undoubtedly had much in common with Ramman. To the Assyrians, the latter was primarily a god of storm and thunder. Although regarded as the giver of rain and hence the provider of water for wells and fields, Ramman is associated more prominently with the destructive aspects of rain and lightning. On the Assyrian monuments Ramman figures repeatedly as a god of war. He was regarded as such also in Babylonia, where he together with the moon-god Sin and the sun-god Shamash constituted one of numerous triads.

RIMMONO (Rim'mo·no). Apparently another name for the site called Dimnah at Joshua 21:35 and Rimmon at Joshua 19:13.—1 Chron. 6:77; see DIMNAH; RIMMON No. 3.

RIMMON-PEREZ (Rim'mon-pe'rez) [pomegranate of the breach]. One of Israel's wilderness camping sites, mentioned between Rithmah and Libnah. (Num. 33: 19, 20) The location has not been definitely determined, though certain geographers suggest Neqb el-Biyar, some twelve miles (c. 19 kilometers) W of the N end of the Gulf of Aqabah.

RING. Ring-shaped ornaments of various kinds, worn by both men and women, were common among the Hebrews, Egyptians, Assyrians, Babylonians, Greeks, Romans and other peoples of antiquity. These were worn on the nose, the ears and the fingers. Materials used included gold, silver, brass, bronze, glass, iron and ivory, some rings being set with stones. Egyptians particularly favored rings bearing images of the scarab beetle, which was to them a symbol of eternal life. Among the many pieces of jewelry recovered from the tomb of Egyptian Pharaoh Tutankhamen was a ring with a triple band that bore three scarabs, one of lapis lazuli and two of gold. Some rings of the Romans were engraved with mythological designs or even representations of their ancestors or friends.

A principal Hebrew word used to designate a ring is *tab·ba'ath*, from a root meaning "to sink." This term may be linked with a chief use of some ancient rings, that is, to make an impression on clay or wax by being 'sunk' or pressed into it. Rings of this kind were of gold, silver or bronze, some being set with an engraved stone bearing the owner's name or symbol, such as the cartouche of an Egyptian pharaoh. Such rings were mounted in set fashion or were of the swivel or roller type. Some were hung, probably from the neck, on an ornamental cord. (Gen. 38:18, 25) Some years ago an ancient signet ring was discovered that belonged to Egyptian Pharaoh Cheops (Khufu), the builder of the great pyramid of Gizeh.

The signet ring of a ruler or official was a symbol of his authority. (Gen. 41:41, 42) Official documents or things not to be tampered with or altered were sealed with them, similar to the manner in which official seals or signatures are used in modern times. —Esther 3:10-13; 8:2, 8-12; Dan. 6:16, 17.

In Jesus' illustration of the prodigal son, he represented the forgiving father as ordering that a ring be put on the hand of the returning prodigal. (Luke 15: 22) This act bespoke the favor and affection of the father and the dignity, honor and status accorded this restored son. Jesus' half-brother James counseled Christians against showing favoritism to those splendidly clothed and wearing gold rings on their fingers (indicating wealth and social status). (Jas. 2:1-9) In similar vein, the apostle Peter, while not condemning the wearing of such ornaments, pointed out that spiritual adornment is far more important.—1 Pet. 3:1-5.

FIGURATIVE USE

In ancient times a signet ring seems to have become proverbial of a valued object or person. Judean King Coniah (Jehoiachin) was compared to a 'seal ring on Jehovah's right hand,' which ring He would pull off. Jehoiachin was dethroned after a very brief rule. (Jer. 22:24; 2 Ki. 24:8-15) Also, Jehovah said with respect to faithful Zerubbabel: "I shall take you, . . . and I shall certainly set you as a seal ring, because you are the one whom I have chosen." Zerubbabel was a prince of the line of David. The promise therefore apparently meant that, as a signet ring is safeguarded as something of value, so the sovereignty of the line of David would be preserved in Zerubbabel. At the time, that royal line was in a humiliated position under Gentile domination (Neh. 9:36, 37), but God's covenant with David was sure. (Ezek. 21:25-27) The real Heir of the throne of David, Jesus Christ, did come through Zerubbabel's line of descent.—Hag. 2:23; Matt. 1:12, 13; Luke 3:27.

RING-SHAPED CAKE. See CAKE.

RINGWORM. A contagious skin disease characterized by ring-shaped patches. The word occurs in the *New World Translation* at Leviticus 21:20 and 22:22, translating the Hebrew word *yal·le'pheth*. Caused by fungi, ringworms are found on animals and man. In humans ringworm may attack not only the body's hairy parts, especially the scalp of children and the beard of adults, but also the nonhairy sections of the body. The latter form develops as a round rose-colored spot usually having very small blisters around its edge. As the patch expands, the center clears up, giving the afflicted area its usual ringlike appearance.

Though *yal·le'pheth* has been rendered by other skin disease terms, Jewish tradition connects it with "Egyptian herpes." For *yal·le'pheth* the *Septuagint* translators used *lei·khen'*, which can refer to ringworm or scurvy. Thus Hebrew scholar Ludwig Koehler (*Lexicon in Veteris Testamenti Libros*, 1953, p. 383), suggests "ringworm, herpes."

A man of priestly descent who had ringworm was disqualified from presenting offerings to Jehovah. (Lev. 21:20, 21) And animals afflicted with it were not to be offered in sacrifice to God.—Lev. 22:22.

RINNAH (Rin'nah) [a ringing cry]. One of the "sons" of Shimon listed among the descendants of Judah.—1 Chron. 4:1, 20.

RIPHATH (Ri'phath). A son of Gomer and grandson of Japheth. (Gen. 10:2, 3; 1 Chron. 1:6) At 1 Chronicles 1:6 the Masoretic Hebrew text has "Diphath"; however, the Greek *Septuagint Version*, the Latin *Vulgate* and some thirty Hebrew manuscripts have "Riphath." The difference in spelling is perhaps the result of a copyist's writing the Hebrew *da'leth* (ד) instead of the Hebrew *rehsh* (ר), the letters being very similar in appearance.

Riphath is listed among those from whom the various nations and peoples were spread about in the earth following the global flood. (Gen. 10:32) The only historical reference regarding his descendants is that of Josephus, of the first century C.E., who claims that the early inhabitants of Paphlagonia (along the S side of the Black Sea in northwestern Asia Minor) were anciently called "Ripheans." Some scholars would also connect the name with that of the river called the "Rhebas" in that general area, while others favor a relationship with the district of "Rhebantia" in the region of the Bosporus (the land bridge connecting Asia Minor with the NE extremity of modern Greece), farther to the W. The limited mention of Riphath in the Bible record and the lack of reference to the name in available ancient secular history allows for no certain identification.

RIPPING OF GARMENTS. This was among the most common signs of grief expressed by the Jews, as well as by other Orientals, and has continued as a practice until modern times, particularly upon hearing of the death of a near relative. It is suggested that in many cases such ripping consisted of a rending of the garment in front just sufficiently to lay open the breast, thus not necessarily a complete ripping of the garment so as to make it unfit for wearing.

The first instance of this practice recorded in the Bible is that of Reuben, Jacob's eldest son, who, upon returning and not finding Joseph in the waterpit, ripped his garments apart, saying: "The child is gone! And I—where am I really to go?" As the firstborn, Reuben was particularly responsible for his younger brother. His father Jacob when told of the supposed death of his son likewise ripped his mantles apart and put on sackcloth in mourning (Gen. 37:29, 30, 34), and down in Egypt Joseph's half brothers showed their grief when Benjamin was made to appear as a thief, ripping their garments apart.—Gen. 44:13.

In contrast, when Aaron's two older sons, Nadab and Abihu, were destroyed by Jehovah for their wicked act, Moses instructed their father Aaron and the two surviving sons: "Do not let your heads go ungroomed,

and you must not tear your garments, that you may not die." (Lev. 10:6) On other occasions, however, the lesser priests of the Aaronic line were permitted to display such evidence of grief in the case of the death of near relatives, but the high priest was not permitted to let his hair go ungroomed or tear his garments.—Lev. 21:1-4, 10, 11.

Many other instances of such expression of grief are found: that of Job, who ripped his sleeveless coat apart when advised of the death of his children (Job 1:20); his three pretended friends who put on a demonstration of grief when they first saw him in his diseased state by weeping and ripping their garments and throwing dust into the air (Job 2:12); Joshua, after the defeat at Ai (Josh. 7:6); the young man announcing King Saul's death (2 Sam. 1:2); David, when given the false notice of the murder by Absalom of all his other sons (2 Sam. 13:30, 31); and King Hezekiah and his servants, who ripped apart their garments upon hearing the words spoken by Assyrian Rabshakeh against Jehovah and Jerusalem. (Isa. 37:1; 36:22) Queen Athaliah, seeing her usurpation of the throne coming to an end, also "ripped her garments apart and began crying: 'Conspiracy! Conspiracy!' "—2 Ki. 11:14.

In the twilight of the history of the kingdom of Judah, the insensibility of the hardened hearts of King Jehoiakim and his princes is noted in the fact that when Jeremiah's prophecy had been read to them warning of Jehovah's judgments they felt no dread and did not "rip their garments apart."—Jer. 36:24.

However, showing that such outward demonstration might be hypocritical or at least insincere and that it had no value unless the person's grief was genuine, Jehovah spoke to the people of Judah through the prophet Joel and called on them to "rip apart your hearts, and not your garments; and come back to Jehovah your God."—Joel 2:13.

Later, High Priest Caiaphas affected great indignation and outrage by ripping his garments over Jesus' admission that he was the Son of God. (Matt. 26:65) By contrast, Paul and Barnabas, as Christian followers of Jesus, showed sincere dismay and anguish by ripping their outer garments apart when seeing that the people of Lystra were about to worship them as gods.—Acts 14:8-18.

The Law required a leper to wear a torn garment (Lev. 13:45), perhaps due to the Hebrew association of leprosy with death, reflected in such accounts as Miriam's being referred to as "like someone dead" after being struck with the dreaded disease. (Num. 12:12) So the leprous one was obligated to wear distinguishing garb, in effect mourning for himself as among the 'living dead.'

SYMBOLIC USE

Clothing was also torn on occasion for symbolical reasons, as when Samuel illustrated Jehovah's rejection of Saul's house by reference to the sleeveless coat that Saul had ripped from him. (1 Sam. 15:26-28) Similarly Ahijah the prophet ripped the garment he was wearing into twelve pieces and told Jeroboam to take ten of them, thereby representing the division of Solomon's kingdom.—1 Ki. 11:29-39.

RISSAH (Ris'sah) [possibly, dewdrop, rain or ruin]. An Israelite wilderness campsite mentioned between Libnah and Kehelathah. (Num. 33:21, 22) Rissah's location is not certain, though some have connected it with Kuntilet el-Jerafi, some fifteen miles (24 kilometers) N-NW of the N end of the Gulf of Aqabah.

RITHMAH (Rith'mah) [broom plant]. One of Israel's encampments in the wilderness. (Num. 33:18, 19) Its site is now unknown.

RIVER. Among the main rivers mentioned in the Bible are the Hiddekel (Tigris), Euphrates, Jordan, Abanah and Pharpar. (Gen. 2:14; 2 Ki. 5:10, 12) The Nile, though not designated by that name, is referred to as *ye'ohr'* (sometimes *ye'or'*), which is understood to mean a stream or canal (Isa. 33:21) or a water-filled shaft or gallery. (Job 28:10) The context makes it apparent when the terms *ye'ohr'* or *ye'or'* designate the Nile; therefore, the name Nile appears in Bible translations.—Gen. 41:17, 18.

The Euphrates is often simply called "the River." (Josh. 24:2, 3; Ezra 8:36; Isa. 7:20; 27:12; Mic. 7:12) Being the longest and most important river of SW Asia, the Euphrates was the "great river" (Gen. 15:18) to the Hebrews. Therefore, its being referred to as "the River" resulted in no ambiguity. King David, with the help of Jehovah, was able to extend the boundaries of the Promised Land as far as the Euphrates. (1 Chron. 18:3-8) Concerning his son Solomon, it was stated: "He will have subjects from sea to sea and from the River [Euphrates] to the ends of the earth." (Ps. 72:8) In Zechariah's prophecy these words are repeated and point forward to the earth-wide rulership of the Messiah.—Zech. 9:9, 10; compare Daniel 2:44; Matthew 21:4, 5.

The first river mentioned in the Bible is the one that apparently had its source in Eden and watered the garden that Jehovah provided as a home for Adam and Eve. This river broke up into four headwaters, which, in turn, resulted in rivers, the Pishon, the Gihon, the Hiddekel and the Euphrates. The regions (Havilah, Cush and Assyria) referred to in connection with these four rivers existed in the post-Flood period. (Gen. 2:10-14) So it appears that the writer of the account, Moses, used terms familiar in his day to indicate the location of Eden's garden. For this reason it cannot be established with certainty whether what is said about the courses of the Pishon, Gihon and Hiddekel applies to the post-Flood period or to the pre-Flood period. If the description relates to the time before the Flood, the Flood itself may well have contributed to changing the courses of these rivers. If to the post-Flood period, other natural phenomena, such as earthquakes, may since have altered their courses, hindering the identification of some.

The "river of Egypt" (Gen. 15:18) may be the same as the "torrent valley of Egypt."—Num. 34:5; see SHIHOR.

FIGURATIVE USE

Rivers served as a barrier to the progress of enemy forces and played a vital role in the defense of certain cities, such as Babylon. Jerusalem, however, had no river as a natural means of defense. Nevertheless, Jehovah God was as the source of a mighty river of protection to that city. Enemies that might come against Jerusalem like a hostile galley fleet would experience disaster.—Isa. 33:21, 22; see GALLEY.

Water is necessary for life, and Jehovah is referred to as the Source of living water. (Jer. 2:13) But apostate Israelites turned their attention to Egypt and to Assyria. That is why Jehovah, through his prophet Jeremiah, said: "What concern should you have for the way of Egypt in order to drink the waters of Shihor? And what concern should you have for the way of Assyria in order to drink the waters of the River? . . . Know, then, and see that your leaving Jehovah your God is something bad and bitter." (Jer. 2:18, 19) Evidently the waters from human sources that are looked to as being vital to one's existence are also referred to at Revelation 8:10 and 16:4.

The disastrous flooding of a river is used to represent the invasion of enemy forces.—Isa. 8:7.

Regarding the "river of water of life" (Rev. 22:1), see LIFE (River of Water of Life).

RIVER OF EGYPT. Jehovah promised that Abraham's seed would be given the land "from the river of Egypt" to the Euphrates River. (Gen. 15:18) Commentators generally understand "the river of Egypt" to refer to the "torrent valley of Egypt" now identified with Wadi el-'Arish of the Sinai Peninsula, which

empties into the Mediterranean Sea ninety miles (145 kilometers) E of Port Said. (See EGYPT, TORRENT VALLEY OF.) At 1 Chronicles 13:5 certain translations read "river [*shi·hhohr'*] of Egypt" (*NW, La, AS*), and this reference also may be to Wadi el-'Arish. However, another possibility is that both texts refer to a branch of the Nile.—See SHIHOR.

RIZIA (Ri·zi'a). A warrior and family head in the tribe of Asher; son of Ulla.—1 Chron. 7:39, 40.

RIZPAH (Riz'pah) [glowing coal]. A concubine of King Saul; daughter of Aiah. (2 Sam. 3:7; 21:11) After Saul's death, his son Ish-bosheth alienated General Abner by calling him to account for having relations with Rizpah, an act he construed as intimating seizure of the throne. As a consequence, Abner defected to David.—2 Sam. 3:7-21.

Rizpah had given birth to two sons by Saul, Armoni and Mephibosheth. Long after Saul's death, David took these two sons of Rizpah along with five other descendants of Saul and handed them over to the Gibeonites to slay, in order to remove bloodguilt from the land. The seven were exposed on a mountain, where Rizpah guarded their bodies from the birds and wild beasts "from the start of harvest until water poured down upon them from the heavens." (2 Sam. 21:1-10) This indefinite period of time may have been five or six months, unless, as some suggest, there was an exceptional out-of-season downpour. Such a heavy rain before October would have been most unusual. (1 Sam. 12:17, 18; Prov. 26:1) David finally heard of the matter and relieved Rizpah of her vigil by having the bodies buried.—2 Sam. 21:11-14.

ROAD. See HIGHWAY, ROAD.

ROBE. See DRESS.

ROCK. The Hebrew word *tsur* means a rock or a large piece of rock. It is not always distinguished by translators from another Hebrew word, *se'la'*, which means a crag. Both terms are used literally and figuratively in the Scriptures. The two are found in parallel at 2 Samuel 22:2, 3 and Psalm 18:2: "Jehovah is my crag . . . My God is my rock."

The Bible preserves the names of certain crags and rocks, for example, the crag of Etam, where Samson lived for a time (Judg. 15:8), and the toothlike crags of Bozez and Seneh, where Jonathan and his armor-bearer attacked an outpost of the Philistines. (1 Sam. 14:4, 5) The Midianite prince Oreb was killed by Gideon's men at a rock called Oreb, evidently so named because of this incident. (Judg. 7:25; Isa. 10:26) It was at Meribah, a crag in the vicinity of Kadesh (there was another Meribah near Rephidim in the mountainous region of Horeb [Ex. 17:7]), that Moses and Aaron were aggravated to the point of failing to sanctify Jehovah in bringing water out of the crag for the assembly.—Num. 20:11-13; Ps. 106:32, 33; see MASSAH; MERIBAH.

FIGURATIVE USE

In a figurative sense "rock" describes the qualities of Jehovah as the Father of Israel (Deut. 32:18), as a stronghold (2 Sam. 22:32, 33; Isa. 17:10), as the secure height and refuge of his people (Ps. 62:7; 94:22), and as their salvation. (Deut. 32:15; Ps. 95:1) Some have looked to false gods as their "rock." (Deut. 32:37) There are other examples in which "rock" symbolizes in a general way a place of safety, protection, security and refuge. (Isa. 2:10, 19, 21) In Isaiah 8:14 Christ Jesus is alluded to as "a rock" over which "both the houses of Israel" stumbled.—Compare Matthew 21:42-44.

In Jesus' illustration of the sower, the Greek adjective *pe·tro'des* (related to the noun *pe'tros*) is used to describe the rocky places upon which some of the seed fell. (Matt. 13:3-5, 20) *Pe'tros* is used as a proper name, "Peter." (John 1:42) On the meaning of this term *An Expository Dictionary of New Testament Words*, by W. E. Vine (1962), Volume IV, page 76, remarks: "*Petros* denotes a piece of a rock, a detached stone or boulder, in contrast to *petra*, a mass of rock." *Word Studies in the New Testament*, by M. R. Vincent (1957), Volume I, page 91, says about *pe'tros:* "In classical Greek the word means a *piece of rock,* as in Homer, of Ajax throwing a *stone* at Hector . . . or of Patroclus grasping and hiding in his hand a jagged *stone.*"

The Greek word *tra·khys'* means "rough." (Luke 3:5) It refers to jagged, uneven reefy rocks at Acts 27:29.

Another Greek word, *spi·las'*, has reference to a rock or reef that is hidden beneath the water and is used by Jude to illustrate certain men who had slipped into the Christian congregation with corrupt motives. As hidden rocks were a menace to ships, so these men constituted a real danger to others in the congregation. He says of such men: "These are the rocks hidden below water in your love feasts while they feast with you."—Jude 12.

For a discussion of Matthew 16:18, see ROCK-MASS.

ROCK BADGER. This translates the Hebrew word *sha·phan'*, also rendered "hyrax" (*JB*) and "coney." (*AV*) The rock badger somewhat resembles a large rabbit, but has short, rounded ears, short legs and is virtually tailless. Its feet are furnished with underpads that can be drawn up at the center to form vacuum cups, so enabling the animal to negotiate almost perpendicular surfaces. The rock badger dwells in rocky areas, where it finds holes and crevices to which it can quickly retire at the least sign of danger. Although very shy by nature, this creature can inflict savage bites with its incisors when cornered in a hole. In its diet the animal is a vegetarian.

Some have taken issue with its classification in Scripture as a creature that chews the cud but does not split the hoof. (Lev. 11:5; Deut. 14:7) However, zoologist Hubert Hendrichs, in observing rock badgers at the Hellabrunn Zoological Gardens near Munich, Germany, noticed that these creatures made peculiar chewing and swallowing movements. He found that rock badgers actually do chew the cud from twenty-five to fifty minutes a day, usually during the night. The German newspaper *Stuttgarter Zeitung* of March 12, 1966, commented on the discovery: "Although this fact was previously unknown to accepted zoology, it is not new. In the eleventh chapter of Leviticus . . . you can find it."

The claim has also been made that the hoofed toes of the rock badger are doubly cloven. However, it could hardly be said that the rock badger's front feet, each having four toes terminating in hooflike endings, and the hind feet, each equipped with three toes and a corresponding number of miniature hoofs or nails, resemble the foot member of a 'splitter of the hoof' such as a cow.

The Scriptures speak of the instinctive wisdom of this little creature. Although not "mighty," the rock badger makes up for its seeming defenselessness by dwelling in inaccessible rocky places.—Ps. 104:18; Prov. 30:26.

ROCK-MASS. This translates the Greek word *pe'tra* (feminine gender), which designates a mass of rock (Matt. 7:24, 25; 27:51, 60; Luke 6:48; 8:6, 13; Rev. 6:15, 16) and therefore differs from *pe'tros* (masculine gender and employed as a proper name, Peter), meaning a 'separate stone' or 'boulder.' This distinction makes it clear that, when saying to Peter, "You are Peter, and on this rock-mass I will build my congregation," Jesus was not using synonymous terms. (Matt. 16:18) Even in the Aramaic (Syriac) version the distinction is apparent from a difference in the gender of the particle preceding the word *kipha*, used for both "Peter" and "rock." The masculine verbal pronoun (*hu*) precedes "Peter," but "rock" is preceded by the feminine demonstrative adjective (*hade*).

That the apostles did not understand Jesus' statement to signify that Peter was the rock-mass is evident from the fact that they later disputed about who seemed to be the greatest among them. (Mark 9:33-35; Luke 22:24-26) There would have been no basis for such disputing had Peter been given the primacy as the rock-mass on which the congregation was to be built. The Scriptures clearly show that all the apostles are equally foundation stones with Peter. All of them, including Peter, rest upon Christ Jesus as the foundation cornerstone. (Eph. 2:19-22; Rev. 21:2, 9-14) Peter himself identified the rock-mass (*pe'tra*) on which the congregation is built as being Christ Jesus. (1 Pet. 2:4-8) Similarly, the apostle Paul wrote: "For they [the Israelites] used to drink from the spiritual rock-mass that followed them, and that rock-mass meant the Christ." (1 Cor. 10:4) On at least two occasions and in two different locations the Israelites received a miraculous provision of water from a rock-mass. (Ex. 17:5-7; Num. 20:1-11) Therefore, the rock-mass as a source of water, in effect, followed them. The rock-mass itself was evidently a pictorial or symbolic type of Christ Jesus, who said to the Jews: "If anyone is thirsty, let him come to me and drink."—John 7:37.

It is also of interest that Augustine (354-430 C.E.), usually referred to as "Saint Augustine," at one time believed that Peter was the rock-mass but later changed his view. He wrote: "The rock is not so named from Peter, but Peter from the rock (*non enim a Petro petra, sed Petrus a petra*), even as Christ is not so called after the Christian, but the Christian after Christ. For the reason why the Lord says, 'On this rock I will build my church,' is that Peter had said: 'Thou art the Christ, the Son of the living God.' On this rock, which thou hast confessed, says he, I will build my church. For Christ was the rock (*petra enim erat Christus*), upon which also Peter himself was built; for other foundation can no man lay, than that is laid, which is Jesus Christ."—Quoted from *A Commentary on the Holy Scriptures* (Matthew, p. 296, ftn.), by J. P. Lange and translated by P. Schaff.

ROD, STAFF. The Hebrew words *she'vet* and *mat·teh'* are the words most frequently translated "rod" and "staff." *She'vet* has the meaning of a staff, stick or rod (for support) and is also rendered "shaft" and "crook" (as a shepherd's crook or staff). (Lev. 27:32) Possibly because tribal chieftains carried a staff or scepter, *she'vet* is translated "tribe" when the context indicates that meaning.—Deut. 18:1; 29:18.

Mat·teh' means a branch, bough, shoot, as well as a rod or staff. From its meaning of branch, it is also translated "tribe" when referring to the tribes of Israel. (Ex. 31:2) Another term, *maq·qel'*, is rendered "rod" and "staff," and *mish·'e'neth* more often "staff" (related to a word meaning a stay or support of any kind).

The Greek word for "rod" is *hra'bdos*, sometimes translated "staff." Another word, *xy'lon*, is rendered "staff" in some translations. It literally means "wood" or something made of wood. This word may refer to "clubs" at Matthew 26:47, 55 and parallel passages.

USES

Rods or staffs were used for support (Ex. 12:11; Zech. 8:4; Heb. 11:21), for defense or protection (2 Sam. 23:21; Matt. 10:10); to punish children, slaves or others (Ex. 21:20 ["stick," (*NW*)]; Prov. 10:13; 23:13, 14; Acts 16:22); in threshing (Isa. 28:27 [both *mat·teh'* and *she'vet* appear in this verse, translated "rod" and "staff," respectively (*NW*)]; compare Judges 6:11; Ruth 2:17), and for reaping olives. (Deut. 24:20; Isa. 24:13) Also, shepherds used the crook in leading the flock, managing and helping them. As to selecting animals to be given to the sanctuary as a tithe, the Law said, "As for every tenth part of the herd and flock, everything that passes under the crook [whatever falls under the shepherd's care], the tenth head should become something holy to Jehovah. He should not examine whether it is good or bad, neither should he exchange it." (Lev. 27:32, 33) It is said that the shepherd stood at the gate of the sheepfold as the sheep were coming out; on the end of his staff he had fastened a piece of cloth soaked in dye; this he touched to every tenth sheep and set aside the ones thus marked as the tithe. (Compare Jeremiah 33:13.) The shaft of a spear or like weapon was designated by the Hebrew words *she'vet* or *'ets.*—2 Sam. 18:14; 21:19.

AS A SYMBOL OF AUTHORITY

One's staff was considered a valuable personal possession, and some staffs were doubtless identifiable as belonging to the individual. Judah gave Tamar his staff and his signet ring as security until he should send her a kid of the goats in payment for his relations with her. (Gen. 38:18, 25) Chieftains carried a rod as a symbol of authority. Therefore the Bible often uses the rod in this way, to symbolize the authority one has or the authority vested in him by another. Moses' rod became a symbol of his authority and commission from God when he appeared before the older men of Israel, also when he appeared before Pharaoh and the magic-practicing priests of Egypt. (Ex. 4:29-31; 7:9-12) In the latter case the rod is said to be Aaron's, but it was evidently Moses' rod used by Aaron as Moses' spokesman, as a comparison of Exodus 7:15, 17 indicates.

After this, Moses' rod was used many times as a symbol that he was appointed and backed up by Jehovah with authority as the nation's leader. (Ex. 8:5; 9:23; 10:13; Num. 20:11) When the authority of Moses and Aaron was challenged, God caused the rod of Aaron, representing the house of Levi, out of all the rods for the leaders of the twelve tribes, to bud and produce ripe almonds. This thoroughly proved that Levi was the tribe designated by God to hold the office and authority of the priesthood. This rod was thereafter kept for some time in the ark of the covenant.—Num. 17:1-11; Heb. 9:4.

The psalmist wrote: "The utterance of Jehovah to my Lord is: 'Sit at my right hand until I place your enemies as a stool for your feet.' The rod of your strength Jehovah will send out of Zion, saying: 'Go subduing in the midst of your enemies.'" (Ps. 110:1, 2) The apostle Paul applies this text to Jesus Christ, who has, as it were, the 'rod of Jehovah's strength,' going forth as Jehovah's representative with full authority to execute judgment on his enemies. (Heb. 10:12, 13) Jesus Christ, the "twig out of the stump of Jesse," "must strike the earth with the rod of his mouth; and with the spirit of his lips he will put the wicked one to death." (Isa. 11:1, 4) He speaks with the authority and exercises the power that Jehovah has given him to punish the wicked. Of the nations, it is said that he will rule them, not as a shepherd peacefully leading the flock with his staff, but with an *iron* rod.—Rev. 2:27; 12:5; 19:15.

The oppressive rod or staff of rule or authority that the enemies of Israel wielded over her is referred to at Isaiah 9:4; 14:5. God used the nations around Israel, such as Assyria, to execute punishment on Israel for her sins, and in this action those nations were as a rod of punishment or chastisement, under God's authority or allowance. Yet these nations acted, not out of love for Jehovah or hate for the sins of Israel, but out of enmity to both God and Israel, and they went beyond their commission and enjoyed heaping additional afflictions upon Israel. Besides that, these powers, especially Assyria and Babylon, lifted themselves up in haughtiness against Jehovah God himself. God said of Assyria by means of his prophet Isaiah: "Aha, the Assyrian, the rod for my anger," but he also described Assyria's haughtiness, saying: "Will the ax enhance itself over the one chopping with it, or the saw magnify itself over the one moving it back and forth, as though the staff moved back and forth the ones raising it on high, as though the rod raised on high the one who is not wood?" Then he foretold

punishment to come upon the nation of Assyria for thus thinking that it was greater than the One using it and for lifting itself up against him.—Isa. 10:5, 15.

When Jehovah made a covenant for the kingdom with David, he said of the line of kings of David's dynasty: "I myself shall become his father, and he himself will become my son. When he does wrong, I will also reprove him with the rod of men and with the strokes of the sons of Adam." (2 Sam. 7:14) Here the rod of discipline that Jehovah as a Father would use was the authority of the governments of the world, such as Babylon. This nation was used to overturn the kingdom of God in the hands of the kings of David's line, until 'he should come whose legal right it is.' (Ezek. 21:27) In 70 C.E., the Roman armies under General Titus were a "rod" to execute punishment on unfaithful Jerusalem.—Dan. 9:26, 27.

Wrong use of the rod

The governments and judges of earthly nations often used their rod of authority in an unrighteous way, even fighting against God and his people. When Jesus Christ was brought before the Jewish high court and before Pilate the Roman governor, he was afflicted, mocked, spit upon, beaten and finally killed. The Jewish leaders first used their authority against Jesus, and then made the "rod" heavier by turning him over to the Roman government for execution. The prophet Micah foretold such affliction in these words: "With the rod they will strike upon the cheek the judge of Israel." (Mic. 5:1) After Jesus' death and resurrection the Jewish rulers used their authority to persecute Jesus' followers, and in many instances Rome and the other governments of earth likewise used their rod of authority in a wrong way. For this they would be brought to account by God.—John 19:8-11; 2 Thess. 1:6-9.

Parental authority

"Rod" is used also to symbolize the authority of parents over their children. The book of Proverbs makes many references to this authority, the term symbolizing all forms of discipline used, including the literal rod used for chastisement. The parent is actually responsible before God to exercise this rod, controlling the child. If the parent fails in this he will bring ruination and death to his child and disgrace and God's disapproval to himself also. (Prov. 10:1; 15:20; 17:25; 19:13) "Foolishness is tied up with the heart of a boy; the rod of discipline is what will remove it far from him." "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die. With the rod you yourself should beat him, that you may deliver his very soul from Sheol itself." (Prov. 22:15; 23:13, 14) In fact, "the one holding back his rod is hating his son, but the one loving him is he that does look for him with discipline."—Prov. 13:24; 19:18; 29:15; 1 Sam. 2:27-36.

Jehovah God, as the 'Father of the spiritual lives' of Christians, does not spare the "rod" toward his children. The inspired Christian writer of the letter to the Hebrews said: "God is dealing with you as with sons. For what son is he that a father does not discipline? . . . but he does so for our profit that we may partake of his holiness." (Heb. 12:7, 9, 10) In administering discipline to the Christian congregation Jehovah placed authority in the hands of faithful men, particularly the apostles. This authority was to 'build up the brothers and not to tear them down.' (2 Cor. 10:1-11; see OVERSEER [Relative authority].) It included the right to exercise discipline toward wrongdoers. When the congregation at Corinth deviated from righteousness and began to look to men rather than to Christ, Paul wrote correcting them and said: "What do you want? Shall I come to you with a rod, or with love and mildness of spirit?"—1 Cor. 4:21.

The staff of leadership, shepherding

The shepherd used his staff or crook in directing, defending and helping his flock. Jehovah and his Son Jesus Christ provide similar shepherding for God's flock of people. Jehovah often spoke of Israel, in covenant relationship with him, as his flock. David wrote: "Jehovah is my Shepherd. . . . He leads me in the tracks of righteousness for his name's sake. Even though I walk in the valley of deep shadow, I fear nothing bad. For you are with me; your rod and your staff are the things that comfort me." (Ps. 23:1-4) Micah prayed: "Shepherd your people with your staff, the flock of your inheritance."—Mic. 7:14; compare John 10:11, 14; Hebrews 13:20; 1 Peter 2:25; 5:4.

RODANIM (Ro'da·nim). Listed as one of Javan's four sons at 1 Chronicles 1:7. There is considerable uncertainty as to the correct spelling of the name, since the Masoretic text at 1 Chronicles 1:7 has "Rodanim," whereas many Hebrew manuscripts and the Latin *Vulgate* here read "Dodanim." "Dodanim" also appears in the Masoretic text at Genesis 10:4, where, however, the *Septuagint Version* and the *Samaritan Pentateuch* read "Rodanim." In Hebrew the letter "r" (ר) and the letter "d" (ד) are very similar and hence could be confused by a copyist. (Thus "Riphath" in the Masoretic text of Genesis 10:3 appears in the same Hebrew text as "Diphath" at 1 Chronicles 1:6.) Most translations present both names; *The Anchor Bible* (Genesis, 1964), however, gives "Rodanim" in Genesis, and *The Jerusalem Bible* (1966) reads "the Dananites," perhaps due to considering the name as relating to an ancient people of such name in Cilicia in Asia Minor. Many lexicographers consider "Rodanim" to be the preferred reading, but there is no certainty.

Those who prefer "Dodanim" as the correct rendering connect the descendants of Javan's son with the people of Dardania, based on the use of "Dordanim" in the Jerusalem Talmud and in the Targum of Jonathan (an Aramaic paraphrase of the Pentateuch). However, Dardania, a place near ancient Troy in NW Asia Minor, is considered by many to be too obscure to have figured in the list of the distribution of the nations as set forth in Genesis and Chronicles. The same might be said concerning the "Dananites" referred to in *The Jerusalem Bible* translation. (Also in the *Rand McNally Bible Atlas* [1966], p. 48).

Most commentators, therefore, reading the name as "Rodanim," consider it likely that the people descending from this son of Javan populated the island of Rhodes and the neighboring islands of the Aegean Sea.

ROEBUCK. A small deer resembling a gazelle. The roebuck stands over two feet (.6 meter) high at the shoulder and measures about four feet (1.2 meters) in length. Only the males have antlers and these are shed each year. In this the roebuck differs from the gazelle with its permanent horns, usually present in both sexes. The roebuck's summer coat is reddish brown, and this may have given the creature its Hebrew name *yahhmur'*, considered to be derived from a root meaning "redness." This animal is not gregarious. Generally only small groups of three or four, the buck, the doe and a fawn or two, may be seen feeding together. The roebuck has one mate for life.

Being a chewer of the cud and a splitter of the hoof, the roebuck was acceptable for food according to the terms of the Mosaic law. (Deut. 14:5, 6) The flesh of this creature was one of the regularly provided meats for King Solomon's table.—1 Ki. 4:22, 23.

ROGELIM (Ro·ge'lim) [(place of) fullers or spies]. A town in Gilead and home of David's friend Barzillai. (2 Sam. 17:27-29; 19:31, 32) Some geographers tentatively place Rogelim at Tell Barsina, less than sixteen miles (c. 25 kilometers) SE of the Sea of Galilee. Wadi er-Rujeili, near there, possibly preserves the name Rogelim.

ROHGAH (Roh'gah). Second-listed son of Shemer in the genealogy of Asher.—1 Chron. 7:30, 34.

ROLL. See SCROLL, ROLL.

ROMAMTI-EZER (Ro·mam'ti-e'zer) [I have made lofty help]. A son of Heman selected by lot during David's reign to head the last of the twenty-four Levitical groups of musicians at the sanctuary. —1 Chron. 25:1, 4, 5, 9, 31.

ROMAN. Originally, and in the restrictive sense, one who lived in the city of Rome, Italy. (Acts 2:10; Rom. 1:7) With the expansion of the empire the name took on broader meanings. Sometimes "the Romans" referred to the imperial authority that ruled; "Roman procedure" meant that authority's methods of rule. (John 11:48; Acts 25:16; 28:17) At other times a "Roman" simply meant anyone having Roman citizenship, regardless of his nationality or place of birth. —Acts 16:21.

In the latter case one could become a Roman by purchasing citizenship, as in the instance of the military commander Claudius Lysias. Or one might be born a Roman, that is, be a Roman citizen from birth. The apostle Paul was such a one, for although he was a Jew by nationality, and born in the Cilician city of Tarsus hundreds of miles from Italy, yet from birth he was a Roman.—Acts 21:39; 22:3, 25-28; 23:26, 27; see CITIZEN, CITIZENSHIP.

Being a Roman citizen carried with it many privileges and protections. After Macedonia was conquered in 167 B.C.E. Roman citizens for the most part were exempted from paying taxes. Those provisions of Roman law known as *Lex Valeria* and *Lex Porcia* forbade the beating, whipping, torturing or the inflicting of any shameful punishment on Roman citizens, and also granted them the right to appeal a magistrate's decision to a court of the people under the republic; at a later date, appeals were made direct to the emperor. For anyone to violate these Valerian or Porcian laws was a very serious matter, as was demonstrated twice in connection with Paul. (Acts 16:37-40; 22:25-29) Or if certain capital offenses were involved, citizens could request to be sent to Rome, there to stand trial before the emperor himself.—Acts 25:11, 12.

ROMANS, LETTER TO THE. A book of the Christian Greek Scriptures written by the apostle Paul to Christians in Rome. Paul's writership has never been seriously challenged, and the book's authenticity as a part of the sacred canon has been almost universally acknowledged by Bible scholars, with the exception of some who could not fit it in with their own doctrinal beliefs. Actually, the letter is in full harmony with the rest of the inspired Scriptures. In fact, Paul quotes copiously from the Hebrew Scriptures and makes numerous other references to them, so that the letter can be said to be most solidly based on the Hebrew Scriptures and the teachings of Christ.

TIME AND PLACE OF WRITING

The letter was written about 56 C.E., from Corinth. Tertius was evidently Paul's secretary, writing at Paul's dictation. (Rom. 16:22) Phoebe, who lived at Cenchreae, the seaport town of Corinth about seven miles (11 kilometers) away, was possibly the carrier of the letter. (Rom. 16:1) Paul had not yet been to Rome, as is evident from his remarks in chapter one, verses nine to fifteen. The evidence also points to the fact that Peter had never been there.—See PETER, LETTERS OF.

ESTABLISHMENT OF THE CONGREGATION AT ROME

The congregation may have been established by some of the Jews and proselytes from Rome who had visited Jerusalem on Pentecost Day, 33 C.E., had witnessed the miraculous outpouring of holy spirit and had heard the speech of Peter and the other Christians gathered there. (Acts chap. 2) Or others converted to Christianity later on may have taken the truth to Rome, for, since this great city was the center of the Roman Empire, many moved there in time, and many were the travelers and businessmen visiting there. Paul sends respectful greetings to Andronicus and Junias, his 'relatives and fellow captives,' "men of note among the apostles," and who had been in the service of Christ longer than Paul had. These men may well have had a share in establishing the Christian congregation in Rome. (Rom. 16:7) At the time Paul wrote, the congregation had evidently been in existence for some time and was vigorous enough that its faith was being talked about throughout the whole world.—Rom. 1:8.

PURPOSE OF THE LETTER

It becomes clear in reading the letter that it was written to a Christian congregation composed of both Jews and Gentiles. There were many Jews in Rome at the time, having returned after the death of Emperor Claudius, who had banished them sometime earlier. Although Paul had not been in Rome to experience personally the problems the congregation faced, he may have been informed of the congregation's condition and affairs by his good friends and fellow workers Priscilla and Aquila, and possibly by others Paul had met. His greetings in chapter sixteen indicate that he knew a good many of the members of the congregation personally. Paul knew that the chief opposition to Christianity at that time was coming from the Jews. He was thoroughly familiar with their teachings and their arguments against Christianity. Doubtless the objections that he alluded to and refuted were not hypothetical, but were objections actually advanced by the Jewish opponents. In the congregation at Rome these things may have been a source of questionings or even of disputes.

In Paul's other letters he attacked specific problems and dealt with matters he considered most vital to those to whom he wrote. As to Jewish opposition, Paul had already written to the Galatian congregations in refutation, but that letter dealt more specifically with efforts made by Jews who professed Christianity but were "Judaizers," insisting that Gentile converts be circumcised and otherwise be required to observe certain regulations of the Mosaic law. In the Roman congregation there did not seem to be such a concerted effort in this direction, but there were apparently jealousies and feelings of superiority on the part of both Jews and Gentiles.

The letter, therefore, was not merely a general letter written to the Roman congregation with no specific aim toward them, as some suppose, but it evidently dealt with the things they needed under the circumstances. The Roman congregation would be able to grasp the full meaning and force of the apostle's counsel, for they were doubtless wrestling with the very questions he answered. It is obvious that his purpose was to settle the differences in viewpoint between Jewish and Gentile Christians and to bring them toward complete unity as one man in Christ Jesus. However, in writing as he did, Paul illuminates and enriches our minds in the knowledge of God, and exalts the righteousness and undeserved kindness of God and the position of Christ toward the Christian congregation and all mankind.

EARNESTNESS, LOVING-KINDNESS AND WARMTH OF FEELING

In commenting on the authenticity of the letter to the Romans, Dr. William Paley, English Bible scholar, said: "In a *real* St. Paul writing to *real* converts, it is what anxiety to bring them over to his persuasion would naturally produce; but there is an *earnestness* and a *personality*, if I may so call it, in the manner, which a cold forgery, I apprehend, would neither have conceived nor supported."—*Horæ Paulinæ* (1790).

Paul very straightforwardly and directly outlined the position of the Jews, and showed that Jews and Gentiles are on the same level before God, which required him to say some things that might have been con-

sidered an occasion for offense by Jews. But Paul's love for his countrymen and his warmth of feeling for them was shown in the delicateness with which he handled these matters. When he said things that might sound derogatory of the Law, or of the Jews, he tactfully followed up with a softening statement.

For example, when he said: "He is not a Jew who is one on the outside, nor is circumcision that which is on the outside upon the flesh," he added: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God." (Rom. 2:28; 3:1, 2) After saying: "A man is declared righteous by faith apart from works of law," he quickly continued: "Do we, then, abolish law by means of our faith? Never may that happen! On the contrary, we establish law." (Rom. 3:28, 31) Following his statement: "But now we have been discharged from the Law," he asked: "Is the Law sin? Never may that become so! Really I would not have come to know sin if it had not been for the Law." (Rom. 7:6, 7) And in chapter nine, verses one to three, he made the strongest possible expression of affection for his fleshly brothers the Jews: "I am telling the truth in Christ; I am not lying, since my conscience bears witness with me in holy spirit, that I have great grief and unceasing pain in my heart. For I could wish that I myself were separated as the cursed one from the Christ in behalf of my brothers, my relatives according to the flesh."—Compare also Romans 9:30-32 with 10:1, 2; 10:20, 21 with 11:1-4.

By a study of the book we find, therefore, that it is not a desultory or aimless discussion, but is a discourse with a purpose and a theme, and that no one part can be fully understood without a study of the entire book and a knowledge of its purpose. Paul stresses the undeserved kindness of God through Christ, and emphasizes that it is only by this undeserved kindness on God's part, and faith on the part of the believer, that men are declared righteous; that neither Jew nor Gentile has any basis for boasting, or for lifting himself above the other. He strictly warns the Gentile Christians that they should not become lofty-minded because they profited from the Jews' mistake in rejecting Christ, the Jews' fall allowing Gentiles to have the opportunity of membership in Christ's "body." He says: "See, therefore, God's kindness and severity. Toward those who fell there is severity, but toward you there is God's kindness, provided you remain in his kindness; otherwise, you also will be lopped off."—Chap. 11.

OUTLINE OF CONTENTS

I. Salutation, and expression of Paul's desire to visit Rome (1:1-15)

II. Righteousness comes by God's undeserved kindness through faith in Jesus Christ (1:16–11:36)

A. All men have sinned and fall short of the glory of God; both Jews and Gentiles are under sin; none are righteous, either by law or by their own works (1:16–3:20)

1. God's righteousness is being revealed (1:16, 17)
2. Men inexcusable for not glorifying God the Creator, but turning to uncleanness and idolatry; such are given up to a disapproved mental state (1:18-32)
3. Warning against judging others; God will judge impartially (2:1-11)
4. Those having law but disobedient will be judged by law (2:12, 13)
5. Those not having law judged by "law . . . written in their hearts," their consciences either accusing or excusing them for their acts (2:14, 15)
6. All face coming judgment by God through Christ; all the world is liable to God for judgment (2:16)
7. One professing to teach the Law yet breaking it dishonors God (2:17-24)
8. Real circumcision is not that on the outside; those keeping the righteous requirements of the Law will be judged righteous (see point II, E, 1); those with circumcised hearts are the real Jews (2:25-29)
9. "Let God be found true"; all men are unrighteous, therefore no flesh will be declared righteous by works of law (3:1-20)

B. God has maintained his own complete righteousness while declaring men righteous; this he does on the basis of Christ's ransom sacrifice (3:21–5:21)

1. Men of all sorts exercising faith in Christ declared righteous as a free gift (3:21-28)
2. God is thereby demonstrated to be the God, not of the Jews only, but also of the people of the nations (Gentiles) (3:29-31)
3. Abraham was declared righteous through faith before the Law was given, and during the time of God's forbearance (4:1-25)
4. Righteousness comes by faith, not by works as payment of debt (5:1-5)
5. Christ's "one act of justification" results in declaration of righteousness from many trespasses to men of all sorts (5:6-21)
   a. While men were yet sinners, God sent his Son to die for us (5:6-11)
   b. All have been dying because of Adam's sin; death ruled as king (5:12-14)
   c. Free gift through Christ results in declaration of righteousness from many trespasses (5:15-17)
   d. Through "one act of justification" many are declared righteous, undeserved kindness ruling as king to all expressing faith in God's righteous provision (5:18-21)

C. Those baptized into Christ are baptized into his death, with hope of a resurrection like his (6:1–7:6)

1. Such ones are dead to sin, must not let sin rule in their bodies (6:1-14)
2. Must be slaves of righteousness, with everlasting life in view (6:15-23)
3. Those formerly under Law now dead to Law, freed to belong to Christ (7:1-6)

D. Law served purpose of making sin manifest; it revealed sin's death-working power in all men (7:7-25; see also 3:20)

1. Law is spiritual, but was found to condemn to death those under it (7:7-14)
2. The conflict in the Christian between sin's law and God's law (7:15-23)
3. Only way of rescue is in Jesus Christ (7:24, 25)

E. The righteous standing of those in union with Christ; they have no condemnation; have the first recognition (8:1-39)

1. These walk, not in accord with the flesh, but in accord with the spirit; therefore the righteous requirement of the law is fulfilled by them (see point II, A, 8) (8:1-13)
2. These possess spirit of adoption as God's sons and God's spirit bears witness that they are God's children; they await resurrection and joint heirship with Christ in heaven (8:14-17)
3. Glorification and revealing of sons of God awaited by mankind now groaning in pain (8:18-25)
4. God the One who calls and declares righteous; nothing can separate righteous ones from God's love (8:26-39)

F. God's infinite greatness; his absolute will and authority (9:1-33)

1. Paul expresses grief for fleshly Israel (9:1-5)
2. God's choosing not dependent on wish or works of others (9:6-18)
3. No one can rightly question God's acts and expressions of his will (9:19-26)
4. Although Israel pursued law of righteousness,

only a remnant saved; Gentiles brought in (9:27-33)
G. Public declaration of faith in Christ essential for salvation (10:1-21)
H. The olive tree (11:1-36)
1. Rejection of Israel not total (11:1-16)
2. Jewish "natural branches" cut off because of unbelief, replaced by ingrafted Gentile "branches" (11:17)
3. Nonetheless, Gentile "wild" olive branches may be lopped off and others from the Jews grafted in again if "wild" branches exult over "natural" ones (11:18-24)
4. In this way true Israel will be saved; God's ways unsearchable (11:25-36)

III. Admonition and counsel (12:1–15:13)
A. Need to make minds over, be busy in exercise of different gifts and abilities that members of congregation possess (12:1-8)
B. Hate bad; be zealous; rejoice, endure, persevere in prayer, do not seek vengeance, but do good (12:9-21)
C. Subjection to rulers (13:1-14)
1. These are God's "ministers," to be feared if one does bad (13:1-4)
2. Obedience not only from fear, but on account of conscience; paying taxes an example (13:5-7)
3. Pay to each what is due; the only debt a Christian should owe is to love one's fellowman (13:8-10)
4. Awaken, put on weapons of the light (13:11-14)
D. Do not judge your brother (14:1–15:13)
1. Welcome those weak in faith with regard to food, observance of special days, and so forth; not look down on brother, God can keep him standing as his servant (14:1-12)
2. Work for peace, unity, deny self for sake of brothers; and do everything out of faith (14:13–15:13)

IV. Paul's motive in writing: to fulfill his commission as apostle to the nations, that their offering might prove to be acceptable (15:14-16)

V. Proposed visit to Rome (15:17-29)
A. No untouched territory left nearby; Paul intends to visit Rome on way to Spain (15:17-24)
B. First, however, the trip to Jerusalem with contributions from Macedonia and Achaia (15:25-29)

VI. Final exhortation and greetings (15:30–16:27)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 204-208.

ROME. The once-small city in Latium that became the government seat of the greatest world empire in ancient Bible times; today, it is the capital of Italy. Rome is located inland some fifteen miles (24 kilometers) up the Tiber River, on both banks, about halfway down the W side of the seven-hundred-mile-(1,126-kilometer-) long Italian Peninsula.

Just when Rome was founded, and by whom, is shrouded in legend and mythology. Tradition says it was in 753 B.C.E. by a certain Romulus, its first king, but there are graves and other evidence indicating it was inhabited at a much earlier time. The first known settlements were built on seven hills on the E side of the Tiber River. According to tradition the Palatine was the site of the oldest settlement. The other six hills located around Palatine (beginning in the N and turning clockwise) were Quirinal, Viminal, Esquiline, Caelian, Aventine and Capitoline.

In time the marshy valleys between the hills were drained and in these valuable areas many dwellings, forums and circuses were built. According to Pliny the Elder, in 73 C.E. the walls surrounding the city were some thirteen miles (21 kilometers) long. Like all great cities Rome in time expanded outward. The hills and valleys to the W side of the Tiber were annexed, including the more than a hundred acres (40 hectares) occupied today by the Vatican. Before the great fire of Nero's time, according to conservative estimates, the population of the city was well over a million people.

ROME'S POLITICAL IMAGE

Over the centuries Rome experimented with many types of political rule. Some institutions were adaptations from other nations; some were innovations of her own. Rome's political complexion kept changing as various styles of rule came and went. These included coalitions of patriarchal chieftains, kingships, governments concentrated in the hands of a few families of noble birth, dictatorships, different forms of republican rule in which the power conferred on the senators, consuls and triumvirates (three-man governmental coalitions) varied, with typical party struggles between classes and factions. In the latter part of the empire there was a series of emperors. As is common with human governments, Rome's political history was mottled with hatred, jealousy, intrigue and murder, with many plots and counterplots generated from internal friction and external wars.

Domination of the world by Rome was a gradual development. First, her influence spread over the entire Italian Peninsula and eventually around the Mediterranean and far beyond. The name of the city became practically synonymous with that of the empire.

In international affairs Rome reached the zenith of her glory under the Caesars. Heading this list was Julius Caesar, made dictator in 49 B.C.E. and murdered by conspirators in 44. After an interval in which a triumvirate attempted to hold the reins of power, Octavian finally became the sole ruler of the Roman Empire (31 B.C.E.-14 C.E.). In 27 B.C.E. he succeeded in becoming emperor, having himself proclaimed "Augustus." It was during the rule of Augustus that Jesus was born in 2 B.C.E. (Luke 2:1-7) The successor to Augustus, Tiberius (14-37 C.E.), was ruling during Jesus' ministry. (Luke 3:1, 2, 21-23) Next came Gaius (Caligula) (37-41 C.E.) and Claudius (41-54 C.E.), the latter issuing a decree expelling the Jews from Rome. (Acts 18:1, 2) Nero's rule followed (54-68 C.E.), and it was to him that Paul appealed his case.—Acts 25:11, 12, 21.

Roman emperors in the order of succession after Nero (through the first century) were Galba (68-69 C.E.), Otho and Vitellius (69), Vespasian (69-79), during whose reign Jerusalem was destroyed, Titus (79-81), who previously had directed the successful assault on Jerusalem, Domitian (81-96), under whose rule, tradition says, John was exiled to the penal island of Patmos, Nerva (96-98) and Trajan (98-117). It was under Trajan that the empire reached its greatest limits, the boundaries by then extending far out in all directions—to the Rhine and the North Sea, the Danube, the Euphrates, the cataracts of the Nile, the great African Desert and the Atlantic on the W.

During the declining years of the Roman Empire, Constantine the Great was emperor (306-337 C.E.). After seizing control he transferred the capital to Byzantium (Constantinople). In the next century Rome fell, in 476, and the German warlord Odoacer became its first "barbarian" king.

CITY LIFE AND CONDITIONS

Administration of city government was divided into fourteen districts under Augustus, with a magistrate chosen annually by lot to govern each district. Seven fire-fighting brigades called *vigiles* were organized, each responsible for two of the districts. Just outside the NE city limits was stationed a special force of about 10,000, known as the Praetorian or Imperial Guard, for the protection of the emperor. There were also three "urban cohorts," a kind of city police force, to maintain law and order in Rome. Prostitution was regulated like other business enterprises. A prostitute had to be identified by distinctive garb, had to be registered with the government, and had to pay a special tax.

The wealthy and influential often lived in palatial

homes on the hills, homes maintained by large households of servants and slaves, sometimes numbering into the hundreds. Down in the valleys the common people were crowded together in enormous *insulae* or tenement houses several stories high, limited in height by Augustus to seventy feet (21 meters). These tenement blocks were separated by narrow, crooked, dirty streets filled with the customary traffic and corruption prevalent in big cities.

It was in these poor sections that the historic fire of 64 C.E. resulted in the greatest suffering and loss of life. Tacitus describes the confusion it caused, "the wailings of terror-stricken women, the feebleness of age, the helpless inexperience of childhood." (*Annals*, XV, 38) Only four out of the fourteen districts of Rome were spared.

There were very few persons in Rome who could be called "middle class"; the wealth rested with a small minority. When Paul first reached Rome, perhaps half the population were slaves, brought there as prisoners of war, as condemned criminals or as children sold by parents, slaves with no legal rights. The greater part of the free half of the population were paupers who practically lived off government subsidies.

Two things, food and entertainment, were provided by the state to keep these poor people from rioting, hence the satirical phrase, *panem et circenses* (bread and circuses), inferring that this was all that was needed to satisfy the poor of Rome. From 58 B.C.E. on, grain was generally distributed free as well as water, brought many miles into the city by aqueducts. Wine was a cheap commodity. For the enjoyment of those so inclined there were libraries available. For the entertainment of the general populace there were public baths and gymnasiums, as well as the theaters and circuses. The theatrical performances consisted of Greek and Roman plays, dances and pantomimes. One theater held 40,000. In the great amphitheaters and circuses exciting games were held, chiefly spectacular chariot races and desperate gladiatorial contests in which men and beasts fought to the death. The Circus Maximus had a capacity of more than 150,000 persons. Admission to the games was free.

The high cost of these government expenses was not borne by the populace of Rome, for after the conquest of Macedonia in 167 B.C.E., Roman citizens were tax free. Instead, the provinces were heavily taxed, both directly and indirectly.—Matt. 22:17-21.

FOREIGN INFLUENCE

In many ways Rome proved to be a great melting pot of races, languages, cultures and ideas. Out of the forge of Roman politics the code of Roman law gradually emerged, laws that defined the rights and limitations of governments, courts and magistrates, and provided legal devices such as citizenship for the protection of human rights. (Acts 25:16) Citizenship was extended to Rome's confederate cities and to various colonies of the empire. It carried with it many advantages (Acts 16:37-39; 22:25, 26), and, if not obtained by birth, could be purchased. (Acts 22:28) In this and other ways, Rome sought to Romanize the territories she won and thus to strengthen her position as mistress of the empire. Evidences of this are found in the "Romance languages" derived from Latin (today primarily Italian, Spanish, Portuguese, French, Romanian).

One of the best examples of outside influence on Rome is found in her ruins of past architectural glories. Everywhere the visitor to this museum city sees how she borrowed from the Greeks and others. The so-called Roman arch, which she used to great advantage, was not her own engineering discovery. Rome's successes as a builder were also due in large measure to her use of a primitive form of concrete as mortar and to make artificial stones. This *concretus* (from *concresco*, meaning "to grow together") was a mixture of lime and volcanic ash.

The building program of Rome began in earnest in the last century of the republic and was thereafter given special impetus by the emperors. Augustus said he found Rome a city of bricks but left it a city of marble. For the most part, the marble was a veneer over the structural brick or concrete. There was a second rebuilding of the city after the conflagration of 64 C.E. Among the more notable Roman structures were the forums, temples, palaces, amphitheaters, baths, aqueducts, sewers and monuments. The great Colosseum, and some monuments, like Titus' archway depicting the fall of Jerusalem, are still standing, or partly standing. The Romans also made a name for themselves as builders of roads and bridges throughout the empire.

There was such an influx of foreigners that the Romans complained Rome was no longer Roman. Gravitating from all quarters of the empire, they brought with them their trades, customs, traditions and religions. Whereas Latin was the official language, the international language was *koi·ne'* Greek. That is why the apostle Paul wrote his letter to the Romans in Greek. Greek influence had its impact on the literature and methods of education too. Boys, and sometimes girls, were formally educated according to the Athenian system, being schooled in Greek literature and oratory, and the sons of those who could afford it were sent to one of the schools of philosophy in Athens.

RELIGION

Rome also became the recipient of every form of false worship. As historian John Lord describes it: "Superstition culminated at Rome, for there were seen the priests and devotees of all the countries that it governed,—'the dark-skinned daughters of Isis, with drum and timbrel and wanton mien; devotees of the Persian Mithras; emasculated Asiatics; priests of Cybele, with their wild dances and discordant cries; worshippers of the great goddess Diana; barbarian captives with the rites of Teuton priests; Syrians, Jews, Chaldæan astrologers, and Thessalian sorcerers.'" (*Beacon Lights of History* [1912 printing], Vol. III, pp. 366, 367) Petronius, the director of entertainments at the court of Nero, in his *Satires*, chapter 17, wrote: "Our country is so peopled with divinities that you can find a god more easily than a man."

Devotion to these religions, and indulgence in their wanton sex orgies, opened the door to total abandonment of moral virtue and righteousness among Romans of both low and high rank. Among the latter, Messalina, the adulterous, murderous wife of Emperor Claudius, is an example.—Tacitus' *Annals*, XI, 1-34.

Outstanding among the religions of Rome was emperor worship. The Roman ruler was deified. Emperor worship was recognized especially in the provinces, temples being built in which they sacrificed to him as to a god. According to George Willis Botsford, in *A History of Rome* (1905 ed., pp. 214, 215), "In fact the worship of the emperor was to be the most vital force in the religion of the Roman world till the adoption of Christianity." An inscription found in Asia Minor says of the emperor: "He is the paternal Zeus and the saviour of the whole race of man, who fulfils all prayers, even more than we ask. For land and sea enjoy peace; cities flourish; everywhere are harmony and prosperity and happiness." This cult proved to be a chief instrument of persecution for Christians, concerning whom this writer says: "Their refusal to worship the *Genius*, or guardian spirit, of the emperor was naturally construed as impiety and treason." —P. 263.

CHRISTIANITY COMES TO ROME

On the day of Pentecost, 33 C.E., there were "sojourners from Rome, both Jews and proselytes" present to witness the results of the outpouring of the holy spirit, and some of them were no doubt among the 3,000 baptized on that occasion. (Acts 2:1, 10, 41) Upon returning to Rome they doubtless preached, resulting in the formation of a very strong, active Christian congregation whose faith the apostle Paul men-

tioned as being "talked about throughout the whole world." (Rom. 1:7, 8) Both Tacitus (*Annals*, XV, 44) and Suetonius (*Nero*, XVI) referred to the Christians in Rome.

Paul wrote to the Christian congregation in Rome about 56 C.E., and about three years later he arrived in Rome as a prisoner; however, he had entertained desires of visiting there sooner and under different circumstances. (Acts 19:21; Rom. 1:15; 15:22-24) But now, even though a prisoner, he was able to give a thorough witness by having people come to his house. For two years, under these conditions, he continued "preaching the kingdom of God to them and teaching the things concerning the Lord Jesus Christ with the greatest freeness of speech, without hindrance." (Acts 28:14-31) Even the emperor's Praetorian Guard became acquainted with the Kingdom message. (Phil. 1:12, 13) So, as it had been foretold of him, Paul 'gave a thorough witness even in Rome.'—Acts 23:11.

During this two-year detention in Rome Paul found time to write letters, those to the Ephesians, Philippians, Colossians and Philemon. Evidently about the same time Mark wrote his Gospel account, and Luke the Acts of Apostles, likely both from Rome. Shortly before or immediately after Paul's release, he penned his letter to the Hebrews in 61 C.E. (Heb. 13:23, 24) It was during his second imprisonment in Rome, in about 65 C.E., that Onesiphorus visited him and that Paul wrote his second letter to Timothy.—2 Tim. 1: 15-17.

Though Paul, Luke, Mark, Timothy and other first-century Christians visited Rome (Phil. 1:1; Col. 4:10, 14), there is no evidence that Peter was ever in Rome, as some traditions would have it. The stories about Peter's martyrdom in Rome are strictly traditional, with no solid historical support.—See PETER, LETTERS OF.

The city of Rome developed a very bad reputation for its persecution of Christians, particularly during the reigns of Nero and Domitian. These persecutions were attributed to two causes: (1) the great evangelizing zeal of Christians to convert others, and (2) their uncompromising stand in giving to God the things that are God's rather than giving them to Caesar.—Mark 12:17.

ROOF CHAMBER. See HOUSE.

ROPE. See CORD, ROPE.

ROSH [head chieftain].

1. A son of Benjamin listed among those who went into Egypt in 1728 B.C.E. with Jacob's household, or who were born shortly thereafter. (Gen. 46:21, 26; see BENJAMIN No. 1.) The omission of his name from later lists of Benjamite families may indicate that he died childless, or that his sons merged with a different tribal family.

2. A name found in some translations of Ezekiel 38:2 and 39:1 (*AS, JB, Le, LXX, Mo, Yg, Ro*) viewed by some scholars as designating a barbarous people called Rosh, who are said to have lived in Russia along the Volga River N of the Taurus Mountains. In view of the meaning of the term and its application to Gog, however, it is appropriately translated as a title rather than a geographic name: "head chieftain" (*NW*); "chief prince" (*AV, Dy, Fn, JP, RS*); "great prince" (*AT*), "prince of the head" and "head prince" (*Vg*); "leader and head" (*Peshitta*); "head great one." —Targums.

RUBY. A precious, transparent, rich-red gemstone that is a variety of corundum composed of aluminum oxide containing minute traces of chromium and iron oxide that impart the red color. It is very rare, slightly inferior to the diamond in hardness and, when of excellent quality and large size, it may exceed a diamond of the same size in value. Colors range from rose to the highly appraised deep bluish red often identified as "pigeon blood" red. "Ruby," as used in the *New World Translation*, is translated from two Hebrew words (*'o'dhem; kadh·kodh'*) that denote bright redness or extreme redness.

The first stone in the first row of gems on High Priest Aaron's "breastpiece of judgment" was a ruby, and engraved upon it was the name of one of the twelve tribes of Israel. (Ex. 28:2, 15, 17, 21; 39:10) The "covering" of the king of Tyre consisted of the ruby and other precious stones. (Ezek. 28:12, 13) Edom was Tyre's "merchant" for precious rubies. Commercial Tyre eagerly traded its stores for these and other goods. (Ezek. 27:2, 16) When Jehovah, the husbandly owner of Zion, comforted her and described her forthcoming beauty, he said, in part: "I will make your battlements of rubies, and your gates of fiery glowing stones."—Isa. 54:5, 6, 11, 12.

RUDDER. A ship's steering apparatus. Ancient sailing vessels had various styles and numbers of rudders. Some had a single steering oar. Usually, however, Greek and Roman ships had two steering paddles at the stern, each probably capable of being operated independently through a rowlock (something like an open porthole). When the vessel was anchored, the rudder oars were held out of the water by lashings or rudder bands.

"Rudder oars" ("steering-paddles," *NE*) were used to guide the vessel on which Paul was sailing and which was wrecked on Malta. The anchors were cut away and before the foresail was hoisted the lashings were loosened, freeing the rudder oars to aid the sailors in directing the ship toward the beach.—Acts 27:40.

James (3:4, 5) shows the tremendous power the tongue has in controlling the direction of one's whole body by comparing it with the relatively small rudder (or "rudder-oar," *Kingdom Interlinear Translation*) of a large ship.

RUE. A plant mentioned only at Luke 11:42 with reference to the scrupulous tithing of the Pharisees. The common variety of rue (*Ruta graveolens*) is a strong-scented shrubby perennial with hairy stems that attains a height of about three feet (c. .9 meter). It has gray-green leaves and bears clusters of yellow flowers. Rue has been used medicinally as a stimulant and antispasmodic. During the days of Jesus' earthly ministry rue may have been cultivated in Palestine for use in medicine and as a flavoring for food.

Instead of "rue," the parallel account at Matthew 23:23 mentions "dill," as does the third-century manuscript (Chester Beatty Papyrus No. 1) at Luke 11:42.

RUFUS (Ru'fus) [red].

1. Son of the Simon who was compelled to help carry Jesus' torture stake, and brother of a certain Alexander.—Mark 15:21; Luke 23:26.

2. A Christian in Rome, "the chosen one in the Lord," whom Paul greets in his letter. With endearment Paul also greets Rufus' mother as "his mother and mine."—Rom. 16:13.

RULER [from Heb., *ma·shal'*, "to rule, have dominion over"; Gr., *ar'khon*, "ruler," high official]. The supreme Ruler is Jehovah God, who exercises absolute sovereign authority over the universe, visible and invisible, by virtue of being the Creator and Life-giver.—Dan. 4: 17, 25, 35; 1 Tim. 1:17.

The kings of the line of David on the throne of Israel ruled as representatives of Jehovah, their real, invisible King. They were, therefore, said to be God's anointed, sitting on "Jehovah's throne." (1 Chron. 29:23) When Jesus Christ the "Son of David" appeared (Matt. 21:9; Luke 20:41), he was anointed, not with oil, but with holy spirit, to rule on a heavenly throne. (Acts 2:34-36) Under Jehovah, Jesus and his fellow heirs of the Kingdom constitute the government of the universe.—Rev. 14:1, 4; 20:4, 6; 22:5.

Satan the Devil and his demons are also rulers. He is spoken of as "the ruler of this world" and "ruler of the authority of the air." (John 12:31; 14: 30; Eph. 2:2) That all the governments of this world

are under his power is indicated by his offering them to Jesus Christ at the price of an act of worship. (Matt. 4:8, 9) Satan gives these governments their authority. (Rev. 13:2) Within his organization the demons also exercise ruling power. They are referred to as "the world rulers of this darkness" who have exercised authority over the world powers of history, as, for example, the invisible 'princes' over Persia and Greece. (Eph. 6:12; Dan. 10:13, 20) Their ruler is, of course, the Devil himself.—Matt. 12:24.

In the days of Jesus' earthly ministry Palestine was under the dual rule of the Roman Empire and the Jewish rulers, the chief body of the latter being the Great Sanhedrin, a council of seventy elders to which the Roman government granted limited authority over Jewish affairs. It is to the Jewish rulers that reference is made at John 7:26, 48; Nicodemus was one of these. (John 3:1) A presiding officer of the synagogue was called an *ar'khon*. (Compare Matthew 9:18 and Mark 5:22.) The Law commanded respect for rulers. (Acts 23:5) However, the Jewish rulers became corrupt and are mentioned as the ones on whom the chief blame rested for Jesus Christ's death. —Luke 23:13, 35; 24:20; Acts 3:17; 13:27, 28.

Ar'khon is also applied to civil magistrates and government officials in general. (Acts 16:19, 20; Rom. 13:3) The Hebrew word *s'gha·nim'*, translated "rulers" (*AV*), "deputies" (*Ro*), "deputy rulers" (*NW*) is used with reference to subordinate Jewish rulers under the Persian Empire (Neh. 2:16; 5:7), also of ones holding authority under the kings of Media, Assyria and Babylon.—Jer. 51:28; Ezek. 23:12, 23; see DEPUTY.

Rulers can bring prosperity and happiness to their subjects, or poverty and suffering. (Prov. 28:15; 29:2) David quotes Jehovah God as saying: "When one ruling over mankind is righteous, ruling in the fear of God, then it is as the light of morning, when the sun shines forth, a morning without clouds." (2 Sam. 23:3, 4) Such a ruler is Jesus Christ the Prince of Peace. —Isa. 9:6, 7.

RUMAH (Ru'mah) [height]. Home of Zebidah (and her father Pedaiah), a wife of King Josiah of Judah and the mother of Jehoiakim. (2 Ki. 23:34, 36) Its location is uncertain. The best possibility seems to be Khirbet Rumeh, which bears a similar name. It is situated less than fifteen miles (c. 24 kilometers) W of the Sea of Galilee and six miles (10 kilometers) N of Nazareth. But some connect Rumah with the Biblical town of Arumah, mentioned at Judges 9:41 and thought to have been located near Shechem.—See ARUMAH.

RUNNERS. Swift foot couriers or servants of a prominent person who ran before his chariot. The word is translated from the participial form of the Hebrew word *ruts*, "to run." It is rendered "footmen," "guard" and "post" in some translations. But there is another word for "footmen" or "men on foot," namely *ragh·li'*, or, more fully, *'ish ragh·li'*.

"Runners" can refer to any swift messengers or fleet-footed persons, such as Asahel the brother of Joab, and Ahimaaz the son of Zadok. (2 Sam. 2:18; 18:19, 23, 27) Elijah on one occasion ran some twenty-five miles (40 kilometers), to arrive from Carmel at Jezreel ahead of King Ahab's chariot. This was because "the very hand of Jehovah proved to be upon Elijah."—1 Ki. 18:46.

In an official sense, runners were fleet-footed men selected to run before the king's chariot. When Absalom and, later, Adonijah, conspired to usurp the kingship, each employed fifty runners before his chariot to add prestige and dignity to his scheme. (2 Sam. 15:1; 1 Ki. 1:5) Runners served as the king's personal force, somewhat like a modern-day bodyguard. (1 Sam. 22:17; 2 Ki. 10:25) They served as guards at the entrance to the king's house and accompanied the king from his house to the temple. (1 Ki. 14:27, 28; 2 Ki. 11:6-8, 11; 2 Chron. 12:10) They carried messages for the king. (2 Chron. 30:6) In the days of Persian King Ahasuerus, foot couriers were apparently replaced by men riding fast post horses. —Esther 3:13, 15; 8:10, 14.

ILLUSTRATIVE USE

In the Christian Greek Scriptures there are a few references to running simply in haste. (Matt. 28:8; Mark 9:15, 25; 10:17; John 20:2) However, running is used illustratively by the apostle Paul. He wrote to the congregation at Corinth: "Do you not know that the runners in a race all run, but only one receives the prize? Run in such a way that you may attain it. Moreover, every man taking part in a contest exercises self-control in all things. Now they, of course, do it that they may get a corruptible crown, but we an incorruptible one. Therefore, the way I am running is not uncertainly; the way I am directing my blows is so as not to be striking the air; but I browbeat my body and lead it as a slave, that, after I have preached to others, I myself should not become disapproved somehow."—1 Cor. 9:24-27.

Contestants in the Greek games were strenuously trained and discipline was rigid; diet and behavior were closely observed. The rules of the race were strictly enforced by the judges. If one came in first but had violated the rules, his running was in vain, as the apostle expressed it: "Moreover, if anyone contends even in the games, he is not crowned unless he has contended according to the rules." (2 Tim. 2:5) Runners directed their eyes toward the prize located at the finish line. Paul 'ran' in this single-minded wholehearted way. (Gal. 2:2; Phil. 2:16; 3:14) Near the end of his life he was able to say: "I have fought the fine fight, I have run the course to the finish, I have observed the faith. From this time on there is reserved for me the crown of righteousness."—2 Tim. 4:7, 8.

In discussing God's dealings in connection with his choosing of those making up spiritual Israel, Paul explained that Israel according to the flesh counted on their fleshly relationship to Abraham. (Rom. 9:6, 7, 30-32) They thought they were the chosen ones, and 'ran' or pursued righteousness, but in the wrong way. Trying to establish their righteousness by their own works, they did not subject themselves to the righteousness of God. (Rom. 10:1-3) Paul shows how God's justice is vindicated as regards his action of rejecting fleshly Israel as a nation and forming a spiritual Israel. The apostle thereby throws light upon his statement that "it depends, not upon the one wishing nor upon the one running, but upon God, who has mercy."—Rom. 9:15, 16.

RUSH [Heb., *'agh·mon'*]. Any of a variety of grasslike plants commonly growing in marshes. The true rushes have round, frequently hollow, stems with three rows of grasslike leaves, and small brownish or greenish flowers. The designation *'agh·mon'* may have included the various kinds of true rushes as well as the rushlike plants of the sedge family. Anciently, rushes were employed in starting the fire in a furnace. —Job 41:20.

At Job 41:2 "rush" may refer to a cord of twisted rushes or one spun from their fibers. The other Scriptural references to *'agh·mon'* are illustrative. Jehovah took no delight in renegade Israel's fasting, attended by bowing their heads ceremonially like a rush. (Isa. 58:5) At Isaiah 9:14, "rush" seems to refer to the false prophets (the "tail") who merely spoke what the leaders of the nation of Israel (the "head" or "shoot") wanted to hear.—Isa. 9:15; see also Isaiah 19:15, where "rush" appears to denote the Egyptians in general.

RUST. The reddish, porous, brittle coating formed on iron as when chemically attacked by moist air; by extension, the coating produced on any of various other metals by corrosion. Iron rusts, copper and silver are said to corrode, even gold can be attacked by certain acids or elements. The Hebrew word *hhel·'ah'*,

translated "rust" (*NW; RS*) or "scum" (*AV*), is drawn from a word meaning "diseased," hence "rust" or corrosion on metal. (Ezek. 24:6, 11, 12) The Greek word *bro'sis*, meaning "an eating" (Matt. 6:19, 20), and the word *i·os'*, "poison," are translated "rust," and a related verb, *ka·ti·o'o*, "to poison," is translated "corroded" (*NW*), "rusted" (*RS*), "rotted," (*Yg*) and "rusted down" (*Kingdom Interlinear*).—Jas. 5:3.

Ezekiel compared Jerusalem to a widemouthed copper cooking pot "the rust of which is in it." This rust represented the uncleanness, loose conduct and bloodshed for which Jerusalem was responsible. The command was given, after cooking flesh in the pot, to "stand it empty upon its coals in order that it may get hot; and its copper must become heated up, and its uncleanness must be liquified in the midst of it. Let its rust get consumed [or, that "its copper may burn, that its filthiness may be melted in it, its rust consumed," (*RS*)]."—Ezek. 24:3-12.

Jesus Christ said, in his Sermon on the Mount: "Stop storing up for yourselves treasures upon the earth, where moth and rust [*bro'sis*] consume, and where thieves break in and steal. Rather, store up for yourselves treasures in heaven, where neither moth nor rust consumes, and where thieves do not break in and steal." (Matt. 6:19, 20) Material wealth hoarded up is put to no beneficial use; idle, it may rust and eventually be of no use even to its owner. In fact, as James warns rich men who trust in material wealth: "Your riches have rotted, . . . Your gold and silver are corroded, and their rust [*i·os'*] will be as a witness against you and will eat your fleshy parts. Something like fire is what you have stored up in the last days. Look! The wages due the workers who harvested your fields but which are held up by you, keep crying out, and the calls for help on the part of the reapers have entered into the ears of Jehovah of armies." (Jas. 5:2-4) Instead of using their riches in the right way, they unrighteously hold them back. The longer this is done, and the greater the corrosion and rust gathered, the greater the witness is against them before the judgment throne of God. The opposite of such failure to use material wealth was recommended by Jesus when he said: "Make friends for yourselves by means of the unrighteous riches, so that, when such fail, they may receive you into the everlasting dwelling places."—Luke 16:9.

RUTH [perhaps, friendship]. A Moabitess who married Mahlon after the death of his father Elimelech and while Mahlon, his mother Naomi and his brother Chilion were living in Moab, a famine having provided the occasion for the family to leave their native Bethlehem in Judah. Ruth's brother-in-law Chilion was married to the Moabitess Orpah. Eventually the two brothers died, leaving behind childless widows. Learning that Jehovah's favor was again manifest in Israel, Naomi, accompanied by her two daughters-in-law, proceeded to return to Judah.—Ruth 1:1-7; 4:9, 10.

HER LOYAL LOVE

Whereas Orpah finally returned to her people at Naomi's recommendation, Ruth stuck with her mother-in-law. Deep love for Naomi and a sincere desire to serve Jehovah in association with his people enabled Ruth to leave her parents and her native land, with little prospect of finding the security that marriage might bring. (Ruth 1:8-17; 2:11) Her love for her mother-in-law was such that, later, others were able to say that she was better to Naomi than seven sons. —Ruth 4:15.

Arriving in Bethlehem at the commencement of the barley harvest, Ruth, in behalf of Naomi and herself, went out to the field to procure food. By chance she lighted on the field belonging to Boaz, a relative of Elimelech, and requested the overseer of the harvesters for permission to glean. Her diligence in gleaning must have been outstanding, as evident from the fact that the overseer commented about her work to Boaz. —Ruth 1:22–2:7.

When Boaz extended kindnesses to her, Ruth responded with appreciation and humbly acknowledged being less than one of his maidservants. At mealtime he provided roasted grain for her in such abundance that she had some left over to give to Naomi. (Ruth 2:8-14, 18) Though Boaz arranged matters to make it easier for her to glean, Ruth did not quit early but continued to glean until the evening, "after which she beat out what she had gleaned, and it came to be about an ephah [.62 bushel, 22 liters] of barley." Having been requested by Boaz to continue gleaning in his field, Ruth did so during the remainder of the barley harvest and the wheat harvest.—Ruth 2:15-23.

REQUESTS THAT BOAZ ACT AS REPURCHASER

Desiring to find a "resting place" or home for her daughter-in-law, Naomi instructed Ruth to request Boaz to repurchase her. Accordingly, Ruth went down to Boaz' threshing floor. After Boaz lay down, Ruth quietly approached, uncovered him at his feet and lay down herself. At midnight, trembling, he awoke and bent forward. Not recognizing her in the dark, he asked: "Who are you?" "I am Ruth your slave girl," was her reply, "and you must spread out your skirt over your slave girl, for you are a repurchaser."—Ruth 3:1-9.

NO IMMORALITY

Ruth's actions, in compliance with Naomi's instructions, must have been in line with the customary procedure followed by women when claiming the right to brother-in-law marriage. Regarding this, Bible commentator Paulus Cassel observes: "Undoubtedly this symbolical method of claiming the most delicate of all rights, presupposes manners of patriarchal simplicity and virtue. The confidence of the woman reposes itself on the honor of the man. The method, however, was one which could not easily be brought into operation. For every foreknowledge or preintimation of it would have torn the veil of silence and secrecy from the modesty of the claimant. But when it was once put into operation, the petition preferred could not be denied without disgrace either to the woman or the man. Hence, we may be sure that Naomi did not send her daughter-in-law on this errand without the fullest confidence that it would prove successful. For it is certain that to all other difficulties, this peculiar one was added in the present case: namely, that Boaz, as Ruth herself says, was indeed *a goel* [a repurchaser], but not *the goel*. The answer of Boaz, also, suggests the surmise that such a claim was not wholly unexpected by him. Not that he had an understanding with Naomi, in consequence of which he was alone on the threshing-floor; for the fact that he was startled out of his sleep, shows that the night visit was altogether unlooked for. But the thought that at some time the claim of Ruth to the rights of blood-relationship might be addressed to himself, may not have been strange to him. Even this conjecture, however, of what might possibly or probably take place, could not be used to relieve Ruth of the necessity of manifesting her own free will by means of the symbolical proceeding."—*A Commentary on the Holy Scriptures* (The Book of Ruth, p. 42), by J. P. Lange and translated by P. Schaff.

That Boaz viewed Ruth's actions as being completely virtuous is evident from his reaction: "Blessed may you be of Jehovah, my daughter. You have expressed your loving-kindness better in the last instance than in the first instance, in not going after the young fellows whether lowly or rich." Ruth unselfishly chose Boaz, a much older man, because of his being a repurchaser, in order to raise up a name for her deceased husband and her mother-in-law. As it would have been a natural thing for a young woman like Ruth to prefer a younger man, Boaz viewed this as an even better expression of her loving-kindness

than her choosing to stick with her aged mother-in-law.—Ruth 3:10.

Doubtless Ruth's voice must have reflected some anxiety, prompting Boaz to reassure her: "Now, my daughter, do not be afraid. All that you say I shall do for you, for everyone in the gate of my people is aware that you are an excellent woman." The hour being late, Boaz instructed Ruth to lie down. However, both of them got up while it was still dark, evidently to avoid starting any rumor that would cast a bad reflection on either one of them. Boaz also gave Ruth six measures of barley. This may have signified that, just as six working days were followed by a day of rest, Ruth's day of rest was at hand, for he would see to it that she would have a "resting place."—Ruth 3:11-15, 17, 18.

Upon Ruth's arrival, Naomi, perhaps not recognizing the woman seeking admittance in the dark, asked: "Who are you, my daughter?" Or, it may be that this question pertained to Ruth's possible new identity in relationship to her repurchaser.—Ruth 3:16.

Later, when the nearer relative refused to perform brother-in-law marriage, Boaz promptly did so. Thus Ruth became the mother of Boaz' son Obed and an ancestress of King David and also of Jesus Christ. —Ruth 4:1-21; Matt. 1:5, 16.

RUTH, BOOK OF. This Bible book takes its name from one of its principal characters, Ruth the Moabitess. The narrative shows how Ruth became an ancestress of David by undergoing brother-in-law marriage with Boaz in behalf of her mother-in-law Naomi. The appreciation, loyalty and the trust in Jehovah that were manifested by Boaz, Naomi and Ruth permeate the account.—Ruth 1:8, 9, 16, 17; 2:4, 10-13, 19, 20; 3:9-13; 4:10.

With the exception of the genealogical listing (Ruth 4:18-22), the events related in the book of Ruth cover a period of about eleven years in the time of the Judges, though it is not stated exactly when it was during this period that they occurred.—Ruth 1:1, 4, 22; 2:23; 4:13.

Jewish tradition credits Samuel with the writership of the book, and this would not disagree with internal evidence. The fact that the account concludes with David's genealogy suggests that the writer knew about God's purpose respecting David. This would fit Samuel, for he was the one who anointed David to be king. Therefore, it would also have been appropriate for Samuel to make a record of David's ancestral background.—1 Sam. 16:1, 13.

AUTHENTICITY AND VALUE

That the book of Ruth is historical is confirmed by Matthew's genealogy of Jesus Christ, which lists Boaz, Ruth and Obed in the line of descent. (Matt. 1:5; compare Ruth 4:18-22; 1 Chronicles 2:5, 9-15.) Moreover, it is inconceivable that a Hebrew writer would have deliberately invented a *foreign* maternal ancestry for David, the first king in the royal line of Judah.

The historical record provides background material that illustrates and illuminates other parts of the Bible. David's becoming a 'man agreeable to Jehovah's heart' may partly be explained on the basis of his ancestral heritage as depicted in the book of Ruth. (1 Sam. 13:14) The application of the laws involving gleaning (Lev. 19:9, 10; Deut. 24:19-22; Ruth 2:1, 3, 7, 15-17, 23) and brother-in-law marriage (Deut. 25:5-10; Ruth 3:7-13; 4:1-13) are vividly portrayed. There is evidence of Jehovah's guidance in the preservation of the line of descent leading to the Messiah and also in the choice of individuals for that line. Israelite women who were married to a man of the tribe of Judah had the possible prospect of contributing to Messiah's earthly line of descent. (Gen. 49:10) The fact that Ruth, a Moabitess, was so favored illustrates the principle stated by the apostle Paul: "It depends, not upon the one wishing nor upon the one running, but upon God, who has mercy." (Rom. 9:16) Ruth had chosen Jehovah as her God and Israel as her people and, in his great mercy, Jehovah granted to her a "perfect wage" in permitting her to become a link in the most important line of descent.—Ruth 2:12; 4:13-17.

OUTLINE OF CONTENTS

I. Naomi's bereavement while residing in Moab (1:1-5)

II. Naomi and her widowed daughters-in-law Ruth and Orpah leave Moab (1:6-18)
  A. On the way, Naomi recommends that Ruth and Orpah return to Moab (1:6-13)
  B. Orpah kisses Naomi and departs (1:14)
  C. Ruth sticks with Naomi and voices her determination to be a worshiper of Jehovah (1:15-18)

III. Experiences of Ruth and Naomi at Bethlehem (1:19–4:22)
  A. Local reaction to their arrival (1:19-22)
  B. Ruth gleans in the field of Boaz and is favored by him (2:1-23)
  C. Ruth complies with Naomi's instructions and requests Boaz to act as repurchaser (3:1-18)
  D. Boaz extends opportunity to nearer relative to do repurchasing; upon that one's refusal, he takes Ruth as his wife (4:1-13)
  E. Boaz' marriage to Ruth is blessed with birth of Obed, for whom Naomi serves as nurse or caretaker and who later becomes an ancestor of David (4:14-22)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 51-53.

SABBATH DAY. [Heb., *yohm hash-shabbath'*, from verb *sha·vath'*, to rest, desist from exertion; Gr., *he he·me'ra tou sab·ba'tou*, the day of complete cessation, making to cease].

The history of a weekly twenty-four-hour sabbath observance begins with the nation of Israel in the wilderness in the second month after their exodus from Egypt in 1513 B.C.E. (Ex. 16:1) Jehovah had told Moses that the miraculous provision of the manna would be double on the sixth day. When this proved true, the chieftains of the assembly reported the matter to Moses and then the arrangement for the weekly sabbath was announced. (Ex. 16:22, 23) That Israel was obligated from that time forward is shown by Jehovah's words at Exodus 16:28, 29.

The weekly sabbath was made an integral part of a system of sabbaths when the Law covenant was formally inaugurated at Mount Sinai a short time later. (Ex. 19:1; 20:8-10; 24:5-8) This sabbatical system was composed of many types of sabbaths: the seventh day, the seventh year, the fiftieth year (Jubilee year), Nisan 14 (Passover), Nisan 15 and 16, Nisan 21, Sivan 6 (Pentecost), Ethanim 1, Ethanim 10 (Atonement Day), Ethanim 15 and Ethanim 22.

That the sabbath was not enjoined upon any of God's servants until after the Exodus is evident from the testimony of Deuteronomy 5:2, 3 and Exodus 31:16, 17: "It was not with our forefathers that Jehovah concluded this covenant, but with us." "The sons of Israel must keep the sabbath . . . during their generations. . . . Between me and the sons of Israel it is a sign to time indefinite." If Israel had already been observing the sabbath, it could not have served as a reminder of their deliverance from Egypt by Jehovah, as shown at Deuteronomy 5:15. The fact that some of the Israelites went out to pick up manna on the seventh day, in spite of direct instruction to the contrary, indicates that sabbath observance was something new. (Ex. 16:11-30) That there was uncertainty in handling the case of the first recorded sabbath breaker after the Law had been given at Sinai also shows that the sabbath had only recently been instituted. (Num. 15:32-36) While in Egypt the Israelites, being slaves, could not have kept the sabbath even if they

had been under such law at the time. Pharaoh complained that Moses was interfering even when he asked for a three-day period to make a sacrifice to God. How much more so if the Israelites had tried to rest one day out of every seven. (Ex. 5:1-5) While it is true that the patriarchs apparently measured time in a week of seven days, there is no evidence that any distinction was made as to the seventh day. Seven was prominent, however, as a number denoting completeness. (Gen. 4:15, 23, 24; 21:28-32; 26:32, 33, *NW*, 1953, ftn.) The Hebrew word "to swear," (*sha·va'*) is related to the word meaning "seven."

The sabbath was celebrated as a sacred day (Deut. 5:12), a day of rest and rejoicing for all—Israelites, servants, alien residents and animals—ceasing from all labors. (Isa. 58:13, 14; Hos. 2:11; Ex. 20:10; 34:21; Deut. 5:12-15; Jer. 17:21, 24) A special burnt offering, along with grain and drink offerings, was made, in addition to the regular daily "constant burnt offering." (Num. 28:9, 10) The showbread was renewed in the sanctuary and a new division of priests took up their duties. (Lev. 24:5-9; 1 Chron. 9:32; 2 Chron. 23:4) Priestly duties were not curtailed on the sabbath (Matt. 12:5) and infants were even circumcised on the sabbath if that happened to be their eighth day of life. In later times the Jews had a saying, "There is no sabbath in the sanctuary," meaning that the priestly duties went right on.—John 7:22; Lev. 12:2, 3.

There was a distinction in requirements for the regular weekly sabbath day and the sabbaths or "holy conventions" that were connected with the festivals. (Lev. 23:2) On weekly sabbaths no work whatsoever could be done (except in the sanctuary), laborious or otherwise. Even gathering wood or lighting a fire was prohibited. (Num. 15:32-36; Ex. 35:3) The Day of Atonement was likewise a time of rest from all sorts of work. (Lev. 16:29-31; 23:28-31) However, on the holy convention days of the festivals no laborious work, trade or business activities could be engaged in, but cooking, festival preparations, and so forth, were allowed.—Ex. 12:16; Lev. 23:7, 8, 21, 35, 36.

Sometimes two legal sabbaths would fall on the same twenty-four-hour period and this was called a "great" sabbath, such as when Nisan 15 (a sabbath day) coincided with the regular sabbath.—John 19:31.

BENEFITS AND IMPORTANCE OF THE SABBATH

The desisting from all labor and observing other God-given sabbath requirements, not only gave rest to the body, but, more importantly, provided opportunity for the individual to demonstrate his faith and obedience through sabbath observance. It gave parents the opportunity to inculcate God's laws and commandments in the minds and hearts of their children. (Deut. 6:4-9) The sabbath was customarily occupied in taking in knowledge of God and attending to spiritual needs, as indicated by the reply of the Shunammite woman's husband when she requested permission to go to see Elisha, the man of God: "Why are you going to him today? It is not a new moon nor a sabbath." (2 Ki. 4:22, 23) And the Levites who were scattered throughout the land doubtless took advantage of the sabbath to teach the law to the people of Israel.—Deut. 33:8, 10; Lev. 10:11.

It was important for individual Israelites to remember to keep the sabbath because its violation was regarded as rebellion against Jehovah and was punished by death. (Ex. 31:14, 15; Num. 15:32-36) The same principle applied to the nation. Their observing the entire sabbath system, days and years, in a wholehearted way was a vital factor to their continued existence as a nation on their God-given land. Their failure to honor the sabbath laws contributed largely to their downfall and the desolation of the land of Judah for seventy years to make up for the sabbaths violated.—Lev. 26:31-35; 2 Chron. 36:20, 21.

RABBINICAL SABBATH RESTRICTIONS

The sabbath was originally intended to be a joyous, spiritually upbuilding time. But in their zeal to distinguish themselves from the Gentiles as much as possible, the Jewish religious leaders, especially after the return from Babylonian exile, gradually made it a burdensome thing by greatly increasing the sabbath restrictions to thirty-nine, with innumerable lesser restrictions. These, when compiled, filled two large volumes. For example, catching a flea was forbidden as hunting. A sufferer could not be given relief unless death threatened. A bone could not be set, nor a sprain bandaged. The true purpose of the sabbath was made void by these Jewish religious leaders, for they made the people slaves to tradition, rather than having the sabbath serve men to the honor of God. (Matt. 15:3, 6; 23:2-4; Mark 2:27) When Jesus' disciples picked grain and rubbed it in their hands to eat, they evidently were accused on two counts, namely, of harvesting and of threshing on the sabbath. (Luke 6:1, 2) The rabbis had a saying: "The sins of everyone who strictly observes every law of the Sabbath, though he be an idol worshiper, are forgiven."

NOT ENJOINED ON CHRISTIANS

Jesus, being a Jew under the Law, observed the sabbath as God's Word (not the Pharisees) directed. He knew it was lawful to do fine things on the sabbath. (Matt. 12:12) However, the inspired Christian writings state that "Christ is the end of the Law" (Rom. 10:4), which results in Christians' being "discharged from the Law." (Rom. 7:6) Neither Jesus nor his disciples made any distinction between so-called "moral" and "ceremonial" laws. They quoted from and considered the other parts of the Law as well as the Ten Commandments as equally binding on those under the Law. (Matt. 5:21-48; 22:37-40; Rom. 13:8-10; Jas. 2:10, 11) The Scriptures plainly state that Christ's sacrifice "abolished . . . the Law of commandments consisting in decrees," and that God "blotted out the handwritten document against us, which consisted of decrees . . . and He has taken it out of the way by nailing it to the torture stake." It was the complete Mosaic law that was "abolished," "blotted out," taken "out of the way." (Eph. 2:13-15; Col. 2:13, 14) Consequently, the whole *system* of sabbaths, be they days or years, was brought to its end with the rest of the Law by the sacrifice of Christ Jesus. This explains why Christians can esteem "one day as all others," whether it be a sabbath or any other day, with no fear of judgment by another. (Rom. 14:4-6; Col. 2:16) Paul made the following expression concerning those scrupulously observing "days and months and seasons and years": "I fear for you, that somehow I have toiled to no purpose respecting you."—Gal. 4:10, 11.

After Jesus' death, his apostles at no time commanded sabbath observance. The sabbath was not included as a Christian requirement at Acts 15:28, 29, or later. Nor did they institute a new sabbath, a "day of the Lord." Even though Jesus was resurrected on the day now called Sunday, nowhere does the Bible indicate that this day of his resurrection should be commemorated as a "new" sabbath or in any other way. First Corinthians 16:2 and Acts 20:7 have been appealed to by some as a basis for observing Sunday as a sabbath. However, the former text merely indicates that Paul instructed Christians to lay aside in their homes for their needy brothers at Jerusalem a certain amount each first day of the week. The money was not to be turned in at their place of meeting but was to be retained until Paul's arrival. As for the latter text, it was only logical that Paul would meet with the brothers in Troas on the first day of the week, since he was leaving the very next day.

From the foregoing it is clear that literal observance of sabbath days and years was not a part of first-century Christianity. Tertullian, a Christian writer near the beginning of the third century, commented: "We have nothing to do with the sabbaths,

new moons, and feasts in which God at one time took pleasure." (*De Idolatria* c. 4 sec. 4; c. 14) It was not until 321 C.E. that Constantine decreed Sunday (Latin: *dies Solis*, an old title associated with astrology and sun worship, not *Sabbatum* [sabbath] or *dies Domini* [Lord's day]) to be a day of rest for all but the farmers. According to the decree, the choice of the first day of the week by Constantine was, at least in part, prompted by hatred for the Jews and their identity: "Let us have nothing in common with the most hostile rabble of the Jews."

GOD'S GREAT REST DAY

The apostle Paul shows in Hebrews, chapters 3 and 4, that God's own rest or sabbath, referred to at Genesis 2:2, 3, and Psalm 95:7-11, is one of unbroken continuity into which the Jews in the wilderness could not enter because of lack of faith and disobedience. (Heb. 3:18, 19; Num. 14:28-35) Those who did enter the Promised Land under Joshua experienced a rest, but not the full rest enjoyed under the Messiah. It was only typical or a shadow of the reality. (Heb. 4:8; 1 Cor. 10:11; Heb. 10:1) Therefore, Paul continues, a sabbath (which in his day had been in existence over 4,000 years and now, at this point in the twentieth century, nearly 6,000 years) remains "for the people of God" (Heb. 4:9) who are obedient and exercise faith in Christ, thereby enjoying the real sabbath—rest from their own selfish works or works of self-justification. (Compare Romans 9:31, 32; 10:3; Hebrews 6:1; 9:14.) Men were entering into God's sabbath in Paul's day and the opportunity remains open until now.—Heb. 4:3, 6, 10.

In 1626, Henry Ainsworth in *Annotations upon the First Booke of Moses Called Genesis* expressed a belief he attributed to rabbinical commentaries, that Genesis 2:2, 3 refers to a 7,000-year sabbath. This great rest day of God ends a creative "week" of "days," each of which days were thousands of years long. God 'rested' or desisted from creative works toward the visible universe, as described in Genesis 1:1 to 2:4. This seventh day is not spoken of as ending, as are the previous six creative "days." Why, then, did Jesus say, "My Father has kept working until now, and I keep working"? (John 5:17) God has not created any new earthly things, but he has performed his good purposes toward his people and toward the earth. The "new creation," a spiritual work, has been brought forth by him, and perhaps other things, in a spiritual way, unknown to mankind.—2 Cor. 5:17; Gal. 6:15.

THE THOUSAND-YEAR SABBATH

Following the sabbatical pattern of sanctifying the seventh part would make the last 1,000 years of God's 7,000-year rest a grand sabbath day or a sabbath within the 7,000-year sabbath. Interestingly, Revelation 20:1-6 says that Satan is bound "for a thousand years" so that the nations of the earth will not be misled while Christ Jesus, who was the "Lord of the sabbath" while on earth and is such now in heaven, reigns as the King. What rest! The miraculous works he performed on earth during his first presence, many of them on the sabbath, evidently show what he will do as "Lord of the sabbath" to raise mankind to spiritual and physical perfection. (2 Pet. 3:8; Matt. 12:8; 1 Cor. 15:25-28; Luke 13:10-17; Rev. 21:1-4) Thus the literal sabbath day is "a shadow of the things to come, but the reality belongs to the Christ."—Col. 2:16, 17.

SABBATH DAY'S JOURNEY. See JOURNEY.

SABBATH YEAR. Counting from 1473 B.C.E., the year that Israel entered the Promised Land, a sabbath year was to be celebrated "at the end of every seven years," actually on every seventh year. (Deut. 15:1, 2, 12; compare Deuteronomy 14:28.) The sabbath year evidently began with the trumpet blast on Ethanim (Tishri) 10, the Day of Atonement. However, some hold that, while the Jubilee year started with the Day of Atonement, the sabbath year started with Tishri 1.

There was to be no cultivating of the land, sowing or pruning, nor any gathering in of the crops grown, but what grew of itself was left in the field, open to the owner of the field as well as to his slaves, the hired laborers and the alien residents to eat. This was a merciful provision for the poor and, additionally, for the domestic animals and wild beasts, as these would also have access to the produce of the land during the sabbath year.—Lev. 25:1-7.

The sabbath year was called "the year of the release [*sheʹmit·tahʹ*]." (Deut. 15:9; 31:10) During that year the land enjoyed a complete rest or release lying uncultivated. (Ex. 23:11) There was also to be a rest or a release on debts incurred. (Deut. 15:3) It was a "release to Jehovah," in honor of him. Though others view it differently, some commentators hold that the debts were not actually canceled, but, rather, that a creditor was not to press a fellow Hebrew for payment of a debt, for there would be no income for the farmer during that year; though the lender could press a foreigner for payment. (Deut. 15:1-3) Some rabbins hold the view that debts for loans of charity to help a poor brother were canceled, but that debts incurred in business dealings were in a different category. It is said by them that in the first century of the Common Era Hillel instituted a procedure whereby the lender could go before the court and secure his debt against forfeiture by making a certain declaration.

Incidentally, this year of release or rest from being pressed for payment of debts did not apply to the release of slaves, many of whom would be in slavery because of indebtedness. Rather, the Hebrew slave was released on the seventh year of his servitude or on the Jubilee, whichever came first.—Deut. 15:12; Lev. 25:10, 54.

It required faith to keep the sabbath years as part of Jehovah's covenant with Israel, but observing the covenant fully would result in great blessings. (Lev. 26:3-13) God promised to provide enough during the sixth year's harvest to supply food for two years, from the sixth until the harvest in the eighth, because no crops could be sown on the seventh; therefore no harvest could be gathered until the eighth year. (Lev. 25:20-22) When Israel entered the Promised Land under Joshua, six years were occupied in subduing the nations in Canaan and allotting land inheritances. Of course, during that time Israel could sow few, if any, crops, but there was some food from Canaanite crops. (Deut. 6:10, 11) The seventh year was a sabbath, so that they had to demonstrate faith and obedience by waiting until the harvest of the eighth year, and by God's blessing they survived.

Every year of release, during the Festival of Booths, all the people were to assemble, men and women, little ones and the alien residents, to hear the Law read. —Deut. 31:10-13.

The land would have enjoyed 121 sabbath years besides 17 Jubilee years prior to the captivity if Israel had kept the Law properly. But the sabbath years were only partially kept. When the people went into exile in Babylon, the land remained desolate for seventy years "until the land had paid off its sabbaths." —2 Chron. 36:20, 21; Lev. 26:34, 35, 43.

SABEANS (Sa·beʹans).

1. The designation of a band of raiders who attacked the property of Job of the land of Uz. These Sabeans took Job's cattle and she-asses and slaughtered his attendants. (Job 1:14, 15) Job also mentions "the traveling company of Sabeans," at Job 6:19.

It is difficult to identify with certainty these Sabeans, since they might have been descendants of a number of different men named Sheba. Abraham's son Jokshan had a son named Sheba (Gen. 25:1-3), and the possibility of the Sabean raiders being from this line cannot be ruled out. However, scholars more commonly suggest that the Sabeans came through the Sheba who descended from Ham through Cush (Gen.

10:6, 7) or Sheba the son of Joktan in Shem's line. —Gen. 10:21-29.

2. A tall people linked in Isaiah 45:14 with laborers of Egypt and merchants of Ethiopia as ones who would recognize Jehovah and his people. Isaiah 43:3 also associates Egypt and Ethiopia, but, instead of "Sabeans," uses "Seba," indicating that the men of Seba were called Sabeans.—See SEBA No. 2.

3. The descendants of Sheba (whether of the line of Shem or of Ham is uncertain) who evidently formed a kingdom near the tip of the Arabian Peninsula. Likely the queen of Sheba who visited Solomon was from this land. (1 Ki. 10:1) Secular sources often refer to this kingdom as Sabean, and the Bible may do likewise.—See SHEBA No. 6.

Certain translations read "Sabeans" at Ezekiel 23:42 (*AV, Yg, Da*), so interpreting the marginal reading in the Hebrew Bible. However, the main text reads "drunkards" and that is how modern translations frequently render the verse.—*Ro, NW, AS, RS.*

SABTAH (Sab'tah). A son of Cush and brother of Nimrod; progenitor of one of the seventy post-Flood families. (Gen. 10:7, 8, 32; 1 Chron. 1:9, 10) Sabtah's descendants apparently settled in southern Arabia, perhaps in one of the places later bearing a name similar to his. Sabota, the ancient capital of Hadhramaut, has been suggested, and Ptolemy mentions a town called Saptha near the Persian Gulf, but any connection of these places with Sabtah remains uncertain.

SABTECA (Sab'te·ca). Fifth-named son of Cush and father of one of the seventy post-Flood families. (Gen. 10:7, 32; 1 Chron. 1:9) His descendants likely settled in southern Arabia or perhaps Ethiopia, the exact location being unknown.

SACAR (Sa'car) [wages].

1. Hararite father of David's warrior Ahiam. (1 Chron. 11:26, 35) Sacar is called Sharar at 2 Samuel 23:33.

2. The fourth son of Obed-edom and one of the gatekeepers during David's reign.—1 Chron. 26:1, 4.

SACHIA (Sa·chi'a). The head of a paternal house in the tribe of Benjamin; son of Shaharaim by his wife Hodesh.—1 Chron. 8:1, 8-10.

SACK. See BAG.

SACKCLOTH. The English word "sackcloth" is derived from the Hebrew *saq*, meaning a coarse cloth used in making sacks or bags such as those for containing grain. It was usually woven from goat's hair of a dark color. (Rev. 6:12; Isa. 50:3) The same Hebrew word for "sackcloth" is used also to describe the bags made from it.—Gen. 42:25; Josh. 9:4.

It was the traditional garment of mourning, and we first read of its use when Jacob mourned over the supposed death of his son Joseph, girding sackcloth upon his hips. (Gen. 37:34; 2 Sam. 3:31) In some cases the mourners used it as a seat or to sleep on. (2 Sam. 21:10; Isa. 58:5; Joel 1:13) The servants of Ben-hadad, in pleading for the life of their king before Ahab, went with sackcloth on their loins and ropes on their heads. (1 Ki. 20:31, 32) It was worn next to the skin at times, with other clothing on top. (Job 16:15; Isa. 32:11; 1 Ki. 21:27; 2 Ki. 6:30), while in other cases it may possibly have been simply "girded on" over undergarments.—Ezek. 7:18; Joel 1:8.

As a result of Jonah's preaching, the king of Nineveh issued a decree, not only that all the people of the city should follow his example of putting on sackcloth, but that even the 'domestic animals' should be covered with it.—Jonah 3:6-8.

The Hebrew prophets were occasionally wearers of sackcloth, in harmony with the warning messages and calls to repentance they were commissioned to deliver, or when praying with expressions of repentance in behalf of the people. (Isa. 20:2; Dan. 9:3; compare Revelation 11:3.) It was worn by the king and the people in times of great crisis or upon receiving calamitous news.—2 Ki. 19:1; Isa. 15:3; 22:12.

SACRED PILLAR. The Hebrew term so translated likely refers to a phallic symbol of Baal or, at times, of other false gods. (Ex. 23:24; 2 Ki. 3:2; 10:27) At various sites in the Near East, upright stone pillars with no apparent structural function have been found. Their being discovered along with artifacts of a religious nature suggests that they were sacred pillars. Some of these are unhewn and measure six feet (1.8 meters) or more in length.

Before entering the Promised Land the Israelites were commanded not to erect any sacred pillars and were instructed to break down or shatter the already existing sacred pillars of the Canaanites. (Ex. 34:13; Lev. 26:1; Deut. 12:3; 16:22) The manner in which these were to be destroyed indicates that they were probably made of stone. At 2 Kings 10:26, however, mention is made of burning sacred pillars, suggesting that some were made of wood. In this case, though, the reference may be to the sacred pole or Asherah. —See SACRED POLE.

Israel disregarded God's clear warnings given through Moses. The territory of the kingdom of Judah and that of the ten-tribe kingdom became filled with sacred pillars. (1 Ki. 14:22, 23; 2 Ki. 17:10) However, faithful Judean kings, like Asa, Hezekiah and Josiah, broke the sacred pillars (2 Ki. 18:4; 23:14; 2 Chron. 14:3), and when Jehu eradicated Baal worship from the ten-tribe kingdom, the sacred pillar of Baal was pulled down.—2 Ki. 10:27, 28.

SACRED POLE. The Hebrew word *'ashe·rah'* (pl., *'ashe·rim'*) is thought to refer to (1) a sacred pole representing Asherah, a Canaanite goddess of fertility (Judg. 6:25, 26), and (2) the goddess Asherah (2 Chron. 15:16, *NW*, 1955 ed., ftn.) However, it is not always possible to determine whether a particular scripture is to be understood as referring to the idolatrous object or to the goddess. A number of modern Bible translations, though, have attempted to do so by rendering the original-language word as "sacred pole(s) [or post]" but transliterating it when the reference is apparently to the goddess. (*AT, JB*) Others have not endeavored to make a distinction, but have simply transliterated the Hebrew word (*RS*), or consistently translated it "sacred pole(s)" (*NW*, although a distinction may at times be noted in the footnotes). In the older translations of the Bible, the Hebrew word has usually been rendered as "grove(s)." (*AV, Le*) But this rendering is especially inappropriate in such texts as Judges 3:7 and 2 Kings 23:6 (*AV*), which speak of serving "groves" and bringing out the "grove" from the temple at Jerusalem.

THE SACRED POLES

The sacred poles apparently stood upright rather than lying flat and were made of wood or at least contained wood, the Israelites' being commanded to cut them down and to burn them. (Ex. 34:13; Deut. 12:3) They may have simply been uncarved poles, perhaps even trees in some instances, for God's people were instructed: "You must not plant for yourself any sort of a tree as a sacred pole."—Deut. 16:21.

Both Israel and Judah disregarded God's express command not to set up sacred pillars and sacred poles, placing them upon "every high hill and under every luxuriant tree" alongside the altars used for sacrifice. It has been suggested that the poles represented the female principle, whereas the pillars represented the male principle. These appendages of idolatry, likely phallic symbols, were associated with grossly immoral sex orgies, as indicated by the reference to male prostitutes being in the land as early as Rehoboam's reign. (1 Ki. 14:22, 23; 2 Ki. 17:10) Only seldom did kings such as Hezekiah (and Josiah) come

along, who "removed the high places and broke the sacred pillars to pieces and cut down the sacred pole." —2 Ki. 18:4; 2 Chron. 34:7.

ASHERAH

The Ras Shamra texts identify this goddess as the wife of the god El, the "Creator of Creatures," and refer to her as "Lady Asherah of the Sea" and "Progenitress of the Gods," this also making her the mother of Baal. However, there apparently was considerable overlapping in the roles of the three prominent goddesses of Baalism (Anath, Asherah and Ashtoreth), as may be observed in extra-Biblical sources as well as the Scriptural record. While Ashtoreth appears to have figured as the wife of Baal, Asherah may also have been so viewed.

During the period of the Judges, it is noted that the apostate Israelites "went serving the Baals and the sacred poles [Asherahs]." (Judg. 3:7, *NW*, 1953 ed., ftn.; compare Judges 2:13.) The mention of these deities in the plural may indicate that each locality had its Baal and Asherah. (Judg. 6:25) Queen Jezebel, the Sidonian wife of Ahab the king of Israel, entertained at her table 450 prophets of Baal and 400 prophets of the sacred pole or Asherah.—1 Ki. 18:19.

The degraded worship of Asherah came to be practiced in the very temple of Jehovah. King Manasseh even placed there a carved image of the sacred pole, evidently a representation of the goddess Asherah. (2 Ki. 21:7) Although Manasseh profited from the discipline he received by being taken captive to Babylon and, upon returning to Jerusalem, cleansed Jehovah's house of idolatrous appendages, his son Amon resumed the degrading worship of Baal and Asherah, attended by ceremonial prostitution. (2 Chron. 33:11-13, 15, 21-23) This made it necessary for righteous King Josiah, who succeeded Amon to the throne, to pull down "the houses of the male temple prostitutes that were in the house of Jehovah, where the women were weaving tent shrines for the sacred pole." —2 Ki. 23:4-7.

SACRED PRONOUNCEMENTS. This expression occurs only four times in the Christian Greek Scriptures, and translates the Greek word *lo'gi·on* (meaning "little word"), a diminutive of *lo'gos* ("word"). Originally *lo'gi·on* meant only a brief sacred utterance, but in time came to signify any divine communication or oracle. Certain English versions render *lo'gi·on* simply as 'oracle.' (*AS, AV, RS*) Wuest's translation uses "divine utterances" at Acts 7:38 and Romans 3:2.

Stephen spoke of the Law given to Moses on Mount Sinai as "living sacred pronouncements." (Acts 7:38) The apostle Paul referred to the entire Hebrew Scriptures and evidently also to all the inspired Christian Scriptures written up to that time, saying: "What, then, is the superiority of the Jew, or what is the benefit of the circumcision? A great deal in every way. First of all, because they were entrusted with the sacred pronouncements of God." (Rom. 3:1, 2) Therefore, the writing of this body of inspired Scriptures was committed to Jews, writing "as they were borne along by holy spirit."—2 Pet. 1:20, 21.

In the letter to the Hebrews the writer includes as "sacred pronouncements" the teachings delivered to mankind by the Lord Jesus Christ, his apostles and other inspired Christian writers. (Heb. 5:12; compare Hebrews 6:1, 2.) Peter also reflects this broad scope in speaking to the followers of Christ, at 1 Peter 4:11: "If anyone speaks, let him speak as it were the sacred pronouncements of God." He also classifies writings of the apostle Paul as of equal authority with "the rest of the Scriptures."—2 Pet. 3: 15, 16.

The *Septuagint Version* frequently uses the word *lo'gi·on*, as in translating Psalm 12:6 (11:6, *LXX*): "The *sayings* of Jehovah are pure *sayings*." Bagster's English translation of the *Septuagint* reads, at this verse: "The *oracles* of the Lord are pure *oracles*."

SACRED SECRET [Gr., *my·ste'ri·on*, from *my·e'o*, to initiate, to instruct in things unknown before; used as a technical term for the ancient mystery religions. *My·ste'ri·on* therefore means primarily that which is known to the initiated]. In the ancient mystery religions that flourished in the time of the early Christian congregation, those who wished to take part in the mystery celebrations had to undergo initiation; the uninitiated were denied both access to the so-called sacred actions and to knowledge of them. Those initiated into them were bound by a vow of silence, not to reveal the secrets. However, there was also a secular, "everyday" use of the word, such as for a private secret, a secret between friends, family secrets, and so forth. The apostle Paul uses *my·e'o* in this latter sense when he says: "I have learned the secret [literally, "I have been initiated into secrets"] of both how to be full and how to hunger, both how to have an abundance and how to suffer want."—Phil. 4:12.

GOD'S SECRET DIFFERENT FROM MYSTERY RELIGIONS

Concerning the Greek *my·ste'ri·on*, *An Expository Dictionary of New Testament Words*, by W. E. Vine (Vol. III, p. 97), explains: "In the N.T. [New Testament] it denotes, not the mysterious (as with the Eng. word), but that which, being outside the range of unassisted natural apprehension, can be made known only by Divine revelation, and is made known in a manner and at a time appointed by God, and to those only who are illumined by His Spirit. In the ordinary sense a mystery implies knowledge withheld; its Scriptural significance is truth revealed. Hence the terms especially associated with the subject are, 'made known,' 'manifested,' 'revealed,' 'preached,' 'understand,' 'dispensation.'"

The sacred secrets of God, and other "mysteries" of the Bible, such as that of Babylon the Great, are therefore things, not to be kept secret forever, but to be revealed by Jehovah God in his own time to those who look to him and to whom he chooses to reveal them. The apostle Paul discusses this aspect of matters at 1 Corinthians 2:6-16. There he speaks of the "sacred secret" of God as "hidden wisdom," revealed through God's spirit to his Christian servants; it is something that the spirit of the world or the human wisdom of physical men cannot fathom, but that is spoken and understood by those 'combining spiritual matters with spiritual words.' Jesus Christ earlier pointed out to his disciples: "To you the sacred secret [Gr., *my·ste'ri·on*] of the kingdom of God has been given, but to those outside all things occur in illustrations, in order that, though looking, they may look and yet not see, and, though hearing, they may hear and yet not get the sense of it, nor ever turn back and forgiveness be given them."—Mark 4:11, 12; Matt. 13:11-13; Luke 8:10.

The great difference between the sacred secret of God and the secrets of mystery religions is, first of all, in content: God's secret is good news, and not a lie or man-made deception. (John 8:31, 32, 44; Col. 1: 5; 1 John 2:27) Second, those who are chosen to understand the sacred secret of God are bound, not to keep it secret, but to give it the widest possible proclamation and publication. This is revealed, as noted in the foregoing, by the Bible use of terms such as "preached," "made known," "manifested," and also "declaring," 'speaking,' and so forth, in connection with the "sacred secret of the good news." The Christians exercised the greatest vigor in telling this good news containing the understanding of the sacred secret to "all creation that is under heaven." (Eph. 6:19; Col. 1:23; 4:3) It is God that determines who is not deserving and withholds understanding from such. God is not partial when he does this; it is because of "the insensibility of their hearts" that God does not open up to them the understanding of his sacred secret.—Eph. 4:17, 18.

CENTERS AROUND CHRIST

Since "the bearing witness to Jesus is what inspires prophesying," the "sacred secret of God" must center around Christ. (Rev. 19:10) All the "sacred secrets" of God have to do with his Messianic kingdom. The apostle Paul writes to fellow Christians: "Carefully concealed in him are all the treasures of wisdom and of knowledge," and "it is in him that all the fullness of the divine quality dwells bodily."—Col. 2:2, 3, 9.

Paul spoke of himself as having a stewardship of "sacred secrets of God." (1 Cor. 4:1) He speaks of "the comprehension I have in the sacred secret of the Christ." (Eph. 3:1-4) He explains that this sacred secret is hidden wisdom foreordained by God before the systems of things. (1 Cor. 2:7) The declaration of the mystery or "sacred secret of God" began with Jehovah's own prophecy at Genesis 3:15. For centuries men of faith looked forward to the "seed" of promise to deliver mankind from sin and death, but it was not clearly understood just who the "seed" would be and just how this "seed" would come and bring deliverance. It was not until Christ came and "shed light upon life and incorruption through the good news" that this was made clear. (2 Tim. 1:10) Then the knowledge of the mystery of the 'seed of the woman' began to be understood.

The Messianic kingdom

In Paul's writings he gives a full view of the revelation of the sacred secret of the Christ. At Ephesians 1:9-11 he speaks of God's making known the "sacred secret" of his will, and says: "It is according to his good pleasure which he purposed in himself for an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth. Yes, in him, in union with whom we were also assigned as heirs, in that we were foreordained according to the purpose of him who operates all things according to the way his will counsels." This "sacred secret" is an *administration*, a government, the Messianic kingdom of God. Through this Messiah and his Kingdom administration come the ruling of all things in heaven and earth to the glory of God. Jesus pointed out to his disciples that the sacred secret had to do with the Kingdom when he said to them: "To you the sacred secret of the kingdom of God has been given."—Mark 4:11.

INCLUDES THE CONGREGATION

There are many features in the knowledge of the sacred secret. The apostle gave further details when he explained that the sacred secret includes the congregation, of which Christ is Head. (Eph. 5:32; Col. 1:18; Rev. 1:20) These are his joint heirs, with whom he shares the Kingdom. (Luke 22:29, 30) They are taken from among both Jews and Gentiles. (Rom. 11:25; Eph. 3:3-6; Col. 1:26, 27) This feature of the "sacred secret" could not be made clearly known until Peter was directed to visit the Gentile Cornelius and saw this Gentile household receive the gifts of the holy spirit, in 36 C.E. (Acts 10:34, 44-48) In writing to Gentile Christians, Paul told them: "You were . . . without Christ, . . . strangers to the covenants of the promise, and you had no hope and were without God in the world. But now in union with Christ Jesus you who were once far off have come to be near by the blood of the Christ." (Eph. 2:11-13) Through God's dealings with the congregation the "governments and the authorities in the heavenly places" would come to know "the greatly diversified wisdom of God."—Eph. 3:10.

This congregation is shown in vision in the Revelation to John to be comprised of 144,000 persons "bought from among mankind as a first fruits to God and to the Lamb." They are standing with the Lamb, Jesus Christ, on Mount Zion, the place where the "city of the living God, heavenly Jerusalem," is located. In ancient earthly Jerusalem was situated "Jehovah's throne," with kings of the line of David seated on it; also the temple of Jehovah was there. In heavenly Jerusalem Jesus Christ is enthroned, and those of his temple, made up of 'living stones,' share his Kingdom rule. (Rev. 14:1, 4; Heb. 12:22; 1 Chron. 29:23; 1 Pet. 2:4-6) The resurrection of such ones to immortality and incorruption during the time of Christ's second presence is one of the features of God's dealings with the congregation, a "sacred secret" in itself.—1 Cor. 15:51-54.

THE SACRED SECRET OF GODLY DEVOTION

Paul wrote to Timothy: "I am writing you these things, . . . that you may know how you ought to conduct yourself in God's household, which is the congregation of the living God, a pillar and support of the truth. Indeed, the sacred secret of this godly devotion is admittedly great: 'He [Jesus Christ] was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory.' "—1 Tim. 3:14-16.

"The congregation of the living God" had the truth, and it knew accurately the mystery or "sacred secret" of the true godly devotion, and the congregation had not only the *form* but also the *power* of such godly devotion. (Contrast 2 Timothy 3:5.) Hence, it could be the "pillar and support of the truth" in the midst of a world of error and false religion, the 'mysteries' sacred to Satan and those he has blinded. (2 Cor. 4:4) Jesus Christ himself is the One whose godly devotion was foretold and described in the inspired Hebrew Scriptures. For centuries, ever since the challenge was launched against God's sovereignty, with the integrity of man being brought into question, it was a mystery or "sacred secret" as to whether complete, unswerving, unblemished godly devotion could be fully maintained by anyone upon whom the Devil could bring pressure. Who, if anyone, would be able to hold up under the test and come through wholly clean, without sin, and untarnished in exclusive devotion to Jehovah? Related to this was the question as to who would be the 'seed of the woman' that would bruise the serpent's head. This would be fully revealed when Christ "was made manifest in flesh, was declared righteous in spirit, appeared to angels, was preached about among nations, was believed upon in the world, was received up in glory." (1 Tim. 3:16; 6:16) This was admittedly a great thing. The great question of godly devotion centered around the one person, Jesus Christ. What greatness there was to Christ's course of godly devotion! How it benefits mankind and vindicates and exalts Jehovah's name!—See GODLY DEVOTION.

COMES TO A FINISH

In the apostle John's vision, he was told: "In the days of the sounding of the seventh angel, when he is about to blow his trumpet, the sacred secret of God according to the good news which he declared to his own slaves the prophets is indeed brought to a finish." (Rev. 10:7) This finishing of the sacred secret is closely connected to the seventh angel's blowing of his trumpet, upon the blowing of which the announcement is made in heaven: "The kingdom of the world did become the kingdom of our Lord and of his Christ, and he will rule as king forever and ever." (Rev. 11:15, *NW*, 1970 ed.) Accordingly, the sacred secret of God is finished at the time that Jehovah begins his kingdom by means of his Messiah or Christ. Jesus Christ spoke much to his disciples, God's "slaves," about the kingdom of God and said that the "good news of the kingdom" would continue to be preached right up to the end (*te'los*, Greek) of "the system of things." After 'the sacred secret of God is brought to a finish,' the "good news" to be preached would therefore include what the voices in heaven announced: "The kingdom of the world did become the kingdom of our Lord and of his Christ."—Matt. 24:3, 14, *NW*, 1970 ed.

For the 'mystery of lawlessness' (2 Thess. 2:7) see

MAN OF LAWLESSNESS. For "Mystery: 'Babylon the Great'" (Rev. 17:5) see BABYLON THE GREAT.

SACRED SERVICE. The Hebrew term *'a·vadh'* basically means 'to serve' (Gen. 14:4; 15:13; 29:15) or 'to perform labor,' as in cultivating the ground. (Gen. 4:12; Deut. 28:39) When used with reference to service rendered to Jehovah or to false deities, *'a·vadh'* implies worship or sacred service. (Ex. 10:26; Deut. 11:16) Similarly, the Greek verb *la·treu'o* denotes serving. It is used in regard to serving God (Matt. 4:10; Luke 1:74; 2:37; 4:8; Acts 7:7; Rom. 1:9; Phil. 3:3; 2 Tim. 1:3; Heb. 9:14; 12:28; Rev. 7:15; 22:3), as was done at the sanctuary or temple (Heb. 8:5; 9:9; 10:2; 13:10), and also in connection with false worship, rendering service to created things. (Acts 7:42; Rom. 1:25) In the Christian Greek Scriptures the noun *la·trei'a* appears solely with reference to serving God.—John 16:2; Rom. 9:4; 12:1; Heb. 9:1, 6.

The only One to whom worship or sacred service can be rightly directed is Jehovah God. (Matt. 4:10; Luke 4:8) On account of their special covenant relationship to Jehovah God the privilege of rendering sacred service as spirit-begotten sons of God and members of a "royal priesthood" should have gone to the Jews. But the majority lost out because of their failure to exercise faith in Christ Jesus. (Rom. 9:3-5, 30-33; 1 Pet. 2:4-10) Many, like the Pharisee Saul before his becoming a Christian, imagined that they were actually rendering sacred service to God by persecuting Christ's followers.—John 16:2; Acts 26:9-11; Gal. 1:13, 14.

SACRIFICE. See OFFERINGS; RANSOM.

SADDLE. Numerous Biblical references mention saddling asses (Gen. 22:3; Num. 22:21; 2 Sam. 17:23; 19:26; 1 Ki. 2:40; 13:13, 27; 2 Ki. 4:24), but no description is provided of the saddles. From the evidence of ancient monuments it appears that early saddles for horses were little more than a cloth or leather padding. The Hebrew verb "to saddle" basically means "to bind," indicating that the saddles were strapped to the animal. One ancient relief depicts a boxlike saddle strapped to the back of a one-humped camel. Nothing definite can be said about the "saddle basket of the camel" mentioned at Genesis 31:34 (*NW*). The Hebrew expression *kar hag·ga·mal'* has been variously rendered "camel-bag" (*NE*, 1970 ed.), "camel's litter" (*JB*) and "camel's saddle."—*AT*.

Under the Law, anyone touching a saddle upon which one with a running discharge had been riding became unclean, as did a person touching an article on which a menstruating woman had been sitting. —Lev. 15:9, 19-23.

SADDUCEES (Sad'du·cees). A prominent religious sect of Judaism associated with the priesthood. (Acts 5:17) The precise time for the emergence of the Sadducees as a religious sect is not known. First historical mention of them by name appears in the writings of Josephus, which indicate that they opposed the Pharisees in the latter half of the second century B.C.E. (*Antiquities of the Jews*, Book XIII, chap. X, par. 6) Josephus also provides information about their teachings. However, there is a question as to whether his presentation is completely factual. Unlike the Pharisees, says Josephus, the Sadducees denied the workings of fate, maintaining that an individual, by his own actions, was solely responsible for what befell him. (*Antiquities of the Jews*, Book XIII, chap. V, par. 9) They rejected the many oral traditions observed by the Pharisees and also Pharisaic belief in the immortality of the soul and in future punishments or rewards in Hades. In their dealings with one another the Sadducees were somewhat rough. They were said to be disputatious. According to Josephus, their teachings appealed 'to the rich.'—*Antiquities of the Jews*, Book XIII, chap. X, par. 6; Book XVIII, chap. I, par. 4; *Wars of the Jews*, Book II, chap. VIII, par. 14.

As pointed out by John the Baptist, the Sadducees needed to produce fruits befitting repentance. This was because they, like the Pharisees, had failed to keep God's law. (Matt. 3:7, 8) Christ Jesus himself compared their corrupting teaching to leaven.—Matt. 16:6, 11, 12.

With reference to their religious beliefs, Acts 23:8 states: "Sadducees say there is neither resurrection nor angel nor spirit, but the Pharisees publicly declare them all." It was in connection with the resurrection and brother-in-law marriage that a group of Sadducees attempted to stump Christ Jesus. But he silenced them. By referring to the Law, which the Sadducees professed to accept, Jesus disproved their contention that there is no resurrection. (Matt. 22: 23-34; Mark 12:18-27; Luke 20:27-40) Later, the apostle Paul, when before the Sanhedrin, divided that highest Jewish court by playing the Pharisees against the Sadducees. This was possible because of the religious differences existing between them.—Acts 23: 6-10.

Although religiously divided, Sadducees joined Pharisees in trying to tempt Jesus by asking him for a sign (Matt. 16:1), and both groups were united in their opposition to him. Biblical evidence indicates that the Sadducees took a leading part in seeking Jesus' death. Sadducees were members of the Sanhedrin, which court plotted against and, later, condemned Jesus to death. Included in the court were the Sadducee and high priest, Caiaphas, and evidently also other prominent priests. (Matt. 26:59-66; John 11:47-53; Acts 5:17, 21) Therefore, whenever the Christian Greek Scriptures speak of certain action as being taken by the chief priests, Sadducees were evidently involved. (Matt. 21:45, 46; 26:3, 4, 62-64; 28:11, 12; John 7:32) Sadducees appear to have taken the lead in trying to stop the spread of Christianity after Jesus' death and resurrection.—Acts 4:1-23; 5: 17-42; 9:14.

SAFFRON. The Hebrew word *kar·kohm'*, appearing only in The Song of Solomon (4:14), has usually been identified with the saffron-yielding crocus, *Crocus sativus*, a fall-blooming bulbous plant with grasslike leaves and purple flowers that is much like the common spring crocus. To produce just one ounce (c. 28 grams) of saffron, a deep orange-colored substance composed of the dried styles and stigmas of the flowers, about 4,000 blossoms are needed. When the flowers open, or shortly thereafter, the stigma and upper part of the style are removed and then dried. Saffron is used in coloring and flavoring foods and was formerly employed more extensively than now for dyeing cloth a yellow hue. It was also used medicinally and as a perfume.

The Hebrew term *hhavats·tse'leth*, variously rendered "crocus," "lily," "rose" and "saffron" (compare *AT*, *AV*, *Le*, *NW*, *Yg*), likely refers to a bulbous plant. (Song of Sol. 2:1; Isa. 35:1) According to the Hebrew lexicographer Gesenius, *hhavats·tse'leth* probably contains a root meaning "bulb," and he considered "meadow saffron" to be the more exact equivalent for the original-language word. A Hebrew and Aramaic lexicon by Koehler and Baumgartner associates the word *hhavats·tse'leth* with an Akkadian term meaning "stalk" and defines it as "asphodel," a plant of the lily family.—See also the footnotes on The Song of Solomon 2:1 and Isaiah 35:1 in the *New World Translation*, 1957 and 1958 editions.

SAKKUTH (Sak'kuth) [booth; literally, *Sik·kuth'* (according to the Masoretic text), the name being purposely vocalized to correspond with the Hebrew word *shiq·quts'* (disgusting thing)]. Possibly an astral deity, as suggested by the fact that "Sakkuth" is put in a parallelism with the phrase "the star of your god," (Amos 5:26) Perhaps Sakkuth is to be identified with "Sakkut," this being the Babylonian designation

for Saturn (a star god). However, in the *Septuagint Version* the expression "Sakkuth your king" reads "the tent of Moloch," and Stephen, who probably quoted the *Septuagint*, also used the words "the tent of Moloch." (Acts 7:43) This suggests that "'Sakkuth" may be understood as denoting a portable shrine, a tent or booth, in which the idol image of Moloch was housed.—See ASTROLOGERS.

SALAMIS (Sal'a·mis). An important city of Cyprus. Paul, Barnabas and John Mark 'published the word of God' there near the start of Paul's first missionary tour in 47 C.E. How long they stayed in the city is not stated. Apparently there was a large Jewish population in Salamis, as it had more than one synagogue.—Acts 13:2-5.

Salamis is usually identified with the ruins found some three miles (5 kilometers) N of the modern city of Famagusta. This would place it at the E end of a large fertile plain, just N of the river Pedias (Pediaeus). Salamis would thus be some 130 miles (c. 209 kilometers) W-SW across the Mediterranean Sea from Seleucia, where Paul had left Syria. Though the Bible does not specifically say that the ship on which Paul traveled anchored in a harbor at Salamis, the city once had a good harbor that is now silted up.

It appears that Salamis was connected by at least one road with Paphos, at the other end of the island. This could have facilitated travel for Paul and his associates as they preached through the "whole island as far as Paphos."—Acts 13:4-6.

Barnabas and John Mark likely visited Salamis again in about 49 C.E.—Acts 15:36-39.

SALECAH (Sal'e·cah). A city at the eastern limit of Bashan, and part of the domain of Og. Taken by Israel under Moses, Salecah came to be inhabited by Gadites. (Deut. 3:8, 10; Josh. 12:4, 5; 13:8, 11; 1 Chron. 5:11) It is usually identified with Salkhad, situated on a southern extension of Jebel el-Druze (Jebel Hauran), some seventy miles (113 kilometers) E-SE of the southern end of the Sea of Galilee.

SALEM (Sa'lem) [peace]. An ancient city where Melchizedek was king and priest. (Gen. 14:18) The Hebrew spelling of "Salem" suggests a dual form and, therefore, the word may be defined as "twofold peace." That the name means "peace" is confirmed by the inspired words of Hebrews 7:2.

Ancient Jewish tradition identifies Salem with Jerusalem, and Scriptural evidence supports this. Abraham met the king of Sodom and Melchizedek in the "king's Low Plain." As it was there that King David's son Absalom centuries later erected a monument, this low plain must have been near Jerusalem, the capital of the kingdom. (Gen. 14:17, 18; 2 Sam. 18:18) The word "Salem" is, in fact, incorporated in the name "Jeru*salem*," and the psalmist used it in parallel with "Zion." (Ps. 76:2) Also, it would have been fitting for Melchizedek to be king and priest in the very place where later the kings of the Davidic line and the Levitical priesthood served and where Jesus Christ, the one chosen to be a king and priest "according to the manner of Melchizedek," was offered in sacrifice. —Heb. 3:1; 7:1-3, 15-17.

SALIM (Sa'lim) [possibly from an Aramaic or Hebrew word meaning completed]. A place mentioned at John 3:23 to help locate Aenon, where John the Baptist baptized persons. Hence, Salim must have been well known at the time. Today its situation and that of Aenon are both uncertain. However, see AENON.

SALLAI (Sal·la'i).

1. A name in the list of Benjamites who lived in Jerusalem following the Babylonian exile.—Neh. 11:4, 7, 8.

2. A priestly paternal house in the days of High Priest Jeshua's successor Joiakim. (Neh. 12:12, 20) Presumably the name is spelled Sallu in verse 7.

SALLU (Sal'lu).

1. A postexilic Benjamite resident of Jerusalem; son of Meshullam.—1 Chron. 9:3, 7; Neh. 11:7.

2. A priestly family head who returned to Jerusalem with Zerubbabel. (Neh. 12:1, 7) In the list at verse 20 of later paternal houses, the name Sallai appears at the corresponding place.

SALMA (Sal'ma).

1. Descendant of Judah and ancestor of David. (1 Chron. 2:3-5, 9-15) He is also called Salmon. —Ruth 4:12, 18-22; Luke 3:32; see SALMON.

2. Forefather of those who settled in places such as Bethlehem, Netophah and Atroth-beth-joab. (1 Chron. 2:51, 54; see ATROTH-BETH-JOAB.) Salma was a son of Hur in the Calebite branch of Judah's genealogy.—1 Chron. 2:4, 5, 9, 18, 19, 50, 51.

SALMAI (Sal'mai). One of the Nethinim whose descendants returned to Jerusalem in 537 B.C.E.—Ezra 2:1, 2, 43, 46; Neh. 7:48.

SALMON (Sal'mon). The son of Judah's chieftain Nahshon, likely born during the forty-year wilderness trek. Salmon married Rahab of Jericho, by whom he fathered Boaz. He was, therefore, a link in the genealogical line leading to David and Jesus. (Num. 2:3; Ruth 4:20-22; Matt. 1:4, 5; Luke 3:32) In 1 Chronicles 2:11 he is called Salma. However, this descendant of Ram, Salmon, whose progeny lived in Bethlehem, should not be confused with the Salma mentioned in 1 Chronicles 2:51, 54 as the "father" or builder of Bethlehem, for the latter was a descendant of Ram's brother Caleb.—Compare 1 Chronicles 2:9, 18.

SALMONE (Sal·mo'ne). A promontory of Crete, generally identified with Cape Sidero at the eastern extremity of the island. Paul sailed past Salmone in 58 C.E. on his way to Rome for trial. However, strong winds apparently did not permit the vessel, en route from Cnidus, to sail N of Crete past the southern tip of Greece and on to Rome. Forced southward, the craft passed Salmone and thereafter had some protection from the wind while sailing along Crete's southern shores.—Acts 27:7.

SALOME (Sa·lo'me) [peace].

1. A comparison of Matthew 27:56 with Mark 15:40 may indicate that Salome was the mother of the sons of Zebedee, James and John the apostles of Jesus Christ. The former text names two of the Marys, namely, Mary Magdalene and Mary the mother of James (the Less) and Joses; with these it also mentions the mother of the sons of Zebedee as being present at Jesus' impalement; while the latter text names the woman with the two Marys as Salome.

It is conjectured on similar grounds that Salome was also the fleshly sister of Mary the mother of Jesus. This has been suggested because the scripture at John 19:25 names the same two Marys, Mary Magdalene and "the wife of Clopas" (generally understood to be the mother of James the Less and Joses), and also says: "By the torture stake of Jesus, however, there were standing his mother and the sister of his mother." If this text (aside from mentioning Jesus' mother) is speaking of the same three persons mentioned by Matthew and Mark (in the foregoing paragraph), it would indicate that Salome was the sister of Jesus' mother. On the other hand, Matthew 27:55 and Mark 15:40, 41 state that there were many other women present who had accompanied Jesus, and therefore Salome may have been among them.

Salome was a disciple of the Lord Jesus Christ, among the women accompanying him and ministering to him from their belongings, as Matthew and Mark, also Luke (8:3) imply. If her identification as the mother of Zebedee's sons is accurate, she was the one who approached Jesus with the request that her sons be granted seats on the right and the left of Jesus in his kingdom. Matthew depicts the mother as making the request, while Mark shows James and John

doing the asking. Apparently the boys had the desire and induced their mother to make the request. This is supported by Matthew's report that, on hearing about the request, the other disciples became indignant, not at the mother, but at the two brothers.—Matt. 20:20-23; Mark 10:35-40.

At the break of dawn on the third day after Jesus' death, Salome was among the women that went to Jesus' tomb to rub his body with spices, only to find the stone rolled away and, inside the tomb, an angel who announced to them: "He was raised up, he is not here. See! The place where they laid him."—Mark 16:1-8.

2. A daughter of Herod Philip and only child of her mother Herodias. In time Herod Antipas married Salome's mother, having adulterously taken her from his half-brother Philip. Shortly before Passover, 32 C.E., Antipas held an evening meal in Tiberias in celebration of his birthday. He invited the princess Salome, now his stepdaughter, to dance before the group, consisting of "his top-ranking men and the military commanders and the foremost ones of Galilee." So delighted was Herod at Salome's performance that he promised her anything she requested—up to half his kingdom. Upon her wicked mother's advice Salome asked for the head of John the Baptist. Herod, though grieved, "out of regard for his oaths and for those reclining with him commanded it to be given; and he sent and had John beheaded in the prison. And his head was brought on a platter and given to the maiden, and she brought it to her mother." —Matt. 14:1-13; Mark 6:17-29.

Though her name is not given in the Scriptures, it is preserved in the writings of Josephus. He also tells of her childless marriage to the district ruler Philip, another half brother of Antipas. After Philip's death, Josephus' account says, she married her cousin Aristobulus and bore him three sons.

SALT. The white crystalline compound of sodium chloride (NaCl), known as common salt. There are in the earth vast underground deposits of rock salt, some several thousand feet thick. The oceans of the world contain about 2.7 percent sodium chloride in solution. This may seem to be very little, yet a cubic mile of seawater holds nearly 124 million tons of salt. The Dead Sea (Salt Sea) in Palestine is up to six times as salty. (Gen. 14:3) Salt was readily available to the Israelites. Evaporation of the Dead Sea waters furnished an ample supply, although of poor quality. There were salt-bearing hills near the southern end of the Dead Sea, not far from where Lot's wife became a pillar of salt. (Gen. 19:26; Zeph. 2:9) Supplies of salt in northern Palestine may have come, at least partly, from the Phoenicians, who, it is said, obtained it by evaporation from the Mediterranean.

Notwithstanding such virtually inexhaustible supplies, salt has not always been readily available to man. Wars and revolutions have been fought for it. In ancient China salt was second to gold in value. Wives and children have been sold into slavery just for common salt. Caesar's soldiers received part of their pay in salt, called *salarium*, from which comes the English word "salary."—Compare Ezra 4:14.

The Bible takes note of salt as an essential part of man's diet, as a seasoning for food. (Job 6:6) Under the Mosaic law anything offered on the altar to Jehovah had to be salted, not because of flavor, but doubtless because salt represented freedom from corruption or decay. (Lev. 2:11, 13; Ezek. 43:24) Large quantities of salt evidently were stored in the temple grounds for this purpose. Ezra saw to it that plenty was on hand for the sacrifices. (Ezra 6:9; 7:21, 22) It is reported that Antiochus III (c. 198 B.C.E.) gave 375 medimni (about 562 bushels or 20,000 liters) of salt to the temple service.

Certain healing, medicinal and antiseptic values are attributed to salt. Newborn babies were sometimes rubbed with salt at birth. (Ezek. 16:4) In limited quantities salt is beneficial on certain acid soils or when mixed with manure, but if allowed to accumulate in the soil, it kills vegetation and the land becomes barren and unfruitful, as was the case with the once-fertile Euphrates valley. A city condemned to total destruction was sometimes deliberately sown with salt, this act expressing the desire that the place be perpetually barren and sterile.—Deut. 29:22, 23; Judg. 9:45; Job 39:5, 6; Jer. 17:6.

FIGURATIVE USE

Salt is often used in the Bible figuratively. Jesus told his disciples: "You are the salt of the earth," a preserving influence on others, preventing spiritual putrefaction and moral decay. The good news they carried would preserve life. However, he went on to say to them: "but if the salt loses its strength, how will its saltness be restored? It is no longer usable for anything but to be thrown outside to be trampled on by men." (Matt. 5:13; Mark 9:50; Luke 14:34, 35) One Bible commentator says on this: "The salt used in this country [United States] is a chemical compound—muriate of soda—and if the *saltness* were lost, or it were to lose its *savour*, there would be nothing remaining. It enters into the very *nature* of the substance. In eastern countries, however, the salt used was impure, mingled with vegetable and earthy substances; so that it might lose the whole of its saltness, and a considerable quantity of earthy matter remain. This was good for nothing except that it was used, as it is said, to place in paths, or walks, as we use gravel. This kind of salt is common still in that country. It is found in the earth in veins or layers, and when exposed to the sun and rain, loses its saltness entirely."—Barnes' *Notes* (1865) on Matthew 5:13.

Because salt prevented decay it became a symbol of stability and permanence. Often when covenants were made, the parties ate together—eating salt together —denoting perpetual loyalty and fidelity to one another in the covenant relationship. A "covenant of salt" therefore was considered very binding. (Num. 18:19) Accordingly, Judean King Abijah's statement that Jehovah had made "a covenant of salt" with David and his sons meant that the covenant with David's line for the kingship would stand forever. Jesus Christ the "son of David" and the "root of David" proves to be the one holding the Kingdom and administering its affairs forever.—2 Chron. 13:4, 5; Ps. 18:50; Matt. 1:1; Rev. 5:5; Isa. 9:6, 7.

Jesus said: "For everyone must be salted with fire," that is, purified and cleansed by Jehovah's Word, which burns up all falsehood and error, and also by the fire of persecution, which tests and purifies one's loyalty and devotion to Jehovah. (Jer. 20:8, 9; 23:29; Mark 9:49; 1 Pet. 1:6, 7; 4:12, 13) The apostle Paul said to Christians: "Let your utterance be always with graciousness, seasoned with salt, so as to know how you ought to give an answer to each one." (Col. 4:6) One's speech should always be in good taste, appetizing and having an appeal to its hearers, and should tend toward preserving the lives of those who heed it.

SALT, CITY OF. A Judean city in the wilderness. (Josh. 15:61, 62) It is sometimes tentatively connected with Khirbet Qumran, by the NW shore of the Dead Sea.

SALT HERB. This translates the Hebrew term *mal·lu'ahh*, mentioned only once in Scripture as a food eaten by those of little account. (Job 30:4) The original-language word is considered to be derived from a root meaning "to salt," and has also been translated "salt-wort" (*AS, AT, Da*), "cress" (*Fn*), "grass" (*Dy*) and "mallow(s)." (*AV, Le, RS*) The rendering "mallows" appears to have resulted from the similarity between the Hebrew word *mal·lu'ahh* and the Greek word *ma·la'khe*, which is believed to be related to the English designation "mallow." However, at Job 30:4 the translators of the *Septuagint Version* did not

use *ma·la'khe* but *a'li·ma* ("salt herbs," Bagster's *LXX*), and *a'li·ma*, like *mal·lu'ahh*, is thought to refer either to the salty taste of the plant or to the region where it grows.

The plant most frequently suggested as corresponding to the *mal·lu'ahh* of the Bible is "sea purslane" (*Atriplex halimus*). Ordinarily this bushy shrub grows one to three feet (.3 to .9 meter) high, but on the shores of the Dead Sea plants measuring as much as ten feet (3 meters) in height have been encountered. The plant has small, thick, sour-tasting leaves and, in the spring, it bears tiny purple flowers. Sea air is vital to its existence.

SALT SEA. One of the Biblical designations for the large lake or sea now generally known as the Dead Sea. The Salt Sea forms the southern termination of the Jordan River.

NAME

The first and most frequent designation of this sea in the Bible, "Salt Sea," is quite appropriate since it is the saltiest body of water on the earth. (Gen. 14:3; Num. 34:3, 12; Josh. 15:2, 5) It is also called the Sea of the Arabah (Deut. 4:49; 2 Ki. 14:25), being in the huge rift of which the Arabah is a part. Sometimes, though, the name "Salt Sea" is added after "Sea of the Arabah" as if to explain exactly which body of water is meant by the later name. (Deut. 3:17; Josh. 3:16; 12:3) The Salt Sea was on the E boundary of the Promised Land and was termed the "eastern sea," thus distinguishing it from the "western [Mediterranean] sea." (Ezek. 47:18; Joel 2:20; Zech. 14:8) Josephus, who was aware that large pieces of bitumen or asphalt occasionally surface in this sea, called it Lake Asphaltites. Evidently it was not until the second century C.E. that it came to be called the Dead Sea. The Arabic name is *Bahr Lut*, "Sea of Lot."

PHYSICAL DESCRIPTION

The Salt Sea is oblong, about ten miles (16 kilometers) wide and approximately forty-seven miles (76 kilometers) long, the length varying somewhat according to the season. Its outline is interrupted on the SE side by a large peninsula called the Lisan ("the tongue"), shaped like a boot with its toe pointing N. This peninsula reaches to within two miles (3 kilometers) of the W shore and so divides the sea into two sections. The portion embayed S of the Lisan is quite shallow, usually three to fifteen feet (.9 to 4.5 meters), while the main part of the sea in the N reaches a depth of 1,310 feet (399 meters). The surface of the water is 1,292 feet (394 meters) below the level of the Mediterranean Sea, making it the lowest spot on earth.

The E shore (N of the Lisan) consists mainly of sandstone cliffs that rise steeply to the plateau of Moab. Several gorges, the most prominent being the Arnon, cut through these barren hills and empty water into the sea. To the E and S of the peninsula lies a plain that is well watered with streams. The S end of the sea is a flat salt marsh. On the W side the limestone cliffs are not as precipitous as those on the E. These Judean hills are more terraced and receding, but very desolate, since no permanent streams cut through to the sea. The beach and slopes near the shore allow travel along the W side. On a high mesa opposite the Lisan is Masada, the fortress that Herod strengthened and where the Romans defeated the last of the Jewish rebels in 73 C.E. Farther N is the oasis En-gedi. At the N end, the Jordan empties into the sea, mixing its fresh water with the extremely salty water of the sea.

WATER

The water of the sea is unique in that it is about 25 percent solids, mostly common salt (sodium chloride), making it about four to six times as salty as the oceans. Each day some 6,500,000 tons of fresh water pour into the Salt Sea, mainly from the Jordan. The Salt Sea has no outlet, so most of the water coming into it evaporates in the intense heat, leaving behind more mineral salts. The salt concentration is such that no fish, even saltwater varieties, are able to live; the few fish in the brackish water where fresh water mixes with the salt water are killed if they are swept into the sea proper. This adds meaning to Ezekiel's description of a torrent flowing from Jehovah's temple into the "eastern sea" and healing the upper portion so that it abounded in fish like the Mediterranean Sea and could support a flourishing fishing industry. (Ezek. 47:8-10, 18) The high density of the water causes objects to float easily, and it contributes to a smooth surface because the water is not ruffled by light breezes.

SODOM AND GOMORRAH

It is generally believed that Sodom and Gomorrah were located on land now covered by the portion of the Salt Sea S of the Lisan Peninsula. The kings of these cities were among those who battled in "the Low Plain of Siddim, that is, the Salt Sea," and the way this is phrased suggests that the Low Plain of Siddim came to be covered by the Salt Sea. (Gen. 14:3) The region of Sodom and Gomorrah where Lot settled was 'well watered, like the garden of Jehovah.' (Gen. 13:10-12) Even today, in the plain along the SE shore, vegetation is abundant, and wheat, barley, dates and vines can be grown there. The large amounts of bitumen and salt, especially in this southern section, also match the Biblical account of Sodom and Gomorrah.—Gen. 14:10; 19:24-26.

SALT, VALLEY OF. A valley where, on two occasions, the Israelites defeated the Edomites. (2 Sam. 8:13; 2 Ki. 14:7) Its precise location is uncertain, but scholars have generally recommended either of two locations, one near Beer-sheba and the other to the S of the Salt Sea.

East from Beer-sheba in the Negeb is a valley the Arabic name of which (Wadi el-Milh) means Valley of Salt. The location is one where Judeans from the N might conceivably meet in combat Edomites coming from the SE. However, some authorities, preferring a location in Edom's territory, identify the Scriptural Valley of Salt with a plain S-SW of the Salt Sea. At present, the low land S of the Salt Sea is quite marshy and hardly a location that would be chosen for a battle. But, since the level of the Salt Sea is rising, the plain may have been more firm at the time the battles occurred, or the fighting could have begun in a portion of the valley where the ground was not marshy. After the second conflict 10,000 Edomites were hurled to their deaths from a crag, but the location of that crag is not stated. —2 Chron. 25:11, 12.

In the first battle, David and Joab (evidently with Abishai in charge of at least some of the troops) struck down 18,000 Edomites in the Valley of Salt. (2 Sam. 8:13; 1 Ki. 11:15; 1 Chron. 18:12; Ps. 60 superscription) Later, King Amaziah (858-829 B.C.E.) attacked and slaughtered 10,000 Edomites in the same valley, following this with the execution of 10,000 Edomites who were captured, as well as the seizing of the Edomite stronghold Sela (Petra).—2 Ki. 14:7; 2 Chron. 25:11, 12.

SALU (Sa'lu). A Simeonite whose son Zimri was executed for immorality on the plains of Moab.—Num. 25:14.

SALVATION. See RANSOM; SAVIOR.

SALVE. The spiritually blind Christians in the Laodicean congregation were urged to buy 'eyesalve, to rub in their eyes that they may see.' (Rev. 3:17, 18) The Greek word for eyesalve (*kol·lou'ri·on*) literally means a roll or cake of coarse bread, suggesting that the salve was likely made up into small cakes or

rolls. As Laodicea was famous for its medical school and probably also produced the eye medicine known as "Phrygian powder," the recommendation to buy eye-salve would have been very meaningful to the Christians there.

SAMARIA (Sa·mar'i·a) [belonging to the clan Shemer].

1. The city that King Omri began to build about the middle of the tenth century B.C.E., and which served as the capital of the northern kingdom of Israel for more than two hundred years. Omri purchased the mountain, on top of which this city was built, from Shemer, for two talents of silver, a price equal to $2,867. (1 Ki. 16:23, 24) The mountain as well as the city continued to be called after the name of this former owner.—Amos 4:1; 6:1.

LOCATION

Samaria was situated thirty-four miles (55 kilometers) N of Jerusalem, and seven miles (c. 11 kilometers) NW of Shechem, in Manasseh's territory. When Samaria was described as the "head" of Ephraim, the reference was to its position as the capital of the ten-tribe kingdom, Ephraim being the dominant tribe of that kingdom. (Isa. 7:9) Samaria was near to, if not the same location as, "Shamir in the mountainous region of Ephraim," the home of Judge Tola, who served during the period of the Judges.—Judg. 10:1, 2.

The rather flat top of the Samarian hill, about a mile (2 kilometers) across from E to W, was an ideal location for a city. Around the crown, an abrupt rise of some 300 feet (91 meters) from the plain below made it easy to defend. The view too was magnificent, for to the N, E and S were higher peaks in the central Palestinian range, while to the W the land gently sloped down from an altitude of 1,519 feet (463 meters) to the blue Mediterranean, twenty-one miles (34 kilometers) away.

Much of Samaria's history is bound up with the wayward record of the fourteen kings of Israel, from Omri to Hoshea.—1 Ki. 16:28, 29; 22:51, 52; 2 Ki. 3:1, 2; 10:35, 36; 13:1, 10; 14:23; 15:8, 13, 14, 17, 23, 25, 27; 17:1.

DURING TIME OF AHAB

After the death of Omri his son Ahab continued the city's building program during his twenty-two-year reign. This included the construction of a Baal temple, the setting up of a Baal altar and the erection of "the sacred pole" of worship—all evidence, in this newly created city, of the Canaanite religion sponsored by Ahab's Phoenician wife Jezebel. (1 Ki. 16:28-33; 18:18, 19; 2 Ki. 13:6) Ahab also embellished Samaria with a beautiful "house of ivory" that was possibly furnished with "couches of ivory" similar to those referred to by the prophet Amos a hundred years later. (1 Ki. 22:39; Amos 3:12, 15; 6:1, 4) Archaeologists have found more than five hundred fragments of ivory, many artistically carved, in the ruins of Samaria.

During the latter part of Ahab's reign the Syrian king Ben-hadad laid siege to Samaria, vowing he would strip it so completely that there would not be sufficient dust to fill the hands of those in his army. However, the Israelites were given the victory in order that Ahab should know that Jehovah is God Almighty. (1 Ki. 20:1-21) In a second encounter less than a year later, when Ben-hadad was forced to surrender, Ahab let him go on the promise that cities would be returned to Israel and 'streets in Damascus would be assigned' to Ahab the same as Ben-hadad's father had assigned himself streets in Samaria. (1 Ki. 20:26-34) This 'assignment' to Ben-hadad's father of streets in Samaria, some think, meant setting up Syrian bazaars or business places. Nevertheless, Ahab returned to Samaria sad and dejected, for, since he had spared Ben-hadad's life, Jehovah told him he would forfeit his own.—1 Ki. 20:35-43.

This forfeiture came about three years later when Ahab invited Judean King Jehoshaphat to help him recover Ramoth-gilead from Syria. The two kings formally held court at the entrance of Samaria and, after ignoring Jehovah's prophet and listening to the deceptive counsel of false prophets, set out for the battle. (1 Ki. 22:1-28; 2 Chron. 18:2, 9) Ahab disguised himself, but he was struck by an arrow, though the enemy archer had not recognized him as the king. Ahab bled to death in his chariot. He was returned to his capital for burial and the chariot was washed out alongside the pool of Samaria. (1 Ki. 22:29-38) This pool may be the rather shallow but large rectangular one discovered there by archaeologists.

The final accounting with the house of Ahab was at the hands of Jehu, whom Jehovah anointed for this work of execution. (2 Ki. 9:6-10) After killing Jehoram, Ahaziah and Jezebel (2 Ki. 9:22-37), Jehu next, in an exchange of letters with the princes and older men residing at Samaria, arranged for the beheading of Ahab's seventy remaining sons. "Know, then," Jehu declared, "that nothing of Jehovah's word will fall unfulfilled to the earth that Jehovah has spoken against the house of Ahab; and Jehovah himself has done what he spoke by means of his servant Elijah."—2 Ki. 10:1-12, 17.

Other pronouncements of Jehovah by his prophets Elijah and Elisha, and the events connected therewith, occurred in Samaria and its vicinity, as, for example, when Ahab's son Ahaziah fell through the grating in the palace roof chamber (2 Ki. 1:2-17), when the Syrian leper Naaman came to Samaria seeking a cure (2 Ki. 5:1-14), and when the Syrian military force, sent out to capture Elisha, was blinded and led to Samaria, fed and sent home. (2 Ki. 6:13-23) During the reign of Ahab's son Jehoram the Syrians besieged Samaria, causing such a famine that some persons ate their own children. But then in fulfillment of Elisha's prophecy that the famine would be broken in one night, Jehovah caused the Syrians to flee in panic, leaving behind their foodstuffs.—2 Ki. 6:24-29; 7:1-20.

RIVAL OF JERUSALEM

From time to time the rivalry and animosity between Samaria and Jerusalem, the respective capitals of the northern and southern kingdoms, burst into open warfare. On one occasion the king of Judah, when about to attack Edom, sent a hundred thousand mercenaries of Israel back home on orders from Jehovah. And, even though paid a hundred silver talents ($142,359), these Israelites were so enraged that they raided and plundered Judean towns "from Samaria clear to Beth-horon." (2 Chron. 25:5-13) The king of Judah, flushed with victory over Edom, then picked a quarrel with the king of Samaria, a quarrel that was not settled until all the gold and silver from the house of Jehovah and the king's treasury in Jerusalem had been carried off to Samaria. (2 Ki. 14:8-14; 2 Chron. 25:17-24) Years later, however, in a defeat of King Ahaz of Judah, the men of Israel returned certain captives and booty that had been brought to Samaria, in order to escape Jehovah's anger.—2 Chron. 28:5-15.

The city of Samaria was eventually destroyed for its idolatry, moral corruption and continued disregard for God's laws and principles. (2 Ki. 17:7-18) Repeatedly Jehovah warned her rulers and their subjects by the mouths of such prophets as Isaiah (8:4; 9:9), Hosea (7:1; 8:5, 6; 10:5, 7; 13:16), Amos (3:9; 8:14), Micah (1:1, 5, 6) and others besides Elijah and Elisha. (1 Ki. 20:13, 28, 35-42; 22:8) Later on, after her destruction, other prophets referred to Samaria as a warning example to those who would reject Jehovah's instructions.—2 Ki. 21:10-13; Jer. 23:13; Ezek. 16:46, 51, 53, 55; 23:4, 33.

LATER HISTORY

In 742 B.C.E. Shalmaneser V, king of Assyria, laid siege to Samaria, but the city was able to hold out

for three years. When it finally fell in 740, many of the leading inhabitants were deported into exile and settled in Mesopotamia and Media. Whether credit for the ultimate capture of the city goes to Shalmaneser V or to his successor Sargon II is still not a settled question.—2 Ki. 17:1-6, 22, 23; 18:9-12; see SARGON.

With the fall of Samaria to the Assyrians the Bible's detailed history of the city ends. Thereafter, mention of the city is often, though not always (2 Ki. 23:18; Acts 8:5), made in way of a reminder of what becomes of those who rebel against Jehovah. (2 Ki. 18:34; 21:13; Isa. 10:9-11; 36:19) After the destruction of Jerusalem and the subsequent assassination of Gedaliah, the Bible relates, eighty men from Shechem, Shiloh and Samaria came down toward Mizpah and encountered Ishmael the assassin, who slaughtered many of these men, sparing some of them who promised to show him where they had treasures of wheat, barley and oil hidden.—Jer. 41:1-9.

Secular records relate some of Samaria's history from and after the days of Alexander the Great. In Roman times its splendor was due to the building program of Herod the Great, who renamed the city Sebaste (a feminine Greek form for the Latin name Augustus), in honor of Augustus, the first emperor. Today the modern Arabic name Sebastiyeh preserves the name Herod gave it. It is therefore not surprising that excavations at this site have uncovered the remains of a number of different periods in its history, few of which are from the days of Israel's kings.

2. The territory of the ten-tribe northern kingdom of Israel. The name of its capital city, Samaria, was sometimes applied to this entire area. As, for example, when Ahab was called "the king of Samaria," it was not with the restricted meaning of being king of the city only, but in the broader sense as king of the ten tribes. (1 Ki. 21:1) So too "the cities of Samaria" referred to those scattered throughout the ten tribes, not to towns clustered around the capital. (2 Ki. 23:19; this same expression recorded at 1 Kings 13:32 as if used before the city Samaria was built, if not prophetic, may have been introduced by the compiler of the Kings account.) The famine "in Samaria" in the days of Ahab was extensive throughout the whole kingdom of Samaria and, in fact, even took in Phoenicia, extending at least from the torrent valley of Cherith E of the Jordan to Zarephath on the Mediterranean. (1 Ki. 17:1-12; 18:2, 5, 6) Similarly, the restoration promise regarding "the mountains of Samaria" must have embraced the whole of the realm of Samaria.—Jer. 31:5.

Tiglath-pileser III seems to have been the first to uproot Israelites from Samaria's territory, some prominent Reubenites, Gadites and Manassites from E of the Jordan being among those moved to Assyria. (1 Chron. 5:6, 26) When the northern kingdom finally fell, more were taken into exile. (2 Ki. 17:6) But this time the king of Assyria (apparently, Sargon II) replaced these Israelites with people from other parts of his realm, a transplanting policy continued by Esar-haddon and Asenappar (Ashurbanipal).—2 Ki. 17:24; Ezra 4:2, 10.

Lions began to multiply in the land, probably because the land, or a large part of it, had lain waste for a time. (Compare Exodus 23:29.) The settlers doubtless felt, superstitiously, that it was because they did not understand how to worship the god of the land. Therefore the king of Assyria sent back a calf-worshiping priest from exile. He taught them about Jehovah, but in the same manner as Jeroboam had done, so that they learned something about Jehovah but actually continued to worship their own false gods.—2 Ki. 17:24-41.

3. The Roman district through which Jesus occasionally traveled and into which the apostles later brought the message of Christianity. Its boundaries are not definitely known today, but, generally, it lay between Galilee in the N and Judea in the S, and extended from the Jordan W to the coastal plains of the Mediterranean. For the most part the district embraced the territories once belonging to the tribe of Ephraim and half the tribe of Manasseh (W of the Jordan).

From time to time, on his way to and from Jerusalem, Jesus passed through Samaria, situated as it was between the districts of Judea and Galilee. (Luke 17:11; John 4:3-6) But for the most part he refrained from preaching in this territory, even telling the twelve whom he sent out to avoid Samaritan cities and, instead, to "go continually to the lost sheep of the house of Israel," that is, the Jews.—Matt. 10:5, 6.

However, this restriction covered only a limited time, for just before his ascension to heaven Jesus told his disciples they should carry the good news, not only to Samaria, but to the most distant part of the earth. (Acts 1:8, 9) So it was that when persecution broke out in Jerusalem the disciples, Philip in particular, took up the ministry in Samaria. Peter and John followed Philip there, resulting in further expansion of Christianity.—Acts 8:1-17, 25; 9:31; 15:3.

SAMARITAN (Sa·mar'i·tan). The term "Samaritans" first appeared in Scripture after the conquest of the ten-tribe kingdom of Samaria in 740 B.C.E.; it was applied to those who lived in the northern kingdom before that conquest as distinct from the foreigners later brought in from other parts of the Assyrian Empire. (2 Ki. 17:29) It appears that Sargon II of Assyria did not remove all the Israelite inhabitants, for the account at 2 Chronicles 34:6-9 (compare 2 Kings 23:19, 20) implies that during King Josiah's reign there were Israelites still in the land. "Samaritans" in time came to mean the descendants of those left in Samaria and those brought in by Sargon. Therefore some were undoubtedly the products of mixed marriages. Then at a still later period the name carried more of a religious, rather than a racial or political connotation, a Samaritan meaning one who belonged to the religious sect that flourished in the vicinity of ancient Shechem and Samaria, and which held to certain tenets distinctly different from Judaism.—John 4:9.

The development of the Samaritan religion was due to a number of factors, not the least of which stemmed from Jeroboam's efforts at alienating the ten tribes from Jehovah's worship as centered at Jerusalem. For about two hundred and fifty years the God-ordained Levitical priests had been replaced by a man-appointed priesthood, which, in turn, led the kingdom of Israel in the practice of demoralizing idolatry.—1 Ki. 12:28-33; 2 Ki. 17:7-17; 2 Chron. 11:13-15; 13:8, 9.

Then came the fall of the northern kingdom. The pagan immigrants brought in from Babylon, Cuthah, Avva, Hamath and Sepharvaim were worshipers of many deities—Succoth-benoth, Nergal, Ashima, Nibhaz, Tartak, Adrammelech and Anammelech. Although they learned something about Jehovah, through instruction by a priest of the 'Jeroboam priesthood,' yet, as Samaria had done with the golden calves, they continued to worship their false gods, generation after generation. (2 Ki. 17:24-41) Josiah's extensive efforts to rid these northern communities of their idol worship, nearly a hundred years after Samaria fell, had no more lasting effect than similar reforms made by him in the southern kingdom of Judah.—2 Ki. 23:4-20; 2 Chron. 34:6, 7.

DEVELOPMENTS AFTER JEWS RETURNED FROM EXILE

In 537 B.C.E. a remnant of the twelve tribes returned from Babylonian exile prepared to rebuild Jehovah's temple in Jerusalem. (Ezra 1:3; 2:1, 70) It was then that the "Samaritans," who were already in the land when the Israelites arrived and who were described as "adversaries of Judah and Benjamin," approached Zerubbabel and the older men, saying, "Let us build along with you; for, just like you, we search for your God and to him we are sacrificing since the days of Esar-haddon the king of Assyria,

who brought us up here." (Ezra 4:1, 2) This claim of devotion to Jehovah, however, proved to be only lip service, for when Zerubbabel declined their offer, the Samaritans did everything they could to prevent the building of the temple. After all their concerted efforts at harassment and intimidation had failed they then made false accusations in a letter to the Persian emperor, and succeeded in getting a government decree issued that put a stop to the construction for a number of years.—Ezra 4:3-24.

In the middle of the fifth century B.C.E., when Nehemiah began repairing Jerusalem's walls, Sanballat (governor of Samaria, according to one of the Elephantine Papyri) made several strenuous but unsuccessful efforts to stop the project. (Neh. 2:19, 20; 4:1-12; 6:1-15) Later, after an extended absence, Nehemiah returned to Jerusalem to find that the grandson of High Priest Eliashib had married Sanballat's daughter. Immediately, Nehemiah "chased him away."—Neh. 13:6, 7, 28.

The erection of the Samaritan temple on Mount Gerizim in competition to the one in Jerusalem is considered by some as marking the final separation of the Jews and Samaritans, although some think the severance in relations came more than a century later. When Jesus began his ministry, the breach between the two had not been healed, although the Gerizim temple had been destroyed more than a century and a half earlier. (John 4:9) The Samaritans were still worshiping on Mount Gerizim (4:20-23), and the Jews had little respect for them. (8:48) This existing scornful attitude permitted Jesus to make a strong point in his illustration of the neighborly Samaritan. —Luke 10:29-37.

SAMARITAN PENTATEUCH

From early times, the Scriptures of the Samaritans have consisted of only the first five books of the Bible, and these only in their own recension, written in their own characters and known as the "Samaritan Pentateuch." The rest of the Hebrew Scriptures, with the possible exception of the book of Joshua, they rejected. The Samaritan Pentateuch differs from the Masoretic text in some 6,000 instances, most of which are minor, but some are major, as, for example, the reading of Deuteronomy 27:4, where Gerizim is substituted for Ebal, the place where the laws of Moses were to be inscribed on whitewashed stones. (Deut. 27:8) The obvious reason for this change was to give credence to their belief that Gerizim is the holy mountain of God.

But their acceptance of the Pentateuch, by and large, gave the Samaritans the basis to believe that a prophet greater than Moses would come. (Deut. 18:18, 19) In the first century Samaritans were looking for the coming of Christ the Messiah, and some of them recognized him at his first presence; others rejected him. (Luke 17:16-19; John 4:9-43; Luke 9:52-56) Later, through the preaching of the early Christians, many Samaritans gladly embraced Christianity. —Acts 8:1-17, 25; 9:31; 15:3.

SAMEKH [ס]. The fifteenth letter of the Hebrew alphabet, also later used outside the Hebrew Scriptures as a number to denote sixty.

Sa'mekh corresponds generally to the sound of English "s." This letter represents the sound that the Ephraimites used when endeavoring to pronounce the word "shibboleth," which begins with the letter *shin* (ש) rather than with *sa'mekh*. (Judg. 12:6; see also SIN or SHIN.) In the Hebrew, *sa'mekh* is the initial letter in each of the eight verses of Psalm 119: 113-120.

SAMGAR-NEBO (Sam'gar-ne'bo) [possibly, "be gracious, Nebo"]. The name or title of one of the Babylonian princes who entered Jerusalem right after a breach was made in its walls in the summer of 607 B.C.E.—Jer. 39:3.

SAMLAH (Sam'lah) [mantle]. The fifth-named king of Edom who reigned before a king ruled Israel. Samlah was from Masrekah.—Gen. 36:31-37; 1 Chron. 1: 47, 48.

SAMOS (Sa'mos) [height]. An island in the Aegean Sea near the W coast of Asia Minor. Paul apparently stopped briefly at Samos on the return from his third missionary tour.—Acts 20:15.

This island is separated by a one-mile (1.6-kilometer) strait from the Asian promontory named Trogyllium. Samos was SW of Ephesus and NW of Miletus. (See map on page 685.) It is about twenty-seven miles (43 kilometers) in length and fourteen miles (23 kilometers) in width. Though very mountainous, it is remarkably fertile. Over the years it came under the domination of Persia, Athens, Pergamum and Rome. At the time of Paul's missionary journeys it was a free state. Its major city and port was also named Samos. The island was celebrated for the cult of Hera (Juno, the Roman goddess of marriage and childbirth) and had a temple to her which vied in splendor and celebrity with the temple of Artemis at Ephesus.

According to the Scriptural account, the ship Paul was on when returning to Jerusalem stopped at Chios, sailed some sixty-five miles (104 kilometers) down the coast of Asia Minor and 'touched at Samos, and on the following day arrived at Miletus.' (Acts 20: 15) Certain manuscripts add an expression that leads to the rendering "we touched at Samos and, after stopping at Trogyllium, made Miletus the next day." (*JB*) This has been understood to mean that the ship did not remain in port at Samos, but, instead, crossed the strait and anchored in the protection of the high promontory. But the oldest and most reliable manuscripts omit the expression about Trogyllium, and it was rejected by Westcott and Hort in preparing their master text. The ship Paul was on evidently docked briefly at Samos and then traveled on to Miletus.

SAMOTHRACE (Sam'o·thrace) [possibly, Samos of Thrace]. A mountainous island located in the NE Aegean Sea, having a city of the same name on its N side. Paul's ship came "with a straight run" to the island of Samothrace from Troas in NW Asia Minor in the spring of 50 C.E. during his second missionary journey. There is, however, no indication that he went ashore. (Acts 16:11) The modern-day island lacks a good harbor, though it offers a number of places for safe anchorage.

SAMSON (Sam'son) [sunny, sunlike, sun-man; or, desolator, destroyer]. One of Israel's outstanding judges; son of Manoah, a Danite from Zorah. Prior to his birth an angel appeared to his mother and announced that she would bear a son who was to be a Nazirite from birth and "take the lead in saving Israel out of the hand of the Philistines." (Judg. 13: 1-5, 24; 16:17) As future leader in the fight against the Philistines, Samson would have to come near the dead bodies of persons slain in battle. Therefore, the very nature of his commission showed that he did not come under the law prescribing that Nazirites not touch dead bodies. (Num. 6:2-9) It should also be noted that this law applied to persons who *voluntarily* took a vow of Naziriteship and made no reference to persons who, like Samson, were Nazirites from birth.

When old enough to marry, Samson requested that his parents get a certain Philistine woman from Timnah for him as a wife. This was in harmony with the direction of God's spirit, as it was to provide occasion for Samson to fight against the Philistines. (Judg. 13:25–14:4) Subsequently, near Timnah, a maned young lion confronted Samson. Empowered by God's spirit, he tore the animal in two with his bare hands. He then continued on his way to Timnah and there spoke with the Philistine woman whom he wanted as a wife.—Judg. 14:5-7.

Sometime later Samson, accompanied by his parents, went to Timnah to bring his betrothed home. On the way there he turned aside from the road to look at the corpse of the lion that he had killed earlier and found a swarm of bees and honey inside. Samson ate some of the honey and, upon rejoining his parents, offered honey to them. At the wedding banquet he made this incident an object of a riddle and propounded it to thirty Philistine groomsmen. Further developments centering around this riddle provided the occasion for Samson to kill thirty Philistines at Ashkelon.—Judg. 14:8-19.

When the father of his betrothed gave her to another man and did not permit Samson to see her, Samson was furnished with yet another opportunity to act against the Philistines. Using three hundred foxes, he set the grainfields, vineyards and olive groves of the Philistines on fire. The enraged Philistines therefore burned Samson's betrothed and her father, the Philistines' loss having resulted from his treatment of Samson. By this act the Philistines once more gave Samson reason for avenging himself upon them. He slew many of them, "piling legs upon thighs."—Judg. 14:20–15:8.

Seeking revenge against Samson, the Philistines came to Lehi. Three thousand fearful men of Judah then prevailed upon Samson at the crag Etam to surrender, thereafter binding him with two new ropes and leading him to the Philistines. Exultantly, the Philistines prepared to receive Samson. But "Jehovah's spirit became operative upon him, and the ropes that were upon his arms came to be like linen threads that have been scorched with fire, so that his fetters melted off his hands." Taking the moist jawbone of a male ass, Samson struck down a thousand men, after which he ascribed this victory to Jehovah. On that occasion Jehovah, in answer to Samson's request, miraculously provided water to relieve his thirst. —Judg. 15:9-19.

Another time Samson went to the home of a prostitute in the Philistine city of Gaza. Hearing of this, the Philistines laid in wait for him, intending to kill him in the morning. But at midnight Samson got up and ripped the city gate and its side posts and bar from the wall of Gaza, and carried them "up to the top of the mountain that is in front of Hebron." (Judg. 16:1-3) This was a great humiliation for the Philistines, as it left Gaza weak and unprotected from intruders. The fact that Samson was able to accomplish this amazing feat indicates that he still had God's spirit. This would argue against his having gone to the house of the prostitute for immoral purposes. On this point commentator Paulus Cassel observes: "Samson did not come to Gaza for the purpose of visiting a harlot: for it is said that ['Samson went to Gaza and saw a prostitute woman there and came in to her']. But when he wished to remain there [at Gaza] over night, there was nothing for him, the national enemy, but to abide with the [prostitute]. . . . His stay is spoken of in language not different from that employed with reference to the abode of the spies in the house of Rahab. The words, ['saw a prostitute'], only indicate that when he saw a woman of her class, he knew where he could find shelter for the night." (*A Commentary on the Holy Scriptures* by J. P. Lange and translated by Philip Schaff, The Book of Judges, p. 212) It should also be noted that the account reads "Samson kept lying till midnight" and not 'Samson kept lying *with her* till midnight.'

By going into enemy territory Samson demonstrated his fearlessness. It may well be that he went to Gaza to 'look for an opportunity against the Philistines,' as had been the case earlier when he sought a wife among them. (Judg. 14:4) If so, Samson apparently intended to turn any effort directed against him into an occasion for inflicting injury upon the Philistines.

BETRAYED BY DELILAH

It was after this that Samson fell in love with Delilah. (See DELILAH.) For material gain she sought to learn the secret of Samson's strength. Three times he gave her misleading answers. But, on account of her persistent pestering, he finally gave in and revealed to her that his strength lay in his being a Nazirite from birth. She then got in touch with the Philistines to get the reward for turning him over to them. While Samson was sleeping on her knees, Delilah had his hair shaved off. Upon awakening, he no longer had Jehovah's spirit, for he had allowed himself to get into a position that led to the termination of his Naziriteship. Not the hair itself, but what it stood for, that is, Samson's special relationship to Jehovah as a Nazirite, was the source of his strength. With the end of that relationship, Samson was no different from any other man. Therefore, the Philistines were able to blind him, bind him with copper fetters and put him to work as a grinder in the prison house.—Judg. 16:4-21.

While Samson languished in prison the Philistines arranged for a great sacrifice to their god Dagon, to whom they attributed their success in having captured Samson. Great throngs, including all the axis lords, were assembled in the house used for Dagon worship. On the roof alone there were 3,000 men and women. The merry Philistines had Samson, whose hair had meanwhile grown luxuriantly, brought out of prison to provide amusement for them. Upon his arrival, Samson asked the boy who was leading him to let him feel the pillars that supported the structure. He then prayed to Jehovah: "Remember me, please, and strengthen me, please, just this once, O you the true God, and let me avenge myself upon the Philistines with vengeance for one of my two eyes." (Judg. 16:22-28) It may be that he prayed to avenge himself for only one of his eyes because of recognizing that the loss of them had come about partly through his own failure. Or, it may be that he felt it would be impossible to avenge himself completely as Jehovah's representative.

Samson braced himself against the two supporting pillars and "bent himself with power," causing the house to collapse. This resulted in his own death and that of more Philistines than he had killed in his entire lifetime. Relatives buried him "between Zorah and Eshtaol in the burial place of Manoah his father." Thus Samson died faithful to Jehovah after having judged Israel for twenty years. Therefore his name rightly appears among men who, through faith, were made powerful.—Judg. 15:20; 16:29-31; Heb. 11:32-34.

SAMUEL (Sam'u·el) [name of God]. A prominent prophet and judge (Acts 3:24; 13:20), traditionally credited with the writership of the Bible books of Judges, Ruth and part of First Samuel. (Compare 1 Samuel 10:25; 1 Chronicles 29:29.) His father Elkanah was a Levite of the nonpriestly family of Kohath. (1 Chron. 6:27, 28, 33-38) Samuel came to have three full brothers and two full sisters.—1 Sam. 2:21.

Promised to the service of Jehovah as a Nazirite by his mother Hannah before conception (1 Sam. 1:11), Samuel was taken to the tabernacle at Shiloh upon being weaned (perhaps at the age of three years at least; compare 2 Chronicles 31:16) and left there in the charge of High Priest Eli. (1 Sam. 1:24-28) Thus Samuel, having a linen ephod girded on, 'ministered to Jehovah' as a boy. Annually his mother visited him and brought him a new sleeveless coat. (1 Sam. 2:18, 19) As he grew, Samuel became "more likable both from Jehovah's standpoint and from that of men."—1 Sam. 2:26.

BECOMES PROPHET AT AN EARLY AGE

At night Samuel slept in the "temple of Jehovah, where the ark of God was," and his first assignment in the morning appears to have been to open the

"doors of Jehovah's house." (1 Sam. 3:3, 15) Evidently the words "where the ark of God was" apply to the tabernacle area and are not to be understood as signifying that Samuel slept in the Most Holy. As a Kohathite Levite he was not entitled to see the Ark or any of the other sacred furnishings inside the sanctuary. (Num. 4:17-20) The only part of the house of Jehovah to which Samuel had access was the tabernacle courtyard. Therefore, he must have opened the doors leading into the courtyard, and it must have been there that he slept. During the period that the tabernacle was permanently located at Shiloh, various structures were likely erected, and one of these could have served as Samuel's sleeping place.

One night, after having retired, Samuel heard a voice calling him by name. Imagining the speaker to be High Priest Eli, he ran to see him. After this occurred three times, Eli discerned that Jehovah was calling Samuel and instructed him accordingly. Jehovah then made known to Samuel his judgment against Eli's house. Fearful, Samuel did not volunteer any information concerning the word of Jehovah until requested to do so by Eli. Thus began Samuel's prophetic work, and all Israel eventually became aware that he was indeed Jehovah's prophet.—1 Sam. 3:2-21.

LEADS ISRAEL IN TRUE WORSHIP

Over twenty years later, at Samuel's exhortation, the Israelites abandoned idolatrous worship and began serving Jehovah alone. Subsequently, Samuel had the Israelites assemble at Mizpah. Taking advantage of the situation, the Philistines invaded. Becoming fearful, the sons of Israel requested that Samuel call to Jehovah for aid. He did so and also offered up a sucking lamb in sacrifice. (1 Sam. 7:2-9) Of course, as a nonpriestly Kohathite Levite, Samuel was not authorized to officiate at the sanctuary altar (Num. 18:2, 3, 6, 7), and there is no record that he ever did so. However, as Jehovah's representative and prophet, he could sacrifice at other places in compliance with divine direction, as did Gideon (Judg. 6:25-28) and Elijah. (1 Ki. 18:36-38) Jehovah answered Samuel's prayer, throwing the Philistines into confusion and thereby enabling the Israelites to gain a decisive victory. To commemorate this, Samuel set up a stone between Mizpah and Jeshanah and called it Ebenezer ("the stone of help"). (1 Sam. 7:10-12) Doubtless from the spoils of this and other wars Samuel set aside things as holy to maintain the tabernacle.—1 Chron. 26:27, 28.

Samuel's judgeship witnessed additional reverses for the Philistines (1 Sam. 7:13, 14) and proved to be a period marked by outstanding Passover celebrations. (2 Chron. 35:18) Samuel also seems to have worked out some arrangement for the Levite gatekeepers, and his arrangement may have served as a basis for the organization put into operation by David. (1 Chron. 9:22) From his home at Ramah in the mountainous region of Ephraim, Samuel annually made a circuit of Bethel, Gilgal and Mizpah, judging Israel at all these places. (1 Sam. 7:15-17) Never did he abuse his position as judge. His record was without blame. (1 Sam. 12:2-5) But his sons, Joel and Abijah, perverted justice.—1 Sam. 8:2, 3.

ANOINTS SAUL AS KING

The unfaithfulness of Samuel's sons, coupled with the threat of warfare with the Ammonites, prompted the older men of Israel to request that Samuel appoint a king over them. (1 Sam. 8:4, 5; 12:12) Jehovah's answer to Samuel's prayer concerning this was that, though the request of the people showed lack of faith in Jehovah's kingship, nevertheless, the prophet should accede to it and advise them what the rightful due of the king involved. Though informed by Samuel that the monarchy would result in the loss of certain liberties, they still insisted on having a king. After Samuel dismissed the men of Israel, Jehovah directed matters so that Samuel anointed the Benjamite Saul as king. (1 Sam. 8:6–10:1) Thereafter Samuel arranged for the Israelites to assemble at Mizpah and there Saul was designated by lot as king. (1 Sam. 10:17-24) Again Samuel spoke about the rightful due of the kingship, and also made a written record thereof.—1 Sam. 10:25.

Following Saul's victory over the Ammonites, Samuel directed that the Israelites come to Gilgal to confirm the kingship anew. On that occasion Samuel reviewed his own record as well as Israel's past history, and showed that obedience to Jehovah by the king and the people was needed to maintain divine approval. To impress upon them the seriousness of having rejected Jehovah as King, Samuel prayed for an unseasonal thunderstorm. Jehovah's answering that petition motivated the people to acknowledge their serious transgression.—1 Sam. 11:14–12:25.

On two occasions thereafter Samuel had to censure Saul for disobedience to divine direction. In the first instance, Samuel announced that Saul's kingship would not last because he had presumptuously gone ahead in making a sacrifice instead of waiting as he had been commanded. (1 Sam. 13:10-14) Rejection by Jehovah of Saul himself as king was the second condemnatory message that Samuel delivered to Saul for disobediently preserving alive King Agag and the best of the Amalekite flock and herd. In response to Saul's plea, Samuel appeared with him before the older men of Israel and the people. After that Samuel commanded that Agag be brought to him and then "went hacking [him] to pieces before Jehovah in Gilgal."—1 Sam. 15:10-33.

ANOINTS DAVID

When the two men parted, they had no further association. Samuel, however, went into mourning for Saul. But Jehovah God interrupted his mourning, commissioning him to go to Bethlehem to anoint one of the sons of Jesse as Israel's future king. To avoid any suspicion on Saul's part that might result in Samuel's death, Jehovah directed that Samuel take along a cow for sacrifice. Perhaps fearing that Samuel had come to reprove or punish some wrongdoing, the older men of Bethlehem trembled. But he assured them that his coming meant peace and then arranged for Jesse and his sons to share in a sacrificial meal. Impressed by the appearance of Jesse's firstborn Eliab, Samuel reasoned that this son must surely be Jehovah's choice for the kingship. But neither Eliab nor any of the other six sons of Jesse present had been chosen by Jehovah. Therefore, at Samuel's insistence, the youngest son, David, was called from pasturing the sheep and then anointed in the midst of his brothers. —1 Sam. 15:34–16:13.

Later, after King Saul had made several attempts on his life, David fled to Samuel at Ramah. The two men then went to Naioth, and David remained there until Saul personally came to look for him. (1 Sam. 19:18–20:1) During the time David was still under restriction because of Saul, "Samuel died; and all Israel proceeded to collect together and bewail him and bury him at his house in Ramah." (1 Sam. 25:1) Thus Samuel died as an approved servant of Jehovah God after a lifetime of faithful service. (Ps. 99:6; Jer. 15:1; Heb. 11:32) He had demonstrated persistence in fulfilling his commission (1 Sam. 16:6, 11), devotion to true worship (1 Sam. 7:3-6), honesty in his dealings (1 Sam. 12:3), and courage and firmness in announcing and upholding Jehovah's judgments and decisions.—1 Sam. 10:24; 13:13; 15:32, 33.

Regarding the account of Saul's request for the spirit medium at En-dor to bring up Samuel for him, see SAUL No. 1.

SAMUEL, BOOKS OF. Two books of the Hebrew Scriptures that apparently were not divided in the original Hebrew canon. Indicative of this is a note in the Masora showing that words in First Samuel, chapter 28 (one of the concluding chapters of First Samuel), were in the middle of the book.

WRITERS AND TIME COVERED

Ancient Jewish tradition credits Samuel with the writership of the first part of the book, and Nathan and Gad with the remaining portion. That these three prophets did write is confirmed at 1 Chronicles 29:29. The book itself reports: "Samuel spoke to the people about the rightful due of the kingship and wrote it in a book and deposited it before Jehovah." (1 Sam. 10:25) However, on the basis of 1 Samuel 27:6, where there is reference to the "kings of Judah," numerous scholars place the final compiling of the books of Samuel sometime after the ten-tribe kingdom of Israel came into existence. If the expression "kings of Judah" denotes only Judean kings of the *two-tribe kingdom*, this would show that the writings of Samuel, Nathan and Gad must have been put into final form by someone else. On the other hand, if "kings of Judah" simply means kings from the *tribe* of Judah, these words could have been recorded by Nathan, since he lived under the rulership of two Judean kings, David and Solomon.—1 Ki. 1: 32-34; 2 Chron. 9:29.

The fact that Hannah and an unnamed "man of God" used the expressions "king" and/or "anointed one" years before a king actually ruled over Israel does not support the argument of some that these passages date from a period later than indicated in the book. (1 Sam. 2:10, 35) The idea of a future king was by no means foreign to the Hebrews. God's promise concerning Sarah, the ancestress of the Israelites, was that "kings of peoples" would come from her. (Gen. 17:16) Also, Jacob's deathbed prophecy (Gen. 49:10), the prophetic words of Balaam (Num. 24:17) and the Mosaic law (Deut. 17:14-18) pointed to the time when the Israelites would have a king.

The historical narrative contained in the two books of Samuel commences with the judgeship of High Priest Eli and concludes with events from David's reign. It therefore covers a period of approximately 140 years (c. 1180-c. 1040 B.C.E.). As David's death is not mentioned in the record, the account (possibly with the exception of editorial additions) was probably completed about 1040 B.C.E.

AUTHENTICITY

The authenticity of the account contained in the books of Samuel is well established. Christ Jesus himself, when refuting an objection raised by the Pharisees, cited the incident recorded at 1 Samuel 21:3-6 about David's receiving showbread from Ahimelech the priest. (Matt. 12:1-4) In the synagogue of Antioch in Pisidia, the apostle Paul quoted from 1 Samuel 13: 14 as he briefly reviewed events from Israel's history. (Acts 13:20-22) This apostle, in his letter to the Romans, used words from David's psalm, which passage is found at both 2 Samuel 22:50 and Psalm 18:49, to prove that Christ's ministry to the Jews verified God's promises and gave a basis for non-Jews to "glorify God for his mercy." (Rom. 15:8, 9) Jehovah's words to David at 2 Samuel 7:14 are quoted and applied to Christ Jesus in Hebrews 1:5, thus showing that David served as a prophetic type of the Messiah.

Outstanding, too, is the candor of the record. It exposes the wrongs of the priestly house of Eli (1 Sam. 2:12-17, 22-25), the corruption of Samuel's sons (1 Sam. 8:1-3) and the sins and family difficulties of King David.—2 Sam. 11:2-15; 13:1-22; 15:13, 14; 24: 10.

Another evidence of the authenticity of the account is the fulfillment of prophecies. These relate to Israel's request for a king (Deut. 17:14; 1 Sam. 8:5), Jehovah's rejection of Eli's house (1 Sam. 2:31; 3:12-14; 1 Ki. 2:27) and the continuance of the kingship in David's line.—2 Sam. 7:16; Jer. 33:17; Ezek. 21:25-27; Matt. 1:1; Luke 1:32, 33.

The record is in complete harmony with the rest of the Scriptures. This is especially noticeable when examining the psalms, many of which are illuminated by what is contained in the books of Samuel. King Saul's sending messengers to watch David's house in order to kill him provides the background for Psalm 59. (1 Sam. 19:11) David's experiences at Gath, where he disguised his sanity to escape death, are alluded to in Psalms 34 and 56. (1 Sam. 21:10-15; evidently the name Abimelech appearing in the superscription of Psalm 34 is to be viewed as a title for King Achish.) Psalm 142 may reflect David's thoughts while hiding from Saul in the cave of Adullam (1 Sam. 22:1) or in the cave in the wilderness of En-gedi. (1 Sam. 24: 1, 3) This is perhaps also the case with Psalm 57. However, a comparison of Psalm 57:6 with 1 Samuel 24:2-4 seems to favor the cave in the wilderness of En-gedi, for there Saul, as it were, fell into the pit he had excavated for David. Psalm 52 pertains to Doeg's informing Saul about David's dealings with Ahimelech. (1 Sam. 22:9, 10) The action of the Ziphites in revealing David's whereabouts to King Saul furnished the basis for Psalm 54. (1 Sam. 23:19) Psalm 63 relates to David's experiences in the wilderness of Judah. (1 Sam. 22:5; 23:14, 15, 26) The second psalm seems to allude to the attempts made by the Philistines to unseat David as king after his capture of the stronghold of Zion. (2 Sam. 5:17-25) Trouble with the Edomites during the war with Hadadezer is the setting for Psalm 60. (2 Sam. 8:3, 13, 14) Psalm 51 is a prayer of David, beseeching forgiveness for his sin with Bath-sheba. (2 Sam. 11:2-15; 12:1-14) David's flight from Absalom provides the basis for the third psalm. (2 Sam. 15:12-17, 30) Possibly Psalm 7 finds its historical setting in Shimei's cursing David. (2 Sam. 16:5-8) Psalm 30 may allude to events in connection with David's erection of an altar on the threshing floor of Araunah. Psalm 18 parallels 2 Samuel 22, and pertains to Jehovah's delivering David from Saul and other enemies.

OUTLINE OF CONTENTS

1 SAMUEL

I. Early history of Samuel (1:1–6:21)
  A. Samuel born in answer to barren Hannah's prayer (1:1-20)
  B. After weaning, Samuel presented to High Priest Eli for sanctuary service (1:21–2:11)
  C. Unfaithfulness of Eli's sons contrasts with Samuel's commendable course (2:12-26)
  D. Prophetic announcements of calamity against Eli's house and their fulfillment (2:27–6:21)
    1. Certain man of God reveals Jehovah's judgment: Eli's priestly house rejected; two sons Hophni and Phinehas to die on the same day as a sign (2:27-36)
    2. Samuel called to be a prophet; instructed to tell Eli of Jehovah's judgment against his house (3:1-21)
    3. Defeat of Israelites by Philistines results in capture of Ark and death of Eli's two sons; Eli's death; Philistines return Ark after experiencing Jehovah's heavy hand upon them because of its presence in their land (4:1–6:21)

II. Samuel's judgeship (7:1–8:22)
  A. Samuel urges Israel to forsake false worship and holds assembly at Mizpah (7:1-6)
  B. Philistines come against Israelites assembled at Mizpah, but suffer defeat (7:7-13)
  C. Philistines continue experiencing reverses; peace continues between Israel and Amorites (7:14-17)
  D. Aged Samuel approached with request for a king; his reply (8:1-22)

III. Saul becomes Israel's first king (9:1–12:25)
  A. A vain search for his father's asses providentially results in Saul's meeting Samuel; this encounter provides occasion for Samuel's anointing of Saul as king (9:1–10:16)
  B. At assembly in Mizpah Samuel presents Saul as Jehovah's choice for the kingship (10:17-27)
  C. Saul rallies an army and defeats Ammonites (11:1-13)

D. Saul's kingship affirmed anew at Gilgal; Samuel addresses Israel (11:14–12:25)

IV. Events of Saul's reign prior to David's appointment over the men of war (13:1–17:58)
- A. Saul and his son Jonathan war against Philistines in vicinity of Michmash (13:1–14:52)
- B. Saul fights Amalekites; God rejects him as king for disobediently preserving alive their King Agag and best of their flock and herd (15:1-35)
- C. Samuel divinely commissioned to anoint David as king (16:1-13)
- D. Jehovah's spirit leaves Saul; David becomes harpist in Saul's court (16:14-23)
- E. Philistines encamp at Ephesdammim to fight Israel (17:1-58)
  1. Philistine army faces Israelite army across low plain of Elah (17:1-3)
  2. Philistine champion Goliath taunts battle lines of Israel; David, while on visit to Israelite camp, accepts challenge and kills Goliath; fleeing Philistines pursued by Israelites (17:4-58)

V. David becomes prominent in Israel but incurs Saul's wrath (18:1–20:42)
- A. Jonathan and David become close friends; Saul appoints David as chief of Israelite army (18:1-5)
- B. David wars successfully; Saul comes to view him with suspicion; after two unsuccessful attempts to kill David with a spear, Saul schemes to have him die at hands of Philistines but plot fails (18:6-30)
- C. Though having promised Jonathan that he would not kill David, Saul tries to do so; David flees to Samuel at Ramah (19:1-24)
- D. David and Jonathan meet together and conclude covenant; upon ascertaining that it is his father's determination to kill David, Jonathan informs David (20:1-42)

VI. David's life as a fugitive from King Saul (21:1–26:25)
- A. Flees to Philistine city of Gath; on way, receives five loaves of showbread and Goliath's sword from High Priest Ahimelech at Nob (21:1-10)
- B. At Gath, disguises sanity to escape harm (21:11-15)
- C. Takes refuge in cave of Adullam; arranges for parents to live in Moab; goes to forest of Hereth (22:1-5)
- D. News of discovery of David and his men reaches Saul; informed about incident involving David's being assisted by Ahimelech, Saul orders execution of priests (22:6-19)
- E. Abiathar the priest escapes massacre and joins David (22:20-23)
- F. David saves Keilah from Philistines but leaves to avoid being surrendered into Saul's hands (23:1-13)
- G. Pursued by Saul, David and his men conceal themselves in wilderness regions; David spares Saul's life (23:14–24:22)
- H. Samuel's death; David's dealings with Nabal and Abigail; David's wives (25:1-44)
- I. David spares Saul's life a second time (26:1-25)

VII. David's residence in Philistine territory and the end of Saul's reign (27:1–31:13)
- A. Achish gives David the city of Ziklag; believing that David had been making raids upon Israelites, Achish invites him and his men to join in battle against Israel (27:1–28:2)
- B. Saul and his army encamp at Gilboa; Saul goes to spirit medium at En-dor and requests that she bring up dead Samuel (28:3-25)
- C. Philistine axis lords request that David and his men not accompany them in fight against Israel (29:1-11)
- D. David and his men return to Ziklag, only to find that city has been burned and families taken captive; raiders overtaken and everything recovered (30:1-31)
- E. Philistines triumph over Israel; Saul is severely wounded and commits suicide; three of his sons are slain (31:1-13)

OUTLINE OF CONTENTS

2 SAMUEL

I. David's reaction to news of Saul's death; his dirge over Saul and Jonathan (1:1-27)

II. David's house versus Saul's house (2:1–4:12)
- A. David anointed as king over Judah and rules from Hebron (2:1-7)
- B. Supported by Abner, Saul's son Ish-bosheth reigns over rest of Israel, with Mahanaim as his seat of government (2:8-11)
- C. Warfare rages between the rival kingdoms; finally Abner defects to David but is killed by Joab; David mourns Abner's death (2:12–3:39)
- D. Ish-bosheth is murdered; David has the assassins executed (4:1-12)

III. David as king over all Israel (5:1–24:25)
- A. David is anointed king over Israel, captures stronghold of Zion and makes Jerusalem his capital (5:1-16)
- B. Philistines stage two invasions but David defeats them both times (5:17-25)
- C. David has Ark brought to Jerusalem; his manner of rejoicing displeases his wife Michal; she remains childless till death (6:1-23)
- D. David's expressed desire to build a temple for Jehovah provides occasion for God's making a covenant for a kingdom with David (7:1-29)
- E. Review of David's military victories and the extent of his realm (8:1-18)
- F. David exercises loving-kindness toward Jonathan's son Mephibosheth, having him eat at his table constantly (9:1-13)
- G. Events associated with the war against the Ammonites (10:1–12:31)
  1. Ammonite King Hanun humiliates David's messengers, thereby precipitating war; Ammonites and hired Syrian armies flee (10:1-19)
  2. Campaign against Ammonites resumes; Joab lays siege to Rabbah but David remains at Jerusalem and becomes guilty of adultery with Bath-sheba (11:1-4)
  3. When attempts to cover over adultery fail, David arranges to have Bath-sheba's husband Uriah exposed to virtually certain death in battle (11:5-25)
  4. David takes Bath-sheba as his wife; is reproved by the prophet Nathan; adulterine child dies (11:26–12:23)
  5. Birth of Solomon to Bath-sheba (12:24, 25)
  6. Joab continues fight against Rabbah but, at his request, David completes capture of city (12:26-31)
- H. David's difficulties with his son Absalom (13:1–19:8)
  1. Absalom kills his half-brother Amnon for raping Absalom's sister Tamar; flees to Geshur (13:1-39)
  2. Using Tekoitess, Joab gets David to recall Absalom (14:1-28)
  3. Absalom succeeds in effecting reconciliation with David; later, has self proclaimed king at Hebron (14:29–15:12)
  4. On account of Absalom's conspiracy, David, with his household and servants, flees from Jerusalem but sends Hushai back to frustrate Ahithophel's counsel (15:13-37)
  5. Mephibosheth's attendant Ziba meets David with supplies; Benjamite Shimei curses David (16:1-14)
  6. Absalom enters Jerusalem; Hushai frustrates Ahithophel's counsel (16:15–17:23)

7. Absalom and his forces pursue David and are defeated; contrary to David's command, Joab kills Absalom (17:24–18:33)
8. David mourns Absalom's death but is reproved by Joab (19:1-8)

I. David restored as king in Jerusalem (19:9-43)
J. Rebellion of Benjamite Sheba put down and Joab kills Amasa (20:1-26)
K. Bloodguilt of Saul's house toward Gibeonites avenged (21:1-14)
L. Various battles with Philistines (21:15-22)
M. Poetic writings of David (22:1–23:7)
N. List of David's mighty men and some of their exploits (23:8-39)
O. David's census sin, its consequences and the purchase of a new altar site (24:1-25)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 53-64.

SECTIONS MISSING IN THE *SEPTUAGINT VERSION*

First Samuel 17:12-31, 55–18:6a does not appear in the *Septuagint Version* as contained in Vatican Manuscript No. 1209. Numerous scholars have, therefore, concluded that the omissions are later additions to the Hebrew text. Arguing against this view, a commentary by C. F. Keil and F. Delitzsch notes: "The notion, that the sections in question are interpolations that have crept into the text, cannot be sustained on the mere authority of the Septuagint version; since the arbitrary manner in which the translators of this version made omissions or additions at pleasure is obvious to any one."—*Biblical Commentary on the Books of Samuel*, p. 177, ftn.

If it could be definitely established that actual discrepancies exist between the omitted sections and the rest of the book, the authenticity of 1 Samuel 17:12-31, 55–18:6a would reasonably be in question. A comparison of 1 Samuel 16:18-23 and 1 Samuel 17:55-58 reveals what appears to be a contradiction, for in the latter passage Saul is depicted as asking about the identity of his own court musician and armor-bearer, David. However, it should be noted that David's earlier being described as a "valiant, mighty man and a man of war" could have been based on his courageous acts in single-handedly killing a lion and a bear to rescue his father's sheep. (1 Sam. 16:18; 17:34-36) Also, the Scriptures do not state that David actually served in battle as Saul's armor-bearer before he killed Goliath. Saul's request to Jesse was: "Let David, please, keep attending upon me, for he has found favor in my eyes." (1 Sam. 16:22) This request does not preclude the possibility that Saul later permitted David to return to Bethlehem so that, when war broke out with the Philistines, David was then shepherding his father's flock.

Regarding Saul's question, "Whose son is the boy, Abner?" the aforementioned commentary observes (p. 178 ftn.): "Even if Abner had not troubled himself about the lineage of Saul's harpist, Saul himself could not well have forgotten that David was a son of the Bethlehemite Jesse. But there was much more implied in Saul's question. It was not the name of David's father alone that he wanted to discover, but what kind of man the father of a youth who possessed the courage to accomplish so marvellous a heroic deed really was; and the question was put not merely in order that he might grant him an exemption of his house from taxes as the reward promised for the conquest of Goliath (ver. 25), but also in all probability that he might attach such a man to his court, since he inferred from the courage and bravery of the son the existence of similar qualities in the father. It is true that David merely replied, 'The son of thy servant Jesse of Bethlehem;' but it is very evident from the expression in ch. xviii. 1, 'when he had made an end of speaking unto Saul,' that Saul conversed with him still further about his family affairs, since the very words imply a lengthened conversation." (For other instances where "who" involves more than mere knowledge of a person's name, see Exodus 5:2; 1 Samuel 25:10.)

So the indications are that there is no sound reason for rejecting 1 Samuel 17:12-31, 55–18:6a as being no part of the original text.

SANBALLAT (San·bal'lat) [possibly, overseer of the army]. A Horonite (probably meaning a resident of Upper or Lower Beth-horon) who opposed Nehemiah's efforts to repair the wall of Jerusalem. (Neh. 2:10) He is thought to be the Sanballat mentioned in a papyrus found at Elephantine, Egypt, which identifies him as the governor of Samaria and the father of Delaiah and Shelemiah.

Sanballat, along with Tobiah and Geshem, derided the Jews and accused them of rebelling against the king of Persia. (Neh. 2:19; 4:1) As the repair work progressed, he and other opposers conspired to fight against Jerusalem. But whatever efforts they made in this regard were ineffective, for the Jews relied on Jehovah and kept a guard posted. (Neh. 4:7-9) After the gaps in the wall of Jerusalem were filled, Sanballat and others repeatedly tried to lure Nehemiah away from the city. When this failed, he and Tobiah hired a Jew to frighten Nehemiah into wrongfully hiding in the temple. But they did not succeed.—Neh. 6:1-14.

Later, after an absence from Jerusalem, Nehemiah, upon his return, found that a grandson of High Priest Eliashib had become a son-in-law of Sanballat. Nehemiah therefore chased this grandson away.—Neh. 13:6, 7, 28.

SANCTIFICATION. The act or process of making holy or of separating or setting apart for the service or use of Jehovah God; the state of being holy, sanctified or purified. The ideas expressed by the English terms "sanctification" and "holiness" proceed from a common source in the original languages. "Sanctification," then, draws attention to the *action* whereby holiness is produced, made manifest or maintained. (See HOLINESS.) Words drawn from the Hebrew verb *qa·dhash'* (having the root meaning "to be bright, new, clean") and words related to the Greek adjective *ha'gi·os* are rendered "holy," "sanctified," "made sacred," and "set apart." They are applied in the Scriptures to (1) Jehovah God, (2) Jesus Christ, (3) angels, (4) men and animals, (5) things, (6) periods of time or occasions and (7) land possessions.

A better understanding of the subject can be gained by a consideration of the usage of the words in the original languages. Sometimes the Hebrew word for "sanctify" was used in the sense of preparing or making oneself ready or in fit condition. Jehovah commanded Moses to say to the complaining Israelites: "Sanctify yourselves for tomorrow, as you will certainly eat meat." (Num. 11:18) Before Israel crossed the Jordan River, Joshua ordered: "Sanctify yourselves, for tomorrow Jehovah will do wonderful things in your midst." (Josh. 3:5) In all cases the term has a religious, spiritual and moral sense. It can denote the getting away from anything that displeases Jehovah or appears bad in his eyes, including physical uncleanness. God said to Moses: "Go to the people, and you must sanctify them today and tomorrow, and they must wash their mantles. . . . because on the third day Jehovah will come down before the eyes of all the people upon Mount Sinai." (Ex. 19:10, 11) The word is used to mean *purifying* or *cleansing*, as at 2 Samuel 11:4, which reads: "She was sanctifying herself from her uncleanness."

Jehovah told Israel that they should be separate from the nations of the world and clean from their practices, giving Israel laws to keep them set apart, including the laws defining what was clean and what was unclean for eating. Then he gave them the reason: "For I am Jehovah your God; and you must sanctify yourselves and you must prove yourselves holy, because I am holy."—Lev. 11:44.

JEHOVAH GOD

Jehovah God is holy and absolutely clean. As the Creator and Universal Sovereign, he has the right to the exclusive worship of all his creatures. Therefore he says that he will demonstrate his holiness, acting to sanctify himself and his name before the eyes of all creation: "I shall certainly magnify myself and sanctify myself and make myself known before the eyes of many nations; and they will have to know that I am Jehovah." (Ezek. 38:23) Those who desire his favor, and life, must "sanctify" him and his name, that is, they must hold that name in its proper place as separate from and higher than all others. (Lev. 22:32; Isa. 8:13; 29:23) Jesus taught his followers to pray as the foremost thing: "Our Father in the heavens, let your name be sanctified."—Matt. 6:9.

JESUS CHRIST

Jehovah God selected his only-begotten Son and sent him to earth to do a special work in behalf of God's name and to give his life as a ransom for humankind. But he was not received and respected by the Jewish nation as that 'sent one'; rather, they denied his sonship and his position with his Father. He replied to them: "Do you say to me *whom the Father sanctified* and dispatched into the world, 'You blaspheme,' because I said, I am God's Son?"—John 10:36.

The apostle Peter writes to Christians, telling them to "sanctify the Christ as Lord in your hearts." He shows that one who does this will stay away from what is bad and will do good. The people of the nations hold in their hearts an awe and a fear of men and of other things. But the Christian should set Christ in the right place in his affections and motivations. This would mean the recognition of his position as God's Chief Agent of life, the Messianic king, God's High Priest and the one who gave his life as a ransom. He should also keep Christ's example of good conduct before him, and hold a good conscience in connection with his own conduct as a Christian. If a person, even a ruler, should harshly demand a reason for his hope, the Christian who thus sanctifies Christ in his heart will make a good defense, yet with a mild temper and deep respect.—1 Pet. 3:10-16.

ANGELS

The angels of God are called by Jesus "holy" angels, sanctified, set apart for Jehovah's holy use. (Mark 8:38; Luke 9:26; compare Psalm 103:20.) They appear in the sacred presence of Jehovah, beholding his face. —Matt. 18:10; Luke 1:19.

MEN AND ANIMALS

In times past God has chosen certain persons whom he desired to use for his exclusive service, and sanctified them. When he determined to use the males of the tribe of Levi to take care of the sacred tabernacle and its services, he said to Moses: "As for me, look! I do take the Levites from among the sons of Israel in place of all the first-born opening the womb of the sons of Israel; and the Levites must become mine. For every first-born is mine. In the day that I struck every first-born in the land of Egypt I sanctified to myself every first-born in Israel from man to beast. They should become mine, I am Jehovah." In order to release the firstborn of the other eleven tribes, the Israelites were required to give in exchange all the males of the tribe of Levi. Then they had to give five shekels to the sanctuary for every male firstborn above the total number of male Levites. This released the firstborn ones from being set apart for Jehovah's exclusive service.—Num. 3:12, 13, 46-48.

After this, all male firstborn ones opening the womb were considered as sanctified but were presented at the temple and redeemed by a payment of five shekels. (Ex. 13:2; Lev. 12:1-4; Num. 18:15, 16) Those under Nazirite vows were sanctified for the period of their vow. (Num. 6:1-8) The firstborn of domestic animals were also sanctified.—Deut. 15:19; see FIRSTBORN, FIRSTLING.

The priesthood

Jehovah also purposed to set aside an exclusive family within the tribe of Levi to serve as his priests of sacrifice, namely, Aaron and his sons and their male descendants. (Ex. 28:1-3, 41) They were then hallowed or sanctified with fitting sacrifices in a symbolic series of acts described in Exodus chapter 29. Jehovah's everlasting High Priest, Jesus Christ, and his fellow priests or underpriests, namely, those who follow Christ's footsteps and whom God anoints to be members of Christ's body, are also sanctified.—2 Thess. 2:13; Rev. 1:6; 5:10.

THE PROCESS OF SANCTIFICATION

There is a certain process or procedure that the one to be sanctified as a footstep follower of Christ must undergo. Using the word *sanctify* in the sense of *purify* or *cleanse* from sin in God's sight, the apostle Paul wrote: "For if the blood of goats and of bulls and the ashes of a heifer sprinkled on those who have been defiled sanctifies to the extent of cleanness of the flesh, how much more will the blood of the Christ, who through an everlasting spirit offered himself without blemish to God, cleanse our consciences from dead works that we may render sacred service to the living God?"—Heb. 9:13, 14.

The "blood of the Christ" signifies the value of his perfect human life; and it is this that washes away the guilt of sin of the person believing in him. Hence it *really* (not just typically [compare Hebrews 10:1-4]) sanctifies to the purifying of the believer's flesh, from God's standpoint, so that the believer has a clean conscience. Also, God declares such believer righteous and makes him suitable to be one of the underpriests of Jesus Christ. (Rom. 8:1, 30) Such ones are called *ha'gi·oi,* "holy ones," "saints" (*AV*) or persons sanctified to God.—Eph. 2:19; Col. 1:12; compare Acts 20:32, which refers to "sanctified ones [*tois he·gi·a·sme'nois*]."

So the procedure for those who are to become joint heirs with Christ is, first, that they are drawn by Jehovah God to Jesus Christ by faith in the truth of God's Word. (John 6:44; 17:17; 2 Thess. 2:13) Accepted by Jehovah, they are "washed clean, . . . sanctified, . . . declared righteous in the name of our Lord Jesus Christ and with the spirit of our God." (1 Cor. 6:11) Christ thus becomes to them 'wisdom, righteousness and sanctification and release by ransom.' (1 Cor. 1:30) Of these, the writer of the book of Hebrews said: "For both he [Christ] who is sanctifying and those who are being sanctified all stem from one, and for this cause he is not ashamed to call them 'brothers.'" (Heb. 2:11) They become 'sons of God' and "brothers" of God's Chief Son by spirit begetting.—Rom. 8:14-17; John 3:5, 8.

Must be maintained

The process of sanctification is not all on one side. Sanctification must be maintained, and in this the believer has a part. He can lose his sanctification or hold on to it.

Christ Jesus has set the pattern for those who are sanctified. (John 13:15) He said in prayer to God: "I am sanctifying myself in their behalf, that they also may be sanctified by means of truth." (John 17:19) Jesus kept himself blameless and maintained his status of being set apart for the purpose of sanctifying his followers. They must maintain their sanctification down to the end of their earthly course. To do this, they must keep clear of dishonorable things and persons who practice dishonorable things, so as to be "a vessel for an honorable purpose, *sanctified,* useful to his owner, prepared for every good work." (2 Tim. 2:20, 21) They must realize that it is with Christ's own blood that they are bought, and that it is by God's will that they "have been sanctified through the offering of the body of Jesus Christ once for all time." (Heb. 10:10) They are counseled to

"pursue . . . the sanctification without which no man will see the Lord."—Heb. 12:14.

Though they are still in the imperfect flesh, which tends toward sin, the sanctified ones can be successful. In warning of the danger of losing one's sanctification the same writer reminds the sanctified ones that it was "the blood of the [new] covenant by which [they were] sanctified." (Heb. 10:29; Luke 22:20) As Mediator of the new covenant Christ assists them to carry out the terms of the covenant by obedience and clean behavior so that they keep their sanctification. "It is by one sacrificial offering that he has made those who are being sanctified perfect perpetually." (Heb. 10:14) As Mediator and High Priest, Christ "is able also to save completely those who are approaching God through him." (Heb. 7:25) But if they return to a practice of sin, there is not a second sacrifice, but only the expectation of judgment and destruction. —Heb. 10:26, 27.

Accordingly, the sanctified ones are not called to continue as they did before being sanctified, or to go back to such a course. The apostle exhorts: "For this is what God wills, the sanctifying of you, that you abstain from fornication; that each one of you should know how to get possession of his own vessel in sanctification and honor." "For God called us, not with allowance for uncleanness, but in connection with sanctification."—1 Thess. 4:3, 4, 7.

God's Word and spirit

God's Word plays a great part in sanctification, and it must be followed closely for sanctification to be maintained. (Acts 20:32) To the believer and sanctified one God also sends his holy spirit, which is a strong force working in him for cleanness. It helps the sanctified one to be obedient, keeping him in a clean way of life. (1 Pet. 1:2) Guidance by God's spirit makes his offering sanctified, clean, acceptable to God. (Rom. 15:16) Any uncleanness is a disregarding of God's spirit and tends to 'grieve' it. (Eph. 4:30; 1 Thess. 4:8; 5:19) It can go so far as to lead to blasphemy against the holy spirit, which will not be forgiven.—Matt. 12:31, 32; Luke 12:8-10.

SANCTIFICATION OF PLACES

The place where Jehovah dwells, or any place where he dwells representatively, is a sanctified or holy place, a sanctuary. The tabernacle in the wilderness, and the temples later built by Solomon and Zerubbabel (and rebuilt and enlarged by Herod the Great) were designated as *miq·dash'* or *qo'dhesh*, 'set apart' or 'holy' places. Being located in the midst of a sinful people, these places had to be purified (in a typical or pictorial way) of defilement periodically by sprinkling with the blood of sacrificial animals.—Lev. 16:16.

Jerusalem

Likewise Jerusalem, the city of the grand King (Ps. 48:1, 2; 135:21), and the site on which it stood, were considered sanctified. (Isa. 48:1, 2; 52:1; Neh. 11:1; Dan. 9:24) Correspondingly, New Jerusalem, the heavenly city, is a sanctuary into which only sanctified persons, and none who practice any form of uncleanness (such as spiritism, fornication, murder, idolatry and lying) are allowed to enter. —Rev. 21:2; 22:14, 15, 19.

The Garden of Eden a sanctuary

The Garden of Eden was a place where Jehovah appeared, representatively, to converse with and instruct Adam and Eve, a clean, sinless, perfect place, where man was at peace with God. (Gen. 1:28; 2:8, 9; 3:8, 9; Deut. 32:4) Therefore Adam and Eve were driven out of it when they rebelled. This paradise was a place set apart or sanctified by God for clean, righteous persons to occupy. Now that Adam and Eve were sinners, they were driven out so that they could not partake of the tree of life and thus, as sinners, live forever.—Gen. 3:22-24.

The burning bush and Mount Sinai

When Jehovah commissioned Moses to go back down into Egypt to act as deliverer of his people from slavery, sending Moses in his own memorial name Jehovah (Ex. 3:15, 16), God dispatched his angel, who appeared to Moses in a burning bush. When Moses approached, the angel, appearing representatively for Jehovah, commanded Moses to remove his sandals because, he said, "the place where you are standing is holy [*qo'dhesh*] ground."—Ex. 3:1-5.

Later, when the people were gathered at the foot of Mount Sinai, at the time the Law covenant was given, Jehovah gave Moses the command: "Set bounds for the mountain and make it sacred," because Jehovah was there, representatively by his angels. (Ex. 19:23; Gal. 3:19) Anyone who went beyond the boundaries would be put to death, for no unauthorized persons nor uncleanness can approach Jehovah's presence. (Ex. 19:12, 13) However, Moses as God's appointed mediator could approach nearer. In this, Moses prophetically foreshadowed the great Mediator for Christians, Jesus Christ, as they approach heavenly Mount Zion.—Heb. 12:22-24.

Cities of refuge and army camps

Certain cities in Israel were set aside for the special purpose of providing a place of refuge for the unintentional manslayer. They were sanctified or given "sacred status."—Josh. 20:7-9.

The army camps of Israel were places that were sanctified, for God 'walked about within the camp.' Therefore moral, spiritual and physical cleanness had to be maintained.—Deut. 23:9-14; 2 Sam. 11:6-11.

SANCTIFICATION OF THINGS

Since the tabernacle and the temple were sanctified buildings, so the things in them likewise had to be holy, sanctified. The ark of the covenant, the altar of incense, the table of showbread, the lampstand, the altar of burnt offering, the basin, all the utensils, the incense and the anointing oil, even the priests' garments, were sanctified items. They were to be handled and transported only by sanctified persons, the priests and Levites. (Ex. 30:25, 32, 35; 40:10, 11; Lev. 8:10, 11, 15, 30; Num. 4:1-33; 7:1) The priests serving at the tabernacle rendered "sacred service in a typical representation and a shadow of the heavenly things; just as Moses, when about to make the tent in completion, was given the divine command: For says he: 'See that you make all things after their pattern that was shown to you in the mountain.' "—Heb. 8:4, 5.

Sacrifices and food

The sacrifices and offerings were sanctified by reason of being offered upon the sanctified altar in the manner prescribed. (Matt. 23:19) The portion that the priests received was holy, and could not be eaten by those outside the priestly households, and even the priests could not eat such things while in an "unclean" state. (Lev. 2:3; 7:6, 32-34; 22:1-13) The showbread was likewise holy, sanctified.—1 Sam. 21:4; Mark 2:26.

Just as the food provided by Jehovah for his priesthood was sanctified, so the food provided by him for his Christian servants is likewise sanctified, as all things partaken of or engaged in by his sanctified servants should be. The apostle Paul warns against conscienceless men who put on a display of sanctification that is false, "forbidding to marry, commanding to abstain from foods which God created to be partaken of with thanksgiving by those who have faith and accurately know the truth. The reason for this is that every creation of God is fine, and nothing is to be rejected if it is received with thanksgiving, for it is sanctified through God's word and prayer over it." (1 Tim. 4:1-5) If God's Word declares a thing clean, it is clean, and the Christian, by giving thanks for it in prayer, accepts it as sanctified, and God counts him clean in eating.

Tithes

When the Israelites set aside the tithe of their grain, produce, and so forth, it was considered sanctified, and could be used for no other purpose. (Lev. 27:30, 32) Accordingly no one can misuse a sanctified thing, or harm or speak evil against any of God's sanctified persons, including the anointed brothers of Christ, and be guiltless before God. Jesus showed the Jews this when they accused him of blasphemy. (John 10:36) The apostle Peter warned of destruction that is to come upon wicked men whom he describes as "daring, self-willed, they do not tremble at glorious ones [whom Jehovah has sanctified] but speak abusively."—2 Pet. 2:9-12; compare Jude 8.

PERIODS OF TIME OR OCCASIONS

The Bible record tells us that when God completed his creative work toward the earth: "By the seventh day God came to the completion of his work . . . and he proceeded to rest . . . And God proceeded to bless the seventh day and make it sacred." (Gen. 2:2, 3) This "day" was therefore to be employed by men as a "day" of sacred service and obedience to Jehovah. It was not to be defiled by self-works on the part of man. Adam and Eve therefore violated that "day" when they set out on a program of self-determination, to do as they pleased in the earth, independent of their Sovereign Jehovah. God's 'rest day' still continues, according to the record at Hebrews 3:11, 13; 4:1-11. Since God sanctified the "day," setting it aside to his purpose, this "day" will see that purpose toward the earth fully accomplished in righteousness.—Compare Isaiah 55:10, 11.

Sabbath days and special feast days were sanctified, as were other periods, such as the Jubilee year.—Ex. 31:14; Lev. 23:3, 7, 8, 21, 24, 27, 35, 36; 25:10.

SANCTIFYING OF LAND

In Israel, a man might sanctify a part of his inheritance to God. This he would do by setting it aside so that the produce of the land would go to the sanctuary, or pay over to the sanctuary the value of the land (that is, its crops) according to the estimation of the priest. If he decided to buy it back he was required to add one-fifth to the valuation of the field (governed by the number of crops until the Jubilee year) as estimated by the priest. The field returned to its owner at the Jubilee.—Lev. 27:16-19.

The next verses speak of the owner who does not repurchase the field, but sells it to another man, and the law is that the field then becomes the permanent possession of the sanctuary at the time of the Jubilee. Concerning this law, at Leviticus 27:20, 21, F. C. Cook in his *Commentary* says: "[The words] may refer to a case in which a man might have fraudulently sold his interest in a field and appropriated the price after having vowed it to the Sanctuary." Or they may refer to one in which a man retained the use of the field, fulfilled his vow by paying as a yearly rent a due proportion of the redemption money and then parted with his interest to another for the sake of acquiring some ready money. Such a field was considered "devoted," because he treated that which was sanctified to the sanctuary as his own, disrespecting its sanctity by making merchandise of it.

The principle may have been similar to the law at Deuteronomy 22:9: "You must not sow your vineyard with two sorts of seed, for fear that the full produce of the seed that you might sow and the product of the vineyard may be forfeited to the sanctuary." Such forfeit would result from the violation of the law stated earlier at Leviticus 19:19.

The distinction between things "sanctified" and things "devoted" was that the "devoted" thing could not be redeemed. (See BAN.) Houses were handled in the same manner. (Lev. 27:14, 15) However, if a man sanctified the field of another which he had bought, the field returned at Jubilee to the original owner. —Lev. 27:22-24; see HOLINESS.

IN MARRIAGE

The apostle Paul tells the married Christian: "The unbelieving husband is sanctified in relation to his wife, and the unbelieving wife is sanctified in relation to the brother; otherwise, your children would really be unclean, but now they are holy." Through Jehovah's regard for the Christian, his (or her) marriage relationship with his unbelieving mate is not considered as defiling. The cleanness of the sanctified one does not sanctify the mate as one of God's holy ones, but the relationship is clean, honorable. The unbelieving mate has a fine opportunity to receive benefits from observing the Christian course of the believer, and may himself be saved. (1 Cor. 7:14-17) The young children of the union are considered holy, under divine care and protection, and not unclean as children of entirely worldly parents, due to the 'merit' of the believer.

SANCTUARY. A place set apart for the worship of God or of gods, a holy place. (1 Chron. 22:19; Isa. 16:12; Ezek. 28:18; Amos 7:9, 13) The Hebrew noun rendered "sanctuary" is drawn from a verb meaning, in a physical sense, "to be bright, to be new or fresh, untarnished or clean." The Bible often uses the term in a moral sense to designate that which is holy or sacred.—See HOLINESS.

A "sanctuary" need not necessarily be a special building, for the one at Shechem referred to at Joshua 24:25, 26 may simply have been the site where Abraham had centuries earlier erected an altar. (Gen. 12:6, 7) However, frequently the expression "sanctuary" designates either the tabernacle (Ex. 25:8, 9) or the temple at Jerusalem. (1 Chron. 28:10; 2 Chron. 36:17; Ezek. 24:21) As applied to the tabernacle, "sanctuary" could mean the entire tent and its courtyard (Ex. 25:8, 9; Lev. 21:12, 23), the furniture and utensils of the sanctuary (Num. 10:21; compare Numbers 3:30, 31) or the Most Holy.—Lev. 16:16, 17, 20, 33.

As a holy place, God's sanctuary was to be kept undefiled. (Num. 19:20; Ezek. 5:11) The Israelites should, therefore, "stand in awe" of that special place where God dwelt representatively. (Lev. 19:30; 26:2) When they were removed from the Promised Land into exile, they no longer had a material sanctuary. But Jehovah promised that he himself would, as it were, become "a sanctuary" for them.—Ezek. 11:16.

The Greek term *na·os'* is used in a broad sense to stand for the entire temple complex (John 2:20) or to the central edifice, with its Holy and Most Holy compartments separated by the curtain. (Matt. 27:51) When Zechariah, for instance, went "into the sanctuary" to offer incense, he entered the Holy, for it was there that the altar of incense was located. —Luke 1:9-11.

THE HEAVENLY SANCTUARY

The place where God dwells in the heavens is a sanctuary or a holy place. It is in this heavenly sanctuary that the apostle John, in vision, saw the ark of the covenant after the blowing of the "seventh trumpet." (Rev. 11:15, 19) Thereafter he observed angels emerging from this sanctuary and, in connection with the outpouring of the "seven bowls" of God's anger, heard a "loud voice" issuing forth from it. —Rev. 14:15, 17; 15:5, 6, 8; 16:1, 17.

THE SPIRITUAL TEMPLE, CHRIST'S BODY

The members of the Christian congregation, Christ's body, constitute a temple or sanctuary. (1 Cor. 3:17; Eph. 2:21, 22; 1 Pet. 2:5, 9) This provides a basis for understanding the words directed to the apostle John: "Get up and measure the temple sanctuary of God and the altar and those worshiping in it. But as for the courtyard that is outside the temple sanctuary, cast it clear out and do not measure it, because it has been given to the nations, and they will trample the holy city underfoot for forty-two months." (Rev. 11:1, 2) The temple here referred to could not be the one at Jerusalem, for that structure had been

destroyed nearly three decades earlier. Being earthly, the nations could only be "given" a courtyard that was likewise on earth. Since this courtyard is associated with God's sanctuary, it could reasonably represent prospective members of the heavenly sanctuary, those still on earth. Whereas it would be impossible for the nations to trample upon a location in the heavens, they could trample upon persons who were in line to receive a heavenly inheritance as members of Christ's body, persons who were due to become 'pillars in the temple of God.' (Rev. 3:12) Similarly, Daniel's prophecy regarding the throwing down of the established place of the sanctuary (Dan. 8:11) and the profaning of the sanctuary (Dan. 11:31) appears to point to events in connection with those in line for membership in God's spiritual temple.

SAND. Jehovah God, in his great wisdom, has "set the sand as the boundary for the sea, an indefinitely lasting regulation that it cannot pass over." (Jer. 5:22) Unlike solid rock, sand yields and thus absorbs the impact of the waves that pound against it. The force of the raging waves is diffused and dissipated, so that the sea is kept in check.

In blessing the tribes of Zebulun and Issachar, Moses said that they would "suck the abounding wealth of the seas and the hidden hoards of the sand." (Deut. 33:18, 19) This may mean that they would be blessed with the riches of sea and land.

Time and again the "sand of the sea" is used in the Bible to designate innumerableness or great abundance. (Gen. 22:17; 32:12; 41:49; Josh. 11:4; Ps. 78:27; 139:17, 18; Jer. 15:8; Heb. 11:12) But the number in question is not astronomically great in each case. To the beholder, however, the number of persons or things involved is so great that it cannot be ascertained. For example, one part of the Philistine forces that came against Israel in the days of King Saul is described as "people like the grains of sand that are upon the seashore for multitude." (1 Sam. 13:5) The number of those misled by Satan following his release from the abyss, as seen by John in vision, was "as the sand of the sea," that is, the number was great enough that John could not determine how many were misled.—Rev. 20:8.

Describing the magnitude of his vexation, faithful Job declared: "It is heavier even than the sands of the seas." (Job 6:3) On the average, just one cubic yard (.765 cubic meter) of wet sand weighs 3,213 pounds (1,457 kilograms). Though a load of sand is a heavy burden, the vexation of a foolish person is even heavier to the one having to bear it. This is alluded to at Proverbs 27:3: "The heaviness of a stone and a load of sand—but the vexation by someone foolish is heavier than both of them."

SANDAL. A flat sole of leather, wood or matted grass strapped to the foot by laces, usually leather thongs passing between the big toe and second toe, around the heel and over the top of the foot. In some cases the strap may have gone as high as around the ankle. Sometimes the thongs passed through holes in the edge of the sole, through loops or "ears" attached to the sole, or were themselves fastened to the sole.

The Egyptians also made sandals of fibrous material such as palm leaves or papyrus stalks. Egyptian sandals usually turned up at the toe. Some Bedouins around Mount Sinai are said to wear sandals made of a species of *Dugong* (a seallike sea animal found in East Indian and other waters). Jehovah speaks figuratively of shoeing Jerusalem with "sealskin" (Heb., *ta'hhash*). (Ezek. 16:10) Some Assyrian sandals consisted only of a casement for the heel and side of the foot, fastened over the foot by thongs and having no sole for the front part of the foot. The Beni-hasan panel pictures some Asiatics in Egypt; in it the women have on a low boot trimmed with a white band around the top and reaching above the ankle. The Romans wore sandals, and are said also to have worn shoes similar to modern ones. The aristocracy and royalty of the Assyrians, Romans and others wore more elaborate sandals or bootlike shoes.

The priests are said to have served at the tabernacle and the temple barefooted. (Compare Exodus 3:5; Joshua 5:15; Acts 7:33.) But to go about outdoors barefoot was a sign of grief or humiliation. (2 Sam. 15:30; Isa. 20:2-5; contrast the command to Ezekiel [24:17, 23].) On a long journey it was a custom to carry an extra pair of sandals as the soles might become worn out or the laces broken. Jesus, in sending out the apostles, and also seventy disciples, commanded them not to take two pairs, but to rely on the hospitality of those who accepted the good news.—Matt. 10:5, 9, 10; Mark 6:7-9; Luke 10:1, 4.

FIGURATIVE USE

To untie another's sandal laces or to carry his sandals was considered a menial task such as was often done by slaves. John used this simile to denote his inferiority to Christ.—Matt. 3:11; Mark 1:7.

Under the Law a widow took the sandal off one who refused to perform brother-in-law marriage with her, and his name was called, reproachfully, "The house of the one who had his sandal drawn off." (Deut. 25:9, 10) The transfer of property or of right of repurchase was represented by handing one's sandal to another. —Ruth 4:7-10.

By the expression "over Edom I shall throw my sandal" (Ps. 60:8; 108:9), Jehovah may have meant that Edom would be brought under subjection. It possibly had reference to the custom of indicating the taking of possession by throwing one's sandal on a piece of land. Or, it could have indicated contempt for Edom, since Moab is called "my washing pot" in the same text. In the Middle East today throwing the sandal is a gesture of contempt.

David instructed Solomon to punish Joab, who had "put the blood of war . . . in his sandals" during peacetime—a figurative statement representing Joab's bloodguilt for killing Generals Abner and Amasa. (1 Ki. 2:5, 6) This, together with the fact that one putting on his sandals was about to undertake some business away from his house (or wherever he was staying; compare Acts 12:8), illuminates the apostle Paul's admonition to Christians that they must have their feet "shod with the equipment of the good news of peace."—Eph. 6:14, 15.

SAND LIZARD. There is some uncertainty about the unclean 'swarming creature' designated by the Hebrew term *hho'met*. (Lev. 11:30, 31) The renderings of the Greek *Septuagint Version* and the Latin *Vulgate* point to a kind of lizard, and the word has been variously translated "sand lizard" (*AS, JP, NW, RS*), "chameleon" (*AT*) and "snail."—*AV;* see LIZARD.

SANHEDRIN. See COURT, JUDICIAL.

SANSANNAH (San·san'nah) [a palm branch, or a stalk of dates]. A town in the southern portion of the territory of the tribe of Judah. (Josh. 15:21, 31) It is generally identified with Khirbet esh-Shamsaniyat, about ten miles (16 kilometers) N-NE of Beer-sheba. A comparison of Joshua 15:31 with parallel lists of cities at Joshua 19:5 and 1 Chronicles 4:31 indicates that it may be the same as Hazar-susah (or Hazar-susim).—See HAZAR-SUSAH.

SAPH [basin; threshold]. One of four giantlike Rephaim who fought with the Philistines against Israel, only to be put to death by David's mighty men. Saph, or Sippai, was slain by Sibbecai.—2 Sam. 21:18, 22; 1 Chron. 20:4.

SAPPHIRA (Sap·phi'ra) [beautiful]. The wife of Ananias who entered a conspiracy with her husband that resulted in their death. They sold a field of their possession and hypocritically pretended to bring the full value obtained to the apostles, as other Christians

in Jerusalem were doing to meet the emergency that developed after Pentecost of 33 C.E.

The sin of Ananias and Sapphira was, not that they did not give the entire amount of the price of the possession sold, but that they lyingly *claimed* to do so, evidently to receive plaudits of men rather than to honor God and to do good toward his congregation. Their deception was exposed by Peter, under the inspiration of holy spirit. He said: "Ananias, why has Satan emboldened you to play false to the holy spirit and to hold back secretly some of the price of the field? As long as it remained with you did it not remain yours, and after it was sold did it not continue in your control? Why was it that you purposed such a deed as this in your heart? You have played false, not to men, but to God." On hearing Peter's words, Ananias fell down and expired.

After about three hours Sapphira came in and repeated the lie. Peter then asked her: "Why was it agreed upon between you two to make a test of the spirit of Jehovah?" Sapphira likewise fell down and expired. This incident served as discipline for the congregation, causing them to have great fear, and doubtless great respect and appreciation of the fact that Jehovah indeed dwelt in the congregation by spirit.—Acts 4:34, 35; 5:1-11; 1 Cor. 3:16, 17; Eph. 2:22; compare 1 Timothy 1:20.

SAPPHIRE. A transparent or translucent precious stone; a variety of corundum that is just below the diamond in hardness. Although sapphires occur in many colors, the deep-blue shades are most highly esteemed. The sapphires referred to in the Bible were apparently blue. A sapphire was one of the stones in the high priest's "breastpiece of judgment."—Ex. 28: 15-18; 39:11.

INFERIOR TO WISDOM

Job, who lived about the seventeenth century B.C.E., described the efforts of men in digging deep into the earth to mine gold and precious jewels, and mentions the sapphire among the rare stones so located. But, says Job, valuable as sapphire is and difficult to obtain, wisdom is far superior and cannot be paid for with such stones.—Job 28:4-6, 12, 16.

FIGURATIVE USE

The lustrous beauty, the pleasurable, captivating, and enthralling effect caused by viewing precious gems was used figuratively in connection with visions of God's glory. After the Law covenant was instituted Moses, Aaron, Nadab, Abihu and seventy of the older men of Israel received a vision of Jehovah, and beneath his feet "there was what seemed like a work of sapphire flagstones and like the very heavens for purity." (Ex. 24:8-11) In visions of the glory of Jehovah, Ezekiel twice beheld "the likeness of a throne" that was "like sapphire stone."—Ezek. 1:1, 26-28; 10:1-4.

When Jehovah, as Zion's husbandly Owner, spoke of her restoration and beautification he said: "I will lay your foundation with sapphires." (Isa. 54:5, 11) Similarly, the apostle John's vision of the heavenly New Jerusalem revealed that sapphire was part of its foundations.—Rev. 21:2, 19.

SARAH (Sar'ah) [princess], **SARAI** (Sar'ai) [contentious]. Half sister and wife of Abraham and mother of Isaac. (Gen. 11:29; 20:12; Isa. 51:2) Her original name was Sarai. (Gen. 17:15) She was ten years younger than Abraham (Gen. 17:17) and married him while they were living in the Chaldean city of Ur. (Gen. 11:28, 29) She continued barren until her reproductive powers were miraculously revived after she had already stopped menstruating.—Gen. 18:11; Rom. 4: 19; Heb. 11:11.

Sarah may have been in her sixties when she left Ur with Abraham and took up residence in Haran. At the age of sixty-five she accompanied her husband from Haran to the land of Canaan. (Gen. 12:4, 5) There they spent time at Shechem, in the mountainous region E of Bethel and various other places, before famine forced them to go to Egypt.—Gen. 12:6-10.

Though advanced in years, Sarah was very beautiful in appearance. Therefore, Abraham had earlier requested that, whenever necessary in the course of their travels, Sarah identify him as her brother, lest others kill him and then take her. (Gen. 20:13) In Egypt this resulted in Sarah's being taken into the household of Pharaoh on the recommendation of his princes. But divine intervention prevented Pharaoh from violating her. Thereafter he returned Sarah to Abraham, requesting that they leave the land. He also provided safe conduct for Abraham and his possessions.—Gen. 12:11-20.

It is noteworthy that an ancient papyrus tells of a Pharaoh who commissioned armed men to seize an attractive woman and kill her husband. Thus Abraham's fear that he might be killed on account of Sarah was not unfounded. Rather than endangering his life in an unsuccessful attempt to save the honor of his wife in an alien land, Abraham followed what appeared to him to be the safest course. It should be remembered that Abraham was the owner of his wife. Sarah was happy to serve Jehovah and Abraham in this way. Never do the Scriptures censure Abraham for having done this.

Ten years after having originally entered Canaan, seventy-five-year-old Sarah requested that Abraham have relations with her Egyptian maidservant Hagar in order to have children from her. (Gen. 16:1-3) The resultant difficulties made it apparent that this was not Jehovah's way for fulfilling the promise previously made to Abraham concerning the "seed." (Gen. 15:1-16) Becoming aware of her pregnancy, Hagar began despising her mistress. When Sarah voiced complaint, Abraham granted his wife full authority to deal with Hagar as her maidservant. Humiliated by Sarah, Hagar ran away from her mistress but returned in obedience to divine direction, after which she gave birth to Ishmael.—Gen. 16:4-16.

About thirteen years after Ishmael's birth, on the occasion of Abraham's being divinely commanded to circumcise all the males of his household, Abraham was also instructed to call his wife, no longer by the name "Sarai," but "Sarah," meaning "princess." Regarding Sarah, God said: "I will bless her and also give you a son from her; and I will bless her and she shall become nations; kings of peoples will come from her." (Gen. 17:9-27) Not long thereafter, at Mamre, one of three angelic visitors reaffirmed that Sarah would give birth to a son. Overhearing this in her tent, "Sarah began to laugh inside herself, saying: 'After I am worn out, shall I really have pleasure, my lord being old besides?' " Reproved for laughing, Sarah fearfully denied having done so. (Gen. 18:1-15; Rom. 9:9) Since Sarah is cited at Hebrews 11:11 as an example of faith, evidently her laughter was not an expression of complete unbelief, but merely reflected some doubt. The thought of having a son in her old age apparently struck her as somewhat humorous. Sarah's acknowledgment (inside herself) of Abraham as her lord was indicative of her obedience and subjection to her husbandly head, and her example is recommended to Christian wives.—1 Pet. 3:5, 6.

Possibly she was pregnant when she and her husband began residing at Gerar. As previously, Abraham referred to his wife as his sister. The king of Gerar, Abimelech, then took Sarah. Again Jehovah's intervention saved her from being violated. Upon returning Sarah to Abraham, Abimelech gave livestock and male and female servants to Abraham, perhaps in compensation for having temporarily deprived him of his wife. Additionally he gave Abraham a thousand pieces of silver. These silver pieces were to serve as evidence that Sarah was cleared of all reproach against her as a moral woman.—Gen. chap. 20.

At the age of ninety, Sarah had the joy of giving birth to Isaac. She then exclaimed: "God has prepared laughter for me: everybody hearing of it will

laugh at me." Such laughter would evidently be prompted by delight and amazement over the birth of the child. Sarah nursed her son for about five years. When Isaac was finally weaned, Abraham spread a big feast. On that occasion Sarah observed Hagar's son Ishmael, now about nineteen years old, "poking fun" or playing with Isaac in a mocking way. Apparently fearing for the future of her son Isaac, Sarah requested that Abraham dismiss Hagar and her son. Abraham did so, subsequent to his receiving divine approval of this action.—Gen. 21:1-14.

About thirty-two years later Sarah died, at the age of 127 years, and Abraham buried her "in the cave of the field of Machpelah."—Gen. 23:1, 19, 20.

FIGURES IN A SYMBOLIC DRAMA

In writing to the Galatians, the apostle Paul showed that Abraham's wife Sarah represented the "Jerusalem above," the mother of spirit-anointed Christians, the spiritual "seed" of Abraham. Like Sarah, the "Jerusalem above," God's symbolic woman, has never been in slavery and, therefore, her children are also free. For an individual to become a free child of the "Jerusalem above," having "her freedom," he must be emancipated from the bondage of sin by the Son of God. (Gal. 4:22-5:1 and ftn. on 5:1, *NW*, 1950 ed.) As Christ Jesus told the natural descendants of Abraham: "Most truly I say to you, Every doer of sin is a slave of sin. Moreover, the slave does not remain in the household forever; the son remains forever. Therefore if the Son sets you free, you will be actually free."—John 8:34-36; see FREE WOMAN; HAGAR.

SARAPH (Sa'raph) [burning, serpent]. A descendant of Shelah of the tribe of Judah, one who took a Moabite wife (or wives) for himself. (*JB, NW*) Perhaps, according to alternate readings, Saraph ruled in (or for) Moab.—1 Chron. 4:21, 22, *AS, AT, AV, Mo, Ro, RS*.

SARCOPHAGUS (sar·coph'a·gus). This word is derived from the Greek words *sarx* (flesh) and *pha·gein'* (to eat), thus literally meaning "flesh-eating." The term comes from the stone coffins of the ancient Greeks, made of a particular limestone believed to consume the flesh of the corpse. Pliny the Roman historian stated that the body would be consumed in forty days.

Materials other than limestone were used, and the term "sarcophagus" applies generally to any coffin made of stone, granite, porphyry or terra-cotta. They were sometimes the size of a casket and at other times in the form of a tomb. Usually highly decorated, they were at one and the same time a coffin and a monument.

Sarcophagi are not mentioned directly as such in the Bible, although some lexicographers suggest the possibility that King Og's "bier" or bed of iron may have been a sarcophagus of black basalt. The Arabs still call basalt by the name of iron.—Deut. 3:11.

Sarcophagi are to be found among the ancient Greeks, Romans, Etruscans, Phoenicians and Egyptians. The Egyptians used limestone, basalt, marble or granite, and the royalty always had coffins made from the more expensive marble. Some seventeen delicately sculptured sarcophagi were found at the site of Sidon in Lebanon in 1887 and are believed to have been from about the fourth century B.C.E., perhaps containing bones of the kings of Sidon.

When Joseph was prepared for burial, according to the custom of the Egyptians he was embalmed and put in a coffin. (Gen. 50:26) The *Septuagint Version* uses the Greek word *so·ros'* in this text, the word originally denoting a receptacle for containing the bones of the dead; then a coffin; then, the funeral couch or bier on which the Jews bore their dead to burial. This is the Greek term used at Luke 7:14, where it is said that Jesus touched the bier of the widow of Nain's son.

However, stone sarcophagi such as described previously were not used among the early Jews.

SARDIS (Sar'dis). The ancient capital of Lydia (in western Asia Minor) and a center of the worship of an Asiatic goddess, linked either with Artemis or with Cybele. Situated on the E bank of the Pactolus River (a tributary of the Hermus), Sardis lay about thirty miles (48 kilometers) S of Thyatira and about forty-eight miles (77 kilometers) E of Smyrna. The acropolis of the city occupied an almost inaccessible rocky crag. Although a mountain range limited communication with areas in the S, Sardis commanded the E-W trade route. Its commercial activity and trade, the great fertility of surrounding land and the manufacture of woolen cloth and carpets contributed much toward making Sardis wealthy and important. At one time Sardis may have had a population of about 50,000 persons.

In the sixth century B.C.E., Cyrus the Great defeated the last Lydian king, Croesus, and for over two hundred years thereafter Sardis served as the capital for the western part of the Persian Empire. In 334 B.C.E. the city surrendered without resistance to Alexander the Great. Later it came under the rule of Pergamum and then Rome. A great earthquake nearly leveled Sardis in 17 C.E., but the city was rebuilt with generous aid from Rome.

The Jewish historian Josephus indicates that in the first century B.C.E. there was a large Jewish community in Sardis. (*Antiquities of the Jews*, Book XIV, chap. X, par. 24) By the latter part of the first century C.E. the Christian congregation that had been established at Sardis needed to "wake up" spiritually. However, there were also persons associated with this congregation who had not 'defiled their outer garments.'—Rev. 3:1-6.

Prominent ruins at the ancient site of Sardis include those of the temple of Artemis (or Cybele) and a Roman theater and stadium.

SARDIUS (sar'di·us). A translucent, reddish-brown variety of the mineral chalcedony used as a gemstone. According to Pliny the Elder, it was named after the city of Sardis in Lydia, where it was first introduced to that part of the world. However, it has been suggested that the name originated with the Persian word *sered*, meaning "yellowish-red," and accompanied the stone from its source in Persia. Sardius has also been called "sard," "sardine" and "sardoine." Its beauty, its toughness, the ease with which it can be engraved and the fact that it can be highly polished made it a most popular stone among artisans. The Hebrews possibly obtained their sardius stones from the Arabian Peninsula. The Assyrians made cylinder seals from sardius and the Egyptians carved the stone into the image of a scarab beetle, which they worshiped as the symbol of immortality. Others used sardius for gemstones and especially for intaglios and cameos.

The sardius is referred to at Revelation 4:3, where the One seated upon his heavenly throne of splendor "is, in appearance, like . . . a precious red-colored stone [or "a sardius," *NW*, 1950 ed., ftn.]." "The holy city, New Jerusalem," is described as having a wall with foundations that "were adorned with every sort of precious stone," the sixth being sardius.—Rev. 21:2, 19, 20.

SARDONYX (sar'do·nyx). An ornamental stone that is a variety of agate, a kind of chalcedony. It is an onyx composed of two or more layers of milk-white chalcedony and transparent red sard. However, the contrasting layer is sometimes golden or brown. The red layer showing through the white one appeared much like the color of a fingernail to the Greeks, which was probably why they applied to it the Greek word *o'nyx* (meaning "fingernail"), from which the English term "onyx" is derived. Sardonyx is found in various places, including Palestine and Arabia.

Sardonyx was valued in ancient times for engraved

jewels, cameos, intaglios, and seal rings. The stone is mentioned once in the Bible, at Revelation 21:2, 19, 20, where the fifth foundation stone of "the holy city, New Jerusalem," is a sardonyx stone.

SARGON (Sar'gon) [the king is legitimate, or, the constituted king]. The successor of Shalmaneser V as king of Assyria. Historians refer to him as Sargon II, an earlier king, not of Assyria, but of Babylon, being designated as Sargon I.



Sargon II, as found at Khorsabad

Sargon is mentioned by name but once in the Bible record. (Isa. 20:1) In the early part of the past century the Biblical reference to him was often discounted by critics as of no historical value. From 1843 onward, however, archaeological excavations produced the ruins of his palace at Khorsabad and the inscribed records of his royal annals. Though Sargon II is now one of the best known of the Assyrian kings, the picture presented by the ancient records is by no means complete.

There is, for example, considerable uncertainty as to the manner in which Sargon came to the throne and as to his lineage or parentage. Thus, some reference works view him as of common stock and a usurper who took the name of Sargon on assuming kingship. Others present him quite definitely as the son of Tiglath-pileser III and the legal successor to the throne. The diversity of opinion clearly derives from the fragmentary nature of the historical sources and their apparent inconsistency.

The beginning of Sargon's reign is generally considered to coincide with the fall of Samaria in the sixth year of Judean King Hezekiah's rule (740 B.C.E.), and Sargon is often credited with having completed the conquest of that city begun by Shalmaneser V. (2 Ki. 18:10) The Bible account of Samaria's fall at 2 Kings 17:1-6 mentions only Shalmaneser (V) by name. However, while specifically referring to him at the time of his making Hoshea tributary to Assyria, Shalmaneser's name is not repeated in the succeeding verses, reference simply being made to the "king of Assyria" in the description of the later siege and deportation of the Israelites. In the parallel account in 2 Kings 18:9, Shalmaneser is named as at least having initiated the siege of Samaria, but verse 10 states: "And *they* got to capture it at the end of three years." Thus the Bible record does not specify that Shalmaneser completed the capture of Samaria and allows for the possibility of Sargon's having done so.

As to secular records, the following inscription appears in Sargon's annals: "At the beginning of my rule, in my first year of reign . . . Samerinai [that is, the people of Samaria] . . . 27,290 . . . who lived therein, I carried away . . . " Due to the damaged condition of the inscription, it is a matter of conjecture whether Sargon is here claiming to have effected the conquest of Samaria in his first year. In another inscription, in which he summarized a fifteen-year period of rule, he stated: "I besieged and conquered Samaria, led away as booty 27,290 inhabitants of it. I formed from among them a contingent of 50 chariots and made remaining (inhabitants) assume their (social) positions. I installed over them an officer of mine and imposed upon them the tribute of the former king." While this confirms the fact of the deportation of thousands of Israelites subsequent to the fall of Samaria, yet such summary does not provide a sure means of fixing the events chronologically. Thus we find some reference works suggesting that Sargon may have been a general in the Assyrian army at the time of the conquest and that he thereafter attributed to himself the victory of his predecessor, Shalmaneser V; while others, accepting Sargon's kingship to have begun prior to Samaria's fall, present the possibility that he may not even have been present at the conquest, entrusting the fight to the army chiefs instead. *Unger's Bible Dictionary* (page 971) comments: "We know from other clear instances that the Assyrian kings were not careful to distinguish their own from the successes of their generals in the field."

The uncertainty involved is indicated by this comment in the *Oxford Bible Atlas* (1962, pp. 27, 28): "Sargon's own records are not consistent, and the claim for the destruction of Samaria in the first year of his reign comes from the final edition of his annals, found in the excavations of his capital city Dur-sharrukin (Khorsabad). It is thought by some scholars that not Sargon but Shalmanezer V, as the biblical text seems to imply (2 Kgs. 17.1-6), conquered Samaria."

Summing up the matter, French scholar Georges Roux, in his book *Ancient Iraq* (1964, p. 257), frankly admits: "All we know for certain is that Hoshea, the puppet King of Israel, revolted and that Shalmaneser [V] besieged Samaria for three years; but whether it was he who captured the city or the next king of Assyria [Sargon II] is still a debated question."

The reign of Sargon was one of continual struggle to maintain imperial domination by Assyria over its subject territories. Following Sargon's accession to the throne the Babylonians under Merodach-baladan revolted, with the support of Elam. Sargon warred against them at Der but was evidently unable to smash the revolt. It may be noted that here again we have an illustration of the unwisdom of placing great confidence in these secular records, even to the point of equating them in value with the Biblical record. Sargon's inscriptions show him claiming a complete victory in the above-mentioned battle, yet the "Babylonian Chronicle" states that the Elamites defeated the Assyrians, and a text of Merodach-baladan boasts that he 'overthrew the Assyrian hosts and smashed their weapons.' The book *Ancient Iraq* (p. 258) observes: "Amusing detail: Merodach-Baladan's inscription was found at Nimrud, where Sargon had taken it from Uruk . . . , replacing it in that city with a clay cylinder bearing his own and, of course, radically different version of the event. This shows that political propaganda and 'cold war' methods are not the privilege of our epoch."

Sargon was more successful against a coalition formed by the kings of Hamath and Damascus and other allies, gaining the victory over them in a battle at Qarqar on the Orontes River. Second Kings 17:24, 30 lists people from Hamath among those whom the "king of Assyria" settled in the cities of Samaria in place of the exiled Israelites.

According to Sargon's records, in his fifth year he attacked and conquered Carchemish, a city of commercial and military importance on the upper Euphrates River. The standard Assyrian procedure of deportation of the city's inhabitants and their replacement by foreign elements followed. In Isaiah's warning concerning the Assyrian menace (Isa. 10:5-11), Carchemish, along with Hamath and other cities, is cited as an example of the crushing power of

Assyria. Later Sargon reports settling Arab tribes as colonists in Samaria.

Assyrian records relate that the king of Ashdod, Azuri, engaged in rebellious conspiracy against the Assyrian yoke and Sargon removed him, putting Azuri's younger brother in his place. Another revolt followed and Sargon launched an attack against Philistia and "besieged and conquered the cities Ashdod, Gath (and) Asdudimmu." It is apparently at this point that the Bible record mentions Sargon directly by name at Isaiah 20:1.

Following this, Sargon forced Merodach-baladan out of Babylon and conquered the city. Sargon's name is listed on an inscription as king of Babylon for a period of five years.

Sargon's aggressive reign brought the Assyrian Empire to a new peak of power and produced the last great Assyrian dynasty. Historians would credit Sargon with a rule of seventeen years. Since he is supposed to have begun his rule at or shortly after the fall of Samaria in Hezekiah's sixth year (2 Ki. 18:10), and since his son and successor to the throne, Sennacherib, invaded Judah in Hezekiah's fourteenth year (vs. 13), a seventeen-year rule for Sargon could be possible only if Sennacherib were a coregent at the time of his attacking Judah. It seems equally likely that the historians' figure is in error. They certainly cannot rely on the eponym lists to establish these reigns, as is shown in the article on CHRONOLOGY. The general unreliability of the Assyrian scribes, and their practice of "adjusting" the different editions of the annals to suit the ruler's ego, are also discussed there.

During his reign Sargon erected a new capital city about fifteen miles (24 kilometers) NE of Nineveh, near the present-day village of Khorsabad. On a virgin site he laid out the city called Dur Sharrukin ('Sargonsburg') and built a two-hundred-room royal palace on a raised platform some fifty feet (15 meters) high and covering an area of about two acres (.81 hectare). Colossal human-headed, winged bulls guarded the palace entrance, one pair being sixteen feet (4.9 meters) high. The walls were adorned with fresco paintings and carved reliefs depicting his campaigns and feats, the total wall space occupied by these reliefs equaling an overall distance of a mile and a half (2.4 kilometers). In one of his inscriptions Sargon says: "For me, Sargon, who dwells in this palace, may he [that is, the god Asshur] decree as my destiny long life, health of body, joy of heart, brightness of soul." Yet the records indicate that a year or so after the palace inauguration Sargon was killed, the manner of his death not being certain. His son, Sennacherib, replaced him.

SARID (Sa'rid) [possibly, survivor]. A city on the border of Zebulun. (Josh. 19:10, 12) It appears to be represented by Tell Shadud, some six miles (10 kilometers) N-NE of Megiddo.

SARSECHIM (Sar'se·chim). A Babylonian prince who was among the first to enter Jerusalem after the army broke through the walls in the summer of 607 B.C.E. (Jer. 39:2, 3) His position and duties are not disclosed, though "Sarsechim" may have been a title, possibly meaning "chief of the slaves."

SATAN [Heb., *sa·tan'*; Gr., *sa·ta·nas'*; resister, adversary]. In many places in the Hebrew Scriptures the word appears without the definite article, applying, in its first appearance, to the angel that stood in the road to *resist* Balaam as he set out with the objective of cursing the Israelites. (Num. 22:22, 32) In other instances it refers to individuals as resisters of other men. (1 Sam. 29:4; 2 Sam. 19:21, 22; 1 Ki. 5:4; 11:14, 23, 25) But it is used with the definite article *ha* to refer to Satan the Devil, the chief adversary of God. (Job 1:6-12; 2:1-7; Zech. 3:1, 2) In the Greek Scriptures the word *sa·ta·nas'* applies to Satan the Devil in nearly all its occurrences, and is usually accompanied by the definite article *ho*.

ORIGIN

The Scriptures indicate that the creature known as Satan did not always have that name. Rather, it was given to him because of his taking a course of opposition and resistance to God. The name he had before this is not given. God is the only Creator, and 'his activity is perfect' and with no injustice or unrighteousness. (Deut. 32:4) Therefore, the one becoming Satan was, when created, a perfect, righteous creature of God. He is a spirit person, for he appeared in heaven in the presence of God. (Job chaps. 1, 2; Rev. 12:9) Jesus Christ said of him: "That one was a manslayer when he began, and he did not stand fast in the truth, because truth is not in him." (John 8:44; 1 John 3:8) Jesus here shows that Satan was once in the truth, but forsook it. Beginning with his first overt act in turning Adam and Eve away from God, he was a manslayer, for he thereby brought about the death of Adam and Eve, which, in turn, brought sin and death to their offspring. (Rom. 5:12) Throughout the Scriptures the qualities and actions attributed to him could be attributed only to a person, not an abstract principle of evil. It is clear that the Jews, and Jesus and his disciples, knew that Satan existed as a *person*.

So, from a righteous, perfect start, this spirit person deviated into sin and degradation. The process bringing this about is described by James when he writes: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:14, 15) In the course that Satan took there seems to be, in some respects, a parallel with that of the king of Tyre as described in Ezekiel 28:11-19.—See PERFECTION (The first sinner and the king of Tyre).

The Scriptural account, therefore, makes it plain that it was Satan who spoke through the medium of a serpent, seducing Eve into disobedience to God's command. In turn, Eve induced Adam to take the same rebellious course. (Gen. 3:1-7; 2 Cor. 11:3) For this reason the Bible gives Satan the title "Serpent," which, as a consequence of Satan's use of the serpent, came to signify "deceiver"; he also became the Tempter (Matt. 4:3) and a liar, "the father of the lie."—John 8:44; Rev. 12:9.

ISSUE OF SOVEREIGNTY RAISED

When Satan approached Eve (through the speech of the serpent) he actually challenged the rightfulness and righteousness of Jehovah's sovereignty. He intimated that God was unrightfully withholding something from the woman, also declaring that God was a liar in saying that she would die if eating of the forbidden fruit. Additionally, Satan made her believe she would be free and independent of God, becoming like God. Satan's logic evidently was that, if Eve would achieve such independence, he would appear to be a benefactor to man, deserving mankind's gratefulness. By this means this wicked spirit creature raised himself higher than God in Eve's eyes, and Satan became her god, even though Eve, at the time, apparently did not know the identity of the one misleading her. By his action he brought man and woman under his leadership and control, standing up in opposition to Jehovah, as a rival god.—Gen. 3:1-7.

The Bible, in lifting the veil to give a glimpse into heavenly affairs, reveals Satan later as appearing before Jehovah in heaven, as a rival god, challenging Jehovah to His face, saying that he could turn God's servant Job (and, by implication, any servant of God) away from Him. He charged God, in effect, with unrighteously giving Job everything, along with full protection, so that he, Satan, could not test Job and show what was really in his heart, which, Satan intimated, was bad. He inferred that Job served God primarily for selfish considerations. Satan made this

point of his argument clear when he said: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul. For a change, thrust out your hand, please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face."—Job 1:6-12; 2:1-7; see SOVEREIGNTY.

In this special case, Jehovah allowed Satan to bring calamity upon Job by not interfering when Satan brought about a raid from Sabean marauders, also a destruction of flocks and shepherds by what Job's messenger called "the very fire of God" from the heavens (whether lightning or other fire is not stated). Satan also brought a raid by three bands of Chaldeans, and a windstorm. These things destroyed all Job's children as well as his property. Finally, Satan inflicted a loathsome disease upon Job himself.—Job 1:13-19; 2:7, 8.

These things reveal the might and power of the spirit creature Satan, as well as his vicious, murderous attitude.

It is important to note, however, that Satan recognized his impotence in the face of God's express command, for he did not challenge God's power and authority when God restricted him from taking Job's life.—Job 2:6.

CONTINUED OPPOSITION TO GOD

By his challenge of God and his charging God's servants with lack of integrity, Satan lived up to his title *Devil*, which means "accuser, slanderer," which title he deserved for having slandered Jehovah God in the Garden of Eden.

Joined by other wicked demons

Before the flood of Noah's day, it appears that other angels of God left their proper habitation in the heavens, and their assigned positions there and, materializing human bodies, came to dwell on earth, marrying human women and producing offspring called Nephilim. (Gen. 6:1-4; 1 Pet. 3:19, 20; 2 Pet. 2:4; Jude 6; see NEPHILIM; SON(S) OF GOD.) These angels, having left God's service, came under the control of Satan. Hence Satan is called "the ruler of the demons." In one instance, when Jesus expelled demons from a man, the Pharisees accused him of doing so by the power of "Beelzebub, the ruler of the demons." That they had reference to Satan is shown by Jesus' answer, in which he said: "If Satan expels Satan, he has become divided against himself."—Matt. 12:22-27.

The apostle Paul associates Satan with "the wicked spirit forces in the heavenly places," and speaks of them as "the world rulers of this darkness." (Eph. 6:11, 12) As a governing force in the invisible realm immediately about the earth, he is "the ruler of the authority of the air." (Eph. 2:2) In Revelation he is shown to be the one "misleading the entire inhabited earth." (Rev. 12:9) The apostle John said that "the whole world is lying in the power of the wicked one." (1 John 5:19) He is therefore "the ruler of this world." (John 12:31) That is why James wrote that "the friendship with the world is enmity with God."—Jas. 4:4.

HIS FIGHT TO DESTROY THE "SEED"

Satan made early efforts to block the promise of the "seed" to come through Abraham. (Gen. 12:7) He evidently tried to get Sarah contaminated so that she would be unfit to bear the seed; but God protected her. (Gen. 20:1-18) He did everything possible to destroy the ones whom God chose as Abraham's seed, the nation of Israel, by inducing them to sin and by bringing other nations against Israel, as Bible history shows throughout. A high point in Satan's ambitious attempts in his fight against God, and what appeared to Satan to be success, was reached when the king of the Third World Power of Bible history, Babylon, took Jerusalem, overturning the rulership of King Zedekiah of the line of David, and destroyed the temple of Jehovah, desolating Jerusalem and Judah.—Ezek. 21:25-27.

As an instrument of Satan, the ruling dynasty of Babylon, initially headed by Nebuchadnezzar, and which held Israel in exile for sixty-eight years (until Babylon's overthrow) with the intention of never releasing its captives, reflected Satan's own boastful, ambitious attempts as a rival god opposed to the Universal Sovereign Jehovah. The Babylonian kings, worshiping their idol god Marduk, goddess Ishtar and a host of others, were actually worshipers of the demons and, as part of the world alienated from Jehovah, were under Satan's domination.—Ps. 96:5; 1 Cor. 10:20; Eph. 2:12; Col. 1:21.

Satan fired the king of Babylon with the ambition to have complete domination over the earth, even over "Jehovah's throne" (1 Chron. 29:23) and the "stars of God," the kings of the line of David sitting on the throne at Mount Moriah (by extension, Zion). This "king," that is, the dynasty of Babylon, 'lifted himself up' in his own heart and was in his own eyes and in the eyes of his admirers a "shining one," a "son of the dawn." (In some translations the Latin *Vulgate* term "Lucifer" is retained. It is, however, merely the translation of the Hebrew word *heh·lel'*, "shining one." *Heh·lel'* is therefore not a name or a title, but, rather, a term describing the boastful position taken by Babylon's dynasty of kings of the line of Nebuchadnezzar.) (Isa. 14:4-21) Since Babylon was a tool of Satan, its "king" reflected Satan's own ambitious desire. Again, Jehovah came to the salvation of his people by restoring them to their land, until the real Seed of promise should come.—Ezra 1:1-6.

Efforts to cause Jesus to stumble

Satan, no doubt identifying Jesus as the Son of God and the one who was prophesied to bruise him in the head (Gen. 3:15), did everything he could to destroy Jesus. But, when announcing the conception of Jesus to Mary, the angel Gabriel told her: "Holy spirit will come upon you, and power of the Most High will overshadow you. For that reason also what is born will be called holy, God's Son." (Luke 1:35) The efforts to destroy Jesus when an infant were unsuccessful. (Matt. 2:1-15) God continued to protect Jesus during his youth. After his baptism, Jesus was encountered by Satan in the wilderness, where Satan approached him with three different strong temptations, thoroughly testing him on the issue of devotion to Jehovah. In one of Satan's appeals he showed Jesus all the kingdoms of the world, claiming them to be his (Satan's). Jesus did not contradict this claim. Nonetheless, Jesus refused to contemplate even for the briefest instant of time any "shortcut" to kingship, nor did he consider for an instant the doing of anything merely to please himself. His immediate reply to Satan was "Go away, Satan! For it is written, 'It is Jehovah your God you must worship, and it is to him alone you must render sacred service.'" At this, "the Devil retired from him until another convenient time." (Matt. 4:1-11; Luke 4:13) This illustrates the truth of James' words later written: "Oppose the Devil, and he will flee from you."—Jas. 4:7.

Jesus was ever alert to the danger of Satan's machinations and to the fact that Satan desired to cause his destruction by getting him to entertain a thought contrary to Jehovah's will. This was demonstrated when Peter, on one occasion, though with good intentions, was actually throwing temptation in his way. Jesus had spoken of the suffering and death he was to undergo. "At this Peter took him aside and commenced raising strong objections to him, saying: 'Be kind to yourself, Lord; you will not have this destiny at all.' But, turning his back, he said to Peter: 'Get behind me, *Satan!* You are a stumbling block to me, because you think, not God's thoughts, but those of men.'"—Matt. 16:21-23.

Throughout Jesus' ministry he was in danger, Satan using human agents to oppose and to try either to cause him to stumble or to kill him. At one time the people were about to seize Jesus to make him

king. But he would not consider such a thing before God's due time. (John 6:15) On another occasion those of his own hometown attempted to kill him. (Luke 4:22-30) He was constantly harassed by those whom Satan used to try to trap him. (Matt. 22:15) But in all of Satan's efforts, he failed to cause Jesus to sin in the slightest thought or deed. Satan was thoroughly proved to be a liar and failed in his challenge of God's sovereignty and the integrity of God's servants. As Jesus said, shortly before his death: "Now there is a judging of this world; now the ruler of this world will be cast out." (John 12:31) Satan had a grip on all mankind through sin. But after celebrating his last Passover with his disciples, Jesus, knowing that Satan would soon bring about his death, could say: "The ruler of the world is coming. And *he has no hold on me.*"—John 14:30.

A few hours later, Satan succeeded in having him put to death, first getting control of one of Jesus' apostles, then using the Jewish leaders and the Roman World Power to execute Jesus in a painful and ignominious manner. (Luke 22:3; John 13:26, 27; chaps. 18, 19) Here Satan acted as "the one having the means to cause death, that is, the Devil." (Heb. 2:14; Luke 22:53) But in this Satan failed to promote his cause; he only unwillingly fulfilled prophecy, which required that Jesus had to die as a sacrifice. The death of Jesus in blamelessness provided the ransom price for humankind, and by his death (and subsequent resurrection by God) Jesus could now help sinful humankind to escape from the grip of Satan, for, as it is written, Jesus became blood and flesh, "that through his death he might bring to nothing the one having the means to cause death, that is, the Devil; and that he might emancipate all those who for fear of death were subject to slavery all through their lives." —Heb. 2:14, 15.

Continues to fight Christians

After Jesus' death and resurrection, Satan continued to wage a bitter fight against Christ's followers. The account in the book of Acts and in the letters of the Christian Greek Scriptures furnish numerous proofs of this. Paul said that he had been given "a thorn in the flesh, an angel of Satan, to keep slapping" him. (2 Cor. 12:7) And as in the case with Eve, Satan disguised his real nature and purposes by "transforming himself into an angel of light" and had his agents, ministers who "also keep transforming themselves into ministers of righteousness." (2 Cor. 11:14, 15) Examples of these were the false apostles who fought against Paul (2 Cor. 11:13) and those in Ephesus 'who said they themselves were Jews, and yet they were not but were a synagogue of Satan.' (Rev. 2:9) Satan never ceased in making accusations "day and night," against Christians, challenging their integrity, as he did against Job. (Rev. 12:10; Luke 22:31) But Christians have "a helper with the Father, Jesus Christ, a righteous one," who appears before the person of God in their behalf.—1 John 2:1.

HIS ABYSSING AND FINAL DESTRUCTION

At the time of Satan's act in causing Eve and then Adam to rebel against God, God said to the serpent (actually speaking to Satan, since a mere beast could not understand the issues involved): "Dust is what you will eat all the days of your life. And I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:14, 15) Here God made it known that Satan, cast outside God's holy organization, would have no life-sustaining hope, but would 'eat dust,' as it were, until he died. The "seed" eventually was to bruise him in the head, which would signify a death wound. When Christ was on earth, the demons identified him as the One who was to hurl them into the abyss and eventually into the "torment" or everlasting destruction of the lake of fire.—Luke 8:30, 31.

In the book of Revelation we find described the last days of Satan and his end. At the time of Christ's taking of Kingdom power, Revelation reports, Satan is hurled down out of heaven to the earth, no longer having access to the heavens, as he did in the days of Job and for centuries thereafter. (Rev. 12:7-12) From this defeat Satan has only a "short period of time," during which he makes war with "the remaining ones of [the woman's] seed, who observe the commandments of God and have the work of bearing witness to Jesus." In his efforts to devour the remaining ones of the woman's seed, he is called "the dragon," inasmuch as he is a "swallower or crusher." (Rev. 12:16, 17; compare Jeremiah 51:34, where Jeremiah speaks for Jerusalem and Judah, saying: "Nebuchadrezzar the king of Babylon . . . has swallowed me down like a big snake.") In the earlier description of his fight against the woman and his efforts to devour her man child, he is pictured as "a great fiery-colored dragon."—Rev. 12:3.

Revelation's twentieth chapter describes Satan's binding and abyssing for a thousand years, at the hands of a great angel (doubtless Jesus Christ, who has the key of the abyss and who is the "seed" to bruise Satan's head; compare Revelation 1:18). Satan's final effort culminates in permanent defeat. The prophecy says that he is to be let loose for "a little while" as soon as Christ's thousand-year reign is ended, and that he will lead rebellious persons in another attack upon God's sovereignty; but he is hurled (along with his demons) into the lake of fire and sulphur, everlasting destruction.—Rev. 20:1-3, 7-10; compare Matthew 25:41; see LAKE OF FIRE.

'HANDING OVER TO SATAN FOR THE DESTRUCTION OF THE FLESH'

In instructing the congregation at Corinth as to the action to take toward a member of the congregation who had wickedly been committing incest with the wife of his father, the apostle Paul wrote: "Hand such a man over to Satan for the destruction of the flesh." (1 Cor. 5:5) This was a command to expel the man from the congregation, cutting off all fellowship with him. (1 Cor. 5:13) Turning him over to Satan would put him out of the congregation into the world over which Satan is the god and ruler, where destruction awaits. The man had sown with a view to his flesh and would reap corruption from his flesh. (Gal. 6:8) Unless the individual quickly repented and turned back to God, Satan could bring about his untimely death by keeping him in this filthy course and by bringing him to lower and lower states of degradation. (Compare Romans 1:26-28.) Similarly, Paul handed Hymenaeus and Alexander over to Satan, because they had thrust aside faith and a good conscience and had experienced shipwreck concerning their faith.—1 Tim. 1:20.

Later, the incestuous man in Corinth apparently repented and cleaned up from his wrongdoing, prompting the apostle Paul to recommend his being received back into the congregation. In exhorting them to forgiveness, he gave as one of the reasons, "that we may not be overreached by Satan, for we are not ignorant of his designs." (2 Cor. 2:11) In the first instance, Satan had brought the congregation into a bad condition in which they had to be reproved by the apostle, for they were too lenient, in fact, were letting the wicked man carry on his practice without regard for the reproach it brought, being "puffed up" in allowing it. (1 Cor. 5:2) But on the other hand, if they now swung to the other extreme and refused forgiveness to the repentant one, Satan would be overreaching them in another direction, namely, that he could take advantage of their becoming hard and unforgiving. Through God's Word Christians are enlightened to realize Satan's existence, his power, his designs and purposes and his manner of operation, so that they can fight this spiritual foe with the spiritual weapons God provides.—Eph. 6:13-17.

SATRAP (sa'trap). A viceroy or governor of a province in the Babylonian and Persian Empires appointed by the king as a chief ruler of a jurisdictional district. The title means "protector of the realm." Daniel mentioned satraps as serving under Nebuchadnezzar in the Babylonian Empire. (Dan. 3:1-3) After the Medes and Persians conquered Babylon, Darius the Mede set up 120 satraps over his entire kingdom. (Dan. 6:1) Ezra had dealings with satraps in the time of King Artaxerxes of Persia. (Ezra 8:36) In the days of Esther and Mordecai the satraps supervised 127 jurisdictional districts under the Persian king Ahasuerus. (Esther 1:1) Being the king's official representatives, they were responsible to him and had quite free access to his presence. Consequently, they wielded considerable influence and power as civil and political chiefs. They collected taxes and remitted to the royal court the stipulated tribute.

Daniel, as one of the three high officials under Darius over the 120 satraps, distinguished himself above all of them to the point that the king was intending to elevate him over the kingdom. Enviously, the officials and the satraps schemed to get Daniel thrown into a lions' pit. The Bible does not state how many of the satraps personally appeared before the king with the accusation. But Jehovah proved to be with Daniel, sending his angel to shut the mouths of the lions. Then Darius had these official slanderers of Daniel, with their wives and their sons, thrown into the pit to be killed by the lions.—Dan. 6:1-24.

A. T. Olmstead, in the book *History of the Persian Empire*, page 59, says, of the satrapal organization under Cyrus the Persian: "Each [province] was ruled by a satrap whose title meant literally 'protector of the Kingdom.' As successor to a former king, ruling a truly enormous territory, he was in point of fact himself a monarch and was surrounded by a miniature court. Not only did he carry on the civil administration but he was also commander of the satrapal levies. When his office became hereditary, the threat to the central authority could not be ignored. To meet this threat, certain checks were instituted; his secretary, his chief financial official, and the general in charge of the garrison stationed in the citadel of each of the satrapal capitals were under the direct orders of, and reported directly to, the great king in person. Still more effective control was exercised by the 'king's eye' (or 'king's ear' or 'king's messenger'), [an official] who every year made a careful inspection of each province."

SAUL [asked (of God)].

1. A Benjamite descended from Jeiel (presumably also called Abiel) through Ner and Kish. (1 Chron. 8:29-33; 9:35-39; see ABIEL No. 1); the first divinely selected king of Israel. (1 Sam. 9:15, 16; 10:1) Saul came from a wealthy family. A handsome man, standing head and shoulders taller than all others of his nation, he possessed great physical strength and agility. (1 Sam. 9:1, 2; 2 Sam. 1:23) The name of his wife was Ahinoam. Saul fathered at least seven sons, Jonathan, Ishvi, Malchi-shua, Abinadab, Ish-bosheth (Eshbaal), Armoni and Mephibosheth, and two daughters, Merab and Michal. Abner, evidently King Saul's uncle (see ABNER), served as chief of the Israelite army.—1 Sam. 14:49, 50; 2 Sam. 2:8; 21:8; 1 Chron. 8:33.

The young man Saul lived during a turbulent time of Israel's history. Philistine oppression had reduced the nation to a helpless state militarily (1 Sam. 9:16; 13:19, 20), and the Ammonites under King Nahash threatened aggression. (1 Sam. 12:12) Whereas Samuel had faithfully judged Israel, his sons were perverters of justice. (1 Sam. 8:1-3) Viewing the situation from a human standpoint and, therefore, losing sight of Jehovah's ability to protect his people, the older men of Israel approached Samuel with the request that he appoint a king over them.—1 Sam. 8:4, 5.

ANOINTED AS KING

Thereafter Jehovah guided matters to provide the occasion for anointing Saul as king. With his attendant, Saul looked for the lost she-asses of his father. Since the search proved to be fruitless, he decided to return home. But his attendant suggested that they seek the assistance of the "man of God" known to be in a nearby city. This led to Saul's meeting Samuel. (1 Sam. 9:3-19) In his first conversation with Samuel, Saul showed himself to be a modest man. (1 Sam. 9:20, 21) After eating a sacrificial meal with Saul, Samuel continued speaking with him. The next morning Samuel anointed Saul as king. To confirm that God was with Saul, Samuel gave him three prophetic signs, all of which were fulfilled that day. —1 Sam. 9:22–10:16.

Later, at Mizpah, when chosen as king by lot (1 Sam. 10:20, 21, *JB*, *NE* [1970 ed.]), Saul bashfully hid among the luggage. Found, he was presented as king, and the people approvingly shouted: "Let the king live!" Escorted by valiant men, Saul returned to Gibeah. Though good-for-nothing men spoke disparagingly of him and despised him, Saul remained silent.—1 Sam. 10:17-27.

EARLY VICTORIES

About a month later (according to the reading of the *Septuagint Version*) Ammonite King Nahash demanded the surrender of Jabesh in Gilead. When messengers brought news of this to Saul, God's spirit became operative upon him. He quickly rallied an army of 330,000 men and led it to victory. This resulted in strengthening Saul's position as king, the people even requesting that those who had spoken against him be put to death. But Saul, appreciating that Jehovah had granted the victory, did not consent to this. Subsequently, at Gilgal, Saul's kingship was confirmed anew.—1 Sam. 11:1-15.

Next Saul undertook steps to break the power of the Philistines over Israel. He chose three thousand Israelites, placing two thousand under himself and the remainder under his son Jonathan. Evidently acting at his father's direction, "Jonathan struck down the garrison of the Philistines that was in Geba." In retaliation, the Philistines assembled a mighty force and began camping at Michmash.

SINS PRESUMPTUOUSLY

Meanwhile Saul had withdrawn from Michmash to Gilgal in the Jordan valley. There he waited seven days for Samuel. But since Samuel did not come at the appointed time, and fearing that the enemy would sweep down upon him when he had not secured Jehovah's help and that further delay would result in losing his army, Saul 'compelled himself' to offer up the burnt sacrifice. Samuel, on arriving, condemned Saul's 'foolish act' as sinful. Samuel was not an Aaronic priest and he did not censure Saul for wrongfully assuming the priestly office. (Contrast the case of Uzziah at 2 Chronicles 26:16-20.) Evidently, therefore, Saul's sin consisted of his presumptuously going ahead with the sacrifice and not obeying Jehovah's commandment (given through his representative Samuel) to wait. (Compare 1 Samuel 10:8.) As a consequence of this act, Saul's kingdom was not to last.—1 Sam. 13:1-14.

In the progress of the campaign against the Philistines, Saul pronounced a curse upon anyone partaking of food before vengeance was executed on the enemy. This rash oath led to adverse consequences. The Israelites tired and, though triumphing over the Philistines, their victory was therefore not as great as it might have been. Famished, they did not take time to drain the blood from the animals they afterward slaughtered, thereby violating God's law concerning the sanctity of blood. Not having heard his father's oath, Jonathan ate some honey. Saul, therefore, pronounced the death sentence upon him. But the people redeemed Jonathan, for he had been instrumental in Israel's gaining the victory.—1 Sam. 14:1-45.

REJECTED BY GOD

Throughout Saul's reign there were repeated battles against the Philistines and other peoples, including the Moabites, Ammonites, Edomites and Amalekites. (1 Sam. 14:47, 48, 52) In the war against the Amalekites Saul transgressed Jehovah's command by sparing the best of their flock and herd and their king, Agag. When asked why he had not obeyed Jehovah's voice, Saul disclaimed guilt and shifted the blame onto the people. Only after Samuel emphasized the serious nature of the sin and said that, because of it, Jehovah was rejecting him as king did Saul acknowledge his error as being the result of his fearing the people. After Saul pleaded with Samuel to honor him in front of the older men and in front of Israel by accompanying him, Samuel did appear with him before them. Then Samuel himself proceeded to put Agag to death. After that Samuel parted from Saul and they had no further association.—1 Sam. 15:1-35.

It was after this and the anointing of David as Israel's future king that Jehovah's spirit left Saul. From then on "a bad spirit from Jehovah terrorized him." Having withdrawn his spirit from Saul, Jehovah made it possible for a bad spirit to gain possession of him, depriving Saul of his peace of mind and stirring up his feelings, thoughts and imaginations in a wrong way. Saul's failure to obey Jehovah indicated a bad inclination of mind and heart, against which God's spirit offered Saul no protection or resistive force. However, since Jehovah had permitted the "bad spirit" to replace his spirit and terrorize Saul, it could be termed a "bad spirit from Jehovah," so that Saul's servants spoke of it as "God's bad spirit." On the recommendation of one of his attendants, Saul requested that David be his court musician to calm him when he was troubled by the "bad spirit." —1 Sam. 16:14-23; 17:15.

RELATIONSHIPS WITH DAVID

Thereafter the Philistines threatened Israel's security. As they encamped on one side of the Low Plain of Elah and King Saul's forces on the opposite side, Goliath, morning and evening, for forty days, emerged from the Philistine camp, challenging Israel to furnish a man to fight him in single combat. King Saul promised to enrich and form a marriage alliance with any Israelite who might strike down Goliath. Also, the house of the victor's father was to be 'set free,' probably from the payment of taxes and compulsory service. (Compare 1 Samuel 8:11-17.) When David arrived on the scene with food supplies for his brothers and certain portions for the chief of the thousand (possibly the commander under whom David's brothers served), his questionings apparently suggested his willingness to answer the challenge. This led to his being brought to Saul and to his subsequent victory over Goliath.—1 Sam. 17:1-58.

Develops enmity for David

Saul thereafter placed David over the men of war. This eventually resulted in David's being celebrated in song more than the king himself. Saul, therefore, came to view David with suspicion and envious hatred. On one occasion, as David was playing on the harp, Saul 'began behaving like a prophet.' Not that Saul began to utter prophecies, but, like one who prophesied when hearing music, he showed a physical disturbance like that of a prophet just prior to prophesying or when prophesying. While in that unusual disturbed state, Saul twice hurled a spear at David. Failing in his attempts to pin David to the wall, Saul later agreed to give his daughter Michal in marriage to David upon the presentation of a hundred foreskins of the Philistines. Saul's intent in making this offer was that David might die at their hands. The scheme failed, David presenting, not one hundred, but two hundred foreskins to form a marriage alliance with Saul. The king's fear of and hatred for David therefore intensified. To his son Jonathan and to all of his servants, Saul spoke about his desire to put David to death. When Jonathan interceded, Saul promised not to kill David. Nevertheless, David was forced to flee for his life, as Saul hurled a spear at him for the third time. Saul even had messengers watch David's house and commanded that he be put to death in the morning.—1 Sam. 18:1-19:11.

That night David made his escape through a window of his house and ran to Ramah, where Samuel resided. With Samuel he then took up dwelling in Naioth. When news of this reached Saul, he sent messengers to seize David. But, upon arriving, they "began behaving like prophets." Evidently God's spirit operated toward them in such a way that they completely forgot the purpose of their mission. When this also happened to two other groups of messengers dispatched by him, Saul personally went to Ramah. He likewise came under the control of God's spirit and that for a prolonged period, this evidently providing David sufficient time to flee.—1 Sam. 19:12-20:1; see PROPHET (Means of Appointment and Inspiration).

David spares Saul's life as God's anointed

After these unsuccessful attempts on David's life, Jonathan, for a second time, spoke out in behalf of David. But Saul became so enraged that he hurled a spear at his own son. (1 Sam. 20:1-33) From that time onward Saul relentlessly pursued David. Learning that High Priest Ahimelech had assisted David, Saul ordered that he and his associate priests be executed. (1 Sam. 22:6-19) Later, he planned to attack the Judean city of Keilah because David was residing there but abandoned the plan when David escaped. Saul continued the chase, hunting for him in wilderness regions. A Philistine raid, however, brought his pursuit to a temporary halt and enabled David to seek refuge in the wilderness of En-gedi. On two occasions thereafter Saul came into a position that would have allowed David to kill him. But David refused to put out his hand against Jehovah's anointed one. The second time Saul, learning of David's restraint, even promised not to do injury to David. But this was an insincere expression, for it was only when he learned that David had run away to the Philistine city of Gath that he abandoned the chase. —1 Sam. 23:10-24:22; 26:1-27:1, 4.

Saul turns to spiritism

About a year or two later (1 Sam. 29:3) the Philistines came against Saul. Without Jehovah's spirit and guidance and abandoned to a disapproved mental state, he turned to spiritism, a transgression worthy of death. (Lev. 20:6) Disguised, Saul went to see a spirit medium at En-dor, requesting that she bring up the dead Samuel for him. From her description of what she saw, Saul concluded that it was Samuel. However, it should be noted that Jehovah had not answered Saul's inquiries and obviously did not do so by means of a practice condemned by His Law as warranting the death penalty. (Lev. 20:27) Therefore, what the woman said must have been of demonic origin. The message gave no comfort to Saul but filled him with fear.—1 Sam. 28:4-25; see SPIRITISM.

Saul slain

In the ensuing conflict with the Philistines, Saul was severely wounded at Mount Gilboa and three of his sons were slain. As his armor-bearer refused to put him to death, Saul fell upon his own sword. (1 Sam. 31:1-7) About three days later a young Amalekite came to David, boasting that he had put the wounded king to death. This was evidently a lie, designed to gain David's favor. David, however, commanded that the man be executed for claiming to have killed Jehovah's anointed one.—2 Sam. 1:1-15.

Meanwhile the Philistines had fastened the corpses of Saul and his three sons on the wall of Bethshan. Courageous men of Jabesh-gilead, however, retrieved the bodies, burned them and then buried the bones.—1 Sam. 31:8-13.

Years later, during David's reign, the bloodguilt that

had been incurred by Saul and his house in connection with the Gibeonites was avenged when seven of his descendants were slain.—2 Sam. 21:1-9.

2. A Benjamite of the city of Tarsus in Asia Minor who persecuted Christ's followers but later became an apostle of Jesus Christ. (Acts 9:1, 4, 17; 11:25; 21: 39; Phil. 3:5) In all of his letters he referred to himself by his Latin name Paul.—See PAUL.

SAVIOR. One who preserves or delivers from danger or destruction. Jehovah is identified as the principal Savior, the only source of deliverance. (Isa. 43:11; 45:21) He was the Savior and Deliverer of Israel, time and again. (Ps. 106:8, 10, 21; Isa. 43:3; 45:15; Jer. 14:8) He saved not only the nation but also individuals who served him. (2 Sam. 22:1-3) Often his salvation was through men raised up by him as saviors. (Neh. 9:27) During the period of the Judges, these special saviors were divinely selected and empowered to deliver Israel from foreign oppression. (Judg. 2:16; 3:9, 15) While the judge lived, he served to keep Israel in the right way, and this brought them relief from their enemies. (Judg. 2:18) When Jesus was on earth, Jehovah was his Savior, supporting and strengthening him to maintain integrity through his strenuous trials.—Heb. 5:7; Ps. 28:8.

Along with his role as Savior, Jehovah is also the "Repurchaser." (Isa. 49:26; 60:16) In the past he redeemed his people Israel from captivity. In delivering Christians from sin's bondage, he does the repurchasing through his Son Jesus Christ (1 John 4: 14), Jehovah's provision for salvation, who is therefore exalted as "Chief Agent and Savior." (Acts 5:31) Accordingly, Jesus Christ can rightly be called "our Savior," even though he performs the salvation as the agent of Jehovah. (Titus 1:4; 2 Pet. 1:11) The name Jesus, given to God's Son by angelic direction, means "Salvation [or Help] of Jehovah," for, said the angel, "he will save his people from their sins." (Matt. 1:21; Luke 1:31) This name points out that Jehovah is the Source of salvation, accomplished *through* Jesus. For this reason we find the Father and the Son spoken of together in connection with salvation.—Titus 2:11-13; 3:4-6.

Salvation is provided by Jehovah through Jesus Christ for "all sorts of men" (1 Tim. 2:4; 4:10) from sin and death (Rom. 8:2), from Babylon the Great (Rev. 18:2, 4), from this world under Satan's control (John 17:16; Col. 1:13), and from destruction and everlasting death. (Rev. 7:14-17; 21:3, 4) A "great crowd" is shown at Revelation 7:9, 10 attributing salvation to God and to the Lamb.

The ransom sacrifice is the basis for salvation, and as King and everlasting High Priest Christ Jesus has the authority and power "to save completely those who are approaching God through him." (Heb. 7:23-25; Rev. 19:16) He is "a savior of this body," the congregation of his anointed followers, and also of all who exercise faith in him.—Eph. 5:23; 1 John 4:14; John 3:16, 17.

SAW. A cutting tool with a notched or toothed blade and one or two handles, or sometimes consisting of a blade fixed to a frame. Early saws did not cut in both directions; some were designed to cut when pulled toward the user; others, when pushed away. Egyptian saws were generally made of bronze and usually had teeth that slanted in the direction of the handle. Such a saw would cut when drawn toward the person using it. The blade was either inserted in the handle or fastened to it by means of thongs. Two-handled saws having iron blades were in use among the Assyrians. Hebrew and other carpenters employed the saw to cut wood, and masons used saws capable of cutting stone.—Isa. 10:15; 1 Ki. 7:9.

David put captive Ammonites to work at such tasks as sawing stones. (2 Sam. 12:29-31) Their tools included "axes," or, literally, "stone saws," according to the Masoretic text at 1 Chronicles 20:3. In some cases it appears that copper-bladed saws with stone teeth were used to cut stone. But apparently an abrasive such as emery powder was sometimes put under the cutting edge of a saw having a copper or a bronze blade so as to facilitate the cutting of stone.

Persecution of faithful pre-Christian witnesses of Jehovah was so severe at times that some were killed by being "sawn asunder." (Heb. 11:37, 38) According to tradition, wicked King Manasseh had Isaiah put to death in such an extremely painful manner, though the Scriptures do not say so.

SCALES. A number of Hebrew and Greek words are appropriately rendered by the English word "scales," which has various meanings.

ANIMAL SCALES

Flattened, rigid plates forming part of the outer body covering of many fishes and reptiles. The Law ruled as ceremonially clean for food "everything that has fins and scales in the waters." Water animals lacking such could not be eaten; they were "a loathsome thing." (Lev. 11:9, 10, 12; Deut. 14:9, 10) Thus scales (Heb., *qas·qe'seth*) were one of the easily recognizable signs as to whether a certain fish could be eaten. Though there are four types of fish scales, most common are ctenoid scales (with a comblike edge) and cycloid scales (with a rounded border). These are arranged in overlapping rows, forming a thin, light and flexible covering.

The same Hebrew word is used in Ezekiel 29:4, where the Egyptian Pharaoh is symbolically described as what seems to be a crocodile. The entire body of a crocodile is covered with strong plates of horn set in its leathery skin. Job 41:15-17 apparently also refers to the scales (*AS, NW, MR*) of the crocodile, in this case using the Hebrew word that is often translated "shield."—See CROCODILE.

SCALES FOR WEIGHING

A device for weighing objects. The ancients were acquainted with the simple beam scale or balance. It consisted of a horizontal bar or beam pivoted at the center on a peg or cord, and from each end of the beam hung a pan or hook. The object to be weighed was put in one pan (or hung on one hook, as with a small bag of money) and the known weights were put on the other side. (Jer. 32:10; Isa. 46:6; Gen. 23: 15, 16; Ezek. 5:1; see MONEY.) During a famine, even food might be measured carefully on a balance. The rider of the black horse described at Revelation 6:5 held a pair of scales "for measuring bread by weight, to personify bad times, when provisions became cruelly expensive."—*The Expositor's Greek Testament*, Vol. V, p. 390.

Jehovah commanded honesty and accuracy in using scales (Lev. 19:35, 36), for a cheating pair of scales was detestable to him. (Prov. 11:1; 16:11; Ezek. 45: 10) Scales could be made inaccurate by having the arms of unequal length, or rendered less sensitive by having the arms relatively short or by making the beam thicker and heavier. At times Israelites used scales fraudulently (Hos. 12:7; Amos 8:5), and they multiplied the deception by using inaccurate weights, one set for buying and another for selling.—Prov. 20:23.

Weighing scales were spoken of figuratively, as when Job mentioned 'weighing his adversity on scales.' (Job 6:2) The littleness of earthling men was emphasized by saying that they are lighter than an exhalation on the scales (Ps. 62:9), and the nations were compared to an insignificant film of dust on the scales from the standpoint of Jehovah, who could, as it were, weigh all the hills in the scales. (Isa. 40:12, 15) Scales were sometimes used to represent accurate measurement in judgment.—Job 31:6; Dan. 5:27.

SCALES OF ARMOR

A coat of mail might have attached to it scales (Heb., *qas·qe'seth*) consisting of small metal plates that overlapped and provided a relatively flexible

armor plate.—1 Sam. 17:5; see ARMS, ARMOR (Coat of Mail).

SCALES ON PAUL'S EYES

When Paul was cured of the blindness resulting from Jesus' appearing to him, "what looked like scales" fell from his eyes. (Acts 9:18) Certain translations (*Dy, Da, AV*) render this verse in a way that suggests that nothing actually fell from Paul's eyes, but that the verse is simply using figurative language for his regaining sight. However, numerous modern translations indicate that something really fell from Paul's eyes.—*AT, NW, RS, Sd, We.*

SCARECROW. An object such as a pole or pile of stones arranged in a field in such a way as to frighten away birds or other animals. Jeremiah likened the idols of the nations to "a scarecrow [Heb., *to'mer*] of a cucumber field." (Jer. 10:5) The word *to'mer* is elsewhere rendered "palm tree." (Judg. 4:5) The root verb *ta·mar'*, from which *to'mer* is drawn, is thought to correspond to an Arabic word meaning "to be erect"; *to'mer* can therefore mean "palm tree." But, as to the rendering of *to'mer* at Jeremiah 10:5, modern translators seem generally to agree with the suggestion of Koehler and Baumgartner, in *Lexicon in Veteris Testamenti Libros*, that it be rendered "scarecrow" in this text. Truly the idols of the nations amounted to no more than a scarecrow, a falsity. —*AT, Mo, NE*, 1970 ed., *NW, RS.*

SCARLET. See DYES, DYEING.

SCENTED WOOD [Gr., *thy'i·nos*]. Among the luxury items that traders brought to symbolic "Babylon the Great" were included articles "in scented wood." (Rev. 17:5; 18:11, 12) Such wood likely came from N Africa. It was prized by the ancient Romans for the making of costly furniture. One table made for Cicero is said to have cost the equivalent of $45,000. The Roman historian Pliny speaks of a veritable mania developing among the Romans for tables of this wood. The most costly wood was that from the lower part of the trunk, due to the variety in the grain and the broadness of the sections obtainable. The wood was fragrant, hard, and took a high polish; and because of wavy or spiral lines in the grain some of the tables came to be called "tiger tables" or "panther tables." Among the Greeks the balsamic wood was used in temple worship, and its name is derived from the Greek term for making burnt offerings.

The tree producing this scented wood is understood to be the sandarac tree, a coniferous tree native to N Africa and of the cypress family, growing to a height of fifteen to twenty-five feet (4.6 to 7.6 meters). Its wood has a rich reddish-brown hue and is finely marked.

SCEPTER. A baton or rod carried by a ruler as an emblem of royal authority. At times "scepter" is used in a figurative sense to represent kings (Ezek. 19:10, 11, 14) or authority (Zech. 10:11), especially royal authority.

In ancient Persia, unless the monarch held out the golden scepter, anyone who appeared uninvited before the king was put to death.—Esther 4:11; 5:2; 8:4.

Jacob's prophetic words that the 'scepter would not turn aside from Judah' indicated that the kingship would come to be and remain the possession of the tribe of Judah. (Gen. 49:10; see COMMANDER'S STAFF.) Centuries later the Babylonians, acting as Jehovah's executional "sword," destroyed the kingdom of Judah and took its king captive. This is alluded to by Jehovah's words through Ezekiel: "A sword, a sword! It has been sharpened, and it is also polished. . . . Is it rejecting the scepter of my own son, as it does every tree? . . . For an extermination has been made, and what of it if it is rejecting also the scepter?" (Ezek. 21:9, 10, 13) Thus the "sword" treated the Judean "scepter" of the Davidic dynasty like every tree (to be chopped down) or like other kings or kingdoms that it brought to ruin.

The second psalm, a prophecy that Peter applied to Jesus Christ (Acts 4:25-27), showed that Jehovah's anointed one would use an iron scepter to break the nations to pieces. (Ps. 2:2, 6, 9; compare Revelation 12:5; 19:15.) As Jesus Christ always uses his royal authority in the right way, his scepter is one of uprightness.—Ps. 45:6, 7; Heb. 1:8, 9.

Psalm 125:3 states that the "scepter of wickedness will not keep resting upon the lot of the righteous ones." These words give assurance that the righteous will not always be oppressed by those who exercise authority in a wicked way.

SCEVA (Sce'va). A Jewish "chief priest." His seven sons were among "certain ones of the roving Jews who practiced the casting out of demons." In one instance, in the city of Ephesus, they tried to exorcise a demon by saying, "I solemnly charge you by Jesus whom Paul preaches." The wicked spirit responded by saying: "I know Jesus and I am acquainted with Paul; but who are you?" The man obsessed by the spirit then leaped upon Sceva's seven sons and drove them out of the house naked and wounded. This resulted in magnifying the name of the Lord and caused many to give heed to the good news that Paul was preaching. —Acts 19:13-20.

No Jewish priest named Sceva is elsewhere mentioned, unless Sceva was a Latin name for a priest otherwise known by a Hebrew name.

SCHOOL [from Gr., *skho·le'*, basically, "leisure"; then, that for which leisure was employed, a disputation, lecture, study, learning; by metonymy, school].

The Creator placed the responsibility upon parents to teach their offspring the true meaning of life, their physical lives as well as their spiritual lives. They were to train them up in the way they were to go, and this training would be a guide to their children, not only in their youth, but also in their old age. (Prov. 22:6) Parents were obligated to begin the training during the child's infancy. (2 Tim. 3:14, 15) To fulfill this obligation they were to provide schooling for their children in the home. It appears that there were no community schools for children in ancient Israel. The home was the school. The parent was to teach by example as well as by precept, and schooling was to be a regular and continuous arrangement.—Gen. 18:19; Deut. 6:6-9, 20-25; Prov. 6:20.

King Jehoshaphat of Judah instituted schooling in God's law by sending princes, priests and Levites to teach in all the cities of Judah, with the good result that Jehovah blessed his rule with peace and prosperity.—2 Chron. 17:7-12.

From the exiles taken to Babylon with King Jehoiachin in 617 B.C.E. King Nebuchadnezzar of Babylon selected some Israelite youths, including some of the royal offspring and sons of the nobles. Among them were Daniel and his three companions. These Jews were taught the Chaldean language and given special instruction for service in the king's palace. They proved to be very apt students.—Dan. 1:2-7, 18-20.

It seems that, before the exile, there were meeting places for instruction in God's law, aside from the temple. (Ps. 74:8) After the return from exile in Babylon both Ezra and Nehemiah vigorously promoted education in God's law as the really vital factor in restoration. All the people were gathered to hear the Law read and explained by the Levites. (Ezra 7:10; Neh. chap. 8) Synagogues (from Gr., *sy·na·go·ge'*, a bringing together) were places of instruction, not of sacrifice, which was restricted to the temple. (Acts 15:21) It is not known when synagogues were instituted, but many, because of the Jewish dispersion, existed throughout Palestine and the Greek-speaking world before and during Jesus' earthly ministry, a goodly number being in Jerusalem. Jesus made use of these places for teaching. (Luke 4:16-21; Matt. 13:

54) The apostles took advantage of them, not as Christian meeting places, but for preaching Christ as the Messiah to the Jews gathered there. The apostle Paul would first preach in the synagogue in a city, then turn to the Gentiles.—Acts 13:14-16, 44, 46; 14:1; 18:4-6.

Paul utilized the synagogue in Ephesus as a place of instruction for a period of three months and then withdrew those who had become disciples to a school auditorium, where he gave talks daily for two years. His schooling efforts resulted in education in God's Word for the whole Roman district of Asia.—Acts 19:8-10.

Places of advanced religious schooling developed. For example, Saul (Paul) had studied at the feet of Gamaliel. The Jews challenged the qualifications of anyone claiming to instruct in God's law if he had not studied at their schools.—Acts 22:3; John 7:15.

The congregation meeting place was used as a school for religious instruction by Paul and Barnabas. (Acts 11:25, 26; 14:27) Groups of Christians met in homes or other convenient places for schooling, as in Rome. (Rom. 16:3-5) In Colossae the home of Philemon was a meeting place; also the home of Nympha. (Rom. 16:3-16; Philem. 1, 2; Col. 4:15) A large upper chamber was used in Troas for a meeting with Paul. (Acts 20:6-8) Instructions for orderly congregation meetings are found at 1 Corinthians, chapter 14, in which it is clear that primary emphasis was placed on learning and edification.

Congregation meeting places served as schools where the scrolls of the Hebrew Scriptures as well as the writings of the apostles and their associates could be considered. Few Christians could possess all the Hebrew scrolls or copies of all the Christian letters. The meetings provided an opportunity for thorough examination and discussion of these. (Col. 4:16) Ostraca, pieces of broken pottery, were used by poor Christians, who did not possess other writing material, to write down Bible texts for personal study and use. As they heard the Scriptures read or had access to the scrolls at the meeting, they could copy them in ink on the pottery fragments. Many of these ostraca have been found inscribed with Bible texts, especially from the Gospels. At the same time schooling at home for the entire family continued as a vital part of Christian education. (Eph. 6:4; 1 Cor. 14:35) No separate arrangement for children, as with the modern-day "Sunday school," was anywhere authorized or practiced by the Jews or by the Christian apostles. The children were to meet with parents and not be segregated. The divine command was that they must sit, listen and learn in the same school as adults. It was to be a family affair.—Deut. 31:10-13; see EDUCATION; INSTRUCTION.

SCORPION. A small animal (an arachnid, not included by biologists as among insects) classified in the same group as spiders, ticks and mites. But, unlike other arachnids, the female scorpion gives birth to living offspring instead of depositing eggs. Immediately after birth the young scamper up onto mother's back, clinging to her body by their pincers. They subsist on stored-up energy until after their first molt; then they drop off and begin life's usual routine.

The scorpion is equipped with eight walking legs, a long, narrow, segmented tail terminating in a curved, poisonous stinger, and a pair of pincers resembling those of a lobster and studded with hypersensitive hairs. The tail is usually carried upward and curved forward over the creature's back and waves in all directions. The scorpion uses its stinger in defense and also to procure its prey. The victim is seized by the nippers and then usually stung to death. A nocturnal animal, the scorpion spends the day hidden under stones, in cracks and crevices of buildings and even under mats and beds, coming out at night to feed on spiders and insects.

Of the several hundred varieties of scorpions, generally ranging in size from less than an inch (2.5 centimeters) to eight inches (c. 20 centimeters), about a dozen types have been encountered in Palestine and Syria. Although the scorpion's sting is usually not fatal to humans, there are several varieties with venom proportionately more potent than that of many dangerous desert vipers. For example, the yellow scorpion, common in Bible lands, is regarded by some as the deadliest scorpion in the world. Hundreds of persons, many of them children, have died from being stung by it. The great pain caused by a scorpion's sting is noted at Revelation 9:3, 5, 10, where symbolic locusts are described as having "the same authority as the scorpions of the earth" and as having the capability of tormenting men just as "a scorpion when it strikes a man."

Scorpions were common in the wilderness of Judea and the Sinai Peninsula with its "fear-inspiring wilderness." (Deut. 8:15) An ascent on the SE frontier of Judah, located SW of the southern end of the Dead Sea, was even called Akrabbim (meaning scorpions). —Num. 34:4; Josh. 15:3; Judg. 1:36.

At 1 Kings 12:11, 14 and 2 Chronicles 10:14, the Hebrew term *'aq·rab·bim'*, rendered "scourges," literally means "scorpions." The instrument of punishment alluded to may have been a scourge equipped with sharp points.

In illustrating that his heavenly Father would give holy spirit to those asking him, Jesus Christ pointed out that a human father would not hand his son a scorpion if he requested an egg. (Luke 11:12, 13) To the seventy disciples he sent out, Jesus gave authority over injurious things, represented by serpents and scorpions.—Luke 10:19; compare Ezekiel 2:6.

SCOURGE. See BEATING.

SCRIBE [Heb., *so·pher'*, enumerator, muster-officer, secretary, scribe; Gr., *gram·ma·teus'*, a scribe, a man of letters]. The term implies one who has learning. The Hebrew word comes from a root meaning "to write" or "to count" and is variously translated scribe, secretary, copyist. The tribe of Zebulun had those who possessed the "equipment of a scribe" for numbering and enrolling troops. (Judg. 5:14; compare 2 Kings 25:19; 2 Chronicles 26:11.) There were scribes or secretaries in connection with the temple. (2 Ki. 22:3) King Jehoash's secretary worked together with the high priest in counting money contributed and then gave it to those paying wages to the workers repairing the temple. (2 Ki. 12:10-12) Baruch wrote at Jeremiah's dictation. (Jer. 36:32) Secretaries of King Ahasuerus of Persia worked under the direction of Haman in writing out the decree for the destruction of the Jews, and under Mordecai when the counter-decree was sent out.—Esther 3:12; 8:9.

The Egyptian scribe was usually a man of the lower class but intelligent. He was well schooled. He carried his equipment, consisting of a palette with hollow places to hold ink of different colors, a water jug and reed-brush case. He was acquainted with the legal and business forms in use, for the filling out of which, taking dictation, and so forth, he received a fee.

In Babylon the scribe held a professional position. His services were practically indispensable, as the law required business transactions to be in writing, duly signed by the contracting parties and witnessed. The secretary would sit near the city gate, where most of the business was carried on, with his stylus and lump of clay, ready to sell his services whenever required. The scribes recorded business transactions, wrote letters, prepared documents, cared for temple records, and performed other clerical duties.

The Hebrew scribes acted as public notaries, prepared bills of divorce and recorded other transactions. At least in later times they had no fixed fee, so one could bargain with them beforehand. Usually one party or the other to a transaction paid the fee, but sometimes both shared. Ezekiel, in his vision, saw a man with a recorder's inkhorn doing a marking work. —Ezek. 9:3, 4.

SCRIPTURE COPYISTS

It was in the days of Ezra the priest that the scribes (*soph·rim'* or, anglicized, Sopherim) first began to come into prominence as a distinct group. They were copyists of the Hebrew Scriptures, very careful in their work and regarding mistakes with terror. As time went on they became extremely meticulous, going so far as to count not only the words copied but the letters also. Until centuries after Christ was on earth the written Hebrew consisted only of consonants, and the omission or addition of a single letter often would have changed one word into another. If they detected the slightest error, the miswriting of a single letter, that entire section of the roll was rejected as unfit for synagogue use. Thereupon that section was cut out and replaced by a new and faultless one. They read aloud each word before writing. To write even a single word from memory was regarded as gross sin. Absurdities of practice crept in. It is said that the religious scribes prayerfully wiped their pen before writing the word *'Elo·him'* (God) or *'Adho·nay'* (Lord).

But, despite this extreme care to avoid inadvertent errors, in process of time the Sopherim began to take liberties in making textual changes. In 134 passages, according to the Sopherim, they changed the primitive Hebrew text to read *'Adho·nay'* instead of *Y^eho·wah'*. In other passages *'Elo·him'* was the word used as a substitute. Many of the changes were made by the Sopherim because of superstition in connection with the divine name, and, as they claimed, to avoid anthropomorphisms, that is, attributing to God human attributes. (See JEHOVAH [Superstition hides the name].) The Masoretes, the name by which copyists came to be known centuries after Jesus' days on earth, took note of the alterations made by the earlier Sopherim, recording them in the margin of the Hebrew text. These marginal notes came to be known as the "Masorah." The Masorah listed the fifteen extraordinary points of the Sopherim, namely, fifteen words or phrases in the Hebrew text that had been marked by dots above and below. The meaning of these extraordinary points is disputed. The Sopherim also made other emendations or changes.

In standard Hebrew manuscripts the Masorah, that is, the small writing in the margins of the page, contains a note opposite a number of Hebrew passages that reads: "This is one of the eighteen Emendations of the Sopherim," or similar words. These emendations were made evidently because the original passages in the Hebrew text appeared to show irreverence for Jehovah God or disrespect for his earthly representatives. However well intentioned, this was an unjustified alteration of God's Word. Actually there were more than eighteen of these emendations. Below we list twenty-eight: Gen. 18:22; Num. 11:15; 12:12; 1 Sam. 3:13; 2 Sam. 12:14; 16:12; 20:1; 1 Ki. 12:16; 21:10, 13; 2 Chron. 10:16; Job 1:5, 11; 2:5, 9; 7:20; 32:3; Ps. 10:3; 106:20; Eccl. 3:21; Jer. 2:11; Lam. 3:20; Ezek. 8:17; Hos. 4:7; Hab. 1:12; Zech. 2:12; Mal. 1:12; 3:9.

SCRIBES AS TEACHERS OF THE LAW

At first the priests served as scribes. (Ezra 7:1-6) But great stress was laid on the need for every Jew to have a knowledge of the Law. Therefore those who studied and gained a great deal of knowledge were looked up to, and these scholars eventually formed an independent group, many not being of the priestly tribe. By the time Jesus came to earth the word "scribes," therefore, designated a class of men learned in the Law. They made the systematic study of the Law and its exposition their professional occupation. They were evidently among the teachers of the Law, the ones versed in the Law. (Luke 5:17; 11:45) They were generally associated with the religious sect of the Pharisees, for this body recognized the interpretations or "traditions" of the scribes that had developed in course of time into a bewildering maze of minute, technical regulations. The expression 'scribes of the Pharisees' appears several times in the Scriptures. (Mark 2:16; Luke 5:30; Acts 23:9) This may indicate that some scribes were Sadducees, who believed only in the *written* Law. The scribes of the Pharisees zealously defended the Law, but additionally upheld the traditions that had been developed, and held sway over the thought of the people to an even greater extent than the priests. Primarily, the scribes were in Jerusalem, but they also were to be found all over Palestine and in other lands among the Jews of the Dispersion.—Matt. 15:1; Mark 3:22; compare Luke 5:17.

The scribes were looked up to by the people and were called "Rabbi" (Gr., *hrab·bi'*, "My great one; My excellent one"; from Heb., *rav*, primarily denoting "great," "master," "chief," and constituting a title of respect with which teachers were addressed). The term is applied to Christ at several places in the Scriptures. At John 1:38 it is interpreted as meaning "Teacher." Jesus was, in fact, the teacher of his disciples, but he forbade them, at Matthew 23:8, to covet that designation or to apply it to themselves as a title, as was done by the scribes. (Matt. 23:2, 6, 7) The scribes of the Jews along with the Pharisees were strongly condemned by Jesus because they had added to the Law and had provided loopholes by which to circumvent the Law, so that he said to them: "You have made the word of God invalid because of your tradition." He cited an instance of this: They would permit one who should have helped his father or mother to avoid doing so by claiming that the substance or possession he had with which he could help his parents was a gift dedicated to God and therefore something that could not be touched. (Matt. 15:1-9; Mark 7:10-13) Anything dedicated or sanctified to God—for example, grain set aside as a tithe—could not thereafter be used for other things. If it was so used, guilt rested on the user thereof.—Compare Leviticus 5:14-19; 22:14.

Jesus declared that the scribes, like the Pharisees, had added many things, making the Law burdensome for the people to follow, loading the people down. Furthermore, as a class, they had no genuine love for the people nor did they desire to help them, being unwilling to use a finger to lighten the people's burdens. They loved the plaudits of men and high-sounding titles. Their religion was a front, a ritual, and they were hypocrites. Jesus showed how difficult their attitude and practices had made it for them to come into God's favor, saying to them: "Serpents, offspring of vipers, how are you to flee from the judgment of Gehenna?" (Matt. 23:1-33) The scribes were heavily responsible, for they knew the Law. Yet they took away the key of knowledge. They were not content with refusing to acknowledge Jesus, of whom their copies of the Scriptures testified, but they added to their reprehensibility by fighting bitterly to keep anyone else from acknowledging him, yes, from listening to Jesus.—Luke 11:52; Matt. 23:13; John 5:39; 1 Thess. 2:14-16.

In their office, the scribes as "rabbis" not only were responsible for theoretic development of the Law and the teaching of the Law, but they also had judicial authority, expressing sentence in courts of justice. There were scribes on the Jewish high court, the Sanhedrin. (Matt. 26:57; Mark 15:1) They were not to receive any pay for judging, because the Law prohibited presents or bribes. Hillel said: "He who employs the crown [of the Law] for external purposes shall dwindle." Some rabbis may have had inherited wealth; almost all practiced a trade, of which they were proud, in that they were capable of supporting themselves aside from their rabbinical office. While they could not properly receive anything for work as judges, they may have expected and received pay for teaching the Law. This may be inferred by Jesus when he warned the crowds about the greed of the scribes, also when he spoke of the hired man who did not care for the sheep. (Mark 12:37-40; John 10:12, 13)

Peter warned Christian shepherds against making gain of their positions.—1 Pet. 5:2, 3.

COPYISTS OF THE CHRISTIAN GREEK SCRIPTURES

In the apostle Paul's letter to the Colossians he orders that the letter be read in the congregation of the Laodiceans in exchange for the one to Laodicea. (Col. 4:16) No doubt all the congregations desired to read all the congregational letters of the apostles and their fellow members of the Christian governing body, and so copies were made for later consultation and to give them wider circulation. The ancient collections of Paul's letters (copies of the originals) stand as evidence that there was considerable copying and publication of them.

The Bible translator Jerome of the fourth century and Origen of the third century C.E. say that Matthew wrote his Gospel in Hebrew. It was directed primarily to Jews. But there were many Hellenized Jews among the Dispersion; so it may be that it was Matthew himself who later translated his Gospel into Greek. Mark wrote his Gospel mainly with Gentile readers in view, as indicated by his explanations of Jewish customs and teachings, by his translations of certain expressions that would not be understood by Roman readers, and by other explanations. Both Matthew's and Mark's Gospels were intended for wide circulation and, of necessity, many copies would be made and distributed.—See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 175-186.

Christian copyists were not often professional, but, having respect and high regard for the value of the inspired Christian writings, they copied them carefully. Typical of the work of these early Christian copyists is the oldest extant fragment of any of the Christian Greek Scriptures, the Papyrus Rylands Greek No. 457. Written on both sides, it consists of but some one hundred letters (characters) of Greek and has been dated as early as the second century C.E. While it has an informal air about it and makes no pretensions to be fine writing, it has been classified as "a careful piece of work." Interestingly this fragment is from a codex about eight inches square, and which most likely contained all of John's Gospel, or some sixty-six leaves, about 132 pages in all.

Bearing more extensive witness, but at later dates, are the Chester Beatty Biblical Papyri. These consist of portions of eleven Greek codices, produced between the second and fourth centuries C.E. They contain parts of nine Hebrew and fifteen Christian Bible books. These are quite representative in that a variety of writing styles is found in them. One codex is said to be "the work of a good professional scribe." Of another it is said: "The writing is very correct, and though without calligraphic pretensions, is the work of a competent scribe." And of still another, "The hand is rough but generally correct."—*Chester Beatty Biblical Papyri*, Vol. I.

More important than these characteristics, however, is their subject matter. In the main they corroborate those fourth-century vellum manuscripts known as the "Neutrals," which are rated most highly by textual scholars Westcott and Hort, such as the Vatican No. 1209 and the Sinaiticus. Further, they contain none of the striking interpolations that are found in certain vellum manuscripts and that have been termed, perhaps mistakenly, "Western."

There are extant many thousands of manuscripts dating from especially the fourth century C.E. forward. That the copyists used extreme care is seen by scholars who have carefully studied and compared these manuscripts. Some of these scholars have made recensions or collations based on these comparisons. Such recensions form the basic texts for our modern translations. Scholars Westcott and Hort, compilers of what is widely considered the most accurate recension of the Christian Greek Scriptures, stated that 99.9 percent of the differences found in the manuscripts consist of "comparatively trivial variations." Sir Frederic Kenyon stated concerning the Chester Beatty papyri: "The first and most important conclusion derived from the examination of them is the satisfactory one that they confirm the essential soundness of the existing texts. No striking or fundamental variation is shown either in the Old or the New Testament. There are no important omissions or additions of passages, and no variations which affect vital facts or doctrines. The variations of text affect minor matters, such as the order of words or the precise words used."

There are several reasons why little remains of the earliest copyists' work today. Many of their copies of the Scriptures were destroyed during the time that Rome persecuted the Christians. Wear through use took its toll. Also, the hot, humid climate in some locations caused rapid deterioration. Additionally, as the professional scribes of the fourth century C.E. replaced papyrus manuscripts by vellum copies, there seemed to be no need of preserving the old papyrus copies.

Scrolls and parchments are mentioned by Paul at 2 Timothy 4:13. The ink used by copyists in writing was a mixture of soot and gum made in a cake form and mixed in water for use. The pen consisted of a reed, a "calamus." The tip, when softened with water, resembled a brush. Writing was done on leather and papyrus in scrolls or rolls; later in codex form on sheets which, if bound, often had a wooden cover. The advantage of the codex over the roll book was that writing was more compact and cheaper to produce, easier to handle and much more convenient for locating references.

SCRIPTURE. This English word is drawn from the Latin verb *scribere*, meaning "to write." The Greek word *gra·phe'*, "a writing," from *gra'pho*, "to write," as used in the Christian Greek Scriptures refers only to the sacred writings in God's Word the Bible. There were other documents used by the writers of both the Hebrew and the Greek Scriptures, such as official public genealogical records, histories, and so forth, but these were not considered as inspired and/or on an equal level with the writings recognized as canonical. Even the apostles may have written other letters to certain congregations (for example, Paul's statement at 1 Corinthians 5:9: "In my letter I wrote you," implies that he wrote a previous letter to the Corinthians, one that is not now existent). Such writings evidently were not preserved by God's holy spirit for the Christian congregation, because they were essential only to those to whom they were addressed.

Another Greek word, *gram'ma*, basically denoting a letter or character of the alphabet, is also drawn from the verb *gra'pho*. Used in the sense of 'document,' it is sometimes rendered "scripture" in some translations, "writing" in others. At John 5:47 and 2 Timothy 3:15 the word is used with reference to inspired "writings" of the Hebrew Scriptures.

APPEALED TO BY CHRIST AND APOSTLES

Jesus Christ and the writers of the Christian Scriptures often used the word *gra·phe'* in appealing to the writings of Moses and the prophets as their authority for their teaching or for their work, on the grounds that these writings were inspired by God. Frequently these Hebrew writings as a whole were designated "Scriptures." (Matt. 21:42; 22:29; Mark 14:49; John 5:39; Acts 17:11; 18:24, 28) Sometimes the singular form "Scripture" was used where a certain text was cited, referring to it as part of the entire body of writings in the Hebrew Scriptures. (Rom. 9:17; Gal. 3:8) Again, reference was made to a single text as a "scripture," with the sense of its being an authoritative statement. (Mark 12:10; Luke 4:21; John 19:24, 36, 37) At 2 Timothy 3:16 and 2 Peter 1:20 Paul and Peter appear to refer to both the inspired Hebrew and Greek writings as "Scripture." Peter classifies Paul's writings as part of the "Scriptures" at 2 Peter 3:15, 16.

The expression "prophetic scriptures" (Rom. 16:26) may have reference to the prophetic character of all the Hebrew Scriptures.—Compare Revelation 19:10.

PERSONIFIED

Since the Scriptures were recognized as inspired by God, as his Word, the living voice of God (God speaking, in effect), they were sometimes personified as though speaking with divine authority (just as God's holy spirit or active force was personified by Jesus, and was said to teach and to bear witness [John 14:26; 15:26]). (John 7:42; 19:37; Rom. 4:3; 9:17) For the same reason the Scriptures are spoken of as though possessing the quality of foresight and the active power of preaching.—Gal. 3:8; compare Matthew 11:13; Galatians 3:22.

ESSENTIAL FOR CHRISTIANS

Since Jesus Christ constantly appealed to the Hebrew Scriptures to support his teaching, it is important for his followers not to deviate from them. The apostle Paul emphasizes their value and essential nature when he says: "All Scripture is inspired of God and beneficial for teaching, for reproving, for setting things straight, for disciplining in righteousness, that the man of God may be fully competent, completely equipped for every good work."—2 Tim. 3:16, 17.

SCRIPTURE-CONTAINING CASE. A small case containing four portions of the Law (Ex. 13:1-16; Deut. 6:4-9; 11:13-21) and worn by Jewish men on their forehead and left arm. Concerning the practice of wearing such cases or phylacteries, *The Jewish Encyclopedia* (1905 ed., Vol. X, p. 21) observes: "The laws governing the wearing of phylacteries were derived by the Rabbis from four Biblical passages (Deut. vi. 8, xi. 18; Ex. xiii. 9, 16). While these passages were interpreted literally by most commentators . . . , the Rabbis held that the general law only was expressed in the Bible, the application and elaboration of it being entirely matters of tradition and inference."

Christ Jesus censured the scribes and Pharisees for 'broadening the scripture-containing cases that they wore as safeguards.' (Matt. 23:5) By enlarging these cases, they apparently wanted to impress others as being very zealous and conscientious about the Law. Jesus' words indicate that the religious leaders viewed these cases as safeguards or charms. The Greek word *phy·la·kte'ri·on*, in fact, primarily means an outpost, fortification or safeguard.—See FRONTLET BAND.

SCROLL, ROLL. During the period of Bible writing the common book form was that of a scroll or roll. The Scriptures were written and often copied on rolls or scrolls of leather, parchment or papyrus. (Jer. 36: 1, 2, 28, 32; John 20:30; Gal. 3:10; 2 Tim. 4:13; Rev. 22:18, 19) A scroll was made by gluing together pieces of such material to form a long sheet, which was then rolled around a stick. For a very long scroll, a stick was used at each end and the scroll was rolled on both sticks toward the center. When about to read such a roll, a person unrolled it with one hand while rolling it with the other until he located the desired place. After reading, he again rolled up the scroll.—For details as to material, size, and so forth, see BOOK.

"THE ROLL OF THE BOOK" BEARS WITNESS TO JESUS

Jesus Christ came to earth to do God's will, as foretold within the Hebrew Scriptures, in "the roll of the book." (Ps. 40:7, 8; Heb. 10:7-9) In the synagogue at Nazareth Jesus opened the scroll of Isaiah and read the prophetic words about his anointing by Jehovah's spirit to preach. Christ then rolled up the scroll, handed it to the attendant, sat down, and explained to all present: "Today this scripture that you just heard is fulfilled." (Luke 4:16-21; Isa. 61:1, 2) In fact, since "the bearing witness to Jesus is what inspires prophesying," all the scrolls of all the Scriptures and the public proclamation of the good news contained in the scrolls of the Christian Scriptures concerns Jesus Christ's position and work in Jehovah's purpose.—Rev. 19:10.

At the conclusion of John's Gospel account he said: "There are, in fact, many other things also which Jesus did, which, if ever they were written in full detail, I suppose, the world itself could not contain the scrolls written." (John 21:25) John in his Gospel did not try to write it all, but only what was sufficient to establish his main point, namely, that Jesus Christ was the Son of God and His Messiah. Indeed, there is enough in John's "scroll" (as well as the other inspired Scriptures) to prove to the fullest satisfaction that "Jesus is the Christ the Son of God."—John 20:30, 31.

SYMBOLIC USE

There are several instances of symbolic use of the word "scroll" in the Bible. Both Ezekiel and Zechariah saw a scroll written on both sides. Since only one side of a scroll was commonly used, writing on both sides may refer to the weightiness, extent and seriousness of the judgments written in these scrolls. (Ezek. 2:9–3:3; Zech. 5:1-4) In the vision of Revelation, the one on the throne held in his right hand a scroll having seven seals, preventing detection of what was written until God's Lamb opened them. (Rev. 5:1, 12; 6:1, 12-14) Later in the vision John himself was presented a scroll and commanded to eat it. It tasted sweet to John but made his belly bitter. Since the scroll was open and not sealed, it was something that was to be understood. It was "sweet" to John to get the message contained therein, but apparently had bitter things for him to prophesy, as he was told to do. (Rev. 10:1-11) Ezekiel had a similar experience with the scroll presented to him in which were "dirges and moaning and wailing."—Ezek. 2:10.

"The scroll of life of the Lamb"

From the "founding of the world" idolatrous worshipers of the symbolic "wild beast" have not been God's choice for those to be the associates of the Lamb. Hence, "the name of not one of them stands written in the scroll of life of the Lamb who was slaughtered from the founding of the world."—Rev. 13:1-8; 21:27.

Scrolls of judgment and of life

John also observed that "scrolls were opened" and resurrected ones were "judged out of those things written in the scrolls according to their deeds." These scrolls apparently contain Jehovah's laws and instructions setting forth the divine will for humans during that judgment period, and their deeds of obedience in faith or of disobedience to what is written in the scrolls reveal that they are worthy of life or of death. Those fully meeting God's requirements have their names written finally in Jehovah's "scroll of life."—Rev. 20:11-15.

'Rolled up like a book scroll'

At Isaiah 34:4, the prophet speaks judgment against the nations, saying: "And the heavens must be rolled up, just like a book scroll." Evidently he here refers to the rolling up and putting away of a scroll after one has finished reading it. So the expression is a symbol of the putting away or doing away with that which is no longer of any use or value.

SCYTHIAN (Scyth'i·an). The Scythians were a fierce, nomadic people. They are generally associated with the region N and NE of the Black Sea. Recent evidence suggests that they also extended their roaming to western Siberia near the border of Mongolia. In the first century C.E. the name "Scythian" implied the worst of barbarians. However, even such persons could become Christians and have an equal standing with other believers as members of Christ's body. Wrote the apostle Paul: "There is neither Greek nor Jew, circumcision nor uncircumcision, foreigner, Scythian, slave, freeman, but Christ is all things and in all."—Col. 3:11.

SEA. The collective waters of the earth as distinguished from land; or a large body of salt or fresh water, usually meaning a body smaller than an ocean and partially or wholly enclosed by land. Water covers 70.8 percent of the earth's surface.

JEHOVAH THE CREATOR AND CONTROLLER

The Bible repeatedly acknowledges Jehovah as the Creator of the seas, which were formed as distinct from the dry land on the third creative day. (Gen. 1:9, 10, 13; Neh. 9:6; Acts 4:24; 14:15; Rev. 14:7) It also comments on his ability to extend his power over and to control the sea. (Job 26:12; Ps. 65:7; 89:9; Jer. 31:35) When his Son was on earth he was given authority by his Father to command the sea, with effectiveness. (Matt. 8:23-27; Mark 4:36-41; John 6:17-20) God's control of the seas is demonstrated by the way the coasts and the tides keep the sea within its set limits, barricaded, as it were, by doors. (Job 38:8-11; Ps. 33:7; Prov. 8:29; Jer. 5:22; see SAND.) This accomplishment in connection with the sea, as well as its role in the earth's water cycle (Eccl. 1:7; Amos 5:8), makes the sea an example of Jehovah's wonderful works. (Ps. 104:24, 25) Poetically speaking, even the seas join in praising their Creator. —Ps. 96:11; 98:7.

SEAS IN THE PALESTINE AREA

Of the seas in the area of Palestine, the most prominent was the "Great [Mediterranean] Sea," also called the "western sea" or simply "the Sea." (Josh. 1:4; Deut. 11:24; Num. 34:5) Others were the "Red Sea" or "Egyptian sea" (Ex. 10:19; Isa. 11:15), the "Salt [Dead] Sea," "sea of the Arabah" or "eastern sea" (Deut. 3:17; Ezek. 47:18) and the "sea of Galilee," "sea of Chinnereth" or sea of "Tiberias." (Matt. 4:18; Num. 34:11; John 6:1) (These seas are discussed separately in this volume under their individual names.) In Biblical references the particular body of water intended by the expression "the sea" often has to be determined from the context. (Ex. 14:2 [compare 13:18]; Mark 2:13 [compare verse 1]) Sometimes the Hebrew term is applied to rivers.—Jer. 51:36 (speaking of the Euphrates); Isa. 19:5 (the Nile).

THE ABYSS

The Greek word *a'bys·sos*, meaning "very or exceedingly deep" and often translated "abyss," is sometimes used with reference to or in making a comparison to the sea because of the sea's great, almost fathomless depth. (Rom. 10:6, 7; compare Deuteronomy 30:12, 13.) In the symbols of Revelation the "wild beast that ascends out of the abyss" (Rev. 11:7) is said, at Revelation 13:1, to ascend out of the "sea."—See ABYSS.

ORIGIN OF SEA LIFE

The Genesis account reports that sea life and flying creatures were the first animal life on earth. It reads: "And God went on to say: 'Let the waters swarm forth a swarm of living souls and let flying creatures fly over the earth upon the face of the expanse of the heavens.' And God proceeded to create the great sea monsters and every living soul that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind. And God got to see that it was good. With that God blessed them, saying: 'Be fruitful and become many and fill the waters in the sea basins, and let the flying creatures become many in the earth.' And there came to be evening and there came to be morning, a fifth day."—Gen. 1:20-23.

In saying "Let the waters swarm," God was not leaving the emergence of life to the seas themselves, to bring forth some primeval form from which all other animals evolved. For the account also says that "God proceeded to create [marine creatures] . . . according to their kinds." Also in the record of the 'sixth day' and the creation of land animals, God is represented as saying: "Let the earth put forth living souls according to their kinds." God did not command the sea to put forth living things for the land, or let these things evolve from the sea, but "God proceeded to make" each kind to suit the habitat each was to occupy.—Gen. 1:24, 25.

ILLUSTRATIVE USE

While the Promised Land was to extend "from the Red Sea to the sea of the Philistines [the Great Sea] and from the wilderness to the River [Euphrates]," the description of the dominion of the coming Messianic king as being "from sea to sea and from the River to the ends of the earth" would apparently refer to the entire globe. (Ex. 23:31; Zech. 9:9, 10; compare Daniel 2:34, 35, 44, 45.) This is indicated by Matthew and John in their application of the prophecy of Zechariah, in which prophecy Zechariah quotes Psalm 72:8.—Matt. 21:4-9; John 12:12-16.

Overflowing armies

Jeremiah described the sound of the attackers of Babylon as being "like the sea that is boisterous." (Jer. 50:42) Hence, when he foretold that "the sea" would come up over Babylon, he evidently meant the flood of conquering troops under the Medes and Persians.—Jer. 51:42; compare Daniel 9:26.

Masses alienated from God

Isaiah likened the wicked people of earth, the restless masses alienated from God, to "the sea that is being tossed, when it is unable to calm down, the waters of which keep tossing up seaweed and mire." (Isa. 57:20) At Revelation 17:1, 15 the "waters" on which Babylon the Great "sits" are said to mean "peoples and crowds and nations and tongues." Isaiah further prophesied to God's "woman" Zion: "Because to you the wealthiness of the sea will direct itself; the very resources of the nations will come to you." (Isa. 59:20; 60:1, 5) This seems to mean the turning of many persons from the multitudes of earth toward God's symbolic "woman." This may shed light on the purpose of the prophetic "king of the north" in planting "his palatial tents between the grand sea [the Mediterranean] and the holy mountain of Decoration [on which God's sanctuary stood in Jerusalem or Zion]."—Dan. 11:40, 45.

Daniel described four "beasts" that came up "out of the sea" and revealed these to be symbolic of political kings or kingdoms. (Dan. 7:2, 3, 17, 23) Similarly, John spoke of a "wild beast ascending out of the sea," and his mention, in symbolic language, of diadems and a throne again links the idea of a political organization with this beast out of the "sea." (Rev. 13:1, 2) He also saw in vision the time when there would be "a new heaven and a new earth," and the "sea," that is, the turbulent masses of people alienated from God, would be no more.—Rev. 21:1.

Persons lacking faith

A person who lacks faith, having doubts when he prays to God, is likened by the disciple James to "a wave of the sea driven by the wind and blown about." He does not recognize or appreciate God's fine qualities of generosity and loving-kindness. "Let not that man suppose that he will receive anything from Jehovah; he is an indecisive man, unsteady in all his ways," James declares.—Jas. 1:5-8.

Immoral men

James' brother Jude warns his fellow Christians of the great danger from wicked men who slip into the congregation with the purpose of bringing in moral defilement. He calls them "wild waves of the sea that foam up their own causes for shame." (Jude 4-13) Jude may have had in mind an earlier expression of Isaiah (57:20) and may be figuratively describing such ones' passionate, reckless disregard for God's laws and their rushing against the divinely constituted moral barriers in their degraded, lustful course. As one commentator remarks: " . . . they cast forth

to public view the mire and dirt of their excesses, . . . So these men foam out their own acts of shame, and cast them forth for men to see, and so to blame the Church for the ill-deeds of these professors." (F. C. Cook, *Commentary* on Jude) Another says: "What they impart is as unsubstantial and valueless as the foam of the oceanside, and is in fact a proclamation of their own shame."—Schaff-Lange, *Commentary* on Jude; compare Peter's description of such men at 2 Peter 2:10-22.

SEAH (se'ah). A dry measure. (Gen. 18:6; 1 Sam. 25:18; 1 Ki. 18:32; 2 Ki. 7:1, 16, 18) According to rabbinical sources, the seah measure is equal to one-third of an ephah. Since the ephah measure is reckoned at .62 bushel (22 liters) on the basis of archaeological evidence regarding the capacity of the corresponding liquid bath measure (compare Ezekiel 45:11), the seah measure would equal .21 bushel (7.33 liters).

SEAL. Ancient seals used for making impressions consisted of a piece of hard material (stone, ivory or wood) having engraved letters or designs in reverse. They were made in various shapes, including cones, squares, cylinders, scarabs and animal heads. (Regarding signet or seal rings, see RING.) Those in the form of a cylinder commonly measured between three-fourths and one and a half inches (1.9 to 3.8 centimeters) in length. Engraved on the curved surface, the cylinder, when rolled on moist clay, produced a continuous impression in relief. Often cylinder seals were pierced through from end to end and thus could be suspended from a cord.

Religious symbols, plants, animals and simple scenes are among the things depicted on Egyptian and Mesopotamian seals. The Babylonian "Temptation Seal" shows a tree with a man seated on one side and a woman on the other, and behind the woman is an erect serpent. Often seals gave the owner's name and/or his position. For example, one seal found in Palestine reads, "[Belonging] to Shema, the minister of Jeroboam."

Seal impressions could indicate ownership or authenticity and could prevent tampering with documents or other things, including bags, doors and even tombs, that were sealed. (Job 14:17; Dan. 6:17; Matt. 27:66) When the prophet Jeremiah purchased a field, one copy of the deed was left open, but a second copy was sealed, perhaps by folding it closed, tying it with a cord and then putting a lump of wax or another soft substance on the cord and impressing the soft material with a seal. If later any question would arise about the accuracy of the open copy, the deed that had been sealed before witnesses could be produced. (Jer. 32:10-14, 44) A person entrusted with the king's seal could issue official decrees, the seal impression stamping the decrees as authentic. (1 Ki. 21:8; Esther 3:10, 12; 8:2, 8, 10) Affixing one's seal to a document could signify an acceptance of the terms contained therein. (Neh. 9:38; 10:1) Numerous ancient jar handles with seal impressions on them have been found. The seal impressions may have shown to whom the jars and their contents belonged or perhaps gave an indication of the quantity or quality of the contents.

FIGURATIVE USE

The actual uses for seals provide the basis for a number of figurative expressions found in the Bible. It was foretold that the Messiah would "imprint a seal upon vision and prophet." This is because, by fulfilling the prophecies, the Messiah would stamp them as authentic and inspired of God. (Dan. 9:24; compare John 3:33.) In the sense of a mark of possession or ownership, Abraham received circumcision as a "seal" of the righteousness that he had. (Rom. 4:11) Since the apostle Paul had aided many Corinthian Christians to become believers, they served as a seal confirming the genuineness of his apostleship. (1 Cor. 9:1, 2) First-century Christians are spoken of as being "sealed" by means of holy spirit, which is an advance token of their heavenly inheritance. (Eph. 1:13, 14; 4:30) The seal signifies their being God's possession (2 Cor. 1:21, 22) and shows that they are truly in line for heavenly life. The book of Revelation shows the number finally sealed to be 144,000.—Rev. 7:2-4; 9:4.

The Bible speaks of something that is closed, hidden or secret as being sealed. Prophetic messages were "sealed" during the time they were not understood. (Dan. 12:4, 9; Rev. 5:1; 22:10; compare Isaiah 8:16; 29:11.) And Jehovah is said to 'put a seal around stars,' evidently meaning that he hides them from view by means of clouds.—Job 9:7.

SEALSKIN [*ta'hhash*]. There is considerable uncertainty as to the particular kind of skin that was used in making the outer cover of the tabernacle and for wrapping up the furnishings and utensils of the sanctuary for transport. *Ta'hhash* or *t'hha·shim'* (plural) usually appears alongside *'ohr* or *'oh·rohth'* ("skin," "skins"). (Ex. 25:5; 26:14; 35:7, 23; 36:19; 39:34; Num. 4:6-14, 25; Ezek. 16:10) The translators of the *Septuagint Version* seem to have understood the Hebrew word to denote, not an animal, but a color ("blue," Bagster's *LXX*). However, the almost unanimous opinion of Jewish commentators is that *ta'hhash* refers to an animal. This view was also endorsed by the Hebrew lexicographer Gesenius, who considered the *Septuagint* reading to be simply conjecture, a rendering having neither the support of etymology nor of related languages. He understood *ta'hhash* to mean either the seal or the badger, basing his conclusions on the context, the authority of the Talmudists, a comparison of the Hebrew word with similar words in other languages, and on the Hebrew etymology.

Bible translators have variously rendered *'ohr* (*'oh-rohth'*) *ta'hhash* (*t'hha·shim'*) as "badgers' skin(s)" (*AV*), "goatskin(s)" (*RS*), "porpoise skin(s)" (*AT*), "sealskin(s)" (*AS*), "leather" (*Mo*), "fine leather" (*JB*), "violet skins" (*Dy*, from Latin, based on *Vg*) and "tahash leather." (*NW*, footnotes of 1953 edition in most occurrences, but "sealskin(s)" in main text) The rendering "badgers' skin(s)" is not generally favored by scholars, since it is thought unlikely that the Israelites would have been able to procure enough badger skins, either in Egypt or in the wilderness, for covering the tabernacle. There are also scholars who consider neither "badgers' skin(s)" nor "sealskin(s)" nor "porpoise skin(s)" to be correct, in view of the fact that badgers, seals, porpoises or dolphins, dugongs, and similar creatures were evidently unclean for food. (Lev. 11:12, 27) They therefore find it hard to conceive that the skin of an "unclean" animal would have been used for something so sacred as the construction of the tabernacle and as a protective covering for the furnishings and utensils of the sanctuary. Those taking this view suggest that *ta'hhash* may designate the skin of a clean animal, possibly of a kind of antelope, sheep or goat.

USABLE, THOUGH SEAL CLASSED AS UNCLEAN

The fact that seals were evidently unclean for food would not necessarily rule out using their skins as a covering for the tabernacle. For instance, whereas the lion and the eagle were "unclean" (Lev. 11:13, 27), the heavenly cherubs seen by Ezekiel in vision were depicted with four faces, including that of a lion and of an eagle. (Ezek. 1:5, 10; 10:14) Also, the copper carriages that Solomon made for temple use were adorned with representations of lions, and this undoubtedly according to the plans given to David by divine inspiration. (1 Ki. 7:27-29; 1 Chron. 28:11-19) The Israelites used "unclean" animals, such as asses, for mounts, it even being foretold that the Messiah would ride into Jerusalem upon an ass. (Zech. 9:9; Matt. 21:4, 5) Although John the Baptist had a most sacred commission to "go in advance before Jehovah

to make his ways ready," he wore clothing made from the hair of an "unclean" animal. (Luke 1:76; Matt. 3:4; Lev. 11:4) All this tends to indicate that the distinction of clean and unclean was simply dietary, though at times also with reference to sacrifice, and did not require that the Israelites regard "unclean" animals with general abhorrence. (Lev. 11:46, 47) Also, these, like the "clean" animals, were created by God and therefore good, not loathsome in themselves.—Gen. 1:21, 25.

HOW OBTAINABLE BY ISRAELITES

If the *ta'hhash* of the Bible does designate a kind of seal, then a question may arise as to how it was possible for the Israelites to obtain sealskins. While seals are generally associated with Arctic and Antarctic regions, some seals favor warmer climates. Today monk seals still inhabit part of the Mediterranean Sea, as well as other warmer waters. Over the centuries man has greatly reduced the number of seals, and in Bible times these animals may have been abundant in the Mediterranean and in the Red Sea. As late as 1832 Calmet's *Dictionary of the Holy Bible* (p. 139) observed: "On many of the small islands of the Red sea, around the peninsula of Sinai, are found seals."

The ancient Egyptians engaged in commerce on the Red Sea and, of course, received goods from many of the Mediterranean regions. So the Egyptians would have had access to sealskins. Hence, when the Israelites left Egypt, they might have taken with them the sealskins they already had, along with others obtained when the Egyptians gave into their hands an abundance of valuable things.—Ex. 12:35, 36.

SEA MONSTER. This generally translates the Hebrew word *tan·nin'* (*tan·nim'* at Ezekiel 29:3, "sea monster"; 32:2, "marine monster," *NW*). This term is rendered "big snake" (*NW*) when not mentioned in connection with the sea or water (Jer. 51:34), or when a reference to snakes is definitely indicated by the context. (Ex. 7:9, 12; compare Exodus 4:2, 3.) Undoubtedly *tan·nin'* includes a variety of large marine animals (Gen. 1:21; Ps. 148:7), but this term is usually employed in a figurative sense. The destruction of Pharaoh and his hosts appears to be alluded to by the phrase: "You [Jehovah] broke the heads of the sea monsters in the waters." (Ps. 74:13) At Isaiah 51:9, "sea monster" appears in parallel with Rahab (Egypt; compare Isaiah 30:7) and hence may denote Egypt, as is probably also the case at Isaiah 27:1 (compare Isaiah 27:12, 13), or the reference is to Pharaoh, as in Ezekiel 29:3 and 32:2. Faithful Job asked whether he himself was a "sea monster" that had to have a guard set over him.—Job 7:12; see LEVIATHAN.

SEASONS. A season is a period when a specific type of agricultural work is normal or a certain kind of weather prevails; a suitable or appointed time for something.

As the earth revolves around the sun, the tilt of the earth's axis at an angle to the plane of the ecliptic produces a cycle of weather seasons. As markers of the passing of time, the heavenly bodies serve as indicators of seasons. (Gen. 1:14) Genesis 8:22 says that the earth's seasons will "never cease." For a correlation of the months of the Jewish and Gregorian calendars and the festival, weather and agricultural seasons, see pages 278 and 279.

Closely connected with the agricultural seasons were the annual "festival seasons" when the festivals established by the Mosaic law were celebrated. (1 Chron. 23:31; 2 Chron. 31:3) Hence, when Paul counseled some Jewish Christians who were "scrupulously observing days and months and *seasons*," he meant the festival seasons that were a part of the Law, not simply weather or agricultural seasons.—Gal. 4:10.

"Season" can therefore refer to a fixed or an appointed time or a period possessed of certain characteristics. (Acts 3:19; Rom. 8:18; Gal. 6:9; see APPOINTED TIMES OF THE NATIONS.) In time what constituted healthful teaching and proper conduct were made very clear to Christians. Accordingly, it was the "season" to be awake. (Rom. 13:11-14) The "times or seasons" or periods when Jehovah's will in certain matters would take place were of real interest to his worshipers (Acts 1:7), who understood them as they were progressively revealed.—1 Thess. 5:1.

In regard to the dwelling of nations on the earth, God "decreed the appointed seasons" (Acts 17:26; "fixed the epochs of their history," *NE*) in that he determined when certain changes should occur, such as when the divinely appointed time came to uproot the Canaanite inhabitants of the Promised Land. —Gen. 15:13-21; Jer. 25:8-11; Dan. 2:21; 7:12.

SEBA (Se'ba).

1. One of the five sons of Cush.—Gen. 10:7; 1 Chron. 1:9.

2. A people of E Africa. At Isaiah 43:3 Seba is linked with Egypt and more particularly with Ethiopia (Cush), as being given as a ransom in place of Jacob. In a similar listing Isaiah 45:14 has "Sabeans" in place of "Seba," indicating that the people of Seba were called Sabeans. These verses suggest that Seba bordered on or was included in Ethiopia. This is supported by Josephus, who says that the name applied to the city of Meroe on the Nile and to the large section (Isle of Meroe) between the Nile, Blue Nile and Atabara Rivers. The reference to these Sabeans as "tall men" (Isa. 45:14) is borne out by Herodotus, who speaks of the Ethiopians as "the tallest and handsomest men in the whole world."—See CUSH Nos. 1 and 2.

Meroe was long an important trading place. Among the distant places mentioned in Psalm 72 in describing the dominion and influence of Jehovah's king, Seba and Sheba are named as places whose kings would present a gift.—Ps. 72:10; Joel 3:8.

SEBAM (Se'bam). Apparently an alternate name for Sibmah.—Num. 32:3, 38; see SIBMAH.

SECACAH (Se·ca'cah) [thicket, cover]. A city of Judah in the wilderness. (Josh. 15:20, 61) Secacah is often identified with Khirbet es-Samrah, on a hill about four miles (6 kilometers) W of the northern part of the Dead Sea. This is in the heart of el-Buqe'ah, a barren plateau, in the northern section of the Judean wilderness.

SECRETARY. Usually an appointed official skilled at writing and keeping records. The Hebrew word *so·pher'* can be rendered in a number of ways, such as "secretary," "scribe" and "copyist."

At least at times in Israel there was a trusted court official of high rank called the "secretary of the king," or the "secretary." (2 Chron. 24:11; 2 Ki. 19:2) He was not simply a scribe such as would be employed in merely making documents, or a copyist of the Law. (Judg. 5:14; Neh. 13:13; compare 2 Samuel 8:15-18; 20:23-26; see COPYIST; SCRIBE.) On occasion the secretary of the king handled financial matters (2 Ki. 12:10, 11) and spoke as a representative of the king, in a capacity similar to that of a 'foreign secretary.' (Isa. 36:2-4, 22; 37:2, 3) Under Solomon's rule two of the "princes" are named as secretaries.—1 Ki. 4:2, 3; compare 2 Chronicles 16:11; 34:13.

In addition to the "secretary of the king," the Bible mentions the secretary "of the house of Jehovah" (2 Ki. 22:3), "of the chief of the army" (2 Ki. 25:19; Jer. 52:25) and "of the Levites." (1 Chron. 24:6) Baruch was a scribal secretary for Jeremiah.—Jer. 36:32.

SECRETARY'S INKHORN. See RECORDER'S INKHORN.

SECT. The Greek word (*hai're·sis*, from which comes the English "heresy") thus translated means "a

choice" (Lev. 22:18, *LXX*) or "that which is chosen," hence "a body of men separating themselves from others and following their own tenets [*a sect* or *party*]." This term is applied to the adherents of the two prominent branches of Judaism, the Pharisees and Sadducees. (Acts 5:17; 15:5; 26:5) Non-Christians also called Christianity a "sect" or "the sect of the Nazarenes," possibly viewing it as a faction of Judaism. —Acts 24:5, 14; 28:22.

The founder of Christianity, Jesus Christ, prayed that unity might prevail among his followers (John 17:21), and the apostles were vitally interested in preserving the oneness of the Christian congregation. (1 Cor. 1:10; Jude 17-19) Disunity in belief could give rise to fierce disputing, dissension and even enmity. (Compare Acts 23:7-10.) So sects were to be avoided, being among the works of the flesh. (Gal. 5:19-21) Christians were warned against becoming promoters of sects or of being led astray by false teachers. (Acts 20:28; 2 Tim. 2:17, 18; 2 Pet. 2:1) In his letter to Titus, the apostle Paul directed that, after being admonished twice, a man who continued promoting a sect be rejected, evidently meaning that he be expelled from the congregation. (Titus 3:10) Those who refused to become involved in creating divisions within the congregation or in supporting a particular faction would distinguish themselves by their faithful course and give evidence of having God's approval. This is apparently what Paul meant when telling the Corinthians: "There must also be sects among you, that the persons approved may also become manifest among you."—1 Cor. 11:19.

SECU (Se'cu) [possibly, lookout place, or, outlook]. Apparently the name of a site with a great cistern where Saul inquired as to the whereabouts of David and Samuel. (1 Sam. 19:21, 22) Secu was near Ramah, but its exact location is now unknown. Instead of the proper name "Secu," some scholars, following certain Greek and Latin manuscripts, prefer such expressions as "the threshing-floor on the bare hill [height]." —*JB, AT.*

SECUNDUS (Se·cun'dus) [second]. A Thessalonian Christian who accompanied Paul through Macedonia into Asia Minor on the return leg of the apostle's third missionary journey, in the spring of 56 C.E. How far Secundus went with Paul is not stated.—Acts 20:3-5.

SEDITION [Gr., *sta'sis*, a standing up or standing off, uprising, such as a popular commotion, an insurrection, sedition, uproar (Mark 15:7; Luke 23:19, 25); or, in a more private sense, dissension, controversy, sometimes embracing the idea of violence (Acts 15:2; 23:7, 10)].

It was a capital offense under Roman law to engage in sedition or to promote or take part in a riot. Thus the city recorder was alerting the riotous mob in Ephesus of their peril when he said: "We are really in danger of being charged with sedition over today's affair, no single cause existing that will permit us to render a reason for this disorderly mob." (Acts 19:40) And Tertullus' accusation before Roman Governor Felix that Paul was "stirring up seditions among all the Jews" was a very serious one. If found guilty, Paul would have been punished with death.—Acts 24:5.

SEED [Heb., *ze'ra'*; Gr., *sper'ma*]. The Hebrew and Greek words appear many times in the Scriptures, with the following uses or applications: (a) agricultural and botanical, (b) physiological, (c) metaphorical for "offspring."

AGRICULTURAL, BOTANICAL

Israel's economy was primarily agricultural, hence much is said about sowing, planting and harvesting, and "seed" is mentioned frequently, the first instance being in the record of earth's third creative day. Jehovah commanded: "Let the earth cause grass to shoot forth, vegetation bearing seed, fruit trees yielding fruit according to their kinds, the seed of which is in it, upon the earth." (Gen. 1:11, 12, 29) Here the Creator revealed his purpose to clothe the earth with vegetation by reproduction through seed, keeping the various created kinds separate, so that each brings forth "according to its kind" through its own distinctive seed.

PHYSIOLOGICAL

The Hebrew term *ze'ra'* is used in a physiological sense at Leviticus 15:16-18; 18:20, with reference to an emission of semen. At Leviticus 12:2 the causative form of the verb *za·ra'*, ("to cause to sow") is rendered in many translations by the English expressions "conceive" or "conceive seed." At Numbers 5:28 a passive form of *za·ra'* appears with *ze'ra'* and is rendered "made pregnant with semen" (*NW*); "sown with seed" (*Yg*); "conceive seed" (*AV*).

METAPHORICAL USE

In the majority of instances in which the word *ze'ra'* appears in the Bible it is used with reference to offspring or posterity. Animal offspring are designated by this term at Genesis 7:3. Human offspring (of Noah) are referred to at Genesis 9:9; those of the woman Hagar at Genesis 16:10. God commanded Abram and his natural "seed" to be circumcised as a sign of the covenant God was making with them. —Gen. 17:7-11.

The Greek word *sper'ma* is used in the same applications as the Hebrew *ze'ra'*. (Compare Matthew 13:24; 1 Corinthians 15:38; Hebrews 11:11; John 7:42.) Jesus Christ used the related word *spo'ros*, "thing sown," to symbolize the word of God.—Luke 8:11.

A SACRED SECRET

At the time God judged Adam and Eve he spoke a prophecy that gave hope to their offspring, saying to the serpent: "I shall put enmity between you and the woman and between your seed and her seed. He will bruise you in the head and you will bruise him in the heel." (Gen. 3:15) From the beginning, the identity of the promised "seed" was a sacred secret of God.

This prophetic statement revealed that there would be a deliverer who would destroy the one really represented by the serpent, namely, the great serpent and enemy of God, Satan the Devil. (Rev. 12:9) It also indicated that the Devil would have a "seed." It would require time for the two seeds to be brought forth and for enmity to develop between them.

The 'seed of the serpent'

We note that when the Bible speaks of "seed" in a symbolic sense it does not refer to literal children or offspring but to those who follow the pattern of their symbolic "father," having his spirit or disposition. Adam and Eve's first son Cain is an example of one of the serpent's offspring. The apostle John writes enlighteningly on this point: "The children of God and the children of the Devil are evident by this fact: Everyone who does not carry on righteousness does not originate with God, neither does he who does not love his brother. For this is the message which you have heard from the beginning, that we should have love for one another; not like Cain, who *originated with the wicked one* and slaughtered his brother. And for the sake of what did he slaughter him? Because his own works were wicked, but those of his brother were righteous."—1 John 3:10-12; compare John 8:44.

Thus the seed of the serpent throughout the centuries consisted of those who had the spirit of the Devil, who hated God and fought God's people, and included particularly the religious persons claiming to serve God, but who were actually false, hypocrites. Jesus identified the Jewish religious leaders of his day as a part of the serpent's seed, saying to them: "Serpents, offspring [Gr., *gen·ne'ma·ta*, "generated ones"] of vipers, how are you to flee from the judg-

ment of Gehenna?"—Matt. 23:33, *Kingdom Interlinear Translation.*

There was a gradual revelation of features of God's secret concerning the promised "seed" of the woman. The questions to be answered were: Would the seed be heavenly or earthly? If spiritual or heavenly, would it nevertheless run an earthly course? Would the seed be *one* or *many?* How would it destroy the serpent and liberate mankind?

As already shown, the serpent to whom Jehovah was directing his words recorded at Genesis 3:15 was not the animal on the ground. Obviously, it could not understand an issue such as was involved here, a challenge of Jehovah's sovereignty. Therefore, as later developments revealed, God was speaking to an intelligent individual, his archenemy Satan the Devil. The book of Job enlightens us on this matter, as there we find Satan presenting his accusation against Job's integrity to Jehovah in order to support his challenge against God's sovereignty. (Job 1:6-12; 2:1-5) The 'father,' then, of the seed of the serpent would be, not a literal animal serpent, but an angelic, spirit 'father,' Satan the Devil.

"Seed of the woman" spiritual

Accordingly, regardless of how faithful men of old may have viewed the matter, it becomes clear, in the light of the Christian Scriptures, that the promised 'seed of the woman' would have to be more than human in order to 'bruise in the head' this spiritual enemy, this angelic person, the Devil. The "seed" would have to be a mighty spirit person. How would he be provided, and who would be his 'mother,' the "woman"?

The next recorded mention of the promised "seed" came over two thousand years later, to faithful Abraham. Abraham was of the line of Shem and in an earlier prophecy Noah had spoken of Jehovah as "Shem's God." (Gen. 9:26) This indicated God's favor on Shem. In Abraham's time the "seed" of promise was foretold to come through Abraham. (Gen. 15:5; 22:15-18) Priest Melchizedek's blessing on Abraham gave additional confirmation of this. (Gen. 14:18-20) While God's statement to Abraham revealed that Abraham would have offspring, it also disclosed that the prophetically promised "seed" of deliverance would indeed run an earthly course (as demonstrated in the paragraphs that follow).

One person foretold

In speaking of the offspring of Abraham and others, both the Hebrew and Greek terms are in the singular form, usually referring to such offspring in a collective sense. There seems to be one strong reason why the collective term *ze'ra'*, "seed," rather than the strictly plural word *ba·nim'*, "children" (singular *ben*), was used so often with respect to Abraham's posterity. The apostle Paul points to this fact in explaining that when God spoke of the blessings to come through Abraham's seed he had primary reference to *one* person, namely, Christ. Paul says: "Now the promises were spoken to Abraham and to his seed. It [or, he] says, not: 'And to seeds [Gr., *sper'ma·sin*],' as in the case of many such, but as in the case of one: 'And to your seed [Gr., *sper'ma·ti*],' who is Christ."—Gal. 3:16, *NW*, 1950 ed., ftn.

Some scholars have objected to Paul's statement regarding the singular and plural use of "seed." They point out that in Hebrew the word for "seed" (*ze'ra'*), when used for posterity, never changes its form, in this use resembling our English word "sheep." Also, the accompanying verbs and adjectives do not in themselves indicate the singularity or plurality intended by the word for "seed." While this is so, there is another factor that demonstrates that Paul's explanation was accurate grammatically as well as doctrinally. Explaining this factor, M'Clintock and Strong's *Cyclopædia* (Vol. IX, p. 506) states: "In connection with pronouns, the construction is entirely different from both the preceding [that is, the verbs and adjectives used with the word "seed"]. A singular pronoun [used with *ze'ra'*] marks an individual, an only one, or one out of many; while a plural pronoun represents all the descendants. This rule is followed invariably by the Sept[uagint]. . . . Peter understood this construction, for we find him inferring a singular seed from Gen. xxii, 17, 18, when speaking to native Jews in the city of Jerusalem before Paul's conversion (Acts iii, 26), as David had set the example a thousand years before (Psa. lxxii, 17)."

Additionally this reference work says: "The distinction made by Paul is not between one seed and another, but between the one seed and the many; and if we consider him quoting the same passage with Peter [cited earlier], his argument is fairly sustained by the pronoun *'his* [not *their*] enemies.' *Seed* with a pronoun singular is exactly equivalent to *son.*"

Using an English illustration, the expression "my offspring" could refer to one or many. But if after such expression the offspring should be referred to as "he" it would be apparent that a single child or descendant was meant.

The promise to Abraham that all the families of the earth would bless themselves in his "seed" could not have included *all* of Abraham's offspring as his "seed," since the offspring of his son Ishmael and also those of his sons by Keturah were not used to bless humankind. The seed of blessing was through Isaac. "It is by means of Isaac that what will be called your seed will be," said Jehovah. (Gen. 21:12; Heb. 11:18) This promise was subsequently narrowed down yet more when, of Isaac's two sons Jacob and Esau, Jacob was specially blessed. (Gen. 25:23, 31-34; 27:18-29, 37; 28:14) Further, Jacob limited the matter by showing that the gathering of the people would be to Shiloh ("the one whose it is") of the tribe of Judah. (Gen. 49:10) Then, of all Judah, the coming seed was restricted to the line of David. (2 Sam. 7:12-16) This narrowing down was noted by the Jews in the first century C.E., who actually looked for *one* person to come as the Messiah or Christ, as deliverer (John 1:25; 7:41, 42), even though they also thought that they, as Abraham's offspring or seed, would be the favored people, and, as such, God's children.—John 8:39-41.

An enlargement

After Jehovah's angel prevented Abraham from actually sacrificing his son Isaac, the angel called out to Abraham: " 'By myself I do swear,' is the utterance of Jehovah, 'that by reason of the fact that you have done this thing and you have not withheld your son, your only one, I shall surely bless you and I shall surely *multiply your seed* like the stars of the heavens and like the grains of sand that are on the seashore; and your seed will take possession of the gate of his enemies. And by means of your seed all nations of the earth will certainly bless themselves.' "—Gen. 22:16-18.

If this promise of God was to have fulfillment in a spiritual seed, then it would indicate that others would be added to the one primary seed. And the apostle Paul explains that this is true. He argues that Abraham was given the inheritance by promise and not by law. The Law was merely *added* to make transgressions manifest "until the seed should arrive." (Gal. 3:19) It follows, then, that the promise was sure to all his seed, "not only to that which adheres to the Law, but also to that which adheres to the faith of Abraham." (Rom. 4:16) The words of Jesus Christ to Jews who opposed him: "If you are Abraham's children, do the works of Abraham," indicate that, not those descending through the flesh, but those having the faith of Abraham, are accounted by God as Abraham's seed. (John 8:39) The apostle makes it very specific when he says: "Moreover, if you belong to Christ, you are really Abraham's seed, heirs with reference to a promise."—Gal. 3:29; Rom. 9:7, 8.

Consequently, God's promise, "I shall surely multiply your seed like the stars of the heavens and like

the grains of sand that are on the seashore," has a spiritual fulfillment and means that others, who "belong to Christ," are added as part of Abraham's seed. (Gen. 22:17; Mark 9:41; 1 Cor. 15:23) God did not disclose the number, but left it as indeterminate to man as is the number of the stars and the grains of sand. Not until about 96 C.E., in the Revelation to the apostle John, did he reveal that (spiritual) Israel, those "sealed" with God's spirit, which is a token of their heavenly inheritance, numbers 144,000 persons. —Eph. 1:13, 14; Rev. 7:4-8; 2 Cor. 1:22; 5:5.

These 144,000 are shown standing with the Lamb upon Mount Zion. "These were bought from among mankind as a first fruits to God and to the Lamb." (Rev. 14:1, 4) Jesus Christ gave his life for them, "assisting Abraham's seed" as their great High Priest. (Heb. 2:14-18) God the Father kindly gives his Son this congregation, this "bride." (John 10:27-29; 2 Cor. 11:2; Eph. 5:21-32; Rev. 19:7, 8; 21:2, 12) They become kings and priests, and with them he shares the glory and kingdom that the Father has given him. (Luke 22:28-30; Rev. 20:4-6) In fact, the sacred secret concerning the seed is only one feature of the great sacred secret of God's kingdom by his Messiah.—Eph. 1:9, 10; see SACRED SECRET.

Paul illustrates this action of God by speaking of Abraham, his free wife (Sarah) and Isaac, the son by promise. He likens Sarah to heavenly Jerusalem, "our mother [that is, mother of spirit-begotten Christians]." Isaac is likened to these Christians as the offspring or sons of this "mother."—Gal. 4:22-31.

Arrival of the "Seed"

Jesus, as has been established, is the primary "seed." However, he was not the 'seed of the woman,' heavenly Jerusalem, at the time of his human birth. True, he was of the natural seed of Abraham, through his mother Mary; he was of the tribe of Judah; and, both naturally through Mary and legally through his foster-father Joseph, was of the line of David. (Matt. 1:1, 16; Luke 3:23, 31, 33, 34) So Jesus qualified according to the prophetic promises.

But it was not until Jesus was begotten by the spirit, thus becoming a *spiritual* son of God that he became the 'seed of the woman' and the seed that was to bless all nations. This occurred at the time of his baptism by John in the Jordan River, 29 C.E. Jesus was then about thirty years of age. The holy spirit, coming upon Jesus, manifested itself to John in the form of a dove, and God himself acknowledged Jesus as his Son at that time.—Matt. 3:13-17; Luke 3:21-23; John 3:3.

The addition of the associate "seed," the congregation, began to take place at the time of the outpouring of holy spirit on the day of Pentecost, 33 C.E. Jesus had ascended into heaven, into the presence of his Father and had sent forth the holy spirit to these first followers of his, including the twelve apostles. (Acts 2:1-4, 32, 33) Acting as the High Priest according to the manner of Melchizedek, he here rendered great 'assistance' to Abraham's seed. —Heb. 2:16.

Enmity between the two seeds

The great serpent Satan the Devil has produced "seed" that has manifested the bitterest enmity against those who have served God with faith like Abraham, as the Bible record abundantly testifies. He has tried to block or hinder the development of that seed. (Compare Matthew 13:24-30.) This enmity reached its height, however, in the persecution of the spiritual seed, particularly in that displayed toward Jesus Christ. (Acts 3:13-15) Paul refers to the prophetic drama to illustrate, saying: "Just as then the one born in the manner of flesh [Ishmael] began persecuting the one born in the manner of spirit [Isaac], so also now." (Gal. 4:29) And a later report, in reality a prophecy, describes the Kingdom's establishment in heaven and the Devil's being hurled out of heaven down to the earth, with only a short time to continue his enmity. It concludes: "And the dragon grew wrathful at the woman, and went off to wage war with the remaining ones of her seed, who observe the commandments of God and have the work of bearing witness to Jesus." (Rev. 12:7-13, 17) This war against the remnant of the woman's seed ends when 'Satan is crushed under [their] feet.'—Rom. 16:20.

Blessing all families of the earth

Jesus Christ, the Seed, has brought great blessings to honest-hearted persons through his teachings and through his guidance of his congregation since Pentecost. But from the beginning of his thousand-year reign his spiritual "brothers," resurrected and sharing his Kingdom rule, will also be underpriests with him. (Rev. 20:4-6) During the time when "the dead, the great and the small," stand before the throne to be judged, those who exercise faith and obedience will "bless themselves," taking hold of life by means of Abraham's seed. (Rev. 20:11-13; Gen. 22:18) This will mean everlasting life and happiness for them.—John 17:3; compare Revelation 21:1-4.

The resurrection of the "Seed"

In explaining the resurrection of the Seed, Jesus Christ, the apostle Peter writes that he was 'put to death in the flesh, but was made alive in the spirit.' (1 Pet. 3:18) His fellow apostle Paul, in dealing with the subject of the resurrection of Christ's associates, draws upon an agricultural illustration. He argues: "What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him, and to each of the seeds its own body. . . . So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. It is sown in dishonor, it is raised up in glory. . . . It is sown a physical body, it is raised up a spiritual body." (1 Cor. 15:36-44) Those composing the 'seed of the woman,' "Abraham's seed," therefore die, giving up earthly bodies of corruptible flesh, and are resurrected with glorious incorruptible bodies.

Incorruptible reproductive seed

The apostle Peter speaks to his spiritual brothers concerning their being given "a new birth to a living hope through the resurrection of Jesus Christ from the dead, to an incorruptible and undefiled and unfading inheritance." He says, "It is reserved in the heavens for you." He calls to their attention that it was not with corruptible things such as silver and gold that they were delivered, but with the blood of Christ. After this he says: "For you have been given a new birth, not by corruptible, but by incorruptible reproductive seed, through the word of the living and enduring God." Here the word "seed" is the Greek word *spo·ra'*, which denotes seed sown, hence in position to be reproductive.—1 Pet. 1:3, 4, 18, 19, 23.

In this manner Peter reminds his brothers of their relationship as sons, not to a human father who dies and who can transmit neither incorruptibility nor everlasting life to them, but to "the living and enduring God." The incorruptible seed with which they are given this new birth is God's holy spirit, his active force, working in conjunction with God's enduring word, which is itself spirit inspired. The apostle John likewise says of such spirit-begotten ones: "Everyone who has been born from God does not carry on sin, because His reproductive seed remains in such one, and he cannot practice sin, because he has been born from God." —1 John 3:9.

This spirit in them operates to generate a new birth as God's sons. It is a force for cleanness, and produces the fruitage of the spirit, not the corrupt works of the flesh. The one having this reproductive seed in himself will therefore not follow a course of practicing the works of the flesh. The apostle Paul comments on this matter: "For God called us, not with allowance for

uncleanness, but in connection with sanctification. So, then, the man that shows disregard is disregarding, not man, but God, who puts his holy spirit in you." —1 Thess. 4:7, 8.

However, one of these spirit-begotten ones who constantly resists the spirit or 'grieves' it, 'saddens' it, 'hurts' it, will eventually cause God to withdraw his spirit. (Eph. 4:30, *Kingdom Interlinear Translation;* compare Isaiah 63:10.) One might go so far as to commit blasphemy against the spirit, which would be calamitous for him. (Matt. 12:31, 32; Luke 12:10) Therefore Peter and John stress the maintaining of holiness and the love of God and one's brothers from the heart, displaying submission to and guidance by the spirit of God, and proving oneself a true, loyal son of God.—1 Pet. 1:14-16, 22; 1 John 2:18, 19; 3:10, 14.

SEER. The Hebrew word *ro·'eh'*, "seer," is drawn from a root word meaning "to see," literally or figuratively. Evidently a seer was a man enabled by God to discern the divine will, one having such insight. He was one whose eyes had been unveiled, as it were, to see or understand things that were not open to men in general and additionally was a man consulted by others for wise counsel on problems encountered. (1 Sam. 9:5-10) The Bible names Samuel (1 Sam. 9:9, 11, 18, 19; 1 Chron. 9:22; 29:29), Zadok (2 Sam. 15:27) and Hanani (2 Chron. 16:7, 10) as seers.

The designations "seer," "prophet" and "visionary" are closely related in the Scriptures. The distinction between the terms may be that "seer" may relate to discernment, "visionary" to the manner in which the divine will was made known, and "prophet" more to the speaking forth or the proclamation of the divine will. Samuel, Nathan and Gad are all called prophets (1 Sam. 3:20; 2 Sam. 7:2; 24:11), but a distinction in the three words is indicated at 1 Chronicles 29:29: "among the words of Samuel the seer and among the words of Nathan the prophet and among the words of Gad the visionary."

First Samuel 9:9 states: "The prophet of today used to be called a seer in former times." This may have been for the reason that toward the close of the days of the Judges and during the reigns of the kings of Israel (who began in the days of Samuel) the prophet as a public proclaimer of God's will came to be more prominent. Samuel is commonly called the first of the line of men called "the prophets."—Acts 3:24; 13:20; see PROPHET.

SEGUB (Se'gub) [exalted].

1. Son of Hezron and father of Jair in the tribe of Judah.—1 Chron. 2:21, 22.

2. The youngest son of Hiel the Bethelite. In fulfillment of Joshua's curse, Segub lost his life when his father rebuilt Jericho during the reign of King Ahab. —Josh. 6:26; 1 Ki. 16:34.

SEIR (Se'ir) [hairy, shaggy].

1. A "Horite" whose seven "sons" were sheiks in the land of Seir prior to its being occupied by Esau (Edom). (Gen. 36:20, 21, 29, 30; 1 Chron. 1:38; compare Genesis 14:4-6.) Seir may have lived in the mountainous region S of the Dead Sea, and this area was perhaps named after him. Whether the seven "sons" of Seir were immediate offspring or included later descendants is uncertain.—See ANAH; DISHON.

2. The mountainous region between the Dead Sea and the Gulf of Aqabah. (Gen. 36:8, 30; Deut. 2:1, 8) In Abraham's time Horites inhabited Seir. (Gen. 14:6) Later, Abraham's grandson Esau established interests in Seir, while his twin brother Jacob resided at Paddan-aram. (Gen. 32:3) But it seems that Esau did not complete the move to Seir until sometime after Jacob returned to Canaan. (Gen. 36:6-9) Finally Esau's descendants, the Edomites, dispossessed the Horites (Deut. 2:4, 5, 12; Josh. 24:4) and the land came to be called Edom. However, the older name "Seir" was also applied to the descendants of Esau and to the area where they lived. (Num. 24:18; compare 2 Kings 14:7; 2 Chronicles 25:11.) It appears that during the reign of King Hezekiah men of the tribe of Simeon went to Mount Seir and, after they annihilated the remnant of the Amalekites, Simeonites began residing there. (1 Chron. 4:41-43) For details about the geography and history of Seir, see EDOM, EDOMITES.

3. A mountain between Baalah (Kiriath-jearim) and Chesalon on the N border of Judah's territory. (Josh. 15:10) Seir is commonly identified with the ridge about nine miles (15 kilometers) W of Jerusalem, on the southern side of which lies the village of Saris.

SEIRAH (Se·i'rah) [possibly, wooded hills]. The place to which Ehud escaped after assassinating Moabite King Eglon. Its exact location, some place in the mountainous region of Ephraim, is not known today.—Judg. 3:26, 27.

SELA (Se'la) [rock].

1. A location on the boundary of Amorite territory after the Israelites took possession of the Promised Land. (Judg. 1:36) The site is unknown today. Some would identify this Sela with the one in Edom (2 Ki. 14:7), but there is no evidence that Amorite territory ever extended so far S into the region controlled by the Edomites.

2. A major Edomite city that was captured by Judean King Amaziah and renamed Joktheel. (2 Ki. 14:7) Sela may be the unnamed "fortified city" referred to at Psalm 108:10.

This city is commonly identified with Umm el-Bayyarah, a rocky acropolis lying about fifty miles (80 kilometers) S of the southern tip of the Dead Sea. This site is located in the W corner of the plain where the Nabatean city of Petra was later built. Accessible by means of a narrow, twisting gorge and surrounded by precipitous sandstone cliffs, this plain is well protected. The impressive ruins of Petra, including temples, tombs and dwellings hewn out of the rock, were no part of the ancient Edomite city of Sela.

3. A place mentioned in a pronouncement against Moab. (Isa. 15:1; 16:1) There is uncertainty as to whether or not it is the same site as No. 2 above.

SELAH (Se'lah). A transliterated Hebrew expression found frequently in the Psalms and also appearing in Habakkuk, chapter 3. Although it is generally agreed to be a technical term for music or recitation, its exact significance is unknown. It is held to mean a "pause, suspension, or holding back," either of the singing of the psalm for a musical interlude or of both singing and instrumental music for silent meditation. In either event, the pause was doubtless used to make the fact or sentiment just expressed more impressive, to allow the full import of the last utterance to sink in. The *Septuagint* rendering of Selah is *di·a'psal·ma*, defined as "a musical interlude." Selah always appears at the end of a clause and generally at the end of a strophe, every occurrence being in a song containing some kind of musical direction or expression. In Psalm 9:16 it is accompanied by "Higgaion," there understood by some to be associated with the music of the harp.

SELED (Se'led) [exultation]. A son of Nadab in the Jerahmeelite division of Judah's genealogy. Seled died without sons.—1 Chron. 2:25, 30.

SELEUCIA (Se·leu'ci·a). A fortified Mediterranean port town serving Syrian Antioch and located about sixteen miles (26 kilometers) SW of that city. The two sites were connected by road; and the navigable Orontes River, which flowed past Antioch, emptied into the Mediterranean Sea a few miles S of Seleucia. Accompanied by Barnabas, Paul sailed from Seleucia at the start of his first missionary journey, in 47 C.E. (Acts 13:4) Though thereafter unnamed in the Acts account, Seleucia likely figured in events narrated therein. (Acts 14:26; 15:30-41) To distinguish this city from other similarly named sites in the ancient

Near East, it is sometimes called Seleucia Pieria. It was just N of modern-day Suveydiye or Samandag in Turkey. Silt from the Orontes has converted ancient Seleucia's harbor into a marsh.

SELF-CONTROL. A number of original-language words convey the thought of keeping in check, restraining or controlling one's person, actions or speech. (Gen. 43:31; Esther 5:10; Ps. 119:101; Prov. 10:19; Jer. 14:10; Acts 24:25) Self-control is a 'fruit of God's spirit' (Gal. 5:22, 23) and Jehovah, though possessing unlimited powers, has exercised it at all times. Rather than taking immediate action against wrongdoers, he has allowed time to pass so that they might have the opportunity to turn from their bad ways and thereby gain his favor.—Jer. 18:7-10; 2 Pet. 3:9.

However, once it was firmly established that those to whom time for repentance had been extended would not avail themselves of his mercy, Jehovah rightly ceased to refrain from executing his judgment. A case in point involves the desolators of Jerusalem. Failing to recognize that Jehovah allowed them to gain control of the Israelites to discipline them for unfaithfulness, these desolators treated the Israelites without mercy and carried the discipline farther than God's judgment had required. (Compare Isaiah 47: 6, 7; Zechariah 1:15.) Jehovah had foreknown this and, through the prophet Isaiah, indicated that the time would come when he would no longer hold back from punishing the desolators: "I have kept quiet for a long time. I continued silent. I kept exercising self-control. Like a woman giving birth I am going to groan, pant, and gasp at the same time. I shall devastate mountains and hills, and all their vegetation I shall dry up."—Isa. 42:14, 15.

Christ Jesus also exercised self-control. The apostle Peter, when calling to the attention of house servants the need to be in subjection to their owners, wrote: "In fact, to this course you were called, because even Christ suffered for you, leaving you a model for you to follow his steps closely. . . . When he was being reviled, he did not go reviling in return. When he was suffering, he did not go threatening, but kept on committing himself to the one who judges righteously." —1 Pet. 2:21-23.

In the "last days" lack of self-control was to be one of the characteristics marking those who would not be practicing true Christianity. (2 Tim. 3:1-7) However, since Christians are to be imitators of God and of his Son (1 Cor. 11:1; Eph. 5:1), they should strive to cultivate self-control in all things. (1 Cor. 9: 25) The apostle Peter stated: "Supply to your faith virtue, to your virtue knowledge, to your knowledge self-control, to your self-control endurance, to your endurance godly devotion, to your godly devotion brotherly affection, to your brotherly affection love. For if these things exist in you and overflow, they will prevent you from being either inactive or unfruitful regarding the accurate knowledge of our Lord Jesus Christ." —2 Pet. 1:5-8.

The quality of self-control should especially be in evidence among those serving as overseers in Christian congregations. (Titus 1:8) If overseers are to deal effectively with problems inside the congregation, they must maintain self-control in word and deed. The apostle Paul counseled Timothy: "Further, turn down foolish and ignorant questionings, knowing they produce fights. But a slave of the Lord does not need to fight, but needs to be gentle toward all, qualified to teach, keeping himself restrained under evil, instructing with mildness those not favorably disposed."—2 Tim. 2:23-25.

Failure to exercise self-control in a given situation can tarnish a long record of faithful service and plunge one into all kinds of difficulties. Illustrating this is what happened to King David. Though loyal to true worship and having love for the righteous principles of God's law (compare Psalm 101), David committed adultery with Bath-sheba and this led to his having her husband Uriah placed in a battle position where death was a near certainty. As a consequence, for years afterward, David was plagued with severe difficulties within his family. (2 Sam. 12:8-12) His case also demonstrates the wisdom of avoiding situations that can lead to a loss of self-control. Whereas he could have left the rooftop of his palace, David evidently kept on looking at Bath-sheba as she bathed herself and so came to have a passion for her.—2 Sam. 11:2-4.

Similarly, it would not be good for a person lacking self-control to remain single when he could enter into an honorable marriage and thereby protect himself against committing fornication. In this regard, the apostle Paul wrote: "If they do not have self-control, let them marry, for it is better to marry than to be inflamed with passion."—1 Cor. 7:9, 32-38.

SELF-WILL. The Greek term rendered "self-willed" (Titus 1:7; 2 Pet. 2:10, *AS, AV, NW*) literally means "self-pleasing" and "denotes one who, dominated by self-interest, and inconsiderate of others, arrogantly asserts his own will." (*An Expository Dictionary of New Testament Words*, by W. E. Vine, Vol. III, p. 342) Self-will is therefore a quality that is out of harmony with the spirit of Christianity. Especially should it not be reflected by Christian overseers. (Titus 1:5, 7) The apostle Peter described individuals who had departed from proper Christian conduct as being "daring" and "self-willed."—2 Pet. 2:10.

SEMACHIAH (Sem·a·chi'ah) [Jehovah has sustained]. A Levite grandson of Obed-edom assigned as a gatekeeper to the S of the sanctuary during David's reign. Semachiah and his fleshly brothers are commended for their capabilities.—1 Chron. 26:1, 4, 6-8, 15.

SEMEIN (Sem'e·in). A descendant of David and ancestor of Jesus' mother Mary.—Luke 3:26.

SENAAH (Se·na'ah) [perhaps, hated]. Over three thousand "sons of Senaah" returned from exile in Babylon with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 35; Neh. 7:38) Senaah may be the same as Hassenaah, a name having the Hebrew definite article *has*. —Neh. 3:3.

Many of the names in the lists of Ezra 2 and Nehemiah 7 are apparently places rather than people, and Senaah is accordingly thought by some to be a place a few miles N of Jericho, where Eusebius and Jerome mention a tower "Magdalsenna." Nearby is Khirbet el-'Auja el Foka, often identified as Senaah, with its postexilic settlement Sheikh-Teruni also close by.

SENEH (Se'neh) [thorny]. A "toothlike crag" facing Geba and lying to the S of another crag called by the name Bozez, both crags being situated between the towns of Michmash and Geba and figuring in the account of Jonathan's attack on the Philistines. (1 Sam. 14:4, 5) No positive location can now be assigned to these crags, but they are generally considered to have been in the vicinity of the Wadi Suweinit, which runs between Michmash and Geba. —See BOZEZ.

SENIR (Se'nir) [possibly, coat of mail]. The Amorite name for Mount Hermon. (Deut. 3:9) Since 1 Chronicles 5:23 mentions "Senir and Mount Hermon," the name "Senir" may also have been used to denote a part of the Hermon or Anti-Lebanon range. Senir was a source of juniper timbers (Ezek. 27:5) and a haunt of lions and leopards. (Song of Sol. 4:8) One Assyrian inscription describes Senir (Sa-ni-ru) as "a mountain, facing the Lebanon."—See HERMON.

SENNACHERIB (Sen·nach'er·ib) [Sin (the moon god) has multiplied the brothers; or, may Sin replace the (lost) brothers]. Son of Sargon II and king of Assyria. He inherited from his father an empire of great strength, but was obliged to spend most of his

reign in subduing revolts, particularly as regards the city of Babylon.

Sennacherib appears to have been serving as a governor or general in the northern region of Assyria during his father's reign. After his succession to the throne, this region evidently caused him little trouble, his difficulties coming chiefly from the S and the W. The Chaldean Merodach-baladan (Isa. 39:1), abandoning his refuge in Elam into which Sennacherib's father Sargon had driven him, now proclaimed himself king of Babylon. Sennacherib marched against him and his Elamite allies, defeating them at Kish. Merodach-baladan, however, escaped, going into hiding for another three years. Sennacherib entered Babylon and set Bel-ibni on the throne as viceroy. Other punitive expeditions were thereafter effected to keep in check the peoples in the hill countries surrounding Assyria.

Then, in what Sennacherib refers to as his "third campaign," he moved against "Hatti," a term evidently referring at that time to Phoenicia and Palestine. This area was in a state of general rebellion against the Assyrian yoke. Among those who had rejected such domination was King Hezekiah of Judah (2 Ki. 18:7), though there is no evidence to show that he was in coalition with the other kingdoms in revolt.

In Hezekiah's fourteenth year (732 B.C.E.) Sennacherib's forces swept westward, capturing Sidon, Achzib, Acco and other cities on the Phoenician coast and then headed south. Frightened kingdoms, including those of Moab, Edom and Ashdod, are listed as now sending out tribute to express submission. Recalcitrant Ashkelon was taken by force along with the nearby towns of Joppa and Beth-dagon. An Assyrian inscription accuses the people and nobles of the Philistine city of Ekron of having handed their king Padi over to Hezekiah, who, according to Sennacherib, "held him in prison, unlawfully." (Compare 2 Kings 18:8.) The inhabitants of Ekron are described as having petitioned Egypt and Ethiopia for help to stave off or thwart the Assyrian attack.

The Bible record indicates that at about this point Sennacherib attacked Judah, laying siege to and capturing many of its fortified cities and towns. Hezekiah now sent word to the Assyrian at Lachish offering to pay the sum of tribute Sennacherib might impose. (2 Ki. 18:13, 14) Sennacherib's capture of Lachish is presented in a frieze showing him seated on a throne before the vanquished city, accepting the spoils of that city brought to him while some of the captives are being tortured.

The Bible account does not indicate whether King Padi, if in reality a captive of Hezekiah, was now released, but it does show that Hezekiah paid the tribute demanded by Sennacherib of three hundred silver talents (over $425,000) and thirty gold talents (some $1,150,000). (2 Ki. 18:14-16) Now, however, Sennacherib sent a committee of three officers to call upon the king and people of Jerusalem to make a capitulation to him and, eventually, submit to being sent off into exile. The Assyrian message was particularly disdainful of Hezekiah's reliance on Jehovah. Through his spokesman, Sennacherib boasted that Jehovah would prove to be as impotent as were the gods of the lands that had already fallen before the Assyrian might.—2 Ki. 18:17-35.

The Assyrian committee returned to Sennacherib, who was now fighting against Libnah, as it was being heard "respecting Tirhakah the king of Ethiopia: 'Here he has come out to fight against you.'" (2 Ki. 19:8, 9) Sennacherib's inscriptions speak of a battle at Eltekeh (a few miles N of Libnah) in which he claims to have defeated an Egyptian army and the forces of "the king of Ethiopia." He then describes his conquest of Ekron and his restoration of the freed Padi to the throne there.

JEHOVAH DESTROYS THE ELITE OF HIS ARMY

As for Jerusalem, though Sennacherib had sent threatening letters warning Hezekiah that he had not desisted from his determination to take the Judean capital (Isa. 37:9-20), the record shows that the Assyrians did not so much as "shoot an arrow there, . . . nor cast up a siege rampart against it." Jehovah, whom Sennacherib had taunted, sent out an angel who, in one night, struck down "a hundred and eighty-five thousand in the camp of the Assyrians," sending Sennacherib back "with shame of face to his own land."—Isa. 37:33-37; 2 Chron. 32:21.

Sennacherib's inscriptions make no mention of the disaster suffered by his forces. But, as Professor Jack Finegan comments in his book *Light from the Ancient Past* (1946 ed., p. 178): "In view of the general note of boasting which pervades the inscriptions of the Assyrian kings, . . . it is hardly to be expected that Sennacherib would record such a defeat." It is interesting, nevertheless, to note the version that Sennacherib presents of the matter, as found inscribed on what is known as the Oriental Institute Prism preserved at the University of Chicago. In part he says: "As to Hezekiah, the Jew, he did not submit to my yoke, I laid siege to 46 of his strong cities, walled forts and to the countless small villages in their vicinity, and conquered [them] by means of well-stamped [earth-] ramps, and battering-rams brought [thus] near [to the walls] [combined with] the attack by foot soldiers, [using] mines, breeches as well as sapper work. I drove out [of them] 200,150 people, young and old, male and female, horses, mules, donkeys, camels, big and small cattle beyond counting, and considered [them] booty. Himself [Hezekiah] I made a prisoner in Jerusalem, his royal residence, like a bird in a cage. . . . His towns which I had plundered, I took away from his country and gave them [over] to Mitinti, king of Ashdod, Padi, king of Ekron, and Sillibel, king of Gaza. . . . Hezekiah himself, . . . did send me, later, to Nineveh, my lordly city, together with 30 talents of gold, 800 talents of silver, precious stones, antimony, large cuts of red stone, couches [inlaid] with ivory, *nimedu*-chairs [inlaid] with ivory, elephant-hides, ebony-wood, box-wood [and] all kinds of valuable treasures, his [own] daughters, concubines, male and female musicians. In order to deliver his tribute and to do obeisance as a slave he sent his [personal] messenger."

This boastful version inflates the number of silver talents sent from three hundred to eight hundred, and doubtless does so with other details of the tribute paid; but in other regards it remarkably confirms the Bible record and shows that Sennacherib made no claims of capturing Jerusalem. It should be noted, however, that Sennacherib presents the matter of Hezekiah's paying tribute as having come *after* the Assyrian's threat of a siege against Jerusalem, whereas the Bible account shows it was paid *before*. As to the likely reason for this inversion of matters, note the observation made in *Funk and Wagnalls New Standard Bible Dictionary* (p. 829): "The close of this campaign of S[ennacherib] is veiled in obscurity. What he did after the capture of Ekron . . . is still a mystery. In his annals, S[ennacherib] locates at this point his punishment of Hezekiah, his raiding of the country of Judah, and his disposition of the territory and cities of Judah. This order of events looks like a screen to cover up something which he does not wish to mention." The Bible record shows that Sennacherib hurried back to Nineveh after the divinely wrought disaster to his troops, and so Sennacherib's inverted account conveniently has Hezekiah's tribute being paid to him through a special messenger *at Nineveh*. It is certainly significant that ancient inscriptions and records show no further campaign by Sennacherib to Palestine, although historians claim that his reign continued for another twenty years.

The Jewish historian of the first century C.E., Josephus, claims to quote the Babylonian Berossus (considered as of the third century B.C.E.) as recording the event thus: "Now when Sennacherib was returning from his Egyptian war to Jerusalem, he found his army under Rabshakeh his general in danger,

for God had sent a pestilential distemper upon his army; and on the very first night of the siege, a hundred fourscore and five thousand, with their captains and generals, were destroyed." Some commentators attempt to explain the disaster by an account from Herodotus (of the fifth century B.C.E.) in which he claims that a legion of rats gnawed everything in the Assyrians' weapons that was made of rope or leather, leaving them unable to carry out an invasion of Egypt. This account obviously does not coincide with the Biblical record, nor does Herodotus' description of the Assyrian campaign harmonize with the Assyrian inscriptions. Nevertheless, the accounts by Berossus and Herodotus at least reflect the fact that Sennacherib's forces met up with sudden and calamitous difficulty in this campaign.

Sennacherib's troubles had not ended, however, and following his return to Assyria he had to quell another revolt in Babylon, provoked by Merodach-baladan. This time Sennacherib placed his own son, Ashur-nadin-shumi, as king in Babylon. Six years later Sennacherib embarked on a campaign against the Elamites, but they soon retaliated by invading Mesopotamia, captured Ashur-nadin-shumi, and placed their own king on the throne of Babylon. Several years of struggle for control of the region followed, until finally the enraged Sennacherib took vengeance on Babylon by leveling it to the ground, an unparalleled act in view of Babylon's position as the "Holy City" of all Mesopotamia. The remaining years of Sennacherib's reign were apparently without major incident.

Sennacherib's death is considered to have come some twenty years after his campaign against Jerusalem. This figure is dependent on Assyrian records, their reliability being subject to question. At any rate, it should be noted that the Bible account does not state that Sennacherib's death occurred immediately upon his return to Nineveh. "Later on he entered the house of his god" Nisroch, and his sons, Adrammelech and Sharezer, "struck him down with the sword," escaping to the land of Ararat. (2 Chron. 32:21; Isa. 37:37, 38) An inscription of his son and successor, Esar-haddon, confirms this.

BUILDING WORKS

The Assyrian Empire thus saw no particular expansion under Sennacherib. He did, however, carry out an ambitious building project in Nineveh, which he had restored to its position as the capital city. The vast palace he erected there was a complex of halls, courts and rooms of state covering an area 1,500 feet (457 meters) long by 700 feet (213 meters) wide. He brought in water from thirty miles (48 kilometers) away, constructing a causeway over the Gomer River, known as the Jerwan Aqueduct. Its waters contributed toward the irrigation of gardens and parks, as well as the strengthening of the city's defenses by its encircling moat.

SEORIM (Se·o'rim) [barley]. Head of the fourth of the twenty-four priestly service divisions selected by lot during David's reign.—1 Chron. 24:5, 8.

SEPHAR (Se'phar). One limit of the territory in which descendants of Joktan resided. The Bible says: "And their place of dwelling came to extend from Mesha as far as Sephar, the mountainous region of the East." (Gen. 10:29, 30) One extremity was Mesha, apparently in N Arabia, making it probable that Sephar was in the S. (See MESHA No. 4.) One suggested location is the Yemenite city of Zafar (once the capital of the Himyarite kings), about a hundred miles (c. 161 kilometers) NE of the southern end of the Red Sea. Another is a coastal city in Mahra, on the Arabian Sea. But the exact location of ancient Sephar remains uncertain.

SEPHARAD (Se·phar'ad). A site from which Jerusalem's exiles were due to return. (Obad. 20) Its exact location is unknown, but of several suggestions a likely possibility is Saparda, mentioned in certain Assyrian annals as a district of Media. The Assyrians once exiled people of Israel's northern kingdom to "cities of the Medes."—2 Ki. 17:5, 6.

SEPHARVAIM (Seph·ar·va'im). A city from which the king of Assyria brought people to dwell in Samaria after the Israelites had been taken into exile. (2 Ki. 17:24) Earlier, Sepharvaim and its king appear to have experienced defeat at the hands of the Assyrians. (2 Ki. 19:13; Isa. 37:13) Being mentioned along with places in Syria and Babylonia, Sepharvaim was perhaps in one of these areas. Tentative identifications include Sippar on the Euphrates N of Babylon, and Sibraim (Ezek. 47:16) between Hamath and Damascus.

SEPHARVITES (Se'phar·vites). People of the city of Sepharvaim. After 740 B.C.E., at least some of the inhabitants of Sepharvaim were taken by the Assyrians as colonists to Samaria. The Sepharvites brought with them their false religion, which included the sacrificing of their sons to the gods Adrammelech and Anammelech.—2 Ki. 17:24, 31-33; 18:34; Isa. 36:19.

SERAH (Se'rah). A daughter of Asher among "the souls of the house of Jacob who came into Egypt." —Gen. 46:7, 17, 27; Num. 26:46; 1 Chron. 7:30.

SERAIAH (Se·rai'ah) [Jehovah has prevailed, persists, is prince].

1. A son of Kenaz in the tribe of Judah, brother of Judge Othniel and nephew of Caleb the spy. Seraiah's descendants through his son Joab became craftsmen. —1 Chron. 4:13, 14.

2. The secretary in King David's administration. (2 Sam. 8:15, 17) Unless there were several changes in the personnel of this office he is elsewhere called Sheva (2 Sam. 20:25), Shavsha (1 Chron. 18:16) and Shisha, whose two sons later cared for like duties under Solomon. (1 Ki. 4:3) The names of most of the other governmental officials are the same in the three Davidic lists.

3. A son of Asiel in the tribe of Simeon whose descendants, contemporary with Hezekiah, joined the force that struck down Hamites and Meunim occupying an area and used the land for grazing. —1 Chron. 4:24, 35, 38-41.

4. One of the three whom King Jehoiakim, late in 624 B.C.E., sent to fetch Jeremiah and Baruch because of the prophecy they had written against Jerusalem and Judah. Seraiah was the son of Azriel.—Jer. 36:9, 26.

5. The quartermaster of King Zedekiah; son of Neriah and brother of Baruch. (Jer. 32:12; 51:59) In the fourth year of Zedekiah, 614 B.C.E., Seraiah accompanied Zedekiah to Babylon. Jeremiah had given him a scroll containing prophetic denunciations of Babylon, instructing him to read it alongside the Euphrates River, then tie a stone to the scroll and pitch it into the river, thus illustrating the permanence of Babylon's fall. (Jer. 51:59-64) Seraiah likely passed on to the Israelites already captive there some of the thoughts from the prophecy.

6. The chief priest when Babylon destroyed Jerusalem in 607 B.C.E. Though Seraiah was slain at Nebuchadnezzar's order, his son Jehozadak was spared and taken captive to Babylon. (2 Ki. 25:18-21; Jer. 52:24-27) Through Seraiah's son Jehozadak, the high-priestly line from Aaron continued, Jehozadak's son Jeshua holding this office on the Jews' release and return. (1 Chron. 6:14, 15; Ezra 3:2) Seraiah is also called the "father" of Ezra, but in view of the 139 years between Seraiah's death and Ezra's return, there were probably at least two unnamed generations in between them, a type of omission common in Biblical genealogies.—Ezra 7:1.

7. One of the military chiefs remaining in Judah after the general deportation to Babylon; son of Tan-

humeth. Seraiah and the others of his rank supported Gedaliah's appointment as governor, warned him of Ishmael's threat on his life and later endeavored to avenge his death. Fearing the Babylonians, however, Seraiah and the other chiefs led the remaining Jews into Egypt.—2 Ki. 25:23, 26; Jer. 40:8, 13-16; 41:11-18; 43:4-7.

8. One of those apparent leaders listed with Zerubbabel as returning from exile in 537 B.C.E. (Ezra 2:1, 2) He is called Azariah in the parallel list at Nehemiah 7:7.

9. A priest who returned from exile with Zerubbabel. In the following generation, Meraiah represented his paternal house. (Neh. 12:1, 12) The Seraiah included among the signers of the covenant in the days of Ezra and Nehemiah may also have been a representative of the same family, or another priest of this name. (Neh. 10:1, 2, 8) Seraiah, again possibly one of this paternal house or a priest of the same name, lived in Jerusalem after the walls were rebuilt.—Neh. 11:1, 10, 11.

SERAPHS [Heb., *s'ra·phim'*]. There is some difference of opinion on the part of scholars as to the meaning of this word. The root verb from which it is drawn is *sa·raph'*. According to Professor William Gesenius, this root may mean, basically, "to suck or drink in, to swallow, to absorb," and therefore, of fire, "to suck up, to devour," that is, "to consume, to burn up." Also, it may have a different meaning, in that it may be related to the Arabic word meaning "to be noble." One word taken from this Arabic root thus means "a noble, prince."

Gesenius goes on to comment on the first-mentioned meaning, referring to Numbers 21:6 and Isaiah 14:29; 30:6. The first two texts speak of "poisonous serpents [*n'hha·shim' s'ra·phim'*]" and connect them with a "fiery snake [*sa·raph'*]" (Num. 21:8), also referred to at Isaiah 30:6. These are thought to be so called from the burning inflammation caused by their bite. Then, referring to Isaiah 6:2, 6, Gesenius says of seraphs: "an order of angels who attend upon Jehovah, furnished with six wings. The Rabbins, as Abulwalid and Kimchi, render it by *burning* i.e. *shining angels*, . . . but the word . . . has the signif[icance] of burning up, not of shining; and it is therefore better . . . to understand by it *princes, nobles* of heaven, who are also elsewhere called [*sar·im'*]." Later he says of the Hebrew word *s'ra·phim'* that, though it might be rendered *winged serpents* (at Isaiah 6:2, 6, as some would), the former sense, namely, *princes, nobles*, is to be preferred, for the word is elsewhere used only of a *poisonous* serpent.—*Hebrew and English Lexicon of the Old Testament*, pp. 977, 978.

The prophet Isaiah describes his vision (Isa. 6:1-7) for us, saying: "In the year that King Uzziah died I, however, got to see Jehovah, sitting on a throne lofty and lifted up, and his skirts were filling the temple. Seraphs were standing above him. Each one had six wings. With two he kept his face covered, and with two he kept his feet covered, and with two he would fly about. And this one called to that one and said: 'Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory.' . . . And I proceeded to say: 'Woe to me! For I am as good as brought to silence, because a man unclean in lips I am, and in among a people unclean in lips I am dwelling; for my eyes have seen the King, Jehovah of armies, himself!' At that, one of the seraphs flew to me, and in his hand there was a glowing coal that he had taken with tongs off the altar. And he proceeded to touch my mouth and to say: 'Look! This has touched your lips, and your error has departed and your sin itself is atoned for.'"

No description is given of the Divine Person. However, the skirts of his majestic garment are said to have filled the temple, leaving no place for anyone to stand. His throne did not rest upon the ground but, besides being "lofty," was "lifted up." The seraphs "standing" may mean "hovering," by means of one of their sets of wings, just as the cloud was "standing" or hovering by the entrance of Jehovah's tent in the wilderness. (Deut. 31:15) Professor Franz Delitzsch comments on the position of the seraphs: "The seraphim would not indeed tower above the head of Him that sat upon the throne, but they hovered above the robe belonging to Him with which the hall was filled." (*Biblical Commentary on the Prophecies of Isaiah*, p. 191) The *Vulgate*, instead of saying "seraphs were standing above him," says they were standing above "it."

OF HIGH RANK

These mighty heavenly creatures are angels, evidently of very high position in God's arrangement, since they are shown in attendance at God's throne. The cherubs seen in Ezekiel's vision corresponded with runners that accompanied the celestial chariot of God. (Ezek. 10:9-13) This idea of positions of rank or authority in the heavens is in harmony with Colossians 1:16, which speaks of things "in the heavens and upon the earth, the things visible and the things invisible, no matter whether they are thrones or lordships or governments or authorities."

THEIR FUNCTION AND DUTY

The number of seraphs is not mentioned, but they were calling to one another, evidently meaning that some were on each side of the throne and were declaring Jehovah's holiness and glory in antiphonal song, one (or one group) repeating after the other or responding to the other with a part of the declaration: "Holy, holy, holy is Jehovah of armies. The fullness of all the earth is his glory." (Compare the reading of the Law and the people's answering, at Deuteronomy 27:11-26.) With humility and modesty in the presence of the Supreme One, they covered their faces with one of their three sets of wings, and being in a holy location, they covered their feet with another set, in due respect for the heavenly King.

The cry of the seraphs concerning God's holiness shows that they have to do with seeing that his holiness is declared and his glory acknowledged in all parts of the universe, including the earth. One of the seraphs touched Isaiah's lips to cleanse away his sin and his error by means of a glowing coal from off the altar, which action may give us an indication that their work includes cleansing away sin from among God's people, such cleansing being based on the sacrifice of Jesus Christ on God's altar.

THEIR VISIONARY FORM

The description of the seraphs as having feet, wings, and so forth, must be understood to be symbolic, their likeness to the form of earthly creatures being only representative of abilities they have or of functions they perform, just as God often speaks symbolically of himself as having eyes, ears and other human features. Showing that no man knows the form of God, the apostle John says: "Beloved ones, now we are children of God, but as yet it has not been made manifest what we shall be. We do know that whenever he is made manifest we shall be like him, because we shall see him just as he is."—1 John 3:2.

SERED (Se'red) [frightened]. First-named son of Zebulun and founder of the Seredites, a Zebulunite tribal family.—Gen. 46:14; Num. 26:26, 27.

SEREDITES (Ser'e·dites). Zebulunite family founded by Sered.—Num. 26:26.

SERGIUS PAULUS (Ser'gi·us Pau'lus). The proconsul of Cyprus when Paul visited there on his first missionary journey, about 47 C.E. Luke is correct in calling him "proconsul," since the administration of Cyprus was at that time under the Roman Senate rather than the emperor. Cyprus was formerly an imperial province, but in 22 B.C.E. was placed under control of the Senate by Augustus. On this island an

inscription from around 55 C.E. was found which includes the words "in the proconsulship of Paulus." —See PROCONSUL.

The name has also been found elsewhere in the Roman world, for example, as that of the curator of the Tiber under Claudius Caesar, but any connection of such others with the Sergius Paulus mentioned in the Bible is uncertain.

Sergius Paulus resided in Paphos, on the western coast of the island. He was "an intelligent man," and earnestly seeking to hear the word of God, he summoned Barnabas and Paul. As they spoke to the man, Elymas (Bar-Jesus), a Jewish sorcerer, "began opposing them, seeking to turn the proconsul away from the faith." But Paul, filled with holy spirit, told this opposer of the good news that he would be struck with temporary blindness. He was. On observing this powerful work of God's spirit, the proconsul became a believer, "as he was astounded at the teaching of Jehovah."—Acts 13:6-12.

SERPENT, SNAKE [Heb., *na·hhash', tan·nin', tse'pha', tsiph·'ohni'*; Gr., *o'phis*]. The term "serpent" describes a long, scaly, limbless reptile. Serpents travel on their belly or rib cage, and due to the proximity of their head to the ground their flickering tongue appears to be licking the dust. (Gen. 3:14) Some thirty-six kinds of snakes have been found in Palestine.

The Hebrew word *na·hhash'* is evidently a generic or general term applying to all snakes or serpentlike creatures, and it is often used along with other Hebrew words that denote a particular kind of snake. (Ps. 58:4; 140:3; Prov. 23:32) Thus the tribe of Dan is likened first simply to a "serpent [*na·hhash'*]" and then specifically to a "horned snake [*she·phi·phon'*]" lying by the roadside and striking out at Israel's enemies. (Gen. 49:17) This Hebrew term corresponds to the Greek *o'phis*, which is also generic. While many snakes in Palestine today are of the nonvenomous types, Biblical references to snakes are mainly with regard to those that are dangerous or venomous.

The Hebrew words *tse'pha'* and *tsiph·'ohni'* are understood by lexicographers to refer to poisonous snakes, the Hebrew pronunciation perhaps representing in sound the hissing noise made by such snakes when approached. Both may refer to some variety of viper, but identification is uncertain. The *Authorized Version* incorrectly translated these words as referring to the mythical "cockatrice," at Isaiah 11:8; 14:29; 59:5; Jeremiah 8:17.

In the account about the converting of Moses' rod into a snake (Ex. 7:9-13), the Hebrew word *tan·nin'* is used, evidently referring to a "big snake" in view of the use of the word in other texts as describing a monstrous creature of the sea. (Gen. 1:21; Job 7:12; Ps. 74:13; 148:7; Isa. 27:1; 51:9) Other texts where the term clearly applies to venomous snakes are Deuteronomy 32:33 and Psalm 91:13, where cobras are also mentioned. A fountain located by certain of the city gates of postexilic Jerusalem was known as the "Fountain of the Big Snake."—Neh. 2:13.

The well-known characteristics of a serpent are referred to in various texts: its gliding motion (Job 26:13), its bite and its hiding place in stone walls (Eccl. 10:8, 11; Amos 5:19), also its being cautious (Gen. 3:1). This latter characteristic was used by Jesus as an example in admonishing his disciples as to their conduct when among wolfish opposers.—Matt. 10:16.

Such 'caution' is referred to by an eminent British zoologist, H. W. Parker, in his book *Snakes* (chap. VI, p. 94): "There is often, however, an apparent reluctance to endangering their teeth, so that in the initial stages of an attack, when the creatures are more frightened than angry, they may lunge as if intending to bite, but without actually doing so. Whilst making these feints it is not unusual for them to uncoil themselves, almost imperceptibly, so that they can suddenly draw back and dash off swiftly to one side in an endeavour to escape. If such manoeuvres are unsuccessful they then strike in earnest and often with greater force than would be employed in catching food."

FIGURATIVE USE

The serpent is used figuratively in many texts: the lies of the wicked are likened to its venom (Ps. 58:3, 4), the sharp tongue of evil schemers to that of the serpent (Ps. 140:3), and wine in excess is said to bite as they do. (Prov. 23:32) The freedom from violence and hurt amid Jehovah's restored people is illustrated by the 'serpent's food being dust.'—Isa. 65:25.

The symbolic figure of the serpent or snake is also used in God's denunciations of judgment against certain nations, as against Philistia (Isa. 14:29), unfaithful Judah (Jer. 8:17), and Egypt, whose voice is likened to that of a serpent, doubtless referring either to a hissing retreat in defeat or to the lowness of her national voice due to the disaster she suffers. (Jer. 46:22) This latter reference was probably also an expression designed to contrast with the practice of the Egyptian pharaohs of wearing the uraeus, a representation of the sacred snake on the front of their headdress as a sign of protection by the serpent-goddess Wadjet. At Micah 7:17 all the nations opposing God's people are foretold to be obliged to "lick up dust like the serpents."—See also Amos 9:3.

At Jeremiah 51:34 the inhabitress of Zion likens King Nebuchadnezzar to a "big snake" who has swallowed her down.

Satan the Devil

At Revelation 12:9 and 20:2 God's principal opposer, Satan, is referred to as "the original serpent," evidently because of his employing the literal serpent in Eden as his means of communication with the woman. (Gen. 3:1-15) As the "original serpent" he is also the progenitor in a spiritual sense of other opposers; hence Jesus' classification of such ones as "serpents, offspring of vipers."—Matt. 23:33; compare John 8:44; 1 John 3:12.

In false religion

The serpent was a frequent symbol among pagan religions and was often an object of adoration. In Mesopotamia, Canaan and Egypt the serpent was the symbol of fecundity and of sex goddesses; the symbol of two serpents intertwined was used to denote fertility through sexual union, and the repeated shedding of the serpent's skin also caused it to be used as a symbol of continuing life.

King Hezekiah acted to eradicate any serpent worship among his subjects by crushing to pieces the copper serpent that had been used in Moses' time during an attack by venomous snakes in the wilderness.—Num. 21:6-9; 2 Ki. 18:4; see FIERY SNAKE.

SERUG (Se'rug) [perhaps, twig]. A descendant of Shem, son of Reu and great-grandfather of Abraham, therefore an ancestor of Jesus. Serug lived 230 years (2207-1977 B.C.E.) and had a number of children, becoming father to Nahor at the age of thirty. —Gen. 11:10, 20-23; 1 Chron. 1:24-27; Luke 3:35.

SETH [appointed, substituted]. The son of Adam and Eve born when Adam was 130 years old. Eve named him Seth because, as she said, "God has appointed another seed in place of Abel, because Cain killed him." Seth may not have been the third child of Adam and Eve. According to Genesis 5:4, Adam had "sons and *daughters*," some of whom may have been born before Seth. Seth is worthy of note because Noah, and through him the present-day race of mankind, descended from him, not from the murderous Cain. At the age of 105 years Seth became father to Enosh. Seth died at the age of 912 years (3896-2984 B.C.E.). —Gen. 4:17, 25, 26; 5:3-8; 1 Chron. 1:1-4; Luke 3:38.

SETHUR (Se'thur) [hidden]. The Asherite chieftain appointed with representatives of the other tribes to spy out Canaan; son of Michael.—Num. 13:2, 3, 13.

SETTLER. See ALIEN RESIDENT.

SEVEN. See NUMBER, NUMERAL.

SEVENTY WEEKS. In the first year of Darius the son of Ahasuerus the Mede, the prophet Daniel discerned from the prophecy of Jeremiah that the time for the release of the Jews from Babylon and their return to Jerusalem was near. Daniel then diligently sought Jehovah in prayer, in harmony with Jeremiah's words: " 'And you will certainly call me and come and pray to me, and I will listen to you. And you will actually seek me and find me, for you will search for me with all your heart. And I will let myself be found by you,' is the utterance of Jehovah. . . . 'And I will bring you back to the place from which I caused you to go into exile.' "—Jer. 29:10-14; Dan. 9:1-4.

While Daniel was praying, Jehovah sent his angel Gabriel with a prophecy that nearly all Bible commentators accept as Messianic, though there are many variations in their understanding of it. Gabriel said: "There are seventy weeks that have been determined upon your people and upon your holy city, in order to terminate the transgression, and to finish off sin, and to make atonement for error, and to bring in righteousness for times indefinite, and to imprint a seal upon vision and prophet, and to anoint the Holy of Holies. And you should know and have the insight that from the going forth of the word to restore and to rebuild Jerusalem until Messiah the Leader, there will be seven weeks, also sixty-two weeks. She will return and be actually rebuilt, with a public square and moat, but in the straits of the times. And after the sixty-two weeks Messiah will be cut off, with nothing for himself. And the city and the holy place the people of a leader that is coming will bring to their ruin. And the end of it will be by the flood. And until the end there will be war; what is decided upon is desolations. And he must keep the covenant in force for the many for one week; and at the half of the week he will cause sacrifice and gift offering to cease. And upon the wing of disgusting things there will be the one causing desolation; and until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate."—Dan. 9:24-27.

A MESSIANIC PROPHECY

It is quite evident that this prophecy is a "jewel" in the matter of identifying the Messiah. It is of the utmost importance to determine the time of the beginning of the seventy weeks, as well as their length. If these were literal weeks of seven days each, either the prophecy failed to be fulfilled, which is an impossibility (Isa. 55:10, 11; Heb. 6:18), or else the Messiah came more than twenty-four centuries ago, in the days of the Persian Empire, and was not identified. In the latter case, the other scores of qualifications specified in the Bible for the Messiah were not met or fulfilled. So it is evident that the seventy weeks were symbolic of a much longer time. Certainly the events described in the prophecy were of such a nature that they could not have occurred in a literal seventy weeks or a little more than a year and four months. The majority of Bible scholars agree that the "weeks" of the prophecy are weeks of years. Some translations read "seventy weeks of years" (*AT, Mo, RS*); the German Jewish translation edited by Dr. Zunz also employs the expression.

BEGINNING OF THE 'SEVENTY WEEKS'

As to the beginning of the seventy weeks, Nehemiah records a decree by King Artaxerxes of Persia, in the twentieth year of his rule, in the month Nisan, for rebuilding the wall and the city of Jerusalem. (Neh. 2:1, 5, 7, 8) In his calculations as to the reign of Artaxerxes, Nehemiah apparently used a calendar year beginning with the month Tishri (September-October, as does the Jews' present civil calendar) and ended with the month Elul (August-September) as the twelfth month. Whether this was his own reckoning or the manner of reckoning employed by the Persian kings is not known.

Some may object to the above statement and may point to Nehemiah 7:73, where Nehemiah speaks of Israel as being gathered in their cities in the *seventh* month (the monthly order here being based on a Nisan-to-Nisan year). But Nehemiah was here copying from "the book of genealogical enrollment of those who came up at the first" with Zerubbabel, in 537 B.C.E. (Neh. 7:5) Again, Nehemiah describes the celebration of the Festival of Booths in his time as taking place in the *seventh* month. (Neh. 8:9, 13-18) This was only fitting because the account says that they found what Jehovah commanded "written in the law," and in that law, at Leviticus 23:39-43, it says that the Festival of Booths was to be in the "seventh month" (that is, of the sacred calendar, running from Nisan to Nisan).

However, as evidence indicating that Nehemiah may have used the fall-to-fall reckoning for the king's reign, we can compare Nehemiah 1:1-3 with 2:1-8. In the first passage he tells of receiving the bad news about Jerusalem's condition, in Chislev (third month in the civil calendar and ninth in the sacred calendar) in Artaxerxes' twentieth year. In the second, he presents his request to the king and receives his commission in the month Nisan (seventh in the civil calendar and first in the sacred), but *still in the twentieth year of Artaxerxes.* So Nehemiah was obviously not counting the years of Artaxerxes' reign on a Nisan-to-Nisan basis.

Beginning of Artaxerxes' reign

To establish the time (in Gregorian calendar reckoning) for the twentieth year of Artaxerxes, we go back to his father and predecessor Xerxes, who began to reign in December, 486 B.C.E. Xerxes' twelfth year ran from sometime in 475 B.C.E. to sometime in 474 B.C.E. It is possible that Xerxes lived beyond his twelfth regnal year. If Xerxes is the Ahasuerus of the Bible, a comparison of Esther 3:7 and 9:1, 32–10:3 may tend to show that he did. However, there is no absolute proof that Xerxes lived into a thirteenth regnal year. Artaxerxes succeeded him in 474 B.C.E., as other historical evidence indicates.—See ARTAXERXES No. 3.

The time of giving the decree for rebuilding Jerusalem in Artaxerxes' twentieth year would accordingly be 455 B.C.E., that is, by Nehemiah's apparent reckoning, running from Tishri (September-October) 456 B.C.E. to Elul (August-September), 455 B.C.E.

For an illustration of this method of reckoning: With our present (Gregorian) calendar (January through December), if a ruler died in December 1970, and his successor began to rule in the same month, we would say the first year of the successor and the last year of his predecessor was 1970, the year that began eleven months previously, in January, although both events took place near the end of the calendar year. In that way the entire year 1970 would be attributed to both rulers, whereas the latter man ruled for only one month of the year. Evidently this is the case in the rules of Xerxes and Artaxerxes, the year running from Tishri 475 to Elul 474 B.C.E. being counted as both the last year of Xerxes and the first year of Artaxerxes, according to the method of reckoning herein discussed. This method is what chronologers refer to as a "non-accession year" reckoning.

Time of year for beginning of 'seventy weeks'

The time of the year in 455 B.C.E. that the 'seventy weeks' would begin to count *would not be before Nehemiah and those with him arrived in Jerusalem.* We find similar instances in the Scriptures. For example: The decree of Cyrus for the liberation of the Jews from Babylon was a signal that the seventy years' desolation of Jerusalem was about to end. But the actual termination point of that seventy years was not before Zerubbabel and his entourage *actually arrived* in Jeru-

salem. In the seventh month of the year (Tishri) they were in their cities, and they set up an altar on the temple site and offered up sacrifices, and at the middle of the month they celebrated the Festival of Booths. (Ezra 3:1-6) It was at that time of year just seventy years previously when the remnant of Jews left by Nebuchadnezzar took Jeremiah the prophet with them and went down into Egypt, leaving the land desolate without inhabitant.—2 Ki. 25:25, 26; Jer. 29:10.

Likewise, the 'seventy weeks' would not begin to count at the time Artaxerxes commissioned Nehemiah to return to Jerusalem. They would not begin until after Nehemiah arrived in Jerusalem. There was about a four-month trip from Shushan, Artaxerxes' winter capital. Nehemiah's arrival in Jerusalem was at the end of the month Tammuz. Then about the third or fourth day of the following month (Ab) Nehemiah gave the order to rebuild the walls of Jerusalem. This was about July 26/27 or 27/28 of the year 455 B.C.E. On the twenty-fifth day of the next month (Elul) the walls were completed, that is, in just fifty-two days. (Neh. 6:15) That would be on September 17 of 455 B.C.E. At the beginning of those fifty-two days the going forth of the word or command to restore and rebuild Jerusalem took place, in that it then took effect. After that the repairing of the rest of Jerusalem went forward.—Dan. 9:25.

As to the first seven "weeks" (49 years), Nehemiah, with the help of Ezra and, afterward, others who may have succeeded them, worked, "in the straits of the times," with difficulty from within, among the Jews themselves, and from without, on the part of the Samaritans and others. The book of Malachi, written after 443 B.C.E., decries the bad state into which the Jewish priesthood had by then fallen. Nehemiah's return to Jerusalem following a visit to Artaxerxes (compare Nehemiah 5:14; 13:6, 7) is thought to have been after this date. Just how long after 455 B.C.E. he personally continued his efforts in building Jerusalem the Bible does not reveal. However, the work was evidently completed within forty-nine years (seven weeks of years) to the extent necessary, "in the straits of the times," and Jerusalem and its temple remained for the Messiah's coming.—See MALACHI, BOOK OF (Time of Composition).

MESSIAH'S ARRIVAL AFTER SIXTY-NINE "WEEKS"

As to the following sixty-two "weeks" (vs. 25), these, being part of the seventy, and named second in order, would continue from the conclusion of the "seven weeks." This would make the time from Artaxerxes' twentieth year to "Messiah the Leader" seven plus sixty-two "weeks," or sixty-nine "weeks" —483 years—from 455 B.C.E. to 29 C.E. Secular history, along with the Bible, gives evidence that Jesus came to John and was baptized, thereby becoming the Anointed One, Messiah the Leader, in the autumn of that year, 29 C.E. Perhaps the Jews had calculated on the basis of Daniel's prophecy and were therefore on the alert for Messiah's appearance at this time. At any rate, the Bible reports: "the people were in expectation and all were reasoning in their hearts about John: 'May he perhaps be the Christ?' "—Luke 3:15.

"Cut off" at the half of the week

Gabriel further said to Daniel: "After the sixty-two weeks Messiah will be cut off, with nothing for himself." (Vs. 26) It was sometime after the end of the 'seven plus sixty-two weeks,' actually about three and a half years afterward, that Christ was cut off in death on a torture stake, giving up all that he had as a ransom for mankind. (Isa. 53:8) Evidence indicates that the first half of the "week" was spent by Jesus in the ministry. On one occasion, likely in the fall of 32 C.E., he gave an illustration, apparently speaking of the Jewish nation as a fig tree (compare Matthew 17:15-20; 21:18, 19, 43) that had borne no fruit for "three years." The vinedresser said to the owner of the vineyard: "Master, let it alone also this year, until I dig around it and put on manure; and if then it produces fruit in the future, well and good; but if not, you shall cut it down." (Luke 13:6-9) He may have referred here to the time period of his own ministry to that unresponsive nation, which ministry had continued at that point for about three years, and was to continue into a fourth year.—See JESUS CHRIST (Time of Birth, Length of Life and of Ministry).

Covenant in force "for one week"

Verse 27 of Daniel chapter nine states: "And he must keep the covenant in force for the many for one week [or seven years]; and at the half of the week he will cause sacrifice and gift offering to cease." The "covenant" could not be the *Law* covenant, for Christ's sacrifice, three and a half years after the seventieth "week" began, resulted in its removal by God: "He has taken it [the Law] out of the way by nailing it to the torture stake." (Col. 2:14) Also, "Christ by purchase released us from the curse of the Law . . . The purpose was that the blessing of Abraham might come to be by means of Jesus Christ for the nations." (Gal. 3:13, 14) God, through Christ, did extend the blessings of the *Abrahamic* covenant to the natural offspring of Abraham, excluding the Gentiles until the gospel was taken to them through Peter's preaching to the Italian Cornelius. (Acts 3:25, 26; 10:1-48) This conversion of Cornelius and his household occurred after the conversion of Saul of Tarsus, which is generally considered to have taken place in 34 or 35 C.E.; after this the congregation enjoyed a period of peace, being built up. (Acts 9:1-16, 31) It appears, then, that the bringing of Cornelius into the Christian congregation took place in the autumn of 36 C.E., which would be the end of the seventieth "week," 490 years from 455 B.C.E.

Sacrifices and offerings 'caused to cease'

The expression 'cause to cease,' used with reference to sacrifice and gift offering, means, literally, 'cause or make to sabbath, to rest, to desist from working.' The "sacrifice and gift offering" that are 'caused to cease,' according to Daniel 9:27, could not be Jesus' ransom sacrifice, nor would they logically be any spiritual sacrifice by his footstep followers. They must refer to the sacrifices and gift offerings that were offered by the Jews at the temple in Jerusalem according to Moses' law.

The "half of the week" would be at the middle of seven years or after three and a half years within that "week" of years. Since the seventieth "week" began in the *fall* of 29 C.E. at Jesus' baptism and anointing to be Christ, half of that week (three and a half years) would extend to the *spring* of 33 C.E., or at Passover time (Nisan 14) of that year. This day appears to have been April 1, 33 C.E., according to Gregorian calendar reckoning. (See LORD'S EVENING MEAL [Time of Its Institution].) The apostle Paul tells us that Jesus 'came to do the will of God,' which was to 'do away with what is first [the sacrifices and offerings according to the Law] that he may establish what is second.' This he did by offering as a sacrifice his own body.—Heb. 10:1-10.

Although the Jewish priests continued to offer sacrifices at the temple in Jerusalem until its destruction in 70 C.E., the sacrifices for sin ceased as to having acceptance and validity with God. Just before Jesus' death he said to Jerusalem: "Your house is abandoned to you." (Matt. 23:38) Christ "offered one sacrifice for sins perpetually . . . For it is by one sacrificial offering that he has made those who are being sanctified perfect perpetually." "Now where there is forgiveness [of sins and lawless deeds], there is no longer an offering for sin." (Heb. 10:12-14, 18) The apostle Paul points out that Jeremiah's prophecy spoke of a new covenant, the former [Law] covenant being thereby made obsolete and growing old, "near to vanishing away."—Heb. 8:7-13.

Transgression and sin terminated

Jesus' being cut off in death, his resurrection and appearance in heaven resulted in 'terminating transgression and finishing off sin, and making atonement for error.' (Dan. 9:24) The Law covenant had exposed the Jews as sinners and condemned them as such and brought upon them the curse as covenant breakers. But where sin "abounded" as exposed or made evident by the Mosaic law, God's mercy and favor abounded much more through his Messiah. (Rom. 5:20) By Messiah's sacrifice transgression and sin of the repentant sinners can be canceled and the penalty thereof be lifted.

Everlasting righteousness brought in

The value of Christ's death on the tree provided a reconciliation of repentant believers. A propitiatory covering was drawn over their sins, and the way was opened for their being "declared righteous" by God. Such righteousness will be everlasting and will procure everlasting life for the ones declared righteous. —Rom. 3:21-25.

Anointing the Holy of Holies

Jesus was anointed with holy spirit at the time of baptism, the holy spirit coming down on him visibly represented in the form of a dove. But the anointing of the "Holy of Holies" refers to more than the anointing of the Messiah, because this expression does not refer to an individual person. "Holy of Holies" or "Most Holy" is the expression used to refer to the true sanctuary of Jehovah God. (Ex. 26:33, 34; 1 Ki. 6:16; 7:50) Some three and a half years after Jesus' anointing, at Pentecost 33 C.E., the spirit made itself manifest by tongues as if of fire that "sat upon each one" of the gathered disciples, who numbered about 120, enabling them to speak in different tongues. (Acts 2:1-4) Here, then, was an anointing of the first of those who would have a heavenly inheritance with Christ. As a prophetic type of this, in old time, "Moses now took the anointing oil and anointed the tabernacle and all that was in it and sanctified them," on the day of installing and consecrating the priesthood. (Lev. 8:10) The sanctuary or Holy of Holies that God anointed with his spirit by the end of the seventy weeks is God's building, his true temple made up of Jesus Christ as Foundation and Chief Cornerstone and of all his footstep followers as "living stones." (Eph. 2:20-22; 1 Pet. 2:4-6) Then, at the close of the seventy weeks, the first anointing of Gentile members of the sanctuary class took place.—Acts chap. 10.

'Imprinting a seal upon vision and prophet'

All this work accomplished by the Messiah, his sacrifice, his resurrection and appearance with the value of his sacrifice before the heavenly Father, and the other things occurring during the seventieth week, 'imprint a seal upon vision and prophet,' showing these to be true and from God. It stamps them with the seal of divine backing, as being from one divine source and not from erring man. It seals up the vision as being restricted to Messiah because of finding its fulfillment in him and God's work through him. (Rev. 19:10) Its interpretation is found in him, and we cannot look to anyone else for its fulfillment. Nothing else will unseal its meaning.—Dan. 9:24.

Desolations to the city and the holy place

It was after the seventy "weeks," but as a direct result of the Jews' rejection of Christ during the seventieth "week," that the events of the latter parts of Daniel 9:26 and 27 were fulfilled. History records that Titus the son of Emperor Vespasian of Rome was the leader of the Roman forces that came against Jerusalem. These armies actually entered into Jerusalem and the temple itself, like a flood, and desolated the city and its temple. This standing of pagan armies in the holy place made them a "disgusting thing." (Matt. 24:15) All efforts made prior to Jerusalem's end to quiet the situation failed because God's decree was: "What is decided upon is desolations," and "until an extermination, the very thing decided upon will go pouring out also upon the one lying desolate."

A JEWISH VIEW

The Masoretic text, with its vowel pointings, was prepared in the latter half of the first millennium C.E. Evidently because of their rejection of Jesus Christ as the Messiah the Masoretes accented the Hebrew text at Daniel 9:25 with an *'Ath·nahh'* or "stop" after "seven weeks," thereby dividing it off from the "sixty-two weeks"; in this way the sixty-two weeks of the prophecy, namely, 434 years, appear to apply to the time of rebuilding ancient Jerusalem. The translation by Isaac Leeser reads: "Know therefore and comprehend, that from the going forth of the word to restore and to build Jerusalem unto the anointed the prince will be seven weeks: [the stop is represented here by a colon] and *during* sixty and two weeks will it be again built with streets and ditches (around it), even in the pressure of the times." The translation of the Jewish Publication Society of America reads similarly: "shall be seven weeks; and for threescore and two weeks, it shall be built again." In these two versions the words "during" and "for," respectively, appear in the English translation, evidently to support the translators' interpretation.

Professor E. B. Pusey, in a footnote on one of his lectures delivered at the University of Oxford (published 1885), remarks on the Masoretic accenting: "The Jews put the main stop of the verse under שָׁבֻעָה [seven], meaning to separate the two numbers, 7 and 62. This they must have done dishonestly, למען המינים (as Rashi [a prominent Jewish Rabbi of the twelfth century C.E.] says in rejecting literal expositions which favored the Christians) 'on account of the heretics,' i.e. Christians. For the latter clause, so divided off, could only mean, 'and *during threescore and two weeks* street and wall shall be being restored and builded,' i.e. that Jerusalem should be 434 years in rebuilding, which would be senseless."

As to Daniel 9:26 (*Le*), which reads, in part, "And after the sixty and two weeks will an anointed one be cut off without a successor to follow him," the Jewish commentators apply the sixty-two weeks to a period up to the Maccabean age, and the term "anointed one" to King Agrippa (II), who lived at the time of Jerusalem's destruction, 70 C.E. Or some say this was a high priest, Onias, who was deposed by Antiochus Epiphanes in 175 B.C.E. Their applications of the prophecy to either of these men would rob it of any real significance or import, and the discrepancy in the dating would make the sixty-two weeks no accurate time prophecy at all.—See *Soncino Books of the Bible*, on Daniel 9:25, 26.

In an attempt to justify their view, these Jewish scholars say that the "seven weeks" are, not seven times seven, or forty-nine years, but seventy years (yet they count the sixty-two weeks as seven times sixty-two years). This, they claim, referred to the period of Babylonian exile. They make Cyrus, or Zerubbabel or High Priest Jeshua the "anointed one" in this verse (25), with the "anointed one" in verse 26 being another person.

It may be noted, in this connection, that the *Septuagint* translation, made by Jewish scholars in the first three centuries B.C.E., reads, at verse 25, "from the going forth of the command for the answer and for the building of Jerusalem until Christ the prince *there shall be* seven weeks, and sixty-two weeks: and then *the time* shall return, and the street shall be built, and the wall, . . . " (Bagster) Thomson's *Septuagint* reads, in part: "seven weeks, and sixty-two weeks. They shall indeed return and a street shall be built and a wall, . . . "

Most English translations do not follow the Masoretic punctuation here, either having a comma after the expression "seven weeks," or in the wording indicating that the sixty-two weeks follow the seven as part of the seventy, and not denoting that the sixty-two weeks

apply to the period of rebuilding Jerusalem. (Compare Daniel 9:25 in *AV, AT, Dy, NW, Ro, Yg.*) An editorial note by Professor James Strong in *A Commentary on the Holy Scriptures* (The Book of the Prophet Daniel, by Dr. Otto Zöckler), page 198, says: "The only justification of this translation, which separates the two periods of seven weeks and sixty-two weeks, assigning the former as the *terminus ad quem* of the Anointed Prince, and the latter as the time of rebuilding, lies in the Masoretic interpunction, which places the Athnac [stop] between them. . . . and the rendering in question involves a harsh construction of the second member, being without a preposition. It is better, therefore, and simpler, to adhere to the Authorized Version, which follows all the older translations."

Numerous other views, some Messianic and some non-Messianic, have been set forth as to the meaning of the prophecy, attempting to change the order of the time periods of the prophecy, to make some run simultaneously, or denying that they have any actual time fulfillment. Also many efforts have been made to fit the events mentioned into the Maccabean period or even to the final time of the end. But those presenting such views become hopelessly entangled and their attempts to extricate themselves result in absurdity or in outrightly denying the prophecy as inspired or true. Of the latter ones particularly, who raise more problems than they solve, the aforementioned scholar, E. B. Pusey, remarks: "These were the impossible problems for unbelief to solve; it had to solve them for itself, which was, so far, easier; for nothing is impossible for unbelief to believe, except what God reveals."

SEWING. From earliest times sewing, including embroidering, has played a prominent part in mankind's activities. (Ex. 26:1; 35:35; Job 16:15; Eccl. 3:7; Ezek. 13:18) The first man and woman, Adam and Eve, "sewed fig leaves together and made loin coverings." (Gen. 3:7) This may simply mean that they fastened the large fig leaves together, using twigs of the fig tree to do so.

When answering the question as to why his disciples did not fast as did the Pharisees and John's disciples, Christ Jesus pointed out that sewing a piece of unshrunk cloth on an old garment would worsen the tear. (Mark 2:18, 21) When washed, the patch would shrink and, in the process, pull away from the old garment, ripping it. This illustration should have helped those hearing Jesus' words to see that it was now time for them to become his followers and that it was wrong for them to try to impose their practices on Jesus' disciples. John himself had earlier explained that his work was preparatory for Christ's coming and, therefore, of a temporary nature.—John 3:27-30.

SHAALBIM (Sha·al'bim) [place of foxes]. A city whose Amorite inhabitants were subjected to forced labor by the house of Joseph. (Judg. 1:35) Later, Shaalbim was included in one of the districts annually providing Solomon's household with food. (1 Ki. 4:7-9) It is generally understood to be the same as Shaalabbin, a border city of Dan. (Josh. 19:40-42) There is only the difference of the final consonant in the Hebrew spelling of the two names. Shaalbon may be an alternate name for Shaalbim.—2 Sam. 23:32; 1 Chron. 11:33.

Ancient Shaalbim is usually identified with modern Selbit, which appears to preserve the Biblical name. It is situated about sixteen miles (c. 25 kilometers) W-NW of Jerusalem and relatively near the suggested sites of other places mentioned with Shaalbim in the Scriptures.

SHAALBONITE (Sha·al'bo·nite). The designation of Eliahba, one of David's warriors, presumably indicating one from the city of Shaalbim.—2 Sam. 23:8, 32; 1 Chron. 11:26, 33; see SHAALBIM.

SHAALIM (Sha'a·lim) [possibly, foxes]. A "land" Saul passed through when searching for the lost she-asses belonging to his father Kish. (1 Sam. 9:3, 4) Due to the difficulty in determining Saul's exact route, the situation of Shaalim is not definitely known. Some scholars have equated the "land of Shaalim" with the "land of Shual" in 1 Samuel 13:17. At any rate, a location in Ephraim seems best suited to the context.

SHAAPH (Sha'aph).

1. A son of Caleb (the son of Hezron) by his concubine Maacah. Shaaph was the founder or "father" of those who settled Madmannah.—1 Chron. 2:9, 42, 48, 49.

2. Last named of Jahdai's six sons listed among the descendants of Caleb the son of Hezron in the tribe of Judah.—1 Chron. 2:9, 42, 47.

SHAARAIM (Sha'a·ra'im) [double gate].

1. A city of Judah in the Shephelah. (Josh. 15:20, 33, 36) After David's defeat of Goliath and due to the Israelite pursuit, the Philistine dead were scattered from 'Shaaraim as far as Gath and Ekron.' (1 Sam. 17:52) Shaaraim was in the vicinity of the "low plain of Elah" (where Goliath died) and Azekah. (Josh. 15:35; 1 Sam. 17:1, 2) This would point to a location near the Wadi es-Sant (usually associated with the "low plain of Elah") and Tell ez-Zakariyeh (the suggested site of Azekah). A more specific identification is not now available.

2. A city of Simeon. (1 Chron. 4:24, 31) It is apparently the same as Sharuhen (Josh. 19:6), identified with Tell el-Far'ah, some nineteen miles (31 kilometers) W of Beer-sheba. The city also appears to be called Shilhim.—Josh. 15:32.

SHAASHGAZ (Sha·ash'gaz). The guardian of King Ahasuerus' concubines; his eunuch in charge of the second house of women.—Esther 2:14.

SHABBETHAI (Shab'be·thai) [born on the sabbath]. A postexilic Levite. The text at Ezra 10:15 reads: "(However, Jonathan the son of Asahel and Jahzeiah the son of Tikvah themselves stood up against this, and Meshullam and Shabbethai the Levites were the ones that helped them.)" This verse may be read to mean that Shabbethai helped those who opposed Ezra's proposal that those who had taken foreign wives dismiss them. But another possible meaning is that he was one who helped Ezra and those in accord with him. This latter view would find support if the Shabbethai mentioned here is the same person named at Nehemiah 8:5-7; 11:1, 2, 15, 16 as assisting Ezra at the public reading of the Law and who lived in Jerusalem after the wall was rebuilt.

SHACKLES. See BOND.

SHADOW. A place of shade, whether provided by a crag (Isa. 32:2), cloud (Isa. 25:5), booth (Isa. 4:6), a tree (Song of Sol. 2:3; Ezek. 17:23; Hos. 4:13) or another kind of plant (Jonah 4:5, 6), affords welcome protection from the hot sun. Therefore, one is figuratively said to come under the "shadow" of that which serves as or is looked to for protection, covering, security or refuge. Thus, with reference to the strangers he had taken into his home, Lot said to the men of Sodom: "Only to these men do not do a thing, because that is why they have come under the shadow of my roof." (Gen. 19:8) And Jehovah, by means of his prophet Isaiah, pronounced woe upon those taking refuge in the "shadow of Egypt," that is, looking to Egypt for protection. (Isa. 30:1-3; see also Lamentations 4:20; Ezekiel 31:6, 12, 17.) Especially is Jehovah described as providing protective shade or shadow to his people (Ps. 91:1; 121:5; Isa. 25:4) or giving them shadowlike protection under his "hand" or "wings." (Ps. 17:8; 36:7; 57:1; 63:7; Isa. 49:2; 51:16) On the other hand, "deep shadow" is associated with gloom,

danger or the grave, "the land of darkness."—Job 10:21, 22; 24:17; 38:17; Ps. 23:4.

The way in which a shadow changes in size and finally is no more as a result of the sun's progress is used as a simile of man's being short-lived or transient. (1 Chron. 29:15; Job 8:9; 14:1, 2; Ps. 102:11; 144:4; Eccl. 6:12; 8:13) For an individual's days to be "like a shadow that has declined" signifies that his death is near. (Ps. 102:11; 109:23) Whereas shadows cast by the sun are always changing in size and direction as the earth rotates, Jehovah is unchangeable. As the disciple James wrote: "With him there is not a variation of the turning of the shadow."—Jas. 1:17.

The shadow or dark image that an object casts on a surface is not substantial, not the real thing. Yet it can give an idea of the general shape or design of the reality that casts it. In this connection Paul explained that the Law, including its festivals, tabernacle and sacrifices, had a shadow that represented greater things to come. He wrote: "The reality belongs to the Christ."—Col. 2:16, 17; Heb. 8:5; 9:23-28; 10:1.

Regarding the miraculous reversing of the shadow mentioned at 2 Kings 20:9-11 and Isaiah 38:8, see SUNDIAL.

SHADRACH (Sha'drach) [possibly a corruption of "Marduk"; or, perhaps, "command of Aku (Sumerian moon god)"]. The Babylonian name of a Jewish exile elevated to a high position in the government of Babylon. Shadrach, Meshach and Abednego, the three companions of Daniel, are always mentioned together, and Shadrach is always listed first, perhaps, because their corresponding Hebrew names, Hananiah, Mishael and Azariah, always appear in alphabetical order according to the Hebrew characters. The Babylonian names were given to them after they had been taken to Babylon. There they received training, since they had been observed to be without blemish, good-looking and intelligent youths. By the end of three years' study, Shadrach, Meshach and Abednego were found to be ten times better than the wise men of Babylon. Certainly they had Jehovah's blessing, which, in turn, no doubt, was partly due to their steadfast refusal to pollute themselves with the Babylonian delicacies. (Dan. 1:3-20) Their next-recorded appointment was to the administration of the jurisdictional district of Babylon. (Dan. 2:49) They temporarily lost the king's favor when they refused to bow to his great image, but after Jehovah brought them out of the fiery furnace unharmed, they were restored to their former position.—Dan. 3:1-30.

SHAGEE (Sha'gee). A Hararite whose son Jonathan was one of David's mighty men. (1 Chron. 11:26, 34) The parallel passage at 2 Samuel 23:32, 33 reads, "Jonathan, Shammah the Hararite." It is usually agreed that the words "son of" have somehow been lost, which, if supplied, would make the text read "Jonathan [the son of] Shammah the Hararite," Shammah apparently being an alternate name for Shagee.

SHAHARAIM (Sha·ha·ra'im) [perhaps, double dawning]. A Benjamite who lived in Moab for a time and whose three named wives bore him many sons, some of whom became family heads.—1 Chron. 8:8-11.

SHAHAZUMAH (Sha·ha·zu'mah) [possibly, lofty places]. A boundary site of Issachar. (Josh. 19:17, 22) Some modern geographers would place it at Tell el-Muqarqash, about five miles (8 kilometers) E-SE of Mount Tabor.

SHALISHAH (Shal'i·shah) [a third part]. A "land" or district Saul journeyed through while searching for his father's she-asses (1 Sam. 9:3, 4), likely the area in which Baal-shalishah was located. (2 Ki. 4:42) This latter site is identified with Kefr Thilth, about thirteen and a half miles (22 kilometers) NW of Gilgal. —See BAAL-SHALISHAH.

SHALLECHETH (Shal'lech·eth) [casting out]. A gate situated to the W of the sanctuary at Jerusalem. —1 Chron. 26:16.

SHALLUM (Shal'lum) [recompense].

1. Last-named son of Naphtali. (1 Chron. 7:13) Spelled Shillem in other texts.—See SHILLEM.

2. Son of Shaul, grandson of Simeon and father of Mibsam.—1 Chron. 4:24, 25.

3. Son of Sismai and father of Jekamiah in the Jerahmeelite genealogical division in Judah.—1 Chron. 2:4, 5, 9, 25, 40, 41.

4. A head gatekeeper of the sanctuary who at one time was stationed at the king's gate to the E; a descendant of Korah. Though the name appears mainly in lists of those returning from Babylon and living in Jerusalem (1 Chron. 9:2, 3, 17-19, 31, 34; Ezra 2:1, 42; Neh. 7:45), references such as to "the dining room of Maaseiah the son of Shallum the doorkeeper" in Jeremiah's time (Jer. 35:4) might indicate that the name appearing in the postexilic lists refers to a paternal house or family of gatekeepers descended from an earlier Shallum. Added assurance that this is so would be given if he is the same as the Shelemiah and Meshelemiah mentioned in 1 Chronicles 26:1, 2, 9, 14 as the gatekeeper E of the sanctuary during David's reign.

5. Sixteenth king of the ten-tribe kingdom; son of Jabesh. In a conspiracy Shallum killed Zechariah, the last of Jehu's ruling descendants, and became king in Samaria for one lunar month c. 791 B.C.E., only to be murdered by Menahem.—2 Ki. 15:8, 10-15.

6. An Ephraimite whose son Jehizkiah was one of the tribal leaders who objected to making captives of their brothers from Judah.—2 Chron. 28:12, 13.

7. A descendant of Aaron in the high-priestly line. Shallum's son or descendant Hilkiah officiated during Josiah's reign. (1 Chron. 6:12, 13; 2 Chron. 34:9) Ezra also descended from him. (Ezra 7:1, 2) He is elsewhere called Meshullam.—1 Chron. 9:11; Neh. 11:11; see MESHULLAM No. 4.

8. Husband of Huldah, the prophetess whom King Josiah's delegation visited; son of Tikvah. He was presumably the "caretaker of the garments," either for the priests or the king. (2 Ki. 22:14; 2 Chron. 34:22) Possibly the same as No. 10 below.

9. A son of Josiah, and king of Judah for three months before being exiled by Pharaoh Nechoh. (1 Chron. 3:15; 2 Ki. 23:30-34; Jer. 22:11, 12) He is elsewhere called Jehoahaz.—See JEHOAHAZ No. 3.

10. Jeremiah's paternal uncle. From Shallum's son Hanamel, Jeremiah bought a field in 608 B.C.E. (Jer. 32:1, 7-9) The time period would allow for him to be the same as No. 8 above.

11. One of the gatekeepers who agreed to dismiss their foreign wives and sons after Ezra returned to Jerusalem. (Ezra 10:24, 44) He is likely related in some way to No. 4 above.

12. One of the sons of Binnui who also dismissed their foreign wives and sons.—Ezra 10:38-42, 44.

13. A prince of half the district of Jerusalem who, with his daughters, joined in doing repair work on Jerusalem's wall; a son or descendant of Hallohesh. —Neh. 3:12.

SHALLUN (Shal'lun) [recompense]. A prince of the district of Mizpah; son of Colhozeh. Shallun helped Nehemiah to rebuild a section of Jerusalem's wall and repaired the Fountain Gate.—Neh. 3:15.

SHALMAN (Shal'man). The despoiler of the house of Arbel whom Hosea mentions when prophesying against the faithless northern kingdom of Israel. Though neither Shalman nor Arbel are otherwise mentioned in the Bible, Hosea's incidental but emphatic reference to them suggests that the incident was apparently fresh in the mind of his audience. —Hos. 10:14.

The *Annals* of Tiglath-pileser III refer to a prince of

Moab named Salamanu, but there is no historical basis for connecting him with a "despoiling" in Israel.

Shalman is therefore most generally thought to be a shortened form of "Shalmaneser," the name of five Assyrian kings. Shalmaneser V emerges as the most likely person here referred to, for toward the end of Hosea's period of prophesying, Shalmaneser V invaded Israel and laid siege to Samaria.

SHALMANESER (Shal·man·e'ser) [the god Shulman is chief]. Five different Assyrian monarchs bore this name; however, only two of them appear to have had direct contact with Israel: Shalmaneser III and Shalmaneser V. Only the latter is actually mentioned in the Bible account.

1. Shalmaneser III succeeded his father Ashurnasirpal to the Assyrian throne. In one inscription he speaks of himself as "the king of the world, the king without rival, the 'Great Dragon,' the [only] power within the [four] rims [of the earth]." He is considered to have ruled for about thirty-five years. Thirty-one of those years appear to have been employed in warring campaigns to maintain and extend Assyrian dominion. Shalmaneser III made repeated thrusts to the W against the Aramaean kingdoms in Syria.

HIS INSCRIPTION SUPPOSEDLY INVOLVING AHAB

In the Monolith Inscription of Shalmaneser III a description is given of the battle of Qarqar (near Hamath in the Orontes Valley), fought in the sixth year of Shalmaneser's reign. The Assyrians there battled an enemy coalition of twelve kings, primarily Syrians. However, in the list appears one called *A-ha-ab-bu* ^{mat}*Sir-'i-la-a-a*. This name is regularly translated as "Ahab the Israelite" in modern reference works, and the participation of Ahab in the battle as an ally of the Syrians is popularly viewed as an accepted fact. Yet, the Bible makes no mention of such event and, despite the apparent similarity in the names, there are serious reasons for doubting the identification of *A-ha-ab-bu* ^{mat}*Sir-'i-la-a-a* with Ahab of Israel. *The Encyclopaedia Biblica* (1899, Vol. I, column 91), referring to this name, says " . . . *Ahabbu Sir'lai*, which, *as most scholars are now agreed*, can only mean Ahab of Israel (or, as Hommel thinks, of Jezreel)." [Italics ours] This shows that the identification was not always as generally accepted as today, and shows as well that the translation of ^{mat}*Sir-'i-la-a-a* as "Israelite" has also been subject to doubt. It may be noted that ^{mat}*Sir-'i-la-a-a* is not the term used elsewhere in Assyrian inscriptions to refer to the northern kingdom of Israel. In other Assyrian inscriptions of the time that land is referred to either by the name of its capital Samaria (*Samerina* in the inscriptions) or as *Bit Hu-um-ri-a* (land of Omri), an expression still used a century after the death of Omri.

Shalmaneser's inscriptions show that in his eighteenth year of rule, or *twelve years* after the battle of Qarqar, he fought against Hazael of Damascus and also that: "At that time I received the tribute of the inhabitants of Tyre, Sidon, and of Jehu, son of Omri." Thus, the identification of *A-ha-ab-bu* with King Ahab would create a contradiction of the Bible chronology which shows that between Ahab's death and Jehu's reign there intervened a period of approximately *fourteen years*, covering the reigns of Ahaziah and Jehoram. (1 Ki. 22:51; 2 Ki. 3:1) Though most commentators would place Ahab's supposed joining the Syrian alliance toward the close of his reign, this still does not fit the Bible's chronological framework. Recognizing this problem, scholars Kamphausen and Kittel offered the suggestion that 'Ahab's name has been confused with that of Jehoram' in the Assyrian records. (Hastings' *Dictionary of the Bible*, Vol. I, p. 53) There is, however, no record in the Bible of any such participation by Jehoram in the battle of Qarqar.

It is also difficult to explain why Ahab would unite with the hard-set enemies of Israel in such a coalition. Thus, *The Encyclopedia Americana* (1956 ed., Vol. I, p. 269) says, ". . . we find [Ahab] strangely allied with his old enemy Benhadad against Shalmaneser (q.v.) of Assyria, though one would suppose he would gladly have seen Benhadad crushed, and Assyria was no immediate danger." Ahab had just fought two wars with the Syrians, and though there was a brief period of nonaggression between Israel and Syria, in the third year of that period Ahab fought a final conflict with them, losing his life. (1 Ki. 22:1-4, 34-37) The efforts made at explaining his entry into the Syrian combine, either as a willing ally or as under compulsion, are not convincing.

Finally, the large force attributed to *A-ha-ab-bu* in Shalmaneser's inscription does not ring true with the Biblical indications of Israel's war equipment. *A-ha-ab-bu* is listed as bringing "2000 chariots" with him, more than any of the other kings in the alliance. Recognizing the difficulty here, the advocates of *A-ha-ab-bu's* identification with King Ahab only compound the strangeness of the whole situation by suggesting a further strange union of Judean, Tyrian, Edomite and even Moabite contingents with Ahab's forces to fill out the needed number of chariots! (*Encyclopaedia Biblica*, Vol. I, column 92; *The Encyclopædia Britannica*, Eleventh ed., Vol. I, p. 429) It may be noted that in his reign even powerful King Solomon had only 1,400 chariots.—1 Ki. 10:26.

In view of all the above points, it appears entirely possible that the translation of *A-ha-ab-bu* ^{mat}*Sir-'i-la-a-a* as "Ahab the Israelite" is not the correct rendering and that the decipherers of the inscription were perhaps overly eager to see in the name an association with a known figure of history. It may be noted that in the same inscription reference is made to *Musri*, and, although this term is elsewhere used to refer to Egypt, the translators here reject such connection as illogical and suggest that the name "refers probably to a country in southern Asia Minor." There seem to be equally good reasons for viewing the connection of ^{mat}*Sir-'i-la-a-a* with Israel as illogical. Time may prove this to be the case.

The principal leaders in the Syrian coalition that Shalmaneser III faced at Qarqar appear to have been King Adadiri of Damascus and King Irhuleni of Hamath. Shalmaneser claims to have gained a great victory in the battle but the results were evidently not sufficiently decisive to allow for further Assyrian advance in the W. Thus, additional battles against Adadiri of Damascus are listed during succeeding years.

HIS INSCRIPTIONS CONCERNING HAZAEL AND JEHU

In fulfillment of Jehovah's prophecy through Elijah, Hazael, the chamberlain of King Ben-hadad of Damascus, killed his master and became king, probably toward the close of the reign of King Jehoram (c. 917-905 B.C.E.). (2 Ki. 8:7-15) An inscription of Shalmaneser III confirms this, stating: "Hadadezer [*Adad-'idri*, evidently Ben-hadad of Damascus] perished. Hazael, a commoner [or, literally 'a son of a nobody'], seized the throne." Conflicts with Hazael are mentioned in Shalmaneser's eighteenth and twenty-first years, with the Assyrian gaining victories but never able to take Damascus.

The name of King Jehu of Israel (c. 904-876 B.C.E.) also appears on the "Black Obelisk" of Shalmaneser III (now at the British Museum) accompanying a relief depicting what appears to be an ambassador of Jehu kneeling before the Assyrian king and bringing him presents. The inscription states: "The tribute of *Ia·u'a* [Jehu], son of *Hu·um·ri* [meaning a successor of Omri]; I received from him silver, gold, a golden *saplu*-bowl, a golden vase with pointed bottom, golden tumblers, golden buckets, tin, a staff for a king." This tribute is not mentioned in the Bible account concerning Jehu, and, while such action may quite possibly have been taken by the Israelite king in view of the conditions described at 2 Kings 10:31-33, it should

never be assumed that the egotistical Assyrian monarchs were beyond the expressing of gross misrepresentations, both in their inscriptions and in their engraved reliefs.

2. Shalmaneser V was the successor of Tiglath-pileser III. As far as secular records are concerned, his reign is obscure and evidently brief. Whether he was a son of Tiglath-pileser or a usurper is undetermined. Only one historical inscription remains, telling of his restoration of a temple to Nabu at Borsippa in Babylonia. He is apparently listed as king over Babylon for five years under the name Ululaia. (*Ancient Near Eastern Texts*, by James B. Pritchard, p. 272, ftn. 4) Josephus also quotes Menander of Tyre as describing a siege of that city by Shalmaneser V. (*Antiquities of the Jews*, Book IX, chap. XIV, par. 2) Aside from this, the Bible is the prime source of information regarding this king.

DOMINATION OF ISRAEL

During the reign of King Hoshea of Israel (c. 748-740 B.C.E.), Shalmaneser V advanced into Palestine and Hoshea became his vassal under an imposition of annual tribute. (2 Ki. 17:1-3) However, at a later time Hoshea failed to pay the tribute and was found to be conspiring with King So of Egypt. (See So.) For this Shalmaneser placed Hoshea under detention and thereafter laid siege against Samaria for three years, after which the well-fortified city finally fell, and the Israelites were led into exile.—2 Ki. 17:4-6; 18: 9-12; compare Hosea 7:11; Ezekiel 23:4-10.

The Bible record does not specifically credit Shalmaneser with the final capture of Samaria. Sargon II, who succeeded Shalmaneser V to the Assyrian throne, makes claim to having taken the city. While many Assyriologists suggest that Shalmaneser died or was murdered while the siege was in progress, and that Sargon II completed the conquest, whether he actually did so is a subject of discussion. At any rate, Sargon's records refer to the deportation of Israelites to the number of 27,290 persons and the transplantation to Samaria of people from other conquered lands. —See *Ancient Near Eastern Texts*, by James B. Pritchard, pages 284, 285.

With the fall of Samaria in 740 B.C.E. the 257-year rule of the ten-tribe kingdom of Israel ended.

SHAMGAR (Sham'gar). A deliverer of Israel between the judgeships of Ehud and Barak. Only one heroic deed of Shamgar is recorded, the slaying of six hundred Philistines with a cattle goad, but he is accredited thereby with 'saving Israel.' (Judg. 3:31) According to Josephus, Shamgar died in his first year of judgeship. (*Antiquities of the Jews*, Book V, chap. IV, par. 3) His being a "son of Anath" may refer to the Naphtalite city of Beth-anath.—Judg. 1:33.

SHAMHUTH (Sham'huth) [desolation]. Izrahite chieftain for the fifth month in David's rotational service reorganization.—1 Chron. 27:8; see SHAMMAH No. 4.

SHAMIR (Sha'mir) [thorn].

1. A Levite who was the son of Micah.—1 Chron. 24:20, 24.

2. A city in the mountainous region of Judah. (Josh. 15:20, 48) The ancient name appears to be preserved at Khirbet Somerah, though the actual site is thought to have been at nearby el-Bireh, some twelve and a half miles (c. 20 kilometers) SW of Hebron.

3. Residence and burial site of Judge Tola in the mountainous region of Ephraim. (Judg. 10:1, 2) Shamir may have been situated at or near the later location of Samaria. This view is supported somewhat by the Codex Alexandrinus (*LXX*), which reads *Sa·ma·rei'a* (Samaria) in Judges 10:1.

SHAMMA (Sham'ma) [desolation]. A leading member of the tribe of Asher; son or descendant of Zophah. —1 Chron. 7:36, 37, 40.

SHAMMAH (Sham'mah) [object of astonishment].

1. An Edomite sheik; grandson of Esau through Reuel.—Gen. 36:10, 13, 17; 1 Chron. 1:37.

2. An older brother of King David, also called Shimea(h) and Shimei. (1 Chron. 2:13; 2 Sam. 13:3; 21:21) As the third son of Jesse, Shammah was the third possible choice rejected from being anointed as king by Samuel. (1 Sam. 16:6-9) He was in Saul's army that was being taunted by Goliath when David brought provisions. (1 Sam. 17:13, 14, 20, 23) One of Shammah's sons, Jonathan, killed a Philistine giant. (2 Sam. 21:20, 21; 1 Chron. 20:6, 7) Some suggest Shammah's son Jonathan was also called Jehonadab and was the wily adviser of Amnon.—2 Sam. 13:3, 32.

3. One of David's top three warriors; son of Agee the Hararite. On one occasion, Shammah defended a whole field against the Philistines, striking down many of them. (2 Sam. 23:11, 12) He and the other two principal mighty men made their way in to the cistern of Bethlehem (at the time held by the Philistines), to get water for David, which he refused to drink. (2 Sam. 23:13-17) Comparison of the similar lists at 1 Chronicles 11:33, 34 and 2 Samuel 23:32, 33 (where in the latter text the generally suggested reading is "Jonathan the son of Shammah the Hararite") would indicate that Shagee is an alternate name for Shammah, and that Shammah had a son Jonathan who also became a distinguished warrior of David. —See SHAGEE.

4. One of David's thirty mighty men; a Harodite. (2 Sam. 23:8, 25) Varied spellings of his name seemingly occur at 1 Chronicles 11:27 (Shammoth) and 27: 8 (Shamhuth), which latter text identifies him as head of the fifth monthly service division.

SHAMMAI (Sham'mai).

1. A man in the Jerahmeelite branch of Judah's genealogy; son of Onam and father of Nadab and Abishur.—1 Chron. 2:4, 5, 9, 26, 28, 32.

2. A man in the Calebite branch of Judah's genealogy; son of Rekem and father of Maon.—1 Chron. 2:4, 5, 9, 42-45.

3. The name of a person in the tribe of Judah. —1 Chron. 4:17.

SHAMMOTH (Sham'moth) [desolations]. One of David's mighty men; a Harorite.—1 Chron. 11:26, 27; see SHAMMAH No. 4.

SHAMMUA (Sham·mu'a).

1. The chieftain representing the tribe of Reuben whom Moses sent into the Promised Land as a spy; son of Zaccur. He joined nine other spies in discouraging the Israelites from having faith that Jehovah would clear Canaan of their enemies.—Num. 13:2-4, 28, 29.

2. A son of David among those borne by Bath-sheba, therefore a full brother of King Solomon. (2 Sam. 5: 13, 14; 1 Chron. 14:3, 4) He is once called Shimea. —1 Chron. 3:5.

3. A Levite of the line of Jeduthun whose son or descendant Abda lived in Jerusalem after the Babylonian exile. (Neh. 11:17) He is called Shemaiah at 1 Chronicles 9:16.

4. A priest heading the paternal house of Bilgah in the days of Jeshua's successor Joiakim.—Neh. 12: 12, 18.

SHAMSHERAI (Sham'she·rai). The head of a forefather's house that lived in Jerusalem; son of Jeroham in the tribe of Benjamin.—1 Chron. 8:1, 26-28.

SHANK. The lower part of the leg, between the knee and the ankle. In each appearance of the word in the Bible, the limb of an animal is referred to, and usually with reference to animals prepared for sacrifice. (Lev. 1:9, 13; 4:11, 12; 8:21; 9:14) At Amos 3:12, Jehovah's prophet uses the figure of a shepherd snatching two shanks away from the mouth of a lion

(evidently to exonerate himself from responsibility for the loss of one of his herd). Here the prophet graphically portrays the destruction coming upon Samaria, particularly the leaders thereof. There would be very few who would escape the lionlike devouring by Samaria's enemies.

SHAPHAM (Sha'pham). The second in charge of the tribe of Gad in Bashan sometime prior to the reign of Jeroboam II in the ninth century B.C.E. —1 Chron. 5:11, 12, 17.

SHAPHAN (Sha'phan) [rock badger]. Son of Azaliah and a royal secretary. King Josiah, in 642 B.C.E., sent Shaphan and two other officials to High Priest Hilkiah with instructions for temple repairs. On this occasion Hilkiah turned over to Shaphan "the very book of the law," possibly even the original, recently found in the temple. No sooner had Shaphan read a portion of the Law to Josiah, than he and his son Ahikam, along with others, were dispatched by Josiah as a delegation to inquire concerning Jehovah's purpose for Judah. They went to the prophetess Huldah, and reported back to the king Jehovah's prophecy that destruction would come, but not during Josiah's reign.—2 Ki. 22:3-20; 2 Chron. 34:8-28.

Shaphan's sons Ahikam (Jer. 26:24), Elasah (Jer. 29:1-3) and Gemariah (Jer. 36:10-12, 25) apparently were also adherents to true worship. His son Jaazaniah was not, however. (Ezek. 8:10, 11) Shaphan's grandson Gedaliah was the God-fearing governor appointed after Jerusalem's fall.—2 Ki. 25:22; Jer. 39:14.

SHAPHAT (Sha'phat) [he has judged].

1. A chieftain representing the tribe of Simeon as one of the spies who spent forty days in the Promised Land; son of Hori.—Num. 13:2, 5, 25; see SPIES.

2. One of King David's herdsmen; son of Adlai. The flocks Shaphat cared for were in the low plains. —1 Chron. 27:29.

3. Father of the prophet Elisha.—1 Ki. 19:16, 19; 2 Ki. 3:11; 6:31.

4. A descendant of Gad who lived in Bashan. —1 Chron. 5:11, 12.

5. One of the descendants of David through Zerubbabel.—1 Chron. 3:22.

SHAPHIR (Sha'phir) [beautiful]. A place, evidently in Judah, the inhabitants of which were included in Micah's prophecy of judgment due to come upon Judah and Jerusalem. (Mic. 1:11) In this section of the prophecy, Micah makes a frequent play on words in his usage of the place-names. (See BETH-EZEL.) The present tentative identification of Shaphir is with Khirbet el-Kom, a site on a hill dominating the Wadi es-Saffar (Arabic form of Shaphir), about nine miles (15 kilometers) W of Hebron.

SHARAI (Sha'rai). One of those sons of Binnui who, after the exile, dismissed their foreign wives. —Ezra 10:38, 40, 44.

SHARAR (Sha'rar). Hararite father of David's warrior Ahiam. (2 Sam. 23:33) He is called Sacar at 1 Chronicles 11:35.

SHAREZER (Shar·e'zer) ['protect the king'].

1. A son of Assyrian King Sennacherib. Sometime after his father's defeat by Jehovah, Sharezer and his brother Adrammelech killed their father with the sword while he was bowing down to his idol god, after which they fled to the land of Ararat. (2 Ki. 19:7, 35-37; Isa. 37:38) Their brother Esar-haddon, Sennacherib's successor, claims, in an inscription, to have pursued his father's murderers.—See ESAR-HADDON.

2. The first named of two representatives of post-exilic Bethel sent, about two years before the temple rebuilding was completed, to 'soften Jehovah's face' and inquire about the propriety of fasting.—Zech. 7:1-3; Ezra 6:15.

SHARON (Shar'on) [plain, level country].

1. The maritime plain between the plain of Dor (S of Carmel) and the plain of Philistia. From its northern border formed by the Crocodile River (Nahr Zerqa), Sharon extends southward for about forty miles (64 kilometers) to the area of Joppa and varies in width from about ten to twelve miles (16 to 19 kilometers). Extensive sand dunes are found along the coast. Crossed by highways, the area anciently was of considerable military and commercial importance.

Sharon was noted for its fertility (compare Isaiah 35:2), being a well-watered region through which several streams flow. Flocks and herds grazed there. (1 Chron. 27:29; compare Isaiah 65:10.) Great oak forests once occupied the northern part of Sharon, whereas the southern part, as today, was likely cultivated more extensively. It appears that much of the region was desolated during the Assyrian invasion in the eighth century B.C.E.—Isa. 33:9.

In The Song of Solomon the Shulammite is depicted as describing herself as "a mere saffron of the coastal plain," evidently meaning just a common flower among the many growing in Sharon.—Song of Sol. 2:1.

2. According to 1 Chronicles 5:16, the tribe of Gad dwelt in "Gilead, in Bashan and in its dependent towns and in all the pasture grounds of Sharon." Some scholars think that this means that Gadites grazed their flocks in the coastal plains of Sharon (No. 1). However, Gad received territory E of the Jordan, and both Gilead and Bashan are on that side. Thus many authorities conclude that there was also a region in Gad's territory called Sharon. Since *sha·rohn'* (plain, level country) and the Hebrew term *mi·shohr'* (tableland, level land [Deut. 3:10; 1 Ki. 20:25]) are from the same root, perhaps this Sharon was part of the tableland E of the Dead Sea.

SHARONITE (Shar'on·ite). A person from the plain of Sharon. Shitrai, the man in charge of David's herds in Sharon, was called a Sharonite.—1 Chron. 27:29, 31.

SHARUHEN (Sha·ru'hen). A city of Simeon. (Josh. 19:1, 6) It also appears to be called Shilhim (Josh. 15:32) and Shaaraim. (1 Chron. 4:31) Scholars generally believe it to be Tell el-Far'ah, about nineteen miles (31 kilometers) W of Beer-sheba.

SHASHAI (Sha'shai). One of the postexilic sons of Binnui who took foreign wives for themselves, but, in response to Ezra's urging, sent them away.—Ezra 10:10, 11, 38, 40, 44.

SHASHAK (Sha'shak). A Benjamite whose eleven sons are listed among the headmen who lived in Jerusalem.—1 Chron. 8:14, 22-25, 28.

SHAUL (Sha'ul) [likely, asked (of Jehovah)].

1. Sixth-named king of ancient Edom; successor of Samlah and predecessor of Baal-hanan. Shaul was from "Rehoboth by the River."—Gen. 36:31, 37, 38; 1 Chron. 1:48, 49.

2. Last-named son of Simeon, born of a Canaanite woman. (Gen. 46:10; 1 Chron. 4:24) Shaul founded the family of the Shaulites numbered among the Simeonites.—Ex. 6:15; Num. 26:12, 13.

3. A Levite descendant of Kohath.—1 Chron. 6:22-24.

SHAULITES (Sha·u'lites). A Simeonite family founded by Shaul.—Num. 26:12, 13.

SHAVEH (Sha'veh) [level (plain)], **LOW PLAIN OF.** "The king's Low Plain," where Abraham, victorious over Chedorlaomer and his allies, was met by the king of Sodom and received a blessing from Melchizedek, king of Salem. (Gen. 14:17-24) Centuries later, Absalom erected his monument in the "Low Plain of the King," apparently the same place and likely near Jerusalem. (2 Sam. 18:18) Josephus indicated that Absalom's Monument was set up "two fur-

longs [c. 1,215 feet (370 meters)] distant from Jerusalem." However, the exact location of the Low Plain of Shaveh cannot now be ascertained.—*Antiquities of the Jews*, Book VII, chap. X, par. 3.

SHAVEH-KIRIATHAIM (Sha'veh-kir·i·a·tha'im) [level (plain) of Kiriathaim (twin cities)]. Scene of Chedorlaomer's victory over the Emim. (Gen. 14:5) It was apparently the plain near or surrounding the city of Kiriathaim, E of the Jordan and later built or rebuilt by the Reubenites. (Num. 32:37; Josh. 13:15, 19) Geographers usually place Kiriathaim at el-Qereiyat, about six miles (10 kilometers) NW of the suggested location of Dibon.

SHAVING. See BALDNESS; BEARD.

SHAVSHA (Shav'sha). A secretary of King David. —1 Chron. 18:16; see SERAIAH No. 2.

SHEAL (She'al) [asking]. One of several in the family of Bani whom Ezra induced to dismiss their foreign wives and sons.—Ezra 10:10, 11, 29, 44.

SHEALTIEL (She·al'ti·el) [I have asked of God]. A descendant of King David and ancestor of Jesus in the tribe of Judah. Shealtiel is called the son both of Jehoiachin (Jeconiah) and of Neri. Both Shealtiel and his brother Pedaiah are called the father of post-exilic Governor Zerubbabel.

As to Shealtiel's father: Shealtiel is listed first among the sons born to Jehoiachin during his exile. (1 Chron. 3:17; Matt. 1:12) If Shealtiel married an unnamed daughter of Neri through whom Luke traces Jesus' genealogy, Shealtiel might be termed by Luke "the son of Neri," "son" embracing son-in-law, the same as Luke later calls Joseph, who apparently married Heli's daughter Mary, simply "the son of Heli." —Luke 3:23, 27.

As to Zerubbabel's father: Pedaiah is once so identified (1 Chron. 3:19), but Pedaiah's brother Shealtiel (1 Chron. 3:17, 18) is so termed in all other instances. (Ezra 3:2, 8; 5:2; Neh. 12:1; Hag. 1:1, 12, 14; 2:2, 23; Matt. 1:12; Luke 3:27) If Pedaiah died when his son Zerubbabel was a boy, Pedaiah's oldest brother Shealtiel might have raised Zerubbabel as his own son. Or, if Shealtiel died childless and Pedaiah performed levirate marriage on his behalf, the son of Pedaiah by Shealtiel's wife would have been the legal heir of Shealtiel.

SHEARIAH (She·a·ri'ah). A descendant of Saul and Jonathan; one of Azel's six sons.—1 Chron. 8:33-38; 9:44.

SHEAR-JASHUB (She'ar-jash'ub) [a mere remnant will return]. The first son of Isaiah. Shear-jashub went along when Isaiah delivered a prophetic message to King Ahaz at the time of Israelite King Pekah's invasion of Judah between 761 and 759 B.C.E. (Isa. 7:1, 3) Isaiah and his sons were to serve as signs and miracles from Jehovah in Israel; hence Shear-jashub's name foretold that 'a mere remnant would return' from Babylonian exile.—Isa. 8:18; 10:21.

SHEATH. See ARMS, ARMOR.

SHEBA (She'ba).

1. The first-listed son of Raamah the son of Cush. —Gen. 10:7; 1 Chron. 1:9.

2. A son of Joktan of the line of Shem. (Gen. 10:21-30; 1 Chron. 1:17-23) The thirteen Arabian tribes springing from the sons of Joktan dwelt "from Mesha [believed to have been near Dumah in N Arabia] as far as Sephar, the mountainous region of the East [probably near the S coast of the peninsula]." It is not possible to give a precise location for the tribe of Sheba in this vast area. It may be that men of this nomadic tribe were the marauding "Sabeans" who made the raid described in Job 1:14, 15.

3. One of the two sons of Jokshan, the son of Abraham by Keturah. (Gen. 25:1-3; 1 Chron. 1:32) While Abraham was still alive he sent his offspring through Keturah "eastward, to the land of the East." (Gen. 25:6) So it seems that this Sheba settled somewhere in Arabia.

4. The son of Bichri a Benjamite, and one who lost his life in a revolt against David. (2 Sam. 20:1, 2) At the time David was returning to Jerusalem after Absalom's rebellion, Sheba, "a good-for-nothing man," detected the ill-feeling of ten of the tribes toward the men of Judah, David's tribe. (2 Sam. 19:40-43) Sheba fanned the flames of this bitterness, saying that the other tribes had no "share in David" and urging: "Every one to his gods." The men of Judah stuck to the king, but "all the men of Israel" deserted David to follow Sheba. One motive behind this rebellion may have been to bring back to the tribe of Benjamin some of the prominence it had under Saul.

David told his general, Amasa, to collect the men of Judah for battle within three days in order to put down Sheba's uprising. When Amasa did not appear on time, the king sent Abishai after fleeing Sheba (though it appears that Abishai's brother Joab actually took charge during the chase). Sheba and his supporting relatives fled all the way N to Abel-beth-maacah, a fortified city of Naphtali. The pursuers laid siege to the city and began to undermine the wall. Then a wise woman of the city spoke with Joab requesting peace. Joab replied that the army would withdraw if the city delivered up the rebel Sheba. On hearing this, the people of the city cut off Sheba's head and pitched it over the city wall to Joab.—2 Sam. 20:1-8, 13-22.

5. A Gadite living in Bashan, a descendant of Abihail.—1 Chron. 5:11, 13.

6. A wealthy kingdom, in all probability located in SW Arabia. It was especially known for its gold, perfumes and incense. (1 Ki. 10:1, 2; Isa. 60:6; Jer. 6:20; Ezek. 27:22) The origin of these people of Sheba, or Sabeans, as they are frequently designated in secular sources, cannot be established with certainty. In the line of Shem there were two Shebas (Nos. 2 and 3) and one in the line of Ham (No. 1), who evidently settled in Arabia. However, some modern scholars believe that the people of this kingdom were Semitic, of the line of Joktan, descendants of Shem through Eber. (Gen. 10:26-28) Sheba's own name and that of some of his brothers (for example, Hazarmaveth and Ophir) are connected with locations in S Arabia.—See HAVILAH No. 3; HAZARMAVETH.

The kingdom of Sheba was located, according to some authorities, in the eastern portion of modern-day Yemen. Its capital was evidently Marib, on the E side of the mountain range and some sixty miles (97 kilometers) E of San'a.

Before nautical improvements made navigation in the Red Sea less hazardous, trade from S Arabia and possibly E Africa and India was largely accomplished by means of camel caravans through Arabia. Sheba dominated the caravan routes and became renowned for its traders of frankincense, myrrh, gold, precious stones and ivory. The Bible indicates that these traders reached as far as Tyre. (Ezek. 27:2, 22-24; Ps. 72:15; Isa. 60:6) A clay stamp unearthed at Bethel provides material confirmation of commerce between Palestine and S Arabia. Discoveries from excavations at Marib suggest that the Sabeans were a relatively peaceful, commercially minded people. At their capital they had a huge temple to the moon god.

QUEEN OF SHEBA

Sometime after Solomon had completed many building works, he was visited by "the queen of Sheba," who had heard "the report about Solomon in connection with the name of Jehovah." This queen, unnamed in the Bible, went to Jerusalem with "a very impressive train, camels carrying balsam oil and very much gold and precious stones." (1 Ki. 10:1, 2) The mode of her travel and the type of gifts she brought indicate that she was from the kingdom of Sheba in SW

Arabia. This is also indicated by Jesus' comment that she was the "queen of the south" and that she "came from the ends of the earth." (Matt. 12:42) From the standpoint of persons in Jerusalem, she had truly come from a most distant part of the then-known world. (Ps. 72:10; Joel 3:8) Marib is about 1,200 miles (1,930 kilometers) from Ezion-geber, which is on the N shore of the Red Sea.

Jesus said of the queen of Sheba that she came "to hear the wisdom of Solomon." (Luke 11:31) Both by what Solomon said and by what she saw of the prosperity of his kingdom, she was impressed. She pronounced the king's servants happy for being able to hear his wisdom, and blessed Jehovah for putting him on the throne. (1 Ki. 10:2-9; 2 Chron. 9:1-9) The queen gave Solomon 120 talents of gold (worth $4,639,320) as well as balsam oil and precious stones. Solomon gave her gifts that apparently exceeded the value of the treasures she brought and then she returned to her own land.—2 Chron. 9:12, *NW, AT, Mo.*

Christ stated that this woman would rise up in the judgment and condemn the men of the first-century generation. (Matt. 12:42; Luke 11:31) She had made an arduous trip to hear Solomon's wisdom, but the unbelieving Jews, who claimed to be servants of Jehovah, had present in Jesus something more than Solomon and did not pay attention to him.

7. Apparently one of the enclave cities given to the tribe of Simeon in the S part of the territory of Judah. (Josh. 19:2) The name, though, does not appear in the parallel list in 1 Chronicles 4:28-32 or among the accounts of cities at first assigned to Judah. (Josh. 15:26) Since Joshua 19:2-6 gives the sum as thirteen cities, but actually seems to list fourteen cities, some scholars have suggested that Sheba and Beer-sheba were two parts of the same city, Sheba being the older. If it was a separate location, it may have been the same as Shema, named in the list at Joshua 15:26-32.

SHEBANIAH (Sheb·a·ni'ah).

1. A priest who played a trumpet in the procession that accompanied the ark of the covenant to Jerusalem in David's day.—1 Chron. 15:3, 24.

2. A priestly paternal house that Joseph represented in the days of High Priest Jeshua's successor Joiakim. (Neh. 12:12, 14) In a generally similar list of priests having returned with Zerubbabel in 537 B.C.E. the name Shecaniah appears in the place of Shebaniah. (Neh. 12:1-7) During Nehemiah's governorship, a member of the same family (or some individual priest of the same name) attested to the national covenant then made.—Neh. 10:1, 4, 8.

3. One of the Levites, or a representative of a Levitical family of the same name, contemporaneous with Ezra and Nehemiah, who led the Jews in a prayer of confession, after which they proposed and sealed a covenant of faithfulness.—Neh. 9:4, 5, 38; 10:1, 9, 10.

4. Another Levite who attested to the same trustworthy arrangement, either in his own name or that of a forefather.—Neh. 9:38; 10:9, 12.

SHEBARIM (Sheb'a·rim) [quarries]. The place to which men of Ai chased the Israelites, when they were unable to stand before the enemy after Achan's sin. (Josh. 7:5) The site is unknown, except that it was near Ai. Certain translators prefer to render the Hebrew term as "stone-works" or "stone-quarries" rather than as Shebarim.—*The Bible in Basic English; Le.*

SHEBAT (She'bat). The postexilic name of the eleventh Jewish lunar month of the sacred calendar, but the fifth of the secular calendar. (Zech. 1:7; Deut. 1:3; 1 Chron. 27:14) It corresponds to part of January and part of February. The meaning of the name is uncertain.

This midwinter month comes somewhat after the peak of the heavy rains but is still a time of major rainfall. Mean average temperatures run about 45 degrees Fahrenheit (7.2 degrees Centigrade) in Jerusalem and about ten degrees higher along the Mediterranean coast. The pink and white flowers of the almond tree are the first to brighten up the winter scenery and herald the approach of spring.

Shebat was unmarked by any festival seasons in the Bible record.

SHEBER (She'ber) [breakdown, crash]. A son of Caleb by Maacah his concubine; of the tribe of Judah. —1 Chron. 2:48.

SHEBNA(H) (Sheb'na[h]). An officer of King Hezekiah. At one time Shebna was the "steward . . . over the house," presumably of Hezekiah, an influential position. Jehovah, however, directed Isaiah to denounce Shebna, prophesying that he would be 'pushed away from his position,' apparently because of his pride and glory-seeking, shown by building himself a conspicuous sepulcher. His robe, sash and dominion, together with "the key of the house of David," were given instead to 'God's servant Eliakim.'—Isa. 22:15-24.

Shebna was not stripped of all privileges, however, for when Sennacherib threatened Jerusalem in 732 B.C.E. and Eliakim had become steward, Shebna was the royal secretary sent with Eliakim and the recorder to speak with Rabshakeh from the wall. With clothes ripped apart they reported back to Hezekiah what had been said and were then sent to Isaiah to inquire of Jehovah.—2 Ki. 18:18–19:7; Isa. 36:3–37:7.

SHEBUEL (Sheb'u·el), **SHUBAEL** (Shu'ba·el) [he returned to God; captive of God]. The two men named Shebuel are both alternately referred to as Shubael.

1. A Levitical son or descendant of Moses' son Gershom. (1 Chron. 23:15, 16) Shebuel's (Shubael's) paternal house was enrolled when David reorganized the Levitical services (1 Chron. 24:20, 30b, 31), being given duties that included caring for the stores. —1 Chron. 26:24.

2. One of the sons of Heman and an expert musician selected by lot to head the thirteenth division of sanctuary musicians.—1 Chron. 25:4, 6, 9, 20.

SHECANIAH (Shec·a·ni'ah) [Jehovah has taken up his abode].

1. A descendant of Aaron whose paternal house was selected by lot as tenth of the twenty-four priestly divisions that David organized.—1 Chron. 24:1-3, 7, 11.

2. One of those entrusted with equal distribution of the tithes and other contributions in the priests' cities during Hezekiah's reign.—2 Chron. 31:12, 15.

3. A priest who returned to Jerusalem with Zerubbabel.—Neh. 12:1, 3, 7; see SHEBANIAH No. 2.

4. A paternal house represented among the group that returned with Ezra in 468 B.C.E.—Ezra 8:1, 3.

5. Head of the paternal house of Zattu, 300 males of which returned with Ezra; son of Jahaziel.—Ezra 8:1, 5.

6. "The son of Jehiel of the sons of Elam" who proposed to Ezra the covenant by which those in restored Judah having foreign wives volunteered to send them away.—Ezra 10:2-4.

7. Father of the Shemaiah who did repair work on Jerusalem's wall.—Neh. 3:29.

8. Father-in-law of Tobiah the Ammonite; son of Arah.—Neh. 4:3; 6:17, 18.

9. A descendant of David through Zerubbabel who lived several generations after the Babylonian exile. He was a son of Obadiah and father of Shemaiah. —1 Chron. 3: 5, 9, 10, 19, 21, 22.

SHECHEM (She'chem) [shoulder].

1. Son of Hivite chieftain Hamor. (Gen. 33:19; Josh. 24:32) After Jacob settled near the city of Shechem (see No. 4 below), his daughter Dinah began associating with females of that city. The man Shechem, described as being the "most honorable of the whole house of his father," saw Dinah and "lay down with her and violated her." Then he fell in love

with Dinah and wanted to marry her. But Jacob's sons were enraged about the affair and, "with deceit," said that they could make marriage arrangements only with circumcised men. This was agreeable to Shechem and his father Hamor and they convinced the Shechemites to get circumcised. However, before the males of Shechem could recover from being circumcised, Jacob's sons, Simeon and Levi, attacked the city, killing Hamor, Shechem and all the other men. —Gen. 34:1-31.

2. A son of Gilead of the tribe of Manasseh. Shechem became the family head of the Shechemites, who are not to be confused with the Canaanite inhabitants of Shechem.—Num. 26:28, 30, 31; Josh. 17:2.

3. A son of Shemida of the tribe of Manasseh. —1 Chron. 7:19.

4. An ancient city linked with Nablus or, more precisely, with nearby Tell Balatah. (Ps. 60:6; 108:7) Situated at the E end of the narrow valley running between Mount Gerizim and Mount Ebal, Tell Balatah lies about thirty miles (48 kilometers) N of Jerusalem. A good supply of water is available, and just E of the site there is a fertile plain. Anciently Shechem commanded the E-W and N-S roads traversing central Palestine. (Compare Judges 21:19.) Lacking the military advantage of being built on a mountain, the city depended on its fortifications for security.—Judg. 9:35.

When Abram (Abraham) first entered the Promised Land, he traveled as far as "the site of Shechem" and encamped near the big trees of Moreh, where he later built an altar. (Gen. 12:6-9) Nearly two centuries afterward Jacob, upon returning from Paddan-aram, pitched camp in front of Shechem and purchased some land there. In reaction to their sister Dinah's being violated by Shechem the son of Hamor, the sons of Jacob, Simeon and Levi, killed the men of the city. (Gen. 33:18–34:31) At God's direction Jacob left Shechem but, before doing so, took all the foreign gods and earrings in the possession of his household and buried them under the big tree close by Shechem. (Gen. 35:1-4) Later, Jacob's sons pastured their flocks near the city, being able to do so safely, doubtless because the "terror of God," which had kept the neighboring peoples from pursuing Jacob, still exercised some effect on them.—Gen. 35:5; 37:12-17.

When Jacob's descendants, the Israelites, entered the Promised Land after the sojourn of more than two centuries in Egypt, they buried Joseph's bones "in Shechem in the tract of the field that Jacob had acquired from the sons of Hamor." (Josh. 24:32) However, in his defense before the Jews, Stephen said that Joseph was buried "in the tomb that Abraham had bought . . . from the sons of Hamor in Shechem." (Acts 7:16) Perhaps Stephen's statement was an elliptical one. If the ellipses were filled in, Stephen's statement could read: "Jacob went down into Egypt. And he deceased; and so did our forefathers, and they were transferred to Shechem and were laid in the tomb that Abraham had bought for a price with silver money [and in that bought] from the sons of Hamor in Shechem." (Acts 7:15, 16) There is also a possibility that, since Jacob was Abraham's grandson, the purchase could have been ascribed to Abraham as the patriarchal head. This would be using the name Abraham similarly to the way that that of Israel (Jacob) and others were later used, the name of the forefather applying to and being used for the descendants.—Compare Hosea 11:1, 3, 12; Matt. 2:15-18.

Among the tribal allotments in the Promised Land, Shechem seems to have been within Manasseh's territory, being less than two miles (3.2 kilometers) NW of the border town of Michmethath. (Josh. 17:7) Since Shechem is described as being "in the mountainous region of Ephraim," it may have been an Ephraimite 'enclave city' in Manassite territory. (Josh. 16:9; 1 Chron. 6:67) The city was thereafter assigned with other Ephraimite cities to the Levites and given sacred status as a city of refuge. (Josh. 21:20, 21) Just before his death, Joshua assembled all the tribes of Israel at Shechem (compare Deuteronomy 27:11-13; Joshua 8:32-35), encouraging them to serve Jehovah. —Josh. 24:1-29.

Although the Israelites had covenanted at Shechem to uphold true worship, the inhabitants of that city began worshiping Baal-berith. (Judg. 8:33; 9:4) They also supported the efforts of Abimelech (the son of Judge Gideon and his Shechemite concubine) to become king. But, in time, they revolted against King Abimelech. In crushing the revolt, Abimelech destroyed the city and sowed it with salt, this perhaps being symbolic of desiring lasting desolation.—Judg. 8:31-33; 9:1-49; compare Psalm 107:33, 34; see ABIMELECH No. 4; BAAL-BERITH.

Later Shechem was rebuilt. That it became an important city is suggested by the fact that Rehoboam was installed as king there. (1 Ki. 12:1) After the division of the kingdom, Jeroboam, first king of the northern kingdom, had building work done at Shechem and apparently ruled from there for a time. (1 Ki. 12:25) Centuries later, in 607 B.C.E., after the destruction of Jerusalem by the Babylonians, men from Shechem came to Jerusalem for worship.—Jer. 41:5.

SHECHEMITES (She'chem·ites). The descendants of Manasseh through Shechem.—Num. 26:29, 31.

SHEDEUR (Shed'e·ur) [light-shedding]. A Reubenite whose son Elizur Jehovah appointed chieftain of their tribe in the wilderness.—Num. 1:5; 2:10; 7:30, 35; 10:18.

SHEEP. One of the principal animals of pastoral life. (Gen. 24:35; 26:14) Sheep are ruminants or cud chewers. As is the case today, the predominant variety of ancient Palestine may have been the broad-tailed sheep, distinguished by its prominent fatty tail, generally weighing about ten pounds (c. 4.5 kilograms) or more. (Compare Exodus 29:22; Leviticus 3:9.) Generally sheep were white in color (Song of Sol. 6:6), though there were also dark-brown and parti-colored ones. (Gen. 30:32) In a pastoral society men of great wealth, such as Job, had thousands of sheep. (Job 1:3, 16; 42:12) The Israelites probably kept some lambs as pets.—2 Sam. 12:3; Jer. 11:19.

Without a shepherd, domestic sheep are helpless and fearful. They get lost and scattered and are at the complete mercy of their enemies. (Num. 27:16, 17; Jer. 23:4; Ezek. 34:5, 6, 8; Mic. 5:8) Sheep allow themselves to be led and faithfully follow their shepherd. They can learn to recognize his voice and to respond to him alone. (John 10:2-5) Illustrating this is a passage from *Researches in Greece and the Levant*, as quoted by J. G. Wood in *Bible Animals*, 1877 edition, page 197:

"Having had my attention directed last night to the words in John x. 3, I asked my man if it were usual in Greece to give names to the sheep. He informed me that it was, and that the sheep obeyed the shepherd when he called them by their names. This morning I had an opportunity of verifying the truth of this remark. Passing by a flock of sheep, I asked the shepherd the same question which I had put to the servant, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasturage and its companions, and ran up to the hands of the shepherd, with signs of pleasure, and with a prompt obedience which I had never before observed in any other animal.

"It is also true that in this country, 'a stranger will they not follow, but will flee from him.' The shepherd told me that many of his sheep were still wild, that they had not learned their names, but that by teaching them they would all learn them."

Areas anciently suited to the raising of sheep included the Negeb (1 Sam. 15:7, 9), Haran (Gen. 29:2-4), the land of Midian (Ex. 2:16), the mountainous region of Judah, where the city of Carmel was located (1 Sam. 25:2), the land of Uz (Job 1:1, 3), Bashan and Gilead.—Deut. 32:14; Mic. 7:14.

Sheep provided the Hebrews and other peoples with

numerous products. From the horns of the ram, containers and sounding horns were made. (Josh. 6:4-6, 8, 13; 1 Sam. 16:1) Sheepskins sometimes served as clothing (Heb. 11:37), and ram skins that had been dyed red were used in the construction of the tabernacle. (Ex. 26:14) Sheep's wool furnished the fiber for what was probably the most common material for clothing. (Job 31:20; Prov. 27:26) Sheep served as an important item of trade (Ezek. 27:21) and they were even used to pay tribute. (2 Ki. 3:4; 2 Chron. 17:11) Both the milk and the meat of sheep were items of diet. (Deut. 14:4; 32:14; 2 Sam. 17:29; Isa. 7:21, 22) Mutton and lamb were enjoyed regularly by kings, governors and others.—1 Sam. 8:17; 1 Ki. 4:22, 23; Neh. 5:18; Amos 6:4.

The meat was prepared by boiling or roasting. For the Passover, a year-old ram or a male goat was roasted whole after the skin was removed and the internal organs were cleaned. (Ex. 12:5, 9) When a sheep was prepared by boiling, the animal was first skinned and then disjointed. At times the bones were cracked open to free the marrow. Both the flesh and the bones were boiled in a large vessel. (Ezek. 24:3-6, 10; Mic. 3:1-3) Once the meat was cooked, it was removed from the pot, and the remaining broth was served separately. (Compare Judges 6:19.) Serving lamb to a guest was a gesture of hospitality.—2 Sam. 12:4.

The time for shearing the sheep was looked forward to with anticipation, as it was much like a harvest. Feasting and rejoicing attended the event.—1 Sam. 25:2, 11, 36; 2 Sam. 13:23, 24, 28.

The Mosaic law prohibited eating the fat of sheep (Lev. 7:23-25), and slaughtering a sheep and its young one on the same day. (Lev. 22:28) It also included provisions for handling matters involving straying sheep and loss, maiming or theft of sheep. (Ex. 22:1, 4, 9-13; Deut. 22:1, 2) Israel's obedience to God's laws determined whether their flocks and herds would be blessed or cursed.—Deut. 7:12, 13; 28:2, 4, 15, 18, 31, 51.

Sheep have from earliest times been offered in sacrifice. (Gen. 4:2, 4; 22:7, 8, 13; Job 42:8) Under the Law, all firstborn male lambs were to be sacrificed, but not until at least eight days old. To redeem a firstborn male ass, a sheep was to be offered. (Ex. 34:19, 20; Lev. 22:27) Rams were presented as guilt offerings (Lev. 5:15, 16, 18; 6:6), burnt offerings (Lev. 9:3; 16:3; 23:12) and communion sacrifices (Lev. 9:4), and a ram served as an installation offering for the Aaronic priesthood. (Ex. 29:22; Lev. 8:22-28) Daily, two year-old rams constituted the constant burnt offering. (Ex. 29:38-42) At the start of the months and in connection with the annual festivals, aside from the constant burnt offering, rams and male lambs were sacrificed. (Num. 28:11, 17-19, 26, 27; 29:1-38) The ram was such a prominent feature of Israel's offerings that the prophet Samuel used "fat of rams" in parallel with "sacrifice." (1 Sam. 15:22) However, at times female lambs could be presented as communion sacrifices (Lev. 3:6), sin offerings (Lev. 4:32; Num. 6:14) and guilt offerings.—Lev. 5:6.

PROPHETIC AND FIGURATIVE USE

In the Scriptures, "sheep" often denote the defenseless, innocent and, at times, abused people of Jehovah. (2 Sam. 24:17; Ps. 44:11, 22; 95:7; 119:176; Matt. 10:6, 16; John 21:16, 17; Rom. 8:36) Under unfaithful shepherds or leaders, the Israelites as God's sheep suffered greatly. Through his prophet Ezekiel, Jehovah presents a most pathetic picture of neglect: "The flock itself you do not feed. The sickened ones you have not strengthened, and the ailing one you have not healed, and the broken one you have not bandaged, and the dispersed one you have not brought back, and the lost one you have not sought to find, but with harshness you have had them in subjection, even with tyranny. And they were gradually scattered because of there being no shepherd, so that they became food for every wild beast of the field." (Ezek. 34:3-5) By contrast, Jesus' sheep, both the "little flock" and the "other sheep" who follow his lead, are well cared for.—Luke 12:32; John 10:4, 14, 16; Rev. 7:16, 17.

"Rams" sometimes represent persons, particularly oppressive leaders of a nation that are destined for destruction. (Jer. 51:40; Ezek. 39:18) At Ezekiel 34:17-22, the rams, the he-goats and the plump sheep stand for the unfaithful leaders of Israel who appropriated the best to themselves and then befouled what was left for the lean and sick sheep, that is, the people who were oppressed, exploited and shoved about. Jesus compared those doing good toward the least of his brothers to sheep, whereas those refusing to do so he likened to goats.—Matt. 25:31-45.

Jesus Christ was prophetically spoken of as a sheep brought to the slaughtering, and as a ewe that remains mute before her shearers. (Isa. 53:7; Acts 8:32, 35; compare 1 Peter 2:23.) John the Baptist identified Jesus as the "Lamb of God that takes away the sin of the world," and in the book of Revelation the Son of God is repeatedly called the "Lamb."—John 1:29; Rev. 5:6; 6:16; 7:14, 17; 14:1; 17:14; 19:7.

The Medo-Persian World Power was depicted under the figure of a ram with two horns of unequal height. The taller horn evidently signified the ascendency of the Persian kings. (Dan. 8:3-7, 20) At Revelation 13:11, the wild beast out of the earth is shown as having two horns like a lamb, suggestive of seeming inoffensiveness. Similarly, Jesus spoke of false prophets as wolves in sheep's covering, hence dangerous, although appearing to be harmless.—Matt. 7:15.

The trembling of Mount Sinai at the time of Jehovah's giving the Law to Israel (Ex. 19:18) seems to be alluded to under the figure of 'mountains skipping about like rams.'—Ps. 114:4-6; compare Psalm 29:5, 6; 68:8; see SHEEPFOLD; SHEPHERD.

WILD SHEEP

The Hebrew word *toh'* (a form of *te'oh'*) has been variously translated "wild bull" (*AV*), "antelope" (*AS*) and "gazelle." (*Ro*) However, a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner gives "wild sheep" as a possible rendering, and it is thus translated at Isaiah 51:20 (*NW*), where the allusion is to capturing this creature in a net.

Wild sheep are distinguished from domestic sheep by their outer coat of coarse hair rather than wool. The variety of wild sheep that is now geographically closest to Palestine is the Armenian wild sheep, found in the mountain ridges of Asia Minor and eastern Iran. The ram of this variety measures less than three feet (.9 meter) high at the shoulder.

SHEEPFOLD. The enclosure into which the sheep were usually brought for the night to protect them from thieves and predators. Although caves and other natural shelters were also used, often sheepfolds were permanent pens having stone walls (Num. 32:16; 1 Sam. 24:3; Zeph. 2:6) and an entranceway. (John 10:1) As in more recent times, the branches of thorny plants may have covered the tops of the stone walls. There may also have been low, flat buildings on the protected side of the enclosure, where the sheep were sheltered in severe weather. Whereas the flocks of several shepherds might be kept in the same sheepfold, there was no danger of confusion. The sheep responded only to the voice of their respective shepherd. A doorkeeper served at the entranceway of the sheepfold and opened to the shepherds in the morning. —John 10:2-4.

SHEEP GATE. See GATE, GATEWAY.

SHEERAH (She'e·rah) [blood relationship, female relative]. A daughter of Ephraim, or of his son Beriah. She is mentioned as building or founding lower and upper Beth-horon and Uzzen-sheerah, though this may have been done by some of her descendants. —1 Chron. 7:22-24.

SHEHARIAH (She·ha·ri'ah) [Jehovah is the dawn]. Head of a Benjamite family living in Jerusalem; son or descendant of Jeroham.—1 Chron. 8:1, 26-28.

SHEIK. A title usually given to the Edomite and Horite tribal chiefs, the sons of Esau and the sons of Seir the Horite. (Ex. 15:15) In Hebrew the designation is *'al·luph'*, "chief," "head of a family," "leader of [a] thousand." The ancient Edomite and Horite designation corresponds with the title "sheik" as used for tribal leaders among modern Bedouins. In some Bible translations such titles as "chief," "chieftain" and "duke" are used instead of "sheik."

Seven sheiks of the Horites are listed, all "sons of Seir." (Gen. 36:20, 21, 29, 30) The sheiks of Edom were fourteen in number: seven grandsons from Esau's firstborn Eliphaz the son of his wife Adah, four grandsons from his son Reuel the son of his wife Basemath, and three of his sons by his wife Oholibamah. (Gen. 36:15-19) The clans that developed from the sheiks came to bear their names as clan names.

At Genesis 36:40-43 and 1 Chronicles 1:51-54 a different listing is given of the "sheiks of Esau [Edom]." These may be later sheiks than those listed earlier. Some commentators, however, believe the names to be, not those of persons, but of the cities or regions where the various sheikdoms were centered. Following this view, the translation of the Jewish Publication Society reads: "the chief of Timna, the chief of Alvah," and so forth.

SHEKEL (shek'el). The basic Hebrew unit of weight (1 Sam. 17:5, 7; Ezek. 4:10; Amos 8:5) and of monetary value. Based on the average of some forty-five inscribed shekel weights, the shekel may be reckoned at .367 troy ounce (11.4 grams). One shekel equaled twenty gerahs (Num. 3:47; 18:16), and there is evidence that fifty shekels equaled one mina. (See MINA.) Calculated in modern values, a shekel of silver would be worth $.475, and a shekel of gold, $12.89.

The shekel is often referred to in connection with silver or gold. (1 Chron. 21:25; Neh. 5:15) Before coins were used, pieces of silver (and, less frequently, gold) were used for money, the weight being checked at the time the transaction was made. (Gen. 23:15, 16; Josh. 7:21) Things pertaining to the tabernacle were sometimes stated in terms of shekels "by the shekel of the holy place." (Ex. 30:13; Lev. 5:15; 27:2-7, 25) This may have been to emphasize that the weight should be precise or, perhaps, that it should conform to a standard weight kept at the tabernacle.

It is generally thought that the "silver pieces" often mentioned in the Hebrew Scriptures were silver shekels, the standard monetary unit. (Judg. 16:5; 1 Ki. 10:29; Hos. 3:2) This is borne out by the *Septuagint* ("silver pieces" at Genesis 20:16 being rendered by the same Greek word used to translate "shekels" at Genesis 23:15, 16) and by the Targums. According to Jeremiah 32:9, the prophet paid "seven shekels and ten silver pieces" for a field. Perhaps this was simply a legal formula meaning seventeen silver shekels (*AS, Da, NE* [1970 ed.], *RS*) or, possibly, it meant seven *gold* shekels and ten silver shekels.

Second Samuel 14:26 may indicate that there was a "royal" shekel different from the common shekel, or the reference may be to a standard weight kept at the royal palace.

SHELAH (She'lah).

1. [Heb., *She'lahh*, missile]. Son of Arpachshad and grandson of Shem, who was born in 2333 B.C.E. and died in 1900 B.C.E., at the age of 433. Shelah and one of his sons, Eber, each founded one of the seventy post-Flood families; through Eber ran the genealogical line that led from Shem to Abraham and finally to Jesus.—Gen. 10:22, 24; 11:12-15; 1 Chron. 1:18, 24; Luke 3:35.

2. [Heb., *She·lah'*]. The third son of Judah by his Canaanite wife. (1 Chron. 2:3) Tamar should have been given in levirate marriage to Shelah, but was not. (Gen. 38:1-5, 11-14, 26) Shelah's descendants, some of whom, with their places of settlement, are listed by name, formed the tribal family of Shelanites. Some of these returned from Babylonian exile.—Num. 26:20; 1 Chron. 4:21-23; 9:5; Neh. 11:5; see SHELANITES.

SHELANITES (She·la'nites). A family of Judah founded by Shelah. (Num. 26:20) Some scholars believe that "Shelanite" (instead of the Masoretic text's "Shilonite") should appear at Nehemiah 11:5, in the listing of those who lived in Jerusalem after the exile.

SHELEMIAH (Shel·e·mi'ah) [Jehovah is recompense; or, communion sacrifice of Jehovah].

1. A Levitical gatekeeper assigned by lot to the E of the sanctuary during David's reign.—1 Chron. 26:14; see MESHELEMIAH.

2. Grandfather of Jehoiakim's officer Jehudi; son of Cushi.—Jer. 36:14.

3. Father of Zedekiah's messenger Jehucal (Jucal).—Jer. 37:3; 38:1.

4. Father of Irijah, the officer in charge of Jerusalem's gate of Benjamin; son of Hananiah.—Jer. 37:13.

5. One of the messengers of King Jehoiakim sent to bring Jeremiah and Baruch before him; son of Abdeel.—Jer. 36:26.

6, 7. Two men listed among the sons or descendants of Binnui who, on Ezra's return to Jerusalem in 468 B.C.E., sent away their foreign wives.—Ezra 10:38, 39, 41, 44.

8. Father of the Hananiah who helped repair Jerusalem's wall.—Neh. 3:30.

9. A priest, and one of those whom Nehemiah, on his second visit to Jerusalem, entrusted with the stores and distribution of the tithes to their proper recipients.—Neh. 13:6, 7, 12, 13.

SHELEPH (She'leph). The second-named son of Joktan and founder of one of the early post-Flood families. (Gen. 10:26; 1 Chron. 1:20) Arabian equivalents of this name are found in Sabean inscriptions (dated before the seventh century B.C.E.) that speak of a Yemenite district of *Salaf* or *Salif*. Another form of the name may have survived in *Sulaf*, a place some sixty miles (97 kilometers) N of Yemen's capital San'a. These similarities, however, only suggest in a general way where Sheleph's descendants settled.

SHELESH (She'lesh) [perhaps, third, or, obedient]. An Asherite son of Helem; head of a family and an outstanding warrior.—1 Chron. 7:30, 35, 40.

SHELOMI (She·lo'mi) [possibly, peace]. An Asherite whose chieftain son was appointed to help divide the Promised Land among Israel's tribes.—Num. 34:17, 18, 27.

SHELOMITH (She·lo'mith) [complete, at peace].

1. A Danite daughter of Dibri whose son by an Egyptian was put to death in the wilderness for abusing Jehovah's name.—Lev. 24:10-14, 23.

2. A Kohathite Levite of the family of Izhar; also called Shelomoth.—1 Chron. 23:12, 18; 24:22.

3. A Levite descendant of Moses' son Eliezer; also called Shelomoth.—1 Chron. 26:25-28, *NW*, 1970 ed.

4. Son of Judean King Rehoboam by his favorite wife Maacah; brother of King Abijah.—2 Chron. 11:20-23; 12:16.

5. Daughter of Governor Zerubbabel.—1 Chron. 3:19.

6. Son of Josiphiah and head of the paternal house of Bani. Shelomith, accompanied by 160 males, came to Jerusalem with Ezra.—Ezra 8:1, 10.

SHELOMOTH (She·lo'moth) [complete, at peace].

1. Head of a paternal house among the descendants of Levi's son Gershon.—1 Chron. 23:6, 7, 9.

2. A Kohathite Levite of the family of Izhar; also known as Shelomith.—1 Chron. 23:12, 18; 24:22.

3. A Levitical descendant of Moses through his son Eliezer. David placed Shelomoth and his brothers in charge of the treasures of holy things, including sanctified war spoil taken by the Israelites. (1 Chron. 26:25-28, *NW*, 1970 ed.) He was also called Shelomith.

SHELUMIEL (She·lu'mi·el) [peace of God]. A Simeonite chieftain. Shelumiel assisted with the national census that was taken about a year after the exodus from Egypt. He was chieftain of the army of Simeon; also, he presented the tribe's offering when the tabernacle altar was inaugurated.—Num. 1:4, 6; 2:12; 7:36-41; 10:19.

SHEM [name, renown, fame]. One of Noah's three sons; from these "all the earth's population spread abroad" following the global flood.—Gen. 6:10; 9:18, 19.

Although the three sons are consistently listed as "Shem, Ham and Japheth," there is some uncertainty as to their relative positions according to age. The fact that Shem is mentioned first is of itself no definite indication that Shem was Noah's firstborn, since Shem's own firstborn son (Arpachshad) is listed third in the genealogical records. (Gen. 10:22; 1 Chron. 1:17) In the original Hebrew, Genesis 10:21 allows for more than one possible translation, some translations referring to Shem as "the brother of Japheth the oldest [or, elder]" (*AV*, *NW*), while others call him the "elder [or, older] brother of Japheth." (*AS*, *Dy*, *AT*, *RS*, *JB*, *Ro*) The ancient versions likewise differ, the *Septuagint*, Symmachus and the Targum of Onkelos presenting Japheth as the older, while the Samaritan *Pentateuch*, the *Vulgate* and the Syriac versions place Shem as the older brother of Japheth. The weight of evidence found in the rest of the Bible record, however, indicates that Shem likely was Noah's second son, younger than Japheth.

The record shows that Noah began to father sons after reaching 500 years of age (2470 B.C.E.), the Flood occurring in his 600th year. (Gen. 5:32; 7:6) Already married at the time of the Flood (Gen. 6:18), Shem is stated to have fathered his first son, Arpachshad, two years after the Flood (2368 B.C.E.) when he, Shem, was 100 years old. (Gen. 11:10) This would mean that Shem was born when Noah was 502 years of age (2468 B.C.E.) and, since Ham appears to be referred to as the "youngest son" (Gen. 9:24), Japheth would logically be the first son born to Noah, when he was 500 years of age.

Following the birth of Arpachshad, other sons (and also daughters) were born to Shem, including Elam, Asshur, Lud and Aram. (Gen. 10:22; 11:11) After Aram, the parallel account at 1 Chronicles 1:17 also lists "Uz and Hul and Gether and Mash," but at Genesis 10:23 these are shown to be sons of Aram. Biblical and other historical evidence indicates that Shem was thus the progenitor of the Semitic peoples: the Elamites, the Assyrians, the early Chaldeans, the Hebrews, the Aramaeans (or Syrians), various Arabian tribes, and perhaps the Lydians of Asia Minor. This would mean that the population descended from Shem was concentrated principally in the southwestern corner of the Asiatic continent, extending throughout most of the "Fertile Crescent" and occupying a considerable portion of the Arabian Peninsula.—See the articles under the names of the individual sons of Shem.

When Shem and his brother Japheth covered over their father's nakedness at the time of Noah's being overcome by wine, they showed not only filial respect but also respect for the one whom God had used to effect their preservation during the Flood. (Gen. 9:20-23) Thereafter, in the blessing Noah pronounced, indication was given that the line of Shem would be particularly favored by God and would contribute to the sanctification of God's name, Noah referring to Jehovah as "Shem's God." (Gen. 9:26) It was from Shem, through his son Arpachshad, that Abraham descended, and to him was given the promise concerning the Seed in whom all the families of the earth would receive a blessing. (1 Chron. 1:24-27; Gen. 12:1-3; 22:15-18) Noah's prediction concerning Canaan's becoming "a slave" to Shem was fulfilled by the Semitic subjugation of the Canaanites as a result of the Israelite conquest of the land of Canaan.—Gen. 9:26.

Shem lived 500 years after fathering Arpachshad, dying at the age of 600 years. (Gen. 11:10, 11) His death thus occurred some thirteen years after the death of Sarah (1881 B.C.E.) and ten years after the marriage of Isaac and Rebekah (1878 B.C.E.). In view of this, it has been suggested that Shem may have been Melchizedek (meaning "king of righteousness"), the king-priest to whom Abraham paid tithes. (Gen. 14:18-20) The Bible record does not say this, however, and the apostle Paul shows that no available genealogical record or other vital statistics were left concerning Melchizedek, so that he became an apt type of Christ Jesus, who is King-Priest perpetually.—Heb. 7:1-3.

SHEMA (She'ma) [from a Hebrew root verb meaning "to hear"].

1. A son of Hebron and father of Raham in the line of Judah's descendants through Caleb.—1 Chron. 2:42-44.

2. A descendant of Reuben.—1 Chron. 5:3, 8.

3. Head of a Benjamite household that settled in Aijalon and one of those who chased away the inhabitants of Gath. (1 Chron. 8:12, 13) Probably the same as Shimei in verse 21, there identified as a father of nine sons.—Vss. 19-21.

4. One of the six who stood on Ezra's right when he read the Law to the assembled people; probably a priest.—Neh. 8:4.

5. A city within Judah's southern territory (Josh. 15:21, 26), perhaps the same as Simeon's enclave city Sheba. (Josh. 19:1, 2) It is often tentatively identified with Tell es-Sa'wi, about twelve miles (19.3 kilometers) E-NE of Beer-sheba.

SHEMAAH (She·ma'ah) [report]. A Benjamite of Gibeah whose two sons Ahi-ezer and Joash defected from Saul to David at Ziklag.—1 Chron. 12:1-3.

SHEMAIAH (She·mai'ah) [Jehovah has heard].

1. A Simeonite whose distant descendant joined the expedition that seized grazing territory from Canaanites in the days of Hezekiah.—1 Chron. 4:24, 37-41.

2. A son of Joel in the tribe of Reuben.—1 Chron. 5:3, 4.

3. Chief of the Levitical house of Elizaphan. Shemaiah and two hundred of his brothers, having sanctified themselves, were in the procession that brought the ark of the covenant to Jerusalem. —1 Chron. 15:4, 8, 11-16.

4. The secretary of the Levites who recorded the twenty-four priestly divisions organized according to David's instruction; son of Nethanel.—1 Chron. 24:6.

5. Firstborn son of Obed-edom, a Levite. Shemaiah and his sons were all enrolled as gatekeepers assigned to the sanctuary storehouses.—1 Chron. 26:1, 4, 6, 7, 12, 13, 15.

6. A prophet of Jehovah during the reign of Solomon's son Rehoboam. Following the revolt of the ten northern tribes in 997 B.C.E., Shemaiah pronounced Jehovah's words forbidding an attempt by Rehoboam to reconquer them. (1 Ki. 12:21-24; 2 Chron. 11:1-4) In Rehoboam's fifth year (993 B.C.E.), Egyptian King Shishak invaded Judah, and Shemaiah informed Rehoboam and his princes that Jehovah had abandoned them since they had abandoned Him. However, because Rehoboam and the princes humbled themselves, Jehovah lessened the destructiveness of the invasion. (2 Chron. 12:1-12) Shemaiah also penned one of the written records of Rehoboam's reign.—2 Chron. 12:15.

7. One of the Levites sent by King Jehoshaphat in his third year (934 B.C.E.) to teach the Law in the cities of Judah.—2 Chron. 17:7-9.

8. A Levite descendant of Jeduthun commissioned by Hezekiah in his first year of rule (745 B.C.E.) to help cleanse the temple. Shemaiah and the other Levites took the unclean things down to the Kidron valley. (2 Chron. 29:12, 14-16) Possibly the same person as No. 9 following.

9. One of the Levites who distributed the tithes and other contributions in the cities of the priests during Hezekiah's reign. (2 Chron. 31:6, 12, 14, 15) Possibly the same as No. 8 above.

10. One of the Levite chieftains who made a generous contribution of animal victims for Josiah's great Passover celebration.—2 Chron. 35:1, 9.

11. Father of Urijah, a prophet contemporary with Jeremiah; from Kiriath-jearim.—Jer. 26:20.

12. Father of Delaiah, a Judean prince during the reign of Jehoiakim.—Jer. 36:12.

13. A false prophet of the town of Nehelam and opponent of Jeremiah taken captive to Babylon with Jehoiachin in 617 B.C.E. From there he wrote back to the priest Zephaniah and associate priests in Jerusalem, condemning Jeremiah for foretelling a long captivity and for urging the captives to settle down in Babylonia. Shemaiah contended that Jeremiah should be put in stocks. Jehovah, however, prophesied against Shemaiah for attempting to make the Jews trust in falsehood and speaking outright revolt: neither he nor his offspring would be among the returning exiles.—Jer. 29:24-32.

14. A priest, and likely the founder of a priestly family, who returned to Jerusalem with Zerubbabel in 537 B.C.E. In the following generation, Jehonathan headed Shemaiah's paternal house. (Neh. 12:1, 6, 7, 12, 18) Their representative, or some other priest of the same name, attested to the national covenant during Nehemiah's governorship.—Neh. 10:1, 8.

15. A Levite descended from Jeduthun whose son or descendant Obadiah lived in Jerusalem after the exile.—1 Chron. 9:16, 34.

16. A Levite of the descendants of Merari who also lived in Jerusalem sometime after the Babylonian exile; son of Hasshub.—1 Chron. 9:14, 34; Neh. 11:15.

17. A leader of the sons of Adonikam who accompanied Ezra to Jerusalem in 468 B.C.E. He is possibly one of those whom Ezra had dispatched to request ministers for the sanctuary, resulting in the gathering of some Levites and Nethinim for the journey.—Ezra 8:1, 13, 16-20.

18. One of the priests whom Ezra, on arriving in Jerusalem, encouraged to send away the foreign wives they had taken; son of Harim.—Ezra 10:10, 11, 21, 44.

19. One of the Israelites, son of another Harim, who had also taken foreign wives but who sent them away.—Ezra 10:25, 31, 44.

20. One of those who helped repair Jerusalem's wall; son of Shecaniah and a gatekeeper, therefore probably a Levite.—Neh. 3:29.

21. The false prophet hired by Tobiah and Sanballat to tell Nehemiah of a supposed threat on his life, in this way trying to frighten Nehemiah, who was not a priest, to commit a sin by hiding in the temple. Son of Delaiah.—Neh. 6:10-13.

22. Presumably a prince of Judah in the thanksgiving choir that marched to the right around Jerusalem atop the rebuilt wall at its inauguration.—Neh. 12:31-34.

23. A priest of the family of Asaph whose descendant marched in the same procession, evidently as a trumpeter.—Neh. 12:31, 35.

24. A priestly musician in the same procession; apparently a relative of No. 23 above.—Neh. 12:31, 36.

25. A priest who apparently played the trumpet when the two thanksgiving choirs met at the house of Jehovah on the occasion of the wall's inauguration.—Neh. 12:40-42.

26. A distant descendant of David through Zerubbabel. (1 Chron. 3:9, 10, 19, 22) Some scholars think that the words "and the sons of Shemaiah," in the middle of verse 22 (which is followed by only five names), should be omitted as a scribal error, thus crediting Shecaniah with six sons. However, other scholars suggest that Shemaiah and his five sons were reckoned as the six descendants of Shecaniah.

SHEMARIAH (Shem·a·ri'ah) [Jehovah has kept, preserved].

1. One of the ambidextrous Benjamite warriors who joined David while a fugitive at Ziklag.—1 Chron. 12:1, 2, 5.

2. A son of King Rehoboam, hence a great-grandson of David.—2 Chron. 11:18, 19.

3. One of the sons of Harim who dismissed their foreign wives and sons when Ezra came back to Jerusalem.—Ezra 10:31, 32, 44.

4. One of the sons of Binnui who had also taken foreign wives but sent them away.—Ezra 10:38, 41, 44.

SHEMEBER (Shem·e'ber). The king of Zeboiim subjugated by Chedorlaomer and presumably the same monarch whose rebellion some years later was put down.—Gen. 14:1-11.

SHEMED (She'med) [annihilation]. A head of a forefather's house in Benjamin; son or descendant of Elpaal.—1 Chron. 8:1, 12, 13.

SHEMER (She'mer) [guard].

1. A descendant of Asher, perhaps his great-grandson. Four sons of Shemer are named. (1 Chron. 7:30, 34) Shemer is spelled Shomer in verse 32.

2. A Merarite Levite, ancestor of Ethan.—1 Chron. 6:44-47.

3. The owner of the hill of Samaria, possibly a tribe rather than an individual, for "Samaria" means "belonging to the clan Shemer." Israelite King Omri bought the mountain for two talents of silver (nearly $2,850) and began ruling from there in 945 B.C.E. —1 Ki. 16:23, 24.

SHEMIDA (She·mi'da) [the name knows]. A son of Gilead and great-grandson of Manasseh. From Shemida's four sons grew a tribal family, the Shemidaites, that was numbered in the second wilderness census and received a territory allotment in the Promised Land.—Num. 26:2, 29-32; Josh. 17:2; 1 Chron. 7:19.

SHEMIDAITES (She·mi'da·ites). A family of Manasseh founded by Shemida.—Num. 26:29, 32.

SHEMINITH (Shem'i·nith) [Heb., *sh'mi·nith'*]. Although the literal meaning of this musical term is "the eighth," its exact significance is uncertain. It may refer to a particular musical register, or mode, a lower one, and if any musical instruments were associated with the term, they would probably be those used to play the bass tones of the musical scale.

At 1 Chronicles 15:21, harps are spoken of as being "tuned to Sheminith ['possibly referring to the eighth key or to the octave, a lower octave,' ftn. c, *NW*, 1955 ed.; 'probably the bass octave,' ftn. z, *Da*]." Consistently, the superscriptions of Psalms 6 and 12 (both psalms being of somber character) read: "To the director (on stringed instruments) on the lower octave [*sh'mi·nith'*]," which may indicate that these songs would be accompanied by music in a lower range and sung accordingly.

SHEMIRAMOTH (She·mir'a·moth) [perhaps, name of heights].

1. A Levite musician who accompanied the ark of the covenant from Obed-edom's house to Jerusalem and was afterward stationed to play before its tent. —1 Chron. 15:17, 18, 20, 25; 16:1, 4, 5.

2. One of the Levites whom Jehoshaphat sent out to teach the Law to the people in 934 B.C.E. —2 Chron. 17:7-9.

SHEMUEL (She·mu'el) [name of God, that is, bearing the name of God]. The same Hebrew name is also translated "Samuel."

1. Head of a forefather's house; son or descendant of Issachar's son Tola.—1 Chron. 7:1, 2.

2. Simeon's tribal representative to the delegation that divided the Promised Land into tribal allotments; son of Ammihud.—Num. 34:17, 18, 20.

SHENAZZAR (She·naz'zar). Fourth-named son of Jehoiachin (Jeconiah), born during his exile in Babylon.—1 Chron. 3:17, 18; see SHESHBAZZAR.

SHEOL (She'ol). Sheol does not refer to an individual burial place or grave (Hebrew: *qe'ver*, as in Judges 16:31; *qe·vu·rah'*, as in Genesis 35:20), nor an individual tomb (Hebrew: *ga·dhish'*, as in Job 21:32), but to the common grave of all mankind.

In this regard the *Encyclopædia Britannica* (1965 ed., Vol. 11, p. 276) comments: "Throughout most of the Old Testament period . . . the Israelites thought of Sheol as the great democracy of all the dead. Sheol was located somewhere 'under' the earth. When 'the breath of life' had gone out of a man and returned to Yahweh from whom it originally came, and when his buried body had decomposed, the residue of his individuality slept in Sheol. The state of the dead was one of neither pain nor pleasure. Neither reward for the righteous nor punishment for the wicked was associated with Sheol. The good and the bad alike, tyrants and saints, kings and orphans, Israelites and Gentiles—all slept together without awareness of one another."

While the Greek teaching of the immortality of the human soul infiltrated Jewish religious thinking in later centuries, the Bible record shows that Sheol refers to a place of unconsciousness in mankind's common grave. (Eccl. 9:4-6, 10) Those in Sheol neither praise nor mention God. (Ps. 6:4, 5; Isa. 38:17-19) Yet it cannot be said that it simply represents 'a condition of being separated from God,' since the Scriptures render such a teaching untenable by showing that Sheol is "in front of" him, and that God is in effect "there." (Prov. 15:11; Ps. 139:7, 8; Amos 9:1, 2) For this reason Job, longing to be relieved of his suffering, prayed that he might go to Sheol and later be remembered by Jehovah and be called out from Sheol.—Job 14:12-15.

Throughout the inspired Scriptures Sheol is continually associated with death and not life. (1 Sam. 2:6; 2 Sam. 22:6; Pss. 18:4, 5; 49:7-10, 14, 15; 88:2-6; 89:48; Isa. 28:15-18; also compare Psalm 116:3, 7-10 with 2 Corinthians 4:13, 14, and Jonah 2:1, 2, 6 with Matthew 12:40.) Abel appears to have been the first one to go to Sheol, and since then countless millions of human dead have joined him in the dust of the ground. It is spoken of as a "land of darkness" (Job 10:21) and a place of "silence."—Ps. 115:17.

On the day of Pentecost, 33 C.E., the apostle Peter quoted from Psalm 16:10 and applied it to Christ Jesus. Luke, in quoting Peter's words, used the Greek word *hai'des*, thereby showing that Sheol and Hades refer to the same thing, mankind's common grave. —Acts 2:25-27, 29-32.

The Hebrew word *she'ohl'* occurs sixty-five times in the Bible and in the *Authorized Version* has been translated thirty-one times "hell," thirty-one times "grave," and three times "pit." The Catholic *Douay* translation renders the word sixty-three times as "hell," once as "pit," and once as "death." Commenting on such use of the word "hell" in Bible translation, *Collier's Encyclopedia* (1962 ed., Vol. 12, p. 27) says: "Since Sheol in Old Testament times referred simply to the abode of the dead and suggested no moral distinctions, the word 'hell,' as understood today, is not a happy translation." Fortunately, more recent translations generally transliterate the word into English simply as "Sheol." (See *RS*, *AT*, *NW*, and others.) There is no present English word that conveys the precise sense of the Hebrew term *she'ohl'*. The generally accepted root meaning of the word is "to inquire, request or demand," and, according to the Hebrew authority Gesenius, it basically means "the hollow place" that asks for or demands all without distinction, as it receives all the dead of mankind within it. More recently, Hebrew scholar L. Koehler would connect *she'ohl'* with a root meaning "to crash into ruins." (*Journal of Semitic Studies*, January, 1956, pp. 19, 20) During Jesus Christ's thousand-year reign it is emptied and destroyed.—Revelation 20:13, 14, where Sheol is called "Hades"; see GRAVE; HADES; HELL.

SHEPHAM (She'pham) [possibly, bareness, that is, a place naked of trees]. A site on the eastern border of the Promised Land, apparently no great distance from Riblah. (Num. 34:10, 11) Its location is now unknown.

SHEPHATIAH (Sheph·a·ti'ah) [Jehovah has judged, vindicated].

1. One of the Benjamite warriors who defected from Saul to David at Ziklag; a Hariphite.—1 Chron. 12:1, 2, 5.

2. The fifth son born to David while he was ruling in Hebron (1077-1070 B.C.E.). Shephatiah's mother was Abital.—2 Sam. 3:2, 4; 1 Chron. 3:1, 3.

3. Prince of the tribe of Simeon during David's reign; son of Maacah.—1 Chron. 27:16, 22.

4. A son of Jehoshaphat given many gifts and fortified cities by his father, later slain by his oldest brother Jehoram.—2 Chron. 21:2-4.

5. One of the princes of Judah who, on securing King Zedekiah's permission to kill Jeremiah, had him thrown into a cistern; son of Mattan.—Jer. 38:1-6, 10.

6. Founder of a family in Israel of which 372 males returned to Jerusalem with Zerubbabel in 537 B.C.E., and 80 more, headed by Zebadiah, with Ezra in 468. —Ezra 2:1, 2, 4; 8:1, 8; Neh. 7:9.

7. A family of the "sons of the servants of Solomon" who also returned from Babylon with Zerubbabel. —Ezra 2:1, 2, 55, 57; Neh. 7:59.

8. A Benjamite, one of whose descendants is listed as living in Jerusalem after the Babylonian exile. —1 Chron. 9:7, 8.

9. A descendant of Judah through Perez and ancestor of one who lived in Jerusalem during Nehemiah's governorship.—Neh. 11:1, 2, 4.

SHEPHELAH (She·phe'lah) [lowland]. A designation that is usually applied to the region of low hills between Palestine's central mountain range and the coastal plains of Philistia. (Deut. 1:7; Josh. 9:1; 10:40; 11:2; 12:8; Judg. 1:9; 2 Chron. 28:18; Obad. 19; Zech. 7:7) The Shephelah was one of the regions of the territory assigned to Judah. (Josh. 15:33-44) Though attaining an altitude of about 1,500 feet (c. 450 meters), it is a "lowland" (compare Jeremiah 17:26; 32:44; 33:13 where *shephe·lah'* appears in the Hebrew text) when compared with the much higher central mountain range. The Shephelah was bordered by the Negeb on the S (Judg. 1:9) and the mountains of Samaria (beyond the low plain of Aijalon) on the N.—Josh. 11:16.

The valleys that divide the rolling foothills of this region served as natural routes for E-W travel. The Shephelah is fertile, and a temperate climate prevails there. Anciently the region was noted for its many sycamore trees and olive groves. It also provided pasturage for flocks and herds.—1 Ki. 10:27; 1 Chron. 27:28; 2 Chron. 1:15; 9:27; 26:10.

The Shephelah associated with the "mountainous region of Israel" (Josh. 11:16) is perhaps the hilly region between the mountains of Samaria and the

plain of Sharon. This area is narrower and less distinct than the Judean Shephelah. There is no basis for viewing the distinction between Judah and Israel in the eleventh chapter of Joshua as an anachronism. A footnote in a commentary by C. F. Keil and F. Delitzsch observes: "The distinction . . . may be explained without difficulty even from the circumstances of Joshua's own time. Judah and the double tribe of Joseph (Ephraim and Manasseh) received their inheritance by lot before any of the others. But whilst the tribe of Judah proceeded into the territory allotted to them in the south, all the other tribes still remained in Gilgal; and even at a later period, when Ephraim and Manasseh were in their possessions, all Israel, with the exception of Judah, were still encamped at Shiloh. Moreover, the two parts of the nation were now separated by the territory which was afterwards assigned to the tribe of Benjamin, but had no owner at this time; and in addition to this, the altar, tabernacle, and ark of the covenant were in the midst of Joseph and the other tribes that were still assembled at Shiloh."—*Biblical Commentary on the Old Testament* (Joshua, Judges, Ruth), pp. 124, 125.

SHEPHER, MOUNT (She'pher) [beauty, elegance]. A mountain on the Sinai Peninsula at which Israel had a campsite. (Num. 33:23, 24) A tentative suggestion is Jebel 'Araif en-Naja, to the S of Kadesh.

SHEPHERD. A person who tends, feeds and guards sheep or flocks of both sheep and goats. (Gen. 30:35, 36; Matt. 25:32) The occupation of shepherds dates back to Adam's son Abel. (Gen. 4:2) Although looked upon honorably elsewhere, in agricultural Egypt shepherds were viewed with disdain.—Gen. 46:34.

Often either the owner, his children (both sons and daughters) or another relative cared for the flock. (Gen. 29:9; 30:31; 1 Sam. 16:11) Among the wealthy, as in Nabal's case, servants worked as shepherds, and there may have been a chief or principal shepherd over the others. (1 Sam. 21:7; 25:7, 14-17) When the owner or members of his family shepherded the animals, the flock usually fared well. But a hired man did not have the same personal interest in the flock, which therefore suffered at times.—John 10:12, 13.

The shepherd's equipment might include a tent (Isa. 38:12), a garment in which he could wrap himself (Jer. 43:12), a rod and a sling for defense, a bag for keeping provisions of food (1 Sam. 17:40; Ps. 23:4), and a long curved staff or crook used in guiding the flock.—Lev. 27:32; Mic. 7:14.

Nomadic shepherds, like Abraham, dwelt in tents and moved about from one location to another to find pasturage for their flocks. (Gen. 13:2, 3, 18) However, at times the owner of the animals remained at a certain location, his home or camp base, whereas his servants and/or family members traveled with the flock.—Gen. 37:12-17; 1 Sam. 25:2, 3, 7, 15, 16.

VOICE KNOWN BY SHEEP

The flocks of several shepherds were sometimes penned in the same sheepfold for the night, with a doorkeeper to watch over them. When the shepherds arrived in the morning they called to their flock, and the sheep responded to their shepherd and to him only. Walking ahead of the flock, the shepherd led it to pasture. (John 10:1-5) From personal observations in Syria and Palestine in the nineteenth century, W. M. Thomson (*The Land and the Book* [Grand Rapids, Mich., 1966, 3d printing], pp. 202, 203) writes: "[The sheep] are so tame and so trained that they *follow* their keeper with the utmost docility. He leads them forth from the fold, or from their houses in the villages, just where he pleases. As there are many flocks in such a place as this, each one takes a different path, and it is his business to find pasture for them. It is necessary, therefore, that they should be taught to follow, and not to stray away into the unfenced fields of corn which lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply from time to time, to remind them of his presence. They know his voice, and follow on; but, if a stranger call, they stop short, lift up their heads in alarm, and, if it is repeated, they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable; it is simple fact. I have made the experiment repeatedly. The shepherd goes before, not merely to point out the way, but to see that it is practicable and safe."

Similarly, J. L. Porter, in *The Giant Cities of Bashan and Syria's Holy Places* (1866), page 45 (as quoted by J. M. Freeman in *Handbook of Bible Manners and Customs* [1889], p. 429), observes: "The shepherds led their flocks forth from the gates of the city. They were in full view, and we watched them and listened to them with no little interest. Thousands of sheep and goats were there, grouped in dense, confused masses. The shepherds stood together until all came out. Then they separated, each shepherd taking a different path, and uttering as he advanced a shrill, peculiar call. The sheep heard them. At first the masses swayed and moved as if shaken by some internal convulsion; then points struck out in the direction taken by the shepherds; these became longer and longer until the confused masses were resolved into long, living streams, flowing after their leaders."

In the evening the shepherd brought the animals back to the sheepfold, where he stationed himself at the door and counted the sheep as they passed beneath his crook or his hands.—Lev. 27:32; Jer. 33:13.

A RIGOROUS LIFE

The shepherd's life was not an easy one. He was exposed to both heat and cold, as well as sleepless nights. (Gen. 31:40; Luke 2:8) With personal danger to himself, he protected the flock from predators, such as lions, wolves and bears, as well as from thieves. (Gen. 31:39; 1 Sam. 17:34-36; Isa. 31:4; Amos 3:12; John 10:10-12) The shepherd had to keep the flock from scattering (1 Ki. 22:17), look for lost sheep (Luke 15:4), carry feeble or weary lambs in his bosom (Isa. 40:11) and care for the sick and injured, bandaging broken limbs and rubbing injuries with olive oil. (Ps. 23:5; Ezek. 34:3, 4; Zech. 11:16) He had to exercise care when shepherding ewes giving suck. (Gen. 33:13) Daily, generally around noon, the shepherd watered the flock. (Gen. 29:3, 7, 8) If the animals were watered at wells, gutters in the ground or drinking troughs had to be filled with water. (Ex. 2:16-19; compare Genesis 24:20.) At the wells there sometimes were unpleasant encounters with other shepherds.—Gen. 26:20, 21.

The shepherd was entitled to a share of the flock's produce (1 Cor. 9:7) and often his wages were paid in animals (Gen. 30:28, 31-33; 31:41), although sometimes also in money. (Zech. 11:7, 12) He might have to make compensation for losses (Gen. 31:39), but under the Law covenant no compensation was required for an animal torn by a wild beast.—Ex. 22:13.

What has been said concerning the shepherd can generally be applied to the herdsman. However, the occupation of herdsman was not restricted to tending sheep and goats. There were also herders of cattle, asses, camels and swine.—Gen. 12:16; 13:7, 8; Matt. 8:32, 33.

FIGURATIVE AND ILLUSTRATIVE USE

Jehovah is a Shepherd who lovingly cares for his sheep, that is, his people. (Ps. 23:1-6; 80:1; Jer. 31:10; Ezek. 34:11-16; 1 Pet. 2:25) His Son Jesus Christ is the "great shepherd" (Heb. 13:20) and the "chief shepherd," under whose direction the overseers in Christian congregations shepherd the flock of God, willingly, unselfishly and eagerly. (1 Pet. 5:2-4) Jesus

referred to himself as the "fine shepherd," one who really has compassion for the "sheep" and demonstrated this by surrendering his soul in their behalf. (John 10:11; see Matthew 9:36.) But as foretold, the striking of the "fine shepherd" caused the flock to scatter.—Zech. 13:7; Matt. 26:31.

In the Bible, the term "shepherds" at times denotes the rulers and leaders of the Israelites, both faithful and unfaithful. (Isa. 63:11; Jer. 23:1-4; 50:6; Ezek. 34:2-10; compare Numbers 27:16-18; Psalm 78:70-72), as well as of other nations. (Jer. 25:34-36; 49:19; Nah. 3:18; compare Isaiah 44:28.) At Jeremiah 6:3, the "shepherds" seem to represent the commanders of invading armies. The presence of shepherds with their flocks figures in a picture of restoration (Jer. 33:12), whereas Babylon's desolation was foretold to be so complete that 'not even a shepherd would make his flock lie down there.'—Isa. 13:20.

At Revelation 12:5, the 'shepherding' of the nations with an iron rod means their destruction.—Compare Psalm 2:9; see SHEEP; SHEEPFOLD.

SHEPHERDS' BAG. See BAG; FOOD POUCH.

SHEPHO (She'pho) [bare (hill)]. A son of Horite sheik Shobal who lived in Edom.—Gen. 36:20, 21, 23; 1 Chron. 1:40.

SHEPHUPHAM (She·phu'pham), **SHEPHUPHAN** (She·phu'phan) [horned snake]. A Benjamite who founded the tribal family of Shuphamites. (Num. 26:38, 39; 1 Chron. 8:5) Elsewhere called Muppim (Gen. 46:21) and Shuppim.—1 Chron. 7:12.

SHEREBIAH (She·re·bi'ah) [Jehovah has sent parching heat].

1. A prominent Levite who returned to Jerusalem with Zerubbabel in 537 B.C.E.—Neh. 12:1, 8.

2. A Levite descended from Mahli; "a man of discretion" who was summoned to join Ezra on his journey to Jerusalem in 468 B.C.E. (Ezra 8:17, 18) He is probably the same person as the 'chief of the priests' mentioned in Ezra 8:24, one of those entrusted with transporting to Jerusalem the valuable things contributed for temple use.—Ezra 8:25-30.

3. A Levite who assisted Ezra with reading and explaining the Law to the people assembled in Jerusalem after the wall was rebuilt in 455 B.C.E. (Neh. 8:2, 7, 8) Later the same month, they again convened and Sherebiah joined in proposing a "trustworthy arrangement," which the nation ratified, promising to remain faithful to Jehovah. (Neh. 9:1, 4, 5, 38) This Sherebiah may have been the same Levite as No. 2 above, personally attesting to the covenant, or he may have been a representative of some family by that name, perhaps descended from No. 1 above. —Neh. 10:1, 9, 12; 12:24.

SHERESH (She'resh) [root]. A descendant of Manasseh and son of Machir by his wife Maacah. —1 Chron. 7:14, 16.

SHESHACH (She'shach). Probably a symbolic name for Babylon. (Jer. 25:26; 51:41) One suggestion is that "Sheshach" means "copper-gated," and this would fit Babylon. Still another view is that "Sheshach" stood for *SiskuKI* of an old Babylonian royal register. *Sisku* or *Siska* may have been a district of ancient Babylon. Jewish tradition, however, has it that Sheshach is a cipher for the Hebrew name Babel (or, Babylon), by the device known as "athbash." According to this cryptographical system, the true name is disguised by replacing the last letter of the Hebrew alphabet (*taw*) with the first (*'a'leph*), and the second-last letter (*shin*) with the second (*behth*), and so on. Consequently, in "Babel" each *behth* (b) would be changed to *shin* (sh), and the *la'medh* (l) to *kaph* (kh), thus becoming *She·shakh'*. The name "Sheshach" may also imply humiliation, for which Babylon was due.

SHESHAI (She'shai) [whitish]. Son of Anak and brother of Ahiman and Talmai. They inhabited Hebron at the time the twelve Israelite spies visited the Promised Land in 1512 B.C.E. (Num. 13:22, 28, 33) When Joshua's forces were exterminating the Anakim from the land forty-five years later, it was Caleb's special privilege to drive Sheshai and his brothers out of Hebron.—Josh. 11:21, 22; 14:10-15; 15:13, 14; Judg. 1:10.

SHESHAN (She'shan). A descendant of Judah through Jerahmeel. Sheshan had no sons, so gave his daughter (probably Ahlai) in marriage to his slave Jarha in order to continue his line of descent. —1 Chron. 2:31, 34, 35.

SHESHBAZZAR (Shesh·baz'zar) [perhaps, 'O sun-god, protect the Lord!']. An appointee of King Cyrus over the first exiles returning from Babylon. As he led the Jews back, Sheshbazzar brought with him the gold and silver utensils that Nebuchadnezzar had looted from the temple. On arrival in Jerusalem, he laid the foundations of the second temple.—Ezra 1:7-11; 5:14-16.

Opinion is somewhat divided as to whether Sheshbazzar was the same person as Governor Zerubbabel or was some other individual. Shenazzar the son of King Jehoiachin mentioned at 1 Chronicles 3:18 is suggested by some in view of the resemblance between the two names, as well as Sheshbazzar's title "prince of Judah" appearing in some versions of Ezra 1:8. (*AS, RS*) This theory is very weak, however, for the resemblance in names is not great, and Zerubbabel, a grandson of Jehoiachin, had just as much claim to the title "prince [chieftain, *NW*] of Judah" as an offspring of the first generation.

Some modern scholars, in attempting to identify Sheshbazzar and Zerubbabel as separate individuals, say that Cyrus first appointed Sheshbazzar as governor, but that later he was succeeded by Zerubbabel during the reign of Darius, and therefore the building of the temple is credited to Zerubbabel.

A greater likelihood, it appears, is that Sheshbazzar is the same as Zerubbabel, and the majority of scholars and reference works so connect the names. Note these points of comparison: In general, what is attributed to Sheshbazzar in the two passages where he is mentioned by name is elsewhere in effect credited to Zerubbabel. Both are called by the title "governor." (Ezra 1:11; 2:1, 2; 5:2, 14, 16; Hag. 1:1, 14; 2:2, 21; Zech. 4:9) Zerubbabel is acknowledged as leader of the returning exiles; the name "Sheshbazzar" is not even found in this list.—Ezra 2:2; 3:1, 2.

In view of its meaning, the name Sheshbazzar seems to have been an official or Babylonian name given to Zerubbabel, as Daniel and others were given an official court name. (Dan. 1:7) "Sheshbazzar" is more typically Chaldean than "Zerubbabel." In Ezra 5:14-16 an official letter is quoted, and in Ezra chapter 1 the official edict of Cyrus has just been quoted, perhaps giving rise to the use of such a possible official name in these passages.

SHETHAR (She'thar). One of the seven princes of Persia and Media consulted by King Ahasuerus when Queen Vashti refused to obey him.—Esther 1:13-15.

SHETHAR-BOZENAI (She'thar-boz'e·nai) [perhaps, delivering the kingdom]. An official, perhaps a secretary, associated with Tattenai the Persian governor "beyond the River" during the reign of Darius I (Hystaspis). (Ezra 5:3, 6; 6:6, 13) Shethar-bozenai came with Tattenai and others to Jerusalem, to register their objections to the Jews' rebuilding the temple, which work Artaxerxes had banned. However, the Jews kept working in spite of the complaints while an appeal to Darius was made on the strength of Cyrus' original decree to rebuild the temple. Tattenai and Shethar-bozenai and his colleagues then wrote a

letter to Darius asking him to check into this. Darius' reply acknowledged Cyrus' unchangeable decree and not only ordered Shethar-bozenai and his comrades to 'keep their distance' from Jerusalem, but demanded, under severe penalty, that material support be provided from the royal treasury for the Jews so that their temple building and services could continue. Shethar-bozenai and his associates did as commanded.—Ezra 4:23–6:13.

SHEVA (She'va) [vanity].

1. Father of Machbenah and Gibea. As these are names of towns, however, Sheva was perhaps the father of those who settled there or was himself the founder of these towns. Sheva's father Caleb (Chelubai) headed one of the three major divisions of Judah's descendants through Hezron.—1 Chron. 2:9, 48-50.

2. David's secretary.—2 Sam. 20:25; see SERAIAH No. 2.

SHIBAH (Shi'bah) [seven]. A well that Isaac's servants dug, or redug, at Beer-sheba. (Gen. 26:32, 33; compare 26:18.) They reported finding water there after concluding a covenant of peace with Abimelech the king of Gerar; hence, Isaac named the well "Shibah" (meaning "seven" and referring to an oath or statement sworn to by seven things). (Gen. 26:26-33) Abraham had similarly made a covenant with Abimelech (either this Philistine king or another having the same name or title). On that occasion Abimelech accepted seven female lambs from the patriarch in evidence of Abraham's title to a controversial well, perhaps the same one that Isaac later named "Shibah." By using "Shibah" (another form of the name "Sheba"), Isaac also apparently was preserving the name "Beer-sheba," originally given to this place by Abraham.—Gen. 21:22-32; see BEER-SHEBA.

SHIBBOLETH (Shib'bo·leth) [an ear of grain; or, a stream]. Escaping Ephraimites, during their conflict with Jephthah, gave themselves away to the Gileadite sentries at the fords of the Jordan by mispronouncing the initial "sh" sound of this password. (Judg. 12:4-6) Thus, it is evident that some variation of pronunciation existed among the tribes, even as in later times the Galileans had a manner of speech distinct from the Judeans.—Compare Matthew 26:73; Luke 22:59.

SHIELD. See ARMS, ARMOR.

SHIHOR (Shi'hor) [perhaps Egyptian; lake or pool of Horus]. Shihor, in its four occurrences in the Hebrew text, is always associated with Egypt. (Josh. 13:3 ["branch of the Nile," *NW*]; 1 Chron. 13:5 ["river," *NW*]; Isa. 23:3; Jer. 2:18) While some commentators would equate it with the "torrent valley of Egypt" (Num. 34:5), usually identified with the Wadi el-'Arish, SW of Gaza, Jeremiah 2:18 and Isaiah 23:3 appear to link it more closely with Egypt and the Nile than was the case with this latter torrent valley or wadi. Particularly the Isaiah text with its reference to the "seed of Shihor" would seem to apply to a regularly flowing stream (*na·har'*) rather than a seasonal one (*na'hhal*). For these reasons the Shihor, at least in these two texts, is more often identified with the easternmost arm of the Nile (after it divides into several branches upon reaching the Delta region). This position might allow for its being referred to as "in front of [that is, on the E of or to the E of] Egypt," as at Joshua 13:3.

This latter text, however, forms part of the description of the land that was yet to be conquered by the Israelites after the initial campaigns under Joshua, extending as far N as the "entering in of Hamath." (Josh. 13:1-6) Those arguing for an identification with the Wadi el-'Arish point out that elsewhere the boundaries of Israel's inheritance are given as from the "torrent valley of Egypt" up to "the entering in of Hamath." (Num. 34:2, 5, 7, 8) At Joshua 13:3, some translations (*RS*, *NW*), however, consider the reference to the Shihor ("branch of the Nile," *NW*) to be part of a parenthetical expression giving a historical note as to how far to the SW the land of the Canaanites at one time had extended. On this basis, instead of describing the territory to be conquered, the text could simply be showing that the Canaanites once resided as far as the easternmost border of Egypt proper.

Similarly, a correspondency is noted between the reference to David's congregating the people of Israel from Shihor ("the river of Egypt," *NW*) to Hamath (when endeavoring to bring the ark of the covenant up to Jerusalem) and the congregating of the people in Solomon's day from "the entering in of Hamath down to the torrent valley of Egypt." (1 Chron. 13:5; 1 Ki. 8:65) The explanation for this may be that in the latter case (Solomon's time) the account gives the practical boundaries of Israelite residence. The region between the Wadi el-'Arish and the eastern arm of the Nile is basically desert territory and scrubland, so this wadi or torrent valley fittingly marked the limit of territory suitable for Israelite inhabitation. Whereas in the former case (David's) the description may be that of the entire region of Israelite activity, the region effectively dominated by David, which indeed ran to the border of Egypt.

Even prior to David, King Saul had pursued the Amalekites as far as Shur, "which is in front of Egypt" (1 Sam. 15:7), and the dominion Solomon received through David is stated to have reached to "the boundary of Egypt." (1 Ki. 4:21) So, even though the territory actually distributed to the Israelite tribes did not extend beyond the "torrent valley of Egypt," this would not appear to argue against the identification of the Shihor with a "branch of the Nile" at Joshua 13:3 and "the river of Egypt" at 1 Chronicles 13:5.

The word "Shihor" does not occur at Genesis 15:18, where Jehovah promised Abraham the land from the "river of Egypt to the great river, the river Euphrates." So, here also, it is a question as to whether the "river [*na·har'*] of Egypt" refers to some part of the Nile or to the "torrent valley [*na'hhal*] of Egypt" (the Wadi el-'Arish). The answer would depend upon whether Jehovah here described the actual area distributed as a tribal inheritance, or referred to the whole region dominated by the Israelite kingdom at its greatest extent. If the former, then this text would likely apply to the Wadi el-'Arish; if the latter, then to the Shihor.—See EGYPT, TORRENT VALLEY OF.

SHIHOR-LIBNATH (Shi'hor-lib'nath) [turbid stream of Libnath]. Eusebius and Jerome believed Shihor-libnath originally constituted the name of two sites, Shihor *and* Labanath. However, it is apparently a river on Asher's boundary. (Josh. 19:24-26) Some geographers connect the Shihor-libnath with the Nahr ez-Zerqa, which flows into the Mediterranean Sea about six miles (9.7 kilometers) S of Dor.

SHIKKERON (Shik'ke·ron) [drunkenness]. A site on the boundary of Judah. (Josh. 15:1, 11) Shikkeron's modern location is uncertain. However, some tentatively identify it with Tell el-Ful, some three miles (5 kilometers) NW of the suggested site of Ekron (Khirbet el-Muqanna), with which it is mentioned in the Joshua account.

SHILHI (Shil'hi). Father of Azubah, Asa's wife and mother of Jehoshaphat.—1 Ki. 22:41-43; 2 Chron. 20:31.

SHILHIM (Shil'him). A city in the southern part of Judah. (Josh. 15:21, 32) It seems to be the same as Sharuhen, listed among the cities in Judah's terri-

tory belonging to Simeon. (Josh. 19:1, 6) The list at 1 Chronicles 4:31 appears to call the same city Shaaraim. Tell el-Far'ah, some nineteen miles (31 kilometers) W of Beer-sheba, is apparently the modern location.

SHILLEM (Shil'lem) [recompense]. Last named of Naphtali's four sons listed among "the names of Israel's sons who came into Egypt." (Gen. 46:8, 24) He founded the tribal family of Shillemites. (Num. 26:49, 50) At 1 Chronicles 7:13 his name is spelled Shallum in the Masoretic text, though Shillem is found in seven Hebrew manuscripts.

SHILOAH (Shi·lo'ah) [sender]. It appears that the name "Shiloah" designated a conduit or canal at Jerusalem. One ancient canal ran from the mouth of the cave of the Gihon spring down the Kidron valley and around the end of the SE hill to a pool at the junction of the Hinnom and Tyropean valleys. The canal's gradient of less than two-tenths of an inch for each yard (about four or five millimeters for each meter) produced a slow gentle flow, a feature that would fit the "waters of the Shiloah that are going gently." The reference to these "waters of the Shiloah" at Isaiah 8:6 is figurative and represents the source of real salvation and security.

SHILOH (Shi'loh).

1. In pronouncing a blessing upon Judah, the dying patriarch Jacob said: "The scepter will not turn aside from Judah, neither the commander's staff from between his feet, until Shiloh comes; and to him the obedience of the people will belong." (Gen. 49:10) Beginning with the rule of the Judean David, power to command (the commander's staff) and regal sovereignty (the scepter) were the possessions of the tribe of Judah. This was to continue until the coming of Shiloh, indicating that the royal line of Judah would terminate in Shiloh as the permanent heir. Similarly, before the overthrow of the kingdom of Judah, Jehovah indicated to the last Judean king, Zedekiah, that rulership would be given to one having the legal right. (Ezek. 21:26, 27) This would evidently be Shiloh, as the name "Shiloh" is understood to signify "He Whose It Is," or, "He to Whom It Belongs."

In the centuries that followed, Jesus Christ is the only descendant of David to whom kingship was promised. Before the birth of Jesus the angel Gabriel said to Mary: "Jehovah God will give him the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:32, 33) Therefore, Shiloh must be Jesus Christ, "the Lion that is of the tribe of Judah."—Rev. 5:5; compare Isaiah 11:10; Romans 15:12.

Concerning the ancient Jewish view of Genesis 49:10, a *Commentary* edited by F. C. Cook (Vol. I, p. 233) notes: "All Jewish antiquity referred the prophecy to Messiah. Thus the Targum of Onkelos has 'until the Messiah come, whose is the kingdom;' the Jerusalem Targum, 'until the time that the king Messiah shall come, whose is the kingdom.' . . . So the Babylonian Talmud ('Sanhedrim,' cap. II. fol. 982), 'What is Messiah's name? His name is Shiloh, for it is written, Until Shiloh come.'"

2. A city located in the territory of Ephraim and "north of Bethel, toward the east of the highway that goes up from Bethel to Shechem and toward the south of Lebonah." (Judg. 21:19) The suggested identification for Shiloh (Khirbet Seilun, about ten miles [16 kilometers] NE of Bethel) fits this Biblical description. The site occupies a hill and, with the exception of a valley on the SW, is surrounded by higher hills.

After the tabernacle was set up at Shiloh (Josh. 18:1) the apportioning of the land to the Israelites was completed from there. (Josh. 18:1–21:42) Following the division of the land the tribes E of the Jordan erected an altar by that river. Viewing this as an act of apostasy, the other tribes assembled at Shiloh to fight against them. However, when it was explained that the altar was to be a memorial of faithfulness to Jehovah, peaceful relations were maintained.—Josh. 22:10-34.

Later, twelve thousand valiant Israelite warriors undertook punitive action against the inhabitants of Jabesh-gilead for failing to join in the fight against the Benjamites. However, four hundred virgins of Jabesh-gilead were brought to Shiloh and later given to the Benjamites. The Benjamites were also instructed to get other wives from the daughters of Shiloh, carrying them off by force as the women participated in the circle dances associated with the yearly festival to Jehovah held at Shiloh.—Judg. 21:8-23.

During most, if not all, of the period covered by the book of Judges, the tabernacle remained at Shiloh. (Judg. 18:31; 1 Sam. 1:3, 9, 24; 2:14; 3:21; 1 Ki. 2:27) Shortly before High Priest Eli's death the Israelites, while fighting the Philistines, removed the Ark from the tabernacle and transferred it to the battlefield, trusting in its presence to give them victory. However, Jehovah allowed the Philistines to capture the Ark. As it was never returned to Shiloh, this signified that Jehovah had forsaken Shiloh, since the Ark represented his presence. (1 Sam. 4:2-11) The forsaking of Shiloh is alluded to by the psalmist (Ps. 78:60, 61; compare 1 Samuel 4:21, 22) and is used in Jeremiah's prophecy to illustrate what Jehovah was going to do to the temple at Jerusalem. —Jer. 7:12, 14; 26:6, 9.

In the tenth century B.C.E. the prophet Ahijah lived at Shiloh. (1 Ki. 12:15; 14:2, 4) After the assassination of Gedaliah, in 607 B.C.E., certain men from Shiloh (either from the city or the region) came to Jerusalem to sacrifice.—Jer. 41:5.

SHILONITE (Shi'lo·nite).

1. An alternate form (used in the plural) for the name of the family that sprang from Judah's third son Shelah.—1 Chron. 9:5; Gen. 46:12; see SHELAH No. 2; SHELANITES.

2. An inhabitant of Shiloh, a town of quite some prominence in Israel's history. The designation is applied in Scripture only to the prophet Ahijah from Shiloh.—1 Ki. 11:29; 12:15; 15:29; 2 Chron. 9:29; 10:15.

SHILSHAH (Shil'shah) [third]. A valiant, mighty chieftain in the tribe of Asher; son or descendant of Zophah.—1 Chron. 7:36, 37, 40.

SHIMEA (Shim'e·a) [he (God) has heard].

1. A Merarite Levite.—1 Chron. 6:29, 30.

2. Ancestor of temple musician Asaph in the Levitical family of Gershon (Gershom).—1 Chron. 6:39, 43; Ex. 6:16.

3. The third son of Jesse, hence an older brother of David.—1 Chron. 2:13, 15; 20:7; see SHAMMAH No. 2.

4. A son borne by Bath-sheba to David. (1 Chron. 3:5) He is elsewhere called Shammua.—2 Sam. 5:14; 1 Chron. 14:4.

SHIMEAH (Shim'e·ah).

1. Son of Mikloth, a Benjamite related to King Saul's ancestors; also called Shimeam.—1 Chron. 8:32; 9:35-39.

2. Another name for David's brother Shammah. —1 Sam. 16:9; 2 Sam. 13:3, 32; see SHAMMAH No. 2.

SHIMEAM (Shim'e·am). Son of Mikloth, who, it appears, lived in Jerusalem. This Benjamite was related to King Saul's ancestors. (1 Chron. 9:35-39) He is called Shimeah at 1 Chronicles 8:32.

SHIMEATH (Shim'e·ath) [report]. An Ammonite woman whose son was a co-assassin of Judah's King Jehoash.—2 Ki. 12:20, 21; 2 Chron. 24:25, 26.

SHIMEATHITES (Shim'e·ath·ites). A Kenite family of scribes living at Jabez. What connection they have in the genealogies of Judah is unknown.—1 Chron. 2:55.

SHIMEI (Shim'e·i) [Jehovah has heard].

1. Second-named son of Gershon (Gershom); grandson of Levi. (Ex. 6:16, 17; Num. 3:17, 18; 1 Chron. 6:16, 17) Several Shimeite families of Levites descended from him.—Num. 3:21-26; 1 Chron. 23:7, 10, 11; Zech. 12:13.

2. A Reubenite whose descendant Beerah, a chieftain, was taken into exile by Assyrian King Tilgath-pilneser (Tiglath-pileser III).—1 Chron. 5:1, 4-6.

3. A Merarite Levite.—1 Chron. 6:29.

4. A Gershonite Levite; ancestor of Asaph.—1 Chron. 6:39, 42.

5. A Benjamite whose nine sons (or descendants) were heads of forefathers' houses living in Jerusalem. (1 Chron. 8:1, 19-21, 28) He is apparently called Shema in verse 13, there identified as a family head in Aijalon.

6. A Simeonite, the son of Zaccur; he had sixteen sons and six daughters.—1 Chron. 4:24-27.

7. One of David's brothers.—2 Sam. 21:21; see SHAMMAH No. 2.

8. A descendant of Gershon through Ladan. During David's reign, three sons (or descendants) of Shimei were heads of Levitical families.—1 Chron. 23:8, 9.

9. Head of the tenth division of Levitical musicians; son of Jeduthun.—1 Chron. 25:1, 3, 17.

10. Caretaker of David's vineyards; a Ramathite.—1 Chron. 27:27.

11. A loyal supporter of King David who refused to join Adonijah's conspiracy. (1 Ki. 1:8) He is presumably the same Shimei appointed as King Solomon's food deputy in Benjamin's territory; son of Ela.—1 Ki. 4:7, 18.

12. A Benjamite from the village of Bahurim. Shimei, the son of Gera, of a family in King Saul's house, harbored a grudging spirit toward David for years after Saul's death and the removal of the kingship from his house. Shimei found an occasion to vent his long-contained wrath when David and his party fled from Jerusalem on account of Absalom's rebellion. Just a little E of the Mount of Olives, Shimei walked along throwing stones and dust down at them and cursing David. Abishai asked David's permission to kill Shimei, but David refused, hoping that perhaps Jehovah would turn Shimei's curse into a blessing.—2 Sam. 16:5-13.

On David's return, with the situation reversed, Shimei and a thousand other Benjamites were the first to meet him, Shimei bowing before him and making expression of repentance for his sins. Again Abishai wanted to kill him, but again David did not allow it, this time swearing that he would not put Shimei to death. (2 Sam. 19:15-23) However, before his death David told Solomon to "bring his gray hairs down to Sheol with blood."—1 Ki. 2:8, 9.

At the start of his reign, Solomon called Shimei and ordered him to move to Jerusalem and remain in the city under penalty that if he ever left the city he would be put to death. Shimei agreed to these terms, but three years later he left the city to recover two of his slaves who had fled to Gath. On learning of this violation, Solomon called Shimei to account for breaking his oath to Jehovah and ordered Benaiah to execute him.—1 Ki. 2:36-46.

13. A Levite descendant of Heman who sanctified himself and helped dispose of the unclean objects removed from the temple at the beginning of Hezekiah's reign. (2 Chron. 29:12, 14-16) Probably the same as No. 14 below.

14. The Levite second in charge of storing the generous contributions and tithes brought to the temple during Hezekiah's reign. (2 Chron. 31:11-13) Probably identical with No. 13 above.

15. Ancestor of Mordecai; tribe of Benjamin.—Esther 2:5.

16. Brother of Governor Zerubbabel; descendant of David in the tribe of Judah.—1 Chron. 3:19.

17. One of the Levites who dismissed their foreign wives and sons when reprimanded by Ezra for having made foreign marriage alliances.—Ezra 10:10, 11, 23, 44.

18, 19. Two Israelites, sons of Hashum and Binnui respectively, who also sent away their foreign wives and sons.—Ezra 10:33, 38, 44.

SHIMEITES (Shim'e·ites). Descendants of Shimei, the son of Gershon and the grandson of Levi. (Ex. 6:16, 17) When the first census in the wilderness was taken, the Shimeites and the Libnites ("the families of the Gershonites") had registered ones totaling 7,500. (Num. 3:20b-22) The Shimeites were encamped with the Libnites "behind the tabernacle," that is, to the W. As Gershonites their Levitical duties included transporting, erecting and maintaining the tabernacle tent and its coverings, as well as the hangings of the courtyard, the screens (both to the entrance of the courtyard and to the tent) and the tent cords.—Num. 3:23-26.

Shimei had four sons, Jahath, Zina, Jeush and Beriah. But since the last two did not have many sons, they joined together to become a "paternal house for one official class." This is mentioned in the time of David when it appears that the assigned tabernacle service of the Shimeites was divided among these three families. (1 Chron. 23:6, 7, 10, 11) Zechariah's prophecy especially included the family of the Shimeites among those who wail bitterly over "the One whom they pierced," a prophecy relating to Jesus.—Zech. 12:10-13; John 19:37.

SHIMEON (Shim'e·on) [perhaps, God has heard]. One of the eight sons of Harim whom Ezra encouraged to dismiss their pagan wives and sons.—Ezra 10:10, 11, 31, 32, 44.

SHIMON (Shi'mon). Father of four sons in the tribe of Judah.—1 Chron. 4:20.

SHIMRATH (Shim'rath) [watch, guard]. A Benjamite family head in Jerusalem; one of the nine sons of Shimei.—1 Chron. 8:19-21, 28.

SHIMRI (Shim'ri) [(Jehovah) has watched, guarded].

1. Simeonite ancestor of one of the chieftains who expanded the tribe's territory in the days of Hezekiah.—1 Chron. 4:24, 37-41.

2. Father of David's mighty man Jediael and probably also of "Joha his brother the Tizite."—1 Chron. 11:26, 45.

3. A Merarite son of Hosah included among the Levitical gatekeepers selected by lot to the assignment W of the sanctuary. Though Shimri was not Hosah's firstborn, his father appointed him head of the paternal house.—1 Chron. 26:10, 12, 13, 16.

4. One of the Levites who helped dispose of the unclean objects that Hezekiah had cleared out of the temple; descendant of Elizaphan.—2 Chron. 29:12-16.

SHIMRITH (Shim'rith) [probably, (God) has protected]. A Moabitess whose son Jehozabad was a co-assassin of King Jehoash of Judah. (2 Chron. 24:25, 26) The name appears in the masculine gender at 2 Kings 12:21.—See SHOMER No. 2.

SHIMRON (Shim'ron) [watching, guard].

1. A son of Issachar. (Gen. 46:13; 1 Chron. 7:1) He was among "Israel's sons who came into Egypt."

His descendants, the Shimronites, formed one of the families of Issachar.—Gen. 46:8; Num. 26:23, 24.

2. A town whose king joined the confederation of northern Canaanites that Joshua defeated at the waters of Merom. (Josh. 11:1, 5, 8; 12:20; see SHIMRON-MERON.) Shimron was included in the tribal allotment of Zebulun. (Josh. 19:10, 15) The most commonly suggested location of ancient Shimron is Tell Semuniya, a short distance W of Nazareth, a site, however, rejected by a few.

SHIMRONITES (Shim'ron·ites). Descendants of Issachar's son Shimron. At the time of the second wilderness census the registered ones of this family, together with those of the three other families making up this tribe, numbered 64,300.—Num. 26:23-25.

SHIMRON-MERON (Shim'ron-me'ron). A town, the domain of a king defeated by Joshua. (Josh. 12:7, 8, 20) It is perhaps the full name of the town Shimron, or possibly a reference to the fact that the king of Shimron was one of those defeated at the waters of Merom. (Josh. 11:1, 5, 7, 8) Some manuscripts separate the names as being two towns, Shimron and Meron, but no place called Meron is elsewhere alluded to.—See SHIMRON No. 2.

SHIMSHAI (Shim'shai) [sun child]. A scribe in the administration of Rehum, the chief government official of the Persian province "beyond the River," which included Jerusalem. Shimshai joined in writing a letter to the Persian ruler Artaxerxes in an effort to stop the Jews from their rebuilding work in Jerusalem. Artaxerxes put through an order to stop the work, which was resumed during the reign of his successor King Darius Hystaspis (Darius I of Persia).—Ezra 4:8-24.

SHINAB (Shi'nab). The king of Admah, one of five monarchs in the southern Dead Sea area who rebelled in his thirteenth year of vassalship to Chedorlaomer. The rebellion, however, was unsuccessful.—Gen. 14:1-10.

SHINAR (Shi'nar). The original name of the area between the Tigris and Euphrates Rivers later called Babylonia. It was there that Nimrod assumed kingship over Babel, Erech, Accad and Calneh, and where construction of the temple-tower of Babel was aborted. (Gen. 10:9, 10; 11:2-8) Later, the king of Shinar, Amraphel, was one of the confederates that took Abraham's nephew Lot captive. (Gen. 14:1, 9, 12) This territory was still called by its original name in the days of Joshua. (Josh. 7:21) It is referred to by the prophets Isaiah, Daniel and Zechariah.—Isa. 11:11; Dan. 1:2; Zech. 5:11; see BABEL; BABYLONIA.

SHINING ONE. A descriptive designation applied to the "king of Babylon." (Isa. 14:4, 12) The Hebrew expression thus translated (*NW, Ro, Yg*) comes from a root meaning "to shine." The rendering "Lucifer" (*AV, Da*) is derived from the Latin *Vulgate*.

The "shining one" is represented as saying in his heart: "Above the stars of God I shall lift up my throne, and I shall sit down upon the mountain of meeting." (Isa. 14:13) Biblical evidence points to Mount Zion as the "mountain of meeting." (See MOUNTAIN OF MEETING.) Hence, since stars can refer to kings (Num. 24:17; Rev. 22:16), the "stars of God" must be the kings of the Davidic line who ruled from Mount Zion. The "king of Babylon" (or, the dynasty of Babylonian kings) indicated his ambition to lift up his throne "above the stars of God" by desiring to make the kings of the line of David mere vassals and then finally dethroning them. Like stars that shed light, the "king of Babylon" shone brightly in the ancient world and could be termed "shining one."

SHION (Shi'on) [destruction, ruin]. A city of Issachar. (Josh. 19:17, 19) 'Ayun esh-Sha'in, a few miles E of Nazareth, may preserve the name Shion and suggest its ancient situation.

SHIP. The Bible generally makes only incidental mention of ships, shipping and ship's gear, but does afford some clues as to ships and boats of that time. Other description of ancient ships is derived from historical annals of various nations or in pictorial representations of merchant ships, marine battles, and so forth.

EGYPTIAN

Papyrus reeds, woven and lashed together, provided material for a wide variety of Egyptian boats, ranging from a small riverboat holding one or just a few hunters or fishermen and capable of being swiftly paddled along the Nile, to the large sailing vessel with upturned prow and the sturdiness to ply the open seas. The Ethiopians and the Babylonians likewise used reed vessels, Babylon also possessing a large fleet of galley ships.—See CANALS (Mesopotamia).

Egyptian annals speak of wooden ships more than 170 feet (52 meters) long. These may have been Phoenician trading vessels doing business with Egypt. However, the Egyptians are said to have later possessed naval dockyards where large vessels were built. A relief at Medinet Habu depicts a battle between Egyptian boats and certain 'sea peoples,' in which the Egyptian boats have a mast with a sail and a crow's nest atop the mast. They are also powered by oars, with a large paddle at the stern for a rudder. The prow is fashioned in the figure of a lioness' head having the body of an Asiatic person in its mouth. The ships of the 'sea peoples' are built similarly, but without oars, and having at both prow and stern a "duck head," the bills of which would ram enemy ships.

Large ships with rectangular sails and more than twenty oars, probably having a center keel, made long journeys across the Mediterranean Sea. That ships already were plying the seas in the time of Moses is shown by Jehovah's warning on the plains of Moab that, if disobedient, the Israelites would be brought "back to Egypt by ships," there to be offered on the slave market.—Deut. 28:68.

PHOENICIAN

In picturing the city of Tyre as a pretty ship, the prophet Ezekiel (27:3-7) gave details that evidently provide a description of a Phoenician ship. It had planks of durable juniper, a single mast of cedar from Lebanon and oars of 'massive trees' from Bashan, probably oak. The prow, likely high and curved, was made of cypress wood inlaid with ivory. The sail was of colored Egyptian linen, and the deck covering (perhaps an awning above the deck to provide shade) was of dyed wool. The ship's seams were calked. (Ezek. 27:27) The Phoenicians were skilled sailors, carrying on extensive trade in the Mediterranean area, even going as far as Tarshish (probably Spain). It is believed by some that in time the term "Tarshish ships" or "ships of Tarshish" came to signify the type of ship used by the Phoenicians in trading with that distant point, that is, a seaworthy vessel able to make a long voyage. (1 Ki. 22:48; Ps. 48:7; Isa. 2:16; Ezek. 27:25) Possibly Jonah fled on a ship of this type. It had a deck, allowing space in the hold for cargo and passengers.—Jonah 1:3, 5.

One of Sennacherib's sculptures portrays a Phoenician ship with a superstructure deck, a double bank of oars, a sail, and a screen around the upper deck on which shields were hung. The prow of this fighting ship was long and pointed.

King David made an alliance with King Hiram of Tyre to supply wood for the temple to be built later by Solomon. To furnish the large cedar beams required, the Phoenicians brought cedar logs down from the Lebanon mountains (possibly by floating them

down a river), then floating them in log rafts to Joppa.—1 Ki. 5:9.

HEBREW SHIPS

When settled in the Promised Land, Dan was spoken of as dwelling for a time in ships (Judg. 5:17), possibly referring to its assigned territory by the Philistine coast. (Josh. 19:40, 41, 46) The territory of Asher was along the seacoast, including the cities of Tyre and Sidon (though there is no evidence that these cities were ever taken by Asher). The tribes of Manasseh, Ephraim and Judah also had territory along the Mediterranean coast, so that they were quite familiar with ships. (Josh. 15:1, 4; 16:8; 17:7, 10) Manasseh, Issachar and Naphtali also held land on or near the Sea of Galilee.

While Israel had apparently used boats from early times, Solomon was evidently the first ruler in Israel to put emphasis on commercial shipping. With the help of Hiram he built a fleet of cargo ships that sailed from Ezion-geber to Ophir. (1 Ki. 9:26-28; 10:22; 2 Chron. 8:17, 18; 9:21) These vessels were jointly manned by Israelites and experienced seamen from Tyre. Every three years the ships would come in with cargoes of gold, silver, ivory, apes and peacocks.—1 Ki. 9:27; 10:22.

King Jehoshaphat of Judah later entered into partnership with wicked King Ahaziah of Israel in building ships at Ezion-geber to send to Ophir for gold; but Jehovah warned him of His disapproval of the alliance. Accordingly, the ships were wrecked at Ezion-geber, and Jehoshaphat apparently rejected a request by Ahaziah to give the project a second try. —1 Ki. 22:48, 49; 2 Chron. 20:36, 37.

DURING THE FIRST CENTURY C.E.

Numerous merchant ships of various types plied the waters of the Mediterranean in the first century C.E. Some of them were coastal vessels, such as the boat from Adramyttium that Paul, as a prisoner, sailed in from Caesarea to Myra. (Acts 21:1-6; 27:2-5) However, the merchant ship that Paul boarded at Myra was a large ship carrying a cargo of wheat and a crew and passengers totaling about 276 persons. (Acts 27:37, 38) Josephus reports that he once sailed on a ship carrying 600. (*The Life of Flavius Josephus*, par. 3) According to *The New Bible Dictionary*, by J. D. Douglas (p. 1180): "A ship of 10,000 talents (about 250 tons [227 metric tons]) was considered large, although Pliny mentions one of apparently 1,300 tons [1,179 metric tons]."

Paul had done much traveling on ships; he had experienced three shipwrecks prior to this journey. (2 Cor. 11:25) The one he was on this time was a sailing ship, having a mainsail and foresail, and steered by two large oars located in the stern. Such boats often had a figurehead representing certain gods or goddesses (as the boat that Paul boarded afterward, having the figurehead "Sons of Zeus"). (Acts 28:11) A small boat or skiff, used to get to shore when anchoring near a coast, was pulled behind the ship. To prevent its being swamped or crushed, the skiff was hauled up during storms. In this voyage of Paul's the violence of the storm that arose caused the sailors to undergird the ship (this was apparently the passing of ropes or chains under the hull from one side to the other to hold the ship together), lower the gear (evidently the sails), dump the cargo of wheat overboard, throw away the tackling and lash up the rudder oars (to prevent their being damaged).—Acts 27:6-19, 40.

THE SEA OF GALILEE

The Gospels frequently mention the presence of boats on the Sea of Galilee. Evidently these were mainly used for fishing with nets (Matt. 4:18-22; Luke 5:2; John 21:2-6), though fishing with hooks was also done. (Matt. 17:27) Jesus sometimes used a boat as a convenient spot from which to preach to crowds on the nearby shore (Matt. 13:2; Luke 5:3) and he and his apostles used them often for transportation. (Matt. 9:1; 15:39; Mark 5:21) Such a boat was powered by oars or a small sail. (Mark 6:48; Luke 8:22) Though the Bible does not describe these fishing boats, some of them were large enough to accommodate seven to thirteen persons or more. —Mark 8:10; John 21:2, 3; see GALLEY; MARINER.

ANCHORS

The first anchors, as far as is known, were of stone, and were let down from the bow of the ship. Later wooden anchors of hook form, weighted with stone or metal, were used in the Mediterranean. Some had lead arms. A specimen discovered near Cyrene weighs about 1,200 pounds (c. 545 kilograms). Eventually, anchors made entirely of metal, having the familiar form, and also double-fluked anchors were used. The sailors of the ship in which Paul was sailing cast out four anchors from the boat's stern (the practice sometimes followed when riding out a gale). (Acts 27:29, 30, 40) A sounding lead was used to determine the depth of the water.—Acts 27:28.

The apostle Paul uses the term figuratively when he speaks to his spiritual brothers in Christ, calling the hope set before them "an anchor for the soul." —Heb. 6:19; compare Ephesians 4:13, 14; James 1:6-8.

SHIPHI (Shi'phi) [abundant, from a root meaning to abound]. A Simeonite whose son was one of the tribal chieftains that extended their pasture grounds during Hezekiah's reign.—1 Chron. 4:24, 37-41.

SHIPHMITE (Shiph'mite). The designation for Zabdi, David's manager of the wine supply. (1 Chron. 27:27) It could indicate that Zabdi came from either Siphmoth (1 Sam. 30:28) or Shepham.—Num. 34:10, 11.

SHIPHRAH (Shiph'rah) [beauty]. The *Septuagint* reads Sepphora in both Exodus 1:15 and 2:21; the Masoretic text, however, reads Shiphrah and Zipporah respectively. The Aramaic form of the name is Saphira.

Shiphrah was one of the Hebrew midwives who, together with Puah, was commanded by Pharaoh to kill all the Hebrew male babies immediately at birth. Being a God-fearing woman, however, and having respect for the divine sanctity placed on human life (Gen. 9:6), she preserved the boy babies alive and was blessed by Jehovah with a family of her own.—Ex. 1:15-21; see MIDWIFE.

SHIPHTAN (Shiph'tan) [judgment]. Father of Kemuel, the chieftain representing Ephraim when the Promised Land was divided among the tribes of Israel. —Num. 34:17, 18, 24.

SHISHA (Shi'sha). Father of Solomon's secretaries Elihoreph and Ahijah.—1 Ki. 4:3; see SERAIAH No. 2.

SHISHAK (Shi'shak). An Egyptian king, known as Sheshonk (I) from Egyptian records. Shishak, regarded as the founder of the "Libyan dynasty," is generally credited with a rule of about twenty-one years. His son Osorkon (I) succeeded him to the throne.

When Jeroboam fled to Egypt to escape the wrath of King Solomon, Shishak ruled there. (1 Ki. 11:40) Some years later, in the fifth year of Solomon's successor Rehoboam (993/992 B.C.E.), Shishak invaded Judah with a mighty force of chariots and horsemen. He captured fortified cities in Judah and then came to Jerusalem. But Jehovah did not allow him to bring Jerusalem to ruin, for Rehoboam and the princes of Judah humbled themselves upon receiving a message from the prophet Shemaiah. Shishak, however, did strip the city of its treasures.—2 Chron. 12:1-12.

There is archaeological evidence concerning Shishak's invading the Palestinian area. A fragment of a



Relief on temple wall in Karnak showing list of Palestinian and Syrian towns captured by Sheshonk I (Shishak), here depicted as being led captive by the god Amon

stele found at Megiddo mentions Sheshonk (Shishak), suggesting that the stele was erected there to commemorate his victory. Also, a relief on a temple wall at Karnak (the N part of the ancient Egyptian city of Thebes) lists over 150 cities or villages that Shishak conquered. A considerable number of the places that can be identified with Biblical sites were located in the territory of the ten-tribe kingdom. This would indicate that the purpose of Shishak's campaign was, not to assist the ten-tribe kingdom, but to extend Egypt's power and influence.

SHITRAI (Shit'rai) [officer]. A native of Sharon placed over the herds of David that grazed there. —1 Chron. 27:29.

SHITTIM (Shit'tim) [acacia trees].

1. A location on the desert plains of Moab to which the encampment of the Israelites extended from Beth-jeshimoth. (Num. 25:1; 33:49; Josh. 2:1) Evidently "Shittim" is a shortened form of the name "Abel-shittim" (meadow of the acacia trees). It is commonly identified with Tell el-Kefrein, a low hill about five miles (8 kilometers) NE of Beth-jeshimoth (Tell el-'Azeimeh, near the NE corner of the Dead Sea). However, some prefer Tell el-Hammam, a larger site occupying a very strategic position and lying about one and a half miles (2.5 kilometers) E of Tell el-Kefrein.

By means of his prophet Micah, Jehovah reminded the Israelites of what he had done in their behalf: "O my people, remember, please, what Balak the king of Moab counseled, and what Balaam the son of Beor answered him. From Shittim it was, all the way to Gilgal, to the intent that the righteous acts of Jehovah might be known." (Mic. 6:5) While Israel was encamped on the plains of Moab, including Shittim, Jehovah frustrated Balak's attempt to have Balaam curse the Israelites; he blocked the Moabite effort from bringing ruin to his people. He enabled them to defeat the Midianites, who, along with the Moabites, had shared in getting many Israelites to become involved in immorality and idolatry. Jehovah brought Israel across the Jordan by a miracle, and at Gilgal "rolled away the reproach of Egypt."—Num. 22:4–25:8; 31:3-11, 48-50; Josh. 3:1, 14-17; 5:9.

2. The "torrent valley of the Acacia Trees" (Shittim), if designating a particular torrent valley, may be the lower course of the torrent valley of Kidron. —Joel 3:18.

SHIZA (Shi'za). Reubenite father of David's warrior Adina.—1 Chron. 11:26, 42.

SHOA (Sho'a). A people or an area named along with Pekod and Koa as providing military forces that Jehovah would bring against unfaithful Jerusalem. (Ezek. 23:4, 22, 23) Though uncertain, "Shoa" perhaps designates the ancient *Sutu* (or *Su*), a people mentioned in inscriptions along with the *Kutu* (Koa?) as fighting the Assyrians. The Tell el-Amarna tablets indicate that the *Sutu* lived as nomads in the Syrian desert E of Palestine. Later they apparently settled E of the Tigris River.

SHOBAB (Sho'bab) [renegade].

1. A son of Caleb the brother of Jerahmeel; tribe of Judah.—1 Chron. 2:9, 18.

2. A son of David and Bath-sheba.—2 Sam. 5:14; 1 Chron. 3:5; 14:4.

SHOBACH (Sho'bach). Army chief of Syrian King Hadadezer. In directing an army of Syrians hired by the Ammonites to fight against David, Shobach lost the battle and his life along with 40,700 of his men. (2 Sam. 10:15-19) His name is spelled Shophach at 1 Chronicles 19:16, 18.

SHOBAI (Sho'bai) [perhaps, one who leads captive]. A Levite founder of a family of temple gatekeepers. Some of his descendants returned from Babylonian exile with Zerubbabel.—Ezra 2:1, 2, 40, 42; Neh. 7:45.

SHOBAL (Sho'bal).

1. A Horite sheik, son of Seir, and himself father of five sons.—Gen. 36:20, 23, 29; 1 Chron. 1:38, 40.

2. A son of Hur descended from Caleb of the tribe of Judah. A number of descendants are credited to Shobal, including the inhabitants of Kiriath-jearim and other towns.—1 Chron. 2:50, 52, 53; 4:1, 2.

SHOBEK (Sho'bek) [perhaps, victor]. An Israelite or the head of a family represented in the attestations to the "trustworthy arrangement" put forward during Nehemiah's governorship.—Neh. 9:38; 10:1, 14, 24.

SHOBI (Sho'bi). A loyal subject of King David. Shobi and two others brought much-needed supplies to David, when Absalom's rebellion caused the king and his party to flee Jerusalem. (2 Sam. 17:27-29) Shobi was "the son of Nahash from Rabbah of the sons of Ammon."—See NAHASH No. 3.

SHOHAM (Sho'ham) [onyx stone]. A Merarite Levite involved in David's reorganization of the Levitical services; son of Jaaziah.—1 Chron. 24:27, 31.

SHOMER (Sho'mer) [keeper, watchman].

1. A descendant of Asher whose four sons were chieftains and family heads. His name is also spelled Shemer.—1 Chron. 7:30, 32, 34, 40.

2. Jehozabad, a co-assassin of Judah's King Jehoash, is identified as a son of both Shomer and "Shimrith the Moabitess." (2 Ki. 12:21; 2 Chron. 24:26) Shomer is a masculine word in Hebrew; Shimrith is feminine. Some view Shomer as the father of Jehozabad and Shimrith as his mother. However, Shomer may have been the father of Shimrith. If this is the case, Jehozabad was the grandson of Shomer, the term "son" often meaning descendant.

SHOPHACH (Sho'phach). Alternate form of the name Shobach.—1 Chron. 19:16, 18; see SHOBACH.

SHOULDER. Anciently, as today, it was customary to carry loads on the shoulders. (Gen. 21:14; Ex. 12:34) The ark of the covenant was to be carried, not on a wagon, but on the shoulders of the Levites. (1 Chron. 15:15; Josh. 3:14, 15; 2 Sam. 6:3, 6-9, 13) A heavy load on the shoulders could denote oppression or

slavery. (Ps. 81:5, 6; Isa. 10:27; 14:25; Matt. 23:4) The tribe of Issachar was foretold to "bend down his shoulder to bear burdens." (Gen. 49:14, 15) In Israel's history this tribe was willing to take responsibility and do hard work. It supplied many courageous fighters for Judge Barak and, later, provided Judge Tola; also, in the time of David, this tribe furnished many wise and valiant men.—Judg. 5:13, 15; 10:1, 2; 1 Chron. 7:1-5; 12:23, 32.

An authority or responsibility was said to rest on one's shoulder. Isaiah's prophecy foretold that the princely rule would come to be on the shoulder of Jesus Christ. (Isa. 9:6) Isaiah told unfaithful Shebna that Eliakim would take his place as steward over the king's house, God putting "the key of the house of David" upon his shoulder. Since a key in such cases represented responsibility and authority, this prophecy may relate to Christ's receiving the authority of the Kingdom as represented in the Davidic covenant. (Isa. 22:15, 20-22; Luke 1:31-33; compare also Revelation 3:7.) It is interesting to note also that the breastpiece of judgment hung from the shoulder pieces of the high priest's garments, evidently picturing certain authorities that would depend or rest upon the shoulders of the great High Priest, Jesus Christ.—Ex. 28:6, 7, 12, 22-28; see HIGH PRIEST.

After blessing Joseph's sons, Ephraim and Manasseh, Jacob said to Joseph: "I do give you one shoulder [of land] more than to your brothers," thereby designating Joseph as the possessor of firstborn rights. (Gen. 48:22; compare Deuteronomy 21:17; 1 Chronicles 5:1, 2.) Moses said of Benjamin, when he blessed the sons of Israel: "Let the beloved one of Jehovah reside in security by him, . . . and he must reside between his shoulders." (Deut. 33:12) This seems to refer to the fact that the kings of the line of David would have their seat of government in Benjamin's territory. The same Hebrew word used here for 'shoulder' is translated "side" or "slope" at Joshua 15:8 (*AT, Mo, NW*), speaking of a slope of the hill on which Jerusalem then stood.—See other examples at Exodus 27:14, 15; Numbers 34:11; Joshua 15:10; 1 Kings 6:8; Ezekiel 25:9.

"Giving a stubborn shoulder" represents resistance against God's counsel and law (Neh. 9:29; Zech. 7:11), while serving "shoulder to shoulder" indicates unity of action.—Zeph. 3:9.

The officiating priest was given the shoulder of a ram of the Nazirite's sacrifice at the completion of his vow, this constituting a part of the priest's portion. —Num. 6:19, 20; see also Deuteronomy 18:3; see LEG.

SHOVEL. This well-known long-handled scooping implement has been in use since early times. Shovels made of copper were employed at the tabernacle when clearing away the ashes from the altar of burnt offering. (Ex. 27:1-3; 38:3; Num. 4:14) Serving the same purpose were the copper shovels the Hebrew-Phoenician workman Hiram made for use at the temple built by Solomon. (1 Ki. 7:13, 14, 40, 45) These were among the temple utensils that the Babylonians carried away in 607 B.C.E.—2 Ki. 25:8, 14; Jer. 52:18.

Shovels, likely made of wood, were used to winnow grain. (Isa. 30:24) The broad winnowing shovel was employed at a threshing floor to scoop up threshed grain and throw it into the air against the wind, which blew away the refuse, such as chaff, and allowed the grain to fall to the threshing floor. John the Baptist prophetically described the Messiah as having in hand a figurative winnowing shovel, with which he would separate symbolic "wheat" from "chaff."—Matt. 3:1, 12; see WINNOWING.

SHOWBREAD. Twelve cakes of bread that were placed on a table in the Holy compartment of the tabernacle or temple and that were replaced with fresh ones each sabbath. (Ex. 35:13; 39:36; 1 Ki. 7:48; 2 Chron. 13:11; Neh. 10:32, 33) The literal Hebrew designation for the showbread is the "bread of faces." The word for "face" sometimes denotes 'presence' (2 Ki. 13:23) and so the showbread was in front of Jehovah's face as an offering before him constantly. (Ex. 25:30) The showbread is also referred to as "layer bread" (2 Chron. 2:4), "loaves of presentation" (Mark 2:26) and simply "the loaves."—Heb. 9:2.

The Kohathites were responsible to bake the showbread "sabbath by sabbath," as well as to transport it when the tabernacle was moved. (Num. 4:7; 1 Chron. 9:32) Each of the twelve ring-shaped cakes was made of two omers (2/10 of an ephah; equal to 4 dry quarts or 4.4 liters) of fine flour and, according to Josephus, no leaven was used. On the sabbath the old loaves were removed from the table of showbread on the N side of the Holy (Ex. 26:35) and replaced with twelve fresh ones. The cakes were stacked in two piles consisting of six loaves or layers each. Pure frankincense was put on each stack. Jewish tradition has it that the frankincense was put in golden vessels and not directly on the cakes. When the showbread was removed on the sabbath, the frankincense is said to have been burned on the altar.—Lev. 24:5-8.

The old loaves were something most holy, having been in the Holy before Jehovah for a week, and were to be eaten by the Aaronic priests in a holy place, evidently somewhere in the sanctuary precincts. (Lev. 24:9) There is only one recorded instance in Biblical history regarding the use of the old loaves by non-Aaronites. When David was fleeing from Saul, he requested bread for himself and his men from Ahimelech the high priest. As Ahimelech had no "ordinary bread," he gave David loaves of showbread that had been replaced. But the high priest, believing that David was on a mission for the king, did this only after being assured that David and his men were ceremonially clean. (1 Sam. 21:1-6) Jesus Christ referred to this incident when the Pharisees objected to his disciples' plucking ears of grain on the sabbath. —Matt. 12:3-7; Luke 6:1-4.

SHREWMICE. This translates the Hebrew word *hhaphar·pa·rohth'*, also rendered "moles," "rats" and "mice." (Isa. 2:20, *AV, Mo, Ro*) The original-language term is considered to be derived from a root signifying "to dig, to burrow," and therefore a number of scholars have suggested that it may denote any of a variety of burrowing animals, including rats, mice, mole rats, jerboas and the like. However, according to Koehler and Baumgartner (*Lexicon in Veteris Testamenti Libros*, p. 322), *hhaphar·pa·rohth'* designates "shrewmice."

This creature is a small, mouselike animal covered with fine, short fur. It has a long, slender snout, tiny eyes and rounded ears with a rather crumpled appearance. Of enormous appetite, shrewmice can devour their own weight in food about every three hours. They subsist largely on insects and worms, although also feeding on small animals their own size and larger, such as mice. Among the several varieties of shrewmice found in Palestine by the nineteenth-century naturalist H. B. Tristram were the common shrew and the much smaller pigmy shrew.

SHUA (Shu'a) [cry for help].

1. Canaanite father of Judah's wife, and grandfather of Er, Onan and Shelah.—Gen. 38:2-5, 12; 1 Chron. 2:3.

2. Daughter of Heber of the tribe of Asher.—1 Chron. 7:30, 32.

SHUAH (Shu'ah) [depression]. The sixth- and last-named son of Abraham by his second wife Keturah. (1 Chron. 1:32) Shuah and his five brothers received gifts from Abraham and were sent out of his household toward the East. (Gen. 25:1, 2, 5, 6) Shuah's descendants, the Shuhites, are thought by some to have lived along the Euphrates between two of its tributaries, the Balikh and Khabur. The only Shuhite named in the Bible is Job's companion Bildad.—Job 2:11.

SHUAL (Shu'al) [fox].
1. Son of Zophah and a headman in the tribe of Asher.—1 Chron. 7:36, 40.
2. A region associated with Ophrah, presumably to the N of Michmash. The Philistines encamped at Michmash made raids in the direction of Shual. (1 Sam. 13: 16, 17) No exact location for Shual can presently be given.

SHUBAEL (Shu'ba·el).
1. Descendant of Levi through Moses' son Gershom. Another form of the name is Shebuel.—1 Chron. 24: 20; 26:24; see SHEBUEL No. 1.
2. Son of Heman, also called Shebuel.—1 Chron. 25:4, 20; see SHEBUEL No. 2.

SHUHAH (Shu'hah) [pit]. Brother of Chelub in the tribe of Judah.—1 Chron. 4:11.

SHUHAM (Shu'ham), **SHUHAMITES** (Shu'hamites). The only son of Dan mentioned in the Bible. He was forefather of the Shuhamites, the only tribal family enrolled for Dan, and which numbered 64,400 at the end of the forty-year wilderness wandering. (Num. 26:42, 43) He is called Hushim at Genesis 46:23.

SHUHITE (Shu'hite). Evidently a descendant of Shuah, a son of Abraham by his wife Keturah. (Gen. 25:2; 1 Chron. 1:32) Job's companion Bildad is the only Shuhite named in the Scriptures.—Job 2:11; 8: 1; 18:1; 25:1; 42:9.

SHULAMMITE (Shu'lam·mite). The designation for the beautiful country girl who is the principal character of The Song of Solomon (6:13). Likely this title portrays her as from the city of Shunem (modern Solem). (Compare 1 Kings 1:3.) Lending support to this view is the fact that the *Septuagint Version* calls the girl the "Sunamite." Also, the ecclesiastical writer Eusebius of the fourth century C.E. referred to Shunem as Shulem.

SHUMATHITES (Shu'math·ites). One of the families of Kiriath-jearim, likely descendants of Judah through Caleb and Shobal.—1 Chron. 2:19, 50, 52, 53; see ATROTH-BETH-JOAB.

SHUNAMMITE (Shu'nam·mite). An inhabitant of Shunem. Abishag, the nurse of David in his old age, is called a "Shunammite."—1 Ki. 1:3, 4, 15; 2:17, 21, 22; see ABISHAG.

A prominent woman of Shunem who showed hospitality to the prophet Elisha, regularly offering him food and lodging, is left unnamed. For her kindness, she was rewarded with a son. When, several years later, the boy died, the Shunammite woman rode some twenty miles (c. 32 kilometers), and upon finding Elisha at Mount Carmel, she expressed her bitter grief, saying: "Did I ask for a son through my lord? Did I not say, 'You must not lead me to a false hope'?" Returning with her, the prophet prayed to Jehovah and the boy was restored to life.—2 Ki. 4:8-37.

Upon Elisha's warning her of a coming famine, the Shunammite woman, apparently now a widow, together with her household, took up living among the Philistines for seven years. At the end of this time she returned, only to find her property confiscated. When the king learned of her past dealings with Elisha, all her belongings were returned.—2 Ki. 8:1-6.

SHUNEM (Shu'nem). A city in the territory of Issachar (Josh. 19:17, 18) and not far from Jezreel and Mount Gilboa. (1 Sam. 28:4) Shunem is linked with modern Solem on the SW slope of Nebi Dahi and overlooking the low plain of Jezreel. The place lies about three miles (5 kilometers) N of Zer'in (Jezreel) and some five miles (8 kilometers) N of the western end of the traditional site of Mount Gilboa.

It was at Shunem that the Philistines encamped before the battle that resulted in the death of King Saul. (1 Sam. 28:4) From Shunem came the beautiful Abishag ("the Shunammite") who cared for aged King David (1 Ki. 1:3, 4) and, later, the prophet Elisha often lodged in the home of a hospitable couple there. (2 Ki. 4:8) It is believed that Shunem is referred to in an inscription of Thutmose III, the Tell el-Amarna tablets and an inscription of Sheshonk I (Shishak).

SHUNI (Shu'ni), **SHUNITES** (Shu'nites). Third named of Gad's seven sons. Shuni accompanied Jacob into Egypt in 1728 B.C.E., and, as his own offspring expanded in numbers, they formed the tribal family of the Shunites.—Gen. 46:8, 16; Num. 26:15.

SHUPHAMITES (Shu'pham·ites). Benjamite descendants of Shephupham, a variant spelling of Shuppim and Shephuphan.—Num. 26:38, 39; 1 Chron. 7: 12; 8:5; see SHUPPIM No. 1.

SHUPPIM (Shup'pim).
1. A descendant of Benjamin, perhaps through Bela and Ir(i). (1 Chron. 7:6, 7, 12) The introduction of Shuppim into the genealogies of Manasseh in verse 15 may indicate some unusual intertribal relationship. In Genesis 46:21 Shuppim is called Muppim, possibly due to the similarity of the letters of the Hebrew alphabet represented in English by *sh* and *m*. The name is also spelled Shephupha(m, n), and identifies the individual as founder of a Benjamite tribal family of Shuphamites.—Num. 26:39; 1 Chron. 8:5.
2. A gatekeeper appointed to the W of the sanctuary. (1 Chron. 26:16) Since the last three characters of his name in Hebrew (*Sup·pim'*) are identical to the last three characters of the previous term (*behth ha-'asuppim'*), scholars suspect it to be a dittograph, that is, an unintentional scribal repetition, therefore not the name of a person, in this verse.—Compare verses 10 and 11.

SHUR [wall]. A place or a region described as "in front of Egypt," that is, on or to the E of Egypt. The context locates Shur in the NW portion of the Sinai Peninsula. (Gen. 25:18) After Israel crossed the Red Sea, Moses led them from the shores of the sea into the "wilderness of Shur."—Ex. 15:22.

Earlier, it was at a fountain "on the way to Shur" that Jehovah's angel spoke to Abraham's Egyptian slave girl Hagar (who was likely fleeing back to Egypt). (Gen. 16:7) Later, Abraham moved from the region of Hebron (Gen. 13:18) and took up dwelling between Kadesh (Kadesh-barnea, S of Beer-sheba in the Negeb region) and Shur, though also residing for a time at Gerar, a Philistine town considerably N of Kadesh. (Gen. 20:1) The rangings of the desert-dwelling Ishmaelites took them as far as "Havilah near Shur." (Gen. 25:18) King Saul successfully waged war against the Amalekites as far as Shur, but in David's time the Amalekites, along with the Geshurites and Girzites, were still inhabiting a similar area.—1 Sam. 15:7; 27:8.

Some of these texts seem to point more to a particular place than just a general region. If this is the case, then the expression "wilderness of Shur," used only once, might mean the wilderness in the proximity of a city or site named Shur. (Ex. 15:22; compare the reference to the "wilderness of Damascus" at 1 Kings 19:15, or to that of Ziph, 1 Samuel 23:14.) Efforts at determining the exact location of the place (or region) named Shur have been based primarily on the meaning of the name: "wall." Some have endeavored to connect Shur with the ancient defense wall along the Isthmus of Suez that Egyptian inscriptions indicate was built very early in that nation's history. Others think the term applies to a series of Egyptian fortresses along Egypt's eastern frontier facing the Sinai Peninsula. Exodus 15:22, however, points to a location on the E side of the Red Sea, hence, to a place outside Egypt rather than within its boundaries.

For this latter reason, the suggestion is also advanced that the name Shur ("wall") identifies the mountain range called Jebel er-Rahah to the E of the Red Sea or Gulf of Suez. Running in a N and S direction it is a part of the great Jebel et-Tih mountain chain that covers a large portion of the Sinai Peninsula. Seen from the Egyptian side of the Gulf of Suez the white cliffs of this long range have the appearance of a wall or barrier. Some Sinai travelers in the past have claimed that the name Jebel es-Shur is still applied by the Arabs to this part of the range. If, indeed, there is some connection here, then there may have been a place or town called Shur on, or at the foot of, the range, perhaps the last Arabian town before crossing Egypt's frontier. Definite identification, however, awaits further evidence.

The name Darb el Shur has been given to an ancient caravan route that crosses the Sinai Peninsula and enters Egypt near the Bitter Lakes region, considerably N of the Red Sea. This name, however, was applied to the route by modern explorers and so may not represent the ancient name. It is also possible that a southern branch of this ancient route led into Egypt near Suez at the northern end of the Red Sea.

SHUSHAN (Shu'shan). An ancient city, the ruins of which lie on the Karkheh River, about 225 miles (362 kilometers) E of Babylon. Shushan or a fortified part of the city, "Shushan the castle," was the setting for one of the visions of the prophet Daniel (8:2), the scene for the events narrated in the book of Esther (1:2, 5, 6; 2:3, 5, 8, 21; 3:2, 15; 8:14; 9:12-15) and the place where Nehemiah served as cupbearer during the reign of Artaxerxes (Longimanus, the son of Xerxes I).—Neh. 1:1; 2:1; see CASTLE; ELAM No. 1; PERSIA, PERSIANS.

There is evidence that Shushan (also called Susa [Ezra 4:9]) was the capital of ancient Elam. In the seventh century B.C.E., King Asenappar (Ashurbanipal) of Assyria conquered Shushan and transported inhabitants of the city to Samaria. (Ezra 4:9, 10) Under Persian domination, Shushan was a royal city. In the fourth century C.E., Shushan fell to Alexander the Great and eventually witnessed decline. Today only a mound of ruins occupies the site.

Archaeologists have uncovered the ruins of a palace, thought to be the one begun by Persian King Darius I and completed by his son Xerxes I (believed to be Ahasuerus, the husband of Esther). The panels of colored glazed bricks and the stone capitals give some indication of its former glory. An inscription of Darius I about the erection of the palace reads: "This is the *hadish* palace which at Susa I built. From afar its ornamentation was brought. Deep down the earth was dug, until rock bottom I reached. When the excavation was made, gravel was packed down, one part sixty feet, the other thirty feet in depth. On that gravel a palace I built. And that the earth was dug down and the gravel packed and the mud brick formed in molds, that the Babylonians did. The cedar timber was brought from a mountain named Lebanon; the Assyrians brought it to Babylon, and from Babylon the Carians and Ionians brought it to Susa. Teakwood was brought from Gandara and from Carmania. The gold which was used here was brought from Sardis and from Bactria. The stone—lapis lazuli and carnelian—was brought from Sogdiana. The turquoise was brought from Chorasmia. The silver and copper were brought from Egypt. The ornamentation with which the wall was adorned was brought from Ionia. The ivory was brought from Ethiopia, from India, and from Arachosia. The stone pillars were brought from a place named Abiradush in Elam. The artisans who dressed the stone were Ionians and Sardians. The goldsmiths who wrought the gold were Medes and Egyptians. Those who worked the inlays were Sardians and Egyptians. Those who worked the baked brick (with figures) were Babylonians. The men who adorned the wall were Medes and Egyptians. At Susa here a splendid work was ordered; very splendid did it turn out."—*History of the Persian Empire*, by A. T. Olmstead, p. 168.

SHUTHELAH (Shu'the·lah).

1. A son of Ephraim and forefather of the tribal family of Shuthelahites. (1 Chron. 7:20; Num. 26:35-37) Shuthelah is not mentioned in the Masoretic text of Genesis 46:20 but a form of his name is among the several names here added in the *Septuagint*.

2. An Ephraimite descendant of No. 1 above. —1 Chron. 7:20, 21.

SHUTHELAHITES (Shu'thel·a'hites). The family descendants of Shuthelah; included among the registered ones in the tribe of Ephraim at the time of the second census in the wilderness.—Num. 26:35, 37.

SIA (Si'a), **SIAHA** (Si'a·ha). One of the Nethinim whose descendants returned from Babylonian exile with Zerubbabel in 537 B.C.E.—Ezra 2:1, 2, 43, 44; Neh. 7:47.

SIBBECAI (Sib'be·cai). One of David's mighty men, a Hushathite. (1 Chron. 11:26, 29) Sibbecai, in a war with the Philistines at Gob, slew Saph (Sippai), one of the giantlike Rephaim, thereby subduing the enemy. (2 Sam. 21:18; 1 Chron. 20:4) When David organized the monthly rotational service of the nation's forces, Sibbecai was placed in charge of the eighth division. (1 Chron. 27:1, 11) He is apparently called Mebunnai at 2 Samuel 23:27.

SIBBOLETH. See SHIBBOLETH.

SIBMAH (Sib'mah) [balsam]. A town E of the Jordan, taken by Israel from Amorite King Sihon and assigned to the Reubenites, who desired it because of surrounding pasturelands. Apparently it was also called Sebam. (Num. 32:2-5, 37, 38; Josh. 13:15, 19, 21) Originally a city of the Moabites (compare Numbers 21:25, 26), it reverted to them at an undisclosed time, and was noted for its vineyards and summer fruitage. (Isa. 16:8, 9, 13, 14; Jer. 48:32, 46, 47) The exact location of Sibmah (Sebam) is now unknown, though it is mentioned with Heshbon and Nebo (Num. 32:3), and Jerome said that it was only about 500 paces from Heshbon. However, some identify it with Qurn el-Kibsh, about three miles (4.8 kilometers) W-SW of the suggested site of Heshbon(modern Heshban) on the Wadi Salmah.

SIBRAIM (Sib'ra·im) [possibly, hope]. A northern boundary site listed in Ezekiel's vision of Israel's territorial inheritance. (Ezek. 47:15-17) Its location is not known, though some seek to place it in the Hums area, S of Hamath in Syria. It may be the same as Sepharvaim.

SICKLE. See FARMING IMPLEMENTS.

SICKNESS. See DISEASES AND TREATMENT.

SIDDIM (Sid'dim) [valley of the fields], **LOW PLAIN OF.** A valley linked in Scripture with the Salt (Dead) Sea. (Gen. 14:3) There, in Abraham's day, the rebellious kings of Sodom, Gomorrah, Admah, Zeboiim and Zoar battled with Elamite King Chedorlaomer and his three Mesopotamian allies. Defeated, the kings of Sodom and Gomorrah fled, only to have some of their troops fall into the "pits upon pits of bitumen" that filled the area.—Gen. 14:4, 8-10.

The Low Plain of Siddim is generally identified with the baylike section of the Dead Sea S of the Lisan Peninsula. Probably once a fertile valley, it was apparently later submerged, perhaps due to earthquake activity or because of topographical changes resulting from God's destruction of Sodom, Gomorrah and the entire District. (Gen. 19:24, 25) From time to time, pieces of bituminous matter still rise to the surface of the shallow waters there.—See SALT SEA.

SIDON (Si'don), **SIDONIANS** (Si·do'ni·ans). Canaan's firstborn son Sidon was the progenitor of the Sidonians. The seaport town of Sidon was named after their forefather, and for many years it was the principal city of the Phoenicians, as the Greeks called the Sidonians. Today the city is known as Saida.

A colony of Sidonians also settled some twenty-two miles (35 kilometers) S of Sidon and called the place Tyre. In time Tyre surpassed Sidon in many respects, but she never completely lost her identity as a Sidonian settlement. The king of Tyre was sometimes called "the king of the Sidonians" (1 Ki. 16:31), and frequently Tyre and Sidon are mentioned together in prophecy. (Jer. 25:22; 27:3; 47:4; Joel 3:4; Zech. 9:2) Between the two cities was Zarephath, "which belongs to Sidon" and where Elijah was fed by a widow during a prolonged famine.—1 Ki. 17:9; Luke 4:25, 26.

Originally Sidon was considered the N limit of the Canaanite nations. (Gen. 10:19) After Joshua's conquest of the kings of northern Canaan (who had been pursued as far N as "populous Sidon") the land was divided among the nine and a half tribes who had as yet received no allotment. At that time land under Sidon's control was yet remaining to be taken. (Josh. 11:8; 13:2, 6, 7; Num. 32:33) Asher received the coastal plains immediately S of Sidon, and, as had been prophesied, Zebulun's territory lay with 'his remote side toward Sidon,' that is, in the N part of the Promised Land. (Josh. 19:24, 28; Gen. 49:13) The Asherites, however, instead of driving the Sidonians out of their God-assigned territory, were content to settle down among them. (Judg. 1:31, 32; 3:1, 3) During the period of the Judges the tribe of Dan annexed Laish, possibly a Sidonian colony, and renamed it Dan. The conquest was accomplished with apparent ease, for the people were "quiet and unsuspecting," hence unprepared for the attack. (Judg. 18:7, 27-29) Sidon is also mentioned in connection with the census taken in David's day.—2 Sam. 24:6.

A port city favored with two of the few harbors on the Phoenician coast, Sidon became a great trading center where overland caravans met and exchanged their wares for goods brought in vessels plying the shipping lanes of the Mediterranean. Among the Sidonians were wealthy merchants, skilled sailors and hardy rowers. (Isa. 23:2; compare Ezekiel 27:8, 9.) Sidonians were also famous for their craftsmanship in the manufacture of glass and perfumes, in their weaving and dyeing of cloth. They were also noted for their ability as loggers and lumbermen.—1 Ki. 5:6; 1 Chron. 22:4; Ezra 3:7.

SIDONIAN RELIGION AND ITS CONSEQUENCE

Religiously, the Sidonians were depraved, lewd sex orgies in connection with the goddess Ashtoreth being a prominent part of their worship. The Israelites, allowing the Sidonians to remain among them, were eventually ensnared into worshiping their false gods. (Judg. 10:6, 7, 11-13) Some of the foreign wives that Solomon married were Sidonians, and these caused the king to go after the disgusting fertility goddess Ashtoreth. (1 Ki. 11:1, 4-6; 2 Ki. 23:13) King Ahab also did what was bad in Jehovah's eyes by marrying Jezebel, the daughter of a Sidonian king. Jezebel, in turn, zealously promoted false worship in Israel.—1 Ki. 16:29-33; 18:18, 19.

The Sidonians were made to drink of Jehovah's wrath, first by hearing the pronouncements of his prophets, and later by the destruction meted out at the hands of the Babylonians and others. (Isa. 23:4, 12; Jer. 25:17, 22; 27:1-8; 47:4; Ezek. 28:20-24; 32:30; Joel 3:4-8; Zech. 9:1-4) Secular history reports that the empires of Babylon, Persia, Greece and Rome each in turn dominated Sidon.

SIDONIAN HISTORY DURING FIRST CENTURY C.E.

But, despite all the Sidonians' corrupt manner of worship, they were not as reprehensible as wayward Israel. Hence, Jesus said it would be more tolerable on Judgment Day for the people of Sidon than for those Jews of Chorazin and Bethsaida who rejected Jesus as Messiah. (Matt. 11:20-22; Luke 10:13, 14) Sometime later, when Jesus was traveling through the district around Sidon, a Phoenician woman showed faith in him. (Matt. 15:21-28; Mark 7:24-31) However, the 'crowds' that Jesus had cured previously, among whom were some from around Tyre and Sidon, were no doubt in the majority Jews or proselytes. (Mark 3:7, 8; Luke 6:17) On his first trip to Rome as a prisoner Paul was permitted to visit with the brothers in Sidon.—Acts 27:1, 3.

For reasons not stated by history, Herod Agrippa I was in a "fighting mood" against the Sidonians, who were supplied with food from the king. When a day was set for reconciling matters, and the Sidonians were applauding Herod as speaking with "a god's voice, and not a man's," Jehovah's angel struck him so that he was soon eaten up with worms.—Acts 12:20-23.

SIGMA [C, Σ, σ, ς]. The eighteenth letter of the Greek alphabet, from which the English "s" originates. In the later cursive writing, when a word ends with *sig'ma*, its normal minuscular sign (σ) is not used, but ς is used in its place. However, when, as in the more ancient manuscripts, a word is in all capitals, the same letter (C or Σ) is used in all cases.

Sig'ma is derived from the Hebrew *sin*. As a number, accented sigma (σ′) equals 200, and, with the subscript (,σ), 200,000. The final form of the letter when accented (ς′) denotes six, as in Revelation 13:18.

SIGN [Heb., *'ohth;* Gr., *se·mei'on*]. Among the many signs that Jehovah has provided for human guidance, the first mentioned as such are the heavenly luminaries, the sun and the moon. (Gen. 1:14) They are time indicators as well as visible signs of God's existence and qualities. (Ps. 19:1-4; Rom. 1:19, 20) Evidently because of looking to these luminaries as well as to the stars for omens, as by astrology, the nations have been "struck with terror," as stated at Jeremiah 10:2. Other "signs" might include any object, act, situation or unusual display that served as a guide for present or future action or attitude.

PURPOSES OF SIGNS

Jehovah gave signs as an assurance of truthfulness and dependability of his words. (Jer. 44:29; 1 Sam. 2:31-34; 10:7, 9; 2 Ki. 20:8-11) They gave evidence of God's backing of Moses or other servants (Ex. 3:11, 12; compare Judges 6:17, 20-22); of an apostle (2 Cor. 12:12); of the Christian congregation.—1 Cor. 14:22.

Signs were not essential to prove God's backing, as is seen in the case of John the Baptist. (John 10:41; Matt. 11:9-11) Also, a false prophet might perform a sign, but he could be identified as false by the means Jehovah provided.—Deut. 13:1-5; 18:20-22; Isa. 44:25; Mark 13:22; 2 Thess. 2:9; Rev. 13:13, 14; 19:20.

Certain signs are reminders, remembrancers, memorials. (Gen. 9:12-14; 17:11; Rom. 4:11) The sabbaths and the Passover constituted memorial signs for the Jews. (Ex. 13:3-9; 31:13; Ezek. 20:12, 20) A sign of a literal or symbolic nature could serve as an identification.—Num. 2:2; Ex. 12:13.

A SIGN DEMANDED OF JESUS

During Jesus' ministry he performed numerous signs that helped many to believe in him. (John 2:23) But the signs did not produce faith in hardhearted ones. (Luke 2:34; John 11:47, 53; 12:37; compare Numbers 14:11, 22.) When on two occasions religious leaders asked Jesus to display to them a sign from heaven they likely were demanding that he perform, as proof that he was the Messiah, the sign foretold at Daniel 7:13, 14, namely, the "son of man" appearing with the clouds of the heavens to take his kingdom power. But it was not God's time for that prophecy to be fulfilled, and Christ would not perform a showy display

merely to gratify their selfish demand. (Matt. 12:38; 16:1) Rather, he told them that the only sign that would be given them was "the sign of Jonah the prophet." (Matt. 12:39-41; 16:4) After about three days in the belly of a huge fish Jonah had gone and preached to Nineveh. Jonah thereby became a "sign" to the capital of Assyria. Jesus' generation had the "sign of Jonah" when Christ spent parts of three days in the grave and was resurrected. In this Christ was a sign to that generation, but even that did not convince most of the Jews.—Luke 11:30; 1 Cor. 1:22.

SIGN OF CHRIST'S PRESENCE

Shortly before Jesus' death his apostles asked him: "What will be the sign of your presence and of the conclusion of the system of things?" (Matt. 24:3; Mark 13:4; Luke 21:7) There were distinct differences between this question and the requests for a sign that the religious leaders had made. While right there, able to see him and his works, those leaders would not accept him as Messiah and king-designate. (John 19:15) Once they asked for a sign "to tempt him" (Luke 11:16); also some may have been infected with idle curiosity about Jesus' signs, as was Herod. (Luke 23:8) Quite the opposite, the disciples who asked about the sign of Christ's presence already accepted him as Messiah and King. (Matt. 16:16) But Jesus had said that the Kingdom was "not coming with striking observableness." (Luke 17:20) Consequently (though the apostles mistakenly believed that the Kingdom would be established on earth [Acts 1:6]), they did not want to be like the Jewish leaders when the Kingdom should arrive—blind to Jesus' presence. Accordingly, they asked, not for a miraculous sign to be performed right there, but what the future identifying sign would be.

In response Jesus described a composite "sign," one made up of many evidences, including wars, earthquakes, persecution of Christians and a preaching about the Kingdom. (Matt. 24:4-14, 32, 33) The destruction of Jerusalem and its temple was under consideration when the disciples asked Jesus for the "sign" (Luke 21:5-7), and his reply gave prophecies that applied to Jerusalem and Judea, that were fulfilled during their lifetime. (Luke 21:20; Matt. 24:15) But his answer also dealt with the establishment of the kingdom of God and its effects on *all* mankind. —Luke 21:31, 35.

"Sign of the Son of man"

On that occasion Jesus said to his disciples: "And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30; Luke 21:27) Just before this comment he had spoken of the prophet Daniel. (Matt. 24:15; Dan. 9:27; 11:31) And from the expression Jesus here used it is evident that he was now referring back to Daniel 7:13, 14, where the vision depicted "with the clouds of the heavens someone like a son of man" gaining access to the "Ancient of Days" and receiving a 'kingdom that will not be brought to ruin.' This linked the "sign of the Son of man" with the time when Jesus would be given Kingdom power. Jesus applied the expression "Son of man" and the prophecy at Daniel 7:13, 14 to himself. —Matt. 26:63, 64; Mark 14:61, 62.

About 96 C.E., twenty-six years after the destruction of Jerusalem, John wrote about things that would take place in the future, and he saw in vision Jesus Christ "coming with the clouds, and every eye will see him, and those who pierced him." (Rev. 1:1, 7) Hence, both this statement about something that was to take place after 96 C.E. and what Christ said about the "sign of the Son of man" referred to Jesus as coming in the clouds and as being seen by all people. (See CLOUD.) It should be noted, however, that while the Greek verb *ho·ra'o*, "to see," used at Matthew 24:30 and Revelation 1:7, can mean literally to "see an object, behold," it can also be used metaphorically, of mental sight, to "discern, perceive."—*A Greek-English Lexicon* by Liddell and Scott (Ninth ed., p. 1245a).

For a comparison of "miracles," "portents" and "signs," see MIRACLES; PORTENT.

SIGNAL. This commonly translates the Hebrew word *nes*. (*NW*, *RS*) The term appears to denote a stationary pole or stake occupying an elevated site and is used both literally and figuratively. Hence, it does not denote a signal for sending messages, such as a "smoke signal" (Judg. 20:38, 40) or a "fire signal" (Jer. 6:1), for which other Hebrew words are used. Rather, such a pole could serve as a rallying point to which people or armies could assemble themselves. (Isa. 5:26; 13:2; 18:3; 30:17; 31:9; Jer. 4:6, 21; 50:2; 51:12, 27; compare Psalm 60:4, *NW*, 1957 ed., ftn. a.) For example: When the Israelites on one occasion complained about manna and the lack of water, Jehovah punished them by sending poisonous serpents among them. After the Israelites manifested repentance, Jehovah instructed Moses to fashion a serpent and to place it upon a signal pole (*nes*). "Moses at once made a serpent of copper and placed it upon the signal pole; and it did occur that if a serpent had bitten a man and he gazed at the copper serpent, he then kept alive." (Num. 21:5-9) Evidently this signal pole stood in a fixed location and was doubtless on an elevated place so that it was visible to the Israelites who had been bitten by serpents.

Similarly, in 537 B.C.E., Jerusalem (foretold to be rebuilt) became the signal that beckoned the Jewish remnant to leave the lands to which they had been dispersed and to return to the then desolated Jerusalem to rebuild the temple. (Isa. 11:11, 12; compare Isaiah 49:22; 62:10, 11.) The prophecy, however, is not limited to this sixth-century application. Isaiah 11:10 reads: "And it must occur in that day that there will be the root of Jesse that will be standing up as a signal for the peoples." The apostle Paul applied these words to Christ Jesus, the one who would rule nations. (Rom. 15:8, 12) Also, Jesus spoke of himself as the 'root of David' the son of Jesse. (Rev. 22:16) Accordingly, the signal is Christ Jesus as reigning king standing on heavenly Mount Zion.—Compare Hebrews 12:22; Revelation 14:1.

SIGNATURE. In protesting his innocence before his three "companions" who were charging that sins against God were the cause for his suffering, Job presented evidence and argument as to his blamelessness. He called upon God to hear his case and give him an answer, saying: "O that I had someone listening to me, that according to my signature the Almighty himself would answer me! Or that the individual in the case at law with me had written a document itself!" (Job 31:35) Job here expressed willingness to present his case before God, affixing his own signature to it in attestation. The word "signature" is a translation of the Hebrew word *taw*, which is also the name of the last letter of the Hebrew alphabet.

A signature was evidently an identifying mark (compare the use of *taw* at Ezekiel 9:4, 6), and may have been, at times, the impression of one's signet ring or cylinder seal, or it may have been a written mark peculiar to the user, or one selected by him as an identification. The apostle Paul wrote a greeting in his own handwriting at the end of his letters as a "sign" of the letter's authenticity as coming from Paul.—2 Thess. 3:17, 18.

SIHON (Si'hon). An Amorite king at the time Israel approached the Promised Land. Sihon's kingdom at one time extended from the torrent valley of Jabbok, where it bordered King Og's domain, down at least to the torrent valley of Arnon, and from the Jordan River eastward toward the desert. His capital city was Heshbon, E of the northern end of the Dead Sea. (Num. 21:23, 24; Josh. 12:2, 3) Sihon had seized the

land of Moab N of the Arnon, and apparently dominated Midian, for the chieftains of Midian are called "the dukes of Sihon." (Num. 21:26-30; Josh. 13:21) When Israel sent messengers asking Sihon's permission to pass through his kingdom on the king's road, and promising not to steal anything from the Amorites, Sihon denied permission and gathered his army to block Israel. At Jahaz he was defeated and killed.—Num. 21:21-24; Deut. 1:3, 4; 2:24-35; 3:2, 6.

The significance of Israel's victory over Sihon can be seen from the fact that it is mentioned many times in Israelite history, alongside the defeat of the Egyptians at the Red Sea. Moses, Jephthah, a psalmist and the postexilic Levites, sometimes used it as an encouraging example of Jehovah's victories in behalf of his faithful people. (Num. 21:34; Deut. 31:4; Judg. 11:19-22; Neh. 9:5, 22; Ps. 135:9-12; 136:18, 19) Reports of it prompted Rahab and the Gibeonites to make peace with Israel. (Josh. 2:10; 9:9, 10) Sihon's land was divided among the tribes of Reuben and Gad.—Num. 21:25, 31, 32; Deut. 29:7, 8; Josh. 13:8-10, 15-28.

SILAS, SILVANUS (Si'las, Sil·va'nus). A leading member of the first-century Christian congregation in Jerusalem, a prophet and a companion of Paul on his second missionary journey. He was apparently a Roman citizen. (Acts 15:22, 26, 27, 32, 40; 16:19, 25, 37, 38) Likely the name "Silvanus," found in the letters of Paul and Peter, was the Latinized form of the Greek name "Silas," used by Luke in Acts.

The congregation at Jerusalem chose Silas to accompany Barnabas and Paul back to Antioch, Syria, to carry to the congregation there the decision regarding circumcision.—Acts 15:22, 30-32.

Whether Silas remained in the vicinity of Antioch or returned to Jerusalem is uncertain. (Some manuscripts contain Acts 15:34, reading: "But it seemed good to Silas to remain there further." But the most prominent manuscripts omit this verse.) (Acts 15:33, ftn., *NW*, 1950 ed.) At any rate Silas was in Antioch at the start of Paul's second missionary tour. Beginning there, he and Paul traveled up into Syria, then Cilicia and other regions of Asia Minor, Timothy joining them at Lystra and Luke at Troas.

Being invited into Macedonia in a dream given to Paul, they first stayed in Philippi. In the marketplace there, Silas and Paul were beaten with rods by order of the civil magistrates and were put in prison stocks, but as they prayed and sang songs during the night, they were released from bonds by an earthquake and the prison doors were opened. The jailer was much frightened and, listening to Paul and Silas, became a Christian, caring for their injuries suffered from the beating.—Acts 15:41–16:40.

Their ministry found success in Thessalonica and Beroea, where Silas and Timothy remained behind temporarily while Paul went on to Athens and Corinth. (Acts 17:1, 10, 14-16; 18:1) When Silas and Timothy finally caught up with Paul in Corinth, they continued to assist Paul. While there they joined with Paul in writing the two letters to Thessalonica. (1 Thess. 1:1; 2 Thess. 1:1) Silas is not mentioned again in the historical narrative of Paul's travels.

Some years later, around 62-64 C.E., Peter wrote his first letter from Babylon "through Silvanus," evidently meaning that Silvanus acted as Peter's secretary. He was there described as "a faithful brother," and was likely the Silvanus earlier associated with Paul.—1 Pet. 5:12.

SILK. Produced by caterpillars of various species and especially by the Chinese silkworm, which feeds on mulberry leaves and emits a fluid that hardens into fine threads to form a cocoon. Silk is the strongest of natural fibers and has been used since Biblical times to make beautiful, lightweight cloth. Silken fabric, considered by archaeologists as having been woven over 2,200 years ago, has been found in tombs of a Phoenician cemetery in the Melita district near Sabratha, Libya.

Silkworm culture appears to have had its start in China and to have spread from there to other lands, such as India. The Greeks called silk *se·ri·kon'*, thus linking it with the "Seres" (generally identified as the Chinese). Silk is listed in Scripture among the costly articles of merchandise bought by "Babylon the Great."—Rev. 18:2, 11, 12.

Some Bible translations use "silk" for the Hebrew word *me'shi* at Ezekiel 16:10, 13. (*AS, AT, AV, JP, Le, Mo, Ro, RS*) According to rabbinical tradition, *me'shi* denotes silk; however, there is uncertainty. Accordingly, the *New World Translation*, with the support of modern lexicographers, renders it "costly material."

SILLA (Sil'la) [possibly, highway]. Name of an otherwise unknown site at ancient Jerusalem. King Jehoash was assassinated "at the house of the Mound, on the way that goes down to Silla."—2 Ki. 12:20.

SILOAM (Si·lo'am) [sent forth]. A pool in Jerusalem where Jesus Christ had a blind man wash in order to receive sight. (John 9:6, 7, 11) Little is known about this pool as it then existed, though its general location apparently is marked by the present Birket Silwan, just SW of the city of David. Likely this is also the approximate site of King Hezekiah's "pool" or reservoir adjoining the conduit he constructed to carry the waters of Gihon.—2 Ki. 20:20; 2 Chron. 32:30.

For the Siloam inscription, see pages 110, 763.

In the days of Jesus' earthly ministry, evidently it was common knowledge that the "tower in Siloam" had collapsed, killing eighteen persons. It has been suggested that this tower was situated on the Ophel ridge, but its actual location in Jerusalem is unknown.—Luke 13:4.

SILVANUS. See SILAS, SILVANUS.

SILVER. Since silver is seldom found in the native state, the base ore has to be smelted and purified to separate the silver from the gangue, dross and scummy foreign matter, and to free it from other metals such as lead. (Ps. 12:6; Prov. 27:21; Ezek. 22:20-22; Mal. 3:3) Silver was treasured by all nations of the past. (2 Sam. 8:10, 11; 2 Chron. 9:14) Under Solomon's rule, not only silver, but also gold, became so abundant in Jerusalem that silver was counted "as nothing at all," "like the stones." (1 Ki. 10:21, 27; 2 Chron. 9:20; compare Daniel 2:32.) Once every three years ships brought cargoes of silver from Tarshish (apparently Spain, which is still a producer of silver). —1 Ki. 10:22; 2 Chron. 9:21; Jer. 10:9; Ezek. 27:12.

Refined silver had two principal uses: (1) As a measure of wealth and a medium of exchange. Abraham, using this medium of exchange, bought a family burial plot. (Gen. 13:2; 23:15-18) Payment was made by weight, since coinage was not devised until centuries later. (2) Objects of beauty and ornamentation were fashioned of this metal from the days of the patriarchs. (Gen. 24:53; 44:2; Ex. 11:2; 12:35) Silver was employed for Israel's two trumpets (Num. 10:2), in the construction of the tabernacle (Ex. 26:19, 21, 25, 32; 27:10, 11, 17), and in Solomon's temple. (1 Chron. 28:15-17) It was also used in making implements of idolatry. (Ex. 20:23; Hos. 13:2; Hab. 2:19; Acts 19:24) In contrast with the transient value of silver, and to be more highly estimated, are the wisdom, discipline and understanding that come from Jehovah. (Prov. 3:13, 14; 8:10, 19; 16:16) Also, the Scriptures use silver in a number of symbolic senses.—Eccl. 12:6; Isa. 60:17; Dan. 2:32; 1 Cor. 3:12.

SIMEON (Sim'e·on) [hearing, that is, with acceptance].

1. The second of Jacob's twelve sons; so named because, as his mother Leah said, *"Jehovah has listened,* in that I was hated and so he gave me also

this one."—Gen. 29:32, 33; 35:23-26; 48:5; Ex. 1:1-4; 1 Chron. 2:1, 2.

When his father Jacob was encamped near Shechem, Simeon, together with his next younger brother Levi, displayed a vengeful anger that was unreasonably harsh and cruel. Arbitrarily, without their father's knowledge or consent, they set about to avenge the honor of their younger sister Dinah by slaughtering the Shechemites, bringing ostracism upon the whole family.—Gen. 34:1-31.

Simeon was later involved in wrongdoing when he and his brothers planned to kill Joseph. (Gen. 37:12-28, 36) Whether Simeon, as second oldest, was or was not the ringleader in this plot on Joseph's life is not stated. Years later, when Joseph as food administrator of Egypt was testing out his brothers, Simeon was selected by Joseph to be bound and imprisoned until the other brothers brought Benjamin down to Egypt. —Gen. 42:14-24, 34-36; 43:15, 23.

Shortly before Jacob's death, when blessing his sons, Jacob recalled with disapproval the violence of Simeon and Levi in connection with the Shechemites many years earlier, saying: "Instruments of violence are their slaughter weapons. Into their intimate group do not come, O my soul. With their congregation do not become united, O my disposition, because in their anger they killed men, and in their arbitrariness they hamstrung bulls. Cursed be their anger, because it is cruel, and their fury, because it acts harshly. Let me give them a portion in Jacob, but let me scatter them in Israel." (Gen. 49:5-7) Jacob thus removed any hope Simeon may have entertained of receiving the birthright forfeited by his older brother Reuben. Simeon had six sons, one from a Canaanite woman. As prophesied, Simeon's tribal allotment was not united with Levi's, but these two were 'scattered'; even internally, Simeon's portion was divided up as enclave cities in Judah's territory.—Gen. 46:10; Ex. 6:15; 1 Chron. 4:24; Josh. 19:1.

2. The tribe of Israel stemming from the families of Simeon's six sons: Jemuel, Jamin, Ohad, Jachin, Zohar and Shaul. (Gen. 46:10; Ex. 6:15) During Israel's wilderness journey Simeon encamped with Reuben and Gad on the S of the tabernacle, the three-tribe division being headed by Reuben. On the march this same tribal arrangement was maintained, with Shelumiel serving as Simeon's chieftain, both of the camp and of the army.—Num. 1:4, 6; 2:10-15; 10:18-20.

REDUCTION IN TRIBAL POPULATION

At the time of the first census, taken a year after the exodus from Egypt, the tribe of Simeon numbered 59,300 able-bodied men twenty years old and upward who were fit for military service. (Num. 1:1-3, 22, 23) However, about thirty-nine years later, the second census revealed that the tribe had suffered great losses, there being only 22,200 in the same category. This amounted to a decrease of more than 62 percent, far greater than that experienced by any other tribe.—Num. 26:1, 2, 12-14.

Moses did not mention Simeon by name in his farewell blessing of Israel. This is not to say the tribe was not blessed, for it was included at the end in the general blessing. (Deut. 33:6-24, 29) When they reached Gerizim, Simeon was named first among the tribes assigned in connection with the blessing issued from that mountain.—Deut. 27:11, 12.

Simeon's reduced size was no doubt considered when it came to assigning individual territories in the Promised Land; the tribe was not given a self-contained, unbroken portion, but, rather, one entirely enclosed within Judah's territory. In this way Jacob's deathbed prophecy uttered over two hundred years earlier was fulfilled. (Num. 34:16-20; Josh. 19:1-9; compare Genesis 49:5-7.) Simeon shared with Judah in wresting this territory out of the hands of the Canaanites. (Judg. 1:1-3, 17) Enclave cities were also set aside in Simeon's inheritance for the tribe of Levi.—Josh. 21:4, 9, 10; 1 Chron. 6:64, 65.

MENTION IN LATER BIBLE HISTORY

The Simeonites were mentioned from time to time in the later history of Israel—in the time of David (1 Chron. 4:24-31; 12:23, 25; 27:16), in the days of Asa (2 Chron. 15:8, 9) and in Josiah's time. (2 Chron. 34:1-3, 6, 7) This latter reference to Josiah's reforms shows that, though geographically in Judah's territory, Simeon had politically and religiously cast its lot in with the northern kingdom. It appears that in the days of Hezekiah 500 Simeonites struck down a remnant of the Amalekites and took up dwelling in their place.—1 Chron. 4:41-43.

In the prophetic books of Ezekiel and Revelation, Simeon's name occurs along with others of the tribes of Israel. The strip of territory assigned to Simeon in Ezekiel's envisioned layout of the Promised Land lay between those of Benjamin and Issachar S of the "holy contribution." But the gate assigned to Simeon on the S of the holy city was with those named after Issachar and Zebulun. (Ezek. 48:21-25, 28, 33) In the vision of the 144,000 sealed ones in Revelation, chapter 7, Simeon is the seventh tribe listed.—Rev. 7:7.

3. The righteous, reverent old man who entered the temple on the very day that Joseph and Mary brought in the child Jesus. It had been divinely revealed to Simeon that before his death he would see the Christ. He therefore took the baby up in his arms, blessed Jehovah and, with holy spirit upon him, declared to the child's mother: "This one is laid for the fall and the rising again of many in Israel." Simeon also prophesied that Mary would be greatly grieved (as if run through with a sword) over the agonizing death of this son of hers.—Luke 2:22, 25-35.

SIMEONITES (Sim'e·on·ites). The descendants of Jacob's second son Simeon. After about forty years of wandering in the wilderness the male population among the Simeonites who were twenty years old and upward and who were qualified for military service numbered only 22,200, constituting the smallest of the twelve tribes. They were divided into five principal families—the Nemuelites, Jaminites, Jachinites, Zerahites and Shaulites. (Num. 25:14; 26:1, 2, 12-14; Josh. 21:4; 1 Chron. 27:16) If there were any descendants of a sixth son, Ohad, when this second census was taken, they were probably too few in number to be listed as a separate family of their own.—Gen. 46:10; Ex. 6:15.

SIMON (Si'mon) [hearing].

1. Simon Iscariot, father of Jesus' betrayer Judas. —John 6:71; 13:2, 26.

2. Another name for the apostle Peter.—Mark 3:16; see PETER.

3. An apostle of Jesus Christ, distinguished from Simon Peter by the term "Cananaean." (Matt. 10:4; Mark 3:18) While it is possible that Simon once belonged to the Zealots, a Jewish party opposed to the Romans, it may instead have been due to his religious zeal that he was called "the zealous one," or 'the zealot.'—Luke 6:15; Acts 1:13.

4. A younger half brother of Jesus. (Matt. 13:55; Mark 6:3) Though he was still an unbeliever prior to the festival of tabernacles in 32 C.E. (John 7:2-8), he may have become a disciple later. Jesus' fleshly brothers were among the crowd of about 120 disciples in Jerusalem during the season of Pentecost, 33 C.E., although Simon is not specifically named as being present.—Acts 1:14, 15.

5. A Pharisee at whose house Jesus dined and where a sinful woman showed him great kindness and respect, greasing his feet with perfumed oil.—Luke 7:36-50.

6. A resident of Bethany, spoken of as a "leper" (perhaps one cured by Jesus), in whose house Christ and his disciples, as well as the resurrected Lazarus and his sisters Mary and Martha, had a meal. There Mary anointed Jesus with costly perfumed oil.—Matt. 26:6-13; Mark 14:3-9; John 12:2-8.

7. A native of Cyrene and the father of Alexander and Rufus. As a passerby who was coming from the country, Simon was pressed into service to help carry Jesus' torture stake.—Matt. 27:32; Mark 15:21; Luke 23:26; see CYRENE, CYRENIAN.

8. A magician in the city of Samaria who so amazed the nation with his magical arts that the people said of him: "This man is the Power of God, which can be called Great." Due to Philip's ministry, Simon "became a believer" and was baptized. Later, when the believers received the holy spirit as the apostles Peter and John laid their hands upon them, Simon displayed a wrong motive, offering money for the authority needed so that those upon whom he laid his hands would receive holy spirit. Peter strongly rebuked him, telling Simon that his heart was not straight in God's sight and urging him to repent and pray for forgiveness. In response, Simon asked these apostles to make supplication to Jehovah in his behalf. —Acts 8:9-24.

9. A tanner of Joppa in whose house by the sea the apostle Peter was entertained for quite a few days in 36 C.E.—Acts 9:43; 10:6, 17, 32.

SIN, I. The term so translated in Hebrew is *hhat-ta'th'* and in Greek *ha·mar·ti'a*. In both languages the verb forms (Heb., *hha·ta'*; Gr., *ha·mar·ta'no*) mean "to miss," in the sense of missing or not reaching a goal, way, mark or right point. At Judges 20:16 *hha·ta'* is used (with a negative) to describe the Benjamites who were 'slingers of stones to a hairbreadth and would not miss.' Greek writers often used *ha·mar·ta'no* with regard to a spearman missing his target.

Both these words were used to mean missing or failing to reach, not merely physical objects or goals (Job 5:24), but also moral or intellectual goals or marks. Proverbs 8:35, 36 says the one finding godly wisdom finds life, but the 'one missing [Heb., *hha·ta'*] wisdom is doing violence to his soul,' leading to death. In the Scriptures both the Hebrew and Greek terms refer mainly to sinning, missing the mark by God's intelligent creatures with regard to their Creator.

"Sin" (*hhat·ta'th'*; *ha·mar·ti'a*) from the Scriptural standpoint is basically anything not in harmony with, hence contrary to, God's personality, standards, ways and will; it is anything marring one's relationship with God. It may be in word (Job 2:10; Ps. 39:1), in deed (doing wrong acts [Lev. 20:20; 2 Cor. 12:21] or in failing to do what should be done [Num. 9:13; Jas. 4:17]), or in mind or heart attitude. (Prov. 21:4; compare also Romans 3:9-18; 2 Peter 2:12-15.) Lack of faith in God is a major sin, showing, as it does, distrust of him or lack of confidence in his ability to perform. (Heb. 3:12, 13, 18, 19) A consideration of the use of the original-language terms and examples associated therewith illustrates this.

MAN'S PLACE IN GOD'S PURPOSE

Man was created in "God's image." (Gen. 1:26, 27) He, like all other created things, existed and was created because of God's will. (Rev. 4:11) God's assigning to him work showed that man was to serve God's purpose on earth. (Gen. 1:28; 2:8, 15) According to the inspired apostle, man was created to be both "God's image and glory" (1 Cor. 11:7), hence to reflect the qualities of his Creator, conducting himself so as to reflect the glory of God. As God's earthly son, man should resemble, be like his heavenly Father. To be otherwise would be to contradict and reproach the divine parenthood of God.—Compare Malachi 1:6.

Jesus showed this when encouraging his disciples to manifest goodness and love in a way surpassing that done by "sinners," persons known to practice sinful acts. He stated that only by following God's example in mercy and love could his disciples 'prove themselves sons of their Father who is in the heavens.' (Matt. 5:43-48; Luke 6:32-36) Paul ties in God's glory with the matter of human sin in saying that "all have sinned and *fall short of the glory of God*." (Rom. 3:23; compare Romans 1:21-23; Hosea 4:7.) At 2 Corinthians 3:16-18; 4:1-6 the apostle shows that those turning from sin to Jehovah "with unveiled faces reflect like mirrors the glory of Jehovah, [and] are transformed into the same image from glory to glory," because the glorious good news about the Christ, who is the image of God, shines through to them. (Compare also 1 Corinthians 10:31.) The apostle Peter quotes from the Hebrew Scriptures in stating God's express will for his earthly servants, saying: "In accord with the holy one who called you, do you also become holy yourselves in all your conduct, because it is written: 'You must be holy, because I am holy.'"—1 Pet. 1:15, 16; Lev. 19:2; Deut. 18:13.

Sin, therefore, mars man's reflection of God's likeness and glory; it makes man unholy, that is, unclean, impure, tarnished in a spiritual and moral sense. —Compare Isaiah 6:5-7; Psalm 51:1, 2; Ezekiel 37:23; see HOLINESS.

All these texts, then, stress God's original purpose that man should be in harmony with God's personality, be like his Creator, similar to the way a human father who loves his son desires the son to be like him as to outlook on life, standards of conduct, qualities of heart. (Compare Proverbs 3:11, 12; 23:15, 16, 26; Ephesians 5:1; Hebrews 12:4-6, 9-11.) This, of necessity, requires man's obedience and submission to the divine will, whether that will is conveyed in the form of an express commandment or not. Sin, thus, involves a moral *failure*, a missing of the mark, in all these aspects.

THE INTRODUCTION OF SIN

Sin was introduced first on the spirit plane before its introduction on earth. For unknown ages full harmony with God prevailed in the universe. Disruption came through a spirit creature referred to simply as the Resister, Adversary (Heb., *Sa·tan'*; Gr., *Sa·ta·nas'*; Job 1:6; Rom. 16:20), the principal False Accuser or Slanderer (Gr., *Di·a'bo·los*) of God. (Heb. 2:14; Rev. 12:9) Hence, the apostle John says: "He who carries on sin originates with the Devil, because the Devil has been sinning from the beginning."—1 John 3:8.

By the "beginning" John clearly means the beginning of Satan's career of opposition (even as "beginning" is used to refer to the start of the discipleship of Christians at 1 John 2:7; 3:11). John's words show that, once having introduced sin, Satan continued his sinful course. Hence, any person that "makes sin his business or practice" (*The Expositor's Greek Testament*, Vol. V, p. 185) reveals himself to be a 'child' of the Adversary, spiritual offspring reflecting the qualities of his "father."—John 8:44; 1 John 3:10-12.

Since cultivation of wrong desire to the point of fertility precedes the 'birth of sin' (Jas. 1:14, 15), the spirit creature who turned opposer had already begun to deviate from righteousness, had experienced disaffection toward God, prior to the actual *manifestation* of sin.

Revolt in Eden

God's will expressed to Adam and his wife was primarily positive, setting forth things they were to do. (Gen. 1:26-29; 2:15) One negative command was given to Adam, that prohibiting eating of (or touching) the tree of the knowledge of good and bad. (Gen. 2:16, 17; 3:2, 3) God's test of man's obedience and devotion is notable for the respect it showed for man's dignity. By it God attributed nothing bad to Adam; he did not use as a test the prohibition of, for example, bestiality, murder, or some similar vile or base act, thereby implying that God felt Adam might have some despicable inclinations residing within him. Eating was normal, proper, and Adam had been told to "eat to satisfaction" of what God gave him. (Gen. 2:16) But God now tested Adam

by restricting his eating of the fruit of this one tree, God thus causing the eating thereof to symbolize that the eater comes to a knowledge that enables him to decide for himself what is "good" or what is "bad" for man. Thus, God neither imposed a hardship on the man nor did He attribute to Adam anything beneath his dignity as a human son of God.

The woman was the first human sinner. Her temptation by God's adversary, who employed a serpent as a medium of communication (see PERFECTION [The first sinner and the king of Tyre]), was not through an open appeal to immorality of a sensual nature. Rather, it paraded as an appeal to the desire for supposed intellectual elevation and freedom. After first getting Eve to restate God's law, which she evidently had received through her husband, the tempter then made an assault on God's truthfulness and goodness. He asserted that eating fruit from the prescribed tree would not result in death but in enlightenment and Godlike ability to determine for oneself whether a thing was good or bad. This statement reveals that the tempter was by now thoroughly alienated in heart from his Creator, his words constituting open contradiction plus veiled slander of God. He did not accuse God of unknowing error but of deliberate misrepresentation of matters, saying, "For God knows . . . " The gravity of sin, the detestable nature of such disaffection, is seen in the means to which this spirit son stooped to achieve his ends, becoming a deceitful liar and an ambition-driven murderer, since he obviously knew the fatal consequences of what he now suggested to his human listener.—John 8:44.

As the account reveals, improper desire began to work in the woman. Rather than react in utter disgust and righteous indignation on hearing the righteousness of God's law thus put in question, she now came to look upon the tree as desirable. She coveted what rightly belonged to Jehovah God as her Sovereign—his ability and prerogative to determine what is good or bad for his creatures. Hence, she was now starting to conform herself to the ways, standards and will of the opposer in contradiction of her Creator, as well as of her God-appointed head, her husband. (1 Cor. 11:3) Putting trust in the tempter's words, she let herself be seduced, ate of the fruit and thus revealed the sin that had been born in her heart and mind.—Gen. 3:6; 2 Cor. 11:3; compare James 1:14, 15; Matthew 5:27, 28.

Adam later partook of the fruit when it was offered to him by his wife. The apostle shows that the man's sinning differed from that of his wife in that Adam was not deceived by the tempter's propaganda, hence put no stock in the claim that eating of the tree could be done with impunity. (1 Tim. 2:14) Adam's eating, therefore, must have been due to desire for his wife, and he 'listened to her voice' rather than to that of his God. (Gen. 3:6, 17) He thus conformed to her ways and will, and, through her, to those of God's adversary. He therefore 'missed the mark,' failed to act in God's image and likeness, did not reflect God's glory, and, in fact, insulted his heavenly Father.

EFFECTS OF SIN

Sin put man out of harmony with his Creator. It thereby damaged, not only his relations with God, but also his relations with the rest of God's creation, including damage to man's own self, to his mind, heart and body. It brought consequences of enormous evil upon the human race.

The conduct of the human pair immediately revealed this disharmony. Their covering portions of their divinely made bodies and thereafter their attempting to hide themselves from God were clear evidences of the alienation that had taken place within their minds and hearts. (Gen. 3:7, 8) Sin thus introduced to them feelings of guilt, anxiety, insecurity, shame. This illustrates the point made by the apostle at Romans 2:15, that God's law was 'written on man's heart'; hence a violation of that law now produced an internal upheaval within man, his conscience accusing him of wrongdoing. In effect, man had a built-in lie detector that made impossible his concealing his sinful state from his Creator, and God, responding to the man's excuse for his changed attitude toward his heavenly Father, promptly inquired: "From the tree from which I commanded you not to eat have you eaten?"—Gen. 3:9-11.

To be true to himself, as well as for the good of the rest of his universal family, Jehovah God could not countenance such sinful course, either on the part of his human creatures or that of the spirit son turned rebel. Maintaining his holiness, he justly imposed the sentence of death on them all. The human pair were then expelled from God's garden in Eden, hence cut off from access to that other tree designated by God as the "tree of life."—Gen. 3:14-24.

Results to mankind as a whole

Romans 5:12 states that "through one man sin entered into the world and death through sin, and thus death spread to all men because they had all sinned." (Compare 1 John 1:8-10.) Some have explained this as meaning that all Adam's future offspring shared in Adam's initial act of sin because he represented them as their family head, thereby making them, in effect, co-participants with him in his sin. The apostle, however, speaks of death as 'spreading' to all men, which implies a progressive rather than a simultaneous effect on Adam's descendants.

Additionally, the apostle goes on to speak of death as ruling as king "from Adam down to Moses, *even over those who had not sinned after the likeness of the transgression by Adam.*" (Rom. 5:14) Adam's sin is rightly called a "transgression" since it was an "overstepping" of a stated law, an express command of God to him. Also, Adam sinned of his own free choice as a perfect human, free from disabilities, a state his offspring have clearly never enjoyed. So, these factors seem out of harmony with the view that 'when Adam sinned, all his as yet unborn descendants sinned with him.' For all Adam's descendants to be held accountable as participants in Adam's personal sin would require some expression of *will* on their part as to having him as their family head. Yet none of them in reality willed to be born of him, their birth into the Adamic line resulting from the fleshly will of their parents.—John 1:13.

The evidence, then, points to a passing on of sin from Adam to succeeding generations due to the recognized law of heredity. This is evidently what the psalmist refers to in saying: "With error I was brought forth with birth pains, and in sin my mother conceived me." (Ps. 51:5) Sin (and its consequences) entered and spread to all the human race not merely because Adam was the family *head* of the race but because he (and not Eve) was its *progenitor* or human life source. His offspring would inescapably inherit, not merely physical characteristics like those of their common father, and also their common sinful mother, but also personality traits, including the inclination toward sin.—Compare 1 Corinthians 15:22, 48, 49.

Paul's words also point to this conclusion when he says that "just as through the disobedience of the one man [Adam] many were constituted sinners, likewise also through the obedience of the one person [Christ Jesus] many will be constituted righteous." (Rom. 5:19) The full number of those to be "constituted righteous" by Christ's obedience were not immediately so constituted at the moment of his presenting his ransom sacrifice to God but progressively come under the benefits of that sacrifice as they come to exercise faith in that provision and become reconciled to God. (John 3:36; Acts 3:19) So, too, pro-

gressive generations of Adam's descendants have been constituted sinners as they have been conceived by their innately sinful parents in Adam's line.

Sin's power and wages

"The wages sin pays is death" (Rom. 6:23) and by being born in Adam's line all men have come under the "law of sin and of death." (Rom. 8:2; 1 Cor. 15:21, 22) Sin, with death, has "ruled as king" over mankind, enslaving them, this slavery being one into which they were sold by Adam. (Rom. 5:17, 21; 6:6, 17; 7:14; John 8:34) These statements show that sin is viewed not only as the actual commission (or omission) of certain acts but also as a *law* or *governing principle* or *force* operating in them, namely, the inborn inclination toward wrongdoing that they inherit from Adam. Their Adamic inheritance has therefore produced 'weakness of the flesh,' imperfection. (Rom. 6:19) Sin's "law" continually works in their fleshly members, in effect trying to control their course, make them subject to its aim, which is never the right goal of harmony with God.—Rom. 7:15, 17, 18, 20-23; Eph. 2:1-3.

"King" sin may give its 'orders' in different ways to different persons and at different times. Thus, God, noting the anger of Adam's first son Cain against his brother Abel, warned Cain that if he did not turn to doing good, "there is sin crouching at the entrance, and for you is its craving; and will you, for your part, get the mastery over it?" Cain, however, let the sin of envy and hatred master him, leading him to murder.—Gen. 4:3-8; compare 1 Samuel 15:23.

Sickness, pain and aging

Since death in humans is generally accompanied by disease or the aging process, it follows that these are concomitants of sin. Under the Mosaic Law covenant with Israel, the laws governing sacrifices for sin included atonement for those who had suffered from the plague of leprosy. (Lev. 14:2, 19) Those touching a human corpse or entering the tent where a person had died became unclean and required ceremonial purification. (Num. 19:11-19; compare Numbers 31:19, 20.) Jesus, too, associated illness with sin (Matt. 9:2-7; John 5:5-15), although showing that specific afflictions are not necessarily the result of any specific sinful acts. (John 9:2, 3) Other texts show the beneficial effects of righteousness (a course opposite from sinning) on one's health (Prov. 3:7, 8; 4:20-22; 14:30) and, during Christ's reign, the elimination of death, which rules with sin (Rom. 5:21), is accompanied by the end of pain.—1 Cor. 15:25, 26; Rev. 21:4.

SIN AND LAW

The apostle John writes that "everyone who practices sin is also practicing lawlessness, and so sin is lawlessness" (1 John 3:4); also that "all unrighteousness is sin." (1 John 5:17) The apostle Paul, on the other hand, speaks of "those who sinned without law." He further states that "until the Law [given through Moses] sin was in the world, but sin is not charged against anyone when there is no law. Nevertheless, death ruled as king from Adam down to Moses, even over those who had not sinned after the likeness of the transgression by Adam." (Rom. 2:12; 5:13, 14) Paul's words are to be understood in context; his earlier statements in this letter to the Romans show that he was comparing those under the Law covenant with those outside that covenant (hence not under its law code), while he demonstrated that both classes were sinful.—Rom. 3:9.

During the more than 2,500 years between Adam's deflection and the giving of the Law covenant (in 1513 B.C.E.), God had not given mankind any comprehensive code or systematically arranged law that specifically defined sin in all its ramifications and forms. True, he had given certain decrees, as those given to Noah following the global flood (Gen. 9:1-7), and the covenant of circumcision given to Abraham and his household (including his foreign slaves). (Gen. 17:9-14) But concerning Israel the psalmist could say that God "is telling his word to Jacob, his regulations and his judicial decisions to Israel. He has not done that way to any other nation; and as for his judicial decisions, they have not known them." (Ps. 147:19, 20; compare Exodus 19:5, 6; Deuteronomy 4:8; 7:6, 11.) Of the Law covenant given Israel it could be said, "the man that has done the righteousness of the Law will live by it," for perfect adherence to and compliance with that Law could be accomplished only by a sinless man, as was the case with Christ Jesus. (Rom. 10:5; Matt. 5:17; John 8:46; Heb. 4:15; 7:26; 1 Pet. 2:22) This was true of no other law given between Adam and the giving of the Law covenant.

'Doing by nature the things of the law'

This did not mean that men during that period between Adam and Moses were free from sin, due to there being no comprehensive law code against which to measure their conduct. At Romans 2:14, 15, Paul states: "For whenever people of the nations that do not have law do by nature the things of the law, these people, although not having law, are a law to themselves. They are the very ones who demonstrate the matter of the law to be written in their hearts, while their conscience is bearing witness with them and, between their own thoughts, they are being accused or even excused." Having been originally made in God's image and likeness, man has a moral nature, which produces the faculty of conscience. Even imperfect, sinful men retain a measure of this, as Paul's words indicate. (See CONSCIENCE.) Since law is basically a 'rule of conduct,' this moral nature operates in their hearts as a law. However, set over against this law of their moral nature is another inherited law, the 'law of sin,' which wars against righteous tendencies, making slaves of those who do not resist its dominance.—Rom. 6:12; 7:22, 23.

This moral nature and associated conscience can be seen even in Cain's case, for, although God had given no law regarding homicide, Cain showed that his conscience condemned him after he murdered Abel, by the evasive way he responded to God's inquiry. (Gen. 4:8, 9) Joseph the Hebrew showed God's 'law in his heart' when he responded to the seductive request of Potiphar's wife, saying: "How could I commit this great badness and actually sin against God?" Though God had not specifically condemned adultery, yet Joseph recognized it as wrong, violating God's will for humans as expressed in Eden.—Gen. 39:7-9; compare Genesis 2:24.

Thus, during the patriarchal period from Abraham through the twelve sons of Jacob the Scriptures show men of many races and nations speaking of "sin" (*hhat·ta'th'*), such as sins against an employer (Gen. 31:36), against the ruler to whom one is subject (Gen. 40:1; 41:9), a relative (Gen. 42:22; 43:9; 50:17) or simply a fellow human. (Gen. 20:9) In any case, the one using the term acknowledged thereby a certain relationship with the person against whom the sin was (or might be) committed and an accompanying responsibility to respect and not go contrary to that one's interests (or his will and authority, as in the case of a ruler). They thereby showed evidence of moral nature. With the passing of time, nonetheless, sin's mastery over those not serving God grew, so that Paul could speak of the people of the nations as walking in "darkness mentally, and alienated from the life that belongs to God . . . past all moral sense."—Eph. 4:17-19.

How the Law made sin "abound"

While man's measure of conscience gave him a certain natural sense of right and wrong, God, by making the Law covenant with Israel, now specifically identified sin in its multiple aspects. The mouth of any person descended from God's friends Abraham, Isaac and Jacob that might voice the claim of being

innocent from sin was thereby "stopped and all the world [became] liable to God for punishment." This was so because the imperfect flesh they inherited from Adam made it impossible for them to be declared righteous before God by works of law, "for by law is the accurate knowledge of sin." (Rom. 3:19, 20; Gal. 3:16) The Law spelled out clearly what the full range and scope of sin was, so that, in effect, it caused trespassing and sin to "abound," in that so many acts and even attitudes were now identified as sinful. (Rom. 5:20; 7:7, 8; Gal. 3:19; compare Psalm 40:12.) Its sacrifices continually served to remind those under the Law of their sinful state. (Heb. 10:1-4, 11) The Law by these means acted as a tutor to lead them to Christ, that they "might be declared righteous due to faith."—Gal. 3:22-25.

Sin receives
"inducement through the commandment"

As already seen, the apostle personifies sin, representing it as a "king" who wars to exercise mastery over persons and make them its slaves, as well as slaves of death, also personified as a "king." This doubtless is the key to understanding Paul's statements at Romans 7:5, 8-11. He refers to the "sinful passions that were *excited by the Law* [which] were at work in our members that we should bring forth fruit to death." Then, using himself as an example, he speaks of sin's "receiving *an inducement through the commandment* [specifically, the commandment against coveting]," and working out in Paul every sort of covetousness, thereby seducing him and killing him through that commandment.

The apostle evidently is here saying that, by the way the Law identified and exposed sinful acts, "King Sin" could now point to Paul's covetous thoughts or acts and legally label them as the "king's" own works or fruitage, legal evidence of the mastery of "King Sin" over Paul; thereby "King Sin" could lay legal claim to Paul (or any other person similarly under the Law) as his slave, under his "law" (Rom. 7:23), subject to his 'pay' (Rom. 6:23), and thereupon turn him over to the rule of "King Death," sin's inseparable associate. (Compare Romans 6:16.) Paul then says (according to *The Jerusalem Bible* translation): "The Law is sacred, and what it commands is sacred, just and good. Does that mean that something good killed me? Of course not. But sin, to show itself in its true colours, used that good thing to kill me; and thus sin, thanks to the commandment, was able to exercise all its sinful power."—Rom. 7:12, 13; compare 1 Corinthians 15:56.

The answer to the question, "Is the Law sin?" is therefore definitely "No!" (Rom. 7:7) The Law did not 'miss the mark' by failing the purpose for which God gave it, but, rather, scored a 'bull's-eye,' not only in being good and beneficial as a protective guide, but also in legally establishing that all persons, the Israelites not excepted, were sinners in need of redemption by God, pointing the Israelites to Christ as the needed Redeemer.

ERRORS, TRANSGRESSIONS, TRESPASSES

The Scriptures frequently link "error" (Heb., *'a·won'* ["iniquity," *AV, RS*]), "transgression" (Heb., *pe'sha';* Gr., *pa·ra'ba·sis*), "trespass" (Gr., *pa·ra'pto·ma*), and other such terms, with "sin" (Heb., *hhat·ta'th';* Gr., *ha·mar·ti'a*). All such related terms present specific aspects of sin, forms that it takes.

Errors, mistakes and foolishness

Thus, *'a·won'* basically relates to erring, acting crookedly or wrongly. It is committing "iniquity" in the sense this English word has of 'that which is unequal (inequity), hence unbalanced or uneven as to what is just and proper.' The Hebrew term refers to a moral error or wrong, a distortion of what is right. (Job 10:6, 14, 15) Those not submitting to God's will obviously are not guided by his perfect wisdom and justice, hence are bound to err. (Compare Isaiah 59:1-3; Jeremiah 14:10; Philippians 2:15.) Doubtless because sin causes man thus to be 'off balance,' 'off center,' bringing perversion of what is upright (Job 33:27; Hab. 1:4), *'a·won'* is the Hebrew term most frequently linked with or used in parallel with *hhat·ta'th'* ("sin," "missing the mark"). (Ex. 34:9; Deut. 19:15; Neh. 4:5; Ps. 32:5; 85:2; Isa. 27:9) This imbalance produces confusion and disharmony within man and difficulties in his dealings with God and with the rest of God's creation.

The "error" (*'a·won'*) may be intentional or unintentional, either a conscious deviation from what is right or an unknowing act, a "mistake" (*shegh·aghah'*), which, nevertheless, brings the person into error and guilt before God. (Lev. 4:13-35; 5:1-6, 14-19; Num. 15:22-29; Ps. 19:12, 13) If intentional, then, of course, the error was of far graver consequence than if by mistake. (Num. 15:30, 31; compare Lamentations 4:6, 13, 22.) Error is contrary to truth, and those willfully sinning pervert the truth, a course which only brings forth grosser sin. (Compare Isaiah 5:18-23.) The writer to the Hebrews speaks of the "deceptive power of sin," which has a hardening effect on human hearts. (Heb. 3:13-15; compare Exodus 9:27, 34, 35.) The same writer, in quoting from Jeremiah 31:34 (where the Hebrew original spoke of Israel's "error" and "sin"), wrote *ha·mar·ti'a* ("sin") and *a·di·ki'a* ("unrighteousness") at Hebrews 8:12, and *ha·mar·ti'a* and *a·no·mi'a* ("lawlessness") at Hebrews 10:17.

Proverbs 24:9 states that "the loose conduct of foolishness is sin," and Hebrew terms conveying the idea of foolishness are often used in connection with sinning, the sinner at times repentantly acknowledging, "I have acted foolishly." (1 Sam. 26:21; 2 Sam. 24:10, 17) Undisciplined by God, the sinner gets tangled up in his errors and foolishly goes astray. —Prov. 5:22, 23; compare 19:3.

Transgression, an "overstepping"

Sin may take the form of a "transgression." The Greek *pa·ra'ba·sis* ("transgression") refers basically to an "overstepping," that is, going beyond certain limits or boundaries, especially as in breaking a law. Matthew uses the verb form (*pa·ra·bai'no*) in recounting the question of the Pharisees and scribes as to why Jesus' disciples 'overstepped the tradition of men of former times,' and Jesus' counterquestion as to why these opposers 'overstepped the commandment of God because of their tradition,' by which they made God's word invalid. (Matt. 15:1-6) It also can mean a 'stepping aside,' as in Judas' 'deviating' from his ministry and apostleship. (Acts 1:25) In some Greek texts the same verb is used when referring to one who "*goes beyond*, and does not abide in the doctrine of the Anointed one."—2 John 9, *ED*.

In the Hebrew Scriptures there are similar references to sinning by persons who "overstepped," 'sidestepped,' 'bypassed,' or 'passed beyond' (Heb., *'a·var'*) God's covenant or specific orders.—Num. 14:41; Deut. 17:2, 3; Josh. 7:11, 15; 1 Sam. 15:24; Isa. 24:5; Jer. 34:18.

The apostle Paul shows the special connection of *pa·ra'ba·sis* with violation of established law in saying that "where there is no law, neither is there any transgression." (Rom. 4:15) Hence, in the absence of law the sinner would not be called a "transgressor." Consistently, Paul and the other Christian writers use *pa·ra'ba·sis* (and *pa·ra·ba'tes*, "transgressor") in the context of law. (Compare Romans 2:23-27; Galatians 2:16, 18; 3:19; James 2:9, 11.) Adam, having received a direct command from God, was therefore guilty of "transgression" of stated law. (His wife, though deceived, was also guilty of transgression of that law [1 Tim. 2:14].) The Law covenant spoken to Moses by angels was added to the Abrahamic covenant "to make transgressions manifest," that 'all things together might be delivered up to the custody of sin,' legally convicting all of Adam's

descendants, Israel included, of sin, and demonstrating that all clearly needed forgiveness and salvation through faith in Christ Jesus. (Gal. 3:19-22) Thus, if Paul had put himself back under the Mosaic law, he would have made himself a "transgressor" again of that Law, subject to its condemnation, and would thereby "shove aside the undeserved kindness of God" that provided release from that condemnation. —Gal. 2:18-21; compare 3:1-4, 10.

The Hebrew *pe'sha'* carries the idea of transgression (Ps. 51:3; Isa. 43:25-27; Jer. 33:8) as well as that of "revolt," which is a turning away from or rejection of the law or authority of another. (1 Sam. 24:11; Job 13:23, 24; 34:37; Isa. 59:12, 13) Willful transgression, then, amounts to rebellion against God's paternal rule and authority. It sets the will of the creature against that of the Creator and so he indulges in revolt against God's sovereignty.

Trespass

The Greek *pa·ra'pto·ma* means, literally, "a fall beside," hence a false step (Rom. 11:11, 12) or blunder, a "trespass." (Eph. 1:7; Col. 2:13) Adam's sin in eating of the forbidden fruit was a "transgression" in that he overstepped God's law; it was a "trespass" in that he fell or made a false step instead of standing or walking upright in harmony with God's righteous requirements and in support of his authority. The many statutes and requirements of the Law covenant in effect opened the way for many such trespasses due to the imperfection of those subject to it (Rom. 5:20); the nation of Israel as a whole blundered as to keeping that covenant. (Rom. 11:11, 12) Since all the various statutes of that Law were part of one covenant, the person making a "false step" in one point thereby became an offender and "transgressor" against the covenant as a whole and hence against all its statutes.—Jas. 2:10, 11.

"SINNERS"

Since "there is no man that does not sin" (2 Chron. 6:36), all of Adam's descendants can properly be termed "sinners" by nature. But in the Scriptures "sinners" usually applies in a more specific way, designating those who practice sin or who have a reputation of sinning. As such, their sins have become public knowledge. (Luke 7:37-39) The Amalekites whom Jehovah ordered Saul to destroy are called "sinners" (1 Sam. 15:18), the psalmist prayed that God would not take away his soul "along with sinners," his following words identifying such as "blood-guilty men, in whose hands there is loose conduct, and whose right hand is full of bribery." (Ps. 26:9, 10; compare Proverbs 1:10-19.) Jesus was condemned by religious leaders for associating with "tax collectors and sinners," and tax collectors were viewed by the Jews as a generally disreputable class. (Matt. 9:10, 11) Jesus referred to them along with harlots as preceding the Jewish religious leaders in entry into the kingdom. (Matt. 21:31, 32) Zacchaeus, a tax collector and a "sinner" in the eyes of many, acknowledged that he had illegally extorted money from others.—Luke 19:7, 8.

Hence, when Jesus said "there will be more joy in heaven over one sinner that repents than over ninety-nine righteous ones who have no need of repentance," he was evidently using these terms in a *relative* sense (see RIGHTEOUSNESS [Goodness and Righteousness]), for all men are by nature sinners and none is righteous in the absolute sense.—Luke 15:7, 10; compare Luke 5:32; 13:2; see DECLARE RIGHTEOUS.

COMPARATIVE GRAVITY OF WRONGDOING

Although sin is sin, and in any case could justly make the guilty one worthy of sin's "wages," death, the Scriptures show that God views mankind's wrongdoing as varying in degrees of gravity. Thus, the men of Sodom were "gross sinners against Jehovah," and their sin was "very heavy." (Gen. 13:13; 18:20; compare 2 Timothy 3:6, 7.) The Israelites' making a golden calf was also called a "great sin" (Ex. 32:30, 31), and Jeroboam's calf worship similarly caused those of the northern kingdom "to sin with a great sin." (2 Ki. 17:16, 21) Judah's sin became "like that of Sodom," making the kingdom of Judah abhorrent in God's eyes. (Isa. 1:4, 10; 3:9; Lam. 1:8; 4:6) Such a course of disregard for God's will can make even one's very prayer become a sin. (Ps. 109:7, 8, 14) Since sin is an affront to God's own person, he is not indifferent to it, and as its gravity increases his indignation and wrath are understandably increased. (Rom. 1:18; Deut. 29:22-28; Job 42:7; Ps. 21:8, 9) His wrath, however, is not solely due to the involvement of his own person, but is likewise stirred by the injury and injustice done to humans and particularly his faithful servants.—Isa. 10:1-4; Mal. 2:13-16; 2 Thess. 1:6-10.

Human weakness and ignorance

Jehovah takes into account the weakness of imperfect men descended from Adam, so that those sincerely seeking Him can say, "He has not done to us even according to our sins; nor according to our errors has he brought upon us what we deserve." The Scriptures show the wonderful mercy and loving-kindness that God has displayed in his patient dealings with men of flesh. (Ps. 103:2, 3, 10-18) He also takes into account ignorance as a contributory factor in sins (1 Tim. 1:13; compare Luke 12:47, 48), provided such ignorance is not willful. Those who willfully reject the knowledge and wisdom God offers, 'taking pleasure in unrighteousness,' are not excused. (2 Thess. 2:9-12; Prov. 1:22-33; Hos. 4:6-8) Some are temporarily misled from the truth but, with help, turn back (Jas. 5:19, 20), while others 'shut their eyes to the light and forget their earlier cleansing from sins.'—2 Pet. 1:9.

Knowledge and the unforgivable sin

Thus knowledge brings greater responsibility. Pilate's sin was not as great as that of the Jewish religious leaders who turned Jesus over to the governor, nor that of Judas, who betrayed his Lord. (John 19:11; 17:12) Jesus told Pharisees of his day that if they were blind, they would have no sin, evidently meaning that their sins could be forgiven by God on the basis of their ignorance; however, because they denied being in ignorance 'their sin remained.' (John 9:39-41) They and others had "no excuse for their sin," because they were witnesses of the powerful words and works proceeding from Jesus as the result of God's spirit on him. (John 15:22-24; Luke 4:18) Those who (either in word or by their course of action) willfully and knowingly blasphemed God's spirit thus manifested would be "guilty of everlasting sin," with no forgiveness possible. (Matt. 12:31, 32; Mark 3:28-30; compare John 15:26; 16:7, 8.) This could be the case with some who came to be Christians and then deliberately turned from God's pure worship. Hebrews 10:26, 27 states that "if we practice sin willfully after having received the accurate knowledge of the truth, there is no longer any sacrifice for sins left, but there is a certain fearful expectation of judgment and there is a fiery jealousy that is going to consume those in opposition."

At 1 John 5:16, 17, John evidently refers to willful, knowing sin in speaking of a "sin that does incur death" as contrasted with one that does not. (Compare Numbers 15:30.) Where the evidence indicates such willful, knowing sin, the Christian would not pray for the one so offending. God, of course, is the final Judge as to the heart attitude of the sinner, but in such cases the Christian does not risk having his prayer be in vain or be displeasing to God.—Compare Jeremiah 7:16; Matthew 5:44; Acts 7:60.

Single sin versus practice of sin

John also makes a distinction between a single sin and the practice of sinning as shown by a comparison of 1 John 2:1 and 3:4-8 as rendered in the

New World Translation. As to the correctness of the rendering "everyone who practices sin [*poi·on' ten ha·mar·ti'an*]" (1 John 3:4), Robertson's *Word Pictures in the New Testament* (Vol. VI, p. 221) says: "The present active participle (*poion*) means the habit of doing sin." As to verse 6, where the phrase *oukh ha·mar·ta'nei* is used in the Greek text, the same authority comments (p. 222): "Linear present . . . active indicative of *hamartano*, 'does not keep on sinning.'" Thus, the faithful Christian may at some time lapse or fall into sin due to weakness or being misled, but he "does not carry on sin," continuing to walk in it.—1 John 3:9, 10; compare 1 Corinthians 15:33, 34; 1 Timothy 5:20.

Sharing in the sins of others

One can become guilty of sin before God by his willing association with wrongdoers and/or approval of their wrongdoing. (Compare Psalm 50:18, 21.) Those who stay in the symbolic city "Babylon the great" therefore also "receive part of her plagues." (Rev. 18:2, 4-8) A Christian associating with, or even bidding "farewell" to one who abandons the teaching of the Christ becomes a "sharer in his wicked works."—2 John 9-11; compare Titus 3:10, 11.

Timothy was warned by Paul against being "a sharer in the sins of others." (1 Tim. 5:22) Paul's preceding words as to 'never laying hands hastily upon any man' must refer to the authority granted Timothy to appoint "older men" or "overseers" in congregations. He was not to appoint a newly converted man, for such one might get puffed up with pride; if Timothy failed to heed this counsel he would reasonably bear a measure of the responsibility for whatever wrongs such one might commit.—1 Tim. 3:6.

An entire nation could become guilty of sin before God on the basis of the above principles.—Prov. 14:34.

SINS AGAINST MEN AND AGAINST GOD AND CHRIST

As shown earlier, the Hebrew Scriptures record references to sin by men of different nations during the patriarchal period. Mainly these related to sins against other humans.

Since God alone is the standard of righteousness and goodness, sins committed against humans are not failures to conform to such persons' 'image and likeness,' but are a failure to respect or care for their rightful and proper interests, thus committing offense against them, causing them unjust damage. (Judg. 11:12, 13, 27; 1 Sam. 19:4, 5; 20:1; 26:21; Jer. 37:18; 2 Cor. 11:7) Jesus set forth the guiding principles to follow when observing another sinning. (Matt. 18:15-17) Even though one's brother sinned against him seventy-seven times or seven times in a single day, such offender was to be forgiven if, upon being rebuked, he showed repentance. (Matt. 18:21, 22; Luke 17:3, 4; compare 1 Peter 4:8.) Peter speaks of house servants being slapped for sins committed against their owners. (1 Pet. 2:18-20) One can sin against constituted authority by failing to show it due respect. Paul declared himself innocent of any sin "against the Law of the Jews [or] against the temple [or] against Caesar."—Acts 25:8.

Sins against humans, nevertheless, are also sins against the Creator, to whom men must make an accounting. (Rom. 14:10, 12; Eph. 6:5-9; Heb. 13:17) God, who held Abimelech back from having relations with Sarah, told the Philistine king, "I was also holding you back from sinning *against me*." (Gen. 20:1-7) Joseph likewise recognized that adultery was a sin against the Creator of male and female and the Former of the marriage union (Gen. 39:7-9), as did King David. (2 Sam. 12:13; Ps. 51:4) Such sins as robbery, defrauding or embezzlement of another's property are classified in the Law as 'unfaithful behavior toward Jehovah.' (Lev. 6:2-4; Num. 5:6-8) Those hardening their hearts and being closefisted toward their poor brothers and those withholding men's wages were subject to divine reproval. (Deut. 15:7-10; 24:14, 15; compare Proverbs 14:31; Amos 5:12.) Samuel declared it "unthinkable, on my part, to sin against Jehovah by ceasing to pray" on behalf of his fellow Israelites and at their request. —1 Sam. 12:19-23.

Similarly, James 2:1-9 condemns as sin the showing of favoritism or the making of class distinctions among Christians. Paul says that those paying no heed to the weak consciences of their brothers and thus causing such to stumble are "sinning against Christ," God's Son who gave his own lifeblood for his followers.—1 Cor. 8:10-13.

Thus, while all sins in reality are sins against God, Jehovah views some sins as more directly against his own person, sins such as idolatry (Ex. 20:2-5; 2 Ki. 22:17), faithlessness (Rom. 14:22, 23; Heb. 10:37, 38; 12:1), disrespect for sacred things (Num. 18:22, 23), and all forms of false worship. (Hos. 8:11-14) This is doubtless why priest Eli told his sons, who disrespected God's tabernacle and service, that "if a man should sin against a man, God will arbitrate for him [compare 1 Kings 8:31, 32]; but if it is against Jehovah that a man should sin, who is there to pray for him?"—1 Sam. 2:22-25; compare vss. 12-17.

Sinning against one's own body

In warning against fornication, Paul states that "every other sin that a man may commit is outside his body, but he that practices fornication is sinning against his own body." (1 Cor. 6:18) Fornication in the broad sense may also include adultery. (See FORNICATION.) The context shows that Paul had been emphasizing that Christians were to be united with their Lord and Head, Christ Jesus. (Vss. 13-15) The fornicator wrongly and sinfully becomes one flesh with the other person (often a harlot). (Vss. 16-18) Since no other sin can thus separate the body of the Christian from union with Christ and make it "one" with another, this is evidently why all other sins are here viewed as 'outside one's body.' Fornication can also result in incurable damage to the fornicator's own body.

SINS BY ANGELS

Since God's spirit sons are also to reflect God's glory and bring praise to him, carrying out his will (Ps. 148:1, 2; 103:20, 21), they can sin in the same *basic* sense as humans. Second Peter 2:4 shows that some of God's spirit sons did sin, being "delivered [into] pits of dense darkness to be reserved for judgment." First Peter 3:19, 20 evidently refers to the same situation in speaking of "the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days." And Jude 6 indicates that the 'missing of the mark' or sinning of such spirit creatures was because they "did not keep their original position but forsook their own proper dwelling place," that proper dwelling place logically referring to the heavens of God's presence.

Since Jesus Christ's sacrifice contains no provision for covering the sins of spirit creatures, there is no reason to believe that the sins of those disobedient angels were forgivable. (Heb. 2:14-17) Like Adam, they were perfect creatures with no inborn weakness to be considered as an extenuating factor in judging their wrongdoing.

REMISSION OF SINS

As shown in the article DECLARE RIGHTEOUS (How "counted" righteous) Jehovah God in effect 'credits' righteousness to the account of those living according to faith. In so doing, God correspondingly 'covers over,' 'wipes out' or 'blots out' the sins that would otherwise be charged up against the account of such faithful ones. (Compare Psalm 32:1, 2; Isaiah 44:22; Acts 3:19.) Jesus, thus, likened "trespasses" and "sins" to 'debts.' (Compare Matthew 6:14; 18:21-35; Luke 11:4.) Though their sins were as scarlet, Jeho-

vah 'washes away' the stain that makes them unholy. (Isa. 1:18; Acts 22:16) The means by which God can thus express his tender mercy and loving-kindness while yet maintaining his perfect justice and righteousness is considered under RANSOM; RECONCILIATION; REPENTANCE and related articles.

AVOIDANCE OF SIN

Love of God and love of neighbor is a principal means for avoiding sin, which is lawlessness, for love is an outstanding quality of God; he made love the foundation of his Law to Israel. (Matt. 22:37-40; Rom. 13:8-11) In this way the Christian can be, not alienated from God, but in joyful union with him and his Son. (1 John 1:3; 3:1-11, 24; 4:16) Such are open to the guidance of God's holy spirit and can "live as to the spirit from the standpoint of God," desisting from sins (1 Pet. 4:1-6) and producing the righteous fruitage of God's spirit in place of the wicked fruitage of the sinful flesh. (Gal. 5:16-26) They can thus gain freedom from sin's mastery.—Rom. 6:12-22.

Having faith in God's sure reward for righteousness (Heb. 11:1, 6), one can resist the call of sin to share its temporary enjoyment. (Heb. 11:24-26) Knowing the inescapability of the rule that "whatever a man is sowing, this he will also reap," since "God is not one to be mocked," the person is protected against the deceitfulness of sin. (Gal. 6:7, 8) He realizes that sins cannot remain forever hid (1 Tim. 5:24) and that "although a sinner may be doing bad a hundred times and continuing a long time as he pleases," yet it will "turn out well with those fearing the true God," but not with the wicked one who is not in fear of God. (Eccl. 8:11-13; compare Numbers 32:23; Proverbs 23:17, 18.) Any material riches the wicked have gained will buy them no protection from God (Zeph. 1:17, 18), and, indeed, in time the sinner's wealth will prove to be "something treasured up for the righteous one." (Prov. 13:21, 22; Eccl. 2:26) Those who pursue righteousness by faith can avoid carrying the "heavy load," the loss of peace of mind and heart, the weakness of spiritual sickness, that sin brings.—Ps. 38:3-6, 18; 41:4.

Knowledge of God's word is the basis for such faith and the means of fortifying it. (Ps. 119:11; compare 106:7.) The person who moves hastily without first seeking knowledge as to his path will 'miss the mark,' sinning. (Prov. 19:2) Realizing that "one sinner can destroy much good" causes the righteous person to seek to act with genuine wisdom. (Compare Ecclesiastes 9:18; 10:1-4.) It is the wise course to avoid bad associations with those practicing false worship or immorally inclined persons, for these entrap one in sin and spoil useful habits.—Ex. 23:33; Neh. 13:25, 26; Ps. 26:9-11; Prov. 1:10-19; Eccl. 7:26; 1 Cor. 15:33, 34.

There are, of course, many things that can be done or not done, or that can be done one way or another, without any condemnation of sin. (Compare 1 Corinthians 7:27, 28.) God did not hem man in with multitudinous instructions governing minute details as to how things were to be done. Clearly, man was to use his intelligence and also had ample latitude to display his individual personality and preferences. The Law covenant contained many statutes; yet even this did not rob men of their freedom of personal expression. Christianity, with its strong emphasis on love of God and neighbor as the guiding rule, similarly allows men the widest possible freedom that the righteous-hearted person could desire.—Compare Matthew 22:37-40; Romans 8:21; see FREEDOM; JEHOVAH (A God of moral standards), page 890.

SIN, II. The name of a wilderness on the Sinai Peninsula and of an Egyptian city.

1. A wilderness region to which the Israelite camp, approximately one month after their exodus from Egypt, transferred after leaving Elim and a campsite by the Red Sea. After this wilderness there were several more camping sites, including Dophkah, Alush, and Rephidim, before coming to Sinai. (Ex. 16:1; 17:1; Num. 33:9-15) It was in the wilderness of Sin that murmuring and complaints arose in the camp because of the lack of meat. Here Jehovah caused a flock of quail to "cover the camp," and here the Israelites ate manna for the first time. It was also at this point that the sabbath law was put into effect.—Ex. 16:2-30.

The exact location of the wilderness of Sin is uncertain, though it is obviously along the southwestern border of the Sinai Peninsula. Geographers generally favor the sandy tract known as Debbet er-Ramleh, lying along the foot of the Sinai plateau. This desert plain is also near the suggested site of Dophkah.

2. Sin was among the cities of Egypt due to feel the sword brought on that land by the hand of Babylonian King Nebuchadnezzar. (Ezek. 30:6, 10, 15, 16) It is called the "fortress of Egypt." Some connect the name with the Egyptian *sinw*, or *swn*, meaning "fortress," while others relate it to a similar-sounding word (*sin*), meaning "mud" or "clay." Most authorities today accept the identification found in the Latin *Vulgate*, namely, Pelusium (meaning "mud-city"). Pelusium was an ancient fortress city situated in a key defense position against invasion from the Asiatic continent. Its location is generally accepted to coincide with present-day Tell el Farama, a site about twenty miles (c. 32 kilometers) SE of Port Said on the Mediterranean seacoast. Caravans or armies coming down the Philistine coast thus found this fortress guarding the entrance to Egypt. Assyrian King Ashurbanipal refers to it in his annals. Today the ancient site is surrounded by sand and marshes.

SIN or SHIN [שׂ]. The twenty-first letter in the Hebrew alphabet, later, outside the Hebrew Scriptures, used also as a number to denote three hundred.

This letter was used to represent two sounds, and, in later periods, these were distinguished by the use of a diacritical mark. A dot placed over the left-hand "horn" [שׂ] gave the pronunciation of "s," while a dot placed over the right-hand "horn" [שׁ] gave the pronunciation of "sh."

In the Hebrew, each of the eight verses of Psalm 119:161-168 begins with this letter.

SINAI (Si'nai).

1. A mountain in Arabia (Gal. 4:25), apparently also called Horeb. (Compare Exodus 3:2, 12; 19:1, 2, 10, 11; see HOREB.) In the vicinity of Mount Sinai the Israelites and a vast mixed company, with numerous flocks and herds, encamped for nearly a year. (Ex. 12:37, 38; 19:1; Num. 10:11, 12) Besides accommodating so great a camp, numbering perhaps over three million persons, the area around Mount Sinai also furnished sufficient water and pasturage for the domestic animals. At least one torrent descended from the mountain. (Deut. 9:21) Evidently at the base of Mount Sinai there was an area large enough for the Israelites to assemble and to observe the phenomena on the mountaintop. In fact, they could withdraw and stand at a distance. Even from the camp itself the top of Mount Sinai was visible. (Ex. 19:17, 18; 20:18; 24:17; compare Deuteronomy 5:30.) Bounds set around the mountain served to prevent both the people and their animals from touching the mountain.—Ex. 19:12, 13; compare Exodus 34:3.

IDENTIFICATION

The exact location of Mount Sinai or Horeb is uncertain. Tradition links it with a red granite ridge centrally situated in the southern part of the Sinai Peninsula between the two northern arms of the Red Sea. This ridge measures approximately two miles (3 kilometers) from NW to SE and has two peaks, Ras es-Safsaf and Jebel Musa. The area in

which this ridge lies is well watered by several streams. In front of the northern peak (Ras es-Safsaf) lies the plain of er-Raha, having an approximate length of two miles (3 kilometers) and extending from one-third to two-thirds of a mile (.5 to 1 kilometer) in width.

Based on his observations at the site in the nineteenth century, A. P. Stanley writes: "That such a plain should exist at all in front of such a cliff is so remarkable a coincidence with the sacred narrative, as to furnish a strong internal argument, not merely of its identity with the scene, but of the scene itself having been described by an eyewitness." Commenting on the descent of Moses and Joshua from Mount Sinai, he states: "Any one coming down from one of the secluded basins behind the Ras Sasafeh, through the oblique gullies which flank it on the north and south, would hear the sounds borne through the silence from the plain, but would not see the plain itself till he emerged from the Wady El-Deir or the Wady Leja; and when he did so, he would be immediately under the precipitous cliff of Sasafeh." Stanley further observes that Moses' throwing the dust of the golden calf into the "torrent that was descending from the mountain" would also fit this area, saying: "This would be perfectly possible in the Wady Er-Raheh, into which issues the brook of the Wady Leja, descending, it is true, from Mount St. Catherine, but still in sufficiently close connection with the Gebel Mousa to justify the expression, 'coming down out of the mount.' "—*Sinai and Palestine*, 1885, pp. 107-109.

The traditional view is that Mount Sinai may be identified with the loftier southern peak (Jebel Musa, meaning "mountain of Moses"). However, numerous scholars concur with Stanley's view that the northern peak, Ras es-Safsaf, is more likely, there being no extensive plain in front of Jebel Musa.

EVENTS

Near Mount Sinai or Horeb, Jehovah's angel appeared to Moses in the burning thornbush and commissioned him to lead the enslaved Israelites out of Egypt. (Ex. 3:1-10; Acts 7:30) Probably about a year later the liberated nation arrived at Mount Sinai. (Ex. 19:2) Here Moses ascended the mountain, evidently to receive further instruction from Jehovah, since it had already been revealed to him at the burning thornbush that 'on this mountain they would serve the true God.'—Ex. 3:12; 19:3.

Moses was then directed to tell the people that their strict obedience to Jehovah's word and covenant would result in their becoming a kingdom of priests and a holy nation. (Ex. 19:5, 6) The older men, as representatives of the entire nation, agreed to do this. Jehovah then instructed Moses to sanctify the people so that they might meet him on the third day thereafter. Bounds were set round about the mountain, for anyone touching it, whether man or beast, was to die.—Ex. 19:10-15.

On the morning of the third day, "thunders and lightnings began occurring, and a heavy cloud upon the mountain and a very loud sound of a horn." The people in the camp trembled. Moses then brought them from the camp to the base of the mountain to meet the true God. Mount Sinai rocked and smoked all over. (Ex. 19:16-19; Ps. 68:8) At God's invitation Moses went up the mountain and again was instructed to impress upon the people that they must not try to ascend. Even the "priests" (not the Levites, but apparently Israelite males who, like the patriarchs, served in priestly capacity for their households according to natural right and custom) could not go beyond the set bounds.—Ex. 19:20-24.

After Moses descended from Mount Sinai, the Israelites heard the "Ten Words" from the midst of the fire and the cloud. (Ex. 19:19–20:18; Deut. 5:6-22) Jehovah here spoke to them through an angelic representative, as is made clear at Acts 7:38, Hebrews 2:2 and Galatians 3:19. Frightened by the awesome display of lightning and smoke, and the sound of the horn and thunders, the people, through their representatives, requested that God no longer speak with them in this manner, but that he do so through Moses. Jehovah then instructed Moses to tell them to return to their tents. The spectacle at Mount Sinai was intended to instill in the Israelites a wholesome fear for God so that they might continue observing his commandments. (Ex. 20:19, 20; Deut. 5:23-30) After this, Moses, perhaps accompanied by Aaron (compare Exodus 19:24), went near the dark cloud mass on Mount Sinai to hear Jehovah's further commands and judicial decisions.—Ex. 20:21; 21:1.

When Moses came down from Mount Sinai he related Jehovah's words to the people and they again expressed their willingness to be obedient. Thereafter he wrote down the words of God and early the next morning built an altar and erected twelve pillars at the foot of the mountain. Burnt sacrifices and communion sacrifices were offered, and with the blood of the sacrificial victims the Law covenant was inaugurated.—Ex. 24:3-8; Heb. 9:16-22.

Having come into a covenant relationship with Jehovah, the Israelites, through their representatives, were able to draw near to Mount Sinai. Moses, Aaron, Nadab, Abihu and seventy of the older men of Israel approached the mountain and saw a magnificent vision of God's glory. (Ex. 24:9-11) Afterward Moses, accompanied by Joshua, ascended the mountain, this time to receive further commands and the stone tablets containing the "Ten Words." Not until the seventh day, however, was Moses invited to enter the cloud. It seems that Joshua continued to wait for Moses on the mountain, at a point where he could neither see nor hear anything that occurred in the Israelite camp. (Ex. 24:12-18) However, whether Joshua, like Moses, did not eat nor drink for the entire forty-day period is not stated. As Moses and Joshua at the end of this period descended Mount Sinai, they could hear the festive singing in the Israelite camp. From the foot of Mount Sinai Moses caught sight of the golden calf and the festivities. Immediately he threw down the two stone tablets, shattering them at the foot of the mountain.—Ex. 32:15-19; Heb. 12:18-21.

Later, Moses was instructed to make two stone tablets like those he had shattered and again ascend Mount Sinai, in order to have the "Ten Words" recorded thereon. (Ex. 34:1-3; Deut. 10:1-4) Moses spent another forty days on the mountain without eating or drinking. (Ex. 34:28; apparently this is the same forty-day period as that mentioned at Deuteronomy 9:18; compare Exodus 34:4, 5, 8; Deuteronomy 10:10.) From the time that the tabernacle or tent of meeting was erected and the cloud began to cover it, divine communication no longer came directly from Mount Sinai but from the tent of meeting set up in its vicinity.—Ex. 40:34, 35; Lev. 1:1; 25:1; Num. 1:1; 9:1.

Centuries later the prophet Elijah spent forty days at Horeb or Sinai, "the mountain of the true God." —1 Ki. 19:8.

2. "Sinai" also designates the wilderness adjacent to the mountain by the same name. (Lev. 7:38) The exact geographical limits of the wilderness of Sinai cannot be determined from the Bible record. It was apparently located near Rephidim. (Ex. 19:2; compare Exodus 17:1-6.) To the wilderness of Sinai Jethro, Moses' father-in-law, brought Moses' wife Zipporah and his two sons Gershom and Eliezer, to be reunited with Moses. (Ex. 18:1-7) Among other noteworthy events occurring in the wilderness of Sinai were: Israel's succumbing to calf worship during Moses' absence (Ex. 32:1-8); the execution of 3,000 men who undoubtedly had a major part in calf worship (Ex. 32:26-28); Israel's outward expression of repentance by stripping themselves of their or-

naments (Ex. 33:6); the construction of the tabernacle and its furnishings and the making of the priestly garments (Ex. 36:8–39:43); the installation of the priesthood and the beginning of its services at the tabernacle (Lev. 8:4–9:24; Num. 28:6); the execution of Aaron's sons Nadab and Abihu by fire from Jehovah for offering illegitimate fire (Lev. 10:1-3); the first registration of Israelite males for the army (Num. 1:1-3), and the initial celebration of the Passover outside of Egypt.—Num. 9:1-5.

SINEW. A tendon of the body. Man is said to be woven together with bones and sinews. (Job 10:11; see also Job 40:15-18; BEHEMOTH.) In a figurative sense the Israelites were said to have a neck as "an iron sinew," meaning that they were rigid, stubborn, stiff-necked. (Isa. 48:4; compare Exodus 32:9.) God's spiritual revival of his people was pictured by the bringing together of bones and the putting of flesh and sinews upon them.—Ezek. 37:6-8.

During Jacob's grappling with an angel, the angel touched the socket of Jacob's thigh joint, causing it to get out of place. The account written later by Moses says: "That is why the sons of Israel are not accustomed to eat the sinew of the thigh nerve, which is on the socket of the thigh joint, down to this [Moses'] day, because he touched the socket of Jacob's thigh joint by the sinew of the thigh nerve." (Gen. 32:32) Many Jews still adhere to this custom, removing the sciatic nerve together with arteries and tendons before eating the animal. This precept is considered by some Jewish commentators to be a reminder of God's providence to Israel as exemplified in the experience of the patriarch Jacob, father of the twelve tribes.

SINGERS, SINGING. See MUSIC.

SINGLENESS. The state of being unmarried. In the beginning, after creating the man Adam, "Jehovah God went on to say: 'It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him.'" (Gen. 2:18, 21-24) Thereafter, marriage was the normal way of life among mankind and exceptions were rare and for special reasons.—See MARRIAGE.

One such special case was that of Jeremiah. He was under divine command to remain single and not to father children, since there were desperate circumstances coming on that nation in which children would be ruthlessly slaughtered by a cruel conqueror. (Jer. 16:1-4) Jephthah's daughter was another exception. Out of respect for her father's vow she willingly remained single in full-time service at Jehovah's house.—Judg. 11:34-40.

The apostle Paul discussed the benefits of singleness, provided one is not under excessive pressure, not "inflamed with passion" and therefore in danger of committing fornication or adultery. The course of singleness is "better" in that it allows one to serve God "without distraction." (1 Cor. 7:1, 2, 8, 9, 29-38; 9:5) Whether the four daughters of Philip the evangelizer married later in life is not stated, but at the time Luke wrote his account they were mentioned as "virgins, that prophesied."—Acts 21:8, 9.

Christ Jesus, like Jeremiah, remained unmarried. In conversation with his disciples about the question of whether singleness was to be preferred over the state of marriage, Jesus said, "Not all men make room for the saying, but only those who have the gift . . . and there are eunuchs that have made themselves eunuchs on account of the kingdom of the heavens. Let him that can make room for it make room for it."—Matt. 19:10-12.

Singleness, then, is a gift having as its basic advantage the freedom afforded the possessor. Jesus here used figurative language. Men "make room for it," not by literal self-emasculation, but in their hearts, by willingly resolving to keep themselves physically in the unmarried state, whether for a lifetime or for a more limited period of time, maintaining this status by self-control.

The teaching and practice of compulsory celibacy by certain religious sects, however, finds no support in Scripture. To the contrary, it is written, "In later periods of time some will fall away from the faith, . . . forbidding to marry." (1 Tim. 4:1-3) Notably, many or most of the apostles were married men. (1 Cor. 9:5) What keeps those with the gift of singleness from marrying need not be a vow of celibacy but their desire and ability to apply themselves to the service of God in the single state.

SINIM (Si'nim), LAND OF. A country from which, it was foretold, scattered Israelites would come, to dwell in and rehabilitate their homeland. (Isa. 49:12) Reference to the N and W in the same verse suggests that Sinim was S or E of Palestine. Instead of "Sinim," the *Septuagint* reads "land of the Persians" (Bagster), which could include Elam, called Si-nim in Old Akkadian. (Compare Isaiah 11:11.) The Targums and the *Vulgate*, on the other hand, read "[land] to the south." Certain scholars have suggested identification with the wilderness of Sin or the cities of Syene or Sin (Pelusium?), all generally S of the Promised Land. (Ex. 16:1; Ezek. 30:6, 15) Some have even suggested distant Sinae (China), but the presence of Israelites there is said to date only from a later time, the third century B.C.E. Hence, there is uncertainty as to Sinim's location.

SINITE (Si'nite). A branch of Canaan's descendants, and one of the seventy post-Flood families. (Gen. 10:15, 17; 1 Chron. 1:15) Several Lebanese locations of similar name are noted in various ancient writings, but the exact place where the Sinites settled remains uncertain.

SIN OFFERING. See OFFERINGS.

SION (Si'on) [elevated, towering]. Another, perhaps older, name for Mount Hermon. (Deut. 4:48) Sion (not Zion), like the Amorite name Senir, may have designated a particular part of Mount Hermon.—Compare Deuteronomy 3:9; 1 Chronicles 5:23; The Song of Solomon 4:8; see HERMON.

SIPHMOTH (Siph'moth) [possibly, fruitful]. A Judean city to which David sent a "gift blessing" of the spoils of his victory over the Amalekites. While a fugitive, he and his men had free access to the city. (1 Sam. 30:26-31) Its location is today unknown. —Compare 1 Chronicles 27:27; SHIPHMITE.

SIPPAI (Sip'pai). Equivalent name of Saph, a man among those born of the Rephaim. He was struck down by Sibbecai.—1 Chron. 20:4; 2 Sam. 21:18.

SIRAH (Si'rah), CISTERN OF. Abner was at the cistern of Sirah when Joab's messengers had him return to Hebron (where he was subsequently murdered). (2 Sam. 3:26, 27) Sirah may correspond to 'Ain Sarah, a spring or well about a mile and a half (2.4 kilometers) NW of Hebron. Josephus claims that Sirah (which he calls Besira) was twenty furlongs (or less than two and a half statute miles [c. 4 kilometers]) from Hebron.—*Antiquities of the Jews*, Book VII, chap. I, par. 5.

SIRION (Sir'i·on) [cuirass, coat of mail]. The old Sidonian name for Mount Hermon, called Senir by the Amorites. (Deut. 3:9) The names "Sirion" and "Senir" appear in the Ugaritic texts found at Ras Shamra in northern Syria, and in the documents from the Turkish village Boghazkevi, thus corroborating the Bible's exactness. Like Senir, Sirion perhaps

also designates a particular part of Mount Hermon. (Compare 1 Chronicles 5:23.) At Psalm 29:6 Sirion and Lebanon are mentioned together. For this reason it has been suggested that Sirion perhaps refers to the Anti-Lebanon range.—See HERMON.

SISERA (Sis'e·ra).

1. Army chief under Canaanite King Jabin. Sisera, who lived at Harosheth rather than at Jabin's city Hazor, is more prominent in the account than King Jabin. Sometime after Judge Ehud had overthrown Moabite domination, Sisera and Jabin came to oppress Israel for twenty years.—Judg. 4:1-3; 1 Sam. 12:9.

On hearing that Deborah and Barak had mustered the Israelites to fight against him, Sisera collected his forces, including his nine hundred iron-scythed chariots, and engaged Israel at the torrent valley of Kishon. But Jehovah fought against Sisera and threw his whole army into confusion, resulting in their total defeat.—Judg. 4:7, 12-16, 23; 5:20, 21; Ps. 83:9.

His chariots bogged down (compare Judges 5:21), Sisera fled on foot and came to the tent of Jael, the wife of Heber the Kenite, who was at peace with Jabin. She invited him inside. Exhausted from the battle and the flight, the weary Sisera, depending on the safety of Jael's tent, decided to rest. She gave Sisera some milk to drink and he asked her to stand guard. When he had fallen into a sound sleep, Jael stealthily went up to him and drove a tent pin through his temples into the earth. When Barak arrived, Jael presented to him the fallen enemy. (Judg. 4:9, 17-22; 5:25-27) Sisera's mother and her household waited in vain for him to return with great spoil.—Judg. 5:28-30.

2. Forefather of a family of Nethinim that returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 43, 53; Neh. 7:55) War captives were included among the Nethinim, and while some may have been taken at the time Sisera (No. 1 above) was defeated and may have become temple servants, there is no reason to conclude that the Nethinim who returned from Babylon were descendants of the Sisera of Barak's time.

SISMAI (Sis'mai). A descendant of Judah through Jerahmeel and Sheshan; son of Eleasah and father of Shullam. (1 Chron. 2:3-5, 25, 34, 40) Sismai possibly lived during the period of the Judges.

SISTER. In the Scriptures the term is applied to full sisters and to half sisters, those having the same father but different mothers (Gen. 34:1, 27; 1 Chron. 3:1-9), or the same mother but different fathers, as in the case of the sisters of Jesus. (Matt. 13:55, 56; Mark 6:3) Adam's sons obviously married their sisters, since all humankind sprang from Adam and Eve. (Gen. 3:20; 5:4) (Adam's wife Eve, as 'bone of his bones and flesh of his flesh,' was more closely related than a sister. [Gen. 2:22-24]) There was no stigma attached to marriage to sisters or half sisters. The account reports that more than two thousand years later, Abraham married Sarah his half sister. (Gen. 20:2, 12) The Mosaic law, some 430 years later, however, forbade such unions as incestuous. (Lev. 18:9, 11; 20:17) Doubtless, as the human race deviated farther from Adam's original perfection, the laws of heredity made it become detrimental for closely related persons to marry.

"Sister" in its broader usage included fellow countrywomen of a nation. (Num. 25:17, 18) Nations or cities that had a close relationship or that carried on similar moral practices were likened to sisters.—Jer. 3:7-10; Ezek. 16:46, 48, 49, 55; 23:32, 33.

The Hebrew word for sister (*'a·hhohth'*) is translated "the other" when describing the placing of objects in relationship to corresponding pieces in the tabernacle and in Ezekiel's visions.—Ex. 26:3, 5, 6, 17; Ezek. 1:9, 23; 3:13.

IN THE CHRISTIAN CONGREGATION

Jesus taught that spiritual relationships take priority over fleshly ones. Those women who did his Father's will were 'sisters' held in higher regard than mere fleshly relations. (Matt. 12:50; Mark 3:34, 35) One willing to sever earthly ties, if necessary to do so for the sake of the Kingdom, will have a "hundredfold" of "sisters" and other 'family' relations now, plus "everlasting life" in the future. (Matt. 19:29; Mark 10:29, 30; Luke 14:26) Women in the Christian congregation are called sisters, in a spiritual sense. —Rom. 16:1; 1 Cor. 7:15; 9:5; Jas. 2:15.

FIGURATIVE USE

Closeness to wisdom is encouraged by the wise writer Solomon when he stresses the importance of Jehovah's commandments. He says: "Say to wisdom: 'You are my sister'; and may you call understanding itself 'Kinswoman.' "—Prov. 7:4.

SISTRUM [Heb., *me·na·'an·'im'* (plural), variously translated as "castanets" (*AT, JB*), "bells" (*Le*) and "cornets" (*AV, Dy, Yg*)]. The Hebrew word occurs but once in Scripture and seems to be derived from a root meaning "to quiver, to be shaken." (2 Sam. 6:5) Since the sistrum is characteristically played in this manner, being, as it were, a "musical rattle," many lexicographers and music authorities favor this rendering, one that has also been adopted by a number of Bible translators.—*Da; NW; Ro; Vg.*

The sistrum generally consisted of a small oval metal frame attached to a handle. The complete instrument varied from eight to eighteen inches (about 20 to 46 centimeters) in length, according to extant ancient specimens as well as Egyptian and other monumental representations. The frame loosely held a small number of metal crossbars that, when shaken, produced sharp, ringing sounds. The horizontal bars may have been of differing lengths so as to produce a series of tones. Another type of sistrum was equipped with rings on the bars, and these rings jingled when agitated. Although its single Biblical appearance is in the description of a great celebration, traditional Jewish sources state that the sistrum was played on sad occasions as well.

SITHRI (Sith'ri) [perhaps, (Jehovah) concealed]. A Levite living during the Israelite slavery in Egypt; son of Uzziel and cousin of Moses.—Ex. 6:18, 20, 22.

SITNAH (Sit'nah) [accusation]. A well that Isaac's servants dug in the vicinity of Gerar and Rehoboth. It was named Sitnah because of their dispute over it with the shepherds of Gerar. Sitnah's exact location is not known. (Gen. 26:19-22) However, perhaps it was somewhere in Wadi Shutnet er-Ruheibeh, about eighteen miles (29 kilometers) SW of Beer-sheba. This wadi's name bears a similarity to both Sitnah and Rehoboth.

SIVAN (Si'van). The postexilic name of the third Jewish lunar month of the sacred calendar, but the ninth of the secular calendar. (Esther 8:9; 1 Chron. 27:5; 2 Chron. 31:7) It corresponds to part of May and part of June. The meaning of the name is uncertain.

Sivan comes at the end of the spring when the intense heat of summer is approaching; this is mentioned by Josephus in describing a slaughter of Samaritans by the Roman army in that month. (*Wars of the Jews*, Book III, chap. VII, par. 32) This was the time of the wheat harvest and also the early part of the dry season, which would continue until October or the lunar month of Bul. (Ex. 34:22; Prov. 26:1) This was doubtless the month when the prophet Samuel prayed to Jehovah and an unseasonal rainstorm occurred, causing great fear among the people. (1 Sam. 12:16-19) By now the "early figs" that came on the trees toward the close of the winter months

were fully ripe. (Isa. 28:4; Jer. 24:2) In the coastal area of the Mediterranean apples were also in season. —Song of Sol. 2:3; compare Joel 1:10-12.

The Festival of Weeks or Pentecost was celebrated on the sixth day of Sivan, accompanied by the offering of the firstfruits of the wheat harvest, just fifty days after the offering of the firstfruits of the barley harvest. (Ex. 34:22; Lev. 23:15-21) It was on this sixth day of Sivan, in the year 33 C.E., that the holy spirit was poured out on the group of about 120 disciples assembled in the upper room at Jerusalem. From the crowds gathered at the city for the feast came the three thousand persons who were baptized on that day.—Acts 1:15; 2:1-42.

It was in the month of Sivan that King Asa celebrated a grand feast following his reform activity in eradicating false religion from Judah and Jerusalem and other areas. (2 Chron. 15:8-10) The swift couriers sent by King Ahasuerus to deliver the message granting the Jews the right to defend themselves on the thirteenth day of Adar were dispatched almost nine months earlier, on the twenty-third day of Sivan, to the 127 jurisdictional districts of the Persian Empire extending from India to Ethiopia.—Esther 8:9-14.

SIX. See NUMBER, NUMERAL.

SKINS. The skin is classified as an organ of the body, and indeed performs many functions for the body's well-being, including protection, regulation of body temperature, and removal of certain waste materials. The Bible mentions skin afflictions (Lev. 13:1-46; 21:20; Deut. 28:27) and certain deteriorating effects of disease and starvation upon the skin.—Job 7:5; 30:30; Lam. 4:8; 5:10.

According to the Law, skins of animals used for certain sin offerings were burned outside the camp of Israel, or outside the gate of Jerusalem. (Ex. 29:14; Lev. 4:11, 12; 8:17; 9:11; 16:27; Heb. 13:11) The priest received the skin of an animal presented by an Israelite for a burnt offering.—Lev. 7:8.

Jehovah provided skin garments for Adam and Eve to cover their nakedness, after they had sinned. (Gen. 3:21) Undressed skins were used for garments by some, notably some of the prophets (2 Ki. 1:8; Matt. 3:4), including some false prophets. (Zech. 13:4) Animal skins also served for sandals (Ezek. 16:3, 10), bags (1 Sam. 17:40), skin bottles for water, milk, wine, and so forth (Gen. 21:14; Josh. 9:13; Judg. 4:19; Matt. 9:17), as drumheads and possibly as a sounding base for the *ne'vel* or "stringed instrument." (Isa. 5:12) Skins were used as coverings for the tabernacle. —Ex. 25:2, 5; 26:14; 35:7, 23; 36:19.

Skin of sheep, goats or calves was also employed as a writing material.—See PARCHMENT.

FIGURATIVE USE

Concerning Job, Satan said to Jehovah: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul." (Job 2:4) The Devil thereby challenged man's integrity.

Job himself said: "I escape with the skin of my teeth." (Job 19:20) This harmonizes with the fact that tooth enamel is produced by epithelial or skin cells. A possible reading is: "And my flesh becomes hairless in my teeth." (Compare Job 13:14.) But if the usual reading is taken, Job likely meant that he had a very narrow escape from death.

SKULL PLACE. See GOLGOTHA.

SKY [Heb., *sha'hhaq* (apparently from a root meaning "to pulverize, beat in pieces or pound fine"), "dust" as being made fine, "cloud of dust," "cloud." *Sha·ma'yim*, "heavens," is occasionally rendered "skies." Gr., *ou·ra·nos'*, "heaven" or "sky"].

"Sky [*sha'hhaq*]," as used by the Bible writers, may mean the expanse of atmosphere that surrounds the earth in which clouds float (Isa. 45:8), or the apparent vault or dome over the earth that is blue at daytime and star-studded at night. (Ps. 89:37) In most cases the writer evidently is merely referring to what is high above man without specifying which aspect of the "sky" is involved.—Ps. 57:10; 108:4.

The fine dust particles in the atmosphere, the molecules of water vapor and, to some extent, the molecules of oxygen, nitrogen, carbon dioxide and other gases in the atmosphere, scatter the rays of light, the blue rays being most diffused, which gives the clear sky its characteristic blue color. Fine dust particles also play a large part in producing clouds, the water vapor collecting around these particles.

Jehovah speaks of himself as the One who "beat out the skies hard like a molten mirror." (Job 37:18) The particles forming the atmosphere are indeed compressed under the pull of gravity, and are held to a limit as to their outer boundaries, gravity preventing their escape from the earth. (Gen. 1:6-8) They do reflect the sunlight in a manner comparable to a mirror. Because of this the sky looks bright, whereas without an atmosphere the sky observer on earth would see only blackness, with the heavenly bodies glowing brilliantly on a black background, as is the case with the atmosphereless moon. Astronauts can observe the earth's atmosphere from outer space as an illuminated, glowing halo.

Jehovah used figurative language in warning Israel that, for disobedience, the skies overhead would become copper and the earth beneath, iron, and powder and dust would be the rain of their land. Doubtless under such conditions of lack of rain the "shut up," cloudless skies would become reddish, copper, in color, because increased dust particles in the atmosphere tend to diffuse the blue light to the point that the red waves are more prominent, just as the setting sun appears red because of the greater depth or thickness of atmosphere that the sun's rays must traverse. —Deut. 28:23, 24; compare 1 Kings 8:35, where "heaven" is used as referring to the expanse.

When Jesus ascended toward heaven, a cloud caught him away from the disciples' vision. As they gazed into the sky, angels appeared and said: "Men of Galilee, why do you stand looking into the sky? This Jesus who was received up from you into the sky will come thus in the same manner as you have beheld him going into the sky." (Acts 1:9-11) The angels, in effect, told the disciples that there was no point in their gazing into the sky, expecting him to appear to their vision there. For the cloud had caught him up, and he had become invisible. But he would come back *in like manner*, invisibly, unobserved by the physical eyes.

Occasionally, "sky" is used in parallel with "heaven," but for a discussion of the application of the more comprehensive term "heaven," see HEAVEN.

SLANDER. See GOSSIP, SLANDER.

SLAP. See ATTITUDES AND GESTURES.

SLAVE. The original-language words often rendered "slave" or "servant" are not limited in their application to persons owned by others.

ORIGINAL-LANGUAGE TERMS

The Hebrew word *'e'vedh* can refer to persons owned by fellowmen. (Gen. 12:16; Ex. 20:17) Or the term can designate subjects of a king (2 Sam. 11:21; 2 Chron. 10:7), subjugated peoples who paid tribute (2 Sam. 8:2, 6) and persons in royal service, including cupbearers, bakers, seamen, military officers, advisers and the like, whether owned by fellowmen or not. (Gen. 40:20; 1 Sam. 29:3; 1 Ki. 9:27; 2 Chron. 8:18; 9:10; 32:9) In respectful address, a Hebrew, rather than using the first person pronoun, would at times speak of himself as a servant (*'e'vedh*) of the one to whom he was talking. (Gen. 33:5, 14; 42:10, 11, 13; 1 Sam. 20:7, 8) *'E'vedh* was used in referring to servants or worshipers of Jehovah generally (1 Ki. 8:36) and, more specifically, to special representatives

of God, as was Moses. (Josh. 1:1, 2; 24:29; 2 Ki. 21: 10) Though not a worshiper of Jehovah, one who performed a service that was in harmony with the divine will could be spoken of as God's servant, an example being King Nebuchadnezzar.—Jer. 27:6.

The Greek term *dou'los* corresponds to the Hebrew word *'e'vedh*. It is used with reference to persons owned by fellowmen (Matt. 8:9; 10:24, 25; 13:27), devoted servants of God and of his Son Christ Jesus, both humans (Acts 2:18; 4:29; Rom. 1:1; Gal. 1:10) and angels (Rev. 19:10, where the word *syn'dou·los* [fellow slave] appears) and, in a figurative sense, to persons in slavery to sin (John 8:34; Rom. 6:16-20) or corruption.—2 Pet. 2:19.

The Hebrew word *na''ar*, like the Greek term *pais*, basically means a boy or a youth and can also designate a servant or an attendant. (1 Sam. 1:24; 4:21; 30:17; 2 Ki. 5:20; Matt. 2:16; 8:6; 17:18; 21:15; Acts 20:12) The Greek term *oi·ke'tes* denotes a house servant or slave (Luke 16:13), and a female slave or servant is designated by the Greek word *pai·di'ske*. (Luke 12:45) The participial form of the Hebrew root *sha·rath'* may be rendered by such terms as "minister" (Ex. 33:11), or "waiter." (2 Sam. 13:18) The Greek word *hy·pe·re'tes*, literally meaning an under-rower or subordinate, may be translated "attendant," "court attendant" or "house attendant." (Matt. 26:58; Mark 14:54, 65; John 18:36) The Greek term *the·ra'pon* occurs solely at Hebrews 3:5 and means subordinate, attendant or minister.

BEFORE THE COMMON ERA

War, poverty and crime were the basic factors that reduced persons to a state of servitude. Captives of war were often constituted slaves by their captors or sold into slavery by them. (Compare 2 Kings 5:2; Joel 3:6.) In Israelite society a person who became poor could sell himself or his children into slavery to care for his indebtedness. (Ex. 21:7; Lev. 25:39, 47; 2 Ki. 4:1) One guilty of thievery but unable to make compensation was sold for the things he stole, evidently regaining his freedom at the time all claims against him were cared for.—Ex. 22:3.

At times slaves held a position of great trust and honor in a household. The patriarch Abraham's aged servant (likely Eliezer) managed all his master's possessions. (Gen. 24:2; 15:2, 3) A descendant of Abraham, Joseph, as a slave in Egypt, came to be in charge of everything belonging to Potiphar, a court official of Pharaoh. (Gen. 39:1, 5, 6) In Israel, there was a possibility of a slave's becoming wealthy and redeeming himself.—Lev. 25:49.

Regarding conscription of workers, see COMPULSORY SERVICE; FORCED LABOR.

Laws governing slave-master relationships

Among the Israelites the status of the Hebrew slave differed from that of a slave who was a foreigner, alien resident or settler. Whereas the non-Hebrew remained the property of the owner and could be passed on from father to son (Lev. 25:44-46), the Hebrew slave was to be released in the seventh year of his servitude or in the Jubilee year, depending upon which came first. During the time of his servitude the Hebrew slave was to be treated as a hired laborer. (Ex. 21:2; Lev. 25:10; Deut. 15:12) A Hebrew who sold himself into slavery to an alien resident, to a member of an alien resident's family or to a settler could be repurchased at any time, either by himself or by one having the right of repurchase. The redemption price was based on the number of years remaining until the Jubilee year or until the seventh year of servitude. (Lev. 25:47-52; Deut. 15:12) When granting a Hebrew slave his freedom the master was to give him a gift to assist him in getting a good start as a freedman. (Deut. 15:13-15) If a slave had come in with a wife, the wife went out with him. However, if the master had given him a wife (evidently a foreign woman who would not be entitled to freedom in the seventh year of servitude), she and any children by her remained the property of the master. In such a case the Hebrew slave could choose to remain with his master. His ear was then pierced with an awl to indicate that he would continue in servitude to time indefinite.—Ex. 21:2-6; Deut. 15:16, 17.

Female Hebrew slaves

Certain special regulations applied to a female Hebrew slave. She could be taken as a concubine by the master or designated as a wife for his son. When designated as a wife for the master's son, the Hebrewess was to be treated with the due right of daughters. Even if the son took another wife, there was to be no diminishing of her sustenance, clothing and marriage due. A failure on the son's part in this respect entitled the woman to her freedom without the payment of a redemption price. If the master sought to have a Hebrewess redeemed, he was not permitted to accomplish this by selling her to foreigners.—Ex. 21: 7-11.

Protections and privileges

The Law protected slaves from brutalities. A slave was to be set at liberty if mistreatment by the master resulted in the loss of a tooth or an eye. As the usual value for a slave was thirty shekels (compare Exodus 21:32), his liberation would have meant considerable loss to the master and, therefore, would have served as a strong deterrent against abuse. Although a master could beat his slave, the slave, depending upon the decision of the judges, was to be avenged if he died under his master's beating. However, if the slave lingered on for a day or two before dying, he was not to be avenged, this indicating that the master had intended, not to kill, but to discipline the slave. (Ex. 21:20, 21, 26, 27; Lev. 24:17) Also, it would appear that the beating could not be administered with a lethal instrument, as that would have signified intent to kill. (Compare Numbers 35:16-18.) Therefore, if a slave lingered on for a day or two, there would be reasonable question as to whether the death resulted from the chastisement. A beating with a rod, for example, would not normally be fatal, as shown by the statement at Proverbs 23:13: "Do not hold back discipline from the mere boy. In case you beat him with the rod, he will not die."

Certain privileges were granted to slaves by the terms of the Law. As all male slaves were circumcised (Ex. 12:44; compare Genesis 17:12), they could eat the passover, and slaves of the priest could eat holy things. (Ex. 12:43, 44; Lev. 22:10, 11) Slaves were exempted from working on the sabbath. (Ex. 20:10; Deut. 5:14) During the sabbath year they were entitled to eat of the growth from spilled kernels and from the unpruned vine. (Lev. 25:5, 6) They were to share in the rejoicing associated with the sacrificing at the sanctuary and the celebration of the festivals. —Deut. 12:12; 16:11, 14.

FIRST-CENTURY CHRISTIAN POSITION

In the Roman Empire slaves were very numerous, with individuals owning hundreds and even thousands of slaves. The institution of slavery had the protection of the imperial government. First-century Christians did not take a stand against governmental authority in this matter and advocate a slaves' revolt. They respected the legal right of others, including fellow Christians, to own slaves. That is why the apostle Paul sent back the runaway slave Onesimus. Because he had become a Christian, Onesimus willingly returned to his master, subjecting himself as a slave to a fellow Christian. (Philem. 10-17) The apostle Paul also admonished Christian slaves not to take advantage of their relationship to believing masters. He said: "Let those having believing owners not look down on them, because they are brothers. On the contrary, let them the more readily be slaves, because those receiving the benefit of their good service are believers and beloved." (1 Tim. 6:2) For a slave to have a Christian master was a blessing, as his

owner was under obligation to deal righteously and fairly with him.—Eph. 6:9; Col. 4:1.

The acceptance of Christianity by those in servitude placed upon them the responsibility of being better slaves, "not talking back, not committing theft, but exhibiting good fidelity." (Titus 2:9, 10) Even if their masters were to treat them unjustly, this did not give them license to render inferior service. By suffering for righteousness' sake, they imitated the example of Jesus Christ. (1 Pet. 2:18-25) "You slaves," wrote the apostle Paul, "be obedient in everything to those who are your masters in a fleshly sense, not with acts of eyeservice, as men pleasers, but with sincerity of heart, with fear of Jehovah. Whatever you are doing, work at it whole-souled as to Jehovah, and not to men." (Col. 3:22, 23; Eph. 6:5-8) Such fine conduct toward their masters prevented bringing reproach upon the name of God, as no one could blame Christianity for producing lazy, good-for-nothing slaves.—1 Tim. 6:1.

Of course, a slave's "obedience in everything" could not include disobeying God's law, as that would have meant fearing men rather than God. Wrongdoing by slaves, even when committed at the direction of a superior, would not have 'adorned the teaching of their Savior, God,' but would have misrepresented and disgraced this teaching. (Titus 2:10) Thus, their Christian conscience would govern.

In the Christian congregation all persons, regardless of their social status, enjoyed the same standing. All were anointed by the same spirit and thus shared in the same hope as members of one body. (1 Cor. 12:12, 13; Gal. 3:28; Col. 3:11) While more limited in what he could do in spreading the good news, the Christian slave was not to worry about this. If granted the opportunity to gain freedom, however, he would take advantage of it and thereby enlarge his sphere of Christian activity.—1 Cor. 7:21-23.

ENSLAVEMENT TO SIN

At the time the first man Adam disobeyed God's law he surrendered perfect control of himself and yielded to the selfish desire to continue sharing association with his sinful wife and pleasing her. Adam's surrendering himself to his sinful desire made this desire and its end product, sin, his master. (Compare Romans 6:16; James 1:14, 15.) He thus sold himself under sin. As all his offspring were yet in his loins, Adam also sold them under sin. That is why the apostle Paul wrote: "I am fleshly, sold under sin." (Rom. 7:14) For this reason there was no way for any of Adam's descendants to make themselves righteous, not even by trying to keep the Mosaic law. As the apostle Paul put it: "The commandment which was to life, this I found to be to death." (Rom. 7:10) The inability of humans to keep the Law perfectly showed that they were slaves to sin and deserving of death, not life.

Only by availing themselves of the deliverance made possible through Jesus Christ could individuals be emancipated or gain freedom from this enslavement. (Compare John 8:31-34; Romans 7:21-25; Galatians 4:1-7; Hebrews 2:14-16.) Having been bought with the precious blood of Jesus, Christians are slaves or servants of Jehovah God and of his Son, obligated to keep their commands.—1 Cor. 7:22, 23; 1 Pet. 1:18, 19; Rev. 19:1, 2, 5; see DEATH; FREEDMAN, FREEMAN; FREEDOM; RANSOM; SIN, I.

SLEDGE. See FARMING IMPLEMENTS.

SLEEP. A period of rest marked by the cessation of conscious activity is vital for the maintenance of human life and health. Being fully aware of the importance of rest, Jesus Christ was concerned about his disciples' having time to rest up a bit. (Mark 6:31) Jesus' example shows that, even in human perfection, rest and sleep are necessary.—Compare Mark 4:38; see PERFECTION.

Hard work (Eccl. 5:12), a clear conscience (compare Psalm 32:3-5) and freedom from undue anxiety as well as trust in Jehovah (Ps. 3:5; 4:8; Prov. 3:24-26) contribute much toward making an individual's sleep pleasurable and refreshing. Content with life's necessities (compare 1 Timothy 6:8), the servant of God does not have to spend long hours in arduous toil to the point of sacrificing necessary sleep and still deriving no real benefit from his work.—Compare Psalm 127:1, 2.

Of course, there are times when God's servants experience sleepless nights. If not due to sickness or other adverse or trialsome circumstances, their sleeplessness may stem from concern for fellow believers and the advancement of true worship. (2 Cor. 6:3-5; 11:23, 27; compare Psalm 132:3-5, where the reference is, not to actual sleep, but to rest, cessation from activity.) However, they do not need to worry needlessly about material possessions and lose sleep as a result. (Eccl. 5:12; compare Matthew 6:25-34.) On the other hand, wrongdoing serves to make wicked persons content. "They do not sleep unless they do badness, and their sleep has been snatched away unless they cause someone to stumble."—Prov. 4:16.

While sleep is important, a person should not become a lover of sleep. (Prov. 20:13) "Laziness causes a deep sleep to fall," making an individual inactive when he should be accomplishing something. (Prov. 19:15) For one to prefer to sleep or to be inactive when he should be working is to choose a course that eventually leads to poverty.—Prov. 6:9-11; 10:5; 24:33, 34.

Unlike men, Jehovah God does not become drowsy and require sleep. His servants, therefore, can rest assured that he can at all times supply needed help. (Ps. 121:3, 4) Only when, for his own good reasons, he delays or refrains from taking action, as in the case of those professing to be his people but proving to be unfaithful, is Jehovah likened to one who is asleep.—Ps. 44:23; 78:65.

SPIRITUAL WAKEFULNESS

When encouraging Christians at Rome not to be asleep or inactive and insensible to their responsibilities, the apostle Paul wrote: "It is already the hour for you to awake from sleep, for now our salvation is nearer than at the time when we became believers. The night is well along; the day has drawn near. Let us therefore put off the works belonging to darkness and let us put on the weapons of the light. As in the daytime let us walk decently, not in revelries and drunken bouts, not in illicit intercourse and loose conduct, not in strife and jealousy." (Rom. 13:11-13; compare Ephesians 5:6-14; 1 Thessalonians 5:6-8; Revelation 16:15.) Those who engage in wrong practices or advance false teachings are asleep as to righteousness and need to wake up if they are to gain God's approval.

DEATH IS LIKE SLEEP

There is evidence that people sleep in cycles. Each cycle is made up of a deep sleep followed by a lighter sleep. During periods of deep sleep it is very difficult to awaken a person. He is completely unaware of his surroundings and the things that may be occurring about him. There is no conscious activity. Similarly, the dead are "conscious of nothing at all." (Eccl. 9:5, 10; Ps. 146:4) Therefore death, whether that of a man or of an animal, is like sleep. (Ps. 13:3; John 11:11-14; Acts 7:60; 1 Cor. 7:39; 15:51; 1 Thess. 4:13) The psalmist wrote: "From your rebuke, O God of Jacob, both the charioteer and the horse have fallen fast asleep." (Ps. 76:6; compare Isaiah 43:17.) Were it not for God's purpose to awaken persons from the sleep of death, they would never wake up.—Compare Job 14:10-15; Jeremiah 51:39, 57; see RESURRECTION.

However, "death" and "sleep" may also be contrasted. Concerning a dead girl, Christ Jesus said: "The little girl did not die, but she is sleeping." (Matt. 9:24; Mark 5:39; Luke 8:52) As he was going to resurrect her from death, Jesus may have meant that

the girl had not ceased forever to exist but would be as one awakened from her sleep. Also, this girl had not been buried, nor had her body had time to begin decaying, as had the body of Lazarus. (John 11:39, 43, 44) On the basis of the authority granted to him by his Father, Jesus could say this just as does his Father, "who makes the dead alive and calls the things that are not as though they were."—Rom. 4:17; compare Matthew 22:32.

It should be noted that the term "asleep" is applied in the Scriptures to those dying because of the death passed on from Adam. Those suffering the "second death" are not spoken of as asleep. Rather, they are shown to be completely annihilated, out of existence, burned up as by an unquenchable fire.—Rev. 20:14, 15; compare Hebrews 10:26-31, where a contrast is made between those who died because of violating the Mosaic law and the much more severe punishment meted out to Christians who turn to a willful practice of sin; Heb. 6:4-8.

SLING. See ARMS, ARMOR.

SLINGER. In early times, slingers of stones formed an important part of a military force. The tribe of Benjamin had 700 picked men, every one of whom was "a slinger of stones to a hairbreadth and would not miss." (Judg. 20:15, 16) The Targums say that the Cherethites and Pelethites among David's warriors were adept slingers. Slingmen were an important part of King Uzziah's military force in the ninth century B.C.E. (2 Chron. 26:13, 14) In the next century Sennacherib employed a corps of slingers in the Assyrian army, as monuments attest. The fighting forces of the Egyptians, Syrians, Persians, Sicilians and others also had similar divisions. In the Roman army slingers were among the *auxilia* rather than the Legion. (See ARMY [Roman].) As late as the first century C.E., Jewish slingers pitted their skill against Roman forces. —Josephus, *Antiquities of the Jews*, Book XVII, chap. X, par. 2; *Wars of the Jews*, Book II, chap. XVII, par. 5; Book IV, chap. I, par. 3.

In ancient armies the slingers usually made up only one division of the foot soldiers. Archers, as a complement of the slingers, and spearmen in lesser numbers completed the infantry. When called forward to begin an engagement or to stall an enemy advance, the slingers passed from the rear of the ranks through corridors among the soldiers. At other times they fired from behind and over the heads of the spearmen. Slingers were especially effective fighters when attacking walled cities. Their missiles, hurled from the ground, could pick the enemy off the walls or reach targets inside the city. (2 Ki. 3:25) When siege engines and assault towers were developed, slingers took advantage of the elevated positions their platforms afforded.

An advantage of the slinger over the armor-clad swordsman or spearman was his effectiveness from a distance. It is claimed that their range of effectiveness was up to 400 feet (c. 122 meters) with stones, and even farther with lead pellets.

DAVID'S USE OF THE SLING

To become a skilled and experienced slinger required much time and training. Young shepherd boys attending and protecting flocks against beasts of prey developed the needed skill. The shepherd-boy David felt much better equipped with his sling than with the heavy armor of Saul. But he would doubtless have been unable to stand before Goliath without faith and the strength of Jehovah. The outcome of the fight depended, not on superiority of weapons or upon skill, but upon Jehovah, who supported David. As David called out to Goliath: "I am coming to you with the name of Jehovah of armies, . . . whom you have taunted. . . . And all this congregation will know that neither with sword nor with spear does Jehovah save, because to Jehovah belongs the battle." It was a stone from David's sling, no doubt guided and given unusual force by Jehovah, that sank into Goliath's forehead, striking him down so that David could "definitely put him to death" by Goliath's own sword.—1 Sam. 17:38-51.

SMOKE [Heb., *'a·shan'*; Gr., *ka·pnos'*], The visible soot-producing mixture of carbon particles and gases from burning organic materials; also vapor or a cloud resembling smoke. Aside from the mention of literal smoke in numerous instances, there are a number of figurative uses of the word, and there is figurative meaning to the appearance of smoke itself.

JEHOVAH'S PRESENCE, AND HIS ANGER

Jehovah has manifested his presence by a cloud of "smoke," sometimes accompanied by fire. (Ex. 19:18; 20:18; Isa. 4:5) He symbolized his presence at the temple in Jerusalem at the time of its inauguration, and also at the visionary temples seen by Isaiah the prophet and by John the apostle.—1 Ki. 8:10-12; Isa. 6:1-6; Rev. 15:8; see CLOUD.

Smoke is also associated with Jehovah's burning anger. (Deut. 29:20) On the other hand, those in Israel who had fallen away to the worship of false gods were said to be "a smoke" in God's nostrils, signifying that they provoked his great anger.—Isa. 65:5.

A WARNING OR PORTENT

Smoke signals were used in warfare to communicate messages between cities or divisions of an army. (Judg. 20:38-40) It was also an evidence that something was being destroyed by fire, as, for example, smoke rising from a distant city. (Gen. 19:28; Josh. 8:20, 21) Or it could metaphorically refer to an army on its way to accomplish destruction, which often included the burning of conquered cities.—Isa. 14:31.

Consequently, a rising column or cloud of smoke came to be used symbolically as a token of warning, a portent of woe to come or of destruction. (Rev. 9:2-4; compare Joel 2:30, 31; Acts 2:19, 20; Revelation 9: 17, 18.) The psalmist says of the wicked: "In smoke they must come to their end." (Ps. 37:20) Smoke also symbolized the *evidence* of destruction. (Rev. 18:9, 18) Smoke that keeps ascending "to time indefinite" therefore is evidently an expression denoting complete and everlasting annihilation, as in Isaiah's prophecy against Edom: "to time indefinite its smoke will keep ascending." (Isa. 34:5, 10) Edom as a nation was wiped out and remains desolated to this day, and the evidence of this fact stands in the Bible account and in the records of secular history. Similarly, the everlasting destruction of Babylon the Great is foretold at Revelation 18:8, and a like judgment is entered against those who worship the "wild beast" and its image, at Revelation 14:9-11.

TRANSITORINESS

Just as smoke normally dissipates quickly and disappears, so it sometimes figuratively denotes that which is transitory. It is used with regard to: God's enemies (Ps. 68:2), idol worshipers (Hos. 13:3) and the shortened life of the afflicted one.—Ps. 102:3.

OTHER FIGURATIVE USES

"As vinegar to the teeth and as smoke to the eyes, so the lazy man is to those sending him forth," says the proverb. Just as smoke causes the eyes to sting and smart, so the one who employs a lazy man does so to the injury of his own purposes.—Prov. 10:26.

The psalmist, waiting for Jehovah to comfort him, says: "I have become like a skin bottle in the smoke." (Ps. 119:83) Skin bottles, such as used in the Middle East, hanging on the wall when not in use, became dried up and shriveled from the smoke of the house. So the psalmist had become at the hands of those persecuting him.

ILLUSTRATIVE USE

Jehovah, in describing his creations to Job, calls attention to Leviathan, saying: "Out of [its] nostrils smoke goes forth, like a furnace set aflame even with

rushes." (Job 41:20) Many Bible scholars believe that God here had reference to the crocodile, which, when coming up out of the water, breathes out a thick, steamy vapor with a thundering sound.

SACRIFICIAL SMOKE

Another Hebrew word, *qi·tohr'*, has reference to smoke, especially sacrificial smoke, of incense or other sacrifice on the altar. Such sacrificial smoke was viewed as a pleasing odor ascending to the one to whom it was offered.—1 Chron. 6:49; Jer. 44:15; compare Genesis 8:20, 21; Leviticus 26:31; Ephesians 5:2.

SMYRNA (Smyr'na) [myrrh]. An ancient city on the W coast of Asia Minor; now called Izmir. Early settled by the Greeks, it was destroyed about 580 B.C.E. by Lydian King Alyattes. More than two centuries later, Alexander the Great planned to rebuild it as a Greek city, this being done by his successors on another site. Smyrna thereafter became an important commercial city. Later becoming part of the Roman province of Asia, Smyrna, with its fine public buildings, was noted for its beauty. It had a temple of Tiberius Caesar and therefore promoted emperor worship.

Smyrna was the second of the seven Christian congregations in Asia Minor to which the glorified Jesus Christ directed the apostle John to write a message. (Rev. 1:11) The congregation is poor materially, but is rich spiritually. It is tested by tribulation, evidently persecution, and is blasphemed by some calling themselves Jews, but who are actually "a synagogue of Satan." However, despite their poverty and tribulation, Christians of the congregation in Smyrna are encouraged not to fear the things they will yet suffer, but to be "faithful even to death" in order to receive "the crown of life."—Rev. 2:8-11.

SNAIL. Any of a variety of slow-moving mollusks, generally distinguished by their spiral or conical shells into which they can withdraw for protection. Numerous varieties of snails have been encountered in Palestine, but, on account of the dry climate, there are few slugs, that is, snails having no visible shell. Both slugs and snails secrete a slimy substance that protects them from abrasive injury as they crawl along. Many believe that the snail's slimy trail is alluded to by the phrase "a snail melting away." (Ps. 58:8) Another suggestion is that the reference is to the drying up of the snail in its shell when exposed for some time to the sun.

SNAKE. See SERPENT, SNAKE.

SNARE. See TRAP.

SNOW. Jehovah, the Producer of this marvel, can also control snowfall. (Job 37:6; Ps. 147:16) To serve His purpose, God has stored snow and hail "for the day of fight and war."—Job 38:22, 23.

Each descending snow crystal washes out the atmosphere and carries with it such elements as sulfur and nitrogen, thus contributing to soil fertility while supplying moisture. (Isa. 55:10, 11) Snow can be a source of clean water for washing. (Job 9:30) Though either rare or unknown in certain areas of Palestine, it sometimes falls during January and February in hill country, as at Jerusalem. (Compare 2 Samuel 23:20; 1 Chronicles 11:22.) During most of the year there is snow in the heights and ravines of the Lebanon range, lofty Mount Hermon being snowcapped nearly all year long. (Jer. 18:14) Psalm 68:14 refers to snow in Zalmon, possibly Mount Zalmon near Shechem, unless mention of Bashan in verse 15 indicates a site E of the Jordan.

ILLUSTRATIVE USE

Snow is used in Scriptural similes to help convey the idea of whiteness. (Ex. 4:6; Num. 12:10; 2 Ki. 5:27; Dan. 7:9; Matt. 28:3; Rev. 1:14) Sometimes it is associated with purity. (Isa. 1:18; Lam. 4:7) For example, David begged God to purify him from sin, washing him that he might become "whiter even than snow."—Ps. 51:7.

Job's three companions, being no source of true comfort to him, were likened to a winter torrent, swollen by melting ice and snow in the mountains but running dry in the heat of summer. (Job 6:15-17) Sheol is said to snatch away sinners as drought and heat do snow waters. (Job 24:19) Just as snow is unnatural and would harm crops in summer, so "glory is not fitting for a stupid one." (Prov. 26:1) However, a faithful envoy, one who would fulfill his commission to the satisfaction of those sending him, is likened to a drink cooled with snow from the mountains and bringing refreshment on a hot day of harvest.—Prov. 25:13.

SNUFFERS. Golden implements used in connection with the lamps on the branches of the lampstand(s) in Israel's tabernacle and temple. (Ex. 25:37, 38; 37:23; Num. 4:9; 1 Ki. 7:48, 49; 2 Chron. 4:19-21) The snuffers are designated by the dual Hebrew words *mel·qa·hha'yim* and *mal·qa·hha'yim*, derived from a root meaning "to take, grasp, seize." Use of the dual form suggests a device possibly having two parts. Accordingly, at Isaiah 6:6 *mel·qa·hha'yim* denotes the "tongs" with which a seraph removed a glowing coal from the altar. A distinction is drawn between the lampstand "snuffers" and the "extinguishers" in use at the temple. (1 Ki. 7:49, 50; 2 Chron. 4:21, 22) Though not described in Scripture, the snuffers may have been tongs used to hold the burnt lampwicks, while the extinguishers may have been scissorlike utensils employed to cut off the burnt part of the wicks. At the tabernacle, these trimmings, held by means of the snuffers, were deposited in fire holders, apparently containers for holding such pieces until their disposal.—Ex. 37:23.

SO. An Egyptian king contemporary with Hoshea, the last king of the ten-tribe kingdom of Israel. When Hoshea conspired with So against Shalmaneser and stopped paying tribute to Assyria, Hoshea was imprisoned. (2 Ki. 17:3, 4) Attempts to identify So with secularly known Egyptian rulers of this general period (such as Osorkon IV or Shabako) are very uncertain, particularly so in view of the uncertainty of Egyptian chronology.—See CHRONOLOGY, pp. 324, 325.

SOBERNESS. The Greek words *ne'pho* (verb) and *ne·pha'li·os* (adjective) carry the idea of being sober, moderate in habits, vigilant, watchful, or keeping the senses. Basically, they refer to being free from the influence of intoxicants. However, they are used mainly in the Scriptures in a figurative sense. A related word, *e·kne'pho*, meaning, primarily, to return to one's senses from drunkenness, is used in the *Septuagint Version* at Genesis 9:24: "Noah *recovered* [awoke] from the wine." Also, the Greek term is used in the same version at Joel 1:5, where the prophet calls to the spiritual "drunkards" of Israel to 'wake up,' and at Habakkuk 2:19, where woe is foretold to the worshipers of idols who say to pieces of wood and stone, "Awake!"

In enumerating the qualifications for those who would be appointed as overseers in the Christian congregations, the apostle Paul states that the overseer should be "moderate in habits [Gr., *ne·pha'li·os*]." This would include freedom from overindulgence in wine, as it is also stated that he is not to be "a drunken brawler." The word *ne·pha'li·os* would show that the man would have good sense and exercise moderation in other things, speech, conduct, manner, besides being habitually temperate in the use of liquor.—1 Tim. 3:2, 3.

Women in the congregation are given like counsel, to be "serious, not slanderous, *moderate in habits*, faithful in all things." (1 Tim. 3:11) The aged men

and women are similarly counseled, the older women setting an example "that they may recall the young women to their senses," to be good wives and mothers, in subjection to their husbands.—Titus 2:2-5.

In correcting the congregation at Corinth, which had been influenced by certain men who were advocating wrong doctrine, Paul said: "Bad associations spoil useful habits. *Wake up to soberness* in a righteous way and do not practice sin, for some are without knowledge of God. I am speaking to move you to shame." (1 Cor. 15:33, 34) They should wake up from the stupor of wrong doctrine, which was misleading some and causing spiritual sickness and even death. (1 Cor. 11:30) In similar vein he had written previously to the Thessalonians, who had been troubled by persons advocating things not taught by the apostles. He said, concerning "Jehovah's day," that that day would come suddenly but it would not overtake true, faithful Christians as it would thieves. Consequently, they should not be sleepy, but be sure they were alert; they should "stay awake and *keep [their] senses* [literally, 'be sober']."—1 Thess. 5:2-6, 8.

Paul also warned Timothy of the apostasy to come, with its danger to the integrity of those Christians who wished to remain true. Timothy, especially, as an overseer, had to be on guard to "*keep [his] senses* [be sober-minded] in all things," to "suffer evil, do the work of an evangelizer, fully accomplish [his] ministry." (2 Tim. 4:3-5) In keeping his senses, Timothy was to realize that Paul would not be on the scene much longer (2 Tim. 4:6-8), and Timothy himself would eventually pass off the scene, so he must commit the things learned to faithful men, who, in turn, would be adequately qualified to teach others. (2 Tim. 2:2) Thus the congregation would be built up as a bulwark against the apostasy to come, being "a pillar and support of the truth."—1 Tim. 3:15.

The apostle Peter likewise, knowing that he and his fellow apostles would not be on hand much longer (2 Pet. 1:14), able to act as a restraint to the apostate movement instigated by the Devil, counseled Christians to hold fast to their salvation through Christ, *'keeping their senses* completely (literally, "being sober perfectly"), setting their hope upon the undeserved kindness that was to be brought to them at the revelation of Jesus Christ.' (1 Pet. 1:13) Knowing the seriousness of the times, with growing persecution from the world, they should be sound in mind, watchful, vigilant, and should not neglect serious prayer, to obtain the strength they would need for endurance. (1 Pet. 4:7) He warned them to keep their senses, because the Devil was like a roaring lion seeking to devour, and a solid stand had to be taken against him. This required soberness, seriousness, self-control.—1 Pet. 5:8, 9.

SOCO(H) (So'co[h]) [possibly thorn, or, thorny place].

1. A Judean city in the Shephelah, seemingly referred to as both Soco and Socoh. (Josh. 15:20, 33, 35) The Philistines collected their army together at Socoh and then camped at nearby Ephesdammim before Goliath's encounter with David. (1 Sam. 17:1) Years later this Soco was apparently among the cities that Rehoboam strengthened. (2 Chron. 11:5-7; however, this passage may apply to No. 2 below.) Nevertheless, Soco, along with its dependent towns, was captured by the Philistines more than two hundred years later, during King Ahaz' rule. (2 Chron. 28:16-18) It seems to be represented by the ruins at Khirbet 'Abbad, some sixteen and a half miles (26.5 kilometers) SW of Jerusalem. Khirbet Shuweikeh, a short distance to the E, seems to preserve the Biblical name.

2. Socoh, a city in the mountainous region of Judah. (Josh. 15:20, 48) It is often identified with a different Khirbet Shuweikeh, some ten and a half miles (17 kilometers) S-SW of Hebron.

3. Socoh, a place under the administration of one of Solomon's deputies. (1 Ki. 4:7, 10) The suggested identification of it with Tell er-Ras, about ten and a half miles (17 kilometers) NW of Samaria, seems to fit the account, as the proposed sites of both Arub-both and Hepher (mentioned with Socoh in the Kings account) are nearby.

4. In the genealogy of Judah, Heber is called "the father of Soco." (1 Chron. 4:18) Soco could be a personal name of Heber's descendant; or, the text could indicate that Heber was the founder of the city of Soco or its population. Assuming that this latter situation was the case, it is not possible to determine whether the reference is to Soco(h) No. 1 or No. 2.

SODI (So'di) [intimacy of Jah]. A Zebulunite whose son Gaddiel represented his tribe in spying out the Promised Land.—Num. 13:2, 10.

SODOM (Sod'om). This city was situated along the SE boundary of Canaan. (Gen. 10:19; 13:12) Often mentioned along with Gomorrah, Sodom seems to have been the most prominent of five cities, all of which were apparently located at the Low Plain of Siddim. (Gen. 14:2, 3) This plain is believed to have been that area now submerged beneath the southern part of the Dead Sea, S of the tongue of land called the Lisan, which extends outward from the eastern shore. —See SALT SEA.

When Abraham and Lot decided to move farther apart, to avoid disputes among their herdsmen, Lot went eastward into the well-watered District of the Jordan and pitched his tent near Sodom. There he found that "the men of Sodom were bad and were gross sinners against Jehovah," much to Lot's distress. (Gen. 13:5-13; 2 Pet. 2:7, 8) Sometime later, after a twelve-year subjection to Chedorlaomer, king of Elam, the inhabitants of Sodom and the other four cities rebelled. In the following year, Chedorlaomer and his allies defeated Bera, the king of Sodom, and his confederates. Besides seizing possessions and foodstuffs, the victors took Lot and others captive.—Gen. 14:1-12.

Abraham's forces overtook Chedorlaomer and recovered the captives and booty, including Lot and his household. The king of Sodom insisted that Abraham keep the recovered material goods, but Abraham refused, lest Bera should say, "It was I who made Abram rich."—Gen. 14:13-24.

Sodom, however, persisted in a course in defiance of Jehovah, becoming known for such immoral practices as homosexuality. "The cry of complaint about Sodom and Gomorrah," Jehovah declared, "yes, it is loud, and their sin, yes, it is very heavy." God therefore sent his angels to destroy Sodom, with the assurance to Abraham that if ten righteous persons could be found in the place the whole city would be spared.—Gen. 18:16, 20-33.

The city showed it deserved destruction, for a vile mob of Sodomites, including boys and old men, surrounded Lot's house attempting to rape his angelic guests. The next day, after Lot, his wife and two daughters left the city, Sodom and Gomorrah were destroyed by sulfur and fire. (Gen. 19:1-29; Luke 17:28, 29) Thereafter Sodom and Gomorrah became a proverbial figure of utter destruction from the hand of God Almighty (Deut. 29:23; Isa. 1:9; 13:19; Jer. 49:18; 50:40; Lam. 4:6; Amos 4:11; Zeph. 2:9; Rom. 9:29) and of extreme wickedness.—Deut. 32:32; Isa. 1:10; 3:9; Jer. 23:14; Ezek. 16:46-56; see GOMORRAH.

Jude mentions that "Sodom and Gomorrah . . . are placed before us as a warning example by undergoing the judicial punishment of everlasting fire." This would not conflict with Jesus' statement about a Jewish city that should reject the good news: "It will be more endurable for the land of Sodom and Gomorrah on Judgment Day than for that city." Sodom and Gomorrah were everlastingly destroyed as *cities*, but this would not preclude a resurrection for *people* of those cities.—Jude 7; Matt. 10:15; compare Luke 11:32; 2 Peter 2:6.

"IN A SPIRITUAL SENSE"

Revelation 11:3, 8 says that the corpses of God's "two witnesses" lay in the broad way of the great city 'called in a spiritual sense Sodom and Egypt.' Isaiah's prophecy (1:8-10) likens Zion or Jerusalem to Sodom and calls her rulers "dictators of Sodom." However, about 96 C.E. when John was given the Revelation vision of events to occur in the future, the typical city of Jerusalem had been destroyed long before, in 70 C.E. The reference therefore must be to a "great city" or organization, an antitypical Jerusalem, pictured by unfaithful Jerusalem of old.

SOLDIER. In the Hebrew Scriptures military personnel are designated by terms such as "troops of the army" (1 Chron. 7:4), "members [sons] of the troop" (2 Chron. 25:13), "troops" (2 Chron. 26:11), "army forces" (2 Chron. 26:13), "military force" (Ezra 8:22), "armed men" (Isa. 15:4), and so forth. Otherwise they are more precisely designated according to the specific function they served: cavalrymen (Ex. 14:9), runners (1 Sam. 22:17), slingers (2 Ki. 3:25), men handling the lance and shield (2 Chron. 25:5), shooters (2 Chron. 35:23), archers (Job 16:13) or bowmen (Isa. 21:17), and so forth. In the Greek Scriptures, soldiers and the various ranks of officers are frequently referred to.

During the time of Roman domination of Judea, soldiers were a common sight there. The fact that an army officer at Capernaum could say: "For I . . . [have] soldiers under me," indicates that soldiers were stationed there under his command. (Matt. 8:5-9) Roman troops were stationed in the Castle of Antonia in Jerusalem, serving as a point of control over the Jews. The military commander there when Paul made his last visit to Jerusalem rescued him from a mob, and again the next day from the rioting Pharisees and Sadducees. (Acts 21:30-35; 22:23, 24; 23:10) When a plot against Paul's life was revealed, the commander supplied an escort of seventy horsemen, 200 soldiers and 200 spearmen to take Paul as far as Antipatris, the horsemen going on with him from there to Caesarea.—Acts 23:12-33.

JEWISH SOLDIERS

There were also Jewish soldiers, among them being those who approached John the Baptist with the question, "What shall we do?" These were possibly engaged in a type of police inspection, especially in connection with the customs or collection of the tax. (Luke 3:12-14) Some have suggested that the soldiers placed as guards at Jesus' tomb were Jewish, perhaps those that were under the captain of the temple. (Matt. 27:65, 66; Acts 4:1) Others hold that it was a Roman guard, because of the record at Matthew 28:11-15, where the chief priests promised to set matters right with the governor if he heard of the disappearance of Jesus' body.

JESUS' EXECUTION

Roman soldiers were used in the execution of Jesus, inasmuch as he was turned over to the Roman governor, charged with sedition against Rome. These soldiers submitted him to great indignities, mocking him, spitting upon him and striking him before leading him off for impaling. (Matt. 27:27-36; John 18:3, 12; 19:32-34) They divided his outer garments among themselves and cast lots for his inner garment. Four soldiers were evidently employed in the detachment that impaled Jesus. (John 19:23, 24) The army officer having oversight of the execution, observing the phenomena that occurred and the circumstances under which Jesus died, said: "Certainly this man was God's Son."—Mark 15:33-39.

THE FIRST GENTILE CHRISTIAN

About three and a half years later, it was a Roman soldier, a centurion, who sent two of his house servants and a "devout soldier" to invite Peter to Caesarea. At Peter's preaching, Cornelius and his household, doubtless including the "devout soldier" in his service, received the outpouring of holy spirit and became the first members of the Christian congregation taken from the Gentiles.—Acts 10:1, 7, 44-48.

PETER'S DELIVERANCE

The apostle Peter was later arrested by order of Herod Agrippa I and was imprisoned under four shifts of four soldiers each. On each shift two soldier guards watched the prison door while two personally guarded Peter, who was chained to them, one on each side. An angel appeared in the night, releasing Peter from his chains and freeing him from the prison. This created a stir among the soldiers, and Herod, after examining those guards who were responsible, had them "led off to punishment," probably to be put to death according to the Roman custom.—Acts 12:4-10, 18, 19.

KINDNESS SHOWN TO PAUL

When the apostle Paul was taken by ship to Rome because of his appeal to Caesar, he was placed in the custody of a detachment of soldiers under the command of an army officer named Julius of the band of Augustus. This man treated Paul with kindness and permitted him to go to his friends and enjoy their care. At first he evidently did not accept Paul as having God's guidance, and gave more heed to the ship's owner and the pilot. But after a great tempest drove the ship along and tossed it violently for days, when Paul related a vision he had in which the lives of all on the ship were guaranteed, the officer and his men listened to Paul. When the boat began to break up near Malta the soldiers prepared to kill all the prisoners, but the officer Julius, desiring to bring Paul safely through, restrained them. (Acts 27:1, 3, 9-11, 20-26, 30, 31, 39-44) In Rome Paul was permitted to live in his own hired house with a soldier guarding him.—Acts 28:16, 30.

SYMBOLIC USE

In defending his apostleship in his letter to the congregation at Corinth, Paul wrote: "Who is it that ever serves as a soldier at his own expense?" (1 Cor. 9:7) Although Paul had not accepted material help from the Corinthians, he here argued that, as a soldier in the service of his Master Christ, he certainly had authority to do so. Paul also considered as soldiers of Christ those who worked in cooperation with him in the preaching of the good news, calling them 'fellow soldiers.'—Phil. 2:25; Pilem. 2.

To Timothy, who was charged with a heavy responsibility by Paul, the apostle wrote: "As a fine soldier of Christ Jesus take your part in suffering evil. No man serving as a soldier involves himself in the commercial businesses of life, in order that he may gain the approval of the one who enrolled him as a soldier." (2 Tim. 2:3, 4) A good soldier expects hardships, and knows the need to be ready to serve at all times, and to endure under the most trying conditions. As long as he is in a war he does not look for comfort and that which pleases him. His time and energy are at the command of his superior. Moreover, a soldier gives up business, farm, trade or a vocation in order to serve. He does not get involved in other things that would take his mind and energy away from the all-important fight in which he is engaged. Otherwise, it would likely cost him his life or the lives of those depending on him. According to historians, Roman soldiers were not allowed to engage in any trade and were forbidden to act as tutors, or curators to an estate, so that they would not be diverted from their purpose as soldiers. Even under the Mosaic law, the newly married man, or the man with a house he had not dedicated or a vineyard from which he had not received fruit, was exempt from military service. And a man who was fearful would certainly make a bad soldier and would break down the morale of his fellow soldiers; therefore such a man was exempt under the Law. (Deut. 20:5-8) So Christians, both Jewish

and Gentile, would readily get the force of Paul's illustration.

In a letter to the Ephesians, Paul outlined clearly that the fight of the Christian soldier is not against blood and flesh, but against "the wicked spirit forces in the heavenly places." Therefore the armor necessary for this fight could not be obtained from worldly sources, but had to be the armor from Jehovah God, who brings victory under his army Commander, Jesus Christ.—Eph. 6:11-17.

SOLOMON (Sol'o·mon) [peaceable]. Son of King David of the line of Judah. King of Israel from 1037 to 997 B.C.E. The Bible record, after reporting the death of the son born to David through his illicit relations with Bath-sheba, continues: "And David began to comfort Bath-sheba his wife. Further, he came in to her and lay down with her. In time she bore a son, and his name came to be called Solomon. And Jehovah himself did love him. So he sent by means of Nathan the prophet and called his name Jedidiah, for the sake of Jehovah." (2 Sam. 12:24, 25) Solomon later had three full brothers, sons of David and Bath-sheba: Shimea, Shobab and Nathan. —1 Chron. 3:5.

JEHOVAH'S PROMISE TO DAVID

Jehovah had declared to David, before Solomon's birth, that a son would be born to him and that his name would be Solomon, and that this one would build a house to His name. The name Jedidiah ("beloved of Jah [Jehovah]") seems to have been given as an indication to David that Jehovah had now blessed his marriage to Bath-sheba, and that the fruitage thereby produced was approved by him. But this was not the name by which the child was commonly known. Undoubtedly the name Solomon ("peaceable") applied in connection with the covenant that Jehovah made with David, in which he said that David, being a man who had shed much blood in warfare, would not build the house for Jehovah, as David had it in his heart to do. (1 Chron. 22:6-10) Not that David's warfare was wrong. But Jehovah's typical kingdom was essentially of a peaceful nature and objective; its wars were for the purpose of cleaning out wickedness and those opposing Jehovah's sovereignty, to extend Israel's dominion to the boundaries that God had outlined, and to establish righteousness and peace. These objectives the wars of David accomplished for Israel. Solomon's rule was essentially a reign of peace.

ADONIJAH'S ATTEMPT TO TAKE THE THRONE

After his birth Solomon next appears in the Scriptural record in the time of David's old age. David, doubtless on account of Jehovah's promise, had previously sworn to Bath-sheba that Solomon would succeed him on the throne. This was known to the prophet Nathan. (1 Ki. 1:11-13, 17) Whether Solomon's half-brother Adonijah knew of this oath or intent of David is not stated. In any case, Adonijah made an attempt to gain the throne in a manner similar to that employed by Absalom. Perhaps because of the king's feebleness and because Adonijah had the support of Joab the army chief and Abiathar the priest, he had confidence that he would be successful. It was nonetheless a treasonable action, an effort to seize the throne while David was still alive and without the approval of David or of Jehovah. Also, Adonijah revealed his underhandedness in inviting to his sacrifice at En-rogel (where he intended to be acclaimed as king) the king's sons and men of Judah, the king's servants, but leaving out Solomon, Nathan the prophet, Zadok the priest and the mighty men who had fought closely with David, along with Benaiah their leader. This indicates that Adonijah counted Solomon as a rival and an obstacle to his ambitions.—1 Ki. 1:5-10.

SOLOMON ENTHRONED

The prophet Nathan, ever faithful to Jehovah and to David, was on the alert. First sending Bath-sheba with instructions to inform the king of the plot, he then came in himself, asking David if this proclaiming of Adonijah as king had been authorized by him. David acted quickly and decisively, calling for Zadok the priest and Nathan to take Solomon to Gihon under the protection of Benaiah and his men. He was to put Solomon on the king's own she-mule (denoting a high honor to the one riding, in this case, that he was successor to the kingship). (Compare Esther 6:8, 9.) David's instructions were followed out, and Solomon was anointed, and acclaimed as king.—1 Ki. 1:11-40.

On hearing the sound of the music at Gihon, not so very far away, and the shouting of the people: "Let King Solomon live," Adonijah and his co-conspirators fled in fear and confusion. Solomon gave a foregleam of the peace that would mark his rulership by refusing to mar his ascension to the throne by executing revenge. Had matters been reversed, Solomon would very likely have lost his life. But he sent to the sanctuary, where Adonijah had fled for asylum, and had Adonijah brought before him. Informing Adonijah that he would continue to live unless bad should be found in him, Solomon then dismissed him to his house.—1 Ki. 1:41-53.

DAVID'S CHARGE TO SOLOMON

David, before dying, gave Solomon the solemn charge to "keep the obligation to Jehovah your God by walking in his ways, by keeping his statutes, his commandments and his judicial decisions and his testimonies." He further instructed him concerning Joab and Shimei, not to let them 'go down into Sheol in peace'; also to show loving-kindness toward the sons of Barzillai the Gileadite. (1 Ki. 2:1-9) Probably it was prior to this that David gave instructions to Solomon regarding the building of the temple, passing on to him the architectural plan "that had come to be with him by inspiration." (1 Chron. 28:11, 12, 19) David gave command to the princes of Israel there present to help Solomon his son and to join in building the sanctuary of Jehovah. On this occasion the people anointed Solomon again as king and Zadok as priest. (1 Chron. 22:6-19; chap. 28; 29:1-22) God's blessing on Solomon is shown early in his reign, as he began to sit upon "Jehovah's throne as king in place of David his father and to make a success" of the kingship and to develop strength in it.—1 Chron. 29:23; 2 Chron. 1:1.

ADONIJAH'S SEDITIOUS REQUEST

It was not long until Solomon had to act to carry out David's instructions concerning Joab and Shimei. This was prompted by the action of Adonijah, who still manifested ambition, despite the mercy that Solomon had shown him. Adonijah approached Solomon's mother with the words: "You yourself well know that the kingship was to have become mine, and it was toward me that all Israel had set their face for me to become king; but the kingship turned and came to be my brother's, for it was from Jehovah that it became his." Here Adonijah acknowledged that Jehovah was behind the enthroning of Solomon, yet his request that followed these words was a further crafty bid for usurpation of the kingship. He said to Bath-sheba: "Please, say to Solomon the king . . . that he should give me Abishag the Shunammite as a wife." Adonijah may have felt that he had a strong enough following, together with the support of Joab and Abiathar, that, by taking David's nurse (considered as David's concubine, though he had no relations with her), he could start an uprising that might overthrow Solomon. (For wives and concubines of a king were the property of his successor, and one taking over such wives

was considered as establishing a claim to the throne [compare 2 Samuel 16:21, 22].) When Bath-sheba, not discerning Adonijah's duplicity, transmitted his request to Solomon, Solomon interpreted it immediately as a bid for the kingship and forthwith sent Benaiah to put Adonijah to death.—1 Ki. 2: 13-25.

Abiathar deposed, Joab and Shimei put to death

Then Solomon gave attention to Adonijah's coconspirators, dismissing Abiathar from the priesthood (which fulfilled Jehovah's word spoken against the house of Eli [1 Sam. 2:30-36]), but not killing him, because he had carried the Ark before David and had suffered affliction with him. Zadok replaced Abiathar. In the meantime, Joab, having heard of Solomon's action, fled to grab hold of the horns of the altar, but was there slain by Benaiah at Solomon's order. (1 Ki. 2:26-35) Finally, Solomon also placed Shimei on oath to observe certain restrictions, for this man had called down evil on his father David. When Shimei, about three years later, violated this restriction, Solomon had him put to death. Thus David's injunction to Solomon was fully carried out.—1 Ki. 2:36-46.

SOLOMON'S WISE REQUEST

In the early part of Solomon's reign the people were sacrificing on many "high places," because there was no house of Jehovah, though the tabernacle was at Gibeon and the ark of the covenant was in a tent on Zion. Although Jehovah had said that his name was to be placed upon Jerusalem, he evidently tolerated this practice until the temple should be built. (1 Ki. 3:2, 3) At Gibeon, known as "the great high place," Solomon offered a thousand burnt sacrifices. Here Jehovah appeared to him in a dream, saying: "Request what I should give you." Instead of asking for riches, glory and victory, Solomon requested a wise, understanding and obedient heart in order to be able to judge Israel. Solomon's humble request pleased Jehovah so that he gave him, not only what he had asked for, but also riches and glory "so that there will not have happened to be any among the kings like you, all your days." Jehovah, however, added the admonition: "And if you will walk in my ways by keeping my regulations and my commandments, just as David your father walked, I will also lengthen your days."—1 Ki. 3:4-14.

Shortly afterward, when two prostitutes presented a difficult problem of parental identity, Solomon demonstrated that God had indeed endowed him with judicial wisdom. This greatly strengthened Solomon's authority in the eyes of the people.—1 Ki. 3:16-28.

BUILDING ACCOMPLISHMENTS

In the fourth year of his reign, in the second month of the year (the month Ziv [April-May]), in 1034 B.C.E., Solomon began to build the house of Jehovah on Mount Moriah. (1 Ki. 6:1) The building of the temple was peacefully quiet: the stones were fitted before being brought to the site, so that no sound of hammers or axes or of any tools of iron was heard. (1 Ki. 6:7) King Hiram of Tyre cooperated in supplying timbers of cedar and juniper trees in exchange for wheat and oil. (1 Ki. 5:10-12; 2 Chron. 2:11-16) He also furnished workmen, including an expert craftsman named Hiram, the son of a Tyrian man and a Hebrew woman. (1 Ki. 7:13, 14) Solomon conscripted for forced labor thirty thousand men, sending them to Lebanon in shifts of ten thousand a month. Each group returned to their homes for two-month periods. Besides these there were seventy thousand burden bearers and eighty thousand cutters. These last-named groups were non-Israelites.—1 Ki. 5:13-18; 2 Chron. 2:17, 18.

Inauguration of the temple

The tremendous building project occupied seven and a half years, being concluded in the eighth month, Bul, in 1027 B.C.E. (1 Ki. 6:37, 38) It appears that it took some time afterward to bring in the utensils and to get everything arranged, for it was in the seventh month, Ethanim, at the time of the Festival of Booths, that the sanctification and inauguration of the temple were carried out by Solomon. (1 Ki. 8:2; 2 Chron. 7:8-10) Therefore it must have taken place in the seventh month of 1026 B.C.E., eleven months after completing the building, rather than a month before the structure was completed (in 1027), as some have thought.

Another view adopted by some is that the inauguration services were in Solomon's twenty-fourth year (1014/1013), after he had also built his own house and other government buildings, which occupied thirteen more years, or twenty years' building work in all. This view is supported by the *Septuagint*, which interpolates certain words not found in the Masoretic text, at 1 Kings 8:1 (3 Kings 8:1 in *LXX*, Bagster) reading: "And it came to pass when Solomon had finished building the house of the Lord and his own house after twenty years, then king Solomon assembled all the elders of Israel in Sion, to bring the ark of the covenant of the Lord out of the city of David, this is Sion, in the month of Athanin." However, a comparison of the accounts in Kings and Chronicles indicates that this is an incorrect conclusion.

The record in 1 Kings chapters six to eight describes the temple construction and its completion, next mentions Solomon's thirteen-year government building program, then, after speaking again at length of the temple construction and the bringing in of the "things made holy by David his father," the account proceeds to describe the inauguration. This seems to indicate that the description of the government building program (7:1-8) was inserted parenthetically, as it were, to round out and complete the discussion about the building operations. But the record at 2 Chronicles chapter 5:1-3 appears to indicate more directly that the inauguration took place as soon as the temple and its furnishings (with the exception of the Ark), were ready, for it reads: "Finally all the work that Solomon had to do for the house of Jehovah was at its completion, and Solomon began to bring in the things made holy by David his father; and the silver and the gold and all the utensils he put in the treasures of the house of the true God. It was then that Solomon proceeded to congregate the older men of Israel and all the heads of the tribes." After detailing the installation of the ark of the covenant in the temple by the priests, who carried it from the city of David up to the temple hill, the account then goes on to describe the inauguration.—2 Chron. 5:4-14; chaps. 6, 7.

Some have questioned the view just mentioned that the inauguration took place in the year after the temple was completed, because of 1 Kings 9:1-9, which speaks of Jehovah as appearing to Solomon after the "house of the king" was constructed, saying that he had heard Solomon's prayer. (Compare 2 Chronicles 7:11-22.) This was in his twenty-fourth year, after his twenty-year building work. Was God twenty years in answering Solomon's prayer given at the inauguration of the temple? No, for at that inauguration, at the close of Solomon's prayer, "the fire itself came down from the heavens and proceeded to consume the burnt offering and the sacrifices, and Jehovah's glory itself filled the house." This was a powerful manifestation of Jehovah's hearing of the prayer, an answer by *action*, and was acknowledged as such by the people. (2 Chron. 7:1-3) God's later appearance to Solomon showed that he had not forgotten that prayer offered twenty years previously, and now was answering it *verbally* by assuring Solomon of his response to it. God, at this second appearance, also gave Solomon added admonition to continue faithful as had David his father.

Solomon's prayer

In Solomon's prayer at the temple inauguration he referred to Jehovah as the God above all, a God of loving-kindness and loyalty, the Fulfiller of his promises. Though the temple was a house for Jehovah, Solomon realized that "the heavens, yes, the heaven of the heavens, themselves" could not contain Him. He is the Hearer and Answerer of prayer, the God of justice, rewarding the righteous and repaying the wicked, but forgiving the sinner who repents and returns to Him. He is not a 'nature god,' but does exercise control over the elements, over animal life, even over the nations of earth. He is not a mere national God of the Hebrews, but is the God of all men who seek him. In his prayer Solomon manifested the desire to see Jehovah's name made great in all the earth; Solomon expressed his own love for righteousness and justice, love for God's people Israel and for the foreigner who would seek Jehovah.—1 Ki. 8:22-53; 2 Chron. 6:12-42.

At the inauguration all the priests officiated; on this occasion there was no need to observe the divisions that David had arranged. (2 Chron. 5:11) The need for the services of all can be seen in that 22,000 cattle and 120,000 sheep were offered as burnt offerings and communion sacrifices during that festal seven-day period (concluded by a solemn assembly on the eighth day), besides the grain offerings presented. So large was the number of sacrifices that the great copper altar proved too small; to accommodate them, Solomon had to sanctify a portion of the courtyard for this purpose.—1 Ki. 8:63, 64; 2 Chron. 7:5, 7.

Solomon later set the divisions of the priests over their services and the Levites in their posts of duty as it had been outlined by David. The temple now became the place where all Israel was to gather for their seasonal festivals and their sacrifices to Jehovah.

Government buildings

During the thirteen years after completing the temple, Solomon built a new royal palace on Mount Moriah, immediately to the S of the temple, so that it was near the temple's outer courtyard, but on lower ground. South of this he built the Porch of the Throne, the Porch of Pillars and the House of the Forest of Lebanon. All this building block was on the descending terrain between the summit of the temple hill and the low spur of the City of David. He also built a house for his Egyptian wife; she was not allowed to "dwell in the house of David the king of Israel, for," as Solomon said, "the places to which the ark of Jehovah has come are something holy." —1 Ki. 7:1-8; 3:1; 9:24; 11:1; 2 Chron. 8:11.

Nationwide building

After completing his governmental building projects, Solomon set out on a nationwide construction program. He used as forced labor the offspring of Canaanites whom Israel had not devoted to destruction in their conquest of Canaan, but did not reduce any Israelites to this slave status. (1 Ki. 9:20-22; 2 Chron. 8:7-10) He built up and fortified Gezer (which Pharaoh had taken from the Canaanites and presented as a gift to his daughter, Solomon's wife), and Upper and Lower Beth-horon, Baalath and Tamar, also constructing storage cities, chariot cities and cities for horsemen. The entire realm, including the territory E of the Jordan, benefited from his building works. He further fortified the Mound, which David had built. He "closed up the gap of the city of David." (1 Ki. 11:27) This may have reference to his building or extending "Jerusalem's wall all around." (1 Ki. 3:1) He strongly fortified Hazor and Megiddo; archaeologists have discovered portions of strong walls and fortified gates that some believe to be the remains of Solomon's works in these cities, now in ruins.—1 Ki. 9:15-19; 2 Chron. 8:1-6.

HIS RICHES AND GLORY

Solomon engaged extensively in trade. His fleet, in cooperation with Hiram's, brought in great quantities of gold from Ophir, as well as "almug" timbers and precious stones. (1 Ki. 9:26-28; 10:11; 2 Chron. 8:17, 18; 9:10, 11) Horses and chariots were imported from Egypt, and traders from all over the world of that time brought their goods in abundance. Solomon's annual revenue of gold came to be 666 talents (about $25,748,226.00), aside from silver and gold and other items brought in by merchants. (1 Ki. 10:14, 15; 2 Chron. 9:13, 14) Additionally, "all the kings of the earth" brought gifts yearly from their lands: gold and silver articles, balsam oil, armor, horses, mules and other riches. (1 Ki. 10:24, 25, 28, 29; 2 Chron. 9:23-28) Even apes and peacocks were imported in ships of Tarshish. (1 Ki. 10:22; 2 Chron. 9:21) Solomon came to have four thousand stalls of horses and chariots (1 Kings 10:26 says one thousand four hundred chariots) and twelve thousand steeds.—2 Chron. 9:25.

His throne

There was no king in all the earth possessing the riches of Solomon. (1 Ki. 10:23; 2 Chron. 9:22) The approach to his throne exceeded in magnificence anything in other kingdoms. The throne itself was of ivory overlaid with fine gold. It had a round canopy behind it; six steps led up to it, with six lions on each side, and two lions stood beside the throne's armrests. (1 Ki. 10:18-20; 2 Chron. 9:17-19) For his drinking vessels only gold was used; it is specifically stated that "there was nothing of silver; it was considered as nothing at all in the days of Solomon." (2 Chron. 9:20) There were harps and stringed instruments in Solomon's house and in the temple such as had never been seen before in Judah.—1 Ki. 10:12; 2 Chron. 9:11.

His household food supply

The daily food for Solomon's royal household amounted to "thirty cor measures [c. 18.73 bushels; 660 liters] of fine flour and sixty cor measures [c. 37.46 bushels; 1,320 liters] of flour, ten fat cattle and twenty pastured cattle and a hundred sheep, besides some stags and gazelles and roebucks and fattened cuckoos." (1 Ki. 4:22, 23) Twelve deputies, each having supervision of a portion of the land (not divided according to the tribal boundaries), supplied food, each for a month. This included provender for Solomon's many horses.—1 Ki. 4:1-19, 27, 28.

Queen of Sheba visits Solomon

Probably the most distinguished visitor that came from foreign lands to view the glory and riches of Solomon was the queen of Sheba. Solomon's fame had reached "all the people of the earth" so that she made the trip from her faraway domain "to test him with perplexing questions." She spoke to him "all that happened to be close to her heart" and "there proved to be no matter hidden from the king that he did not tell her."—1 Ki. 10:1-3; 2 Chron. 9:1, 2.

After the queen also observed the splendor of the temple and of Solomon's house, his table and drinking service and the attire of his waiters, and the regular burnt sacrifices at the temple, "there proved to be no more spirit in her," and she exclaimed, "Look! I had not been told the half. You have surpassed in wisdom and prosperity the things heard to which I listened." Then she proceeded to pronounce happy the servants who served such a king. By all this she was led to give praise to Jehovah, to bless Jehovah God, who expressed his love to Israel by appointing Solomon as king to render judicial decision and righteousness.—1 Ki. 10:4-9; 2 Chron. 9:3-8.

Then she bestowed upon Solomon the magnificent gift of 120 talents of gold (about $4,639,320.00) and a

great number of precious stones, and balsam oil in unusually great quantity. Solomon, in turn, gave the queen whatever she asked, apart from his own generous-hearted bounty, possibly more than she had brought to him.—1 Ki. 10:10, 13; 2 Chron. 9:9, 12.

Prosperity of his rule

Jehovah blessed Solomon with wisdom, glory and riches as long as he remained firm for true worship, and the nation of Israel likewise enjoyed God's favor. David had been used to subdue Israel's enemies and to establish the kingdom firmly to its outer boundaries. The account reports: "As for Solomon, he proved to be ruler over all the kingdoms from the River [Euphrates] to the land of the Philistines and to the boundary of Egypt. They were bringing gifts and serving Solomon all the days of his life." (1 Ki. 4:21) During Solomon's reign there was peace, and "Judah and Israel were many, like the grains of sand that are by the sea for multitude, eating and drinking and rejoicing." "And Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, from Dan to Beer-Sheba, all the days of Solomon."—1 Ki. 4:20, 25.

SOLOMON'S WISDOM

"And God continued giving Solomon wisdom and understanding in very great measure and a broadness of heart, like the sand that is upon the seashore. And Solomon's wisdom was vaster than the wisdom of all the Orientals and than all the wisdom of Egypt." Then other men of unusual wisdom are named: Ethan the Ezrahite (apparently a singer of David's time and the writer of Psalm 89) and three other wise men of Israel. Solomon was wiser than these; in fact, "his fame came to be in all the nations all around. And he could speak three thousand proverbs, and his songs came to be a thousand and five." The range of his knowledge covered the plants and animals of earth, and his proverbs, along with his writings in the books of Ecclesiastes and Song of Solomon, reveal that he had a deep knowledge of human nature. (1 Ki. 4:29-34) From Ecclesiastes we learn that he did much meditation in order to find "the delightful words and the writing of correct words of truth." (Eccl. 12:10) He experienced many things, going out among the lowly and the high ones, keenly observant of their life, their work, their hopes and aims, and the vicissitudes of mankind. He exalted the knowledge of God and his law, and emphasized above all things that 'the fear of Jehovah is the beginning of knowledge and wisdom,' and that the whole obligation of man is to "fear the true God and keep his commandments."—Prov. 1:7; 9:10; Eccl. 12:13; see ECCLESIASTES.

HIS DEVIATION FROM RIGHTEOUSNESS

As long as Solomon remained true to the worship of Jehovah he prospered. Evidently his proverbs were uttered, and the books of Ecclesiastes and The Song of Solomon (and at least one of the Psalms, namely, Psalm 127) were written during his period of faithful service to God. However, Solomon began to disregard God's law. We read: "And King Solomon himself loved many foreign wives along with the daughter of Pharaoh, Moabite, Ammonite, Edomite, Sidonian and Hittite women, from the nations of whom Jehovah had said to the sons of Israel: 'You must not go in among them, and they themselves should not come in among you; truly they will incline your heart to follow their gods.' It was to them that Solomon clung to love them. And he came to have seven hundred wives, princesses, and three hundred concubines; and his wives gradually inclined his heart. And it came about in the time of Solomon's growing old that his wives themselves had inclined his heart to follow other gods; and his heart did not prove to be complete with Jehovah his God like the heart of David his father. And Solomon began going after Ashtoreth the goddess of the Sidonians and after Milcom the disgusting thing of the Ammonites. And Solomon began to do what was bad in the eyes of Jehovah, and he did not follow Jehovah fully like David his father. It was then that Solomon proceeded to build a high place to Chemosh the disgusting thing of Moab on the mountain that was in front of Jerusalem, and to Molech the disgusting thing of the sons of Ammon. And that was the way he did for all his foreign wives who were making sacrificial smoke and sacrificing to their gods."—1 Ki. 11:1-8.

While this took place "in the time of Solomon's growing old," we need not assume that his deviation was because of senility, for Solomon was relatively young when taking the throne, and the length of his reign was forty years. (1 Chron. 29:1; 2 Chron. 9:30) The account does not say that Solomon completely forsook the worship at the temple and the offering of sacrifices there. He apparently attempted to practice a sort of "interfaith," in order to please his foreign wives. For this, "Jehovah came to be incensed at Solomon, because his heart had inclined away from Jehovah the God of Israel, the one appearing to him twice." Jehovah informed Solomon that, as a consequence, He would rip part of the kingdom away from him, but not in Solomon's day, out of respect for David and for the sake of Jerusalem. But he would do it in the days of Solomon's son, leaving that son with only one tribe (besides Judah), which tribe proved to be Benjamin. —1 Ki. 11:9-13.

Resisters of Solomon

From that time on, Jehovah began to raise up resisters to Solomon, primarily Jeroboam of the tribe of Ephraim, who finally pulled ten tribes away from loyalty to the throne in Rehoboam's time, and who established the northern kingdom that came to be called Israel. Also giving trouble to Solomon were Hadad the Edomite and Rezon, an enemy of David who became king of Syria. As a young man, Jeroboam, because of his industriousness, had been placed by Solomon over all the compulsory service of the house of Joseph.—1 Ki. 11:14-40; 12:12-15.

King Solomon's drawing away from God had its bad effect on Solomon's rule. It became oppressive, doubtless due to the drain on the economy because of the high cost of his government, which must have been increasing to excess. There was also discontent among those he had conscripted for forced labor and, no doubt, also among their Israelite overseers. Having turned away from following God with a complete heart, Solomon would no longer receive Jehovah's blessing and prosperity, and the continued wisdom to govern in righteousness and justice and to solve the problems arising. As Solomon himself had stated: "When the righteous become many, the people rejoice; but when anyone wicked bears rule, the people sigh."—Prov. 29:2.

That this situation came about is made clear by the record of what took place shortly after Solomon's death, when Rehoboam ruled. Through the prophet Ahijah, God had sent a message to Jeroboam, telling Jeroboam that God would give him ten tribes, and that if he would keep His statutes, God would build him a lasting house, just as he had done for David. After this Solomon sought to kill Jeroboam, but he fled to Egypt (where a successor of the father of Solomon's Egyptian wife now ruled). Jeroboam remained there until Solomon's death. Then he led the people in a complaint to Rehoboam and finally in rebellion.—1 Ki. 11:26-40; 12:12-20.

Though Solomon had inclined his heart away from Jehovah, he "lay down with his forefathers, and was buried in the city of David his father."—1 Ki. 11:43; 2 Chron. 9:31.

JESUS A LEGAL HEIR OF SOLOMON

Matthew traces the descendants of Solomon down to Joseph, the foster father of Jesus, thus demonstrating that Jesus had the legal right to the throne of David through the kingly line. (Matt. 1:7, 16) Luke traces Jesus' lineage to Heli (apparently the father of Mary) through Nathan, another son of David and Bath-sheba, and therefore Solomon's full brother. (Luke 3:23, 31) Both lines of descent merge in Zerubbabel and Shealtiel and again branch out into two lines of descent. (Matt. 1:13; Luke 3:27) Mary the mother of Jesus was a descendant through Nathan, and Joseph his foster father descended through Solomon, so that Jesus was both the natural and legal descendant of David, with full right to the throne. —See GENEALOGY OF JESUS CHRIST (Comparison of Genealogies by Matthew and Luke).

NEED TO GUARD THE HEART

As long as Solomon maintained an "obedient heart," with which he was concerned at the beginning, he had Jehovah's favor and prospered. But his bad outcome demonstrates that knowledge, great ability, or power, riches and fame are not the most important things, and that turning away from Jehovah is to forsake wisdom. Solomon's own counsel proved true: "More than all else that is to be guarded, safeguard your heart, for out of it are the sources of life." (Prov. 4:23) His case illustrates the treacherousness and desperateness of the heart of sinful man, but more, it shows that the best of hearts can be enticed if constant vigilance is not kept. Loving what Jehovah loves and hating what he hates, constantly seeking his guidance and the doing of what pleases him, are a sure protection.—Jer. 17:9; Prov. 8:13; Heb. 1:9; John 8:29.

SOLOMON'S RULE A BASIS FOR MESSIANIC PROPHECIES

There are many similarities in the reign of Solomon with that of the great King Jesus Christ, as prophesied in the Scriptures. In many respects Solomon's rule, as long as he was obedient to Jehovah, is a small-scale pattern of the administration of the Messianic Kingdom. Jesus Christ, "something more than Solomon," came as a man of peace, and he builds up the congregation, the temple of God, by peaceful methods. (Matt. 12:42; 2 Cor. 6:16; John 14:27; 16:33; Rom. 14:17; Jas. 3:18) Solomon was of the line of David, as was Jesus. The meaning of Solomon's name ("peaceable") fits the glorified Jesus Christ as the "Prince of Peace." His name Jedidiah ("beloved of Jah [Jehovah]") harmonizes with God's own statement about his Son at the time of Jesus' baptism: "This is my Son, *the beloved*, whom I have approved."—Matt. 3:17.

Psalm 72 is a prayerful expression in behalf of the rule of Solomon: "Let the mountains carry peace to the people, . . . In his days the righteous one will sprout, and the abundance of peace until the moon is no more. And he will have subjects from sea to sea [apparently the Mediterranean and the Red Sea (Ex. 23:31)] and from the River [Euphrates] to the ends of the earth."—Ps. 72:3-8.

F. C. Cook in his *Commentary* (Vol. IV, p. 332), says, on verse 7 ("until the moon is no more"): "This passage is important as shewing that the idea of a King whose reign should last to the end of time was distinctly present to the Psalmist's mind. It determines the Messianic character of the whole composition." And on verse 8, he remarks: "The kingdom was to be universal, extending to the ends of the earth. The extension of the Israelitish realm under David and Solomon was sufficient to suggest the hope, and might be regarded by the Psalmist as a pledge of its realization, but taken in connection with the preceding verses this declaration is strictly Messianic."

The prophet Micah, in a prophecy almost universally accepted as Messianic, drew on the circumstance described in Solomon's reign, that "Judah and Israel continued to dwell in security, everyone under his own vine and under his own fig tree, . . . all the days of Solomon." (1 Ki. 4:25; Mic. 4:4) Zechariah's prophecy (at chapter 9, verses 9, 10) quotes Psalm 72:8, and Matthew applies Zechariah's prophecy to Jesus Christ.—Matt. 21:4, 5.

SON. In ancient times married couples strongly desired a male offspring. (Gen. 4:1, 25; 29:32-35) As the psalmist expressed it: "Sons are an inheritance from Jehovah; . . . Happy is the able-bodied man that has filled his quiver with them." (Ps. 127:3-5) With sons the line of descent was made certain, the name of the forefathers was preserved among posterity, and the hereditary possession of land remained in the family. (Num. 27:8) Israelite women desired to have sons, perhaps entertaining hope that one of their sons might prove to be the "seed" through whom blessings from God would come to mankind, as promised to Abraham. (Gen. 22:18; 1 Sam. 1:5-11) In due time the angel Gabriel announced to Mary, a virgin girl of the tribe of Judah, that she was a "highly favored one," adding: "You will conceive in your womb and give birth to a son, and you are to call his name Jesus. This one will be great and will be called Son of the Most High; and Jehovah God will give him the throne of David his father."—Luke 1:28, 31, 32.

The Law prescribed that a son was to be circumcised on the eighth day after birth. (Lev. 12:3; Luke 1:59; 2:21) After giving birth to a son the mother remained "unclean" for seven days and, additionally, "for thirty-three days more she will stay in the blood of purification." This meant that she could not come into the holy place nor touch anything holy during this forty-day period. The period was twice as long in the case of the birth of a daughter. (Lev. 12:2-8; Luke 2:22-24) A firstborn son belonged to Jehovah and had to be redeemed with a redemption price.—Num. 18:15, 16.

PARENTAL AUTHORITY

The training and teaching of sons was primarily the responsibility of fathers, though the mother shared in this, particularly when the children were quite young. (Gen. 18:19; Deut. 6:6-8; 1 Sam. 1:23; Prov. 1:8; Eph. 6:4) As long as a son was in his father's house, he was subject to the father. Under the Law, sons who grew up to be drunkards and gluttons and who were stubborn and rebellious toward their parents were to be turned over to the judges to be put to death. (Deut. 21:18-21) The parents often arranged for their sons' marriage. (Gen. 24:2-4; 28:1, 2; Judg. 14:2) On the death of the father the family property was inherited by the sons, the firstborn receiving a double share and assuming headship of the household.—Deut. 21:17; see CHILD, CHILDREN; EDUCATION; INHERITANCE.

BROAD USE OF WORD

The Hebrew word *ben* and the Greek word *hui·os'*, both meaning "son," are often used in a sense broader than merely to designate one's immediate male offspring. "Son" may mean adopted son or son of a foster father (Ex. 2:10; John 1:45), a descendant (grandson, great-grandson, and so forth) (Ex. 1:7; 2 Chron. 35:14; Jer. 35:16; Matt. 12:23), son-in-law. —Compare 1 Chronicles 3:17 and Luke 3:27 (Shealtiel was evidently the son of Jeconiah and the son-in-law of Neri); Luke 3:23, "Joseph, the son of Heli," evidently, the son-in-law (in this phrase *hui·os'*, "son," does not appear in the Greek text, but is understood).

USE IN IDENTIFYING

Men were often identified or distinguished by their father's name or that of a more distant forefather, as, (David) "the son of Jesse." (1 Sam. 22:7, 9) The Hebrew and Aramaic words *ben* and *bar*, "son,"

were frequently attached as prefixes to the father's name, giving the son a surname, as Bar-Jesus ("son of Jesus"). (Acts 13:6) Some versions leave the prefix untranslated; others translate it in most cases; some give the translation in the margin. Or the prefix may be attached to the name because of the circumstances surrounding the birth of the child, as Ben-ammi, meaning "son of my people," that is, son of my relatives and not the son of foreigners; or Ben-oni, meaning "son of my sorrow," Benjamin being so named by his dying mother Rachel.—Gen. 19:38; 35:18.

DESCRIPTIVE USE

Additionally, the word "sons" frequently serves a descriptive purpose, as: Orientals (literally, "sons of the East" [1 Ki. 4:30; Job 1:3, *NW*, 1957 ed., ftn.]); "anointed ones" (literally, "sons of the oil" [Zech. 4:14, *NW*, 1960 ed., ftn.]); members ("sons") of occupational classes, as, "sons of the prophets" (1 Ki. 20:35) or, "a member ["son"] of the ointment mixers" (Neh. 3:8); returned exiles ("sons of the Exile") (Ezra 10:7, 16, *NW*, 1955 ed., ftns.); good-for-nothing men, scoundrels ("sons of Belial"). (Judg. 19:22; 20:13, *NW*, 1953 ed., ftns.) Those who pursue a certain course of conduct, or who manifest a certain characteristic, are designated by such expressions as "sons of the Most High," "sons of light and sons of day," "sons of the kingdom," "sons of the wicked one," "son of the Devil," "sons of disobedience." (Luke 6:35; 1 Thess. 5:5; Matt. 13:38; Acts 13:10; Eph. 2:2) So, too, with the judgment or outcome that corresponds with the characteristic, as, "a subject for Gehenna" (literally, "a son of Gehenna"); "the son of destruction." (Matt. 23:15; John 17:12; 2 Thess. 2:3) Isaiah, who prophesied God's chastisement of Israel called the nation "my threshed ones and the son of my threshing floor."—Isa. 21:10.

SONS OF GOD

Angels, created by God, are sons of God. (Job 1:6; 38:7) Adam as a creation of God was a son of God. (Luke 3:38) Those judges and rulers in Israel against whom God's word came were called "sons of the Most High," doubtless because they held office in Israel as representing the divine rule, though they had transgressed. (Ps. 82:6) Those whom God selects to be joint heirs with his Son Jesus Christ are called "God's sons."—Rom. 8:14-17.

SONG. About one-tenth of the entire Bible is song, the foremost examples being the Psalms, The Song of Solomon and Lamentations. While the Scriptures do refer to secular songs, songs of contempt and of seduction, the majority of its some three hundred references to the subject relate to the worship of Jehovah God. In the main, singing is associated with joy, as when the disciple James wrote: "Is there anyone in good spirits? Let him sing psalms [songs of praise to God]." (Jas. 5:13) Songs expressing sorrow might more properly be termed dirges.—Amos 8:10; see DIRGE.

The first song recorded in the Bible was that sung by Moses and the men of Israel, to which Miriam and the women responded, upon their deliverance at the Red Sea. (Ex. 15:1-21) Among others are Moses' farewell song, Deborah and Barak's victory song and David's dirge lamenting the death of Saul and his dear friend Jonathan. (Deut. 31:30; 32:1-43; Judg. 5:1-31; 2 Sam. 1:17-27) Additional compositions of David number at least seventy-three of the Psalms. The Bible also refers to the "song of Jehovah," mentioned in connection with Hezekiah's restoration of pure worship, and the 'song of Moses and the Lamb.'—2 Chron. 29:27; Rev. 15:3, 4.

References to a "new song" appear not only in the Psalms but also in the writings of Isaiah and the apostle John. (Ps. 33:3; 40:3; 96:1; 98:1; 144:9; 149:1; Isa. 42:10; Rev. 5:9; 14:3) An examination of the context surrounding most occurrences of the expression "new song" reveals that such is sung because of a new development in Jehovah's exercise of his universal sovereignty. As joyfully proclaimed in the ninety-sixth Psalm, verse 10: "Jehovah himself has become king." The new developments in Jehovah's extension of his kingship, as well as what these signify for heaven and earth, appear to be the subject of this "new song."—Ps. 96:11-13; 98:9; Isa. 42:10, 13.

SONG OF SOLOMON, THE. A poetic book of the Hebrew Scriptures that tells of the unswerving love of a Shulammite girl (a country girl from Shunem, or Shulem) for a shepherd boy and King Solomon's unsuccessful attempt to capture her love. The opening words of the Hebrew text designate this poem as "the song of songs," that is, a "superlative song," the most beautiful, the most excellent song. It is but one song and not a collection of songs.

At the outset Solomon is identified as the writer. (Song of Sol. 1:1) Internal evidence agrees with this, for it reveals the writer to have been one who was well acquainted with God's creation, as was Solomon. (1 Ki. 4:29-33) Repeatedly plants, animals and precious stones and metals figure in the vivid imagery of the book. (1:12-14, 17; 2:1, 3, 7, 9, 12-15; 4:8, 13, 14; 5:11-15; 7:2, 3, 7, 8, 11-13) The writer, as would be expected from a king like Solomon, was very familiar with the land inhabited by the Israelites—the coastal plain, the low plains (2:1), the mountain ranges of Lebanon, Hermon, Anti-Lebanon and Carmel (4:8; 7:5), the vineyards of En-gedi (1:14) and "the pools in Heshbon, by the gate of Bath-rabbim."—7:4.

The poem was composed when Solomon had sixty queens and eighty concubines. (Song of Sol. 6:8) This points to the earlier part of his forty-year reign (1037-997 B.C.E.), since Solomon finally came to have seven hundred wives and three hundred concubines. —1 Ki. 11:3.

The expressions of endearment contained in The Song of Solomon may seem very unusual to the Western reader. But it should be remembered that the setting for this song is an Oriental one of about three thousand years ago.

PERSONS INVOLVED

The central figure of The Song of Solomon is the Shulammite. Other persons mentioned in the poem are her shepherd lover (Song of Sol. 1:7) and her mother and brothers (1:6; 8:2), King Solomon (3:11), the "daughters of Jerusalem" (the ladies of Solomon's court) and the "daughters of Zion" (women residents of Jerusalem). (3:5, 11) The individuals can be differentiated by what they say of themselves or by what is said to them. In the Hebrew text, grammatical forms often imply gender (masculine or feminine) as well as number (singular or plural), thereby facilitating identification of the characters. To make this distinction evident in the English language it is often necessary to add clarifying words to convey fully the meaning of the original. Thus at The Song of Solomon 1:5 the Hebrew reads literally: "Black I and comely." However, the Hebrew words for "black" and "comely" are in the feminine gender. Therefore the *New World Translation* reads: "A black *girl* I am, but comely."

THE DRAMA

The Shulammite met the shepherd at the place of his birth. (Song of Sol. 8:5b) Jealous for the chastity of their sister, the brothers of the Shulammite tried to protect her from temptation. Therefore, when she wanted to accept her lover's invitation to join him in viewing the beauties of early spring (2:8-14), they became angry with her and, taking advantage of the seasonal need, appointed her to guard the vineyards against the depredations of the little foxes. (1:6; 2:15) Exposed to the sun's rays, the Shulammite lost the fairness of her skin.—1:5, 6.

Later, while on her way to the garden of nut trees, she unintentionally came upon the encampment of

King Solomon. (Song of Sol. 6:11, 12) Either seen there by the king himself or noticed by someone else and then recommended to him, the Shulammite was brought to Solomon's camp. King Solomon made known his admiration for her. But she felt no attraction for him and voiced a longing for her shepherd lover. (1:2-4, 7) The "daughters of Jerusalem" therefore recommended that she leave the camp and find her lover. (1:8) Solomon, however, was unwilling to let her go and began praising her beauty, promising to fashion circlets of gold and studs of silver for her. (1:9-11) The Shulammite then informed the king that the object of her love was someone else.—1:12-14.

Thereafter the Shulammite's shepherd lover came to Solomon's camp and voiced his affection for her. She, too, assured him of her love. (Song of Sol. 1:15–2:2) When speaking to the "daughters of Jerusalem," the Shulammite compared her lover to a fruit tree among the trees of the forest and solemnly charged them by what was beautiful and graceful not to try to arouse unwanted love in her. (2:3-7) Always, even during the night hours, she continued to long for her shepherd lover, and she reminded the "daughters of Jerusalem" that they were under oath not to attempt to awaken love in her until it felt inclined. —2:16–3:5.

Returning to Jerusalem, Solomon took the Shulammite along. Seeing the procession approaching the city, several "daughters of Zion" commented about the appearance of the cortege. (Song of Sol. 3:6-11) At Jerusalem, the shepherd lover, having followed the procession, got in touch with the Shulammite and praised her beauty, thereby assuring her of his love. (4:1-5) The Shulammite voiced her desire to leave the city (4:6), and he continued expressing his admiration for her. (4:7-16a) "Let my dear one come into his garden and eat its choicest fruits," she said. (4:16b) His response to this invitation was: "I have come into my garden, O my sister, my bride." (5:1a) Women of Jerusalem encouraged them, saying: "Eat, O companions! Drink and become drunk with expressions of endearment!"—5:1b.

When the Shulammite, after having a bad dream, related it to the "daughters of Jerusalem" and told them that she was lovesick (Song of Sol. 5:2-8), they wanted to know what was so special about her dear one. At that the Shulammite proceeded to describe her lover in glowing terms. (5:10-16) Asked by them where he was, she informed them that he was shepherding among the gardens. (6:1-3) Once again Solomon confronted the Shulammite with expressions of praise. (6:4-10) Told that she had not sought his company (6:11, 12), Solomon appealed to her to come back. (6:13a) This prompted her to ask: "What do you people behold in the Shulammite?" (6:13b) Solomon used this as an opening to express further admiration for her. (7:1-9) But the Shulammite remained changeless in her love and called upon the "daughters of Jerusalem" not to awaken love in her when it did not feel inclined to come forth spontaneously.—7:10–8:4.

Apparently Solomon then allowed the Shulammite to return to her home. Seeing her approaching, her brothers asked: "Who is this woman coming up from the wilderness, leaning upon her dear one?" (Song of Sol. 8:5a) The brothers of the Shulammite had not realized that their sister had such constancy in love. In earlier years one brother had said concerning her: "We have a little sister that does not have any breasts. What shall we do for our sister on the day that she will be spoken for?" (8:8) Another brother replied: "If she should be a wall, we shall build upon her a battlement of silver; but if she should be a door, we shall block her up with a cedar plank." (8:9) However, since the Shulammite had successfully resisted all enticements, being satisfied with her own vineyard and remaining loyal in her affection for her lover (8:6, 7, 11, 12), she could properly say: "I am a wall, and my breasts are like towers. In this case I have become in his eyes like her that is finding peace."—8:10.

The song concludes with the desire expressed by her shepherd lover to hear her voice (Song of Sol. 8:13) and she desired that he come leaping, crossing the mountains that separated them.—8:14.

VALUE

The Song of Solomon illustrates the beauty of enduring and constant love. Such unswerving love is reflected in the relationship of Christ Jesus and his bride. (Eph. 5:25-32) Thus The Song of Solomon can serve to encourage those professing to be of Christ's bride to remain faithful to their heavenly bridegroom.—Compare 2 Corinthians 11:2.

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 115-117.

SON(S) OF GOD. The expression "Son of God" primarily identifies Christ Jesus. Consideration here is given initially to others also called "sons of God."

"SONS OF THE TRUE GOD"

The first mention of "sons of the true God" is at Genesis 6:2-4. There such sons are spoken of as 'beginning to notice the daughters of men, that they were good-looking; and they went taking wives for themselves, namely, all whom they chose,' this prior to the global flood.

Many commentators hold that these 'sons of God' were themselves human, being in reality men of the line of Seth. They base their argument on the fact that Seth's line was that through which godly Noah came, whereas the other lines from Adam, that of Cain and those of any other sons born to Adam (Gen. 5:3, 4), were destroyed at the Flood. So, they say that the taking as wives "the daughters of men" by the "sons of the true God" means that Sethites began to marry into the line of wicked Cain.

There is, however, nothing to show that God made any such distinction between family lines at this point. Corroborating Scriptural evidence is lacking to support the view that intermarriage between the lines of Seth and Cain is what is here meant, or that such marriages were responsible for the birth of "mighty ones" as mentioned in verse four. It is true that the expression "sons of men [or "of mankind"]" (which those favoring the earlier mentioned view would contrast with the expression 'sons of God') is frequently used in an unfavorable sense, but this is not consistently so.—Compare Psalm 4:2; 57:4; Proverbs 8:22, 30, 31; Jeremiah 32:18, 19; Daniel 10:16.

Angelic sons of God

On the other hand, there is an explanation that finds corroborating evidence in the Scriptures. The expression "sons of the true God" next occurs at Job 1:6 and here the reference is obviously to spirit sons of God, assembled in God's presence, among whom Satan, who had been "roving about in the earth," also appeared. (Job 1:7; see also 2:1, 2.) Again at Job 38:4-7 the "sons of God" who 'shouted in applause' when God 'laid the cornerstone' of the earth clearly were angelic sons and not humans descended from Adam (as yet not even created). So, too, at Psalm 89:6 the "sons of God" are definitely heavenly creatures, not earthlings.

The identification of the "sons of the true God" at Genesis 6:2-4 with angelic creatures is objected to by those holding the previously mentioned view because they say the context relates entirely to *human* wickedness. This objection is not valid, however, since the wrongful interjection of spirit creatures in human affairs most certainly could contribute to or accelerate the growth of human wickedness. Wicked spirit creatures in Jesus' time on earth, though not then materializing in visible form, were responsible for wrong human conduct of an extreme nature. (See DEMON; DEMON POSSESSION.) The mention of a mixing into human affairs by angelic sons of God

could reasonably appear in the Genesis account precisely because of its explaining to a considerable degree the gravity of the situation that had developed on earth prior to the Flood.

Supporting this are the apostle Peter's references to "the spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days" (1 Pet. 3:19, 20), and to the "angels that sinned" mentioned in connection with the "ancient world" of Noah's time (2 Pet. 2:4, 5), as well as Jude's statement concerning "the angels that did not keep their original position but forsook their own proper dwelling place." (Jude 6) If it is denied that the "sons of the true God" of Genesis 6:2-4 were spirit creatures, then these statements by the Christian writers become enigmatic, with nothing to explain the manner in which this angelic disobedience took place, or its actual relation to Noah's time.

Angels definitely did materialize human bodies on occasion, even eating and drinking with men. (Gen. 18:1-22; 19:1-3) Jesus' statement concerning resurrected men and women not marrying or being given in marriage but being like the "angels in heaven" shows that marriages between such heavenly creatures do not exist, no male and female principle being indicated among them. (Matt. 22:30) But this does not say that such angelic creatures could not materialize human forms and enter marriage relations with human women. It should be noted that Jude's reference to angels as not keeping their original position and forsaking their "proper dwelling place" (certainly here referring to an abandoning of the spirit realm) is immediately followed by the statement: "So too Sodom and Gomorrah and the cities about them, after they *in the same manner as the foregoing ones* had committed fornication excessively and *gone out after flesh for unnatural use*, are placed before us as a warning example." (Jude 6, 7) Thus, the combined weight of the Scriptural evidence points to angelic deviation, the performance of acts contrary to their spirit nature, occurring in the days of Noah. There seems to be no valid reason, then, for doubting that the 'sons of God' of Genesis 6:2-4 were angelic sons.—See ELOHIM (Angels); NEPHILIM.

FIRST HUMAN SON AND HIS DESCENDANTS

Adam was the first human "son of God" by virtue of his creation by God. (Gen. 2:7; Luke 3:38) Since he was evicted from God's sanctuary in Eden, and condemned to death as a willful sinner, he was, in effect, disowned by God and lost his filial relationship with his heavenly Father.—Gen. 3:17-24.

Those descended from him have been born with inherited sinful tendencies. (See SIN, I.) Since they were born of one rejected by God, Adam's descendants could not claim the relationship of being a son of God simply on the basis of birth. This is demonstrated by the apostle John's words at John 1:12, 13. He shows that those who received Christ Jesus, exercising faith in his name, were given "authority to become God's children, . . . [being] born, not from blood or from a fleshly will or from man's will, but from God." Sonship in relation to God, therefore, is not viewed as something automatically received by all Adam's descendants at birth. This and other texts show that, since Adam's fall into sin, it has required some special recognition by God for men to be designated as his "sons." This is illustrated in his dealings with Israel.

"ISRAEL IS MY SON"

To Pharaoh, who considered himself a god and a son of the Egyptian god Ra, Jehovah spoke of Israel as "my son, my first-born," and called on the Egyptian ruler to "send my son away that he may serve me." (Ex. 4:22, 23) Thus the entire nation of Israel was viewed by God as his "son" due to being his chosen people, a "special property, out of all the peoples." (Deut. 14:1, 2) Not only because Jehovah is the Source of all life, but more specifically because God had, in harmony with the Abrahamic covenant, produced this people, he is called their "Creator," their "Former," and their "Father," by whose name they were called. (Compare Psalm 95:6, 7; 100:3; Isaiah 43:1-7, 15; 45:11, 12, 18, 19; 63:16.) He had 'helped them even from the belly,' evidently referring to the very beginning of their development as a people, and he 'formed' them by his dealings with them and by the Law covenant, giving shape to the national characteristics and structure. (Isa. 44:1, 2, 21; compare God's expressions to Jerusalem at Ezekiel 16:1-14; also Paul's expressions at Galatians 4:19 and 1 Thessalonians 2:11, 12.) Jehovah protected, carried, corrected and provided for them as a father would for his son. (Deut. 1:30, 31; 8:5-9; compare Isaiah 49:14, 15.) As a "son" the nation should have served to the praise of their Father. (Isa. 43:21; Mal. 1:6) Otherwise they would belie their sonship (Deut. 32:4-6, 18-20; Isa. 1:2, 3; 30:1, 2, 9), even as some of them acted in disreputable ways and were called 'sons of Belial' (literal Hebrew expression rendered "good-for-nothing men" at Deuteronomy 13:13 [*NW*] and other texts; compare 2 Corinthians 6:15). They became "renegade sons."—Jer. 3:14, 22; compare 4:22.

That it was in this national sense, and due to their covenant relationship, that God dealt with the Israelites as sons is seen by the fact that God simultaneously refers to himself, not only as their "Maker," but also as their "Repurchaser" and even their "husbandly owner," this latter expression placing Israel in the relationship of a wife to him. (Isa. 54:5, 6; compare 63:8; Jeremiah 3:14.) It was evidently with their covenant relationship in mind, and recognizing God as responsible for the formation of the nation, that the Israelites addressed themselves to Jehovah as "our Father."—Isa. 63:16-19; compare Jeremiah 3:18-20; Hosea 1:10, 11.

The tribe of Ephraim became the most prominent tribe of the northern kingdom of ten tribes, its name often standing for that entire kingdom. Because Jehovah chose to have Ephraim receive the firstborn son's blessing from his grandfather Jacob instead of Manasseh the real firstborn son of Joseph, Jehovah rightly spoke of the tribe of Ephraim as "my firstborn."—Jer. 31:9, 20; Hos. 11:1-8, 12; compare Genesis 48:13-20.

Individual Israelite 'sons'

God also designated certain individuals within Israel as his 'sons,' in a special sense. The second psalm, attributed to David at Acts 4:24-26, evidently applies to him initially when speaking of God's "son." (Ps. 2:1, 2, 7-12) The psalm was later fulfilled in Christ Jesus, as the context in Acts shows. Since the context in the psalm shows that God is speaking, not to a baby, but to a grown man, in saying, "You are my son; I, today, I have become your father," it follows that David's entry into such sonship resulted from God's special selection of him for the kingship and from God's fatherly dealings with him. (Compare Psalm 89:3, 19-27.) In a similar way Jehovah said of David's son Solomon, "I myself shall become his father, and he himself will become my son."—2 Sam. 7:12-14; 1 Chron. 22:10; 28:6.

Loss of sonship

When Jesus was on earth the Jews still claimed God as their "Father." But Jesus bluntly told certain opposing ones that they were 'of their father the Devil,' for they listened to and did the will and works of God's adversary; hence they showed they were "not from God." (John 8:41, 44, 47) This again shows that sonship with God on the part of any of Adam's descendants requires, not simply some natural fleshly descent, but primarily God's provision of a spiritual relationship with Him, and that such relationship, in turn, requires that the "sons" keep faith with God by manifesting his qualities, being obedient to his will and faithfully serving his purpose and interests.

CHRISTIAN SONS OF GOD

As John 1:11, 12 makes evident, only some of the nation of Israel, those showing faith in Christ Jesus, were granted "authority to become God's children." This Jewish "remnant" (Rom. 9:27; 11:5) Christ's ransom sacrifice brought out from under the Law covenant, which, though good and perfect, nevertheless condemned them as sinners, in the custody of sin as slaves, and thus Christ freed them that they might "receive the adoption as sons" and heirs through God.—Gal. 4:1-7; compare 3:19-26.

People of the nations, previously "without God in the world" (Eph. 2:12), also became reconciled to God through faith in Christ and came into the relationship of sons.—Rom. 9:8, 25, 26; Gal. 3:26-29.

As did Israel, these Christians form a covenant people, being brought into the "new covenant" made valid by the application of Christ's shed blood. (Luke 22:20; Heb. 9:15) However, God deals *individually* with Christians in accepting them into this covenant. Because they hear the good news and exercise faith they are called to be joint heirs with God's Son (Rom. 8:17; Heb. 3:1), are "declared righteous" by God on the basis of their faith in the ransom (Rom. 5:1, 2), and thus are 'brought forth by the word of truth' (Jas. 1:18), being "born again" as baptized Christians, begotten or produced by God's spirit as his sons, due to enjoy spirit life in the heavens. (John 3:3; 1 Pet. 1:3, 4) They have received, not a spirit of slavery such as resulted from Adam's trespass, but a "spirit of adoption as sons, by which spirit we cry out: '*Abba*, Father!'" (the term "*Abba*" being an intimate and endearing form of address). (See ABBA; ADOPTION [Christian significance].) (Rom. 8:14-17) Thanks to Christ's superior mediatorship and priesthood and God's undeserved kindness expressed through him, the sonship of these spirit-begotten Christians is a more intimate relationship with God than that enjoyed by fleshly Israel.—Heb. 4:14-16; 7:19-25; 12:18-24.

Maintaining sonship

Their "new birth" to this living hope (1 Pet. 1:3) does not of itself guarantee their continued sonship. They must be "led by God's spirit," not by their sinful flesh, and must be willing to suffer as Christ did. (Rom. 8:12-14, 17) They must be "imitators of God, as beloved children" (Eph. 5:1), reflecting his divine qualities of peace, love, mercy, kindness (Matt. 5:9, 44, 45; Luke 6:35, 36), being "blameless and innocent" of the things characterizing the "crooked and twisted generation" among whom they live (Phil. 2:15), purifying themselves of unrighteous practices (1 John 3:1-4, 9, 10), being obedient to God's commandments and accepting his discipline.—1 John 5:1-3; Heb. 12:5-7.

Attaining full adoption as sons

Though called to be God's children, while in the flesh they have only a "token of what is to come." (2 Cor. 1:22; 5:1-5; Eph. 1:5, 13, 14) That is why the apostle, though speaking of himself and his fellow Christians as already "God's sons," could nevertheless say that "we ourselves also who have the first fruits, namely, the spirit, yes, we ourselves groan within ourselves, while we are earnestly waiting for adoption as sons, the release from our bodies by ransom." (Rom. 8:14, 23) Thus, after conquering the world by faithfulness until death, they receive the full realization of their sonship by being resurrected as spirit sons of God and "brothers" of God's Chief Son, Christ Jesus.—Heb. 2:10-17; Rev. 21:7; compare 2:7, 11, 26, 27; 3:12, 21.

Those who are God's spiritual children, called to this heavenly calling, know they are such, for God's 'spirit itself bears witness with their spirit that they are God's children.' (Rom. 8:16) This evidently means that their spirit, that is, their mental and emotional inclination (see SPIRIT), responds positively to the expressions of God's spirit through his inspired Word in speaking about such heavenly hope and also responds to his dealings with them by that spirit. Thus they gain confidence that they are indeed God's spiritual children and heirs.

THE CREATION ENTERS THE GLORIOUS FREEDOM OF THE CHILDREN OF GOD

The apostle speaks of the "glory that is going to be revealed in us" and also of the "eager expectation of the creation . . . waiting for the revealing of the sons of God." (Rom. 8:18, 19) Since their glory is heavenly, it is clear that such "revealing" of their glory must be preceded by their resurrection to heavenly life. (Compare verse 23.) However, that this is not all that is involved, 2 Thessalonians 1:6-10 indicates by speaking of the "revelation of the Lord Jesus" as bringing judicial punishment on those judged adversely by God, doing so "at the time he comes to be glorified in connection with his holy ones." —See REVELATION.

Since Paul says that "the creation" is waiting for this revealing, and will then be "set free from enslavement to corruption and have the glorious freedom of the children of God," it is apparent that others aside from these heavenly "sons of God" receive benefit from their revelation in glory. (Rom. 8:19-23) While the Greek term rendered "creation" can refer to any creature, human or animal, or to creation in general, Paul's references to it here as being in "eager expectation," "waiting," "subjected to futility, [though] not by its own will," as being "set free from enslavement to corruption [in order to] have the glorious freedom of the children of God," and as "groaning together" even as the Christian "sons" groan within themselves—these expressions all point conclusively to the *human* creation, the human family, hence not to creation in general, including animals, vegetation and other creations, both animate and inanimate. (Compare Colossians 1:23.) This must mean, then, that the revelation of the sons of God in glory opens the way for others of the human family to enter into a relationship of actual sonship with God and to enjoy the freedom that accompanies such relationship.—See GREAT CROWD; DECLARE RIGHTEOUS (Other Righteous Ones).

Since Christ Jesus is the one foretold to become the "Eternal Father" (Isa. 9:6) and since the Christian "sons of God" become his "brothers" (Rom. 8:29), it follows that there must be others of the human family who gain life through Christ Jesus and who are, not his joint heirs and associate kings and priests, but his subjects over whom he reigns.—Compare Matthew 25:34-40; Hebrews 2:10-12; Revelation 5:9, 10; 7:9, 10, 14-17; 20:4-9; 21:1-4.

It may be noted also that James (1:18) speaks of these spirit-begotten "sons of God" as being "certain first fruits" of God's creatures, an expression similar to that used of the "hundred and forty-four thousand" who are "bought from among mankind" as described at Revelation 14:1-4. "First fruits" implies that other fruits follow, and hence the "creation" of Romans 8:19-22 evidently applies to such 'after fruits' or 'secondary fruits' of mankind who, through faith in Christ Jesus, gain eventual sonship in God's universal family.

In speaking of the future "system of things" and the "resurrection from the dead" to life in that system, Jesus said that these become "God's children by being children of the resurrection."—Luke 20:34-36.

From all the foregoing information it can be seen that 'sonship' of humans in relation to God is viewed from several different aspects. In each case, then, the sonship must be viewed in context to determine what it embraces and the exact nature of the filial relationship.

CHRIST JESUS, THE SON OF GOD

The Gospel account by John particularly emphasizes Jesus' prehuman existence as "the Word" and

explains that "the Word became flesh and resided among us, and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:1-3, 14) That his sonship did not begin with his human birth is seen from Jesus' own statements, as when saying that "what things I have seen with my Father I speak" (John 8:38, 42; compare 17:5, 24), as well as from other clear statements of his inspired apostles.—Rom. 8:3; Gal. 4:4; 1 John 4:9-11, 14.

Some commentators object to the translation of the Greek word *mo·no·ge·nes'* by the English "only-begotten." They point out that the latter portion of the word (*ge·nes'*) does not come from *gen·na'o* ("to beget") but from *ge'nos* ("kind"), hence the term refers to 'the only one of a class or kind.' Thus many translations speak of Jesus as the "only Son" (*RS; AT; JB*) rather than the "only-begotten son" of God. (John 1:14; 3:16, 18; 1 John 4:9) However, while the individual components do not include the verbal sense of being born, the usage of the term definitely does embrace the idea of descent or birth, for the Greek word *ge'nos* means "stock; kin; direct descent; offspring; race." It is translated "race" in 1 Peter 2:9. The Latin *Vulgate* by Jerome renders *mo·no·ge·nes'* as *unigenitus*, meaning "only-begotten" or "only." This relationship of the term to birth or descent is recognized by numerous lexicographers.

Robinson's *A Greek and English Lexicon of the New Testament* (1859) gives the definition of *mo·no·ge·nes'* as: *"only born, only begotten,* i.e. *an only child."* W. J. Hickie's *Greek-English Lexicon of the New Testament* (43rd printing, 1963) also gives: *"only begotten."* The *Theological Dictionary of the New Testament* edited by G. Kittel (Vol. IV, pp. 738-741 [1967]) states: "The μονο-[*mo-no*] does not denote the source but the nature of derivation. Hence μονογενής [*mo·no·ge·nes'*] means 'of sole descent,' i.e., without brothers or sisters. This gives us the sense of only-begotten. The ref. is to the only child of one's parents, primarily in relation to them. . . . But the word can also be used more generally without ref. to derivation in the sense of 'unique,' 'unparalleled,' 'incomparable,' though one should not confuse the refs. to class or species and to manner."

As to the use of the term in the Christian Greek Scriptures or "New Testament," this latter work says: "It means 'only-begotten.' . . . In [John] 3:16, 18; 1 Jn. 4:9; [John] 1:18 the relation of Jesus is not just compared to that of an only child to its father. It *is* the relation of the only-begotten to the Father. . . . In Jn. 1:14, 18; 3:16, 18; 1 Jn. 4:9 μονογενής denotes more than the uniqueness or incomparability of Jesus. In all these verses He is expressly called the Son, and He is regarded as such in 1:14. In Jn. μονογενής denotes the origin of Jesus. He is μονογενής as the only-begotten."

In view of these statements and in view of the plain evidence of the Scriptures themselves, there is no reason for objecting to translations showing that Jesus is, not merely God's unique or incomparable Son, but also his "only-begotten Son," hence descended from God in the sense of being produced by God. This is confirmed by apostolic references to this Son as "the firstborn of all creation" and as "the One born [form of *gen·na'o*] from God" (Col. 1:15; 1 John 5:18), while Jesus himself states that he is "the beginning of the creation by God."—Rev. 3:14.

Jesus is God's "firstborn" (Col. 1:15) as God's first creation, called "the Word" in his prehuman existence. (John 1:1) The word "beginning" in John 1:1 cannot refer to the "beginning" of God the Creator, for he is eternal, having no beginning. (Ps. 90:2) It must therefore refer to the beginning of creation, when the Word was brought forth by God as his firstborn Son. The term "beginning" is used in various other texts similarly to describe the start of some period or career or course, such as the "beginning" of the Christian career of those to whom John wrote his first letter (1 John 2:7; 3:11), the "beginning" of Satan's rebellious course (1 John 3:8) or of Judas' deflection from righteousness. (John 6:64; see JUDAS No. 4 [Became corrupt].) Jesus is the "only-begotten Son" (John 3:16) in that he is the only one of God's sons, spirit or human, created solely by God, for all others were created through or "by means of" that firstborn Son.—Col. 1:16, 17; see JESUS CHRIST (Prehuman Existence); ONLY-BEGOTTEN.

Jesus' spirit begettal as Jehovah's son and his return to heavenly sonship

Jesus, of course, continued to be God's Son when born as a human, even as he had been in his prehuman existence. His birth was not the result of conception by the seed or sperm of any human male descended from Adam, but was by action of God's holy spirit. (Matt. 1:20, 25; Luke 1:30-35; compare Matthew 22:42-45.) Jesus recognized his sonship in relation to God, at the age of twelve years saying to his earthly parents, "Did you not know that I must be in the house of my Father?" They did not grasp the sense of this, perhaps thinking that by "Father" he was referring to God only in the sense that the term was used by Israelites in general, as considered earlier.—Luke 2:48-50.

However, thirty years after his birth as a human, when he was baptized by John the Baptist, God's spirit came upon Jesus and God spoke, saying: "You are my Son, the beloved; I have approved you." (Luke 3:21-23; Matt. 3:16, 17) Evidently Jesus, the man, was then "born again" to be a spiritual Son with the hope of returning to life in heaven, as well as anointed by spirit to be God's appointed king and high priest. (John 3:3-6; compare 17:4, 5; see JESUS CHRIST [His Baptism].) A similar expression was made by God at the transfiguration on the mount, in which vision Jesus was seen in kingdom glory. (Compare Matthew 16:28 and 17:1-5.) With regard to Jesus' resurrection from the dead, Paul applied part of the second psalm to that occasion, quoting God's words, "You are my son, I have become your Father this day," and also applied words from God's covenant with David, namely: "I myself shall become his father, and he himself will become my son." (Ps. 2:7; 2 Sam. 7:14; Acts 13:33; Heb. 1:5; compare Hebrews 5:5.) By his resurrection from the dead to spirit life Jesus was "declared God's Son" (Rom. 1:4), "declared righteous in spirit."—1 Tim. 3:16.

Thus, it is seen that, even as David as a grown man could 'become God's son' in a special sense, so, too, Christ Jesus also 'became God's Son' in a special way, both at the time of his baptism and at his resurrection, and also, evidently, becomes such in a special sense at the time of his entrance into full Kingdom glory.

False charge of blasphemy

Because of Jesus' references to God as his Father, certain opposing Jews leveled the charge of blasphemy against him, saying, "You, although being a man, make yourself a god." (John 10:33) Here the Greek does not use the article and thus specifically indicate "God" (that is, "the God"), but the term is anarthrous (without the article). There is no indefinite article (corresponding to "a" or "an") in *koi·ne'* Greek. Most translations here say "God"; Torrey's translation lowercases the word as "god," while the interlinear reading of *The Emphatic Diaglott* says "a god." Support for the rendering "a god" is found principally in Jesus' own answer, in which he quoted from Psalm 82:1-7. As can be seen, this text did not refer to persons as being called "God," but "gods" and "sons of the Most High."

According to the context, those whom Jehovah called "gods" and "sons of the Most High" in this psalm were Israelite judges who had been practicing

injustice, requiring that Jehovah himself now judge 'in the middle of such gods.' (Ps. 82:1-6, 8) Since Jehovah applied these terms to those men, Jesus was certainly guilty of no blasphemy in saying, "I am God's Son." Whereas the works of those judicial "gods" belied their claim to being "sons of the Most High," Jesus' works consistently proved him to be in union, in harmonious accord and relationship, with his Father.—John 10:34-38.

SON OF MAN. In Hebrew this is mainly a translation of the expression *ben 'a·dham'*. Rather than referring to the person, Adam, *'a·dham'* is here used generically for "mankind" so that the expression *ben 'a·dham'* means, in essence, a son of mankind, a human or earthling son. (Ps. 80:17; 146:3; Jer. 49:18, 33) The phrase is often employed in parallel with other Hebrew terms for "man," namely, *'ish*, meaning a male person (compare Numbers 23:19; Job 35:8; Jeremiah 50:40) and *'enosh'*, a mortal man. (Compare Psalm 8:4; Isaiah 51:12; 56:2.) At Psalm 144:3 the "son of mortal man" is *ben 'enosh'*, while the Aramaic equivalent (*bar 'enash'*) appears at Daniel 7:13.

In Greek the expression is *hui·os' tou an·thro'pou*, the latter part of the phrase representing the Greek generic word for "man" (*an'thro·pos*, from which the English "anthropology" is derived).

In the Hebrew Scriptures the most frequent occurrence of the expression is in the book of Ezekiel, where over ninety times God addresses the prophet as "son of man." (Ezek. 2:1, 3, 6, 8; and so forth.) The designation as so used apparently serves to emphasize that the prophet is simply an earthling, thus heightening the contrast between the human spokesman and the Source of his message, the Most High God. The same designation is applied to the prophet Daniel at Daniel 8:17.

CHRIST JESUS, THE "SON OF MAN"

In the Gospel accounts the expression is found nearly eighty times, applying in every case to Jesus Christ, being used by him to refer to himself. (Matt. 8:20; 9:6; 10:23; and so forth.) The occurrences outside the Gospel accounts are at Acts 7:56; Hebrews 2:6; and Revelation 1:13; 14:14.

Jesus' application of this expression to himself clearly showed that God's Son was now indeed a human, having 'become flesh' (John 1:14), having 'come to be out of a woman' through his conception and birth to the Jewish virgin Mary. (Gal. 4:4; Luke 1:34-36) Hence he had not simply materialized a human body as angels had previously done (see ANGEL), or 'incarnated,' but was actually a 'son of mankind' through his human mother.—Compare 1 John 4:2, 3; 2 John 7.

For this reason the apostle Paul could apply the eighth psalm as prophetic of Jesus Christ. In his letter to the Hebrews (2:5-9), Paul quoted the verses reading: "What is mortal man [*'enohsh'*] that you keep him in mind, and the son of earthling man [*ben 'a·dham'*] that you take care of him? You also proceeded to make him a little less than godlike ones ["a little lower than angels," at Hebrews 2:7], and with glory and splendor you then crowned him. You make him dominate over the works of your hands; everything you have put under his feet." (Ps. 8:4-6; compare Psalm 144:3.) Paul shows that, to fulfill this prophetic psalm, Jesus indeed was made "a little lower than angels," becoming actually a mortal "son of earthling man," that he might die as such and thereby "taste death for every man," thereafter being crowned with glory and splendor by his Father, who resurrected him.—Heb. 2:8, 9; compare verse 14; Philippians 2:5-9.

The designation "Son of man," therefore, also serves to identify Jesus Christ as the great Kinsman of mankind, having the ransoming power to redeem them from bondage to sin and death, as well as the great Avenger of blood.—Lev. 25:48, 49; Num. 35:1-29; see AVENGER OF BLOOD; RANSOM; REPURCHASE, REPURCHASER.

Thus, Jesus' being called the "Son of David" (Matt. 1:1; 9:27) emphasizes his being the heir of the Kingdom covenant to be fulfilled in David's line; his being called the "Son of man" calls attention to his being of the human race by virtue of his fleshly birth; his being called the "Son of God" stresses his being of divine origin, not descended from the sinner Adam nor inheriting imperfection from him, and as having a fully righteous standing with God. —Matt. 16:13-17.

The "sign of the Son of man"

However, there is evidently another major reason for Jesus' frequent use of the expression "Son of man" as applying to himself. This is with regard to the fulfillment of the prophecy recorded at Daniel 7:13, 14. In vision, Daniel saw "someone like a son of man" coming with the clouds of the heavens, gaining access to the "Ancient of Days," and being granted "rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him," his kingdom being an enduring one.

Because the angelic interpretation of the vision in verses 18, 22, and 27 speaks of "the holy ones of the Supreme One" as taking possession of this kingdom, many commentators have endeavored to show that the "son of man" is here a "corporate personality," that is, "the saints of God in their corporate aspect . . . regarded collectively as a people," "the glorified and ideal people of Israel." This reasoning, however, proves superficial in the light of the Christian Greek Scriptures. It fails to consider that Christ Jesus, God's anointed King, made a 'covenant for a kingdom' with his followers that they might share with him in *his* kingdom, and that, while they are to rule as kings and priests, it is under his headship and by his grant of authority. (Luke 22:28-30; Rev. 5:9, 10; 20:4-6) Thus, they received ruling authority over the nations only because he has first received such authority from the Sovereign God.—Rev. 2:26, 27; 3:21.

The correct understanding is made more evident by Jesus' own statements. Regarding the "sign of the Son of man," he stated that "they will see the Son of man coming on the clouds of heaven with power and great glory." (Matt. 24:30) This was clearly a reference to Daniel's prophecy. So, likewise, was his answer to the high priest's interrogation, saying: "I am [the Christ, the Son of God]; and you persons will see the Son of man sitting at the right hand of power and coming with the clouds of heaven." —Mark 14:61, 62; Matt. 26:63, 64.

Therefore the prophecy of the coming of the Son of man into the presence of the Ancient of Days, Jehovah God, clearly applies to an individual, the Messiah, Jesus Christ. The evidence is that it was so understood by the Jewish people. Rabbinical writings applied the prophecy to the Messiah. It was doubtless due to wanting some literal fulfillment of this prophecy that the Pharisees and Sadducees asked Jesus to "display to them a sign from heaven." (Matt. 16:1; Mark 8:11) After Jesus had died as a man and been resurrected to spirit life, Stephen had a vision in which the "heavens opened up" and he saw "the Son of man standing at God's right hand." (Acts 7:56) This shows that Jesus Christ, although sacrificing his human nature as a ransom for mankind, rightly retains the Messianic designation of "Son of man" in his heavenly position.

The first part of Jesus' statement to the high priest about the coming of the Son of man spoke of him as "sitting at the right hand of power." This is evidently an allusion to the prophetic Psalm 110, Jesus Christ having earlier shown that this psalm applied to him. (Matt. 22:42-45) This psalm, as well as the apostle's application of it at Hebrews 10:12, 13,

reveals that there would be a waiting period for Jesus Christ before his Father would send him forth to "go subduing in the midst of [his] enemies." It therefore appears that the fulfillment of the prophecy of Daniel 7:13, 14 comes, not at the time of Jesus' resurrection and ascension to heaven, but at the time of his being authorized by God to take action against all opposers in vigorous expression of his kingly authority. The 'coming of the Son of man to the Ancient of Days,' then, apparently corresponds in time with the situation presented at Revelation 12:5-10, when the symbolic man-child is brought forth and caught up to God's throne, then war breaks out in heaven, and the cry goes up: "Now have come to pass the salvation and the power and the kingdom of our God *and the authority of his Christ.*"

Further prophetic visions in Revelation (17:12-14; 19:11-21) show the exercise of full regnal power by the Messianic King over "peoples, national groups and languages" (Dan. 7:14) and hence the one "like a son of man" at Revelation 14:14 undoubtedly also represents Jesus Christ, as does the one so described at Revelation 1:13.—Compare Revelation 14:14-20; 19:15; and 1:13-18; see KINGDOM OF GOD (The Kingdom Takes Up Full Power).

As to the 'Son of man's coming on the clouds' and being seen by "every eye" (Matt. 24:30; Rev. 1:7), see CLOUD (Illustrative Usage); EYE; PRESENCE.

SOPATER (Sop'a·ter). A Beroean Christian associated with Paul in Greece at the time of Paul's third missionary journey. Sopater was a son of Pyrrhus and may be the same person as Sosipater in Rome, to whom Paul sent greetings.—Acts 20:2-6; Rom. 16:21.

SOPHERETH (So·phe'reth) [scribe]. Apparently an ancestor of a family ("the sons of Sophereth") among the "sons of the servants of Solomon" who returned from the Babylonian exile. (Ezra 2:55; Neh. 7:57) Ezra puts a definite article in front of *So·phe'reth,* making it *Has·so·phe'reth, "the* scribes." Some suggest that the sons of Sophereth were a staff of scribes or copyists, as is suggested by the meaning of the name. The meanings of some of the other names in the list might allow for reference to an occupation, while others do not.

SORCERER. See MAGIC AND SORCERY.

SOREK (So'rek) [choice red vine], **TORRENT VALLEY OF.** Location of the home of Delilah, where Samson was seduced to reveal the secret of his strength, leading to his capture, blinding and imprisonment by the Philistines. (Judg. 16:4-21) The name Sorek seems to be preserved in that of Khirbet Suriq, about sixteen miles (26 kilometers) W of Jerusalem, situated on the N side of the Wadi es-Sarar and opposite the proposed location of Beth-shemesh. A little over three miles (4.8 kilometers) W of Suriq this wadi, joined by others, becomes a broad fertile valley. This particular section of Wadi es-Sarar, cutting across the Shephelah westwardly toward the Mediterranean Sea, is apparently the Biblical valley of Sorek. Much of this region then, as today, was probably suited for vineyards (a possible reason for its name). The Philistine wagon that returned the ark of the covenant to the Israelites evidently followed the torrent valley of Sorek from Ekron on the road to Beth-shemesh. (1 Sam. 5:10; 6:10-12) The Jerusalem-to-Jaffa railroad currently uses this route.

SORREL. Any of a number of plants having a sour taste due to the presence of oxalic acid in their juicy leaves and stems. The radical leaves of common sorrel grow in a cluster. Shaped like an arrow at the base, the somewhat oval leaves measure about four inches (10 centimeters) in length. The flower stalks may attain a height of about two feet (.6 meter) or more. Anciently, the Israelites mixed sorrel with the fodder for their cattle and asses.—Isa. 30:24.

SOSIPATER (So·sip'a·ter) [saving one's father]. A companion of Paul when in Corinth, whom the apostle described as 'my relative,' and whose greetings are sent from Corinth in Paul's letter to the Romans. (Rom. 16:21) He is possibly the same person as Sopater, mentioned at Acts 20:4 as associated with Paul in Greece.

SOSTHENES (Sos'the·nes). The presiding officer of the Corinthian synagogue during Paul's visit in Corinth; possibly the successor of Crispus, who became a Christian. When Proconsul Gallio declined to hear the Jews' charges against Paul's religious teaching, the crowd took Sosthenes and beat him. Certain manuscripts say the crowd was composed of anti-Jewish "Greeks"; others read "Jews." Both, however, are interpolations, since the three oldest manuscripts do not tell us which partisan group attacked Sosthenes. —Acts 18:8, 12-17.

It is possible that this bad experience suffered by Sosthenes led to his conversion to Christianity and later association with Paul at Ephesus, for in the salutations at the outset of his first letter to the Corinthians Paul includes those of a certain Sosthenes (a not-too-common Greek name), speaking of him as "our brother."—1 Cor. 1:1.

SOTAI (So'tai) [from verb meaning "fall away"]. One of Solomon's servants whose offspring returned to Jerusalem with Zerubbabel in 537 B.C.E.—Ezra 2:55; Neh. 7:57.

SOUL. To understand the meaning of the Biblical terms generally rendered "soul" it is necessary to set aside many, perhaps most, of the meanings attributed to the English word and allow the original-language terms (Heb., *ne'phesh* [נֶפֶשׁ]; Gr., *psy·khe'* [ψυχή]) as used in the Scriptures to supply the meaning. This is because the connotations that the English "soul" commonly carries in the minds of most persons are not in agreement with the meaning of the Hebrew and Greek words as used by the inspired Bible writers.

This fact has steadily gained wider acknowledgment. Back in 1897, in the *Journal of Biblical Literature* (Vol. XVI, p. 30), Professor C. A. Briggs, as a result of detailed analysis of the use of *ne'phesh,* observed: "Soul in English usage at the present time conveys usually a very different meaning from נֶפֶשׁ [*ne'phesh*] in Hebrew, and it is easy for the incautious reader to misinterpret."

More recently, when the Jewish Publication Society of America issued a new translation of the Torah or first five books of the Bible, the editor-in-chief, Dr. H. M. Orlinsky of Hebrew Union College, stated (New York *Times,* October 12, 1962) that the word "soul" had been virtually eliminated from this translation because, "the Hebrew word in question here is 'Nefesh.' " He added that: "Other translators have interpreted it to mean 'soul,' which is completely inaccurate. The Bible does not say we have a soul. 'Nefesh' is the person himself, his need for food, the very blood in his veins, his being."

The difficulty lies in the fact that the meanings popularly attached to the English word "soul" stem primarily, not from the Hebrew or Christian Greek Scriptures, but from ancient Greek philosophy, actually pagan religious thought. Greek philosopher Plato, for example, quotes Socrates as saying: "The soul [at death] . . . departs to the invisible world—to the divine and immortal and rational: thither arriving, she lives in bliss and is released from the error and folly of men . . . and forever dwells . . . in company with the gods."—*Phaedo,* Vol. 2, pp. 73, 103.

In direct contrast with the Greek teaching of the *psy·khe'* ("soul") as being immaterial, intangible, invisible and immortal, the Scriptures show that both *psy·khe'* and *ne'phesh,* as used with reference to earthly creatures, refer to that which is material, tangible, visible and mortal.

The *New Catholic Encyclopedia* (1967, Vol. 13, p.

467) says: "*Nepes* [*ne'phesh*] is a term of far greater extension than our 'soul,' signifying life (Ex 21.23; Dt 19.21) and its various vital manifestations: breathing (Gn 35.18; Jb 41.21), blood [Gn 9.4; Dt 12.23; Ps 140(141).8], desire (2 Sam 3.21; Prv 23.2). The Soul in the O[ld] T[estament] means not a part of man, but the whole man—man as a living being. Similarly, in the N[ew] T[estament] it signifies human life; the life of an individual, conscious subject (Mt 2.20; 6.25; Lk 12.22-23; 14.26; Jn 10.11, 15, 17; 13.37)."

The Roman Catholic translation, *The New American Bible* (1970), in its "Glossary of Biblical Theology Terms" (pp. 27, 28), says: "In the New Testament, to 'save one's soul' (*Mk 8:35*) does not mean to save some 'spiritual' part of man, as opposed to his 'body' (in the Platonic sense) but the whole person with emphasis on the fact that the person is living, desiring, loving and willing, etc., in addition to being concrete and physical."

Ne'phesh evidently comes from a root meaning "to breathe" and in a literal sense *ne'phesh* could be rendered as "a breather." Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros* (1953 ed., p. 627) defines it as: "*the breathing substance, making man a*[*nd*] *animal living beings* Gn 1,20, *the soul* (*strictly distinct from the greek notion of soul*) *the seat of which is the blood* Gn 9,4 f Lv 17, 11 Dt 12, 23: (249 X) . . . *soul = living being, individual, person.*"

As for the Greek word *psy·khe'*, Greek-English lexicons give such definitions as "*life*," and "*the conscious self* or *personality* as centre of emotions, desire, and affections," "a living being," and show that even in non-Biblical Greek works the term was used "of animals." (Liddell and Scott's *A Greek-English Lexicon*, 1968, ninth ed., pp. 2026, 2027; Donnegan's *A New Greek and English Lexicon*, p. 1404) Of course, such sources, treating as they do primarily of classical Greek writings, include all the meanings that the pagan Greek philosophers gave to the word, including that of "*departed spirit*," "the immaterial and immortal *soul*," "the *spirit* of the universe," and "the immaterial principle of movement and life." Evidently because some of the pagan philosophers taught that the soul emerged from the body at death, the term *psy·khe'* was also applied to the "*butterfly* or *moth*," which creatures go through a metamorphosis, changing from caterpillar to winged creature.

The ancient Greek writers applied *psy·khe'* in various ways and were not consistent, their personal and religious philosophies influencing their use of the term. Of Plato, to whose philosophy the common ideas about the English "soul" may be attributed (as is generally acknowledged), it is stated that, "while he sometimes speaks of one of [the alleged] three parts of the soul, the 'intelligible,' as necessarily immortal, while the other two parts are mortal, he also speaks as if there were two souls in one body, one immortal and divine, the other mortal."—"Thoughts on the Tripartite Theory of Human Nature," by A. McCaig, in *The Evangelical Quarterly*, April 15, 1931, p. 121.

In view of such inconsistency in non-Biblical writings, it is essential to let the Scriptures speak for themselves, showing what the inspired writers meant by their use of the term *psy·khe'*, as well as by *ne'phesh*. *Ne'phesh* occurs about 750 times in the Hebrew Scriptures, while *psy·khe'* appears 102 times in the Christian Greek Scriptures, or a total of about 852 times. This frequency of occurrence makes possible a clear concept of the sense that these terms conveyed to the minds of the inspired Bible writers and which sense their writings should convey to our mind. An examination shows that, while the sense of these terms is broad, with different shades of meaning, among the Bible writers there was no inconsistency, confusion or disharmony as to man's nature, such as existed among the Grecian philosophers of the so-called Classical Period.

EARTH'S FIRST SOULS

The initial occurrences of *ne'phesh* are found at Genesis 1:20-23. On the fifth creative "day" God said: " 'Let the waters swarm forth a swarm of living souls [*ne'phesh*] and let flying creatures fly over the earth . . . ' And God proceeded to create the great sea monsters and every living soul [*ne'phesh*] that moves about, which the waters swarmed forth according to their kinds, and every winged flying creature according to its kind." Similarly on the sixth creative "day" *ne'phesh* is applied to the "domestic animal and moving animal and wild beast of the earth" as "living souls."—Gen. 1:24.

After man's creation, God's instruction to him again used the term *ne'phesh* with regard to the animal creation, "everything moving upon the earth in which there is life as a soul [literally, in which there is living soul (*ne'phesh*)]." (Gen. 1:30) Other examples of animals being so designated are found at Genesis 2:19; 9:10-16; Leviticus 11:10, 46; 24:18; Numbers 31:28; Ezekiel 47:9. Notably, the Christian Greek Scriptures coincide in applying the Greek *psy·khe'* to animals, as at Revelation 8:9; 16:3, where it is used of creatures in the sea.

Thus, the Scriptures clearly show that *ne'phesh* and *psy·khe'* are used to designate the animal creation lower than man. The same terms apply to man.

THE HUMAN SOUL

Precisely the same Hebrew phrase used of the animal creation, namely, *ne'phesh hhay·yah'* ("living soul"), is applied to Adam, when, after God formed man out of dust from the ground and blew into his nostrils the breath of life, "the man came to be a living soul." (Gen. 2:7) Man was distinct from the animal creation, but that distinction was not because he was a *ne'phesh* ("soul") and they were not. Rather, the record shows that it was because man alone was created "in God's image." (Gen. 1:26, 27) He was created with moral qualities like those of God, with power and wisdom far superior to the animals; hence he could have in subjection all the lower forms of creature life. (Gen. 1:26, 28) Man's organism was more complex, as well as more versatile, than that of the animals. (Compare 1 Corinthians 15:39.) Likewise, Adam had, but lost, the prospect of eternal life; this is never stated with regard to the creatures lower than man.—Gen. 2:15-17; 3:22-24.

It is true that the account says that 'God proceeded to blow into the man's nostrils the breath [*nᵉsha·mah'*] of life,' whereas this is not stated in the account of the animal creation. Clearly, however, the account of the creation of man is much more detailed than that of the creation of animals. Moreover, Genesis 7:21-23, in describing the Flood's destruction of "all flesh" outside the ark, lists the animal creatures along with mankind and says: "Everything in which the breath [*nᵉsha·mah'*] of the force of life was active in its nostrils, namely, all that were on the dry ground, died." Obviously, the breath of life of the animal creatures also originally came from the Creator, Jehovah God.

So, too, the "spirit" (Heb., *ru'ahh;* Gr., *pneu'ma*) or life force of man is not distinct from the life force in animals, as shown by Ecclesiastes 3:19-21, which states that "they all have but one spirit [*ru'ahh*]."

SOUL—A LIVING CREATURE

As stated, man "came to be a living soul"; hence man *was* a soul, he did not *have* a soul as something immaterial, invisible and intangible residing inside him. The apostle Paul shows that the Christian teaching did not differ from the earlier Hebrew teaching, for he quotes Genesis 2:7 in saying: "It is even so written: 'The first man Adam became a living soul [*psy·khen' zo'san*].' . . . The first man is out of the earth and made of dust."—1 Cor. 15:45-47.

The Genesis account shows that a living soul results from the combination of the earthly body with the breath of life. The expression "breath of the force of life [literally, breath of the spirit, or, active force

(*ru'ahh*), of life]" (Gen. 7:22) indicates that it is by breathing air (with its oxygen) that the life force or "spirit" in all creatures, man and animals, is sustained. This life force is found in every cell of the creature's body, as is discussed under LIFE; SPIRIT.

Since the term *ne'phesh* refers to the creature itself, we should expect to find the normal physical functions or characteristics of fleshly creatures attributed to it. This is exactly the case. *Ne'phesh* ("soul") is spoken of as eating flesh, fat, blood or similar material things (Lev. 7:18, 20, 25, 27; 17:10, 12, 15; Deut. 23:24), being hungry for or craving food and drink (Deut. 12:15, 20, 21; Ps. 107:9; Prov. 19:15; 27:7; Isa. 29:8; 32:6; Mic. 7:1), being made fat (Prov. 11:25), fasting (Ps. 35:13), touching unclean things, such as a dead body (Lev. 5:2; 7:21; 17:15; 22:6; Num. 19:13), being 'seized as a pledge' or being 'kidnapped' (Deut. 24:6, 7), doing work (Lev. 23:30), being refreshed by cold water when tired (Prov. 25:25), being purchased (Lev. 22:11; Ezek. 27:13) or given as a vow offering (Lev. 27:2), being put in irons (Ps. 105:18), being sleepless (Ps. 119:28), and struggling for breath.—Jer. 15:9.

It may be noted that in many texts reference is made to "my soul," "his (or her) soul," "your soul," and so forth. This is because *ne'phesh* and *psy·khe'* can mean *one's own self as a soul*. The sense of the term can therefore often be expressed in English by use of personal pronouns. Thus Koehler and Baumgartner's *Lexicon* states: " 'My *néphesh*' means 'I' (Genesis 27: 4, 25; Isaiah 1:14); 'your [singular] *néphesh*' means 'thou' or 'you' (Genesis 27:19, 31; Isaiah 43:4; 51:23); 'his *néphesh*' means 'he, himself' (Numbers 30:2; Isaiah 53:10); 'her *néphesh*' means 'she, herself' (Numbers 30:5-12)," and so forth.

The Greek term *psy·khe'* is used similarly. Vine's *Expository Dictionary of New Testament Words* (Vol. IV, p. 54) says it may be used as: "the equivalent of the personal pronoun, used for emphasis and effect: —1st person, (John 10:24 ('us'); Heb. 10:38; cp. [compare] Gen. 12:13; Num. 23:10; Jud. 16:30; Ps. 120:2 ('me'); 2nd person, 2 Cor. 12:15; Heb. 13:17)," and so forth.

Represents life as a creature

Both *ne'phesh* and *psy·khe'* are also used to mean life—not merely as an abstract force or principle —but *life as a creature*, human or animal.

Thus when Rachel was giving birth to Benjamin, her *ne'phesh* ("soul" or life as a creature) went out from her and she died. (Gen. 35:16-19) She ceased to be a living creature. Similarly, when the prophet Elijah performed a miracle regarding the dead son of the widow of Zarephath, the child's *ne'phesh* ("soul" or life as a creature) came back into him and "he came to life," was again a living creature.—1 Ki. 17: 17-23.

Because the creature's life is so inseparably connected with and dependent on blood (shed blood standing for the life of the person or creature [Gen. 4:10; 2 Ki. 9:26; Ps. 9:12; Isa. 26:21]), the Scriptures speak of the *ne'phesh* ("soul") as being "in the blood." (Gen. 9:4; Lev. 17:11, 14; Deut. 12:23) This is, obviously, not meant literally, inasmuch as the Scriptures also speak of the "blood of your souls" (Gen. 9:5; compare Jeremiah 2:34) and the many references already considered could not reasonably be applied solely to the blood or its life-supporting qualities.

Ne'phesh ("soul") is not used with reference to the creation of vegetable life on the third creative "day" (Gen. 1:11-13) or thereafter, since vegetation is bloodless.

Examples of the use of the Greek *psy·khe'* to mean 'life as a creature' may be found at Matthew 6:25; 10:39; 16:25, 26; Luke 12:20; John 10:11, 15; 13:37, 38; 15:13; Acts 20:10. Since God's servants have the hope of a resurrection in the event of death, they have the hope of living again as "souls" or living creatures. For that reason Jesus could say that "whoever loses his soul [his life as a creature] for the sake of me and the good news will save it. Really, of what benefit is it for a man to gain the whole world and to forfeit his soul? What, really, would a man give in exchange for his soul?" (Mark 8:35-37) Similarly, he stated, "He that is fond of his soul destroys it, but he that hates his soul in this world will safeguard it for everlasting life." (John 12:25) These texts, and others like them, show the correct understanding of Jesus' words at Matthew 10:28: "Do not become fearful of those who kill the body but cannot kill the soul; but rather be in fear of him that can destroy both soul and body in Gehenna." While men can kill the body, they cannot kill the person for all time, inasmuch as he lives in God's purpose (compare Luke 20:37, 38) and God can and will restore such faithful one to life as a creature by means of a resurrection. For God's servants, their loss of their "soul" or life as a creature is only temporary, not permanent. —Compare Revelation 12:11.

Mortal and destructible

On the other hand, the scripture quoted states that God "can destroy both soul [*psy·khe'*] and body in Gehenna." (Matt. 10:28) This shows that *psy·khe'* does not refer to something immortal or indestructible. There is, in fact, not one case in the entire Scriptures, Hebrew and Greek, in which the words *ne'phesh* or *psy·khe'* are modified by terms such as immortal, indestructible, imperishable, deathless or the like. (See IMMORTALITY; INCORRUPTION.) On the other hand, there are scores of texts in the Hebrew and Greek Scriptures that speak of the *ne'phesh* or *psy·khe'* ("soul") as mortal and subject to death (Gen. 19:19, 20; Num. 23:10; Josh. 2:13, 14; Judg. 5:18; 16:16, 30; 1 Ki. 20:31, 32; Ps. 22:29; Ezek. 18:4, 20; Matt. 2:20; 26:38; Mark 3:4; Heb. 10:39; Jas. 5:20), as dying, being "cut off" or destroyed (Gen. 17:14; Ex. 12:15; Lev. 7:20; 23:29; Josh. 10:28-39; Ps. 78:50; Ezek. 13: 19; 22:27; Acts 3:23; Rev. 8:9; 16:3), whether by sword (Josh. 10:37; Ezek. 33:6), or by suffocation (Job 7:15), or being in danger of death due to drowning (Jonah 2:5, 6) and also as going down into the pit or into Sheol (Job 33:22; Ps. 89:48), or being delivered therefrom.—Ps. 16:10; 30:3; 49:15; Prov. 23:14.

Dead soul

The expression 'deceased or dead soul' also appears a number of times, meaning simply 'a dead person.' —Lev. 19:28; 21:1, 11; 22:4; Num. 5:2; 6:6; Hag. 2: 13; compare Numbers 19:11, 13.

Desire

At times the word *ne'phesh* is used to express the desire of the individual, one that fills him and then occupies him in achieving its goal. Proverbs 13:2, for example, says of those dealing treacherously that 'their very soul is violence,' that is, that they are 'all out' for violence, in effect, become violence personified. (Compare Psalm 27:12; 35:25; 41:2.) Israel's false shepherds are called "dogs strong in soul[ful desire]," who have known no satisfaction.—Isa. 56:11, 12; compare Proverbs 23:1-3; Habakkuk 2:5.

SERVING WITH ONE'S WHOLE SOUL

The "soul" basically means the entire person, as has been shown. Yet certain texts exhort us to seek for, love and serve God with 'all our heart *and* all our soul' (Deut. 4:29; 11:13, 18), while Deuteronomy 6:5 says: "You must love Jehovah your God with all your heart and all your soul and all your vital force." Jesus said it was necessary to serve with one's whole soul and strength, and, additionally, "with your whole mind." (Mark 12:30; Luke 10:27) The question arises as to why these other things are mentioned with the soul, since it embraces them all. To illustrate the probable meaning: a person might sell himself (his soul) into slavery to another, thereby becoming the possession of his owner and master. Yet he might not serve his master wholeheartedly, with full motivation and desire

to please him, and thus he might not use his full strength or his full mental capacity to advance his master's interests. (Compare Ephesians 6:5; Colossians 3:22.) Hence these other facets are evidently mentioned to focus attention on them so that we do not fail to remember and consider them in our service to God, to whom we belong, and to his Son, whose life was the ransom price that bought us. "Whole-souled" service to God involves the entire person, no bodily part, function, capacity or desire being left out.—Compare Matthew 5:28-30; Luke 21:34-36; Ephesians 6:6-9; Philippians 3:19; Colossians 3:23, 24.

SOUL AND SPIRIT ARE DISTINCT

The "spirit" (Heb., *ru'ahh;* Gr., *pneu'ma*) should not be confused with the "soul" (Heb., *ne'phesh;* Gr., *psy·khe'*), for they refer to different things. Thus, Hebrews 4:12 speaks of the word of God as 'piercing even to the dividing of soul and spirit, and of joints and their marrow.' (Compare also Philippians 1:27; 1 Thessalonians 5:23.) As has been shown, the soul (*ne'phesh; psy·khe'*) is the creature itself. The spirit (*ru'ahh; pneu'ma*) generally refers to the life force of the living creature or soul, though the original-language terms may also have other meanings.

Illustrating further the distinction between the Greek *psy·khe'* and *pneu'ma* is the apostle Paul's discussion, in his first letter to the Corinthians, of the resurrection of Christians to spirit life. Here he contrasts "that which is physical [*psy·khi·kon'*, literally "soulical"]" with "that which is spiritual [*pneu·ma·ti·kon'*]." Thus, he shows that the Christians until the time of their death have had a "soulical" body, even as did the first man Adam; whereas, in their resurrection such anointed Christians receive a spiritual body like that of the glorified Jesus Christ. (1 Cor. 15:42-49) Jude makes a somewhat similar comparison in speaking of "animalistic men [*psy·khi·koi'*, literally "soulical (men)"], not having spirituality [literally "not having spirit (*pneu'ma*)"]."—Jude 19.

GOD AS HAVING SOUL

In view of the foregoing, it appears that the scriptures in which God speaks of "my soul" (Lev. 26:11, 30; Ps. 24:4; Isa. 42:1) are yet another instance of an anthropomorphic usage, that is, the attributing of physical and human characteristics to God to facilitate understanding, as when God is spoken of as having eyes, hands, and so forth. By speaking of 'my *ne'phesh,*' Jehovah clearly means "myself" or "my person." "God is a Spirit [*Pneu'ma*]."—John 4:24; see JEHOVAH (Descriptions of his presence), page 889.

SOUR DOUGH. A piece of dough that is set aside for a day or longer and allowed to sour or ferment. The Hebrew term *se'or'* denotes such sour dough and means "fermented" or "leavened mass." Certain lexicographers have linked it with the German word *sauer* and the English word *sour.* Sour dough would readily leaven new mixtures to which it is added.

The Israelites used sour dough in making leavened bread. The lump of dough preserved from a former baking was generally dissolved in water in the kneading trough prior to the adding of the flour, or it might be put in the flour and then kneaded along with it. The latter seems to be the method referred to by Jesus Christ when he said: "The kingdom of the heavens is like leaven, which a woman took and hid in three large measures of flour, until the whole mass was fermented." (Matt. 13:33; Luke 13:20, 21) Though there is no direct evidence, it has been suggested that the Jews also used wine lees as yeast.

Israel's grain offerings presented by fire to Jehovah were not to be made with sour dough. (Lev. 2:11) Also, the Israelites were expressly commanded not to have sour dough (here an apparent symbol of corruption and sin) in their homes or within the boundaries of their territory during the seven-day festival of unleavened bread. (Ex. 12:15; 13:7; Deut. 16:4) Anyone eating something leavened during that time was to be "cut off from the assembly of Israel." —Ex. 12:19.

In ancient Egypt it was also customary, when baking, to set aside some dough, to be used for leavening fresh dough. Even today, when the kneading of dough has been completed, some people of Cyprus, for instance, put aside a piece of dough in a warm place. After thirty-six to forty-eight hours it can be used to ferment an entire lump of new dough.

Paul may have had sour dough in mind when he urged the Corinthians: "Clear away the old leaven [Gr., *zy'men*], that you may be a new lump, according as you are free from ferment."—1 Cor. 5:7; see LEAVEN.

SOUTH. See NEGEB.

SOVEREIGNTY. Supremacy in rule or power; the dominion or rule of a lord, king, emperor or the like; the power that, in the final analysis, determines the government of a state. In the Hebrew Scriptures the word *'Adho·nay'* appears frequently, and the expression *'Adho·nay' Yeho·wih'* more than two hundred times. *'Adho·nay'* is a plural form of *'a·dhohn',* "lord," "master." The plural form *'adho·nim'* may be applied to men in simple plurality, as "lords," "masters." But the term *'Adho·nay'* is always used in the Scriptures with reference to God, the plural being employed to denote excellence or majesty. It is most frequently rendered "Lord" by translators. When it appears with the name of God (*'Adho·nay' Yeho·wih'*), as, for example, at Psalm 73:28, the expression is translated "Lord GOD" (*AT, AV, RS*); "Lord God" (*Dy* [72:28]); "Lord, my Master" (*Kx* [72:28]); "Lord Jehovah" (*Yg*); "Sovereign Lord Jehovah" (*NW*). In Psalms 47:9; 138:5 and 150:2 Moffatt uses the word "sovereign," but not to translate *'Adho·nay'.*

The Greek word *de·spo'tes* means one who possesses supreme authority, or absolute ownership and uncontrolled power. (Vine's *Expository Dictionary of New Testament Words,* under "Lord" and "Master") It is translated "lord," "master," "owner," and when used in direct address to God is rendered "Lord" (*AV, Yg* and others), "Ruler of all" (*Kx*), "Sovereign Lord" (*NW*), at Luke 2:29, Acts 4:24 and Revelation 6:10. In the last text, *Knox,* the *New English Bible, Moffatt* and the *Revised Standard Version* read "Sovereign Lord"; *Young's* translation and *The Kingdom Interlinear Translation* read "master."

So, while the Hebrew and Greek texts do not have a separate qualifying word for "sovereign," the flavor is contained in the words *'Adho·nay'* and *de·spo'tes* when they are used in the Scriptures as applying to Jehovah God, the qualification denoting the excellence of his lordship.

JEHOVAH'S SOVEREIGNTY

Jehovah God is Sovereign of the universe ("sovereign of the world," Psalm 47:9, *Mo*) by reason of his Creatorship, his Godship and his supremacy as the Almighty. (Gen. 17:1; Ex. 6:3; Rev. 16:14) He is the Owner of all things and the Source of all authority and power, the Supreme Ruler in government. (Ps. 24:1; Isa. 40:21-23; Rev. 4:11; 11:15) The psalmist sang of him: "Jehovah himself has firmly established his throne in the very heavens; and over everything his own kingship has held domination." (Ps. 103:19; 145:13) Jesus' disciples prayed, addressing God: "Sovereign Lord, you are the One who made the heaven and the earth." (Acts 4:24, *NW; Mo*) To the nation of Israel, God himself constituted all three branches of government, the judicial, the legislative and the executive. The prophet Isaiah said: "Jehovah is our Judge, Jehovah is our Statute-giver, Jehovah is our King; he himself will save us." (Isa. 33:22) Moses gives a notable description of God as Sovereign at Deuteronomy 10:17.

In his sovereign position Jehovah has the right and authority to delegate ruling responsibilities. David was made king of Israel, and the Scriptures speak of

'the kingdom of David' as though it was *his* kingdom. But David acknowledged Jehovah as the great Sovereign Ruler, saying: "Yours, O Jehovah, are the greatness and the mightiness and the beauty and the excellency and the dignity; for everything in the heavens and in the earth is yours. Yours is the kingdom, O Jehovah, the One also lifting yourself up as head over all."—1 Chron. 29:11.

EARTHLY RULERS

The rulers of the nations of earth exercise their limited rulership by tolerance or permission of the Sovereign Lord Jehovah. That the political governments do not receive their authority from God, that is, that they are not acting by reason of any grant of authority or power from him, is shown at Revelation 13:1, 2, where the seven-headed, ten-horned wild beast is said to get "its power and its throne and great authority" from the dragon, Satan the Devil.—Rev. 12:9; see BEASTS, SYMBOLIC.

So, while God has allowed various rulerships of men to come and go, one of their mighty kings, after having had demonstrated, in his own experience, the fact of Jehovah's sovereignty, was moved to say: "His rulership is a rulership to time indefinite and his kingdom is for generation after generation. And all the inhabitants of the earth are being considered as merely nothing, and he is doing according to his own will among the army of the heavens and the inhabitants of the earth. And there exists no one that can check his hand or that can say to him, 'What have you been doing?' "—Dan. 4:34, 35.

Accordingly, as long as it is God's will to permit man-made governments to rule, the apostle Paul's injunction to Christians will apply: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." The apostle then goes on to point out that when such governments act to punish one who does what is bad, the 'superior authority' or ruler (even though not a faithful worshiper of God) is acting indirectly as a minister of God in this particular capacity, expressing wrath upon the one practicing what is bad. —Rom. 13:1-6.

As to such authorities being "placed in their relative positions by God," the Scriptures indicate that this does not mean that God formed these governments or backs them up. Rather, he has maneuvered them to suit his good purpose, with relation to his will concerning his servants in the earth. Moses said: "When the Most High gave the nations an inheritance, when he parted the sons of Adam from one another, he proceeded to fix the boundary of the peoples with regard for the number of the sons of Israel." (Deut. 32:8) Echoing this view of matters, the apostle Paul, in a speech delivered on the Areopagus at Athens, said: "And he made out of one man every nation of men, to dwell upon the entire surface of the earth, and *he decreed the appointed seasons and the set limits of the dwelling of men.*" —Acts 17:26.

THE KINGDOM OF GOD'S SON

Following the overthrow of the last king to sit on "Jehovah's throne" in Jerusalem (1 Chron. 29:23), the prophet Daniel was given a vision describing the future appointment of God's own Son to serve as King. Jehovah's position stands out clearly when he, as the Ancient of Days, grants rulership to his Son. The account states: "I kept on beholding in the visions of the night, and, see there! with the clouds of the heavens someone like a son of man happened to be coming; and to the Ancient of Days he gained access, and they brought him up close even before that One. And to him there were given rulership and dignity and kingdom, that the peoples, national groups and languages should all serve even him. His rulership is an indefinitely lasting rulership that will not pass away, and his kingdom one that will not be brought to ruin." (Dan. 7:13, 14) A comparison of this text with Matthew 26:63, 64 leaves no doubt that the "son of man" in Daniel's vision is Jesus Christ. He gains access to Jehovah's presence and is given rulership.—Compare Psalm 2:8, 9; Matthew 28:18.

JEHOVAH'S SOVEREIGNTY CHALLENGED

For nearly all the 6,000 years that Bible chronology indicates man has been on the earth, wickedness has been in existence. All mankind have been dying, and sins and transgressions against God have multiplied. (Rom. 5:12, 15, 16) Since the Bible indicates that God gave man a perfect start, the questions have arisen, How did sin, imperfection and wickedness get their start? and why has the Almighty God allowed these things to remain for centuries? The answers lie in a challenge against God's sovereignty that brought forth a paramount issue involving mankind.

What God wants in those who serve him

Jehovah God, by his words and acts, has, over the centuries, proved that he is a God of love and undeserved kindness, exercising perfect justice and judgment, and extending mercy to those seeking to serve him. (Ex. 34:6, 7; Ps. 89:14; see MERCY; RIGHTEOUSNESS.) Even to the ungrateful and wicked he has expressed kindness. (Matt. 5:45; Luke 6:35; Rom. 5:8) He delights in the fact that his sovereignty is administered in love.—Jer. 9:24.

Accordingly, the kind of persons he desires in his universe are persons who serve him because of love for him and for his fine qualities. They must love first God and, second, their neighbor. (Matt. 22: 37-39) They must love Jehovah's sovereignty; they must desire it and prefer it over any other. (Ps. 84:10) They must be persons that, even if it were possible for them to become independent, would choose His sovereignty because they know that his rulership is far wiser, more righteous and better than any other. (Isa. 55:8-11; Jer. 10:23; Rom. 7:18) Such persons serve God, not merely because of fear of his almightiness nor for selfish reasons, but out of love of His righteousness, justice and wisdom and because of having the knowledge of Jehovah's greatness and loving-kindness. (Ps. 97:10; 119:104, 128, 163) They exclaim with the apostle Paul: "O the depth of God's riches and wisdom and knowledge! How unsearchable his judgments are and past tracing out his ways are! For 'who has come to know Jehovah's mind, or who has become his counselor?' Or, 'Who has first given to him, so that it must be repaid to him?' Because from him and by him and for him are all things. To him be the glory forever. Amen."—Rom. 11:33-36.

Such ones come to *know* God, and really knowing him means to love him and stick to his sovereignty. The apostle John writes: "Everyone remaining in union with him does not practice sin; no one that practices sin has either seen him or come to know him." And, "He that does not love has not come to know God, because God is love." (1 John 3:6; 4:8) Jesus knew his Father better than anyone else. He said: "All things have been delivered to me by my Father, and no one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone to whom the Son is willing to reveal him."—Matt. 11:27.

A failure to develop love and appreciation

Consequently, when the challenge was hurled against Jehovah's sovereignty, it came from one who, although enjoying the benefits of God's sovereignty, did not appreciate and develop the knowledge of God and thereby deepen his love for him. This one was a spirit creature of God, an angel. When the human pair Adam and Eve were put on earth, this one saw an opportunity to set out on an attack on God's sov-

ereignty. First, he would make an attempt (which proved successful) to turn Eve, then Adam, away from subjection to God's sovereignty. He hoped to establish a rival sovereignty.

As for Eve, the person approached first, she certainly had not appreciated her Creator and God and taken advantage of her opportunity to *know* him. She listened to the voice of an inferior, ostensibly the serpent, actually the rebellious angel. The Bible does not allude to any surprise on her part at hearing the serpent talk. It does say that the serpent was "the most cautious of all the wild beasts of the field that Jehovah God had made." (Gen. 3:1) Whether it ate of the forbidden fruit of "the tree of the knowledge of good and bad" and then appeared to be made wise, able to speak, is not stated. The rebellious angel, using the serpent to speak to her, presented (as she supposed) the opportunity to become independent, "to be like God, knowing good and bad," and succeeded in convincing her that she would not die.—Gen. 2:17; 3:4, 5; 2 Cor. 11:3.

Adam, who also showed no appreciation and love for his Creator and Provider when faced with rebellion in his household, and who showed no loyalty to stand up for his God when put to the test, succumbed to Eve's persuasiveness. He evidently lost faith in God and His ability to provide for His loyal servant all good things. (Compare what Jehovah said to David after his sin with Bath-sheba, at 2 Samuel 12:7-9.) Adam also seemed to be taking offense against Jehovah, as indicated by his reply when questioned as to his wrong act: "The *woman* whom *you* gave to be with me, she gave me fruit from the tree and so I ate it." (Gen. 3:12) He did not believe the serpent's lie that he would not die, as Eve had, but both Adam and Eve deliberately went in a course of self-determination, rebellion against God.—1 Tim. 2:14.

Adam could not say, "I am being tried by God." Rather, at this point the principle began to go into operation: "Each one is tried by being drawn out and enticed by his own desire. Then the desire, when it has become fertile, gives birth to sin; in turn, sin, when it has been accomplished, brings forth death." (Jas. 1:13-15) Thus, the three rebels, the angel, Eve and Adam, used the freedom of will with which God had endowed them, to turn from sinlessness to a course of willful sin.—See PERFECTION; SIN, I.

The point at issue

What was here challenged? Who was reproached and defamed by this challenge of the angel who was later called Satan the Devil, which challenge Adam supported by his rebellious act? Was it the *fact* of Jehovah's *supremacy*, the existence of his *sovereignty?* Was God's sovereignty in danger? No, for Jehovah has supreme authority and power, and no one in heaven and earth can take this out of his hand. (Rom. 9:19) The challenge therefore must have been of the *rightfulness, the deservedness and righteousness* of God's sovereignty—whether his sovereignty was exercised in a worthy way, righteously and for the best interests of his subjects or not. An indication of this is the approach to Eve: "Is it really so that God said you must not eat from every tree of the garden?" Here the serpent intimated that such a thing was unbelievable—that God was unduly restrictive, withholding something that was the rightful due of the human pair.—Gen. 3:1.

The tree of the knowledge of good and bad

By taking of the fruit of the "tree of the knowledge of good and bad" Adam and Eve expressed their rebellion. The Creator, as Universal Sovereign, was acting wholly within his right in making the law regarding the tree, for Adam, being a created person, and not sovereign, had limitations, and needed to acknowledge this fact. For universal peace and harmony, it would devolve upon all reasoning creatures to acknowledge and support the Creator's sovereignty. Adam would demonstrate his recognition of this fact by refraining from eating the fruit of that tree. As father-to-be of an earth full of people, he must prove obedient and loyal, even in the smallest thing. The principle involved was: "The person faithful in what is least is faithful also in much, and the person unrighteous in what is least is unrighteous also in much." (Luke 16:10) Adam had the capability for such perfect obedience. There was evidently nothing bad intrinsically in the fruit of the tree itself. (The thing forbidden was not sex relations, for God had commanded the pair to "fill the earth." [Gen. 1:28] It was an actual tree, as the Bible says.) What was represented by the tree is well expressed in a footnote on Genesis 2:17, in *The Jerusalem Bible* (1966):

"This knowledge is a privilege which God reserves to himself and which man, by sinning, is to lay hands on, 3:5, 22. Hence it does not mean omniscience, which fallen man does not possess; nor is it moral discrimination, for unfallen man already had it and God could not refuse it to a rational being. It is the power of deciding for himself what is good and what is evil and of acting accordingly, a claim to complete moral independence by which man refuses to recognise his status as a created being. The first sin was an attack on God's sovereignty, a sin of pride."

God's servants charged with selfishness

A further expression of the issue is found in Satan's statement to God about his faithful servant Job. Satan said: "Is it for nothing that Job has feared God? Have not you yourself put up a hedge about him and about his house and about everything that he has all around? The work of his hands you have blessed, and his livestock itself has spread abroad in the earth. But, for a change, thrust out your hand, please, and touch everything he has and see whether he will not curse you to your very face." Again, he charged: "Skin in behalf of skin, and everything that a man has he will give in behalf of his soul." (Job 1:9-11; 2:4) Satan therewith charged Job with being not in harmony with God at heart, as serving God obediently only because of selfish considerations, for gain. Satan thereby slandered God as to his sovereignty, and God's servants as to integrity to that sovereignty. He said, in effect, that no man could be put on earth that would maintain integrity to Jehovah's sovereignty if he, Satan, was allowed to put him to the test.

Jehovah permitted the issue to be joined. Not, however, because he was unsure of the righteousness of his own sovereignty. He needed nothing proved to himself. It was out of love for his intelligent creatures that he allowed time for the testing out of the matter. He permitted men to undergo a test under Satan, before all the universe. And he gave his creatures the privilege of proving the Devil a liar, and of removing the slander, not only from God's name, but also from their own. Satan, in his egotistic attitude, was 'given up to a disapproved mental state.' In his approach to Eve he had evidently been contradictory in his own reasoning. (Rom. 1:28) For he was charging God with unfair, unrighteous exercise of sovereignty, and at the same time was evidently counting on God's fairness: he seemed to think that God would consider Himself obliged to let him live on if he proved his charge concerning the unfaithfulness of God's creatures.

Settlement of the issue a vital need

The settling of the issue was actually a matter vital to all who live, as respects their relationship to God's sovereignty. For, once settled, such issue would never need to be tried again. It seems apparent that Jehovah desired that full knowledge of all the ques-

tions connected with this issue be thoroughly made known and understood. The action that God took engenders confidence in his unchangeableness, it enhances his sovereignty and makes it even more desirable and firmly established in the minds of all who choose it.—Compare Malachi 3:6.

A moral issue

The question, then, is not one of might, of raw strength; it is primarily a *moral* issue. However, because of God's invisibility, and because Satan has exerted every effort to blind men's minds, Jehovah's power or even his existence has at times been questioned. (1 John 5:19; Rev. 12:9) Men have mistaken the reason for God's patience and kindness and have themselves become more rebellious. (Eccl. 8:11; 2 Pet. 3:9) Because of this it has taken faith, along with suffering, to serve God with integrity. (Heb. 11:6, 35-38) Nevertheless, Jehovah purposes to make his sovereignty known to all. In Egypt he said to Pharaoh: "In fact, for this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth." (Ex. 9:16) Likewise God has allowed a time for this world and its god, Satan the Devil, to exist and develop in their wickedness and a time for their destruction. (2 Cor. 4:4; 2 Pet. 3:7) The prophetic prayer of the psalmist was: "That people may know that you, whose name is Jehovah, you alone are the Most High over all the earth." (Ps. 83:18) Jehovah himself has sworn: "To me every knee will bow down, every tongue will swear, saying, 'Surely in Jehovah there are full righteousness and strength.'"—Isa. 45:23, 24.

How far the issue reached

How far-reaching was the issue? If man could be induced to sin, and since the rebellious angel had sinned, the question would reach up to and include God's heavenly creatures, even up to his only-begotten Son, the one closest to Jehovah God. This One, who always did the things pleasing to his Father, would be most anxious to serve for the vindication of God's name and sovereignty. (John 8:29; Heb. 1:9) God selected him for this assignment, sending him to the earth, where he was born as a male child through the virgin Mary. (Luke 1:35) He was perfect, and maintained that perfection and blamelessness throughout his life, even to a disgraceful death. (Heb. 7:26) Before his death he said: "Now there is a judging of this world; now the ruler of this world will be cast out." Also: "The ruler of the world is coming. And he has no hold on me." (John 12:31; 14:30) Satan could get no hold so as to break Christ's integrity, and was judged as having failed, ready to be cast out. Jesus "conquered the world."—John 16:33.

Jesus Christ God's Vindicator

So Jesus Christ, in a totally perfect way, proved the Devil a liar, completely settling the question, Will any man be faithful to God under whatever test or trial may be brought against him? Jesus therefore was appointed by the Sovereign God as the Executor of His purposes, the One to be used to destroy wickedness, including the Devil, from the universe. This authority he will exercise, and 'every knee will bend and every tongue openly acknowledge that Jesus Christ is Lord *to the glory of God the Father*.'—Phil. 2:5-11; Heb. 2:14; 1 John 3:8.

In the dominion granted the Son he rules in his Father's name, 'bringing to nothing' all government and all authority and power that stand against Jehovah's sovereignty. The apostle Paul reveals that Jesus Christ then offers the greatest tribute to Jehovah's sovereignty, for, "when all things will have been subjected to him, then the Son himself will also subject himself to the One who subjected all things to him, that God may be all things to everyone." —1 Cor. 15:24-28.

The book of Revelation shows that after the end of Christ's 1,000-year reign, in which he puts down all authority that attempts to rival Jehovah's sovereignty, the Devil will be loosed for a short time. He will try to revive the issue, but no long grant of time will be given for that which is already settled. Satan and those following him will be completely annihilated. —Rev. 20:7-10.

Other vindicators

Though Christ's faithfulness thoroughly proved God's side of the issue, others are permitted to share in serving for God in this matter. The effects of Christ's integrity-keeping course, including his sacrificial death, are pointed out by the apostle: "Through one act of justification the result to men of all sorts is a declaring of them righteous for life." (Rom. 5:18) Christ has been made the Head of a congregational "body" (Col. 1:18), the members of which share in his death of integrity, and he is glad to have them share with him as joint heirs, as associate kings in his Kingdom rule. (Luke 22:28-30; Rom. 6:3-5; 8:17; Rev. 20:4, 6) Faithful men of old, looking forward to God's provision, maintained integrity, though imperfect in body. (Heb. 11:13-16) And the many others who eventually bend the knee in acknowledgment will likewise do so in heartfelt recognition of God's righteous, worthy sovereignty. As the psalmist sang prophetically: "Every breathing thing—let it praise Jah. Praise Jah, you people!"—Ps. 150:6.

SOW. See SWINE.

SOWER, SOWING. The ancient method of sowing seed was generally by "broadcasting." The sower carried grain seed in a fold of his garment or in a container. He dispersed the seed before him with his hand in a long sweeping motion that extended from the seed supply to the opposite side. In Palestine the sowing season extended from about October until the first part of March, depending on the kind of grain sown.

JEHOVAH'S BLESSING ON THE SOWER ESSENTIAL

Jehovah is the One providing the seed and the growing process, as well as the sunshine and rain, by which the field produces many times the quantity that is planted. (2 Sam. 23:3, 4; Isa. 55:10) All mankind, whether righteous or wicked, thus receive benefits from the Creator. (Matt. 5:45; Acts 14:15-17) However, since Jehovah God does not generally exercise specific control over the factors that make growth possible, wicked persons at times may enjoy a bountiful harvest, whereas righteous ones, because of experiencing unfavorable conditions, may have a crop failure.—Compare Job 21:7-24.

On the other hand, when it suits his purpose, Jehovah can bless the sower and bring him abundant crops, or he can cause a scarcity of fruitage, depending upon the sower's faithfulness and obedience to Him. For example, Jehovah purposed to make Israel a great and numerous nation in the Promised Land, so he blessed his obedient servants bountifully. When Isaac was sojourning in Canaan, even though he was harassed by the natives of the land, Jehovah blessed him so that his sowing resulted in a harvest of up to one hundred measures from one measure sown. —Gen. 26:12.

The spiritual condition of Israel determined the kind of harvest they received. Jehovah said to them before they entered the Promised Land: "If you continue walking in my statutes and keeping my commandments and you do carry them out, . . . your threshing will certainly reach to your grape gathering, and the grape gathering will reach to the sowing of seed." The crops would be so bountiful that the harvest would not be finished before the time to sow the next crop. (Compare Amos 9:13.) On the other hand, God warned: "If you will not

listen to me nor do all these commandments, . . . you will simply sow your seed for nothing, as your enemies will certainly eat it up." And he added, "your earth will not give its yield." (Lev. 26:3-5, 14-16, 20; compare Haggai 1:6.) Later, in the prophet Jeremiah's day Jehovah's warning proved true for, describing their bad condition, Jehovah said: "They have sown wheat, but thorns are what they have reaped."—Jer. 12:13.

ISRAEL'S LAW GOVERNING SOWING

In the Law given through Moses, God commanded that the land was to be sown for six years, but no sowing or harvesting was to be done during the seventh year (sabbath year) nor on the Jubilee year. (Ex. 23:10, 11; Lev. 25:3, 4, 11) This served to test their faith and to give them more time for pursuit of spiritual things, and also was good for the soil.

Since the land was Jehovah's, it was, in a sense, holy, and his people were holy. Therefore care had to be taken to prevent any kind of defilement. The touching of a dead body was considered as making a person unclean. Similarly, if the dead body of an unclean animal, for example, a rat or a lizard, fell upon seed when the seed was wet, it was unclean for use, whereas if the seed was dry, it was clean. This was no doubt because the wetness would tend to spread throughout and permeate the seed with the uncleanness.—Lev. 11:31, 37, 38.

Also, the mixing of different seeds in sowing was not permitted, though seeds of different kinds could be sown, each kind in separate places in the same field. (Lev. 19:19; Isa. 28:25) This may have been to keep the Israelites mindful of their separateness and distinctness as God's people, under his Kingship. If an Israelite violated this law, mixing two sorts of seeds, the entire produce of his field or vineyard became as something "devoted." It was therefore forfeited to the sanctuary.—Deut. 22:9; compare Leviticus 27:28; Numbers 18:14.

ILLUSTRATIVE USE

Illustrating Jehovah's care for and blessing on the remnant that returned from Babylon, the psalmist wrote: "Those sowing seed with tears will reap even with a joyful cry. The one that without fail goes forth, even weeping, carrying along a bagful of seed, will without fail come in with a joyful cry, carrying along his sheaves." (Ps. 126:1, 5) Those returning from Babylon were very happy at their release, but they may have wept when sowing seed in the desolate ground that had been unworked for seventy years. Nevertheless, Jehovah had gathered them back for his name's sake, and those who went ahead with the sowing and reconstruction work enjoyed fruitage from their labor. For a while, when the temple construction was stopped, Jehovah withheld the land's fruitage, but through the prophets Haggai and Zechariah the people again were stirred to activity and again received God's favor.—Hag. 1:6, 9-11; 2:15-19.

Diligence and generosity

Solomon set forth a principle in connection with generosity and doing one's work industriously when he wrote: "He that is watching the wind will not sow seed; and he that is looking at the clouds will not reap." One who holds back, waiting for a time to come when everything seems to him fully and exactly favorable for the work God has set before him, or who is looking for an excuse to avoid the work, will not receive anything from God. Rather, Solomon counsels to be diligent for, he says in verse five, it is God who "does all things," and man does not understand all God's ways of working. Accordingly, he advises: "In the morning sow your seed and until the evening do not let your hand rest; for you are not knowing where this will have success, either here or there, or whether both of them will alike be good."—Eccl. 11:4-6.

The apostle Paul seems to be thinking similarly when he encourages the Christians at Corinth in their generosity in connection with the relief ministration for the brothers at Jerusalem, who had suffered hardships and had lost many of their possessions through persecution leveled against them by the Jews. Paul said: "He that sows sparingly will also reap sparingly; and he that sows bountifully will also reap bountifully. . . . God, moreover, is able to make all his undeserved kindness abound toward you, that, while you always have full self-sufficiency in everything, you may have plenty for every good work. . . . Now he that abundantly supplies seed to the sower and bread for eating will supply and multiply the seed for you to sow and will increase the products of your righteousness." Then Paul points out the good thing that results in addition to God's favor and bounty in a material way, namely, that such generosity results in thanks to God and glorification of God, along with the love and prayers of those being helped, in behalf of those extending help. Such develops great unity, with an increase of love in the congregation.—2 Cor. 9:6-14.

Preaching the good news

Jehovah uses the sowing and growing process to illustrate the sure effectiveness of his word. (Isa. 55:10, 11) Jesus Christ likened the sowing of seed to preaching the word, the good news of the Kingdom. He was the Sower of the Kingdom truths and John the Baptist had also worked as a sower. Jesus' disciples were sent out to reap in the fields that had been sown and were white for harvesting. Therefore he said to them: "Already the reaper is receiving wages and gathering fruit for everlasting life, so that the sower and the reaper may rejoice together. . . . One is the sower and another the reaper. I dispatched you to reap what you have spent no labor on. Others have labored [in sowing], and you have entered into the benefit of their labor [by reaping]."—John 4:35-38.

Again, Jesus likened the preaching work to sowing, in the illustration of the sower. In this parable he pointed out that the conditions under which the seed is sown can affect the sprouting and growing of the seed in the hearts of men.—Matt. 13:1-9, 18-23; Luke 8:5-15.

The wheat and the weeds

In another illustration Jesus likened himself to a sower of fine seed, and the seed to "sons of the kingdom." Another sower, an enemy who sows weeds in the field, is the Devil. Here he was evidently foretelling an apostasy to come, when, in and among the Christian congregation, there would be men falsely claiming to be servants of God and attempting to defile the congregation and to draw away the disciples.—Matt. 13:24-30, 36-43; compare Acts 20:29; 2 Corinthians 11:12-15; 2 Thessalonians 2:3-9; 1 Timothy 4:1; 2 Timothy 4:3, 4; 2 Peter 2:1-3.

'Sowing with a view to the flesh'

The apostle Paul, after enumerating the fruits of the spirit and the works of the flesh, and admonishing each one to prove his own work, said: "Do not be misled: God is not one to be mocked. For whatever a man is sowing, this he will also reap; because he who is sowing with a view to his flesh will reap corruption from his flesh, but he who is sowing with a view to the spirit will reap everlasting life from the spirit."—Gal. 5:19-23; 6:4, 7, 8.

An example of sowing to the flesh, with its results, was cited by Paul at Romans 1:24-27. Other examples were the incestuous person in the Corinthian congregation, practicing unclean fleshly things, also Hymenaeus and Alexander, promoting unclean teaching and blasphemy, and who were handed over to Satan "for the destruction of the flesh."—1 Cor. 5:1, 5; 1 Tim. 1:20; 2 Tim. 2:17, 18.

Instructing, caring for the congregation

When writing to the congregation at Corinth, Paul compared his instruction and help to the congregation to sowing, and explained to them that, doing so, he had authority to receive material things from them to assist him in carrying on his ministry. But he did not do this, so as not to offer any hindrance to the good news.—1 Cor. 9:11, 12.

Must be done in peace

Just as a farmer sows seed in peace, so the good news is sown in peace, not with wrangling, strife, tumult and the use of force. And the men doing the sowing are men of peace, not quarrelsome, belligerent or riotous. Therefore peaceful conditions must exist in the Christian congregation in order for their sowing to produce fruitage of righteousness.—Jas. 3:18.

The resurrection

When discussing the spiritual resurrection, Paul likened the burial of the physical body to the sowing of a seed, stating: "Nevertheless, someone will say: 'How are the dead to be raised up? Yes, with what sort of body are they coming?' You unreasonable person! What you sow is not made alive unless first it dies; and as for what you sow, you sow, not the body that will develop, but a bare grain, it may be, of wheat or any one of the rest; but God gives it a body just as it has pleased him, and to each of the seeds its own body. . . . And there are heavenly bodies, and earthly bodies; . . . So also is the resurrection of the dead. It is sown in corruption, it is raised up in incorruption. . . . It is sown a physical body, it is raised up a spiritual body. . . . For this which is corruptible must put on incorruption, and this which is mortal must put on immortality." —1 Cor. 15:35-53.

Such ones who are chosen by God to be joint heirs with his Son, to receive incorruption and immortality, in order to obtain the heavenly body, must die, giving up the body of flesh, to receive the new body by a resurrection, just as a seed planted "dies," disintegrates, and is of an entirely different form and appearance from the plant that results.—Rom. 6:3-5.

For a discussion of the sowing mentioned at Isaiah 28:24, with its illustrative significance, see PLOWING.

SPAIN. The country situated on the Iberian Peninsula in SW Europe, the southern part of which was evidently called Tarshish in ancient times. After visiting the Roman Christians, the apostle Paul hoped to be escorted part way there by his fellow believers in Rome. (Rom. 15:23, 24, 28) Whether the apostle ever reached Spain is not certain. However, Clement of Rome stated (c. 95 C.E.) that Paul "came to the extreme limit of the W[est]," which could have included Spain. If he reached that land, the visit probably occurred between Paul's release from his first imprisonment in Rome (c. 61 C.E.) and his imprisonment there once again in c. 64 C.E. At that time Spain was under Roman rule.—See TARSHISH No. 1.

SPAN. A linear measure approximately corresponding to the distance between the end of the thumb and the end of the little finger when the hand is spread out. (Ex. 28:16; 39:9; 1 Sam. 17:4; Ezek. 43:13) Two spans equal one cubit; and three handbreadths, one span. There is evidence that the cubit commonly used by the Israelites was about 17.5 inches (44.5 centimeters) in length. (See CUBIT.) Accordingly, the span would be 8.75 inches (22.25 centimeters) in length.

When highlighting Jehovah's greatness, the prophet Isaiah asked: "Who has . . . taken the proportions of the heavens themselves with a mere span?"—Isa. 40:12.

SPARROW [Gr., *strou·thi'on*]. The English name "sparrow" is applied to several different small birds, principally of the finch family. Similarly, the Greek word *strou·thi'on* is a diminutive form meaning any small bird, but was used especially as applying to sparrows. The common house sparrow is abundant in Palestine, particularly so in the coastal towns. Small brown and gray birds, the sparrows are noisy and gregarious, chirping and twittering, fluttering from their perch on a housetop, tree or bush to the ground and back again. Their nests are to be found in orchards, vineyards, gardens, and often in cracks or ledges of homes. Their diet consists chiefly of seeds, insects and worms. Along the Jordan valley the marsh sparrows are very numerous, nesting in the thickets there.

The only direct references to sparrows in the Bible are found in a statement that Jesus made during his third Galilean tour and evidently restated about a year thereafter in his later Judean ministry. Pointing out that "two sparrows sell for a coin of small value [literally, an assarion, worth about one cent]" or, if bought in quantities of five, "for two coins of small value," Jesus stated that, though these small birds were counted as of such little worth, "yet not one of them will fall to the ground without your Father's knowledge," "not one of them goes forgotten before God." He then encouraged his disciples to be free from fear, assuring them, "You are worth more than many sparrows."—Matt. 10:29-31; Luke 12:6, 7.

Both anciently and modernly, sparrows have been sold in the markets of the East. As an item of food, they were plucked and spitted on wooden skewers and roasted (like shish kebabs). An ancient inscription of Emperor Diocletian's tariff law (301 C.E.) shows that, of all the birds sold for food, sparrows were the cheapest. Often sold in lots of ten, the maximum price for this number was fixed in the law at sixteen denarii, evidently the copper denarii introduced by Diocletian and worth about one-fifth of a cent each. At this fourth-century rate, five sparrows would have cost somewhat less than two cents, or about the same price as was current when Jesus was on earth.

Although the sparrow appears in the Hebrew Scriptures in the *Authorized Version* (Ps. 84:3; 102:7) and in other translations, the Hebrew term so rendered (*tsip·pohr'*) is evidently a generic term referring to small birds in general and not specifically identifying the sparrow.

SPEAR. See ARMS, ARMOR.

SPEARMEN. These soldiers anciently comprised a section of the light infantry, and were backed up by archers and slingers. Charioteers and cavalrymen often carried spears. Spearmen were a part of the Roman occupational forces in Palestine, two hundred of whom were included in secretly escorting Paul out of Jerusalem.—Acts 23:23; see ARMS, ARMOR, pages 128, 129.

SPELL. See CHARM.

SPELT. An inferior kind of wheat, the kernels of which are not readily separated from the chaff. Spelt was anciently cultivated in Egypt (Ex. 9:32), where, according to the Greek historian Herodotus (Book II, par. 39), it was made into bread. (See Ezekiel 4:9.) The Israelites seem to have planted it as a border around their fields to serve as a kind of fence.—Isa. 28:25.

SPICE. Any of a variety of fragrant plant products, including aloe, balsam, calamus, cassia, cinnamon, frankincense, galbanum, labdanum, myrrh and stacte. Spices were employed in making the holy anointing oil and the incense designated for exclusive sanctuary use. (Ex. 30:23-25, 34-37) They were also used in preparing the dead for burial, myrrh and aloes being specifically mentioned in Jesus' case. (John 19:39, 40; see also Mark 16:1; Luke 23:56; 24:1.) In connection

with the burial of King Asa of Judah there was an extraordinarily great funeral burning, not a cremation, however, but a burning of spices. (2 Chron. 16:14) Anciently spices were added to wines to increase their "headiness."—Song of Sol. 8:2.

The garden spice or spice plants referred to in The Song of Solomon (5:1, 13; 6:2) may denote fragrant herbs generally, or, as suggested by some scholars, balsam (*Balsamodendron opobalsamum*). Although condiments such as cummin, mint, dill and salt are mentioned in the Bible, the various original-language words translated "spice" and "spices" are not applied to food seasonings.

SPIDER. A small, eight-legged, wingless animal that, according to strict biological definition, is not an insect but an arachnid. Most spiders spin webs to catch their prey. They are beneficial to man by keeping the insect population in check. Spiders generally have three pairs of spinnerets or spinning organs located on the rear underside of the abdomen. These are linked with the silk glands inside the creature's body by means of many minute tubes. To spin its thread, the spider presses its spinning organs against an object and forces out some liquid silk. Moving away from the object, it draws out the liquid, which, in turn, hardens in the air. By keeping its spinnerets together the spider can produce one thick thread. A band of fine threads results when the spinning organs are held apart. Comparatively, the spider's silken thread has a tensile strength far greater than steel and can be stretched a fifth beyond its normal length before breakage occurs.

The web, differing according to the variety of spider making it, is beautiful in symmetry and complex in design, displaying the complicated principles of logarithms. At equidistant intervals on the silken strands are drops of glue, likewise made by the spider. After having laid a line between two spokes and smeared it with glue, the spider pulls down the thread and then lets it snap back. This results in the equidistant spacing of the tiny glue droplets. The sticky thread serves to trap the spider's prey.

In its two occurrences in Scripture the spider figures in an illustrative setting. Bildad, in speaking to Job, referred to an apostate as one who trusts in or leans upon a "spider's house," or web, something that would be too frail to keep him standing. (Job 8:14, 15) The hurtful and violent works of unfaithful Israelites are likened to the weaving of a spider's web. However, such unfaithful ones could not cover themselves with their works, any more than a cobweb would be suitable for a garment.—Isa. 59:5, 6.

SPIES. From Israel's encampment in the wilderness of Paran, in 1512 B.C.E., Moses sent twelve chieftains (representing all the tribes except Levi) to search out the land of Canaan. This was permitted by Jehovah at the request of the Israelites, who said: "Do let us send men ahead of us that they may search out the land for us and bring us back word concerning the way by which we should go up and the cities to which we will come." (Deut. 1:22, 23) Probably separating, perhaps into twos, they traveled through the land as far N as Hamath and W toward the sea. On returning, though all agreed that the land was indeed "flowing with milk and honey," ten of the spies gave a faithless report that put fear into the Israelites. Only Joshua and Caleb encouraged them to go on into the land and take it. For Israel's lack of faith in listening to the bad report, God decreed that all the men who were twenty years of age and above should die in the wilderness during an extended period of forty years' wandering. Joshua and Caleb were excepted and the tribe of Levi was not included.—Num. 13:1-33; 14:6-38; Deut. 1:24-40.

Joshua sent two spies across the Jordan to spy out Jericho in 1473 B.C.E. Rahab the harlot assisted the spies, and was delivered with her household when Jericho fell. (Josh. 2:1-24; 6:1, 22-25; Heb. 11:31) Other instances of spying are mentioned at Judges 1:22-26; 18:1-10, 14, 17; 1 Samuel 26:4. David's messengers to King Hanun of Ammon were charged with being spies and mistreated. (2 Sam. 10:1-7) Absalom sent spies throughout Israel, not so much to gain information for his conspiracy against David, as to stir up support for his subversive cause.—2 Sam. 15:10-12.

The apostle Paul wrote about his visit to Jerusalem with Barnabas and Titus, mentioning that at the time there were "false brothers brought in quietly, who sneaked in to spy upon our freedom which we have in union with Christ Jesus."—Gal. 2:1-5.

SPIKENARD. A small aromatic plant (*Nardostachys jatamansi*) found in the Himalaya mountains. The stems and roots of this plant are generally considered to be the source of the nard or spikenard mentioned in Scripture. (Song of Sol. 1:12; 4:13, 14; Mark 14:3) The spikenard plant is distinguished by its clusters of blackish, hairy stems, about two inches (c. 5 centimeters) long, that branch out from the top of the root. The leaves sprout from the upper portion of the plant, which is terminated by heads of pink flowers.

To preserve its fragrance, nard, a light, fragrant, reddish-colored liquid, was sealed in cases of alabaster, a soft, usually whitish, marblelike stone named after Alabastron, Egypt, where vessels of this material were manufactured. The pound of perfumed oil, "genuine nard," poured by Mary from an alabaster case upon the head and feet of Jesus Christ, 'in view of his burial,' was evaluated at 300 denarii ($48.00), the equivalent of about a year's wages. (Mark 14:3-9; John 12:3-8; Matt. 20:2) The fact that this perfumed oil was so expensive suggests that its source may have been distant India.

SPINNING. The process of drawing out and twisting together into thread or yarn plant or animal fibers (flax, cotton, wool, goat's hair, and so forth). Spun threads were used for weaving, sewing, embroidering or the making of rope. Among the Hebrews and others the distaff and spindle were employed in this process. It is said concerning the capable wife: "Her hands she has thrust out to the distaff, and her own hands take hold of the spindle."—Prov. 31:19.

The distaff was a stick on which the cleansed and combed or carded (Isa. 19:9) fibers were loosely wound. Methods varied, but one way was to hold the distaff in the left hand. The fibers were drawn from it to some length and attached to the spindle. This was a shorter stick with a hook at one end to hold the fibers and a whorl (a disc of heavy material such as stone) near the other end. Using the right hand, the spinner twirled the hanging spindle, thus twisting the fibers into thread. This spun thread was next wound around the shank of the spindle and fastened. Then the operation was repeated until all the fibers on the distaff had been made into one long thread.

Both men and women of ancient Egypt spun thread, but among the Hebrews women particularly seem to have done the spinning. Israelite women were privileged to spin and contribute materials when the tabernacle was to be constructed.—Ex. 35:25, 26.

Jesus Christ referred to spinning when he urged his disciples not to be unduly anxious about clothing, but to trust in God to clothe them. Jesus said: "Mark well how the lilies grow; they neither toil nor spin; but I tell you, Not even Solomon in all his glory was arrayed as one of these."—Luke 12:27, 28; Matt. 6:28-30.

SPIRIT [Heb., *ru'ahh;* Gr., *pneu'ma*]. The English word "spirit" is from the Latin *spirare,* meaning "to breathe" (noun form *spiritus,* "a breath," "breathing"), the words "respiration," "expiration" and "inspiration"

all being derived from the same source. Similarly the Greek *pneu'ma* comes from *pne'o*, meaning "to breathe or blow," and the Hebrew *ru'ahh* is believed to come from a root having the same meaning.

The noun forms *ru'ahh* and *pneu'ma*, then, basically mean "breath" but have extended meanings beyond that basic sense. (Compare Habakkuk 2:19; Revelation 13:15.) They can also mean *wind;* the *vital force* in living creatures; *one's spirit, dominant feeling or disposition; spirit persons,* including God and his angelic creatures; and *God's active force* or *holy spirit.* (Compare Koehler and Baumgartner's *Lexicon in Veteris Testamenti Libros,* pages 877-879; Brown, Driver and Briggs' *Hebrew and English Lexicon of the Old Testament,* pages 924-926; *Theological Dictionary of the New Testament,* edited by G. Kittel, Vol. VI, pages 332-451.) All these meanings have something in common: they all refer to that which is invisible to human sight and which gives evidence of force in motion. Such invisible force is capable of producing visible effects.

Another Hebrew word, *nᵉsha·mah'* (Gen. 2:7) also means "breath," but is more limited in range of meaning than *ru'ahh*. The Greek *pno·e'* seems to have a similar limited sense (Acts 17:25), and was used by the *Septuagint* translators to render *nᵉsha·mah'*.

WIND

Consider first the sense that is perhaps easiest to grasp. The context in many cases shows *ru'ahh* to mean "wind," as the "east wind" (Ex. 10:13), the "four winds." (Zech. 2:6) The mention of such things as clouds, storm, the blowing of chaff or things of similar nature appearing in the context often makes evident this sense. (Num. 11:31; 1 Ki. 18:45; 19:11; Job 21:18, and so forth.) Because the four winds are used to mean the four directions—east, west, north and south—*ru'ahh* at times may be rendered as 'direction' or 'side.'—1 Chron. 9:24; Jer. 49:36; 52:23; Ezek. 42:16-20.

Job 41:15, 16 says of Leviathan's closely fitting scales that "not even air [*ru'ahh*] can come in between them." Here again *ru'ahh* represents air *in motion,* not merely air in a quiescent or motionless state. Thus the thought of an *invisible force* is present, the basic characteristic of the Hebrew *ru'ahh*.

Evidently the only case in the Christian Greek Scriptures in which *pneu'ma* is used in the sense of "wind" is at John 3:8.

Man cannot exercise control over the wind, cannot guide, direct, restrain or possess it. Because of this, "wind [*ru'ahh*]" frequently stands for that which is uncontrollable or unattainable by man, elusive, transitory, in vain, of no genuine benefit. (Compare Job 6:26; 7:7; 8:2; 16:3; Proverbs 11:29; 27:15, 16; 30:4; Ecclesiastes 1:14, 17; 2:11; Isaiah 26:18; 41:29, and so forth.) For a full discussion of this aspect, see WIND.

SPIRIT PERSONS

God is invisible to human eyes (Ex. 33:20; John 1:18; 1 Tim. 1:17), and he is alive and exercises unsurpassed force throughout the universe. (2 Cor. 3:3; Isa. 40:25-31) Christ Jesus states: "God is a Spirit [*Pneu'ma*]." The apostle writes: "Now Jehovah is the Spirit." (John 4:24; 2 Cor. 3:17, 18) The temple built on Christ as foundation cornerstone is "a place for God to inhabit by spirit."—Eph. 2:22.

This does not mean that God is an impersonal, bodiless force like the wind. The Scriptures unmistakably testify to his personality; he also has location so that Christ could speak of 'going to his Father,' this in order that he might "appear before the person of God [literally "face of God"] for us." (John 16:28; Heb. 9:24; compare 1 Kings 8:43; Psalm 11:4; 113:5, 6.) For further discussion, see JEHOVAH (The Person Identified by the Name).

The expression "my spirit" (*ru'ahh*) used by God at Genesis 6:3 may mean "I the Spirit," even as his use of "my soul" (*ne'phesh*) has the sense of "I the person," or "my person." (Isa. 1:14; see SOUL [God as Having Soul].) He thereby contrasts his heavenly spiritual position with that of earthly fleshly man.

God's Son

God's "only-begotten son," the Word, was a spirit person like his Father, hence "existing in God's form" (Phil. 2:5-8), but later "became flesh," residing among mankind as the man Jesus. (John 1:1, 14) Completing his earthly course, he was "put to death in the flesh, but [was] made alive in the spirit." (1 Pet. 3:18) His Father resurrected him, granted his Son's request to be glorified alongside the Father with the glory he had had in his prehuman state (John 17:4, 5), and God made him "a life-giving spirit." (1 Cor. 15:45) The Son thus became again invisible to human sight, dwelling "in unapproachable light, whom not one of men has seen or can see."—1 Tim. 6:14-16.

Other spirit creatures

Angels are designated by the terms *ru'ahh* and *pneu'ma* in a number of texts. (1 Ki. 22:21, 22; Ezek. 3:12, 14; 8:3; 11:1, 24; 43:5; Acts 23:8, 9; 1 Pet. 3:19, 20) In the Christian Greek Scriptures the majority of such references are to wicked spirit creatures, demons.—Matt. 8:16; 10:1; 12:43-45; Mark 1:23-27; 3:11, 12, 30; and so forth.

Psalm 104:4 states that God makes "his angels spirits, his ministers a devouring fire." Some translations would render this to read: "Who makest the winds thy messengers, fire and flame thy ministers," or similarly. (*RS, JP, AT, JB*) Such translation of the Hebrew text is not inadmissible (compare Psalm 148:8); however, the apostle Paul's quotation of the text (Heb. 1:7) coincides with that of the *Septuagint* and harmonizes with the rendering first given. (In the Greek text of Hebrews 1:7 the definite article [*tous*] is used before "angels," not before "spirits [*pneu'mata*]," making the angels the proper subject of the clause.) *Barnes' Notes* on Hebrews says: "It is to be presumed that [Paul], who had been trained in the knowledge of the Hebrew language, would have had a better opportunity of knowing its [referring to Psalm 104:4] fair construction than we can; and it is morally certain, that he would employ the passage *in an argument* as it was commonly understood by those to whom he wrote—that is, to those who were familiar with the Hebrew language and literature." —Compare Hebrews 1:14.

God's angels, though capable of materializing human form and appearing to men, are not by nature material or fleshly, hence are invisible. They are actively alive and able to exert great force, and the terms *ru'ahh* and *pneu'ma* therefore aptly describe them.

Ephesians 6:12 speaks of Christian wrestling, "not against blood and flesh, but against the governments, against the authorities, against the world rulers of this darkness, against the wicked spirit forces in the heavenly places." The latter part of the text in Greek literally reads: "Toward the spiritual (things) [Gr., *pneu·ma·ti·ka'*] of the wickedness in the heavenly [places]." Most modern translations recognize that the reference here is not simply to something abstract, "spiritual wickedness" (*AV*), but refers to wickedness carried out by spirit *persons*. Thus, we have such renderings as: "the spirit-forces of evil on high" (*AT*), "the spiritual hosts of wickedness in the heavenly places" (*RS*), "the spiritual army of evil in the heavens" (*JB*), "the superhuman forces of evil in the heavens" (*NE,* 1970 ed).

GOD'S ACTIVE FORCE; HOLY SPIRIT

By far the majority of occurrences of *ru'ahh* and *pneu'ma* relate to God's spirit, his holy spirit.

Not a person

It was not until the fourth century C.E. that the teaching that the holy spirit was a person and part of the "Godhead" became official church dogma. Earlier Christians, sometimes called church "fathers,"

did not so teach; Justin Martyr of the second century C.E. taught that the holy spirit was an 'influence or mode of operation of the Deity'; Hippolytus likewise ascribed no personality to the holy spirit. The Scriptures themselves unite to show that God's holy spirit is not a person but is God's *active force* by which he accomplishes his purpose and executes his will.

It may first be noted that the words "in heaven, the Father, the Word, and the Holy Ghost: and these three are one" (*AV*) found in older translations at 1 John 5:7 are actually spurious additions to the original text. A footnote in *The Jerusalem Bible,* a Catholic translation, says that these words are "not in any of the early Greek MSS [manuscripts], or any of the early translations, or in the best MSS of the Vulg[ate] itself." Modern translations as a whole, both Catholic and Protestant, do not include them in the main body of the text, due to recognizing their spurious nature.

Personification does not prove personality

It is true that Jesus spoke of the holy spirit as a "helper" and spoke of such helper as 'teaching,' 'bearing witness,' 'giving evidence,' 'guiding,' 'speaking,' 'hearing,' and 'receiving.' In so doing, the original Greek shows Jesus at times applying the personal pronoun "he" to that "helper" (paraclete). (Compare John 14:16, 17, 26; 15:26; 16:7-15.) However, it is not unusual in the Scriptures for something to be personalized or personified that is not actually a person. Wisdom is personified in the book of Proverbs (1:20-33; 8:1-36) and feminine pronominal forms are used of it in the original Hebrew, as also in many English translations. (*AV, RS, JP, AT*) Wisdom is also personified at Matthew 11:19 and Luke 7:35, and is there depicted as having both "works" and "children." The apostle Paul personalized sin and death and also undeserved kindness as "kings." (Rom. 5:14, 17, 21; 6:12) He speaks of sin as "receiving an inducement," 'working out covetousness,' 'seducing,' and 'killing.' (Rom. 7:8-11) Yet it is obvious that Paul did not mean that sin was actually a person.

So, likewise with John's account of Jesus' words regarding the holy spirit, his remarks must be taken in context. Jesus personalized the holy spirit when speaking of that spirit as a "helper" (which in Greek is the masculine substantive *pa·ra'kle·tos*). Properly, therefore, John presents Jesus' words as referring to that "helper" aspect of the spirit with masculine personal pronouns. On the other hand, in the same context, when the Greek *pneu'ma* is used, John employs a neuter pronoun to refer to the holy spirit, *pneu'ma* itself being neuter. Hence, we have in John's use of the masculine personal pronoun in association with *pa·ra'kle·tos* an example of conformity to grammatical rules, not an expression of doctrine.—John 14:16, 17; 16:7, 8.

Lacks personal identification

Since God himself is a Spirit and is holy and since all his faithful angelic sons are spirits and are holy, it is evident that if the "holy spirit" were a person there should reasonably be given some means in the Scriptures to distinguish and identify such spirit *person* from all these other 'holy spirits.' It would be expected that, at the very least, the definite article would be used with it in all cases where it is not called "God's holy spirit" or is not modified by some similar expression. This would at least distinguish it as THE Holy Spirit. But, to the contrary, in a large number of cases the expression "holy spirit" appears in the original Greek without the article, thus indicating its lack of personality.—Compare Acts 6:3, 5; 7:55; 8:15, 17, 19; 9:17; 11:24; 13:9, 52; 19:2; Romans 9:1; 14:17; 15:13, 16, 19; 1 Corinthians 12:3; Hebrews 2:4; 6:4; 2 Peter 1:21; Jude 20 in the *Kingdom Interlinear Translation* or other interlinear translations.

How baptized in its "name"

At Matthew 28:19 reference is made to the "name of the Father and of the Son and of the holy spirit." A "name" can mean something other than a personal name. When, in English, we say, "in the name of the law," or "in the name of common sense," we have no reference to a person as such. By "name" in these expressions we mean 'what the law stands for or its authority' and 'what common sense represents or calls for.' The Greek term for "name" (*o'no·ma*) also can have this sense. Thus, while some translations (*AV, AS*) follow the Greek text at Matthew 10:41 literally and say that the one that "receiveth a prophet *in the name of* a prophet, shall receive a prophet's reward; and he that receiveth a righteous man *in the name of* a righteous man, shall receive a righteous man's reward," more modern translations say, "receives a prophet *because he is* a prophet" and "receives a righteous man *because he is* a righteous man," or similar. (*RS, AT, JB, NW*) Thus, Robertson's *Word Pictures in the New Testament* (Vol. I, p. 245) says on Matthew 28:19: "The use of name (*onoma*) here is a common one in the Septuagint and the papyri for power or authority." Hence baptism 'in the name of the holy spirit' implies recognition of that spirit as having its source in God and as exercising its function according to the divine will.

Other evidence of its impersonal nature

Further evidence against the idea of personality as regards the holy spirit is the way it is used in association with other impersonal things, such as water and fire (Matt. 3:11; Mark 1:8), and Christians are spoken of as being baptized "in holy spirit." (Acts 1:5; 11:16) Persons are urged to become "filled with spirit" instead of wine. (Eph. 5:18) So, too, persons are spoken of as being 'filled' with it along with such qualities as wisdom and faith (Acts 6:3, 5; 11:24) or joy (Acts 13:52), and holy spirit is inserted or 'sandwiched in' with a number of such qualities at 2 Corinthians 6:6. It is most unlikely that such expressions would be made if reference were being made to a divine person. As to the spirit's 'bearing witness' (Acts 5:32; 20:23), it may be noted that the same thing is said of "the water and the blood" at 1 John 5:6-8. While some texts refer to the spirit as 'witnessing,' 'speaking,' 'saying' things, other texts make clear that it spoke through persons, having no personal voice of its own. (Compare Hebrews 3:7; 10:15-17; Psalm 95:7; Jeremiah 31:33, 34; Acts 19:2-6; 21:4; 28:25.) It may thus be compared to radio waves that can receive a message from a person speaking into a microphone and transmit the message to persons a distance away, in effect, 'speaking' the message by a radio loudspeaker. God, by his spirit, transmits his messages and communicates his will to the minds and hearts of his servants on earth, who, in turn, may convey that message to yet others.

Distinguished from "power"

Ru'ahh and *pneu'ma,* therefore, when used with reference to God's holy spirit, refer to God's invisible active force by which he accomplishes his divine purpose and will. It is "holy" because it is from Him, not of an earthly source, and is free from all corruption as "the spirit of holiness." (Rom. 1:4) It is not Jehovah's "power," for this English word more correctly translates other terms in the original languages (Heb., *ko'ahh;* Gr., *dy'na·mis*). *Ru'ahh* and *pneu'ma* are used in close association or even in parallel with these terms signifying "power," which shows that there is an inherent connection between them and yet a definite distinction. (Mic. 3:8; Zech. 4:6; Luke 1:17, 35; Acts 10:38) "Power" is basically the ability or capacity to act or do things and it can be latent, dormant, inactively resident in someone or something. "Force," on the other hand, more specifically describes energy *projected* and *exerted* on persons or things, and may be defined as "an influence which produces or tends to produce motion, or change of motion." "Power"

might be likened to the stored energy in a battery, while "force" could be compared to the current flowing from such battery. "Force," then, more accurately represents the sense of the Hebrew and Greek terms as relating to God's spirit, and this is borne out by a consideration of the Scriptures.

ITS USE IN CREATION

Jehovah God accomplished the creation of the material universe by means of his spirit or active force. Regarding the planet Earth in its early formative stages, the record states that "God's active force [or "spirit," (*ru'ahh*)] was moving to and fro over the surface of the waters." (Gen. 1:2) Psalm 33:6 says: "By the word of Jehovah the heavens themselves were made, and by the spirit of his mouth all their army." Like a powerful breath, God's spirit can be sent forth to exert power even though there is no bodily contact with that which is acted upon. (Compare Exodus 15:8, 10.) Where a human craftsman would use the force of his hands and fingers to produce things, God uses his spirit. Hence that spirit is also spoken of as God's "hand" or "fingers."—Compare Psalm 8:3; 19:1; Matthew 12:28 with Luke 11:20.

Modern science speaks of matter as "organized energy," like "bundles of energy," and recognizes that: "Matter can be changed into energy and energy into matter." (*World Book Encyclopedia*, 1970 ed., Vol. 13, pp. 246-248) The immensity of the universe that man has thus far been able to discern with his telescopes gives some slight concept of the inexhaustible source of energy to be found in Jehovah God. As the prophet wrote: "Who has taken the proportions of the spirit of Jehovah?"—Isa. 40:12, 13, 25, 26.

Source of animate life and reproductive powers

Not only inanimate creation but also all animate creation therefore owes its existence and life to the operation of Jehovah's spirit that produced the original living creatures through whom all living creatures today have come to exist. (Compare Job 33:4; see section of this article under "Breath; Breath of Life; Life Force.") Jehovah used his holy spirit to revive Abraham and Sarah's reproductive powers and therefore Isaac could be spoken of as "born in the manner of spirit." (Gal. 4:28, 29) By his spirit God also transferred his Son's life from heaven to earth, causing conception in the womb of the virgin Jewess Mary. —Matt. 1:18, 20; Luke 1:35.

JEHOVAH USES SPIRIT ON BEHALF OF HIS SERVANTS

A principal operation of God's spirit involves its ability to inform, to illuminate, to reveal things. Therefore David could pray: "Teach me to do your will, for you are my God. Your spirit is good; may it lead me in the land of uprightness." (Ps. 143:10) Much earlier, Joseph had given the interpretation of Pharaoh's prophetic dreams, being enabled to do so by God's help. The Egyptian ruler recognized the operation of God's spirit in him. (Gen. 41:16, 25-39) This illuminating power of the spirit is particularly notable in prophecy. Prophecy, as the apostle shows, did not spring from human interpretation of circumstances and events, so that the prophets were able to explain the meaning and significance of these or forecast the shape of coming events by their own ability. Rather, such men were "borne along by holy spirit," conveyed, moved and guided by God's active force. (2 Pet. 1:20, 21; 2 Sam. 23:2; Zech. 7:12; Luke 1:67; 2:25-35; Acts 1:16; 28:25; see PROPHECY; PROPHET.) So, too, with all the inspired Scriptures. These were "inspired of God," which translates the Greek *the·o'pneu·stos*, meaning, literally, "God-breathed." (2 Tim. 3:16) The spirit operated in various manners in communicating and guiding such men, in some cases causing them to see visions or dreams (Ezek. 37:1; Joel 2:28, 29; Rev. 4:1, 2; 17:3; 21:10), but in all cases operating on their minds and hearts to motivate and guide them according to God's purpose.—Dan. 7:1; Acts 16:9, 10; Rev. 1:10, 11; see INSPIRATION.

God's spirit, then, not only brings revelation and understanding of God's will but also energizes his servants to accomplish things in accord with that will. That spirit acts as a driving force that moves and impels them, even as Mark says the spirit "impelled" Jesus to go into the wilderness after his baptism. (Mark 1:12; compare Luke 4:1.) It can be like a "fire" within them, causing them to be "aglow" with that force (1 Thess. 5:19; Acts 18:25; Rom. 12:11), in a sense 'building up steam' or pressure in them to do certain work. (Compare Job 32:8, 18-20; 2 Timothy 1:6, 7.) They receive the "power of the spirit" or "power through his spirit." (Luke 2:27; Eph. 3:16; compare Micah 3:8.) Yet it is not merely some unconscious, blind impulse, for their minds and hearts are affected as well so that they can intelligently cooperate with the active force given them. Thus the apostle could say of those who had received the gift of prophecy in the Christian congregation that the "gifts of the spirit of the prophets are to be controlled by the prophets," so that good order might be maintained.—1 Cor. 14:31-33.

Variety of operations

Even as a force like electricity can be used to accomplish a tremendous variety of things, so God's spirit is used to commission and enable persons to do a wide variety of things. (Isa. 48:16; 61:1-3) As Paul wrote of the miraculous gifts of the spirit in his day: "Now there are varieties of gifts, but there is the same spirit; and there are varieties of ministries, and yet there is the same Lord; and there are varieties of operations, and yet it is the same God who performs all the operations in all persons. But the manifestation of the spirit is given to each one for a beneficial purpose."—1 Cor. 12:4-7.

The spirit has qualifying force or capacity; it can qualify persons for a work or for an office. Though Bezalel and Oholiab may have had knowledge of crafts before their appointment in connection with the making of the tabernacle equipment and priestly garments, God's spirit 'filled them with wisdom, understanding and knowledge' so that the work could be done in the way purposed. It heightened whatever natural abilities and acquired knowledge they already had, and enabled them to teach others. (Ex. 31:1-11; 35:30-35) The architectural plans for the later temple were given to David by inspiration, that is, through the operation of God's spirit.—1 Chron. 28:12.

God's spirit acted on and through Moses in prophesying and performing miraculous acts, in leading the nation and acting as judge for it, thereby foreshadowing the future role of Christ Jesus. (Isa. 63:11-13; Acts 3:20-23) However, Moses as an imperfect human found the load of responsibility heavy, and God 'took away some of the spirit that was on Moses and placed it upon seventy older men' that they might help in carrying the load. (Num. 11:11-17, 24-30) The spirit became operative on David from the time of his anointing by Samuel onward, guiding and preparing him for his future kingship.—1 Sam. 16:13.

Joshua became "full of the spirit of wisdom" as Moses' successor. But the spirit did not produce in him the ability to prophesy and perform miraculous works to the extent that it had in Moses. (Deut. 34:9-12) However, it enabled Joshua to lead Israel in the military campaign that brought about the conquest of Canaan. Similarly, Jehovah's spirit "enveloped" other men, 'impelling' them as fighters on behalf of God's people, fighters such as Othniel, Gideon, Jephthah, Samson and others.—Judg. 3:9, 10; 6:34; 11:29; 13:24, 25; 14:5, 6, 19; 15:14.

The spirit of God energized men to speak his message of truth boldly and courageously before opposers and at the risk of their lives.—Mic. 3:8.

Its being 'poured out' upon his people is evidence of his favor and results in blessings and makes them prosper.—Ezek. 39:29; Isa. 44:3, 4.

Judging and executing judgment

By his spirit God exercises judgment on men and nations, also carries out his judgment decrees, punishing or destroying. (Isa. 30:27, 28; 59:18, 19) In such cases, *ru'ahh* may be fittingly rendered as "blast," as when Jehovah speaks of causing "a blast [*ru'ahh*] of windstorms to burst forth" in his rage. (Ezek. 13:11, 13; compare Isaiah 25:4; 27:8.) God's spirit can reach everywhere, acting for or against those who receive his attention.—Ps. 139:7-12.

At Revelation 1:4 the "seven spirits" of God are mentioned as before his throne and thereafter seven messages are given, each concluding with an admonition to "hear what the spirit says to the congregations." (Rev. 2:7, 11, 17, 29; 3:6, 13, 22) These messages contain heart-searching pronouncements of judgment and promises of reward for faithfulness. God's Son is shown as having these "seven spirits of God" (Rev. 3:1) and they are spoken of as being "seven lamps of fire" (Rev. 4:5), and also as seven eyes of the lamb that is slaughtered, "which eyes mean the seven spirits of God that have been sent forth into the whole earth." (Rev. 5:6) Seven being used as representative of completeness in other prophetic texts (see NUMBER, NUMERAL), it appears that these seven spirits symbolize the full active capacity of observation, discernment or detection of the glorified Jesus Christ, the Lamb of God, enabling him to inspect all the earth.

God's Word is the spirit's "sword" (Eph. 6:17), revealing what a person really is, exposing hidden qualities or heart attitudes, and causing him either to soften his heart and conform to God's will expressed by that Word or to harden his heart in rebellion. (Heb. 4:11-13; compare Isaiah 6:9, 10; 66:2, 5.) God's Word therefore plays a forceful part in predicting adverse judgment and, since God's word must be carried out, the fulfillment of that word produces an action like that of fire on straw and like that of a forge hammer in smashing the crag. (Jer. 23:28, 29) Christ Jesus, as God's principal Spokesman, as the "Word of God," declares the divine judgment messages and is authorized to order the execution of such judgments upon those judged. This is doubtless what is meant by references to his doing away with God's enemies "by the spirit [activating force] of his mouth."—Compare 2 Thessalonians 2:8; Isaiah 11:3, 4; Revelation 19:13-16, 21.

God's spirit acts as "helper" for the Christian congregation

As promised, upon ascending to heaven, Jesus requested of his Father the holy spirit or active force of God, was granted the authority to exercise this spirit and 'poured it out' upon his faithful disciples on the day of Pentecost, continuing to do so thereafter for those turning to God through his Son. (John 14:16, 17, 26; 15:26; 16:7; Acts 1:4, 5; 2:1-4, 14-18, 32, 33, 38) As they had been baptized in water, now they were all "baptized into one body" by that one spirit, immersed in it, as it were, somewhat like a piece of metal can be immersed in a magnetic field and thereby be imbued with magnetic force. (1 Cor. 12:12, 13; compare Mark 1:8; Acts 1:5.) Though God's spirit had operated on the disciples before, as evidenced by their being able to cast out demons (compare Matthew 12:28; Mark 3:14, 15), it now operated on them in a heightened and more extensive manner and in new ways not previously experienced.—Compare John 7:39.

As the Messianic king, Christ Jesus has the "spirit of wisdom and of understanding, the spirit of counsel and of mightiness, the spirit of knowledge and of the fear of Jehovah." (Isa. 11:1, 2; 42:1-4; Matt. 12:18-21) This force for righteousness is manifest in his use of God's active force or spirit in directing the Christian congregation on earth, Jesus being, by God's appointment, its Head, Owner and Lord. (Col. 1:18; Jude 4) As a "helper," that spirit now gave them increased understanding of God's will and purpose and opened up his prophetic Word to them. (1 Cor. 2:10-16; Col. 1:9, 10; Heb. 9:8-10) They were energized to serve as witnesses in all the earth (Luke 24:49; Acts 1:8; Eph. 3:5, 6), granted miraculous 'gifts of the spirit' enabling them to speak in foreign languages, to prophesy, heal and perform other activities that would both facilitate their proclamation of the good news and serve as evidence of their divine commission and backing.—Rom. 15:18, 19; 1 Cor. 12:4-11; 14:1, 2, 12-16; compare Isaiah 59:21; see GIFTS FROM GOD (Gifts of the Spirit).

As the congregation's Overseer, Jesus used the spirit in a governmental way, guiding in the selection of men for special missions and for serving in the oversight, teaching and "readjustment" of the congregation (Acts 13:2-4; 20:28; Eph. 4:11, 12, *NW*, 1970 ed.), moving them, as well as restricting them, indicating where to concentrate their ministerial efforts (Acts 16:6-10; 20:22), and making them effective as writers of 'letters of Christ, inscribed with the spirit of God on fleshly tablets, human hearts.' (2 Cor. 3:2, 3; 1 Thess. 1:5) As promised, the spirit refreshed their memories, stimulated their mental powers and emboldened them in bearing witness even before rulers. —Compare Matthew 10:18-20; John 14:26; Acts 4:5-8, 13, 31; 6:8-10.

As "living stones," they were being formed into a spiritual temple based on Christ, one through which "spiritual sacrifices" would be made (1 Pet. 2:4-6; Rom. 15:15, 16) and spiritual songs sung (Eph. 5:18, 19) and in which God would reside by spirit. (1 Cor. 3:16; 6:19, 20; Eph. 2:20-22; compare Haggai 2:5.) God's spirit is a unifying force of enormous strength and, as long as they allowed it free course among them, it joined them peacefully together in bonds of love and devotion to God, his Son, and one another. (Eph. 4:3-6; 1 John 3:23, 24; 4:12, 13; compare 1 Chronicles 12:18.) The gift of the spirit did not equip them for mechanical types of activity, as it had for Bezalel and others who manufactured and produced material structures and equipment, but fitted them for spiritual works of teaching, guiding, shepherding and counseling. The spiritual temple they formed was to be adorned with the beautiful fruits of God's spirit, and that fruitage of "love, joy, peace, long-suffering, kindness, goodness, faith," and similar qualities was proof positive that God's spirit was operating in and among them. (Gal. 5:22, 23; compare Luke 10:21; Romans 14:17.) This was the basic and primary factor producing good order and effective guidance among them. (Gal. 5:24-26; 6:1; Acts 6:1-7; compare Ezekiel 36:26, 27.) They submitted themselves to the 'law of the spirit,' an effective force for righteousness working to keep out the practices of the innately sinful flesh. (Rom. 8:2; Gal. 5:16-21; Jude 19-21) Their confidence was in the energy of God's spirit operating in them, not in fleshly abilities or background.—1 Cor. 2:1-5; Eph. 3:14-17; Phil. 3:1-8.

When questions arose, the holy spirit was a helper in arriving at a decision, as in the question of circumcision, decided by the body or council of apostles and older men at Jerusalem. Peter told of the spirit's being granted to uncircumcised people of the nations, Paul and Barnabas related the spirit's operations in their ministry among such persons, and James, his memory of the Scriptures doubtless aided by holy spirit, called attention to the inspired prophecy of Amos foretelling that God's name would be called on people of the nations. Thus all the thrust or drive of God's holy spirit pointed in one direction, and hence, in recognition of this, when writing the letter conveying their decision, this body or council said: "For the holy spirit and we ourselves have favored adding no further burden to you, except these necessary things."—Acts 15:1-29.

Anoints, begets, gives 'spiritual life'

As God had anointed Jesus with his holy spirit at the time of Jesus' baptism (Mark 1:10; Luke 3:22; 4:18; Acts 10:38), so he now anointed Jesus' disciples.

(2 Cor. 1:21) This anointing with the spirit was a "token" to them of the heavenly inheritance to which they were now called (2 Cor. 1:21, 22; 5:1, 5; Eph. 1:13, 14) and bore witness to them that they had been 'begotten' or brought forth by God to be his sons with the promise of spirit life in the heavens. (John 3: 5-8; Rom. 8:14-17, 23; Titus 3:5; Heb. 6:4, 5) They were made clean, sanctified and declared righteous "in the name of our Lord Jesus Christ and with the spirit of our God," by which spirit Jesus had been qualified to provide the ransom sacrifice and become God's high priest.—1 Cor. 6:11; 2 Thess. 2:13; Heb. 9:14; 1 Pet. 1:1, 2.

Because of this heavenly calling and inheritance, Jesus' spirit-anointed followers had a spiritual life, though yet living as imperfect, fleshly creatures. This is evidently what the apostle refers to when contrasting earthly fathers with Jehovah God, "the Father of our spiritual life [literally, "Father of the spirits"]." (Heb. 12:9; compare verse 23.) As joint heirs with Christ, who are due to be raised up from death in a spiritual body bearing his heavenly image, they should live on earth as "one spirit" in union with him as their Head, not letting the desires or immoral tendencies of their flesh be the force controlling them, such a thing even resulting perhaps in their becoming as "one flesh" with a harlot.—1 Cor. 6:15-18; 15:44-49; Rom. 8:5-17.

Gaining and retaining God's spirit

The holy spirit is God's "free gift," which he gladly grants to those who sincerely seek and request it. (Acts 2:38; Luke 11:9-13) A right heart is the key factor (Acts 15:8), but knowledge and conformity to God's requirements are also essential factors. (Compare Acts 5:32; 19:2-6.) Once received, the Christian should not 'grieve' God's spirit by disregarding it (Eph. 4:30; compare Isaiah 63:10), taking a course contrary to its leading, fixing the heart on goals other than that to which it points and impels, rejecting the inspired Word of God and its counsel and application to oneself. (Acts 7:51-53; 1 Thess. 4:8; compare Isaiah 30:1, 2.) By hypocrisy one can "play false" to that holy spirit by which Christ directs the congregation, and those who "make a test" of its power in this way follow a disastrous course. (Acts 5:1-11; contrast Romans 9:1.) Deliberate opposition to and rebellion against the evident manifestation of God's spirit can mean blasphemy against that spirit, a sin that is unforgivable.—Matt. 12:31, 32; Mark 3:29, 30; compare Hebrews 10:26-31.

BREATH; BREATH OF LIFE; LIFE FORCE

The account of the creation of man states that God formed man from the dust of the ground and proceeded to "blow [*na·phahh'*] into his nostrils the breath [*nᵉsha·mah'*] of life, and the man came to be a living soul [*ne'phesh*]." (Gen. 2:7) As shown under SOUL, *ne'phesh* may be translated literally as a "breather," that is, a "breathing creature," either human or animal. *Nᵉsha·mah'* is, in fact, used to mean "breathing thing [or creature]" and as such is used as a virtual synonym of *ne'phesh*, "soul." (Compare Deuteronomy 20:16; Joshua 10:39, 40; 11: 11; 1 Kings 15:29.) The record at Genesis 2:7 uses *nᵉsha·mah'* in describing God's causing Adam's body to have life so that the man became a "living soul." Other texts, however, show that more was involved than simple breathing of air, that is, more than the mere introduction of air into the lungs and its expulsion therefrom. Thus, at Genesis 7:22, in describing the destruction of human and animal life outside the ark at the time of the Flood, we read: "Everything in which the breath [*nᵉsha·mah'*] of the force [or, "spirit" (*ru'ahh*)] of life was active in its nostrils, namely, all that were on the dry ground, died." *Nᵉsha·mah'*, "breath," is thus directly associated or linked with *ru'ahh*, which here describes the "spirit" or "life force" that is active in all living creatures, human and animal souls.

As the *Theological Dictionary of the New Testament* (Vol. VI, p. 336) states: "Breath may be discerned only in movement [as in the movement of the chest or the expanding of the nostrils], and it is also a sign, condition and agent of life, which seems to be esp[ecially] tied up with breathing." Hence, the *nᵉsha·mah'* or simple breath is both the product of the *ru'ahh* or life force and also a principal means of sustaining that life force in living creatures. It is known from scientific studies, for example, that life is present in every single cell of the body's billions of cells and that, while thousands of millions of cells die each minute, constant reproduction of new living cells goes on. The life force active in all the living cells is dependent upon the oxygen that breathing brings into the body, and which oxygen is transported to all the cells by the bloodstream. Without oxygen some cells begin to die after several minutes, others after a longer period. While a person can go without breathing for a few minutes and still survive, without the *life force* in his cells he is dead beyond all human ability to revive him. The Hebrew Scriptures, inspired by man's Designer and Creator, evidently use *ru'ahh* to denote this vital force that is the very principle of life, and *nᵉsha·mah'* to represent the breathing that sustains it.

Because breathing is so inseparably connected with life, *nᵉsha·mah'* and *ru'ahh* are used in clear parallel in various texts. Job voiced his determination to avoid unrighteousness "while my breath [*nᵉsha·mah'*] is yet whole within me, and the spirit [*ru'ahh*] of God is in my nostrils." (Job 27:3-5) Elihu said: "If that one's spirit [*ru'ahh*] and breath [*nᵉsha·mah'*] he [God] gathers to himself, all flesh will expire [that is, "breathe out"] together, and earthling man himself will return to the very dust." (Job 34:14, 15) Similarly, Psalm 104:29 says of earth's creatures, human and animal: "If you [God] take away their spirit, they expire, and back to their dust they go." At Isaiah 42:5 Jehovah is spoken of as "the One laying out the earth and its produce, the One giving breath to the people on it, and spirit to those walking in it." The breath (*nᵉsha·mah'*) sustains their existence; the spirit (*ru'ahh*) energizes and is the life force that enables man to be an animated creature, to move, walk, be actively alive. (Compare Acts 17:28.) He is not like the lifeless, breathless, inanimate idols of human fabrication.—Ps. 135:15, 17; Jer. 10:14; 51:17; Hab. 2:19.

While *nᵉsha·mah'* ("breath") and *ru'ahh* ("spirit," "active force," "life force") are sometimes used in a parallel sense, they are not identical. True, the "spirit" or *ru'ahh* is at times spoken of as though it were the respiration (*nᵉsha·mah'*) itself, but this seems to be simply because breathing is the prime visible evidence of the life force in one's body.—Job 9:18; 19:17; 27:3.

Thus at Ezekiel 37:1-10 the symbolic vision of the valley of dry bones is presented, the bones coming together, becoming covered with sinews, flesh and skin, but "as regards breath [*ru'ahh*], there was none in them." Ezekiel was told to prophesy to the "wind [*ru'ahh*]," saying, "From the four winds [*ru'ahh*] come in, O wind, and blow upon these killed people, that they may come to life." The reference to the *four* winds shows that wind is the appropriate rendering for *ru'ahh* in this case. However, when such "wind," which is simply air in motion, entered the nostrils of the dead persons of the vision it became "breath," which is also air in motion. Thus, the rendering of *ru'ahh* as "breath" at this point of the account (vs. 10) is also more appropriate than "spirit" or "life force." Ezekiel also would be able to see the bodies begin to breathe, even though he could not see the life force or spirit energizing their bodies.

As verses 11-14 show, this vision was symbolic of a spiritual (not physical) revivification of the people of Israel who were for a time in a spiritually dead state due to their Babylonian exile. Since they were already physically alive and breathing, it is logical to render *ru'ahh* as "spirit" in verse 14, where God states

that he will put 'his spirit' in his people so that they would become alive, spiritually speaking.

A similar symbolic vision is given at Revelation chapter 11. The picture is presented of "two witnesses" who are killed and their corpses allowed to lie on the street for three and a half days. Then "spirit [or breath, *pneu'ma*] of life from God entered into them, and they stood upon their feet." (Rev. 11:1-11) This vision again draws on a physical reality to illustrate a spiritual revivification. It also shows that the Greek *pneu'ma*, like the Hebrew *ru'ahh*, may represent the life-giving force from God that animates the human soul or person. As James 2:26 states: "The body without spirit [*pneu'ma*] is dead."—*Kingdom Interlinear Translation*.

Therefore, when God created man in Eden and blew into his nostrils the "breath [*nesha·mah'*] of life" it is evident that simultaneously therewith God caused the life force or spirit (*ru'ahh*) to vitalize all the cells in Adam's body.—Gen. 2:7; compare Psalm 104:30; Acts 17:25.

This life force is passed on from parents to offspring through conception. Since Jehovah was the original Source of this life force for man, and the Author of the procreation process, one's life can properly be attributed to Him, though received not directly but indirectly through one's parents.—Compare Job 10:9-12; Psalm 139:13-16; Ecclesiastes 11:5.

Life force or spirit is impersonal

As noted, the Scriptures refer to the *ru'ahh* or life force as being not only in humans but also in animals. (Gen. 6:17; 7:15, 22) Ecclesiastes 3:18-22 shows that man dies in the same manner as the beasts, for "they all have but one spirit [*ru'ahh*], so that there is no superiority of the man over the beast," that is, as to the life force common to both. This being so, it is clear that the "spirit" or life force (*ru'ahh*) as used in this sense is impersonal. As an illustration, one might compare it with another invisible force, electricity, which may be used to make various types of machines operate—causing stoves to produce heat, fans to produce wind, computers to solve problems, television sets to produce figures, voices and other sounds —yet which electric current never takes on any of the characteristics of the machines in which it functions or is active.

Thus, Psalm 146:3, 4 says that when man's "spirit [*ru'ahh*] goes out, he goes back to his ground; in that day *his thoughts do perish*." The spirit or life force that was active in man's body cells does not retain any of the characteristics of those cells, such as the brain cells and their part in the thinking process. If the spirit or life force (*ru'ahh; pneu'ma*) were not impersonal, then it would mean that the children of certain Israelite widows who were resurrected by the prophets Elijah and Elisha were actually in conscious existence somewhere in the period during which they were dead. So, too, with Lazarus, who was resurrected some four days after his death. (1 Ki. 17:17-23; 2 Ki. 4:32-37; John 11:38-44) If such had been the case, it is reasonable that they would have remembered such conscious existence during that period and upon being resurrected would have described it, told about it. There is nothing to indicate that any of them did so. Hence, the personality of the dead individual is not perpetuated in the life force or spirit that stops functioning in the deceased person's body cells.

Ecclesiastes 12:7 states that at death the person's body returns to the dust "and the spirit itself returns to the true God who gave it." The person himself was never in heaven with God; what "returns" to God is therefore the vital force that enabled the person to live.

In view of the impersonal nature of the life force or spirit found in man (as also in the animal creation) it is evident that David's statement at Psalm 31:5, quoted by Jesus at the time of his death (Luke 23:46), "Into your hand I entrust my spirit," meant that God was being called upon to guard or care for that one's life force. (Compare Acts 7:59.) That there be an actual and literal transmission of some force from this planet to the heavenly presence of God is not necessarily required. Even as the fragrant scent of animal sacrifices were spoken of as being 'smelled' by God (Gen. 8:20, 21), whereas such scent undoubtedly remained within earth's atmosphere, so, too, God could 'gather in,' or could accept as entrusted to him, the spirit or life force in a figurative sense, that is, without any literal transmission of vital force from earth. (Job 34:14; Luke 23:46) One's entrusting his spirit evidently means, then, that the person places his hope in God for a future restoration of such life force to himself through a resurrection.—Compare Numbers 16:22; 27:16; Job 12:10; Psalm 104:29, 30.

DOMINANT FEELING OR ACTIVATING FORCE

Ru'ahh and *pneu'ma* are both used to designate the force that causes a person to display a certain attitude or emotion or to take a certain action or course. While that force within the person is itself invisible, it produces visible effects. This use of the Hebrew and Greek terms rendered "spirit" and basically related to breath or air in motion is paralleled to a considerable degree by English expressions. Thus, we speak of a person as 'putting on airs,' or of manifesting an 'air of calmness' or of 'having a bad spirit.' We speak of 'breaking one's spirit,' in the sense of discouraging and disheartening him. As applying to a group of persons and the dominant feeling among them we may talk of 'getting into the spirit of the occasion' of their being gathered, or refer to the 'mob spirit' that infects them. Metaphorically we may refer to an 'atmosphere of discontent,' or to 'winds of change and revolution blowing through a nation.' By all this we refer to this invisible force, this dominant feeling, working in persons, moving them to speak and act as they do.

Similarly, we read of Isaac and Rebekah's "bitterness of spirit" resulting from Esau's marriage to Hittite women (Gen. 26:34, 35), and the sadness of spirit that overwhelmed Ahab, robbing him of his appetite. (1 Ki. 21:5) A "spirit of jealousy" could move a man to view his wife with suspicion, even to bring charges against her of adultery.—Num. 5:14, 30.

The basic sense of a force that moves and gives "drive" or "thrust" to one's actions and speech is also seen in the reference to Joshua as "a man in whom there is spirit" (Num. 27:18), and to Caleb as demonstrating a "different spirit" from that of the majority of the Israelites who had become demoralized by the bad report of ten spies. (Num. 14:24) Elijah was a man of much drive and force in his zealous service to God, and Elisha sought a "two parts" share in Elijah's spirit as his successor. (2 Ki. 2:9, 15) John the Baptist demonstrated that same vigorous 'drive' and energetic zeal that Elijah had shown and this resulted in John's having a powerful effect on his listeners; hence he could be said to have gone forth "with Elijah's spirit and power." (Luke 1:17) By contrast, Solomon's wealth and wisdom had such an overwhelming and breathtaking effect on the queen of Sheba that "there proved to be no more spirit in her." (1 Ki. 10:4, 5) In this same fundamental sense one's spirit or activating force may be "stirred up" or "roused" (1 Chron. 5:26; Ezra 1:1, 5; Hag. 1:14; compare Ecclesiastes 10:4), become "agitated" or "irritated" (Gen. 41:8; Dan. 2:1, 3; Acts 17:16), "calmed down" (Judg. 8:3), be 'distressed,' made to 'faint' (Job 7:11; Ps. 142:2, 3; compare John 11:33; 13:21), be 'revived' or "refreshed."—Gen. 45:27, 28; Isa. 57:15, 16; 1 Cor. 16:17, 18; 2 Cor. 7:13; compare 2 Corinthians 2:13.

Heart and spirit

The heart is frequently tied in with the spirit, indicating a definite relationship. Since the heart is shown to have the capacity for motivation due to being intimately related with emotions and affection (see HEART), it undoubtedly has a major share in the development of the spirit that one shows in the sense

of a dominant feeling or activating force. Exodus 35:21 places heart and spirit in parallel in saying that "everyone whose heart impelled him, . . . everyone whose spirit incited him" brought contributions for the tabernacle construction. Conversely, on learning of Jehovah's powerful works on behalf of Israel the Canaanites' 'hearts began to melt and no spirit arose among them,' that is, there was no urge or activating force to initiate action against the Israelite forces. (Josh. 2:11; 5:1; compare Ezekiel 21:7.) References are also made to 'pain of heart and breakdown of spirit' (Isa. 65:14) or similar expressions. (Compare Psalm 34:18; 143:4, 7; Proverbs 15:13.) Evidently because of the forceful effect of the heart on the mind, Paul admonishes: "You should be made new in the force [*pneu'ma*] actuating your mind, and should put on the new personality which was created according to God's will in true righteousness and loyalty." (Eph. 4:23, 24) The apostle possibly had in mind the earlier exhortations through Ezekiel to "make for yourselves a new heart and a new spirit" (Ezek. 18:31; compare 11:19, 20); also David's humble prayer on recovering from a sinful situation. (Ps. 51:10-12) By purifying their heart it would send forth a different motivation, along with a new spirit.—Contrast Deuteronomy 2:30; Daniel 5:20.

The vital necessity to control one's spirit is strongly emphasized. "As a city broken through, without a wall, is the man that has no restraint for his spirit." (Prov. 25:28) Under provocation he may act as the stupid one who impatiently 'lets all his spirit out,' whereas the wise one "keeps it calm to the last." (Prov. 29:11; compare 14:29, 30.) Moses allowed himself to become unduly provoked when the Israelites "embittered his spirit" on one occasion, and he "began to speak rashly with his lips," to his own loss. (Ps. 106:32, 33) Thus, "he that is slow to anger is better than a mighty man, and he that is controlling his spirit than the one capturing a city." (Prov. 16:32) Humility is essential for this (Prov. 16:18, 19; Eccl. 7:8, 9), and the one "humble in spirit will take hold of glory." (Prov. 29:23) Knowledge and discernment keep a man "cool of spirit," in control of his tongue. (Prov. 17:27; 15:4) Jehovah makes "an estimate of spirits" and judges those who fail to 'guard themselves respecting their spirit.'—Prov. 16:2; Mal. 2:14-16.

Spirit shown by a body of persons

As an individual may show a certain spirit, so too a group or body of people may manifest a certain spirit or dominant feeling and attitude. (Gal. 6:18; 1 Thess. 5:23) The Christian congregation was to be united in spirit, reflecting the spirit of their Head, Christ Jesus.—2 Cor. 11:4; Phil. 1:27; compare 2 Corinthians 12:18; Philippians 2:19-21.

Paul refers to "the spirit of the world" in contrast with God's spirit. (1 Cor. 2:12) Under the control of God's adversary (1 John 5:19), the world shows a spirit of catering to the desires of the fallen flesh, of selfishness, bringing enmity toward God. (Eph. 2:1-3; Jas. 4:5) Like unfaithful Israel, the world's unclean motivation promotes fornication, either physical or spiritual, with idolatry.—Hos. 4:12, 13; 5:4; Zech. 13:2; compare 2 Corinthians 7:1.

SPIRITISM. The belief or doctrine that the spirits of the human dead, surviving the death of the physical body, can and do communicate with the living, especially through a person (a medium) particularly susceptible to their influence; spiritualism. Both the Bible and secular history reveal that spiritism existed from very early times. Egypt's religion was permeated with it. (Isa. 19:3) And the religion of Babylon (which city was also the chief religious center for Assyria) was spiritistic.—Isa. 47:12, 13.

The Greek word for "spiritism" is *phar·ma·kei'a*. W. E. Vine's *Expository Dictionary of New Testament Words* (Vol. IV, pp. 51, 52) says of the word: "(Eng., pharmacy etc.) primarily signified the use of medicine, drugs, spells; then, poisoning; then, sorcery, Gal. 5:20, R.V., 'sorcery' (A.V., 'witchcraft'), mentioned as one of 'the works of the flesh.' See also Rev. 9:21; 18:23. In the Sept[uagint], Ex. 7:11, 22; 8:7, 18; Isa. 47:9, 12. In sorcery, the use of drugs, whether simple or potent, was generally accompanied by incantations and appeals to occult powers, with the provision of various charms, amulets, etc., professedly designed to keep the applicant or patient from the attention and power of demons, but actually to impress the applicant with the mysterious resources and powers of the sorcerer."

ITS SOURCE

A major feature of spiritism is claimed communication with the dead. Since the dead "are conscious of nothing at all," communication with such dead persons is actually impossible. (Eccl. 9:5) God's law to Israel forbade anyone's inquiring of the dead, making the practice of spiritism a capital offense. (Lev. 19:31; 20:6, 27; Deut. 18:9-12; compare Isaiah 8:19.) And in the Christian Greek Scriptures the statement is made that those who practice spiritism "will not inherit God's kingdom." (Gal. 5:20, 21; Rev. 21:8) It, therefore, logically follows that any claimed communication with dead persons, if not a deliberate lie on the part of the claimant, must be from an evil source, a source that stands in opposition to Jehovah God.

The Bible clearly indicates that wicked spirits, demons, are this evil source. (See DEMON; DEMON POSSESSION.) A case in point is a "certain servant girl" in the city of Philippi. She used to furnish her masters with much gain by practicing "the art of prediction," one of the things related to spiritism. (Deut. 18:11) The account plainly says that the source of her predictions was, not God, but a "demon of divination," a wicked spirit. Hence, when the apostle Paul expelled the wicked spirit, this girl lost her powers of prediction.—Acts 16:16-19.

IN ISRAEL

Even though God had legislated strictly against spiritism, spirit mediums appeared from time to time in the land of Israel. These were probably foreigners who came into the land or some of those who had been spared from destruction by the Israelites. King Saul removed them from the land during his reign, but evidently toward the end of his rule some spirit mediums again began their practice. Saul demonstrated how far he had removed himself from God when he went to consult the "mistress of spirit mediumship in En-dor."—1 Sam. 28:3, 7-10.

KING SAUL'S VISIT TO A MEDIUM

When Saul went to the medium, Jehovah's spirit had for some time been removed from him, and, in fact, God would not answer his inquiries either by dreams or by the Urim (used by the high priest), nor by the prophets. (1 Sam. 28:6) God would have no more to do with him; and God's prophet Samuel had not seen Saul for a long period of time, from before David's anointing to be king. So it would be unreasonable to think that Samuel, even if still alive, would now come to give Saul advice. And God would certainly not cause Samuel, whom he had not sent to Saul before his death, to come back from the dead to talk to Saul.—1 Sam. 15:35.

That Jehovah would in no way approve or cooperate with Saul's action is shown by his later statement through Isaiah: "And in case they should say to you people: 'Apply to the spiritistic mediums or to those having a spirit of prediction who are chirping and making utterances in low tones,' is it not to its God that any people should apply? Should there be application to dead persons in behalf of living persons? To the law and to the attestation!" —Isa. 8:19, 20.

Therefore, when the account reads: "When the woman saw 'Samuel' she began crying out at the top of her voice," it obviously recounts the event

as viewed by the medium, who was deceived by the spirit that impersonated Samuel. (1 Sam. 28:12) As for Saul himself, the principle stated by the apostle Paul applied: "Just as they did not approve of holding God in accurate knowledge, God gave them up to a disapproved mental state, to do the things not fitting, . . . Although these know full well the righteous decree of God, that those practicing such things are deserving of death, they not only keep on doing them but also consent with those practicing them."—Rom. 1:28-32, *NW,* 1970 ed.

View of early "Christian" writers

The *Biblical Commentary on the Books of Samuel,* by Professors C. F. Keil and F. Delitzsch (p. 265), refers to the *Septuagint Version* at 1 Chronicles 10:13, which has added the words "and Samuel the prophet answered him." (*Bagster*) The *Commentary* supports the view that is implied by these uninspired words in the *Septuagint,* but adds: "Nevertheless the fathers, reformers, and earlier Christian theologians, with very few exceptions, assumed that there was not a real appearance of Samuel, but only an imaginary one. According to the explanation given by Ephraem Syrus, an apparent image of Samuel was presented to the eye of Saul through demoniacal arts. Luther and Calvin adopted the same view, and the earlier Protestant theologians followed them in regarding the apparition as nothing but a diabolical spectre, a phantasm, or diabolical spectre in the form of Samuel, and Samuel's announcement as nothing but a diabolical revelation made by divine permission, in which truth is mixed with falsehood."

In a footnote, this *Commentary* says: "Thus Luther says . . . 'The raising of Samuel by a soothsayer or witch, in 1 Sam. xxviii. 11, 12, was certainly merely a spectre of the devil; not only because the Scriptures state that it was effected by a woman who was full of devils (for who could believe that the souls of believers, who are in the hand of God, . . . were under the power of the devil, and of simple men?), but also because it was evidently in opposition to the command of God that Saul and the woman inquired of the dead. The Holy Ghost cannot do anything against this himself, nor can He help those who act in opposition to it.' Calvin also regards the apparition as only a spectre . . . : 'It is certain,' he says, 'that it was not really Samuel, for God would never have allowed His prophets to be subjected to such diabolical conjuring. For here is a sorceress calling up the dead from the grave. Does any one imagine that God wished His prophet to be exposed to such ignominy; as if the devil had power over the bodies and souls of the saints which are in His keeping? The souls of the saints are said to rest and live in God, waiting for their happy resurrection. Besides, are we to believe that Samuel took his cloak with him into the grave? For all these reasons, it appears evident that the apparition was nothing more than a spectre, and that the senses of the woman herself were so deceived, that she thought she saw Samuel, whereas it really was not he.' The earlier orthodox theologians also disputed the reality of the appearance of the departed Samuel on just the same grounds."

JESUS' POWER OVER THE DEMONS

When Jesus was on earth, he proved that he was the Messiah, God's Anointed One, by expelling the demons from possessed persons. This he did without special ritual or seance or any form of magic. He simply commanded the demons to come out, and they obeyed his voice. Even though unwillingly, the demons were forced to recognize his authority (Matt. 8:29-34; Mark 5:7-13; Luke 8:28-33), just as Satan recognized Jehovah's authority when Jehovah permitted him to afflict Job for a test but commanded Satan not to kill Job. (Job 2:6, 7) Also, Jesus performed this work without cost.—Matt. 8:16, 28-32; Mark 1:34; 3:11, 12; Luke 4:41.

Refutes Pharisees' false charge

Jesus' enemies the Pharisees, after one of such cures by Jesus, charged: "This fellow does not expel the demons except by means of Beelzebub, the ruler of the demons." But, says the account: "Knowing their thoughts, he said to them: 'Every kingdom divided against itself comes to desolation, and every city or house divided against itself will not stand. In the same way, if Satan expels Satan, he has become divided against himself; how, then, will his kingdom stand? Moreover, if I expel the demons by means of Beelzebub, by means of whom do your sons expel them? This is why they will be judges of you.'"—Matt. 12:22-27.

The Pharisees were forced to concede that superhuman power was needed to expel the demons. Yet they wanted to keep the people from believing in Jesus. Therefore they attributed his power to the Devil. Jesus then enforced the consequences of their argument by showing what the logical outcome of such an argument would mean. He answered that if he were an agent of the Devil, undoing what Satan did, then Satan was indeed working against himself (which no human king would do), and would soon fall. Moreover, he called attention to their "sons," or disciples, who also claimed to expel demons. If the Pharisees' argument was true, that the one expelling demons did so by the power of Satan, then their own disciples were acting under this power, a thing that the Pharisees were, of course, unwilling to acknowledge. Jesus said that therefore their own "sons" were judges condemning them and their argument. Then Jesus said: "But if it is by means of God's spirit that I expel the demons, the kingdom of God has really overtaken you."—Matt. 12:28.

Jesus followed up his argument by pointing out that no one could enter a strong man's (Satan's) house and seize his goods unless he had the power to bind the strong man. The false charge on the part of the Pharisees prompted the warning about sin against the holy spirit, since it was by God's spirit that Jesus expelled the demons, and in speaking against this work, the Pharisees were not merely expressing hatred of Jesus, but were speaking against the evident demonstration of God's holy spirit. —Matt. 12:29-32.

What Jesus Christ said about expelling demons should not be understood as signifying that the "sons" of the Pharisees and all others who claimed to cast out demons were necessarily God's instruments. Jesus mentioned persons who would ask: "Lord, Lord, did we not prophesy in your name, and expel demons in your name, and perform many powerful works in your name?" But his reply to them would be: "I never knew you! Get away from me, you workers of lawlessness." (Matt. 7:22, 23) Not being true disciples of Jesus Christ, such workers of lawlessness would be children of the Devil. (Compare John 8:44; 1 John 3:10.) So, any claimed expelling of demons on their part would be, not as instruments of God, but as agents of the Devil. In using persons as exorcists, even doing so in Jesus' name (compare the attempt of the seven sons of Sceva at Acts 19:13-16), Satan would not be divided against himself. Rather, by this seemingly good work of undoing the case of demon obsession, Satan would be transforming himself into an "angel of light," thereby advancing his power and influence over the deceived.—2 Cor. 11:14.

"He that is not against us is for us"

On one occasion the apostle John said to Jesus: "Teacher, we saw a certain man expelling demons by the use of your name and we tried to prevent him, because he was not accompanying us." This man was evidently successful in expelling demons, for Jesus said: "There is no one that will do a powerful work

on the basis of my name that will quickly be able to revile me." Therefore Jesus ordered that they not try to prevent him, "for he that is not against us is for us." (Mark 9:38-40) Not all who believed in Jesus personally accompanied him and his apostles in their ministry. During this time the Law covenant was in force, by God's will, and God through Jesus Christ had not yet inaugurated the new covenant and the beginning of the Christian congregation of called ones. Only at Pentecost of 33 C.E., after Jesus by his sacrifice had brought about the removal of the Law, was it necessary for anyone serving in the name of Christ to associate with this congregation, the members of which were baptized into Christ. (Acts 2:38-42, 47; Rom. 6:3) Then, instead of dealing with the fleshly nation of Israel as he had done until that time, God recognized the Christian congregation as his "holy nation."—1 Pet. 2:9; 1 Cor. 12:13.

A WORK OF THE FLESH

While it might be thought by the practicers of spiritism that it is a 'spiritual practice,' God's Word calls it, not a work of the spirit or part of its fruitage, but a work of the flesh. Note the detestable things with which it is classified: "fornication, uncleanness, loose conduct, idolatry, practice of spiritism [literally, "druggery"], enmities, strife, jealousy, fits of anger, contentions, divisions, sects, envies, drunken bouts, revelries, and things like these." It appeals to the desires of the sinful flesh, not to the things of the spirit, and the apostle warns that "those who practice such things will not inherit God's kingdom." —Gal. 5:19-21, *Kingdom Interlinear Translation.*

Will bring its practicers everlasting destruction

As for Babylon the Great, which is to be hurled into the sea, never to be found again, one of the sins charged against her is stated in the Revelation: "By your spiritistic practice all the nations were misled." (Rev. 18:23) Concerning the everlasting destruction of those who practice spiritism, the Revelation says: "As for the cowards and those without faith and those who are disgusting in their filth and murderers and fornicators and those practicing spiritism [literally, "druggers"] and idolaters and all the liars, their portion will be in the lake that burns with fire and sulphur. This means the second death." —Rev. 21:8, *Kingdom Interlinear Translation.*

MAGICAL ART A RELATED PRACTICE

Related to spiritism is magical art. In Ephesus many believed the preaching of Paul, and "quite a number of those who practiced magical arts brought their books together and burned them up before everybody." (Acts 19:19) The Greek word for 'magical art' is *pe·ri'er·gos,* "curiosity," literally, "things that are around work," and thus superfluous, that is, the arts of those who pry into forbidden things, with the aid of evil spirits.—*Kingdom Interlinear Translation;* Vine's *Dictionary of New Testament Words,* Vol. I, p. 261.

A PROPHECY AGAINST JERUSALEM

In a pronouncement against Jerusalem for her unfaithfulness, Jehovah said: "And you must become low so that you will speak from the very earth, and as from the dust your saying will sound low. And like a spirit medium your voice must become even from the earth, and from the dust your own saying will chirp." (Isa. 29:4) This pointed to the time when enemies would come up against Jerusalem and reduce her to a very low state, crushed to the earth, as it were. Accordingly, what utterance Jerusalem's inhabitants made would come from low down in their abasement. It would be as if a spirit medium were talking in such a way as to make it appear that a soft, dull, low, hushed and weak sound was coming from the dust of the earth. However, as Isaiah 29:5-8 shows, Jerusalem was to be delivered.

SPIT. Spitting one's saliva upon a person or in his face was an act of extreme contempt, enmity or indignation, bringing humiliation upon the victim. (Num. 12:14) Job, in his adversity, was the object of such a display of detestation. (Job 17:6; 30:10) As a public humiliation of a man in Israel who refused to perform brother-in-law marriage under the Mosaic law, the rejected widow was to draw the man's sandal off his foot and spit in his face in the presence of the older men of his city.—Deut. 25:7-10.

Jesus Christ was spat upon during his appearance before the Sanhedrin (Matt. 26:59-68; Mark 14:65) and by the Roman soldiers after his trial by Pilate. (Matt. 27:27-30; Mark 15:19) Jesus had predicted that he would experience such contemptuous treatment (Mark 10:32-34; Luke 18:31, 32), and it fulfilled the prophetic words: "My face I did not conceal from humiliating things and spit."—Isa. 50:6.

In contrast, on three occasions of Bible record, Jesus Christ used his saliva when miraculously healing persons. (Mark 7:31-37; 8:22-26; John 9:1-7) Since the results Jesus effected were miraculous and Jesus' miracles were performed under the power of God's spirit, Christ's use of his own saliva in these cases was not the mere effective application of a natural healing agent.

SPOIL. Plunder or booty taken from a defeated enemy as customarily belonging to the victors in war, or, less frequently, that seized by bandits or robbers.

Though spoil was taken by Israel in its victories, the acquiring of spoil was not the motive for their battles, but constituted a part of Jehovah's reward to them for carrying out his will, as his executioners. Their forefather Abraham, when he rescued Lot from Chedorlaomer's forces, refused to accept from the king of Sodom any of the spoil for himself, so that no one could say that he, not Jehovah, had made Abraham rich.—Gen. 14:1-24; Heb. 7:4.

DIVISION OF SPOIL

When vengeance was taken upon the Midianites for their causing the sin and destruction of many of Israel (Num. chap. 25), much spoil was taken. This was divided so that the 12,000 fighting men received half, and those remaining home, the other half. Then one part out of five hundred from the fighting men's share went to the priests, and one-fiftieth of the other half to the Levites. The soldiers voluntarily gave much spoil of gold, particularly in the form of jewelry and ornaments, to the sanctuary in appreciation for Jehovah's protection in the fight, in which they did not lose one man.—Num. 31:3-5, 21-54.

This formula may not have been followed exactly in later cases, but it seems to have established a general basis for division of spoil. (1 Sam. 30:16-20, 22-25; Ps. 68:12) Later, under the kingdom, a portion of the spoil was set aside for the king or for the sanctuary.—2 Sam. 8:7, 8, 11, 12; 2 Ki. 14:14; 1 Chron. 18:7, 11.

IN THE CONQUEST OF CANAAN

Cities of the seven nations of Canaan were to be devoted to destruction; all the inhabitants were to be killed; only cattle and other items could be taken. (Deut. 20:16-18; 7:1, 2; Josh. 11:14) Jericho, as the firstfruits of the conquest of Canaan, was an exception; only the metals were kept and devoted to the sanctuary. (Josh. 6:21, 24) Rahab's household was spared because of her faith. (Josh. 6:25) In cities belonging to people of other nations, if they had to be taken by warfare, the virgin women and the children were saved. (Deut. 20:10-15) All spoil in the form of goods or other items had to be cleansed: if of fabric, skin or wood, it was to be washed; if metal, it was to be processed with fire.—Num. 31:20-23.

APOSTATE CITIES

Israelite cities that turned apostate were to be completely annihilated with all their inhabitants, the spoil to be burned in the public square and the city to be left "a heap of ruins to time indefinite."—Deut. 13:12-17.

CHRIST DESPOILS SATAN'S HOUSE

Jesus Christ, when on earth, despoiled or 'plundered' the house of Satan by delivering those held in bondage to the demons, curing the afflictions the demons had brought upon them. (Matt. 12:22-29) Also, "when he ascended on high he carried away captives; he gave gifts in men." These he took away from Satan's control as gifts for the building up of his congregation.—Eph. 4:8, 11, 12.

FALSE RELIGIOUS SPOILERS

Christ declared the scribes and Pharisees to be, like robbers, "full of plunder," evidently acquired by extortion from widows and other defenseless persons; and also because they kept the people in a religious bondage by taking away "the key of knowledge." (Matt. 23:25; Luke 11:52) The religious leaders of the Jews were likewise prominent in causing the plundering of the possessions of Christians.—Heb. 10:34.

SPONGE. The absorbent, tough, elastic skeleton of certain aquatic animals found in abundance in the waters of the eastern Mediterranean Sea and elsewhere. Sponges were probably obtained (in the past as today) by divers who removed them by hand from underwater rocks. After the living animal died and decayed within its skeleton, the sponge was washed thoroughly until only the skeleton remained.

The sponge's ability to absorb and release liquids made it commercially important in ancient times for bathing and cleaning purposes. Sponges are not mentioned in the Hebrew Scriptures. A sponge soaked with sour wine was offered to Jesus Christ at the end of a reed while he was on the torture stake. —Matt. 27:48; Mark 15:36; John 19:29.

STACHYS (Sta'chys) [an ear of grain]. One in the Christian congregation at Rome in about 56 C.E. whom Paul speaks of as "my beloved," and to whom he sends his greetings.—Rom. 16:9.

STACTE. One of the ingredients of the incense limited to sacred use. (Ex. 30:34-37) The stacte drops perhaps were the product of the storax, a tree that exudes a brown, vanilla-flavored resin from incisions made in its stem and branches. Another possible source for stacte may be the opobalsam, a shrublike evergreen tree yielding a greenish-yellow oily resin.

STAG. An adult male deer. The red deer, the fallow deer and the roe deer, still encountered in the northern part of the Middle East, are the varieties of deer thought to have formerly inhabited Palestine. Although none of these animals are now known to exist there, as late as 1890 the roe deer was not uncommon in southern Lebanon and Carmel. Being a chewer of the cud and a splitter of the hoof, the stag, according to the Law, was acceptable for food if, as in the case of other creatures, its blood was poured out upon the ground. (Deut. 12:15, 16, 22, 23; 14:4-6; 15:22, 23) The flesh of the stag was included among the meats provided for King Solomon's table. —1 Ki. 4:22, 23.

Other Scriptural references to the stag are illustrative. The Shulammite compared her shepherd lover to a young stag and made allusion to the swiftness of this animal. (Song of Sol. 2:9, 17; 8:14) The stag's ability to climb steep places with ease is used to illustrate the complete cure of spiritually lame persons. (Isa. 35:6; compare Hebrews 12:12, 13.) When faced with the Babylonian siege, Zion's princes were like stags too weak from lack of food to run.—Lam. 1:6.

STAKE. See TORTURE STAKE.

STAR [Heb., *koh·khav'*; Gr., *a·ster'*, *a'stron*]. These Hebrew and Greek terms are applied in a general sense to any luminous body in space, excepting the sun and moon, for which other names are used.

VASTNESS OF UNIVERSE

The galaxy within which our Earth is located, commonly called the "Milky Way" or "Via Lactea," is believed to measure some one hundred and twenty thousand light-years across and to contain some one hundred thousand million stars like our sun. The closest star to Earth, one of the Alpha Centauri group, is 25,000,000,000,000 miles (40,225,000,000,000 kilometers) away. Yet this immensity seems relatively small in view of the estimate that there are millions of galaxies throughout universal space. Modern telescopes indicate such within their present limit of one thousand million light-years in distance.

The vastness of the stellar creation adds infinite force and meaning to the Creator's statement at Isaiah 40:26: "Raise your eyes high up and see. Who has created these things? It is the One who is bringing forth the army of them even by number, all of whom he calls even by name. Due to the abundance of dynamic energy, he also being vigorous in power, not one of them is missing." (Compare Psalm 147:4.) The reverent psalmist was led to say: "When I see your heavens, the works of your fingers, the moon and the stars that you have prepared, what is mortal man that you keep him in mind, and the son of earthling man that you take care of him?"—Ps. 8:3, 4.

AGE

The fact that the light rays from remote stars and galaxies millions of light-years distant now reach the lenses of giant telescopes on earth indicates that the creation of these astral bodies occurred millions of years in the past, since otherwise their light would not yet have reached our planet. Such creation is evidently included in the initial statement at Genesis 1:1: "In the beginning God created the heavens and the earth." Verse 16 does not contradict this in saying that during the fourth creative "day" or period: "God proceeded to make . . . the stars." The word "make" (Heb., *'a·sah'*) does not mean the same as the word "create" (Heb., *ba·ra'*).

NUMBER OF STARS

In addressing man, God used the stars as denoting a countless number, comparable to the grains of sand on the seashores. (Gen. 22:17; 15:5; Ex. 32:13; compare Nehemiah 9:23; Nahum 3:15, 16; Hebrews 11:12.) Since the stars clearly discernible to the unaided eye number only a few thousand, this comparison was viewed by many in the past as out of balance. Yet today the evidence shows that the number of stars does indeed compare to all the grains of sand in all the earth.

It is of interest to note that, while Moses spoke of Israel as having seen a certain fulfillment of this Abrahamic promise, the censuses taken of the population, as recorded in the Bible, never did include the total number in the nation. (Deut. 1:10; 10:22; 28:62) David is mentioned later as specifically refraining from taking the number of those "from twenty years of age and under, because Jehovah had promised to make Israel as many as the stars of the heavens." (1 Chron. 27:23) Such concept of the innumerableness of these heavenly bodies distinguishes the Bible writings as unique when compared with contemporary views of ancient peoples.

ORDERLY ARRANGEMENT

Additionally, the orderliness of the arrangement of these celestial bodies is emphasized in various texts, references being made to "statutes," "regulations," and "orbits" ("courses," *RS*). (Jer. 31:35-37; Judg. 5:20; compare Jude 13.) The tremendous forces

holding certain constellations together according to physical laws are indicated by God's questions to Job: "Can you tie fast the bonds of the Kimah constellation, or can you loosen the very cords of the Kesil constellation? Can you bring forth the Mazzaroth constellation in its appointed time? . . . Have you come to know the statutes of the heavens, or could you put its authority in the earth?" (Job 38:31-33; see ASH CONSTELLATION; KESIL CONSTELLATION; KIMAH CONSTELLATION; MAZZAROTH CONSTELLATION.) Thus, *The New Bible Dictionary* edited by Douglas (p. 1215) states: "We assert, then, that the Bible consistently assumes a universe which is fully rational, and vast in size, in contrast to the typical contemporary world-view, in which the universe was not rational, and no larger than could actually be proved by the unaided senses."

The apostle Paul's expression as to the difference between individual stars can be appreciated even more in the light of modern astronomy, which shows the contrast existing as to color, size, amount of light produced, temperature, and even the relative density of the stars.—1 Cor. 15:40, 41.

STAR WORSHIP

While star worship was rampant among the ancient nations of the Middle East, the Scriptural view held by God's faithful servants was that such astral bodies were simply material bodies subject to divine laws and control, not dominating man but serving as luminaries and time indicators. (Gen. 1:14-18; Ps. 136:3, 7-9; 148:3) In warning Israel against making any representation of the true God Jehovah, Moses commanded them not to be seduced into worship of sun, moon and stars, "which Jehovah your God has apportioned to all the peoples under the whole heavens." (Deut. 4:15-20; compare 2 Kings 17:16; 21:5; 23:5; Zephaniah 1:4, 5.) Pagan nations identified their particular gods with certain stars and thus took a nationalistic view of those stellar bodies. Sakkuth and Kaiwan, mentioned at Amos 5:26 as gods worshiped by apostate Israel, are considered to be Babylonian names for the planet Saturn, called Rephan in Stephen's quotation of this text. (Acts 7:42, 43) Star worship was especially prominent in Babylon, but was proved worthless at the time of her destruction.—Isa. 47:12-15.

THE "STAR" SEEN BY ASTROLOGERS AFTER JESUS' BIRTH

The "astrologers from eastern parts," hence from the neighborhood of Babylon, whose visit to King Herod after the birth of Jesus resulted in the slaughter of all the male infants in Bethlehem, were obviously not servants or worshipers of the true God. (Matt. 2:1-18; see ASTROLOGERS.) As to the "star" (Gr., *a·ster'*) seen by them, many suggestions have been given as to its having been a comet, meteor, a supernova, or, more popularly, a conjunction of planets. None of such bodies could logically have 'come to a stop above where the young child was,' thereby identifying the one house in the village of Bethlehem where the child was found. It is also notable that only these pagan astrologers "saw" the star. Their condemned practice of astrology and the adverse results of their visit, placing in danger the life of the future Messiah, certainly allow for, and even make advisable, the consideration of their having been directed by a source *adverse* to God's purposes as relating to the promised Messiah. It is certainly reasonable to ask if the one who "keeps transforming himself into an angel of light," whose operation is "with every powerful work and lying signs and portents," who was able to make a serpent appear to speak, and who was referred to by Jesus as a "manslayer when he began," could not also cause astrologers to 'see' a starlike object that guided them first, not to Bethlehem, but to Jerusalem, where resided a mortal enemy of the promised Messiah.—2 Cor. 11:3, 14; 2 Thess. 2:9; Gen. 3:1-4; John 8:44.

FIGURATIVE USE

Stars are used in the Bible in a figurative sense and in metaphors or similes to represent persons, as in Joseph's dream in which his parents were represented by the sun and moon, and his eleven brothers by eleven stars. (Gen. 37:9, 10) Job 38:7 parallels "the morning stars" that joyfully cried out at earth's founding with the angelic "sons of God." The resurrected and exalted Jesus spoke of himself as "the bright morning star" and promised to give "the morning star" to his conquering followers, evidently indicating a sharing with him in his heavenly position and glory. (Rev. 22:16; 2:26, 28; compare 2 Timothy 2:12; Revelation 20:6.) The seven "angels" of the congregations, to whom written messages are delivered, are symbolized by seven stars in the right hand of Christ. (Rev. 1:16, 20; 2:1; 3:1) The "angel of the abyss" called Abaddon is also represented by a star.—Rev. 9:1, 11; see ABADDON.

In the proverbial saying of Isaiah chapter 14, the boastful and ambitious king of Babylon, who is himself called the "shining one" (Heb., *heh·lel'*; "Lucifer," *AV*), is presented as seeking to lift up his throne "above the stars of God." (Isa. 14:4, 12, 13) The metaphor of a "star" is used in referring prophetically to the Davidic kings of Judah (Num. 24:17) and Bible history shows that the Babylonian dynasty for a time did rise above these Judean kings by conquest of Jerusalem. A similar prophecy in Daniel chapter 8 describes the small "horn" of some future power as trampling down certain stars of the "army of the heavens," and moving against the Prince of the army and his sanctuary (Dan. 8:9-13); while at Daniel chapter 12, by simile, those persons "having insight" and bringing others to righteousness are pictured as shining "like the stars" in the "time of the end." (Dan. 12:3, 9, 10) By contrast, immoral deviators from truth are compared to "stars with no set course."—Jude 13.

The darkening of the stars, along with the sun and moon, is a frequent figure used in prophetic warnings of disaster brought as a result of God's judgment. (Isa. 13:10; Ezek. 32:7; Rev. 6:12, 13; 8:12; compare Job 9:6, 7.) The dimming of such luminaries is also used in the description of the fading years of the aged person at Ecclesiastes 12:1, 2. Elsewhere stars are spoken of as falling or being cast down to earth. (Matt. 24:29; Rev. 8:10; 9:1; 12:4) "Signs" in sun, moon and stars are foretold as evidence of the time of the end.—Luke 21:25.

"DAYSTAR"

The expression "daystar" (Gr., *pho·spho'ros*) occurs once, at 2 Peter 1:19, and is similar in meaning to "morning star." Such stars at certain seasons of the year are the last stars to rise on the eastern horizon before the sun appears and thus are heralds of the dawn of a new day. Peter's previous reference to the vision of Jesus' transfiguration in magnificent glory suggests a relation to his entering into kingly power as the "root and the offspring of David, and the bright morning star [*a·ster'*]."—Rev. 22:16; 2:26-28; see EXPANSE; HEAVEN.

'STARS FOUGHT AGAINST SISERA'

The account at Judges 5:20 has occasioned discussion with regard to the phrase, "From heaven did the stars fight, from their orbits they fought against Sisera." Some view it as merely a poetical reference to divine assistance. (Compare Judges 4:15; Psalm 18:9.) Other suggestions include the falling of showers of meteorites, or the dependence of Sisera on astrological predictions, which proved false. *Clarke's Commentary* (Vol. II, p. 121) says: "Perhaps it means no more than this: the *time* which was measured and ruled by the heavenly bodies seemed only to exist for the destruction of the

Canaanites." Since the Bible record does not detail the manner in which the stars "fought," it appears sufficient to regard the statement as showing some divine action of a miraculous nature taken on behalf of Israel's army.—Gen. 18:14.

STATER. A silver coin with which the temple tax was paid for Jesus and his apostle Peter. Equivalent to four drachmas, it amounted to about four days' wages at that time. (Matt. 17:24, 27) Many scholars view it as the tetradrachma minted at Antioch (Syria) or Tyre. The Tyrian tetradrachma, approximately the size of the United States half-dollar, bore the head of the god Melkarth on the obverse side, an eagle perched on a ship's rudder on the reverse side, and an inscription reading "Tyre the Holy and Invincible." A likeness of Emperor Augustus appeared on the tetradrachma of Antioch.

STATUTE. A formally established and recorded rule or law, divine or human. (Gen. 26:5; Ps. 89:30-32; Dan. 6:15) The Bible reveals Jehovah God to be the supreme Statute-giver.—Isa. 33:22; see LAW; LAWGIVER.

STATUTE-GIVER. See LAWGIVER.

STEALING. See THIEF.

STEEL. See IRON.

STEPHANAS (Steph'a·nas) [crowned]. One of the mature members of the congregation at Corinth, the capital of the Roman province of Achaia in southern Greece. Paul personally baptized Stephanas' household as the "first fruits" of his ministry in that province. (1 Cor. 1:16; 16:15) Some five years later, about 55 C.E., Stephanas, together with two other brothers from Corinth, visited Paul in Ephesus, and it may have been through them that Paul learned of the distressing conditions about which he wrote in his first canonical letter to the Corinthians. (1 Cor. 1:11; 5:1; 11:18) Also, it may have been by their hands that this letter was delivered to Corinth. —1 Cor. 16:17.

STEPHEN (Ste'phen) [crown, wreath]. The first Christian martyr. Though his name is Greek, he was one of the faithful Jewish remnant that accepted and followed the Messiah.—Acts 7:2.

HIS APPOINTMENT TO A SPECIAL MINISTRY

Stephen's name first appears in the Bible record in connection with the appointment of men to special service responsibilities in the Christian congregation at Jerusalem. The account reads: "Now in these days, when the disciples were increasing, a murmuring arose on the part of the Greek-speaking Jews against the Hebrew-speaking Jews, because their widows were being overlooked in the daily distribution." The apostles saw the need for special attention to this matter, and instructed the congregation: "So, brothers, search out for yourselves seven certified men from among you, full of spirit and wisdom, that we may appoint them over this necessary business." These qualified men were then selected, and were appointed by the apostles. —Acts 6:1-4.

Stephen therefore received an appointment to a ministry in a special way. He may have already been an "older man" or "overseer," along with the six others appointed over "this necessary business," the distribution of food supplies. These men were men "full of spirit and wisdom," which this particular emergency required, for it was, not only the mechanical distribution of food supplies (possibly in the form of grains and other staples), but also a matter of administration. The duties may have called for these men to handle buying, keeping of records, and so forth. So, although such work, if on a lesser scale or under other circumstances, might have been such as would be handled by a *di·a'ko·nos*, a "ministerial servant," not an "overseer" or "older man," the situation here was a sensitive one, difficulty and differences already existing in the congregation. Therefore it required men of notable judgment, discretion, understanding and experience. Stephen's defense before the Sanhedrin indicates his qualifications.

While taking care of these appointed ministerial duties, Stephen vigorously continued his Christian preaching. The chronicler Luke reports that "Stephen, full of graciousness and power," and "performing great portents and signs among the people," was bitterly opposed by Jews of the so-called Synagogue of the Freedmen and others from Asia and Africa. But Stephen spoke with such wisdom and spirit that they could not hold their own against him. As had been done in Jesus' case, these enemies secretly secured false witnesses to accuse Stephen of blasphemy before the Sanhedrin.

HIS DEFENSE BEFORE THE SANHEDRIN

Stephen boldly recounted God's dealings with the Jews from the time of their forefather Abraham, and concluded with powerful accusations against his own audience of religious leaders. As they were cut to the heart by the truth of the accusations and began to gnash their teeth at him, Stephen was favored by God with a vision of God's glory and of Jesus standing at God's right hand. At his description of the vision, the assembly shouted and rushed upon him with one accord and threw him outside the city. Then, laying their garments at the feet of Saul, they stoned Stephen to death. Just before 'falling asleep in death' Stephen prayed: "Jehovah, do not charge this sin against them." Certain reverent men came and gave him a burial and lamented his death. Great persecution then broke out against the Christians, scattering them (though the apostles remained in Jerusalem), and resulting in the spreading of the good news.—Acts 6:8–8:2; 11:19; 22:20; see FREEDMAN, FREEMAN.

Stephen's account delivered before the Sanhedrin includes a number of facts concerning Jewish history that are not found in the Hebrew Scriptures: Moses' Egyptian education, his age of forty when he fled Egypt, the forty-year duration of his stay in Midian before returning to Egypt, and the role of angels in giving the Mosaic law.—Acts 7:22, 23, 30, 32, 38.

Stephen was the first to bear witness that he had seen, in a special vision, Jesus returned to heaven and at the right hand of God, as prophesied at Psalm 110:1.—Acts 7:55, 56.

STEWARD [Heb., *so·khen'*; Gr., *oi·ko·no'mos*]. One placed in charge of the household or of certain property belonging to another. A steward might be a freeman or a trusted slave. The 'unrighteous steward' to whom Jesus referred in one of his illustrations seems to be pictured as a freeman. (Luke 16:1, 2, 4) Kings, and many other persons of wealth or distinction, had a steward, and men might vary as to the degree of authority they gave to their stewards. The Greek word *e·pi'tro·pos*, "man in charge," is closely related in meaning, since a steward often had oversight of the house as well as the other servants and the property, and at times over business affairs. —Gal. 4:1-3; Luke 16:1-3.

Abraham had a faithful servant, Eliezer of Damascus, as man in charge of his extensive belongings, consisting of great wealth of livestock and, at one time, many slaves, although Abraham held no land possessions other than a burial plot. (Gen. 13:2; 14:14; 15:2; 23:17-20; Acts 7:4, 5) Joseph, as a slave in Egypt, came to be in charge of Potiphar's house. (Gen. 39:1-4, 8, 9) King Elah of Israel had a man over his household in Tirzah. This was likely a custom also of the other ancient kings. (1 Ki. 16:9) Shebna was steward over the king's house in the days of King Hezekiah of Judah, but he was unfaithful and was replaced by Eliakim the son of Hilkiah.—Isa. 22:15, 20, 21.

In the Christian Greek Scriptures we find that Herod Antipas had a man in charge of his house, whose wife ministered from her belongings to Jesus (Luke 8:3), and Jesus, in an illustration, referred to a man in charge of the vineyard laborers who paid them at the end of the day.—Matt. 20:8.

The responsibilities and administrative duties of a steward suitably describe the ministry entrusted by Jehovah God to the Christian. Jesus describes his body of faithful anointed ones on earth as the "faithful and discreet slave," but as a slave they also serve as a steward for him, having had committed to them in these "last days" "all his belongings"—including the preaching of "this good news of the kingdom" throughout the earth, and teaching those who wish to hear. (Matt. 24:14, 45; Luke 12:42-44) Overseers in the Christian congregation are "stewards," and faithfulness is strictly required of them. (Titus 1:7; 1 Cor. 4:1, 2) Paul, as an apostle, especially as the apostle to the Gentiles, had a special stewardship entrusted to him. (1 Cor. 9:17; Eph. 3:1, 2) Peter points out to all Christians, overseers or otherwise, that they are stewards of God's undeserved kindness expressed in various ways, and shows that each has a sphere or a place in God's arrangement in which he can carry out a faithful stewardship.—1 Pet. 4:10.

STOCKS. An ancient instrument of confinement and punishment, consisting of a wooden frame in which a seated victim's feet were locked (2 Chron. 16:10; Jer. 20:2, 3), often while he was exposed to public gaze and ridicule. Roman stocks had several holes so that, if desired, the legs could be widely separated, adding to the torture. Stocks for confining the feet are called *sadh* in Hebrew (Job 13:27; 33:11), and, since made of wood, are designated by the Greek term *xy'lon* (wood). While imprisoned at Philippi, Paul and Silas were confined in stocks that held their feet.—Acts 16:24.

Elsewhere in the Hebrew Scriptures another word, *mah·pe'kheth,* is rendered "stocks." Since it carried the thought of twisting, it appears that the person so confined was forced into a bent or distorted bodily posture. This device may have held the feet, hands and neck, or perhaps it could be used with other means for holding the neck and arms. The stocks and the pillory might have been combined to hold the legs as well as the neck and arms.—Jer. 29:26, *NE* [1970 ed.], *NW.*

STOICS (Sto'ics). Philosophers, some of whom, with certain Epicureans, conversed with Paul controversially in the marketplace at Athens. He was declaring the good news about Jesus and the resurrection, but they called him a "chatterer" and said he seemed to be "a publisher of foreign deities." Later, having been led to the Areopagus, Paul cited writings of the Stoics Aratus of Cilicia (in his *Phainomena*) and Cleanthes (in *Hymn to Zeus*), saying: "For by [God] we have life and move and exist, even as certain ones of the poets among you have said, 'For we are also his progeny.' "—Acts 17:17-19, 22, 28.

Zeno of Citium, Cyprus, after associating with the Cynics for a time, established this separate school of philosophy about 300 B.C.E. His disciples got the name Stoics from the Stoa Pœcile, the painted porch in Athens where he taught for some fifty-eight years. Stoic philosophy was further developed particularly by Cleanthes and Chrysippus and was widely accepted among the Greeks and Romans, its adherents including Seneca, Epictetus and the Roman Emperor Marcus Aurelius. It flourished until about 300 C.E.

The studies of the Stoics included logic, physics and ethics. Though their views changed somewhat with the passing of time, basically they held that matter and force (the latter sometimes being called providence, reason or God) were the elemental principles in the universe. To the Stoics all things, even vices and virtues, were material. Not believing in God as a Person, they thought that all things were part of an impersonal deity and that the human soul emanated from such source. Thinking the soul survived death of the body, some Stoics believed it would eventually be destroyed with the universe; others, that ultimately it would be reabsorbed by this deity. The Stoics maintained that to attain the highest goal, happiness, man should use his reason to understand and conform to the laws governing the universe. To them pursuing a life of virtue therefore meant 'following nature.' The truly wise man, in their estimation, was indifferent to pain or pleasure, independent of riches or poverty and the like. Fate, they thought, governed human affairs, and if problems seemed overwhelming, suicide was considered unobjectionable. Like the Epicureans, the Stoics did not believe in the resurrection as taught by Christians.

STOMACH. In the single mention of this word in the Scriptures, the apostle Paul recommends that the young man Timothy use a little wine for the sake of his stomach. (1 Tim. 5:23) In some instances where the Hebrew words translated "belly" and "inward parts" are used, they apparently include the stomach. (Prov. 13:25; Jonah 1:17) The same is true in the usage of "belly" in the Christian Greek Scriptures, as, for example, at Romans 16:18 and 1 Corinthians 6:13.—See BELLY.

STONE. The fact that stone was so widely used in ancient times as a building material has been of great aid to archaeologists in gaining some knowledge of the past. Temples, palaces, monuments and other structures of stone were erected by the Egyptians, Assyrians and other nations, on many of which are pictorial representations and inscriptions relating events, describing victories and depicting customs that throw light on their history as well as on their everyday life. The Hebrews used stone widely in buildings (Lev. 14:40, 41), walls (Neh. 4:3; Prov. 24:31), for covering wells, caves and tombs (Gen. 29:8; Josh. 10:18; John 11:38), for altars (Ex. 20:25), millstones (Judg. 9:53), water vessels (John 2:6), weights (Prov. 16:11) and many other purposes. However, the Hebrews did not erect monuments with pictorial basreliefs, as did the pagan nations; consequently little is known about their appearance, the exact styles of their clothing, and so forth. But the Bible provides a richer history of Israel, their manner of life and their personalities than the stone remains give of any of the other nations.

Stonecutting was a highly developed craft. (2 Sam. 5:11; 1 Ki. 5:18) The stones for the temple of Solomon at Jerusalem were cut at the quarry, so that they fitted together at the temple site without further shaping. —1 Ki. 6:7.

FIGURATIVE USE

Jesus Christ is called the "foundation cornerstone" of the spiritual temple of Jehovah, upon which the spirit-begotten followers of Christ "as living stones are being built up a spiritual house." The Jewish religious leaders, as national "builders," rejected him as the "chief cornerstone," stumbling over this stone because they were disobedient to God's word.—Eph. 2:19-22; 1 Pet. 2:4-8; Matt. 21:42; Mark 12:10; Luke 20:17; Rom. 9:32, 33.

God's kingdom is likened to a stone "cut out not by hands" and which will crush and put an end to all other kingdoms, and will itself stand "to times indefinite."—Dan. 2:34, 44, 45.

At Revelation 2:17, the glorified Christ Jesus promises concerning the Christian conqueror: "I will give him a white pebble ["stone," *AV*], and upon the pebble a new name written which no one knows except the one receiving it." The word "pebble" here translates the Greek word *pse'phos.* The apostle Paul uses the word when he recounts his former persecution of Christians, saying: "I cast my *vote* [*pse'phos;* literally, voting pebble] against them." (Acts 26:10) Pebbles were used in courts of justice in rendering judgment

or voicing an opinion of either innocence or guilt. White pebbles were used for pronouncing innocence, acquittal; black ones for pronouncing guilt, condemnation. The white pebble given to the conqueror therefore appears to mean Jesus' judgment of him as innocent, pure, clean, passing Christ's approval as a disciple.—See JEWELS AND PRECIOUS STONES; ROCK-MASS.

STONECUTTER. A hewer of stone; one who cuts, carves or dresses stones to be used for building purposes. (2 Ki. 12:11, 12; 2 Chron. 24:12) King David made alien residents in Israel stone hewers "to hew squared stones" (cutting them to the proper size) for the prospective temple of Jehovah.—1 Chron. 22:2, 15; compare 1 Kings 6:7; see QUARRY.

STONE PAVEMENT. A paved place at Jerusalem where Roman Governor Pontius Pilate sat on the judgment seat when Jesus Christ was before him for trial. The site was called, in Hebrew, *"Gab'ba·tha,"* a word of uncertain derivation and possibly meaning "hill," "height" or "open space." Another name for it, *Li·tho'stro·ton* in Greek, may indicate a tessellated pavement, one of ornamental mosaic work. However, some suggest that "The Stone Pavement" was an elevated marble platform. (John 19:13) Suetonius, Roman historian and biographer of the second century C.E., says that Julius Caesar had pre-fitted pieces of marble carried along on military expeditions so that these might be laid down as a platform where he gave judicial decisions.

The first-century Jewish historian Flavius Josephus, citing a certain disturbance, said that "Pilate sat upon his tribunal, in the open market-place." (*Wars of the Jews*, Book II, chap. IX, par. 3) "The Stone Pavement" where Jesus appeared before Pilate may have been an open area in front of the palace of Herod the Great; many scholars favor identification with a site near or once occupied by the Castle of Antonia, NW of the temple grounds. But the exact site of The Stone Pavement remains unknown.—See ANTONIA, CASTLE OF.

STONING. Under the Law, a wrongdoer deserving capital punishment usually was pelted to death with stones. (Lev. 20:2) This was to 'clear out what was bad from their midst.' All Israel would hear of the punishment, and fear of such wrongdoing would be instilled in their hearts. (Deut. 13:5, 10, 11; 22:22, 23) In stoning an evildoer, they showed that they were zealous for true worship, anxious to see that no reproach came upon God's name and desirous of maintaining a clean congregation.

Before stoning, at least two witnesses had to give harmonious testimony against the wrongdoer, and thereafter they cast the first stones. (Lev. 24:14; Deut. 17:6, 7) The prospect of being the executioner made a person think searchingly in giving evidence and doubtless was a deterrent against false testimony, which, if discovered, would cost the lying witness his own life.—Deut. 19:18-20.

Stoning no doubt usually took place outside the city. (Num. 15:34, 35; 1 Ki. 21:13; contrast Deuteronomy 22:21.) Thereafter, as a warning, the corpse might be impaled on a stake, but not beyond sunset. It was buried that same day.—Deut. 21:21-23.

Jesus spoke of Jerusalem as "the killer of the prophets and stoner of those sent forth to her." (Matt. 23:37; compare Hebrews 11:37.) Christ himself was threatened with stoning. (John 8:59; 10:31-39; 11:8) Stephen was killed in this manner. (Acts 7:58-60) At Lystra fanatical Jews "stoned Paul and dragged him outside the city, imagining he was dead." —Acts 14:19; compare 2 Corinthians 11:25.

For offenses carrying the penalty of stoning, see CRIME AND PUNISHMENT.

STORAGE CITIES. Cities especially designed as government storage centers. Reserves of provisions such as grain, as well as other things, were preserved in warehouses and granaries built at these locations.

Under Egyptian oppression, the Israelites were compelled to build "cities as storage places for Pharaoh, namely, Pithom and Raamses." (Ex. 1:11) Storage cities were also built by Solomon. (1 Ki. 9:17-19; 2 Chron. 8:4-6) Later, as King Jehoshaphat prospered, "he went on building fortified places and storage cities in Judah."—2 Chron. 17:12; 1 Chron. 27:25; 2 Chron. 16:4; 32:27-29; see STOREHOUSE.

STORAX [Heb., *liv·neh'*]. The name of this tree in Hebrew means "white" and the related Arabic word *lubna* is applied to the storax tree (*Styrax officinalis*). The storax grows as a tall shrub or small tree, seldom exceeding twenty feet (6 meters) in height. It is plentiful in Syria, where Jacob made use of its staffs (Gen. 30:37), and throughout Palestine, often growing on dry hillsides and rocky places, where its shade would be appreciated. (Hos. 4:13) Its oval-shaped leaves, growing on long flexible twigs, are green on top but woolly white underneath. The showy flowers with their white petals and delightful fragrance are very similar to orange blossoms. When incisions are made in the branches and stem, a balsamic resin with vanillalike flavor is exuded, and this is used in perfumes. Some believe this gum provided the "stacte drops" (Heb., *na·taph'*, meaning "a drop" [compare Job 36:27]), used in the sacred incense of the tabernacle.—Ex. 30:34.

STOREHOUSE. A warehouse or building in which foodstuffs, wine, oil, even precious metals or stones and other articles are stored. A garner or granary is a structure used to store threshed grain. Barns, towers and other storage facilities were common in ancient times (1 Chron. 27:25; 2 Chron. 32:27, 28; Joel 1:17; Hag. 2:19), and certain cities served principally as storage centers.—Ex. 1:11.

Storehouses were needed in conjunction with the sanctuary to take care of the tithes and contributions from the fields, orchards and vineyards given by Israel to the Levites. (Mal. 3:10) Certain Levites were put in charge of the stores and distributed such provisions to their brothers.—1 Chron. 26:15, 17; Neh. 12:44; 13:12, 13.

In ancient Egypt granaries varied in structure, one type resembling the present-day silo. It had a door at the top for depositing grain (by ascending a ladder) and small sliding doors at ground level for its removal. Underground granaries have also long been used in the Middle East, these evidently being preferred in sparsely populated areas because they are concealed from marauders.

ILLUSTRATIVE USE

Jesus Christ, in urging his disciples not to be anxious about material needs, but to seek only their "bread for this day," reminded them that God feeds the birds though they do not gather things into storehouses or barns. (Matt. 6:11, 25, 26; Luke 12:22, 24) To show that life does not result from the things one possesses, Jesus gave an illustration of a rich man who considered replacing his storehouses with bigger ones to hold his many goods, only to face death, his material riches therefore being of no benefit to him. —Luke 12:13-21.

Rather than looking to earthly goods and accordingly building up a great store of them, the wise writer of Proverbs says: "Honor Jehovah with your valuable things . . . Then your stores of supply will be filled with plenty." (Prov. 3:9, 10) This was exemplified in the experience of the nation of Israel, which, when obediently serving Jehovah and bringing full tithes to the sanctuary, was blessed with abundance. (Deut. 28:1, 8; 1 Ki. 4:20; 2 Chron. 31:4-10; Mal. 3:10) Apparently King David uses contrast at Psalm 144:11-15 to show who are the really happy people. In view of the context (see verses 11, 12), it seems likely that he is depicting those who trust in their hoard of ma-

terial things as boasting in their wealth by saying: "Our garners [are] full, furnishing products of one sort after another, . . . Happy is the people for whom it is just like that!" But David's next words, that "Happy is the people whose God is Jehovah!" apparently are intended to show the true Source of happiness in contrast with material wealth.

FIGURATIVE USE

John the Baptist warned the Pharisees and Sadducees of their dangerous situation, likening truly repentant ones to wheat to be gathered, but comparing those leaders to chaff. He said to them: "The one coming after me . . . will gather his wheat into the storehouse, but the chaff he will burn up with fire that cannot be put out." (Matt. 3:7-12; Luke 3:16, 17) Jesus foretold a "harvest," which he equated with "a conclusion of a system of things" and in which angelic "reapers" would gather symbolic "weeds" to be burned, whereas the "wheat" would be gathered into God's "storehouse," evidently a restored, congregated condition where they would have God's favor and protection.—Matt. 13:24-30, 36-43.

Jehovah speaks of things around which he has put boundaries by means of created forces, or natural laws, also of things he has reserved under his control for special purposes, as being in "storehouses." The sea is said to be 'gathered like a dam, put in storehouses.' (Ps. 33:7) Also of other natural phenomena that he has at times used against his enemies he asked Job: "Have you entered into the storehouses of the snow, or do you see even the storehouses of the hail, which I have kept back for the time of distress, for the day of fight and war?" (Job 38:22, 23; compare Joshua 10:8-11; Judges 5:20, 21; Psalm 105:32; 135:7.) Even the armies of the Medes and Persians under King Cyrus were included by Jehovah among the "weapons of his denunciation" brought out of his "storehouse" against Babylon.—Jer. 50:25, 26.

STORK [Heb., *hhasi·dhah'*]. The name of this bird is evidently derived from the Hebrew *hhe'sedh*, meaning loving-kindness or loyal love, as at Genesis 19:19. Thus *hhasi·dhah'* indicates a kind and loyal creature, and this description fits the stork well, as it is noted for its tender care of its young and its loyalty to its lifelong mate.

The stork is a large, long-legged wading bird similar to the ibis and heron. The white stork (*Ciconia alba*) has white plumage except for the flight feathers of its wings, which are a glossy black. An adult stork may stand as much as four feet (1.2 meters) high, measuring nearly four feet (1.2 meters) in body length, and with a magnificent wingspan that may extend up to nearly seven feet (2.1 meters). Its long red bill is broad at the base and sharply pointed and is used by the stork in probing in the mud for frogs, fish or small reptiles while wading in marshes or striding through pastures in an ungainly manner on its long red legs. In addition to small water creatures, it feeds on grasshoppers and locusts and also may resort to carrion and offal. The stork was included in the list of unclean creatures, which, according to the Law covenant, the Israelites were prohibited from eating.—Lev. 11:19; Deut. 14:18.

When reprimanding the apostate people of Judah who failed to discern the time of Jehovah's judgment, the prophet Jeremiah called their attention to the stork and other birds that 'well know their appointed times.' (Jer. 8:7) The stork regularly migrates through Palestine and Syria from its winter quarters in Africa, appearing in large flocks during March and April. Of the two kinds of stork found in Palestine, the white stork and the black stork (*Ciconia nigra*), the former only occasionally remains to breed in that region, often making its nest on houses but also nesting in trees. The black stork, so named for its black head, neck and back, is more common in the Dead Sea area and in Bashan and seeks trees, where available, to build its nest. The psalmist referred to the storks nesting in the tall juniper trees.—Ps. 104:17.

Contrasting the flightless ostrich with the high-flying stork, Jehovah asked Job: "Has the wing of the female ostrich flapped joyously, or has she the pinions of a stork and the plumage?" (Job 39:13) The stork's pinions are of great breadth and power, the secondary and tertiary feathers being almost as long as the primaries, giving an immense surface to the wing and enabling the stork to be a bird of lofty and long-continued flight. A stork in flight soaring on its powerful wings, with its neck extended and its long legs stretched out straight behind it, makes an imposing sight. The two women seen in Zechariah's vision (5:6-11) carrying an ephah measure containing the woman called "Wickedness" are described as having "wings like the wings of the stork." The reference to the 'wind in their wings' (vs. 9) harmonizes also with the rushing sound produced by the air passing through the stork's pinions. The primary feathers are fingered out in flight so that slots are formed at the ends of the wings, thereby controlling the airflow over the top of the wings and improving their lifting power.

STRAIGHT (Street). A street in Damascus, Syria. (Acts 9:10, 11) During the Roman period, it was a major thoroughfare approximately one mile (c. 1.6 kilometers) long and about 100 feet (c. 30.5 meters) wide. Then divided by colonnades into three sections, its center lane was used by pedestrians and the two outside lanes were for mounted and vehicular traffic moving in opposite directions. Still bearing an Arabic equivalent of the former name, but no longer completely straight, it runs W from the city's East Gate. On this ancient street, at the house of a man named Judas, Saul of Tarsus stayed for a time after the glorified Jesus Christ appeared to him. In a vision, Jesus directed the disciple Ananias to this home on "the street called Straight" to restore Saul's sight. —Acts 9:3-12, 17-19.

STRANGER. See ALIEN RESIDENT.

STRAW. The dried stalks of grains such as wheat and barley; in the Bible, particularly the fragments remaining after the completion of the threshing operation. Anciently straw, either by itself or mixed with other provender, was used as fodder for domestic animals. (Gen. 24:25, 32; Judg. 19:19; 1 Ki. 4:28; Isa. 11:7; 65:25) Straw was also employed in the manufacture of bricks. (Ex. 5:7-18; see BRICK.) It appears in illustrative settings with reference to the destruction of the wicked (Job 21:18) and the subjugation and humiliation of Moab. (Isa. 25:10-12) Mighty Leviathan is depicted as accounting iron like mere straw.—Job 41:1, 27.

STREET. In ancient towns and cities of Bible lands it appears that most streets were unpaved. (Ps. 18:42; Isa. 10:6; Lam. 2:21) Channels for water drainage from the streets have been discovered in Jericho and Gezer.

Generally, streets were narrow and winding. But there were also "broad ways." (Luke 14:21; compare Revelation 21:21.) Nineveh's streets were wide enough to accommodate chariots. (Nah. 2:4) Babylon and Damascus had broad avenues or processional ways, and some streets bore names. During the Roman period, "the street called Straight" in Damascus was a three-lane thoroughfare about 100 feet (c. 30.5 meters) wide.—Acts 9:11; see STRAIGHT (Street).

An open area, the public square, likely near a city gate, might serve as a place to transact business or meet for instruction. (Gen. 23:10-18; Neh. 8:1-3; Jer. 5:1) There children played (Zech. 8:4, 5); the streets in general were usually filled with sounds of activity. (Job 18:17; Jer. 33:10, 11; contrast Isaiah 15:3; 24:11.) They were places of commercial enterprise, shops of a certain kind sometimes being grouped together, as on the "street of the bakers" in Jeru-

salem. (Jer. 37:21) King Ahab's 'assigning streets to himself in Damascus' may have meant his having markets there. (1 Ki. 20:34) At night the streets of some cities apparently were under the vigilant eyes of watchmen.—Song of Sol. 3:1-3.

The streets also were places where news was announced. (2 Sam. 1:20; Jer. 11:6) There Jesus Christ taught and cured the ailing, though not wrangling and crying aloud in the broadways, trying to cause a public sensation to magnify his own name and draw attention away from Jehovah God and the Kingdom good news. (Luke 8:1; Matt. 12:13-19; Isa. 42:1, 2) Jesus, therefore, was not like the hypocrites whom he condemned for praying "on the corners of the broad ways to be visible to men."—Matt. 6:5.

STRIFE. A number of original-language words convey the basic idea of strife and contention. Among the causes for strife alluded to in the Scriptures are hatred (Prov. 10:12), rage (Prov. 15:18; 29:22), intrigues (Prov. 16:28), ridicule (Prov. 22:10), heavy drinking (Prov. 23:29, 30), slander (Prov. 26:20), arrogance or pride and lack of right teaching. (Prov. 28:25; 1 Tim. 6:4) Strife destroys peace and happiness. Its unpleasant and repelling effect on other persons is repeatedly highlighted in the book of Proverbs. (Prov. 19:13; 21:9, 19; 25:24; 27:15) Contentions between those who at one time enjoyed a brotherly relationship may present an almost insurmountable barrier to reconciliation. "A brother who is transgressed against is more than a strong town; and there are contentions that are like the bar of a dwelling tower."—Prov. 18:19.

As one of the works of the flesh that is hated by Jehovah (Gal. 5:19, 20; compare Proverbs 6:19; Romans 1:28, 29, 32; James 3:14-16), strife or contention has no place in the Christian congregation (Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Phil. 2:3; Titus 3:9), and one of the qualifications for a Christian overseer is that he be a nonbelligerent man. (1 Tim. 3:1, 3) Therefore, persons persisting in contention or strife are among those to receive God's adverse judgment.—Rom. 2:6, 8.

In the first century C.E., the apostle Paul had to contend with persons who were given to strife. Some were declaring the good news out of contentiousness, probably with a view to making themselves prominent and undermining Paul's authority and influence. But Paul did not permit this to take away his joy in seeing that Christ was being publicized.—Phil. 1:15-18.

STRINGED INSTRUMENT. There is uncertainty about the instrument(s) designated by the various original-language words rendered "stringed instrument." The *ne'vel* is usually mentioned together with the *kin·nohr'* ("harp"), indicating that these instruments are distinctly different. The *ne'vel*, a portable instrument made from wood (1 Ki. 10:12), was used to play both sacred and secular music. (2 Sam. 6:5; 2 Chron. 5:12; Neh. 12:27; Isa. 5:12) It also had a place in the court of the king of Babylon. (Isa. 14:4, 11) Evidently various stringed instruments were employed, for the Bible mentions *min·nim'* ("strings"; Ps. 150:4), *k'li' ne'vel* ('instrument of the string type' or "stringed sort"; 1 Chron. 16:5; Ps. 71:22), *ne'vel 'a·sohr'* ("an instrument of ten strings," *'a·sohr'* being linked with a word meaning "ten"; Ps. 33:2; 144:9), *n'ghi·nohth'* (related to a word meaning "to strike the strings"; "stringed instruments"; superscriptions of Psalms 4, 6, 54, 55, 61, 67, 76) and *p'san·te·rin'* (understood to mean a "stringed instrument" of triangular shape; Dan. 3:5, 7, 10, 15).

STRONG DRINK. See WINE AND STRONG DRINK.

STUBBLE. In Biblical usage, stubble appears to refer to the remnants of grain stalks remaining in the field after the harvest. Stubble is what the Israelites had to gather when Egypt's Pharaoh deprived them of the regular provision of straw for making bricks. (Ex. 5:10-12) Repeatedly stubble figures in illustrative settings, allusions being made to the fact that it is light and frail (Job 13:25; 41:1, 28, 29), easily blown away by the wind (Isa. 40:24; 41:2; Jer. 13:24), and burns readily and noisily. (Isa. 5:24; Joel 2:5; Obad. 18; Nah. 1:10) The wicked, the enemies of Jehovah, as well as schemes that were bound to fail, are compared to stubble. (Ex. 15:7; Ps. 83:13; Mal. 4:1; Isa. 33:11) The apostle Paul, in discussing Christian building work, listed stubble as the least valuable material, one that would not withstand the fire test.—1 Cor. 3:12, 13.

STUBBORNNESS. The basic meaning of the various original-language words that convey the idea of stubbornness is hardness, especially in a bad sense. In Biblical usage, often a deliberate refusal to comply with God's will or commands is involved. (Ps. 78:8; 81:12; Isa. 1:23; 65:2; Jer. 3:17; 5:23; 7:23-26; 11:8; 18:12; Hos. 4:16; Acts 7:51) That disaster comes to those who persist in a stubborn course is repeatedly highlighted in the Scriptures. (Deut. 29:19, 20; Neh. 9:29, 30; Prov. 28:14; Isa. 30:1; Jer. 6:28-30; 9:13-16; 13:10; 16:12, 13; Dan. 5:20; Hos. 9:15; Zech. 7:12; Rom. 2:5) For instance, God's law to Israel prescribed that a stubborn and rebellious son be stoned to death.—Deut. 21:18, 20.

In his dealings with humankind, Jehovah God has patiently allowed individuals and nations, although deserving of death, to continue in existence. (Gen. 15:16; 2 Pet. 3:9) Whereas some have responded favorably to this by putting themselves in line for receiving mercy (Josh. 2:8-14; 6:22, 23; 9:3-15), others have hardened themselves to an even greater degree against Jehovah and against his people. (Deut. 2:30-33; Josh. 11:19, 20) Since Jehovah does not prevent persons from becoming stubborn, he is spoken of as 'letting them become obstinate' or 'making their hearts hard.' When he finally does execute vengeance upon the stubborn ones, this results in a demonstration of his great power and causes his name to be declared.—Compare Exodus 4:21; John 12:40; Romans 9:14-18.

A case in point is what God did in connection with the Pharaoh who refused to let the Israelites leave Egypt. Jehovah brought ten devastating plagues upon the land of Egypt. Each time that Pharaoh hardened his heart after a certain plague ended, Jehovah used this as an opportunity to demonstrate his great power still further by other miracles. (Ex. 7:3-5, 14–11:10) Therefore, some of the Egyptians came to realize that Jehovah is a God who has to be obeyed. For example, when the seventh plague was announced, even some of Pharaoh's servants saw to it that their own servants and livestock were safely sheltered before the destructive hailstorm began. (Ex. 9:20, 21) Finally, when Pharaoh, after having released the Israelites, again made his heart obstinate and mustered his forces to wreak vengeance upon them (Ex. 14:8, 9; 15:9), Jehovah destroyed him and his army in the Red Sea. (Ex. 14:27, 28; Ps. 136:15) For years afterward God's name was declared among the nations as they talked about what Jehovah did to the Egyptians on account of their stubbornness.—Ex. 18:10, 11; Josh. 2:10, 11; 9:9; 1 Sam. 6:6.

As Jehovah gives advance warning of his judgment against stubborn ones, the execution of that judgment cannot be attributed to other causes or a different source. Said Jehovah, through the prophet Isaiah, to obstinate Israelites: "Due to my knowing that you are hard and that your neck is an iron sinew and your forehead is copper, I also kept telling you from that time. Before it could come in, I caused you to hear it, that you might not say, 'My own idol has done them, and my own carved image and my own molten image have commanded them.' "—Isa. 48:4, 5; compare Jeremiah 44:16-23.

STYLUS. A writing instrument used in making impressions on materials such as clay or wax. (Ps. 45:1; Isa. 8:1; Jer. 8:8) The stylus used for cuneiform writing had either a square or a wedge-shaped tip, and was commonly made of reed or hardwood.

A stylus or chisel of metal or some other hard material was needed to cut or carve letters into stone or metal. The patriarch Job declared: "O that now my words were written down! O that in a book they were even inscribed! With an iron stylus and with lead, forever in the rock O that they were hewn!" (Job 19:23, 24) Apparently it was Job's desire that his words be cut into rock and the inscribed letters filled with lead to make them more enduring. Centuries later, Jehovah spoke of Judah's sins as being written down with an iron stylus, that is, indelibly recorded.—Jer. 17:1.

SUAH (Su'ah) [sweepings, wipe away]. Of the tribe of Asher, the first-listed son of Zophah. He was one of the paternal heads among some 26,000 select, valiant and mighty men of Israel's army.—1 Chron. 7:30, 36, 40.

SUBMISSIVENESS. The original-language words that convey the thought of submission are often used with reference to subordination or subjection to superiors, to law or to a particular arrangement of things. Included are the subjection of Jesus Christ to his Father (1 Cor. 15:27, 28), the Christian congregation to Jesus (Eph. 5:24) and to God (Heb. 12:9; Jas. 4:7), individual Christians to those taking the lead in the congregation (1 Cor. 16:15, 16; Heb. 13:17; 1 Pet. 5:5), Christian women to the arrangement in the congregation regarding teaching (1 Tim. 2:11), slaves to their owners (Titus 2:9; 1 Pet. 2:18), wives to their husbands (Eph. 5:22; Col. 3:18; Titus 2:5; 1 Pet. 3:1, 5), children to their parents (1 Tim. 3:4; compare Luke 2:51; Ephesians 6:1), and the ruled to the rulers or the superior authorities.—Rom. 13:1, 5; Titus 3:1; 1 Pet. 2:13; see HEADSHIP; OBEDIENCE; SUPERIOR AUTHORITIES.

The submissiveness or subjection that a Christian displays toward humans involves conscience and is governed by his relationship to God. Therefore, when submissiveness would lead to compromise or a violation of divine law, God rather than men must be obeyed. (Acts 5:29) Thus, Paul and Barnabas "did not yield by way of submission" to the false brothers who, contrary to God's revealed purpose, advocated circumcision and adherence to the Mosaic law as requirements for gaining salvation.—Gal. 2:3-5; compare Acts 15:1, 24-29.

At 2 Corinthians 9:13 contributions made in behalf of needy fellow Christians are shown to be an evidence of an individual's submissiveness to the good news, it being a Christian obligation to assist needy fellow believers.—Jas. 1:26, 27; 2:14-17.

SUCATHITES (Su'cath·ites). A Kenite family of scribes who lived at Jabez.—1 Chron. 2:55.

SUCCOTH (Suc'coth) [booths, covered stalls].

1. A place where, after his meeting with Esau, Jacob built himself a house and made covered stalls for his herd; hence the name Succoth. (Gen. 33:16, 17) The statement that his next stopping place, Shechem, was "in the land of Canaan" implies that Succoth was not in Canaan proper.—Vs. 18.

Other references also indicate a location E of the Jordan River, since they likely refer to the same place. Thus, Succoth is named as one of the cities in the inheritance of the tribe of Gad E of the Jordan. (Josh. 13:24, 25, 27) Gideon, pursuing remnants of Midianite forces, crossed the Jordan and came to Succoth, where the city princes refused his request for food for his troops, as did the men at nearby Penuel. On his return trip, Gideon obtained the names of seventy-seven princes and elders of Succoth (indicating that it was a city of considerable size) and punished them for their failure to support his God-directed military action. (Judg. 8:4-16) When the temple was built by Solomon, the copper items were cast in the District of the Jordan, between Succoth and Zarethan.—1 Ki. 7:46.

On the basis of these references, Succoth is generally identified with a site at or near Tell Deir'alla, about three miles (4.8 kilometers) E of the Jordan River and just a little N of the Jabbok River at the point where it issues forth from the hills. The nearby Tell el-Ekshas may perpetuate the original name, for it is the Arabic equivalent of the Hebrew Succoth. Tell Deir'alla overlooks a fertile plain that may be the "low plain of Succoth" spoken of at Psalms 60:6; 108:7.

2. The first stopping point mentioned in the Israelite march toward the Red Sea. (Ex. 12:37) Since the location of Rameses, the starting point of the march, and that of Etham, the camping site after Succoth, are both unknown today, the location of Succoth is also uncertain. (Ex. 13:20) Some scholars have endeavored to connect it with Thuku (Egyptian *Tkw*), tentatively placed as at Tell el-Maskhutah, about fifty miles (80.5 kilometers) S of the Mediterranean coastal city of Port Said. This identification of Succoth, however, would bring the Israelites right to the border of the wilderness of the Sinai Peninsula, whereas the record shows that it was not until the next stage, at Etham, that they were on the 'border of the wilderness.' (Ex. 13:20) As others have pointed out, it seems unusual that a Hebrew word as common as Succoth (booths or covered stalls) should be used to transliterate the Egyptian Thuku. Hastings' *Dictionary of the Bible* (Vol. IV, p. 626) states: " . . . whether the name was used by [the Israelites] in imitation of a similarly sounding Egyptian word, or because they then began to dwell in booths, may be left an open question." At best, it can be said that Succoth was evidently about a day's journey (twenty to thirty miles [c. 32 to 48 kilometers]) away from the wilderness of Etham, which is believed to extend along the northwestern side of the Sinai Peninsula.

SUCCOTH-BENOTH (Suc'coth-be'noth) [booths of daughters]. A deity worshiped by the Babylonians whom the king of Assyria brought into the cities of Samaria after his taking the Israelites of the ten-tribe kingdom into exile. (2 Ki. 17:30) Some authorities suggest that the name "Succoth-benoth" is a Hebraized form of Sarpanitu, the consort of Merodach (Marduk). Others favor an identification with Merodach or Marduk on the basis that the name "Succoth-benoth" may be *Sakut(h) ban'wat(h)*, meaning "the Counselor, creator of the land." This title is understood to apply to Merodach, who was viewed by the Babylonians as the creator of the world.

SUKKIIM (Suk'ki·im). A component force of the army of Egyptian King Shishak, who invaded Judah during Rehoboam's reign. (2 Chron. 12:2, 3) Some scholars believe the Sukkiim are referred to on certain ancient Egyptian texts and that they were of Libyan origin.

SULFUR. A yellow nonmetallic element occurring free or combined with other elements in sulfide and sulfate compounds. Its melting point is unusually low, 235° F. (113° C.). It readily burns with a yellowish flame and with a distinctive suffocating odor.

The first historical reference to sulfur tells how destruction rained down on the wicked cities of Sodom and Gomorrah in the form of fire and sulfur. (Gen. 19:24; Luke 17:29) On the basis of geological evidence some suggest that this catastrophic execution from Jehovah was possibly in the form of a volcanic eruption in the southern region of the Dead Sea, accounting for the prevalence of sulfur in that area today.

It is believed that a high-temperature incinerator or crematory for the ancient city of Jerusalem was developed by adding sulfur to the constantly burning fires in the Valley of Hinnom (Gehenna) just outside the walls.

Ever since the fiery judgment on Sodom and Gomorrah in 1919 B.C.E., the highly flammable nature of sulfur has been referred to in the Scriptures. (Isa. 30:33; 34:9; Rev. 9:17, 18) It is a symbol of total desolation. (Deut. 29:22, 23; Job 18:15) "Fire and sulphur" are associated together when utter destruction is depicted. (Ps. 11:6; Ezek. 38:22; Rev. 14:9-11) We are told that the Devil will be "hurled into the lake of fire and sulphur," a fitting description of complete annihilation, "the second death."—Rev. 19:20; 20:10; 21:8.

SUN [Heb., *she'mesh;* Gr., *he'li·os*]. The greater of earth's two heavenly luminaries; the earth's principal source of energy, without which life on earth would be impossible. The sun, together with the moon, also serves man as a timepiece for measuring the seasons, days and years. (Gen. 1:14-18) The sun is a gift from "the Father of the celestial lights," who makes it shine upon all alike, the wicked and the good. (Jas. 1:17; Jer. 31:35; Matt. 5:45) Certainly the sun can be said to praise its magnificent Creator.—Ps. 148:3.

The sun is a star about 865,000 miles (1,392,000 kilometers) in diameter, more than a hundred times the diameter of the earth, and more than a million times the volume of the earth. Its average distance from the earth is nearly 93,000,000 miles (149,637,000 kilometers). The surface temperature of the sun is said to be about 11,000° F. (6,000° C.). But because of its great distance from the earth only about one two-billionth (one two-thousand-millionth) of its radiant energy reaches the earth, an amount, however, fully sufficient to provide ideal climatic conditions that make vegetable and animal life on earth possible.—Deut. 33:14; 2 Sam. 23:4.

JEHOVAH AND CHRIST MORE BRILLIANT

The surpassing brilliance and glory of Jehovah, the sun's Creator, is indicated by the fact that his resurrected Son, in a partial revelation to Saul, presented a light "beyond the brilliance of the sun." (Acts 26:13) In the holy city, New Jerusalem, there will be no need for the sun as light, for the "glory of God" will light it up and "its lamp" will be the Lamb.—Rev. 21:2, 23; 22:5.

GOD'S POWER OVER THE SUNLIGHT

The day Jesus was fastened to a torture stake, from the sixth hour (11 a.m. to 12 noon) until the ninth hour (2 to 3 p.m.) a darkness fell over all the land. (Matt. 27:45; Mark 15:33) Luke's account adds that the darkness fell "because the sunlight failed." (Luke 23:44, 45) This could not have been due to an eclipse of the sun by the moon, as some think, for the darkness occurred at Passover time, which was always the time of *full* moon. It is about two weeks later that the moon is *new*, that is, in the same direction as the sun from the earth (the time when solar eclipses occur).

Long before this occasion, Jehovah had demonstrated his ability to shut out the sunlight. This was when the Israelites were down in Egypt. During the ninth plague thick darkness enveloped the Egyptians with darkness that could "be felt." It lasted for three days, longer than any eclipse of the sun by the moon. Also, in the nearby land of Goshen, the Israelites at the same time enjoyed light.—Ex. 10:21-23; see POWER, POWERFUL WORKS (Sun and moon stand still); SUNDIAL.

In answering his disciples' question as to his presence and the conclusion of the system of things, Jesus predicted unusual darkening of the sun.—Matt. 24:3, 29; Mark 13:24; Luke 21:25; compare Isaiah 13:10; Joel 2:10, 31; 3:15; Acts 2:20; see HEAVEN (Darkening of the Heavens).

TIME AND DIRECTION

Time was often designated by references to the sun's position. (Gen. 15:12, 17; 32:31; Deut. 16:6; Josh. 8:29; Judg. 9:33; 1 Sam. 11:9; Ps. 113:3) Direction was similarly indicated. (Deut. 11:30; Josh. 12:1) "Under the sun" was used to mean 'anywhere (or everywhere) on earth.' (Eccl. 5:18; 9:11) "Under the eyes" of the sun or "in front of the sun" meant in the open, for all to see.—2 Sam. 12:11, 12.

FIGURATIVE USE

Jehovah God is called "a sun and a shield," not that he is a nature god, but that he is the Source of light, life and energy. (Ps. 84:11) He is also spoken of as a shade to his people, so that "the sun itself will not strike" them. Here that which brings calamity is likened to the sun's heat. (Ps. 121:6, 7) Persecution (Matt. 13:5, 6, 20, 21), also the divine anger, are sometimes represented by the scorching heat of the sun.—Rev. 7:16.

Jehovah likened rebellious Jerusalem to a woman who had borne seven sons, describing the judgment coming upon her by the figurative expression, "Her sun has set while it is yet day," that is, before the evening of her life was reached she would experience calamity. This was fulfilled when Babylon destroyed Jerusalem. (Jer. 15:9) In similar vein, Micah prophesied against the prophets misleading Israel: "The sun will certainly set upon the prophets, and the day must get dark upon them." (Mic. 3:6; compare Amos 8:9.) Jehovah's Kingdom rule is pictured as so bright that it can be said, in comparison: "The full moon has become abashed, and the glowing sun has become ashamed." (Isa. 24:23) Jesus said that, at the conclusion of the system of things, "the righteous ones will shine as brightly as the sun in the kingdom of their Father."—Matt. 13:39, 43; compare Daniel 12:3; see LIGHT.

SUN WORSHIP

During King Josiah's cleansing work, "he put out of business the foreign-god priests, whom the kings of Judah had put in that they might make sacrificial smoke . . . to the sun and to the moon." "Further, he caused the horses that the kings of Judah had given to the sun to cease from entering the house of Jehovah . . . and the chariots of the sun he burned in the fire." (2 Ki. 23:5, 11) Later, the prophet Ezekiel, down in Babylon, was given a vision of Jehovah's temple at Jerusalem. There he saw twenty-five men between the porch and the altar, "bowing down to the east, to the sun." (Ezek. 8:16) Such disgusting practices brought Jerusalem to ruin in 607 B.C.E., when Jehovah's instrument Nebuchadnezzar destroyed the city and the temple.—Jer. 52:12-14.

SUNDIAL. An instrument for indicating the time of the day by means of the sun's rays striking an object and casting a shadow on a graduated surface or dial, the shadow gradually becoming longer or shorter according to the sun's distance from its zenith. The object used to produce the shadow was usually a style or gnomon, that is, a thin triangular plate of metal placed over the face of the dial, although a string or other object might also be used. The dial face could be a plane surface, a concave one, or even a cylinder.

The use of sundials extends back beyond the eighth century B.C.E. in both Babylon and Egypt. The Greeks and Romans developed advanced types of sundials, and even portable sundials became quite common.

In the Scriptures there is no direct reference to sundials. The Hebrew word *ma·'alah'*, translated "dial" at 2 Kings 20:11 and Isaiah 38:8, in the *Authorized Version*, literally means "steps" (*NW*) or "degrees," as is indicated in the *Authorized Version* marginal readings on these verses. This word is also

used in the superscriptions of the fifteen 'Songs of the Ascents,' Psalms 120-134.

In the scriptures mentioned, at 2 Kings 20:8-11 and Isaiah 38:4-8, the account is related of the portent God gave sick King Hezekiah in answer to Isaiah's prayer. It consisted of causing a shadow that had gradually fallen to reverse its direction and go back up ten steps. This could refer to the steps or degrees of a dial for measuring time, and it is not impossible that Hezekiah's father possessed such a sundial, even obtaining it from Babylon. However, the Jewish historian Josephus in discussing the account speaks of these steps of Ahaz as being "in his house," apparently indicating that they formed part of a stairway. There may have been a column placed alongside the stairs to receive the sun's rays and cause a shadow to extend gradually along the steps and serve as a measurement of time.

The miracle performed evidently involved the relationship between earth and sun, and, if so, it was therefore similar to the miracle recorded at Joshua 10:12-14. It appears that this portent had far-reaching effects, inasmuch as 2 Chronicles 32:24, 31 shows that messengers were sent from Babylon to Jerusalem to inquire about it.

SUNRISING, SUNSET. These times were pivotal points in the daily life of people in the Biblical period. For most persons, the dawn opened the curtain on the day's activity and the dusk drew it closed again. As the psalmist wrote: "The sun . . . sets. You cause darkness, that it may become night; in it all the wild animals of the forest move forth. The maned young lions are roaring for the prey and for seeking their food from God himself. The sun begins to shine —they withdraw and they lie down in their own hiding places. Man goes forth to his activity and to his service until evening. How many your works are, O Jehovah! All of them in wisdom you have made. The earth is full of your productions."—Ps. 104:19-24.

The rising of the sun marked the start of the natural daylight period and, when Jesus Christ was on earth, the start of the counting of the "twelve hours of daylight." (Mark 16:2; John 11:9) Many, of course, were up before dawn, like the diligent woman of Proverbs 31:15. Jesus, too, is mentioned as rising before the sun was up, to spend time in prayer. (Mark 1:35) When sunrise came the large city gates swung open, men went out to their fields or to the vineyards, women lined up at the wells for water, the marketplace filled, while fishermen pulled for shore with the night's catch for selling, and then to the cleaning and mending of their nets.

The day's normal activities and labor went on until sundown. At its approach the men returned from their fields, their masters paid them their wages for the day, women carried their night's supply of water home, the city gates swung shut and the watchmen began the first of the four night watches, while throughout the city oil lamps began to flicker in the homes. (Judg. 19:14-16; Matt. 20:8-12; Deut. 24:15; Gen. 24:11; Neh. 13:19; Mark 13:35) For many, however, work went on after the evening meal, as industrious men and women did weaving or engaged in other indoor crafts. (Prov. 31:18, 19; 2 Thess. 3:8) At times Jesus and his apostles also continued their ministry and related activity on into the night. —Matt. 14:23-25; Mark 1:32-34; 4:35-39; Luke 6:12; 2 Cor. 6:4, 5.

While sunset marked the close of the daylight period, for the Jews it marked the start of the new calendar day, which officially began at sunset, being counted from evening to evening. (Lev. 23:32; compare Mark 1:21, 32 which shows that the day, in this case a sabbath, ended in the evening.) It was, therefore, at sunset that Nisan 14 began and the time came for slaughtering the lamb and eating the passover.—Ex. 12:6-10; Deut. 16:6; Matt. 26:20; see PASSOVER.

Because the day ended at this time, the Law required certain things to be done by sundown. A garment taken in pledge had to be returned to its owner "at the setting of the sun." (Ex. 22:26; Deut. 24:13) At that time, too, wages were to be paid to hired laborers (Deut. 24:15), a dead body hanging on a stake had to be removed and buried (Deut. 21:22, 23; Josh. 8:29; 10:26, 27), and a person who had been ceremonially unclean must bathe himself and, following sunset, be considered clean again (Lev. 22: 6, 7; Deut. 23:11). The sunset's closing of one day and initiating a new one gave added meaning to the apostle's exhortation: "Let the sun not set with you in a provoked state."—Eph. 4:26.

The rising or shining of the sun is occasionally used in a figurative way. At 2 Samuel 23:3, 4 the reign of a righteous ruler who fears God is described to be as refreshing as the "light of morning, when the sun shines forth, a morning without clouds." (Compare Malachi 4:2; Matthew 17:2; Revelation 1:16.) On behalf of God's servants the request is made to Jehovah: "Let your lovers be as when the sun goes forth in its mightiness."—Judg. 5:31; Matt. 13:43; Ps. 110:3; Dan. 12:3; contrast with Micah 3:5, 6; John 3:19, 20.

The terms "sunrising" and "sunset" are also used in a geographical sense to indicate two of the cardinal points, corresponding to the E and the W. (Ex. 27:13; Josh. 1:4; Ps. 107:3; Rev. 16:12) This is the sense of Psalm 113:3: "From the rising of the sun until its setting Jehovah's name is to be praised."—See also Malachi 1:11; Isaiah 45:6.

SUPERIOR AUTHORITIES. An expression evidently designating human governmental authorities. The words of the apostle Paul at Romans 13:1, where the "superior authorities" are mentioned, have been variously rendered: "Let every soul be in subjection to the superior authorities, for there is no authority except by God; the existing authorities stand placed in their relative positions by God." (*NW*) "Let every subject be obedient to the ruling authorities, for there is no authority not under God's control, and under His control the existing authorities have been constituted." (*We*, sixth ed.) "Everyone must obey the state authorities; for no authority exists without God's permission, and the existing authorities have been put there by God."—*TEV*.

Jehovah God, though not originating them (compare Matthew 4:8, 9; 1 John 5:19; Revelation 13:1, 2), has allowed man's governmental authorities to come into existence, and they continue to exist by his permission. However, when he chooses to do so, Jehovah can remove, direct or control such authorities to accomplish his will. The prophet Daniel declared regarding Jehovah: "He is changing times and seasons, removing kings and setting up kings." (Dan. 2:21) And Proverbs 21:1 says: "A king's heart is as streams of water in the hand of Jehovah. Everywhere that he delights to he turns it."—Compare Nehemiah 2:3-6; Esther 6:1-11.

REASONS FOR CHRISTIAN SUBJECTION

There being no reason for Christians to set themselves in opposition to an arrangement that God has permitted, they have good reason to be in subjection to the superior authorities. Governmental rulers, though they may be corrupt personally, would not normally punish others for doing good, that is, for adhering to the law of the land. But a person who engages in thievery, murder or other lawless acts could expect an adverse judgment from the ruling authority. One guilty of deliberate murder, for instance, might be executed for his crime. Since Jehovah God authorized capital punishment for murderers after the Flood (Gen. 9:6), the human authority, by executing the lawbreaker, would be acting as "God's minister, an avenger to express wrath upon the one

practicing what is bad."—Rom. 13:2-4; Titus 3:1; 1 Pet. 2:11-17.

Christian subjection to the superior authorities is not based merely on their ability to punish evildoers. With a Christian, it becomes a matter of conscience. He is submissive to human authorities because he recognizes that this is in harmony with God's will. (Rom. 13:5; 1 Pet. 2:13-15) Therefore, subjection to the superior authorities—to worldly political authorities—could never be absolute. It would be impossible for a Christian to preserve a good conscience and do the divine will by breaking God's law, if that is what the political authority demanded. For this reason subjection to superior authorities must always be viewed in the light of the apostles' statement to the Jewish Sanhedrin: "We must obey God as ruler rather than men."—Acts 5:29.

Since the governmental authorities render valuable services to ensure the safety, security and welfare of their subjects, they are entitled to taxes and tribute in compensation for their services. The governmental authorities can be termed "God's public servants" in the sense that they provide beneficial services. (Rom. 13:6, 7) At times such services have directly assisted God's servants, as when King Cyrus made it possible for the Jews to return to Judah and Jerusalem and rebuild the temple. (2 Chron. 36:22, 23; Ezra 1:1-4) Often the benefits are those shared by all from the proper functioning of the authorities. These would include the maintenance of a legal system to which persons can appeal for justice, roads, protection from criminals, illegal mobs, and so forth.—Phil. 1:7; Acts 21:30-32; 23:12-32.

Of course, a ruler who misuses his authority is accountable to God. Wrote the apostle Paul: "Do not avenge yourselves, beloved, but yield place to the wrath; for it is written: 'Vengeance is mine; I will repay, says Jehovah.'"—Rom. 12:19; Eccl. 5:8.

SUPH [reed(s)]. One of the locations mentioned to indicate where Moses spoke to the Israelites in the fortieth year of their wilderness wandering. (Deut. 1:1) Instead of "Suph," the Greek *Septuagint Version* (as well as the Latin *Vulgate*) reads "Red sea," perhaps because it was thought that the Hebrew word *yam* (meaning "sea") had been dropped, leaving *suph* as an abbreviation for *yam suph* ("Red Sea"). In such a case, the reference would be to that part of the sea called the Gulf of Aqabah. However, taken as it stands, the Hebrew Masoretic text says that Moses spoke to Israel "on the desert plains in front of Suph." And verse 5 adds that this was "in the region of the Jordan in the land of Moab." Therefore, though its exact site is unknown, Suph apparently was a place E of the Jordan. It is sometimes identified with Khirbet Sufa, about four miles (c. 6 kilometers) S-SE of Madaba.

SUPHAH (Su'phah) [stormwind]. As ordinarily rendered, a region or valley, probably in the vicinity of the Arnon River. (Num. 21:14) This Hebrew word has been translated by such terms as "hurricane" (*Ro*) and "storm" (*AS* ftn.). However, most modern translations indicate that it was a region or valley, saying that Vaheb was located "by Suphah" (*JB*) or "in Suphah."—*AT, JP, NW, RS.*

SURETY. Security for the fulfillment of an obligation, a pledge, guaranty or bond; one who has made himself responsible for another. The psalmist appealed to Jehovah to act as his Guarantor, protecting him from defrauders.—Ps. 119:122.

The customary mode of becoming surety for another remained unchanged for centuries. The patriarch Job made the following reference to it: "Please, do put my security with yourself. Who else is there that will shake hands with me in pledge?" (Job 17:3) Proverbs 17:18 is helpful in determining the procedure followed: "A man that is wanting in heart shakes hands, going full surety before his companion." Evidently a person became surety for another when, in the presence of witnesses, he struck, clasped or shook the hand of the creditor of the transaction and promised to assume the obligations of the debtor if he should fail to make payment. In the Orient this act of striking or touching hands meant that a bargain or covenant was sealed. (Prov. 11:21) Apparently in this way Jehu confirmed Jehonadab's affirmative reply to the question, "Is your heart upright with me, just as my own heart is with your heart?" For he said to Jehonadab: "If it is, do give me your hand." —2 Ki. 10:15.

Employing other means, Judah gave his seal ring and cord and his rod as security to Tamar until he should send her a kid of the goats as payment for sex relations. (Gen. 38:17-20) Reuben offered surety to Jacob for Benjamin, when proposing to take him to Egypt, saying: "My own two sons you may put to death if I do not bring him back to you." Jacob refused. Later, Judah successfully offered himself as surety for Benjamin: "I shall be the one to be surety for him. Out of my hand you may exact the penalty for him." When it appeared that Benjamin would become a slave in Egypt, Judah stood ready to take his place as slave, since he was surety for the boy. This was the legal basis of his plea to Joseph: "For your slave became surety for the boy when away from his father . . . So now, please, let your slave stay instead of the boy as a slave to my master."—Gen. 42:37, 38; 43:8, 9; 44:32, 33.

Pledges given as security by a debtor to his creditor were closely regulated by the Law. As commerce increased in Israel, so did suretyship in mercantile affairs. The proverbs warned that this was a dangerous, foolish practice, especially when one could not afford it without risking the loss of essential items of living. —Prov. 6:1-5; 11:15; 22:26, 27.

SUSANNA (Su·san'na) [lily]. One of the many faithful women, who, out of their own belongings, cared for the needs of Jesus and his twelve apostles during Jesus' Galilean ministry of 31 C.E.—Luke 8:1-3.

SUSI (Su'si) [horse]. Father of Gaddi, who represented the tribe of Manasseh in spying out the Promised Land.—Num. 13:2, 11.

SWALLOW [Heb., *dᵉrohr'*]. The Hebrew word *dᵉrohr'* is also translated "liberty" in certain texts (Lev. 25:10; Isa. 61:1), and some commentators consider the name as describing the graceful free-flying swallow with its uninhibited movement. Others associate the Hebrew name with the Arabic *darra*, meaning to flow copiously or stream, and connect this with the swift darting of the bird as it catches insects in flight.

The psalmist, in proclaiming his yearning for the courtyards of Jehovah's house, makes reference to the swallow's finding a nest for herself in which to place her young. (Ps. 84:1-3) Swallows frequently build their cuplike nests (formed of mud pellets) on buildings or houses, often under the eaves, and hence some understand this passage to mean that swallows nested in the temple structure, as they do today in similar buildings throughout the land. However, the psalmist does not state this and seems, rather, to be employing a simile here in which the swallow, having found her nest, is a symbol of peace and security such as the psalmist found in Jehovah's courts.

The other reference to the swallow occurs at Proverbs 26:2, stating that even "as a bird has cause for fleeing and just as a swallow for flying, so a malediction itself does not come without real cause," (*NW*) Some translations render the Hebrew instead as a "curse that is causeless [and] does not alight" (*RS;* see also *AS, Ro*), and so consider the text to mean

that such a causeless curse does not come to fulfillment or "alight," but, rather, is like the restless flight of the swallow as it continues almost tirelessly on the wing in pursuit of its insect prey. In the surrounding verses the writer is discussing the fool and his ways, and thus in the rendering first cited (*NW*) the sense may be instead that, even as the flying of the birds when fleeing from danger or searching for food has a real cause, so, too, if a fool's course brings a malediction upon him, it was not without there being real cause; his foolish course was responsible.—Compare verse 3; also Proverbs 1:22-32.

The swallow, particularly the common or barn swallow, is abundant in Palestine. Some swallows spend the year there, whereas others arrive in March and depart at the approach of winter. Small, with long powerful wings and, usually, a forked tail, the swallow is a bird of unusually graceful and speedy flight, able to cover long distances in migration. The plumage often has a rich iridescent hue; its song is a pleasant combination of soft twittering and warbling.

SWAN [Heb., *tin·she'meth*]. The swan is a large, graceful water bird with a long, slender curving neck. Some swans may weigh as much as forty pounds (18.1 kilograms) and may have a wingspan of as much as eight feet (2.4 meters).

The Hebrew name (*tin·she'meth*), appearing in the list of unclean flying creatures (Lev. 11:13, 18; Deut. 14:12, 16), is thought to mean a "hard breather" or "snorter." It may describe the swan with its loud hissing sound, made when the bird is excited or angered, and is so rendered in a number of translations (*AV, Da, Le, NW, Ro, Yg*). This identification dates back at least to the Latin *Vulgate*, in which Jerome rendered the Hebrew *tin·she'meth* (at Leviticus 11:18) by the Latin word *cygnus* ("swan"). The earlier Greek *Septuagint* here reads "purple-colored bird" (Gr., *por·phy·ri'on*), evidently the purple gallinule or water hen. However, both of these ancient versions translate *tin·she'meth* as "ibis" at Deuteronomy 14:16, thus showing their uncertainty.

The swan, though found in Palestine, is not common there in modern times. Because of this, and also due to the fact that the swan is primarily a vegetarian as to diet, many modern translators prefer to identify the *tin·she'meth* with the "water hen" (*RS, Mo*), "eagle-owl" (*AT*), "ibis" (*JB*), or with other birds known to be either carnivorous or scavengers. However, the rarity of the appearance of swans in Palestine in modern times is not a certain evidence that they were not more common there in ancient times. Likewise, it must be recognized that the view that the classification of certain birds as unclean depended upon their being either raptorial or scavengers is only a deduction and is not directly stated in the Bible.

In addition to its usual diet of seeds, roots of water plants, and worms, the swan is known to feed on shellfish.

SWARMING THING [Heb., *she'rets*]. The root word from which this term is drawn means to "swarm" or "teem." The noun appears to apply to small creatures to be found in large numbers. (Ex. 8:3; Ps. 105:30; compare Exodus 1:7.) It first occurs at Genesis 1:20 with the initial appearance of living souls on the fifth creative day when the waters began to swarm with living souls. The Flood destroyed earthly 'swarming things' outside the ark.—Gen. 7:21.

The law regarding clean and unclean things shows that the term may apply to aquatic creatures (Lev. 11:10), winged creatures, including bats and insects (Lev. 11:19-23; Deut. 14:19), land creatures, including rodents, lizards, chameleons (Lev. 11:29-31), and creatures traveling on their "belly" and multilegged creatures (vss. 41-44). Many, but not all, of these were "unclean" as food under that Law.

SWEARING. See OATH.

SWEAT. Perspiration; bodily moisture or liquid excreted by the sudoriparous (sweat) glands and flowing through pores in the skin. Exertion (as during laborious work), emotion (such as anxiety), heat, and so forth, are generally the causes of sweat.

After sinning, Adam had to eke out an existence from cursed ground outside the Garden of Eden, doing so through sweat-producing toil amid thorns and thistles. Jehovah told him, in part: "In the sweat of your face you will eat bread until you return to the ground, for out of it you were taken."—Gen. 3:17-19.

During Ezekiel's temple vision, Jehovah stated that the priests ministering there were to wear linen garments and that "no wool should come upon them." They were not to gird themselves with wool or anything 'causing sweat.' Perhaps this was to avoid any uncleanness that sweat would produce, or because perspiration would make their service unpleasant rather than joyful, sweat being suggestive of toil or drudgery, as in Adam's case.—Ezek. 44:15-18.

JESUS IN GETHSEMANE

Concerning Jesus Christ, when in Gethsemane on the final night of his earthly life, Luke 22:44 states: "But getting into an agony he continued praying more earnestly; and his sweat became as drops of blood falling to the ground." The writer does not say that Jesus' sweat was actually mingled with his blood. He may only have been drawing a comparison, perhaps indicating that Christ's perspiration formed like drops of blood or describing how the dripping of Jesus' sweat resembled a drop-by-drop flowing of blood from a wound. On the other hand, Jesus' blood may have exuded through his skin, being mixed with his sweat. Bloody sweat has reportedly occurred in certain cases of extreme mental stress. Blood or elements thereof will seep through unruptured walls of blood vessels in a condition called diapedesis, and in hematidrosis there is an excreting of perspiration tinged with blood pigment or blood, or of bodily fluid mingled with blood, thus resulting in the 'sweating of blood.' These, of course, are only suggestions as to what possibly took place in Jesus' case.

Verses 43 and 44 of Luke chapter 22 are omitted in the Vatican Manuscript No. 1209, the Alexandrine Manuscript, the Syriac Sinaitic codex and in the corrected reading of the Sinaitic Manuscript. However, these verses do appear in the original Sinaitic Manuscript, the Codex Bezae, the Latin *Vulgate*, the Curetonian Syriac manuscript and the Syriac *Peshitta Version*.

SWIFT [Heb., *sis*]. Hezekiah, upon recovering from illness, said in a thoughtful composition that he 'kept chirping like the swift,' while the prophet Jeremiah used the migratory swift as an example when rebuking the people of Judah for not discerning the time of God's judgment.—Isa. 38:14; Jer. 8:7.

That the Hebrew *sis* identifies the swift is indicated by the use of the same name in Arabic for that bird. The name is suggested by some authorities to indicate a rushing sound; but most consider the name to represent the shrill *si-si-si* cry of the swift. The swift's cry has a somewhat wailing, melancholy note that makes Hezekiah's reference to it a very apt one.

Though comparatively small, the swift is ranked as the fastest of all flying birds, capable of bursts of speed up to 170 miles (273.5 kilometers) per hour or more. It uses its long, thin scythelike wings energetically and with seeming tirelessness as it swoops and darts after insect prey, which it engulfs in its large mouth while on the wing. Of the three varieties of swifts common to Palestine, the Alpine swift is the largest and is distinguished by its white underparts. It is the first of the migrating swifts to appear in Palestine at the approach of spring, followed shortly

thereafter by long streams of common swifts. Their nests are built in dark places, often inside hollow trees or on the sides of cliffs, and are formed of straw and feathers cemented together with the sticky saliva that the bird's glands produce. The swift's feet are evidently not structurally designed so as to allow for walking or perching, so the bird obtains all its food and nest materials while in flight and even drinks by skimming over the surface of the water; it rests by clinging to vertical surfaces.

SWIMMER. The ability to swim was common among the ancients. (Ezek. 47:5; Acts 27:42, 43) In an early Egyptian text, a father mentions that his children took swimming lessons, and Assyrian reliefs depict warriors as swimming, often with the aid of inflated skins.

Ability to swim was a must for fishermen. When using a dragnet, they, likely as in more recent times, would occasionally dive into the water and pull a portion of the weighted edge under the rest of the net to form a bottom. Although apparently a good swimmer (John 21:7, 8), the fisherman Peter began to sink and called for Jesus Christ to save him at the time Peter walked on the water. This was likely the result of the unusually rough water, coupled with Peter's personal fear.—Matt. 14:27-31.

In a prophecy against Moab, Isaiah alluded to the actions of a swimmer, saying: "The hand of Jehovah will settle down on this mountain, and Moab must be trodden down in its place as when a straw heap is trodden down in a manure place. And he must slap out [literally, stretch(es) out] his hands in the midst of it as when a swimmer slaps them out to swim, and he must abase its haughtiness with the tricky movements of his hands." (Isa. 25:10, 11) This rendering, as does the *Septuagint Version*, suggests that Jehovah stretches out his hands against Moab to deliver destructive blows. Another reading, however, makes Moab the one doing the swimming. *An American Translation*, for example, states: "The hand of the LORD will rest on this mountain, but Moab will be trampled down where he stands, as straw is trampled down in the water of a dung-pit; and though he spread out his hands in the midst of it, as a swimmer spreads out his hands to swim, his pride will be laid low despite all the tricks of his hands."

SWINE. The collective designation for the ordinary pig; a medium-sized cloven-hoofed, short-legged mammal having a thick-skinned, stocky body usually covered with coarse bristles. The pig's snout is blunt and its neck and tail are short. Not being a cud chewer, the pig was ruled unacceptable for food or sacrifice by the terms of the Mosaic law.—Lev. 11:7; Deut. 14:8.

While Jehovah's ban on eating pork was not necessarily based on health considerations, there were and still are hazards connected with the use of this meat for food. Since pigs are indiscriminate in their feeding habits, even eating carrion and offal, they tend to be infested with various parasitic organisms, including those responsible for diseases such as trichinosis and ascariasis.

The Israelites generally seem to have viewed swine as being especially loathsome. Hence the ultimate degree in disgusting worship is conveyed by the words: "The one offering up a gift—the blood of a pig!" (Isa. 66:3) To the Israelites, few things could have been more inappropriate than a pig with a gold nose ring in its snout. And it is to this that Proverbs 11:22 compares an outwardly beautiful woman who is not sensible.

Although apostate Israelites ate pork (Isa. 65:4; 66:17), the Apocryphal books of First Maccabees (1:65, *Dy*) and Second Maccabees (6:18, 19; 7:1, 2, *Dy*) show that during the foreign domination of Palestine by the Syrian king Antiochus IV Epiphanes and his vicious campaign to stamp out the worship of Jehovah, there were many Jews who refused to eat the flesh of swine, preferring death for violating the decree of the king rather than to violate the law of God.

Whereas some other nations did not eat pork, to the Greeks it was a delicacy. Hence, likely as a result of Hellenistic influence, by the time of Jesus Christ's earthly ministry there were apparently quite a number of pigs in Palestine, particularly in the Decapolis region. In the country of the Gadarenes there was at least one herd of about 2,000 pigs. When Jesus permitted the demons that he had expelled to enter this large herd, every last one of the animals rushed over a precipice and drowned in the sea.—Matt. 8:28-32; Mark 5:11-13.

THE CAST-OUT DEMONS WHO ENTERED SWINE

No fault can be found with Jesus for allowing the demons to enter the swine, especially since certain unstated factors may very well have been involved, such as whether the owners of the swine were Jews, thus being guilty of disrespect for the Law. It was, of course, not required that Jesus exercise foreknowledge as to what the demons would do once they entered the unclean animals. And the demons may have wanted to take possession of the swine in order to derive therefrom some unnatural sadistic pleasure. Also, it might be reasonably argued that a man is worth more than a herd of swine. (Matt. 12:12) Furthermore, all animals actually belong to Jehovah by reason of his Creatorship, and thus Jesus as God's representative had every right to permit the demons to take possession of the herd of swine. (Ps. 50:10; John 7:29) The demons' entering the swine manifested their ouster from the men in a very forceful way, thus also making very apparent to observers the harm that came to creatures of flesh that became demon-possessed. It demonstrated for such human observers both Jesus' power over the demons and demonic power over fleshly creatures. All this may have suited Jesus' purpose and may explain why he allowed the unclean spirits to enter the swine.

ILLUSTRATIVE USE

The inability of swine to recognize the value of pearls was employed by Jesus in illustrating the unwisdom of sharing spiritual things with those having no appreciation whatever of spiritual thoughts and teachings. (Matt. 7:6) And in Jesus' illustration of the prodigal son, the degradation to which a young man had sunk was accentuated by his having to hire himself out as a swineherd, a most despicable occupation for a Jew, and by his even desiring to share the miserable diet of these animals.—Luke 15:15, 16.

The apostle Peter compared Christians who revert to their former course of life to a sow that returns to its mud wallow after having been washed. (2 Pet. 2:22) However, it is evident that, as relates to the pig, this illustration is not intended to apply beyond the surface appearance of things. Actually, the pig, under natural conditions, is no dirtier than other animals, although indulging in mud wallows from time to time in order to cool off in the heat of the summer and to remove external parasites from its hide.

SWORD. See ARMS, ARMOR.

SYCAMORE [Heb., *sha·qam'* or *shiq·mah'*]. This tree mentioned in the Hebrew Scriptures has no relation to the North American sycamore, which is a type of plane tree. It is evidently the same as the "fig-mulberry" tree of Luke 19:4. This tree (*Ficus sycomorus*) has fruit like that of the common fig but its foliage resembles that of the mulberry. It grows to a height of thirty feet (9.1 meters) or more, is strong, and may live for several hundred years. Unlike the common fig, the sycamore (fig-mulberry) is an evergreen. While its heart-shaped leaves are smaller than

those of the fig tree, the foliage is thick and widespreading and the tree provides good shade. It was frequently planted along roadsides for that reason. The short, stout trunk soon branches out with its lower limbs close to the ground, and this made it a convenient tree for a small man like Zacchaeus to select as the one he would climb along the roadside to get a view of Jesus.—Luke 19:2-4.

The figs grow in abundant clusters and are smaller and inferior to those of the common fig tree. It is the present practice of Egyptian growers of the sycamore (fig-mulberry) trees to pierce the premature fruit with a nail or other sharp instrument in order to accelerate the ripening process. According to Harold and Alma Moldenke in their book *Plants of the Bible* (p. 108), if this is not done the fruit "will secrete a quantity of watery juice and will not ripen." This sheds some light on the occupation of the prophet Amos, who describes himself as a "herdsman and a *nipper* of figs of sycamore trees."—Amos 7:14.

In addition to growing in the Jordan valley (Luke 19:1, 4) and around Tekoa (Amos 1:1; 7:14), the sycamore trees were especially abundant in the lowlands of the Shephelah (1 Ki. 10:27; 2 Chron. 1:15; 9:27), and though their fruit was not of the quality of the common fig tree, King David considered it of sufficient value to place the Shephelah groves under the care of an administrative chief. (1 Chron. 27:28) The sycamore (fig-mulberry) trees were evidently abundant in Egypt at the time of the ten plagues, and continue to provide a source of food there today. (Ps. 78:47) The wood is somewhat soft and porous and quite inferior to that of the cedar, but it was very durable and much used in building. (Isa. 9:10) Mummy coffins made of sycamore wood have been found in Egyptian tombs and are still in good condition after some three thousand years.

SYCHAR (Sy'char). A city of Samaria and the site of Jacob's fountain. It was "near the field that Jacob gave to Joseph his son" in the vicinity of Shechem. (John 4:5, 6; compare Joshua 24:32.) The Syriac Sinaitic codex has "Shechem" instead of "Sychar." However, the best Greek manuscripts support the reading "Sychar." Certain early non-Biblical writers distinguish between Shechem and Sychar; others do not. Some today who separate the two identify Sychar with the village of 'Askar, about one-half mile (c. 1 kilometer) N of Jacob's fountain and about the same distance NE of the apparent location of ancient Shechem.

SYENE (Sye'ne) [possibly, market]. A city apparently situated at the southern extremity of ancient Egypt. (Ezek. 29:10; 30:6) As may be inferred from the possible meaning of Syene, the city may have served as a "market" or "trading post." It is identified with Aswan, situated on the E bank of the Nile opposite Elephantine and some 430 miles (692 kilometers) S of Cairo.

SYMEON (Sym'e·on) [hearing].

1. An ancestor of Jesus' mother Mary.—Luke 3:30.
2. The form of the name of Simon (Peter) used once by James at the Jerusalem council.—Acts 15:14.
3. One of the prophets and teachers of the Antioch, Syria, congregation who laid their hands on Barnabas and Paul after the holy spirit had designated these two for missionary work. Symeon's Latin surname was Niger.—Acts 13:1-3.

SYNAGOGUE [Gr., *sy·na·go·ge'*, a bringing together]. In the Septuagint Bible translation the two words *ek·kle·si'a*, meaning assembly or congregation, and *sy·na·go·ge'* are used interchangeably. The word "synagogue" eventually took on the meaning of the place or building where the assembly was held. However, it did not completely lose its original meaning, for the Great Synagogue was not a large building but an assembly of noted scholars, credited with settling the Hebrew Scripture canon for the Palestinian Jews. It is said to have had its beginning in the days of Ezra or of Nehemiah and to have continued until the time of the Great Sanhedrin, about the third century B.C.E. In Revelation 2:9; 3:9, "synagogue" applies to an assembly under the domination of Satan. Also, we read of the "Synagogue of the Freedmen." (Acts 6:9; see FREEDMAN, FREEMAN) James uses the word in the sense of a Christian meeting or public assembly. —Jas. 2:2.

It is not known just when synagogues were instituted, but it seems to have been during the seventy-year Babylonian exile when there was no temple in existence, or shortly following the return from exile, after Ezra the priest had so strongly stressed the need for knowledge of the Law. In the days of Jesus Christ's earthly ministry each town of any size in Palestine had its own synagogue, and the larger cities had more than one. Jerusalem had many. There is even an instance in the Scriptures of a synagogue being built for the Jews by a Roman army officer. —Luke 7:2, 5, 9.

The synagogue had an ark or chest containing the Scripture scrolls. The speaker's stand was in front, on each side of which were the seats so much coveted by the scribes and Pharisees. These front seats faced the audience and were occupied by the presiding officers of the synagogue and any distinguished guests. However, it was from the center of the synagogue that most of the service was conducted, this at once making it easy for anyone to participate and all to hear. Around the three sides were benches for the audience, with a separate section for women.—Matt. 23:6.

PROGRAM OF WORSHIP

The synagogue served as a place for instruction, not sacrifice. Sacrifices were made only at the temple. Synagogue exercises appear to have consisted of praise, prayer, recital and reading of the Scriptures, exposition and exhortation or preaching. Praise-giving featured the Psalms. Prayers, while taken from the Scriptures to an extent, came in time to be long and ritualistic and were often recited for pretext or show. —Mark 12:40; Luke 20:47.

The most important part of synagogue worship was the reading and exposition of the Torah. The reading of the Scriptures consisted of three parts. First came the reciting of the Shemá, or what amounted to the Jewish confession of faith. It received its name from the first word of the first scripture used, "Listen [*Sheʹma*"], O Israel: Jehovah our God is one Jehovah." (Deut. 6:4) Next came the reading of the Torah or Pentateuch, the Law, which, in many synagogues, was scheduled so as to be covered in the course of a year. It was because of the emphasis on the reading of the Torah that the disciple James could well observe to the members of the governing body at Jerusalem: "For from ancient times Moses has had in city after city those who preach him, because he is read aloud in the synagogues on every sabbath." (Acts 15:21) Following this there was a reading from excerpts of the prophets, known as the Hafta'rahs, each with its exposition. When Jesus entered the synagogue of his hometown Nazareth, he was handed one of the scrolls that contained the Hafta'rahs to read, after which he made an exposition upon it, as was the custom.—Luke 4:17-21.

After the reading of the Torah and the Hafta'rahs, together with their exposition, came the preaching or exhortation, which was done from the front of the synagogue, the preceding instruction being done from its center. We read that Jesus taught and preached in the synagogues throughout the whole of Galilee. Likewise Luke records that it was "after the public reading of the Law and of the Prophets" that Paul and Barnabas were invited to speak, to preach.—Matt. 4:23; Acts 13:15, 16.

PAUL'S PREACHING

Following Pentecost, 33 C.E., and the establishment of the Christian congregation the apostles, particular-

ly Paul, did much preaching in the synagogues. When entering a city, Paul usually went first to the synagogue and preached there, giving the Jews the first opportunity of hearing the good news of the Kingdom, afterward going to the Gentiles. In some cases he spent considerable time, preaching for several sabbaths, in the synagogue. In Ephesus he taught in the synagogue for three months, and after opposition arose he withdrew the disciples who believed and used the school auditorium of Tyrannus for about two years. —Acts 13:14; 17:1, 2, 10, 17; 18:4, 19; 19:8-10.

Paul was not using the Jewish synagogues as places of meeting for a Christian congregation. Neither was he having Sunday meetings, for he was using the Jewish sabbath, which was Saturday, to preach to the Jews because of their being gathered together on that day.

CHRISTIAN SIMILARITIES

It was not difficult for the first Jewish Christians to conduct orderly, educational Bible study meetings, for they had the basic pattern in the synagogues with which they were familiar. We find many similarities. In the Jewish synagogue, as also in the Christian congregation, there was no set-apart priesthood nor clergyman who did virtually all the talking. In the synagogue, sharing in the reading and in the exposition was open to any devout Jew. In the Christian congregation all were to make public declaration and to incite to love and fine works, but in an orderly way. (Heb. 10:23-25) In the Jewish synagogue women did not teach or exercise authority over men; neither did they do so in the Christian assembly. The fourteenth chapter of First Corinthians gives instructions for the meetings of the Christian congregation, and it can be seen that they were very similar to that of the synagogue procedure.—1 Cor. 14:31-35; 1 Tim. 2:11, 12.

Synagogues had presiding officers and overseers, as did the early Christian congregations. (Mark 5:22; Luke 13:14; Acts 20:28; Rom. 12:8) Synagogues had attendants or assistants, and so did the Christians in their form of worship. There was one called the "sent one" or "messenger" of the synagogue. While finding no counterpart in the historical record of the early Christian congregation, a similar designation, "angel," appears in the messages that Jesus Christ sent to the seven congregations in Asia Minor.—Luke 4:20; 1 Tim. 3:8-10; Rev. 2:1, 8, 12, 18; 3:1, 7, 14.

Among other respects in which the synagogue served as a precursor of the Christian assemblies are the following: The local synagogues recognized the authority of the Sanhedrin at Jerusalem, even as Christian congregations recognized the authority of the governing body at Jerusalem, as Acts, chapter 15, so clearly shows. In neither were collections taken, and yet in both provision was made for contributions for the assembly and its ministers and for the poor.—2 Cor. 9:1-5.

Both also served as courts. The synagogue was the place where all minor cases involving Jews were heard and disposed of; and so also the apostle Paul argues that Christians should let the mature ones in the congregation judge matters rather than go to worldly courts to settle differences between themselves. While the synagogue arrangement made provision for the administering of stripes, in the Christian congregation such punishment was limited to rebukes. (1 Cor. 6: 1-3) Like the synagogue, in the Christian congregation the severest measure that could be taken against the one professing to be a Christian was that of expelling him, disfellowshiping or excommunicating him from the Christian congregation.—1 Cor. 5:1-8, 11-13; see CONGREGATION; EXPELLING.

Jesus foretold that his followers would be scourged in the synagogues (Matt. 10:17; 23:34; Mark 13:9), and that they would be put out, expelled. (John 16:2) Some of the rulers among the Jews believed in Jesus, but for fear of being expelled from the Jewish congregation, they would not confess him. (John 12:42) For giving testimony in behalf of Jesus, a man whom he had healed from congenital blindness was thrown out by the Jews.—John 9:1, 34.

SYNTYCHE (Syn'ty·che) [fortunate]. A Christian woman at Philippi whom Paul commended for her integrity and whom he exhorted to "be of the same mind in the Lord" with a Christian sister named Euodia. (Phil. 4:2, 3) The apostle gave this counsel apparently because of some disagreement between these two, a conclusion supported by several modern translations.—*The Amplified New Testament, JB, NE, Ph, TEV.*

SYRACUSE (Syr'a·cuse). A city with a fine harbor, on the SE coast of the island of Sicily. According to Thucydides, a Greek colony was established at Syracuse in the eighth century B.C.E.

The apostle Paul stayed at Syracuse for three days toward the close of his trip to Rome in 59 C.E. The layover there may have been necessary because of having to wait for suitable sailing wind. (Acts 28:12) From Syracuse Paul's ship went "around" and came to Rhegium, on the southern tip of Italy. The exact meaning of this expression is not known. Possibly the vessel took a somewhat curved route, away from the coast, in order to get sufficient wind to fill its sails. Or, maybe it "made a circuit—following the coast—" to reach Rhegium.—Acts 28:13, *The Amplified New Testament.*

SYRIA. That region bounded on the E by Mesopotamia, on the W by the Lebanon mountains, on the N by the Taurus mountains, on the S by Palestine and the Arabian Desert. The region is called Aram in the Hebrew Scriptures. These boundaries are only general, since Syrian influence and domination within this area were rather fluid and unstable most of the time.

IN PATRIARCHAL TIMES

Of patriarchal times our only Biblical records of the Syrians concern events around Haran involving the lives of Rebekah's family, her father Bethuel and brother Laban both being described as Syrians, or literally, Aramaeans. (Gen. 25:20; 28:5; 31:20, 24) Because Jacob resided twenty years in this territory, and there married Laban's two daughters and fathered sons and daughters, and because of the afflictions he experienced in Laban's service, he was later described as "a perishing Syrian." Also, Jacob's mother was a Syrian.—Deut. 26:5; Gen. 31:40-42; Hos. 12:12.

PERIOD OF THE JUDGES

During the period of the Judges when the Israelites fell away from Jehovah's worship, the Syrian king Cushan-rishathaim subjugated them for a period of eight years. (Judg. 3:7-10) On another occasion, Syria's influence proved strong enough to cause Israel to worship her gods along with other pagan deities. —Judg. 10:6.

PERIOD OF KINGS OF ISRAEL AND JUDAH

From and after the birth of Israel's monarchy, Syria became aggressively active militarily, and throughout the entire history of the northern kingdom hostilities between the two prevailed. Israel's first king, Saul, went to war with the Syrian kings of Zobah. (1 Sam. 14:47) David, upon becoming king, inflicted heavy losses on the army of Syrian King Hadadezer. At the same time much gold, silver and copper were taken and sanctified to Jehovah. David also set up garrisons in Damascus and compelled the Syrians to pay tribute. (2 Sam. 8:3-12; 1 Chron. 18: 3-8) Later, more than 30,000 Syrian mercenaries that were hired by the Ammonites, instead of fighting, took flight before the Israelites. However, after Syrian reinforcements were brought up, a battle with Israel ensued and the Syrians suffered great losses, causing them to sue for peace.—2 Sam. 10:6-19; 1 Chron. 19:6-19.

Following this a certain Syrian rebel named Rezon, who fled from Hadadezer, made himself king at Damascus, and became a resister of Israel all the days of Solomon. (1 Ki. 11:23-25) With these developments Damascus became the most prominent Syrian city, and was long recognized as "the head of Syria," toward which Jehovah's pronouncements against that nation were directed.—Isa. 7:8; 17:1-3; Amos 1:5.

After division of Israel's kingdom

Bible history of the Syrians following the death of Solomon and the dividing of his kingdom tells, in the main, of their successes and reverses in their relations with the Israelites of both the northern and southern kingdoms. Particular events are mentioned as occurring during the reigns of Asa (1 Ki. 15:18-20; 2 Chron. 16:2-4, 7), Ahab (1 Ki. 20:1-34; 22:3, 4, 29-35; 2 Chron. 18:10, 28-34), Jehoram of Israel (2 Ki. 6:24–7:16; 8:28, 29; 9:14b, 15; 2 Chron. 22:5, 6), Jehoash of Judah (2 Ki. 12:17, 18; 2 Chron. 24:23, 24), Jehoahaz (2 Ki. 13:3-7, 22), Jehoash of Israel (2 Ki. 13:14-19, 24, 25), Jotham (2 Ki. 15:37, 38), Ahaz (2 Ki. 16:5-9; 2 Chron. 28:5; Isa. 7:1-8; 9:12) and Jehoiakim (2 Ki. 24:2). It was most unusual, worthy of special mention, when there were 'three years without war between Syria and Israel.'—1 Ki. 22:1.

Jehovah's prophet Elisha had certain contacts with the Syrians, as for example, when he cured the Syrian army chief Naaman of leprosy (2 Ki. 5:1-20), and when he disclosed to Hazael that he would be king of Syria in place of his master, Ben-hadad II. (2 Ki. 8:7-15) On another occasion when a detachment of Syrians surrounded Dothan to take Elisha captive, the prophet first asked God to strike them with a form of blindness, and then he led them to Samaria, where their vision was restored, had them fed and sent them home. (2 Ki. 6:8-23) For further details on these experiences of the Syrians with the prophet, see the article on ELISHA.

The Syrians were Semites, closely related and associated with the Israelites. Yet in the eighth century B.C.E. there was sufficient difference between their languages that the common Jew did not understand Aramaic. (2 Ki. 18:26-28; Isa. 36:11, 12; see ARAMAIC [The Language].) Also religiously, there were vast differences between the polytheistic Syrians and the Jews, and it was only when the latter apostatized that worship of the Syrian gods was allowed in the land of Israel.—Judg. 10:6; 2 Ki. 16:10-16; 2 Chron. 28:22, 23.

IN THE FIRST CENTURY C.E.

Syria of apostolic times meant the Roman province that Pompey annexed to the empire in 64 B.C.E. This province embraced much of the old territory of Syria as well as the whole of Palestine. At the time of Jesus' birth it was ruled over by Governor Quirinius, the legate of Emperor Augustus, whose residence was in the capital of the province and third-largest city of the Roman Empire, Antioch, on the Orontes River. (Luke 2:1, 2) Jesus restricted his ministry to Palestine proper, but reports of his wonderful miracles reached out "into all Syria."—Matt. 4:24.

When the Christians in Jerusalem were scattered because of the persecution following the stoning of Stephen, some of them carried the good news to Syria's capital, Antioch. First the Jews there heard the message, and later those of other national groups. Barnabas and Paul were both instrumental in building up the congregation of Antioch. It was first in this Syrian city where "the disciples were by divine providence called Christians."—Acts 11:19-26; Gal. 1:21.

About the year 46 C.E., during the reign of Emperor Claudius when a great famine occurred, the Christians in and around Antioch sent a relief ministration by Barnabas and Paul to their brothers in Jerusalem. (Acts 11:27-30) The letter regarding circumcision sent out by the apostles and older men in Jerusalem was addressed particularly to the congregations in Antioch, Syria and Cilicia (a neighboring region). (Acts 15:23) During the years when Paul traveled extensively as a missionary he used Antioch of Syria as his home base. —Acts 15:40, 41; 18:18; 20:3; 21:3; Gal. 2:11; see ARAM No. 5; ASSYRIA.

SYROPHOENICIAN (Sy·ro·phoe·ni'cian). The designation applied in Mark 7:26 to a non-Israelite woman from the regions of Tyre and Sidon. Being a combination of "Syrian" and "Phoenician," the expression "Syrophoenician" probably had its origin in the circumstance that Phoenicia was part of the Roman province of Syria. The Syrophoenician woman is also called a *Kha·na·nai'a* (literally, Canaanitess; translated "Phoenician" in *NW*), for the early inhabitants of Phoenicia descended from Canaan and, in time, "Canaan" came to refer primarily to Phoenicia. (Matt. 15:22) Her being termed "Grecian" likely means that she was of Greek descent.—Mark 7:26; see GREECE, GREEKS, page 691.

Not long after Passover of 32 C.E., this Syrophoenician woman approached Jesus Christ, repeatedly requesting that he expel a demon from her daughter. At first Jesus declined, saying: "It is not right to take the bread of the children and throw it to little dogs." To the Jews dogs were unclean animals. But, in likening the non-Jews to "little dogs," such as might be kept in a home and not wild dogs of the street, Jesus softened the comparison. Nevertheless, what Jesus said apparently served to test the woman. Humbly, she acknowledged: "Yes, Lord; but really the little dogs do eat of the crumbs falling from the table of their masters." Her words reflected great faith and, therefore, her daughter was healed.—Matt. 15:21-28; Mark 7:24-30.

SYRTIS (Syr'tis). The Greek name of two gulfs located within the large indentation on the coast of northern Africa. The western gulf (between Tunis and Tripoli) was called Syrtis Minor (now the Gulf of Gabes). Just to the E was Syrtis Major, the modern Gulf of Sidra. (See the map on pages 684 and 685.) Ancient sailors dreaded both gulfs because of their treacherous sandbanks, which were constantly being shifted by the tides. Regarding vessels that became involved in the shoals, Strabo, a geographer of the first century C.E., reported that 'rarely would a skiff be saved.'

When the apostle Paul was being taken to Rome as a prisoner, the ship on which he traveled was seized S of Crete by a northeasterly gale. The crew, therefore, feared that the ship would be run aground on the "Syrtis," evidently the quicksands or sandbanks of the Gulf of Sidra.—Acts 27:14-17.

SYSTEMS OF THINGS. The phrase "system of things" expresses the sense of the Greek term *ai·on'* in more than thirty of its occurrences in the Christian Greek Scriptures.

On the meaning of *ai·on'*, Archbishop R. C. Trench's book *Synonyms of The New Testament* (pp. 216, 217, 1960 printing of ninth edition) states: "Like *kosmos* [world] it [*ai·on'*] has a primary and physical, and then, superinduced on this, a secondary and ethical, sense. In its primary [sense], it signifies time, short or long, in its unbroken duration; . . . but essentially time as the condition under which all created things exist, and the measure of their existence; . . . Thus signifying time, it comes presently to signify all which exists in the world under conditions of time; . . . and then, more ethically, the course and current of this world's affairs." In support of this latter sense, he quotes German scholar C. L. W. Grimm as giving the definition: "the totality of that which manifests itself outwardly in the course of time."

The basic sense of *ai·on'*, therefore, is "age" or "period of existence," and in Scripture it often denotes a long space of time (Acts 3:21; 15:18), including an endless period of time, that is, forever, eternity. (Mark 3:29; 11:14; Heb. 13:8) For these senses, see AGE, page 41. Here, however, we consider the sense of the term

dealt with in the latter part of the definition quoted in the preceding paragraph.

As an aid to understanding this sense, we may recall certain uses of the terms "age," "era" and "epoch" in English. We may speak of an age, era or epoch in the sense of a period of time in history characterized by a distinctive development or course of events or distinguished by some prominent figure or typical feature or features. We may speak of the "Age of Exploration," referring to the time of Columbus, Magellan, Cook and other maritime explorers, or to the "Feudal Age," the "Dark Ages," the "Victorian Era," or, more recently, the "Space Age." In each case what is prominent is not so much the time period itself but the distinguishing or characteristic *feature* or *features* of that time period. Those features provide the determining factors or lines marking the beginning, duration and end of the period. Without them, the period would be just time, not a particular epoch, era or age.

Thus, Liddell and Scott's *A Greek-English Lexicon* (p. 45) lists as one definition of *ai·on': "space of time* clearly defined and marked out, *epoch, age."* And Vine's *Expository Dictionary of New Testament Words* (Vol. I, p. 41) says: "an age, era . . . [it] signifies a period of indefinite duration, or time viewed in relation to what takes place in the period."

For this reason, where the distinguishing features of a period rather than the time itself are the more prominent thought in a particular text, *ai·on'* may appropriately be rendered as "system of things" or "state." Parkhurst's *A Greek and English Lexicon to the New Testament* (p. 17) includes the expression "this system of things" in discussing the use of *ai·o'nes* (plural) at Hebrews 1:2.

Illustrating the advisability of rendering *ai·on'* as "system of things" or "state," at Galatians 1:4 the apostle writes: "He gave himself for our sins that he might deliver us from the present wicked system of things [*ai·on'*] according to the will of our God and Father." Many translations here render *ai·on'* as "age," but it is evident that Christ's ransom sacrifice did not serve to deliver Christians from an age or space of time, for they continued living in the same age as the rest of mankind. However, they were delivered from the *state* or *system of things* existing during, and characterizing, that time period.—Compare Titus 2: 11-14.

For this reason, the apostle wrote to the Christians at Rome to "quit being fashioned after this system of things, but be transformed by making your mind over." (Rom. 12:2) It was not the time period itself that set the fashion, pattern or model for people of that time, but the standards, practices, manners, customs, ways, outlook, styles, and other features characterizing that time period. At Ephesians 2:1, 2 the apostle speaks of those to whom he writes as having been "dead in your trespasses and sins, in which you at one time walked according to the system of things ["following the way," *JB;* "following the course,"*RS*] of this world." In commenting on this text, *The Expositor's Greek Testament* (Vol. III, pp. 282, 283) shows that time is not the sole or prime factor here expressed by *ai·on'*. In support of the rendering of *ai·on'* by "course," it says: " . . . that word conveys the three ideas of *tenor, development,* and *limited continuance.* This course of a world which is evil is itself evil, and to live in accordance with it is to live in trespasses and sins."

DIFFERENT 'AGES,' 'STATES' OR 'SYSTEMS OF THINGS'

At Hebrews 1:2 Jesus is spoken of as the one through whom God made "the systems of things [plural of *ai·on';* "all order of existence," *NE,* 1970 ed.]." Thus, there are various systems of things or prevailing states of affairs that have existed or will exist. Those brought about by God through his Son are, obviously, righteous systems of things.

For example, by means of the Law covenant God introduced what some might call the Israelite or Jewish Epoch. However, here again what distinguished this period of history (as regards God's relations with mankind) was the state of affairs and the characteristic features brought about by the Law covenant. Those features included a priesthood, a system of sacrifices and dietary regulations, and of tabernacle and temple worship with festivals and sabbaths, all of these forming prophetic types and shadows, and also a national system that came to involve a human king. God, in effect, nailed the Law covenant to his Son's torture stake in 33 C.E. Thereafter God officially made it obsolete by bringing in a new covenant with the Christian disciples.—Col. 2:13-17; Heb. 8:13.

Evidently for this reason, Hebrews 9:26 says of Christ that he "manifested himself once for all time at the conclusion of the systems of things to put sin away through the sacrifice of himself." Nevertheless, the distinguishing features of that age or epoch did not come to their *complete* end until 70 C.E., when Jerusalem and its temple were destroyed and the Jewish people were scattered. This disaster, although the last Judean stronghold (at Masada) fell to the Romans three years later or in 73 C.E., permanently ended the Jewish priesthood, sacrifices and temple worship as prescribed in the Law; it also ended the Jewish national arrangement as established by God. This is undoubtedly why the apostle, many years after Christ's death, but prior to the Roman devastation of Jerusalem, could relate certain past Israelite history and say: "Now these things went on befalling them as examples, and they were written for a warning to us *upon whom the ends of the systems of things have arrived."* (1 Cor. 10:11; compare Matthew 24:3; 1 Peter 4:7.) That Paul was directing his remarks in this particular passage especially to fleshly Jews is seen by his reference to "our forefathers." (1 Cor. 10:1) They saw the ending of the centuries-old Jewish state of affairs in 70 C.E.

By means of his ransom sacrifice and the new covenant that it validated, Jesus Christ was used by God to bring in a different system of things, one primarily involving the congregation of anointed Christians. (Heb. 8:7-13) This marked the opening of a new epoch, characterized by the realities foreshadowed by the Law covenant. It brought in a ministry of reconciliation, intensified operations of God's holy spirit, worship through a spiritual temple with spiritual sacrifices (1 Pet. 2:5) instead of a literal temple and animal sacrifices; and it brought in revelations of God's purpose and a relationship with God that meant a new way of life for those in the new covenant. All these were features characterizing that system of things introduced by Christ.

UNRIGHTEOUS AGE OR SYSTEM OF THINGS

When Paul wrote Timothy about those who were "rich in the present system of things," undoubtedly he was not referring to the Jewish system of things or epoch, for in his ministry Timothy dealt not only with Jewish Christians but also with many Gentile Christians, and the wealth of any of these Gentile Christians would not likely be bound up with the Jewish system of things. (1 Tim. 6:17) Similarly, when referring to Demas as one who had forsaken him "because he loved the present system of things," Paul evidently did not mean that Demas had loved the Jewish system of things but, rather, that he loved the prevailing state of affairs in the world in general and the worldly way of life.—2 Tim. 4:10; compare Matthew 13:22.

The worldly *ai·on'* or system of things had been in existence even before the introducing of the Law covenant, continued contemporaneously with the *ai·on'* of that covenant, and endured beyond the end of the *ai·on'* or state of affairs which that covenant had introduced. The worldly *ai·on'* evidently began some-

time after the Flood when an unrighteous way of life developed, one characterized by sin and rebellion against God and his will. Hence, Paul could also speak of "the god of this system of things" as blinding the minds of unbelievers, an evident reference to Satan the Devil. (2 Cor. 4:4; compare John 12:31.) Satan's dominion and influence are, in fact, largely what has molded the worldly *ai·on'* and given it its distinctive features and spirit. (Compare Ephesians 2:1, 2.) Commenting on Romans 12:2, *The Expositor's Greek Testament* (Vol. II, p. 688) says: "Even apparent or superficial conformity to a system controlled by such a spirit, much more an actual accommodation to its ways, would be fatal to the Christian life." Such worldly *ai·on'* was due to continue long after the apostle's day.

For example, at Matthew 13:37-43, in explaining the parable of the sower, Jesus said that "the field is the world [*ko'smos*]; . . . The harvest is a conclusion of a system of things [*ai·on'*] . . . just as the weeds are collected and burned with fire, so it will be in the conclusion of the system of things." Some translations, such as the *Authorized Version*, use "world" to translate both *ko'smos* and *ai·on'* in these verses. It is clear, however, that the farmer in the illustration does not burn up the "field," representing the "world," but only the weeds. Hence, what comes to an end or 'concludes' is not the "world [*ko'smos*]" but the "system of things" (*ai·on'*). Alexander Campbell's translation (1835) renders these portions as reading: "The field is the world: . . . The harvest is the conclusion of this state; . . . so shall it be at the conclusion of this state."

Jesus showed that the wheat represented true anointed Christians, genuine disciples, whereas the weeds represented imitation Christians. Thus, the conclusion of the system of things, here depicted as the harvesttime, would not refer to the conclusion of the Jewish system of things, in this case, nor to the conclusion of the "state" in which "wheat" and "weeds" grew together undisturbed, but must refer to the end of the same system of things as later referred to by the apostle, that is, the "present system of things" marked by Satanic domination. (1 Tim. 6:17) So, too, with the additional illustration given by Jesus regarding the dragnet and the separation of the fish, depicting "how it will be in the conclusion of the system of things: the angels will go out and separate the wicked from among the righteous." (Matt. 13:47-50) These expressions by Jesus were doubtless in the disciples' minds when sometime later they asked the question as to 'what would be the sign of his presence and of the conclusion of the system of things.' (Matt. 24:3) Jesus' promise to be with his disciples in their discipling work right down to the conclusion of the system of things also must refer to the conclusion of the state of affairs resulting from Satanic domination. —Matt. 28:19, 20.

Other examples of texts employing *ai·on'* to refer to such wicked system of things include Luke 16:8; 1 Corinthians 1:20; 2:6, 8; 3:18; Ephesians 1:21.

THE COMING SYSTEM OF THINGS

At Matthew 12:32 Jesus is quoted as saying that anyone speaking against the holy spirit will not be forgiven in this "present system of things nor in that to come." This might be read as a reference to the Jewish system of things and the then future system of things that Christ would bring in by means of the new covenant. However, the evidence indicates that he referred instead to the present wicked system of things and to a system of things that would be introduced at the conclusion of that wicked system of things. He referred to that same future state in promising that those leaving home and family for the sake of God's kingdom would get "many times more in this period of time [*kai·ros'*, meaning "appointed time"], and in the coming system of things [*ai·on'*] everlasting life." (Luke 18:29, 30) That coming system of things would also mark the period of time in which persons would receive a resurrection with the opportunity of being counted as among God's children. (Luke 20:34, 35) The plural form (*ai·o'nes*) is used at Ephesians 2:7 in referring to the "coming systems of things" in which the anointed Christians are to experience a surpassingly rich demonstration of God's undeserved kindness toward them "in union with Christ Jesus." (Compare Ephesians 1:18-23; Hebrews 6:4, 5.) This indicates that there will be systems of things or states *within* the overall "coming system of things," even as the system of things under the Law covenant embraced interrelated, contemporaneous systems, as has already been shown.

GOD 'PUTS IN ORDER' THE "AI·O'NES"

Jehovah God, upon determining the means by which he would eliminate rebellion and provide the way for reconciliation with himself on the part of deserving humans, could then 'tell from the beginning the finale, and from long ago the things that have not been done,' as he did in his later dealings with Israel. (Isa. 46:10, 11) Because of his foreknowledge, Jehovah could 'put in order the systems of things by his word,' as Hebrews 11:3 states.

Many commentators apply the words of Hebrews 11:3 solely or primarily to the creation of the visible universe. But in his preceding words the inspired writer is discussing how, by faith, the "men of old times had witness borne to them" (vs. 2), and in his succeeding words the writer continues with this same theme. So, although the words of verse three could be a parenthetical insertion, it seems more likely that they are instead homogenous in thought, that is, a part of the same particular theme or point being developed. The inspired writer presents examples of faithful men in the pre-Flood era, in the Patriarchal epoch, and in the period of Israel's covenant relationship with God. During all these distinct periods, and by means of the developments that He caused and by what He formed and accomplished in them, God was working out his purpose leading to its grand and final realization. The successive "systems of things" that were thereby produced were not the outworking of purely natural forces or circumstances, anymore than the prophecies about future events and states of affairs sprang "from any private interpretation." (2 Pet. 1:20, 21) So those men of old had to have, and did have, faith that the invisible God was indeed directing matters in an orderly manner, was the unseen Producer of the various systems of things, and that the goal they sought, the "fulfillment of the promise" (Heb. 11:39), was an absolute certainty in God's due time.

The inspired writer shows, however, that, before those "men of old times" would see the full realization of their hope, the system of things produced by the new covenant had to run its course and see its fulfillment. (Compare Hebrews 11:39, 40; 12:1, 18-28.) Yet, by their faith those men, through the guidance of God's Word, looked forward to these developments of God's purpose, foresaw many of them and even witnessed the introduction of some of the "systems of things" that God foretold. (Compare Hebrews 11:13-16, 22, 24-27; John 8:56; 1 Peter 1:10-12.) God's invisible direction in the forming of such "systems of things" could not be 'seen' or comprehended by faithless men.—Compare 1 Corinthians 2:14.

IN THE HEBREW SCRIPTURES

The Hebrew term *hhe'ledh* is similar in meaning to *ai·on'*, referring in some texts to "duration" (Job 11:17; Ps. 39:5; 89:47) as of one's lifetime, but in other cases the *features* of the time period appear to be the main thing signified, allowing for rendering it as "system of things." (Ps 17:13, 14; 49:1) Some translations use the word "world" to render this term in these latter texts, but this rendering more or less bypasses the sense implied, namely, that of continuing time.

TAANACH (Ta'a·nach). An enclave city of Manasseh in the territory of Issachar (Josh. 17:11; 1 Chron. 7:29) that was assigned to the Kohathite Levites. (Josh. 21:20, 25) Under the command of Joshua, the Israelites defeated the king of Taanach. (Josh. 12:7, 21) But the Manassites failed to drive out the Canaanites from this and other cities. Eventually, however, these Canaanites were put to forced labor. (Judg. 1:27, 28) In the time of Judge Barak the forces of Jabin the king of Hazor, led by his army chief Sisera, were defeated at Taanach. (Judg. 5:19) During Solomon's reign the city was in the district assigned to Baana, one of the twelve deputies in charge of supplying food for the royal table. (1 Ki. 4:7, 12) Archaeological evidence from Taanach and the relief on a temple wall at Karnak indicate that the city was taken by Pharaoh Shishak when he invaded Palestine in the fifth year of the reign of Solomon's son and successor Rehoboam.—2 Chron. 12:2-4.

Taanach is identified with Tell Ta'annak, about five miles (8 kilometers) SE of Megiddo and on the S edge of the Plain of Esdraelon. The site occupied an important position on two trade routes, one leading to the Plain of Acco (Acre) and the other to the Plain of Sharon.

TAANATH-SHILOH (Ta'a·nath-shi'loh) [approach to Shiloh]. A site on Ephraim's border. (Josh. 16:5, 6) It is often identified with modern Khirbet Ta'nah el-Foqa, about six miles (c. 10 kilometers) SE of the suggested location of ancient Shechem.

TABBAOTH (Tab·ba'oth) [signet rings]. Forefather of a family of Nethinim. Some of his descendants returned to Jerusalem with Zerubbabel.—Ezra 2:1, 2, 43; Neh. 7:46.

TABBATH (Tab'bath) [possibly, celebrated]. After being attacked by Gideon's forces, the enemy Midianites fled "as far as the outskirts of Abel-meholah by Tabbath." (Judg. 7:12, 19-22) Tabbath is usually identified with Ras Abu Tabat, about three miles (c. 5 kilometers) E of the Jordan River and six miles (c. 10 kilometers) N of the suggested site of Succoth. Abel-meholah apparently was W of the Jordan and is spoken of as "by [opposite, *JB*] Tabbath."—See ABEL-MEHOLAH.

TABEEL (Ta'be·el) [God is good].

1. Father of a man whom the kings of Israel and Syria intended to place on the throne in Jerusalem if they captured Judah's capital. The name of the son is not given. The incident occurred during the period when the reigns of Ahaz and Pekah overlapped (between c. 762 and 758 B.C.E.).—Isa. 7:5, 6.

2. Joint author of an Aramaic letter sent to Persian King Artaxerxes opposing the Jews' reconstruction work in Jerusalem and resulting in a halt of temple rebuilding.—Ezra 4:7, 24.

TABERAH (Tab'e·rah) [burning, conflagration, blaze]. An Israelite encampment in the wilderness of Sinai, the precise location of which is uncertain. On account of Israel's complaining there, God sent a fire that consumed some of the people at the extremity of the camp. But, when Moses supplicated Jehovah, the blaze "sank down" or was extinguished. This incident gave rise to the name "Taberah," meaning "burning, conflagration, blaze."—Num. 11:1-3; Deut. 9:22.

TABERNACLE [Heb., *mish·kan'*, habitation, dwelling, a tent or tabernacle; *'o'hel*, tent, tabernacle; *miq·dash'*, sanctuary; Gr., *ske·ne'*, tent, booth, tabernacle].

WHEN INAUGURATED

The tabernacle or "tent of meeting" (called "the temple of Jehovah" at 1 Samuel 1:9 and "the house of Jehovah" at 1 Samuel 1:24) was constructed in the wilderness at Mount Sinai in 1512 B.C.E. It was completely set up, with its furniture and utensils installed, on the first day of the first month, Abib or Nisan. (Ex. chap. 40) The priesthood was installed at Jehovah's direction by the mediator Moses on that day, and the full installation services occupied seven days. On the eighth day the priests began to carry out their official functions.—Lev. chaps. 8, 9.

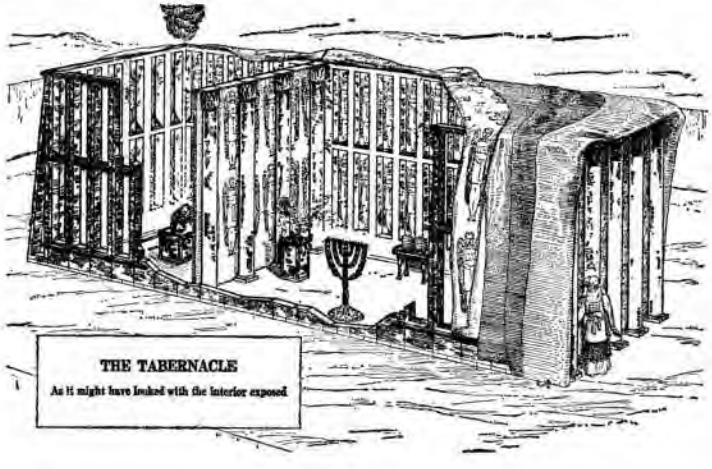
DESIGN

Jehovah had spoken to Moses in the mountain, giving him the complete pattern for the tabernacle, commanding him: "See that you make all things after their pattern that was shown to you in the mountain." It served in providing "a shadow of the heavenly things," and therefore had to be accurate to the least detail. (Heb. 8:5) Jehovah inspired Bezalel and Oholiab, so that the work, shared in also by others, both men and women, could be done perfectly as Moses gave the instructions. The result was: "According to all that Jehovah had commanded Moses, that was the way the sons of Israel did all the service." (Ex. 39:42; 35:25, 26; 36:1, 4) The materials were provided through voluntary contributions from the people. (Ex. 36:3, 6, 7) Doubtless the gold, silver and copper, the yarns, fabrics and skins came as contributions largely from that which the Israelites had taken out of Egypt. (Ex. 12:34-36) Acacia wood was available in the wilderness. —See ACACIA; SEALSKIN.

Coverings and screens

The entire framework of the structure was covered first by a linen covering embroidered with colorful figures of cherubs. The covering was in two large sections of five cloths each, the sections being joined by loops of blue thread that fastened over gold hooks. The cloths of which this curtain was made were only twenty-eight cubits (c. 40.8 feet; 12.4 meters) long, which would be at least one cubit (17.5 inches; 44.4 centimeters) short of reaching the ground on each side of the structure.—Ex. 26:1-6.

On top of the linen covering went a goat's hair cover, made of eleven cloths thirty cubits (c. 43.8 feet; 13.3 meters) long, also in two sections, one of



THE TABERNACLE
As it might have looked with the interior exposed

six cloths and one of five. Over this was put the covering of ram skins dyed red, and, finally, one of sealskins, apparently reaching to the ground and evidently provided with ropes so that the covering could be fastened at the ground by tent pins.—Ex. 26:7-14.

Another curtain placed inside between the Holy and Most Holy was embroidered with cherubs (Ex. 36:35), and the screen to the entrance on the E was of colorful wool and linen material.—Ex. 36:37.

Dimensions

The Bible describes the tabernacle (evidently inside measurements) as being thirty cubits (c. 43.8 feet; 13.3 meters) long and ten cubits (c. 14.6 feet; 4.4 meters) in height, and it was also evidently ten cubits in width. The calculations in this article are based on a cubit of 17.5 inches (c. 44.5 centimeters). However, the long cubit of about 20.4 inches (51.8 centimeters) may have been used. (Compare 2 Chronicles 3:3; Ezekiel 40:5.) (For the tabernacle's height, compare Exodus 26:16; for its length, Exodus 26:16-18; for width, Exodus 26:22-24.) The Most Holy compartment was apparently cubical. The view that the Most Holy was a cube ten cubits on a side is supported by the fact that the Most Holy of Solomon's temple was cubical, each dimension being twenty cubits (29 feet; 8.9 meters). (1 Ki. 6:20) The Holy compartment was twice as long as it was wide. As to the length of the Holy, these points are significant: The width of five of the sections of the linen covering was twenty cubits. (Ex. 26:1-5) These, sewn together as one piece, would stretch from the entrance to the place where hooks joined it to the other half of the covering (five sections). The junction apparently was above the pillars supporting the curtain to the Most Holy. Then the other half of the covering (20 cubits) served to cover the Most Holy (10 cubits) and also the rear or W side of the tabernacle (10 cubits).

Panel frames

The walls were of acacia wood, gold overlaid, evidently in the form of panel frames (similar to window frames), instead of solid boards. (Ex. 26:15-18) This view seems to be logical, for two reasons: (1) Solid acacia boards of the size described would be unnecessarily heavy, and (2) the cherubs embroidered on the curtain that went over the boards would be hidden except for those seen on the ceiling of the structure, inside. (Ex. 26:1) So it appears that each panel frame was constructed in such a way that the priests in the tabernacle could see the cherubs embroidered on the linen covering. If the opening in the panel frame was divided by a horizontal crosspiece, perhaps where the center bar was, the priests serving in the tabernacle may have seen two rows of cherubs, one standing above the other, framed by the panels. (If this was the case, each cherub would be about six feet [1.8 meters] tall, a reasonable height, comparable to that of a man. [Angels sometimes materialized in the form of men. (Josh. 5:13-15)]) Some modern scholars also hold the view that the panel-frame construction rather than a solid-board design was used. Thus, although the Hebrew word *qe'resh* is rendered "board" in older versions, several modern translations render the word "frame" or "panel frame." —Ex. 26:15-29, *AT, JB, Mo, NW, RS.*

There were twenty panel frames on a side, six on the rear or W end, and at the back corners two frames that the specifications called "corner posts" that "should be duplicates at the bottom, and together they should be duplicates up to the top of each one at the first ring." (Ex. 26:23, 24) This may mean that each corner post or frame, instead of being a rectangle, as the rest were, was in the shape of a right triangle, with the acute angle at the top, thus serving to give greater stability at the corner. The ring mentioned was no doubt fastened to the top of the frame to accommodate one of the bars, three rows of which were passed through rings in the panel frames to tie the structure together. These bars were of wood overlaid with gold.—Ex. 26:26-29.

Each panel frame was ten cubits (c. 14.6 feet; 4.4 meters) high and one and one-half cubits (c. 2.2 feet; .7 meter) wide and apparently one-half cubit (c. 8.8 inches; 23 centimeters) deep. The depth may possibly be estimated from these considerations: The six panel frames across the rear would be nine ($6 \times 1\frac{1}{2}$) cubits across, one cubit less than what is understood to have been the width of the tabernacle. The width of the corner posts (in order to extend to the width of the building) would therefore be one-half cubit each. The frames on the sidewalls would logically be the depth of the corner posts. As to the thickness of the lumber used: if all the panel frames, fitting together as they did, presented the effect of square posts between the framed cherubs, the lumber would be one-fourth cubit (c. 4.4 inches; 12 centimeters) thick. In other words, the sides of each frame would be two boards with dimensions of $10 \times \frac{1}{2} \times \frac{1}{4}$ cubits.

Pillars and foundation

Five pillars overlaid with gold were at the front or entrance and four such pillars supported the curtain dividing the Holy from the Most Holy. (Ex. 26:32, 37) The foundation for the entire structure consisted of one hundred pedestals having sockets to receive tenons on the bottom of the forty-eight panel frames (two pedestals to a panel frame; four pedestals served for the four pillars dividing the Holy and Most Holy). These pedestals were all of silver (Ex. 26:19-25, 32), each pedestal weighing a talent (c. 92 pounds troy; 34 kilograms). (Ex. 38:27) Additionally, there were five copper pedestals for the pillars at the entrance. (Ex. 26:37) According to the calculations set forth in this discussion, the pedestals would be about three-fourths of a cubit (c. 13 inches; 33 centimeters) long and one-half cubit (c. 8:8 inches; 22 centimeters) wide. Considering the weight of silver, these pedestals would not be very thick, but would be more in the nature of heavy plates.

The courtyard

The courtyard surrounding the tabernacle was one hundred by fifty cubits (c. 146 x 73 feet; 44.5 x 15 meters). The fencelike curtain around it was five cubits (c. 7.3 feet; 2.2 meters) high. Twenty pillars of copper were the supports for each side, and ten for each end of the area. The screen to the entranceway on the E was made of linen and colored material and was twenty cubits (c. 29 feet; 8.9 meters) across. —Ex. 38:9-20.

Estimated cost

The value of the gold and silver used for the tabernacle would be in the neighborhood of a million and a half dollars, and the cost of the entire tabernacle doubtless more than two million dollars, judged at present-day values.—Ex. 38:24-29.

Possible additions

It appears that in time chambers were built for the use of the priests in the courtyard of the tabernacle, probably at the sides of the structure. (1 Sam. 3:3) Also, booths may have been erected in the courtyard, wherein some of those making communion offerings could eat the sacrifices with their families.

ITS LOCATION IN ISRAEL'S CAMP

The tabernacle was the center of the camp of Israel. Nearest it, but at a respectful distance, possibly 2,000 cubits (c. 2,917 feet; 889 meters), were encamped the families of the tribe of Levi, the caretakers of the structure. (Compare Joshua 3:4.) On the E was the priestly family of Aaron, on the S the Kohathites (from which Aaron's family had been selected for the priesthood [Ex. 6:18-20]), on the W

the Gershonites and on the N the Merarites. (Num. 3:23, 29, 35, 38) Farther away were the other twelve tribes: Judah, Issachar and Zebulun on the E, Reuben, Simeon and Gad on the S, Ephraim, Manasseh and Benjamin on the W, and Dan, Asher and Naphtali on the N. (Num. 2:1-31) From any part of the camp the tabernacle could always be easily located, because of the cloud by day and the fire by night, that stood over the Most Holy, where the ark of the covenant was situated.—Ex. 40:36-38.

HOW TRANSPORTED

In moving the tabernacle and its furniture and utensils, the priests carried the ark of the covenant, and the Kohathites the holy furniture. They transported these things on their shoulders, walking. (Josh. 3:8, 14; 4:10, 16-18; Num. 4:4-15; 7:9) The Gershonites, having two wagons, transported the tent cloths (except the curtain to the Most Holy, which was placed over the Ark [Num. 4:5]), the tabernacle coverings, screen, the related tent cords and certain service utensils. (Num. 4:24-26; 7:7) The Merarites, with four wagons, took care of the very heavy items, the panel frames and the pillars, socket pedestals and related tent pins and cords of both the tabernacle and the courtyard.—Num. 4:29-32; 7:8.

HISTORY

After Israel crossed the Jordan River into the Promised Land, the tabernacle was set up at Gilgal. (Josh. 4:19) It was relocated at Shiloh during the time of dividing the land (Josh. 18:1), where it remained for years (1 Sam. 1:3, 24) before being moved to Nob. (1 Sam. 21:1-6) Later it was at Gibeon. (1 Chron. 21:29) When the ark of the covenant was moved to Zion by David, it had not been in the tabernacle for many years. But until the temple was built by Solomon, sacrifices were still offered at the tabernacle in Gibeon, it being called "the great high place." (1 Ki. 3:4) After the construction of the temple, Solomon had it brought up and apparently stored there.—1 Ki. 8:4; 2 Chron. 5:5; see ARK OF THE COVENANT; BOOTH; HOLY PLACE; MOST HOLY; TEMPLE.

FIGURATIVE USE

The apostle Paul throws light upon the pictorial significance of the tabernacle. In a context discussing the pattern made by the tabernacle and the services carried on therein, he speaks of Jesus Christ as "a public servant of the holy place and of the true tent, which Jehovah put up, and not man." (Heb. 8:2) Farther on he says: "Christ came as a high priest of the good things that have come to pass through the greater and more perfect tent not made with hands, that is, not of this creation." (Heb. 9:11) The tent in the wilderness was an arrangement set up by God's command for approach to him in true worship, an arrangement for typical removal of sins. Being an illustration (Heb. 9:9), it would foreshadow the arrangement that God established in which the great High Priest Jesus Christ could serve, appearing in heaven before his Father with the value of his sacrifice that can actually remove sins. (Heb. 9:24-26) Through this arrangement faithful men can have real approach to God. (Heb. 4:16) The heavenly "tent of the witness" or tabernacle was seen by the apostle John in vision.—Rev. 15:5.

The apostle Peter, being a spirit-begotten son of God with the hope of heavenly life in association with Christ Jesus, spoke of his fleshly body as a "tabernacle." It was a 'dwelling place,' but was only temporary, since Peter knew his death was near and his resurrection would not be in the flesh, but in the spirit.—2 Pet. 1:13-15; 1 John 3:2; 1 Cor. 15:35-38, 42-44.

For the various articles of furniture and equipment used in the tabernacle, see articles under individual names.

TABLELAND. The Hebrew term *mi·shohr'*, rendered "tableland," is derived from a root meaning "to be straight, right." This Hebrew word may refer to "level land" in contrast to mountainous or hilly country (1 Ki. 20:23, 25; Isa. 40:4; 42:16; Zech. 4:7) and can mean "uprightness" (Ps. 27:11; 45:6; 67:4; 143:10; Isa. 11:4) or designate a situation free from obstacles. (Ps. 26:12) At times *mi·shohr'* applies to the tableland situated E of the Dead Sea between Heshbon in the N and the torrent valley of Arnon in the S.—Deut. 3:10; Josh. 13:9, 15-17; 20:8.

TABOR (Ta'bor) [possibly height, lofty place].

1. An outstanding mountain in the territory of Issachar on its northern boundary. (Josh. 19:17, 22) In Arabic it is called Jebel et-Tor. It is situated about twelve miles (c. 19 kilometers) W of the southern end of the Sea of Galilee and about five miles (8 kilometers) E-SE of the city of Nazareth.

Isolated from other mountains, Tabor rises abruptly from the Jezreel valley to an altitude of 1,843 feet (562 meters) above sea level. From the W-NW it looks like a truncated cone, and from the SW like the segment of a sphere. From its summit it affords a magnificent view in all directions. The impressive prominence of this mountain probably explains why the psalmist mentions Tabor and Mount Hermon together as outstanding examples of the Creator's majestic craftsmanship. (Ps. 89:12) Jehovah also used the striking massiveness of Tabor—standing alone in the Jezreel valley—to illustrate the impressiveness of the force Nebuchadnezzar was bringing against Egypt. —Jer. 46:13, 18.

Tabor was made particularly famous when Barak, at God's direction, assembled 10,000 men from the tribes of Naphtali and Zebulun against Sisera and his army including 900 chariots with "iron scythes." At the given signal Barak and his forces hurried down the slopes of Tabor, and after Jehovah had thrown the Canaanites into confusion, the Israelites won a decisive victory over the fleeing forces of Sisera.—Judg. 4:4-16.

Some years later Tabor witnessed the killing of Gideon's brothers by Zebah and Zalmunna, the kings of Midian. (Judg. 8:18, 19) By the middle of the eighth century B.C.E. the unfaithful priestly and regal houses of Israel were "as a net spread over Tabor," possibly using that mountain W of the Jordan as a center for idolatry to snare the Israelites; Mizpah may have been so used E of the Jordan.—Hos. 5:1.

The summit of Tabor, a rather flat elliptical area about a quarter of a mile (.4 kilometer) wide from N to S and twice as long from E to W, provided a commanding position and a most suitable location for a fortified city. The ruins show that such a city flourished there before and after the first century C.E. This fact gives reason to question the tradition that Tabor was the location of Jesus' transfiguration, for the accounts say that Jesus and his three companions were in the mountain "by themselves," "to themselves alone." Mount Hermon is more likely that "lofty mountain," and it is near Caesarea Philippi at the headwaters of the Jordan, where Jesus was shortly before the transfiguration.—Matt. 17:1, 2; Mark 8:27; 9:2.

2. One of the cities in the territory of Zebulun given to the Levitical sons of Merari. Today its location is unknown.—1 Chron. 6:1, 77.

3. The "big tree of Tabor" was presumably in Benjamin's territory. It was a landmark that Samuel referred to in his instructions to Saul after Saul's anointing, where he was to meet three men en route to Bethel. The site is unknown today.—1 Sam. 10:1-3.

TABRIMMON (Tab·rim'mon) [the god Rimmon is good, wise]. Father of Syrian King Ben-hadad I; son of Hezion.—1 Ki. 15:18.

TADMOR (Tad'mor) [apparently from *ta·mar'*, palm tree]. A wilderness location where Solomon did build-

ing work sometime after 1017 B.C.E. (2 Chron. 8:1, 4) Tadmor is commonly identified with the city known to the Greeks and Romans as Palmyra. Its ruins lie in an oasis on the northern edge of the Syrian Desert about 130 miles (209 kilometers) NE of Damascus. A nearby village is still called Tudmur by the Arabs. If correctly identified with Palmyra, Tadmor may have served as a garrison city for defending the distant northern border of Solomon's kingdom and also as an important caravan stop.

The Tamar ("Tadmor," marginal reading of the Masoretic text) mentioned at 1 Kings 9:18 as being "in the land" is perhaps the same as Tadmor. Its being "in the land" may simply mean that Tamar was part of Solomon's dominion (1 Ki. 9:19) and, therefore, Tamar could be Palmyra. However, if the phrase "in the land" is more restricted, then the names "Tamar" and "Tadmor" may designate two different locations, Palmyra (Tadmor) in the N and a city of Judah in the S (Tamar); or both names could apply to a Judean Tamar.—Compare Ezekiel 47:19; 48:28.

TAHAN (Ta'han), **TAHANITES** (Ta'han·ites). Tahan was the founder of an Ephraimite tribal family, the Tahanites. (Num. 26:35) It is not certain whether he is the same Tahan mentioned at 1 Chronicles 7:25, 27.

TAHASH (Ta'hash) [sealskin]. A son of Abraham's brother Nahor by his concubine Reumah.—Gen. 22:23, 24.

TAHATH (Ta'hath) [the underpart; underneath].

1. A descendant of Ephraim through Shuthelah. —1 Chron. 7:20.

2. Another Ephraimite, related to No. 1 above. —1 Chron. 7:20.

3. A Kohathite Levite; forefather of Samuel and Heman.—1 Chron. 6:22, 24, 33, 37, 38.

4. A wilderness campsite of Israel; its location is unknown.—Num. 33:26, 27.

TAHCHEMONITE (Tah·che'mo·nite). A designation for one of David's mighty men, Josheb-basshebeth. (2 Sam. 23:8) Spelled Hachmonite at 1 Chronicles 11:11, it indicates a descendant of Hachmoni.

TAHPANES (Tah'pan·es), **TAHPANHES** (Tah'pan·hes), **TEHAPHNEHES** (Te·haph'ne·hes) [perhaps, mansion of the Nubian]. A city in Egypt regularly mentioned with other cities of northern (Lower) Egypt, such as Noph (Memphis), On (Heliopolis), and Pibeseth (Bubastis).

During the last years of the Judean kingdom, the prophet Jeremiah consistently warned against political alliances with Egypt or reliance on Egypt for help against the rising power of Babylon. Noph (Memphis), the Egyptian capital, and Tahpanhes are spoken of as "feeding on [Judah and Jerusalem] at the crown of the head" due to the apostasy of the Jews. Any support from Egypt was doubtless obtained at a high cost to the royal leaders of Judah; but they would become ashamed of Egypt, even as they had become ashamed of Assyria.—Jer. 2:1, 2, 14-19, 36.

AFTER JERUSALEM'S FALL, REMNANT FLEE THERE

Following the Babylonian conquest of Judah in 607 B.C.E., and the subsequent assassination of Gedaliah, the remnant of Jews went down to Egypt, taking the prophet Jeremiah with them. The first place mentioned at which they arrived (or settled) in Egypt is Tahpanhes. (Jer. 43:5-7) This would evidently locate Tahpanhes in the eastern Delta region, that is, the NE corner of Lower Egypt. Some of the refugees settled in Tahpanhes. (Jer. 44:1, 7, 8) On arrival at Tahpanhes, Jeremiah enacted a prophetic scene directed by Jehovah, placing stones in the mortar of "the terrace of bricks that is at the entrance of the house of Pharaoh in Tahpanhes" in the presence of the other Jews. Then he made the proclamation that Nebuchadnezzar would come and place his throne and extend his state tent right over those very stones.—Jer. 43:8-13; compare 46:13, 14.

EZEKIEL FORETELLS OVERTHROW

In faraway Babylon (in the twenty-seventh year of the first exile, that is, 591 B.C.E.), the prophet Ezekiel also foretold that Nebuchadnezzar would conquer Egypt and "in Tehaphnehes the day will actually grow dark," for Jehovah would there break the yoke bars and the pride of Egypt's strength. This statement and Ezekiel's reference to the "dependent towns" of Tahpanhes indicate that the city was one of importance and size.—Ezek. 29:19; 30:1, 2, 10-18.

SUGGESTED ORIGIN OF NAME

Some authorities translate the name Tahpanhes as meaning (in Egyptian) "the fortress of Penhase," Penhase being a general from the southern city of Thebes who overcame rebellious elements in the Delta region of Egypt, apparently in the latter part of the second millennium B.C.E. Professor T. O. Lambdin states that this "resulted in the perpetuation of his fame in the names of several places." (*The Interpreter's Dictionary of the Bible*, Vol. 4, p. 510) Professor K. A. Kitchen also refers to the finding in Egypt of a Phoenician letter considered to be of the sixth century B.C.E., bearing the same consonants (Thpnhs) as in the Hebrew spelling of Tahpanhes, though not identifying the location of such place.

The Greek *Septuagint Version* renders Tahpanhes as *Taph'nas*, and it is generally believed that this name coincides with that of an important fortified city on Egypt's eastern border called Daphnai by the Greek writers of the classical period. For this reason most geographers identify Tahpanhes with Tell Defneh, nearly thirty miles (48.3 kilometers) S-SW of Port Said and about twenty-two miles (35.4 kilometers) SW of Pelusium, the suggested site of Sin.

TAHPENES (Tah'pe·nes). Wife of the Egyptian Pharaoh contemporary with David and Solomon. Tahpenes' sister was given in marriage to Hadad, a resister of Solomon. Tahpenes raised Genubath, the child of this marriage, with her own children in the house of Pharaoh.—1 Ki. 11:19, 20.

TAHREA (Tahr'e·a) [possibly, assembly]. A 'son' of Micah and descendant of King Saul. (1 Chron. 9:39-41) He is called Tarea at 1 Chronicles 8:35.

TAHTIM-HODSHI (Tah'tim-hod'shi). A "land" on the route of the census takers sent out by David. (2 Sam. 24:4-6) The exact location of Tahtim-hodshi is not known. However, it is mentioned between Gilead and Dan-jaan, placing it in the northern part of the Promised Land. The Lagardian edition of the Greek *Septuagint* says "land of the Hittites toward Kadesh," a similar reading being used by some modern translations.—*JB*, *NE* (1970 ed.), *RS*.

TALENT. The largest of the Hebrew units of weight and of monetary value. (Ex. 38:29; 2 Sam. 12:30; 1 Ki. 10:10; 2 Ki. 23:33; 1 Chron. 29:7; 2 Chron. 36:3; Ezra 8:26) Calculated on the basis of its equaling 60 minas or 3,000 shekels (Ex. 38:25, 26; see MINA), a talent weighed about seventy-five pounds avoirdupois or ninety-two pounds troy (c. 34 kilograms). In modern values a talent of silver would be reckoned at about $1,423.59 and a talent of gold at about $38,661.00 Since a mina equaled 100 Greek drachmas in the first century C.E., a talent of 60 minas weighed less (about 45 pounds avoirdupois or 55 pounds troy [c. 20 kilograms]) than in Hebrew Scripture times. Accordingly, in modern values, a first-century silver talent would be worth $845.64, and a gold talent $22,965.21.

Whether reckoned according to the ancient Hebrew or the later Greek standard, the symbolic hailstones

weighing one talent, as referred to at Revelation 16: 21, would in either case be unusually great.

TALITHA CUMI (Tal'i·tha cu'mi) [Maiden, I say to you, Get up!]. The Semitic expression used by Jesus Christ at the time he resurrected Jairus' daughter. (Mark 5:41) The transliterations of this expression vary in Greek manuscripts. While it is often referred to as Aramaic, at least the latter part of the phrase (*"cu'mi"*) could be either Hebrew or Aramaic, according to W. E. Vine (*Expository Dictionary of New Testament Words*, Vol. IV, p. 109). Lexicographer Gesenius derives *"tal'i·tha"* from the Hebrew word for "young lamb" (*ta·leh'*).

TALMAI (Tal'mai) [furrows, plowman].

1. Son of Anak, and brother to Ahiman and Sheshai, who dwelt in Hebron when the land was spied out by the Israelites in 1512 B.C.E. (Num. 13:22, 28, 33; see ANAKIM.) Upon entering the land forty-five years later, Caleb, one of the original twelve spies, drove Talmai and his brothers out of Hebron. (Josh. 14:10-15; 15: 13, 14; Judg. 1:10) Some authorities think that the name *Tanmahu*, found in a hieroglyphic inscription depicting a tall, light-complexioned man, is the Egyptian equivalent for Talmai. This Canaanite name also occurs in the Ras Shamra Tablets of the period of the Judges.

2. A son of Ammihud; king of Geshur. (2 Sam. 13: 37) Talmai's daughter Maacah bore Absalom to David. (2 Sam. 3:3; 1 Chron. 3:2) After having Amnon killed for violating his sister Tamar, Absalom fled to his grandfather Talmai.—2 Sam. 13:28, 29, 37, 38.

TALMON (Tal'mon). Head of a postexilic Levitical family of gatekeepers. After having returned from Babylon with Zerubbabel, he 'and his brothers' were chosen to live in Jerusalem.—1 Chron. 9:3, 17; Ezra 2:42; Neh. 7:45; 11:1, 19; 12:25.

TAMAR (Ta'mar) [palm tree].

1. Daughter-in-law of Jacob's son Judah. Tamar married Judah's first son Er, but Jehovah put Er to death for his wickedness, leaving Tamar a widow. She was then given Onan, but Jehovah put him to death for failure to perform brother-in-law marriage, and Tamar still remained a childless widow. Judah procrastinated in giving her his third son; so as to conceal her identity she disguised herself as a prostitute in order to get Judah himself to have relations with her, cleverly taking his seal ring, cord and rod as security. When Judah learned that Tamar was pregnant, he at first wanted her (stoned and then) burned. (Compare Joshua 7:15, 25.) But on learning that through her maneuvering to get an heir he had become the father, Judah exclaimed, "She is more righteous than I am." In the difficult birth that followed, Tamar produced twins, Perez and Zerah. (Gen. 38:6-30) The Messianic lineage is traced through her son Perez.—Ruth 4:12, 18-22; 1 Chron. 2:4; Matt. 1:3.

2. A beautiful daughter of King David and full sister of Absalom. (1 Chron. 3:9; 2 Sam. 13:1) Her oldest half-brother Amnon became infatuated with her and through craftiness succeeded in violating her, though she resisted him. Absalom consoled her, kept her in his house, and two years later avenged Tamar by having Amnon murdered.—2 Sam. 13:1-33.

3. Daughter of Absalom, likely named after her aunt (No. 2 above). (2 Sam. 14:27) Like her father, she was very attractive in appearance. She may have married Uriel, which would have made her the mother of Rehoboam's favored wife Maacah.—2 Chron. 11: 20, 21; 13:1, 2.

4. One of several cities built (possibly rebuilt or fortified) by King Solomon.—1 Ki. 9:17-19; see TADMOR.

TAMARISK [Heb., *'e'shel*]. The Hebrew name of this tree is evidently related to the Arabic *'athl* and the Aramaic *'ath·la"*, which identify one type of tamarisk tree. The tamarisk grows as a tree or shrub. Though its trunk is gnarled, the branches are often wandlike, giving the tree a feathery appearance. The evergreen leaves are tiny, scalelike, and pressed close to the branches, so they lose very little moisture by transpiration, enabling the trees to live in desert regions and even on sand dunes. In spring the tree blossoms with spikes of tiny pink or white flowers, which give welcome color to otherwise barren regions. Salt-loving tamarisks will often grow very near the ocean and on salt marshes. Abundant tamarisks along the banks of the Jordan form junglelike thickets that are the habitat of wild animals, and in Bible times they may have helped compose the "proud thickets along the Jordan" where lions once found cover. —Jer. 49:19; Zech. 11:3.

Though the tamarisk is generally shrub-size, W. Corswant's *Dictionary of Life in Bible Times* (p. 269) states that in Egypt, Palestine and Syria the tree can attain remarkable proportions and become of great height. Abraham is recorded as having planted one at Beer-sheba (Gen. 21:33), King Saul sat in the shade of a tamarisk at Gibeon (1 Sam. 22: 6), and his bones and those of his sons were buried under a large tamarisk tree in Jabesh-gilead.—1 Sam. 31:13; compare 1 Chronicles 10:12, where the Hebrew word for "big tree" (*'e·lah'*) is used.

Dr. Joseph Weitz, a noted authority on reforestation in Israel, said: "The first tree Abraham put in the soil of Beersheba was a tamarisk. Following his lead, four years ago we put out two million in the same area. Abraham was right. The tamarisk is one of the few trees we have found that thrives in the south where yearly rainfall is less than six inches."—*Reader's Digest*, March 1954, pp. 27, 30.

One type of tamarisk (*Tamarix mannifera*), when pierced by a scale insect, exudes drops of honeylike sap that are gathered and sold to pilgrims in some places as "manna." This has no relation, however, to the manna provided for Israel in the wilderness, since such true manna was miraculously provided and gathered from the ground.—Ex. 16:13-15.

TAMBOURINE [Heb., *toph*]. A percussion instrument used since patriarchal times. The Hebrew word has also been translated as "timbrel," "tambour" and "tabret." (Gen. 31:27, *Kx, Da, AS*) All these renderings essentially are descriptive of the same instrument—a small hand drum of animal skin or parchment stretched on one or both sides of a wooden or metal frame, likely about ten inches (25.4 centimeters) in diameter. In view of its festive use, some models may have had pieces of metal, perhaps jingles, attached to the sides and could have been played like a modern tambourine. Other types probably had more the appearance and use of a tom-tom, being beaten with both hands.

Although the tambourine is not mentioned in connection with temple worship, it was used by both men and women in praising Jehovah and on other joyful occasions such as feasts and weddings. (1 Sam. 10:5; 2 Sam. 6:5; Ps. 150:4; Isa. 5:12) Women especially would accompany themselves with tambourines in singing and dancing. (Ex. 15:20; Judg. 11:34; 1 Sam. 18:6) The tambourine is also associated with the prospective gladness of Israel when the time of her restoration would arrive.—Jer. 31:4.

TAMMUZ, I (Tam'muz). A deity identified in Babylonian texts as the youthful consort or lover of the fertility goddess Ishtar. Annually the Babylonians bewailed the death of Tammuz, and this feature of his worship was practiced by apostate Hebrew women. (Ezek. 8:14) It has been suggested that Tammuz was the actual name of Adonis, and that the Greeks, who, it is thought, adopted his worship from the Semites of Syria and Babylonia, converted the title "Adonis" (lord) into a proper name. Tammuz or Adonis is generally identified with other gods who were believed to die and come back to life annually, such as

the Egyptian Osiris and the Phrygian Attis. The cross was Tammuz' symbol.

Alexander Hislop, in his book *The Two Babylons*, pages 21 to 23, identifies Tammuz with Nimrod, "a mighty hunter in opposition to Jehovah" (Gen. 10:9), saying: "In Scripture he is referred to (Ezek. viii. 14) under the name of Tammuz, but he is commonly known among classical writers under the name of Bacchus, that is, 'The Lamented one.' To the ordinary reader the name of Bacchus suggests nothing more than revelry and drunkenness, but it is now well known, that amid all the abominations that attended his orgies, their grand design was professedly 'the purification of souls,' and that from the guilt and defilement of sin. This lamented one, exhibited and adored as a little child in his mother's arms, seems, in point of fact, to have been the *husband* of Semiramis, whose name, Ninus, by which he is commonly known in classical history, literally signified 'The Son.' . . . Now, this Ninus, or 'Son,' borne in the arms of the Babylonian Madonna, is so described as very clearly to identify him with Nimrod. 'Ninus, king of the Assyrians,' says Trogus Pompeius, epitomised by Justin, 'first of all changed the contented moderation of the ancient manners, incited by a new passion, the desire of conquest. He was the *first who carried on war against his neighbours*, and he conquered all nations from Assyria to Lybia, as they were yet unacquainted with the arts of war.' This account points directly to Nimrod, and can apply to no other." —See ADONIS.

TAMMUZ, II (Tam'muz). The postexilic name given to the fourth Jewish lunar month of the sacred calendar, but the tenth of the secular calendar. Thus, in the Targum of Jonathan the expression "the tenth month" at Genesis 8:5 is rendered "the month Tammuz." Tammuz was the name of a Babylonian deity. (Ezek. 8:14) The Bible record does not apply this name to the fourth month but merely refers to the month by its numerical order. (Ezek. 1:1) The name does appear, however, in the Jewish Talmud and other postexilic works. The use of the pagan name "Tammuz" as applying to the fourth month as well as the use of the other postexilic names may have been only a matter of convenience among the Jews. It should be remembered that they were then a subjugated people, obliged to deal with and report to the foreign powers dominating them, and in view of this it is no strange thing if they utilized the names of the months employed by these foreign powers. The Gregorian calendar used today has months named after the gods Janus, Mars and Jupiter, as well as for Julius and Augustus Caesar, yet it continues to be used by Christians who are subject to the "superior authorities."—Rom. 13:1.

This month, Tammuz, corresponded to part of June and part of July and, therefore, came in the growing heat of summer. By now the grapevines were beginning to yield their first ripe fruit and in some of the lowland areas the olive trees were approaching harvesttime.—Num. 13:20.

It was on the ninth day of this fourth month (Tammuz) that Nebuchadnezzar breached the walls of Jerusalem in 607 B.C.E. after an eighteen-month siege. (2 Ki. 25:3, 4; Jer. 39:2; 52:6, 7) During the seventy years of exile that followed, the Jews customarily fasted on the ninth day of the fourth month in memory of this blow against Jerusalem. (Zech. 8:19) However, following the second destruction of Jerusalem, in the year 70 C.E., the fast was observed on the seventeenth day of the fourth month, the day the walls of the temple were breached by Roman General Titus. There were no festivals appointed by Jehovah for this month.

TANHUMETH (Tan·hu'meth) [consolation]. The Netophathite father of Seraiah, a military leader of the Jews left in Jerusalem after the deportation to Babylon.—2 Ki. 25:23; Jer. 40:8.

TANNER. A person skilled in the tanning profession, the craft of converting animal hides into leather that can then be used to make articles of various kinds. (2 Ki. 1:8; Matt. 3:4) Doubtless the tanning operation was performed in the past as it has been recently in the Middle East, in a one- or two-room tannery housing tools and vats for preparing the hides. The basic process of preparing leather involved (1) loosening the hair, usually with a lime solution, (2) removing the hair, bits of flesh and fat adhering to the hide, and (3) tanning the hide with a liquor made from such things as sumac or oak bark, or from certain kinds of plants.

Peter spent "quite a few days . . . in Joppa with a certain Simon, a tanner," whose house was by the sea. —Acts 9:43; 10:32.

TAPHATH (Ta'phath). A daughter of King Solomon and wife of one of his twelve deputies.—1 Ki. 4:7, 11.

TAPPUAH (Tap'pu·ah) [apple].

1. One of Hebron's four sons and a descendant of Caleb. (1 Chron. 2:42, 43) Some suggest that his name is to be connected with Beth-tappuah, a town near Hebron.—See BETH-TAPPUAH.

2. A town in the Shephelah region assigned to the tribe of Judah. (Josh. 15:20, 33, 34) It is thus distinct from Beth-tappuah in the Hebron area. Beit Nettif, about twelve miles (19 kilometers) W of Bethlehem, is tentatively identified as the site.

3. A town on the boundary between Ephraim and Manasseh. (Josh. 16:8) The surrounding area, the "land of Tappuah," was allotted to Manasseh, but the city to Ephraim. (Josh. 17:8) En-Tappuah (Josh. 17:7) evidently refers to a nearby spring (Heb., *'A'yin*, or En, meaning "spring," when used as a prefix) and may have been a more complete name used for the city of Tappuah.

The "king of Tappuah" is mentioned among the rulers vanquished by Joshua in the conquest of Canaan (Josh. 12:17), and there is some difference of opinion as to whether "Tappuah" here refers to the city in the Shephelah or to the Ephraimite city. The more prominent mention made of the latter place, as well as the reference to the "land of Tappuah" (perhaps having some connection with the domain of the king of Tappuah), may indicate the Ephraimite Tappuah as the more likely of the two.

Most authorities identify the Ephraimite Tappuah with Tell Sheikh Abu Zarad, some eight miles (13 kilometers) S of Shechem and just below the town of Yasuf.

TAR. See BITUMEN.

TARALAH (Tar'a·lah) [perhaps, reeling]. A Benjamite city, the location of which is today unknown. It is listed, however, with other cities situated in the mountainous region N of Jerusalem.—Josh. 18:25-28.

TAREA (Ta·re'a). A descendant of Saul through Jonathan; also called Tahrea (Tahr'e·a).—1 Chron. 8:33-35; 9:39-41.

TARSHISH (Tar'shish) [perhaps chrysolite, or some gold-colored stone].

1. One of Javan's four sons born after the Flood. (Gen. 10:4; 1 Chron. 1:7) He is included among the seventy family heads from whom the nations were "spread about in the earth." (Gen. 10:32) As in the case of Javan's other sons, the name Tarshish came to apply to a people and region. There are some indications of the direction in which the descendants of Tarshish migrated during the centuries following the Flood.

The prophet Jonah (c. 844 B.C.E.), commissioned by Jehovah to go to Nineveh in Assyria, tried to escape his assignment by going to the Mediterranean seaport of Joppa (modern Tel Aviv–Jaffa) and buying passage on "a ship going to Tarshish." (Jonah 1:1-3;

4:2) Thus, Tarshish must obviously have been in or on the Mediterranean in the opposite direction from Nineveh, and evidently was better reached by sea than by land. The "heart of the open sea" is mentioned in connection with "the ships of Tarshish," at Ezekiel 27:25, 26. (Compare Psalm 48:7; Jonah 2:3.) In view of these points, Josephus' identification of Tarshish with the city of Tarsus in Cilicia (Asia Minor) does not seem to be well founded. At Tarsus, Jonah would have been closer to Nineveh than he was back in Palestine.

An inscription of Assyrian Emperor Esar-haddon (of the seventh century B.C.E.) boasts of his victories over Tyre and Egypt, and claims that all the kings of the islands from Cyprus "as far as *Tarsisi*" paid him tribute. Since Cyprus is in the eastern Mediterranean, this reference would also indicate a location in the western Mediterranean.

POSSIBLY IDENTIFIED WITH SPAIN

Most scholars associate Tarshish with Spain, based on ancient references to a place or region in Spain called Tartessus by Greek and Roman writers. While Greek geographer Strabo (of the first century B.C.E.) placed Tartessus in the region around the Guadalquivir River in Andalusia, the name appears to have applied generally to the southern part of the Iberian Peninsula.

Many reference works give great emphasis to Phoenician colonization of the Spanish coastlands and refer to Tartessus as "a Phoenician colony," but there appears to be no solid basis for such theory. Thus, the *Encyclopædia Britannica* (1959 ed., Vol. 21, p. 114) states: "Neither the Phoenicians nor the Carthaginians left any very permanent mark upon the land, while the Greeks influenced it profoundly. Ships from Tyre and Sidon may have traded beyond the straits and in Cadiz at least as early as the 9th century B.C.; yet modern archaeology, which has located and excavated Greek, Iberian and Roman towns, has not laid bare a single Phoenician settlement or found more important Phoenician remains than the odds and ends of trinkets and jewels and similar articles of barter. The inference is clear that, except perhaps at Cadiz, the Phoenicians built no towns, but had mere trading posts and points of call." History also shows that when the Phoenicians and Greeks began trading with Spain the land was already populated and the native inhabitants brought forth the silver, iron, tin and lead that the traders sought.

There appears to be good reason for believing, then, that descendants of Javan (Ionians) through his son Tarshish eventually spread into and became prominent in the Iberian Peninsula. Such suggested location of Tarshish at least harmonizes satisfactorily with the other Biblical references.

TRADE RELATIONS WITH SOLOMON

Phoenician trading with Tarshish is clearly borne out by the record of King Solomon's time (some thirteen centuries after the Flood), when maritime commerce also began to be engaged in by the nation of Israel. Solomon had a fleet of ships in the Red Sea area, manned in part by experienced seamen provided by Phoenician King Hiram of Tyre, and trafficking especially with the gold-rich land of Ophir. (1 Ki. 9:26-28) Reference is thereafter made to "a fleet of ships of Tarshish" that Solomon had on the sea "along with Hiram's fleet of ships," and these ships are stated to have made voyages once every three years for the importation of gold, silver, ivory, apes and peacocks. (1 Ki. 10:22) It is generally believed that the term "ships of Tarshish" in course of time came to stand for a *type* of ship, as one lexicon puts it: "large, sea-going vessels, *fit* to ply to Tarshish." (*A Hebrew and English Lexicon of the Old Testament*, by Brown, Driver and Briggs, p. 1077) In a similar way, the name "Indiamen" originally derived from the name applied to large British ships engaged in trade with India and in time came to apply to ships of that type no matter what their origin or destination. Thus 1 Kings 22:48 shows that King Jehoshaphat (c. 936-911 B.C.E.) "made Tarshish ships to go *to Ophir* for gold."

The Chronicles account, however, states that Solomon's ships used for the triannual voyages "were going to Tarshish" (2 Chron. 9:21); also that Jehoshaphat's ships were designed "to go to Tarshish" and, when wrecked, "did not retain strength to go to Tarshish." (2 Chron. 20:36, 37) This would indicate that Ophir was not the only port of call of the Israelite "ships of Tarshish," but that they also navigated Mediterranean waters. This, of course, poses a problem, since the site of launching of at least some of these vessels is shown to have been at Ezion-geber in the Gulf of Aqabah. (1 Ki. 9:26) For the ships to reach the Mediterranean Sea they would either have to traverse a canal from the Red Sea to the Nile River and then into the Mediterranean or else circumnavigate the continent of Africa. (See CANALS.) While it is by no means possible to determine now the details of navigational routes (including canals) available or employed in Solomon's and in Jehoshaphat's time, there is likewise no need to view the record of their maritime projects as unfeasible.

JAPHETIC, NOT SEMITIC OR HAMITIC

A number of scholars endeavor to show that the word "Tarshish" is of Akkadian (Assyro-Babylonian) origin and that, in Phoenician, it meant "smelter or metal refinery." On the basis of this popular theory they hold that the "ships of Tarshish" were simply ones going to locations where metal refineries were located and that the name "Tarshish" might refer to any such smelting location. The Genesis record (10:2, 4), however, presents "Tarshish" as Japhetic and hence not linked to the Akkadian-speaking peoples (Shemites), nor to the Phoenicians (of Hamitic origin), and the name "Tarshish" is elsewhere used in the Biblical record as indicating a particular (and, at that time, obviously well-known) place or region. It would seem more likely that subsequent prominence in metal refining by the descendants of Tarshish, or the mineral wealth of the region occupied by them, in time caused the name "Tarshish" to become synonymous with "metal-refining," if such was actually the case.

IN PROPHECY

Tarshish appears to have been a major market for the merchant city of Tyre, perhaps her source of greatest riches during part of her history. From ancient times Spain has had mines working the rich deposits of silver, iron, tin and other metals found there. (Compare Jeremiah 10:9; Ezekiel 27:3, 12.) Thus Isaiah's prophetic pronouncement of Tyre's overthrow depicts the ships of Tarshish as 'howling' upon reaching Kittim (Cyprus, perhaps their last point of call on the eastern run) and receiving the news that the wealthy port of Tyre has been despoiled.—Isa. 23:1, 10, 14.

Other prophecies foretell God's sending some of his people to Tarshish there to proclaim his glory (Isa. 66:19), and of "ships of Tarshish" bringing Zion's sons from far away. (Isa. 60:9) The "kings of Tarshish and of the islands" are to pay tribute to Jehovah's king. (Ps. 72:10) Adversely, at Ezekiel 38:13 "the merchants of Tarshish" are represented along with other trading peoples as expressing selfish interest in Gog of Magog's proposed plunder of Jehovah's regathered ones. As included among other things symbolizing self-exaltation, haughtiness and loftiness, the ships of Tarshish are to be brought low and only Jehovah is to be exalted in the "day belonging to Jehovah of armies."—Isa. 2:11-16.

2. A descendant of Benjamin and son of Bilhan. —1 Chron. 7:6, 10.

3. One of seven princely counselors of King Ahasuerus who considered the case of rebellious Queen Vashti.—Esther 1:12-15.

TARSUS (Tar'sus). The principal city and capital of the Roman province of Cilicia; birthplace of the apostle Paul. (Acts 9:11; 22:3) The town was situated about ten miles (16 kilometers) from the mouth of the Cydnus River, which empties into the eastern Mediterranean less than eighty miles (129 kilometers) N of the eastern tip of Cyprus.

No one knows when Tarsus was first settled or by whom, for it is a city of great antiquity. First mentioned in secular history as being captured by the Assyrians (it was never a strongly fortified city), Tarsus was thereafter in servitude and paid tribute much of the time to the successive powers of Assyria, Persia, Greece, then to the Seleucid kings, and finally to Rome.

Tarsus was situated in a fertile coastal area where flax was raised, and this, in turn, supported flourishing industries such as the weaving of linens and the making of tents. Fabrics woven of goat's hair and called *cilicium* also found special use in the making of tents. A more important factor, however, contributing to Tarsus' fame and wealth was its excellent harbor strategically located along a prime E-W overland trade route. Running eastward, it led to Syria and Babylon; leading to the northern and western sections of Asia Minor, this route threaded itself through the Cilician Gates, a narrow gorge in the Taurus mountains just thirty miles (48 kilometers) to the N of the city.

During its history a number of noted personalities visited Tarsus, including Julius Caesar, Mark Antony and Cleopatra, as well as several emperors. Cicero was the city's governor from 51 to 50 B.C.E. Tarsus was also famous as a seat of learning in the first century C.E., and, according to the Greek geographer Strabo, as such it outranked even Athens and Alexandria.

So, for these several reasons, Paul could well describe Tarsus as "no obscure city." He said this when informing a military commander that he was a citizen of Tarsus, not an Egyptian.—Acts 21:37-39.

From time to time in the course of his ministry Paul returned to his hometown of Tarsus (Acts 9:29, 30; 11:25, 26), and no doubt he passed through there on some of his missionary journeys.—Acts 15:23, 41; 18:22, 23.

TARTAK (Tar'tak). A deity worshiped by the Avvites, whom the king of Assyria settled in the territory of Samaria after his taking the Israelites of the ten-tribe kingdom into exile. (2 Ki. 17:31) Aside from the brief reference to Tartak in the Scriptures, nothing can be stated with any certainty concerning the nature of this deity. According to the Talmud, Tartak had the form of an ass. Based on the conclusion that the name "Tartak" may be comparable to the Pahlavi (Persian) word *Tar-thakh* (intense darkness, hero of darkness), it has been suggested that Tartak may have been a demon of the lower regions.

TARTAN (Tar'tan) [possibly, commander-in-chief]. Assyrian eponym lists have been discovered where the title *tartanu* is mentioned. Concerning the order of the titles in these lists, James B. Pritchard, editor of *Ancient Near Eastern Texts* (2d ed., 1955), comments: "Later on, the position of the official within the hierarchy was decisive for the sequence, the highest official (*tartanu*) following the king immediately, while important palace officers and the governors of the foremost provinces took their turn in well-established order."—See, however, CHRONOLOGY (Eponym [limmu] lists), pages 325, 326.

An inscription by Assyrian King Ashurbanipal, now in the British Museum, reads, in part: "I became very angry on account of these happenings, my soul was aflame. I called the *turtan*-official, the governors, and also their assistants and gave immediately the order." These Assyrian writings indicate that the title Tartan applied to an officer of high rank, probably second only to the king.

King Sennacherib sent the Tartan along with other officials, including the Rabshakeh, the king's chief cupbearer, who acted as spokesman, to deliver an ultimatum of capitulation to Jerusalem. The Tartan is listed first, possibly because his was the superior position. (2 Ki. 18:17, 28-35) A Tartan was sent by King Sargon II of Assyria to besiege the city of Ashdod, in the days of Isaiah the prophet.—Isa. 20:1.

TARTARUS (Tar'ta·rus). This word is found but once in the inspired Scriptures, at 2 Peter 2:4. The apostle writes: "Certainly if God did not hold back from punishing the angels that sinned, but, by throwing them into Tartarus, delivered them to pits of dense darkness to be reserved for judgment . . ." The expression "throwing them into Tartarus" is from the Greek verb *tar·ta·ro'o* and so includes within itself the word Tartarus.

The Syriac Philoxenian Harkleian version of 2 Peter 2:4 translates Tartarus as simply "the lowest places."

A parallel text is found at Jude 6: "And the angels that did not keep their original position but forsook their own proper dwelling place he has reserved with eternal bonds under dense darkness for the judgment of the great day." Showing when it was that these angels "forsook their own proper dwelling place," Peter speaks of the "spirits in prison, who had once been disobedient when the patience of God was waiting in Noah's days, while the ark was being constructed. (1 Pet. 3:19, 20) This directly links the matter to the account at Genesis 6:1-4 concerning the "sons of the true God" who abandoned their heavenly abode to cohabit with women in pre-Flood times and produced children by them, such offspring being designated as Nephilim.—See NEPHILIM, SON(S) OF GOD.

From these texts it is evident that the word Tartarus refers to or represents a prisonlike, abased condition into which God cast such disobedient angels. It must mean a *condition* rather than a particular location inasmuch as Peter, on the one hand, speaks of these disobedient spirits as being in "pits of dense darkness," while Paul speaks of them as being in "heavenly places" from where they exercise a rule of darkness as wicked spirit forces. (2 Pet. 2:4; Eph. 6:10-12) The dense darkness similarly is not literally a lack of light but results from their being cut off from illumination by God as renegades and outcasts from his family with only a dark outlook as to their eternal destiny.

Tartarus is, therefore, not the same as the Hebrew Sheol nor the Greek Hades, both of which refer to the common earthly grave of all mankind. This is evident from the fact that, while the apostle Peter shows that Jesus Christ preached to these "spirits in prison," he also shows that Jesus did so, not during the three days while buried in Hades (Sheol), but *after* his resurrection out of Hades.—1 Pet. 3:18-20.

Likewise the abased condition represented by Tartarus should not be confused with the "abyss" into which Satan and his demons are eventually to be cast at the "judgment of the great day." (Rev. 20:1-3; Jude 6) Apparently the disobedient angels were cast into Tartarus in "Noah's days" (1 Pet. 3:20), but some two thousand years later we find them entreating Jesus "not to order them to go away into the abyss."—Luke 8:26-31; see ABYSS.

The word Tartarus also is used in pre-Christian heathen mythologies. In Homer's *Iliad* this mythological Tartarus is represented as an underground prison 'as far below Hades as earth is below heaven.' In it were imprisoned the lesser gods, Cronus and the other Titan spirits. As we have seen, the Tartarus of

the Bible is not a place but a condition and, therefore, is not the same as this Tartarus of Greek mythology. However, it is worth noting that the mythological Tartarus was not presented as a place for humans but for superhuman creatures. So, in that regard there is a similarity, since the Scriptural Tartarus is clearly not for the detention of human souls (compare Matthew 11:23) but only for wicked superhuman spirits who are rebels against God.

The condition of utter debasement represented by Tartarus is a precursor of the abyssing that Satan and his demons are to experience prior to the start of the thousand-year reign of Christ. This, in turn, is to be followed after the end of the thousand years by their utter destruction in the "second death." —Matt. 25:41; Rev. 20:1-3, 7-10, 14.

TATTENAI (Tat'te·nai). The governor of the Persian province "beyond the River" during the reign of Darius I (Hystaspis). When the Jews again started to rebuild the temple in Darius' second year (520/519 B.C.E.), Tattenai and his colleagues came to Jerusalem to conduct an inquiry. The Jews appealed to Cyrus' original decree; so Tattenai wrote to Darius asking if such a decree had been issued, as the Jews contended. The answer received confirmed Cyrus' decree and the validity of the temple work, and warned Tattenai not to interfere, but to render material assistance to the Jews. This Tattenai proceeded to do.—Ezra 4:24–6:13.

TATTOO. A permanent mark or design on the skin made by cutting the skin to produce scars or by inserting coloring matter under the skin. The Israelites were forbidden to engage in this practice, one that was doubtless common among other ancient peoples. (Lev. 19:28) For example, there were times when the Egyptians tattooed the names or symbols of their deities on their breast or arms. By complying with Jehovah's law not to disfigure their bodies, the Israelites would have stood out as different from other nations. (Deut. 14:1, 2) The prohibition would also have impressed upon them a proper respect for the human body as God's creation, to be used in honoring him. —Ps. 100:3; 139:13-16; Rom. 12:1.

TAU [T, τ]. The nineteenth letter of the Greek alphabet, from which the English "t" originates.

Tau is derived from the Hebrew *taw*. When accented (τ′), its numerical value is 300, and, with the subscript (,τ), 300,000.

TAW [ת]. The twenty-second and last letter of the Hebrew alphabet; later, outside the Hebrew Scriptures, used also as a number to denote four hundred. The name of the letter literally means "mark."

The corresponding Greek letter is called *tau* and through it comes our English "t." The Hebrew *taw*, having the point (dagesh lene) in it, has a sound similar to our English "t" but, when it does not have this point, it is pronounced as "th." In the Hebrew, it is the initial letter in each of the eight verses of Psalm 119:169-176.

TAXATION. Forms of taxation have long been employed to support the services of government, public officials and also of priests. The taxes that were imposed anciently included the tithe, tribute, toll, head or poll tax, and tax on consumer items, exports, imports and goods taken through a country by merchants.

TAXES FOR MAINTAINING JEHOVAH'S SANCTUARY

The service of the sanctuary was maintained through taxation. Obligatory tithing provided the major source of maintenance for the Aaronic priests and Levites and, on at least one occasion, they received a share of the war booty in accordance with a tax stipulated by Jehovah. (Num. 18:26-29; 31:26-47; see TITHE.) Jehovah also instructed Moses that, on taking a census, each person registered was to give a half shekel as "Jehovah's contribution," it serving in behalf of the tent of meeting. (Ex. 30:12-16) It appears that it became customary for the Jews to give a fixed amount every year, even though a census was not taken annually. Jehoash, for example, called for the "sacred tax ordered by Moses." (2 Chron. 24:6, 9) The Jews of Nehemiah's time obligated themselves to pay a third of a shekel yearly for the service of the temple. (Neh. 10:32) And, in the time of Jesus' earthly ministry, the Jews paid two drachmas to the temple. When asked whether Jesus complied with this taxation, Peter replied in the affirmative. Later, in discussing the matter, Jesus pointed out that kings do not tax their sons, the sons being part of the royal household for whom tax is collected. However, though being the only-begotten Son of the One worshiped at the temple, Jesus, to avoid giving occasion for stumbling others, saw to it that the tax was paid.—Matt. 17:24-27.

TAXES IMPOSED BY RULERS

With the establishment of kingship in Israel, taxes, including a tenth of the flock and of the produce, were imposed to support the king, his household and the various governmental officials and servants. (1 Sam. 8:11-17; 1 Ki. 4:6-19) By the end of the reign of Solomon, conscription for forced labor and the support of the government had become so burdensome to the people that they requested Solomon's son and successor, Rehoboam, to lighten the 'hard service and the heavy yoke.' Rehoboam's refusal to do so prompted ten tribes to revolt.—1 Ki. 12:3-19; see COMPULSORY SERVICE; FORCED LABOR.

Upon coming under foreign domination, the Israelites had to submit to still other forms of taxation. For instance, when Pharaoh Nechoh made Jehoiakim his vassal and imposed a heavy fine or tribute on Judah, Jehoiakim raised the necessary funds by having his subjects pay a certain sum "according to each one's individual tax rate."—2 Ki. 23:31-35; see TRIBUTE.

During the Persian period, the Jews (with the exception of the priests and others serving at the sanctuary, who were exempted by Artaxerxes Longimanus) had to pay tax (*mid·dah'* or *min·dah'*), tribute (*b'loh'*) and toll (*halakh'*). (Ezra 4:13, 20; 7:24) *Mid·dah'* is thought to designate personal tax on individuals; *b'loh'*, a tax on consumer items, excise; and *halakh'*, toll paid by travelers at road stations or river fords. The *mid·dah'* (translated "tribute" in *AS, AV, NW* at Nehemiah 5:4) must have been quite high, for many of the Jews had to borrow money to pay it. Besides having to care for the taxes levied by the Persians, the Jews normally also had to pay for the support of the governor.—Neh. 5:14, 15.

In the first century C.E., the Jews very much resented the payment of taxes, not only on account of the corruption prevalent among tax collectors, but also because this forced them to acknowledge their subjection to Rome. (See TAX COLLECTOR.) However, both Jesus Christ and the apostle Paul showed that it was proper to pay taxes to "Caesar" or to the "superior authorities." (Matt. 22:17-21; Rom. 13:1, 7; see CAESAR [God and Caesar].) Among the various kinds of taxes mentioned in the Christian Greek Scriptures is *te'los* (an indirect tax, duty or tribute; Matt. 17:25; Rom. 13:7). Also referred to is the *ken'sos* (a head or poll tax; Matt. 17:25; 22:17, 19; Mark 12:14) and *pho'ros* (a broader term thought to designate a tax levied upon houses, lands and persons; Luke 20:22; 23:2).

TAX COLLECTOR. In the Roman Empire, poll and land taxes were collected by imperial officers as part of their official function. But the authority to collect taxes on exports, imports and goods taken through a country by merchants was purchased at public auction. Thus the right to collect such taxes went to the highest bidders. When they collected taxes, they made a profit from tax receipts that exceeded the amount of their bid. These men, known as *publicani*, farmed out to

subcontractors the right to collect taxes in certain portions of their territory. The subcontractors, in turn, were in charge of other men who personally collected the taxes. Zacchaeus, for example, appears to have been the chief over the tax collectors in and around Jericho. (Luke 19:1, 2) And Matthew, whom Jesus called to be an apostle, was one who did the actual work of collecting taxes, apparently having his tax office in or near Capernaum.—Matt. 10:3; Mark 2:1, 14.

Thus, in Palestine many Jewish tax collectors were active. They were held in low esteem by their fellow countrymen, since they often exacted more than the tax rate. (Matt. 5:46; Luke 3:12, 13; 19:7, 8) The other Jews generally avoided voluntary association with tax collectors and classified them with persons known to be sinners, including harlots. (Matt. 9:11; 11:19; 21:32; Mark 2:15; Luke 5:30; 7:34) They also resented tax collectors because of their being in the service of a foreign power, Rome, and in close contact with "unclean" Gentiles. Hence, to treat a "brother" like a "tax collector" meant having no voluntary association with him.—Matt. 18:15-17.

Christ Jesus did not condone the corruption prevalent among tax collectors. Though criticized for doing so, he was willing to help them spiritually. (Matt. 9:9-13; Luke 15:1-7) In one of his illustrations, Jesus showed that the tax collector who humbly recognized himself as a sinner and repented was more righteous than the Pharisee who proudly viewed himself as righteous. (Luke 18:9-14) And humble, repentant tax collectors (like Matthew and Zacchaeus) came in line for membership in the kingdom of the heavens.—Matt. 21:31, 32.

TEACHER, TEACHING. Jehovah God, the Creator, is the Grand Instructor or Teacher of his servants. (1 Ki. 8:36; Ps. 27:11; 86:11; 119:102; Isa. 30:20; 54:13) The creative works themselves teach that an all-wise God exists and they provide a field for investigation and observation that to the present day has only been partially tapped. (Job 12:7-9) Additionally, by means of special revelations, Jehovah God has taught humans his name, purposes and laws. (Compare Exodus 4:12, 15; 24:12; 34:5-7.) Such revelations are found in God's Word, the Bible, and serve as a basis for correct teaching regarding his will. (Rom. 15:4; 2 Tim. 3:14-17) God's spirit also functions as a teacher.—John 14:26.

TEACHING AMONG THE ISRAELITES

In Israel, parents had the God-given responsibility of teaching their children. (Deut. 4:9; 6:7, 20, 21; 11:19-21; Ps. 78:1-4) For the nation as a whole, prophets, Levites, especially the priests, and other wise men served as teachers.—Compare 2 Chronicles 35:3; Jeremiah 18:18; see EDUCATION.

Prophets

The prophets taught the people about Jehovah's attributes and purposes, exposed the wrongdoing of the Israelites and outlined the right course for them to take. Often prophets imparted their teaching orally, later committing it to writing. (Compare 1 Samuel 12:23-25; Isaiah 7:3, 4; 22:15, 16; Jeremiah 2:2.) Their teaching methods included the use of questions (Jer. 18:13, 14; Amos 3:3-8; Hag. 2:11-14), illustrations (2 Sam. 12:1-7; Isa. 10:15; Jer. 18:3-10), riddles (Ezek. 17:2) and symbolic acts.—1 Ki. 11:30-32; Jer. 13:4-11; 19:1-12; 27:2; 28:10-14; Ezek. 4:1–5:4.

Priests and Levites

It was the responsibility of the priests and Levites to teach God's law to the nation of Israel. (Lev. 10:11; 14:57; 2 Chron. 15:3; 35:3) This was accomplished in various ways. Every sabbath year, during the Festival of Booths, the entire Law was read to all the people—men, women, children and alien residents. (Deut. 31:9-13) At times, by getting responses from the people, the Levites would impress the divine laws upon the listeners. (Compare Deuteronomy 27:14-26.) Besides reading the Law, the priests and Levites doubtless explained its significance. (Compare Nehemiah 8:8.) And the judicial decisions rendered by them taught principles of divine justice.—Deut. 17:8-13; 1 Chron. 26:29; 2 Chron. 19:8-11.

Scribes

In the time of Jesus' earthly ministry the scribes were prominent as teachers of the Law. But they did not come to grips with the real problems and needs of the people. Like the Pharisees, the scribes placed greater emphasis on technical regulations and traditions than on mercy, justice and faithfulness. They made the Law burdensome to the people. (Matt. 23:2-4, 23, 24; Luke 11:45, 46) Their teaching was not as effective as it could have been, for they assumed a superior attitude toward the common people and did not prove themselves to be examples worthy of imitation.—Compare Matthew 23:3, 6, 7; John 7:48, 49; see SCRIBE.

THE MASTER TEACHER JESUS CHRIST

Although the religious leaders of Judaism evidently were not sincere in addressing him as "Teacher [Gr., *Di·da'ska·los*]," Jesus Christ was recognized as such by both believers and unbelievers. (Matt. 8:19; 9:11; 12:38; 19:16; 22:16, 24, 36; John 3:2) Officers sent to arrest him were so impressed with his teaching that they returned empty-handed, saying: "Never has another man spoken like this." (John 7:46) Jesus taught "as a person having authority, and not as [the] scribes." (Matt. 7:29) The Source of his teaching was God (John 7:16; 8:28), and Jesus conveyed information with simplicity, irrefutable logic, thought-provoking questions, striking figures of speech and meaningful illustrations drawn from things familiar to his listeners. (Matt. 6:25-30; 7:3-5, 24-27; see ILLUSTRATIONS.) Jesus also used object lessons, on one occasion washing the feet of his disciples in order to teach them that they should serve one another.—John 13:2-16.

The knowledge of Jesus Christ was enhanced by his having had an intimate relationship with his Father and God before coming to the earth. Therefore he knew God as no other man did and this enabled him to provide authoritative teaching concerning his Father. As Jesus himself said: "No one fully knows the Son but the Father, neither does anyone fully know the Father but the Son and anyone to whom the Son is willing to reveal him."—Matt. 11:27; John 1:18.

Jesus was also thoroughly acquainted with God's written Word. When asked which commandment was the greatest in the Law, without hesitation he summed up the entire Law in two commandments, quoting from Deuteronomy (6:5) and Leviticus (19:18). (Matt. 22:36-40) During the course of his ministry he is known to have referred to or expressed thoughts that parallel passages from about one-half of the books of the Hebrew Scriptures—Genesis (2:24; Matt. 19:5; Mark 10:7, 8), Exodus (3:6; Matt. 22:32; Luke 20:37), Leviticus (14:2-32; Matt. 8:4), Numbers (30:2; Matt. 5:33), Deuteronomy (5:16; Matt. 15:4; Mark 7:10), First Samuel (21:4-6; Matt. 12:3, 4), First Kings (17:9; Luke 4:26), Job (42:2; Matt. 19:26), Psalms (8:2; 110:1; Matt. 21:16; 22:44), Proverbs (24:12; Matt. 16:27), Isaiah (6:9, 10; Matt. 13:14, 15; John 12:40), Jeremiah (7:11; Matt. 21:13; Mark 11:17; Luke 19:45, 46), Lamentations (2:1; Matt. 5:35), Daniel (9:27; Matt. 24:15), Hosea (6:6; Matt. 9:13), Jonah (1:17; Matt. 12:40), Micah (7:6; Matt. 10:21, 35, 36), Zechariah (13:7; Matt. 26:31) and Malachi.—3:1; Matt. 11:10.

Additionally, Jesus' perfect example lent real force to what he taught. (John 13:15) He was not like the scribes and Pharisees, concerning whom Jesus said: "All the things they tell you, do and observe, but do not do according to their deeds, for they say but do not perform."—Matt. 23:3.

Other aspects that made Jesus' teaching authoritative and effective were his understanding of man and

his loving concern for others. His keen discernment was enhanced by miraculous knowledge of the background and reasoning of others. (Matt. 12:25; Luke 6:8; John 1:48; 4:18; 6:61, 64; 13:11) "He himself knew what was in man." (John 2:25) His heart went out to the people to such an extent that he sacrificed needed rest to teach them. On one occasion Jesus and his disciples took a boat and headed for an isolated spot to rest up a bit. "But people saw them going and many got to know it, and from all the cities they ran there together on foot and got ahead of them. Well, on getting out, he saw a great crowd, but he was moved with pity for them, because they were as sheep without a shepherd. And he started to teach them many things."—Mark 6:31-34.

Jesus treated his listeners with understanding. When his disciples did not get the point of an illustration, he patiently explained it to them. (Matt. 13:10-23) Aware of their limitations, he did not give them too much information. (John 16:4, 12) When needed, Jesus repeated practically identical information. (Mark 9:35; 10:43, 44) In answering questions, Jesus often fortified his reply by means of illustrations or object lessons, thereby leaving a deep impression upon the minds of the listeners and stirring up their thinking faculties.—Matt. 18:1-5, 21-35; Luke 10:29-37.

GOD'S SPIRIT TEACHES

During the three and a half years of his earthly ministry, Jesus trained his apostles to continue the work he had started. As imperfect humans, they could not possibly remember every detail of his teaching. But Jesus promised them: "The helper, the holy spirit, which the Father will send in my name, that one will teach you all things and bring back to your minds all the things I told you." (John 14:26) This meant that God's spirit would teach them whatever they needed to know to accomplish their ministry. Particularly would it open up to their understanding what they had previously heard but not understood. As a remembrancer, the holy spirit would bring back to their minds things that Jesus had said while with them. And, as a teacher, it would show them the correct application of his words.—Compare John 2:19-22; see TRUTH ("The Spirit of the Truth").

When brought before public assemblies, kings and men in high governmental station, Jesus' disciples could confidently rely on God's spirit as a remembrancer and teacher. Like a friend, it would bring back to their minds things to say and help them to make appropriate applications. This would result in giving a good witness and also would silence opposers. (Matt. 10:18-20; Mark 13:11; Luke 12:11, 12; 21:13-15) That is why Peter and John were able to speak boldly when questioned by the highest Jewish court, the Sanhedrin, about their having healed a man lame from birth. Their outspokenness was something completely unexpected from 'unlettered and ordinary men.' It caused the members of the Sanhedrin to wonder. And Peter's words, coupled with the presence of the cured man, left these learned men with "nothing to say in rebuttal."—Acts 4:5-14.

Since all of God's Word was written under inspiration (2 Tim. 3:16), it alone contains the spirit's teaching. Therefore, teaching that conflicts with God's Word is not to be given any attention by Christians. As the apostle John wrote: "You do not need anyone to be teaching you; but, as the anointing from him is teaching you about all things, and is true and is no lie, and just as it has taught you, remain in union with him." (1 John 2:27) Those to whom John directed these words were spirit-begotten Christians. They had come to know both Jehovah God and his Son Christ Jesus. They were fully acquainted with God's truth. So they did not need persons as teachers who denied the Father and the Son. Such teachers would only mislead them from what they knew to be the truth as taught by God's spirit and plainly set forth in the Sacred Writings. (1 John 2:18-26) For this reason Christians were not to receive apostate teachers into their homes or even to say a greeting to them.—2 John 9-11.

MAKING AND TEACHING DISCIPLES

After his resurrection Jesus Christ commissioned his followers to make disciples, baptizing them and teaching them all the things he had commanded. (Matt. 28:19, 20) This extensive teaching work had its beginning on the day of Pentecost in 33 C.E., when about 3,000 Jews and proselytes accepted Jesus as the promised Messiah and were baptized. The teaching of these new disciples did not end with the apostle Peter's discourse that led to their becoming followers of Christ Jesus. There was much more for them to learn. For this reason those who had come to Jerusalem from distant places to be present for the festival of Pentecost extended their stay in order to be able to devote themselves to the apostles' teaching. Day after day they would assemble in the temple area, evidently to listen to the apostles. Other Jews and proselytes also got to hear the good news there, and the number of believing men eventually increased to about 5,000. (Acts 2:14–4:4) Besides teaching publicly at the temple, the apostles also declared the good news about Jesus Christ from house to house.—Acts 5:42.

Later, the scattering of the believers through persecution and the beginning of the preaching among the non-Jews extended the disciple-making work to distant places. (Acts 8:4-12; 11:1-26) As in Jerusalem, however, often public preaching and teaching was employed to locate interested ones, after which those who became disciples continued to be taught. In Ephesus, for example, the apostle Paul taught publicly in the synagogue. After opposition arose, he separated the disciples from the unbelieving Jews, delivering discourses to them in the school auditorium of Tyrannus. (Acts 19:8-10) Paul also taught disciples in their homes. (Compare Acts 18:6, 7 regarding Paul's activity in Corinth.) As he reminded the older men of the Ephesus congregation: "I did not hold back from telling you any of the things that were profitable nor from teaching you publicly and from house to house."—Acts 20:20.

TEACHERS IN THE CHRISTIAN CONGREGATION

Through the activity of the apostle Paul and others, Christian congregations were established in many places and these continued to enjoy increases. Qualified teachers were needed to assist all associated with these congregations to "attain to the oneness in the faith and in the accurate knowledge of the Son of God, to a full-grown man, to the measure of growth that belongs to the fullness of the Christ." (Eph. 4:11-13) This placed a weighty responsibility upon those serving as teachers, one that had a direct bearing upon the lives of fellow Christians. The position of teachers was of such importance that it is listed third, right after apostles and prophets, in the placement of members in the congregation. (1 Cor. 12:28) It was not a position filled by Christians generally (1 Cor. 12:29) and never by women. Wrote the apostle Paul: "I do not permit a woman to teach, or to exercise authority over a man." (1 Tim. 2:12) Overseers or older men appointed to their positions by holy spirit served in this capacity. —Acts 20:17, 25-30; 1 Tim. 3:1, 2; 5:17.

These older men had to be examples worthy of imitation and accurate in their teaching, always adhering to the inspired Word of God. As qualified teachers, they served as a bulwark against the falling away from true belief, being ever alert to correct those who had fallen victim to wrong teaching and taking action against those promoting sects.—1 Tim. 4:6, 7, 16; 6:2b-6; 2 Tim. 2:2, 14-26; 3:14-17; Titus 1:10, 11; 2:1, 6, 7; 3:9-11; compare Revelation 2:14, 15, 20-24.

The older men (Gr., *pre·sby'te·roi*) who worked hard in teaching fellow Christians were deserving of respect, consideration (compare Hebrews 13:17) and even voluntary material assistance. This is what the apostle Paul meant when he wrote: "Moreover, let

anyone who is being orally taught the word share in all good things with the one who gives such oral teaching." (Gal. 6:6) "Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching. For the scripture says: 'You must not muzzle a bull when it threshes out the grain'; also: 'The workman is worthy of his wages.' "—1 Tim. 5:17, 18.

Men who unselfishly sought to be overseers, qualified to teach others in the congregation, were "desirous of a fine work." (1 Tim. 3:1) Obviously, therefore, it was not with reference to such men that the disciple James wrote: "Not many of you should become teachers, my brothers, knowing that we shall receive heavier judgment." (Jas. 3:1) Evidently these words were not intended to discourage men from becoming qualified to teach, but emphasized the heavy responsibility that as a result comes upon teachers in the congregation. Evidently some had set themselves up as teachers, although not being appointed or qualifying as such. The persons whom James had in mind were probably much like those of whom Paul wrote to Timothy: "Certain ones have been turned aside into idle talk, wanting to be teachers of law, but not perceiving either the things they are saying or the things about which they are making strong assertions." (1 Tim. 1:6, 7) Evidently such men desired the prominence that came with being a teacher of fellow believers. But James placed matters in the right perspective in showing that more would be required of teachers in the congregation. They would have to render a more serious account than Christians generally. (Compare Romans 14:12.) Yet like others, they too would stumble in word.—Jas. 3:2.

How all Christians should be teachers

While relatively few served as teachers in the congregation itself, the desirable goal for all Christians was to have the ability to teach their beliefs to others, at least privately. This point was made clear to Hebrew Christians: "Although you ought to be teachers in view of the time, you again need someone to teach you from the beginning the elementary things of the sacred pronouncements of God." As the Jews had been the first to receive the good news about the Christ, they really should have been, not spiritual babes, but examples in Christian maturity and ability to teach others. (Heb. 5:12–6:2) Thus the inspired writer is here evidently speaking of teaching in a general sense, rather than in an appointed capacity. Somewhat similar, therefore, is his reference to the Jew who, on the basis of his knowledge, becomes a "corrector of the unreasonable ones, a teacher of babes." (Rom. 2:17-20) Paul shows, however, that in such teaching also one's life course must harmonize with what is taught if the teaching is to bring honor to God.—Rom. 2:21-24.

Christians could also learn from one another. Younger women, for instance, could be taught by aged women about such matters as 'loving their husbands, loving their children, being sound in mind, chaste, workers at home, good, subjecting themselves to their own husbands, so that the word of God may not be spoken of abusively.' Such teaching in private was effective when backed up by a good example.—Titus 2:3-5; compare 2 Timothy 1:5; 3:14, 15.

TEBAH (Te'bah) [slaughter]. First-named son of Abraham's brother Nahor by his concubine Reumah. (Gen. 22:23, 24) His descendants may be connected with the town of Betah (Tibhath).—2 Sam. 8:8; 1 Chron. 18:8; see BETAH.

TEBALIAH (Teb·a·li'ah) [Jehovah has immersed, that is, purified]. A Merarite Levite, the third-listed son of Hosah and a gatekeeper in the time of David. —1 Chron. 26:1, 10, 11, 16.

TEBETH (Te'beth). The postexilic name of the tenth Jewish lunar month of the sacred calendar, but the fourth of the secular calendar. (Esther 2:16) It corresponds to part of December and part of January. It is generally referred to simply as the "tenth month."—1 Chron. 27:13.

The name "Tebeth" is believed to mean "sinking" or "sinking in," and this may have reference to the muddy conditions that prevail during this winter month when rainfall is at its peak. The winter rains are often torrential, like the one that ended the three-and-a-half-year drought in Elijah's day or the kind that Jesus described in his illustration of the house, the sand foundation of which was washed away by the lashing rain. (1 Ki. 18:45; Matt. 7:24-27) According to *The Geography of the Bible* by Denis Baly, the latter part of December brings frequent frosts in the hill country and occasional snow flurries in Jerusalem. (2 Sam. 23:20) Though it is unusual, there have been times when roads were temporarily blocked by heavy snowfall. It may have been during this month Tebeth that a heavy snowfall hindered the Syrian army commander Tryphon when on his way to Jerusalem. (See Josephus' *Antiquities of the Jews*, Book XIII, chap. VI, par. 6; 1 Maccabees 13:22.) The month Tebeth was very evidently neither a month for traveling nor a month in which shepherds would spend the night in the fields. For these and other reasons it could not have been the month in which Jesus was born.

It was on the tenth day of Tebeth in 609 B.C.E. that Nebuchadnezzar began his siege against the city of Jerusalem. (2 Ki. 25:1; Jer. 39:1; 52:4; Ezek. 24:1, 2) The "fast of the tenth month," mentioned at Zechariah 8:19, was thereafter observed by the Jews in memory of this event.

TEETH. Job, the faithful servant of God, barely escaping death in his sufferings, said: "I escape with the *skin of my teeth.*" (Job 19:20) This Biblical statement is accurate. *The Encyclopedia Americana* (1956), Volume 26, page 321, comments: "On the enamel surface [of the teeth] is a highly indestructible pellicle [thin skin] or film indistinguishable to the naked eye known as the enamel cuticle (Nasmyth's membrane)."

FIGURATIVE USE

Grinding or gnashing of the teeth is frequently used to denote rage (Job 16:9; Acts 7:54) or anguish and despair. (Matt. 8:12; 13:42, 50; 22:13; 24:51; 25:30) Such gnashing may be accompanied by bitter words and violent action against the object of anger. At Amos 4:6 the expression *"cleanness of teeth"* is paralleled with "want of bread," representing famine conditions.

Teeth also symbolize destructive power of a nation or a people. (Dan. 7:5, 7, 19; Joel 1:6; Rev. 9:8) David likens the wicked enemies of the righteous to ferocious lions, and he petitions God to strike them in the jaw and to *break their teeth.* This would render them powerless to do harm. (Ps. 3:7; 58:6) The false prophets of Israel are pictured as greedy and voracious, "biting with their teeth," and sanctifying war against anyone who does not feed them.—Mic. 3:5; compare Ezekiel 34:2, 3; Matthew 7:15; Acts 20:29.

In the days before Jerusalem's destruction, a common saying of the people was: "The fathers were the ones that ate the unripe grape, but it was the *teeth* of the sons that *got set on edge.*" (Jer. 31:29; Ezek. 18:2-4) By this means they tried to excuse themselves of the blame for the adverse conditions brought upon the nation because of its wickedness, saying that what they were experiencing was as a result of what their fathers had done.

TEHAPHNEHES. See TAHPANES, TAHPANHES, TEHAPHNEHES.

TEHINNAH (Te·hin'nah) [entreaty]. Descendant of Chelub in the genealogies of Judah. He is also iden-

tified as the father of Ir-nahash, probably meaning that he was the founder of such a community. —1 Chron. 4:11, 12.

TEHTH, or, as commonly anglicized, teth [ט]. The ninth letter of the Hebrew alphabet, used also later, outside the Hebrew Scriptures, to denote the number nine. The meaning of the name is uncertain.

The sound represented by the letter corresponds to an emphatic English "t," produced by pressing the tongue strongly against the palate. Its sound differs from that of the letter *taw* [ת] primarily because of its lack of aspiration after the "t" sound. In the original Hebrew, it appears at the beginning of each verse of Psalm 119:65-72.

TEKEL. See MENE.

TEKOA (Te·ko'a). A town in the territory of Judah that is commonly identified with Khirbet Taqu'a, some ten miles (16 kilometers) S of Jerusalem and lying at an elevation of about 2,700 feet (c. 820 meters). To the E stretches the wilderness of Judah, of which the "wilderness of Tekoa" (where the Ammonites, Moabites and the forces from Mount Seir suffered a crushing defeat during Jehoshaphat's reign) was apparently a part. (2 Chron. 20:20, 24) King Rehoboam, David's grandson, rebuilt and fortified Tekoa, and for centuries thereafter the city evidently served as an outpost in the Judean defense system. (2 Chron. 11:5, 6; compare Jeremiah 6:1.) It was the home of Ikkesh, the father of one of David's mighty men, Ira. (1 Chron. 11:26, 28) From there came the wise woman who, at the direction of Joab, appealed to King David in behalf of Absalom. (2 Sam. 14:1-21) And there, in the ninth century B.C.E., the prophet Amos raised sheep.—Amos 1:1.

The Tekoa mentioned in the Judean genealogical records (1 Chron. 2:3, 24; 4:5) may have been a son of Asshur. However, Tekoa is not listed in 1 Chronicles 4:5-7 among the seven sons of Asshur's two wives, suggesting that Asshur, rather than being the father of a son named Tekoa, may have been the founder of the town or of its population.

TEKOITE (Te·ko'ite). An inhabitant of Tekoa. (2 Chron. 11:6; Jer. 6:1) The term is applied to Ikkesh, the father of David's warrior Ira (2 Sam. 23:26; 1 Chron. 11:28; 27:9); likewise to a wise woman who, at the behest of Joab, feigned widowhood before David in a scheme to accomplish Absalom's return from banishment. (2 Sam. 14:2, 4, 9) After the return from Babylonian exile, Tekoites were among those who shared in repairing Jerusalem's walls, though their "majestic ones" ("nobles," *AT*) took no part in the work.—Neh. 3:5, 27.

TEL-ABIB (Tel-a'bib) [hill of green ears]. A place by the river Chebar in the land of the Chaldeans where Ezekiel and other Jews were exiled. Its exact location is unknown.—Ezek. 1:1-3; 3:15; see CHEBAR.

TELAH (Te'lah) [fracture]. An Ephraimite ancestor of Joshua the son of Nun.—1 Chron. 7:20, 25-27.

TELAIM (Te·la'im) [lambs]. A site, apparently in Judah, where Saul numbered his forces before striking the Amalekites. (1 Sam. 15:1-4) Telaim appears to be the same as Telem, listed with southern Judean cities, and is usually believed to have been located about twenty-six miles (c. 42 kilometers) W-SW of the southern end of the Dead Sea. (Josh. 15:21, 24) It is also probably to be connected with "Telam." —1 Sam. 27:8; see TELAM; TELEM No. 2.

TELAM (Te'lam). Twelve manuscripts of the Greek *Septuagint* say that Tela(m) was one of the limits of the dwellings of the Geshurites, Girzites and Amalekites in David's day. (1 Sam. 27:8) This would appear to connect Telam with Telaim referred to at 1 Samuel 15:4, and Telem in southern Judah. (Josh. 15:21, 24) At 1 Samuel 27:8, the Hebrew Masoretic text reads "from long ago," which differs from the expression "from Telam" by only two Hebrew consonants.—See TELAIM; TELEM No. 2.

TEL-ASSAR (Tel-as'sar) [hill of Asshur]. A place inhabited by "the sons of Eden" mentioned along with Gozan, Haran and Rezeph, sites in northern Mesopotamia. (2 Ki. 19:12; Isa. 37:12) Sennacherib boasted, through his messengers, that the gods worshiped by the people of these places had been unable to deliver them from the power of his forefathers. Due to the reference to "the sons of Eden," Telassar is generally associated with the small kingdom of Bit-adini along the Upper Euphrates. Assyrian monarchs Tiglath-pileser III and Esar-haddon both refer to a Til-Ashuri, but its location is considered to have been near the Assyrian border of Elam. Hence, identification of Tel-assar remains uncertain. The name is a common form of place-name, however.

TELEM (Te'lem) [lambs or oppression].

1. A gatekeeper among those dismissing their foreign wives in the days of Ezra.—Ezra 10:16, 17, 24.

2. A city in the southern part of Judah. (Josh. 15:21, 24) It may be represented by Tell Umm es-Salafeh, some twenty-six miles (c. 42 kilometers) W-SW of the southern end of the Dead Sea. It is possibly the same as Telaim, though the two names could have different meanings.—See TELAIM.

TEL-HARSHA (Tel-har'sha) [hill of the artificer or of the magician]. A Babylonian site from which certain persons unable to establish their genealogy as Israelites came to Judah with the exiles in 537 B.C.E. (Ezra 2:1, 59; Neh. 7:6, 61) Otherwise the site is unknown.

TEL-MELAH (Tel-me'lah) [hill of salt]. One of the Babylonian places from which individuals unable to tell their genealogy came to Judah in 537 B.C.E.—Ezra 2:1, 59; Neh. 7:6, 61.

TEMA (Te'ma) [south country].

1. A son of Ishmael, and the place where the tribe of Tema's descendants settled.—Gen. 25:13-15; 1 Chron. 1:29, 30.

2. Probably the same as modern Taima, an oasis located about 250 miles (402 kilometers) SE of Ezion-geber, where two major caravan routes crossed. (Job 6:19) Tema, along with nearby Dedan, is mentioned in the prophecies of Isaiah (21:13, 14) and Jeremiah (25:15-23). In this latter prophecy Tema was specifically named as among the places whose inhabitants would be compelled to drink of Jehovah's "cup of the wine of rage." Babylonian King Nabonidus apparently established a second capital in Tema, leaving Belshazzar at Babylon in charge during his absence.

TEMAH (Te'mah). Forefather of a family of Nethinim who returned from Babylon to Jerusalem with Zerubbabel.—Ezra 2:1, 2, 43, 53; Neh. 7:55.

TEMAN (Te'man) [on the right, southern].

1. A descendant of Esau through his firstborn Eliphaz (Gen. 36:10, 11; 1 Chron. 1:35, 36); an Edomite sheik.—Gen. 36:15, 16, 34, 42.

2. A place linked by some scholars with Tawilan, a few miles E of Petra. It was evidently an Edomite city or district ("the land of the Temanites"), where the descendants of Teman resided. (Gen. 36:34; Jer. 49:7, 20; Ezek. 25:13; Amos 1:11, 12; Obad. 9) The place became noted as a center of wisdom. (Jer. 49:7) In the book of Habakkuk, God is spoken of as coming from "Teman, even a Holy One from Mount Paran." This may refer to Jehovah's shining forth in glory, his splendor reflecting from the mountains as he brought his newly formed nation past Edom en

route to the Promised Land.—Hab. 3:3, 4; compare Deuteronomy 33:2.

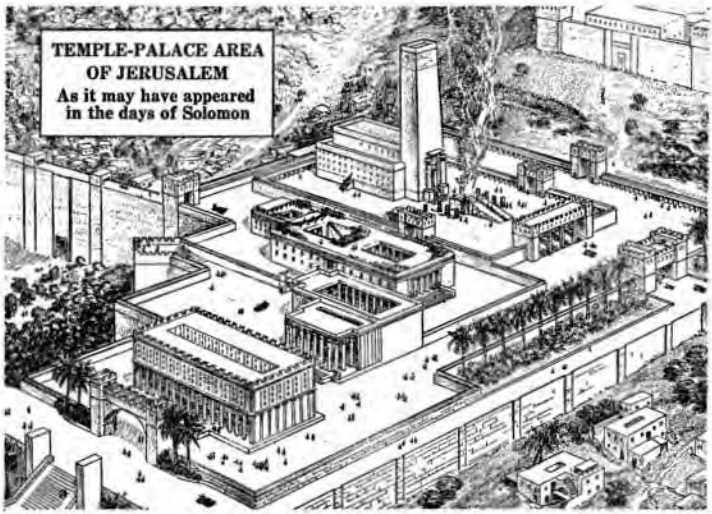
TEMANITE. A term generally understood to refer to a native of Teman in Edom. An early Edomite king, Husham, came from the "land of the Temanites," and Eliphaz, one of Job's three companions, was a Temanite. (Gen. 36:31-34; Job 2:11; 4:1; 42:7) That Eliphaz came from Teman in Edom is suggested by the understanding that the land of Uz, where Job lived, was near Edom. Some scholars, however, believe that there is a possibility that the Eliphaz named in the book of Job was, not from Teman, but from Tema, a place identified with an oasis on the Arabian Peninsula about 250 miles (402 kilometers) SE of Ezion-geber.—Job 6:19.

TEMENI (Te'me·ni) [possibly, southern]. A son of Ashhur by his wife Naarah; of the tribe of Judah. —1 Chron. 4:1, 5, 6.

TEMPLE [Heb., *heh·khal'*, temple, palace; Gr., *hi·e·ron'*, temple; *na·os'*, sanctuary, a dwelling (specifically, of a god), temple]. Temples, literal, visionary and symbolic, are described in the Scriptures, the primary ones being the temples built by (1) Solomon, (2) Zerubbabel and (3) Herod the Great, and (4) the visionary temple of Ezekiel and (5) the spiritual temple.

SOLOMON'S TEMPLE

King David entertained a strong desire to build a house for Jehovah, to contain the ark of the covenant, which was "dwelling in the middle of tent cloths." Jehovah was pleased with David's proposal, but told him that, due to the fact that he had shed much blood in warfare, his son (Solomon) would be privileged to do the building. This was not to say that God did not approve David's wars fought in behalf of Jehovah's name and His people. But the temple was to be built in peace by a man of peace, foreshadowing the Great Temple Builder and Prince of Peace Jesus Christ.—2 Sam. 7:1-16; 1 Ki. 5:3-5; 8:17; 1 Chron. 17:1-14; 22:6-10.



Cost

Later David purchased the threshing floor of Ornan (Araunah) the Jebusite on Mount Moriah as the temple site. (2 Sam. 24:24, 25; 1 Chron. 21:24, 25) He amassed 100,000 talents of gold, one million talents of silver, and copper and iron in great abundance, besides contributing from his personal fortune 3,000 talents of gold and 7,000 talents of silver. He also received as contributions from the princes, 5,000 talents and 10,000 darics of gold and 10,000 talents of silver, as well as much iron and copper. (1 Chron. 22:14; 29:3-7) This total, 108,000 talents and 10,000 darics of gold and 1,017,000 talents of silver, would be worth $5,623,273,830 at current values. His son Solomon did not spend the entire amount in building the temple; the remainder he put in the temple treasury. —1 Ki. 7:51; 2 Chron. 5:1.

Workmen

King Solomon began building the temple in the fourth year of his reign (1034 B.C.E.), in the second month, Ziv, following the architectural plan that David had received by inspiration. (1 Ki. 6:1; 1 Chron. 28:11-19) The work continued over a seven-year period. (1 Ki. 6:37, 38) In exchange for wheat, barley, oil and wine, Hiram king of Tyre supplied timbers from Lebanon and skilled workers in wood and stone, and one special expert, also named Hiram, whose father was a Tyrian and his mother an Israelitess of the tribe of Naphtali. This man was a fine workman in gold, silver, copper, iron, wood, stones and fabrics. —1 Ki. 5:8-11, 18; 7:13, 14, 40, 45; 2 Chron. 2:13-16.

In organizing the work, Solomon conscripted 30,000 men out of Israel, sending them to Lebanon in shifts of 10,000 for a month, with a two-month stay at home between shifts. (1 Ki. 5:13, 14) As burden bearers he conscripted 70,000 from among the "alien residents" in the land, and as cutters 80,000. (1 Ki. 5:15; 9:20, 21; 2 Chron. 2:2) As foremen over the work Solomon appointed 550 men and apparently 3,300 as assistants. (1 Ki. 5:16; 9:22, 23) It appears that, of these, 250 were Israelites and 3,600 were "alien residents" in Israel.—2 Chron. 2:17, 18.

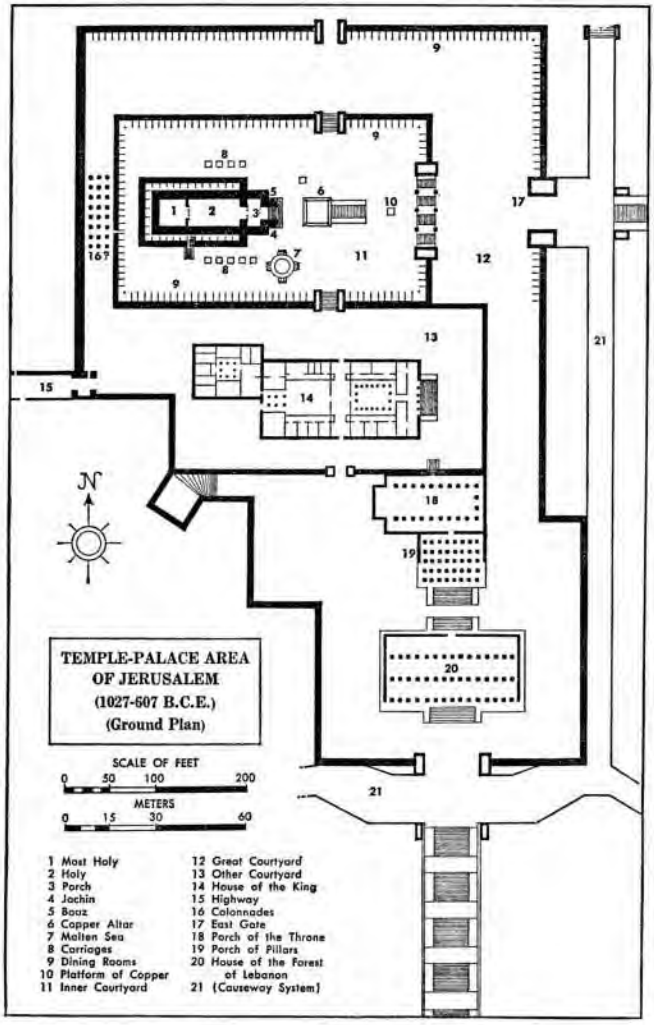
Length of "cubit" used

In the following discussion of the measurements of the three temples built by Solomon, Zerubbabel and Herod, we shall calculate them on the basis of the cubit of 17.5 inches (c. 44.4 centimeters). However, it is possible that they used the longer cubit of about 20.4 inches (51.8 centimeters). —Compare 2 Chronicles 3:3 (which mentions a "length in cubits by the former measurement," this perhaps being a longer measure than the cubit that came to be commonly in use), and Ezekiel 40:5; see CUBIT.

Plan and materials

The temple, a most magnificent structure, followed the general plan of the tabernacle. The Holy and Most Holy were of the same proportions, but their inside dimensions were twice those of the tabernacle. The Holy was forty cubits (c. 58.3 feet; 17.8 meters) long and twenty cubits (c. 29.2 feet; 8.9 meters) wide and high. The Most Holy was a cube twenty cubits on a side. (1 Ki. 6:20; 2 Chron. 3:8) Additionally, there were roof chambers that were approximately ten cubits (c. 14.6 feet; 4.4 meters) high, since the building reached a height of thirty cubits (c. 43.8 feet; c. 13.3 meters). (1 Ki. 6:2; 1 Chron. 28:11) There were also other buildings around it, containing storage chambers, dining rooms, and so forth.—1 Ki. 6:4-6, 10.

Materials used were primarily stone and wood. The floors of these rooms were overlaid with juniper wood, the inside walls were of cedar engraved with



carvings of cherubs, palm trees and blossoms; the walls and ceiling were entirely overlaid with gold. (1 Ki. 6:15, 18, 21, 22, 29) The doors of the Holy Place (at the temple entrance) were made of juniper, carved, and overlaid with gold foil. (1 Ki. 6:34, 35) Doors of oil-tree wood, likewise carved and overlaid with gold, provided entrance between the Holy and Most Holy. Whatever their exact position, these doors did not fully replace the curtain arrangement that had been in effect in the tabernacle. (Compare 2 Chronicles 3:14.) Two gigantic cherubs of oil-tree wood, gold overlaid, occupied the Most Holy. Under these the ark of the covenant was placed.—1 Ki. 6: 23-28, 31-33; 8:6; see CHERUB No. 1.

All the utensils of the Holy Place were of gold: the altar of incense and the table of showbread, and ten lampstands, together with their appurtenances. Beside the entrance to the Holy Place (the first compartment) stood two copper pillars, called "Jachin" and "Boaz." (1 Ki. 7:15-22, 48-50; see BOAZ, II; JACHIN No. 3.) The courtyard was constructed of fine stone and cedarwood. (1 Ki. 6:36) The courtyard furnishings, the altar of sacrifice, the great "molten sea," ten carriages for water basins, and other utensils were of copper.—1 Ki. 7:23-47; see ALTAR; GATE, GATEWAY; HOLY PLACE; MOST HOLY.

An outstanding feature of the construction of this temple was the fact that all the stone was cut at the quarry, so that it fit perfectly at the temple site. "As for hammers and axes or any tools of iron, they were not heard in the house while it was being built." (1 Ki. 6:7) The work was completed in seven and a half years (from spring, 1034 B.C.E. to fall [Bul, the eighth month], 1027 B.C.E.). —1 Ki. 6:1, 38.

Inauguration

In the seventh month, Ethanim, apparently in the twelfth year of Solomon's reign (1026 B.C.E.), Solomon congregated the men of Israel to Jerusalem for the temple inauguration and the Festival of Booths. The tabernacle with its holy furniture was brought up, and the ark of the covenant was placed in the Most Holy. At this Jehovah's cloud filled the temple. Solomon then blessed Jehovah and the congregation of Israel and, standing on a special platform before the copper altar of sacrifice, offered a long prayer praising Jehovah and asking for his loving-kindness and mercy in behalf of those who turned toward Him to fear and to serve Him, both the Israelite and the foreigner. A grand sacrifice of 22,000 cattle and 120,000 sheep was offered. The inauguration occupied seven days, and the Festival of Booths seven days, after which, on the twenty-third day of the month, Solomon sent the people home joyful and thankful for Jehovah's goodness and bountifulness.—1 Ki. chap. 8; 2 Chron. 5:1–7:10; see SOLOMON (Inauguration of the temple).

History

This temple existed until it was destroyed by the Babylonian army under King Nebuchadnezzar, in 607 B.C.E. (2 Ki. 25:9; 2 Chron. 36:19; Jer. 52:13) Due to the falling away of Israel to false religion, God permitted the nations to harass Judah and Jerusalem, at times stripping the temple of its treasures. The temple also suffered periods of neglect. King Shishak of Egypt robbed it of its treasures (c. 993 B.C.E.) in the days of Rehoboam the son of Solomon, only about thirty-three years after its inauguration. (1 Ki. 14:25, 26; 2 Chron. 12:9) King Asa (977-937 B.C.E.) had respect for Jehovah's house, but to protect Jerusalem he foolishly bribed King Benhadad of Syria, with silver and gold from the treasures of the temple, to break his covenant with Baasha king of Israel.—1 Ki. 15:18, 19; 2 Chron. 15:17, 18; 16:2, 3.

After a period of turbulence and neglect of the temple, King Jehoash of Judah (897-858 B.C.E.) oversaw its repair. (2 Ki. 12:4-12; 2 Chron. 24:4-14) In the days of his son Amaziah, Jehoash king of Israel robbed it. (2 Ki. 14:13, 14) King Jotham (777-762 B.C.E.) did some construction work on the temple area, building the "upper gate." (2 Ki. 15:32, 35; 2 Chron. 27:1, 3) King Ahaz of Judah (761-746 B.C.E.) not only sent the treasures of the temple to Tiglath-pileser king of Assyria as a bribe, but he also polluted the temple by building an altar patterned after one in Damascus, and replacing the copper altar of the temple with it. (2 Ki. 16:5-16) Finally he closed the doors of Jehovah's house.—2 Chron. 28:24.

Ahaz' son Hezekiah (745-716 B.C.E.) did what he could to undo the bad works of his father. At the

very beginning of his reign he reopened the temple and had it cleaned up. (2 Chron. 29:3, 15, 16) However, later on, for fear of Sennacherib king of Assyria, he cut off the doors and the doorposts of the temple that he himself had caused to be overlaid with gold and sent them to Sennacherib.—2 Ki. 18: 15, 16.

But when Hezekiah died the temple entered a half century of desecration and disrepair. His son Manasseh (716-661 B.C.E.) went beyond any of Judah's previous kings in wickedness, setting up altars "to all the army of the heavens in two courtyards of the house of Jehovah." (2 Ki. 21:1-5; 2 Chron. 33: 1-4) By the time of Manasseh's grandson Josiah (659-628 B.C.E.) the formerly magnificent edifice was in a state of disrepair. Evidently it was in a disorganized or cluttered condition, for High Priest Hilkiah's finding the book of the law (possibly an original scroll written by Moses) was an exciting discovery. (2 Ki. 22:3-13; 2 Chron. 34:8-21) After the temple's repair and cleansing, the greatest Passover since the days of Samuel the prophet was celebrated. (2 Ki. 23:21-23; 2 Chron. 35:17-19) This was during the ministry of the prophet Jeremiah. (Jer. 1:1-3) From this time until the temple's destruction it remained open and in use by the priesthood, though many of the priests were corrupt.

THE TEMPLE BUILT BY ZERUBBABEL

As foretold by Jehovah's prophet Isaiah, God raised up Cyrus king of Persia as a liberator of Israel from the power of Babylon. (Isa. 45:1) Jehovah also stirred up his own people under the leadership of Zerubbabel of the tribe of Judah to return to Jerusalem for the purpose of rebuilding the temple, in 537 B.C.E., after seventy years of desolation, as Jeremiah had foretold. (Ezra 1:1-6; 2:1, 2; Jer. 29:10) This structure, though not nearly so glorious as Solomon's temple, endured longer, standing for nearly 500 years, from 515 B.C.E. to very late in the first century B.C.E. (The temple built by Solomon had served about 420 years, from 1027 to 607 B.C.E.)

In Cyrus' decree he ordered: "As for anyone that is left from all the places where he is residing as an alien, let the men of his place assist him with silver and with gold and with goods and with domestic animals along with the voluntary offering for the house of the true God, which was in Jerusalem." (Ezra 1:1-4) Cyrus also returned five thousand four hundred vessels of gold and silver that Nebuchadnezzar had taken from Solomon's temple.—Ezra 1:7-11.

In the seventh month (Ethanim or Tishri) of the year 537 B.C.E. the altar was set up, and in the following year the foundation of the new temple was laid. As Solomon had done, the builders hired Sidonians and Tyrians to bring cedar timbers from Lebanon. (Ezra 3:7) The building work progressed for about fifteen years until it came under official ban of the king of Persia due to accusations written to the king by opposers, particularly the Samaritans. —Ezra chap. 4.

The temple builders weakened, but Jehovah sent his prophets Haggai and Zechariah to stir them to renew their efforts, and in the second year of Darius I (520/519 B.C.E.) a decree was made upholding Cyrus' original order and commanding that monies be provided from the royal treasury, to supply what the builders and priests needed. (Ezra 5:1, 2; 6:1-12) The building work resumed promptly and the house of Jehovah was completed on the third day of Adar in the sixth year of Darius (probably about March 5/6 of 515 B.C.E.), after which the Jews inaugurated the rebuilt temple and held the Passover.—Ezra 6:13-22.

Little is known about the details of the architectural plan of this second temple. Cyrus' decree authorized the building of a structure "its height being sixty cubits [c. 87.5 feet; 26.7 meters], its width sixty cubits, with three layers of stones rolled into place and one layer of timbers." The length is not stated. (Ezra 6:3, 4) It had dining rooms and storerooms, and undoubtedly had roof chambers, and possibly other buildings were associated with it, along the same lines as Solomon's temple. Apparently it was less magnificent, however, for some of those returned Jews who had seen the former temple foolishly counted it in their eyes "as nothing" by comparison.—Hag. 2:3.

This second temple did not contain the ark of the covenant, which seems to have disappeared before Nebuchadnezzar captured and looted Solomon's temple in 607 B.C.E. According to the account in the apocryphal book of First Maccabees (1:21-24, 57; 4:38, 44-51) there was one lampstand instead of the ten that were in Solomon's; the golden altar, the table of showbread and the vessels are mentioned, as well as the altar of burnt offering, which, instead of being of copper, as was the altar in Solomon's temple, is there described as being of stone. This altar, after being defiled by King Antiochus Epiphanes (in 168 B.C.E.), was rebuilt with new stones under the direction of Judas Maccabaeus. The record by Nehemiah reveals that this temple contained storerooms and dining halls.—Neh. 13:4, 5, 9.

THE TEMPLE BUILT BY HEROD

This temple is not described in any detail in the Scriptures. The primary source is Josephus, who personally saw the structure, and who reports on its construction in his *Wars of the Jews* and *Antiquities of the Jews*. The Jewish Mishnah supplies some information, and a little is gained from archaeology. Therefore the description set forth here is from these sources, which in some instances may be open to question.

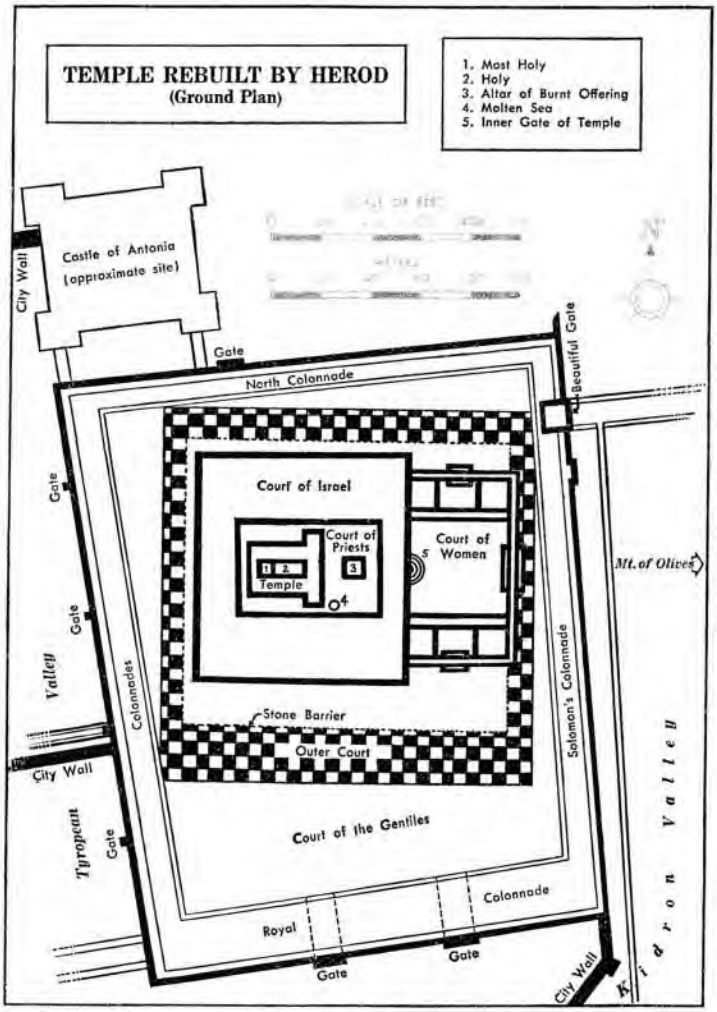
Josephus says, in one place (*Wars of the Jews*, Book I, chap. XXI, par. 1), that Herod rebuilt the temple in the fifteenth year of his reign, but in *Antiquities of the Jews* (Book XV, chap. XI, par. 1), he says it was in the eighteenth year. This latter date is generally accepted by scholars, although the beginning of Herod's reign, or how Josephus calculated it, is not established with certainty. The sanctuary itself took eighteen months to build, but the courtyards, and so forth, were under construction for eight years. When certain Jews approached Jesus Christ in 30 C.E., saying, "This temple was built in forty-six years" (John 2:20), these Jews were apparently talking about the work that continued on the complex of courts and buildings up until then. The work was not finished until about six years before the destruction of the temple in 70 C.E.

Because of hatred and distrust of Herod, the Jews would not permit him to rebuild the temple, as he proposed, until he had everything prepared for the new building. For the same reason they did not consider this temple as a third one, but only as a rebuilt one, speaking only of the first and second temples (Solomon's and Zerubbabel's).

As to Josephus' measurements, Smith's *Dictionary of the Bible* says: "His horizontal dimensions are so minutely accurate that we almost suspect he had before his eyes, when writing, some ground-plan of the building prepared in the quartermaster-general's department of Titus's army. They form a strange contrast with his dimensions in height, which, with scarcely an exception, can be shown to be exaggerated, generally doubled. As the buildings were all thrown down during the siege, it was impossible to convict him of error in respect to elevations." —P. 3203.

Colonnades and gates

Josephus writes that Herod doubled the size of the temple area, building up the sides of Mount Moriah with great stone walls and leveling off an area 400 cubits (c. 583 feet; 178 meters) square on the top of the mountain. On the outer edge of the



area were colonnades. The temple faced the E, as did the previous ones. Along this side was the colonnade of Solomon, consisting of three columns of marble pillars. On one occasion, in the wintertime, Jesus was approached here by certain Jews asking if he was the Christ. (John 10:22-24) In the N and W were also colonnades, dwarfed by the Royal Colonnade on the S, consisting of four rows of Corinthian pillars, 162 in all, with three aisles. The pillars' circumferences were so great that it took three men with outstretched arms to reach around one of them, and they stood much higher than those of the other colonnades.

There were eight or ten gates leading into the temple area: four or five on the W side, two or three on the S, and one each on the E and N. Because of these gates the first court, the Court of the Gentiles, also served as a thoroughfare, travelers preferring to go through it instead of outside around the temple area.

Court of the Gentiles

The colonnades surrounded the large area named the Court of the Gentiles, so called because Gentiles were permitted to enter it. It was from it that Jesus, on two occasions, once near the beginning and once at the close of his earthly ministry, expelled those who had made the house of his Father a house of merchandise.—John 2:13-17; Matt. 21:12, 13; Mark 11:15-18.

There were several courts through which one passed as he proceeded to the central building, the sanctuary itself. Each succeeding court was of a higher degree of sanctity. Passing through the Court of the Gentiles, one encountered a wall three cubits (c. 4.4 feet; 1.3 meters) high, with openings through which to pass. On its top were large stones bearing a warning in Greek and Latin. The Greek inscription read (according to one translation): "Let no foreigner enter inside of the barrier and the fence around the sanctuary. Whosoever is caught will be the cause of death following as a penalty (upon himself)." (*Westminster Dictionary of the Bible*, pp. 596, 597) On the occasion when the apostle Paul was mobbed in the temple it was because the Jews rumored that he had brought a Gentile within the forbidden area. We are reminded of this wall, though Paul was using the term "wall" symbolically, when we read that Christ "destroyed the wall" that fenced off Jew from Gentile.—Eph. 2:14; Acts 21:20-32.

Court of Women

The Court of Women was fourteen steps higher. Here women could enter for worship. Among other things, the Court of Women contained treasure chests, near one of which Jesus stood when he commended the widow for giving her all. (Luke 21:1-4) In this court were also several buildings.

Court of Israel and Court of Priests

Fifteen large semicircular steps led up to the Court of Israel, which could be entered by men who were ceremonially clean. Against the outside wall of this court were storage chambers.

Then came the Court of Priests, which corresponded to the courtyard of the tabernacle. In it was the altar, built of unhewn stones. According to the Mishnah, it was thirty-two cubits (46.7 feet; 14.2 meters) square at the base. Josephus gives a higher figure. The priests reached the altar by an inclined plane. A "brazen sea" was also in use, according to the Mishnah. Around this court also were various buildings.

The temple building

As previously, the temple proper consisted primarily of two compartments, the Holy Place and the Most Holy. The floor of this building was twelve steps above the Court of Priests. Even as with Solomon's temple, chambers were built on the sides of this building. The entrance was closed by golden doors, each fifty-five cubits (c. 80 feet; 24 meters) high and sixteen cubits (c. 23 feet; 7 meters) broad. The front of the building was wider than the back, having wings or "shoulders" that extended out twenty cubits on each side. The inside of the Holy Place was forty cubits (c. 58 feet; 18 meters) long and twenty cubits (c. 29 feet; 9 meters) wide. It was apparently forty cubits high, and there was an upper chamber over both the Holy and the Most Holy. In

the Holy Place were the lampstand, the table of showbread and the altar of incense, all of gold.

The entrance to the Most Holy was a beautifully ornamented thick curtain or veil. At the time of Jesus' death this curtain was torn in two from top to bottom, exposing the Most Holy as containing no ark of the covenant. In place of the Ark was a stone slab upon which the high priest sprinkled the blood on the day of atonement. (Matt. 27:51; Heb. 6:19; 10:20) This room was twenty cubits long and twenty cubits wide.

The Jews used the temple area as a citadel or fortress during the Roman siege of Jerusalem in 70 C.E. They themselves set fire to the colonnades, but a Roman soldier, contrary to the wishes of the Roman commander Titus, fired the temple itself, thereby fulfilling Jesus' words regarding the temple buildings: "By no means will a stone be left here upon a stone and not be thrown down."—Matt. 24:2.

EZEKIEL'S TEMPLE

In 593 B.C.E., in the fourteenth year after the destruction of Jerusalem and Solomon's temple therein, the priest-prophet Ezekiel, transported in vision to a high mountaintop, beheld a great temple of Jehovah. (Ezek. 40:1, 2) To humiliate and bring about repentance of the exiled Jews, also doubtless to comfort faithful ones, Ezekiel was instructed to relate everything he saw to the "house of Israel." (40:4; 43:10, 11) The vision gave careful attention to the details of measurement. The units of measure used were the "reed" (the long reed, c. 10.2 feet; 3.1 meters) and the "cubit" (the long cubit, c. 20.4 inches; 51.8 centimeters). (40:5) This attention to measurement has led some to believe that this visionary temple was to serve as a model for the temple later constructed by Zerubbabel in the postexilic period. There is, however, no conclusive substantiation of this assumption. In fact, the area enclosed by the visionary temple and its courts was some 500 long cubits (c. 850 feet; 259 meters) square, whereas the area of Mount Moriah, on which the actual temple was built, was much too small for the dimensions required by Ezekiel's temple. A wall one reed (c. 10.2 feet; 3.1 meters) high surrounded the outer courtyard.—40:5.

Gateways and dining rooms

Built into the temple's outer and inner walls were six huge gateways, three in the outer walls and three in the inner walls. These faced N, E, and S, each inner gate being directly behind (in line with) its corresponding outer gate. (Ezek. 40:6, 8, 10, 11, 20, 22-24, 27, 32, 35) Inside the outer wall was the lower pavement. It was fifty cubits (c. 85 feet; 25.9 meters) wide, the same as the length of the gateways. (40:18, 21) Thirty dining rooms, likely for the people to eat their communion sacrifices, were located there. (40:17) At each of the four corners of this outer courtyard were located places where the peoples' portions of their sacrifices were cooked by the priests, according to the Law's requirement; then they were apparently consumed in the provided dining rooms. —46:21-24.

The priests' dining rooms were separated from the peoples', being placed closer to the temple, along with two dining rooms for the temple singers, in the inner courtyard beside the massive inner gateways. (Ezek. 40:38, 44-46) The priests had their own dining-room blocks, to the N and S of the sanctuary itself. (42:1-12) These dining rooms, in addition to their most evident purpose, were places for the priests to change the linen garments used in temple service prior to their entering the outer courtyard. (42:13, 14) Also in that area, to the rear of the dining-room blocks, were the boiling and baking places of the priests, intended for the same basic purpose as those in the outer courtyard, but these for only the priests.—46:19, 20.

Outer and inner courtyards

Progressing across the outer courtyard through the inner gateway, one entered the inner courtyard, 150 cubits (c. 255 feet; 77.7 meters) from the edge of the outer courtyard on the E, N and S. This courtyard was 200 cubits (340 feet; 103.6 meters) wide. (It apparently was 100 cubits from the inside of the outer gateway, which was fifty cubits long. This would make the outer courtyard 500 cubits square.) (Ezek. 40:19, 23, 27) Prominent in the inner courtyard was the altar.—43:13-17; see ALTAR (Altar of Ezekiel's Temple).

The sanctuary building

The sanctuary's first room, forty cubits (68 feet; 20.7 meters) long and twenty cubits (34 feet; 10.4 meters) wide, was entered by a doorway having two two-leaved doors. (Ezek. 41:23, 24) Therein was the "table that is before Jehovah," a wooden altar. —41:21, 22.

The outer walls of the sanctuary had side chambers four cubits (6.8 feet; 2 meters) wide incorporated into and against them. Rising three stories, they covered the western, northern, and southern walls, thirty chambers to a story. (Ezek. 41:5, 6) To ascend the three stories, winding passages, seemingly circular staircases, were provided on the N and S. (41:7) To the rear or W of the temple, lying apparently lengthwise N to S, was a structure called *bin·yan'*, a 'building to the west.' (41:12) Although some scholars have attempted to identify this building with the temple or sanctuary itself, there appears no basis for such an identification in the book of Ezekiel; the 'building to the west,' for one thing, was of different shape and dimensions from those of the sanctuary. This structure doubtless served some function in connection with the services carried on at the sanctuary. There may have been a similar building or buildings W of Solomon's temple.—Compare 2 Kings 23:11 and 1 Chronicles 26:18.

The Most Holy was of the same shape as that of Solomon's temple, being twenty cubits square. In the vision Ezekiel saw Jehovah's glory come from the E, filling the temple. Jehovah described this temple as "the place of my throne."—Ezek. 43:1-7.

Outside wall

Ezekiel describes a wall 500 reeds (c. 5,100 feet; 1,554 meters) on each side, around the temple. This has been understood by some scholars to be a wall at a distance of about 2,000 feet, or 600 meters, from the courtyard, a space surrounded by the wall "to make a division between what is holy and what is profane." —Ezek. 42:16-20.

A stream of living water

Ezekiel also beheld a stream of water flowing "from under the threshold of the House eastward" and S of the altar, growing into a deep and mighty torrent as it flowed down through the Arabah into the N end of the Salt Sea. Here it healed the salt waters so that they became filled with fish.—Ezek. 47:1-12.

THE SPIRITUAL TEMPLE

That the literal temples of Solomon, Zerubbabel and Herod were only typical or pictorial was shown by Solomon in his inauguration prayer when he said: "The heavens, yes, the heaven of the heavens, themselves cannot contain you; how much less, then, this house that I have built!" (1 Ki. 8:27) Also, Jehovah, through the prophet Isaiah, as well as the Christian martyr Stephen and the apostle Paul, expressed the same thought.—Isa. 66:1; Acts 7:48; 17:24.

Since the apostle Paul explained that the priests serving in the tabernacle built by Moses were "rendering sacred service in a typical representation and a shadow of the heavenly things," we look to the Christian Greek Scriptures to find the reality represented by the type.—Heb. 8:5.

Paul writes to the Christians in Ephesus "in union with Christ Jesus," those who are "sealed with the promised holy spirit," saying: "You have been built up upon the foundation of the apostles and prophets, while Christ Jesus himself is the foundation cornerstone. In union with him the whole building, being harmoniously joined together, is growing into a holy temple for Jehovah. In union with him you, too, are being built up together into a place for God to inhabit by spirit." (Eph. 1:1, 13; 2:20-22) These "sealed" ones, laid upon Christ as Foundation, are shown in John's vision recorded in Revelation to number 144,000.—Rev. 7:4; 14:1.

The apostle Peter speaks of these as "living stones" being "built up a spiritual house for the purpose of a holy priesthood." (1 Pet. 2:5) From this we see that the temple of old, and the services of the priesthood in it, provided a shadow of the reality, the service to God carried on by his "royal priesthood." —1 Pet. 2:9.

Holiness maintained

God will not let this spiritual temple suffer defilement and consequent disapproval and abandonment, as happened with the earthly temples. Paul emphasizes the holiness of this spiritual temple, and the danger to one who attempts to defile it when he writes: "Do you not know that you people are God's temple, and that the spirit of God dwells in you? If anyone destroys the temple of God, God will destroy him; for the temple of God is holy, which temple you people are." (1 Cor. 3:16, 17) He gives the example that one of the members of the Christ who commits fornication is taking a member of Christ away and making himself the member of (one flesh with) a harlot. He then points out that, as a body, these Christians constitute a temple of the holy spirit belonging to God, and do not belong to themselves, being bought with a price for the purpose of glorifying God, as was the purpose of the literal temples. (1 Cor. 6:15-20) Thus Jehovah makes certain that the spiritual temple will always be holy by excluding would-be defilers and allowing only those maintaining righteousness to be a part thereof.

Permanent heavenly places

Jesus Christ promises these spirit-begotten Christians that the conqueror, who endures faithfully to the end, will be made "a pillar in the temple of my God, and he will by no means go out from it any more." This would mean their permanent place in that spiritual structure in the heavens, for the Chief Cornerstone is in heaven, and he adds, "I will write upon him the name of . . . the new Jerusalem which descends out of heaven from my God."—Rev. 3:12.

God places his throne there

In the Revelation vision, John also saw Jehovah God enthroned in a setting like the interior of the temple of Solomon. In Solomon's temple Jehovah was not enthroned, but a miraculous light hovered above the ark of the covenant. That temple had ten lampstands. In his vision John beheld seven. And just as Solomon's temple had in the courtyard the great copper "molten sea," John saw before the throne, as it were, a "glassy sea like crystal."—Rev. 4:2-6; 2 Chron. 4:2, 7.

The temple sanctuary in heaven is mentioned several times in Revelation. God is shown as being present for judgment, along with holy angels. (Rev. 14:17; 15:5-8; 16:1, 17) In one instance the ark of the covenant is seen, revealing that Jehovah God was dealing with that heavenly temple, and had not abandoned it, as he abandoned Herod's temple. God gave indication of this when the curtain to the Most Holy was torn in two at the time of Jesus' death, exposing the absence of the Ark in that earthly temple.—Rev. 11:19; Matt. 27:51.

Jehovah God and the Lamb 'are its temple'

When John sees New Jerusalem come down from heaven, he remarks: "And I did not see a temple in it, for Jehovah God the Almighty is its temple, also the Lamb is." (Rev. 21:2, 22) Since the New Jerusalem itself is a temple, built upon Christ and the secondary foundations of the twelve apostles of the Lamb (Eph. 2:20; Rev. 3:12; 21:14), those in it do not have to go to some building to worship Jehovah God, but do so directly; Jesus Christ, Jehovah's High Priest, also dwells right there as the symbolic city's husband. Therefore, Jehovah God and the Lamb, Jesus Christ, are said to be the temple of this heavenly city.

AN IMPOSTOR

The apostle Paul, in warning of the apostasy to come, spoke of the "man of lawlessness" as setting himself up "so that he sits down in the temple of The God, publicly showing himself to be a god." (2 Thess. 2:3, 4) As this "man of lawlessness" is an apostate, a false teacher, he only makes it *appear* that he is part of the spiritual temple. (See MAN OF LAWLESSNESS.) Thus "he sits down in the temple of The God." This shows that, although 'lawless,' he makes the claim of being Christian.

AN ILLUSTRATIVE USE

On one occasion, when the Jews demanded a sign from Jesus, he replied: "Break down this temple, and in three days I will raise it up." The Jews thought he was speaking of the temple building, but the apostle John explains: "He was talking about the temple of his body." When he was resurrected by his Father Jehovah on the third day of his death, the disciples recalled and understood this saying and believed it. (John 2:18-22; Matt. 27:40) He was resurrected, but not in his fleshly body, which was given as a ransom sacrifice; yet that fleshly body did not go into corruption, but was disposed of by God, just as a sacrifice was consumed on the altar. Jesus, when resurrected, was the same person, the same personality, in a new body made for his new dwelling place, the spiritual heavens.—Luke 24:1-7; 1 Pet. 3:18; Matt. 20:28; Acts 2:31; Heb. 13:8.

TEN. See NUMBER, NUMERAL.

TEN COMMANDMENTS. See TEN WORDS.

TENT [Heb., *'o'hel;* Gr., *ske·ne'*]. A collapsible shelter made of cloth or skin and supported by poles. Tents were one of the earliest types of man-made dwellings (Gen. 4:20; 9:21) and were commonly used by nomadic peoples in the Middle East.—Gen. 9:27; Ps. 83:6.

Some details of the design and use of tents are available from the Bible. This is supplemented by knowledge of tents used by Arabs in more recent years, since it seems that these do not differ substantially from those of the Biblical period. Many scholars believe that the earliest tents were of animal skins. (Gen. 3:21; Ex. 26:14) Among modern bedouins tents made of blackish goat-hair cloth are customary. (Compare Exodus 36:14; Song of Solomon 1:5.) Strips of this material are sewn together, the overall size of the rectangular tent depending on the wealth of the owner and the number of occupants. The tent is supported by a number of poles about five to seven feet (1.5 to 2.1 meters) long, the highest being near the middle; it is held fast against wind by cords fastened to tent pins. (Judg. 4:21) For privacy and protection from the wind, cloths are hung along the sides of the tent, but these can be raised or removed for ventilation.

It appears that in Bible times larger tents were usually divided into at least two compartments by means of hanging tent cloths. The "tent of Sarah" mentioned at Genesis 24:67 may refer to her compartment or to a tent that she alone occupied, for some wealthy men had a number of tents, and women some-

times were assigned their own tents. (Gen. 13:5; 31:33) Probably mats were used on the ground inside the tent.

Tents were a distinctive feature of nomadic life, contrasting with the houses of those having a more settled life. Thus, Abraham is described as 'dwelling in tents' while he was "awaiting the city having real foundations." (Heb. 11:9, 10) It seems that during their stay in Egypt the Israelites mainly lived in houses, not tents. (Ex. 12:7) But upon leaving Egypt they reverted to tents (Ex. 16:16) and used them throughout the forty years in the wilderness. (Lev. 14:8; Num. 16:26) During this period two particular tents were especially important, the "tabernacle" and Moses' tent. (Ex. 25:8, 9; 26:1; 33:7; see TABERNACLE; TENT OF MEETING.) Even after the Israelites conquered the Promised Land tents were still used at times by shepherds or agricultural workers in the field. (Song of Sol. 1:8) Zechariah 12:7 likely refers to such ones, they being the first to be affected and in need of protection if an enemy nation came against the land to attack the city of Jerusalem. Also, tents were used by military commanders and armies when on distant expeditions.—1 Sam. 17:54; 2 Ki. 7:7; compare Daniel 11:45.

The long contact of the Israelites with tents undoubtedly gave rise to the poetic use of "tent" to refer to any habitation, even if it was a normal house.—Ex. 12:23, 30; 1 Sam. 13:2; 1 Ki. 12:16; Ps. 78:51.

FIGURATIVE USES

This familiarity with tents is also reflected in the Bible's many figurative references to tents. Regarding the time he was approaching death, Hezekiah wrote: "My own habitation has been pulled out and removed from me like the tent of shepherds." (Isa. 38:12) As a tent occupying a spot could quickly be taken down and removed, the poles taken out and the pegs pulled up, so Hezekiah's place in the land of the living seemed transitory and easily removed. Eliphaz likened death to pulling out the tent cord, which would make a tent collapse. (Job 4:21) Somewhat similarly, Paul used the metaphor of a tent when speaking of the human bodies of spirit-begotten Christians. A collapsible tent is a more fragile and temporary dwelling than a normal house. Though existing on earth in a mortal body of flesh, the Christians having the spirit as a token of the heavenly life to come look forward to "a building from God," a heavenly body that is everlasting, incorruptible.—1 Cor. 15:50-53; 2 Cor. 5:1-5; compare 2 Peter 1:13, 14.

In portraying the destruction to come upon the Jews, Jeremiah used the figure of a tent. (Jer. 4:20) He likened the desolated nation to a woman whose tent was down, with its cords cut. Further emphasizing the pathetic condition, her sons were in exile, so there was no one remaining who could help her with the work of raising and stretching the tent. (Jer. 10:20) When the Babylonians destroyed Jerusalem, the city as a former collection of dwellings could be described as "the tent of the daughter of Zion" into which God had poured his rage.—Lam. 2:4.

A "tent" also served in another figurative way in a number of instances. The tent of an individual was a place of rest and protection from the elements. (Gen. 18:1) In view of the customs regarding hospitality, visitors had reason to believe that they would be cared for and respected when welcomed into someone's tent. Consequently, when Revelation 7:15 says about the "great crowd" that God "will spread his tent over them" it suggests protective care and security. (Ps. 61:3, 4) Isaiah speaks of the preparations that God's wife, Zion, is to make for the sons she will produce. She is told to "make the place of your tent more spacious." (Isa. 54:2) Thus, she enlarges the protective place for her children.

At Revelation 21:1-3, God projected John's vision into the thousand-year reign of Christ, and said: "Look! The tent of God is with mankind, and he will reside with them [or, tent with them]." In a way foreshadowed by the tent or tabernacle in the wilderness, God will dwell, not personally, but *representatively* with mankind as he deals with them through the "Lamb of God," who is also the great High Priest. —Ex. 25:8; 33:20; John 1:29; Heb. 4:14.

TENTH PART. See TITHE.

TENTMAKER. One who makes or repairs tents. Acts 18:3 designates the trade of Paul, Aquila and Priscilla by the Greek term *ske·no·poi·os'*. Various opinions have been offered as to the exact type of craftsman indicated by this word (whether a tentmaker, weaver of tapestry or ropemaker); however, numerous scholars acknowledge that "there seems no reason to depart from the translation 'tent-makers.'" —*The Expositor's Greek Testament*, Vol. II, p. 385.

When Paul first visited Corinth he stayed with Aquila and Priscilla "on account of being of the same trade." (Acts 18:1-3) The apostle Paul was from Tarsus in Cilicia, an area famous for its goat-hair cloth named *cilicium* from which tents were made. (Acts 21:39) Among the Jews of the first century C.E. it was considered honorable to teach a lad a trade even if he was to receive a higher education. So Paul likely gained experience in the manufacture of tents while still a youth. Tentmaking may also have been the type of work the apostle did in Thessalonica (1 Thess. 2:9; 2 Thess. 3:8) and other places. (Acts 20:34, 35; 1 Cor. 4:11, 12) The work was not easy, for it is reported that the *cilicium* tended to be stiff and rough, consequently being difficult to cut and sew.

TENT OF MEETING. An expression applied both to the tent of Moses (Ex. 33:7) and to the sacred tabernacle erected in the wilderness. (Ex. 39:32, 40; 40:2, 6, 7, 22, 24, 26, 29, 30, 32, 34, 35) For a time until the erection of the tabernacle, the tent of Moses served as a temporary sanctuary. This was by reason of the fact that the cloud, representing Jehovah's presence, stationed itself "at" (likely, in front of) the entrance of this tent whenever Moses entered, and Jehovah communicated with Moses there. It was called the "tent of meeting," evidently because the people had to go there to inquire of Jehovah and thus, in effect, they met Jehovah there. (Ex. 33:7-11) Apparently for the same reason the sacred tabernacle was termed the "tent of meeting."—See TABERNACLE.

TENT OF THE TESTIMONY. See TABERNACLE.

TEN WORDS. This English equivalent for the Hebrew expression *'aseʹreth had-deva·rimʹ*, found only in the Pentateuch, designates the ten basic laws of the Law covenant; commonly called the Ten Commandments. (Ex. 34:28; Deut. 4:13; 10:4) This special code of laws is also spoken of as the "Words" (Deut. 5:22) and as "the words of the covenant." (Ex. 34:28) The *Septuagint Version* (Ex. 34:28; Deut. 10:4) reads *"de'ka* [ten] *lo'gous* [words]," from which combination the word Decalogue is derived.

SOURCE OF TABLETS

The Ten Words or Commandments were first orally given at Mount Sinai by the angel of Jehovah. (Ex. 20:1; 31:18; Deut. 5:22; 9:10; Acts 7:38, 53; see also Galatians 3:19; Hebrews 2:2.) Moses then ascended the Mount to receive the Ten Words in written form on two stone tablets, along with other commandments and instructions. During his extended forty-day stay the people grew restless and made a molten calf to worship. Seeing this spectacle of idolatry upon descending the mountain, Moses threw down and shattered "the tablets [that] were the workmanship of God," the very tablets upon which the Ten Words had been written.—Ex. 24:12; 31:18-32:19; Deut. 9:8-17; compare Luke 11:20.

Jehovah later told Moses: "Carve out for yourself two tablets of stone like the first ones, and I must

write upon the tablets the words that appeared on the first tablets, which you shattered." (Ex. 34:1-4) And so after another forty days spent in the mountain, a duplicate copy of the Ten Words was obtained. These were kept by Moses in an ark of acacia wood. (Deut. 10:1-5) The two tablets were called "the tablets of the covenant." (Deut. 9:9, 11, 15) Evidently this is why the gold-overlaid ark later made by Bezalel, in which the tablets were eventually kept, was called "the ark of the covenant." (Josh. 3:6, 11; 8:33; Judg. 20:27; Heb. 9:4) This legislation of the Ten Words was also called "the testimony" (Ex. 25:16, 21; 40:20), and the "tablets of the Testimony" (Ex. 31:18; 34:29), hence the expressions "the ark of the testimony" (Ex. 25:22; Num. 4:5), and also "the tabernacle of the Testimony," that is, the tent where the Ark was housed.—Ex. 38:21.

Concerning the first set of tablets, it is stated that they not only were made by Jehovah, but were also "written on by God's finger," evidently denoting God's spirit. (Ex. 31:18; Deut. 4:13; 5:22; 9:10) Likewise, the second set of tablets, although carved out by Moses, were written upon by Jehovah. When, at Exodus 34:27, Moses was told, "Write down for yourself these words," reference was not to the Ten Words themselves, but, rather, as on a previous occasion (Ex. 24:3, 4), he was to write down some of the other details pertaining to the covenant regulations. Hence, the pronoun "he" in Exodus 34:28b refers to Jehovah when it says: "And he [Jehovah, not Moses] proceeded to write upon the tablets the words of the covenant, the Ten Words." Verse one shows this to be so. Later, when recalling these events, Moses confirms that it was Jehovah who duplicated the tablets. —Deut. 10:1-4.

CONTENTS OF THE COMMANDMENTS

By way of an introduction to these ten great Words is the forthright statement in the first person: "I am Jehovah your God, who have brought you out of the land of Egypt, out of the house of slaves." (Ex. 20:2) This not only states who is speaking to whom but shows why the Decalogue was especially given to the Jews at that time. It was not given to Abraham.—Deut. 5:2, 3.

The *first* commandment, "You must not have any other gods against my face," put Jehovah first. (Ex. 20:3) It involved his lofty office and unique position as the Almighty God, the Most High, the Supreme Sovereign. This commandment indicated that the Israelites were not to have any other gods as rivals to Jehovah.

The *second* commandment was a natural follow-up of the first in that it forbade idolatry in any shape or form as an open affront to Jehovah's glory and Personage. 'You must not make a carved image or a form like anything in the heavens, on the earth or in the waters under the earth, nor are you to bow down to or serve them.' This prohibition is underscored with the declaration: "Because I Jehovah your God am a God exacting exclusive devotion." —Ex. 20:4-6.

The *third* commandment, in its proper and logical sequence, declared: "You must not take up the name of Jehovah your God in a worthless way." (Ex. 20:7) This harmonizes with the prominence attached to Jehovah's name throughout the Hebrew Scriptures (it occurs 6,962 times). Within just these few verses of the Ten Words (2-17), the name occurs eight times. The phrase "not take up" has the thought of "not pronounce" or "not lift up (or carry)." To do this to God's name in a "worthless way" would be to lift up that name to a falsehood, or "in vain." The Israelites who were privileged to bear Jehovah's name as his witnesses and who became apostate were in effect taking up and carrying about Jehovah's name in a worthless way.—Isa. 43:10; Ezek. 36:20, 21.

The *fourth* commandment stated: "Remembering the sabbath day to hold it sacred, you are to render service and you must do all your work six days. But the seventh day is a sabbath to Jehovah your God. You must not do any work, you nor your son nor your daughter, your slave man nor your slave girl nor your domestic animal nor your alien resident who is inside your gates." (Ex. 20:8-10) By their holding this day as holy to Jehovah, all, even the slaves and the domestic animals, would have the benefit of refreshing rest. The sabbath day also provided opportunity to concentrate on spiritual matters without distraction.

The *fifth* commandment, "Honor your father and your mother" (Ex. 20:12), may be viewed as linking together the first four, which define man's duties toward God, and the remaining commandments, which set forth man's obligations toward fellow creatures. For since parents serve as God's representatives, by keeping the fifth command one is, in a twofold sense, honoring and obeying both the Creator and those creatures upon whom God has conferred authority. This command was the only one of the Ten with a promise attached: "in order that your days may prove long upon the ground that Jehovah your God is giving you."—Ex. 20:12; Deut. 5:16; Eph. 6:2, 3.

The next commandments in the code were stated very tersely: the *sixth*, "You must not murder"; the *seventh*, "You must not commit adultery"; the *eighth*, "You must not steal." This is the way these laws are listed in the Masoretic text—laws dealing with crimes causing the greatest to the least harm to one's neighbor, in that order. In some Greek manuscripts (Codex Alexandrinus, Codex Ambrosianus) the order is 'murder, theft, adultery'; Philo has 'adultery, murder, theft'; the Codex Vaticanus, 'adultery, theft, murder.' Going then from deeds to words, the *ninth* says: "You must not testify falsely as a witness against your fellow man."—Ex. 20:16.

The *tenth* commandment (Ex. 20:17) was unique in that it forbade covetousness, that is, wrong desire for the property and possessions, including the wife, belonging to a fellowman. No human lawmakers originated such a law, for, indeed, there would be no way humanly possible of enforcing it. Jehovah, on the other hand, by this tenth commandment made each one directly accountable to Him who sees and knows all the secret thoughts of a person's heart.—1 Sam. 16:7; Prov. 21:2; Jer. 17:10.

OTHER LISTINGS OF THESE LAWS

The above division of the Ten Words as found at Exodus 20:2-17 is a natural one. It is the same as given by Josephus, Jewish historian of the first century C.E. (*Antiquities of the Jews*, Book III, chap. V, par. 5), and by the Jewish philosopher Philo, also of the first century C.E. (*Biblical Antiquities*, chap. XI, pars. 6-13) Others, however, including Augustine, combined the two laws against foreign gods and images (Ex. 20:3-6; Deut. 5:7-10) into one commandment, and then, in order to recover a tenth, divided verse 17 of Exodus chapter 20 (Deut. 5:21) into two commandments, thus making a ninth against coveting a man's wife, and a tenth against coveting his house, and so forth. Augustine sought to support his theoretical division on the later parallel listing of the Decalogue at Deuteronomy 5:6-21, where two different Hebrew words in verse 21 are found ("Neither must you *desire* [Heb., *hha·madh'*] . . . Neither must you *selfishly crave* [Heb., *'a·wah'*]"), rather than on the earlier text in Exodus 20:17, where just the one verb ("desire") occurs twice.

There are other minor differences in the wording between the parallel enumerations of the Ten Commandments in Exodus and Deuteronomy, but these in no way affect the force or the meaning of the laws. Whereas, in the former listing, the Ten Words are stated in formal legislative style, its later repetition is more narrative in form, for on the latter occasion

Moses was merely rehearsing God's commandment in the way of a reminder. The Ten Words also appear elsewhere in still other variations, for they were often quoted or cited along with other instructions by Bible writers of both the Hebrew and Christian Greek Scriptures.—Ex. 31:14; 34:14, 17, 21; Lev. 19:3, 11, 12; Deut. 4:15-19; 6:14, 15; Matt. 5:27; 15:4; Luke 18:20; Rom. 13:9; Eph. 6:2, 3.

The Ten Words were God-given, hence comprise a perfect law code. When a man, "versed in the Law," asked Jesus Christ, "Teacher, which is the greatest commandment in the Law?", Jesus quoted a command that, in effect, epitomized the first four (or possibly five) of the Ten Commandments, saying: "You must love Jehovah your God with your whole heart and with your whole soul and with your whole mind." The rest of the Decalogue Jesus then summed up in the few words of another command: "You must love your neighbor as yourself."—Matt. 22:35-40; Deut. 6:5; Lev. 19:18.

CHRISTIANS NOT UNDER DECALOGUE

Jesus was born under the Law, and kept it perfectly, finally giving up his life as a ransom for mankind. (Gal. 4:4; 1 John 2:2) Furthermore, by his death on the torture stake, he freed those under the Law (including the basic Ten Words or Commandments) "by becoming a curse instead" of them. His death provided for the 'blotting out of the handwritten document,' it being nailed to the torture stake. —Gal. 3:13; Col. 2:13, 14.

Nevertheless, a study of the Law with its Ten Words is essential for Christians, for it reveals God's viewpoint of matters, and it had "a shadow of the good things to come," of the reality that belongs to the Christ. (Heb. 10:1; Col. 2:17; Gal. 6:2) Christians are "not without law toward God but under law toward Christ." (1 Cor. 9:21) But they are not condemned as sinners by that law, for the undeserved kindness of God through Christ provides forgiveness for their errors due to fleshly weakness.—Rom. 3:23, 24.

TERAH (Te'rah) [Ibex].

1. Abraham's father, the eighth generation from Shem. (Luke 3:34; Gen. 11:10-24; 1 Chron. 1:24-26) Terah, through his sons Abraham, Nahor and Haran, became a forefather of numerous tribes. (Gen. 11: 27; 22:20-24; 25:1-4, 13-15; 1 Chron. 1:28-42; 2:1, 2) Terah began having children at seventy. While Abraham is listed first, this appears to be because he is the most famous of Terah's sons rather than the firstborn. When Terah died at 205, Abraham was only seventy-five, so Terah must have been 130 when Abraham was born. (Gen. 11:26, 32; 12:4) Sarah was Abraham's half sister, likely a daughter of Terah by a different wife. (Gen. 20:12) Terah's firstborn was most likely Haran, whose daughter was old enough to marry Terah's other son Nahor.—Gen. 11:29.

Terah lived in Ur of the Chaldeans and there his family grew up. (Gen. 11:28) According to Joshua 24:2, Terah at one time worshiped gods other than Jehovah, perhaps the moon-god Sin, the favored deity of Ur. Nonetheless, when Jehovah called Abraham to leave Ur, Terah as family head went along to Haran where they all lived until after his death about 1943 B.C.E.—Gen. 11:31, 32; Acts 7:2-4.

2. One of the campsites during Israel's wilderness wandering; its location is unknown.—Num. 33:27, 28.

TERAPHIM. Family gods or idols. (Gen. 31:30, 34) Although in the plural, the designation "teraphim" can also apply to a single idol. At least some of these idols may have been the size and shape of a man. (1 Sam. 19:13, 16) Others must have been much smaller, able to fit inside a woman's saddle basket. (Gen. 31:34) The teraphim were, on occasion, consulted for omens.—Ezek. 21:21; Zech. 10:2.

The findings of archaeologists in Mesopotamia and adjacent areas indicate that the possession of the teraphim images had a bearing as to who would receive the family inheritance. According to one tablet found at Nuzi, the possession of the household gods entitled a son-in-law to appear in court and claim the estate of his deceased father-in-law. Perhaps Rachel, with this in mind, reasoned that she was justified in taking the teraphim because of her father's deceptive dealings with her husband Jacob. (Compare Genesis 31:14-16.) The importance of the teraphim with respect to inheritance rights would also explain why Laban was so anxious to recover them, even to the point of pursuing Jacob in company with others for a distance of seven days' journey. (Gen. 31:19-30) Of course, what Rachel had done was completely unknown to Jacob (Gen. 31:32), and there is no indication that he ever attempted to use the teraphim to gain the inheritance from Laban's sons. Jacob had nothing to do with idols. At the latest, the teraphim would have been disposed of when Jacob hid all the foreign gods turned over to him by his household under the big tree that was close by Shechem. —Gen. 35:1-4.

In Israel the idolatrous use of teraphim existed in the days of the judges as well as the kings. (Judg. 17:5; 18:14, 17, 20; Hos. 3:4) It is not likely, though, that the teraphim served for purposes of inheritance in Israel, in view of God's express command against the making of images. (Ex. 20:4) Also, the prophet Samuel spoke of teraphim in parallel with uncanny power, comparing the use of both to pushing ahead presumptuously (1 Sam. 15:23), and the teraphim were among the appendages of idolatry cleared out of Judah and Jerusalem by faithful King Josiah. (2 Ki. 23:24) Hence, the fact that Michal, the wife of David, had a teraphim image among her possessions suggests that her heart was not complete with Jehovah and that David either did not know about her having the teraphim image or else he tolerated it because she was the daughter of King Saul.—1 Sam. 19:12, 13.

TERESH (Te'resh) [possibly, desire]. One of two doorkeepers in the Persian palace who conspired against King Ahasuerus. Upon learning of the plot, Mordecai informed Queen Esther who, in turn, revealed it to the king. Teresh and his accomplice were hanged on a stake, and the incident was entered in the royal records.—Esther 2:21-23; 6:1, 2.

TERTIUS (Ter'tius) [third]. The writer or transcriber of Paul's letter to the Romans, and the only one of Paul's "secretaries" identified by name. Tertius inserts his own personal greetings to the Romans. —Rom. 16:22.

TERTULLUS (Ter'tul·lus) [from Tertius, third]. A public speaker who presented the Jews' case against Paul before Governor Felix in Caesarea. Of what Luke recorded, much of Tertullus' statement personally praises Felix, with only a very brief accusation against Paul, attempting to implicate him with the frequent seditions against Rome. (Acts 24:1-8) Nothing definite is known as to Tertullus' nationality, whether Jewish or Roman.

TESTICLES. God's law to Israel barred from the priesthood a man having his testicles broken, as one of several disqualifying physical defects. (Lev. 21: 17-21, 23) This high standard for the priesthood was in harmony with the holiness of the office of the priests as representatives of Jehovah's holiness before Israel. It likewise accords with the fact that Israel's priesthood symbolized the heavenly priesthood of Christ and his congregation of underpriests, among whom there is found no blemish. (Heb. 7:26; Eph. 5:27; Rev. 14:1, 5; 20:6) Furthermore, God wanted priests who could have children to succeed them. The Law provided, however, that such a defective person could eat of the holy things provided for the sustenance of the priesthood.—Lev. 21:21, 22.

For similar reasons an animal having its testicles squeezed, crushed, cut off or pulled off could not be

offered up as a sacrifice. (Lev. 22:24; compare Malachi 1:6-8; 1 Peter 1:19.) On this account the Israelites did not castrate their animals, for the Law required all domestic animals slaughtered for food to be brought to the sanctuary to be killed and eaten as a communion offering. The same law applied in the Promised Land for those who did not live far off from Jerusalem.—Lev. 17:3-5; Deut. 12:20-25.

The Law further read: "No man castrated by crushing the testicles or having his male member cut off may come into the congregation of Jehovah." (Deut. 23:1) Such 'castration' did not relate to congenital defects nor an accidental condition. (Compare Leviticus 21:17-21; Deuteronomy 25:11, 12.) Evidently, therefore, it had to do with deliberate emasculation for immoral purposes, such as homosexuality. Such a one was to be kept out of the congregation, not being allowed to associate with it, thereby protecting its purity.

The respect that Jehovah has for man's right to have children by his wife, and for the reproductive powers he has placed in man and woman, was emphasized by the Law. Brother-in-law marriage provided for the continuance of a man's family line, name and inheritance. (Deut. 25:5-10) Immediately following the statement of this arrangement, the Law went on to say that if two men were struggling together and the wife of one of them grabbed the other man by his private parts in order to assist her husband (an act that could destroy the reproductive powers of the man), her hand was to be amputated. (Deut. 25:11, 12) So the law of like for like did not here apply. (Deut. 19:21) God did not require the destruction of her reproductive organs or those of her husband. In this way the marriage could still be fruitful, her husband's family line being carried on through it.

In the case of the Christian congregation, persons who have been castrated are not barred from entry, for the Law has been set aside on the basis of Christ's sacrifice. (Col. 2:13, 14) Nevertheless, the laws above quoted illustrate God's regard for the reproductive organs. They give evidence of his displeasure toward anyone who would willfully and deliberately have an operation performed solely for the purpose of sterilization. A Christian thus deliberately mutilating himself would hardly be presenting his entire body, which belongs to God, as a living sacrifice.—Rom. 12:1; compare 1 Peter 1:18, 19.

GENITAL ORGAN

The Hebrew word for "flesh" (*ba·sar'*) is used in the Scriptures at Leviticus chapter 15:2, 3 with reference to the man's genital organ, the penis, as separate from the testicles.—See CLEAN, CLEANNESS.

The male genital organ was an object of sex worship by pagans in ancient times, as it is today in some countries. Reference may be made at Ezekiel 8:17 (*NW*, 1960 ed., ftn.) to such worship as infecting the apostate Israelites in Ezekiel's day.

THADDAEUS (Thad·dae'us) [breast]. An apostle of Jesus Christ. (Matt. 10:2, 3; Mark 3:18) He appears to be called elsewhere "Judas the son of James." —Luke 6:16; John 14:22; Acts 1:13; see JUDAS No. 3.

THEATER. Dramatic performances, tragedies, comedies, dances, musical presentations and spectacles were staged in the structure to which the Greeks gave the name *the'a·tron*. The theater was often the scene of immoral presentations, shunned by faithful Christians. (Eph. 5:3-5) But it also served as a place of public assembly for other purposes.

It was to the theater in Ephesus that Paul's traveling companions were brought when Demetrius the silversmith stirred up a riot against these Christian missionaries. Though the apostle was willing to go before the people assembled in the theater, the disciples and some friendly commissioners of festivals and games dissuaded him.—Acts 19:23-31.

Theaters were constructed in Greece from about the fifth century B.C.E. onward, and in time they were built in various principal cities. Most Greek theaters were constructed in semicircular fashion on a hillside of concave formation. The seats might be made of wood or stone. Aisles separated them into sections and they were lined up in tiers on the hill's gradual incline. At the center was the *or·khe'stra* (a dancing or chorus area), behind which there was a raised stage backed by a *ske·ne'*, or background.

Ruins of theaters have been found in such places as Ephesus, Athens and Corinth. The large theater excavated at Ephesus had sixty-six rows of seats, and could hold an audience of about 25,000 persons. The acoustics were, and still are, so good that even a low voice from the stage can be heard in the topmost row with ease.

The Romans frequently constructed theaters as individual buildings dependent upon no natural sloping ground formation. Sometimes their theaters had a roof over the stage and a portion of the seating area. Another type, the Roman amphitheater, was a roofless circular or oval structure that enclosed a large center space or arena, from which the seats radiated in tiers. The partially standing Colosseum in Rome, finished in 80 C.E., is a noted Roman amphitheater. Herod the Great constructed theaters in various cities, including Damascus and Caesarea. Josephus said that Herod "built a theatre at Jerusalem, as also a very great amphitheatre in the plain."—*Antiquities of the Jews*, Book XV, chap. VIII, par. 1.

The Greek word *the'a·tron* can denote either the place where a show is presented or the "theatrical spectacle" itself. Paul wrote: "For it seems to me that God has put us the apostles last on exhibition as men appointed to death, because we have become a theatrical spectacle [*the'a·tron*] to the world, both to angels and to men." (1 Cor. 4:9) Paul thus alluded to the customary closing event of Roman gladiatorial contests in the amphitheater arena when certain participants were brought out unclad and defenseless, being subjected to butchery and certain death.

The Greeks and Romans customarily led criminals condemned to death through the theater, where they were subjected to ridicule by the assembled throngs. Paul wrote to the Hebrew Christians, apparently referring to this practice. Though there is no record to the effect that these Christians had been subjected to that treatment, they had endured sufferings that were comparable. The apostle urged them: "Keep on remembering the former days in which, after you were enlightened, you endured a great contest under sufferings, sometimes while you were being exposed as in a theater both to reproaches and tribulations, and sometimes while you became sharers with those who were having such an experience."—Heb. 10:32, 33.

THEBEZ (The'bez) [possibly, brightness or splendor]. A city having a strong tower. When Abimelech had taken Thebez and was attempting to assault the tower where the populace had sought refuge, a woman pitched an upper millstone upon him from atop the wall. His skull shattered by the blow, Abimelech had his attendant put him to death so that no one could say, "It was a woman that killed him."—Judg. 9:50-54; 2 Sam. 11:21.

Thebez is usually connected with modern Tubas, about ten miles (c. 16 kilometers) NE of Shechem.

THEOPHILUS (The·oph'i·lus) [friend of God]. The person to whom Luke addressed both his Gospel and the Acts of Apostles. (Luke 1:3, 4; Acts 1:1) His being called "most excellent" may indicate a high position of some kind, or may simply be an expression of high esteem. Theophilus apparently was a Christian, having been orally taught about Jesus Christ and his ministry. Luke's written statement served to assure him of the certainty of what he had learned previously by word of mouth.

THESSALONIANS, LETTERS TO THE. Two inspired letters of the Christian Greek Scriptures, the first to be composed by the apostle Paul, who identifies himself as the source of both. (1 Thess. 1:1; 2:18; 2 Thess. 1:1; 3:17) At the time these letters were committed to writing Silvanus (Silas) and Timothy were with Paul. (1 Thess. 1:1; 2 Thess. 1:1) This points to Corinth as the place from which the letters were sent, as there is no record that all three men labored together again after their stay at Corinth in the course of Paul's second missionary journey. (Acts 18:5) Since the apostle's eighteen-month activity in Corinth appears to have begun in the fall of 50 C.E., likely it was at about this time that the first letter was written to the Thessalonians. (Acts 18:11; see CHRONOLOGY, page 348.) The second letter must have followed not long thereafter, probably about 51 C.E.

In all outstanding catalogs of the second, third and fourth centuries C.E. both letters are listed as canonical. They also harmonize fully with the rest of the Scriptures in admonishing God's servants to maintain fine conduct at all times. Noteworthy, too, is the emphasis placed on prayer in these letters. Paul, along with his fellow workers, always remembered the Thessalonians in prayer (1 Thess. 1:2; 2:13; 2 Thess. 1:3, 11; 2:13), and the apostle encouraged them: "Pray incessantly. In connection with everything give thanks." (1 Thess. 5:17, 18) "Brothers, continue in prayer for us."—1 Thess. 5:25; 2 Thess. 3:1.

BACKGROUND FOR FIRST THESSALONIANS

Practically from the beginning the congregation to which First Thessalonians was addressed experienced persecution. After arriving at Thessalonica, Paul preached in the synagogue there for three sabbaths. A considerable number of persons became believers, and a congregation was established. Fanatical Jews, however, stirred up mob violence. Not finding Paul and Silas at the home of Jason, the mob dragged Jason and certain other brothers before the city rulers, accusing them of sedition. Only upon giving "sufficient security" were Jason and the others released. This prompted the brothers to send Paul and Silas to Beroea by night, evidently for the sake of the congregation and the safety of the two men.—Acts 17:1-10.

Thereafter, besides continued persecution (1 Thess. 2:14), the congregation seemingly experienced great sorrow over losing one(s) of their number in death. (1 Thess. 4:13) Aware of the pressure that was being brought to bear against the new congregation and very much concerned about its effect, Paul dispatched Timothy to comfort and strengthen the Thessalonians. Earlier the apostle had tried to visit them twice, but 'Satan cut across his path.'—1 Thess. 2:17-3:3.

Receiving Timothy's encouraging report about the faithfulness and love of the Thessalonians, Paul rejoiced. (1 Thess. 3:6-10) However, they needed further encouragement and admonition to resist weaknesses of the flesh. For this reason Paul, besides commending the Thessalonians for their faithful endurance (1 Thess. 1:2-10; 2:14; 3:6-10) and comforting them with the resurrection hope (1 Thess. 4:13-18), exhorted them to continue following a course approved by God and to do so more fully. (1 Thess. 4:1, 2) The apostle, among other things, counseled them to abstain from fornication (1 Thess. 4:3-8), to love one another in fuller measure, to work with their hands (1 Thess. 4:9-12), to stay awake spiritually (1 Thess. 5:6-10), to have regard for those working hard among them, to "admonish the disorderly, speak consolingly to the depressed souls, support the weak, be long-suffering toward all" and to "abstain from every form of wickedness."—1 Thess. 5:11-22.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1)

II. Activity of Paul and fellow workers in Thessalonica and its result reviewed (1:2-3:13)
- A. Thessalonian Christians became an example to believers in Macedonia and Achaia, and their faith became well known to others, giving Paul and associates reason to thank God (1:2-10)
- B. Paul and fellow workers preached "good news" with great deal of struggling, did not make selves burden to Thessalonians, became gentle in their midst, exhorted them like a father (2:1-12)
- C. Acceptance of "word of God" and endurance of suffering by Thessalonians reason Paul and associates thanked God (2:13-16)
- D. When separated from them, Paul longed to see them; twice efforts to visit them failed, but then sent Timothy (2:17-3:5)
- E. Paul's rejoicing over good news that Thessalonians continued to be faithful and his prayer that they might abound in love (3:6-13)

III. Exhortations for Thessalonians to conduct themselves aright; also comments about resurrection and coming of Jehovah's day (4:1-5:22)
- A. Abstain from fornication (4:1-8)
- B. Love one another in fuller measure and work with hands (4:9-12)
- C. As dead will rise, no need to sorrow as those having no hope (4:13-18)
- D. Jehovah's day to come like thief in night, calling for spiritual wakefulness (5:1-11)
- E. Show regard for those presiding, be peaceable, admonish disorderly, pursue good toward one another and all others, rejoice, pray incessantly, make sure of all things, abstain from wickedness (5:12-22)

IV. Concluding pronouncement of blessing and request that brothers pray for Paul and fellow workers and that letter be read to all (5:23-28)

BACKGROUND FOR SECOND THESSALONIANS

The faith of the Christians at Thessalonica was growing exceedingly, their love for one another was increasing and they were continuing to endure persecution and tribulation faithfully. Therefore, the apostle Paul, as in his first letter, commended them and encouraged them to continue standing firm. —2 Thess. 1:3-12; 2:13-17.

Some in the congregation, however, were wrongly contending that the presence of Jesus Christ was imminent. Possibly even a letter wrongly attributed to Paul was interpreted as indicating that "the day of Jehovah is here." (2 Thess. 2:1, 2) This may have been why the apostle made a point of the genuineness of his second letter, saying: "Here is my greeting, Paul's, in my own hand, which is a sign in every letter; this is the way I write." (2 Thess. 3:17) Not wanting the brothers to be seduced into accepting erroneous teaching, Paul showed that other events had to precede the coming of Jehovah's day. He wrote: "It will not come unless the apostasy comes first and the man of lawlessness gets revealed." —2 Thess. 2:3.

A problem that had already existed earlier in the congregation still needed attention. In his first letter to the Thessalonians Paul had told them: "We exhort you, brothers, . . . to make it your aim to live quietly and to mind your own business and work with your hands, just as we ordered you; so that you may be walking decently as regards people outside and not be needing anything." (1 Thess. 4:10-12) There were those in the congregation who had not taken this admonition to heart. Hence Paul ordered such persons to work with quietness and eat food they had themselves earned, adding: "But if anyone is not obedient to our word through this letter, keep this one marked, stop associating with him, that he may become ashamed. And yet do not be considering him as an enemy, but continue admonishing him as a brother." —2 Thess. 3:10-15.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1, 2)

II. Expression of gratitude for faithfulness of Thessalonian Christians and assurance that God will

bring vengeance upon those making tribulation for them (1:3-10)

III. Prayer that Thessalonians might be counted worthy of God's calling (1:11, 12)

IV. Apostasy and revealing of man of lawlessness precedes coming of Jehovah's day (2:1-12)
- A. Thessalonians should not get excited about messages to the effect that Jehovah's day is here (2:1, 2)
- B. Man of lawlessness described (2:3-12)

V. Admonition on proper conduct (2:13–3:15)
- A. Stand firm in things taught (2:13-17)
- B. Paul's request to pray for him and fellow workers and his confidence that Thessalonians will do things ordered (3:1-5)
- C. Work, not meddling in other people's affairs (3:6-12)
- D. Direction on handling cases of those not complying with apostle's admonition (3:13-15)

VI. Concluding pronouncement of blessing; Paul's greeting (3:16-18)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 227-231.

THESSALONICA (Thes·sa·lo·ni'ca). The principal seaport of Macedonia where Paul established a Christian congregation about the year 50 C.E.; now the city is called Salonika. Originally, a nearby town named Therme, meaning "hot spring," was one of the some twenty-six towns destroyed by Cassander, who then built Thessalonica in 316 or 315 B.C.E. He named it after his wife, the sister of Alexander the Great. This new city was situated on the W side of the Chalcidice Peninsula, on the Thermaic Gulf (now called the Gulf of Salonika), at the junction between the road running N to the Danube and the main road (the paved Via Egnatia built by the Romans) that extended for hundreds of miles across Macedonia to the Adriatic Sea.

Macedonia was divided into four districts before the middle of the second century B.C.E., with Thessalonica the capital of the second. A few years later when Macedonia became a Roman province, Thessalonica was made the administrative seat of its provincial government. So, when the apostle Paul and Silas arrived there, some seventy-five miles (121 kilometers) W of Philippi, they found it to be a thriving metropolis of quite some importance.

For three sabbaths Paul preached in Thessalonica's synagogue, and as a result some Jews and a great multitude of Greek proselytes became believers and associated themselves with Paul and Silas, and among them were "not a few of the principal women." (Acts 17:1-4) How long Paul remained there is not disclosed, though it was long enough for him and his companion to get work toward their own support. Thereby Paul, although he had the authority, as an apostle, to receive material help from those to whom he ministered spiritual things, set the example that 'one should eat food he himself earns.' (1 Cor. 9:4-18; 1 Thess. 2:9; 2 Thess. 3:7-12) This was probably done partly because of the tendency toward idleness that some there had. During his stay there Paul received from the brothers in Philippi two different gifts supplying things he needed.—Phil. 4:16.

In time those Thessalonian Jews that rejected Paul's message rounded up a mob of idlers from the marketplace and assaulted the house of Jason where Paul was staying. But when they learned that the object of their search was not there, they dragged Jason and other believers off to the city rulers, that is, the "politarchs," according to the literal Greek. (Acts 17:5-9; *Kingdom Interlinear Translation*) It is of special interest that inscriptions from that period have been found in and about Thessalonica that refer to certain of their local officials as politarchs, a title not found in use elsewhere.

For safety's sake, Paul and Silas were sent away at night to Beroea by the Thessalonian brothers. There Paul found the Beroeans 'more noble-minded than those in Thessalonica, in that they not only received the word with great eagerness but also carefully examined the Scriptures daily as to whether what the apostle said was so.' Soon, however, trouble developed when opposing Jews arrived from Thessalonica and stirred up a mob, making it again necessary for Paul to slip away secretly.—Acts 17:10-15.

In less than a year after leaving Thessalonica, Paul, by now down in Corinth, wrote his first letter to the Thessalonians. He had sent Timothy to comfort and encourage them and had received Timothy's good report. In the letter he commended them for their fine example "to all the believers in Macedonia and in Achaia," and urged them not to be discouraged because of the persecution. (1 Thess. 1:1-8; 3:1-13; 4:1) This letter, it appears, enjoys the distinction of being the first of Paul's canonical writings and, with the probable exception of Matthew's Gospel, the first book of the Christian Greek Scriptures to be put into writing. Shortly thereafter Paul wrote a second letter to the Thessalonians, that they might not be turned aside by false teachers.—2 Thess. 1:1; 2:1-3.

Over the years Paul no doubt revisited Thessalonica on occasions when passing through Macedonia in the course of his travels. (Acts 20:1-3; 1 Tim. 1:3) And certain Thessalonians who are mentioned by name, Aristarchus and Secundus, were traveling companions of Paul. (Acts 20:4; 27:2) Demas, who forsook Paul in Rome, went to Thessalonica, possibly his hometown. —2 Tim. 4:10.

THETA [Θ, θ]. The eighth letter of the Greek alphabet, corresponding generally to the sound of "th" in the English "thin."

The'ta has a numerical value of nine when written with an acute accent (θ′), and 9,000, with the subscript (͵θ).

THEUDAS (Theu'das) [possibly a contraction for gift of God]. A rebel who started an insurrection with a following of about four hundred men sometime before 6 C.E. By using this Theudas as his first example of a movement that caused no more trouble after its leader was put to death, the Pharisee Gamaliel persuaded the Sanhedrin not to bother the youthful Christian congregation so soon after Jesus' death. —Acts 5:34-40.

THIEF. One who deliberately takes that which belongs to another without permission, especially one who practices fraud and deception or who steals secretly. The ways of thieves were much the same in the past as today. They came to steal usually at night (Job 24:14; Jer. 49:9; Matt. 24:43; Luke 12:39; John 10:10; 1 Thess. 5:2-5; 2 Pet. 3:10; Rev. 3:3; 16:15), and one of their common entrances was through a window. (Joel 2:9) On the other hand, robbers and highwaymen lay in wait and fell upon their victims in lonely areas, where it was virtually impossible to get help. Often they did not hesitate to use violence or to threaten and endanger the lives of those whose valuables they seized.—Judg. 9:25; Luke 10:30, 36; 2 Cor. 11:26.

The original-language terms rendered "rob" and "robber" can also refer to withholding from another what is rightfully his, or getting things from others by fraudulent means or by appropriating to one's own use that which one was obligated to give to others. By failing to pay tithes for the support of true worship at the temple, the Jews of Malachi's time were 'robbing God.' (Mal. 3:8, 9) Proverbs 28:24 speaks of one robbing his father or his mother, evidently meaning depriving his parents in some way of what was rightfully theirs. Jesus Christ condemned the money changers for having made the temple into a "cave of robbers." This suggests that the money changers were charging exorbitant fees for their services.—Matt. 21: 12, 13.

In his second letter to the Corinthians, the apostle

Paul wrote: "Other congregations I robbed by accepting provisions in order to minister to you." (2 Cor. 11:8) There was nothing fraudulent about Paul's receiving provisions from others. But evidently he spoke as though he had robbed those congregations in the sense of having used what he had received from them to supply his needs while laboring, not with them, but in behalf of the Corinthians.

In some cases 'stealing' may refer to the justified act of taking what one has a right to take, the emphasis being on the *stealthy manner* in which the act is executed. For example, Israelites 'stole' the body of Saul from the public square of Beth-shan. (2 Sam. 21:12) The aunt of young Jehoash saved his life by 'stealing him away from among his brothers,' who were killed by wicked Athaliah.—2 Ki. 11:1, 2; 2 Chron. 22:11.

CONDEMNED BY GOD

Most of the Biblical references to stealing, however, pertain to the unlawful taking of what belongs to someone else. Jehovah's law to Israel explicitly stated: "You must not steal." (Ex. 20:15; Lev. 19:11, 13; Deut. 5:19; Matt. 19:18) A thief had to make twofold, fourfold or as much as fivefold compensation, depending upon what the Law outlined. If he could not do so, he was sold into slavery, evidently regaining his freedom upon making full compensation. (Ex. 22:1-12) In addition to making compensation, the disgraced thief (Jer. 2:26) was to bring a guilt offering and have the priest make atonement for his sins. —Lev. 6:2-7.

Eventually the nation of Israel came to disregard these laws and, as a consequence, Jehovah allowed robbers and thieves from within and without to plague the nation. (Deut. 28:29, 31; Ezek. 7:22) Fraudulent practices, especially the oppression of poor and needy persons, became common.—Isa. 1:23; 3:14; Jer. 7:9-11; 21:12; 22:3; Ezek. 22:29; Mic. 2:2.

While the thief who steals for hunger's sake may not be as reprehensible as one who, like Achan and Judas Iscariot, steals out of greed and because of a bad heart (Josh. 7:11, 20, 21; Prov. 6:30; Matt. 15:19; John 12:4-6), those desiring God's approval cannot be guilty of thievery. (Isa. 61:8; Rom. 2:21) Although Christians are not under the Mosaic law, they are under command to love their fellowman. "Love does not work evil to one's neighbor"; therefore, thievery has no place among Christians. (Rom. 13:9, 10; Matt. 22:39; Jas. 2:8) Any thief wanting to live under God's kingdom rule must repent of his former course of conduct and learn to do hard work for a living. (1 Cor. 6:10; Eph. 4:28; 1 Pet. 4:15) And the genuinely repentant ex-thief can rest assured of Jehovah's forgiveness.—Ezek. 33:14-16.

THIGH [Heb., *ya·rekh'*; Gr., *me·ros'*]. That part of the leg that extends from the hip to the knee. Since it is on a person's side, the Hebrew word also may refer to the side of something, as the "side" of the tabernacle, or of an altar.—Ex. 40:24; 2 Ki. 16:14.

The sword was worn at the side, on the thigh. (Ex. 32:27; Judg. 3:16, 21; Song of Sol. 3:8; Ps. 45:3) In Revelation 19:11-21, Christ Jesus is portrayed as riding a white war mount into the battle against the "wild beast" and the kings of the earth with their armies. His title "King of kings and Lord of lords" is plainly announced in writing on his outer garment at the thigh, where usually the sword of authority is worn.

The drawers of the priests in Israel extended from the hips and to the thighs, that is, to where the thighs ended, so that their nakedness was well covered when they served at the sanctuary and Jehovah's altar. Otherwise, they would die.—Ex. 28:42, 43.

When swearing an oath, a custom occasionally followed was for the swearer to put his hand under the thigh of the person to whom it was sworn. (Gen. 24:2-4, 9; 47:29-31) As to the significance of this, see ATTITUDES AND GESTURES (Swearing). The practice of slapping the thigh denoted grief, sorrow or remorse.—Jer. 31:19; Ezek. 21:12.

The thigh being in the general area of the body in which the reproductive organs are located, offspring are said to 'issue out of the upper thigh.' (Gen. 46:26; Ex. 1:5; Judg. 8:30) In the case of the trial of a woman suspected by her husband of secret adultery, the word is used euphemistically for the procreative organs.—Num. 5:21-27.

THINKING ABILITY. The Hebrew term (*m'zim-mah'*) that conveys the thought of "thinking ability" or "idea" has been defined as "purpose, discretion, device." *M'zim·mah'* is used to designate the purposeful 'ideas' of Jehovah God or of his "heart" (Job 42:2; Jer. 23:20; 30:24; 51:11), "thinking ability" or wise and thoughtful consideration based on a thorough knowledge of a thing (Prov. 5:2; 8:12), or the schemes, devices and foolish ideas of wicked men. —Ps. 10:2, 4; 21:11; 37:7; 139:19, 20; Prov. 12:2; 24:8; Jer. 11:15.

One of the aims of the proverbs is to give to a young man knowledge and thinking ability. (Prov. 1:1-4) The information contained in the proverbs enables an individual to formulate wholesome thoughts and ideas that can give purposeful direction to his life. Thinking ability safeguards him from following a wrong course and associating with those who would influence him toward bad, as it helps him to see what such action would lead to. This results in blessing for the individual. Wisdom and thinking ability safeguard him from engaging in activities leading to calamity and thus prove to be life to his soul. He enjoys security, not needing to fear that justice might catch up with him for having become guilty of wrongdoing.—Prov. 3:21-25.

However, the one who truly exercises thinking ability may also become an object of hatred. This could be the thought expressed at Proverbs 14:17: "The man of thinking abilities is hated." Often persons who are not thinkers themselves look unfavorably upon those who utilize their mental faculties. Also, in principle, those who exercise their minds in doing God's will are hated. As Jesus Christ said: "Because you are no part of the world, but I have chosen you out of the world, on this account the world hates you." (John 15:19) Of course, the original-language term for "thinking abilities" at Proverbs 14:17 can embrace malicious thinking. Therefore, the text may also mean that a man who devises evil is hated, and some translations read accordingly: "And a man of wicked devices is hated."—*JP, Ro.*

THISTLE. Any of a variety of plants having prickly, irregular-edged leaves, tough stems, and bearing round or cylindrical heads that produce soft and silky purple, yellow or white flowers. Adam, and later his descendants, had to contend with troublesome thistles when cultivating the cursed ground. (Gen. 3:17, 18) Since their seeds are scattered by the wind, thistles readily gain a foothold in neglected and desolated areas. (See Hosea 10:8.) Jesus Christ referred to thistles in illustrating that people, just like plants, are recognized by their fruits. (Matt. 7:16) In Palestine it is not uncommon to see a number of star thistles being driven along as a rolling mass by fall winds, a feature perhaps alluded to at Psalm 83:13 and Isaiah 17:13.

THOMAS (Thom'as) [twin]. This apostle of Jesus Christ was called "The Twin." (Matt. 10:3; Mark 3:18; Luke 6:15; John 11:16) He appears to have been somewhat impetuous in expressing his feelings or in voicing his doubts. However, upon having his doubts removed, Thomas did not hesitate to make acknowledgment of his belief.

When Jesus proposed returning to Judea that he might awaken Lazarus from death, Thomas declared:

"Let us also go, that we may die with him." (John 11:16) Since the Judeans had shortly before this time sought to stone Jesus (John 11:7, 8), Thomas perhaps had in mind encouraging the other disciples to accompany Jesus even though this might result in their joining Lazarus and/or Jesus in death.

Thomas showed a dubious attitude in response to Jesus' comment about going away to prepare a place for the apostles, saying: "Lord, we do not know where you are going. How do we know the way?" (John 14:2-6) Similarly, after hearing about Jesus' resurrection, Thomas stated: "Unless I see in his hands the print of the nails and stick my finger into the print of the nails and stick my hand into his side, I will certainly not believe." Eight days later Thomas had the opportunity to do this when Jesus again appeared to the disciples. But whether Thomas actually did feel the wounds on this occasion is not stated. He was nevertheless convinced and exclaimed: "My Lord and my God!" Christ then mildly reproved him, saying: "Happy are those who do not see and yet believe."—John 20:24-29.

THORN. Any of numerous thorny or prickly plants. About two hundred varieties of thorny plants have been reported as growing in Palestine and Syria, among them being the thorny burnet, the thorny caper, the acanthus, the boxthorn and hawthorns. Although thorns proved to be troublesome to man, they were not altogether useless. Thorny plants were employed as hedges (Hos. 2:6) and for fuel (Eccl. 7:6), and served as food for asses, camels and goats. In more recent times, as may have been the case anciently, the boxthorn and the bramble in particular have been used for hedges, and the thorny burnet has been cut up as fuel for lime kilns.—Isa. 33:12.

The effects of the cursed ground, with its thorns and thistles, were keenly felt by the descendants of Adam (Gen. 3:17, 18), so that Noah's father Lamech spoke of "the pain of our hands resulting from the ground which Jehovah has cursed." (Gen. 5:29) After the flood, Jehovah blessed Noah and his sons, stating that his purpose for them was to fill the earth. (Gen. 9:1) God's curse on the ground was not stated anew. However, Jehovah did not, as in perfect Adam's case, tell Noah and his family to "subdue the earth." (Compare Genesis 1:28 with Genesis 8:21–9:2.) This suggests that imperfect man, without divine guidance, could never subdue the earth in the way God had originally purposed. Man would continue experiencing difficulties in cultivating the soil, including having to fight troublesome plants, thorns and thistles. Undoubtedly man's mismanagement of earth's resources has increased his problems in this regard.

In the Promised Land, "a land flowing with milk and honey" (Ex. 3:8), the Israelites had to work to keep the land free of thorns and other weeds, as these quickly take over neglected or desolated land. (Isa. 5:6; 7:23-25; 34:13) Eventually, through disobedience to Jehovah, Israel brought spiritual ruin to the nation. God's "inheritance," and this was reflected both figuratively and literally in their laboring in vain, sowing wheat but reaping thorns.—Jer. 12:7, 13.

As highlighted by Jesus' illustration concerning the sower, thorns threaten the growth of cultivated crops. (Matt. 13:7; Luke 8:7) So before a field covered with thorns and thistles was cultivated, these troublesome plants were removed, generally by burning the field over. (Heb. 6:8) Thorns also presented somewhat of a fire hazard. Especially at harvesttime, when the thorns alongside the standing grain are dry, they readily catch fire and an entire field can be consumed as the fire spreads from the thorns to the standing grain.—Ex. 22:6.

In mockery, Roman soldiers braided a crown of thorns and placed it upon Jesus' head. (Mark 15:17; John 19:2) While the particular plant in question has been linked with what is now called the "Christ-thorn," a shrub growing to a height of three to nine feet (c. .9 to 2.7 meters) and having flexible branches with stiff thorns, no certain identification is possible.

FIGURATIVE USE

Frequently "thorns" are mentioned in a figurative or an illustrative sense. The Assyrians, although interwoven like thorns, were to be consumed as fully dry stubble. (Nah. 1:10) Thorns are used to denote people, even rulers, whose actions being bad, are in line for adverse judgment. (2 Ki. 14:9, 10; Isa. 9:18, 19; 10:17-19) Wicked opposers of Jehovah's servant are depicted as being extinguished like a fire of thornbushes. (Ps. 118:10, 12) Jesus Christ referred to thorns when illustrating the truth that individuals are known by their fruits.—Matt. 7:16.

Thorns also designate persons and things that cause injury and are troublesome. (Num. 33:55; Prov. 22:5; Ezek. 28:24) Paul's "thorn in the flesh" (2 Cor. 12:7) may have been an affliction of his eyes or another part of his body (see Acts 23:1-5; Galatians 4:15; 6:11) or perhaps the false apostles and other disturbers who challenged Paul's apostleship and work. (See 2 Corinthians 11:5, 6, 12-15; Galatians 1:6-9; 5:12; 6:17.) Jehovah, through his prophet Jeremiah, compared the hearts of the men of Judah and the inhabitants of Jerusalem to ground covered with thorns, that is, with untruth, injustice and unrighteousness. (Jer. 4:1-4; compare Hosea 10:12, 13.) Fittingly the replacement of thorns by trees represents the restoration of divine favor.—Isa. 55:13; see BRAMBLE; BRIERS, BRIER HEDGE; BUSH; WEEDS.

THREE TAVERNS. A resting-place on the Appian Way, the well-known highway that ran from Rome to the port of Puteoli on what is now known as the Bay of Naples. The place perhaps got its name from three inns where travelers could stop to rest and refresh themselves. Three Taverns, according to ancient writings, was thirty-three Roman miles (c. 30 statute miles or 49 kilometers) from Rome and thus about three-fourths of the distance from Rome to the Market Place of Appius. Having heard about Paul's coming, some Christians from Rome traveled as far as the Market Place of Appius, whereas others met him at Three Taverns.—Acts 28:13-15.

THRESHING. The process of releasing grain from its stalk and chaff. Several methods employed in Bible times are still used in different parts of the earth. If gleaners had a small amount to thresh, or if the grain was of small size like cummin, or if the threshing was done secretly during dangerous times, a rod or flail was used to beat the grain by hand, either on the ground or in a winepress.—Judg. 6:11; Ruth 2:17; Isa. 28:27.

The threshing floor, however, was the location of normal threshing operations. Usually situated on a higher elevation exposed to the wind, it consisted of a flat circular area, up to fifty feet (c. 15 meters) in diameter, made either of stone or hard-packed earth. Threshing floors not privately owned were often clustered together near a village for communal use.

The sheaves of barley or wheat, the principal grains of Palestine, were spread out on the floor (today generally to a depth of twelve to eighteen inches [30.5 to 45.7 centimeters]). The treading by bulls or other animals, as they constantly circled the floor, gradually broke down the straw and freed the grain from the chaff. The animals were not muzzled while treading the grain.—Deut. 25:4; Hos. 10:11; 1 Cor. 9:9, 10.

Threshing instruments pulled by animals speeded up the process and were more thorough than animal hoofs alone. (Isa. 41:15; Amos 1:3) Models used in more modern times are a broad flat heavy sledge with sharp teeth of stone or iron on its underside or a frame that pulls heavy cylindrical rollers fitted with

knives to cut and break down the grain stalks. Such sledges and roller devices covered an additional swatch each round, and the added weight of the driver riding on top increased the effectiveness.—Compare Isaiah 28:28.

After the grain had been thoroughly threshed, and turned over several times in the process, it was winnowed.—See WINNOWING.

OTHER MENTION

Because of providing an open, level space, threshing floors were often used for other purposes. The mourning rites for Jacob were held on the threshing floor of Atad near the Jordan. (Gen. 50:10, 11) At Jehovah's direction, David purchased the threshing floor of Araunah (Ornan), built there an altar, and made a sacrifice to Jehovah. (2 Sam. 24:16-25; 1 Chron. 21:15-28) Later this threshing floor became the site of Solomon's temple. (2 Chron. 3:1) When Jehoshaphat and Ahab conferred about warring against Syria, their thrones were set up on a threshing floor at the entrance of the gate of Samaria. —1 Ki. 22:10.

FIGURATIVE USE

In a figurative sense, the treatment the stalks of grain receive on the threshing floor is a very fitting symbol of how Jehovah's enemies will be beaten and cut to pieces. (Isa. 41:15; Jer. 51:33; Mic. 4:12, 13; Hab. 3:12) Threshing also illustrates the crushing treatment men sometimes mete out to others. (Judg. 8:6, 7, 15, 16; 2 Ki. 13:7) Or the separation of wheat from chaff may depict the separation of the righteous from the wicked by Jehovah's judgment. (Matt. 3:12) In yet another sense, a long and bountiful threshing denotes prosperity and Jehovah's blessing.—Lev. 26:5; Joel 2:24.

THROAT. See NECK.

THRONE [Heb., *kis·se"*; Gr., *thro'nos*]. The Hebrew term *kis·se"* basically means "seat" (1 Sam. 4:13), "chair" (2 Ki. 4:10) or a seat of special importance such as a "throne." (1 Ki. 22:10) Its application is not limited to the seats of ruling monarchs (1 Ki. 2:19; Neh. 3:7; Esther 3:1; Ezek. 26:16), nor does it strictly refer to a seat with a high back and armrests. Eli, for instance, while at the gate of Shiloh, fell backward from his *kis·se"*, evidently a backless seat.—1 Sam. 4:13, 18.

Isaiah 14:9 intimates that thrones were universally used by monarchs, the Bible specifically mentioning the thrones of Egypt (Gen. 41:40; Ex. 11:5; 12:29), Assyria (Jonah 3:6), Babylon (Isa. 14:4, 13; Dan. 5:20), Persia (Esther 1:2; 5:1) and Moab. (Judg. 3:17, 20) Archaeologists believe that they have found thrones used by rulers or their associates of all these powers, except Moab. An ivory panel, thought to depict a Canaanite throne and footstool, was found at Megiddo. Generally, these non-Israelite thrones have backs and armrests, being richly carved or ornamented. One extant Egyptian throne was made of wood overlaid with gold, while an Assyrian one was of wrought iron with ivory carvings. The throne seems customarily to have been placed on a dais or raised platform, and in most cases a footstool was present.

The only throne of a ruler of Israel described in detail is the one Solomon made. (1 Ki. 10:18-20; 2 Chron. 9:17-19) It appears to have been located in the "Porch of the Throne," one of the buildings that stood on Mount Moriah in Jerusalem. (1 Ki. 7:7) It was 'a great ivory throne overlaid with refined gold with a round canopy behind it and armrests.' Although ivory could have been the basic material in this royal chair, the construction technique generally followed at the temple would seem to indicate that it was made of wood, overlaid with refined gold and richly ornamented with inlaid panels of ivory. To the observer such a throne would appear to be made entirely of ivory and gold. After mentioning six steps leading to the throne, the record continues: "Two lions were standing beside the armrests. And there were twelve lions standing there upon the six steps, on this side and on that side." The symbolism of the lion denoting ruling authority is appropriate. (Gen. 49:9, 10; Rev. 5:5) The twelve lions appear to have corresponded with the twelve tribes of Israel, possibly symbolizing their subjection to and support of the ruler on this throne. Attached in some way to the throne was a footstool of gold. The description of this ivory-and-gold throne in its lofty, canopied position with the majestic lions in front transcends any throne of this time period discovered by archaeologists, depicted on the monuments or described in the inscriptions. As the chronicler truthfully observed: "No other kingdom had any made just like it." —2 Chron. 9:19.

FIGURATIVE USAGE

"Throne" figuratively signifies a seat of ruling authority (1 Ki. 2:12; 16:11), or the kingly authority and sovereignty itself (Gen. 41:40; 1 Chron. 17:14; Ps. 89:44); a reigning government or royal administration (2 Sam. 14:9); sovereign control over a territory (2 Sam. 3:10) and a position of honor. —1 Sam. 2:7, 8; 2 Ki. 25:28.

Jehovah, whom even the "heaven of the heavens" cannot contain, does not have to sit on a literal throne or chair. (1 Ki. 8:27) He does, however, picture his royal authority and sovereignty by the symbol of a throne. Certain ones of God's servants were privileged to see a vision of his throne. (1 Ki. 22:19; Isa. 6:1; Ezek. 1:26-28; Dan. 7:9; Rev. 4:1-3) The Psalms describe Jehovah's throne, his majesty or power, his position as Supreme Judge, as being established on righteousness and justice "from long ago."—Ps. 89:14; 93:2; 97:2.

Jehovah extended his throne to earth in a typical, specific way in his dealings with the sons of Israel. Since the one ruling in Israel was to be "a king whom Jehovah your God will choose," who would rule in Jehovah's name over Jehovah's people and according to Jehovah's law, his throne was really "Jehovah's throne."—Deut. 17:14-18; 1 Chron. 29:23.

Besides his kingly identity with the royal line of Judah, Jehovah was enthroned in Israel in another sense as well. As Jeremiah expressed it: "There is the glorious throne on high from the start; it is the place of our sanctuary." (Jer. 17:12) Jehovah was spoken of as "sitting upon the cherubs" that were on the propitiatory cover of the ark of the testimony in the sanctuary. (Ex. 25:22; 1 Sam. 4:4) This enthronement was symbolized by a cloud that reportedly produced a miraculous light that later Jewish writers called the *Shekhi·nah'*. (Lev. 16:2) While Jeremiah foretold the absence of the ark of the covenant when Israel would be restored from Babylon, this would not mean that Jehovah no longer purposed to be enthroned at his center of worship: "In that time they will call Jerusalem the throne of Jehovah." (Jer. 3:16, 17) Ezekiel's restoration prophecies are in agreement, for in his vision of Jehovah's temple in which no ark of the covenant was seen, he was told: "Son of man, this [temple] is the place of my throne."—Ezek. 43:7.

Jehovah covenanted that the throne of David's seed should "itself become one lasting to time indefinite." (1 Chron. 17:11-14) In announcing the fulfillment of this promise, the angel Gabriel said to Mary: "Jehovah God will give [Jesus] the throne of David his father, and he will rule as king over the house of Jacob forever, and there will be no end of his kingdom." (Luke 1:32, 33) Not only would there be an inheritance of an earthly dominion on Jesus' part, but he would share Jehovah's throne, which is universal. (Rev. 3:21; Isa. 66:1) In turn, Jesus promised to share his throne of kingly authority with all those who, like his faithful apostles,

were in the new covenant with his Father, and who would conquer the world as Jesus had done. This would be granted to them in the "re-creation," during Jesus' second presence.—Matt. 19:28; Luke 22:20, 28-30; Rev. 3:21.

In harmony with Jehovah's prophecy through Zechariah that the man named "Sprout," the builder of the future temple for Jehovah, "must become a priest upon his throne," Paul records concerning Jesus: "We have such a high priest as [Melchizedek, a king-priest], and he has sat down at the right hand of the throne of the majesty in the heavens." (Zech. 6:11-13; Heb. 8:1) In addition to Christ Jesus, John saw the whole spiritual house or sanctuary of God, the faithful Christian congregation, enthroned as king-priests to rule for a thousand years.—Rev. 20: 4, 6; 1 Pet. 2:5.

As foretold in Psalm 45:6, and applied by Paul in Hebrews 1:8, Jesus' throne, his office or authority as sovereign, has its source in Jehovah: "God is your throne forever." On the other hand, the Devil, too, provides basis or authority for his organizations to rule, as emphasized in Revelation 13:1, 2, with respect to the 'wild beast that came out of the sea': "The dragon gave the beast its power and its throne and great authority." When Satan offered similar power and authority to Jesus Christ, his price was stated: "If you do an act of worship before me, it will all be yours." (Luke 4:5-7) Correspondingly, the grant of a throne or authority to the "wild beast" must have been on the condition of its serving Satan.

In discussing Jesus' position as God's Master Worker, Paul mentions that through Christ "thrones" were created. The term appears to refer to positions of official authority, both visible and invisible, within God's administrative arrangement.—Col. 1:16.

THUMB. Because man has thumbs that can be moved against each of his fingers, he can grasp things and perform many delicate operations that would be impossible if he did not have opposable thumbs. Anciently, a captive was sometimes incapacitated for military service by cutting off his thumbs and big toes.—Judg. 1:6, 7.

The Hebrew word *bo'hen* is used to designate both the thumb and the big toe; the appendage that *bo'hen* has reference to in any given text is indicated by the accompanying expressions 'of the hand' and 'of the foot.' Whenever the thumb is mentioned in the Scriptures, the big toe is referred to in the same text. —Ex. 29:20; Lev. 14:14, 17, 25, 28.

During the installation of Aaron and his sons as priests a ram was killed, and Moses put some of its blood on the lobe of Aaron's right ear, the thumb of his right hand and the big toe of his right foot. Then he did the same to each of Aaron's sons. (Lev. 8:23, 24) The blood on the right thumb figuratively represented that they should carry out their priestly duties, working with the best (right) hand of their ability.

THUMMIM. See URIM AND THUMMIM.

THUNDER. The loud sound that follows a flash of lightning. Thunder is caused by the sudden expansion of air that has been heated by such electrical discharge, the air violently moving away from the lightning's path and then back again behind it. —Job 28:26; 38:25.

The Hebrew word *ra·'am'* means "to rage, to roar, to thunder" and is at times mentioned in connection with Jehovah (1 Sam. 2:10; 2 Sam. 22:14; Ps. 18:13), the One who has on occasion employed thunder to accomplish his will. For example, in the time of Samuel, Jehovah threw the Philistines into confusion by means of thunder. (1 Sam. 7:10; compare Isaiah 29:6.) Another Hebrew word, *qohl*, sometimes translated "thunder" (1 Sam. 12:17, 18), basically means "to call" or "to sound, to say." This term, depending on the context, may also be rendered "sound" (Ex. 28:34, 35; 1 Sam. 15:14; 2 Sam. 6:15) or "voice." —Deut. 21:18; 1 Ki. 19:12.

The awesome sound of thunder is associated with Jehovah's voice. (Job 37:4, 5; 40:9; Ps. 29:3-9) When certain Jews heard Jehovah speak from heaven to Jesus, there was a difference of opinion as to whether the sound was thunder or the voice of an angel. (John 12:28, 29; compare Revelation 6:1; 14:2; 19:6.) The sound of thunder often being an advance indication of an approaching storm, "thunders" can designate divine warnings, as at Revelation 8:5; 10:3, 4; 16:18.

To the Jews at the foot of Mount Sinai, the thunder that they heard was a manifestation of God's presence. (Ex. 19:16; compare Revelation 4:5; 11:19.) Either this event or God's leading Israel by means of a pillar of cloud (a place of thunder) may be alluded to by the psalmist's words: "I [Jehovah] began to answer you in the concealed place of thunder." —Ps. 81:7.

THUNDER, SONS OF. See BOANERGES.

THYATIRA (Thy·a·ti'ra). The city rebuilt early in the third century B.C.E. by the former general of Alexander the Great, Seleucus Nicator. It was situated some forty miles (64 kilometers) inland from the Aegean Sea along a tributary of the Hermus River in western Asia Minor. Thyatira's Christian congregation received a message written by the hand of the apostle John at the dictation of the Lord Jesus Christ.—Rev. 1:11.

Thyatira today is called Akhisar and is located about 157 air miles (253 kilometers) S-SW of Constantinople and some 230 miles (370 kilometers) E of Athens. In the days of the Roman Empire it was an important city about halfway along the road between Pergamum and Sardis in the region of Lydia, within the Roman province of Asia.

This city was never a great metropolis or a center of special political significance or importance; but it was a wealthy industrial center, noted for its numerous crafts, including weaving, dyeing, brassworking, tanning and pottery making. Its dye business is frequently mentioned in inscriptions. Dyemakers of Thyatira used madder root as a source for their celebrated scarlet or purple color, known in later times as "Turkey Red."

The polytheistic religion of the Thyatirans was just another variety of the more ancient Babylonian cult. Thyatira was very near Pergamum, to which city Chaldean priests had emigrated and where they established a religious center. The local chief deity was Tyrimnos, who in time became identified with the sun-god Apollo, the brother of the goddess Diana or Artemis.

Lydia, converted to Christianity during Paul's first visit to Philippi in Macedonia, was a "seller of purple, of the city of Thyatira." She may have been an overseas representative of Thyatiran manufacturers, a businesswoman of some means who owned a house spacious enough to entertain Paul and his companions during their stay in Philippi.—Acts 16:12-15.

When and by whom Christianity was first introduced to the Thyatirans is not known. There is no record of Paul or other evangelists ever visiting the city, or of Lydia's returning there. Possibly the message reached there during the two years (c. 53-55 C.E.) that Paul was active in Ephesus some seventy miles (113 kilometers) SW of Thyatira, for during that time "all those inhabiting the district of Asia heard the word of the Lord, both Jews and Greeks." (Acts 19:10) What is known is that some forty years later there was a rather vigorous congregation of Christians in Thyatira.—Rev. 1:10, 11.



Modern Tiberias as seen from the Sea of Galilee

JESUS CHRIST'S MESSAGE TO THE THYATIRA CONGREGATION

This congregation, the fourth of the seven to receive its message, was commended for the love, faith and endurance it had shown. Its ministry was also approved; its "deeds of late are more than those formerly." But, though the congregation had these commendable qualities, a very bad condition had also been allowed to develop and remain within this congregation. In this regard the Lord's condemnation declared: "You tolerate that woman Jezebel, who calls herself a prophetess, and she teaches and misleads my slaves to commit fornication and to eat things sacrificed to idols." This "woman" was probably given the name Jezebel because her wicked conduct resembled that of Ahab's wife, and because of her callous refusal to repent. It seems, however, that only a minority of the Thyatira congregation was approving of this Jezebel influence, since the message went on to speak "to the rest of you who are in Thyatira, all those who do not have this teaching, the very ones who did not get to know the 'deep things of Satan.'"—Rev. 2:18-29.

TIBERIAS (Ti·be'ri·as).

1. A city built by Herod Antipas about 21 C.E. and named after Tiberius Caesar, emperor of the Roman Empire at the time. It was situated about fifteen air miles (24 kilometers) NE of Nazareth, on a comparatively narrow strip along the western shore of the Sea of Galilee, 680 feet (207 meters) below the level of the Mediterranean. Tiberias was some eleven miles (18 kilometers) around the sea from Capernaum and six miles (10 kilometers) above where the Jordan leaves that body of water. Here Herod as the tetrarch made his residence. Nearby, to the S of the city, were famous warm springs. The city is mentioned only once in the Scriptures.—John 6:23.

2. The Sea of Galilee was sometimes called Tiberias, after the city by that name located on its western shore.—John 6:1; 21:1.

TIBERIUS (Ti·be'ri·us). The second emperor of Rome. He was born in 42 B.C.E. as the son of Tiberius Claudius Nero and Livia Drusilla, but when his mother married Augustus in 38 B.C.E., Tiberius became the adopted son of the emperor. At the age of 31, upon the insistence of his stepfather, he divorced his wife Vipsania Agrippina and married Julia, the daughter of Augustus.

Augustus chose Tiberius as his successor only after others whom he preferred above Tiberius had all died off. On August 17, 14 C.E., Tiberius began to rule. John started baptizing "in the fifteenth year of the reign of Tiberius Caesar," which fifteenth year ran from August 28 C.E. to August 29 C.E.—Luke 3:1-3.

Tiberius lived until March 37 C.E., and hence was emperor for the entire period of Jesus' ministry. It was therefore Tiberius' image that was on the tax coin brought to Jesus when he said, "Pay back Caesar's things to Caesar." (Mark 12:14-17; Matt. 22:17-21; Luke 20:22-25) Tiberius extended the law of *laesa majestas* (injured majesty) to include, in addition to seditious acts, merely libelous words against the emperor, and presumably on the strength of this law the Jews pressured Pontius Pilate to have Jesus killed. (John 19:12-16) Tiberius later called Pilate to Rome because of Jewish complaints against his administration, but Tiberius died and Caligula succeeded him before Pilate arrived.

As an emperor Tiberius had both virtues and vices. He restrained spending on luxuries and so had funds to use generously to build up the empire's prosperity, as well as reserves to assist recovery from disasters and bad times. Tiberius viewed himself as a man not a god, declined many honorary titles, and generally directed emperor worship to Augustus rather than to himself.

His vices exceeded his virtues, however. He was extremely suspicious and hypocritical in his dealings with others and his reign abounded with ordered killings, many of his former friends being numbered among the victims. He consulted astrologers. At his villa on Capri where he spent the last ten years of his life, he indulged his perverted lusts in a most debased manner with men kept for unnatural purposes.

Not only was Tiberius despised by many individuals, such as his schoolteacher Theodorus the Gadarene and his stepfather Augustus, but also by his subjects in general. After his death, the Senate refused to deify him. For these reasons and others too, Bible scholars see in Tiberius a fulfillment of prophecy that says "one who is to be despised" would arise as the "king of the north."—Dan. 11:15, 21.

TIBHATH (Tib'hath) [slaughter]. A city N of Palestine from which David took a great quantity of copper after striking down Hadadezer, king of Zobah, at Hamath, some 140 miles (225 kilometers) N of Dan. (1 Chron. 18:3, 8) In the parallel description of David's campaign at 2 Samuel 8:8 Tibhath is apparently called Betah. (See BETAH.) Some suggest that Tibhath may have been named for Nahor's son Tebah. (Gen. 22:24) In harmony with its being part of the Aramaean kingdom of Zobah, the location of Tibhath was probably in the valley lying between the Lebanon and Anti-Lebanon mountains. Traces of ancient copperworks have been found in Lebanon, in harmony with the Biblical account.

TIBNI (Tib'ni) [perhaps, straw]. A contender for the kingship of the ten-tribe kingdom of Israel following the seven-day rule of Israel's fifth king Zimri in 951 B.C.E. The populace was divided over whether Tibni or Omri should now be king. Four years later, during which time civil war presumably raged, the issue was finally settled; Tibni lost to Omri's supporters and met death. He was a son of Ginath. —1 Ki. 16:15, 21-23.

TIDAL (Ti'dal). The king of Goiim and an ally or vassal of Elamite King Chedorlaomer when they and two other monarchs subjugated five kings near the Dead Sea. Following twelve years of domination, the five defeated kings staged a rebellion. Tidal, Chedorlaomer and the others came W to put it down, and in doing so took spoil and captives, including Abraham's nephew Lot. Abraham pursued the oppressors and recovered the prisoners and pillaged goods, but there is no indication that Tidal or those kings with him were captured or slain.—Gen. 14:1-17.

There are some inscriptions that possibly refer to Tidal, but none are certain. On one tablet dealing with an altogether unrelated event are found the names of all four kings, though spelled somewhat differently. Other inscriptions contain the spellings Tud-khula and Tud-ghula.

TIGLATH-PILESER (III) (Tig'lath-pil·e'ser) [my trust is the son of Esharra (that is, the god Ninib), or, my trust is the son (of the temple) Esharra]. A powerful king of Assyria (whose name is also spelled Tilgath-pilneser) and the first such to be mentioned by name in the Bible record. Though some consider Tiglath-pileser III to have been of royal blood while others classify him as a usurper of the throne, his origin and the manner of his attaining the kingship are in reality unknown. His reign, however, marked an era of reorganization, growing expansion and strength that brought the Assyrian Empire to new heights. He is considered to have been the first Assyrian monarch to establish as a definite policy the mass deportation and transplantation of conquered peoples. As many as 154,000 persons are stated to have been forcibly shifted around within the realm of conquered lands in one year. The apparent purpose behind such harsh policy was to break the spirit of the national groups and weaken or eliminate any unity of action in attempts to throw off the Assyrian yoke.

This king first appears in the Bible account as "Pul." (2 Ki. 15:19) 1 Chronicles 5:26 also states that God "stirred up the spirit of Pul the king of Assyria and the spirit of Tilgath-pilneser the king of Assyria, so that he took into exile" peoples of certain tribes of Israel. While this would seem to indicate two separate kings, the ancient secular records apply both names to the same individual, the name "Pulu" appearing in what is known as the "Babylonian King List A," while the "Synchronistic Chronicle" lists Tiglath-pileser (Tukultiapilesharra) in the corresponding position. It is also of note that, in the Hebrew, the above-quoted scripture uses the verb "took" in the singular rather than in the plural. It is commonly suggested that "Pul" was the monarch's personal name and that he assumed the name "Tiglath-pileser" (the name of an earlier and famous Assyrian king) upon ascending the throne.

It appears that during the early part of his reign Tiglath-pileser was occupied in hammering out stronger borders for the empire in the S, E and N. The menacing shadow of Assyria, however, soon loomed large over the lands of Syria and Palestine to the W.

The Assyrian inscriptions prominently mention *Azriau* of Judah (*Ya·u'da·a·a*) in connection with a campaign by Tiglath-pileser III in Syria. This would seem to be a reference to King Azariah of Judah, more commonly known as Uzziah (829-777 B.C.E.), but the matter is a debated one, as some hold that the small kingdom of Sam'al in Syria was on occasion also called Judah. The likelihood of such a pagan king having a name including the name of Jah (the abbreviated form of Jehovah) and living at the same time as the Judean king of the same name seems slight; however, the Bible does not mention Tiglath-pileser in connection with Azariah (Uzziah) and the Assyrian records are considerably mutilated.

During the reign of King Menahem of Israel (c. 790-780 B.C.E.), Tiglath-pileser III ("Pul") advanced into Palestine and Menahem sought the Assyrian's favor by paying him tribute to the amount of "a thousand talents of silver" ($1,423,590 in current values). Temporarily appeased, Tiglath-pileser withdrew his forces. (2 Ki. 15:19, 20) The Assyrian documents refer to Menahem, along with Rezin of Damascus and Hiram of Tyre, as tributary to Tiglath-pileser.

Subsequently, in the time of King Ahaz of Judah (c. 762-746 B.C.E.), King Pekah of Israel formed a confederation with King Rezin of Damascus and attacked Judah. (2 Ki. 16:5, 6; Isa. 7:1, 2) Though assured by the prophet Isaiah that within a short time the two conspiring kingdoms would be wiped off the scene, King Ahaz chose to send a bribe to Tiglath-pileser to come to his rescue. (2 Ki. 16:7, 8; Isa. 7:7-16; 8:9-13) An Assyrian inscription describes the tribute paid by Yauhazi (Jehoahaz or Ahaz) of Judah and other kings of that area as follows: " . . . gold, silver, tin, iron, antimony, linen garments with multicolored trimmings, garments of their native [industries] [being made of] dark purple wool . . . all kinds of costly objects be they products of the sea or of the continent, the [choice] products of their regions, the treasures of [their] kings, horses, mules [trained for] the yoke." The aggressive Assyrian responded to Ahaz' urging by invading Israel and capturing several northern cities and overrunning the regions of Gilead, Galilee and Naphtali, carrying many off into exile. (2 Ki. 15:29; 1 Chron. 5:6, 26) Damascus was attacked and fell to the Assyrian forces and its King Rezin was slain. Here at Damascus, Tiglath-pileser received the visit of King Ahaz of Judah, coming either to express gratitude or submission to Assyria.—2 Ki. 16:9-12.

Isaiah had been inspired to foretell that Jehovah would use the king of Assyria like a "hired razor" to "shave" the kingdom of Judah. (Isa. 7:17, 20) Whether the "hired razor" referred specifically to Tiglath-pileser, whom Ahaz bribed, or not, the record does show that he caused great distress to the Judean king and that Ahaz' bribe proved to be "of no assistance to him." (2 Chron. 28:20, 21) This may have marked the initial phase of the "flood" of Assyrian invasion of Judah, which eventually was to 'reach up to the very neck of the kingdom,' as it clearly did in Hezekiah's time.—Isa. 8:5-8; 2 Ki. 18:13, 14.

Tiglath-pileser, in his inscriptions, says concerning the northern kingdom of Israel: "They overthrew their king Pekah [*Paqaha*] and I placed Hoshea [*Ausi'*] as king over them. I received from them 10 talents of gold [nearly $386,610], . . . talents of silver as their [tri]bute and brought them to Assyria." Thus the Assyrian king assumes credit for the assumption of the kingship of Israel by Hoshea (c. 748-740 B.C.E.) following his conspiratorial assassination of Pekah.—2 Ki. 15:30.

Most reference works assign a reign of about eighteen years to Tiglath-pileser III. However, the Biblical references to him indicate that his kingship was of considerably longer duration, inasmuch as he appears from the time of Menahem down to that of Hoshea. (See chart, pages 344, 345.) It is therefore worth noting that the period prior to the time generally assigned for the start of Tiglath-pileser's reign is one of relative obscurity as far as the ancient records are concerned and is considered to have been a time of great decline for the Assyrians. Thus the

French scholar, Georges Roux, in his book *Ancient Iraq* (p. 251) states that "for thirty-six years . . . , Assyria was practically paralysed." As for Ashur-nirari V, considered to have been the predecessor of Tiglath-pileser III, the same author observes: " . . . he hardly dared leave his palace and was probably killed in a revolution which broke out in Kalhu and put upon the throne his younger brother [?], Tiglath-pileser III." In view of this it seems entirely possible that Tiglath-pileser may have exercised the power of kingship for a longer period of time than commonly credited to him, even perhaps as a coregent.

At 2 Chronicles 28:16 Ahaz is spoken of as sending "to the *kings* of Assyria for *them* to help him." While the plural "kings," occurring in the Hebrew Masoretic text, appears in the singular ("king") in other ancient manuscripts and in the *Septuagint*, many modern translations favor the Hebrew plural (*JP*, [English and French], *NW*) Some scholars view the plural here as merely indicating the sum of majesty and greatness ascribed to the one monarch (Tiglath-pileser III) as the "king of kings." Yet attention is also called to the boastful claim of the Assyrian monarch recorded at Isaiah 10:8: "Are not my princes at the same time kings?" It is thus possible that the reference to "Pul the king of Assyria" (2 Ki. 15:19) may also be applied in the sense of his being the ruler of an Assyrian province prior to becoming head of the entire empire.

Upon his death Tiglath-pileser III was succeeded by Shalmaneser V. More details might be known concerning this king were it not for the fact that a still later king, Esar-haddon, caused Tiglath-pileser's inscriptions to be mutilated, a rare affront elsewhere unknown in Assyrian history.

TIKVAH (Tik'vah) [hope].

1. Father-in-law of Huldah the prophetess; son of Harhas. (2 Ki. 22:14) The name is spelled Tokhath according to the Masoretic text at 2 Chronicles 34:22.

2. Father of a certain Jahzeiah who lived in the time of Ezra.—Ezra 10:10, 11, 15; see JAHZEIAH.

TILGATH-PILNESER. See TIGLATH-PILESER.

TILON (Ti'lon). A son of Shimon in the tribe of Judah.—1 Chron. 4:20.

TIMAEUS (Ti·mae'us) [highly prized]. Father of Bartimaeus the blind beggar healed by Jesus.—Mark 10:46.

TIME INDEFINITE. The Hebrew word *'oh·lam'* (*'o-lam'*) relates to "time" and is derived from a root verb meaning "to hide, conceal." From the standpoint of the present, *'oh·lam'* carries the thought of hidden, indefinite or uncertain time. One lexicographer defines it as meaning *"hidden time,* i.e. obscure and long, of which the beginning or end is uncertain or indefinite." (*A Hebrew and English Lexicon of the Old Testament,* translated from the Latin of William Gesenius by Edward Robinson, 1836, p. 746) Accordingly, expressions such as "time indefinite" (Ps. 25:6), "indefinitely lasting" (Hab. 3:6), "of old" (Gen. 6:4), "a long time ago," "of long ago" (Josh. 24:2; Prov. 22:28; 23:10) and "long-lasting" (Eccl. 12:5) appropriately convey the thought of the original-language term.

The word *'oh·lam'* is at times associated with that which is everlasting. The prophet Isaiah wrote: "Jehovah, the Creator of the extremities of the earth, is a God to time indefinite." (Isa. 40:28) Jehovah is "from time indefinite to time indefinite." (Ps. 90:2) Since Jehovah is immortal and does not die, he will continue to be God for all eternity. (Hab. 1:12; 1 Tim. 1:17) However, the Hebrew expression *'oh-lam'* does not *in itself* mean "forever." It often refers to things that have an end, but the period of such things' existence can be said to be 'to time indefinite' because the time of their end is not then *specified.* For example, the 'indefinitely lasting' Law covenant came to an end with Jesus' death and the bringing in of a new covenant. (Ex. 31:16, 17; Rom. 10:4; Gal. 5:18; Col. 2:16, 17; Heb. 9:15) And the 'indefinitely lasting' Aaronic priesthood similarly came to an end. —Ex. 40:15; Heb. 7:11-24; 10:1.

Another Hebrew term, *'adh,* denotes unlimited future time, everlastingness or eternity. (1 Chron. 28:9; Ps. 19:9; Isa. 9:6; 45:17; Hab. 3:6) At times, as at Psalm 45:6, the words *'oh·lam'* and *'adh* appear together and may be rendered "age-during, and for ever" (*Yg*), "age-abiding and beyond" (*Ro*) and "time indefinite, even forever." (*NW*) Concerning the earth, the psalmist declared: "It will not be made to totter to time indefinite, or forever."—Ps. 104:5.

The Hebrew term *ne'tsahh* can also denote everlastingness. Among the ways it may be rendered are "forever" (Job 4:20; 14:20), "perpetually" (Isa. 57:16) and "always." (Ps. 9:18) Sometimes *ne'tsahh* and *'oh·lam'* occur in parallel (Ps. 49:8, 9) or the terms *ne'tsahh* and *'adh* appear together. (Amos 1:11) All three words are found at Psalm 9:5, 6: "You have rebuked nations, . . . Their name you have wiped out to time indefinite [*'oh·lam'*], even forever [*'edh* (*'adh*)]. O you enemy, your desolations have come to their perpetual [*ne'tsahh*] finish."

In the Christian Greek Scriptures, the word *ai·on'* may denote a time period of indefinite or indeterminate length, a period of remote, but not endless, time. For example, at Luke 1:70 and Acts 3:21 *ai·on'* can be rendered "of old," "of old time," "in ancient times." (*AT, NW, RS*) Often, however, the context suggests that *ai·on'* is to be understood to refer to a time period of undefined length because of such period being endless in duration. (Luke 1:55; John 6:50, 51; 12:34; 1 John 2:17) Similarly, the adjective *ai·o'ni·os* (drawn from *ai·on'*) can, as evident from the context, signify both "long lasting" (Rom. 16:25; 2 Tim. 1:9; Titus 1:2) and "everlasting." (Matt. 18:8; 19:16, 29) Another Greek adjective, *a·i'di·os* specifically means "eternal" or "everlasting." —Rom. 1:20; Jude 6, *AT, NW, RS;* for a further consideration of *ai·on',* see AGE and SYSTEMS OF THINGS.

TIME OF THE END. Jehovah God, through his prophets, has on occasion revealed what would happen at the conclusion of certain periods of time. For example, Jerusalem was to be reinhabited and have its temple rebuilt at the end of seventy years of lying desolate. (2 Chron. 36:20-23; Dan. 9:2) Similarly, the prophet Daniel was given a preview of events to occur in the distant future. Thereafter he was told: "And as for you, O Daniel, make secret the words and seal up the book, until the time of the end. Many will rove about, and the true knowledge will become abundant."—Dan. 12:4.

Concerning this text, commentator Thomas Scott, in the first half of the nineteenth century, observed: "The angel, by way of conclusion, intimated to Daniel, that this prophecy would remain obscure, and as 'a sealed book,' of which little would be understood, 'till the time of the end;' . . . The fact has evidenced this to be the case: immense difficulties have always been acknowledged in many of Daniel's prophecies, and they have been 'as words shut up' even from believers in general. . . . In these latter ages many have bestowed great pains, in searching into history, to illustrate those parts of these prophecies which are already accomplished; and by comparing them with other scriptures, to form some judgment of what yet remains to be fulfilled: and thus much light has been thrown on them. As they shall gradually be more and more accomplished, they will be better understood; and future generations will be far more surprised and instructed by them, than we are." (*Scott's Bible Commentary,* Vol. IV, p. 700) The lack of understanding concerning Daniel's proph-

ecies in the early part of the nineteenth century indicated that this foretold "time of the end" was yet future, since those "having insight," God's true servants, were to understand the prophecy in the "time of the end."—Dan. 12:9, 10.

The expression "time of the end" is also used in connection with particular events. Daniel 11:40 reads: "In the time of the end the king of the south will engage with [the king of the north] in a pushing, and against him the king of the north will storm with chariots and with horsemen and with many ships." Thereafter the prophecy discusses the actions of the "king of the north" and indicates that he will come to his end. (Dan. 11:41-45) Thus the "time of the end" here is evidently to be understood as a period culminated by the destruction of the "king of the north." Lending confirmation to this is the fact that the "king of the north" is earlier portrayed as persecuting God's servants, those "having insight," until the "time of the end," that is, until his time of the end.—Dan. 11:33-35.

Another feature associated with the "time of the end" is the standing up of a "king fierce in countenance" that would range himself against the "Prince of princes," finally to be broken or destroyed. This "king" was to stand up in the final part of the kingdoms that sprang from the four parts into which the Grecian Empire was to be divided. (Dan. 8:8-25) Since the "king of the north" and the "king of the south" came from the same source, it logically follows that the "king fierce in countenance" corresponds to one of these 'kings' in his "time of the end."

The expression "time of the end" does not mean an 'end of time' but denotes a period of time that culminates in the *end or destruction, not of all things, but of the things mentioned in the prophecy.* That time itself will not end is made clear in the Scriptures. For example, the psalmist said concerning the earth: "It will not be made to totter to time indefinite, or forever." (Ps. 104:5) Since the earth will continue to exist, it necessarily follows that time, as an earthly "dimension" or measurement, will not cease. While it is true that Revelation 10:6 may be rendered "there should be time no longer," the context indicates that this means *no further grant of time;* thus, a specific or allotted period of time terminates. (*AV*) Other translations, therefore, read: "There should be no more delay." (*AT*) "There will be no delay any longer." (*NW*) "There should be no more delay." (*RS*) Commenting on this text, A. T. Robertson observes: "This does not mean that *chronos* (time) . . . will cease to exist, but only that there will be no more delay in the fulfillment of the seventh trumpet (verse 7), in answer to the question, 'How long?' (6:10)."—*Word Pictures in the New Testament,* Vol. VI, p. 372.

TIMNA (Tim'na).

1. Concubine of Esau's son Eliphaz and mother of Amalek. (Gen. 36:10-12) In the genealogy at 1 Chronicles 1:36, there are first enumerated five sons of Esau's son Eliphaz. Next are added, "Timna and Amalek." Professor C. F. Keil remarks on this: "The addition of the two names *Timna* and *Amalek* in the Chronicle thus appears to be merely an abbreviation, which the author might well allow himself, as the posterity of Esau were known to his readers from Genesis. The name Timna, too, by its form (a feminine formation), must have guarded against the idea of some modern exegetes that Timna was also a son of Eliphaz." (*Commentaries on the Old Testament* [Chronicles], p. 53) Thus, Eliphaz' six sons were listed, but with the notation that one of them, Amalek, was of Eliphaz' concubine, Timna. It must be remembered that Amalek became a nation that hated God's people, and concerning whom Jehovah said: "Jehovah will have war with Amalek from generation to generation." (Ex. 17:8-16) Thus the accounts, both in Genesis and in Chronicles, give this detail concerning the origin of Amalek. This Timna is possibly the same as No. 2 below.

2. A daughter of Seir the Horite, therefore sister of Lotan and Seir's other sons. (Gen. 36:20-22; 1 Chron. 1:39) Possibly identical with No. 1 above.

3. The first name found in the list of eleven "sheiks of Esau" or Edom. (Gen. 36:40-43; 1 Chron. 1:51-54) In the view of many translators, Timna and the other names listed are personal names. (*AS, AV, JB, NW, RS*) However, it is generally acknowledged that the expression "according to their families, according to their *places,* by their names" indicates that a tribe or an area is meant. Some versions therefore prefer such expressions as "the chief *of* Timna," and so forth. (*JP, AT*) In fact, at Genesis 36:41, in the same list, a woman's name, Oholibamah, appears, allowing for the name Timna to be that of a woman. Eusebius and Jerome identified Timna with an Edomite site called "Thamna," which stood in their day. However, the location of any such region named for Timna is currently unknown.

TIMNAH (Tim'nah) [assigned portion].

1. A location at the boundary of Judah and Dan. (Josh. 15:1, 10; 19:40-43) Today it is often identified with a place preserving some similarity to the ancient name, Khirbet Tibnah, about two miles (c. 3 kilometers) W of the suggested site of Beth-shemesh.

Samson selected a Philistine woman of Timnah for marriage when "looking for an opportunity against the Philistines," who then ruled over Israel. En route to the city, he killed a lion bare-handed at the vineyards of Timnah. (Judg. 14:1-6) In the time of King Ahaz, the Philistines captured Timnah and its dependent towns.—2 Chron. 28:16-19.

2. A city in the mountainous region of Judah. Scholars identify this Timnah with modern Tibnah, about two miles (c. 3 kilometers) N-NW of the possible site of Gibean (el-Jeba'). (Josh. 15:20, 48, 57) Apparently, near this Timnah Judah planned to shear his sheep, and at Enaim (which was on the road to Timnah) he had relations with Tamar, mistaking her for a harlot.—Gen. 38:12-18.

TIMNATH-HERES (Tim'nath-he'res) [perhaps, portion of the sun]. Location of Joshua's inheritance and later burial in the mountainous region of Ephraim, N of Mount Gaash. (Judg. 2:8, 9) It is called Timnath-serah elsewhere.

TIMNATH-SERAH (Tim'nath-se'rah) [portion remaining]. The city given to Joshua as his inheritance in the mountainous region of Ephraim. He requested Timnath-serah and the sons of Israel gave it to him "at the order of Jehovah." Joshua built up the city and was later buried there. (Josh. 19:49, 50; 24:30) Judges 2:9 reads "Timnath-heres" instead of "Timnath-serah" in both the Hebrew Masoretic text and the Greek *Septuagint.* The reason for this difference in names is unknown.

Currently geographers prefer to identify Timnath-serah with Khirbet Tibneh, about eighteen miles (29 kilometers) S-SW of the probable ancient site of Shechem. Situated on the western edge of the mountainous region, Khirbet Tibneh overlooks the coastal plain. Mount Gaash, S of Timnath-serah (Timnath-heres) (Josh. 24:30; Judg. 2:9), cannot now be located definitely.

TIMNITE (Tim'nite). A person of Timnah; in its only occurrence the term is applied to Samson's father-in-law.—Judg. 15:6.

TIMON (Ti'mon) [deeming worthy]. One of the seven men "full of spirit and wisdom" appointed by the apostles to care for the "daily distribution" in the infant Christian congregation. In spite of his Greek name, he was likely a Jew by birth.—Acts 6:1-6.

TIMOTHY (Tim'o·thy) [one who honors God]. Son of a Jewess, Eunice, and a Greek father (not named in the Scriptures). While very young, Timothy was taught the "holy writings" by his mother and probably also by his grandmother Lois. (Acts 16:1; 2 Tim. 1:5; 3:15) It is not known precisely when Timothy embraced Christianity. However, about 50 C.E., when the apostle Paul arrived at Lystra (apparently Timothy's home) in the course of his second missionary journey, the disciple Timothy (perhaps in his late teens or early twenties) "was well reported on by the brothers in Lystra and Iconium."—Acts 16:2.

It may have been at this time that, as a result of the operation of God's spirit, certain prophecies or predictions were voiced concerning Timothy. After the holy spirit had in this way indicated the future of Timothy, the older men of the congregation joined the apostle Paul in laying their hands upon Timothy, thereby setting him apart for a particular service in connection with the Christian congregation. (1 Tim. 1:18; 4:14; 2 Tim. 1:6; compare Acts 13:3.) Paul chose Timothy as a traveling companion and, to avoid giving Jews an occasion for stumbling, circumcised him.—Acts 16:3.

TRAVELS WITH PAUL

With Paul, Timothy shared in Christian activities in Philippi, Thessalonica and Beroea. (Acts 16:11–17:10) When opposition stirred up by fanatical Jews made it necessary for Paul to depart from Beroea, the apostle left Silas and Timothy behind to care for the new group of believers there. (Acts 17:13-15) It appears that Paul thereafter sent word to Beroea, advising Timothy to visit the brothers at Thessalonica, encouraging them to remain faithful despite tribulation. (1 Thess. 3:1-3; see ATHENS.) Apparently rejoining Paul at Corinth, Timothy brought good news about the faithfulness and love of the Thessalonian Christians. (Acts 18:5; 1 Thess. 3:6) In the letter Paul then sent to the Thessalonians he included the names of Silvanus (Silas) and Timothy in the salutation, as he also did in his second letter to them.—1 Thess. 1:1; 2 Thess. 1:1.

During Paul's third missionary journey (c. 52-56 C.E.) Timothy again traveled with the apostle. (Compare Acts 20:4.) While at Ephesus (1 Cor. 16:8), Paul, in his first letter to the Corinthians, wrote: "I am sending Timothy to you, as he is my beloved and faithful child in the Lord; and he will put you in mind of my methods in connection with Christ Jesus, just as I am teaching everywhere in every congregation." (1 Cor. 4:17) Toward the close of this letter, though, Paul inferred that there was a possibility that Timothy might not get to Corinth: "*If* Timothy arrives, see that he becomes free of fear among you, for he is performing the work of Jehovah, even as I am." (1 Cor. 16:10) If Timothy did indeed visit Corinth, this must have been before he and Erastus left Ephesus for Macedonia, since Timothy and Paul were together in Macedonia when the second letter to the Corinthians (based on the report of Titus, not of Timothy) was written. (Acts 19:22; 2 Cor. 1:1; 2:13; 7:5-7) Perhaps Timothy's intended visit did not materialize. This is suggested by the fact that, in his second letter to the Corinthians, Paul makes no mention of Timothy's being there other than in association with himself. (2 Cor. 1:19) Later, at the time Paul wrote to the Romans, apparently from Corinth (the home of Gaius), Timothy was with him.—Compare Romans 16:21, 23; 1 Corinthians 1:14.

Timothy's name is included in the salutation of letters written by Paul to the Philippians (1:1), Colossians (1:1) and Philemon (1) during the apostle's first imprisonment at Rome. It appears that Timothy personally endured imprisonment at Rome sometime within the period between the writing of the letter to the Philippians and the one to the Hebrews.—Phil. 2:19; Heb. 13:23.

RESPONSIBILITIES AND QUALIFICATIONS

After Paul's release from prison, Timothy again shared with the apostle in the ministry, remaining in Ephesus at his direction. (1 Tim. 1:1-3) At this time (c. 61-64) Timothy may have been in his thirties and had authority in the appointment of overseers and ministerial servants in the congregation. (1 Tim. 5:22) He was fully capable of handling these weighty responsibilities, having proved himself by laboring in close association with the apostle Paul for eleven years or more. Regarding him, Paul could say: "I have no one else of a disposition like his who will genuinely care for the things pertaining to you. . . . You know the proof he gave of himself, that like a child with a father he slaved with me in furtherance of the good news." (Phil. 2:20-22) And to Timothy he wrote: "I never leave off remembering you in my supplications, night and day longing to see you, as I remember your tears, that I may get filled with joy. For I recollect the faith which is in you without any hypocrisy."—2 Tim. 1:3-5.

Although having to contend with frequent illness because of stomach trouble (1 Tim. 5:23), Timothy willingly expended himself in behalf of others. His fine qualities endeared him to the apostle Paul, who very much desired Timothy's association when facing imminent death. (2 Tim. 4:6-9) Being relatively young, Timothy may have been diffident and hesitant about asserting his authority. (Compare 1 Timothy 4:11-14; 2 Timothy 1:6, 7; 2:1.) This shows that Timothy was not a proud man but appreciated his limitations.

TIMOTHY, LETTERS TO. Two inspired letters of the Christian Greek Scriptures composed by the apostle Paul, who identifies himself as the writer in the opening words of each letter. (1 Tim. 1:1; 2 Tim. 1:1) The first letter was evidently written from Macedonia. A basis for assigning an approximate date for the composition of this letter is found in the first chapter, verse 3, which reads: "Just as I encouraged you to stay in Ephesus when I was about to go my way into Macedonia, so I do now." There is no mention of this in the book of Acts, which covers a period from the time of Jesus' ascension to heaven in 33 C.E. until the second year of Paul's imprisonment in Rome, about 61 C.E. Accordingly, it seems that it was sometime after his being released that Paul encouraged Timothy to stay in Ephesus, and then he apparently departed for Macedonia. This would place the time for the writing of First Timothy between the date of the apostle's release from his first imprisonment at Rome and his final imprisonment there, or sometime between about 61 and 64 C.E. The second letter was composed at Rome during Paul's final imprisonment (likely about 65 C.E.) and not long before his death.—2 Tim. 1:8, 17; 4:6-9.

AUTHENTICITY

The authenticity of First and Second Timothy is well established. All outstanding ancient catalogs, starting with the Muratorian Fragment of the second century C.E., list both letters as canonical. Most importantly, these letters are in complete agreement with the rest of the Scriptures and quote from them. They contain quotations from or allusions to Numbers (16:5; 2 Tim. 2:19), Deuteronomy (19:15; 25:4; 1 Tim. 5:18, 19), Isaiah (26:13; 2 Tim. 2:19) and the words of Jesus Christ. (Matt. 10:10; Luke 10:7; 1 Tim. 5:18) Noteworthy are the frequent mention of faith (1 Tim. 1:2, 4, 5, 14, 19; 2:7, 15; 3:9, 13; 4:1, 6, 12; 5:8, 12; 6:10, 11, 12, 21; 2 Tim. 1:5, 13; 2:18, 22; 3:8, 10, 15; 4:7), the emphasis on right doctrine (1 Tim. 1:3, 4; 4:1-3, 6, 7; 6:3, 4, 20, 21; 2 Tim. 1:13; 3:14, 15; 4:3, 5), conduct (1 Tim. 2:8-11, 15; 3:2-13; 4:12; 5:1-21; 6:1, 2, 11-14; 2 Tim. 2:22), prayer (1 Tim. 2:1, 2, 8; 4:5; 5:5; 2 Tim. 1:3), and

faithful endurance through suffering.—2 Tim. 1:8, 12; 2:3, 8-13.

BACKGROUND FOR FIRST TIMOTHY

In 56 C.E., when meeting at Miletus with the older men of the Ephesus congregation, the apostle Paul said to them: "I know that after my going away oppressive wolves will enter in among you and will not treat the flock with tenderness, and from among you yourselves men will rise and speak twisted things to draw away disciples after themselves." (Acts 20:29, 30) Within a few years thereafter the situation regarding the teaching of false doctrines had become so serious that Paul encouraged Timothy to stay in Ephesus, that he "might command certain ones not to teach different doctrine, nor to pay attention to false stories and to genealogies." (1 Tim. 1:3, 4) Timothy, therefore, had to wage spiritual warfare inside the Christian congregation to preserve its purity and to aid its members to remain in the faith. (1 Tim. 1:18, 19) His applying the things mentioned in the apostle's letter would serve to protect members of the congregation from falling away.

For the congregation to prosper, prayer could not be overlooked. So that Christians might go on leading a calm and quiet life, without interference, it was proper for them to pray concerning kings and men in high governmental station. Regarding those representing the congregation in prayer, Paul wrote: "I desire that in every place the men carry on prayer, lifting up loyal hands, apart from wrath and debates." This meant approaching God in a pure way, without any feelings of animosity or anger toward others.—1 Tim. 2:1-8.

Timothy also had to be alert that women kept their God-assigned place (1 Tim. 2:9-15), that only qualified men served as overseers and ministerial servants, for such would serve as a strong bulwark against apostasy (1 Tim. 3:1-13; 5:22), that deserving widows received assistance from the congregation (1 Tim. 5:3-16), that due consideration was given to the older men presiding in a fine manner (1 Tim. 5:17-19), that slaves conducted themselves aright toward their owners (1 Tim. 6:1, 2), that all were content with what they had, not seeking to be rich (1 Tim. 6:6-10), and that the rich did not rest their hopes on material things, being instead rich in fine works and manifesting generosity. (1 Tim. 6:17-19) Timothy himself had to be "an example to the faithful ones in speaking, in conduct, in love, in faith, in chasteness" and also had to be concerned about continuing to make advancement.—1 Tim. 4:12, 15, 16; 6:11-14.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1, 2)

II. Encouragement to uphold truth and fight against false doctrine (1:3-20)
  A. Those teaching false doctrine to be commanded not to do so; law is fine only when handled lawfully and not by persons lacking understanding (1:3-11)
  B. Paul's assignment to a ministry an expression of the Lord's undeserved kindness; apostle ascribes honor and glory to God, "King of eternity" (1:12-17)
  C. Admonition to wage fine warfare and hold faith and good conscience (1:18-20)

III. Counsel involving prayer and the conduct of women in connection with congregational meetings (2:1-15)
  A. Reasons for prayers regarding all sorts of men, including those in high governmental station (God's purpose for all sorts of men to gain salvation; one God and one Mediator, who gave self as corresponding ransom for all); men to lead in prayer (2:1-8)
  B. Women to adorn selves in well-arranged dress with modesty; not to teach or to exercise authority over men (2:9-15)

IV. Qualifications for those appointed to serve as overseers and ministerial servants; Christian congregation a pillar and support of truth; 'sacred secret of godly devotion' (3:1-16)

V. Falling away to take place in later periods of time; Timothy's part in restraining it (4:1-11)
  A. Some things that would be taught by those falling away (4:1-5)
  B. Timothy to turn down false stories (4:6-11)

VI. Instructions for Timothy concerning self and congregational matters (4:12–6:21)
  A. Timothy to set good example and strive to make advancement (4:12-16)
  B. Older men to be entreated as fathers, younger men as brothers, older women as mothers and younger women as sisters (5:1, 2)
  C. Widows, if meeting requirements, entitled to material assistance (5:3-16)
  D. Older men who preside entitled to "double honor"; only on evidence of two or three witnesses is accusation against older man to be admitted (5:17-19)
  E. Reproof for persons practicing sin; Timothy not to act according to biased leaning, not to share in sins of others through hasty appointments (5:20-22)
  F. Timothy, because of sickness, to use a little wine for stomach's sake (5:23)
  G. Wrongdoing and fine works eventually become manifest (5:24, 25)
  H. Slaves to conduct selves properly toward owners, especially if brothers (6:1, 2)
  I. Results springing from false teachings, and the importance of godly devotion and self-sufficiency, not desiring to be materially rich (6:3-10)
  J. Exhortation for Timothy to conduct self aright, to instruct rich not to be high-minded, and to turn away from empty speeches (6:11-21)

BACKGROUND FOR SECOND TIMOTHY

In 64 C.E. a great fire ravaged Rome, destroying about a fourth of the city. Rumor had it that Caesar Nero was responsible for it. To protect himself Nero placed the blame upon the Christians. This appears to have prompted a wave of violent governmental persecution. It was likely about this time (c. 64 or 65 C.E.) that the apostle Paul was again imprisoned at Rome. Though forsaken by many, suffering in chains and facing imminent death (2 Tim. 1:15, 16; 4:6-8), the apostle wrote an encouraging letter to Timothy, one that prepared his younger fellow worker to resist apostate elements inside the congregation and to stand firm in the face of persecution. (2 Tim. 2:3-7, 14-26; 3:14–4:5) By learning about Paul's circumstances, Timothy would have been able to draw encouragement from the apostle's good example of faithful endurance under great tribulation.—2 Tim. 2:8-13.

Fearless in the strength of Jehovah, Paul exhorted Timothy: "Stir up like a fire the gift of God which is in you through the laying of my hands upon you. For God gave us not a spirit of cowardice, but that of power and of love and of soundness of mind. Therefore do not become ashamed of the witness about our Lord, neither of me a prisoner for his sake, but take your part in suffering evil for the good news according to the power of God."—2 Tim. 1:6-8.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1, 2)

II. Timothy's faith provides reason for Paul to give thanks to God (1:3-5)

III. Encouragement for Timothy to remain faithful (1:6–2:13)
  A. God gave, not a spirit of cowardice, but of power and love; also salvation an expression of his undeserved kindness (1:6-11)
  B. Example of Paul in suffering; those turning away from Paul contrasted with Onesiphorus, who assisted the apostle (1:12-18)
  C. Admonition to commit things learned to faithful men who would be adequately qualified to teach others; exhortation to take part in suffering evil as fine soldier of Christ Jesus (2:1-7)
  D. Reason for Paul's being able to endure (2:8-13)
IV. Action to be taken regarding false teachings (2:14–4:5)
  A. Not to fight about words; handle word of truth aright; shun empty speeches in opposition to truth (2:14-18)
  B. False teachers will have no success, as solid foundation of God stays standing; keep clear of unclean vessels, evidently meaning persons like false teachers (2:19-21)
  C. Timothy to flee from desires incidental to youth, pursuing righteousness, faith, love and peace; not to fight with those not favorably disposed but instruct with mildness so that they might repent (2:22-26)
  D. Description of conditions in "last days," with admonition for Timothy to continue faithful (adhering to inspired Scriptures and preaching the word) (3:1–4:5)
V. Paul's personal circumstances as a prisoner; his desire for Timothy to come; final greetings and pronouncement of blessing (4:6-22)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 232-237.

TIN. The original Hebrew word *bᵉdhil'* means *that which is separated* or *removed* from precious metals by smelting. The word is used at Isaiah 1:25: "I shall smelt away your scummy dross as with lye, and I will remove all your waste products [*bᵉdhil'*]." The first reference to tin, soon after the Exodus, includes it among the valuable spoils of war taken from the Midianites. (Num. 31:2, 22) There were no tin mines in Palestine; the heavy dark oxide of tin called "cassiterite" came from river sands in Tarshish and England. (Ezek. 27:12) Of the six products of the ancient metallurgist's furnace, tin had the lowest melting point of all, only 449° F. (232° C.). (Ezek. 22:18, 20) Tin, it appears, was used to make plummets, for at Zechariah 4:10 (which speaks of the "plummet") the Masoretic text reads "the stone [or, weight], the tin." In Amos 7:7, 8 the Hebrew word translated "plummet" may mean tin or lead. Tin's greatest usefulness, however, was as a hardening agent; 2 to 18 percent tin alloyed with copper has been found in ancient specimens of bronze.

TIPHSAH (Tiph'sah) [passage, ford].

1. A place at the extreme N of Solomon's kingdom. (1 Ki. 4:24) Scholars generally identify it with Dibseh on the Euphrates River, some sixty miles (c. 97 kilometers) E-SE of Aleppo and almost that same distance from the confluence of the Euphrates and Balikh Rivers.

2. A place, apparently in the vicinity of Tirzah, that was struck down by Israel's King Menahem (c. 791-780 B.C.E.). (2 Ki. 15:16) Its exact situation is not known. Khirbet Tafsah, about seven miles (c. 11 kilometers) SW of ancient Shechem, bears a similar name, but appears to be too far from the assumed site of Tirzah to be the location of this Tiphsah.

TIRAS (Ti'ras). One of the seven sons of Japheth. (Gen. 10:2; 1 Chron. 1:5) The people descended from Japheth's sons were later "spread about in their lands, each according to its tongue."—Gen. 10:5.

Generally, authorities of the present day consider Tiras to be identified with the *Tyr·se·noi'* of classical Greek writers, also called *Tyr·hre·noi'*. The *Tyr·se·noi'* were a seafaring people of the islands and coastlands of the Aegean Sea.

TIRATHITES (Ti'rath·ites). A Kenite family of scribes living at Jabez.—1 Chron. 2:55.

TIRHAKAH (Tir·ha'kah). Thought to be Pharaoh Taharka, the third of the Ethiopian rulers in Egypt's "Twenty-fifth Dynasty." The dates generally assigned by modern historians to Taharka's rule, however, do not fit Biblical chronology. (Evidence favoring Biblical chronology over secular chronology is presented on pages 323 to 326.) During Hezekiah's reign, while Assyrian King Sennacherib was fighting against Libnah, news came that Tirhakah was on his way to fight the Assyrians. (2 Ki. 19:8, 9; Isa. 37:8, 9) An Assyrian inscription, though not mentioning Tirhakah, indicates that Sennacherib defeated the forces that came from Egypt and captured "the charioteers of the king of Ethiopia." The next Assyrian king, Esar-haddon, boasted about his conquest of Egypt, saying: "Its king, Tirhakah, I wounded five times with arrowshots and ruled over his entire country." During the reign of Esar-haddon's son and successor Ashurbanipal, Tirhakah revolted against submission to Assyria. But, according to Ashurbanipal, "the terror of the (sacred) weapon of Ashur, my lord, overcame Tirhakah where he had taken refuge and he was never heard of again."

TIRHANAH (Tir'ha·nah). Child of Caleb by his concubine Maacah; of the tribe of Judah.—1 Chron. 2:3, 48.

TIRIA (Tir'i·a) A 'son' of Jehallelel in the genealogies of Judah.—1 Chron. 4:1, 16.

TIRSHATHA (Tir·sha'tha). The Persian title for the governor of a jurisdictional district. In the five times it is used, it is preceded by the Hebrew definite article *ha,* making it in English *"the* Tirshatha."

The officials mentioned in the Bible by the title Tirshatha ruled over Judah, one of the Persian provinces. Zerubbabel was evidently the Tirshatha mentioned in Ezra 2:63 and Nehemiah 7:65, 70. Later when Nehemiah became governor he was the Tirshatha, and is referred to as such at Nehemiah 8:9 and 10:1.

TIRZAH (Tir'zah) [pleasantness, delightfulness].

1. One of the five daughters of the Manassite Zelophehad; a contemporary of Moses and Joshua. —Num. 26:29, 33; 27:1-7; 36:11, 12; Josh. 17:3, 4.

2. A city in Samaria, the exact location of which is uncertain. Archaeological evidence seems to favor Tell el-Far'ah, about seven miles (11 kilometers) NE of Nablus (linked with ancient Shechem).

Under the command of Joshua, the Israelites defeated the king of Tirzah. (Josh. 12:7, 24) Centuries later, Jeroboam, the first king of the northern kingdom, transferred his residence to Tirzah. (Compare 1 Kings 12:25; 14:17.) Tirzah evidently continued to be the capital of the northern kingdom during the reigns of Jeroboam's son Nadab (1 Ki. 15:25-28) and his successors Baasha, Elah and Zimri. (1 Ki. 15:33; 16:5, 6, 8, 15) The last of these kings, Zimri, committed suicide at Tirzah when Omri captured the city. (1 Ki. 16:17-20) After reigning in Tirzah for six years, Omri built Samaria and made that city his capital. (1 Ki. 16:23, 24, 29) More than one hundred and fifty years later, Menahem, a resident of Tirzah, killed Shallum and became king in Samaria.—2 Ki. 15:14, 17.

TISHBITE (Tish'bite). Evidently an inhabitant of Tishbeh, apparently a village E of the Jordan, in the land of Gilead. The term Tishbite is applied to Elijah in each of its six occurrences.—1 Ki. 17:1; 21:17, 28; 2 Ki. 1:3, 8; 9:36.

TISHRI. See ETHANIM.

TITHE. A tenth part or 10 percent given or paid as a tribute, especially for religious purposes.

The Bible tells of two instances prior to the setting up of the Law covenant in which a tenth part of possessions were paid to God or to his representative. The first of these was on the occasion when Abraham gave Melchizedek one-tenth of the spoils of his victory over Chedorlaomer and his allies. (Gen. 14:18-20) The apostle Paul cites this incident as proof that Christ's priesthood according to the manner of Melchizedek is superior to that of Levi, since Levi, being in the loins of Abraham, paid tithes, in effect, to Melchizedek. (Heb. 7:4-10) The second case concerned Jacob, who vowed at Bethel to give one-tenth of his substance to God.—Gen. 28:20-22.

However, these two accounts are merely instances of voluntarily giving one-tenth. There is no record to the effect that Abraham or Jacob commanded their descendants to follow such examples, thereby establishing a religious practice, custom or law. It would have been superfluous for Jacob, if already under a compulsory obligation to pay tithes, to vow to do so, as he did. It is therefore evident that the tithing arrangement was not a custom or a law among the early Hebrews. It was instituted with the inauguration of the Law covenant, not before.

MOSAIC TITHING LAWS

Jehovah gave Israel tithing laws for definite purposes, apparently involving the use of *two* tenths of their annual income, except during the sabbath years, when no tithe was paid, since no income was anticipated. (Lev. 25:1-12) However, some scholars believe there was only one tithe. Such tithes were in addition to the firstfruits they were under obligation to offer to Jehovah.—Ex. 23:19; 34:26.

The first tithe, consisting of one-tenth of the produce of the land and fruit trees and (evidently of the *increase*) of the herds and flocks, was brought to the sanctuary and given to the Levites, since they had no inheritance in the land but were devoted to the service of the sanctuary. (Lev. 27:30-32; Num. 18:21, 24) The Levites, in turn, gave a tenth of what they received to the Aaronic priesthood for their support.—Num. 18:25-29.

Evidently the grain was threshed and the fruit of the vine and of the olive tree was converted into wine and oil before tithing. (Num. 18:27, 30; Neh. 10:37) If an Israelite wished to give money instead of this produce, he could do so, provided he added an additional fifth to the valuation. (Lev. 27:31) But it was different with the flock and the herd. As the animals came out of the pen one by one through a gate, the owner stood by the gate with a rod and marked every tenth one as the tithe, without examination or selection. —Lev. 27:32, 33.

It seems there was an additional tithe, a second tenth, set aside each year for purposes other than the direct support of the Levitical priesthood, though the Levites shared in it. Normally it was used and enjoyed in large measure by the Israelite family when assembling together at the national festivals. In cases where the distance to Jerusalem was too great for the convenient transport of this tithe, then the produce was converted into money and this, in turn, was used in Jerusalem for the household's sustenance and enjoyment during the holy convention there. (Deut. 12:4-7, 11, 17, 18; 14:22-27) Then, at the end of every third and sixth years of the seven-year sabbatical cycle, this tithe, instead of being used to defray expenses at the national assemblies, was set aside for the Levites, alien residents, widows and fatherless boys in the local community.—Deut. 14:28, 29; 26:12.

These tithing laws binding on Israel were not excessive. Nor should it be overlooked that God promised to prosper Israel by opening "the floodgates of the heavens" if his tithing laws were obeyed. (Mal. 3:10; Deut. 28:1, 2, 11-14) When the people became negligent as to tithing, the priesthood suffered, for the priests and Levites were forced to look to secular work and consequently neglected their ministerial services. (Neh. 13:10) Such unfaithfulness tended to bring about a decline in true worship. Sadly, when the ten tribes fell away to calf worship they used the tithe to support that false religion. (Amos 4:4, 5) On the other hand, when Israel was faithful to Jehovah and under the rule of righteous administrators, tithing for the Levites was restored, and true to Jehovah's promise, there were no shortages.—2 Chron. 31:4-12; Neh. 10:37, 38; 12:44; 13:11-13.

Under the Law there was no stated penalty to be applied to a person's failing to tithe. Jehovah placed all under a strong moral obligation to provide the tithe; at the end of the three-year tithing cycle they were required to confess before Him that the tithe had been paid in full. (Deut. 26:12-15) Anything wrongfully withheld was viewed as something stolen from God. —Mal. 3:7-9.

By the first century C.E., the Jewish religious leaders, particularly among the scribes and Pharisees, made a sanctimonious show of tithing and other outward works, in a form of worship, but their hearts were far removed from God. (Matt. 15:1-9) Jesus reproved them for their selfish, hypocritical attitude, calling attention to their being meticulous to give a tenth even of "the mint and the dill and the cummin"—something they should have done—yet at the same time disregarding "the weightier matters of the Law, namely, justice and mercy and faithfulness." (Matt. 23:23; Luke 11:42) By way of illustration, Jesus contrasted the Pharisee who boastfully felt self-righteous because of his own works of fasting and tithing, with the tax collector who, though considered as nothing by the Pharisee, humbled himself, confessed his sins to God and begged for divine mercy.—Luke 18:9-14.

NO TITHING FOR CHRISTIANS

At no time were first-century Christians commanded to pay tithes. The primary purpose of the tithing arrangement under the Law had been to support Israel's temple and priesthood; consequently the obligation to pay tithes would cease when that Mosaic law covenant came to an end as fulfilled, through Christ's death on the torture stake. (Eph. 2:15; Col. 2:13, 14) It is true that Levitical priests continued serving at the temple in Jerusalem until it was destroyed in 70 C.E., but Christians from and after 33 C.E. became part of a new spiritual priesthood that was not supported by tithes.—Rom. 6:14; Heb. 7:12; 1 Pet. 2:9.

As Christians they were encouraged to give support to the Christian ministry both by their own ministerial activity and by material contributions. Instead of giving fixed, specified amounts to defray congregational expenses, they were to contribute "according to what a person has," giving "as he has resolved in his heart, not grudgingly or under compulsion, for God loves a cheerful giver." (2 Cor. 8:12; 9:7) They were encouraged to follow the principle: "Let the older men who preside in a fine way be reckoned worthy of double honor, especially those who work hard in speaking and teaching. For the scripture says: 'You must not muzzle a bull when it threshes out the grain'; also: 'The workman is worthy of his wages.' " (1 Tim. 5:17, 18) However, the apostle Paul set an example in seeking to avoid bringing an undue financial burden on the congregation.—Acts 18:3; 1 Thess. 2:9.

TITUS (Ti'tus). A Greek Christian who labored with the apostle Paul. At the time the circumcision issue arose at Antioch (49 C.E.) it appears that Titus ac-

companied Paul and Barnabas to Jerusalem. (Acts 15:1, 2; Gal. 2:1-3) About 55 C.E., Titus ministered unselfishly to the Corinthian congregation, having been sent to Corinth by the apostle Paul to assist in the collection for the needy brothers in Judea and perhaps also to note the reaction of the congregation to Paul's first letter to them. (2 Cor. 2:13; 8:1-6; 12:17, 18) When Titus thereafter met the apostle in Macedonia, he was able to give a good report about the Corinthian congregation, one that brought comfort and joy to Paul. Titus himself had developed great affection for the Corinthian Christians because of their obedience, and their commendable attitude had proved to be a source of encouragement and joy to him.—2 Cor. 7:6, 7, 13-15.

Since Titus had initiated matters in connection with the contribution, Paul desired that he complete the task and commended Titus to the Corinthian congregation as "a sharer with me and a fellow worker for your interests." Being sincerely interested in the welfare of the Corinthians, and encouraged by the apostle to do so, Titus willingly departed for Corinth. —2 Cor. 8:6, 16, 17, 23.

After Paul was released from his first imprisonment at Rome, Titus and Timothy apparently worked with him in the ministry. While in Crete (sometime between 61 and 64 C.E.), Paul left Titus there to 'correct the things that were defective and to make appointments of older men in city after city.' (Titus 1:4, 5) This was evidently a temporary assignment, for Paul requested that Titus do his utmost to join him at Nicopolis.—Titus 3:12.

Sometime during Paul's second imprisonment at Rome (64-65 C.E.), Titus, likely at the apostle's direction or with his approval, left for Dalmatia.—2 Tim. 4:10; see DALMATIA.

TITUS, LETTER TO. The apostle Paul identifies himself as the writer of this letter to Titus, a fellow worker of his whom he had left behind in Crete to 'correct the things that were defective and to make appointments of older men' in the various congregations there. (Titus 1:1, 4, 5) The letter's authenticity is attested by all outstanding ancient catalogs of the Christian Greek Scriptures, starting with the Muratorian Fragment of the second century C.E.

TIME AND PLACE OF WRITING

As no record exists that Paul engaged in Christian activity on the island of Crete before his first imprisonment at Rome, he must have been there with Titus sometime between his release and final imprisonment. Thus the time for the letter's composition would be between about 61 and 64 C.E. Macedonia may have been the place from which the letter was sent; it was apparently there in the same general period that Paul wrote First Timothy (1:3).

THE LETTER'S PURPOSE

The letter evidently was to serve as a guide for Titus and gave him apostolic backing for the performance of his duties in connection with the Cretan congregations. His assignment was not an easy one, for he had to contend with rebellious persons. As Paul wrote: "There are many unruly men, profitless talkers, and deceivers of the mind, especially those men who adhere to the circumcision. It is necessary to shut the mouths of these, as these very men keep on subverting entire households by teaching things they ought not for the sake of dishonest gain." (Titus 1:10, 11) Also, lying, gluttony and laziness were common among the Cretans, and apparently some of the Christians reflected these bad traits. For this reason Titus had to reprove them with severity and show what was required of Christians, whether young or old, male or female, slave or free. Personally he had to be an example in fine works and show uncorruptness in teaching.—Titus 1:12–3:2.

OUTLINE OF CONTENTS

I. Salutation and pronouncement of blessing (1:1-4)
II. Instructions regarding the appointment of older men and correcting matters in Cretan congregations (1:5–3:11)
  A. Qualifications for those appointed as older men (1:5-9)
  B. Severe reproof to be given those not conducting themselves properly (1:10-16)
  C. Titus' responsibility to provide healthful teaching concerning conduct befitting aged men, aged women, younger men and slaves, and about subjection to governmental authority (2:1–3:2)
  D. Having received declaration of righteousness, all should be instructed to keep minds on maintaining fine works (3:3-8)
  E. Foolish questionings to be shunned and one promoting a sect to be rejected after first and second admonition (3:9-11)
III. Personal instructions for Titus, greetings and concluding pronouncement of blessing (3:12-15)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pp. 237-239.

TIZITE (Ti'zite). Designation of David's warrior Joha. (1 Chron. 11:26, 45) The name is probably derived from a place now unknown.

TOAH (To'ah). A Kohathite Levite ancestor of the prophet Samuel and Heman the singer. (1 Chron. 6:33, 34, 38) He is probably called Nahath in verse 26 and Tohu at 1 Samuel 1:1.

TOB [good]. A "land" to which Jephthah fled from his half brothers. In Tob he gathered a force of men before his half brothers asked him to be their commander in fighting against the Ammonites. (Judg. 11:3-11) There is possibly another Biblical reference to Tob if the name "Ishtob" is rather to be translated "men of Tob" at 2 Samuel 10:6-8. (See *AS, JP, RS, NW,* 1955 ed., ftn.) Tob's location is not definitely known. However, it is often identified with the region centering around et-Taiyibeh, nearly forty miles (c. 64 kilometers) E-SE of the Sea of Galilee.

TOB-ADONIJAH (Tob-ad·o·ni'jah) [good is Lord Jehovah]. One of the Levites whom Jehoshaphat, in the third year of his reign, sent out to teach Jehovah's law in the cities of Judah. (2 Chron. 17:7-9) Reference to Adonijah and Tobijah in the same verse leads some scholars to believe this name is a scribal dittograph, that is, an inadvertent repetition.

TOBIAH (To·bi'ah) [Jehovah is good].

1. Forefather of some returned exiles who were unable to establish their Israelite genealogy.—Ezra 2:1, 59, 60; Neh. 7:61, 62.

2. An opponent of Nehemiah. Tobiah was "the servant," likely some official under the Persian king. (Neh. 2:19) Both he and his son Jehohanan married Jewish women, and Tobiah was also related to High Priest Eliashib. This put Tobiah in a position of advantage for undermining Nehemiah's authority, in that many Jews looked up to and spoke highly of Tobiah.—6:17-19; 13:4; compare 3:4; 7:6, 7, 10.

When Nehemiah arrived in Jerusalem, Tobiah and his associates were displeased with Israel's brightening prospect. (Neh. 2:9, 10) At first they merely derided and mocked the Jews (2:19; 4:3), but when the wall rebuilding made progress, they became angrier. However, various conspiracies—to kill off the Jews (4:7-9, 11, 14, 15), and an attempt to get Nehemiah to violate the sanctity of the temple (6:1, 10-13)—all failed. Even after the walls were completed, Tobiah through correspondence with his sympathizers in Jerusalem, attempted to intimidate Nehemiah. (6:16-19) Properly, therefore, Nehemiah asked Jehovah to remember the many wicked deeds of Tobiah and his confederates. (6:14) On his second arrival from Babylon, when

Nehemiah found a dining room in the temple court reserved for Tobiah he promptly threw Tobiah's things out.—13:4-9.

TOBIJAH (To·bi'jah) [Jehovah is my good].

1. One of the Levites whom Jehoshaphat dispatched to teach Jehovah's law in the cities of Judah in 934 B.C.E.—2 Chron. 17:7-9.

2. One of the returned Jewish exiles from whom gold and silver were taken to make a crown for High Priest Jeshua.—Zech. 6:10, 11, 14.

TOCHEN (To'chen) [fixed amount]. A city of Simeon. (1 Chron. 4:24, 32) It appears to be called Ether at Joshua 19:7.—See ETHER.

TOE. The Hebrew and Aramaic words used in the Bible for finger refer also, at times, to the toe. (2 Sam. 21:20; 1 Chron. 20:6; Dan. 2:41, 42) In other places the Hebrew word for "thumb" is used also for "toe." —Ex. 29:20; Lev. 8:23, 24; 14:14, 17, 25, 28.

The toes, being important for balance and direction to the body in walking, are referred to in the Scriptures with literal and figurative significance. A custom occasionally practiced to incapacitate for battle a captured enemy was to cut off his thumbs and big toes.—Judg. 1:6, 7.

At the installation of the priesthood in Israel, Moses took some blood of the ram of the installation and put it on the right ear, the right thumb and the right big toe of Aaron and each of his sons. (Lev. 8:23, 24) The blood of the sacrifice on the prominent member of the right (best) foot would mean that they must point their course and walk unswervingly with the best of their ability in the sacrificial duties of the priesthood. Jesus Christ the great High Priest fulfilled this prophetic type when on earth (Matt. 16:21-23), and his underpriests, his spirit-begotten brothers, must follow his steps closely.—Heb. 7:26; 1 Pet. 2:5, 8; Rev. 20:6.

TOGARMAH (To·gar'mah). A son of Gomer the son of Japheth, hence a great-grandson of Noah. (Gen. 10:1-3; 1 Chron. 1:4-6) The name apparently came to apply as well to the region occupied by his descendants. In Ezekiel's dirge concerning Tyre, Togarmah is mentioned as the source of "horses and steeds and mules," for which Tyre traded certain goods. (Ezek. 27:2, 14) The same prophet lists Togarmah among Gog of Magog's allies and gives its situation as among the peoples of "the remotest parts of the north."—Ezek. 38:6.

Many commentators connect Togarmah with the Armenians. The Armenians themselves traditionally claim to be descended from "Haik, son of *Thorgom*." Ancient Greek writers speak of the Armenians as famed for their horses and mules.

TOHU (To'hu) [lowly]. An ancestor of Samuel. (1 Sam. 1:1) He is apparently called "Nahath" and "Toah" in Chronicles.—1 Chron. 6:16, 22-28, 34.

TOI (To'i), **TOU** (To'u). King of Hamath. On learning that David had defeated their mutual enemy Hadadezer the king of Zobah, Toi immediately sent his son with congratulations and gifts. These David sanctified along with his battle spoil.—2 Sam. 8:9-12; 1 Chron. 18:9-11.

TOLA (To'la) [the coccus, metonymically, crimson or deep-scarlet color].

1. First-named son of Issachar who accompanied Jacob's household into Egypt in 1728 B.C.E. (Gen. 46:8, 13) Tola's sons and some of his grandsons founded populous tribal families in Issachar, collectively known as Tolaites.—Num. 26:23; 1 Chron. 7:1-4.

2. A judge of Israel; the son of Puah. Tola was a descendant of Issachar, but he lived, and was later buried, in the mountainous region of Ephraim. No experiences from his twenty-three-year judgeship are recorded.—Judg. 10:1, 2.

TOLAD (To'lad). Apparently the alternate name of Eltolad, a Simeonite city.—1 Chron. 4:24, 29, 31; Josh. 15:30; 19:1, 4; see ELTOLAD.

TOLAITES (To'la·ites). A family in the tribe of Issachar founded by Tola.—Num. 26:23; see TOLA No. 1.

TOMB. See MEMORIAL TOMB.

TONGUE. The organ of the body playing a prominent role in tasting. However, the taste buds distributed on the tongue's surface detect only acid, sweet, salt and bitter. What is commonly called "taste" results from combinations of these taste buds reacting *plus* the aroma detected by the sense of smell. More importantly, the tongue is also essential to speech, because articulation of words requires active maneuvering on its part, which it does with dexterity and remarkable speed.—See MOUTH (The Palate).

In Bible usage, "tongue" often stands for "language." (Gen. 10:5; Deut. 28:49; Isa. 28:11; Acts 2:4; 19:6; 1 Cor. 12:10) Or, at times, it refers to a people speaking a certain language.—Isa. 66:18; Rev. 5:9; 7:9; 13:7.

Jesus' half-brother James vividly describes the power exercised by the tongue and the need for the Christian to exercise great care to use it properly. He points out that failure to bridle the tongue can be a factor in causing one's worship to be futile. (Jas. 1:26) He likens the tongue to a fire that can destroy a forest. The unbridled tongue can be influenced by destructive forces and can bring about such a great quantity or extent of unrighteousness that it can contaminate the individual's entire life. It can be poisonous, spiritually, to oneself and others. It cannot be tamed by man's own efforts; nor can any imperfect human be completely exempt from 'stumbling in word.' (Jas. 3:2-8) But taming of this intractable organ of the imperfect human flesh is not impossible for the Christian, for by Jehovah's undeserved kindness through Christ one can "bridle" his tongue and can make over his personality.—Jas. 3:10-18; 1 Pet. 3:10; Col. 3:9, 10; compare Psalm 34:13; 39:1.

In harmony with James' description of the tongue, the writer of Proverbs says that the calmness of the tongue can be a "tree of life," or, conversely, a distortion in it can mean "a breaking down in the spirit"; that death and life are in its power. (Prov. 15:4; 18:21) "A mild tongue itself can break a bone," in that a person hard as bone may be softened by a mild answer and break down in his hardness and opposition. (Prov. 25:15) In fact, the tongue can heal in a spiritual way if it speaks the words of God. (Prov. 12:18) "From Jehovah is the answer of the tongue," for only he can provide spiritually correct words that result in healing. (Prov. 16:1) The Scriptures foretold the spiritual healing of Jesus' ministry as he spoke God's words, 'binding up the brokenhearted.'—Isa. 61:1.

Jehovah emphasizes how he views the badness of the false tongue, listing it as one of the seven things that he hates, placing it alongside "hands that are shedding innocent blood." (Prov. 6:16-19) David describes the wicked as attempting to destroy God's servant with a 'tongue sharpened just like a sword,' but he points out that actually God will see to it that they themselves are wounded, for "their tongue is against their own selves." (Ps. 64:3, 7, 8) Jehovah promises his people: "Any tongue at all that will rise up against you in the judgment you will condemn." (Isa. 54:17) This is comforting to God's servants, who stick to his law even though those considered wise in the world may speak great things and say: "With our tongue we shall prevail." (Ps. 12:3-5) They may "keep sticking out the tongue" and striking with the tongue (Isa.

57:4; Jer. 18:18), but their failure is certain.—Prov. 10:31.

Jehovah promised to make tongues formerly stammering "quick in speaking clear things," and to cause speechless tongues to "cry out in gladness." (Isa. 32:4; 35:6) When Jesus was on earth he healed literally speechless persons, or those with some speech impediment. (Mark 7:33-37) The time will come when every tongue will speak right things, for Jehovah declares that every tongue will swear to Him. The apostle Paul reveals that this will be done through Jesus Christ, when he says that every tongue will "openly acknowledge that Jesus Christ is Lord to the glory of God the Father."—Phil. 2:11; Isa. 45:23; Rom. 14:11.

Jehovah symbolically describes himself as having a tongue that he will use in his anger, "like a devouring fire." (Isa. 30:27) At Pentecost, when Jesus Christ poured out holy spirit on some 120 disciples gathered in a room in Jerusalem, it was made manifest audibly by their speaking in different tongues and visibly by a tongue as if of fire sitting upon each one of them.—Acts 2:3, 4.

TONGUES, SPEAKING IN. See GIFTS FROM GOD (Tongues).

TOPAZ. The variety used for gemstones is a hard, transparent, crystalline mineral composed of aluminum fluosilicate. It is harder than quartz and is often found in cavities of granitic rocks. Topaz may be colorless but it also occurs in a great range of colors that include white, yellow, light brown, pinkish red, and sometimes pale green or blue. The most popular shade is wine-yellow. The name "topaz" is from the Greek word *to·pa'zi·on*, which alludes to the Topaz Island situated in the Red Sea where the Greeks obtained the topazes familiar to Pliny the Elder and other early writers. The book of Job links topaz with Cush, a region that bordered the Red Sea.

A topaz was among the precious stones on the "breastpiece of judgment" worn by High Priest Aaron. It was set as the middle stone in the first row of gems, and engraved upon it was the name of one of Israel's twelve tribes. (Ex. 28:2, 15, 17, 21; 39:10) The foundations of "the holy city, New Jerusalem, coming down out of heaven from God . . . were adorned with every sort of precious stone," the ninth foundation being topaz.—Rev. 21:2, 19, 20.

TOPHEL (To'phel) [lime]. A site mentioned with others as an aid in locating the place where Moses addressed the Israelites shortly before his death. —Deut. 1:1.

TOPHETH (To'pheth) [perhaps, place of burning]. A place outside Jerusalem. There, for a considerable period, unfaithful Israelites, including Ahaz and Manasseh, engaged in child sacrifice. Finally, King Josiah made it unfit for worship. (2 Ki. 23:16; 2 Chron. 28:3; 33:6; Jer. 7:31-33; 19:3-14; 32:35; see HINNOM, VALLEY OF.) Topheth probably occupied a section of the eastern part of the Valley of Hinnom near the Gate of the Potsherds. (Jer. 19:2, 6, 14) At Isaiah 30:33 Topheth is used figuratively as a place of burning with fire, to represent the destruction that was to come upon Assyria.

TORCH. A light usually carried in the hand and often consisting either of a burning stick of resinous wood or of a stick wrapped with an absorbent material that has been soaked with oil and ignited.—Gen. 15:17; Judg. 7:16, 20; 15:4; Isa. 62:1; Ezek. 1:13; Dan. 10:6; Nah. 2:4; John 18:3.

TORMENT. The Greek word *ba·sa·ni'zo* (and related forms) occurs nearly twenty times in the Christian Greek Scriptures. It basically meant 'to test by the proving stone [*ba'sa·nos*]' and, by extension, 'to examine or question by applying torture.' Lexicographers point out that in the Christian Greek Scriptures it is used with the sense of 'to vex with grievous pains; to be harassed, distressed.'—Matt. 8:29; Luke 8:28; Rev. 12:2.

The Bible used *ba·sa·ni'zo* in a number of instances. For example, a manservant afflicted with paralysis was "terribly tormented" (*NW*) or "racked with pain" (*NE*) by it. (Matt. 8:6; compare 4:24.) Also, Lot "used to torment his soul" (*Ro*) or "was vexed" (*Mo, RS*) by the lawless deeds of the people of Sodom. (2 Pet. 2:8) The word is even used in regard to the difficult progress of a boat.—Matt. 14:24; Mark 6:48.

The Greek noun *ba·sa·ni·stes'* occurring at Matthew 18:34 is rendered "jailers" in some translations (*AT, Fn, NW;* compare verse 30) and "tormentors" or "torturers" in others. (*AS, AV, JB*) Torture was sometimes used in prisons to obtain information (compare Acts 22:24, 29, which shows that this was done, although *ba·sa·ni'zo* is not used here), so *ba·sa·ni·stes'* came to be applied to jailers. Regarding its use by Jesus at Matthew 18:34, *The International Standard Bible Encyclopedia* (Vol. V, p. 2999) observes: "Probably the imprisonment itself was regarded as 'torment' (as it doubtless was), and the 'tormentors' need mean nothing more than jailers." Thus, the mentioning in Revelation 20:10 of ones who will be "tormented day and night forever and ever" evidently indicates that they will be in a condition of restraint. —See LAKE OF FIRE.

Some commentators have pointed to Biblical instances of the word "torment" to support the teaching of eternal suffering in fire. However, as just indicated, there is Scriptural reason to believe that Revelation 20:10 does not have that sense. In fact, verse 14 shows that the "lake of fire" in which the torment occurs, actually means "the second death." And though Jesus spoke of "a certain rich man" as "existing in torments" (Luke 16:23, 28), the article LAZARUS (No. 2) shows that Jesus was not describing the literal experience of a real person, but, rather, was setting forth an illustration. Revelation provides a number of other instances where "torment" clearly has an illustrative or symbolic sense, as is evident from context.—Rev. 9:5; 11:10; 18:7, 10.

TORRENT VALLEY. The Hebrew word *na'hhal* may denote either the valley through which a stream flows (Gen. 26:19; 2 Ki. 3:16; Job 30:6; Song of Sol. 6:11) or the stream itself. (1 Ki. 17:4; Ps. 110:7) Regarding the word *na'hhal* A. P. Stanley, in his book *Sinai and Palestine*, page 590, observes: "No English word is exactly equivalent, but perhaps 'torrent-bed' most nearly expresses it." A recent Hebrew and Aramaic lexicon by Koehler and Baumgartner lists "torrent valley" as one of its definitions.

The Promised Land is described as "a land of torrent valleys of water, springs and watery deeps issuing forth in the valley plain and in the mountainous region." (Deut. 8:7) Some of the streams are fed by springs and are therefore perennial, whereas others are torrents during the rainy season but dry up completely during the rainless season. (1 Ki. 17:7; 18:5) Faithful Job compared the treacherous dealings of his brothers toward him to a winter torrent that dries up in the summer.—Job 6:15.

Among the torrent valleys mentioned in the Bible are those of the Arabah (Amos 6:14), Arnon (Deut. 2:36), Besor (1 Sam. 30:9), Cherith (1 Ki. 17:3), Egypt (Josh. 15:4), Eshcol (Num. 13:23), Gerar (Gen. 26:17), Jabbok (Deut. 2:37), Kanah (Josh. 16:8), Kidron (2 Sam. 15:23), Kishon (Judg. 4:7), Sorek (Judg. 16:4) and Zerad.—Deut. 2:13; see the torrent valleys under their respective names.

TORTURE STAKE. An instrument such as that on which Jesus Christ met death by impalement. (Matt. 27:32-40; Mark 15:21-30; Luke 23:26; John 19:17-19, 25) In classical Greek the word (*stau·ros'*) rendered "torture stake" in the *New World Translation* primarily denotes an upright stake or pole, and there is no evi-

dence that the writers of the Christian Greek Scriptures used it to designate a stake with a crossbeam. —See IMPALEMENT; *Kingdom Interlinear Translation*, pages 1155-1157.

The book *The Non-Christian Cross* (pp. 23, 24), by John Denham Parsons, states: "There is not a single sentence in any of the numerous writings forming the New Testament, which, in the original Greek, bears even indirect evidence to the effect that the stauros used in the case of Jesus was other than an ordinary stauros; much less to the effect that it consisted, not of one piece of timber, but of two pieces nailed together in the form of a cross.

" . . . it is not a little misleading upon the part of our teachers to translate the word stauros as 'cross' when rendering the Greek documents of the Church into our native tongue, and to support that action by putting 'cross' in our lexicons as the meaning of stauros without carefully explaining that that was at any rate not the primary meaning of the word in the days of the Apostles, did not become its primary signification till long afterwards, and became so then, if at all, only because, despite the absence of corroborative evidence, it was for some reason or other assumed that the particular stauros upon which Jesus was executed had that particular shape."

WHY JESUS HAD TO DIE ON A STAKE

At the time Jehovah God gave his law to the Israelites, they obligated themselves to abide by its terms. (Ex. 24:3) However, as descendants of sinner Adam, they were unable to do so perfectly. For this reason they came under the curse of the Law. To remove this special curse from them, Jesus had to be hanged on a stake like an accursed criminal. Concerning this the apostle Paul wrote: "All those who depend upon works of law are under a curse; for it is written: 'Cursed is every one that does not continue in all the things written in the scroll of the Law in order to do them.' . . . Christ by purchase released us from the curse of the Law by becoming a curse instead of us, because it is written: 'Accursed is every man hanged upon a stake.' "—Gal. 3:10-13.

FIGURATIVE USE

"Torture stake" sometimes stands for the sufferings, shame or torture experienced because of being a follower of Jesus Christ. As Jesus said: "Whoever does not accept his torture stake and follow after me is not worthy of me." (Matt. 10:38; 16:24; Mark 8:34; Luke 9:23; 14:27) The expression "torture stake" is also used in such a way as to represent Jesus' death upon the stake, by means of which redemption from sin and reconciliation with God are made possible. —1 Cor. 1:17, 18.

Jesus' death on the torture stake was the basis for removing the Law, which had separated the Jews from the non-Jews. Therefore, by accepting the reconciliation made possible by Jesus' death, both Jews and non-Jews could become "one body to God through the torture stake." (Eph. 2:11-16; Col. 1:20; 2:13, 14) This proved to be a stumbling block for many Jews, since they insisted that circumcision and adherence to the Mosaic law were essential for gaining God's approval. That is why the apostle Paul wrote: "Brothers, if I am still preaching circumcision, why am I still being persecuted? Then, indeed, the stumbling block of the torture stake has been abolished." (Gal. 5:11) "All those who want to make a pleasing appearance in the flesh are the ones that try to compel you to get circumcised, only that they may not be persecuted for the torture stake of the Christ, Jesus. Never may it occur that I should boast, except in the torture stake of our Lord Jesus Christ, through whom the world has been impaled to me and I to the world." (Gal. 6:12, 14) By confessing Jesus' death on the torture stake as the sole basis for gaining salvation, Paul was persecuted by the Jews. As a consequence of this confession, the world was as something impaled, condemned or dead, to the apostle, whereas the world viewed him with hatred, as a criminal impaled on a stake.

Persons who embraced Christianity but afterward turned to an immoral way of life proved themselves to be "enemies of the torture stake of the Christ." (Phil. 3:18, 19) Their actions demonstrated that they had no appreciation for the benefits resulting from Jesus' death on the torture stake. They "trampled upon the Son of God" and 'esteemed as of ordinary value the blood of the covenant by which they were sanctified.'—Heb. 10:29.

TOW. Coarse, short fibers of flax, jute or hemp that are separated therefrom and used in spinning. Tow will burn readily. When Delilah bound Samson with moist sinews, he easily tore them in two, "just as a twisted thread of tow is torn in two when it smells fire." (Judg. 16:8, 9) Jehovah decreed that among his ancient people the wicked and their works would perish together, saying: "The vigorous man will certainly become tow, and the product of his activity a spark; and both of them will certainly go up in flames at the same time, with no one to do the extinguishing." —Isa. 1:24, 31.

TOWER. The history of tower building goes back to the time shortly after the Flood when men on the plains of Shinar declared: "Come on! Let us build ourselves a city and also a tower with its top in the heavens." (Gen. 11:2-4) That tower is thought to have been styled along the oblique pyramid lines of the religious ziggurats discovered in that part of the earth.—See BABEL.

Simple towers were built in vineyards as vantage points for watchmen in guarding the vines against thieves and animals.—Isa. 5:1, 2; Matt. 21:33; Mark 12:1.

For military defense, towers were built into the walls of cities, usually with more prominent ones at the corners and flanking the gates. (2 Chron. 26:9; 32:5; Ezek. 26:4, 9; Zeph. 1:16; 3:6) In some instances towers served as a chain of outposts along a frontier, or as places of refuge in isolated areas for shepherds and others.—2 Chron. 26:10; 27:4; see FORTIFICATIONS.

Often a tower inside the city served as a citadel. The towers of Shechem, Thebez and Penuel were such structures. (Judg. 8:9, 17; 9:46-54) Ruins of other city towers have also been found in Jericho, Bethshan, Lachish, Megiddo, Mizpah and Samaria.

"Migdol," meaning "tower" (Ezek. 29:10; 30:6), forms part of the name of certain places (Migdal-gad ["tower of good fortune"], Migdal-el ["tower of God"]).—Josh. 15:37; 19:38.

Siege towers on occasion were built by the attacking armies when assaulting fortified cities. These served as elevated firing positions for archers or throwers. Also, some assault towers contained battering rams and provided protection for those operating the rams. —Isa. 23:13.

JERUSALEM'S TOWERS

The *Tower of the Bake Ovens* was located on the NW side of the city near or at the Corner Gate. (Neh. 3:11; 12:38) Why it was so named is not certain, but quite possibly commercial bakers were present in that vicinity. It may have been one of the towers built by Uzziah, who reigned in Jerusalem from 829 to 777 B.C.E. (2 Chron. 26:9) Along the N wall of the city were two other important towers. Situated at the most northerly point of the wall was the *Tower of Hananel*. (Zech. 14:10) It too was restored and sanctified in Nehemiah's day. (Neh. 3:1; 12:39; Jer. 31:38; see diagram on page 625.) Close by it and to the E near the Sheep Gate was the *Tower of Meah*. Why it was called Meah, meaning "hundred," is not known.—Neh. 3:1; 12:39.

Along the E wall S of the temple area was the *Protruding Tower*, and still farther S somewhere in the vicinity of David's palace, was the *Tower of the King's House* near the Courtyard of the Guard. (Neh.

3:25-27) Some think this latter tower was the one referred to in The Song of Solomon as "the *tower of David,* built in courses of stone, upon which are hung a thousand shields, all the circular shields of the mighty men." (Song of Sol. 4:4) This tower should not be confused with the more modern so-called "Tower of David," which incorporates the tower of Phasael, partly destroyed by Titus in 70 C.E. This Phasael tower was one of the three built by Herod the Great for the protection of his new palace erected near the site of the ancient Corner Gate on the W side of the city.

The *Tower in Siloam* was probably in the vicinity of the pool by that name in the SE sector of Jerusalem. Jesus mentioned that this tower collapsed, killing eighteen men, an event that must have been fresh in the memory of his audience.—Luke 13:4; see ANTONIA, CASTLE OF.

FIGURATIVE USE

Those who look in faith and obedience to Jehovah have great security, as David sang: "You [Jehovah] have proved to be a refuge for me, a strong tower in the face of the enemy." (Ps. 61:3) Those who recognize what his name stands for, and who trust in and faithfully represent that name, have nothing to fear, for: "The name of Jehovah is a strong tower. Into it the righteous runs and is given protection."—Prov. 18:10; compare 1 Samuel 17:45-47.

TOWER OF BABEL. See BABEL.

TOWN. See CITY.

TRACHONITIS (Trach·o·ni'tis) [rough, stony region]. That region which, together with Ituraea, was under the administration of Philip, the Roman district ruler during the ministries of John the Baptist and Jesus. (Luke 3:1) The northern limits of Trachonitis were some twenty-five miles (40 kilometers) SE of Damascus in the northeastern part of Bashan. In size, it embraced a pear-shaped area of about 350 square miles (906 square kilometers).

For the most part exposed lava deposits with their deep fissures and holes cover the central portion of this country, leaving little land suitable for the cultivation of more than vineyards. It is a wild, inhospitable and foreboding country, known today by the Arabic name *el Leja* (meaning "the Refuge"), for it affords a suitable hideout for fugitives from justice.

At one time the population of Trachonitis was much greater than at present, judging from the ruins of its ancient cities. The absence of wood in the construction of these cities indicates that even in ancient times the country was probably as devoid of timber as it is today. Sufficient rainfall and the presence of springs make sheep- and goat-raising possible.

Trachonitis is mentioned only once in the Bible, though Strabo and Josephus make several references to this region. From such secular sources it is learned that Roman Emperor Augustus included Trachonitis in the kingdom territory given to Herod the Great. Upon Herod's death his son Philip received Trachonitis as part of his tetrarchy over which he ruled down to his death.

TRADITION. Information, doctrines or practices that have been handed down from parents to children or that have become the established way of thinking or acting. The Greek word *pa·ra'do·sis* means, basically, "a giving over, giving up" and hence tradition in the sense of "a giving over which is done by word of mouth or in writing." The word as used in the Christian Greek Scriptures is applied to traditions that were proper or acceptable aspects of true worship, as well as to those that were in error or were followed or viewed in a way that made them harmful and objectionable.

Over the centuries the Jews acquired many traditions. These included ways of dress and handling social matters such as weddings and burials. (John 2:1, 2; 19:40) Also, some aspects of Jewish worship in the first century C.E. were customary or traditional, like using wine in the Passover meal and celebrating the rededication of the temple. (Luke 22:14-18; John 10:22) Jesus and his apostles did not object to such, though they knew that those things were not required by the Law. When the synagogue became a common place of Jewish worship it was custom or tradition to worship there each sabbath. Luke says that Jesus also attended, "according to his custom."—Luke 4:16.

DISAPPROVED TRADITIONS

The Jewish religious leaders, though, had added to the written Word many verbal traditions that they viewed as indispensable to true worship. Paul (Saul), as a Pharisee before his conversion to Christianity, was unusually zealous to follow the traditions of Judaism. These would, of course, include the unobjectionable ones and the bad ones. By following the "commands of men as doctrines," he was led to be a persecutor of Christians. (Matt. 15:9) For instance, they 'did not eat unless they washed their hands up to the elbow, holding fast the tradition of the men of former times.' (Mark 7:3) Among those men this practice was not for hygienic purposes, but was a ceremonious ritual that supposedly had religious merit. (See WASHING OF HANDS.) Christ showed that they had no basis for criticizing his disciples for not following that and other unnecessary "commands of men." (Matt. 15:1, 2, 7-11; Mark 7:4-8; Isa. 29:13) Furthermore, by their tradition regarding "corban" (a gift dedicated to God) the religious leaders had made God's Word invalid, overstepping the commandment of God.—Ex. 20:12; 21:17; Matt. 15:3-6; Mark 7:9-15; see CORBAN.

Neither Jesus nor his disciples ever quoted oral Jewish tradition to support their teachings, but, rather, appealed to the written Word of God. (Matt. 4:4-10; Rom. 15:4; 2 Tim. 3:15-17) Once the Christian congregation was established, observance of the unscriptural Jewish traditions amounted to a "fruitless form of conduct" that Jewish persons had 'received by tradition from their forefathers [Gr., *patro·pa·ra'do·tos,* meaning "delivered down from one's fathers, ancestral"].' (1 Pet. 1:18) Upon becoming Christians, those Jews abandoned such traditions. When some false teachers in Colossae urged taking up that form of worship, Paul warned against "the philosophy and empty deception according to the tradition of men." Evidently he meant, especially, the traditions of Judaism.—Col. 2:8, 13-17.

CHRISTIAN TRADITIONS

Viewing tradition in the sense of information handed down orally or by example, the information that the apostle Paul received directly from Jesus could properly be passed on to the Christian congregations as acceptable Christian tradition. This was so, for example, regarding the celebration of the Lord's Evening Meal. (1 Cor. 11:2, 23) The teachings and example set by the apostles constituted valid tradition. Thus, Paul, who had personally toiled with his hands so as not to be a financial burden on his brothers (Acts 18:3; 20:34; 1 Cor. 9:15; 1 Thess. 2:9), could urge the Thessalonian Christians "to withdraw from every brother walking disorderly and not according to the tradition [*pa·ra'do·sis*]" they had received. One who would not work was plainly not following the fine example or tradition of the apostles.—2 Thess. 3:6-11.

The "traditions" that are necessary for worship of God that is clean and undefiled were in time included as part of the inspired Scriptures. Hence, the traditions or precepts that were transmitted by Jesus and the apostles and that were vital for life were not left in oral form to be distorted by the passage of

time but were accurately recorded in the Bible for the benefit of Christians living at later periods. —John 20:30, 31; Rev. 22:18.

TRAITOR. One who betrays another's trust, is false to a duty or acts treasonously against his country or ruler. The most infamous traitor of the Bible was "Judas Iscariot, who turned traitor." (Luke 6:16) The Greek noun *pro·do'tes* ("betrayer, traitor," from a verb meaning "to give forth or over, to betray") aptly describes Judas, for after being selected as an apostle he became a greedy, practicing thief (John 12:6) and finally betrayed Jesus to the authorities for a comparatively small sum. (Matt. 26:14-16, 25, 48, 49) His was not merely a temporary abandoning of Christ by fleeing from what appeared to be a dangerous situation (Mark 14:50), but was a deliberate betrayal of Jesus to those seeking his death.

The Jewish religious leaders were correctly termed "betrayers and murderers," for they employed traitorous Judas, personally turned their fellow countryman Christ over to the Romans and then, in an outrage of justice, opposed the declaration of Jesus' innocence and demanded his death.—John 18:28–19:16; Acts 3:13-15; 7:52.

Another outstanding example of a traitor listed in the Bible was Ahithophel. Though having been King David's trusted counselor, he joined Absalom's insurrection. (2 Sam. 15:12, 31; 16:20-23; compare Psalm 55:20, 21.) God thwarted the traitorous adviser's counsel, leading to Ahithophel's death by suicide. (2 Sam. 17:23) Evidently David had other experiences with persons who turned against him. A number of modern Bible translations render the plural Hebrew participle *bogh·dhim'* (from a root meaning "to deal treacherously") as "traitors" at Psalm 59:5: "Do not show favor to any hurtful traitors." (*JB, NE* [1970 ed.], *NW, Mo*) The superscription of the psalm suggests that it relates to the time when Saul sent men to watch David's house in order to kill him. (1 Sam. 19:11-18) So the "traitors" mentioned at Psalm 59:5 may have been associates of David who had deserted him or who were willing to betray him in that hour of trial. Or, since the preceding words call on God to turn his attention to "all the nations," the term "traitors" may have referred to all opposers of God's will, whether inside or outside Israel.

The prophecy in 2 Timothy 3:1-5 about conditions to exist in "the last days" indicates that there would be many betrayers or traitors (Gr., *pro·do'tes*). Christians were advised to "turn away" from such, as befits persons striving to be loyal and honest in all things.—1 Thess. 2:10; Heb. 13:18.

TRANCE. See VISION.

TRANSFIGURATION. A miraculous event in the earthly life of Jesus Christ that was witnessed by Peter, James and John. (Matt. 17:1-9; Mark 9:2-10; Luke 9:28-36) Matthew and Mark say that on this occasion Jesus' "face shone as the sun, and his outer garments became brilliant as the light," becoming "far whiter than any clothes cleaner on earth could whiten them," and Luke states that "the appearance of his face became different." The transfiguration occurred on a mountain sometime after Passover of 32 C.E., quite a while before Jesus' final trip to Jerusalem. It probably took place at night, for the apostles "were weighed down with sleep." (Luke 9:32) At night the event would be more vivid, and they did spend the night on the mountain, for it was not until the next day that they descended. (Luke 9:37) Just how long the transfiguration lasted, however, the Bible does not say.

Prior to ascending the mountain, Christ had asked all his disciples: "Who are men saying that I am?" whereupon Peter replied: "You are the Christ." At that Jesus told them that he would die and be resurrected (Mark 8:27-31), though he also promised that some of his disciples would "not taste death at all" until they had first seen "the Son of man coming in his kingdom," or "the kingdom of God already come in power." (Matt. 16:28; Mark 9:1) This promise was fulfilled "six days later" (or "eight" according to Luke, who apparently includes the day of the promise and that of the fulfillment) when Peter, James and John accompanied Jesus into a "lofty mountain" (Matt. 17:1; Mark 9:2; Luke 9:28) where, while praying, Jesus was transfigured before them.

LOCATION OF THE TRANSFIGURATION

Just before the transfiguration, Jesus and his disciples were in the region of Caesarea Philippi, the present-day village of Banias. (Mark 8:27) It is unlikely that Christ and the apostles departed from this vicinity or region when going to the "lofty mountain." (Mark 9:2) Mount Tabor has been viewed as the traditional site from about the fourth century C.E., but, lying about fifty miles (80.5 kilometers) from Caesarea Philippi, it seems an improbable location.—See TABOR No. 1.

Mount Hermon, on the other hand, is only fourteen miles (22.5 kilometers) N of Caesarea Philippi. It rises to a height of over 9,000 feet (c. 2,743 meters) above sea level and would therefore be a "lofty mountain." (Matt. 17:1) Hence, the transfiguration may have taken place on some spur of Mount Hermon. This is the view of many modern scholars, though the Bible's silence on the matter leaves the exact location uncertain.

SIGNIFICANCE OF THE EVENT

During Jesus' transfiguration, Moses and Elijah also appeared "with glory." (Luke 9:30, 31) It had been foretold that Jehovah would raise up a prophet like Moses, and that promise was fulfilled in Christ. (Deut. 18:15-19; Acts 3:19-23) Between Moses and Jesus there were such similarities as these: babes were killed at both of their births, though they themselves were spared (Ex. 1:20–2:10; Matt. 2:7-23); they both experienced fasts of forty days' duration (Ex. 24:18; 34:28; Deut. 9:18, 25; Matt. 4:1, 2); both were raised up by God in the interests of true worship and to effect deliverance (Ex. 3:1-10; Acts 7:30-37; 3:19-23); they were each privileged by God to mediate a covenant with his people (Ex. 24:3-8; Heb. 8:3-6; 9:15); both were used by Jehovah to magnify his name.—Ex. 9:13-16; John 12:28-30; 17:5, 6, 25, 26.

It was also foretold that Jehovah would send Elijah the prophet, among whose works was that of turning persons of Israel to true repentance. While Jesus was on earth John the Baptist did a work of that kind and served as the Messiah's forerunner, fulfilling Malachi 4:5, 6. (Matt. 11:11-15; Luke 1:11-17) But, since the transfiguration occurred after the death of John the Baptist, Elijah's appearance in it indicates that a work of restoration would be associated with the establishment of God's kingdom in the hands of Christ.

During the transfiguration, Jesus, Moses and Elijah talked about Christ's "departure [a form of the Greek word *e'xo·dos*] that he was destined to fulfill at Jerusalem." (Luke 9:31) This *e'xo·dos*, exodus or "departure," evidently involved both Christ's death and his subsequent resurrection to spirit life.

Some critics have endeavored to class the transfiguration as simply a dream. However, Peter, James and John would not logically all have had exactly the same dream. Jesus himself called what took place a "vision" (Matt. 17:9), but not a mere illusion. Christ was actually there, though Moses and Elijah, who were dead, were not literally present. They were represented in vision. The Greek word used for "vision" at Matthew 17:9 is *ho'ra·ma*, meaning "the thing seen—a sight; a spectacle; a view." It does not imply unreality, as though the observers

were laboring under a delusion. Nor were they insensible to what occurred, for they were fully awake when witnessing the transfiguration. With their literal eyes and ears they actually saw and heard what took place at that time.—Luke 9:32.

As Moses and Elijah were being separated from Jesus, Peter, "not realizing what he was saying," suggested the erecting of three tents, one each for Jesus, Moses and Elijah. (Luke 9:33) But as the apostle spoke a cloud formed (Luke 9:34), evidently (as at the tent of meeting in the wilderness) symbolizing Jehovah's presence there on the mountain of the transfiguration. (Ex. 40:34-38) From out of the cloud there came Jehovah's voice, saying: "This is my Son, the one that has been chosen. Listen to him." (Luke 9:35) Years later, with reference to the transfiguration, Peter identified the heavenly voice as that of "God the Father." (2 Pet. 1:17, 18) In the transfiguration, evidently Moses and Elijah represented the Law and the Prophets, both of which pointed toward and were fulfilled in Christ. Whereas in the past God had spoken through prophets, he now indicated that he would do so through his Son. —Gal. 3:24; Heb. 1:1-3.

The apostle Peter viewed the transfiguration as a marvelous confirmation of the prophetic word, and by having been an eyewitness of Christ's magnificence he was able to acquaint his readers "with the power and presence of our Lord Jesus Christ." (2 Pet. 1:16, 19) The apostle had experienced the fulfillment of Christ's promise that some of his followers would "not taste death at all until first they see the kingdom of God already come in power." (Mark 9:1) The apostle John may also have alluded to the transfiguration at John 1:14.

Jesus told his three apostles: "Tell the vision to no one until the Son of man is raised up from the dead." (Matt. 17:9) They did refrain from then reporting what they saw to anyone, apparently even to the other apostles. (Luke 9:36) While descending from the mountain, the three apostles "discussed among themselves what this rising from the dead meant," concerning which Jesus had commented. (Mark 9:10) One current Jewish religious teaching was that Elijah must appear before the resurrection of the dead that would inaugurate the Messiah's reign. So, the apostles inquired: "Why, then, do the scribes say that Elijah must come first?" Jesus assured them that Elijah had come and they perceived that he spoke of John the Baptist.—Matt. 17:10-13.

The transfiguration, it seems, served to fortify Christ for his sufferings and death, while also comforting and strengthening the faith of his followers. It showed that Jesus had God's approval and it was a foreview of his future glory and kingdom power. It presaged the second presence of Christ, when his kingly authority would be complete.

TRANSLATOR. See INTERPRETATION.

TRANSPORTATION. Ancient modes and vehicles of conveyance varied with the circumstances of travelers and their destination or the places to which articles were transported.

The camel's ability to subsist on the common plants of the desert and to go without water for prolonged periods made it an ideal animal for travel in arid regions. Camels served both as mounts and for transporting merchandise from place to place. (Gen. 37:25-28; Judg. 6:3-5; 7:12; 1 Ki. 10:2) Other animals employed as mounts or beasts of burden were the ass (Josh. 15:18; Judg. 5:10; 10:4; 12:14; 1 Sam. 25:42; Isa. 30:6), the mule (1 Ki. 1:33) and the horse. (1 Ki. 4:26; Acts 23:23, 24, 31-33) Ships were used extensively. (2 Chron. 9:21; Ezek. 27:9; Jonah 1:3; Acts 20:13-15; 27:1-44) Wagons were employed to transport both goods and persons. (Gen. 46:5; Num. 7:1-9) Chariots or litters, at times richly decorated, served as a regular means of transport for royalty or men of high station. (2 Ki. 10:15; Song of Sol. 3:6-10; Acts 8:26-31) And the common people usually traveled on foot.—Luke 24:13-15; see CHARIOT; COMMUNICATION; HIGHWAY, ROAD; LITTER; SHIP; WAGON.

TRAP. A means or device for catching an animal, usually having a snare or spring that, when triggered, seizes, imprisons or kills the animal. As a rule, it is hidden, camouflaged or disguised in some manner so as to deceive the victim; bait is often used. A number of different Hebrew words are rendered variously as "trap," 'snare' and 'net.' (Ps. 141:9, 10) Though the Bible does not provide detailed descriptions of the kinds of animal traps and snares used in ancient times, passages such as Job 18:8-10; Psalm 10:9; 140:5 and Jeremiah 18:22 give a general idea of how some of these were employed. For information regarding their construction and use, see BIRDCATCHER; HUNTING AND FISHING.

FIGURATIVE OR ILLUSTRATIVE USE

As they bring captivity, harm or death to animals caught in them, snares and traps can represent causes of loss of freedom, calamity, ruin or death. Thus, after Moses announced the coming of a severe locust plague on Egypt, Pharaoh's servants asked: "How long will this man prove to be as a snare to us?" (Ex. 10:7) The previous plagues had all come at the announcement of Moses and, therefore, he had proved to be as a snare, that is, a cause of calamity or ruin to the Egyptians. Jehovah repeatedly warned the Israelites about allowing the Canaanites to remain in the Promised Land so that they would not fall into the trap of idolatry. (Ex. 23:32, 33; 34:12; Deut. 7:16, 25; Josh. 23:13) Idolatry was a trap or an insidious cause of calamity for the Israelites in that it resulted in their losing Jehovah's favor and protection and led to oppression and restraint at the hands of their enemies. It was also deceptive, was baited with the pretense of bringing benefits and pleasures. (Judg. 2:2, 3, 11-16; 8:27) Similarly, King Saul used his daughter Michal in a scheme, saying: "I shall give her to [David] that she may serve as a snare to him." (1 Sam. 18:21) Saul secretly hoped that David would lose his life in the venturesome exploit needed to obtain a hundred foreskins of the Philistines to give to the king instead of "marriage money." —1 Sam. 18:25.

Another feature of traps alluded to in figurative terms is the speed with which they can operate, catching one unawares. The fall of Babylon to the Medes and Persians, for example, came so suddenly and unexpectedly that it was as if Jehovah had sprung a snare or trap on her.—Jer. 50:24; compare Luke 21:34, 35.

An individual must carefully examine and be cautious about what he vows or guarantees to do so that he does not find himself trapped in a situation from which escape may be difficult or virtually impossible. (Prov. 6:1-3; 20:25) Companionship with a person given to fits of anger can cause one to become just like him. This is a snare, for it leads to entanglement in quarrels, ruinous complications and sin. (Prov. 22:24, 25; compare 1 Corinthians 15:33.) On the other hand, fear of God and striving to keep His way aids the wise one to avoid being enticed into wrongdoing (such as involvement with prostitutes) that might become a trap leading to death.—Prov. 13:14; 14:27; compare Proverbs 5:3-8; 7:21-23.

In the first century C.E., some Christians, attracted by the allurement of riches, fell into a snare that brought spiritual ruin. (1 Tim. 6:9, 10) Others are said to have fallen into the "snare of the Devil." Evidently this means that they had been misled and deviated from the truth and thus had become victims of the adversary. Timothy was urged to instruct such persons with mildness so that they might come

to their senses and repent, thereby getting free from the Devil's snare.—2 Tim. 2:23-26; compare 1 Timothy 1:3, 4; Titus 3:9.

Though it is common for schemers to try to trap an innocent person, Jehovah can reverse things and "rain down upon the wicked ones traps, fire and sulphur." (Ps. 11:6) He can trap them, cutting off all means of escape, and then execute judgment upon them.—Compare 1 Thessalonians 5:1-3.

TREASURY. A place, usually a building or room, where money or other valuables are kept for security. Numbers 31:54 indicates that at an early period the "tent of meeting" served, in a sense, as a sacred treasury holding contributed gold. The valuable things from Jericho that 'belonged to Jehovah' were given "to the treasure of Jehovah's house," suggesting that a treasury of some sort was established in connection with the tabernacle. (Josh. 6:17, 24) Levites were appointed over the treasures that were contributed and that which came as spoil made holy to God. (1 Chron. 26:20-28) The temple Solomon constructed also had a treasury, where gold and silver, as well as the costly utensils of the temple, were kept. —1 Ki. 7:51; 2 Chron. 5:1.

Under the monarchy in Israel there was in addition a royal treasury. (2 Ki. 20:13; 24:13; 2 Chron. 32: 27, 28; Jer. 38:11) Over the years the valuables of the royal treasury as well as the treasury of the house of Jehovah were repeatedly taken by enemies as plunder or used to buy off or bribe pagan nations. —1 Ki. 14:26; 15:18; 2 Ki. 12:18; 14:14; 16:8; 18:15; 24:13.

Concerning the Babylonian treasury, Daniel 1:2 says that Nebuchadnezzar brought the valuable utensils of Jehovah's house into "the treasure house of his god." One Babylonian inscription represents Nebuchadnezzar as saying about the temple of Merodach: "I stored up inside silver and gold and precious stones . . . and placed there the *treasure house* of my kingdom." (Compare Ezra 1:8.) The Babylonians may have had secondary treasuries in different parts of the empire. (Dan. 3:2) The Persians had such an arrangement, with the more localized treasuries holding some of the money collected as taxes by the satraps. (Ezra 7:20, 21) At least the main Persian treasuries also served as royal archives, containing important records in addition to gold and other valuables.—Ezra 6:1, 2; Esther 3:9.

CHRISTIAN GREEK SCRIPTURES

When Jesus was on earth a portion of the temple in Jerusalem was termed "the treasury." (John 8:20) This apparently was located in the area called the Court of the Women. According to rabbinical sources, in this temple rebuilt by Herod there were thirteen treasury chests around the wall in this court. These were shaped like trumpets, with small openings at the top, and the people would deposit in them various contributions and offerings. (Mark 12:41) The priests refused to put into this sacred treasury the silver pieces Judas threw into the temple, "because," they said, "they are the price of blood." (Matt. 27:6) It is believed that this temple also contained a major treasury where the money from the treasury chests was brought.

TREES [Heb., *'ets*]. The great variation in climate of Palestine and the neighboring lands made possible a very diversified growth of trees, from the cedars of Lebanon to the date palms of Jericho and the broom trees of the desert. Some thirty different types of trees are mentioned in the Bible and these are considered in this publication under the particular name of the tree.

The problem of identifying the particular tree indicated by the original Hebrew or Greek word is frequently a difficult one, and, in a number of cases, the identification is only tentative. Such identification depends upon the extent of description given in the actual Bible record as to the characteristics of the tree (at times indicated by the meaning of the root word from which the name is derived) and by comparison of such description with the trees now known to grow in Bible lands, particularly in the regions indicated in the Bible text, when these are so mentioned. Additional help comes from a study of cognate words (that is, words that by their form give evidence of being related and having proceeded from the same original root or source) in other languages, such as Arabic and Aramaic. In some cases it seems the wiser course simply to transliterate the name, as, for example, in the case of the almug tree.

As Harold Moldenke points out in his book *Plants of the Bible* (p. 5) many of the trees now found in Palestine may not have been growing there in Bible times, since, as he states, "floras change, especially in regions like Palestine and Egypt where man, notorious for his aptitude in upsetting the delicately adjusted balances in nature, has been most active" for thousands of years. He further states, on page 6: "Many plants which grew in abundance in the Holy Land or surrounding countries in Biblical days are now no longer there or else grow in far smaller numbers." Some types have been exterminated or greatly diminished by excessive cultivation of the land, by devastation of timberlands due to the invading forces of Assyria, Babylon, on down to Rome. (Jer. 6:6; Luke 19:43) The destruction of trees and forests has allowed the topsoil to wash away and has resulted in much barrenness and desolation in many areas.

As early as in Abraham's day trees were listed in a contract for the transfer of property.—Gen. 23: 15-18.

IN THE LAW

Later Jehovah God brought Israel into Canaan, a land containing "trees for food in abundance," promised to provide the needed rain if Israel obeyed him, and required a tenth of the fruits for use of the sanctuary and the priesthood. (Neh. 9:25; Lev. 26: 3, 4; 27:30) On invading the land the Israelites were instructed not to destroy the fruit-bearing trees when attacking the cities, although centuries later the kings of Judah and Israel were authorized by God to devastate the 'good trees' of the kingdom of Moab. The reason appears to be that Moab was outside the Promised Land. It was punitive warfare against Moab, and the Israelite action was a protection against Moabite revolt or retaliation. (Deut. 20:19, 20; 2 Ki. 3:19, 25; compare Jeremiah 6:6.) On planting a tree, the owner was not to eat of its fruit during the first three years, and on the fourth year its fruitage was to be devoted to sanctuary use. (Lev. 19:23-25; compare Deuteronomy 26:2.) Thereafter the annual first ripe fruits were likewise so dedicated.—Neh. 10:35-37.

FIGURATIVE USE

In the Garden of Eden God employed two trees for symbolic purposes: the "tree of life" and "the tree of the knowledge of good and bad." Failure to respect God's decree concerning the latter brought man's fall.—Gen. 2:9, 16, 17; 3:1-24.

The significance of the "tree of the knowledge of good and bad" and of the restriction placed on its fruit has often been incorrectly viewed as relating to the sexual act between the first human pair. This view is contradicted by God's plain command to them as male and female to "be fruitful and become many and fill the earth." (Gen. 1:28) Rather, by standing for "the knowledge of good and bad" and by God's pronouncement decreeing it to be "out of bounds" for the human pair, the tree became a symbol of man's proper dependence on God, as his Sovereign Ruler, to make known for him what is "good" (approved by God) and what is "bad" (condemned by God). It thus constituted a test of man's respect for his Creator's position and his willingness to re-

main within the area of freedom decreed by God, an area that was by no means cramped and that allowed for the greatest enjoyment of human life. Therefore, to violate the boundaries of the prohibited area by eating of the "tree of the knowledge of good and bad" would be an invasion of or a revolt against God's domain and authority.—See SOVEREIGNTY.

Trees were also used to symbolize individuals, rulers and kingdoms, as in the prophecy likening the fall of Pharaoh and his crowd to Assyria's fall in Ezekiel chapter 31, and in Daniel's prophecy regarding the mighty tree representing dominion "in the kingdom of mankind." (Dan. 4:10-26) The righteous man is likened to a tree planted by streams of water (Ps. 1:3), whose foliage is luxuriant and whose fruit continues to grow even in drought.—Jer. 17:8.

The promise that the days of God's restored people will be like those of a tree (Isa. 65:22) is made more meaningful by the fact that some trees of Palestine live for centuries, even up to a thousand years or more. In Ezekiel's vision a stream flowing from the visionary temple was lined with fruitful trees of healing foliage, and a similar vision is presented in the book of Revelation. (Ezek. 47:7, 12; Rev. 22:2, 14) The expression "tree of life" is used with regard to true wisdom, to the fruitage of the righteous, to the realization of a thing desired, to calmness of the tongue, and is also associated with the crown of life. (Prov. 3:18; 11:30; 13:12; 15:4; Rev. 2:7, 10) Trees are mentioned in association with the fruitful, peaceful and joyful conditions resulting from Jehovah's kingship and the restoration of his people. —1 Chron. 16:33; Ps. 96:12; 148:9; Isa. 55:12; Ezek. 34:27; 36:30.

Jesus used trees in some of his illustrations stressing the need for fruitfulness in true righteousness, as John the Baptist had done before him. (Matt. 3:10; 7:15-20) Since fruit trees were taxed in Palestine in that time, an unproductive tree (as good as dead) was an undesirable burden to the owner and, hence, a tree to be chopped down and destroyed. (Luke 13:6-9) At Jude 12 immoral persons who infiltrate the Christian congregation are likened to fruitless trees in autumn time that have died twice. Their being described as 'twice dead' may be an emphatic way of expressing that they are completely dead. Or, it could signify that they are dead from two viewpoints. They are (1) barren or fruitless and (2) are literally dead, possessing no vitality.

The Hebrew word for tree is also used with regard to the stake or post on which a body was hung. (Gen. 40:19; Deut. 21:22, 23; Josh. 8:29; Esther 2:23) In applying Deuteronomy 21:23, the apostle Paul used the Greek word *xy'lon*.—Gal. 3:13; see TORTURE STAKE; individual trees by name.

TRIAL. See LEGAL CASE.

TRIBE. A group of people, comprising a number of families or clans, who are united by race or custom under the same leaders.

The two Hebrew words often rendered "tribe" (*mat·teh'* and *she'vet*) both mean rod or staff. (Ex. 7:12; Prov. 13:24) Apparently these words came to signify "tribe" in the sense of a group of persons led by a chief or chieftains carrying a scepter or staff. (Compare Numbers 17:2-6.) In most cases where the context shows that either word has the thought of "tribe," it is used in regard to one of the tribes of Israel, such as the "tribe [*mat·teh'*] of Gad" or the "tribe [*she'vet*] of the Levites." (Josh. 13:24, 33) However, the 'tribe that God redeemed as his inheritance,' mentioned at Psalm 74:2, evidently refers to the entire nation of Israel, speaking of it as a "tribe" or people distinct from other nations and peoples. And the term "tribe" at Numbers 4:18 seems to be used in a more restrictive sense, as applied to the Kohathites who were a subdivision of the tribe of Levi. The Egyptian "tribes" of Isaiah 19:13 must apply to certain categories of people, whether according to region, caste or something else.

The Greek term *phy·le'* signifies "a company of people united by kinship or habitation, a clan, tribe." The word is often used in the Christian Greek Scriptures in regard to the tribes of the nation of Israel. (Acts 13:21; Rom. 11:1; Phil. 3:5; Heb. 7:13, 14; Rev. 5:5) In expressions like "out of every tribe and tongue and people and nation," "tribe" seems to mean a group of people related by common descent. (Rev. 5:9) Such expressions, then, are exhaustive, referring to all people, whether viewed according to tribes of interrelated individuals, or as being part of a language group, a large mass or segment of mankind or a political division. (Rev. 7:9; 11:9; 13:7; 14:6) Also, *phy·le'* appears in the expression "all the tribes of the earth" at Revelation 1:7, which evidently means all people on earth, for the verse also says "every eye will see him."—Compare Matthew 24:30.

TRIBES OF ISRAEL

The tribal arrangement in Israel was based on descent from the twelve sons of Jacob. (Gen. 29:32–30:24; 35:16-18) These "twelve family heads [Gr., *do'de·ka pa·tri·ar'khas*]" produced the "twelve tribes of Israel." (Gen. 49:1-28; Acts 7:8) However, Jacob blessed Joseph's two sons, Manasseh the older and Ephraim the younger, and said: "Ephraim and Manasseh will become mine like [his actual sons] Reuben and Simeon." (Gen. 48:5, 13-20) When the various tribes received their land inheritance in the Promised Land (Josh. chaps. 13-19), there was no "tribe of Joseph." Instead, "the sons of Joseph," Manasseh and Ephraim, were counted as distinct tribes in Israel. As Jehovah had arranged, though, this did not increase the tribes of Israel receiving an inheritance to thirteen, because the Levites got no land inheritance. Jehovah had chosen the "tribe of Levi" (Num. 1:49) in place of the firstborn of the other tribes and they became the priestly tribe. (Ex. 13:1, 2; Num. 3:6-13, 41; Deut. 10:8, 9; 18:1; see LEVITES.) Consequently, there were twelve non-Levite tribes in Israel.—Josh. 3:12, 13; Judg. 19:29; 1 Ki. 11:30-32; Acts 26:7.

When Moses blessed the tribes (Deut. 33:6-24), Simeon was not mentioned by name, perhaps because the tribe was greatly reduced in size and its land portion was to be enclosed in the territory of Judah. In Ezekiel's vision of the holy contribution and the twelve tribes, the tribes listed are the same as those who received a land inheritance as given in the book of Joshua. (Ezek. 48:1-8, 23-28) The tribe of Levi was located within the "holy contribution" in Ezekiel's vision.—Ezek. 48:9-14, 22.

Tribal structure

Much of the organization of the Israelites revolved around the tribal structure. Both their order of marching and encampment in the wilderness were according to tribes. (Num. 2:1-31; 10:5, 6, 13-28) The land inheritance was apportioned on the basis of tribes, and special laws were given so that the land would not circulate from tribe to tribe.—Num. 36:7-9; Josh. 19:51.

The dividing up of the nation according to family heads was further carried out within each tribe. Though the tribe was the basic and most important division of the nation, each tribe was subdivided into large "families" (with "family" used in a broad sense) based on descent from paternal heads. (Num. 3:20, 24; 34:14) Within each "family" there were many individual households. This arrangement patterned after the tribal structure is well illustrated in Joshua 7:16-18 and 1 Samuel 9:21; 10:20, 21.

TRIBES OF SPIRITUAL ISRAEL

Revelation 7:4-8 divides the 144,000 members of spiritual Israel into twelve 'tribes' of twelve thousand

each. (See ISRAEL OF GOD.) The list differs slightly from the lists of Jacob's sons (including Levi) who were the tribal heads of natural Israel. (Gen. 49:28) The following may be the reason for the difference:

Jacob's firstborn son Reuben lost his right as firstborn by his misconduct. (Gen. 49:3, 4; 1 Chron. 5:1, 2) Joseph (the firstborn son of Jacob through his second, but favorite, wife Rachel) gained the privileges of firstborn son, including the right to have two parts or portions in Israel. (Gen. 48:21, 22) Joseph's younger son Ephraim became more prominent in Israel than did Manasseh (Gen. 48:19, 20), and so in the Revelation list "Joseph" evidently stands for Ephraim. And Manasseh represents Joseph's second portion in spiritual Israel. The tribe of Levi being listed, apparently no tribe of Dan is included in Revelation 7:4-8 in order to make way for Joseph's second portion as represented by Manasseh. The inclusion of Levi would also serve to show that there is no special priestly tribe in spiritual Israel, the entire spiritual nation being a "royal priesthood."—1 Pet. 2:9.

"JUDGING THE TWELVE TRIBES OF ISRAEL"

Jesus told the apostles that in "the re-creation" they would "sit upon twelve thrones, judging the twelve tribes of Israel." (Matt. 19:28) And he expressed a similar thought when he made a covenant with his faithful apostles for a kingdom. (Luke 22:28-30) It is not reasonable that Jesus meant that they would judge the twelve tribes of spiritual Israel later mentioned in Revelation, for the apostles were to be part of that group. (Eph. 2:19-22; Rev. 3:21) Those "called to be holy ones" are said to judge, not themselves, but "the world." (1 Cor. 1:1, 2; 6:2) Those reigning with Christ form a kingdom of priests. (1 Pet. 2:9; Rev. 5:10) Consequently, the "twelve tribes of Israel" mentioned at Matthew 19:28 and Luke 22:30 evidently refer to "the world" of mankind outside that royal priestly class and whom those sitting on heavenly thrones will judge.—Rev. 20:4.

TRIBULATION. The Greek word *thli'psis*, usually rendered "tribulation," basically means distress, affliction or suffering resulting from the pressures of circumstances. It is used with reference to the affliction associated with childbirth (John 16:21), persecution (Matt. 24:9; Acts 11:19; 20:23; 2 Cor. 1:8; Heb. 10:33; Rev. 1:9), imprisonment (Rev. 2:10), poverty and other adversities common to orphans and widows (Jas. 1:27), famine (Acts 7:11), and punishment for wrongdoing. (Rom. 2:9; Rev. 2:22) The "tribulation" mentioned at 2 Corinthians 2:4 apparently refers to the distress felt by the apostle Paul because of the wrong conduct of the Christians at Corinth and on account of his having to correct them with severity.

MARRIAGE BRINGS TRIBULATION IN THE FLESH

When recommending singleness as the better course, the apostle Paul observed: "But even if you did marry, you would commit no sin. . . . However, those who do will have tribulation in their flesh." (1 Cor. 7:28) Marriage is attended by certain anxieties and cares for husband, wife and children. (1 Cor. 7:32-35) Sickness can bring burdens and stresses on the family. As to Christians, persecution may arise. Families may be driven from their homes. Fathers may find it hard to provide life's necessities for their households. Parents or children may be separated by imprisonment, suffer torture at the hands of persecutors or even lose their lives.

FAITHFUL ENDURANCE UNDER TRIBULATION

Tribulation in the form of persecution can have a weakening effect upon the faith of an individual. Christ Jesus, in his illustration of the sower, indicated that certain persons would actually be stumbled on account of tribulation or persecution. (Matt. 13:21; Mark 4:17) Being aware of this danger, the apostle Paul was very much concerned about the newly formed congregation at Thessalonica. Those associated with that congregation had embraced Christianity under much tribulation (1 Thess. 1:6; compare Acts 17:1, 5-10) and continued to experience such. The apostle therefore sent Timothy to strengthen and comfort them, "that no one might be swayed by these tribulations." (1 Thess. 3:1-3, 5) When Timothy brought back news that the Thessalonians had remained firm in the faith, Paul was greatly comforted. (1 Thess. 3:6, 7) Doubtless the apostle's efforts in preparing them to expect tribulation also helped the Thessalonians to continue to be faithful servants of God.—1 Thess. 3:4; compare John 16:33; Acts 14:22.

Although tribulation is unpleasant, the Christian can exult while enduring it, since he knows that faithfulness is approved by God and will ultimately lead to the realization of his grand hope. (Rom. 5:3-5; 12:12) The tribulation itself is but momentary and light in comparison with the everlasting glory to be received for remaining faithful. (2 Cor. 4:17, 18) The Christian can also rest assured that God's loyal love will never waver, whatever tribulation may come upon the faithful believer.—Rom. 8:35-39.

In writing to the Corinthians, the apostle Paul pointed to yet other factors that would help the Christian to endure tribulation. He stated: "Blessed be the God . . . of all comfort, who comforts us in all our tribulation, that we may be able to comfort those in any sort of tribulation through the comfort with which we ourselves are being comforted by God. . . . Now whether we are in tribulation, it is for your comfort and salvation; or whether we are being comforted, it is for your comfort that operates to make you endure the same sufferings that we also suffer." (2 Cor. 1:3-6) The precious promises of God, the help of his holy spirit and his answering the prayers of those experiencing tribulation are a source of comfort to Christians. On the basis of their own experience, they can encourage and comfort still others, their example of faithfulness and expressions of conviction inspiring such ones likewise to remain faithful.

Paul himself appreciated the comfort given to him by fellow believers as he endured tribulations. He commended the Philippian Christians for this: "You acted well in becoming sharers with me in my tribulation." (Phil. 4:14) Being genuinely interested in Paul, imprisoned at Rome, they assisted him to bear his tribulation by helping him materially.—Phil. 4:15-20.

There are times, however, when certain persons become fearful on account of the tribulation experienced by others. With this in mind, Paul encouraged the Ephesian Christians: "I ask you not to give up on account of these tribulations of mine in your behalf, for these mean glory for you." (Eph. 3:13) The persecutions or tribulations experienced by Paul resulted from his ministering to the Ephesians and others. For this reason he could speak of them as tribulations 'in their behalf.' His faithful endurance under such tribulations meant "glory" for the Ephesian Christians, since it demonstrated that what they had as Christians (including God's sure promises and their precious relationship with Jehovah God and his Son Christ Jesus) was worth enduring for. (Compare Colossians 1:24.) Had Paul, as an apostle, given up, this would have meant disgrace for the congregation. Others could have been stumbled. —Compare 2 Corinthians 6:3, 4.

THE "GREAT TRIBULATION"

When answering the question of his disciples concerning the sign of his presence and the conclusion of the system of things, Jesus mentioned a "great tribulation such as has not occurred since the world's

beginning until now, no, nor will occur again." (Matt. 24:3, 21) As a comparison of Matthew 24:15-22 with Luke 21:20-24 reveals, this had initial reference to a tribulation to come upon Jerusalem. The fulfillment came in 70 C.E., when the city was besieged by the Roman armies under General Titus. This resulted in severe famine conditions and much loss of life. The Jewish historian Josephus relates that 1,100,000 Jews were killed or died, whereas 97,000 survived and were taken into captivity. Such a "great tribulation" has not occurred again or been repeated upon Jerusalem.

Jesus also referred to this tribulation in connection with his coming in glory: "Immediately after the tribulation of those days the sun will be darkened, and the moon will not give its light, and the stars will fall from heaven, and the powers of the heavens will be shaken. And then the sign of the Son of man will appear in heaven, and then all the tribes of the earth will beat themselves in lamentation, and they will see the Son of man coming on the clouds of heaven with power and great glory. And he will send forth his angels with a great trumpet sound, and they will gather his chosen ones together from the four winds, from one extremity of the heavens to their other extremity." (Matt. 24:29-31) The term "immediately" in this passage does not rule out the possibility of a lapse of a considerable period between the tribulation upon Jerusalem in 70 C.E. and the events that were to follow. Writes Greek scholar A. T. Robertson: "This word, common in Mark's Gospel as *euthus*, gives trouble if one stresses the time element. The problem is how much time intervenes between 'the tribulation of those days' and the vivid symbolism of verse 29. The use of *en tachei* ["shortly"] in Rev. 1:1 should make one pause before he decides. Here we have a prophetic panorama like that with foreshortened perspective. The apocalyptic pictures in verse 29 [of Matthew 24] also call for sobriety of judgment. . . . Literalism is not appropriate in this apocalyptic eschatology."—*Word Pictures in the New Testament*, Vol. I, pp. 192, 193.

Others have made like observations concerning the use of the Greek word rendered "immediately" at Matthew 24:29. A footnote on this text in *The Westminster Version of the Sacred Scriptures* reads: "'Straightway' [immediately] is probably here 'a term of prophecy, not of history', and so does not imply immediate sequence, which indeed in any case is not always to be pressed . . . Similar terms are common in apocalyptic literature to introduce a new scene in a rapidly changing series of visions: *cf.* Apoc. xi. 14: xxii. 12." Commentator Matthew Henry writes: "It is usual, in the prophetical style, to speak of things great and certain as near and just at hand, only to express the greatness and certainty of them. . . . *A thousand years are*, in God's sight, *but as one day*, 2 Pet. iii.8. It is there urged, with reference to this very thing, and so it might be said to be immediately after."—*A Commentary on the Holy Bible*, Vol. V, p. 205.

Biblical evidence indicates that the tribulation upon Jerusalem in 70 C.E. pointed forward to a far greater tribulation. About three decades after Jerusalem's destruction, the apostle John, with reference to a great crowd of persons from all nations, tribes and peoples, was told: "These are the ones that come out of the great tribulation." (Rev. 7:13, 14) Earlier, the apostle John had seen "four angels" holding back destructive winds so that the sealing of the 144,000 slaves of God might be completed. This sealing evidently links up with the 'gathering of the chosen ones' that Jesus foretold would follow the tribulation upon earthly Jerusalem. (Matt. 24:31) Accordingly, the "great tribulation" must come after the chosen ones have been gathered and their sealing completed and when the four angels release the four winds to blow upon the earth, sea and trees. (Rev. 7:1-4) The fact that a great crowd 'comes out of the great tribulation' shows that they survive it. This is confirmed by a similar expression at Acts 7:9, 10: "God was with [Joseph], and he delivered him out of all his tribulations." Joseph's being delivered out of all his tribulations meant, not only that he was enabled to endure them, but also that he survived the afflictions he experienced.

It is noteworthy that the apostle Paul referred to the execution of God's judgment upon the ungodly as tribulation. He wrote: "This takes into account that it is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus." (2 Thess. 1:6-8) The book of Revelation shows that "Babylon the Great" and the "wild beast" have brought tribulation upon God's holy ones. (Rev. 13:3-10; 17:5, 6) It therefore logically follows that the tribulation to come upon "Babylon the Great" and the "wild beast" is included in the "great tribulation."—Rev. 18:20; 19:11-21.

TRIBUNAL. A court or forum of justice. The word appears in some Bible translations at 1 Corinthians 4:3, where Paul says: "Now to me it is a very trivial matter that I should be examined by you or by a human tribunal [Gr., *an·thro·pi'nes he·me'ras*]." The Greek expression literally means "human day," and is understood to refer to a set day, or day set by men for a trial or for rendering judgment.

Paul acknowledged that men, such as Apollos, Cephas and himself, in a sense belonged to or were servants of the Corinthian congregation. (1 Cor. 3:21, 22) Yet some in that congregation were criticizing and judging Paul, which attitude grew out of their sectarianism, their fleshliness rather than spirituality, their looking to men instead of to Christ. (1 Cor. 9:1-4) Paul ably defended his ministry (1 Cor. 9:5-27), setting forth the general rule or view that what a Christian should primarily be concerned about is not the judgment of men, whether by the Corinthians or in a day before some human court. Rather, Paul was concerned about the future day of judgment or evaluation by God (through Jesus), who had given Paul the stewardship to which he must prove faithful.—1 Cor. 1:8; 4:2-5; Heb. 4:13.

TRIBUTE. Generally, money or other valuable consideration, such as livestock, paid by a state or ruler to a foreign power in acknowledgment of submission, or to maintain peace or to gain protection. Nations exacting tribute from other peoples frequently received gold and silver or products that were in short supply in their own land. In this way they strengthened their economic position while keeping the subjugated nations weak by drawing heavily on their resources.

Judean Kings David (2 Sam. 8:2, 6), Solomon (Ps. 72:10; compare 1 Kings 4:21; 10:23-25), Jehoshaphat (2 Chron. 17:10, 11) and Uzziah (2 Chron. 26:8), as well as Israelite King Ahab (2 Ki. 3:4, 5), received tribute from other peoples. However, on account of unfaithfulness, the Israelites were often in an inferior position and were forced to pay tribute to others. As early as the time of the Judges, while under the domination of Moabite King Eglon, they paid tribute. (Judg. 3:12-17) In later years, both the kingdom of Judah and the northern kingdom of Israel paid tribute upon coming under the control of foreign powers. (2 Ki. 17:3; 23:35) At various times they paid what amounted to a form of tribute when buying off enemy nations or bribing others for military assistance.—2 Ki. 12:18; 15:19, 20; 18:13-16; for a consideration of the original-language words, see TAXATION.

TRIUMPHAL PROCESSION. The Greek word *thri·am·beu'o*, meaning "to lead in a triumphal procession," occurs only twice in the Scriptures, each time in a somewhat different illustrative setting.—2 Cor. 2:14; Col. 2:15.

In the Psalms, David described Jehovah's victorious procession from Sinai to the holy temple site in Jerusalem—war chariots of God, captives, singers and musicians, and congregated throngs blessing the Holy One of Israel.—Ps. 68:17, 18, 24-26.

TRIUMPHAL PROCESSIONS AMONG THE NATIONS

Egypt, Assyria and other nations commemorated their military victories with triumphal processions. In the days of the Roman republic, one of the highest honors the Senate could bestow on a conquering general was to allow him to celebrate his victory with a formal and costly procession of triumph in which no detail of pomp and glory was overlooked.

The Roman procession moved slowly along Via Triumphalis and up the winding ascent to the Temple of Jupiter atop the Capitoline Hill. Musicians playing and singing songs of victory were at the front, followed by young men leading the sacrificial cattle. Then came open carts loaded with booty, and tremendous floats illustrating battle scenes or the destruction of cities and temples, and perhaps topped with a figure of the vanquished commander. The captive kings, princes and generals taken in the war, with their children and attendants, were led along in chains, often stripped naked, to their humiliation and shame.

Next came the general's chariot, decorated in ivory and gold, wreathed with laurel, and drawn by four white horses, or, on occasion, by elephants, lions, tigers or deer. The conqueror's children sat at his feet or rode in a separate chariot behind him. Roman consuls and magistrates followed on foot, then the lieutenants and military tribunes with the victorious army—all bedecked with garlands of laurel and gifts, and singing songs of praise to their leader. In the vanguard were the priests and their attendants bringing along the chief victim for sacrifice, a white ox.

As the procession passed through the city the populace threw flowers before the victor's chariot, and burning incense on temple altars perfumed the way. This sweet odor signified honors, promotion, wealth and a more secure life for the victorious soldiers, but death to the unpardoned captives who would be executed at the end of the procession. This fact throws light on Paul's spiritual application of the illustration at 2 Corinthians 2:14-16.

Triumphal arches were built in honor of some generals. Titus' arch in Rome still commemorates the fall of Jerusalem in 70 C.E. Titus celebrated his victory over Jerusalem by a triumphal procession, accompanied by his father, Emperor Vespasian. Some arches served as city gates, but for the most part their function was only monumental. The design of the arches may have represented the yoke of submission under which captives were forced to march.

CHRISTIANS SHARE IN TRIUMPHAL PROCESSION

It was from such examples and general knowledge of the times that Paul drew his metaphor when writing to the Corinthians: "Thanks be to God who always leads us in a triumphal procession in company with the Christ." (2 Cor. 2:14-16) The picture presents Paul and fellow Christians as devoted subjects of God, "in company with the Christ," as sons, ranking officers, and victorious soldiers, all following in God's train and being led by him in a grand triumphal procession along a perfumed route.

At Colossians 2:15, the situation is quite different. Here the (Satanic) enemy governments and authorities are described as the captives and prisoners in the triumphal procession. These Jehovah the Conqueror strips naked and exhibits in open public as defeated ones, the ones conquered "by means of it," that is, by means of "the torture stake" mentioned in the previous verse. Christ's death on the torture stake, not only provided the basis for removing "the handwritten document," the Law covenant, but also made it possible for Christians to be freed from bondage to the Satanic powers of darkness.

TROAS (Tro'as). The principal seaport of NW Asia Minor from which Paul departed on his first visit to Macedonia, and to which he later returned on occasions. It was located about twenty miles (32 kilometers) S of the Hellespont (Dardanelles) and somewhat more than half that distance S of the traditional site of ancient Troy. In fact, Troas drew its name from *Troad*, the term applied to that part of Mysia that surrounded Troy.

The city of Troas was first built during the latter part of the fourth century B.C.E. by Antigonus, one of the generals of Alexander the Great. In 133 B.C.E. it came under Roman control, and thereafter the region of Mysia became part of the Roman province of Asia. Julius Caesar for a time considered transferring the seat of the Roman government to Troas. Emperor Augustus further favored the city by making it a *colonia*, independent of the provincial governor of Asia, and by exempting its citizens from both land and poll taxes.

On Paul's second journey, probably in the spring of 50 C.E., and after passing through Phrygia and Galatia, the apostle and his companions came to Troas, for "the spirit of Jesus did not permit them" to go into Bithynia. (Acts 16:6-8) Here in Troas, Paul had an unusual vision, one of a man calling to him: "Step over into Macedonia and help us." Immediately it was concluded "that God had summoned *us* to declare the good news to them." The occurrence of "us" in this text (and "we" in the following verses) must mean that, here in Troas, Luke first joined Paul's party and made the voyage with them across the Aegean to Neapolis.—Acts 16:9-12.

After leaving Ephesus on his third journey, Paul stopped in Troas and there preached the good news about the Christ, for, as he says, "a door was opened to me in the Lord." But after an undisclosed period of time, the apostle became concerned that Titus had not arrived, and so he departed for Macedonia, hoping to find him there.—Acts 20:1; 2 Cor. 2:12, 13.

Evidently Paul spent that winter in Greece before returning again to Troas in the spring of 56 C.E. (Acts 20:2-6) This time Paul stayed seven days ministering and spiritually building up the Christian brothers in Troas. When assembled with them the night before leaving, and while Paul "prolonged his speech until midnight," a young man named Eutychus, who was seated at the third-story window, fell asleep about midnight and tumbled to his death. The apostle miraculously brought the boy back to life and continued conversing to the assembly until daybreak. —Acts 20:6-12.

It is likely that Paul visited Troas again after being released in 61 C.E. from house arrest in Rome. Paul wrote to Timothy during the apostle's second imprisonment in Rome, about the year 65 C.E., asking that Timothy bring a cloak and certain scrolls and parchments that Paul had left with Carpus in Troas. It seems very unlikely that such a request would have been made some nine years later, as the case would be, if Paul's last visit to Carpus' home was on his third journey in 56 C.E.—2 Tim. 4:13.

TROPHIMUS (Troph'i·mus) [nutritious]. A coworker of the apostle Paul; an Ephesian Gentile Christian. (Acts 21:29) Trophimus became a Christian perhaps during Paul's extended Ephesian ministry on his third missionary journey. Afterward Trophimus was one of Paul's traveling companions on the return leg of the trip through Macedonia into Asia Minor

and on to Jerusalem. (Acts 20:3-5, 17, 22) There Trophimus was seen with Paul, and when Paul took several others along with him into the temple grounds the Jews thought that Trophimus, a Gentile, went beyond the Court of the Gentiles, thereby defiling the temple. On this false assumption they mobbed Paul. (Acts 21:26-30; 24:6) Some years later, after Paul's first imprisonment, Trophimus traveled with him again. But when they got to Miletus, not far from Trophimus' hometown, Trophimus became sick and was unable to continue.—2 Tim. 4:20.

TRUMPET [Heb., *hhatso·tserah'*; Gr., *sal'pigx*]. Before Israel had broken camp for the first time in the wilderness, Jehovah commanded Moses to make "two trumpets of silver . . . of hammered work." (Num. 10:1-10, 13) Although no further description of the instruments is given, coins circulated at the time of the Maccabees and a relief on the Arch of Titus picture the trumpets as being from about eighteen inches to three feet (45.7 to 91.4 centimeters) in length, straight, ending in a bell. Josephus states that there was a slight expansion near the mouthpiece and that the bore was only a little wider than a flute, which would likely produce a shrill, high tone. At the inauguration of Solomon's temple, 120 trumpets were played.—2 Chron. 5:12.

Three signals are described, employing two methods of playing: (1) blowing both trumpets called all the representative men of the whole assembly of Israel to the tent of meeting; (2) blowing one trumpet would summon only the chieftains who were heads over thousands; and (3) blowing fluctuating blasts signaled the breaking up of camp.—Num. 10:3-7.

Jehovah further directed that in times of war the trumpets should sound a "war call." (Num. 10:9) This was done thereafter by the priest accompanying the army. (Num. 31:6) Abijah of Judah, when seeking to avert war with Jeroboam of Israel, pointed to these "trumpets for sounding the battle alarm" as a divine assurance of victory in warfare for Judah. When Jeroboam stubbornly persisted in his aggression, his forces were defeated by a Judean army that had been greatly encouraged by the priests' "loudly sounding the trumpets."—2 Chron. 13:12-15.

Trumpets were included among the musical instruments in the temple. (2 Chron. 5:11-13) The trumpeters were sons of Aaron, the priests. (Num. 10:8; 2 Chron. 29:26; Ezra 3:10; Neh. 12:40, 41) Every account where the trumpet (*hhatso·tserah'*) is mentioned without the priests being clearly identified as the players is an event of national importance when the presence of the priests would be expected. It is therefore reasonable to suppose that they were the ones playing the trumpets. (2 Chron. 15:14; 20:28; 23:13; compare 1 Chronicles 15:24 with verse 28.) There is a possibility, though, that a variety of trumpets existed, and some of these may have been possessed by nonpriests.

Jesus told his hearers not to blow a trumpet to attract attention to one's acts of charity in imitation of hypocrites. (Matt. 6:2) It is generally suggested that the trumpet is here used metaphorically, Jesus warning against ostentatiousness in making gifts of mercy.

TRUTH. The Hebrew term *'emeth'*, often rendered "truth," may designate that which is firm, trustworthy, stable, faithful, true or established fact. (Ex. 18:21; 34:6; Deut. 13:14; 17:4; 22:20; Josh. 2:12; 2 Chron. 18:15; 31:20; Neh. 7:2; 9:33; Esther 9:30; Ps. 15:2; Eccl. 12:10; Jer. 9:5) The Greek word *a·le'thei·a* stands in contrast with falsehood or unrighteousness and denotes that which conforms to fact or to what is right and proper. (Mark 5:33; 12:32; Luke 4:25; John 3:21; Rom. 2:8; 1 Cor. 13:6; Phil. 1:18; 2 Thess. 2:10, 12; 1 John 1:6, 8; 2:4, 21) A number of other original-language expressions can, depending upon the context, also be translated "truth."

JEHOVAH, THE GOD OF TRUTH

Jehovah is the "God of truth." (Ps. 31:5) He is faithful in all his dealings. His promises are sure, for he cannot lie. (Num. 23:19; 1 Sam. 15:29; Ps. 89:35; Titus 1:2; Heb. 6:17, 18) He judges according to truth, that is, *according to the way things really are*, and not on the basis of outward appearance. (Rom. 2:2; compare John 7:24.) Everything that emanates from him is pure and without defect. His judicial decisions, law, commandments and word are truth. (Neh. 9:13; Ps. 19:9; 119:142, 151, 160) They are always right and proper, and stand in opposition to all unrighteousness and error.

Creation's testimony

The creative works testify to the fact that God exists. But, according to Paul, even certain of those people who "knew God" suppressed this truth. Rather than serving God in harmony with the truth concerning his eternal power and Godship, they made idols and worshiped these. Being no real gods, idols were an untruth, a lie or falsehood. (Jer. 10:14) Hence, these persons, though having the truth of God, exchanged it "for the lie and venerated and rendered sacred service to the creation rather than the One who created." Their turning to the falsehood of idolatry led them into all kinds of degraded practices.—Rom. 1:18-31.

Man's sinfulness makes God's truthfulness stand out

The degraded practices of non-Jews and the disobedience of the Jews to God's law in no way brought harm to the Creator personally. Instead, his truthfulness, holiness and righteousness stood out in sharp contrast, and this to his glory. But the fact that man's wrongdoing makes God's righteousness stand out in even greater prominence provides no basis for claiming that God is unjust in executing an adverse judgment against wrongdoers. Being a creation of God, a person has no right to harm himself by sinning.

The above is the argument that Paul used in his letter to the Romans, saying: "If our unrighteousness brings God's righteousness to the fore, what shall we say? God is not unjust when he vents his wrath, is he? (I am speaking as a man does.) Never may that happen! How, otherwise, will God judge the world? Yet if by reason of my lie [compare Psalm 62:9] the truth of God has been made more prominent to his glory, why am I also yet being judged as a sinner? And why not say, just as it is falsely charged to us and just as some men state that we say: 'Let us do the bad things that the good things may come'? The judgment against those men is in harmony with justice." (Rom. 3:5-8) God has delivered his people, not for a course of sin, but for a life of righteousness, that they may glorify Him. The apostle says later in his letter: "Neither go on presenting your members to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, also your members to God as weapons of righteousness." —Rom. 6:12, 13.

JESUS CHRIST IS "THE TRUTH"

Like his Father Jehovah, Jesus Christ is "full of undeserved kindness and truth." (John 1:14; Eph. 4:21) While on earth, he always spoke the truth as he had received it from his Father. (John 8:40, 45, 46) "He committed no sin, nor was deception found in his mouth." (1 Pet. 2:22) Jesus represented things as they really were. Besides being 'full of truth,' Jesus was himself "the truth," and truth came through him. He declared: "I am the way and the truth and the life." (John 14:6) And the apostle John wrote: "The Law was given through Moses, the undeserved kindness and the truth came to be through Jesus Christ." —John 1:17.

John's words do not mean that the Law given through Moses was erroneous. It, too, was truth, conforming to God's standard of holiness, righteousness and goodness. (Ps. 119:151; Rom. 7:10-12) How-

ever, the Law served as a tutor leading to Christ (Gal. 3:23-25) and had a shadow or prophetic picture of greater realities. (Heb. 8:4, 5; 10:1-5) Providing a shadow, the Law, though truthful, was not the full truth and, therefore, had to give way to the realities that it foreshadowed. This point is emphasized by the apostle Paul in his letter to the Colossians: "Let no man judge you in eating and drinking or in respect of a festival or of an observance of the new moon or of a sabbath; for those things are a shadow of the things to come, but the reality belongs to the Christ." (Col. 2:16, 17) Accordingly, the "truth came to be through Jesus" in the sense that he put the things foreshadowed by the Law into the realm of actual truth. As he himself was no shadow but the reality, Jesus was "the truth." Jesus also became 'a minister in behalf of God's truthfulness' in that he fulfilled God's promises made to the forefathers of the Jews by ministering to the circumcised Jews and proselytes. —Rom. 15:8; see JESUS CHRIST (His Ministry: 'Bearing Witness to the Truth'), page 924.

Similarly, the apostle Paul's reference to the "truth in the Law" does not imply that there was any falsehood in it (Rom. 2:20) but shows that the Law was not the full truth.

"THE SPIRIT OF THE TRUTH"

The spirit that proceeds from Jehovah God is pure and holy. It is "the spirit of the truth." (John 14:17; 15:26) Jesus Christ told his disciples: "I have many things yet to say to you, but you are not able to bear them at present. However, when that one arrives, the spirit of the truth, he will guide you into all the truth, for he will not speak of his own impulse, but what things he hears he will speak, and he will declare to you the things coming."—John 16:12, 13.

God's spirit would teach them everything they needed to know to carry out their work, recalling and opening up to their understanding things they had previously heard from Jesus but had not understood. (John 14:26) God's spirit would also declare to them the "things coming." This could include bringing to light the significance of Jesus' death and resurrection, as these events were then yet future and were among the things that his disciples did not understand. (Matt. 16:21-23; Luke 24:6-8, 19-27; John 2:19-22; 12:14-16; 20:9) Of course, God's spirit later also enabled Christ's followers to foretell future happenings. (Acts 11:28; 20:29, 30; 21:11; 1 Tim. 4:1-3) Being the "spirit of the truth," God's holy spirit could never be the source of error but would protect Christ's followers from doctrinal falsehoods. (Compare 1 John 2:27; 4:1-6.) It would bear witness to the truth regarding Jesus Christ. From Pentecost, 33 C.E., onward God's spirit bore witness in aiding Jesus' disciples to understand the prophecies that clearly proved that Jesus was the Son of God. On the basis of these prophecies, they bore witness to others. (John 15:26, 27; compare Acts 2:14-36; Romans 1:1-4.) Even before Pentecost, though, the "spirit of the truth" had been bearing witness to the fact that Jesus was the Son of God (1 John 5:5-8), for it was by this spirit that Jesus was anointed and enabled to perform powerful works.—John 1:32-34; 10:37, 38; Acts 10:38; see SPIRIT.

GOD'S WORD IS TRUTH

God's Word presents things as they really are, revealing Jehovah's attributes, purposes and commands, as well as the true state of affairs among mankind. God's Word of truth shows what is required of one to be sanctified or made holy, set apart for use by Jehovah in his service, and then to remain in a sanctified state. Hence, Jesus could pray respecting his followers: "Sanctify them by means of the truth; your word is truth." (John 17:17; compare James 1:18.) Their obedience to the revealed truth of God's Word led them into sanctification, the truth being the means by which they purified their souls. (1 Pet. 1:22) Thus they stood out as "no part of the world" that did not adhere to God's truth.—John 17:16.

'WALKING IN THE TRUTH'

Those who desire to gain God's approval should walk in his truth and serve him in truth. (Josh. 24:14; 1 Sam. 12:24; Ps. 25:4, 5; 26:3-6; 43:3; 86:11; Isa. 38:3) This would include abiding by God's requirements and serving him in faithfulness and sincerity. To a Samaritan woman Jesus Christ said: "The hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth." (John 4:23, 24) Such worship could not be based on imagination but would have to conform to what is in harmony with the actual state of things, consistent with what God has revealed about himself and his purposes.

Christianity is the "way of the truth" (2 Pet. 2:2), and those who assist others in furthering the interests of Christianity become "fellow workers in the truth." (3 John 8) The entire body of Christian teachings, which later became part of the written Word of God, is the "truth" or the "truth of the good news." Adherence to or 'walking' in this truth is essential for an individual to gain salvation. (Rom. 2:8; 2 Cor. 4:2; Eph. 1:13; 1 Tim. 2:4; 2 Tim. 4:4; Titus 1:1, 14; Heb. 10:26; 2 John 1-4; 3 John 3, 4) In the case of those who conduct themselves aright, the truth, the conformity of their ways to God's Word and the actual results of their course, testifies to the fact that they are examples worthy of imitation. (3 John 11, 12) On the other hand, a person who departs from one of the basic teachings of Christianity, either by conducting himself improperly or by advocating false doctrine, is no longer "walking" in the truth. This was the situation of those who insisted that circumcision was necessary for one to gain salvation. Their teaching was contrary to Christian truth and those who accepted it ceased to obey the truth or walk in it. (Gal. 2:3-5; 5:2-7) Similarly, when the apostle Peter, by his actions, made an improper distinction between Jews and non-Jews, the apostle Paul corrected him for not "walking" in harmony with the "truth of the good news."—Gal. 2:14.

THE CHRISTIAN CONGREGATION, "A PILLAR AND SUPPORT OF THE TRUTH"

The Christian congregation serves as a "pillar and support of the truth," preserving the purity of the truth and defending and upholding it. (1 Tim. 3:15) For this reason it is especially important that those entrusted with oversight in the congregation be able to handle the "word of the truth" aright. Proper use of God's Word enables them to combat false teaching in the congregation, instructing "those not favorably disposed; as perhaps God may give them repentance leading to an accurate knoweldge of truth." (2 Tim. 2:15-18, 25; compare 2 Timothy 3:6-8; James 5:13-20.) Not all qualify to do this kind of instructing or teaching in the congregation. Men who have bitter jealousies and are contentious have no basis for bragging about their being qualified to teach. Their claim would be false. As the disciple James wrote: "Who is wise and understanding among you? Let him show out of his fine conduct his works with a meekness that belongs to wisdom. But if you have bitter jealousy and contentiousness in your hearts, do not be bragging and lying against the truth."—Jas. 3:13, 14.

For the Christian congregation to be "a pillar and support of the truth," the members thereof must, through fine conduct, manifest the truth in their lives. (Eph. 5:9) They have to be consistent and undeviating in right conduct, as if "girded about with truth." (Eph. 6:14) Besides maintaining personal purity, Christians must be concerned about congregational purity. When emphasizing the need to keep the Christian congregation clean from the defilement

of lawless persons, the apostle Paul wrote: "Clear away the old leaven, that you may be a new lump, according as you are free from ferment. For, indeed, Christ our passover has been sacrificed. Consequently let us keep the festival, not with old leaven, neither with leaven of injuriousness and wickedness, but with unfermented cakes of sincerity and truth." (1 Cor. 5:7, 8) Since Jesus Christ was sacrificed only once (compare Hebrews 9:25-23) as the reality of the Passover lamb, the entire life course of the Christian, comparable to the festival of unfermented cakes, should be free from injuriousness and wickedness. There must be a willingness to remove what is sinful to maintain personal and congregational purity and thus to 'keep the festival with unfermented cakes of sincerity and truth.'

TRYPHAENA (Try·phae'na) [dainty]. A Christian woman in Rome whom Paul greets in his letter and commends for her hard labor. (Rom. 16:12) Tryphaena and Tryphosa, with whom she is listed, may have been fleshly sisters, for it was not unusual for family members to have names derived from the same root word, as in this case. Both names were common among women of Caesar's household; but the record is silent as to whether these two women belonged to that household.—Phil. 4:22.

TRYPHOSA (Try·pho'sa) [delicate]. A Christian woman of Rome greeted and commended by Paul. —Rom. 16:12; see TRYPHAENA.

TSADHEH, or, as commonly anglicized, sadhe [צ; final, ץ]. The eighteenth letter of the Hebrew alphabet, later also used, outside the Hebrew Scriptures, as a number to denote ninety. It is one of the five Hebrew letters that have a different form when used as the final letter of a word.

There is no equivalent to this letter in the English alphabet. It has a strong hissing sound similar to the sound of "ts" in English. In the Hebrew, it appears as the initial letter in each of the eight verses in Psalm 119:137-144.

TUBAL (Tu'bal). One of the seven sons of Japheth. (Gen. 10:2; 1 Chron. 1:5) The name is thereafter used as referring to a people or land and usually in association with Meshech, the name of another of Japheth's sons. Tubal, along with Javan and Meshech, engaged in trading with Tyre, dealing in slaves and copper articles. (Ezek. 27:13) Tubal was included in Ezekiel's dirge over Egypt as being among the "uncircumcised" ones with whom the Egyptians would lie in Sheol, because of the terror they had wrought. (Ezek. 32:26, 27) They also are included among those uniting with "Gog of the land of Magog" who is called the "head chieftain of Meshech and Tubal" and who comes storming out of "the remotest parts of the north" in a fierce attack against Jehovah's people. (Ezek. 38:2, 3; 39:1, 2; see Gog No. 2.) In another prophecy, Jehovah foretells that he will send envoys to proclaim his glory to Tubal, Javan and other lands. —Isa. 66:19.

Tubal thus lay to the N of Israel but not so distant as to be out of commercial contact with Tyre in Phoenicia. Most authorities consider the name to refer to the same people as the *Tabal* or *Tabali* of Assyrian inscriptions, where *Tabal* and *Mushku* (evidently Meshech) are frequently mentioned together. Herodotus, some centuries later, also listed them together as the *Ti·ba·re·noi'* and the *Mo'skhoi*. On this basis the land of Tubal is considered to have been situated (at least in Assyrian times) to the NE of Cilicia in eastern Asia Minor. The existence of copper mines in this region coincides with the Bible account.

TUBAL-CAIN (Tu'bal-Cain). Son of Lamech by his second wife Zillah; therefore, a descendant of Cain and half brother of Jabal and Jubal. He had a sister named Naamah. (Gen. 4:17-22) Tubal-cain was "the forger of every sort of tool of copper and iron," which can be taken to mean that he either invented, founded or was prominent in the occupation.

TURBAN. See HEADDRESS.

TURNING AROUND. See REPENTANCE.

TURQUOISE (tur'quoise). A semiprecious, opaque, porous gemstone, ranging in color from pale sky blue to dull green. It is composed of hydrous phosphate of aluminum with traces of copper (the blue color source) and iron (the green color source). When the blue stones are heated or exposed to the weather, they turn green, which sometimes happens when the stones lose their natural moisture with the passing of time. This may account for the seeming popularity of green turquoise stones in ancient times. The early Egyptians used turquoise for jewelry, and it is found on the Sinai Peninsula as nodules in a red sandstone. The name "turquoise" comes from an Old French word meaning "Turkish stone," indicating Turkey as its source for the European market at one time.

Turquoise is easy to engrave because it is a comparatively soft stone. The high priest Aaron wore an engraved turquoise stone on his "breastpiece of judgment." Inscribed upon it was the name of one of Israel's twelve tribes and it was positioned first in the second row of stones on the breastpiece. (Ex. 28:2, 15, 18, 21; 39:11) The figurative "covering" worn by the king of Tyre is depicted as being adorned with turquoise along with every other sort of precious stone. (Ezek. 28:12, 13) Edom was Tyre's "merchant" for turquoise, for which Tyre was willing to give some of its stores in exchange.—Ezek. 27:2, 16.

TURTLEDOVE [Heb., *tor, tohr;* Gr., *try·gon'*]. A small wild pigeon, usually with strong migratory habits. The Hebrew name evidently imitates the plaintive cry of "tor-r-r tor-r-r" made by the bird, and this sound is also essentially duplicated in the Latin name *turtur*.

The varieties of turtledove most frequently found in Palestine are the "common turtledove" and the "collared turtledove," the latter so named from a narrow black collar at the back of the neck.

Another variety, the "palm turtledove," does not migrate, spending the whole year in the tropical climate of the Dead Sea valley. The other types, however, do migrate annually, and this is evidently indicated by the reference to the turtledove and other birds and to "the time of each one's coming in" at Jeremiah 8:7. The turtledove was an unerring harbinger of spring in Palestine, arriving there from the S in early March and 'making its voice heard in the land.'—Song of Sol. 2:12.

A shy, gentle bird, the turtledove relies on speedy flight as a means of escaping its enemies. (Ps. 74:19) During their season turtledoves are quite abundant throughout Palestine, and, since they feed on grain, seeds and clover, they are easily captured by ground snares. Abraham included a turtledove in his offering at the time Jehovah 'concluded a covenant' with him (Gen. 15:9, 10, 17, 18), and thereafter the Mosaic law either specified or allowed for the use of turtledoves in certain sacrifices and purification rites. (Lev. 1:14; 5:7, 11; 12:6, 8; 14:22, 30; 15:14, 15, 29, 30; Num. 6: 10, 11) Mary offered either two turtledoves or two pigeons at the temple following Jesus' birth.—Luke 2:22-24; see DOVE; PIGEON.

TUTOR [Gr., *pai·da·go·gos'*, a servant who took the child to school, or a child conductor, or a child leader].

The tutor of Bible times was generally, not the actual teacher, but the one who accompanied the

child to and from school and possibly in other activities as well. He would turn the child over to the instructor. This continued from childhood to perhaps puberty, or longer. He was to keep the child from physical or moral harm. (So, too, the old French *tuteur* and Latin *tutor* mean, literally, a protector or guardian.) However, the duties of the pedagogue involved the matter of discipline also, and he might be charged with instructing the child in matters of conduct. The tutors were sometimes slaves, or were sometimes paid tutors, and their discipline could be severe.

Therefore, Galatians 3:24, 25 points out that "the Law has become our tutor leading to Christ, that we might be declared righteous due to faith. But now that the faith has arrived, we are no longer under a tutor." The Law was strict. It revealed the Jews to be transgressors and condemned them. (Gal. 3:10, 11, 19) It, in effect, handed over the Jews who were properly disciplined to their Instructor, Jesus Christ. The apostle Paul says: "Before the faith arrived, we were being guarded under law, being delivered up together into custody, looking to the faith that was destined to be revealed."—Gal. 3:23.

The apostle Paul told the Corinthians: "For though you may have ten thousand tutors in Christ, you certainly do not have many fathers; for in Christ Jesus I have become your father through the good news." (1 Cor. 4:14, 15) Paul had initially brought the message of life to Corinth and hence was like a father to the congregation of Christian believers there. Though others might subsequently care for their interests, like tutors to whom children are entrusted, this did not change Paul's relationship to the Corinthians. The "tutors," such as Apollos, might have genuine interest in the congregation, but Paul's interest had an added factor due to his having experienced the labor of spiritual parenthood with them.—Compare Galatians 4:11, 19, 20; see EDUCATION; INSTRUCTION; SCHOOL.

TWELVE, THE. See APOSTLE.

TYCHICUS (Tych'i·cus) [fortuitous; fortunate]. One of Paul's aides, a "beloved brother and faithful minister and fellow slave in the Lord" from the District of Asia. (Col. 4:7) Tychicus was a member of Paul's party returning from Greece through Macedonia into Asia Minor; but whether or not Tychicus went all the way to Jerusalem is not stated. (Acts 20:2-4) Tychicus is one of several persons suggested as being "the brother" who, while in Greece, helped Titus to arrange the collection for the brothers in Judea. (2 Cor. 8:18, 19; 12:18) From his prison in Rome, Paul sent Tychicus with letters to Ephesus and Colossae, promising that Tychicus would tell them more about his state of affairs and be of comfort to them; Onesimus is mentioned in the letter to the Colossians as accompanying him. (Eph. 6:21, 22; Col. 4:7-9) Following Paul's release from prison, he contemplated sending either Artemas or Tychicus to Crete. (Titus 3:12) When the apostle was back in a Roman prison for the second time, he dispatched Tychicus to Ephesus.—2 Tim. 4:12.

TYRANNUS (Ty·ran'nus) [sovereign]. A name connected with the Ephesian school auditorium in which Paul preached for two years after having encountered resistance in the Jewish synagogue.—Acts 19:9, 10.

TYRE [rock]. The principal Phoenician seaport situated about thirty-two miles (52 kilometers) N of Mount Carmel and twenty-two miles (35 kilometers) S of Sidon. Tyre was known for its great antiquity (Isa. 23:1, 7), but just when it was founded as a colony by the Sidonians is not known. It is first mentioned after the conquest of the Promised Land in 1467 B.C.E., and at that time it was a fortified city. This mention of Tyre was in connection with the boundaries of Asher's tribal territory. From the start, and all through its history, Tyre apparently remained outside Israel's borders as an independent neighbor.—Josh. 19:24, 29; 2 Sam. 24:7.

Friendly relations existed at times between Tyre and Israel, notably during the reigns of David and Solomon. Skilled Tyrian workmen engaged in building David's royal palace with cedar timber sent by Hiram the king of Tyre. (2 Sam. 5:11; 1 Chron. 14:1) The Tyrians also supplied David with cedar later used in the temple's construction.—1 Chron. 22:1-4.

After David's death King Hiram of Tyre furnished Solomon materials and assistance for the construction of the temple and other government buildings. (1 Ki. 5:1-10; 7:1-8; 2 Chron. 2:3-14) A half-Israelite son of a Tyrian worker in copper, who himself was a skilled craftsman, was employed in the construction of the temple. (1 Ki. 7:13, 14; 2 Chron. 2:13, 14) For their assistance the Tyrians were paid with wheat, barley, oil and wine. (1 Ki. 5:11, 12; 2 Chron. 2:15) In addition, Solomon gave the king of Tyre twenty cities, though the Tyrian monarch was not overly pleased with the gift.—1 Ki. 9:10-13.

Tyre in time became one of the great sea powers of the ancient world and her mariners and commercial fleet of "Tarshish" ships were famous for their voyages to faraway places. The king of Tyre and Solomon cooperated in a joint shipping venture for the importing of Ophir gold and other precious things. —1 Ki. 9:26-28; 10:11, 22; 2 Chron. 9:21.

In all the dealings the Tyrians had with Israel there is no indication that as a people they were interested in the worship of Jehovah; their association was particularly a commercial one. Racially they were Canaanites and religiously they practiced a form of Baal worship, their chief deities being Melkart and Astarte (Ashtoreth). Jezebel was the daughter of Ethbaal, who was king of the Sidonians (including Tyre) at the time Jezebel married Ahab, the king of the northern kingdom of Israel. Jezebel was infamous in her determination to blot out the worship of Jehovah.—1 Ki. 16:29, 31; 18:4, 13, 19.

CONDEMNED BY GOD

It was not, however, for the personal wickedness of Jezebel and her daughter Athaliah that Tyre came under heavy divine condemnation. Tyre grew to be very great at the expense of other peoples, including Israel. She was a manufacturer of metal objects, glassware and purple dyes, a trading center for the overland caravans, a great import-export depot. Along with this industrial and commercial growth came riches, conceit and pride. Her merchants and tradesmen boasted of being princes and honorable ones of the earth. (Isa. 23:8) Tyre in time also developed an attitude of opposition to Jehovah and conspired with neighboring nations against God's people. (Ps. 83:2-8) So it was her bold defiance of Jehovah that eventually brought upon the city adverse judgment, downfall and destruction.

In the latter part of the ninth century B.C.E. Jehovah took note of this city's arrogant attitude. He therefore warned her that she would be paid back in kind for robbing his people of gold, silver and many desirable things used, in turn, to beautify her temples. There was also to be an accounting for Tyre's having sold God's people into slavery.—Joel 3:4-8; Amos 1:9, 10.

Later the prophet Isaiah recorded a further pronouncement against Tyre, which indicated that she would be forgotten for "seventy years." (Isa. 23:1-18) Years thereafter the prophet Jeremiah included Tyre among those nations that were singled out to drink the wine of Jehovah's rage. (Jer. 25:8-17, 22, 27; 27:2-7; 47:2-4) As the nations mentioned in the prophecy of Jeremiah were to "serve the king of Babylon

seventy years" (Jer. 25:8-11), this suggests that both the prophecy of Isaiah and that of Jeremiah related to Nebuchadnezzar's campaign against Tyre.

Also through Ezekiel, a contemporary of Jeremiah, Jehovah pointed to calamity for Tyre at the hands of Nebuchadnezzar. (Ezek. 26:1–28:19) Though Tyre had been like a pretty ship with multicolored sails and deck coverings and a prow inlaid with ivory, she would sink in the open sea. (Ezek. 27:3-36) Tyre's 'king' (apparently the line of Tyrian rulers) haughtily boasted: "I am a god. In the seat of god I have seated myself." But he was to be removed as profane and destroyed by fire.—Ezek. 28:2-19.

DESTRUCTION OF CITY

In the course of Nebuchadnezzar's long siege against Tyre, the heads of his soldiers were "made bald" from the chafing of their helmets, and their shoulders were "rubbed bare" from carrying materials used in the construction of siegeworks. Since Nebuchadnezzar received no "wages" for serving as His instrument in executing judgment upon Tyre, Jehovah promised to compensate him with the wealth of Egypt. (Ezek. 29:17-20) According to the Jewish historian Josephus (*Against Apion*, Book I, par. 21), the siege lasted thirteen years and cost the Babylonians a great deal. Secular history does not record exactly how thorough or effective Nebuchadnezzar's efforts were. But the loss in lives and property to the Tyrians must have been great.—Ezek. 26:7-12.

When the Israelites returned from Babylonian exile, however, the Tyrians were able to assist in supplying cedar timbers from Lebanon for a second temple and resumed their trade with the rebuilt city of Jerusalem. —Ezra 3:7; Neh. 13:16.

Tyre's conflict with Nebuchadnezzar, though great, was not to be the complete end for Tyre. A later prophetic pronouncement indicated that, though Tyre would build a rampart and pile up silver and gold, Jehovah himself would destroy her completely.—Zech. 9:3, 4.

Nearly 200 years after Zechariah's prophecy was given it was fulfilled, in 332 B.C.E. Alexander the Great marched his army across Asia Minor, and in his sweep southward, paused long enough to give his attention to Tyre. When the city refused to open its gates, Alexander in his rage had his army scrape up the ruins of the mainland city and throw it into the sea, thus building a causeway out to the island city, all of this in fulfillment of prophecy. (Ezek. 26:4) With his naval forces holding the Tyrian ships bottled up in their harbor, Alexander set about to construct the highest siege towers ever used in ancient wars. Finally, after seven months the 150-foot-(46-meter-) high walls were breached. In addition to the 8,000 military men killed in battle, 2,000 prominent leaders were killed as a reprisal, and 30,000 of the populace were sold into slavery.

MENTIONED IN THE CHRISTIAN GREEK SCRIPTURES

Despite the city's total destruction by Alexander, it was rebuilt during the Seleucid period, and in the first century C.E. it was a prominent port of call on the Mediterranean. During Jesus' great Galilean ministry a number of people from around Tyre and Sidon came to hear his message and to be cured of their diseases. (Mark 3:8-10; Luke 6:17-19) Some months later Jesus personally visited the region around Tyre, on which occasion he cured the demon-possessed child of a Syrophoenician woman. (Matt. 15:21-29; Mark 7:24-31) Jesus observed that, had he performed in Tyre and Sidon the powerful works that he did in Chorazin and Bethsaida, the pagans of Tyre and Sidon would have been more responsive than those Jews.—Matt. 11:20-22; Luke 10:13, 14.

TYRIAN. See TYRE.

UCAL (U'cal). One to whom Agur spoke the words found in Proverbs chapter 30. Ucal may have been a son or disciple of Agur, but nothing definite is known about him.—Prov. 30:1.

UEL (U'el) [will of God]. One of the sons of Bani whom Ezra induced to send away their foreign wives and sons.—Ezra 10:10, 11, 34, 44.

ULAI (U'lai). A "watercourse" flowing through or near Shushan (Susa) in Elam. Along the Ulai, Daniel received the vision of the ram and the he-goat. It cannot be determined whether the prophet actually went there from Babylon or was transported to that location in a visionary way. (Dan. 8:1-3, 6, 16) Conjectures about the Ulai vary considerably, and identification is difficult because rivers in the vicinity seem to have changed course somewhat through the centuries. One view is that the Ulai is the Kerkha River. According to another, it was an artificial canal to the N or NE of Shushan connecting the Kerkha and Abdizful Rivers.

ULAM (U'lam) [first, leader].

1. Father of Bedan; of the tribe of Manasseh. —1 Chron. 7:14, 16, 17.

2. A distant descendant of Saul, of the tribe of Benjamin, whose sons were outstanding archers. Ulam's descendants, "sons and grandsons," numbered some 150 in the time of the chronicler.—1 Chron. 8: 33, 39, 40.

ULCER. An open bodily sore other than a direct wound, though the inflammatory type usually results from a minor injury, such as a skin abrasion. Ulcers are either external or internal, developing on the skin or on mucous surfaces. They often discharge pus and cause progressive disintegration and death of tissue in the affected area. Inflammatory ulcers, with their hot, aching sensation, often develop on the lower part of a person's leg.

In the Hebrew Scriptures, the word sometimes translated "ulcer" is *ma·zohr'*, which can apply to an ulcer, sore or boil. Certain scholars believe that it refers to a wound of the kind that might require the pressing out of matter within it. The Greek word *hel'kos*, denoting an ulcer, used in the Christian Greek Scriptures, appears in the *Septuagint Version* at Exodus 9:9 and Job 2:7 for the Hebrew word *sheh·hhin'*, which signifies a boil.—See BOIL.

FIGURATIVE USE

Prophetically, Ephraim (Israel) was depicted as being sick and Judah as having an "ulcer," conditions resulting from their wrongdoing and consequent loss of God's favor. But, instead of trusting in Jehovah for protection from their foes, they futilely sought aid from the king of Assyria, who was unable to heal them of their 'ulcerous' condition. (Hos. 5:13) Later, Zion's people having been taken into Babylonian exile, she was represented as being afflicted with an ulcer. —Jer. 30:12-15, 17; compare Luke 16:20, 21; Revelation 16:2, 10, 11.

ULLA (Ul'la). An Asherite whose three sons were tribal family heads and valiant warriors.—1 Chron. 7:39, 40.

UMMAH (Um'mah). A city of undetermined location on the boundary of Asher's territory. (Josh. 19:29-31) Some scholars think that "Ummah" resulted from a textual alteration of "Acco" (the latter name appearing here in some manuscripts of the *Septuagint Version* and in the list at Judges 1:31), but this is not certain.

UNCLE. The Hebrew term *dohdh*, at times rendered "uncle" or "father's brother" (Lev. 10:4; 20:20; 25:

49; Num. 36:11; 1 Sam. 10:14-16; 14:50; Esther 2:7, 15; Jer. 32:7-9, 12; Amos 6:10), is much broader in its application than the English word "uncle." It not only applies to a kinsman, usually the father's brother, but can also denote (in the singular or plural) "love" (Prov. 7:18), expressions of endearment or of love (Song of Sol. 1:2, 4; Ezek. 16:8; 23:17) and a dear one or loved one. (Song of Sol. 1:14, 16; Isa. 5:1) The context or other related scriptures, however, often establish the family relationship designated by the Hebrew word *dohdh*. For example, *dohdh* is used to describe the relationship of King Jehoiachin to King Zedekiah. Since Zedekiah was the brother of Jehoiachin's father Jehoiakim, the word *dohdh* in this case obviously designates an uncle or a father's brother. (2 Ki. 24:6, 15, 17; 1 Chron. 3:15) A different family relationship is described at 1 Chronicles 27:32, where the counselor Jonathan is said to be David's *dohdh*. Second Samuel 21:21 and 1 Chronicles 20:7 indicate that Jonathan was the son of David's brother Shimei. Accordingly, the reference to David's *dohdh* must be to David's nephew and not to his uncle.

The feminine form of *dohdh* is used for one's aunt. (Ex. 6:20; Lev. 18:14; 20:20) An uncle on the mother's side of the family is designated in Hebrew by the expression "mother's brother."—Gen. 29:10.

The "son of Paul's sister" revealed to Paul and then to the Roman commander of Jerusalem the plot that had been hatched against his uncle's life.—Acts 23:16-22.

UNCLEAN ANIMALS. See ANIMALS.

UNCLEANNESS. See CLEAN, CLEANNESS.

UNDERSTANDING. The original-language words rendered "understanding" in the Scriptures have a broad application, even as does the English term. They can refer to comprehension of a rather simple kind, or can describe a full and profound realization of the inner nature, underlying reasons and significance of complex matters. Insight, discernment and perception are all aspects of understanding, and at times these senses are more prominent and call for the use of such English terms in translation.

The Hebrew *bin* (verb) and *bi·nah'* (noun) are most frequently related to understanding. At times *bin* and *bi·nah'* may more particularly emphasize the specific aspects of discerning (1 Sam. 3:8; 2 Sam. 12:19; Ps. 19:12; Dan. 9:2), giving thoughtful consideration (Deut. 32:7; Prov. 14:15; 23:1; Jer. 2:10; Dan. 11:37) or attention (Job 31:1; 32:12; 37:14; Ps. 37:10) to a matter, and may be so rendered. Professor R. C. Dentan, writing in *The Interpreter's Dictionary of the Bible* (Vol. IV, pp. 732, 733), says: "The root בִּין [*bin*] means primarily 'to discern with the senses,' 'to perceive distinctions,' then 'to give close attention to,' and finally—particularly in the derived stems—'to gain comprehension' or 'give' it to others." Hebrew scholar Gesenius (*Hebrew and English Lexicon*, p. 140) gives the basic sense as *"to separate, to distinguish . . .* hence *to discern, to mark, to understand,* all [of] which depend on the power of separating, distinguishing, discriminating." Other nouns, *ta·vun'* and *tevu·nah'*, evidently come from the same root as *bi·nah'*, and may be appropriately rendered "discernment" (Prov. 10:23; 11:12) or "understanding" (Ex. 31:3; Deut. 32:28) according to the context.

The basic meaning of these terms reveals the understanding person as one able to see into a matter, discern its composition by separating the individual factors or features that compose or act together to form the whole, then to perceive the relationship between them and thus comprehend or grasp the significance or meaning of the matter. This may be illustrated with a language. A person hearing the sounds spoken in a certain tongue must be able to distinguish the individual words composing the sentences, know their meaning and see how they relate to one another if he is to understand the speech. (Deut. 28:49) However, even though one may basically comprehend what is said to him, understanding can also go beyond such simple comprehension and mean getting at the real significance and sense of the message, being able to evaluate it, benefit by it and know what action it calls for. When Ezra the priest read the Law before the people in Jerusalem, "all intelligent [from Heb., *bin*] enough to listen" were gathered, but, though these had mature minds able to understand all the words, the Levites "were explaining [or giving understanding, form of *bin*] the law to the people, . . . reading aloud from the book, from the law of the true God, it being expounded, and there being a putting of meaning into it; and they continued giving understanding in the reading." —Neh. 8:2, 3, 7, 8.

Two other Hebrew terms, *sa·khal'* (verb) and *se'khel* (noun), relate to understanding. Of *sa·khal'*, Professor Dentan says that, in its Biblical usage, "it has come to mean specifically 'to have insight' or 'to be prudent.'" (Compare 1 Samuel 18:5, 30; 1 Kings 2:3; 1 Chronicles 28:19; Daniel 1:17.) Discretion may also be emphasized at times by these terms.—Ps. 47:7; Prov. 10:19.

In the Greek Scriptures, "understanding," as signifying perception, getting the sense of a matter, is represented especially by *sy·ni'e·mi* (verb) and *sy'nesis* (noun), corresponding to the Hebrew *bin* and its related forms. Other related terms are *e·pi'sta·mai*, meaning, basically, to know well, and *no·e'o*, to think or consider, and, thus, to arrive at understanding.

SOURCE OF UNDERSTANDING

Jehovah God is both the Source of understanding and the Supreme Example of its use. The splendid coordination and functioning of the universe, in which each creation serves a particular and harmonious purpose, with no clashes or problems resulting due to lack of discernment on their Creator's part, manifest God's understanding. (Job 38:36; Ps. 136:5-9; Prov. 3:19, 20; Jer. 10:12, 13) God has given the animals instinctive understanding, each according to its kind. Men may spend years gaining understanding of aerodynamics, but the falcon instinctively knows just how to "read" and utilize the different types of air currents. (Job 39:26) Animal creatures are, however, extremely limited in other aspects of understanding peculiar to man.—Compare Psalm 32:9.

Despite intensive research over centuries, many features and cycles operating according to divine laws still elude man's full comprehension. (Job 36:29; 38:19, 20) What men can grasp from their study of the material creation only approaches 'the fringes of God's ways,' and is but a "whisper" as compared to "mighty thunder." This is even more true of God's works of judgment and salvation, his thoughts being too deep for ungodly persons to grasp. (Job 26:7-14; Ps. 92:5, 6) Consideration of the divine wisdom and understanding manifest in the material creation, however, enabled Job to discern his proper relationship to the Creator and humbly recognize his own lack of understanding.—Job 42:1-6.

As regards man, Jehovah can exercise insight into the thoughts and doings of all mankind (1 Chron. 28:9; Ps. 139:1-6), and, as he chooses, he 'gives thoughtful consideration' (Heb., *bin*) or attention to individuals and classes. (Prov. 21:12; Ps. 5:1, 2) He knows his own invincible purpose, what he will do in the future, and his righteous standards are fixed, unchangeable; hence, "there is no wisdom, nor any discernment, nor any counsel in opposition to Jehovah." (Prov. 21:30; compare Isaiah 29:13, 14; Jeremiah 23:20; 30:24.) He needs to consult no one to understand a matter, such as how to help his

servants effectively or to relieve them from distress and oppression.—Isa. 40:10-15, 27-31.

Knowledge of Jehovah God and discernment of his will combined with faith and trust therefore form the foundation of all true understanding on the part of his intelligent creatures. "Knowledge of the Most Holy One is what understanding is," and this includes understanding "righteousness and judgment and uprightness, *the entire course of what is good.*" (Prov. 9:10; 2:6-9; 16:20) No matter of real importance can be fully understood unless all the factors are viewed from Jehovah's standpoint and seen in relation to his standards, qualities and eternal purpose.

Those turning from the Source

The person who turns to transgression begins to discount God as a factor to be considered when making decisions and plans. (Job 34:27) Such one allows his heart to blind him to the wrongness of his ways and he loses insight. (Ps. 36:1-4) Even if claiming to worship God, he puts men's precepts above God's; he prefers them. (Isa. 29:13, 14) He rationalizes and excuses his loose conduct as mere "sport" (Prov. 10:23), becomes perverted, brutish, stupid in his reasoning, to the extreme of assuming that the invisible God does not see or discern his wrongdoing, as though God's powers of perception had failed. (Ps. 94:4-10; Isa. 29:15, 16; Jer. 10:21) By his course and actions he says, in effect, "There is no Jehovah" (Ps. 14:1-3), and leaves him 'out of the picture.' Not being guided by divine principles, he cannot judge matters correctly, cannot see the issues clearly, evaluate the factors involved and arrive at right decisions. —Prov. 28:5.

FIELDS OF HUMAN UNDERSTANDING

Understanding may relate to knowledge and skill in mechanical activities, such as construction and designing of buildings, or making articles of wood, metal, stone or cloth. The Tyrian worker Hiram was a "skillful man, experienced in understanding" as a craftsman working with a wide range of materials. (2 Chron. 2:13, 14; 1 Ki. 7:13, 14) Such understanding contributes to effective work, products of enduring quality.

Others may be "expert [form of *bin*]" in matters of transportation or music due to their understanding. (1 Chron. 15:22; 25:7, 8; 2 Chron. 34:12) Some may show understanding in linguistics, writing or other scholarly subjects. (Dan. 1:4, 17, 20) Such understanding can be gained through natural abilities and effort. God's spirit, of course, can augment or enhance such understanding in persons and qualify them to teach others their craft or profession.—Ex. 31:2-5; 35:30-35; 36:1; 1 Chron. 28:19.

Some may have keen discernment of human nature, being observant and able to 'put two and two together.' David, noting the way his servants were whispering, 'discerned' that his child by Bath-sheba had died. (2 Sam. 12:19) Rehoboam was guided by his understanding of fallen human nature and its tendency toward envy and jealousy when assigning his sons' inheritances.—2 Chron. 11:21-23.

Similarly, men or communities of men may show considerable discernment in business operations, a factor in their successfully enriching themselves, as did the "leader" of Tyre. (Ezek. 28:2, 4) Rulers may have understanding of military warfare and strategy (Isa. 10:12, 13) or be expert in political diplomacy. (Dan. 8:23) Yet their understanding may be narrow and of short-range benefit, as in the foregoing cases.

It can be seen, then, that the Scriptures refer to understanding obtainable by natural means, which may or may not take God into consideration (though using the intelligence that God implanted in man). Any such "comprehension" (*sy'ne·sis*) of worldly 'intellectual men' (*sy·ne·tos'*) becomes foolishness, in vain, when God's purposes are not considered. (1 Cor. 1:19, 20, *Kingdom Interlinear Translation*) The Scriptures, therefore, primarily urge a superior understanding, one that is *spiritual*, having God as its foundation. No matter how much men may exploit the earth's resources, exploring its depths and the depths of the seas or studying the skies, they can never by their own efforts find "the place of understanding" and wisdom that leads to successful life in righteousness and happiness. (Job 28:1-21, 28) Such understanding is 'better than silver' and can bring the desired future that fleeting worldly riches and honor fail to bring.—Prov. 16:16, 22; 23:4, 5; Ps. 49:6-8, 14, 20.

SPIRITUAL UNDERSTANDING INVOLVES MIND AND HEART

The things perceived by man's senses, such as sight and hearing, are interpreted by the brain, and understanding is therefore connected with the mental faculties. (Compare Job 6:30; 9:11; 13:1; 23:8, 9.) But the Scriptures show that understanding in its more vital sense involves the heart as well. As Jesus said to his disciples: "Do you not yet perceive and get the meaning? Do you have your hearts dull of understanding? 'Though having eyes, do you not see; and though having ears, do you not hear?' And do you not remember?" (Mark 8:17-21; compare 12: 29, 33.) So there is interaction of mind and heart in considering, analyzing, reasoning, pondering, meditating. But the heart is the key factor, for, even though the evidence be very powerful and abundant, there will be no true understanding of its significance if persons do not "get the thought [or "the sense of it"] with their hearts." (John 12:37-40; Matt. 13: 14-19, 23; Isa. 6:9, 10) By God's help, one can come to "understand heart," that is, to learn right motive and also be able to discern bad motives, one's own or those of others (Prov. 8:5), and by adhering to right motivation can avoid being distracted, misled or sidetracked into a devious and foolish course, and instead can be upright and head straight for one's goal. —Prov. 15:21.

RELATIONSHIP TO KNOWLEDGE AND WISDOM

Understanding must be based on knowledge, and works with knowledge, though it is itself more than mere knowledge. The extent and worth of one's understanding is measurably affected by the quantity and quality of one's knowledge. Knowledge is acquaintance with facts, and the greatest and most fundamental fact is God, his existence, his invincible purpose, his ways. Understanding enables the person to relate the knowledge he acquires to God's purpose and standards and thereby assess or evaluate such knowledge. The "understanding heart is one that searches for knowledge"; it is not satisfied with a mere superficial view but seeks to get the full picture. (Prov. 15:14) Knowledge must become 'pleasant to one's very soul' if discernment is to safeguard one from perversion and deception.—Prov. 2:10, 11; 18:15.

Proverbs 1:1-6 shows that the "man of understanding is the one who acquires skillful direction, to understand a proverb and a puzzling saying, the words of wise persons and their riddles." These must not be things said merely to pass the time away in idle conversation, for wise persons would not customarily waste time in such manner, but must refer to instruction, questions and problems that discipline and train the mind and heart in right principles, thereby equipping the learner for wise action in the future. (Compare Psalm 49:3, 4.) Knowledge and understanding together bring wisdom, which is the "prime thing," the ability to bring a fund of knowledge and keen understanding to bear on problems with successful results. (Prov. 4:7) The person who is rightly motivated seeks understanding, not out of mere curiosity or to exalt himself, but for the very purpose of acting in wisdom; 'wisdom is before his

face.' (Prov. 17:24) He is not like those in the apostle Paul's day who assumed to be teachers of others but were "puffed up with pride, not understanding anything," unwisely letting themselves become "mentally diseased over questionings and debates about words," things that produce disunity and a host of bad results.—1 Tim. 6:3-5; see KNOWLEDGE; WISDOM.

GAINING TRUE UNDERSTANDING

The person seeking true understanding prays to God: "Make me understand, that I may observe your law and that I may keep it with the whole heart. . . . that I may keep living." (Ps. 119:34, 144, also 27, 73, 125, 169) This is the right motive. The apostle prayed for the Colossian Christians that they might be "filled with the accurate knowledge of [God's] will in all wisdom and spiritual discernment [*sy'ne-sis*], in order to walk worthily of Jehovah."—Col. 1:9, 10.

Age and experience are natural factors aiding toward greater understanding. (Job 12:12) Age and experience alone are not decisive, however. Job's comforters prided themselves on the understanding they and their aged associates had but were reproved by the younger man Elihu. (Job 15:7-10; 32:6-12) Jehovah, the "Ancient of Days" (Dan. 7:13), has understanding infinitely superior to all mankind, whose days still cover only a few thousand years and who do not even understand just how the planet they live on came to be formed. (Job 38:4-13, 21) Hence, God's written Word is a principal means for gaining understanding.—Ps. 119:30.

Children and young persons should thoughtfully consider the instruction of their older and more experienced parents, particularly so when these are devoted servants of God. (Prov. 2:1-5; 3:1-3; 4:1; 5:1) Serious 'consideration' (Heb., *bin*) of the history of earlier generations can bring understanding, and older persons are often familiar with this. (Deut. 32:7) Association should be sought, not with "inexperienced ones," but with the wise, feeding on their counsel and instruction so as to "keep living, and walk straight in the way of understanding." (Prov. 9:5, 6) Listening and also observing, the person can cease to be naïve and credulous, can "understand shrewdness" and avoid many bitter experiences. —Prov. 8:4, 5.

Diligence in studying and applying God's Word and commands can result in one's having greater insight than those set as his teachers, more understanding than those who are older men. (Ps. 119:99, 100, 130; compare Luke 2:46, 47.) This is because wisdom and understanding are, in effect, 'built into' God's pure regulations and judicial decrees; hence Israel's faithful observance of these would cause surrounding nations to view them as a "wise and understanding people." (Deut. 4:5-8; Ps. 111:7, 8, 10; compare 1 Kings 2:3.) The understanding person recognizes the inviolability of God's Word, wants to see his own course in relation thereto, and petitions God's aid in this. (Ps. 119:169) He lets God's message sink down deep (Matt. 13:19-23), writes it on the tablet of his heart (Prov. 3:3-6; 7:1-4) and comes to develop a hatred for "every false path." (Ps. 119:104) God's Son, when on earth, showed understanding in this way, even refusing to seek escape from death on the stake because the fulfillment of the Scriptures called for his dying in that manner.—Matt. 26:51-54.

Time and meditation essential

The "overhasty" person usually fails to "consider [or give thoughtful attention to; *bin*] knowledge." (Isa. 32:4; compare Proverbs 29:20.) The understanding person characteristically knows when to keep quiet (Prov. 11:12), does not speak rashly and keeps cool even though the discussion may become heated. (Prov. 14:29; 17:27, 28; 19:11; Job 32:11, 18; compare James 3:13-18.) He meditates on counsel so as to determine the significance of the words and message. (Job 23:5; Ps. 49:3) He asks questions aimed at discerning the whys and wherefores, determining the cause of success or failure, divine blessing or cursing; he ponders the logical future consequences to which courses will lead. (Ps. 73:2, 3, 16-18; Jer. 2:10-19; compare Isaiah 44:14-20.) Israel failed to do this and did not give consideration in their hearts as to what would be "their end afterward." —Deut. 32:28-30.

Accept discipline

Pride, stubbornness, self-will and independence are enemies of understanding. (Jer. 4:22; Hos. 4:14, 16) The person with true understanding does not think he knows everything; hence Proverbs 19:25 says, "There should be a reproving of the understanding one, that he may discern knowledge." (Compare Job 6:24, 25; Psalm 19:12, 13.) Because he *is* an understanding person he is ready to listen, discerns the basis for the reproof and benefits by it, more than a stupid one would from a hundred strokes.—Prov. 17:10; compare 29:19.

UNDERSTANDING PROPHECY

Inspired prophetic messages are understood only by those cleansed ones who humbly pray for understanding. (Dan. 9:22, 23; 10:12; 12:10) Though the general time period of their fulfillment may be comprehended, full discernment of the prophecy's application may have to await God's due time for its being carried out. (Dan. 8:17; 10:14; 12:8-10; compare Mark 9:31, 32; Luke 24:44-48.) Those placing their confidence in men and disdaining God's power and discounting his purpose as a factor worth considering cannot understand the prophecies, and remain blind to their significance until the disastrous effects of their fulfillment begin to hit them.—Ps. 50:21, 22; Isa. 28:19; 46:10-12.

UNDESERVED KINDNESS. See KINDNESS.

UNFERMENTED CAKES, FESTIVAL OF. See FESTIVAL OF UNFERMENTED CAKES.

UNKNOWN GOD. Part of an inscription on an altar seen by the apostle Paul while at Athens. The Athenians expressed their fear of deities by building many temples and altars. They even went so far as to deify the abstract, erecting altars to Fame, Modesty, Energy, Persuasion and Pity. Perhaps fearing that they might possibly omit a god and thereby incur that one's disfavor, the men of Athens had erected an altar inscribed with the words, "To an Unknown God." At the outset in his discourse to the Stoics, Epicureans and others assembled at the Areopagus (Mars Hill), Paul tactfully drew their attention to this altar "To an Unknown God," telling them that it was this God, heretofore unknown to them, about whom he was preaching.—Acts 17:18, 19, 22-34.

That altars of this nature existed in Greece is testified to by the Greek writers Philostratus (170?-245 C.E.) and Pausanias (2d century C.E.). Pausanias mentions altars of "gods called unknown," and Philostratus, in his work *Life of Apollonius of Tyana*, writes: "It is more prudent to speak well of all the gods, and especially at Athens, where are found also altars of unknown deities."

UNNI (Un'ni) [(Jehovah) has answered].

1. A Levite musician who played a stringed instrument in the procession that brought the ark of the covenant to Jerusalem.—1 Chron. 15:3, 16, 18, 20.

2. A postexilic Levite assigned to guard duty under High Priest Jeshua.—Neh. 12:1, 9.

UNRIGHTEOUS RICHES. See RICHES.

UPHAZ (U'phaz). A presently unidentified place where gold was found in ancient times.—Jer. 10:9; Dan. 10:5.

UPPER ROOM. See HOUSE.

UR [flame].

1. 'Father' of Eliphal, one of the mighty men of David's military forces. (1 Chron. 11:26, 35) Ur appears to be the same person as Ahasbai.—2 Sam. 23:34.

2. "Ur of the Chaldeans," the city in Mesopotamia where Abram's (Abraham's) brother Haran (and likely Abraham himself) was born. (Gen. 11:28; Acts 7:2, 4) Jehovah appeared to Abraham and directed him to leave Ur. The Bible, crediting Terah with the move because he was the family head, says that Terah took his son Abraham, his daughter-in-law Sarah and his grandson Lot, moving from Ur to Haran.—Gen. 11:31; 12:1; Neh. 9:7.

Usually Ur is identified with Tell el-Muqayyar on the W bank of the Euphrates some 150 miles (c. 241 kilometers) SE of Babylon. Ruins there cover an area of about 3,000 by 2,400 feet (914 by 732 meters). Once a center of worship of the moon-god Nanna (or Sin), the site's most prominent feature is still a temple tower or ziggurat some 200 feet long, 150 wide and 70 high (c. 61 by 46 by 21 meters).

In royal tombs at Ur excavators have found many objects of gold, silver, lapis lazuli, and so forth, as well as indications that early Sumerian kings and queens of the city were buried with their retinue of male and female servants.

Ruins of what appear to be private houses excavated at Ur (suggested by some as belonging to the period between the twentieth and sixteenth centuries B.C.E.) were constructed of brick, were plastered and whitewashed, and had thirteen or fourteen rooms surrounding a paved courtyard. Among clay tablets found at the site were some used to teach cuneiform writing. Other tablets indicate that students there had multiplication and division tables and worked at square and cube roots. Many of the tablets are business documents.

From excavations at Ur it thus appears clear that Abraham made notable material sacrifices when leaving that city. But, in faith, the patriarch was "awaiting the city having real foundations, the builder and creator of which city is God."—Heb. 11:8-10.

URBANUS (Ur·ba'nus) [refined, elegant]. A Roman Christian greeted in Paul's letter. (Rom. 16:9) The name is found frequently in inscriptions of Caesar's household, but the record is silent as to whether this Urbanus was an imperial servant.

URI (U'ri) [fiery].

1. A descendant of Judah through Perez, Hezron, Caleb and Hur. Uri's son Bezalel was a noted tabernacle craftsman.—Ex. 31:2; 35:30; 38:22; 1 Chron. 2:4, 5, 9, 18-20; 2 Chron. 1:5.

2. Father of Geber, who was one of Solomon's food deputies.—1 Ki. 4:7, 19.

3. One of the three Levitical gatekeepers whom Ezra induced to send away their foreign wives and sons.—Ezra 10:10, 11, 24, 44.

URIAH (U·ri'ah) [flame of Jah, or, my light is Jah].

1. The Hittite husband of Bath-sheba. Uriah was one of David's foreign warriors. (2 Sam. 23:39; 1 Chron. 11:41) His words, conduct, marriage to a Jewess and residence in Jerusalem close to the king's palace, all suggest that he adopted the worship of Jehovah God as a circumcised proselyte.—2 Sam. 11:3, 6-11.

While Uriah was engaged in the battle against Ammon at Rabbah, David committed adultery with his wife Bath-sheba, about which Uriah never learned. David then sent and had Uriah come to Jerusalem, whereupon the king asked him about the progress of the war and sent him out to go to his home so that his wife's child might appear to be Uriah's. However, Uriah refused to go there because the army was out in the field. (Deut. 23:9-11; compare 1 Samuel 21:5.) Even when David made him drunk he still refused to sleep at home. (2 Sam. 11:1-13) David's crime against Uriah then doubled, for he returned to the war carrying David's own instructions to Joab to maneuver Uriah's death in battle.—2 Sam. 11:14-26.

2. A priest who witnessed Isaiah's writing the name of his son Maher-shalal-hash-baz on a tablet. (Isa. 8:1, 2) Uriah's name is elsewhere spelled Urijah. —2 Ki. 16:10; see URIJAH No. 1.

3. Presumably a priest, one who stood at Ezra's right when he read from the Law to the returned exiles assembled at the Water Gate in Jerusalem. —Neh. 8:1-4.

URIEL (U·ri'el) [flame of God or my light is God].

1. A Levite descendant of Kohath; son of Tahath. —1 Chron. 6:22, 24.

2. Chief of the Kohathites at the time David had the ark of the covenant brought to Jerusalem. —1 Chron. 15:5, 11, 12, 15.

3. Father of Micaiah (Maacah), who was the wife of King Rehoboam and mother of Abijah. (2 Chron. 13:1, 2; 11:21) Maacah was Absalom's granddaughter. Since Absalom's three sons apparently died young and childless (2 Sam. 14:27; 18:18), Micaiah must have been the child of Absalom's daughter Tamar, and Uriel not the the son but the son-in-law of Absalom.

URIJAH (U·ri'jah) [Jehovah is a light; flame of Jehovah].

1. A priest during the reign of King Ahaz of Judah (761-746 B.C.E.). When Ahaz went to Damascus to offer tribute to Tiglath-pileser (III), he sent Urijah the design and pattern of the great altar he saw there, telling him to build one like it and later instructing him to use it instead of Jehovah's altar. Urijah complied. (2 Ki. 16:8-16) Urijah (Uriah) also witnessed a writing of Isaiah. (Isa. 8:1, 2) Though not so identified, he was presumably high priest, in view of his importance and the absence of any other person so titled at this time.

2. A prophet of Jehovah, son of Shemaiah from Kiriath-jearim. During the reign of Jehoiakim, Urijah prophesied against Judah and Jerusalem just as Jeremiah did. However, when Urijah learned that Jehoiakim sought his death, he fled to Egypt, but was brought back and slain, his body being cast into a common graveyard.—Jer. 26:20-23.

3. A priest whose son Meremoth was one of the priests in whose care Ezra entrusted the gold and silver and temple vessels brought to Jerusalem. Urijah later helped to repair Jerusalem's wall; son of Hakkoz.—Ezra 8:33; Neh. 3:4, 21.

URIM AND THUMMIM ("lights and perfections," plural in the sense of excellence). The first mention of these items in the Scriptures is found at Exodus 28:30.

As recorded at Leviticus 8:8, Moses, after placing the breastpiece upon Aaron, put the Urim and the Thummim in the breastpiece. While the Hebrew preposition here translated "in" can be rendered "upon," the same word is used at Exodus 25:16 in speaking of placing the two stone tablets *in* the ark of the covenant. (Ex. 31:18) Some have proposed the suggestion that the Urim and the Thummim were the twelve stones affixed to the breastpiece. That this was not the case is shown by the fact that, in the priestly inauguration ceremony, the completed breastpiece

with the twelve stones sewed on it, was put upon Aaron, and *then* the Urim and Thummim were put in it. Also, a comparison of Exodus 28:9, 12, 30 refutes the theory that they consisted of the two onyx stones on the shoulder pieces of the high priest's ephod. (Ex. 28:9-14) They evidently were separate objects.

THEIR USE

It is notable that the Urim and the Thummim were to be over Aaron's heart when he went "in before Jehovah," doubtless referring to Aaron's standing in the Holy Place before the curtain to the Most Holy compartment when inquiring of Jehovah. Their location, "over Aaron's heart," would appear to indicate that the Urim and the Thummim were placed in the fold or pouch formed by the doubled construction of the breastpiece. They were for the "judgments of the sons of Israel," and were used when a question of importance to the national leaders and consequently to the nation itself needed an answer from Jehovah. Jehovah, Israel's Lawgiver, being the source of 'light and perfection' in judgment, would give an answer to the high priest as to the right course to pursue on any matter.

David called upon Abiathar to employ the Urim and the Thummim when Abiathar, after escaping the slaughter of the priests of Nob in which his father died, came to David with the ephod, apparently *the* ephod of the high priest.—1 Sam. 22:19, 20; 23:6-15.

MAY HAVE BEEN LOTS

From the instances recorded in the Scriptures in which Jehovah was consulted by Urim and Thummim it appears that the question was so framed that a "yes" or "no" answer, or at least a very brief and direct reply, could be given. In one instance (1 Sam. 28:6) the Urim is mentioned alone, evidently with the Thummim also understood to be included.

A number of Bible commentators believe that the Urim and the Thummim were lots. They are called "the sacred lots" in James Moffatt's translation of Exodus 28:30. Some suppose that they consisted of three pieces, one inscribed with the word "yes," one with "no," and the other blank. These would be drawn, giving the answer to the question propounded, unless the blank piece was drawn, in which case no answer was forthcoming. Others think that they may have been two flat stones, white on one side and black on the other. When thrown down, two white sides up would mean "yes," two black sides "no," and a black and a white would mean no answer. On one occasion, when Saul had inquired through the priest as to whether to resume an attack on the Philistines, he received no answer. Feeling that someone among his men had sinned, he petitioned: "O God of Israel, do give Thummim!" Saul and Jonathan were taken from among those present, after which lots were cast to decide between the two. In this account the appeal, "Do give Thummim," seems to be separate from the lot casting, though it may give indication that there was some connection between the two.—1 Sam. 14:36-42.

SERVED TO LINK KINGDOM WITH PRIESTHOOD

The Aaronic priesthood is referred to at Deuteronomy 33:8-10 (*NW*, 1970 ed.), which says: "Your Thummim and your Urim belong to the man loyal to you." The reference to these as belonging "to the man loyal to you [Jehovah]" perhaps alludes to the loyalty of the tribe of Levi, from which the Aaronic priesthood came, as demonstrated in connection with the incident of the golden calf.—Ex. 32:25-29.

Jehovah wisely provided the Urim and the Thummim and placed them in the hands of the high priest. This made the king dependent to a great extent on the priesthood, avoiding the concentration of too much power in the hands of the king. It brought about the necessity of cooperation between the kingship and the priesthood. (Num. 27:18-21) Jehovah made known his will to Israel by his written Word, also by prophets and by dreams. But it seems that prophets and dreams were used for special occasions, whereas the high priest with the Urim and the Thummim was always present with the people.

DISAPPEARED IN 607 B.C.E.

According to Jewish tradition, the Urim and the Thummim disappeared, together with the ark of the covenant, when Jerusalem was desolated and her temple destroyed in 607 B.C.E. by the Babylonian armies under King Nebuchadnezzar. This view is supported by what we read regarding these objects in the books of Ezra and Nehemiah. There certain men, claimants to priestly descent, but who could not find their names in the public register, were told that they could not eat from the most holy things provided for the priesthood until a priest stood up with Urim and Thummim, and thereafter the Bible makes no further reference to these sacred objects.—Ezra 2:61-63; Neh. 7:63-65.

GREATER HIGH PRIEST CONSULTS JEHOVAH

Jesus Christ is described in Paul's letter to the Hebrews as the great King-Priest according to the manner of Melchizedek. (Heb. 6:19, 20; 7:1-3) In him kingship and priesthood are combined. His priestly work was foreshadowed by that of the high priest of ancient Israel. (Heb. 8:3-5; 9:6-12) All judgment of mankind is committed into his hands as such a High Priest. (John 5:22) Nevertheless, when on earth Jesus declared: "The things I say to you men I do not speak of my own originality; but the Father who remains in union with me is doing his works" (John 14:10), and, "I do nothing of my own initiative; but just as the Father taught me I speak these things." (John 8:28) Also, he said: "If I do judge, my judgment is truthful, because I am not alone, but the Father who sent me is with me." (John 8:16) Certainly in his exalted heavenly position, perfected as High Priest forever, he continues in this course of subjection to his Father, looking to him for 'light and perfection' in judgment.—Heb. 7:28; compare 1 Corinthians 11:3; 15:27, 28.

UTENSILS. The Hebrew term *kʼli'* is very broad in its application and can refer to articles (Gen. 24:53; Ex. 3:22; Lev. 13:49, 52, 57-59; 15:4, 6), implements (Gen. 27:3), goods (Gen. 31:37), receptacles (Gen. 42:25; 43:11), equipment (Gen. 45:20), instruments (Gen. 49:5; 1 Chron. 15:16), furnishings (Ex. 25:9), utensils (Ex. 25:39; 27:3, 19; 30:27, 28; 31:7-9), vessels (Lev. 6:28; 11:32-34), garb (Deut. 22:5), weapons (Judg. 9:54; 18:11, 16, 17), luggage (1 Sam. 10:22), baggage (1 Sam. 17:22), bags (1 Sam. 17:40, 49), organisms (1 Sam. 21:5) and tools.—1 Ki. 6:7.

Often *kʼli'* designates the various utensils used in connection with the sanctuary. These utensils included such items as dishes, pitchers, shovels, bowls, forks, fire holders, extinguishers, snuffers, basins and cups. (Ex. 25:29, 30, 39; 27:3, 19; 37:16, 23; 38:3; 1 Ki. 7:40-50; 2 Chron. 4:11-22) Being used for a sacred purpose, these utensils were "holy." (1 Ki. 8:4) Accordingly, since the Jews who left Babylon in 537 B.C.E. were privileged to carry with them the sacred utensils that King Nebuchadnezzar had taken from Jerusalem, they had to keep themselves clean religiously and morally. The prophetic command applied to them: "Turn away, turn away, get out of [Babylon], touch nothing unclean; get out from the midst of her, keep yourselves clean, you who are carrying the utensils of Jehovah." (Isa. 52:11) This required more than cleanness in an outward ceremonial way. It called for a cleanness of heart. The apostle Paul, when writing to the Corinthians, applied the words of Isaiah 52:11 in show-

ing that Christians must likewise be free from defilement of flesh and spirit.—2 Cor. 6:14-18; 7:1.

The founder of Christianity, Jesus Christ, set the example in this regard by remaining "loyal, guileless, undefiled, separated from the sinners." (Heb. 7:26) While on earth he demonstrated zeal for maintaining the sanctity of Jehovah's temple, as when he twice cleansed it of commercialism. (John 2:13-25; Matt. 21:12, 13; Mark 11:15-17; Luke 19:45, 46) In connection with the second temple cleansing, Mark reports that Jesus did not "let anyone carry a utensil through the temple." (Mark 11:16) Thus Jesus evidently did not allow anyone to detract from the sanctity of the temple courtyard by using it as a mere shortcut when carrying items to another part of Jerusalem.

UTHAI (U'thai) [perhaps, Jehovah has shown himself supreme].

1. A postexilic resident of Jerusalem; descendant of Judah through Perez.—1 Chron. 9:3, 4.

2. Head of a paternal house among the sons of Bigvai who came with Ezra to Jerusalem in 468 B.C.E. —Ezra 8:1, 14.

UZ [counsel, plan].

1. A son of Aram and great-grandson of Noah through Shem.—Gen. 10:22, 23; 1 Chron. 1:17.

2. Firstborn son of Nahor and Milcah; nephew of Abraham.—Gen. 22:20, 21.

3. Son of Dishan and descendant of Seir the Horite.—Gen. 36:20, 21, 28.

4. Homeland of Job (Job 1:1), likely settled by the Shemite Aram's son Uz and his descendants. (Gen. 10:22, 23) Its exact location is unknown. According to Josephus, "Uz founded Trachonitis and Damascus." (*Antiquities of the Jews*, Book I, chap. VI, par. 4) Some geographers would therefore locate Uz in the Hauran, but most now favor a location more to the S. Uz seemingly was near Edom, allowing for a later extension of Edomite domain into Uz, or for some later Edomites to be dwelling in the "land of Uz," as indicated at Lamentations 4:21. Jeremiah was commissioned to pass the cup of God's wrath to "all the kings of the land of Uz," and the immediate context includes references to Philistia, Edom, Moab and Ammon. (Jer. 25:15, 17, 20, 21) Job's homeland was vulnerable to attack by Sabeans (from the S) and Chaldeans (from the E). (Job 1:15, 17) Taken together, these factors would indicate a location E of the Promised Land and near Edom, somewhere in N Arabia.

UZAI (U'zai) [possibly, Jehovah has heard]. A man whose son Palal helped Nehemiah to rebuild Jerusalem's wall.—Neh. 3:25.

UZAL (U'zal).

1. The sixth named of Joktan's thirteen sons, and also the tribe descended from him.—Gen. 10:26-29; 1 Chron. 1:21.

2. A place referred to in connection with Tyre's traders, at Ezekiel 27:19. According to an Arabic tradition, Uzal, or Auzal, was a former name for the centrally located Yemenite capital San'a. An alternate suggestion is Azalla, a town near Medina, about halfway between San'a and the Gulf of Aqabah.

UZZA (Uz'za) [(Jehovah is) strength].

1. A Benjamite.—1 Chron. 8:1, 7.

2. A name connected with a garden. Kings Manasseh and Amon of Judah were buried in the garden of Uzza instead of the usual royal burial places. (2 Ki. 21:18, 23, 26) Neither Uzza nor the garden are otherwise known. Since persons were buried there, the place could not have been in the temple grounds and, since the royal palace adjoined the temple, the "house" of Manasseh in the garden of Uzza may have been a summer residence. Some suggest that King Uzz(i)ah made the garden.

3. Head of a family of Nethinim, some of whom returned to Jerusalem with Zerubbabel in 537 B.C.E. —Ezra 2:1, 2, 43, 49; Neh. 7:51.

UZZAH (Uz'zah) [(Jehovah is) strength].

1. A Merarite Levite.—1 Chron. 6:29.

2. A son of Abinadab, undoubtedly a Levite. Uzzah and his brother Ahio led the wagon carrying the ark of the covenant from their house when David wanted it brought to Jerusalem. When the bulls pulling the wagon nearly caused an upset, Uzzah reached out and grabbed hold to steady the Ark, for which Jehovah struck him dead on the spot. David named the place Perez-uzzah because there Jehovah had broken through in a "rupture against Uzzah."—2 Sam. 6:3-8; 1 Chron. 13:7-11.

Not withstanding Uzzah's presumably good intentions to prevent the Ark from falling, it was judged as an "irreverent act." (2 Sam. 6:7) This was because deliberate disobedience was involved. Jehovah had instructed that under no circumstances was the Ark to be touched by unauthorized persons, a warning of public knowledge that carried with it the death penalty for violators. (Num. 4:15, 19, 20) Had authorized ones, Kohathite Levites, carried it with the poles on their shoulders as God had directed, God's anger would not have been incurred.—Ex. 25:13, 14; Num. 7:9.

UZZEN-SHEERAH (Uz'zen-she'e·rah) [ear (point) of Sheerah]. A city that Sheerah, an Ephraimite woman, built. In what sense she 'built' is not stated; perhaps this was in the sense of her contributing in some major way to the progress and development of this and other places listed. (1 Chron. 7:22-24) Uzzen-sheerah's location is not definitely known. However, some geographers identify it with Beit Sira, less than three miles (c. 5 kilometers) W-SW of the suggested site of Lower Beth-horon and about thirteen miles (c. 21 kilometers) NW of Jerusalem.

UZZI (Uz'zi) [(Jehovah is) strength].

1. A son or descendant of Tola in the tribe of Issachar. Uzzi and several of his descendants became heads of ancestral houses.—1 Chron. 7:1-3.

2. A descendant of Benjamin through Belah. Uzzi was a tribal family head.—1 Chron. 7:6, 7.

3. A descendant of Aaron through Eleazar in the high-priestly line; possibly great-grandson of Phinehas; forefather of the Bible writer Ezra.—1 Chron. 6:3-6, 51; Ezra 7:1-5.

4. A Benjamite whose son or descendant lived in postexilic Jerusalem.—1 Chron. 9:3, 7-9.

5. Overseer of the Levites in Jerusalem sometime after the exile; descendant of Asaph.—Neh. 11:22.

6. Head of the priestly paternal house of Jedaiah during the time of High Priest Jeshua's successor Joiakim. (Neh. 12:1, 12, 19) Possibly identical with No. 7 below.

7. A priest positioned with Nehemiah at the temple for the inauguration of Jerusalem's rebuilt wall. (Neh. 12:27, 40-42) Perhaps the same person as No. 6 above.

UZZIA (Uz·zi'a) [my strength is Jehovah]. A mighty man in David's forces. Uzzia was an Ashterathite, that is, probably from the town of Ashtaroth E of the Jordan.—1 Chron. 11:26, 44; Josh. 9:10.

UZZIAH (Uz·zi'ah) [Jehovah is strength].

1. A Kohathite Levite; "son" of Uriel.—1 Chron. 6:22-24.

2. One whose son Jonathan was an official of King David.—1 Chron. 27:25.

3. King of Judah, also called Azariah. The son of Amaziah by his wife Jecoliah, Uzziah is credited with a reign of fifty-two years (829-777 B.C.E.). During this period Jeroboam (II), Zechariah, Shallum, Menahem, Pekahiah and Pekah ruled in succession over the northern kingdom. (2 Ki. 15:1, 2, 8, 10, 13, 14, 17, 23, 25, 27; 2 Chron. 26:3) The prophets Isaiah (1:1; 6:1), Hosea (1:1) and Amos (1:1) were contemporaries of Uzziah. This king's reign witnessed an unusually great earthquake.—Zech. 14:5.

After the death of his father, sixteen-year-old Uzziah was made king by the people of Judah. (2 Ki. 14:21; 2 Chron. 26:1) According to 2 Kings 15:1, however, Uzziah became king in the twenty-seventh year of Israelite King Jeroboam (II). As this would place the beginning of Uzziah's rule approximately twelve years after the death of his father, this must refer to his 'becoming king' in a special sense. It may be that in the twenty-seventh year of King Jeroboam the two-tribe Judean kingdom was freed from subjection to the northern kingdom, a subjection that perhaps began when Israelite King Jehoash defeated Uzziah's father Amaziah. (2 Chron. 25:22-24) So it may be that Uzziah became king a second time in the sense of being free from the domination of Israelite King Jeroboam (II).

Uzziah did what "was upright in Jehovah's eyes." This was largely due to his heeding the good instruction of a certain Zechariah (not the prophet by that name who lived in a later period). But his subjects continued improper sacrificing at high places.—2 Ki. 15:3, 4; 2 Chron. 26:4, 5.

Uzziah became famous for his military successes, attained with Jehovah's help. He restored Elath (Eloth) to the kingdom of Judah and rebuilt that city located at the head of the Gulf of Aqabah. He warred successfully against the Philistines, breaking through the walls of Gath, Jabneh and Ashdod, after which he built cities in the territory of Ashdod. Uzziah gained victories over the Arabians and Meunim, and made the Ammonites tributaries to Judah. His powerful, well-equipped fighting force came to consist of 375,000 men under the control of 2,600 heads of paternal houses. Uzziah strengthened the fortifications of Jerusalem and built engines of war there.—2 Ki. 14:22; 2 Chron. 26:2, 6-9, 11-15.

This king also had great interest in agriculture and raising livestock. Uzziah hewed out many cisterns to provide an ample water supply for the livestock and erected towers in the wilderness, likely to protect the grazing herds and flocks from marauders. Farming and vinedressing operations were carried on under his direction in the mountains and in Carmel.—2 Chron. 26:10.

It appears that Uzziah's brilliant successes resulted in his becoming haughty to the point of invading the Holy compartment of the temple to burn incense. High Priest Azariah, accompanied by eighty underpriests, immediately followed the king into the temple and censured him for this unlawful act, urging him to leave the sanctuary. With the censer for burning incense in his hand and raging against the priests, Uzziah was miraculously stricken with leprosy in his forehead, whereupon the priests excitedly ushered him out of the temple. As an unclean leper Uzziah was cut off from all worship at the sanctuary and could not perform the kingly duties. Therefore, while Uzziah remained in a certain house until the day of his death, his son Jotham administered the affairs of state.—2 Chron. 26:16-21.

Concerning his death and burial, 2 Chronicles 26:23 reports: "Finally Uzziah lay down with his forefathers; and so they buried him with his forefathers, but in the burial field that belonged to the kings, for they said: 'He is a leper.'" This may mean that, because of his leprosy, Uzziah was buried in the ground of a field connected with the royal cemetery rather than being placed in a rock-hewn tomb.

A limestone plaque, found at Jerusalem and thought to date from the first century C.E., bears the following inscription: "Hither were brought the bones of Uzziah, king of Judah. Not to be opened."

4. A Levite priest of the "sons of Harim" (1 Chron. 24:8; Ezra 2:36, 39) among those dismissing their foreign wives in compliance with Ezra's exhortation. —Ezra 10:10, 11, 21, 44.

5. A descendant of Judah through Perez whose "son" Athaiah is listed among the residents of Jerusalem in Nehemiah's time.—Neh. 11:4.

UZZIEL (Uz'zi·el) [my strength is God].

1. Last named of Kohath's four sons; grandson of Levi; uncle of Moses and Aaron. Uzziel's three sons, Mishael, El(i)zaphan and Sithri became heads of tribal families in Levi.—Ex. 6:16, 18, 20, 22; Lev. 10:4; Num. 3:19, 30; 1 Chron. 6:2, 18; 23:12; see UZZIELITES.

2. Family head in the tribe of Benjamin; son or descendant of Bela.—1 Chron. 7:6, 7.

3. A Levitical musician of the family of Heman, appointed to head David's eleventh musical service division; also called Azarel.—1 Chron. 25:4, 18.

4. Levitical descendant of Jeduthun who helped dispose of the unclean objects removed from the temple at the beginning of Hezekiah's reign.—2 Chron. 29:12, 14, 16.

5. One of four Simeonite sons of Ishi who led five hundred men into Mount Seir to wipe out the remnant of Amalekites and take up living there; contemporaries of Hezekiah.—1 Chron. 4:41-43.

6. A goldsmith who helped to repair Jerusalem's wall under Nehemiah's direction; son of Harhaiah. —Neh. 3:8.

UZZIELITES (Uz·zi'el·ites). Levitical descendants of Kohath's fourth son Uzziel. (Num. 3:19, 27) They camped to the S of the tabernacle, and one of the Uzzielites, El(i)zaphan, was chieftain of all the Kohathites. (Num. 3:29, 30) One hundred and twelve Uzzielites under Amminadab accompanied the ark of the covenant when David had it brought to Jerusalem. (1 Chron. 15:3, 4, 10) Uzzielites were further involved in David's organization of temple service.—1 Chron. 23:6, 20; 24:24; 26:23, 24.

VAHEB (Va'heb) [Heb., *wa·hev'*, possibly, a gift]. Apparently a now unknown place near the Arnon, "in Suphah."—Num. 21:14.

VAIZATHA (Vai·za'tha) [perhaps of Persian origin, son of the atmosphere or wind]. One of Haman's ten sons.—Esther 9:9, 10.

VALLEY. Jehovah God is properly credited with the development of earth's topographical features, including its many valleys. (Ps. 104:8) The Promised Land itself abounded with these depressions between bluffs, hills or mountains. In Scripture, some were called merely valleys. (Josh. 8:11; 1 Sam. 13:18) Others were "valley plains," low-lying level areas between mountains and hills. (Deut. 11:11) There were also "torrent valleys," sometimes having perennial streams but often flowing with water only in the rainy season. (Deut. 8:7) Certain translations use "vale" or "valley(s)" where the references are to "low plain(s)" (Gen. 14:3; 1 Chron. 12:15), and "vale" or "lowland(s)" for the "Shephelah," the hilly lowland between the Philistine coastal plain and the highlands of central Palestine.—Deut. 1:7; 1 Ki. 10:27.

Among the notable valleys mentioned in the Scriptures are the valley of Moab "in front of Beth-peor" (Deut. 3:29; 34:6) and the Valley of Salt (2 Sam. 8:

13), as well as those of Hinnom (Neh. 11:30), Iphtahel (Josh. 19:14), Zeboim (1 Sam. 13:18) and Zephathah (2 Chron. 14:10). The 'valley plains' of Scriptural record include those of Shinar (Gen. 11:2), Jericho (Deut. 34:3), Mizpeh (Josh. 11:8), Lebanon (Josh. 12:7), Ono (Neh. 6:2) and Megiddo.—2 Chron. 35:22; Zech. 12:11.

FIGURATIVE AND PROPHETIC USE

A dark valley or ravine with pitfalls and wild beasts would be perilous to a flock, especially at night, were it not for a good shepherd's care. Though similarly faced with the threat of various calamities, David was secure in the knowledge that Jehovah was his Shepherd. Therefore, he could declare: "Even though I walk in the valley of deep shadow, I fear nothing bad."—Ps. 23:1, 4.

"The pronouncement of the valley of the vision" evidently relates to ancient Jerusalem. Though of considerable elevation, the city is like a "valley" in being surrounded by higher mountains.—Isa. 22:1, 5.

Evidently by clearing out all obstacles that stood in the way of the return of his people from Babylonian exile, Jehovah, in effect, 'raised up every valley,' 'leveled hills and mountains' and made "rugged ground a valley plain" for them. (Isa. 40:4) Though he apparently brought them back by a direct desert route, the Jewish remnant did not suffer thirst. Jehovah's words through Isaiah were fulfilled: "Upon bare hills I shall open up rivers, and in the midst of the valley plains, springs."—Isa. 41:18; compare Isaiah 35:6, 7, 10; 43:19-21; 48:20, 21.

VALLEY GATE. See GATE, GATEWAY.

VALLEY OF HINNOM. See HINNOM, VALLEY OF.

VALLEY PLAIN. See PLAIN.

VANIAH (Va·ni'ah). Postexilic son of Bani. He and numerous other persons had married foreign wives but dismissed them at Ezra's admonition.—Ezra 10: 10, 11, 34, 36, 44.

VAPOR. See MIST.

VASHTI (Vash'ti) [beautiful (woman)]. The queen of Ahasuerus (Xerxes I) the king of Persia. In the third year of his reign, Ahasuerus called in all the nobles, princes and servants from the jurisdictional districts. At the end of the conference he held a seven-day banquet. Similarly, Vashti held a banquet for the women at the royal house. On the seventh day Ahasuerus ordered his court officials to bring in Vashti in royal headdress, that all might see her loveliness. (It seems that the queen would ordinarily eat meals at the king's table, but history does not give proof of this as being the case at great banquets. Besides, Vashti, at the time, was holding a banquet with the women.) For some unstated reason, Vashti persistently refused. Ahasuerus turned to his wise men who knew the law, and was advised by Memucan, a prince, that it was not the king alone that Vashti had wronged but also all the princes and people in the jurisdictional districts. For, said he, when the princesses should hear what the queen had done (which news would quickly be spread in the castle), they would follow Vashti's action as a precedent for contemptuous action on their own part. (Esther 1:1-22) Vashti was deposed and, about four years later, Esther the Jewess was selected to become the wife of Ahasuerus and to take the royal office of Vashti. (Esther 2:1-17) The explanation for the long lapse of time between Vashti's dismissal and Esther's replacement of her is thought to have been that Ahasuerus was occupied in preparation for and execution of his unsuccessful invasion of Greece, which took place in the spring of 480 B.C.E.

VAT. See PRESS.

VEADAR (Ve'a·dar). This is the name given to the thirteenth or intercalary month of the Jewish calendar. "Veadar" means simply "additional Adar." The name does not appear in the Bible; however, references are made to a second Adar in the Jewish Mishnah of the first centuries of our Common Era. In order to harmonize the year of lunar months with the true solar year, this month was added after the month Adar during certain years.

The Bible is silent as to whether this was the original method employed by the nation of Israel or the Hebrews before them. That some adjustment was made to maintain the annual cycle of the seasons in the same relative position to the respective lunar months is evident from the seasonal character of the names of the four lunar months the names of which appear prior to the Babylonian exile. (See ABIB, BUL, ETHANIM and ZIV.) Such an adjustment became a necessity from the time of the exodus from Egypt, since the sacred festivals decreed by God coincided with particular seasons of the year and were stipulated to be observed during specific months. (Ex. 12:1-14; 23:15, 16; Lev. 23:4-43) Nevertheless, there is no basis for any definite conclusion as to the method used to accomplish this adjustment, although the available evidence would appear to indicate the periodic use of a thirteenth month, such as is herein described, rather than by the regular annual addition or intercalation of eleven days to equal the solar year.—See CALENDAR.

In postexilic times the decision as to whether the year would end with the month Adar or a thirteenth month would be added was evidently made by the priests and, in later times, by the Sanhedrin. It was not until the year 359 C.E. that Hillel II established a fixed or standardized calendar based on a nineteen-year cycle, wherein the month Veadar was added on the 3d, 6th, 8th, 11th, 14th, 17th and 19th year of each cycle. This calendar continues in use by the Jews today, although it is used primarily to determine the times of their religious celebrations.

VEDAN (Ve'dan). One of the places with which Tyre had commercial intercourse. (Ezek. 27:19, *NW*, 1970 ed.) Its exact location is uncertain. However, two places in the Arabian Peninsula have been presented as possible identifications, Aden and Wadden near Medina, a city near the middle of the western side of the peninsula.

VEGETATION. On the third creative "day," God caused the earth to bring forth "vegetation bearing seed according to its kind," thus able to reproduce. (Gen. 1:11-13) Genesis 2:5, 6 apparently describes conditions on that "day" just after God made dry land appear but before the production of grass, seed-bearing vegetation and fruit-bearing trees. To supply needed moisture for coming plant life, Jehovah provided that mist should regularly rise from the earth to water the ground. It kept vegetation flourishing earth wide even though there was then no rain.

It was not until the fourth creative "day," however, that the sun, moon and stars were "made" to be visible from within the earth's atmosphere, "to shine upon the earth." (Gen. 1:15) And, on the fifth creative day, flying creatures, evidently including insects, were brought into existence. (Gen. 1:20-23) Consequently questions arise as to how vegetation could have survived without light from the sun and without the aid of insect pollination. In this regard the operation of God's spirit cannot be overlooked. (Gen. 1:2) Also, there is no way of knowing just what conditions existed on the earth during the third creative "day" and what effect these conditions would have had on plant life. Experiments conducted in relatively recent years suggest the possibility that light is not an absolute necessity for photosynthesis to take place in plants. (*Science News Letter*, August 25, 1962, article

on "Lightless Photosynthesis") Noteworthy, too, is the fact that the process of photosynthesis is still only vaguely understood. As to pollination, even today this is not accomplished by insects alone. Many plants are self-fertilized or are pollinated by the wind. At times water serves as an agent in pollination. And, again, we must recognize our lack of knowledge as to the exact conditions prevailing on earth during the third creative "day" and the propagation of vegetation in that period.—See the book *Is the Bible Really the Word of God?*, pages 23-25.

God gave green vegetation to man and the animals as part of their original food supply, later expanding mankind's diet to include meat from which the blood had been drained. (Gen. 1:29, 30; 9:3, 4) Sinful man was compelled to toil for the vegetation he ate (Gen. 3:18, 19), but Jehovah remained the Provider of it for man and beast alike, for He is the Provider of the sunshine and rain essential to its growth.—Ps. 104:14; 106:20; Mic. 5:7; Zech. 10:1; Heb. 6:7; compare Deuteronomy 32:2.

Growth of vegetation can be controlled by God according to his purpose. He assured the Israelites that their obedience would be rewarded with rain and vegetation for their domestic animals. (Deut. 11:13-15) However, if they abandoned their covenant with God, he would make their land devoid of vegetation. (Deut. 29:22-25; compare Isaiah 42:15; Jeremiah 12:4; 14:6.) One blow from Jehovah against ancient Egypt consisted of hail that struck all sorts of vegetation. In another God-sent blow, locusts devoured all the vegetation the hail had left.—Ex. 9:22, 25; 10:12, 15; Ps. 105:34, 35; compare Amos 7:1-3.

FIGURATIVE USE

During the Palestinian dry season, vegetation, when subjected to the scorching heat of the sun or a parching east wind, quickly dries up. Accordingly, people about to be subjugated by military conquest are likened to "vegetation of the field and green tender grass, grass of the roofs, when there is a scorching before the east wind." (2 Ki. 19:25, 26; Isa. 37:26, 27) Similarly, when severely afflicted, the psalmist exclaimed: "My heart has been struck just like vegetation and is dried up." "I myself am dried up like mere vegetation."—Ps. 102:4, 11.

Under favorable conditions vegetation sprouts in great profusion, making it an appropriate figure to represent numerous descendants. (Job 5:25) During Solomon's reign, for example, "Judah and Israel were many" and flourished, "eating and drinking and rejoicing." (1 Ki. 4:20) This is evidently alluded to in a psalm regarding Solomon: "Those who are from the city will blossom like the vegetation of the earth." (Ps. 72:16) On the other hand, though the wicked for a time may sprout like vegetation, they are not flourishing because of God's blessing but are in line to be "annihilated forever."—Ps. 92:7.

In the Scriptures, trees at times represent those who are prominent and lofty (compare Ezekiel 31:2-14), whereas the lowly vegetation, like the bramble, grass or rushes, can represent people generally. (Compare Judges 9:8-15; 2 Kings 14:8-10; Isaiah 19:15; 40:6, 7.) This aids in understanding the significance of Revelation 8:7, which speaks of the burning up of a "third of the trees" and "all the green vegetation."

VEIL. See DRESS.

VENGEANCE [from Heb., *na·qam'*, having the primary idea of breathing forcibly; to avenge, to take vengeance; and Gr., *ek·di·ke'o* (*ek*, from, plus *di'ke*, justice), to avenge, to take vengeance]. Infliction of punishment in return for an injury or offense; retributive action. The word has, in its application, the suggestion of justice achieved. As used in the Bible, the term usually applies to retribution paid by God in behalf of justice, but it may also refer to one's executing that which he may view as just, or as equalizing matters to his own satisfaction.

BELONGS TO JEHOVAH

Unless one is qualified as executioner of vengeance by appointment of Jehovah, or by being designated as such by his Word, he does wrong if he attempts to avenge himself or others. "Vengeance is mine, and retribution," says Jehovah. (Deut. 32:35) God is addressed by the psalmist: "O God of acts of vengeance, Jehovah." (Ps. 94:1) Accordingly, the individual is condemned by God if he bears a grudge or seeks personal vengeance for real or fancied wrongs done to himself or to someone else.—Lev. 19:18; Rom. 12:19; Heb. 10:30.

The Scriptures point out that God's anger rests upon all sinners and transgressors, and that only through God's undeserved kindness in providing the ransom sacrifice of Jesus Christ is there a basis for mitigating or withholding the full retributive justice against the sinner. (Rom. 5:19-21; 2 Cor. 5:19; Heb. 2:2, 3; see RANSOM.) God maintains his righteousness in thus forgiving sin, and also is righteous in bringing judgment upon sinners who reject his provision; such cannot escape the divine vengeance.—Rom. 3:3-6, 25, 26; compare Psalm 99:8.

Jehovah's vengeance has a purpose

Jehovah's vengeance brings relief and benefit when he acts in behalf of those who trust in him; additionally, it procures praise to him as the just Judge. The psalmist says: "The righteous one will rejoice because he has beheld the vengeance. . . . And mankind will say: 'Surely there is fruitage for the righteous one. Surely there exists a God that is judging in the earth.' " (Ps. 58:10, 11) Therefore, the primary purpose for God's taking of vengeance is to vindicate and glorify his own name and sovereignty. (Ex. 14:18; Ps. 83:13-18; Isa. 25:1-5; Ezek. 25:14, 17; 38:23) His action also vindicates his servants as being truly his representatives, as well as delivering them from undesirable circumstances.—Ex. 14:31; 15:11-16; Ezek. 37:16, 21-23; Ps. 135:14; 148:14; Prov. 21:18.

A fixed time for God's vengeance

The Scriptures indicate that God has a due time for large-scale expressions of his vengeance upon his enemies. The prophet Isaiah was commissioned to proclaim "the day of vengeance on the part of our God." God's vengeance was expressed against ancient Babylon, the oppressor of his people, when the armies of Medo-Persia were used to break her power in 539 B.C.E. (Isa. 61:1, 2; 13:1, 6, 9, 17) Jesus Christ, when on earth, quoted part of Isaiah's prophecy (61:1, 2) and applied it to himself. (Luke 4:16-21) Though the record does not say that he quoted the part concerning the "day of vengeance," in actuality he did proclaim that "day," which came upon Jerusalem in 70 C.E. Jesus foretold the encampment by armies (of the Romans) around the city, telling his followers to flee from Jerusalem when they saw this, "because these are days for meting out justice [literally, "days of vengeance"], that all the things written may be fulfilled."—Luke 21:20-22, *Kingdom Interlinear Translation;* compare *AT, AV, Ro, RS.*

Jesus Christ further said, before his death and resurrection: "Concerning that day and hour [of executing judgment on the present-day system of things] nobody knows, neither the angels of the heavens nor the Son, but only the Father." (Matt. 24:36) He thereby revealed that vengeance was sure to be executed at a time known and set by God. He illustrated the sureness of God's action in his due time in behalf of his name and his servants, speaking of a judge who, because of a widow's persistence in asking for justice, decided: "I will see that she gets justice [literally, "I shall exact vengeance for her"]." Jesus applied the illustration to God, saying: "Certainly, then, shall not God cause justice to be done for [literally, "do the avenging of"] his chosen ones who cry out to him day and night, even though he is

long-suffering toward them?"—Luke 18:2-8, *Kingdom Interlinear Translation.*

Furthermore, in the apostle John's vision recorded in the book of Revelation, John saw the souls of those slaughtered because of the word of God and because of the witness work they used to have, crying out: "Until when, Sovereign Lord holy and true, are you refraining from judging and avenging our blood upon those who dwell on the earth?" The answer they received shows that there is a definite time for the vengeance to be carried out, namely, when "the number [would be] filled also of their fellow slaves and their brothers who were about to be killed as they also had been."—Rev. 6:9-11.

The Scriptures reveal that this execution of vengeance begins on Babylon the Great, then proceeds to come upon the "wild beast and the kings of the earth and their armies."—Rev. 19:1, 2, 19-21.

APPOINTED EXECUTIONERS OF VENGEANCE

The Lord Jesus Christ is God's Chief Executioner of vengeance. The apostle Paul comforts Christians with the words: "It is righteous on God's part to repay tribulation to those who make tribulation for you, but, to you who suffer tribulation, relief along with us at the revelation of the Lord Jesus from heaven with his powerful angels in a flaming fire, as he brings vengeance upon those who do not know God and those who do not obey the good news about our Lord Jesus. These very ones will undergo the judicial punishment of everlasting destruction from before the Lord and from the glory of his strength."—2 Thess. 1:6-9.

Christ's apostles and other overseers in the Christian congregation

The apostles were appointed under Jesus Christ to care for the Christian congregation and to protect it from uncleanness and loss of Jehovah's favor. In harmony with his God-given authority, the apostle Paul wrote to the congregation at Corinth, which was experiencing divisions and troubles from "false apostles": "We are holding ourselves in readiness to inflict punishment for [literally, "to avenge"] every disobedience."—2 Cor. 10:6, *Kingdom Interlinear Translation;* 11:13; 13:10.

Other older men in the congregation, though not having special apostolic powers, were appointed as judges to throw wicked persons outside, where they faced destruction from God's execution of vengeance upon the wicked. (1 Cor. 5:1-5, 13) The Scriptures show that Jehovah first judges his own people, then those not his own. (1 Pet. 4:17) Therefore the Christian who takes up unrighteousness, as, for example, fornication, is in danger, "because Jehovah is one who exacts punishment [literally, is the "avenger"] for all these things."—1 Thess. 4:3-6, *Kingdom Interlinear Translation.*

Those appointed to care for the congregation were authorized to carry out "vengeance" to the extent that they could take steps to bring about justice and to reestablish the congregation in righteousness before God, by correcting the wrong that had been done. This the governing members of the Corinthian congregation did, after Paul corrected them, so that Paul wrote in his second letter to them: "What a great earnestness it produced in you, . . . yes, righting of the wrong [literally, "avenging"]!" These men showed godly repentance after Paul's first letter and cleared out the wicked man therein referred to, doing all they could to right matters before Jehovah. (2 Cor. 7:8-12, *Kingdom Interlinear Translation*) However, those men were not authorized to carry out on the wrongdoer the full penalty demanded by justice—full vengeance in putting him to death, as had been the prerogative of the judges under the Mosaic law. (Lev. 20:10; Heb. 10:28) They merely expelled such bad persons from the congregation, 'handing them over to Satan for the destruction of the flesh.' (1 Cor. 5:5) If not repentant, such would eventually receive full justice for their misdeeds in everlasting death.—Heb. 10:29, 30.

Rulers

Governmental rulers, whose duty it is to see that justice is carried out, may be the ones to execute vengeance upon evildoers, including any Christians who break the laws of the land that are in harmony with what is right and consistent with the authority allowed those rulers by God. In such case, these rulers are indirectly executing God's vengeance, as the apostle Paul writes: "For those ruling are an object of fear, not to the good deed, but to the bad. . . . it is God's minister, an avenger to express wrath upon the one practicing what is bad."—Rom. 13:3, 4; 1 Pet. 2:13, 14; compare Genesis 9:6.

IMPERFECT MAN'S TENDENCY TO SEEK VENGEANCE

It is a tendency of fallen, imperfect men to seek vengeance upon those who do them injustice, or upon persons whom they hate. The man who commits adultery with another man's wife is in danger of retributive vengeance from the husband, as the Proverbs say: "For the rage of an able-bodied man is jealousy, and he will not show compassion in the day of vengeance. He will have no consideration for any sort of ransom, neither will he show willingness, no matter how large you make the present." (Prov. 6:32-35) Nonetheless, vengeance taken by a person upon his own initiative is usually carried out in uncontrolled anger, and is to no good purpose, but brings God's anger against the avenging individual.—Jas. 1:19, 20.

Enemies of God and of his servants

Those who hate God have 'breathed forcibly' (as is the basic meaning of the Hebrew word) against God's servants, seeking to wreak vengeance upon them. This is not a true bringing about of justice, but a desire or action due to their hostility toward what is right and righteous, and to get rid of those righteous ones whose words and course of action convict them of wickedness. (Ps. 8:2; 44:15, 16) In some instances God's servants have been killed with the perverted idea that justice was being carried out. (John 16:2) In executing this claimed or supposed "vindictive justice," they have not pleased God, however, but, rather, have stored up vengeance for themselves. Jehovah at times used the nations, such as Babylon, to bring his own vengeance on his people Israel when they broke their covenant with him. (Lev. 26:25) But those nations, on their part, acted because of hatred and malice, expressing their own vengefulness, and for this Jehovah, in turn, took vengeance upon them.—Lam. 3:60; Ezek. 25:12-17; see AVENGER OF BLOOD; CITIES OF REFUGE.

VENOM (ven'om). Poisonous fluid secreted by certain snakes and some other creatures. (Num. 21:4-9; Deut. 8:15; Acts 28:3-6) One Hebrew word for the venom of reptiles is *hhe·mah'* (Deut. 32:24), also used to denote "rage," "fury" and the like. (Deut. 29:28; Ezek. 19:12) It is from a root meaning "to be hot" and may allude to the inflammation or burning sensation associated with the bite of a venomous snake. Another Hebrew word (*ro'sh* or *rohsh*) is applied to the "poison" or "venom" of cobras, "poisoned" water, grapes of "poison" and a poisonous plant.—Deut. 32:32, 33; Job 20:16; Jer. 8:14; 9:15; 23:15; Lam. 3:19; see POISONOUS PLANT.

Though some animal poisons may seem to be only for protection or killing, of interest is this statement by H. Munro Fox in "Animal Poisoners": "In some cases we know that poisons play a role in the functioning of the body of the animal which manufactures them. In many instances this may be the real *raison d'être* [reason for existence] of the venoms, quite apart from any protective value. The poison-

ous spittle of snakes, for example, has work to do in the digestion of the snake's food."

FIGURATIVE USE

The lying, slanderous statements of the wicked, so damaging to the victim's reputation, are likened to the deadly venom of the serpent. (Ps. 58:3, 4) Of slanderers, it is said, "The venom of the horned viper is under their lips" (or, "behind their lips"), even as the viper's venom gland lies behind the lip and fangs of its upper jaw. (Ps. 140:3; Rom. 3:13) The human tongue, misused in slanderous, backbiting, false teaching or similarly harmful speech, "is full of death-dealing poison."—Jas. 3:8.

VERMILION. See COLORS.

VERSIONS. Translations of the Bible from Hebrew, Aramaic and Greek into other tongues. Translation work has made the Word of God available to hundreds of millions of persons unable to understand the original Biblical languages. The early versions of the Scriptures were handwritten and were therefore in the form of manuscripts. However, since the advent of the printing press many additional versions or translations have appeared and these have generally been published in great quantities. Some versions have been prepared directly from Hebrew and Greek Bible texts, whereas others are versions of earlier translations.

The Scriptures have been published, in whole or in part, in more than 1,400 languages. From the standpoint of language coverage, this means that 97 percent of the earth's population would have access to at least some part of the Bible. An account of versions or translations of the Scriptures will be enlightening and will engender gratitude to Jehovah God for the wonderful way in which he has preserved his Word for the benefit of mankind's millions.

ANCIENT VERSIONS OF THE HEBREW SCRIPTURES

Extant today are over 1,700 ancient manuscripts of the Hebrew Scriptures, written in Hebrew (with the exception of a few Aramaic sections). Extant also are many manuscripts of old versions or translations of the Hebrew Scriptures in various languages. Some versions were in themselves translations of earlier versions from the Hebrew. For instance, the Hebrew Scripture portion of the Old Latin version was rendered from the *Septuagint Version*, a Greek translation of the Hebrew Scriptures. However, some ancient versions of the pre-Christian Scriptures (the *Septuagint Version*, Aramaic Targums, the Syriac *Peshitta Version* and in the Latin *Vulgate*) were made directly from the Hebrew and not through the medium of a version in Greek or some other language.

Samaritan "Pentateuch"

After the deportation of inhabitants of Samaria and the ten-tribe kingdom of Israel by Assyria in 740 B.C.E., pagans from other territories of the Assyrian Empire were settled there by Assyria. (2 Ki. 17:22-33) In time they came to be called "Samaritans." They accepted the first five books of the Hebrew Scriptures and in about the fourth century B.C.E. they produced the Samaritan *Pentateuch*, not really a translation of the original Hebrew Pentateuch, but a transliteration of its text into Samaritan characters, mixed with Samaritan idioms. Few of the extant manuscripts of the Samaritan *Pentateuch* are older than the thirteenth century C.E. Of about 6,000 differences between the Samaritan and the Hebrew texts, by far the majority are unimportant. One variation of interest appears at Exodus 12:40, where the Samaritan *Pentateuch* corresponds to the *Septuagint*.—See CHRONOLOGY, page 335.

Targums

The "Targums" were free translations or paraphrases of the Hebrew Scriptures into Aramaic. They likely assumed their present final form no earlier than about the fifth century C.E. One of the principal Targums, the "Targum of Onkelos" on the Pentateuch, is rather literal. Another, the so-called "Targum of Jonathan" for the Prophets, is less literal, being a paraphrase on the books of Joshua, Judges, Samuel, Kings, Isaiah, Jeremiah, Ezekiel and the twelve so-called "Minor Prophets." Extant today are Targums on the Pentateuch, the Prophets and, of later date, the Hagiographa.

"Septuagint Version"

The *Septuagint Version* (often designated *LXX*) was used by Greek-speaking Jews and Christians in Egypt and elsewhere. Reportedly, work on it commenced in Egypt in the days of Ptolemy Philadelphus (285-246 B.C.E.), when, according to tradition, the Pentateuch thereof was translated into Greek by seventy-two Jewish scholars. Later, the number seventy somehow came to be used, and the version of the Pentateuch was referred to as the *Septuagint*, meaning "Seventy." The other books of the Hebrew Scriptures (by various translators whose style varied from quite literal to rather free rendition) were gradually added until translation of the entire Hebrew Scriptures had finally been completed during the second century B.C.E. and perhaps by 150 B.C.E. Thereafter the entire work came to be known as the *Septuagint*. This version is often quoted by writers of the Christian Greek Scriptures. Apocryphal writings were evidently inserted in the *Septuagint Version* sometime after it was first completed.—See APOCRYPHA.

One of the oldest extant manuscripts of the *Septuagint Version* is Papyrus 957, the Rylands Papyrus iii. 458, preserved in the John Rylands Library, Manchester, England. It is of the second century B.C.E. and consists of fragments of Deuteronomy (23:24–24:3; 25:1-3; 26:12, 17-19; 28:31-33). Also of the second century B.C.E. is Chester Beatty Papyrus No. 6, consisting of the *Septuagint Version* of portions of Numbers and Deuteronomy. Another manuscript, of the second or first century B.C.E., is Papyrus Fouad 266 (possessed by the Société Royale de Papyrologie du Caire), containing parts of the second half of Deuteronomy according to the *Septuagint Version*. In various places therein the Tetragrammaton (YHWH in English) of the divine name is found in a form of Old Hebrew characters right within the Greek script.—See JEHOVAH, page 886.

The *Septuagint Version* has thus been preserved in numerous manuscripts, many fragmentary, others fairly complete. Notably, the *Septuagint Version* texts are preserved in the three famous uncial manuscripts written on vellum, the Vatican Manuscript No. 1209 and the Sinaitic Manuscript, both of the fourth century C.E., and the Alexandrine Manuscript of the fifth century C.E. The *Septuagint Version* as found in the Vatican Manuscript No. 1209 is almost complete; much of that in the Sinaitic Manuscript has been lost and that in the Alexandrine Manuscript is rather complete, though lacking parts of Genesis, First Samuel and Psalms.

Later Greek versions

Early in the second century (perhaps about 130 C.E.) Aquila, a Jewish proselyte of Pontus, made a new and very literal Greek translation of the Hebrew Scriptures. Except for fragments and quotations thereof by early writers, it has perished. Another Greek translation of the same century was produced by Theodotion. His was apparently a revision of the *Septuagint Version* or some other Greek version of the Hebrew Scriptures, though he considered the

Hebrew text itself. No complete copy of Theodotion's version is extant. Another Greek version of the Hebrew Scriptures of which no complete copy is extant was that of Symmachus. His rendition, probably translated late in the second century C.E., endeavored to convey the right sense rather than to be literal.

About 245 C.E. Origen, the noted scholar of Alexandria, Egypt, completed a mammoth multiple version of the Hebrew Scriptures called the *Hexapla* (which means "sixfold"). Though fragments of it are extant, no complete manuscript copy has survived. Origen arranged the text in six parallel columns containing (1) the consonantal Hebrew text; (2) a Greek transliteration of the Hebrew text; (3) Aquila's Greek version; (4) Symmachus' Greek version; (5) the *Septuagint*, revised by Origen to correspond more exactly with the Hebrew text; and (6) Theodotion's Greek version. In the Psalms, Origen used anonymous versions he termed Quinta, Sexta and Septima. The Quinta and Sexta were also employed in other books.

ANCIENT VERSIONS OF THE CHRISTIAN GREEK SCRIPTURES

Translations of the Christian Greek Scriptures into Syriac (an Aramaic dialect) were produced from the second century onward. A Syriac version of particular note is Tatian's *Diatessaron*, a Gospel harmony of the second century C.E. It may have been written originally at Rome in Greek and later translated into Syriac in Syria by Tatian himself, but that is uncertain. The *Diatessaron* is extant today in an Arabic translation, in addition to a small third-century vellum fragment in Greek and an Armenian translation of a fourth-century commentary on it containing lengthy quotations from its text.

Only incomplete manuscripts of an Old Syriac version of the Gospels (a translation other than the *Diatessaron*) are extant, the Curetonian and the Sinaitic Syriac Gospels. Though these manuscripts were probably copied in the fifth century, they likely represent an older Syriac text. The original version may have been made from the Greek about 200 C.E. Quite likely, Old Syriac renditions of other books of the Christian Greek Scriptures once existed, but there are no extant manuscripts thereof. All books of the Christian Greek Scriptures except Second Peter, Second and Third John, Jude and Revelation were included in the Syriac *Peshitta Version* of the fifth century. In about 508 C.E. Philoxenus, bishop of Hierapolis, had Polycarp make a revision of the *Peshitta* Christian Scriptures, and this was the first time Second Peter, Second and Third John, Jude and Revelation were added to a Syriac version.

The Christian Greek Scriptures had already been translated into Latin by the end of the second century C.E. They were also available in Egyptian by about the middle of the third century.

ANCIENT VERSIONS OF THE ENTIRE BIBLE

The Syriac *Peshitta Version* of Syriac-speaking people professing Christianity was in general use from the fifth century C.E. onward. The name "Peshitta" means "simple." The Hebrew Scripture portion was basically a translation from the Hebrew, probably made during the second or third century C.E., though a later revision involved comparison with the *Septuagint*. Numerous *Peshitta* manuscripts are extant, the most valuable being a sixth- or seventh-century codex preserved at the Ambrosian Library in Milan, Italy. One *Peshitta* manuscript of the Pentateuch (lacking Leviticus) has a date corresponding with 464 C.E., making it the oldest *dated* Bible manuscript in any tongue.

Old Latin versions

These probably appeared from the latter part of the second century C.E. onward. The whole Bible in Latin seems to have been used in Carthage, North Africa, at least by 250 C.E. The Hebrew Scriptures were translated into Old Latin from the *Septuagint Version* (not yet revised by Origen), but the Christian Scriptures were rendered from Greek. Various translations may have been made, or at least a number of translators worked on the Old Latin version. Scholars sometimes refer to three basic types of Old Latin text: the African, the European and the Italian. No complete manuscripts are extant; only about thirty fragments.

Latin "Vulgate"

The Latin *Vulgate* (*Vulgata Latina*) is a version of the entire Bible by the foremost Biblical scholar of that time, Eusebius Hieronymus, otherwise known as Jerome. He first undertook a revision of the Old Latin version of the Christian Scriptures in comparison with the Greek text, commencing with the Gospels, published in 383 C.E. Between about 384 and 390 he made two revisions of the Old Latin Psalms, in comparison with the *Septuagint Version*, the first called the Roman Psalter and the second the Gallican Psalter, due to their adoption first in Rome and Gaul. Jerome also translated the Psalms directly from Hebrew, this work being called the Hebrew Psalter. Just when he completed his revision of the Old Latin Christian Scriptures is uncertain. He began to revise the Hebrew Scripture portion, but apparently never completed such a revision, preferring to translate directly from Hebrew (though also referring to Greek versions). Jerome labored on his Latin translation from the Hebrew from about 390 to 405 C.E.

Jerome's version was originally received with general hostility and only gradually did it gain wide approval. With its later general acceptance in western Europe, it came to be called the *Vulgate*, denoting a commonly received version (the Latin *vulgatus* meaning "common, that which is popular"). Jerome's original translation underwent revisions, the Roman Catholic Church making that of 1592 its standard edition. Thousands of *Vulgate* manuscripts are extant today.

Other ancient versions

As Christianity spread, other ancient versions were required. At least by the third century C.E. the first translation of the Christian Greek Scriptures had been made for the Coptic natives of Egypt. Different Coptic dialects were used in different areas of Egypt, and in time various Coptic versions were produced. The most important are the Thebaic or Sahidic Version of Upper Egypt (in the S) and the Bohairic Version of Lower Egypt (in the N). These versions containing both the Hebrew and Christian Greek Scriptures were probably produced in the third and fourth centuries C.E.

The Gothic version was produced for the Goths during the fourth century C.E. while they were settled in Moesia (Serbia and Bulgaria). Missing from it are the books of Samuel and Kings, reportedly deleted because Bishop Ulfilas, who made the translation, thought it would be dangerous to include for use by the Goths these books that consider warfare and that contain information against idolatry.

The Armenian version of the Bible dates from the fourth and fifth centuries C.E. and was probably prepared from both Greek and Syriac texts. The Georgian version, made for the Georgians in the Caucasus, was completed toward the end of the sixth century C.E. and, while revealing Greek influence, has an Armenian and Syriac basis. The Ethiopic version, used by the Abyssinians, was produced perhaps about the fourth or fifth century C.E. There are several old Arabic versions of the Scriptures. Translations of parts of the Bible into Arabic may date from as early as the seventh century C.E., but the earliest record is that of a version made in Spain in 724 C.E. The Slavonic version was made in the ninth century C.E. and has been attributed to two brothers, Cyril and Methodius.

For further details, see MANUSCRIPTS OF THE BIBLE; the book *"All Scripture Is Inspired of God and Beneficial,"* pages 298-330.

VESSELS. Hollow receptacles, some having lids (Num. 19:15), used to hold liquids or dry materials. (1 Ki. 17:10; Esther 1:7; Jer. 40:10) Many were made of earthenware, wood, metal or stone. (Lev. 6:28; 15:12; Num. 7:85; 1 Ki. 10:21; Matt. 26:7) Common containers included jars and vessels "of the bowl sort" (Isa. 22:24), bags or sacks (Gen. 42:25; Hag. 1:6), baskets (Mark 8:19, 20; 2 Cor. 11:33), skin bottles (Judg. 4:19; Luke 5:37, 38) and buckets. —Num. 24:7; John 4:11; see UTENSILS.

JARS, JUGS AND FLASKS

The jar, generally a deep cylindrical vessel having one, two or even four handles, was usually made of earthenware (Isa. 30:14; Lam. 4:2) and, sometimes, of stone. (John 2:6) A common large jar in the days of the kingdoms of Judah and of Israel may have been approximately twenty-five inches (c. 63.5 centimeters) high and had a diameter of about sixteen inches (c. 40.6 centimeters). Some jars were equipped with spouts. (2 Ki. 4:2) Jars might be kept on a stand (Lev. 11:35) and were used to hold such liquids as water or oil (1 Ki. 18:33; 2 Ki. 4:2), large ones often being employed for wine. (1 Sam. 10:3; 25:18; 2 Sam. 16:1; Jer. 13:12) Also dry materials, such as flour, were stored in jars. (1 Ki. 17:12) Sometimes documents, including deeds of purchase, were placed in earthenware jars or vessels for safekeeping. (Jer. 32:13-15) A number of ancient manuscripts were thus preserved in jars in the Qumran area near the Dead Sea, among the manuscripts being the well-known Dead Sea Scroll of Isaiah.

Water jugs (1 Sam. 26:11, 12, 16; 1 Ki. 19:6) and flasks (1 Sam. 10:1; 1 Ki. 14:3; 2 Ki. 9:3; Jer. 19:1, 10) were commonly made of earthenware.

BOWLS, DISHES AND PLATTERS

Bowls were used to hold such liquids as wine (Amos 6:6), milk (Judg. 5:25) and water. (Judg. 6:38) They were made of earthenware, stone and metal. Some banquet bowls were ceramicware. The ceramic type might have four handles, as in the days of the kingdoms of Judah and of Israel, when, as indicated by finds of archaeologists, these reportedly averaged about eight inches (c. 20.3 centimeters) in height and had a diameter inside the rim of approximately sixteen inches (c. 40.6 centimeters). In comparison with bowls, dishes and platters likely were shallow.—Ex. 25:29; 37:16; Num. 4:7; 7:84, 85; Matt. 14:8, 11; Mark 6:25, 28.

CUPS

The cup, a comparatively small vessel for drinking liquids, was usually made of earthenware, though sometimes of metal. (Prov. 23:31; Jer. 35:5; Mark 9:41) Some cups were molded to fit the hand. Usually they were handleless shallow bowls. Those equipped with handles could also serve as dippers.

FIGURATIVE USE

The congregator indicated that at death "the jar at the spring is broken." Apparently this jar is the heart, which in death ceases to receive and transmit the flow of blood throughout the body. It becomes as useless as a broken jar that can hold no water. Also the brain, possibly alluded to under the figure of a "golden bowl," ceases to function and undergoes dissolution, "gets crushed."—Eccl. 12:6, 7.

Vessels

The Scriptures often refer to people as vessels. (Acts 9:15) Christians are frail earthen vessels entrusted with a glorious treasure, the ministry. (2 Cor. 4:7) Women are designated as the "weaker vessel." Therefore, Christian husbands, by taking into consideration their wives' physical and biological limitations as did Jehovah in the Law given to Israel (Lev. 18:19; 20:18), act "according to knowledge, assigning them honor as to a weaker vessel, the feminine one."—1 Pet. 3:7.

An individual should keep separate from vessels "lacking honor" (persons who do not conduct themselves aright) and should pursue a course in harmony with Jehovah's will. Thus he can be a "vessel for an honorable purpose, sanctified, useful to his owner, prepared for every good work." (2 Tim. 2:20, 21) Jehovah's refraining from bringing immediate destruction upon "vessels of wrath," wicked persons, serves to spare righteously disposed ones because it gives them time to be molded as "vessels of mercy." —Rom. 9:17-26.

Cup

The cup is often symbolic of divine retribution or of God's anger. From such a cup wicked ones, cities or even peoples and nations might drink. (Ps. 11:6; 75:8; Isa. 51:17, 22; Jer. 25:12-29; 51:41; Lam. 4:21; Rev. 14:9, 10; 16:19; 18:5-8) Ancient Babylon, for example, was a symbolic "golden cup in the hand of Jehovah," from which many nations had to drink the bitter potion of defeat.—Jer. 51:7.

When destruction was in store for Jerusalem, the inhabitants were told that people would not "give them the cup of consolation to drink on account of one's father and on account of one's mother." This was possibly an allusion to a cup of wine given to a person mourning over his deceased parents.—Jer. 16:5-7; compare Proverbs 31:6.

The symbolic "cup" that Jehovah poured for Jesus Christ was His will for Jesus. Doubtless because of Christ's great concern over the reproach his death as one charged with blasphemy and sedition would bring to God, Jesus prayed that this "cup" pass away from him, if possible. Nevertheless, he was willing to submit to Jehovah's will and drink it. (Matt. 26:39, 42; John 18:10, 11) Jehovah's assigned portion or "cup" for Jesus meant not only suffering but also Jesus' baptism into death climaxed by his being resurrected to immortal life in heaven. (Luke 12:50; Rom. 6:4, 5; Heb. 5:7) It was, therefore, also "the cup of grand salvation" for Christ. (Ps. 116:13) According to the divine will, the "cup" that Jesus Christ was given to drink he also shares with the "little flock" of his joint heirs in the Kingdom. —Luke 12:32; Mark 10:35-40.

VILLAGE. See CITY.

VINE. A plant with long, slender twining stems that creep along the ground or climb by means of tendrils, the most common variety being the grapevine (*Vitis vinifera*). The Hebrew word *ge'phen* generally refers to the "wine vine" (Num. 6:4; Judg. 13:14), an exception being the "wild vine" that produced wild gourds. —2 Ki. 4:39.

The history of viticulture begins with the statement: "Noah . . . proceeded to plant a vineyard." (Gen. 9:20) Melchizedek, king of Salem, brought out "bread and wine" to set before Abraham, proving that grapes were grown in the land of Canaan before 1933 B.C.E. (Gen. 14:18) Egyptian inscriptions depict grape picking and treading of winepresses in the second millennium B.C.E.; the Pharaohs of the time had official cupbearers. (Gen. 40:9-13, 20-23) The Egyptian wine-making industry, however, suffered a severe blow when Jehovah "went killing their vine" with a plague of hail.—Ps. 78:47; 105:33.

The spies who entered the Promised Land, "a land of . . . vines and figs and pomegranates," brought back from the torrent valley of Eshcol a cluster of grapes so large that it had to be carried on a bar between two men. (Deut. 8:8; Num. 13:20, 23, 26) Grape clusters from this region are commonly said to weigh ten to twelve pounds (4.5 to 5.4 kilograms).

One cluster was recorded as weighing twenty-six pounds (11.8 kilograms); another, more than forty-five pounds (20.4 kilograms).

Besides the torrent valley of Eshcol, other grape-growing regions mentioned in the Bible are En-gedi by the Dead Sea (Song of Sol. 1:14), Shechem (Judg. 9:26, 27), Shiloh (Judg. 21:20, 21), and, across the Jordan, Sibmah, Heshbon and Elealeh.—Isa. 16:7-10; Jer. 48:32.

PLANTING AND CARE

Vineyards were often planted on hillsides. It was customary to fence or wall in vineyards (Num. 22:24; Prov. 24:30, 31), and also to build booths or watch-towers (Isa. 1:8; 5:2) so as to protect the vineyards against thieves or animal intruders such as foxes and wild boars. (Ps. 80:8, 13; Song of Sol. 2:15) The Mosaic law allowed a passerby to eat his fill, but not to carry any off in a receptacle, for this would be thievery.—Deut. 23:24.

For convenience a winepress and vat were dug nearby, since usually the bulk of the crop was crushed to make wine. (Isa. 5:2; Mark 12:1; see WINE AND STRONG DRINK.) Of course, fresh grapes were eaten in considerable quantity and some sun-dried raisins were produced.—1 Sam. 25:18; 30:12; 2 Sam. 16:1; 1 Chron. 12:40.

Ancient vineyards were laid out in several different ways. Sometimes the vines were systematically planted in rows about eight feet (2.4 meters) or more apart in well-prepared soil. No other seeds were to be planted in a vineyard, according to the Mosaic law, though trees, such as the fig, might be planted there. (Deut. 22:9; Luke 13:6, 7) Sometimes the vines were allowed to grow along the ground down a hillside, with only the clusters being raised by forked sticks, but more often the vines were trained over wooden arbors or piles of stones. The expression 'sitting everyone under his own vine and under his own fig tree' became proverbial of peace and security. —1 Ki. 4:25; 2 Ki. 18:31; Isa. 36:16; Mic. 4:4; Zech. 3:10.

Pruning is necessary for production of good grapes. Jesus said that "every branch . . . not bearing fruit he takes away, and every one bearing fruit he cleans [by pruning], that it may bear more fruit." (John 15:2) The pruning of productive branches and the cutting off of fruitless ones allow the plant to use its full strength in producing fruit of higher quality. Pruning in Bible lands began in the spring, about March, and was repeated again in April and May if necessary.—2 Chron. 26:10; Isa. 18:5; Luke 13:7.

A fruitful vine with proper care and good pruning may reach phenomenal age and size. For example, it is reported that one such vine in Jericho was over 300 years old, and had a trunk diameter of nearly eighteen inches (c. 46 centimeters). Sometimes these old vines reached a height of more than thirty feet (9 meters) and were veritable 'vine trees.' But in spite of such stature among the trees of the forest, such vine wood is not serviceable either as "a pole with which to do some work" or "a peg on which to hang any kind of utensil," for it is too soft and not straight enough for lumber. Indeed, vine wood served as a fitting illustration of the unfaithful inhabitants of Jerusalem, good only as fuel for the fire, the eventual destiny, Jesus said, of unfruitful vines.—Ezek. 15:2-7; John 15:6.

The vintage season was one of song and gladness participated in by the grape gatherers and the treaders of the winepresses. (Judg. 9:27; Isa. 16:10; Jer. 25:30; see PRESS.) It was also a joyful time for the poor and alien residents of the land, who were permitted to glean the vineyards after the general harvest. (Lev. 19:10; Deut. 24:21) The converse was also true—when the vines had withered, or when they produced no grapes, or the vineyards became desolate wastes of thorns, these were calamitous times of great sorrow.—Isa. 24:7; 32:10, 12, 13; Jer. 8:13.

Sabbatical laws required owners to leave their vineyards uncultivated, unpruned and unharvested every seventh year and during the Jubilee. (Lev. 25:3-5, 11) But during those years any persons (owners, slaves, aliens, the poor), as well as the animals, were welcome to eat freely of what grew by itself.—Ex. 23:10, 11; Lev. 25:1-12.

ILLUSTRATIVE AND FIGURATIVE USE

The familiarity of the grapevine—the general knowledge people had of its cultivation, productivity, the vintage and the gleaning activities connected therewith—made it an object of frequent reference by Bible writers. Vineyards producing an abundance of fruitage reflected Jehovah's blessing (Lev. 26:5; Hag. 2:19; Zech. 8:12; Mal. 3:11; Ps. 128:3); unproductive vines would be a manifestation of his disfavor. (Deut. 28:39) Israel was like grapes in the wilderness, but became like a degenerate vine (Hos. 9:10; 10:1), like a foreign vine producing wild grapes. (Isa. 5:4; Jer. 2:21) A common proverbial saying in the time of Jeremiah and Ezekiel referred to the fact that unripe grapes set the teeth on edge, due to their sourness. —Jer. 31:29, 30; Ezek. 18:2.

Attempts have been made to link the "vine of Sodom" with various plants found native to the Dead Sea area, but the setting of this expression in its only occurrence (Deut. 32:32) clearly indicates a figurative use. Sodom is repeatedly used in the Bible to represent moral corruption and wickedness.—Isa. 1:10; 3:9; Jer. 23:14.

Jesus spoke on a number of occasions about vineyards and their grapes. (Matt. 20:1-16) Just three days before his death he gave the illustration of the wicked cultivators.—Mark 12:1-9; Luke 20:9-16; see ILLUSTRATIONS.

When instituting the Lord's Evening Meal, Jesus used wine, the "product of the vine," as a symbol of his "blood of the covenant." On that final night of his earthly life he also spoke of himself as "the true vine" and his Father as "the cultivator." His disciples he likened to "the branches" who would be either pruned so as to bear more fruit, or lopped off completely.—Matt. 26:27-29; Mark 14:24, 25; Luke 22:18; John 15:1-10.

PROPHETIC USE

When Jacob blessed Judah, there was prophetic meaning in his words: "Tying his full-grown ass to a vine [*ge'phen*] and the descendant of his own she-ass to a choice vine [*so·re·qah'*], he will certainly wash his clothing in wine and his garment in the blood of grapes. Dark red are his eyes from wine." (Gen. 49:8-12) The Hebrew word *so·re·qah'* denotes a red vine yielding the richest or choicest fruit. (Isa. 5:2; Jer. 2:21) A few days before the sign reading "The King of the Jews" was posted above him on the torture stake (Mark 15:26), Jesus Christ, who was of the tribe of Judah, rode into Jerusalem on a colt, the foal of an ass, thereby being presented to Jerusalem as her king. (Matt. 21:1-9; Zech. 9:9) While Jesus did not tie the colt of the she-ass to a literal vine, he did bind his kingly claims to a symbolic vine, a spiritual one, namely, God's kingdom.—Compare Matthew 21:41-43; John 15:1-5.

In addition to this greater significance, Jacob's prophecy had a literal application in the inheritance given to the tribe of Judah in the Promised Land. This included the mountainous region, the elevated 'fruitful hillsides' that were terraced in vineyards with their productive valleys cutting across the region. —Isa. 5:1.

In the book of Revelation, after the mention of "the harvest of the earth," an angel is heard giving the command: "Gather the clusters of the vine of the earth, because its grapes have become ripe." Thereupon "the vine of the earth" was gathered and hurled "into the great wine press of the anger of God." This vine is different from the "true vine,"

which produces fruit to God's glory. The "vine of the earth" evidently produces hurtful fruitage, for it is destroyed at God's command.—Rev. 14:18, 19.

VINEGAR. A sour liquid produced in ancient times by the fermenting of wine or other alcoholic drinks. Nazirites were forbidden to drink "the vinegar of wine or the vinegar of intoxicating liquor," which indicates that vinegar (probably diluted) was sometimes consumed as a beverage. (Num. 6:2, 3) Harvesters dipped their bread into vinegar, perhaps finding it a refreshing condiment in the heat of the day. —Ruth 2:14.

The acetic acid contained in vinegar produces a sour taste in the mouth and causes one's teeth to feel very sensitive. (Prov. 10:26) This acid content is apparent from the vigorous foaming action that results when vinegar is mixed with a weak alkali such as sodium carbonate, a reaction apparently alluded to at Proverbs 25:20.

When Jesus Christ was on earth the Roman soldiers drank a thin, tart or sour wine known in Latin as *acetum* (vinegar), or as *posca* when it was diluted with water. This was likely the drink offered to Jesus Christ while he was on the torture stake. Jesus refused the sour wine drugged with myrrh (or gall) that was presented to him to alleviate his suffering. (Mark 15:23; Matt. 27:34; compare Psalm 69:21.) However, just before he expired he received plain sour wine from a sponge when it was put to his mouth. —John 19:28-30; Luke 23:36, 37.

VINE OF SODOM. See VINE.

VINEYARD. See VINE.

VIPER [Heb., *'eph·'eh'; tsiph·'o·ni'*; Gr., *e'khi·dna*]. A poisonous snake equipped with highly specialized fangs that can be tilted back against the roof of the mouth when they are not being used. The venom of vipers varies according to types, several of which exist in Palestine. One of the most dangerous is the little sand viper of the Jordan valley. The Hebrew *'eph·'eh'* is commonly connected with the Arabic *'afa*, which refers to the carpet viper, a poisonous snake of the sandy Jericho plains.

The potency of the viper's poison is alluded to at Job 20:16, where Zophar speaks of "the tongue of a viper" as having the power to kill. Shipwrecked on the island of Malta, the apostle Paul was collecting a bundle of sticks and laying them upon a fire when a viper came out and fastened itself on Paul's hand. However, Paul "shook the venomous creature off into the fire and suffered no harm," though the people standing by expected Paul to swell up with inflammation or suddenly die.—Acts 28:3-6.

ILLUSTRATIVE USE

The dangerous bite of the viper is used in an illustrative way at Proverbs 23:32, where the wise man describes the effects of the excessive use of wine, saying: "It bites just like a serpent, and it secretes poison just like a viper [Heb., *tsiph·'o·ni'*]." Describing the wickedness that God's people Israel had come to practice, the prophet Isaiah wrote: "The eggs of a poisonous snake are what they have hatched, . . . Anyone eating some of their eggs would die, and the egg that was smashed would be hatched into a viper." (Isa. 59:5) Most snakes lay eggs, and, whereas the majority of the vipers are not oviparous (egg-laying), certain types are.

John the Baptist called the Pharisees and Sadducees "offspring of vipers." (Matt. 3:7; Luke 3:7) And Jesus Christ called the scribes and Pharisees "offspring of vipers" because of their wickedness and the deadly spiritual harm they could inflict upon unsuspecting persons.—Matt. 12:34; 23:33.

VIPER, HORNED [Heb., *'akh·shuv'; shephi·phon'*]. The most dangerous of the viperous poisonous snakes that inhabit Palestine, distinguished by a small pointed horn above each eye. Raymond Ditmars reports that the horned viper (*Cerastes cornutus*) is found in N Africa from Algeria to Egypt and also in Arabia and S Palestine.

The venom of the horned viper is extremely potent and can be fatal to a man in half an hour. David fittingly speaks of violent men as having sharpened their tongue "like that of a serpent; the venom of the horned viper is under their lips."—Ps. 140:3; see ASP.

Reaching a maximum length of about two and a half feet (.8 meter), the horned viper is of a pale, sandy hue and thus conceals itself in sand, waiting for prey. The untrained eye finds it most difficult to spot a lurking horned viper. In his book *Reptiles of the World*, Raymond Ditmars describes some horned vipers he saw in captivity: "Like all desert vipers, they were continually seeking to throw sand over their backs, thus hiding their bodies. If the cage were to be provided with several inches of fine sand, nothing would be seen of the snakes during the day but the tops of their heads. In shoveling sand the reptile flattens the body to such an extent, the lower edge acts as a scoop, then by a remarkable series of wave-like motions traveling the length of the body, on either side, the snake sinks into the sand or works this over its back."—P. 234.

FIGURATIVE USE

The horned viper, which is alert and strikes with great swiftness, has been known to attack horses; thus the comparison given at Genesis 49:17 of the tribe of Dan with the "horned snake" is most fitting. There Jacob likened Dan to a serpent, a horned snake "that bites the heels of the horse so that its rider falls backward." This was not to downgrade Dan, as if he were a vile snake in the grass fit only to be crushed under heel. Rather, in the capacity of a snake, Dan would serve a great national purpose. By lying in wait like the horned viper he could, in effect, bite the heels of the horse carrying an enemy warrior and cause it to rear up and dump its rider off backward. So, though small, Dan would be as dangerous as a horned viper to Israel's disturbers.

VIRGIN. The Hebrew word *bethu·lah'* (from *ba·thal'*, meaning "to separate") signifies, in a literal sense, a woman in a separated position, that is, one who has never been united to a man in marriage and has never had sexual intercourse. (Gen. 24:16; Deut. 32:25; Judg. 21:12; 1 Ki. 1:2; Esther 2:2, 3, 17; Lam. 1:18; 2:21) The Greek term *par·the'nos*, however, can apply to both single men and single women.—Matt. 25:1-12; Luke 1:27; Acts 21:9; 1 Cor. 7:25, 36-38.

According to the Law, a man who seduced an unengaged virgin had to give her father fifty silver shekels, was to marry her (if her father permitted), and was not allowed to divorce her "all his days." (Ex. 22:16, 17; Deut. 22:28, 29) But an engaged virgin, being viewed as already belonging to a husband, was to be stoned to death if she did not scream when sexually attacked. Her failure to scream would have denoted consent and thus would have constituted her an adulteress. (Deut. 22:23, 24; compare Matthew 1:18, 19.) The fact that an engaged virgin was regarded as being 'owned' by a husband also explains why Joel 1:8 could refer to a "virgin" as wailing over "the owner of her youth."

As greater freedom in the Lord's service is enjoyed by those retaining their virginity, the apostle Paul recommended singleness as the better course for Christians having self-control. (1 Cor. 7:25-35) However, regarding those lacking self-control, he observed: "If anyone thinks he is behaving improperly toward his virginity, if that is past the bloom of youth, and this is the way it should take place, let him do what he wants; he does not sin. Let them marry."—1 Cor. 7:36.

The Greek word rendered "virginity" at 1 Corinthians 7:36-38 literally means "virgin." For this reason the thought has been advanced that Paul was talking about a father's or guardian's duty toward a marriageable daughter. Thus *The Jerusalem Bible* reads: "If there is anyone who feels that it would not be fair to his daughter to let her grow too old for marriage, and that he should do something about it, he is free to do as he likes; he is not sinning if there is a marriage." Another view is that this text pertains to a man's deciding to marry the girl to whom he is engaged. *An American Translation* states: "If a man thinks he is not acting properly toward the girl to whom he is engaged, if his passions are too strong, and that is what ought to be done, let him do as he pleases; it is no sin; let them be married."

The context, however, suggests that the reference is not to a virgin girl but to a person's own virginity. Commentator Matthew Henry observed: "I think the apostle is here continuing his former discourse, and advising unmarried persons, who are at their own disposal, what to do; the man's virgin being meant of his virginity." (*A Commentary on the Holy Bible*, Vol. VI, p. 1036) Since the Greek word *par·the'nos* can include single men, the rendering "virginity," as found in the translations by J. B. Rotherham and J. N. Darby as well as in the *New World Translation*, is appropriate and seems to fit the context best.

SPIRITUAL VIRGINITY

Even as Israel's high priest could take only a virgin as his wife (Lev. 21:10, 13, 14; compare Ezekiel 44:22), so the great High Priest, Jesus Christ, must have only a "virgin" as his spiritual "bride" in heaven. (Rev. 21:9; Heb. 7:26; compare Ephesians 5:25-30.) Hence, the apostle Paul was deeply concerned about the purity of the Corinthian congregation, desiring to present it "as a chaste virgin to the Christ." (2 Cor. 11:2-6) The bride of Christ is evidently composed of 144,000 spirit-anointed persons who individually maintain their 'virginity' by remaining separate from the world and by keeping themselves morally and doctrinally pure.—Rev. 14:1, 4; compare 1 Corinthians 5:9-13; 6:15-20; James 4:4; 2 John 8-11.

CITIES, PLACES AND PEOPLES

Often the term "virgin" is used in connection with cities, places or peoples. Reference is made to the "virgin" or "virgin daughter" of "my people" (Jer. 14:17), of Israel (Jer. 31:4, 21; Amos 5:2), Judah (Lam. 1:15), Zion (2 Ki. 19:21; Lam. 2:13), Egypt (Jer. 46:11), Babylon (Isa. 47:1) and Sidon (Isa. 23:12). The sense of this figurative use appears to be that the various peoples or locations thus referred to either had not been seized and ravished by foreign conquerors or at one time enjoyed an unsubdued state like a virgin.

MESSIANIC PROPHECY

While the Hebrew word *bᵉthu·lah'* means "virgin," another term (*'al·mah'*) appears at Isaiah 7:14: "Look! The maiden [*'al·mah'*] herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel." The word *'al·mah'* means "maiden" and can apply to a non-virgin or a virgin. It is applied to the "maiden" Rebekah before marriage when she was also called a "virgin" (*bᵉthu·lah'*). (Gen. 24:16, 43) Under divine inspiration, Matthew employed the Greek word *par·the'nos* ("virgin") when showing that Isaiah 7:14 found final fulfillment in connection with the virgin birth of Jesus, the Messiah. Both Matthew and Luke state clearly that Jesus' mother Mary was then a virgin who became pregnant through the operation of God's holy spirit.—Matt. 1:18-25; Luke 1:26-35.

VISION. A sight or scene presented to a person's mind by day or night, usually through other than ordinary means, and sometimes while the recipient was in a trance or was dreaming. (Acts 10:3; Gen. 46:2) It is often difficult to establish a clear demarcation between visions and dreams described in the Bible, and at times they are combined.

When a person received a vision from God during waking hours, it appears that the impression was made upon the conscious mind. The vision could later be recalled and described or recorded by the recipient, in his own words. Some persons, such as Daniel and Nebuchadnezzar, also had nocturnal visions, or 'visions of the night.' These seem to have been impressed upon the subconscious mind while the recipient slept.

TRANCE

Apparently God's spirit at times superimposed on the mind a picture of God's purpose or a vision while a person was in a trance, a state of deep concentration or a sleeplike condition. The Greek word rendered "trance" in the Christian Scriptures is *ek'sta·sis* (from which the English word "ecstasy" is derived). Defined literally as a putting away or displacement, it carries the figurative idea of "a throwing of the mind out of its normal state." An individual in a trance would be oblivious to his literal surroundings and would be receptive to a vision.—Acts 22:17, 18.

ASSURANCES OF DIVINE FAVOR

Certain visions from God revealed to Jehovah's servants how he was dealing with them and gave them assurance of divine favor. The word of Jehovah came to Abram (Abraham) in a vision and the patriarch was assured: "Do not fear, Abram. I am a shield for you. Your reward will be very great." (Gen. 15:1) Thereafter, Jehovah made a covenant with Abraham. (Gen. 15:2-21) Some years later, God talked to Jacob in visions of the night, telling him not to be afraid to go down to Egypt, for God would constitute him a great nation there and would eventually bring him up from that land.—Gen. 46:1-4; compare 2 Samuel 7:1-17; 1 Chronicles 17:1-15.

DIRECTION IN SERVING THE DIVINE PURPOSE

Some visions from God gave the recipients direction in the doing of Jehovah's will. After the glorified Jesus Christ appeared to Saul of Tarsus, Saul, though temporarily blinded, had a vision in which he saw a man named Ananias lay his hands upon him so that he might recover sight. Also by means of a vision, Ananias was directed to the very house where Saul was in Damascus.—Acts 9:1-19.

In Caesarea in 36 C.E., the devout Gentile Cornelius received a vision in which an angel told him to send to Joppa for Simon Peter. (Acts 10:1-8) At Joppa, Peter fell into a trance and had a vision in which he saw descending from heaven a vessel containing various unclean creatures. By this means the apostle was taught that he should not consider defiled the things God had cleansed. This prepared Peter to initiate the work of preaching the good news to Gentiles.—Acts 10:9-23; 11:5-12.

Divine direction in the preaching work was also given to Paul by means of visions. At Troas, during Paul's second missionary tour, at night the apostle had a vision of a Macedonian man who entreated: "Step over into Macedonia and help us." (Acts 16:8-12) Later, due to a reassuring vision by night in which the Lord spoke to him, the apostle remained in Corinth for a year and six months, teaching the word of God.—Acts 18:8-11.

PROPHECY

Some visions from God were prophetic, or were given to enable the recipient to interpret prophecies communicated in visions and dreams. The prophet Daniel "had understanding in all sorts of visions and dreams." (Dan. 1:17) It was in a "night vision" that God revealed to Daniel the content and meaning of King Nebuchadnezzar's dream about an immense image pictorial of world powers.—Dan. 2:19, 28; compare Daniel 4:5, 10, 13, 20-22.

In a prophetic dream and "visions during the night," Daniel beheld four huge beasts coming out of the sea, indicating that four kings would stand up from the earth. (Dan. 7:1-3, 17) The prophet was also privileged to behold in vision "someone like a son of man" obtaining rulership, dignity and kingdom from the Ancient of Days.—Dan. 7:13, 14.

Visions from God were also received by such Bible writers as Isaiah (Isa. 1:1; 6:1-13), Amos (Amos 7: 1-9, 12; 8:1, 2) and Ezekiel. (Ezek. 1:1) Obadiah's inspired prophetic declaration against Edom opens with the words: "The vision of Obadiah." (Obad. 1) "The vision of Nahum" contains a pronouncement against Nineveh.—Nah. 1:1.

The book of Revelation contains a vision seen by the aged apostle John. The book's Greek name, *A·po·ka'ly·psis*, meaning 'an uncovering' or 'an unveiling,' is apropos, for Revelation does uncover matters, disclosing many events of the distant future, far beyond the time of its composition.

FALSE VISIONS

Prior to Jerusalem's destruction in 607 B.C.E., that city's false prophets spoke "the vision of their own heart," their messages not originating with Jehovah. (Jer. 23:16) Having no vision from Jehovah, what they visioned was worthless. (Lam. 2:9, 14) Because they spoke untruth and "visioned a lie," Jehovah was against them.—Ezek. chap. 13.

SOME FORETOLD TO SEE VISIONS

In contrast with false visions and in addition to the God-given visions already discussed, Joel was divinely inspired to foretell that, under the influence of God's spirit, young men would "see visions." (Joel 2:28) Peter showed that there was a fulfillment of this prophecy on the day of Pentecost in 33 C.E., when the holy spirit was bestowed upon followers of Jesus Christ and they miraculously declared in many languages "the magnificent things of God."—Acts 2:1-4, 11, 15-17.

VISIONARY. As used in the Bible, this term denotes a man who had or claimed to have visions from God regarding concealed or future matters. The Hebrew word for "visionary" is *hho·zeh'*, from *hha·zah'*, meaning "to gaze." *Hha·zah'* and its derivatives are employed with reference to seeing visions.—Num. 24:4; Isa. 1:1; 21:2; 22:1; Ezek. 13:7; Dan. 8:1.

Some visionaries were false and were opposed by God. (Isa. 29:10; Mic. 3:7) Others were sent by Jehovah and spoke in his name. (2 Ki. 17:13; 2 Chron. 33:18) The term "visionary" is applied to several men, namely, Heman, Iddo, Hanani, Gad, Asaph, Jeduthun and Amos. (1 Chron. 25:5; 2 Chron. 12:15; 19:2; 29: 25, 30; 35:15; Amos 7:12) Some, such as Gad and Iddo, recorded their visions or wrote other accounts. (1 Chron. 29:29; 2 Chron. 9:29; 33:19) Not all of Jehovah's prophets were visionaries. However, Gad was called both a "prophet" and "David's visionary," apparently because at least some of the messages he received from God came by means of visions containing divine instruction or counsel for King David. —2 Sam. 24:11; 1 Chron. 21:9; see SEER.

VOICE. The sounds uttered by persons in speaking or singing, and the like, and those made by animals, are denoted in Scripture by the Hebrew word *qohl*, its Aramaic equivalent *qal* and the Greek word *pho·ne'*. (Gen. 3:8, 10; 21:17; Job 4:10; Dan. 4:31; Matt. 27:46) Besides "voice," *qohl* can also denote "thunder," "sound," and so forth. (Gen. 45:16; Ex. 20:18; 28: 35) Similarly, *pho·ne'* can have such meanings as "sound" and "speech sound" as well as "voice."—John 3:8; 1 Cor. 14:10, 11; Heb. 12:26.

SPIRIT PERSONS

The apostle Paul speaks of "the tongues of men and of angels," indicating that spirit persons have language and speech. (1 Cor. 13:1) Angels, and Jehovah God himself, have been heard to speak in voice sounds and languages audible and understandable by men. But it is not to be supposed that such would be the voice with which they communicate with one another in the heavens, for atmosphere of the proper constituency, such as exists around the earth, is necessary for propagating the sound waves of voice audible and understandable to the human ear.

The instances in which God, or angels, spoke in a voice in the hearing of men would therefore be a manifestation of their speech as transformed into sound waves, just as appearances of angels to the vision of man required either a materialization or a transmitting to the human mind of a pictorial image. Today even human scientists can take the sound-wave pattern of an individual's voice and convert it into electrical impulses so that it can come from an amplifier and speaker in the form of an audible voice that very closely resembles that of the person.

Jehovah's "voice"

In three instances in the Bible record, Jehovah is reported as speaking audibly to humans. These were: (1) At the time of Jesus' baptism (29 C.E.), Jehovah saying: "This is my Son, the beloved, whom I have approved." Both Jesus and John the Baptist undoubtedly heard this voice. (Matt. 3:17; Mark 1:11; Luke 3:22) (2) At Jesus' transfiguration (32 C.E.), with the apostles Peter, James and John present, virtually the same words being uttered. (Matt. 17:5; Mark 9:7; Luke 9:36) (3) In 33 C.E., shortly before Jesus' last Passover, when, responding to Jesus' request that God glorify his name, a voice from heaven said: "I both glorified it and will glorify it again." The crowd thought that it thundered, or that an angel had spoken to Jesus.—John 12:28, 29.

On those occasions Jehovah God himself made himself manifest by means of audible sounds of speech understandable to his servants. Evidently in the last-named instance the crowd did not hear the voice distinctly, since some compared it to thunder. Jehovah undoubtedly was the speaker on those occasions, because Jesus, in connection with whom the statements were made, was no less than God's own Son, closer to the Father than any other.—Matt. 11:27.

Speaking to a group of unbelieving Jews, about the time of the Passover of 31 C.E., Jesus told them: "Also, the Father who sent me has himself borne witness about me. You have neither heard his voice at any time nor seen his figure; and you do not have his word remaining in you, because the very one whom he dispatched you do not believe." (John 5:37, 38) This unbelieving crowd had never heard God's voice, nor even obeyed his word or the obvious witness they received through God's support of Jesus' works. For that matter, apparently only Jesus and John the Baptist had heard the audible voice of Jehovah, for the two last-named instances of Jehovah speaking had not yet occurred at this point.

Biblical mention of Jehovah's "voice" sometimes refers to the authoritativeness of his command as "the voice of God Almighty."—Ezek. 10:5, *RS*.

Angelic voices

On other occasions wherein God is said to speak, angels were used as his representatives to provide the vocal manifestation. Angels represented God in speaking to Moses in Mount Horeb and to Israel, assembled near the foot of the mountain. (Ex. 34:4-7; 20:1-17; Gal. 3:19) These angels sometimes did not present any visible appearance of a form, as when the voice came from the quaking, smoking mountain. (Ex. 20:18, 19; Deut. 4:11, 12; Heb. 12:18, 19) At times they made visionary appearances (Dan. 8:1, 15, 16; Rev. 14:15-18) and on several occasions materialized in human form to bring spoken messages to men. —Gen. 18:1-3, 20; 19:1; Josh. 5:13-15.

HEARING THE VOICE OF GOD

To 'hear the voice of God' does not necessarily mean the hearing of a literal, audible voice. It more often means recognizing and hearing with obedience what God has caused to be written in his Word and transmitted through his earthly servants who represent him. (1 John 2:3, 4) Thus, "voice" is used as applying to "every utterance coming forth through Jehovah's mouth," his commands whether presented to the individual verbally by God himself or by angels or men, or in inspired writing.—Ps. 103:20; Matt. 4:4; see OBEDIENCE.

HEARING JESUS' VOICE

Jesus Christ spoke of himself as the "fine shepherd" whose sheep "listen to his voice, . . . and the sheep follow him, because they know his voice. . . . they do not know the voice of strangers." (John 10:2-5, 11) Those who are Christ's "sheep" "know" his voice in that they recognize and acknowledge as true what Christ says as recorded in the Bible. They refuse to acknowledge the teaching of 'strangers,' false shepherds. They "listen" to his voice in that they obey his commands as set forth in the Scriptures. (John 15:10, 15) Since Christ Jesus is God's Chief Representative, who always listens to Jehovah's voice and speaks what Jehovah directs, the one following Christ will be in union with Jehovah.—John 5:19; 1 John 2:6.

The voice of the resurrected Jesus Christ

After Christ's resurrection and ascension he appeared to Saul of Tarsus (later the apostle Paul), speaking to him in a voice that Saul understood, but that the men accompanying him did not understand. (Acts 9:1-9; 22:6-11; 26:12-18) At Acts 9:7, the account states that the men with Saul heard "a voice ["sound," *Da, Ro,* ftn.]." Here the Greek word *phonés'*, the genitive case of *phó·ne'*, is used, with the sense of 'hearing *of* the voice.' This allows for the meaning that the men heard only the *sound of the voice*, but did not understand. When Paul later related the experience he said that the men "did not hear the voice of the one speaking." (Acts 22:9) In this account the accusative (objective) case *phó·nen'* is used. This can give the sense that, while the *sound* registered on their ears, they did not hear the voice as being *distinct words that they understood* as did Saul, to whom Christ was speaking.

The apostle Paul said, when writing to the Thessalonian congregation about the gathering of God's anointed holy ones: "The Lord [Jesus Christ] himself will descend from heaven with a commanding call, with an archangel's voice and with God's trumpet." (1 Thess. 4:16) The term "archangel" means "chief angel" or "principal angel." Paul's expression "archangel's voice" evidently focuses attention on the authoritativeness of Jesus' voice of command. Jesus, when on earth, revealed the authority that God invested in him, when he said: "For just as the Father has life in himself, so he has granted also to the Son to have life in himself. And he has given him authority to do judging, because Son of man he is. . . . The hour is coming in which all those in the memorial tombs will hear his voice and come out."—John 5:26-29.

THE HUMAN VOICE

Voice, along with language, is a gift of God. Therefore, the voice should be lifted in praise to God. This can be done by speaking "the magnificent things of God," upbuilding others with information from God's Word of truth, or in songs of praise and thanksgiving. —Acts 2:11; Ps. 42:4; 47:1; 98:5; Eph. 5:19; Col. 3:16.

God hears his servant's voice

Those who serve God with spirit and truth can call upon God with the assurance that he hears their voice, regardless of the language in which they call upon him. Moreover, even though the literal voice is not used, the petition to God being a silent one, God, who knows the hearts of men, "hears" or gives attention nevertheless. (Ps. 66:19; 86:6; 116:1; 1 Sam. 1:13; Neh. 2:4) God has heard afflicted ones who cry to him for help, and he also hears the voice and knows the intentions of men who oppose him and plot evil against his servants.—Gen. 21:17; Ps. 55:18, 19; 69:33; 94:9-11; Jer. 23:25.

INANIMATE THINGS

Among the numerous things of God's creation, many do not make a voice sound. But the Hebrew word *qohl* ("voice," "sound") is used with regard to the witness these voiceless things give to the majesty of their Creator. (Ps. 19:1-4) In a personified sense wisdom is said to keep "giving forth its voice" in the public squares, because it is available to all who seek it, and God has had wisdom proclaimed before all, so that there is no excuse for the one not listening. —Prov. 1:20-30.

FIGURATIVE USE

The anguish of Jerusalem's inhabitants in the face of Babylonian attack is compared with the distressed voice of a sick woman, "the voice of the daughter of Zion" being likened to that of a woman giving birth to her first child. (Jer. 4:31) The enemy would reduce Jerusalem to such a low state that any utterances made with her voice would come up from her position of debasement as in the dust and would be like the low voice of a spirit medium. (Isa. 29:4) Through the prophet Jeremiah, God also prophesied that Egypt would be vanquished by the Babylonians, who would come in force as woodcutters, to chop her down. She would lie on the ground, deeply humbled, weeping softly and moaning, her "voice" or "sound" being low like that of a serpent.—Jer. 46:22.

VOPHSI (Voph'si). A Naphtalite whose son Nahbi was one of the twelve spies sent to reconnoiter Canaan.—Num. 13:2, 14.

VOW. A solemn promise to perform some act, make some offering or gift, or enter some service or condition; a pledge, either positive or negative. Being a solemn promise, a vow carries the force of an oath or a swearing and at times the two expressions accompany each other in the Bible (Num. 30:2; Matt. 5:33), "vow" being more the declaration of intent, while "oath" denotes the appeal made to a higher authority attesting to the truthfulness or binding nature of the declaration. Oaths often accompanied attestation to a covenant.—Gen. 26:28; 31:44, 53.

A vow might be (1) a general vow of devotion; (2) a declaration of abstinence (in which case a person vowed to refrain from using for a limited or an unlimited time certain things ordinarily lawful in themselves); (3) a devoting of something to sacred use or to destruction.—Lev. 27:28, 29; Num. 30:2.

The earliest record of a vow is found at Genesis 28:20-22, where Jacob promised to give Jehovah one-tenth of all his possessions if Jehovah would continue with him and bring him back in peace, thereby proving to be Jacob's God. Jacob was not bargaining with God, but wanted to be sure that he had God's approval. As this instance points out, vows were made by the patriarchs (see also Job 22:27) and, as with so many other patriarchal customs, the Mosaic law defined and regulated these already-existing features of worship rather than introducing them.

Many vows were made as an appeal to God for his favor and success in an undertaking, as in Jacob's case. Another example of such is the vow by Israel to devote the cities of the Canaanite king Arad to destruction if Jehovah gave Israel the victory. (Num. 21:1-3) They were also made as an expression of devotion to Jehovah and his pure worship (Ps. 132:1-5), or to indicate that one was setting himself or his possessions apart for special service. Parents could

make vows in connection with their children, as Hannah did regarding Samuel. (1 Sam. 1:11; compare Judges 11:30, 31, 39.) In these instances the children cooperated in carrying out the vow.

VOLUNTARY, BUT BINDING WHEN ONCE MADE

Vows were wholly voluntary. They were not a contract or an agreement between the one vowing and someone else. However, once a man made a vow, fulfillment was compulsory by divine law. Thus a vow was spoken of as being 'bound upon his soul,' implying that his very life became surety for the performance of his word. (Num. 30:2; see also Romans 1:31, 32.) Since life is at stake, it is understandable why the Scriptures urge one to use extreme caution before making a vow, carefully considering the obligations to be assumed. The Law stated: "In case you vow a vow to Jehovah . . . God will without fail require it of you, and it would indeed become a sin on your part. But in case you omit making a vow, it will not become a sin on your part."—Deut. 23:21, 22.

As later expressed by the Congregator: "What you vow, pay. Better is it that you vow not than that you vow and do not pay. Do not allow your mouth to cause your flesh to sin, neither say before the angel that it was a mistake." (Eccl. 5:4-6) A vow rashly made on the impulse of momentary enthusiasm or mere emotion might very well prove to be a snare. (Prov. 20:25) Under the Law one making such a thoughtless vow was guilty before God and had to present a guilt offering for his sin. (Lev. 5:4-6) In the final analysis, a vow has no merit in the eyes of God unless it is in harmony with his righteous laws and issues from the right kind of heart and spirit. —Ps. 51:16, 17.

Vows of women, under the Law

The laws regulating vows made by women are outlined at Numbers 30:3-15: The vow of a daughter was binding once her father heard it and raised no objection; or, instead, he could annul it. The vow of a wife (or an engaged girl) likewise depended on her husband (or fiancé) for validation. If the man annulled the vow after first letting it stand, he bore her error. (Vss. 14, 15) In the case of a widow or a divorced woman, "everything that she has bound upon her soul will stand against her."—Vs. 9.

DISPOSITION OF THINGS VOWED

Any person or possession, including land, could be offered in vow to Jehovah, except what was already set apart for Him by Law, such as the firstborn, first-fruits, tithes, and so forth. (Lev. 27:26, 30, 32) That which was vowed as "sanctified" (Heb., *qo'dhesh*, something set aside as holy, for sacred use) could be redeemed by a certain payment to the sanctuary (except clean animals). (Lev. 27:9-27) However, anything "devoted" (Heb., *hhe'rem*) could not be redeemed, but was to be completely and permanently the property of the sanctuary or, if devoted to destruction, was to be destroyed without fail.—Lev. 27:28, 29.

WRONG OR UNCLEAN VOWS

The vows of heathen religions many times involved unclean, immoral practices. Throughout Phoenicia, Syria and Babylon the proceeds of temple prostitution were dedicated to the idol or temple. Such degenerate vows were outlawed in Israel: "You must not bring the hire of a harlot or the price of a dog [or, 'pederast' (sodomite), likely] into the house of Jehovah your God for any vow."—Deut. 23:18.

Jeremiah reminded the Jews in Egypt after Jerusalem's destruction that one of the reasons why this calamity befell them was that they had misdirected their vows to the "queen of the heavens," and offered sacrifices to her. The women who were taking a prominent part in this idol worship were quick to point out that their vows and worship to the "queen of the heavens" had been approved by their husbands and that they were determined to carry out their vows to this goddess. They thus made the excuse that they were acting in harmony with the Law regarding vows for women (Num. 30:10-15), but Jeremiah denounced their actions as really law-defying, since they were idolatrous.—Jer. 44:19, 23-25; 2 Cor. 6: 16-18.

Hypocritical vows

The Jews did not slip back into outright idol worship after the exile. However, they "made the word of God invalid because of [their] tradition." Their specious reasoning in interpreting the Law affected the matter of vows as well as other features of worship, their religious leaders hypocritically teaching "commands of men as doctrines." (Matt. 15:6-9) For example, Jewish tradition stated that if a man pronounced to his father or mother this form of dedication or sanctification: "Whatever I have by which you might get benefit from me is a gift dedicated to God," he thereby vowed to sanctify all he had spoken of to God, and was not to use these things to help his parents, on the theory that now the temple had the prior claim to these possessions, although he was actually allowed full liberty to keep them to himself.—Matt. 15:5, 6.

SACRIFICES CONNECTED WITH VOWS

Under the Law, a burnt offering at times accompanied other sacrifices, to denote complete dedication and an appeal to Jehovah to accept the sacrifice with favor. (Lev. 8:14, 18; 16:3) Such was true in connection with vows. (Num. 6:14) Burnt offerings were sacrificed to perform special vows. (Num. 15:3; Ps. 66:13) And concerning a "communion sacrifice to Jehovah in order to pay a vow" the requirement was that an unblemished animal be offered, part of which was burned on the altar.—Lev. 22:21, 22; 3:1-5.

As regards Jephthah's vow before fighting the Ammonites (Judg. 11:29-31), see JEPHTHAH.

PAUL'S OBSERVANCE OF LAW AS TO VOWS

The apostle Paul made a vow, whether a Nazirite vow or not is uncertain; also, whether he had made the vow before becoming a Christian is not stated. He may have concluded the period of his vow at Cenchreae, near Corinth, when he had his hair clipped (Acts 18:18) or, as some believe, when he went to the temple in Jerusalem with four other men who were completing their vows. However, this latter action was taken by Paul on the advice of the Christian governing body to demonstrate that Paul was walking orderly and not teaching disobedience to the Law, as rumored in the ears of some of the Jewish Christians. It was common practice for a person to pay for others the expenses involved in the ceremonial cleansing at the expiration of the period of a vow, as Paul here did.—Acts 21:20-24.

As to why the apostle Paul and his associates in the Christian governing body approved the carrying out of certain features of the Law, even though the Law had been moved out of the way by the sacrifice of Jesus Christ, the following things may be considered:

The Law was given by Jehovah God to his people Israel, and accordingly, as the apostle Paul said: "The Law is spiritual," and of its regulations, "the Law is holy, and the commandment is holy and righteous and good." (Rom. 7:12, 14) Consequently, the temple and the services carried on there were not despised by Christians, or looked down upon as wrong. They were not idolatrous. Furthermore, many of the practices had become ingrained as custom among those who were Jews, and, moreover, since the Law was not merely religious, but was also the law of the land, some things had to be followed by all those living in the land, such as the restrictions on work on the sabbaths, and so forth.

But in considering this matter, the main point is that the *Christians did not look to these things for salvation*. The apostle explained that things such as the eating of meat or vegetables, the observing of certain days as above others, even the eating of meat that had been offered to idols before being put up for regular sale in the marketplaces, were matters of conscience. He wrote: "One man judges one day as above another; another man judges one day as all others; let each man be fully convinced in his own mind. He who observes the day observes it to Jehovah. Also, he who eats, eats to Jehovah, for he gives thanks to God; and he who does not eat does not eat to Jehovah, and yet gives thanks to God." Then he summed up his argument by stating the principle: "For the kingdom of God does not mean eating and drinking, but means righteousness and peace and joy with holy spirit," and concluded: "Happy is the man that does not put himself on judgment by what he approves. But if he has doubts, he is already condemned if he eats, because he does not eat out of faith. Indeed, everything that is not out of faith is sin."—Rom. 14:5, 6, 17, 22, 23; 1 Cor. 10:25-30.

An enlightening comment is made on this point by Bible scholar Albert Barnes, in his *Notes, Explanatory and Practical, on the Acts of the Apostles* (pp. 290, 291). Making reference to Acts 21:20, which reads: "After hearing this [an account of God's blessing on Paul's ministry to the nations] they began to glorify God, and they said to him: 'You behold, brother, how many thousands of believers there are among the Jews; and they are all zealous for the Law,'" Barnes remarks: "The reference here is, to the law respecting circumcision, sacrifices, distinctions of meats and days, festivals, &c. It may seem remarkable that they should still continue to observe those rites, since it was the manifest design of Christianity to abolish them. But we are to remember, (1.) That those rites had been appointed by God, and that they were trained to their observance. (2.) That the apostles conformed to them while they remained in Jerusalem, and did not deem it best to set themselves violently against them. ch. iii. 1. Luke xxiv. 53. (3.) That the question about their observance had never been agitated at Jerusalem. It was only among the Gentile converts that the question had risen, and there it *must* arise, for if they were to be observed, they must have been *imposed* upon them by authority. (4.) The decision of the council (ch. xv.) related only to the *Gentile* converts. [Acts 15:23] . . . (5.) It was to be presumed, that as the Christian religion became better understood—that as its large, free, and [universal] nature became more and more developed, the peculiar institutions of Moses would be laid aside of course, without agitation, and without tumult. Had the question been agitated [publicly] at Jerusalem, it would have excited tenfold opposition to Christianity, and would have rent the Christian church into factions, and greatly retarded the advance of the Christian doctrine. We are to remember also, (6.) That, in the arrangement of Divine Providence, the time was drawing near which was to destroy the temple, the city, and the nation; which was to put an end to sacrifices, and *effectually* to close for ever the observance of the Mosaic rites. As this destruction was so near, and as it would be so effectual an *argument* against the observance of the Mosaic rites, the Great Head of the church did not suffer the question of their obligation to be needlessly agitated among the disciples at Jerusalem."

VULTURE [Heb., *ra·hham'*]; **BLACK VULTURE** [Heb., *'oz·ni·yah'*]. These birds are listed among those declared 'unclean' in the Mosaic law.—Lev. 11:13, 18; Deut. 14:12, 17.

Vultures are large carrion-eating birds rather similar in appearance to the hawks and eagles, except that the vultures generally have only soft down or scattered feathers on the head and neck and their claws are comparatively weak. They render a very valuable service in many lands of warm climate, consuming the dead carcasses and putrefying flesh that might otherwise cause disease.

In Arabic, a language that is cognate with Hebrew, a word similar to *ra·hham'* designates the Egyptian vulture (*Neophron percnopterus*), often called Pharaoh's hen. This bird is white except for its black wings and yellow bill and legs. It is the smallest of the vultures found in Bible lands, being about twenty-five inches (64.1 centimeters) in length. With its bare wrinkled face, large eyes, hooked beak and curved talons, it is quite repulsive in appearance. Due to its willingness to eat refuse disdained even by other vultures, it is considered the foulest scavenger of the East, and by the same token the most useful, because of the service it performs.

The griffon vulture is the most common of the vultures found in Palestine and, according to one naturalist, it is "the most striking ornithological feature of Palestine. It is impossible in any part of the country to look up without seeing some of them majestically soaring at an immense height." A yellowish-brown bird, it measures about four feet (1.2 meters) in length, with a wingspan of some nine feet (2.7 meters). The griffon vulture was the symbol of the Egyptian goddess Nekhebt and also appeared on the battle standards of the Egyptians, Assyrians and Persians.

The lammergeier or bearded vulture is now becoming uncommon in Palestine. It is the largest of the vultures, standing about four feet (1.2 meters) high. With its long pointed wings that span almost ten feet (3 meters), the lammergeier flies with unusual grace and wheels effortlessly as it searches the land below for food. Unlike other vultures, the lammergeier has feathers on its head and a beard resembling that of a goat. It has a preference for marrow bones, carrying these to great heights and then letting them drop upon rocks so that they split open, allowing the bird to reach the marrow within.

The Hebrew word *'oz·ni·yah'* is of uncertain derivation. Lexicographer Ludwig Koehler (*Lexicon in Veteris Testamenti Libros*, p. 695) suggests that it identifies the black vulture (*Aegypius monachus*), a vulture about the same size as the griffon but classed by ornithologists as of a separate "genus" among the vultures. Whereas vultures commonly prefer to nest on cliff ledges or rocky crevices, the black vulture usually nests in tall trees. More brown than black, it has the vulture's characteristic naked head; the neck is blue, the tail wedge-shaped.

WAGON [Heb., *'agha·lah'*, from *'a·ghal'*, meaning to roll]. The wagon or cart of ancient times was a simple vehicle, usually wooden, having spoked or solid wheels. (1 Sam. 6:14) Some were little more than two-wheeled open platforms fitted with a horizontal tongue or pole in front. Others had sides, and some were covered, such as the six covered wagons (drawn by two bulls each) used to transport tabernacle articles. (Num. 7:2-9) The "coaches" of Revelation 18:13 may denote four-wheeled wagons or carriages.

In Israel, especially in earlier times, the wagon was usually drawn by cattle rather than horses, the latter being used especially for chariots and in warfare. (2 Sam. 6:3, 6; 15:1; 1 Chron. 13:7, 9; Prov. 21:31) Wagons were employed to transport persons (Gen. 45:19, 21, 27; 46:5), grain and other loads. (1 Sam. 6:7-14; Amos 2:13) Those used in warfare (as mentioned at Psalm 46:9) may have been military baggage wagons. In the time of Isaiah, when the Israel-

ites had many horses (Isa. 2:7), wagons pulled by horses were used in threshing.—Isa. 28:27, 28.

The prophet Isaiah pronounced woe upon persons 'drawing sin as with wagon cords,' possibly indicating that such individuals were attached to sin just as animals were tied with cords to wagons they pulled.—Isa. 5:18.

WALLS. As long as man has been constructing houses and cities he has been building walls out of many materials, in a variety of designs, to serve a number of purposes. The size and strength of structures largely depend on the construction and materials used in their walls.

The walls of David's palace were of cut stone. (2 Sam. 5:11) Similarly, the outside walls of Solomon's temple, it appears, were of quarried stone, with some of their interior surfaces covered over with cedar boards. (1 Ki. 6:2, 7, 15) These interior wooden panels, in turn, were elaborately decorated with carvings and overlays of gold. (1 Ki. 6:29; 1 Chron. 29:4; 2 Chron. 3:4, 7) The interior wall surfaces of Belshazzar's palace were plastered. (Dan. 5:5) The walls of the homes of the people in general were ordinarily of simple construction—sun-dried bricks, uncut stones or plastered material over a wooden framework. Sometimes the surface was whitewashed. —Acts 23:3.

CITY WALLS

In ancient times fear caused people to erect protective walls around large cities to prevent enemy invasions. (1 Ki. 4:13; Isa. 25:12) The inhabitants of the small "dependent towns" round about (Num. 21:25) likewise took refuge within the walled city if attacked. The Mosaic law made a legal distinction between walled and unwalled towns, as to the rights of house owners. (Lev. 25:29-31) The walls not only provided a physical barrier between city residences and an enemy but also afforded an elevated position atop which the defenders could protect the walls from being undermined, tunneled through or breached by battering rams. (2 Sam. 11:20-24; 20:15; Ps. 55:10; Song of Sol. 5:7; Isa. 62:6; Ezek. 4:1, 2; 26:9) As a countermeasure, attacking forces sometimes threw up siege walls as shields behind which to assault the city walls.—2 Ki. 25:1; Jer. 52:4; Ezek. 4:2, 3; 21:22; see FORTIFICATIONS.

OTHER WALLS

Stone walls were often built to hedge in vineyards or fields, and to form corrals or sheep pens. (Num. 22:23-25; Prov. 24:30, 31; Isa. 5:5; Mic. 2:12; Hab. 3:17) And there were also walls that served for embankment purposes along terraced hillsides. (Job 24:11) These walls were of a fairly permanent nature, built of undressed field stones and sometimes set in clay or mortar.

SYMBOLIC WALLS

In the Scriptures walls are sometimes mentioned in a figurative way as pictorial of protection and safety (1 Sam. 25:16; Prov. 18:11; 25:28), or as a symbol of separation. (Gen. 49:22; Ezek. 13:10) In this latter sense Paul wrote the Ephesians: "For he [Christ] is our peace, he who made the two parties one and destroyed the wall in between that fenced them off." (Eph. 2:14) Paul was well acquainted with the middle wall in Jerusalem's temple courtyard, which carried a warning sign to the effect that no non-Jew was to go beyond that wall under penalty of death. However, when Paul wrote to the Ephesians in 60 or 61 C.E., though he may have alluded to it in an illustrative way, he was actually not meaning that the literal wall had been abolished, for it was still standing. Rather, the apostle had in mind the Law covenant arrangement that had acted as a dividing wall between Jews and Gentiles for centuries. On the basis of Christ's death nearly thirty years previously, that symbolic "wall" had been abolished.

Jeremiah was told he would be like fortified walls of copper against those that opposed him. (Jer. 1:18, 19; 15:20) In another illustration, God's people, though dwelling as in a city without literal walls, therefore seemingly defenseless, enjoy peace and security because of God's invisible help. (Ezek. 38:11) Or from another point of view, a strong city would be one having Jehovah as a "wall of fire" (Zech. 2:4, 5), or having walls of salvation set up by Jehovah, rather than ones of mere stone and brick. (Isa. 26:1) The "holy city, New Jerusalem," which comes down out of heaven, is said to have a "great and lofty wall" of jasper, the height of which is 144 cubits, or 210 feet (64 meters), and having twelve foundation stones consisting of precious jewels engraved with the names of the twelve apostles.—Rev. 21:2, 12, 14, 17-19.

WAR [Heb., *la·hham'*, to consume, devour, therefore, by extension, to fight; *mil·hha·mah'* (drawn from *la·hham'*), fighting; *tsa·va"*, to rally, gather together for military service; *qa·rav'* (verb root), to hit or touch upon, draw near, approach, hence, *qe·rav'*, collision or encounter, war; Gr., *po'le·mos* (source of English "polemics"), fight, battle, war (at James 4:1, violent strife, wrangling, quarrel); *stra·teu'o*, to serve in war, to be a soldier, to wage war].

The Bible says that Nimrod "went forth into Assyria," which was evidently an act of aggression into the territory of Asshur the son of Shem. There Nimrod built cities. (Gen. 10:11) In Abraham's day another king from Mesopotamia, Chedorlaomer king of Elam, subjected a number of cities (all apparently around the southern end of the Dead Sea) for a period of twelve years, forcing them to serve him. After they rebelled, Chedorlaomer and his allies warred against them, vanquishing the forces of Sodom and Gomorrah, taking their possessions and capturing Abraham's nephew Lot and his household. At that Abraham mustered 318 trained servants and, together with his three confederates, pursued Chedorlaomer, and recovered the captives and the plunder. However, Abraham did not take any of the booty for himself. This is the first record of a war waged by a servant of God. Abraham's warring to recover his fellow servant of Jehovah had Jehovah's approval, for, on Abraham's return, he was blessed by Melchizedek, priest of the Most High God.—Gen. 14:1-24.

GOD-ORDAINED WARFARE

Jehovah is "a manly person of war," "the God of armies" and "mighty in battle." (Ex. 15:3; 2 Sam. 5:10; Ps. 24:8, 10; Isa. 42:13) Not only has he the right as Creator and Supreme Sovereign of the universe, but he is also obligated by justice to execute or authorize execution of the lawless, to war against all obstinate ones who refuse to obey his righteous laws. Jehovah was therefore just in wiping out the wicked at the time of the Flood, in destroying Sodom and Gomorrah, and in bringing destruction upon Pharaoh's forces.—Gen. 6:5-7, 13, 17; 19:24; Ex. 15:4, 5; compare 2 Peter 2:5-10; Jude 7.

Israel used as God's executioner

Jehovah assigned the Israelites the sacred duty of serving as his executioners in the Promised Land to which he brought them. By victoriously directing Israel, who, prior to their deliverance from Egypt, had not known warfare (Ex. 13:17), against "seven nations more populous and mighty" than they were, God magnified his name as "Jehovah of armies, the God of the battle lines of Israel." This proved that "neither with sword nor with spear does Jehovah save, because to Jehovah belongs the battle." (Deut. 7:1; 1 Sam. 17:45, 47; compare 2 Chronicles 13:12.) It also furnished the Israelites the opportunity to demonstrate obedience to God's commandments to the point of endangering their lives in God-ordained warfare.—Deut. 20:1-4.

No wars of aggression beyond God-given limits

However, God strictly commanded Israel that they were not to engage in wars of aggression or conquest beyond the territory that he granted to them, or aside from the nations he ordered them to fight. They were not to engage in strife with the nations of Edom, Moab or Ammon. (Deut. 2:4, 5, 9, 19) But they were attacked by these nations in later times and were forced to defend themselves against them in warfare. In this they had God's help.—Judg. 3:12-30; 11:32, 33; 1 Sam. 14:47.

When, during the period of the Judges, the king of Ammon tried to justify his aggressions against Israel by falsely charging Israel with taking Ammonite land, Jephthah refuted him by recalling the historical facts. Jephthah then proceeded to fight against these aggressors, on the principle that 'every one whom Jehovah dispossesses before us we will dispossess.' Jephthah would not relinquish an inch of Israel's God-given land to any intruder.—Judg. 11:12-27; see JEPHTHAH, page 898.

Sanctified warfare

Anciently, fighting forces, before they entered battle, were customarily sanctified. (Josh. 3:5; Jer. 6:4; 51:27, 28) During warfare Israel's forces, including non-Jews (for example, Uriah the Hittite, who was probably a circumcised proselyte), had to remain ceremonially clean. They could not have sexual relations, even with their own wives, during a military campaign. Accordingly, there were no prostitutes who followed Israel's army. Moreover, the camp itself had to be kept clean from defilement.—Lev. 15:16, 18; Deut. 23:9-14; 2 Sam. 11:11, 13.

When it was necessary to punish unfaithful Israel, those foreign armies bringing the destruction were viewed as 'sanctified,' in the sense that they were 'set apart' by Jehovah for the execution of his righteous judgments. (Jer. 22:6-9; Hab. 1:6) Similarly, those military forces (principally the Medes and Persians) who brought destruction on Babylon were spoken of by Jehovah as "my sanctified ones."—Isa. 13:1-3.

The false prophets in Israel, in their greediness, were said to "sanctify war" against anyone who did not put something into their mouths. Undoubtedly they sanctimoniously claimed divine sanction for their acts of oppression, which included sharing in the responsibility for the persecution and even the death of true prophets and servants of God.—Mic. 3:5; Jer. 2:8; Lam. 4:13.

Conscription

At Jehovah's command Israel's able-bodied males twenty years old and upward were conscripted for military service. (According to Josephus, *Antiquities of the Jews*, Book III, chapter XII, paragraph 4, they served up to the age of fifty years.) The fearful and fainthearted were rejected because Israel's wars were wars of Jehovah, and those displaying weakness of faith in fearfulness would tend to weaken the army's morale. Exemptions were given to men who had just completed a new house, or who had planted a vineyard and had not used its fruitage. These exemptions were based on the right of a man to enjoy the fruitage of his work. The newly married man was exempt for one year. During this time the man might be able to have and to see an heir. Here Jehovah revealed his concern and consideration for the family. (Num. 1:1-3, 44-46; Deut. 20:5-8; 24:5) The Levites, who took care of the service at the sanctuary, were exempt, showing that Jehovah considered the spiritual welfare of the people more important than military defense.—Num. 1:47-49; 2:32, 33.

Laws concerning assault and siege of cities

Jehovah instructed Israel as to military procedure in the conquest of Canaan. The seven nations of Canaan, named at Deuteronomy 7:1, 2, were to be exterminated, including women and children. Their cities were to be devoted to destruction. (Deut. 20:15-17) According to Deuteronomy 20:10-15, other cities were first warned and terms of peace extended. If the city surrendered, the inhabitants were spared and put to forced labor. This opportunity to surrender, together with the assurance that their lives would be spared and their women would not be raped or molested, was an inducement to such cities to capitulate to Israel's army, thus avoiding much bloodshed. If the city did not surrender, all males were killed. Killing the men removed danger of later revolt by the city. "The women and the little children" were spared. That "women" here no doubt means *virgins* is indicated by Deuteronomy 21:10-14, where prospective war brides are described as mourning for parents, not for husbands. Also, earlier, when Israel defeated Midian it is specifically stated that only *virgins* were spared. Such sparing of only virgins would serve to protect Israel from false worship and no doubt from venereal diseases. (Num. 31:7, 17, 18) (As to the justice of God's decree against the Canaanite nations, see CANAAN, CANAANITES [Basis for Extermination].)

Food-producing trees were not to be cut down for siegeworks. (Deut. 20:19, 20) Horses of the enemy were hamstrung during the heat of battle to incapacitate them; after the battle they undoubtedly were killed.—Josh. 11:6.

NOT ALL OF ISRAEL'S WARS PROPER

Israel's lapsing into a course of unfaithfulness was accompanied by conflicts that were little more than power struggles. This was the case with Abimelech's warring against Shechem and Thebez in the time of the Judges (Judg. 9:1-57), and Omri's warfare against Zimri and Tibni, which led to his being firmly established in the kingship over the ten-tribe kingdom. (1 Ki. 16:16-22) Also, rather than relying on Jehovah for protection from their enemies, the Israelites began to trust in military might, horses and chariots. Thus, in the time of Isaiah, the land of Judah was "filled with horses," and there was "no limit to their chariots."—Isa. 2:1, 7.

ANCIENT WAR STRATEGY AND TACTICS

Spies were sometimes sent out to reconnoiter ahead of the attack. Such spies were not sent to initiate unrest, revolt or subversive underground movements. (Num. 13:1, 2, 17-19; Josh. 2:1; Judg. 18:2; 1 Sam. 26:4) Special trumpet calls were employed for mustering forces, for war calls and for signaling unified action. (Num. 10:9; 2 Chron. 13:12; compare Judges 3:27; 6:34; 7:19, 20.) On occasion forces were divided and deployed in flanking attacks, or in ambush and decoy operations. (Gen. 14:15; Josh. 8:2-8; Judg. 7:16; 2 Sam. 5:23, 24; 2 Chron. 13:13) In at least one instance, at Jehovah's direction, singers of praise to God were put in the vanguard, ahead of the armed forces. God fought that day for Israel, throwing the camp of the enemy into confusion, causing them to kill one another.—2 Chron. 20:20-23.

Fighting was to a great extent hand to hand, man against man. A variety of weapons was used—swords, spears, javelins, arrows, slingstones, and so forth. During the conquest of the Promised Land, Israel did not rely on horses and chariots; their trust was in the saving power of Jehovah. (Deut. 17:16; Ps. 20:7; 33:17; Prov. 21:31) Not until later times did the armies of Israel employ horses and chariots, as did the Egyptians and others. (1 Ki. 4:26; Ex. 14:6, 7; Deut. 11:4; 1 Ki. 20:23-25) Foreign armies were sometimes equipped with war chariots having iron scythes extending from their axles.—Josh. 17:16; Judg. 4:3, 13.

War tactics changed during the course of the centuries. Generally, Israel did not concentrate on developing instruments of offensive warfare, though considerable attention was given to fortification. King Uzziah of Judah is noted for building "engines of war, the invention of engineers," but these were

primarily for the defense of Jerusalem. (2 Chron. 26:14, 15) Assyrian and Babylonian armies, particularly, were known for their siege walls and their siege ramparts, inclined earthworks up which towers with battering rams were brought against the higher and weaker part of the city's wall; from these towers archers and slingers fought. Along with these were other forms of siege engines, including giant rock throwers. (2 Ki. 19:32; Jer. 32:24; Ezek. 4:2; Luke 19:43) At the same time the defenders of the city attempted to hold off the attack by means of archers, slingers, and soldiers throwing firebrands from their walls and towers, and from missile-throwing engines inside the city. (2 Sam. 11:21, 24; 2 Chron. 26:15; 32:5) In assaulting walled fortifications, one of the first things attempted was the cutting off of the city's water supply, while the city about to be besieged often stopped up water sources around the city to deprive the attackers of their use.—2 Chron. 32:2-4, 30.

On defeating an enemy, the victors sometimes stopped up wells and springs in the area and strewed stones over the ground, occasionally sowing the ground with salt.—Judg. 9:45; 2 Ki. 3:24, 25; see ARMS, ARMOR; FORTIFICATIONS.

JESUS FORETELLS WAR

Jesus, the man of peace, observed that "those who take the sword will perish by the sword." (Matt. 26:52) He declared to Pilate that, had his kingdom been of this world, his attendants would have fought to prevent his being delivered up to the Jews. (John 18:36) Yet he foretold that Jerusalem, because of rejecting him as the Messiah, would in time suffer siege and desolation, during which her "children" (inhabitants) would be dashed to the ground.—Luke 19:41-44; 21:24.

Jesus, shortly before his death, gave prophecies that applied to that generation and also to much later times: "You are going to hear of wars and reports of wars; see that you are not terrified. For these things must take place, but the end is not yet. For nation will rise against nation and kingdom against kingdom."—Matt. 24:6, 7; Mark 13:7, 8; Luke 21:9, 10.

CHRIST WAGES WAR AS "KING OF KINGS"

The Bible reveals that the resurrected Lord Jesus Christ, with 'all authority in heaven and on earth' granted to him by his Father, will engage in a warfare to destroy all God's enemies and will establish everlasting peace, as his title "Prince of Peace" implies.—Matt. 28:18; 2 Thess. 1:7-10; Isa. 9:6.

The apostle John had a vision of things to take place after Christ's enthronement in heaven. The words of Psalms 2:7, 8 and 110:1, 2 had prophesied that God's Son would 'ask of him the nations as his inheritance,' and that Jehovah would respond by sending him forth to 'go subduing in the midst of his enemies.' (Heb. 10:12, 13) John's vision depicted a war in heaven in which Michael (Jesus Christ [see MICHAEL No. 1]), immediately after the 'birth of the male child' who was to rule the nations with a rod of iron, led the armies in heaven in a war against the dragon, Satan the Devil, the outcome of which was the hurling of the Devil and his angels to the earth. (Rev. 12:7-9) A loud voice in heaven then announced: "Now have come to pass the salvation and the power and the kingdom of our God and the authority of his Christ." This brought relief and joy to the angels, but presaged troubles, including wars, for the earth, as the declaration continued: "Woe for the earth and for the sea, because the Devil was come down to you, having great anger, knowing he has a short period of time."—Rev. 12:10, 12.

After Satan's being hurled to the earth, God's servants on earth, the remaining ones of the 'seed of the woman,' "who observe the commandments of God and have the work of bearing witness to Jesus," became the Devil's chief target, Satan initiating a warfare against them that included both a spiritual conflict and actual persecution, even to death for some. (Rev. 12:13, 17) Succeeding chapters (13, 17-19) describe the agents and instruments Satan uses against them, and the victorious outcome for God's holy ones under their Leader Jesus Christ.

"The war of the great day of God the Almighty"

The nineteenth chapter of Revelation gives a view of the greatest war of all human history, surpassing anything that men have ever witnessed. Earlier in the vision it is called "the war of the great day of God the Almighty." Aligned against Jehovah and the Lord Jesus Christ as the Commander of God's armies, the hosts of heaven, are the symbolic "wild beast and the kings of the earth and their armies" assembled to the site of this war by "expressions inspired by demons." (Rev. 16:14; 19:19) None of God's earthly servants are pictured as having part in this battle. The earthly kings "will battle with the Lamb, but, because he is Lord of lords and King of kings, the Lamb will conquer them." (Rev. 17:14; 19:19-21; see HAR-MAGEDON.) Following this fight, Satan the Devil himself is to be bound for a thousand years, "that he might not mislead the nations any more until the thousand years were ended."—Rev. 20:1-3.

With the conclusion of this war the earth will enjoy peace for a thousand years. The prophecy will be fulfilled in its fullest and most literal sense: "They will have to beat their swords into plowshares and their spears into pruning shears. Nation will not lift up sword against nation, neither will they learn war any more." "For the very mouth of Jehovah of armies has spoken it." (Isa. 2:4; Mic. 4:3, 4) The psalm that declares "[Jehovah] is making wars to cease to the extremity of the earth. The bow he breaks apart and does cut the spear in pieces; the wagons he burns in the fire," had initial fulfillment in God's bringing peace to Israel's land by wrecking the enemy's war instruments. After Christ defeats the promoters of war at Har-Magedon, the extremity of this earthly globe will enjoy full and satisfying peace.—Ps. 46:8-10.

War threat everlastingly ended

Revelation's vision goes on to show that at the end of the thousand years Satan the Devil will be brought back from his binding in the abyss and will again induce many to come up to prosecute war against those remaining loyal to God. But no damage will be done, for 'fire will come down out of heaven' and devour these enemies, thereby removing all threat of war forever.—Rev. 20:7-10.

CHRISTIAN WARFARE

While the Christian does not engage in a physical war against blood and flesh (Eph. 6:12), he is engaged in warfare nonetheless, a spiritual fight. The apostle Paul describes the war waged within the Christian between "sin's law" and "God's law" or 'the law of the mind' (the Christian mind in harmony with God).—Rom. 7:15-25.

This warfare of the Christian is therefore an agonizing one, requiring the exertion of every effort to come off winner. But he can be confident of victory through the undeserved kindness of God through Christ and the help of God's spirit. (Rom. 8:35-39) Jesus said of this fight: "Exert yourselves vigorously to get in through the narrow door" (Luke 13:24), and the apostle Peter counseled: "Keep abstaining from fleshly desires, which are the very ones that carry on a conflict [or, "are doing military service" (*stra·teu'on·tai*)] against the soul."—1 Pet. 2:11, *Kingdom Interlinear Translation;* compare James 4:1, 2.

Against wicked spirits

In addition to this warfare against sin's law, the Christian has a fight against the demons, who take advantage of the tendencies of the flesh by tempting the Christian to sin. (Eph. 6:12) In this warfare the demons also induce those under their influence to tempt or to oppose and persecute Christians in an

effort to break their integrity to God.—1 Cor. 7:5; 2 Cor. 2:11; 12:7; compare Luke 4:1-13.

Against false teachings

The apostle Paul also spoke of a warfare that he and his associates were waging, in carrying out their commission as those appointed to care for the Christian congregation. The congregation at Corinth had been wrongly influenced by presumptuous men called by Paul "false apostles" who, by giving undue attention to personalities, had caused divisions, sects, in the congregation. (2 Cor. 11:13-15) They became, in effect, followers of men such as Apollos, Paul, Cephas and others. (1 Cor. 1:11, 12) The members of the congregation lost the spiritual viewpoint, that these men were merely representatives of Christ, unitedly serving the same purpose. They became *fleshly*. (1 Cor. 3:1-9) They viewed men in the congregation 'according to what they were in the flesh,' their appearance, natural abilities, personalities, and so forth, instead of regarding them as spiritual men. They failed to recognize that God's spirit was operating in the congregation, and that men such as Paul, Peter and Apollos were accomplishing what they did by God's spirit, for His glory.

Therefore Paul was impelled to write them: "Indeed I beg that, when present, I may not use boldness with that confidence with which I am counting on taking bold measures against some who appraise us as if we walked according to what we are in the flesh. For though we walk in the flesh, we do not wage warfare according to what we are in the flesh. For the weapons of our warfare are not fleshly, but powerful by God for overturning strongly entrenched things. For we are overturning reasonings and every lofty thing raised up against the knowledge of God; and we are bringing every thought into captivity to make it obedient to the Christ."—2 Cor. 10:2-5.

Paul wrote to Timothy, whom he had left in Ephesus to care for the congregation there: "This mandate I commit to you, child, Timothy, in accord with the predictions that led directly on to you, that by these you may go on waging the fine warfare; holding faith and a good conscience." (1 Tim. 1:18, 19) Timothy not only had before him the conflict because of sinful flesh, and the opposition of the enemies of the truth, but he also had to wage warfare against the infiltration of false doctrine and those who would corrupt the congregation. (1 Tim. 1:3-7; 4:6, 11-16) This would fortify the congregation against the apostasy that Paul knew would occur after the apostles passed off the scene. (2 Tim. 4:3-5) So it was a real fight that Timothy had to wage.

Paul was able to say to Timothy: "I have fought the fine fight, I have run the course to the finish, I have observed the faith." (2 Tim. 4:7) Paul had maintained his faithfulness to Jehovah and Jesus Christ by right conduct and service against opposition, suffering and persecution. (2 Cor. 11:23-28) He had additionally discharged the responsibility of his office as an apostle of the Lord Jesus Christ, fighting the war to keep the Christian congregation clean and spotless, as a chaste virgin, and as "a pillar and support of the truth."—1 Tim. 3:15; 1 Cor. 4:1, 2; 2 Cor. 11:2, 29; compare 2 Timothy 2:3, 4.

God's material support of the Christian

In the warfare of the Christian, God views the Christian as his soldier, and therefore provides him with the necessary material things. The apostle argues, with regard to the authority of one serving as a minister to others: "Who is it that ever serves as a soldier at his own expense?"—1 Cor. 9:7.

CHRISTIAN ATTITUDE TOWARD THE WARS OF THE NATIONS

Christians have always maintained strict neutrality as to fleshly warfare between nations, groups or factions of any kind. (John 18:36; 1 Cor. 5:1, 13; Eph. 6:12) For examples of the attitude of the early Christians in this respect, see ARMY (Early Christians).

OTHER USES

In the song of Barak and Deborah, after the victory over the army of Jabin, king of Canaan, a circumstance is recalled that sets forth a principle: "They [Israel] proceeded to choose new gods. It was then there was war in the gates." (Judg. 5:8) As soon as they forsook God for false worship, trouble came, with the enemy pressing at the very gates of their cities. This is in harmony with the psalmist's declaration: "Unless Jehovah himself guards the city, it is to no avail that the guard has kept awake."—Ps. 127:1.

At Ecclesiastes 8:8, Solomon wrote: "There is no man having power over the spirit to restrain the spirit; . . . nor is there any discharge in the war." In the day of death the dying person cannot restrain the spirit or force of life and keep it from returning to God the Giver and Source, so as to live longer. Dying humans cannot control the day of death and prevent it from ever reaching them. They cannot, by any human efforts, be discharged from the war that the enemy Death wages against all mankind without exception. Sinful man cannot get some other sinful man to substitute for him in death and thus enjoy a furlough from Death. (Ps. 49:6-9) Only through Jehovah's undeserved kindness by means of Jesus Christ is relief possible, for: "Just as sin ruled as king with death, likewise also undeserved kindness might rule as king through righteousness with everlasting life in view through Jesus Christ our Lord."—Rom. 5:21.

WAR CLUB. See ARMS, ARMOR.

WARP. In weaving, the group of threads running the length of the fabric is called the warp. The set woven alternately over and under these at right angles across the cloth constitutes the woof. When Israel's priests tested woven materials for leprosy, they inspected both the warp and the woof.—Lev. 13:47-59; see LEPROSY; WEAVING.

Upon completing the cloth, the weaver cuts across the warp threads, removing the material and leaving the "thrums" or ends of the warp threads fastened to the loom. King Hezekiah alluded to this in recalling his severe illness when he thought that God, apparently, was about to cut short his life, cutting Hezekiah off "from the very threads of the warp" in untimely death.—Isa. 38:9-12.

WARS OF JEHOVAH, BOOK OF THE. See BOOK.

WASHING OF FEET. In the generally warm climate of the ancient Middle East where persons customarily wore open sandals, walked on dry soil and traveled on foot along dusty roads, the Oriental gesture of washing the feet was a welcome and hospitable act that often preceded the eating of a meal. In the average home of the common people, the host provided needed vessels and water and visitors washed their own feet. (Judg. 19:21) A wealthier host usually had his slave do the foot washing, and this was considered a menial task. Abigail indicated her willingness to comply with David's wish that she become his wife by saying: "Here is your slave girl as a maidservant to wash the feet of the servants of my lord." (1 Sam. 25:40-42) Especially was it a display of humility and affectionate regard for guests if the host or hostess personally washed the visitors' feet.

Foot washing was not only a host's gesture of hospitality toward his guest (2 Sam. 11:8), but the feet were also customarily washed before retiring to bed. (Song of Sol. 5:3) Especially noteworthy was the requirement that Levite priests wash their feet and hands before going into the tabernacle or before officiating at the altar.—Ex. 30:17-21; 40:30-32.

When Jesus Christ was on earth, a host might offer his guest water for washing the feet, give him a

kiss and grease his head with oil. Simon the Pharisee neglected these three expressions of hospitality while entertaining Jesus. Thus, when a weeping sinful woman wet Jesus' feet with her tears, wiped them with her hair, kissed his feet and then greased them with perfumed oil, Christ pointed out Simon's failure and then told the woman: "Your sins are forgiven." —Luke 7:36-50.

Jesus Christ washed his apostles' feet on the last night of his earthly life, Nisan 14, 33 C.E., doing so to teach them a lesson and "set the pattern," rather than to establish a ceremony. (John 13:1-16) That evening there had been a discussion among the apostles as to who was the greatest (Luke 22:24-27), and the spirit then prevailing apparently led to Jesus' washing of his disciples' feet as a lesson in humility and willingness to serve one another in the humblest way. On that night Jesus and the apostles were merely using a room and were not someone's guests. So, there were no servants on hand to wash their feet, which would undoubtedly have been the case had they been guests. None of the apostles took the initiative to perform this menial service for the others. However, at an appropriate time during the meal, Jesus rose, laid aside his outer garments, girded himself with a towel, put water in a basin and washed their feet. He thus showed that in humility each one should be the servant of the others and should show love in practical ways, doing things for the comfort of others. Christian hostesses did so, as evident from the apostle Paul's reference to the hospitable act of foot washing among other fine works performed by Christian widows. (1 Tim. 5:9, 10) The Christian Greek Scriptures do not list formal washing of feet as a required Christian ceremony. Nonetheless, the example Jesus Christ set by this act stands as a reminder to Christians to serve their brothers lovingly, even in small ways and by performing humble tasks in their behalf.—John 13:34, 35; see BATHING.

WASHING OF HANDS. Rather than being plunged into a container filled with water, in ancient times the hands were washed with water poured upon them. The dirty water then ran into a container or basin over which the hands were held.—Compare 2 Kings 3:11.

The Law prescribed that the priests wash their hands and their feet at the copper basin located between the sanctuary and the altar before ministering at the altar or entering the tent of meeting. (Ex. 30:18-21) The Law also stated that, in case someone slain was found and it was impossible to ascertain who the murderer was, the older men of the city nearest the slain person were to take a young cow, one that had never been worked with or pulled a yoke, to a torrent valley of running water and there break its neck. After this the older men were to wash their hands over the young cow, denoting their innocence in regard to the murder. (Deut. 21:1-8) Also, according to the Law, a person was rendered unclean if touched by someone with a running discharge who had not rinsed his hands.—Lev. 15:11.

David desired morally clean hands so as to be able to worship before Jehovah's altar. (Ps. 26:6) On the other hand, Pilate vainly tried to clear himself of bloodguilt in connection with the death of Jesus by washing his hands before the people. But in this way he really could not escape responsibility for Jesus' death, since he, not the howling mob, had the authority to determine the judgment.—Matt. 27:24.

The scribes and Pharisees in the first century C.E. attached great importance to hand washing and took issue with Jesus Christ concerning his disciples' overstepping the traditions of men of former times by not washing their hands when about to eat a meal. This involved no ordinary hand washing for hygienic purposes, but a ceremonious ritual. "The Pharisees and all the Jews do not eat unless they wash their hands up to the elbow." (Mark 7:2-5; Matt. 15:2) The Talmud puts the one eating with unwashed hands on the same plane as one committing fornication, and states that the one lightly esteeming hand washing will perish from the earth.—See BATHING.

WATCH. See NIGHT.

WATCHMAN. One who guards against possible harm to persons or property, often during the night, and who may sound an alarm in the face of threatened danger. In military service a watchman is usually called a guard or sentry.—Acts 12:6; 28:16; see GUARD.

As a protection against thieves and vandals, persons often were stationed to watch over ripening vineyards or flocks of animals, positioning themselves perhaps in booths or elevated watchtowers built for that purpose. (2 Ki. 17:9; 2 Chron. 20:24; Job 27:18; Isa. 1:8) Siege forces attacking fortified places had watchmen or sentries to give their commanders military intelligence. (Jer. 51:12) When King Saul was in the field camp with his army he also had personal watchmen whose responsibility was to look out for their king's welfare.—1 Sam. 14:16; 26:15, 16.

Watchmen were often stationed on the city walls and towers to observe from a distance those approaching. (2 Sam. 18:24-27; 2 Ki. 9:17-20) At times watchmen made their inspection rounds through the city streets as well. (Song of Sol. 3:3; 5:7) Fearful persons, awake during the dangerous hours of the night, might repeatedly inquire of the watchmen if all was well (Isa. 21:11, 12), and it was only natural for watchmen themselves to long for the daylight to come. (Ps. 130:6) Happy the city that, in addition to the watchmen, had Jehovah watching over it. —Ps. 127:1.

FIGURATIVE USE

Jehovah raised up prophets who served as figurative watchmen to the nation of Israel (Jer. 6:17), and they, in turn, sometimes spoke of watchmen in a symbolic way. (Isa. 21:6, 8; 52:8; 62:6; Hos. 9:8) These prophet-watchmen had the responsibility to warn the wicked of impending destruction, and, failing to do so, they were held accountable. Of course, if the people failed to heed the warning their own blood was upon the unresponsive ones themselves. (Ezek. 3:17-21; 33:1-9) An unfaithful prophet was about as worthless as a blind watchman or a voiceless dog.—Isa. 56:10.

WATCHTOWER. Places of lookout or posts of observation were often built in cities or on city walls. (See TOWER.) Others were constructed in wilderness areas or on frontiers. They were principally designed for military purposes, either to protect a city or a boundary, though they also were constructed as a refuge for shepherds and farmers in isolated places, as well as to enable a watchman to warn of marauders so that flocks and ripening crops in the area might be protected.—2 Chron. 20:24; Isa. 21:8; 32:14.

A number of cities were named Mizpeh (Heb., *mits·peh'*, "watchtower"), probably due to being on high elevations or because of notable towers erected there. Sometimes the Bible distinguished these cities by naming their location, as "Mizpeh of Gilead" (Judg. 11:29) and "Mizpeh in Moab" (1 Sam. 22:3).

A pile of stones was set up by Jacob and called "Galeed" ("Witness heap") and "The Watchtower," because, as Laban then said: "Let Jehovah keep watch between me and you when we are situated unseen the one from the other." (Gen. 31:45-49) This pile of stones would testify to the fact that Jehovah was watching to see that Jacob and Laban carried out their covenant of peace.

WATER. Jehovah is the Source of this liquid (Rev. 14:7), so essential to the life of man, animals and vegetation on earth. (Ex. 17:2, 3; Job 8:11; 14:7-9;

Ps. 105:29; Isa. 1:30) He provides it and can control it. (Ex. 14:21-29; Job 5:10; 26:8; 28:25; 37:10; Ps. 107:35) God furnished the Israelites with water, miraculously when necessary (Ex. 17:1-7; Neh. 9:15, 20; Ps. 78:16, 20; Isa. 35:6, 7; 43:20; 48:21), gave them a land having plenty of water (Deut. 8:7) and promised to bless their water supply as long as they obeyed him.—Ex. 23:25.

Jehovah was responsible for the original watering of the ground by means of a mist arising from the earth, and he established the laws governing evaporation of water and its precipitation as rain. (Gen. 2:5, 6; Job 36:27; Amos 5:8) On the second creative day, God produced an expanse by having some water remain on earth while raising a great quantity high above the globe, such canopy undoubtedly supplying the water whereby the wicked were later destroyed in the flood of Noah's day.—Gen. 1:6-8; 7:11, 17-24; Isa. 54:9.

The Law given at Mount Sinai prohibited making images of things "in the waters under the earth," apparently meaning aquatic creatures in earth's waters, which are below the level of the land. This would include rivers, lakes, seas and subterranean waters. —Ex. 20:4; Deut. 4:15-18; 5:8.

ILLUSTRATIVE AND FIGURATIVE USES

There are numerous illustrative and figurative references to water in the Scriptures. People, especially the restless masses alienated from God, are symbolized by waters. Babylon the Great, in her earth-wide domination, is said to sit "on many waters." These waters are explained in John's vision of the great harlot to "mean peoples and crowds and nations and tongues."—Rev. 17:1, 15; compare Isaiah 57:20.

Because of the power of water as a destructive agent (causing drowning, washing away or similar effect), it is often employed as a symbol of some destructive force. (Ps. 69:1, 2, 14, 15; Ps. 144:7, 8) It is used of a military force at Jeremiah 47:2.

Water was used at the tabernacle both for physical cleanness and in a symbolic way. At the installation of the priesthood the priests were washed with water, and, symbolically, "sin-cleansing water" was spattered on the Levites. (Ex. 29:4; Num. 8:6, 7) Priests washed before ministering at Jehovah's sanctuary and before approaching the altar of burnt offering. (Ex. 40:30-32) Water was employed to wash sacrifices (Lev. 1:9) and in ceremonial purifications. (Lev. 14:5-9, 50-52; 15:4-27; 17:15; Num. 19:1-22; see CLEAN, CLEANNESS.) The "holy water" used in the case of jealousy, where a wife was suspected of adultery, evidently was pure, fresh water, into which dust from the tabernacle was put before she drank it. —Num. 5:17-24.

Life-giving water

Jehovah is the "source of living water." Only from him and through his Son, Jesus Christ, the Chief Agent of life, can men receive everlasting life. (Jer. 2:13; John 17:1, 3) Jesus told a Samaritan woman at a well near Sychar that the water he would give would become in its receiver "a fountain of water bubbling up to impart everlasting life."—John 4:7-15.

The apostle John records his vision of "a new heaven and a new earth" in which he saw flowing out from the throne of God a "river of water of life." On each side of this river there were trees producing fruit, the leaves of the trees being used for the curing of the nations. (Rev. 21:1; 22:1, 2) After this feature of the vision was completed, Jesus spoke to John about his purpose in sending his angel with the vision. Then John heard the proclamation: "And the spirit and the bride keep on saying: 'Come!' And let anyone hearing say: 'Come!' And let anyone thirsting come; let anyone that wishes take life's water free." Evidently this invitation would be extended by God's servants for thirsty ones to *begin* drinking of God's provisions for gaining eternal life through the Lamb of God. (John 1:29) They could get what is now available of this water of life. The invitation is to be extended to everyone who can be reached, not for the purpose of commercial gain by selling the water, but free to all desiring it.—Rev. 22:17.

Before Jesus' death and resurrection he spoke of his followers who would receive holy spirit, beginning at Pentecost, 33 C.E., saying that out from their inmost parts "streams of living water will flow." (John 7:37-39) The record in the Christian Greek Scriptures provides abundant evidence that, impelled by the activating force of God's spirit, the apostles and disciples accomplished marvels in bringing life-giving waters to other people, starting from Jerusalem and expanding throughout the then known world.

Nourishing the implanted word

Using a different figure in writing to the congregation at Corinth, the apostle Paul likened the work of the Christian minister to that of a farmer, who first plants the seed, waters and cultivates it, then waits for God to make the plant grow to maturity. Paul brought the good news of the kingdom to the Corinthians, planting seed in the Corinthian "field." Apollos came afterward, nourishing and cultivating the seed sown by his further teaching, but God, by his spirit, brought growth. Paul used this illustration to emphasize the fact that no individual human is important in himself, but all are ministers, working together as God's workmen. God is the important One, and he blesses such unselfish, unified work.—1 Cor. 3:5-9.

God's word of truth

God's word of truth is likened to water that cleanses. The Christian congregation is clean in the sight of God, as a chaste bride for Christ, he having cleansed it "with the bath of water by means of the word." (Eph. 5:25-27) In a similar usage, Paul speaks to his fellow Christians who have the hope of being underpriests of Christ in the heavens. Referring back to the tabernacle, in which the priests were required to wash in water before entering the sanctuary to serve, he says: "Since we have a great priest [Jesus Christ] over the house of God, let us approach with true hearts in the full assurance of faith, having had . . . our bodies bathed with clean water." (Heb. 10:21, 22) This cleansing involves not only the knowledge of God's word but also its application in their daily lives.

The water of baptism

Jesus explained to Nicodemus: "Unless anyone is born from water and spirit, he cannot enter into the kingdom of God." (John 3:5) Jesus was apparently speaking of the water of baptism, when one repents of his sins and turns away from his former course of life, presenting himself to God in baptism in the name of Jesus Christ. (Compare Ephesians 4:4, 5, which speaks of the "one baptism.") The apostle John later wrote: "This is he that came by means of water and blood, Jesus Christ . . . For there are three witness bearers, the spirit and the water and the blood, and the three are in agreement." (1 John 5:5-8) When Jesus came "into the world," that is, when he began his ministerial and sacrificial course as God's Messiah, he came to John the Baptist to be immersed in water (not in repentance for sins, but in presentation of himself to God, to carry out God's will for him). (Heb. 10:5-7) After this, God's spirit came down upon him, a testimony that he was God's Son and the Messiah. (Luke 3:21, 22) It is the water of his baptism that is in harmony with the blood of his sacrifice and with God's spirit in unanimously testifying to this great Messianic truth.

Other figurative uses

David said concerning the wicked: "May they dissolve as into waters that go their way." (Ps. 58:7) David may have had in mind the torrent valleys common in Palestine, many of which are filled with a swelling, threatening torrent during a flash flood. But the water quickly runs off and disappears, leaving the valley dry.

When repulsed during the assault on the city of Ai, the hearts of the people of Israel "began to melt and became as water," meaning that, sensing they had somehow incurred Jehovah's displeasure and were without his help, they lost all their courage and could not make a firm stand before the enemy. Joshua was very upset, evidently not so much because of the thirty-six men that were killed, but, rather, because their hearts turned to water and they fled in fear before their enemies, for this defeat was a reproach to Jehovah's name.—Josh. 7:5-9; see CLOUD; RAIN.

WATER GATE. See GATE, GATEWAY.

WATERMELON. One of the items of diet for which the mixed crowd and the Israelites expressed a longing while in the wilderness after leaving Egypt. (Num. 11:4, 5) Watermelons have long been cultivated in Egypt and other parts of the Near East.

WAVE OFFERING. See OFFERINGS.

WAW [ו]. The sixth letter of the Hebrew alphabet and also later used, outside the Hebrew Scriptures, to denote the number six. The name of the letter means "hook" or "peg."

In pronunciation this letter corresponds generally to the English "w," as in "wine"; at times, however, in modern Hebrew it is given the sound of English "v." In this work it is transliterated as "w" (ו), "u" (וּ) and "oh" (וֹ). It is rarely used as an initial letter, usually being substituted for by the letter *yohdh* (י). In the Hebrew, it appears at the beginning of each of the eight verses of Psalm 119:41-48.

WAX. Biblical references to wax are apparently to beeswax, a dark-yellow substance that bees use in forming walls of honeycomb cells where they deposit honey or larva. Wax is produced by worker bees, which, after consuming large amounts of honey, manufacture wax in special glands in their abdomens. The wax is excreted through tiny pores and forms as small white flakes on the exterior of the abdomen. The flakes of wax are then transferred to the bee's mouth, where they are chewed prior to construction use. The bee has control over the production of wax and makes it only when a supply is needed.—See BEE.

The wax is easily separated from the honey by melting it in warm water, which causes the wax to rise to the surface, where it can be skimmed off. The melting of wax is used in poetic Scriptural illustrations to express a distressed condition of the heart (Ps. 22:14), the dissolution of mountains and of plains (Ps. 97:5; Mic. 1:4), and the destruction of God's enemies, the psalmist exclaiming: "As wax melts because of the fire, let the wicked ones perish from before God."—Ps. 68:1, 2.

WAY, THE. This expression can be applied to a road, street, track or path; a mode of action or conduct, or a normal course, manner or method. In the Scriptures it is often used with reference to a course of conduct and action that is either approved or disapproved by Jehovah God. (Judg. 2:22; 2 Ki. 21:22; Ps. 27:11; 32:8; 86:11; Isa. 30:21; Jer. 7:23; 10:23; 21:8) With the coming of Jesus Christ, an individual's enjoying a proper relationship with God and approaching him acceptably in prayer depended on acceptance of Jesus Christ. As the Son of God stated: "I am the way and the truth and the life. No one comes to the Father except through me." (John 14:6; Heb. 10:19-22) Those who became followers of Jesus Christ were spoken of as belonging to "The Way," that is, they adhered to a way or manner of life that centered around faith in Jesus Christ, following his example.—Acts 9:2; 19:9, 23; 22:4; 24:22.

WEANING. In ancient times, a mother usually breast-fed her child for some time, unless such circumstances as inability to produce sufficient milk or her untimely death required that a nursing woman be acquired for that purpose. (Ex. 2:5-10) The time when breast feeding was discontinued and the child was accustomed to other food for nourishment marked a significant point in the young one's life. (Isa. 11:8; 28:9) This happy event could call for a feast such as the one Abraham arranged at the weaning of Isaac. —Gen. 21:8.

In those days, women nursed their children much longer than they do now in most parts of the earth. Upon being weaned, Samuel was old enough to be placed in the care of High Priest Eli and to serve at the tabernacle. (1 Sam. 1:24-28) He must have been at least three years old then, for the registration of Levite males began at that age. (2 Chron. 31:16) Raphael Patri (*Family, Love and the Bible,* p. 175) says of Arab children: "Cases are known where a child was suckled until his tenth year." The evidence indicates that Isaac was about five years old when weaned.—See ISAAC (When Weaned?).

A weaned child, though no longer yearning for nourishment from its mother, still finds security and satisfaction in her arms. Comparably, David had soothed and quieted his soul "like a weanling upon his mother," and his soul was 'like a weanling upon him.' It was soothed, quieted, satisfied, apparently because he did not desire prominence, had manifested humility, avoided haughtiness and refrained from walking in things too great for him. He urged Israel to act similarly, humbly 'waiting for Jehovah to time indefinite.'—Ps. 131:1-3.

WEAPONS. See ARMS, ARMOR.

WEAVING. The process of interlacing sets of threads lengthwise and crosswise to make cloth has long been known to man. The group of threads running the length of the fabric is the warp, and the set running across it is the woof or weft. Woof thread is woven alternately over and under the warp threads. (Lev. 13:59) Weaving was often done by women, but was also apparently an occupation of men. (2 Ki. 23:7; 1 Chron. 4:21) In weaving, the Hebrews, Egyptians and others used the loom, basically a frame.—Judg. 16:13, 14; Isa. 19:1, 9, 10.

Ancient looms were either vertical or horizontal. One type of vertical loom consisted of two upright stakes with a crossbeam at the top. The warp threads hung from it and had weights attached to keep them straight. In some looms a lower beam took the place of weights, and in others this beam could be rotated to serve as a roller for the woven cloth. A common horizontal loom consisted of two parallel beams kept in place some distance apart by four pegs driven into the ground at their extremities. Warp threads were stretched between these beams. The wooden shaft of Goliath's spear was possibly being compared to such a heavy beam when it was likened to "the beam of loom workers."—1 Sam. 17:4, 7.

On the loom the warp threads were usually separated into two sets, so that the woof thread would pass over one set when drawn across the warp in one direction and under that set when moved across it in the opposite way. For this, two "sheds" or passages were needed. In a simple horizontal loom a flat "shed stick" was placed across the warp under alternate warp threads and by turning it on edge one "shed" was made, through which the woof thread was passed in one direction. Alternate warp threads

attached by loops of thread to a "leash rod" lying on top of the warp were next raised by lifting the "leash rod" vertically from the warp, making another "shed" through which the weft was drawn in the opposite direction across the warp. After each movement across the warp the woof thread was pressed against the growing cloth with a peg. The weaver drew the weft across the warp with a shuttle, basically a rod carrying the thread. Since the skillful weaver moved the shuttle rapidly, Job could say: "My days themselves have become swifter than a weaver's shuttle." —Job 7:6.

After the cloth had been woven to the desired length and rolled up, the loom worker cut it from the warp threads. (Isa. 38:9, 12) Materials commonly used by weavers included animal hair (Ex. 36:14; Matt. 3:4), wool and linen.—Compare Proverbs 31:13.

Fabrics of varying patterns could be made by using threads of different colors in the warp or the woof, or both. Or woof thread of a particular color might be run only part way in the warp. (Gen. 37:23; 2 Sam. 13:18; Prov. 7:16) The loom worker might weave in an irregular manner, such as running a set of woof threads over one and then under two warp threads across the warp and then running the next set over two warp threads, under two, then over one for the width of the warp, as in weaving gabardine today. By variations in weaving methods a pattern is developed in the fabric even when warp and woof threads are the same color. Aaron, for instance, was provided with a white robe of fine linen woven "in checker work."—Ex. 28:39.

WEEDS. Generally, troublesome plants that serve no apparent useful purpose where they grow. While some scholars have endeavored to link with specific plants the various original-language words rendered "weeds" in the Bible, no certain identification is possible.

The Hebrew word *bo'·shah'* is considered to be derived from a root meaning "to stink" and therefore probably embraces a variety of foul-smelling plants, "stinking weeds." Faithful Job, in effect, stated that, if his life course had not been one of integrity, then, instead of barley, let stinking weeds grow.—Job 31:40.

Another Hebrew term, *hhoh'ahh*, is understood to designate thorny plants generally, thorny weeds that grow on cultivated ground and quickly take possession of desolated land. (Job 31:40; Isa. 34:13; Hos. 9:6) The same word appears at Job 41:2, where the allusion seems to be to a thorn put into the gills of a fish for carrying purposes. *Hhoh'ahh* is also employed in an illustrative sense. (Song of Sol. 2:2) A thorny weed in the hand of a drunkard can bring injury to him and to others; so it is with stupid people who use a proverb wrongly because of not understanding it. (Prov. 26:9) King Jehoash of Israel compared the action of proud King Amaziah of Judah in wanting to fight him to a thorny weed's asking for a marriage alliance with a cedar of Lebanon.—2 Ki. 14:8, 9; 2 Chron. 25:18.

The Hebrew designation *sha'yith* likewise appears to denote a variety of weeds that grow on neglected or desolated land. (Isa. 5:6; 7:23-25; 27:4) This term ("weeds") is used figuratively to represent people who by their unfaithfulness have become worthless and fit only for the fire.—Isa. 9:18, 19; 10:17-19; compare Daniel 4:20-22.

At Proverbs 24:31, the plural form of the Hebrew term *qim·mohsh'*, which is commonly rendered "nettle," appears to denote weeds of all kinds.—See NETTLE.

The weeds (Gr., *zi·za'ni·on*) of Jesus' illustration at Matthew 13:24-30, 36-43 are generally considered to be bearded darnel (*Lolium temulentum*), which very much resembles wheat until maturity, when it can be readily distinguished from wheat by its smaller black seeds. This, together with the fact that the roots of these weeds become entwined with the wheat, would make it most inadvisable to pull up the weeds at an early stage. If darnel seeds become mixed with wheat kernels after the harvest, this can have a serious effect upon the eater. Dizziness and even fatal poisoning have been attributed to eating bread containing too much darnel flour. The poisonous properties of darnel seeds are generally believed to stem from a fungus growing within them.

WEEK. In the Hebrew Scriptures the word "week" is translated from the word *sha·vu'a'*, which literally means "sevened," that is, a sevenfold unit or period. In the Greek Scriptures it translates the word *sab'·ba·ton*, which, in turn, is derived from the Hebrew word for sabbath.

The counting of days in cycles of seven goes far back into man's history. The precedent for such time division was set by Jehovah God in dividing his creative work period into six days or units of time, crowned by a seventh day of rest. (Gen. 2:2, 3) Following this, the next reference we find to a seven-day cycle is in the case of Noah at the time of the flood, but no seventh-day rest is mentioned. (Gen. 7:4, 10; 8:10, 12) Seven-day periods were observed with regard to marriages in Paddan-aram and in Philistia. (Gen. 29:27, 28; Judg. 14:12, 17) A seven-day period was also observed at the funeral of Jacob. (Gen. 50:10) However, the Bible record does not show that these early seven-day periods conformed to a weekly arrangement, having a regular starting day and following one another in a consecutive manner. Among some ancient peoples the seven-day cycles were governed by the four phases of the moon and started again with each new moon. Since a lunar month runs either twenty-nine or thirty days, this would not allow for completely consecutive seven-day cycles.

One early reference to a ten-day period is found at Genesis 24:55. In ancient Egypt the time was divided into ten-day cycles (three such to each month), and the Israelites obviously became familiar with this during their long sojourn in Egypt.

UNDER THE LAW

It is first along with the instructions regarding the Passover that we find a divine ordinance requiring the observance of a specific seven-day period. This period became the annual feast of unfermented cakes that was thereafter celebrated by the Israelites following the Passover. Both the first day and the seventh or last day were to be days of rest.—Ex. 12:14-20; 13:6-10.

Sabbath day instituted

However, following the inauguration of this special week there ensued a period of about one month during which the Israelites were traveling on their exodus from Egypt, and in this period no mention is made of a weekly observance by them terminating with a seventh day of rest. Following the fifteenth day of the second month of their coming out of the land of Egypt, Jehovah began to give them the manna bread, and it was at this time that they were first instructed as to a regular sabbath observance every seventh day. (Ex. 16:1, 4, 5, 22-30) Such sabbath observance necessarily resulted in a *consecutive* weekly division of days not bound by the lunar monthly periods. It was thereafter made a legal statute by God in the Law covenant given through Moses to the nation of Israel.—Ex. 20:8-11; Deut. 5:12-15.

Festival periods

There were, of course, certain festival periods of seven days' duration that were set out in the Law and that did not necessarily begin or end in conform-

ity with the regular week governed by the sabbath. They began on a particular day of the lunar month, and, therefore, the starting day fell on different days of the week from year to year. This was true of the feast of unleavened bread, which followed the Passover and came on Nisan 15-21, and of the festival of booths on Ethanim 15-21. Also, the Feast of Weeks or Pentecost was based on a count of seven weeks plus one day, but the seven weeks began counting from Nisan 16 and so did not always run concurrently with the regular weeks ending in the regular sabbath days.—Ex. 12:2, 6, 14-20; Lev. 23:5-7, 15, 16; Deut. 16:9, 10, 13.

The days of the week were not given names but were simply designated by number, the exception being the seventh day called the "sabbath." (Ex. 20:8) This was also true in the days of Jesus and his apostles, although the day before the sabbath came to be called the "Preparation."—Matt. 28:1; Acts 20:7; Mark 15:42; John 19:31.

"Sabbath" used for seven-day and seven-year periods

Because of the importance that the Law covenant attached to the sabbath, the seventh day, the word "sabbath" was commonly used to represent the entire week of seven days. (Lev. 23:15, 16) It was likewise used to refer to the seventh year, which was a sabbath year of rest for the land. And it also stood for the entire seven-year period or week of years ending in a sabbath year. (Lev. 25:2-8) The Jewish *Mishna* uses the expression "week of years" on two occasions.—See SEVENTY WEEKS.

WEEKS, FESTIVAL OF. See PENTECOST.

WEEPING. Both men and women of the past, including mighty warriors like David, expressed grief or strong emotion by weeping, not considering it a sign of weakness to shed tears. (Gen. 42:24; 43:30; 45:2, 3, 14, 15; 46:29; Ruth 1:9, 14; 2 Sam. 13:36; Job 30:25; Ps. 6:6-8) The death of a loved one or a friend was one of the chief causes of weeping. (2 Sam. 18:33–19:4; Luke 7:11-15; 8:49-56; John 20:11-15) And the death of respected and beloved individuals might give rise to national weeping (2 Sam. 3:31-34), long periods sometimes being devoted to such expression of grief. (Gen. 50:1-3, 10, 11; Num. 20:29; Deut. 34:8) Other circumstances that occasioned weeping were defeat in warfare (Deut. 1:44, 45; Jer. 31:15; Lam. 1:16), captivity (Ps. 137:1), oppression (Eccl. 4:1), great calamity (Esther 3:13, 14; 4:1-4) and remorse over sin. (Ezra 10:1-4; Jer. 3:21, 22; 31:9; Joel 2:12; Luke 22:54-62; Jas. 4:8, 9) Weeping in religious ceremony was associated with the worship of the Babylonian god Tammuz.—Ezek. 8:14.

Aside from feelings of personal loss or affliction, deep concern and intense feeling for others often prompted weeping. Thus the apostle Paul spoke of admonishing and correcting fellow believers with tears. (Acts 20:31; 2 Cor. 2:4) With weeping he mentioned those who were "walking as the enemies of the torture stake of the Christ." (Phil. 3:18, 19) And, because of the close bond of love existing between Paul and the overseers of the Ephesus congregation, all wept upon learning of the possibility that they might not see the apostle's face again.—Acts 20:36-38.

There were times when worshipers of Jehovah wept during prayer, as did Hannah, Hezekiah and Nehemiah. (1 Sam. 1:9-11; 2 Ki. 20:1-5; Neh. 1:2-4; Ps. 39:12) Even Jesus Christ, while on earth, supplicated and petitioned his Father "with strong outcries and tears."—Heb. 5:7; see MOURNING.

WEIGHTS AND MEASURES. Archaeological evidence, the Bible itself and other ancient writings provide the main basis for assigning approximate values to the various weights and measures used by the Hebrews.

LINEAR MEASURES

The linear measures employed by the Hebrews were evidently derived from the human body: the finger, hand, arm, and so forth. Since the ratio in length or width of one part of the body to another part of the body can be determined, it is possible to ascertain the relationship of one linear measurement to another. And, based on archaeological evidence pointing to a cubit of about 17.5 inches (c. 44.5 centimeters), approximate modern values can be given to the linear measurements mentioned in the Bible. (See CUBIT.) The chart that follows presents both the relationship of the Hebrew linear measures and their approximate modern equivalents.

		Modern Equivalent
1 fingerbreadth	= 1/4 handbreadth	c. 3/4 inch (c. 1.85 centimeters)
1 handbreadth	= 4 fingerbreadths	c. 2.9 inches (c. 7.4 centimeters)
1 span	= 3 handbreadths	c. 8.75 inches (c. 22.2 centimeters)
1 cubit	= 2 spans	c. 17.5 inches (c. 44.5 centimeters)
1 long cubit	= 7 handbreadths	c. 20.4 inches (c. 51.8 centimeters)
	(possibly the same as the "former" cubit of 2 Chronicles 3:3)	
1 reed	= 6 cubits	c. 8 feet 9 inches (c. 2.67 meters)
1 long reed	= 6 long cubits	c. 10 feet 2.5 inches (c. 3.11 meters)

There is some uncertainty about the measure designated by the Hebrew term *go'medh*, appearing solely at Judges 3:16 with reference to the length of Ehud's sword. In numerous translations this word is rendered "cubit." (*AV, Le, JB, NW, Ro, RS*) Some scholars believe that *go'medh* denotes a short cubit roughly corresponding to the distance from the elbow to the knuckles of the clenched hand. This would be about "fifteen inches" (c. 38 centimeters).—*NE*, 1970 ed.

Other linear measurements mentioned in the Scriptures are the fathom (c. 6 feet; c. 1.8 meters), the *sta'di·on* or furlong (c. 607 feet; c. 185 meters) and the mile (probably the Roman mile; 4,860 English feet; 1,481 meters). The word "journey" is often used in connection with a general distance covered. (Gen. 31:23; Ex. 3:18; Num. 10:33; 33:8) A day's journey was perhaps twenty miles (32 kilometers) or more, while a sabbath day's journey appears to have been approximately three-fifths of a statute mile (c. 1 kilometer).—Matt. 24:20; Acts 1:12; see FATHOM; FURLONG; JOURNEY; MILE.

MEASURES OF CAPACITY

Based on jar fragments bearing the designation "bath" in ancient Hebrew characters, the capacity of the bath measure is reckoned at approximately 5.81 gallons (22 liters). In the charts that follow, dry and liquid measures are figured in relation to the bath measure. The relationship of one measure to another, when not stated in the Bible, is drawn from other ancient writings.—See BATH; CAB; COR; HIN; HOMER; LOG; OMER; SEAH.

Liquid measures

		Modern Equivalent
1 log	= 1/4 cab	.65 pint (.31 liter)
1 cab	= 4 logs	2.58 pints (1.22 liters)
1 hin	= 3 cabs	3 quarts 1.8 pints (3.67 liters)
1 bath	= 6 hins	5.81 gallons (22 liters)
1 cor	= 10 baths	58.1 gallons (220 liters)

Dry measures

		Modern Equivalent
1 log	= 1/4 cab	.56 dry pint (.31 liter)
1 cab	= 4 logs	2.2 dry pints (1.22 liters)
1 omer	= 1 4/5 cabs	2 dry quarts (2.2 liters)
1 seah	= 3 1/3 omers	.21 bushel (7.33 liters)
1 ephah	= 3 seahs	.62 bushel (22 liters)
1 homer	= 10 ephahs	6.2 bushels (220 liters)

Other dry and liquid measures

The Hebrew word *'is·sa·rohn'*, meaning "tenth," often denotes a tenth of an ephah. (Ex. 29:40; Lev. 14:10; 23:13, 17; Num. 15:4) According to rabbinical sources, the "six measures of barley" (literally, "six of barley") mentioned at Ruth 3:15 are six seah measures. On the authority of the Mishnah and the *Vulgate*, the Hebrew term *le'thekh* is understood to designate a half homer. (Hos. 3:2; *AS, AV, Da, JP, Le, NW*) The Greek terms *me·tre·tes'* (appearing in the plural at John 2:6 and rendered "liquid measures" [*NW*]) and *ba'tos* (found in the plural at Luke 16:6) are equated by some with the Hebrew bath measure. The Greek *khoi'nix* ("quart," *NW*) is commonly thought to be slightly more than a liter or a little less than a U.S. dry quart.—Rev. 6:5, 6.

WEIGHTS

Archaeological evidence suggests that a shekel weighed about .4 ounce avoirdupois (c. .367 ounce troy; c. 11.4 grams). Using this as a basis, the chart that follows sets forth the relationship of the Hebrew weights and their approximate modern equivalent.

		Modern Equivalent
1 gerah	= 1/20 shekel	.02 ounce avdp. (.57 gram)
1 bekah (half shekel)	= 10 gerahs	.2 ounce avdp. (5.7 grams)
1 shekel	= 2 bekahs	.4 ounce avdp. (11.4 grams)
1 mina (maneh)	= 50 shekels	1.25 pounds avdp. (570 grams)
1 talent	= 60 minas	75 pounds avdp. (34 kilograms)

The Greek word *li'tra* is generally equated with the Roman pound (c. 11.4 ounces avdp.; c. 327 grams). The mina of the Christian Greek Scriptures is reckoned at 100 drachmas. (See DRACHMA.) This would mean that the Greek mina weighed about 11.9 ounces avoirdupois (340 grams) and the Greek talent, about 45 pounds avoirdupois (20.4 kilograms).—See GERAH; MINA; MONEY; SHEKEL; TALENT.

AREA

The Hebrews designated the size of a plot of land either by the amount of seed needed to sow it (Lev. 27:16; 1 Ki. 18:32) or by what a span of bulls could plow in a day.—1 Sam. 14:14, *NW*, 1955 ed., ftn.; see ACRE.

WELL. This translates the Hebrew word *be'er'*, which usually designates a pit or hole sunk into the ground to tap a natural supply of water. The term *be'er'* appears in such place-names as Beer-lahai-roi (Gen. 16:14), Beer-sheba (Gen. 21:14), Beer (Num. 21:16-18) and Beer-elim. (Isa. 15:8) This word may also mean "pit" (Gen. 14:10) and, at Psalms 55:23 ("pit") and 69:15 ("well"), seems to denote the grave. It is used metaphorically to refer to a wife or a beloved woman. (Prov. 5:15 ["cistern"]; Song of Sol. 4:15 ["well"]) And Proverbs 23:27, where the foreign woman is likened to a narrow well, may allude to the fact that obtaining water from such a well often involves difficulties, and earthenware jars break readily on its sides.—See FOUNTAIN, SPRING.

In lands having a long dry season, particularly wilderness regions, from earliest times wells have been of great importance. Anciently, the unauthorized use of wells appears to have been viewed as an invasion of property rights. (Num. 20:17, 19; 21:22) The scarcity of water and the labor entailed in digging wells made them valuable property. Not infrequently did the possession of wells give rise to violent disputes and strife. For this reason the patriarch Abraham, on one occasion, formally established his ownership of a well at Beer-sheba. (Gen. 21:25-31; 26:20, 21) However, after his death the Philistines disregarded the rights of his son and heir Isaac and stopped up the very wells that Abraham's servants had dug.—Gen. 26:15, 18.

Wells were frequently surrounded by low walls and kept covered with a large stone, doubtless to keep out dirt and to prevent animals and persons from falling into them. (Gen. 29:2, 3; Ex. 2:15, 16) Near some wells there were drinking troughs or gutters for watering domestic animals. (Gen. 24:20; Ex. 2:16-19) Throughout the hills of Palestine, wells were dug in the limestone, and steps, leading down to the water, were often cut in the rock. In some wells, after descending, the one drawing water simply dipped a vessel directly into it. However, from very deep sources water was commonly drawn up by means of a leather bucket (Num. 24:7) or an earthenware jar (Gen. 24:16) suspended from a rope.—See JACOB'S FOUNTAIN.

WEST. The Hebrews indicated direction from the viewpoint of a person facing E. Thus the west was behind them and might be implied by the Hebrew word *'a·hhohr'*, meaning "behind."—Isa. 9:12.

Most often, "west" (or, "westward, western") is denoted by the Hebrew word *yam* (meaning "sea," as at Joshua 1:4), evidently because the Great or Mediterranean Sea lay in that direction from the Promised Land. (Gen. 28:14; Ex. 10:19; 38:12; Num. 34:6; Zech. 14:4) The context must be considered to determine whether *yam* means "sea" or denotes the west. —Josh. 15:8-12; 2 Chron. 4:2-4, 15.

Another Hebrew word (*ma·'arav'*) is used to denote either the sunset (Isa. 43:5; 59:19) or the west. (1 Chron. 26:30; 2 Chron. 32:30) It is used to help convey the thought of great distance in the comforting assurance of Jehovah's mercy toward imperfect humans: "As far off as the sunrise is from the sunset, so far off from us he has put our transgressions."—Ps. 103:12.

When Jesus said that many would come "from eastern parts and western parts" to recline at the table in the Kingdom with Abraham, Isaac and Jacob, the Greek text at Matthew 8:11 says literally "from risings and settings." Here the Greek word *dy·sme'* relates to the direction of the sunset, that is, the west. (*Kingdom Interlinear Translation*) *Dy·sme'* is also used elsewhere to denote the west.—Matt. 24:27; Luke 12:54; 13:29; Rev. 21:13.

WHEAT. An important cereal crop that has long supplied man with a valuable item of diet and has at times even in recent years, as anciently, been sold at a price double or triple that of barley. (Compare 2 Kings 7:1, 16, 18; Revelation 6:6.) Wheat, either by itself or mixed with other grains, was commonly made into bread. (Ex. 29:2; Ezek. 4:9) This cereal could also be eaten raw (Matt. 12:1) and was made into grits by crushing its kernels. Especially the green ears of wheat were prepared by roasting. (Lev. 2:14; 2 Sam. 17:28) Wheat was exacted as tribute from defeated tribes or nations (2 Chron. 27:5), and figured in offerings made to Jehovah.—1 Chron. 23:29; Ezra 6:9, 10.

The plant itself, when young, resembles grass and is bright green. Mature wheat, however, may measure from two to five feet (.6 to 1.5 meters) in height and is golden brown. Its leaves are long and slender, and the central stem terminates in a head of kernels.

One variety of wheat cultivated in Egypt of old, and still encountered there, has several ears per stalk. (Compare Genesis 41:22, 23.) The varieties of wheat that have been commonly cultivated in Palestine in more recent years, and likely also in Bible times, are bearded, that is, having coarse, prickly hairs on the husks of the kernels.

True to God's promise, the Israelites found Palestine to be a land of wheat and barley. (Deut. 8:8; 32:14; Ps. 81:16; 147:14) Not only did they have enough for themselves but they also were able to export grain. (2 Chron. 2:8-10, 15) In Ezekiel's time, commodities from Judah and Israel, including "wheat of Minnith," were being traded in Tyre.—Ezek. 27:17.

Wheat was sown in Palestine about the same time as the barley, in the month of Bul (October-November), after the early fall rains had sufficiently softened the soil for plowing. (Isa. 28:24, 25) The wheat harvest followed the barley harvest (Ruth 2:23; compare Exodus 9:31, 32), and was closely associated with the Festival of Weeks or Pentecost in the month of Sivan (May-June), at which time two leavened loaves made of wheat flour were presented as a wave offering to Jehovah. (Ex. 34:22; Lev. 23:17) After the wheat was threshed, winnowed and sifted, it was often stored in underground pits, a practice perhaps alluded to at Jeremiah 41:8.

The Bible also makes illustrative reference to wheat. It is used to represent persons acceptable to Jehovah, "the sons of the kingdom." (Matt. 3:12; 13:24-30, 37, 38; Luke 3:17) Both Jesus and the apostle Paul mentioned wheat in illustrating the resurrection. (John 12:24; 1 Cor. 15:35-38) And Jesus likened the test to come upon his disciples, as a result of the trials he was about to undergo, to the sifting of wheat.—Luke 22:31.

WHEEL. The exact historical origin of the wheel is not known. Anciently, wooden planks were pegged together, rounded and furnished with a felloe or rim to form the early wheel. The spoked type was used on chariots, wagons and other vehicles. (Ex. 14:25; Isa. 5:28; 28:27) The ten copper carriages that Solomon made for use at Jehovah's temple each had a copper axle and four chariotlike copper wheels one and a half cubits high, with hubs, spokes and felloes. —1 Ki. 7:27-33.

The potter fashioned earthenware vessels on a revolving horizontal disk called a potter's wheel. (Jer. 18:3, 4) Also, a bucket might be lowered and raised in a cistern by means of rope attached to some type of wheel or windlass.—Eccl. 12:6.

ILLUSTRATIVE AND FIGURATIVE USE

According to the Hebrew Masoretic text, Proverbs 20:26 reads: "A wise king is scattering wicked people, and he turns around upon them a wheel." This seems to allude to an action of a king comparable to the use of the wheel in threshing grain. (Compare Isaiah 28:27, 28.) The metaphor appears to indicate that the wise king acts promptly in separating wicked persons from righteous ones and in punishing the wicked. Thereby evil is suppressed in his domain. (Compare Proverbs 20:8.) However, by a slight alteration, this verse says that a wise king turns around upon the wicked "their own hurtfulness."

The uncontrolled tongue is a "fire" that "sets the wheel of natural life aflame." The entire round of one's life can be set aflame by the tongue, even as a very hot axle can set a wheel on fire.—Jas. 3:6.

By the river Chebar in the land of the Chaldeans during the fifth year of King Jehoiachin's exile, Ezekiel envisioned Jehovah riding upon a swift-moving chariotlike celestial vehicle. Its four wheels had rims filled with eyes, and within each wheel was another wheel apparently at right angles, making it possible to go forward or to either side without changing the angle of the wheels. Beside each wheel was a cherub, the cherubic living creatures and wheels moving in unison as spirit-directed. (Ezek. 1:1-3, 15-21; 3:13) The following year, Ezekiel had a similar vision, this time before the temple Solomon built in Jerusalem and indicating that soon that city and the temple would be destroyed in execution of Jehovah's judicial decision. (Ezek. 8:1-3; 10:1-19; 11:22) Some sixty years thereafter, Daniel envisioned the Ancient of Days, Jehovah, seated upon a heavenly wheeled throne. Both throne and wheels were aflame, suggesting the approach of fiery divine judgment upon world powers.—Dan. 7:1, 9, 10; Ps. 97:1-3.

WHIP. This instrument, usually a flexible cord or leather lash with a handle, has been used since ancient times to beat humans (2 Chron. 10:11, 14) and in driving and directing animals.—Prov. 26:3; Nah. 3:2.

King Rehoboam boasted that, whereas his father Solomon had chastised the Israelites with "whips," he would do so with "scourges." Though Rehoboam's expression was figurative, the scourges alluded to may have been lashes equipped with sharp points, since the Hebrew word (*'aq·rab·bim'*) for "scourges" literally means "scorpions."

Eliphaz the Temanite spoke of the "whip of a tongue." (Job 4:1; 5:21) Apparently the allusion was to the use of the tongue to inflict injury, as in slandering and speaking abusively.—Compare Proverbs 12:18; James 3:5-10.

At Passover time of 30 C.E., "after making a whip of ropes, [Jesus] drove all those with the sheep and cattle out of the temple." Indicating that Jesus used the whip only on the animals, not on the men with the sheep and cattle, is the fact that he evicted the sellers of doves verbally, not with the whip. Also, by driving out the cattle with the whip, he upset their business activity, and the men would naturally follow after their cattle, to round them up.—John 2:13-17.

WHITE. See COLORS.

WICKEDNESS. Anyone who does not conform to God's standard of moral excellence is wicked, bad, evil or worthless. Like the Greek word *po·ne·ri'a* (Matt. 22:18; Mark 7:22; Luke 11:39; Acts 3:26; Rom. 1:29; 1 Cor. 5:8; Eph. 6:12), the adjective, noun and verb forms drawn from the Hebrew root *ra·sha"* designate that which is wicked. (Gen. 18:23; 2 Sam. 22:22; 2 Chron. 20:35; Job 34:8; Ps. 37:10; Isa. 26:10) *Po·ne·ros'* (related to *po·ne·ri'a*) often signifies that which is evil or wicked in a moral sense (Luke 6:45) and can apply to something that is bad or worthless in a physical sense, as when Jesus Christ spoke of "worthless fruit." (Matt. 7:17, 18) This word can also describe something that is hurtful and, at Revelation 16:2, has been rendered "painful" (*AT, TEV*) and "malignant."—*NE, NW.*

WHY WICKEDNESS PERMITTED

Satan the Devil, who caused the first man and woman, Adam and Eve, to rebel against God, stands in opposition to God's righteous standard and is appropriately termed "the wicked one." (Matt. 6:13; 13:19, 38; 1 John 2:13, 14; 5:19) The rebellion initiated by Satan called into question the rightfulness and righteousness of God's sovereignty, that is, whether God's rulership over his creatures is exercised righteously and in their best interests. The fact that Adam and Eve rebelled also raised another issue: Would all other intelligent creatures prove unfaithful and disloyal to God when obedience appeared to bring no material benefits? Satan's claim respecting faithful Job implied that they would do so. Satan said: "Skin

in behalf of skin, and everything that a man has he will give in behalf of his soul. For a change, thrust out your hand, please, and touch as far as his bone and his flesh and see whether he will not curse you to your very face."—Job 2:4, 5.

Time was required to settle the issues that had been raised. Hence, Jehovah God, by permitting wicked persons to continue living, made it possible for others to share in proving Satan's claim to be false by serving God faithfully under unfavorable and trialsome circumstances. God's permission of wickedness has also provided an opportunity for individuals to abandon a wrong course and to subject themselves willingly to God's righteous laws. (Isa. 55:7; Ezek. 33:11) So God's holding back for a time from destroying the wicked serves to spare the righteously disposed ones by allowing time for them to prove their love and devotion to Jehovah.—Rom. 9:17-26.

Additionally, Jehovah God makes use of circumstances in such a way that the wicked themselves unwittingly serve his purpose. Though they oppose God, he is able to restrain them to the extent necessary to preserve his servants in their integrity, and to cause their actions to bring his righteousness to the fore. (Rom. 3:3-5, 23-26; 8:35-39; Ps. 76:10) This thought is expressed at Proverbs 16:4: "Everything Jehovah has made for his purpose, yes, even the wicked one for the evil day."

A case in point is the Pharaoh on whom Jehovah, through Moses and Aaron, served notice for the release of the enslaved Israelites. God did not make this Egyptian ruler wicked, but he did allow him to continue living and also brought about circumstances that caused Pharaoh to manifest himself as being wicked and deserving of death. Jehovah's purpose in doing this is revealed at Exodus 9:16: "For this cause I have kept you in existence, for the sake of showing you my power and in order to have my name declared in all the earth."

The ten plagues visited upon Egypt, climaxed by the destruction of Pharaoh and his military forces in the Red Sea, were an impressive demonstration of Jehovah's power. (Ex. 7:14–12:30; Ps. 78:43-51; 136:15) For years afterward the nations round about were still talking about it, and God's name was thus being declared throughout the earth. (Josh. 2:10, 11; 1 Sam. 4:8) Had Jehovah killed Pharaoh immediately, this grand display of God's power to His glory and for the deliverance of his people would not have been possible.

The Scriptures give assurance that the time will come when wickedness will no longer exist, as all who stand in opposition to the Creator will be destroyed when His permission of wickedness will have served its purpose.—2 Pet. 3:9-13; Rev. 18:20-24; 19:11–20:3, 7-10.

WIDOW [Heb., *'al·ma·nah'*, widow; Gr., *khe'ra*, widow (also, metaphorically, one bereaved)]. A woman who has lost her husband in death and has not remarried. Death of the husband severed the marriage bond, leaving the widow free to remarry if she chose to do so. (Ruth 1:8-13; Rom. 7:2, 3; 1 Cor. 7:8, 9) Under the patriarchal arrangement, and later under the Mosaic law, the brother of a man who had died childless was to take his brother's widow as his wife and have a child by her, to carry on the line of her deceased husband.—Gen. 38:8; Deut. 25:5-10; Ruth 4:3-10; see BROTHER-IN-LAW MARRIAGE.

Upon the death of their mate, widows could return to the house of their father. (Gen. 38:11) In the Law, specific provision to this effect was made for the daughter of a priest who became widowed or was divorced. Since the priest received tithes for his household's sustenance, the daughter could share in this provision. This assured that she would not face poverty, and thus avoided any reproach upon the priesthood. (Lev. 22:13) For those widows who had no such support or protection, provisions were made in God's law for them to enjoy gleaner's rights in the fields, olive groves and vineyards (Deut. 24:19-21), to participate in the bounteous celebration each year at festivals (Deut. 16:10-14) and, every third year, to share in the tithes that were contributed by the nation.—Deut. 14:28, 29; 26:12, 13.

CONCERN OF JEHOVAH AND JESUS CHRIST FOR WIDOWS

Jehovah spoke of himself as the One "executing judgment for the fatherless boy and the widow." (Deut. 10:18) Strong injunctions are given in the Law as to the administration of full and equal justice to widows. (Ex. 22:22-24; Deut. 24:17) A curse was pronounced upon those perverting the judgment of widows (Deut. 27:19), and proper treatment of widows was urged in the writings of the prophets. —Isa. 1:17, 23; 10:1, 2; Jer. 22:3; Ezek. 22:7; Zech. 7:9, 10; Mal. 3:5.

Jesus displayed his concern for the welfare of the widows in Israel when he condemned the scribes as "the ones devouring the houses of the widows." —Mark 12:38-40; Luke 20:46, 47.

CHRISTIAN ASSISTANCE TO WIDOWS

During the emergency that arose in the Christian congregation shortly after the day of Pentecost, 33 C.E., the Greek-speaking widows were being overlooked in the daily distribution. When this was brought to the attention of the apostles they considered the matter so important that they appointed "seven certified men . . . full of spirit and wisdom" to supervise the distribution of food with equity. —Acts 6:1-6.

The apostle Paul, at 1 Timothy 5:3-16, gave complete instructions for the loving care of widows in the Christian congregation. The congregation was to care for destitute widows. But if the widow had children or grandchildren, they should assume the responsibility of providing for her needs, or, as Paul instructed, "if any believing woman has widows [that is, widows related to her], let her relieve them, and let the congregation not be under the burden. Then it can relieve those who are actually widows [that is, actually bereaved, without help]." A widow put on the list for material help by the congregation was one "who has become not less than sixty years old," having a good record of morality, of faithful, loving devotion to Jehovah and of hospitality and love toward others. On the other hand, the apostle recommends that young widows remarry, bear children and manage a household, thereby avoiding the snare of sexual impulses and the danger of being "unoccupied, . . . gossipers and meddlers in other people's affairs."

Jesus' half-brother James highlighted the importance of looking after orphans and widows in their tribulation when he set it parallel with keeping oneself without spot from the world, as a requisite for worship that is clean and undefiled from God's standpoint.—Jas. 1:27.

Among the widows of notable faith are Tamar (Gen. 38:6, 7), Naomi and Ruth (Ruth 1:3-5), Abigail (1 Sam. 25:37, 38, 42), the widow of Zarephath (1 Ki. 17:8-24) and Anna the prophetess (Luke 2:36, 37; compare Luke's description of Anna with the qualifications of a worthy widow as outlined by Paul at 1 Timothy 5:3-16 discussed in a foregoing paragraph). Also, an unnamed widow was highly commended by Jesus because she contributed all of what she had to the temple.—Mark 12:41-44.

FIGURATIVE USE

Cities, when cast off and desolated, are symbolically likened to widows. (Lam. 1:1; compare Jeremiah 51:5.) Babylon the Great, "the great city that has a kingdom over the kings of the earth," boasts, like her type, ancient Babylon, that she will never become

a widow. Nevertheless, just as ancient Babylon did indeed become a "widow," so will modern Babylon the Great.—Isa. 47:8, 9; Rev. 17:18; 18:7, 8.

WIFE. Jehovah God provided the first man Adam a wife by taking a rib from him and building it into the woman. She thereby became bone of his bones and flesh of his flesh. She was the counterpart of Adam and was created as a helper for him. (Gen. 2:18, 20-23) God dealt directly with Adam, and Adam, in turn, passed on God's commandments to his wife. By reason of his prior creation and his being created in God's image he had the priority as head and was the spokesman for God to her. His headship was to be exercised in love and the woman as a helper was to cooperate in the procreative mandate issued to the pair.—Gen. 1:28; see WOMAN.

After the sin, first of Eve, who instead of being a helper to her husband proved to be a temptress, and then of her husband Adam, who followed her in transgression, God pronounced judgment on the woman, saying: "I shall greatly increase the pain of your pregnancy; in birth pangs you will bring forth children, and your craving will be for your husband, and he will dominate you." (Gen. 3:16) Since that time, among many peoples of the earth the woman has indeed been dominated, often in a very harsh way, by her husband, and instead of being a companion and helper, she has in many cases been treated more like a servant.

AMONG THE ANCIENT HEBREWS

Among the ancient Hebrews the man was the head of the house and his wife's owner (Hebrew, *ba"al*) and the woman was the one owned (*be"ulah'*). Among servants of God the wife occupied a dignified and honorable place. Godly women of spirit and ability, while subject to their husbandly head, had much latitude and freedom of action and were happy in their place and were blessed in being used by Jehovah God to perform special services for him. Examples among the many faithful wives of the Bible are Sarah, Rebekah, Deborah, Ruth, Esther and Mary the mother of Jesus.

Wife protected under the Law

While the husband occupied the superior position in the marriage arrangement, God's requirements were that he was to provide for and care for the family in a material and spiritual way. Also, all the wrongdoings of the family reflected on him; consequently he had a heavy responsibility. And while he had greater privileges than the wife, God's law protected the wife, and gave her certain unique privileges also, so that she was able to live a happy, productive life.

A few examples of the Law's provisions involving the wife were: Either husband or wife could be put to death for adultery. If the husband was suspicious of secret infidelity on the part of his wife, he could bring her to the priest, for Jehovah God to judge the matter. If the woman was guilty, her reproductive organs would atrophy. On the other hand, if she was not guilty, the husband was required to make her pregnant, thereby publicly acknowledging her to be innocent. (Num. 5:12-31) A husband could divorce his wife if he found something indecent on her part. This would likely include such things as showing him gross disrespect or bringing reproach upon the household or that of his father. But the wife was protected by the requirement that he must write out for her a certificate of divorce. She was then free to marry another man. (Deut. 24:1, 2) If the wife made a vow that her husband thought unwise or detrimental to the family's welfare, he could nullify it. (Num. 30:10-15) This, however, was a safeguard for the wife, keeping her from any hasty action that might bring her into difficulty.

Polygamy was allowed under the Mosaic law but was regulated so that the wife was protected. The husband could not transfer the right of the firstborn from the son of a less-loved wife to the son of his favorite wife. (Deut. 21:15-17) If an Israelite daughter was sold by her father as a servant and the master took her as a concubine and she did not please him, he could allow her to be redeemed but could not sell her to a foreign people. (Ex. 21:7, 8) If either he or his son had taken her as a concubine and then married another wife, she was to be provided with food, clothing and shelter and the marriage dues. (Ex. 21:9-11) If a husband maliciously charged his wife with having falsely pretended to be a virgin at the time of marriage and his charge was proved false, he was punished and had to pay her father twice the marriage rate for virgins and could never divorce her all his days. (Deut. 22:13-19) If a man seduced an unengaged virgin, he was required to pay the marriage price to her father and, if the father permitted, to marry her, after which he could never divorce her all his days.—Deut. 22:28, 29; Ex. 22:16, 17.

While the position of the wife in Hebrew society was somewhat different from her status in Western society today, the faithful Hebrew wife enjoyed her position and her work. She helped her husband, raised the family and managed the household and found many things of satisfaction and delight, being able to express her womanly nature and talents to the full.

DESCRIPTION OF A GOOD WIFE

The happy state and activities of the faithful wife are described at Proverbs 31. She is said to be of more value to her husband than corals. He is able to put trust in her. She is industrious, weaving, making clothing for her family, attending to the buying of household needs, working in the vineyard, managing a household with the servants, aiding others who need help, clothing her family attractively, even bringing in some income by her handiwork, equipping her family against future emergencies, expressing herself in wisdom and loving-kindness and, through fear of Jehovah and good works, receiving praise from her husband and from her sons, thereby honoring her husband and her family in the land. Truly he who has found a good wife has found a good thing and gets goodwill from Jehovah.—Prov. 18:22.

FIGURATIVE USE

In a figurative sense Jehovah spoke of Israel as a wife to him by reason of his covenant with the nation. (Isa. 54:6) The apostle Paul speaks of Jehovah as the Father of spirit-begotten Christians and of the "Jerusalem above" as their mother, as though Jehovah is married to her for the purpose of bringing forth spirit-begotten Christians. (Gal. 4:6, 7, 26) The Christian congregation is spoken of as the bride or wife of Jesus Christ.—Eph. 5:23, 25; Rev. 19:7; 21:2, 9.

IN THE CHRISTIAN CONGREGATION

In the Christian congregation the standard is that a husband should have only one living wife. (1 Cor. 7:2; 1 Tim. 3:2) Wives are commanded to be in subjection to their husbands, whether these husbands are Christian believers or not. (Eph. 5:22-24) Wives are not to withhold the marital due, for as with the husband, so with the wife, she does not "exercise authority over her own body." (1 Cor. 7:3, 4) Wives are instructed to let their primary adornment be that of the secret person of the heart, producing the fruitage of the spirit, that perhaps through their conduct alone the unbelieving husband may be won over to Christianity.—1 Pet. 3:1-6.

WILD ASS. See ASS.

WILD BULL. See BULL.

WILDERNESS. Wilderness regions form the background for many of the Biblical accounts and are frequently used in figurative or metaphorical statements.

The nation of Israel, making its exodus from Egypt, was guided by God into the wilderness along the Red Sea, causing Pharaoh to assume that they had lost their bearings in that region. (Ex. 13:18-20; 14:1-3) On the other side of the Red Sea, and for the remainder of forty years, Israel passed from one wilderness section to another, including the wilderness regions of Shur, Sin, Sinai, Paran and Zin (Ex. 15:22; 16:1; 19:1; Num. 10:12; 20:1), at times encamping at oases, such as at Elim, with its twelve springs and seventy palm trees (Ex. 15:27), and at Kadesh-barnea.—Num. 13:26; Deut. 2:14.

The Promised Land itself, forming part of the so-called "Fertile Crescent," lay like a finger of well-cultivated land bounded on one side by the Mediterranean Sea, and on two sides by vast wilderness regions—the Syro-Arabian Desert on the E and the Sinai Peninsula on the S. (Ex. 23:31) Within the land's boundaries were smaller wilderness sections, for example, that by Dothan, just S of the Valley of Jezreel, where Joseph was cast into the waterpit by his brothers (Gen. 37:17, 22); the wilderness of Judah, with certain sections around the cities of Ziph, Maon, and En-gedi, wildernesses in which David sought refuge from Saul (Judg. 1:16; 1 Sam. 23:14, 24; 24:1); and wilderness regions on the E side of the Jordan, merging with the Syro-Arabian Desert. (Num. 21:13; Deut. 1:1; 4:43) Much of the Rift Valley (today called the "Ghor") through which the Jordan River runs is basically desert land.

HEBREW WORDS USED

The Hebrew term for wilderness (*midh·bar'*) apparently has a rather broad application, but in general refers to a sparsely settled, uncultivated land. (Jer. 2:2) Some scholars suggest that *midh·bar'* comes from a root word (*da·var'*), meaning "to drive," and connect it with the driving of flocks out to pasture in the morning and home again at night. The Bible refers to the "pasture grounds of the wilderness" (Ps. 65:12; Jer. 23:10) and to the pasturing of herds and flocks in such regions. (Gen. 36:24; Ex. 3:1; 1 Sam. 17:28) Cisterns (2 Chron. 26:10), houses, and even some cities might be found there.—1 Ki. 2:34; Josh. 15:61, 62; Isa. 42:11.

So, while many of the wilderness regions mentioned in the Bible are today completely barren wastelands, there is evidence that some were not always so. Denis Baly, in *The Geography of the Bible* (p. 91), says that "the nature of the vegetation pattern must have undergone very great changes since Biblical times." The original well-balanced conditions on which soil, climate and vegetation formed a "stable environment," with little soil erosion, were thrown out of balance by destruction of forests that were never replanted. With shade gone, and roots no longer holding the soil, the burning summer heat and slashing winter rains destroyed it. The earth was baked by the sun, swept by the wind, flaked by extreme temperature variations, and washed away by the rains. Archaeological investigation shows that many areas now completely barren once "included pasture lands, plains, and oases where springs and occasional rains plus careful water conservation made possible the building of villages and the maintaining of important caravan routes." (*The Interpreter's Dictionary of the Bible,* Vol. 1, p. 828) Even today many of such wilderness areas are covered with a heavy green turf in the spring, though by the end of summer they have been burned bare by heat and drought.

While often designating simply brush and grass steppe lands, *midh·bar'* may also apply to waterless regions that could be termed true deserts. Other Hebrew terms are used to designate such areas more specifically, and these are often found in poetic parallel with *midh·bar'*.—Ps. 78:40; Jer. 50:12.

The word *yᵉshi·mohn'* denotes a natural waste place or desert. (Ps. 68:7; Isa. 43:19, 20) It is apparently a stronger term than *midh·bar'*, indicating greater barrenness, as in the expression the "empty, howling desert [*yᵉshi·mon'*]." (Deut. 32:10) Used with the definite article, it refers to specific wilderness areas. —Num. 21:20; 1 Sam. 23:19, 24; see JESHIMON.

'Ara·vah' (likely from *'a·rav'*, meaning "to be dried up as with heat") describes arid and sterile tracts, like those across the Jordan from Jericho. (Num. 22:1) Such desert plains could be the result of forest destruction and lack of proper conservation and cultivation, or be due to prolonged drought, these conditions converting productive terrain into unfruitful wastelands. (Isa. 33:9; Jer. 51:43) With the definite article the word also denotes a specific part of the Promised Land. (See ARABAH; ARABAH, TORRENT VALLEY OF.) Another term, *tsi·yah'*, describes any "waterless region" and is used in parallel with the previously mentioned words.—Ps. 72:9; 107:35.

Even those regions meriting the name "desert" in the Bible were rarely of the sandy type, as certain portions of the Sahara Desert are with their rolling sand dunes. Usually they were relatively treeless, arid or semiarid flatlands, rocky plateaus, or desolate waterless valleys hemmed in by high mountains and barren peaks.—Job 30:3-7; Jer. 17:6; Ezek. 19:13.

THE WILDERNESS OF SINAI

As has been shown, the conditions in some of the wilderness regions were quite possibly more favorable in the ancient past than at the present time. Still, Moses could speak of Israel's trek through Sinai as "through the great and fear-inspiring wilderness, with poisonous serpents and scorpions and with thirsty ground that has no water." (Deut. 1:19; 8:15) It was a "land of fevers" (Hos. 13:5), a land of pit and deep shadow. (Jer. 2:6) The more barren wilderness regions were either uninhabited (Job 38:26) or places where tent dwellers resided and nomads roamed. (1 Chron. 5:9, 10; Jer. 3:2) Here were brambles and thornbushes (Gen. 21:14, 15; Ex. 3:1, 2; Judg. 8:7), thorny lotus trees and thickets of prickly acacia trees. —Ex. 25:10; Job 40:21, 22.

Weary travelers traversing the beaten paths (Jer. 12:12) might seek shade under the thin, rodlike branches of a broom tree (1 Ki. 19:4, 5), or a gloomy-looking dwarf juniper (Jer. 48:6), or by the gnarled trunk of a tamarisk with its featherlike foliage of tiny evergreen leaves. (Gen. 21:33) High above, eagles and other birds of prey wheeled around in cloudless skies (Deut. 32:10, 11), while horned vipers and arrow snakes slithered over rocks and under bushes, sand lizards scurried about and big monitor lizards lumbered along on short, powerful legs. (Lev. 11:30; Ps. 140:3; Isa. 34:15) Mountain goats appeared on rocky crags (1 Sam. 24:2), wild asses, zebras, camels and ostriches foraged on the sparse vegetation, and even pelicans and porcupines might be seen. (Job 24:5; 39:5, 6; Jer. 2:24; Lam. 4:3; Zeph. 2:13, 14) At night, the howling of jackals and wolves was joined by the hooting of owls or the whirring cry of the nightjar, adding to the feeling of wildness and isolation. (Isa. 34:11-15; Jer. 5:6) Those who slept in a wilderness region generally did so with little sense of security.—Compare Ezekiel 34:25.

WILDERNESS IN THE CHRISTIAN GREEK SCRIPTURES

Here the Greek term *e're·mos* corresponds generally to the Hebrew *midh·bar'*. (Luke 15:4) It describes the wilderness setting of John the Baptist's preaching (Matt. 3:1), the "deserts" over which pre-Christian men of faith wandered (Heb. 11:38), and the lonely places into which a certain demonized man was driven. (Luke 8:27-29) Jesus, after being baptized, fasted and was tempted by Satan in a wilderness region. (Matt. 4:1; compare Leviticus 16:20-22.) During his ministry, at times Jesus resorted to the wilderness to pray. (Luke 5:16) He assured his disciples, however, that his second presence would not take place in some such lonely wilderness. (Matt. 24:26)

The wilderness still had its own special dangers when the apostle Paul made his missionary journeys.—2 Cor. 11:26; compare Acts 21:38.

FIGURATIVE USES

The wilderness regions to the E and SE of Palestine were also the source of fierce hot winds now called "siroccos," from the Arabic word (*sharquiyyeh*) for "east wind." (Isa. 27:8) These winds blowing in from the desert have a tremendous parching effect, absorbing all the moisture in the air and often carrying with them fine, yellowish dust. (Jer. 4:11) The siroccos occur principally in the spring and fall (and those in the spring can be very destructive to vegetation and crops. (Ezek. 17:10) Speaking of Ephraim, as the tribe representing the apostate northern kingdom of Israel, Jehovah foretold that, though Ephraim "should show fruitfulness, an east wind . . . will come. From a wilderness it is coming up, and it will dry up his well and drain his spring. That one will pillage the treasure of all desirable articles." This devastating east wind out of the wilderness symbolized the attack on Israel by Assyria out of the E, plundering and carrying the Israelites captive.—Hos. 13:12-16.

Wilderness regions themselves, characteristically thinly inhabited and manifesting a lack of human attention and cultivation, were often used to depict the destructive results of enemy invasion. Because of Judah's unfaithfulness, the armies of Babylon would make her 'holy cities a wilderness, Zion a sheer wilderness, Jerusalem a desolate waste' (Isa. 64:10), her orchards and cultivated fields all taking on a wilderness appearance. (Jer. 4:26; 9:10-12) Her princely rulers, who had been like majestic cedars of a forest, would be felled. (Jer. 22:6, 7; compare Ezekiel 17:1-4, 12, 13.) On the other hand, in retribution for their hatred and opposition to God's kingdom arrangement, the enemy nations, such as Babylon, Egypt, Edom and others, were to undergo a similar experience. Particularly Babylon was singled out as due to become a "waterless wilderness and a desert plain," uninhabited, forgotten in her desolation.—Jer. 50:12-16; Joel 3:19; Zeph. 2:9, 10.

By contrast, the restoration of Judah, after the seventy-year exile, would be like converting a wilderness region into an Edenic garden, with fruitful orchards and productive fields, watered by streams and rivers, with reedy plants, leafy trees and blossoming flowers, all making the land appear to rejoice.—Isa. 35:1, 2; 51:3.

Individuals

Similar references to individuals show that such prophecies apply primarily in a spiritual, rather than a literal, way. Thus, the one trusting in men rather than Jehovah is likened to a solitary tree in a desert plain, with no hope of seeing good. But the one trusting in Jehovah is like "a tree planted by the waters," fruitful, luxuriant, secure. (Jer. 17:5-8) These contrasts also aid in gaining a mental picture of what constituted a wilderness region.

"Wilderness of the sea"

The "wilderness [*midh·bar'*] of the sea" at Isaiah 21:1 has been understood by some commentators to be an enigmatic expression referring to the southern part of ancient Babylonia. When the Euphrates and Tigris Rivers annually overflowed their banks this region became as a 'wilderness sea.' The Greek *Septuagint Version* omits the word for "sea" from this text and the consonantal Dead Sea Scroll of Isaiah can be interpreted to read "words." Because of this, some suggest the following translation of Isaiah 21:1: "Words like storm winds sweeping through the Negeb, coming from the desert, from a terrible land." (*The Interpreter's Bible*, Vol. V, p. 286) If accepted, such translation might indicate that the "words" of a "hard vision" (vs. 2) against Babylon rushed through the prophet's mind like desert storm winds across the Negeb.

In Revelation

In the book of Revelation, the wilderness is used in a dual sense: as representing solitude and refuge from attackers in the case of the symbolic woman who gives birth to the royal male child (Rev. 12:6, 14), and as representing the home of wild beasts in the case of the symbolic woman "Babylon the Great," who rides the seven-headed wild beast.—Rev. 17:3-6, 12-14.

WILDERNESS OF JUDAH. See JUDAH, WILDERNESS OF.

WILDERNESS OF THE WANDERING. The region where the Israelites spent about forty years after the exodus from Egypt. (Deut. 8:2) It is not possible to determine the exact route of their wandering, for many of the locations mentioned in the Bible account cannot be identified. (See the names of the various places under their own headings.) Tradition links Mount Sinai with a red granite ridge centrally situated in the southern part of the Sinai Peninsula. It appears that, for a considerable distance before getting to Mount Sinai, the Israelites traveled fairly close to the Red Sea (evidently its western arm now known as the Gulf of Suez), one of their encampments being by the Red Sea. From Mount Sinai, where the Israelites arrived in the third month (Sivan, May-June) after leaving Egypt (Ex. 19:3), they took a northerly course and eventually came to Kadesh (Kadesh-barnea) in the wilderness of Zin. Sometime after engaging in rebellious murmurings due to the bad report brought back by ten of the spies sent into the Promised Land, the Israelites seemingly left Kadesh, returning there in the first month of the fortieth year after the Exodus. In the interim they had encamped at various places, including Ezion-geber at the head of the Gulf of Aqabah. Subsequent to their second departure from Kadesh, the Israelites pitched camp at a number of places near the territory of Edom until finally coming to the desert plains of Moab.—Num. 12:16–13:3, 25, 26; 20:1; 33:9-49; see KADESH, KADESH-BARNEA.

With the exception of scattered oases, the Sinai Peninsula is largely a region of sand, hard gravel and rock. Meager vegetation grows in the wadis. Anciently there may have been a greater amount of rainfall and also more vegetation. However, without God's care, the Israelites, possibly numbering three million, could never have survived in this barren region. As Moses told them on the plains of Moab: "Watch out for yourself that you may not forget Jehovah your God . . . who brought you out of the land of Egypt, out of the house of slaves; who caused you to walk through the great and fear-inspiring wilderness, with poisonous serpents and scorpions and with thirsty ground that has no water; who brought forth water for you out of the flinty rock; who fed you with manna in the wilderness, which your fathers had not known, in order to humble you and in order to put you to the test so as to do you good in your afterdays."—Deut. 8:11-16.

WILD GOAT. See GOAT.

WILLOW [Heb., *tsaph·tsa·phah'*]. The name of this tree in Hebrew corresponds with the Arabic *safsaf*, which is applied to the willow tree. There are four types of willow growing in Palestine, one designated by the botanical term *Salix safsaf*, but the most common is the *Salix acmophylla*. The Hebrew word occurs only once, at Ezekiel 17:5, where the symbolic "seed of the land," evidently referring to Zedekiah, is figuratively planted by the king of Babylon as "a willow by vast waters." The willow trees are found along the bank of rivers and shallow streams and other moist places, where they sprout quickly from cuttings or slips and grow rapidly. They never attain the height of poplar trees but grow as shrubs or small trees

and often form thickets along the water courses. Their beauty is in their slender long leaves, hanging gracefully from the slender twigs and branches.

WIND. The Hebrew word *ru'ahh*, often rendered "spirit," can also denote air in motion, wind. (Eccl. 1:6) Other Hebrew terms and expressions may be translated "stormwind" (Hos. 8:7), "tempest," "whirling tempest" (Jer. 25:32; 23:19), "tempestuous wind" and "windstorm." (Ps. 148:8; 2 Ki. 2:11) Although at John 3:8 *pneu'ma* (generally translated "spirit") means "wind," the Greek term *a'ne·mos* is the more frequently used designation for wind. (Matt. 7:25, 27; 11:7; John 6:18) "The breezy part [Heb., *ru'ahh*] of the day" apparently referred to the evening hours just before sunset, when refreshing cool breezes commonly arise in the region where the garden of Eden is thought to have been.—Gen. 3:8; see SPIRIT.

Jehovah God is the Creator of the wind. (Amos 4:13) Though not literally in it (1 Ki. 19:11; compare Job 38:1; 40:6; Psalm 104:3), God can control the wind and use it to serve his purposes, as when he employed it as an agent to cause the waters of the Flood to subside. (Gen. 8:1; Ex. 14:21; Num. 11:31; Ps. 78:26; 107:25, 29; 135:7; 147:18; Jer. 10:13; Jonah 1:4) His Son, when on earth, likewise displayed power to control the winds, causing them to abate. (Matt. 8:23, 27; 14:24-32; Mark 4:36-41; 6:48, 51; Luke 8:22-25) It was apparently only by Jehovah's allowance that Satan was able to produce or control a "great wind" that brought death to Job's children.—Job 1:11, 12, 18, 19.

Usually winds were named for the direction from which they came, the "east wind" blowing westward from the E. (Ex. 10:13, 19; Ps. 78:26; Song of Sol. 4:16) All four directions, N, S, E and W, are embraced by references to the "four winds" of heaven or earth. (Jer. 49:36; Ezek. 37:9; Dan. 8:8; Matt. 24:31) At Revelation 7:1 "four angels" are depicted as "standing upon the four corners of the earth, holding tight the four winds of the earth." By standing at the "corners" the "angels" would let loose the winds obliquely from diagonal directions, sparing no quarter of the earth from the disastrous blowing of the winds.

North winds were cool and brought heavy rains. (Job 37:9; Prov. 25:23) The south wind blew over hot desert areas into Palestine and, therefore, could produce a heat wave (Luke 12:55); storm winds might also originate in the S. (Isa. 21:1; Zech. 9:14) In the dry season, the east wind, in moving toward Egypt and Palestine, crossed vast desert areas and so was hot and dry, scorching or drying up vegetation. (Gen. 41:6, 23, 27; Ezek. 17:7-10; compare Hosea 13:15; Jonah 4:8.) During the rainy season, west winds carried moisture into Palestine from the Mediterranean Sea and brought rain to the land. (1 Ki. 18:42-45) When observers there saw a cloud rising in the W, they could expect a storm. (Luke 12:54) In the dry summer, daily breezes from the Mediterranean made the weather more tolerable.—See CLOUD; EUROAQUILO.

FIGURATIVE USE

Winds can spring up quickly and just as quickly die down, thus appropriately representing the transitoriness of man's life. (Job 7:7; Ps. 103:15, 16) Having no solid substance, wind can denote vain knowledge and labor and empty words and hopes. (Job 15:1, 2; 16:3; Eccl. 5:16; Hos. 12:1), as well as nothingness. (Isa. 26:18; 41:29; Jer. 5:13) As vain works end up in futility, pursuing them is like "striving after wind." (Eccl. 1:14; 2:11) And the man who brings ostracism upon his house takes "possession of wind." He gains nothing that is worthwhile or has real substance. —Prov. 11:29.

Winds scatter and toss objects about and so being 'scattered to every wind' or 'divided toward the four winds' signifies complete dispersion or division. (Jer. 49:36; Ezek. 5:10; 12:14; 17:21; Dan. 11:4) Like a vessel with no set course that is tossed about by the winds, persons lacking Christian maturity are subject to being "carried hither and thither by every wind of teaching by means of the trickery of men, by means of cunning in contriving error."—Eph. 4:13, 14.

WINDOW. See HOUSE.

WINE AND STRONG DRINK. There are a number of original-language terms that usually designate some kind of wine (Heb., *ti·rohsh'* [Gen. 27:28, 37; Hos. 2:8, 9, 22]; Heb., *hhe'mer* [Deut. 32:14; Isa. 27:2] and the corresponding Aramaic term *hhamar'* [Dan. 5:1, 2, 4, 23]; Gr., *gleu'kos* [Acts 2:13, 15]). But the Hebrew word *ya'yin* is found most frequently in the Scriptures. It first appears in Genesis 9:20-24, where the reference is to Noah's planting a vineyard after the flood and then becoming intoxicated on the wine therefrom. The Greek word *oi'nos* (basically corresponding to the Hebrew term *ya'yin*) first occurs in Jesus' comments on the inadvisability of using old wineskins for *new, partially fermented wine*, as the pressure developed through fermentation would burst the old wineskins.—Matt. 9:17; Mark 2:22; Luke 5:37, 38.

Various strong alcoholic liquors apparently derived from pomegranates, dates, figs, and the like, were usually designated by the Hebrew term *she·khar'*. (Num. 28:7; Deut. 14:26; Ps. 69:12) The Hebrew word *'a·sis'*, at The Song of Solomon 8:2, refers to the "fresh juice of pomegranates," but in other passages the context points to wine. (Isa. 49:26; Joel 1:5) Beer may have been designated by the Hebrew word *so've'*. —Isa. 1:22; Nah. 1:10.

WINE MAKING

In Palestine the grapes were gathered during August and September, depending on the type of grapes and the climate of the region. The vintage season was practically over by the time the "festival of booths" was celebrated in the early part of autumn. (Deut. 16:13) After being picked, the grapes were placed in limestone vats or troughs where men usually crushed them barefooted, singing songs as they trod the winepress. (Isa. 16:10; Jer. 25:30; 48:33) With such comparatively gentle crushing methods the stems and seeds were not broken down, little of the tannic acid in the skins was expressed, and this, in turn, made for a high-quality wine, one that was smooth and soft on the palate. (Song of Sol. 7:9) Sometimes heavy stones were used instead of feet.—Isa. 63:3; see PRESS.

The first "must" or fresh juice that flows from the broken skins of the grapes, if kept separate from the greater volume of juice extracted under pressure, makes the richest and best wines. Fermentation begins within six hours after the crushing, while the juice is still in the vats, and slowly progresses for a period of several months. The alcohol content of the natural wines varies from 8 to 14 percent by volume, but this can be increased with the addition of sugar to the must or by adding alcoholic spirits later on. If grapes are low in sugar content, and fermentation continues too long, or if the wine is not properly protected from oxidizing, it turns to acetic acid or vinegar.—Ruth 2:14.

During the aging period the wine was kept in jars or skin bottles. (Jer. 13:12) These containers were probably vented in such a way as to allow the carbon dioxide gas (a by-product in the conversion of the sugars to alcohol through fermentation) to escape without admitting oxygen from the air to contact and contaminate the wine. (Job 32:19) As the wines were left undisturbed, they gradually clarified, the dregs falling to the bottom, with an improvement in the bouquet and flavor. (Luke 5:39) Thereafter wines were usually transferred to other vessels.—Isa. 25:6; Jer. 48:11; see DREGS.

USES

From time immemorial wine has been used as a beverage at mealtimes. (Gen. 27:25; Eccl. 9:7) Wine, bread and other foods are often associated together. (1 Sam. 16:20; Song of Sol. 5:1; Isa. 22:13; 55:1) Melchizedek set "bread and wine" before Abraham. (Gen. 14:18-20) Jesus drank wine with his meals when it was available. (Matt. 11:19; Luke 7:34) Wine was very much a part of banquets (Esther 1:7; 5:6; 7:2, 7, 8), wedding feasts (John 2:2, 3, 9, 10; 4:46), and other festive occasions. (1 Chron. 12:39, 40; Job 1:13, 18) The royal commissaries were stocked with wines (1 Chron. 27:27; 2 Chron. 11:11); it was the customary beverage of kings and governors. (Neh. 2:1; 5:15, 18; Dan. 1:5, 8, 16) Travelers often included it in their provisions for the journey.—Josh. 9:4, 13; Judg. 19:19.

Its wide usage made wine a commodity of trade (Neh. 13:15), the "wine of Helbon" (preferred by the kings of Persia) and the "wine of Lebanon" being particularly famous. (Ezek. 27:18; Hos. 14:7) Wine was a medium of payment for workers employed in providing wood used in building the temple. (2 Chron. 2:8-10, 15) It was considered an excellent gift for one's superiors (1 Sam. 25:18; 2 Sam. 16:1, 2), and was included in the tithing contribution given for the support of the priests and Levites. (Deut. 18:3, 4; 2 Chron. 31:4, 5; Neh. 10:37, 39; 13:5, 12) And wine was among the choice things offered up to Jehovah in sacrificial worship of him.—Ex. 29:38, 40; Lev. 23:13; Num. 15:5, 7, 10; 28:14; 1 Sam. 1:24; 10:3; Hos. 9:4.

Wine was not at first a part of the Passover meal, but was added later, perhaps after the return from Babylonian exile. It was therefore on the table when Jesus celebrated the Passover the last time with his apostles and was conveniently used by him in instituting the Memorial of his death. The red "blood of grapes" was a fitting representation of Jesus' own sacrificial blood. On that occasion Jesus spoke of such wine as "this product of the vine," and since it was perhaps seven months after the grape harvest there can be no question but that it was fermented juice of the vine.—Gen. 49:11; Matt. 26:18, 27-29.

As indicated by Jesus and reported by the physician Luke, wine had certain medicinal value as an antiseptic and mild disinfectant. (Luke 10:34) The Bible also recommends it as a curative remedy in cases of certain intestinal disturbances. Paul counseled Timothy: "Do not drink water any longer, but use a little wine for the sake of your stomach and your frequent cases of sickness." (1 Tim. 5:23) This was sound medical advice. Dr. Salvatore P. Lucia, professor of medicine, University of California School of Medicine, writes: "Wine is the most ancient dietary beverage and the most important medicinal agent in continuous use throughout the history of mankind. . . . Actually, few other substances available to man have been as widely recommended for their curative powers as have wines."—*Wine as Food and Medicine*, pp. 5, 58; see DISEASES AND TREATMENT, page 453.

Contrary to the erroneous opinions of some, alcoholic liquors are not mental stimulants, but are in reality sedatives and depressants of the central nervous system. "Give intoxicating liquor, you people, to the one about to perish and wine to those who are bitter of soul," not as a mental stimulant to make such ones more conscious of their misery, but, rather, as the proverb says, that they may 'forget their troubles.' (Prov. 31:6, 7) There was an ancient custom among the Romans of giving criminals drugged wine to blunt the pain of execution. Perhaps this is why Roman soldiers offered Jesus drugged wine when impaling him.—Mark 15:23.

It is apparent that wine is one of the gifts included among Jehovah's blessings to mankind. Wine "makes the heart of mortal man rejoice"; it puts the heart in "a merry mood." (Ps. 104:15; Esther 1:10; 2 Sam. 13:28; Eccl. 2:3; 10:19; Zech. 10:7) Hence, Daniel when in mourning drank no wine. (Dan. 10:2, 3) An abundant supply of wine, symbolized by the "vine" in the oft-repeated expression 'sitting under one's own vine and fig tree,' denotes prosperity and security under Jehovah's righteous administration. (1 Ki. 4:25; 2 Ki. 18:31; Isa. 36:16; Mic. 4:4; Zech. 3:10) Wine is also included in the restoration blessings promised by Jehovah.—Joel 3:18; Amos 9:13, 14; Zech. 9:17.

TEMPERATE USE

Moderation in all things is a Bible principle. Even honey is no exception—in moderation it is good; overeating of the same is injurious. (Prov. 25:27) So also with Jehovah's gifts of wine and strong drink; they must be used as he directs. Overindulgence and disregard for Bible principles in the use of these provisions brings Jehovah's disapproval and leads to debauchery and death. The Bible is very emphatic on this matter, both in its precepts and its examples. —Prov. 23:29-31; see DRUNKENNESS.

There may be cases where drinking alcohol, even in small quantities, would be ill-advised and detrimental to one's health. On other occasions one may refrain from drinking intoxicating liquor to avoid stumbling others and out of love and consideration for others.—Rom. 14:21.

Jehovah forbade the priests and Levites, when on duty at the tabernacle or temple, to drink alcohol in any form, under the penalty of death. (Lev. 10:8, 9; Ezek. 44:21) Off duty they were free to drink in moderation. (1 Chron. 9:29) So too it was a divine regulation that a Nazirite was not to drink any alcoholic beverage while under this special vow. (Num. 6:2-4, 13-20; Amos 2:12) Because Samson was to be a Nazirite from birth, his mother was not allowed to touch wine or liquor during her pregnancy. (Judg. 13:4, 5, 7, 14) When officiating, "it is not for kings to drink wine or for high officials to say: 'Where is intoxicating liquor?'," lest they "forget what is decreed and pervert the cause of any of the sons of affliction." (Prov. 31:4, 5) Overseers in the Christian congregation should not be "drunken brawlers," and ministerial servants "should likewise be serious, . . . not giving themselves to a lot of wine."—1 Tim. 3:3, 8.

PICTORIAL

Ancient Babylon, when acting as Jehovah's executioner, made all the nations 'drunk on wine,' symbolic of Jehovah's wrath against the nations. (Jer. 51:7) Also in other texts, opponents of Jehovah are depicted as being forced to drink of God's righteous indignation, likened to "wine [that] is foaming," "the wine of rage," "the wine of the anger of God." (Ps. 75:8; Jer. 25:15; Rev. 14:10; 16:19) A bitter potion that has no relationship to divine anger is the "passion-arousing wine" that "Babylon the great" makes all the nations drink.—Rev. 14:8; 17:2; 18:3, 13.

WINEPRESS. See PRESS.

WINESKINS. The Greek word *a'skos* designates a bag or bottle made of a whole animal skin. Jesus Christ said: "Neither do people put new wine into old wineskins; but if they do, then the wineskins burst and the wine spills out and the wineskins are ruined. But people put new wine into new wineskins, and both things are preserved." (Matt. 9:17; Mark 2:22; Luke 5:37, 38) As new wine ferments, it generates carbon dioxide gas that causes the skin bottles when new to expand. Old, inflexible skins burst under the pressure.

This illustration was part of Jesus' answer as to why his disciples did not conform to all the old customs and practices of the Pharisees. Jesus evidently implied that the truth of Christianity was too powerful and energetic to be retained by the old system of Judaism, which lacked vitality and elasticity and

which was fast passing away. (Matt. 9:14-16) For a general discussion of skin bottles and their uses, see BOTTLE.

WINNOWING. The final step in separating cereal grains such as barley and wheat from their chaff and straw. After threshing has broken the grain kernels loose from the chaff, and the straw has been cut into small pieces, the whole mixture is winnowed by tossing it into the air against the wind with a winnowing shovel or fork. (Isa. 30:24) The breeze, especially strong in the evening, blows the chaff away, carries the straw off to the side, and lets the heavy kernels fall back onto the threshing floor. (Ruth 3:2) After the grain is passed through a sieve to remove pebbles and the like, it is ready for grinding or storage. —Amos 9:9; Luke 22:31.

Often 'winnowing' is used in a figurative sense. For example, Jehovah purposed to send "winnowers" against Babylon and her inhabitants so that these might winnow her. (Jer. 51:1, 2) The "winnowers" proved to be the Medes and the Persians under Cyrus. In effect, they tossed Babylon and her inhabitants into the air, that the wind might catch them and blow them away like chaff to be burned. (Matt. 3:12; Luke 3:17) Similarly, as foretold, Jehovah had earlier used Babylon to winnow his people, scattering them in defeat. (Jer. 15:7) And, through the prophet Isaiah, Jehovah gave the assurance to his people that the time would come when they would reduce their enemies to chaff and winnow them. (Isa. 41:14-16) At Jeremiah 4:11 a "searing wind" to come against Jerusalem is said to be "not for winnowing, nor for cleansing." A tempestuous, searing wind would not be suitable for winnowing, so this points to its destructive nature.

WISDOM. The basic terms signifying wisdom are the Hebrew *hhokh·mah'* (verb, *hha·kham'*) and the Greek *so·phi'a,* with their related forms. Also, there are the Hebrew *tu·shi·yah',* which may be rendered as "effectual working" or "practical wisdom," and the Greek *phro'ni·mos* and *phro'ne·sis* (from *phren,* the "mind"), relating to "sensibleness," "discretion," or "practical wisdom."

For *hhokh·mah'* the *Commentaries on the Old Testament* by Keil and Delitzsch (The Song of Songs, Ecclesiastes, p. 230) give the basic sense of "solidity, compactness," and describe it as "solid knowledge of the true and the right." The Biblical sense of wisdom, whether expressed by the Hebrew *hhokh·mah'* or the Greek *so·phi'a,* lays emphasis on sound judgment, based on knowledge and understanding; the ability to use knowledge and understanding successfully to solve problems, avoid or avert dangers, attain certain goals or to counsel others in doing so. "Wisdom is proved righteous ["justified"] by all its children [or, its works]." (Luke 7:35; Matt. 11:19, *Kingdom Interlinear Translation*) It is the opposite of foolishness, stupidity and madness, with which it is often contrasted.—Deut. 32:6; Prov. 11:29; Eccl. 6:8.

Wisdom thus implies a *breadth* of knowledge, and a *depth* of understanding, these giving the soundness and clarity of judgment characteristic of wisdom. The wise man 'treasures up knowledge,' has a fund of it to draw upon. (Prov. 10:14) While "wisdom is the prime thing," the counsel is that "with all that you acquire, acquire understanding." (Prov. 4:5-7) Understanding (a broad term that frequently embraces discernment and insight) adds strength to wisdom, contributing greatly to discretion and foresight, also notable characteristics of wisdom. Discretion implies prudence, may be expressed in caution, self-control, moderation or restraint. The "discreet [*phro'ni·mos*] man" builds his house on a rock-mass, foreseeing the possibility of storm; the foolish man builds his on sand and suffers disaster.—Matt. 7: 24-27.

Understanding fortifies wisdom in other ways. For example, a person may obey a certain command of God due to recognizing the rightness of such obedience, and this is wisdom on his part. But if he gets real understanding of the *reason* for that command, the good purpose it serves and the benefits accruing from it, his heart determination to continue in that wise course is greatly strengthened. (Prov. 14:33) Proverbs 21:11 says that "by one's giving insight to a wise person he gets knowledge." The wise person values insight (a facet of understanding) and is happy to get any information that will grant him a clearer view into the underlying circumstances, conditions and causes of problems. Thereby he "gets knowledge" as to what to do regarding the matter, knows what conclusions to draw, what is needed to solve the existing problem.—Compare Proverbs 9:9; Ecclesiastes 7:25; 8:1; Ezekiel 28:3.

DIVINE WISDOM

Wisdom in the absolute sense is found in Jehovah God, who is "wise alone" in this sense. (Rom. 16:27; Rev. 7:12) Knowledge is acquaintance with fact, and, being the Creator, who is "from time indefinite to time indefinite" (Ps. 90:1, 2), God knows all there is to know about the universe, its composition and contents, its history till now. The physical laws, cycles, and standards upon which men rely in their research and invention, and without which they would be helpless, having nothing stable upon which to build, are all of His making. (Job 38:34-38; Ps. 104:24; Prov. 3:19; Jer. 10:12, 13) Logically, his moral standards are even more vital for stability, sound judgment and successful human living. (Deut. 32:4-6; see JEHOVAH [A God of moral standards].) There is nothing beyond his understanding. (Isa. 40:13, 14) Though he may allow things that are contrary to his righteous standards to develop and even temporarily prosper, the future ultimately rests with him and will conform precisely to his will, and the things spoken by him "will have certain success."—Isa. 55: 8-11; 46:9-11.

For all these reasons it is evident that "the fear of Jehovah is the start of wisdom." (Prov. 9:10) "Who should not fear you, O King of the nations, for to you it is fitting; because among all the wise ones of the nations and among all their kingships there is in no way anyone like you." (Jer. 10:7) "He is wise in heart and strong in power. Who can show stubbornness to him and come off uninjured?" (Job 9:4; Prov. 14:16) In his mightiness he can intervene at will in human affairs, maneuvering rulers or eliminating them, making his prophetic revelations prove infallible. (Dan. 2:20-23) Biblical history recounts the futile efforts of powerful kings with their astute counselors to pit their wisdom against Him and the way God has triumphantly vindicated his servants who loyally proclaimed his message.—Isa. 31:2; 44:25-28; compare Job 12:12, 13.

"God's wisdom in a sacred secret"

The rebellion that broke out in Eden presented a challenge to God's wisdom. His wise means for ending that rebellion, wiping out its effects and restoring peace, harmony and right order in his universal family formed "a sacred secret, the hidden wisdom, which God foreordained before the systems of things," that is, those systems that have developed during man's history outside Eden. (1 Cor. 2:7) Its outlines were contained in God's dealings with, and promises to, his faithful servants during many centuries; it was foreshadowed and symbolized in the Law covenant with Israel, including its priesthood and sacrifices, and was pointed to in innumerable prophecies and visions.

Finally, after more than four thousand years, the wisdom of that sacred secret was revealed in Jesus Christ (Col. 1:26-28), through whom God has pur-

posed "an administration at the full limit of the appointed times, namely, to gather all things together again in the Christ, the things in the heavens and the things on the earth." (Eph. 1:8-11) God's provision of the ransom for the salvation of obedient mankind and his purpose for a Kingdom government headed by his Son and able to end all wickedness were revealed. Since God's grand purpose is founded on and centered in his Son, Christ Jesus "has become to us [Christians] wisdom from God." (1 Cor. 1:30) "Carefully concealed in him are all the treasures of wisdom and of knowledge." (Col. 2:3) Only through him and by faith in him, God's "Chief Agent of life," can salvation and life be attained. (Acts 3:15; John 14:6; 2 Tim. 3:15) There is, therefore, no true wisdom that fails to consider Jesus Christ, that does not base its judgment and decisions solidly on God's purpose as revealed in him.—See JESUS CHRIST (His Vital Place in God's Purpose).

HUMAN WISDOM—BROAD OR LIMITED, FLESHLY OR SPIRITUAL

Wisdom is personalized in the book of Proverbs, depicted there as a woman inviting persons to receive what she has to offer. These accounts and related texts show that wisdom is indeed a blend of many things: knowledge, understanding (including insight and discernment), thinking ability, experience, diligence, shrewdness (the opposite of being gullible or naïve [Prov. 14:15, 18]), and right judgment. But since true wisdom begins with the fear of Jehovah God (Ps. 111:10; Prov. 9:10), this superior wisdom goes beyond ordinary wisdom and includes holding to high standards, manifesting uprightness, righteousness, adherence to truth. (Prov. 1:2, 3, 20-22; 2:2-11; 6:6; 8:1, 5-12) Not all wisdom measures up to that superior wisdom.

Human wisdom is never absolute, but is relative. Wisdom on a limited scale is attainable by man through his own efforts, though he must in any case use the intelligence with which God (who even gave the animals certain instinctive wisdom [Job 35:11; Prov. 30:24-28]) initially endowed man. Man learns from observation of, and working with, the materials of God's creation. Such wisdom may vary in type and extent. The Greek word *so·phi'a* is often applied to skill in a certain trade or craft; to skill and sound administrative judgment in governmental and business fields; or to extensive knowledge in some particular field of human science or research. Similarly, the Hebrew *hhokh·mah'* and *hha·kham'* are used to describe the 'skillfulness' of sailors and ship caulkers (Ezek. 27:8, 9; compare Psalm 107:23, 27) and of workers in stone and wood (1 Chron. 22:15), and the wisdom and skill of other craftsmen, some having great talent in a wide variety of crafts. (1 Ki. 7:14; 2 Chron. 2:7, 13, 14) Even the skilled image carver or idol maker is described by such terms. (Isa. 40:20; Jer. 10:3-9) The shrewd practice of the business world is a form of wisdom.—Ezek. 28:4, 5.

All such wisdom may be had even though the possessors lack the spiritual wisdom the Scriptures particularly advocate. Nevertheless, God's spirit may enhance some of these types of wisdom where they are useful in accomplishing his purpose. His spirit activated those constructing the tabernacle and its equipment and weaving the priestly garments, both men and women, filling them with both 'wisdom and understanding.' Thereby they not only understood what was desired and the means for accomplishing the work but also displayed the talent, artistry, vision and judgment necessary to design and produce superb works.—Ex. 28:3; 31:3-6; 35:10, 25, 26, 31, 35; 36:1, 2, 4, 8.

Ancient wise men

Men noted for their wisdom and counsel were anciently prized by kings and others, even as in modern times. Egypt, Persia, Chaldea, Edom and other nations had their bodies of "wise men." (Ex. 7:11; Esther 1:13; Jer. 10:7; 50:35; Obad. 8) Such bodies evidently included the priests and government officials but were not restricted to such, probably including all those 'elders' of the nations who were particularly known for their wisdom and who resided near the capital so as to be available for counseling. (Compare Genesis 41:8; Psalm 105:17-22; Isaiah 19:11, 12; Jeremiah 51:57.) The monarchs of Persia had a privy council of seven wise men for quick consultation (Esther 1:13-15), and lesser Persian officials might have their own staff of wise men.—Esther 6:13.

Joseph, by the help of God's spirit, displayed such discretion and wisdom that Egypt's ruling Pharaoh made him his prime minister. (Gen. 41:38-41; Acts 7:9, 10) "Moses was instructed in all the wisdom of the Egyptians" and was "mighty in his words and deeds" even prior to God's making him his spokesman. But this human wisdom and ability did not qualify Moses for God's purpose. After his first attempt (at the age of about forty) to bring relief to his Israelite brothers, Moses had to wait another forty years before God sent him forth, a spiritually wise man, to lead Israel out of Egypt.—Acts 7:22-36; compare Deuteronomy 34:9.

Solomon was already a wise man before entering into full kingship (1 Ki. 2:1, 6, 9) yet humbly acknowledged himself "but a little boy" in prayer to Jehovah, seeking his aid in judging God's people and being rewarded with "a wise and understanding heart" unequaled among Judah's kings. (1 Ki. 3:7-12) His wisdom surpassed the famed wisdom of the Orientals and of Egypt, making Jerusalem a place to which monarchs or their representatives traveled to learn from the Judean king. (1 Ki. 4:29-34; 10:1-9, 23-25) Certain women of ancient times were also noted for their wisdom.—2 Sam. 14:1-20; 20:16-22; compare Judges 5:28, 29.

Not always used for good

Human wisdom can be used for good or for bad. In the latter case it definitely betrays itself as only fleshly wisdom, not spiritual, not from God. Jehonadab was "a very wise man," but his counsel to David's son Amnon was based on shrewd strategy and manipulation of people by deceit, bringing dubious success and disastrous consequences. (2 Sam. 13:1-31) Absalom cunningly campaigned to unseat his royal father David (2 Sam. 14:28-33; 15:1-6) and, upon occupying Jerusalem, solicited the advice of two of his father's counselors, Ahithophel and Hushai, as to further steps to take. Ahithophel's wise advice was consistently of such accuracy as to make it appear that it came from God. Nevertheless, he had become a traitor to God's anointed, and Jehovah caused his wise battle plan to be rejected in favor of faithful Hushai's plan, which skillfully played on Absalom's vanity and human weaknesses to bring about his downfall. (2 Sam. 16:15-23; 17:1-14) As Paul wrote of God: " 'He catches the wise in their own cunning.' And again: 'Jehovah knows that the reasonings of the wise men are futile.' "—1 Cor. 3:19, 20; compare Exodus 1:9, 10, 20, 21; Luke 20:19-26.

Apostate priests, prophets and wise men of the Israelite nation in time led the people to oppose God's counsel and command as spoken by his loyal servants (Jer. 18:18), and Jehovah caused 'the wisdom of their wise men to perish, and the understanding of their discreet men to conceal itself' (Isa. 29:13, 14; Jer. 8:8, 9), bringing the five-hundred-year-old kingdom to ruin (as he later did to Jerusalem's proud destroyer, Babylon, and to the boastful Tyrian dynasty). (Isa. 47:10-15; Ezek. 28:2-17) They rejected spiritual wisdom in favor of fleshly wisdom.

The vanity of much of human wisdom

Investigating the "calamitous occupation" that sin and imperfection have brought mankind, King Solomon weighed the value of the wisdom that men in general develop and attain and found it to be "a striving after wind." The disorder, perversion and deficiencies in imperfect human society were so far beyond man's ability to straighten out or compensate for, that those 'getting an abundance of wisdom' experienced increased frustration and irritation, evidently due to becoming acutely conscious of how little they could personally do to improve matters. —Eccl. 1:13-18; 7:29; compare Romans 8:19-22, where the apostle shows God's provision for ending mankind's enslavement to corruption and subjection to futility.

Solomon also found that, while such human wisdom produced varied pleasures and proficiency that brought material wealth, it could not bring true happiness or lasting satisfaction. The wise man died along with the stupid, not knowing what would become of his possessions, and his human wisdom ceased in the grave. (Eccl. 2:3-11, 16, 18-21; 4:4; 9:10; compare Psalm 49:10.) Even in life, "time and unforeseen occurrence" might bring sudden calamity, leaving the wise without even such basic needs as food. (Eccl. 9:11, 12) By his own wisdom man could never find out "the work of the true God," never gain solid knowledge of how to solve man's highest problems.—Eccl. 8:16, 17; compare Job chapter 28.

Solomon does not say human wisdom is utterly without value. Compared with mere foolishness, which he also investigated, the advantage of wisdom over folly is like that of 'light over darkness.' For the wise man's eyes "are in his head," serving his intellectual powers that in turn feed the heart, whereas the stupid man's eyes do not see with thoughtful discernment. (Eccl. 2:12-14; compare Proverbs 17: 24; Matthew 6:22, 23.) Wisdom is a protection of greater value than money. (Eccl. 7:11, 12) But Solomon showed that its worth was all relative, entirely dependent on its conformity to God's wisdom and purpose. (Eccl. 2:24; 3:11-15, 17; 8:12, 13; 9:1) One can be excessive in striving to manifest wisdom, pushing himself beyond the limits of his imperfect ability in a self-destructive course. (Eccl. 7:16; compare 12:12.) But by obediently serving his Creator and being content with food, drink and the good that his hard work brings him, God will give him the needed "wisdom and knowledge and rejoicing."—Eccl. 2:24-26; 12:13.

"The wisdom of the world" versus the wisdom of God's sacred secret

The world of mankind has developed a fund of wisdom over the centuries, much of which is taught through its schools and by other means of instruction, other types of wisdom being acquired by individuals through personal association with others or by experience. For the Christian there is need to know the right attitude to adopt toward such wisdom. In an illustration of an unrighteous steward who manipulated his master's accounts with certain creditors so as to gain a secure future, Jesus described the steward as 'acting with practical wisdom [*phro·ni'mos*, 'discreetly'].' This shrewd foresight, however, was the practical wisdom of "the sons of this system of things," not that of "the sons of the light." (Luke 16:1-8, *Kingdom Interlinear Translation*) Earlier, Jesus praised his heavenly Father for hiding certain truths from the "wise and intellectual ones" while revealing them to his disciples, who were by comparison like "babes." (Luke 10:21-24) The scribes and Pharisees, educated at rabbinical schools, were among such wise and intellectual ones.—Compare Matthew 13:54-57; John 7:15.

In that first century, the Greeks were especially renowned for their culture and accumulated knowledge, their schools and philosophic groups. Probably for that reason Paul paralleled 'Greeks and Barbarians' with 'wise and senseless ones.' (Rom. 1:14) Paul strongly emphasized to the Christians at Corinth, Greece, that Christianity is not reliant on nor characterized by "the wisdom [*so·phi'an*] of the world," that is, the world of mankind alienated from God. (See WORLD [The world alienated from God].) Not that among the multiple facets of the world's wisdom there was nothing useful or beneficial, for Paul sometimes made use of skill learned in the tentmaking trade and also quoted on occasion from literary works of worldly authors to illustrate certain points of truth. (Acts 18:2, 3; 17:28, 29; Titus 1:12) But the overall outlook, methods, standards and goals of the world—its philosophy—were not in harmony with the truth, were contrary to 'God's wisdom in the sacred secret.'

So the world in its wisdom rejected God's provision through Christ as foolishness; its rulers, though they may have been able and judicious administrators, even "impaled the glorious Lord." (1 Cor. 1:18; 2:7, 8) But God, in turn, was now proving the wisdom of the worldly-wise to be foolishness, putting their wise men to shame by using what they considered "a foolish thing of God," as well as persons they deemed 'foolish, weak and ignoble,' to accomplish His invincible purpose. (1 Cor. 1:19-28) Paul reminded the Corinthian Christians that "the wisdom of this system of things [and] that of the rulers of this system of things" would come to nothing; hence such wisdom was not part of the apostle's spiritual message. (1 Cor. 2:6, 13) He warned Christians in Colossae against being ensnared by "the philosophy [*phi·lo·so·phi'as*, literally "love of wisdom"] and empty deception according to the tradition of men."—Col. 2:8; compare verses 20-23.

Despite its temporary benefits and successes, the world's wisdom was doomed to produce failure. But the Christian congregation of God's anointed had spiritual wisdom that led to "the unfathomable riches of the Christ." Since that congregation formed part of God's sacred secret, by his dealings with it and his purposes fulfilled in it "the greatly diversified wisdom of God" was made known or revealed "through the congregation" even to "the governments and the authorities in the heavenly places." (Eph. 3:8-11; 1:17, 18; compare 1 Peter 1:12.) Its members, having "the mind of Christ" (compare Philippians 2:5-8), had knowledge and understanding vastly superior to that of the world, hence could speak, "not with words taught by human wisdom, but with those taught by the spirit," with "a mouth and wisdom" opposers could not refute, though such Christians might be looked down upon as "unlettered and ordinary" by worldly standards.—1 Cor. 2:11-16; Luke 21:15; Acts 4:13; 6:9, 10.

Waging spiritual warfare

The apostle Paul relied on godly wisdom in waging a spiritual warfare against any who threatened to pervert Christian congregations, such as that at Corinth. (1 Cor. 5:6, 7, 13; 2 Cor. 10:3-6; compare 6:7.) He knew that "wisdom is better than implements for fighting, and merely one sinner can destroy much good." (Eccl. 9:18; 7:19) His reference to "overturning strongly entrenched things" (2 Cor. 10:4) corresponds in idea to the Greek *Septuagint* rendering of part of Proverbs 21:22. Paul knew the human tendency to give prime attention to those having impressive manner, obvious talent or powerful personality and speech; he knew that the 'quiet speech of a wise man of little material wealth' is often ignored in favor of those giving greater appearance of mightiness. (Compare Ecclesiastes 9:13-17.) Even Jesus, who did not have the earthly wealth and position Solomon possessed but who had vastly superior wisdom, was shown little respect and attention by

the rulers and people.—Compare Matthew 12:42; 13:54-58; Isaiah 52:13-15; 53:1-3.

To some who boasted in fleshly abilities (contrast Jeremiah 9:23, 24) rather than in the heart, Paul's personal appearance was viewed as "weak and his speech contemptible." (2 Cor. 5:12; 10:10) Yet he avoided any extravagance of speech or display of human wisdom and its power to persuade, so that his hearers' faith would be built up through God's spirit and power and be founded on Christ rather than on "men's wisdom." (1 Cor. 1:17; 2:1-5; 2 Cor. 5:12) With spiritual foresight, Paul was a "wise director of works," not of material construction but of spiritual construction, working with God in the building up of the spiritual temple.—1 Cor. 3:9-16.

Hence, no matter how much of the world's wisdom one might have by virtue of skill in trades, shrewdness in commerce, administrative ability, or scientific or philosophic learning, the rule was: "If anyone among you thinks he is wise in this system of things, let him become a fool, that he may become wise." (1 Cor. 3:18) He should be proud only of 'having insight and knowledge of Jehovah, the One exercising loving-kindness, justice and righteousness in the earth,' for in this Jehovah takes delight.—Jer. 9:23, 24; 1 Cor. 1:31; 3:19-23.

Wise administration

As wisdom personified states: "I have counsel and practical wisdom. I—understanding; I have mightiness. By me kings themselves keep reigning, and high officials themselves keep decreeing righteousness. By me princes themselves keep ruling as princes, and nobles are all judging in righteousness. Those loving me I myself love, and those looking for me are the ones that find me." (Prov. 8:12, 14-17) The Messianic King displays such superior wisdom from God. (Isa. 11:1-5; compare Revelation 5:12.) This surpasses the ability men may have or develop naturally, making one wise in the principles of God's law and, with the aid of his spirit, making it possible to render judicial decisions that are right and free from partiality. (Ezra 7:25; 1 Ki. 3:28; Prov. 24:23; compare Deuteronomy 16:18, 19; James 2:1-9.) Such wisdom is not apathetic toward wickedness, but wars against it.—Prov. 20:26.

Men selected for responsibility within the Christian congregation qualified, not on the basis of worldly success, fleshly wisdom or abilities, but because of being "full of spirit and [godly] wisdom." (Acts 6:1-5; compare 1 Timothy 3:1-13; Titus 1:5-9.) Such ones were among the "prophets and wise men and public instructors" Jesus had promised to send out, and they could also serve as judges and counselors within the congregation, even as fleshly Israel had had its wise men who served in similar ways. (Matt. 23:34; 1 Cor. 6:5) They recognized the value of consulting together.—Prov. 13:10; 24:5, 6; compare Acts 15:1-22.

ACQUIRING TRUE WISDOM

The proverb counsels: "Buy truth itself and do not sell it—wisdom and discipline and understanding." (Prov. 23:23) Jehovah, the Source of true wisdom, grants it generously to those who sincerely seek it, ask for it in faith, showing a wholesome, reverential fear of him. (Prov. 2:1-7; Jas. 1:5-8) But the seeker must spend time in study of God's Word, learn His commands, laws, reminders and counsel, consider the history of God's acts and doings, then apply these in his life. (Deut. 4:5, 6; Ps. 19:7; 107:43; 119:98-101; Prov. 10:8; compare 2 Timothy 3:15-17.) He wisely buys out the opportune time, not acting unreasonably in a wicked time but "perceiving what the will of Jehovah is." (Eph. 5:15-20; Col. 4:5, 6) He must develop firm faith and unshakable conviction that God's power is invincible, his will is certain of success, and his ability and promise to reward faithfulness are sure.—Heb. 11:1, 6; 1 Cor. 15:13, 14, 19.

Only in this way can the person make right decisions as to his life course and not be swayed by fear, greed, immoral desire and other damaging emotions. (Prov. 2:6-16; 3:21-26; Isa. 33:2, 6) As wisdom personified says: "Happy is the man that is listening to me by keeping awake at my doors day by day, by watching at the posts of my entrances. For the one finding me will certainly find life, and gets good will from Jehovah. But the one missing me is doing violence to his soul; all those intensely hating me are the ones that do love death."—Prov. 8:34-36; 13:14; 24:13, 14.

The heart more important than the mind

Intelligence is obviously a major factor in wisdom, yet the heart, which prominently relates to motivation and affection, is clearly a more important factor in gaining true wisdom. (Ps. 49:3, 4; Prov. 14:33) God's servant wants to get "sheer wisdom" in his "secret self," have wise motivation in planning his life course. (Compare Psalm 51:6, 10; 90:12.) "The heart of the wise is at his right hand [that is, ready to help and protect him at critical moments (compare Psalm 16:8; 109:31)], but the heart of the stupid [is] at his left hand [failing to give him the needed motivation]." (Eccl. 10:2, 3; compare Proverbs 17:16; Romans 1:21, 22.) The truly wise person has trained and disciplined his heart to give the proper motivation (Prov. 23:15, 16, 19; 28:26); it is as though he had written righteous commandments and law 'upon the tablet of his heart.'—Prov. 7:1-3; 2:2, 10.

Experience and right association

Experience contributes measurably to wisdom. Even Jesus grew in wisdom as he passed through childhood. (Luke 2:52) Moses assigned as chieftains men who were "wise and discreet and *experienced*." (Deut. 1:13-15) While one learns a measure of wisdom from suffering punishment or observing others receive it (Prov. 21:11), a superior and timesaving way to wisdom is profiting by and learning from the experience of those already wise, preferring their company to that of "inexperienced ones." (Prov. 9:1-6; 13:20; 22:17, 18; compare 2 Chronicles 9:7.) Older persons are more likely to have such wisdom, particularly those who manifest God's spirit. (Job 32:7-9) This was illustrated notably at the time of Rehoboam's kingship. (1 Ki. 12:5-16) However, "better is a needy but wise child [relatively speaking] than an old but stupid king, who has not come to know enough to be warned any longer."—Eccl. 4:13-15.

The city gates (often having adjacent public squares) were places where older men gave wise counsel and judicial decisions. (Compare Proverbs 1:20, 21; 8:1-3.) The voice of foolish persons usually was not heard in such an atmosphere (either in soliciting wisdom or offering it), their chatter being elsewhere. (Prov. 24:7) Though association with wise ones brings discipline and occasional rebuke, this is far better than the song and laughter of the stupid. (Eccl. 7:5, 6) The person who isolates himself, pursuing his own narrow, restricted view of life and his own selfish desires, eventually goes off on a tangent contrary to all practical wisdom.—Prov. 18:1.

Revealed in personal conduct and speech

Proverbs 11:2 states that "wisdom is with the modest ones"; James speaks of the "meekness that belongs to wisdom." (Jas. 3:13) Jealousy and contention, bragging and stubbornness, expose one as lacking true wisdom, as being guided rather by wisdom that is "earthly, animal, demonic." True wisdom is "peaceable, reasonable, ready to obey." (Jas. 3:13-18) "The rod of haughtiness is in the mouth of the fool-

ish one, but the very lips of the wise ones will guard them." They wisely hold back from presumptuous, harsh or precipitous speech. (Prov. 14:3; 17:27, 28; Eccl. 10:12-14) From the tongue and lips of the wise comes well-thought-out, healing, pleasant, beneficial speech (Prov. 12:18; 16:21; Eccl. 12:9-11; Col. 3: 15, 16), and instead of stirring up trouble they seek to bring calm and to 'win souls' by wise persuasion. —Prov. 11:30; 15:1-7; 16:21-23; 29:8.

Those who become 'wise in their own eyes,' elevating themselves above others (even above God), are worse off than the person who is stupid but does not pretend to be otherwise. (Prov. 26:5, 12; 12:15) Such self-assuming persons are too proud to accept correction. (Prov. 3:7; 15:12; Isa. 5:20, 21) Paradoxically, both the lazy man and the man who gains riches tend toward this attitude. (Prov. 26:16; 28:11; compare 1 Timothy 6:17.) But "an earring of gold, and an ornament of special gold, is a wise reprover upon the hearing ear" (Prov. 25:12); yes, "give a reproof to a wise person and he will love you." —Prov. 9:8; 15:31-33.

Wisdom in the family

Wisdom builds up a household, not just a building, but the family and its successful life as a unit. (Prov. 24:3, 4; compare Proverbs 3:19, 20; Psalm 104:5-24.) Wise parents do not hold back the rod and reproof, but by discipline and counsel protect their children against delinquency. (Prov. 29:15) The wise wife contributes greatly to the success and happiness of the family. (Prov. 14:1; 31:26) Children who wisely submit to parental discipline bring joy and honor to the family, upholding its reputation against slander or accusation, and give proof to others of their fathers' wisdom and training.—Prov. 10:1; 13:1; 15:20; 23:24, 25; 27:11.

WITNESS. See LEGAL CASE.

WOLF. A carnivorous animal resembling a large German shepherd dog but having longer legs, larger feet, a broader head and stronger jaws. It is reported that in Palestine and Syria wolves usually hunt singly or in twos or threes, not in packs. They seek their prey under the cover of darkness, remaining in hiding during the day. (Hab. 1:8; Zeph. 3:3) Wolves are fierce, voracious, bold and greedy, often killing more sheep than they can eat or drag away. The shepherd of ancient times therefore had to be courageous and resourceful to protect the flock from wolves.—John 10:12, 13.

Most of the Scriptural references to the wolf are illustrative. In his deathbed prophecy, Jacob likened his son Benjamin to a wolf, this undoubtedly with reference to the tribe's fighting abilities. (Gen. 49:27; see BENJAMIN No. 2.) The unscrupulous princes of Judah (Ezek. 22:27), false prophets (Matt. 7:15), vicious opposers of the Christian ministry (Matt. 10:16; Luke 10:3), as well as false teachers that would endanger the Christian congregation from within (Acts 20:29, 30), are compared to wolves. In contrast with the well-known despoilings by wolves (Jer. 5:6), the wolf and the lamb are depicted as being at peace during Messiah's rule, feeding together as one, a prophetic picture that doubtless relates primarily to people.—Isa. 11:6; 65:25.

WOMAN [Heb., *'ish·shah'* (literally, female man), woman, wife; Gr., *gy·ne'*, woman, wife]. The adult human female, one beyond the age of puberty.

CREATION

Before the man Adam ever asked for a human companion, God his Creator made provision. After placing Adam in the Garden of Eden and giving him the law respecting the tree of the knowledge of good and bad, Jehovah said: "It is not good for the man to continue by himself. I am going to make a helper for him, as a complement of him." (Gen. 2:18) He did not oblige the man to go seeking a companion among the animals, but he brought the animals to Adam for naming. Adam was not inclined toward bestiality, and was able to determine that there was no suitable companion among them. (Gen. 2:19, 20) "Hence Jehovah God had a deep sleep fall upon the man and, while he was sleeping, he took one of his ribs and then closed up the flesh over its place. And Jehovah God proceeded to build the rib that he had taken from the man into a woman and to bring her to the man. Then the man said: 'This is at last bone of my bones and flesh of my flesh. This one will be called Woman, because from man this one was taken.' "—Gen. 2:21-23.

POSITION AND RESPONSIBILITIES

The woman, being created out of the man, was dependent upon the man for being brought into existence. Being part of the man, "one flesh" with him, and a complement and helper to him, she was subject to him as her head. She was also under the law that God had given Adam about the tree of the knowledge of good and bad. She was responsible to work for the good of the man. Together they were to have children and to exercise dominion over the animals.—Gen. 1:28; 2:24.

Since the normal course for women in Bible times was to marry, the scriptures that treat of the woman's responsibilities usually have reference to her position as a wife. The primary duty of all women in Israel was to serve Jehovah God in true worship. Abigail, who became the wife of David after her good-for-nothing husband Nabal had died, was an example of this. Even though Nabal took a bad course, refusing to use his material goods to help David, the anointed of Jehovah, Abigail realized that she, as Nabal's wife, was not obligated to follow her husband in such action contrary to Jehovah's will. Jehovah blessed her in her following of right worship by assisting His anointed one.—1 Sam. 25:23-31, 39-42.

Secondarily, the woman was to obey her husband. She was responsible to work hard for the good of the household and to bring honor to her husbandly head. This would bring the greatest glory to her. The wise man says: "The truly wise woman has built up her house, but the foolish one tears it down with her own hands." (Prov. 14:1) She should always speak well of her husband and increase the respect of others for him, and he should be able to take pride in her. "A capable wife is a crown to her owner, but as rottenness in his bones is she that acts shamefully." (Prov. 12:4) The honorable position and the privileges she has as a wife, together with the blessings to her because of faithfulness, industriousness and wisdom, are described at Proverbs chapter 31.—See WIFE.

A Hebrew woman who was a mother had much to do with the training of her children in righteousness, respectfulness and industriousness, and often in counseling and influencing older sons for good. (Gen. 27:5-10; Ex. 2:7-10; Prov. 1:8; 31:1; 2 Tim. 1:5; 3:14, 15) Girls, especially, were trained to be good wives by learning from their mothers the arts of cooking, weaving and general household management, while the father taught the son a trade. Wives also were free to express themselves to their husbands (Gen. 16:5, 6) and at times aided their husbands in arriving at right decisions.—Gen. 21:9-13; 27:46-28:4.

The bride was usually selected for a man by the parents. But, doubtless under the Law, as it was earlier in Rebekah's case, the girl had an opportunity to voice her feelings and will in the matter. (Gen. 24:57, 58) Although polygamy was practiced, God not yet acting to restore the original state of monogamy until the Christian congregation was established

(Gen. 2:23, 24; Matt. 19:4-6; 1 Tim. 3:2), polygamous relationships were regulated.

Even the military laws favored both wife and husband in exempting a newly married man for one year. This gave the couple the opportunity to exercise their right to have a child, which would be a great comfort to the mother when the husband was away, and even more so if he should die in battle.—Deut. 20:7; 24:5.

However, the law applied with equal force to both men and women who were guilty of adultery, incest, bestiality and other crimes. (Lev. 18:6, 23; 20:10-12; Deut. 22:22) Women were not to wear the clothing of a man or a man the clothing of a woman, a practice that might open the way for immorality, including homosexuality. (Deut 22:5) Women could participate in the benefits of the sabbaths, the laws governing Nazirites, the festivals and, in general, all the provisions of the Law. (Ex. 20:10; Num. 6:2; Deut. 12:18; 16:11, 14) The mother, as well as the father, was to be honored and obeyed.—Lev. 19:3; 20:9; Deut. 5:16; 27:16.

PRIVILEGES IN THE CHRISTIAN CONGREGATION

For those called by God to the heavenly calling (Heb. 3:1) to be joint heirs with Jesus Christ, there is no distinction between men and women in a spiritual sense. The apostle writes: "You are all, in fact, sons of God through your faith in Christ . . . there is neither male nor female; for you are all one person in union with Christ Jesus." (Gal. 3:26-28) These all must receive a change of nature at their resurrection, being made partakers together of "divine nature," in which state none will be women, for there is no female sex among spirit creatures, sex being God's means for reproduction of earthly creatures.—2 Pet. 1:4.

Gifts of the spirit

Women, spoken of as "daughters" and "women slaves" in Joel's prophecy, were among those receiving the gifts of holy spirit on the day of Pentecost, 33 C.E. From that day forward the Christian women who were favored with these gifts talked in foreign tongues that they had not understood before, and 'prophesied,' not necessarily making predictions of important future events, but speaking forth Bible truths.—Joel 2:28, 29; Acts 1:13-15; 2:1-4, 13-18; see PROPHETESS.

In congregational meetings

There were meetings when these women could pray or prophesy, provided they wore a head covering. (1 Cor. 11:3-16; see HEAD COVERING.) However, at what were evidently *public* meetings, when the "whole congregation" as well as "unbelievers" assembled in one place (1 Cor. 14:23-25), women were to "keep silent." If 'they wanted to learn something, they could question their own husbands at home, for it was disgraceful for a woman to speak in a congregation.'—1 Cor. 14:31-35.

While not permitted to teach in congregational assembly, a woman could teach persons outside the congregation who desired to learn the truth of the Bible and the good news about Jesus Christ (compare Psalm 68:11), as well as be a 'teacher of what is good' to younger women (and children) within the congregation. (Titus 2:3-5) But she was not to exercise authority over a man, or dispute with men, as, for example, in the meetings of the congregation. She was to remember what happened to Eve, and how God expressed the matter of woman's position after Adam and Eve had sinned.—1 Tim. 2:11-14; Gen. 3:16.

Only men serve as overseers, ministerial servants

In the discussion of "gifts in men" given by Christ to the congregation, there is no mention of women. The words "apostles," "prophets," evangelizers," "shepherds and teachers" are all in the masculine gender. (Eph. 4:8, 11) Ephesians 4:11 is rendered by *An American Translation:* "And he has given us some *men* as apostles, some as prophets, some as missionaries, some as pastors and teachers."—Compare *Mo, NW;* also Psalm 68:18, *NW.*

In full accord with this, when the apostle Paul wrote to Timothy about the qualifications for the service positions of "overseers" (*e·pi'sko·poi*), who were also "older men" (*pre·sby'te·roi*), and of "ministerial servants" (*di·a'ko·noi*) in the congregation, he specifically states that they must be men, and, if married, 'the husband of one wife.' No discussion by any of the apostles discusses any office of "deaconess" (*di·a·ko'nis·sa*).—1 Tim. 3:1-13; Titus 1:5-9; compare Acts 20:17, 28; Philippians 1:1.

Although Phoebe is mentioned (Rom. 16:1) as a "minister" (*di·a'ko·nos,* without the Greek feminine article *he*), it is not stated in what way she was a minister; but likely it was in the basic sense of *di·a'ko·nos,* that is, as an attendant or one waiting on another, thus ministering in the way that Luke 8:1-3 describes certain women as ministering to Jesus from their belongings. Phoebe had been "a defender of many, yes, of [Paul himself]." She had therefore proved herself trustworthy, but she did not necessarily render her defensive or protective service in any *official* ministerial capacity. And the apostle did not tell the congregation to receive instructions from her, but, rather, to receive her well and to "assist her in any matter where she may need you."—Rom. 16:2.

In the home

The woman is described in the Scriptures as "a weaker vessel, the feminine one." She is to be treated accordingly by her husband. (1 Pet. 3:7) She has many privileges, such as sharing in teaching the children and generally managing the internal affairs of the household, under her husband's approval and direction. (1 Tim. 5:14; 1 Pet. 3:1, 2; Prov. 1:8; 6:20; chap. 31) She has the duty of submission to her husband. (Eph. 5:22-24) She owes him the marital due.—1 Cor. 7:3-5.

Adornment

The Bible throughout does not condemn adornment in clothing or the wearing of jewelry, but commands that it be governed by modesty and propriety. The apostle instructs that feminine dress should be well arranged, and that women adorn themselves "with modesty and soundness of mind." Emphasis should not be put on hairstyles, ornaments and expensive clothing, but on the things contributing to spiritual beauty, namely, "good works," and "the secret person of the heart in the incorruptible apparel of the quiet and mild spirit."—1 Tim. 2:9, 10; 1 Pet. 3:3, 4; compare Proverbs 11:16, 22; 31:30.

The apostle Peter tells such submissive women who display chaste, respectful, godly conduct that "you have become [Sarah's] children, provided you keep on doing good and not fearing any cause for terror." So these wives have a grand opportunity, not by being descended from faithful Sarah in a fleshly way but by imitating her. Sarah was privileged to bear Isaac and become an ancestress of Jesus Christ, who is primarily the 'seed of Abraham.' (Gal. 3:16) Thus Christian wives, proving themselves to be figurative daughters of Sarah even toward unbelieving husbands, are sure to receive a rich reward at God's hands.—1 Pet. 3:6; Gen. 18:11, 12; 1 Cor. 7:12-16.

WOMEN MINISTERED TO JESUS

Women enjoyed privileges in connection with Jesus' earthly ministry, but not the privileges given to the twelve apostles and the seventy evangelizers. (Matt. 10:1-8; Luke 10:1-7) A number of women ministered to Jesus from their belongings. (Luke 8:1-3) One anointed him shortly before his death, and for her act Jesus promised that where the good news would

be preached in all the world, "what this woman did shall also be told as a remembrance of her." (Matt. 26:6-13; John 12:1-8) Women were among those to whom Jesus especially appeared on the day of his resurrection, and women were among those to whom he appeared later.—Matt. 28:1-10; John 20:1-18.

FIGURATIVE USE

In several instances women are used symbolically to represent congregations or organizations of people. They also are employed to symbolize cities. Christ's congregation is spoken of as his "bride," also called "the holy city, New Jerusalem."—John 3:29; Rev. 21:2, 9; 19:7; compare Ephesians 5:23-27; Matthew 9:15; Mark 2:20; Luke 5:34, 35.

Jehovah spoke to the congregation or nation of Israel as his "woman," he being as a "husbandly owner" to her by reason of the Law covenant relationship between them. In restoration prophecies he speaks to Israel in this way, sometimes directing his words to Jerusalem, the governing city of the nation. The "sons and daughters" (Isa. 43:5-7) of this woman were the members of the nation of Israel. —Isa. 51:17-23; 52:1, 2; 54:1, 5, 6, 11-13; 66:10-12; Jer. 3:14; 31:31, 32.

The "woman" of Genesis 3:15

At the time that he sentenced humankind's parents, Adam and Eve, God gave the promise of a seed that would be brought forth by the "woman," and who would crush the serpent's head. (Gen. 3:15) Here was a "sacred secret" that God purposed in his due time to reveal. (Col. 1:26) Some factors in the circumstances existing at the time of the prophetic promise provide clues as to the 'woman's' identity. Since her seed was to crush the serpent's head, he would have to be more than a human seed, for the Scriptures show that it was not to a literal snake on the ground that God's words were aimed. The "serpent" is shown at Revelation 12:9 to be Satan the Devil, a spirit person. Consequently, the "woman" of the prophecy could not be a human woman, such as Mary the mother of Jesus. The apostle sheds light on the matter at Galatians 4:21-31; see SEED.

In this passage the apostle speaks of Abraham's free wife and of his concubine Hagar, and says that Hagar corresponds to the literal city of Jerusalem under the Law covenant, her "children" being the citizens of the Jewish nation. Abraham's wife Sarah, Paul says, corresponds to the "Jerusalem above," who is the spiritual mother of Paul and his spirit-begotten associates. This heavenly "mother" would be also the "mother" of Christ, who is the oldest among his spiritual brothers, all of whom spring from God as their Father.—Heb. 2:11, 12.

It would follow logically and in harmony with the Scriptures that the "woman" of Genesis 3:15 would be a spiritual "woman." And corresponding to the fact that the "bride" or "wife" of Christ is not an individual woman, but a composite one, made of many spiritual members (Rev. 21:9), the "woman" who brings forth God's spiritual sons, God's 'wife' (prophetically foretold in the words of Isaiah and Jeremiah as cited in the foregoing), would be made up of many spiritual persons. It would be a composite body of persons, an organization, a heavenly one.

This "woman" is described in John's vision, in Revelation chapter 12. She is shown as bringing forth a son, a ruler who is to "shepherd all the nations with an iron rod." (Compare Psalms 2:6-9; 110:1, 2.) This vision was given to John long after Jesus' human birth and also after his anointing as God's Messiah. Since it obviously has to do with the same person, it must have reference, not to Jesus' human birth, but to some other event, namely, his being installed in Kingdom power. So the birth of God's Messianic kingdom was here pictured.

Satan is shown later as persecuting the "woman," and making war with "the remaining ones of her seed." (Rev. 12:13, 17) The "woman" being heavenly, and Satan by this time being hurled down to the earth (Rev. 12:7-9), he could not reach those heavenly persons of whom the "woman" was made up, but he could reach the remaining ones of her "seed" or children, the "brothers" of Jesus Christ still on earth. In that way he persecuted the "woman."

In many instances other nations or cities are referred to as feminine or as women. A few are: Moab (Jer. 48:41), Egypt (Jer. 46:11), Rabbah of Ammon (Jer. 49:2), Babylon (Jer. 51:13), and symbolic Babylon the Great.—Rev. 17:1-6; see DAUGHTER; BABYLON THE GREAT.

Other uses

In foretelling famine conditions to come upon Israel if they disobeyed and broke his covenant, God said: "Ten women will then actually bake your bread in but one oven and give back your bread by weight." The famine would be so great that ten women would need only one oven, whereas they would each use one in normal times.—Lev. 26:26.

After warning Israel of the calamities that would come upon her for unfaithfulness, Jehovah said, through Isaiah the prophet: "And seven women will actually grab hold of one man in that day, saying: 'We shall eat our own bread and wear our own mantles; only may we be called by your name to take away our reproach.'" (Isa. 4:1) In the preceding two verses (Isa. 3:25, 26) God pointed out that Israel's men would fall by war. So he was telling Israel of the inroads such conditions would make on the manpower of the nation, creating such a shortage that several women would attach themselves to one man. They would be glad to take his name and have some male attentions, even if they had to share him with other women. They would accept polygamy or concubinage to have some little part in a man's life. Thereby some of the reproach of widowhood or of the unmarried state, and childlessness, would be removed.

In a prophecy comforting Israel, Jehovah said: "How long will you turn this way and that, O unfaithful daughter? For Jehovah has created a new thing in the earth: A mere female will press around an able-bodied man." ("The woman woos the man!" *AT*) (Jer. 31:22) Up until then Israel, with whom God was in the relationship of marriage by reason of the Law covenant, was turning "this way and that" in unfaithfulness. Now Jehovah invites the "virgin of Israel" to set up road marks and signposts to guide her back and to fix her heart upon the highway that leads back. (Vs. 21) Jehovah will put his spirit in her so that she will be most eager to come back. Thus, as a wife would press around her husband in order to get back into good relations with him, so Israel would press around Jehovah God in order to get back into good relations with him as her husband.

"The desire of women"

Of the "king of the north," Daniel's prophecy says that "to the god of his fathers he will give no consideration; and to the desire of women and to every other god he will give no consideration, but over everyone he will magnify himself. But to the god of fortresses, in his position he will give glory." (Dan. 11:37, 38) "Women" here may represent the weaker nations who become 'handmaids' of the "king of the north," as weaker vessels. They have their gods that they desire and worship, but the "king of the north" disregards them and pays homage to a god of militarism.

The symbolic "locusts"

In the vision of the symbolic "locusts" at Revelation 9:1-11, these locusts are depicted as having "hair as women's hair." In harmony with the Scriptural principle that the woman's long hair is a sign of her subjection to her husbandly head, the hair of these symbolic "locusts" must represent the subjection of

those whom they symbolize to the one who is shown in the prophecy to be head and king over them. —See ABADDON.

144,000 'not defiled with women'

The 144,000 shown in Revelation as standing with the Lamb on Mount Zion are said to have been "bought from the earth. These are the ones that did not defile themselves with women; in fact, they are virgins." These are shown as having a more intimate relationship with the Lamb than any others, being the only ones to master the "new song." (Rev. 14:1-4) This would indicate that they make up the "bride" of the Lamb. (Rev. 21:9) They are spiritual persons, as revealed by the fact that they stand on the heavenly Mount Zion with the Lamb. Therefore their 'not defiling themselves with women' and their being "virgins" would not mean that none of these 144,000 persons had ever been married, for the Scriptures do not forbid marriage to persons on earth who are to be joint heirs with Christ. (1 Tim. 3:2; 4:1, 3) Neither would it imply that all the 144,000 were men, for "there is neither male nor female" as far as the spiritual relationship of Christ's joint heirs is concerned. (Gal. 3:28) The "women" therefore must be symbolic women, doubtless religious organizations such as Babylon the Great and her 'daughters,' false religious organizations, the joining of and participation in which would prevent one from being spotless. (Rev. 17:5) This symbolic description harmonizes with the requirement in the Law that the high priest of Israel could take only a virgin for his wife, for Jesus Christ is Jehovah's great High Priest.—Lev. 21:10, 14; 2 Cor. 11:2; Heb. 7:26.

With reference to Jesus' addressing Mary as "woman," see MARY No. 1 (Respected, Loved by Jesus).

WOMB. Jehovah is the Creator of the womb (Gen. 2:22), and the One able to make it fruitful (Gen. 29:31; 30:22; 49:25) or unproductive. (Gen. 20:18) Sarah's womb was 'dead,' or beyond power of childbearing, when Jehovah restored that power to her. (Rom. 4:19; Gen. 18:11, 12; 21:1-3) The Bible points out that Jehovah is responsible for the process of formation of an embryo in the womb, showing that the design of the human in the womb is according to God's pattern and not by chance or evolution. (Job 31:15; compare Job 10:8; Psalm 139:13-16; Isaiah 45:9.) The womb being created specifically for the propagation of the race, the "restrained womb" is listed as one of four things that have not said: "Enough!"—Prov. 30:15, 16.

Since the womb is located in the general area of the body known as the "belly," the Hebrew word for "belly" is often used with primary reference to the womb, as at Genesis 25:23; Deuteronomy 7:13; Psalm 127:3.—See BELLY.

God, as the womb's Designer, can also see exactly what is being formed in it. He can read the hereditary traits being built into the unborn child and determine what use He wants to make of the individual, if He so desires.—Jer. 1:5; Luke 1:15; compare Romans 9:10-13.

Jehovah commanded Israel: "Sanctify to me every male first-born that opens each womb among the sons of Israel, among men and beasts. It is mine." (Ex. 13:2) In human births, this had reference to the *father's* first male child.—See FIRSTBORN, FIRSTLING.

Jesus pointed out that his mother Mary was not to be honored above others who serve God. On an occasion when he was teaching, a woman cried out: "Happy is the womb that carried you and the breasts that you sucked!" Jesus replied: "No, rather, Happy are those hearing the word of God and keeping it!" (Luke 11:27, 28) Later, as Jesus was led away to the torture stake, he gave a prophecy concerning Jerusalem's coming destruction, telling the women weeping for him that days were coming in which people would say: "Happy are the barren women, and the wombs that did not give birth." (Luke 23:27-29) This was fulfilled in 70 C.E., when more than a million Jews, including young children, were slaughtered and thousands were taken into captivity, to be sold into slavery.

The Jewish ruler and Pharisee Nicodemus, on hearing Jesus' statement, "Unless anyone is born again, he cannot see the kingdom of God," asked: "How . . . ? He cannot enter into the womb of his mother a second time and be born, can he?" Jesus then explained that this new birth is, not from a human womb, but "from water and spirit."—John 3:1-8.

FIGURATIVE USE

"Womb" is employed at times with reference to the source of something. In speaking about creative works toward the earth, Jehovah speaks of the sea as bursting forth "from the womb." (Job 38:8) Jehovah says to David's Lord that in the day of his military force this one will have willing volunteers "like dewdrops" from "the womb of the dawn" (from where comes the morning dew).—Ps. 110:1-3.

WOOL. The soft curly hair that forms the fleece of certain animals, particularly sheep, was shorn and used extensively by the Hebrews and others of ancient times to make clothing and for doing embroidery work. (Ex. 35:4-6, 25; 36:8, 35, 37; 38:18; 39:1-8, 22-29; Lev. 13:47; Prov. 31:13, 22; Ezek. 34:3) Woolen clothing provides insulation from heat and cold and is comfortable, imparting warmth without great weight and absorbing moisture though not feeling damp to the wearer.

Under the Law, the Israelites were required to give the "first of the shorn wool" of their flocks to the priests. (Deut. 18:3-5) The people were forbidden to "wear mixed stuff of wool and linen together." (Deut. 22:11; Lev. 19:19) Evidently this means that, in making clothing, they were not to use one material for the woof and the other for the warp.

The importance of wool in ancient times is indicated by the fact that Moabite King Mesha paid "a hundred thousand lambs and a hundred thousand *unshorn* male sheep" to the king of Israel as tribute. (2 Ki. 3:4) Wool was also a valuable item of trade. —Ezek. 27:1, 2, 7, 16, 18.

Since wool is often white in its natural state, it is sometimes associated with whiteness and purity. For example, through the prophet Isaiah, Jehovah likened forgiven sins to white wool, saying: "Though the sins of you people should prove to be as scarlet, they will be made white just like snow; though they should be red like crimson cloth, they will become even like wool."—Isa. 1:18-20.

Jehovah gives "snow like wool," blanketing the land as with a warm covering of white wool.—Ps. 147:16.

The "Ancient of Days," Jehovah God, is depicted symbolically in vision as having hair like clean wool. (Dan. 7:9) This suggests great age and wisdom, which are associated with gray-headedness. (Compare Job 15:9, 10.) Similarly, the apostle John saw "someone like a son of man" and observed that "his head and his hair were white as white wool, as snow." (Rev. 1:12-14) His hair being described in this manner may indicate that it had become white in the way of righteousness.—Prov. 16:31.

WORD, THE. The term "word" in the Scriptures most frequently translates the Hebrew and Greek words *da·var'* and *lo'gos*. These words in the majority of cases refer to an entire thought, saying or statement rather than simply to an individual term or unit of speech. (In Greek a 'single word' is expressed by *hre'ma* [Matt. 27:14], though it, too, can mean a saying or spoken matter.) Any message from the Creator, such as one uttered through a prophet, is "the word of God." In a few places *Lo'gos* ("Word") is a title given to Jesus Christ.

THE WORD OF GOD

"The word of Jehovah" is an expression that, with slight variations, occurs hundreds of times in the Scriptures. By "the word of Jehovah" the heavens were created. God said the word and it was accomplished. "God proceeded to say: 'Let light come to be.' Then there came to be light." (Ps. 33:6; Gen. 1:3) It should not be understood from this that Jehovah himself does no work. (John 5:17) But he does have myriads of angels that respond to his word and carry out his will.—Ps. 103:20.

Creation, animate and inanimate, is subject to God's word, and can be used by him to accomplish his purposes. (Ps. 103:20; 148:8) His word is dependable; what God promises he also remembers to do. (Deut. 9:5; Ps. 105:42-45) As he himself has said, his word "will last to time indefinite"; it will never return without accomplishing its purpose.—Isa. 40:8; 55:10, 11; 1 Pet. 1:25.

Jehovah is a communicative God, in that he reveals to his creatures in a variety of ways what his will and purpose is. God's words were spoken, doubtless through an angel, to such men as Adam, Noah, Abraham and others. (Gen. 3:9-19; 6:13; 12:1) At times he used holy men like Moses and Aaron to make known his purposes. (Ex. 5:1) "Every word" that Moses commanded Israel was in effect the word of God to them. (Deut. 12:32) God also spoke through the mouth of prophets such as Elisha and Jeremiah, and prophetesses, such as Deborah.—2 Ki. 7:1; Jer. 2:1, 2; Judg. 4:4-7.

Many of the divine commandments were committed to writing from the time of Moses forward. The Decalogue, commonly called the Ten Commandments and known in the Hebrew Scriptures as "the Ten Words," was first delivered orally and later 'written by the finger of God' on stone tablets. (Ex. 31:18; 34:28; Deut. 4:13) These commandments were called the "Words" at Deuteronomy 5:22; see TEN WORDS.

Joshua wrote additional "words in the book of God's law" under divine inspiration, and this was true with other faithful Bible writers. (Josh. 24:26; Jer. 36:32) Eventually all such writings were collected together and made up what is called the Sacred Scriptures or Holy Bible. "All Scripture . . . inspired of God" would include, today, all the canonical Biblical books. (2 Tim. 3:16; 2 Pet. 1:20, 21) In the Christian Greek Scriptures God's inspired word is often spoken of as simply "the word."—Luke 8:11-15; Jas. 1:22; 1 Pet. 2:2.

There are many synonyms for God's word. For example, in Psalm 119, where references to Jehovah's "word(s)" occur more than twenty times, synonyms are found in poetic parallelisms—such terms as law, reminders, orders, regulations, commandments, judicial decisions, statutes and sayings of Jehovah. This also shows that by "word" is meant a complete thought or message.

The word of God is also described in a number of other ways that give it breadth and meaning. It is the "'word' [or "saying" (*hre'ma*)] of faith" (Rom. 10:8, *Kingdom Interlinear Translation*), the "word [or message (*lo'gos*)] of righteousness" (Heb. 5:13) and the "word of the reconciliation." (2 Cor. 5:19) God's word or message is like "seed," which, if planted in good soil, brings forth much fruitage (Luke 8:11-15); his sayings are also said to 'run with speed.' —Ps. 147:15.

PREACHERS AND TEACHERS OF THE WORD

The greatest exponent and supporter of Jehovah's inspired word of truth was the Lord Jesus Christ. He astounded people by his methods of teaching (Matt. 7:28, 29; John 7:46), yet he took no credit to himself, saying, "the word that you are hearing is not mine, but belongs to the Father who sent me." (John 14:24; 17:14; Luke 5:1) Faithful disciples of Christ were those who remained in his word, and this, in turn, set them free from ignorance, superstition and fear, also from slavery to sin and death. (John 8:31, 32) Often it was necessary for Jesus to take issue with the Pharisees, whose traditions and teachings made void the "word [or declaration] of God."—Matt. 15:6; Mark 7:13.

It is not just a matter of hearing the word of God preached. Rather, acting upon and showing obedience to that message is also essential. (Luke 8:21; 11:28; Jas. 1:22, 23) After being well trained for the ministry the apostles and disciples, in turn, obeyed the word and took up the preaching and teaching themselves. (Acts 4:31; 8:4, 14; 13:7, 44; 15:36; 18:11; 19:10) As a result "the word of God went on growing, and the number of the disciples kept multiplying."—Acts 6:7; 11:1; 12:24; 13:5, 49; 19:20.

The apostles and their associates were no peddlers of the Scriptures, as the false shepherds were. What they preached was the straight unadulterated message of God. (2 Cor. 2:17; 4:2) The apostle Paul told Timothy: "Do your utmost to present yourself approved to God, a workman with nothing to be ashamed of, handling the word of the truth aright." Furthermore Timothy was commanded: "Preach the word, be at it urgently in favorable season, in troublesome season." (2 Tim. 2:15; 4:2) Paul also counseled Christian wives to watch their conduct, "so that the word of God may not be spoken of abusively."—Titus 2:5.

Ever since the Devil contradicted what God had said in the Garden of Eden there have been many Satanic opponents of God's word. Many persons who have upheld God's word have lost their lives for doing so, as both Bible prophecy and history can testify. (Rev. 6:9) It is also a fact of history that persecution has failed to stop the proclamation of God's word.—Phil. 1:12-14, 18; 2 Tim. 2:9.

THE POWER OF GOD'S WORD AND SPIRIT

God's word exerts tremendous power upon its hearers. It means life. God demonstrated to Israel in the wilderness, that "not by bread alone does man live but by every expression of Jehovah's mouth does man live." (Deut. 8:3; Matt. 4:4) It is "the word of life." (Phil. 2:16) Jesus spoke the words of God, and he said: "The sayings [*hre'ma·ta*] that I have spoken to you are spirit and are life."—John 6:63.

The apostle Paul wrote: "The word [or message, *lo'gos*] of God is alive and exerts power and is sharper than any two-edged sword and pierces even to the dividing of soul and spirit, and of joints and their marrow, and is able to discern thoughts and intentions of the heart." (Heb. 4:12) It reaches the heart and reveals whether one is actually living according to right principles.—1 Cor. 14:23-25.

The word of God is the truth and can sanctify one for God's use. (John 17:17) It can make a person wise and happy; it can accomplish whatever work God purposes for it. (Ps. 19:7-9; Isa. 55:10, 11) It can equip a person *completely* for every good work, and can enable him to conquer the wicked one. —2 Tim. 3:16, 17; compare 1 John 2:14.

Of Jesus' preaching it is said: "God anointed him with holy spirit and *power*, and he went through the land doing good and healing all those oppressed by the Devil; because God was with him." (Acts 10:38) The apostle Paul accomplished conversions of persons, even pagans, "not with persuasive words of [men's] wisdom but with a demonstration of spirit and *power*." (1 Cor. 2:4) The words that he spoke by God's holy spirit, based on the Scriptures, the Word of God, worked powerfully to make the conversions. He told the congregation at Thessalonica: "The good news we preach did not turn up among you with speech alone but also with *power* and with holy spirit and strong conviction."—1 Thess. 1:5.

John the Baptist came "with Elijah's spirit and power." He had Elijah's "spirit," his drive and force. Jehovah's spirit also directed John, so that he spoke the words of God, words that exerted strong power; he was able very successfully to "turn back the hearts of fathers to children and the disobedient ones to

the practical wisdom of righteous ones, to get ready for Jehovah a prepared people."—Luke 1:17.

The message of the good news from God's Word the Bible should therefore not be underrated. These words are more powerful than any words men can devise or speak. The ancient Beroeans were commended for "carefully examining the Scriptures" to see whether what an apostle taught was correct. (Acts 17:11) God's ministers, speaking God's powerful Word, are energized and backed up by "power of holy spirit."—Rom. 15:13, 19.

"THE WORD" AS A TITLE

In the Christian Greek Scriptures "the Word" (Gr., *ho Lo'gos*) also appears as a title. (John 1:1, 14; Rev. 19:13) The apostle John identified the one to whom this title belongs, namely, to Jesus, he being so designated not only during his ministry on earth as a perfect man, but also during his prehuman spirit existence as well as after his exaltation to heaven.

Regarding the Son's prehuman existence, John says: "In the beginning *the Word* was, and *the Word* was with God, and *the Word* was a god." (John 1:1, *NW*) The *Authorized Version* and the *Douay Version* read: "In the beginning was the Word, and the Word was with God, and the Word was God." This would make it appear that the Word was identical with Almighty God, while the former reading, in the *New World Translation*, indicates that the Word is not *the* God, Almighty God, but is a "mighty one," a god. (Even the judges of ancient Israel, who wielded great power in the nation, were called "gods." [Ps. 82:6; John 10:34, 35]) Actually, in the Greek text, the definite article *ho*, "the," appears before the first "God," but there is no article before the second.

Other modern translations aid in getting the proper view. The interlinear word-for-word reading of the Greek translation in the *Emphatic Diaglott* reads: "In a beginning was the Word, and the Word was with the God, and a god was the Word." The accompanying text of the *Diaglott* uses capital and small capital letters for *the* God, and initial capital and lowercase letters for the second appearance of "god" in the sentence: "In the Beginning was the Logos, and the Logos was with God, and the Logos was God."

These renderings would support the fact that Jesus, being the Son of God and the one used by God in creating all other things (Col. 1:15-20), is indeed a "god," a "mighty one," and has the quality of mightiness, but is not the Almighty God. Other translations reflect this view. *The New English Bible* (1961) says: "And what God was, the Word was." The Greek word translated "Word" is *Lo'gos;* and so Dr. James Moffatt's *New Translation of the Bible* (1922) reads: "The Logos was divine." *The Complete Bible—An American Translation* (Smith-Goodspeed) reads: "The Word was divine." Other readings (by German translators) are: By Boehmer: "It was tightly bound up with God, yes, itself of divine being." By Stage: "The Word was itself of divine being." By Menge: "And God (= of divine being) the Word was." By Pfaeffiin: "And was of divine weightiness." And by Thimme: "And God of a sort the Word was." All these renderings highlight the *quality* of the Word, not his identity with his Father, the Almighty God. Being the Son of God (Jehovah), he would have the divine quality, for divine means 'godlike.'—Col. 2:9; compare 2 Peter 1:4, where "divine nature" is promised to Christ's joint heirs.

A translation by a former Roman Catholic priest, Johannes Greber (1937 ed.) renders the second appearance of the word "god" in the sentence as "a god." And *The Four Gospels—A New Translation*, by Professor Charles Cutler Torrey (second ed., 1947), says: "In the beginning was the Word, and the Word was with God, and the Word was god. When he was in the beginning with God all things were created through him; without him came no created thing into being." (John 1:1-3) Note that what the Word is said to be is spelled without a capital initial letter, namely, "god."

How "in the beginning with God"

This Word or *Lo'gos* was God's only direct creation, the only-begotten son of God, and evidently the close associate of God to whom God was speaking when he said: "Let *us* make man in *our* image, according to *our* likeness." (Gen. 1:26) Hence John continued, saying: "This one was in the beginning with God. All things came into existence through him, and apart from him not even one thing came into existence." —John 1:2, 3.

Other scriptures plainly show that the Word was God's agent through whom all other things came into existence. There is "one God the Father, out of whom all things are, . . . and there is one Lord, Jesus Christ, through whom all things are." (1 Cor. 8:6) The Word, God's Son, was "the beginning of the creation by God," otherwise described as "the first-born of all creation; because by means of him all other things were created in the heavens and upon the earth." —Rev. 3:14; Col. 1:15, 16.

Earthly ministry and heavenly glorification

In due time a change came about. John explains: "So *the Word* became flesh and resided among us [as the Lord Jesus Christ], and we had a view of his glory, a glory such as belongs to an only-begotten son from a father." (John 1:14) By becoming flesh the Word became visible, hearable, feelable to eyewitnesses on earth. In this way men of flesh could have direct contact and association with *"the word* of life," which, John says, "was from the beginning, which we have heard, which we have seen with our eyes, which we have viewed attentively and our hands felt."—1 John 1:1-3.

The glorified Lord Jesus Christ continues to carry the title "the Word," as noted in Revelation 19:11-16. There in a vision of heaven John says he saw a white horse whose rider was called "Faithful and True," "The Word of God," and "upon his outer garment, even upon his thigh, he has a name written, King of kings and Lord of lords."

Why God's Son is entitled "the Word"

A title often describes the function served or the duty performed by the bearer. So it was with the title *Kal Hatze,* meaning "the voice or word of the king," that was given an Abyssinian officer. Based on his travels from 1768 to 1773, James Bruce describes the duties of the *Kal Hatze* as follows. He stood by a window covered with a curtain through which, unseen inside, the king spoke to this officer. He then conveyed the message to the persons or party concerned. Thus the *Kal Hatze* acted as the word or voice of the Abyssinian king.

Recall, too, that God made Aaron the word or "mouth" of Moses, saying: "He must speak for you to the people; and it must occur that he will serve as a mouth to you, and you will serve as God to him." —Ex. 4:16.

In a similar way God's firstborn Son doubtless served as the Mouth or Spokesman for his Father, the great King of Eternity. He was God's Word of communication for conveying information and instructions to the Creator's other spirit and human sons. Prior to Jesus' coming to earth, on many of the occasions when God communicated with humans it is reasonable to think he used the Word as his angelic mouthpiece. (Gen. 16:7-11; 22:11; 31:11; Ex. 3:2-5; Judg. 2:1-4; 6:11, 12; 13:3) Since the angel that guided the Israelites through the wilderness had 'Jehovah's name within him,' he may have been God's Son, the Word. —Ex. 23:20-23; see JESUS CHRIST (Prehuman Existence; Why called "the Word"; Jesus' Godship).

Showing that Jesus continued to serve as his Father's Spokesman or Word during his earthly ministry, he told his listeners: "I have not spoken out of my own impulse, but the Father himself who sent me has given me a commandment as to what to tell and what to speak. . . . Therefore the things I speak, just as the

Father has told me them, so I speak them."—John 12:49, 50; 14:10; 7:16, 17.

WORK. The exercise of physical or mental effort to accomplish a purpose or to produce something; work is commended in the Scriptures. (Eccl. 5:18) It is a gift of God for man to eat, drink and "see good for all his hard work," and it is the divine will that man "rejoice in his works." (Eccl. 3:13, 22) Work was not first instituted in man's case after he sinned, for Jehovah gave the perfect, sinless man and woman a work assignment when he commanded them to subdue the earth. (Gen. 1:28) However, vain work resulted from sin.—Gen. 3:19; compare Romans 8:20, 21.

Under the Mosaic law periods of rest from labor were decreed. The Israelites were not to work on the weekly sabbath day. (Ex. 20:8-11) Also, "no sort of laborious work" was to be done at times of holy convention.—Lev. 23:6-8, 21, 24, 25, 34-36.

JEHOVAH AND HIS SON ARE WORKERS

Jehovah is a worker whose works include such things as the heavens, the earth, animals and man. (Gen. 1:1; 2:1-3; Job 14:15; Ps. 8:3-8; 19:1; 104:24; 139:14) It is fitting to acknowledge the greatness of Jehovah's works, extolling and thanking him for them. (Ps. 92:5; 107:15; 145:4-10; 150:2) God's works are faithful and incomparable, are wrought in wisdom and are "truth and judgment."—Ps. 33:4; 86:8; 104:24; 111:7.

Jehovah did a "great work" in effecting the Israelites' deliverance from Egyptian bondage and enabling them to take possession of Canaan. (Judg. 2:7) His works sometimes involve the execution of divine judgment. (Jer. 50:25) Thus, through Isaiah, it was foretold: "For Jehovah will rise up . . . that he may work his work—his work is unusual." (Isa. 28:21) Such an 'unusual work' took place in 607 B.C.E. and in 70 C.E., when Jehovah worked or brought about the destruction of Jerusalem and her temple.—Hab. 1:5-9; Acts 13:38-41; see POWER, POWERFUL WORKS.

Wisdom personified is represented as being beside Jehovah in creative work as his "master worker." (Prov. 8:12, 22-31; compare John 1:1-3.) When on earth as a man, God's wise Son, Jesus Christ, showed that he was a worker and that, though material creative works relating to the earth had concluded, Jehovah continued to work, for Jesus said: "My Father has kept working until now, and I keep working." (John 5:17) To Jesus it was as nourishing, satisfying and refreshing as food to do the work he was assigned by Jehovah. (John 4:34; 5:36) Christ's works were done in his Father's name, and were from the Father and showed he was "in union with the Father." (John 10:25, 32, 37, 38; 14:10, 11; 15:24; Acts 2:22) Jesus successfully finished his God-assigned work on earth.—John 17:4.

Jesus said: "He that exercises faith in me, that one also will do the works that I do; and he will do works greater than these, because I am going my way to the Father." (John 14:12) Evidently, Christ did not mean that his followers would do works of a more miraculous kind than he did, for there is no Biblical record that any of them performed a miracle surpassing that of Jesus in raising Lazarus who had been dead for four days. (John 11:38-44) But, since Jesus was going to the Father, and his followers would receive the holy spirit to be witnesses of him "both in Jerusalem and in all Judea and Samaria and to the most distant part of the earth" (Acts 1:8), they would cover a greater area and work for a longer time than did Jesus, in this sense doing greater works than he did.

NECESSITY OF WORKING

Jesus Christ said that "the worker is worthy of his wages," thereby indicating that those who labored in connection with spiritual matters would not lack necessities of life. (Luke 10:7) However, as the apostle Paul pointed out to the Thessalonians, the lazy person who refuses to work does not deserve to eat at the expense of others, but should learn to work with his hands to care for his needs. (1 Thess. 4:11; 2 Thess. 3:10, 12) Likewise, the stealer should "steal no more" but "do hard work."—Eph. 4:28.

QUALITY OF THE WORK OF GOD'S SERVANTS

When doing any work, the servant of Jehovah should remember his relationship with God, doing everything "whole-souled as to Jehovah, and not to men." (Col. 3:23) This calls for industriousness (Prov. 10:4; 13:4; 18:9), honesty and fidelity. Manifesting such traits brings glory to God, as evident from the admonition given to Christian slaves: "Let slaves be in subjection to their owners in all things, and please them well, not talking back, not committing theft, but exhibiting good fidelity to the full, so that they may adorn the teaching of our Savior, God, in all things."—Titus 2:9, 10; Eph. 6:5-8; Heb. 13:18.

PROPER EVALUATION OF THINGS OBTAINED BY WORKING

Christians should appreciatively look to God for his blessing on their work and not be unduly anxious about their material needs. Jesus advised his followers to seek first the Kingdom. (Matt. 6:11, 25-33) He also urged: "Work, not for the food that perishes, but for the food that remains for life everlasting." (John 6:27) Hence, God's servants wisely keep the money and material things obtained by working in a position subordinate to the much more important spiritual riches. They also use material resources acquired by labor to advance spiritual interests, and they thus "make friends" with God and Christ.—Eccl. 7:12; Luke 12:15-21; 16:9.

IMPROPER WORKS TO BE AVOIDED

Jehovah determines which works are proper and which works are improper. He "will bring every sort of work into the judgment in relation to every hidden thing, as to whether it is good or bad." (Eccl. 12:13, 14) God will also deal with each person according to that one's work. (Ps. 62:12) This and especially love for Jehovah God are good reasons for shunning improper works and doing works that are pleasing in his sight.—1 John 5:3; Ps. 34:14; 97:10; Amos 5:14, 15.

To experience divine favor, Christians must avoid the "works of the flesh," which include such things as fornication, loose conduct, idolatry, practice of spiritism, hatreds, fits of anger and drunken bouts. Such practices would bar one from inheriting God's kingdom and are evidently included among the "unfruitful works that belong to the darkness," works that result in no benefit.—Gal. 5:19-21; Eph. 5:3-14; 1 Pet. 4:3; compare John 3:20, 21.

PROPER WORKS

Dependence upon Jehovah God is essential if one's works are to succeed. (Ps. 127:1; Prov. 16:3) It is God who backs up and strengthens those who work at doing his will. (2 Cor. 4:7; Phil. 4:13) Whereas human living abounds with vain works (Eccl. 2:10, 11; see ECCLESIASTES), works relating to true worship are not in vain. Hebrew Christians were given the assurance: "God is not unrighteous so as to forget your work and the love you showed for his name, in that you have ministered to the holy ones and continue ministering." (Heb. 6:10) Such work evidently included rendering material assistance or other kindnesses to those in need or to those experiencing suffering and persecution. (Compare Ephesians 4:28; Philippians 4:14-19; 1 Timothy 6:17, 18; James 1:27.) Other fine works are sharing in making disciples (Matt. 28:19, 20; 1 Cor. 3:9-15) and, in the case of men, serving as an overseer in a Christian congregation and teaching fellow believers.—1 Thess. 5:12, 13; 1 Tim. 3:1; 5:17.

FAITH AND WORKS

Works of the Mosaic law, which included such things as sacrificial offerings, purifications and circumcision, did not serve to declare a person righteous. (Rom. 3:20; 4:1-10; Gal. 3:2) Yet, the disciple James —who is not discussing works of Mosaic law—says "a man is to be declared righteous by works, and not by faith alone" (Jas. 2:24), for there must be practical works that demonstrate one's faith, giving proof of it. (Compare Matthew 7:21-27; Ephesians 2:8-10; James 1:27; 2:14-17; 4:4.) For example, Abraham had works that proved his faith, such as his willingness to offer up Isaac. Rahab also proved her faith by her works of hiding the Israelite spies.—Heb. 11: 17-19; Jas. 2:21-25.

WORLD. This is the usual English term for translating the Greek *ko'smos* in all but one of its 187 occurrences in the Christian Greek Scriptures.

The *King James* or *Authorized Version* used "world" to render not only *ko'smos* but also three other Greek words in some of its renderings of them, namely, *ge, ai·on'* and *oi·kou·me'ne,* and five different Hebrew words (*'e'rets; hhe'dhel; hhe'ledh; 'oh·lam'; te·vel'*). This produced a blurring or confused blending of meanings that made it difficult to obtain correct understanding of the scriptures involved. Later translations have served to clear up considerably this confusion, though in a number of texts many still treat certain of these terms as though they were virtually synonymous with *ko'smos.*

The Hebrew *'e'rets* and the Greek *ge* (whence the English "*ge*ography," "*ge*ology") mean "earth," "ground," "soil" or "land" (Gen. 6:4; Num. 1:1; Matt. 2:6; 5:5; 10:29; 13:5), although in some cases they may stand metaphorically for the people of the earth, as at Psalm 66:4 and Revelation 13:3. Both *'oh·lam'* (Heb.) and *ai·on'* (Gr.) relate basically to a period of time of indefinite length. (Gen. 6:3; 17:13; Luke 1:70) *Ai·on'* may also signify the "system of things" characterizing a certain period, age or epoch. (Gal. 1:4) *Hhe'ledh* (Heb.) has a somewhat similar meaning, and may be rendered by such terms as "life's duration" and "system of things." (Job 11: 17; Ps. 17:14) *Oi·kou·me'ne* (Gr.) means the "inhabited earth" (Luke 21:26), and *te·vel'* (Heb.) may be rendered as "productive land." (2 Sam. 22:16) *Hhe'dhel* (Heb.) occurs only at Isaiah 38:11, and in the *Authorized Version* is rendered "world" in the expression "inhabitants of the world." *The Interpreter's Dictionary of the Bible* (Vol. 4, p. 874) suggests the rendering "inhabitants of (the world) of cessation," while pointing out that most scholars favor the reading of some Hebrew manuscripts that have *hhe'ledh* in place of *hhe'dhel.* The *New World Translation* reads "inhabitants of [the land of] cessation."—See AGE; EARTH; SYSTEMS OF THINGS.

"KO'SMOS" AND ITS VARIOUS SENSES

The basic meaning of the Greek *ko'smos* is "order" or "arrangement." And to the extent that the concept of beauty is bound up with order and symmetry, *ko'smos* also conveys that thought and therefore was often used by the Greeks to mean "adornment," especially as regards women. It is used thus at 1 Peter 3:3. Hence also our English word "cosmetic." The related verb *ko·sme'o* has the sense of 'putting in order' at Matthew 25:7 and that of 'adorning' elsewhere. (Matt. 12:44; 23:29; Luke 11:25; 21:5; 1 Tim. 2:9; Titus 2:10; 1 Pet. 3:5; Rev. 21:2, 19) The adjective *ko'smi·os* describes that which is "well-arranged" or "orderly" at 1 Timothy 2:9 and 3:2.

Evidently because the universe manifests order, Greek philosophers at times applied *ko'smos* to the entire visible creation. However, there was no real unanimity of thought among them, some restricting it to the celestial bodies only, others using it for the whole universe. The use of *ko'smos* to describe the material creation as a whole appears in some apocryphal writings (compare Wisdom 9:9; 11:18), these being written during the period when Greek philosophy was making inroads in many Jewish areas. But in the inspired writings of the Christian Greek Scriptures this sense is virtually, perhaps entirely, absent. Some texts may appear to use the term in that sense, such as the account of the apostle's address to the Athenians at the Areopagus. Paul there said, "The God that made the world [*ko'smos*] and all the things in it, being, as this One is, Lord of heaven and earth, does not dwell in handmade temples." (Acts 17:22-24) Since the use of *ko'smos* as meaning the universe was current among the Greeks, Paul might have employed the term in that sense. Even here, however, it is entirely possible that he used it in one of the ways discussed in the rest of this article.

LINKED WITH MANKIND

Trench's *Synonyms of the New Testament* (1960 printing of the ninth ed., pp. 215, 216), after presenting the philosophic use of *ko'smos* for the universe, says: "From this signification of κόσμος [*ko'smos*] as the material universe, . . . followed that of κόσμος as that external framework of things in which man lives and moves, which exists for him and of which he constitutes the moral centre (John xvi. 21; I Cor. xiv. 10; I John iii. 17); . . . and then the men themselves, the sum total of persons living in the world (John i. 29; iv. 42; II Cor. v. 19); and then upon this, and ethically, all not of the ἐκκλησία [*ek·kle·si'a;* the church or congregation], alienated from the life of God and by wicked works enemies to Him (I Cor. i. 20, 21; II Cor. vii. 10; Jam. iv. 4)."

Similarly, the book *Studies in the Vocabulary of the Greek New Testament,* by K. S. Wuest (p. 57), quotes Greek scholar Cremer as saying: "As *kosmos* is regarded as that order of things whose center is man, attention is directed chiefly to him, and *kosmos* denotes mankind within that order of things, humanity as it manifests itself in and through such an order (Mt. 18:7). . . . "

As to the difference between *ko'smos* and *ai·on',* Schaff-Lange's *Critical, Doctrinal and Homiletical Commentary,* in commenting on Ephesians 2:2, says: "κόσμος is the external appearance, the external continuance of the world of men, αιών [*ai·on'*] its course, current, impulse . . . ; the latter may change, vary, in different periods, the former remains, and as the latter is estranged from God, so is this."

All humankind

Ko'smos or the "world" is therefore closely linked and bound up with *mankind.* This is true in secular Greek literature and is particularly so in Scripture. When Jesus said that the man walking in daylight "sees the light of this world [*ko'smos*]" (John 11:9), it might appear that by "world" is meant simply the planet Earth, which has the sun as its source of daylight. However, his next words speak of the man walking at night who bumps into something "because the light is not *in him.*" (Vs. 10) It is primarily for mankind that God gave the sun and other heavenly bodies. (Compare Genesis 1:14; Psalm 8:3-8; Matthew 5:45.) Similarly, using light in a spiritual sense, Jesus told his followers they would be "the light of the world" (Matt. 5:14), certainly not meaning they would illuminate the planet, for he goes on to show their illuminating would be for mankind, "before men." (Vs. 16; compare John 3:19; 8:12; 9:5; 12:46; Philippians 2:15.) The preaching of the good news "in all the world" (Matt. 26:13) also means preaching it to mankind as a whole, even as in some languages "all the world" is the common way of saying "everybody" (compare French *tout le monde;* Spanish *todo el mundo*).—Compare John 8:26; 18:20; Romans 1:8; Colossians 1:5, 6.

In one basic sense, then, *ko'smos* refers to all

humankind. The Scriptures therefore describe the *ko'smos* or world as being guilty of sin (John 1:29; Rom. 3:19; 5:12, 13) and needing a savior to give it life (John 4:42; 6:33, 51; 12:47; 1 John 4:14), things applicable only to mankind, not the inanimate creation nor the animals. This is the world that God loved so much that "he gave his only-begotten Son, in order that everyone exercising faith in him might not be destroyed but have everlasting life." (John 3:16, 17; compare 2 Corinthians 5:19; 1 Timothy 1:15; 1 John 2:2.) That world of mankind forms the field in which Jesus Christ sowed the fine seed, the "sons of the kingdom."—Matt. 13:24, 37, 38.

When Paul says that God's "invisible qualities are clearly seen from the world's creation onward, because they are perceived by the things made," he must mean from the creation of mankind forward, for only when mankind appeared were there minds on earth capable of 'perceiving' such invisible qualities by means of the visible creation.—Rom. 1:20.

Similarly John 1:10 says of Jesus that "the world [*ko'smos*] came into existence through him." While it is true that Jesus shared in the production of all things, including the heavens and the planet Earth and all things in it, *ko'smos* here applies primarily to humankind in whose production Jesus likewise shared. (Compare John 1:3; Colossians 1:15-17; Genesis 1:26.) Hence the rest of the verse says: " . . . but the world [that is, the world of mankind] did not know him."

The "founding of the world"

This clear connection of *ko'smos* with the world of mankind also aids in understanding what is meant by the "founding of the world," as referred to in a number of texts. These texts speak of certain things, such as "tribulation," the 'shedding of the blood of prophets,' and 'names being written on the scroll of life,' as taking place "since the world's beginning" or "from the founding of the world." (Matt. 24:21; Luke 11:50, 51; Rev. 17:8; compare Matthew 13:35; 25:34; Hebrews 9:26; Revelation 13:8.) Such things relate to human life and activity and hence the "founding of the world" must relate to mankind's beginning, not that of the inanimate creation or the animal creation. Hebrews 4:3 shows that God's creative works were, not *started*, but *"finished* from the founding of the world." Since Eve was evidently the last of Jehovah's earthly creative works, the world's founding then could not precede her.

As shown under ABEL (No. 1) and FOREKNOWLEDGE, FOREORDINATION (Foreordination of the Messiah), the Greek term (*ka·ta·bo·le'*) for "founding" can refer to the conceiving of seed in human conception. *Ka·ta·bo·le'* literally means "a casting or laying down" and at Hebrews 11:11 may be rendered "conceive" (*RS, NW*). Its use there evidently refers to Abraham's 'throwing down' human seed for the begetting of a son and Sarah's receiving that seed so as to be fertilized.

Therefore the "founding of the world" need not be taken to mean the beginning of the creation of the material universe, nor does the expression "before the founding of the world" (John 17:5, 24; Eph. 1:4; 1 Pet. 1:20) of necessity refer to a point of time prior to the creation of that material creation. Rather, these expressions evidently relate to the time when the human race was 'founded' through the first human pair, Adam and Eve, who, outside of Eden, began to conceive seed.—Gen. 3:20-24; 4:1, 2.

"Spectacle unto the world, both to angels and men"

Some have understood the use of the word *ko'smos* in 1 Corinthians 4:9 to include both invisible spirit creatures and visible human creatures, by the rendering: "we are made a spectacle unto the world, both to angels and men." (*AS*) However, the footnote offers an alternative reading in saying: "Or, *and to angels, and to men.*" This latter rendering is also the way in which other versions render the Greek text here. (*AV; La; Mo; Vg; CC; Murdock*) Young's reads: "a spectacle we became to the world, and messengers, and men." Just preceding this, in 1 Corinthians 1:20, 21, 27, 28; 2:12; 3:19, 22 the writer uses the word *ko'smos* to mean the world of humankind, so that evidently he does not depart from that sense immediately afterward in 1 Corinthians 4:9, 13. Hence, if the rendering "both to angels and men" is admitted, the expression is merely an intensification, not to enlarge the meaning of the word *ko'smos*, but to enlarge on the spectatorship as going beyond the world of mankind, so as to include "angels [messengers]" as well as "men." —Compare *Rotherham.*

The human sphere of life and its framework

This does not mean that *ko'smos* loses all of its original sense of "order" or "arrangement" and becomes merely a synonym for mankind. Mankind itself reflects a certain order, being composed of families, tribes, and having developed into nations and language groups (1 Cor. 14:10; Rev. 7:9; 14:6), with their wealthy and poor classes and other groupings. (Jas. 2:5, 6) A framework of things that surround and affect mankind has been built up on earth as mankind has grown in number and in years of existence. When Jesus spoke of a man as 'gaining the whole world but forfeiting his soul in the process,' he evidently meant gaining all that the human sphere of life and human society as a whole could offer. (Matt. 16:26; compare 6:25-32.) Similarly with Paul's reference to those "making use of the world" and the married persons' 'anxiety for the things of the world' (1 Cor. 7:31-34), as also John's reference to "this world's means for supporting life."—1 John 3:17; compare 1 Corinthians 3:22.

At the close of his Gospel the apostle John says that, if all the things Jesus did were set down in full detail, "I suppose, the world [*ko'smos*] itself could not contain the scrolls written." (John 21:25) He did not use *ge* (the earth) or *oi·kou·me'ne* (the inhabited earth) and thereby say that the *planet* could not contain the scrolls, but he used *ko'smos* evidently as meaning that human society (with its then existing library space) was not in position to receive the voluminous records (in the book style then used) that this would have entailed, with copies available for each library shelf or set of shelves. Compare also such texts as John 7:4; 12:19 for similar uses of *ko'smos.*

Coming 'into the world'

When one is 'born into this world,' then, he is not merely born among mankind but also comes into the framework of human circumstances in which men live. (John 16:21; 1 Tim. 6:7) However, while references to one's going or coming into the world may refer to one's birth into the human sphere of life, this is not always the case. Jesus, for example, in prayer to God said: "Just as you sent me forth into the world, I also sent them [his disciples] forth into the world." (John 17:18) He sent them into the world as grown men, not as newborn babes. John speaks of false prophets and deceivers as having "gone forth into the world."—1 John 4:1; 2 John 7.

The many references to Jesus' 'coming or being sent forth into the world' evidently do not refer primarily, if at all, to his human birth but more reasonably apply to his going out among mankind, publicly carrying out his assigned ministry from and after his baptism and anointing, acting as a light bearer to the world of mankind. (Compare John 1:9; 3:17, 19; 6:14; 9:39; 10:36; 11:27; 12:46; 1 John 4:9.) His human birth was solely a necessary means to that end. (John 18:37) In corroboration of this, the writer of Hebrews represents Jesus as speaking words from Psalm 40:6-8 "when he comes into the world," and Jesus logically did not do this as a newborn babe.—Heb. 10:5-10.

When his public ministry among mankind came to its close, Jesus knew "that his hour had come for him to move out of this world to the Father," dying as a man and being resurrected to life in the spirit realm from which he had come.—John 13:1; 16:28; 17:11; compare John 8:23.

The "elementary things of the world"

At Galatians 4:1-3, after showing that a child is like a slave in the sense of being under the stewardship of others until he is of age, Paul states: "Likewise we also, when we were babes, continued enslaved by the elementary things [*stoi·khei'a*] belonging to the world." He then proceeds to show that God's Son came at the "full limit of the time" and released those becoming his disciples from being under the Law that they might receive the adoption of sons. (Vss. 4-7) Similarly at Colossians 2:8, 9, 20 he warns the Christians at Colossae against being carried off "through the philosophy and empty deception according to the tradition of men, according to the elementary things [*stoi·khei'a*] of the world and not according to Christ; because it is in him that all the fullness of the divine quality dwells bodily," stressing that they "died together with Christ toward the elementary things of the world."

Of the Greek word *stoi·khei'a* (plural of *stoi·khei'on*) used by Paul, *The Pulpit Commentary* (II Corinthians, Galatians, p. 181) says: "From the primary sense of 'stakes placed in a row,' . . . the term [*stoi·khei'a*] was applied to the letters of the alphabet as placed in rows, and thence to the primary constituents of speech; then to the primary constituents of all objects in nature, as, for example, the four 'elements' (see 2 Pet. iii. 10, 12); and to the 'rudiments' or first 'elements' of any branch of knowledge. It is in this last sense that it occurs in Heb. v. 12." The related verb *stoi·khei·o'o* means to "instruct in the basic principles."

In his letters to the Galatians and Colossians, Paul was evidently not referring to the basic or component parts of the material creation, but, rather, as the *Commentary* of German scholar Heinrich A. W. Meyer (Galatians, Ephesians, p. 168) observes, to "the elements of non-Christian humanity," that is, to its fundamental or primary principles. Paul's writings show this would include the philosophies and deceptive teachings based purely on human standards, concepts, reasoning and mythology, such as the Greeks and other pagan peoples reveled in. (Col. 2:8) However, it is clear that he also used the term as embracing things of a Jewish nature, not only non-Biblical Jewish teachings calling for asceticism or "worship of the angels," but also the teaching that Christians should put themselves under obligation to keep the Mosaic law.—Col. 2:16-18; Gal. 4:4, 5, 21.

True, the Mosaic law was of divine origin. However, it had now been fulfilled in Christ Jesus, the "reality" to which its shadows pointed, and it was therefore obsolete. (Col. 2:13-17) Additionally, the tabernacle (and later temple) was "worldly" or of human construction, hence, "mundane" (Gr., *ko·smi·kos'*; Heb. 9:1, *Mo*), that is, of the human sphere, not heavenly or spiritual, and the requirements related thereto were "legal requirements pertaining to the flesh and were imposed until the appointed time to set things straight." Christ Jesus had now entered into the "greater and more perfect tent not made with hands, that is, not of this creation," into heaven itself. (Heb. 9:8-14, 23, 24) He himself had told a Samaritan woman that the time was coming when the temple at Jerusalem would no longer be used as an essential part of true worship but that the true worshipers would "worship the Father with spirit and truth." (John 4:21-24) So the need to employ such things that were only "typical representations" (Heb. 9:23) within the human sphere picturing the greater things of a heavenly nature had ceased with Christ Jesus' death, resurrection and ascension into heaven.

Hence the Galatian and Colossian Christians could now worship according to the superior way based on Christ Jesus. He, and not humans and their principles or teachings, nor even the "legal requirements pertaining to the flesh" as found in the Law covenant, should be recognized as the appointed standard and the full means of measuring the truth of any teaching or way of life. (Col. 2:9) Christians should not be like children by voluntarily placing themselves under that which was likened to a pedagogue or tutor, namely, the Mosaic law (Gal. 3:23-26), but they were to be in a relationship with God like that of a grown son with his father. The law was elementary, "the A B C of religion" (Meyer on Colossians 2:8), as compared with the Christian teaching. Anointed Christians, due to their being begotten to heavenly life, had, in effect, died and been impaled to the *ko'smos* of the human sphere of life, in which regulations such as fleshly circumcision had been in force, and had become a "new creation." (2 Cor. 5:17; Col. 2:11, 12, 20-23; compare Galatians 6:12-15; John 8:23.) They knew that Jesus' kingdom was not from a human source. (John 18:36) They certainly should not turn back to the "weak and beggarly elementary things" of the human sphere (Gal. 4:9) and thereby be deluded into giving up the "riches of the full assurance of their understanding" and "accurate knowledge of the sacred secret of God, namely, Christ," in whom are concealed "all the treasures of wisdom and of knowledge."—Col. 2:1-4.

The world alienated from God

A use of *ko'smos* unique to the Scriptures is in making it stand for the world of mankind apart from God's servants. Peter writes that God brought the deluge "upon a world of ungodly people," while preserving Noah and his family; in this way "the world of that time suffered destruction when it was deluged with water." (2 Pet. 2:5; 3:6) It may again be noted that the reference here is not to the destruction of the planet nor to the celestial bodies of the universe, but is restricted to the human sphere, in this case the unrighteous human society. It was that "world" that Noah condemned by his faithful course.—Heb. 11:7.

The pre-Flood unrighteous world or human society ended, but mankind itself did not end, being preserved in Noah and his family. After the Flood the majority of mankind again deviated from righteousness, producing another wicked human society. Still there were those who took a separate course, adhering to righteousness. In course of time God designated Israel as his chosen people, bringing them into covenant relationship with himself. Because the Israelites were thus made distinct from the world in general, Paul could use *ko'smos*, "world," as equivalent to the non-Israelite "people of the nations" or "Gentiles" at Romans 11:12-15. (*NW; AV*) He there pointed out that Israel's apostasy led to God's revoking his covenant relationship with them and that it opened up the way for the Gentiles to enter into such relationship and its riches, by being reconciled to God. (Compare Ephesians 2:11-13.) The "world" or *ko'smos*, then, during this post-Flood and pre-Christian period again designated all humanity outside of God's approved servants, and specifically those outside Israel during the period of its covenant relationship with Jehovah.—Compare Hebrews 11:38.

In a similar manner, and with great frequency, *ko'smos* is used to signify all non-Christian human society, regardless of race. This is the world that hated Jesus and his followers because of their bearing witness concerning its unrighteousness and because they maintained separateness from it; such world thereby showed hatred for Jehovah God himself and did not come to know him. (John 7:7; 15:17-25; 16:19, 20; 17:14, 25; 1 John 3:1, 13)

Over this world of unrighteous human society and its kingdoms, God's adversary, Satan the Devil, exercises rulership, in fact has made himself the "god" of such world. (Matt. 4:8, 9; John 12:31; 14:30; 16:11; compare 2 Corinthians 4:4.) God did not produce such unrighteous world; it owes its development to his chief Opposer, in whose power "the whole world is lying." (1 John 4:4, 5; 5:18, 19) Satan and his "wicked spirit forces in the heavenly places" act as the invisible "world rulers [or "cosmocrats"; Gr., *ko·smo·kra'to·ras*]" over the world alienated from God.—Eph. 6:11, 12.

Not simply humanity, of which Jesus' disciples were a part, but the whole organized human society that exists outside the true Christian congregation is meant in such texts. Otherwise Christians could not cease to be a "part of the world" without dying and ceasing to live in the flesh. (John 17:6; 15:19) Though unavoidably living within that society of worldly persons, including those engaging in fornication, idolatry, extortion, and similar practices (1 Cor. 5:9-13), such Christians must keep themselves clean and unspotted by that world's corruption and defilement, not entering into friendly relations with it, lest they be condemned with it. (1 Cor. 11:32; Jas. 1:27; 4:4; 2 Pet. 1:4; 2:20; compare 1 Peter 4:3-6.) They cannot be guided by worldly wisdom, which is foolishness in God's sight, nor 'breathe in' the "spirit of the world," that is, its selfish and sinful dominant feeling and activating force. (1 Cor. 1:21; 2:12; 3:19; 2 Cor. 1:12; Titus 2:12; compare John 14:16, 17; Ephesians 2:1, 2; 1 John 2:15-17; see SPIRIT [Dominant Feeling or Activating Force].) Thus, through their faith they 'conquer the world' of unrighteous human society, even as did God's Son. (John 16:33; 1 John 2:17; 4:4; 5:4, 5) That unrighteous human society is due to pass away by divine destruction (1 John 2:17), even as the ungodly pre-Flood world perished.—2 Pet. 3:6.

Ungodly world ends; world of humankind preserved

Thus, the *ko'smos* for which Jesus died must mean the world of mankind viewed simply as the human family, *all human flesh*. (John 3:16, 17) As to the world in the sense of *human society alienated from God* and in actual enmity toward God, Jesus did not pray on behalf of such world but only for those who came out of that world and put faith in him. (John 17:8, 9) Even as human flesh survived the destruction of the ungodly human society or world in the Deluge, so Jesus showed that human flesh is to survive the great tribulation that he likened to that Flood. (Matt. 24:21, 22, 36-39; compare Revelation 7:9-17.) The "kingdom of the world" (evidently meaning of humankind) is, in fact, promised to become "the kingdom of our Lord and of his Christ," and those reigning with Christ in his heavenly kingdom are due to "rule as kings over the earth," hence over humankind apart from the deceased ungodly human society dominated by Satan. —Rev. 11:15; 5:9, 10.

WORM. Any of a great variety of slender crawling or creeping animals, usually having soft bodies and being legless or virtually so. In Scripture, 'worm' often appears to denote the larval stage of insects, particularly maggots. (Ex. 16:20, 24; Isa. 14:11; 66:24) At other times the reference is not to maggots but to worms that feed on vegetation.—Deut. 28:39; Jonah 4:7.

The term "worm" also appears in an illustrative setting. Bildad disparagingly spoke of man as a worm (Job 25:6), and the Messiah was foretold to be viewed as being a reproach and despicable, a worm. (Ps. 22:6) Jehovah God referred to Israel as a worm, a lowly, helpless creature, seemingly at the mercy of anyone passing by. But Jehovah assured the Israelites of his help and encouraged them not to be afraid.—Isa. 41:14.

WORMWOOD. This designates many, frequently somewhat woody plants having an intensely bitter taste and a strong aromatic odor. Several varieties of wormwood are found in Palestine, particularly in desert areas. In Scripture, wormwood is compared with the aftereffects of immorality (Prov. 5:4) and the bitter experience that was to come and did come upon Judah and Jerusalem at the hands of the Babylonians. (Jer. 9:15; 23:15; Lam. 3:15, 19) It also represents injustice and unrighteousness (Amos 5:7; 6:12) and is used with reference to apostates. (Deut. 29:18) At Revelation 8:11, wormwood denotes a bitter and poisonous substance.

WORSHIP. The rendering of reverent honor or homage. True worship of the Creator embraces every phase of an individual's life. The apostle Paul wrote to the Corinthians: "Whether you are eating or drinking or doing anything else, do all things for God's glory."—1 Cor. 10:31.

When Jehovah God created Adam, he did not prescribe a particular ceremony or a means by which perfect man might approach him in worship. Nevertheless, Adam was able to serve or worship his Creator by faithfully doing the will of his heavenly Father. Later, to the nation of Israel, Jehovah did outline a certain way of approach in worship, including sacrifice, a priesthood and a material sanctuary. (See APPROACH TO GOD.) This, however, had only "a shadow of the good things to come, but not the very substance of the things." (Heb. 10:1) The primary emphasis has always been on exercising faith, doing the will of Jehovah God, and not on ceremony or ritual.—Matt. 7:21; Jas. 2:17-26.

As the prophet Micah put it: "With what shall I confront Jehovah? With what shall I bow myself to God on high? Shall I confront him with whole burnt offerings, with calves a year old? Will Jehovah be pleased with thousands of rams, with tens of thousands of torrents of oil? Shall I give my first-born son for my revolt, the fruitage of my belly for the sin of my soul? He has told you, O earthling man, what is good. And what is Jehovah asking back from you but to exercise justice and to love kindness and to be modest in walking with your God?"—Mic. 6:6-8; compare Psalm 50:8-15, 23.

Most of the original-language words that can denote worship can also be applied to acts other than worship. However, the context determines in what way the respective words are to be understood.

One of the Hebrew words conveying the idea of worship (*'a·vadh'*) basically means 'to serve.' (Gen. 14:4; 15:13; 29:15) Serving or worshiping Jehovah required obedience to all of his commands, doing his will as one exclusively devoted to him. (Ex. 19:5; Deut. 30:15-20; Josh. 24:14, 15) Therefore, for an individual to engage in any ritual or act of devotion toward any other gods signified his abandoning true worship.—Deut. 11:13-17; Judg. 3:6, 7.

Another Hebrew term that can denote worship is *sha·hhah'*, which primarily means "to bow down" (Prov. 12:25) or to do obeisance. (See OBEISANCE.) Whereas such bowing could at times simply be an act of respect or of courteous regard toward another person (Gen. 19:1, 2; 33:1-6; 37:9, 10), it could also be an expression of worship, indicating one's reverence and gratitude to God and submission to his will. When used with reference to the true God or false deities, the word *sha·hhah'* is at times associated with sacrifice and prayer. (Gen. 22:5-7; 24:26, 27; Isa. 44:17) This would indicate that it was common to bow down when praying or offering sacrifice.—See PRAYER.

The Hebrew root *sa·ghadh'* (Isa. 44:15, 17, 19; 46:6) basically signifies 'to prostrate oneself'; a related Aramaic word is *s'ghidh'*. Though usually associated with worship (Dan. 3:5-7, 10-15, 18, 28), *s'ghidh'* is used at Daniel 2:46 to refer to King Nebuchadnezzar's paying homage to Daniel, prostrating himself before the prophet.

Like the Hebrew term *'a·vadh'*, the Greek verb *la·treu'o* (Luke 1:74; 2:37; 4:8; Acts 7:7) and the noun *la·trei'a* (John 16:2; Rom. 9:4) convey the idea of service or rendering service. And the Greek word *pro·sky·ne'o* corresponds closely with the Hebrew term *sha·hhah'* in expressing the thought of both obeisance and worship.

The term *pro·sky·ne'o* is used in connection with a slave's doing obeisance to a king (Matt. 18:26) and the act, on the condition of which, Satan offered Jesus all the kingdoms of the world and their glory. (Matt. 4:8, 9) Had he done obeisance to the Devil, Jesus would thereby have signified submission to Satan and made himself the Devil's servant. But Jesus refused, saying: "Go away, Satan! For it is written, 'It is Jehovah your God you must worship [form of Greek *pro·sky·ne'o* or, in the Deuteronomy account that Jesus was quoting, Hebrew *sha·hhah'*], and it is to him alone you must render sacred service [form of Greek *la·treu'o* or Hebrew *'a·vadh'*].'" (Matt. 4:10; Deut. 5:9; 6:13) Similarly, worship, obeisance or bowing down to the "wild beast" and its "image" is linked with service, for the worshipers are identified as supporters of the "wild beast" and its "image" by having a mark either on the hand (with which one serves) or on the forehead (for all to see). Since the Devil gives the wild beast its authority, worshiping the wild beast means, in reality, worshiping or serving the Devil.—Rev. 13:4, 15-17; 14:9-11.

Other Greek words associated with worship are drawn from *eu·se·be'o*, *thre·skeu'o* and *se'bo·mai*. The word *eu·se·be'o* means 'to be pious toward,' 'to give godly devotion to' or 'to venerate, worship or reverence.' At Acts 17:23 this term is used with reference to the godly devotion or veneration that the men of Athens were giving to an "Unknown God." (See GODLY DEVOTION.) From *thre·skeu'o* comes the noun *thre·skei'a*, understood to designate a "form of worship," whether true or false. (Acts 26:5; Col. 2:18) The true worship practiced by Christians was marked by genuine concern for the poor and complete separateness from the ungodly world. (Jas. 1:26, 27) The word *se'bo·mai* (Matt. 15:9; Mark 7:7; Acts 18:7; 19:27) and the related term *se·ba'zo·mai* (Rom. 1:25) mean 'to stand in awe of,' 'to reverence, venerate or worship.' Objects of worship or of devotion are designated by the noun *se'ba·sma*. (Acts 17:23; 2 Thess. 2:4) Two other terms are from the same verb stem, with *The·os'*, God, prefixed: *the·o·se·bes'*, meaning 'God-revering,' 'godly' (John 9:31), and *the·o·se'bei·a*, denoting 'reverence of God.' (1 Tim. 2:10) These two terms correspond somewhat to the German word for "public worship," namely, *Gottesdienst* (a combination of "God" and "service").

WORSHIP THAT IS ACCEPTABLE TO GOD

Jehovah God accepts only the worship of those who comport themselves in harmony with his will. (Matt. 15:9; Mark 7:7) To a Samaritan woman Christ Jesus said: "The hour is coming when neither in this mountain [Gerizim] nor in Jerusalem will you people worship the Father. You worship what you do not know; we worship what we know . . . Nevertheless, the hour is coming, and it is now, when the true worshipers will worship the Father with spirit and truth, for, indeed, the Father is looking for suchlike ones to worship him. God is a Spirit, and those worshiping him must worship with spirit and truth."—John 4:21-24.

The words of Jesus clearly showed that true worship would not depend upon the presence or use of visible things and geographical locations. Rather than relying on sight or touch, the true worshiper exercises faith and, regardless of the place or things about him, maintains a worshipful attitude. Thus he worships, not with the aid of something that he can see or touch, but with spirit. Since he has the truth as revealed by God, his worship is in agreement with the truth. Having become acquainted with God through the Bible and the evidence of the operation of God's spirit in his life, the one who worships in spirit and truth definitely 'knows what he is worshiping.'

WRATH. See ANGER.

WRITING. The first man, Adam, was endowed with the ability to speak a language. Initially, however, there would have been little, if any, need for him to write. Adam was then able to handle all communication by word of mouth and, as a perfect man, did not have to depend on a written record to offset an imperfect memory. Of course, Adam would have had no difficulty in devising some means of making a written record. But the Bible provides no direct proof that he wrote either before or after his transgression.

The thought has been advanced that the words, "this is the book of Adam's history," may indicate that Adam was the writer of this "book." (Gen. 5:1) Commenting on the phrase "this is the history" (or, "these are the origins"), occurring frequently throughout Genesis, P. J. Wiseman notes: "It is the concluding sentence of each section, and therefore points backward to a narrative already recorded. . . . It normally refers to the writer of the history, or the owner of the tablet containing it."—*New Discoveries in Babylonia About Genesis*, p. 53.

Brief reference to this view was made earlier in

THE ANCIENT AND MODERN HEBREW ALPHABET

	Early Hebrew, Siloam (8th Cent. B.C.E.)	Early Hebrew, Lachish Letters (7th Cent. B.C.E.)	Dead Sea Scroll (1QIs[b]) (c. 1st Cent. B.C.E.)	A Ben Asher Manuscript (10th Cent. C.E.)	Modern Hebrew
'Aleph			א	א	א
Behth			ב	ב	ב
Gimel			ג	ג	ג
Daleth			ד	ד	ד
He'			ה	ה	ה
Waw			ו	ו	ו
Zayin			ז	ז	ז
Hhehth			ח	ח	ח
Tehth			ט	ט	ט
Yohdh			י	י	י
Kaph			כ	כ	כ
Lamedh			ל	ל	ל
Mem			מ	מ	מ
Nun			נ	נ	נ
Samekh			ס	ס	ס
'Ayin			ע	ע	ע
Pe'			פ	פ	פ
Tsadheh			צ	צ	צ
Qohph			ק	ק	ק
Rehsh			ר	ר	ר
(Sin) Shin			ש	ש	ש
Taw			ת	ת	ת

Aid to Bible Understanding (on page 393), but further examination of the contents of these histories casts considerable doubt on the correctness of the view advanced by Wiseman. For example, according to this view, the section beginning with Genesis chapter 36, verse 10, would conclude with the words of Genesis 37:2, "This is the history of Jacob." However, nearly the entire record pertains to Esau's offspring and makes only incidental reference to Jacob. On the other hand, the information that follows presents extensive information about Jacob and his family. Moreover, if the theory were correct, this would mean that Ishmael and Esau were the writers or possessors of the most extensive documents about God's dealings with Abraham, Isaac and Jacob. This does not appear to be reasonable, for it would make those who had no share in the Abrahamic covenant the ones who had the greatest interest in that covenant. It would be hard to conceive that Ishmael had such concern about events associated with Abraham's household that he put forth efforts to get a detailed record thereof, a record that spanned many years after his being dismissed along with his mother Hagar. —Gen. 11:27b–25:12.

Similarly, there would have been no reason for Esau, who had no appreciation for sacred things (Heb. 12:16), to have written or been the possessor of an account dealing extensively with events in Jacob's life, events to which Esau was not an eyewitness. (Gen. 25:19–36:1) Also, it does not seem logical to conclude that Isaac and Jacob would have largely ignored God's dealings with them, being content to have only brief records about someone else's genealogies.—Gen. 25:13-19a; 36:10–37:2a.

WRITING BEFORE THE FLOOD

There is no way to establish definitely that some of the histories mentioned in the book of Genesis were committed to writing before the Flood, and the Bible contains no references to pre-Flood writing. However, it should be noted that the building of cities, the development of musical instruments and the forging of iron and copper tools had their start long before the Flood. (Gen. 4:17, 21, 22) Reasonably, therefore, men would have had little difficulty in also developing a method of writing. Since there was only one language originally (which later became known as Hebrew; see HEBREW, II; LANGUAGE) and since those who continued to speak that language, the Israelites, are known to have used an alphabet, this suggests that alphabetic writing could have existed before the Flood.—See ALPHABET.

Assyrian King Ashurbanipal spoke of reading "inscriptions on stone from the time before the flood." But these inscriptions may have simply preceded a local flood of considerable proportions or could have been accounts that purported to relate events prior to the Flood. For example, what is known as "The Sumerian King List," after mentioning that eight kings ruled for 241,000 years, states: "(Then) the Flood swept over (the earth)." Such record, clearly, is not authentic.

According to Bible chronology, the global flood of Noah's day occurred in 2370 B.C.E. Archaeologists have assigned dates earlier than this to numerous clay tablets they have excavated. But these clay tablets are not dated documents. Hence the dates that have been assigned to them are merely conjectural and provide no solid basis for establishing a relationship in time to the Biblical flood. None of the artifacts that have been excavated are definitely known to date from pre-Flood times. Archaeologists who have assigned items to the pre-Flood period have done so on the basis of findings that, at best, can only be interpreted to give evidence of a great local flood.—See CHRONOLOGY (Archaeological Dating), pages 331, 332.

WRITING AFTER THE FLOOD

After the confusion of man's original language at Babel, various systems of writing came into existence. The Babylonians, Assyrians and other peoples used cuneiform (wedge-shaped) script, which is thought to have been developed by the Sumerians from their pictographic writing. There is evidence that more than one writing system was used at the same time. For example, an ancient Assyrian wall painting depicts two scribes, one making cuneiform impressions on a tablet with a stylus (likely in Akkadian) and the other writing with a brush on a piece of skin or papyrus (possibly in Aramaic). Egyptian hieroglyphic writing consisted of distinct pictorial representations and geometric forms. Though hieroglyphic writing continued to be employed for inscriptions on monuments and wall paintings, two other forms of writing (first hieratic and then demotic) came into use. (See EGYPT, EGYPTIAN, page 491.) In nonalphabetic systems, a pictorial representation (or its later, often irrecognizable, linear or cursive form) could stand for the object depicted, an idea conveyed by the object or another word or syllable having the same pronunciation. By way of illustration, a simple drawing of an eye could be used in English to designate an "eye," the personal pronoun "I," the verb "see," the noun "sea," or the initial syllable of "season," and so forth.

The alphabetic system employed by the Israelites was phonetic, with each written consonant symbol representing a particular consonant sound. The vowel sounds, however, had to be supplied by the reader, the context determining the word intended in the case of terms having the same spelling but a different combination of vowel sounds. That the absence of vowel sounds posed no real problem is evident from the fact that modern Hebrew magazines, newspapers and books omit vowel points almost entirely.

LITERACY AMONG THE ISRAELITES

Not only did Israel's priests (Num. 5:23) and prominent persons, like Moses (Ex. 24:4), Joshua (Josh. 24:26), Samuel (1 Sam. 10:25), David (2 Sam. 11:14, 15) and Jehu (2 Ki. 10:1, 6), know how to write, but the people generally, with some exceptions, were literate. (Compare Judges 8:14; Isaiah 10:19; 29:12.) Though apparently figurative, the command for the Israelites to write upon the doorposts of their houses implied that they were literate. (Deut. 6:8, 9) And the Law required that the king, upon taking his throne, write out for himself a copy of the Law and read in it daily.—Deut. 17:18, 19; see BOOK; CODEX; COPYIST; SCRIBE.

Although Hebrew written material was evidently quite common, few Israelite inscriptions have been found. Likely this is due to the fact that the Israelites did not erect many monuments to extol their achievements. Most of the writing, including the books of the Bible, was doubtless done with ink on papyrus or parchment and, therefore, would not have lasted long in the damp soil of Palestine. The message of the Scriptures, however, was preserved throughout the centuries by painstaking copying and recopying. (See MANUSCRIPTS OF THE BIBLE.) The Bible's history alone reaches to man's very beginning and even beyond. (Gen. chaps. 1 and 2) While the records engraved on stone and inscribed on clay tablets, prisms and cylinders may be much older than the most ancient extant Bible manuscript, yet those records have no real effect on the lives of people today, many of them (like "The Sumerian King List") containing outright falsehoods. Hence, among ancient writings, the Bible stands out as unique in presenting a meaningful message that deserves much more than passing interest.

XI [Ξ, ξ]. The fourteenth letter of the Greek alphabet, corresponding generally to the English "x."

Xi represents the number sixty when the acute accent is added (ξ′); with the subscript (,ξ), 60,000.

YAH. See JAH.

YAHWEH. See JEHOVAH.

YEAR. The principal Hebrew word for "year," *sha·nah'*, has the meaning of "succession" or "repetition" and, like its Greek counterpart *e·ni·au·tos'*, carries the idea of a cycle of time. On earth it is the recurrence of the seasons that visibly marks the completion of the annual periods; the seasons, in turn, are governed by the earth's revolutions around the sun. The Creator, therefore, provided the means for measuring time in terms of years by placing the earth in its assigned orbit, with its axis positioned at an inclined angle in relation to the earth's plane of travel around the sun. A convenient means for subdividing the year into shorter periods is also provided by the regular phases of the moon. These facts are indicated early in the Bible record.—Gen. 1:14-16; 8:22.

From the beginning, man made use of these divinely provided time indicators, measuring time in terms of years subdivided into months. (Gen. 5:1-32) Most ancient peoples used a year of twelve lunar months. The common lunar year has 354 days, with the months having twenty-nine or thirty days, depending on the appearance of each new moon. It is, therefore, about 11¼ days short of the true solar year of 365¼ days (365 days 5 hours 48 minutes and 46 seconds).

IN NOAH'S TIME

In Noah's time we have the first record of the ancient reckoning of the length of the year. He evidently divided the year into twelve months of thirty days each. At Genesis 7:11, 24 and 8:3-5 the "log" that Noah kept shows one hundred and fifty days to be equal to five months. In this account the second, seventh and tenth months of the year of the Flood are directly mentioned. Then, following the tenth month and its first day, a period of forty days occurs, as well as two periods of seven days each, or a total of fifty-four days. (Gen. 8:5-12) There is also an indeterminate time between the sending forth of the raven and the first sending forth of the dove. (Gen. 8:6-8) Likewise another indeterminate period is indicated following the third and final sending forth of the dove at Genesis 8:12. In the following verse, we find the first day of the first month of the following year mentioned. (Gen. 8:13) What method Noah or those prior to him used to reconcile a year made up of thirty-day months with the solar year is not revealed.

EGYPT AND BABYLON

In ancient Egypt the year was counted as of twelve months of thirty days each and five additional days were added annually to bring the year into harmony with the solar year. The Babylonians, on the other hand, held to a lunar year but added a thirteenth month, called "Veadar," during certain years to maintain the seasons in line with the months to which they normally corresponded. Such a year is called a lunisolar or bound year and, obviously, is sometimes shorter and sometimes longer than the true solar year, depending on whether the lunar year has twelve or thirteen months.

THE METONIC CYCLE

At some point the system of adding an intercalary or thirteenth month seven times every nineteen years was developed, giving almost exactly the same result as nineteen true solar years. This cycle came to be called the Metonic cycle after the Greek mathematician Meton of the fifth century B.C.E.

THE HEBREWS

The Bible does not say whether this was the system originally employed by the Hebrews to reconcile their lunar year with the solar year. The fact that the recorded names of their lunar months are seasonal names shows they did make some such reconciliation. Twice each year the sun's center crosses the equator and at those times day and night are everywhere of equal length (approximately twelve hours of daylight and twelve hours of darkness). These two times are called the vernal (or spring) equinox and the autumnal (or fall) equinox. They occur about March 21 and September 23 of each of our present calendar years. These equinoctial occurrences could logically provide the means for noting when the lunar months were running too far ahead of the related seasons and thus serve as a guide for making the needed adjustment by the addition of an intercalary month.

The years were anciently reckoned as running from autumn to autumn, the first month starting around the middle of our present month of September. This coincides with the Jewish tradition that the creation of man took place in the autumn. Since the Bible provides a record of Adam's age in terms of years (Gen. 5:3-5), it is reasonable that the count began with the time of his creation, and, if this indeed occurred in the autumn, it would explain to some extent the ancient practice of beginning the new year at that time. Additionally, however, such a year would be particularly suited to the agricultural life of the people, especially in that part of the earth where both the pre-Flood and early post-Flood peoples were concentrated. The year closed with the final harvest period and began with the plowing and sowing toward the first part of our month of October.

A sacred and a secular year

God changed the year's beginning for the nation of Israel at the time of their exodus from Egypt, decreeing that it should begin with the month of Abib (or Nisan) in the spring. (Ex. 12:1-14; 23:15) The autumn or fall of the year, however, continued to mark the beginning of their secular or agricultural year. Thus, at Exodus 23:16, the festival of the ingathering, which took place in the autumn in the month of Ethanim, the seventh month of the sacred calendar, is spoken of as being at the "outgoing of the year" and at Exodus 34:22 as "at the turn of the year." Likewise, the regulations concerning the Jubilee years show that they began in the autumn month of Ethanim.—Lev. 25:8-18.

The Jewish historian Josephus (of the first century C.E.) says that the sacred year (beginning in the spring) was used with regard to religious observances but that the original secular year (beginning in the fall) continued to be used with regard to selling and buying, and other ordinary affairs. This double system of a sacred and a secular year is especially prominent in the postexilic period following the release of the Jews from Babylon. The first day of Nisan (or Abib) marked the start of the sacred year and the first day of Tishri (or Ethanim) marked the beginning of the secular year. In each case, what was the first month of one calendar became the seventh of the other.—See the chart on pages 278, 279.

Calendar correlated with festivals

The major points of each year were the three great festival seasons decreed by Jehovah God: The Passover and festival of unfermented cakes beginning on Nisan 14, the festival of weeks or Pentecost on Sivan 6, and the festival of ingathering (preceded by the atonement day) on Ethanim 15-21. The festival of unfermented cakes coincided with the barley harvest, Pentecost with the wheat harvest, and the festival of ingathering with the general harvest at the close of the agricultural year.

The sabbath and Jubilee years

Under the Law covenant every seventh year was a year of complete rest for the land, a sabbath year. The period or week of seven years was called a 'sabbath of years.' (Lev. 25:2-8) Each fiftieth year was a Jubilee year of rest, in which all Hebrew slaves were

set free and all hereditary possessions of land were returned to their original owners.—Lev. 25:10-41.

Method of counting rule of kings

In historical records it was the practice in Babylon to count the reigning or regnal years of a king as full years, beginning on Nisan 1. The months during which the king might have actually started to rule prior to Nisan 1 were considered as forming his *accession* year, but were historically credited or counted as belonging to the full regnal years of the king who had preceded him. If, as Jewish tradition indicates, this system was followed in Judah, then, when the Bible speaks of Kings David and Solomon as each reigning for "forty years," the reigns cover full forty-year periods.—1 Ki. 1:39; 2:1, 10, 11; 11:42.

IN PROPHECY

In prophecy the word "year" is often used in a special sense as the equivalent of 360 days (twelve months of thirty days each). (Rev. 11:2, 3) It is also called a "time" and is occasionally represented by a "day."—Rev. 12:6, 14; Ezek. 4:5, 6.

YEAST. See LEAVEN.

YIRON (Yi'ron). One of the fortified cities in the territory of Naphtali. (Josh. 19:32, 35, 38) Its location is uncertain, but possibly it was situated at present-day Yarun, ten miles (c. 16 kilometers) W of the Huleh basin, in Galilee.

YOHDH, or, as commonly anglicized, yodh [י]. The tenth letter of the Hebrew alphabet, later also used, outside the Hebrew Scriptures, to represent the number ten.

Yohdh is equivalent to the English "y," at the beginning of a syllable. Otherwise, it usually corresponds to the English letter "i." It is the smallest of the Hebrew letters. The name of the smallest letter of the Greek alphabet, *i·o'ta,* evidently is akin to the Hebrew *yohdh.* Since the law of Moses was originally written and subsequently preserved in Hebrew, it is likely that Jesus was referring back to the Hebrew *yohdh* when he said that "the smallest letter [Gr., *i·o'ta*]" would not pass away without its due fulfillment. (Matt. 5:18) This letter occurs as the initial letter in the Tetragrammaton or sacred name Jehovah (reading from right to left: יהוה) and as such was carried over into the earliest copies of the Greek *Septuagint Version.* A papyrus fragment of the third century C.E. (P. Oxyrhynchus vii. 1007) containing a portion of the *Septuagint* translation of Genesis abbreviates the Tetragrammaton by having its first letter doubled, a doubled *yohdh.*

Due to the similarity between the letters *yohdh* (י) and *waw* (ו), they were sometimes confused by copyists. In the Hebrew, at Psalm 119:73-80 each verse begins with the letter *yohdh.*

YOKE. A bar borne upon a person's shoulders, from each side of which loads were suspended (compare Isaiah 9:4), or a wooden bar or frame placed over the necks of two draught animals (usually cattle) when drawing a farm implement or a wagon. (Num. 19:2; Deut. 21:3; 1 Sam. 6:7) The latter crossbeam was generally held in position by two bands, each encircling the neck of one animal. Some yokes, instead of having bands, had straight bars that projected down along each side of the animals' necks and were secured by thongs tied across their throats. Yokes were also fastened to the animals' foreheads at the base of their horns. Those borne by persons in ancient Egypt to carry water and other burdens were about three and a half feet (c. 1 meter) long and were equipped with straps at the ends for attaching loads.

ORIGINAL-LANGUAGE TERMS

The Greek terms (*zy·gos', zeu'gos*) that convey the idea of a yoke are drawn from the word *zeu'gny·mi,* which means 'to yoke, couple, join, bind or unite together.' Usually two animals were yoked together, so the Greek word *zeu'gos* can denote a "pair" or "yoke" of animals, such as a "pair of turtledoves." (Luke 2:24; 14:19) The Hebrew term *tse'medh* somewhat corresponds to the Greek word *zeu'gos* and can designate a "couple" (Judg. 19:3, 10), a "pair" (1 Sam. 11:7), a "span" (1 Ki. 19:19, 21) or an "acre," the measure of land that a span of bulls can plow in a day. (1 Sam. 14:14; Isa. 5:10) An entirely different Hebrew word (*'ol*), however, refers to the instrument used for yoking or uniting things together. (Num. 19:2) Another Hebrew term (*moh·tah'*) is associated with yokes (Lev. 26:13; Isa. 58:6, 9; Jer. 27:2; 28:10, 12, 13; Ezek. 30:18; 34:27) but basically means a "rod" or "pole," as at 1 Chronicles 15:15, where the reference is to the poles by means of which the Ark was carried. The Greek word *zy·gos',* besides designating a yoke, can apply to various objects that unite two or more things. For example, the beam of a pair of scales 'yokes' two pans together; thus, by extension, *zy·gos'* can mean the "scales" themselves, as at Revelation 6:5. Like the Hebrew *'ol* (Gen. 27:40; Isa. 9:4), *zy·gos'* could also describe the yoke bar used by an individual for carrying loads, equally distributed on either side of the bar.

FIGURATIVE USE

Slaves often had to carry burdens (compare Joshua 9:23; 1 Timothy 6:1) and for this reason the yoke appropriately represented enslavement or subjection to another person, as Esau's subjection to Jacob (Gen. 27:40), or to a ruler or nation (1 Ki. 12:4-14; 2 Chron. 10:4-14; Ezek. 34:27), as well as oppression and suffering. (Isa. 58:6-9) An iron yoke denoted severer bondage than a wooden yoke. (Deut. 28:48; Jer. 28:10-14) And removing or breaking the yoke signified liberation from bondage, oppression and exploitation.—Lev. 26:13; Isa. 10:27; 14:25; Jer. 2:20; 28:2, 4; 30:8; Ezek. 30:18.

When the city of Jerusalem fell to King Nebuchadnezzar, the inhabitants came under the heavy yoke of submission to Babylon. This yoke was especially hard on the old men, who had not endured such a thing earlier in life. (Compare Isaiah 47:6.) Evidently alluding to this in his lamentation over the destruction of Jerusalem, Jeremiah said: "Good it is for an able-bodied man that he should carry the yoke during his youth." By learning to bear a yoke of suffering while young, an individual will find it much easier to bear a yoke in later life, and that without losing hope.—Lam. 3:25-30.

Whereas individuals and nations have dealt oppressively with others, Jehovah God has never placed an oppressive, hurtful yoke upon his faithful servants. Through the prophet Hosea, Jehovah reminded Israel of his merciful treatment: "With the ropes of earthling man I kept drawing them, with the cords of love, so that I became to them as those lifting off a yoke on their jaws, and gently I brought food to each one." (Hos. 11:4) So Jehovah treated the Israelites as one who lifted off or pushed back a yoke far enough to enable an animal to eat comfortably. It was only when they broke their yoke of submission to God (Jer. 5:5) that they came under the oppressive yoke of enemy nations.—Compare Deuteronomy 28:48; Jeremiah 5:6-19; 28:14.

The Law given to the nation of Israel was a yoke, for it placed them under obligations and responsibilities to Jehovah God. Being holy, righteous and good, what the Law prescribed did not work injury to the Israelites. (Rom. 7:12) Because of their sinfulness and imperfection, however, they were unable to keep it perfectly and therefore it proved to be a yoke that 'neither they nor their forefathers were able to bear' (for it resulted in condemnation to them for breaking

the law). This point was made by Peter, when showing that it was not necessary to impose upon non-Jewish Christians the obligation to observe the "law of Moses." (Acts 15:4-11) The Law itself did not bring slavery, but sin did. (Rom. 7:12, 14) So for an individual to try to gain life by keeping the Mosaic law perfectly not only would be impossible but would also mean letting himself "be confined again in a yoke of slavery," because, being a sinner and a slave to sin, he would be condemned by the Law, which provided no truly effective sacrifice for sins, as did Christ's ransom.—Gal. 5:1-6.

In the time of Jesus' earthly ministry, the Jews found themselves under the yoke of the Mosaic law and, additionally, burdened down with many traditions of men. Concerning the scribes and Pharisees, Jesus Christ said: "They bind up heavy loads and put them upon the shoulders of men, but they themselves are not willing to budge them with their finger." (Matt. 23:4) Hence, from a spiritual viewpoint, the common people especially were "loaded down." So Jesus could say: "Come to me, all you who are toiling and loaded down, and I will refresh you. Take my yoke upon you and become my disciples, for I am mild-tempered and lowly in heart, and you will find refreshment for your souls. For my yoke is kindly and my load is light." (Matt. 11:28-30) If the "yoke" Jesus had in mind was one that had been placed upon him by his heavenly Father, then this would signify that others could get under the yoke *with him* and he would assist them. On the other hand, if the yoke is one that Jesus himself puts on others, then the reference is to submitting oneself to Christ's *authority* and *direction* as his disciple. At Philippians 4:3 the apostle Paul was likely referring to a particular brother in the Philippian congregation as a "genuine yokefellow," that is, one under Christ's yoke.

Since marriage binds husband and wife together, it is like a yoke. (Matt. 19:6) Hence, for a Christian to marry an unbeliever would result in an 'unequal yoking' (2 Cor. 6:14), making unity in thought and action very difficult.

YPSILON, or, as commonly anglicized, upsilon [Υ, υ]. It is the twentieth letter of the Greek alphabet and corresponds with the German "ü" or the French "u." Hence, it is generally transliterated as "y."

When accented, as a numeral (υ′), it signifies 400, and, with the subscript (,υ), 400,000.

ZAANAN (Za'a·nan) [migrating, departure, or, perhaps, rich in flocks]. A town mentioned by the prophet Micah as among places due to experience the foretold invasion of Judah. (Mic. 1:11) Many scholars consider it to be the same as Zenan at Joshua 15:37. The suggested identification is with 'Araq el-Kharba, in the Shephelah region of Judah, about four miles (c. 6 kilometers) NW of Lachish.

ZAANANNIM (Za·a·nan'nim) [possibly, removals]. The "big tree in Zaanannim" was a point apparently at the S boundary of Naphtali's tribal territory. (Josh. 19:32, 33) Sisera met death in the tent of Heber the Kenite, "near the big tree in Zaanannim, which is at ["by" (*JP*) or "near" (*AT, RS*)] Kedesh," perhaps the Kedesh SE of Megiddo in Issachar. (Judg. 4:11, 17, 21; 5:19) However, Zaanannim's actual site remains unidentified.

ZAAVAN (Za'a·van) [perhaps, unquiet, tremble]. Second-named son of Horite Sheik Ezer and grandson or descendant of Seir the Horite.—Gen. 36:20, 21, 27; 1 Chron. 1:42.

ZABAD (Za'bad) [he has given, gift].

1. An Ephraimite in the family of Shuthelah. —1 Chron. 7:20, 21.

2. A descendant of Judah through Jerahmeel; his great-grandfather was an Egyptian; son of Nathan. —1 Chron. 2:3, 25, 34-37.

3. One of David's mighty men; son of Ahlai. —1 Chron. 11:26, 41.

4. A co-assassin of King Jehoash of Judah; son of Shimeath the Ammonitess. (2 Chron. 24:26) He is also called Jozacar.—2 Ki. 12:21; see JOZACAR.

5, 6, 7. Three of the Israelites whom Ezra encouraged to dismiss their foreign wives and sons; sons of Zattu, Hashum and Nebo, respectively.—Ezra 10: 10, 11, 27, 33, 43, 44.

ZABBAI (Zab'bai) [perhaps, God has given]. A postexilic son of Bebai, among those who terminated their foreign marriage alliances, on Ezra's counsel. (Ezra 10:28, 44) He was probably the father of the Baruch who did work on Jerusalem's walls.—Neh. 3:20.

ZABBUD (Zab'bud) [given]. One of the two leaders of the sons of Bigvai, a paternal house members of which went to Jerusalem with Ezra in 468 B.C.E. —Ezra 8:1, 14.

ZABDI (Zab'di) [possibly, my gift].

1. A descendant of Judah in the family of Zerahites; grandfather of Achan.—Josh. 7:1, 17, 18.

2. Head of a Benjamite family dwelling in Jerusalem; son or descendant of Shimei.—1 Chron. 8:1, 19-21, 28.

3. Officer of King David's wine supplies in the vineyards; a Shiphmite. Another officer, Shimei, had oversight of the vineyards themselves.—1 Chron. 27:27.

4. A Levite of the sons of Asaph and forefather of Mattaniah, a postexilic music leader. (Neh. 11:17) Zabdi appears to be elsewhere called Zichri (1 Chron. 9:15), and possibly Zaccur.—1 Chron. 25:2, 10; Neh. 12:35.

ZABDIEL (Zab'di·el) [my gift is God].

1. Father of the Jashobeam who was over the first monthly division ministering to King David. —1 Chron. 27:2.

2. A prominent priest appointed as an overseer in Jerusalem after the Babylonian exile.—Neh. 11:10, 14.

ZABUD (Za'bud) [given]. A priestly adviser of King Solomon; son of Nathan. (1 Ki. 4:5) It is not certain, but Zabud's father Nathan may have been the prophet who was a close adviser of King David.—2 Sam. 7:3; 12:1.

ZACCAI (Zac'cai) [shortened form of Zechariah, Jehovah has remembered]. Founder of a family in Israel. Seven hundred and sixty of his male descendants returned from the Babylonian exile in 537 B.C.E.—Ezra 2:1, 2, 9; Neh. 7:14.

ZACCHAEUS (Zac·chae'us) [pure]. A chief tax collector at Jericho who became one of Christ's disciples. As such an official, Zacchaeus was likely over the other tax collectors in and around Jericho. The district around Jericho was fertile and productive, yielding considerable tax returns, and Zacchaeus, in the manner of most tax collectors, had probably employed questionable practices in connection with his position to procure part of his notable wealth, for, indeed, "he was rich."—Luke 19:1, 2, 8; see TAX COLLECTOR.

When Jesus came to Jericho in the spring of 33 C.E., just before going to Jerusalem and to his death, Zacchaeus wanted to get a glimpse of him, but, being small in stature, he could not see over the crowd. So,

running ahead to an advance position, he resourcefully gained a vantage point by climbing a tree. This interest, of course, impressed Jesus, who told Zacchaeus that he would stay with him while in Jericho. The townspeople objected, however, saying that Jesus was making himself a friend of sinners. Showing a different attitude, Zacchaeus volunteered to restore fourfold whatever he had gotten unjustly, and to give half his belongings to the poor. Jesus then acknowledged that his household was now in line for salvation. (Luke 19:3-10) Also, while visiting Zacchaeus, Jesus spoke the illustration of the minas.—Luke 19:11-28.

ZACCUR (Zac'cur) [mindful, remembered].

1. A Reubenite whose son Shammua was one of the twelve spies that Moses sent into the Promised Land. —Num. 13:3, 4.

2. A Simeonite whose descendants through Shimei became numerous.—1 Chron. 4:24-27.

3. A Merarite Levite; son of Jaaziah.—1 Chron. 24:26, 27.

4. Head of the third group of Levitical musicians; a son of Asaph, a Gershonite. (1 Chron. 25:2, 10; 6:39, 43; Neh. 12:35) Zaccur may possibly be called Zabdi (Neh. 11:17) and Zichri.—1 Chron. 9:15.

5. One who worked building Jerusalem's wall under Nehemiah's direction; son of Imri.—Neh. 3:2.

6. A Levite represented in the signatures to the covenant of faithfulness proposed during Nehemiah's governorship. Zaccur may have been there himself, or perhaps one of his descendants signed, in his name. (Neh. 9:38; 10:1, 9, 12) Possibly the same as No. 7 below.

7. A Levite whose son Hanan was entrusted with proper distribution of the tithes during Nehemiah's governorship. (Neh. 13:10-13) Perhaps the same as No. 6 above.

ZADOK (Za'dok) [just, righteous].

1. A priest prominently associated with King David. Zadok was a descendant of Aaron through the high-priestly line of Eleazar. (1 Chron. 6:3-8, 50-53) He is also called a seer. (2 Sam. 15:27) Zadok, as a young man mighty in valor, was one of the tribal chiefs who threw in his support for David's kingship. (1 Chron. 12:27, 28) From that time on he was loyal to David.—2 Sam. 8:15, 17; 20:25; 1 Chron. 18:16.

Zadok and Abiathar (whenever the two are mentioned, Zadok is named first) accompanied the ark of the covenant when David had it brought up to Jerusalem, after which Zadok continued to officiate for a time at Gibeon, where the tabernacle was located. (1 Chron. 15:11, 14; 16:39) When Absalom rebelled, Zadok and the Levites started to bring the Ark along as they accompanied David in his flight from Jerusalem, but David sent them back to the city, designating Zadok and others to act as intelligence intermediaries. (2 Sam. 15:23-29, 35, 36; 17:15, 16; 18:19-27) After the rebellion was over, Zadok and Abiathar were instrumental in securing David's favorable reception in Jerusalem. (2 Sam. 19:11-14) When, late in his reign, David organized the Levitical services for the temple, Zadok and Ahimelech the son of Abiathar both assisted him. Zadok also had the post of leader over the house of Aaron.—1 Chron. 24:3, 6, 30, 31; 27:16, 17.

In contrast with Abiathar, Zadok did not support the attempted usurpation of the throne by Adonijah; for this David appointed Zadok as the one to anoint Solomon as king. (1 Ki. 1:7, 8, 26, 32-46) During the reigns of Saul and David, Zadok served only as an associate priest, but for his loyalty as contrasted with the wavering allegiance of High Priest Abiathar, Solomon expelled Abiathar from Jerusalem and made Zadok high priest. This fulfilled Jehovah's prophecy spoken against Eli's house. (1 Ki. 2:26, 27, 35) The later listing of "Zadok and Abiathar" at 1 Kings 4:4 is probably in a historical sense. Josephus claims that Zadok was the first high priest at Solomon's temple. (*Antiquities of the Jews*, Book X, chap. VIII, par. 6) The Bible traces the line of Zadok as holding the office of high priest down to the time of Darius the Persian (likely Darius II). (1 Ki. 4:2; 1 Chron. 6:8-15; 2 Chron. 31:10) The priests seen in Ezekiel's visionary temple were "sons of Zadok."—Ezek. 40:46; 43:19; 44:15; 48:11.

2. Maternal grandfather of King Jotham of Judah. —2 Ki. 15:32, 33; 2 Chron. 27:1.

3. A descendant of Aaron through No. 1 above in the high-priestly line, and an ancestor of the "skilled copyist" Ezra.—1 Chron. 6:3, 8, 12, 13; 9:11; Ezra 7:1-6; Neh. 11:11.

4. One of Jerusalem's postexilic wall rebuilders; son of Baana. (Neh. 3:4) Either he, or a representative of a family of the same name, signed the national covenant proposed shortly thereafter.—Neh. 9:38; 10:1, 14, 21.

5. Another who helped rebuild Jerusalem's wall; son (or descendant) of Immer, who possibly belonged to the priestly family.—Neh. 3:29.

6. A copyist whom Nehemiah made jointly responsible with Shelemiah and Pedaiah for the Levitical stores. (Neh. 13:13) Perhaps the same as No. 5 above.

7. A postexilic ancestor of Jesus' foster father Joseph.—Matt. 1:14.

ZAHAM (Za'ham). A son of King Rehoboam (presumably by his wife Mahalath).—2 Chron. 11:18, 19, 23.

ZAIR (Za'ir) [little]. A site in or near Edom. In the vicinity of Zair, Judah's King Jehoram, by night, struck down a surrounding military force of Edomites. (2 Ki. 8:20-22) Zair's actual location is not known.

ZALAPH (Za'laph) [caper plant]. Father of at least six sons, one of whom helped Nehemiah to repair Jerusalem's wall.—Neh. 3:30.

ZALMON (Zal'mon) [dark, dark place].

1. An Ahohite warrior of David. (2 Sam. 23:8, 28) Apparently called Ilai at 1 Chronicles 11:29.

2. A mountain near Shechem. From Mount Zalmon, Abimelech and his forces cut wood with which to burn down the vault belonging to the city of Shechem. (Judg. 9:48, 49) As the only mountains near Shechem are Ebal and Gerizim, Zalmon was either a peak or slope of one of these, or else some other less important hill nearby.

Zalmon at Psalm 68:14 presumably refers to the same place unless its being mentioned along with Bashan (vs. 15) indicates that there was some place called Zalmon E of the Jordan.

ZALMONAH (Zal·mo'nah) [dark, shady]. A wilderness site where the Israelites encamped after leaving Mount Hor and before moving on to Punon. (Num. 33:41, 42) The location of Zalmonah is now unknown.

ZALMUNNA (Zal·mun'na) [shadow (of protection) withheld; or, (the God) Salm (Saturn) is king]. One of the kings of Midian whose forces and allies oppressed Israel for seven years prior to Gideon's judgeship. (Judg. 6:1) Gideon's small band routed the invaders, and in pursuit of the fleeing forces, captured and put to death both Kings Zebah and Zalmunna.—Judg. 6:33; 8:4-21; Ps. 83:11, 12; see ZEBAH.

ZAMZUMMIM (Zam·zum'mim) [perhaps, gibberish, inarticulate speech]. The Ammonite name for the Rephaim; a people dispossessed by the Ammonites. (Deut. 2:19, 20) There is no definite connection between them and the Zuzim.—Gen. 14:5; see REPHAIM.

ZANOAH (Za·no'ah) [possibly, stench].

1. A Judean city in the Shephelah. (Josh. 15: 20, 33, 34, 36) It was among the cities reinhabited after the Babylonian exile. (Neh. 11:25, 30) The residents of this Zanoah may have been the ones that did repair work on Jerusalem's southern wall and its Valley Gate. (Neh. 3:13) This Zanoah is usually identified with Khirbet Zanu', about three miles (c. 5 kilometers) S-SE of Beth-shemesh.

2. A city in the mountainous region of Judah. (Josh. 15:20, 48, 56, 57) This is apparently the Zanoah referred to at 1 Chronicles 4:18 as being 'fathered' by Jekuthiel. (See JEKUTHIEL.) Most geographers currently favor locating this Zanoah at Khirbet Beit Amra, a little over six miles (c. 10 kilometers) S-SW of Hebron.

ZAPHENATH-PANEAH (Zaph'e·nath-pa·ne'ah). The name that Pharaoh gave to Joseph when elevating him in authority to a position next to himself. (Gen. 41:45) To those who spoke Hebrew, the pronunciation of the name would mean "revealer of hidden things," but to the Egyptians it perhaps meant "this living one is the sustenance of the land."

ZAPHON (Za'phon) [north]. A city assigned to Gad. (Josh. 13:24, 27) It is usually identified with Tell el-Qos, about four miles (c. 6 kilometers) N of the suggested site of Succoth. The name also appears in some translations at Judges 12:1 instead of "northward" (*NW*).—*JB*, *NE* (1970 ed.), *RS*.

ZAREPHATH (Zar'e·phath) [perhaps, smelting-place]. A Phoenician town 'belonging to' or apparently dependent upon Sidon in Elijah's day. At Zarephath the prophet was shown hospitality by a poor widow, whose flour and oil were miraculously sustained during a great famine and whose son he, in God's power, subsequently raised from death. (1 Ki. 17:8-24; Luke 4:25, 26) It later marked an extremity of former Canaanite territory foretold to become the possession of Israelite exiles. (Obad. 20) The name is preserved in that of Sarafand, though the ancient site may have been a short distance away on the Mediterranean shore some eight miles (13 kilometers) SW of Sidon.

ZARETHAN (Zar'e·than) [perhaps, great rock]. In the *Authorized Version* this name is variously presented as Zaretan, Zartanah and Zarthan. The first reference to it is at Joshua 3:16, where the account is given of the miraculous damming up of the waters of the Jordan "at Adam, the city at the side of Zarethan." Later, at the time of the casting of copper items for the temple the record states that such casting was done in the District of the Jordan, "in the clay mold, between Succoth and Zarethan." (1 Ki. 7:46) The clay available in the Jordan valley contributed toward the feasibility of the copper-casting operations in this area.

Since the site of Adam is generally placed at Tell ed-Damieh (on the E side of the Jordan opposite the entrance to the Wadi Far'ah), and Succoth is considered to be located about eight miles (c. 13 kilometers) N-NE of Adam, these texts would indicate that Zarethan lay on the W side of the Jordan not far distant from Adam and Succoth. The 270-foot-high (82.3-meter-high) summit known as Qarn es-Sartabeh, and which is called "the great landmark of the Jordan valley," is suggested by some as the probable location of Zarethan. It lies across the Jordan from Adam, at the entrance to the Wadi Far'ah.

This identification, however, is somewhat difficult to harmonize with the description of Solomon's fifth administrative district as given at 1 Kings 4:12, which refers to "Taanach and Megiddo and all Beth-shean, which is beside Zarethan below Jezreel, from Beth-shean to Abel-meholah to the region of Jokmeam." Qarn es-Sartabeh lies much farther S than the other places there listed and not "beside" Beth-shean in the sense of neighboring it. *The Jerusalem Bible* endeavors to adjust the geographical order of the places listed at 1 Kings 4:12, referring to "all Beth-shean below Jezreel, from Beth-shean as far as Abel Meholah, which is beside Zarethan," thus relating Zarethan to Abel-meholah rather than to Beth-shean. However, since the reference to "all Beth-shean" doubtless indicates a region rather than the city itself, it may be that the region of Beth-shean embraced the valley plain around it and extending southward to a point from which Zarethan, if indeed connected with the prominent summit of Qarn es-Sartabeh, became visible, thus serving to indicate a separate, but neighboring region.

Other sites suggested for Zarethan lie E of the Jordan and therefore do not seem to fit the context. Excavations at one of them, Tell es-Sa'idiyeh, produced unusual quantities of articles made of bronze (an alloy formed chiefly of copper and tin), which may confirm the location of Solomon's copper-casting activity in this general area.

In the account at 2 Chronicles 4:17, which parallels that of 1 Kings 7:46, "Zeredah" appears in place of Zarethan, perhaps representing a variant spelling of the name.

ZATTU (Zat'tu). Forefather of a large family that returned to Jerusalem with Zerubbabel in 537 B.C.E. (Ezra 2:1, 2, 8; Neh. 7:13) When Ezra came to Jerusalem some of their descendants dismissed the foreign wives they had taken. (Ezra 10:10, 11, 27, 44) Shortly thereafter, a representative of this family, or someone else named Zattu, sealed the "trustworthy arrangement."—Neh. 9:38; 10:1, 14.

ZAYIN [ז]. The seventh letter in the Hebrew alphabet, later also used, outside the Hebrew Scriptures, to stand for the number seven.

It corresponds generally to our English letter "z" and, in the Hebrew, is found at the beginning of each verse of Psalm 119:49-56.

ZAZA (Za'za). A son of Jonathan among the descendants of Jerahmeel in the tribe of Judah. —1 Chron. 2:3-5, 25, 33.

ZEALOUS ONE, THE. A designation distinguishing the apostle Simon from the apostle Simon Peter and evidently corresponding to the term "Cananaean" used by Matthew and Mark. (Matt. 10:4; Mark 3:18; Luke 6:15; Acts 1:13) Simon's being called "the zealous one" does not necessarily mean that he was at one time associated with the political group called Zealots. The designation may simply have been an appellative appropriate to his personality.

ZEBADIAH (Zeb·a·di'ah) [Jehovah has given].

1. A Benjamite, son or descendant of Beriah. —1 Chron. 8:1, 15, 16.

2. A Benjamite, son or descendant of Elpaal. —1 Chron. 8:1, 17, 18.

3. A Benjamite warrior who joined David's forces at Ziklag; son of Jeroham from Gedor.—1 Chron. 12:1, 2, 7.

4. Joab's nephew and chief of the fourth monthly rotational army division. His being 'after his father Asahel,' may indicate that he succeeded to the post after Asahel was put to death. (2 Sam. 2:23) Or if these monthly courses were organized after Asahel's death, then it could mean that Zebadiah was put over a division named after Asahel.—1 Chron. 27:1, 7; see ASAHEL No. 1.

5. A gatekeeper involved in David's organization of the Levitical services; son of Meshelemiah, a Korahite.—1 Chron. 26:1, 2.

6. One of the Levites whom Jehoshaphat in his

third year, 934 B.C.E., dispatched to teach Jehovah's law in the cities of Judah.—2 Chron. 17:7-9.

7. A leader of the house of Judah, son of Ishmael, among those whom King Jehoshaphat appointed over legal cases.—2 Chron. 19:8-11.

8. Head of the paternal house of Shephatiah. Zebadiah, son of Michael, led eighty males of his paternal house back to Jerusalem with Ezra in 468 B.C.E.—Ezra 8:1, 8.

9. One of the priests of the house of Immer who was among those encouraged by Ezra to dissolve their foreign marriage alliances.—Ezra 10:19, 20.

ZEBAH (Ze'bah) [sacrifice]. A king of Midian who was a party to oppressing Israel. Zebah and Zalmunna were rulers presumably for the seven years that Midian made raids against Israel, ruining fields and bringing about poverty. (Judg. 6:1-6) At some unspecified time they also killed members of Gideon's household.—Judg. 8:18, 19.

When their army of 135,000 met defeat from Gideon, Zebah, Zalmunna and 15,000 managed to escape under hot pursuit and made their way to Karkor, quite some distance, but were there again defeated and finally captured. As Gideon was bringing their kings Zebah and Zalmunna back as humiliated captives at least as far as Succoth they must have been reminded of their boastful words (or at least the expression of their attitude), preserved in the psalm: "Let us take possession of the abiding places of God for ourselves." (Ps. 83:11, 12) After they admitted to having killed his brothers, Gideon personally put to death the two Midianite kings.—Judg. 8:4-21.

ZEBEDEE (Zeb'e·dee) [gift of Jah]. Father of Jesus' apostles James and John. (Matt. 4:21, 22; 10:2; 26:37; Mark 3:17; 10:35; Luke 5:10; John 21:2) Zebedee's wife Salome is generally believed to have been the sister of Jesus' mother Mary. This would make Zebedee Jesus' uncle by marriage, and James and John, Jesus' cousins.—Matt. 27:56; Mark 15:40; John 19:25; see SALOME No. 1.

Zebedee was in the fishing business on the Sea of Galilee and apparently did quite well with it, for there were hired men working with him. (Mark 1:16, 19, 20) His wife Salome was able to render material services to Jesus. (Mark 15:40, 41) So while there is no indication that Zebedee himself followed Christ, his family freely did so.—Matt. 20:20.

ZEBIDAH (Ze·bi'dah) [gift]. A wife or concubine of King Josiah and mother of King Jehoiakim. Zebidah was the daughter of Pedaiah from Rumah.—2 Ki. 23:34, 36.

ZEBINA (Ze·bi'na) [purchased]. A postexilic son of Nebo. Zebina and six of his brothers had married foreign wives, but sent them away, as counseled by Ezra.—Ezra 10:43, 44.

ZEBOIIM (Ze·boi'im) [gazelles]. A site named in connection with the boundary of Canaanite territory. (Gen. 10:19) Zeboiim was one of the five city-states of the District that rebelled after twelve years of domination by Chedorlaomer. Its King Shemeber joined forces with the rulers of Sodom, Gomorrah, Admah and Bela (Zoar), and apparently was vanquished with them in the Low Plain of Siddim by Chedorlaomer and his three confederates. This defeat resulted in the capture of Lot and Abraham's subsequent victory over the Mesopotamian invaders. (Gen. 14:1-16) Later, Zeboiim was one of the wicked cities of the District destroyed by Jehovah along with Sodom and Gomorrah. (Gen. 19:24, 25; Deut. 29:22, 23; Hos. 11:8) Its exact site is unknown, but generally it is thought to have been located in the area now covered by the shallow waters at the S end of the Dead Sea.

ZEBOIM (Ze·bo'im) [hyenas].

1. A valley in the territory of Benjamin, near Michmash. In King Saul's day, a band of Philistine pillagers would sally forth from Michmash and "turn to the road to the boundary that looks toward the valley of Zeboim, toward the wilderness." (1 Sam. 13:16-18) Though there is uncertainty about its location, the valley of Zeboim may be the Wadi Abu Daba' (meaning, "Valley of the Father of Hyenas") SE of Michmash and some eight miles (13 kilometers) NE of Jerusalem.

2. A town inhabited by Benjamites after their return from Babylonian exile. It is mentioned between Hadid and Neballat and with Lod (Lydda). (Neh. 11:31, 34, 35) The exact site is now unknown.

ZEBRA [Heb., *pe're'*]. An animal of the horse family resembling the wild ass in appearance and habits, though easily distinguished from the latter by its dark or black stripes. The stripes distort the shape and unity of the zebra's outline to such an extent that even sharp-eyed natives are often unaware of its presence just forty or fifty yards (c. 37 or c. 46 meters) away. Aside from its camouflage, the zebra's keen senses of sight and smell, as well as its ability to run swiftly, serve as a protection from carnivores. The animal has been reported to travel at 40 m.p.h. (c. 64 k.p.h.) after its initial burst of speed. Also, its hoofs and teeth are effective weapons of defense.

The zebra is a wild animal that is hard to tame. (Job 24:5; 39:5; Isa. 32:14) Zebras feed chiefly on grasses. (Job 6:5; Jer. 14:6) They regularly quench their thirst (Ps. 104:11) and are seldom found more than five miles (8 kilometers) away from water.

The obstinacy of the zebra and the strong impulse that drives the female when in sexual heat were used to illustrate the independent and adulterous course of wayward Israel. (Jer. 2:24; Hos. 8:9) Jehovah's angel foretold that Abraham's son Ishmael would be a "zebra of a man." Likely this had reference to a fiercely independent disposition, as suggested by the words: "His hand will be against everyone."—Gen. 16:12.

The word *pe're'*, rendered "zebra" (*NW*), has also been translated "wild ass." (*AV* and others) Because of their similarities, both the zebra and the wild ass fit the context of the scriptures cited above. However, a recent Hebrew and Aramaic lexicon by Koehler and Baumgartner defines *pe're'* as "zebra."

ZEBUL (Ze'bul) [lofty abode]. A commissioner of the city of Shechem, subservient to Gideon's son Abimelech. When a certain Gaal and his brothers came to Shechem and attempted to arouse the city against Abimelech, Zebul informed Abimelech and later challenged the rebel leader Gaal to prove his boasts by fighting. The Shechemite rebels were defeated and Zebul drove Gaal and his brothers from the city.—Judg. 9:26-41.

ZEBULUN (Zeb'u·lun) [habitation, dwelling; or, perhaps, toleration, lordship].

1. The sixth son of Jacob's wife Leah. Being the less-loved wife, Leah was especially pleased about the birth of the boy. The name she gave him reflected the hope that her standing with Jacob would be enhanced. Leah exclaimed: "At last my husband will tolerate me, because I have borne him six sons." (Gen. 30:20; 35:23; Ex. 1:1-3; 1 Chron. 2:1) Zebulun eventually became the father of three sons, Sered, Elon and Jahleel. (Gen. 46:14) A distant descendant of Zebulun bearing the same name as one of these three sons, Elon, served as a judge in Israel.—Judg. 12:11, 12.

2. The name "Zebulun" also designates the tribe descended from him through his three sons. About a year after the Israelites were liberated from enslavement in Egypt, this tribe's able-bodied men from

twenty years old upward numbered 57,400. (Num. 1:1-3, 30, 31) A second census taken at the close of Israel's forty years' wandering in the wilderness revealed an increase of 3,100 registered males.—Num. 26:26, 27.

In the wilderness, the tribe of Zebulun, alongside the tribes of Judah and Issachar, camped on the E side of the tabernacle. This three-tribe division was first in the order of march. Eliab the son of Helon served as the chieftain of the Zebulunite army. —Num. 1:9; 2:3-7; 7:24; 10:14-16.

TRIBAL INHERITANCE

Regarding the inheritance of the tribe of Zebulun, the dying patriarch Jacob stated: "Zebulun will reside by the seashore, and he will be by the shore where the ships lie anchored; and his remote side will be toward Sidon." (Gen. 49:13) Since Sidon was to the N of Israel and since Zebulun's territory was to be toward Sidon, the location of Zebulun's territory was to be a northern one. While not bordering directly on the sea, the area assigned to Zebulun was situated between the Sea of Galilee on the E and the Mediterranean on the W and thus gave the Zebulunites easy access to both bodies of water. Hence, they could easily engage in commercial trade, which may be alluded to by Moses' words of blessing: "Rejoice, O Zebulun, in your going out."—Deut. 33:18.

At the time the distribution of the Promised Land continued from Shiloh the third lot was drawn for Zebulun. (Josh. 18:8; 19:10-16) Elizaphan the son of Parnach, the divinely appointed representative of the tribe of Zebulun, assisted in the division of the land. (Num. 34:17, 25) When the territorial boundaries were established, Zebulun was surrounded by Asher (Josh. 19:24, 27), Naphtali (Josh. 19:32-34) and Issachar.

Several Levite cities were situated in the territory of Zebulun. (Josh. 21:7, 34, 35; 1 Chron. 6:63, 77) From one of these, Nahalol (Nahalal), the Zebulunites failed to drive out the Canaanites, as was also true of the city of Kitron.—Judg. 1:30.

OUTSTANDING WARRIORS

The tribe of Zebulun produced courageous warriors. Ten thousand men from Naphtali and Zebulun responded to Barak's call to fight against the forces under the command of Sisera. (Judg. 4:6, 10) Following the victory, Barak and Deborah sang: "Zebulun was a people that scorned their souls to the point of death." (Judg. 5:18) Among those supporting Barak were Zebulunites "handling the equipment of a scribe," evidently men in charge of numbering and enrolling the warriors. (Judg. 5:14; compare 2 Kings 25:19; 2 Chronicles 26:11.) Zebulunites also came to Judge Gideon in response to his call for warriors. (Judg. 6:34, 35) Among David's supporters were 50,000 Zebulunites, loyal men not having a "double heart." (1 Chron. 12:33, 38-40) During David's reign Zebulunites evidently had a notable share in subduing the enemies of Israel.—Ps. 68:27.

ATTITUDE TOWARD TRUE WORSHIP

In the latter half of the eighth century B.C.E. individuals from the tribe of Zebulun humbled themselves and responded to Judean King Hezekiah's invitation to attend the Passover celebration at Jerusalem. (2 Chron. 30:1, 10, 11, 18, 19) Centuries later, in fulfillment of Isaiah's prophecy (Isa. 9:1, 2), Christ Jesus preached in the territory of ancient Zebulun and apparently found hearing ears there. —Matt. 4:13-16.

REFERRED TO IN VISIONS

In Ezekiel's vision, Zebulun's land assignment was situated between Issachar and Gad (Ezek. 48:26, 27), and one of the gates of the city "Jehovah Himself Is There" bears the name Zebulun. (Ezek. 48:33, 35) The apostle John, in vision, heard that 12,000 had been sealed out of the (spiritual) tribe of Zebulun. —Rev. 7:4, 8.

ZEBULUNITE (Zeb'u·lun·ite). A member of the tribe of Zebulun. (Num. 26:26, 27) Judge Elon was a Zebulunite.—Judg. 12:11, 12.

ZECHARIAH (Zech·a·ri'ah) [Jehovah has remembered].

1. One of the ten sons of Jeiel in the tribe of Benjamin. (1 Chron. 9:35-37) His name is abbreviated as Zecher in the parallel list at 1 Chronicles 8:31.

2. A Reubenite who possibly warred against the Hagrites in the days of Saul.—1 Chron. 5:6, 7, 10.

3. A Levitical gatekeeper also commended as "a counselor with discretion." He had been a gatekeeper at the entrance of the tent of meeting, and when David reorganized the Levitical services for the future temple, Zechariah's lot fell to the north. He was the firstborn son of Meshelemiah, a Korahite, in the Kohathite family of Levites.—1 Chron. 9:21, 22; 26:1, 2, 14.

4. A Levite assigned to play a stringed instrument with other Levites in the procession that brought the ark of the covenant to Jerusalem. Zechariah thereafter played in front of the tent that housed the Ark.—1 Chron. 15:18, 20; 16:1, 4, 5.

5. A priestly trumpeter in the procession accompanying the ark of the covenant to Jerusalem. —1 Chron. 15:24.

6. A Levite of the family of Uzziel who was involved in the reorganization of service for the house of Jehovah.—1 Chron. 24:24, 25.

7. A Merarite Levite, son of Hosah, appointed to the corps of gatekeepers during David's reign. —1 Chron. 26:1, 10, 11.

8. A Manassite whose son Iddo was tribal chieftain in Gilead during David's reign.—1 Chron. 27:16, 21.

9. A Levite whose son Jahaziel assured Jehoshaphat and the people of Judah that Jehovah would fight their war for them.—2 Chron. 20:13-17; compare 1 Chronicles 6:39, 43.

10. One of the princes of the people whom Jehoshaphat, in 934 B.C.E., charged to teach Jehovah's law throughout the cities of Judah.—2 Chron. 17:7, 9.

11. Son of King Jehoshaphat. Zechariah and his brothers had all received generous gifts from Jehoshaphat, but the kingship passed to the firstborn Jehoram; in order to make his position strong, Jehoram, after his enthronement, killed Zechariah and his brothers and other princes.—2 Chron. 21:1-4.

12. Son of High Priest Jehoiada. After Jehoiada's death, King Jehoash turned away from true worship, listening to wrong counsel rather than to Jehovah's prophets. Zechariah, Jehoash's cousin (2 Chron. 22: 11), sternly warned the people about this, but, instead of repenting, they stoned him in the temple courtyard. Zechariah's dying words were: "Let Jehovah see to it and ask it back." This prophetic request was granted, for not only did Syria do great damage to Judah, but also Jehoash was killed by two of his servants "because of the blood of the sons of Jehoiada the priest." The *Septuagint* and *Vulgate* say that Jehoash was killed to avenge the blood of the "son" of Jehoiada. The *Masoretic* and Syriac *Peshitta*, however, read "sons," possibly using the plural number to denote the excellence and worth of Jehoiada's son Zechariah the prophet-priest.—2 Chron. 24:17-22, 25.

Zechariah the son of Jehoiada is most likely the one whom Jesus had in mind when prophesying that "the blood of all the prophets spilled from the founding of the world" will be required "from this generation [the Jews of the time of Jesus' earthly ministry], from the blood of Abel down to the blood of Zechariah, who was slain between the altar and the house." (Luke 11:50, 51) The places mentioned as the site of the slaying correspond. In

the first century C.E., Chronicles was the last book in the canon of the Hebrew Scriptures. So Jesus' words, "from Abel . . . to Zechariah," was similar to our expression, "from Genesis to Revelation." In the parallel account at Matthew 23:35, Zechariah is called the son of Barachiah, possibly another name for Jehoiada, unless, by chance, it indicates a generation between Jehoiada and Zechariah, or is the name of an earlier ancestor.—See BARACHIAH.

13. An adviser of King Uzziah, who reigned from 829 to 777 B.C.E. Zechariah is described as an "instructor in the fear of the true God."—2 Chron. 26:5.

14. King of Israel. Zechariah was a son of Jeroboam II and the last of Jehu's dynasty to rule. His recorded reign of six months was terminated when he was murdered by Shallum. (2 Ki. 15:8-12) Zechariah's father died in 803 B.C.E., in the 27th year of Uzziah's reign (2 Ki. 14:29), but some eleven years passed before his stated rule of six months' duration occurred in Uzziah's 38th and 39th years (792/791 B.C.E.). (2 Ki. 15:8, 13) This may have been due to his being very young when his father died, or it may have been due to considerable opposition (typical of the northern kingdom of Israel) that had to be overcome before he was firmly established in the kingdom.

15. A witness to Isaiah's writing the name of his son on a tablet; son of Jeberechiah.—Isa. 8:1, 2.

16. Maternal grandfather of King Hezekiah.—2 Ki. 18:1, 2; 2 Chron. 29:1.

17. One of the Levites of the sons of Asaph who helped to dispose of the unclean objects removed from the temple at the beginning of Hezekiah's reign. —2 Chron. 29:13, 15-17.

18. A Kohathite Levite appointed to help oversee the temple repairs sponsored by King Josiah. —2 Chron. 34:8, 12.

19. One of three leading priests who made generous contributions of animal victims for the great Passover celebration arranged by Josiah.—2 Chron. 35:1, 8.

20. A postexilic prophet and writer of the book bearing his name. Zechariah calls himself "the son of Berechiah the son of Iddo" (Zech. 1:1, 7), but in other references made to him, this middle linkage is omitted. (Ezra 5:1; 6:14; Neh. 12:4, 16) Zechariah was probably born somewhere in Babylon, for his prophetic activity began only sixteen years after the return from exile and reasonably he was at that time older than sixteen, though still called a "young man."—Zech. 2:4.

Zechariah and Haggai were used by Jehovah to stimulate Zerubbabel, High Priest Jeshua and the returned exiles to finish rebuilding Jehovah's temple even though a Persian government ban was still in effect. (Ezra 5:1, 2; 6:14, 15) Zechariah's prophecy contains messages that he delivered to that end over a period of two years and a month. (Zech. 1:1, 7; 7:1, 8) Any other prophetic activity he performed is not recorded.—See ZECHARIAH, BOOK OF.

Though this Zechariah's father's name was Berechiah, Jesus' reference to "Zechariah the son of Barachiah" (Matt. 23:35; note the difference in spelling) more likely refers to a high priest who lived at an earlier time.—See No. 12 above.

21. One of the "head ones" whom Ezra sent to gather some ministers for the house of God at the time of the journey to Jerusalem in 468 B.C.E. (Ezra 8:15-17) He is possibly the same as No. 22 or 23 below.

22. Head of the paternal house of Parosh. Zechariah and 150 males of that paternal house came to Jerusalem with Ezra. (Ezra 8:1, 3) Possibly the same as No. 21 above.

23. Head of the paternal house of Bebai who led twenty-eight males of his family on the return with Ezra. (Ezra 8:1, 11) Possibly the same as No. 21 above.

24. One of those sons of Elam who dissolved their foreign marriage alliances, upon the advice of Ezra. —Ezra 10:10, 11, 26, 44.

25. An associate of Ezra when he read and expounded the Law to the people. Zechariah, probably a priest, stood on Ezra's left.—Neh. 8:1, 2, 4.

26, 27. Two men of Judah, the son of Amariah and of the Shelanite respectively, whose descendants lived in Jerusalem after the Babylonian exile.—Neh. 11:4, 5.

28. A priest, the son of one named Pashhur, whose descendants lived in postexilic Jerusalem.—Neh. 11: 10, 12.

29. A priestly trumpeter in the procession at the inauguration of Jerusalem's rebuilt wall; son of Jonathan.—Neh. 12:27, 31, 35.

30. Another trumpeter, also a priest, at the same inauguration attended by No. 29 above.—Neh. 12: 40, 41.

31. Priestly father of John the Baptist. (Luke 3:2) He and his wife Elizabeth, a relative of Jesus' mother Mary, lived in the Judean hills. They both feared God and obeyed his commandments. Though advanced in years, they had no children.—Luke 1: 5-7, 36.

When it was Zechariah's turn to offer incense during "the division of Abijah," probably around late spring or early summer of 3 B.C.E., he entered the sanctuary as usual. On this occasion Jehovah's angel Gabriel appeared to him, informing him that his prayers for a son were to be answered. Gabriel also said that the boy was to be called John, and he instructed as to how he should be raised and what this son was to accomplish. (Luke 1:5-17) Zechariah asked the angel for a sign as a further assurance. Because of his weakness as to believing the angel, he was informed that he would be struck with dumbness until after John's birth. (Luke 1:18-23) On the eighth day after the baby was born, Elizabeth rejected suggestions from neighbors and relatives and insisted that her son be named John. Upon their appealing to the father, Zechariah took a tablet and wrote on it: "John is its name." Instantly his speech was restored and he uttered a prophecy concerning the work of his son and that of the Messiah. —Luke 1:13, 57-79.

ZECHARIAH, BOOK OF. This book of the Hebrew Scriptures identifies its writer as "Zechariah the son of Berechiah the son of Iddo the prophet." (Zech. 1:1) It also provides a basis for establishing the time period covered and an approximate date for the composition. The last time indicator found in the book of Zechariah is the fourth day of Chislev in the fourth year of Darius' reign (about November 29, 518 B.C.E.). (Zech. 7:1) Accordingly, this book could not have been committed to writing before the close of 518 B.C.E. Since it was in the "eighth month in the second year of Darius" (October/November 520 B.C.E.) that the "word of Jehovah occurred to Zechariah" (Zech. 1:1), the book covers a period of at least two years.

From chapter nine onward the subject matter found in the book of Zechariah appears to differ considerably from the earlier section. No further reference is made to angels and visions nor to Governor Zerubbabel and High Priest Joshua. There is no mention of the temple rebuilding work, and not even the name of Zechariah appears. In view of this and the nature of the prophecies contained in the latter chapters of the book, a number of critics maintain that this section could not have been written by Zechariah. However, it should be noted that Zechariah, like other prophets, wrote according to divine inspiration and did not receive all revelations at the same time nor in the same manner. (2 Pet. 1:20, 21) Also, prophecies did not have to fit within a particular framework of existing circumstances and incorporate the name of the prophet or of some of his contemporaries for an entire book to be the work of the prophet. That

the book of Zechariah forms one harmonious whole, rather than consisting of separate and unrelated parts recorded by different writers, is evident from the thoughts expressed therein. Throughout, the book highlights that Jerusalem would be restored and that Jehovah would come to the defense of the city.—Zech. 1:13-21; 2:4, 5; 8:14-23; 9:11-17; 12:2-6; 14:3-21.

HISTORICAL BACKGROUND

About February 15, 519 B.C.E., the prophet Zechariah heard the words: "The whole earth is sitting still and having no disturbance." (Zech. 1:7, 11) So it appears that by then King Darius had succeeded in subduing the rebellious elements throughout his realm, and peace had been restored. The situation at Jerusalem, however, made it appear that Jehovah had forsaken the city. Although the temple's foundation was laid in 536 B.C.E., the rebuilding work made slow progress on account of enemy opposition and finally, about 522 B.C.E., came under an official ban. (Ezra 4:4, 5, 24) Additionally, plagued by droughts and crop failures because of having neglected the temple rebuilding work, the repatriated Jews found themselves in very difficult circumstances. (Hag. 1:6, 10, 11) They needed encouragement to continue the construction work despite mountainous obstacles.

Jehovah's words, through Zechariah, must therefore have been a real source of comfort and inspiration to them. The visions seen by Zechariah clearly showed that it was the divine will for Jerusalem and its temple to be rebuilt. (Zech. 1:16; chap. 2) The power of the nations that had dispersed Judah would be shattered. (Zech. 1:18-21) High Priest Joshua would gain an acceptable appearance before Jehovah (Zech. 3:3-7) and Governor Zerubbabel would, with the help of God's spirit, finish rebuilding the temple. —Zech. 4:6-9.

AGREEMENT WITH OTHER BIBLE BOOKS

The book of Zechariah is in complete harmony with the rest of the Scriptures in identifying Jehovah as the Protector of his people. (Zech. 2:5; compare Deuteronomy 33:27; Psalm 46:11; 125:2.) He rewards or punishes individuals or nations according to their dealings and returns to those who repentantly return to him. (Zech. 1:2-6; 7:11-14; compare Isaiah 55:6, 7; Jeremiah 25:4-11; Ezekiel 33:11; Malachi 3:7; 2 Peter 3:9.) Of those who desire his favor, Jehovah requires that they speak truth and manifest obedience, justice, loving-kindness and mercy. (Zech. 7:7-10; 8:16, 17; compare Deuteronomy 24:17; Psalm 15:1, 2; 82:3, 4; Proverbs 12:19; Jeremiah 7:5, 6; Ephesians 4:25.) He does not respond to calls for aid from those who do not obey him.—Zech. 7:13; compare Isaiah 1:15; Lamentations 3:42-44.

Also, noteworthy similarities are readily apparent by comparing passages in Zechariah with other scriptures.—Compare Zechariah 3:2 with Jude 9; Zechariah 4:3, 11-14 with Revelation 11:4; Zechariah 4:10 with Revelation 5:6; Zechariah 8:8 with Revelation 21:3; Zechariah 14:5 with Jude 14; Zechariah 14:7 with Revelation 21:25; Zechariah 14:8 with Revelation 22:1, 17.

FULFILLMENT OF PROPHECY

The fulfillment of prophecies recorded in the book of Zechariah testifies to its authenticity. What is known about Alexander the Great's campaign in Syria, Phoenicia and Philistia, including the conquest of Tyre and Gaza, fits the words of Zechariah 9:1-8 and, therefore, can be understood as a fulfillment of this prophecy. Numerous other prophecies contained in the book of Zechariah find their fulfillment in Christ Jesus—his entry into Jerusalem as king, "humble, and riding upon an ass" (Zech. 9:9; Matt. 21:5; John 12:15), his betrayal for "thirty silver pieces" (Zech. 11:12, 13; Matt. 26:15; 27:9), the subsequent scattering of his disciples (Zech. 13:7; Matt. 26:31; Mark 14:27), Jesus' being pierced with a spear while on the stake (Zech. 12:10; John 19:34, 37) and his role as king-priest.—Zech. 6:12, 13; Heb. 6:20; 8:1; 10:21.

OUTLINE OF CONTENTS

I. Call to repentance (1:1-6)
II. Zechariah's eight visions of the night (1:7–6:8)
  A. First vision: four horsemen; Jehovah's promise to show mercy to Jerusalem (1:7-17)
  B. Second vision: four horns and four craftsmen (1:18-21)
  C. Third vision: man with measuring rope to ascertain dimensions of Jerusalem (2:1-13)
  D. Fourth vision: High Priest Joshua's befouled garments replaced with robes of state (3:1-10)
  E. Fifth vision: lampstand and two olive trees (4:1-14)
  F. Sixth vision: flying scroll (5:1-4)
  G. Seventh vision: ephah measure with woman (Wickedness) inside (5:5-11)
  H. Eighth vision: four chariots, representing four spirits (6:1-8)
III. Grand crown to be made and put upon High Priest Joshua's head, evidently a symbolic act signifying that the "man whose name is Sprout" would build Jehovah's temple, would rule and become a "priest upon his throne" (6:9-15)
IV. Question involving fasts (7:1–8:23)
  A. Inquiry by men from Bethel about practicing an abstinence in fifth month (7:1-3)
  B. Jehovah's reply through Zechariah (7:4–8:23)
    1. Fasts not really observed unto Jehovah (7:4-6)
    2. Through former prophets, Jehovah called attention to need for obedience, justice, loving-kindness and mercy, but people did not give heed and, therefore, experienced calamity (7:7-14)
    3. Jehovah's jealousy for Zion will lead to restoration, but he will continue to require truthfulness and justice from his people (8:1-17)
    4. Fasts will become good festal seasons, and people of nations will join themselves to Jews (8:18-23)
V. Jehovah's judgment against various places in Syria, Phoenicia and Philistia (9:1-8)
VI. Coming of Zion's king (9:9, 10)
VII. Return of Zion's prisoners; Jehovah's defense of his people and their future prosperity (9:11–11:3)
  A. Jehovah's released people likened to his war weapons and a flock (9:11-17)
  B. Requests for rain to be made to Jehovah, because teraphim and practicers of divination are valueless (10:1, 2)
  C. House of Judah made like horse of dignity in battle; Jehovah to back up warfare of his people (10:3-7)
  D. Redeemed ones to return from Egypt and Assyria, but Egypt and Assyria to experience calamity (10:8–11:3)
VIII. Prophet's experience as a shepherd of 'flock meant for killing' (11:4-17)
  A. Prophet called to be shepherd of people; later breaks one of his staffs, named Pleasantness, and provides opportunity for people to give him wages; receives thirty silver pieces; thereafter breaks other staff, called Union (11:4-14)
  B. Prophet called again to be shepherd to illustrate that useless shepherd will rise up in land (11:15-17)
IX. Future role of Jerusalem and Judah (12:1–14:21)
  A. Jehovah to defend Judah and Jerusalem from enemy nations (12:1-9)
  B. House of David and inhabitants of Jerusalem to wail on account of One whom they had pierced through (12:10-14)
  C. Removal of idolatry, false prophets and other uncleanness from land (13:1-6)

D. Shepherd to be struck and sheep scattered; a third part of people to be refined (13:7-9)
E. Jerusalem to come under attack but Jehovah to war against enemy nations; remaining peoples to bow before Jehovah and, in Judah and Jerusalem, even such common items as cooking pots to become holy (14:1-21)

See the book *"All Scripture Is Inspired of God and Beneficial,"* pages 168-172.

ZECHER (Ze'cher) [memorial]. A descendant of Jeiel, the "father" of Gibeon. (1 Chron. 8:29-31) Zecher is apparently an abbreviation for Zechariah, the name appearing in the parallel account at 1 Chronicles 9:37.

ZEDAD (Ze'dad) [slope]. A point at Israel's northern boundary. (Num. 34:8; Ezek. 47:15) It tentatively has been identified with Sadad, some sixty-five miles (c. 105 kilometers) NE of Damascus.

ZEDEKIAH (Zed·e·ki'ah) [Jehovah is righteousness].

1. "Son of Chenaanah"; a false prophet who assured King Ahab that he would succeed in his effort to wrest Ramoth-gilead from the Syrians. Zedekiah "made for himself horns of iron" to illustrate that Ahab would push the Syrians to their extermination. Thereafter, when Jehovah's true prophet Micaiah foretold calamity for Ahab, Zedekiah struck Micaiah upon the cheek.—1 Ki. 22:11, 23, 24; 2 Chron. 18:10, 22, 23.
2. A prince in the time of King Jehoiakim.—Jer. 36:12.
3. "Son of Maaseiah"; an adulterous, lying prophet among the exiles in Babylon. Jehovah's prophet Jeremiah foretold that King Nebuchadnezzar would roast Zedekiah and his associate Ahab in the fire.—Jer. 29:21-23.
4. Son of Josiah by his wife Hamutal; last of the Judean kings to reign at Jerusalem. Upon his being constituted vassal king, his name was changed by Babylonian King Nebuchadnezzar from Mattaniah to Zedekiah. During the eleven years of his reign Zedekiah "continued to do what was bad in Jehovah's eyes."—2 Ki. 24:17-19; 2 Chron. 36:10-12; Jer. 37:1; 52:1, 2.

At 1 Chronicles 3:15 Zedekiah is listed as the "third" son of Josiah. Whereas he was actually the fourth son in the order of birth (compare 2 Kings 23:30, 31; 24:18; Jeremiah 22:11), he may here be placed before his full brother Shallum (Jehoahaz) because of having ruled much longer.

When his father, King Josiah, was mortally wounded in the attempt to turn back the Egyptian forces under Pharaoh Nechoh at Megiddo (c. 629 B.C.E.), Zedekiah was about nine years old, or about three years older than his nephew Jehoiachin. At that time the people made Zedekiah's full brother, twenty-three-year-old Jehoahaz, king. Jehoahaz' rule lasted a mere three months, as Pharaoh Nechoh removed him as king, replacing him with Eliakim (renamed Jehoiakim), the twenty-five-year-old half brother of Jehoahaz and Zedekiah. Following the death of his father Jehoiakim, Jehoiachin began ruling as king. It appears that at this time the Babylonian armies under King Nebuchadnezzar were besieging Jerusalem. After having reigned three months and ten days, Jehoiachin surrendered to the king of Babylon (617 B.C.E.).—2 Ki. 23:29-24:12; 2 Chron. 35:20-36:10.

EARLY YEARS OF REIGN

Subsequently Nebuchadnezzar placed Zedekiah on the throne at Jerusalem and had him take an oath in Jehovah's name. This oath obligated Zedekiah to be a loyal vassal king.—2 Chron. 36:10, 11; Ezek. 17:12-14; compare 2 Chronicles 36:13.

Evidently, early in Zedekiah's reign messengers arrived from Edom, Moab, Ammon, Tyre and Sidon, perhaps with the intention of getting Zedekiah to join them in a coalition against King Nebuchadnezzar. (Jer. 27:1-3; the reference to Jehoiakim in verse 1 may be a transcriber's error for Zedekiah; see *NW*, 1958 ed., ftn.) The Scriptures do not reveal just what the messengers accomplished. Possibly their mission did not succeed, as Jeremiah urged Zedekiah and his subjects to remain submissive to the king of Babylon and also presented yoke bars to the messengers to symbolize the fact that the nations from which they had come should likewise submit to Nebuchadnezzar. —Jer. 27:2-22.

It was also early in his reign that Zedekiah (for some reason not stated in the Bible) sent Elasah and Gemariah to Babylon. If the incident is presented in chronological order, this would have been in the fourth year of Zedekiah's kingship.—Jer. 28:1, 16, 17; 29:1-3.

Zedekiah personally went to Babylon in the fourth year of his reign. Likely this was to present tribute and thereby to reassure Nebuchadnezzar of his continued loyalty as a vassal king. On that occasion Zedekiah was accompanied by his quartermaster Seraiah, whom the prophet Jeremiah had entrusted with a scroll setting forth Jehovah's judgment against Babylon.—Jer. 51:59-64.

About a year later Ezekiel began serving as a prophet among the Jewish exiles in Babylonia. (Ezek. 1:1-3; compare 2 Kings 24:12, 17.) In the sixth month of Zedekiah's sixth year as king (612 B.C.E.), Ezekiel saw a vision that revealed the idolatrous practices, including the worship of the god Tammuz and the sun, being carried on at Jerusalem.—Ezek. 8:1-17.

REBELS AGAINST NEBUCHADNEZZAR

Approximately three years later (c. 609 B.C.E.), contrary to Jehovah's word through Jeremiah and the oath that the king himself had taken in Jehovah's name, Zedekiah rebelled against Nebuchadnezzar and sent to Egypt for military assistance. (2 Ki. 24:20; 2 Chron. 36:13; Jer. 52:3; Ezek. 17:15) This brought the Babylonian armies under Nebuchadnezzar against Jerusalem. The siege of the city began "in the ninth year, in the tenth month, on the tenth day of the month."—Ezek. 24:1-6.

It may have been at the commencement of this siege that Zedekiah sent "Pashhur the son of Malchiah and Zephaniah the son of Maaseiah, the priest," to Jeremiah in order to inquire of Jehovah whether Nebuchadnezzar would withdraw from Jerusalem. Jehovah's word through Jeremiah was that the city and its inhabitants would experience calamity at the hands of the Babylonians. (Jer. 21:1-10) It appears that after this, Jeremiah, in compliance with divine direction, personally went to Zedekiah to advise him that Jerusalem would be destroyed and that the king would be taken to Babylon, there to die in peace. —Jer. 34:1-7.

In besieged Jerusalem, Zedekiah and his princes deemed it advisable to do something to comply with Jehovah's law and gain His favor. Although it was not the Jubilee year, they concluded a covenant to release their Hebrew slaves from servitude. Later they broke this covenant by enslaving those whom they had set free. (Jer. 34:8-22) This appears to have taken place at the time a military force from Egypt came to the defense of Jerusalem, causing the Babylonians to lift the siege temporarily to meet the Egyptian threat. (Jer. 37:5) Apparently believing that the Babylonians would be defeated and unable to resume the siege, those who had released enslaved Hebrews felt that the danger was over and, therefore, again brought freed Hebrew slaves into servitude.

During this general period Zedekiah dispatched "Jehucal the son of Shelemiah and Zephaniah the son of Maaseiah the priest to Jeremiah" with the request that the prophet pray to Jehovah in behalf of the people, evidently so that the foretold destruction of Jerusalem would not come. But Jehovah's answer, as conveyed by Jeremiah, showed that the divine judgment remained unchanged. The Chaldeans would return and destroy Jerusalem.—Jer. 37:3-10.

Later, when Jeremiah decided to leave Jerusalem to go to Benjamin, he was seized at the gate of Benjamin and falsely accused of falling away to the Chaldeans. Though Jeremiah denied the charge, Irijah, the officer having the oversight, did not listen to him but brought the prophet to the princes. This led to Jeremiah's being imprisoned in the house of Jehonathan. After a considerable period had passed and Jerusalem was evidently again being besieged by the Babylonians, Zedekiah sent for Jeremiah. In reply to the king's inquiry, Jeremiah told Zedekiah that he would be given into the hand of the king of Babylon. When Jeremiah pleaded that he not be returned to the house of Jehonathan, Zedekiah granted his request and had him put in custody in the Courtyard of the Guard.—Jer. 37:11-21; 32:1-5.

Indicating that Zedekiah was a very weak ruler is the fact that, when the princes later requested that Jeremiah be put to death for allegedly weakening the morale of the besieged people, Zedekiah said: "Look! He is in your hands. For there is nothing at all in which the king himself can prevail against you." However, afterward Zedekiah granted Ebed-melech's request to rescue Jeremiah and directed that Ebed-melech take along thirty men to assist in this. Later Zedekiah again had a private audience with Jeremiah. He assured the prophet that he would neither kill him nor deliver him into the hands of those seeking his death. But Zedekiah feared reprisals from the Jews who had fallen away to the Chaldeans and, therefore, did not heed Jeremiah's inspired advice to surrender to the princes of Babylon. In further display of his fear, the king requested that Jeremiah not reveal the subject of their private discussion to the suspicious princes.—Jer. 38:1-28.

FALL OF JERUSALEM

Finally (607 B.C.E.), "in the eleventh year of Zedekiah, in the fourth month, on the ninth day of the month," Jerusalem was broken through. By night Zedekiah and the men of war took to flight. Overtaken in the desert plains of Jericho, Zedekiah was taken to Nebuchadnezzar at Riblah. Zedekiah's sons were slaughtered before his eyes. As Zedekiah was only about thirty-two years of age at the time, the boys could not have been very old. After witnessing the death of his sons, Zedekiah was blinded, bound with copper fetters and taken to Babylon, where he died in the house of custody.—2 Ki. 25:2-7; Jer. 39:2-7; 44:30; 52:6-11; compare Jeremiah 24:8-10; Ezekiel 12:11-16; 21:25-27.

5. Son of Jeconiah (Jehoiachin), but apparently not one of the seven borne to him as a prisoner in Babylon.—1 Chron. 3:16-18.

6. A priest or the forefather of one among those attesting by seal the "trustworthy arrangement" that was drawn up during Nehemiah's governorship.—Neh. 9:38; 10:1, 8.

ZEEB (Ze'eb) [wolf]. A prince of Midian in the forces that Gideon and the Israelites defeated. After their initial loss, Zeeb and his fellow prince Oreb fled, only to be captured and slain by the Ephraimites. The wine vat where Zeeb was killed came to be called by his name.—Judg. 6:33; 7:23-25; 8:1-3; Ps. 83:11.

ZELA(H) (Ze'la[h]) [rib, side]. A city in Benjamin. (Josh. 18:21, 28) The bones of Saul and Jonathan were buried at Zela. Earlier, Saul's father Kish had been interred there. (2 Sam. 21:14) Some identify Zela(h) with Khirbet Salah, located between Gibeon and Jerusalem. Some scholars think that in Joshua "Zelah" should be combined with the name that follows, "Ha-eleph"; however, see HA-ELEPH.

ZELEK (Ze'lek). An Ammonite warrior who joined David's "mighty men of the military forces."—1 Chron. 11:26, 39; 2 Sam. 23:37.

ZELOPHEHAD (Ze·lo'phe·had) [shadow (protection) from fear]. A descendant of Manasseh through Machir, Gilead and Hepher. (Num. 26:29-33) Zelophehad died during the forty-year wilderness wandering, not with "those who ranged themselves against Jehovah in the assembly of Korah, but for his own sin." (Num. 27:3) He had no sons, but was survived by five daughters: Mahlah, Noah, Hoglah, Milcah and Tirzah, all of whom survived to enter the Promised Land.—Num. 27:1; 1 Chron. 7:15.

This special situation raised problems concerning the inheritance. When Zelophehad's daughters requested their father's share of the land in Manasseh, Moses brought their case before Jehovah. God's judicial decision was that brotherless daughters should receive the family inheritance. (Num. 27:1-9; Josh. 17:3, 4) Later, it was stipulated that these daughters had to marry men of their father's tribe so that the inheritance would remain within the tribe.—Num. 36:1-12.

ZELZAH (Zel'zah). A location in Benjamin. As one sign confirming Saul's leadership over Israel, he was to meet and receive a message about his father's lost she-asses from two men "close by the tomb of Rachel in the territory of Benjamin at Zelzah." (1 Sam. 10:1, 2, 7) The *Septuagint Version* has been translated to read "leaping mightily" instead of "Zelzah," though the latter term appears in the Hebrew Masoretic text. Rachel was buried at an unknown point 'on the way from Bethel to Bethlehem' (Gen. 35:16-20), and the site of Zelzah remains undetermined.

ZEMARAIM (Zem·a·ra'im) [possibly, double fleece of wool or double peak].

1. A Benjamite city mentioned with Bethel. (Josh. 18:21, 22) It is often suggested that it was near or at Ras ez-Zeimara, over three miles (5 kilometers) NE of Bethel. Nevertheless, the exact location of Zemaraim is unknown.

2. An eminence in the mountainous region of Ephraim. From this mountain, King Abijah of Judah spoke, pointing out that Jeroboam and the ten tribes of Israel had rejected Jehovah's kingdom covenant with David. Apparently, Bethel was in the same neighborhood. (2 Chron. 13:4, 19) Possibly Mount Zemaraim was named for the Benjamite city of Zemaraim, but the mountain's precise location remains undetermined.

ZEMARITE (Zem'a·rite). A family or tribe that descended from Ham's son Canaan. (Gen. 10:15, 18; 1 Chron. 1:13, 16) Mention of this Canaanite people between "Arvadite" (linked with Arvad off the Phoenician coast) and "Hamathite" (likely associated with Hamath in Syria) indicates that the Zemarites settled along the N Phoenician coast. According to an emendation, Ezekiel 27:8 mentions "skilled [wise] men of Zemer" (*RS; The Bible in Basic English*), suggested by some as the city of the Zemarites and tentatively identified with Tell Kazel, about twenty-two miles (35 kilometers) NE of Tripoli. However, here the Hebrew text reads: "Your skilled ones [men], O Tyre." (*AT; NW; RS*, ftn.) Pointing to another location, others would link the Zemarites with Sumra, a seacoast town between Tripoli and Arvad.

ZEMIRAH (Ze·mi'rah). A family head in the tribe of Benjamin; son or descendant of Becher.—1 Chron. 7:6, 8, 9.

ZENAN (Ze'nan) [point, or, perhaps, a place of flocks]. A town in the Shephelah region of Judah. (Josh. 15:33, 37) Many authorities consider it likely to be the same as Zaanan of Micah 1:11.

ZENAS (Ze'nas) [possibly a shortened form of *Zenodorus*, meaning gift of Zeus]. An acquaintance of Paul, concerning whom Titus was told: "Carefully

supply Zenas . . . and Apollos for their trip." (Titus 3:13) At the time Zenas was evidently on the island of Crete, but where he and Apollos were going, whether to Nicopolis, where Paul hoped to meet Titus (vs. 12), or to some other place, is not stated. Paul says that Zenas was "versed in the [Mosaic] Law," which may mean that he was either a Jew or a Jewish proselyte who had been converted to Christianity. His Greek name might favor the latter conclusion, but this is by no means decisive, since in the first century C.E., it was not uncommon for Jews to have Greek names. Other such examples include Justus, Dorcas and Mark.—Acts 1:23; 9:36; 12:25.

ZEPHANIAH (Zeph·a·ni'ah) [Jehovah has concealed or treasured].

1. A Levite in the genealogical line from Kohath to Samuel and Heman.—1 Chron. 6:33-38.

2. A prophet of Jehovah in Judah during the early part of Josiah's reign, and writer of the book bearing his name. Zephaniah was apparently a great-great-grandson of King Hezekiah.—Zeph. 1:1; see ZEPHANIAH, BOOK OF.

3. A leading priest during the last decade of the kingdom of Judah; son of Maaseiah. Zephaniah was twice sent by Zedekiah to Jeremiah, first to inquire of Jehovah about Judah's future and later to request him to pray on their behalf. (Jer. 21:1-3; 37:3) From a false prophet in Babylon, Zephaniah received a letter urging him to rebuke Jeremiah, but, instead of complying, Zephaniah read the letter to Jeremiah, who then wrote Jehovah's reply. (Jer. 29:24-32) Following the fall of Jerusalem, Zephaniah, then second priest under Seraiah, was taken to Nebuchadnezzar at Riblah and killed.—Jer. 52:24, 26, 27; 2 Ki. 25:18, 20, 21.

4. Father of Josiah or Hen, a postexilic contributor of precious metals to make a crown for High Priest Joshua.—Zech. 6:10, 11, 14.

ZEPHANIAH, BOOK OF. This book of the Hebrew Scriptures contains the word of Jehovah by means of his prophet Zephaniah. It was in the days of Judean King Josiah (659-629 B.C.E.) that Zephaniah carried on his prophetic work. (Zeph. 1:1) In the twelfth year of Josiah's reign, he being about twenty years of age, the king began an extensive campaign against idolatry and, from the eighteenth year of his rule until its conclusion, his subjects "did not turn aside from following Jehovah." (2 Chron. 34:3-8, 33) Therefore, since the book of Zephaniah mentions the presence of foreign-god priests and the worship of Baal and heavenly bodies in Judah, the time for its composition may reasonably be placed before the start of Josiah's reforms about 648 B.C.E.—Zeph. 1:4, 5.

When Zephaniah began prophesying, idolatry, violence and deception abounded in Judah. Many were saying in their heart: "Jehovah will not do good, and he will not do bad." (Zeph. 1:12) But Zephaniah's prophesying made it clear that Jehovah would execute vengeance upon unrepentant wrongdoers. (Zeph. 1:3–2:3; 3:1-5) His adverse judgments would be visited, not only upon Judah and Jerusalem, but also upon other peoples, the Philistines, Ammonites, Moabites, Ethiopians and Assyrians.—Zeph. 2:4-15.

The prophecy of Zephaniah would have been especially comforting to those who were endeavoring to serve Jehovah and who must have been greatly distressed about the detestable practices of Jerusalem's inhabitants, including her corrupt princes, judges and priests. (Zeph. 3:1-7) As rightly disposed persons would have looked forward to the execution of divine judgment upon the wicked, they are evidently addressed with the words: " 'Keep yourselves in expectation of me,' is the utterance of Jehovah, 'till the day of my rising up to the booty, for my judicial decision is to gather nations, for me to collect together kingdoms, in order to pour out upon them my denunciation, all my burning anger.' " (Zeph. 3:8) Eventually, after the outpouring of his anger on the "earth," Jehovah would turn favorable attention to the remnant of his people Israel, restoring them from captivity and making them a name and a praise among all other peoples.—Zeph. 3:10-20.

AUTHENTICITY

The authenticity of the book of Zephaniah is well established. Often the thoughts expressed in this book find a parallel in other parts of the Bible. (Compare Zephaniah 1:3 with Hosea 4:3; Zephaniah 1:7 with Habakkuk 2:20 and Zechariah 2:13; Zephaniah 1:13 with Deuteronomy 28:30, 39 and Amos 5:11; Zephaniah 1:14 with Joel 1:15, and Zephaniah 3:19 with Micah 4:6, 7.) It harmonizes completely with the rest of the Scriptures in emphasizing vital truths. For example: Jehovah is a God of righteousness. (Zeph. 3:5; Deut. 32:4) Although providing opportunity for repentance, he does not indefinitely allow transgression to go unpunished. (Zeph. 2:1-3; Jer. 18:7-11; 2 Pet. 3:9, 10) Neither silver nor gold can deliver wicked persons in the day of Jehovah's fury. (Zeph. 1:18; Prov. 11:4; Ezek. 7:19) To be favored with divine protection, one must conduct himself in harmony with God's righteous judgments.—Zeph. 2:3; Amos 5:15.

Another outstanding evidence of the book's canonicity is the fulfillment of prophecy. The foretold destruction came upon the Assyrian capital Nineveh at the hands of Nebuchadnezzar in 632 B.C.E. (Zeph. 2:13-15) and upon Judah and Jerusalem in 607 B.C.E. (Zeph. 1:4-18; compare 2 Kings 25:1-10.) As allies of the Egyptians, the Ethiopians evidently experienced calamity at the time Nebuchadnezzar conquered Egypt. (Zeph. 2:12; compare Ezekiel 30:4, 5.) And the Ammonites, Moabites and Philistines eventually ceased to exist as a people.—Zeph. 2:4-11.

OUTLINE OF CONTENTS

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   B. Jerusalem to be searched carefully; no escape for those saying, "Jehovah will not do good, and he will not do bad" (1:12, 13)
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See the book *"All Scripture Is Inspired of God and Beneficial,"* pages 163-166.

ZEPHATH (Ze'phath) [perhaps, watchtower]. A royal Canaanite city in the southern part of Judah's territory, apparently S of Arad, captured by the combined forces of Judah and Simeon. (Judg. 1:16, 17; compare Joshua 15:30; 19:4) The city was renamed "Hormah," meaning "a devoting [to destruction]."

This city, like the other cities of the Canaanites, had been placed 'under ban' by Jehovah, and was to be devoted to destruction. (Deut. 7:1-4) The tribes of Judah and Simeon were now applying the terms of that ban on Zephath. Zephath may have been the principal Canaanite city of that district or area.

On the basis of the similarity of the names, various locations have been suggested, such as Tell esh-Sher'ah, Tell es-Seba, and the pass es-Sufa, to the NW, E, and SE of Beer-sheba respectively. An older identification, Sebata or Sebaita, some twenty-two miles (35.4 kilometers) N-NE of Kadesh-barnea, seems to fit the description better.—See DEVOTE; HORMAH.

ZEPHATHAH (Zeph'a·thah) [watchtower]. A valley near Mareshah where Jehovah enabled the forces of Judah's King Asa to defeat those of Zerah the Ethiopian (967-966 B.C.E.). (2 Chron. 14:9-12) Zephathah is apparently represented by the modern Wadi Zeita, which, at one point, comes to within about a mile (c. 1.6 kilometers) N of the suggested site of Mareshah. The Greek *Septuagint Version* has been translated to read "in the valley north of Maresa" (Bagster), but "Zephathah" appears in the Hebrew Masoretic text.

ZEPHO (Ze'pho) [perhaps, gaze, or, watch]. Third-named son of Eliphaz; grandson of Esau and sheik of an Edomite tribe.—Gen. 36:10, 11, 15; 1 Chron. 1:36.

ZEPHON (Ze'phon), **ZIPHION** (Ziph'i·on) [look-out]. The first-named son of Gad and founder of the family of Zephonites.—Gen. 46:16; Num. 26:15.

ZEPHONITES (Ze'phon·ites). A family descended from Gad through Zephon.—Num. 26:15.

ZER [possibly, rock]. A fortified city in Naphtali's territory. (Josh. 19:32, 35) Its site is unknown.

ZERAH (Ze'rah) [a shining forth; rising].

1. An Edomite sheik. Zerah was the son of Reuel, and grandson of Esau and Basemath, Ishmael's daughter. (Gen. 36:3, 4, 13, 17; 1 Chron. 1:37) Possibly the same as No. 2 below.

2. Father of the second Edomite king, Jobab; he was from Bozrah. (Gen. 36:33; 1 Chron. 1:44) Possibly the same as No. 1 above.

3. A son of Judah and Tamar; twin brother of Perez. (Gen. 38:27-30; Matt. 1:3) Zerah was one of those "who came to Jacob into Egypt." (Gen. 46:12, 26) His five sons (1 Chron. 2:4, 6) grew into a Judean tribal family (Num. 26:20), and eventually included persons such as Achan (Josh. 7:1, 17, 18, 24; 22:20), two of David's army leaders (1 Chron. 27:11, 13), and some postexilic residents of Jerusalem.—1 Chron. 9:3, 6; Neh. 11:22, 24.

4. A son of Simeon and founder of a family in that tribe. (1 Chron. 4:24; Num. 26:12, 13) He is called Zohar at Genesis 46:10 and Exodus 6:15.

5. A descendant of Gershon the son of Levi. (1 Chron. 6:16, 20, 21; compare Genesis 46:11.) In 1 Chronicles 6:41 reference may be made to the same person.

6. An Ethiopian, or Cushite, who led a huge army of a million men and three hundred chariots into Judah during Asa's reign, sometime after 967-966 B.C.E. Zerah met defeat and his fleeing forces were pursued and slaughtered "as far as Gerar." (2 Chron. 14:1, 9-15) Identification of Zerah with any secularly known Egyptian or Ethiopian ruler remains uncertain.

ZERAHIAH (Zer·a·hi'ah) [Jehovah has shone forth, risen].

1. A descendant of Aaron through Eleazar and Phinehas in the high-priestly line.—1 Chron. 6:3, 4, 6, 50, 51; Ezra 7:4.

2. Father of Elieho-enai who headed the paternal house of Pahath-moab, two hundred males of whom returned to Jerusalem with Ezra in 468 B.C.E.—Ezra 8:1, 4.

ZERAHITES (Ze'rah·ites).

1. Descendants of Simeon's son Zerah.—Num. 26:12, 13; see ZERAH No. 4.

2. The tribal family that sprang from Judah's son Zerah.—Num. 26:20; Josh. 7:17; 1 Chron. 27:11, 13; see ZERAH No. 3.

ZERED (Ze'red), **TORRENT VALLEY OF.** A torrent valley at which the Israelites camped on their way around the frontier of Moab, at the end of the thirty-eight additional years of wandering from the time of the rebellion at Kadesh-barnea. (Num. 21:12; Deut. 2:13, 14) While some would place this valley at the Wadi es-Sultani in the desert E of Moab, it is generally identified with the Wadi el-Hesa, the southernmost tributary of the Dead Sea. This valley formed the boundary between Moab and Edom, and, over a thirty-five-mile (56.3-kilometer) stretch, it descends some 3,900 feet (c. 1,189 meters), entering the Dead Sea at the SE end. The valley is some three and a quarter to four miles (5.2 to 6.4 kilometers) across at the top. There is evidence there of a series of Edomite fortresses that served to guard the natural approaches to the S of the Wadi el-Hesa.

ZEREDAH (Zer'e·dah).

1. The hometown of Jeroboam, first king of the northern kingdom of Israel. (1 Ki. 11:26) The only indication of its location is the statement: "And there was Jeroboam the son of Nebat an Ephraimite from Zeredah." On this basis it is generally identified with Deir Ghassaneh (in the region of Ephraim) where the nearby spring called 'Ain Seridah appears to preserve the original form of the name. This site is about sixteen miles (26 kilometers) SW of Shechem.

2. Reference is made to Zeredah in the "District of the Jordan" in connection with the casting of copper utensils for the temple constructed by Solomon. (2 Chron. 4:17) The parallel text at 1 Kings 7:46 indicates this to be the same place as Zarethan, Zeredah perhaps being a variant spelling of the name.—See ZARETHAN.

ZERERAH (Zer'e·rah). The flight of the defeated Midianites, as they were pursued by Gideon's forces, is described as continuing "as far as Beth-shittah, on to Zererah, as far as the outskirts of Abel-meholah by Tabbath."—Judg. 7:22.

Twenty Hebrew manuscripts here read "Zeredah" rather than Zererah. Since Zeredah and Zarethan are used in a parallel sense at 2 Chronicles 4:17 and 1 Kings 7:46, some suggest the location of Zererah to be the same as that of Zarethan.—See ZARETHAN.

Such location, however, would seem to be possible only if the expression "on to Zererah" were to be taken in the sense of 'in the direction of Zererah,' inasmuch as the location of Zarethan seems to have been considerably S of Abel-meholah. Otherwise, Zererah would necessarily be viewed as lying between Beth-shittah and Abel-meholah; in such case its precise location is unknown.

ZERESH (Ze'resh) [possibly, gold]. The wife of Haman. Zeresh and Haman's friends proposed that he erect a stake to a height of fifty cubits (c. 73 feet; 22 meters), on which to hang Mordecai. (Esther 5:10, 14) But when reversals set in, Zeresh, along with Haman's wise men, said: "If it is from the seed of the Jews that Mordecai is before whom you have started to fall, you will not prevail against him, but you will without fail fall before him."—Esther 6:13.

ZERETH (Ze'reth). First-named son that Helah bore to Asshur; of the tribe of Judah.—1 Chron. 4:1, 5, 7.

ZERETH-SHAHAR (Ze'reth-sha'har) [brightness of the dawn]. A site in Reuben situated "in the mountain of the low plain." (Josh. 13:15, 19) The exact location of Zereth-shahar is now unknown. However, the name may be reflected in that of Zarat, situated at the hot springs of Callirhoe on the Dead Sea's E shore.

ZERI (Ze'ri). One of Jeduthun's six sons, all of whom were temple musicians. (1 Chron. 25:1, 3) With the Hebrew letter *yohdh* prefixed, his name is spelled "Izri" in verse 11, where he is identified as head of the fourth of David's twenty-four divisions of temple musical service.

ZEROR (Ze'ror) [pebble]. An ancestor of King Saul; listed as son of Becorath and father of Abiel; of the tribe of Benjamin.—1 Sam. 9:1.

ZERUAH (Ze·ru'ah) [leprous]. Mother of King Jeroboam (I); a widow at the time that Jeroboam began to lift up his hand against King Solomon.—1 Ki. 11:26.

ZERUBBABEL (Ze·rub'ba·bel) [seed of Babylon]. First governor of the repatriated Jews (Hag. 2:21); a descendant of King David and an ancestor of Jesus Christ; likely the actual son of Pedaiah but legally reckoned as the son of Shealtiel. (1 Chron. 3:19; Matt. 1:12, 13; Luke 3:27; see GENEALOGY OF JESUS CHRIST [Problems in Matthew's Genealogy of Jesus].) The genealogical listing of 1 Chronicles (3:19, 20) names seven sons of Zerubbabel (Meshullam, Hananiah, Hashubah, Ohel, Berechiah, Hasadiah, Jushab-hesed) and one daughter (Shelomith). Zerubbabel's official or Babylonian name appears to have been Sheshbazzar. —Ezra 1:8, 11; 5:14, 16; compare Ezra 3:8.

After the liberation from Babylonian exile, Zerubbabel, in 537 B.C.E., led a Jewish remnant back to Jerusalem and Judah. (Ezra 2:1, 2; Neh. 7:6, 7; 12:1) As the governor appointed by King Cyrus, Zerubbabel had been entrusted with sacred gold and silver vessels that had years earlier been taken from the temple by Nebuchadnezzar. (Ezra 5:14, 15) At Jerusalem, under the direction of Zerubbabel and High Priest Jeshua, the temple altar was erected in the seventh month (Ethanim or Tishri, September-October) (Ezra 3:1, 2) and, in the second year in the second month (Ziv or Iyyar, April-May, of 536 B.C.E.) the actual construction of the temple began. (Ezra 3:8) Recognizing the bad motive of the non-Jews who asked to have a share in the rebuilding work, Zerubbabel, Jeshua and the heads of the paternal houses stated: "You have nothing to do with us in building a house to our God, for we ourselves shall together build to Jehovah the God of Israel, just as King Cyrus the king of Persia has commanded us."—Ezra 4:1-3.

These non-Jews, however, continued to dishearten the temple rebuilders and finally succeeded in having an official ban placed on the work. Later, stirred up by the prophets Haggai and Zechariah, Zerubbabel and Jeshua (Joshua) courageously resumed the construction of the temple despite the ban. (Ezra 4:23, 24; 5:1, 2; Hag. 1:1, 12, 14; Zech. 1:1) Thereafter an investigation of the Persian archives vindicated the legality of their work. (Ezra 6:1-12) Throughout, the prophets Haggai and Zechariah continued to encourage Zerubbabel, strengthening him for the work and assuring him of divine favor. (Hag. 2:2-4, 21-23; Zech. 4:6-10) Finally (probably in 515 B.C.E.) the temple was completed. (Ezra 6:13-15) Also during Zerubbabel's governorship the needs of the Levites were cared for, the singers and gatekeepers receiving their portion "according to the daily need."—Neh. 12:47.

ZERUIAH (Ze·ru'iah) [perfumed with balsam]. King David's sister and mother of Joab, Abishai and Asahel. (1 Chron. 2:16) Since Zeruiah and her sister Abigail are both called "daughters of Nahash," never daughters of Jesse, it is likely that they were daughters of Jesse's wife by a previous marriage to Nahash, therefore only half sisters of David. (2 Sam. 17; 25; see NAHASH No. 2.) Apparently Zeruiah was considerably older than David, for her sons seem to have been about the same age as David. Zeruiah's name is usually associated with her three sons, who were all valiant fighters for David. (2 Sam. 2:13, 18; 16:9) The only reference made to the boys' father is that he was buried at Bethlehem.—2 Sam. 2:32.

ZETA [Ζ, ζ]. The sixth letter of the Greek alphabet; from it the English "z" originates. *Ze'ta* had the diphthongal sound of the English *dz*, later the sound of *z*.

Its equivalent in Hebrew is *za'yin*. Though *ze'ta* is the sixth letter in order, numerically it is equal to seven when it has the acute accent (ζ΄), and, 7,000, with the subscript (,ζ). For the number six, the digamma (ϝ) or the accented final form of sigma (ς΄) is used.

ZETHAM (Ze'tham) [olive tree]. A Gershonite Levite descended from Ladan. He headed a paternal house and was assigned to care for the temple treasures.—1 Chron. 23:7-9; 26:22.

ZETHAN (Ze'than) [olive tree]. A descendant of Benjamin through Jediael and Bilhan.—1 Chron. 7:6, 10.

ZETHAR (Ze'thar) [conqueror, slayer]. One of the seven court officials whom Ahasuerus sent to bring Vashti before him.—Esther 1:10, 11.

ZEUS. The supreme god of the Greeks, corresponding to Jupiter of the Romans. Zeus was a god of the sky and viewed as having control of the winds, clouds, rain and thunder, exercising his power over these natural forces for both a destructive and a beneficial purpose. The ancient poet Homer represents Zeus as having greater strength than all the other gods combined. Zeus, however, was not regarded as being supreme in an absolute sense, but is at times depicted as becoming a victim of deception and having to yield to the will of the Fates and Destiny.

Aside from relating the events of his birth, childhood and acquisition of the throne, the legends are chiefly concerned with the many love affairs of Zeus. The mythological accounts tell of his seducing goddesses and earthly women, and fathering a host of illegitimate children. Paradoxically, it is related that Zeus killed Iasion (a mortal) for having committed immorality with the goddess Demeter. Besides being marred by Zeus' many acts of unfaithfulness, the marriage of Zeus and Hera was beset by other troubles. Zeus, it is said, was so much plagued by incessant scolding from his wife Hera that he on occasion complained bitterly concerning this before the assembled deities.

At times the pure worship of Jehovah came into direct conflict with the worship of the false god Zeus. King Antiochus IV Epiphanes, in his attempt to stamp out the Jewish religion, directed that the temple at Jerusalem be profaned and rededicated to Zeus of Olympus. See the apocryphal book of Second Maccabees 6:1, 2.

In the first century C.E., the townspeople of Lystra, upon seeing Paul heal a lame man, considered Paul and Barnabas to be gods, identifying Paul with Hermes and Barnabas with Zeus. The priest of Zeus even brought out bulls and garlands in order to offer sacrifices with the crowd. (Acts 14:8-13) Two ancient inscriptions discovered in 1909 in the vicinity of Lystra testify to the worship of these two gods in that city. One of the inscriptions refers to the "priests of Zeus" and the other mentions "Hermes Most Great" and "Zeus the sun-god."

The ship on which Paul as a prisoner set sail from the island of Malta bore the figurehead "Sons of Zeus," that is, the twin brothers Castor and Pollux. —Acts 28:11; see CASTOR AND POLLUX.

ZEUS, SONS OF [Gr., *Di·o'skou·roi*, Sons of Zeus]. According to Greek and Roman mythology, Castor and Pollux were the twin sons of Leda and the offspring of the god Zeus (Jupiter), thus being called Dioscuri or "Sons of Zeus." Among other things, they were regarded as protectors of mariners, able to save sailors imperiled at sea. The Alexandrian boat on which the prisoner Paul sailed from Malta to Puteoli when en route to Rome bore the figurehead "Sons of Zeus," perhaps having the image or symbol and possibly the name of Castor on one side of the bow and those of Pollux on the other.—Acts 28:11; see CASTOR AND POLLUX.

ZIA (Zi'a) [the trembler]. A Gadite who lived in Bashan.—1 Chron. 5:11, 13.

ZIBA (Zi'ba). The servant of Saul's household from whom David, on inquiry, learned of Jonathan's lame son Mephibosheth. David brought Mephibosheth to Jerusalem and made Ziba, his fifteen sons and twenty servants, all care for Mephibosheth's inheritance. (2 Sam. 9:2-12 [The reference to "my table" in verse 11 is generally thought to be a scribal error for "David's table"; another possibility is that Ziba may have been *repeating* David's exact words.]) When David fled from Jerusalem on account of Absalom's rebellion, Ziba brought him much needed supplies of food and animals. However, he left Mephibosheth behind even though he wanted to come, and told David that Mephibosheth deliberately stayed in Jerusalem, expecting to recover the kingdom for Saul's house. In response, David transferred Mephibosheth's property to Ziba. —2 Sam. 16:1-4.

When David returned after the rebellion was crushed, Ziba was among the early ones to greet the king. Then Mephibosheth met David, welcomed him back, and informed him of Ziba's trickery and slander. This caused David to modify his mind about the property. In the light of these new developments, David now decided that the property should be divided between Mephibosheth and Ziba, and in this way he would be acknowledging Mephibosheth's loyalty, while at the same time not forgetting Ziba's services and supplies. Mephibosheth, however, declared: "Let him [Ziba] even take the whole, now that my lord the king has come in peace to his house."—2 Sam. 19:17, 24-30.

ZIBEON (Zib'e·on) [hyena]. A sheik in the land of Seir. (Gen. 36:20, 29, 30; 1 Chron. 1:38, 40b) His granddaughter Oholibamah married Esau. (Gen. 36: 2, 14, 24, 25) For the suggested explanations as to why Zibeon is described as both a Hivite and a Horite, see HORITE.

ZIBIA (Zib'i·a) [gazelle]. Family head in the tribe of Benjamin. Son of Shaharaim by his wife Hodesh. —1 Chron. 8:1, 8-10.

ZIBIAH (Zib'i·ah) [gazelle]. Mother of King Jehoash of Judah, presumably the wife of King Ahaziah, and therefore daughter-in-law of Athaliah. (2 Ki. 11:1, 2; 12:1; 2 Chron. 24:1) Zibiah was from Beer-sheba. Nothing is said of how she fared in Athaliah's purge of Judah's royal house.

ZICHRI (Zich'ri) [mindful, remembrance].

1. Third-named son of Izhar; grandson of Kohath, a Levite.—Ex. 6:18, 21.

2, 3, 4. Three family heads in the tribe of Benjamin, residents of Jerusalem. They were sons or descendants of Shimei, Shashak and Jeroham respectively. —1 Chron. 8:1, 19, 21, 23, 25, 27, 28.

5. A son of Asaph, and forefather of the postexilic musician Mattaniah. (1 Chron. 9:15) Elsewhere he may be called Zabdi (Neh. 11:17) and Zaccur. —1 Chron. 25:2, 10; Neh. 12:35.

6. A Levitical descendant of Moses through Eliezer, and father or ancestor of the Shelomoth appointed, during David's reign, over the treasures of the things captured in war.—1 Chron. 26:25-27; 23:15, 17.

7. A Reubenite whose son Eliezer was tribal chieftain during David's reign.—1 Chron. 27:16.

8. A man of Judah whose son Amasiah was a military chief for King Jehoshaphat.—2 Chron. 17:12, 14, 16.

9. Father of the Elishaphat who helped Jehoiada to overthrow Athaliah.—2 Chron. 23:1.

10. A mighty warrior from Ephraim in the army of the northern kingdom which invaded Judah around 760 B.C.E. Zichri killed three prominent members of King Ahaz' household, including a royal prince. —2 Chron. 28:6, 7.

11. A Benjamite whose son Joel was an overseer of the Benjamites living in Jerusalem after the exile. —Neh. 11:3, 4, 7, 9.

12. Head of the priestly paternal house of Abijah during the time of High Priest Jeshua's successor Joiakim.—Neh. 12:12, 17.

ZIDDIM (Zid'dim) [sides]. A fortified city in the territory of Naphtali. (Josh. 19:32, 35) Its exact location is not definitely known.

ZIHA (Zi'ha).

1. First-listed family of Nethinim who accompanied the exiled Israelites back to Judah in 537 B.C.E.—Ezra 2:1, 2, 43; Neh. 7:46.

2. One of two overseers of the Nethinim who returned from Babylonian exile.—Neh. 11:21.

ZIKLAG (Zik'lag). As originally assigned, this was a Simeonite enclave city in S Judah. (Josh. 15:21, 31; 19:1, 2, 5; 1 Chron. 4:24-30) Later, Ziklag was under Philistine control. Achish, king of Gath, gave it to the fugitive David as a place of residence (and it thereafter became the possession of Judah's kings). (1 Sam. 27:6) The Amalekites raided and burned the city, taking captives, including David's wives Ahinoam and Abigail. After defeating the marauders and recovering the captives and things taken, David, from Ziklag, sent some of the spoil of battle to his friends, older men of Judah in various cities. (1 Sam. chap. 30) Many armed mighty men joined David at Ziklag, and there he received news of King Saul's death. (2 Sam. 1:1, 2; 4:10; 1 Chron. 12:1, 2, 20-22) After the Babylonian exile, some of the sons of Judah settled in this city. (Neh. 11:25, 28) Though its exact site is uncertain, Ziklag is generally identified with Tell el-Khuweilfeh, some five miles (8 kilometers) SW of the suggested site of Debir.

ZILLAH (Zil'lah) [shadow (protection)]. One of the two wives of Lamech, the first polygamist of Bible record. She was the mother of Tubal-cain and of his sister Naamah. Lamech composed a poem for his wives Adah and Zillah.—Gen. 4:19-24.

ZILLETHAI (Zil'le·thai) [(Jehovah is) a shadow, protection].

1. Head of a family of Benjamites that lived in Jerusalem; son of Shimei.—1 Chron. 8:1, 20, 21, 28.

2. A valiant Manassite chieftain who joined David's forces at Ziklag.—1 Chron. 12:19-21.

ZILPAH (Zil'pah). Leah's maidservant and Jacob's secondary wife. Zilpah had been a servant of Leah's father Laban until Leah and Jacob were married in 1774 B.C.E., when she was given to Leah. (Gen. 29: 24) After Leah had four sons, and she thought she

was through childbearing, she gave Zilpah to Jacob as a secondary wife. Zilpah then bore Gad and Asher, who, in turn, had many sons. (30:9-13; 35:26; 37:2; 46:16-18) Zilpah remained with Jacob's household through their many travels.—32:22; 33:1, 2.

ZIMMAH (Zim'mah) [loose conduct]. A Gershonite Levite. (1 Chron. 6:20) He is possibly the same Zimmah who is mentioned in verse 42. If this genealogy skips many names (as these lists commonly do), he may also be the one referred to at 2 Chronicles 29:12, whose descendant Joah helped to cleanse the temple in Hezekiah's day.

ZIMRAN (Zim'ran). First named of the six sons Keturah bore to Abraham. Zimran and his five full brothers were given gifts and sent into "the land of the East." (Gen. 25:1, 2, 6; 1 Chron. 1:32) The conjecture of some is that Zimran's descendants were associated either with Zabram, a town situated W of Mecca on the Arabian shore of the Red Sea, or with Zimri, mentioned in Jeremiah 25:25.

ZIMRI (Zim'ri).

1. A son of Zerah and grandson of Judah.—1 Chron. 2:4, 6.

2. The Simeonite chieftain, son of Salu, who brought Cozbi the Midianitess into the camp of Israel, committing fornication with her in his own tent. For this, Zimri and Cozbi were slain by Phinehas, with Jehovah's approval. This quick action put an end to the scourge that had already executed thousands of guilty Israelites.—Num. 25:6-8, 14-18.

3. Fifth king of the ten-tribe kingdom of Israel. Zimri ruled in Tirzah for seven days in about 951 B.C.E. He had previously been chief of half the chariots under King Elah, but when the army was away at Gibbethon, and King Elah had remained behind, Zimri killed him and all the rest of Baasha's house, and made himself king. His rule was very short because the army made Omri king and immediately returned to besiege Tirzah, whereupon Zimri burned the king's house down over himself. Zimri is noted for doing what was bad in Jehovah's eyes. (1 Ki. 16:3, 4, 9-20) Jezebel's last words recalled the consequences that befell Zimri. As Jehu triumphantly rode into Jezreel, she taunted from the window: "Did it go all right with Zimri the killer of his lord?"—2 Ki. 9:30, 31.

4. A descendant of Saul and Jonathan. (1 Chron. 8:33-36; 9:42) It has been suggested that he may be the same as No. 3 above; the reason adduced is that there is a possibility that this Zimri (No. 3) was trying to recover the kingship as a member of Saul's household.

5. An apparent geographic location that is unknown; sometimes, but without good authority, connected with Abraham's son Zimran.—Jer. 25:25; Gen. 25:1, 2.

ZIN.

1. A wilderness through which the Israelites traveled en route to Canaan, but not synonymous with the wilderness of Sin. (Num. 33:11, 36) In the second year after Israel's leaving Egypt, twelve spies reconnoitered the Promised Land, starting out from the wilderness of Zin. At that time the Israelites were encamped at Kadesh. (Num. 13:21, 26) Later, after having wandered in the wilderness for years, the Israelites arrived at Kadesh in the wilderness of Zin the second time. This area of the wilderness of Zin was desolate, unsown, lacking figs, vines, pomegranates and water. (Num. 20:1-5; compare Numbers 20:28; 33:38; Deuteronomy 1:3.) It was in connection with the waters of Meribah at Kadesh in the wilderness of Zin that Moses and Aaron failed to sanctify Jehovah before the people and lost the privilege of entering the Promised Land.—Num. 27:12-14; Deut. 32:50, 51.

The wilderness of Zin was "alongside Edom" (being immediately W of Edom) and at the SE extremity of Judah's assigned territory. (Num. 34:3; Josh. 15:1) Since Kadesh was located in both the wildernesses of Zin and Paran (Num. 13:26; 20:1), possibly these were adjoining wilderness regions, or that of Zin may have been part of the more extensive wilderness of Paran.

2. Twice "Zin" appears without the term "wilderness." In these cases, it may designate a presently unidentified town in S Judah between the ascent of Akrabbim and Kadesh-barnea and from which the surrounding wilderness drew its name. Or, it may mean the wilderness of Zin itself.—Num. 34:4; Josh. 15:3.

ZINA (Zi'na). A descendant of Gershon through Shimei. (1 Chron. 23:6, 7, 10) He is called Zizah in verse 11.—See ZIZAH.

ZION (Zi'on). Originally the Jebusite stronghold that came to be called the "city of David." (1 Ki. 8:1; 1 Chron. 11:5) After capturing Mount Zion, David established his royal residence there. (2 Sam. 5:6, 7, 9; see DAVID, CITY OF.) Alluding to David's ruling from Zion as God's anointed one are Jehovah's words: "I, even I, have installed my king upon Zion, my holy mountain." (Ps. 2:6) Zion became a mountain especially holy to Jehovah when David had the sacred Ark transferred there. (2 Sam. 6:17) Later, the designation "Zion" embraced the temple area on Mount Moriah (where the Ark was moved during Solomon's reign) and the term was, in fact, applied to the entire city of Jerusalem. (Compare Isaiah 1:8; 8:18; see MOUNTAIN OF MEETING.) Since the Ark represented Jehovah's presence (Ex. 25:22; Lev. 16:2), Zion was referred to as the place of God's dwelling (Ps. 9:11; 74:2; 76:2; 78:68; 132:13, 14; 135:21) and the place from which help, blessing and salvation would come.—Ps. 14:7; 20:2; 50:2; 53:6; 134:3.

For unfaithfulness to him, Jehovah allowed the Babylonians to desolate Zion or Jerusalem. (Lam. 2:1, 4, 6, 8, 10, 13) Later, in fulfillment of prophecy, Jehovah restored a remnant of his repentant people to Zion or Jerusalem. (Isa. 35:10; 51:3; 52:1-8; Jer. 50:4, 5, 28; 51:10, 24, 35) This made it possible for Jesus Christ to ride into Jerusalem on the colt of an ass and present himself to Zion as king, thus fulfilling the prophecy of Zechariah. (Zech. 9:9; Matt. 21:5; John 12:15) Only a remnant responded favorably, whereas the religious leaders rejected Jesus as king and sought his death. This pointed to calamity for earthly Jerusalem or Zion and its casting off by God.—Matt. 21:33-46.

As Jesus had been rejected in earthly Jerusalem, it could not have been there that Jehovah laid his Son as "a tried stone, the precious corner of a sure foundation." (Isa. 28:16; Rom. 9:32, 33; 1 Pet. 2:6) Rather, it must have been in the Zion concerning which Hebrew Christians were told: "But you have approached a Mount Zion and a city of the living God, heavenly Jerusalem, and myriads of angels, in general assembly, and the congregation of the first-born who have been enrolled in the heavens, and God the Judge of all, and the spiritual lives of righteous ones who have been made perfect, and Jesus the mediator of a new covenant." (Heb. 12:22-24) It is evidently on this heavenly Mount Zion that the Lamb, Christ Jesus, stands with the 144,000 who have been purchased from the earth. —Rev. 14:1-3; see JERUSALEM; NEW JERUSALEM.

ZIOR (Zi'or) [smallness]. A city in the mountainous region of Judah. (Josh. 15:20, 48, 54) It is often identified with Si'ir (or, Sa'ir), some five miles (c. 8 kilometers) N-NE of Hebron. Ruins there, however, are believed to date only from the Byzantine period.

ZIPH [possibly, flowing].

1. A descendant of Judah through Jehallelel. —1 Chron. 4:15, 16.

2. A city in the southern part of Judah. (Josh. 15: 21, 24) It is usually identified with Khirbet ez-Zeifeh, about twenty miles (c. 32 kilometers) SE of Beer-sheba.

3. A city in the mountainous region of Judah. (Josh. 15:20, 48, 55, 57) It is apparently the Ziph 'fathered' by Mesha. (1 Chron. 2:42) Geographers generally connect it with Tell Zif, some four miles (c. 6 kilometers) SE of Hebron. David sought refuge from King Saul in the wilderness surrounding Ziph, and the men of the city twice revealed his whereabouts to the king. (1 Sam. 23:14, 15, 19, 24, 29; 26: 1, 2; compare Psalm 54, superscription.) This Ziph apparently was the one later fortified by Rehoboam. —2 Chron. 11:5-8.

ZIPHAH (Zi'phah). A 'son' of Jehallelel in the tribe of Judah.—1 Chron. 4:1, 16.

ZIPHITES (Ziph'ites). The inhabitants of Ziph in the mountainous region of Judah.—Psalm 54, superscription; see ZIPH No. 3.

ZIPHRON (Ziph'ron) [possibly, fragrance]. A site at the northern border of the Promised Land. (Num. 34:9) Its exact location is not definitely known.

ZIPPOR (Zip'por) [bird]. Father of Moab's King Balak.—Num. 22:2, 4, 10, 16; 23:18; Josh. 24:9; Judg. 11:25.

ZIPPORAH (Zip·po'rah) [swallow]. The wife of Moses. Zipporah met Moses at a well, when she and her six sisters were watering their father's flocks. When certain shepherds came on the scene and, as was their custom, attempted to drive the girls away, Moses helped the girls out, even watering the flocks himself. For this kindness he was invited to the home of Zipporah, and eventually her priestly father Jethro gave her in marriage to Moses. (Ex. 2:16-21) Zipporah bore two sons to Moses, Gershom and Eliezer.—Ex. 2:22; 18:3, 4.

When Jehovah sent Moses back to Egypt, Zipporah and their two sons started out to accompany him. Along the way a very serious incident occurred, the rather obscure account of which says: "Now it came about on the road at the lodging place that Jehovah [*LXX*, "the angel of the Lord"] got to meet him and kept looking for a way to put him to death. Finally Zipporah took a flint and cut off her son's foreskin and caused it to touch his feet and said: 'It is because you are a bridegroom of blood to me.' Consequently he let go of him. At that time she said: 'A bridegroom of blood,' because of the circumcision."—Ex. 4:24-26.

Scholars have offered many interpretations of this passage, some of these being incorporated into modern Bible translations. (See *CC, JB, Kx, La, NE* [1970 ed.], *RS*, as well as the German *Zürcher Bibel*, the Spanish *Bover-Cantera* and the French *Crampon, Lienart* and *Segond* versions.) Such interpretations attempt to settle questions as to whether it was Moses' or the child's life that was threatened, whether Zipporah touched the feet of Moses or the feet of the child or the feet of the angel with the foreskin. They also venture opinions as to why Zipporah said (and to whom she said), "You are a bridegroom of blood to me."

As an example, one might reason that it was the child's life that was in danger in view of what the law of circumcision states at Genesis 17:14; that Zipporah, rather than Moses, circumcised the child to show she was abandoning any Midianitish opposition to circumcision she may have had; that she cast the foreskin at the feet of the angel who was threatening the child's life to demonstrate her compliance with Jehovah's law; that Zipporah addressed Jehovah through his representative angel when she exclaimed, "You are a bridegroom of blood to me," doing so to show her acceptance of a wifely position in the circumcision covenant with Jehovah as the husband.—See Jeremiah 31:32.

But however logical such reasoning may appear, there is no way of Scripturally settling such questions with certainty. The fact remains, the literal reading of the ancient Hebrew in this passage is veiled in the idioms used nearly 3,500 years ago. This is why literal translations (*NW, Ro, Yg*) and others (*AS, AV, Da, Dy, JP* [1962 ed.], *Mo, Le*), including the ancient *Septuagint*, are not clear on these matters.

Apparently Zipporah made a return visit to her parents, for, following the Exodus, Zipporah and her two sons accompanied Jethro back to Moses at the wilderness camp. (Ex. 18:1-6) Zipporah's newly felt presence there apparently provoked Moses' sister Miriam to jealousy, and she (along with Aaron) seized upon Zipporah's Cushite background as an excuse for complaint against Moses. (Num. 12:1) This does not indicate that Zipporah had died and Moses had remarried an Ethiopian woman, as is commonly contended, for, although "Cushite" usually refers to Ethiopians, it can also embrace those from Arabia.—See CUSH No. 2; CUSHITE.

ZITHER. The Bible gives no description of the musical instrument designated by the Aramaic word *qi·tha·ros'* (or, *qath·rohs'*), but it was probably a type of stringed instrument. If this term is related to the Greek *ki·tha'ra* (a stringed instrument), from which a number of English words, including "zither," are drawn, then "zither" is an approximate transliteration. The *qi·tha·ros'* was one of the instruments of Nebuchadnezzar's orchestra.—Dan. 3:5, 7, 10, 15.

ZIV. The name of the second lunar month of the sacred calendar, but the eighth of the secular calendar of the Israelites. (1 Ki. 6:1, 37) It corresponds to part of April and part of May. In commenting on 1 Kings 6:1, the *Soncino Books of the Bible* (Volume of First and Second Kings, p. 39) says concerning the month of Ziv: "Now known as Iyyar, the second month after Nisan. It was called *Ziv* (brightness) because it falls at the time of the year when the earth is 'brightened' with blossoms and flowers." The name "Iyyar" is found in the Jewish Talmud and other postexilic works.

By this month the barley harvest has reached up into the hill country and the wheat harvest is under way in the lowlands. The hills of Galilee are ablaze with flowers. The dry season begins during this month, and the early morning clouds soon disappear in the heat of the day. During this time the plants depend upon the nightly dews that form, and await the end of the dry season in October. —Hos. 6:4; Isa. 18:4.

The fourteenth day of Ziv provided a second opportunity for the Israelites to celebrate the Passover in the event they had been prevented from doing so on Nisan 14, owing to absence or ceremonial uncleanness.—Num. 9:9-13; 2 Chron. 30:2, 3.

It was in the month of Ziv that Solomon began the construction of the temple, and nearly five hundred years later in the same month, Zerubbabel initiated the work of rebuilding the temple.—1 Ki. 6:1; Ezra 3:8.

ZIZ [shining plate, blossom]. A pass by which the armies of Moab, Ammon and the Ammonim came against Judah during the reign of Jehoshaphat (c. 937-911 B.C.E.). It is usually identified with Wadi Hasasa, about ten miles (c. 16 kilometers) SE of the suggested site of Tekoa and some seven miles

(c. 11 kilometers) NW of En-gedi.—2 Chron. 20:1, 2, 16, 20.

ZIZA (Zi'za).

1. A son of King Rehoboam by Absalom's granddaughter Maacah. When the royal succession was directed to Ziza's brother Abijah, Ziza received gifts of cities, food and wives from Rehoboam.—2 Chron. 11:20, 22, 23.

2. One of the Simeonite chieftains who expanded their grazing land by annexing Hamite territory and destroying its inhabitants during the reign of Hezekiah; son of Shiphi.—1 Chron. 4:24, 37-41.

ZIZAH (Zi'zah). Second-listed son of Shimei, head of a paternal house of Gershonite Levites assigned to certain duties during David's reign. (1 Chron. 23:6, 7, 10, 11) In verse 10 the name is spelled Zina in the Masoretic text; Zizah in the *Septuagint* and the *Vulgate*.

ZOAN (Zo'an). An ancient Egyptian city, built seven years after Hebron, hence already in existence around the time of Abraham's entry into Canaan (1943 B.C.E.). (Num. 13:22; Gen. 12:5; 13:18) The Bible name Zoan corresponds to the Egyptian name (*d'n·t*) of a town located in the northeastern part of the Delta region, about thirty-five miles (56 kilometers) SW of Port Said. Better known by its Greek name, Tanis, it was situated on the branch of the Nile called the Tanitic branch, since then filled with silt and reduced to a canal.

At Psalm 78:12, 43, the "field of Zoan" is used parallel to the "land of Egypt" in recounting Jehovah's miraculous acts on behalf of Israel leading up to the Exodus. This has caused some scholars to hold that Moses' meetings with Pharaoh took place at Zoan. Similarly it has led to the effort to link Zoan (Tanis) with the city of Rameses, as well as with the city of Avaris, referred to by Manetho in his account about the so-called "Hyksos" kings. Thus, many modern reference works say that Zoan's name changed to Avaris under the "Hyksos," and then to Rameses under the Ramesside dynasty, and finally reverted to Zoan (in the Greek form Tanis). It may be noted, however, that the Bible uses the name Zoan consistently as applying before the Exodus (back to Abraham's time), at the time of the Exodus, and as late as the eighth, seventh and sixth centuries B.C.E. (in the time of the prophets Isaiah and Ezekiel).

If Zoan were the site of Moses' interviews with Pharaoh, this would certainly give some indication as to the starting point of the Exodus route. However, several factors place this view in doubt. For Zoan to refer to such a site the expression "field of Zoan" would have to be viewed, not as simply *paralleling* the "land of Egypt," but as a much more *specific* expression, designating the precise location where the miracles occurred. Such a limiting or restrictive sense would not actually fit the case, for the ten plagues did not occur in just one part of Egypt (such as a portion of the Delta) but throughout the entire land. This would seem to support the view that "the field of Zoan" is used as a parallel of the "land of Egypt."

Those modern scholars who endeavor to present Zoan (or, according to their attempted connection, Avaris or Rameses) as Pharaoh's residence at the time of the Exodus, also face a lack of Biblical support and agreement in several respects. The Bible shows that Moses' first encounter took place at the edge of the Nile River. (Ex. 7:14, 15) Zoan (Tanis) is not on the actual river but at the terminus of one of the ancient branches forking off from the main stream. In attempting to locate the city of Rameses at the same place as Zoan or Tanis, they also pass over the fact that Zoan was already a city in Abraham's time, whereas the Biblical Raamses ("Rameses," *NE* [1970 ed.]) began to be built by the Israelites in Egypt about four hundred years later (unless by "building" the Bible means "building up" or strengthening).—Ex. 1:11.

These scholars would make Zoan (or Avaris-Rameses, as they identify it) the Egyptian capital at the time of the Exodus, whereas the Bible identifies Rameses as merely a 'storage place.' And, in holding that Ramses II was the pharaoh of the Exodus because of his claim of being the builder of the city of Rameses (or, more accurately, a place called Per-Ramses), they ignore the fact that the building of the Biblical Rameses began eighty years or more before the Exodus (before the birth of Moses [Ex. 1:11–2:10]), whereas historians credit Ramses II with a rule of only about sixty-six years.—See RAAMSES, RAMESES.

The question remains, then, as to the reason why "the field of Zoan" is apparently used to parallel "the land of Egypt" with regard to Jehovah's performance of miraculous acts. While a possible connection with Pharaoh's court cannot be completely discounted, it is also entirely possible that the great age of the city caused the psalmist to use Zoan in such a way, it apparently being one of the earliest cities founded in Egypt. Its use, if this was the case, might be similar to the use of "Plymouth Rock" as representing the early colonizing of the United States. Or it may be due to its prominence and its location at the "entrance" to Egypt for those coming from Palestine, perhaps being the first major city Jacob's family encountered when coming into Egypt. (Compare Isaiah 30:2-4; see HANES.) Lying as it does on the Mediterranean coast at the northern extremity of Egypt, its "field" might even figuratively refer to all the Nile valley stretching to the S thereof, as far as the southern boundary of Egypt.

There is no doubt as to the importance of the city of Zoan (Tanis), particularly as to commercial trade and religious structures. There is evidence of much royal building there from the time of the early "dynasties" of Egyptian kings onward. A great temple was constructed, measuring about one thousand feet (305 meters) long. Pharaoh Ramses II set up an immense monolithic statue of himself at Tanis measuring some ninety-two feet (29 meters) in height and weighing about nine hundred tons (817 metric tons). Assyrian Kings Esar-haddon and Ashurbanipal refer to Zoan (called *Sa'nu* or *Si'nu* in the cuneiform inscriptions) as a royal city under a prince. Before them, the prophet Isaiah, in the divine pronouncement against Egypt, had referred to the "princes of Zoan" and classed them with those of Noph (Memphis), thereby pointing up also the political importance of Zoan. (Isa. 19:1, 11-13) Tirhakah, the Ethiopian ruler over Egypt and a contemporary of Isaiah, is said to have used Zoan (Tanis) as an administrative base for northern Egypt.

The Assyrian conquest of Egypt by Esar-haddon and Ashurbanipal proved the 'foolishness' of the counselors from Zoan. (Isa. 19:13) Then, in 591 B.C.E. the prophet Ezekiel warned of another conquest by Babylonian King Nebuchadnezzar, with a 'fire being set in Zoan.' (Ezek. 29:17; 30:1, 10, 14) Zoan (Tanis) evidently recovered, however, and continued to be the major coastal city of Egypt until the time of Alexander the Great. Thereafter the new city of Alexandria robbed Zoan (Tanis) of its commercial importance and it steadily declined. Today only a fishermen's village remains there and the area, once a rich pastureland, is now salt marsh and lake.

ZOAR (Zo'ar) [smallness]. A city of the "District," evidently once at the edge of a fertile plain. (Gen. 13:10-12; see DISTRICT OF THE JORDAN.) Apparently

Bela was Zoar's earlier name. In Abraham's day, it was ruled by a king who rebelled with the four others of the District after twelve years of domination by Chedorlaomer, only to be defeated by the Elamite monarch and his three allies. (Gen. 14:1-11) When Jehovah was about to destroy Sodom, Lot requested and received permission to flee from there to Zoar, and this city was spared. (Gen. 19:18-25) Fear later caused him and his two daughters to leave Zoar and become cave dwellers in the nearby mountainous region.—Gen. 19:30.

It was foretold that when catastrophe befell Moab, its runaways would flee to Zoar, and that the cry over the nation's devastation would be heard "from Zoar clear to Horonaim, to Eglath-shelishiyah," perhaps indicating that Zoar was then a Moabite city. (Isa. 15:5; Jer. 48:34) The *Septuagint* and certain modern translations (*AT, JB, NE* [1970 ed.], *RS*) mention Zoar (Zogora) at Jeremiah 48:4 (31:4, *LXX*, Bagster), but the Hebrew Masoretic text there refers instead to "her little ones." (*NW, JP, Le, Ro*) Zoar marked the extreme S point that Moses saw when viewing the land from Mount Nebo. (Deut. 34:1-3) Apparently the city was in or near Moab, close to the Moabite mountainous region and somewhere SE of the Dead Sea. (Compare Genesis 19:17-22, 30, 37.) Some scholars would place Zoar N of the Dead Sea, others on the el-Lisan Peninsula, or just S or W of the S end of the sea. In the Middle Ages the name was linked with an important site between Jerusalem and Elath. Today, however, many believe that the original Zoar and the other "cities of the District" lie beneath the waters of the S portion of the Dead Sea.—Gen. 13:12.

ZOBAH (Zo'bah). A Syrian (Aramaean) kingdom otherwise known as Aram-Zobah. (Psalm 60, superscription) One of its kings was Hadadezer. (1 Ki. 11:23) The compound form "Hamath-zobah" may designate adjoining kingdoms named Hamath and Zobah. (2 Chron. 8:3) Zobah seems to have been located N of Damascus with a domain extending to the region of Hamath on the N and to the river Euphrates on the E.—2 Sam. 8:3.

King Saul warred against the kings of Zobah. (1 Sam. 14:47) The Ammonites later hired Syrians of Zobah and other troops to fight against David, but all were defeated by his army. (2 Sam. 10:6-19; 1 Chron. 19:6-19) It was likely in this war that David vanquished and took spoil from Zobah's King Hadadezer, including much copper (eventually used in temple construction) from his cities Betah (apparently also named Tibhath) and Berothai (Cun?). (2 Sam. 8:3-12; 1 Chron. 18:3-9) One of the mighty men of David's military forces was Igal the son of Nathan of Zobah.—2 Sam. 23:8, 36; see ARAM No. 5; HADADEZER.

ZOBEBAH (Zo·be'bah). A descendant of Koz in the tribe of Judah.—1 Chron. 4:1, 8.

ZODIAC. Concerning King Josiah of Judah, 2 Kings 23:5 says: "And he put out of business the foreign-god priests, whom the kings of Judah had put in that they might make sacrificial smoke on the high places in the cities of Judah and the surroundings of Jerusalem, and also those making sacrificial smoke to Baal, to the sun and to the moon and to the constellations of the zodiac and to all the army of the heavens." The expression here rendered "constellations of the zodiac" comes from the Hebrew word *maz·za·lohth'*, which occurs but once in the Bible, although the word *Maz·za·rohth'* found at Job 38:32 may be related. It is the context that helps make clear its meaning.

The discovery of what may be called the zodiacal zone is generally credited to the early Babylonians. They doubtless observed the apparent yearly path of the sun among the stars, which path is now known as the ecliptic. Within a zone 16 degrees wide, extending 8 degrees on each side of the ecliptic, is the area called the zodiac. The early astronomers could note that within this zone or belt lie the apparent paths of the sun, moon and major planets, as viewed from the earth. It was not until the second century B.C.E., however, that a Greek astronomer divided the zodiac into twelve equal parts of thirty degrees each, and these parts came to be called the "signs of the zodiac" and were named after the related constellations. The word "zodiac" is from the Greek and means "circle of animals," since the zodiac's twelve constellations originally were all designated by the names of animal or marine life.

These signs today do not resemble the constellations after which they were originally named. This is due to what is known as the precession of the equinoxes, which results in a gradual westward shift by the constellations of one degree every seventy years in a cycle that is said to take 25,800 years to complete. Thus, the sign of Aries has, in the past 2,000 years, moved backward 30 degrees, into the sign Pisces, the constellation W of Aries.

CONNECTION WITH ASTROLOGY

The zodiacal constellations were made objects of false worship from early Mesopotamian times onward. Certain qualities were attributed to each of the different constellations and these were then used in astrological predictions based on the particular position or relationship of the celestial bodies to the signs of the zodiac at any given time. As shown by the text at 2 Kings 23:5, such use of astrology was introduced into Judah by foreign-god priests whom certain kings had brought into the country. Jehovah God long before had prohibited such star worship on penalty of death. (Deut. 17:2-7) While the constellations mentioned at Job 9:9; 38:31, 32 and Amos 5:8 doubtless figure among those of the zodiacal zone, yet these texts make plain that such celestial bodies are but the creation of Jehovah God and all subject to his divine laws and statutes.

Astrology was a predominant facet of Babylonian worship. The predictions based on the zodiac by her astrologers, however, did not save Babylon from destruction, even as the prophet Isaiah had accurately forewarned.—Isa. 47:12-15; see ASTROLOGERS.

In modern times the zodiacal signs continue to play an important part in the worship of many peoples. Interestingly, the signs of the zodiac found their way into some of the religious cathedrals of Christendom and can today be seen in such places as the Cathedral of Notre Dame in Paris, as well as on the cathedrals of Amiens and Chartres, France.

ZOHAR (Zo'har) [reddish gray].

1. A Hittite whose son Ephron sold the cave of Machpelah to Abraham.—Gen. 23:7-9; 25:9.

2. Fifth-named son of Simeon and father of a tribal family; one of those numbered among the seventy of Jacob's household who "came into Egypt." (Gen. 46:8, 10, 27; Ex. 6:15) He is elsewhere called Zerah.—Num. 26:13; 1 Chron. 4:24.

ZOHELETH (Zo'he·leth) [gliding, or, serpent]. A stone beside En-rogel; its location is otherwise unknown. Near "the stone of Zoheleth" (or, "the Gliding Stone") Adonijah did sacrificing and was proclaimed king by many of Israel's prominent men. However, his presumptuous attempt to succeed David to the throne was foiled.—1 Ki. 1:9, 10, 25, 49, 50.

ZOHETH (Zo'heth) [proud]. A descendant of Ishi in the tribe of Judah.—1 Chron. 4:1, 20.

ZOPHAH (Zo'phah) [bellied jug]. A leading member of the tribe of Asher. Eleven "sons" of his are listed.—1 Chron. 7:35-37, 40.

ZOPHAI (Zo'phai). A son of a certain Elkanah and ancestor of Samuel. The alternate form of the name is Zuph.—1 Chron. 6:26, 28, 33-35; see ZUPH No. 1.

ZOPHAR (Zo'phar) One of Job's three "companions"; the Naamathite. The meaning of his name is rather indefinite. (Job 2:11) Zophar was the third in turn to speak in the debate with Job. His general line of reasoning followed that of Eliphaz and Bildad; he accused Job of wickedness, telling him to put away his sinful practices. (Job chaps. 11, 20) But after two rounds Zophar desisted; he had spoken his words of denunciation and had nothing to add in the third round. In the end Jehovah commanded that he and his companions offer a great sacrifice, and that Job pray in their behalf.—Job 42:7-9.

ZOPHIM (Zo'phim) [Heb., *tsoh·phim';* watchers]. A field on the top of Pisgah where Balaam built seven altars, where sacrifices were offered and where the prophet took up one of his proverbial utterances regarding Israel. (Num. 23:14-24) The name Zophim seems to be preserved at Tela 'at es-Safa near the suggested location of Pisgah, E of the N end of the Dead Sea. Other scholars, however, translate the word *tsoh·phim'* rather than considering it a proper name, using such expressions as "the field of the watchmen."—*Le;* compare *JB, NE* (1970 ed.).

ZORAH (Zo'rah). A city in the Shephelah allotted to the tribe of Judah. (Josh. 15:20, 33) Situated on the boundary between Dan and Judah, it was inhabited by people of Dan. (Josh. 19:41, 48; Judg. 18: 2, 8, 11) The Danite Samson was born at Zorah and was buried nearby. (Judg. 13:2, 24, 25; 16:31) The city was fortified by King Rehoboam, perhaps because of its strategic location some fourteen miles (22.5 kilometers) W of Jerusalem. (2 Chron. 11:5, 10) Zorah was repopulated by some sons of Judah who returned from Babylonian exile. (Neh. 11:25, 29) It is identified with present-day Sar'a, on the N side of what is suggested to be the valley of Sorek.

ZORATHITES (Zo'rath·ites). Descendants of Shobal, of the tribe of Judah.—1 Chron. 2:3, 52, 53; 4:2.

ZORITES (Zor'ites). Descendants of Salma of the tribe of Judah.—1 Chron. 2:3, 54.

ZUAR (Zu'ar) [little one]. A man of Issachar whose "son" Nethanel was a tribal chieftain in the wilderness.—Num. 1:8, 16; 2:5; 7:18, 23; 10:15.

ZUPH [possibly, honeycomb].

1. A Kohathite Levite and ancestor of Samuel. (1 Sam. 1:1; 1 Chron. 6:33-38) He is also called Zophai, an alternate form of the same name. —1 Chron. 6:26.

2. A "land" outside the territory of Benjamin through which Saul went searching for his father's she-asses. In a city within the land of Zuph, Saul had his first meeting with Samuel. (1 Sam. 9:3-6, 15-18) The exact location of Zuph is not known.

ZUR [rock]. One of the five kings of Midian at the time Israel approached the Promised Land. Zur is also called a "chieftain" and a "head one of the clans of a paternal house," as well as a 'duke of Sihon.' His daughter Cozbi was the Midianitess whom Zimri took for immoral relations and whom Phinehas slew. Zur himself was killed when the Israelites punished Midian for luring some men of Israel into immoral intercourse and false worship.—Num. 25: 14-18; 31:1, 2, 7, 8; Josh. 13:21.

ZURIEL (Zu'ri·el) [my rock is God]. Wilderness chieftain of the Merarite Levites; son of Abihail. —Num. 3:35.

ZURISHADDAI (Zu·ri·shad'dai) [my rock is the Almighty]. A Simeonite whose "son" Shelumiel was tribal chieftain during the wilderness journey.—Num. 1:6, 16; 2:12; 7:36, 41; 10:19.

ZUZIM (Zu'zim). A people E of the Jordan River whom Chedorlaomer's forces defeated in Ham.—Gen. 14:5.

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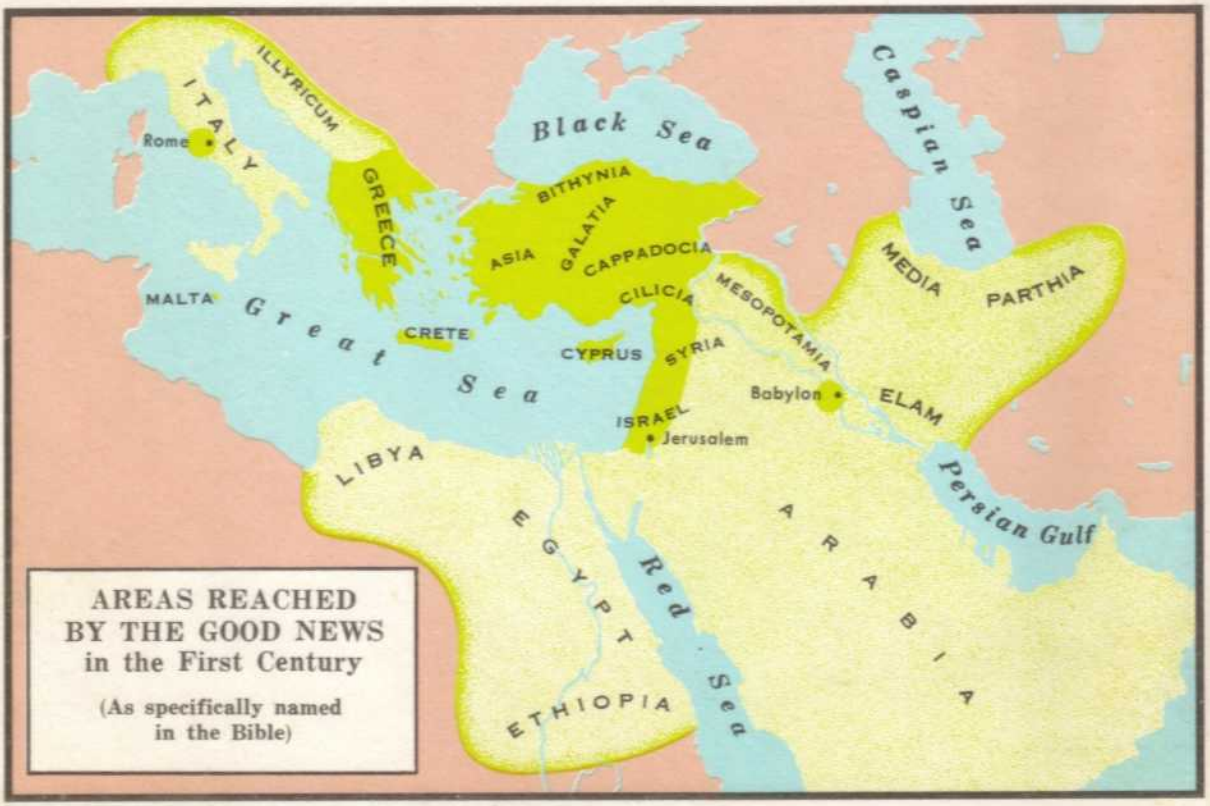
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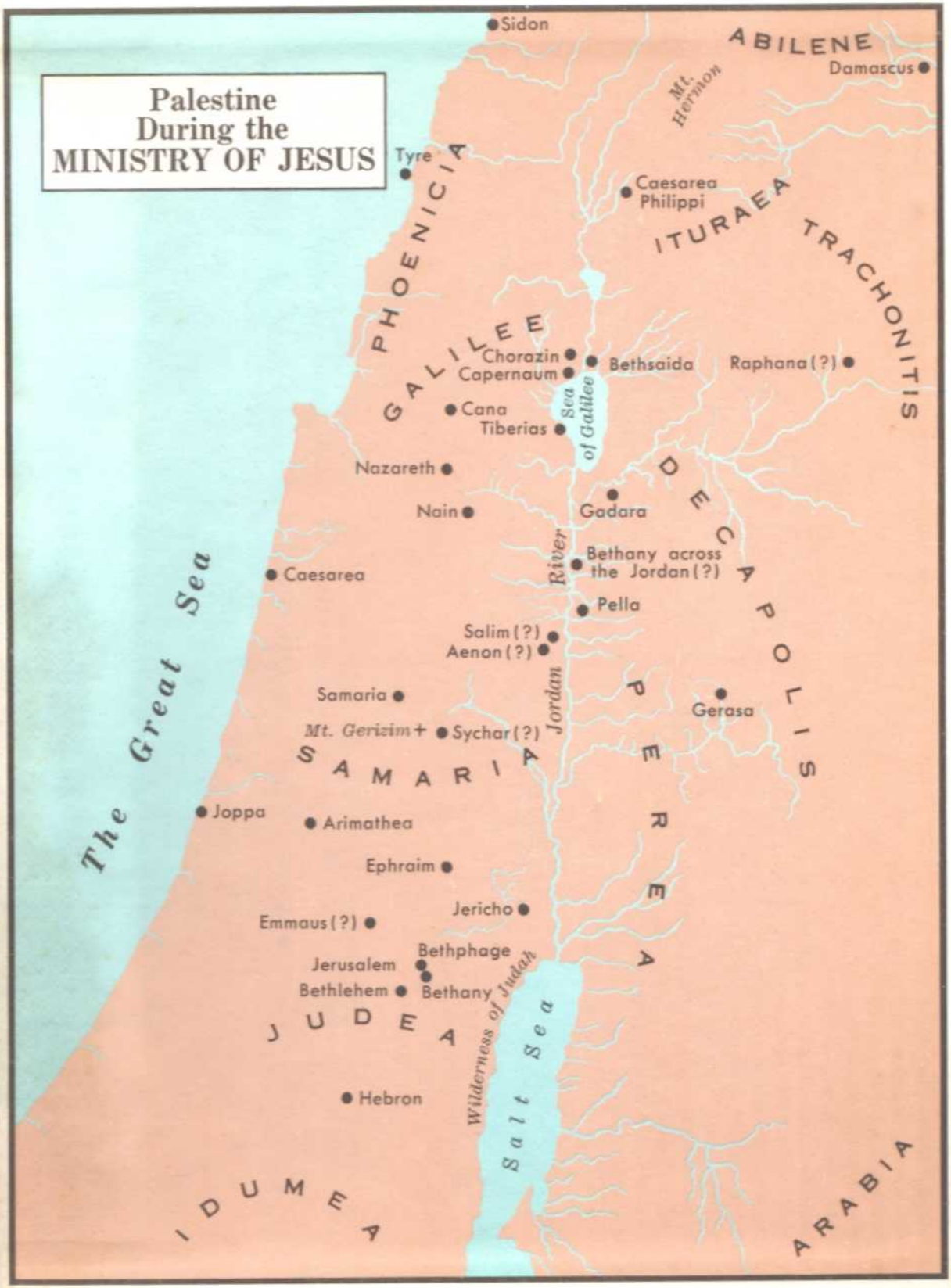
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(As specifically named in the Bible)


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